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 ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρός 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 οὕτως ἦν ἐν ἀρχῇ πρὸς τὸν θεόν.

2He was with God in the beginning.

John 1:3 καὶ τὸ φῶς ἦν ἐν τῇ σκότει, καὶ τὸ φῶς ἦν πρὸς τὸν σάλβον.

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

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

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

John 1:5 καὶ τὸ φῶς ἦν τῇ σκότει φαίνεται, καὶ η σκότα αὐτὸ ὑπὸ κατέλαβεν.

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

John 1:6 ἐγένετο ἀνθρώπως ἀπεσταλμένος παρά θεοῦ, ὁνομα αὐτῷ Ἰωάννης.

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

John 1:7 οὕτως ἦλθεν εἰς μαρτυρίαν, ἵνα μαρτυρήσῃ περὶ τοῦ φωτός, ἵνα πάντες πιστεύσωσιν δὶ αὐτοῦ.

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

John 1:8 οὐκ ἦν ἐκείνος τὸ φῶς, ἀλλ᾽ ἰνα μαρτυρήσῃ περὶ τοῦ φωτός.

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

John 1:9 Ἔν τῷ φῶς τὸ ἀληθινόν, δὲ φωτίζει πάντα ἀνθρώπον, 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 δὶ αὐτοῦ ἐγένετο, καὶ ὁ κόσμος αὐτὸν οὐκ ἔγνω.

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

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

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

John 1:12 δοὺ δὲ ἔλαβον αὐτὸν, ἔδωκεν 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 ἐξ αἰμάτων οὐδὲ ἐκ θελήματος σαρκός οὐδὲ ἐκ θελήματος ἀνδρός ἀλλ᾽ ἐκ θεοῦ ἐγεννήθησαν.

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

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1 καταλαμβάνω - katalambáno. There is a double meaning to the Greek word. It conveys both the idea of to understand, and to overpower and seize. But the same duplicity is found in our English words. For example, the word apprehend can mean both to catch & seize, or also to understand; the word grasp can mean to catch and seize, or also to understand; the English verb, to master, can mean both to overcome, or also to understand. The darkness has never caught up to the light or enveloped it or swallowed it up, so has never been able to comprehend it, or overcome it, or extinguish it.
John 1:14  And the Word became flesh, and moved his tent in among us, and we beheld his glory, the glory as of an only begotten from a Father, full of grace and truth.

John 1:15  John testifies concerning him, and he cries out, saying, “This is he of whom I said, ’The one coming after me has outranked me, because he existed before me.’”

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

John 1:17  For the law was given through Moses; grace and truth came through Jesus Christ.

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2 1:15  ὃν εἶπον ἐγένετο K A B D K L M U Δ Θ Π Ψ f 3 2 (28 εἶπον) 33 157 565 579 700 892 1009 1010 1071 1079 1195 1216 1230 1241 1253 1344 1424 1546 1646 2148 Lect itaur.e, f2q, vgcl, syr.c,h,pal copsa.ko arm geo Origen Nonnus NA27 {1} / εἶπον 0211 / ὃ εἶπον 1K B* C* W Origen / ὃν εἶπον 063 / ὃν ἔλεγον C* / ὃν εἶπον οὐμίν D* Wsupp X itv vgcl* eth / omit relative clause and add ὅς after ἐρχόμενος K* / lac Ψ15 F N P.
John 1:18 θεὸν οὐδεὶς ἐξώρακεν πώποτε· ὁ μονογενὴς υἱός, ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς ἐκείνου ἐξῆγαστο.

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

3:18 τῷ ὁ μονογενὴς υἱὸς Α C E F G H K M S U V W Supp (W Supp εἰ μὴ ὁ μονογενὴς υἱὸς) X Y Γ Δ Α Π Ψ Ω 047 063 0141 0211 ∥ φ 28 157 180 205 461 565 579 597 700 892 1006 1009 1010 1071 1079 1195 1216 1230 1241 1242 1253 1292 1342 1365 1424 1505 1546 1646 2148 ∥ Lect. it αυρ b c e f R 1 vg syn c h 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-Damascenus, Tertullian Hegemonius Victorinus-Rome Ambrosiaster Hilary 5/7, Ps-Priscillian Ambrose 10/11, Faustinus Gregory-Creolinus Jerome Augustine Varimadum TR HF RP ∥ ὁ μονογενὴς υἱὸς Θεοῦ δεῦτρον ιτα 1/3, Irenaeus 1/7, Ambrose 1/11, ὁ μονογενὴς θεὸς ϕ 66 K ϕ 6 C 1 L syn c h geol Origen 1/4, Irenaeus lat Didymus Cyril 1/4, NA 27 (B) ∥ ὁ μονογενὴς θεὸς ϕ 75 C 1 εἰς 33 cop ϕ 80 Clement 1/3, Clement 1/3, Clement from Theodotus 2/1, Origen 1/2, Eusebius 1/7, Basil 1/2, Gregory-Nysa Epiphanius Serapion Cyril 1/4, Lachma ϕ 2 6 ϕ 22 28 38 39 46 6 6 6 5 55 56 60 63 78 80 80 ϕ 90 ὧς 95 ϕ 90 2/4 ϕ 108 2/4 ϕ 109 ϕ 119 1/2 120 121 1/2 122 D N P Q T 0 50 054 060 065 070 078 083 086 087 091 0101 0105 0109 0127 0145 0162 0210 0216 0217 0218 0233 0234 0238 0256 0258 0260 0264 0268 0273 0286 0287 0290 0299 0301 0302 0306 0309 syr 5. (The above list accounts for all Papyri and uncials containing at least a portion of gosp. of John) The variant μονογενὴς θεὸς, has been translated by some as God the Only Son, and God the only begetten, and, the only son who is God, as opposed to the rest of God’s children, who, though also sired by God, are not God. In the UBS textual commentary, the editorial committee gave the reading μονογενὴς θεὸς 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 way around.) The testimony to the NA 27 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 (it 3), which is IV century, and the NA 27 has support from Papyrus 66, the year 200. But there are those who say that the reading μονογενῆς θεὸς is far too difficult to be genuine. I understand this point of view, since it is very hard to justify. Witness the widely divergent renderings of this reading in current English Bible translations. Alan Wikgren dissented from the UBS committee majority, and said, “It is doubtful that the author would have written μονογενῆς θεὸς, 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 θεὸς “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 96 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 θεὸς 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 θεὸς reading, and whether or not a semi-Arian type rendering is the only possible rendering of the Alexandrian reading, the θεὸς reading may be taken advantage of by Gnostics, and thus the change to the seemingly more orthodox υἱὸς “Son” reading.

The Liddell and Scott lexicon defines μονογενῆς as follows:

1. The only member of a kin or kind; hence generally, "only, single" ἡμι. Hesiodus: Opera et Dies 376 (3rd cent. B.C.), Herodotus: Historiae 7.221, cf. Ev. John 1:14, Ant. Lib. 32.1; of Hecate, Hes. 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 τεῦ φ, Heph. 3.3

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

John 1:19  Καὶ ἀνήστη ἡ μαρτυρία τοῦ Ἰωάννου, ὅταν ἀπέστειλαν οἱ ἱουδαῖοι ἐξ Ἰεροσολύμων ἱερεῖς καὶ Λευίταις ἤνα ἐρωτήσωσιν αὐτὸν, Σοῦ τίς εἶ;

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

John 1:20  καὶ ὠμολογήσαν καὶ οὐκ ἤριννα, καὶ ὠμολογήσαν ὅτι οὐκ εἶμι ἐγώ ὁ Χριστός.

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

John 1:21  καὶ ἠρώτησαν αὐτὸν, Τί οὖν; ἩΛίας εἶ οὖ; καὶ λέγει, Οὐκ εἶμι. Ὅ ὁ προφήτης εἴ οὖ; καὶ ἀπεκρίθη, Οὐ.

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  εἶπον οὖν αὐτῷ, Τίς εἶ; ίνα ἀπόκρισιν δώμεν τοῖς πέμψασιν ἡμᾶς τί λέγεις περὶ σεαυτοῦ;

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

(Elsewhere Hesiodus; LXX; Josephus; loanword in rabbinical lit.) "ONLY" (so mostly, incl. Judges 11:34; Tobit 3:15; 8:17) of children: of Isaac, Abraham's only son (Josephus, Ant. 1, 222) Hb 11:17. Of an "only" son (Plut., Lycurgus 31, 8; Josephus, Ant. 20, 20) lk 7:12; 9:38. Of the daughter (Diod. S. 4, 73, 2) of Jairus 8:42. Also "unique" (in kind) of something that is the only example of its category (Cornutus 27 p. 49, 13 εἰς κ. μονογενὴς οὐκ ἔχεις ἐς τοῦ θεοῦ κ. μόνα αὐτὸν μόνα μολὼν μονογενῆς οὐκ ἔχεις; unique and alone: Pla., Timaeus 92c). Of the mysterious bird, the Phoenix 1 Cl 25:2.---In the Johannine lit. μονογενής is used only of Jesus. The meanings "only, unique" may be quite adequate for all its occurrences here (so M-M., RSV et al.; DMoody, JBL 72, '53, 213--19; FGrant, ATR 36, '54, 54, 284-87). But some (e.g. WBauer, Hdb.) prefer to regard μονογενής as somewhat heightened in meaning in John and 1 John to "only-begotten" or "begotten of the Only One," in view of the emphasis on γέννατον in Καὶ ἤνα (Jn 1:13 al.; in this case it would be analogous to πρωτότοκος (Rom 8:29; Col 1:15 al.). τὸν ἰδίον μ. ἦκεν Jn 3:16 (Philo Bybl. [100 AD] in Euseb., Pr. Ev. 1, 10, 33: Cronus offers up his μονογενὴς υἱός οὐκ ἔχεις τοῦ θεοῦ ν. 18; cf. Jn 1:34 variant reading τὸν ἰδίον τὸν μ. ἀπέσταλκεν τὸν θεοῦ 1Jn 4:9; cf. Dg 10:2. On the expr. δόξαν τὴν μονογενοὶς μονογενοὸς παρὰ πατρός Jn 1:14 see Hdb. ad loc. and PWinter, Zeitschrift fuer Rel. u. Geistesgeschichte 5, '53, 335-65 (Engls.). Cf. also Hdb. on vs. 18 where, beside the rdg. μονογενὴς θεός (considered by many the orig.), or a God begotten of the Only One, another rdg. δ. μονογενὴς υἱός is found. MPol. 20:2 in the doxology διὰ πατήδος αὐτοῦ τοῦ μονογενοῦς ῾Ιησοῦ Χριστοῦ.---On the mng. of μονογενὴς in history of religion cf. the material in Hdb.3 25f on Jn 1:14 (also Plut., Mor. 423A Πλάτων..., αὐτῷ δὲ καὶ ἀναβήσθη τοῦτον [H. τὸν κόσμον] εἶναι μονογενὴς τῷ θεῷ καὶ γαμπτῆτον; Wsd 7:22 αἱ φυλαὶ: ἵνα ἐν αὐτῇ Ἑνηκία νοερῶν ἄνων μονογενῶν; --Vett. Val. 11,32) as well as the lit. given there, also HLeisegang, Der Bruder des Erlösers: Ἀγγέλους 1 '25, 24-33; RBultmann J, 47, 2; 55f; FBuchsel, TW IV 745-50. M-M.*

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

4 1:19 omits πρὸς αὐτὸν θεος μολὼν μονογενὴς υἱός. Κέρδης Χριστός Θεος πατέρας καὶ Χριστός θεος Πατέρας. In my opinion, all the added words are explanations deemed necessary by various copyists, and the shorter reading best explains the origin of the others. The added words are not necessary.

5 1:21 Deuteronomy 18:14-20
John 1:23  Ἐφη, Ἔγω φωνὴ βοῶντος ἐν τῇ ἑρῴῳ, Εὐθύνατε τὴν ὅδον κυρίου, καθὼς εἶπεν Ἡσαΐας ὁ προφήτης.

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

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

24And those who were sent were of the Pharisees.

John 1:25 καὶ ἠρώτησαν αὐτόν καὶ εἶπον αὐτῷ, Τί οὖν βαπτίζεις εἰ σὺ οὐκ εἶ ὁ Χριστὸς οὗτε ἢ Λάζαρος 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 αὐτῶι ὁ Ἰωάννης λέγων, Ἔγω βαπτίζω ἐν ὑδατί μέσοις δὲ ὑμῶν ἔστηκεν ὁ ὄμης οὐκ οἶδατε,

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

John 1:27 ἄντις ἡμῖν ὁ ὄμης μου ἐρχόμενος, ὃς ἐμπροσθεν μου γέγονεν: οὐ ἐγὼ οὐκ εἰμὶ ἄξιος ἵνα λύσω αὐτοῦ τὸν ἵματα τοῦ ὑποδήματος,

27he 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 Βηθανίᾳ ἐγένετο πέραν τοῦ Ἰορδάνου, ὅπως 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, BJB) Or is it John the apostle narrating who said it? (NIV, NRSV, NCV, CEV, NLT, JNT, REB) It is reasonable to think that John the Baptist was aware of how the Isaiah passage pertained to himself, and that he so stated. Verse 20 says that he confessed and did not resist. In other words, he communicated openly and freely about what he believed he was. On the other hand, it may be well to leave it such that the Isaiah prophecy is applicable to both John the Baptist and to the two witnesses in Revelation 11:13-12, one of which is Elijah.

7 1:26 ὁ Ἰωάννης λέγων. Origen declares that in his time, "nearly all the manuscripts" said Bethany. But, he preferred Bethabarab, 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 Bethabarab, "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/downon/Hutton.pdf
Behold the Lamb of God

John 1:29 Ἡ ἐπαύριον ἔβλεπε ὁ τῶν Ἰσραήλ ἐρχόμενον πρός αὐτόν, καὶ λέγει, ἵδε ὁ ἁμνός τοῦ θεοῦ ὁ αἵρων τὴν ἀμαρτίαν τοῦ κόσμου.

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

John 1:30 οὕτως ἔστιν περὶ οὗ ἐγὼ εἶπον, ὅπισώς μοι ἔρχεται ἀνήρ ὁ ἐμπροσθεὶς μου γέγονεν, ὡς πρότος μου ἦν.

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

John 1:31 κἀγὼ οὐκ ἤδειν αὐτόν, ἀλλὰ ἵνα φανερωθῇ τῷ Ἰσραήλ δια τοῦτο ἦλθον ἐγὼ ἐν τῷ ὑδάτι βαπτίζων.

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

John 1:32 Καὶ ἐμαρτύρησεν Ἰωάννης λέγων ὅτι Τεθέαμαι τὸ πνεῦμα καταβαίνον ὁ ὁ ὁ περιστεράν εἰς οὐρανοῦ, καὶ ἐμείνει ἐπ’ αὐτόν

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

John 1:33 κἀγὼ οὐκ ἤδειν αὐτόν, ἀλλ’ ὁ πέμφας με βαπτίζειν ἐν ὑδατι εἰκείνος μοι εἶπεν, ὦς ὁν ἂν ἴδῃ τὸ πνεῦμα καταβαίνει καὶ μένει ἐπ’ αὐτόν, οὕτως ἐστίν ὁ βαπτίζων ἐν πνεύματι ἀγίῳ.

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

John 1:34 κἀγὼ ἔφρασα, καὶ μεμαρτύρησα ὅτι οὕτως ἐστιν ὁ ὕδας τοῦ θεοῦ.

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

John and Andrew Have Found the Messiah

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

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

John 1:36 καὶ ἐμβλέψας τῷ Ἰσραήλ περιπατοῦντι λέγει, Ἱδε ὁ ἁμνός τοῦ θεοῦ.

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

John 1:37 καὶ ἤκουσαν αὐτοῦ οἱ δύο μαθηταὶ λαλοῦντος καὶ ἠκολουθήσαν τῷ Ἰσραήλ.

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

John 1:38 σπαραξεὶς δὲ ὁ Ἰσραήλ καὶ θεασάμενος αὐτοῦ ἀκολουθοῦντας λέγει αὐτοῖς, Τί ζητεῖτε; οἱ δὲ εἶπον αὐτῷ, Ῥαββί ὃ λέγεται ἔμπνευσόμενον Διδάσκαλε, ποῦ μένεις;

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

11 There is no word "now" in the Greek, but the verb is in the perfect aspect, which means a past action continuing to present results.

12 There are several readings for this verse. The ECM edition of John's gospel will cite ὡς αὐτόν in favor of the ὡς ἐν τῷ ὕδατι βαπτίζων.
John 1:39  λέγει αὐτῶι, Ἐρχεθε καὶ ιδετε. ἤλθον καὶ εἶδαν ποῦ μένει, καὶ παρ’ αὐτῷ ἐμειναν τὴν ἥμεραν ἐκείνην. ὥρα ἦν ὡς δεκάτη.

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

John 1:40  Ἡν Ἀνδρέας ο ἀδελφός Σίμωνος Πέτρου εἰς ἐκ τῶν δύο τῶν ἀκουσάντων παρά Ἰωάννου καὶ ἀκολουθήσαντων αὐτῶν.

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

John 1:41  εὐρίσκει οὗτος πρώτος τὸν Ἀνδρέαν τὸν Ἰδιὸν Σίμωνα καὶ λέγει αὐτῷ, Εὐρήκαμεν τὸν Μεσίαν ὁ ἐστιν μεθερμήνευόμενον Χριστὸς.

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

John 1:42  Καὶ ἤγαγεν αὐτὸν πρὸς τὸν Ἰησοῦν, ἐμβλέψας ἃ αὐτῷ ὁ Ἰησοῦς εἶπεν, Σὺ εἶ Σίμων ὁ ὦς Ἰωάν: σὺ κληθήσῃ Κηφᾶς δ ἐρμηνεύεται Πέτρος.

42 And he led him to Jesus. Looking at him, Jesus said, “You are Simon son of Jonah.14 You will be called Kephas” (which when translated is Rock).15

Philip and Nathaniel

John 1:43  Ἡ ἐπαύριον ἠθάνατεν εξελθεῖν εἰς τὴν Γαλιλαίαν, καὶ εὐρίσκει Φίλιππον, καὶ λέγει αὐτῷ ὁ Ἰησοῦς, ἀκολούθει μοι.

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

John 1:44  ἐν δὲ τὸς Φίλιππος ἀπὸ Βηθσαϊδά, ἐκ τῆς πόλεως Ἀνδρέου καὶ Πέτρου.

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

John 1:45  εὐρίσκει Φίλιππος τὸν Ναζαναλή καὶ λέγει αὐτῷ, Ὅν ἐγραψαν Μωσῆς ἐν τῷ νόμῳ καὶ οἱ προφῆται εὐρήκαμεν, Ἰησοῦν τὸν ὦν τοῦ Ἰωάννου τὸν ἀπὸ Ναζαρέτ.

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

John 1:46  καὶ εἶπεν αὐτῷ Ναζαναλή, Ἐκ Ναζαρέτ δύναται τι ἄγαθον εἶναι; λέγει αὐτῷ Φίλιππος, Ἐρχομαι καὶ ἰδεί.

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

John 1:47  εἶδεν ὁ Ἰησοῦς τὸν Ναζαναλῆ ἐρχόμενον πρὸς αὐτὸν καὶ λέγει περὶ αὐτοῦ, Ἰδε ἄλλης Ἰσραήλ ἁπάτης ἐν ὧν δόλος οὐκ ἐστίν.

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

14 142a txt Ἰωάν ν Α Β² E F G H K M S U X Γ Δ Λ Π Ψ ω 047 0141 0211 0213 f¹ 3 2 28 118 157 180 205 565 579 597 700 892 1006 1010 1071 1243 1292 1342 1424 1505 1582 Byz Lect It c, d, vg, cl, vesp Barioni, syr, h, pal, cop, bo, arm, egh, geo, slav, Serap, EpiEp, Chrys, Cyr, hurl, TR, cloak, Ιωάννας, Θ, vg, vms, Barioni, syr, h, pal, cop, bo, arm, egh, geo, slav, Serap, EpiEp, Chrys, Cyr, hurl, TR, cloak, Ιωάννας, Θ, vg, vms, Barioni, syr, h, pal, cop, bo, arm, egh, geo, slav, Serap, EpiEp, Chrys, Cyr, hurl, TR, cloak, Ιωάννας, Θ, vg, vms, Barioni, syr, h, pal, cop, bo, arm, egh, geo, slav, Serap, EpiEp, Chrys, Cyr, hurl, TR, cloak, Ιωάννας, Θ, vg, vms, Barioni, syr, h, pal, cop, bo, arm, egh, geo, slav, Serap, EpiEp, Chrys, Cyr, hurl, TR, cloak, Ιωάννας, Θ, vg, vms, Barioni, syr, h, pal, cop, bo, arm, egh, geo, slav, Serap, EpiEp, Chrys, Cyr, hurl, TR, cloak, Ιωάννας, Θ, vg, vms, Barioni, syr, h, pal, cop, bo, arm, egh, geo, slav, Serap, EpiEp, Chrys, Cyr, hurl, TR, cloak, Ιωάννας, Θ, vg, vms, Barioni, syr, h, pal, cop, bo, arm, egh, geo, slav, Serap, EpiEp, Chrys, Cyr, hurl, TR, cloak, Ιωάννας, Θ, vg, vms, Barioni, syr, h, pal, cop, bo, arm, egh, geo, slav, Serap, EpiEp, Chrys, Cyr, hurl, TR, cloak, Ιωάννας, Θ, vg, vms, Barioni, syr, h, pal, cop, bo, arm, egh, geo, slav, Serap, EpiEp, Chrys, Cyr, hurl, TR, cloak, Ιωάννας, Θ, vg, vms, Barioni, syr, h, pal, cop, bo, arm, egh, geo, slav, Serap, EpiEp, Chrys, Cyr, hurl, TR, cloak, Ιωάν

15 142b Greek, Petros. The writers of the gospels translated the name from the Aramaic language, which Jesus spoke, to the language of the readers—Greek, because they apparently desired that their readers know the man as Rock, which is the English translation of Petros. In that spirit of the writers, we English speakers are to know him as Rock. With that in mind, I have nonetheless from this point on used the Anglicized transliteration of Petros, which is Peter, since it is so familiar.
John 1:48 ἠκούσας Ἱωάννης Ἰωάννης, ὄντος με γινώσκεις ὅτι ἦταν ὁ Μωσῆς, ὁ δοκεῖ ὅτι ἦταν ὁ μωσικὸς καὶ εἶπεν αὐτῷ, ὅτι ἦταν ὁ μωσικὸς. 

48Nathanael says to him, "Where do you know me from?" And Jesus answered and said to him, "I saw you while you were under the fig tree before Philip called you." 

John 1:49 ἄναντες Ἰωάννης καὶ ἠκούσας ὅτι ἦταν ὁ μωσικὸς καὶ εἶπεν αὐτῷ, ὅτι ἦταν ὁ μωσικὸς. 

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

John 1:50 ἀπεκρίθη Ἰωάννης καὶ εἶπεν αὐτῷ, ὅτι εἰπόν σοι, εἶδόν σε ὑποκάτω τῆς συκῆς πιστεύεις; μεῖζον τούτων δέχει.

50Jesus answered and said to him, "You believe because I told you I saw you under the fig tree? You shall see greater things than that."

John 1:51 καὶ ἠκούσας Ἰωάννης ὅτι ἦταν ὁ μωσικὸς, ἤμων, ἄρα δέχθηκεν τὸν ὁμοίως ἀνεφόρτατος καὶ τοῖς ἀγγέλοις τοῦ συκοῦ ἀναβαίνοντας καὶ καταβαίνοντας ἐπὶ τὸν οὐρανό τοῦ ἀνθρώπου.

51He then says to him, "Truly, truly I say to you, hereafter! you shall all see heaven torn open, and the angels of God ascending and descending on the Son of Man."

Chapter 2

Water Into Wine

John 2:1 καὶ τῇ ἁμαρτίᾳ τῇ τρίτῃ γάμος ἐγέρνετο ἐν Κανά τῆς Γαλιλαίας, καὶ ἤν ἡ μήτηρ τοῦ Ἰησοῦ ἔκει. 

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

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

John 2:3 καὶ ὁμιλοῦσαν οὖν λέγει 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 λέγει ὁ Ἱησοῦς, Τί ἐμοὶ καὶ σοί, γύναι; σὺ πώς ἤκουσε ἢ σὺ μου.

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

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

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

John 2:6 ἦσαν δὲ ἐκεῖ θύραι ἐλθάντας εἴς κείμεναι κατά τὸν καθαρισμὸν τῶν ίουδαίων, χωροῦσαν ἀνὰ μετρητάς δύο ἢ τρεῖς.

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

John 2:7 λέγει αὐτοῖς ὁ Ἰησοῦς, Γεμίσατε τὰς θύρας ύδατος, καὶ ἔγειραν αὐτάς ἐως ἁνω. 

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

John 2:8 καὶ λέγει αὐτοῖς, ἀντλῆσατε νῦν καὶ φέρετε τῷ ἀρχιερεῖ ἀνείγαι. 

8And he tells them, "Now draw some out and take it to the master of the banquet." And they took some.
John 2:9 ἐὰν at the water knowing, the master of the κοιτὶς νῦν οὐκ ἴδει πόθεν ἐστίν, ὁ δὲ διάκονος ἥδεισαν ὅπως τὸ υδρὸν φωτεῖ τὸν νυμφιὸν 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, Σὺς ἀνθρώπους πρῶτον τὸν καλὸν οἶνον τίθησιν, καὶ όταν μεθυσθῶσιν, τότε τὸν ἔλασσω σὺ τετηρήκας τὸν καλὸν οἶνον ἐως ἀρτί.

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 Τότεν ἐποίησεν τὴν ἄρχην τῶν σημείων ὁ Ἰησοῦς ἐν Κανᾶ τῆς Γαλιλαίας καὶ ἐφανέρωσεν τὴν δόξαν αὐτοῦ, καὶ ἐπιστεύσαν 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 τούτου κατέβη εἰς Καπαρναούμ αὐτός καὶ ἦ μήτηρ αὐτοῦ καὶ οἱ ἄδελφοι καὶ οἱ μαθηταί αὐτοῦ, καὶ ἐκεῖ ἐμείνανος ὁ πολλὰς ἡμέρας.

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

Jesus Cleanses the Temple

John 2:13 Καὶ ἔγγυς ἦν τὸ πάσχα τῶν 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 εὗρεν ἐν τῷ ιερῷ τοὺς πωλοῦντας βάσας καὶ πρόβατα καὶ περιστεράς καὶ τοὺς κερατιστὰς καθημένους,

14And in the temple he found those selling cattle, sheep and doves, and the money changers sitting.
John 2:15 And his disciples remembered that it is written: "The zeal for your house will consume me." Then his disciples remembered that it is written: "The zeal for your house will consume me.

2:16 The Jews responded therefore and said to him, "What sign do you show to us, that you can do these things?"

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21 ἵνα ποιῆσας φραγέλλιον ἕκοσινοι πάντας ἐξέβαλεν ἐκ τοῦ ἱεροῦ, τά τε πρόβατα καὶ τοὺς βασιλείας καὶ τῶν κολλυβιστῶν ἐξέχειν τὸ κέρμα καὶ τὰς τραπέζας ἀνέστρεψεν.

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

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!"

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

2:18 The Jews responded therefore and said to him, "What sign do you show to us, that you can do these things?"
John 2:19  ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ, ὣσατε τὸν ναὸν τοῦτον καὶ ἐν τρισήμηρας ἐγερῶ αὐτὸν.

19 Jesus 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 ἐξ ἐτειςι ψικοδομῆθη ὁ ναὸς στός, καὶ τὰ ἐν τρισήμηρας ἐγερῆς αὐτὸν;

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

John 2:21 ἐκεῖνοι δὲ ἔλεγαν περὶ τοῦ ναοῦ τοῦ σώματος αὐτοῦ.

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

John 2:22 διὸ εἶπεν ἡμέρθη ἢ νεκρῶν, ἐξηνηθήσαν οἱ μαθηταί αὐτοῦ ὅτι τοῦτο ἔλεγαν, καὶ ἐπίστευσαν τῇ γραφῇ καὶ τῷ λόγῳ ὃς ἐπέν ὁ Ἰησοῦς.

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

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

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

John 2:24 αὐτὸς δὲ ὁ Ἰησοῦς ὕπειπεν ἐναὐτῶν αὐτοῖς διὰ τὸ αὐτὸν γινώσκειν πάντας,

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

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

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

Chapter 3

You Must Be Born Again

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

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

John 3:2 οὗτος ἦλθεν πρὸς ἅ ἁυτόν ὁ νυκτὸς καὶ εἶπεν αὐτῷ, Ὁμηρί, ὁδημαν ὅτι ἄποικος ἐλληλοῦχας διδάσκαλος σώματος γὰρ τοῦτο τὰ σημεῖα δύναται ποιεῖν ᾧ ὁ σωτὴρ, ἢτοι ὁ θεὸς ἐμὲ ἀυτοῦ.

2 He 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, Ἀμὴν ἀμὴν λέγω σοι, ἢτοι ἀμὴν τις γεννηθῇ ἀνωθεν, οὐ δύναται ῥεῖν τὴν βασιλείαν τοῦ θεοῦ.

3 Jesus 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 ἀνθρώπος γεννηθῇ γέρων ὄν; ἢτοι δύναται εἰς τὴν κοιλίαν τῆς μητρὸς αὐτοῦ διεύρανεν εἰσέλθεν καὶ γεννηθῇν;

4 Nicodemus 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, Ἀμὴν ἀμὴν λέγω σοι, ἢτοι μὴ τις γεννηθῇ εξ ὀδατος καὶ πνεύματος, οὐ δύναται εἰσέλθεν εἰς τὴν βασιλείαν τοῦ θεοῦ.

5 Jesus 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.

29 ἀνθρώπος ἐκ τῶν Φαρισαίων, ἄνθρωπος ἐκ τὸν 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 ὁ γεγεννημένον ἐκ τῆς σαρκὸς σάρξ ἐστιν, καὶ τὸ γεγεννημένον ἐκ τοῦ πνεύματος πνευμάτι ἐστιν.

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

John 3:7 μὴ θυμάσθης ὅτι εἶπόν σοι, Δεῖ ώς γεννηθῆναι ἄνωθεν.

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

John 3:8 τὸ πνεῦμα ὅπου θέλει πνεῖ, καὶ τὴν φωνὴν αὐτοῦ ἀκούεις, ἄλλος ὁ διὸς πόθεν ἔρχεται καὶ ποῦ ὑπάγει; ὁ γεγεννημένος ἐκ τοῦ πνεύματος.

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

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

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

John 3:10 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ, Ξύε ὃ διδάσκαλος τοῦ Ἰσραήλ καὶ ταῦτα οὐ γνώσκεις;

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

John 3:11 ἀμὴν ἀμὴν λέγω σοι ὅτι ὁ θεάματος λαλοῦσιν καὶ ὁ ἔωρακαμένας μαρτυροῦσιν, καὶ τὴν μαρτυρίαν ἤμων οὐ λαμβάνετε.

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

John 3:12 εἰ τὰ εἴπημα εἶπον ὑμῖν καὶ οὐ πιστεύετε, πῶς ἔχαν εἶπον ὑμῖν τὰ ἐπουράνια πιστεύετε;

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 οὔδεδες ἀναβῆκεν εἰς τὸν οὐρανὸν εἰ μὴ ὁ ἐκ τοῦ οὐρανοῦ καταβάς, ὁ υἱὸς τοῦ ἄνθρωπον ὁ ὄν ἐν τῷ οὐρανῷ.

13And no one has gone up into heaven except the one who came down from heaven, the Son of Man who abides in heaven.  

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30 3:7 The Greek is in the plural.
31 3:8 Or possibly also: "So it is with everyone born from the Spirit." The question is, whether Jesus is likening the people themselves, whereas they are like after they have been born of the Spirit, or likening the process of how they become born of the Spirit. The Greek verb “is,” could mean either here. It would not be very reassuring if Jesus is saying the process is so mysterious. He must be saying that those who are born of the Spirit, are strange and inscrutable to those who are only born of the flesh. Just as God and his Spirit are strange and inscrutable to the natural man. Still, the process of second birth would also seem strange and mysterious to the natural man.

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

33 3:13 τοῦ ἄνθρωπον ὁ ὄν ἐν τῷ οὐρανῷ Ἀρετέως τοῦ Μηνίου Κυρίλλου τοῦ Κύρου τοῦ Κυρίου τοῦ Χριστοῦ 

The UBS textual commentary: "On the one hand, a minority of the Committee preferred the reading ἄνθρωπον ὁ ὄν ἐν τῷ οὐρανῷ, arguing that (1) if the short reading, supported almost exclusively by Egyptian witnesses, were original, there is no discernible motive which would have prompted copyists to add the words ὁ ὄν ἐν τῷ οὐρανῷ, resulting in a most difficult saying (the statement in 1:18, not being parallel, would scarcely have prompted the addition); and (2) the diversity of readings implies that the expression ὁ υἱὸς τοῦ ἄνθρωπον ὁ ὄν ἐν τῷ οὐρανῷ, having been found objectionable or superfluous in the context, was modified either by omitting the participial clause, or by altering it so as to avoid suggesting that the Son of man was at that moment in heaven. On the other hand, the majority of the Committee, impressed by the quality of the external attestation supporting the shorter reading, regarded the words ὁ ὄν ἐν τῷ οὐρανῷ as an interpretive gloss, reflecting later Christological development."
John 3:14 καὶ καθὼς Μωσῆς ψώσεν τὸν ὄμο ἐν τῇ ἐρήμῳ, οὕτως ψωθῆναι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου,

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

John 3:15 ἵνα πᾶς ὁ πιστεύων ἐν αὐτῷ μὴ ἀπόληται, ἀλλὰ ἔχῃ ζωὴν αἰώνιον.

15so that everyone who believes in him would not perish, but have everlasting life.

John 3:16 ὅπως γὰρ ἤγαγεν αὐτὸς ὁ θεὸς τὸν κόσμον, ὅπερ τὸν υἱὸν αὐτοῦ διὰ τὸν μονογενῆ έξωκεν, ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπόληται ἀλλὰ ἔχῃ ζωὴν αἰώνιον.

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

John 3:17 οὖ γὰρ ἀπέστειλεν ὁ θεὸς τὸν υἱὸν αὐτοῦ εἰς τὸν κόσμον ἵνα κρίνῃ τὸν κόσμον, ἀλλὰ ἵνα σωθῇ ὁ κόσμος δι’ αὐτοῦ.

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

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

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

John 3:19 αὕτη δὲ ἐστιν ἡ κρίσις, ὅτι τὸ φῶς ἐλήλυθεν εἰς τὸν κόσμον καὶ ἤγαγαν οἱ ἀνθρώποι μᾶλλον τὸ σκότος ἢ τὸ φῶς, ἵνα γάρ πονηρὰ αὐτῶν τὰ ἔργα.

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

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

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

John 3:21 δὲ ποιῶν τὴν ἀληθείαν ἔρχεται πρὸς τὸ φῶς, ἵνα φανερωθῇ αὐτοῦ τὰ ἔργα ὧτι ἐν θεῷ ἑστὶν εἰργασμένα.

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

"He Must Increase; I Must Decrease"

John 3:22 Μετὰ ταύτα ἤλθεν ὁ Ἰησοῦς καὶ οἱ μαθηται αὐτοῦ εἰς τὴν ἱουδαίαν γῆν, καὶ ἐκεῖ διετρίβετε μετ’ αὐτῶν καὶ ἐβάπτιζεν.

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

John 3:23 ἦν δὲ καὶ Ἰωάννης βαπτίζων ἐν Λίνων ἐγγύς τοῦ Ῥ Σαλῆμ, ὧν ὁ οἶκος πολλὰ ἦν ἐκεῖ, καὶ παρεγίνοντο καὶ ἐβαπτίζοντο·

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

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

24For John was still not yet thrown into prison.

34 3:16 αὐτοῦ ὡς  Π 2 K L M N T U Y Γ Δ Θ Π Ψ 083 086 ἅ 2 28 33 157 565 579 700 892 1071 1241 1424 12211
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.
Then a dispute arose between the disciples of John and a certain Jew about ceremonial washing.

John 3:26 καὶ ἡλθον πρὸς τὸν Ἰωάννην καὶ εἶπον αὐτῷ, Ῥαββί, ὡς ἦν μετὰ σου πέραν τοῦ Ἰορδάνου, ὦ σὺ μεμαρτύρηκας, ἵδε ὁ ὄντος βαπτίζει καὶ πάντες ἔχονται πρὸς αὐτόν.

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

John 3:27 ἀπεκρίθη Ἰωάννης καὶ εἶπεν, Οὐ δύναται ἄνθρωπος λαμβάνειν οὐδὲν ἕαν μὴ ἐδομένον αὐτῷ ἕκ τοῦ υἱοῦ του αἰωνοῦ.

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

John 3:28 αὐτοὶ ὡμές μαρτυρεῖτε ὅτι εἶπον ὦκ εἰμὶ ἐγώ ὁ Χριστὸς, ἀλλ' ὅτι Ἀπεσταλμένος εἰμί ἐμπρόσθεν ἐκείνου.

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

John 3:29 ὁ ἐξων τὴν νῦσιν νυμφίος ἐστιν· ὁ δὲ φίλος τοῦ νυμφίου, ὁ ἐστηκὼς καὶ ἀκούων αὐτοῦ, χαρά χαρεῖ διά τὴν φωνὴν τοῦ νυμφίου. αὕτη ὡμέ οὕτ' εἰμί πεπλήρωται.

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

John 3:30 ἑκείνον δὲ αὐξάνειν, ὡμὲ δὲ ἐλαττοῦνται.

He must increase, and I must decrease.

John 3:31 ὁ ἄνωθεν ἐρχόμενος ἐπάνω πάντων ἐστιν· ὁ δὲ τῆς γῆς ἐστιν καὶ ἐκ τῆς γῆς ἐκεῖνος. ὁ ἐκ τοῦ υἱοῦ τοῦ αἰωνοῦ ἐφάνω πάντων ἐστιν.

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 ἤκουσεν τὸ ὁτόνα μαρτυρεῖ, καὶ τὴν μαρτυρίαν αὐτοῦ οὐδεὶς λαμβάνει.

And what he has seen and heard, this he testifies to, and no one accepts his testimony.
Chapter 4

The Samaritan Woman at the Well

John 4:1 ‘Τις οὖν ἦν ὁ κύριος ὃν ἠκούσαν οἱ Φαρισαίοι ὃν Ἰησοῦς πλείονας μαθητὰς ποιεῖ καὶ βαπτίζει ἡ Ἰωάννης

1Then, when the Lord knew that the Pharisees had heard that Jesus was making and baptizing more disciples than John,
John 4:2 ὁ δὲ κατοικοῦσαν Ἰησοῦς αὐτῶς οὐκ ἔβαπτιζεν ἄλλοι οἱ μαθηταὶ αὐτοῦ –

2although Jesus himself was not baptizing, but his disciples),
John 4:3 ἦν καὶ ἦν ἐν τῇ Θαλάσσῃ καὶ ἦν ἐν τῷ Ἰορδάνῃ

3he left Judea and went into Galilee.
John 4:4 ἦν δὲ ἐν τῇ Σαμαρίᾳ ὁ Ἰησοῦς πλείονας μαθητὰς ἔχει καὶ βαπτίζει ἡ Ἰωάννης

4But he had to pass through Samaria.
John 4:5 ἦν δὲ ἐν τῇ Σαμαρίᾳ ἦν δὲ ἐν τῇ Θαλάσσῃ ἦν ἐν τῷ Ἰορδάνῃ

5Thus it is he comes to a town in Samaria called Sychar, near the plot of ground Jacob had given his son Joseph.
John 4:6 ἦν δὲ ἐκ τῆς Σαμαρίας ἦν δὲ ἐν τῇ Θαλάσσῃ ἦν ἐν τῷ Ἰορδάνῃ

6And Jacob’s well was there. So there Jesus was, sitting down by the well, tired from the journey. It was about 6 p.m.
John 4:7 ἦν δὲ ἐκ τῆς Σαμαρίας ἦν δὲ ἐκ τῆς Θαλάσσης ἦν δὲ ἐν τῷ Ἰορδάνῃ

7A woman of Samaria comes to draw water. Jesus says to her, “Give me a drink.”
John 4:8 ἦν δὲ ἐκ τῆς Σαμαρίας ἦν δὲ ἐκ τῆς Θαλάσσης ἦν δὲ ἐν τῷ Ἰορδάνῃ

8(For his disciples had gone into the town to buy food.)
John 4:9 ἦν δὲ ἐκ τῆς Σαμαρίας ἦν δὲ ἐκ τῆς Θαλάσσης ἦν δὲ ἐν τῷ Ἰορδάνῃ

9Then the Samaritan woman says to him, “How is it you, being a Jew, are asking a drink from me, a Samaritan woman?” (For Jews do not use dishes in common with Samaritans.)
John 4:10 ἦν δὲ ἐκ τῆς Σαμαρίας ἦν δὲ ἐκ τῆς Θαλάσσῃ ἦν δὲ ἐν τῷ Ἰορδάνῃ

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

44 Samaria was the district north of Judea and south of Galilee. For Jesus to get to Galilee from where he was (Judea), he had to pass through Samaria in between; either that or go all the way around the east side of the Jordan River and Sea of Galilee, as some Jews would actually do, wanting so much to avoid Samaria. See the endnote at the end of this document, entitled, “The meaning of the phrase, ‘The Jews’ in the Gospel of John,” which discusses this situation.
John 4:11 λέγει αὐτῷ ἡ γυνὴ, Κύριε, οὕτε ἄντλημα ἔχεις καὶ τὸ φρέαρ ἐστὶν βαθὺς; 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 πατρός ἡμῶν Ἰακώβ, δὲ ἔδωκεν ἡμῖν τὸ φρέαρ καὶ αὐτὸς ἔξαετὶ αὐτοῦ ἔπειν καὶ οἱ υἱοὶ αὐτοῦ καὶ τὰ θρέμματα αὐτοῦ;  

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

John 4:13 ἀπεκρίθη Ἡσυχὸς καὶ εἶπεν αὐτῇ, Πᾶς ὁ πίνων ἐκ τοῦ ὕδατος τούτου διψήσει πάλιν.  

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

John 4:14 διὸς δὲ ἐν πίῃ ἐκ τοῦ ὕδατος οὕτως δώσω αὐτῶ, οὐ μὴ διψήσῃ εἰς τὸν αἰῶνα, ἀλλὰ τὸ ὕδωρ ὁ δώσω αὐτῷ γεννησεται ἐν αὐτῷ πηγή ὕδατος ἀλλομένου εἰς ζωὴν αἰώνιον.  

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

John 4:15 λέγει πρὸς αὐτὸν ἡ γυνὴ, Κύριε, δός μοι τούτο τὸ ὕδωρ, ἵνα μὴ διψῶ μηδὲ ἔρχομαι ἐνδάδε αντέλειν.  

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

John 4:16 λέγει αὐτῇ ὁ Ἡσυχὸς, Ὑπαγε φώνησον τὸν ἄνδρα σου καὶ ἐλθει ἐνδάδε.  

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

John 4:17 ἀπεκρίθη ἡ γυνὴ καὶ εἶπεν, Όὐκ ἔχω ἄνδρα. λέγει αὐτῇ ὁ Ἡσυχὸς, Καλῶς εἶπες ὅτι ἄνδρα σὺν έχω.  

17"The 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 γάρ ἄνδρας ἤχοσαν, καὶ νῦν δὲν ἔχεις σὺν ἐστίν σου ἀνήρ τούτο ἄλλης εἴρηκας.  

18"For 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 σύ.  

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

John 4:20 οἱ πατέρες ἡμῶν ἐν τῷ ὁρεί τούτῳ προσεύχησαν καὶ ὑμεῖς λέγετε ὅτι ἐν Ἱεροσολύμων ἐστίν ὁ τόπος ὅπου δεῖ προσκυνεῖσε τῷ πατρὶ.  

20"Our 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 Ἡσυχὸς, Γύναι, πίστευσον μοι, ὅτι ἔρχεται ἵδα ὅτε οὕτε ἐν τῷ ὁρεὶ τούτῳ οὕτε ἐν Ἱεροσολύμων προσκυνήσετε τῷ πατρὶ.  

21"Jesus 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 ὑμεῖς προσκυνεῖτε δὲ οὐκ οἴδατε ὅτι προσκυνοῦμεν δὲ οἴδαμεν, ὅτι ἡ σωτηρία ἐκ τῶν Ἰουδαίων ἐστίν.  

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

John 4:23 ἀλλὰ ἔρχεται ἱδα, καὶ νῦν ἐστίν, ὅτε οἱ ἄλληθινοι προσκυνήσουν τῷ πατρὶ ἐν πνεύματι καὶ ἄλληθεὶς καὶ γὰρ ὁ πατὴρ τούτους ἐξητε τοὺς προσκυνοῦντας αὐτὸν.  

23"Nevertheless, 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.
John 4:24  πνεῦμα ὁ θεός, καὶ τοὺς προσκυνοῦντας αὐτὸν ἐν πνεύματι καὶ ἀληθείᾳ δεῖ προσκυνεῖν.

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

John 4:25  λέγει αὐτῷ ἡ γυνὴ, ὅταν ἦταν Ἰησοῦς Χριστός· ἦταν ἐλθείς ἐκείνος, ἀναγγέλει ήμῖν πάντα.

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

John 4:26  λέγει αὐτῇ ὁ Ἱσαοῦς, Ἔγώ εἰμι, ὁ λαλῶν σοι.

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

Lift Up Your Eyes, See My Food and My Harvest

John 4:27  Καὶ ἐπὶ τούτῳ ἠλθον οἱ μαθηταί αὐτοῦ, καὶ ἔθαμβασαν ὃτι μετὰ γυναικὸς ἔλαλει οὐδεὶς μέντοι εἶπεν, Τί ζητεῖς; ἢ, Τί λαλεῖς μετ’ αὐτῆς;

And 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  ἀρέσκεν οὖν τὴν ὄριαν αὐτῆς ἡ γυνὴ καὶ ἀπήλθεν εἰς τὴν πόλιν καὶ λέγει τοῖς ἀνθρώποις,

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

John 4:29  Δεῦτε ἔδετε ἄνθρωπον ὃς εἶπεν μοι πάντα δος ἐποίησα· μήτι οὗτος ἐστίν ὁ Χριστός;

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

John 4:30  ἐξῆλθον εἰς τῆς πόλεως καὶ ἤρχοντο πρὸς αὐτόν.

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

John 4:31  Ἐν δὲ τῷ μεταξὺ ἡμῶν αὐτὸν οἱ μαθηταί λέγοντες, Ῥαβ βί, φάγε.

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

John 4:32  ὃ δὲ εἶπεν αὐτοῖς, Ἐγώ βρῶσιν ἔχω φαγεῖν ἢν ὑμεῖς οὐκ οἴδατε.

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

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

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

John 4:34  λέγει αὐτοῖς ὁ Ἰησοῦς, Ἐμὸς βρῶμα ἐστίν ἵνα ποιῶ τὸ θέλημα τοῦ πέμψαντός με καὶ τελειώσω αὐτοῦ τὸ ἔργον.

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

43 Ἐμὸς βρῶμα ἐστίν ἵνα ποιήσω - emòn brôma estin Íná poîšō, literally, "My food is that I may do." The hina in this passage is usually translated like an infinitive, "to do," and rightly enough, see BDF §393 and BAG p. 377, II. This is very much like the hina in 1 Corinthians 4:13– ἐμὸς δὲ εἰς ἐλάχιστον ἐστίν ἵνα δῷ ὑμῖν ἀνακριθή ἢ ὑπὸ ἀνθρώπινης ἡμέρας· ἀλλ’ ὑμῶν ἀνακρίνων· "It is a very small thing to me that I might be judged by you..." See also 1 Cor. 9:18, "My reward is that I may make the gospel free of charge..." As for the pronoun ἐμὸς 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 ἐμὸς is used as a reflexive for ἐμαυτοῦ - emautō. I think that considering the context, "I have food you do not know about," and the pre-position of ἐμὸς here (emphasis), that this means something like, "For me, that I can do the will of him who sent me, is food, and that I can finish his work." You think I have no food, but for me, this is food:..."
John 4:35  οὖν ὑμεῖς λέγετε ὅτι ἔτι τετράμηνος ἦστιν καὶ ὁ θερισμός ἐρχεται; ἵδον λέγω ὑμῖν, ἑπάρτετος τοὺς ὄρθιαμος ὑμῖν καὶ θεάσασθε τάς χώρας ὅτι λευκά εἰσιν πρὸς θερισμόν ἦδη.

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

John 4:36  Καὶ ὁ θερίζων μισθὸν λαμβάνει καὶ συνάγει καρπὸν ἕως ἡμείας αἰώνιον, ἵνα καὶ ὁ σπείρων ὡς χαίρῃ καὶ ὁ θερίζων.

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

John 4:37  ἐν γὰρ τούτῳ ὁ λόγος ἦστιν ὁ ἀληθινός ὅτι ἅλλος ἦστιν ὁ σπείρων καὶ ἅλλος ὁ θερίζων.

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

John 4:38  ἐγὼ ἀπέστειλα ὑμᾶς θερίζειν ὃ ὑμεῖς ἐκεῖσθε σκότων καὶ ἅλλοι κεκοπίακασιν, καὶ ὑμεῖς εἰς τὸν κόσμον εἰσελθήσατε.

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

The Woman’s Talk Bears Fruit

John 4:39  ἐκ δὲ τῆς πόλεως ἐκείνης πολλοί ἐπίστευσαν εἰς αὐτὸν τῶν Σαμαρείτων διὰ τὸν λόγον τῆς γυναικὸς μαρτυρούσης ὅτι ἐπιπέδα μοι πάντα διὰ ἑαυτῆς.

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

John 4:40  ὡς δὲν ἦσαν πρὸς αὐτὸν οἱ Σαμαριταῖς ἦρωντον αὐτὸν μείναι παρ' αὐτοῖς· καὶ ἐμείνεν ἐκεῖ δύο ἡμέρας.

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

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

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

John 4:42  τῇ τε γυναικὶ ἔλεγον ὅτι ὤθησεν διὰ τὴν σήν λαλῶν πιστεύομεν· αὐτοὶ γὰρ ἀκμάζομεν, καὶ οἴδαμεν ὅτι αὐτός ἦστιν ἄληθος· ὁ σωτήρ τοῦ κόσμου, ὁ χριστός.

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

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435a Most interpreters claim this is a proverb, and they translate this as above. But I have not seen them give evidence that there was any such proverb. Perhaps instead the disciples had just recently been remarking, as they traveled through grain fields, that harvest time was four months away, and Jesus used their remark as a segue. So maybe one should translate this, "Were you not saying, 'There is four months yet, and then comes the harvest?"’ (The uncial Θ does in fact read this way.) This event could have actually taken place a month or two after the Passover, and so this was actually happening four months before harvest time.

435b txt Ἐτὶ ἑκατοστοῦ τοῦ κόσμου ὁ λόγος τῆς γυναικὸς ἐπίστευσαν εἰς αὐτὸν τῶν Σαμαρείτων διὰ τὸν λόγον τῆς γυναικὸς μαρτυρούσης ὅτι ἐπιπέδα μοι πάντα διὰ ἑαυτῆς. 435c The word ἡμέρας 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,..."
John 4:43 Metâ de tâs dúo hèmérâs ežêblēn ékeîthen, kai ápêsblêan eis tîn Gaîlîlaiâv.

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

John 4:44 aútôs gâr ò Iâsous ëmârtuôresan òti proïôthès en tî ìdâ parâbîtîs tîh òuk ëxei.

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

John 4:45 òti óun ëlabein eis tîn Gaîlîlaiâv, édêzanto aútôn òi Gaîlîlaîois, pânta ówraîkôtes à epôîsen ën òirôsolúmhos ën tî ërôthî, kai aútôi gâr ëlbûn eis tîn ërôthîn.

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

John 4:46 Òlbûn óun pâlin ò Iâsous ëis tîn Kana ëis tîs Gaîlîlaiâs, ðîpou epôîsen to õdwr ðînôn. kai ÷ì tîs bàsîlikôs òi òiùs ësabênei ën Kaperneûmîv’

46 Jesus came again therefore to Cana in Galilee, where he had made the water wine.

And there was a certain royal official there whose son lay sick at Capernaum.

John 4:47 aútôs akousas òti ò Iâsous hèke ëk tîs òioudaïas eis tîn Gaîlîlaiâv ápêsblêan prôs aútôn kai ñrōta aútôn òna kattabhî kai ìasìaì aútôù tîon õiôn, ’ Ëmelô ògár ðâpethêseìn.

47 When this man heard that Jesus was coming out of Judea into Galilee, he went to him and asked him⁴⁸ to come and heal his son, for he was about to die.

John 4:48 eîpên óun ò Iâsous prôs aútôn, ’Ëdan mì ñmêiâ kai òrêta ûdêse, òû mì pîsteûste.

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

John 4:49 lêgei prôs aútôn ò basîlikôs, Kôriei, kattabhî prîn ðôbhaînein ò tî pâdîôn mou.

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


50 Jesus 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 ñhê ðê aútôù kattabhîntôn òû dîoulôi aútôù ñpîntesan aútû kai ñpînhgeiîan lêgontes òti ðî pâiç ðîou ðjì.

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


52 He 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 ñgôw òûn ðî patêr òti ñk ékêîn tî õrâ ën ò eîpên aútô ò Iâsous òti ðî õiçs ðîou ðjì, kài ëpisústeusen aútûs kai ÷ì oîkia aútûs õlì.

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

John 4:54 Tôsô pâlin dêuêteron ñmêiôn ñpîntesan ò Iâsous ðlîwôn ëk tîs òioudaïas eis tîn Gaîlîlaiâ.

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

⁴³ 4:47 txt autov A K M N U Y Γ Δ Θ Λ Π Ψ Ω 0211 f ¹ f15 2 28 157 565 579 700 1424 || lat TR RP omit P⁴⁶ P⁷³ K B C D L W⁵ 083 086 33 69 892 1071 1241 it NA28 || omit and òrwta autov G 047 (h.t.) lac P⁴⁵ P. Note that P⁷³ omits prôs autov, another case of h.t. from autov to autov.
Chapter 5

Jesus Heals in the Spa on the Sabbath

John 5:1 Μετὰ ταῦτα ἦν Ἠ’ ἐορτὴ τῶν Ἰουδαίων, καὶ ἀνέβη ὁ Ἰησοῦς εἰς Ἰεροσόλυμα.

1After these things, there was a festival of the Jews, and Jesus went up to Jerusalem.
John 5:2 ΄Έστιν δὲ ἐν τοῖς Ἱεροσολύμοις ἐπὶ τῇ προβατικῇ κολυμβήθρᾳ ἡ ἑπιλεγομένη Ἑβραïστί Βηθεσδά, πέντε στοάς ἔχουσα.
2Now there is in Jerusalem near the Sheep Gate\textsuperscript{49} a pool, which in Hebrew\textsuperscript{50} is called a gate in the north which allowed the sheep destined to be sacrificed to access the temple. By that time the language of the Jews was mostly Aramaic, the language of their former conquerors to the north. Indeed, parts of the Old Testament were originally written in Aramaic. In the words of Bruce Metzger, "Aramaic was the mother tongue of the great majority of Jews at that time. Though the rabbis and learned scribes still had fluent command of the classical Hebrew of the Old Testament, it was approaching the status of a dead language for the ordinary Jewish population. During the exile in the sixth century B.C. the Jews had begun to use Aramaic, a Semitic language related to Hebrew somewhat as Spanish is related to Portuguese. At the beginning of the Christian era, in the synagogues of Palestine as well as of Babylon, the text of the Old Testament was read not only in the original Hebrew but also in an Aramaic paraphrase (called a Targum) for the benefit of those who knew little or no Hebrew. At least two dialectal forms of Aramaic were current in Palestine. The dialect used in Galilee was recognizably different in pronunciation from the southern dialect spoken in and around Jerusalem (Matt. 26:73 or Diatessaron 30:11). It is altogether probable that Jesus grew up in his home at Nazareth using Aramaic as his mother tongue. In later life he doubtless acquired some facility in speaking Greek and in reading Hebrew. His teaching and preaching to the common people would have been carried out in Aramaic; his debates with the learned teachers of the law may have been conducted in Hebrew. When he occasionally conversed with non-Jewish persons (for example, the Roman centurion and the Syro-Phoenician woman), he probably used Greek, the lingua franca of the Greco-Roman world." (From \textit{THE NEW TESTAMENT, Its Background, Growth, and Content}, by Bruce M. Metzger; Abingdon Press, 1987; pp. 32-33)
Bethesda, \(^{51}\) having five colonnades.

John 5:3 ęν ταύτας κατέκειτο πλῆθος πολὺ τῶν ἁθένοντων, τυφλῶν, χωλῶν, ἔρημων, ἐκδέχομένων τὴν τοῦ ὀδατός κίνησιν.

\(^{3}\) In these a great number of disabled people used to lie, the blind, the lame, the paralyzed, waiting for the movement of the water. \(^{52}\)


\(^{52}\) In a new paper by Reinhart Ceulemans, "The Name of the Pool in John 5:2. A Text-Critical Note Concerning 3Q15" ZNW 99 (2008) 112-15, he says, "one of the reasons for the fact that this reading BETHESDA is embedded that much, can be found in one verse from the Copper Scroll (3Q15), discovered at Qumran. This scroll contains a reference to a certain pool (viz. 3Q15 11,12), which is often linked to the pool mentioned in John 5:2. Equally often this verse has been interpreted as "corroborating the reading BETHESDA. The reason for this was the reading of the 3Q15 verse as edited in the standard edition, provided by J.T. Milik in 1962. Very recently, a new impressive two-volume restoration of the Copper Scroll appeared, the first volume of which contains a new edition (Le Rouleau de cuivre de la grotte 3 de Qumrân 3Q15). Expertise — Restauration — Épigraphie l, par D. Brzemeur et alii (STDJ 55,1), Leiden 2006). Qumran text does not feature a delta or res with waw, but only a cursive waw in the form of a res. Thus, according to the new edition, this line only mentions some sort of installation (building) with two reservoirs, and contains no proper name. This directly contradicts the assertions of Milik, who drew a parallel to the place name BETHESDA, which he regarded the text of John 5:2. This means that the Copper Scroll cannot be of any use when trying to answer the text-critical questions concerning this Johannean passage. Thus the reason for supporting the reading BETHESDA is significantly weakened; in the future this variant should not desire the maximum momentum which it received in the past." This "Bethesda" may well have been the same place as the twin pools near the present-day St. Anne's Church. There would have been a colonnade on each of the four sides and another between the pools, holding up a covering under which the people would lie. As for the name Bethzatha, it has eclectic textual support, along with Eusebius. It was the name of the northern sides and another bet...
John 5:4 ἀγγελος γὰρ κατὰ καὶ καὶ τεταβαίνειν ἐν τῇ κολυμβήθρᾳ, καὶ έταιρασσεν τὸ ὕδωρ: ὁ οὖν πρῶτος ἐμβάς μετὰ τὴν ταραχήν του ὕδατος, ὑγίς εἶνετο, ὃ δῆποτε καταείχετο νοσήματι

4For an angel31 from time to time would come down34 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.35

John 5:5 ἦν δὲ τις ἀνθρώπος ἐκεῖ τριάκοντα ὅκτω ἔτη ἔχων ἐν τῇ ἀσθενείᾳ·

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

John 5:6 τούτου ἵδῳ ὁ Ἰησοῦς κατακαίμενοι, καὶ γνοὺς ὅτι πολὺς ἡ δὴ χρόνον ἔχει, λέγει αὐτῷ, θέλες ὑγίς γενέσθαι;

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

John 5:7 ἀπεκρίθη αὐτῷ ὁ ἄσθενων, Κύριε, ἀνθρώπον οὖν ἔχω ἴνα ἄταν ταραχὴν τοῦ ὕδωρ βάλη με εἰς τὴν κολυμβήθραν· ἐν ϑὲ δὲ ἐρχομαι ἐγὼ ἄλλος πρὸ ἐμοῦ καταβαίνει.

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

John 5:8 λέγει αὐτῷ ὁ Ἰησοῦς, Ἐγείρα, ἀρον τὸν κράββατον σου καὶ περιπάτει.

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

John 5:9 καὶ εὐθείᾳ ἐγένετο ὑγίς ὁ ἄνθρωπος, καὶ ἤρεν τὸν κράββατον αὐτοῦ καὶ περιπάτει. ἤν δὲ σαβαβατον ἐν ἑκείνῃ τῇ ἡμέρᾳ.

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

John 5:10 ἔλεγον οὖν οἱ Ιουδαιοὶ τῷ τεθεραπευμένῳ, Σάββατον ἔστιν: οὐκ ἔζεστιν σοι ἄρα τὸν κραββατον.

10The Jews therefore said to the man who had been healed, "It is a Sabbath; it is not lawful69 for you to carry your68 mat."

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31 54a txt κυρίου Ἄ Κ Λ Υ Δ Π β (1241) it vg cl TR-Scriv. Τhe 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 lawfulness and that the occasional healings were cruel, giving false hope.

34 54b txt ἐλέοος τοῦ ᾿Α (Κ) Σ 0211 (579) 1241 it cl vg miss

55 54c txt {A} omit v. 4 φοινίκης καὶ Β Σ Δ T W it 0141 33 157 821 2718 it d, l, q vg aw sc syr arm geo Amphiloicus NA27 {A} add v. 4 with major variations A C E F G H K L M N U V X comm Y Γ Δ Θ Ψ 063 078 0211 0233 f1 j3 2 28 180 205 213 397 565 579 597 700 799 865 922 1006 1009 1010 1071 1195 1216 1230 1241 1242 1253 1259 1344 1365 1424 1505 1546 1646 1648 2148 f L ect ια, ιβ, ιγ, c, e, r, f3, i1 vg cl, syr syr, vg cop kopt, eth slav Didymus, b5 Chrysostom Cyril, etc. Tertullian Hilary Ambrose TR HF RP add v. 4 w/asterisks or obeli S A Π Ω 047 65 461 1079 2174 syr, h. Some manuscripts replaced the clearly absurd "bathing" (A Κ Σ 0211 579) by the angel, which was the initial reading of this, with "an angel would come down into" (L Θ 063). According to the UBS textual commentary, the added words in vv. 3b-4 contain the following non-Johannine expressions and words: κατὰ καὶν, ἐμβαίνω, ἐκδέχεσθαι, ἐκδέχομαι, καταθέμαι, κήπος, ταραχή, and νόσωσα -- 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.

56 57 txt κυρίες Β φοινίκης Κ Α Β Σ Δ Φ Κ Ι Λ Μ ΢ Τ Σ Τ Η υ Γ Δ Α Π Ψ Ω 047 063 078 0211 0233 65 cr TR RP NA28 & τα κυρίες Σ Ε Γ Θ Τ 65 * / lac Φ 55 Ν Π Χ 070 0306

57 510a The Greek word translated "lawful" is the impersonal participle ἐξοεστην - ἐξεστιν, which is derived from the same root as ἐξοστεω - exostia, the word for authority. If an activity was ἐξοεστην, that means it was "loosed," or ruled by the rabbinic law - the rabbis would be something "allowed" by the Torah. If something was not ἐξοεστην, as is the case here, that means it was "bound," that is, the rabbis had adjudged that it was forbidden by the Torah.

58 510b txt omit A B C Ε F Γ Η Κ Μ Σ Υ Υ Υ Γ Δ Α Π Ψ 047 063 0141 f1 2 28 124 157 397 565 700 1424 m ite, b TR RP / οου Β φοινίκης Κ Α Β Δ Φ Λ Ν Ψ Θ Α Π Ψ 0211 0233 f3 69 579 892 1071 1241 lat syr cop arm SBL NA28 / lac Φ 55 P Q T X_it 070 078 33 346 788
John 5:11 ἀπεκρίθη αὐτοῖς, ὁ ποιήσας με ὑγιὴ ἐκείνος μοι εἶπεν, Ἄρων τὸν κράββατόν σου καὶ περιπάτει.

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

John 5:12 ἤρωτησαν οὖν αὐτόν, Τίς ἔστιν ο ἄνθρωπος ὁ εἶπὼν σοι, Ἄρων τὸν κράββατόν σου καὶ περιπάτει;

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

John 5:13 ὃ δὲ ἰδείς οὐκ ἤδει τίς ἔστιν, ὁ γὰρ Ἰησοῦς ἔξενευσεν ὃλου ὄντος ἐν τῷ τόπῳ.

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

John 5:14 μετὰ ταῦτα εὐφράσκει αὐτόν ο Ἰησοῦς ἐν τῷ ἱερῷ καὶ εἶπεν αὐτῷ, ὦ ὅπως γέγονας, μηκέτι ἀμάρτατε; ἵνα μὴ χείρον ἔσθι σοι ἔγινηται.

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

John 5:15 ἀπῆλθεν ο ἄνθρωπος καὶ ἀνήγγειλεν τοῖς ἱουδαίοις ὅτι Ἰησοῦς ἔστιν ὁ ποιήσας αὐτὸν ὑγιή.

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

John 5:16 καὶ διὰ τούτο ἐδίωκον τὸν Ἰησοῦν οἱ ἱουδαίοι, καὶ εἶχθην αὐτόν ἀποκτείναι, ὅτι ταῦτα ἐποίησε ἐν καβαβίῳ.

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

John 5:17 δὲ ὁ Ἰησοῦς ἀπεκρίνετο αὐτοῖς, ὥστε μὴ ἐρρίκεσθαι, κἀκεῖνος ἐρρίκεσθαι.

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

John 5:18 διὰ τούτο οὖν μᾶλλον εἶχθης αὐτῷ οἱ ἱουδαίοι ἀποκτείναι, ὅτι οὐ μόνον ἔλεγεν τὸ καβαβίων ἀλλὰ καὶ πατέρα ἰδίου ἐλέγεν τὸν θεόν, ἵσον εαυτὸν ποιῦν τῷ θεῷ.

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

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5:12 The Greek verb translated "breaking" here, is λύω - lóō. Bauer says it here means "abolish," that in John Jesus is presented as abolishing the Sabbath. The Bagster / Moulton lexicon agrees with this also. The meaning would depend on whose point of view the statement is taken from. That is, whether John is stating what "the Jews" saw Jesus doing, or whether John is stating his own view of what Jesus was doing. Certainly, from the Pharisees' point of view, Jesus was both violating the Sabbath, and since he was a Rabbi, by his example, also abolishing the Sabbath. It seems obvious that it would not be John's view that Jesus violated the Sabbath, for it is the teaching of the New Testament, and of Christ himself, that Jesus Christ kept the law. It is agreed by all, however, that Jesus definitely set aside the prevailing Jewish concept of the Sabbath day. It may also be safely asserted that the majority of Christ's followers understand the New Testament to teach that subsequent to Pentecost the 7th day Sabbath observance is no longer a requirement. There is ample evidence in the N.T. of this. As for the apostle John, he wrote this his gospel relatively a long time after the life of Christ, and thus by the form of its writing, the Christian non-observance of the Sabbath day was already well established. See my treatise entitled, "What is Sabbath."
Therefore Jesus responded and said to them, "Truly, truly I say to you, the Son is not able to do anything of himself," but only what he sees the Father doing; for whatever things the Father does, these things also the Son does likewise.

And the Father judges no one, but instead has given all judgment to the Son, for just as the Father raises the dead and makes them alive, in this way also the Son raises the dead and makes them alive.

Moreover, the Father judges no one, but instead has given all judgment to the Son, and the Son judgment to no one, but instead has given all judgment to the Father who sent him.

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

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

Moreover, the Father judges no one, but instead has given all judgment to the Son, and the Son judgment to no one, but instead has given all judgment to the Father who sent him.

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

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

62 5:19 According to Bauer, ἀρ' ἐαυτῶ is an expression known in Classical Greek using the preposition ἀρ' to indicate the originator or authorizer of the action. So also 5:50; 7:17; 7:28; 8:28; 42; 10:18; 11:51; 14:10; 15:4; 16:13; 18:34
63 5:25 τοι τοῦ υιοῦ τοῦ θεοῦ ψαλμ.1 A D E F G H L M V W Y Γ Δ Θ Λ Ψ 063 f 3 3 3 3 117 556 700 1071 1424 TR RP NA27 [\] τοι τοῦ θεοῦ 070 pc (x18) τοι τοῦ υιοῦ τοῦ θεοῦ και των ανθρωπων K S Π Ω 28 2178 syrhmgKel Chrys al. (x80) lac C F N P Q T X 0210 0233 788 346.
64 5:27a των του νησιων ψαλμ.1 A B L N W Ψ 070 33 579 2211 it vg (6) syr 6 Or SBL NA28 [\] lac C F N P Q T X 0210 0233 346 788.
65 5:27b Or, "The Son of Man." "Therefore, since the children share in flesh and blood, he himself likewise also partook of the same, that through death he might render powerless him who had the power of death, that is, the devil," Hebrews 2:14. "For we do not have a high priest who cannot sympathize with our weaknesses, but one who has been tempted in all things as we are, yet without sin," Hebrews 4:15. And because Jesus became flesh and overcame the flesh, the Father gave him jurisdiction of all flesh, John 17:2.
John 5:28 μὴ θαυμάζετε τούτο, ὅτι ἔρχεται ὁ ῥά ἐν ἓ πάντες οἱ ἐν τοῖς μνημείοις ἀκούσονται τῆς φωνῆς αὐτοῦ.

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

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

29 and stream out, the ones who have done good into a resurrection of life, and the ones who have done evil into a resurrection of judgment.66

John 5:30 Οὗ δύναμιν ἔγιν ποιεῖν ἀπ’ ἑαυτοῦ οὐδὲν, καθὼς ἀκούω κρίνω, καὶ ἢ κρίσις ἢ ἔμη δικαία ἐστιν, ὅτι οὐ ζητῶ τὸ θέλημα τὸ ἐμὸν ἀλλὰ τὸ θέλημα τοῦ πέμψαντός με πατρός.

30 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 Father67 who sent me.

Testimonies About Jesus

John 5:31 ἐὰν ἐγὼ μαρτυρῶ περὶ ἑαυτοῦ, ὁ μαρτυρία μου οὐκ ἐστὶν ἀληθῆς·

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

John 5:32 ἄλλος ἐστιν ὁ μαρτυρῶν περὶ ἑμοῦ, καὶ οἶδα ὅτι ἀληθῆς ἐστιν ὁ μαρτυρία ἐν μαρτυρεῖ περὶ ἑμοῦ.

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

John 5:33 ὑμεῖς ἀπεστάλκατε πρὸς ἰωάννην, καὶ μεμαρτύρηκεν τῇ ἀληθείᾳ·

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

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

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

John 5:35 ἐκεῖνος ἦν ὁ λύχνος ὁ καίμενος καὶ φαίνων, ὑμεῖς δὲ ἥθελατε ἀγαλλιαθῆναι πρὸς ὅραν ἐν τῷ φωτὶ αὐτοῦ.

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

John 5:36 ἐγὼ δὲ ἔχω τὴν μαρτυρίαν μείζων τοῦ ἰωάννου· τὰ γὰρ ἔργα ἐξωκέν μοι ὁ πατὴρ ἵνα τελειώσω αὐτά, αὐτά ἔργα ἔκατο, μαρτυρεῖ περὶ ἑμοῦ ὅτι ὁ πατὴρ ἐπέσταλκεν·

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

John 5:37 καὶ ὁ πέμψας με πατὴρ αὐτὸς μεμαρτύρηκεν περὶ ἑμοῦ. οὕτω φωνῆν αὐτοῦ ἀκηκόατε πῶστε οὕτω εἶδος αὐτοῦ ἐωράκατε,

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

John 5:38 καὶ τὸν λόγον αὐτοῦ οὕτω ἔχετε μένοντα ἐν ὑμῖν, ὅτι ὁ ἀπέστειλεν ἐκεῖνος τούτῳ ὑμεῖς οὐ πιστεύετε.

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

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67 5:30 τὸν λόγον αὐτοῦ ὡς ἐκτάσεις ἐν ὑμῖν, ὅτι ὁ ἀπέστειλεν ἐκεῖνος τούτῳ ὑμεῖς οὐ πιστεύετε.
Chapter 6

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).

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

John 6:3 Jesus went up on the mountain, and there he was sitting, with his disciples.

John 6:4 Then lifting up his eyes and seeing that a large crowd was coming toward him, Jesus says to Philip, "Where shall we buy loaves so that these people can eat?"
John 6:6  τούτῳ δὲ ἔλεγεν πειράζων αὐτόν, αὐτὸς γὰρ ἤδει τί ἐμελλέν ποιεῖν.

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

John 6:7 ἀπεκρίθη αὐτῷ Φιλίππος, Διακοσίων δηναρίων ἄρτοι οὐκ ἀρκοῦσιν αὐτοῖς ἵνα ἐκαστὸς αὐτῶν βραχύ τι λάβῃ.

7Philip answered him, "Two hundred denarii70 are not enough loaves for them to each get a little!

John 6:8 λέγει αὐτῷ εἶς ἕκ τῶν μαθητῶν αὐτοῦ, Ἀνδρέας ὁ ἀδελφὸς Σίμωνος Πέτρου,

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

John 6:9 Ἐστιν παιδάριον ἐν ὦδε, δ' ἔχει πέντε ἄρτους κριθῆκες καὶ δύο ὀψίαρία ἀλλὰ ταῦτα τί ἐστιν 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 ἔπειν δὲ ὁ Ἰησοῦς. Ποιήσατε τούς ἀνθρώπους ἀναπεσεῖν. ἦν δὲ χόρτων πολὺς ἐν τῷ τόπῳ. ἐν αὐτοῖς ὁ ἀνδρέας τὸν ἀριθμὸν ὧσεὶ πεντακισχίλιοι.

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

John 6:11 Ἐλαβεν δὲ τοὺς ἄρτους ὁ Ἰησοῦς καὶ εὐχαριστήσεως διέδωκεν τοῖς μαθηταῖς, οἱ δὲ μαθηταὶ τοῖς ἀνακείμενοι, ὁμίοις καὶ ἐκ τῶν ὀψίαρίων δῦον ἤθελον.

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

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

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

John 6:13 συνήγαγον οὖν, καὶ ἐγέμισαν δώδεκα κοφίνους κλάσμάτων ἕκ τῶν πέντε ἄρτων τῶν κριθῶν ἐπερύσσεσαν τοῖς βεβρωκόσιν.

13So they gathered, and filled twelve large baskets72 with fragments of the five barley loaves left over by those who had eaten.

John 6:14 Οἱ οὖν ἀνθρώποι δύοντες δὲ οὕτως διεστρεφον σημεῖον ὁ Ἰησοῦς, ἔλεγον ὅτι ὦτός ἐστιν ἀληθῶς ὁ προφήτης ὁ ἐρχόμενος εἰς τὸν κόσμον.

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

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70 6:7 About 8 months of a man's wages
71 6:11 txt tois mathetais o de mathetai N* D E F G H K M S U V Y Γ Θ Λ Ψ Ω 047 0211 ἐ 2 28 69 124 700 1071 1273 lbdex syr* cop sa d jovni TR RP / tois mathetais autou o de mathetai 157 1424 / omit p529 p466 p389 N* A B L N W π 063 0141 33 565 579 1241 2561 lat syr-v,h cop sa b bo arm sbl na28 { } / lac p465 c p q x 070 078 0233 346. (Codex B has an umlaut.) Some people object to the shorter reading because they say that it creates a contradiction to the other gospels, but that is not so. Just because one account does not go into as much detail as to how Jesus distributed it to the crowd, does not make it a contradiction. He distributed it via the disciples, we know from other gospels.
72 6:13 κόφινος - kóphinos, a large, heavy basket for carrying things. Interestingly, the baskets used in the feeding of the 4,000 later on were a smaller basket. In the accounts of the feeding of the 5,000, all four gospels use the Greek word kóphinos, but in the account of the feeding of the 4,000, both the gospels containing the story used the Greek word σπρις - spuris. A kóphinos was used for many things, including carrying manure, while a spuris was a smaller basket used for carrying edibles.
73 6:14 Deuteronomy 18:14-20
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 And when evening had come, his disciples had gone down to the lake, and gotten into a boat, and were proceeding across the lake toward Capernaum.  And now darkness came, and Jesus had not come to them,

John 6:17 and as a great wind was blowing, the lake was becoming very rough.

John 6:18 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 6:19 Then they willingly took him into the boat.  And immediately the boat was at the shore to which they were headed.

74 John 6:15 Ἰησοῦς οὖν γνοὺς ἐρχεσθαι καὶ ἄρπάζειν αὐτὸν ἵναι ποιήσωσιν αὐτὸν βασιλέα ἀνεχώρησεν εἰς τὸ ὄρος αὐτὸς μόνος.

15Jesus 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.

75 John 6:17 καὶ ἐμβάντες εἰς τὸ πλοῖον ἠρχοντο πέραν τῆς θάλασσης εἰς Καπερναοῦμ. καὶ σκοτεὶ ἦν ἐγενόμενε καὶ οὐκ ἠληλοθεὶ πρὸς αὐτοὺς ὁ Ἰησοῦς.

17and gotten into a boat, and were proceeding across the lake toward Capernaum. And now darkness came, and Jesus had not come to them,

76 John 6:19 ἔληλακτες οὖν ὡς σταδίους εἴκοσι πέντε ἢ τριάκοντα θεωροῦν τὸν Ἰησοῦν περιπατοῦντά ἐπὶ τῆς θάλασσης καὶ ἑγώς τοῦ πλοίου γινόμενον, καὶ ἑφοβήθησαν.

19Then, 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.

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

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

78 John 6:21 ἣθελον ὁμοίως εἰς τὸ πλοῖον, καὶ εὐθέως τὸ πλοῖον ἐγένετο ἐπὶ τῆς γῆς εἰς ἦν ὑπῆγον.

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

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

John 6:22 They have eaten the loaves, where the Lord had given thanks.

John 6:23 The 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 6:24 They therefore said to him, "What should we do in order to be working the works of God?"

John 6:25 Jesus answered and said to them, "This is the work of God, that you believe in that he has sent."

John 6:26 They therefore said to him, "What works are you working, 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 They said therefore to him, "Sir, give us that bread evermore.

John 6:35 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 6:36 But as I told you, you have seen me and still you are not believing.

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.

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79 Exodus 16:4; Psalm 78:24-25; Nehemiah 9:15
80 John 5:38, 47; Diatess. 8:15, 17
81 See the footnote on 6:39.
John 6:39: τοῦτο δὲ ἐστὶν τὸ θέλημα τοῦ πέμψαντός με πατρός, ἵνα πᾶς οἱ δεδωκέν μοι μὴ ἀπολέσω εἷς αὐτοῦ αλλὰ ἀναστήσω· ἀυτὸ ἡ τῇ ἐσχατῇ ἡμέρᾳ.

39 And 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: τοῦτο δὲ ἐστὶν τὸ θέλημα τοῦ πέμψαντός με, ἵνα πᾶς ὁ θεωρῶν τὸν ύιὸν καὶ πιστεύων εἰς αὐτὸν ἐχήξω μιαίνον, καὶ ἀναστήσω αὐτὸν ἐγώ τῇ ἐσχατῇ ἡμέρᾳ. 40 For 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 τῶν οὐαναύοις περὶ αὐτοῦ ὅτι ἐπέστη, Ἐγὼ εἰμὶ ὁ ἀρτὸς ὁ καταβὰς ἐκ τοῦ οὐρανοῦ, 41 Then the Jews started grumbling about him, because he said, "I am the bread having come down out of heaven."

John 6:42: καὶ ἔλεγον, Οὐχ οὕτος ἐστίν ὁ Ἰησοῦς ὁ υἱὸς Ἰωσήφ, οὗ ἡμεῖς οἴδαμεν τὸν πατέρα καὶ τὴν μητέρα; πῶς οὖν λέγει οὗτος, ὅτι ἐκ τοῦ οὐρανοῦ καταβῆκα; 42 And 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 6:44: Ἐπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς, Μὴ γογγυζήσετε μετ' ἀλλήλων. 44 Jesus therefore answered and said to them, "Stop grumbling among yourselves.

John 6:46: Οὐδεὶς δύναται ἐλθεῖν πρὸς με ἀνὴρ ὁ πατήρ ὁ πέμψας με, ἐκ τοῦ οὐρανοῦ, καὶ ἐγώ ἀναστήσω αὐτὸν ἐν τῇ ἐσχατῇ ἡμέρᾳ. No one can come to me unless the Father who sent me draws him, and I would raise him up at the last day.

John 6:51: Ἐστὶν γεγραμμένον ἐν τοῖς προφήταις, Καὶ ἔσονται πάντες διδακτοὶ θεοῦ· πᾶς οὖν ὁ ἄγων παρὰ τοῦ πατρός καὶ μαθὼν ἔρχεται πρὸς με. 51 It is written in the Prophets: 'And they shall all be taught by God.' Everyone therefore who hears from the Father, and has learned, comes to me.

John 6:56: Οὐχ ὅτι τὸν πατέρα τις ἐώρακεν εἰ μὴ ὁ ὄν παρὰ τοῦ θεοῦ, οὗτος ἐώρακεν τὸν πατέρα. 56 Not that anyone has seen the Father except the one who is from God; he has seen the Father.

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639 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-τὸ θελείμα, 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."
John 6:47 ἄμην ἁμὴν λέγω ὑμῖν, ὅ πιστεύων εἰς εἷμεν ἐχεῖ ζωὴν αἰώνιον.

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

John 6:48 ἐγὼ εἰμὶ ὁ ἄρτος τῆς ζωῆς.

48I am the bread of life.

John 6:49 οἱ πατέρες ὑμῶν ἔφαγον τὸ μάννα ἐν τῇ ἐρήμῳ καὶ ἀπέθανον·

49Your forefathers ate the manna in the desert, and they died.

John 6:50 οὗτος ἐστιν ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβαίνων ἵνα τις εἰς αὐτοῦ φάγη καὶ μὴ ἀπόθανῃ.

50But this is bread coming down out of heaven such that one may eat of it and would not die.

John 6:51 ἐγὼ εἰμὶ ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβάς· ἐὰν τις φάγῃ τοῦ τοῦ ἄρτου ζήσει εἰς τὸν αἰῶνα· καὶ ὁ ἄρτος δὲ ἐὰν ἐγὼ δώσω ἡ σάρξ μου ἐστίν ἡν ἐγὼ δώσω ὑπὲρ τῆς τοῦ κόσμου ζωῆς.

51I 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, which I will give for the life of the world."

John 6:52 ἐμάχοντο οὖν πρὸς ἀλλήλους ὁ Ιουδαίοι λέγοντες, Πῶς δύναται οὗτος ἡμῖν δούναι τὴν σάρκα φαγεῖν;

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

John 6:53 εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς, ἁμὴν ἁμὴν λέγω ὑμῖν, ἐὰν μὴ φάγητε τὴν σάρκα τοῦ οὐρανοῦ καὶ πίπτητε αὐτὸν τὸ αἷμα, οὐκ ἔχετε ζωὴν ἐν ζωοῖς.

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

John 6:54 ὁ τρώγων μου τὴν σάρκα καὶ πίνων μου τὸ αἷμα ἔχει ζωὴν αἰώνιον, καὶ ἐγώ ἀναστήσω αὐτὸν τῇ ἑσσάχη ἡμέρᾳ·

54The person eating my flesh and drinking my blood has eternal life, and I will raise him up at the last day.  John 6:55 ἢ γὰρ σάρξ μου ἀληθῶς ἐστὶν βρώσις, καὶ τὸ αἷμα μου ἀληθῶς ἐστὶν πόσις.

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

John 6:56 ὁ τρώγων μου τὴν σάρκα καὶ πίνων μου τὸ αἷμα ἐν εἰμί μένει κἀγὼ ἐν αὐτῷ.

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

John 6:57 καθὼς ἀπέστειλέν με ὁ ζων πατήρ κἀγὼ ἐδίδακα τὸν πατέρα, καὶ ὁ τρώγων με κἀκεινός ζήσει δι' ἐμέ.

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

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86 6:52 Τά ημέρα τοῦ Ἰησοῦ φλογεῖται ὡς στέκεται ἡ ὕμνος τοῦ θεοῦ ἐν τῇ ἑορτῇ τῆς Παρασκευῆς.

86 6:55a Τά ημέρα τοῦ Ἰησοῦ φλογεῖται ὡς στέκεται ἡ ὕμνος τοῦ θεοῦ ἐν τῇ ἑορτῇ τῆς Παρασκευῆς.

86 6:55b Τά ημέρα τοῦ Ἰησοῦ φλογεῖται ὡς στέκεται ἡ ὕμνος τοῦ θεοῦ ἐν τῇ ἑορτῇ τῆς Παρασκευῆς.

86 6:56a Τά ημέρα τοῦ Ἰησοῦ φλογεῖται ὡς στέκεται ἡ ὕμνος τοῦ θεοῦ ἐν τῇ ἑορτῇ τῆς Παρασκευῆς.

86 6:56b Τά ημέρα τοῦ Ἰησοῦ φλογεῖται ὡς στέκεται ἡ ὕμνος τοῦ θεοῦ ἐν τῇ ἑορτῇ τῆς Παρασκευῆς.
A Teaching Too Scandalous for Some

John 6:60  Πολλοὶ οὖν ἀκοῦσαντες ἐκ τῶν μαθητῶν αὐτοῦ εἶπον, Ἐλληνός ἦστιν οὖσος ὁ λόγος·

tis δύναται αὐτοῦ ἀκούειν;

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

John 6:61  εἶδώς δὲ ὁ Ἰησοῦς ἐν ἑαυτῷ ὅτι γογγύζουσιν περὶ τούτου οἱ μαθηταὶ αὐτοῦ εἶπεν αὐτοῖς, Τοῦτο ὑμᾶς σκανδαλίζει;

61 But knowing in himself that his disciples were grumbling about this, Jesus said to them, "This is shocking to the Jewish sense of a ceremonially clean diet?

John 6:62  ἐὰν οὖν θεωρήτητο τὸν ὑιὸν τοῦ ἀνθρώπου ἀναβάειν ὑπὸ τὸν πρότερον;

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

John 6:63  τὸ πνεῦμα ἦστιν τὸ ζωοποιοῦν, ἢ σάρξ οὐκ ὠφελεῖ οὐδέν· τὰ ἥματα αὐτῶν ἐγὼ λαλῶ ὑμῖν πνεῦμα ἦστιν καὶ ζωή ἦστιν.

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

John 6:64  ἀλλ’ εἰσίν εἰ ὑμῶν τινες οἱ οὗ πιστεύεσθαι. Ἦδει γὰρ εἰ ἄρχης ὁ Ἰησοῦς τίνες εἰσίν οἱ μὴ πιστεύοντες καὶ τίς ἦστιν ὁ παραδώσων αὐτοῖς.

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

John 6:65  καὶ ἔλεγεν, Διὰ τούτο εἰρήκα τὸν καὶ ὁ ὅτι δύναται ἐλθεῖν πρὸς με ἐὰν μὴ ἤ διεσυνέτο ἐκ τοῦ πατρὸς μου.

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

John 6:66  ἐκ τούτου πολλοὶ ἀπῆλθον τῶν μαθητῶν αὐτοῦ εἰς τὰ ὑπόσια, καὶ οὐκέτι μετ’ αὐτοῦ περιήπατον.

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

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

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

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

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

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65 According to Friedrich Blass, this is a weak NT version of the Classical Greek "aposis。“ For the interrogative word "what" is not present in the Greek, leaving this sentence with the feeling of incompleteness. Aposiopesis in the strict sense is a breaking off of speech due to strong emotion or to modesty, generally thought not to occur in the NT. On the other hand, a NT form of aposis 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?

66 Rare NT occurrence of the future participle.

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

John 6:70 ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς, ὅτι ἐγὼ ὑμᾶς τοὺς δώδεκα ἐξελεξάμην, καὶ εἰς ὃμών εἰς διάβολός ἐστίν;  

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

John 6:71 ἔλεγεν δὲ τὸν Ἰουδαῖον Σίμωνος Ἰσακριώτην: οὗτος γὰρ ἐμελέλευν αὐτὸν παραδίδοναι, εἰς ὄν ἐκ τῶν δώδεκα.  

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

Chapter 7

Jesus’ Brothers Judge Him Falsely

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

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 ἐγγὺς ἢ ἔορτη τῶν Ἰουδαίων ἢ σκηνοπηγία.  

2But the Jewish Festival of Booths was near.

John 7:3 εἶπον οὖν πρὸς αὐτὸν οἱ ἀδελφοὶ αὐτοῦ, Μετάβηθι ἐντεῦθεν καὶ ὑπαγε εἰς τὴν Ἰουδαίαν, ἵνα καὶ οἱ μαθηταὶ σου θεωρήσων τὰ ἔργα σοῦ αἱ 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 οὐδεὶς γὰρ ἐν κρυπτῷ τι ποιεῖ καὶ ζητεῖ αὐτὸν ἐν παρρησίᾳ ἐιναι. εἰ ταῦτα ποιεῖς, φανέρωσον σεαυτὸν τῷ κόσμῳ.  

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

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

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

John 7:6 λέγει οὖν αὐτοῖς ὁ Ἰησοῦς, ὁ καὶ ὁ ἐμὸς ὡς παρέστη, ὁ δὲ καὶ ὁ ὁμέτερος πάντωτε ἐστίν ἔτοιμος.  

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 John 6:69-71
91 John 7:1-7
92 Chapter 7
93 Jesus’ Brothers Judge Him Falsely
94 John 7:1-7
95 Textual Note
96 Greek Textual Note
97 Greek Textual Note
John 7:7  οὐ δύναται ὁ κόσμος μισεῖν ὡμᾶς, ἐμὲ δὲ μισεῖ, ὅτι ἐγὼ μαρτυρῶ περὶ αὐτοῦ ὅτι τὰ ἔργα αὐτοῦ πονηρά ἔστιν.

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

John 7:8  ὡμές ἁνάβητε εἰς τὴν ἐορτήν ταύτην: ἐγὼ ὅπως ἁναβαίνω εἰς τὴν ἐορτήν ταύτην, ὅτι ὁ καιρὸς ὁ ἐμὸς ὅπως πεπληρώθη.

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

John 7:9  ταῦτα δὲ εἶπον αὐτοῖς ἐμείνειν ἐν τῇ Γαλλαλίᾳ.

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

Jesus Goes Up for Sukkot

John 7:10  ὡς δὲ ἀνέβησαν οἱ ἀδελφοὶ αὐτοῦ, τότε καὶ αὐτὸς ἁνέβη εἰς τὴν ἐορτήν, οὐ φανερῶς ἄλλα ὡς ἐν κρυπτῷ.

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

John 7:11  οἱ οὖν ἱουδαῖοι ἐξήτουν αὐτὸν ἐν τῇ ἐορτῇ καὶ ἐλέγον, Ποῦ ἐστίν ἐκεῖνος;

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

John 7:12  καὶ γογγυσμὸς πολὺς περὶ αὐτοῦ ἦν ἐν τῷ ὄχλῳ οἱ μὲν ἐλέγον ὅτι ἀγαθός ἐστίν, ἄλλοι ἐλέγον, οὐ, ἀλλὰ πλανᾶ 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.”

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92 7:28 txt οὗτος (not yet) P66 P73 BGFLHNSTUVWXGΔΨΩ04707010151400112050 f 3 f 2 28 69 124 157 180 205 597 700 788 892 1006 1010 1195 1216 1230 1243 1253 1292 1342 1344 1365 1424 1505 1546 1562 1672 1673 1813 1950 11232 ἀαaur,b,c,d,e,fr vg syr-c copb arm eth geo slav Diatessaron Porphyry acc to Jerome Epiphanius Chrysostom Cyril; Ambrosiaster, Augustine NA27 [C] || omit 33 565 579 (homoeoteleuton τὴν ἐορτήν...τὴν ἐορτήν) || lac g1 g2 g3 g23 g28 g31 g39 g44 g46 g46 g52 g52 g52 g59 g60 g60 g76 g80 g80 g83 g89 g100 g107 g108 g109 g119 g120 g121 g122 A C P V Y 050 054 060 063 065 068 078 083 086 087 091 0101 0109 0127 0145 0162 0210 0216 0217 0218 0233 0234 0238 0256 0260 0264 0268 0273 0286 0287 0290 0299 0301 0302 0306 0309 0314 346. The currently dominant theory about the reading "not yet going up" is that it was introduced early in the transmission of the text (P66, about the year 200), to alleviate the seeming inconsistency between verse 8 and what Jesus actually did in verse 10. It is understandable if copyists wanted to defend Jesus, to keep him from appearing to be a liar. Yet I say, that if that was their goal, they did not accomplish it, one, because Jesus was still deceptive, in that he "went up, not openly, but in secret," v. 10. Even without the word "yet" added, Jesus still deceived his brothers, and also those in Jerusalem who were trying to kill him. It is ethically permissible to lie to those trying to kill you. And two, the presence of the word οὗτος is not necessary for this time in this context for the purpose of defending Jesus from deception, seeing that Jesus already said it two other times: in verse 6 and verse 8, so he still basically did not actually deny altogether that he would go up to this feast ever. On the other hand, since the reading "not yet" is found in the earliest manuscripts, including the ones currently thought to be the most reliable, and included in the vast majority of manuscripts, it is understandable why the UBS editorial committee gives their reading only a C rating of certainty. As for me, I have not seen any convincing argument as to why the copyists who produced those manuscripts not containing the word "yet," why they might have deleted it. It is much easier to explain why copyists might add the word "yet," than why they might delete it.

93 7:10 txt ὃς καὶ κρυπτῶ P66 P73 BGFLHNSTUVWXGΔΨΩ04707010151400112050 f 3 f 2 28 33 157 180 565 579 597 700 892 1006 1010 1195 1216 1230 1243 1253 1292 1342 1344 1356 1424 1505 1546 1562 1672 1673 1813 1950 11232 ἀαaur,b,c,d,e,fr vg syr-c copb arm Basil Chrys Cyril Gaud Jer Aug5/7 TR RP SBL NA28 [C] || ἐν κρυπτῷ K D 205 1424 ἀα,b,d,e,r1 syr-c copb, p,h,h,pal, ach2, mf, geo Aug2/7 | lac A C P V 063 0233 346. It seems probable to me that ὃς was added for the same reason οὗτος was, to soften the appearance that Jesus was 'deceiving' people.
John 7:13 οὐδεὶς μέντοι παρρησίᾳ ἐλάλησεν περὶ αὐτοῦ διὰ τοῦ φόβου τῶν Ἰουδαίων.

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

John 7:14 Ἡδή δὲ τῆς ἐστίς μεσούσης ἀνέβη ὁ Ἰησοῦς εἰς τὸ ἱερὸν καὶ ἐδίδασκεν.

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

John 7:15 Καὶ ἐθαύμαζον οἱ Ἰουδαῖοι λέγοντες, Πῶς οὗτος γράμματα οἶδεν μὴ μεμαθηκώς;

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

John 7:16 ἀπεκρίθη σύν αὐτοῖς ὁ Ἰησοῦς καὶ εἶπεν, Ἡ ἐμὴ διδαχὴ οὐκ ἔστιν ἐμὴ ἀλλὰ τοῦ πέμψαντός με·

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

John 7:17 ἐάν τις θέλῃ τὸ θέλημα αὐτοῦ ποιεῖν, γνώσεται περὶ τῆς διδαχῆς πότερον ἡ τοῦ θεοῦ ἔστιν ἡ ἐγώ ἀπ’ ἐμαυτοῦ λαλῶ.

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

John 7:18 ὥστε ἐπεξεργάζετο τνὰ δόξαν την ἴδιαν ἐκκλησίαν ὁ δὲ ἐπεξεργάζετο την δόξαν τοῦ πέμψαντος αὐτὸν, οὗτος ἀληθῆς ἔστιν καὶ ἄδικα ἐν αὐτῷ ὁ Οίκος ἔστιν.

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

John 7:19 ὁ Ἰσραήλ ἐξευθέντως ἔδωκεν υἱῶν τὸν νόμον· καὶ οὐδεὶς ἐξ ὑμῶν ποιεῖ τὸν νόμον, τι μὲ ζητεῖ ἀποκτείναι;

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

John 7:20 ἀπεκρίθη ὁ ὅχλος καὶ εἶπεν, Δαμιανόν ἔχεις· τίς σε ζητεῖ ἀποκτείναι;

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

John 7:21 ἀπεκρίθη ὁ Ἰσραήλ καὶ εἴπεν αὐτοῖς, Ἐν ἔργοι ἐποίησα καὶ πάντες θαυμάζετε.

21Jesus answered and said to them, "One work I did,95 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.
But adult males were also circumcised; for example, an adult male slave.

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 εἴ περιτομήν λαμβάνει ἄνθρωπος ἐν σαββάτῳ ἵνα μὴ λυθῇ ὁ νόμος Μωσέως, ἐμοὶ χολάτε ὅτι διὸν ἄνθρωπον ὑψή ἐποίησα ἐν σαββάτῳ;

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?\(^{98}\)

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

Is Jesus the Anointed One?

John 7:22  διὰ τούτο Μωσῆς δέδωκεν ὑμῖν τὴν περιτομήν – οὐχ ὅτι ἐκ τοῦ Μωσέως ἔστιν ἀλλ' ἐκ τῶν πατέρων – καὶ ἐν σαββάτῳ περιτέμνετε ἄνθρωπον.

John 7:23 εἴ περιτομήν λαμβάνει ἄνθρωπος ἐν σαββάτῳ ἵνα μὴ λυθῇ ὁ νόμος Μωσέως, ἐμοὶ χολάτε ὅτι διὸν ἄνθρωπον ὑψή ἐποίησα ἐν σαββάτῳ;

23If a man receives circumcision during the Sabbath so that the law of Moses not be broken, why are you incensed at me that I have made the whole man whole during the Sabbath?\(^{98}\)

John 7:24 μὴ κρίνετε κατ' ὄψιν, ἀλλὰ τὴν δικαίαν κρίσιν κρίνατε.

Is Jesus the Anointed One?

John 7:25 Ἐξελέγην οὖν τινες ἐκ τῶν Ἱεροσολύμων, Οὕτως οὖν ἔστιν ὁ ζητοῦσιν ἀπόκτειναί;

Then some of the Jerusalemites were saying, "Is this not the man they are trying to kill? John 7:26 καὶ ἰδεῖ παρρησία λαλεῖ καὶ οὐδὲν αὐτῷ λέγουσιν. μὴ ποιεῖ άληθῶς ἐγνωσαν οἱ ἁρχόντες ὅτι οὖν ἔστιν ἁλθῆς ὁ Χριστός;

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

John 7:27 ἀλλὰ τούτου οἴδαμεν πόθεν ἔστιν; ὁ δὲ Χριστός οὗτος ἥρχηται οὐδεὶς γινώσκει πόθεν ἔστιν.

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

\(^{96}\) 7:22a The Greek words I translated "Why is it," are διὰ τούτοι, – διά τούτο, Remember, the verse numbers are very late additions to the text. Some translations include these words, διά τούτο, with the beginning of the sentence that starts in verse 22, others with the tail end of the sentence of verse 21: "I did one work, and you are all amazed about it." Some translations even leave these words untranslated.

\(^{97}\) 7:22b It was commanded that when a male child was born, he be circumcised on the eighth day. (Gen. 17:12; Ex. 22:30; Lev. 12:3) If the eighth day happened to fall on a Sabbath, no matter; they had to cut part of the boy off on the Sabbath, even though that was working on the Sabbath. But now there is the question of how to translate the Greek word ἄνθρωπος - ἄνθρωποι here in vv. 22 & 23, which is generally translated "human being," or "person," as distinguished from God, angels, demons, and animals. But it is not "human beings" that were circumcised on the eighth day, but only male infants. Thus we have translations like the NIV that render ἄνθρωπος as "child," or the NCV, as "baby," or the NLT and CEV as "son," or the 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 ἄνθρωπος here as "someone." But were such adult males circumcised on the eighth day? Eighth day from what? Their conversion? For the eighth day requirement would seem to be the only compelling reason for performing the rite on a Sabbath day. But I can find no mention in the scriptures of the eighth day involving the circumcision of adults. Therefore it seems reasonable to use the word "son," or "male child." Yet, because of the comparison Jesus makes in v. 23 with the grown man he had healed, "if a man receives circumcision on the Sabbath...why are you incensed at me that I have made the whole man whole on the Sabbath." For a male baby is still a "man" in broad terms.

\(^{98}\) 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 τήν 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 κρίνοιν...κρίσιν...κρίνοιν...κρίσιν δικαν, "they shall judge a righteous judgment," without the article. For indeed, those Jesus was probably talking to were judges. The scribes (γραμματεῖς - grammateis) also sat in judgment, being one component of the Sanhedrin, and the subjects of Deuteronomy 16:18 were κρίται καὶ γραμματοκριτοκριτοὶ καὶ γραμματοσεβαστοὶ – kritas kai grammateis, "judges and clerks."
John 7:28 ἐκράζειν οὖν ἐν τῷ ἱερῷ διδάσκων ὁ Ἰησοῦς καὶ λέγων, Καμὲ οἴδατε καὶ οἴδατε πόθεν εἰμί· καὶ ἀπ’ ἐμαυτοῦ οὐκ ἔληλυθα, ἀλλ’ ἐστὶν ἀληθῖνος ὁ πέμψας με, ὃν ὑμεῖς οὐκ οἴδατε·

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

John 7:29 ἐγὼ οἶδα αὐτόν, ὅτι παρ’ αὐτοῦ εἰμὶ κακείνος με ἀπέστειλεν.

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

John 7:30 ἔξω διδασκαλίας, καὶ ὦδεις ἐπέβαλεν ἐπ’ αὐτὸν τὴν χεῖρα, ὅτι οὕτω ἔληλυθε 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 ὅτι ὁ Χριστὸς ὃτιν ἔλθη μήτι πλείουσα σημεία τούτων ποιήσει ὃν οὕτως ἐποίησετε;

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 Ἦκουσαν οἱ Φαρισαῖοι τοῦ ὄχλου γογγοῦντος περὶ αὐτοῦ ταῦτα, καὶ ἀπέστειλαν ὑπηρέτας οἱ Φαρισαῖοι 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, Ἐτι μικρὸν χρόνον μεθ’ ὑμῶν εἰμὶ καὶ ὑπάγω πρὸς τὸν πέμψαντά με.

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

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

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 ἱουδαίοι πρὸς ἀστεῖος, Ποῦ οὗτος μέλλει πορεύεσθαι ὅτι ἡμεῖς οὐχ εὑρήσουμεν αὐτόν; μή εἰς τὴν διασπορὰν τῶν Ἑλλήνων μέλλει πορεύεσθαι καὶ διδάσκειν τοὺς Ἑλληνας;

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 τις ἔστιν αὐτὸς ὁ λόγος ὃν εἶπεν, Ζητήσετε με καὶ οὐχ εὑρήσετε, καὶ ὅπου εἰμὶ ἐγὼ ὑμεῖς οὐ δύνασθε ἔλθεῖν;

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

John 7:37 ἐν δὲ τῇ ἐσχάτῃ ἡμέρᾳ τῇ μεγάλῃ τῆς ἔρχησε εἰστήκει ὁ Ἰησοῦς καὶ ἐκράζειν λέγων, ἔδω τις διψᾷ ἐρχέσθω πρὸς με καὶ πινέω.

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

100 Probably temple police officers or guards. Rome did authorize the Sanhedrin to have a company of guards with powers of arrest.
John 7:37  ὁ πιστεύων εἰς ἔμε, καθὼς ἐπέν ἡ γραφή, ποταμοί ἐκ τῆς κοιλίας αὐτοῦ ἱέρουσαν ὕδατος ἑωρήσωτος.

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

John 7:39 τούτῳ δὲ ἐπένει περὶ τοῦ πνεύματος ὁ γὰρ ἐξελλον λαμβάνειν οἱ πιστεύοντες εἰς αὐτόν, οὔτως γὰρ ἦν πνεύμα ἰγιόν, ὅτι ἦσαν ὑδέας ἑδονάθη.

39Now 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 ἐχ οὗ ὄχλου ἀκούσαντες τῶν λόγων ἔλεγον, οὐτός ἐστιν ἄλθως ὁ προφητής.

40Many in the crowd therefore who heard these words were saying, "Surely this man is the Prophet."²¹⁰³

¹⁰¹ 7:38 Or, some other interpreters would punctuate this as follows: "If anyone is thirsty, he should come to me and drink. The person who believes on me, as the scripture has said, 'streams of living water will flow from his belly.' They interpret this as saying that the streams of living water will flow from the believer's belly. Whereas the way I have it worded, the water flows from Christ, and the believer drinks of Him, the Living Water, the Rock in the desert, which Moses struck, Exodus 17:6, Numbers 20:8, Psalm 78:15,16. See also Zechariah 14:8; Joel 3:18; Psalm 147:18; Isaiah 48:21; Isaiah 30:25; 32:2; John 15:26; Revelation 22:1. The river flows out of His core, not ours. We drink of Him; I Cor. 10:4, "they all drank the same spiritual drink. For they drank from the spiritual rock that followed them, and that rock was Christ."

Unbelief of the Jewish Authorities

John 7:45 "He [Jesus] did not commit himself to them, for he knew their deeds;
46They went therefore to the chief priests and the Pharisees, and those who had come to him by night, who was one of them, says to them,
47"Our law does not judge the man unless it first hears from him, and knows what he is doing, does it?"
48And 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."

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104 752a txt eiπον Κ E G H I L M S U X Y Υ Γ Δ Λ Π Ψ Ω 047 0211 f1 f13 A10 2 7 8 9 28 532 565 682 1243 1505 2323 TR RP // eiπον Πος Πος Πος 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, eiπον being epic Ionic 3rd pl aor ind act, and eiπον 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 Πος. Or, perhaps Πος "normalized" the word to the Attic.

105 752b txt reading first:

proφητης ἐκ τῆς Γαλιλαίας οὐκ ἐγέρθηται (perf pass) S Λ 047 0211 0233 // 13 TR AT HF (RP: ἐγέρθηται)
proφητης ἐκ τῆς Γαλιλαίας οὐκ ἐγέρθηται Κ D K W Y Γ Δ Θ 2ος 33 118 1582
proφητης ἐκ τῆς Γαλιλαίας οὐκ ἐγείρεται Πος
proφητης ἐκ τῆς Γαλιλαίας οὐκ ἐγείρεται 2ος
proφητης ἐκ τῆς Γαλιλαίας οὐκ ἐγείρεται 28
proφητης ἐκ τῆς Γαλιλαίας οὐκ ἐγείρεται Ε Η Μ Π Ω 1 461 565
proφητης ἐκ τῆς Γαλιλαίας οὐκ ἐγείρεται 1071
The Woman Caught in Adultery

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

And each went to his home.  

Chapter 8

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

But Jesus went to the Mount of Olives.

John 8:2 Ὅρθρου δὲ πάλιν παρεγένετο εἰς τὸ ἱερόν, καὶ πᾶς ὁ λαὸς ἤρχετο: καὶ καθίσας ἐδίδασκεν αὐτούς.

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

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

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

The reading of Ψ and the Sahidic Coptic, and possibly also 25, 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.

1514 (270 minuscules total) there are scribal marks, which some scholars interpret as

Eusebius (EH III.39.17) indicates that the passage was in the Gospel According to the Hebrews. For more details, see the endnote at the end of this document, and also download this http://www.bibletranslation.ws/trans/pachart.pdf.
John 8:4 λέγουσιν αὐτῷ, πειράζοντες, Διδάσκαλε, αὕτη ἡ γυνὴ κατελήφθη ἐπὶ τοῖς αὐτοῖς ἀνομίας μοιχευμένης  
they say to him, testing him, “Teacher, this woman was caught in the very act of adultery.

John 8:5 Ἑν δὲ τῷ νόμῳ ὁ Μωσῆς ἦμιν ἐνετείλατο ταῦτα τοιαύτας λειτουργεῖ οὐκ ὅτι τί λέγεις;  
And 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 αὐτοῦ. ὁ δὲ Ἰησοῦς κάτω κύφας, τῷ δακτύλῳ ἐγραφεὶ ἐπὶ τὴν γῆν, μὴ προσποιούμενος.  
“Now this they were saying tempting him, in order that they might obtain basis to accuse him. But Jesus bent down, and was writing on the ground with his finger, taking no notice.

John 8:7 ὡς δὲ ἐπέμενον ἐρωτώντες αὐτόν, ἀνακύψας εἶπεν πρὸς αὐτούς, ὁ ἄναμάρτητος ὑμῶν, ὁ δὲ Ἰησοῦς κάτω κύφας, τῷ δακτύλῳ ἐγραφεὶ ἐπὶ τὴν γῆν, μὴ προσποιούμενος.  
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 8:8 ἀνακύψας δὲ ὁ Ἰησοῦς, καὶ μηδένα θεασάμενος πλὴν τῆς γυναῖκος, εἶπεν αὐτῇ, Ποῦ εἶσιν ἐκεῖνοι οἱ κατηγοροὶ σου; Ὁ δὲ κατέκρινεν;  
“And Jesus straightened up, and seeing no one but the woman, he said to her, “Where are those accusers of yours? Has no one condemned you?”

John 8:9 οἱ δὲ ἀκούσαντες, καὶ ὑπὸ τῆς συνειδήσεως ἐλεγχόμενοι, ἔξηρχοντο εἰς καθ’ εἰς, ἀρξάμενοι ἀπὸ τῶν πρεσβυτέρων: καὶ κατελείφθη μόνος ὁ Ἰησοῦς, καὶ ἡ γυνὴ ἐν μέσῳ ὁμοίως.  
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 γυναῖκος, εἶπεν αὐτῇ, Ποῦ εἶσιν ἐκεῖνοι οἱ κατηγοροὶ σου; Ὁ δὲ κατέκρινεν;  
“And Jesus straightened up, and seeing no one but the woman, he said to her, “Where are those accusers of yours? Has no one condemned you?”

John 8:11 ἡ δὲ εἶπεν, Ὁ δὲ κατέκρινεν;  
And Jesus said, “Neither am I condemning you. Go and sin no more.”

The Validity of Jesus’ Testimony

John 8:12 Πάλιν οὖν αὐτῶν ἐλάλησεν ὁ Ἰησοῦς λέγων, Ἐγώ εἰμι τὸ φῶς τοῦ κόσμου· ὁ ἀκολουθῶν ἦμιν οὐ καθαρίσατε ἐν τῇ σκοτίᾳ, ἀλλὰ ἔξω τὸ φῶς τῆς ἡμέρας.  
Jesus then spoke to them again, saying, “I am the light of the world. The person who follows me will not walk around in the darkness, but on the contrary, he will have for himself the light of life.”

John 8:13 ἐπὶ δὲ τὸν οὐ οἱ Φαρισαίοι, ὧν ἦν συμφώνων ἡ μάρτυριὰ σου οὐκ ἦν ἀλήθης.  
The Pharisees therefore said to him, “You are testifying about yourself. Your testimony is not valid.”
John 8:14 ἀπεκρίθη Ἰησοὺς καὶ εἶπεν αὐτοῖς, Κἂν ἐγὼ μαρτυρῶ περὶ ἑμαυτοῦ, ἀληθῆς ἦστιν ἡ μαρτυρία μου, ὅτι οἶδα πόθεν ἦλθον καὶ ποῦ ὑπάγω· ὑμεῖς δὲ οὐκ οἴδατε πόθεν ἔρχομαι, καὶ ποῦ ὑπάγω.

11Jesus answered and said to them, "Even if I testify about myself, my testimony is valid, because I know where I came from, and where I am going. But you do not know where I am coming from and where I am going.

John 8:15 ὑμεῖς κατὰ τὴν ὁδὸν κρίνετε, ἐγὼ οὖν κρίνω οὐδένα.

12You judge by the flesh; I judge no one.

John 8:16 καὶ ἐὰν κρίνω δὲ ἐγὼ, ἡ κρίσις ἢ ἐμὴ ἀληθῆς ἦστιν, ὅτι μόνον οὐκ εἰμί, ἀλλ᾽ ἐγὼ καὶ ὁ πέμψας με πατήρ.

13But even if I judge, my judgment is valid, because I am not alone: it is I and the one who sent me.

John 8:17 καὶ ἐὰν κρίνω δὲ ἐγὼ, ἡ κρίσις ἢ ἐμὴ ἀληθῆς ἦστιν.  But even if I judge, my judgment is valid, because I am not alone: it is I and the one who sent me.

14Now even in your law it is written, that the testimony of two persons is valid. 108

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

15I am one testifying about myself, and the one who sent me is testifying about me, the Father." 109

John 8:19 ἔλεγον οὖν αὐτῶ, Ποῦ ἦστιν ο πατήρ σου; ἀπεκρίθη Ἰησοὺς, Οὔτε ἔμε οἴδατε οὔτε τὸν πατέρα μου· εἰ ἔμε ᾔδειτε, καὶ τὸν πατέρα μου ξειδεῖτε ἄν.

16Then 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 ἰμάτα εἶλαν ὁ Ἰησοῦς ἐν τῷ γαζοφυλάκῳ διδάσκον ἐν τῷ ἱερῷ· καὶ οὐδεὶς ἔπιασεν αὐτῶν, ὅτι οὐκ ἤλθον ἡ ὁμοία αὐτοῦ.

17These 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, ἔγω ὑπάγω καὶ ζητήσετε με, καὶ ἐν τῇ ἁμαρτίᾳ ὑμῶν ἀποθανατίσσετε· ὅπου ἐγὼ ὑπάγω, ὑμεῖς οὐ δύνασθε ἐλθεῖν.

18Continuing, 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 ὑιοὶ Ἰουδαίοι, Μήτι ἀποκτενεῖ ἑαυτόν, ὅτι λέγει, ὁποῦ ἐγὼ ὑπάγω, ὑμεῖς οὐ δύνασθε ἐλθεῖν;

19So the Jews were saying, "Is he going to kill himself, that he says, 'Where I am going, you are not able to come'?"

John 8:23 καὶ ἐπεν αὐτοῖς, ὑμεῖς ἐκ τῶν κάτω ἐστε, ἐγὼ ἐκ τῶν ἄνω εἰμί· ὑμεῖς ἐκ τοῦ κόσμου πορεύεσθε, ἐγὼ οὐκ εἰμί ἐκ τοῦ κόσμου πορευόμενος.

20And 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 ἀποθανατίσθη ἐν ταῖς ἁμαρτίαις ὑμῶν· ἐὰν γὰρ μὴ πιστεύσετε ὅτι ἐγὼ εἰμί, ἀποθανατίσθη ἐν ταῖς ἁμαρτίαις ὑμῶν.

21I said to you that you will die in your sins. For if you do not believe that I am who I am, 109 you will die in your sins."

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108 Deuteronomy 19:15

109 ὅτι ἐγὼ εἰμί – hoti ego eimi; literally, "that I am." This could also be translated "that I am he," meaning, the expected one, the Messiah. But that does not make as much sense, because his listeners responded to this by asking "Who are you?" If they had understood Jesus to be saying he was the Messiah, they would not have asked that question. It could be that when Jesus said this, it was meant to remind them of Exodus 3:14, where God told Moses his name was "I am the one who is," or something to that effect, like here, "I am who I am," or "I am who I will be," etc. Or, another possible good rendering could be, "Unless you believe who I am..."
John 8:25 ἔλεγον οὖν αὐτῷ, Σὺ τίς εἶ; καὶ εἶπεν αὐτῷ ὁ Ἰησοῦς, Τίν ἂρχήν ὦ τι καὶ λαλῶ υμῖν;

25Therefore they were saying to him, "Who are you?" And Jesus said to them, "Why am I even speaking to you at all?"

John 8:26 πολλὰ ἔχω περὶ υμῶν λαλεῖν καὶ κρίνειν ἀλλ’ ὁ πέμψας με ἀληθῆς ἔστιν, κἂν ὁ ἥκουσα παρ’ αὐτοῦ ταῦτα λέγω· εἰς τὸν κόσμον.

26I have many things to say about you, and to judge. But the one who sent me is true, and I, what things I hear from him, those are the things I say in the world."

John 8:27 οὐκ ἔγνωσαν ὅτι τὸν πατέρα αὐτοῖς ἔλεγεν.  

27They did not understand that he was speaking to them of the Father.

John 8:28 εἶπεν οὖν αὐτῷ ὁ Ἰησοῦς, Ὡσαν ὑψώσατε τὸν υἱόν του ἄνθρωπον, τότε γνώσεσθε ὅτι εὖ εἰμί, καὶ ἀπ’ ἐμαυτοῦ ποιῶ οὐδὲν, ἀλλὰ καθὼς ἐδιδάξεν με ὁ πατέρας μου, ταῦτα λαλῶ.  

28Then 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 ἔστιν· οὐκ ἄρχηκεν με μόνον ὁ πατήρ, ἀλλ’ ἐγὼ τά ἀρεστά αὐτῶ ποιῶ πάντοτε.  

29And 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 αὐτοῦ λαλοῦντος πολλοὶ ἐπίστευσαν εἰς αὐτόν.

30As he was speaking these things, many believed in him.

The Children of Abraham

John 8:31 Ἔλεγεν οὖν ὁ Ἰησοῦς πρὸς τοὺς πεπιστευκότας αὐτῶ Ιουδαίους, Ἐὰν ὑμεῖς μείνητε ἐν τῷ ἑμεῖς, αὐτῆς ἡμῖν μαθηταί μοῦ ἔστε,  

31Jesus was therefore saying to the ones who had believed in him, "If you continue in my word, you are true disciples of mine,

John 8:32 καὶ γνώσεσθε τὴν ἀλήθειαν, καὶ ἡ ἀλήθεια ἐλευθερώσει υμᾶς.  

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

John 8:33 Ἀπεκρίθησαν αὐτῷ, Ἡγέαμεν ἀκούσα παρ’ αὐτῷ, καὶ οὖν δεδουλεύκαμεν πώποτε· πῶς οὖν λέγεις ὅτι ἐλευθεροὶ γενήσεσθε;  

33They responded to him, "We are seed of Abraham, and to no one have we ever been enslaved. How do you mean, that we will become free?"

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110 John 8:25 The BADG lexicon says, “τὴν αρχήν John 8:25, as nearly all the Gr. fathers understood it, is emphatically used adverbially-διὰ ὡς at all (Plut., Mor. 115b; Dio Chrys. 10 [11], 12: 14 [31], 5; 133; Lucian, Eunuch. 6 al.; Ps.-Lucian, Salt. 3; POxy 472, 17 [c. 130 AD]; Philo, Spec. Leg. 3, 121; Jos., Ant. 1, 100; 15, 235 al…). The BDF grammar §160 says the Τὴν αρχὴν, “the beginning,” here is an adverbial accusative, and means something like, “To begin with...” or, “at all.” The words ὁ τι are ambiguous, since the original manuscripts did not have spaces between words, nor punctuation. Thus it could have been, and I say was, ὁτι, “that” or “why.” “That I am even speaking to you at all?” or “Why am I even speaking to you at all.” Those translations which say “from the beginning” need to put the word “from” in italics, because it is not 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 αρχήν being accusative case. The BDF gives many examples from Clement in which τὴν αρχὴν means “to begin with.”

111 John 8:26 ἔλεγον τῷ λαῷ Ε.Γ.Ζ.Η.Μ.Σ.Υ.Ι.Γ.Α.Ω.047 2 28 579 Μ.Τ.Ρ Ρ.Π.Λ.Σ.Β.Ο.Κ.Κ.Ν.Τ.Υ.Ω.Χ.Α.Θ.Ψ.0211 33 69 118 1071 1424 SBL NA28 /) lae. ACP Ψ II 070 0233

112 John 8:28 According to Bauer, ἄπ’ ἐμαυρώσατο is an expression known in Classical Greek using the preposition ἄπο to indicate the originator or authorizer of the action.

113 John 8:33 Ἀπεκρίθησαν αὐτῷ, Ἡγέαμεν ἀκούσα παρ’ αὐτῷ, καὶ οὖν δεδουλεύκαμεν πώποτε· πῶς οὖν λέγεις ὅτι ἐλευθεροὶ γενήσεσθε;
John 8:34 Ἄπεκρίθη αὐτοῖς ὁ Ἰησοῦς, Ἦμνη ἁμὴν λέγω ὑμῖν ὅτι πᾶς ὁ ποιῶν τὴν ἀμαρτίαν δοῦλος ἐστιν τῆς ἁμαρτίας.

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

36And the slave does not abide in the house in perpetuity; the Son abides in perpetuity. John 8:36 ἐὰν οὖν οὗ ὑμᾶς ἐλευθερώθη, ὢντως ἐλευθεροὶ ἔσοდοι.

37If therefore the Son should make you free, you will be free indeed. John 8:37 Οἶδα ὅτι σπέρμα Ἀβραὰμ ἐστε: ἄλλα ἥστε τε ἐποίητε, ἃτι ὁ λόγος ὁ ἐμὸς οὑ χωρεῖ ἐν ὑμῖν.

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 Ἐγὼ δὲ ἐώρακα παρὰ τῷ πατρί μου λαλῶ: καὶ ὑμεῖς οὖν δὲ ἐώρακατε παρὰ τῷ πατρὶ ὑμῶν, ποιεῖτε.

8What I have seen with my Father, I speak, and you then what you have seen with your father," you are doing." 115

John 8:39 Ἀπεκρίθησαν καὶ εἶπον αὐτῷ, ὁ πατὴρ ἡμῶν Ἀβραὰμ ἐστιν. Λέγει αὐτοῖς ὁ Ἰησοῦς, Εἰ τέκνα του Ἀβραὰμ ἔτη, τά ἔργα του Ἀβραὰμ ἐποίητε. 7

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 νῦν δὲ ἥστε τε ἐποίητε, ἀνθρωπον δὲ τὴν ἁλθείαν ὑμῖν λελάληκα ἥν ἡκουσα παρά τοῦ θεοῦ· τούτῳ Ἀβραὰμ οὐκ ἐποίησαν.

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 Ὑμεῖς ποιεῖτε τά ἔργα τοῦ πατρὸς ὑμῶν. Εἶπον οὖν αὐτῷ, ὑμεῖς ἔκ πορνείας οὐ γεγεννήμενα· ἓνα πατέρα ἔχομεν, τὸν θεόν.

4You are doing the works of your father." They then said to him, "We were not conceived in fornication." 116 We have one father: God."

114 8:38 ἐώρακατε παρὰ τῷ πατρὶ ὑμῶν D E F G H M N S U Γ Δ Λ Ψ Ω 047 0211 0250 2 28 118 157 180 205 579 700 1006 1010 1071 1243 1292 1424 1505 Lect itaaur c d e f l q r7 vg syr rh cop b mos eth slav Aug Spec TR RP ἐώρακατε παρὰ τοῦ πατρὸς ὑμῶν Ν* 472 ηκουσατε παρα του πατρος υμων Ν* 524 ἐτο θεον.

115 8:38 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."

116 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 mamzers here. We, unlike you, were not conceived in fornication." The Greek here for "We were not conceived in fornication" is ἡμεῖς ἐκ πορνείας οὐ γεγεννήμενα. The Septuagint Greek in Deut. 23:2 (v. 3 in some ed.) is οὐκ εἰσελθόντας εἰκάζως εἰς ἐκκλησίαν κοίλου, "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 חלש - 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 εἶπεν οὗν αὐτοῖς ὁ Ἰησοῦς. Εἰ ὁ θεὸς πατὴρ υμῶν ἦν, ἦματε ἂν ἐμέ, ἐγὼ γὰρ ἐκ τοῦ θεοῦ ἐξήλθον καὶ ἤκου ὑπὸ γὰρ ἀπ’ ἐμαυτοῦ ἑλθείς, ἀλλ’ ἐκεῖνός με ἀπέστειλεν.

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 λαλιὰν τὴν ἐμὴν ό γινώσκετε; ὅτι οὐ δύνασθε ἀκοῦειν τὸν λόγον τὸν ἐμὸν.

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 ἔστε, καὶ τὰς ἐπιθυμίας τοῦ πατρὸς υμῶν θέλετε ποιεῖν. Ἐκεῖνος ἀνθρωποκτόνος ἦν ἀπ’ ἀρχῆς, καὶ ἐν τῇ ἀλήθειᾳ οὐχ ἔστηκεν, ὅτι οὐκ ἐστὶν ἀλήθεια ἐν αὐτῷ. Ὅταν λαλή ὁ φεύδος, ἐκ τῶν ἱδίων λαλεῖ: ὅτι ψεύστης ἐστίν καὶ ὁ πατὴρ αὐτοῦ.

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

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

John 8:46 τίς ἐξ υμῶν ἑλέγχει με περὶ ἀμαρτίας; Εἰ δὲ ἀλήθειαν λέγω, διὰ τί υμεῖς οὐ πιστεύετέ μοι;

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 ὁ δὲ τοῦ θεοῦ τὰ ῥήματα τοῦ θεοῦ ἀκούει· διὰ τοῦτο ὑμεῖς οὐκ ἀκούετε, ὅτι ἐκ τοῦ θεοῦ οὐκ ἐστέ.

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

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

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

John 8:48 ‘απεκρίθησαν οὖν οἱ ἱουδαῖοι καὶ εἶπον αὐτῷ, Οὐ καλῶς λέγομεν ἥμεις ὅτι Σαμαρείτης εἶ οὗ καὶ δαμόνιον ἔχεις;

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

John 8:49 ἀπεκρίθη Ἰησοῦς, Ἕγγ' δαμόνιον οὖκ ἔχω, ἀλλὰ τιμῶ τὸν πατέρα μου, καὶ ὑμεῖς ἐτιμάζετέ με.

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

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

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

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

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

John 8:52 εἶπον οὖν αὐτῷ οἱ ἱουδαῖοι, Νῦν ἐγνώκαμεν ὅτι δαμόνιον ἔχεις. Ἀβραὰμ ἀπέθανεν καὶ οἱ προφῆται καὶ σὺ λέγεις, Ἐάν τις τὸν λόγον τοῦτον τῃρήσῃ, οὐ μὴ γεύσηται θανάτου εἰς τὸν αἰῶνα.

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

John 8:53 μὴ σὺ μείζων εἶ τοῦ πατρὸς ἡμῶν Ἀβραὰμ, ὅτις ἀπέθανεν καὶ οἱ προφῆται ἀπέθανον· τίνα σεαυτὸν σὺ ποιεῖς;

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

John 8:54 ἀπεκρίθη Ἰησοῦς, Εάν ἐγνώκαμεν ὅτι δαμόνιον ἔχεις, ἐάν ἐξακολούθησαν τῷ πατρί τούτῳ τῇρήσῃ, ἐστιν ὁ πατὴρ μου ὁ δοξάζων με, ὅπως ἔτησεν ὁ θεὸς ὑμῶν ἐστίν·

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

John 8:55 καὶ οὐκ ἐγνώκατε αὐτὸν, ἐγὼ δὲ οἶδα αὐτόν, καὶ οἴη ἐποίησα ὃτι οὐκ οἶδα αὐτόν, ἔσομαι ὁμοίος ὑμῶν φιλότητι· ἄλλα οἶδα αὐτόν καὶ τὸν λόγον αὐτοῦ τηρῶ.

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

John 8:56 Ἀβραὰμ ὁ πατὴρ ὑμῶν ἠγαλλίασατο Ἰδα οἶδα τὴν ἡμέραν τὴν ἐμήν, καὶ εἶδον καὶ ἔχαρη.

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

John 8:57 εἶπον οὖν οἱ ἱουδαῖοι πρὸς αὐτόν, Πεντήκοντα ἔτη οὐπώ ἔχεις καὶ Ἀβραὰμ ἔσωρακας;

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

¹²⁰ See several early witnesses say Ἀβραὰμ ἐσώρακας καὶ Ἐφραὶμ ἐσώρακας. It is understandable why some 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."
John 8:58 εἶπεν αὐτοῖς ὁ Ἰησοῦς. ἀμὴν ἀμὴν λέγω ὑμῖν, πρὶν ἄβραὰμ γενέσθαι εὐρέω εἰμί.

59Jesus said to them, " Truly, truly I say to you, before Abraham was, I am." 122

John 8:59 ἤραν οὖν λίθους ἵνα βάλοντο ἐπ’ αὐτῶν· Ἰησοῦς δὲ ἐκρύβη καὶ ἐξήλθεν ἐκ τοῦ ἱεροῦ, διελθὼν διά μέσου αὐτῶν· καὶ παρήγγειλεν οὕτως.

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. 123

Chapter 9
Jesus Heals a Man Born Blind

John 9:1 Καὶ παράγων εἶδεν ἀνθρώπων τυφλὸν ἐκ γενετής.

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

John 9:2 καὶ ἤραν αὐτὸν ὁι μαθηταὶ αὐτοῦ λέγοντες, ἤραβί, τίς ἦμαρτεν, 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. Οὔτε οὗτος ἦμαρτεν οὔτε οἱ γονεῖς αὐτοῦ, ἀλλ’ ἴνα φανερωθῇ τὰ 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 Ἐμε δὲ ἐργάζεσθαι τὰ ἔργα τοῦ πέμψαντός με ἐξ ἕκαστος ἔστιν· έρχεται νῦς ὡς ὅτε σώζεις δύναται ἐργάζεσθαι.

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 εὖ τῷ κόσμῳ ὡς φως εἰμὶ τοῦ κόσμου.

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

John 9:6 ταῦτα εἶπον ἐπέσεων χαῖρε καὶ ἐποίησεν πηλὸν ὕψος τοῦ πυρὸς, καὶ ἔπεκρινεν τὸν πηλὸν ἐπὶ τοὺς ὑψίστους 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.

121 John 8:58a γενέσθαι - γενεθαί, punctiliar infinitive of γίνομαι - γινομαι. This word can mean "to become," or "to come into existence," or "to appear," or simply, "to be." The rendering "before Abraham was born, I am" makes it sound like Jesus was born before Abraham. But rather than birth, the emphasis is on existence, and this includes pre-eminence.

122 John 8:58b εἰμί - eimai; 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.

123 John 8:59 Πάντα εἶδον αὐτῶν καὶ παρῆρεν αὐτοῖς Ἰησοῦς. Εἶπεν οὖν θεοῖς αὐτῶν ὁ Ἰησοῦς· μηδε ὁ θεός ἦν ἐν αὐτοῖς, καί ἐξήλθεν ἐκ τοῦ τεθυματος καὶ ἀπῆλθεν κατὰ τὸ μέσον τοῦ τεθυματος καὶ ἐπήρθη τὸν πηλὸν ὕψος τοῦ πυρὸς.
John 9:7 And 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 Some of the Pharisees there, who had previously seen him, that he was blind, were saying, "Isn’t this the man usually sitting and begging?"

John 9:9 His neighbors therefore, and those who had previously seen him, that he was blind, were saying, "This man is not from God, because he--

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

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

He 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 Some 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.

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

http://www.jewishvirtuallibrary.org/jsource/Talmud/shabbat7.html
John 9:17  λέγουσιν τῷ τυφλῷ πάλιν, ἵνα τί λέγεις περὶ αὐτοῦ, ὅτι ἤνοιξεν σου τοὺς ὀφθαλμοὺς; ὦ δὲ εἶπεν ὅτι Προφήτης ἐστίν.

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 ἔπιστευσαν οὐν οἱ Ἰουδαῖοι περὶ αὐτοῦ ὅτι τυφλὸς ἦν καὶ ἀνέβλεψεν, ἐξὸς ὦτον ἐφώνησαν τοὺς γονεῖς αὐτοῦ τὸν ἀναβλέψαντος.

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 ἤρωταν αὐτοὺς λέγοντες, ὅτι ἦν ὁ ὀφθαλμὸς, ὃς ἤλεγες δικαιοθήκης; καὶ τὸν θάρσος αὐτοῦ ὥστε εὐδαίμονε ὁ θεός.

19 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, Οἶδαμεν ὅτι οὐτός ἐστιν ὁ ὀφθαλμὸς, καὶ ὅτι τυφλὸς ἐγεννήθη.

20 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 ὁι οἴδαμεν, ἢ τίς ἦνοιξεν αὐτοῦ τοὺς ὀφθαλμοὺς ἡμεῖς οὐκ οἴδαμεν αὐτὸς ἢλικιαν ἔχει· αὐτὸν ἐρωτήσατε, αὐτὸς περὶ ἐαυτοῦ λαλήσει.

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  τοῦτα εἶπον οἱ γονεῖς αὐτοῦ ὅτι ἔφρωντον τοὺς Ἰουδαίους, ᾧ ἄρα συνετεθείη τοι Ἰουδαῖοι ἵνα ἔν τις αὐτὸν ἡμολογήσῃ Χριστόν, ἀποσυνάγῳ γένηται.

22 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."[125]

John 9:25  ἀπεκρίθη οὐν ἐκείνος, καὶ εἶπεν, Εἰ ἀμαρτωλὸς ἐστίν σοι οἴδα· ἐν οἴδα, ὅτι τυφλός ὄν ἄρτι βλέπω.

23 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  Εἶπον δὲ αὐτῷ πάλιν, Τί ἐποίησαν σοι; πῶς ἤνοιξεν σοι τοὺς ὀφθαλμοὺς;

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

John 9:27  ἀπεκρίθη αὐτοῖς, Εἶπον ὥμων ἢδη καὶ οὐκ ἠκούσατε· τί πάλιν θέλετε ἄκουσεν; ἡμὴ καὶ ὑμεῖς θέλετε αὐτοῦ μαθηταί γενέσθαι;

25 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  ἐλοιδώρησαν αὐτὸν καὶ εἶπον, Σὺ εἶ μαθητὴς ἐκείνου, ἡμεῖς δὲ τοῦ Μωσέως ἐσμέν μαθηταί:

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

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

27 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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[125] 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, Ἔν γὰρ τούτῳ θαυμαστὸν ἔστιν ὅτι ὑμεῖς ὅλιθε πόθεν ἔστιν, καὶ ἀνέῳξαν μου τοὺς ὀφθαλμοὺς.

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

John 9:31 οἶδαμεν δὲ ὅτι ἀμαρτωλῶν ὁ θεὸς οὐκ ἀκούει, ἀλλ' ἐὰν τις θεοσεβής ἢ καὶ τὸ θέλημα αὐτοῦ ποιῇ τούτου ἀκούει.

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

John 9:32 ἐκ τοῦ αἰῶνος οὐκ ἤκουσθη ὅτι ἤνοιξαν τις ὀφθαλμοὺς τυφλὸν γεγεννημένου

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

John 9:33 εἰ μὴ ἢν οὐς ταράθω θεοῦ, οὐκ ἴδωντα ποιεῖν οὐδέν.

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

John 9:34 ἀπεκρίθησαν καὶ εἶπον αὐτῷ, Ἔν ἀμαρτίας σὺ ἐγέννησας ὁλὸς καὶ σὺ διδάσκεις ἡμᾶς καὶ ἔξεβαλον αὐτὸν ἔξω.

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

**Spiritual Blindness**

John 9:35 Ἡκουσαν ὁ Ἱσσους ὅτι ἔξεβαλον αὐτὸν ἔξω, καὶ εὑρὼν αὐτὸν εἰπεν αὐτῷ, ὡς πιστεύεις εἰς τὸν ιύνον τοῦ θεοῦ!126

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

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

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

John 9:37 εἶπεν δὲ αὐτῷ ὁ Ἱσσους, Καὶ ἐωράσακας αὐτὸν καὶ ὁ λαλῶν μετὰ σοῦ ἐκεῖνος ἔστιν.

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

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

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

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126 9:35 txt ιύνον τοῦ θεοῦ Α E F G K L M S U X Y Γ Δ Θ Λ Ψ Ω 047 070 0141 0223 0250 0306 f f3 2 28 33 157 180 205 565 579 700 892 1006 1009 1010 1071 1079 1195 1216 1230 1241 1243 1245 1253 1292 1342 1344 1365 1424 1505 1546 1646 2148 2174 22 lat syr oh copb TR β RP λ ιύνον τοῦ ἀνθρώπου Ψ66 Ψ75 Ν B D W 397 Ρ it ιύνον τοῦ θεοῦ cp sa pbo aach me eth Origen NA27 {A} λ ιύνον τοῦ θεοῦ

127 9:36 ἀπεκρίθη ἐκεῖνος καὶ τίς ἔστιν Ε Φ Γ Κ Λ Μ Σ Υ Υ Γ Δ Θ Λ Ψ Ω 047 070 0141 0211 0223 0250 0306 f f3 2 28 33 157 180 205 565 579 700 892 1006 1009 1010 1071 1079 1195 1216 1230 1241 1243 1245 1253 1292 1342 1344 1365 1424 1505 1546 1646 2148 2174 22 lat syr oh copb TR β RP λ ιύνον τοῦ θεοῦ cp sa pbo aach me eth Origen NA27 {A} λ ιύνον τοῦ θεοῦ
John 9:39  καὶ εἶπεν ὁ Ἰησοῦς, Εἰς κρίμα ἐγὼ εἰς τὸν κόσμον τούτον ἦλθον, ἵνα οἱ μὴ βλέποντες βλέπωσιν καὶ οἱ βλέποντες τυφλοί γένωνται.

39 And 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 ἠκούσαν ἐκ τῶν Φαρισαίων ταῦτα ὁ Ἰησοῦς, καὶ εἶπον αὐτῷ, Μὴ καὶ ἡμεῖς τυφλοὶ εἶμεν;

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

John 9:41  εἶπεν αὐτοῖς ὁ Ἰησοῦς, Εἰ τυφλοὶ ἦτε, οὐκ ἂν εἴχετε ἁμαρτίαν· νῦν δὲ λέγετε ὅτι βλέπομεν· ἢ οὐν ἁμαρτία ὑμῶν μένει.

41 Jesus 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 ὑμῖν, ὅ μὴ εἰσερχόμενος διὰ τῆς θύρας εἰς τὴν αὐλὴν τῶν προβάτων ἀλλὰ ἀναβαίνων ἀλλὰ χετεῖν εκείνου κλέπτης ἐστιν 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 ποιήτως ἐστίν τῶν προβάτων.

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

John 10:3  τοιῶτῳ ὁ θυρωφόρος ἀνοίγει, καὶ τὰ πρόβατα τῆς φωνῆς αὐτοῦ ἀκούει, καὶ τὰ ἴδια πρόβατα καλεὶ κατ’ ὅνομα καὶ εξάγει αὐτὰ.

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

John 10:4  καὶ ὅταν τὰ ἴδια πρόβατα ἐκβάλη, ἐμπροσθεν αὐτῶν πορεύεται, καὶ τὰ πρόβατα αὐτῶν ἀκολουθεῖ, ὡς οἶδασιν τὴν φωνὴν αὐτοῦ.

4 And 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  ἅπασας δὲ ὅμοια ἀλλὰ λεγομένων ἀλλὰ φεύγουσιν ἀπ’ αὐτοῦ, ὡς οἶδασιν τῶν ἄλλων τῆς φωνῆς.

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

John 10:6  ταῦτα τὴν παροιμίαν εἶπεν αὐτοῖς ὁ Ἰησοῦς· ἐκεῖνοι δὲ οὐκ ἔγνωσαν τίνα ἤν ἀ ἐλάλει αὐτοῖς.

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

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128 ἔφη, Πιστεύω, κύριε· καὶ προσεκύνησαν αὐτῷ. καὶ εἶπεν ὁ Ἰησοῦς Ἰησοῦς καὶ αὐτῷ. καὶ εἶπεν ὁ Ἰησοῦς Πιστεύω καὶ αὐτῷ. καὶ εἶπεν ὁ Ἰησοῦς Πιστεύω καὶ αὐτῷ. καὶ εἶπεν ὁ Ἰησοῦς Πιστεύω καὶ αὐτῷ. καὶ εἶπεν ὁ Ἰησοῦς Πιστεύω καὶ αὐτῷ. καὶ εἶπεν ὁ Ἰησοῦς Πιστεύω καὶ αὐτῷ. καὶ εἶπεν ὁ Ἰησοῦς Πιστεύω καὶ αὐτῷ. καὶ εἶπεν ὁ Ἰησοῦς Πιστεύω καὶ αὐτῷ. καὶ εἶπεν ὁ Ἰησοῦς Πιστεύω καὶ αὐτῷ. καὶ εἶπεν ὁ Ἰησοῦς Πιστεύω καὶ αὐτῷ. καὶ εἶπεν ὁ Ἰησοῦς Πιστεύω καὶ αὐτῷ. καὶ εἶπεν ὁ Ἰησοῦς Πιστεύω καὶ αὐτῷ. καὶ εἶπεν ὁ Ἰησοῦς Πιστεύω καὶ αὐτ��索.
John 10:7  €ἰπεν οὖν πάλιν αὐτοῖς ὡς ἤσος, ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι ἐγὼ εἰμι 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 δος ἦλθον κλέπτει εἰσίν καὶ λησταὶ ἀλλ’ οὐκ ἦκουσαν αὐτῶν τὰ προβάτα.

8All who have come129 are thieves and bandits; but the sheep did not hear them.

John 10:9  ἐγὼ εἰμι ἡ θύρα· δι’ ἐμοῦ ἕκαστος εἰσέλθῃ καὶ εἰσελεύσεται καὶ ἐξελεύσεται καὶ νομὴν εὑρήσει.

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

John 10:10 ὁ κλέπτης οὐκ ἔρχεται εἰ μὴ ἵνα κλέψῃ καὶ θύσῃ καὶ ἀπολέσῃ ἐγὼ ἦλθον ἵνα ζωὴν ἐχωσιν καὶ περισσόν ἐχωσιν.

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 εἰμι ὁ ποιμήν ὁ καλὸς· ὁ ποιμήν 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 ὃν ποιμήν, οὐκ ὃν εἰσίν τὰ προβάτα ἰδία, θεωρεῖ τὸν λύκον ἐρχόμενον καὶ ἀφίσην τὰ προβάτα καὶ φεύγει· καὶ ὁ λύκος ἀρπάζει αὐτὰ καὶ σκορπίζει τὰ προβάτα.

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

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

13The wage earner flees because he is a wage earner130 and it matters not to him about the sheep.

John 10:14 Ἐγὼ εἰμι ὁ ποιμήν ὁ καλός, 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 καθὼς γινώσκω 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 προβάτα ἔχω ὡς οὐκ ἔστιν ἐκ τῆς αὐλῆς ταύτης· κάκεινα με δεῖ ἀγαγεῖν, καὶ τῆς φωνῆς μου ἀκούσσουν, καὶ γενήσεται μία ποιμὴν, 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 τούτων ὁ πατὴρ με ἀγαπᾷ δι' ἑνὸς ἄρα τῆς προφητείας μου, ἵνα πάλιν λάβω αὐτήν.

11For this my Father loves me, that I lay down my life, such that I will take it up again.

John 10:18 οὖν δεικνύει αὐτὴν ἀπ' ἐμοῦ, ἀλλ' ἐγὼ τίθημι αὐτὴν ἀπ' ἐμαυτοῦ. ἐξουσίαν ἔχω θείαν αὐτήν, καὶ ἐξουσίαν ἔχω πάλιν λαβεῖν αὐτήν· ταύτην τὴν ἐντολήν ἑλάβων παρὰ τοῦ πατρός μου.

12No one takes it from me; I lay it down of myself. I have authority to lay it down, and I have authority to take it up again; this order I received from my Father.”

John 10:19 Ἐκάσταυς οὖν πάλιν ἐγένετο ἐν τοῖς Ἰουδαίοις διὰ τοῦ λόγους τούτου.

13Because of these words therefore, there was again a split among the Jews.

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

14Many of them were saying, “He has a demon, and he’s crazy. Why are you listening to him?”

John 10:21 ἄλλοι ἔλεγον, Ταύτα τὰ ῥήματα οὐκ ἔστιν δαιμονιζομένου· μή δαίμονιον δύναται τυφλῶν ὀφθαλμούς ἀνοίγειν;

15Others 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 ἐγκαίνια ἐν Ἰεροσολύμωσι, καὶ χειμών ἦν,

16Then came the Festival of Dedication[132] at Jerusalem. And it was winter,

John 10:23 καὶ περιεπάτει ὁ Ἰησοῦς ἐν τῷ ἱερῷ ἐν τῇ στοᾷ Σολομώνος,

17and Jesus was walking in the temple, in the Portico of Solomon.

John 10:24 ἐκκύκλωσαν οὖν αὐτὸν οἱ Ἰουδαῖοι καὶ ἔλεγον αὐτῷ, Ἔως πότε τὴν ψυχήν ἡμῶν αἴρεις; εἰ δ' ἐὰν θεοῦ, εἰπὲ ἡμῖν παρρησία.

18Then 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 ᾧ ἐγὼ ποιῶ ἐν τῷ ὄνοματι τοῦ πατρός μου ταύτα μαρτυρεῖ περὶ ἐμοῦ·

19Jesus 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 ἄλλ' ὑμεῖς οὐ πιστεύετε, οὐ γὰρ ἐστε ἐκ τῶν προβάτων τῶν ἐμῶν, καθὼς εἶπον ὑμῖν.

20Yet, you are not believing, because you are not of my sheep, as I told you.[133]

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10:16b The King James Version and most of the English translations before it, read "one fold," even though not one single Greek manuscript says that. The KJV followed the reading of the Latin Vulgate instead of the Greek, as is often the case with the Textus Receptus.

10:22 Hanukkah, or Feast of Lights, an annual festival for eight days beginning on the 25th day of the month of Kislev. During the Seleucid Dynasty, (That is, either the reign of one of the four generals of Alexander the Great, the one of the four generals who came to rule Syria, or one of his descendants. He and his descendants are called the Seleucid kings) one of the rulers, Antiochus Epiphanes, ransacked Jerusalem, and made observance of the Sabbath, circumcision, and possession of Hebrew Epiphanes 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  τὰ πρόβατα τὰ ἐμὰ τῆς φωνῆς μου ἀκούειν, ἐγὼ γινώσκω αὐτὰ, καὶ ἀκολουθοῦσιν μοι.

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

John 10:28  καγὼ ζωὴν αἰώνιον δίδωμι αὐτοῖς, καὶ οὐ μὴ ἀπόλλυται εἰς τὸν αἰῶνα, καὶ οὐχ ἀρπάσει τις αὐτὰ ἐκ τῆς χειρὸς μου.

28 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  ὅ πατήρ μου οὐ δεδωκέν μοι μείζων πάντων ἄντιν, καὶ οὐδεὶς δύναται ἀρπάξειν ἐκ τῆς χειρὸς τοῦ πατρὸς μου.

29 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  ἐγὼ καὶ ὁ πατήρ ἐν ἐμέν.

30 I and the Father are one.

John 10:31  Ἐξάτασαν οὖν πάλιν λίθους οἱ Ἰουδαῖοι ἵνα λιθάσωσιν αὐτούς.

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

John 10:32  ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς. Πολλὰ καλὰ ἔργα ἐδείξα ὑμῖν ἐκ τοῦ πατρὸς μου: διὰ ποιόν αὐτῶν ἔργον λιθάζετέ με;

32 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  ἀπεκρίθησαν αὐτῷ οἱ Ἰουδαῖοι λέγοντες. Περὶ καλοῦ ἔργου ὑμῖν λιθάζομεν σε ἀλλὰ περὶ βλαφσμίας, καὶ ὡς σὺ ἀνθρώπους ὑψότερος σεαυτὸν θεόν.

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

33Jesus answered them, "Is it not written in your law, 'I have said, "You are gods'"?"?

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

34Why, since he called those to whom the word of God came 'gods,' and the scripture cannot be voided,

John 10:36 *ἐν ο力还是 ἤγιασεν καὶ ἀπέστειλεν εἰς τὸν κόσμον υμεῖς λέγετε ὁτι βλασφημεῖς, ὁτι εἶπον, Υἱὸς τοῦ θεοῦ εἰμι;*

35do 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 οὖν ποιῶ τὰ ἔργα τοῦ πατρὸς μου, μὴ πιστεύετέ μοι;*

36If I am not doing the works of my Father, do not believe me.

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

37And if I am doing them, even if you do not believe me, believe the works, so that you may know and believe* 38that the Father is in me, and I in the Father."

John 10:39 *ἐξήτουν γ᾽ οὖν ὑπὸ πάλιν αὐτόν πίασαί 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 ἀπήλθεν πάλιν πέραν τοῦ Ἰορδάνου εἰς τὸν τόπον ὅπου ἦν Ἰωάννης τὸ πρῶτον βαπτίζων, καὶ ἐμείνεν ἐκεί."

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 ἠλθόν πρὸς αὐτόν καὶ ἔλεγον ὅτι Ἰωάννης μὲν σημεῖον ἐποίησεν οὖν, πάντα δὲ δος εἶπεν Ἰωάννης περὶ τούτου ἀλήθη 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 αὐτόν."

42And many there believed in him.

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139 Psalm 82:6, identical to the letter, to the Septuagint. And get a load of 81:1 (82:1 in English) in the Septuagint: 'Ο θεὸς ἔστη ἐν συναγωγῇ θεῶν, ἐν μέσῳ δὲ θεοὺς διακρινεῖ - "God stands in the assembly of gods, and in their midst, he judges gods." Some interpreters take "gods" as figurative speech ascribing god-like power to human judges and rulers, as in Psalm 58:1. It was widely held in the ancient world that the universe was judged by a college of gods. So it is said that the Psalmists simply made use of the familiar figure of speech.

140 John 10:34† ext καὶ πιστεύσητε Ἀ Γ Ε-Η Κ Μ Υ Υ Γ ᾲ Δ Π Ψ 0141 f3 2 28 180 205 700 892supp 1006 1071 1243 1292 1505 1582f Lect 2mar5 vg syrHF slav Basil Cyril illum John-Damascus; Augustine TR HF RF καὶ πιστεύεται N 0211 1010 1293 (f221) pc3 καὶ πιστεύετε 579 1241 pc3 καὶ γινώσκετε 854 855 873 973 Θ 33 205 213 397 565 597 799 865 844 itrov syrH copta pbo boach2 arm ethi geo Athanasius Theodoret; Hilary NA27 καὶ γεινώσκεται B καὶ γινώσκεται L καὶ γινώσκεται W καὶ γινώσκεται X 1253 καὶ omit Δ E* (homoioteleuton) 157 1424 F E F c d e f g2 g3 syrH Ps-Eustathius Didymus Cyril; Tertullian Cyprian Zeno Ps-Priscillian Niceta Chromatius Varlamadum lac C F N P. John uses two different aspects of the same word for "know," γινώσκω - ginōsko, the first, γνώτε - gnōte, being punctiliar in aspect, and the second, γινώσκετε - ginōskete, being linear or continuous in aspect. Later copyists appear to have considered the second ginōsko to be redundant, and either replaced it with "believe," or they omitted any second word entirely. It is easy to sympathize with them, for this earlier reading is hard to interpret. Consult all the English translations, and you will see quite a variety of renderings. The first, punctiliar 'know,' may be thought of as the point that you turn to know, i.e., 'acknowledge or decide or want,' and the second, linear 'know' would be what you do from that point on. The punctiliar form is generally just the unmarked, that is, unremarkable form, and the linear form is the one needing interpreting. The punctiliar in the subjunctive mood here just means that you come to know at some point.
Chapter 11
The Death of Lazarus

John 11:1  Ἐν τῇ τειχεῖᾳ Λαζάρου, Ἀδριανίας, ἐς τῆς κώμης Μαρίας καὶ Μάρθας τῆς ἀδελφῆς αὐτῆς.

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

John 11:2  Ἰησοῦς, ἐκ τῆς τοῦ κόσμου, καὶ ἐκκόμησα τοὺς πόδας αὐτοῦ ταῖς πρεσβίων αὐτῆς, ὡς ἂν ἀδελφὸς Λαζάρος ἦσθενεν.

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  ἔγραψεν δὲ οὖν ἀδελφαὶ πρὸς αὐτόν λέγουσαι, Κύριε, ὡς ἂν φιλεῖς ἀσθενεῖ.

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

John 11:4  ἣ συνεστειάζει μὴ ἄνθρωπον ἢ ἐστιν ἀπὸ πρὸς τὰν στάθμην ἄλλη ὑπὲρ τῆς στήθη τοῦ θεοῦ, ἓνα διχασθή λίκος τοῦ θεοῦ διὰ 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  ἔγραψε δὲ ὁ Ἰησοῦς τῇ Μαρίᾳ καὶ τῇ ἀδελφῇ αὐτῆς καὶ τῷ Λαζάρῳ.

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

John 11:6  ὡς οὖν ἦκοντες διὸ ἄσθενεῖ, τότε μὲν ἐκεῖνον ἐν ὠ, ἂν τοῦ ἐκεῖνον ἡμέρας.

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

John 11:7  ἔπειτα μετὰ τοῦτο λέγει τοῖς μαθηταῖς, Ἀγωμεν εἰς τὴν ὑπαίθαν πάνων.

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

John 11:8  λέγουσιν αὐτῷ οἱ μαθηταί, Ῥαββί, νῦν ἐξήκουσαν σε λιθάθαι οἱ ὑπάτειοι, καὶ πάλιν ὑπάγεις ἐκεῖ;

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

John 11:9  ἀνεκρῆθη Ἰησοῦς, οὐχὶ δώδεκα εἰότων ὦραι τῆς ἡμέρας; ἂν τῆς περιπατήσῃ ἐν τῇ ἡμέρᾳ, οὐ προσκόπτει, ὡς ὁ φῶς ὑπὲρ τοῦ κόσμου βλέπειν;

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

John 11:10  ἐὰν δὲ τῆς περιπάτησης ἐν τῇ νυκτὶ, προσκόπτει, ὡς τὸ φῶς οὐκ ἐστὶν ἐν αὐτῷ.

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

John 11:11  ταῦτα ἔπει, καὶ μετὰ τοῦτο λέγει αὐτοῖς, Λαζάρος ὁ φίλος ἡμῶν κεκοίμηται, ἀλλὰ πορεύομαι ἵνα εξυπνίουσα αὐτῶν.

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  ἔπηκεν δὲ οὖν ὁ μάθηταί αὐτοῦ, Κύριε, εἰ κεκοίμηται σωθήσεται.

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

John 11:13  ἐφη καὶ ὁ Ἰησοῦς περὶ τοῦ βασιλέως αὐτοῦ ἐκένων δὲ ἐδοξάζον ὡς περὶ τῆς κομιδήσεως τοῦ ύπνου λέγει.

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

11:6 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 ἐπείτα - ἐπείτα at the beginning of verse 7. If this ἐπείτα were not complementary to μὲν, then the phrase ἐπείτα μετὰ τοῦτο, "thereupon after this," would be redundant, a "pleonasm." But that is not the sense I get. I get the sense that a contrast is meant relative to the timing, in order to confirm the unexpected behavior of Jesus.
John 11:14  
So then, Jesus said to them plainly, "Lazarus died."

John 11:15  
And for your sakes I am glad I was not there, so that you may believe. But let us go to him."

John 11:16  
Then Thomas, the one called the Twin, said to the rest of the disciples, "Let us go also, and die with him."

"I Am the Resurrection and the Life"

John 11:17  
Arriving therefore, Jesus found him already in the tomb four days since.

John 11:18  
Now Bethany was close to Jerusalem, about fifteen stadia apart,142

John 11:19  
and many of the Jews had come to those around Martha and Mary, to console them regarding their brother.

John 11:20  
I Am the Resurrection and the Life"
The Teacher is here, and is asking for you.

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

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."

Still, my rendering, "heaved with deep emotion" leaves room for that possibility.

There is somewhat of a trend in the most recent translations to render this so the emotion was inside, "in his spirit," and "inside himself," gives this credibility. There is somewhat of a

It is significant to me that for the crying that Jesus did in v. 35, John used the verb δακρύω - dakrúō, instead of one of the more usual words for weeping or crying. With δακρύω there is more emphasis on the secretion or exuding of fluid, than on the sound or other considerations like with the other verbs. I get the impression that Jesus was holding his strong emotions in. I notice that Weymouth also, in his translation, rendered this, "curbing the strong emotion of His spirit." Certainly, the simple fact that John twice says the emotion was inside, "in his spirit," and "inside himself," gives this credibility. There is somewhat of a trend in the most recent translations to render this something more pertaining to anger. I do not agree with that. Still, my rendering, "heaved with deep emotion" leaves room for that possibility.

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

John 11:38 'Iseeous oyn pairo eμbriwmenos en eautou erxhetai eis to mnuhmein he de spilaion, kai lithos epceisto eπ' autu.'

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

John 11:39 legei o 'Iseeous, 'Arate toin lithon. legei autu h adelef h to tetevikotois Martha, Kurie, hyn ozeti, tetaratois gar estein.

9Jesus 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 legei autu o 'Iseeous, Ouk eipen oti et ean pisteousis ofei tin dzoan tou theou;

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

John 11:41 hran oyn ton lithon, ou hyn o tetevikos keimeno, o de 'Iseeous hreion touz orfalmois ano kai eipen, Pater, eucharistoi oti h ikoynas mou.

41They therefore took away the stone from where the dead man was lying.145 And Jesus lifted his eyes aboveward, and said, 'Father, I thank you, that you have heard me.

John 11:42 eγω de fisein oti pantote mou akousies, allad dia ton echlon ton periastota eipon, an pisteusouin oti su me apasteila.

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

John 11:43 kai touts eipon fwni megalh ekraugasean, Lazares, deuto lwo.

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

John 11:44 kai eξηλθεν o tetevikos degeimenos touz podas kai tas cheiras keirias, kai h dyis autou soudarwp periidestin. legei autou o 'Iseeous, Lusate auton kai drfete upagein.

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

Sanhedrin Decides Jesus Must Die

John 11:45 Polei oyn ek toni oudaiw, oi elhontes prois thn Mariain kai theasaumenoi a epoisen o 'Iseeous, episteusen eis auton.

45Many of the Jews therefore, of those who had come to Mary and seen what Jesus147 did, believed in him.

John 11:46 tinews de ex autou apelhdon prois tous Farisaious kai eipon autous a epoisen o 'Iseeous.

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

John 11:47 synagagous oin oi arhieres kai oi Farisaioi synedrion, kai elegon, Tis poioimen, oti autos o anphropos polla simeia poiei;

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

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145 11:41 txt lithon ou hyn o tetevikos keimeno Cετ G H MS U Y Γ Δ Ω 047 0141 0306 f13 2 700 8925 1424 15825 2561 TR RP / lithon ou hyn A K Π 0211 0250 1 579 15828 ε844 της syrh / lithon dpoou hyn 1071 / lithon dpoou hyn o tetevikos keimeno 118 / lithon 5θηναid 5θηναid CB D L W Ψ 0233 135 1241 lat sryr cop 52ach' arm TG WH NA27 SBL {)} / lac 5θ F Ν Ρ Τ T V 070 565.

146 11:42 fisein, pluperfect of ellda - elda. No word "already" is actually present here, but the point of the pluperfect is that Jesus had already known before he asked.

147 11:45 txt o 'Iseeous Cετ G H MS U Y Γ Δ Ω 047 0211 f13 2 28 32 118 157 1424 Υ syr TR RP / 'Iseeous Ο 0233 / omit Ψ 59 Ψ 59 Ψ 59 CB D L W Ψ f cop SBL NA28 / lac 5θ F Ν Ρ Τ T V 070 0306. See end of v. 46 with exact same words, a epoisen o 'Iseeous.
John 11:48 έαν ἄφωμεν αὐτὸν οὖτως, πάντες πιστεύσουσιν εἰς αὐτὸν, καὶ ἐλεύσονται οἱ Ῥωμαῖοι καὶ ἀροῦσιν ἡμῖν 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 εἰς δὲ τις εἰς αὐτῶν Καίπαρας, ἄρχηρεύεις ὡς τοῦ ἔνιαυτου ἐκεῖνου, εἶπεν αὐτοῖς, ἤμεισ

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

John 11:50 οὐδὲ διαλογίζεσθε ὅτι συμφέρει ἡμῖν ἵνα εἰς ἄνθρωπος ἀποθάνῃ ὑπὲρ τοῦ λαοῦ καὶ μὴ ὠλὸν 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 ἀρνήται ὦκεὶ εἶπεν, ἀλλὰ ἄρχηρεύεις ὡς τοῦ ἔνιαυτου ἐκεῖνος προεφήτευσαν ὅτι ἐμελλὴν Ἰησοῦς ἀποθνῄσκειν ὑπὲρ τοῦ ἔθνους,

51But this, from himself he did not say. But rather, being high priest that year, he prophesied, that Jesus was about to die for the nation.

John 11:52 καὶ ὄχι ὑπὲρ τοῦ ἔθνους μόνον ἀλλὰ ἴνα καὶ τὰ τέκνα τοῦ θεοῦ τὰ διεσκορπισμένα συναγάγῃ εἰς ἐν.

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

John 11:53 ἢ ἔκεισιν ὅν τῆς ἡμέρας συνεβολέωσαν ἵνα ἀποκτείνωσιν αὐτὸν.

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

John 11:54 Ἰησοῦς οὖν οὐκ ἐκεῖθεν παρασκεύη περιεπάτησε ἐν τοῖς ἱουδαίοις, ἀλλὰ ἀπήλθεν ἐκείθεν εἰς τὴν χώραν ἐγγὺς τῆς ἐρήμου, εἰς Ἐφραίμ λεγομένην πόλιν, κάκει διέτριβε μετὰ τῶν μαθητῶν αὐτοῦ.

54Therefore, Jesus no longer walked openly among the Jews, but departed from there to an area next to the desert, to a town called Ephraim, and there he stayed, along with his disciples.
John 11:55 Ἡν δὲ ἐγγύς τὸ πάσχα τῶν Ἰουδαίων, καὶ ἀνέβησαν πολλοὶ εἰς Ἰεροσόλυμα ἐκ τῆς χώρας πρὸ τοῦ πάσχα ἵνα ἀγνισώσων ἑαυτοὺς.

55But then the Passover of the Jews was near, and many went up to Jerusalem from out of the country before the Passover, to purify themselves.

John 11:56 ἔξετουν οὖν τὸν Ἰησοῦν καὶ ἔλεγον μετ’ ἀλλήλων ἐν τῷ ἱερῷ ἐστηκότες, Τί δοκεῖ ὑμῖν; ὦτι οὐ μὴ ἔλθῃ εἰς τὴν ἑορτήν;

56They were watching for Jesus therefore, and speaking with one another, as they stood in the temple, "How does it seem to you? That he is not coming to the festival at all?"

John 11:57 διδοκείσαν δὲ καὶ οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι ἐντολήν ἤνα ἐὰν τις γυνῆ ποῦ ἔστην μηνύῃ, ὅπως πιᾶσων αὐτὸν.

57Now the chief priests and the Pharisees had also given the order, that if anyone knew where he was, he should report it, so that they might arrest him.

Chapter 12
Jesus Anointed at Bethany

John 12:1 ὁ οὖν ἦν ἄγνωστος ὑπὸ τοῦ πάσχα ἠθεὶς εἰς Βεθανιάν, ὅπου ἦν Λάζαρος ὁ τεθνήκος, ὅν οἶκεν εὐνεκρὼν.

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

John 12:2 ἐποίησαν οὖν αὐτῷ δείπνον ἐκεῖ, καὶ ἡ Μάραθα διηκόνε, ὁ δὲ Λάζαρος εἰς ἦν τῶν ἀνακειμένων σὺν αὐτῷ.

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

John 12:3 ἡ οὖν Μαρία λαμβάνει λίτραν μύρου νάρδου πιατικῆς πολυτίμου ἤλεψεν τοὺς πόδας τοῦ Ἰησοῦ καὶ ἔξεπεν αὐτής τοὺς πόδας αὐτοῦ· ὥς ἐκ εἰκάτω ἐπιληφθή ἐκ τῆς ὀσμῆς τοῦ μύρου.

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

John 12:4 λέγει οὖν εἰς τῶν μαθητῶν αὐτοῦ Ἰουδαίας Σιμώνου 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 τί τούτο τὸ μύρον οὐκ ἐπράβη τριακοσίων διηνήμων καὶ ἐδόθη πτωχοῖς;

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

John 12:6 εἶπεν δὲ τούτῳ οὖν ὅτι περὶ τῶν πτωχῶν ἐμελεν αὐτῷ ἄλλα ὅτι κλέπτης ἦν καὶ τὸ γλωσσόκομον εἶχεν, 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.

153 12:1a bxt o τεθνήκος Ψ68 Θ Λ Ψ Ω 065 047 0141 0217 0233 0250 P f13 28 33 157 180 205 461 565 579 597 700 788 892 1006 1009 1010 1071 1079 1195 1216 1230 1241 1248 1249 1250 1272 1292 1342 1344 1365 1424 1505 1546 1646 (2148) 2174 μ Lect Ac d e f g h l s y syr 1 cor 46ο ach Λ argues. Ps-Eustathius Cyril Aug TR RP Κ Β L W X it om K Na28 [A] it lac 455 456 C F G N P 070 69

154 12:1b bxt ek νεκρῶν Ἡ Ἡ Μ Σ Ω Υ Γ Δ Λ Θ Π Ψ Ω 065 047 0141 0217 0233 0250 P f13 28 157 156 565 700 788 892 1071 1241 1424 μ it cop 50ms TR RP Κ Β L W X it lac 455 456 C F G N P 070 69

155 12:3 In modern litres, about one half litre, or about a pint. The litra was a loanword from the Latin libra, for "pound," a 12-ounce pound.

156 12:5 About a year’s wages.
John 12:7 ἐίπεν οὖν ὁ Ἰησοῦς, Ἄφες αὐτήν, εἰς τὴν ἡμέραν τοῦ ἐνταφιασμοῦ μου τετήρηκεν αὐτόν.

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

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

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

John 12:9 Ἐγὼ οὖν ἤχλος πολὺς ἐκ τῶν ἱουδαίων ὅτι έκεί ἐστιν, καὶ ἥδην οὗ διὰ τὸν Ἰησοῦν μόνον ἄλλον ἶνα καὶ τὸν Λάζαρον ἰδούν ὅτι ἤγερεν ἐκ νεκρῶν.

9Then 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 ἔρουσαντο δὲ οἱ ἀρχιερεῖς ἵνα καὶ τὸν Λάζαρον ἀποκτένωσιν,

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

John 12:11 ὅτι πολλοί δὲ αὐτὸν ὑπήγαν τῶν ἱουδαίων καὶ ἐπίστευσαν εἰς τὸν Ἰησοῦν.

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

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157 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 ℳ ℣ ℣ 1241 TR RP ὅτι τετήρηκεν "because she has kept it for the day of my burial" ℣ ℣ ἵνα...τηρήσῃ "so she may keep it for the day of my burial" or "it was that she keep it for the day of my burial" ℣ ℣ B D E K L Q W X Θ Ψ 0211F 0217vid 33 579 1241 12211 lat syr,hmg cop arm SBL NA28 ℣ ℣ omit vss 7,8 0250 (h.t. εἰπενου-εγγυουν) ℣ ℣ C F N P V 070 0218 69. Some interpreters say there are two narrative uncertainties here: (1) as to whether Mary poured out the entire bottle on Jesus at this time and place; (2) as to which Mary this was and was she at the tomb. The Luke story seems to indicate Mary of Magdala, the prostitute, but here in John it seems to be Mary of Bethany, the sister of Martha and Lazarus, assuming those are two different people. Was this Mary sister of Lazarus at the burial preparation, or did she do it ahead of time. So, this Mary did not have to be in the group on the day Jesus died. Furthermore, other gospel accounts, though they name a few of the women that wanted to anoint Jesus' body, they state that there were other unnamed women with those as well. Mt 27:55: "Many women..., among whom were..." Lk 23:55 just says "women." (Lk 24:1, the same group of women previously talked about, also later came to the tomb intending to anoint.) So, Mary of Bethany could have been one of those women. But ultimately, it was only Joseph of Arimathea and Nicodemus who ever actually anointed Jesus' body with anything. As for the first question, did the woman pour out the whole bottle at the banquet, I don't see that as being solved with either reading. In the BYZ, Jesus could be understood as saying, "Leave her alone. She has kept it (the remainder) for the day of my burial." So, either reading could be interpreted that she still has some left for the day of his burial. Another thing to consider is that the word ἐνταφιασμός can also mean "preparation" for burial. Therefore this event could have been this Mary's idiosyncratic way of ceremonially preparing Jesus' for burial. In fact, that is what the gospel of Mark says, she did it ahead of time. The NA28 reading is perceived as the more difficult reading. Two conjectural emendations have been suggested: P. Schmiedel: ἵνα...τηρήση, "so that she may prepare me for the day of my burial." And W. Kühne, ἵνα ταφιασμὸν; "Why should she keep it for the day of my burial?" Note that a recent Bible translation, the Holman Christian Standard Bible, went with the Byzantine reading here, perhaps because they perceived the NA28 reading too difficult? The NRSV adds words as follows: "She bought it so that she might keep it for the day of my burial." This interprets the ἵνα as relating to her purchase, rather than the reason she should be left alone now by the disciples. The NIV says, "It was intended that she should save this perfume for the day of my burial," with 'It was intended' in lower brackets. Weymouth: "allow her to have kept it for the time of my preparation for burial." But I think that more difficulty was perceived in the NA28 reading than is really there, and that the NA28 reading says that this Mary, whoever she was, intended to use the rest of the nardroot on Jesus on the day of his actual burial (though she never got a chance to do so). This still does not contradict Mark, since here she still poured out some of it ahead of time. Judas' objection to her use of it cannot be trusted as a valid indicator of whether she poured all of it out at this time, since he was insincere and incorrect. Both of the two main readings can be interpreted as Mary saving part of the nard for the future day of burial. But the NA28 reading is perceived as too difficult, because Jesus, being the all-knowing son of God, would not have said let her save it for my burial, when in fact only the two men will ever anoint his body. For this reason it seems more likely that the BYZ reading is an ameliorating of the difficulty. The reading of Family 13 with ὅτι instead of ἵνα is a clue as well.
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, the next day, the great crowd that had come for the festival, hearing that Jesus is arriving into Jerusalem, expected him, as the Messiah ben David, to be the king of Israel.

John 12:13 took the fronds of palm trees, and went out into a merging with him. And they were crying out: "Hosha na!" 158 'Blessed is he who comes in the name of the Lord,' 159 the king of Israel!

John 12:14 eurwv de o Θεους onarion ekathisen ep' autō, kathw ēstin geγrammēnōn,

John 12:15 Ἰησοῦς ἤρθη. γινομένου εν πνεύματι κυρίου, βασιλεὺς τοῦ Ἰσραήλ.

John 12:16 tauta de ouk eγνωσαν oι maθηται autou to prōton, allai οτε εδοξασθη Θεους tōtē eμνησθησαν oti tauta hē ep' auth geγραμμένα kai tauta eποίησαν autōv.

John 12:17 enmarturei oûn o ὄχλος o ὣν met' autou oτe toν Λαζαρον εφώνησεν ek toû mnemeiou kai ήγειραν autōn ek nekρων.

John 12:18 διὰ τοῦτο καὶ υπήντησαν αὐτῷ ὁ ὄχλος ό ήκουσαν τούτο αὐτῶν πεποιηκέναι τὸ σημεῖον.

John 12:19 oi ouk φαρισαῖοι εἶπον πρὸς ἐαυτοὺς, θεωρεῖτε ὧτι οὐκ ὄψεσθε αὐτόν ἓδε ὁ κόσμος ὧπο αὐτοῦ ἀπῆλθεν.

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.

Jesus Ponders Crucifixion

John 12:20 Ἡσαυ δὲ τινες Ἐλληνες ἐκ τῶν ἀναβαινόντων ἵνα προσκυνήσωσιν ἐν τῇ ἐορτῇ.

12:160 ὅτι ὁ Κυρίος, μην δεῖ, "O Lord, save now!" or "Save me, O Lord!"

12:161 For this reason also, the crowd had come out to join him, because they had understood him to have done this sign.

12:162 And among those going up to worship at the festival, were some Greeks.

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158 12:13a Ἡσαυ δὲ τινες Ἐλληνες ἐκ τῶν ἀναβαινόντων ἵνα προσκυνήσωσιν ἐν τῇ ἐορτῇ

159 12:13b Psalm 118:26

160 12:15 Zechariah 9:9

161 12:18 εἰς καὶ ὑπήντησαν αὐτῶν οἱ σαλωτηρικές ὁ σάλος ἐγέρθη ενάντιον τῆς ἐορτῆς.
John 12:21 And there was a certain man out of Bethsaida, Galilee. And they beseeched him, saying, "Sir, we wish to see Jesus."

John 12:22 Philip comes and tells Andrew; and Andrew and Philip in turn tell Jesus.

John 12:23 One of the common people then said, "Are we to see Jesus?"

John 12:24 Andrew and Philip in turn tell Jesus.

John 12:25 Jesus answered and said, "Not for my sake has this voice happened, but for you.

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

John 12:30 Jesus answered and said, "Not for my sake has this voice happened, but for you.

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

John 12:33 Now this he was saying signaling what manner of death he was about to die.
The Authorities Continue in Unbelief

John 12:37 Τοσαῦτα δὲ αὐτοῦ σημεία πεποιηθοῦσαν αὐτῶν οὐκ ἑπίστευον εἰς αὐτὸν,
37But, though having done so many signs right in front of them, they were not believing in him,
John 12:38 Ἰνά τοῦ λόγου Ἡσαΐου τοῦ προφήτου πληρωθῇ ὑν εἶπεν, Κύριε, τίς ἑπίστευον τῇ ἀκοῇ ἡμῶν; καὶ ὁ βραχιών κυρίου τίνι ἀπεκαλύφθη;
38So that the word of Isaiah the prophet would be fulfilled, which said, "Lord, who has believed our report? And the arm of the Lord, to whom has it been revealed?"
John 12:39 διὰ τούτου οὐκ ἦδυναντο πιστεύειν, ὅτι πάλιν εἶπεν Ἡσαΐας,
39Because of this they were not able to believe: that again, Isaiah said,
John 12:40 Τετυφλωκεν αὐτῶν τούς ὀρθαλμούς καὶ πεπώρωκεν αὐτῶν τὴν καρδίαν, Ἰνά μὴ Ἴδωσιν τοῖς ὀρθαλμοῖς καὶ νοησοῦσιν τῇ καρδιᾷ καὶ ἐπιστράφωσιν, καὶ ἰᾶσομαι ἀπ' αὐτῶν.
40He has blinded their eyes, and he has hardened their hearts, so that they would neither see with their eyes, nor understand with their hearts, nor look back around, such that I would heal them."
John 12:41 ταῦτα εἶπεν Ἡσαΐας, ὅτε εἶδεν τὴν δόξαν αὐτοῦ, καὶ ἐλάλησεν περὶ αὐτοῦ.
41(Israelas said these things when he saw Jesus' glory and spoke about him.)
John 12:42 ὁμοὶ μέντοι καὶ ἐκ τῶν ἀρχόντων πολλοὶ ἐπίστευσαν εἰς αὐτόν, ἀλλὰ διὰ τοὺς Φαρισαίους οὐχ ὤμολογοῦν 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 ἦγάπησαν γὰρ τὴν δοξαν τῶν ἀνθρώπων μᾶλλον ἤπερ τὴν δοξαν τοῦ θεοῦ.

43 For they loved the approval of human beings over and above the approval of God.

John 12:44 Ἦσοι δὲ ἐκραξεν καὶ εἶπεν, ὁ πιστεύων εἰς ἐμὲ οὐ πιστεύει εἰς ἐμὲ ἄλλῳ 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 φῶς 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 ἀκούσῃ τῶν δημάτων καὶ μὴ πιστεύῃ, ἐγὼ οὐ κρίνω αὐτόν, οὔ γὰρ ἠλθὼν ἵνα κρίνω τὸν κόσμον ἄλλῳ ἵνα σώσω τὸν κόσμον.

47 And if someone hears my sayings and does not believe, 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 ἐμὲ καὶ μὴ λαμβάνων τὰ δημάτα μου ἔχει τὸν κρίνοντα αὐτόν· ὁ λόγος ὁν ἔλαλησα ἐκεῖνος κρίνει αὐτὸν ἐν τῇ ἐσχάτῃ ἡμέρᾳ:

48 The person rejecting me and not believing my statements, has what judges him: the word which I spoke, that will judge him at the last day.

John 12:49 ὅτι ἐγὼ εἶ ἐμαυτῷ σὺκ ἐλάλησα, ἀλλὰ ὁ πέμψας με πατήρ αὐτὸς μοι ἔντολήν 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 τὴν ἐκτὸς αὐτοῦ ἤων αἰώνιος ἠστίν. ὡς οὖν λαλῶ εἰς, καθὼς ἐφηκέν μοι ὁ πατήρ, οὕτως 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 ἐστίν, τοῦ Πάσχα, εἶδός ὁ Ἦσοι νὸς ὃς ἐλήλυθεν τοῦ αὐτοῦ ἡ ὁρά ἤνα μεταβῆ ἕκ τοῦ κόσμου τοῦτο πρὸς τὸν πατέρα, ἀγαπῆσας τοὺς ἵδιους τοὺς ἐν τῷ κόσμῳ, εἰς τέλος ἠγάπησαν αὐτοὺς.

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.

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168 12:43 The words are in the character of a solemn pronunciation or verdict.
169 12:47 ἐγώ ἐμαυτῷ σὺκ ἐλάλησα, ἀλλὰ ὁ πέμψας με πατήρ αὐτὸς μοι ἔντολήν ἔδωκεν τί εἴπω καὶ τί λαλήσω.
170 13:1 ἤσοι νὸς ὃς ἐλήλυθεν τοῦ αὐτοῦ ἡ ὁρά ἤνα μεταβῆ ἕκ τοῦ κόσμου τοῦτο πρὸς τὸν πατέρα, ἀγαπῆσας τοὺς ἵδιους τοὺς ἐν τῷ κόσμῳ.
John 13:2 And supper having started, with the devil having already put it in the heart of Judas of Simon of Kerioth to betray him,

John 13:3 εἰδὼς ὁ Ἰησοῦς ὅτι πάντα δεδωκεν αὐτῷ ὁ πατὴρ εἰς τὰς χεῖρας καὶ ὅτι ἀπὸ θεοῦ ἐξῆλθεν καὶ πρὸς τὸν θεὸν ὑπάγει,

3 and 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 εγείρεται ἐκ τοῦ δείπνου καὶ τίθησιν τὰ ἱμάτια, καὶ λαβὼν λείπον διεξόσων ἑαυτόν,

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

John 13:5 εἶτα βάλλει ὑδρῷ εἰς τὸν νιπτῆρα καὶ ἥρατο νῦπτειν τοὺς πόδας τῶν μαθητῶν καὶ ἐκμάαισεν τῷ λεντὼ ὡ ἡ διεξόσιον.

5 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.

John 13:6 ἔρχεται οὖν πρὸς Σίμωνα Πέτρουν: καὶ λέγει αὐτῷ ἐκείνου, ἴπτρις, οὐ μοι νῦπτες τοὺς πόδας;

6 Thus 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, ὃ ἐγὼ ποιῶ σὺ οὐκ οἰδας ἁρτί, γνώσῃ δὲ μετὰ ταῦτα.

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

John 13:8 λέγει αὐτῷ Πέτρος, ὃ μὴ νῦπτης τοὺς πόδας μου εἰς τὸν αἰώνα, ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς, ἕαν μὴ νῦπω σε, οὐκ ἔχεις μέρος μετ' ἑμοῦ.

8 Peter says to him, "No way will you ever wash my feet." Jesus answered him, "Unless I wash you, you have no place with me."

John 13:9 λέγει αὐτῷ Σίμων Πέτρος, ἴπτρις, μή τοὺς πόδας μου μόνον ἀλλὰ καὶ τὰς χεῖρας καὶ τὴν κεφαλήν.

9 Simon Peter says to him, "Lord. Not just my feet, but my hands and my head as well."

John 13:10 λέγει αὐτῷ ὁ Ἰησοῦς, ὃ λελουμένος οὐ χρείαν ἔχει ἢ τοὺς πόδας νῦπσαται, αλλ' ἐστίν καθαρός ὅλος καὶ ὑμεῖς καθαροὶ ἐστε, αλλ' οὐχί πάντες.

10 Jesus says to him, "One who is bathed has no need, other than the feet, to wash, but is clean on the whole. And you men are clean. though not all of you."

John 13:11 ἤδει γὰρ τὸν παραδίδοντα αὐτὸν διὰ τοῦτο ἔπειραν, οὐχὶ πάντες καθαροὶ ἐστε.

11 For he already knew of the one betraying him; for this reason he said, "Not all of you are clean."

John 13:12 Ὑστερον ἐν τούς πόδας αὐτῶν καὶ ἔλαβεν τὰ ἱμάτια αὐτοῦ, ἀναπαύον πάλιν, εἶπεν αὐτοῖς, Γινώσκετε ὅτι Πεποίηκα ὑμῖν;

12 When 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?"
John 13:13  ύμεις φωνεῖτε με' ὁ διδάσκαλος καὶ ὁ κύριος, καὶ καλῶς λέγετε, εἰμὶ γάρ.

13You call me 'Teacher' and 'Lord,' and rightly you say so, for I am.

John 13:14 εἰ ὅσον εὖ ένιψα ύμῶν τοὺς πόδας ὁ κύριος καὶ ὁ διδάσκαλος, καὶ ύμεις οἴφεῖτε αλλήλων νίπτειν τοὺς πόδας

14If therefore I, the Lord and the Teacher, have washed your feet, you also ought to wash the feet of one another.

John 13:15 ὑπόδειγμα γὰρ ἐδωκα ύμῖν ἵνα καθὼς εὖ ἐποίησα ύμῖν καὶ ύμεις ποιήτε.

15For I have given an example for you, so that just as I have done, you might also do.

John 13:16 ἀμὴν ἀμὴν λέγω ύμῖν, οὐκ ἔστιν δούλος μετίξων τοῦ κυρίου αὐτοῦ οὐδὲ ἀπόστολος μείξων τοῦ πέμψαντος αὐτοῦ.

16Truly, truly I say to you: A servant is not greater than his lord, neither an emissary greater than the one who sent him.

John 13:17 εἰ ταῦτα οἴδατε, μακάριοί ὑμεῖς ἐστε ἐὰν ποιήτε αὐτά.

17Since these things you are knowing, blessed are you if you do them.

John 13:18 οὐ περί πάντων ύμῶν λέγω ἔγω οίδα οὕς ἐξελεξάμην ἀλλ' ἵνα ἡ γραφὴ πληρωθῇ, ὁ τρόφῳν μου τὸν άρτον ἐπῆρεν ἐπ' ἐμὲ τὴν πτέρναν αὐτοῦ.

18I am not speaking about all of you; I know whom I have chosen; but, so that the scripture is fulfilled, 'Someone eating bread with me has lifted up his heel against me,'¹⁷³

John 13:19 ἀπάρτι λέγω ύμῖν πρὸ τοῦ γενέσθαι, ἵνα, ὅταν γένηται, πιστεύσητε ὅτι ἐγώ εἰμι.

19"Yes indeed."¹⁷⁴ I am telling you before it happens, so that when it happens, you may believe who I am.¹⁷⁵

John 13:20 ἀμὴν ἀμὴν λέγω ύμῖν, ὁ λαμβάνων εάν τινα πέμψω ἐμὲ λαμβάνει, ὁ δὲ ἐμὲ λαμβάνων λαμβάνει τὸν πέμψαντά με.

20Truly, truly I say to you, The person who accepts whomever I send, is accepting me; and the person who accepts me, is accepting the One who sent me."

John 13:21 Ταῦτα εἶπον ὁ Ιησοῦς ἑταράχθη τῷ πνεύματι καὶ ἑμαρτύρησεν καὶ ἐπεν, ἀμὴν ἀμὴν λέγω ύμῖν ὅτι εἰς ἐξ ὑμῶν παραδώσω με.

21When he had said these things, Jesus was disturbed in his spirit, and he testified, and he said, "Truly, truly I say to you: one of you will betray me."

John 13:22 ἔβλεπον οὖν εἰς αλλήλους οἱ μαθηταὶ ἀποροῦμένοι περὶ τίνος λέγει.

22Then the disciples were looking at one another, puzzling over about whom he was speaking.

¹⁷³ 13:18 Psalm 41:9

¹⁷⁴ 13:19a Greek: ἀπάρτι - apartī. Most Greek NT editions (TR HF RP NA27) have ἀπ’ ἄρτι - ap’ árti, 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 APARTĪ 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, ἀπάρτι, before the diacritics and spaces were added, then it could mean something similar to "amen." Or, it could also mean adverbially, "exactly," as in "I am telling you exactly before it happens, so that...")

²⁰ 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 Phillips, 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 ἄνω 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, ἀπάρτι, and it would make sense that υαὶ (yes) was added by later copyists as a replacement for the same idea.

¹⁷⁵ 13:19b Or, "you may believe that I am he," or, "may believe that I AM," or, "may believe that I am who I am."
John 13:23 ὅν δὲ ἀνακείμενος εἰς τῶν μαθητῶν αὐτοῦ ἐν τῷ κόλπῳ τοῦ Ἰησοῦ, ὃν ἦγάπα ὁ Ἰησοῦς·

23Now one of his disciples was reclining in the bosom of Jesus, the one Jesus loved.

John 13:24 νεὺς οὖν τούτῳ Σίμων Πέτρος πυθόμεθα τις ἐν ἐλπίδα ἐκείνῳ Ἵλιον.

24Simon Peter therefore nods to this one to inquire of Jesus about whom he was speaking. "Is it I?"

John 13:25 ἤπειρον δὲ ἐκεῖνος οὖν ἐπὶ τὸ στήθος τοῦ Ἰησοῦ λέγει αὐτῷ, Κύριε, τίς ἔστιν;

25That one therefore simply leaned back upon the chest of Jesus and says to him, "Lord, who is it?"

John 13:26 ἀποκρίνεται Ἰησοῦς· Ἐκείνος ἔστιν ὁ ἐκείνῳ τὸ ψωμίον ἐπιδώσω. Καὶ ἐμβάφας τῷ ψωμίῳ, διδόσων Ἰουδᾶ Σίμωνος Ἰσκαριώτης.

26Jesus replied, "It is that one for whom I shall dip and give the piece of bread." And after dipping the piece of bread, he gives it to Judas of Kerioth, son of Simon.

John 13:27 καὶ μετὰ τὸ ψωμίον τότε εἰσῆλθεν εἰς ἐκείνως ὁ σατανᾶς, λέγει οὖν αὐτῷ ὁ Ἰησοῦς, Ἡ ποιεῖς ποίησον τάξιν.

27And after the bread transaction, at that time Satan entered into that one. Then Jesus says to him, "What you are doing, do quickly."

John 13:28 τοῦτο δὲ οὖν ἔγνω τῶν ἀνακείμενῶν πρὸς τῖς εἶπεν αὐτῷ·

28But none of those reclining knew why he said this to him.

John 13:29 τινές γὰρ ἔδοκουν, ἐπεὶ τὸ γλυκοσόκομον εἶχεν ὁ Ἰουδᾶς, ὡς λέγει αὐτῷ ὁ Ἰησοῦς, ἄγορασον ὅπως ἔχομεν εἰς τὴν ἑορτὴν, ἡ τοῖς πτωχοῖς ἵνα τι δῷ.

29For some thought that since Judas was in charge of the money bag, Jesus was telling about whom he was about to dip and give the piece of bread. A

John 13:30 λαβὼν οὖν τὸ ψωμίον ἐκείνος εὐθὺς ἤξιλθεν· ἦν δὲ νῦν·

30When therefore that one had taken the piece of bread, he immediately went out. And it was night.

Where Is Jesus Going?

John 13:31 ὅτε ἤξιλθεν λέγει ὁ Ἰησοῦς· Νῦν ἐδοξάσθη ὁ υἱὸς τοῦ ἀνθρώπου, καὶ ὁ θεὸς ἐδοξάσθη ἐν αὐτῷ·

31After he had gone out, Jesus says, "Now is the Son of Man glorified, and in him God is glorified.

John 13:32 εἰ ὁ θεὸς ἐδοξάσθη ἐν αὐτῷ, καὶ ὁ θεὸς δοξάσει αὐτὸν 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.

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1324 Other manuscripts (B C L X 068) read: Simon Peter therefore nods to this one, and says to him, "Say who it is." Codex Sinaicus has a longer variation of the latter. 1326 ἤπειρον δὲ ἐκεῖνος οὖν ἐπὶ τὸ στήθος τοῦ Ἰησοῦ λέγει αὐτῷ, Κύριε, τίς ἔστιν; 2* 579 1009 1071 1079 1216 1546 T. The BYZ reading would rendered "Judas of Kerioth, son of Simon" while the UBS reading would be "Judas, son of Simon of Kerioth." And the reading of Codex D would be "Judas of Kerioth, son of Simon from Kerioth." 1328 τοῦτο δὲ οὖν ἔγνω τῶν ἀνακείμενῶν πρὸς τὶς εἶπεν αὐτῷ· 1329 τινές γὰρ ἔδοκουν, ἐπεὶ τὸ γλυκοσόκομον εἶχεν ὁ Ἰουδᾶς, ὡς λέγει αὐτῷ ὁ Ἰησοῦς, ἄγορασον ὅπως ἔχομεν εἰς τὴν ἑορτὴν, ἡ τοῖς πτωχοῖς ἵνα τι δῷ. 1330 λαβὼν οὖν τὸ ψωμίον ἐκείνος εὐθὺς ἤξιλθεν· ἦν δὲ νῦν· 1332 εἰ ὁ θεὸς ἐδοξάσθη ἐν αὐτῷ, καὶ ὁ θεὸς δοξάσει αὐτὸν ἐν ἑαυτῷ, καὶ εὐθὺς δοξάσει αὐτόν. 1333 If God is glorified in him, God will also glorify the Son in himself, and glorify him at once.
John 13:33  tekni, eti mikron meb' umon eimi' zhtsete me, kai kathws eipon tois 'ioudaiois oti 'Ooup opanw egw umies ou dountase elthein, kai umin legw 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  entolhen kaivn diidomi umin, ina agapate allhlos kathos hgapessa umas ina kai umies agapate allhlos.

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.


35"By this will everyone know that you are my disciples: if you have love among one another."

John 13:36  legei autow Simwn Petros, Kuries, po upagneis apkeiriqe autw o 'Iousoi, "Ooup opanw ou dounasai moi vn akolouthsai, uterwv de akolouthsies 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 now, but you will follow me later."

John 13:37  legei autw Petros, Kuries, di tis ou dounamai soi akolouthsai arti; tin psychn mou uper oou 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  apkeiriqe autw o 'Iousoi, Ttin psychn sou uper emoi thseis amn amin legw soi, ou mi ellektov fwnisiw eis ou aparthsi me tois.

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 umon h karbia piesteite eis ton theon, kai eis eme piesteite.

1"Do not let your hearts be troubled. Trust in God. Trust also in me.

John 14:2  en tis oikia tou patros mou monai pollai eisan' ei de mi, eipon in umin: Peroumaw eitemasai topov umin;

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 ean poreuwb ' epoimasho umin topon, palin erchomai kai parallhpsomai umas paros emauton, ina ouc eimi egw kai umies hte.

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 ouc egw opaw, oidate, kai tin odov oia date.

4And where I am going, you know, and the way you know."
Jesus the Way to the Father

John 14:5 Λέγει αὐτῷ Ὁμώς, Κύριε, οὐκ οἴδαμεν ποῦ ὑπάγεις καὶ πῶς δυνάμεθα τὴν ὁδὸν εἰδέναι;

5Thomas 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 Ἰησοῦς, Ἐγώ εἰμι ἡ ὁδὸς καὶ ἡ ἀλήθεια καὶ ἡ ζωή· οὐδεὶς ἔρχεται πρὸς τὸν πατέρα εἰ μὴ δι' ἐμοῦ.

6Jesus says to him, "I am the way, and the truth and the life. No one comes to the Father except through me.

John 14:7 εἰ ἐγνώκειτε με, καὶ τὸν πατέρα μου ἐγνώκειτε ἢν· καὶ ἂπ' ἄρτι γνώσκετε αὐτὸν, καὶ ἐωράκατε αὐτὸν.

7If 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 Φιλιππος, Κύριε, δείξον ἡμῖν τὸν πατέρα, καὶ ἀρκεῖ ἡμῖν.

8Philip says to him, "Lord, show us the Father, and that will satisfy us."

John 14:9 Λέγει αὐτῷ ὁ Ἰησοῦς, Τοοσσόν χορόν μεθ' ύμων εἰμί καὶ οὐκ ἐγνωκάς με, Φιλιππε; ὁ ἐωρακὼς εἰμεν ἐώρακεν τὸν πατέρα καὶ πώς σοί λέγεις, δείξον ἡμῖν τὸν πατέρα;

9Jesus says to him, "All this time I have been with you, and you have not come to know me, Philip? The person who has seen me has seen the Father; so how is it you say, 'Show us the Father?"

John 14:10 οὐ πιστεύεις ὅτι ἐγώ ἐν τῷ πατρὶ καὶ ὁ πατὴρ ἐν ἐμοὶ ἐστιν; τὰ ρήματα ἑκάστου ὁ ἐγὼ λαλῶ ύμίν ἂπ' ἐμαυτοῦ οὐ λαλῶ ὁ δὲ πατὴρ ὁ ἐν ἐμοὶ μένων, αὐτὸς ποιεῖ τὰ ἔργα.

10Do 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 πατὴρ ἐν ἐμοὶ εἰ δε μή, διὰ τὰ ἔργα αὐτὰ πιστεύετε.

11Believe me that I am in the Father and the Father is in me. But if not, believe me because of those works.

John 14:12 ἀμὴν ἀμὴν λέγω ύμῖν, ὁ πιστεύων εἰς ἐμὲ τὰ ἔργα ἐγὼ ποιῶ κάκεινος ποιήσει, καὶ μείζονα τούτων ποιήσει, ὅτι ἐγώ πρὸς τὸν πατέρα μου πορεύομαι.

12The person who believes in me, truly, truly I say to you, the works that I do, that one also shall do, and even greater than these shall do, because I am going to my Father.

John 14:13 καὶ διὶ ἄν αἰτήσητε ἐν τῷ ὀνόματί μου τούτο ποιήσω, ἵνα δοξασθῇ ὁ πατὴρ ἐν τῷ υἱῷ.

13Indeed, whatever you shall request in my name, this I will do, so that the Father may be glorified in the Son.

145a Εἰς τοὺς κατ' Ἀ C B D E F G H K M N Q S U X Y Δ Θ Λ Π Ψ Ω τῆς 047 0141 f3 2 28 33 157 565 579 700 892 1071 1241 1424 (844) lat. syrp., capsa, bo, ach' TR RP / | omit v. 5.021 / lac. p75 060 068 0233

145b Εἰς τοὺς κατ' Ἀ C B D E F G H K M N Q S U W X Y Γ Δ Θ Λ Π Ψ Ω τῆς 047 0141 f3 2 28 33 157 565 579 700 892 1071 1241 1424 (844) lat. syrp., capsa, bo, ach' TR RP SBL NA28 / | lac. p75 060 068 0233

146 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 I will give you another Counselor, that he may abide among you, and I will be with you forever.

John 14:15 If you love me, keep my commandments.

John 14:16 And I will ask the Father, and he will give you another Counselor, that he may abide with you forever.

John 14:17 The Spirit of truth, which the world is unable to receive, because it neither perceives nor knows him. But you know him, because he abides among you, and will be in you.

John 14:18 oúk ἄφησον υμᾶς ὁμογενῶς, ἔρχομαι πρὸς υμᾶς.

I will not leave you as orphans; I am coming to you.

John 14:19 ἐτί μικρὸν καὶ ὁ κόσμος μὲ σούκτε θεωρεῖ, υμεῖς δὲ θεωρεῖτε με, ὅτι ἐγὼ ζῶ καὶ υμεῖς ζήσετε.

John 14:20 In that day you will know, that I am in my Father, and you in me, and I in you.

John 14:21 ὁ ἔχων τὰς ἐντολὰς μου καὶ τηρῶν αὐτὰς ἔχειν ἐστίν ὁ ἀγαπῶν με· ὁ δὲ ἀγαπῶν με ἀγαπηθήσεται ὑπὸ τοῦ πατρός μου: καὶ ἐγὼ ἀγαπήσω αὐτὸν καὶ ἐμφανίσω 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  Λέγει αὐτῷ Ἰωάννης, οὖν ὁ Ἰσκαριώτης, Κύριε, καὶ τί γέγονεν ὅτι ἡμῖν μέλλεις ἐμφανίζειν σεαυτόν καὶ οὐχὶ τῷ κόσμῳ;

22Judas (not the Keriothite) says to him, "Lord, and on what basis is it that, to us, you intend to reveal yourself, and not to the world?"

John 15:23 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ, Ἐὰν τις ἀγαπᾷ με τὸν λόγον μου τηρήσῃ, καὶ ὁ πατὴρ μου ἄγαπησε αὐτὸν, καὶ πρὸς αὐτὸν ἔλευσόμεθα καὶ μονὴν παρ’ αὐτῷ ποιήσουμεν.

23Jesus answered, and said to him, "If someone loves me, he will keep my word, and my Father will love him; and we will come to him, and make our abode with him."

John 15:24 ὁ μή ἀγαπῶν με τοὺς λόγους μου οὐ τηρεῖ· καὶ ὁ λόγος δὲν ἀκούετε οὐκ ἔστιν ἐμὸς ἄλλα τὸ πέμψαντος με πατρός.

24One who does not love me will not keep my word. And the word that you are hearing is not mine, but the Father's, who sent me.

John 14:25 Ταῦτα λελάληκα ὑμῖν παρ’ ὑμῖν μένων·

25"These things I have spoken to you while abiding with you.

John 14:26 ὁ δὲ παράκλητος, τὸ πνεῦμα τὸ ἄγιον ὁ πέμψει ὁ πατὴρ ἐν τῷ ὄνοματί μου, ἐκεῖνος ὑμᾶς διδάξει πάντα καὶ ὑπομνήσει ὑμᾶς πάντα ὁ εἰπὼν ὑμῖν.

26But the Counselor, the Holy Spirit, whom the Father will send in my name, that one will teach you all things, and remind you of all the things I have said to you.

John 14:27 Εἰρήνην ἄφησιν ὑμῖν, εἰρήνην τὴν ἐμὴν δίδωμι ὑμῖν, μὴ ταρασσέσθω ὑμῶν ἡ καρδία μηδὲ δειλιάτω ὑμῖν.

27"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 ἦκοσάστε ὅτι ἐγὼ εἶπον ὑμῖν, Ἰησοῦς Χριστός ὁ υἱὸς τοῦ θεοῦ, ὁ βασιλεὺς τῆς αἰωνίας.

28"You heard how I said to you, 'I am going away, and will be coming to you.' If you loved me, you would rejoice that I said, 'I am going to the Father,' for my Father is greater than I.

John 14:29 καὶ νῦν εἰρήνη ὑμῖν πρὶν γενέσθαι, ἵνα ὅταν γένηται πιστεύσητε.

29And now I have told you, before it happens, so that when it happens, you will believe.

John 14:30 οὐκέτι πολλά λαλήσω μεθ’ ὑμῶν, ἐρχεται γὰρ ὁ τοῦ κόσμου ἀρχων· 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 ἀλλ’ ἵνα γνῶ ὁ κόσμος ὅτι ἀγαπῶ τόν πατέρα, καὶ καθὼς ἐντελεῖται μοι ὁ πατήρ, οὕτως ποιῶ, ἔγειρεν, ἐξωμεν ἐνετεύθην.

31but, just as the Father has commanded me, this I do, so that the world may know that I love the Father. "Arise, let us leave here."

Chapter 15

"I Am the Vine, You Are the Branches"

John 15:1 Ἐγώ εἰμι ὁ ἁμαρτωλός ἢ ἢμνθητῆ, καὶ ὁ πατὴρ μου ὁ γεωργός ἐστιν.

1"I am the true vine, and my Father is the farmer.

John 15:2 πᾶν κλῆμα ἐν ἐμοὶ μὴ φέρον καρπὸν, αἵρει αὐτό, καὶ πᾶν τὸ καρπὸν φέρον καθαίρει αὐτὸ ἵνα πλείονα καρπόν 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 ὅν 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 καρπὸν φέρειν ἀφ᾿ έαυτοῦ ἐάν μὴ μείνῃ ἐν τῇ ἁμπέλῳ, οὕτως οὐδὲ ὑμεῖς ἐάν μὴ ἐν ἐμοί μείνητε.

4Abide in me, and I in you. Just as the branch is not able to bear fruit from itself, unless it abides in the vine, in the same way neither are you, unless you abide in me.

John 15:5 ἐγὼ εἰμὶ ἡ ἁμπέλος, ὑμεῖς τὰ κλῆματα, ὃ μένων ἐν ἐμοί κἀγὼ ἐν αὐτῷ οὕτως φέρει καρπὸν πολὺν, ὅτι χωρὶς ἐμοῦ οὐ δύνασθε ποιεῖν οὐδέν.

5I am the vine; you are the branches. The one who abides in me and I in him, this one bears much fruit, for without me you can produce nothing.

John 15:6 εὰν μὴ τις μείνῃ ἐν ἐμοί, ἐβλήθη ἐξὼ ὡς τὸ κλῆμα καὶ εξηράνθη, καὶ συνάγονται αὐτὰ καὶ οἰς τὸ πῦρ βάλλουσιν καὶ καίεται.

6If someone does not abide in me, he is thrown aside like the branch that is withered; they gather such and cast them in the fire, and they are burned.

John 15:7 εάν μείνητε ἐν ἐμοί καὶ τὰ ρήματά μου ἐν υἱῷ μείνῃ, ὃ εὰν θέλητε αἰτήσεσθε, καὶ γενήσεται υἱόν.

7If you abide in me, and my sayings abide in you, you will ask whatever you will, and it will happen for you.

John 15:8 εν τούτω εὐδοκάσθη ὁ πατὴρ μου, ἵνα καρπὸν πολὺν φέρητε, καὶ γενήσεσθε ἐμοί μαθηταὶ.

8In this my Father is glorified, that you bear much fruit, and you will be my disciples.

John 15:9 καθὼς ἡγάπησέν με ὁ πατὴρ, κἀγὼ ἡγάπησα υἱὸς μείνατε ἐν τῇ ἁγίᾳ τῇ ἑμῖ.

9Just as the Father has loved me, I also have loved you; abide ye in my love.

190 156 Greek: καί, as substitute for ὅτι - hōtì, "that." A colloquialism drawn from Hebrew. As for "the branch," I believe the article is anaphoric, referring back to something either previously mentioned or that is otherwise familiar to the reader, and that would be verse 2 in this chapter, the branch bearing no fruit.

It is said that vine growers when they pruned would hang the trimmings aside and dry them, for later use as fuel in their fires. Another reference of the anaphoric article could be to the principle as in Isaiah 563, where the eunuch says, "I am only a dry tree." For "dry" is an antonym of "fruitful." Contrast this to Psalm 1:3, where a tree with plenty of water produces fruit in season, and its leaves do not wither. The anaphoric article could also be referring back to John 15:2, to "the unfruitful branch." (See also Psalm 80:15-16.) The dry branch became dry in the first place because it did not abide in the vine. At the same time, one could gather from this that the branch dried up after it was pruned off. The simple language of John can lead you in many directions, and this may be intentional on the part of God. Whether a branch can be "on the vine" and yet not be "abiding in the vine" is the question. This does seem to be the case here. For every branch starts out "on the vine," but Jesus says that some are cut off for the very fact that they are unfruitful. In nature, a branch can still be connected, and yet be unfruitful or wither, if something has interrupted the flow of the sap from the trunk, or if something has diseased only that branch. Now, in the phrase "they gather aorà," the topic is neuter plural, which takes a singular verb. I translated aorà as "such" because I insist the topic is still generally "the" unfruitful branch of 15:2. By the way, ΓΥΙ, in the phrase, "he is thrown aside," the aorist is a "gnomic" aorist. (Normally the aorist would be rendered, "he was thrown aside.") A gnomic aorist expresses an action that is valid for all time; either because it fills the void left by the non-existent perfective present, or because the author had some real example in mind when he is telling a parable narrative. And we do have a mini parable here. (Re. gnomic aorists, see BDF §333, which specifically mentions John 15:6,8.) Cross-references for this passage: Ps. 80:15-16; Ez. 15:4-6; 19:10; Matt. 3:10.

191 157 ητεί τοι εἰς τὸ πῦρ βάλλουσιν καὶ καίεται.

192 158 ητεί τοι εἰς τὸ πῦρ βάλλουσιν καὶ καίεται.

193 159 ητεί τοι εἰς τὸ πῦρ βάλλουσιν καὶ καίεται.
John 15:10 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.

11These things I have spoken to you, so that my joy may be in you, and that your joy may be full.

12This is my commandment: that you love one another, as I have loved you.

13Greater love has no one than this: that one lay down one's life for one's friends.

14You are my friends, if you practice the things I am commanding you.

15No longer do I call you servants, for the servant does not know what his lord is doing.

16You have not chosen me, but I have chosen you, and appointed you, that you go and bear fruit, and that your fruit might abide, so that whatever you ask the Father in my name, it may be granted to you.

17These instructions I am giving you, so that you will love one another.

For This the World Hates You

John 15:18 If the world hates you, be assured that it hated me first, before you.

19If you were of the world, the world would like its own; but because you are not of the world, and indeed rather I have chosen you out of the world, for this the world hates you.

20Be mindful of the word that I said to you, 'A servant is not greater than his lord.' If they persecuted me, they will persecute you also. If they took my word to heart, they will take yours to heart also.
Chapter 16

John 16:1 Ἀνακάλυψα ὑμῖν ἵνα μὴ ὀμαλοθυμήτε.


1525 ὅτα, λελάληκα ὑμῖν ἵνα πάντα υἱοθετησω ὑμῖν διὰ τὸ ὄνομά μου, ὅπως οὐκ εἰδεῖσιν τὸν πέμψαντά με.

21But all these things they will do to you because of my name, for they do not know the One who sent me.

John 15:22 εἴ μη ἦλθον καὶ ἐλάλησα αὐτοῖς, ἀμαρτίαν οὐκ ἔχον· νῦν δὲ πρόφασιν οὐκ ἔχουσιν περὶ τῆς ἀμαρτίας αὐτῶν.

22If I had not come and spoken to them, they would have no sin; but now, they have no excuse for their sin.

John 15:23 οἱ ἡμεῖς μισεῖτε αὐτῶν ὅτι ἔμησιςαν με δωρεάν.

23But so that the word written among them in the law might be fulfilled, ‘They hated me without a cause,’

1526 ἵνα δὲ ἐλθῇ ὁ παράκλητος ὁ οὐκ ἔχοντα ὑμῖν παρὰ τοῦ πατρός, τὸ πνεῦμα τῆς ἀληθείας ἐκ τοῦ πατρός ἐκπορευείται ἐκεῖνος μαρτυρήσει περὶ ἐμοῦ·

26But when the Counselor has come, whom I will send to you from the Father, the Spirit of Truth, who flows forth from the Father, he will bear witness about me.

John 15:27 καὶ ὑμεῖς δὲ μαρτυρεῖτε, ὅτι ἂν ἀφίξης μετ᾽ ἐμοῦ ἐστε.

27And you also will bear witness, because you have been with me from the beginning.

1525 Psalm 35:19; 69:4

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1525 Psalm 35:19; 69:4

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1525 Psalm 35:19; 69:4

1526 [it] syr cop saussul bof TR RP lac 375 C N P T W 0233
The Holy Spirit Will Finish My Work

μας ἐν τῷ κόσμῳ 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 perί ἀμαρτίας μὲν, δι' ὑπ'''τευόουσιν εἰς ἐμὲ 9concerning sin, because they do not believe in me; John 16:10 perί δικαιοσύνης δὲ, δι' ὑπὸ τὸν πατέρα μου ὑπάγω καὶ ὑπέκειτο θεωρεῖτε με· 10concerning righteousness, because I am going to my Father and you will be observing me no longer; John 16:11 perί δὲ κρίσεως, δι' ὑπὸ ἄρχων τοῦ κόσμου τούτου κέκριται. 11and concerning judgement, because the ruler of this world has been judged. John 16:12 Ἐτι πολλὰ ἔχω λέγειν ὑμῖν, ἀλλ' ὥσπερ δύνασθε βαστάζετε ἅρτι 12I have many things yet to say, but you are not able at the present time to bear it. John 16:13 δι' ὑπὸ ἄρχων, τὸ πνεῦμα τῆς ἀλήθειας, ὁδηγήσει ὑμᾶς εἰς πάσαν τὴν ἀλήθειαν· οὔ γὰρ λαλήσει ἅρτ' ἕως ὅταν ἀλήθειαν ὥσπερ ἀλήθειαν, ἀλλ' ὥσπερ ἀν ἀκούσῃ λαλήσει, καὶ τὰ ἐρχόμενα ἀναγγέλει ὑμῖν. 13But when that one comes, the Spirit of truth, he will guide you into all truth. For he will not speak from himself, but rather, whatever things he hears he will speak; and he will report to you the things that are coming. John 16:14 ἐκείνος ἐμὲ δοξάσει, ὅτι ἐκ τοῦ ἐμοῦ λήψεται 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 πατήρ ἐμὸς ἐστὶ· διὰ τοῦτο ἔχω ὑπὸ ὅτι ἐκ τοῦ ἐμοῦ λαμβάνει καὶ ἀναγγέλει ὑμῖν. 15Everything the Father has is mine; this is how I said, 'from mine he will be taking, and report it to you.'

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200 16:8 It is hard to chose an English word to render the Greek word here, ἐλέγχω - elengchô. 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.
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 They kept saying therefore, “What is this ‘little while’? We don’t know what he is saying.”

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 in pain.  But your pain will be turned into joy.

In the case of the woman about to give birth, she has pain, because for her the hour has come.  But when she has delivered the child, no longer is she mindful of the distress, because of the joy that a human being is brought forth into the world.

John 16:22 And, ‘I am going to the Father’?”

Thus you also, now you do have pain; but I will see you again, and your hearts will be cheered, and your joy, no one is taking away from you.  John 16:23 And in that day you will not query me at all.  Truly, truly, I say to you: whatever you will ask the Father in my name, he will grant it to you.

201  16:16a  txt ou A E 047 054 ℮ ita,e syrP TR RP ‖ œuketι ℮ N B D L N W 068 0233 lat syr ℮ SBL NA28 {f} ‖ lac ℮ φ3 C
202  16:16b  txt ἡ προσ τον πατέρα Α Ἕ Ν 047 068 τοι ℮ lat syrpcohbo Cor ℮ (arm) eth geo* Chrys Cyril Vict-Rome ℮ Aug TR RP ‖ οτι εγω προς τον πατερα 054 ‖ οτι προσ τον πατερα μου 0233 ‖ omit ℮ φ5 ℮ φ6  Ủy N B D L W 0250 it copbalyb ℮ geo* Or SBL NA28 [A] ‖ lac C.  Jesus said, “because I am going to the Father” in verse 10.
203  16:18  txt οι ℮ N* D* W mabdeff 261 syrya ℮ cop ℮ arm geo * ν προς τον πατερα Α Ἀ Ν 047 054 068 0233 0250 ℮ itaur.la ƙ ƙ vr syrs ppcohbo.ach2 ℮ eth Or Cyril-lem Ambrst Aug [NA28] ‖ lac ℮ φ23 ℮ C P Q T 070
204  16:19  txt ouv A E 047 054 ℮ TR RP ‖ ἐκ 0233 ‖ omit ℮ φ3 ℮ φ6  Ủ N B D L W 068 ℮ SBL NA28 {f} ‖ lac C P 22 ℮ C P
205  16:20  txt ὰν ℮ A Ἰ Ν W 047 054 ℮ hmtr ℮ vr syrs ℮ copas ℮ cop ℮ omit ℮ φ3 ℮ φ6 N* B D it syrs ℮ copas ℮ SBL NA28 {f} ‖ lac C P 022 ℮ C P 068 0233

John 16:16: Μικρόν καὶ ὃς θεωρεῖτε με, καὶ πάλιν μικρόν καὶ δίψεσθε με, ὅτι ὑπάγω πρὸς τὸν πατέρα.

16:"A little while, and you will not be observing me; and another little while, and you will see me. Because I am going to the Father."
Chapter 17

Jesus Prays for Himself

John 16:24  ἐώς ἃρτι οὐκ ἤτησατε οὐδὲν ἐν τῷ ὅνομάτι μου ἐπιτίθετε καὶ λήψεσθε, ἕνα ἡ χαρὰ ὑμῶν ἢ πεπληρωμένη.

24Up to now you have not asked anything in my name; ask, and you will receive, so that your joy may be full.

John 16:25  Ταῦτα ἐν παροιμίαις λελάθηκα ὑμῖν· ἀλλ’ ἔρχεται ὥρα ὅτε οὐκέτι 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  ἔν ἐκείνῃ τῇ ἡμέρᾳ ἐν τῷ ὅνομάτι 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  ἀυτὸς γὰρ ὁ πατὴρ φιλεῖ ὑμᾶς, ὅτι ὑμεῖς ἔμε περιλήκατε καὶ πεπιστεύκατε ὅτι ἐγὼ παρὰ τὸν 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 παρά τοῦ πατρὸς καὶ ἠλήλυθα εἰς τὸν κόσμον· πάλιν ἀφίημι 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· οἱ μαθηταί αὐτοῦ, ἢδε νῦν παρρησία λαλεῖς, καὶ παροιμίαις οὐδεμίαν λέγεις.

29His disciples are saying to him, "There, now you are talking with clarity and not speaking any allegory.

John 16:30  νῦν οἶδα δεῖ καὶ οὐ χρείαν ἔχεις ἵνα τις σε ἐρωτᾷ· ἐν τούτῳ πιστεύεις ὅτι ἀπὸ θεοῦ ἐξῆλθον.

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  ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς, Ἄρτι πιστεύετε;

31Jesus answered them, "For now you believe.

John 16:32  ιδοὺ ἔρχεται ὥρα καὶ νῦν ἔληλυθέν ἵνα σκορπισθήτε ἐκαστος εἰς τὰ ἱδία, καὶ ἐμὲ μόνον ἀφίητε· καὶ οὐ εἰμὶ μόνος, ὅτι ὁ πατὴρ μετ’ ἐμοῦ ἔστιν.

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  ταῦτα λελάθηκα ὑμῖν ἵνα ἐν ἑκάστῳ ιερήν ἔχετε· ἐν τῷ κόσμῳ θλίψεω ἔχετε, ἀλλὰ ἡ ἀρσεῖτε, 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  Ταῦτα ἐλάλησεν ὁ Ἰησοῦς, καὶ ἐπῆρεν τοὺς ὀφθαλμοὺς αὐτοῦ εἰς τὸν οὐρανόν, καὶ ἔπεμψεν. Πάτερ, ἔληλυθέν ἡ ὥρα· δοξάσον σου τὸν υἱόν, ἵνα καὶ ὁ υἱός σου δοξάσῃ σέ,

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;

206  ἐξῆλθεν ἐν τῷ κόσμῳ θλίψεω ἐχέτεν. Ψ 157 1424
210 John 17:2 καθώς ἐδώκας αὐτῷ ἐξουσίαν πάσης σαρκὸς, ἵνα πάν ὁ δέδωκας αὐτῷ δώσει αὐτοῖς ζωὴν 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 αὐτῇ δὲ ἐστίν ἡ αἰώνιος ζωή, ἵνα γινώσκωσιν σὲ τὸν μόνον ἀληθινὸν θεόν καὶ ὅν ἀπέστειλας Ἰησοῦν Χριστόν.

5And this is eternal life: to know you, the only true God, and the one whom you have sent, Jesus Christ.

John 17:4 ἐγὼ σὲ ἐδόθησα ἐπὶ τῆς γῆς, τὸ ἔργον ἐτελέσα ὁ δέδωκας μοι ἵνα ποιήσω.

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 ἣν ἐμοὶ πρὸ τοῦ τὸν κόσμον 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 Ἐφανέρωσα σοι τὸ ὄνομα τοῖς ἀνθρώποις σὺς δέδωκας μοι ἐκ τοῦ κόσμου. σοὶ ἦσαν, καὶ ἐμοὶ αὐτοὺς δέδωκας καὶ τὸν λόγον σου τετηρήκασι.

6I have made known your name to the humans of the world that you have given to me. They had been yours, and you gave them to me, and they have taken your word to heart.

John 17:7 νῦν ἐγνώκαν ὅτι πάντα δόσεις δέδωκας μοι παρὰ σοῦ εἰσίν.

7Now they are persuaded that everything you have given to me is indeed from you;

John 17:8 ὅτι τὰ ρήματα ὁ δέδωκας μοι δέδωκας αὐτοῖς, καὶ αὐτοὶ ἔλαβον καὶ ἐγνώσαν ἀληθῶς ὅτι παρὰ σοῦ ἐξῆλθον, καὶ ἐπίστευσαν ὅτι σὺ με ἀπέστειλας.

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 εἰσίν,

9I am making request concerning them; not concerning the world am I making request, but only concerning those whom you have given to me. For they are yours;

John 17:10 καὶ τὰ ἐμα πάντα σὰ ἐστίν καὶ τὰ σὰ ἐμα, καὶ δεδόξασα εἰς ἀνθρώπους.

10indeed everything of mine is yours, and of yours is mine. And I am glorified in them;

John 17:11 καὶ οὐκέτι εἰμί ἐν τῷ κόσμῳ, καὶ αὐτοὶ ἐν τῷ κόσμῳ εἰσιν, καὶ ἐγὼ πρὸς ἐμὲ ἐρώτησα. Πάτερ ἄγιε, τήρησον αὐτοὺς ἐν τῷ ὀνόματι σου ὡς δέδωκας μοι, ἵνα ἦσαν 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.
John 17:12  οὕτως ἔχετε ἡμᾶς μετ’ αὐτῶν ἐν τῷ κόσμῳ, ἐγὼ ἔτηρων αὐτοὺς ἐν τῷ ὄνομάτι σου: οὗς δέδωκας μοι ἐφώλιαξ, καὶ οὐδεὶς ξύ χαίων ἀπώλετο εἰ μὴ οὐς τῆς ἁπωλείας, ἵνα ἓ γραφῇ πληρωθῇ.

13While I was with them in the world, 212 I kept them in your name. Those whom you have given to me, I guarded, and not one of them met destruction, except the Son of Destruction, 212 so that the scripture may be brought to completion.

John 17:13  ὅν δὲ πρὸς εἶ ἔρχομαι, καὶ ταῦτα λαλῶ ἐν τῷ κόσμῳ ἵνα ἔχωσιν τὴν χαρὰν τὴν ἐμὴν πεπληρωμένην ἐν αὐτοῖς.

14But now I am coming to you, and I am speaking these things in the world, so that they may have in them my joy brought to completion.

John 17:14  εἵω δέδωκα αὐτοῖς τὸν λόγον σου, καὶ ὁ κόσμος ἐμίσησεν αὐτοὺς, ὅτι οὐκ εἰσίν ἐκ τοῦ κόσμου καθὼς ἐγὼ οὐκ εἰμί ἐκ τοῦ κόσμου.

15I have given them your word, and the world has hated them, because they are not of the world, just as I am not of the world.

John 17:15  οὐκ ἔρωτο ἵνα ἄρῃς αὐτοὺς ἐκ τοῦ κόσμου ἀλλ’ ἵνα τηρήσῃς αὐτοὺς ἐκ τοῦ πονηροῦ.

16I am not asking that you take them out of the world, but that you keep them from the evil one.

John 17:16  εἶκ τοῦ κόσμου οὐκ εἰσίν, καθὼς ἐγὼ ἐκ τοῦ κόσμου οὐκ εἰμί.

17They are not of the world, just as I am not of the world.

John 17:17  ἀγίασαν αὐτοὺς ἐν τῇ ἁλληθείᾳ σου: ὁ λόγος ὁ οὖς ἁλληθείᾳ ἐστιν.

18Sanctify them in your truth; your word is truth.

John 17:18  καθὼς ἐμὲ ἁπέστειλας εἰς τὸν κόσμον, κἀγὼ ἁπέστειλα αὐτοὺς εἰς τὸν κόσμον

19Just as you sent me into the world, I also have sent them into the world.

John 17:19  καὶ ὑπέρ αὐτῶν ἐγὼ ἁγιάζω ἐμαυτόν, ἵνα καὶ αὐτοὶ ὡς ἠγιασμένοι ἐν ἁλληθείᾳ.

20And on their behalf I sanctify myself, so that they also may be ones sanctified in truth.

Jesus Prays for All Believers

John 17:20  Οὐ περὶ τούτων δὲ ἐρωτῶ μόνον, ἀλλὰ καὶ περὶ τῶν πιστευόντων διὰ τὸ λόγον αὐτῶν εἰς ἐμέ,

21And not concerning these only am I making request, but also concerning the ones who through their word believe in me,

John 17:21  ἵνα πάντες ἐν ὑμῖν, καθὼς σὺ, πάτερ, ἐν ἐμοὶ κἀγὼ ἐν σοί, ἵνα καὶ αὐτοὶ ἐν ἡμῖν ἐν ὑμῖν, ἵνα ὁ κόσμος πιστεύῃ ὅτι σοὶ με ἁπέστειλας.

22that they all may be one. Just as you, Father, are in me and I in you, so let them also be one in us, so that the world might believe that you sent me.

John 17:22  Καὶ ἐγὼ τὴν δόξαν ἵνα δεδωκάς μοι δέδωκα αὐτοῖς, ἵνα ὡς ἐν καθὼς ἡμείς ἐν ἑσμέν

23The glory which you have given to me, I also have given to them, so that they may be one, just as we are one:

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213 17:17  δανιάζω - hagiázō; dedicate or set something apart for God's holy purposes.
John 17:23 ἐγὼ ἐν αὐτοῖς καὶ σὺ ἐν ἐμοί, ἵνα ὅσιν τετελειωμένοι εἰς ἐν, καὶ ἵνα γινώσκῃ ὁ κόσμος ὅτι σὺ με ἀπέστειλας καὶ ἡγάπησας αὐτοὺς καθὼς ἔμε ἡγάπησας.

23I 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, οὐς δεδωκάς μοι, θέλω ἵνα σῶσῃς ἐμάς μετ’ ἐμοὶ, ἵνα θεωρῶσιν τὴν δόξαν τὴν ἐμῆν ἦν ἐξωκάς μοί, 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 ἦμεν ἐν σοὶ καὶ ἡγασθήσομαι καὶ ἐν σοὶ ἐν αὐτοῖς.

25"O righteous Father, indeed the world has not known you, but I have known you, and these have known that you sent me.

John 17:26 καὶ ἐν γνώσει αὐτῶν τὸ δόμομα σου καὶ γνωρίσω, ἵνα ἡ ἀγάπη ἡ ἡγάπησάς με ἐν αὐτοῖς ἡ κάγω ἐν αὐτοῖς.

26And 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 εἰπὼν ὁ Ἰησοῦς ἐξῆλθεν σὺν τοῖς μαθηταῖς αὐτοῦ πέραν τοῦ χειμάρρου τῶν Κέδρων ὅπου ἦν κήπος, εἰς ὃν εἰσῆλθεν αὐτός καὶ οἱ μαθηταί αὐτοῦ.

1After he said these things, Jesus went forth with his disciples to the other side of the wadi Kidron, where there was a garden, into which he himself went, and also his disciples.

John 18:2 ἦδει δὲ καὶ ᾿Ιούδας ὁ παραδίδων αὐτὸν τὸν τόπον, ὅτι πολλάκις ἦσαν καταβολές τῶν μαθητῶν αὐτοῦ.

2And Judas, the one betraying him, knew the place, because Jesus had often met there with his disciples.

Jesus Arrested

John 18:3 ὁ ὅν ᾿Ιούδας λαβὼν τὴν σπείραν καὶ ἐκ τῶν ἀρχιερέων καὶ Φαρισαίων ὑπηρέτας ἔρχεται ἐκεῖ μετὰ φανῶν καὶ λαμπάδων καὶ ὀπλῶν.

3Judas therefore, after taking the cohort and some guards, from the high priests and the Pharisees, comes there, with lamps and torches and weapons.

John 18:4 ᾿Ιησοῦς οὖν εἰδὼς πάντα τὰ ἐρχόμενα ἐπὶ αὐτὸν, ἐξελθὼν εἶπεν αὐτοῖς, Τίνα ζητεῖτε;

4Then, aware of all the things coming upon him, Jesus went forward and said to them, "Whom are you seeking?"

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214 17:23 This is the way the apostle Paul understood it; see Ephesians 4:11-16. Paul says that God gave the apostles and other offices so that someday the believers will be fully developed into one, in unity with God and with one another. Apparently, neither Jesus nor Paul expected such oneness to occur in his own lifetime. Just as with the individual new birth, maturity is a process and not instantaneous at birth, so also it is with the corporate man, that maturity is a process, and not instantaneous at its creation. But, if you believe that Jesus was asking that this unity take place at once, then surely you must admit that Jesus’ prayer has gone ungranted, up to and including this present day.

215 18:3 A cohort, if a complete one including reserves, was a thousand soldiers, (one tenth of a legion) commanded by ten centurions, who commanded a hundred men each. The number here was probably the lesser, about 600 soldiers, but could have been up to 1,000.
Jesus Taken to Hananiah

John 18:12 Ἡ οὖν σπέιρα καὶ ὁ χιλιάρχος καὶ οἱ υπηρετεῖ τῶν ἱερατῶν συνέλαβον τὸν Ἱησοῦν καὶ ἔδησαν αὐτὸν.

13Then 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 ἥν γὰρ πενθήσεως τοῦ Καϊάφα, δέ ἦν ἀρχιερέως τοῦ ἐναυτοῦ ἑκείνου.

14And 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 τούς ἱερατῶς ὅτι συμφέρει ἕνα ἀνθρωπόν ἀπολέσθαι ὑπὲρ τοῦ λαοῦ.

15And Caiaphas was the one having advised the Jews that it was expedient that one man die instead of the people.

John 18:15 Ἦκολοθοῦ δὲ τῷ Ἰησοῦ Σίμων Πέτρος καὶ ὁ ἄλλος μαθητής, ὁ δὲ μαθητὴς ἑκείνος ἦν γνωστὸς τῷ ἀρχιερεί, καὶ συνειδήθηκεν τῷ Ἰησοῦ εἰς τὴν αὐλὴν τοῦ ἀρχιερέως,

16And Simon Peter was following Jesus, along with another disciple. And that other disciple was known to the high priest, and he entered with Jesus into the courtyard of the high priest,

John 18:16 ὁ δὲ Πέτρος εἰσῆλθεν πρὸς τὴν θύρα ἐξω. ἐξῆλθεν οὖν ὁ μαθητής ὁ ἄλλος δὲ ἦν γνωστὸς τῷ ἀρχιερεί, καὶ εἶπεν τῇ θυρωρῷ καὶ εἰσῆλθαν τὸν Πέτρον.

17but Peter had stopped outside, at the door. The other disciple therefore, who was known to the high priest, went out and spoke to the doorkeeper, and brought Peter in.

John 18:17 λέγει οὖν ἡ παιδικὴ ἡ θυρωρὸς τῷ Πέτρῳ, Μή καὶ σὺ ἐκ τῶν μαθητῶν εἰ τοῦ ἀνθρώπου τούτου; λέγει εἰκείνος, Οὐκ εἰμί.

18Then the maidservant, the doorkeeper, says to Peter, "You are not also one of this man’s disciples, are you?" He says, "No I am not."
John 18:18 εἰστήκεισαν δὲ οἱ δοῦλοι καὶ οἱ υπηρέται ἀνθρωπικάν πεποικότες, ὅτι ψύχος ἤν, καὶ ἐλεφήμονον: ἦν δὲ μετ’ αὐτῶν ὁ Πέτρος ἐστώς καὶ θερμαίνομενος.

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 Ὅσον ἄρχηρεις ἤρωτησεν τὸν Ἱσσοῦν περὶ τῶν μαθητῶν αὐτοῦ καὶ περὶ τῆς διδαχῆς αὐτοῦ.

The high priest, then, questioned Jesus, about his disciples and about his teaching.

John 18:20 ἀπεκρίθη αὐτῷ ὁ Ἱσσοῦς, Ἐγὼ παρρησία ἐλάλησα τῷ κόσμῳ ἐγὼ πάντοτε ἐδίδαξα ἐν συναγωγῇ καὶ ἐν τῷ ἱερῷ, ὅπου πάντοτε ὁ Ιουδαιοὶ συνήχθησιν, καὶ ἐν κρυπτῷ ἐλάλησα οὐδέν.

Jesus answered him, "I have spoken openly to the world. I always taught in a synagogue or in the temple, where the Jews always come together, and not said any of it in secret.

John 18:21 τί με ἐπερωτᾷς; Ἐπερώτησον τούτων ἀκινητάς τί ἐλάλησα αὐτοῖς; ἵνα οὗτοι ὀδησίν αὐτόν ἐπιέων ἔγω.

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 τούτα δὲ αὐτῶν ἐπέστηκα εἰς τῶν ὑπηρετῶν παρεστηκόν τῷ Ἱσσοῦ ἐπών, Οὕτως ἀποκρίνεται τῷ ἄρχηρει,

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 Ἱσσοῦς. Εἰ κακῶς ἐλάλησα, μαρτύρησον περὶ τούτου κακοῦ; εἰ δὲ καλῶς, τί με δέρεις;

Jesus answered him, "If I spoke wrongly, testify to the wrong; but if acceptably, why are you hitting me?"

John 18:24 ἀπεστείλεν αὐτὸν ὁ Ἰωάννης δεδεμένον πρὸς Καίαφαν τὸν ἄρχηρεά.

(Hannaniah had sent him to Caiphas the high priest, bound.)

Peter’s Second and Third Denials

John 18:25 Ἰδὼ τότε Σίμων Πέτρος ἐστώς καὶ θερμαίνομενος, ἐπέγνων τὸν αὐτόν, Μή καὶ σὺ ἐκ τῶν μαθητῶν αὐτοῦ εἰ, ἠρνήσατο αὐτὸν ἐκείνος καὶ ἐπέγνω, ὅθεν εἰμὶ.

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 ἄρχηρεως, συγγενής ὃν ὦ ἀπέκρυψεν Πέτρος τὸ ὠτόν, ὅθεν ἐγώ σε ἐνῶν ἐν τῷ κήπῳ μετ’ αὐτοῦ;

One of the servants of the high priest, who was a relative of him whose ear Peter had cut off, says, "Did you see him with him in the garden?"

John 18:27 πάλιν αὐτὸν ἠρνήσατο ο Πέτρος· καὶ εὐθέως ἀλέκτωρ ἔφωνεν.

Again therefore, Peter denied it, and immediately a rooster crowed.

Jesus Before Pilate and Herod

John 18:28 Ἀγωνιζομεν οὖν τὸν Ἱσσοῦν ἀπὸ τοῦ Καίαφα εἰς τὸ πραιτώριον· ἦν δὲ γὰρ πρῶ, γα καὶ αὐτόι οὐκ εἰσήλθον εἰς τὸ πραιτώριον, ἵνα μὴ μανθάσων ἄλλ’ ἅνα φάγωσι τὸ πάσχα.

They then are leading Jesus away from Caiaphas toward the Praetorium; and it was very early. And they entered not into the Praetorium, so that they would not be defiled but rather might eat the Passover.
John 18:29 εξῆλθεν οὖν ὁ Πίλατος πρὸς αὐτούς καὶ ἐίπεν, 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 ἐίπον αὐτῷ, Εἴ μὴ ἤν οὐτος κακοποιοῖς, οὐκ ἂν 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 εἶπεν οὖν αὐτῷ ὁ Πίλατος, Ἀξιώσατε αὐτὸν ὑμεῖς, καὶ κατὰ τὸν νόμον ὑμῶν κρίνατε αὐτόν. εἶπον οὖν αὐτῷ οἱ Ἰουδαῖοι, Υἱὸν οὐκ ἔχεσθαι ἀποκτεῖναι οὐδένα·

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 οὗ τοῦ Ἰησοῦ πληρωθῆ ὁν εἶπεν σημαίνων ποίω βανάτῳ ἐμελλεν 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 Ἐσθήλησεν οὖν εἰς τὸ πραγμάτευμα πάλιν ὁ Πίλατος καὶ ἔφωνεν τὸν Ἰησοῦν καὶ ἐίπεν αὐτῷ, Ἐὰν ἔδει 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 αὐτῷ ὁ Ἰησοῦς, Ἀφ' ἔαυτού σὺ τοῦτο λέγεις ἢ ἄλλοι σοι 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 Πίλατος, Μήτη ἐγὼ Ἰουδαίος εἰμί; τὸ ἐθνὸς τὸ σὺν καὶ οἱ ἀρχηγεῖς παρέδωκαν 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 ἑμή οὐκ ἔστιν ἐκ τοῦ κόσμου τούτου· εἰ ἐκ τοῦ κόσμου τοῦτον ἢ ἡ βασιλεία ἡ ἑμή, οἱ ὑπηρέται ἃν οἱ ἐμοὶ ἠγγίζοντο, ἵνα μὴ παραδοθῶ τοῖς Ἰουδαίοις· νῦν δὲ ἡ βασιλεία ἡ ἑμή οὐκ ἔστιν ἐντεῦθεν.

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 [216] my kingship is not from here."

John 18:37 εἶπεν οὖν αὐτῷ ὁ Πίλατος, Ὑποκούον βασιλεὺς εἰς σὺ; ἀπεκρίθη ὁ Ἰησοῦς, Ἃν λέγεις ὅτι βασιλεὺς εἰμί ἔγω. Ἐγὼ εἰς τοῦτο γεγένημαι καὶ εἰς τοῦτο ἐλήλυθα εἰς τὸν κόσμον, ἵνα μαρτυρῆσω τῇ ἀληθείᾳ· πάς ὁ ὃν 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 Πίλατος, Τί ἔστιν ἀλήθεια; Καὶ τοῦτο εἰπὼν πάλιν ἐξήλθεν πρὸς τοὺς Ἰουδαίους, καὶ λέγει αὐτοῖς, Ἐγώ οὐδεμιᾶν αἴτιαν εὑρίσκω 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.[217]

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216 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?

217 18:38 Basis for capital punishment.
Chapter 19

John 19:1  Τότε οὖν ἔλαβεν ὁ Πιλᾶτος τὸν Ἰησοῦν καὶ ἐμαστίγωσεν.

1 At that time therefore, Pilate took Jesus and scourged him.

John 19:2  καὶ οἱ στρατιώται πλέξαντες στέφανον ἔξ ἀκανθῶν ἐπέθηκαν αὐτοῦ τῇ κεφαλῇ, καὶ ἰμάτιον πορφυρόν περιέβαλον αὐτόν,

2 And 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 ἱουδαίων καὶ ἔδιδον αὐτῷ ραπίσματα.

3 And they were saying, "Hail, O king of the Jews," and giving him slaps in the face.

John 19:4  ἐξῆλθεν οὖν πάλιν ἔξω ὁ Πιλᾶτος καὶ λέγει αὐτοῖς, ἰδε ἄγα καὶ μοῦν αὐτόν ἔξω, ἵνα γνώτε ὅτι ἐν αὐτῷ οὐδεμίαν αἰτίαν εὑρίσκω.

4 Pilate 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  ἐξῆλθεν οὖν ὁ Ἰησοῦς ἔξω, φορῶν τὸν ἀκάνθινον στέφανον καὶ τὸ πορφυρόν ἰμάτιον. καὶ λέγει αὐτοῖς, ἰδε, ὁ ἀνθρώπος.

5 Jesus 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 ἄρχοι καὶ οἱ ὑπηρέται ἐκραύγασαν λέγοντες, Σταῦρωσον, σταῦρωσον αὐτόν. ἴησεν αὐτοῖς ὁ Πιλᾶτος, λάβετε αὐτὸν ὑμεῖς καὶ σταυρώσατε, ἐγὼ γὰρ οὐχ εὑρίσκω ἐν αὐτῷ αἰτίαν.

6 When therefore the chief priests and their officers saw him, they shouted out, saying, "Crucify! Crucify him!" Pilate says to them, "You take him yourselves and crucify him."

As for me, I do not find causa capitalis in him.

John 19:7  ἀπεκρίθησαν αὐτῷ οἱ ἱουδαῖοι, ἦμεις νόμον ἔχομεν, καὶ κατὰ τὸν νόμον οἱ δῖοι ἀποκρίσαι οὐκ ἔδωκαν αὐτῷ.

7 The 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 Πιλᾶτος τὸν λόγον, μᾶλλον ἐφοβήθη.

When therefore Pilate heard this information, he was more afraid.

John 19:9  καὶ εἰσῆλθεν εἰς τὸ πραιτώριον πάλιν καὶ λέγει τῷ Ἰησοῦ, Πόθεν εἶ σύ; ὁ δὲ Ἰησοῦς ἀπόκρισαν οὐκ ἔδωκεν αὐτῷ.

9 And he entered the Praetorium again, and says to Jesus, "Where are you from?" But Jesus did not give him an answer.

John 19:10  λέγει οὖν αὐτῷ ὁ Πιλᾶτος, ἔμοι οὐ λαλεῖς; οὐκ οίδας ὅτι ἔξωσίαν ἔχω σταυρώσαι σε, καὶ ἔξωσίαν ἔχω ἀπόλοδοι σε;

10 Pilate 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?"

John 19:11  ἀπεκρίθη Ἰησοῦς, ὅτι εἰς ἔξωσίαν κατ᾽ ἔμοι οὐδεμίαν εἰ μὴ ἦν δεδομένον σοι ἄνωθεν; διὰ τοῦτο ὁ παραδώκει μὲ σοι μείζονα ἄμαρταν ἔχει.

11 Jesus answered, "You would have no authority over me if it had not been given you from above. Because of this, the one who handed me over to you has the greater guilt."
John 19:12 ἐκ τούτου ἐξήτει ὁ Πιλάτος ἀπολύσας αὐτὸν· οἱ δὲ Ἰουδαῖοι ἔκραύγαζον λέγοντες, Ἐὰν τούτον ἀπολύσῃς, οὐκ εἰ φίλος τοῦ Καίσαρος· πάς ὁ βασιλέα ἐαυτοῦ ποιῶν ἀντιλέγει τῷ Καίσαρι.

13From this point on Pilate tried to free him; but the Jews kept shouting out, saying, "If you release this man, you are no friend of Caesar! Everyone calling himself a king is opposing Caesar."

John 19:13 οὗ ὁ Πιλάτος ἀκούσας τούτον τὸν λόγον ἤγαγεν ἐξὸς τὸν Ἰησοῦν, καὶ ἐκάθισεν ἐπὶ τοῦ βήματος εἰς τόπον λεγόμενον Λιθόστρωτον, Ἐβραίοι δὲ Γαββάθα.

14When therefore Pilate heard this reason, he brought Jesus outside, and he sat down on the judgement seat, at a place called The Pavement, but in Hebrew called Gabbatha.

John 19:14 ἦν δὲ παρασκευὴ τοῦ πάσχα, ὥρα δὲ ἔστη ἕκτη, καὶ λέγει τοῖς Ἰουδαίοις, ἢδε ὁ βασιλεὺς ὑμῶν.

15And it was Preparation for the Passover, and the hour about 6:00 am. And he says to the Jews, "Behold, your king."

John 19:15 οὗ δὲ ἐκράυγασαν, ἀρον ἀρον, σταύρωσον αὐτόν, λέγει αὐτῷ οὗ Πιλάτος, Τὸν βασιλέα ὑμῶν σταυρώσω; ἀπεκρίθησαν οἱ ἀρχιερεῖς, οὐκ ἔχομεν βασιλέα εἰ μὴ Καίσαρα.

16But they shouted out, "Away with him! Away with him! Crucify him!" Pilate says to them, "Shall I crucify your king?" The chief priests responded, "We have no king but Caesar."

John 19:16 τότε ὁ παρέδωκεν αὐτὸν αὐτοῖς ἵνα σταυρώθη.

17At that time therefore he handed him over to them, to be crucified.

The Crucifixion

Παρέδωκον δὲ τὸν Ἰησοῦν καὶ ἤγαγον:
They took Jesus therefore and led him away.218

John 19:17 καὶ βασιλέα τὸν σταυρόν αὐτὸν ἐξήλθον διὸ τὸν ἱερόν ἔγραψεν, ὡς ἀπέσταλεν Ἐβραίοι,
And carrying his own cross, he proceeded forth, to a place called the Skull Place, which in Hebrew is pronounced Gulgolta, in which Hebrew is pronounced Gulgolta,

John 19:18 οὗ τὸν ἱερόν ἐπάσχεσαν, καὶ μετ’ αὐτοῦ ἄλλους δύο ἐντεύθεν καὶ ἐνετεύχει, μέσον δὲ τὸν Ἰησοῦν.

where they crucified him, and with him, two others, one on this side and one on the other, and Jesus in the middle.

John 19:19 ἔγραψεν δὲ καὶ τίτλον ὁ Πιλάτος καὶ ἔθηκεν ἐπὶ τοῦ σταυροῦ· ἦν δὲ γεγραμμένον, Ἰησοῦς οὗ Ναζωραῖος ὁ βασιλεὺς τῶν Ἰουδαίων.

19And Pilate also wrote a notice and put it on the cross, and it was inscribed: "JESUS THE NAZARENE, THE KING OF THE JEWS."

John 19:20 τὸν τίτλον τούτον πολλοὶ ἀνέγραψαν τῶν Ἰουδαίων, ὥστε ἔγγραφος ἦν ὁ τόπος τῆς πόλεως ὅπου ἔστησαν οὗ Ἰησοῦς καὶ ἦν γεγραμμένον Ἐβραίοι, Ἐλληνιστεῖς, Ῥωμαίοι.

20Many of the Jews therefore read this notice, because the place where Jesus was crucified was close to the city, and it was written in Hebrew, in Greek, and in Latin.

218 Ἰδίως Παρέδωκαν δὲ τὸν Ἰησοῦν καὶ ἤγαγον Ἀ Ἑ Ἡ ὁ Κ Υ ᾽ Ὕ Δ Θ Λ Π Ο 065 0211 2 285 157 1424 TR RP ὁ οὗ δὲ παραλαβόντες αὐτὸν ἀπῆλθον εἰς τὸ πραιτώριον Μ ἔστησαν δὲ τὸν Ἰησοῦν καὶ ἤγαγον εἰς τὸ πραιτώριον Γ ἔστησαν δὲ τὸν Ἰησοῦν εἰς τὸ πραιτώριον Α ἔστησαν δὲ τὸν Ἰησοῦν εἰς τὸ πραιτώριον Β ἔστησαν δὲ τὸν Ἰησοῦν εἰς τὸ πραιτώριον Ζ τὸν Ἰησοῦν ἔστησαν δὲ τὸν Ἰησοῦν εἰς τὸ πραιτώριον Χ τὸν Ἰησοῦν ἔστησαν δὲ τὸν Ἰησοῦν εἰς τὸ πραιτώριον Ψ τὸν Ἰησοῦν ἔστησαν δὲ τὸν Ἰησοῦν εἰς τὸ πραιτώριον Α. ἔστησαν δὲ τὸν Ἰησοῦν εἰς τὸ πραιτώριον Β. ἔστησαν δὲ τὸν Ἰησοῦν εἰς τὸ πραιτώριον Ζ. ἔστησαν δὲ τὸν Ἰησοῦν εἰς τὸ πραιτώριον Χ. ἔστησαν δὲ τὸν Ἰησοῦν εἰς τὸ πραιτώριον Ψ. ἔστησαν δὲ τὸν Ἰησοῦν εἰς τὸ πραιτώριον Α. ἔστησαν δὲ τὸν Ἰησοῦν εἰς τὸ πραιτώριον Β. ἔστησαν δὲ τὸν Ἰησοῦν εἰς τὸ πραιτώριον Ζ. ἔστησαν δὲ τὸν Ἰησοῦν εἰς τὸ πραιτώριον Χ. ἔστησαν δὲ τὸν Ἰησοῦν εἰς τὸ πραιτώριον Ψ. ἔστησαν δὲ τὸν Ἰησοῦν εἰς τὸ πραιτώριον Α. ἔστησαν δὲ τὸν Ἰησοῦν εἰς τὸ πραιτώριον Β. ἔστησαν δὲ τὸν Ἰησοῦν εἰς τὸ πραιτώριον Ζ. ἔστησαν δὲ τὸν Ἰησοῦν εἰς τὸ πραιτώριον Χ. ἔστησαν δὲ τὸν Ἰησοῦν εἰς τὸ πραιτώριον Ψ. ἔστησαν δὲ τὸν Ἰησοῦν εἰς τὸ πραιτώριον Α. ἔστησαν δὲ τὸν Ἰησοῦν εἰς τὸ πραιτώριον Β. ἔστησαν δὲ τὸν Ἰησοῦν εἰς τὸ πραιτώριον Ζ. ἔστησαν δὲ τὸν Ἰησοῦν εἰς τὸ πραιτώριον Χ. ἔστησαν δὲ τὸν Ἰησοῦν εἰς τὸ πραιτώριον Ψ.
John 19:21 ἔλεγον οὖν τῷ Πιλάτῳ οἱ ἄρχοντες τῶν Ἰουδαίων, Μη γράφει, ὃς ἡ βασιλεία τῶν Ἰουδαίων, ἀλλ' ὅτι ἔκεινος εἶπεν, βασιλείας 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, ὁ γάρ γαρ ἤγγισει, γέγραφα.

22Pilate answered, "What I have written I have written."

John 19:23 Οἱ οὖν στρατιώται ὑποτάσσοντο τὸν Ἰησοῦν ἔλαβον τὰ ἴματα αὐτοῦ καὶ ἐποίησαν τέσσαρα μέρη, ἐκατόστρατι γέμος, καὶ τὸν χιτώνα. ἦν δὲ τὸ χιτώνος ἄραφος, ἐκ τῶν ἄνωθεν ύπάντος δὲ ὄλου.

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 ἀλλήλους, Μὴ σχίσωμεν αὐτὸν, ἀλλὰ λάξωμεν περὶ αὐτοῦ τίνος ἔσται ἤ γὰρ πληρωθῇ ἡ λέγουσα, Διεμερίσασθοι τὰ ἴματά μου ἐστε καὶ ἐπὶ τὸν ἴματισμόν μου ἔβαλον κλήρον. Οἱ μὲν οὖν στρατιώται ταῦτα ἐποίησαν.

24They said therefore to one another, "We should not tear it, but cast lots as to whose it shall be." So that the scripture would be fulfilled, "They divided my garments among them; and cast lots over my clothing," those things therefore the soldiers did.

John 19:25 εἰστήκεισαν δὲ παρὰ τῷ σταυρῷ τοῦ Ἰησοῦ ὁ μήτηρ αὐτοῦ καὶ ὁ ἀδελφός τῆς μητρὸς αὐτοῦ, Μαρία ἡ τοῦ Κλωπᾶ καὶ Μαρία ἡ Μαγδαληνή.

25And near the cross of Jesus stood his mother, and his mother’s sister; and the Mary belonging to Clopas, and the Magdalene Mary.

John 19:26 ἦσαν οὖν ἡμῖν τὴν μητέρα καὶ τὸν μαθητήν παρεστώτα ὃν ἠγάπα, λέγει τῇ μητρί αὐτοῦ, Ἰδοὺ, ἵνα θεασθήσῃ ἡ μοι ἡ γλῶσσα αὐτῆς εἰς τὰ ἱδία.

26Then he says to the disciple, "Behold, your mother." And from that time on, that disciple took her into his own home.

Jesus’ Death

John 19:28 Μετὰ τούτῳ ἠλέησα ὁ Ἰησοῦς ὅτι πάντα ἦδη τετέλεσται, ἦνα τελειωθῆ καὶ γραφή, λέγει, Διψ.

28After these things, Jesus, seeing that all things were now completed, next says, "I am thirsty," so that the scripture would be fulfilled. 220

John 19:29 σκέφτομαι ὅτι ἔκειτο δόξος μεστὸν ὁ δὲ, πλήσαντες σπόγγον δόξος, καὶ ὑσσώμω περιθέντες, προσήνεγκαν αὐτοῦ τῷ στόματι.

29A container full of vinegar 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 δόξος ὁ Ἰησοῦς εἶπεν, Τετέλεσται καὶ κλίνας τὴν κεφαλὴν παρέδωκεν 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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219 19:24 Psalm 22:18
220 19:28 Psalm 22:15
221 19:29 Psalm 69:21; This was a sour wine, a cheaper drink than regular wine, yet more refreshing to the thirst.
John 19:31 Οἱ οὖν Ἰουδαῖοι, ἵνα μὴ μείνῃ ἔτι τοῦ σαββάτου τὰ σώματα ἐν τῷ σαββάτῳ ἔπει Παρασκευή ἢν - ἢ γὰρ μεγάλη ἢ ἡμέρα ἑκείνου τοῦ σαββάτου - ἤρωτησαν τὸν Πιλάτον ἵνα κατεαγώσιν αὐτῶν τὰ σκέλη, καὶ ἄρθρωσιν.

31Then the Jews, since it was Preparation Day, 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.  

John 19:32 ἦλθον οὖν οἱ στρατιώται, καὶ τοῦ μὲν πρώτου κατέαξαν τὰ σκέλη καὶ τοῦ ἄλλου τοῦ συνταφθέντος αὐτοῦ;  

32The soldiers therefore, and broke the legs of the first one, and of the other crucified with him,  

John 19:33 ἐπὶ δὲ τὸν Ἰησοῦν ἐλθόντες, ὡς εἶδον αὐτὸν ἤδη τεθνηκότα, οὐ κατέαξαν αὐτοῦ τὰ σκέλη,  

33but when they came to Jesus they realized he was already dead, and did not in his case break the legs.  

John 19:34 ἀλλ’ εἰς τῶν στρατιωτῶν λόγχη αὐτοῦ τὴν πλευρὰν ἐνυξέν, καὶ εὐθέως ἔξηλθεν αἷμα καὶ ὕδωρ.  

34But one of the soldiers pierced his side with a spear, and immediately there came out blood and water.  

John 19:35 καὶ ὁ ἑορτικὸς μεμαρτύρηκεν, καὶ ἀληθινή γ’ ἐστιν αὐτοῦ ὡς 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 ἔγενετο γὰρ ταῦτα ἵνα ἡ γραφὴ πληρωθῇ, ὡς ὁ Πιλάτος ὁ οὐ νομίζεται ἔτη αὐτοῦ.  

36And these things happened so that the scripture would be fulfilled: "Not a bone of it shall be broken."  

John 19:37 καὶ πάλιν ἐτέρα γραφὴ λέγει, ὡς ὁ Πιλάτος ὁ οὐ νομίζεται ἔτη αὐτοῦ.  

37And again, another scripture says: "They shall look upon him whom they have pierced."  

Jesus’ Burial  

John 19:38 Μετὰ ταῦτα ἤρωτησεν τὸν Πιλάτον Ἰησοῦς ὁ Ἰσαάκ, ὁ ἀπὸ Ἀριμαθαίας, οὖν μαθητής τοῦ Ἰησοῦ κεκρυμμένος δὲ διὰ τὸν φόβον τῶν Ἰουδαίων, ὦ ἄρη τὸ σῶμα τοῦ Ἰησοῦ καὶ ἐπέτρεψεν ὁ Πιλάτος. ἦλθεν οὖν καὶ ἤρεν τὸ σῶμα τοῦ Ἰησοῦ.  

38After these things, Joseph from Arimathaia, who was a disciple of Jesus, but secretly because of the fear of the Jews, made request of Pilate that he might take the body of Jesus; and Pilate consented. He went therefore, and took Jesus' body.

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222 19:31a The word "preparation" always means the day of the week we call Friday; see Luke 23:54; John 19:14, 31; Josephus: Jewish Antiquities xvi. 6. 2 §163. (There is no word "day" in the Greek here.) "Preparation Day" does not mean the 24 hours leading up to the evening that starts the Sabbath. Instead it means simply "Friday.

223 19:31b Or, "That day of sabbath was higher." Sabbath days at the beginning of a festival week were higher Sabbaths. The Saturday of Passover week was called the Great Sabbath. But the fact is, Deuteronomy 21:22-23 commanded that hung corpses be removed before the end of any day, not just days of sabbath.

224 19:33 Verse 33 begins with the particle "de," as complement to the particle "men" in verse 32, contrasting two cases.

225 19:36 Numbers 9:12; Exodus 12:46; Psalm 34:20

226 19:37 Zechariah 12:10
John 19:39 ἤλθεν δὲ καὶ Νικόδημος, ὁ ἐλθὼν πρὸς τὸν Ἰησοῦν νυκτὸς τὸ πρῶτον, φέρων μίγμα σμύρνης καὶ ἀλός· ὡς "Λίτρας ἐκατόν.

39And Nicodemus, the one who earlier had come to Jesus by night, came as well, carrying a mixture of myrrh and aloes, about a hundred pounds. 227

John 19:40 ἔλαβον οὖν τὸ σῶμα τοῦ Ἰησοῦ καὶ ἔθησαν αὐτὸ ἐν οὖν τοῖς ἀρωμάτοις, καθὼς ἐδοξοῦσαν τοῖς Ἰουδαίοις ἑνταφίασεν.

40They then took the body of Jesus, and bound it in linen cloths, with the spices, as is the burial custom with the Jews.

John 19:41 ἦν δὲ ἐν τῷ τόπῳ ὅπου ἐσταυρώθη κήπος, καὶ ἐν τῷ κήπῳ μνημείον κατέναν ἐν ψυχήσεω συνετήθη.

41And there was in the place where he was crucified, a garden, and in the garden a new tomb, one in which no one had ever yet been laid.

John 19:42 ἐκεῖ οὖν διὰ τὴν παρασκευὴν τῶν Ἰουδαίων, ὅτι έγγυς 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 μαί τῶν σαββάτων Μαρία ἡ Μαγδαληνή ἔρχεται πρωί σκοτίας ἐτί οὖς εἰς τό μνημείον, καὶ βλέπει τὸν ἱλόν ἤμενον ἐκ τοῦ μνημείου.

1And on the first day of the week, very early while still dark, Mary the Magdalene is coming to the tomb; and she sees the stone having been removed from the tomb.

John 20:2 τρέχει οὖν καὶ ἔρχεται πρὸς Σίμωνα Πέτρου καὶ πρὸς τὸν ἄλλον μαθητήν ὃν ἔφιππον ὁ Ἰησοῦς, καὶ λέγει αὐτοῖς, Ἡραν τὸν κύριον ἐκ τοῦ μνημείου, καὶ οὐκ ἐλάβεν τὸν ἔθηκαν αὐτὸν.

2She runs therefore, and goes to Simon Peter and to the other disciple, the one whom Jesus loved, and she says to them, "They have taken the Lord out of the tomb, and we228 don't know where they have put him."

John 20:3 έξήλθεν οὖν ὁ Πέτρος καὶ ὁ ἄλλος μαθητής, καὶ ἤρχοντο εἰς τὸ μνημείον.

3Peter therefore went out, and the other disciple also, and they were going toward the tomb.

John 20:4 ἔτρεχον δὲ οἱ δύο ὡς καὶ ὁ ἄλλος μαθητής προήρθανεν τάχιστον τοῦ Πέτρου καὶ ἤλθεν 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 θῦνα, οὐ μέντοι εἰσήλθεν.

5And after stooping down, he sees the linen cloths lying there. He did not enter inside, however.

John 20:6 ἔρχεται οὖν Σίμων Πέτρου ἀκολουθῶν αὐτῷ, καὶ εἰσήλθεν εἰς τὸ μνημείον· καὶ θεωρεῖ τὰ θῦνα κείμενα,

6Then comes Simon Peter, following behind him. And he entered into the tomb, and he observes the linen cloths lying there,

227 19:39 Greek, "a hundred litras," a loan-word from the Latin, libra. The libra was the Roman pound, which was comprised of 12 ounces, so when translated to 16-ounce pounds, it comes to about 75 pounds, or 34 kilograms.

228 20:2 Some people make much of the fact that John mentions only Mary the Magdalene by name, as if she were the only woman who went to the tomb, as a contradiction of the other gospels, like the gospel of Mark, which names three women. But this view reflects a very shallow, careless, and probably prejudiced reading of John. For here in John, Mary the Magdalene says "We" don't know where they have put him, indicating that she was not alone. And so also, most other so-called contradictions between the four gospels may be resolved by those truly wanting to know the truth, and not coming to it with prejudice.
Jesus Appears to Mary of Magdala

John 20:10 ἀπῆλθον οὖν πάλιν πρὸς ἑαυτοῦς οἱ μαθηταί.

11The disciples then went back to their own homes.

John 20:11 Μαρία δὲ εἶστίκει· πρὸς τὸ μνημεῖον ἐκλαίει. Ἐκλαίει παρέκτυφεν εἰς τὸ μνημεῖον,

12But Mary stayed with the tomb, and there she stands, outside, weeping. As she thus was weeping, she stooped down into the tomb,

John 20:12 καὶ θεωρεῖ δύο ἄγγελους ἐν λευκοῖς καθεξομένους, ἐνα πρὸς τῇ κεφαλῇ καὶ ἕνα πρὸς τοῖς ποσίν, ὅπου ἔκειτο τὸ σῶμα τοῦ Ἰησοῦ.

13And she beholds two angels in white, one sitting at the head and one sitting at the foot of where the body of Jesus had been lying.

John 20:13 καὶ λέγουσιν αὐτῇ ἐκείνοι, Γυναί, τί κλαίεις; λέγει αὐτοῖς ὅτι Ἡραν τὸν κύριόν μου, καὶ οὐκ οἶδα ποῦ ἔθηκαν αὐτὸν.

14And 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 καὶ ταῦτα ἐπούσα ἐστράφη εἰς τὰ ὕπιον, καὶ θεωρεῖ τὸν Ἰησοῦν ἑστώτα, καὶ οὐκ ἴδει ὅτι Ἰησοῦς ἐστιν.

15And when she had said these things, she looked toward the rear, and beholds Jesus having been standing; and she did not realize that it was Jesus.

John 20:15 λέγει αὐτῇ ὁ Ἰησοῦς, Γυναί, τί κλαίεις; τίνα ζητείς; ἐκείνη δοκοῦσα ὅτι ὁ κηπουρὸς ἐστιν λέγει αὐτῷ, Κύριε, εἰ οὐ ἔβαστας αὐτόν, εἰπέ μοι ποῦ ἔθηκας αὐτόν, κἀγὼ αὐτόν ἀρῶ.

16Jesus says to her, “Woman, why are you weeping? Who are you looking for?” She, thinking he is the gardener, says to him, “Sir, if it is you who took him, tell me where you put him, and I will get him.

John 20:16 λέγει αὐτῇ ὁ Ἰησοῦς, Μαρίᾳ. στραφεῖσα ἐκείνη λέγει αὐτῷ, Ὑαββουνι (ὅ λέγεται Διδάσκαλε).

17Jesus says to her, “Mary.” She when she turned around, says to him in Hebrew, "Rabbouni!” (which means Teacher).

John 20:17 λέγει αὐτῇ ὁ Ἰησοῦς, Μῃ μου ἄπτω, ὡς ἀναβῆκα πρὸς τὸν πατέραμον πορεύον ἐν πρὸς τοὺς ἀδελφοὺς μου καὶ εἰπέ αὐτοῖς, Ἀναβαίνω πρὸς τὸν πατέρα μου καὶ πατέρα ὑμῶν καὶ θεόν μου καὶ θεόν ὑμῶν.

18Jesus says to her, “Do not cleave to me, for I have not yet ascended to 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.’”

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229 20:8 Believed what? Not that Jesus had risen from the dead. We know they did not believe he was risen from the dead, because later when the women came to them and told them they had seen Jesus walking 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 ἐῴρακεν τὸν κύριον, καὶ τούτα εἶπεν αὐτῇ.

Mary goes, announcing to the disciples that she had seen the Lord, and also announcing those things he had said to her.

Jesus Appears to the Ten Apostles

John 20:19 ὅδες οὖν ὠρίας τῇ ἡμέρᾳ ἐκείνῃ τῇ μιᾷ τῶν σαββάτων, καὶ τῶν θυρῶν κεκλεισμένων ὅπου ἦσαν οἱ μαθηταὶ συνηγμένοι, διὰ τὸν φόβον τῶν Ἰουδαίων, ἠλθεν ὁ Ἰησοῦς καὶ ἐστὶ εἰς τὸ μέσον καὶ λέγει αὐτοῖς, Ἐιρήνη ὑμῖν.

Then, when it was evening on that first day of the week, with the doors locked where the disciples were assembled, because of the fear of the Jews, Jesus appeared, and stood in their midst. And he says to them, “Peace be with you.”

John 20:20 καὶ τοῦτο εἶπον ἐδειξεν αὐτοῖς τὰς χεῖρας καὶ τὴν πλευρὰν αὐτοῦ. ἔχαρησαν οὖν οἱ μαθηταὶ ἰδόντες τὸν κύριον.

And when he had said this, he showed them both his hands and his side. Therefore the disciples rejoiced, seeing the Lord.

John 20:21 εἶπεν οὖν αὐτοῖς πάλιν, Ἐιρήνη ὑμῖν· καθὼς ἀπέσταλκέν με ὁ πατήρ, κἀγὼ πέμπω ὑμᾶς.

Then Jesus again said to them, “Peace be with you. As the Father has sent me, so also I send you.”

John 20:22 καὶ τοῦτο εἶπον ἐνεφύόσεν καὶ λέγει αὐτοῖς, Λάβετε πνεῦμα ἁγίου·

And having said this, he blew, and says to them, “Receive the Holy Spirit.

John 20:23 ἄν τινων φαίνεται τὰς ἀμαρτίας ἀφίνεται αὐτοῖς, ἀν τινῶν κρατήσετε κεκάθιμαι.

Whose ever sins you forgive, they are forgiven them; whose ever you retain, they are retained.”

Jesus Appears to Thomas

John 20:24 θωμᾶς δὲ εἰς ἐκ τῶν δώδεκα, ὁ λεγόμενος Διδυμός, οὐκ ἦν μετ’ αὐτῶν ὅτε ἠλθεν ὁ Ἰησοῦς.

But Thomas, one of the Twelve, the one who was called the Twin, was not with them when Jesus came.

John 20:25 ἔλεγον οὖν αὐτῷ οἱ ἄλλοι μαθηταί, Ἐωράκαμεν τὸν κύριον, ὅ δέ εἶπεν αὐτοῖς, Ἐὰν μὴ ἔδω ἐν ταῖς χεραῖς αὐτοῦ τὸν τύπον τῶν ἰδίων καὶ βάλω τὸν δάκτυλόν μου εἰς τὸν τύπον τῶν ἰδίων καὶ βάλω τὴν χειρὰ μου εἰς τὴν πλευρὰν αὐτοῦ, οὐ μή πιστεύσω.

So the other disciples were telling him, “We have seen the Lord.” But he said to them, “Unless I see in his hands the mark of the nails, and put my finger into the place from the nails, and put my hands into his side, there is no way I will believe.”

John 20:26 καὶ μεθ’ ἡμέρας ὅκτω πάλιν ἦσαν ἔως οἱ μαθηταὶ αὐτοῦ καὶ θωμᾶς μετ’ αὐτῶν ἔρχεται ὁ Ἰησοῦς τῶν θυρῶν κεκλεισμένων, καὶ ἐστὶ εἰς τὸ μέσον καὶ εἶπεν, Ἐιρήνη ὑμῖν.

And after eight days, his disciples again were inside, and Thomas with them. Jesus is appearing, even though the doors were locked. And he stood in the midst, and said, “Peace be with you.”

John 20:27 εἶτα λέγει τῷ Θωμᾷ, Φέρε τὸν δάκτυλόν σου ὃδε καὶ ἴδε τὰς χειρὰς μου, καὶ φέρε τὴν χειρὰ σου καὶ βάλε εἰς τὴν πλευρὰν μου, καὶ μὴ γίνου ἄπιστος ἄλλα πιστοῦ.

Thereupon he says to Thomas, “Bring your finger here, and see my hands, and bring your hand and put it into my side, and do not be unbelieving, but believing.”

230 ἐμφυοῦμαι - emphusado, breathe out or blow; the same verb used in Genesis 2:7 to translate the Hebrew verb נָפַח, used for how God breathed into the nostrils of the dust-man the breath of life, causing the man to become a living being. Here in John, there is no object for the verb; I do not believe we are to imagine that Jesus approached each of the ten individually, and breathed upon each of them in turn.
John 20:28 Καὶ ἀπεκρίθη Θωμᾶς καὶ εἶπεν αὐτῷ, ὃ κύριός μου καὶ ὁ θεός μου.

28And Thomas responded and said to him, "My Lord and my God."

John 20:29 λέγει αὐτῷ ὁ Ἰησοῦς, ὅτι ἑώρακας με πεπίστευκας· μακάριοι οἱ μὴ ἰδόντες καὶ πιστεύσαντες.

29Jesus says to him, "Because you have seen me, you have believed. Blessed are those believing"231 without having seen."

John 20:30 Πολλὰ μὲν σὸν καὶ ἄλλα σημεῖα ἔποιησεν ὁ Ἰησοῦς ἐνώπιον τῶν μαθητῶν αὐτοῦ, ὃ οὐκ ἔστιν γεγραμμένα ἐν τῷ βιβλίῳ τοῦτῳ:

30While232 therefore Jesus did also do many other signs in the sight of his disciples which are not written in this book,

John 20:31 ταῦτα δὲ γέγραπται ἵνα πιστεύσητε ὅτι Ἰησοῦς ἦστιν ὁ Χριστός ὁ υἱὸς τοῦ θεοῦ, καὶ ἵνα πιστεύσαντες ἐχῆτε ἐν τῷ οἴνομα αὐτοῦ.

3these have been written so that you might believe that Jesus is the Christ,233 the Son of God, and that believing, you might have life through his name.

Chapter 21

Resurrection Fish & Bread

John 21:1 Μετὰ ταῦτα ἐφανέρωσεν ἐκεῖνον πάλιν ὁ Ἰησοῦς τοῖς μαθηταῖς ἐπὶ τῆς βαλάσιος τῆς Τιβερίαδος ἐφανέρωσεν δὲ αὐτοῖς.

1After these things, Jesus revealed himself another time to his disciples, on the Sea of Tiberius. And this is how he revealed himself.

John 21:2 ἦσαν ὁ ὄμων Ἱησοῦς Πέτρος καὶ Θωμᾶς ὁ λεγόμενος Διδύμος καὶ Ναθαναήλ ὁ ἀπὸ Κανᾶ τῆς Γαλαάς καὶ οἱ τοῦ Ζεβεδαίου καὶ ἄλλοι ἐκ τῶν μαθητῶν αὐτοῦ δύο.

2Simon Peter, and Thomas called the Twin, and Nathaniel from Cana of Galilee, and the sons of Zebedee, and two other disciples of his, were together.

John 21:3 λέγει αὐτοῖς Ζήμων Πέτρος, Ὑπάγω ἀλλεύειν. λέγουσιν αὐτῷ, Ἐρχόμεθα καὶ ἡμεῖς σὺν σοί. ἔξηλθον καὶ ἐνέβησαν εἰς τὸ πλοῖον εὔθυς, καὶ ἐν ἑκείνῃ τῇ νυκτί ἔπιασαν ὄνδεν.

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 πρωίας δὲ ἦδη γενομένης ἔστη ὁ Ἰησοῦς εἰς τὸν αἰγαλόν· οὔ μέντοι ἤδειον ἵνα μαθήται ὅτι Ἰησοῦς ἦστιν.

4And now that it is morning, Jesus had stood at the shoreline. However, the disciples have not realized that it is Jesus.

John 21:5 λέγει οὖν αὐτοῖς ὁ Ἰησοῦς, Παιδία, μὴ τι προσφάγιον ἔχετε; ἀπεκρίθησαν αὐτῷ, Οὔ.

5Jesus therefore says to them, "Children, have you no fish?"234 They answered, "No."

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231 20:29 The Greek word translated "believing" here is a linear participle, and not in the indicative mood, and therefore it does not indicate past, present or future time. Quite often in Greek, the linear aspect in a situation like this means a near future event. In other words, "Blessed are those who are going to be believing, without having seen."

232 20:30 There is a μὲν - men here, complemented by a δὲ - de at the beginning of verse 31, which accomplishes the setting off for the purpose of contrast, of the signs mentioned in v. 30, and what was done with them, compared to the signs mentioned in v. 31, and what was done with them.

233 20:31 That is, the promised Anointed One, the Messiah, Ha-Moshiach.

234 21:5 The Greek word translated "fish" is προσφάγιον - prosphagion; "a relish;" a derivative from a prepositional expression, the preposition πρὸς (toward or with) affixed to the word φαγεῖν (to eat). According to Moeris (204.24), second century, προσφάγια is Hellenistic for the Attic δύσοι, "side dish." In other words, what is eaten besides bread. And according to Bauer, δύσον often meant simply "fish." (This word δύσον is later also used in its diminutive form, in verse ten of this chapter.)
John 21:6 ὁ δὲ εἶπεν αὐτοῖς, Βάλετε εἰς τὰ δεξιὰ μέρη τοῦ πλοίου τὸ δίκτυον, καὶ εὑρήσετε. ἐβαλον οὖν, καὶ οὐκέτι αὐτὸ ἠλώσαι 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 ὅν ἦν ἐκεῖ ὁ Ἰησοῦς τῷ Πέτρῳ, ὁ κύριός ἐστιν. Σήμων οὖν Πέτρος, ἀκούσας ὅτι ὁ κύριός ἐστιν, τὸν ἐπενδύσατο διεξάσατο, ἦν γὰρ γυμνός, καὶ ἐβαλεν ἐαυτὸν εἰς τὴν βάλασαν·

7So that disciple whom Jesus loved says to Peter, "It is the Lord." When therefore Simon Peter heard that it is the Lord, he fastened his cloak around himself, for he was stripped for work, and he threw himself into the lake.


8(for they were not far from shore, but only about two hundred cubits away), while the other disciples came in the boat, towing the fish net.

John 21:9 ὡς οὖν ἀπέβησαν εἰς τὴν γῆν βλέπουσιν ἄνθρακιν κειμένην καὶ ὀψάριον 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 ὀψάριων ὄν ἐπίσασε νῦν.

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, μετέστην ἱχθῶν μεγάλων ἑκάτον πεντήκοντα τριῶν· καὶ τοσοῦτον ὄντων οὐκ ἐσχίσθη 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 ἀριστείσατε. οὔδεὶς δὲ ἑτολμᾷ τῶν μαθητῶν ἐξετάσαι αὐτῶν, οὗ τις εἰς εἰδότες ὅτι ὁ κύριός ἐστιν.

12Jesus says to them, "Come, eat breakfast." And not one of the disciples got up the courage to challenge him, "Who are you?" For they knew it was the Lord.

John 21:13 ἔρχεται οὖν ὁ Ἰησοῦς καὶ λαμβάνει τὸν ἄρτον καὶ δίδωσιν αὐτοῖς, καὶ τὸ ὀψάριον ὁμοίως.

13Jesus comes therefore, and he takes the bread and distributes to them, and the fish likewise.

John 21:14 τοῦτο ἠδύτη τρίτον ἐφανερώθη ὁ Ἰησοῦς τοῖς μαθηταῖς αὐτοῦ ἐνερχετε 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 Ἰωάννα, ἀγαπάς με πλεῖον τούτων; λέγει αὐτῷ, Ναὶ, κύριε, οὐ διδάσα ὅτι φιλῶ σε. λέγει αὐτῷ, Βόσκε τὰ ἄρνιά μου.

15When therefore they had eaten breakfast, Jesus says to Simon Peter, "Simon son of Jonah, do you love me more than these?" He says to him, "Yes, Lord, you know that I love you." He says to him, "Feed my lambs."

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235 John 21:7 According to Chrysostom, "Πιὸ Χρυσοστόμον" 55[72], the mariners would wear only underwear while working.
236 John 21:8 Equivalent to 100 yards, or 92.4 meters.
237 John 21:15 According to BDF 853(2), Ἰωάννα is a shortening of Ἰωάννης, partly due to the influence of the Syriac word γνῶν for the same (both renderings of the Hebrew גניו). (So also in Matt. 16:17.) This phenomenon of Ἰωάννα as a shortened substitute for Ἰωάννης is also found in Septuagint manuscripts.
And What About John?

John 21:20 Ἐπιστραφεὶς δὲ ὁ Πέτρος βλέπει τὸν μαθητὴν ὃν ἡγασα ὁ Ἰησοῦς ἀκολουθοῦντα, ὡς καὶ ἀνέπεσεν ἐν τῷ δείπνῳ ἐπὶ τὸ στῆθος αὐτοῦ καὶ εἶπεν, Κύριε, τίς ἔστιν ὁ παραδίδοος σε;

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 ἵνα ὁ Πέτρος λέγει τῷ Ἰησοῦ, Κύριε, οὗτος ἐστίς τί;

22When he saw this one, Peter says to Jesus, "Lord, and what about him?"

John 21:22 λέγει αὐτῷ ὁ Ἰησοῦς, Ἐὰν αὐτὸν θέλω μὲνειν 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 ἔξηλθεν οὖν ὁ λόγος οὗτος εἰς τοὺς ἄδελφους ὃτι ὁ μαθητὴς ἐκείνος οὐκ ἀποθνῄσκει: καὶ οὔκ εἶπεν αὐτῷ ὁ Ἰησοῦς ὅτι οὐκ ἀποθνῄσκει ἀλλ’, Ἐὰν αὐτὸν θέλω μὲνειν 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 μαθητὴς ὁ μαρτυρῶν περὶ τούτων καὶ γράφας ταῦτα, καὶ οἶδαμεν 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 Ἐστιν δὲ καὶ ἄλλα πολλά ὅσα ἐποίησεν ὁ Ἰησοῦς, ἂτινα ἐὰν γράφῃ τι καθ’ ἐν, οὔδὲ αὐτὸν οἴμαι τὸν κόσμον χωρίσαι τὰ γραφόμενα βιβλία. Ἄμην.

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.

238 21:17 Up until the time we see the Lord, it will continue to be the topic of discussion, the meaning of why Jesus used the verb ἀγαπάω in vv. 15 and 16, but φιλέω in v. 17; and why Peter used the verb οἶδα in vv. 15 and 16, but γινώσκω in v. 17; and whether the reason Peter was hurt was that Jesus asked him three times, or that Jesus changed the verb the third time, etc.
### Principal Witnesses to the gospel of John

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<tr>
<th>Date</th>
<th>Witnesses</th>
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<tr>
<td>II</td>
<td>( \mathfrak{p}^{52} \mathfrak{p}^{90} )</td>
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### Endnotes

#### Endnote #1

**GENDER INCLUSIVENESS**

The culture in English speaking western countries has changed such that there is demand for a common-gender third person singular pronoun. I truly wish there were one in English. It would make it easier to make clear in translation which gender is meant, including when both genders are meant. But alas, there is no such word, neither is there a widely acceptable convention for a phrase of words. If there were, I would be the first to use it.
One trend is to use the English third person plural pronoun, since it is gender neutral. Yet this sacrifices accuracy in number, for the sake of accuracy in gender. This makes the value judgment that gender is a more important part of the semantic content of the text than is number. But it is easier to understand gender inclusiveness from defaultly masculine pronouns, than it is to recognize singular number from pronouns changed to the plural. Another method of accomplishing gender neutrality is by using phrases of several words. Unfortunately, they have to differ from passage to passage. In my opinion, the result is a bland, flat prose that has lost the rhythm and consistency of the original. It is for this reason that many people, including myself, cannot memorize scripture in any translation but the King James Version: because most modern translations have no rhythm. But the gospel of John, for example, has its own unique rhythm, including redundancies, that some modern translations apparently feel the need to eliminate.

My approach toward more gender inclusiveness was first of all, obviously, to render the Greek word ἄνθρωπος – ánthrōpos to something more neutral like human being, person, or people. In aphorisms, like "He who would come after me must deny himself daily, and take up his cross, and follow me," I changed the initial "He" to "The person," but left the him as him and the his as his. The reader can take the cue from the words "The person," that the whole aphorism is gender inclusive.

It was the norm in the Greek language of the New Testament, that the masculine singular pronoun was the default pronoun for gender-neutral usage, just like it has always been in English. God's people have long understood this and accepted this, in many cultures and many languages. The vast majority of people, Christian or not, can understand perfectly well the gender inclusiveness of an aphorism such as I worded it above, "The person who, ... he..."

As for words like "brothers," as in John 21:23, obviously the word got out to female believers, too. Yet the word "brethren" has long been understood to mean the community of believers both male and female. When you start adding words like "community" that are not strictly in the Greek text, I am a little uncomfortable. I can understand why some would render it, "community of believers." On the other hand, there is the possibility that the words "the brothers" in John 21:23 mean the same as in John 20:17-18. There, Jesus says to Mary the Magdalene, "Go to my brothers and tell them..." And Mary told those things to the apostles. In the same way, in this passage in John 21, the meaning could be: "This therefore is the word that got out to the rest of the apostles: that that disciple would not die." For not all the apostles had gone on this particular fishing trip. Therefore, I thought it best to leave it literally as the Greek says, "brothers."

**Endnote #2**
**The Meaning of the Phrase, "the Jews," in the gospel of John.**

**PROBLEM:** In the gospel of John, "the Jews" are often set over against Jesus as his enemies, even though both Jesus and the writer, John, were themselves Jews. This is a problem in that present day Jews reading the gospel of John feel attacked by it, and fringe racist groups reading the gospel of John find ammunition in it.

The meaning of the English word "Jew" is not widely agreed upon or understood. But the word is indisputably descended from the Hebrew name of one of the twelve sons of Jacob or Israel, the one named Judah. Judah became the largest of the twelve tribes and also contained the royal line of David and David’s descendant, the future king, the Messiah. Israel for much of its political history was divided between the Judean tribes of Judah and Benjamin in the south, on the one hand, and on the other hand the ten tribes to the north, and also east of the Sea of Galilee. The southern kingdom’s capital city was Jerusalem, and the capital city of the northern kingdom was Samaria.

The people of the southern kingdom were named after their dominant tribe, Judah, and so became known as "Judeans" or "Jews," and the people of the northern kingdom came to be named after their capital city, and were called "Samaritans." Later also, there was an intermediate group called Galileans. Here’s an analogy: Not all facial tissues are made by the "Kleenex" brand company, but the Kleenex brand has been so dominant, that the trademark "Kleenex" has become a generic word for all facial tissues of any brand. In the same way, the Judeans, the tribe of Judah, were the dominant tribe in the longer lasting part of Israel before the captivity. They considered themselves superior to and holier than the Samaritans. The northern tribes did in fact intermarry with Gentiles sooner and perhaps more often than did the southern tribes, mainly because the northern kingdom was conquered sooner, by the Assyrians and Persians. For this reason, the northernmost tribes became known as "Galilee of the Gentiles," that is, "the galil (circle or district) of the Gentiles." The Judeans despised Samaritans and Galileans and considered them ceremonially unclean, like Gentiles.

I see three different meanings of the words "the Jews" in the gospel of John:

1. "The Jews" means "Judeans."
This is how David H. Stern literally rendered it in his "Jewish New Testament." For example, John 5:16 in his version says, "...and on account of this, the Judeans began harassing Yeshua because he did these things on Shabbat." It does seem at times that the writer of the gospel of John hints that by the term "the Jews," he means the inhabitants of Judea and Jerusalem. John 7:1 says, "And after these things, Jesus was walking around in Galilee, for he was not wanting to walk in Judea, because the Jews were seeking to kill him." John 11:54 says, "Thus from that time on they [the Sanhedrin] were resolved that they would kill him. Therefore, Jesus no longer walked openly among the Jews, but departed from there to an area next to the desert, to a town called Ephraim, and there he stayed, along with his disciples." This may be a hint indicating that by leaving the area of Jerusalem, he was leaving "the Jews." Jesus testified that it was the Jerusalemites who killed the prophets. (Matt. 23:37; Luke 13:34) The gospel of Mark says, "Even the Jerusalemites went out to be baptized by John." (Mark 1:5) Later in the New Testament, Jerusalem is spoken of disparagingly also. The apostle Paul likens earthly Jerusalem to Hagar the slave-woman, representing the form of legalistic Judaism opposed to Jesus, whereas the true Jerusalem, of Sarah and her true children, is above; that is, is heaven. (Galatians 4:25-26) John again, in his apocalypse, the book of Revelation, calls the city of Jerusalem, "Sodom and Egypt, where also their Lord was crucified." (Rev. 11:8)

Judeans resisted any theological point put forth by Samaritans, no matter how reasonable or true the point may have been. It has been suggested that the "triennial cycle" of the reading of the Pentateuch in the synagogue, in which cycle the passages or "sedarim" of the Law pertaining to each festival were read on the customary dates of those festivals, was designed specifically for the purpose of controverting the views and customs held by the Samaritans pertaining to calendars for those festivals. By Jesus' time, there were at least three "castes" of Israelites. The "highest" or "purest" caste was comprised of the "Jews" of Jerusalem and Judea, who felt superior for another reason also: more of them maintained knowledge of the Hebrew language. The second caste was the Israelites in the far north and northeast, called the Galileans. Fewer of these knew Hebrew, and knew rather their native tongue, Aramaic; and many also spoke Greek and some Latin, because of their geo-political situation. The third and bottom caste was the "Samaritans" of Samaria. These literally were "untouchable," as in Diatessaron 6:7 and John 4:9. Even the second caste, Galileans, looked down on Samaritans. The town of Nazareth, where Jesus was from, was fairly close to Samaria. It was also said of Jesus that he was a Samaritan: "The Jews answered and said to him, 'Do we not rightly say that you are a Samaritan, and have a demon?"' (John 8:48) When a Galilean man, Nathaniel, was told to come meet Jesus of Nazareth, Nathaniel said, "Is it possible for anything good to be from Nazareth?" (Diatessaron 5:14; John 1:46) The disciples James and John were perfectly willing to call down fire from heaven and burn up Samaritans; see Diatessaron 18:2; Luke 9:54.

The word "Samaria" came to mean a region, with vague borders, north of Judea but south of Galilee, and west of the Jordan. This was by then not a political region. (As for the city formerly called Samaria, it had been renamed "Sebaste" by Herod the Great.) Jesus, unlike the rest of those of the two upper castes, would not always avoid Samaria. Those of the two upper castes, when traveling back and forth between Galilee and Judea, would be sure they conducted most of their north-south progress east of the Jordan River, and approach Jerusalem from the east via Jericho, in order to avoid passing through Samaria.
This was lamentable. The well of the man Israel himself, that is, Jacob, was in Samaria, at which well Jesus astounded the Samaritan woman by drinking from the same vessel as she a Samaritan. In their conversation, she soon brought up theological and customary disagreements between the Jews and Samaritans. It is clear the Samaritans considered themselves Israelites. In that same passage, Jesus appears to consider himself a "Jew." In the genealogical sense, he certainly was a Judean, that is, descended of the tribe of Judah. In a geographical sense, however, he was not a Judean. The Judeans for their part considered Samaritans either as not Israelites, or if Israelites at all, disobedient, unclean and "cast out of the camp." Jesus in Matthew 10:5 excluded Samaritans from the group he called "the lost sheep of the house of Israel." But he apparently regarded them as more Israelite than the Phoenicians of Mark 7:26-28, Matthew 15:21-27, and Diatessaron 14:11-17, who were called "dogs." (But Jesus did reward even the Canaanite woman for her faith.) The apostles Peter and John evidently later on considered Samaritans to be Israelites, for in Acts 8:14-17, they readily went to Samaria to help them receive the Holy Spirit. This is in contrast to Acts 10, when Peter resisted the idea of Cornelius the Roman receiving the Holy Spirit, whom he clearly thought of as non-Israelite, Gentile and untouchable.

In modern times, the English word "Jew" means all descendants of the Shemite man Jacob, not just Judeans. And not really descendants in a racial sense, but in the sense of practicing the traditions passed down from the Judean Sanhedrin. Again, it was because Judah was the largest and most prominent tribe, that the whole people came to be named after him. The message from Jews themselves, as to what a Jew is, is contradictory. On the one hand, it is said that there is no Jewish race per se, but a Jewish religion and culture. On the other hand, by Jewish law, any child of a Jewish mother is a Jew, whether practicing the religion or not. Agreement cannot be reached even in the state of Israel, as to who or what is a Jew, or how one becomes a Jew. Thus we must accept that the word Jew has several meanings.

2. The leaders of Pharisaic or Rabbinical Judaism.

Here is the text of John 7:11-13.  

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."  
13 "No," others would say. "He is misleading the people." 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 hā'ārets, “people of the land.” Originally, this phrase am-ha’ārets only meant to distinguish the majority of Israelites from the leaders (Lev. 4:27; 20:4; 2 Kings 11:18, 19; 15:5; 16:15; 21:24; Ezekiel 7:27), but after the return from the exile, it came to mean those people living in Palestine whose Judaism was mixed or suspect, and with whom the more strict Jew could not intermarry. (Ezra 9:1-2, Nehemiah 10:30-31) But by New Testament times the Pharisees used it as a term of contempt in John 7:49 for all the people who “know not the law,” which really meant those who did not observe the law according to their interpretation. The Pharisee considered the “people of the land” to be immoral, irreligious, and unclean and untouchable. According to the Pharisaic / Sanhedrin rabbinical law, their testimony was not admissible in court, and so they were not summoned as witnesses. They were not trustworthy enough to be appointed fiduciaries in a legal matter. And Pharisees were not allowed to eat with the “people of the land,” and were not allowed to marry one of them, for, they said, “their women are unclean vermin.”

Thus it is understandable why on several occasions when Jesus bested the Pharisees in theological or moral debate, the crowds "listened with delight."

3. False Jews

The gospel of John was written a relatively long time after Christ, after God’s people had developed a new, spiritual meaning to the word “Jew.” By the time John wrote his gospel, the disciples of Jesus identified themselves as Christians, and not so much as Jews. So John at various times uses both the widely used meaning, and also at other times the later meaning of "false Jew." For they taught that if a Jew did not accept Jesus as the Jewish Messiah, such a Jew is cut off from Israel, Acts 3: 22-23; Romans 11:17-21. The notion that a human being can inherit the kingdom of God solely by virtue of the fact that he is a Jew, is as false today, as it was when John the Baptizer warned, "And do not begin to say to yourselves, ‘We have Abraham as our father.’ For I tell you that out of these stones God can raise up children for Abraham.” (Matthew 3:9; Luke 3:8)

So we must accept that the word Jew, both in the New Testament, and in the world today, has more than one meaning. But how to render the word in the gospel of John? Should we change it passage by passage? I decided that this was too difficult to do with certainty. I left all instances rendered as the word “the Jews,” and the reader must interpret these words by context. And I urge the reader to accept the ambiguity of the words “the Jews” as representative of the present word in general, that this is the situation with these words, difficult as it may be.

The danger of this is that a Jewish reader who is a non-believer, may get the feeling that John’s gospel, and thus the Christian message in general, is anti-Jew. Or that non-Jewish readers may reckon to find in the gospel of John, scriptural justification for their hate of Jews. But in fact, neither the gospel of John nor the New Testament as a whole, teach any such thing. Witness the following quotations.

You Samaritans worship what you do not know; we worship what we know, for salvation is of the Jews. John 4:22
For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes; to the Jew first, and also to the Gentile. Romans 1:16

Then what advantage has the Jew? Or what is the value of circumcision? Much in every way. To begin with, the Jews are entrusted with the oracles of God. What if some were unfaithful? Does their unfaithfulness nullify the faithfulness of God? By no means! Let God be true, and every man a liar..." Romans 3:1-4

...I have great sorrow and unceasing anguish in my heart. For I could wish that I myself were accursed and cut off from Christ for the sake of my brethren, my kinsmen by race. They are Israelites, and to them belong the sonship, the glory, the covenants, the giving of the law, the worship, and the promises; to them belong the patriarchs, and of their race according to the flesh, is the Christ. God who is over all, be blessed for ever. Amen. But it is not as though the word of God had failed. For not all who are descended from Israel belong to Israel, and not all are children of Abraham because they are his descendants; but 'through Isaac shall your descendants be named.' This means that it is not the children of the flesh who are the children of God, but the children of the promise are reckoned as descendants. Romans 9:2-8

Now I am speaking to you Gentiles. Inasmuch then as I am an apostle to you Gentiles, I magnify my ministry in order to make my fellow Jews jealous, and thus save some of them. For if their rejection means the reconciliation of the world, what will their acceptance mean but life from the dead? If the dough offered as firstfruits is holy, so is the whole lump; and if the root is holy, so are the branches.

But if some of the branches were broken off, and you, a wild olive shoot, were grafted in their place to share the richness of the olive tree, do not boast over the branches. If you do boast, remember that it is not you that support the root, but the root supports you. You will say, "Branches were broken off so that I might be grafted in." That is true. They were broken off because of their unbelief, but you stand fast only through faith. So do not become proud, but stand in awe. For if God did not spare the natural branches, neither will he spare you... Romans 11:13-21

**Critical Apparatus re. Bethany vs. Bethabara in John 1:28**

This is the most complete data available to me as of Oct 08, 2008, including a full accounting of extantness versus lacunae of all majuscules cited on the IGNTP site, and correcting Rueben Swanson’s error regarding Γ (036).

\[\text{Betha} \quad G X 565 1071 1192c 1519\]
Οριγένης διακρίνει ότι στο χρόνο του, "σχεδόν όλα τα μεταδότρια" είπαν Βηθανία. Αλλά, προτιμούσε το Βηθαβαρά, γιατί, ως είπε, δεν μπορούσε να βρει Βηθανία στην άλλη πλευρά του Ιορδάνη, αλλά μόνο την που βρισκόταν κοντά στην Ιερουσαλήμ, από την οποία ήταν συμφωνημένος με τον ανεπίσημο λόγο του Βηθαβαρά, "καταλύματος της προσωρινής," (μεταξύ του οποίου ήταν έκφραση της λάθους; αλλά στο σημείο της επίτηδος του Βηθαβαρά, "καταλύματος ή σημείου της προσωρινής") εναντίον της ονομασίας της Βηθανίας, που σημαίνει "καταλύματος ή σημείου της προσωρινής." 

Για έναν χάρτη των σημαντικών περιοχών και έναν πλήρη συζήτηση στην ΤΣ από τον Τέρενσ Χότσον, χρησιμοποιήστε αυτήν την URL:

Σωνάουν λίστα Ι για λεκανοπέδιο εκείνης, αλλά ήταν λάθος. Κonsultiσε το Χέιδσβορν φράγμα, και ήταν αναφορές ότι άλλη προσθήκη του μεταδότριου κατοικούσε το Πετρούπολη. Η IGNTO ιστοσελίδα λίστα τις σωστές αναφορές για 036 (Ι).

Σημειώσεις ότι εκείνα τα παλαιά εξοπλισμάτα λίστα 0141 ως ισοζυγίο, σήμερα ξέρουμε ότι "ο μικροσκόπικος σχεδιασμός κείμενου στον λεκανοπέδιο λέξις και έμφαση με την μεγάλη λέξη." πηγή: IGNTP

Εξερευνητές διαρκείας, έως το 12ο αιώνα:

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**SHOULD “THE PERICOPE OF THE ADULTERESS” BE INCLUDED?**

John 7:53- 8:11
PROBLEM: Did the apostle John, the author of the gospel of John, write this section? Did the apostles who laid the scriptural foundation for the church intend that this story of the woman caught in adultery be part of that foundation? Does the passage have weight and authority equal to that of scripture? This passage is not found in any Greek manuscript dated before the fifth century (Codex D). It is not found in the earliest translations of the Bible into other languages, such as the old Syriac, fourth century; the old Latin, fourth century; the Georgian Bible, fifth century; the Slavic Bible, and the Coptic Bible, as late as the ninth century. It was not in the gospel of John when the decision was made to include John in the canons of scripture: the Muratorian Canon, A.D. 170; Eusebius’ “Ecclesiastical History,” c. 340; the Council of Hippo, A.D. 393; and the Council of Carthage, A.D. 397; Codex Barococciani 206 Θ, A.D. 692. These are the manuscripts from which it is absent on purpose: \(\varepsilon^\text{69vid} \varpi^\text{72vid} \pi^\text{B} \text{A}^\text{vid} \text{B}^\text{C} \text{vid} \text{L} \text{T} \text{W} \text{X} \text{Y} \Delta \epsilon \Psi \text{070vid} 0141 0211 3 12 15 21 22 32 36 39 44 49 63 72 87 96 97 106 108 115* 124 131 134 139 151 157 169 209 213 228 297 388 391 397 401 416 445 461 488 496 499 501 523 537 542 554 565 578 584 703 719 723 730 731 736 741 742 768 770 772 777 780 799 800 817 821 827 828 843 849 865 896 989 1073 1092 (later hand) 1187 1189 1424 1443 1445 1514 (about 270 minuscules total) // include the Pericope with wide variation among themselves: 1,863 Greek mss. including lectionaries D (only 8:10-11) G H K U Δ\(\text{vid}^\text{047}\) (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 j\(\text{f}^\text{13}\) (13 69 124 346 543 788 826 828 983 1709, but not 174 230 1689) 1434 // place at the end of Gosp. of John j\(\text{F}^\text{1}\) (1 565* 1582 2193 but not 118 131 209) also 20 37 129 135 207 259 301 347 470 564 831 1076 1078 1356 1570 (plus nearly all Armenian mss) // after 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\(\text{mg}\) // 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 0261 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 Witt), there are critical marks. The majuscule part of \(\Theta\) (031) ends at 7:39, and the text continues, including the PA, with a minuscule script, dated near or slightly later than the majuscule script.
Both Philip Comfort and Maurice Robinson ("Preliminary Observations Regarding the Pericope Adulterae," *Filología Neotestamentaria* 13: 35-59) would list P39 as omitting the Pericope based on space considerations, as Comfort is quoted on the Sotheby's Auction: "(2005, pp. 353-4) makes interesting calculations by working backwards from the page number. He notes that the scribe evidently wrote 330 characters on p. 73 and 333 on p. 74. He then counts 23,796 characters from John 8:14 back to John 1:1 at the start of the Gospel. 23,796 divided by 333 is almost exactly 71½ pages. This would not allow enough space for inclusion of the disputed passage of the Woman taken in Adultery (John 7:53-8:11), which cannot have been present." Others however say that there are too many other possibilities as to what text might have been omitted to declare that Papyrus 39 is a witness to omission.

Papyrus 45, A, C and 070 are for more likely to have omitted, since the area of missing text is more proximal, and shorter.

The earliest Greek manuscript of the Gospel of John that contains the story is Codex D from the 5th century. Jerome, also 5th century, says in PL 23:553, "in the Gospel according to John in many manuscripts, both Greek and Latin, is found the story of the adulterous woman who was accused before the Lord."

The story of the woman caught in adultery was known very early to some church Fathers, but that is not the same as it being known to be a part of the Gospel of John. Papias from the 2nd century knew of the story. And even yet Didymus the Blind, 398, in "Commentary on Ecclesiastes," says of the Pericope, "We find, therefore, in certain gospels..." Eusebius (EH III.39.17) indicates that the passage was in the Gospel According to the Hebrews. There is a marginal note in ms. 1006 stating that the passage is in the Gospel of Thomas.

Some scholars theorize that the Pericope was accidentally removed from Alexandrian manuscripts because they misunderstood Lection boundary marks in their exemplars as critical marks or "omit this part" marks. Then, when copyists realized that the story should be included, they added it back in, but with differing memories of how it was worded. The problem with this theory is, that there are no other instances of this happening. There were lectionary marks throughout the New Testament. Why would this phenomenon happen only here?

For a chart showing all the various readings of the Pericope in the Greek manuscripts, arranged in the Swanson format, click or copy & paste this link: [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 ἀλλά 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.
Chapter 8

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

1But Jesus went to the Mount of Olives.

John 8:2 Ὄρθρου 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 ἤγουσιν δὲ οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι γυναίκα ἐπὶ μοιχείᾳ κατειλημμένην, καὶ στήσαντες αὐτὴν ἐν μέσῳ.

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

John 8:4 λέγουσιν αὐτῷ, Διδάσκαλε, αὕτη ἡ γυνὴ κατείληται 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 Μωϋσεὶς ἐνετέλεσεν τὰς τοιαύτας λιθάδες σῶ σοὶ ὑπὸ τὸ λήγεις;

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

John 8:6 τοῦτο δὲ ἠλέγον περιάρχουσας αὐτῷ, ἵνα ἤξωσιν κατηγοροῦσα αὐτοῦ. ὁ δὲ Ἰησοῦς κάτω κύψεως τῷ δακτύλῳ κατέγραφεν εἰς τὴν γῆν.

6Now this they were saying tempting him, in order that they might obtain basis to accuse him. But Jesus bent down and was writing on the ground with his finger.

John 8:7 ὡς δὲ ἐπέμενον ἐρωτώντες αὐτῶν, ἀνέκυψεν καὶ εἶπεν αὐτοῖς, Ὁ ἀναμάρτητος υἱὸν πρώτος ἐπ' αὐτὴν βαλέτω λίθον.'

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

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

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

John 8:9 οἱ δὲ ἀκούσαντες ἔξηροντο εἰς καθ' εἰς ἀρξάμενοι ἀπὸ τῶν πρεσβυτέρων, καὶ κατελείφθη μόνος, καὶ Ἰησοῦς ἐκλήθη ὅτι, καὶ γυνὴ ἐν μέσῳ οὐσία.

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

John 8:10 ἀνακύψας δὲ ὁ Ἰησοῦς εἶπεν αὐτῇ, Γῦναι, ποῦ εἰσίν; 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 κατακρίνω σε πορεύου, [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 \(\text{\textit{\textgamma}}\), B L N T W Y Δ Ψ 0141 0211 22 33 124 157 209 788 828 1230 1241 1242 1253 2193 and Codices A and C are defective in this part of John, but it is highly probable that neither contained the pericope, for careful measurement discloses that there would not have been space enough on the missing leaves to include the section along with the rest of the text. In the East the passage is absent from the oldest form of the Syriac version (syr\(^C\&s\) and the best manuscripts of syr\(^P\)), 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 (\(\text{\textit{\textalpha}}\)\(^i\), \(\text{\textit{\textalpha}}\)\(^q\)). 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 \(\text{\textalpha}\)), 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\(\text{\textalpha}\)) or after Luke 21:38 (\(\text{\textit{\textalpha}}\)\(^{19}\)). Significantly enough, in many of the witnesses which contain the passage it is marked with asterisks or obelsi, 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 straight-forward adverbs, such as META, "after," HWS, "as," HOTE, "when." And even instead of the linear participle, he will use an imperfect verb to accomplish the same thing, something more like we do in English.

But when you come to the Pericope of the Adulteress, you find a marked increase of the use of sentence-initial participles to set the circumstance. Heavy use of this device is a style not inconsistent with one of the synoptic gospels, but inconsistent with John.

I find such participial phrases in the Pericope as follows:

8:2 καθίσας – And having sat down, he was teaching them
8:3-4 στήσαντες – And having stood her in the midst, they said to him
8:6 κύψας – But Jesus after bending down, began to write on the ground
8:7 ἔρωτόντες – But as they continued questioning him, he straightened up
8:8 κατακύψας – And again having bent down, he was writing on the ground
8:10 ἀνακύψας – And after straightening up, Jesus said to her

This comes to 6 examples of this in 9 verses. – 66% of the verses start this way.

In the rest of John, I found 55 examples in 867 verses. – 6% of the verses in the rest of John start this way.

This is a heavy concentration of sentence-initial participial circumstance-setting phrases, and I challenge anyone to find such a concentration elsewhere in John's writings.

Following are the 55 examples I found in the rest of the gospel of John. (Note: I scanned both the UBS Greek New Testament and the Hodges and Farstad text, and in this count they are not different.)

Note that there are long stretches in John without this trait. Yet those long stretches are where Jesus is teaching, without interruption of narrative of events and travel and different characters inter-acting. When there is a concentration of sentence-initial participles for setting the circumstance, they are where there is more movement in the circumstance of the narrative than just teaching, like in chapter 13, 18, and 19. That consideration does lessen the impact of this change I am pointing out, I admit. Certainly no single stylistic trait of the Pericope alone is enough to convince me or anybody that it is not in John's style. Neither the increased concentration of DE argument, nor this participle argument are very strong by themselves, but together they are stronger. The more traits that the Pericope has that are not Johannine, the more convincing.

Another trait of the Pericope that is not like John, is that there is a greater variety of vocabulary for such a small passage.

On the other side, Zane C. Hodges and Arthur L. Farstad, in their Introduction to their "The Greek New Testament According to the Majority Text," Second Edition (Nashville, Thomas Nelson Publishers, 1985) point to the following traits in the Pericope as being Johannine:

John 8:6 has the phrase τοῦτο δὲ ἔλεγον πειράζοντες αὐτόν - Now this they were saying tempting him." This same kind of phrase, τοῦτο δὲ followed by a form of the word for saying, is found elsewhere in John as follows:

6:6 - τοῦτο δὲ ἔλεγεν πειράζον πρὸς αὐτόν But he said this testing him

7:39 - τοῦτο δὲ εἶπεν περὶ τοῦ πνεύματος Now this he said in reference to the Spirit

11:51 - τοῦτο δὲ ἀφ' ἑαυτοῦ οὐκ εἶπεν But this, from himself he did not say.

12:6 - εἶπεν 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 εἶπεν σημαίνων ποίῳ θανάτῳ Now this he said signaling by what kind of death

Secondly, they argue that the use of the vocative Γυναι (woman) in 8:10 is a very typical Johannine usage, cf. 2:4; 4:21; 19:26; cf. also 20:13, 15. In fact, by my count, there are 9 other instances of this word in the vocative case in the New Testament, and not limited to John: Matt 15:28, Luke 13:12; 22:57; John 2:4; 4:21; 19:26; 20:13; 20:15; I Cor. 7:16.

Thirdly, that the phrase ημικτεί ἄμαρταυε - "sin no more" in 8:11 occurs only one other time in the New Testament, at John 5:14. In those exact inflections, this is true.
However, Wieland Willker points out a dozen phrases that are typical Lukan usage, in his pdf document to which I give the link below. This all would not be inconsistent with some writer other than John or Luke, who shares some writing traits of both John and Luke.

Another Byzantine text advocate, Maurice Robinson, believes that the Pericope was omitted by some copyists early on, as a result of the practice of dividing up the scriptures into liturgical sections, "lectionary readings," for various times of the year. Such that the Pericope was put at the end of manuscripts, because the story was thought inappropriate for the Pentecost reading. A summary of his arguments can be found at this link: http://www.dtl.org/versions/e-mails/adultery.htm

On the other hand, Wieland Willker rebuts this lectionary argument, in an article well worth reading, the link to which I give below. Among other things, it shows stylistic traits in the Pericope that are more like Luke. It also shows how the Pericope interrupts the flow of John's gospel. It is an Adobe Acrobat Reader pdf document: http://www-user.uni-bremen.de/~wie/TCG/TC-John-PA.pdf

And here is an excellent article about the Pericope, by Samuel Davidson, a freely downloadable pdf.

IN JOHN 8:25, WAS JESUS SAYING, "I AM WHAT I HAVE BEEN TELLING YOU FROM THE BEGINNING," OR WAS HE SAYING, "WHY DO I SPEAK TO YOU AT ALL!"?

John 8:25, Diatessaron 15:32

GREEK TEXT: Τὴν ἀρχὴν ὁ τι καὶ λαλῶ ύμῖν;

PROBLEM: In most of the early manuscripts of the New Testament, only capital letters were used, and there were no spaces between words and sentences. Nor was there much punctuation. This makes it difficult at times to tell where one word ends and the next begins, thus difficult to know which words the author meant. To illustrate this, suppose we had the same practice in English, and you were confronted with the letters: ANDTHENHEISNOWHEREWHATAMYSTERY. 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 ὁ τι - hó ti, which mean "that which." Or are they one word, ὁτι - hó ti, a Greek word which can mean "because" or "that," or, in "Biblical Greek," "why."

Consequently, according to the UBS textual commentary, edited by Bruce M. Metzger, the sentence could be variously translated as follows:
1. As a question, with ὅτι = "why?" ("Why do I speak to you at all?") Where τὴν ἀρχὴν in the accusative case would be adverbial and equivalent to ὅλως - hólos - "altogether." This use of ὅτι as meaning "why" is what is called "Biblical Greek." It is a result of the influence of the Septuagint, the translation of the Hebrew scriptures into Greek, which had a strong effect on the Greek spoken by Jews. In the Septuagint, whenever ὅτι - hóti is used, it is always a translation of the Hebrew interrogative pronouns used in direct questions and meaning "why," such as מָּה and מַךּוּע.

2. As an exclamation, with hóti as a Hebraism after מָּה ("That I speak to you at all!")

3. As an affirmation, with hóti and implying I am ("[I am] from the beginning what I am telling you" or "Primarily [I am] what I am telling you" or "[I am] what I have told you from the beginning").

The Bodmer Papyrus II (𝔓66) reads, according to a marginal correction which may be by the original scribe, "Jesus said to them, 'I told you in the beginning that which also I am telling you.'" For full discussions of the difficulties of the passage, see R.W. Funk, Harvard Theological Review, LI (1958), pp. 95-100, and E.R. Smothers, S.J. ibid., pp. 111-122, who independently prefer the reading of the papyrus 66 corrector.

An argument in favor of the third alternative mentioned above, is that a few verses later, John says "many of his hearers put their faith in Him." There are hearers present with whom he is sympathetic.

On the other hand, Jesus' next words, "I HAVE MUCH TO SAY to you, but...I only speak what I hear from the Father," would be a natural continuance from him saying something like "Why do I speak to you at all?" For his next words indicate a holding back from speaking. Both sentences then would have a theme of him not speaking.

Another problem with the traditional rendering "I am what I have told you from the beginning," is that Jesus had not really told them who he was prior to this. He was rather evasive to them about it. Clearly from context, these are not conversation partners with whom he was sympathetic: "You are from below, I am from above... You shall die in your sins..."

It would not be out of character for Jesus to refuse to speak with someone. For remember, Jesus knew what was in people's hearts and minds. It could be that the particular people who were questioning him in the verse in question were hypocrites, and Jesus knew that they wouldn't believe what he said anyway, and that they wouldn't ask sincere, God-seeking questions. And that only the nonvocal bystanders were coming to believe in him in this setting. With these conditions in view, he could say to the actual questioners only: "Why do I even bother speaking to you?"

In any case, it would not be out of character for Jesus to verbally express frustration or dislike about the insincerity (Diattess. 26:3; Mk 12:13-15) or hypocrisy (Diattess. 14:2,4; 19:35,36; 26:3; Mk 7:5,6; Lk 13:14-17) or lack of cooperative intent (Diattess. 30:16,17; Luke 22:67-69) or lack of intelligence (Diattess. 14:8,9,31; Matt. 15:15-16; Mk 7:17-19; 8:14-21) of his conversation partners.