The Gospel of

JOHN

part of

The Holy Bible

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Alternating verse by verse with the RP 2018 Greek majority text.

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Chapter 1
The Word Became Flesh Among Us

John 1:1 Ἰησοῦς οὖν ἐλθεν κατὰ τὸν θεόν, ἀλλ’ ένας ἦν ὁ θεός, ἀλλ’ ἦν ὁ λόγος, ἀλλ’ ἦν ὁ ἀληθινός ἡμῶν.

1 In 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.

2 He was with God in the beginning.

John 1:3 Πάντα δι’ αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἔν ο γέγονεν.

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

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

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

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

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

John 1:6 Ἐγένετο ἀνθρώπος ἀποσταλμένος παρὰ θεοῦ, ὅνομα αὐτῷ ἦν ἰωάννης.

6 There 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.

7 He 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.

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

John 1:9 Ἰησοῦς δὲ ἦν ἐκείνος τὸ φῶς τὸ ἀληθινόν, ὅ φωτίζει πάντα ἀνθρώπους, ἀρχαίως εἰς τὸν κόσμον.

9 The 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.

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

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

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

John 1:12 διὸ οἱ δὲ ἔλαβον αὐτὸν, ἐδώκεν αὐτοῖς ἐξουσίαν τέκνα θεοῦ γενέσθαι, τοῖς πιστεύσοντιν εἰς τὸ ὄνομα αὐτοῦ.

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

John 1:13 οἱ οὖν ἐξ αἰματῶν σαρκὸς οὐδὲ ἐκ θελήματος σαρκὸς οὐδὲ ἐκ θελήματος ἀνδρὸς ἀλλ’ ἐκ θεοῦ ἐγεννήθησαν.

13 Children 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 - katalambano. 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 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 John testifies concerning him, and he cries out, saying, “This is he of whom I said,”

John 1:16 And out of his fulness we have all received, yes, grace upon grace.

John 1:17 For the law was given through Moses; grace and truth came through Jesus Christ.
John 1:18 θεὸν οὐδεὶς ἐξώρακεν πώποτε· ὁ μονογενὴς υἱός, ὁ ὢν εἰς τὸν κόσμον τοῦ πατρὸς ἐκείνου ἐξηγήσατο.

18 No one has ever seen God; but the Only Begotten Son, who is in the bosom of the Father, has made him known.
The Pharisees Question John

John 1:19  καὶ αὐτὴ ἦταν ἡ μαρτυρία τοῦ Ἰωάννου, ὅτε ἀπέστειλαν οἱ Ἰουδαῖοι ἐξ Ἰερουσαλήμων ἱερεῖς καὶ Ἱεούτας ἵνα ἕρωτήσωσιν αὐτὸν, σὺ τίς εἶ;

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

John 1:20  καὶ ὤμολόγησαν καὶ οὐκ ἤριστα, καὶ ὤμολόγησαν ὅτι Οὐκ εἶμι ἐγώ ὁ Χριστός.

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

John 1:21  καὶ ἤρωτησαν αὐτὸν, Τί σὺ; Ἡλίας εἶ σὺ; καὶ λέγει, Οὐκ εἰμί. Ὅ προφήτης εἶ σὺ; καὶ ἀπεκρίθη, ὁδ.

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

"Are you the Prophet?" And he answered, "No."

John 1:22  εἶπον οὖν αὐτῷ, Τίς εἶ; ἵνα ἀπόκρισιν 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?"

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(Hesiodus; ΛΧ; Josephus; loanword in rabbinical lit.) "ONLY" (so mostly, incl. judges 11:34; Tobit 3:15; 8:17) of children: of Isaac, Abraham's only son (Josephus, Ant. 1, 222) Hb 11:17. Of an "only" son (Plut., Lycurgus 31, 8; Josephus, Ant. 20, 20) Tl 7:12; 9:38. Of the daughter (Diod. S. 4, 73, 2) of Jairus 8:42.

But some (e.g. WBauer, Hdb.) prefer to regard μονογενής as somewhat heightened in meaning in John and 1 John to "only-begotten" or "begotten of the Only One," in view of the emphasis on γέννασθαι in Deuteronomy 18:14 (εἰμὶ ὅλος τοῦ Θεοῦ). τον μ. αποστάλκειν ὁ θεός πρὸς τὸν Ἱσσαμάριον, Ἰωαννὶ. -- On the mng. of μονογενής in history of religion cf. the material in Hdb. 3:75, 1010 1071 it.

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

1 1:19 omits πρὸς αὐτὸν ψευδ. Ψ 75 M C F K L M U W sup Δ Π* 0141 ܪ 2 28 33 118 180 205 461 565 597 700 892* 1006 1071* 1241 1292 1342 1505 L Lect Orsin TR HF RP + πρὸς αὐτὸν Ὁ B C 33 892* 1010 1071* it.aur.hc syr.pal copis 하고 arm eth geol slav Chrysism Cyril NA27 [C] + πρὸς αὐτὸν after ἀναστάσεως 1242 + πρὸς αὐτὸν after πρεσβύταρον ψ 75 εὐφ. Θ Π ψ 113 (124) 157 579 1243 it.aur.δ.ρ. v. sg. aug. Δ N P syr. 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.

5 1:21 Deuteronomy 18:14-20
John 1:23 ἔφη, ἔγῳ φωνῇ βοῶντος ἐν τῇ ἐρήμῳ, Εὐθύνατε τὴν ὄδὸν κυρίου, καθὼς εἶπεν Ἡσαίας ὁ προφήτης.

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

John 1:24 Καὶ οἱ ἀπεσταλμένοι ἦσαν ἐκ τῶν Φαρισαίων.

24And those who were sent were of the Pharisees.

John 1:25 καὶ ἠρώτησαν αὐτὸν καὶ εἶπον αὐτῷ, Τί οἱ βαπτίζεις εἰ σὺ οὐκ εἶ ὁ Χριστὸς οὗτε Ἡλίας οὗτε ὁ προφήτης;

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

John 1:26 ἀπεκρίθη αὐτοῖς ὁ Ἰωάννης λέγων, ἕγω βαπτίζω ἐν ὕδατι μέσος δὲ ὕδων ἐστήκεν ὁ ὄμης οὐκ οἴδατε,

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

John 1:27 ἄυτός ἐστιν ὁ ὄπισθα μου ἐρχόμενος, ὃς ἐμπροσθέν μου γέγονεν: οὗ ἔγω οὕκ εἰμί ἄξιος ἵνα λύσῃ αὐτοῦ τὸν ἴματός του ὑποδήματος.

27He is the one coming after me, who is preferred before me, the thong of whose sandal I am not worthy to untie."

John 1:28 Ταῦτα ἐν Βηθαβάρᾳ ἐγένετο πέραν τοῦ Ἰορδάνου, ὅπου ἦν Ἰωάννης βαπτίζων.

28These things happened in Bethany, on the other side of the Jordan.

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6 1:23 Isaiah 40:3. Or, "He said just what the prophet Isaiah said: ..." A matter of interpretation here is how to place the quotation marks. Is John the Baptist the one saying, "just as Isaiah the prophet said"? (NASB, NAB, NKJV, CBW, JB, BJB) Or is it John the apostle narrating what he said it? (NIV, NRSV, NCV, CEV, NLT, JNT, REB) It is reasonable to think that John the Baptist was aware of how the Isaiah passage pertained to himself, and that he so stated. Verse 20 says that he confessed and did not resist. In other words, he communicated openly and freely about what he believed he was. On the other hand, it may be well to leave it such that the Isaiah prophecy is applicable to both John the Baptist and to the two witnesses in Revelation 11:1-12, one of which is Elijah.

7 1:26 txt δὲ Ἀ C E N T W 047 461 latt syr cop sx pal TR RP \\omit ψ59 ψ66 ψ75 ψ120 N B C* L 083 cop bo miss NA28 \ lac ψ94 D P Q V Y 0233.

8 1:27a txt Αὐτός ἐστιν ὁ ὄπισθα μου ἐρχόμενος Α B C2 E N* 047 lat syr pal TR RP ὁ ὄπισθα μου ἐρχόμενος ψ66 ψ75 ψ120 N2 B C* L N* T W 083 it* syr pal NA28 ὁ ὄπισθα μου ἐρχόμενος ψ57 \ lac ψ94 D P Q V Y 0233.

9 1:27b txt ὃς ἐμπροσθέν μου γέγονεν Α B C2 E N* 047 lat syr pal TR RP ὁ ὃς ἐμπροσθέν μου γέγονεν ψ57 ψ66 ψ75 \lac ψ1929 Ν B C* L N* T W 083 syr pal NA28 \ lac ψ94 D P Q V Y 0233.

10 1:28 txt Α ἐν Βηθαβαρίᾳ ἐγένετο ψ75 (the word Βηθαβαρία is visible but not ἐγένετο) ψ59 ψ75 A B C* E F H L M S W* Δ* Ω* Ψ* Δ* Ω 047 063 0211 2* 28 118 124 157 205 579 597 700 892 \txt 1006 1009 1010 1195 1216 1241 1242 1243 1253 1342 1344 1365* 1424 2148 2174 Μ Lect ιττσ εξελεγκτάτων (ιτσ b s s) vg syr pal arm cop bo slav Or Euseb (Epiph) (msac to Chrys) Chrys; Ambrosiast Aug HF RP PK NA27 (C) ἐν Βηθαβαρίᾳ ἐγένετο Δ* ἐν Βηθαβαρίᾳ ἐγένετο ψ66 N* H* ιτ* \lac ἐν Βηθαβαρίᾳ ἐγένετο G X 565 1071 \lac ἐν Βηθαβαρίᾳ ἐγένετο (Joshua 18:22 LXX) C2 Κ T V Π 083 0141 1 25 33 180 1079 1230 1292 1365* 1505 1546 (1646* Βηθαβαρ) 1646* 1770 1773 ταδ (syr pal arm) cop bo arm geo Or Euseb (Epiph) (msac to Chrys) Cyril TR ἐν Βηθαβαρίᾳ ἐγένετο U ἐν Βηθαβαρίᾳ ἐγένετο Λ ἐν Βηθαβαρίᾳ ἐγένετο 13 69 828 ἐγένετο ἐν Βηθαβαρίᾳ (Joshua 18:22 Heb.; 156, 61 Grk. LXX; cf. also Judges 7:24 LXX) Ν 892 mp δyc (syr bp) \lac ψ94 D P Q V Y. 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." See the endnote at the end of this document which delineates the above again but dealing only with the place name and not the other words in the phrase. For a map of the pertinent areas and a full TC discussion by Jeremy M. Hutton, use this download URL: http://www.bibletranslation.ws/down/hotton.pdf
Behold the Lamb of God

John 1:29 Ἰδοὺ ἐπαιρκόμενος ἡλέθη ὁ Ἰησοῦς ἐρχόμενος πρὸς αὐτόν, καὶ λέγει τῷ ἐμοὶ ὁ ἀμφότερος τοῦ θεοῦ ὁ αἰώνιος τὴν ἀμαρτίαν τοῦ κόσμου.

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

John 1:30 οὕτως ἔστιν περί οὗ ἐγὼ εἶπον, ὅπως ἔχεσθαι ἄνήρ ὁς ἐξερευνήθην μου γέγονεν, ὅτι πρῶτός μου ἦν.

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

John 1:31 καὶ ὁ οὗτος ἡδείν αὐτόν, ἀλλὰ ἵνα φανερώθη τῷ Ἰσραήλ διὰ τοῦτο ἠλθόν ἐγὼ ἐν τῷ ὑδατὶ βαπτίζων.

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 ἐμαρτύρησεν Ἰωάννης λέγων ὅτι Τεθέαμαι τὸ πνεύμα καταβαίνον γὰρ ὁ περιστεράν ἐξ οὐρανοῦ, καὶ ἐμείνεν ἐπ' αὐτόν.

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

John 1:33 καὶ ὁ οὗτος ἡδείν αὐτόν, ἀλλὰ ὁ πέμφας με βαπτίζειν ἐν ὑδατὶ ἐκείνῳ μοι εἶπεν, Ἠφαῖν ὅτι ἐν ὑδατὶ τὸ πνεύμα καταβαίνει καὶ μένει ἐπ' αὐτόν, οὕτως ἐστὶν ὁ βαπτίζων ἐν πνεύματι ἁγίῳ.

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

John 1:34 καὶ ἠκούσα ἡ δύο ὑμῶν, καὶ ἐμαρτύρησεν ὅτι οὕτως ἐστιν ὁ υἱὸς τοῦ θεοῦ.

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

John and Andrew Have Found the Messiah

John 1:35 Ἰδοὺ ἐπαύριον πάλιν εἰσήκηκεν ὁ Ἰωάννης καὶ ἐκ τῶν μαθητῶν αὐτοῦ δύο,

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

John 1:36 καὶ ἐμβλέψας τῷ Ἰησοῦν περιπατοῦντα λέγει, Ἰδε ὁ αμνὸς τοῦ θεοῦ.

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

John 1:37 καὶ ἠκούσαν αὐτοῦ οἱ δύο μαθηται λαλοῦντος καὶ ἠκολουθήσαν τῷ Ἰησοῦν.

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

John 1:38 καὶ καταφθάνοντες εἰς τὸν κήπον Ἰακώβου ἔδειξεν τῷ Ἰησοῦν καὶ ἕκακόλουθόν τοὺς ἀκολουθοῦντας λέγει αὐτοῖς, Τί ζητείτε; οἱ δὲ εἶπον αὐτῷ, Ὁ Ῥαββί δέ λέγεται ἐρμηνευόμενον Διδάσκαλε, ποῦ μένεις;

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

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11 134a There is no word "now" in the Greek, but the verb is in the perfect aspect, which means a past action continuing to present results.
12 134b lex ὁ υἱὸς τοῦ θεοῦ φνευ τοῦ θεοῦ ἐρχόμενος πρὸς αὐτόν, καὶ λέγει, ἰδε ὁ ἀμφότερος τοῦ θεοῦ ὁ αἰώνιος τὴν ἀμαρτίαν τοῦ κόσμου.
13 135 John the son of Zebedee and Andrew the brother of Peter.
John 1:39 λέγει αὐτῷς Ἐρχομαι καὶ ἴδετε. ἠλθον καὶ εἶδαν ποῦ μένει, καὶ παρ’ αὐτῷ ἦμεραν ἐκείνην ὡρα ἣν ἦς δεκάτη.

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

John 1:40 Ὅταν Ἄνδρεας ὁ ἀδελφὸς Σίμωνος Πέτρου εἶς ἐκ τῶν δύο τῶν ἀκοουσάντων παρὰ Ἰωάννου καὶ ἀκοουσάντων αὐτῶν ἔδωκεν τὸν Ἰησοῦν τὸν ἄνδρα τοῦ δικηγόρου ἐν τῷ ὑπάρχοντι τοῖς περὶ τοῖς παραλήπτοις καὶ παρὰ τοῖς παραλεγόμενοις τοῖς οὐκάτω.

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

John 1:41 εὐρίσκει οὗτος πρῶτος τὸν ἀδελφὸν τὸν Ἰδοὺν Σίμωνα καὶ λέγει αὐτῷ, Ἐφηκαίμεν τὸν Μεσίαν ὁ ἐστίν μεθερμηνευόμενον Χριστὸς.

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 Καὶ ἤγαγεν αὐτὸν πρὸς τὸν Ἰησοῦν, Ἐμβλέψας ἃ αὐτῷ ὁ Ἰησοῦς εἶπεν, Ἐς εἰς Σίμων ὁ ὑιός Ἰωάν: σὺ λεγήσῃ Κηρᾶς ὁ ἐρμήνευται Πέτρος.

And he led him to Jesus. Looking at him, Jesus said, "You are Simon son of Jonah. You will be called Cephas" (which when translated is Rock).

Philip and Nathaniel

John 1:43 Τῇ ἐπαύριον ἠθέλησαν ἐξελθεῖν εἰς τὴν Γαλιλαίαν καὶ εὑρίσκει Φίλιππον καὶ λέγει αὐτῷ ὁ Ἰησοῦς ἀκολουθεῖ μοι.

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

John 1:44 ἴν δὲ ὁ Φίλιππος ἀπὸ Βηθσαιδα, ἑκ τῆς πόλεως Ἄνδρεοῦ καὶ Πέτρου.

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

John 1:45 εὐρίσκει Φιλίππος τὸν Ναθαναήλ καὶ λέγει αὐτῷ ὁ Ἰησοῦς ὃν ἤγαγεν Μωσῆς ἐν τῷ νόμῳ καὶ οἱ προφῆται εὐρήκαμεν Ἰησοῦν τὸν ὕιόν τοῦ Ιωσήφ τὸν ἀπὸ Ναζαρὲτ.

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 Ἡσαναήλ Ἐκ Ναζαρέτ δύναται τι ἄγαθὸν εἶναι λέγει αὐτῷ Φίλιππος Ἡρχομαι καὶ ἴδε.

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

Philip says to him, "Come and see."

John 1:47 εἶδεν ὁ Ἰησοῦς τὸν Ναθαναήλ ἐρχόμενον πρὸς αὐτὸν καὶ λέγει περὶ αὐτοῦ ὃ ἰδεῖ ἄλλης Ἰακερῆς ἐν ὑδόλοι δύσευκον ἐστίν.

When Jesus saw Nathanael coming toward him, he says about him, "Behold a true Israelite, in whom there is no artifice."
John 1:48 λέγει αὐτῷ Ἅγιαν Ἀβαστήλι, Πόθεν με γνώσκεις ἄπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ, Πρὸ τοῦ σε Φίλιππον φωνήσαι ὄντα ὑπὸ τὴν συκῆν εἰδὸν σε. 113
Nathanael says to him, "Where do you know me from?" And Jesus answered and said to him, "I saw you while you were under the fig tree before Philip called you."
John 1:49 ἄπεκρίθη Ἅγιαν Ἀβαστήλ καὶ λέγει αὐτῷ, ὁ Ἁββά, σοὶ εἶ ὁ υἱὸς τοῦ θεοῦ, σοὶ εἶ ὁ βασιλεὺς τοῦ Ἰσραήλ. 114
Nathanael answered and says to him, "Rabbi, you are the Son of God, you are the King of Israel."
John 1:50 ἄπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ, ὅτι εἰπόν σοι, εἶδόν σε ὑπὸκάτω τῆς συκῆς πιστεύεις; μείῳ τούτων ὅψει. 115
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 1:51 καὶ λέγει αὐτῷ, Ἀμὴν ἀμὴν λέγω ὑμῖν, ἀπ' ἄρτι δίψασθε τὸν ωμανὸν ἀνεμώγοτα καὶ τοῖς ἄγγελοις τοῦ θεοῦ ἀναβαίνοντας καὶ καταβαίνοντας ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου. 116
He then says to him, "Truly, truly I say to you, hereafter! you shall all see heaven torn open, and the angels of God ascending and descending on the Son of Man."

Chapter 2

Water Into Wine

John 2:1 Καὶ τῇ ἡμέρᾳ τῇ τρίτῃ γάμου ἔγενετο ἐν Κανᾶ τῆς Γαλιλαίας, καὶ ήν ἡ μήτηρ τοῦ Ἰησοῦ ἥκεν. 117
1And on the third day a wedding took place at Cana in Galilee. Jesus’ mother was there, John 2:2 ἔκλῃθή δὲ καὶ ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὸν γάμον. 118
2and both Jesus and his disciples had been invited to the wedding.
John 2:3 καὶ ὑπερήφανος ὁ ὁ οἶνον λέγει ἡ μήτηρ τοῦ Ἰησοῦ πρὸς αὐτὸν, Οἶνον οὐκ ἔχουσιν. 119
3And when wine was lacking, Jesus’ mother says to him, "They have no wine."
John 2:4 λέγει ἁγιος ὁ Ἰησοῦς, Τί ἔμοι καὶ σοι, γινώσκει οὔτω ἢ ἂν μου. 120
Jesus says to her, "What business is there between you and me, woman? My time has not yet come."
John 2:5 λέγει ἡ μήτηρ αὐτοῦ τοῖς διακόνοις, Ὁ τι ἂν λέγῃ ὑμῖν ποιήσατε. 121
His mother says to the servants, "Whatever he tells you, do."
John 2:6 ἦσαν δὲ ἐκεῖ ὑδραία λιθίνα εἶ ἐκείναν κατὰ τὸν καθαρισμὸν τῶν ἱουδαίων, χωροῦσα αὐτὸς ἐν ἐκείνοις ἕως ἓρθο. 122
Now there were six stone water jars lying there, for the ceremonial washing of the Jews, each holding from two to three measures. 18
John 2:7 λέγει αὐτοῖς ὁ Ἰησοῦς, Γεμίσατε τὰς ὑδραίας ὑδατος, καὶ ἐγέμισαν αὐτὰς ἐως ἄνω. 123
7Jesus says to them, "Fill the jars with water." So they filled them to the brim.
John 2:8 καὶ λέγει αὐτοῖς, Ἀντλῆσατε νῦν καὶ φέρετε τῷ ἀρχιπρεπεῖ ᾧ καὶ ἔβαλεν. 124
And he tells them, "Now draw some out and take it to the master of the banquet." And they took some.

16 151 txt το ἄρτι (Mt 26:24) A E F G H K M S U Y Γ Δ Θ Λ Π Ψ Ω 047 0211f 0233 f 198 2 28 33 157 565 700 892 1071 1241 1424 M It° It°2 syr TR RP // omit p46 p75 Willoughby Papyrus K B L W 0141 397 579 821 850 1819 1820 2129 ita b c e f, kop arm Epiph Or SBL NA28 // lac p46 p58 C D N P Q T V 063 083 syr a
18 26 Twenty to thirty gallons, or from 75 to 115 liters. Each measure contained 72 sextarii or pints.
John 2:9 ὡς δὲ ἐγεύσατο ὁ ἀρχιτρίκλινος τὸ ὦδωρ ὦνον γεγενημένον, καὶ οὐκ ἤδει πόθεν ἔστιν, οἱ δὲ διάκονοι ἤδειαν οἱ ἤντληκότες τὸ ὦδωρ, φωνεῖ τὸν νυμφίον ὁ ἀρχιτρίκλινος

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

John 2:10 καὶ λέγει αὐτῷ, Πᾶς ἀνθρώπος πρῶτον τὸν καλὸν ὀνόμα τῆς ἁγιάζων, καὶ ὅταν μεθυσθῶσιν, τότε τὸν ἔλασσος σοὶ τετηρήκας τὸν καλὸν ὦνον ἑως ἁρτί.

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

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

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

John 2:12 Μετὰ τούτου κατέβη εἰς Καταρναοῦμ αὐτὸς καὶ ἦμητρ αὐτοῦ καὶ οἱ ἀδελφοὶ ἦμητρ αὐτοῦ, καὶ οἱ μαθηταὶ αὐτοῦ, καὶ ἤκει ἔμειναν ὡς ἐποίησεν.

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

Jesus Cleanses the Temple

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

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

John 2:14 καὶ ἔβαλεν ἐν τῷ ἱερῷ τοὺς πωλοῦντας βόσκαν καὶ πρόβατα καὶ περιστέρας καὶ τοὺς κερατίστας καθημένους,

14And in the temple he found those selling cattle, sheep and doves, and the money changers sitting.
John 2:15 καὶ ποίησας φραγέλλιον ἐκ σχοινίων πάντας ἐξέβαλεν ἐκ τοῦ ιεροῦ, τά τε πρόβατα καὶ τοὺς βόας, καὶ τῶν κολλυβιστῶν ἐξέχεεν τὸ κέρμα καὶ τὰς τραπέζας ἀνέστρεψεν.

15And having made like a whip out of ropes, he expelled all from the temple, both the sheep and the cattle, and he poured out the coins of the money changers and overturned the tables,

John 2:16 καὶ τοῖς τάς περιστεράς πωλοῦσιν εἶπεν, Ἀρατε ταύτα ἐννεῦθην, μη.Rule 18 ποιεῖτο τὸν οἶκον τοῦ πατρὸς μου οἶκον ἐμπρόν.

16and he said to those selling the doves, "Take these out of here! Do not make the house of my Father a house of commerce!"

John 2:17 Ἐμνήσθησαν δὲ οἱ μαθηταὶ αὐτοῦ ὅτι γεγραμμένον ἐστίν ὅτι, ὁ ζήλος τοῦ οἴκου σου καταφάγεταί με.

17Then his disciples remembered that it is written: "The zeal for your house will consume me."

John 2:18 ἀπεκρίθησαν οὖν οἱ ἱουδαίοι καὶ εἶπον αὐτῷ, Τί σημεῖον δεικνύει ἡμῖν, ὅτι ταύτα ποιεῖς;

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

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2:15a txt φραγέλλιον Ν A B E F H K M P S V Υ Γ L Π Ψ 083 0233 0141 28 157 205 205 579 700 1006 1009 1071 1079 1229 1226 1230 1242 1253 1342 1344 1505 1546 1646 2148 2174

2:15b txt τὸ κέρμα Π .volume 66 Ν A B E F G H K L M S V Υ Γ Λ Δ Π Ψ 047 063 074 0141 0162 0205 0233 0263 0273 0333 0401 0579 0597 0700 1216 1217 1241 1242 1253 1302 1342 1344 1365 1424 1426 1427 1428 1505 1564 1646 2148 2174

2:16 txt μὴ Π 66 B E F G H K L M S V Υ Γ Δ Π Ψ 047 063 074 0141 0162 0205 0233 0401 0579 0700 1216 1217 1241 1242 1253 1302 1342 1344 1365 1424 1426 1427 1428 1505 1564 1646 2148 2174

2:17a txt ἐμνήσθησαν Π 66 B E F G H K L M S V Υ Γ Δ Π Ψ 047 063 074 0141 0162 0205 0233 0401 0579 0700 1216 1217 1241 1242 1253 1302 1342 1344 1365 1424 1426 1427 1428 1505 1564 1646 2148 2174

2:17b txt ἐστίν Ο 66 W S V X 050 1071 Σ 66 B E F G H K L M S V Υ Γ Δ Π Ψ 047 063 074 0141 0162 0205 0233 0401 0579 0700 1216 1217 1241 1242 1253 1302 1342 1344 1365 1424 1426 1427 1428 1505 1564 1646 2148 2174

2:18 Psalm 69:9. The UBS and RP texts have the verb in the future tense, while the TR has aorist like the LXX.

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'"
Chapter 3

You Must Be Born Again

John 3:1 "Hv de ánthrwpous ek ton Pharisaión, Nikódemos ónoma autóú, árchon tów 'Ioudáiwv;"

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

John 3:2 óútos hliáthen pro's avton vuktoú kai eípen autúw, 'Rabbí, oído men óti ápó theou éllhluðhas didaskalos ouðeiès uðr tásita tía súmeia dúñatai poiein ò sou poieis, éan mh ò ó theòs met' autúw.

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

John 3:3 ápékritiche 'Iosóú kai eípen autw, 'Amhn ámhn légon sou, éan mh ti gennhí òánwthen, ou dúñatai iðein tía basileían toù theou.

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

John 3:4 légei pro's auton ó Nikódemos. Pws dúñatai ánthrwpos gennhíhían yéron wvn; mh dúñatai eis tía koilían tis miþrós autou déuteron iðseléthi kai gennhíhían;

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

John 3:5 ápékritiche 'Iosóú, 'Amhn ámhn légon sou, éan mh ti gennhí éx ðdatos kai pneúmatos, ou dúñatai iðseléthi eis tía basileían toù theou.

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

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29 31 ánthrwpos ek tôn Pharisaiów, ánthrwpos ek tôn Pharisaiów, "a person of the Pharisees." This may be a Semitic way of saying, "A Pharisee person," or simply, "A Pharisee." Except that that would usually be done with both "man" and "Pharisee" in the same part of speech as each other, "the adjectival use of a substantive."
John 3:6  

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

John 3:7  

μη θαυμάσῃς ὅτι εἶπόν σοι, Δεῖ ὡμᾶς γεννηθήναι ἄνωθεν.

John 3:8  

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

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."31

John 3:9  

ἀπεκρίθη Νικόδημος καὶ εἶπεν αὐτῷ, Πῶς δύναται ταῦτα γενέσθαι;

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

John 3:10  

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

Jesus answered and said to him, "You are Teacher of Israel, and not familiar with these things?32

And no one has gone up into heaven except the one who came down from heaven, the Son of Man who abides in heaven.33

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30 3:7 The Greek is in the plural.
31 3:8 Or possibly also: "So it is with everyone born from the Spirit." The question is, whether Jesus is likening the people themselves, when 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.
32 3:10 Nicodemus should have known these concepts from I Samuel 10:6,7,9,11; Ezekiel 11:19,20; 18:31,32; 36:26,27; Isaiah 26:11-19
33 3:13 txt ἀνθρώπου δὲ ὃν ἐν τῷ οὐρανῷ Α indeb Alternation of text.

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And as Moses lifted up the snake in the desert, in like manner the Son of Man must be lifted up.

So that everyone who believes in him would not perish, but have everlasting life.

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.

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

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.

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

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

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

"He Must Increase; I Must Decrease"

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

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

For John was still not yet thrown into prison.
John 3:25 'Εγένετο οὖν ζήτησις ἐκ τῶν μαθητῶν Ἰωάννου μετὰ Ἰουδαίου περὶ καθαρισμοῦ.

28Then a dispute arose between the disciples of John and a certain36 Jew37 about ceremonial washing.

John 3:26 καὶ ἦλθον πρὸς τὸν Ἰωάννην καὶ εἶπον αὐτῷ, Ῥαββί, ὃς ἦν μετὰ σοῦ πέραν τοῦ Ἰορδάνου, ὃς ὁ μετὰ μετατύπωσις, ἰδού οὗτος βαπτίζει καὶ πάντες ἔρχονται πρὸς αὐτόν.

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

John 3:27 ἀπεκρίθη Ἰωάννης καὶ εἶπεν, Οὗ δύναται ἀνθρώπως λαμβάνειν οὐδὲν ἐὰν μὴ ἔδοξεν αὐτῷ ἐκ τοῦ οὐρανοῦ.

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

John 3:28 αὐτοὶ ὑμεῖς μαρτυρεῖτε ὃτι εἶπον38 οὐκ εἴμι ἐγώ ὁ Χριστός, ἀλλὰ ὃτι Ἀπεσταλμένος εἰμὶ ἔμπροσθεν ἐκεῖνον.

29You yourselves bear witness that I said, 'I am not the Anointed One but am sent ahead of him.'

John 3:29 ὁ ἐξων τὴν νύφην νυμφίος ἐστὶν· ὁ δὲ φίλος τοῦ νυμφίου, ὁ ἐστικός καὶ ἀκοῦων αὐτοῦ, χαρὰ χαίρει διὰ τῆς φωνῆς τοῦ νυμφίου. αὕτη οὖν ἡ χαρὰ ἡ ἐμὴ πεπλήρωται.

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

John 3:30 ἔκεινον δὲ αὐξάνειν, ἐμὲ δὲ ἐλαττοῦνθαι.

31He must increase, and I must decrease. John 3:31 ὁ δὲ ἄνθρωπος ἐρχόμενος ἐπάνω πάντων ἐστίν· ὁ δὲ τῆς γῆς ἐκ τῆς γῆς ἐστιν καὶ ἐκ τῆς γῆς λαλεῖ. ὁ δὲ τοῦ οὐρανοῦ ἐρχόμενος ἐπάνω πάντων ἐστίν.

32The one who comes from above is above all; the one who is from the earth, is of the earth, and speaks of the earth. The one who comes from heaven is above all.39

John 3:32 Καὶ ὁ ἐσώρακεν καὶ ἠκούσεν τοῦτο40 μαρτυρεῖ, καὶ τὴν μαρτυρίαν αὐτοῦ οὐδεὶς λαμβάνει.

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

36:325a 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 to it, than that they changed it from the plural to something unique in John.

36:325b 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 hotheeded 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.

36:328 tac ὃτι εἶπον Κ Α Δ Ε Φ Γ Η Κ Λ Μ Ν Σ Υ Τ Β Ζ Ψ Ω Υ Γ Δ Θ Λ Π Ψ Ω Ο 047 063 086 0211 ἒ 1 2 28 33 69 124 157 565 579 788 1071 1424 ἐκ τῶν οὐρανῶν ἐρχόμενος ἐπάνω πάντων ἐστίν.

33The one who comes from above is above all; the one who is from the earth, is of the earth, and speaks of the earth. The one who comes from heaven is above all.40

John 3:32 οἱ ἐσώρακεν καὶ ἠκούσεν τοῦτο40 μαρτυρεῖ, καὶ τὴν μαρτυρίαν αὐτοῦ οὐδεὶς λαμβάνει.

33And what he has seen and heard, this he testifies to, and no one accepts his testimony.
John 3:33 ὁ λαβὼν αὐτοῦ τήν μαρτυρίαν ἐσφράγισεν ὅτι ὁ θεὸς ἀληθῆς ἐστίν.

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

John 3:34 ὅν γὰρ ἀπεστείλεν ὁ θεὸς τὰ ῥήματα τοῦ θεοῦ λαλεῖ, οὔ γὰρ ἐκ μέτρου δίδωσιν ὁ θεὸς τὸ πνεῦμα.

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

John 3:35 ὁ πατὴρ ἀγαπᾷ τόν υἱόν, καὶ πάντα δεδωκεν ἐν τῇ χειρί αὐτοῦ.

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

John 3:36 ὁ πιστεύων εἰς τόν υἱόν ἔχει ζωὴν αἰώνιον· ὁ δὲ ἀπεθάνων τῷ υἱῷ οὐκ ὄψεται ζωήν, ἀλλ’ ἡ ὀργὴ τοῦ θεοῦ μένει ἐπ’ αὐτόν.

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

Chapter 4

The Samaritan Woman at the Well

John 4:1 Ὅς οὖν ἔγνω ὁ κύριος ὅτι ἤκουσαν οἱ Φαρισαῖοι ὅτι Ἰσραῖλ 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 – καὶ τοῦτο Ἰσραῖλ αὐτός οὐκ ἔβαπτισεν ἀλλ’ οἱ μαθηταὶ αὐτοῦ –

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

John 4:3 ἀφῆκεν τὴν Ιουδαίαν καὶ ἀπῆλθεν εἰς τὴν Γαλιλαίαν.

3He left Judea and went into Galilee.

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

4But he had to pass through Samaria.

John 4:5 ἠρέθη τὸν εἰς πόλιν τῆς Σαμαρείας λεγομένην Συχάρ πλησίον τοῦ χωρίου ὃ ἐδωκεν Ἰακώβ ἡ Ἰωάννη τῷ υἱῷ αὐτοῦ

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

John 4:6 ἦν δὲ ἐκεῖ πηγή τοῦ Ἰακώβ. ὁ οὖν Ἰσραῖλ κεκοπιακός ἐκ τῆς ὁδοποιίας ἐκαθέζετο οὕτως ἐπὶ τῷ πηγῇ οὗ ἦν ᾧ ὤσε ἐκεί.

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

John 4:7 ἔρχεται γυνὴ ἐκ τῆς Σαμαρείας ἀντλήσας ὕδωρ. λέει αὕτη ὅ Ἰσραῖλ, Δός μοι πιεῖν

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

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

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

John 4:9 λέει οὖν αὐτῷ ἡ γυνὴ ἡ Σαμαρειτής. Πῶς οὖν Ἰουδαίος ὃν παρ’ ἐμοῦ πιεῖν αἵτινς οὖσας γυναικὸς Σαμαρειτίδος; οὗ γὰρ συγχρώνεται Ἰουδαίοι Σαμαρειτικοὶ.

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

John 4:10 ἀπεκρίθη Ἰσραῖλ καὶ ἐπέκατ’am autē, ἔδωκεν τῇ δωρεᾷ τοῦ θεοῦ καὶ τίς ἔστιν ὁ λέγων σοι, Δός μοι πιεῖν, οὗ τῷ ὄντος αὐτῶν ἔδωκεν ἐν οἷς ὄργη ζωῆς.

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

 abril 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 4:11 λέγει αὐτῷ ἡ γυνή, Κύριε, οὕτε ἄντλημα ἔχεις καὶ τὸ φρέαρ ἐστίν βαθὺ; πόθεν οὖν ἔχεις τὸ ὕδωρ τὸ ζων;  

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

John 4:12 μὴ σὺ μεῖξον εὗ τοῦ πατέρος ἡμῶν Ἱακώβ, δὲ ἔδωκεν ἡμῖν τὸ φρέαρ καὶ αὐτὸς εξ αὐτοῦ ἐπινευ καὶ οἱ υἱοὶ αὐτοῦ καὶ τὰ θρέματα αὐτοῦ;  

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

John 4:13 ἀπεκρίθη ἡ γυνὴ καὶ εἶπεν αὐτῷ, Πῶς ὁ πίνων ἐκ τοῦ ὕδατος τοῦτού διψάει πάλιν;  

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

John 4:14 δὲ δὴ ἐν πίῃ ἐκ τοῦ ὕδατος οὗ ἐγὼ δῶσον αὐτῷ, οὐ μὴ διψήσῃ εἰς τὸν αἰῶνα, ἀλλὰ τὸ ὕδωρ ὃ δῶσω αὐτῷ γεννησάται ἐν αὐτῷ πηγὴ ὕδατος ἀλλομένου εἰς ζωήν αἰώνιον.  

14but whoever drinks from the water which I will give him would by no means ever thirst again. Indeed, the water I give him will become in him a fountain of water springing up into life without end."

John 4:15 λέγει πρὸς αὐτὸν ἡ γυνὴ, Κύριε, δός μοι τὸ τῶ ὕδωρ, ἵνα μὴ διψῇ μηδὲ ἔρχομαι ἐννάδε ἄντλειν.  

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

John 4:16 λέγει αὐτῇ ὁ Ἰησοῦς, Ὕπαγε φώνησον τὸν ἄνδρα σου καὶ ἔλθη ἐννάδε.  

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

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

17The woman answered and said to her, "I do not have a husband."

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

John 4:18 πέντε γὰρ ἄνδρας ἔσχες, καὶ νῦν δὲ ἔχεις οὐκ ἔστιν σου ἀνήρ τοῦτο ἄλλης εἴρηκας.  

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 ἡ γυνὴ, Κύριε, θεωρῶ ὅτι προφήτης εἰ οὐ.  

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

John 4:20 οἱ πατέρες ἡμῶν ἐν τῷ ὄρει τούτῳ προσεκύνησαν· καὶ υμεῖς λέγετε ὅτι ἐν Ἰερουσαλήμοις ἐστίν ὁ τόπος ὅπου δεῖ προσκυνεῖν.  

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, Γίναι, πίστευσόν μοι, ὅτι ἔρχεται ἡ ώρα ὅτε οὔτε ἐν τῷ ὄρει τούτῳ οὔτε ἐν Ἰερουσαλήμοις προσκυνήσετε τῷ πατρὶ.  

21Jesus says to her, "Woman, believe me, that a time is coming when you will worship the Father neither on this mountain nor in Jerusalem."

John 4:22 υμεῖς προσκυνεῖτε δὲ οὐκ οἴδατε· υμεῖς προσκυνοῦμεν δὲ οἴδαμεν, ὅτι ἡ σωτηρία ἐκ τῶν Ιουδαίων ἐστίν.  

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

John 4:23 ἂλλ' ἔρχεται ἡ ώρα, καὶ νῦν ἐστίν, ὅτε οἱ ἄλληθριοι προσκυνοῦσιν τῷ πατρὶ ἐν πνεύματι καὶ ἄλληθρι; καὶ γὰρ ὁ πατὴρ τούτους ζητεῖ τοὺς προσκυνοῦντας αὐτόν.  

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.  

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42:21 In the Greek, "you" is in the plural.
John 4:24  πνεῦμα ὁ θεὸς, καὶ τοὺς προσκομνοῦντας αὐτὸν ἐν πνεύματι καὶ ἄλθεια δεὶ προσκυνεῖν.

22God is spirit, and those worshiping him, must worship in spirit and in truth."

John 4:25  λέγει αὐτῷ ἡ γυνὴ, ὅταν ὁ Μησίας ἔρχεται, ὁ λεγόμενος Χριστὸς· ὅταν ἐλθῇ ἔκεινος, ἄναγγελεῖ ἡμῖν πάντα.

23The 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 Ἱσοῦς, Ἔγώ εἰμι, ὁ λαλῶν σοί.

24Jesus says to her, "I, the one speaking to you, am he."

_Lift Up Your Eyes, See My Food and My Harvest_

John 4:27  Καὶ ἐπὶ τούτῳ ἠλθον οἱ μαθηταὶ αὐτοῦ, καὶ ἔθαμμαζαν ὑμῖν γυναῖκας ἔλαβεν· οὐδεὶς μέντοι εἶπεν, Τί ζητεῖς; ἡ, Τί λαλεῖς μετ’ αὐτῆς;

25And 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  ἀφήκεν οὖν τὴν ὄρδην αἰτής ἡ γυνὴ καὶ ἀπήλθεν εἰς τὴν πόλιν καὶ λέγει τοῖς ἀνθρώποις,

26Then, the woman left her water jar, and went away into the town. And she says to the people,

John 4:29  Δεῦτε ἰδεῖτε ἀνθρωπόν ὃς εἶπεν μοι πάντα διὰ ἑποίησα· μήτι οὖτος ἐστίν ὁ Χριστὸς;

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

John 4:30  ἐξῆλθον ἐκ τῆς πόλεως καὶ ἤρχοντο πρὸς αὐτὸν.

28They were proceeding out of the town and coming toward him.

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

29And in the meantime, his disciples were pleading with him, saying, "Rabbi, eat."

John 4:32  Ὁ δὲ εἶπεν αὐτοῖς, Ἐγὼ βρῶσιν ἔχω φαγεῖν ἢν ὑμεῖς οὐκ οἰδατε.

30But he said to them, "I have food to eat that you do not know about."

John 4:33  ἔλεγον οὖν οἱ μαθηταὶ πρὸς ἀλλήλους, Μή τις ἡγεγκεν αὐτῷ φαγεῖν;

31His disciples therefore were saying to each other, "Has someone brought him something to eat?"

John 4:34  λέγει αὐτοῖς ὁ Ἱσοῦς, Ἐμὸν βρωμά ἐστιν ἢν ποιῶ τὸ θέλημα τοῦ πέμψαντός με καὶ τελεῖτως αὐτοῦ τὸ ἔργον.

32Jesus says to them, "That I may do the will of him who sent me, is food to me, and that I may finish his work."

434 Ἐμὸν βρωμά ἐστιν ἢν ποιῆσαι - emôn brōma estin ēn poiēsai, literally, "My food is that I may do."

The hina in this passage is usually translated like an infinitive, "to do," and rightly enough, see BDF §393 and BAG p. 377, 11. This is very much like the hina in 1 Corinthians 4:3- ἐμοὶ δὲ εἰς ἐλάχιστον ἐστίν ἢν θεό' ὑμῶν ἀνακρίθη ἢ ἐπὶ ἀνθρώπινης ἁμέρας· ἀλλ' οὖδέ ἐμαυτὸν ἀνακρίνωσ· "It is a very small thing to me that I might be judged by you..." See also 1 Cor. 9:18, "My reward is that I may make the gospel free of charge..." As for the pronoun ἐμοί 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 ἐμοί is used as a reflexive for ἐμαυτοῦ - emautō. I think that considering the context, "I have food you do not know about," and the pre-position of ἐμοί 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...."
John 4:35  οὖν ὑμεῖς λέγετε ὅτι ἔτοι τετράμηνός ἐστίν καὶ οἱ θερισμοὶ ἐρχεται; ἰδοὺ λέγω ὑμῖν, ἐπάρατε τοὺς ὀφθαλμοὺς ὑμῶν καὶ θεάσασθε τὰς χώρας ὅτι λευκαί εἰσίν πρὸς θερισμὸν ἡδή.

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

John 4:36  Καὶ ὁ θερίζων μισθὸν λαμβάνει καὶ συνάγει καρπὸν εἰς ζωῆν αἰώνιον, ἵνα καὶ ὁ σπείρων ὑμοῦ χαίρῃ καὶ ὁ θερίζων.

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

John 4:37  ἐν γὰρ τούτῳ ὁ λόγος ἐστὶν ὁ ἀληθινός ὅτι ἀλλος ἐστὶν ὁ σπείρων καὶ ἀλλος ὁ θερίζων.

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

John 4:38  ἐγὼ ἀπέστειλα ὑμᾶς θερίζειν ὅ ὑμεῖς κεκοπιακάτε· ἀλλοι κεκοπιάκασιν, καὶ ὑμεῖς εἰς τὸν κόπον αὐτῶν εἰσεληλύβατε.

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

The Woman's Talk Bears Fruit

John 4:39  ἦκ δὲ τῆς πόλεως ἔκείνης πολλοὶ ἐπίστευαν εἰς αὐτὸν τῶν Σαμαρείτων διὰ τὸν λόγον τῆς γυναικὸς μαρτυρούσης ὃτι ἔστην μοι πάντα δοκιμασμένα.

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

John 4:40  ὥστε ἠλθον πρὸς αὐτὸν οἱ Σαμαριται, ἠρωτῶν αὐτὸν μεῖναι παρ' αὐτοῖς· καὶ ἴδεν ἐκεί δύο ἡμέρας.

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

John 4:41  καὶ πολλοί πλείους ἐπίστευαν διὰ τὸν λόγον αὐτοῦ,

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

John 4:42  τῇ τε γυναικὶ ἔλεγον ὅτι οὐκέτι διὰ τὴν σήν λαλιάν πιστεύουμεν· αὐτοὶ γὰρ ἀκηκόαμεν, καὶ οἴδαμεν ὅτι αὐτοῦ ἐστὶν ἀληθῶς ὁ ωτὸν τοῦ κόσμου, ὁ χριστὸς,

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

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43a 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.

43b txt Ἐτι Ψ† Ν Α Β Χ Κ Μ Ν Ι Υ W U W-sup Γ Θ Α Ψ 083 f1 2 23 124 145 565 579 700 1071 1424 syr6,p,h,palcopνυατ arm Origen5 TR HF RP NA27 {⊂} omit Ψ52 D (Κ5 τὸ Instead) L S P Ω 047 068 f13 28 118 1241 f8445 it4 syr Origen5 lac Ψ53 F P X 346.

43c The word θην 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,..."

43d txt καὶ Ν Λ Α Β Γ Κ Μ Π Γ Δ Θ Α Μ Ω 047 0211 f13 2 28 157 579 700 1424 It lat syr6,h Ir-lat TR RP omit Ψ56 Ψ53 B C L N U W Ψ 083 f1 31 565 579 892 1071 1241 f8445 1221 ite=" SBL NA28 {⊂} lac Ψ53 F P T 346.
The Official’s Son Stays Alive

John 4:48 Metá de tás dióstí hímeras ἐξῆλθεν ἐκείθεν, καὶ ἀπῆλθεν εἰς τὴν Γαλιλαίαν.

48And after the two days he departed from there and went into Galilee.

John 4:44 αὐτὸς γὰρ ὁ Ἰησοῦς ἐμαρτύρησεν ὅτι προφήτης ἐν τῇ ἱδίᾳ πατρίδι τιμήν οὐκ ἔχει.

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

John 4:45 ὅτε οὖν ἦλθεν εἰς τὴν Γαλιλαίαν, ἐδέξαντο αὐτὸν οἱ Γαλιλαῖοι, πάντα ἐωρακότες ἐποίησαν ἐν ἱεροσολύμων ἐν τῇ ἐορθῇ, καὶ αὐτοὶ γὰρ ἦλθον εἰς τὴν ἐορθήν.

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

John 4:46 Ἡλθεν οὖν πάλιν ὁ Ἰησοῦς εἰς τὴν Κανᾶ τῆς Γαλιλαίας, ὅπου ἐποίησαν τὸ ὕδωρ σίνων. καὶ ἤν τις βασιλικὸς οὗ ὁ ὀίκος ἤσθεν εἰς Καπερναοῦς.

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

John 4:47 οὗτος ἀκούσας ὅτι Ἰησοῦς ἤκει ἐκ τῆς Ἰουδαίας εἰς τὴν Γαλιλαίαν ἀπῆλθεν πρὸς αὐτὸν καὶ ἠρώτα αὐτὸν ἢν καταβῇ καὶ ἰάσηται αὐτοῦ τὸν ὀίκον, ἐμελλέν "γὰρ ἀποθνῄσκειν.

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

John 4:48 εἶπεν οὖν ὁ Ἰησοῦς πρὸς αὐτόν, Ἑάν μὴ σημεία καὶ τέρατα ἴδητε, οὐ μὴ πιστεύσητε.

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

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

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

John 4:50 λέγει αὐτῷ ὁ Ἰησοῦς, Πορεύου· οὗ ὀίκος σοῦ ζή. Καὶ ἐπίστευσεν ὁ ἄνθρωπος τῷ λόγῳ ὃ εἶπεν αὐτῷ ὁ Ἰησοῦς καὶ ἐπορεύετο.

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

John 4:51 ἤδη δὲ αὐτοῦ καταβαίνοντος οἱ δούλοι αὐτοῦ ἀπήντησαν αὐτῷ καὶ ἀπῆγγειλαν λέγοντες ὅτι ὁ παῖς σου ζή.

51And even as he was going back down, his servants met him and reported, saying, "Your boy is alive."

John 4:52 ἐπορεύθη οὖν παρ' αὐτῶν τὴν ὠραν ἐν ἦ κομψότερον ἔσχεν· Καὶ εἶπον αὐτῷ ὅτι ἸΗΣ ὠραν ἐβδόμην ἀφήκεν αὐτόν παρὰ κηρυτός.

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

John 4:53 ἔγγω οὖν ὁ πατὴρ ἵνα ἐκείνῃ τῇ ὠρᾳ ἔν ἦ εἶπεν αὐτῷ ὁ Ἰησοῦς ὅτι ὁ ὀίκος σου ζή, καὶ ἐπίστευσεν αὐτός καὶ ἤ οἰκία αὐτοῦ ὄλη.

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

John 4:54 Τοῦτο πάλιν δεύτερον σημεῖον ἐποίησαν ὁ Ἰησοῦς ἐλθὼν ἐκ τῆς Ἰουδαίας εἰς τὴν Γαλιλαίαν.

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

44,48 4:47 txt autov A K M N U Y Γ Δ Θ Λ Π Ψ Ω 0211 ℱ ℜ ™ 2 157 565 579 700 1424 ℳ lat TR RP ℡ omit ℧ 75 K B C D L W 083 086 33 69 892 1071 1241 it ΝΑ28 ℒ ℡ omit καὶ ηρώτα αὐτὸν G 047 (h.t.) ℳ lac ℭ 45 P. Note that 75 omits πρὸς αὐτον, another case of h.t. from αὐτον to αὐτον.
Chapter 5

Jesus Heals in the Spa on the Sabbath

John 5:1 After these things, there was a festival of the Jews, and Jesus went up to Jerusalem.

1After these things, there was a festival of the Jews, and Jesus went up to Jerusalem.
John 5:2 Ἔστιν δὲ ἐν τοῖς Ἰεροσολύμοις ἐπὶ τῇ προβατικῇ κολυμβήθρᾳ ἡ ἐπιλεγομένη Ἑβραϊστὶ Βηθεσδά, πέντε στοὰς ἔχουσα.
Now there is in Jerusalem near the Sheep Gate\textsuperscript{50} a pool, which in Hebrew\textsuperscript{50} is called

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

\textsuperscript{50}5:2b It is possible that the word "Hebrew" is meant to mean the language of the Hebrews, as opposed to Greek. By that time the language of the Jews was mostly Aramaic, the language of their former conquerors to the north. Indeed, parts of the Old Testament were originally written in Aramaic. In the words of Bruce Metzger, "Aramaic was the mother tongue of the great majority of Jews at that time. Though the rabbis and learned scribes still had fluent command of the classical Hebrew of the Old Testament, it was approaching the status of a dead language for the ordinary Jewish population. During the exile in the sixth century B.C. the Jews had begun to use Aramaic, a Semitic language related to Hebrew somewhat as Spanish is related to Portuguese. At the beginning of the Christian era, in the synagogues of Palestine as well as of Babylon, the text of the Old Testament was read not only in the original Hebrew but also in an Aramaic paraphrase (called a Targum) for the benefit of those who knew little or no Hebrew. At least two dialectal forms of Aramaic were current in Palestine. The dialect used in Galilee was recognizably different in pronunciation from the southern dialect spoken in and around Jerusalem (Matt. 26:73 or Diatessaron 30:11). It is altogether probable that Jesus grew up in his home at Nazareth using Aramaic as his mother tongue. In later life he doubtless acquired some facility in speaking Greek and in reading Hebrew. His teaching and preaching to the common people would have been carried out in Aramaic; his debates with the learned teachers of the law may have been conducted in Hebrew. When he occasionally conversed with non-Jewish persons (for example, the Roman centurion and the Syro-Phoenician woman), he probably used Greek, the lingua franca of the Greco-Roman world." (From THE NEW TESTAMENT, Its Background, Growth, and Content, by Bruce M. Metzger; Abingdon Press, 1987; pp. 32-33)
Bethesda, having five colonnades.

John 5:3: ἐν ταύταις κατέκειτο πλήθος πολύ τῶν ἄσθενοντων, τυφλῶν, χωλῶν, ἔρων, ἐκδοχεύμων τῆς τοῦ ὀφαλὸς κίνησιν.

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

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52c: the Qumran text does not feature a dalet or res with waw, but only a cursive waw in the form of a res. Thus, according to the text of J. T. Milik in 1962, a new edition (Le Rouleau de cuivre, 1962), the reading of the 3Q15 verse as edited in the standard edition, provided by J. T. Milik in 1962. Very recently, a new impressive two-volume restoration of the Copper Scroll appeared, which contains a new edition (Le Rouleau de cuivre de la grotte 3 de Qumrân (3Q15)). Expertise - Whitaker - Epigraphie I, par D. Brizeumen et alii (STDJ 55.1), Leiden 2006). The Qumran text does not feature a dalet or res with waw, but only a cursive waw in the form of a res. Thus, according to the new edition, this line only mentions some sort of installation (building) with two reservoirs, and contains no proper name. This directly contradicts the assertions of Milik, who drew a parallel to the place name BETHESDA, which he regarded the text of J. T. Milik in 1962 as corroborating the reading BETHESDA. The reason for this is that the Copper Scroll cannot be of any use when trying to answer the text-critical questions concerning this Johannine passage. Thus the reason for supporting the reading BETHESDA is significantly weakened; in the future this variant should not deserve the maximum momentum which it received in the past. This “Bethesda” may well have been the same place as the twin pools near the present-day St. Anne’s Church. There would have been a colonnade on each of the four sides and another between the pools, holding up a covering under which the people would lie. As for the name Bethzatha, it has eclectic textual support, along with Eusebius. It was the name of the northern extension of the city of Jerusalem. 1 Maccabees 7:19 mentions a “great cistern” at Bethzatha. Bethsaida is assimilated to the town of Bethsaida on the Sea of Galilee, as mentioned in John 1:44.

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In a new paper by Reinhart Ceulemans, “The Name of the Pool in Joh 5.2. A Text-Critical Note Concerning 3Q15” ZNW 99 (2008) 112-15, he says, “one of the reasons for the fact that this reading BETHESDA is embedded that much, can be found in one verse from the Copper Scroll (3Q15), discovered at Qumran. This scroll contains a reference to a certain pool (viz. 3Q15 11,12), which is often linked to the pool mentioned in Joh 5,2. Equally often this verse has been interpreted as “corroborating the reading BETHESDA. The reason for this was the reading of the 3Q15 verse as edited in the standard edition, provided by J.T. Milik in 1962. Very recently, a new impressive two-volume restoration of the Copper Scroll appeared, which contains a new edition (Le Rouleau de cuivre de la grotte 3 de Qumrân (3Q15)). Expertise - Whitaker - Epigraphie I, par D. Brizeumen et alii (STDJ 55.1), Leiden 2006). The Qumran text does not feature a dalet or res with waw, but only a cursive waw in the form of a res. Thus, according to the new edition, this line only mentions some sort of installation (building) with two reservoirs, and contains no proper name. This directly contradicts the assertions of Milik, who drew a parallel to the place name BETHESDA, which he regarded the text of Joh 5:2. This means that the Copper Scroll cannot be of any use when trying to answer the text-critical questions concerning this Johannine passage. Thus the reason for supporting the reading BETHESDA is significantly weakened; in the future this variant should not deserve the maximum momentum which it received in the past. This “Bethesda” may well have been the same place as the twin pools near the present-day St. Anne's Church. There would have been a colonnade on each of the four sides and another between the pools, holding up a covering under which the people would lie. As for the name Bethzatha, it has eclectic textual support, along with Eusebius. It was the name of the northern extension of the city of Jerusalem. 1 Maccabees 7:19 mentions a "great cistern" at Bethzatha. Bethsaida is assimilated to the town of Bethsaida on the Sea of Galilee, as mentioned in John 1:44.

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John 5:4 Ἀγγέλος γὰρ κατὰ καὶ κατέβαινεν ἐν τῇ κολυμβήθρᾳ, καὶ έτάρασεν τὸ ύδωρ: ὁ οὖν πρώτος ἐμβὰς μετὰ τὴν ταραχὴν τοῦ ύδατος, ὑγίης ἐγένετο, ὃ δήποτε κατείχετο νοσήματι

4For an angel51 from time to time would come down52 into the pool, and stir up the water. So the first one getting down in after the stirring of the water would be healed, whatever disease he had formerly been afflicted with.53

John 5:5 ἦν δὲ τις ἀνθρώπος ἔκει τρίακοντα ὅκτω ἕτη ἔχουν ἐν τῇ ἁσθενείᾳ.

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

John 5:6 τούτου ἢδον ὁ Ἰησοῦς κατακείμενον, καὶ γνοὺς ὅτι πολὺν ἤδη χρόνον ἔχει, λέγει αὐτῷ, Θέλεις ὑγίης γενέσθαι;

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

John 5:7 ἀπεκρίθη αὐτῷ ὁ ἄσθενων, Κύριε,54 ἀνθρώπων οὐκ ἔχω ἵνα ὅταν ταραχθῇ τὸ ύδωρ βάλη με εἰς τὴν κολυμβήθραν ἐν ὃ δὲ ἐρχομαι ἐγὼ ἄλλος πρὸ ἐμοῦ καταβαινεί.

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

John 5:8 λέγει αὐτῷ ὁ Ἰησοῦς, Ἐγείρα, ἀρόν τὸν κράββατόν σου καὶ περιπάτει.

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

John 5:9 καὶ εὐθὺς ἐγένετο υγίης ὁ ἀνθρώπος, καὶ ἦρεν τὸν κράββατον αὐτοῦ καὶ περιπάτει.

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

John 5:10 Ἐλεγον οὖν οἱ Ἰουδαῖοι τῷ τεθεραπευμένῳ, Σάββατον ἔστιν: οὐκ ἐξετένι σοι ἄρα τὸν κράββατον.

10The Jews therefore said to the man who had been healed, "It is a Sabbath; it is not lawful55 for you to carry your mat."

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51 5:4a ΤΕΧNT κυρίου Α K L Y Δ Π μ 12141 it vg1 TR-Scriv. The phrase "of the Lord" is not in the TR-Steph HF, RP or PK editions (even though this is the earliest form of the addition). Pickering says it likely was a fallen angel, and that the occasional healings were cruel, giving false hope.

52 5:4b ΤΕΧNT εὐλογεῖτο Α (Κ) Ψ 0211 (579) 1241 it vgmiss.

53 5:4c ΤΕΧNT om. v. 4 φοινικαὶ Κ B C* D T W505 0141 33 157 821 2718 itd εἰς ἁ φνικαὶ syr cop phebbgach arm geo Amphilechius NA27 (A) / add v. 4 with major variations A C3 E F G H K L M N V Xcomm Y T Θ Ψ 063 078 0211 0233 f1 f3 2 28 180 205 213 397 565 579 597 700 799 865 892 1006 1009 1010 1071 1195 1216 1230 1241 1242 1243 1253 1292 1344 1365 1424 1505 1546 1646 1647 2148 v Lect ita, au, b, e, f, g, j1 vg1, syr cp ss cog phbog eth slav Didymusb Chrysostom Cyrillem- Tertullian Hilary Ambrose TR HF RP / add v. 4 w/asterisks or obel S Δ Ω 047 65 461 1079 2174 syrh. Some manuscripts replaced the clearly absurd "bathing" (A Κ Ψ 0211 579) by the angel, which was the initial reading of this, with "an angel would come down into" (L Θ 063). According to the UBS textual commentary, the added words in vv. 3b-4 contain the following non-Johannine expressions and words: κατὰ καὶ κατέβαινεν, ἐμβαίνω, ἐκδέχομαι, ἐκδέχομαι, κατέχομαι, κινοῦμαι, ταραξῇ, καὶ νόσσωμα -- the last three words only here in the New Testament. They say that the additions may have been made in order to explain how the water gets stirred in verse 7. There should not be any doubt that this passage was not in the original gospel of John. For a Swanson-style table of the variants in this passage, right-click this link, and choose "save as." See also Wieland Willker's excellent commentary on this addition.

54 5:7 ΤΕΧΝ οἴκους Ψ Φ 21 D F K L M S T U V W Y Δ Δ Π Ψ Ω 047 063 078 0211 0233 65 Τ R NA28 / ναι κυρίες C Ε G H Θ 65* / lac Φ 65 N Π Q X 070 0306

55 5:10a The Greek word translated "lawful" is the impersonal participle ἐξεστίν - ἐκεστίν, which is derived from the same root as ἐξορία - exousia, the word for authority. If an activity was ἐξεστίν, that means it was "loosed," or ruled by the rabbi to be something "allowed" by the Torah. If something was not ἐξεστίν, as is the case here, that means it was "bound," that is, the rabbi had adjudged that it was forbidden by the Torah.

56 5:10b ΤΕΧΝ οἴκου A B C* E F G H K L M S T U V W Y Δ Δ Π Ψ Ω 047 063 0141 f1 2 28 124 157 397 565 700 1424 v iteβ TR RP / οἴκου Φ 21 D F Λ Δ Π Ψ 0211 0233 f3 69 579 892 1071 1241 lat syr cop arm SBL NA28 / lac Φ 65 P Τ Χ4nt 070 078 33 346 788
John 5:11 ἀπεκρίθη αὐτοῖς, ὅ ποιήσας με ὑγιὴ ἐκεῖνος μοι εἶπεν, Ἄρον τὸν κράββατὸν 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 ἤρωτησαν οὖν αὐτὸν, Τίς ἔστιν ὁ ἄνθρωπος ὁ εἶπὼν σοι, Ἄρον τὸν κράββατὸν σου καὶ περιπάτει;

12 So they asked him, "Who is the man telling you to pick up your mat and walk?"

John 5:13 ὃ δὲ ιαθεὶς οὐκ ἦν τίς ἐστίν, ὁ γὰρ Ἰησοῦς ἐξένευσεν όχλον ὅντος ἐν τῷ τόπῳ.

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

John 5:14 μετὰ ταῦτα οὐφρίσκει αὐτὸν ὁ Ἰησοῦς ἐν τῷ ἰερῷ καὶ εἶπεν αὐτῷ, ἰδε ὑγιὴς γέγονας· μηκέτι ἀμάρτατε, ἵνα μὴ χείρον γίνηται.

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 might happen to you."

John 5:15 ἀπήλθεν ὁ ἄνθρωπος καὶ ἀνήγγειλεν τοῖς ἱουδαίοις ὅτι Ἰησοῦς ἐστίν ὁ ποιήσας αὐτόν ὑγιῆ.

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 τούτου ἔδιωκον τὸν Ἰησοῦν οἱ ἱουδαίοι, καὶ ἐξήτουν αὐτόν ἀποκτεῖναι, 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 ὃ δὲ Ἰησοῦς ἀπεκρίνατο αὐτοῖς, ὅ πατὲρ μου ἐως ἄρτι ἐργαζόμαι, κἀγὼ ἐργάζομαι.

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

John 5:18 καὶ διὰ τούτο οὖν ἐξῆτουν αὐτόν οἱ ἱουδαίοι ἀποκτεῖναι, ὅτι οὐ μόνον ἔλευθε τὸ σαββάτον ἄλλα καὶ πατέρα ἤδεισεν τὸν θεόν, ἵστον 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.

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5:12 ἀπεκρίθη: The Greek verb translated "breaking" here, is λύω - lúō. Bauer says it here means "abolish," that in John Jesus is presented as abolishing the Sabbath. The Bagster / Moulton lexicon agrees with this also. The meaning would depend on whose point of view the statement is taken from. That is, whether John is stating what "the Jews" saw Jesus as doing, or whether John is stating his own view of what Jesus was doing. Certainly, from the Pharisees' point of view, Jesus was both violating the Sabbath, and since he was a Rabbi, by his example, also abolishing the Sabbath. It seems obvious that it would not be John's view that Jesus violated the Sabbath, for it is the teaching of the New Testament, and of Christ himself, that Jesus Christ kept the law. It is agreed by all, however, that Jesus definitely set aside the prevailing Jewish concept of the Sabbath day. It may also be safely asserted that the majority of Christ's followers understood the New Testament to teach that subsequent to Pentecost the 7th day Sabbath observance is no longer a requirement. There is ample evidence in the N.T. of this. As for the apostle John, he wrote this his gospel relatively a long time after the life of Christ, and thus by the time of its writing, the Christian non-observance of the Sabbath day was already well established. See my treatise entitled, "What is Sabbath."
John 5:19 ‘Apekrímatos oûn hè Ἰησοῦς kai éipen autois, ἂμην ἁμὴν λέγω ὑμῖν, οὐ δύναται ὁ υἱὸς ποιεῖν ἄρ’ ἑαυτοῦ οὐδέν ἕαν μή τι βλέπῃ τὸν πατέρα ποιοῦντα· ἄ γὰρ ἄν ἐκείνου ποιή, ταυτά καὶ ὁ υἱὸς ομοιώς ποιεῖ.

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

John 5:20 ὁ γὰρ πατὴρ φιλεῖ τὸν υἱὸν καὶ πάντα δείκνυον αὐτῷ ὁ ἑαυτοῦ ποιεῖ, καὶ μείζονα τούτων δείξει αὐτῷ ἐργά, ἵνα ὑμεῖς θαυμάζητε.

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

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

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

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

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

John 5:23 ἵνα πάντες τιμῶσιν τὸν υἱὸν καθὼς τιμῶσιν τὸν πατέρα. ὁ μὴ τιμῶν τὸν υἱὸν οὐ τιμᾷ τὸν πατέρα τοῖς πέμψαντα αὐτὸν.

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 ἂμην ἁμὴν λέγω ὑμῖν ὅτι ὁ τὸν λόγον μου ἀκούοντες καὶ πιστεύοντες τῷ πέμψαντι με ἔχει ζωὴν αἰώνιον, καὶ εἰς κρίσιν οὐκ ἔρχεται ἀλλὰ μεταβεβηκέν ἐκ τοῦ θανάτου εἰς τὴν ζωὴν.

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

John 5:25 ἂμην ἁμὴν λέγω ὑμῖν ὅτι ἔρχεται ἄρα καὶ νῦν ἐστιν ὅτε οἱ νεκροὶ ἀκούοσιν τῆς φωνῆς τοῦ υἱοῦ τοῦ θεοῦ καὶ οἱ ἀκούόντες ζησονται.

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 ὥσπερ γὰρ ὁ πατὴρ ἐχει ζωὴν ἐν ἑαυτῷ, οὕτως ἐδωκεν καὶ τῷ υἱῷ ζωὴν ἐχειν ἐν ἑαυτῷ.

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

John 5:27 καὶ ἐξουσιασάν ἐδωκεν αὐτῷ καὶ κρίνει ποιεῖν, ὅτι υἱὸς ἀνθρώπου ἐστίν.

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

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62 5:19 According to Bauer, ἄρ’ ἑαυτοῦ 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
63 5:25 txt τοῦ υἱοῦ τοῦ θεοῦ ψ66lıτ75 ν Α Δ Ε Γ Η Ι Λ Μ Υ Β Υ Γ Δ Θ Λ Ψ 063 ἐ 5.3 2 33 118 157 565 700 1071 1424 TR RP NA27 [ ] τοῦ θεοῦ 070 πρ (x18) τοῦ υἱοῦ τοῦ ἀνθρώπου Κ Π Ω 28 2178 syrhmg-sal Chrys al. (x80) lac C F N P Q T X 0210 0233 788 346.
64 5:27a Or "The Son of Man." "Therefore, since the children share in flesh and blood, he himself likewise also partook of the same, that through death he might render powerless him who had the power of death, that is, the devil," Hebrews 2:14. "For we do not have a high priest who cannot sympathize with our weaknesses, but one who has been tempted in all things as we are, yet without sin," Hebrews 4:15. And because Jesus became flesh and overcame the flesh, the Father gave him jurisdiction of all flesh, John 17:2.
John 5:28 μὴ διαμάζετε τούτο, ὅτι ἔρχεται ὡρα ἐν ἡ πάντες οἱ ἐν τοῖς μνημείοις ἀκούσονται τῆς φωνῆς αὐτοῦ.

28“Do not be amazed at this, for a time is coming, when all those in the graves will hear his voice,
John 5:29 καὶ ἐκπροεύσονται, οἱ τὰ ἀγαθὰ ποιήσαντες εἰς ἀνάστασιν ζωῆς, οἱ δὲ τὰ φαῦλα πράξαντες εἰς ἀνάστασιν κρίσεως.

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

John 5:30 Οὐ δύναμαι ἐγὼ ποιεῖν ἀπ’ ἀμαυτοῦ οὐδὲν· καθὼς ἀκοῦω κρίνω, καὶ ἡ κρίσις ἡ ἐμὴ δικαία ἐστίν, ὅτι οὐ ζητῶ τὸ θελήμα τὸ ἐμὸν ἄλλα τὸ θελήμα τοῦ πέμψαντός με πατρός.

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 the Father
d6 who sent me.

Testimonies About Jesus

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

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

John 5:32 ἄλλος ἐστὶν ὁ μαρτυρῶν περὶ ἐμοῦ, καὶ οἶδα ὅτι ἄληθῆς ἐστιν ἡ μαρτυρία ἡ ἀμαυτεῖ περὶ ἐμοῦ.

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

John 5:33 ύμεῖς 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 ἄνθρωπον τὴν μαρτυρίαν λαμβάνω, ἀλλὰ ταῦτα λέγω ἵνα ύμεῖς ἴσθητε.

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

John 5:35 ἐκεῖνος ἦν ὁ λύχνος ὁ καίμενος καὶ φαίνων, ύμεῖς δὲ ἡθελήσατε ἀγαλλιάζηται πρὸς ὑμᾶς ἐν τῷ φωτὶ αὐτοῦ.

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

John 5:36 ἐγὼ δὲ έχω τὴν μαρτυρίαν μείζων τοῦ Ἰωάννου· τὰ γὰρ ἔργα ἀ εὐωκέν μοι ὁ πατὴρ ἵνα τελειώσω αὐτά, αὕτα τὰ ἔργα ἐ ποιῶ, μαρτυρεῖ περὶ ἐμοῦ ὅτι ὁ πατὴρ με ἀπέσταλκεν·

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

John 5:37 καὶ ὁ πέμψας με πατήρ αὐτοῦ μεμαρτύρηκεν περὶ ἐμοῦ. ὑμεῖς φωνήν αὐτοῦ ἀκούσατε πώποτε ὑμεῖς εἶδος αὐτοῦ ἐωράκατε,

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

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

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

Then, lifting up his eyes and seeing that a large crowd was coming toward him, Jesus went up on the mountain, and there he was sitting, with his disciples.

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

A large crowd followed him, because they had seen his miraculous signs he had been performing on the sick.

Jesus went up on the mountain, and there he was sitting, with his disciples. And the Passover was near, the festival of the Jews.

If you were believing Moses, you would be believing me, for he wrote about me. But since you are not believing his writings, how will you believe my statements?"
John 6:6 τούτῳ δὲ ἔλεγεν πειράζων αὐτοῦ, αὐτός γὰρ ἤδει τι ἐμελλὲν ποιεῖν.

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

John 6:7 ἀπεκρίθη αὐτῷ Φιλίππος, Διακοσίων δηναρίων ἄρτοι σύκ ἄρκούσιν αὐτοῖς ἵνα ἐκαστός ἄρτων βραχύ τι λάβῃ.

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

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

8One of his disciples, Andrew the brother of Simon Peter, said to him,

John 6:9 Ἠστιν παιδάριον ἐν ὠδῇ, δὲ ἔχει πέντε ἄρτους κριθίνους καὶ δύο ὀψάρια· ἀλλὰ ταῦτα τί ἐστιν εἰς τοσούτους;

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

John 6:10 εἶπεν δὲ ὁ Ἰησοῦς, Ποιήσατε τοὺς ἀνθρώπους ἀναπεσεῖν. ἤν δὲ χόρτος πολὺς ἐν τῷ τόπῳ. ὁ ἀνέπεσον ὥσπερ ἄνδρες τὸν ἀριθμὸν ὠσεὶ πεντακισχίλιοι.

10But 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 ἐλαβέν δὲ τοὺς ἄρτους ὁ Ἰησοῦς καὶ εὐχαριστήσεις διεδώκεν τοῖς μαθηταῖς, οἱ δὲ μαθηταὶ τοῖς ἀνακειμένοις, ὁμοίως καὶ ἐκ τῶν ὀψάριων δοῦν ἤθελον.

11Then Jesus took the loaves, and after giving thanks, he distributed to the disciples, and the disciples to those reclining, 71 and likewise from the fish, as much as they wanted.

John 6:12 ὡς δὲ ἐνεπλήσθησαν λέγει τοῖς μαθηταῖς αὐτοῦ, Συναγάγετε τὰ περισσεύοντα κλάσματα, ἵνα μὴ τί ἀπόληται.

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

John 6:13 συνήγαγον οὖν, καὶ ἐγέμισαν δώδεκα κοφίνους κλάσματων ἐκ τῶν πέντε ἄρτων τῶν κριθίνων ἀπεριστασαν τοῖς βεβρωκόντοις.

13So they gathered, and filled twelve large baskets 72 with fragments of the five barley loaves left over by those who had eaten.

John 6:14 οἱ οὖν ἀνθρώποι ἴδοντες δὲ ἐποίησαν σημεῖον ὁ Ἰησοῦς, ἔλεγον ὅτι Οὔτος ἦστιν ἀληθῶς ὁ προφήτης ὁ ἐρχόμενος εἰς τὸν κόσμον.

14Then the people, having seen the miraculous sign Jesus had done, were saying, "This surely is the Prophet who was to come into the world." 73

70 John 6:6 About 8 months of a man's wages
71 John 6:10 Τοιὸν τὸν τόπον ἀναπεσεῖν, ἵνα μὴ τί ἀπόληται. Codex B has an umlaut. Some people object to the shorter reading because they say that it creates a contradiction to the other gospels, but that is not so. Just because one account does not go into as much detail as to how Jesus distributed it to the crowd, does not make it a contradiction. He distributed it via the disciples, we know from other gospels.
72 John 6:13 κόφινος - κόφινος, a large, heavy basket for carrying things. Interestingly, the baskets used in the feeding of the 4,000 later on were a smaller basket. In the accounts of the feeding of the 5,000, all four gospels use the Greek word κόφινος, but in the account of the feeding of the 4,000, both the gospels containing the story used the Greek word σπυρίς - spurs. A κόφινος was used for many things, including carrying manure, while a spurf was a smaller basket used for carrying edibles.
73 Deuteronomy 18:14-20
John 6:15 Ἡσυχ οὖν γνοὺς ὅτι μέλλουσιν ἐρχεσθαι καὶ ἀρπάζειν αὐτὸν ἵνα ποιήσωσιν αὐτὸν βασιλέα ἀνεχώρησεν εἰς τὸ ὁρός αὐτὸς μόνος.

15Jesus therefore, knowing that they were about to come and take him by force to try to make him king, withdrew74 into the mountain, himself alone.

Jesus Walks on the Water

John 6:16 Ὅς δὲ ὁ φίλος κατέβησαν οἱ μαθηταὶ αὐτοῦ ἐπὶ τὴν θάλασσαν,

16And when evening had come, his disciples had gone down to the lake,

John 6:17 καὶ ἐμβάντες εἰς τὸ πλοῖον ἤρχοντο πέραν τῆς θαλάσσης εἰς Καπερναούμ. καὶ σκοτει ἦδη ἐγέγονε καὶ οὐκ ἐλήλυθε πρὸς αὐτοὺς ὁ Ἡσυχός,

17and gotten into a boat, and were proceeding across the lake toward Capernaum. And now darkness came, and Jesus had not75 come to them,

John 6:18 ἢ τε θάλασσα ἀνέμου μεγάλου πνεύμου διηγείρετο.

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

John 6:19 ἢ ἐλθὰκότες οὖν ὡς σταδίους ἐκεῖνοι πέντε ἢ τριάκοντα θεωροῦσιν τὸν Ἡσυχὸν περιπατοῦντα ἐπὶ τῆς θαλάσσης καὶ ἐγγὺς τοῦ πλοίου γινόμενον, καὶ ἐφοβήθησαν.

19Then, after having rowed about twenty-five or thirty stadia,76 they behold him walking on the lake, and getting close to the boat, and they were afraid.

John 6:20 ὁ δὲ λέγει αὐτοῖς, Ἑγώ εἰμι, μὴ φοβεῖσθε.

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

John 6:21 ήθελον οὖν λαβεῖν αὐτὸν εἰς τὸ πλοῖον, καὶ εὐθέως τὸ πλοῖον ἐγένετο ἐπὶ τῆς γῆς εἰς ἤν υπῆγον,

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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74 6:15 txt ανεχώρησεν E F G H M S U V W Γ Δ Ψ Ω 047 f 2 28 1424 syr copbo Or RP // ανεχώρησεν παλιν Ψ95 N2 A B D K L N Y Θ Α Π 063f 0141 0211 f 33 124 157 397 565 579 700 1071 hbdεφ.33 syr h pal copsa arm goth TR SBL NA28 / // feugai palin N* vg itaaur c R P / // feugai καὶ ανεχώρησεν palin syr / lac ψ66 C P Q T X Π 070 0233 346

75 6:17 txt οὐκ A E F G H K M S U V Y Γ Δ Θ Ω 047 063 0211 f 2 28 157 565 700 892 1424 lat syr copsa ry TR RP // ανουν Ψ28 και Ψ75 και Θ Α B D L N W Ψ f 33 124 157 579 1071 1241 ita copb bo SBL NA28 // lac ψ66 C P Q T X Π 070 0233 346

76 6:19 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  Then the crowd, that had stayed on the other side of the lake saw that no other boat had been there except the one onto which his disciples had boarded, and that Jesus had not gotten into the boat with his disciples, but his disciples had gone away alone.

John 6:23  All the other boats, from Tiberias, arrived near the place where they had eaten the loaves, where the Lord had given thanks.

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

John 6:25  And when the crowd saw that neither Jesus nor his disciples were there, they got into the boats and went to Capernaum in search of Jesus.

John 6:26  "And finding him across the lake, they said to him, "Rabbi, when did you get here?"

John 6:27  "And finding him across the lake, they said to him, "Rabbi, when did you get here?"

John 6:28  "And finding him across the lake, they said to him, "Rabbi, when did you get here?"

John 6:29  "And finding him across the lake, they said to him, "Rabbi, when did you get here?"

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."

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."

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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 6:31  οἱ πατέρες ἦμων τὸ μάννα ἐφαγον ἐν τῇ ἑρήμῳ, καθὼς ἐστιν γεγραμμένον, Ἄρτος ἐκ τοῦ οὐρανοῦ ἐδώκεν αὐτοῖς φαγεῖν.  

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

John 6:32 εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς, Ἀμὴν ἀμὴν λέγω ὑμῖν, οὐ Μωϋσῆς δέδωκεν ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ, ἀλλ' ὁ πατήρ μου δίδωσιν ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ τὸν ἀληθινὸν.

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

John 6:33 ὁ γὰρ ἄρτος τὸς θεοῦ ἐστιν ὁ καταβάνων ἐκ τοῦ οὐρανοῦ καὶ ἔχει ζωὴν δίδυς τῷ κόσμῳ.

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

John 6:34 Εἶπον οὖν πρὸς αὐτὸν, Κύριε, πάντοτε δός ἦμιν τὸν ἄρτον τούτον.

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

John 6:35 εἶπεν δὲ αὐτοῖς ὁ Ἰησοῦς, Ἐγώ εἰμί ὁ ἄρτος τῆς ζωῆς· ὁ ἐρχόμενος πρὸς με ὑπὲρ μηδενάση, καὶ ὁ πιστεύων εἰς ἐμὲ ὑπὲρ μὴ διψήσῃ πώσις.

35Then Jesus said to them, "I am the bread of life. The person who comes to me, would by no means hunger, and the one believing in me would by no means thirst, ever.

John 6:36 ἄλλ' εἶπον ὑμῖν ὅτι καὶ ἐωρακατέ με καὶ οὐ πιστεύετε.

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

John 6:37 Πᾶν ὁ διδώσω μοι ὁ πατήρ πρὸς ἐμὲ ἔδωκεν, καὶ τὸν ἐρχόμενον πρὸς με ὑπὲρ μὴ ἐκβάλω ἕξω,

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

John 6:38 ὅτι καταβῆκα ἐκ τοῦ οὐρανοῦ ὑμῖν ποιῶ τὸ θέλημα τὸ ἐμὸν ἀλλὰ τὸ θέλημα τοῦ πατέρα με·

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

79 6:31 Exodus 16:4; Psalm 78:24-25; Nehemiah 9:15  
80 6:36 John 5:38, 47; Diatess. 8:15, 17  
81 6:37 See the footnote on 6:39.
John 6:39  τοῦτο δὲ ἐστὶν τὸ θέλημα τοῦ πέμψαντός με πατρός, ἵνα πᾶν ὁ δεδώκεν μοι μὴ ἀπολέσω ἐξ ἀυτοῦ ἀλλὰ ἀναστήσων αὐτὸ ἐν τῇ ἑσχάτῃ ἡμέρᾳ.

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

John 6:40  τοῦτο δὲ ἐστὶν τὸ θέλημα τοῦ πέμψαντός με, ἵνα πᾶς ὁ θεωρῶν τὸν υἱὸν καὶ πιστεύων εἰς αὐτὸν ἔχῃ ἑως ζωήν αἰώνιον, καὶ ἀναστήσων αὐτὸν ἐγὼ τῇ ἑσχάτῃ ἡμέρᾳ.

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

John 6:41  Ἐγὼ εἰμί ὁ ἄρτος ὁ καταβὰς ἐκ τοῦ οὐρανοῦ,

41Then the Jews started grumbling about him, because he said, “I am the bread having come down out of heaven.”

John 6:42  καὶ ἔλεγον, Ὁγ λύότας ἐστίν Ἰησοῦς ὁ υἱὸς ᾧωση, οὐ ἡμεῖς οἴδαμεν τὸν πατέρα καὶ τὴν μητέρα; πῶς οὖν λέγει οὕτως, ὅτι ἐκ τοῦ οὐρανοῦ καταβῆκα;

42And they were saying, “Isn’t this the Jesus son of Joseph whose father and mother we know? How can he then say this, ‘I have come down from heaven’?”

John 6:43  ἀπεκρίθη ὦν ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς, Ἡ γογγυζετε μετ’ ἄλληλων.

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

John 6:44  οὖν δὲν ἦν ἔλθεν πρὸς τὸν Μιλτίαν καὶ τὸ πέμψας με ἐλκύση αὐτὸν, καὶ ἐγὼ ἀναστήσων αὐτὸν ἐν τῇ ἑσχάτῃ ἡμέρᾳ.

44No one can come to me unless the Father who sent me draws him, and I would raise him up at the last day.

John 6:45  ἐστὶν γεγραμμένον ἐν τοῖς προφήταις. Καὶ ἤσονται πάντες διδακτοί θεοῦ πᾶς οὖν ὁ ἄκουον παρὰ τοῦ πατρός καὶ μαθῶν ἔρχεται πρὸς με.

45It is written in the Prophets: ‘And they shall all be taught by God.’

Everyone therefore who hears from the Father, and has learned, comes to me.

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

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

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82 John 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...μυ.") Look up §§ 293-297 in Blass. But I am not convinced of anacoluthon here. For I have seen John deliberately use the neuter relative pronoun, and other neuter pronouns, in other passages as well, where the subject is people. See 6:37, 39, 17:2, 24, and, I believe also 17:11-12, where I go against the trend which has been to interpret the Father's gift to the Son as "the name," rather than the disciples. John sometimes refers to people collectively as a gift and as a neuter thing. This sounds strange to our ears. But people are a "thing" when they are something given; especially since most of the Greek words for gift, the substantive forms of the verb John uses for give, are of the neuter gender. John six times uses a neuter singular pronoun for the collective unity of human beings that compose the gift that the Father has given him, in 6:37, 39, 17:2, 11, 12, 24. Though some say this is an instance of what is called "attraction of the relative," where the relative pronoun is neuter because it followed suit after a neuter noun before it, in this case the word for "will," yet, the circumstances for that are not present in all of the six instances mentioned earlier, and to me it is significant that John uses a neuter pronoun construction six times, when the number of the flesh in Biblical number symbolism is six. John uses the neuter pronoun construction as interchangeable with "flesh" in 17:2, and with "humans" in 17:6. The word "flesh" is a common Hebraistic way to refer to mortal humanity. Furthermore, it is interesting how reminiscent this phrase is of Job 19:25-26, where he says of the last day, "in my flesh shall I see God." Jesus uses this phrase, "I will not lose any of the flesh He has given me, but raise it up at the last day." Moreover, the flesh the Father gives him, is quickened by means of eating the living flesh of the Son of Man, Ch. 6 v. 54: "The one eating my flesh and drinking my blood has eternal life, and I will raise him up at the last day."
John 6:47 ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ πιστεῶν εἰς εἰμέ ἔχει ζωὴν αἰώνιον.
48Truly, truly I say to you, the person who does believe in me has eternal life.
John 6:48 ἐγὼ εἰμί ὁ ἄρτος τῆς ζωῆς.
49I am the bread of life.
John 6:49 οἱ πατέρες ὑμῶν ἔφαγον τὸ μάννα ἐν τῇ ἑρήμῳ καὶ ἀπέθάνων·
50Your forefathers ate the manna in the desert, and they died.
John 6:50 οὕτως ἔστιν ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβαίνων ἵνα τις εἰς αὐτὸν φάγη καὶ μὴ ἀποθάνῃ.
51But this is bread coming down out of heaven such that one may eat of it and would not die.
John 6:51 ἐγὼ εἰμί ὁ ἄρτος τοῦ ζῶν τοῦ οὐρανοῦ καταβαίνων· ἐὰν τις φάγῃ τοῦ ἂντοῦ τοῦ ἄρτου ἐζητεί εἰς τὸν αἰώνα καὶ ὁ ἄρτος δε ὃν ἐγὼ δώσω ἡ σάρξ μου ἔστιν ἡν ἐγὼ δώσω ὑπὲρ τῆς τοῦ κόσμου ζωῆς.
52I am the living bread come down out of heaven. If someone eats of this bread, he will live for ever. Namely, the bread I will give is my flesh, I will give for the life of the world."
John 6:52 Ἐμάχοντο οὖν πρὸς ἄλληλους οἱ ἱουδαίοι λέγοντες, Πῶς δύναται οὕτως ἡμῖν δοῦναι τὴν σάρκα φαγεῖν?
53Then the Jews began to argue sharply among themselves, saying, "How can this man give us his flesh to eat?"
John 6:53 εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς, ἀμὴν ἀμὴν λέγω ὑμῖν, εἰάν μὴ φάγητε τὴν σάρκα τοῦ ἅνθρωπον καὶ πίνητε αὐτὸν τὸ αἷμα, οὐκ ἔχετε ζωὴν ἐν ἑαυτοῖς.
54Jesus 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, καὶ ἐγὼ ἀναστήσω αὐτὸν ἐκ τῆς ἐσχάτης ἡμέρας.
55The person eating my flesh and drinking my blood has eternal life, and I will raise him up at the last day.
John 6:55 ᾧ γὰρ σάρξ μου ἀληθῶς ἐστίν βρώσις, καὶ τὸ αἷμά μου ἀληθῶς ἐστίν πόσις.
56For my flesh is true food, and my blood is true drink.
John 6:56 ὁ τρώγων καὶ πίνων μου τὸ αἷμα ἐν ἑμοί μένει κἀγὼ ἐν αὐτῷ.
57The person eating my flesh and drinking my blood abides in me, and I in him.
John 6:57 καθὼς ἀπέστειλέν με ὁ ζων πατήρ κἀγὼ διὰ τὸν πάτερα, καὶ ὁ τρώγων με κακένος ζησεί διʼ ἐμέ.
58Just as the living Father has sent me, and I live by means of the Father, so also that person eating me will live by means of me.
A Teaching Too Scandalous for Some

John 6:60 Πολλοὶ οὖν ἀκούσαντες ἐκ τῶν μαθητῶν αὐτοῦ εἶπον, Σκληρός ἐστιν οὗτος ὁ λόγος τις δύναται αὐτοῦ ἀκούειν;

66Then many of his disciples hearing said, “This is a hard teaching. Who can listen to it?” John 6:61 εἶδος δὲ ὁ Ἰησοῦς ἐν εαυτῷ ὑπερείη γινομοίην περὶ τούτου οἱ μαθηταὶ αὐτοῦ εἶπεν αὐτοῖς, Τούτο ὡς σκάνδαλοι εἶναι;

67But knowing in himself that his disciples were grumbling about this, Jesus said to them, “This is shocking you?
John 6:62 ἐὰν οὖν θεωρήσετε τὸν οὐν τοῦ ἀνθρώπου ἀναβαίνοντα ὁποὺ ἦν τὸ πρῶτερον;

68Then what if you were seeing the Son of Man ascend to where he was before?
John 6:63 τὸ πνεῦμα ἐστιν τὸ ζωοποιοῦν, ἢ σάρκις οὐκ ὄφελος οὐδὲν τά ῥήματα ὡς ἐγὼ λαλῶ υμῖν πνεῦμα ἐστιν καὶ ζωὴ ἐστιν.

69Spirit is what makes alive; flesh counts for nothing. The words that I speak to you are spirit, and they are life.
John 6:64 ἀλλ᾽ εἰσίν ἐκ υμῶν τινες οἱ οὗ πιστεύουσιν; ἥδει γὰρ εἰς ἀρχὴς ὁ Ἰησοῦς τίνες εἰσίν οἱ μὴ πιστεύοντες καὶ τίς ἐστιν ὁ παραδώσων αὐτοῦ.

70Yet some of you are not believing.” For Jesus had known from the beginning who the ones not believing were, and who the one was, who would betray him.
John 6:65 καὶ ἔλεγεν, Διὰ τοῦτο ἐιρήκα υμῖν ὅτι οὐδεὶς δύναται ἐλθεῖν πρὸς με ἐὰν μὴ ἦ δεδομένον αὐτῷ ἢ τοῦ πατρὸς μου.

71He 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 my Father.”
John 6:66 ἐκ τούτου πολλοὶ ἀπῆλθον τῶν μαθητῶν αὐτοῦ εἰς τά ὅπισω, καὶ οὐκέτι μετ᾽ αὐτοῦ περιπάτευαν.

72From this, many of his disciples drew back, and no longer went along with him.
John 6:67 εἶπεν οὖν ὁ Ιησοῦς τοῖς δώδεκα, Μὴ καὶ ὑμεῖς θέλετε ὑπάγειν;

73Jesus therefore said to the twelve, “You are not thinking of leaving too, are you?”
John 6:68 ἀπεκρίθη οὖν αὐτῷ Σίμων Πέτρος, Κύριε, πρὸς τίνα ἀπελευνόμεθα; ῥήματα ζωῆς αἰωνίου ἔχεις.

74Then Simon Peter answered him, “Lord, to whom shall we go? You have the words of eternal life.

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

67 Rare NT occurrence of the future participle.

66 ἐκ τούτου – ek toútou; Opinion is split on whether this means "because of this teaching," or, "from this point on."
69 And we have believed and have come to know that you are the Christ, the Son of the living God." 90

John 6:70 *ἀπεκρίθη αὐτοῖς* ὁ Ἰησοῦς, Ἡ ὅσιος ὑμᾶς τοὺς δώδεκα ἔξελεξάμην, καὶ εἷς ὑμῶν εἷς διάβολός ἐστιν;

70 Jesus responded to them, "Have I not chosen you, the Twelve, for myself? Yet one of you is a devil." 91

John 6:71 ἔλεγεν δὲ τὸν Ἰούδαν Σιμώνος Ἰσκαριώτην: αὐτὸς γὰρ ἤμελλεν αὐτόν παραδίδοναι, εἰς ὅν ἐκ τῶν δώδεκα.

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

Chapter 7

Jesus’ Brothers Judge Him Falsely

John 7:1 Καὶ περιπατεῖ ὁ Ἰησοῦς μετὰ ταῦτα ἐν τῇ Γαλιλαίᾳ: οὐ γὰρ ἤθελεν ἐν τῇ Ἰουδαίᾳ περιπατεῖν, ὅτι ἐξήτουν αὐτὸν οἱ Ἰουδαίοι ἀποκτείναν.

1 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 7:2 ἦν δὲ ἐγγὺς ἡ ἑορτή τῶν Ἰουδαίων ἡ σκηνοπηγή.

2 But the Jewish Festival of Booths was near.

John 7:3 εἶπον οὖν πρὸς αὐτόν οἱ ἀδελφοὶ αὐτοῦ, Μετάβηθι ἐντεῦθεν καὶ ὑπάγει εἰς τὴν Ἱουδαίαν, ἵνα καί οἱ μαθηταὶ σου θεωρήσωσιν τὰ ἔργα σου ὡς ποιεῖς;

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

John 7:4 οὐδεὶς γὰρ ἐν κρυπτῷ τι ποιεῖ καὶ ζητεῖ αὐτὸν ἐν παρρησίᾳ εἶναι, εἶ ταύτα ποιεῖς, φανέρωσον σεαυτόν τῷ κόσμῳ.

4 For 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 ἐπίστευσαν εἰς αὐτόν.

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

John 7:6 λέγει οὖν αὐτοῖς ὁ Ἰησοῦς, Ὁ καιρὸς ὁ ἐμὸς ὁ παρὰ πάντων, ὁ δὲ καιρὸς ὁ ὑμετέρος πάντοτε ἔστιν έτοιμος.

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

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John 7:7  οὕτω δύναται ὁ κόσμος μισεῖν ὑμᾶς, ἐμὲ δὲ μισεῖ, ὅτι ἐγὼ μαρτυρῶ περὶ αὐτοῦ ὅτι τὰ ἔργα αὐτοῦ πονηρά ἔστιν.

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

John 7:8  ὑμεῖς ἀνάβητε εἰς τὴν ἐορτὴν ταύτην: ἐγὼ οὖσα ἀναβαίνω εἰς τὴν ἐορτὴν ταύτην, ὅτι ὁ καιρός ὁ ἐμὸς οὖσα πεπληρώθη.

8You go up to this festival. I am not yet going up to this festival, because my time is not yet fully come.”

John 7:9  ταύτα δὲ εἶπον αὐτοῖς ἐμείνεν ἐν τῇ Γαλαλαίᾳ.

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

Jesus Goes Up for Sukkot

John 7:10  ὥς δὲ ἀνέβησαν οἱ ἄδελφοι αὐτοῦ, τότε καὶ αὐτὸς ἀνέβη εἰς τὴν ἐορτήν, οὐ φανερῶς ἀλλ’ ὡς ἐν κρυπτῷ.

10And when his brothers had gone up to the festival, then he also went up, not openly, but secretly.⁹³

John 7:11  οἱ οὖν ἱουδαίοι εξήτουν αὐτὸν ἐν τῇ ἐορτῇ καὶ ἔλεγον, Ποῦ ἐστίν ἐκείνος;

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

John 7:12  καὶ γογγυσμὸς πολὺς περὶ αὐτοῦ ἦν ἐν τῷ ὀχλῷ; οἱ μὲν ἔλεγον ὅτι ἀγαθὸς ἐστίν, ἄλλοι ἔλεγον, οὐ, ἄλλα πλανά τὸν ὀχλόν.

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.”

⁹² ἔστιν ἐν κρυπτῷ.

⁹³ ἔστιν εἰς τὴν ἐορτὴν ταύτην.
And when it was already the middle of the festival, Jesus went up to the temple, and was teaching.

John 7:15 Καὶ ἐθαύμαζον οἱ Ἰουδαῖοι λέγοντες, Πῶς οὗτος γράμματα οἴδεν μὴ μεμαθηκὼς;

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

John 7:16 ἀπεκρίθη σύν αὐτοῖς ὁ Ἰησοῦς 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 εάν τις θέλη τὸ θέλημα αὐτοῦ ποιεῖν, γνώσεται περὶ τῆς διδαχῆς πότερον ἐκ τοῦ θεοῦ ἐστίν ἢ ἐγώ ἂπ’ 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 ἄρ’ ἐμαυτῷ λαλῶν τὴν δόξαν τὴν ἵδιαν ζητεῖ· ὁ δὲ ζητῶν τὴν δόξαν τοῦ πέμψαντος αὐτὸν, οὗτος αληθῆς ἐστίν 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.

John 7:19 οὗ Μωσῆς δέδωκεν ύμῖν τὸν νόμον; καὶ οὐδεὶς εξ ύμῶν ποιεῖ τὸν νόμον, τί με ζητεῖτε ἀποκτείναι;

19Has 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 καὶ εἶπεν, Δαιμόνιον ἔχεις· τίς σε ζητεῖ ἀποκτείναι;

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

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

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

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94 7:15 Normally the only source of Hebrew literacy (literacy meaning reading and writing in the Alphabet = liter = letter), and 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."

95 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.
John 7:22 διὰ τούτο Μωσῆς δέδωκεν ὑμῖν τὴν περιτομήν – οὐχ ὅτι ἐκ τοῦ Μωσέως ἐστίν ἀλλ’ ἐκ τῶν πατέρων – καὶ ἐν σαββάτω περιτέμενε τὸν ἀνθρώπον.

22Why is it? Moses gave you circumcision (not that it is from Moses, but rather from the patriarchs) and during the Sabbath you circumcise a man?\(^{96}\)

John 7:23 εἰ περιτομήν λαμβάνει ἀνθρώπος ἐν σαββάτῳ ἐν τῷ μὴ λυθῇ ὁ νόμος Μωσέως, ἐμοὶ χολάτε ὅτι ἔδωκαν ἀνθρώπον ὑπὸ ἐποίησα ἐν σαββάτως:

23If 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?\(^{97}\)

John 7:24 μὴ κρίνετε κατ’ ὅψιν, ἀλλὰ τὴν δικαιὰν κρίσιν κρίνατε.

24Judge not by appearances, but judge the righteous judgment.”\(^{99}\)

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Is Jesus the Anointed One?

John 7:25 Ἐλεγχον οὖν τινες ἐκ τῶν Ἰερουσαλημίτων, ὃθεν οὔτος ἐστίν ὁ ἤλεγχος ἀποκτείναι;

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

John 7:26 καὶ ἔδει παρθῆναι λαλῆται καὶ οὐδέν αὐτῷ λέγουσιν. μήποτε ἄληθῶς ἔγνωσαν οἱ ἁγίοις ἦτοι ἄνθρωπος ὁ Χριστὸς;

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

John 7:27 ἀλλὰ τοῦτον οἶδαμεν πόθεν ἐστίν; ὁ δὲ Χριστὸς ὅταν ἔρχεται οὐδεὶς γινώσκει πόθεν ἐστίν.

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

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\(^{96}\) 7:22a The Greek words I translated "Why is it," are διὰ τούτο – διά τούτο. Remember, the verse numbers are very late additions to the text. Some translations include these words, διὰ τούτο, 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.

\(^{97}\) 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 ἀνθρώπως - ἀνθρώπος 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 ἀνθρώπως as "child," or the NCV, as "baby," or the NLT and CEV as "son," or the JNT as "boy," and CBW as "male child." But adult males were also circumcised; for example, an adult male slave that an Israelite purchased, or also, an adult gentile convert to Judaism. (Gen. 17:12; Josh. 5:2-8; Acts 16:3) Thus the REB translates ἀνθρώπως 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.

\(^{98}\) 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?”

\(^{99}\) 7:24 τὴν δικαίαν κρίσιν κρίνετε – τέν δικαίαν 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 κρινοῦσιν...κρινόσιν...κρίνοντες. "they shall judge a righteous judgment," without the article. For indeed, those Jesus was probably talking to were judges. The scribes (γραμματεῖς) also sat in judgment, being one component of the Sanhedrin, and the subjects of Deuteronomy 16:18 were κρινοῦσιν καὶ γραμματεῖς – κρίνεις καὶ γραμματεῖς, "judges and clerks."
John 7:28 ἔκραξεν οὖν ἐν τῷ ἱερῷ διδάσκων ὁ Ἰησοῦς καὶ λέγων, Καὶμὲ οἴδατε καὶ οἴδατε πόθεν εἰμὶ καὶ ἀπ’ ἐμαυτοῦ οὐκ ἔληλυθα, ἀλλ᾽ ἔστιν ἄλλην ὁ πέμψας με, δν ὑμεῖς οὐκ οἴδατε·

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

John 7:29 ἐγὼ οἴδα αὐτόν, ὅτι παρ’ αὐτοῦ εἰμι κἀκεῖνός με ἀπέστειλεν.

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

John 7:30 ΄ξῆμον οὖν αὐτόν πιάσαι, καὶ οὐδεὶς ἐπέβαλεν ἐπ’ αὐτόν τὴν χεῖρα, ὅτι οὐπώ ἔληλύθει ἥ ὑπ’ αὐτοῦ.

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

John 7:31 Πολλοὶ δὲ ἐκ τοῦ ὄχλου ἐπίστευσαν εἰς αὐτόν, καὶ ἔλεγον ὅτι ὁ Χριστὸς ὃταν ἔλθῃ μὴ πλείονα σημεία τούτων ποιήσει ὅν οὐμέτρεσαι;

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

John 7:32 Ἡκούσαν οἱ Φαρισαῖοι τοῦ ὄχλου γογγὺς τοῦ περί αὐτοῦ ταῦτα, καὶ ἀπέστειλαν ὑπηρέτας οἱ Φαρισαῖοι καὶ οἱ ἀρχιερεῖς ἵνα πιάσουν αὐτόν.

32The Pharisees heard these whisperings of the crowd about him, and the Pharisees and the chief priests sent officers100 to arrest him.

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

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

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

34You 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 ἑαυτούς, Ποῦ οὖν μέλλει πορεύεσθαι ὅτι ἥμεις οὐχ εὑρήσομεν αὐτόν; μή εἰς τὴν διασποράν τῶν Ἑλλήνων μέλλει πορεύεσθαι καὶ διδάσκειν τοὺς Ἑλλήνας;

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

John 7:36 τίς ἔστιν αὐτὸς ὁ λόγος δὲν εἶπεν, ζητήσετε με καὶ οὐχ εὑρήσετε, καὶ ὅπου εἰμί ἐγὼ ὑμεῖς οὐ δύνασθε ἐλθεῖν;

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

John 7:37 Ἐν δὲ τῇ ἐσχάτῃ ἡμέρᾳ τῇ μεγάλῃ τῆς ἐορτῆς εἰσῆλθε ὁ Ἰησοῦς καὶ ἔκραξεν λέγων, Ἐάν τις τις δυσφή ἐρχόμεθα πρὸς μέ καὶ πινέτω.

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

100 7:32 Probably temple police officers or guards. Rome did authorize the Sanhedrin to have a company of guards with powers of arrest.
John 7:37 ὁ πιστεύων εἰς ἐμέ, κἀπως εἰπέν ἡ γραφή, ποταμοί ἐκ τῆς κοιλίας αὐτοῦ βρέθησον υδάτος ζωντός.

38 the one who believes on me. As the scripture has said, streams of living water will flow from His belly." ¹⁰¹

John 7:39 τοῦτο δὲ ἐπέειπεν περὶ τοῦ πνεύματος· ὁ γὰρ ἐμελλόν λαμβάνειν οἱ πιστεύοντες εἰς αὐτὸν ὅπως γὰρ ἦν πνεῦμα ζωντόν, ὁ ἵσοις οὐδέπω ἐδοξάσθη.

39 Now this he said in reference to the Spirit, whom those believing in him were about to receive. For the Holy Spirit was not yet present, because Jesus had not yet been glorified. John 7:40 πολλοὶ οὖν ἐκ τοῦ ἠχόλου ἀκοῦσαντες τῶν λόγων ἐλεγον, οὕτως ἐστιν ἄληθως ὁ προφήτης.

40 Many in the crowd therefore who heard these words were saying, "Surely this man is the Prophet." ¹⁰³

¹⁰¹ 7:38 Or, some other interpreters would punctuate this as follows: "If anyone is thirsty, he should come to me and drink. The person who believes on me, as the scripture has said, 'streams of living water will flow from his belly.'" They interpret this as saying that the streams of living water will flow from the believer's belly. Whereas the way I have it worded, the water flows from Christ, and the believer drinks of Him, the Living Water, the Rock in the desert, which Moses struck, Exodus 17:6; Numbers 20:8; Psalm 78:15,16. See also Zechariah 14:8; Joel 3:18; Psalm 147:18; Isaiah 48:21; Isaiah 30:25; 32:2; John 15:26; Revelation 22:1. The river flows out of His core, not ours. We drink of Him; 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 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. 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.) ¹⁰²" Then the section specifically about this passage, section (4), states, "Anacoluthon (without a relative clause) following an introductory participle (a nearly always contextual construction being the more 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].– Mayser ii 3, 189ff.; Ursing 65ff.; M.-H. 423ff.; Rob. 435-7."

¹⁰² 7:40a ext τῶν λόγων Ε Ἡ Μ Υ D A 005 150 150 130 124 M 998 TR BG ʃ τῶν λόγων τούτων ἥδε ἡ N 2 B L N T U Π Ψ 041 ʃ 3 339 565 597 799 821 892 1071 2193 al 56 ἡ 133 entails syr b h g pal codex bo arm goth sbl na28 ʃ / τούτων τῶν λόγων G pc ʃ τούτων λόγων αὐτοῦ Κ W Y al 563 syr b h ʃ αὐτοῦ τῶν λόγων τούτων ἥδε D vg ltrur edRF ʃ / αὐτοῦ τῶν λόγων τῶν συρ. h / τον λόγον 124 pc ʃ τον λόγον αὐτοῦ τον λόγον τούτον x 213 849 865 1241 2786 al 124 codex bo ethos ʃ lac. A C F P Q V 0233 346 syr (SyrP = υπολογίζω)

¹⁰³ 7:40b Deuteronomy 18:14-20
John 7:41 "Ἄλλοι ἠλεγον, Οὕτως ἔστιν ὁ Χριστός· Ἄλλοι ἠλεγον, Μή γὰρ ἐκ τῆς Γαλιλαίας ὁ Χριστός ἔρχεται;

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

John 7:42 Οὕτως ἐγερθείς ἔστιν ὁ Χριστός· Ἀλλοί ἠλεγον, Μή γὰρ ἐκ τῆς Γαλιλαίας ὁ Χριστός ἔρχεται;

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

John 7:43 σχίσμα οὖν ἐν τῷ ὄχλῳ ἐγένετο δι’ αὐτόν.

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

John 7:44 τίνες δὲ ἦσαν εἰς αὐτῶν πιάσαι αὐτόν ἀλλ᾽ οὕτως ἐμπέσαν ἐπ’ αὐτόν τὰς χεῖρας.

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

Unbelief of the Jewish Authorities

John 7:45 Ἡλθον οὖν οἱ ὑπηρέται πρὸς τοὺς ἀρχιερεῖς καὶ Φαρισαίους, καὶ εἶπον αὐτοῖς ἐκεῖνοι, Διὰ τί οὐκ ἤγαγεν αὐτόν;

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

John 7:46 ἀπεκρίθησαν οἱ ὑπηρέται, ὁ δὲ ἐπέλησεν ἄνθρωπος, ὡς οὗτος ὁ ἄνθρωπος.

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

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

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

John 7:48 μή τις ἐκ τῶν ἀρχιερέων ἐπίστευσεν εἰς αὐτόν ἢ ἐκ τῶν Φαρισαίων;

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

John 7:49 ὃ ἀλλὰ ὁ δήλος οὗτος μή γινώσκον τὸν νόμον ἐπικατάρατοι εἰς.

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

John 7:50 λέγει Νικόδημος πρὸς αὐτούς, ὁ ἐλθὼν νυκτὸς πρὸς αὐτόν, εἰς οὗν ἐξ αὐτῶν,

50 "Nicodemus, the one who had come to him by night, who was one of them, says to them,

John 7:51 Μή τί νόμος ἕμων κρίνει τὸν ἄνθρωπον ἐὰν μὴ ἀκούσῃ παρ’ αὐτοῦ πρότερον καὶ γνῶ τί ποιεῖ;

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

John 7:52 ἀπεκρίθησαν καὶ εἶπον οὖν αὐτῷ, Μή καὶ οὐ ἐκ τῆς Γαλιλαίας εἶ; Ἐρεύνησον καὶ ἰδεί ὅτι προφῆτής ἐκ τῆς Γαλιλαίας ὦν ἐγγίζεται.

52 "They answered and said to him, "You aren't from Galilee too, are you? Investigate and see, that there is no prophet risen out of Galilee."105

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104 7:52a εἰπὸν Κ Ε Γ Η Λ Μ Ε Σ Υ Χ Υ Γ Δ Λ Π Ψ Ω Ο 047 0211 f1 f13 Α 10 2 7 8 9 28 532 565 682 1243 1505 2323 TR RP Εἰπαν ψ6 97 Β Ν Κ Χ Τ Ω 33 2561 NA27 lac. A C F P Q V 063 070 078 0233 346. This is a difference of dialect, εἰπον being epic Ionic 3rd pl aor ind act, and εἰπαν is 3rd pl aor ind act as well, but presumably Attic dialect. See here a map of the geographic distribution of the ancient Greek dialects. I wonder if phonological assimilation was at work, originally with the scribe of ψ6. Or, perhaps ψ6 "normalized" the word to the Attic.

105 7:52b τοιάδυ εἰσερχέται προφῆτης ἐκ τῆς Γαλιλαίας ὄνομα ἐγείρεται (perf pass) S Λ 047 0211 0233 χτ f1 TR AT HF (RP: ἐγγίζεται) προφῆτης ἐκ τῆς Γαλιλαίας ὄνομα ἐγείρεται Κ Ν Δ Κ Λ Υ Ψ Ω Γ Δ Θ 2ε 33 118 1582 προφῆτης ἐκ τῆς Γαλιλαίας ὄνομα ἐγείρεται ψ6 6c προφῆτης ἐκ τῆς Γαλιλαίας ὄνομα ἐγείρεται 2* προφῆτης ἐκ τῆς Γαλιλαίας ὄνομα ἐγείρεται ψ6 Ῥ προφῆτης ἐκ τῆς Γαλιλαίας ὄνομα ἐγείρεται 28 προφῆτης ἐκ τῆς Γαλιλαίας ὄνομα ἐγείρεται Ε Η Μ Π Ω 1 461 565 προφῆτης ἐκ τῆς Γαλιλαίας ὄνομα ἐγείρεται 1071
The Woman Caught in Adultery

John 7:53 Καὶ ἐπορεύθη ἑκατόσε ἐς τὸν οἶκον αὐτοῦ,

53 And each went to his home.106

Chapter 8

John 8:1 Ἡσυχής δέ ἐπορεύθη εἰς τὸ ὅρος τῶν Ἑλαίων.

1 But Jesus went to the Mount of Olives.

John 8:2 Τὸ Βραδύς δέ πάλιν παρεγένετο εἰς τὸ ἱερόν, καὶ πᾶς ὁ λαὸς ἤρχετο: καὶ καθίσας εὐδιάδεκεν αὐτοῖς.

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

John 8:3 Ἄγοορν δὲ οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι πρὸς αὐτὸν γυναῖκα ἐν μοιχείᾳ καταλήφθεισαν: καὶ στήσαντες αὐτὴν ἐν μέσῳ,

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

προφήτης ἐκ τῆς Γαλιλαίας οὐκ ἔρχεται U

ἐκ τῆς Γαλιλαίας προφήτης οὐκ ἐγέρεται (pres pass) T Ψ Treg NA27 SBL

ἐκ τῆς Γαλιλαίας ὁ προφήτης οὐκ ἐγέρεται ψ169

ἐκ τῆς Γαλαλα____________φιον οὐκ ἐγέρεται ψ75

ἐκ τῆς Γαλαλαίας προφήτης οὐκ ἐγέρεται N

ἐκ τῆς Γαλαλαίας προφήτης οὐκ ἐγέρεται 1424

ἐκ τῆς Γαλαλαίας προφήτης οὐκ ἐγέρεται 1424*

ἐκ τῆς Γαλαλαίας προφήτης οὐκ ἐγέρεται 2561

The reading of ψ169 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.

106 753 The passage known as "The Woman Caught in Adultery," or "the Pericope of the Adulteress," John 7:53 through 8:11, is absent from many ancient Greek manuscripts (ψ169 ψ75 Ν Λ Π B C Treg NA27 SBL L N T W X Y Δ Υ Ψ 070vid 0141 0211 22 33 124 157 209 213 397 461 713 788 799 821 828 849 865 1073 1192 1210 1230 1241 1242 1253 1333* 1424* 1192 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 Λ 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. For more details, see the endnote at the end of this document, and also download this http://www.bibletranslation.ws/trans/pachart.pdf.
John 8:4  λέγουσιν αὐτῷ, πειράζοντες, Διδάσκαλε, αὐτὴ ἡ γυνὴ κατελήφθη ἐπὶ ἀυτοφόρῳ μοιχευμένῃ;
4 they say to him, testing him, “Teacher, this woman was caught in the very act of adultery.
John 8:5  Ἔν τῷ νόμῳ ὁ Ἱωσήφ ἤμιν ἐνετέιλατο τὰς τοιαύτας λιθοβολεῖθαι: οὐ οὖν τί λέγεις;
5 And in the Law, Moses commanded us that such women be stoned. What then do you say?”
John 8:6  τοῦτο δὲ ἔλεγον πειράζοντες αὐτὸν, ἵνα ἔχωσιν κατηγορεῖν αὐτοῦ. ὁ δὲ Ἰησοῦς κάτω κύψας, τῷ δακτύλῳ ἔγραφεν ἕις τὴν γῆν, μὴ προσποιούμενος. 107
6 Now this they were saying tempting him, in order that they might obtain basis to accuse him. But Jesus bent down, and was writing on the ground with his finger, taking no notice.
John 8:7  ὥσ δὲ ἐπέμενον ἐρωτώντες αὐτὸν, ἀνακύψας εἶπεν πρὸς αὐτούς, ὃ ἀναμάρτητος υἱόν, ἐπὶ ἀυτὴν ἑκάστην ἕλθον ἐπ' αὐτῇ ἵδιν βαλέτω.
7 But as 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 κάτω κύψας ἔγραφεν εἰς τὴν γῆν.
8 And after bending down again, he continued writing on the ground.
John 8:9  ὅτι δὲ ἀκούσαντες, καὶ ὑπὸ τῆς συνειδήσεως ἔλεγχομενοι, ἐξήρχοντο εἰς καθ' εἰς, ἀρξάμενοι ἀπὸ τῶν πρεσβυτέρων: καὶ κατελείψει μόνος ὁ Ἰησοῦς, καὶ ἡ γυνὴ ἐν μέσῳ οὐδά.
9 And after they heard this, and were convicted by their conscience, they went away one by one, starting with the oldest. And Jesus alone was left, and the woman still being in the midst.
John 8:10  ἀνακύψας δὲ ὁ Ἰησοῦς, καὶ μηδένα θεασάμενος πλῆν τῆς γυναικὸς, εἶπεν αὐτῇ, Ποῦ εἰσίν εκεῖνοι οἱ κατηγοροῦσιν σου; Οὔδείς σε κατέκρινεν;
10 And Jesus straightened up, and seeing no one but the woman, he said to her, “Where are those accusers of yours? Has no one condemned you?”
John 8:11  ἡ δὲ εἶπεν, Οὔδείς, κύριε. Εἶπεν δὲ ὁ Ἰησοῦς, Οὔδε εῖ γώ σε κρίνως πορεύομαι, καὶ μηκέτι ἄμαρτανε.
11 And she said, “No one, sir.” And Jesus said, “Neither am I condemning you. Go and sin no more.’

The Validity of Jesus’ Testimony

John 8:12  Πάλιν οὖν αὐτῶς ἐλάλησεν ὁ Ἰησοῦς λέγων, Ἐγώ εἰμι τὸ φῶς τοῦ κόσμου· ὁ ἀκολουθῶν ἔμοι οὐ μὴ περιπατήσῃ ἐν τῇ σκοτίᾳ, ἀλλ' ἔξει τὸ φῶς τῆς ζωῆς.
12 Jesus then spoke to them again, saying, “I am the light of the world. The Person who follows me will not walk around in the darkness, but on the contrary, he will have for himself the light of life.”
John 8:13  ἐπὶ αὐτῷ οἱ Φαρισαίοι, Σὺ περὶ σεαυτοῦ μαρτυρεῖς· ἡ μαρτυρία σου οὐκ ἔστιν ἀληθῆς.
13 The Pharisees therefore said to him, “You are testifying about yourself. Your testimony is not valid.”

107 δὲ τῶν μὴ προσποιούμενος E G H K 2* 18 27 35 65* 475 532 579 682 1212 1505 1519 2561 δὲ 2253 2907 TR-Scrv RP || omit phrase D M S U Γ Λ Q 047 0233 || 4 7 8 9 28 65* 1157 sup 118 700 1071 1203 1216 1243 1514 TR-Steph Beza 1598 AT HF BG [NA27] || προσποιούμενος 1194 || lac. A C F P
John 8:14 ἀπεκρίθη Ἡσυχος καὶ εἶπεν αὐτοῖς, Κἂν ἐγὼ μαρτυρῶ περὶ ἐμαυτοῦ, ἀληθῆς ἦστιν ἡ μαρτυρία μου, ὅτι οὐδα πόθεν ἦλθον καὶ ποῦ ὑπάγω· ὦμεις δὲ οὐκ οἴδατε πόθεν ἐρχομαι, καὶ ποῦ ὑπάγω.

11Jesus 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 and where I am going."

John 8:21 ὦμεις διὰ τὴν ὄρκον κρίνετε, ἐγὼ οὐ κρινω οὔνομα.

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

John 8:22 καὶ ἐὰν κρίνω δὲ ἐγὼ, ἡ κρίσις ἢ ἐμῇ ἀληθῆς ἦστιν, ὅτι μόνον οὐκ εἰμί, ἀλλ’ ἐγὼ καὶ ὁ πέμψας με πατὴρ.

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

John 8:23 καὶ ἐὰν κρίνω δὲ ἐγὼ, ἡ κρίσις ἢ ἐμῇ ἀληθῆς ἦστιν.

17Now even in your law it is written, that the testimony of two persons is valid. 108

John 8:24 ἐγὼ εἰμί ὁ μαρτυρῶν περὶ ἐμαυτοῦ καὶ μαρτυρεῖ περὶ ἐμοῦ ὁ πέμψας με πατήρ.

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

John 8:19 Ἐλεγον οὖν αὐτῶ, Ποῦ ἦστιν ὁ πατήρ σου; ἀπεκρίθη Ἡσυχος, Οὔτε ἐμὲ οἴδατε οὔτε τὸν πατέρα μου· εἰ ἐμὲ ἴδετε, καὶ τὸν πατέρα μου ἴδετε ἂν.

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

John 8:20 Ταῦτα τὰ ῥήματα ἐλάλησεν ὁ Ἡσυχος ἐν τῷ γαζοφυλακίῳ διδάσκον ἐν τῷ ἱερῷ· καὶ οὐδεὶς ἐπίσας αὐτὸν, ὅτι οὐκ ἐνθλῆθεν ἡ ὁμα τὸν.

20These statements Jesus 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 ὁ Ἡσυχος, Ἐγὼ ὑπάγω καὶ ζητήσετε με, καὶ ἐν τῇ ἀμαρτίᾳ ὑμῶν ἀποθανεῖ· ὅπου ἐγὼ ὑπάγω ὑμεῖς οὐ δύνασθε ἐλθεῖν.

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

John 8:22 Ἐλεγον οὖν οἱ Ἰουδαίοι, Μὴ ἄποκτενε ἐμαυτόν, οὐ λέγεις, ὅπου ἐγὼ ὑπάγω ὑμεῖς οὐ δύνασθε ἐλθεῖν;

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

John 8:23 καὶ ἐπεν αὐτοῖς, ὦμεις ἐκ τῶν κάτω ἐστέ, ἐγὼ ἐκ τῶν ἄνω εἰμί· ὦμεις ἐκ τοῦ κόσμου τοῦτον ἐστε, ἐγὼ οὐ εἰμί ἐκ τοῦ κόσμου τοῦτον.

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

John 8:24 εἶπον οὖν ὑμῖν ὅτι ἀποθανεῖ· ἐν ταῖς ἀμαρτίαις ἔαν γὰρ μὴ πιστεύσητε ὅτι ἐγὼ εἰμί, ἀποθανεῖ· ἐν ταῖς ἀμαρτίαις ὑμῶν.

24I said to you that you will die in your sins. For if you do not believe that I am who I am, 109 you will die in your sins."

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108 Deuteronomy 19:15

109 ὅτι ἐγὼ εἰμί – 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..."
Therefore they were saying to him, “Who are you?” And Jesus said to them, "Why am I even speaking to you at all?"

They did not understand that he was not speaking to them of the Father. John 8:28 ei
tep o

And the one who sent me is continually with me. The Father has not left me alone, because I always do the things pleasing to him." John 8:30 Ta

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

The Children of Abraham


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

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110 8:25 The BAGD lexicon says, “τὴν ἀρχήν John 8:25, as nearly all the Gk. fathers understood it, is emphatically used adverbially-διάκοσον 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 ἔλεγεν means the “beginning,” here is an adverbial accusative, and means something like, “To begin with...” or, “at all.” The words ἐὰν ἔτοι are ambiguous, since the original manuscripts did not have spaces between words, nor punctuation. Thus it could have been, and I say was, ἐὰν, “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 ἀρχήν being accusative case. The BDF gives many examples from Clement in which τὴν ἀρχήν means “to begin with.”

111 8:26a τὸν λόγον τοῦ Θεοῦ, ἀλλὰ καὶ τὴν αὐτοῦ ἐλευθερίαν γνώσθη· ὥσπερ καὶ τὴν αὐτοῦ ὑγιείαν γνώσθη. The BDF grammar §168a says that ᾧ ἐγείρα is - hoti egó eimi; literally, “that I am.” Possibly meaning, “I am he,” meaning, the expected one, the Messiah. Or it could simply mean, “You will find out who I am.” But it could also be that when Jesus said this, he was saying merely “I am,” and it was unclear what he was claiming to be. Or that he meant to remind them of Exodus 3:14, where God told Moses his name was “I am the one who is,” or something to that effect, like here, “I am who I am,” or “I am who I will be,” etc.

112 8:28b ἐπάνω is an expression known in Classical Greek using the preposition ἐπάνω to indicate the originator or authorizer of the action.
John 8:34  'Apekrēthē autōis ὁ Ἰσσαοῦς, Ἀμην ἀμὴν λέγω ὑμῖν ὅτι πᾶς ὁ ποιῶν τὴν ἁμαρτίαν
dουλός ἐστιν τῆς ἁμαρτίας.

34Jesus answered them, "Truly, truly I say to you, everyone doing sin is a slave of sin.
John 8:35 ὁ δὲ δουλὸς οὗ μένει ἐν τῇ οἰκίᾳ εἰς τὸν αἰῶνα, οὐ μένει εἰς τὸν αἰῶνα.

35And the slave does not abide in the house in perpetuity; the Son abides in perpetuity.
John 8:36 ἐὰν οὖν ὁ ιὸς οὐκ ἐλευθερώθη, οὐτωσ ἐλευθεροί ἐσοδε.

36If therefore the Son should make you free, you will be free indeed.
John 8:37 Ὅδα ὅτι σπέρμα Ἀβραὰμ ἐστε: ἄλλα ζητεῖτε με ἀποκτείνατε, ὅτι ὁ λόγος ὁ ἐμὸς οὐ χωρεῖ
ἐν ὑμῖν.

37I know that you are seed of Abraham; yet you are trying to kill me, because my word
has no room in you.
John 8:38 Ἔγὼ δὲ ἔωρακα παρὰ τῷ πατρὶ μου λαλῶ: καί ὑμεῖς οὖν ὁ ἐωράκατε παρὰ τῷ πατρὶ
ὑμῶν, ποιεῖτε.

38What I have seen with my Father, I speak, and you then what you have seen with your
father,114 you are doing." ³¹³
John 8:39 Ἀπεκριθήσαν καὶ εἶπον αὐτῷ, ὁ πατὴρ ἡμῶν Ἀβραὰμ ἐστίν. Λέγει αὐτῶι ὁ Ἰσσαοῦς, Εἰ
tέκνα τοῦ Ἀβραὰμ ἦτε, τὰ ἔργα τοῦ Ἀβραὰμ ἐποιεῖτε. ἦ.

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 ζητεῖτε με ἀποκτείνατε, ἄνθρωπον ὃς τὴν ἁλίθειαν ὑμῖν λελάληκα ἤν ἦκουσα
παρὰ τοῦ θεοῦ· τοῦ Ἀβραὰμ 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 Ὑμεῖς ποιεῖτε τὰ ἔργα τοῦ πατρὸς ὑμῶν. Εἶπον οὖν αὐτῷ, Ὑμεῖς ἐκ πορνείας οὐ
γεγεννήμενα: ἓνα πατέρα ἔχουμεν, τὸν θεόν.

41>You are doing the works of your father." They then said to him, 'We were not
conceived in fornication.'116 We have one father: God."

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114 8:38 ἐωράκατε παρὰ τῷ πατρὶ ὑμῶν D E F G H M N S U Γ Δ Λ Ψ Ω 047 0211 0250 2 28 118 157 180 205
579 700 1006 1010 1071 1243 1292 1424 1505 Lect Ita,aur,c,d,e,f,g,l,q,r vg syr,s,p,h cop bo,m slav Aug Spec
TR RP // ἐωράκατε παρὰ τοῦ πατρος 9º 070 copa,pbo,at7 // ἐωράκατε παρὰ τοῦ πατρος ὑμῶν Νº // ἐκουσατε
παρα τοῦ πατρος 9º B L W 597 cop bo,m arm geo Or Cyr NA28 {8} // ἐκουσατε παρα τοῦ πατρος ὑμῶν Νº C K Y
θ f 33 565 892 1547 It syr,s,p,h cop bo,m Chrys // ἐκουσατε παρα τοῦ πατρος ὑμῶν 346 // ἐκουσατε παρὰ
tῷ πατρὶ ὑμῶν 0141 f 33 524 // ἐκουσατε παρ’ αὐτοῦ πατρὸς ὑμῶν X // lac A P T Π 0233
115 8:38 Some manuscripts have "and you then the things you have heard from the father..." And there is
an ambiguity in the verb "you do." The indicative inflection is in this case the same inflection used for the
imperative. Consequently, the two readings in the widest spread of possibility are either as I have it in the
text of John above, or, "and you therefore the things you have heard from the Father you should be doing."
116 8:41 Ὅτι δύο γενεὰς ἐστιν τῆς ἁμαρτίας. The Septuagint Greek in Deut. 23:2 (v. 3 in some ed.) is οὐκ εἰσέλευσόται ἐκ πόρνῃς εἰς ἕκκληριαν κοίριον, "one born of a whore shall not enter into the assembly of the Lord." This is an idea
close to what is here in John, and it was rendered from the Hebrew word ἔβραυ - mamzer, which is also
used in Zechariah 9:6 for a "mongrel" people. Thus there is alternatively a remote possibility that the
Judeans could be making a slur on Galileans and Jesus as one, an attitude they in fact held in their hearts
toward them, since "Galilee of the Gentiles" were a result of more intermarriage with Gentiles than were
Judeans.
The Children of the Devil

John 8:42 ἐπεν οὖν αὐτοῖς ὁ Ἰησοῦς, Εἰ ὁ θεὸς πατὴρ υἱῶν Ἰησοῦς ἑκατον παντὶ ἐν ἐμή, ἐγὼ γὰρ ἐκ τοῦ θεοῦ ἔξηλθον καὶ ἤμων ὥστε γὰρ ἀπὸ ἐμαυτοῦ ἐλήλυθα, ἀλλὰ ἐκεῖνος μὲ ἀπέστειλεν.

42Jesus therefore 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 τῇ τῆς λαλαίας τῆς ἐμῆς οὐ γινώσκετε; ὅτι οὐ δύνασθε ἀκούειν τὸν λόγον τὸν ἐμὸν.

43What is the reason you do not understand my speech? Because you are not able to tolerate117 my word.

John 8:44 ᾿Ημεῖς ἐκ τοῦ πατρὸς τοῦ διαβόλου ἔστησαν, καὶ τὰς ἐπιθυμίας τοῦ πατρὸς υἱῶν θέλετε ποιεῖν. Ἐκείνος ἀνθρωποκτόνος ἦν ἀπ’ ἀρχῆς, καὶ ἐν τῇ ἀληθείᾳ οὐχ ἔστηκεν, ὅτι οὐκ ἔστιν ἀληθεία ἐν αὐτῷ. ὅταν λαλῆτο τῷ ψεύδος, ἐκ τῶν ἵδιων λαλεῖ: ὅτι ψεύστης ἔστιν καὶ ὁ πατὴρ αὐτοῦ.

44You are of your father, the Devil, and the yearnings of your father you want to do. That one has been homicidal from the beginning, and in the truth he has never stood still, because there is no truth in him. When he speaks a lie, he is speaking from his own things,118 for he is a liar, and the father of the lie.

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

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

John 8:46 τίς ἐν υἱῶν έλέγχει με περὶ ἀμαρτίας; Εἰ δὲ ἀληθείαν λέγω, διὰ τί ὑμεῖς οὐ πιστεύετε μοι;

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

John 8:47 ὅ ὅν ἐκ τοῦ θεοῦ τὰ ῥήματα τοῦ θεοῦ ἀκούει, διὰ τοῦτο υἱῶν οὐκ ἀκούετε, ὅτι ἐκ τοῦ θεοῦ οὐκ ἔστη.

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

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117 8:43 The Greek verb translated "tolerate" is the infinitive form of ἀκούει - akouë, which primarily means "to hear." But here John is using the word similarly to how he used it in chapter 6 verse 60, where some of Jesus' disciples said, "This is a hard teaching; who can hear it?" In other words, who can hear it, or more specifically, who can "stay and listen" to it. They could not bear to listen to it, so they walked away. (This is also in line with what Jesus says in v. 37, "My word has no room in you.") This must be the meaning here, for Jesus compares them in this trait, to their father, the Devil, who does not "stand in the truth." In other words, he does not stick around to hear it. When the truth is being spoken, he is shifty and restless and unable to stand. He cannot bear to hear it. He leaves, and that is sometimes what the Greek word for "stand" means, to be still. To be still while someone is speaking, is a form of submission and openness. So, Jesus says, "like father, like son." The Devil is a liar, and the father of same. In Greek, the word for "hear" is also the word for "listen." The only distinction is whether the context indicates will on the part of the person hearing.

118 8:44a Is this a contrast to verse 42 where Jesus says about himself, that he did not come of himself? It is not totally identical wording in the Greek. Different translations supply various nouns here, such as "from his own nature," or "his own inventions," or "his own resources," or, "his own language."

119 8:44b The Greek word translated "the lie" at the end of verse 44, is αὐτός - autōs, and in an oblique case; that is, the 3rd person pronoun is here used without concord in number, gender, and case, to any noun present in its context. Thus, different translations supply various words. The BDAG grammar, for John 8:44b, refers you to section 282(3), which says that αὐτός is an attributive genitive, in a seemingly oblique case, (not in formal number/gender/case concord with any immediate noun or referent) which here is to be referred through ψεύστης to ὅταν λαλῇ τῷ ψευδός, 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 BDAG lexicon says, "The oblique cases of αὐτός very often (in a fashion customary since Homer) take the place of the 3rd person personal pronoun; in particular the genitive case replaces the missing possessive pronoun." It says, in this case referring to a noun to be supplied from the context.
The Authorities Attempt Stoning for Claim of Pre-Eminence of Abraham

John 8:48 Ἄπεκρίθησαν οὖν οἱ ἱουδαῖοι καὶ εἶπον αὐτῷ, ὡς καλῶς λέγομεν ἣμεῖς ὅτι Σαμαρείτης εἶ οὗ καὶ δαμόνιον ἔχεις;

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

John 8:49 Ἀπεκρίθη ἤρως, ἕγω δαμόνιον οὐκ ἔχω, ἀλλὰ τιμῶ τὸν πατέρα μου, καὶ ὑμεῖς ἀπήματε με.

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

John 8:50 Ἔγω δὲ οὐ ζητῶ τὴν δόξαν μου: ἔστιν ὁ ζητῶν καὶ κρίνων.

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

John 8:51 Ἄμην ἀμὴν λέγω ὑμῖν, εάν τις τὸν λόγον τὸν ἔμων τηρήσῃ, θάνατον οὐ μὴ γεύσηται θανάτου εἰς τὸν αἰῶνα.

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

John 8:52 εἶπον οὖν αὐτῷ οἱ ἱουδαίοι, Νῦν ἐγνώκαμεν ὅτι δαμόνιον ἔχεις. Ἀβραὰμ ἀπέθανεν καὶ οἱ προφήται, καὶ οὐ λέγεις, Εάν τις τὸν λόγον τὸν ἔμων τηρήσῃ, οὐ μὴ γεύσηται θανάτου εἰς τὸν αἰῶνα.

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

John 8:53 μὴ σὺ μείζον εἰ τού πατρός ἡμῶν Ἀβραὰμ, δότις ἀπέθανεν; καὶ οἱ προφήται ἀπέθανον· τίνα σεαυτόν σὺ ποιεῖς;

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

John 8:54 Ἄπεκρίθη ἤρως, Εάν ἔγω δοξάζω ἐμαυτόν, ἢ δόξα μου οὐδὲν ἔστιν· ἔστιν ο πατήρ μου ὁ δοξάζων με, ὅν ὑμεῖς λέγετε ὅτι θεὸς ἡμῶν ἔστιν·

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

John 8:55 καὶ οὐκ ἐγνώκατε αὐτόν, ἔγω δὲ οἶδα αὐτόν, καὶ έαν εἴπω ὅτι οὐκ οἶδα αὐτόν, ἔσομαι ὁμοίος ὑμῶν φεύγοντι· ἀλλὰ οἶδα αὐτόν καὶ τὸν λόγον αὐτοῦ τηρῶ.

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

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

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

John 8:57 εἶπον οὖν οἱ ἱουδαίοι πρὸς αὐτόν, Πεντῆκοντα ἔτη οὔπω έχεις καὶ Ἀβραὰμ ἐώρακας;

57The Jews therefore said to him, "You are not yet fifty, and you have beheld Abraham?" 120

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120 857 Several early witnesses say Ἀβραὰμ ἐωράκας σε - Ἀβραὰμ ἠδράκεν σε, "Abraham has seen you?" But other early witnesses say Ἀβραὰμ ἐωράκας - Ἀβραὰμ ἠδράκες, "you have seen Abraham?" It is understandable why copyists might have thought the latter less sensible, since Jesus had just said that Abraham had seen Jesus' day. So they corrected it to "Abraham has seen you." The UBS committee said the reason the Jews would say "You have seen Abraham" rather that "Abraham has seen you" is that the former assumes the superiority of Abraham, which they would have held. The sense I got, before I read the UBS commentary, of what the Jews were actually saying, was that the Jews wondered, "How do know that Abraham was thrilled? How do you know what Abraham's emotions were? Did you behold his countenance? See the expressions on his face?"
John 8:58 εἶπεν αὐτοῖς ὁ Ἰησοῦς, Ἀμὴν ἂμην λέγω ὑμῖν, πρὶν Ἀβραάμ γενέσθαι ἐγὼ εἰμί.

58 Jesus said to them, "Truly, truly I say to you, before Abraham was, I am." 59 Then they picked up stones to throw at him. But Jesus hid himself, and went forth from the temple, having passed through the midst of them; and thus moved on.

Chapter 9
Jesus Heals a Man Born Blind

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

1 And as he was going along, he saw a man blind from birth. When he had said these things, he spit on the ground, and made mud with the saliva, and rubbed the mud on the blind man's eyes.

John 9:2 καὶ ἤρωταν αὐτὸν οἱ μαθηταὶ αὐτοῦ λέγοντες, ὃ ῥαββί, τίς ἡμαρτεν, οὗτος ἢ οἱ γονεῖς αὐτοῦ, ἵνα τυφλὸς γεννηθῇ;

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

John 9:3 ἀπεκρίθη ὁ Ἰησοῦς, Οὗτε οὗτος ἡμαρτεν οὗτε οἱ γονεῖς αὐτοῦ, ἀλλὰ ἵνα φανερωθῇ τὰ ἔργα τοῦ θεοῦ ἐν αὐτῷ.

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

John 9:4 ἑως δὲ ἔργαζεσθαι τὰ ἔργα τοῦ πέμψαντος με ἐως ἡμέρα ἑστὶν ἐρχεται νῦς ὅτε σώσεις δύναται ἐργαζέσθαι.

4 I 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 δὴν εἶναι τὸ κόσμῳ ὁ λόγος ἤ τὸν κόσμον.

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

John 9:6 καὶ ὅσον έστιν χαῖρει καὶ ἐποίησαν πηλόν ἐκ τοῦ πτόωμας, καὶ ἐπέχειρον τὸν πηλὸν ἐπὶ τοὺς ὀφθαλμοὺς τοῦ τυφλοῦ.

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

121 B58a γενέσθαι - genesthai, punctiliar infinitive of γίνομαι - ginomai. This word can mean "to become," or "to come into existence," or "to appear," or simply, "to be." The rendering "before Abraham was born, I am" makes it sound like Jesus was born before Abraham. But rather than birth, the emphasis is on existence, and this includes pre-eminence.

122 B58b ἐγώ εἰμι - egō eimi; literally, "I am." The basic meaning is that Jesus existed before Abraham. But many interpreters, in view of the reaction of the hearers, maintain that Jesus meant to remind them of Exodus 3:14, where God told Moses his name was "I am the one who is," or something to that effect, like here, "I am who I am," or "I am who I will be," etc. These interpreters ask, "Why else would they want to stone him?" This interpretation is certainly possible, and has merit. But they could also have wanted to stone him just for saying he was alive before Abraham, thus making himself immortal, and also greater than their hero, Abraham.
John 9:7 καὶ εἶπεν αὐτῷ, Ἡγανύψαι εἰς τὴν κολυμβήθραν τοῦ Σιλωάμ ὁ ἐρμηνεύεται ἀπεσταλμένος, ἀπήλθεν οὖν καὶ ἐνίψατο, καὶ ἤλθεν βλέπων.

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

John 9:8 Οἱ οὖν γείτονες καὶ οἱ θεωροῦντες αὐτὸν τὸ πρότερον ὅτι τυφλὸς ἦν ἔλεγον, Οὐχ οὗτός ἦστιν ὁ καθήμενος καὶ προσαυτόν;

8His neighbors therefore, and those who had previously seen him, that he was blind, were saying, "Isn't this the man usually sitting and begging?"

John 9:9 ἅλλοι ἔλεγον ὅτι ὁὗτός ἦστιν: ἅλλοι δὲ ὅτι ὁ ὁμοίος αὐτῷ ἦστιν. ἐκείνος ἔλεγεν ὅτι Ἐγώ εἰμι.

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

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

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

John 9:11 ἄπεκριθε ἐκείνος καὶ εἶπεν, Ἄνθρωπος λεγόμενος Ἰησοῦς πήλιν ἐποίησεν καὶ ἐπέχρισεν μου τοὺς ὀφθαλμούς καὶ εἶπέν μοι Ἡγανύψαι εἰς τὴν κολυμβήθραν τοῦ Σιλωάμ καὶ νύσαι ἀπελθῶν δὲ καὶ νυσάμενος ἀνέβλεψα.

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

John 9:12 Ἐποιεὶν οὖν αὐτῷ, Ποῦ ἦστιν ἐκείνος; λέγει, Οὐκ οἶδα. 12They said therefore to him, "Where is that man? He says, 'I don't know.'

The Authorities Investigate the Healing

John 9:13 Ἀγονοῦν αὐτὸν πρὸς τοὺς Φαρισαίους τὸν ποτὲ τυφλὸν.

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

John 9:14 Ὅν δὲ σάββατον ὅτε τὸν πηλὸν ἐποίησεν ὁ Ἰησοῦς καὶ ἀνέψωρ αὐτοῦ τοὺς ὀφθαλμούς.

14Now it was a Sabbath when Jesus had made mud and opened his eyes. 124

John 9:15 πάλιν οὖν ἤρωτον αὐτὸν καὶ οἱ Φαρισαῖοι πῶς ἀνέβλεψεν. Ὅ δὲ εἶπεν αὐτοῖς, Πηλὸν ἐπεθετέκε μοι ἐπὶ τοὺς ὀφθαλμούς καὶ ἐνιψάμην 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, οὗτος ὁ ἄνθρωπος οὐκ ἦστιν παρὰ τοῦ θεοῦ, ὅτι τὸ σάββατον οὐ τηρεῖ. ἅλλοι ἔλεγον, Πῶς δύναται ἄνθρωπος ἀμαρτωλὸς 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." Others were saying, "How can a sinful man do such miracles?" So there was a split among them.

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

http://www.jewishvirtuallibrary.org/jsource/Talmud/shabat7.html
In John 9:21-22, it is said:

"But how he now sees, we do not know. Or who opened his eyes, we do not know. He has majority; ask him."

But what is significant about this text is the emphasis on the parents' fear, as they were afraid of the Jews. The parents' statement, "This is why his parents answered them and said, 'We know that this is our son, and that he was born blind."

John 9:23-24, further explains:

"And his parents answered them and said, 'We know that this is our son, and that he was born blind."

Interestingly, they were so afraid of the Jews that they didn't know how to respond to the question of who opened his eyes. The text suggests that the parents were not able to fully convey their understanding of the situation at the time.

The fear of the Jews seems to be a significant theme in the story. The parents' fear may highlight the social and religious context in which this event occurred, emphasizing the risk associated with acknowledging Jesus as the Christ.
John 9:30 ἀπεκρίθη ὁ ἄνθρωπος καὶ εἶπεν αὐτοῖς, Ἐν γὰρ τούτῳ θαυμαστόν ἔστιν ὅτι ὑμεῖς οὐκ οἶδατε πόθεν ἔστιν, καὶ ἀνέῳξεν μου τοὺς ὀφθαλμούς.

30 The man answered and said to them, "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 δὲ ὅτι ἀμαρτωλῶν ὁ θεὸς οὐκ ἀκούει, ἀλλ' ἐὰν τις θεοσεβής ἢ καὶ τὸ θέλημα αὐτοῦ ποιή τοῦτον ἀκούει.

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

John 9:32 ἐκ τοῦ αἰῶνος οὐκ ἦκούσθη ὅτι ἐνιοῦξεν τις ὀφθαλμούς τυφλοῦ γεγεννημένου.

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

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

33 If this man were not from God, he would not have been able to do a thing.”

John 9:34 ἀπεκρίθησαν καὶ εἶπον αὐτῷ, Ἐν ἀμαρτίας σὺ ἐγεννηθεὶς ὄλος καὶ σὺ διδάσκεις ἡμᾶς καὶ ἔξεβαλον αὐτὸν ἐξω.

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

**Spiritual Blindness**

John 9:35 Ἡκούσαν ὁ Ἰησοῦς ὅτι ἔξεβαλον αὐτὸν ἐξω, καὶ εὐρών αὐτὸν εἶπεν αὐτῷ, Σὺ πιστεύεις εἰς τὸν θεὸν τοῦ θεοῦ? 126

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

John 9:36 ἀπεκρίθη ἐκείνος καὶ εἶπεν, καὶ τίς ἔστιν, κύριε. 127 ἵνα πιστεύσω εἰς αὐτὸν;

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

John 9:37 εἶπεν δὲ αὐτῷ ὁ Ἰησοῦς, Καὶ ἑώρακας αὐτὸν καὶ ὁ λαλῶν μετὰ σου ἐκείνος ἔστιν.

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

John 9:38 δὲ ἔφη, Πιστεύω, κύριε· καὶ προσεκόνθησαν αὐτῷ.

38 And he said, "I believe, Lord." And he worshipped him. 128

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126 9:35 txt οὐν τοῦ θεοῦ A E F G K L M S U X Y Γ Δ Θ Λ Ψ Ω 047 070 0141 0211 0233 0250 0306 f 33 2 28 33 157 180 205 565 579 700 892 1006 1009 1010 1071 1079 1195 1216 1230 1241 1242 1243 1253 1292 1342 1344 1365 1424 1505 1546 1646 2148 2174 m lat syr² corpb TR RP || οὐν τοῦ ἀνθρώπου ὑψωτάτου φ66 p79 N B D W 397 pc itd syr² corpa,ph,ach,me eth Origen NA27 {A} || lac. φ55 C H N P Q T V P. 127 9:36 καὶ τὶς ἔστιν ἑρῴ κύριε φ75 B W ἀπεκρίθη ἐκείνος καὶ τὶς ἔστιν ἑρῴ κύριε φ66c ἀπεκρίθη ἐκείνος καὶ τὶς ἔστιν κύριε φ66c ἀπεκρίθη καὶ τὶς ἔστιν κύριε φ60 ἀπεκρίθη καὶ τὶς ἔστιν κύριε 070 ἀπεκρίθη καὶ τὶς ἔστιν κύριε ita ἀπεκρίθη ἐκείνος καὶ τὶς ἔστιν κύριε φ60cop,a,ach καὶ τῆς ἔστιν ἑρῴ κύριε φ73 B W ἀπεκρίθη ἐκείνος καὶ τὶς ἔστιν ἑρῷ κύριε φ66c ἀπεκρίθη ἐκείνος καὶ τῇς ἔστιν κύριε φ66c ἀπεκρίθη ἐκείνος καὶ τῇς ἔστιν κύριε 070 ἀπεκρίθη ἐκείνος καὶ τῇς ἔστιν κύριε ita ἀπεκρίθη ἐκείνος καὶ τῇς ἔστιν κύριε cop,a,ach ἀπεκρίθη ἐκείνος καὶ τῇς ἔστιν κύριε φ1 A 1241 ἀπεκρίθη ἐκείνος καὶ τῇς ἔστιν κύριε 2419 ἁ αἰῶνα φ173 33 syr² lac. φ55 C H N P Q T V P. 050 054 060 063 065 068 078 083 086 087 091 0101 0105 0109 0127 0145 0162 0210 0216 0217 0218 0234 0238 0256 0260 0264 0268 0286 0290 0299 0301 0302 0309. Verse 9:11 has ἀπεκρίθη ἐκείνος καὶ εἶπεν variants as well.
Chapter 10
The Good Shepherd

John 10:1 And, amen, amen, I say to you, the door that they go in, and the sheep hear his voice. And he calls his own sheep by name, and leads them forth.

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

John 10:5 A stranger they will not follow, but will flee from him, because they do not know his voice.

John 10:6 He will pass over the brook Jordan; delta has someone coming after him, and will not know that anyone is coming after him, because he was not sent by him.

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

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

This parable Jesus told them, but they did not understand what the principles were that he was speaking to them.
John 10:7  Eἰπεν οὖν πάλιν αὐτοῖς ὁ Ἰησοῦς, ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι ἐγὼ εἰμὶ ἡ θύρα τῶν προβάτων.

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

John 10:8  πάντες δοῦν ἡθὸν κλέπται εἰσίν καὶ λησταὶ ἀλλʼ οὐκ ἤκουσαν αὐτῶν τὰ προβάτα.

8All who have come are thieves and bandits; but the door did not hear them. John 10:9  ἐγὼ εἰμὶ ἡ θύρα· διʼ ἐμοῦ έὰν τις εἰσέλθῃ σωθῆται καὶ εἰσελθεῖται καὶ ἐξελεύσεται καὶ νομὴν εὑρήσει.

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

John 10:10  ὁ κλέπτης οὐκ ἔρχεται εἰ μὴ ἵνα κλέψῃ καὶ θόρυβος καὶ ἀπολέσῃ· ἐγὼ ἡθὸν ἵνα ζωὴν ἔχωσιν καὶ περισσῶς ἔχωσιν.

10The thief does not come, except to steal, and to kill, and to ruin. I have come so they might have life, and have it more.

John 10:11  Ἐγὼ εἰμὶ ὁ ποιμὴν ὁ καλὸς· ὁ ποιμὴν ὁ καλὸς τὴν ψυχὴν αὐτοῦ τίθησιν ὑπὲρ τῶν προβάτων·

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

John 10:12  ὁ μισθωτὸς δὲ, καὶ οὐκ ἤν ποιμήν, οὐκ έίσειν τὰ προβάτα θέα, θεωρεῖ τὸν λύκον ἐρχόμενον καὶ φιάσῃ τὰ προβάτα καὶ φεύγει· καὶ ὁ λύκος ἀρπάζει αὐτὰ καὶ σκορπίζει τὰ προβάτα.

12But 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 the sheep and scatters them.

John 10:13  ὁ δὲ μισθωτὸς φεύγει, ὅτι μισθωτὸς ἐστιν καὶ οὐ μέλει αὐτῷ περί τῶν προβάτων.

13The wage earner flees because he is a wage earner and it matters not to him about the sheep.

John 10:14  Ἐγὼ εἰμὶ ὁ ποιμὴν ὁ καλὸς, καὶ γινώσκω τὰ ἐμά, καὶ γινώσκομαι ὑπὸ τῶν ἐμῶν.

14I am the good shepherd, and I know my own, and am known by my own.

John 10:15  καθὼς γινώσκει με ὁ πατὴρ καὶ ὁ γινώσκω τὸν πατέρα· καὶ τὴν ψυχῆν 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 And another sheep I have, which are not of this fold; those also I am to bring, and my voice they will hear, and the result will be one flock, one shepherd.

John 10:17 By this my Father loves me, that I lay down my life, such that I will take it up again. This order I received from my Father.”

The Authorities Attempt Stoning for Claim of Equality With God

John 10:22 Ἐγένετο δὲ τα ἔγακινα ἐν ἤρεσσολύμοις, καὶ χειμών ἦν,

Then came the Festival of Dedication at Jerusalem. And it was winter.

John 10:23 καὶ περιπάτει ὁ Ἰσραήλ ἐν τῷ ἱερῷ ἐν τῇ στοᾷ Σολομῶνος,

and Jesus was walking in the temple, in the Portico of Solomon.

John 10:24 ἐκκύλλωσαν ὁν αὐτόν οἱ ἱουδαῖοι καὶ ἔλεγον αὐτῷ, Ἐως πότε τὴν ψυχὴν ἡμῶν αἴρεις; εἰ σὺ εἶ ὁ Χριστὸς, εἰπὲ ἡμῖν παρρησία.

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

John 10:25 ἀπεκρίθη αὐτοῖς ὁ Ἰσραήλ, εἶπον ὡς καὶ οὗ πιστεύετε- τα ἔργα α ἐγὼ ποιῶ ἐν τῷ ὄνυματι τοῦ πατρός μου ταῦτα μαρτυρεῖ περὶ ἐμοῦ;

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

John 10:26 ἀλλ’ ὑμεῖς οὐ πιστεύετε, οὗ γὰρ ἐστέ ἐκ τῶν προβάτων τῶν ἐμῶν, καθὼς εἶπον ὡς.

Yet, you are not believing, because you are not of my sheep, as I told you.  

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.

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 Maccabeus 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 10:27  τὰ πρόβατα τὰ ἐμὰ τῆς φωνῆς μου ἀκούει, καὶ ἀκολουθοῦσιν μοι.

28My sheep hear my voice, and I know them, and they follow me.

John 10:28  καγὼ ᾽ζων αἰώνιον δίδωμι αὐτοῖς, καὶ οὐ μὴ ἀπολογηθοῖ ις τὸν αἰῶνα, καὶ οὕτω ἀρπάσει τις αὐτὰ ἐκ τῆς χειρὸς μου.

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

John 10:29  ὁ πατήρ μου οὗ δεδωκέν μοι μείζων πάντων ἐστίν, καὶ οὐδεὶς δύναται ἀρπάξειν ἐκ τῆς χειρὸς τοῦ πατρὸς μου.

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

John 10:30  ἐγὼ καὶ ὁ πατήρ ἐν ἐμεν.

30I and the Father are one.”

John 10:31 ἐξάπτασαν οὖν πάλιν λίθως οἱ Ἰουδαῖοι ἱνα λιθάσωσιν αὐτόν.

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

John 10:32 ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς. Πολλά καλά ἔργα ἐδέξατα ὡς ἐκ τοῦ πατρός μου: διὰ ποιὼν αὐτῶν ἔργον λιθάζετε ἐμεν;

32Jesus answered them, “Many good works I have shown you from my Father. For which work of them are you stoning me?”

John 10:33 ἀπεκρίθησαν αὐτῷ οἱ Ἰουδαῖοι λέγοντες. Περὶ καλοῦ ἔργου ὡς λιθάζομεν ἐν ἅλλα περὶ βλασφημίας, καὶ ὡς σὺ ἀνθρωποῖς ὃν ποιεῖς σεαυτὸν θεὸν.

33The Jews answered him, saying. “Not for good works are we stoning you, but for blasphemy, because you, being a human, are making yourself God.”
John 10:34 ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς, ὡς ἐστιν γεγραμμένον ἐν τῷ γόμῳ ὑμῶν, Ἐγὼ εἶπα, θεοὶ ἑστε;

35Jesus answered them, "Is it not written in your law, 'I have said, "You are gods"'?"?

John 10:35 εἰ ἐκεῖνοις εἶπεν θεοὺς πρὸς οὓς ὁ λόγος τοῦ θεοῦ ἐγένετο, καὶ οὐ δύναται λυθῆναι ἡ γραφὴ.

36Why, since he called those to whom the word of God came 'gods,' and the scripture cannot be voided,

John 10:36 ὅν ὁ πατὴρ ἠγίασεν καὶ ἀπέστειλεν εἰς τὸν κόσμον ὑμεῖς λέγετε ὅτι Βλασφημεῖς, ὅτι εἶπον, Υἱὸς τοῦ θεοῦ εἰμί;

37do 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.

38If I am not doing the works of my Father, do not believe me.

John 10:38 εἰ δὲ ποιῶ, κἂν ἔμοι μὴ πιστεύητε, τοῖς ἔργοις πιστεύσατε: ἵνα γνῶτε καὶ πιστεύσητε ὅτι ἐν ἐμοί ὁ πατὴρ κἀγὼ ἐν τῷ πατρί.

39And if I am doing them, even if you do not believe me, believe the works, so that you may know and believe. The Father is in me, and I in the Father."

John 10:39 ἔξετον γὰρ οὖν ἵππιν αὐτὸν πίσασαι καὶ ἐξῆλθον ἐκ τῆς χειρὸς αὐτῶν.

40And again therefore, they were trying to arrest him. And he got out of their grasp.

John 10:40 Καὶ ἐπήλθην πάλιν πέραν τοῦ Ἰορδάνου εἰς τὸν τόπον ὅπου ἦν Ἰωάννης τὸ πρῶτον βαπτίζων, καὶ ἔμεινεν ἐκεῖ.

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

John 10:41 καὶ πολλοὶ ἤλθον πρὸς αὐτὸν καὶ ἔλεγον ὅτι Ἰωάννης μὲν σημεῖον ἐποίησεν ὁδών, πάντα αὐτὰ ἐπετεινεν Ἰωάννης περὶ τούτου ἀληθῆ ἦν.

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

John 10:42 καὶ ἐπίστευσαν πολλοὶ ἐκεῖ εἰς αὐτὸν.

42And many there believed in him.

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1503 Psalms 82:6, identical to the letter, to the Septuagint. And get a load of 8:1 (8:2 in English) in the Septuagint: 'Ὁ θεὸς ἐστὶν ἐν συναγωγῇ θεῶν, 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 Psalms might simply made use of the familiar figure of speech.
Chapter 11
The Death of Lazarus

John 11:1  "參以 the άσθενών, Λάζαρος από Βηθανίας, έκ τής κώμης Μαρίας και Μάρθας τής
άδελφης αὐτής.

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

John 11:2  ἡν ἄντι εἱλέφθα τόν κύριον μύρῳ καὶ ἐκμάξασα τοὺς πόδας αὐτοῦ ταῖς θριξίν
αὐτῆς, ἦς οἱ ἄδελφοις Λάζαρος ἠσθένει.

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

John 11:3  ἀπέστειλαν οὖν αἱ ἄδελφαι πρὸς αὐτόν λέγουσα, Κύριε, ἵδε ὁ φίλεις ἄσθενει.

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

John 11:4  ἀκούσας δὲ ὁ Ἰησοῦς ἐπεν, Ἀυτή ἡ ἄσθενεία σύν ἔστιν πρὸς θάνατον ἀλλ’ ὑπὲρ τῆς
δόξης τοῦ θεοῦ, ἵνα δοξασθῇ ὁ υἱὸς τοῦ θεοῦ δ’ 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  ὡσ τό ὁ Ἰησοῦς τὴν Μάρθαν καὶ τὴν ἄδελφὴν αὐτῆς καὶ τὸν Λάζαρον.

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

John 11:6  ἦς οὖν ἠκούσεν οὗτος ἄσθενει, τότε μὲν ἔμεινεν ἐν ψυχῇ, ἦς καὶ ἠμέρας·

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, Ἀγωμέν εἰς τὴν ἱούδαιαν πάλιν.

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

John 11:8  λέγουσαν αὐτῷ οἱ μαθηταὶ, Ραββί, νῦν ἔζητον σε λιθάσαι οἱ ἱούδαιοι, καὶ πάλιν
ὑπάγεις εἰκῇ;

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

John 11:9  ἀπεκρίθη Ἰησοῦς, ὦ χώρι δώδεκα εἰσὶν ὑψάτης τῆς ἡμέρας; ἔὰν τις περιπατήῃ ἐν τῇ ἡμέρᾳ,
οὗ προσκόπτει, ὅτι τὸ φῶς τοῦ κόσμου τούτου βλέπει;

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

John 11:10  ἔὰν δὲ τις περιπάτῃ ἐν τῇ νυκτί, προσκόπτει, ὅτι τὸ φῶς ὁ ὡς ἐστὶν ἐν αὐτῷ.

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

John 11:11  ταύτα ἐπεν, καὶ μετὰ τοῦτο λέγει αὐτοῖς, Λάζαρος ὁ φίλος ἡμῶν κεκοίμηται, ἀλλὰ
πορεύομαι ἵνα εξυπνίοι αὐτόν.

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

John 11:12  ἐπισον οὖν οἱ μαθηταὶ αὐτοῦ, Κύριε, εἰ κεκοίμηται σωθήσεται.

12Then his disciples said, "Lord, if he has fallen asleep, that will help him."

John 11:13  εἰρήκη δὲ ὁ Ἰησοῦς περὶ τοῦ θανάτου αὐτοῦ. ἐκεῖνοι δὲ ἐδοξάζον ὧτη περὶ τῆς
κομίσιας τοῦ ὑπὸνου λέγει.

13But Jesus had spoken of his death, whereas they thought he was speaking of the
repose of sleep.

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11:16 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 ἐπείτα – ἐπείτα at the beginning of verse 7. If this ἐπείτα
were not complementary to μὲν, then the phrase ἐπείτα μετὰ τοῦτο, "thereupon after this," would be
redundant, a "pleonasm." But that is not the sense I get. I get the sense that a contrast is meant relative to
the timing, in order to confirm the unexpected behavior of Jesus.
John 11:14  
So then, Jesus said to them plainly, “Lazarus died.
John 11:15  
And for your sakes I am glad I was not there, so that you may believe. But let us go to him.”
John 11:16  
Then Thomas, the one called the Twin, said to the rest of the disciples, “Let us go also, and die with him.”

"I Am the Resurrection and the Life"

John 11:17  
Arriving therefore, Jesus found him already in the tomb four days since.
John 11:18  
Now Bethany was close to Jerusalem, about fifteen stadia apart, and many of the Jews had come to those around Martha and Mary, to console them regarding their brother.

John 11:19  
When therefore Martha heard that Jesus was coming, she went to meet him; but Mary stayed put in the house.
Martha therefore said to Jesus, "Lord, if you had been here, my brother would not have died.

John 11:22  
Even now, I know that whatever things you ask God for, God will grant you.”
Jesus says to her, "Your brother will rise again."

John 11:24  
Martha says to him, "I know that he will rise again in the resurrection at the last day."

John 11:25  
Jesus said to her, "I am the resurrection, and the life. The person who believes in me, even though he dies, will live; and everyone who is living, and believes in me, will never die. Do you believe this?"

John 11:27  
She says to him, "Yes, Lord. I have come to believe that you are the Christ, the Son of God, the one expected to come into the world."

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11:18 About 3 kilometers, less than 2 miles.
11:20 The Greek literally says, "But Mary was in the house sitting down." This is said to be an idiom, meaning "Mary stayed put in the house." If this is true, then whether she was standing, or pacing, or sitting down, is not the issue. This is similar to how the word for "stand" sometimes means to "stop," or "stay still."
John 11:28 Καὶ ταῦτα εἶπον καὶ ἐφώνησεν Μαρίαν τὴν ἀδελφὴν αὐτῆς λάθρα εἶπον, ὅτι διδάσκαλος πάρεστιν καὶ φωνεῖ σε.

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

John 11:29 ἔκεινθ ὡς ἤκουσεν ἐγείρεται ταχὺ καὶ ἔρχεται πρὸς αὐτόν·

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

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

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

John 11:31 οἱ οὖν ἑωρακοῦν ὃντες μετ' αὐτῆς ἐν τῇ οἰκίᾳ καὶ παραμυθοῦμενοι αὐτῆς, ἵδοντες τὴν Μαρίαν ὅτι ταχέως ἀνέστη καὶ ἐξῆλθεν, ἤκουσαν αὐτὴν, λέγοντες ὅτι ὑπάγει εἰς τὸ μνημεῖον ἵνα κλαύῃ ἑκεί.

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

John 11:32 ἦν οὖν Μαρία, ὡς ἤλθεν ὅπου ἦν ὁ Ἰησοῦς ἑωρακοῦν αὐτὸν ἐπεσεν αὐτοῦ ἐκεῖ τοὺς πόδας, λέγουσα αὐτῷ, Κύριε, εἰς ὣς οὖν ἐν ἀπέθανέν μοι ὁ ἀδελφὸς.

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

John 11:33 Ἰησοῦς οὖν ὡς εἶδεν αὐτὴν κλαύοντας καὶ τοὺς συνελθόντας αὐτῇ ἑωρακοῦσας κλαύοντας, ἐνεβρισκόμεθα τῷ πνεύματι καὶ ἐτάφραξεν ἐαυτὸν,

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

John 11:34 καὶ ἔπηκεν, Ποῦ τεθείκατε αὐτὸν; λέγουσιν αὐτῷ, Κύριε, ἔρχου καὶ ἰδε.

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

John 11:35 ἐδάκρυσεν ὁ Ἰησοῦς.

35 Jesus showed tears.

John 11:36 ἔλεγον οὖν οἱ ἑωρακοῦν, ἵδε πῶς ἐφίλει αὐτὸν.

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

John 11:37 τινὲς δὲ ἔξ αὐτῶν εἶπον, Οὐκ ἠδύνατο οὕτως ὁ ἀνωτέρως τούτος ὁ δικαίως τοῦ ὑψωθῆναι ἔνα καὶ οὕτως μὴ ἀποθάνῃ;

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

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

John 11:38 'Ἰησοῦς οὖν πάλιν ἐμβριωμένος ἐν οἴκῳ ἔρχεται εἰς τὸ μνημεῖον ἦν δὲ σπήλαιον, καὶ λίθος ἐπέκειτο εἰπ’ αὐτῷ.

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

John 11:39 λέγει ὁ 'Ἰησοῦς, Ἀρατε τὸν λίθον. λέγει αὐτῷ ὁ ἄδελφος τοῦ τεθνηκότος Μάρθα, Κύριε, ἥδη ὅμη, τεταρτάριοι γὰρ ἦσιν.

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

John 11:40 λέγει αὐτῇ ὁ Ἰησοῦς, ὅτι τινί πιστεύεις ὑμῖν τὴν δόξαν τοῦ θεοῦ;

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

John 11:41 ἦραν οὖν τὸν λίθον, οὗ ὁ τεθνηκός κεῖτο, ὁ δὲ ὁ Ιησοῦς ἦν τοὺς ῥυθμοὺς ἄνω καὶ εἶπεν, Πάτερ, εὐχαριστῶ σοι ὅτι ἔκανας μου.

41They therefore took away the stone from where the dead man was lying. And Jesus lifted his eyes upward, and said, 'Father, I thank you, that you have heard me.

John 11:42 ἐγὼ δὲ ἤδειν ὅτι πάντοτε μου ἀκούεις· ἄλλα δὲ τὸν ὄχλον τὸν περιεστώτα εἴπον, ἵνα πιστεύσωσιν ὅτι σύ με ἀπέστειλας.

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

John 11:43 καὶ ταῦτα εἰπὼν φωνῇ μεγάλῃ ἐκράυγασεν, Λάζαρε, ἐκεῖθεν ἐξελθεῖ.

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

John 11:44 καὶ ἔξηλθεν ὁ τεθνηκός δεσπόζων τοῦ πόδας καὶ τὰς χεῖρας κειμένος, καὶ ἠ δυσὶν αὐτοῦ συνάρθυνε περιεστώτα. λέγει αὐτοῖς ὁ Ἰησοῦς, Λύσατε αὐτὸν καὶ ἄφητε ὑπάγειν.

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

Sanhedrin Decides Jesus Must Die

John 11:45 Πολλοὶ οὖν ἐκ τῶν Ιουδαίων, οἱ ἐλθόντες πρὸς τὴν Μαρίαν καὶ θεασάμενοι ἣν ἐποίησαν ὁ Ἰησοῦς, ἐπίστευσαν εἰς αὐτὸν.

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

John 11:46 τινὲς δὲ εξ αὐτῶν ἀπῆλθον πρὸς τοὺς Φαρισαίους καὶ εἶπον αὐτοῖς ἡ ἐποίησαν ὁ Ἰησοῦς.

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

John 11:47 συνήγαγον οὖν οἱ ἰρακεῖς καὶ οἱ Φαρισαίοι συνέδριον, καὶ ἔλεγον, Τί ποιοῦμεν, ὅτι οὗτος ὁ ἀνθρωπος πολλὰ σημεῖα ποιεῖ;

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 ἕαν ἄφωμεν αὐτὸν οὐτὼς, πάντες πιστεύουσιν εἰς αὐτὸν, καὶ ἐλεύσονται οἱ Ἦρωαὶ καὶ ἀροῦσιν ἡμῶν καὶ τὸν τόπον καὶ τὸ έθνος.

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

John 11:49 εἰς δέ τις εξ αὐτῶν Καίπερας, ἀρχιερεὺς ὁν τὸν ἐνιαυτὸν ἐκεῖνον, εἶπεν αὐτοῖς, ὥμεις 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 διαλογίζεσθε ὃτι συμφέρει ἡμῖν ἵνα εἰς ἄνθρωπος ἀποθάνῃ ὑπὲρ τοῦ λαοῦ καὶ μὴ δῶλον τὸ ἔθνος ἄπολεται.

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

John 11:51 τοῦτο δέ ἀρ’ ἑαυτοῦ οὖν εἶπεν, ἀλλὰ ἀρχιερεὺς ὤν τὸν ἐνιαυτὸν ἐκείνου προεφήτευσεν ὃτι ἐμέλλη Ἡσσοῦς 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 οὖν ὑπὲρ τοῦ ἔθνους μόνον ἀλλ’ ἵνα καὶ τὰ τέκνα τοῦ θεοῦ τὰ διεσκορπισμένα συνανάγγει ἐς ἑν.

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

John 11:53 ἢ ἐκείνης ὑπὸ τῆς ἡμέρας συνεβουλεύσαντο ἵνα ἀποκτείνωσιν αὐτὸν.

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

John 11:54 Ἡσσοῦς οὖν οὐκ ἐκεῖνος ἀρρενία αὐτοῦ ἐπερεπάτη ἐν τοῖς ἱουδαίοις, ἀλλὰ ἀπήλθεν ἐκεῖνον εἰς τὴν χώραν ἔγγος τῆς ἐρήμου, εἰς ἐφραίμ λευκομένην πόλιν, κάκει διετρίβεν μετὰ τῶν μαθητῶν αὐτοῦ.

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.

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11:48 Perhaps, “our place of worship,” or temple.

11:50a ἤν τις εὐθὺς ἐκεῖνον ἡμῖν ἵνα εἰς ἄνθρωπος ἀποθάνῃ ὑπὲρ τοῦ λαοῦ καὶ μὴ δῶλον τὸ ἔθνος ἄπολεται.

11:50b ἢν τις ἐκεῖνον ἡμῖν ἵνα εἰς ἄνθρωπος ἀποθάνῃ ὑπὲρ τοῦ λαοῦ καὶ μὴ δῶλον τὸ ἔθνος ἄπολεται.
John 11:55 Ἡν δὲ ἔγγος τὸ πάσχα τῶν Ἰουδαίων, καὶ ἀνέβησαν πολλοί εἰς Ἰεροσολύμα ἕκ τῆς χώρας πρὸ τοῦ πάσχα ἵνα ἀγνίσωσιν ἐαυτούς.

56But then the Passover of the Jews was near, and many went up to Jerusalem from out of the country before the Passover, to purify themselves. John 11:56 ἔζητουσι οὖν τὸν Ἰησοῦν καὶ ἔλεγον μετ’ ἄλληλον ἐν τῷ ἱερῷ ἑστηκότες, Τί δοκεῖς ύμεν; ὃ τοῦ ἐλήθη εἰς τὴν ἕορτην;

57They were watching for Jesus therefore, and speaking with one another, as they stood in the temple, "How does it seem to you? That he is not coming to the festival at all?" John 11:57 διδόκεισαν δὲ καὶ οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι ἐντολήν ἵνα ἐάν τις γνῶ ζήτησιν· ὥς πιᾶσων αὐτὸν.

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

Chapter 12
Jesus Anointed at Bethany

John 12:1 Ὁ οὖν Ἰησοῦς πρὸ ἐξ ἠμέρων τοῦ πάσχα ἠλθεν εἰς Βηθανίαν, ὅπου ἦν Λάζαρος ὁ τεθνηκός, ὁ δὲ γεγενομένος ἐκ νεκρῶν.

1Then, six days before the Passover, Jesus came to Bethany, where Lazarus the man who had died was, whom He had raised from the dead. John 12:2 ἐποίησαν οὖν αὐτῷ δείπνον ἐκεί, καὶ ἡ Μάρια διήκονε, ὁ δὲ Λάζαρος εἷς ἦν τῶν ἀνακειμένων σὺν αὐτῷ.

2So they made a supper for him there, and Martha was serving, and Lazarus was one of those reclining with him. John 12:3 ἡ δὲ Μαρία λαβοῦσα λίτραν μόρου νάρδου πιαστικῆς πολυτίμου ἠλείψεν τοὺς πόδας τοῦ Ἰησοῦ καὶ ἐξάμειξεν ταῖς ὑδάτις τοὺς πόδας αὐτοῦ· ὃ δὲ οἰκία ἐπληρώθη ἐκ τῆς ὀσμῆς τοῦ μόρου.

3Then Mary, having taken a litre of expensive ointment of pure oil of nardroot, anointed the feet of Jesus, and with her hair, she wiped his feet. And the house was filled with the smell of the ointment. John 12:4 λέγει οὖν εἰς τῶν μαθητῶν αὐτοῦ Ἰσώδας Σίμωνος Ἰσκαριώτης, ὅ μέλλων αὐτὸν παραδίδοναι,

4Then one of his disciples, Judas the Keriothite son of Simon, the one about to betray him, says, John 12:5 Διὰ τι τούτῳ τὸ μόρον οὖν ἐπάθη τριακοσίων δηναρίων καὶ ἐδόθη πτωχοῖς;

5"Why was this ointment not sold for three hundred denarii and given to the poor?" John 12:6 ἔπει δὲ τούτῳ οὖν ὁ θεοῦ περὶ τῶν πτωχῶν ἐμελένα αὐτῷ ἄλλα· ὃ ἔπει τὰ κλέπτην· ἐκαί τὸ γλωσσόκομον ἔχειν, καὶ τὰ βαλλόμενα ἐβάσταζεν.

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

John 12:7  εἶπεν οὖν ὡς ἤτοι, "Ἀφες αὐτὴν, εἰς τὴν ἡμέραν τοῦ ἐνταφιασμοῦ μου τετηρηκέναι αὐτῷ.'

7 Jesus said therefore, 'Leave her alone. She has kept it for the day of my burial.'

John 12:8 θύμως ὁ γὰρ πάντως ἦσαν μεθ' ἑαυτῶν, ἐμὲ δὲ οὐ πάντως ἦσαν.

8 For the poor you always have with you, but me, you do not always have.'

John 12:9 Ἐγώ οὖν ὁχλὸς πολὺς ἐκ τῶν ἱουδαίων διὰ ἑκεί ἐστιν, καὶ ἦλθον οὐ διὰ τὸν Ἰησοῦν μόνον ἄλλο ἶνα καὶ τὸν Λάζαρον ἰδοὺν. ὦ ἄνερ οὖν ἐκ νεκρῶν.

9 Then a 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 Ἔρχουσαν δὲ οἱ ἄρχοντες ἵνα καὶ τὸν Λάζαρον ἀποκτείνωσιν.

10 So the chief priests resolved that they would kill Lazarus also, John 12:11 διὰ πολλοί διὰ αὐτῶν ὑπήγαγον τῶν ἱουδαίων καὶ ἐπιστευον εἰς τὸν Ἰησοῦν.

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

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157 12:7 ἔτει τετηρηκέν "she has kept it for the day of my burial" A F G H S U Y Γ Δ Λ Ω 047 065 0141 0233 f 2 28 565 700 788 1071 1424 εἰς ἑαυτὴν τετηρηκέν "because she has kept it for the day of my burial" h ἤτοι ταφιασμός can also mean "preparation" for burial. Therefore this event could have been Mary's idiosyncratic way of indicating how much she intended to use the rest of the nardroot on Jesus on the day of his actual burial (though she never got a chance to do so). This still does not contradict Mark, since here she still poured out some of it ahead of time. Weymouth: "allow her to have kept it for the time of my preparation for burial." But I think that more difficulty was perceived in the NA28 reading than is really there, and that the NA28 reading says that this Mary, whoever she was, intended to use the rest of the nardroot on Jesus on the day of his actual burial (though she never got a chance to do so). This still does not contradict Mark, since here she still poured out some of it ahead of time. Weymouth: "allow her to have kept it for the time of my preparation for burial." But I think that more difficulty was perceived in the NA28 reading than is really there, and that the NA28 reading says that this Mary, whoever she was, intended to use the rest of the nardroot on Jesus on the day of his actual burial (though she never got a chance to do so). This still does not contradict Mark, since here she still poured out some of it ahead of time.
The Triumphal Entry

John 12:12 The next day, the great crowd that had come for the festival, hearing that Jesus is arriving into Jerusalem, expected him, as the Messiah ben David, to literally "save now," and deliver them from the Romans and set up the kingdom of David.

John 12:13 Elaborating the previous verse, he took the fronds of palm trees, and went out into a merging with him. And they were crying out: "Hosha na!" Blessed is he who comes in the name of the Lord, the king of Israel!

John 12:14 Indeed! No doubt some in the crowd had come out to join him, because they had understood him to have done this sign. The Triumphal Entry

John 12:15 καὶ ὁ βασιλεὺς Σιών ἵνα ἐρχεται, καθήμενος ἐπὶ πόλον ὅνων. "Fear not, O daughter of Zion; Behold, your king is coming sitting on the foal of a donkey."

John 12:16 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 12:17 Now these things his disciples did not know at first, but once Jesus was glorified, they remembered that these things had been written in reference to him, and that these things they had done to him.

John 12:18 For this reason also, the crowd had come out to join him, because they had understood him to have done this sign.

John 12:19 For this reason also, the crowd had come out to join him, because they had understood him to have done this sign.

John 12:20 And among those going up to worship at the festival, were some Greeks.

Jesus Ponders Crucifixion

John 12:20 Ἡσαν δὲ τινὲς Ἑλληνες ἐκ τῶν ἀναβαινόντων ἵνα προσκυνήσωσι ἐν τῇ ἐορτῇ:

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

158 12:13א ὁμανά = Aramaic נְשַׁלְתָּה - hōša' nā', similar to the Hebrew נְשַׁלְתָּה - hōši'āh nā', an expression reminiscent of the נְשַׁלְתָּה in Psalm 118:25 meaning "Help" or "Save, I pray," an appeal that became a liturgical formula, and as part of the Hallel (Ps. 113-118), it was familiar to everyone in Israel. The Septuagint Psalm 117:25 has Ὡ κύριε, σῶσός μεν - Ὢ κύριε, σῶσός μεν, "O Lord, save now!" or "Save indeed!"

160 12:15 Zechariah 9:9

161 12:18 Ἡσαν δὲ τινὲς Ἑλληνες ἐκ τῶν ἀναβαινόντων ἵνα προσκυνήσωσι ἐν τῇ ἐορτῇ:
John 12:21  οὗτοι οὖν προσῆλθον Φιλίππω τῷ ἀπὸ Βηθσαϊδά τῆς Γαλιλαίας, καὶ ἡρώτων αὐτὸν λέγοντες, Κύριε, θέλομεν τὸν Ἰησοῦν ἰδεῖν.

22These, then, came up to Philip, he from Bethsaida, Galilee. And they beseeched him, saying, "Sir, we wish to see Jesus."

John 12:22  ἔρχεται Φιλίππος καὶ λέγει τῷ Ἀνδρέᾳ: καὶ πάλιν Ἀνδρέας καὶ Φιλίππος λέγουσιν τῷ Ἰησοῦ.

23Philip comes and tells Andrew; and Andrew and Philip in turn tell Jesus.

John 12:23  ὁ δὲ Ἰησοῦς ἀπεκρίνατο αὐτοῖς λέγων, Ἐλήλυθεν ἡ ὥρα ἵνα δοξασθῇ ὁ υἱὸς τοῦ ἄνθρωπον.

24And Jesus responded to them as follows: 'The hour has come, that the Son of Man should be glorified.

John 12:24  ἀμὴν ἀμὴν λέγω ὑμῖν, ἐὰν μὴ ὁ κόκκος τοῦ στούν πεσὼν εἰς τὴν γῆν ἀποθάνῃ, αὐτὸς μόνος μένει ἔὰν δὲ ἀποθάνῃ, πολὺν καρπὸν φέρει.

25Truly, truly I say to you, if a kernel of wheat does not fall to the ground and die, it remains only one; but if it dies, it bears much fruit.

John 12:25  ὁ φιλὸν τὴν ψυχὴν αὐτοῦ ἀπολέει ἀυτὴν, καὶ ὁ μισῶν τὴν ψυχὴν αὐτοῦ ἐν τῷ κόσμῳ τούτῳ εἰς ἣν ἑλθεν αὐτὸς φυλάξει αὐτὴν.

26The person who loves his life will lose it, and the one who hates his life in this world will preserve it into eternal life.

John 12:26  ἐὰν ἐμοὶ διακονήσῃς, ἐμοί ἀκολουθεῖς, καὶ ὅπου εἰμὶ ἕγω ἐκεῖ καὶ ὁ διάκονος ὁ ἐμὸς ἔσται· καὶ ἐὰν τις ἐμοὶ διακονῇ, τιμήσει αὐτὸν ὁ πατὴρ.

27If someone is serving me, he must follow me; and where I am, there also my servant will be. And if someone is serving me, my Father will honor him.

John 12:27  Νῦν ἡ ψυχή μου τεταρτακται. καὶ τι ἐίπως; Πάτερ, σώσον με ἐκ τῆς ὥρας ταύτης· ἄλλα δαὶ τοῦτο ἠλθον εἰς τὴν ὥραν ταύτην.

28"Now, my soul has become troubled. And what shall I say— 'Father, save me from this hour? No, for this very thing I have arrived to this hour."

John 12:28  πάτερ, δόξασον σου τὸ ὄνομα. ἠλθεν ὁ γιος ἐκ τοῦ οὐρανοῦ. Καὶ ἐδόξασα καὶ πάλιν δοξάσω.

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

John 12:29  ὁ οὖν ὄχλος ὁ ἐστώς καὶ ἀκούσας ἐλεγεν βροντὴν γεγονέναι· ἄλλοι ἐλεγον, Ἰησοῦς ἀυτῷ λελάληκεν.

30The crowd therefore standing and hearing was maintaining thunder to have happened. Others were saying, "An angel spoke to him."

John 12:30 Ἀπεκρίθη ὁ Ἰησοῦς τῷ Ἐλεγον, ὃ δὲ ἐμὲ ἀυτὴ ἡ φωνὴ γέγονεν ἅλλα δὲ ἡ ὑμᾶς.

31Jesus answered and said, "Not for my sake has this voice happened, but for you."

John 12:31  νῦν κρίσις ἐστὶν τοῦ κόσμου τούτου, νῦν ὁ ἄρχων τοῦ κόσμου τούτου ἐκβληθήσεται ἐξω'

32Now comes judgment of this world. Now the ruler of this world will be thrown out.

John 12:32  καὶ ὃς ἐν τῷ ψωμῷ ἐκ τῆς γῆς, πάντας ἔλκυσε πρὸς ἐμαυτόν.

33And I, if I be lifted up from the earth, will attract all mankind to me."

John 12:33  τοῦτο δὲ ἐλεγεν σημαίνον ποῖῳ νανάσῳ ἐμελλεῖν ἀποθηκεύειν.

34Now this he was saying signaling what manner of death he was about to die.
John 12:34  ἀπεκρίθη αὐτῷ ὁ ὄχλος, Ἡμεῖς ἴκουσαμεν ἐκ τοῦ νόμου ὅτι ὁ Χριστὸς μένει εἱς τὸν αἰῶνα, καὶ πώς σὺ λέγεις;\textsuperscript{162} Δεῖ ψωθῆναι τὸν υἱὸν τοῦ ἄνθρωπος; Τις ἔστιν αὐτὸς ὁ υἱὸς τοῦ ἀνθρώπου;

\textsuperscript{34}The crowd 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 Ἱησοῦς, "Εἴ τι μικρόν χρόνον τὸ φῶς ἐν ύμιν ἑστιν, περιπατεῖτε έξω τὸ φῶς ἔχετε, ἵνα μὴ σκοτία ὑμᾶς καταλαβῇ καὶ ὁ περιπατῶν ἐν τῇ σκοτίᾳ ὑμῶν οὐδὲν ποὺ υπάγει.

\textsuperscript{35}Jesus therefore said to them, "The light is with you\textsuperscript{163} a little while longer. Walk, while you have the light, so that darkness does not overtake you. For the person walking in darkness does not know where he is going.

John 12:36  ὥστε τὸ φῶς ἔχετε, πιστεῦετε εἰς τὸ φῶς, ἵνα υἱοὶ φωτὸς γένησθε. Ταῦτα ἐλάλησεν ὁ Ἱησοῦς, καὶ ἀπέλθων ἐκρύβη ἀπ' αὐτῶν.

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

The Authorities Continue in Unbelief

John 12:37  Τοσαῦτα δὲ αὐτῶν σημεῖα πεποιηκότος ἐξμπορεύθην αὐτῶν οὐκ ἐπίστευον εἰς αὐτὸν,

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

John 12:38  ἵνα ὁ λόγος Ὁσαίοι τοῦ προφητῆ τοῦ πληρωθῇ ὅν ἐπεν, Κόριε, τίς ἐπίστευν τῇ ἄκοι ἡμῶν; καὶ ὁ βραχών κυρίον τίνι ἀπεκαλύφη;

\textsuperscript{38}So that the word of Isaiah the prophet would be fulfilled, which said, "Lord, who has believed our report? And the arm of the Lord, to whom has it been revealed?\textsuperscript{165}

John 12:39  διὰ τοῦτο οὐκ ἴδουντο πιστεύειν, ὅτι πάλιν εἶπεν Ὁσαίος,

\textsuperscript{39}Because of this they were not able to believe: that again, Isaiah said,

John 12:40  Ἴησοῦς ἤκουσαν τοὺς ὄρθιλομος καὶ πεπώρωκεν αὐτῶν τὴν καρδίαν, ἵνα μὴ ἴδουν τοὺς ὄρθιλομος καὶ νοσήσων τῇ καρδίᾳ καὶ ἐπιστραφῶσιν, καὶ ὁ ἴδωσι " αὐτοῖς.

\textsuperscript{40}He has blinded their eyes, and he has hardened their hearts, so that they would neither see with their eyes, nor understand with their hearts, nor look back around, such that I would heal them.\textsuperscript{166}

John 12:41  ταῦτα εἶπεν Ὁσαίος, ὅτε εἶδεν τὴν δόξαν αὐτοῦ, καὶ ἐλάλησεν περὶ αὐτοῦ.

\textsuperscript{41}(Isaiah said these things when\textsuperscript{167} he saw Jesus' glory and spoke about him.)
John 12:42 ὃμως μέντοι καὶ ἐκ τῶν ἀρχόντων πολλοὶ ἐπίστευαν εἰς αὐτόν, ἀλλὰ διὰ τοὺς Φαρισαίους οὐχ ὀρθολόγουν ἵνα μὴ ἀποσυνάγωγοι γένωνται.

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 μᾶλλον ἤπερ τὴν δόξαν τοῦ θεοῦ.

43For: They loved the approval of human beings over and above the approval of God.168 John 12:44 Ἰησοῦς δὲ ἐκραξήσας καὶ εἶπεν, ὁ πιστεύων εἰς εἷς ἐμὲ οὐ πιστεύει εἰς εἷς ἀλλ′ 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,

John 12:45 καὶ ὁ θεωρῶν ἐμὲ θεωρεῖ τὸν πέμψαντά με.

45and the one looking upon me is looking upon the one who sent me.

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

46I have come into the world as a light, so that everyone believing in me may not abide in darkness.

John 12:47 καὶ εὰν τίς ὑμῶν ἀκούσῃ τῶν ῥημάτων καὶ μὴ πιστεύῃ, ἐγὼ οὐ κρίνω αὐτὸν, οὐ γὰρ ἠλθὼν ἵνα κρίνω τὸν κόσμον ἀλλ′ ἵνα σώσω τὸν κόσμον.

47"And if someone hears my sayings and does not believe,"169 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 Θεός ἐμὲ καὶ μὴ λαμβάνων τὰ ῥήματά μου ἔχει τὸν κρίνοντα αὐτὸν· ὁ λόγος ὁν ἐλάλησα ἐκείνος κρίνει αὐτὸν ἐν τῇ ἐσχάτῃ ἡμέρᾳ.

48The person rejecting me and not believing my statements, has what judges him: the word which I spoke, that will judge him at the last day.

John 12:49 ὅτι ἐγὼ ἐξ ἐμαυτοῦ οὐκ ἐλάλησα, ἀλλ′ ὁ πέμψας με πατήρ αὐτὸς μοι ἐντολὴν ἔδωκεν τί εἶπόν καὶ τί λαλῆσον.

49For I from myself have not spoken; rather, the Father who sent me, he has given me commandment, what I should say, and how I should speak.

John 12:50 καὶ ὁ διὰ ὃ ἐντολὴ αὐτοῦ ἐκεῖνη ἡ αἰωνίος ἐστιν. ὅ ὁν λαλῶ ἐγὼ, καθὼς εἰρηκέν μοι ὁ πατήρ, οὕτως λαλῶ.

50And I know, that his commandment means eternal life. Therefore, what things I speak, just as the Father has said them to me, I speak them just so."

Chapter 13

The Passover Supper

John 13:1 Πρὸ δὲ τῆς ἑορτῆς τοῦ Πάσχα, εἰδὼς ὁ Ἰησοῦς ὅτι ἐλήλυθεν170 αὐτοῦ ἡ ὃρα ἵνα μεταβῇ ἐκ τοῦ κόσμου τοῦτου πρὸς τὸν πατέρα, ἀναπήρας τοὺς ἱδίους τοὺς ἐν τῷ κόσμῳ, εἰς τέλος ἠγάπησεν αὐτούς.

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.

168 12:43 The words are in the character of a solemn pronouncement or verdict.
169 12:47 ἐγὼ φῶς εἰς τὸν κόσμον ἐλήλυθα, ἵνα πᾶς ὁ πιστεύων εἰς ἐμὲ ἐν τῇ σκοτίᾳ μὴ μείνῃ. The words are in the character of a solemn pronouncement or verdict.
170 13:1 Πρὸ δὲ τῆς ἑορτῆς τοῦ Πάσχα, ὅτι ἐλήλυθεν αὐτοῦ ἡ ὃρα ἵνα μεταβῇ ἐκ τοῦ κόσμου τοῦτου πρὸς τὸν πατέρα, ἀναπήρας τοὺς ἱδίους τοὺς ἐν τῷ κόσμῳ, εἰς τέλος ἠγάπησεν αὐτούς.
John 13:2 Kai deipnou genvomenou, tou diaboloou ἡδη beblhkontos eis tηn karthian Ἰουδα Σιμωνος Ἰσκαριωτου ἵνα αυτὸν παραδος,

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

John 13:3 eiδωκα την Ἰησους δι' της παντας δεδωκεν αυτω το πατηρ eis tαs χειρας και δι' απο θεου εξηλθεν και προς τον θεον ὑπαγει

3and Jesus being 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 εγερθη εκ του δειπνου και της παντις την ιματια και λαβων λεπταν διεξωσεν αυτων

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

John 13:5 ειτα βαλλει υδαρ εις την νυκτηρα και ἥρατο νυπτειν των ποδας των μαθητων και εκμασειν τω λεντιω ὦ ἡν διεξωσμενος.

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

John 13:6 ἔρχεται οὖν πρὸς Σίμωνα Πέτρον: και λέγει αυτῷ ἐκεῖνος,217 Κύριε, οὐ μοι νυπτεις τοὺς πόδας;

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

John 13:7 ἀπεκριθη ὁ Ἰησους και εἶπε αὐτῷ, ὁ ἐγὼ ποιο σὺ σὺνίσας ἀρτι, γνωση δὲ μετα 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, ὦ μή νυπτης τοὺς πόδας μου εἰς τὸν αἰώνα. ἀπεκριθη αὐτῷ ὁ Ἰησους, ἐὰν μὴ νύφω σε, οὐκ ἔχεις μέρος μετ' ἐμοι.

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, μή τοὺς πόδας μου μόνον ἀλλὰ καὶ τὰς χειρας καὶ τὴν κεφαλὴν.

9Simon Peter says to him, "Lord. Not just my feet, but my hands and my head as well."

John 13:10 λέγει αὐτῷ ὁ Ἰησους, ὁ λελουμένος ὦ χρειάσταται ἀλλα ἐστίν καθαρός ὅλος καὶ ὑμείς καθαροὶ ἐστε, ἀλλὰ οὐχί πάντες.

10Jesus says to him, "One who is bathed has no need, other than the feet, to wash, but is clean on the whole. And you men are clean. Though not all of you."

John 13:11 ἦδη γὰρ τὸν παραδίδοντα αὐτὸν διὰ τοῦτο ἔπει, 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 ὦτε οὖν ἔνιψεν τοὺς πόδας αὐτῶν καὶ ἔλαβεν τὰ ἱματια αὐτού, ἀναπεσὼν πάλιν, ἐπεν αὐτοῖς, Γινώσκετε τί πεποίηκα ὑμῖν;

12When therefore he had washed their feet and taken his clothes, he reclined again and said to them, "Do you know what I have done for you?

132 δειπνου γενομενου δαιμονος εις την καρθιαν Ιουδα Σιμωνος Ισκαριωτου ἵνα αυτόν παραδος, ἐπεκριθη της σολωμους δι' αυτων το πατηρ εις της χειρας και ὑπαγει συντος της παντας δεδωκεν αυτω το πατηρ, ἤτοι εις την καρθιαν Ιουδα Σιμωνος Ισκαριωτου ἵνα αυτόν παραδος, ἐπεκριθη της σολωμους δι' αυτων το πατηρ εις της χειρας και ὑπαγει.
John 13:13 όμεις φωνεῖτέ με ὁ διδάσκαλος καὶ ὁ κύριος, καὶ καλῶς λέγετε, εἰμί γὰρ.

13You call me ‘Teacher’ and ‘Lord,’ and rightly you say so, for I am.

John 13:14 εἰ οὖν εἶγό ένιψα ύμῶν τοὺς πόδας ο’ κύριος καὶ ο’ διδάσκαλος, καὶ ύμεῖς ὁφείλετε ἀλλήλων νῦντειν 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 υποδειγμα γάρ ἔδωκα ύμῖν ὅταν καθὼς εἶχος ἐποίησα ύμῖν καὶ ύμεῖς ποιήτε.

15For I have given an example for you, so that just as I have done, you might also do.

John 13:16 ἀμὴν αμὴν λέγω ύμῖν, οὐκ ἐστιν δούλος μείζων τοῦ κυρίου αὐτοῦ οὐδὲ ἀπόστολος μείζων τοῦ πέμψαντος αὐτὸν.

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 τάστα σώδατε, μακάριοί ἐστε ἐὰν ποιήτε αὐτά.

17Since these things you are knowing, blessed are you if you do them.

John 13:18 οὐ περί πάντων ύμῶν λέγω ἐγώ σῶδα οὐς ἐξελεξάμην ἀλλ’ ἰνα ἡ γραφή πληρωθῇ ὁ τρώγων μου τὸν ἄρτον ἐπήγειν ἐπ’ ἐμ’ τὴν πτέρναν αὐτοῦ.

18I am not speaking about all of you; I know whom I have chosen; but, so that the scripture is fulfilled, ‘Someone eating bread with me has lifted up his heel against me,’ I am telling you before it happens, so that when it happens, you may believe who I am.

John 13:19 ἀπαρτί λέγω ύμῖν πρὸ τοῦ γενέσθαι ἰνα ὅταν γένηται πιστεύσητε ὅτι ἐγὼ εἰμι.

19Yes indeed: I am telling you before it happens, so that when it happens, you may believe who I am.

John 13:20 ἀμὴν ἀμὴν λέγω ύμῖν, ὁ λαμβάνων εάν τινα πέμψω ἐμε λαμβάνει, ὁ δὲ ἐμε λαμβάνων λαμβάνει τὸν πέμψαντά με.

20Truly, truly I say to you, The person who accepts whomever I send, is accepting me; and the person who accepts me, is accepting the One who sent me.”

John 13:21 Ταῦτα εἰπὼν ὁ Ἰησοῦς ἐταράχθη τῷ πνεύματι καὶ ἐμαρτύρησεν καὶ εἶπεν, ἀμὴν ἀμὴν λέγω ύμῖν ὅτι εἰς ἐξ ὑμῶν παραδώσω με.

21When he had said these things, Jesus was disturbed in his spirit, and he testified, and he said, "Truly, truly I say to you: one of you will betray me."

John 13:22 ἔβλεπον οὖν εἰς αλλήλους οἱ μαθηται ἀπορούμενοι περὶ τίνος λέγει.

22Then the disciples were looking at one another, puzzling over about whom he was speaking.

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13:18 Psalm 41:9

13:19a Greek: ἀπαρτί - apartī. Most Greek NT editions (TR HF RP NA27) have ἀπ’ ἀρτί - ap’ arti, which if it were two separate words, would mean, "from now." (The original Greek manuscripts were all-capital letters, and there were no punctuation marks or spaces, so APARTI could be understood as either one word APARTI, or AP’ ARTI, a contraction for APO ARTI.) If however as DeBrunner says, it was originally one word, ἀπαρτί, before the diacritics and spaces were added, then it could mean something similar to "amen." Or, it could also mean adverbially, "exactly," as in "I am telling you exactly before it happens, so that..." As for the rendering, "from now on," this would seem a strange juncture at which to say that, since Judas was only a few hours away from doing it. How many times "from now on" in the next hour or so was he going to predict it? The awkwardness of this "from now on" idea is reflected by the various translations' attempts to get around it. Some (Weymouth, JB Philips, CB Williams, Beck) got around the problem of predicting the one event "from now on," by pluralizing and generalizing it, i.e., "from now on I will tell you things ahead of time, so that when they happen..." Others (KJV, NKJV, Darby, RSV, ESV, JB, NIV, NLT, JNT, REB, NRSV) coped with it by dropping out the "from" of ἀπαρτί altogether. These rendered it something like, "I am telling you now before it happens..." And thirdly, there are the translations (Young's, ASV, Recovery, NASB, NAB) that left it, "from now on," and also singular as the Greek says, awkward as it may be. See also Rev. 14:13, where DeBrunner says it was originally one word, ἀπαρτί, and it would make sense that val (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."
John 13:23 ἦν δὲ ἀνακείμενος εἰς τῶν μαθητῶν αὐτοῦ ἐν τῷ κόλπῳ τοῦ Ἰησοῦ, ὥσπερ ὁ ὁ Ἰησοῦς;

23Now one of his disciples was reclining in the bosom of Jesus, the one Jesus loved.

John 13:24 νεύει οὖν τοῦτον Σίμων Πέτρος πυθόμεθα τίς ἦν εἰπέρι οὗ λέγει.

24Simon Peter therefore nods to this one to inquire of Jesus about whom he was speaking.²⁷⁶

John 13:25 ἐπιπέσων δὲ ἐκείνος οὗτος ἔπι τὸ στήθος τοῦ Ἰησοῦ λέγει αὐτῷ, Κύριε, τίς ἔστιν;

25That one therefore simply leaned back onto the chest of Jesus and says to him, "Lord, who is it?"

John 13:26 ἀποκρίνεται Ἰησοῦς, Ἐκείνος ἔστιν ὁ ἐγὼ βάφας τὸ ψωμίον ἐπιδώσω. Καὶ ἐμβάφας τὸ ψωμίον, διδώσων Ἰουδαίῳ Σίμωνος Ἰσκαριώτη.

26Jesus replied, "It is that one for whom I shall dip and give the piece of bread." And after dipping the piece of bread, it gives it to Judas of Kerioth,²⁷⁷ son of Simon.

John 13:27 καὶ μετὰ τὸ ψωμίον τότε εἰσῆλθεν εἰς ἑκείνον ὁ σατάνας, λέγει οὖν αὐτῷ ὁ Ἰησοῦς, Ὡς ποιεῖς ποίησον τάχιον.

27And after the bread transaction, at that time Satan entered into that one. Then Jesus says to him, "What you are doing, do quickly."

John 13:28 τοῦτο δὲ οὖν ἐγὼ τῶν ἀνακείμενόν πρὸς τί εἶπεν αὐτῷ;

28But none of those reclining knew why he said this to him.

John 13:29 τινὲς γὰρ ἔδοκουν, ἐπεὶ τὸ γλυκασόκομον εἶχεν ὁ Ἰουδάς, ὅτι λέγει αὐτῷ ὁ Ἰησοῦς, Ἀγόρασον ὅλα ἑξομεν εἰς τὴν ἐφορτίαν, ἵνα τοὺς πτωχοὺς ἴνα τι δοῦ.

29For some thought that since Judas was in charge of the money bag, Jesus was telling him, "Buy things we need for the festival," or, that he should give something to the poor.

John 13:30 λαβὼν οὖν τὸ ψωμίον ἑκείνου εὐθέως ἠξῆλθεν ἦν δὲ νῦν.

30When therefore that one had taken the piece of bread, he immediately went out. And it was night.

Where Is Jesus Going?

John 13:31 ὁτε ἠξῆλθεν λέγει ὁ Ἰησοῦς, Νῦν ἔδοξασθῇ ὁ υἱὸς τοῦ ἀνθρώπου, καὶ ὁ θεὸς ἔδοξασθῇ ἐν αὐτῷ;

31After he had gone out, Jesus says, "Now is the Son of Man glorified, and in him God is glorified.

John 13:32 εἰ ὁ θεὸς ἔδοξασθῇ ἐν αὐτῷ, καὶ ὁ θεὸς δοξάσει αὐτόν ἐν ἑαυτῷ, καὶ εὐθὺς δοξάσει αὐτόν.

32If God is glorified in him,²⁷⁸ God will also glorify the Son in himself, and glorify him at once.

¹³²³²⁴ Other manuscripts (B C L X 068) read: Simon Peter therefore nods to this one, and says to him, "Say who it is." Codex Sinaiticus has a longer variation of the latter.

¹³²⁶ Ἰσακριώτου Πσέφις A W 047 M latt syr cop TR RP Ἰσακριώτου Κ B C L X 068 0233 vg(αυτoς) wth Or SBL NA28 / J apax Karuwartou D lac F75 N P Q T. The BYZ reading would rendered "Judas of Kerioth, son of Simon" while the UBS reading would be "Judas, son of Simon of Kerioth." Note that none of the manuscripts have "Judas of Kerioth, son of Simon from Kerioth."

¹³²⁷ Ἰσακριώτου Πσέφις A W 047 M latt syr cop TR RP Ἰσακριώτου Κ B C L X 068 0233 vg(αυτoς) wth Or SBL NA28 / J apax Karuwartou D lac F75 N P Q T. The BYZ reading would rendered "Judas of Kerioth, son of Simon." Note that none of the manuscripts have "Judas of Kerioth, son of Simon from Kerioth."
John 13:33  
τεκνία, ἐτὶ μικρὸν μεθ’ ὑμῶν εἰμὶ· ζητήσετέ με, καὶ καθὼς εἶπον τοῖς ἱουδαίοις ὃτι ὅπου ὑπάγω ἐγώ ὑμεῖς οὐ δύνασθε ἐλθεῖν, καὶ οὐχὶ λέγω ἄρτι.

33"Children, I am with you only a little while longer. You will seek me, and just as I said to the Jews, I now say to you also: 'Where I am going, you are not able to come.'

John 13:34  ἐν τούτῳ γνώσονται πάντες ὃτι ἐμὸι μαθηταὶ ἔστε, ἐὰν ἀγάπην ἔχετε ἐν ἀλλήλοις.

34"A new commandment I give to you, that you love one another. Just as I have loved you, so you also should love one another.

John 13:35  Ὑμεῖς ἀγαπᾶτε ἀλλήλους.

35"By this will everyone know that you are my disciples: if you have love among one another."

John 13:36  ἐβίβασεν αὐτῷ Σίμων Πέτρος, Κύριε, ποῦ ὑπάγεις; ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς, ὃ ὅπου ὑπάγω οὐ δύνασαι μοι νῦν ἀκολουθῆσαι, ὑστερον δὲ ἀκολουθήσεις μοι.

36Simon Peter says to him, "Lord, where are you going?" Jesus answered him, "Where I am going, you are not able to follow me, but you will follow me later."

John 13:37  ἐβίβασεν αὐτῷ Πέτρος, Κύριε, διὰ τι ὦ δύναμαί σοι ἀκολουθῆσαι ἄρτι; τὴν ψυχὴν μου ὑπὲρ σοῦ διήσω.

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  ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς. Τὴν ψυχὴν σου ὑπὲρ ἑμοῦ θήσεις; ἀμὴν ἀμὴν λέγω σοι, οὐ μὴ ἀλέκτρῳ φωνῆσί ἐως οὐ ἀπαρνηθήσετε με τρίς.

38Jesus answered him, "You will lay down your life for me? Truly, truly I say to you, a rooster will not crow, until such time you disown me three times."

Chapter 14

John 14:1  Ἐὰν ταρασσόσθω ὑμῶν ἢ καρδία πιστεύετε εἰς τὸν θεόν, καὶ εἰς ἐμὲ πιστεύετε.

1"Do not let your hearts be troubled. Trust in God. Trust also in me.

John 14:2  Ἐὰν τῇ ὁμόνω πατρός μου μοναὶ πολλαὶ εἰσίν· εἰ δὲ μή, εἰπὸν ἃν ὑμῖν: Ποιεῖτε ἑτοιμάσατε τόπον ὑμῖν;

2"In my Father’s house there are many abodes. Otherwise, would I have told you that I am going to prepare a place for you?"

John 14:3  καὶ εὰν ποιεῖτε ἑτοιμάσατε τόπον ὑμῖν, τόπον, πάλιν ἔρχομαι καὶ παραλῆφομαι ὑμᾶς πρὸς ἐμαυτόν, ἵνα ὅπου εἰμὶ ἐγὼ καὶ ὑμεῖς ἄνετε.

3And if I go prepare a place for you, I will come back and take you in with myself, so that where I am, there you may be also.

John 14:4  καὶ ὅπου ἐγὼ ὑπάγω, ὀδηγάτε, καὶ τὴν ὄδον ὀδηγάτε.

4And where I am going, you know, and the way you know."
Jesus the Way to the Father

John 14:5  Λέγει αὐτῷ Θωμᾶς, Κύριε, οὐκ οἶδα μεν ποῦ ὑπάγεις καὶ πῶς δυνάμεθα τὴν ὁδὸν εἰδέναι;

5 Thomas says to him, “Lord, we do not know where you are going. And how can we know the way?”

John 14:6  Λέγει αὐτῷ ὁ Ἰσσωύς, Ἐγώ εἰμι ἡ ὁδὸς καὶ ἡ ἀλήθεια καὶ ἡ ζωὴ· οὐδεὶς ἔρχεται πρὸς τὸν πατέρα εἰ μὴ δί' 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 ἐγνώκειτέ με, καὶ τὸν πατέρα μου ἐγνώκειτε ἀν' καὶ ἄπτ' ἂρτι γνώσκετε αὐτόν, καὶ ἐωράκατε αὐτόν.

7 If you had come to know me, you would have come to know my Father as well; and from now on, you know him, and have seen him.”

John 14:8  Λέγει αὐτῷ Φίλιππος, Κύριε, δείξον ἡμῖν τὸν πατέρα, καὶ ἀρκεῖ ἡμῖν.

8 Philip says to him, “Lord, show us the Father, and that will satisfy us.”

John 14:9  Λέγει αὐτῷ ὁ Ἰσσωύς, Τοσοῦτον χρόνον μεθ' ὑμῶν εἰμί καὶ οὐκ ἐγνωκάς με, Φίλιππε; ὁ ἐωρακὼς ἐμὲ ἑώρακεν τὸν πατέρα: καὶ πῶς σὺ λέγεις, δείξον ἡμῖν τὸν πατέρα;

9 Jesus says to him, “All this time I have been with you, and you have not come to know me, Philip? The person who has seen me has seen the Father; so how is it you say, ‘Show us the Father’?

John 14:10  οὐ πιστεύεις ὅτι ἐγώ ἐν τῷ πατρὶ καὶ ὁ πατήρ ἐν ἐμοί ἐστιν; τὰ ἰδία ἡ ἐγώ λαλῶ ὡμέν ἀπ' ἐμαυτοῦ οὐ λαλῶ καὶ ὁ πατὴρ ἐν ἐμοί ἐστιν καὶ ὁ πατὴρ ἐν ἐμοί ἐστιν, αὕτη δὲ μή, διὰ τὰ ἔργα αὐτὰ πιστεύετε;

10 Do you not believe that I am in the Father and the Father is in me? The statements which I speak to you I do not speak from myself, but the Father who abides in me, he is doing the works.

John 14:11  πιστεύετε μοι ὅτι ἐγώ ἐν τῷ πατρὶ καὶ ὁ πατήρ ἐν ἐμοί εἰ δὲ μή, διὰ τὰ ἔργα αὐτὰ πιστεύετε.

11 Believe me that I am in the Father and the Father is in me. But if not, believe me because of those works.

John 14:12  ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ πιστεύων εἰς ἐμὲ τὰ ἔργα ἐγὼ ποιῶ κάκεινος ποιήσει καὶ μείξον τούτων ποιήσει, ὅτι ἐγὼ πρὸς τὸν πατέρα μου ποιοῦμαι.

12 The 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 my Father.

John 14:13  καὶ διὰ τὸν κρίνωσίν τε ἐν τῷ ὀνόματί μου τούτῳ ποιήσομαι, ἵνα δοξασθῇ ὁ πατήρ ἐν τῷ υἱῷ·

13 Indeed, whatever you shall request in my name, this I will do, so that the Father may be glorified in the Son.

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145a "Jesus the Way to the Father" page with references to the original text and translations. The text is a segment of John 14:5-14, discussing the identity of the way, truth, and life, and the relationship between the Son and the Father. The passage emphasizes the importance of believing in Jesus as the way to the Father, highlighting the divine nature of Jesus and the Father's involvement in the works performed by Jesus.

145b The discussion in John 14 is centered around the concept of Jesus as the way to the Father, with emphasis on the believer's knowledge and belief. The text reflects a deep theological dialogue on the nature of faith and its implications for the believer's relationship with God.

145c The reference to Isaiah 26:12 supports the idea that faith and belief are crucial elements in the believer's journey to understanding the divine nature and the path to becoming part of the Father's family.

145d The passage concludes with the assurance that the Father will glorify the Son, as requested in the believer's name, emphasizing the power and glory of the Father through the Son's acts.
John 14:14 εἶν τι αἰτήσετε· με ἐν τῷ ὄνοματι μου ἐγὼ ποιήσω.

14 If you ask me [186] for something in my name, [187] I will do it.

Jesus Promises the Holy Spirit

John 14:15 Εάν ἀγαπᾶτε με, τὰς ἐντολὰς τὰς ἐμὰς τηρήσατε:

15 If you love me, keep [188] my commandments.

John 14:16 καὶ ἐγὼ ἐρωτήσω τὸν πατέρα καὶ ἄλλον παράκλητον δώσει ὑμῖν ἵνα μένη μεθ’ ὑμῶν εἰς τὸν αἰῶνα,

16 And I will ask the Father, and he will give you another Counselor, that he may abide with you for ever,

John 14:17 τὸ πνεῦμα τῆς ἀληθείας, ὃ ὁ κόσμος οὐ δύναται λαβεῖν, ὅτι οὐ θεωρεῖ αὐτὸ οὐδὲ γινώσκει αὐτό, ὑμεῖς δὲ γινώσκετε αὐτό, ὅτι παρ’ ὑμῖν μενεῖ καὶ ἐν ὑμῖν ἑσταί.

17 the Spirit of truth, which the world is unable to receive, because it neither perceives him nor knows him. But you know him, because he abides among you, and will be [189] in you.

John 14:18 οὐκ ἄφησω ὑμᾶς ὀρφανούς, ἔχομαι πρὸς ὑμᾶς.

18 I will not leave you as orphans; I am coming to you.

John 14:19 ἐτι μικρόν καὶ ὁ κόσμος με οὐκέτι θεωρεῖ, ὑμεῖς δὲ θεωρεῖτε με, ὅτι ἐγὼ ζῶ καὶ ὑμεῖς ζήσεθε.

19 Just a little while longer and the world will be seeing me no more; but you will see me. Because I will be living, you also will live.

John 14:20 ἐν οἴκειν τῇ ἡμέρᾳ γνώσεσθε ὑμεῖς ὅτι ἐγὼ ἐν τῷ πατρί μου καὶ ὑμεῖς ἐν ἐμοῖ καὶ ἐγὼ ἐν ὑμῖν.

20 In that day you will know, that I am in my Father, and you in me, and I in you.

John 14:21 ὁ ἔχων τὰς ἐντολὰς μου καὶ τηρῶν αὐτὰς εἰκεινός ἐστιν ὁ ἀγαπῶν με· ὁ δὲ ἀγαπῶν με ἀγαπηθήσεται ὑπὸ τοῦ πατρός μου: καὶ ἐγὼ ἀγαπηθῶ αὐτὸν καὶ ἐμφανίσω αὐτῷ ἐμαυτὸν.

21 The person who has my commandments and also keeps them, that is the one who loves me.

And the one who loves me, will be loved by my Father, and I also will love him, and will reveal myself to him."
John 14:22 Λέγει αὐτῷ Ἰησοῦς, οὖν ὁ Ἰσκαριώτης, Κύριε, καὶ τί γέγονεν ὅτι ἤμεν μέλλεις ἐμφανίζειν σεαυτόν καὶ οὐχὶ τῷ κόσμῳ;

23 Ἰουδας (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 ἀπεκριθή Ἰησοῦς καὶ εἶπεν αὐτῷ, Ἐὰν τις ἁγιάσῃ με τὸν λόγον μου τηρήσει, καὶ ὁ πατήρ μου ἁγιάσει αὐτόν, καὶ πρὸς αὐτὸν ἐλευσόμεθα καὶ μονὴν παρ’ αὐτῷ ποιήσουμεν.

Jesus answered, and said to him, "If someone loves me, he will keep my word, and my Father will love him; and we will come to him, and make our abode with him.

John 14:24 ὁ μὴ ἁγιάσων με τούς λόγους μου οὐ θηρεῖ καὶ οὐ λόγος δν ἀκούετε οὐκ ἔστιν ἔμος ἄλλο τοῦ πέμψαντος με πατρός.

25 One who does not love me will not keep my word. And the word that you are hearing is not mine, but the Father’s, who sent me.

John 14:25 Ταῦτα λελάληκα υμῖν παρ’ υμῖν μένων·

26 These things I have spoken to you while abiding with you.

John 14:26 ὁ δὲ παράκλητος, τὸ πνεῦμα τὸ ἁγιόν ὁ πέμψει ὁ πατὴρ ἐν τῷ ὀνόματί μου, ἐκείνος ὑμᾶς διδάσκει πάντα καὶ ὑπομνήσει ὑμᾶς πάντα ἃ εἶπον υμῖν.

But the Counselor, the Holy Spirit, whom the Father will send in my name, that one will teach you all things, and remind you of all the things I have said to you.

John 14:27 Εἰρήνην ἀφίημι ὑμῖν, εἰρήνην τὴν ἐμὴν δίδωμι ὑμῖν· οὐ καθὼς ὁ κόσμος δίδωσιν ἐγὼ δίδωμι ὑμῖν. μὴ παρασέσθω ὑμῶν ἡ καρδία μηδὲ δειλιάτω.

28"Peace I leave with you; my peace I give to you. Not as the world gives, do I give to you. Do not let your heart be troubled, neither let it be afraid.

John 14:28 ἦκοιςάτε ὅτι ἐγὼ εἶπον υμῖν, ἠγάπηκαί ἔρχομαι πρὸς ὑμᾶς, εἰ ἐράντι Με ἐχάρητε ἃ ν ἄδειον, ἔρχεται ν ἀ τοῦ κόσμου ἄρχων· καὶ ἐν ἐμοὶ οὐκ ἔχει οὐδέν.

I will not speak with you much longer, for the ruler of this world is coming. And he has no pull in me;

John 14:31 ἂλλ' ἵνα γνῶ ὁ κόσμος ὅτι ἁγιάζω τὸν πατέρα, καὶ καθὼς ἐντελεῖται μοι ὁ πατήρ, οὕτως ποιώ. Ἔγείρεσθι, ἀγωμεν ἐνετεύθεν.

32 But, just as the Father has commanded me, this I do, so that the world may know that I love the Father. "Arise, let us leave here."

Chapter 15

"I Am the Vine, You Are the Branches"

John 15:1 Ἐγὼ εἰμί ὁ ἄμπελος ἢ ἀληθινῆς, καὶ ὁ πατήρ μου ὁ γεωργὸς ἔστιν.

1 "I am the true vine, and my Father is the farmer.

John 15:2 πᾶν κλῆμά εν ἐμοί μὴ φέρων καρπὸν, αἰρεῖ αὐτό, καὶ πᾶν τὸ καρπὸν φέρων καθαίρει αὐτὸ ἵνα πλείονα καρπὸν φέρῃ.

Every branch in me bearing no fruit, he removes, and every branch bearing the fruit, he cleans, so it may bear more fruit.

John 15:3 ἦδη ὑμεῖς καθαροὶ ἐστε διὰ τὸν λόγον ἰν λελάληκα υμῖν·

You are now clean, because of the word which I have spoken to you.
John 15:4 μείνατε ἐν ἐμοί, κἀγὼ ἐν ὑμῖν, καθὼς τὸ κλῆμα οὐ δύναται καρπὸν φέρειν ἄφ' ἕαυτοῦ εἶναι μὴ μείνῃ ἐν τῇ ἀμπέλῳ, οὕτως οὐδέ όμεις εἰς μὴ ἐν ἐμοι μείνητε.

4Abide in me, and I in you. Just as the branch is not able to bear fruit from itself, unless it abides in the vine, in the same way neither are you, unless you abide in me.

John 15:5 ἐγὼ εἰμὶ ή ἀμπέλος, όμεις τὰ κλῆματα. ὁ μένων ἐν ἐμοί κἀγὼ ἐν αὐτῷ οὕτω φέρει καρπὸν πολύν, ὃτι χωρὶς ἐμὸν οὐ δύνασθε ποιεῖν οὐδέν.

5I 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 εἶναι μὴ τις μείνῃ ἐν ἐμοί, ἐβλήθη ἐξὼ ὡς τὸ κλῆμα καὶ ἔξπερνηθή, καὶ συνάγουσιν αὐτά καὶ εἰς τὸ πῦρ βάλλουσιν καὶ καίεται.

6If someone does not abide in me, he is thrown aside like the branch that is withered; they gather such and cast them in the fire, and they are burned.

John 15:7 έὰν μείνητε ἐν ἐμοί καὶ τὰ ρήματά μου ἐν ὑμῖν μείνη, ὃ έὰν θέλητε αἰτήσεσθε, καὶ γενήσεται ὑμῖν.

7If you abide in me, and my sayings abide in you, you will ask whatever you will, and it will happen for you.

John 15:8 ἐν τούτῳ ἐδοξάσθη ο πατήρ μου, ἵνα καρπὸν πολύν φέρητε καὶ γενήσεσθε ἐμοὶ μαθήται.

8In this my Father is glorified, that you bear much fruit, and you will be my disciples.

John 15:9 καθὼς ἡγάπησέν με ὁ πατήρ, κἀγὼ ἡγάπησα ὑμᾶς μείνατε ἐν τῇ ἀγάπῃ τῇ ἐμῇ.

9Just as the Father has loved me, I also have loved you; abide ye in my love.

190 15:6 Greek: καί, as substitute for ὥσι - Ὦσι, "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, in the phrase "they gather αὐτὰ, the topic is neuter plural, which takes a singular verb. I translated αὐτὰ as "such" because I insist the topic is still generally "the" unfruitful branch of 15:2. By the way, ΓΥ, 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.

191 15:7 αἰτήσασθε Κ E 047 Μ vg TR RP / αἰτήσασθε Ψ75 A B D L 0233 ita.f copio SBL NA28 / lac Ῥ Ῥ C N P T W.

192 15:8 αἰτήσασθε Λ 0233 Chrys. Cyrēm TR RP / αἰτήσασθε Λ Ψ66 A B D L 0250 it vg Amphil Chrys. Cyrēmm Aug SBL NA28 (C) / sitis (pres subj) ἡσαλακατ' / efficiamini (pres pass subj) "be made, be proven, proved" ἡσαλακατ'/ / possitis fieri "be able to become, to be possessed of" / lac Ψ75 C N P T W.

193 15:8b Compare the parable of the wheat and the tares, Matt. 13:26; Diatessaron 11:27, where the species of plant was not evident until they bore fruit. Until the seed heads appeared, the wheat and zizania plants looked exactly alike.
John 15:10 ἕναν τὰς ἐντολὰς μου τηρήσητε, μενείτε ἐν τῇ ἀγάπῃ μου, καθὼς ἐγὼ τὰς ἐντολὰς τοῦ πατρὸς μου τετήρηκα καὶ μένω ἀυτοῦ ἐν τῇ ἀγάπῃ.
11If 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 ἥρων ἡ ἐμὴ ἐν ὑμῖν μείνῃ, καὶ ἥρων ὑμῶν πληρωθῇ.
12These things I have spoken to you, so that my joy may be in you, and that your joy may be full.
John 15:12 αὕτη ἔστιν ἡ ἐντολὴ ἡ ἐμῇ, ἵνα ἀγαπᾶτε ἄλληλους καθὼς ἠγάπησα ὑμᾶς·
13This is my commandment: that you love one another, as I have loved you.
John 15:13 μείξονα ταύτης ἀγάπην οὐδεὶς ἔχει, ἵνα τις τῆς φυσῆς ἀυτοῦ θῇ ὑπὲρ τῶν φίλων ἀυτοῦ.
14Greater love has no one than this: that one lay down one’s life for one’s friends.
John 15:14 υἱὸς μου ἔστε ἑαυτῶν ποιήσαντες ὑμῖν εὐγενείαν ἐντέλλομαι ὑμῖν.
15You are my friends, if you practice the things I am commanding you.
John 15:15 οὐκέτι ὑμᾶς λέγω διὸ δοῦλους, ὃτι ὁ δοῦλος σῦ δεδέχετε τί ποιεῖς ἀυτοῦ ὁ κύριος· ὑμᾶς δὲ εἶρηκα πίστες, ὃτι πάντα ἦκουσα παρὰ τοῦ πατρὸς μου ἐγνώρισα ὑμίν.
16No longer do I call you servants, for the servant does not know what his lord is doing. But you I have called friends, because all things that I have heard from my Father, I have made known to you.
John 15:16 οὐχ ὑμεῖς με εξελέξασθε, ἀλλ’ ἐγὼ εξελεξαμένην ὑμᾶς καὶ έθηκα ὑμᾶς ἵνα υἱοθετήσητε καὶ καρπὸν φέρητε καὶ ὁ καρπὸς ὑμῶν μένη, ἵνα δ’ ἐν αἰεί θητείτησην τὸν πατέρα ἐν τῷ ὄνοματί μου διὰ ὑμῶν.
17You 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 ἄλληλους.
18These instructions I am giving you, so that you will love one another.

For This the World Hates You

John 15:18 Εἰ ὁ κόσμος ὑμᾶς μισεῖ, γινώσκετε ὅτι ἐμὲ πρῶτον ὑμῶν μεμίσηκεν.
19“If the world hates you, be assured that it hated me first, before you.
John 15:19 Εἰ ὁ κόσμος ἄν τὸ ἱδον ἐφίληκε· ὃτι δὲ ἐκ τοῦ κόσμου οὐκ ἐστε, ἀλλ’ ἐγὼ εξελεξαμένην ὑμᾶς ἐκ τοῦ κόσμου, διὰ τοῦτο μισεῖ ὑμᾶς ὁ κόσμος.
20“If you were of the world, the world would like its own; but because you are not of the world, and indeed rather I have chosen you out of the world, for this the world hates you.
John 15:20 μοιμονεύετε τοῦ λόγου οὗ ἐγὼ ἐποίηκα ὑμῖν, οὐκ ἔστιν δοῦλος μείζων τοῦ κυρίου ἀυτοῦ. Εἰ ἐμὲ ἐδίωξαν, καὶ ὑμᾶς διώξωσιν· Εἰ τὸν λόγον μου ἐπιρρήσαν, καὶ τὸν ὑμέτερον τηρήσουσιν.
21Be 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.

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151:11 txt μενῃ N E L 047 ἔκτoγε TR RP / / A B D 0233 lat syr copa SBL NA28 1/ / lac 996 997 C N P T W 065
151:17 The subjunctive mood is so often interchangeable with the imperative and future, and the subjunctive also took the place of the optative mood. This subjunctive here could be an optative meaning, an attainable wish on Jesus’ part. It would be sad if we only got a picture of Jesus issuing commands, and miss the pathos of Jesus’ heart, that he yearns to see us loving one another.
151:20 John 13:16; Diatessaron 28:32
John 15:21  ἄλλα ταύτα πάντα ποιήσουν υμῖν διὰ τὸ ὅνομά μου, ὅτι οὐκ οἴδασιν τὸν πέμψαντά με.

21But all these things they will do to you because of my name, for they do not know the One who sent me.

John 15:22  εἰ μὴ ἦλθον καὶ ἔλαλησα αὐτοῖς, ἀμαρτίαν οὐκ εἶχον· νῦν δὲ πρόφασιν οὐκ ἔχουσιν περί 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  ό εµέ μισων καὶ τόν πατέρα μου μισεί.

23One who hates me also hates my Father.

John 15:24  εἰ τα ἔργα μη ἐποίησα ἐν αὐτοῖς ο οὐδείς ἄλλος πεποίηκεν, ἀμαρτίαν οὐκ εἶχον· νῦν δὲ καὶ ἐωφάκασιν καὶ μεμοσήκασιν καὶ ἐμὲ καὶ τόν 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' ἵνα πληρωθῇ ὁ λόγος ὁ γεγραμμένος ἐν τῷ νόμῳ αὐτῶν ὅτι ἔμεθεν με δωρέαν·

25But so that the word written about them in the law might be fulfilled, 'They hated me without a cause.'

John 15:26  ὅταν δὲ ἔληθ ὁ παράκλητος ὁ ἐγὼ πέμψα ὑμῖν παρὰ τοῦ πατρός, τὸ πνεῦμα τῆς ἀληθείας ὁ παρὰ τοῦ πατρός ἐκπορευεται, ἐκείνος μαρτυρήσει περί ἐμοῦ·

26But when the Counselor has come, whom I will send to you from the Father, the Spirit of Truth, who flows forth from the Father, he will bear witness about me.

John 15:27  καὶ ὑμεῖς δὲ μαρτυρεῖτέ, ὅτι ἀπ' ἀρχῆς μετ' ἐμοῦ ἔστε.

27And you also will bear witness, because you have been with me from the beginning.

Chapter 16

John 16:1  Ταύτα λελάληκα ὑμῖν ἵνα μη σκανδαλίσθητε.

1These things I have spoken to you so that you may not fall away.

John 16:2  ἀποσυναγώγους ποιήσουσιν υμᾶς· ἀλλ' ἔρχεται ὡρα ἵνα πάς ὁ ἀποκτείνας υμᾶς 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 bereckon to be offering up religious service to God.

John 16:3  καὶ ταύτα ποιήσουσιν ότι οὐκ ἔγνωσαν τὸν πατέρα οὐδε ἐμὲ.

3And these things they will do, because they have not known the Father, neither me.

John 16:4  ἀλλά ταύτα λελάληκα ὑμῖν ἵνα διαν ἔληθ ἡ ὡρα αὐτῶν μνημονεύητε αὐτῶν ὅτι ἐγὼ εἰπὼν ὑμῖν.

4But these things I have spoken to you, so that when the hour comes, you might remember them, that I told you.

197 15:25 Psalm 35:19; 69:4
198 15:26 txt de A D E L 047 065 (it) syr copssabpsbo.rbpt TR RP fomit 922 Β B i t.e.l copssabps.ly.bopt Epiph SBL NA28 / lac p75 C N P T W 0233
199 16:4 txt

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The Holy Spirit Will Finish My Work

ταῦτα δὲ ὑμῖν εἴξ ἄρχης οὐκ εἶπον, 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 οὐδεὶς εἴξ 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 ἀλ’ ὅτι ταῦτα λελάληκα ὑμῖν ἡ λύπη πεπλήρωκεν ὑμῶν τὴν καρδίαν.

6Instead, because I have spoken these things to you, sorrow has filled your heart.

John 16:7 ἄλ’ ἔγω τὴν ἀλήθειαν λέγω ὑμῖν, συμφέρει ὑμῖν ἵνα ἐγώ ἀπέλθω. ἕάν γάρ ἐγὼ μὴ ἀπέλθω, ὁ παράκλητος ὑμῶν ἐλεύθερον ἔρχεται πρὸς ὑμᾶς. ἕάν δὲ πορευθῶ, πέμψω αὐτόν 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 εἶλθων εἰκείνος εἰλέγει τὸν κόσμον περὶ ἀμαρτίας 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 ἀμαρτίας μὲν, ὅτι οὐ πιστεύοντο εἰς ἐμὲ

9concerning sin, because they do not believe in me;

John 16:10 περὶ δικαιοσύνης δὲ, ὅτι πρὸς τὸν πατέρα μου ὑπάγω καὶ οὐκέτι θεωρεῖτέ με

10concerning righteousness, because I am going to my Father and you will be observing me no longer;

John 16:11 περὶ δὲ κρίσεως, ὅτι ὁ ἄρχων τοῦ κόσμου τούτου κέκριται.

11and concerning judgement, because the ruler of this world has been judged.

John 16:12 Ἐτε πολλὰ ἔχω λέγειν ὑμῖν, ἀλλ’ οὐ δύνασθε βαστάζειν ἄρτι

12'I have many things yet to say, but you are not able at the present time to bear it.

John 16:13 ὅταν δὲ ἔλθῃ ἔκεινος, τὸ πνεῦμα τῆς ἀλήθειας, ὀδηγήσει ὑμᾶς εἰς πάσαν τὴν ἀλήθειαν· οὐ γὰρ λαλήσει ἄρ’ ἐαυτοῦ, ἀλλ’ ὃς ἄν ἀκούσῃ λαλήσει, καὶ τὰ ἐρχόμενα ἀναγγέλει ὑμῖν.

13But when that one comes, the Spirit of truth, he will guide you into all truth. For he will not speak from himself, but rather, whatever things he hears he will speak; and he will report to you the things that are coming.

John 16:14 εἰκείνος ἐμὲ δοξάσει, ὅτι ἐκ τοῦ ἐμοῦ λήψεσαι καὶ ἀναγγέλει ὑμῖν.

14That one will glorify me, because from mine he will take, and report it to you.

John 16:15 πάντα δὲ ἔχει ὁ πατὴρ ἐμά ἐστιν· διὰ τοῦτο ἔχειν ὅτι ἐκ τοῦ ἐμοῦ λαμβάνει καὶ ἀναγγέλει ὑμῖν.

15Everything the Father has is mine; this is how I said, 'from mine he will be taking, and report it to you.'

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200 16:8 It is hard to chose an English word to render the Greek word here, ἐλέγξω - élégchô. For example, if you chose the word "convict," it sounds odd that the Holy Spirit convict the world of righteousness. Our word "convict" we use only when convincing someone regarding something bad; but the Greek word has a bigger semantic range. But "convince" is not wide enough in range either, because ἐλέγξω means more than that; it means to convince someone they are wrong about something. But no matter which word you chose, it is necessary to add various helper words at various places, since one English word is not enough. I suggest you look up all verses that use ἐλέγχω and then you will have a more complete sense of what it means.
The Disciples’ Pain Will Be Turned to Joy

John 16:16 Μικρὸν καὶ οὐ θεωρεῖτέ με, καὶ πάλιν μικρὸν καὶ δίφεσθε με, ὅτι ύπάγω πρὸς τὸν πατέρα.

16”A little while, and you will not be observing me; and another little while, and you will see me. Because I am going to the Father.”

John 16:17 Εἶπον οὖν ἐκ τῶν μαθητῶν αὐτοῦ πρὸς ἀλλήλους, Τί ἐστιν τούτο ὁ λέγει ἡμῖν, Μικρὸν καὶ οὐ θεωρεῖτε με, καὶ πάλιν μικρὸν καὶ δίφεσθε με; Καὶ ὃτι ἕγω ύπάγω πρὸς τὸν πατέρα;

17Then 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, 'I am going to the Father'?”

John 16:18 Ἐλεγον οὖν, Τοῦτο τί ἐστιν ὁ λέγει, τὸ μικρὸν; οὐκ οἶδας τί ἀλαλεί.

18They kept saying therefore, "What is this 'little while'?" We don’t know what he is saying.

John 16:19 ἔγνω οὖν ὁ Ἰησοῦς ὅτι ἤθελον αὐτῶν ἐρωτάνει, καὶ εἶπεν αὐτοῖς, Περὶ τούτου ζητεῖτε μετ’ ἀλλήλων ὅτι εἶπον, Μικρὸν καὶ οὐ θεωρεῖτε με, καὶ πάλιν μικρὸν καὶ δίφεσθε με;

19Jesus knew then204 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 ἀμὴν ἀμὴν λέγω ύπνον ἃτι κλαύσετε καὶ θρηνήσετε ὑμεῖς, ὅ δὲ κόσμος χαρῆσεται: ύμεις λυπηθήσεσθε, ἄλλα ἤ λύπη ὑμῶν εἰς χαρὰν γενήσεται.

20Truly, truly I say to you, You will weep and lament, and the world will be cheered. You therefore205 will be in sorrow, but your pain will be turned into joy.

John 16:21 ἡ γυνὴ ἀν ὁ πετί λύπην ἔχει, ὅτι ἤπειρον ἢ ώρα αὐτῆς ὅταν δὲ γεννήσῃ τὸ παιδίον, οὐκέτι μηνούνει τῆς θλίψεως διὰ τὴν χαράν ὅτι ἐγεννήθη ἀνθρώπος εἰς τὸν κόσμον.

21In the case of the woman about to give birth, she has pain, because for her the hour has come. But when she has delivered the child, no longer is she mindful of the distress, because of the joy that a human being is brought forth into the world.

John 16:22 καὶ ύμεις οὖν λύπην μὲν νῦν ἔχετε πάλιν δὲ ὡφοιμα ύμᾶς, καὶ χαρῆσεται ύμῶν ἡ καρδία, καὶ τὴν χαρὰν ύμῶν οὐδεῖς αἴρει ἀρ’ ύμων.

22Thus you also, now you do have pain; but I will see you again, and your hearts will be cheered, and your joy, no one is taking away from you.

John 16:23 καὶ ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐμὲ οὐκ ἐρωτήσατε οὐδέν; ἀμὴν ἀμὴν λέγω ύπνον ὅτι δόσα ἄν αἰτήσητε τὸν πατέρα ἐν τῷ ὑμνόματι μου δώσει ύμῖν.

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.

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201 16:16a taxi Εἰς A E 047 054 116, d, e, syr 5 TR RP / σύμμετρα τῆς 86 ν 56 β δ λ ν 068 0233 lat syr h SBL NA28 / lac 5 P 3 C

202 16:16b taxi Εἰς A E 047 054 116, d, e, syr 5 TR RP / σύμμετρα τῆς 86 ν 56 β δ λ ν 068 0233 lat syr h SBL NA28 / lac 5 P 3 C
John 16:24  ἐως ἃρτι οὐκ ἔτησατε οὕδεν ἐν τῷ ὄνοματί μου· αἰτεῖτε καὶ λήψεσθε, ἵνα ἡ χαρὰ ὑμῶν ἤ πεπληρωμένη.

24 Up to now you have not asked anything in my name; ask, and you will receive, so that your joy may be full.

John 16:25  Ταῦτα ἐν παροιμίασις λελάληκα ὑμῖν· ἀλλ' ἔρχεται ὥρα ὅτε οὐκέτι ἐν παροιμίασις λαλήσω ὑμῖν ἀλλὰ παρθηκία περὶ τοῦ πατέρος ἀναγγέλω ὑμῖν.

25 These things I have spoken to you in allegories; but an hour is coming when I will no longer speak to you in allegories, but I will tell you about the Father plainly.

John 16:26  ἐν ἑκείνῃ τῇ ἡμέρᾳ ἐν τῷ ὄνοματί μου ἀιτήσεσθε, καὶ οὐ λέγω ὑμῖν ὅτι ἐγὼ ἐρωτήσω τὸν πατέρα περὶ ὑμῶν·

26 In that day you will make requests in my name, and I am not saying to you that I will make request of the Father on your behalf.

John 16:27  ἀὐτὸς γὰρ ὁ πατήρ φιλεῖ υμᾶς, ὅτι υμεῖς ἐμὲ περιλήκατε καὶ πεποιηκαί καί ἐγὼ παρὰ τοῦ θεοῦ ἐξῆλθον.

27 For 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 πατέρος καὶ ἐλήλυθα εἰς τὸν κόσμον· πάλιν ἀφίμη τὸν κόσμον καὶ περιέρχομαι πρὸς τὸν πατέρα.

28 I went forth from the Father and have come into the world; I am taking leave of the world, and going my way back to the Father.”

John 16:29  Λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ· ἦδε νῦν παρθηκία λαλεῖς, καὶ παροιμίαν σοφομάν λέγεις.

29 His disciples are saying to him, "There, now you are talking with clarity and not speaking any allegory.

John 16:30  νῦν οἴδαμεν ὅτι οἶδας πάντα καὶ οὐ χρείαν ἔχεις ἵνα τε σὲ ἐρωτᾷ· ἐν τούτῳ πιστεύομεν ὅτι ἀπὸ θεοῦ ἐξῆλθον.

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 ὁ Ἰησοῦς· Ἄρτη πιστεύετε;

31 Jesus answered them, "For now you believe.

John 16:32  ἰδοὺ ἔρχεται ὥρα καὶ νῦν ἔληλυθεν ἵνα σκορπισθήτε ἐκαστος εἰς τὰ ἱδία, καὶ ἔμε μόνον ἀφήνε· καὶ οὐ εἰμι μόνος, ὅτι ὁ πατὴρ μετ’ ἐμοῦ ἐστίν.

32 Behold, an hour is coming, and has now come, that you will be scattered apart, each to his own, and me you will have abandoned, alone. Yet I am not alone, because the Father is with me.

John 16:33  ταῦτα λελάληκα ὑμῖν ἵνα ἐν ὑμίν ἐρημὸν ἔχητε· ἐν τῷ κόσμῳ θλίψων ἔχετε, ἀλλὰ θαρσεῖτε, ἐγὼ γεννάκη καὶ τὸν κόσμον.

33 “These things I have spoken to you, that in me you may have peace. In the world you do have tribulation; but be of good cheer: I have overcome the world.”

Chapter 17

Jesus Prays for Himself

John 17:1  Ταῦτα ἔλαληκαν ὁ Ἰησοῦς, καὶ ἐπήρει τοὺς ὀρθαλμοὺς αὐτοῦ εἰς τὸν οὐρανόν, καὶ ἐπεν· Πάτερ, ἔληλυθεν ἡ ὥρα· δόξασον σου τὸν υἱόν, ἵνα καὶ ὁ υἱὸς σου δοξαζη σέ;

1 Jesus spoke these things, and then he lifted up his eyes to heaven, and said: "Father, the hour has come; glorify your Son, so that your Son may also glorify you;

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206 16:33 ἔξετε D 69 124 788 8925 it vgcl uvw Antoniades Scriv1894 TR | omit εν τω κοσμω θλυσιν εχετε Ψ66 Δ 157 1424
John 17:2 καθὼς ἔδωκας αὐτῷ ἐξουσίαν πάσης σαρκὸς, ἵνα πάντες ὁ δέδωκας αὐτῷ δώσει αὐτοῖς ζωὴν αἰωνίον.

2

inasmuch as to him you have granted jurisdiction of all flesh, so that to all flesh that you have given him, he will grant to them eternal life.

John 17:3 ἀυτῇ δὲ ἔστιν ἡ αἰώνιος ζωή, ἵνα γινώσκωσιν σὲ τὸν μόνον ἀληθινὸν θεόν καὶ ὅν ἀπέστειλας Ἰησοῦν Χριστόν.

3

And this is eternal life: to know you, the only true God, and the one whom you have sent, Jesus Christ.

John 17:4 ἵνα τὰ πάντα σου ἐξουσίαν με σὺ, πάτερ, παρὰ σεαυτῷ τῇ δόξῃ ἣ ἐίχον πρὸ τοῦ τοῦ κόσμου εἶναι παρὰ σοι.

5

And now, Father, glorify thou me, along with yourself, with the glory which I used to have along with you, before the existence of the world.

Jesus Prays for His Disciples

John 17:6 Ἐφανέρωσα σοῦ τὸ ὅνομα τοῖς ἀνθρώποις σὺς δέδωκάς μοι ἕκ τοῦ κόσμου. σοὶ ἤσαν, καὶ ἐμοὶ αὐτοῖς δέδωκας καὶ τὸν λόγον σου τετηρήκασιν.

6

I have made known your name to the humans of the world that you have given to me. They had been yours, and you gave them to me, and they have taken your word to heart.

John 17:7 νῦν ἐγνώκαν ὅτι πάντα δόση δέδωκάς μοι παρὰ σοῦ εἰσίν·

7

Now they are persuaded that everything you have given to me is indeed from you;

John 17:8 ὅτι τὰ ρήματα ἡ δέδωκάς μοι δέδωκας αὐτοῖς, καὶ αὐτοὶ ἐλάβον καὶ ἐγνώσαν ἀληθῶς ὅτι παρὰ σοῦ ἐξῆλθον, καὶ ἐπίστευσαν ὅτι σὺ μὲ ἀπέστειλας.

8

for the sayings which you have given 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 ἵνα τὰ πάντα πάντα σὰ ἐστίν καὶ τὰ σὰ ἐμὰ, καὶ δεδόξασαι ἐν αὐτοῖς.

9

I am making request concerning them; not concerning the world am I making request, but only concerning those whom you have given to me. For they are yours;

John 17:10 καὶ τὰ ἐμὰ πάντα σὰ ἐστίν καὶ τὰ σὰ ἐμὰ, καὶ δεδόξασαι ἐν αὐτοῖς.

10

indeed everything of mine is yours, and of yours is mine. And I am glorified in them;

John 17:11 καὶ ὅσα ἐμὰ ὑμῖν ἐστίν, καὶ αὐτοὶ ἐν τῷ κόσμῳ εἰσίν, καὶ ἐγὼ πρὸς ὑμᾶς ἐρχόμεθα. Πάτερ ἄγιε, τήρησον αὐτοὺς ἐν τῷ ὄνομάτι σου ὑ δεδωκάς μοι, ἵνα ἴσων ἐν καθὼς ἤμετς.

11

yes, no longer am I to be in the world, yet they are in the world, and I am coming to you. O holy Father, keep them in your name, those whom you have given to me, so that they may be one, just as we are one.

207 17:2a See the footnote on 6:39.
208 17:2b txt δώσει αὐτοῖς B E N 047 054 0301 M RP δώση αὐτοῖς K⁷ A C 0250 TR SBL NA28 {} δώσει αὐτοῖς G⁷ ἀλλὰ περὶ τοῦ κόσμου ἐρωτῶν ὅτι σὺ δέδωκάς μοι παρὰ σοῦ εἰσίν·
209 17:4 ἠλήθω δέδωκάς μοι παρὰ σοῦ εἰσίν·
210 17:9 ἵνα τὰ πάντα πάντα σὰ ἐστίν καὶ τὰ σὰ ἐμὰ, καὶ δεδόξασαι ἐν αὐτοῖς.
John 17:12 ὅτε ἦμην μετ’ αὐτῶν ἐν τῷ κόσμῳ, ἐγὼ ἔτηρον αὐτοὺς ἐν τῷ ὄνοματί σου: οὐς δέδωκας μοι ἐφύλαξα, καὶ οὐδεὶς εξ αὐτῶν ἀπώλετο εἰ μὴ ὁ υἱὸς τῆς ἀπωλείας, ἵνα ἡ γραφὴ πληρωθῇ.

12While I was with them in the world,211 I kept them in your name. Those whom you have given to me, I guarded, and not one of them met destruction, except the Son of Destruction,212 so that the scripture may be brought to completion.

John 17:13 οὐκ ὤν δὲ πρὸς σὲ ἔρχομαι, καὶ ταῦτα λαλῶ ἐν τῷ κόσμῳ ἵνα ἔχωσιν τὴν χαρὰν τὴν ἐμὴν πεπληρωμένην ἐν αὐτοῖς.

13But now I am coming to you, and I am speaking these things in the world, so that they may have in them my joy brought to completion.

John 17:14 ἐγὼ δέδωκα δικαιοσύνην τὸν λόγον σου, καὶ ὁ κόσμος ἐμίσησεν αὐτοὺς, ὅτι οὐκ εἰσίν ἐκ τοῦ κόσμου καθὼς ἔγω οὐκ εἰμί ἐκ τοῦ κόσμου.

14I have given them your word, and the world has hated them, because they are not of the world, just as I am not of the world.

John 17:15 οὐκ ἐρωτῶ ἵνα ἄρῃς αὐτοὺς ἐκ τοῦ κόσμου ἀλλ’ ἵνα τηρήσῃς αὐτοὺς ἐκ τοῦ πονηροῦ.

15I am not asking that you take them out of the world, but that you keep them from the evil one.

John 17:16 ἐκ τοῦ κόσμου οὐκ εἰσίν, καθὼς ἔγω ἐκ τοῦ κόσμου οὐκ εἰμί.

16They are not of the world, just as I am not of the world.

John 17:17 ἀγίασον αὐτοὺς ἐν τῇ ἁλληβία σου: ὁ λόγος ὁ σύς ἁλληβία ἐστιν.

17Sanctify213 them in your truth; your word is truth.

John 17:18 καθὼς ἐμὲ ἀπέστειλας εἰς τὸν κόσμον, κἀγὼ ἀπέστειλα αὐτοὺς εἰς τὸν κόσμον.

18Just as you sent me into the world, I also have sent them into the world.

John 17:19 καὶ υπὲρ αὐτῶν ἐγὼ ἀγιάζω ἐμαυτόν, ἵνα καὶ αὐτοὶ ὡς ήγασμένοι ἐν ἁλληβίᾳ.

19And on their behalf I sanctify myself, so that they also may be ones sanctified in truth.

Jesus Prays for All Believers

John 17:20 Οὐ περὶ τούτων δὲ ἐρωτῶ μόνον, ἀλλὰ καὶ περὶ τῶν πιστευόντων διὰ τὸ λόγον αὐτῶν εἰς ἐμὲ,

20"And not concerning these only am I making request, but also concerning the ones who through their word believe in me,

John 17:21 ἵνα πάντες ἐν ὑμῖν, καθὼς σὺ, πάτερ, ἐν ἑμοὶ κἀγὼ ἐν σοί, ἵνα καὶ αὐτοὶ ἐν ἡμῖν ἐν ὑμῖν, ἵνα ὁ κόσμος πιστεύῃ ὅτι σὺ με ἀπέστειλας.

21that they all may be one. Just as you, Father, are in me and I in you, so let them also be one in us, so that the world might believe that you sent me.

John 17:22 Καὶ ἐγὼ τὴν δόξαν ἥν δέδωκας μοι δέδωκα δικαιοσύνην, ἵνα ὡς ἐν καθὼς ἡμεῖς ἐν ἑσμέν,

22The glory which you have given to me, I also have given to them, so that they may be one, just as we are one:

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211 17:12a txt met aὐτῶν ἐν τῷ κόσμῳ A C D E G H K M N U S X Y Γ Δ Θ Λ Π Ψ Ω 047 054 0141 0211 f1 f2 28 33 118 157 565 579 700 1424 2561 it (a) lq sur co1 arm goth tr rp // met aὐτῶν ὑπὲρ ἡμῶν ὑπὲρ διὰ τὸ λέγωσα ἐκ τοῦ κόσμου ἐκ τοῦ σώματος τοῦ Κυρίου ἐκ τῆς καρδιᾶς τοῦ λαοῦ.

212 17:12c οὐδὲς τῆς ἀπωλείας – ho huios tis apoleias. Jesus is referring to Judas Iscariot. The appellation "Son of Destruction" is full of meaning. Destroyer personified is Ἀπώλειας, Apollyon, another name for the Destroyor 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.

213 17:17 ἀγιάζω - hagiázō; dedicate or set something apart for God's holy purposes.
Chapter 18

Gethsemane

John 18:1 Ταῦτα εἰπὼν ὁ Ἰησοῦς ἔξηλθεν σὺν τοῖς μαθηταῖς αὐτοῦ πέραν τοῦ χειμάρρου τῶν Κέδρων ὅπου ἦν κήπος, εἰς ὅν εἰσῆλθεν αὐτός καὶ οἱ μαθηταὶ αὐτοῦ.

1After he said these things, Jesus went forth with his disciples to the other side of the wadi Kidron, where there was a garden, into which he himself went, and also his disciples.

John 18:2 ἦδει δὲ καὶ Ἰούδας ὁ παραδίδος αὐτὸν τὸν τόπον, ὅτι πολλάκις οὐσιν περιγράμματος συνήχθη ὁ Ἰησοῦς ἐκεῖ μετὰ τῶν μαθητῶν αὐτοῦ.

2And Judas, the one betraying him, knew the place, because Jesus had often met there with his disciples.

Jesus Arrested

John 18:3 ὁ σύν Ἰούδας λαβὼν τὴν σπείραν καὶ ἐκ τῶν ἀρχιερέων καὶ Φαρισαίων ὑπηρέτας ἐρχεται ἐκεῖ μετὰ φανῶν καὶ λαμπάδων καὶ ὀπλῶν.

3Judas therefore, after taking the cohort and some guards, from the high priests and the Pharisees, comes there, with lamps and torches and weapons.

John 18:4 Ἰησοῦς οὖν εἰδὼς πάντα τὰ ἐρχόμενα ἐπὶ αὐτὸν, ἐξελθὼν εἰπεν αὐτοῖς, Τίνα ζητεῖτε;

4Then, aware of all the things coming upon him, Jesus went forward and said to them, "Whom are you seeking?"
John 18:5 ἀπεκρίθησαν αὐτῷ, Ἰησοῦν τὸν Ναζωραῖον. λέγει αὐτοῖς ὁ Ἰησοῦς, ἕγω εἰμι. εἰσῆλθε δὲ καὶ ἦν δοῦλος ὁ παραδίδωσιν αὐτὸν μετ’ αὐτῶν.

5They answered him, "Jesus the Nazarene." Jesus says to them, "I am he. And Judas the one betraying him is also standing there with them.

John 18:6 ώς ὄν ἐπέν αὐτοῖς ὅτι ἕγω εἰμι, ἀπῆλθον εἰς τὰ ὅπισώ καὶ ἐπεσον χαμαί.

6When therefore he said to them, "I am he," they moved away backward, and fell to the ground.

John 18:7 πάλιν οὖν αὐτοῖς ἐπηρώτησεν, Τίνα ζητεῖτε; οὗ δὲ ἐπέν, Ἰησοῦν τὸν Ναζωραῖον.

7Again therefore, he asked them, "Whom are you seeking?" And they said, "Jesus the Nazarene."

John 18:8 ἀπεκρίθη Ἰησοῦς, Ἐπέν ὦν μήν ὧτι ἕγω εἰμι· εἰ οὖν ἐμὲ ζητεῖτε, ἀφέτεις τούτοις 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 Ἕνα πληρωθῇ ὁ λόγος ὃν ἐπέν ὧτι οὗ 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 Σύμων οὖν Πέτρος ἔχων μάχαιραν ἐκλίκυσεν αὐτὴν καὶ ἐπαίσασθαι τὸν τοῦ ἄρχιερέως δοῦλον καὶ ἀπέκοψεν αὐτοῦ τὸ υἱόν τοῦ δεξιοῦ. ἦν δὲ ὄνομα τῇ δούλῳ 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 ἐπέν οὖν ὧ Ἰησοῦς τῇ Πέτρῳ, βάλε τῇ μάχαιράς σου εἰς τὴν θήκην τὸ ποτήριον ὧ δέδωκεν μοι ὡς πιό αὐτῷ;

11Jesus therefore said to Peter, "Put your sword in the sheath. The cup which the Father has given me, am I not to drink it?"

**Jesus Taken to Hananiah**

John 18:12 Ἡ οὖν σπείρα καὶ ὁ χιλιάρχος καὶ οἱ ὑπηρέται τῶν Ἰουδαίων συνέλαβον τὸν Ιησοῦν καὶ ἔδησαν αὐτὸν

12Then the cohort and its chiliarch and the guards from the Jews took Jesus prisoner and bound him,

John 18:13 καὶ ἀπῆγαγον αὐτὸν πρὸς Ἄναν πρώτων ὧν γὰρ πενθερὸς τοῦ Καϊάφα, ὥς ἦν ἄρχιερες τοῦ ἐνιαυτοῦ ἐκεῖνος

13and they led him away, to Hananiah first, for he was father-in-law of Caiaphas, who was high priest for that year.

John 18:14 ἦν δὲ Καϊάφας ὁ συμβουλεύσας τοὺς Ἰουδαίους ὅτι συμφέρει ἕνα ἀνθρωπόν ἀπολέσθαι 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 Ἡκολουθεῖ δὲ τῷ Ιησοῦ Σύμων Πέτρῳ καὶ ὁ ἄλλος μαθητής, ὁ δὲ μαθητής ἐκεῖνος ἦν γνωστὸ τῷ ἄρχιερε, καὶ συνεισῆλθεν τῷ Ἰησοῦ εἰς τὴν αὐλήν τοῦ ἄρχιερέως,

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 ὦ δὲ Πέτρῳ εἰσῆλθε πρὸς τῇ θύρᾳ ἔξω. ἔξηλθεν οὖν ὁ μαθητής ὁ ἄλλος ὃς ἦν γνωστὸ τῷ ἄρχιερε, καὶ εἶπεν τῇ θυρωρῷ καὶ εἰσῆλθαν 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 ἐλέγει οὖν ὁ παιδικὴ ἡ θυρωρῷ τῷ Πέτρῳ, Μή καὶ σὺ εἰκ τῶν μαθητῶν εἰ τοῦ ἄνθρωπος τοῦτος; λέγει ἐκεῖνος, ὦκ 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 δούλοι καὶ οἱ υπηρέται ἀνθρακίαν πεποιηκότες, ὅτι ψύχος ἦν, καὶ εἶθεραινόντο: ἂν δὲ μετ’ αὐτῶν ὁ Πέτρος ἔστω καὶ θεραινόμενος.
18And the servants and the guards stood by a fire they had made, for it was cold, and they were warming themselves. So Peter 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.

The high priest, then, questioned Jesus, about his disciples and about his teaching.

John 18:20  ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς, Ἐγὼ παρρησία ἔλαλησα τῷ κόσμῳ ἐγὼ πάντοτε ἔδιδαξα ἐν συναγωγῇ καὶ ἐν τῷ ἱερῷ, ὅπου πάντοτε οἱ ἱουδαῖοι συνέρχονται, καὶ ἐν κρυπτῷ ἔλαλησα οὐδέν.

Jesus answered him, "I have spoken openly to the world. I always taught in a synagogue or in the temple, where the Jews always come together, and not said any of it in secret.

John 18:21  τί με ἐπερωτάτες; Ἐπερώτησον τοὺς ἀκικοθάτας τί ἔλαλησα αὐτοῖς· ίδε οὗτοι οἶδαν ὃ εἶπον ἐγώ.

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 αὐτοῦ εἶπόντος εἰς τῶν ὑπηρετῶν παρεστηκὼν ἄρχιερεῖ; 

As he was saying these things, one of the guards standing by gave Jesus a whack, saying, "Is that how you answer the high priest?"

John 18:23  ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς. Ἐι κακῶς ἔλαλησα, μαρτύρησον περὶ τοῦ κακοῦ; εἰ δὲ καλῶς, τί με δέρεις;

Jesus answered him, "If I spoke wrongly, testify to the wrong; but if acceptably, why are you hitting me?"

John 18:24  ἀποστείλειν αὐτὸν ὁ Ἀννας δεδεμένον πρὸς Καϊάφαν τὸν ἀρχιερέα.

(Phannaniah had sent him to Caiaphas the high priest, bound.)

Peter’s Second and Third Denials

John 18:25  Ἰν δὲ ῾Σίμων Πέτρος ἔστως καὶ θεραινόμενος, εἶπον οὖν αὐτῷ, Μή καὶ σὺ ἐκ τῶν μαθητῶν αὐτοῦ εἰ; ἔριξαστο οὖν ἐκεῖνος καὶ εἶπεν, ὅκι εἰμί.

And Peter was standing and warming himself. They said therefore to him, "Are you not also one of his disciples?" He then denied it and said, "No I am not."

John 18:26  λέγει εἰς ὅτι ὃς τοῦ δούλου τοῦ ἀρχιερεῖος, συγγενῆς ὃς οὐ ἀπέκουψεν Πέτρος τὸ ὠτόν, ὅκι ἐγώ σε εἴδον ἐν τῷ κήπῳ μετ’ αὐτοῦ;

One of the servants of the high priest, who was a relative of him whose ear Peter had cut off, says, "Did I not see you with him in the garden?"

John 18:27  πάλιν οὖν ἔριξαστο ὁ Πέτρος· καὶ εὐθὺς ἀλέκτωρ ἐφώνησεν.

Again therefore, Peter denied it, and immediately a rooster crowed.

Jesus Before Pilate and Herod

John 18:28  Ἀγοῦσιν οὖν τὸν Ἰησοῦν ἀπὸ τοῦ Καϊάφα εἰς τὸ πραιτώριον· ἄν δὲ ἰπρεῖ· ὁ καὶ αὐτὸ ὁ Καϊάφας ἐσθίσαν τοὺς πραιτωρίους, ἵνα μὴ μανθᾶσιν ἀλλ’ ἵνα φάγωσιν τὸ πάσχα.

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 ἐξήλθεν δὲν ὁ Πιλάτος πρὸς αὐτούς καὶ ἔπει, Τίνα κατηγορίαν φέρετε κατὰ τοῦ ἀνθρώπου τούτου;

29So Pilate came out to them. And he said, "This man? You are bringing what kind of charge against him?"

John 18:30 ἀπεκρίθησαν καὶ εἶπον αὐτῷ, Εἰ μὴ ἦν οὗτος κακοποιός, οὐκ ἦν σοι παρεδώκαμεν αὐτόν.

30They answered, and said to him, "If he were not a wrongdoer, we would not have brought him over to you."

John 18:31 εἶπεν οὖν αὐτῷ ὁ Πιλάτος, ἐὰν ἄλλη ἁγιασμὸς, καὶ κατὰ τὸν νόμον ὡμῶν κρίνατε αὐτόν, εἶπον οὖν αὐτῷ οἱ Ἰουδαῖοι, 'Ὅμως οὐκ ἔξεσθαι ἀποκτεῖναι οὐδένα.'

31Pilate therefore said to them, "You take him, and you judge him according to your law." The Jews then said to him, "For us it is not lawful to execute anyone."

John 18:32 οὐκ ἦν δὲν τοῦ Ἰησοῦ πληρωθῆ ὡς εἶπεν σημαίνως ποιώ θανάτοις ἐμεῖλεν ἁπόθενοκεῖν.

32So the word of Jesus would be fulfilled, which he had spoken indicating by what means of death he was going to die.

John 18:33 ἐξῆλθεν δὲν οἱ τὸ πραττόμενον πάλιν ὁ Πιλάτος καὶ ἐφώνησεν τὸν Ἰησοῦν καὶ εἶπεν αὐτῷ, Ἐὰν ὁ βασιλεὺς τῶν Ἰουδαίων;

33So Pilate went back into the Praetorium, and summoned Jesus, and he said to him, "You are the king of the Jews?"

John 18:34 ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς, Ἀφ' ἐαυτοῦ οὐ τοῦτο λέγεις ἢ ἄλλοι σοὶ εἶπον peri ἐμοῦ; 34Jesus answered him, "From yourself are you saying this, or have others spoken to you about me?"

John 18:35 ἀπεκρίθη ὁ Πιλάτος, Μήτη εἰς Ἰουδαίος εἴμι; τό ἐθνός τὸ σῶν καὶ οἱ ἀρχιερεῖς παρεδώκασαν σε ἐμοί; τί ἐποίησας;

35Pilate answered, "Am I a Jew? It was your people and your chief priests who handed you over to me. What have you done?"

John 18:36 ἀπεκρίθη ὁ Ἰησοῦς, Ἡ βασιλεία ἡ ἐμή οὐκ ἦσταν ἐκ τοῦ κόσμου τούτου; Ἐὰν ἐκ τοῦ κόσμου τοῦτον ἢ ἡ βασιλεία ἡ ἐμή, οἱ ὑπηρέται ἐν οἱ ἐμοὶ ἔγνωσαν, ἢν μὴ παραδοθώ τοῖς Ἰουδαίοις; νὸν δὲ ἡ βασιλεία ἡ ἐμὴ οὐκ ἦσταν ἐντεῦθεν.

36Jesus answered, "My kingdom is not of this world. If my kingdom were of this world, my servants would have fought so that I not be handed over to the Jews. But in fact 36 my kingship is not from here."

John 18:37 εἶπεν δὲν αὐτῷ ὁ Πιλάτος, ὡμοῦ βασιλεὺς ἔτι σοῦ; ἀπεκρίθη ὁ Ἰησοῦς, 'Εφ' ἐκ τοῦτο γεγέννημαι καὶ εἰς τοῦτο ἠλήθεσα εἰς τὸν κόσμον, ἦν μαρτυρίως τῇ ἠλθείς: πᾶς ὁ ὅσ ἐκ τῆς ἄλθειας ἄκουε τῷ μου φωνῆς;

37Pilate therefore said to him, "So then you ARE a king." Jesus answered, "You are saying that I am a king. I, for this reason have been born, and for this reason have come into the world: to testify to the truth. Everyone on the side of truth hears my voice."

John 18:38 λέγει αὐτῷ ὁ Πιλάτος, Τί ἦσταν ἠλθεῖς; Καὶ τοῦτο ἐπών πάλιν ἠξῆλθεν πρὸς τοὺς Ἰουδαίους, καὶ λέγει αὐτοῖς, 'Εγὼ οὐδεμίαν αἰτίαν εὑρίσκω ἐν αὐτῷ.

38Pilate says to him, "What is truth?" And with that said, he went out again to the Jews, and says to them, "I find in him no causa capitalis."

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216 18:36 The Greek words for "but in fact" are vòν dè - nūn dè, "but now." Usually the particle vòν 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?

217 18:38 Basis for capital punishment.
John 18:39: "Then Peter replied, "Not me, Lord. I am ready to die for you!"

39But there is a custom with you that I release to you one prisoner during the Passover. Would you therefore have me release to you the king of the Jews?"

John 18:40: Then Pilate declared: "Look, here is your king!"

40They then all shouted back, saying, "Not this man, but Barabbas!" Now Barabbas was a bandit.

Chapter 19

John 19:1: Then early in the morning the chief priests, with the elders and the scribes, came together, and brought Jesus into the high priest’s palace. The chief priests were holding a council, saying, "What do we do? We have heard him say many things against this place and its teachers. He claims to be the Messiah, the Son of God."

The chief priests therefore took Jesus and had him whipped. They fined him a large amount of money, saying, "He called himself the king of the Jews!"

Jesus answered, "You would have no authority over me if it had not been given you from above. Because of this, the one who handed me over to you has the greater guilt."
John 19:12 ἐκ τούτων ἠξίτητε ὁ Πιλάτος ἀπολύσας αὐτὸν· οἱ δὲ Ἰουδαῖοι ἐκραύγαζον λέγοντες, Ἐὰν τούτον ἀπολύσης, οὐκ εἶ φίλος τοῦ Καίσαρος· πάς ὁ βασιλέα ἐαυτοῦ ποιῶν ἀντιλέγει τῷ Καίσαρι.

13From this point on Pilate tried to free him; but the Jews kept shouting out, saying, "If you release this man, you are no friend of Caesar! Everyone calling himself a king is opposing Caesar."

John 19:13 Ὁ οὖν Πιλάτος ἀκούσας τούτων τὸν λόγον ἠγαγεν ἔξω τὸν Ἰησοῦν, καὶ ἐκάθισεν ἐπὶ τοῦ βῆματος εἰς τόπον λεγόμενον Λιθόστρωτον, Ἐβραίοτι δὲ Γαββάθα.

14When therefore Pilate heard this reason, 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 δὲ ἡ ἑκτη, καὶ λέγει τοῖς Ἰουδαίοις, ἵδε ὁ βασιλεὺς ὑμῶν.

15And it was Preparation for the Passover, and the hour about 6:00 am. And he says to the Jews, "Behold, your king."

John 19:15 Οἱ δὲ ἐκραύγασαν, Ἀρων ἀφον, σταυρώσωσαν αὐτόν. λέγει αὐτοῖς ο Πιλάτος, ὁΝ βασιλεά ὑμῶν σταυρώσω; ἀπεκρίθησαν οἱ ἀρχιερεῖς, οὐκ ἔχουμεν βασιλέα εἰ μὴ Καίσαρα.

16But they shouted out, "Away with him! Away with him! Crucify him!" Pilate says to them, "Shall I crucify your king?" The chief priests responded, "We have no king but Caesar."

John 19:16 τότε οὖν παρέδωκεν αὐτὸν αὐτοῖς ἵνα σταυρωθῇ.

17At that time therefore he handed him over to them, to be crucified.

The Crucifixion

Παρέλαβον δὲ τὸν Ἰησοῦν καὶ ἠγαγον:

They took Jesus therefore and led him away.218

John 19:17 καὶ βαστάζων τὸν σταυρὸν αὐτοῦ ἔξηδεν εἰς τόπον λεγόμενον Κρανίου Τόπον, ὃς λέγεται Ἐβραίοτι Γολγοθα.

18And carrying his own cross, he proceeded forth, to a place called the Skull Place, which in Hebrew is pronounced Gulgolta, John 19:18 ὅπου αὐτὸν ἐσταύρωσαν, καὶ μετ’ αὐτοῦ ἄλλους δύο ἐντεύθεν καὶ ἐντεύθεν, μέσον δὲ τὸν Ἰησοῦν.

where they crucified him, and with him, two others, one on this side and one on the other, and Jesus in the middle.

John 19:19 ἤγαψεν δὲ καὶ τίτλον ὁ Πιλάτος καὶ ἐθηκεν ἐπὶ τοῦ σταυροῦ· ἦν δὲ γεγραμμένον, Ἰησοῦς ὁ Ναζαρηνός ὁ βασιλεὺς τῶν Ἰουδαίων.

19And Pilate also wrote a notice and put it on the cross, and it was inscribed: "JESUS THE NAZARENE, THE KING OF THE JEWS."

John 19:20 τούτον οὖν τὸν τίτλον πολλοὶ ἀνέγραψαν τῶν Ἰουδαίων, ὅτι ἐγγὺς ἦν ὁ τόπος τῆς πόλεως ὅπου ἐσταυρώθη ὁ Ἰησοῦς καὶ ἦν γεγραμμένον Ἐβραίοτι, Ἑλληνιστὶ, Ῥωμαιοτὶ.

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 Greek, and in Latin.

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218 19:16 ἐκτελεσθεὶς δὲ τὸν Ἰησοῦν καὶ ἠγαγον ΑΕΗΚΣΤΥΔΑΠΟ065021122851571424TRRPΔοὶ διὰ παραλαβόντες αὐτὸν ἀπῆγαγον εἰς τὸ πρατήριον Μ παράλεψαν δὲ τὸν Ἰησοῦν καὶ ἠγαγον εἰς τὸ πρατήριον Γ ἐπεράλαβον δὲ τὸν Ἰησοῦν εἰς τὸ πρατήριον Μ παραλαβόντες τὸν Ἰησοῦν ἀπῆγαγον εἰς τὸ πρατήριον 700 δοῖς παραλαβόντες αὐτὸν ἦγαγον καὶ ἠγαγόν αὐτὸ τὸν σταυρὸν 612 788 διὰ παραλαβόντες αὐτὸν ἠγαγον αὐτῷ τὸν σταυρὸν. 69 124 788 διὰ παραλαβόντες αὐτὸν ἠγαγον αὐτῷ τὸν σταυρὸν, ἔστηκεν αὐτῷ παραλαβόντες αὐτὸν ἠγαγον αὐτῷ τὸν σταυρὸν, ἔστηκεν αὐτῷ συν Πιλάτον.
John 19:21 ἔλεγον οὖν τῷ Πιλάτῳ οἱ ἁρχιερεῖς τῶν Ἰουδαίων, Μη γράφε, ὦ βασιλεὺς τῶν Ἰουδαίων, ἀλλʼ ὁ ἐκείνος εἶπεν, βασιλεὺς εἰμι τῶν Ἰουδαίων.

21The chief priests of the Jews therefore were saying to Pilate, "Do not write 'The King of the Jews,' but rather: 'He SAID, I am King of the Jews.'"

John 19:22 ἀπεκρίθη ὁ Πιλάτος, ὦ γέγραφα, γέγραφα.

22Pilate answered, "What I have written I have written."

John 19:23 Οἱ οὖν στρατιώται ὄσον ἐσταύρωσαν τὸν Ἰησοῦν ἔλαβον τὰ ἰμάτια αὐτοῦ καὶ ἐποίησαν τέσσαρα μέρη, ἑκάστῳ στρατιώτῃ μέρος, καὶ τὸν χιτώνα. ἦν δὲ ὁ χιτών ἄραφος, ἐκ τῶν ἰσωθηνόν ύφαντός διʼ ὅλου.

23The soldiers then, when they crucified Jesus, took his garments and made four shares, a share for each soldier, plus the tunic. For the tunic was seamless, woven continuously from the top through the whole.

John 19:24 έπον οὖν πρὸς ἀλλήλους, Μη σχῖσωμεν αὐτὸν, ἀλλὰ λάχωμεν περὶ αὐτοῦ τίνος ἔσται ἵνα ἡ γραφὴ πληρωθῇ ἐκ τῶν ἰματισμῶν μου ἐμαυτοῦ καὶ ἐπὶ τὸν ἰματισμόν μου ἔβαλον κλήρον. Οἱ μὲν οὖν στρατιώται ταῦτα ἐποίησαν.

24They said therefore to one another, "We should not tear it, but cast lots as to whose it shall be." So that the scripture would be fulfilled, "They divided my garments among them; and cast lots over my clothing,"219 those things therefore the soldiers did.

John 19:25 εἰσῆκεν δὲ παρὰ τῷ σταυρῷ τοῦ Ἰησοῦν ἡ μήτηρ αὐτοῦ καὶ ἡ ἀδελφὴ τῆς μητρὸς αὐτοῦ, Μαρία ἡ τοῦ Κλωπᾶ καὶ Μαρία ἡ Μαγδαληνή.

25And near the cross of Jesus stood his mother, and his mother's sister; and the Mary belonging to Clopas, and the Magdalene Mary.

John 19:26 Ἰησοῦς οὖν ἴδων τὴν μητέρα καὶ τὸν μαθητὴν παρεστάτων δὲν ἦγαπα, λέγει τῇ μητρί αὐτοῦ γείς, ἱδον ὁ ύιός σου.

26Jesus therefore, seeing his mother and the disciple whom he loved standing near, says to his mother, "Dear woman, behold your son."

John 19:27 εἶτα λέγει τῷ μαθητῇ, Ἰδοὺ ἡ μήτηρ σου. καὶ ἀπʼ ἐκείνης τῆς ὀρας ἐλαβεν ὁ μαθητής αὐτῆς εἰς τὰ ἱδία.

27Then he says to the disciple, "Behold, your mother." And from that time on, that disciple took her into his own home.

Jesus’ Death

John 19:28 Μετά τούτο ἴδων ὁ Ἰησοῦς ὅτι πάντα ἦδη τετελεσται, ἴνα τελειωθῇ ἡ γραφή, λέγει, Διψά.

28After these things, Jesus, seeing that all things were now completed, next says, "I am thirsty," so that the scripture would be fulfilled.220

John 19:29 σκέυος οὖν ἔκειτο δέξους μεστόν οἱ δὲ πλήσαντες σπόγγον δέξους, καὶ υδραίως περιθέντες προσήνηκαν αὐτοῦ τῷ στῶματι.

29A container full of vinegar221 therefore was sitting there, so after filling a sponge with vinegar and sticking it around a hyssop stem, they held it out to his mouth.

John 19:30 οὖν ἔλαβεν τὸ δέξος ὁ Ἰησοῦς εἶπεν, Τετελέσται καὶ κλῖνας τὴν κεφαλὴν παρέδωκεν τὸ πνεύμα.

30When therefore he had received the vinegar, Jesus said, “It is finished.” And after he bowed his head, he gave up his spirit.

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219 19:24 Psalm 22:18
220 19:28 Psalm 22:15
221 19:29 Psalm 69:21; This was a sour wine, a cheaper drink than regular wine, yet more refreshing to the thirst.
John 19:31 Oi oui Ιουδαιοι, ina meiin ep to staurou tα αοματα en tω σαββατω επει Para skevη ην - ην γαρ μεγαλη η μεμαρτυρησαν τον Πιλατον ίνα κατεαγουσιν αυτων tα σκηλη, και άρθουσιν.

31 Then the Jews, since it was Preparation Day,222 asked Pilate that their legs be broken and they be taken away, so that the bodies would not remain on the cross during the Sabbath; for that day was great among Sabbaths.223 John 19:32 ἦλθον ουι οι στρατιώται, και τοι μην πρωτου κατεαξαν τα σκηλη και του αλλου τον συναυστρωθηνος αυτου:

32 The soldiers came therefore, and broke the legs of the first one, and of the other crucified with him, John 19:33 ηπι δε του Ιησουην έλθοντες, ως ειδον αυτου ήδη τεθνηκοτα, ου κατεαξαν αυτου τα σκηλη,

33 but when they came to Jesus they realized he was already dead, and did not in his case224 break the legs. John 19:34 άλλη εις των στρατιωτων λογχη αυτου την πλευραν ένυξεν, και ευθεως εξηλθεν αία και υδωρ.

34 But one of the soldiers pierced his side with a spear, and immediately there came out blood and water. John 19:35 και ο έωρακως μεμαρτυρηκεν, και άληθινη γ έστιν αυτου γ ή μαρτυρια, κακεινος οιδεν ότι άληθη λεγει, ινα υμεις πιστευσητε.

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 έγενοτο γαρ ταυτα ίνα η γραφη πληρωθη, οστουν ου συντριβησεται απ' αυτου.

36 And these things happened so that the scripture would be fulfilled: "Not a bone of it225 shall be broken."

John 19:37 και παλιν ετερα γραφη λεγει, άρσιονται εις ον έξεκεντησαν.

37 And again, another scripture says: "They shall look upon him whom they have pierced."226

Jesus’ Burial

John 19:38 Μετα ταυτα ήρωτησεν τον Πιλατον Ιωσηφ 4 ο απο Αριμαθαιας, άν μαθητης του Ιησου κεκρυμμενος δε δια τον φθονον των Ιουδαιων, ίνα άρῃ το σωμα του Ιησου και επτηρεψην ο Πιλατος, ήλθεν ουι και ήρεν το σωμα του Ιησου.

38 After these things, Joseph from Arimathaia, 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 Jesus’ body.

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222 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."

223 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.

224 19:33 Verse 33 begins with the particle "de," as complement to the particle "men" in verse 32, contrasting two cases.

225 19:36 Numbers 9:12; Exodus 12:46; Psalm 34:20

226 19:37 Zechariah 12:10
John 19:39 ἦλθεν δὲ καὶ Νικόδημος, ὁ ἐλθὼν πρὸς τὸν Ἰησοῦν νυκτὸς τὸ πρῶτον, φέρων μίγμα αἵματος καὶ ἀλόης ἡ "λίτρας ἑκατόν.

39And Nicodemus, the one who earlier had come to Jesus by night, came as well, carrying a mixture of myrrh and aloes, about a hundred pounds. 227

John 19:40 ἔλαβον οὖν τὸ σῶμα τοῦ Ἰησοῦ καὶ ἔθησαν αὐτὸ ἐν ὠραμάτων, καθὼς ἔδωκαν ἐστὶν τοῖς Ἰουδαίοις ἐνταφίασαν.

40They then took the body of Jesus, and bound it in linen cloths, with the spices, as is the burial custom with the Jews.

John 19:41 ἦν δὲ ἐν τῷ τόπῳ ὅπου ἐσταυρώθη κήπος, καὶ ἐν τῷ κήπῳ μνημείον καινὸν ἐν ὧν οὐδέποτε οὐδεὶς ἔτεθη.

41And there was in the place where he was crucified, a garden, and in the garden a new tomb, one in which no one had yet been laid.

John 19:42 ἐκεῖ οὖν διὰ τὴν παρασκευὴν τῶν Ἰουδαίων, ὅτι ἐγγὺς ἦν τὸ μνημείον, ἔθηκαν τὸν Ἰησοῦν.

42So, since it was Preparation for the Jews, and because the tomb was close at hand, that is where they laid Jesus.

Chapter 20

The Empty Tomb

John 20:1 Τῇ δὲ μιᾷ τῶν σαββάτων Μαρία ἡ Μαγδαληνή ἔρχεται πρῶτον τῆς θερμῆς, ἵνα προσαγεῖται ἐπὶ τὸ ναοῦ τοῦ μνημείου.

1And on the first day of the week, very early while still dark, Mary the Magdalene is coming to the tomb; and she sees the stone having been removed from the tomb.

John 20:2 τρέχει οὖν καὶ ἔρχεται πρὸς Σίμωνα Πέτρον καὶ πρὸς τὸν ἄλλον μαθητήν ὅν ἔφιλες ὁ Ἰησοῦς, καὶ λέγει αὐτοῖς, ἤραν τὸν κύριον ἐκ τοῦ μνημείου, καὶ οὐκ ἦσαν οἱ δύο οἱ ἔδωκαν αὐτόν.

2She runs therefore, and goes to Simon Peter and to the other disciple, the one whom Jesus loved, and she says to them, "They have taken the Lord out of the tomb, and we don't know where they have put him."

John 20:3 ἦλθεν οὖν ὁ Πέτρος καὶ ὁ ἄλλος μαθητής, καὶ ἤρχοντο εἰς τὸ μνημεῖον.

3Peter therefore went out, and the other disciple also, and they were going toward the tomb.

John 20:4 ἔτρεχεν δὲ οἱ δύο ὑπὸ τοῦ κήπου καὶ ὁ ἄλλος μαθητής προήρθε τῶν τοῦ Πέτρου καὶ ἦλθεν πρῶτος εἰς τὸ μνημείον.

4And the two were running together; and the other disciple ran faster ahead, and came to the tomb first.

John 20:5 καὶ παρακύψας βλέπει κείμενα τὰ θόντα, οὐ μέντοι εἰσήλθαν.

5And after stooping down, he sees the linen cloths lying there. He did not enter inside, however.

John 20:6 ἔρχεται οὖν Σίμων Πέτρος ἀκολουθῶν αὐτῶν, καὶ εἰσῆλθαν εἰς τὸ μνημείον καὶ θεωρεῖ τὰ θόντα κείμενα.

6Then comes Simon Peter, following behind him. And he entered into the tomb, and he observes the linen cloths lying there,

227 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.

228 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.
John 20:7 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 And they say to her, “Woman, why are you weeping?” She says to them, “They have taken my Lord away, and I don’t know where they have put him.”

John 20:9 And when she had said these things, she looked toward the rear, and beholds Jesus having been standing; and she did not realize that it was Jesus.

John 20:10 Then the disciples went back to their own homes.

John 20:11 The disciples then went back to their own homes.

John 20:12 But Mary stayed with the tomb, and there she stands, outside, weeping. As she thus was weeping, she stooped down into the tomb, and she beholds two angels in white, one sitting at the head and one sitting at the foot of where the body of Jesus had been lying.

John 20:13 And they say to her, “Woman, why are you weeping?” She says to them, “They have taken my Lord away, and I don’t know where they have put him.”

John 20:14 And when she had said these things, she looked toward the rear, and beholds Jesus having been standing; and she did not realize that it was Jesus.

John 20:15 Jesus says to her, “Woman, why are you weeping? Who are you looking for?” She, thinking he is the gardener, says to him, “Sir, if it is you who took him, tell me where you put him, and I will get him.”

John 20:16 Jesus says to her, “Mary.” She when she turned around, says to him in Hebrew, “Rabbouni!” (which means Teacher).

John 20:17 Jesus says to her, “Do not cleave to me, for I have not yet ascended to my Father; but go to my brothers, and tell them: ‘I am ascending to my Father and your Father; to my God and your God.’”

Jesus Appears to Mary of Magdala

John 20:10 ἀπέλθον ὑπὸ τοῦ πάλιν πρὸς ἑαυτοῦς ὅις μάθηται.

John 20:11 Ἄρα ἡ γυναῖκα τοῦ τοῦ θανάτου ὁμοίως ἔξω· ὡς ὑπὸ ἑκάστην παρέκυψεν εἰς τὸ μνημεῖον.

John 20:12 ἄλλα μαθητής ὦ ἔλθον πρῶτος εἰς τὸ μνημεῖον, καὶ εἶδεν καὶ ἐπίστευσεν·

John 20:13 ἐγείρθη πάντοτε ἦν, εἰπών ὡς ὑπὸ τοῦ Ἰησοῦς ἀναστάτην.

John 20:14 ἐγείρθη ἔτσι ὡς οὐ πέπεπλή στρέφεται ἐκείνη τῷ Χριστῷ, ὥστε καὶ ἀπελθεῖν ἐκείνης τῷ Ἰησοῦς.

John 20:15 ἐγείρθη ἀπὸ τοῦ Ἰησοῦς, Γύναι, τῇ κλαίσις; ἀπεκάλυπτεν ἡ δικαίωσις ἰσόν ἔστοι ἐκείνη ἁπάντως ἀπό τό Ἰησοῦς, Κύριε, εἰ τῷ ἀναθρότασας ἀπό τόν αὐτὸν, εἶπεν μοι ποιὸ ἔσται ἑκατέρα ἀπὸν, κἀγὼ ἂυτόν ἐκεῖνον ἁρώ.

John 20:16 ἐγείρθη ἱδίᾳ ἡ Γυμνή, ἡ Μαρία, στραφείσα ἐκείνη ἐγείρθη ῾αυτῷ, Ἄραβουνι (ὁ λέγεται Διδάσκαλε).

John 20:17 ἐγείρθη ἱδίᾳ ἡ Γυμνή, Μῆ μου ἀπόκειται, οὕτω γὰρ ἀναβέβηκεν πρὸς τὸν πατέρα ἑαυτῆς μου καὶ εἶπεν ἑαυτῷ, Ἀναβαίνω πρὸς τὸν πατέρα μου καὶ πατέρα ὑμῶν καὶ θεὸν μου καὶ θεὸν ὑμῶν.

John 20:18 ἐγείρθη ἱδίᾳ ἡ Γυμνή, Ἁμαρία, στραφείσα ἐκείνη ἐγείρθη ῾αυτῷ, Ἄραβουνι (ὁ λέγεται Διδάσκαλε).

229 Believed what? Not that Jesus had risen from the dead. We know they did not believe he was risen from the dead, because later when the women came to them and told them they had seen Jesus walking around, none of the eleven apostles believed the women. Here it is saying that John believed Mary’s report that the body of Jesus was missing.
John 20:18 ἔρχεται Μαρία ἡ Μαγδαληνή ἀπαγγέλλουσα τοῖς μαθηταῖς ὅτι ἐώρακεν τὸν Κύριον, καὶ τούτα εἶπεν αὐτῇ.

Mary goes, announcing to the disciples that she had seen the Lord, and also announcing those things he had said to her.

Jesus Appears to the Ten Apostles

John 20:19 ὡς συνήνοιο τῇ ἡμέρᾳ ἐκείνῃ τῇ μιᾷ τῶν αὐτῶν, καὶ τῶν θυρῶν κεκλεισμένων ὅπου ἦσαν οἱ μαθηταί συνηγμένοι, διὰ τὸν φόβον τῶν ἱεραίων, ἦλθεν ὁ Ἱησοῦς καὶ ἐστή εἰς τὸ μέσον καὶ λέγει αὐτοῖς, Ἐξήνθη ὑμῖν.

Then, when it was evening on that first day of the week, with the doors locked where the disciples were assembled, because of the fear of the Jews, Jesus appeared, and stood in their midst. And he says to them, “Peace be with you.”

John 20:20 καὶ τούτῳ εἰπὼν ἐδείξεν αὐτοῖς τὰς χεῖρας καὶ τὴν πλευράν αὐτοῦ. ἐχάρησαν οὖν οἱ μαθηταί ἰδόντες τὸν Κύριον.

And when he had said this, he showed them both his hands and his side. Therefore the disciples rejoiced, seeing the Lord.

John 20:21 εἶπεν οὖν αὐτοῖς πάλιν, Ἐξήνθη ὑμῖν· καθὼς ἀπέσταλκένε με ὁ πατήρ, κἀγὼ πέμπω ὑμᾶς.

Then Jesus again said to them, “Peace be with you. As the Father has sent me, so also I send you.”

John 20:22 καὶ τούτῳ εἰπὼν ἐνεφύσεσαν καὶ λέγει αὐτοῖς, Λάβετε πνεῦμα ἄγιον·

And having said this, he blew, and says to them, "Receive the Holy Spirit.

John 20:23 ὁ Πνεῦμα ἀνέφη τὰς ἄμαρτίας ἀφίεται αὐτοῖς, ἐν τινὶ κρατήσῃ κεκράπηται.

Whose ever sins you forgive, they are forgiven them; whose ever you retain, they are retained.”

Jesus Appears to Thomas

John 20:24 Θωμᾶς δὲ εἶς ἐκ τῶν δώδεκα, ὁ λεγόμενος Διδύμος, οὐκ ἦν μετ’ αὐτῶν ὅτε ἠλθεν ὁ Ἱησοῦς.

But Thomas, one of the Twelve, the one who was called the Twin, was not with them when Jesus came.

John 20:25 ἔλεγον οὖν αὐτῷ οἱ ἄλλοι μαθηταί, 'Εσωκαμεν τὸν Κύριον, ὁ δὲ εἶπεν αὐτοῖς, Ἐὰν μὴ ἤδη ἐν ταῖς χερεσίν αὐτοῦ τὸν τύπον τῶν ἰδίων καὶ βάλω τὸν δάκτυλόν μου εἰς τὸν τύπον τῶν ἰδίων καὶ βάλω τὴν χειρά μου εἰς τὴν πλευράν αὐτοῦ, οὐ μὴ πίστεύσω.

So the other disciples were telling him, “We have seen the Lord.” But he said to them, “Unless I see in his hands the mark of the nails, and put my finger into the place from the nails, and put my hands into his side, there is no way I will believe.”

John 20:26 Καὶ μεθ’ ἡμέρας ὥσπερ πάλιν ἦσαν ἔως οἱ μαθηταί αὐτοῦ καὶ Θωμᾶς μετ’ αὐτῶν, ἔρχεται ὁ Ἱησοῦς τῶν θυρῶν κεκλεισμένων, καὶ ἐστὶν εἰς τὸ μέσον καὶ εἶπεν, Ἐξήνθη ὑμῖν.

And after eight days, his disciples again were inside, and Thomas with them. Jesus is appearing, even though the doors were locked. And he stood in the midst, and said, “Peace be with you.”

John 20:27 ἔλαβεν τῆς Θωμᾶ, Φέρε τὸν δάκτυλόν σου ὄσο καὶ ἴδε τὰς χειρὰς μου, καὶ φέρε τὴν χειρὰ σου καὶ βάλε εἰς τὴν πλευράν μου, καὶ μὴ γίνου ἄπιστος ἄλλα πιστός.

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.”

230 ἐμφυσάω - emphusáō, breathe out or blow; the same verb used in Genesis 2:7 to translate the Hebrew verb יָצַה, 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.
John 20:28 Kai ἀπεκρίθη Θωμᾶς καὶ εἶπεν αὐτῷ, ὁ κύριός μου καὶ ὁ θεός μου.

28And Thomas responded and said to him, "My Lord and my God."

John 20:29 λέγει αὐτῷ ὁ Ἰησοῦς, ὅτι ἑώρακας με πεπίστευκας μακάριοι οἱ μὴ ἱδόντες καὶ πιστεύσαντες.

29Jesus says to him, "Because you have seen me, you have believed. Blessed are those believing" without having seen."

John 20:30 Πολλὰ μὲν σὺν καὶ άλλα σημεῖα ἐποίησεν ὁ Ἰησοῦς ἐνώπιον τῶν μαθητῶν αὐτοῦ, ἓν πάντας ἑρμήνευσεν 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 γέγραφαι ἵνα πιστεύσητε ὅτι Ἰησοῦς ἦστιν ὁ Χριστός ὁ υἱὸς τοῦ θεοῦ, καὶ ἵνα πιστεύσατε ἵνα ἔχητε ἐν τῷ ὄντω αὐτοῦ.

31these have been written so that you might believe that Jesus is the Christ, the Son of God, and that believing, you might have life through his name.

Chapter 21

Resurrection Fish & Bread

John 21:1 Μετὰ ταῦτα ἐφανέρωσεν ἑαυτὸν πάλιν ὁ Ἰησοῦς τοῖς μαθηταῖς ἓν ἕπι τῆς θαλάσσης τῆς Τιβερίας ἐφανέρωσεν δὲ οὗτος.

1After these things, Jesus revealed himself another time to his disciples, on the Sea of Tiberias. And this is how he revealed himself.

John 21:2 ἦσαν όμοι Σίμων Πέτρος καὶ Θωμᾶς ὁ λεγόμενος Διάδυος καὶ Ναθανάηλ ὁ ἀπὸ Κανᾶ τῆς Γαλιλαίας καὶ οἱ τοῦ Ζεβεδαίου καὶ ἀλλοί ἕκ τῶν μαθητῶν αὐτοῦ δύο.

2Simon Peter, and Thomas called the Twin, and Nathaniel from Cana of Galilee, and the sons of Zebedee, and two other disciples of his, were together.

John 21:3 λέγει αὐτοῖς Σίμων Πέτρος, Ὕπαγω ἀλλεύσιν. λέγουσιν αὐτῷ, Ἐρχόμεθα καὶ ἡμεῖς σὺν σοί, ἔξηλθον καὶ ἐνέβησαν εἰς τὸ πλοῖον εὐθὺς, καὶ ἐν ἐκείνῃ τῇ νυκτὶ ἐπίσανον οὐδὲν.

3Simon Peter says to them, "I am going to fish." They say to him, "We are also coming with you." They went directly, and embarked in the boat. And throughout that night, they caught nothing.

John 21:4 πρῶτος δὲ ἦδη γενομένης ἑστη ὁ Ἰησοῦς εἰς τὸν αἰγαλόν οὐ μέντοι ἦδεον οἱ μαθηταὶ ὅτι Ἰησοῦς ἦστιν.

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 ὅν αὐτοῖς ὁ Ἰησοῦς, Παιδί, μή τι προσφάγιον ἔχετε; ἀπεκρίθησαν αὐτῶ, ὅδι.

5Jesus therefore says to them, "Children, have you no fish?" They answered, "No."

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231 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."

232 20:30 There is a δὲ - 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.

233 20:31 That is, the promised Anointed One, the Messiah, Ha-Moshiach.

234 21:5 The Greek word translated "fish" is προσφάγιον - prōsfagion; "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 δῆφος, "side dish." In other words, what is eaten besides bread. And according to Bauer, δῆφος often meant simply "fish." (This word δῆφος is later also used in its diminutive form, in verse ten of this chapter.)
John 21:6  ὁ δὲ εἶπεν αὐτῷ, Βάλετε εἰς τὰ δεξαὶ μέρη τοῦ πλοίου τὸ δίκτυον, καὶ εὐφησετε. ἐβαλον οὖν, καὶ οὐκέτι αὐτὸ ἔλυσαν ἱσχυσαν ἀπὸ τοῦ πλῆθους τῶν ἰχθύων.

6And he said to them, "Cast the net into the area to the right of the boat, and you will find something." They cast it therefore, and they were not strong enough to retrieve it, because of a fullness of fish.

John 21:7  λέγει οὖν ὁ μαθητής ἐκείνος ἄν ἦγαπα ὁ Ἰησοῦς τῷ Πέτρῳ, ὁ κύριός ἐστιν. Σίμων οὖν Πέτρος, ἀκούσας ὅτι ὁ κύριός ἐστιν, τὸν ἐπενδύσας διεξάσατο, ἣν γὰρ γυμνός, καὶ ἐβαλεν ἐαυτὸν εἰς τὴν βάλασαν.

7So that disciple whom Jesus loved says to Peter, "It is the Lord." When therefore Simon Peter heard that it is the Lord, he fastened his cloak around himself, for he was stripped for work,235 and he threw himself into the lake.


8(for they were not far from shore, but only about two hundred cubits236 away), while the other disciples came in the boat, towing the fish net.

John 21:9  ως οὖν ἀπέβησαν εἰς τὴν γῆν βλέπουσιν ἀνθρακιαν κειμένην καὶ ὀψαρίον ἐπικείμενον καὶ ἄρτον.

9As they get down therefore onto the beach, they see a fire of coals established, and fish lying on it, and bread.

John 21:10  λέγει αὐτῷ ὁ Ἰησοῦς, Ἐνεγκάτε ἀπὸ τῶν ὀψαρίων ὄν ἐπίσαστε νῦν.

10Jesus says to them, "Bring some of the fish which you have now caught."

John 21:11  ἄνεβη Σίμων Πέτρος καὶ εἶλκυσεν τὸ δίκτυον ἐπὶ τῆς γῆς, μεστὸν ἰχθύων μεγάλων ἐκατὸν πεντήκοντα τριών, ἀπὸ πτερυγίων διακοσίων ὄντων ὁυί ἐκκοίμησε τὸ δίκτυον.

11Simon Peter got up, and dragged the net onto 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 αριστεῖτε ὑμεῖς. οὐδεὶς δὲ ἐτόλμα τῶν μαθητῶν ἐξέτασα αὐτῶν. Σὺ τίς εἰς εἰδότες ὅτι ὁ κύριός ἐστιν.

12Jesus says to them, "Come, eat breakfast." And not one of the disciples got up the courage to challenge him, "Who are you?" For they knew it was the Lord.

John 21:13  ἔρχεται οὖν ὁ Ἰησοῦς καὶ λαμβάνει τὸν ἄρτον καὶ διδώσει αὐτοῖς, καὶ τὸ ὀψαρίον ὑμῶν.

13Jesus comes therefore, and he takes the bread and distributes to them, and the fish likewise.

John 21:14  τοῦτο ήδη τρίτον ἐφανερώθη ὁ Ἰησοῦς τοῖς μαθηταῖς αὐτοῦ, ἐγέρθηκε ἐκ νεκρῶν.

14This was now the third time Jesus had revealed himself to his disciples after having risen from the dead.

Jesus Reappoints Peter

John 21:15  Ὡτε οὖν ἠρίστησαν λέγει τῷ Σίμωνι Πέτρῳ ὁ Ἰησοῦς, Σίμών Ἰωνᾶ, ἀγαπᾷς με πλείον τούτων; λέγει αὐτῷ, Ναὶ, κύριε, οὐ διὰ τὸ φιλῶ σε. λέγει αὐτῷ, Βόσκε τὰ ἄρνια μου.

15When therefore they had eaten breakfast, Jesus says to Simon Peter, "Simon son of Jonah,237 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."

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235 21:7 According to Chrysostom, *Did Chrysostom*. 55[72], the mariners would wear only underwear while working.

236 21:8 Equivalent to 100 yards, or 92.4 meters.

237 21:15 According to BDF §53(2), Ἰωνᾶ is a shortening of Ἰωάν(ν)ης, partly due to the influence of the Syriac word γάνη for the same (both renderings of the Hebrew יונת). (So also in Matt. 16:17.) This phenomenon of Ἰωνᾶ as a shortened substitute for Ἰωάν(ν)ης is also found in Septuagint manuscripts.
John 21:16 λέγει αὐτῷ πάλιν δεύτερον, Σήμων Ἰωνᾶ, ἀγαπᾶς με; λέγει αὐτῷ, Νά, κύριε, σὺ οἶδας ὅτι φιλῶ σε. λέγει αὐτῷ, Ποίμαινε τὰ πρόβατά μου.

16Again, he says to him a second time, "Simon son of Jonah, do you love me?" He says to him, "Yes, Lord, you know I love you." He says to him, "Pastor my sheep."

John 21:17 λέγει αὐτῷ τὸ τρίτον, Σήμων Ἰωνᾶ, φιλεῖς με; ἔλυπῆθη ὁ Πέτρος ὅτι εἶπεν αὐτῷ τὸ τρίτον, Φιλεῖς με; καὶ εἶπεν αὐτῷ, Κύριε, σὺ πάντα οἶδας, σὺ γινώσκεις ὅτι φιλῶ σε. λέγει αὐτῷ, Βόσκε τὰ πρόβατά μου.

17He says to him the third time, "Simon son of Jonah, do you love me?" Peter was hurt that he said to him the third time, "Do you love me." And he said to him, "Lord, you know all. You know that I love you." Jesus says to him, "Feed my sheep."

John 21:18 ἀμὴν ἀμὴν λέγω σοι, ὅτε ἦς νεώτερος, ἠξώνυμες σεαυτὸν καὶ περιπάτεις ὅπου ἤθελες· ὅταν δὲ γηράσῃς, ἐκτενεῖς τὰς χειρὰς σου, καὶ ἄλλος σε ζώσει καὶ οἴσει ὅπου ὦ θέλεις.

18Truly, truly I say to you: When you were younger, you would dress yourself, and walk around where you wanted; but after you have become old, you will stretch out your hand, and someone else will dress you, and lead you somewhere you will not want."

John 21:19 τότε δὲ εἶπεν σημαίνων ποῖον βανάτῳ δοξάσει τὸν θεόν, καὶ τότε εἶπὸν λέγει αὐτῷ, Ἀκολούθει 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 Ἐπιστράφη τῇ Πέτρῳ ὁ Ἰησοῦς καὶ ἠνέπεσεν ἐν τῷ δείπνῳ ἐπὶ τὸ στῆθος αὐτοῦ καὶ εἶπεν, Κύριε, τίς ἐστίν ὁ παραδίδος σε;  

20Then Peter turned around, and he 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 τούτου ὕπον ὁ Πέτρος λέγει τῷ Ἰησοῦ, Κύριε, οὗτος δὲ τί;  

21When he saw this one, Peter says to Jesus, "Lord, and what about him?"

John 21:22 λέγει αὐτῷ ὁ Ἰησοῦς, Ἐὰν αὐτὸν θέλω μένειν ἐως ἐρχομαι, τί πρός σε; σὺ ἀκολούθει μοι.  

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 ὁ λόγος οὗτος εἰς τοὺς ἀδελφοὺς ὅτι ὁ μαθητής ἐκεῖνος οὐκ ἀποθνῄσκει: καὶ οὐκ εἶπεν αὐτῷ ὁ Ἰησοῦς ὅτι οὐκ ἀποθνῄσκει, ἀλλὰ Ἐὰν αὐτὸν θέλω μένειν ἐως ἐρχομαι, τί πρός σε;  

23This therefore is the word that got out to the brothers: that that disciple would not die. Yet Jesus had not said to him that he would not die; rather, "If I want him to remain until I come, what is that to you?"

John 21:24 οὗτος ἔστιν ὁ μαθητὴς ὁ μαρτυρῶν περὶ τούτων καὶ γράφας ταύτα, καὶ σοὶ δεικνύει ὅτι ἀληθῆς ἔστιν ἡ μαρτυρία αὐτοῦ.  

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 ἀλλὰ πολλά ὅσα ἔποιήσαν ὁ Ἰησοῦς, ἄτινα ἐάν γράφηται καθ’ ἐν, οὔδε αὐτὸν οἴμα ἐν τόν κόσμον χωρίς τὰ γραφόμενα βιβλία. Αμήν.  

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. Amen.

238 21:17 Up until the time we see the Lord, it will continue to be the topic of discussion, the meaning of why Jesus used the verb ἀγαπῶ in vv. 15 and 16, but φιλῶ 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.
Principal Witnesses to the gospel of John

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Endnotes

Endnote #1

**GENDER INCLUSIVENESS**

The culture in English speaking western countries has changed such that there is demand for a common-gender third person singular pronoun. I truly wish there were one in English. It would make it easier to make clear in translation which gender is meant, including when both genders are meant. But alas, there is no such word, neither is there a widely acceptable convention for a phrase of words. If there were, I would be the first to use it.
One trend is to use the English third person plural pronoun, since it is gender neutral. Yet this sacrifices accuracy in number, for the sake of accuracy in gender. This makes the value judgment that gender is a more important part of the semantic content of the text than is number. But it is easier to understand gender inclusiveness from defaultly masculine pronouns, than it is to recognize singular number from pronouns changed to the plural. Another method of accomplishing gender neutrality is by using phrases of several words. Unfortunately, they have to differ from passage to passage. In my opinion, the result is a bland, flat prose that has lost the rhythm and consistency of the original. It is for this reason that many people, including myself, cannot memorize scripture in any translation but the King James Version: because most modern translations have no rhythm. But the gospel of John, for example, has its own unique rhythm, including redundancies, that some modern translations apparently feel the need to eliminate.

My approach toward more gender inclusiveness was first of all, obviously, to render the Greek word ἄνθρωπος – ἄνθρωπος to something more neutral like human being, person, or people. In aphorisms, like "He who would come after me must deny himself daily, and take up his cross, and follow me," I changed the initial "He" to "The person," but left the him as him and the his as his. The reader can take the cue from the words "The person," that the whole aphorism is gender inclusive.

It was the norm in the Greek language of the New Testament, that the masculine singular pronoun was the default pronoun for gender-neutral usage, just like it has always been in English. God's people have long understood this and accepted this, in many cultures and many languages. The vast majority of people, Christian or not, can understand perfectly well the gender inclusiveness of an aphorism such as I worded it above, "The person who, ... he..."

As for words like "brothers," as in John 21:23, obviously the word got out to female believers, too. Yet the word "brethren" has long been understood to mean the community of believers both male and female. When you start adding words like "community" that are not strictly in the Greek text, I am a little uncomfortable. I can understand why some would render it, "community of believers." On the other hand, there is the possibility that the words "the brothers" in John 21:23 mean the same as in John 20:17-18. There, Jesus says to Mary the Magdalene, "Go to my brothers and tell them..." And Mary told those things to the apostles. In the same way, in this passage in John 21, the meaning could be: "This therefore is the word that got out to the rest of the apostles; that that disciple would not die." For not all the apostles had gone on this particular fishing trip. Therefore, I thought it best to leave it literally as the Greek says, "brothers."

Endnote #2
**The Meaning of the Phrase, ”the Jews,” in the gospel of John.**

PROBLEM: In the gospel of John, "the Jews" are often set over against Jesus as his enemies, even though both Jesus and the writer, John, were themselves Jews. This is a problem in that present day Jews reading the gospel of John feel attacked by it, and fringe racist groups reading the gospel of John find ammunition in it.

The meaning of the English word "Jew" is not widely agreed upon or understood. But the word is indisputably descended from the Hebrew name of one of the twelve sons of Jacob or Israel, the one named Judah. Judah became the largest of the twelve tribes and also contained the royal line of David and David's descendant, the future king, the Messiah. Israel for much of its political history was divided between the Judean tribes of Judah and Benjamin in the south, on the one hand, and on the other hand the ten tribes to the north, and also east of the Sea of Galilee. The southern kingdom's capital city was Jerusalem, and the capital city of the northern kingdom was Samaria.

The people of the southern kingdom were named after their dominant tribe, Judah, and so became known as "Judeans" or "Jews," and the people of the northern kingdom came to be named after their capital city, and were called "Samaritans." Later also, there was an intermediate group called Galileans. Here's an analogy: Not all facial tissues are made by the "Kleenex" brand company, but the Kleenex brand has been so dominant, that the trademark "Kleenex" has become a generic word for all facial tissues of any brand. In the same way, the Judeans, the tribe of Judah, were the dominant tribe in the longer lasting part of Israel before the captivity. They considered themselves superior to and holier than the Samaritans. The northern tribes did in fact intermarry with Gentiles sooner and perhaps more often than did the southern tribes, mainly because the northern kingdom was conquered sooner, by the Assyrians and Persians. For this reason, the northernmost tribes became known as "Galilee of the Gentiles," that is, "the galil (circle or district) of the Gentiles." The Judeans despised Samaritans and Galileans and considered them ceremonially unclean, like Gentiles.

I see three different meanings of the words "the Jews" in the gospel of John:

1. "The Jews" means "Judeans.”
This is how David H. Stern literally rendered it in his "Jewish New Testament." For example, John 5:16 in his version says, "...and on account of this, the Judeans began harassing Yeshua because he did these things on Shabbat." It does seem at times that the writer of the gospel of John hints that by the term "the Jews," he means the inhabitants of Judea and Jerusalem. John 7:1 says, "And after these things, Jesus was walking around in Galilee, for he was not wanting to walk in Judea, because the Jews were seeking to kill him." John 11:54 says, "Thus from that time on they [the Sanhedrin] were resolved that they would kill him. Therefore, Jesus no longer walked openly among the Jews, but departed from there to an area next to the desert, to a town called Ephraim, and there he stayed, along with his disciples." This may be a hint indicating that by leaving the area of Jerusalem, he was leaving "the Jews." Jesus testified that it was the Jerusalemites who killed the prophets. (Matt. 23:37; Luke 13:34) The gospel of Mark says, "Even the Jerusalemites went out to be baptized by John." (Mark 1:5) Later in the New Testament, Jerusalem is spoken of disparagingly also. The apostle Paul likens earthly Jerusalem to Hagar the slave-woman, representing the form of legalistic Judaism opposed to Jesus, whereas the true Jerusalem, of Sarah and her true children, is above; that is, is heaven. (Galatians 4:25-26) John again, in his apocalypse, the book of Revelation, calls the city of Jerusalem, "Sodom and Egypt, where also their Lord was crucified." (Rev. 11:8)

Judeans resisted any theological point put forth by Samaritans, no matter how reasonable or true the point may have been. It has been suggested that the "triennial cycle" of the reading of the Pentateuch in the synagogue, in which cycle the passages or "sedarim" of the Law pertaining to each festival were read on the customary dates of those festivals, was designed specifically for the purpose of controverting the views and customs held by the Samaritans pertaining to calendars for those festivals. By Jesus’ time, there were at least three "castes" of Israelites. The "highest" or "purest" caste was comprised of the "Jews" of Jerusalem and Judea, who felt superior for another reason also: more of them maintained knowledge of the Hebrew language. The second caste was the Israelites in the far north and northeast, called the Galileans. Fewer of these knew Hebrew, and knew rather their native tongue, Aramaic; and many also spoke Greek and some Latin, because of their geo-political situation. The third and bottom caste was the "Samaritans" of Samaria. These literally were "untouchable," as in Diatessaron 6:7 and John 4:9. Even the second caste, Galileans, looked down on Samaritans. The town of Nazareth, where Jesus was from, was fairly close to Samaria. It was also said of Jesus that he was a Samaritan: "The Jews answered and said to him, 'Do we not rightly say that you are a Samaritan, and have a demon?'" (John 8:48) When a Galilean man, Nathaniel, was told to come meet Jesus of Nazareth, Nathaniel said, "Is it possible for anything good to be from Nazareth?" (Diatessaron 5:14; John 1:46) The disciples James and John were perfectly willing to call down fire from heaven and burn up Samaritans; see Diatessaron 18:2; Luke 9:54.

The word "Samaria" came to mean a region, with vague borders, north of Judea but south of Galilee, and west of the Jordan. This was by then not a political region. (As for the city formerly called Samaria, it had been renamed "Sebaste" by Herod the Great.) Jesus, unlike the rest of those of the two upper castes, would not always avoid Samaria. Those of the two upper castes, when traveling back and forth between Galilee and Judea, would be sure they conducted most of their north-south progress east of the Jordan River, and approach Jerusalem from the east via Jericho, in order to avoid passing through Samaria.
This was lamentable. The well of the man Israel himself, that is, Jacob, was in Samaria, at which well Jesus astounded the Samaritan woman by drinking from the same vessel as she a Samaritan. In their conversation, she soon brought up theological and customary disagreements between the Jews and Samaritans. It is clear the Samaritans considered themselves Israelites. In that same passage, Jesus appears to consider himself a "Jew." In the genealogical sense, he certainly was a Judean, that is, descended of the tribe of Judah. In a geographical sense, however, he was not a Judean. The Judeans for their part considered Samaritans either as not Israelites, or if Israelites at all, disobedient, unclean and "cast out of the camp." Jesus in Matthew 10:5 excluded Samaritans from the group he called "the lost sheep of the house of Israel." But he apparently regarded them as more Israelite than the Phoenicians of Mark 7:26-28, Matthew 15:21-27, and Diatessaron 14:11-17, who were called "dogs." (But Jesus did reward even the Canaanite woman for her faith.) The apostles Peter and John evidently later on considered Samaritans to be Israelites, for in Acts 8:14-17, they readily went to Samaria to help them receive the Holy Spirit. This is in contrast to Acts 10, when Peter resisted the idea of Cornelius the Roman receiving the Holy Spirit, whom he clearly thought of as non-Israelite, Gentile and untouchable.

In modern times, the English word "Jew" means all descendants of the Shemite man Jacob, not just Judeans. And not really descendants in a racial sense, but in the sense of practicing the traditions passed down from the Judean Sanhedrin. Again, it was because Judah was the largest and most prominent tribe, that the whole people came to be named after him. The message from Jews themselves, as to what a Jew is, is contradictory. On the one hand, it is said that there is no Jewish race per se, but a Jewish religion and culture. On the other hand, by Jewish law, any child of a Jewish mother is a Jew, whether practicing the religion or not. Agreement cannot be reached even in the state of Israel, as to who or what is a Jew, or how one becomes a Jew. Thus we must accept that the word Jew has several meanings.

2. The leaders of Pharisaic or Rabbinical Judaism.

Here is the text of John 7:11-13. 11The Jews therefore were looking for him in the festival, and saying, "Where is that fellow?" 12And there was much whispering about him in the crowds. Some were maintaining, "He is a good man." "No," others would say. "He is misleading the people." 13Though none would speak about him openly, for fear of the Jews.

Here we have the crowds wanting to speak about Jesus, but not openly doing so, for fear of "the Jews." Clearly, the "Jews" the crowd were fearing were the Sanhedrin, who had decided that anybody who confessed that Jesus was the Messiah, should be put out of the synagogue. Yet, in the same passage, the crowd are called "Jews."

John 9:22 "His parents said these things because they were fearing the Jews. For the Jews had already decided that anyone who acknowledged Him to be the Christ would be put out of the synagogue."

Here we have Jewish parents, who are afraid of "the Jews," and it is clear here that "the Jews" means the leaders of Rabbinical Judaism.
The leaders and Pharisees held in contempt the majority of the regular people, whom they referred to as הָּאָּרֶץ עַם - 'am hā'ārets, "people of the land." Originally, this phrase am-ha'ārets only meant to distinguish the majority of Israelites from the leaders (Lev. 4:27; 20:4; 2 Kings 11:18, 19; 15:5; 16:15; 21:24; Ezekiel 7:27), but after the return from the exile, it came to mean those people living in Palestine whose Judaism was mixed or suspect, and with whom the more strict Jew could not intermarry. (Ezra 9:1-2, Nehemiah 10:30-31) But by New Testament times the Pharisees used it as a term of contempt in John 7:49 for all the people who "know not the law," which really meant those who did not observe the law according to their interpretation. The Pharisee considered the "people of the land" to be immoral, irreligious, and unclean and untouchable. According to the Pharisaic / Sanhedrin rabbinical law, their testimony was not admissible in court, and so they were not summoned as witnesses. They were not trustworthy enough to be appointed fiduciaries in a legal matter. And Pharisees were not allowed to eat with the "people of the land," and were not allowed to marry one of them, for, they said, "their women are unclean vermin."

Thus it is understandable why on several occasions when Jesus bested the Pharisees in theological or moral debate, the crowds "listened with delight."

3. False Jews

The gospel of John was written a relatively long time after Christ, after God's people had developed a new, spiritual meaning to the word "Jew." By the time John wrote his gospel, the disciples of Jesus identified themselves as Christians, and not so much as Jews. So John at various times uses both the widely used meaning, and also at other times the later meaning of "false Jew." For they taught that if a Jew did not accept Jesus as the Jewish Messiah, such a Jew is cut off from Israel, Acts 3: 22-23; Romans 11:17-21. The notion that a human being can inherit the kingdom of God solely by virtue of the fact that he is a Jew, is as false today, as it was when John the Baptizer warned, "And do not begin to say to yourselves, 'We have Abraham as our father.' For I tell you that out of these stones God can raise up children for Abraham." (Matthew 3:9; Luke 3:8)

So we must accept that the word Jew, both in the New Testament, and in the world today, has more than one meaning. But how to render the word in the gospel of John? Should we change it passage by passage? I decided that this was too difficult to do with certainty. I left all instances rendered as the word "the Jews," and the reader must interpret these words by context. And I urge the reader to accept the ambiguity of the words "the Jews" as representative of the present word in general, that this is the situation with these words, difficult as it may be.

The danger of this is that a Jewish reader who is a non-believer, may get the feeling that John's gospel, and thus the Christian message in general, is anti-Jew. Or that non-Jewish readers may reckon to find in the gospel of John, scriptural justification for their hate of Jews. But in fact, neither the gospel of John nor the New Testament as a whole, teach any such thing. Witness the following quotations.

You Samaritans worship what you do not know; we worship what we know, for salvation is of the Jews. John 4:22
For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes; to the Jew first, and also to the Gentile. Romans 1:16

Then what advantage has the Jew? Or what is the value of circumcision? Much in every way. To begin with, the Jews are entrusted with the oracles of God. What if some were unfaithful? Does their unfaithfulness nullify the faithfulness of God? By no means! Let God be true, and every man a liar...” Romans 3:1-4

…I have great sorrow and unceasing anguish in my heart. For I could wish that I myself were accursed and cut off from Christ for the sake of my brethren, my kinsmen by race. They are Israelites, and to them belong the sonship, the glory, the covenants, the giving of the law, the worship, and the promises; to them belong the patriarchs, and of their race according to the flesh, is the Christ. God who is over all, be blessed for ever. Amen. But it is not as though the word of God had failed. For not all who are descended from Israel belong to Israel, and not all are children of Abraham because they are his descendants; but 'through Isaac shall your descendants be named.' This means that it is not the children of the flesh who are the children of God, but the children of the promise are reckoned as descendants. Romans 9:2-8

Now I am speaking to you Gentiles. Inasmuch then as I am an apostle to you Gentiles, I magnify my ministry in order to make my fellow Jews jealous, and thus save some of them. For if their rejection means the reconciliation of the world, what will their acceptance mean but life from the dead? If the dough offered as firstfruits is holy, so is the whole lump; and if the root is holy, so are the branches.

But if some of the branches were broken off, and you, a wild olive shoot, were grafted in their place to share the richness of the olive tree, do not boast over the branches. If you do boast, remember that it is not you that support the root, but the root supports you. You will say, "Branches were broken off so that I might be grafted in.” That is true. They were broken off because of their unbelief, but you stand fast only through faith. So do not become proud, but stand in awe. For if God did not spare the natural branches, neither will he spare you... Romans 11:13-21

Critical Apparatus re. Bethany vs. Bethabara in John 1:28

This is the most complete data available to me as of Oct 08, 2008, including a full accounting of extantness versus lacunae of all majuscules cited on the IGNTP site, and correcting Rueben Swanson’s error regarding Γ (036).

Bethανίᾳ Γ X 565 1071 1192c 1519
Origen declares that in his time, "nearly all the manuscripts" said Bethany. But, he preferred Bethabara, because, he said, he could not find a Bethany on the other side of the Jordan, but only the one near Jerusalem, plus he was attracted to the edifying etymology of Bethabara, "house of preparation," (about which he was mistaken; actually means "house [or place] of passing over") versus the meaning of Bethany, which is "house of obedience."

For a map of the pertinent areas and a full TC discussion by Jeremy M. Hutton, use this URL:

Swanson lists Γ for lacuna here, but he was mistaken. He consulted the Oxford fragment, and was unaware that another piece of the manuscript resided St. Petersburg. The IGNTP site lists the correct readings for 036 (Γ).

Note that though the old apparatuses list 0141 as an uncial, we now know it is "a minuscule commentary manuscript whose lemmata are written in majuscule." source: IGNTP
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**SHOULD “THE PERICOPE OF THE ADULTERESS” BE INCLUDED?**

John 7:53- 8:11
PROBLEM: Did the apostle John, the author of the gospel of John, write this section? Did the apostles who laid the scriptural foundation for the church intend that this story of the woman caught in adultery be part of that foundation? Does the passage have weight and authority equal to that of scripture? This passage is not found in any Greek manuscript dated before the fifth century (Codex D). It is not found in the earliest translations of the Bible into other languages, such as the old Syriac, fourth century; the old Latin, fourth century; the Georgian Bible, fifth century; the Slavic Bible, and the Coptic Bible, as late as the ninth century. It was not in the gospel of John when the decision was made to include John in the canons of scripture: the Muratorian Canon, A.D. 170; Eusebius’ “Ecclesiastical History,” c. 340; the Council of Hippo, A.D. 393; and the Council of Carthage, A.D. 397; Codex Barococciani 206 0, A.D. 692. These are the manuscripts from which it is absent on purpose: Avid p75 K Avid B Cvid L N T W X Y Δc Θ Ψ 070vid 0141 0211 3 12 15 21 22 32 36 39 44 49 63 72 87 96 106 108 115* 124 131 134 139 151 157 169 209 213 228 297 388 391 397 401 416 445 461 488 496 499 501 523 537 542 554 565 578 584 703 713 719 723 730 731 736 741 742 768 770 772 777 778 780 799 800 801 821 827 828 843 849 865 896 989 1077 1080 1100 115* 1178 1192 1210 1230 1241 1242 1253 1333* 1424* 2193 2323 (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 Λ (only 8:3-11 – indicating Lection boundaries?) Π Ω 4 8 14 18 24 28 35 83 95? 109 125 141 148 156 161 164 165 166 178 179 200 202 285 338 348 363 367 376 386 407 443 478 479 510 532 547 553 645 655 656 661 662 685 757 758 763 769 781 797 801 824 825 829 844 845 867 873 897 922 1073 1092 (later hand) 1187 1189 1424mg 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 // place after Luke 21:38 f13 (13 69 124 346 543 788 826 828 983 1709, but not 174 230 1689) 1434 // place at the end of Gosp. of John f1 (1 565* 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 1333mg // 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 gospel of John, and still contains a faded introduction to the P.A., per Maurice Robinson and Klaus Witte), there are critical marks. The majuscule part of V (031) ends at 7:39, and the text continues, including the PA, with a minuscule script, dated near or slightly later than the majuscule script.
Both Philip Comfort and Maurice Robinson ("Preliminary Observations Regarding the Pericope Adulterae," Filología Neotestamentaria 13: 35-59) would list P³⁹ 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. The problem with this theory is, that there are no other instances of this happening. There were lectionary marks throughout the New Testament. Why would this phenomenon happen only here?

For a chart showing all the various readings of the Pericope in the Greek manuscripts, arranged in the Swanson format, click or copy & paste this link:

Some observations on Style

When you translate this passage from the Greek, you see that there is a very marked change in the style of Greek, compared to the rest of the gospel of John. One change is in the more frequent use of the particle ἀλλ’ all of a sudden. There is also a marked increase in the use of the circumstance-setting participle near the beginning of a sentence, more often than is John’s style.
Here is the pericope in question:

John 7:53  Καὶ ἔπορεύθησαν ἐκαστός εἰς τὸν οἶκον αὐτοῦ.
53 And each went to his home.

Chapter 8

John 8:1  Ἰησοῦς δὲ ἔπορεύθη εἰς τὸ Ὄρος τῶν Ἕλαμών.
1 But Jesus went to the Mount of Olives.
John 8:2  Ὄρθρον δὲ πάλιν παρεγένετο εἰς τὸ ἱερόν, καὶ πᾶς ὁ λαὸς ἤρχετο πρὸς αὐτὸν, καὶ καθίσας ἐδίδασκεν αὐτούς.
2 And at dawn he showed up in the temple again, and all the people were coming toward him. And having sat down he was teaching them.
John 8:3  ἄγουσιν δὲ οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι γυναίκα ἐπὶ μοιχεία κατετλημένην, καὶ στήσαντες αὐτὴν ἐν μέσῳ
3 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 κατετλημένη ἐπὶ αὐτοφόρῳ μοιχευμένη.
4 they say to him, "Teacher, this woman was caught in the act of adultery.
John 8:5  ἐν δὲ τῷ νόμῳ ημῶς Μωυσεῖς ἐνετέλεσε τὰς τουιττὰς λιθάζειν σοὶ οὖν τὰ δέκα;
5 And in the Law, Moses charged us to stone such women. What then do you say?"
John 8:6  τοῦτο δὲ ἐλεγον περίαντες αὐτὸν, ἵνα ἔχωσιν κατηγορεῖν αὐτοῦ. ὁ δὲ Ἰησοῦς κάτω κύψεως τῶν δακτύλων κατέγραφεν εἰς τὴν γῆν.
6 Now this they were saying tempting him, in order that they might obtain basis to accuse him. But Jesus bent down and was writing on the ground with his finger.
John 8:7  ὡς δὲ ἔπεμψαν ἐρωτώντες αὐτὸν, ἀνέκυψεν καὶ εἶπεν αὐτοῖς, Ὁ ἀναμάρτητος υἱὸν πρῶτος ἐπὶ αὐτὴν βαλέτω λίθον
7 After they kept on questioning him, he straightened up and said to them, "The one of you who is sinless should throw a stone at her first."
John 8:8  καὶ πάλιν κατακύψας ἔγραψεν εἰς τὴν γῆν.
8 And after bending down again, he continued writing on the ground.
John 8:9  οἱ δὲ ἀκούσαντες ἔξηροντο εἰς καθ’ εἰς ἄρξάμενοι ἀπὸ τῶν πρεσβυτέρων, καὶ κατελείφθη μόνος, καὶ η γυνὴ ἐν μέσῳ οὐσά.
9 And after they heard this, they went away one by one, starting with the oldest, until he alone was left, and the woman still in the midst.
John 8:10  ἀνακύψας δὲ ὁ Ἰησοῦς εἶπεν αὐτῇ, Γυναῖ, ποῦ εἶσιν; οὐδείς σε κατέκρινεν;
10 And Jesus straightened up and said to her, "Woman, where are they? Has no one condemned you?"
John 8:11  ἢ δὲ εἶπεν, Οὐδείς, κύριε. εἶπεν δὲ ὁ Ἰησοῦς, Οὐδὲ ἐγὼ σε κατακρίνω πορεύου, [καὶ] ἀπὸ τοῦ νῦν μηκέτι ἀμάρτανε.
11 And she said, "No one, sir." And Jesus said, "Neither am I condemning you. Go your way, and from now on, sin no more."

I quote the book "A Textual Commentary on the Greek New Testament," by Bruce M. Metzger on behalf of and in cooperation with the Editorial Committee of the United Bible Societies’ Greek New Testament: Kurt Aland, Matthew Black, Carlo M. Martini, Bruce M. Metzger, and Allen Wikgren. The following is a quote from it concerning this passage:
"The evidence for the non-Johannine origin of the pericope of the adulteress is overwhelming. It is absent from such early and diverse manuscripts as \(\text{𝔓}^{66}, \text{𝔓}^{75}, \text{𝔓}^{76} \text{ ordinances β λ \(\text{𝔓}^{7}} \text{ N T W Y Θ \(\text{𝔓}^{0} 141 0211 22 33 124 157 209 788 828 1230 1241 1242 1253 2193\) \(=\) 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 \(\text{syr}\) and the best manuscripts of \(\text{syr}\), as well as from the Sahidic and the sub-Achimic 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 \(\text{ὃ ἄς ἄς q}\). No Greek Church Father prior to Euthymius Zigabenus (twelfth century) comments on the passage, and Euthymius declares that the accurate copies of the Gospel do not contain it.

When one adds to this impressive and diversified list of external evidence the consideration that the style and vocabulary of the pericope differ noticeably from the rest of the Fourth Gospel (see any critical commentary), and that it interrupts the sequence of 7:52 and 8:12 ff., the case against its being of Johannine authorship appears to be conclusive.

At the same time the account has all the earmarks of historical veracity. It is obviously a piece of oral tradition which circulated in certain parts of the Western church and which was subsequently incorporated into various manuscripts at various places. Most copyists apparently thought that it would interrupt John's narrative least if it were inserted after 7:52 \(\text{ὃ ἄς ἄς ἄς}\) (D E (F) G H K M U Γ \(\text{𝔓}^{28} 700 892\) \(=\) Others placed it after 7:36 (ms. 225) or after 7:44 (several Georgian mss.) or after 21:25 \(\text{ὃ ἄς ἄς ἄς q}\) or after Luke 21:38 \(\text{ὃ ἄς ἄς q}\). 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 \(\text{ὃ ἄς ἄς ἄς ἄς ἄς q}\), 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."
The Committee included it in its traditional place "in deference to its antiquity." But they omitted scores of other passages that are even older than the pericope. So why did they choose to include this particular passage? Probably because of its relatively large size, and because it is so well known and loved. They are unanimous that the passage is not original holy writ, but include it because it probably is truth. However, I would like the criterion for inclusion of a passage to be, not whether or not it is a true story, but whether or not the apostles intended it to have the authority of scripture. Truth and authority are not the same. “2+2=4” is truth, but it is not scripture. God did not inspire one of his apostles or prophets to put it among the foundational truths that are authoritative original holy writ. So it is with the Pericope of the Adulteress. I would think we would want our translations of the gospel of John to be 100% pure scripture, all the real thing.

Nevertheless, I decided to include the passage in the text of John, with a footnote indicating that it may not be original scripture. Though I personally consider it to be New Testament pseudepigrapha, I know it is a story beloved by many. So I decided to leave in the text of my translation, considering that it probably does no harm, unlike the spurious ending that tradition has added on to the gospel of Mark.

FREQUENCY OF THE PARTICLE δὲ

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 much 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 feel no uncertainty in flatly declaring that the passage is not written in the style of the apostle John.

Someone has said in rebuttal to my general argument:

As for DE suddenly occurring “much more frequently”, this is not the only place in John where a run of DE’s happens to occur. Cf. DE in Jn 2:17, 21, 23, 24; 3:1; cf. also DE in Jn 3:18, 19, 21, 23; cf. also DE in Jn 3:29, 30, 36, 4:4, 6; cf. also DE in Jn 6:3, 4, 6, 10, 11, 12; cf. also 7:2, 6, 7, 9, 10. Basically there is not much difference, and John simply fluctuates in his usage at different points.

First of all, he must be using the Byzantine text, because John 2:17 and 6:11 do not contain DE in my Greek New Testament.

Again, the Pericope contains 11 instances of DE in 12 verses. But the examples given above are:

Cf. DE in Jn 2:17, 21, 23, 24; 3:1;
4 instances in 10 verses. (I don't accept the 2:17 instance; it is not in my Greek New Testaments.)

cf. also DE in Jn 3:18, 19, 21, 23;

4 times in 6 verses. This is a lot, but the impact of this sampling is lessened because its 6 verses is such a small sample of verses compared to the 12 verses of the Pericope, one half the number of verses.

cf. also DE in Jn 3:29, 30, 36, 4:4, 6;

5 times in 13 verses.

cf. also DE in Jn 6:3, 4, 6, 10, 11, 12;

5 times in 10 verses. (I don't accept the 6:11 instance; it is not in my Greek New Testaments.)

cf. also 7:2, 6, 7, 9, 10.

5 times in 9 verses.

These examples he gives don't match the rate of the sudden frequency of increase of DE in the pericope. Yes, John fluctuates, but this much, as follows:

The Pericope is just 12 verses. Out of the other 867 verses in the gospel of John, the word DE is found 203 times, or 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 ἔρωτώντες – 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 τὸῦ δὲ ἔλεγον πειράζοντες αὐτὸν - Now this they were saying tempting him.” This same kind of phrase, τοῦ δὲ followed by a form of the word for saying, is found elsewhere in John as follows:

6:6 – τοῦ δὲ ἔλεγεν πειράζων αὐτὸν But he said this testing him

7:39 - τοῦ δὲ εἶπεν περὶ τοῦ πνεύματος Now this he said in reference to the Spirit

11:51 - τοῦ δὲ ἀφ’ οὗτοί συνέπεν But this, from himself he did not say.

12:6 - εἶπεν δὲ τοῦ δὲ ὃτι 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 - τοῦ δὲ ἔλεγεν σημαίνων ποίῳ θανάτῳ Now this he was saying signaling by what kind of death

21:19 - τοῦ δὲ εἶπεν σημαίνων ποίῳ θανάτῳ Now this he said signaling by what kind of death

Secondly, they argue that the use of the vocative Γύναι (woman) in 8:10 is a very typical Johannine usage, cf. 2:4; 4:21; 19:26; cf. also 20:13, 15. In fact, by my count, there are 9 other instances of this word in the vocative case in the New Testament, and not limited to John: Matt 15:28, Luke 13:12; 22:57; John 2:4; 4:21; 19:26; 20:13; 20:15; I Cor. 7:16.

Thirdly, that the phrase μηκετί ἁμάρτανε - “sin no more” in 8:11 occurs only one other time in the New Testament, at John 5:14. In those exact inflections, this is true.
However, Wieland Willker points out a dozen phrases that are typical Lukan usage, in his pdf document to which I give the link below. This all would not be inconsistent with some writer other than John or Luke, who shares some writing traits of both John and Luke.

Another Byzantine text advocate, Maurice Robinson, believes that the Pericope was omitted by some copyists early on, as a result of the practice of dividing up the scriptures into liturgical sections, "lectionary readings," for various times of the year. Such that the Pericope was put at the end of manuscripts, because the story was thought inappropriate for the Pentecost reading. A summary of his arguments can be found at this link: http://www.dtl.org/versions/e-mails/adultery.htm

On the other hand, Wieland Willker rebuts this lectionary argument, in an article well worth reading, the link to which I give below. Among other things, it shows stylistic traits in the Pericope that are more like Luke. It also shows how the Pericope interrupts the flow of John's gospel. It is an Adobe Acrobat Reader pdf document: http://www-user.uni-bremen.de/~wie/TCG/TC-John-PA.pdf

And here is an excellent article about the Pericope, by Samuel Davidson, a freely downloadable pdf.

IN JOHN 8:25, WAS JESUS SAYING, "I AM WHAT I HAVE BEEN TELLING YOU FROM THE BEGINNING," OR WAS HE SAYING, "WHY DO I SPEAK TO YOU AT ALL!"?

John 8:25, Diatessaron 15:32

GREEK TEXT: Τὴν αρχὴν ὃ τι καὶ λαλῶ ύμῖν;

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: ANDTHENHEISNOWHEREWHATAMYSTERIOUS. 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 ὃ τι - ἧ τι, which mean "that which." Or are they one word, ὃτι - ἧ τι, a Greek word which can mean "because" or "that," or, in "Biblical Greek," "why."

Consequently, according to the UBS textual commentary, edited by Bruce M. Metzger, the sentence could be variously translated as follows:
1. As a question, with ὅτι = "why?" ("Why do I speak to you at all?") Where τιν ?ρχ?ν 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 - hóti is used, it is always a translation of the Hebrew interrogative pronouns used in direct questions and meaning "why," such as מָּהוּ and מָּרְאָה מִי and הָלֵא מַקָּוע.

2. As an exclamation, with hóti as a Hebraism after מָּה ("That I speak to you at all!")

3. As an affirmation, with hóti and implying I am ("[I am] from the beginning what I am telling you" or "Primarily [I am] what I am telling you" or "[I am] what I have told you from the beginning").

The Bodmer Papyrus II (𝔓66) reads, according to a marginal correction which may be by the original scribe, "Jesus said to them, 'I told you in the beginning that which also I am telling you.'" For full discussions of the difficulties of the passage, see R.W. Funk, Harvard Theological Review, LI (1958), pp. 95-100, and E.R. Smothers, S.J. ibid., pp. 111-122, who independently prefer the reading of the papyrus 66 corrector.

An argument in favor of the third alternative mentioned above, is that a few verses later, John says "many of his hearers put their faith in Him." There are hearers present with whom he is sympathetic.

On the other hand, Jesus’ next words, "I HAVE MUCH TO SAY to you, but...I only speak what I hear from the Father," would be a natural continuance from him saying something like "Why do I speak to you at all?" For his next words indicate a holding back from speaking. Both sentences then would have a theme of him not speaking.

Another problem with the traditional rendering "I am what I have told you from the beginning," is that Jesus had not really told them who he was prior to this. He was rather evasive to them about it. Clearly from context, these are not conversation partners with whom he was sympathetic: "You are from below, I am from above... You shall die in your sins..."

It would not be out of character for Jesus to refuse to speak with someone. For remember, Jesus knew what was in people's hearts and minds. It could be that the particular people who were questioning him in the verse in question were hypocrites, and Jesus knew that they wouldn't believe what he said anyway, and that they wouldn't ask sincere, God-seeking questions. And that only the nonvocal bystanders were coming to believe in him in this setting. With these conditions in view, he could say to the actual questioners only: "Why do I even bother speaking to you?"

In any case, it would not be out of character for Jesus to verbally express frustration or dislike about the insincerity (Diætess. 26:3; Mk 12:13-15) or hypocrisy (Diætess. 14:2,4; 19:35,36; 26:3; Mk 7:5,6; Lk 13:14-17) or lack of cooperative intent (Diætess. 30:16,17; Luke 22:67-69) or lack of intelligence (Diætess. 14:8,9,31; Matt. 15:15-16; Mk 7:17-19; 8:14-21) of his conversation partners.
http://bibletranslation.ws/tran.html