The Gospel of

JOHN

part of

The Holy Bible

A new translation from the Robinson-Pierpont 2018 Text by David Robert Palmer
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 'Εν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ λόγος.

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

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

2He was with God in the beginning.

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

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

John 1:4 ἐν αὐτῷ ζωὴ ἦν, καὶ ζωὴ ἦν τὸ φῶς τῶν ἄνθρωπων.

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

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

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

John 1:6 Ἐγένετο ἄνθρωπος ἀπεστάλμενος παρὰ θεοῦ, ὄνομα αὐτῷ Ἰωάννης.

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

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

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

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

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

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

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

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

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

John 1:11 εἰς ταύτην ἦλθεν, καὶ οἱ οἱ ἦσαν αὐτὸν οὐ παρέλαβον.

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

John 1:12 δούλου εἶλαβον αὐτόν, ἐδωκεν αὐτοῖς ἐξουσίαν τέκνα θεοῦ γενέσθαι, τοῖς πιστεύσωσιν εἰς τὸ ὄνομα αὐτοῦ.

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

John 1:13 οἱ οὐκ ἔχειν ἐν ταύτην οὐδὲ ἐκ θελήματος σαρκὸς οὐδὲ ἐκ θελήματος ἀνδρὸς ἀλλ’ ἐκ θεοῦ ἐγεννήθησαν.

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

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15 The Greek verb is καταλαμβάνω - katalambáno. There is a double meaning to the Greek word. It conveys both the idea of to understand, and to overpower and seize. But the same duplicity is found in our English words. For example, the word apprehend can mean both to catch & seize, or also to understand; the word grasp can mean to catch and seize, or also to understand; the English verb, to master, can mean both to overcome, or also to understand. The darkness has never caught up to the light or enveloped it or swallowed it up, so has never been able to comprehend it, or overcome it, or extinguish it.
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 testifies concerning him, and he cries out, saying, “This is he of whom I said, ‘The one coming after me has outranked me, because he existed before me.’”

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

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

11No one has ever seen God; but the Only Begotten Son,3 who is in the bosom of the Father, he has made him known.

3: 1:18 txt ὁ μονογενὴς υἱός A C E F G H K M S U V W supr (W supr εἰ μὴ ὁ μονογενὴς υἱός) X Y Γ Δ Θ Λ Π Ψ Ω 047 063 0141 0211 f 13 28 157 180 205 461 565 579 597 700 892 1006 1009 1010 1071 1079 1195 1216 1230 1241 1242 1253 1292 1342 1424 1505 1546 1646 2148 Ⅲ lect itaaur, b, c, e, f R, L vg syc ch, gal arm eth geol slav Irenaeus lat 1/3; Clement from Theodotus 1/2; Clement 1/3 Hippolytus Origen lat 1/2 Letter of Hymanaeus Alexander Eustathius Eusebius 1/7; Serapion 1/2; Athanasius Basil 1/2; Gregory-Nazianzus Chrysostom Theodore Cyril 1/4 Proclus Theodoret John-Damasus; Tertullian Hegemonius Victorinus-Rome Ambrosiaster Hilary 5/7 Ps-Priscillian Ambrose 10/11 Faustinus Gregory-Elvira Phoebeadius Jerome Augustine Varimadum TR HF RP ⅅ ὁ μονογενὴς υἱός θεοῦ ita5 cop 58 Irenaeus 1/3; Ambrose 1/11 vid ⅅ ὁ μονογενὴς θεοῦ φ 66 κ 85 c 85 l. sylr 26 lim 26 geol Origen 2/4 Irenaeus lat Didymus Cyril 1/4 NA27 ⅅ ὁ μονογενὴς θεοῦ φ 756, ε 133 cop 50 Clement 2/3; Clement from Theodotus 2/2; Origen 2/4 Eusebius 1/7; Basil 1/2; Gregory-Nyssa Epiphanius Serapion Cyril 2/4; Lactana p 173 p 222 p 265 p 286 p 399 p 460 p 466 p 468 p 480 p 52 p 55 p 59 p 60 p 63 p 80 p 89 p 93 p 95 p 106 p 107 p 109 p 119 p 120 p 121 p 122 D N P Q T 050 054 060 065 066 080 081 083 086 087 091 091 0101 0102 0119 0127 0145 0162 0210 0216 0217 0218 0233 0234 0238 0256 0258 0260 0264 0268 0273 0286 0287 0290 0292 0301 0302 0306 0309 syr ⅃. (The above list accounts for all Papyri and uncialts containing at least a portion of gosp. of John) The variant μονογενής θεοῦ, has been translated by some as God the Only Son, and God the only begetten, and, as the only son who is God, are not God. In the UBS textual commentary, the editorial committee gave the reading μονογενῆς θεοῦ a B rating of certainty. Their main reasons were that this was the earliest reading, and that this was the most difficult reading (one of the canons of textual criticism is that the more difficult reading be preferred, since copyists would tend to smooth over or simplify, rather than the other way around.) The testimony to the NA27 reading is impressive, and it is over 200 years earlier than the Majority Text reading, since the earliest MT reading is supported by the old Italic manuscript No. 3 (ita), which is IV century, and the NA27 has support Papyrus 66, the year 200. But there are those who say that the reading μονογενῆς θεοῦ is far too difficult to be genuine. I understand this point of view, since it is very hard to translate. Just witness the wide divergent renderings of this reading in current English Bible translations. Alan Wikgren dissented from the UBS committee majority, and said, "It is doubtful that the author would have written μονογενῆς θεοῦ, which may be a primitive, transcriptional error in the Alexandrian tradition (γς / θς). At least a D decision would be preferable." Bart Ehrman says the θεος "God" reading is an "orthodox corruption," a reading introduced by orthodox scribes in order to make this scripture a more clear refutation of the Adoptionists. This idea has merit, especially since the same early manuscripts φ 66 π 75 and B contain the seeming orthodox corruption in John 7:8, "I am not YET going up to this feast." On the other hand, I propose we examine the "orthodox corruption" idea from a different angle, as follows. Today, there are many Byzantine Text advocates who argue that the θεος reading here was introduced by Egyptian Gnostics, (others say semi-Arians), that is, introduced by the NON-orthodox. The Byzantine advocates say that the idea of a "begotten God" is Gnostic or Arian and heretical. If that is so, then the Byzantine reading could be the "orthodox corruption" of sorts, in order to more clearly refute the heretics. Whether or not it was Gnostics, or semi-Arians, who introduced the θεος reading, and whether or not a semi-Arian type rendering is the only possible rendering of the Alexandrian reading, the θεος reading may be taken advantage of by Gnostics, and thus the later change to the seemingly more orthodox υἱος "Son" reading.

The Liddell and Scott lexicon defines μονογενῆς as follows:
1. The only member of a kin or kind; hence generally, "only, single" πατς, Hesiodus: Opera et Dies 376 (3rd cent. B.C.), Herodotus: Historiae 7.221, cf. Ev. John 1.14, Ant. Lib. 32.1; of Hecate, Hess. Th. 426
3. μ. αἵμα "one and the same" blood, dub. 1 in E. Hel. 1685
4. Gramm., having one form for all genders, A.D. Adv. 145.18
5. Name of the foot _ _ _ u, Heph. 3.3

The Bauer-Arndt-Gingrich Lexicon 2nd Ed. defines μονογενῆς as follows:
The Pharisees Question John

John 1:19 And this is the testimony of John, when the Jews sent priests and Levites from Jerusalem in order to ask him, "Who are you?"

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

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

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

John 1:22 And he said to them, "I am the voice of one crying in the wilderness, 'Make straight the way of the Lord,' as the prophet Isaiah said."

21They said therefore to him, "Who are you? So we may give an answer to those who sent us, what do you say about yourself?"

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 f

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 f
John 1:23  ἔφη, Ἐγώ φωνή βοῶντος ἐν τῇ ἑρήμῳ, Εὐθύδεν τὴν ὄδὸν κυρίου, καθὼς εἶπεν Ἰωάννης ὁ προφήτης.

23He said, "I am just as Isaiah the prophet said: 'the voice of one calling in the wilderness, "Prepare the way for the Lord."'" 6

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

24And those who were sent were of the Pharisees.

John 1:25  καὶ ἠρώτησαν αὐτὸν καὶ εἶπον αὐτῷ, Τί οὖν βαπτίζεις εἰ σὺ οὐκ εἶ ὁ Χριστὸς οὗτος Ηλίας 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 λέγον, Ἐγὼ βαπτίζω ἐν ὑδατι μέσος δὲ ὑδών ἐστηκεν ὁ ὑμεῖς οὐκ οίδατε,

26He is the one coming after me, 8 who is preferred before me, 9 the thong of whose sandal I am not worthy to untie."

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

28These things happened in Bethany, 10 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, JBP) Or is it John the apostle narrating who said it? (NIV, NRSV, NCV, CEV, NLT, JNT, REB) It is reasonable to think that John the Baptist was aware of how the Isaiah passage pertained to himself, and that he so stated. Verse 20 says that he confessed and did not resist him himself, and that he so stated. 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 11:17-12:1, one of which is Elijah.


10 1:28 txt {A} ἐν Βηθανίᾳ ἐγένετο φ59 (the word Βηθανία is visible but not ἐγένετο) Φ59 A B C* E F H L M S W* Δ* Γ* Ε* Π* Ω* 047 063 0211 2* 28 118 124 157 205 579 597 700 892ext 1006 1009 1010 1195 1216 1241 1242 1243 1253 1342 1344 1365* 1424 2148 2174 M Lect it mss it rp itk Λ (itk hab) Σ (itk hab psalm) copitb slav Or Euseb (Epiph) (msst to Chrys) Chrys; Ambrosiast Aug HF RP PK NA27 (C) // ἐν Βηθανίᾳ ἐγένετο Δ* // ἐν Βηθανίᾳ ἐγένετο Ν* // ἐγένετο ἐν Βηθανίᾳ Φ66 Ν* H* it // ἐν Βηθανίᾳ ἐγένετο Γ X 565 1071 // ἐν Βηθαφαρα ἐγένετο (Joshua 18:22 LXX) C2 K T rivα // (Π* Π' Ψ* 083 0211 1 26 33 180 1079 1230 1292 1365* 1505 1546 (1646* Bēthārā) 1646* 1770 1773 (AD (syrpsalm) copitb arm geo Or Euseb (Epiph) (msst to Chrys) Cyril) // ἐν Βηθαφαρα ἐγένετο Φ59 // ἐν Βηθαφαρα ἐγένετο Λ // ἐν Βηθαφαρα ἐγένετο 13 69 828 // ἐγένετο ἐν Βηθαφαρα (Joshua 18:22 Heb); 156; 61 Grk. LXX (cf. also Judges 7:24 LXX) N R 892mg G (syrph[mg]) // lac φ34 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/Hutton.pdf
Behold the Lamb of God

John 1:29  "Behold! 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  "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  "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  "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  "And I 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 of whom I said, 'After me will come a man who has outranked me because he existed before me.'""

John 1:34  "And now I have seen, and now I have testified, that this is the Son of God.'"

John and Andrew Have Found the Messiah

John 1:35  "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 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 (two more words illeg.) (two more words illeg.) (two more words illeg.)
John 1:39 lágei autóis, 'Ercheste kai iđete. ἠλθον καί ἐδαν ποῦ μένει, καὶ παρ' αὐτῷ ἐμείναν τὴν ἡμέραν ἐκείνην. ὥρα ἦν ὡς δεκάτη.

39He 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 Ἡν Ἀνδρέας ὁ ἄδελφος Σίμωνος Πέτρου εἰς ἐκ τῶν δύο τῶν ἀκουσάντων παρὰ Ἰωάννου καὶ ἀκολουθήσαντων αὐτοῦ.

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

John 1:41 εὑρίσκει οὗτος πρῶτος τὸν ἀδελφὸν τὸν Ἰδιὸν Σίμωνα καὶ λέγει αὐτῷ, Εὑρήκαμεν τὸν Μεσίαν ὁ ἐστιν μεθερμηνευόμενον Χριστός.

41This 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 πρὸ τοῦ Ἰησοῦν, Ἐμβλέψας ἃ αὐτῷ ὁ Ἰησοῦς εἶπεν, ὦ ΕἸωνὸς ὁ υἱὸς Ἰωάν: σὺ κληθήσῃ Κηφᾶς ὃ ἐρμηνεύεται Πέτρος.

42And 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 ἠθέλησεν ἐξελθεῖν εἰς τὴν Γαλιλαίαν, καὶ εὑρίσκει Φίλιππον. καὶ λέγει αὐτῷ ὁ Ἰησοῦς, Ἀκολούθει μοι.

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

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

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

John 1:45 εὑρίσκει Φιλίππος τὸν Ναζαρηναλ καὶ λέγει αὐτῷ, Ὄν ἤγαγεν Μωσῆς ἐν τῷ νόμῳ καὶ οἱ προφῆται εὑρήκαμεν, Ἰησοῦν τὸν υἱὸν τοῦ Ἰωάννου τὸν ἀπὸ Ναζαρέτ.

45Philip 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 Ναζαρηναλ, Ἐκ Ναζαρέτ δύναται τι ἄγαθον εἶναι; λέγει αὐτῷ Φιλίππος, Ἐρχοῦ καὶ ἰδε.

46And 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 Ναζαρηναλ ἐρχόμενον πρὸς αὐτόν καὶ λέγει περὶ αὐτοῦ, Ἰδε ἄληθος Ἰσραήλιτὴς ἐν ὑψὸς δόλου συκ ἐστιν.

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

14 142a txt ἦνων Α Β² E F G Η Κ Μ S U Χ Γ Δ Λ Π Ψ Ω 047 0141 0211 0221 0233 J t 13 2 28 118 157 180 205 565 579 597 700 892 1006 1010 1071 1243 1292 1342 1424 1505 1582 Byz Lect ἐκδ职业技术 (vgl; vg ± Barion) syr; p; h, pal cop; bo arm eth geo slov Serap Epiph Chrys Cyrierm TR RP 11 σωμα Θ vg υγιεινος 1141 1196 1196 1206 N Β² (11σωμα) L W; sup; 33; ita, b, d, f, r, vg υγιεινος cop; bo NA 28; b frater Andreae ite la c D N P Q T V 063 070. According to BDF §53(2), ἦνων is a shortening of ἦνων(ν), partly due to the influence of the Syriac word ἦνων for the same (both renderings of the Hebrew ἦνων). (So also in Matt. 16:17.) This phenomenon of ἦνων as a shortened substitute for ἦνων(ν) is also found in Septuagint manuscripts, ἦνων(ν) is also shortened to ἦνων or ἦνων as in Luke 3:30, the ancestor of Christ. Compare 1 Esdras 9:23 with its variant reading. My electronic copy of the LXX there has ἦνων. The King James Version in 1 Esdras 9:23 renders that name as Jonas, while the RSV says Jonah there.

15 142b Greek, Petros. The writers of the gospels translated the name from the Aramaic language, which Jesus spoke, to the language of the readers—Greek, because they apparently desired that their readers know the man as Rock, which is the English translation of Petros. In that spirit of the writers, we English speakers are to know him as Rock. With that in mind, I have nonetheless from this point used the Anglicized transliteration of Petros, which is Peter, since it is so familiar.
Chapter 2

**Water Into Wine**

John 2:1  Καὶ τῇ ἡμέρᾳ τῇ τρίτῃ γάμος ἐγένετο ἐν Κανᾶ τῆς Γαλιλαίας, καὶ ἦν ἡ μήτηρ τοῦ Ἰησοῦ ἐκεί.

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

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

John 2:3  καὶ ὑπερήφανος ὁ ὁδός ἐλέγει ἡ μήτηρ τοῦ Ἰησοῦ πρὸς αὐτόν, Οἶνον οὐκ ἔχουσιν.

3And when wine was lacking, Jesus’ mother says to him, “They have no wine.”

John 2:4  ἐλέγει17 ἡ μήτηρ τοῦ Ἰησοῦ, Τί ἔμοι καὶ σοί, γύναι; οὐ ποιήσω καθερμήνευς τοῦ γάμου.

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

John 2:5  ἐλέγει ἡ μήτηρ αὐτοῦ τοῖς διακόνοις, ὁ τι ἐν ἡμέρᾳ ὑμῖν ποιήσατε.

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

John 2:6  ἤθαν δὲ ἐκεῖ ὦραι ἔλθιναι εἰς κείμενα κατὰ τὸν καθαρισμὸν τῶν ἱεροκοσμίων, χωροῦσα ἀνὰ μετρητάς δύο ὁ τρεῖς.

6Now 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  ἐλέγει αὐτοῖς ὁ Ἰησοῦς, Γεμίσατε τάς ὦρας ὦδατος. καὶ ἐγέμισαν αὐτάς ἐως ἔκνω.

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

John 2:8  καὶ ἐλέγει αὐτοῖς, Ἀντλήσατε τὸν καθάρισμα καὶ φέρετε τῷ ἀρχιτικλίνῳ καὶ ἐγέμισαν.

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

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16 Ἐντικετίσιος ἡμέρας τῆς Ἰωάννης 148 ἡμέρας, Πόθεν με γινώσκεις ἃ ἀπεκρίθη Ἰησοῦς καὶ ἔπειν αὐτῷ. Ἡ ἱματία τῆς φύσεως ἠγάδο ὑπὸ τὴν συκῆν εἰδὸν σε.

18 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 ὕδωρ ὄνον γεγενημένον, καὶ οὐκ ἦδει πόθεν ἑστίν, οἱ δὲ διάκονοι ἠδείαν οἱ ἤπτηκότες τὸ ὕδωρ, φωνεῖ τὸν νυμφιόν 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, Πῶς ἂν θρησκος πρῶτον τὸν καλὸν ὄνον τίθησιν, καὶ ὅταν μεθυσθῶσιν, τότε τὸν ἑλάσῳ σὺ τετηρήκας τὸν καλὸν ὄνον ἔως 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 Ταύτην ἐποίησεν τὴν ἀρχήν τῶν σημείων ὁ Ἰησοῦς ἐν Κανὰ τῆς Γαλιλαίας καὶ ἔφανερώσεν τὴν δόξαν αὐτοῦ, καὶ ἔπεισενον εἰς αὐτὸν οἱ μαθηταί 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 τοῦτο κατέβη εἰς Καπαρναοῦμ αὐτὸς καὶ ἦ μήτερ αὐτοῦ καὶ οἱ ἀδελφοὶ του ἑκεῖ ἐμείνανος πολλὰς ἡμέρας. After this he went down to Capernaum, he and his mother and brothers and his disciples, and there they stayed not many days.

Jesus Cleanses the Temple

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

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

John 2:14 καὶ ἔβρεν ἐν τῷ ἱερῷ τοὺς πωλοῦντας βόας καὶ προβατα καὶ περιστερὰς καὶ τοὺς κερατιστὰς καθημένους.

14And in the temple he found those selling cattle, sheep and doves, and the money changers sitting.
John 2:15 καὶ ποίησας φραγέλλιον ἵνα σχοινίών πάντας ἑξέβαλεν ἐκ τοῦ ἱεροῦ, τά τε πρόβατα καὶ τοὺς βόσκ, καὶ τῶν κολλυβιστῶν ἐξέχεν τὸ κέρμα καὶ τὰς τραπέζας ἀνέστρεφεν.

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 τοὺς τὰς περιστέρας πωλοῦσιν εἶπεν, Ἀρατε ταῦτα ἐνεπεθή, μη γεποίετε τὸν οἶκον τοῦ πατρός μου οἰκον ἐμπορίου.

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 ἔστιν ὃτι ὁ ζήλος τοῦ οἴκου σου καταφάγεται με.

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

John 2:18 ἀπεκρίθησαν οὖν οἱ ἱουδαῖοι καὶ εἶπον αὐτῷ, Τί σημεῖον δεικνύεις ἢμιν, ὅτι ταῦτα 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 ἐτὸς κέρμα τὸ φραγέλλιον τὸ ἐν τῷ ἱερῷ τῆς Ἰουδαίων πόλεως. Ἡ ἡμέρα τῆς καταφάγησεν τοῦ ἱεροῦ τὸ κέρμα τοῦ Ἰσραήλ, ἔτι δὲ ἐτὸς δέχονται τῆς ἀδικίας τοῦ θεοῦ. ἔστιν δὲ ὁ πατὴρ τῆς καταφάγησεν τοῦ οἴκου τοῦ θεοῦ.

2:15b ἐτὸς κέρμα τὸ φραγέλλιον τοῦ Ἡλίου τῆς Ἰουδαίων πόλεως. Ἡ ἡμέρα τῆς καταφάγησεν τοῦ ἱεροῦ τὸ κέρμα τοῦ Ἰσραήλ, ἔτι δὲ ἐτὸς δέχονται τῆς ἀδικίας τοῦ θεοῦ. ἔστιν δὲ ὁ πατὴρ τῆς καταφάγησεν τοῦ οἴκου τοῦ θεοῦ.

2:16 ἐτὸς κέρμα τὸ φραγέλλιον τοῦ Ἡλίου τῆς Ἰουδαίων πόλεως. Ἡ ἡμέρα τῆς καταφάγησεν τοῦ ἱεροῦ τὸ κέρμα τοῦ Ἰσραήλ, ἔτι δὲ ἐτὸς δέχονται τῆς ἀδικίας τοῦ θεοῦ. ἔστιν δὲ ὁ πατὴρ τῆς καταφάγησεν τοῦ οἴκου τοῦ θεοῦ.
John 2:19 ἀπεκρίθη Ἰησούς καὶ εἶπεν αὐτοῖς, Λύσατε τὸν ναὸν τοῦτον καὶ ἐν τρισὶν ἡμέραις ἐγερέι αὐτὸν.

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

John 2:20 εἶπον οὖν οἱ Ἰουδαῖοι, Τεσσαράκοντα καὶ ἡξ ἔτεσιν ψικοδομήθη ὁ ναὸς οὗτος, καὶ σὺ ἐν τρισὶν ἡμέραις ἐγερέις αὐτὸν;

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

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

21But he had spoken of the temple of his body.

John 2:22 ὅτε οὖν ἤμερθη ἐκ νεκρῶν, ἐμνησθήσαν οἳ μαθηται αὐτοῦ ὅτι τούτο ἔλεγεν, καὶ ἐπίστευσαν τῇ γραφῇ καὶ τῷ λόγῳ ὃ εἶπεν ὁ Ἰησοῦς.

22When therefore he was raised from the dead, his disciples remembered that he had said this, and they believed the scripture, and the word that Jesus had spoken.

John 2:23 ὡς δὲ ἦν ἐν τοῖς Ἰερουσαλήμ ἐν τῷ πάσχα ἐν τῇ ἑορτῇ, πολλοὶ ἐπίστευσαν εἰς τὸ σώμα αὐτοῦ, θεωροῦντες αὐτοῦ τὰ σημεῖα ᾧ ἐποίει.

23And while he was in Jerusalem at the Passover during the Festival, many believed in his name — seeing the miraculous signs he was doing.

John 2:24 αὐτὸς δὲ ὁ Ἰησοῦς ὑπὸ ἐπίστευσεν ἐαυτὸν αὐτοῖς διὰ τὸ αὐτὸν γινώσκειν πάντας,

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

John 2:25 καὶ ὅτι οὐ χρείαν εἶχεν ἵνα τις μαρτυρήσῃ περὶ τοῦ ἀνθρώπου αὐτοῦ γὰρ ἐγίνωσκεν τί ἦν ἐν τῷ ἀνθρώπῳ.

25and because he had no need that anyone testify about a person, for he knew what was in the person.

Chapter 3
You Must Be Born Again

John 3:1 Ἡν δὲ ἀνθρώπος ἐκ τῶν Φαρισαίων, Νικόδημος ὄνομα αὐτῷ, ἄρχων τῶν Ἰουδαίων·

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

John 3:2 οὗτος ἦλθεν πρὸς ὁ αὐτὸν ὑπεν αὐτῷ, Ῥαββί, οἶδας ὅτι ἀπὸ θεοῦ ἐλήλυθας διδάσκαλος; οὗτες γὰρ τάτα τὰ σημεῖα δύναται ποιεῖν αὐτῷ, οὐ ποιεῖς, εάν μὴ ἢ ὁ θεός μετ' αὐτοῦ.

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

John 3:3 ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτῷ, Ἄμην ἄμην λέγω σοι, εάν μὴ τις γεννηθῇ ἄνωθεν, οὐ δύναται ἰδεῖν τὴν βασιλείαν τοῦ θεοῦ.

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

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

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

John 3:5 ἀπεκρίθη Ἰησοῦς, Ἄμην ἄμην λέγω σοι, εάν μὴ τις γεννηθῇ εξ ὀδατος καὶ πνεύματος, οὐ δύναται εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ θεοῦ.

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

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20 ἀνθρώπος ἐκ τῶν Φαρισαίων, ἄνθρωπος ἐκ τῶν Φαρισαίων, "a person of the Pharisees."  This may be a Semitic way of saying, "A Pharisee person," or simply, "A Pharisee." Except that that would usually be done with both "man" and "Pharisee" in the same part of speech as each other, "the adjectival use of a substantive."
John 3:6   τὸ γεγεννημένον ἐκ τῆς σαρκὸς σάρξ ἐστιν, καὶ τὸ γεγεννημένον ἐκ τοῦ πνεύματος πνεῦμα ἐστιν.

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

John 3:7   μὴ θαυμάσῃς ὅτι εἶπόν σοι, Δεῖ ὡμᾶς γεννηθῆναι ἄνωθεν.

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

John 3:8   τὸ πνεῦμα ὅπου θελεῖ πνεύμα, καὶ τὴν φωνήν αὐτοῦ ἀκοῦσει, ἀλλ' ὁ σὸς οἶδας πόθεν ἔρχεται καὶ ποῦ ὑπάγει ὡς ὑπάρχει πᾶς ὁ γεγεννημένος ἐκ τοῦ πνεύματος.

8The wind blows where it will, and the sound of it you hear, but you do not know where it is coming from, and where it is going. Such is everyone born from the Spirit.\[31]

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

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

John 3:10   ἀπεκρίθη Ἡσυγός καὶ εἶπεν αὐτῷ, Εὐ οὗ ὁ διδάσκαλος τοῦ Ἱσραήλ καὶ ταῦτα οὐ γνώσεις;

10Jesus answered and said to him, "You are Teacher of Israel, and not familiar with these things?"\[32]

John 3:11   ἀμὴν ἀμὴν λέγω σοι ὅτι οἱ οἶδαμεν λαλοῦμεν καὶ ὁ ἐωράκαμεν μαρτυροῦμεν, καὶ τὴν μαρτυρίαν ἦμων οὐ λαμβάνετε.

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

John 3:12   εἰ τὰ ἑπιγεία εἶπον ὑμῖν καὶ οὐ πιστεύετε, πῶς ἐὰν εἴπω ὑμῖν τὰ ἐπουράνια πιστεύετε;\[12]

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

John 3:13   καὶ οὖν ἀναβῆκησθεν εἰς τὸν ὀφθαλμόν ὑμῖν μὴ ὁ ἐκ τοῦ ὀφθαλμοῦ καταβάς, ὁ υἱὸς τοῦ ἄνθρωπον ὁ ὤν ἐν τῷ ὀφθαλμῷ.

13And no one has gone up into heaven except the one who came down from heaven, the Son of Man who abides in heaven.\[33]
John 3:14  καὶ καθὼς ὁ Ἰωσήφ ὄψεται τὸν ὄριον ἐν τῇ ἑρήμῳ, οὕτως ὄψωθηνει δεῖ τὸν υἱὸν τοῦ ἀνθρώπου,

15And as Moses lifted up the snake in the desert, in like manner the Son of Man must be lifted up,

John 3:15 ἵνα πᾶς ὁ πιστεύων ἐν αὐτῷ μὴ ἀπόληται, ἀλλ’ ἔχῃ ἐκτὸς αἰώνιον.

16so that everyone who believes in him would not perish, but have everlasting life.

John 3:16 οὕτως γὰρ ἠγάπησεν ὁ θεὸς τὸν κόσμον, ὡς τὸν υἱὸν αὐτοῦ τὸν μονογενὴ ἐξοκεν, ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπολέσῃ ἀλλ’ ἔχῃ ἐκτὸς αἰώνιον.

17For God so loved the world, that he gave his only begotten Son, so that everyone who believes in him would not perish, but have everlasting life.

John 3:17 οὐ γὰρ ἀπέστειλεν ὁ θεὸς τὸν υἱὸν αὐτοῦ εἰς τὸν κόσμον ἵνα κρίνῃ τὸν κόσμον, ἀλλ’ ἵνα σώθη ὁ κόσμος δι’ αὐτοῦ.

18For God did not send his Son into the world to condemn the world, but that the world might be saved through him.

John 3:18 ὁ πιστεύων εἰς αὐτὸν οὐ κρίνεται· ὁ δὲ μὴ πιστεύων ἢδη κέκριται, ὅτι μὴ πεπιστευκεν εἰς τὸ όνομα τοῦ μονογενοῦς υἱοῦ τοῦ θεοῦ.

19The person who believes in him is not condemned. The person who does not believe is condemned already, because he has not believed in the name of God’s only begotten Son.

John 3:19 αὕτη δὲ ἐστιν ἡ κρίσις, ὅτι τὸ φῶς ἐλήλυθεν εἰς τὸν κόσμον καὶ ἠγάπησαν οἱ ἄνθρωποι μᾶλλον τὸ σκότος ἢ τὸ φῶς, ἵνα γὰρ ποιητὰ αὐτῶν τὰ ἔργα.

20And this is the condemnation: The light has come into the world. And human beings loved the darkness more than the light, because their works were continually evil.

John 3:20 πᾶς γὰρ ὁ φαῦλα πράσσων μισεῖ τὸ φῶς καὶ οὐκ ἔρχεται πρὸς τὸ φῶς, ἵνα μὴ ἔλεγχῃ τὰ ἔργα αὐτοῦ.

21For everyone practicing evil things hates the light, and does not come toward the light, so that his works may not be exposed.

John 3:21 δὲ ποιῶν τὴν ἀλλοθείαν ἔρχεται πρὸς τὸ φῶς, ἵνα φανερωθῇ αὐτοῦ τὰ ἔργα ὅτι ἐν θεῷ ἐστὶν εἰργασμένα.

22But someone doing the truth comes toward the light, so that his works may be manifest, that they have been accomplished in God.”

"He Must Increase; I Must Decrease"

John 3:22 Μετὰ ταῦτα ἤλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὴν Ἰουδαίαν γῆν, καὶ εἶκεν διέτριβεν μετ’ αὐτῶν καὶ ἐβάπτιζεν.

23After these things, Jesus and his disciples went into the Judean territory, and there he was spending time with them, and baptizing.

John 3:23 ἦν δὲ καὶ Ἰωάννης βαπτίζων ἐν Λίνων ἐγγὺς τοῦ ᵃον Σαλήμ, ἃ ὁ ὄδας πολλὰ ἦν ἐκεῖ, καὶ παρεγίνετο καὶ ἐβαπτίζοντο.

24Now John also was baptizing at Aenon near Salim, because there was plenty of water there, and they were coming and getting baptized.

John 3:24 οὕτω γὰρ ἦν βεβλημένος εἰς τὴν φυλακὴν ὁ Ἰωάννης.

25For John was still not yet thrown into prison.

34 3:16 αὐτοῦ ὡς Νέας Νέας ΑΣΚΔΜΝΤΥΓΔΘΠΨ 083 086 ἘΝ 2 28 33 157 565 579 700 892 1071 1241 1424 ἸΩΝ Π
35 3:21 Some interpreters end the quotation at the end of verse 15; they believe John is speaking in verse 16 on, and not Jesus.
John 3:25 Ἐγένετο οὖν ζήτησις ἐκ τῶν μαθητῶν Ἰωάννου μετὰ Ἰουδαίου περὶ καθαρισμοῦ.

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

John 3:26 καὶ ἦλθον πρὸς τὸν Ἰωάννην καὶ εἶπον αὐτῷ, Ἱαββί, ὦ σὺ ἴδῃς ὅτι ἐγείρεσθαι καὶ πάντες ἔρχονται πρὸς αὐτόν.

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

John 3:27 ἀπεκρίθη Ἰωάννης καὶ εἶπεν, Οὐ δύναται ἀνθρώπους λαμβάνειν οὐδὲν εὰν μὴ ἅ δεδομένον αὐτῷ ἐκ τοῦ οὐρανοῦ.

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

John 3:28 αὐτοὶ ὑμεῖς μαρτυρεῖτε ὅτι εἶπον Οὐκ εἰμὶ ἐγὼ ὁ Χριστὸς, ἀλλὰ ὅτι Ἀπεσταλμένος εἰμὶ ἐμπρόσθεν ἐκείνου.

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

John 3:29 ὁ ἔχων τὴν νῦν ὕπνοι του νυμφίου, ὁ ἔστηκες καὶ ἀκούων αὐτοῦ, χαρᾷ χαίρει διὰ τῆς φωνῆς τοῦ νυμφίου. αὐτὴ οὖν ἡ χαρὰ ἡ ἐμὴ πεπλήρωται.

29 The one possessing the bride is the 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 ἐλαττοῦντά δι' αυτοῦ.

30 He must increase, and I must decrease.

John 3:31 ὁ δὲ άνθρωπος ἐρχόμενος ἐπάνω πάντων ἐστὶν ὁ δὲ ἐκ τῆς γῆς ἐκ τῆς γῆς ἐστιν καὶ ἐκ τῆς γῆς λαλεῖ. ὁ δὲ τοῦ οὐρανοῦ ἐρχόμενος ἐπάνω πάντων ἐστίν.

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

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

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

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

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

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

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

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

John 3:36 ὁ πιστεύων εἰς τὸν υἱὸν ἔχει ζωὴν αἰωνίον· ὁ δὲ ἀπεθάνων τῷ υἱῷ οὐκ ὄψεται ἣν ἔχει ἡ ζωή.

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

Chapter 4

The Samaritan Woman at the Well

John 4:1 Ἡ σοφὴ ἴδιος ὁ κύριος ὅτι ἠκουαν οἱ Φαρισαῖοι ὅτι Ἡσυχὸς πλείονας μαθητὰς ποιεῖ καὶ βαπτίζει ἡ Ἰωάννης

1 Then, when the Lord knew that the Pharisees had heard that Jesus was making and baptizing more disciples than John,

John 4:2 — καὶ κατεύθυνε Ἡσυχὸς αὐτὸς οὕς ἐβάπτιζεν ἄλλοις ὃι μαθηταὶ αὐτοῦ —

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

John 4:3 ἠρέθηκεν τὴν Ἰουδαίαν καὶ ἀπῆλθεν εἰς τὴν Γαλιλαίαν.

3 He left Judea and went into Galilee.

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

4 But he had to pass through Samaria.

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

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

John 4:6 ἦν δὲ ἐκεῖ πηγή τοῦ Ἰακώβ. ὁ οὖν Ἡσυχὸς κεκοπιακὼς ἐκ τῆς ὁδοιπορίας ἐκαθέζετο οὕτως ἐπὶ τῇ πηγῇ ὁμοῦ ἡ ὑπεὶ ἔκη.

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

John 4:7 ἔρχεται γυνὴ ἐκ τῆς Σαμαρείας ἀντλῆσαι ὕδωρ. λέγει αὐτῇ ὁ Ἡσυχὸς, Δός μοι πιεῖν

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

John 4:8 οἱ γὰρ μαθηταὶ αὐτοῦ ἀπεληλύθησαν εἰς τὴν πόλιν, ἵνα τροφὰς ἀγοράσωσιν.

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

John 4:9 λέγει οὖν αὐτῷ ἡ γυνὴ ἡ Σαμαρειτικής. Πῶς οὖν Ἰουδαίος ὄν παρ' ἐμοὶ πιεῖν αἰτεῖς οὕτως γυναικὸς Σαμαρειτίδος, ὦ γὰρ συγχρόνης Ἰουδαίοι Σαμαρειτικάς.

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

John 4:10 ἀπεκρίθη Ἡσυχὸς καὶ ἐπεν αὐτῷ, Εἴ ἤδεις τὴν δωρεάν τοῦ θεοῦ καὶ τις ἐστιν ὁ λέγων σοι, Δός μοι πιεῖν, οὐ ἂν ἤθελας αὐτῶν καὶ ἐδώκες ἐν σοι ὅδωρ ζωῆν.

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

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 ἐστὶν βαθὺ; πόθεν οὖν ἔχεις τὸ ὕδωρ τὸ ζων; 

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

John 4:12 μὴ σὺ μεῖξον εἰ τοῦ πατρὸς ἦμων Ἰακώβ, ἢ ἐδώκεν ἦμιν τὸ φρέαρ καὶ αὐτός ἐστιν οὐκ ἔστιν καὶ οἱ υἱοὶ αὐτοῦ καὶ τὰ φρέματα 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?"


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

John 4:14 ὃς δὲ ἂν πίῃ ἐκ τοῦ ὑδάτος οὐ εἴ τῷ δῶσώ αὐτῷ, οὐ μὴ διψήῃ εἰς τὸν αἰώνα, ἀλλὰ τὸ ὕδωρ ὃ δῶσώ αὐτῷ γενήσεται ἐν αὐτῷ πηγή ὑδάτος ἀλλομενόν εἰς ζωὴν 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, δὸς μοι τὸ ὕδωρ, ἵνα μὴ διψῆ μηδὲ ἔρχομαι ἐννάδει 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, Ὑπαγε φωνήσων τὸν ἀνδρα σου καὶ ἐλθε ἐννάδε. 

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

John 4:17 ἀπεκρίθη ἡ γυνή καὶ έπεζ, Οὕκ ἦχω ἄνδρα. λέγει αὐτῇ ὁ Ἰησοῦς, Καλῶς εἶπες ὅτι ἂν μοι ἔχω; 

17The woman answered and said, "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 ὃν ἔχεις οὐκ ἔστιν σου ἀνήρ· τοῦτο ἄλλης εἰρήκας. 

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 εἶ οὐ. 

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

John 4:20 οἱ πατέρες ἦμων ἐν τῷ ὁρεῖ τοῦτῳ προσεκύνησαν· καὶ ὤμεις λέγετε ὅτι ἐν Ἰεροσολύμωις ἐστιν 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 ὃρα ὅτα ὁρεῖ ἐν τῷ ὁρεῖ τοῦτω ὁρεῖ ἐν Ἰεροσολύμωις προσκυνήσετε τῷ πατρίν. 

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 ὤμεις προσκυνεῖτε δ' οὐκ οἴδατε· ὤμεις προσκυνούμεν δ' οἴδαμεν, ὅτι ἡ σωτηρία ἐκ τῶν Ἰουδαίων ἐστίν. 

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

John 4:23 ἂλλ' ἔρχεται ὃρα, καὶ νῦν ἔστιν, ὅτα οἱ ἄλληνι προσκυνηταὶ προσκυνήσουν τῷ πατρίν ἐν πνεύματι καὶ ἀληθείᾳ· καὶ γὰρ ὁ πατέρας τούτους ζητεῖ τοὺς προσκυνοῦντας αὐτοῖν. 

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.

42 4:21 In the Greek, "you" is in the plural.
Lift Up Your Eyes, See My Food and My Harvest

John 4:27 Καὶ ἐπὶ τούτῳ ἤλθον οἱ μαθηταὶ αὐτοῦ, καὶ ἐθαύμασαν ὅτι μετὰ γυναικὸς ἐλάλει οὐδές μέντοι ἐπεν, Τί ζητεῖς; ἢ, Τί λαλεῖς μετ’ αὐτῆς;

23And 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 ὅριαν αὐτῆς ἢ γυνὴ καὶ ἀπῆλθεν εἰς τὴν πόλιν καὶ λέγει τοῖς ἀνθρώποις,

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

John 4:29 Λέγει μετ’ αὐτῶν ὁ Ἰησοῦς· Ἐγὼ εἰμί, ὁ λαλῶν σοι.

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

4b God is spirit, and those worshiping him, must worship in spirit and in truth."

John 4:25 Λέγει αὐτῷ ἡ γυνὴ· Οἶδα ὅτι Μεσίας ἔρχεται, ὁ λεγόμενος Χριστὸς· ὅταν ἔλθῃ ἕκεινος, ἀναγγέλει ἡμῖν πάντα.

23The woman says to him, "Do you know that Messiah" (called Christ) "is coming. When he comes, he will teach us everything."

John 4:26 Λέγει αὐτῇ ὁ Ἰησοῦς· Ἐγὼ εἰμί, ὁ λαλῶν σοι.

4b Jesus says to her, "I, the one speaking to you, am he."

4b 434 Ἐμὸν βρῶμα ἐστὶν ἴνα ποιῆσο· emōn brōma estin ina poiēso, 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- ἐμὸν δὲ εἰς ἐλάχιστον ἐστίν ἴνα ὑδραγγεία ὑμῶν ἄνακριθῶ ὑπὸ ἀνθρώπων ἡμέρας· ἀλλ’ ὑδραγγεία ἄνακριθῶν - "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 ἵνα 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 ἵνα is used as a reflexive for ἐμαυτοῖ - emautoi¢. I think that considering the context, "I have food you do not know about," and the pre-position of ἵνα 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  οὐχ ὑμεῖς λέγετε ὅτι ἔτι τετράμηνός ἐστιν καὶ ὁ ἑρμηνεύος ἔρχεται; ἱδοῦ λέγω ὑμῖν, ἐπάρατε τοὺς ὅρφαλους ὑμῶν καὶ θεάσασθε τὰς χώρας ὅτι λευκαὶ εἰσίν πρὸς ἑρμηνεῦον ἥδη.

36Do 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 ζωὴν αἰώνιον, ἵνα καὶ ὁ σπείρων ὁμοίως χαίρῃ καὶ ὁ θερίζων.

36And 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 ἀληθινὸς ὅτι ἄλλος ἐστὶν ὁ σπείρων καὶ ἄλλος ὁ θερίζων.

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

John 4:38  ἐγὼ ἀπέστειλα ὑμᾶς θερίζειν ὅ που ὑμεῖς κεκοπιάκαστε ἄλλοι κεκοπιάκασαν, καὶ ὑμεῖς εἰς τὸν κόπον αὐτῶν εἰσεληλύθατε.

38I 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  Ἐκ δὲ τῆς πόλεως ἔκεινης πολλοί ἐπίστευσαν εἰς αὐτὸν τῶν Σαμαρείτων διὰ τὸν λόγον τῆς γυναικὸς μαρτυρούσης ὅτι ἐπένει μοι πάντα δόα ἐποίησα.

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

John 4:40  ὡς οὖν ἠλθὼν πρὸς αὐτὸν οἱ Σαμαρητίται, ἠρωτῶν αὐτὸν μεῖναι παρ’ αὐτοῖς καὶ ἐμείνεν έκεῖ δύο ἡμέρας.

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

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

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

John 4:42  τῇ τε γυναικὶ ἔλεγον ὅτι Οὐκέτι διὰ τὴν σήν λαλίαν πιστεύομεν· αὐτοὶ γὰρ ἀκριβώς ἐλεγεν, καὶ οἶδαμεν ὅτι αὐτοὺς ἐστίν ἀληθῶς ὁ σωτὴρ τοῦ κόσμου, ὁ χριστός.

42And 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.”

43The main exegetical problem in the Johannine narrative is that the Samaritans believe on the basis of the testimony of the woman of Samaria. 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 this 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.

45The word ἕδη at the end of verse 35 is sometimes interpreted to be with the next sentence, and sometimes with this sentence. Thus there are two possible renderings; one is as I have it in my English text above, and the other is as follows: "For they are white for harvest. 36 The one harvesting is already taking his wages...."
The Official's Son Stays Alive

John 4:43 Metà dé tás dúo ἡμέρας ἐξῆλθεν ἐκείθεν, καὶ ἀπῆλθεν εἰς τὴν Ῥαλλαίαν:

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

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

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

John 4:45 ὅτε οὖν ἠλθὲν εἰς τὴν Γαλιλαίαν, ἐξῆλθεν αὐτὸν οἱ Γαλιλαίοι, πάντα ἑωρακότες ὃ ἐποίησεν ἐν Ἰερουσαλήμ ἔν τῇ ἑορτῇ, καὶ αὐτοὶ γὰρ ἠλθῶν εἰς τὴν ἑορτήν.

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. Then the father realized: that in the hour in which Jesus had said to him, "Your son has died, come and heal his son, for he was about to die."

John 4:46 ἠλθὼν οὖν πάλιν ὁ Ἰησοῦς εἰς τὴν Κανά τῆς Γαλιλαίας, ὅπου ἐποίησεν τὸ ὄνειρον, καὶ ἦν τις βασιλικὸς οὗ τὸ ὄνειρον ἠσθενεῖ ἐν Καπερναοῦν.

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

John 4:47 αὐτὸς ἀκούσας ὅτι Ἰησοῦς ἦκε ἐκ τῆς Ἰουδαίας εἰς τὴν Γαλιλαίαν ἀπῆλθεν πρὸς αὐτὸν καὶ ἠρώτα αὐτὸν ἃνα καταβῆ καὶ ἱάσηται αὐτοῦ τὸν ὦν, ἀπεκαθήκειν.

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 αὐτὸν, Ἐὰν μὴ σημεῖα 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 βασιλικός, Κόριε, καταβῇ πρὶν ἀποθανεῖν τὸ παιδίόν σου.

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

John 4:50 λέγει αὐτῷ ὁ Ἰησοῦς, Πορεύου· οὐ υἱὸς σου ᾐ. 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 ἀπήγγειλαν λέγοντες ὃτι ὁ παῖς σου ᾐ.

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

John 4:52 ἐπεθύμετο οὖν παρ’ αὐτῶν τὴν ὥραν ἐν ἡ κομψότερον ἔσχεν. Καὶ εἶπον αὐτῷ ὅτι Χάνι ὥραν ἐβδόμην ἀφήκεν αὐτόν ὁ πιεστός.

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 ἔγνω οὖν ὁ πατὴρ ὅτι ἐν ἐκείνῃ τῆς ὥρας ἐν ἡ εἶπεν αὐτῷ ὁ Ἰησοῦς ὃτι ὁ υἱὸς σου ᾐ. Καὶ ἐπίστευσεν αὐτός καὶ ἦ ποτε αὐτοῦ ὁλῇ.

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 ἐποίησεν ὁ Ἰησοῦς ἐλθῶν ἐκ τῆς Ἰουδαίας εἰς τὴν Γαλιλαίαν.

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

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44 4:47 txt autov Α K M N U Y Γ Δ Θ Λ Π Ψ Ω 0211 f1 f3 2 28 157 565 579 700 1424 π lat TR RP οmit Ψ56 ψ75 Κ Β C D L W 083 086 33 69 892 1071 1241 it NA28 Υ omit Και πρῶτα αὐτον G 047 (h.t.) Ιακ ψ45 P. Note that Ψ75 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.
John 5:2 Ἡστιν δὲ ἐν τοῖς Ἰεροσολύμοις ἐπὶ τῇ προβατικῇ κολυμβήθρᾳ ἡ ἐπιλεγομένη Ἑβραϊστὶ Βηθεσδά, πέντε στοάς ἔχουσα.
2Now there is in Jerusalem near the Sheep Gate⁴⁹ a pool, which in Hebrew⁵⁰ is called
Bethesda,\textsuperscript{51} having five colonnades.

John 5:3 ἐν ταύταις κατέκειτο πλῆθος πολὺ τῶν ἀσθενοῦντων, τυφλῶν, χωλῶν, ἐξημών, ἑκδοχευόμενων τὴν τοῦ ὀστᾶτος κύησιν.

\textsuperscript{52} In these a great number of disabled people used to lie, the blind, the lame, the paralyzed, waiting for the movement of the water.

\textsuperscript{51} 5:2c txt Βηθεσδά Α C E F G K M U V X 047 0141 0233 0238 0256 0258 0260 0264 0268 0273 0286 0287 0290 0299 0301 0302 0306 0309 356 788

\textsuperscript{52} 53 txt include v. 3b A B 3 c D F G K M U V (W SUPP) X 047 0141 0233 0238 0256 0258 0260 0264 0268 0273 0286 0287 0290 0299 0301 0302 0306 0309 356 788

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\textsuperscript{51} 5:2c txt Βηθεσδά Α C E F G K M U V X 047 0141 0233 0238 0256 0258 0260 0264 0268 0273 0286 0287 0290 0299 0301 0302 0306 0309 356 788

\textsuperscript{52} 53 txt include v. 3b A B 3 c D F G K M U V (W SUPP) X 047 0141 0233 0238 0256 0258 0260 0264 0268 0273 0286 0287 0290 0299 0301 0302 0306 0309 356 788
John 5:4 ἀγγέλος γὰρ κατὰ καρνὸν κατέβαινεν ἐν τῇ κολυμβήθρᾳ, καὶ ἐτάρασσεν τὸ ὕδωρ: ὦ σὺν πρώτος ἐμβὰς μετὰ τὴν ταραχὴν τοῦ ὕδατος, ύψης ἑγίνετο, ὥ δὲποτε κατείχετο νοσήματι

4For an angel51 from time to time would come down54 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.55

John 5:5 ἐν δὲ τις ἀνθρώπως ἔκει τρία κρύονα γὰρ ὁ λόγος, οὐκ ἔχον ἐν τῇ ἁσθενείᾳ: 5And one man was there who had had a disability thirty-eight years.

John 5:6 τοῦτον ἵδων ὁ Ἰησοῦς κατακαίμενον, καὶ γνοὺς ὅτι πολὺν ἦδη χρόνον ἔχει, λέγει αὐτῷ, Θέλεις ύψης γενέσθαι?

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

John 5:7 ἀπεκρίθη αὐτῷ ὁ ἄνθρωπος, Ἰησοῦς, Ἐγείρα, ἀρόν τὸν κραββατόν σου καὶ περιπάτει.

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 κραββατόν σου καὶ περιπάτει.

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

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

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

John 5:10 ἔλεγαν οὖν οἱ Ἰουδαῖοι τῷ τεθεραπευμένῳ, Σάββατον ἔστιν: οὐκ ἔξεστιν σοὶ ἄρα τὸν κραββατόν.

10The Jews therefore said to the man who had been healed, "It is a Sabbath; it is not lawful59 for you to carry your58 mat."

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5154a txt κυρίου A K L Y Δ Π B2 (1241) it vg 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.

5154b txt ἔλεος Α (Κ Π) Ἡ 0211 (579) 1241 it vg TR

5154c txt (A) omit v. 4 φιλοπ.53 Κ B C* D T W Steph 0141 33 157 821 2718 τρισ.54 vg ex est syr εισ.55 cop gr habach2 arm geo Amphilochoius NA27 (A) add v. 4 with major variations A C3 E F G H K M N U V X comm Y Γ Δ Θ Ψ 063 078 0211 0233 ἧς 1 2 28 180 205 213 397 565 579 597 700 799 865 892 1006 1009 1010 1071 1195 1216 1230 1241 1242 1243 1253 1342 1344 1346 1365 1424 1450 1546 1646 1648 μ Lect lat a b c e f g h i j vg syr pad cop bog eth slav Didymus Chrysostom Cyril Emm Tertullian Hilary Ambrose TR HF RP add v. 4 w/astirisks or obeli S A Π Ω 047 65 461 1079 2174 syrh. Some manuscripts replaced the clearly absurd "bathing" (A K Π 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 v. 3b-4 contain the following non-Johnian expressions and words: κατὰ καρνὸν, ἐμβαίνω, ἐκδέχομαι, ἐκδέχομαι, κατέχομαι, κάτις, ταραχῇ, καὶ νόσημα -- the last three words only here in the New Testament. They say that the additions may have been made in order to explain how the water gets stirred in verse 7. There should not be any doubt that this passage was not in the original gospel of John. For a Swanson-style table of the variants in this passage, right-click this link, and choose "save as." See also Wieland Willker's excellent commentary on this addition.

5157 txt κυρίου Ψ 179 Ν A B C D E F K L M S T U V W Y Γ Δ Π Ψ Ω 047 063 078 0211 0233 65 C TR RP NA28 join κυρίου C3 E F G H Θ 65* lac Ψ 179 Ν Ρ Θ 070 0306

51510a The Greek word translated "lawful" is the impersonal participle ἔξεστιν - ἐξεστίν, which is derived from the same root as ἔξωσια - exousia, the word for authority. If an activity was ἔξεστιν, that means it was "loosed," or ruled by the rabbi to be something "allowed" by the Torah. If something was not ἔξεστιν, as is the case here, that means it was "bound," that is, the rabbi had adjudged that it was forbidden by the Torah.

51510b txt omit A B C3 E F G H K M S T U V X Y Γ Δ Θ Ψ 047 063 0141 ἡ 2 28 124 157 397 565 700 1424 μ ite B5 TR RP ∥ οὗ Ψ 85 C3 D L N W Θ Α Π Ψ 0211 0233 ἧς 69 579 892 1071 1241 lat syr cop arm SBL NA28 / lac Ψ 85 R Q T Xlist 070 078 33 346 788
John 5:11 ἀπεκρίθη αὐτοῖς, ὃ ποιήσας με ὑγιὴ ἐκείνος μοι εἶπεν, ἀρνόν τὸν κράββατόν σου καὶ περιπάτει.

12He 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 εἰπὼν σοι, ἀρνόν τὸν κράββατόν σου καὶ περιπάτει;

13So they asked him, "Who is the man telling you to pick up your mat and walk?"

John 5:13 ὁ δὲ ιαθείς οὖν ἤδει τίς ἔστιν, ὁ γὰρ Ἰησοῦς ἐξέγειρεν χλόην ὄντος ἐν τῷ τόπῳ.

14But 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 εὑρίσκει αὐτὸν ὁ Ἰησοῦς ἐν τῷ ιερῷ καὶ εἶπεν αὐτῷ, 'Ἰδε γέγονας· μηκέτι ἀμάρτανες, ἵνα μὴ χείρον τί σοι γένηται.

15After 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 ἀπῆλθεν ὁ ἄνθρωπος καὶ ἀνήγγειλεν τοῖς ἱουδαίοις ὅτι Ἰησοῦς ἔστιν ὁ ποιήσας αὐτὸν ὑγιή.

16The man went away and reported to the Jews that Jesus was the one who had made him well.

John 5:16 καὶ διὰ τοῦτο ἔδιωκον τὸν Ἰησοῦν οἱ ἱουδαίοι, καὶ ἐξῆτον αὐτὸν ἀποκτείνατ, ὅτι ταῦτα ἐποίει ἐν σαββάτῳ.

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

John 5:17 ὁ δὲ Ἰησοῦς ἀπεκρίνατο αὐτοῖς, ὃ πατήρ μου ἐως ἀρτὶ ἐργάζεται, κἀγὼ ἐργάζομαι.

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

John 5:18 διὰ τοῦτο οὖν μᾶλλον ἐξῆτον αὐτὸν οἱ ἱουδαίοι ἀποκτείνατ, ὅτι οὐ μόνον ἔλευθεν τὸ σάββατον ἄλλα καὶ πατέρα ἵδον ἐλεγεν τὸν θεόν, ἵσον ἑαυτὸν ποιήσας τῷ θεῷ.

19For 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 txt τῶν κραββᾶτων αὐτοῖς, ὃς ἔλεγεν, ἀρνόν τὸ κραββάτον σου καὶ περιπάτει. 

5:15 Ἰησοῦς ἀπῆλθεν ὁ κραββάτων αὐτοῖς καὶ ἀνήγγειλεν τοῖς ἱουδαίοις. 

5:16 Ἰησοῦς ἀπεκρίνατο αὐτοῖς, ὅτι οὐ μόνον ἔλευθεν τὸ σάββατον ἄλλα καὶ πατέρα ἱδον ἐλεγεν τὸν θεόν. 

5:18 Ἰησοῦς ἄνθρωπος ἀποκτείνατ, ὅτι οὐ μόνον ἔλευθεν τὸ σάββατον ἄλλα καὶ πατέρα ἱδον ἐλεγεν τὸν θεόν.
John 5:19  Ἀπεκρίνατο οὖν ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς, ἂμην ἂμην λέγω ὑμῖν, οὐ δύναται ὁ υἱὸς ποιεῖν ἀνεμόφυτα υἱόν ἦν ἐὰν μὴ τι βλέπῃ τὸν πατέρα ποιοῦντα ὁ γὰρ ἂν ἐκείνος ποιῆ, ταῦτα καὶ ὁ υἱὸς ὁμοίως 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 the One does, these things also the Son does likewise.

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

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

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

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  οὖν γὰρ ὁ πατὴρ κρίνει οὐδένα, ἀλλὰ τὴν κρίνει 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 τὸν πέμψαντα ἑαυτοῦ.

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

John 5:24  ἂμὴν ἂμην λέγω ὑμῖν ὅτι ὁ τὸν λόγον μου ἀκούσων καὶ πιστεύων τῷ πέμψαντι με ἔχει ζωὴν αἰωνίων, καὶ εἰς κρίσιν οὐκ ἔρχεται ἀλλὰ μεταβέβηκεν ἐκ τοῦ θανάτου εἰς τὴν ζωήν.

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  ἂμὴν ἂμην λέγω ὑμῖν ὅτι ἔρχεται ὁ ἡμῖν καὶ νῦν ἐστίν ὅτε οἱ νεκροὶ ἀκούσωσιν τῆς φωνῆς τοῦ υἱοῦ τοῦ θεοῦ καὶ οἱ ἀκούσαντες ζήσονται.

25Truly, 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 ἐχεῖ ζωὴν ἐν ἑαυτῷ, οὕτως ἐδώκεν καὶ τῷ υἱῷ ζωὴν ἐχεῖν 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 ἑξουσίαν ἐδώκεν 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 Ἐκ τοῦ ὕψους ἐκτιμάτωσαν τὸν κόσμον καὶ ἄνοιξαν τῇ ἐπιφάνειᾳ τῆς γεννήσεως ἡμῶν ἀνθρώπων τῆς γέννησεως τοῦ υἱοῦ τοῦ θεοῦ.

63 Ὅταν γὰρ πᾶν ἄνθρωπος πᾶσαν τὰ πάθη καὶ βιούποις, καὶ ἂν πρὸς τὸν πατέρα ἐλθῇ, μετὰ πάθος μετὰ τῶν πάθων ἐλθῇ καὶ ἂν τὸν πατέρα ἐκτιμήσῃ, ἂν δὲ ἂν ἐκτιμήσῃ τὸν πατέρα, ἂν δὲ τὸν πατέρα ἐκτιμήσῃ, ἂν δὲ τὸν πατέρα ἐκτιμήσῃ.
John 5:28 μὴ θαυμάζετε τοῦτο, ὅτι ἔρχεται ὡρα ἐν ᾧ πάντες οἱ ἐν τοῖς μνημείοις ἀκούονται τῆς φωνῆς αὐτοῦ
29“Do not be amazed at this, for a time is coming, when all those in the graves will hear his voice,
30and stream out, the ones who have done good into a resurrection of life, and the ones
31who have done evil into a resurrection of judgment.
32καὶ ἐκπορεύονται, οἱ τὰ ἀγαθὰ ποιήσαντες εἰς ἀνάστασιν ζωῆς, οἱ δὲ τὰ φαῦλα πράξαντες εἰς ἀνάστασιν κρίσεως.

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

Testimonies About Jesus

John 5:31 ἔὰν ἐγώ μαρτυρῶ περὶ ἐμαυτοῦ, ἢ μαρτυρία μου οὐκ ἐστιν ἄλληθής·
32If I testify about myself, my testimony is not valid.

John 5:32 άλλος ἐστιν ὁ μαρτυρῶν περὶ ἐμοῦ, καὶ οἶδα ὅτι ἄληθὴς ἐστιν ἡ μαρτυρία ἦν μαρτυρεῖ
33There is another who testifies about me, and I know that the testimony which he testifies about me is true.

John 5:33 ὑμεῖς ἀπεστάλκατε πρὸς Ἰωάννην, καὶ μεμαρτύρηκεν τῇ ἄληθείᾳ·
34“You have sent to John, and he has testified to the truth.

John 5:34 ἐγὼ δὲ οὐ παρὰ άνθρωπον τὴν μαρτυρίαν λαμβάνω, ἀλλὰ ταύτα λέγω ἵνα ὑμεῖς σωθῆτε.
35I do not accept testimony from a human being; but I am saying these things so that
you may be saved.

John 5:35 ἐκεῖνος ήν ὁ λύχνος ὁ καίμενος καὶ φαίνων, ὑμεῖς δὲ ήθελήσατε ἀγαλλιάσθηναι πρὸς ὥραν ἐν τῷ φωτὶ αὐτοῦ.
36That one was a burning and shining lamp, and in his light you were willing to exult,
37καὶ ὁ πέμψας με πατὴρ αὐτοῦ μεμαρτύρηκεν περὶ ἐμοῦ. οὕτε φωνῆν αὐτοῦ ἀκηκόατε πώποτε οὕτε εἴδος αὐτοῦ ἑώρακατε,
38And the Father who sent me, He has testified about me. You have neither heard His
voice at any time nor seen His form.

John 5:37 καὶ τὸν λόγον αὐτοῦ οὐκ ἔχετε μένοντα ἐν ὑμῖν, ὅτι ὅν 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.

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Jesus Feeds the Five Thousand

John 6:1 After these things, Jesus went across to the other side of the Sea of Galilee (the Sea of Tiberias).

And 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.

John 6:3 \(\text{καὶ ἢκολούθει αὐτῷ ὅχλος πολῖς, ὅτι ἐώρων αὐτοῦ τὰ σημεῖα ἃ ἐποίει ἐπὶ τῶν ἄσθενοντῶν.}\)

And, lifting up his eyes and seeing that a large crowd was coming toward him, Jesus

Then, lifting up his eyes and seeing that a large crowd was coming toward him, Jesus

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

If you were believing Moses, you would be believing me, for he wrote about me.

How is it possible for you to believe, accepting his writings, because you think that in them you have eternal life. And these are the ones that testify about me.

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

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

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

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?

Chapter 6

Jesus Feeds the Five Thousand

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And 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.

Then, lifting up his eyes and seeing that a large crowd was coming toward him, Jesus

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

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 τούτο δὲ ἔλεγεν πειράζων αὐτόν, αὐτοῖς γὰρ ἤδει τί ἐμέλλεν 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 ἃρτοι σῦκ ἄρκοῦσιν αὐτοῖς ἵνα ἐκατοστὸς αὐτῶν 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 εἶς ἕκ τῶν μαθητῶν αὐτοῦ, Ἄνδρεας ὁ ἀδελφὸς Σίμωνος Πέτρου,

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

John 6:9 Ἑστιν παράδορον ἐν ὠδὲ, δὲ εἶχεν πέντε ἄρτους κρίθινους καὶ δύο ὀψαρία ἀλλὰ ταῦτα τί ἔστιν εἰς τοσοῦτοις;

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 ἐπεν δὲ ὁ Ἱησοῦς, Ποιήσατε τοὺς ἀνθρώπους ἀναπεσεῖν. ἤν δὲ χῶρος πολὺς ἐν τῷ τόπῳ, ἐνέπέσον τὸν ἄρτον τὸν ἀριθμὸν ὡσεὶ πεντακάσχιλοι.

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 ἔλαβεν δὲ τοὺς ἄρτους ὁ Ἰησοῦς καὶ εὐχαριστήσετο διδότων τοῖς μαθηταῖς, οἱ δὲ μαθηταὶ τοῖς ἀνακειμένοις, ὁμοίως καὶ ἐκ τῶν ὀψαρίων ὅσον ἠθέλον.

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

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 συνῆλθαν οὖν, καὶ ἐγέμισαν δώδεκα κοφίνους κλασμάτων ἐκ τῶν πέντε ἄρτων τῶν κρίθινων ἐπερίσσευσαν τοὺς βεβρωκόσιν.

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

John 6:14 Οἱ οὖν ἄνθρωποι ἵνα σπήλαγι οἱ Ἰησοῦς, ἔλεγον ὅτι Οὔτος ἐστίν ἄλληθος ὁ προφήτης ὁ ἔρχομαι 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.""
John 6:15 Jesus therefore, knowing that they were about to come and take him by force to try to make him king, withdrew into the mountain, himself alone.

Jesus Walks on the Water

John 6:16 Then, after having rowed about twenty-five or thirty stadia, they behold him walking on the lake, and getting close to the boat, and they were afraid.

John 6:20 But he says to them, "It is I. Don't be afraid."

John 6:21 Then they willingly took him into the boat. And immediately the boat was at the shore to which they were headed.

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76 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  Τῇ ἐπαύριον ὁ ὀχλος ὁ ἐστηκὼς πέραν τῆς θαλάσσης, ἰδὼν ὅτι πλοιάριον ἄλλο οὖν ἦν ἐκεί εἰ μὴ ἐν ἑκείνῳ εἰς ὃ ἐνέβησαν οἱ μαθηταὶ αὐτοῦ, καὶ ὅτι σὸν συνειδήθην τοὺς μαθητὰς αὐτοῦ ὁ Ἰησοῦς εἰς τὸ πλοιάριον, ἄλλα μόνον οἱ μαθηταὶ αὐτοῦ ἀπῆλθον;

23The next day, 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  ἄλλα δὲ ἦλθεν πλοιάρια ἐκ Τιβεριάδος ἐγγύς τοῦ τόπου ὅπου ἦφαγον τὸν ἄρτον εὐχαριστήμαντος τοῦ κυρίου.

24(But then other boats, from Tiberias, arrived near the place where they had eaten the loaves, where the Lord had given thanks.)

John 6:24  ὥστε οὖν εἶδεν ὁ ὀχλος ὅτι Ἰησοῦς οὐκ ἦστιν ἐκεῖ οὐδὲ οἱ μαθηταὶ αὐτοῦ, ἐνέβησαν αὐτοὶ εἰς τὰ πλοιά καὶ ἤλθον εἰς Καπεναοῦ ἦσσοντες τὸν Ἰησοῦν.

25When therefore 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 6:25  καὶ εὑρόντες αὐτὸν πέραν τῆς θαλάσσης εἶπον αὐτῷ, Ἡ Ραββί, πότε ὤδε γέγονας;

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

John 6:26  ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς καὶ εἶπεν Ἄμην ἀμὴν λέγω ὑμῖν ἥτις εἰδεῖ τούτη σημεία ἁλλ` ὅτι ἐφάγετε ἐκ τῶν ἄρτων καὶ ἐχορτάσθητε.

27Jesus answered them, and said, "Truly, truly I say to you, you are looking for me, not because you saw miraculous signs but because you ate the loaves and were satisfied.

John 6:27  ἐργάζεσθε μὴ τὴν βροχὴν τὴν ἀπολύμανεν ἀλλὰ τὴν βροχὴν τὴν μένουσαν εἰς ἣν ἀιώνιον, ἵνα ὁ υἱός τῷ ἀνθρώποις μίαν δώσῃ τοῦτον γὰρ ὁ πατὴρ ἐφαράγησαν ὅ θεός.

28Do not work for food that perishes, but for food that abides, resulting in eternal life, which the Son of Man will give you. For him God the Father has sealed."

John 6:28  εἶπον οὖν πρὸς αὐτούς, ἃ ποιῶμεν ἵνα ἐργαζόμεθα τὰ ἔργα τοῦ θεοῦ;

29They therefore said to him, "What should we do in order to be working the works of God?"

John 6:29  ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς, Τοῦτό ἐστι τὸ ἔργον τοῦ θεοῦ, ἦν πιστεύσητε εἰς ὃν ἀπέστειλεν ἐκεῖνος.

30Jesus answered, and said to them, "This is the work of God, that you believe in that one whom he has sent."

John 6:30  εἶπον οὖν αὐτῷ, ἃ ὄνομας σὺ σημείον, ἤν ἰδωμεν καὶ πιστεύσωμεν σοι, τό ἐργάζητεις; 31So they said to him, "What miraculous sign then are you performing, so that we may see, and believe you? What works are you working?"
John 6:31 Our forefathers ate the manna in the desert; as it is written: 'He gave them bread out of heaven to eat.'

John 6:32 Jesus 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 For the bread of God, is the one coming down out of heaven and giving life to the world.

John 6:34 Then 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 6:35 But as I told you, you have seen me and still you are not believing.

John 6:36 All 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 6:37 All 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 For I have come down from heaven not to do my will, but the will of Him who sent me.
John 6:39  τὸῦτο δὲ ἔστιν τὸ θέλημα τοῦ πέμψαντός με πατρός, ἵνα πᾶν ὁ δεδωκέν μοι μὴ ἀπολέσω ἐξ αὐτοῦ ἀλλὰ ἀναστήσω αὐτὸ πρὸς τὴν ἐσχάτην ἡμέραν.

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

John 6:40  τὸῦτο δὲ ἔστιν τὸ θέλημα τοῦ πέμψαντός με, ἵνα πᾶς ὁ θεωρῶν τὸν ύιόν καὶ πιστεύων εἰς αὐτὸν ἔχῃ ἑως τώρα ζωήν αἰώνιον, καὶ ἀναστήσω αὐτὸν ἐγὼ τῇ ἐσχάτῃ 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 γὰρ τὸν ἑνὸς ἐπεί αὐτῷ ἐφημένος ὑμῖν ἔγω εἰμὶ ὁ ἄρτος ὁ καταβαίει 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, Οὐχ οὕτως ἔστιν ᾨσοῦς ὁ υἱὸς ᾨσοῦ, οὗ ἡμεῖς οἴδαμεν τὸν πατέρα καὶ τὴν μητέρα; πῶς οὖν λέγει οὕτως, ὁτι ἕκ 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 οὖν ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς, Μὴ γογγυζέτε μετ' ἄλληλων.

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

John 6:44  οὐδὲς δύναται ἐλθεῖν πρὸς μέ αὐτὸν ὁ πατὴρ ὁ πέμψας με ἐκ τοῦ οὐρανοῦ, καὶ ἐγὼ ἀναστήσω αὐτὸν ἐν τῇ ἐσχάτῃ 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  ἐστιν γεγραμένον ἐν τοῖς προφήταις, Καὶ ἔσονται πάντες διδάκτοι θεοῦ· πᾶς οὖν ὁ ἰκώνος παρὰ τοῦ πατρὸς καὶ μαθὼν ἔρχεται πρὸς με. 45It is written in the Prophets: 'And they shall all be taught by God.' 45Everyone therefore who hears from the Father, and has learned, comes to me.

John 6:46  οὐχ ὅτι τὸν πατέρα τις ἐώρακεν εἰ μὴ ὁ ὄν παρὰ τοῦ θεοῦ, οὕτως 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 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-θελῆμα, that is, 'the will' in verse 39. (And the relative pronoun was used in a Hebraistic construction, "παν... μή.") (Look up §§ 293-297 in Blass) But I am not convinced of anacoluthon here. For I have seen John deliberately use the neuter relative pronoun, and other neuter pronouns, in other passages as well, where the subject is people. See 6:37, 39, 17:2, 24, and, I believe also 17:11-12, where I go against the trend which has been to interpret the Father's gift to the Son as "the name," rather than the disciples. John sometimes refers to people collectively as a gift and as a neuter thing. This sounds strange to our ears. But people are a "thing" when they are something given; especially since most of the Greek words for gift, the substantive forms of the verb John uses for give, are of the neuter gender. John six times uses a neuter singular pronoun for the collective unity of 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." 83 6:45 Isaiah 54:13
John 6:47 ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ πιστεύων εἰς ἐμὲ ἐχεῖ ζωὴν αἰώνιον.

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

49I am the bread of life.

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

51ἐγὼ εἰμὶ ὁ ἄρτος τῆς ζωῆς.

52But this is bread coming down out of heaven such that one may eat of it and would not die. Just as the living Father has sent me, and I live by means of the Father, so also that person eating my flesh and drinking my blood abides in me, and I in him.

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

54οἱ πατέρες ὑμῶν ἐγὼ ἐκ τοῦ οὐρανοῦ καταβαίνων ἵνα τις εἴξ αὐτοῦ φάγῃ καὶ μὴ ἀποθανύῃ.  

55I 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."

56Then the Jews began to argue sharply among themselves, saying, "How can this man give us his flesh to eat?"

57ρηκα καθὸς μοι τὴν σάρκα καὶ πίνων μου τὸ αἷμα ἔχει ζωὴν αἰώνιον, καὶ ἐγὼ ἀναστησῶ αὐτὸν τῇ ἑσχάτῃ ἡμέρᾳ:

58The person eating my flesh and drinking my blood has eternal life, and I will raise him up at the last day.

59οἱ πατέρες ὑμῶν ἐγὼ ἐκ τοῦ οὐρανοῦ καταβαίνων ἵνα τις εἴξ αὐτοῦ φάγῃ καὶ μὴ ἀποθανύῃ.

60For my flesh is true food, and my blood is true drink.

61οἱ πατέρες ὑμῶν ἐγὼ ἐκ τοῦ οὐρανοῦ καταβαίνων ἵνα τις εἴξ αὐτοῦ φάγῃ καὶ μὴ ἀποθανύῃ.

62The person eating my flesh and drinking my blood abides in me, and I in him.

63καθὼς ἀπέστειλαν με ὁ ζων πατὴρ καγὼς ζω αἰῶνα καὶ πάνω μοι τὸ αἷμα ἐγνωρίσθη ἁλάθας δι’ ἐμέ.

64Just 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.

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84⁶⁵υπ ΚΔΕΓΗΚΛΜΣΥΓΔΘΛΠΨΩοι σει δι’, ἐκ τοῦ οὐρανοῦ καταβαίνων ἵνα τις εἴξ αὐτοῦ φάγῃ καὶ μὴ ἀποθανύῃ.  

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A Teaching Too Scandalous for Some

John 6:60 Πολλοὶ οὖν ἀκούσαντες ἐκ τῶν μαθητῶν αὐτοῦ εἶπον, Σκληρός ἐστιν οὗτος ὁ λόγος·

tίς δύναται αὐτοῦ ἀκούειν;

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

John 6:61 εἶδος δὲ ὁ Ἰησοῦς ἐν αὐτοῖς ὅτι γογγὺζοντιν περὶ τούτου οἱ μαθηταὶ αὐτοῦ εἶπεν
aὐτοῖς, Τούτῳ ὑμᾶς σκάνδαλις;

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

John 6:62 ἐὰν οὖν θεωρήτης τόν υἱόν του ἄνθρωπου ἀναβαίνοντα ὅπου ἦν το πρότερον;

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

John 6:63 τὸ πνεῦμα ἐστιν τὸ ζωοποιοῦν, ἢ σάρκι ὁκ ὁφελεῖ οὐδὲν τά ῥήματά α ἐγὼ λαλῶ ὑμῖν
pneūmá ἐστιν καὶ ζωή ἐστιν.

63Spirit is what makes alive; flesh counts for nothing. The words that I speak to you are

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64Yet some of you are not believing.” For Jesus had known from the beginning who the

John 6:65 καὶ ἔλεγεν, Διὰ τοῦτο ἐρήμη ὑμῖν ὅτι οὐδεὶς δύναται ἐλθέιν πρὸς με ἐὰν μὴ ᾧ
dexoménon αὐτῷ ἐκ τοῦ πατρός μου.

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

John 6:66 ἐκ τούτου πολλοὶ ἀπῆλθον τῶν μαθητῶν αὐτοῦ εἰς τά ὄπισω, καὶ οὐκέτι μετ’ αὐτοῦ

66Then Simon Peter answered him, “Lord, to whom shall we go? You have the words of
eternal life.

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eternal life.

6665According 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

incompletion. 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?

6666Rare NT occurrence of the future participle.

6666 ἐκ τούτου – ek toútou; Opinion is split on whether this means "because of this teaching," or, "from

this point on."
John 6:69  καὶ ἡμεῖς πεπιστεύκαμεν καὶ ἐγνώκαμεν ὅτι αὐτὸς ὁ υἱὸς τοῦ θεοῦ τοῦ ζωντός.

69And 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 ἦν ὁ Ἰησοῦς, ὅτι ἐγὼ ὑμῶν τοὺς δώδεκα ἐξελεξάμην, καὶ εἰς ὅμων εἰς διάβολος ἐστίν;

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

John 6:71 ἠλευνεν δὲ τὸν Ἰουδαῖον Σίμωνος Ἰσκαριώτην: οὗτος γὰρ ἐμελέλειν αὐτόν παραδίδοναι, εἰς ὅν εἴ τὼν δώδεκα.

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

Chapter 7

Jesus’ Brothers Judge Him Falsely

John 7:1 Καὶ περιπάτεω ὁ Ἰησοῦς μετὰ ταῦτα ἐν τῇ Γαλιλαίᾳ ὡς ἠθέλην ἐν τῇ Ἰουδαίᾳ περιπατεῖν, ὅτι εἶχον αὐτὸν οἱ Ἰουδαῖοι ἀποκτεῖναί.

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

John 7:2 ἦν δὲ ἐγγύς ἡ ἔρητὶ τῶν Ἰουδαίων ἡ σκηνοπηγία.

2But the Jewish Festival of Booths was near.

John 7:3 εἶπον οὖν πρὸς αὐτόν οἱ ἄδελφοι αὐτοῦ, Μεταβάθη ἐντεῦθεν καὶ ὑπαγε εἰς τὴν Ἰουδαίαν, ἵνα καὶ οἱ μαθηταί σου θεωρήσωσιν τὰ ἔργα σου ὡς ποιεῖς;

3So 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 οὔδεις γὰρ ἐν κρυπτῷ τι ποιεῖ καὶ ζητεῖ αὐτός ἐν παρρησίᾳ εἶναι. εἰ ταῦτα ποιεῖς, φανερώσων σαυτὸν τὸν κόσμῳ.

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

John 7:5 οὔδε γὰρ οἱ ἄδελφοι αὐτοῦ ἐπιτύπωσαν εἰς αὐτῶν.

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

John 7:6 λέγει οὖν αὐτοῖς ὁ Ἰησοῦς, Ὁ καίρος ὁ ἐμὸς οὐπώ πάρεστιν, ὁ δὲ καίρος ὁ ὑμετέρος πάντοτε ἐστίν ἐτοιμός.

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

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90 669 τοι ὁ χριστός ὁ υἱὸς τοῦ θεοῦ ζωντος Δ Ο χριστός ὁ υἱὸς τοῦ θεοῦ τοῦ ζωντος (Mt 16:16) E F G H K M N S U V Y Γ Θ Λ Π Ψ Ω 0211 0250 βο 28 157 180 579 700 892 1006 1071 1243 1292 1505 Lect it ip ap sy vg pal copbo mss eth geo slav Chrístostom Cyrilcomm Cyprian 1/2 Quodvultdeus 1/6 (others of Cyprus and Quod do not contain ὁ χριστός) TR RP ὸ χριστός Turtullian (Mk 8:29) ὁ χριστός ὁ ἄγιος τοῦ θεοῦ φιλo copi mss bo ach Cyrillem ὁ υἱὸς τοῦ θεοῦ ἤθος syr f ὁ χριστός ὁ υἱὸς τοῦ θεοῦ (Mt 16:16) C f Θ 0141 f 33 205 565 1010 it saur ce v sy arm geol Victorinus-Rome ὁ ἄγιος τοῦ θεοῦ θυ π Β C D L W it copi mss pbo SBL ΝΑ 28 A om it ὃ τοι ὃ εἰ ὁ χριστός ὁ υἱὸς τοῦ θεοῦ τοῦ ζωντος ο 047 lac AP QT X 063 070 078 0210 0233 0306. Besides the Mk and Mt passages imitated, look at Jn 1:49 and 11:27.

91 670 Or, "one of you is an enemy." Greek: διάβολος - diábolos. This is the Greek word that the Jewish translators of the Septuagint, the Jewish Bible that was translated into Greek prior to the time of Jesus, had chosen to translate the Hebrew 'ha-satan' in 1 Chronicles 21:1, Job 2:1, and Zechariah 3:1. It means "slanderer, accuser, adversary." Jesus is probably not calling Judas "the devil," although the devil did later enter inside Judas, John 13:2, 27; Diatess. 28:22, 44. This can be translated that Judas was a devil, because he was a son of the devil, a fact proven by his deeds, John 8:41, 44; Diatess. 15:38, 40. It could be that Jesus here is making a contrast between the fact that he had selected the twelve "for himself," yet one of them is his adversary.
John 7:7  οὐ δύναται ὁ κόσμος μισεῖν ὑμᾶς, ἐμὲ δὲ μισεῖ, ὅτι ἔγω μαρτυρῶ περὶ αὐτοῦ ὅτι τὰ ἔργα αὐτοῦ πονηρά ἦστιν.

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

John 7:8  ὡς ὑμεῖς ἀνάβητε εἰς τὴν ἐορτὴν ταύτην: ἐγὼ οὐπώ ἀναβαίνω εἰς τὴν ἐορτὴν ταύτην, ὅτι ὁ καιρὸς ὁ ἐμὸς οὖσα πεπληρώταται.

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  ταῦτα δὲ εἰπὼν αὐτοῖς ἔμεινεν ἐν τῇ Γαλαλαίᾳ.

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

Jesus Goes Up for Sukkot

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

10And when his brothers had gone up to the festival, then he also went up, not openly, but secretly. ²³

John 7:11  οἶνον ἱουδαίων ἐξήτουσαν αὐτὸν ἐν τῇ ἐορτῇ καὶ ἔλεγον, Ποῦ ἔστιν ἐκεῖνος;

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

John 7:12  καὶ γογγυσμός πολὺς περὶ αὐτοῦ ἦν ἐν τῷ ὄχλῳ οἱ μὲν ἔλεγον ὅτι ἀγαθὸς ἔστιν, ἄλλοι ἔλεγον, οὐ, ἀλλὰ πλανά τὸν ὄχλον.

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

9² "John 7:10  ὦς δὲ ἀνέβησαν οἱ ἀδελφοὶ αὐτοῦ, τότε καὶ αὐτὸς ἀνέβη εἰς τὴν ἐορτήν, οὐ δεηνερῶ ἀλλὰ ὡς ἐν κρυπτῷ.

10And when his brothers had gone up to the festival, then he also went up, not openly, but secretly. ²³
John 7:13 οὐδεὶς μέντοι παρηρτείς ἔλαλει περὶ αὐτοῦ διὰ τὸν φόβον τῶν Ἰουδαίων.

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

John 7:14 Ἡδὲ δὲ τῆς ἐστίν ἡμείς ἥματις ἃνεβί ο Ἰησοῦς εἰς τὸ ἱερόν καὶ ἐδίδασκεν.

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

John 7:15 Καὶ ἔκαστοι δέ τις Ἐρήμων ἦσαν, Πῶς οὗτος γράμματα οἶδεν μή μεμαθηκώς;

15 The Jews then were marveling, saying, "How does this man know letters, not having received instruction?" 94

John 7:16 ἀπεκρίθη οὖν αὐτοῖς ὁ Ἰησοῦς καὶ εἶπεν, Ἡ ἐμὴ διδαχὴ οὐκ ἔστιν ἐμὴ ἄλλα τοῦ πέμψαντός με.

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

John 7:17 ἐάν τις θέλῃ τὸ ἄνθρωπον ποιεῖν, γνώσεται περὶ τῆς διδαχῆς πότερον ἐκ τοῦ θεοῦ ἐστὶν ἢ ἐγὼ ἅπ’ ἐμαυτοῦ λαλῶ.

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

John 7:18 ὁ ἄρ’ ἔστων λαλῶν τὴν δόξαν τὴν ἵδιαν ζητεῖ· ὁ δὲ ζητῶν τὴν δόξαν τοῦ πέμψαντος αὐτὸν, οὕτως ἀληθείᾳ ἐστιν καὶ ἀδικίᾳ ἐν αὐτῷ οὐκ ἔστιν.

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

John 7:19 οὗ Μωσῆς δέδωκεν ὡμίν τὸν νόμον; καὶ οὐδεὶς ἔξ ὡμίν ποιεῖ τὸν νόμον, τί με ζητεῖς ἀποκτεῖναι;

19 Has not Moses given you the law? Yet none of you performs the law. Why are you trying to kill me?" 95

John 7:20 ἀπεκρίθη ο ὄχλος καὶ εἶπεν, Δαιμόνιον ἔχεις; τίς σε ζητεῖ ἀποκτεῖναι;

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

John 7:21 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς, Ἐν ἔργοιν ἐποίησα καὶ πάντες θαυμάζετε.

21 Jesus answered and said to them, "One work I did, 96 and you are all appalled.

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 τοῦτο Μωσῆς δέδωκεν υμῖν τὴν περιτομήν - οὐχ ὅτι ἐκ τοῦ Μωσέως ἐστίν ἄλλα ἐκ τῶν πατέρων - καὶ ἐν σαββάτω περιτέμνετε ἄνθρωπον.

22 Why is it? 96 Moses gave you circumcision (not that it is from Moses, but rather from the patriarchs) and during the Sabbath you circumcise a man? 97 John 7:23 εἰ περιτομήν λαμβάνει ἄνθρωπος ἐν σαββάτῳ ἕνα μὴ λυθή ὁ νόμος Μωσέως, ἐμοὶ χελάτε ὅτι διὸν ἄνθρωπον υἱὴ ἐποίησα ἐν σαββάτῳ;

23 If a man receives circumcision during the Sabbath so that the law of Moses not be broken, why are you incensed at me that I have made the whole man whole during the Sabbath? 98 John 7:24 μὴ κρίνετε κατ’ ὅψιν, ἄλλα τὴν δικαίαν κρίσιν κρίνατε.

24 Judge not by appearances, but judge the righteous judgment." 99

**Is Jesus the Anointed One?**

John 7:25 Ἐλεγον οὖν τίνες ἐκ τῶν Ἱερουσαλημίτων, Ὡχ οὐτός ἐστιν ὁ ζητοῦσιν ἀποκτείναι;

25 Then some of the Jerusalemites were saying, "Is this not the man they are trying to kill? John 7:26 καὶ ἐδει παρρησία λαλεῖ καὶ οὐδὲν αὐτῷ λέγουσιν. μήποτε ἁληθῶς ἐγνώσαν οἱ ἄρχοντες ὅτι οὐτός ἐστιν ἄλλης ὁ Χριστός;

26 And 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 οὐδαμὲν πόθεν ἐστίν· ὁ δὲ Ἱς τὸς ὅταν ἔρχεται οὐδεὶς γινώσκει πόθεν ἐστίν.

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

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

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 κρίσιν κρίνετε; "judge the righteous judgment." The definite article in this use may well be "anaphoric," in that it is meant to refer back to something with which they are already familiar: that judgment commanded in Deuteronomy 16:18. The Greek there in the Septuagint is κρίνοντε...κρίνοντες - κρίνοντες...κρίνοντες, "they shall judge a righteous judgment," without the article. For indeed, those Jesus was probably talking to were judges. The scribes (γράμματες-grammatais) also sat in judgment, being one component of the Sanhedrin, and the subjects of Deuteronomy 16:18 were κρίται καὶ γραμματοσαγωγεῖς – κρίται καὶ grammatoisagōgeis, "judges and clerks."
John 7:28 ἔκραξεν οὖν ἐν τῷ ἱερῷ διδάσκων ὁ Ἰησοῦς καὶ λέγων, Κάμε οἴδατε καὶ οἴδατε πόθεν εἰμί· καὶ ἀπ’ ἑαυτοῦ οὐκ ἐλήλυθα, ἀλλ’ ἐστὶν ἀληθινός ὁ πέμψας με, ὃν ὑμεῖς οὐκ οἴδατε·

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

John 7:29 ἐγὼ οἶδα αὐτόν, ὃτι παρ’ αὐτοῦ εἰμὶ κάκεινός με ἀπέστειλεν.

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

John 7:30 Ἐξήμονον οὖν αὐτόν πιάσαι, καὶ οὐδεὶς ἐπέβαλεν ἐπ’ αὐτόν τὴν χεῖρα, ὅτι οὐπώ ἐληλύθει ἡ ὥρα 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 ὃτι ὁ Χριστὸς ὃταν ἔλθῃ μὴ πλείονα σημεία τούτων ποιήσει ὃν οὕτως ἐποίησεν;

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 Ὑποκουσαν οἱ Φαρισαῖοι τοῦ ὄχλου γογγυζόντος περὶ αὐτοῦ ταύτα, καὶ ἀπέστειλαν ὑπηρέτας οἱ Φασισταὶ καὶ οἱ ἀρχιερεῖς ἵνα πιάσωσιν αὐτὸν.

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, 'Ετι μικρὸν χρόνον μεθ’ ὑμῶν εἰμι καὶ ὑπάγω πρὸς τὸν περιπατήτα 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 οὐκ εὑρήσετε, καὶ ὅπου εἰμὶ 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 Ιουδαίοι πρὸς ἑαυτούς, Ποῦ οὕτως μέλλει πορεύεσθαι ὅτι ἡμεῖς οὐχ εὑρήσομεν αὐτόν; μή εἰς τὴν διασπορὰν τῶν Ἑλλήνων μέλλει πορεύεσθαι καὶ διδάσκειν τοὺς Ἐλλήνας;

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

John 7:36 τίς ἐστιν οὗτος ὁ λόγος ὃν εἶπεν, ζητήσετε με καὶ οὐχ εὑρήσετε, καὶ ὅπου εἰμὶ 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 Ἔν δὲ τῇ ἐσχάτῃ ἡμέρᾳ τῇ μεγάλῃ τῆς ἑορτῆς εἰστήκει ὁ Ἰησοῦς καὶ ἐκραξεν λέγων, Ἐάν τις τις διψᾷ ἐρχόμεθα πρὸς με καὶ πινέτω.

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

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100 732 Probably temple police officers or guards. Rome did authorize the Sanhedrin to have a company of guards with powers of arrest.
John 7:37 “ο πιστεύων εἰς ἐμέ καθώς ἔπειν ἡ γραφή ποταμοί ἕκ τῆς κοιλίας αὐτοῦ βεβαιώσαν ὄδρας ζώντος.

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

John 7:39 τοῦτο δὲ ἔπειν περὶ τοῦ πνεύματος ὁ γὰρ ἐμελλὼν λαμβάνειν οἱ πιστεύοντες εἰς αὐτὸν ὑστο πέ η ἐν πνεύμα ἄγιον, ὥσπερ ἤση ὁ δίδωσε ἐνδοδάση.

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 ὅχλου ἄκοψαντες τῶν λόγων ἐλεγον, ὅτι ἐστιν ἄληθώς ὁ προφήτης.

40 Many in the crowd therefore who heard these words were saying, "Surely this man is the Prophet."
John 7:41 Ἄλλοι ἔλεγον, ὃς ἡμεῖς ἦστε, ὃς ὁ Χριστός; Ἄλλοι ἔλεγον, Μὴ γὰρ ἐκ τῆς Γαλιλαίας ὁ Χριστός ἔρχεται;

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

John 7:42 Οὐχὶ ἢ γραφὴ εἶπεν ὅτι ἐκ τοῦ σπέρματος Δαυὶδ, καὶ ἀπὸ Βηθλεέμ τῆς κόμης ὅπου ἦν Δαυὶδ, 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᾽ αὐτοῦ.

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

John 7:44 τινὲς δὲ ἦσαν ἐξ αὐτῶν πιάσαι αὐτὸν, ἀλλ᾽ οὐδεὶς ἐπέβαλεν ἐπ᾽ αὐτὸν τὰς χεῖρας.

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

Unbelief of the Jewish Authorities

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

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, Ὀδὴποτε οὕτως ἐλάλησαν ἀνθρώπος, ὡς οὗτος ὁ ἀνθρώπος.

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

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

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

John 7:48 μὴ τις ἐκ τῶν ἀρχιερέων ἐπίστευσεν εἰς αὐτὸν ἢ ἐκ τῶν Φαρισαίων;

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

John 7:49 ἀλλὰ ὁ δύσλος οὗτος μὴ γινώσκων τὸν νόμον ἐπίκαταρτοι εἶσαι.

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

John 7:50 λέγει Νικόδημος πρὸς αὐτούς, ὁ εἰλθὼν νυκτὸς πρὸς αὐτόν, εἰς ὄν ἐξ αὐτῶν,

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

John 7:51 Μὴ ὁ νόμος ἔμοι κρίνει τὸν ἀνθρώπον ἐὰν μὴ ἀκούῃ παρ’ αὐτοῦ πρότερον καὶ γνώ τι ποιεῖ;

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

John 7:52 ἀπεκρίθησαν καὶ εἶπον104 αὐτῷ, Μὴ καὶ οὗ ἐκ τῆς Γαλιλαίας εἶ, ἔρευνησόν καὶ ἵδε ὅτι προφῆτης ἐκ τῆς Γαλιλαίας οὐκ ἐγγέργεται.

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

104 752a ltxt εἶπον K E G H L M S U X Y Γ Δ Λ Π Ψ Ω 047 0211 f1 f13 A10 2 7 8 9 28 532 565 682 1243 1505 2323 TR RP ἐπὶ εἶπαν Πο 35 135 527 B C D K N T W Θ 33 2561 NA27 lac. A C F P Q V 063 070 078 0233 346. This is a difference of dialect, εἶπον being epic Ionic 3rd pl aor ind act, and εἶπαν 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 Πο 66. Or, perhaps Πο 66 "normalized" the word to the Attic.

105 752b ltxt reading first: προφῆτης ἐκ τῆς Γαλιλαίας οὐκ ἐγγέργεται (perf pass) Σ Λ 047 0211 0233 ιδ f13 TR AT HF (RP: ἐγγέργεται) προφῆτης ἐκ τῆς Γαλιλαίας οὐκ ἐγείρεται Φ Λ K W Y Γ Δ Θ 25 33 118 1582 προφῆτης ἐκ τῆς Γαλιλαίας οὐκ ἐγείρεται Φ 66c προφῆτης ἐκ τῆς Γαλιλαίας οὐκ ἐγείρετε 2* προφῆτης ἐκ τῆς Γαλιλαίας οὐκ ἐγείρεται G προφῆτης ἐκ τῆς Γαλιλαίας οὐκ ἐγείρεται E H M Π Ω 1 461 565 προφῆτης ἐκ τῆς Γαλιλαίας οὐκ ἐγείρεται 28 προφῆτης ἐκ τῆς Γαλιλαίας οὐκ ἐγείρεται 1071
The Woman Caught in Adultery

John 7:53 Καὶ ἔπορεύθη ἐκαστὸς εἰς τὸν οἶκον αὐτοῦ,

3And each went to his home.106

Chapter 8

John 8:1 Ἡσυχὸς δὲ ἐπορεύθη εἰς τὸ ὄρος τῶν Ἑλαίων.

1But Jesus went to the Mount of Olives.

John 8:2 Ὁ θρήσκος δὲ πάλιν παρεγένετο εἰς τὸ ἱερὸν, καὶ πᾶς ὁ λαὸς ἤρχετο: καὶ καθίσας ἐδίδασκεν αὐτοὺς.

2And 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 Ἄγωνεν δὲ οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι πρὸς αὐτὸν γυναῖκα ἐν μοιχείᾳ καταλήφθεισαν: καὶ στήσαντες αὐτὴν ἐν μέσῳ,

3And 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 Υ
ἐκ τῆς Γαλαλαίας προφήτης οὐκ ἐγείρεται (pres pass) T Ψ Treg NA27 SBL
ἐκ τῆς Γαλαλαίας ὁ προφήτης οὐκ ἐγείρεται φ166
ἐκ τῆς Γαλαλαίας _______φ._ν. οὐκ ἐγείρεται φ 75
ἐκ τῆς Γαλαλαίας προφήτης οὐκ ἐγείρεται N
ἐκ τῆς Γαλαλαίας προφήτης οὐκ ἐγείρεται B
ἐκ τῆς Γαλαλαίας προφήτης οὐκ ἐγέρθηκεν 1424
ἐκ τῆς Γαλαλαίας προφήτης οὐκ ἐγέρθηκεν 1, X
ἐκ τῆς Γαλαλαίας προφήτης οὐκ ἐρχεται 2561
lauma A C F P Q V

The reading of φ66 and the Sahidic Coptic, and possibly also φ75, 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 (φτινότας παραφέρει). L Λ Π B C Ξ Σ Ω Θ Ψ 070 070 0141 0111 22 33 124 157 209 213 397 461 713 788 799 821 828 849 865 1073 1192 1210 1230 1241 1242 1253 1333 1424 1424 1424 1424 1424 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 οἱ λέγουσιν αὐτῷ, πειράζοντες, Διδάσκαλε, αὕτη ἡ γυνὴ κατελήφθη ἐπὶ γάτοφόρῳ ἠμενουμένη;

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

John 8:5 Ἐν δὲ τῷ νόμῳ Ὁ Μωσῆς ἦμιν ἐνετείλατο τὰς τοιαύτας λῃστολείοθαγ: οὐ οὖν τί λέγεις;

5And in the Law, Moses commanded us that such women be stoned. What then do you say?"

John 8:6 τοῦτο δὲ ἔλεγον πειράζοντες αὐτόν, ἵνα ἔχωσιν κατηγορεῖν αὐτόν. ὁ δὲ Ἰησοῦς κάτω κύπας, τῷ δακτύλῳ ἐγραφεν ἐκ τῆς γῆς, μὴ προσποιούμενος.

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

John 8:7 ὡς δὲ ἔπεμνον ἐρωτώντες αὐτόν, ἀνακύψας εἶπεν πρὸς αὐτούς, ὁ δὲ Ἰησοῦς κάτω κύπας, τῷ δακτύλῳ ἐγραφεν εἰς τὴν γῆν, μὴ προσποιούμενος.

7But 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 κύπας ἐγραφεν εἰς τὴν γῆν.

8And after bending down again, he continued writing in the dirt. John 8:9 οἱ δὲ ἀκούσαντες, καὶ ὑπὸ τῆς συνειδήσεως ἐλεγχόμενοι, ἐξῆρχοντο εἰς καθ' εἰς, ἀφάνεμοι ἀπὸ τῶν πρεσβυτέρων: καὶ κατελείφθη μόνος ὁ Ἰησοῦς, καὶ ἦ γυνὴ ἐν μέσῳ σοσά. 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 πλὴν τῆς γυναικὸς, εἶπεν αὐτῇ, Ποῦ εἰσίν ἐκεῖνοι οἱ κατηγοροὶ σου; Οὐδεὶς σε κατέκρινεν;

10And 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 ἐγὼ δὲ εἶπεν, Οὐδεὶς, κύριε. Ἐπεν δὲ ὁ Ἰησοῦς, Οὐδεὶς ἐγὼ σε κρίνω, πορεύου, καὶ μηκέτι ἀμφάτανε.

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

The Validity of Jesus’ Testimony

John 8:12 Πάλιν οὖν αὐτοῖς ἐλάλησεν ὁ Ἰησοῦς λέγων, Ἔγώ εἰμι τὸ φῶς τοῦ κόσμου· ὁ ἀκολουθῶν ἔμοι οὐ μὴ περιπατήσῃ ἐν τῇ σκοτίᾳ, ἀλλ' ἔξει τὸ φῶς τῆς ζωῆς.

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

107 8:6 txt μὴ προσποιούμενος E G H K 2* 18 27 35 65* 475 532 579 682 1212 1505 1519 2561 mg 2253 2907 TR-Scriv RP ὁμιτ phrase D M S U Γ Λ Ω 047 0233 Ἰ 2C 7 8 9 28 65c 1158sup 118 700 1071 1203 1216 1243 1514 TR-Steph Beza 1598 AT HF BG [NA27] προσποιούμενος 1194 lac. A C F P

108 8:6b Rabbi Zev Porat points out that Jesus had just declared himself the fountain of living waters in Jn 7:38, and now that the Jewish leaders had turned away from that fountain, Jeremiah 17:13 was being fulfilled in two ways: they were put to shame, and their names were being written in the dirt. "Thou hope of Israel, Yahweh! All that forsake Thee shall be ashamed; they that turn away from Thee shall be written in the dirt, because they have forsaken Yahweh, the fountain of living waters. יֵשׁ עֵצֶם מִלְאָכַל יָהּ. כֹּל יִפְלְשֵׁי בָּלָשֶׁת: יָהִי (יָהִי) אֲפֵר (אֲפֵר) יָהֵשׁ יָהְבַּע יָהֵשׁ. יָהְבַּע יָהִי יָהַשׁ יָהֵשׁ יָהְבַּע יָהַשׁ יָהִי. http://www.mechon-mamre.org/p/pt/pt1117.htm
John 8:13  εἶπον οὖν αὐτῷ οἱ Φαρισαῖοι, διότι σὺ περὶ σεαυτοῦ μαρτυρεῖς· ὡς μαρτυρεῖς σοι οὖν ἐστιν ἄλλης.

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

John 8:14  ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς, ἂν ἔγω μαρτυρῶ περί ἐμαυτοῦ, ἄλλης ἐστιν ἡ μαρτυρία μου, ὅτι οἴδα ποθὲν ἦλθον καὶ ποῦ ὑπάγω· ὑμεῖς δὲ οὐκ οἴδατε ποθὲν ἐρχομαι, καὶ ποῦ ὑπάγω.

Jesus 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 8:15  ὑμεῖς κατὰ τὴν σάρκα κρίνετε, ἐγώ οὖν κρίνω οὐδένα.

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

John 8:16  καὶ ἐὰν κρίνω δὲ ἐγώ, ἡ κρίσις ἡ ἐμὴ ἄλλης ἐστὶν, ὅτι μόνος οὐκ εἰμί, ἀλλ᾽ ἐγώ καὶ ὁ πέμψας με πατήρ.

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

John 8:17  καὶ ἐν τῷ νόμῳ δὲ τῷ ύμετέρῳ γέγραπται ὅτι δύο ἄνθρωπων ἡ μαρτυρία ἄλλης ἐστίν.

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

John 8:18  ἐγώ εἰμι ὁ μαρτυρῶν περὶ ἐμαυτοῦ καὶ μαρτυρεῖ περὶ ἐμοῦ ὁ πέμψας με πατήρ.

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

John 8:19  ἔλεγον οὖν αὐτῷ, Πῶς ἐστιν ὁ πατήρ σου; ἀπεκρίθη Ἰησοῦς, Οὕτω εἰμὲ οἶδατε ὅτι τὸν πατέρα μου εἶ ἔμε βέβειτε, καὶ τὸν πατέρα μου ἢδειτε ἄν.

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 δήματα ἐλάλησεν ὁ Ἰησοῦς ἐν τῷ γαζοφυλακίῳ διδάσκοντι ἐν τῷ ἵερῳ καὶ οὐδεὶς ἐπίσκεψεν αὐτόν, ὅτι οὐκ ἔληλύθει ἤ ὃρα αὐτοῦ.

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 Ἰησοῦς, ἐγὼ ὑπάγω καὶ ζητήσωτε με, καὶ ἐν τῇ ἁμαρτίᾳ ὑμῶν ἀποθανεῖσθαι· ὅπου ἔγω 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  ἔλεγον οὖν οἱ Φαρισαῖοι, Μήτι ἀποκτενεῖ ἐαυτῶν, ὅτι λέγει, ὅπου ἔγω ὑπάγω· ὑμεῖς οὐ δύνασθε ἐλθεῖν;

22So 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 ἔλεγον αὐτοῖς, ὡς με ἐκ τῶν κάτω ἐστίν, ἐγὼ ἐκ τῶν ἄνω εἰμί· ὑμεῖς όσοι ἐκ τοῦ κόσμου τούτου ἐστί, ἐγὼ οὐκ εἰμί· ὃς τοῦ κόσμου τούτου.

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

John 8:24  εἶπον οὖν ὑμῖν ὅτι ἀποθανεῖσθαι ἐν ταῖς ἁμαρτίαις ὑμῶν· ἐὰν γὰρ μὴ πιστεύσετε ὅτι ἐγὼ εἰμί· ἀποθανεῖσθαι ἐν ταῖς ἁμαρτίαις ὑμῶν.

24I said to you that you will die in your sins. For if you do not believe that I am who I am,110 you will die in your sins.”

109 Deuteronomy 19:15
110 ὁ ἐγώ εἰμί - hoti ege 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 speaking to them of the Father. John 8:28 ἐπεν οὖν αὐτῷ ὁ Ἰησοῦς, ὅταν ὑψώσητε τὸν υἱόν του ἀνθρώπου, τότε γνώσεσθε ὅτι ἐγὼ εἰμί, καὶ ἀπ’ ἐμαυτοῦ ποιοῦ ὁ πατήρ, τοῦτα λαλῶ. Then Jesus said, "When you lift up the Son of Man, then you will find out that I am he," and of myself I do nothing, but rather exactly as my Father has taught me, those things I speak. John 8:29 καὶ ὁ πέμψας με μετ’ ἐμοῦ ἐστίν’ οὐκ ἀφηκένε μὲν μόνον ὁ πατήρ, ἵνα ἐγὼ τὰ ἀρεστά αὐτῶ ποιῶ πάντοτε.

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 Ταῦτα αὐτῶ οἰκονόμοις πολλοὶ ἐπίστευσαν εἰς αὐτόν. 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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111 8:25 The BADG lexicon says, "τὴν αρχην John 8:25, as nearly all the Gk. fathers understood it, is emphatically used adverbially=ἀρχω at all (Plut., Mor. 115b; Dio Chrys. 10 [11], 12:14 [31], 5:133; Lucian, Eunuch. 6 al.; Ps.-Lucian, Salt. 3; P.Oxy 472, 17 [c. 130 AD]; Philo, Spec. Leg. 3, 121; Jos., Ant. 1, 100; 15, 235 al... The BDF grammar §160 says the ἔλαλησεν means "the beginning," here is an adverbial accusative, and means something like, "To begin with... or, at all." The words ὅ τι are ambiguous, since the original manuscripts did not have spaces between words, nor punctuation. Thus it could have been, and I say was, ὅτι, "that" or "why." "That I am even speaking to you at all!" or "Why am I even speaking to you at all." Those translations which say "from the beginning" need to put the word "from" in italics, because it is not there in the Greek, and indeed the Greek New Testament is full of instances of a phrase meaning "from the beginning" and this is not one of them. Especially with ἀρχή being accusative case. The BDF gives many examples from Clement in which τὴν αρχήν means “to begin with.”

112 8:26 τοι ἔλεγας Ε Φ Γ Η Μ Υ Σ Υ Γ Λ Δ Α 047 2 28 579 3 TR RP ἅπαξ λάμα ὑπ’ ὑπὲρ τους ἤγετος Κ Β Δ Κ Λ Ν Τ Ψ Υ Χ Α Θ Ψ 0211 33 69 118 1071 1424 SBL NA28 [{}/] lac. A C P V Π 070 0233

8:26a ὅτι ἐγὼ εἰμῖ - hoti egeo 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.

8:28b According to Bauer, ἀπὸ ἐμαυρωῦ is an expression known in Classical Greek using the preposition ἀπὸ to indicate the originator or authorizer of the action.
John 8:34  "Apekrithi aouto, ot Ioseou, Amih amin lego umin oti pai, o poiwn thn amartian doulos estin th en amartias.

35Jesus answered them, "Truly, truly I say to you, everyone doing sin is a slave of sin. John 8:35  'O de doulos ou meine en tis oikia eis ton aiwona, o uios meine eis ton aiwona.

36And the slave does not abide in the house in perpetuity; the Son abides in perpetuity. John 8:36  eth ouis umas eleuerophosi, entos eleuerophori eoseose.

37If therefore the Son should make you free, you will be free indeed. John 8:37  Oida oti sperma Abrama este: alla zeteite me apokeiteinai, oti o logo o emos ou xurpei en umin.

38I 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  Exw o eouraka para taw patri mou laloi: kai umei oui d eourakate para taw patri umin, poiuite.

8What I have seen with My father, I speak, and you then you have seen with your father, you are doing." 116

116 John 8:39  Apekrithisa kai eipw aouto, 'O pati hwmou Abrama estein. Legei aouto, ot Ioseou, Ei tekna to Abrama the, ta erga to Abrama, epoieste.

3They 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  Exw o eouraite me apokeiteinai, antirwpon ouc tis th altheiax umin xalalhika hyn ekousa para th theou: touto Abrama ouk epoihein.

4But 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  'Hmies poiuite ta erga to patros umin. Eipw oui aouto, 'Hmies ek porneia oou xeggennimeva: ena pattera exomene, ton theon.

4You are doing the works of your father." They then said to him, "We were not conceived in fornication. 117 We have one father: God."

115 8:38 Bet eourakate para taw patrei wpmwn D E F G H M N S U L A Y W 047 0211 0250 2 28 118 157 180 205 579 700 1006 1010 1071 1243 1292 1424 1505 Lect itaaurc,de,el,g,q,r,t vg syr,h,p, copbom eth slav Aug Spec TR RP / eourakate para to patros ypwmw N* / ekousate para to patros ypwmw B L W 597 copbop arm geo Or Cyr NA28 {B} / ekousate para to patros ypwmw N2 C K Y 0 f¹ f² f³ f⁴ 33 565 892 1547 it f syr h,p, copbop? Chrys / ekousate para to patros ypwmw 346 / ekousate para to patrei ypwmw 0141 f¹ f² f³ f⁴ f⁵ 1524 / ekousate para autow patrou ypwmw X / lac A P T P 0233

116 Some manuscripts have "and you then the things you have heard from the father..." 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."

117 8:41 What is the train of thought? If two different gods were their father, they would be conceived in fornication? Or is it, if both a god and a human were their father, they would be conceived in fornication? And is there a god that commits fornication? The only interpretation that makes sense here is that they are taking a dig at Jesus' conception, that he was conceived before Mary was married. In the Greek, the pronoun "we" is emphatic. The meaning is: "We are not the mamzer here. We, unlike you, were not conceived in fornication." The Greek here for "We were not conceived in fornication" is 'Hmies ek porneia oou xeggennimeva. The Septuagint Greek in Deut. 23:2 (v. 3 in some ed.) is ouk eispelevsaitai ek parths eis ekklhsiain kourou, "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 'amamzer - 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 ἔπειν οὖν αὐτοῖς ὁ Ἰησοῦς. Εἰ ὁ θεὸς πατὴρ ὑμῶν ἦν, ἠματίατε ἃν ἐμέ, ἐγὼ γὰρ ἐκ τοῦ θεοῦ ἐξήλθον καὶ ἤκου ὀυδὲ γὰρ ἦν ἐμαυτοῦ ἐλήλυθα, ἀλλ’ ἐκείνος με ἀπέστειλεν.

42 Jesus 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 τὴν λαλὴν τὴν ἐμὴν οὖ γινώσκετε; ὃτι οὐ δύνασθε ἀκούειν τὸν λόγον τὸν ἐμὸν.

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

John 8:44 ᾿Ὑμεῖς ἐκ τοῦ πατρὸς τοῦ διαβόλου ἐστέ, καὶ τὰς ἐπιθυμίας τοῦ πατρὸς ὑμῶν θέλετε ποιεῖν. Ἐκεῖνος ἀνθρωποκτόνος ἦν ἀπ’ ἀρχῆς, καὶ ἐν τῇ ἀλήθειᾳ οὐχ ἔστηκεν, ὃτι οὐκ ἔστιν ἀλήθεια ἐν αὐτῷ. Ὅταν λαλήτορ ψεῦδος, ἐκ τῶν ιδίων λαλεῖ: ὃτι ψεύτης ἔστιν καὶ ὁ πατὴρ αὐτοῦ.

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

John 8:45 ἐγὼ δὲ ὃτι τὴν ἀλήθειαν λέγω, οὐ πιστεύετέ μοι.

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

John 8:46 τίς εξ ὑμῶν ἐλέγχει με περὶ ἀμαρτίας; Εἰ δὲ ἀλήθειαν λέγω, διὰ τί ὑμεῖς οὐ πιστεύετέ μοι;

46 Who 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 ὃ ὄν ἐκ τοῦ θεοῦ τὰ ῥήματα τοῦ θεοῦ ἀκούετε; διὰ τοῦτο ὑμεῖς οὐκ ἀκούετε, ὃτι ἐκ τοῦ θεοῦ οὐκ ἔστε.

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

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118 8:43 The Greek verb translated "tolerate" is the infinitive form of ἀκούειν - akouen, 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.

119 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."

120 8:44b The Greek word translated "the lie" at the end of verse 44, is αὖρος - autôs, 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 αὖρος 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 ψεῦτης to ὃταν λαλήτορ ψεῦδος, 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 αὖρος 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  ἰδοὺ ἀπεκρίθησαν οὖν οἱ Ἰουδαῖοι καὶ εἶπον αὐτῷ, ὦ καλῶς λέγομεν ἡμεῖς ὅτι Σαμαρεῖτις εἰ ὦ καὶ δαιμόνιον ἔχεις;

48 The 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 Ἰησοῦς, ἐγώ δαιμόνιον οὐκ ἔχω, ἀλλὰ τιμῶ τὸν πατέρα μου, καὶ υἱοὶ τῆς χαράς του εἰς τὸν αἰῶνα.

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

John 8:50  ἦγε τε ὃς ζητῶ τὴν δόξαν μου: ἔστιν ὁ ζητῶν καὶ κρίνων.

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

John 8:51  ἀμὴν ἀμὴν λέγω ὑμῖν, ἐὰν τις τὸν λόγον τὸν ἐμὸν τῆς τηρήσῃ, διανέσειν οὐ μὴ τιμήσῃ καὶ μὴ τιμασίτε με.

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

John 8:52  εἶπον οὖν αὐτῷ οἱ Ἰουδαῖοι, Νῦν ἐγνώκαμεν ὅτι δαιμόνιον ἔχεις. Ἀβραὰμ ἀπέθανεν καὶ οἱ προφῆται, καὶ οὐ λέγεις· ἕαν τις τὸν λόγον τὸν ἐμὸν τῆς τηρήσῃ, τὸν αἰῶνα.

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

John 8:53  μὴ σὺ μεῖζον εἶ τοῦ πατρὸς ἡμῶν Ἀβραὰμ, ὅτι ἀπέθανεν· καὶ οἱ προφῆται ἀπέθανον· τίνα σαυτόν οὐ ποιεῖς;

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

John 8:54  ἀπεκρίθη Ἰησοῦς, ἕαν ἐγὼ δοξάζω ἑαυτόν, ἢ δόξα μου οὐδὲν ἐστιν· ἔστιν ὁ πατήρ μου ὁ δοξάζων με, ὄν μηδε λέγετε ὅτι θεος ἡμῶν ἐστιν·

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

John 8:55  καὶ οὐκ ἐγνώκατε αὐτόν, ἐγὼ δέ εἶδα αὐτόν, καὶ ἐὰν εἶπον ὅτι οὐκ εἶδα αὐτόν, έσωμαι ὅμοιος ὑμῖν ἂν ἐγνώκατε· ἀλλ' εἶδα αὐτόν καὶ τὸν λόγον αὐτοῦ τηρῶ.

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

John 8:56  Ἀβραὰμ ὁ πατήρ ὑμῶν ἠγαλλίασατο ἵνα ἴδῃ τὴν ἡμέραν τὴν εἰμήν, καὶ εἴδεν καὶ ἐγέρθη.

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

John 8:57  εἶπον οὖν οἱ Ἰουδαῖοι πρὸς αὐτόν, Πεντῆκοντα ἐτη σεβᾷς ἐχεις καὶ Ἀβραὰμ ἑωρακες;

57 The Jews therefore said to him, "You are not yet fifty, and you have beheld Abraham?" 121

121 8:57 Several early witnesses say 'Ἀβραὰμ ἑωρακέν σε - 'Ἀβραὰμ ἑωρακέν σε, "Abraham has seen you?" But other early witnesses say 'Ἀβραὰμ ἑωρακας - 'Ἀβραὰμ ἑωρακας, "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, Ἰδοὺ ἀμήν λέγω ὑμῖν, πρὶν ἀβραὰμ γενέσθαι εἰγώ εἰμι.

58Jesus said to them, “Truly, truly I say to you, before Abraham was,122 I am.”123

John 8:59 ἦραν οὖν λίθους ἵνα βάλλοσιν ἐπὶ αὐτῶν· Ἰησοῦς δὲ ἐκρύβη καὶ ἔξηλθεν ἐκ τοῦ ἱεροῦ, διελθὼν διὰ μέσου αὐτῶν: καὶ παρήγγειλεν οὔτως.

59Then 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.124

Chapter 9
Jesus Heals a Man Born Blind

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

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

John 9:2 καὶ ἠρώτησαν αὐτόν οἱ μαθηταὶ αὐτοῦ λέγοντες, Ἡρῴδης, τίς ἤματεν, οὗτος ἢ οἱ γονεῖς αὐτοῦ, ἵνα τυφλὸς γεννηθῇ;

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

John 9:3 ἀπεκρίθη Ἰησοῦς, Οὐτε οὗτος ἤματεν οὗτε οἱ γονεῖς αὐτοῦ, ἀλλὰ ἵνα φανερωθῇ τά ἔργα τοῦ θεοῦ ἐν αὐτῷ.

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

John 9:4 Ἐμὲ δὲ ἐργάζεσθαι τά ἔργα τοῦ πέμψαντός με ἐς ᾧ δὲ ἐστιν ἐρχεται νῦν ὡς ὑπερέχειν τὸν πηλόν ἐπὶ τοὺς ῥηθάλματος τοῦ τυφλοῦ.

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

John 9:5 ὅταν ἐν τῷ κόσμω ὦ, φως εἰμι τοῦ κόσμου.

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

John 9:6 ταῦτα εἶπον ἔπεσαν χαμαί καὶ ἔποιήσαν πηλόν ἐκ τοῦ πτύσματος, καὶ ἔπερσαν τὸν πηλόν ἐπὶ τοὺς ῥηθάλματος τοῦ τυφλοῦ.

6When 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.

122 ὡς γενέσθαι - genēsthai, 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.

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

124 ὡς εἰμι - ego eimi: text is leu theletoν διὰ μέσου αὐτῶν καὶ παρῆγγελεν οὕτως Δ Ε Γ Ζ Η Θ Ψ Σ U Y Γ Δ Θ Λ Π Ω Π Ρ Σ Τ Υ Ψ έ ρ ξ ο η γενούμαι - genomai. 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.
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 Oi οὖν γείτονες καὶ οἱ θεωροῦντες αὐτὸν τὸ πρότερον ὅτι τυφλὸς ἦν ἔλεγον, Οὐχ οὖτός ἐστιν ο καθήμενος καὶ προσαίτων;

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 ἄλλοι ἔλεγον ὅτι οὖτός ἐστιν: ἄλλοι δὲ ὅτι ὁ θεός αὐτῷ ἔστιν ἐκεῖνος 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 ἀνέφυγον σου οἱ όφθαλμοι;

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

John 9:11 ἀπεκρίθη ἐκεῖνος καὶ εἶπεν, Ἀνθρώπως λεγόμενος Ἰησοῦς πῆλον ἔποιησαν καὶ ἐπέχρισαν μοι τοὺς όφθαλμούς καὶ εἶπέν μοι ὧν ἔλεγεν εἰς τὴν κολυμβήθραν τοῦ Σιλωάμ καὶ νῦσαι ἀπελθὼν 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 Ἐπον οὖν αὐτῷ, Ποῦ ἔστιν εκεῖνος; λέγει, Ὁ οἶδα.

12They said therefore to him, "Where is that man? He says, 'I don't know.'"

The Authorities Investigate the Healing

John 9:13 Ἄγουσιν αὐτὸν πρὸς τοὺς Φαρισαίους τὸν ποτε τυφλὸν.

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

John 9:14 ἤν δὲ σάββατον ὅτε τὸν πηλὸν ἔποιησαν ὁ Ἱησοῦς καὶ ἀνέψαμεν αὐτοῦ τοὺς όφθαλμούς.

14Now it was a Sabbath when Jesus had made mud and opened his eyes.125

John 9:15 πάλιν οὖν ἤρωταν αὐτὸν καὶ οἱ Φαρισαίοι πῶς ἀνέβλεψεν. ὦ δὲ εἶπεν αὐτοῖς, Πῆλον ἐπέθηκέν μου ἐπὶ τοὺς όφθαλμούς καὶ ἐνψάμην 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, ὅτους ὁ ἀνθρώπως οὐκ ἔστιν παρὰ τοῦ Θεοῦ, ὅτι τὸ σάββατον οὐ τηρεῖ. ἄλλοι ἔλεγον, Πῶς δύναται ἀνθρώπως ἀμαρτωλός τοιαύτα σημεία ποιεῖν καὶ σχίσαμαι ήν 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.

125 9:14 The Mishna, Tractate Shabbat, leaf 108, side 2, forbade treating ailments on the Sabbath unless it were life threatening. In chapter 7 of tractate Shabbat, preparations during the Sabbath of medications whose preparation activity would approximate the act of "kneading" or "grinding" were forbidden. Kneading and grinding were extended to many acts that were not kneading or grinding per se. The making of clay on the Sabbath also was forbidden, since that was a part of "building." MISHNA II: The principal acts of labor (prohibited on the Sabbath) are forty less one—viz.: Sowing, ploughing, reaping, binding into sheaves, threshing, winnowing, fruit-cleaning, grinding, sifting, kneading, baking, wool-shearing, bleaching, combing, dyeing, spinning, warping, making two spindle-trees, weaving two threads, separating two threads (in the warp), tying a knot, untlying a knot, sewing on with two stitches, tearing in order to sew together with two stitches, hunting deer, slaughtering the same, skinning them, salting them, preparing the hide, scraping the hair off, cutting it, writing two (single) letters (characters), erasing in order to write two letters, building, demolishing (in order to rebuild), kindling, extinguishing (fire), hammering, transferring from one place into another. These are the principal acts of labor—forty less one.

http://www.jewishvirtuallibrary.org/jsource/Talmud/shabbat7.html
John 9:17 λέγουσιν τῷ τυφλῷ πάλιν, Σὺ τί λέγεις περί αὐτοῦ, ὅτι ἤνοιξεν σοι τοὺς ὀφθαλμούς; ὦ δὲ εἶπεν ὅτι Προφήτης ἦστιν.

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

John 9:18 Οὐκ ἐπίστευσαν οὖν οἱ Ἰουδαίοι περί αὐτοῦ ὅτι τυφλὸς ἦν καὶ ἀνέβλεψεν, ἐξὸς ὅτου ἐφώνησαν τοὺς γονεῖς αὐτοῦ τὸν ἀναβλέψαντος.

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

John 9:19 καὶ ἤρωτησαν αὐτούς λέγοντες, ὦ τότε ἦστιν ὦ ὦρος ὑμῶν, ὅν ὑμεῖς λέγετε ὅτι τυφλὸς ἐγεννήθη; πῶς οὖν ἄρτι βλέπει;

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

John 9:20 ἀπεκρίθησαν δὲ αὐτοῖς οἱ γονεῖς αὐτοῦ καὶ εἶπον, ὤδαιμον ὅτι οὐτός ἦστιν ὦ ὦρος ὑμῶν, καὶ ὅτι τυφλὸς ἐγεννήθη.

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

John 9:21 πῶς δὲ νῦν βλέπει οὖν οἶδαμεν, ἡ τίς ἤνοιξεν αὐτοῦ τοὺς ὀφθαλμούς ἡμεῖς οὐκ οἴδαμεν αὐτὸς ἦλθαν ἐχει αὐτὸν ἐρωτήσατε, αὐτὸς ἐπεὶ ἔτουσαν λαλήσει.

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

John 9:22 τάστα ἐπιον οἱ γονεῖς αὐτοῦ ὅτι ἐφοβοῦντο τοὺς Ἰουδαίους, ἦδη γὰρ συνετεθεῖντο οἱ Ἰουδαίοι ἵνα εἶν τις ἐπι καὶ ἑρωτήσῃ αὐτὸν ἡμᾶς τὸν ἔστιν τοῦ αὐτοῦ ἡμῶν.

23 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.

John 9:23 διὰ τούτο οἱ γονεῖς αὐτοῦ ἐπιον ὅτι ἧλκιαν ἔχει, αὐτὸν ἐρωτήσατε.

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

John 9:24 Ἐφώνησαν οὖν ἐκ δευτέρου τὸν ἀνθρωπὸν ὅς ἦν τυφλὸς καὶ ἐπιον αὐτῷ, Δῶς δῶξαν τῷ θεῷ ἡμεῖς οἴδαμεν ὅτι ὁ ἄνθρωπος ὁτός ἀμαρτωλός ἦσιν.

25 Then the man who had been blind they summoned a second time. And they said to him, "Give credit to God. We know that this man is sinful."126

John 9:25 ἀπεκρίθη σὺν ἑκείνῳ καὶ εἶπεν, Εἶ ἀμαρτωλὸς ἦσιν οὖν οἴδας ἐν οἴδα ὅτι τυφλὸς ὁν ἄρτι βλέπω.

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

John 9:26 Ἐπιον δὲ αὐτῷ πάλιν, τί ἐποίησαν σοι; πῶς ἤνοιξεν σοι τοὺς ὀφθαλμούς;

27 But they said to him again, "What did he do to you? How did he open your eyes?"

John 9:27 ἀπεκρίθη αὐτοῖς, Ἐπιον ὡς ἦδη καὶ οὐκ ἠκούσατε, τί πάλιν θέλετε ἄκοινον; μὴ καὶ ὑμεῖς θέλετε αὐτοῦ μαθητὴν γενέσαι;

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

John 9:28 ἑλοιδόρησαν αὐτὸν καὶ εἶπον, Σὺ εἶ μαθητής ἑκείνου ὡμεῖς δὲ τοῦ Μωσέως ἐσμέν μαθηταί;

29 They ridiculed him and said, "You are the disciple of that one. We are disciples of Moses.

John 9:29 ὡμεῖς οἴδαμεν ὅτι Μωσῆς λελάληκεν ὅ θεός, τοῦτον δὲ οὐκ οἴδαμεν πάθεν ἔστιν.

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

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126 9:24 Literally, "Give glory to God." Or give credit to God, that he knows the truth anyway, so you might as well admit that this man is sinful. Give up on trying to hide the truth from God.
John 9:30 ἀπεκρίθη ὁ ἄνθρωπος καὶ εἶπεν αὐτοῖς, Ἐν γὰρ τούτῳ θαυμαστόν ἐστιν ὅτι ὑμεῖς οὐκ οἶδατε πόθεν ἐστίν, καὶ ἀνέκδεξαν μου τοὺς ὀφθαλμοὺς.

John 9:31 οἱ δὲ ἔδαμεν δὲ ὅτι ἀμαρτωλῶν ὁ θεὸς οὐκ ἀκούει, ἀλλ’ ἐὰν τις θεοσεβής ἦ καὶ τὸ θέλημα αὐτοῦ ποιή τουτού ἀκούει.

John 9:32 Εἶκεν τοῦ αἰῶνος οὐκ ἦκοσιμῆ ὅτι ἤνοιξέν τις ὀφθαλμοὺς τυφλοῦ γεγεννημένου.

John 9:33 Ἐπέκριθησαν καὶ εἶπον αὐτῷ, Ἐν ἁμαρτίαῖς σὺ ἐγέννησας ὄλος καὶ σὺ διδάσκεις ἡμᾶς καὶ εἴλεβαλον αὐτὸν ἐξώ.

John 9:34 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 Ἡκουσεν ὁ Ἰησοῦς ὅτι εἴλεβαλον αὐτὸν ἐξώ, καὶ εὐρών αὐτὸν εἶπεν αὐτῷ, Σὺ πιστεύεις εἰς τὸν ιὸν τοῦ θεοῦ;[127]


John 9:37 Ἐπέκριθη ἐκεῖνος καὶ εἶπεν, Ἐν ἁμαρτίαῖς σὺ ἐγέννησας ὄλος καὶ σὺ διδάσκεις ἡμᾶς καὶ εἴλεβαλον αὐτὸν ἐξώ. Ὁ δὲ ἔρχεται, Πιστεύω, κύριε, καὶ προσεκύνῃσαν αὐτῷ.

John 9:38 Ὁ δὲ ἔφη, Πιστεύω, κύριε, καὶ προσεκύνῃσεν αὐτῷ.

And he said, "I am the one talking with you." Then they threw him out.

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John 9:39  καὶ εἶπεν ὁ Ἰησοῦς, Ἐις κρίμα ἐγώ εἰς τὸν κόσμον τούτον ἠλθον, ἵνα οἱ μὴ βλέπωντες βλέπωσιν καὶ οἱ βλέποντες τυφλοὶ γένωνται.

39And Jesus said, "For judgment I have come into this world, so that those not seeing may see, and that those seeing, may become blind."

John 9:40  Καὶ ἦκουσαν ἐκ τῶν Φαρισαίων ταῦτα οἱ ὄντες μετ’ αὐτοῦ, καὶ εἶπον αὐτῷ, Μὴ καὶ ημεῖς τυφλοὶ ἔσμεν;

40And some of the Pharisees heard these words, some who were with him, and they said to him, "And us, we are not blind, are we?"

John 9:41  εἶπεν αὐτοῖς ὁ Ἰησοῦς, Εἴ τυφλοὶ ἦτε, οὐκ ἂν εἰχέτε ἀμαρτίαν· νῦν δὲ λέγετε ὅτι βλέπομεν· ἢ σὺν ἀμαρτία ὡμός μένει.

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

Chapter 10

The Good Shepherd

John 10:1  ἀμὴν ἀμὴν λέγω υμῖν, ὅ μὴ εἰσερχόμενος διὰ τῆς θύρας εἰς τὴν αὐλήν τῶν προβάτων ἀλλὰ ἀναβαίνων ἀλλαχθὲν εκείνος κλέπτης ἔστιν καὶ ληστής

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

John 10:2  ὁ δὲ εἰσερχόμενος διὰ τῆς θύρας ποιήσει ἐστίν τῶν προβάτων.

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

John 10:3  τοῦτῳ ὁ θυρωφόρος οὐνοίγει, καὶ τα πρόβατα τῆς φωνῆς αὐτοῦ ἀκούει· καὶ τὰ ἱδια πρόβατα καλεῖ· κατ’ ὅνομα καὶ εξαγει αὐτά·

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

John 10:4  καὶ ὅταν τὰ ἱδια πρόβατα ἐκβάλη, ἔμπροσθεν αὐτῶν πορεύεται· καὶ τα πρόβατα αὐτῶν ἀκολουθεῖ· ὅτι οἶδασιν τὴν φωνὴν αὐτοῦ

4And when 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  ἀλλατρίῳ δὲ οὐ μὴ ἀκολουθήσωμεν ἀλλὰ φεύγωμεν ἀπ’ αὐτοῦ· ὅτι οὐκ οἴδασιν τῶν ἀλλατρίων τὴν φωνήν.

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

John 10:6  ταῦτην τὴν παροιμίαν εἶπεν αὐτοῖς ὁ Ἰησοῦς· ἐκεῖνοι δὲ οὐκ ἔγνωσαν τίνα ἢ ἂν ἐλάλησεν αὐτοῖς.

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

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129 938 – 939a tkt ὁ δὲ ἔφη, Πιστεύω, κύριε· καὶ προσεκύνησαν αὐτῷ· καὶ εἶπεν ὁ Ἰησοῦς Φ$^{66}$ Κ$^{2}$ A B E F G Κ Λ M S U X Y Γ Δ Λ Ψ Ω 0111 0306 $^{f3}$ 33 etc. ὁ δὲ ἔφη, Πιστεύω, κύριε· καὶ προσεκύνησαν αὐτόν· καὶ εἶπεν ὁ Ἰησοῦς D $^{f}$ δὲ ἔφη, Πιστεύω, κύριε· καὶ προσεκύνησαν αὐτῷ· καὶ εἶπεν ὁ Ἰησοῦς 070 $^{f}$ δὲ ἔπειν, Πιστεύω, κύριε· καὶ προσεκύνησαν αὐτῷ· καὶ εἶπεν ὁ Ἰησοῦς Θ 047 $^{f}$ δὲ ἔπειν, Ἐφη, Πιστεύω, κύριε· καὶ προσεκύνησαν αὐτῷ· καὶ εἶπεν, ἐπὶ, κύριε· πιστεύεμεν δόται ὅτι οὐ οὗτος τοῦ Θεοῦ ὁ εἰς τὸν κόσμον ἐρχόμενος· καὶ εἶπεν ὁ Ἰησοῦς 0233 (c.f. Jn 11:27) ὁ δὲ ἔφη, Πιστεύω, κύριε· καὶ προσεκύνησαν αὐτῷ· καὶ εἶπεν ὁ Ἰησοῦς 938 N$^{77}$ W itb.1 cor$^{77}$ achr.mf $^{f}$ omit vss 38 and 39 entirely Diatessaron $^{f}$ lac. $^{f}$ 938 C H N P Q T V Π 050 054 060 063 065 068 078 083 086 087 091 0101 0105 0109 0127 0145 0162 0210 0216 0217 0218 0234 0238 0256 0260 0264 0268 0286 0290 0299 0301 0302 0309. (Re the reading of 0233, the exact words of Martha in 11:27 were: Ναί, κύριε· εἴη ἐπιστεύει· δόται οὗτος τοῦ Θεοῦ· δόται εἰς τὸν κόσμον ἐρχόμενος). The use of ἔφη is rare in John, but Φ$^{66}$ adds it in 9:36 and Φ$^{77}$ adds it in the same verse in a different place.
John 10:7  Εἶπεν οὖν πάλιν αὐτῷς ὁ Ἰησοῦς, Ἀμήν ἀμήν 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 ἥθλον κλέπτει εἰσίν καὶ λήσται ἅλλʼ οὐκ ἤκουσαν αὐτῶν τὰ προβάτα.

8All who have come are thieves and bandits; but the sheep did not hear them.

John 10:9  ἐγὼ εἰμὶ ἡ θύρα· διʼ ἐμοῦ οἶκον εἰσέλθησαν καὶ εἰσελθεῖσαν καὶ ἔξελθεσαν καὶ νομίσαν εὑρήσετε.

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 θύσῃ καὶ ἀπολέσῃ ἐγὼ ἥθλον ἵνα ζωὴν ἔχωσιν καὶ περισσόν 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 ἔχωσιν, οὐκ εἰσίν τὰ πρόβατα ἑαυτῷ, θεωρεῖ τὸν λύκον ἐρχόμενον καὶ ἀφίσσει τὰ πρόβατα καὶ φεύγει· καὶ ὁ λύκος ἀρπάζει αὐτὰ καὶ σκορπίζει τὰ πρόβατα.

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, and scatters them.

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

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

John 10:15  καθὼς γινώσκει με ὁ πατὴρ καὶ γινώσκω τὸν πατέρα καὶ τὴν ψυχὴν μου τίθημι ὑπὲρ τῶν προβάτων.

15Just as the Father knows me, and I know the Father. And I lay down my life for the sheep.
John 10:16 καὶ ἄλλα πρόβατα ἔχω ἃ οὐκ ἔστιν ἕκ τῆς αὐλῆς ταύτης· κάκεινα με δεῖ ἀγαγεῖν, καὶ τῆς φωνῆς μου ἀκούσσουν· καὶ γενήσεται μία ποίμνη, εἰς ποιμήν.

10Other sheep I also have, which are not of this fold; those also I am to bring, and my voice they will hear, and the result will be one flock, one shepherd.

John 10:17 διὰ τούτου ἐπὶ τῆς ἀγαγών ὑμῖν ἐκ τῆς αὐλῆς ταύτης· καὶ ἔστως ἀκούσσω τῇ φωνῇ μου, ἵνα πάνιν λάβω αὐτήν.

11For this my Father loves me, that I lay down my life, such that I will take it up again. And I have authority to lay it down, and I have authority to take it up again; this order I received from my Father."

John 10:19 Σχίσμα οὖν πάλιν ἔγενετο ἐν τοῖς Ἰουδαίοις διά τοῦ λόγους τούτους.

12Because of these words therefore, there was again a split among the Jews.

John 10:20 ἔλεγον δὲ πολλοὶ εἰς αὐτῶν, Δαιμόνιον ἔχει καὶ μαίνεται· τί αὐτὸ ἀκούετε;

13Many of them were saying, "He has a demon, and he's crazy. Why are you listening to him?"

John 10:21 ἄλλοι ἔλεγον, Ταῦτα τὰ ῥήματα οὖν ἔστιν δαιμονιζομένου· μὴ δαιμόνιον δύναται τυφλῶν ὀφθαλμοὺς ἀνοίξειν;

14Others were saying, "These are not the expressions of someone demonized. Can a demon open the eyes of the blind?"

The Authorities Attempt Stoning for Claim of Equality With God

John 10:22 Ἐγένετο δὲ τὰ ἔγκαινα ἐν Ἰεροσολύμων, καὶ χειμῶν ἦν,

14Then came the Festival of Dedication, at Jerusalem. And it was winter,

John 10:23 καὶ περιπάτει ὁ Ἰησοῦς ἐν τῷ ἱερῷ ἐν τῇ στοᾷ Σολομόνος,

15and Jesus was walking in the temple, in the Portico of Solomon.

John 10:24 ἔκκλωσαν οὖν αὐτὸν οἱ Ἰουδαίοι καὶ ἔλεγον αὐτῷ, Ἔως πότε τὴν ψυχὴν ἡμῶν αἴρεις; εἰ οὐ εἶ ὁ Χριστὸς· ἐπεὶ ἦμι παρρησία.

16Then 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 Ἰησοῦς, εἶπον ὑμῖν καὶ οὐ πιστεύετε· τὰ ἔργα αὐτὸ ἐγὼ ποιῶ εἰς τὸν θεόν, καὶ τὰ εἰς τὸν πατέρα μου· ἔργα οὖν ἔτραφεν καὶ μαρτύρει περί ἐμοῦ·

17Jesus 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, οὐ γὰρ ἔστι ἐκ τῶν προβάτων τῶν ἐμῶν, καθὼς ἐποίην ὑμῖν.

18Yet, you are not believing, because you are not of my sheep, as I told you.

132 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.

133 10:22 Hanukkah, or Feast of Lights, an annual festival for eight days beginning on the 25th day of the month of Kislev. During the Seleucid Dynasty, (That is, either the reign of one of the four generals of Alexander the Great, the one of the four generals who came to rule Syria, or one of his descendants. He and his descendants are called the Seleucid kings) one of the rulers, Antiochus Epiphanes, ransacked Jerusalem, and made observance of the Sabbath, circumcision, and possession of Hebrew scriptures capital offenses. He abolished Jewish worship, and pagan altars were erected in many cities of Judea. His edicts were enforced by the utmost cruelty, and the climax of his sacrilege was when in December of 167 B.C. a female pig was sacrificed on the great altar of burnt offering in the temple area. After Antiochus died, his successor made an agreement with Judas Maccabaeus that included the purification and proper use of the temple. The rededication of the temple took place in December, 164 B.C., exactly three years after it was defiled by the swine’s flesh. A feast to celebrate this restoration was instituted, and was kept annually from then on. This was the Feast of Dedication, today called the festival of Hanukkah.
John 10:27  
"My sheep hear my voice, and I know them, and they follow me."

John 10:28  
"Kágyō zōnēn aiónōn dīdōmi aŭtōs, kai óu mh apōlōntai eis tōn aióna, kai óuχ aŭtās εκ tēs cheiρōs mou."

And 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  
"O patēr mou ós dēdωκεν μου μείζων πάντων èstin, kai õuδēs dūnαtei āρpάζειn ék tēs cheiρōs tōu patērōs mou."

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

John 10:30  
"Στην και δ’ ο πατηρ ἐν ἑσείν."  
"I and the Father are one."

John 10:31  
"Hármastasaein ón ðaliv líthous oí Ιουδαῖοι ïna λιθάσωσιν αὐτῶν."

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

John 10:32  
"Aπεκριθῆ αὐτῶν η Ἰερός. Πολλὰ καλὰ ἔργα ἑδίξα ὑμῖν ἐκ τοῦ πατρός μου: διὰ πούν αὐτῶν ἔργον λιθάζετε με;"

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

John 10:33  
"Aπεκρίθησαν αὐτῶν οἱ Ιουδαῖοι λέγοντες, Περὶ καλοῦ ἔργου ὑμῖν λιθάζωμεν σε ἀλλὰ περὶ βλασφημίας, καὶ ὡς ὑπάρχουσαν ἡν ποιεῖσε σεαυτόν θέον."

The Jews answered him, saying, "Not for good works are we stoning you, but for blasphemy, being you, being you, being you, making yourself God."
John 10:34 ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς, Οὐκ ἔστιν γεγραμμένον ἐν τῷ γόμῳ ὑμῶν, Ἐγώ εἶπα, Θεοί ἐστε;

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

John 10:35 εἶ ἐκείνους ἔπεπεν θεοὺς πρὸς οὓς ὁ λόγος τοῦ θεοῦ ἐγένετο, καὶ οὐ δύναται λυθῆναι ἡ γραφή;

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

John 10:36 δν ὁ πατὴρ ἡγίασεν καὶ ἀπέστειλεν εἰς τὸν κόσμον υμεῖς λέγετε ὅτι Βλασφημεῖς, ὅτι ἐποίησεν, Υἱὸς τοῦ θεοῦ εἶμι;

36do 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 γὰρ ποιῶ τὰ ἔργα τοῦ πατρὸς μου, μὴ πιστεύετέ μοι;

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

John 10:38 εἰ δὲ ποιῶ, κἂν ἐμοὶ μὴ πιστεύετε, τοὺς ἔργους πιστεύσατε: ἵνα γνώτε καὶ πιστεύσητε ὅτι εν ἐμοί ὁ πατὴρ κἀγὼ ἐν τῷ πατρί.

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

John 10:39 ἔξητον γὰρ οὖν ἐκεῖνον πάλιν αὐτὸν πίασαι καὶ ἐξῆλθεν ἐκ τῆς χειρὸς αὐτῶν.

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

John 10:40 καὶ ἐπήλθεν πάλιν πέραν τοῦ Ἰορδάνου εἰς τὸν τόπον ὅπου ἦν Ἰωάννης τὸ πρῶτον βάπτισαν, καὶ ἐμείνεν 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 ἦλθον πρὸς αὐτὸν καὶ ἔλεγον ὅτι Ἰωάννης μὲν σημεῖον ἐποίησεν οὐδὲν, πάντα δὲ δοσιν ἡ 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.
Chapter 11
The Death of Lazarus

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

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

John 11:2 ἦν δὲ Μαρία ἡ ἀλείψασα τὸν κύριον μύρῳ καὶ ἐκμάξασα τοὺς πόδας αὐτοῦ ταῖς θριέσιν αὐτῆς, ἢς ὁ ἀδελφὸς Λάζαρος ἦσθεν.

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

John 11:3 ἀπέστειλαν οὖν αἱ ἀδελφαὶ πρὸς αὐτὸν λέγουσας, Κύριε, ἵδε ὁ φίλεις ἀσθενεῖ.

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

John 11:4 ἀκούσας δὲ ὁ Ἰησοῦς ἔπετεν, Ἀύτη ἢ ἀσθενεία σοῦ ἔστιν πρὸς τὸν θανάτον 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 ἦγασα δὲ ὁ Ἰησοῦς τὴν Μαρίθαν καὶ τὴν ἀδελφήν αὐτῆς καὶ τὸν Λάζαρον.

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

John 11:6 ὡς οὖν ἠκούσεν ὅτι ἀσθενεῖ, τότε μὲν ἔμεινεν ἐν ψυχῇ δύο ἡμέρας;

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

John 11:7 ἔπειτα μετὰ τούτου λέγει τοῖς μαθηταῖς, Ἀγωμέν εἰς τὴν ἱουδαίαν πάλιν.

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

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

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, Οὐχὶ δώδεκα εἰσὶν ὁρᾷ τῆς ἡμέρας; ἐὰν τις περιπατήσῃ ἐν τῇ ἡμέρᾳ, οὐ προσκόπτει, ὅτι τὸ φῶς τοῦ κόσμου τούτου βλέπει;

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

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

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

John 11:11 ταύτα ἔπει, καὶ μετὰ τούτῳ λέγει αὐτοῖς, Λάζαρος ὁ φίλος ἡμῶν κεκοίμηται, ἀλλὰ πορεύομαι ἵνα εξυπνίῳ αὐτὸν.

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

John 11:12 ἔπον οὖν ὁ μαθητὴς αὐτοῦ, Κύριε, εἰ κεκοίμηται σωθῆται.

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

John 11:13 εἰρήκει δὲ ὁ Ἰησοῦς περὶ τοῦ θανάτου αὐτοῦ, ἐκεῖνοι δὲ ἔδοξαν ὅτι περὶ τῆς κομήσεως τοῦ ὑπόνου λέγει.

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

14 Here is the particle μὲν - μέν, 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 ἔπειτα - ἔπειτα at the beginning of verse 7. If this ἔπειτα were not complementary to μὲν, then the phrase ἔπειτα 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  tôn de oûn eîpēn autōîs o Ἰησοῦς παρρησία, Λάζαρος ἀπέθανεν,
15 So then, Jesus said to them plainly, "Lazarus died.
John 11:15 kai cháriw di' ómás, Ína pιπετεύστη, òti ouk ἡμιν ἐκεί, allá ágwnen prós autón.
16 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 eîpēn oun òthmáx o legόménoς Δίδυμος tōís symaβhetai, 'Agwmen kai õmeis Ína
apóbánhugen met 'autou.
17 Then Thomas, the one called the Twin, said to the rest of the disciples, "Let us go also,
and die with him."

"I Am the Resurrection and the Life"

John 11:17 Ἐλθὼν οὖν ὁ Ἰησοῦς εὗρεν αὐτόν τέσσαρας ἡμέρας ἦδη ἔχοντα ἐν τῷ μνημείῳ.
18 Arriving therefore, Jesus found him already in the tomb four days since.
John 11:18 Ἰν δὲ Ἡβηθανία ἐγγὺς τῶν Ἰεροσολύμων ὡς ἀπὸ σταδίων δεκαπέντε.
19 Now Bethany was close to Jerusalem, about fifteen stadia apart,143
John 11:19 καὶ πολλοὶ ἐκ τῶν Ἰουδαίων ἐληλύθεισαν πρὸς τάς περὶ Μάρθαν καὶ Μαρίαν, ἐνa
parámythoúntai autá̂s peri tóu ádelfou autón.
20 and many of the Jews had come to those around Martha and Mary, to console them
regarding their brother.
John 11:20 Ἡ οὖν Μάρθα ὡς ἡκουσεν ὅτι Ἰησοῦς ἔρχεται ὑπήντησεν αὐτῆς Μαρία δὲ ἐν τῷ οἴκῳ
ἐκαθέζετο.
21 When therefore Martha heard that Jesus was coming, she went to meet him; but Mary
stayed put in the house.144
John 11:21 εἶpēn ou̲n Μάρθα πρὸς τὸν Ἰησοῦν, Κύριε, εἰ ἡς ὠ̲δε, ὁ ádelfó̲s mou ou̲n ἄν
ἐπεθύμηκε.
22 Martha therefore said to Jesus, "Lord, if you had been here, my brother would not
have died.
John 11:22 ἂλλα καὶ νῦν οἶδα ὅτι ὁσα ἂν αἴτηση τὸν θεόν δώσει σοι ὁ θεός.
23 Even now, I know that whatever things you ask God for, God will grant you."
John 11:23 λέγει αὐτή ὁ Ἰησοῦς, Ἀναστήσεται ὁ αὐτῶς σου.
24 Jesus says to her, "Your brother will rise again."
John 11:24 λέγει αὐτῷ Μάρθα, Οἶδα ὅτι ἀναστήσεται ἐν τῇ ἀναστάσει ἐν τῇ ἐσχάτῃ ἡμέρᾳ.
25 Martha says to him, "I know that he will rise again in the resurrection at the last day."
John 11:25 εἶpēn αὐtῆ ὁ Ἰησοῦς, ΄Έγω εἰμί ἡ ἀνάστασις καὶ ἡ ζωή ὁ πιστεύων εἰς ἐμὲ κἀ̂ν
ἀποθάνῃ ζήσεται,
26 Jesus said to her, "I am the resurrection, and the life. The person who believes in me,
even though he dies, will live;
John 11:26 καὶ πάς ὁ ζών καὶ πιστεύων εἰς ἐμὲ οὐ μὴ ἀποθάνῃ εἰς τὸν αἰώνα· πιστεύεις τούτο;
27 and everyone who is living, and believes in me, will never die. Do you believe this?"
John 11:27 λέγει αὐτῷ, Ναί, κύριε· ἔγω πεπίστευκα ὅτι οὐ εἰ ὁ Χριστὸς ὁ ὑιός τοῦ θεοῦ ὁ εἰς τὸν
κόσμον ἐρχόμενος.
28 She says to him, "Yes, Lord. I have come to believe that you are the Christ, the Son of
God, the one expected to come into the world."

143 11:18 About 3 kilometers, less than 2 miles.
144 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."
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."

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

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

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."

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

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

Jesus showed tears.

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

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?"


11:33 Greek: ἐνεβριμήσατο τῷ πνεύματι - "snorted in his spirit." The verb is ἐμβριμάομαι - embriamomai, 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 snorting or stern warning can be a snorting of sorts. But how do you snort or scold in your spirit? The main lexicons like Lidell & Scott; and Bauer; and the back of the UBS Greek text, say here it means "be deeply moved." Bagster/Moulton says "to be greatly fretted or agitated." As for snorting, humans are known to snort when heaving in crying and at the same time trying to suppress the sobs. Snorts happen. It is significant to me that for the crying that Jesus did in v. 35, John used the verb δακρύω - dakruo, instead of one of the more usual words for weeping or crying. With δακρύω there is more emphasis on the secretion or exuding of fluid, than on the sound or other considerations like with the other verbs. I get the impression that Jesus was holding his strong emotions in. I notice that Weymouth also, in his translation, rendered this, "curbing the strong emotion of His spirit." Certainly, the simple fact that John twice says the emotion was inside, "in his spirit," and "inside himself," gives this credibility. There is somewhat of a trend in the most recent translations to render this something more pertaining to anger. I do not agree with that. Still, my rendering, "heaved with deep emotion" leaves room for that possibility.
Jesus Raises Lazarus from the Dead

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

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

John 11:39 λέγει ὁ Ἰησοῦς, Ἀρατε τὸν λίθον. λέγει αὐτῷ ἡ ἀδελφή τοῦ τεθνηκότος Μάρθα, Κύριε, ἥδη ζεῖ, τεταρτάδιος γὰρ ἐστίν.

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

John 11:40 λέγει αὐτῇ ὁ Ἰησοῦς, Ὑε καὶ πιστεύσῃς ὑπὲρ τοῦ δόξαν τοῦ θεοῦ;

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

John 11:41 ἦραν οὖν τὸν λίθον, οὗ ἦν ὁ τεθνηκός κείμενος, ὁ δὲ Ἰησοῦς ἦρεν τοὺς ὀφθαλμοὺς ἄνω καὶ εἶπεν, Πάτερ, εὐφραίνωσον ὑμᾶς.

41 They therefore took away the stone from where the dead man was lying.146 And Jesus lifted his eyes aboveaward, and said, 'Father, I thank you, that you have heard me."

John 11:42 ἔγω δὲ ἴδειν ὅτι πάντοτε μου ἀκούεις· ἀλλὰ διὰ τὸν χάλκον τὸν περιστώτα εἶπον, ἴνα πιστεύσωσιν ὑμῖν ὑπὲρ με ἀπετείλας.

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

John 11:43 καὶ ταύτα εἰπὼν φωνῇ μεγάλῃ ἐκραύγασεν, Λάζαρε, ἀνάλυε· ἐλήφθη δὲ οὗτος τῆς θανάτου ἐκ τῶν νεκρῶν, γενέσθαι δὲ πρὸς τὸν ζωήν."

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

John 11:44 καὶ ἐξήλθεν ὁ τεθνηκός δεδεμένος τοὺς πόδας καὶ τὰς χεῖρας κεφαλής, καὶ ἡ δύσις αὐτοῦ σουφαρῶ περιεδέστη. λέγει αὐτοῖς ὁ Ἰησοῦς, Λύσατε αὐτόν καὶ ἀφεῖτε ὑπάγειν.

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

Sanhedrin Decides Jesus Must Die

John 11:45 Πολλοὶ οὖν ἐκ τῶν Ἰουδαίων, οἱ ἐλθόντες πρὸς τὴν Μαρίαν καὶ θεσαμένοι ἔποιησαν ὁ Ἰησοῦς, ἐπίστευσαν εἰς αὐτόν.

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

John 11:46 τινές δὲ εἷς αὐτῶν ἀπῆλθον πρὸς τοὺς Φαρισαίους καὶ εἶπον αὐτοῖς ἐποίησαν ὁ Ἰησοῦς.

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

John 11:47 συνήγαγον οὖν οἱ ἄρχοντες καὶ οἱ Φαρισαῖοι συνέδριον, καὶ ἔλεγον, Τί ποιοῦμεν, ὅτι οὗτος ὁ ἄνθρωπος πολλὰ σημεία ποιεῖ·

47 So the chief priests and the Pharisees assembled a Sanhedrin. And they were saying, "What are we doing, that this man is performing so many signs?"
John 11:48 ἐὰν ἀφῶμεν αὐτὸν οὖτως, πάντες πιστεύσουσιν εἰς αὐτόν, καὶ ἐλεύφονται οἱ ῥωμαίοι καὶ ἀροῦσιν ἡμῶν καὶ τὸν τόπον καὶ τὸ ἔθνος.

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

John 11:49 εἷς δὲ τις ἑαυτῶν Καίβας, ἀρχιερεὺς ὁν τοῦ ἐνιαυτοῦ ἐκείνου, εἶπεν αὐτοῖς, ὡς τούτο ἐδοκεῖτε, ὑμεῖς οὐκ ἰδίατε ὦδεν,

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

John 11:50 οὐδὲ διαλογίζεσθε ὧτι συμφέρει ἡμῖν ἵνα εἰς ἄνθρωπος ἀποθάνῃ ὑπὲρ τοῦ λαοῦ καὶ μὴ ὄλον τὸ ἔθνος ἀπόλληται.

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 δὲ ἀρ' ἐαυτοῦ οὐκ εἶπεν, ἀλλὰ ἀρχιερεὺς ὁν τοῦ ἐνιαυτοῦ ἐκείνου προεφήτευσαν ὧτι ἐμελέν ἡσσοὶ 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 οὐχ ὑπὲρ τοῦ ἔθνους μόνον ἀλλ' ἵνα καὶ τὰ τέκνα τοῦ θεοῦ τὰ διεσκορπισμένα συναγάγῃ εἰς ἐν.

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

John 11:53 ἦταν ἐκείνης ὄν τῆς ἡμερᾶς συνεβουλεύσαντο ἵνα ἀποκτείνωσιν αὐτόν.

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

John 11:54 Ἡσσοὺς οὖν οὐκετίσα παρρησαὶ περιπέπατα ἐν τοῖς ἰουδαίοις, ἀλλὰ ἀπῆλθεν ἐκείθεν εἰς τὴν χώραν ἑγγός τῆς ἐρήμου, εἰς Ἐφραὶμ λεγομένην πόλιν, κἀκεῖ διετέριξεν μετά 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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1149 11:48 Perhaps, "our place of worship," or temple.
1150 11:50a txt ημιν A E G K S U W Y Δ Α Π Ψ Ω 047 066 0141 0250 f13 2 28 33 157 180 205 461 565 579 597 700 8925 1006 1009 1071 1195 1216 1230 1243 1342 1344 1365 1450 1504 1526 1546 1646 2148 2174 ita.f.x. vgtl.ww syr.p,h,gal copisa11s催,arm eth geo slavm Or Eustath Cyr J Hilary Aug Tr Rp Ι omv Π 69 62 B D L M X Γ 0211 0233 346 1010 1241 1242 1424 (184) 211 1751 (773) 866 ita.aur,b,de,ef,f1 vgl. copbo slav Or lat Josippeus Chrys ηm SBL NA28 [B] \ omit Κ 950 copas947 rho Chryscomm Cyr56 Theodoret Ambrose Aug69 Jerome Photius \ lac 56 Π 59 Φ 53 C F N P 070 69. The UBS Textual Commentary: "The second person pronoun is strongly supported...and is in accord with the tone of contempt represented by the closing words of ver. 49. The omission of the pronoun in Κ and a few other witnesses may be accidental or under the influence of 18:14. Note that in John 12:19, the Pharisees have a similar strange way of talking to each other in the 2nd person although perhaps including themselves: 'Then the Pharisees said to each other, 'Observe, that you are not prevailing at all. Behold, the world has gone after him!'

1151 11:50b Greek ἄνθρωπος - ἄνθρωπος, the primary meaning of which is "human being," such that the primary meaning here is that "one human being in our nation die on behalf of the whole nation." Yet, the goat which was to be sacrificed on behalf of the whole people, to make atonement for the whole nation, to which John is connecting this passage, was to be a goat male of sex, Leviticus 16:5-10, as was also the scapegoat, and the sin offering was a ram, a male sheep. See also Leviticus 9:3, 15. The Passover lamb or kid, also, was to be male in sex, Exodus 12:5. Therefore, it did not seem appropriate to change the traditional reading over to a gender neutral one.

1152 Ephesians 3:6; 2:15; John 10:16; I John 2:2; Romans 4:9,12; 11:25,26; Gal. 3:26-29; 6:16; Eph. 2:19,20; Rev. 21:9-14

1153 This verse is another indication that the author of this gospel sometimes uses the term "the Jews" as referring to the Judeans, or the inhabitants of Judea and Jerusalem. See the endnote at the end of this document discussing the term "the Jews."
Chapter 12

Jesus Anointed at Bethany

John 12:1 'Ὁ οὖν Ἰησοῦς πρὸ ἐξ ἡμερῶν τοῦ πάσχα ἠθένει εἰς Βηθανίαν, ὅποι ἦν Λάζαρος ὁ τεθνηκός, ἵνα ἤγερεν ἐκ νεκρῶν.

1Then, six days before the Passover, Jesus came to Bethany, where Lazarus the man who had died154 was, whom He155 had raised from the dead.

John 12:2 ἔποιήσαν οὖν αὐτῷ δεῖπνον ἐκεῖ, καὶ ἡ Μάρκα φησίν, ὅ δέ Λάζαρος εἰς ἥν τῶν ἀνακειμένων οὖν αὐτῷ.

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

John 12:3 ἡ οὖν Μαριὰ λαβοῦσα λίθαν μύρου νάρδου πιατικῆς πολυτύμου ἠλείψεν τοὺς πόδας τοῦ Ἰησοῦ καὶ ἐξέσωκεν ταῖς βρισίς αὐτῆς τοὺς πόδας αὐτοῦ· ἡ δὲ οἰκία ἐπληρώθη ἐκ τῆς ὑμνοῦ τοῦ μύρου.

3Then Mary, having taken a litre156 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 εἷς τῶν μαθητῶν αὐτοῦ Ἰουδας Σίμωνος Ἰσκαριώτης, ὃ 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 μύρον οὖν ἐπράξεν τριακοσίων δραχμῶν καὶ ἔδοθα πτωχοῖς;

5"Why was this ointment not sold for three hundred denarii157 and given to the poor?"

John 12:6 ἐπειπ δὲ τούτῳ οὖν ὅτι περὶ τῶν πτωχῶν ἐμελεν αὐτῷ ἄλλ’ ὅτι κλέπτης ἦν καὶ τὸ γλωσσόκομον ἐίχεν, 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.

154 12:1a 12:1a 12:1a 12:1a 12:1a 12:1a 12:1a 12:1a 12:1a 12:1a
155 12:1b 12:1b 12:1b 12:1b 12:1b 12:1b 12:1b 12:1b 12:1b 12:1b
156 12:3 12:3 12:3 12:3 12:3 12:3 12:3 12:3 12:3 12:3
John 12:7 ἐίπεν δὲν ὁ Ἰησοῦς, Ἑρφες αὐτήν, εἰς τὴν ἡμέραν τοῦ ἐνταφιασμοῦ μου τετήρηκεν αὐτόν.

7 Jesus said therefore, “Leave her alone. She has kept it for the day of my burial.”

John 12:8 τούς πτωχοὺς γὰρ πάντοτε ἔχετε μεθ’ ἑαυτῶν, ἐμὲ δὲ οὐ πάντοτε ἔχετε.

8 For the poor you always have with you, but me, you do not always have.”

John 12:9 Ἔγνω δὲν ὁχλὸς πολὺς ἐκ τῶν ἱουδαίων ὅτι ἐκεί ἐστιν, καὶ ἠλέον οὐ διὰ τὸν Ἰησοῦν μόνον ἀλλ’ ἵνα καὶ τὸν Λάζαρον ἰδοῦν ὅτι ἠγερεν 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 ἐξομολογήσατο δὲ οἱ ἀρχιερεῖς ἵνα καὶ τὸν Λάζαρον ἀποκτένων,

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

John 12:11 ὅτι πολλοὶ δι’ αὐτοῦ ὑπήγαγον τῶν ἱουδαίων καὶ ἐπίστευσαν εἰς τὸν Ιησοῦν.

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

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158 12:7 txt τετήρηκεν "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 ℣ 2 28 565 700 788 1071 1424 ℣ 1 ltr syr h         goth TR RP ὅτι τετήρηκεν "because she has kept it for the day of my burial" ℣ 2 | ινα...τηρησ "so she may keep it for the day of my burial" or "it was that she keep it for the day of my burial" ℣ 4 | ινα...ποιησ "so she may prepare me for the day of my burial." and W. Kühne, ινα τι...τηρησ "so she may keep it for the day of my burial" or "it was that she keep it for the day of my burial" ℣ 6 | ινα...ποιησ "so she may prepare me for the day of my burial." and W. Kühne, ινα τι...τηρησ "so she may keep it for the day of my burial" or "it was that she keep it for the day of my burial" ℣ 7 | ινα...ποιησ "so she may prepare me for the day of my burial." and W. Kühne, ινα τι...τηρησ "so she may keep it for the day of my burial" or "it was that she keep it for the day of my burial" ℣ 8 | ινα...ποιησ "so she may prepare me for the day of my burial." and W. Kühne, ινα τι...τηρησ "so she may keep it for the day of my burial" or "it was that she keep it for the day of my burial" ℣ 9 | ινα...ποιησ "so she may prepare me for the day of my burial." and W. Kühne, ινα τι...τηρησ "so she may keep it for the day of my burial" or "it was that she keep it for the day of my burial" ℣ 10 | ινα...ποιησ "so she may prepare me for the day of my burial." and W. Kühne, ινα τι...τηρησ "so she may keep it for the day of my burial" or "it was that she keep it for the day of my burial" ℣ 11 | ινα...ποιησ "so she may prepare me for the day of my burial." and W. Kühne, ινα τι...τηρησ "so she may keep it for the day of my burial" or "it was that she keep it for the day of my burial" ℣ 12 | ινα...ποιησ "so she may prepare me for the day of my burial." and W. Kühne, ινα τι...τηρησ "so she may keep it for the day of my burial" or "it was that she keep it for the day of my burial" ℣ 13 | ινα...ποιησ "so she may prepare me for the day of my burial." and W. Kühne, ινα τι...τηρησ "so she may keep it for the day of my burial" or "it was that she keep it for the day of my burial" ℣ 14 | ινα...ποιησ "so she may prepare me for the day of my burial." and W. Kühne, ινα τι...τηρησ "so she may keep it for the day of my burial" or "it was that she keep it for the day of my burial" ℣ 15 | ινα...ποιησ "so she may prepare me for the day of my burial." and W. Kühne, ινα τι...τηρησ "so she may keep it for the day of my burial" or "it was that she keep it for the day of my burial" ℣ 16 | ινα...ποιησ "so she may prepare me for the day of my burial." and W. Kühne, ινα τι...τηρησ "so she may keep it for the day of my burial" or "it was that she keep it for the day of my burial" ℣ 17 | ινα...ποιησ "so she may prepare me for the day of my burial." and W. Kühne, ινα τι...τηρησ "so she may keep it for the day of my burial" or "it was that she keep it for the day of my burial" ℣ 18 | ινα...ποιησ "so she may prepare me for the day of my burial." and W. Kühne, ινα τι...τηρησ "so she may keep it for the day of my burial" or "it was that she keep it for the day of my burial" ℣ 19 | ι

Note that a recent Bible translation, the Holman Christian Standard Bible, went with the Byzantine reading here, perhaps because they perceived the NA28 reading too difficult? The NRSV adds words as follows: "She bought it so that she might keep it for the day of my burial." This interprets the ινα as relating to her purchase, rather than the reason she should be left alone now by the disciples. The NIV says, "It was intended that she should save this perfume for the day of my burial," with 'it was intended' in lower brackets. Weymouth: "allow her to have kept it for the time of my preparation for burial." But I think that more difficulty was perceived in the NA28 reading than is really there, and that the NA28 reading says that this Mary, whoever she was, intended to use the rest of the nardroot on Jesus on the day of his actual burial (though she never got a chance to do so). This still does not contradict Mark, since here she still poured out some of it ahead of time. Judas' objection to her use of it cannot be trusted as a valid indicator of whether she poured all of it out at this time, since he was insincere and incorrect. Both of the two main readings can be interpreted as Mary saving part of the nard for the future day of burial. But the NA28 reading is perceived as too difficult, because Jesus, being the all-knowing son of God, would not have said let her save it for my burial, when in fact only the two men will ever anoint his body. For this reason it seems more likely that the BYZ reading is an ameliorating of the difficulty. The reading of Family 13 with ὅτι instead of ινα is a clue as well.
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, 13th 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 ουρων δε ο Ισαους οναριον έκαθισεν επ αυτο, καθως έστιν γεγραμμενον,

14 And Jesus, having found a young donkey, took his seat upon it, just as it is written: 15 Μη φοβοδυ, θυγατηρ Σιων' ιδου ο βασιλευς σου ερχεται, καθιμενος επι πολον ονου. 16 Fear not, O daughter of Zion; Behold, your king is coming sitting on the foal of a donkey."

John 12:16 ταιτα δε ουκ εγνωσαι οι μαθηται αυτου το πρωτον, αλλ οτε εδοξασι η Ισαους τοτε εμνησθησαν ότι ταιτας ήν επ αυτου γεγραμμενα και ταιτα έποιησαν αυτο.

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

John 12:17 έμαρτυρει ουν ο δρας ο ον μετ αυτου οτε τον Λαζαρον εφωνησαν εκ του μνημειου και ήγειταν αυτον εκ νεκρων.

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

John 12:18 δια τοτο και υπηνησαν αυτο δος ο δρας οτι ήκουσεν τοτο αυτον πεποιηκεναι το σημειον.

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 οι ουν φαρισαιοι επον προς αυτους, θεωρετε ότι ουκ ώφελετε ουδεν ιδε ο κοσμος οπιου αυτου άπελθεν.

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

Jesus Ponders Crucifixion

John 12:20 Ήσον δε τινες 'Ελληνες εκ των άναβαινοντων ίνα προσκυνησων εν τη έορτη'

20 And among those going up to worship at the festival, were some Greeks.
John 12:21 othoi oin prosphle fun philipw to apo bethsaida tis galilaias, kai hratow auton legevetes, kuri, thelo men ton istoron idein.

22These, then, came up to Philip, he from Bethsaida, Galilee. And they beseeched him, saying, "Sir, we wish to see Jesus."

John 12:22 erxetai philippou kai legei to andrexas: kai palin andrexas kai philippous legousin to istoro.

23Philip comes and tells Andrew; and Andrew and Philip in turn tell Jesus.

John 12:23 o de istorous apokerinato autous legous, ellyven he owa ona doxasthe o uios to auodropou.

24And Jesus responded to them as follows: 'The hour has come, that the Son of Man should be glorified.

John 12:24 amhn amhn legw umin, enan mha k okkocos tou autou peosw eis tis gin apodanh, autous monos menen enan de apodanh, polon karpon ferete.

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 o philon tin phychin autou apolesei autin, kai o misos tin phychin autou en to kosmo touto eis zohn alonin phulazei autin.

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 en autok diakonei tis, emoi akolouthieto, kai ou emi egw ek ei kai o diakonos o emos estai kai en autin diakonei, timase auton o pater.

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 noun h phychi mou tetaraktai. Kai ti eipws pater, osoin me ek tis oras touthei, alla dia to autoi Helen eis tis gin oran touthein.

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 pater, doxasou sou toonto. Helen ouin phwen ek tou oouranou, Ka edoasa kai palin doxaso.

29"Father, glorify your name." Then a voice came from heaven: 'I both have glorified it, and will glorify again.'

John 12:29 o sun ocs o estos kai akoosta elenein brountin gegeonetai allloi elenon, 'aggelos autou lellhken.

30The crowd therefore standing and hearing was maintaining thunder to have happened. Others were saying, "An angel spoke to him."

John 12:30 aperekithi istorous kai eipen, ou di eume auti h phwen gegeonen alla dii omas.

31Jesus answered and said, "Not for my sake has this voice happened, but for you.

John 12:31 noun krisis estin to koismou toutou, noun o arxhov tou koismou toutou ekblhsetai exov.'

32Now comes judgment of this world. Now the ruler of this world will be thrown out.

John 12:32 kagw ena uphsw enk tis gin, pantas elkous proes emauston.

33And I, if I be lifted up from the earth, will attract all mankind to me."

John 12:33 touto de elenein semainen pou tanatax elelleve apotheoseken.

34Now this he was saying signaling what manner of death he was about to die.
John 12:34 ἀπεκρίθη αὐτῷ ὁ ὄχλος. Ἡμεῖς ἤκουσαμεν ἐκ τοῦ νόμου ὅτι ὁ Χριστὸς μένει εἰς τὸν αἰῶνα, καὶ πῶς σὺ λέγεις;163 Δεὶ ψωθῆναι τὸν υἱὸν τοῦ ἄνθρωπος; 

34The 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 αὐτῷ ὁ Ἱσσαῖος, "Ετι μικρὸν χρόνον τὸ φῶς ἐν ψυχήν ἐστιν, περιπατεῖτε ἕως τὸ φῶς ἔχετε, ἵνα μὴ σκοτία ὑμᾶς καταλάβῃ καὶ οἱ περιπατῶν ἐν τῇ σκοτίᾳ οὐκ οἴδην ποῦ ὑπάγει. 

35Jesus therefore said to them, "The light is with you164 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 ὥς165 τὸ φῶς ἔχετε, πιστεύετε εἰς τὸ φῶς, ἵνα ἴοι φωτὸς γένησθε. Ταῦτα ἐλάλησεν ὁ Ἱσσαῖος, καὶ ἀπελθῶν ἐκρύβη ἀπ' αὐτῶν. 

36While you have the light, believe in the light, so that you may be children of light." Jesus spoke these things, then went away and was hidden from them.

The Authorities Continue in Unbelief

John 12:37 Τοσαῦτα δὲ αὐτῷ σημεῖα πεποιηκότος ἐμπροσθεν αὐτῶν οὐκ ἐπίστευον εἰς αὐτὸν, 

37But, though having done so many signs right in front of them, they were not believing in him, 

John 12:38 ἵνα ὁ λόγος Ἰςαίου τοῦ προφήτη πληρωθῇ ὃν εἶπεν, Κύριε, τίς ἐπίστευεν τῇ ἁκοῆ ἡμῶν; καὶ ὁ βραχὺν κυρίον τίνι ἀπεκαλύφθη; 

38So that the word of Isaiah the prophet would be fulfilled, which said, "Lord, who has believed our report? And the arm of the Lord, to whom has it been revealed?"116 

John 12:39 διὰ τοῦτο οὐκ ἴδουντο πιστεύειν, ὅτι πάλιν εἶπεν Ἰςαίας, 

39Because of this they were not able to believe: that again, Isaiah said, 

John 12:40 Τετυφλωκέν τῶν οὖν ὀφθαλμῶν καὶ πεπωρώκεν αὐτῶν τὴν καρδίαν, ἵνα μὴ ἴδωσιν τοῖς ὀφθαλμοῖς καὶ νοήσωσιν τῇ καρδιᾷ καὶ ἐπιστραφῶσιν, καὶ ἓ ἰάσωμαι " αὐτοῖς. 

40"He has blinded their eyes, and he has hardened their hearts, so that they would neither see with their eyes, nor understand with their hearts, nor look back around, such that I would heal them."116 

John 12:41 ταῦτα εἶπεν Ἰςαίας, ὅτε εἶδεν τὴν δόξαν αὐτοῦ, καὶ ἐλάλησεν περὶ αὐτοῦ. 

41(Isaiah said these things when116 he saw Jesus' glory and spoke about him.)

163 12:34 ἐπίστευσαν εἰς αὐτὸν ὁ ὄχλος. Ἡμεῖς ἤκουσαμεν ἐκ τοῦ νόμου ὅτι ὁ Χριστὸς μένει εἰς τὸν αἰῶνα, καὶ πῶς σὺ λέγεις; 

12:35 ἢ δὲ αὐτῷ ὁ Ἱσσαῖος, "Ετι μικρὸν χρόνον τὸ φῶς ἐν ψυχήν ἐστιν, περιπατεῖτε ἕως τὸ φῶς ἔχετε, ἵνα μὴ σκοτία ὑμᾶς καταλάβῃ καὶ οἱ περιπατῶν ἐν τῇ σκοτίᾳ οὐκ οἴδην ποῦ ὑπάγει. 

12:36 ὥς τὸ φῶς ἔχετε, πιστεύετε εἰς τὸ φῶς, ἵνα ἴοι φωτὸς γένησθε. Ταῦτα ἐλάλησεν ὁ Ἱσσαῖος, καὶ ἀπελθῶν ἐκρύβη ἀπ' αὐτῶν. 

12:37 Τοσαῦτα δὲ αὐτῷ σημεῖα πεποιηκότος ἐμπροσθεν αὐτῶν οὐκ ἐπίστευον εἰς αὐτὸν, 

12:38 ἵνα ὁ λόγος Ἰςαίου τοῦ προφήτη πληρωθῇ ὃν εἶπεν, Κύριε, τίς ἐπίστευεν τῇ ἁκοῇ ημῶν; καὶ ὁ βραχὺν κυρίον τίνι ἀπεκαλύφθη; 

12:39 διὰ τοῦτο οὐκ ἴδουντο πιστεύειν, ὅτι πάλιν εἶπεν Ἰςαίας, 

12:40 Τετυφλωκέν τῶν οὖν ὀφθαλμῶν καὶ πεπωρώκεν αὐτῶν τὴν καρδίαν, ἵνα μὴ ἴδωσιν τοῖς ὀφθαλμοῖς καὶ νοήσωσιν τῇ καρδιᾷ καὶ ἐπιστραφῶσιν, καὶ ἓ ἰάσωμαι " αὐτοῖς. 

12:41 ταῦτα εἶπεν Ἰςαίας, ὅτε εἶδεν τὴν δόξαν αὐτοῦ, καὶ ἐλάλησεν περὶ αὐτοῦ. 

41(Isaiah said these things when he saw Jesus' glory and spoke about him.)
John 12:42 ὃμως μέντοι καὶ ἐκ τῶν ἄρχοντων πολλοὶ ἐπίστευαν εἰς αὐτὸν, ἀλλὰ διὰ τοὺς Φαρισαίους οὐχ ἤμολογον ἵνα μὴ ἀποσυνάγωγοι γένωνται·

42 Even so, many even of the rulers believed in him. But, because of the Pharisees, they were not confessing it, for fear they would be put out of the synagogue.

John 12:43 ἤγαπησαν γὰρ τὴν δόξαν τῶν ἀνθρώπων μᾶλλον ἢπερ τὴν δόξαν τοῦ θεοῦ.

43 For: They loved the approval of human beings over and above the approval of God.⁶⁶⁹

John 12:44 Ἰησοῦς δὲ ἐκραξίως καὶ εἶπεν, ὁ πιστεύων εἰς εἷς ἐμὲ οὐ πιστεύει εἰς ἐμὲ ἄλλος εἰς τὸν πέμψαντά με,

44 But Jesus cried out, and said, "The person believing in me is not believing in me but in the one who sent me,

John 12:45 καὶ ὁ θεωρῶν ἐμὲ θεωρεῖ τὸν πέμψαντά με.

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

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

46 I 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 μου ἀκούῃ τῶν ρημάτων καὶ μὴ πιστεύῃ, ἐγὼ οὐ κρίνω αὐτὸν, οὐ γὰρ ἦλθον ἵνα κρίνῃ τὸν κόσμον ἀλλὰ ἵνα σώσω τὸν κόσμον.

47 "And if someone hears my sayings and does not believe,⁷⁰ 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 δὲ τὸν ἐκεῖνον ἐμὲ καὶ μὴ λαμβάνον τὰ ρήματά μου ἔχει τὸν κρίνοντα αὐτὸν· ὁ λόγος ὁν ηλάλησα ἐκεῖνος κρίνει αὐτὸν ἐν τῇ ἐσχάτῃ ἡμέρᾳ·

48 “The person rejecting me and not believing my statements, has what judges him: the word I spoke, that will judge him at the last day.

John 12:49 ὅτι ἐγὼ εἰς ἐμαυτοῦ οὐκ ἠλάλησα, ἀλλὰ ὁ πέμψας με πατήρ αὐτὸς μοι ἐντολὴν ἔδωκεν τί εἴπω καὶ τί λαλήσω.

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

John 12:50 καὶ οἶδα ὅτι ἐν τῆς ἐντολῆς αὐτοῦ ἱζὴ αἰωνίως ἐστιν. ὁ οὖν λαλῶ εἰς γνῶσιν, καθὼς εἰρήκεν μοί ὁ πατήρ, σὺν λαλῶ.

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

Chapter 13
The Passover Supper

John 13:1 Πρὸ δὲ τῆς ἑορτῆς τοῦ Πάσχα, εἶδος ὁ ᾿Ιησοῦς ὅτι ἐλήλυθεν⁷⁷@interface τοῦτος ἂν μεταβῇ ἐκ τοῦ κόσμου τούτου πρὸς τὸν πατέρα, ἀναπνοὰς τοὺς ἱδίους τοὺς ἐν τῷ κόσμῳ, εἰς τέλος ἠγάπησαν αὐτούς.

1 And before the Festival of Passover, Jesus, aware that the hour had come for him to pass on from this world to the Father, and having loved those of his own in the world, loved them to the end.
John 13:2  Kai deípνου γενομένου, tού διαβόλου ἤδη βεβληκότος εἰς τὴν καρδίαν Ἰούδα Σίμωνος Ἰσκαριώτου ἕνα αὐτὸν παράδος,

2And supper having started,\(^{172}\) with the devil having already put it in the heart of Judas son of Simon of Keriou to betray him,

John 13:3  εἶδὼς ὁ Ἰησοῦς ὅτι πάντα δεδωκεν αὐτῷ ὁ πατήρ εἰς τὰς χεῖρας καὶ ὅτι ἀπὸ θεοῦ ἐξῆλθεν καὶ πρὸς τὸν θεὸν ὑπάγει,

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  ἔγειρεται ἐκ τοῦ δείπνου καὶ τίθησιν τὰ ἰμάτια, καὶ λαβὼν λέντιον διέξωσεν εὐατόν.

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

John 13:5  εἶτα βάλλει ὕδωρ εἰς τὸν νιπτήρα καὶ ἥρατο νίπτειν τοὺς πόδας τῶν μαθητῶν καὶ ἐκμάσσειν τὸ λεντῖον ὥ ἡ διέξωσεν εὐατόν.

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: καὶ λέγει αὐτῷ ἐκείνος,\(^{173}\) Κύριε, οὐ μοι νίπτεις τοὺς πόδας;

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

John 13:7  ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ, ὁ ἐγὼ ποιῶ σὲ οὐκ εἶδας ἀρτί, γνώσῃ δὲ μετὰ ταύτα.

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, ὅ μὴ νύσῃς τοὺς πόδας μου εἰς τὸν αἰῶνα. ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς, Ἐάν μὴ νύσῃς σε, οὐκ έχεις μέρος μετ’ ἐμοῦ.

8Peter says to him, "No way will you ever wash my feet." Jesus answered him, "Unless I wash you, you have no place with me."

John 13:9  λέγει αὐτῷ Σίμων Πέτρος, Κύριε, μή τοὺς πόδας μου μόνον αλλὰ καὶ τὰς χεῖρας 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 Ἰησοῦς, ὁ λελουμένος οὐχ χρείαν έχει ή τοὺς πόδας νίφασθαι, αλλ’ έστιν καθάρος ὅλος καὶ οὕτως καθαροί ἐστε, αλλ’ 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.


11For he already knew of the one betraying him; for this reason he said, "Not all of you are clean."

John 13:12 ὃτε οὖν ἔσιψεν τοὺς πόδας αὐτῶν καὶ ἔλαβεν τὰ ἰμάτια αὐτοῦ, ἀναπεσόν πάλιν, εἶπεν αὐτοῖς, Γινώσκετε τί πεποιήκα μύιν;

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?"

\(^{172}\) 13:2  ἡ γενομένη παρὰ τὸν θεὸν ἔσται καθαρός. \(^{13}\) Then, 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.

\(^{173}\) 13:6  καὶ λέγει αὐτῷ ἐκείνος Πέτρος" ἱερατικῇ Κατακόμβης τοῦ Παπίου ἐξολοθρεύει τοὺς λόγους τούτους στομαθητεῖσας, καὶ λειτουργεῖ ἰερατικά. Καὶ λέγει τοῖς μαθηταῖς, "Απεκρίθη ὁ Ἰησοῦς, Ἐάν μὴ νύσῃς σε, οὐκ έχεις μέρος μετ’ ἐμοῦ. Κύριε, οὐ μοι νίπτεις τοὺς πόδας; Ἐάν μὴ νύσῃς τοὺς πόδας μου, μή τοὺς πόδας μου μόνον αλλὰ καὶ τὰς χεῖρας καὶ τὴν κεφαλὴν. Εἶπεν αὐτοῖς, Γινώσκετε τί πεποιήκα μύιν;"
John 13:13 ὑμεῖς φωνεῖτε με᾽ ὁ διδάσκαλος καὶ ὁ κύριος, καὶ καλῶς λέγετε, εἰμὶ γάρ.

13 You call me 'Teacher' and 'Lord,' and rightly you say so, for I am.

John 13:14 εἰς οὖν ἔγω ἐνίψυ ύμῶν τοὺς πόδας ὁ κύριος καὶ ὁ διδάσκαλος, καὶ ύμεῖς ὁφείλετε ἀλλήλων νίπτειν τοὺς πόδας

14 If therefore I, the Lord and the Teacher, have washed your feet, you also ought to wash the feet of one another.

John 13:15 ὑπόδειγμα γὰρ ἔδωκα ύμῖν ἵνα καθὼς ἔγω ἐποίησα ύμῖν καὶ ύμεῖς ποιήτε.

15 For I have given an example for you, so that just as I have done, you might also do.

John 13:16 ἄμην ἀμήν λέγω ύμῖν, οὐκ ἔστιν δούλος μείζων τοῦ κυρίου αὐτοῦ οὐδὲ ἀπόστολος μείζων τοῦ πέμψαντος αὐτόν.

16 Truly, truly I say to you: A servant is not greater than his lord, neither an emissary greater than the one who sent him.

John 13:17 εἰ τάστα ὁδότε, μακάριοί ἐστέ εἰς τὸν πατέρα αὐτά.

17 Since these things you are knowing, blessed are you if you do them.

John 13:18 οὗ περὶ πάντων ὑμῶν λέγω ἔγω οἶδα οὓς ἐξελεξαμένη ἄλλι ἵνα ἡ γραφή πληρωθῇ. Ὁ τρόφις μου τὸν ἄρτον ἐπήρευν ἐπ᾽ ἐμὲ τὴν πέτραν αὐτοῦ.

18 I 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.'

John 13:19 ἀπαρτί λέγω ὑμῖν πρὸ τοῦ γενέσθαι, ἵνα, οὖν γένηται, πιστεύσητε ὅτι ἐγὼ εἰμί.

19 Yes indeed.

John 13:20 ἄμην ἀμήν λέγω ύμῖν, ὁ λαμβάνων εάν τινα πέμψω ἐμὲ λαμβάνει, ὁ δὲ ἐμὲ λαμβάνων λαμβάνει τὸν πέμψαντά με.

20 Truly, 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 Τάτα ἐπίων ὁ Θεὸς ἔταράχθη τῷ πνεύματι καὶ ἐμαρτύρησεν καὶ εἶπεν, ἄμην ἀμήν λέγω ύμῖν ἵνα ἐν ἐλέγη με.

21 When 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."


22 Then the disciples were looking at one another, puzzling over whom he was speaking.

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174 13:18 Psalm 41:9
175 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 dialectics 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 ἀπὸ 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 vai (yes) was added by later copyists as a replacement for the same idea.

176 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."
Where Is Jesus Going?


31After he had gone out, Jesus says, "Now is the Son of Man glorified, and in him God is glorified."

John 13:32 ἐὰν θεὸς ἐδοξάσθη ἐν αὐτῷ, καὶ ὁ θεὸς δοξάσει αὐτόν ἐν ἑαυτῷ, καὶ εὐθὺς δοξάσει αὐτόν.

32If God is glorified in him, God will also glorify the Son in himself, and glorify him at once.
John 13:33 teknia, eti mikron meb' ymwn eimi 'zehtsete me, kai kathws epiv tois 'iodaiois oti 'Opolo ypaw ogy ymies oi dynaste elthein, kai ymnin legow arti.

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 entolh n kathn didwmi ymwn, ina agapate allhlosis kathws hgaphsa ymias ina kai ymies agapate allhlosis.

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 ev touto gnoosan pantes oti emoi madeshtai este, ean agapiv exhte en allhlos.

35By this will everyone know that you are my disciples: if you have love among one another."

John 13:36 legei autw Swnw Petros, Karia, po ypagnies apekrivh autw o Ihsous, 'Opolo ypaw ou dynasai moiv ino akoloubhsai, usteron de akoloubhseis moi.

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 legei autw Petros, Karia, dia ti ou dynamai soi akoloubhsai arti; tin ysfhn mou uper sou thsou.

37Peter says to him, "Why am I not able to follow you now? I will lay down my life for you."

John 13:38 apekrivh autw o Ihsous, Tin ysfhn sou uper emou vthseis amhn amhn legw soi, ou mid alektw fwnhse ews o aparntsh me tris.

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 Mh taraosethw ymwn h karh kai karhia pistwete eis ton theon, kai eis eme pistwete.

1"Do not let your hearts be troubled. Trust in God. Trust also in me.

John 14:2 en ti oikia tov patrous mou monai pollai eiasin ei de mi, eipon ino ymwn: Poroeumai etoimadai topon ymwn;

2In my Father's house there are many abodes. Otherwise, would I have told you that I am going to prepare a place for you?"

John 14:3 kai en patrouv h etoimadai ymwn topon, palin erxmai kai paraalpumai ymias preo emavton, ina opou ei ei ygw kai ymies ite.

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 kai opou egw ypay, oidaite, kai tin odhn oidaite.

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 οἶδαμεν 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 Ἰσαώρ, Ἐγώ εἰμι ἡ ὁδὸς καὶ ή ἀλήθεια καὶ ή ζωή οὐδεὶς ἔρχεται πρὸς τὸν πατέρα εἰ μὴ δι᾿ 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 ἐγνώκειτε με, καὶ τὸν πατέρα μου ἐγνώκειτε ἀν᾿ καὶ ἀπ᾿ ἄρτι γινώσκετε αὐτὸν, καὶ εὑράκατε αὐτὸν.

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, δεῖξον 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 Ἰσαώρ, Τοοσσόν πρᾶξαμεν μεθ᾿ ὑμῶν εἰμι καὶ οὐκ ἐγνωκάς με, Φίλιππε; ὁ εὑράκως εἰμεν ἐδώρακεν τὸν πατέρα: καὶ πῶς σὺ λέγεις, δεῖξον 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 ἐγὼ ἐν τῷ πατρὶ καὶ ὁ πατὴρ ἐν ἐμοὶ ἐστιν; τὰ ρήματα αὐτὸν ἐγὼ λαλῶ ὑμίν ἀπ᾿ ἐμαυτοῦ σὺ λαλῶ ὁ δὲ πατήρ ὁ ἐν ἐμοὶ μένων, αὐτὸς ποιεῖ τὰ ἔργα.

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 ἐγὼ ἐν τῷ πατρὶ καὶ ὁ πατήρ ἐν ἐμοὶ 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 ἀμήν ἀμήν λέγω ὑμῖν, ὅ πιστεύως εἰς ἐμὲ τὰ ἔργα ἀ ἐγὼ ποιῶ κάκεινος ποιήσει, καὶ μείζονα τούτων ποιήσει, ὅτι ἐγὼ πρὸς τὸν πατέρα μου πορεύομαι.

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 δὲ τι ἄρτι ἀπῆκοστε ἐν τῷ ὅνομάτι μου τοῦτο ποιήσε, ἵνα δοξασθῇ ὁ πατὴρ 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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145:5a 145:5b 145:10 See Isaiah 26:12, "Yahweh, you will establish peace for us, since you have also performed for us all our works." And Galatians 2:20, "I am no longer living, but Christ lives in me; and what life I now live in the flesh, I am living by faith in the Son of God, who loved me and gave himself up for me."
John 14:14 εάν τι αιτήσῃ τ' ἐν τῷ οἴνομάτι μου ἐγώ ποιήσω.

If you ask me for something in my name, I will do it.

Jesus Promises the Holy Spirit

John 14:15 Εάν ἰαμάτε με, τάς ἐντολάς τάς ἐμάς τηρήσατε:

If you love me, keep my commandments.

John 14:16 καὶ ἐγώ ἐρωτήσω τὸν πατέρα καὶ ἄλλου παράκλητον δώσει ὑμῖν ἵνα μένη μεθ' ὑμῶν εἰς τὸν αἰῶνα,

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, δ' ὁ κόσμος οὐ δύναται λαβεῖν, ὃτι οὐ θεωρεῖ αὐτὸ οὐδὲ γινώσκει αὐτό, ὑμεῖς δὲ γινώσκετε αὐτό, ὃτι παρ' ὑμῖν μενεί καὶ ἐν ὑμῖν ἔσται.

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 in you.

John 14:18 οὐκ ἀφήσω ὑμᾶς ὀρφανούς, ἔρχομαι πρὸς ὑμᾶς.

I will not leave you as orphans; I am coming to you.

John 14:19 ἐτι μικρὸν καὶ ὁ κόσμος με οὐκέτι θεωρεῖ, ὑμεῖς δὲ θεωρεῖτε με, ὃτι ἐγώ ὡς καὶ ὑμεῖς ζήσασθε.

Just a little while longer and the world will be seeing me no more; but you will be seeing me. Because I will be living, you also will live.

John 14:20 εἴ τι ἡμέρα γνώσθητε ὑμεῖς ὅτι ἐγώ ἐν τῷ πατρί μου καὶ ὑμεῖς ἐν ἐμοί καὶ ἐγώ ἐν ὑμῖν.

In that day you will know, that I am in my Father, and you in me, and I in you.

John 14:21 ὃ ἐχων τὰς ἐντολάς μου καὶ τηρητόν αὐτός ἐκεῖνος ἔστιν ὁ ἀγαπών με· ὃ δέ ἀγαπών με ἀγαπηθήσεται ὑπὸ τοῦ πατρός μου: καὶ ἐγώ ἀγαπήσω αὐτόν καὶ ἐμφανίωσον αὐτῷ ἐμαυτόν.

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 15:22 A légei auτò Ἰσοδάς, σοῦ ὁ Ἰσκαριώτης, Κύριε, καὶ τί γέγονεν ὁτι ἡμῖν μέλλεις ἐμφάνισθαι σεαυτόν καὶ οὕτω τῷ κόσμῳ;

23Judas (not the Keriothite) says to him, "Lord, and on what basis is it that, to us, you intend to reveal yourself, and not to the world?"

John 14:23 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ, Ἐὰν τις ἀγαπᾷ με τὸν λόγον μου τηρήσει, καὶ ὁ πατήρ μου ἀγαπήσει αὐτόν, καὶ πρὸς αὐτὸν ἐλευθεράθη καὶ μονήν παρ᾽ αὐτῷ ποιήσομεν.

24Jesus 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 ἀγαπᾷν με τοὺς λόγους μου οὐ τηρεῖ· καὶ ὁ λόγος δὲν ἀκούετε οὕτως ἐστιν ἔμος ἄλλο τό πέμψαντος με πατρὸς.

25One who does not love me will not keep my word. And the word that you are hearing is not mine, but the Father's, who sent me.

John 14:25 Ταῦτα λελάληκα ὑμῖν παρ᾽ ὑμῖν 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 όνομάτι μου, ἐκείνος ὑμᾶς διδάξει πάντα καὶ ὑπανύσιει ὑμᾶς πάντα ἂ εἴπων ὑμῖν.

27But 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 ἀφίησεν ὑμῖν, εἰρήνην τὴν ἐμὴν δίδωμι ὑμῖν· οὐ καθὼς ὁ κόσμος δίδωσιν ἐμὸ δίδωμι ὑμῖν. μὴ ταρασσόσθω ὑμῖν· 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 ἡκούσατε ὅτι ἐγὼ εἴπων ὑμῖν, ἔχαρητε ὑμᾶς· ἐπέκριτον μετ᾿ ὑμᾶς, καὶ ἐγὼ καθὼς ἐγὼ δίδωσιν εἰπὼν, ἐρχεται γὰρ ὁ τοῦ κόσμου ἄρχων· καὶ ἐν ἐμοί ὡκ ἐχει οὐδὲν.

29And now I have told you, before it happens, so that when it happens, you will believe.

John 14:30 οὐκέτι πολλὰ λαλήσω μεθ᾿ ὑμῶν, ἐρχεται γὰρ ὁ τοῦ κόσμου ἄρχων· καὶ ἐν ἐμοὶ οὐκ ἔχει οὐδὲν,

30I will not speak with you much longer, for the ruler of this world is coming. And he has no pull in me;

John 14:31 ἄλλα ἴνα γνῶ ὁ κόσμος ὅτι ἀγαπῶν τὸν πατέρα, καὶ καθὼς ἐνετείλατο μοι ὁ πατήρ, οὕτως ποιοῦ. Ἐγείρεσθε, ἄγωμεν ἐνετείλεθεν.

32but, 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 Ἐγώ εἰμι ὁ ἄμπελος ἢ ἀληθινή, καὶ ὁ πατήρ μου ὁ γεωργὸς ἐστίν.

1I am the true vine, and my Father is the farmer.

John 15:2 οὗ τὸν κλῆμα ἐν ἐμοί μὴ φέρον καρπόν, αἴρει αὐτό, καὶ πᾶν τὸ καρπὸν φέρον καθαίρει αὐτὸ ἵνα πλείονα καρπὸν φέρῃ.

2Every branch in me bearing no fruit, he removes, and every branch bearing the fruit, he cleans, so it may bear more fruit.

John 15:3 ἡδὴ ὑμεῖς καθαροὶ ἐστε διὰ τὸν λόγον δὲν λελάληκα ὑμῖν·

3You 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 καρπόν φέρειν ἅπ’ ἑαυτοῦ ἐὰν μὴ μείνῃ ἐν τῇ ἀμπέλῳ, οὕτως οὐδὲ ὑμεῖς ἐὰν μὴ ἐν ἐμοὶ 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 εἰμί ἢ ἄμπελος, ὑμεῖς τὰ κλῆματα. ὃ μένων ἐν ἐμοί κἀγὼ ἐν αὐτῷ οὕτος φέρει καρπόν πολύν, ὃτι χωρὶς ἐμοῦ οὐ δύνασθε ποιεῖν οὐδέν.

5“I am the vine; you are the branches. The one who abides in me and I in him, this one bears much fruit, for without me you can produce nothing.

If 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.

If you abide in me, and my sayings abide in you, you will ask whatever you will, and it will happen for you.

In this my Father is glorified, that you bear much fruit, and you will be my disciples.

Just as the Father has loved me, I also have loved you; abide ye in my love.

191 Greek: καθὼς ἠγάπησέν με ὁ πατήρ μου ἔβλήθη ὡς τὸ κλῆμα καὶ ξεκράνθη, καὶ συνάγονταν αὐτά καὶ εἰς τὸ πῦρ βάλλοντα καὶ καίεται.

192 "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 aฑά," the topic is neuter plural, which takes a singular verb. I translated aฑά as "such" because I insist the topic is still generally "the" unfruitful branch of 15:2. By the way, Γῷ, 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.

193 This is otherwise familiar to the reader, and that would be verse 2 in this chapter, the branch bearing no fruit.

194 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.
If 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.

These things I have spoken to you, so that my joy may be in you, and that your joy may be full.

This is my commandment: that you love one another, as I have loved you.

Greater love has no one than this: that one lay down one's life for one's friends.

You are my friends, if you practice the things I am commanding you.

You 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.

These instructions I am giving you, so that my joy may be in you, and that your joy may be full.

For This the World Hates You

If the world hates you, be assured that it hated me first, before you.

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.

Be mindful of the word that I said to you, 'A servant is not greater than his lord.' If they persecuted me, they will persecute you also. If they took my word to heart, they will take yours to heart also.

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15:10 ἐὰν τὰς ἑντολὰς μου τηρήσητε, μενείτε ἐν τῇ ἀγάπῃ μου, καθὼς ἐγὼ τὰς ἑντολὰς τοῦ πατρός μου τετήρηκα καὶ μένων αὐτοῦ ἐν τῇ ἀγάπῃ.

15:11 Ταῦτα λελάληκα ὑμῖν ἵνα ἡ χαρά ἢ ἐμὴ ἐν ὑμῖν μείνῃ, καὶ ἡ χαρά ὑμῶν πληρωθῇ.

15:12 αὕτη ἐστὶν ἡ ἑντολή ἢ ἐμῆ, ἵνα ἀγαπᾶτε ἀλλήλους καθὼς ἡγάπησα ὑμᾶς:

15:13 μείζονα ταύτης ἀγάπην οὐδεὶς ἔχει, ἵνα τις τὴν ψυχὴν αὐτοῦ θῇ ύπὲρ τῶν φίλων αὐτοῦ.

15:14 υἱῶν μου ἐστέ ἐὰν ποιήσητε δόξα ἐγὼ ἑντέλλομαι ὑμῖν.

15:15 οὐκέτι ὑμᾶς λέγω ὅτι ὁ δοῦλος σου συνέλεις τι ποιεῖ ἀυτοῦ ὁ κύριος· ὑμᾶς δὲ εἴρηκα πίλους, διὸ πάντα Μ ἧκουσα παρὰ τοῦ πατρός μου ἐγνώρισα ὑμῖν.

15:16 εἰ ὁ κόσμος ὑμᾶς μισεῖ, ἵνα ἐμὲ πρῶτον μεμίσηκεν ὑμῖν, ἵνα τὸν ἐντελείως ὑμῶν λέγω ὑμῖν, καὶ ὣς καθὼς ἐγὼ τὰς ἐντολὰς μου τηρήσητε ὑμᾶς διδόμενοι, διὰ τοῦτο μισεῖ ὑμᾶς ὁ κύριος.

15:17 μηνονεύετε τοῦ λόγου σου ἐγὼ εἰπὼν ὑμῖν, ὅπως ἐγὼ δοῦλος μείζων τοῦ κυρίου αὐτοῦ, εἰ ἐμὲ ἐδιώξαν, καὶ ὑμᾶς διώξων εἰ τὸν λόγον μου ἐπηρήσαν, καὶ τὸν ὑμέτερον τηρήσουσιν.

For This the World Hates You

John 15:18 Εἰ ὁ κόσμος ὑμᾶς μισεῖ, γινώσκετε ὅτι ἐμὲ πρῶτον ὑμῶν μεμίσηκεν.

15:19 εἰ καὶ τοῦ κόσμου ἦτε, ὁ κόσμος ἵνα τὸ ὄνομά μου ἐφήθη ὅτι δὲ καὶ τοῦ κόσμου ὑμῶν ὑμᾶς ἂν ἐγὼ ἐξελεξάμην ὑμᾶς ἐκ τοῦ κόσμου, διὰ τοῦτο μισεῖ ὑμᾶς ὁ κόσμος.

15:20 μηνονεύετε τοῦ λόγου σου ἐγὼ εἰπὼν ὑμῖν, ὅπως ἐγὼ δοῦλος μείζων τοῦ κυρίου αὐτοῦ, εἰ ἐμὲ ἐδιώξαν, καὶ ὑμᾶς διώξων εἰ τὸν λόγον μου ἐπηρήσαν, καὶ τὸν ὑμέτερον τηρήσουσιν.

15:21 Ὁ στρατηγὸς τοῦ κυρίου ὑμῶν ἠδονήσε αὐτοῖς ὁ πατὴρ ἐμός καὶ ἐβάλε αὐτοῖς ἀλήθειαν ὑμῶν καὶ μόρισεν αὐτοῖς τὸν πόνον αὐτοῦ εἰ τὸν λόγον μου ἐπηρήσαν

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15:11 txt μενη Ν E L 047 M it ἡ TR RP Π·η A B D 0233 lat syr cop sa SBL NA28 /\ //lac \fi\f263 C N P T W 065

15:17 The subjunctive mood is so often interchangeable with the imperative and future, and the subjunctive also took the place of the optative mood. This subjunctive here could be an optative meaning, an attainable wish on Jesus' part. It would be sad if we only got a picture of Jesus issuing commands, and miss the pathos of Jesus' heart, that he yearns to see us loving one another.

15:20 John 13:16; Diatessaron 28:32
Chapter 16

John 16:1 Ταῦτα λελάληκα ὑμῖν ἵνα μὴ σκανδαλισθῆτε.

1These things I have spoken to you so that you may not fall away.

John 16:2 ἀποσυναγωγός ποιήσωσιν ὑμᾶς· ἀλλ’ ἔρχεται ὁ ἡρῴς ἵνα πᾶς ὁ ἄποκτείνας ὑμᾶς δόξη λατρείαν προσφέρειν τῷ θεῷ.

2They will cause you to be put out of the synagogue; but an hour is coming such that everyone who kills you will reckon to be offering up religious service to God.

John 16:3 καὶ ταῦτα ποιήσωσιν ὅτι οὐκ ἔγνωσαν τὸν πατέρα οὐδὲ ἐμὲ.

3And these things they will do, because they have not known the Father, neither me.

John 16:4 ἀλλὰ ταῦτα λελάληκα ὑμῖν ἵνα ἦτο έλθῃ ὁ ἡρῴς αὐτῶν ὑμνομονεύσῃ αὐτῶν ὅτι ἐγὼ εἶπον ὑμῖν.

4But these things I have spoken to you, so that when the hour comes, you might remember them, that I told you.

198 15:25 Psalm 35:19; 69:4
199 15:26 txt de A D E L 047 065 (it) syr copssal copssal.bor TR RP / omit Ι.22 Ι.20 Β ιτ ει λ.1 copssal.jy.bor Epiph SBL NA28 / lac ϖ 75 C N P T W 0233
200 16:4 txt

καὶ μνημονευήσετε αὐτῶν
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καὶ μνημονευήσετε αὐτῶν
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καὶ μνημονευήσετε αὐτῶν
1546 1646 2713
The Holy Spirit Will Finish My Work

"And I have not told you these things from the beginning, because I was with you. John 16:5 ὥσπερ ἐγὼ πρὸς τὸν πέμψαντά με, καὶ οὐδεὶς εξ υἱῶν ἐρωτᾶ 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 ἄλλῳ τοῖς ἤκοιται λεόλαθα υἱῶν ἢ λύπη πεπλήρωκεν υἱῶν τὴν καρδίαν.

6Instead, because I have spoken these things to you, sorrow has filled your heart.

John 16:7 ἐγὼ τὴν ἀλήθειαν λέγω, ὑμῖν, συμφέρει ὑμῖν ἵνα ἐγὼ ἀπέλθω. ἐὰν γὰρ ἐγὼ μὴ ἀπέλθω, ὁ παράκλητος ὑμῶν ἐλεύσεται πρὸς υἱῶν· ἐὰν δὲ πορευθῶ, πέμψω αὐτόν πρὸς υἱῶν.

7But I am telling you the truth: it works out better for you that I go away, for if I were not to go away, the Counselor would not come to you. Whereas if I go, I will send him to you.

John 16:8 καὶ ἐλθὼν ἐκεῖνος εὐλαβεῖ 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, ὃτι οὐ πιστεύουσιν εἰς ἐμὲ;

9concerning sin, because they do not believe in me;

John 16:10 περὶ δικαιοσύνης ὃτι, ὃτι πρὸς τὸν πατέρα μου ὑπάγω καὶ οὐκέτι θεωρεῖτε με·

10concerning righteousness, because I am going to my Father and you will be observing me no longer;

John 16:11 περὶ δὲ κρίσεως, ὃτι ὃ ἄρχων τοῦ κόσμου τούτου κέκριται.

11and concerning judgement, because the ruler of this world has been judged.

John 16:12 Ἡμεῖς πολλά ἔχων λέγειν υἱῶν, ἄλλοι δὲ δύνασθε βαστάζειν ἢρτα·

12I have many things yet to say, but you are not able at the present time to bear it.

John 16:13 ὅταν δὲ ἐλθῃ ἕκεινοις, τὸ πνεῦμα τής ἀληθείας, ὁδηγήσει υἱῶν εἰς πάσαν τὴν ἀλήθειαν· οὐ γὰρ λαλήσει ἀφ’ ἐαυτοῦ, ἄλλως ὁ ἄν ἀκόουσῃ 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 ἐκεῖνος ἐμὲ δοξάσει, ὃτι ἐκ τοῦ ἐμοῦ λήτεται καὶ ἀναγγέλει ὑμῖν.

14That one will glorify me, because from mine he will take, and report it to you.

John 16:15 πάντα ὅσα ἔχει ὁ πατὴρ ἐμὲ ἐστιν· διὰ τοῦτο ἐπιστὸν 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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ωρα μηνμονευσετε D1 788

lac φ 730 C F N P T V W X 005 2585 2716 2766

The Greek word here, ἐλέγχω - elengchō. For example, if you chose the word "convict," it sounds odd that the Holy Spirit convict the world of righteousness. Our word "convict" we use only when convincing someone regarding something bad; but the Greek word has a bigger semantic range. But "convince" is not wide enough in range either, because ἐλέγχω means more than that; it means to convince someone they are wrong about something. But no matter which word you chose, it is necessary to add various helper words at various places, since one English word is not enough. I suggest you look up all verses that use ἐλέγχω and then you will have a more complete sense of what it means.
John 16:16 - The Disciples' Pain Will Be Turned to Joy

John 16:17 - Then some of his disciples said to one another, "What is this that he is saying to us, 'A little while, and you will not be observing me; and another little while, and you will see me'? And, 'I am going to the Father?'"

John 16:18 - Truly, truly I say to you, You will weep and lament, and the world will be cheered. You therefore will be turned into joy. John 16:19 - Jesus knew then 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 - Truly, truly I say to you, You will weep and lament, and the world will be cheered. You therefore will be turned into joy. But your pain will be turned into joy. John 16:21 - And in that day you will ask the Father in my name, and he will give you whatever you ask of him; John 16:22 - truly, truly I say to you, whatever you ask of him, he will give you. John 16:23 - John 16:24 - Truly, truly I say to you, until the end of the world, you will keep asking me, and I will keep giving you what is right; John 16:25 - truly, truly I say to you, whatever you ask of him, he will give you. John 16:26 - Truly, truly I say to you, whatever you ask of him, he will give you.

202 John 16:16a txv ou A E 047 054 Ε 1422 syrP TR RP // ounet ev p65 Κ B D L N W 068 0233 lat syrh SBL NA28 {f} // lac p55 C
203 John 16:16b txv oui upwag pros ton patjava A E N 047 068 TR TRP // ounet ev p65 B D L W 0250 {f} // lac p55 p66 N B D L W 068 lat syrh SBL NA28 {f} // lac p55 p66 C
204 John 16:18a txv omit p55 p66 N* D* W 054 1422 syrPal cop6a arm geo // ounet ev p65 B D E L N 054 068 0233 0250 // lac p55 p66 C P Q T 070
205 John 16:19a txv ouv A E N 047 054 Ε 1422 TR TRP // ounet ev p65 N B D L W 068 lat SBL NA28 {f} // lac p55 p66 C
206 John 16:20a txv de Ν B A E L N W 047 054 lat mss syrh SBL NA28 {f} // lac p55 C P 068 0233

202-203 These verses are important in understanding the transition from the pain of the present to the joy of the future, illustrating the interdependence of suffering and joy in the Christian life.
John 16:24 εῶς ἃρτι ὦκ ἠτῆσαι οὐδὲν ἐν τῷ ὄνοματί μου· αἰτεῖτε καὶ λήψεσθε, ἵνα ἡ χαρά ὑμῶν ἐπεληρωμένη.

24Up to now you have not asked anything in my name; ask, and you will receive, so that your joy may be full.

John 16:25 Ταύτα ἐν παροιμίαις λελάληκα ὑμῖν· ἀλλὰ ἔρχεται ὥρα ὅτε ὄνεικε ἐν παροιμίαις λαλήσω ὑμῖν ἀλλὰ παρρησία περὶ τοῦ πατρὸς ἀναγγέλω ὑμῖν.

25These 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 αἰτήσεσθε, καὶ οὐ λέγω ὑμῖν ὅτι ἐγὼ ἐρωτήσω τὸν πατέρα περὶ ὑμῶν.

26In that day you will make requests in my name, and I am not saying to you that I will make request of the Father on your behalf.

John 16:27 αὐτός γὰρ ὁ πατὴρ φιλεῖ υμᾶς, ὅτι υμεῖς ἐμὲ πεφιλήκατε καὶ πεπιστεύκατε ὅτι ἐγὼ παρὰ τοῦ θεοῦ ἐξῆλθον.

27For the Father himself likes you, because you have liked me, and have believed that I came forth from God.

John 16:28 ἐξῆλθον παρὰ τοῦ πατρὸς καὶ ἐλήλυθα εἰς τὸν κόσμον· πάλιν ἀφίμη τὸν κόσμον καὶ πορεύομαι πρὸς τὸν πατέρα.

28I went forth from the Father and have come into the world; I am taking leave of the world, and going my way back to the Father."

John 16:29 Λέγουσιν αὐτῷ· ὁ μαθητής αὐτοῦ, ἵδε νῦν παρρησία λαλεῖς, καὶ παροιμίαι σύνεμιν λέγεις.

29His disciples are saying to him, "There, now you are talking with clarity and not speaking any allegory.

John 16:30 νῦν οἶδαμεν ὅτι οἶδας πάντα καὶ οὐ χρείαν ἔχεις ἵνα τις σε ἐρωτᾷ· ἐν τούτῳ πιστεύσωμεν ὅτι ἀπὸ θεοῦ ἐξῆλθες.

30Now 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 ἀπέκριθη αὐτὸς ὁ Ἰησοῦς, Ἀρτι πιστεύετε;

31Jesus answered them, "For now you believe.

John 16:32 ἄνω ἔρχεται ὥρα καὶ νῦν ἐλήλυθεν ἵνα σκορπισθῇ ἐκαστὸς εἰς τὰ ἱδια, καὶ ἐμὲ μόνον ἀφίς· καὶ οὐκ εἰμὶ μόνος, ὅτι ὁ πατὴρ μετ᾽ ἐμοῦ ἐστιν.

32Behold, 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 ταύτα λελάληκα ὑμῖν ἵνα ἐν ἑμοὶ εἰρήνην ἔχητε· ἐν τῷ κόσμῳ θλῖψιν ἔχετε, ἀλλὰ θαρσεῖτε, ἐγὼ νενίκηκα 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 Ταύτα ἐλάλησεν ὁ Ἰησοῦς, καὶ ἐπῆρεν τοὺς ὄρθαλμοὺς αὐτοῦ εἰς τὸν ὄρανον, καὶ ἔπει, Πάτερ, ἐλήλυθεν ἡ ὥρα· δοξάσον σου τὸν υἱόν, ἵνα καὶ οὐδές σου δοξάσῃ σε,

1Jesus 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;
John 17:2  καθὼς ἔδωκας αὐτῷ ἐξουσίαν πάσης σαρκὸς, ἵνα πάν ὁ δέδωκας αὐτῷ δώσῃ αὐτοῖς ζωήν αἰώνιον.

2inasmuch 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 Αὕτη δὲ ἦστιν ἡ αἰώνιος ζωή, ἵνα γινώσκωσιν σε τὸν μόνον ἀληθινὸν θεόν καὶ ὁ ἀπεστείλας ἦσον Χριστόν.

3And this is eternal life: to know you, the only true God, and the one whom you have sent, Jesus Christ.

John 17:4 ἔγω σε ἐδόθησα ἐπὶ τῆς γῆς, τὸ ἐρῶν ἐτελέσας ὁ δέδωκας μοι ἢν ποιήσων

4I have glorified you upon the earth, I have finished the work which you have given me to do.

John 17:5 καὶ νῦν δόξασον με σὺ, πάτερ, παρὰ σεαυτῷ τῇ δόξῃ ἢ εἰχον πρὸ τοῦ τῶν κόσμων εἶναι παρὰ σοι.

5And now, Father, glorify thou me, along with yourself, with the glory which I used to have along with you, before the existence of the world.

Jesus Prays for His Disciples

John 17:6 Ἐφανέρωσά σοι τὸ ὄνομα τοῖς ἀνθρώποις οὓς δέδωκας μοι ἐκ τοῦ κόσμου. σοὶ ἦσαν, καὶ ἐμοὶ αὐτοὺς δέδωκας καὶ τὸν λόγον σου τετηρήκασι.

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 ὅσα δέδωκας μοι παρὰ σοῦ εἶσιν

7Now they are persuaded that everything you have given to me is indeed from you;

John 17:8 ὅτι τὰ δήματα ὁ δεδώκας μοι δέδωκας αὐτοῖς, καὶ αὐτοὶ ἔλαβον καὶ ἐγνώσαν ἀληθῶς ὅτι παρὰ σοῦ ἐξῆλθον, καὶ ἐπίστευσαν ὅτι σὺ μὲ ἀπεστείλας.

8for 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 ἐγὼ περὶ αὐτῶν ἐρωτῶ σὺ περὶ τοῦ κόσμου ἐρωτῶ ἀλλὰ περὶ ὧν δέδωκας μοι, ὅτι σοὶ εἶσιν,

9I am making request concerning them; not concerning the world am I making request, but only concerning those whom you have given to me. For they are yours;

John 17:10 καὶ τὰ ἐμὰ πάντα σά ἐστιν καὶ τὰ σὰ ἐμὰ, καὶ δεδόξασαι εἰς αὐτοῖς.

10indeed everything of mine is yours, and of yours is mine. And I am glorified in them;

John 17:11 καὶ οὐκέτι εἰμὶ ἐν τῷ κόσμῳ, καὶ οὐκ οἶδα ἐν τῷ κόσμῳ εἰσιν, καὶ ἐγὼ πρὸς σὲ ἔρχομαι. Πάτερ ἄγιε, τήρησον αὐτοὺς ἐν τῷ ὀνόματί σου ὡς δεδώκας μοι, ἵνα ὤσιν ἐν καθὼς ἠμεῖς.

11yes, no longer am I to be in the world, yet they are in the world, and I am coming to you. O holy Father, keep them in your name, those whom you have given to me, so that they may be one, just as we are one.
While I was with them in the world, 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, so that the scripture may be brought to completion.

But now I am coming to you, and I am speaking these things in the world, so that they may have in them my joy brought to completion.

I have given them your word, and the world has hated them, because they are not of the world, just as I am not of the world.

I am not asking that you take them out of the world, but that you keep them from the evil one.

They are not of the world, just as I am not of the world.

And on their behalf I sanctify myself, so that they also may be ones sanctified in truth.

Jesus Prays for All Believers

Not concerning these only am I making request, but also concerning the ones who through their word believe in me,

that 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.

The glory which you have given to me, I also have given to them, so that they may be one, just as we are one:

Jesus is referring to Judas Iscariot. The appellation "Son of Destruction" is full of meaning. Destruction personified is Απόλλων, Apollyon, another name for the Destroyer demon, who is king over the demons in Abaddon, or the Abyss, Revelation 9:11. The word "son" here means both one who is like his father, and one who is "heir" of his father's station. See as another example of this use of "son," the "sons of the kingdom" or "heirs of the kingdom," in Matthew 8:12; Diatessaron 10:21. Another thing one must take note of is that the Antichrist is also called the Son of Destruction, in 2 Thessalonians 2:3. Certainly, two things that Judas and the Antichrist have in common are, One, that Satan dwelt in their hearts, and Two, that scripture long ago predicted their destiny and their inheritance, to be in that place that God has reserved for the eternal destruction of such as they.

7:19 ἀγιάζω - hagiazō; dedicate or set something apart for God's holy purposes.
John 17:23 | ἐγὼ ἐν αὐτοῖς καὶ σὺ ἐν ἐμοί, ἵνα ὡσαν τετελειωμένοι εἰς ἐν, καὶ ἵνα γινώσκῃ ὁ κόσμος ὅτι σὺ με ἀπέστειλας καὶ ἡγάπησας αὐτοῖς καθὼς ἔμε ἡγάπησας.

23 | I in them, and you in me, so that they may become fully developed into one, and so that the world may know that you sent me, and that you have loved them just as you loved me.

John 17:24 | Πάτερ, οὖς δεδωκάς μοι, θέλω ἵνα σὺν εἴη ἡγέομαι καὶ ἵνα γνωσθῶν τὴν ἡμῖν ἣν ἔδωκάς μοι, ὅτι ἡγάπησας με πρὸ καταβολῆς κόσμου.

24 | O Father, those whom you have given to me, I desire that where I am, they might also be along with me, so that they may behold that glory of mine, which you have given to me, for you loved me before the foundation of the world.

John 17:25 | Τίνα ζητεῖτε; Ἐπερασά, καὶ ὁ κόσμος σε ὡκ ἡγεῖ, ἢ ἐν πάνω, καὶ αὐτοί ἥνωσαν ὅτι σὺ με ἀπέστείλας.

25 | “Whom are you seeking?” John 18:4

John 17:26 | καὶ ἡγάπησας αὐτοῖς τὸ ὅνομά σου καὶ γνωρίσω, ἵνα Ἰησοῦς ὁ ἡγάπησας με ἐν αὐτοῖς ἦ καγὼ ἐν αὐτοῖς.

26 | And I have made known to them your name, and will do so in the future, so that the love with which you have loved me might always be in them, and I also in them."

Chapter 18

Gethsemane

John 18:1 | Ταῦτα εἶπόν ὁ Ἰησοῦς ἐξήλθεν σὺν τοῖς μαθηταῖς αὐτοῦ πέραν τοῦ χειμάρρου τῶν Κέδρων ὅπου ἦν κήπος, εἰς ὃν εἰσῆλθαν αὐτοί καὶ οἱ μαθηταί αὐτοῦ.

1 | After he said these things, Jesus went forth with his disciples to the other side of the wadi Kidron, where there was a garden, into which he himself went, and also his disciples.

John 18:2 | ἦδει δὲ καὶ Ἰούδας ὁ παραδίδων αὐτὸν τὸν τόπον, ὅτι πολλάκις οὗ γνώκει οὗ Ἰησοῦς ἐκεῖ μετὰ τῶν μαθητῶν αὐτοῦ.

2 | And Judas, the one betraying him, knew the place, because Jesus had often met there with his disciples.

Jesus Arrested

John 18:3 | ὁ σὺν Ἰούδας λαβὼν τὴν σπείραν καὶ ἐκ τῶν ἄρχερεων καὶ Φαρισαίων ὑπηρέτας ἔρχεται ἐκεῖ μετὰ φανῶν καὶ λαμπάδων καὶ ὄπλων.

3 | Judas 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 οὖς εἴδως πάντα τὰ ἐρχόμενα ἐπὶ αὐτοῦ, ἐξέλθου εἰπεν αὐτοῖς, Τίνα ἥτεστε; Ἐπερασά, καὶ ὁ κόσμος σε ὡκ ἡγεί, ἢν ἡγάπησας με ἐν αὐτοῖς.

4 | Then, aware of all the things coming upon him, Jesus went forward and said to them, "Whom are you seeking?"

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215 | This is the way the apostle Paul understood it; see Ephesians 4:11-16. Paul says that God gave the apostles and other offices so that someday the believers will be fully developed into one, in unity with God and with one another. Apparently, neither Jesus nor Paul expected such oneness to occur in his own lifetime. Just as with the individual new birth, maturity is a process and not instantaneous at birth, so also it is with the corporate man, that maturity is a process, and not instantaneous at its creation. But, if you believe that Jesus was asking that this unity take place at once, then surely you must admit that Jesus’ prayer has gone ungranted, up to and including this present day.

216 | A cohort, if a complete one including reserves, was a thousand soldiers, (one tenth of a legion) commanded by ten centurions, who commanded a hundred men each. The number here was probably the lesser, about 600 soldiers, but could have been up to 1,000.
John 18:5 ἀπεκρίθησαν αὐτῷ, Ἰησοῦν τὸν Ναζωραίον, λέγει αὐτοῖς ὁ Ἰησοῦς, Ἔγώ εἰμι, εἰσήκει δὲ καὶ Ἰουδαίοις ἀυτὸν 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 ὥς ὦν εἶπεν αὐτοῖς ὅτι Ἔγώ εἰμι, ἀπῆλθον εἰς τὰ ὅπισώ καὶ ἔπεσον χαμαί.

6When therefore he said to them, "I am he," they moved away backward, and fell to the ground.

John 18:7 πάλιν ὦν αὐτοῖς ἐπηρώτησεν, Τίνα ἵπτετε; οἱ δὲ εἶπον, Ἰησοῦν τὸν Ναζωραίον.

7Again therefore, he asked them, "Whom are you seeking?" And they said, "Jesus the Nazarene."

John 18:8 ἀπεκρίθη Ἰησοῦς, Εἶπον ὑμῖν ὅτι ἐγώ εἰμι· εἰ ὦν ἐμὲ ἤτειτε, ἀφετε τούτους ὑπάγειν.

8Jesus answered, "I told you that I am he. If therefore it is me you are seeking, allow these to go their way."

John 18:9 ἵνα πληρωθῇ ὁ λόγος ὦν εἶπεν ὅτι ὦς δέδωκας μοι ὦκ 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 Σήμων ὦν Πέτρος ἔχων μάχαιραν ἐξεκυσεν αὐτὴν καὶ ἔπαισεν τὸν τοῦ ἀρχιερέως δούλον καὶ ἀπέκοψεν αὐτὸν τὸ ψάριον τὸ δεξιόν. ἦν δὲ ὄνομα τῷ 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 εἶπεν ὦν ὁ Ἰησοῦς τῷ Πέτρῳ, Βάλε τὴν μάχαιραν σου εἰς τὴν θήκην τὸ ποτήριον ὃ δέδωκέν μοι ὁ πατὴρ ὦ μή πις 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 ὦν στείρα καὶ ὁ χιλιάρχος καὶ οἱ ὑπηρετά τῶν Ἰουδαίων συνέλαβον τὸν Ἰησοῦν καὶ ἔδησαν αὐτόν.

12Then the cohort and its chilarch and the guards from the Jews took Jesus prisoner and bound him,

John 18:13 καὶ ἀπήγαγον αὐτὸν πρὸς Ἀνναν πρῶτον ὃν γὰρ πενθέρος τοῦ Καϊάφα, δεῖ ἦν ἀρχιερέως τοῦ ἑνιαυτοῦ ἐκεῖνου.

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 τοῖς Ἰουδαίοις ὅτι συμφέρει ἕνα ἄνθρωπον 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 Ἰησοῦν Σήμων Πέτρος καὶ ὁ ἄλλος μαθητής, ὁ δὲ μαθητὴς ἐκεῖνος ἦν γνωστὸς τῷ ἀρχιερεί, καὶ συμειόθηκεν τῷ Ἰησοῦ εἰς τὴν αὐλήν τοῦ ἀρχιερείως.

15And Simon Peter was following Jesus, along with another disciple. And that other disciple was known to the high priest, and he entered with Jesus into the courtyard of the high priest,

John 18:16 ὁ δὲ Πέτρος εἰσήκει πρὸς τῇ θύρᾳ ἔξω. ἐξῆλθεν οὖν ὁ μαθητής ὁ ἄλλος δὲ ἦν γνωστὸς τῷ ἀρχιερεί, καὶ εἶπεν τῇ θύρῳς 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 λέγει σοι ὁ παιδικής ἐκ θυρώρου τῷ Πέτρῳ, Μή καὶ σὺ ἐκ τῶν μαθητῶν εἰ τοῦ ἀρχιερεύον τούτου; λέγει εἰκεῖνος, Ὁκ εἰμί.

17Then the maidservant, the doorkeeper, says to Peter, "You are not also one of this man’s disciples, are you?" He says, "No I am not."
John 18:18  εἰστήκεισαν δὲ οἱ δοῦλοι καὶ οἱ ὑπηρέται ἀνθρακίαν πεποιηκότες, ὅτι ψύχος ἦν, καὶ ἐθερμαίνοντο: ἦν δὲ μετ’ αὐτῶν ὁ Πέτρος ἔστως καὶ θερμαίνομενος.

18 And the servants and the guards stood by a fire they had made, for it was cold, and they were warming themselves. So Peter was with them, standing and warming himself.

**The High Priest Questions Jesus**

John 18:19  ὁ δὲ ἄρχιερεύς ἤρωτησεν τὸν Ἰησοῦν περὶ τῶν μαθητῶν αὐτοῦ καὶ περὶ τῆς διδαχῆς αὑτοῦ.

19 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 ἔγω πάντοτε ἔδιδαξα ἐν συναγωγῇ καὶ ἐν τῷ ἱερῷ, ὅπου πάντοτε οἱ ιουδαῖοι συνέρχονταί, καὶ ἐν κρυπτῷ ἔλαλησα οὐδέν.

20 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 ἐπερωτᾷς; Ἐπερώτησον τούτου ἀκικοθατάς τί ἔλαλησα αὑτοῖς· ἰδε οὗτοι οἴδασιν ὃ ἐπιστ οὐ.

21 Why ask me? Ask the ones who have heard what I spoke to them. You see, they know what things I said."

John 18:22  ταύτα δὲ αὐτοῦ εἶπόντος εἰς τῶν ὑπηρετῶν παρεστηκώς ἐδωκεν ῥάπισμα τῷ Ἰησοῦ εἰπών, ὅτως ἀποκριθή τῷ ἄρχιερεῖ;

22 As he was saying these things, one of the guards standing by gave Jesus a whack, saying, "Is that how you answer the high priest?"

John 18:23  ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς. Ἐι κακῶς ἔλαλησα, μαρτύρησον περὶ τοῦ κακοῦ· εἰ δὲ καλῶς, τί με δέρεις;

23 Jesus answered him, "If I spoke wrongly, testify to the wrong; but if acceptably, why are you hitting me?"

John 18:24  ἀπεστείλεν αὐτόν ὁ Ἄννας δεδεμένον πρὸς Καϊάφαν τὸν ἄρχιερα.

24(Hannaniah had sent him to Caiphas the high priest, bound.)

**Peter’s Second and Third Denials**

John 18:25  Ἡν δὲ Σίμων Πέτρος ἔστως καὶ θερμαίνομενος, εἶπον οὖν αὐτῷ, Μή καὶ σὺ ἐκ τῶν μαθητῶν αὐτοῦ εἶ· ἠρνήσατο οὖν ἐκεῖνος καὶ εἶπεν, Οὐκ εἰμι.

25 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 ἐκ τῶν δούλων τοῦ ἄρχιερεῶς, συγγενῆς ὃν οὐ ἀπέκοψεν Πέτρος τὸ ὠτόν, Οὐκ ἔγω σε εἴδων ἐν τῷ κήπῳ μετ’ αὐτοῦ;

26 One of the servants of the high priest, who was a relative of him whose ear Peter had cut off, says, "Did I not see you with him in the garden?"

John 18:27  πάλιν οὖν ἠρνήσατο ὁ Πέτρος· καὶ εὐθέως ἀλέκτωρ ἑφώνησεν.

27 Again therefore, Peter denied it, and immediately a rooster crowed.

**Jesus Before Pilate and Herod**

John 18:28  Ἀγοῦσιν ὄν τὸν Ἰησοῦν ἀπὸ τοῦ Καϊάφα εἰς τὸ πραιτώριον· ἦν δὲ γ’ πρωῒ, ὡ καὶ αὐτοὶ οὐκ εἰσήλθον εἰς τὸ πραιτώριον, ἵνα μὴ μανθάσωσιν ἄλλ’ ἵνα φάγωσιν τὸ πάσχα.

28 They then are leading Jesus away from Caiaphas toward the Praetorium; and it was very early. And they entered not into the Praetorium, so that they would not be defiled but rather might eat the Passover.
John 18:29 ἔξηλθεν οὖν ὁ Πιλάτος πρὸς αὐτούς καὶ ἐπεν, Τίνα κατηγορίαν φέρετε κατὰ τοῦ ἀνθρώπου τούτου;
29 So Pilate came out to them. And he said, "This man? You are bringing what kind of charge against him?"
John 18:30 ἀπεκρίθησαν καὶ ἐποίησαν αὐτῷ, Εἰ μὴ ἦν σῶτος κακοποιός, οὐκ ἦν σοὶ παρεδώκαμεν αὐτόν.
30 They answered, and said to him, "If he were not a wrongdoing, we would not have brought him over to you."
John 18:31 ἐπεν οὖν αὐτῶι ὁ Πιλάτος, Λάβετε αὐτόν ὑμεῖς, καὶ κατὰ τὸν νόμον ὡμῶν κρίνατε αὐτόν. ἐποίησαν οὖν αὐτόι οἱ Ἰουδαῖοι, ἦμιν οὐκ ἔξησθι ἀποκτείναι οúdeνα.
31 Pilate 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 ἦν γὰρ λόγος τοῦ Ἰησοῦ πληρωθῇ ἃν ἐπεν οὐσιών ποὺ βανάτῳ ἐμελέει ἀποθνῄσκειν.
32 So the word of Jesus would be fulfilled, which he had spoken indicating by what means of death he was going to die.
John 18:33 ἦσθησαν οὖν εἰς τὸ πραγμάτειν πάλιν ὁ Πιλάτος καὶ ἔφωνεν τὸν Ἰησοῦν καὶ ἐπειδὴ αὐτῷ, ὥσπερ ὁ βασιλεὺς τῶν Ἰουδαίων;
33 So Pilate went back into the Praetorium, and summoned Jesus, and he said to him, "You are the king of the Jews?"
John 18:34 ἀπεκρίθη ἀὐτῷ ὁ Ἰησοῦς, ἀφ' ἔαυτου οὐ τοῦτο λέγεις ἢ ἄλλοι οἱ εἶπον περὶ ἐμοῦ;
34 Jesus answered him, "From yourself are you saying this, or have others spoken to you about me?"
John 18:35 ἀπεκρίθη ὁ Πιλάτος, Μητὶ ἐγὼ Ἰουδαῖος εἰμί; τὸ ἔθνος τὸ σῶν καὶ οἱ ἀρχηγεῖς παρεδώκαν σε ἐμοί; τί ἐποίησας;
35 Pilate answered, "Am I a Jew? It was your people and your chief priests who handed you over to me. What have you done?"
John 18:36 ἀπεκρίθη Ἰησοῦς, Ἡ βασιλεία ἡ ἐμή οὐκ ἔστιν ἐκ τοῦ κόσμου τούτου; ἐκ τοῦ κόσμου τούτου ἐν τῇ βασιλείᾳ οὐκ ἔστιν, ὥσπερ ὁ Πιλάτος εἶπεν οὖν δὲ ἡ βασιλεία οὐκ ἔστιν ἔντευξεν.
36 Jesus answered, "My kingdom is not of this world. If my kingdom were of this world, my servants would have fought so that I not be handed over to the Jews. But in fact 217 my kingship is not from here."
John 18:37 ἐπειδὴ οὖν αὐτῷ ὁ Πιλάτος, ὅντως βασιλεὺς εἰς σὲ; ἀπεκρίθη Ἰησοῦς, ἑαυτῷ ἱκάνος ἐγώ. Ἐγὼ εἰς τότε γεγέννημαι καὶ εἰς τότε ἐλήλυθα εἰς τὸν κόσμον, ἵνα ἀρτρὶσαι τῇ ἀληθείᾳ· πάς ὁ ὄν ἐκ τῆς ἀληθείας ἀκούει μου τῆς φωνῆς;
37 Pilate therefore said to him, "So then you ARE a king." Jesus answered, "You are saying that I am a king. I, for this reason have been born, and for this reason have come into the world: to testify to the truth. Everyone on the side of truth hears my voice."
John 18:38 λέγει αὐτῷ ὁ Πιλάτος, Τί ἔστιν ἀλήθεια; Καὶ τότε ἐποίησαν πάλιν ἐξῆλθεν πρὸς τοὺς Ἰουδαίους, καὶ λέγει αὐτοῖς Ἐγώ οὐδεμιᾶν αἰτίαν εὐφρίακον ἐν αὐτῷ.
38 Pilate says to him, "What is truth?" And with that said, he went out again to the Jews, and says to them, "I find in him no causa capitalis. 218

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217 18:36 The Greek words for "but in fact" are νῦν δὲ - nūn dè, "but now." Usually the particle νῦν is an indicator of present time. But sometimes it is a transitional or contrastive particle. Another possible translation of this here would be, "But at the present time, my kingship is not from this place." But would this make any difference theologically? It would not change the fact that at the time Jesus is saying it, his kingship was not from this place. Unless the fact is that Jesus' kingdom never will, at any time, be "from here." Will humans from here anoint him king in the future? Or is his kingship in fact granted to him from heaven?

218 18:38 Basis for capital punishment.
John 18:39  ἦστιν δὲ συνήθεια υμῖν ἵνα ἔνα υἱὸν ἄπολύσω ἐν τῷ πάσχα: βούλευσέ ό σὺν υἱὸν ἄπολύσω τὸν βασιλέα τῶν Ἰουδαίων;

39But there is a custom with you that I release to you one prisoner during the Passover. Would you therefore have me release to you the king of the Jews?”

John 18:40 ἔκραύγασαν οὖν πάλιν πάντες, λέγοντες, Μὴ τούτον ἄλλα τὸν Βαραββᾶν. ἤν δὲ ὁ Βαραββᾶς ληστής.

40They then all shouted back, saying, “Not this man, but Barabbas!” Now Barabbas was a bandit.

Chapter 19

John 19:1 Τότε οὖν ἔλαβεν ὁ Πιλάτος τὸν Ἰησοῦν καὶ ἐμαστίγωσεν.

1At that time therefore, Pilate took Jesus and scourged him.

John 19:2 καὶ οἱ στρατιῶται πλέξαντες στέφανον ἐξ ἀκανθῶν ἐπέθηκαν αὐτῷ, καὶ ἔδιδον αὐτῷ ῥαπίσματα.

2And the soldiers, after weaving a wreath of thorns, set it on his head, and threw a purple robe around him.

John 19:3 καὶ ἔλεγον, Χαίρε, ὁ βασιλεὺς τῶν Ἰουδαίων. καὶ ἔδιδον αὐτῷ ῥαπίσματα.

3And they were saying, "Hail, O king of the Jews," and giving him slaps in the face.

John 19:4 ἔξηλθεν οὖν πάλιν ἔξω ὁ Πιλάτος καὶ λέγει αὐτοῖς, ἰδε ἄγω υἱὸν αὐτόν ἔξω, ἵνα γνῶτε ὅτι ἐν αὐτῷ οὐδεμίαν αἰτίαν εὑρίσκω.

4Pilate then went outside again, and says to them, "Look, I am bringing him out to you, so that you will know that I find no causa capitalis in him.”

John 19:5 ἔξηλθεν οὖν ὁ Ἰησοῦς ἔξω, φορών τὸν ἀκάνθινον στέφανον καὶ τὸ πορφυρὸν ἱμάτιον, καὶ λέγει αὐτοῖς, ἰδε, ὁ ἄνθρωπος.

5Jesus came outside therefore, wearing the crown of thorns and the purple robe. And Pilate says to them, "Behold the man.”

John 19:6 ὅτε οὖν εἶδον αὐτὸν οἱ ἄρχιερεῖς καὶ οἱ ὑπηρέται ἐκραύγασαν λέγοντες, Σταύρωσον, σταύρωσον αὐτόν. Λέγει αὐτοῖς ὁ Πιλάτος, Λάβετε αὐτὸν ὑμεῖς καὶ σταυρώσατε, ἐγὼ γὰρ σοι ἐν αὐτῷ εὑρίσκω ἅν αἰτίαν.

6When therefore the chief priests and their officers saw him, they shouted out, saying, "Crucify! Crucify him!” Pilate said to them, "You take him yourselves and crucify him. As for me, I do not find causa capitalis in him.

John 19:7 ἀπεκρίθησαν αὐτῷ οἱ Ἰουδαῖοι, Ἰμεῖς νόμον ἔχομεν, καὶ κατὰ τὸν νόμον οὐκ ἔχετε ἀπόκρισιν, ὅτι ἔστων ὅσον θεοῦ ἐποίησεν.

7The Jews answered him, "We have a law, and according to that law of ours, he deserves to die because he called himself the son of God.”

John 19:8 ὅτε οὖν ἤκουσεν ὁ Πιλάτος τὸν λόγον, μᾶλλον ἐφοβήθη,

8When therefore Pilate heard this information, he was more afraid,

John 19:9 καὶ εἰσῆλθεν εἰς τὸ πραιτόριον πάλιν καὶ λέγει τῷ Ἰησοῦ, Πάθην εἰ σὺ; ὃ δὲ Ἰησοῦς ἀπόκρισιν οὐκ ἔδωκεν αὐτῷ.

9and he entered the Praetorium again, and says to Jesus, "Where are you from?” But Jesus did not give him an answer.

John 19:10 λέγει οὖν αὐτῷ ὁ Πιλάτος, Ἰμοὶ οὖ λαλεῖς; οὐκ οἴδας ὅτι ἐξουσίαν ἔχω σταυρώσαί σε, καὶ ἐξουσίαν ἔχω ἀπολύσας σε;

10Pilate then says to him, "To me you are not speaking? Do you not know, that I have authority to crucify you, and I have authority to free you?" But John 19:11 ἀπεκρίθη Ἰησοῦς, Οὐκ εἰσέχει ἐξουσίαν κατ' ἔμοι οὐδεμίαν εἰ μὴ ἦν δεδομένον σοι ἀνουθέν· δι' αὐτότι ὁ παράδος μὲ σοι μείζονα ἀμαρτίαν ἔχει.

11Jesus answered, "You would have no authority over me if it had not been given you from above. Because of this, the one who handed me over to you has the greater guilt."
From 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."

When 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.

And it was Preparation for the Passover, and the hour about 6:00 am. And he says to the Jews, "Behold, your king." They took Jesus therefore and led him away.

And carrying his own cross, he proceeded forth, to a place called the Skull Place, which in Hebrew is pronounced Gulgolta, where they crucified him, and with him, two others, one on this side and one on the other, and Jesus in the middle.

And Pilate also wrote a notice and put it on the cross, and it was inscribed: "JESUS THE NAZARENE, THE KING OF THE JEWS."

Many 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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John 19:21 ἔλεγον οὖν τῷ Πιλάτῳ οἱ ἄρχοντες τῶν Ἰουδαίων, Μή γράφῃ, ὡς βασιλεύς τῶν Ἰουδαίων, ἀλλ’ ὅτι ἐκείνος εἶπεν, ἦταν βασιλεύς εἰμὶ 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, ὡς γέγραφα, γέγραφα.

22Pilate answered, "What I have written I have written."

John 19:23 Οἱ οὖν στρατιώται ὁτὲ ἐστάρωσαν τὸν Ἰησοῦν ἔλαβον τὰ ἰμάτια αὐτοῦ καὶ ἐποίησαν τέσσαρα μέρη, ἐκάστῳ στρατιῶτη μέρος, καὶ τὸν χιτώνα. ἦν δὲ οἱ χιτῶνοι ἄραρος, ἐκ τῶν ἰδιωμένων υφαντός δι’ ἄλλου.

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 εἶπον οὖν πρὸς ἅλλος, Μή σχίσωμεν αὐτὸν, ἀλλὰ λάξωμεν περί αὐτοῦ τίνος ἔσται ὁ γραφή πληρωθῇ ἡ λέγουσα, Διεμερίσατο τὰ ἰμάτιά μου ἐκατοντάκατα καὶ ἐπὶ τὸν ἰματισμὸν μου ἐβάλον κλήρον. Οἱ μὲν οὖν στρατιώται ταύτα 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," 220 those things therefore the soldiers did.

John 19:25 εἰσῆλθεν δὲ παρὰ τῷ σταυρῷ τοῦ Ἰησοῦν ἡ μήτηρ αὐτοῦ καὶ ἡ ἀδελφὴ τῆς μητρὸς αὐτοῦ, Μαρία ἡ τοῦ Ἰησοῦ 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 ἦν οὖν τὴν μητέρα καὶ τὸν μαθητὴν παρεστῶτα δὲ ἐγώ, λέγει τῇ μητρὶ αὐτοῦ, Γένατι ὁ ὄνομα 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 μήτηρ σου καὶ ἔκεινας τῆς ὀραμών έλαβεν ὁ μαθητής αὐτῆς εἰς τὰ τία.

27Then he says to the disciple, "Behold, your mother." And from that time on, that disciple took her into his own home.

Jesus’ Death

John 19:28 Μετὰ τοῦτο ιδὼν ὁ Ἰησοῦς ὅτι πάντα ἦδη τετελέσται, ἔπεμψε τῇ γυναῖκι ἡ γραφή, λέγει, Διψῶ.

28After these things, Jesus, seeing that all things were now completed, next says, "I am thirsty," so that the scripture would be fulfilled. 221

John 19:29 σκέψοις οὖν ἔκειτο ὄνομα μεστόν· οἱ δὲ, πλήσαντες σπόγγον ὄνους, καὶ υ δεῖσιν περιθέντες, προσήνηκαν αὐτοῦ τῷ στῶματι.

29A container full of vinegar 222 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 ὅτε οὖν ἔλαβεν τὸ ὄνομα τοῦ Ἰησοῦς εἶπεν, Τετελέσται· καὶ κλίνας τὴν κεφαλὴν παρέδωκε τὸ πνεῦμα.

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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220 19:24 Psalm 22:18
221 19:28 Psalm 22:15
222 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 oin Ioudaioi, iina meinē eti tou staurou tā sōmata en tou sabvβatō epē 
Parsakeiē ἦν - ἦν γάρ μεγάλη ἢ ἡμέρα ἐκείνου τοῦ sabvβatō - ήρωτησαν τὸν Pilaton iina 
kataxugōsai autōn tā skēlē, kai ārhōsin.

31Then the Jews, since it was Preparation Day,223 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.224 
John 19:32 ἦλθον οὐν οἱ στρατιώται, καὶ τοῦ μὲν πρῶτον κατέαξαν τὰ σκέλη καὶ τοῦ ἀλλου τοῦ 
συνταφθέντος αὐτῷ.

32The soldiers came therefore, and broke the legs of the first one, and of the other 
crucified with him, 
John 19:33 ἐπὶ δὲ τὸν Ἰησοῦν ἔλθοντες, ὡς εἶδον αὐτὸν ἡδὲ τεθνηκότα, οὐ κατέαξαν αὐτοῦ τὰ 
skêlê, 
33but when they came to Jesus they realized he was already dead, and did not in his 
case225 break the legs. 
John 19:34 ἀλλ' εἰς τῶν στρατιωτῶν λόγχη αὐτοῦ τὴν πλευρὰν ἐνυξέν, καὶ εὐθέως ἐξῆλθεν αἷμα 
καὶ οὐδερ.

34But one of the soldiers pierced his side with a spear, and immediately there came out 
blood and water. 
John 19:35 καὶ ὁ ἑωρακώς μεμαρτύρηκεν, καὶ ἀληθινὴ ἔστιν αὐτοῦ ἡ μαρτυρία, κάκεινος 
οἶδεν ὅτι ἀληθῆ λέγει, ἵνα ὑμεῖς πιστεύσητε. 
35And the one who has seen has borne witness, and his testimony is reliable, and he 
knows that he is saying something true; so you may believe. 
John 19:36 ἐγένετο γὰρ ταῦτα ἵνα ἡ γραφή πληρωθῇ, ὡστοῦ οὖν συντριβήσεται ἀπ' αὐτοῦ. 
36And these things happened so that the scripture would be fulfilled: "Not a bone of it226 
shall be broken."

John 19:37 καὶ πάλιν ἔτερα γραφή λέγει, Ὄσονται εἰς ὅν ἔξεκέντησαν. 
37And again, another scripture says: "They shall look upon him whom they have 
pierced."227

Jesus’ Burial

John 19:38 Ἔμετα ταῦτα ἤρωτησαν τὸν Πιλάτον ἦν Ἰωσῆφ ὁ ἀπὸ Ἀριμαθαίας, ὃν μαθητής τοῦ 
Ἰησοῦ κεκρυμμένος δὲ διὰ τὸν φόβον τῶν Ιουδαίων, ἵνα ἁρη τὸ σῶμα τοῦ Ἰησοῦ καὶ ἐπέτρεψεν ὁ 
Πιλάτος, ἦλθεν οὖν καὶ ἤρεν τὸ σῶμα τοῦ Ἰησοῦ. 
38After these things, Joseph from Arimathea, who was a disciple of Jesus, but secretly 
because of the fear of the Jews, made request of Pilate that he might take the body of Jesus; 
and Pilate consented. He went therefore, and took Jesus’ body.

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223 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."

224 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.

225 19:33 Verse 33 begins with the particle "de," as complement to the particle "men" in verse 32, 
contrasting two cases.

226 19:36 Numbers 9:12; Exodus 12:46; Psalm 34:20

227 19:37 Zechariah 12:10
John 19:39 ἠλθεν δὲ καὶ Νικόδημος, ὁ ἐλθὼν πρὸς τὸν Ἰησοῦν νυκτὸς τὸ πρῶτον, φέρων μίγμα σμυρνῆς καὶ ἀλός ὡς "λίτρας ἑκάτων.

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. 228

John 19:40 ἔλαβον οὖν τὸ σῶμα τοῦ Ἰησοῦ καὶ ἔθησαν αὐτὸ ἐν ὀθόνιοις μετὰ τῶν ἁρμάτων, καθὼς ἔδωκε ἐστίν τοῖς Ἰουδαίοις ἑνταφιάζετον.

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 ἠν δὲ ἐν τῷ τόπῳ ὑπὸν ἐσταυρώθη κῆπος, καὶ ἐν τῷ κήπῳ μνημείον καίνον ἐν ὕ οὐνὸν οὐδείς ἔτεθεν.

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 ἐγγύς 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 σκοτίας ἐτί οὐσίας εἰς τὸ μνημείον, καὶ βλέπει τὸν λίθον ἐρμένον ἐκ τοῦ μνημείου.

1And on the first day of the week, very early while still dark, Mary the Magdalene is coming to the tomb; and she sees the stone having been removed from the tomb.

John 20:2 ἔτρεχε οὖν καὶ ἔρχεται πρὸς Σίμωνα Πέτρον καὶ πρὸς τὸν ἄλλον μαθητήν ὅν ἐφίλει ὁ Ἰησοῦς, καὶ λέγει αὐτοῖς, Ἰησοῦν τὸν κύριον ἐκ τοῦ μνημείου, καὶ οὐκ οἴδαμεν ποῦ ἔθηκαν αὐτόν.

2She runs therefore, and goes to Simon Peter and to the other disciple, the one whom Jesus loved, and she says to them, "They have taken the Lord out of the tomb, and we don't know where they have put him."

John 20:3 ἐξῆλθεν 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 ἔστρεχον δὲ οἱ δύο ὁμοιός καὶ ὁ ἄλλος μαθητής προέδραμεν τάχιον τοῦ Πέτρου καὶ ἠλθεν 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 ὀθόνια, οὐ μέντοι εἰσῆλθεν.

5And after stooping down, he sees the linen cloths lying there. He did not enter inside, however.

John 20:6 ἔρχεται οὖν Σίμων Πέτρου ἀκολουθῶν αὐτῷ, καὶ εἰσῆλθεν εἰς τὸ μνημείον καὶ θεωρεῖ τὰ ὀθόνια κείμενα,

6Then comes Simon Peter, following behind him. And he entered into the tomb, and he observes the linen cloths lying there,

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228 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-ounces pounds, it comes to about 75 pounds, or 34 kilograms.

229 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.
I have not yet ascended to my Father; but you go to prepare the place for me.

John 20:7

7And also the sweat cloth which used to be on his head, except not lying with the linen cloths, but folded up in one place apart.

John 20:8

8Then at that time the other disciple entered, the one who had arrived to the tomb first; and he saw and believed.

John 20:9

9For they did not yet understand the scripture that he had to rise from the dead.

Jesus Appears to Mary of Magdala

John 20:10

10The disciples then went back to their own homes.

John 20:11

11But Mary stayed with the tomb, and there she stands, outside, weeping. As she thus was weeping, she stooped down into the tomb,

John 20:12

12and she beholds two angels in white, one sitting at the head and one sitting at the foot of where the body of Jesus had been lying.

John 20:13

13And they say to her, “Woman, why are you weeping?” She says to them, “They have taken my Lord away, and I don’t know where they have put him.”

John 20:14

14And 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

15Jesus says to her, “Woman, why are you weeping? Who are you looking for?” She, thinking he is the gardener, says to him, “Sir, if it is you who took him, tell me where you put him, and I will get him.

John 20:16

16Jesus says to her, “Mary.” She when she turned around, says to him in Hebrew, “Rabbouni!” (which means Teacher).

John 20:17

17Jesus 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.’”

208 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.

18 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 ὦδης ὄν ὠφίας τῇ ἡμέρᾳ ἐκείνῃ τῇ μιᾷ τῶν σαββάτων, καὶ τῶν θυρῶν κεκλεισμένων ὅπου ἦσαν οἱ μαθηταί συνηγμένοι, διὰ τοῦ φόβου τῶν ἱουδαίων, ἤλθεν ὁ Ἰησοῦς καὶ έστη εἰς τὸ μέσον καὶ λέγει αὐτοῖς, Εἰρήνη ὑμῖν.

19 Then, when it was evening on that first day of the week, with the doors locked where the disciples were 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 εἰσέπον ἡμᾶς τὰς χεῖρας καὶ τὴν πλευράν αὐτοῦ. ἔχαρησαν οὖν οἱ μαθηταί ἰδόντες τὸν κύριον.

20 And when he had said this, he showed them both his hands and his side. Therefore the disciples rejoiced, seeing the Lord.

John 20:21 εἶπεν οὖν αὐτοῖς πάλιν, Εἰρήνη ὑμῖν· καθὼς ἀπέσταλκέν με ὁ πατήρ, κἀγὼ πέμπω ὑμᾶς.

21 Then Jesus again said to them, “Peace be with you. As the Father has sent me, so also I send you.”

John 20:22 καὶ τούτῳ εἰσέπον ἐνεφώσαν καὶ λέγει αὐτοῖς, Λάβετε πνεῦμα ἀγίου.

22 And having said this, he blew, and says to them, “Receive the Holy Spirit.”

John 20:23 ἄν τινων ἐφίπτε τὰς ἁμαρτίας ἀφίνεται αὐτοῖς, ἐὰν τινων κρατήσητε κεκράπηταί.

23 Whose ever sins you forgive, they are forgiven them; whose ever you retain, they are retained.”

Jesus Appears to Thomas

John 20:24 Θωμᾶς δὲ εἶς ἐκ τῶν δώδεκα, ὁ λεγόμενος Διδύμος, οὐκ ἦν μετ’ αὐτῶν ὅτε ἠλθεν ο Ἰησοῦς.

24 But Thomas, one of the Twelve, the one who was called the Twin, was not with them when Jesus came.

John 20:25 ἔλεγον οὖν αὐτῷ οἱ ἄλλοι μαθηταί, Ἐωράκαμεν τὸν κύριον. ὦ, δὲ εἶπεν αὐτοῖς, Ἐὰν μὴ ἴδω ἐπὶ ταῖς χεραῖς αὐτοῦ τὸν τύπον τῶν ἱλῶν καὶ βάλω τὸν δάκτυλόν μου εἰς τὸ τύπον τῶν ἱλῶν καὶ βάλω τὴν χειρὰ μου εἰς τὴν πλευράν αὐτοῦ, οὐ μὴ πιστεύσω.

25 So the other disciples were telling him, “We have seen the Lord.” But he said to them, “Unless I see in his hands the mark of the nails, and put my finger into the place from the nails, and put my hands into his side, there is no way I will believe.”

John 20:26 καὶ μεθ’ ἡμέρας ὅκτω πάλιν ἦσαν ἔσω οἱ μαθηταί αὐτοῦ καὶ Θωμᾶς μετ’ αὐτῶν. ἔρχεται ὁ Ἰησοῦς τῶν θυρῶν κεκλεισμένων, καὶ έστη εἰς τὸ μέσον καὶ εἶπεν, Εἰρήνη ὑμῖν.

26 And after eight days, his disciples again were inside, and Thomas with them. Jesus is appearing, even though the doors were locked. And he stood in the midst, and said, “Peace be with you.”

John 20:27 εἶτα λέγει τῷ Θωμᾷ, Φέρε τὸν δάκτυλόν σου ὦδε καὶ ἴδε τὰς χειρὰς μου, καὶ φέρε τὴν χειρὰ σου καὶ βάλε εἰς τὴν πλευράν μου, καὶ μὴ γίνοις ἄπιστος ἄλλα πιστῶ.

27 Thereupon he says to Thomas, “Bring your finger here, and see my hands, and bring your hand and put it into my side, and do not be unbelieving, but believing.”

231 20:22 ἐμφυοῦσα - emphusā, breathe out or blow; the same verb used in Genesis 2:7 to translate the Hebrew verb נֶפֶשׁ, 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.
Chapter 21

Resurrection Fish & Bread

John 21:1 Metá tauta prosphàgmene éauton plàlin ò 'Iêsou tois γ' maðetaiç 3 épi tês basileias tis Tiberiádòs edaférwosen òe òoutòs.

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 Ísan òmon òsimon Péteros kai òomàz ò legómeno diýmòs kai Íñanàtì ò apò Kana tis Galilaiás kai oi tòs Zevedéaìou kai òalloi ék tòw maðetaiwn òautòs òðô.

Simon Peter, and Thomas called the Twin, and Nathaniel from Cana of Galilee, and the two other disciples of his, were together.

John 21:3 Légei òautòs òsimon Péteros, Òpáçho állyeín. Légyousin òautòs, Òrkhòmeba kai òmeisís òun soi. Êkhlódon kai enèbhsan eni tò plóiôn éthôs, kai en êkéini tê vukti ëpíasan ouðèn.

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 Pówlas òe ëði geiðoméniç ësth ò 'Iêsou eis tò òiyálòn ou méntoi ëðeísan oui maðetai òe 'Iêsou ësth.

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 Légei òun òautòs ò 'Iêsou, Pàndia, ùò ti prosphágion ëxètai; ñekrísthisan òautò, òô.

5Jesus therefore says to them, "Children, have you no fish?" 235 They answered, "No."

232 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, "Believed are those who are going to be believing, without having seen."

233 20:30 There is a òe - men here, complemented by a òe - 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.

234 20:31 That is, the promised Anointed One, the Messiah, Ha-Moshiach.

235 21:5 The Greek word translated "fish" is prosphágion - prosphágion; "a relish;" a derivative from a prepositional expression, the preposition πρός (toward or with) affixed to the word φαγέω (to eat.) According to Moeris (204.24), second century, prosphágion is Hellenistic for the Attic ðíov, "side dish." In other words, what is eaten besides bread. And according to Bauer, ðíov often meant simply "fish." (This word ðíov is later also used in its diminutive form, in verse ten of this chapter.)
John 21:6 ὁ δὲ εἶπεν αὐτοῖς, Βάλετε εἰς τὰ δεξαὶ μέρη τοῦ πλοίου τὸ δίκτυον, καὶ εὑρήσετε ἑβαλον, καὶ οὐκέτι αὐτὸ ἔλκυσαί ἵσχυσαν ἀπὸ τοῦ πλῆθους τῶν ἱχθῶν.

6And he said to them, "Cast the net into the area to the right of the boat, and you will find something." They cast it therefore, and they were not strong enough to retrieve it, because of a fullness of fish.

John 21:7 λέγει οὖν ὁ μαθητὴς ἐκείνος ὦ Ἱησοῦς τῷ Πέτρῳ. Ὁ κύριος ἔστιν. Σήμων οὖν Πέτρος, ἀκούως ὅτι ὁ κύριος ἔστιν, τὸν ἐπενδύθην διεξάσατο, ἢν γὰρ γυμνὸς, καὶ ἐβάλεν ἐαυτὸν εἰς τὴν βάλασσαν.

7So that disciple whom Jesus loved says to Peter, "It is the Lord." When therefore Simon Peter heard that it is the Lord, he fastened his cloak around himself, for he was stripped for work,236 and he threw himself into the lake


8(for they were not far from shore, but only about two hundred cubits237 away), while the other disciples came in the boat, towing the fish net.

John 21:9 ὡς οὖν ἀπέβησαν εἰς τὴν γῆν βλέπουσιν ἀνθρακίαν κειμένην καὶ ὀφάριον ἐπικείμενον καὶ ἄρτον.

9As they get down therefore onto the beach, they see a fire of coals established, and fish lying on it, and bread.

John 21:10 λέγει αὐτοῖς ὁ Ἰησοῦς, Ἐνέγκατε ἀπὸ τῶν ὀφαρίων ὑμῶν ἐπίσασε τῶν ἑαυτῶν.

10Jesus says to them, "Bring some of the fish which you have now caught."

John 21:11 ἄνεβη Σήμων Πέτρος καὶ εἶλκυσεν τὸ δίκτυον ἐπὶ τῆς γῆς, μεσοῦ ἱχθῶν μεγάλων ἐκατόν πεντήκοντα τριῶν- καὶ τοσοῦτον οὐκ ἔχιες 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 αὐτοῖς ὁ Ἰησοῦς, Δεῦτε ἀριστέσατε. οὐδεὶς δὲ ἔτολμα τῶν μαθητῶν ἐξετάσατο αὐτὸν, Σῦ τις εἰς εἰδότες ὅτι ὁ κύριος ἔστιν.

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 δίδωσιν αὐτοῖς, καὶ τὸ ὀφάριον ὑμῶν.

13Jesus comes therefore, and he takes the bread and distributes to them, and the fish likewise.

John 21:14 τοῦτο ἠδυ τρίτον ἐφανερώθη ὁ Ἰησοῦς τοῖς μαθηταῖς αὐτοῦ, ἐγερθεὶς 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 Ὁτε οὖν ἤριστησαν λέγει τῷ Σήμωνι Πέτρῳ ὁ Ἰησοῦς, Σήμων ἵωνα, ἀγαπᾷς με πλεῖον τούτων; λέγει αὐτῷ, Ναί, κύριε, οὐ διδασκάλι ἐν φίλῳ σε. λέγει αὐτῷ, Βόσκε τὰ ἀρνία μου.

15When therefore they had eaten breakfast, Jesus says to Simon Peter, "Simon son of Jonah,238 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."

236 21:7 According to Chrysostom, Ἐπὶ Ἑλληνιστικῷ, 55[52], the mariners would wear only underwear while working.

237 21:8 Equivalent to 100 yards, or 92.4 meters.

238 21:15 According to BDF §53(2), ἵωνα is a shortening of ἵωνον, partly due to the influence of the Syriac word γνήφ for the same (both renderings of the Hebrew יַן). (So also in Matt. 16:17.) This phenomenon of ἵωνα as a shortened substitute for ἵωνον is also found in Septuagint manuscripts.
John 21:16 λέγει αὐτῷ πάλιν δεύτερον, Σίμων ᾿Ιωνᾶ, 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, Σίμων ᾿Ιωνᾶ, φίλες με; ἐλυπήθη ὁ Πέτρος ὅτι εἶπεν αὐτῷ τὸ τρίτον, Φίλες με; καὶ εἶπεν αὐτῷ, Κύριε, σὺ πάντα οἶδας, σὺ γνώσκεις ὅτι φιλῶ σε. λέγει αὐτῷ, θόκος 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."

239John 21:18 ἀμὴν ἀμὴν λέγω σοι, ὅτε ᾧς νεῶτερος, ἐξώνυμοι σεαυτόν καὶ περιπετείς ὅπου θυμήσεις ὅταν δὲ γηράσῃς, ἐκπεκείς τὰς χειρᾶς σου, καὶ ἄλλος σε ζώσει καὶ οἴσει ὅπου οὐθέλεις.

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 τούτῳ δὲ εἶπεν σημαίνων ποίῳ βανάτῳ δοξάσει τὸν θεόν. καὶ τούτῳ εἶπὼν 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 Ἐπιστράφησι δὲ ὁ Πέτρος βλέπει τὸν μαθητήν ὅν ἦγαπα ὁ ᾿Ιησοῦς ἀκολουθοῦντα, ὡς καὶ ἀνέπεσεν ἐν τῷ δείπνῳ ἐπί τὸ στήθος αὐτοῦ καὶ εἶπεν, Κύριε, τίς ἔστιν ὁ παραδίδοος σέ; 21Then 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 τούτῳ ἵδεν ὁ Πέτρος λέγει τῷ ᾿Ιησοῦ, Κύριε, ὦ τούτῳ δέ τι;

22When he saw this one, Peter says to Jesus, "Lord, and what about him?"

John 21:22 λέγει αὐτῷ ὁ ᾿Ιησοῦς, Ἐὰν αὐτόν θέλω μένειν ἐως ἔρχομαι, τί πρὸς σέ; σὺ ἀκολούθει μοι.

23Jesus says to him, "If I want him to remain until I come, what is that to you? You follow me."

John 21:23 ἐξῆλθεν οὖν ὁ λόγος οὗτος εἰς τοὺς ἀδελφοὺς ὅτι ὁ μαθητής ἐκεῖνος οὐκ ἀποθνῄσκει: καὶ οὐκ εἶπεν αὐτῷ ὁ ᾿Ιησοῦς ὅτι οὐκ ἀποθνῄσκει, ἀλλά, Ἐὰν αὐτόν θέλω μένειν ἐως ἔρχομαι, τί πρὸς σέ;

24This 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 μαθητής ὁ μαρτυρῶν περὶ τούτων καὶ γράφας ταῦτα, καὶ οἴδαμεν ὅτι ἀληθῆς ἔστιν ἡ μαρτυρία αὐτοῦ.

25That 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 Ἐστίν δὲ καὶ ἄλλα πολλὰ ὡς ἐποίησαν ὁ ᾿Ιησοῦς, ᾧ τινα ἔνα γράφηται καθ’ ἑν, οὐδὲ αὐτὸν οἴμαι τὸν κόσμον χωρίζῃ τὰ γραφόμενα βιβλία. Ἄμη.

26And 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.

239 21:17 Up until the time we see the Lord, it will continue to be the topic of discussion, the meaning of why Jesus used the verb ἀγαπάω in vv. 15 and 16, but φιλέω in v. 17; and why Peter used the verb οἶδα in vv. 15 and 16, but γνώσκω in v. 17; and whether the reason Peter was hurt was that Jesus asked him three times, or that Jesus changed the verb the third time, etc.
### 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. 54Therefore, Jesus no longer walked openly among the Jews, but departed from there to an area next to the desert, to a town called Ephraim, and there he stayed, along with his disciples." This may be a hint indicating that by leaving the area of Jerusalem, he was leaving "the Jews." Jesus testified that it was the Jerusalemites who killed the prophets. (Matt. 23:37; Luke 13:34) The gospel of Mark says, "Even the Jerusalemites went out to be baptized by John." (Mark 1:5) Later in the New Testament, Jerusalem is spoken of disparagingly also. The apostle Paul likens earthly Jerusalem to Hagar the slave-woman, representing the form of legalistic Judaism opposed to Jesus, whereas the true Jerusalem, of Sarah and her true children, is above; that is, is heaven. (Galatians 4:25-26) John again, in his apocalypse, the book of Revelation, calls the city of Jerusalem, "Sodom and Egypt, where also their Lord was crucified." (Rev. 11:8)

Judeans resisted any theological point put forth by Samaritans, no matter how reasonable or true the point may have been. It has been suggested that the "triennial cycle" of the reading of the Pentateuch in the synagogue, in which cycle the passages or "sedarim" of the Law pertaining to each festival were read on the customary dates of those festivals, was designed specifically for the purpose of controverting the views and customs held by the Samaritans pertaining to calendars for those festivals. By Jesus' time, there were at least three "castes" of Israelites. The "highest" or "purest" caste was comprised of the "Jews" of Jerusalem and Judea, who felt superior for another reason also: more of them maintained knowledge of the Hebrew language. The second caste was the Israelites in the far north and northeast, called the Galileans. Fewer of these knew Hebrew, and knew rather their native tongue, Aramaic; and many also spoke Greek and some Latin, because of their geo-political situation. The third and bottom caste was the "Samaritans" of Samaria. These literally were "untouchable," as in Diatessaron 6:7 and John 4:9. Even the second caste, Galileans, looked down on Samaritans. The town of Nazareth, where Jesus was from, was fairly close to Samaria. It was also said of Jesus that he was a Samaritan: "The Jews answered and said to him, 'Do we not rightly say that you are a Samaritan, and have a demon?'" (John 8:48) When a Galilean man, Nathaniel, was told to come meet Jesus of Nazareth, Nathaniel said, "Is it possible for anything good to be from Nazareth?" (Diatessaron 5:14; John 1:46) The disciples James and John were perfectly willing to call down fire from heaven and burn up Samaritans; see Diatessaron 18:2; Luke 9:54.

The word "Samaria" came to mean a region, with vague borders, north of Judea but south of Galilee, and west of the Jordan. This was by then not a political region. (As for the city formerly called Samaria, it had been renamed "Sebaste" by Herod the Great.) Jesus, unlike the rest of those of the two upper castes, would not always avoid Samaria. Those of the two upper castes, when traveling back and forth between Galilee and Judea, would be sure they conducted most of their north-south progress east of the Jordan River, and approach Jerusalem from the east via Jericho, in order to avoid passing through Samaria.
This was lamentable. The well of the man Israel himself, that is, Jacob, was in Samaria, at which well Jesus astounded the Samaritan woman by drinking from the same vessel as she a Samaritan. In their conversation, she soon brought up theological and customary disagreements between the Jews and Samaritans. It is clear the Samaritans considered themselves Israelites. In that same passage, Jesus appears to consider himself a "Jew." In the genealogical sense, he certainly was a Judean, that is, descended of the tribe of Judah. In a geographical sense, however, he was not a Judean. The Judeans for their part considered Samaritans either as not Israelites, or if Israelites at all, disobedient, unclean and "cast out of the camp." Jesus in Matthew 10:5 excluded Samaritans from the group he called "the lost sheep of the house of Israel." But he apparently regarded them as more Israelite than the Phoenicians of Mark 7:26-28, Matthew 15:21-27, and Diatessaron 14:11-17, who were called "dogs." (But Jesus did reward even the Canaanite woman for her faith.) The apostles Peter and John evidently later on considered Samaritans to be Israelites, for in Acts 8:14-17, they readily went to Samaria to help them receive the Holy Spirit. This is in contrast to Acts 10, when Peter resisted the idea of Cornelius the Roman receiving the Holy Spirit, whom he clearly thought of as non-Israelite, Gentile and untouchable.

In modern times, the English word "Jew" means all descendants of the Shemite man Jacob, not just Judeans. And not really descendants in a racial sense, but in the sense of practicing the traditions passed down from the Judean Sanhedrin. Again, it was because Judah was the largest and most prominent tribe, that the whole people came to be named after him. The message from Jews themselves, as to what a Jew is, is contradictory. On the one hand, it is said that there is no Jewish race per se, but a Jewish religion and culture. On the other hand, by Jewish law, any child of a Jewish mother is a Jew, whether practicing the religion or not. Agreement cannot be reached even in the state of Israel, as to who or what is a Jew, or how one becomes a Jew. Thus we must accept that the word Jew has several meanings.

2. The leaders of Pharisaic or Rabbinical Judaism.

Here is the text of John 7:11-13. 11 The Jews therefore were looking for him in the festival, and saying, "Where is that fellow?" 12 And there was much whispering about him in the crowds. Some were maintaining, "He is a good man." "No," others would say. "He is misleading the people." 13 Though none would speak about him openly, for fear of the Jews.

Here we have the crowds wanting to speak about Jesus, but not openly doing so, for fear of "the Jews." Clearly, the "Jews" the crowd were fearing were the Sanhedrin, who had decided that anybody who confessed that Jesus was the Messiah, should be put out of the synagogue. Yet, in the same passage, the crowd are called "Jews."

John 9:22 "His parents said these things because they were fearing the Jews. For the Jews had already decided that anyone who acknowledged Him to be the Christ would be put out of the synagogue."

Here we have Jewish parents, who are afraid of "the Jews," and it is clear here that "the Jews" means the leaders of Rabbinical Judaism.
The leaders and Pharisees held in contempt the majority of the regular people, whom they referred to as הָּאָּרֶץ עַם – ‘am ha’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).

Βηθανίᾳ G 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

**Witnesses arranged by date, up to the 12th century:**

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**SHOULD “THE PERICOPE OF THE ADULTERESS” BE INCLUDED?**

John 7:53- 8:11
PROBLEM: Did the apostle John, the author of the gospel of John, write this section? Did the apostles who laid the scriptural foundation for the church intend that this story of the woman caught in adultery be part of that foundation? Does the passage have weight and authority equal to that of scripture? This passage is not found in any Greek manuscript dated before the fifth century (Codex D). It is not found in the earliest translations of the Bible into other languages, such as the old Syriac, fourth century; the old Latin, fourth century; the Georgian Bible, fifth century; the Slavic Bible, and the Coptic Bible, as late as the ninth century. It was not in the gospel of John when the decision was made to include John in the canons of scripture: the Muratorian Canon, A.D. 170; Eusebius' "Ecclesiastical History," c. 340; the Council of Hippo, A.D. 393; and the Council of Carthage, A.D. 397; Codex Baroccociani 206 Θ, A.D. 692. These are the manuscripts from which it is absent on purpose: Codex D

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L N T W X Y Δε Ψ 070 ω 0141 0211 03 12 15 21 22 32 36 39 44 49 63 72 87 96 108 115* 124 131 134 139 151 157 169 209 213 228 297 388 391 397 401 416 445 488 496 499 501 523 537 542 554 565 578 584 703 713 719 723 730 731 736 741 742 768 770 772 773 776 777 780 788 799 800 817 821 827 828 843 849 865 896 989 1077 1100 1178 1192 1210 1230 1241 1242 1253 131 134 139 151 157 169 209 213 228 297 388 391 397 401 416 445 488 496 499 501 523 537 542 554 565 578 584 703 713 719 723 730 731 736 741 742 768 770 772 773 776 777 780 788 799 800 817 821 827 828 843 849 865 896 989 1077 1080 1100 1178 1192 1210 1230 1241 1242 1253 1333 1424 1443 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* 047 (only 8:3-11) 0233 TR HF RP // contains pericope but added by a later hand 105 284 431 461 470 578 2174 // contains John 7:53, but then rest after Luke 21:38 124 // place after Luke 21:38 f¹³ (13 69 124 346 543 788 826 828 983 1709, but not 174 230 1689) 1434 // place at the end of Gosp. of John f¹ (1 565* 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 1333* // 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 P\textsuperscript{39} 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 71\frac{1}{2} 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: [http://www.bibletranslation.ws/trans/pachart.pdf](http://www.bibletranslation.ws/trans/pachart.pdf)

Some observations on Style

When you translate this passage from the Greek, you see that there is a very marked change in the style of Greek, compared to the rest of the gospel of John. One change is in the more frequent use of the particle ἐκ all of a sudden. There is also a marked increase in the use of the circumstance-setting participle near the beginning of a sentence, more often than is John's style.
Here is the pericope in question:

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

Chapter 8

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

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

John 8:3 ἄγουσιν δὲ οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι γυναῖκα ἐπὶ μοιχείᾳ κατειλήμμενην, καὶ στήσαντες αὐτὴν ἐν μέσῳ
3And the Torah scholars and the Pharisees are bringing a woman caught in adultery. And after they stood her in the midst

John 8:4 λέγουσιν αὐτῷ, Διδάσκαλε, ἄρτη ἢ γυνὴ κατείληπται ἐπὶ αὐτοφόρῳ μοιχευμένη·
4they say to him, "Teacher, this woman was caught in the act of adultery.

John 8:5 ἐν δὲ τῷ νόμῳ ἦμιν Μωϋσῆς ἐνετέλατο τὰς τοιαύτας λιθάζειν· σὸν ὁνὶ τί λέγεις;
5And in the Law, Moses charged us to stone such women. What then do you say?"

John 8:6 τοῦτο δὲ ἔλεγον πείραζόντες αὐτοῦ, ἵνα ἔχωσιν κατηγορεῖν αὐτοῦ. ὁ δὲ Ἰησοῦς κάτω κύψας τὸ δακτύλω κατέγραφεν εἰς τὴν γῆ.
6Now this they were saying tempting him, in order that they might obtain basis to accuse him. But Jesus bent down and was writing on the ground with his finger.

John 8:7 ὡς δὲ ἐπέμενον ἐρωτώντες αὐτῶν, ἀνέκυψεν καὶ εἶπεν αὐτοῖς, Ὅ τοι ἀναμάρτητος ὑμῶν πρῶτος ἔπι αὐτὴν βαλέτω λίθον
7After they kept on questioning him, he straightened up and said to them, "The one of you who is sinless should throw a stone at her first."

John 8:8 καὶ πάλιν κατακύψας ἔγραφεν εἰς τὴν γῆν.
8And after bending down again, he continued writing on the ground.

John 8:9 οἱ δὲ ἀκούσαντες ἐξήρχοντο εἰς καθ᾽ εἰς ἀρξάμενοι ἀπὸ τῶν πρεσβυτέρων, καὶ κατελείφθη μόνος, καὶ ἡ γυνὴ ἐν μέσῳ οὐσα.
9And after they heard this, they went away one by one, starting with the oldest, until he alone was left, and the woman still in the midst.

John 8:10 ἀνακύψας δὲ ὁ Ἰησοῦς εἶπεν αὐτῇ, Γῦνα, ποῦ εἶσιν; οὐδεὶς σε κατέκρινεν;
10And Jesus straightened up and said to her, "Woman, where are they? Has no one condemned you?"

John 8:11 ἦ δὲ εἶπεν, Οὐδεὶς, κύριε. εἶπεν δὲ ὁ Ἰησοῦς, Οὐδὲ ἐγὼ σε κατακρίνοι πορεύοι, [καὶ] ἀπὸ τοῦ νῦν μηκέτι ἀμάρτανε.
11And she said, "No one, sir." And Jesus said, "Neither am I condemning you. Go your way, and from now on, sin no more."

I quote the book "A Textual Commentary on the Greek New Testament," by Bruce M. Metzger on behalf of and in cooperation with the Editorial Committee of the United Bible Societies' Greek New Testament: Kurt Aland, Matthew Black, Carlo M. Martini, Bruce M. Metzger, and Allen Wikgren. The following is a quote from it concerning this passage:
"The evidence for the non-Johannine origin of the pericope of the adulteress is overwhelming. It is absent from such early and diverse manuscripts as ⁶⁶ ⁷⁵ ℵ B L N T W Y Δ Ψ 0141 0211 22 33 124 157 209 788 828 1230 1241 1242 1253 2193 al. Codices A and C are defective in this part of John, but it is highly probable that neither contained the pericope, for careful measurement discloses that there would not have been space enough on the missing leaves to include the section along with the rest of the text. In the East the passage is absent from the oldest form of the Syriac version (syrC,s and the best manuscripts of syrP), as well as from the Sahidic and the sub-Achmimic versions and the older Bohairic manuscripts. Some Armenian manuscripts and the Old Georgian version omit it. In the West the passage is absent from the Gothic version and from several Old Latin manuscripts (it¹⁺,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 (D E (F) G H K M U Γ Π 28 700 892 al). Others placed it after 7:36 (ms. 225) or after 7:44 (several Georgian mss.) or after 21:25 (1 565 1076 1570 1582 arm.mss) or after Luke 21:38 (f¹³). Significantly enough, in many of the witnesses which contain the passage it is marked with asterisks or obeli, indicating that, though the scribes included the account, they were aware that it lacked satisfactory credentials.

Sometimes it is stated that the pericope was deliberately expunged from the Fourth Gospel because it was liable to be understood in a sense too indulgent to adultery. [Jerome speculated this.] But, apart from the absence of any instance elsewhere of scribal excision of an extensive passage because of moral prudence, this theory fails "to explain why the three preliminary verses (vii 53; viii 1-2), so important as apparently descriptive of the time and place at which all the discourses of c. viii were spoken, should have been omitted with the rest" (Hort, "Notes on Select Readings," pp. 86 f.).

Although the Committee was unanimous that the pericope was originally no part of the Fourth Gospel, in deference to the evident antiquity of the passage a majority decided to print it, enclosed within double square brackets, at its traditional place following Jn 7:52."
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 κυψας – But Jesus after bending down, began to write on the ground

8:7 ἐρωτώντες – But as they continued questioning him, he straightened up

8:8 κατακύψας – And again having bent down, he was writing on the ground

8:10 ἀνακύψας – And after straightening up, Jesus said to her

This comes to 6 examples of this in 9 verses. – 66% of the verses start this way.

In the rest of John, I found 55 examples in 867 verses. – 6% of the verses in the rest of John start this way.

This is a heavy concentration of sentence-initial participial circumstance-setting phrases, and I challenge anyone to find such a concentration elsewhere in John's writings.

Following are the 55 examples I found in the rest of the gospel of John. (Note: I scanned both the UBS Greek New Testament and the Hodges and Farstad text, and in this count they are not different.)

Note that there are long stretches in John without this trait. Yet those long stretches are where Jesus is teaching, without interruption of narrative of events and travel and different characters inter-acting. When there is a concentration of sentence-initial participles for setting the circumstance, they are where there is more movement in the circumstance of the narrative than just teaching, like in chapter 13, 18, and 19. That consideration does lessen the impact of this change I am pointing out, I admit. Certainly no single stylistic trait of the Pericope alone is enough to convince me or anybody that it is not in John’s style. Neither the increased concentration of DE argument, nor this participle argument are very strong by themselves, but together they are stronger. The more traits that the Pericope has that are not Johannine, the more convincing.

Another trait of the Pericope that is not like John, is that there is a greater variety of vocabulary for such a small passage.

On the other side, Zane C. Hodges and Arthur L. Farstad, in their Introduction to their “The Greek New Testament According to the Majority Text,” Second Edition (Nashville, Thomas Nelson Publishers, 1985) point to the following traits in the Pericope as being Johannine:

John 8:6 has the phrase τοῦτο δὲ ἔλεγον πειράζοντες αὐτὸν - Now this they were saying tempting him." This same kind of phrase, τοῦτο δὲ followed by a form of the word for saying, is found elsewhere in John as follows:

6:6 – τοῦτο δὲ ἔλεγεν πειράζων αὐτὸν But he said this testing him
7:39 - τοῦτο δὲ ἐἶπεν περὶ τοῦ πνεύματος Now this he said in reference to the Spirit
11:51 - τοῦτο δὲ ἀφ’ ἑαυτοῦ οὐκ ἐἶπεν But this, from himself he did not say.
12:6 - ἐἶπεν δὲ τοῦτο ὅτι περὶ τῶν πτωχῶν But he said this not because it mattered to him about the poor (I think this example is weak, not exactly like the phrase in John 8:6.)
12:33 - τοῦτο δὲ ἔλεγεν σημαίνων ποίῳ θανάτῳ Now this he was saying signaling by what kind of death
21:19 - τοῦτο δὲ ἐἶπεν σημαίνων ποίῳ θανάτῳ Now this he said signaling by what kind of death

Secondly, they argue that the use of the vocative Γυναί (woman) in 8:10 is a very typical Johannine usage, cf. 2:4; 4:21; 19:26; cf. also 20:13, 15. In fact, by my count, there are 9 other instances of this word in the vocative case in the New Testament, and not limited to John: Matt 15:28, Luke 13:12; 22:57; John 2:4; 4:21; 19:26; 20:13; 20:15; I Cor. 7:16.

Thirdly, that the phrase μηκέτι ἁμάρτανε - "sin no more" in 8:11 occurs only one other time in the New Testament, at John 5:14. In those exact inflections, this is true.
However, Wieland Willker points out a dozen phrases that are typical Lukan usage, in his pdf document to which I give the link below. This all would not be inconsistent with some writer other than John or Luke, who shares some writing traits of both John and Luke.

Another Byzantine text advocate, Maurice Robinson, believes that the Pericope was omitted by some copyists early on, as a result of the practice of dividing up the scriptures into liturgical sections, "lectionary readings," for various times of the year. Such that the Pericope was put at the end of manuscripts, because the story was thought inappropriate for the Pentecost reading. A summary of his arguments can be found at this link: http://www.dtl.org/versions/e-mails/adultery.htm

On the other hand, Wieland Willker rebuts this lectionary argument, in an article well worth reading, the link to which I give below. Among other things, it shows syllistic 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 ἀρχὴν ὅ τι καὶ λαλῶ ύμιν;

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: ANDTHENHEISNOWHERESNOWHATAMYSTERY. Take the words in the letters, HEISNOWHERE. Did the author mean "He is nowhere" or "He is now here"? There is exactly this kind of problem in interpreting John 8:25. The Greek words translated "Just what" in the sentence "Just what I have been saying along" in John 8:25, Diatessaron 15:32 are the words ὅ τι - hó ti, which mean "that which." Or are they one word, ὅτι - hó tì, 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 ὡτί = "why?" ("Why do I speak to you at all?") Where τὴν ἄρχην in the accusative case would be adverbial and equivalent to ὅλως - hólōs - "altogether." This use of ὡτί 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 ὡτί - hótì is used, it is always a translation of the Hebrew interrogative pronouns used in direct questions and meaning "why," such as מָעַה and מָהוּא.

2. As an exclamation, with ὡτί as a Hebraism after מָה ("That I speak to you at all!")

3. As an affirmation, with ὡτί and implying Ι 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 (Diathess. 26:3; Mk 12:13-15) or hypocrisy (Diathess. 14:2,4; 19:35,36; 26:3; Mk 7:5,6; Lk 13:14-17) or lack of cooperative intent (Diathess. 30:16,17; Luke 22:67-69) or lack of intelligence (Diathess. 14:8,9,31; Matt. 15:15-16; Mk 7:17-19; 8:14-21) of his conversation partners.
http://bibletranslation.ws/tran.html