The Gospel of

JOHN

part of

The Holy Bible

A new translation from the Greek Textus Receptus by David Robert Palmer
Alternating verse by verse with the TR Greek text.

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The Good News According to

JOHN

KATA IΩΑΝΝΗΝ

Chapter 1

The Word Became Flesh Among Us

John 1:1 Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ θεός ἦν ὁ λόγος.

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

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

2 He was with God in the beginning.

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

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

John 1:4 ἐν αὐτῷ ὄνομα θεός ἦν, καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων.

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

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

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

John 1:6 Ἐγένετο ἀνθρώπος ἀπεσταλμένος παρὰ θεοῦ, ὁνόμα αὐτῶ Ἰωάννης.

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

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

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

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

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

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

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

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

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

John 1:11 εἰς τὰ ἠδία ἦλθεν, καὶ οἱ ἠδίοι αὐτὸν οὐ παρέλαβον.

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

John 1:12 δόσι δὲ ἔλαβον αὐτὸν, ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα θεοῦ γενέσθαι, τοῖς πιστεύσοντι εἰς τὸ ὄνομα αὐτοῦ.

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

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

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

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1:5 The Greek verb is καταλαμβάνω - katalambáno. There is a double meaning to the Greek word. It conveys both the idea of to understand, and to overpower and seize. But the same duplicity is found in our English words. For example, the word apprehend can mean both to catch & seize, or also to understand; the word grasp can mean to catch and seize, or also to understand; the English verb, to master, can mean both to overcome, or also to understand. The darkness has never caught up to the light or enveloped it or swallowed it up, so has never been able to comprehend it, or overcome it, or extinguish it.
John 1:14  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.
No one has ever seen God; but the Only Begotten, who is in the bosom of the Father, has made him known.

John 1:18 τὸν οὐδεὶς ἐώρακεν πώποτε· ὁ μονογενὴς ιὸς, ὃ ὢν εἰς τὸν κόλπον τοῦ πατρὸς ἐκείνου ἐξηγήσατο.

38
The Pharisees Question John

John 1:19  Καὶ αὐτὴ ἐστὶν ἡ μαρτυρία τοῦ Ἰωάννου, ὅτε ἀπέστειλαν οἱ Ἰουδαῖοι ἐξ Ἱεροσολύμων ἱερεῖς καὶ Λευίταις ἕνα ἐρωτήσασιν αὐτῶν, Σοῦ τίς εἶ; 20  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 ὠμολόγησαν καὶ οὐκ ἤρνησατο, καὶ ὠμολόγησαν ὅτι Οὐκ εἶμι ἕνω ὁ Χριστός. 21  And he confessed, and did not resist; but confessed, "I am not the Anointed One."

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; ἵνα ἀπόκρισαν δόμεν τοῖς πέμψαν σήμας 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?"

(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 eis k. monogenēs o kósmos ἐστὶ. monogenē k. māna ἐστὶν—unique and alone; Pla., Timaeus 92c). Of the mysterious bird, the Phoenix 1 Cl 25:2.—In the Johannine lit. monogenēs is used only of Jesus. The meanings "only, unique" may be quite adequate for all its occurrences here (so M-M., RSV et al.; DMoody, JBL 72, ’53, 213-19; FCGrant, ATR 36, ’54, 284-87). But some (e.g. WBauer, Hdb.) prefer to regard monogenēs 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 γένειαν ἐκ θεοῦ (Jn 1:13 al.); in this case it would be analogous to πρωτότοκος (Ro 8:29; Col 1:15 al.). τοῦ οὐν μ. έδωκεν Jn 3:16 (Philo Bybl. [100 AD] in Euseb., Fr. Ev. 1, 10, 33: Cronus offers up his monogenēs ιὸς) ὁ monogenēs ιὸς τοῦ θεοῦ v. 18; cf. Jn 3:14 variant reading τοῦ οὐν μ. ἀποστάλκεν ὁ θεος 1 Jn 4:9; cf. Dg 10:2. ON the expr. δόμαν ως monogenōs monogenōs para patroς 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. monogenēs θεος (considered by many the orig.), or a God begotten of the Only One, another rdg. ὁ monogenēs ιὸς is found. Mpol. 20:2 in the doxology diá παιδὸς αὐτοῦ τοῦ monogenōs Ἰησοῦ Χριστοῦ.—On the mnq. of monogenēs in history of religion cf. the material in Hdb.3 25f on Jn 1:14 (also Plut., Mor. 423A πάλαιναυτῶν δῆ κα κα δοκεῖν τούτων [SC. τον κόσμον] εἶναι monogenē τον θεον καὶ ἀναγεννηθέν; Wsd 7:22 of sorpē: ἐστι ἐν αὐτῇ πνεύμα νοερόν ἄγιον monogenēς.—Vett. Val. 11.32) as well as the lit. given there, also HLeisegang, Der Bruder des Erlöserns: Αγγέλου 1 ’25, 24-33; RBüttmann J, 47, 2; 55f; FBuechs, 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 fathers and has it. This glory would be compounded by being the only son from a father.

Footnotes:
1 1:19  txt omit πρὸς αὐτὸν ψευτ. ψευτ. C F K L M U W* taxi and TR HF RP / πρὸς αὐτὸν B C* 33 892* 1010 1071* ιαυρ.h,b, syc.pal coprol bo arm eth geo slo Chrysl * Cyril NA27  c / πρὸς αὐτὸν after Ἰουδαίοι 1424 / πρὸς αὐτὸν after Λευίτας ψευτ. Ψ Ψ Ψ (124) 157 579 124 Πγ.λ.λ.λ.ς vg syrh Aug / ιαυ ψευτ. D N P syc.5. 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.
2 1:21  Deuteronomy 18:14-20
John 1:23 ἔφη, Ἐγὼ φωνὴ βοῶντος ἐν τῇ ἐρήμῳ, Εὐθύνατε τὴν ὅδὸν κυρίου, καθὼς εἶπεν Ἡσαῖας ὁ προφήτης.

23 He said, "I am just as Isaiah the prophet said: 'the voice of one calling in the wilderness, "Prepare the way for the Lord."'" 116

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

24 And those who were sent were of the Pharisees.

John 1:25 καὶ ἤρπτησαν αὐτόν καὶ εἶπον αὐτῷ, Τί οὐν βαπτίζεις εἰ οὐ οὐκ εἶ ὁ Χριστὸς οὗτε Ἡλιᾶς οὗτε ὁ προφήτης;

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

John 1:26 ἀπεκρίθη αὐτοῖς ὁ Ἰωάννης λέγων, Ἐγὼ βαπτίζω ἐν ὑδάτι: μέσος δὲ υἱῶν ἔστηκεν ὁ ἡμείς οὐκ οἶδατε.

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

John 1:27 ἀποκαλύφθη ἡ ὥπτωσί μου ἑρχόμενος, ὡς ἐμπροσθεν μου γέγονεν: οὐ ἔγω οὐκ εἰμὶ ἄξιος ἵνα λύσω αὐτοῦ τὸν ἴματα τοῦ ὑποδήματος.

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

John 1:28 Ταῦτα ἐπὶ Βιθαβαρᾶ ἐγένετο πέραν τοῦ Ἰορδάνου, ὅπου ἦν Ἰωάννης βαπτίζων.

28 These things happened in Bethabara,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 where to place the quotation marks. Is John the Baptist the one saying, "just as Isaiah the prophet said"? (NASB, NAB, NKJV, CBW, JB, JBP) Or is it John the apostle narrating who said it? (NIV, NRSV, NCV, CEV, NLT, JNT, REB) It is reasonable to think that John the Baptist was aware of how the Isaiah passage pertained to himself, and that he so stated. Verse 20 says that he confessed and did not resist. 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 the two witnesses in Revelation 11:3-12, one of which is Elijah.

7 1:26 txt δὲ Ἀ 2 C E N T W 047 461 latt syr cop 59 TR RP 6 omit π 59 75 528 ΝΤ B C* L 083 cop 5091 b 3107 NA28 lac φ 45 D P Q V Y 0233.

8 1:27a txt ἀπέκαθη ἡ ὥπτωσί μου ἑρχόμενος Α 2 C* E N* 047 latt syr h TR RP 6 ὡς ὡς ὥπτωσί μου ἑρχόμενος π 59 75 528 ΝΤ B C* L 083 T W 038 ita 3107 lac φ 45 D P Q V Y 0233.

9 1:27b txt ὡς ἐμπροσθεν μου γέγονεν Α 2 C* E N* 047 latt syr h TR RP 6 φ 56 535 537 51197116 ΝΤ B C* L 083 syr c lac φ 45 D P Q V Y 0233.

10 1:28 txt ἐπὶ Ὁ βιθαβαρά ἐγένετο (Joshua 18:22 LXX) C* K Tινὰ Γ (Π) Π Ψ 038 0141 1 2 Φ 33 180 1079 1230 1292 1365 1505 1546 1646 (1646 Βιθαβαρᾶ) 1646 1770 1773 lαδ (syr par) φ 5091 b 3107 lac φ 45 D P Q V Y 0233.

11 Judges 7:24 LXX Ν 89222855 πc (syr 89222855) ἐπὶ Ἑβαβαρᾶ ἐγένετο (the word Ἑβαβαρᾶ is visible but not Ἑβαβαρᾶ) π 59 75 528 A B C* E F H L M S W D Θ Ψ 047 063 0211 2 Ψ 28 118 124 157 205 579 597 700 892 lαδ 1066 1009 1010 1195 1216 1241 1242 1243 1253 1342 1344 1365 1424 2148 2174 ἦν Lec ιαυρ.ι.ιν. φ 1105 lαδ 95 1066 1100 1101 1195 1216 1241 1242 1243 1253 1342 1344 1365 1424 2148 2174 (3107 lac φ 45 D P Q V Y. Origen declares that in his time, "nearly all the manuscripts" said Bethany. But, he preferred Bethabara, because, he said, he could not find a Bethany on the other side of the Jordan, but only the one near Jerusalem, plus he was attracted to the edifying etymology of Bethabara, "house of preparation," (about which he was mistaken; actually means "house [or place] of passing over) versus the meaning of Bethany, which is "house of obedience." See the endnote at the end of this document which delineates the above again but dealing only with the place name and not the other words in the phrase. For a map of the pertinent areas and a full TC discussion by Jeremy M. Hutton, use this download URL: http://www.bibletranslation.ws/down/Hutton.pdf
Behold the Lamb of God

John 1:29 Ἰησοῦν ἐρχόμενον πρὸς αὐτόν, καὶ λέγει, ἵδε ὁ ἄμωνς τοῦ θεοῦ ὁ σύρνεν τὴν ᾳμαρτίαν τοῦ κόσμου.

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

John 1:30 οὗτός ἐστιν περὶ οὗ ἔγω εἶπον, ὃπισώ μου ἔρχεται ἄνήρ ὃς ἐμπροσθεν μου γέγονεν, ὃτι πρώτος 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 καί ἦκεν ἰδεῖν αὐτόν, ἀλλ' ἵνα φανερωθῇ τῷ Ἱσραήλ διὰ τοῦτο ἠλθὼν 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 Θεός μαθητῶν ὅσοι περιστεραν ἐξ οὐρανοῦ, καὶ ἤμενεν ἐπ' αὐτόν ἦν τοῦτον.

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 καί ἦκεν ἰδεῖν αὐτόν, ἀλλ' ὁ περὶ πέμψαι με βαπτίζαι ἐν ὑδατε ἐκεῖνος μοι ἐπέντε, ἣν ἐν θεὸς τὸ πνεῦμα καταβαίνον καὶ μένον ἐπ' αὐτόν, οὗτος ἐστιν ὁ βαπτιστής 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 come down and remaining upon him, this is he who will baptize in the Holy Spirit.'

John 1:34 καί ἦκεν ἐφάρακα, καὶ μεμαρτύρησα ὅτι οὗτος ἐστιν ὁ υἱὸς τοῦ θεοῦ.

34And now I have seen, and now I have testified, that this is the Son of God." 11

John and Andrew Have Found the Messiah

John 1:35 Ἰησοῦς δὲ καὶ ἄντι τῶν μαθητῶν αὐτοῦ δύο,

35The next day, again, John was standing with two of his disciples. 13

John 1:36 ἔμαθες ὅτι παρακολούθησεν τὸν Ἰησοῦν Παύλον τοῦ θεοῦ.

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

John 1:37 ὁ Ἰησοῦς δὲ ἦκεν καὶ ἠκούσαν αὐτοῦ οἱ δύο μαθηταὶ λαλοῦσαν καὶ ἠκολούθησαν τῷ Ἰησοῦν.

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

John 1:38 ὁ Ἰησοῦς δὲ καὶ θαυμάσας αὐτοὺς ἤκολοουσαν λέγει αὐτοῖς, Τί ζητεῖτε; οἱ δὲ ἐπέντε αὐτῷ, Ῥαββί, ὁ λέγει ἐρμηνευομένον Διαδάκαλε, 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 134a There is no word "now" in the Greek, but the verb is in the perfect aspect, which means a past action continuing to present results.
12 134b txt ὁ υἱός τοῦ θεοῦ ὑπὲρ τῆς ἀνθρωπότητος. 13 135 John the son of Zebedee and Andrew the brother of Peter.
John 1:39 λέγει αὐτῷς, Ἐρεξθεῖτε καὶ ἰδετε. Ἡλθον καὶ εἶδαν ποῦ μένει, καὶ παρ' αὐτῷ ἔμειναν τὴν ἡμέραν ἐκείνην ὀρα δὲ ἦν ὡς ἐκκατέρω.

39He says to them, "Come and see." They went, and saw where he was staying, and spent the rest of that day with him. (And the hour was about 10 a.m.)

John 1:40 Ὅν Ἄνδρεας ὁ ἄδελφος Σίμωνος Πέτρου εἶς ἐκ τῶν δύο τῶν ἀκουσάντων παρά Ἰωάννου καὶ ἀκουσάντων αὐτῶν.

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

John 1:41 εὑρίσκει αὐτός πρῶτος τὸν ἄδελφον τὸν Ἰδιον Σίμωνα καὶ λέγει αὐτῷ, Εὐρήκαμεν τὸν Μεσσίαν ὁ ἐστίν μεθερμηνεύομεν ὁ Χριστός.

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

John 1:42 καὶ ἦγαγεν αὐτὸν πρὸς τὸν Ἰησοῦν. Ἐμβλέψως δὲ αὐτῷ ὁ Ἰησοῦς εἶπεν, Σὺ εἶ Σίμων ὁ υἱὸς Ἰωάνου; ἐστε κληθήσεστε Κηφᾶς ὃ ἐρμηνεύεται Πέτρος.

42And he led him to Jesus. And when Jesus saw him he said, "You are Simon son of Jonah. You will be called Kephas" (which when translated is Rock.)

Philip and Nathaniel

John 1:43 Τῇ ἑπτάριῳ ἡμέρᾳ ἠθέλησεν ὁ Ἰησοῦς εξελθεῖν εἰς τὴν Γαλιλαίαν, καὶ εὑρίσκει Φίλιππον, καὶ λέγει αὐτῷ, Ἀκολούθει μοι.

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

John 1:44 Ὅν δὲ ὁ Φίλιππος ἀπὸ Βηθσειδά, ἐκ τῆς πόλεως Ἄνδρεος καὶ Πέτρου.

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

John 1:45 εὑρίσκει Φίλιππος τὸν Ναθαναήλ καὶ λέγει αὐτῷ, ὃν ἔγραψεν Μωσῆς ἐν τῷ νόμῳ καὶ οὗ προφητεύεται ἐυρήκαμεν, Ἰησοῦν τὸν υἱὸν τοῦ Ἰωάννου τοῦ ἄπο Ναζαρέθ.

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

John 1:46 καὶ εἶπεν αὐτῷ Ναθαναήλ, Ἐκ Ναζαρέθ δύναται τι ἀγαθόν εἶναι; λέγει αὐτῷ Φίλιππος, Ἀρχον καὶ ίδε.

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

Philip says to him, "Come and see." John 1:47 εἶδεν ὁ Ἰησοῦς τὸν Ναθαναήλ ἐρχόμενον πρὸς αὐτὸν καὶ λέγει περὶ αὐτοῦ, Ἰδε ἄληθος ἵστατι ἐν φόροι δόλων οὐκ ἐκεῖν.

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

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14 1:42a LXX Ιωάννα  A B*  E F G H K M S U X ΓΔ Π Ψ Ω 047 0141 0211 0233 f 3 21 28 118 157 180 205 565 579 597 700 892 1006 1010 1071 1243 1292 1342 1424 1505 1582 Byz Lect It-SI v ge1 (It-pau v gmss Bariona) sysr,p.b,pal copbpol arm eth geol Serap Epiph Chrys Cyrelm TR RP / Ιωαννα Θ vgww,sr / Ἰωάννου Προφ Ε 1241 / Ἰωαννου Γ δια τ Κ * (Ἰωαννου) L W sup3 33 ita,b,f,ri,v gmss copa,bo NA28 B frater Andreea It r lac p46 C D N P Q T V 063 070. According to BDF 853(2), Ιωάννα is a shortening of Ἰωάννης, partly due to the influence of the Syriac word יון for the same (both renderings of the Hebrew יון). (So also in Matt. 16:17.) This phenomenon of יון as a shortened substitute for יון(יו) is also found in Seputuqant manuscripts . Ἰωάννης is also shortened to Ἰωάννος or Ἰωάννα as in Luke 3:30, the ancestor of Christ. Compare 1 Esdras 9:23 with its variant reading. My electronic copy of the LXX there has Ἰωαννα. The King James Version in 1 Esdras 9:23 renders that name as Jonas, while the RSV says Jonah there.

15 1:42b 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.
Chapter 2

Water Into Wine

John 2:1 And the third day a wedding took place at Cana in Galilee. Jesus' mother was there,
John 2:2 and both Jesus and his disciples had been invited to the wedding.
John 2:3 And when wine was lacking, Jesus' mother says to him, "They have no wine.
John 2:4 Jesus says to her, "What business is there between you and me, woman? My time has not yet come."
John 2:5 And when wine was lacking, Jesus' mother says to him, "They have no wine.
John 2:6 He then says to him, "And he tells them, "Now draw some out and take it to the master of the banquet."

And they took some.

18 Twenty to thirty gallons, or from 75 to 115 liters. Each measure contained 72 sextarii or pints.
Jesus Cleanses the Temple

John 2:13 And the Passover of the Jews was near, and Jesus went up to Jerusalem.

John 2:14 And in the temple he found those selling cattle, sheep and doves, and the money changers sitting.

19 | Origen, Chrysostom
20 | Origen

John 2:9 ὡς δὲ ἐγένετο ὁ ἀρχιτέκτων τὸ ὕδωρ οἶνον γεγενημένον, καὶ οὐκ ἦδει πόθεν ἔστιν, οἱ δὲ διάκονοι ἤδεισαν οἱ ἤλεκτρότεσσες τὸ ὕδωρ, φωνεὶ τὸν νυμφιὸν ὁ ἀρχιτέκτων

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

John 2:10 καὶ λέγει αὐτῷ, Πᾶς ἄνθρωπος πρῶτον τὸν καλὸν οἶνον τίθησιν, καὶ ὅταν μεθυσθήσῃ, τότε τὸν εἶλασον οὐ τετρήκησα τὸν καλὸν οἶνον ἑὼς ἁρτὶ.

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

John 2:11 Ταύτην ἐποίησεν τὴν ἁρχὴν τῶν σμεέων ο Ἰησοῦς ἐν Κανᾶ τῆς Γαλιλαίας καὶ ἔφανερωσεν τὴν δόξαν αὐτοῦ, καὶ ἐπίστευσαν εἰς αὐτὸν οἱ μαθηται αὐτοῦ.

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

John 2:12 Μετὰ τούτο καθῆκε ὡς Καπαρναοῦ αὐτὸς καὶ ἤ μητρ αὐτοῦ καὶ οἱ ἀδελφοί καὶ οἱ μαθηται αὐτοῦ, καὶ ἐκεί ἐμείναν οὐ πολλὰς ἡμέρας.

After this he went down to Capernaum, he and his mother and brothers and his disciples, and there they stayed not many days.
John 2:15 καὶ ποίησας φραγέλλιον ἐκ σχοινίων πάντας ἐξέβαλεν ἐκ τοῦ ἱεροῦ, τὰ τε πρόβατα καὶ τοὺς βόσκας, καὶ τῶν κολλυβιστῶν ἔλαβεν τὸ κέρμα καὶ τὰς τραπέζας ἀνέστρεψεν.

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

John 2:16 καὶ τοῖς τὰς περιστέρας πωλοῦσιν εἶπεν, Ἄρατε ταύτα ἑντεύξε, μὴ ποιεῖτε τὸν οἶκον τοῦ πατρός μου οἶκον ἐμπορίου.

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

John 2:17 Ἐμνήσθησαν δὲ οἱ μαθηταὶ αὐτοῦ ὅτι γεγραμμένον ἐστίν ὅτι ὁ ζήλος τοῦ οἴκου σου κατέφερε ἡμῖν.

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

John 2:18 ἀπεκρίθησαν οὖν οἱ ἱερεῖς καὶ εἶπον αὐτῷ, Ὑιοὶ σειμέν γειτούσες ἡμῖν, ὅτι ταύτα ποιεῖτε;

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

21:15a txt φραγέλλιον Ν Α Β Ε Φ Η Κ Μ Ρ Τ Υ Χ Τ Γ Λ Π Ψ 083 0233 2 28 157 180 205 579 597 700 1006 1009 1071 1079 1292 1195 1216 1230 1242 1253 1342 1344 1365 1424 1505 1546 1646 2148 2174 M Lect \( \text{ἐπίστευσαν Ο Ὡ 063 0211} \) / φραγέλλιον Ω 047 ⸁ ὃς φραγέλλιον \( \text{ό} \) ⁶⁶ ⁷⁵ G L N W 397 ⁴⁵ 821 865 892 1010 1241 1243 1293 1819 2129 2153 itb.eho.e.e.c.e,fla ‡ vg syr ‡ slav Origen[supp] (Cyril) Augustine / ὃς γέμνησαν Cyril / lac \( \text{ψ} \) ⁴⁵ C D Q T 083 syr-ς. This is interesting to me in that the Apocalypse of John often has the word ὃς before nouns, but you don’t see it often enough in the gospel of John considering that the two works are by the same author. Does the gospel of John reflect a later writer more refined in this style then? Or did the copyists refine John by deleting such vulgarisms as having ὃς before nouns? The UBS Textual Commentary says, "if this word had been present in the original text, there is no good reason that would account for its having been omitted from the other witnesses.....On the other hand, it is probable that copyists introduced the word in order to soften somewhat the bald statement that Jesus made a whip of cords; ‘he made a kind of whip of chords.’"

21:15b txt τὸ κέρμα \( \text{ψ} \) ⁶⁶ Ν Α Ε Φ Γ Ζ Η Κ Μ Ρ Τ Υ Ω Ψ 047 063 0211 0233 \( \text{f} \) ¹ ³ syr ΝΑ 27 / τὸ κέρμα ΝΑ 27 ⸁ B Λ W 5 G 33 579 700 1083 0162 0162 pc \( \text{ψ} \) ⁶⁶ Ors \( \text{lac} \) \( \text{ψ} \) ⁴⁵ C D Q T 083.

21:16c anástresfeν \( \text{ψ} \) ⁶⁶ B X Ψ 047 083 0162 pc ΝΑ 27 / anástresfeν \( \text{ψ} \) ⁷⁵ Α Ε Φ Γ Ζ Η Κ Μ Ρ Τ Υ Ω 063 0162 0211 \( \text{f} \) 33 Origen \( \text{ψ} \) ⁴³ / anástresfe ν spy TR / anástresfe γ / κατεστρεφεν \( \text{ψ} \) ⁵⁹ \( \text{ψ} \) ⁴³ pc / κατεστρεφεν 0233 vid \( \text{lac} \) \( \text{ψ} \) ⁴⁵ C D Q T 083.

21:16 txt μὴ \( \text{ψ} \) ⁷⁵ Ν Α Ε Φ Γ Ζ Η Κ Μ Ρ Τ Υ Ω Ψ 063 0162 0211 0233 579 700 \( \text{lac} \) lat Origen \( \text{ψ} \) ⁴⁵ TR WH NA 27 / ἐν καὶ μὴ \( \text{ψ} \) ⁶⁶ Α Λ W 5 X \( \text{ψ} \) 047 \( \text{f} \) ³ ² ³ 33 157 565 700 1071 1241 \( \text{vgl} \) syr copbo\(\text{ms}\) / lac \( \text{ψ} \) ⁴⁵ \( \text{ψ} \) ⁵⁹ C D Q T 083.

21:17a txt ἐμνήσθησαν \( \text{ψ} \) ⁶⁶ ⁷⁵ Ν Β Λ Χ Ψ 083 0162 0233 579 pc \( \text{ψ} \) cop WH NA 27 / ἐμνήσθησαν δὲ \( \text{ψ} \) ⁶⁶ Ε Φ Γ Ζ Η Κ Μ Ρ S Υ Υ Τ Γ Λ Π Ψ 047 050 063 \( \text{vid} \) 0211 0233 \( \text{f} \) ³ ² ³ 33 157 565 700 1071 1242 \( \text{vgl} \) syr TR RP / ἐμνήσθησαν δὲ Η / ἐμνήσθησαν \( \text{ψ} \) ⁴³ pc \( \text{ψ} \) Φ \( \text{ψ} \) ⁵⁹ \( \text{ψ} \) ⁴⁵ C D Q T 083.

21:17b txt ἐστίν \( \text{ψ} \) ⁶⁶ ⁷⁵ \( \text{ψ} \) ⁴³ \( \text{ψ} \) ⁵⁹ C D Q T 083. 050 1071 / ἐστίν \( \text{ψ} \) ⁶⁶ Ν Α Ε Φ Γ Ζ Η Κ Μ Ρ S Υ Υ Τ Γ Λ Π Ψ 047 063 083 0162 0211 0233 \( \text{f} \) ³ ² ³ 33 157 565 579 700 1424 TR WH NA 27 / lac \( \text{ψ} \) ⁴⁵ C D Q T.

21:17c Psalm 69:9. The TR has the verb in the aorist tense like the LXX, and the RP and UBS have the future tense.

21:18 Wasn’t Jesus a Jew? Wasn’t the apostle John a Jew? Why does the gospel of John set "the Jews" apart from Jesus as opposing camps? See the endnote at the end of this document, entitled, "The phrase 'the Jews.'"
John 2:19 ἀπεκρίθη ὁ Ἡσυχὸς καὶ εἶπεν αὐτῶι, Λῦστε τὸν ναὸν τοῦτον καὶ ἐν τρισὶν ἡμέρας ἔγερω αὐτὸν.

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

John 2:20 εἶπον οὖν ὁ Ἐισάγων, Τεσσαράκοντα καὶ ἔξεσίν ὡς δομήθη ὁ ναὸς οὗτος, καὶ σὺ ἐν τρισὶν ἡμέρας ἔγερες αὐτὸν;

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

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

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

John 2:22 ὡς εἶπον ἡμέρῃ ἐκ νεκρῶν, ἐμνήσθησαν οἳ μαθηταί αὐτοῦ ὅτι τούτῳ ἔλεγεν αὐτοῖς, καὶ ἔπιστευσαν τῇ γραφῇ καὶ τῷ λόγῳ ὃ εἶπεν ὁ Ἡσυχὸς.

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

John 2:23 ἀν δὲ ἦν ἐν Ἕρωσολομίν ἐν τῷ πάσχα ἐν τῇ ἑορτῇ, πολλοὶ ἐπίστευσαν εἰς τὸ ὅνομα αὐτοῦ, θεωροῦντες αὐτὸ τὰ σημεῖα ἃ ἐποίη.

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

John 2:24 αὐτὸς δὲ ὁ Ἡσυχὸς οὐκ ἐπίστευεν ἐαυτὸν αὐτοῖς διὰ τὸ αὐτὸν γενόθηκε πάντας.

24But Jesus on his part did not commit himself to them, because he knew all people, John 2:25 καὶ ὅτι οὐ χρείαν εἶχεν ἵνα τις μαρτυρήσῃ περὶ τοῦ ἀνθρώπου· αὐτὸς γὰρ ἐγνώσκεν τι ἦν ἐν τῷ ἀνθρώπῳ.

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

Chapter 3
You Must Be Born Again

John 3:1 Ἡν δὲ ἄνθρωπος ἐκ τῶν Φαρισαίων, Νικόδημος ὄνομα αὐτῶ, ἄρχων τῶν Ἐισααίων.

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

John 3:2 αὐτὸς ἦλθεν πρὸς τὸν Ἡσυχῶν νυκτὸς καὶ εἶπεν αὐτῷ, Ῥαββί, οἶδας ὅτι ἀπὸ θεοῦ ἔληλυθας διδάσκαλος· οὖδεὶς γὰρ ταῦτα τὰ σημεῖα δύναται ποιεῖν ἀν οὐ ποιεῖς, ἐὰν μὴ ἦ γὰρ θεὸς μετ᾽ αὐτοῦ.

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

John 3:3 ἀπεκρίθη ὁ Ἡσυχὸς καὶ εἶπεν αὐτῷ, Ἀμὴν ἀμὴν λέγω σοι, ἐὰν μὴ γεννηθῇ ἄνωθεν, οὐ δύναται ἰδεῖν τὴν βασιλείαν τοῦ θεοῦ.

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

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

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

John 3:5 ἀπεκρίθη ὁ Ἡσυχὸς, Ἀμὴν ἀμὴν λέγω σοι, ἐὰν μὴ τις γεννηθῇ ἐξ ὀμοίως καὶ πνεύματος, οὐ δύναται εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ θεοῦ.

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

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

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

John 3:7  μὴ θαυμάσῃς ὅτι εἶπόν σοι, Δεῖ ὦ γεννηθῆναι ἀνωθεν.

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

John 3:8  τὸ πνεῦμα ὃπου θέλει πνεύματι, καὶ τὴν φωνὴν αὐτοῦ ἀκούεις, ἀλλ' ὁ οἶκος οὗτος πόθεν ἔρχεται καὶ ποῦ ὑπάγει: οὕτως ἔστιν πᾶς ὁ γεγεννημένος ἐκ τοῦ πνεύματος.

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

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

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

John 3:10  ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτῷ, Σὺ ἐι ὁ διδάσκαλος τοῦ Ἰσραὴλ καὶ ταῦτα οὖ γινώσκεις;

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 δ ὁ οἶκος λαλοῦμεν καὶ ὁ ἐωράκαμεν μαρτυροῦμεν, καὶ τὴν μαρτυρίαν ἡμῶν 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 ἐπίγεια εἶπον ὦμην καὶ οὐ πιστεύετε, πώς ἐὰν εἶπο ὦμην 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?

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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, what they are like after they have been born of the Spirit, or likening the process of how they become born of the Spirit. The Greek verb "is," could mean either here. It would not be very assuring if Jesus is saying the process is so mysterious. He must be saying that those who are born of the Spirit, are strange and inscrutable to those who are only born of the flesh. Just as God and his Spirit are strange and inscrutable to the natural man. Still, the process of second birth would also seem strange and mysterious to the natural man.
32 3:10 Nicodemus should have known these concepts from 1 Samuel 10:6,7,9,11; Ezekiel 11:19,20; 18:31,32; 36:26,27; Isaiah 26:11-19
John 3:13 καὶ οὐδεὶς ἄναβεβήκεν εἰς τὸν οὐρανὸν εἰ μὴ ὁ ἐκ τοῦ οὐρανοῦ καταβάς, ὁ υἱὸς τοῦ ἀνθρώπου 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.

John 3:14 καὶ καθὼς Μωσῆς ψῆφωσεν τὸν φόνον ἐν τῇ ἐρήμῳ, οὕτως ψηφίσθηναι 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 ἄπολεσθαι, ἀλλ' ἐκχιζων αἰώνιον.

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

John 3:16 ὄσως γὰρ ἠγάπησαν ὁ θεὸς τὸν κόσμον, ὡστε τὸν υἱὸν αὐτοῦ τὸν μονογενῆ ἔδωκεν, ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἄπολεσθαι ἀλλ' ἐκχιζων αἰώνιον.

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

John 3:17 οὗ γὰρ ἀπέστειλεν ὁ θεὸς τὸν υἱὸν αὐτοῦ εἰς τὸν κόσμον ἵνα κρίνῃ τὸν κόσμον, ἀλλ' ἵνα σωθῆ ὁ κόσμος δι' αὐτοῦ.

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

John 3:18 ὁ πιστεύων εἰς αὐτόν οὐ κρίνεται· ὁ δὲ ἡ πιστεύσαι ἡ ἁκροτείνεται, ὅτι μὴ πεπίστευκεν εἰς τὸ ὄνομα τοῦ μονογενοῦς υἱοῦ τοῦ θεοῦ.

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

John 3:19 αὐτὶ δὲ ἐστὶν ἡ κρίσις, ὅτι τὸ φῶς ἐλήλυθεν εἰς τὸν κόσμον καὶ ἠγάπησαν οἱ ἄνθρωποι ἀλλάζον τὸ σκότος ἀπὸ τὸ φῶς, ὅταν γὰρ πονηροὶ αὐτοὺς τὰ ἐργα.

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 πράσσον μισεῖ τὸ φῶς καὶ οὐκ ἔρχεται πρὸς τὸ φῶς, ἵνα μὴ ἑλεγχθῇ τὰ ἐργά 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  ο δε ποιων την αληθειαν ερχεται προς το φως, ινα φανερωθη αυτου τα έργα οτι εν θεω εστιν ειργασμένα.

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 Μετα ταύτα ἦλθεν ο Ἰησοῦ και οἱ μαθηται αὐτοῦ εἰς τὴν Ἰουδαίαν γῆν, καὶ ἐκεῖ διήτριβεν μετ’ αὐτῶν καὶ ἔβαπτιζεν.

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 ή δε και Ἰωάννης βαπτίζων ἐν Λιβυῶν ἐγγύς τοῦ Σαλέιμ, οτι ὁδατα πολλὰ ήν ἐκεῖ, και παπεγιόντο και ἔβαπτιζοντο.

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 οὐσις γαρ ἢν βεβηλιμένοις εἰς τὴν φυλακὴν ο Ἰωάννης.

24For John was still not yet thrown into prison.

John 3:25 Εγένετο οὖν ζητησις ἐκ τῶν μαθητῶν Ἰωάννου μετὰ Ἰουδαίων περὶ καθαρισμοῦ.

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

John 3:26 καὶ ἠλθον πρὸς τὸν Ἰωάννην καὶ εἶπον αὐτῷ, Ῥαββί, ὡς ἦν μετὰ σοῦ πέραν τοῦ Ἰορδανοῦ, ὡς σὺ μεμαρτύρηκας, οὐ δόγμα βαπτίζει καὶ πᾶντες ἐρχοντα πρὸς αὐτὸν.

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

John 3:27 ἀπεκρίθη Ἰωάννης καὶ εἶπεν, Οὐ δύναται ἀνθρώπος λαμβάνειν οὐδὲν εάν μὴ ἢ δεδομένων αὐτῷ ἐκ τοῦ οὐρανοῦ.

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

John 3:28 αὐτοὶ ύμεις μοι μαρτυρεῖτε ὃτι εἶπον οὐκ εἰμὶ ἐγὼ ὁ Χριστός, ἀλλ’ ὃτι Ἀπεσταλμένος εἰμι ἐμπροσθεν ἐκείνου.

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

John 3:29 ὁ ἐχον τὴν νύμφην νυμφίου ἐστιν ὁ δὲ φίλος τοῦ νυμφίου, ὁ ἐστηκὼς καὶ ἀκούων αὐτοῦ, χαρά χαρεῖ διὰ τὴν φωνήν τοῦ νυμφίου. αὕτη οὖν ἡ χαρά ἢ ἐμὴ πεπληρώθη.

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

John 3:30 ἐκείνον δεί αὐξάνειν, ἐμὲ δὲ ἐλαττοῦθαί.

30He must increase, and I must decrease.

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

325a Some manuscripts: “a Jew.” Both the plural and the singular are evenly well attested in the best manuscripts. John always used the plural, other than perhaps in this passage. For this reason, it is more likely that copyists changed the singular to conform it to John, than that they changed it from the plural to something unique in John.

328 οἱ εἰπον χαρ,εστηκὼς καὶ ἀκούων αὐτοῦ. χαρά χαρεῖ διὰ τὴν φωνήν τοῦ νυμφίου. αὕτη οὖν ἡ χαρά ἢ ἐμὴ πεπληρώθη.

329 Some manuscripts: "Hierosolymis ad me quia e ictu laq pq₅ ψ ἐις qui misit sunt ab Hierosolymis ad me quia e ictu laq₅ ψ₅ ψ₅₃ C P Q T X₅ 0233 346. There are so many occurrences of ἐκείνον in this sector that scribes must have thought this one was a mistake and superfluous.
Chapter 4

The Samaritan Woman at the Well

John 4:1  'Ors ouν ἔγνω ὁ κύριος ὅτι ἤκουσαν οἱ Φαρισαῖοι ὅτι Ἰησοῦς πλεύσας μαθητὰς ποιεῖ καὶ βαπτίζει ἢ Ἰωάννης

1Then, when the Lord knew that the Pharisees had heard that Jesus was making and baptizing more disciples than John,
John 4:2  – καίτοι ήκουσαν Ἰησοῦς αὐτὸς οὐκ ἔβαπτίζειν ἄλλοι οἱ μαθηταὶ αὐτοῦ –

2(although Jesus himself was not baptizing, but his disciples),
John 4:3  ἀφῆκεν τὴν Ἰουδαίαν καὶ ἀπέλθη πάλιν εἰς τὴν Γαλιλαίαν.

3He left Judea and went back into Galilee.
John 4:4  ἔδει δὲ αὐτὸν διερχεσθαι διὰ τῆς Σαμαρείας.

4But he had to pass through Samaria.
John 4:5  ἔρχεται οὖν εἰς πόλιν τῆς Σαμαρείας λεγομένην Συχάρ πλησίον τοῦ χωρίου ὃ ἐδωκεν Ἰακώβ θεός τῷ υἱῷ αὐτοῦ.

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

38 3:31 ἐρχόμενος ἐπάνω πάντων ἐστίν: ἡ αὐτοῦ Ἰησοῦς ἔδωκεν αὐτοῦ τῷ υἱῷ αὐτοῦ Ἰακώβ θεὸς τῷ υἱῷ αὐτοῦ τῷ Συχάρι,

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

John 4:6 ἦν δὲ ἐκεῖ πηγή τοῦ Ἰακώβ. ὁ έσον Ἱσσοῦς κεκοπιακὼς ἐκ τῆς ὀδοιπορίας ἐκαθέζετο οὔτως ἐπὶ τῇ πηγῇ ὃ ἐν ἦν ὥσι ἑκτη.

John 4:7 Ἡρέχεται γυνῆ ἐκ τῆς Σαμαρείας ἀντλήσει ὦδωρ. λέγει αὐτῇ ὁ Ἱσσοῦς, Δός μοι πιεῖν.

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

John 4:8 οἱ γὰρ μάθησαν αὐτοῦ ἀπελπισθέναι εἰς τὴν πόλιν, ἵνα τροφὰς ἀγοράσωσιν.

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

John 4:9 λέγει οὖν αὐτῷ ἡ γυνὴ ἡ Σαμαρείτης, Πῶς σὺ Ἰουδαίος ὃν παρ’ ἐμοῦ πιεῖ πάτες ὡς ἡ γυναικὸς Σαμαρείτιδος; ὥσι γὰρ συγχρόντα Ἰουδαίοι Σαμαρεῖται.

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

John 4:10 ἀπεκρίθη ὁ Ἱσσοῦς καὶ εἶπεν αὐτῇ, Εἰ ἕδεις τὴν δωρεάν τοῦ θεοῦ καὶ τὶς ἐστίν ὁ λέγων σοι, Δός μοι πιεῖν, εἴ ἐν γῆς αὐτόν καὶ ἐδωκέν ἐν σοι ὦδωρ τὸν.

John 4:11 λέγει αὐτῷ ἡ γυνή, Κύριε, οὔτε ἄντλημα έξεις καὶ τὸ φρέαρ ἐστίν βαθὺ πόθεν οὖν ἔχεις τὸ ὦδωρ τὸν.

John 4:12 Εἰς τὸν πατρὸς ἦν Ἱακώβ, ὁ ἐδωκεν ἠμῖν τὸ φρέαρ καὶ αὐτὸς ἔξατεν καὶ οἱ υἱοὶ αὐτοῦ καὶ τὰ βρέμματα αὐτοῦ;

John 4:13 λέγει τῷ Ἰουδαίῳ καὶ εἶπεν αὐτῷ, Πῶς ὁ πίνων ἐκ τοῦ θυάτερος τούτου δισσίει πάλιν

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

John 4:14 δὸς δ’ ἐν πίῃ ἐκ τοῦ θυάτερος οὗ ἔγγος δῶχος αὐτῷ, οὐ μὴ διψήσῃ εἰς τὸν αἰῶνα, ἀλλὰ τὸ ὦδωρ οὗ δῶθος αὐτῷ γενήσεται ἐν αὐτῷ πηγὴ θύατερος ἀλλομένου εἰς τὸν αἰῶνα.

John 4:15 λέγει πρὸς αὐτόν ἡ γυνή, Κύριε, δός μοι τὸ ὦδωρ, ἵνα μὴ διψῇ μηδὲ ἔρχωμαι ἐνθάδε ἄντλειν.

John 4:16 λέγει αὐτῇ ὁ Ἱσσοῦς, ὃς ἦν ἐν αὐτῷ. Ἠγίασεν τὸν ἄνδρα σου καὶ ἐλθῇ ἐνθάδε.

John 4:17 Ἐκάλεσεν τῷ Ἰουδαίῳ, ὃς ἦν ἐν αὐτῷ. Ἐρώτησεν αὐτῇ ὁ Ἱσσοῦς, Καλλίω εἶπες ὅτι Ἰουδαίῳ ἐχω

John 4:18 πέντε γὰρ ἅμας ἔχεις καὶ νῦν ἐν ἔχεις οὐκ ἔστιν σου ἀνήρ τούτῳ ἀλλήλοις ἐφήκας.

John 4:19 λέγει αὐτῷ ἡ γυνή, Κύριε, ἑστήκας ὃ προφήτης εἶ σοῦ.

The woman says to him, "Sir, I am perceiving that you are a prophet.
John 4:20 ὅις πατέρες ἦμων ἐν τούτῳ τῷ ὅρει προσκύνησαν· καὶ ὑμεῖς λέγετε ὅτι ἐν ἱεροσόλυμοι ἐστίν ὁ τόπος ὅπου δεῖ προσκυνεῖν.

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

John 4:21 λέγει αὐτῇ ὁ Ἰησοῦς, Γύναι, πίστευσόν μοι, ὅτι ἔρχεται ὃρα ὅτε ὁ ὅρει τούτῳ ὅρει ἐν ἱεροσόλυμοι προσκυνήσετε τῷ πατρί.

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

John 4:22 ὑμεῖς προσκυνεῖτε ὃ οὐκ οἴδατε· ἡμεῖς προσκυνοῦμεν ὃ οἴδαμεν, ὅτι ἡ σωτηρία ἐκ τῶν Ιουδαίων ἐστίν.

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

John 4:23 ἂλλ' ἔρχεται ὃρα, καὶ νῦν ἐστίν, ὅτι οἱ ἀληθείοι προσκυνήσουσιν τῷ πατρί ἐν πνεύματι καὶ ἀληθείᾳ· καὶ γὰρ ὁ πατὴρ τοιοῦτος ζητεῖ τοὺς προσκυνοῦντας αὐτόν.

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

John 4:24 πνεύμα ὁ θεός, καὶ τοὺς προσκυνοῦντας αὐτόν 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, ὅτι Ἔρχεται ὁ λεγόμενος Χριστός· ὅταν ἔλθῃ ἐκεῖνος ἀναγγελεί ἡμῖν 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 Ἰησοῦς, Ἐγώ εἰμί, 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 ἔτι τούτῳ ἦλθον οἱ μαθηται αὐτοῦ καὶ ἔθαύμασαν ὅτι μετὰ γυναικός ἐλάλει οὔτες μέντοι εἶπεν, Τί ζητεῖς ἡ, Τί λαλεῖς μετ' αὐτῆς;

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

John 4:28 ἀφῆκεν οὖν τὴν ύδριαν αὐτῆς καὶ ἀπῆλθεν εἰς τὴν πόλιν καὶ λέγει τοῖς ἄνθρωποις.

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

John 4:29 δεῦτε ἰδεῖτε ἄνθρωπον ὃς εἶπέν μοι πάντα διὰ ἑποίησα· μήτι οὕτως ἐστίν ὁ Χριστός;

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

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

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

John 4:31 Ἐν δὲ τῷ μεταξῷ ἡρῴων αὐτῶν οἱ μαθηται λέγοντες, Ῥαββί, φάγε.

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

John 4:32 ὅ δὲ εἶπεν αὐτοῖς, Ἐγὼ βρῶσιν ἐχὼ φαγεῖν ἡμῖν 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 μαθηται πρὸς ἄλληλους, Μή τις ἤνεγκεν αὐτῷ φαγεῖν;

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

41 4:21 In the Greek, "you" is in the plural.
John 4:34 ἵνα ποιῶ τὸ θέλημά τοῦ πέμψαντός με καὶ τελείωσον αὐτὸν τὸ ἔργον.  
34 Jesus says to them, "That I may do the will of him who sent me, is food to me," and that I may finish his work.

John 4:35 ὅσον ὑμεῖς λέγετε ὅτι ἐπετεραμόνον ἔστιν καὶ ὁ θερισμός ἑρεθαι; ἵδον λέγω ὑμῖν, ἐπάρατε τοὺς ὀφθαλμοὺς ὑμῶν καὶ θέασον τὰς χώρας ὅτι λευκαί εἰσίν πρὸς θερισμὸν ἤδη.
35 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 θερισμός μισθῶν λαμβάνει καὶ συνάγει καρπὸν εἰς ζωὴν αἰώνιον, ἵνα καὶ ὁ σπείρων ὡμοί χαίρῃ καὶ ὁ θερισμόν.
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 καὶ ὁ λόγος ἔστιν ἀληθινὸς ὅτι ἀλλος ἔστιν ὁ σπείρων καὶ ἀλλος ὁ θερισμόν.
37 For the saying, 'One is the sower and another is the reaper,' is true in this:

John 4:38 ἐγὼ ἀπεστέλαμεν ὑμᾶς θερίζειν ὅσον ὑμεῖς κεκοπιάκατε ἄλλοι κεκοπιάκασιν, καὶ ὑμεῖς εἰς τὸν κόπον αὐτῶν εἰσελήλυθατε.
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 Ἔκ δὲ τῆς πόλεως εἰσεσκέψετε εἰς αὐτόν τῶν Σαμαρείτων διὰ τὸν λόγον τῆς γυναίκος μαρτυρούσης ὅτι Εἰπέν μοι πάντα δόσε ἐποίησα.
39 And many of the Samaritans from that town had believed in him because of the woman’s word testifying, "He told me everything I ever did."

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42 John 4:34 ἵνα ποιῶ τὸ θέλημά τοῦ πέμψαντός με - emón brōma estin hína poiēsō, literally, "My food is that I may do." The hína in this passage is usually translated like an infinitive, "to do," and rightly enough, see BDF §939 and BDAG p. 377, II. This is very much like the hína in I Corinthians 4:3—ἐμοὶ δὲ εἰς ἔλαχιστον ἔστιν ἵνα ὑμᾶς ἀνακριθῇ ἡ ὑπὸ ἀνθρώπινης ἡμερᾶς ἀλλὰ ὁδῷ ἐμαυτοῦ ἀνακριθῆ—"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 μου and simply meaning "my." Blass, § 285(b), says ἐμός 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 ἐμός 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:...."

43 John 4:35 θερισμόν - ἀληθινὸς ὅτι ἀλλος ἔστιν ὁ σπείρων καὶ ἀλλος ὁ θερισμόν. 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.

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46 John 4:38 ἄλλοι κεκοπιάσαν - arm Origenit TR HF RP NA27 {lac} omitt ψ75 D (K7 contrary) l s p Ω 047 086 F1 228 118 1241 1844 h24 syr-p. arab cop b, c arm Origenit TR HF RP NA27 {lac} omitt ψ75 D (K7 contrary) l s p Ω 047 086 F1 228 118 1241 1844 h24 syr-p. arab Origenit {lac} ψ53 F P X 346.
John 4:40沃尔·恩·耶·论·达·则·所·恒·特·问·信·斯·真·微·信·在·二·日·两·
40When therefore the Samaritans came to him, they asked him to remain with them, and he remained two days.

John 4:41 καὶ πολλῷ πλέον έπίστευσαν διά τόν λόγον αὐτοῦ,
41And, because of his word, many more believed.

John 4:42 τῇ τε γυναικὶ ἔλεγον ὅτι Όὐκέτι διὰ τήν σήν λαλιάν πιστεύομεν· αὐτοὶ γὰρ ἀνήκοαμεν, καὶ οἴδαμεν ὅτι αὐτός ἐστιν ἄλλως ὁ σωτήρ τοῦ κόσμου, ὁ χριστός.
42And to the woman they said, "No longer because of your talk do we believe; for we have heard for ourselves, and we know that this man truly is the Messiah, the Savior of the world."

The Official’s Son Stays Alive

John 4:43 Μετὰ δὲ τάς δύο ἡμέρας ἐξῆλθεν ἐκείθεν, καὶ ἀπῆλθεν εἰς τήν Γαλιλαίαν·
43And after the two days he departed from there and went into Galilee.

John 4:44 αὐτός γὰρ ὁ Ἰησοῦς ἐμαρτύρησεν ὅτι προφήτης ἐς τήν ἱδία πατρίδι τιμήν οὐκ ἔχει.
44(Now Jesus himself testified, that in his own native place a prophet has no honor.)

John 4:45 ὅτε οὖν ἦλθεν εἰς τήν Γαλιλαίαν, ἔδειξεν αὐτόν οἱ Γαλιλαίοι, πάντα ἑωρακότες ἐποίησεν ἐν Ἰεροσολύμωι ἐν τῇ ἐστίᾳ, καὶ αὐτοὶ γὰρ ἠλθον εἰς τήν ἐστίαν.
45When then he arrived in Galilee, the Galileans welcomed him— having seen all the things that he had done in Jerusalem at the festival, for they also had gone to the festival.

John 4:46 Ἡλθεν οὖν ὁ Ἰησοῦς πάλιν εἰς τήν Κανά τῆς Γαλιλαίας, ὅπου ἐποίησεν τὸ ὅῳ ὄνον, καὶ ἦν τις βασιλικός οὗ ὁ ὦς ἠθένει ἐν Καπερναούμ·
46Jesus came again therefore to Cana in Galilee, where he had made the water wine. And there was a certain royal official there whose son lay sick at Capernaum.

John 4:47 ὅτου ἀκούσας ὅτι Ἰησοῦς ἤκει ἐκ τῆς ἴουδαίας εἰς τήν Γαλιλαίαν ἀπῆλθέν πρὸς αὐτόν καὶ ὡρα ἀντὸν ἵνα καταβῇ καὶ Ίασθαι αὐτοῦ τὸν ὦν, ἤμελλε γὰρ ἀποθνῄσκειν.
47When this man heard that Jesus was coming out of Judea into Galilee, he went to him and asked him72 to come and heal his son, for he was about to die.

John 4:48 ἔπεν οὖν ὁ Ἰησοῦς πρὸς αὐτόν, Ἐὰν μὴ σημεία καὶ τέρατα ἴδητε, οὐ μὴ πιστεύσητε. 49Jesus therefore said to him, "Unless you people see miraculous signs and terrifying omens, you will never believe."

John 4:49 λέγει πρὸς αὐτόν ὁ βασιλικός, Κύριε, κατάβητι πρὶν ἀποθάνειν τὸ παιδίνου μου.
50The royal official says to him, "Sir, come down before my child dies."

John 4:50 λέγει αὐτῷ ὁ Ἰησοῦς, Πορεύου· ὁ ὦς σου ζή. Καὶ ἐπίστευσαν ὁ ἄνθρωπος τῷ λόγῳ ὦ εἶπεν αὐτῷ Ἰησοῦς καὶ ἐπορεύετο.
51Jesus says to him, "Go. Your son stays alive."

John 4:51 ἤδη δὲ αὐτός καταβάνοντας οἱ δοῦλοι αὐτοῦ ἀπήνησαν αὐτῷ καὶ ἀπήγγειλαν λέγοντες ὅτι ὅ παις σου ζή.
52And even as he was going back down, his servants met him and reported, saying, “Your boy is alive.”

John 4:52 ἔπεθεν οὖν παρ’ αὐτῶν τήν ὦραν ἐν ἡ κομψότερον ἔσχεν· Καὶ εἶπον αὐτῷ ὅτι Χρῖς ὦραν ἐβδόμην ἀφῆκεν αὐτόν ὁ πατέρος.
53He 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."

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47 4:47 txt autov Α Κ Μ Ν Υ Σ Γ Θ Λ Π Ψ Ω 0211 f 1 f 2 28 157 565 579 700 1424 in lat TR RP omit ψ64 ψ98 K B C D L W 083 086 33 69 892 1071 1241 it NA28 1515 omit και πρώτα αυτον G 047 (h.t.) lac ψ65 P.
Note that ψ98 omits πρὸς αὐτον, another case of h.t. from autov to autov.
John 4:53 ἔγνω οὖν ὁ πατὴρ ὅτι ἐν ἑκεῖνῃ τῇ ὥρᾳ ἐν ἡ ἐβάλεν αὐτῷ ὁ Ἱησοῦς ὅτι ὁ υἱὸς σου ζῇ, καὶ ἔπιστευσεν αὐτός καὶ ἡ οἰκία αὐτοῦ ὤλῃ.

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 Τοῦτο πάλιν δεύτερον σημεῖον ἐποίησεν ὁ Ἱησοῦς ἐλθὼν ἐκ τῆς Ἰουδαίας εἰς τὴν Γαλιλαίαν.

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

Chapter 5

Jesus Heals in the Spa on the Sabbath

John 5:1 Μετὰ ταῦτα ἦν ἑορτὴ τῶν Ἰουδαίων, καὶ ἀνέβη ὁ Ἱησοῦς εἰς Ἰεροσόλυμα.

1 After these things, there was a festival of the Jews, and Jesus went up to Jerusalem.
John 5:2 Ἑστιν δὲ ἐν τοῖς Ἱεροσόλυμοις ἐπὶ τῇ προβατικῇ κολυμβήθρᾳ ἢ ἐπιλεγομένῃ Ἠβραϊστὶ Βηθεσδά, πέντε στοὰς ἔχουσα.
Now there is in Jerusalem near the Sheep Gate[^5:2a] a pool, which in Hebrew[^5:2b] is called...
Bethesda, having five colonnades.

John 5:3 ἐν τούταις κατέκειτο πλῆθος πολύ τῶν ἁσθενοῦντων, τυφλῶν, χωλῶν, ἔργων, ἐκδεχομένων τὴν τοῦ ὀδατοῦ κηνίν.

3In these a great number of disabled people used to lie, the blind, the lame, the paralyzed, waiting for the movement of the water. 51

51 5:3c

The name Bethesda, though widely supported by later manuscripts of several text types, is suspect in the eyes of some as a scribal alteration originally introduced because of its edifying etymology: Νηπίτων Πώς - "Beyt Chesda," "House of [Divine] Mercy." Though the UBS textual commentary states that the Copper Scroll discovered at Qumran (one of the "Dead Sea Scrolls") contains a reference to a pool at Bethdathayim, this has subsequently been disproven. It states that this word, the termination of which signifies the Hebrew double number, appears to be connected with the Aramaic for "to pour out." Thus, perhaps therefore, Νηπίτων Πώς - "Beyt Eyshda," or "Place of out-pouring [water]." In a new paper by Reinhart Ceulemans, "The Name of the Pool in Joh 5.2. A Text-Critical Note Concerning 3Q15" ZNW 99 (2008) 112-15, he says, "one of the reasons for the fact that this reading BETESDA is embedded that much, can be found in one verse from the Copper Scroll (3Q15), discovered at Qumran. This scroll contains a reference to a certain pool (viz. 3Q15 11,12), which is often linked to the pool mentioned in Joh 5.2. Equally often this verse has been interpreted as "corroborating the reading BETESDA. 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 - Epigraphie I, par D. Brizemeure et alii (STDJ 55.1), Leiden 2006). The Qumran text does not feature a dalet or res with waw, but only a cursive waw in the form of a res. Thus, according to 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 BETESDA, which he regarded the text of Joh 5:2. This means that the Copper Scroll cannot be of any use when trying to answer the text-critical questions concerning this Johannine passage. Thus the reason for supporting the reading BETESDA is significantly weakened; in the future this variant should not deserve the maximum momentum which it received in the past." This "Bethesda" may well have been the same place as the twin pools near the present-day St. Anne's Church. There would have been a colonnade on each of the four sides and another between the pools, holding up a covering under which the people would lie. As for the name Bethzatha, it has eclectic textual support, along with Eusebius. It was the name of the northern extension of the city of Jerusalem. J Macabees 7:19 mentions a "great cistern" at Bethzatha. Bethsaida is suspect as an assimilation to the town of Bethsaida on the Sea of Galilee, as mentioned in John 1:44.

51 5:3c

The lacuna (ς χωλῶν) in the text of UBS (A B C E F G K M S U V) is added in the standard edition, provided by J.T. Milik in 1962. In 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 - Epigraphie I, par D. Brizemeure et alii (STDJ 55.1), Leiden 2006). The Qumran text does not feature a dalet or res with waw, but only a cursive waw in the form of a res. Thus, according to 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 BETESDA, which he regarded the text of Joh 5:2. This means that the Copper Scroll cannot be of any use when trying to answer the text-critical questions concerning this Johannine passage. Thus the reason for supporting the reading BETESDA is significantly weakened; in the future this variant should not deserve the maximum momentum which it received in the past."
John 5:4 ἄγγελος γὰρ κατὰ καὶ κατέβαινεν ἐν τῇ κολυμβήθρᾳ, καὶ ἐτάρασσεν τὸ ὄδωρ: ὁ οὖν πρῶτος ἐμβὰς μετὰ τήν ταραχὴν τοῦ ὕδατος, ὕγις ἐγίνετο, ὃ δὴ ποτε κατεύχετο νοσήματι ⁵²

For an angel⁵² from time to time would come down⁵³ 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.⁵⁴

John 5:5 ὃ δὲ τις ἄνθρωπος ἑκαὶ τρίκοντα καὶ ὄκτω ἔξοχων ἐν τῇ ἀσθενείᾳ.

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

John 5:6 τοῦτον ἵδον ὁ Ἱησοῦς κατακείμενον, καὶ γνοὺς ὅτι πολὺν ἁμαρτών ἔχει, λέγει αὐτῷ, Θείες ὑγίης γενέσθαι;

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

John 5:7 ἀπεκρίθη αὐτῷ ὁ ἄσθενων, Κύριε, ἀνθρωπὸν ὅπως ἔχει ἡμᾶς ὅτι τὰς αἱρήμονας τὸ ὄδωρ βάλημεν ἐπὶ εἰς τὴν κολυμβήθραν ἐν ὑμῖν ἐρχομαι ἐγώ 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, Ἐγείρω, ἄρων τὸν κράβατὸν σου καὶ περιπάτει.

Jesus says to him, “Stand up. Pick up your mat and walk.”

John 5:9 καὶ εὐθύς ἐγένετο ὑγίης ὁ ἀνθρωπός, καὶ ἤρεν τὸν κράβατον αὐτοῦ και περιπάτε. Ἡν δὲ σάββατον ἐν ἕκειν ἑμέρα.

And 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 ἱερεῖς τῷ τεθεραπευμένῳ, Σάββατον ἔστιν: οὐκ ἔξετιν σοι ἄρα τὸν κράβατον.

The Jews therefore said to the man who had been healed, “It is a Sabbath; it is not lawful⁵⁶ for you to carry your⁵⁷ mat.”
John 5:11 ἀπεκρίθη αὐτοῖς, ὃ ποιήσας με ὑγίη ἐκείνος μοι ἔπεν, Ἄρων τὸν κράββατόν σου καὶ περιπάτει.

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

John 5:12 ἦρωτον οὖν αὐτὸν, Τίς ἔστιν ὁ ἀνθρωπός ὁ εἰπὼν σοι, Ἄρων τὸν κράββατόν σου καὶ περιπάτει;

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

John 5:13 ὁ δὲ ἰατρὸς οὐκ ἤδει τίς ἔστιν, ὁ γὰρ Ἰησοῦς ἐξέγενεν ὄχλου ἄντος ἐν τῷ τόπῳ.

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

John 5:14 μετὰ ταῦτα εὑρίσκει αὐτὸν ὁ Ἰησοῦς ἐν τῷ ἱερῷ καὶ ἔπεν αὐτῷ, 'Ἰδε ὑγίης γέγονας, μηκέτι ἀμάρτατεν, ἵνα μὴ χειρὶν τί σοι γενήσῃ.

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

John 5:15 ἀπῆλθεν ὁ ἀνθρωπός καὶ ἀνήγγειλεν τοῖς ἱουδαίοις ὅτι Ἰησοῦς ἔστιν ὁ ποιήσας αὐτὸν ὑγίη.

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

John 5:16 καὶ διὰ τοῦτο ἐδώκων τὸν Ἰησοῦν οἱ ἱουδαίοι, καὶ ἐξήτου ἄλλον ἀποκτείνας, ὅτι ταῦτα ἐποίησεν ἐν σαββάτω.

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

John 5:17 ὁ δὲ Ἰησοῦς ἀπεκρίνατο αὐτοῖς, ὁ πατήρ μου ἑως ἄρτι ἐργάζεται, καὶ ὄρθι ἐργαζόμεθα.

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

John 5:18 διὰ τοῦτο οὖν μᾶλλον ἔξητον αὐτῶν οἱ ἱουδαίοι ἀποκτείνας, ὅτι οὐ μόνον ἔλευσεν τὸ σάββατον ἄλλα καὶ πάτερα ἤδειν ἐλέγειν τὸν θεόν, ἵνα ἑαυτὸν ποιῶν τῷ θεῷ.

18For 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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58 5:12 txt τὸν κραββατὸν σου Α C D E F G H K M N S U V X Y Δ Θ Η Π Ψ Ω 047 0141 0211 0233 ‖ f1 2 28 33 69 157 397 565 700 892 1071 1241 1424 ‖ m. lat. syr corisum, rob βοι RP ‖ Σ σου τὸν κραββατὸν 579 ‖ omit τὸν corisum, rob RP ‖ καὶ περιπάτει cpms, ly SBL NA28 ‖ omit entire verse A W * Λ 063 ‖ lac ὅς P Q T X 070 078 346 788

59 5:16 txt καὶ ἔξητον αὐτῶν ἀποκτείνας ὁ Ἰησοῦς Α E F G v H K M Ν S U V Δ Θ Α Π Ψ Ω 047 0211 0233 2 27 28 118 700 1071 1273 1424 1582c ‖ 2561 je, loc, s, syrrob cpab, rob non cpis, rob TR RP ‖ καὶ ἔξητον αὐτῶν ἀποκτείνας ὁ Ἰησοῦς 157 ‖ ὁ Ἰησοῦς ἀποκτείνας ὁ Ἰησοῦς 124 ‖ διὰ τὸν corisum, rob RP ‖ διὰ τὸν corisum, rob RP ‖ ὁ Ἰησοῦς Α E F G V U D L W 0141 1 33 69 397 565 579 821 892 1010 1241 1582c 2718 2786 ‖ lac ὅς P Q T X 070 078 346 788. No uqlom in Β.

60 5:18 The Greek verb translated "breaking" here, is ἔλευσεν - ἔλευσεν. Bauer says it here means "abolish," that in John Jesus is presented as abolishing the Sabbath. The Bagster / Moulton lexicon agrees with this also. The meaning would depend on whose point of view the statement is taken from. That is, whether John is stating what "the Jews" saw Jesus as doing, or whether John is stating his own view of what Jesus was doing. Certainly, from the Pharisees' point of view, Jesus was both violating the Sabbath, and since he was a Rabbi, by his example, also abolishing the Sabbath. It seems obvious that it would not be John's view that Jesus violated the Sabbath, for it is the teaching of the New Testament, and of Christ himself, that Jesus Christ kept the law. It is agreed by all, however, that Jesus definitely set aside the prevailing Jewish concept of the Sabbath day. It may also be safely asserted that the majority of Christ's followers understand the New Testament to teach that subsequent to Pentecost the 7th day Sabbath observance is no longer a requirement. There is ample evidence in the N.T. of this. As for the apostle John, he wrote this his gospel relatively a long time after the life of Christ, and thus by the time of its writing, the Christian non-observance of the Sabbath day was already well established. See my treatise entitled, "What is Sabbath."
John 5:19 Ἀπεκρίνατο οὖν ὁ Ἑρωνᾶς καὶ ἔτεκεν αὐτοῖς. Ἱμήν ἢμήν λέγω ὑμῖν, οὐ δύναται ὁ υἱὸς ποιεῖν ἄρ’ ἐαυτοῦ οὐδὲν ἔξαν μή τι βλέπῃ τὸν πατέρα ποιοῦντα· ὁ γὰρ ἄν ἐκεῖνος ποιήσεται, ταῦτα καὶ ὁ υἱὸς ὑμών ποιεῖ.

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

John 5:20 ὁ γὰρ πατὴρ φιλεῖ τὸν υἱὸν καὶ πάντα δείκνυσιν αὐτῷ ὁ αὐτὸς ποιεῖ, καὶ μείζονα τούτων δείξει αὐτῷ ἑργά, ἵνα υἱεῖς θαυμαζήτε.

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

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

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

John 5:22 οὖν γὰρ ὁ πατὴρ κρίνει οὐδένα, ἀλλὰ τὴν κρίσιν πάσαν δεδωκεν τῷ υἱῷ.

22 Moreover, the Father judges no one, but instead has given all judgment to the Son, John 5:23 ἵνα πάντες τιμῶσιν τὸν υἱὸν καθὼς τιμῶσιν τὸν πατέρα. ὁ μὴ τιμῶν τὸν υἱὸν ὁ μὴ τιμᾷ τὸν πατέρα τὸν πέμψαντα αὐτὸν.

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

John 5:24 Ἰμήν ἢμήν λέγω ὑμῖν ὅτι ὁ τὸν λόγον μου ἄκουσεν καὶ πιστεύσεις τῷ πέμψαντι με ἔχει ζωὴν αἰώνιον, καὶ εἰς κρίσιν οὐκ ἔρχεται ἀλλὰ μεταβεβήκεν ἐκ τοῦ θανάτου εἰς τὴν ζωὴν.

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

John 5:25 Ἰμήν ἢμήν λέγω ὑμῖν ὅτι ἔρχεται ὁ ἥρα καὶ νῦν ἐστίν ὅτι οἱ νεκροὶ ἀκούσονται τῆς φωνῆς τοῦ υἱοῦ τοῦ θεοῦ καὶ οἱ ἀκούσαντες ζήσουν.

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

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

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

John 5:27 καὶ ἔξωσαν ἔδωκεν αὐτῷ καὶ κρίνει ποιεῖν, ὅτι υἱὸς ἀνθρώπου ἐστιν.

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

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61 5:19 According to Bauer, ἀς’ ἐαυτοῦ is an expression known in Classical Greek using the preposition ἀπὸ to indicate the originator or authorizer of the action. So also 5:30; 7:17; 7:28; 8:28, 42; 10:18; 11:51; 14:10, 15:4; 16:13; 18:34

62 5:25 τοῦ τοῦ θεοῦ πάντας περιέγραφε A D E F G H L M U V W Y Γ Δ Θ Λ E Ψ 063 f 3 2 33 118 157 565 700 1071 1424 TR RP NA27 Ἰ 7 τοῦ θεοῦ 700 ρ (χ18) τοῦ τοῦ υἱοῦ τοῦ θεοῦ καὶ οἱ ἀκούσαντες ζήσουν.

63 5:27ας ἔδωκεν αὐτῷ καὶ κρίνει ποιεῖν, ὅτι υἱὸς ἀνθρώπου ἐστιν.

64 5:27β 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 ἦ διαμαζέτε τούτο, ὅτι ἔρχεται ὡρα ἐν ἧ 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 ἐκπορεύονται, οἱ τὰ ἁγαθὰ ποιήσαντες εἰς ἀνάστασιν ζωῆς, οἱ δὲ τὰ φαῦλα πράξαντες εἰς ἀνάστασιν κρίσεως.
29and stream out, the ones who have done good into a resurrection of life, and the ones who have done evil into a resurrection of judgment. 65
John 5:30 ὦ δύναμις ἐγὼ ποιεῖν ἀπ’ ἐμαυτοῦ οὐδὲν· καθὼς ἀκοῦω κρίνω, καὶ ἡ κρίσις ἦ ἓ ἰδιαῖα ἐστίν, ὅτι οὐ ἐγνός τὸ θέλημα τὸ ἐμὸν ἀλλὰ τὸ θέλημα τοῦ πέμψαντός με πατρός.
30I from myself am not able to do a thing; only as I hear do I judge, and my judgment is righteous, because I am not seeking my own will, but the will of the Father who sent me.

Testimonies About Jesus

John 5:31 ἐὰν ἐγὼ μαρτυρῶ περὶ ἐμαυτοῦ, ἡ μαρτυρία μου οὐκ ἔστιν ἀληθῆς·
31"If I testify about myself, my testimony is not valid.
John 5:32 ἄλλος ἐστίν ὁ μαρτυρῶν περὶ ἐμοῦ, καὶ οἴδα ὅτι ἀληθῆς ἐστιν ἡ μαρτυρία ἡ μαρτυρεῖ περὶ ἐμοῦ.
32There is another who testifies about me, and I know that the testimony which he testifies about me is true.
John 5:33 ὑμεῖς ἀπεστάλκατε πρὸ τοῦ ἱωάννην, καὶ μεμαρτύρηκεν τῇ ἀληθείᾳ·
33"You have sent to John, and he has testified to the truth.
John 5:34 ἐγὼ δὲ οὗ παρὰ ἄνθρωπον τὴν μαρτυρίαν λαμβάνων, ἀλλὰ ταῦτα λέγω ἵνα ὑμεῖς σωθῆτε.
34I do not accept testimony from a human being, but I am saying these things so that you may be saved.
John 5:35 ἔκεινος ἦν ὁ λόχος ὁ κατοίκησες καὶ φαίνων, ὑμεῖς δὲ ἠθελήσατε ἀγαλλιάσθηναι πρὸς ὡραν ἐν τῷ φωτὶ αὐτοῦ.
35That one was a burning and shining lamp, and in his light you were willing to exult, for a time.
John 5:36 ἐγὼ δὲ ἐχὼ τὴν μαρτυρίαν μείζων τοῦ ἱωάννου· τὰ γὰρ ἐργά ἐδωκέν μοι ὁ πατήρ ἤνα τελείωσιν αὐτά, αὐτὰ τὰ ἐργά ἐκ ποισ, μαρτυρεῖ περὶ ἐμοῦ ὅτι ὁ πατήρ με ἀπέσταλκεν·
36"But I have testimony weightier than that of John. For the works which the Father has given me to finish, the same works which I am doing, they testify about me that the Father has sent me.
John 5:37 καὶ ὁ πέμψας με πατήρ αὐτός μεμαρτύρηκεν περὶ ἐμοῦ. ὑμεῖς φωνήν αὐτοῦ ἀκούσατε πώποτε οὕτε εἶδος αὐτοῦ ἑωράκατε,
37And the Father who sent me, He has testified about me. You have neither heard His voice at any time nor seen His form.
John 5:38 καὶ τὸν λόγον αὐτοῦ οὐκ ἔχετε μένοντα ἐν ὑμῖν, ὅτι ὁ ἀπέστειλεν ἔκεινος τοῦτῳ ὑμεῖς οὐ πιστεύετε.
38And His word, you do not have living in you, because the one He has sent, him you do not believe.

66: 5:30 txt πατρός Ε Γ Η Μ Σ Υ Τ Υ Θ Ω 047 063 0211 f33 2 579 700 892 1071 1241 1424 M i b,c,h,l,n,33 copbcp TR RP  om δοῦναι 366 δοῦναι 359 Ν* A B D L N W Δ Λ Π Ψ ὅ 070 0141 f 33 69 157 565 ἐνα,ἐν,ἐδ,ἐδ, ὑμιν λακ C F P Q T X 078 0210 0233 346 788 syr
Jesus says to Philip, "Where α John 6:5 had been performing on the sick. John 5:47 ε me.

I do not accept praise from human beings; John 5:41 ἄλλες ἐγώ σας ὡς ὅτι τὴν ἀγάπην τοῦ θεοῦ οὐκ ἔχετε ἐν ἑαυτοῖς.

But I know you, that you do not have the love of God in yourselves. John 5:43 ἐγὼ ἔληλυθα ἐν τῷ οἴκῳ τοῦ πατρὸς μου καὶ οὐ λαμβάνετε με· ἐὰν ἄλλος ἔληθ ἐν τῷ οἴκῳ τῷ ἱδίῳ, ἐκεῖνον λήψεσθε.

I have come in my Father's name, and you do not accept me; if someone else comes in his own name, him you will accept. John 5:44 πώς δύνασθε ὑμεῖς πιστεύει, δύσε μῖν ἀλλήλους λαμβάνωντες καὶ τὴν δύσε μῖν παρὰ τοῦ μόνου θεοῦ οὐκ ἔχετε;

How is it possible for you to believe, accepting honor from one another, and not seeking the praise from the only God? John 5:45 μὴ δοκείτε ὅτι ἐγὼ κατηγορήσω ὑμῶν πρὸς τὸν πατέρα· ἔστων κατηγορῶν ὑμῶν Μωϋσῆς, εἰς ἕν ὑμεῖς ἡμῖν.

But do not think that I will accuse you before the Father. The one accusing you is Moses, on whom you have placed your hope. John 5:46 εἰ γάρ ἐπιστεύετε Μωϋσῆς, ἐπίστευεν ἐν ἐμοί, περὶ γὰρ ἐμοῦ ἐκεῖνος ἐγραψεν.

For if you were believing Moses, you would be believing me, for he wrote about me. John 5:47 εἰ δὲ τοῖς ἐκεῖνοι γράμμασιν οὐ πιστεύετε, πώς τοῖς ἐμοῖς ρήμασιν πιστεύετε;

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

Chapter 6
Jesus Feeds the Five Thousand

John 6:1 Μετὰ ταύτα ἀπῆλθεν ὁ Ἰησοῦς πέραν τῆς θαλάσσης τῆς Γαλιλαίας τῆς Τιβεριάδος.

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

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

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

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

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 τούτο δὲ ἔλεγεν πειράζων αὐτῶν, αὐτὸς γὰρ ἦδει τί ἐμελλεν ποιεῖν.

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

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

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

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

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

John 6:9 Ἠστιν παιδάριον ἐν ὠδε, δὲ ἔχει πέντε ἄρτους κριθίνους καὶ δύο ὑπάρχον ἄλλα ταῦτα τί ἐστιν εἰς τοσούτοις;

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

John 6:10 εἶπεν δὲ ὁ Ἰησοῦς, Ποιήσατε τοὺς ἀνθρώπους ἀναπεσείν, ἢ δὲ χόρτος πολὺς ἐν τῷ τόπῳ. ἀνέπεσον οὖν οἱ ἄνδρες τὸν ἀριθμὸν ὠσεὶ πεντακισχίλιοι.

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

John 6:11 ἔλαβεν δὲ τοὺς ἄρτους ὁ Ἰησοῦς καὶ εὐχαριστήσας διέδωκεν τοῖς μαθηταῖς, οἱ δὲ μαθηταὶ τοῖς ἀνακειμένοις, ὡμοίως καὶ ἐκ τῶν ὑπάρχον ὅσον ἔδει.

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

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

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 δῶδεκα κοφίνους κλασμάτων ἐκ τῶν πέντε ἄρτων τῶν κριθίνων ὃ ἐπερίσσευσέν τοῖς βεβρωκόσι.

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

John 6:14 Οἱ οὖν ἀνθρώποι ἔδοτες ὁ ἐποίησαν σημεῖον ὁ Ἰησοῦς, ἔλεγον ὅτι Οὐτός ἐστιν ἀληθῶς ὁ προφήτης ὁ ἐχθρόμενος 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."

69 6:7 About 8 months of a man’s wages
70 6:11 txt tois maðhetais oi de maðhtai N-DCFHMKUSVYGΔΛΨΩ0470211f322869124700
10711273bdex syr5 copsch bor6m TR RP // tois maðhetais autou oi de maðhtai 15714245 // omit p58 p66 p78
N* Α B L N W 1 1063 0141 I 33 565 579 1241 2561 lat syr-c,p,h copse,pbo,bf arm SBL NA28 \ // lac p95 CPQTX 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.
71 6:13 κόφινον - κόφινος, a large, heavy basket for carrying things. Interestingly, the baskets used in the feeding of the 4,000 later on were a smaller basket. In the accounts of the feeding of the 5,000, all four gospels use the Greek word κόφινος, but in the account of the feeding of the 4,000, both the gospels containing the story used the Greek word σπūρις - spūris. A κόφινος was used for many things, including carrying manure, while a spūris was a smaller basket used for carrying edibles.
72 6:14 Deuteronomy 18:14-20
John 6:15  Ἰησοῦς οὖν γνοὺς ὅτι μέλλουσιν ἐρχεσθαι καὶ ἀρπάξειν αὐτὸν ἵνα 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 again into the mountain, himself alone.

Jesus Walks on the Water

John 6:16  Ὡς δὲ ὤψιν λήμματος οἱ μαθηταὶ αὐτοῦ ἐπὶ τὴν βάλασσαν,

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

John 6:17 καὶ ἐμβάντες εἰς τὸ πλοῖον ἤρχοντο πέραν τῆς βαλασσάς εἰς Καπερναοῦμ. καὶ σκοτεῖ ἦδη ἐγείροντες καὶ οὐκ ἔλημύθει 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,

John 6:18 ἥτε θάλασσαν ἀνέμου μεγάλου πνεύμου διηγείρετο.

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

John 6:19 ἐληλακότες οὖν ὡς σταδίους εἴκοσι πέντε ἦ θαλάσσῃς Εὐαγγελισθη ὁ Ἰησοῦς, ἤδη ἐγείροντες τὸ πλοῖον ἐγένετο ἐπὶ τῆς βαλασσάς καὶ ἐφοβήθησαν.

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.

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

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

John 6:21 ἤθελον οὖν λαβεῖν αὐτὸν εἰς τὸ πλοῖον, καὶ εὐθέως τὸ πλοῖον ἐγένετο ἐπὶ τῆς γῆς εἰς ἣν ὑπήγον.

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

John 6:22  Thus when they had eaten their fill, he said to his disciples, "Gather the fragments together, that nothing may be lost."  

23And they gathered them together and filled twelve baskets with the fragments from the five loaves left by those who had eaten.  

Then Jesus said to his disciples, "I am the bread of life; he who comes to me shall not hunger, and he who believes in me shall never thirst.  

25But I said to you, 'You have seen me and believe in me.'  

26Blessed are those who have not seen and yet have believed.  

27And because of this my Father loves me, because I lay down my life in order to take it up again.  

28No one takes it from me, but I lay it down of my own accord. I have the right to lay it down, and I have the right to take it up again. This commandment I received from my Father."  

The next day, the crowd that had stayed on the other side of the lake saw that neither Jesus nor his disciples were there, they got into the boats and went to Capernaum in search of Jesus.  

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

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

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

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

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

So they said to him, "What miraculous sign then are you performing, so that we may see, and believe you? What works are you working?"
John 6:31 oī patérēs ħmōn tō mánnu ēfagōn ēn tē ērhmō, kathōs ēstīn yegrammēnōn, 'Artōn ēk tō oūranōv ēdōkev aūtōtis fageīn.
31Our forefathers ate the manna in the desert; as it is written: 'He gave them bread out of heaven to eat.'  78
John 6:32 eīpen oūn aūtōtis ὁ Ἰησοῦς, ἠμὴν ἀμὴν λέγω ὑμῖν, οὐ Μωυσῆς δέδωκεν ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ, ἀλλά ὁ πατήρ μου δίδωσιν ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ τὸν ἀληθινὸν.
32Jesus therefore said to them, "Truly, truly I say to you, the bread out of heaven is not given you by Moses; no, the real bread out of heaven my Father is giving you.
John 6:33 ὁ γὰρ ἄρτος τοῦ θεοῦ ἐστὶν οὐ καταβαίνων ἐκ τοῦ οὐρανοῦ καὶ ζωὴν δίδωσιν τῷ κόσμῳ.
33For the bread of God, is the one coming down out of heaven and giving life to the world.
John 6:34 Eἴπον οὖν πρὸς αὐτόν, Κύριε, πάντοτε ἡμῖν τὸν ἄρτον τούτον.
34They said therefore to him, "Sir, give us that bread evermore."
John 6:35 eīpen de aūtōtis ὁ Ἰησοῦς, ἴγω εἰμὶ ὁ ἄρτος τῆς ζωῆς· ὁ ἐρχόμενος πρὸς με ὑμᾶς εἰμί, ὁ πιστεῦων εἰς ὑμᾶς ἐρχόμενος ἐμὲ ἐκ τῆς διψῆς πώποτε.
35Then Jesus said to them, "I am the bread of life. The person who comes to me, would by no means hunger, and the one believing in me would by no means thirst, ever.
John 6:36 ἀλλὰ εἴπον ὑμῖν ὅτι καὶ ἐωράκατε με καὶ οὐ πιστεύετε.
36But as I told you, you have seen me and still you are not believing.
John 6:37 Πάντα ὁ δίδωσιν μοί ὁ πατήρ πρὸς ἐμὲ ἕξει, καὶ τὸν ἐρχόμενον πρὸς με ὑμᾶς ἐκβάλω ἔξω,
37All flesh that the Father gives to me will come to me, and the one who comes to me, I would certainly not drive away.
John 6:38 ὅτι καταβῇ ἐκ τοῦ οὐρανοῦ οὐχ ἵνα ποιῶ τὸ θέλημα τοῦ ἐμοῦ ἀλλὰ τὸ θέλημα τοῦ πέμψαντός με.
38For I have come down from heaven not to do my will, but the will of Him who sent me.

78 6:31 Exodus 16:4; Psalm 78:24-25; Nehemiah 9:15
79 6:36 John 5:38, 47; Diatess. 8:15, 17
80 6:37 See the footnote on 6:39.
John 6:39  τὸῦτο δὲ ἐστὶν τὸ θέλημα τοῦ πέμψαντός με πατρὸς, ἵνα πᾶς ὁ δέδωκέν μοι μὴ ἀπολέσω ἐξ αὐτοῦ ἄλλα ἀναστήσω αὐτὸ ἐν τῇ ἐσχάτῃ ἡμέρᾳ.

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

John 6:40  τὸῦτο δὲ ἐστὶν τὸ θέλημα τοῦ πέμψαντός με, ἵνα πᾶς ὁ θεωρῶν τὸν υἱόν και πιστεύων εἰς αὐτόν ἔχῃ ζωὴν αἰώνιον, καὶ ἀναστήσω αὐτὸν ἐγὼ τῇ ἐσχάτῃ ἡμέρᾳ.

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

John 6:41  Ἐγώ γὰρ εἰμί ὁ ἄρτος ὁ καταβάς ἐκ τοῦ οὐρανοῦ.

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

John 6:42  καὶ ἔλεγον, ὦ οὖν ὁ θεῶν ὁ υἱὸς ὁ ἴωσθη, ὦ ἡμεῖς οἴδαμεν τὸν πατέρα καὶ τὴν μητέρα; πῶς οὖν λέγει οὗτος, δίκιον τοῦ οὐρανοῦ καταβάξεικα;

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

John 6:43  ἀπεκρίθη οὖν ὁ Ἰησοῦς καὶ ἔδειξεν αὐτοῖς, Ἡ γογγύζετε μετ' ἀλλήλων.

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

John 6:44  οὐδεὶς δύναται ἔλθειν πρὸς με ἐὰν μὴ τὸ πατήρ τὸ πέμψας με ἔλθῃ σὺν αὐτοῦ, καὶ ἐγὼ ἀναστήσω αὐτὸν τῇ ἐσχάτῃ ἡμέρᾳ.

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

John 6:45  ἐστιν γεγραμμένον ἐν τοῖς προφήταις, Καὶ ἔσονται πάντες διδακτοὶ τοῦ θεοῦ· πᾶς οὖν ὁ ἄκουσας παρὰ τοῦ πατρὸς καὶ μαθὼν ἔρχεται πρὸς με.

45It is written in the Prophets: 'And they shall all be taught by God.' 82 Everyone therefore who hears from the Father, and has learned, comes to me.

John 6:46  οὖν ὁ τὸν πατέρα τις ἐώρακεν εἰ μὴ ὁ ὄν παρὰ τοῦ θεοῦ, οὗτος ἐώρακεν τὸν πατέρα.

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

81 6:39 Note all the neuters. This is said to be an example of the phenomenon of 'anacoluthon.' This would mean that the inflections have 'followed suit,' so to speak; that is, they have been attracted to or assimilated by the neuter gender and singular number of the relative pronoun, which in turn had been attracted to those same traits of its antecedent, τὸ θέλημα-τὸ θέλημα, that is, 'the will' in verse 39. (And the relative pronoun was used in a Hebraistic construction, "παν...μη.") (Look up §§ 293-297 in Blass) But I am not convinced by 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."

82 6:45 Isaiah 54:13
John 6:47 ἂμην ἂμην λέγω ὑμῖν, ὅ πιστεύων εἰς ἐμέ ἔχει ζωήν αἰώνιον.

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

John 6:48 ἐγὼ εἰμί ὁ ἄρτος τῆς ζωῆς.

48I am the bread of life.

John 6:49 οὐ πατέρες ὑμῶν ἔφαγαν τὸ μάννα ἐν τῇ ἑρήμῳ καὶ ἀπέθανον·

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

John 6:50 οὕτως ἐστιν ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβάειν· εάν τις φάγῃ ἐκ τούτου τοῦ άρτου ζήσεται εἰς τὸν αἰόνα· καὶ ὁ ἄρτος δὲ ὑπὸ ἐν αὐτῷ ἄρτος, οὐκ ἔχετε ζωὴν ἐν αὐτοῖς.

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

John 6:51 ἐγὼ εἰμί ὁ ἄρτος τῆς ζωῆς· εάν ὁ ἄρτος τοῦ οὐρανοῦ καταβὴ ἐν τῷ ἄνθρωπῳ καὶ πίητε αὐτὸ τὸ ἄρτον, οὐκ ἔχετε ζωὴν ἐν αὐτοῖς.

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 ἐμάχθη σὺν πρὸς ἀλλήλους οἱ ἱουδαϊοὶ λέγοντες, Πῶς δύναται οὕτως ἢμῖν δοῦναι 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, ἂμην ἂμην λέγω ὑμῖν, εάν μὴ φάγητε τὴν σάρκα τοῦ ἀνθρώπου καὶ πίητε αὐτὸ τὸ ἄρτον, οὐκ ἔχετε ζωὴν ἐν αὐτοῖς.

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 ἄρτον ἔχει ζωὴν αἰώνιον, καὶ ἐγὼ ἀναστήσω αὐτὸν τῇ ἐσοχῇ ἡμέρα.

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 ἄληθως ἐστιν βρώσις, καὶ τὸ ἄρτον· μου ἄληθως ἐστιν 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 ἄρτον ἐν ἐμοὶ μένει κάγων ἐν αὐτῷ.

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

John 6:57 καθὼς ἀπέστειλεν με ὁ ζων πατήρ κάγων ζω διὰ τὸν πάτερα, καὶ ὁ τρώγων με κάκενος 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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83 652 txt omit Π5356
84 655a Jesus is the real or true bread out of heaven, John 6:32, 55; Diatess. 13:39, 45; while the bread during Moses was the type or shadow of the real. (Colossians 2:17; Hebrews 8:5; 10:1)
85 655b txt ἀληθῶς...ἀληθῶς Π5356 E Η Μ Σ U V Ὕ Δ Ω Λ Ψ Ω 047 0172 28 700 1216 1242 1505 1844 1221 [L] Lect Π5356 goth Or76 TR RP || auree Π5356 B T 597 892 1243 1424 253 (L1016) [la,aur,b,c,e,fr,g,p,vg syr,s,p,h,pal copa,pho,abach arm eth geol orlat Macarius/Symeon Chrys Cyr 6 B SL SBL NA28 (C) || lac A F N P Q V X 063 070 0233 346. Codex B has an unlatable here. The text without the possessive pronoun auree is almost certainly original. Note that every and all translations based on the Textus Receptus or Byz text, which omit auree, still render this in English “his flesh.” “How can this man give us his flesh to eat?” And so did the early translations, Latin, Syriac, Coptic, Armenian, Georgian, render the definite article as a possessive. This is permissible in Greek, if the context warrants it, and this is a frequent phenomenon in the Greek text of the New Testament, both the textual variant, and the lack of the possessive pronoun but still meaning possessive.
John 6:58  οὐδός ἦστιν ὁ ἠρτος ὁ ἐκ τοῦ οὐρανοῦ καταβὰς, οὐ καθὼς ἔφαγον οἱ πατέρες ὑμῶν τὸ μάννα, καὶ ἀπέθανον· ὁ τρώγων τοῦτον τὸν ἄρτον ζήσεται εἰς τὸν αἰῶνα.

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

John 6:59  Ταῦτα εἶπεν ἐν συναγωγῇ διδάσκων ἐν Καπernaüm.

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

A Teaching Too Scandalous for Some

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

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

John 6:61 εἶδός δὲ ὁ Ἰησοῦς ἐν ἑαυτῷ ὅτι γογγύζουσιν περὶ τοῦτού ὦ μαθηταί αὐτοῦ εἶπεν αὐτοῖς, Τοῦτο ύμᾶς σκανδαλίζει;

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

John 6:62 ἐάν οὖν θεωρήσετε τὸν ύιόν τοῦ ἀνθρώπου ἀναβαίνοντα οὐ δύναται ὁ πρότερον;

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

John 6:63 τὸ πνεῦμα ἦστιν τὸ ζωοποιοῦν, ἡ σάρξ οיך ύφελεῖ οὐδέν· τὰ ῥήματα ὁ ἐγὼ λαλῶ ύμῖν 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’ εἶδον ἐκ’ ύμων τίνες οὐ οὐ πιστεύουσιν, ἴδει γὰρ ἐκ’ ἀρχῆς ὁ Ἰησοῦς τίνες εἰσίν οἱ μὴ πιστεύουσιν καὶ τίς ἦστιν ὁ παραδότων αὐτόν.

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 τοῦτο εἶρηκα ύμῖν ὅτι οὐδεὶς δύναται ἐλθεῖν πρὸς με ἐὰν μὴ ἡ δεδομένον αὐτῷ ἐκ τοῦ πατρός 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 τοῦτον πολλοὶ ἀπῆλθον τῶν μαθητῶν αὐτοῦ εἰς τὰ ὅπεστι, καὶ οὐκέτι μετ’ αὐτοῦ περιπάτουν.

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

John 6:67 εἶπεν οὖν ὁ Ἰησοῦς τοὺς διδάσκαλους, 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 ὁ Ἰησοῦς Πέτρος, Κύριε, πρὸς τίνα ἀπελευσόμεθα; ῥήματα ζωῆς αἰωνίου ἔχεις.

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

John 6:69  καὶ ἡμεῖς πεπιστεύκαμεν καὶ ἐγνώκαμεν ὅτι σὺ εἶ ὁ χριστός ὁ υἱὸς τοῦ θεοῦ τοῦ ζωντός.

69 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, ὦν ἐγὼ ὑμᾶς τοὺς δώδεκα ἐξελέξαμην, καὶ εἶ ὑμῶν εἰς διάβολός ἐστιν;

70 Jesus 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 Ἰουδαίον Ἰσακριστίνην· ὦστος γὰρ ἠμέλλειν αὐτὸν παραδίδοναι, εἰς ὁν ἐκ τῶν δώδεκα.

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

Chapter 7

Jesus’ Brothers Try to Kill Him

John 7:1  Καὶ περιπάτει ὁ Ἰησοῦς μετὰ ταῦτα ἐν τῇ Γαλιλαίᾳ· οὐ γὰρ ἦθελεν ἐν τῇ Ἰουδαίᾳ περιπατεῖν, ὡστε ἐξηκοσιοῦντον αὐτὸν οἱ Ἰουδαῖοι ἀποκτείναν.

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

John 7:2  ἦν δὲ ἡγεμόνις ἡ ἐορτή τῶν Ἰουδαίων ἡ συνοπτική.

2 But the Jewish Festival of Booths was near.

John 7:3  εἶπον οὖν πρὸς αὐτὸν οἱ ἀδελφοὶ αὐτοῦ, Μετάβη οὖν καὶ ἅγια γενεαλογία ἐστί διὰ τῆς Ἰουδαίας, ἵνα καὶ οἱ μαθηταὶ σου ἑωράσωσιν τὰ ἔργα σου ὁ ποιεῖς.

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

John 7:4  οὐδεὶς γὰρ ἐν κρυπτῷ τι ποιεῖ καὶ ζητεῖ αὐτὸν ἐν παρρησίᾳ εἶναι. εἰ ταῦτα ποιεῖς, φανερώσοι μετὰ τῶν κόσμων.

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

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

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

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80 Then Simon Peter answered him, "Lord, to whom shall we go? You have the words of eternal life. John 6:69  καὶ ἡμεῖς πεπιστεύκαμεν καὶ ἐγνώκαμεν ὅτι σὺ εἶ ὁ χριστός ὁ υἱὸς τοῦ θεοῦ τοῦ ζωντός (Mt 16:16) Ε F G H K M N S U V W Y Θ Φ A Π Ψ Ω 0211 0250 03 28 157 180 579 700 892 1006 1071 1241 1243 1292 1342 1424 1505 Lect lect ita ita ar gk syr slav copb wms eth geo slav Chrystostom Cyrilcomm; Cyprian 1/2 Quodvultdeus 1/6 (others of Cypr and Quod do not contain ο χριστός) TR RP Φ Χ χριστός Turtullian (Mk 8:29) Φ χριστός δ ο ἄγιος του θεου νως copa lat bo arch Cyrillem Φ ο χριστος ο υιος του θεου νως syr slav Christos Christus syr slav; arm geo; Victorinus-Rome Φ ο χριστος tου θεου νως νως 7 Χ Β Κ Ν B Δ L W itd copa lat bo SBL NA28 [A] Φ omit omi δι ου ει δ ο χριστος ο υιος του θεου του ζωντος 047 Ψ 063 070 078 0210 0233 0306. Besides the Mk and Mt passages imitated, look at Jn 1:49 and 11:27.

90 Or, “one of you is an enemy.” Greek: διάβολος - diabolos. This is the Greek word that the Jewish translators of the Septuagint, the Jewish Bible that was translated into Greek prior to the time of Jesus, had chosen to translate the Hebrew "ha-satan" in I Chronicles 21:1, Job 2:1, and Zechariah 3:1. It means "slanderer, accuser, adversary," Jesus is probably not calling Judas "the devil," although the devil did later enter inside Judas, John 13:2, 27; Diatess. 28:22, 44. This can be translated that Judas was a devil, because he was a son of the devil, a fact proven by his deeds, John 8:41, 44; Diatess. 15:38, 40. It could be that Jesus here is making a contrast between the fact that he had selected the twelve "for himself," yet one of them is his adversary.
John 7:6 Λέγει οὖν αὐτός ὁ Ἰησοῦς, ὁ καὶρός ὁ ἐμὸς οἴπω πάρεστιν, ὁ δὲ καὶρός ὁ ὑμετέρος πάντοτε ἐστίν ἐτοιμός.

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

John 7:7 οὖν δύναται ὁ κόσμος μισεῖν ύμᾶς, ἐμὲ δὲ μισεῖ, ὅτι ἐγὼ μαρτυρῶ περὶ αὐτοῦ ὅτι τὰ ἔργα αὐτοῦ πνοιμά ἐστιν.

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

John 7:8 ὑμεῖς ἀνάβητε εἰς τὴν ἐορτὴν ταύτην: ἐγὼ οἴπω ἀναβαίνω εἰς τὴν ἐορτὴν ταύτην, ὅτι ὁ καὶρός ὁ ἐμὸς οἴπω πεπληρώταται.

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

John 7:9 ταύτα δὲ εἰπὼν αὐτός ἐμείνεν ἐν τῇ Γαλιλαίᾳ.

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

Jesus Goes Up for Sukkot

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

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

John 7:11 οὖν ἰουδαῖοι ἔξητον αὐτῶν ἐν τῇ ἐορτῇ καὶ ἐλέγον, Πῶς ἐστιν ἐκεῖνος;

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

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91  John 7:8 οἴπω (not yet) p66 p73 b e f g h l n s t u v w x g θ λ ψ Ω 047 007 0105 0141 0211 0250 f1 f3 2 28 69 124 157 180 205 597 700 882 906 1010 1195 1216 1233 1239 1344 1365 1424 1505 1664 2148 m lect f1 l vg ms syr h br gal cop sa bo ach basil TR HF RP || οἴπω (not) K D K M Π 1071 1079 1241 1242 1546 Ι 672 Ι 673 Ι 613 Ι 650 Ι 623 it a aur h c d e ff vg syr cs cop bo arm eth geo slav Diatessaron Porphyry; acc. to Jerome Epiphanius Chrysostom Cyril; Ambrosiaster, Augustine NA27 {C} | omit 33 565 579 (homoioteleuton τήν ἐορτήν...τῆν ἐορτήν) lac p5 p5 p5 p28 f56 p56 p440 p455 p52 p57 p59 p60 p83 p86 p87 p90 p90 p90 p95 p107 p108 p109 p119 p120 p121 p122 A C P Q Y 050 054 060 063 065 068 078 083 086 087 091 091 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 οἴπω is not necessary for a third time in this context for the purpose of defending Jesus from deception, seeing that Jesus already said it two other times: in verse 6 and verse 8, so he still basically did not actually deny altogether that he would go up to this feast ever. On the other hand, since the reading "not yet" is found in the earliest 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.

92  John 7:10 οἰς ἐν κρυπτῷ p66 p73 b e f g h l n s t u v w x g θ λ ψ Ω 047 070 0105 0141 0211 0250 f1 f3 2 28 33 157 180 565 579 597 700 892 1006 1010 1071 1216 1233 1239 1342 1344 1365 1505 m it aur c f f l vg syr h br gal cop bo arm basil chrys cyril gaud jer aug5 7 tr rp sbl {na28} c || ἐν κρυπτῷ K D 205 1424 it b de sl syr c cop bo ach 2 mf geo aug2 7 lac ac p v 063 0233 346. It seems probable to me that οἰς was added for the same reason οἴπω was, to soften the appearance that Jesus was 'deceiving' people.
John 7:12 καὶ γογγυσμὸς πολὺς περὶ αὐτού ἦν ἐν τῷ ὄχλῳ· οἱ μὲν ἔλεγον ὅτι Ἅγαθός ἐστιν, ἄλλοι δὲ ἔλεγον, Οὔ, ἄλλα πλανὰ τὸν ὄχλον.

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

John 7:13 οὐδεὶς μὲν παρησία ἐλάλη περὶ αὐτοῦ διὰ τὸν φόβον τῶν ἱουδαίων.

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

John 7:14 Ἡδύ δὲ τῆς ἐφορτής μεσούσης ἀνέβη ὁ Ἱσσοῦς εἰς τὸ ἱερόν καὶ ἐδίδασκεν.

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

John 7:15 Καὶ ἐθαύμαζον οἱ ἱουδαῖοι λέγοντες, Πῶς σὺ τοὺς γράμματα οὕδεν μὴ μεμαθηκός;

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

John 7:16 ἀπεκρίθη αὐτοῖς ὁ Ἱσσοῦς καὶ εἶπεν, Ἡ ἐμὴ διδαχὴ σύν ἔστιν ἐμὴ ἄλλα τοῦ πέμφαντός με·

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

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

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

John 7:18 ὁ ἅπατος ἐμαυτοῦ λαλῶν τὴν δόξαν τὴν ἱδαν ζητεῖ· ὁ δὲ ζητῶν τὴν δόξαν τοῦ πέμψαντος αὐτὸν, οὗτος ἄλθηθες ἐστιν καὶ ἄδικα ἐν αὐτῷ σύν ἔστιν.

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

John 7:19 οὐ Μωσῆς δέδωκεν ὑμῖν τὸν νόμον; καὶ οὐδεὶς ἐξ ὑμῶν ποιεῖ τὸν νόμον. τί με ζητεῖτε ἀποκτεῖναι;

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

John 7:20 ἀπεκρίθη ὁ ὄχλος καὶ εἶπεν, Δαυιδόνιον ἔχεις· τίς σε ζητεῖ ἀποκτεῖναι;

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

John 7:21 ἀπεκρίθη ὁ Ἱσσοῦς καὶ εἶπεν αὐτοῖς, Ἐν ἔργον ἐποίησα καὶ πάντες θαυμάζετε.

21 Jesus answered and said to them, "One work I did, 94 and you are all appalled.

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93 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."

94 7:21 They were still indignant that he had worked on the Sabbath, healed the cripple on the Sabbath the last time he was in Jerusalem, in John 5:8-10; Diatessaron 8:3-4.
John 7:22 διὰ τούτο Μωσῆς δέδωκεν ὡμίν τὴν περιτομήν – οὐχ ὅτι ἐκ τοῦ Μωσέως ἐστὶν ἀλλ' ἐκ τῶν πατέρων – καὶ ἐν σαββάτῳ περιτέμνετε ἀνθρώπον.

Why is it95 Moses gave you circumcision (not that it is from Moses, but rather from the patriarchs) and during the Sabbath you circumcise a man?96

John 7:23 εἰ περιτομὴν λαμβάνει ἀνθρώπος ἐν σαββάτῳ ἕνα μὴ λυθῇ ὁ νόμος Μωσέως, ἐμοὶ χολατε ὅτι ἐδώκαν ἄνθρωπον γῆς 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?97

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

Judge not by appearances, but judge the righteous judgment.”98

Is Jesus the Anointed One?

John 7:25 Ἑλεγον οὖν τινες ἐκ τῶν Ἱεροσολυμίτων, Οὐχ οὕτως ἐστίν ὅτι ζητοῦσιν ἀποκτείναν;

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

John 7:26 καὶ ἴδε παρρησία λαλεῖ καὶ οὐδὲν αὕτω λέγουσιν. μήποτε ἄληθως ἔγνωσαν οἱ ἄρχοντες ὅτι οὕτως ἐστιν ἄληθος ὁ Χριστός;

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

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

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

95 7:22a The Greek words I translated "Why is it," are διὰ τούτο – διατότο. Remember, the verse numbers are very late additions to the text. Some translations include these words, διὰ τούτο, with the beginning of the sentence that starts in verse 22, others with the tail end of the sentence of verse 21: "I did one work, and you are all amazed about it." Some translations even leave these words untranslated.

96 7:22b It was commanded that when a male child was born, he be circumcised on the eighth day. 

(Gen. 17:12; Ex. 22:30; Lev. 12:3) If the eighth day happened to fall on a Sabbath, no matter; they had to cut part of the boy off on the Sabbath, even though that was working on the Sabbath. But now there is the question of how to translate the Greek word ἀνθρώπος - ἀνθρώπος here in vv. 22 & 23, which is generally translated "human being," or, "person," as distinguished from God, angels, demons, and animals. But it is not "human beings" that were circumcised on the eighth day, but only male infants. Thus we have translations like the NIV that render ἀνθρώπος as "child," or the NCV, as "baby," or the NLT and CEV as "son," or the JNT as "boy," and CBW as "male child." But adult males were also circumcised; for example, an adult male slave that an Israelite purchased, or also, an adult gentile convert to Judaism. (Gen. 17:12; Josh. 5:2-8; Acts 16:3) Thus the REB translates ἀνθρώπος here as "someone." But were such adult males circumcised on the eighth day? Eighth day from what? Their conversion? For the eighth day requirement would seem to be the only compelling reason for performing the rite on a Sabbath day. But I can find no mention in the scriptures of the eighth day involving the circumcision of adults. Therefore it seems reasonable to use the word "son," or "male child." Yet, because of the comparison Jesus makes in v. 23 with the grown man he had healed, "If a man receives circumcision on the Sabbath...why are you incensed at me that I have made the whole man whole on the Sabbath." For a male baby is still a "man" in broad terms.

97 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?"

98 7:24 τὴν δικαιὰν κρίσιν κρίνετε – τιν δικαίαν κρίνετε; "judge the righteous judgment." The definite article in this use may well be "anaphoric," in that it is meant to refer back to something with which they are already familiar: that judgment commanded in Deuteronomy 16:18. The Greek there in the Septuagint is κρίνοις...κρίναι...δικαία...κρίναι...κρίναι...κρίναι...κρίναι...κρίναι...κρίναι...κρίναι...κρίναι...κρίναι...κρίναι...κρίναι...κρίναι...κρίναι...κρίναι...κρίναι...κρίναι...κρίναι...κρίναι...κρίναι...κρίναι...κρίναι...κρίναι...κρίναι...κρίναι...κρίναι...κρίναι...κρίναι...κρίναι...κρίναι...κρίναι...κρίναι...κρίναι...κρίναι...κρίναι...κρίναι...κρίναι...κρίναι...κρίναι...κρίναι...κρίναι...κρίναι...κρίναι...κρίναι...κρίναι...κρίναι...κρίναι...κρίναι...κρίναι...κρίναι...κρίναι...κρίναι...κρίναι...κρίναι...κρίναι...κρίναι...κρίναι...κρίναι...κρίναι...κρίναι...κρίναι...κρίναι...κρίναι...κρίναι...κρίναι...κρίναι...κρίναι...κρίναι...κρίναι...κρίναι...κρίναι...κρίναι...κρίναι...κρίναι...κρίναι...κρίναι...κρίναι...κρίναι...κρίναι...κρίναι...κρίναι...κρίναι...κρίναι...κρίναι...κρίναι...κρίναι...κρίναι...κρίναι...κρίναι...κρίναι...κρίναι...κρίναι...κρίναι...κρίναι...κρίναι...κρίναι...κρίναι...κρίναι...κρίναι...κρίναι...κρίναι...κρίναι...κρίναι...κρίναι...κρίναι...κρίναι...κρίναι...κρίναι...κρίναι...κρίναι...κρίναι...κρίναι...κρίναι...κρίναι...κρίναι...κρίναι...κρίναι...κρίναι...κρίναι...κρίναι...κρίναι...κρίναι...κρίναι...κρίναι...κρίναι...κρίναι...κρίναι...κρίναι...κρίναι...κρίναι...κρίναι...κρίναι...κρίναι...κρίναι...κρίναι...κρίναι...κρίναι...κρίναι...κρίναι...κρίναι...κρίναι...κρίναι...κρίναι...κρίναι...κρίναι...κρίναι...κρίναι...κρίναι...κρίναι...κρίναι...κρίναι...κρίναι...κρίναι...κρίναι...κρίναι...κρίναι...κρίναι...κρίναι...κρίναι...κρίναι...κρίναι...κρίναι...κρίναι...κρίναι...κρίναι...κρίναι...κρίναι...κρίναι...κρίναι...κρίναι...κρίναι...κρίναι...κρίναι...κρίναι...κρίναι...κρίναι...κρίναι...κρίναι...κρίναι...κρίναι...κρίναι...κρίναι...κρίναι...κρίναι...κρίναι...κρίναι...κρίναι...κρίναι...κρίναι...κρίναι...κρίναι...κρί

99 7:24 The scribes (γραμματεῖς - grammatheis) also sat in judgment, being one component of the Sanhedrin, and the subjects of Deuteronomy 16:18 were κριτῶς καὶ γραμματείουσα γοιεσ – κριτὰς καὶ γραμματείουσα γοιεσ, "judges and clerks."
John 7:28 έκραξεν οὖν ἐν τῷ ἱερῷ διδάσκων ὁ Ἰησοῦς καὶ λέγων, Κἀμε οἶδατε καὶ οἶδατε πόθεν εἰμί καὶ ἀπ’ ἐμαυτοῦ οὐκ ἐληλυθά, ἀλλ’ ἔστιν ἄλληνινος ὁ πέμψας με, ὥν ὑμεῖς οὐκ οἶδατε:

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 έγὼ δὲ οἶδα αὐτὸν, ὃτι παρ’ αὐτοῦ εἰμὶ κάκεινός με ἀπέστειλεν.

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

John 7:30 Ἐξήτουν οὖν αὐτὸν πᾶσαι, καὶ οὐδεὶς ἐπέβαλεν ἐπ’ αὐτόν τὴν χείρα, ὥστε οὐδ’ ἐληλύθη ἢ ὃρα 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 ὀχλου ἐπίστευσαν εἰς αὐτόν, καὶ ἔλεγον ὅτι ὁ Χριστὸς ὅταν ἔλθῃ μὴ πλείονα σημεία τούτων ποιήσει ὃν οὗτος ἐποίησεν;

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

John 7:32 Ἡκούσαν οἱ Φαρίσαιοι τοῦ ὀχλου γογγύζοντος περὶ αὐτοῦ ταῦτα, καὶ ἀπέστειλαν οἱ Φαρίσαιοι καὶ οἱ ἀρχιερεῖς ὑπηρέτας ἵνα πάσωσιν αὐτόν.

32The Pharisees heard these whisperings of the crowd about him, and the Pharisees and the chief priests sent officers\(^99\) to arrest him.

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

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

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

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

John 7:35 ἐποίησαν οὖν οἱ Ἰουδαῖοι πρὸς ἑαυτούς, Ποῦ οὗτος μέλλει πορεύεσθαι ὃτι ἡμεῖς οὐχ εὑρίσκομεν αὐτὸν; μὴ εἰς τὴν διασπορὰν τῶν Ἑλλήνων μέλλει πορεύεσθαι καὶ διδάσκειν τοὺς Ἑλλήνας;

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

John 7:36 τίς ἔστιν οὗτος ὁ λόγος ὃν εἶπεν, Ζητήσατε με καὶ οὐχ εὑρήσετε, καὶ ὅπου εἰμί ἐγὼ ὑμεῖς οὐ δύνασθε ἐλθέν;

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

John 7:37 Ἐν δὲ τῇ ἐσχάτῃ ἡμέρᾳ τῇ μεγάλῃ τῆς ἑορτῆς εἰστήκει ὁ Ἰησοῦς καὶ ἐκραξεν λέγων, Ἐάν τις διψα ἐρχόμεν ἐπρός με καὶ πινέτω.

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

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\(^99\) John 7:32 Probably temple police officers or guards. Rome did authorize the Sanhedrin to have a company of guards with powers of arrest.
John 7:37 “the one who believes on me. As the scripture has said, streams of living water will flow from His belly.”

John 7:39 “they all drank the same spiritual drink. For they drank from the spiritual rock that followed them, and that rock was Christ.” The gospel of John contains several allusions to Exodus, such as the Passover lamb, the manna from heaven, the snake up on the pole, and here is another one: Moses striking the rock and water coming forth from the rock. But if you interpret this as meaning streams of living water will come out of OUR, the believer’s bellies, then you must find the scripture in the Hebrew Bible which says anything even similar to this. But there is none, except perhaps Isaiah 58:11. But based on my exposure to the Bible, the word κοιλία, which is the Greek word here for “belly” or "core," also in places has the connotation of "the core of the earth," or the core of a huge rock or mountain. For example, there are scriptures that liken the belly to the heart of the earth. Matthew 12:40, "For as Jonah was three days and three nights in the belly-κοιλίας of the huge sea creature, so the Son of Man will be three days and three nights in the heart of the earth." Or Isaiah 8:19, "And if they should say to you, Seek those who have in them a divining spirit, and them that speak out of the earth, them that speak vain words, who speak out of their belly-κοιλίας: shall not a nation diligently seek to their God? Why do they seek to the dead concerning the living?" (Brenton) On the other hand, I concede that a great many of the occurrences of κοιλία in the Septuagint are about reproduction (from men also), the issue from one’s body. This can be made analogous to being "Born of water" as opposed to "born of the Spirit." In other words, could Jesus be saying here in John chapter 7 that those who believe in him, will reproduce spiritually? Are we able to give the Living Water to others, and cause them to be born? In the very next verse, 7:39 John says, "Now this he said in reference to the Spirit, whom those believing in him were about to receive." So how would the Holy Spirit flow out of our bellies? How would that be so? This would be a teaching not found anywhere else in the Bible. We can give others the Bread, the Word, but I have not seen any scripture that says we can give others the Living Water of Life. The emphasis of this passage in John seems to be the quenching of OUR thirst, by receiving the Spirit. It is not a passage speaking of us quenching the thirst of others. Verse 38 makes sense only as following an invitation to drink from God, not a promise that others will drink from us. There is simply no contextual relevance for that idea. Jesus is the rock, and our wellspring. He is the Living Water, as he said to the Samaritan woman at the well. The BDF grammar discusses this passage in §466(4) under Anacoluthon, "The resumption of a suspended case by a pronoun in another case (the suspended subject [or object] is a construction belonging to the popular idiom.)" Then the section specifically about this passage, section (4), states, "Anacoluthon (without a relative clause) following an introductory participle (nearly always in the nominative) is common: Jn 7:38. This construction is Semitic, but a comparable usage is found in classical Greek; cf. K.-G. p 106f.; Mlt. 225 [356].-- Mayser p 3, 189ff.; Ursing 65ff.; M.-H. 423ff.; Rob. 435-7."
John 7:40  πολλοὶ οὖν ἐκ τοῦ ὄχλου ἀκοῦσαντες τῶν λόγων ἠλεγον, ὦτος ἐστιν ἀληθῶς ὁ προφήτης:

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

John 7:41 ἦν ἄλλοι ἠλεγον, ὦτος ἐστιν ο Χριστός ἢ ἄλλοι δὲ ἠλεγον, Μὴ γὰρ ἐκ τῆς Γαλιλαίας ὁ Χριστὸς ἔρχεται;

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

John 7:42 Οὐχὶ ἡ γραφὴ εἶπεν ὅτι ἐκ τοῦ σπέρματος Δαβίδ, καὶ ἀπὸ Βηθλεέμ τῆς κώμης ὅπου ἦν Δαβίδ, ὁ Χριστός ἔρχεται;

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

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

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

John 7:44 τινες δὲ ἦσαν εἰς αὐτῶν πάσαι αὐτῶν, ἀλλ’ οὐδεὶς ἐπέβαλεν ἐπ’ αὐτόν τὰς χείρας.

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

Unbelief of the Jewish Authorities

John 7:45 ἦλθον οὖν οἱ ὑπήρεται πρὸς τοὺς ἀρχιερεῖς καὶ Φαρισαίους, καὶ εἶπον αὐτοῖς ἐκεῖνοι, Διὰ τὸ οὐκ ἤγαγεν αὐτόν;

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

John 7:46 ἀπεκρίθησαν οἱ ὑπήρεται, Οὐδὲποτὲ οὕτως ἠλάθησαν ἄνθρωπος, ως οὗτος ὁ ἄνθρωπος.

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

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

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

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

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

John 7:49 ἀλλὰ ὁ ὄχλος οὕτως ὁ μὴ γινώσκων τὸν νόμον ἐπικατάρατος εἰσίν.

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

John 7:50 λέγει Νικόδημος πρὸς αὐτοὺς, ὡς ἠλθὼν νυκτὸς πρὸς αὐτὸν, εἰς ὧν εἶ ἀυτῶν,

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

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

51 "Our law does not judge the man unless it first hears from him, and knows what he is doing, does it?”
John 7:52 ἀπεκρίθησαν καὶ εἶπον Ἵνε, Μή καὶ οὐ ἐκ τῆς Γαλιλαίας εἶ; Ἑρεύνησον καὶ ἴδε ὅτι προφήτης ἐκ τῆς Γαλιλαίας οὐκ ἐγήγερται.

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." 104

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103 752a txt εἶπον ΕГΗΛΜΣUXΓΔΠΨΩ0470211f13А1027828532565682124315052323TRRPfellovψ6ψ5BCDKNTWΘ332561NA27lac.ACFQV0630700780233346. This is a difference of dialect, εἶπον being epic Ionic 3rd pl aor ind act, and εἶναι 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 ψ6ψ. Or, perhaps ψ6ψ "normalized" the word to the Attic.

104 752b txt reading first: προφήτης ἐκ τῆς Γαλιλαίας οὐκ ἐγήγερται (perf pass) SΛ04702110233σf13TRATHF(RP: ἐγήγερται)

The reading of ψ6ψ and the Sahidic Coptic, and possibly also ψ5ψ, 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.
The Woman Caught in Adultery

John 7:53 Kai ἐπορεύθη ἢκατος εἰς τὸν οἶκον αὐτοῦ,

53 And each went to his home.  

Chapter 8

John 8:1 Ἡσυχοὶ δὲ ἐπορεύθη εἰς τὸ ὅρος τῶν Ἐλαιῶν.

1 But Jesus went to the Mount of Olives.

John 8:2 Πορθεὶ δὲ πάλιν παρεγένετο εἰς τὸ ἱερόν, καὶ πάς ὁ λαὸς ἤρχετο πρὸς αὐτὸν καὶ καθίσας ἔδεικνυ τούτος αὐτοῦ.

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

John 8:3 Ἀγούσιν δὲ οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι πρὸς αὐτὸν γυναῖκα ἐν μοιχείᾳ κατειλήμμενη, καὶ στίχαντές αὐτήν ἐν μέσῳ,

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

John 8:4 λέγουσιν αὐτῷ, Διδάσκαλε, αὕτη ἡ γυνὴ κατειλήμμενη ἐπαυτοφόρῳ μοιχευμένη;

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

John 8:5 Ἐν δὲ τῷ νόμῳ Μωσῆς ἡμῖν ἐνετείλατο τὰς τοιαύτας λιθοβολεῖσθαι οὐ οὖν τί λέγεις;

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

John 8:6 τούτῳ δὲ ἔλεγον περαίσκοντες αὐτοῦ, ἢν ἔχοσιν κατηγορεῖν αὐτοῦ. ὁ δὲ Ἡσυχοὶ κάτω κύψας, τῷ δακτύλῳ ἔγραφεν εἰς τὴν γῆν, μὴ προσποιοῦμενος.  

6 Now this they were saying tempting him, in order that they might obtain basis to accuse him. But Jesus bent down, and was writing on the ground with his finger, taking no notice.

John 8:7 ὡς δὲ ἐπέμενον ἐρωτώντες αὐτὸν, ἀνακύψας εἶπεν πρὸς αὐτούς, ὅ ἄναμαρτητὸς ὑμῶν, πρῶτος τὸν λίθην ἐπὶ αὐτῆς βαλέτω.

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

John 8:8 καὶ πάλιν κάτω κύψας ἔγραφεν εἰς τὴν γῆν.

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

John 8:9 οἱ δὲ ἀκούσαντες, καὶ ὑπὸ τῆς συνειδήσεως ἔλεγχομενοι, ἐξήρχοντο εἰς καθὲ εἰς, ἄραζον ἀπὸ τῶν πρεσβυτέρων ἐως τῶν ἐσχάτων καὶ κατελείφθη μόνος ὁ Ἡσυχοῦς, καὶ ἡ γυνὴ ἐν μέσῳ ἐστώσα.

9 And after they heard this, and were convicted by their conscience, they went away one by one, starting with the oldest, until the last one. And Jesus alone was left, and the woman standing in the midst.

105 7:53 The passage known as “The Woman Caught in Adultery,” or “the Pericope of the Adulteress,” John 7:53 through 8:11, is absent from many ancient Greek manuscripts (hexag115 ᾿Ηδονή μιν ᾿Αλίθριν Α Λ Ρ Σ Ψ Μ Λ ΝΤ Υ Ν Ω Δ Θ Ψ ΟΤ ΟΤΙ 014 0211 22 33 124 157 209 213 397 461 713 788 799 821 828 849 865 1073 1192 1210 1230 1241 1242 1253 1333′ 1424′ 1424′ 1424′ 1424′ 1424′ 2193 2323 2561′ 2768′ some 280+ total) and early translations into other languages, and in some manuscripts it is in other locations in John, and in some it is even found in the gospel of Luke. In addition, in some manuscripts that do contain it, such as E (only 8:2-11) M S A Π Q 18 35 1424mg 1514 (270 minuscules total) there are scribal marks, which some scholars interpret as indicators of scribal doubt as to its authenticity, but others say are marks indicating where Lectionary readings begin and end. Eusebius (EH III.39.17) indicates that the passage was in the Gospel According to the Hebrews. For more details, see the endnote at the end of this document, and also download this http://www.bibletranslation.ws/trans/parchart.pdf.

106 8:6 ἡ γυνὴ μὴ προσποιοῦμενος Ε Ἐ Η Κ Κτ 18 27 35 65* 475 532 579 682 1212 1505 1519 2561mg 2253 2907 TR-Scriv RP / omit phrase D Μ Σ Υ Π Γ ζ 047 0233 f1 f3 2c 2c 7 9 28 65* 115UP 118 700 1071 1203 1216 1243 1514 TR-Steph Beza 1598 AT Η Φ BG [NA27] / προσποιοῦμενος 1194 / lαc. A C F P
John 8:10 ἀνακύψας δὲ ὁ Ἰησοῦς, καὶ μηδένα θεασάμενος πλὴν τῆς γυναικός, εἶπεν αὐτῇ, Ἡ γυνὴ, ποῦ εἶσιν ἐκεῖνοι οἱ κατήγοροι σου; Οὔδεις σε κατέκρινεν;

10And Jesus straightened up, and seeing no one but the woman, he said to her, "Woman, where are those accusers of yours? Has no one condemned you?"

John 8:11 ἡ δὲ εἶπεν, Οὔδείς, κύριε. Ἐπίνε δὲ αὐτῇ ὁ Ἰησοῦς, Οὔδὲ εγώ σε κατακρίνω πορεύομαι καὶ μηκέτι ἀμάρτατε.

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

The Validity of Jesus’ Testimony

John 8:12 Πάλιν οὖν ὁ Ἰησοῦς αὐτοῖς ἐλάλησεν λέγων, Ἐγώ εἰμι τὸ φῶς τοῦ κόσμου· ὁ ἀκολουθῶν ἐμοὶ οὐ μὴ περιπατήσῃ ἐν τῇ σκοτίᾳ, ἀλλ’ ἔχει τὸ φῶς τῆς ζωῆς.

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

John 8:13 εἶπον οὖν αὐτῶι οἱ Φαρίσαιοι, Σὺ περὶ σεαυτοῦ μαρτυρεῖς· ἡ μαρτυρία σου οὐκ ἐστὶν ἀλήθης.

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

John 8:14 ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς, Κἂν ἔγω μαρτυρῶ περὶ ἐμαυτοῦ, ἀληθῆς ἐστίν ἡ μαρτυρία μου, ὅτι οἶδα πόθεν ἦλθον καὶ ποῦ ὑπάγω· ὡμεῖς δὲ οὐκ οἴδατε πόθεν ἔρχομαι, καὶ ποῦ ὑπάγω.

14Jesus answered and said to them, "Even if I testify about myself, my testimony is valid, because I know where I came from, and where I am going. But you do not know where I am coming from and where I am going.

John 8:15 ὡμεῖς κατὰ τὴν σάρκα κρίνετε, ἐγώ οὖν κρίνω οὔδενα.

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

John 8:16καὶ ἔγω κρίνω δὲ ἐγώ, ἡ κρίσις ἡ ἐμή ἀληθῆς ἐστιν, ὅτι μόνος οὐκ εἰμί, ἀλλ’ ἐγὼ καὶ ὁ πέμψας με πατήρ.

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

John 8:17 καὶ ἐν τῷ νόμῳ δὲ τῷ ὑμετέρῳ γεγραμμένον ὅτι δύο ἀνθρώπων ἡ μαρτυρία ἀληθῆς ἐστιν.

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

John 8:18 ἐγὼ εἰμί ὁ μαρτυρὸν περὶ ἐμαυτοῦ καὶ μαρτυρεῖ περὶ ἐμοῦ ὁ πέμψας με πατήρ.

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

John 8:19 ἔλεγον οὖν αὐτῷ, Ποῦ ἐστιν ὁ πατήρ σου; ἀπεκρίθη ὁ Ἰησοῦς, Οὐτέ ἐμὲ οἴδατε οὔτε τὸν πατέρα μου· εἰ ἐμὲ οἴδατε εἰς τὸν πατέρα μου ἦδετε ἀν.

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

John 8:20 Ταῦτα τὰ ἰδία ἐλάλησαν ὁ Ἰησοῦς ἐν τῷ γαζοφυλακίῳ διδάσκαλῳ ἐν τῷ ἱερῷ καὶ οὔδεις ἐπίσασεν αὐτὸν, ὅτι οὔπω ἐληλύθει ἡ ὥρα αὕτου.

20These statements Jesus spoke in the treasury, teaching in the temple, and no one seized him, because his hour had not yet come.

John 8:21 Ἐπίνε δὲ αὐτῶι ὁ Ἰησοῦς, Ἐγὼ ὑπάγω καὶ ζητήσετε με, καὶ κατὰ τῇ ἀμαρτίᾳ ὑμῶν ἀποθανεῖσθε· ὅποιος ἐγὼ ὑπάγω ωμεῖς οὐ δύνασθε ἐλθεῖν.

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

107 8:17 Deuteronomy 19:15
John 8:22 ἔλεγον οὖν οἱ Ἰουδαῖοι, Ἡμῖν ἀποκτενεῖ ἑαυτόν, ὅτι λέγει, Ὄπου ἐγώ ὑπάγω ὑμεῖς οὐ δύνασθε ἔλθεῖν;

22So the Jews were saying, "Is he going to kill himself, that he says, 'Where I am going, you are not able to come'?"

John 8:23 καὶ εἶπεν αὐτοῖς, Ὑμεῖς ἐκ τῶν κἀτω ἑστέ, ἐγώ ἐκ τῶν ἄνω εἰμί· ὑμεῖς ἐκ τοῦ κόσμου τούτου ἑστέ, ἐγώ οὖν εἰμὶ ἐκ τοῦ κόσμου τούτου.

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

John 8:24 εἶπον οὖν ὑμῖν ὅτι ἀποθανεῖσθαι ἐν ταῖς ἁμαρτίαις υμῶν· εάν γὰρ μὴ πιστεύσητε ὅτι ἐγώ εἰμι, ἀποθανεῖσθαι ἐν ταῖς ἁμαρτίαις ὑμῶν.

24I said to you that you will die in your sins. For if you do not believe that I am who I am,¹⁰⁰ you will die in your sins.

John 8:25 ἔλεγον οὖν αὐτῷ, Σο τίς εἶ· καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς, Τίν ἀρχήν ὁ 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?"¹⁰¹

John 8:26 πολλὰ ἔχω περὶ υμῶν λαλεῖν καὶ κρίνειν ἄλλ᾽ ὁ πέμψας με ἄλλης ἔστιν, κἀγὼ ἐκ θουσαρίου 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 οὖν ἔγνωσαν ὅτι τὸν πατέρα αὐτοῖς ἔλεγεν.

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

John 8:28 εἶπεν αὐτοῖς ὁ Ἰησοῦς, ὅταν ὑψώσῃ τὸν οὐν τοῦ ἀνθρώπου, τότε γνώσεθε ὅτι ἐγώ εἰμι, καὶ ἀπ᾽ ἑμαυτοῦ ποιῶ σοῦ, ἀλλὰ καθὼς ἐδιδάξετο με ὁ πατήρ μου, ταῦτα λαλῶ.

28Then Jesus said, "When you lift up the Son of Man, then you will find out that I am he,"¹¹¹ and of myself¹¹² I do nothing, but rather exactly as my Father has taught me, those things I speak.

¹⁰⁰ 8:24 ὅτι ἐγώ εἰμι - hoti egō eimi; literally, "that I am." This could also be translated "that I am he," meaning, the expected one, the Messiah. But that does not make as much sense, because his listeners responded to this by asking "Who are you?" If they had understood Jesus to be saying he was the Messiah, they would not have asked that question. It could be that when Jesus said this, it was meant to remind them of Exodus 3:14, where God told Moses his name was "I am the one who is," or something to that effect, like here, "I am who I am," or "I am who I will be," etc. Or, another possible meaning, the expected one, the Messiah. Or it could simply mean, "You will find out who I am." But it could also be that when Jesus said this, he was saying merely "I am," and it was unclear what he was claiming to be. Or that he meant to remind them of Exodus 3:14, where God told Moses his name was "I am the one who is," or something to that effect, like here, "I am who I am," or "I am who I will be," etc.

¹⁰¹ 8:26 ἄρα ἐκ τοῦ ἀρχέν - hoti egoi eimi; literally, "that I am." Possibly meaning, "I am he," meaning, the expected one, the Messiah. Or it could simply mean, "You will find out who I am." But it could also be that when Jesus said this, he was saying merely "I am," and it was unclear what he was claiming to be. Or that he meant to remind them of Exodus 3:14, where God told Moses his name was "I am the one who is," or something to that effect, like here, "I am who I am," or "I am who I will be," etc.

¹¹¹ 8:28a ὅτι ἐγὼ εἰμί - hoti egoi eimi; literally, "that I am." Possibly meaning, "I am he," meaning, the expected one, the Messiah. Or it could simply mean, "You will find out who I am." But it could also be that when Jesus said this, he was saying merely "I am," and it was unclear what he was claiming to be. Or that he meant to remind them of Exodus 3:14, where God told Moses his name was "I am the one who is," or something to that effect, like here, "I am who I am," or "I am who I will be," etc.

¹¹² 8:28b According to Bauer, ἄρα ἐκ τοῦ ἀρχέν is an expression known in Classical Greek using the preposition ἄντω to indicate the originator or authorizer of the action.
John 8:29 καὶ ὁ πέμψας με μετ’ ἐμοῦ ἔστιν· οὐκ ἂρθηκέν με μόνον ὁ πατήρ, ὅτι ἐγὼ τὰ ἁρετὰ αὐτῶ ποιοὶ 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 Τάχεια αὐτοῦ λαλοῦντος πολλοὶ ἐπιστεύοντας εἰς αὐτὸν.

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

The Children of Abraham

John 8:31 Ἐλεγεν οὖν ὁ Ἰησοῦς πρὸς τοὺς πεπιστευκότας αὐτῷ Ἰουδαίους, Ἐάν ὑμεῖς μείνητε ἐν τῷ ἐμῷ, ἀληθῶς 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 ἔλευσε ὑμᾶς.

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

John 8:33 Ἀπεκρίθησαν αὐτῷ, Ἐπέμενεν καὶ οὐδὲν δεδουλεύκαμεν πώποτε: πῶς οὐ λέγεις ὅτι Ἐλευθεροίς 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?”

John 8:34 Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς, Ἀμὴν ἀμὴν λέγω υἱῶν ὅτι πᾶς ὁ ποιῶν τὴν ἀμαρτίαν δολός ἔστιν τῆς ἀμαρτίας.

34Jesus answered them, "Truly, truly I say to you, everyone doing sin is a slave of sin.

John 8:35 Ο δὲ δοῦλος οὐ μένει ἐν τῇ οἰκίᾳ εἰς τὸν αἰῶνα, ὁ υἱὸς μένει εἰς τὸν αἰῶνα.

35And the slave does not abide in the house in perpetuity; the Son abides in perpetuity.

John 8:36 Ἐάν οὖν ὁ υἱὸς υἱῶν ἔλευσεν, ὁντως ἔλευθεροὶ ἔσοντε.

36If therefore the Son should make you free, you will be free indeed.

John 8:37 Οἶδα ὅτι σπέρμα Ἀβραάμ ἔστε: ἀλλὰ ζητεῖτε με ἀποκτενίαν, ὅτι ὁ λόγος ὁ ἐμὸς οὐ χωρεῖ ἐν υἱῶν.

37I know that you are seed of Abraham; yet you are trying to kill me, because my word has no room in you.

John 8:38 Ἐγὼ δὲ ἐώρακα παρὰ τῷ πατρί μου λαλῶν· καὶ υἱῶν οὖν δὶς ἔωρακατε παρὰ τῷ πατρί υἱῶν ποιεῖτε.

38What I have seen with my Father, I speak, and you then what you have seen with your father,113 you are doing.”114

John 8:39 Ἀπεκρίθησαν καὶ εἶπον αὐτῷ, ὁ πατήρ ἡμῶν Ἀβραάμ ἐστίν. Λέγεις αὐτοῖς ὁ Ἰησοῦς, Εἰ τέκνα τοῦ Ἀβραάμ ἦτε, τὰ ἑργα τοῦ Ἀβραάμ ἐποιεῖτε ἄν.

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

113 838 Ext εωρακατε παρα τω πατρι υιων Δ Ε ΓΗ Η Μ Ν Σ Υ Γ Δ Λ Ψ Ω 047 0211 0250 2 28 118 157 180 205 579 700 1006 1010 1071 1243 1292 1342 1424 1505 Lect Ιταυρεόνευντι διήνυσιν σφυραγισθείσης εκεῖνοι ἐκεῖνοι ἐφικμένους τῶν Φιλίππων

114 838 Some manuscripts have "and you then the things you have heard from the father..." And there is an ambiguity in the verb "you do." The indicative inflection is in this case the same inflection used for the imperative. Consequently, the two readings in the widest spread of possibility are either as I have it in the text of John above, or, "and you therefore the things you have heard from the Father you should be doing."
John 8:40 νῦν δὲ ζητεῖτε με ἀποκτείναι, ἀνθρωπον ὃς τὴν ἀλήθειαν ὑμῖν λελάληκα ἦν ἑκουσά παρὰ τοῦ θεοῦ· τότε ἀφρατοὶ οὐκ ἐποίησαν.

But 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 Ἄμειας ποιεῖτε τὰ ἔργα τοῦ πατρὸς ὑμῶν. Ἐποίησαν οὖν αὐτῷ, ἆμειας ἐκ πορνείας οὐ γεγεννήμεθα: ἕνα πατέρα έχομεν, τὸν θεόν.

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

The Children of the Devil

John 8:42 εἶπεν αὐτοῖς ὁ Ἰσαὰκ. Εἰ ὁ θεὸς πατήρ ὑμῶν ἦν, ἠγαπάτε αὐτό ἐμὲ, ἐγὼ γὰρ ἐκ τοῦ θεοῦ ἐξῆλθον καὶ ἦκὼ οὖν ἐγὼ ἀπ’ ἐμαυτοῦ ἐλήλυθα, ἀλλ’ ἐκείνος με ἀπέστειλεν.

Jesus 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 λαλιάν τὴν ἐμὴν οὐ γινώσκετε; ὃτι οὐ δύνασθε ἀκούειν 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 Ἄμειας ἐκ πατρὸς τοῦ διαβόλου ἐστέ, καὶ τὰς ἐπιθυμίας τοῦ πατρὸς ὑμῶν θέλετε ποιεῖν. Ἐκείνος ἀνθρωποκτόνος ἦν ἀπ’ ἀρχῆς, καὶ ἐν τῇ ἀληθείᾳ οὐχ ἔστηκεν, ὃτι οὐκ ἐστίν ἀληθείᾳ ἐν αὐτῷ. Όταν λάθη τῷ φέυγος, ἐκ τῶν ἱδίων λαλεῖ: ὃτι φεύγος 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.

What is the train of thought? If two different gods were their father, they would be conceived in fornication? Or is it, if both a god and a human were their father, they would be conceived in fornication? And is there a god that commits fornication? The only interpretation that makes sense here is that they are taking a dig at Jesus’ conception, that he was conceived before Mary was married.

In the Greek, the pronoun "we" is emphatic. The meaning is: "We are not the mamzer here. We, unlike you, were not conceived in fornication." The Greek here for "We were not conceived in fornication" is Ἁμεῖς ἐκ πορνείας οὐ γεγεννήμεθα. The Septuagint Greek in Deut. 23:2 (v. 3 in some ed.) is οὐκ εἰσέλευσάτε ἐκ πόρνης εἰς ἑκκλησίαν κυρίου, "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 7427 - 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 Greek verb translated "tolerate" is the infinitive form of ἀκούω - akoûō, 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 shift 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.

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

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

John 8:46 τίς εἶ ύμων ἐλέγχει με περὶ ἀμαρτίας; ἕνὶ δὲ ἀλήθειαν λέγω, διὰ τί ύμεις 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 ρήματα τοῦ θεοῦ ἀκούει διὰ τούτο ύμεις 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.”

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

John 8:48 ἀπεκρίθησαν οὖν οἱ ἱεραδίαι καὶ ἔπον αὐτῷ, οὐ καλῶς λέγομεν ἡμεῖς ὅτι Σαμαρείτης εἰ σύ καὶ δαιμόνιον ἔχεις;

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

John 8:49 ἀπεκρίθη Ἡσοῦς, ἐγὼ δαιμόνιον οὐκ ἔχω, ἀλλὰ τιμῶ τὸν πατέρα μου, καὶ ύμεῖς ἀτιμάζετε με.

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

John 8:50 ἐγὼ δὲ οὐ ζητῶ τὴν δόξαν μου: ἐστίν ὁ ζητῶν καὶ κρίνων.

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

John 8:51 ἂν ἔμην ἄμην λέγω ύμῖν, ἐὰν τὶς τὸν λόγον τὸν ἐμὸν τηρήσῃ, θάνατον οὐ μὴ θεωρήσῃ εἰς τὸν αἰώνα.

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

John 8:52 ἐπον οὖν αὐτῷ οἱ ἱεραδίαι, Νῦν ἐγνώκαμεν ὅτι δαιμόνιον ἔχεις. Ἀβραὰμ ἀπέθανεν καὶ οἱ προφῆται, καὶ σὺ λέγεις, ἐὰν τὶς τὸν λόγον μου τηρήσῃ, οὐ μὴ γεύσεται θανάτου εἰς τὸν αἰώνα.

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

John 8:53 μὴ σὺ μείζων εἰ τοῦ πατρὸς ἡμῶν Ἀβραάμ, ὅστις ἀπέθανεν; καὶ οἱ προφῆται ἀπέθανον· τίνα σεαυτόν οὐ ποιεῖς;

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

John 8:54 ἀπεκρίθη Ἡσοῦς, ἐὰν ἐγὼ δοξάζω ἐμαυτόν, ἢ δόξα μου οὐδὲν ἐστιν· ἐστιν ὁ πατὴρ μου ὁ δοξάζων με, ὅτι ὑμεῖς λέγετε ὅτι θεὸς ἡμῶν ἐστιν;

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

118 8:44b The Greek word translated "the lie" at the end of verse 44, is αὐτός - autós, and in an oblique case; that is, the 3rd person pronoun is here used without concord in number, gender, and case, to any noun present in its context. Thus, different translations supply various words. The BDF grammar, for John 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 φεύγοντας ἐκ τοῦ λαότος τὰ τίμων, 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.
John 8:55  καὶ οὐκ ἔγνωκατε αὐτὸν, ἐγὼ δὲ οἶδα αὐτὸν. καὶ ἔαν εἰπὼ ὅτι οὐκ οἶδα αὐτὸν, ἔσομαι όμοιος ύμων ἰδιότητι· ἀλλ’ οἶδα αὐτὸν καὶ τὸν λόγον αὐτοῦ τηρῶ.  
55And you have never known him, but I know him. Now if I were to say that I do not know him, I would be a liar like you. But I do know him, and his word I am following.

John 8:56 Ἄβρααμ ὁ πατὴρ ὑμῶν ἠγαλλίασατο ἵνα ἴδῃ τὴν ἡμέραν τὴν ἐμήν, καὶ εἶδεν καὶ ἐχάρη.  
56Abraham, your forefather, made exultation yearning to see my day. And he saw it, and was thrilled.”

John 8:57 εἶπον οὖν οἱ ἱουδαίοι πρὸς αὐτόν, Πεντηκόντα ἐτη οὔπω ἔχεις καὶ Ἄβρααμ ἐώρακας;  
57The Jews therefore said to him, "You are not yet fifty, and you have beheld Abraham?"

John 8:58 εἶπεν αὐτοῖς ὡς ἡ ἡσυχία, Ἀμὴν ἐμὴν λέγω ύμῖν, πρὶν Ἄβρααμ γενέσθαι ἐγὼ εἰμί.  
58Jesus said to them, "Truly, truly I say to you, before Abraham was, I am."  

John 8:59 ἦραν οὖν λίθους ἵνα βάλωσιν ἐπ’ αὐτόν ἡ ἡσυχίας δὲ ἐκρύβη καὶ ἐξῆλθεν ἐκ τοῦ ἱεροῦ, διελθὼν διὰ μέσου αὐτῶν καὶ παρῆγεν 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.
Chapter 9

Jesus Heals a Man Born Blind

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

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

John 9:2  καὶ ἤρωταν αὐτὸν οἱ μαθηταὶ αὐτοῦ λέγοντες, Ἡρῴδη, τις ἤματεν, οὗτος ἢ οἱ γονεῖς αὐτοῦ, ἢν τυφλὸς γεννηθῆ.

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

John 9:3  ἀπεκρίθη ὁ Ἱσσοῦς, Οὔτε οὗτος ἤματεν οὔτε οἱ γονεῖς αὐτοῦ, ἀλλὰ ἢν φανερωθῇ τὰ ἔργα τοῦ θεοῦ ἐν αὐτῷ.

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

John 9:4  Ἐξεὶ δὲ γέραζότας τὰ ἔργα τοῦ πέμψατος με ἕως ἡμέρα ἑστίν· ἔρχεται νῦς ὅτε συνεχοῖς δύναται γέραζότας.

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

John 9:5  ὅταν εἰς τῷ κόσμῳ ὥ, φως εἰμὶ τοῦ κόσμου.

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

John 9:6  ταῦτα εἶπὼν ἔπτυσεν χαμαι καὶ ἐποίησεν πηλὸν ἐκ τοῦ πτώσματος, καὶ ἐπέχρισεν τὸν πηλὸν ἐπὶ τοὺς ὀφθαλμοὺς τοῦ τυφλοῦ.

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

John 9:7  καὶ ἔπεσεν αὐτῷ, Ἰησοῦς λεγεν ὅτι τὴν κολυμβήθην τὸν Σιλωάμ ὁ ἔρμηνεύεται Ἀποσταλμένος, ἀπήλθεν ών καὶ ἐνήψατο, καὶ ἤλθεν βλέπων.

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  Οἱ χρήτοι καὶ οἱ θεωροῦντες αὐτὸν τὸ πρότερον ὅτι τυφλὸς ἦν ἔλεγον, Οὐχ οὗτός ἔστιν ὁ καθήμενος καὶ προσεπτῶν;

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

John 9:9  ἄλλοι ἔλεγον ὅτι Θύτος ἐστίν· ἄλλοι δὲ ὅτι Ὁμοίος αὐτῷ ἐστιν· ἐκείνος ἔλεγεν ὅτι Ἐγώ εἰμι.

9 Some were saying, "This is the same man." But others, "No; he only looks like him."

He himself kept saying, "I am the one."

John 9:10  ἔλεγον οὖν αὐτῷ, Πώς ἀνεύχθησαν σοι οἱ ὀφθαλμοὶ;

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

John 9:11  ἀπεκρίθη ἐκείνος καὶ ἔπεσεν, Ἀνθρωπος λεγόμενος Ἰσσοῦς πηλὸν ἐποίησεν καὶ ἐπέχρισεν μοι ὅτι τοὺς ὀφθαλμοὺς καὶ ἐπένει μοι Ἰησοῦς λεγεν τὴν κολυμβήθην τὸν Σιλωάμ καὶ νῦφαν ἀπελθὼν δὲ καὶ νυφάν εν ἀνέβλεψα.

11 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  Ἐπον οὖν αὐτῷ, Ποῦ ἔστιν ἐκείνος; λέγει, Οὐκ οἶδα.

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

The Authorities Investigate the Healing

John 9:13  Ἄγωσιν αὐτὸν πρός τοὺς Φαρισαίους τὸν ποτε τυφλόν.

13 And they take him to the Pharisees, the man who had once been blind.
Now it was a Sabbath when Jesus had made mud and opened his eyes. So again, the Pharisees also asked him how he came to see. And he told them, "He put mud on my eyes, and I washed, and now I see."

The result was the Jews did not believe about him that he used to be blind and then opened his eyes, but rather his parents answered, "We know this is our son, and that he was born blind."

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."

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.

123 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), easing in order to write two letters, building, demolishing (in order to rebuild), kindling, extinguishing (fire), hammering, transferring from one place into another. These are the principal acts of labor—forty less one.

http://www.jewishvirtuallibrary.org/jsource/Talmud/shabbat7.html
John 9:23 διὰ τοῦτο οἱ γονεῖς αὐτοῦ εἶπον ὅτι Ἡλικιάν ἔχει, αὐτὸν ἐρωτήσατε. 23 This is why his parents said, "He has majority; ask him."

John 9:24 Ἐφώνησαν οὖν ἐκ δευτέρου τὸν ἄνθρωπον ὃς ἦν τυφλός καὶ εἶπον αὐτῷ, Δόσιν τῷ θεῷ ἡμεῖς οἴδαμεν ὅτι ὁ ἄνθρωπος οὗτος ἀμαρτωλός ἐστιν.

24 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." 124

John 9:25 ἀπεκρίθη οὖν ἐκεῖνος, καὶ εἶπεν, Ἐι ἀμαρτωλός ἐστιν οὗκ οἶδα· ἐν οἴδα, ὅτι τυφλός ὃν ἀρτί βλέπω.

25 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; πώς ἤνοιξέν σοι τοὺς ὀφθαλμοὺς;

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

John 9:27 ἀπεκρίθη αὐτοῖς, Εἶπον υμῖν Ἦδη καὶ οὐκ ἠκούσατε· τί πάλιν θέλετε ἀκούειν; μὴ καὶ ὑμεῖς θέλετε αὐτοῦ μαθηταί γενέσθαι;

27 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 ἔλοιδόρησαν οὖν αὐτὸν καὶ εἶπον, Ἐστώ ἐγὼ μαθητής ἐκείνου, ἡμεῖς δὲ τοῦ Μωσέως ἐσμέν μαθηταί;

28 They then 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, τούτον δὲ οὐκ οἴδαμεν πόθεν ἐστίν.

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

John 9:30 ἀπεκρίθη ὁ ἄνθρωπος καὶ εἶπεν αὐτοῖς, Ἐν γὰρ τούτῳ θαυμαστόν ἐστίν ὅτι υμεῖς οὐκ οἴδατε πόθεν ἐστίν, καὶ ἀνέφεσαν μοι τοὺς ὀφθαλμούς.

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

John 9:31 οἴδαμεν δὲ ὅτι ἀμαρτωλόν ὁ θεός οὐκ ἀκούει, ἀλλ’ ἐὰν τις θεοσεβὴς ἦ καὶ τὸ θέλημα αὐτοῦ ποιήσῃ τοῦτον ἀκούει.

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

John 9:32 ἐκ τοῦ αἰῶνος οὗκ ἠκούσθη ὅτι γνωσθῆτιν τις ὀφθαλμοὺς τυφλοῦ γεγεννημένου·

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

John 9:33 εἴ μὴ ἦν οὗτος παρὰ θεῷ, οὐκ ἠδύνατο ποιεῖν οὐδέν.

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

John 9:34 ἀπεκρίθησαν καὶ εἶπον αὐτῷ, Ἐν ἀμαρτίας σὺ ἐγεννήθης ὅλος καὶ σὺ διδάσκεις ἡμᾶς καὶ ἐξέβαλαν αὐτὸν ἔξω.

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

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124 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.
Spiritual Blindness

John 9:35  "Ihousou ὁ Ἰησοῦς ὅτι ἐξέβαλον αὐτὸν ἑξώ, καὶ εὗρὼν αὐτὸν ἐίπεν αὐτῷ, ὥσπερ πιστεύεις εἰς τὸν ὦν τὸν θεοῦ;"\(^{125}\)

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 ἐίπεν, Τίς ἐστιν, κύριε, ἵνα πιστεύσω εἰς αὐτόν;

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

John 9:37 ἐπεν δὲ αὐτῷ ὁ Ἰησοῦς. Καὶ ἑώρακας αὐτόν καὶ ὁ λαλῶν μετὰ σοῦ ἐκεῖνος ἦστιν.

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

John 9:38 ὃ δὲ ἔφη, Πιστεῦω, κύριε, καὶ προσεκύνησαν αὐτῷ.

38And he said, "I believe, Lord." And he worshipped him.\(^{127}\)

John 9:39 καὶ εἶπεν ὁ Ἰησοῦς, Εἰς κρίμα ἐγὼ εἰς τὸν κόσμον τούτον ἠθλῶ, ἵνα οἱ μὴ βλέποντες βλέπων καὶ οἱ βλέποντες τυφλοὶ γένωνται.

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

John 9:40 καὶ ἤκουσαν ἐκ τῶν Φαρισαίων τάῦτα οἱ ὄντες μετ’ αὐτοῦ, καὶ ἐίπον αὐτῷ, Μὴ καὶ ἡμεῖς τυφλοὶ ἔσομεν;

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

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\(^{125}\) 9:35 Txx τοῦ ὦν τοῦ θεοῦ Α Ε Γ Κ Λ Μ Σ Υ Υ Γ Δ Θ Ψ Ω 047 070 0141 0211 0233 0250 0306 Ἀ 2 28 33 157 180 205 565 579 700 892 1006 1009 1010 1071 1079 1195 1216 1230 1241 1242 1243 1253 1292 1342 1344 1365 1424 1505 1546 1646 2148 2174 31 lat syr\(^{B}\), cop\(^{bo}\), TR, TP, RP \(\parallel\) τὸν ὀν ἀνθρώπου Φ\(^{66}\) Ψ\(^{53}\) Ν Β Δ W 397 pc itd syr\(^{R}\), cop\(^{sa,bo,ach}\), cf. eth Origen NA27 (A) \(\parallel\) lac. Φ\(^{45}\) C H N P Q T V P.

\(^{126}\) 9:36 εἶπεν τὸν ὑόν τοῦ ἀνθρώπου Φ\(^{66}\) Ψ\(^{53}\) Ν Β Δ W 397 pc itd syr\(^{R}\), cop\(^{sa,bo,ach}\), cf. eth Origen NA27 (A) \(\parallel\) lac. Φ\(^{45}\) C H N P Q T V P.

\(^{127}\) 9:38 – 9:39a Txx δὲ ἔφη, Πιστεῦω, κύριε, καὶ προσεκύνησαν αὐτῷ. καὶ εἶπεν ὁ Ἰησοῦς Φ\(^{66}\) Ψ\(^{53}\), A Β Ε Γ Κ Λ Μ Σ Υ Υ Γ Δ Θ Ψ Ω 0233 0250 0306 Ἀ 2 28 33 157 180 205 565 579 700 892 1006 1009 1010 1071 1079 1195 1216 1230 1241 1242 1243 1253 1292 1342 1344 1365 1424 1505 1546 1646 2148 2174 31 lat syr\(^{B}\), cop\(^{bo}\), TR, TP, RP \(\parallel\) τὸν ὀν ἀνθρώπου Φ\(^{66}\) Ψ\(^{53}\) Ν Β Δ W 397 pc itd syr\(^{R}\), cop\(^{sa,bo,ach}\), cf. eth Origen NA27 (A) \(\parallel\) lac. Φ\(^{45}\) C H N P Q T V P.

The use of ἔφη is rare in John, but Φ\(^{66}\) adds it in 9:36 and Ψ\(^{53}\) adds it in the same verse in a different place.
John 9:41 εἶπεν αὐτοῖς ὁ Ἰησοῦς. Εἰ τυφλοὶ ἦτε, οὐκ ἂν εἰχέτε ἁμαρτίαν· νῦν δὲ λέγετε ὡς ἢ ὅν ἁμαρτία ὑμῶν μένει.

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

Chapter 10
The Good Shepherd

John 10:1 Ἀμὴν ἂμην λέγω ὑμῖν, ὁ μὴ εἰσερχόμενος διὰ τῆς θύρας εἰς τὴν αὐλήν τῶν προβάτων ἀλλὰ ἀναβαίνων ἀλλαχόθεν ἑκέινος κλέπτης ἐστὶν καὶ λῃστής:

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

John 10:2 ὁ δὲ εἰσερχόμενος διὰ τῆς θύρας ποιμήν ἐστιν τῶν προβάτων.

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

John 10:3 τοῦτο ὁ θυρωρὸς ἀνοίγει, καὶ τὰ πρόβατα τῆς φωνῆς αὐτοῦ ἀκούει, καὶ τὰ ἱδα πρόβατα καλεῖ καὶ ὑμῶν καὶ ἐξάγει αὐτά.

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

John 10:4 καὶ ὅταν τά ἱδα πρόβατα ἐκβάλλει, ἐμπροσθεν αὐτῶν πορεύεται, καὶ τὰ πρόβατα αὐτῶ ἀκολουθεί, ὅτι οἶδαν τὴν φωνὴν αὐτοῦ.

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

John 10:5 ἀλλὸτριῷ δὲ οὐ μὴ ἀκολουθήσωσιν ἀλλὰ φεύγονται ἀπ' αὐτοῦ, ὅτι οὐκ οἶδαν τῶν ἄλλων ἐκείνων τὴν φωνήν.

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

John 10:6 ταύτην τὴν παρομοίαν εἶπεν αὐτοῖς ὁ Ἰησοῦς· ἑκέινοι δὲ οὐκ ἔγνωσαν τίνα ἢν ἐλάλησεν αὐτοῖς.

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

John 10:7 Εἶπεν οὖν πάλιν αὐτοῖς ὁ Ἰησοῦς. Ἀμὴν ἂμην λέγω ὑμῖν ὅτι ἐγὼ εἰμί 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 δοῦνα πρὸ ἑμοῦ ἠλθον κλέπται εἰσίν καὶ λῃσταὶ ἀλλ' οὐκ ἠκουσαν αὐτῶν τὰ πρόβατα.

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

John 10:9 ἐγὼ εἰμί ἡ θύρα· δι' ἑμοῦ ἐὰν τις εἰσέλθῃ σωθῆται καὶ εἰσελεύσεται καὶ ἐξελεύσεται καὶ νοηθή εὑρήσῃ.

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 ἤνα κλέψῃ καὶ ὑπερασπεῖ ἐγὼ ἠλθον ἵνα ζωὴν ἔχωσιν καὶ περισσότερον ἔχωσιν.

10The thief does not come, except to steal, and to kill, and to ruin. I have come so they might have life, and have it more.
John 10:11 ‘Εγώ εἰμι ὁ ποιήτης ὁ καλὸς· ὁ ποιήτης τὴν ψυχήν 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 ποιήσει, οὐ οὐκ εἰσίν τὰ πρόβατα ἡμῶν, θεωρεῖ τὸν λύκον ἐρχόμενον καὶ ἀφίσαι τὰ πρόβατα καὶ φεύγει – καὶ ὁ λύκος ἀρπάζει αὐτὰ καὶ σκορπίζει τὰ πρόβατα.
12But the wage earner, not being a shepherd, and for whom the sheep are not his own, sees the wolf coming and abandons the sheep and flees, and the wolf seizes the sheep and scatters them.
John 10:13 ὁ δὲ μισθωτὸς φεύγει, ὁτι μισθωτὸς ἦστιν καὶ οὐ μέλει αὐτῷ περὶ τῶν προβάτων.
13The wage earner flees because he is a wage earner and it matters not to him about the sheep.
John 10:14 ‘Εγώ εἰμι ὁ ποιήτης ὁ καλὸς, καὶ γινώσκω τὰ ἑμά, καὶ γινώσκομαι ὑπὸ τῶν ἑμῶν.
14“I am the good shepherd, and I know my own, and am known by my own.
John 10:15 καθὼς γινώσκει με ο πατὴρ καγὼ γινώσκω τὸν πατέρα· καὶ τὴν ψυχῆν μου τίθημι ὑπὲρ τῶν προβάτων.
15Just as the Father knows me, and I know the Father. And I lay down my life for the sheep.
John 10:16 καὶ ἄλλα πρόβατα ἔχω ἃ οὐκ ἦστιν ἐκ τῆς αὐλῆς ταύτης· κακείνα με δεὶ ἄγαγεῖν, καὶ τῆς φωνῆς μου ἀκούσουσιν, καὶ γενήσεται μία ποιμήν, εἰς ποιμήν.
16Other sheep I also have, which are not of this fold; those also I am to bring, and my voice they will hear, and the result will be one flock, one shepherd.
John 10:17 διὰ τούτο ο πατὴρ με ἀγαπᾷ ὅτι ἔγω τίθημι τὴν ψυχήν μου, ίνα πάλιν λάβω αὐτῆν.
17For this my Father loves me, that I lay down my life, such that I will take it up again.
John 10:18 οὐδεὶς αἴρει αὐτῆν ἃπ’ ἑμοῦ, ἀλλὰ ἔγω τίθημι αὐτὴν ἃπ’ ἐμαυτοῦ. ἔξωσάν ἔχω θεῖναι αὐτῆν, καὶ ἔξωσάν ἔχω πάλιν λαβεῖν αὐτὴν ταύτην τὴν ἐντολὴν ἐλαβον παρὰ τοῦ πατρὸς μου.
18No one takes it from me; I lay it down of my own. I have authority to lay it down and I will lay it up again; this order I received from my Father.”
John 10:19 Σχέσια σήμεν πάλιν ἐγένετο ἐν τοῖς ἱεραδίσις διὰ τοὺς λόγους τούτους.
19Because of these words therefore, there was again a split among the Jews.
John 10:20 ἔλεγον δὲ πολλοὶ ἐξ αὐτῶν, Δαιμόνιον ἔχει καὶ μαίνεται τι αὐτῶν ἀκούσει.
20Many of them were saying, “He has a demon, and he’s crazy. Why are you listening to him?”
John 10:21 ἄλλοι ἔλεγον, Ταῦτα τὰ ρήματα οὐκ ἦστιν δαιμονιζομένου· μὴ δαιμόνιον δύναται τυφλῶν ὀφθαλμοῦς ἀνοίγειν;
21Others were saying, “These are not the expressions of someone demonized. Can a demon open the eyes of the blind?”

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129 10:13 τὸ δὲ μισθωτὸς φεύγει, ὅτι μισθωτὸς ἦστιν Ε Ἐ Γ Κ Μ Σ Υ Υ Γ (φεύγη) Δ Λ Π Ψ Ω 047 (φεύγη) 0141 0233 0250vid 0286vid π3 222mg 28 69 118 157 565 700 1071 1424 2561 ath lat syrpa goth TR RP ὁ δὲ μισθωτὸς φεύγει, ὅτι μισθωτὸς ἦστιν Ψ44vid 45 46 505 vid N B D L Θ 0211 f 221xt 33 1241 2561xt 253 2218 al ite syrpaq cop eth arm TG WH SBL NA28 {v} ἡ W omits ὁ δὲ μισθωτὸς φεύγει, but also ὁ δὲ μισθωτὸς ἦστιν ὁ δὲ μισθωτὸς ἦστιν Α Τ ὁ δὲ μισθωτὸς ἦστιν 579 ὁ lap. C H N P Q T V 070 0306. Some say ὁ δὲ μισθωτὸς φεύγει was omitted by haplography. Others say that it was added to clarify that it was not the wolf being spoken of as fleeing in v. 13, since the wolf was the immediately prior subject.
130 10:16 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.
The Authorities Attempt Stoning for Claim of Equality With God

John 10:22  Ἰησοῦς δὲ τὰ ἐγκαίνια ἐν τοῖς ἱεροσολύμοις, καὶ χειμῶν ἦν,
22Then came the Festival of Dedication at Jerusalem. And it was winter,
John 10:23  καὶ περιεπάτησε ὁ Ἰησοῦς ἐν τῷ ἱερῷ ἐν τῇ στοᾷ τοῦ ἱεροσολύμωντος.
23And Jesus was walking in the temple, in the Portico of Solomon.
John 10:24  ἐκύκλωσαν οὖν αὐτὸς ὁ Ἰησοῦς, εἶπον ύμῖν καὶ ὑμεῖς πιστεύετε τὰ ἔργα αὐτὸ ἐγὼ ποίω ἐν τῷ ἑνώματι τοῦ πατρὸς μου ταῦτα μαρτυρεῖ περὶ ἐμοῦ;
24Then 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, ἐπί μιν καὶ ὑμεῖς πιστεύετε τὰ ἔργα αὐτὸ ἐγὼ ποίω ἐν τῷ ἑνώματι τοῦ πατρὸς μου ταῦτα μαρτυρεῖ περὶ ἐμοῦ;
25Jesus answered them, "I told you, and you do not believe. The works that I am doing in the name of my Father, these testify for me.
John 10:26  ἄλλῳ ὑμῖν οὐ πιστεύετε, οὐ γὰρ ἐστέ ἐκ τῶν προβάτων τῶν ἐμῶν, καθὼς ἐπινόει ὑμῖν.
26Yet, you are not believing, because you are not of my sheep, as I told you. 132
John 10:27  τὰ προβάτα τὰ ἐμὰ τῆς φωνῆς μου ἀκούει, 133 καθὼς γινώσκω αὐτὰ, καὶ ἀκολούθουσιν μοι,
27My sheep hear my voice, and I know them, and they follow me.
John 10:28  κἀγὼ ζωὴν οἰκείον διδόμενος αὐτοῖς, καὶ οὐκ ἀπόλλυται εἰς τὸν αἰῶνα, καὶ οὐχ ἀρπάζει τις αὐτὰ ἐκ τῆς χειρός μου.
28And I give to them eternal life, and they will by no means perish, into all time, and no one will snatch them out of my hand.

131  10:22 Hanukkah, or Feast of Lights, an annual festival for eight days beginning on the 25th day of the month of Kislev. During the Seleucid Dynasty, (That is, either the reign of one of the four generals of Alexander the Great, the one of the four generals who came to rule Syria, or one of his descendants. He and his descendants are called the Seleucid kings) one of the rulers, Antiochus Epiphanes, ransacked Jerusalem, and made observance of the Sabbath, circumcision, and possession of Hebrew scriptures capital offenses. He abolished Jewish worship, and pagan altars were erected in many cities of Judea. His edicts were enforced by the utmost cruelty, and the climax of his sacrilege was when in December of 167 B.C. a female pig was sacrificed on the great altar of burnt offering in the temple area. After Antiochus died, his successor made an agreement with Judas Maccabaeus that included the purification and proper use of the temple. The rededication of the temple took place in December, 164 B.C., exactly three years after it was defiled by the swine's flesh. A feast to celebrate this restoration was instituted, and was kept annually from then on. This was the Feast of Dedication, today called the festival of Hanukkah.

132  10:26 καθὼς ἐπινόει υμῖν A D E F G H M S U X Y Γ Δ Λ Π Ψ Ω 047 0211 0233 f 2 28 157 180 205 565 579 700 892 1006 1010 1071 1243 1292 1342 1424 1505 M Lect iabdefflj1213 syre2ps4pal slav geo547 orth goth Cyr lem TR RP κ ακουει is not in omit p66 cp73 K B Κ L M Ψ 0141 33 597 821 1241 1251 αναιβερ ungar vc copa bolachi arm geo18 Vg syr apoll cyp Aug SBL NA28 86 lac p68 C N P Q T V 070 133 10:27 καθὼς ἐπινόει (singular) p66 A D E F G H Κ Μ Σ Υ Τ Δ Λ Π Ψ 047 f 2 28 565 700 892 1424 1844 M Cl TR RP ικουουν (plural) p66 K Β Λ W X Θ 0211 f 133 33 157 1071 1241 12211 Or Did SBL NA28 86 lac p68 C N P Q T V 070 0233. The singular number reading ακουει is not in concord with the subject τα προβατα τα εμα, "my sheep" (neuter plural) nor with the rest of the verse, auta, "them," ἀκολουθουσιν "they follow." BDF § 133: "Perhaps no syntactical peculiarity of Greek is more striking to us than the use of the singular verb with a neuter plural subject (neuter plurals were originally in part feminine singular collectives: Schwizer 1581f.). The rule appears to have been most strictly followed in Attic (Schwyzer II 607); Homer and Koine are less consistent, while the plural is used exclusively in MGr. In the NT (as in the LXX and pap.: Mayser II 3, 28ff.) there is marked diversity, and often in individual instances the MSS diverge." What is interesting to me here is that p68 seems out of group.
John 10:29  ὁ πατὴρ μου ὃς δέδωκεν μοι μείζων πάντων ἐστίν, καὶ οὐδεὶς δύναται ἁρπάζειν 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 πατὴρ ἐν ἑσμεν.  

30 I and the Father are one.”

John 10:31  Ἐβάστασαν οὖν πάλιν λίθους οἱ ἱουδαῖοι ἵνα λιθάσωσιν αὐτόν.  

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

John 10:32  ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς, Πολλὰ καλὰ ἔργα ἔδειξα ὡμίν ἐκ τοῦ πατρός μου: διὰ ποῖον αὐτῶν ἔργων λιθάζετε 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 ἱουδαῖοι λέγοντες, Περὶ καλοῦ ἔργου οὐ λιθάζομεν σε ἀλλὰ περὶ βλασφημίας, καὶ ὁ ἕνας ἄνθρωπος οὐ ποιεῖ σεαυτὸν θεὸν.  

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

John 10:34  ἑπεκρίθη αὐτοῖς ὁ Ἰησοῦς, ὅπως ἔτυγχαν γεγραμμένον ἐν τῷ νόμῳ ὑμῶν, ἕγω εἶπα, θεοὶ ἐστε;  

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

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

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

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

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

John 10:37  εἰ οὐ ποιό τὰ ἔργα τοῦ πατρὸς μου, μὴ πιστευεῖτε μοι;  

37 If I am not doing the works of my Father, do not believe me.
Chapter 11

The Death of Lazarus

John 11:1  "Hν δὲ τις ἁσθενων, Λάζαρος ἀπὸ Βηθανίας, ἑκ τῆς κώμης Μαρίας καὶ Μάρθας τῆς ἄδελφης αὐτῆς.

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

John 11:2  Ὑν δὲ Μαρία ἢ ἀλείψασα τὸν κύριον μόρῳ καὶ ἐκμᾶζασα τοὺς πόδας αὐτοῦ ταῖς θριξίν αὐτῆς, ἢς ὁ ἄδελφος Λάζαρος ἰσθήνει.

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

John 11:3  ἀπέστειλαν οὖν αἱ ἄδελφαι πρὸς αὐτὸν λέγουσαι, Κύριε, ἢδε δὲ φιλεῖς ἁσθενεῖ.

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

John 11:4  ἀκούσας δὲ ὁ Ἰησοῦς εἶπεν, Λήτη ἢ ἁσθενεία σου ἐστὶν πρὸς τὸν θανάτον ἀλλ’ ὑπὲρ τῆς δόξης τοῦ θεοῦ, ἵνα δοξασθῇ ὁ υἱὸς τοῦ θεοῦ δι’ αὐτῆς.

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

John 11:5  ἡγάπα δὲ ὁ Ἰησοῦς τὴν Μάρθαν καὶ τὴν ἄδελφην αὐτῆς καὶ τὸν Λάζαρον.

5(But Jesus loved Martha, and her sister, and Lazarus.)
John 11:6 Then the hour came when he said to the disciples, "Let us go back to Judea."

"When 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 Then his disciples said to him, "Let us go back to Judea."

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

John 11:8 Then his disciples said to him, "Let us go back to Judea."

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

John 11:9 Then his disciples said to him, "Let us go back to Judea."

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

John 11:11 Then his disciples said to him, "Let us go back to Judea."

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

John 11:12 Then his disciples said to him, "Let us go back to Judea."

"If this were not complementary to μὴ δέκατον, then the phrase ἔτι δέκατον, "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 11:13 Then his disciples said to him, "Let us go back to Judea.

"I Am the Resurrection and the Life"

John 11:14 Then his disciples said to him, "Let us go back to Judea."

"Now Bethany was close to Jerusalem, about fifteen stadia apart, About 3 kilometers, less than 2 miles."
John 11:19 καὶ πολλοὶ ἐκ τῶν Ἰουδαίων ἐληλύθεισαν πρὸς τὰς περὶ Μάρθαν καὶ Μαρίαν, ἵνα παραμυθήσωσιν αὐτὰς περὶ τοῦ ἀδέλφου αὐτῶν.

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

John 11:20 ἡ οὖν Μάρθα ὡς ἦκουσεν ὅτι ὁ Ἰησοῦς ἔρχεται ὑπήντησεν αὐτῷ· Μαρία δὲ ἐν τῷ οίκῳ ἑκαθέτευκτο.

21When therefore Martha heard that Jesus was coming, she went to meet him; but Mary stayed put in the house.\footnote{11:20 The Greek literally says, "But Mary was in the house sitting down." This is said to be an idiom, meaning "Mary stayed put in the house." If this is true, then whether she was standing, or pacing, or sitting down, is not the issue. This is similar to how the word for "stand" sometimes means to "stop," or "stay still."}

John 11:21 εἶπεν οὖν ἡ Μάρθα πρὸς τὸν Ἰησοῦν, Κύριε, εἰ ἦς ὄδε, ὁ ἀδελφός μου οὐκ ἀν ἐτεθνῆκεν.

22Martha therefore said to Jesus, "Lord, if you had been here, my brother would not have died.

John 11:22 ἀλλὰ καὶ νῦν οἶδα ὅτι ὅσα ἁπτήσει τὸν θεὸν δώσει σοι ὁ θεὸς.

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

John 11:23 λέγει αὐτῇ ὁ Ἰησοῦς, Ἀναστήσεται ὁ ἀδελφός σου.

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

John 11:24 λέγει αὐτῷ Μάρθα, Οἶδα ὅτι ἀναστήσεται ἐν τῇ ἀναστάσει ἐν τῇ ἐσχάτῃ ἡμέρᾳ.

25Martha says to him, "I know that he will rise again in the resurrection at the last day."

John 11:25 εἶπεν αὐτῇ ὁ Ἰησοῦς, Ἐγώ εἰμι ἡ ἀνάστασις καὶ ἡ ζωὴ ὁ πιστεύων εἰς ἐμὲ καὶ ἀποθάνῃ ζήσεται.

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

John 11:26 καὶ πᾶς οὐ καὶ πιστεύων εἰς ἐμὲ οὐ μὴ ἀποθάνῃ εἰς τὸν αἰῶνα πιστεύει τοῦτο;

27and everyone who is living, and believes in me, will never die. Do you believe this?"

John 11:27 λέγει αὐτῷ, Ναύ, κύριε· ἕγω πεπίστευκα ὅτι σὺ εἶ ὁ Χριστὸς ὁ υἱὸς τοῦ θεοῦ ὁ εἰς τὸν κόσμον ἔρχομενος.

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

John 11:28 καὶ ταῦτα εἰπώσα εἶπεν καὶ ἔφωνεν Μαρίαν τὴν ἀδελφήν αὐτῆς λάθρᾳ εἰπώσα, ὁ διδάσκαλος πάρεστιν καὶ φωνεῖ σε.

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

John 11:29 ἔκειν ὡς ἦκουσεν ἐγέρθησαν ταχὺ καὶ ἔρχεται πρὸς αὐτόν.

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

John 11:30 οὖπω δὲ ἐλήλυθεν ὁ Ἰησοῦς εἰς τὴν κόμην, ἀλλ᾿ ἐν τῷ τόπῳ ὅπου ὑπήντησεν αὐτῷ ἡ Μάρθα.

31The Jews therefore who were with Mary in the house and consoling her, when they saw how she quickly got up and went out, they followed her, saying, "She is going to the tomb, to grieve there."
John 11:32 ὦν ἡ Μαρία, ὡς ἤλθεν ὑπὸ τὴν ὅπου ἦν ὁ Ἰησοῦς ἰδοὺς αὐτόν ἔπεεν εἰς τοὺς πόδας αὐτοῦ, λέγουσα αὐτῷ, Κύριε, εἰ ἦς ὅδε οὐκ ἂν ἀπέθανέν μου ὁ ἄδελφός.

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

John 11:33 Ἰησοῦς οὖν ὃς εἶδεν αὐτὴν κλαίουσαν καὶ τοὺς συνελθόντας αὐτῇ Ἰούδαῖος κλαίοντας, ἐνεβριμόμενος τῷ πνεύματι καὶ ἐτάφραξεν ἑαυτόν.

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

John 11:34 καὶ εἶπεν, Πῶς τεθέκατε αὐτόν; λέγουσιν αὐτῷ, Κύριε, ἔρχου καὶ ἰδεῖ.

John 11:35 ἐδάκρυσεν ὁ Ἰησοῦς.

Jesus showed tears.

John 11:36 Εἶλεγον οὖν οἱ Ἰουδαῖοι, ἢδε πῶς ἐφίλει αὐτόν.

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

John 11:37 τινὲς δὲ εὖ αὐτῶν εἶπον, Οὐκ ἦδονατο σύντος ὁ ἄνοιξας τοὺς ὀφθαλμοὺς τοῦ τυφλοῦ ποιήσας ἵνα καὶ σύντος μὴ ἀπόθανῃ;

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

Jesus Raises Lazarus from the Dead

John 11:38 Ἰησοῦς οὖν πάλιν ἐμβριμώμενος ἐν ἑαυτῷ ἔρχεται εἰς τὸ μνημεῖον ἦν δὲ σπήλαιον, καὶ λίθος ἐπέκειτο ἐπ' αὐτῶ.

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

John 11:39 λέγει ὁ Ἰησοῦς, Ἀρατε τὸν λίθον. λέγει αὐτῷ ἢ ἀδελφή τοῦ τεθνηκότος Μάρθα, Κύριε, ήδε δέξει, τεταρτάιος γὰρ ἔστιν.

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

John 11:40 λέγει αὐτῇ ὁ Ἰησοῦς, Οὐκ εἶπόν σοι ὅτι ἐὰν πιστεύῃς ὄψεις τὴν δόξαν τοῦ θεοῦ;

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

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11:33 Greek: ἐνεβριμόμενος 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 14:55 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 - dakraió, instead of one of the more usual words for weeping or crying. With δακρύω there is more emphasis on the secretion or exuding of fluid, than on the sound or other considerations like with the other verbs. I get the impression that Jesus was holding his strong emotions in. I notice that Weymouth also, in his translation, rendered this, "curbing the strong emotion of His spirit." Certainly, the simple fact that John twice says the emotion was inside, "in his spirit," and "inside himself," gives this credibility. There is somewhat of a trend in the most recent translations to render this something more pertaining to anger. I do not agree with that. Still, my rendering, "heaved with deep emotion" leaves room for that possibility.
John 11:41 ἦραν οὖν τὸν λίθον, οὗ ἦν ὁ τεθνηκὼς κειμένος. ὅ δὲ Ἰησοῦς ἦρεν τοὺς ὀφθαλμοὺς ἅνω καὶ εἶπεν, Πάτερ, εὐχαριστῶ σοι ὅτι ἤκουσάς μου.

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

John 11:42 ἐγὼ δὲ ἤδειν ὅτι πάντοτε μοι ἀκούεις ἀλλὰ διὰ τὸν χρόνον τὸν περιεστώτα εἶπον, ἵνα πιστεύσωσιν ὅτι οὐ με ἀπέστειλας.

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

John 11:43 καὶ τἀῦτα εἶπὼν φωνῇ μεγάλῇ ἐκραύγασεν, λάζαρε, δεῦρο ἔξω.

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

John 11:44 καὶ ἐξῆλθεν ὁ τεθνηκὼς δεδεμένος τοὺς πόδας καὶ τὰς χεῖρας κειρίας, καὶ ἡ ὄψις αὐτοῦ συνεδρία περιεδέδετο. λέγει αὐτοῖς ὁ Ἰησοῦς, Λύσατε αὐτὸν καὶ ἀφετε υπάγειν.

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

Sanhedrin Decides Jesus Must Die

John 11:45 Πολλοὶ οὖν ἐκ τῶν Ἰουδαίων, οἵ εἰλθόντες πρὸς τὴν Μαριὰν καὶ θεασάμενοι ἂν ἐποίησεν ὁ Ἰησοῦς, ἐπίστευσαν εἰς αὐτὸν.

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

John 11:46 τινὲς δὲ εἶς αὐτῶν ἀπῆλθον πρὸς τοὺς Φαρισαίους καὶ εἶπον αὐτοῖς ἂν ἐποίησεν ὁ Ἰησοῦς.

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

John 11:47 συνήγαγον οὖν οἱ ἄρχειρες καὶ οἱ Φαρισαῖοι συνέδριον, καὶ ἔλεγον, Τί ποιοῦμεν, ὅτι ὁ ὄρθρος πολλὰ σημεία ποιεῖ;

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

John 11:48 ἐὰν ἀρέσαντο αὐτῶν οὕτως, πάντες πιστεύσονται εἰς αὐτόν, καὶ ἐλεύσονται οἱ Ῥωμαῖοι καὶ ἀροῦν ημῶν καὶ τὸν τόπον καὶ τὸ ἐθνός.

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

John 11:49 εἰς δὲ τις εἰς αὐτῶν Καίπαρας, ἄρχειρες ὧν τοῦ ἐνιαυτοῦ ἔκεινο, εἶπεν αὐτοῖς, Ὑμεῖς οὖν ὀδίστε ὑδένων.

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

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144 11:41 txt λίθον οὗ ἦν ὁ τεθνηκὼς κειμένος C* E G H M S U Y Γ Δ Λ Ω 047 0141 0306 f13 2 700 8925 1424 15822 2561 TR RP // λίθον οὗ ἦν ὁ τεθνηκὼς κειμένος C* E G H M S U Y Γ Δ Λ Ω 047 0141 0306 f13 2 700 8925 1424 15822 2561 TR RP // λίθον οὗ ἦν ὁ τεθνηκὼς κειμένος 118 // στους C* D L W X Ψ 0233 33 157 1241 lat syl syl ps30:4:3:19:2:1 arm TG WH NA27 SBL // lac 145 11:42 ἦδειν, pluperfect of οἶδα – οἶδα. No word "already" is actually present here, but the point of the pluperfect is that Jesus had already known before he asked.


146 11:48 Perhaps, "our place of worship," or temple.
John 11:50 οὐδὲ διαλογίζεσθε ὅτι συμφέρει ἡμῖν ἵνα εἰς ἄνθρωπος ἀποθάνη ὑπὲρ τοῦ λαοῦ καὶ Μὴ ὅλον τὸ ἔθνος ἀπόληται.

50 Neither are you considering how it is expedient for us148 that one man149 die for the people, and not the whole nation perish."

John 11:51 οὗτο δὲ ἄρ' ἑαυτοῦ οὐκ εἶπεν, ἀλλὰ ἄρχειρεῖς ὅν τοῦ ἐναυτοῦ ἐκείνου προεφήτευσεν ὅτι ἔμελλεν ἡ Ἰσραήλ ἀποδοθήκητεν ὑπὲρ τοῦ ἔθνους,

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

John 11:52 καὶ οὐκ ὑπὲρ τοῦ ἔθνους μόνον ἀλλ' ἵνα καὶ τὰ τέκνα τοῦ θεοῦ τὰ διεσκορπισμένα συναγάγῃ εἰς ἔν.

52 And not for the nation only, but such that the children of God scattered about, he would gather also, into one people.150

John 11:53 ἀπ' ἑκείνης οὖν τῆς ἡμέρας συνεβολεύσαντο ἵνα ἀποκτείνωσιν αὐτόν.

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

John 11:54 Ἡσυχασάντων τούτων Ἰουδαίων, ἀλλ' ἄπληθεν ἐκείνος εἰς τὴν χώραν ἐγώς τῆς ἑρήμου, εἰς Ἐφραίμ ἠλιθήσεται πόλιν, κακεὶ διετρίβη μετὰ τῶν μαθητῶν αὐτοῦ.

54 Therefore, Jesus no longer walked openly among the Jews, but departed from there to an area next to the desert, to a town called Ephraim, and there he stayed, along with his disciples.151

John 11:55 Ἐν δὲ ἐγώς τὸ πάσχα τῶν Ἰουδαίων, καὶ ἀνέβησαν πολλοί εἰς Ἰερουσαλήμ ἐκ τῆς χώρας πρὸ τοῦ πάσχα ἵνα ἀνισώσωσιν ἑαυτοῖς.

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

John 11:56 ἔξωθεν οὖν τὸν Ἰσραήλ καὶ ἔλεγον μετ' ἀλλήλων ἐν τῷ ἱερῷ ἑστηκότες, Τὴ δοκεῖ ὑμῖν; ὅτι οὐ μὴ ἔλθῃ εἰς τὴν ἔορτίν

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

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148 11:50a txt ημιν A E G Η K S U W Υ Δ Θ Π Ψ Ω Ο 047 065 0141 0250 f δι 0 2 28 33 157 180 205 461 565 579 597 700 8925 1006 1009 1071 1095 1126 1230 1243 1292 1342 1344 1365 1505 1546 1646 2148 2174 it c f β δ ν συν αβ δια κακεῖν 1 2 3 arm eth geo slav agl. Or Eustath Cyri X Hilary Aug6/9 TR RP μυν Π6 B D L M X Π 0211 0233 346 1010 1241 1242 1424 1814 2111 1751 1773 1866 1867 b d e H f 1 vc gl coph slav

149 11:50b Greek ἄνθρωπος - ἄνθρωπος, the primary meaning of which is "human being," such that the primary meaning here is that "one human being in our nation die on behalf of the whole nation." Yet, the goat which was to be sacrificed on behalf of the whole people, to make atonement for the whole nation, to which John is connecting this passage, was to be a goat male of sex, Leviticus 16:5-10, as was also the scapegoat, and the sin offering was a ram, a male sheep. See also Leviticus 9:3, 15. The Passover lamb or kid, also, was to be male in sex, Exodus 12:5. Therefore, it did not seem appropriate to change the traditional reading over to a gender neutral one.

150 11:52 Ephesians 3:6; 2:15; John 10:16; 1 John 2:2; Romans 4:9;12; 11:25,26; Gal. 3:26-29; 6:16; Eph. 2:19,20; Rev. 21:9-14

151 11:54 This verse is another indication that the author of this gospel sometimes uses the term "the Jews" as referring to the Judeans, or the inhabitants of Judea and Jerusalem. See the endnote at the end of this document discussing the term "the Jews."
John 11:57 δεδώκεισαν δὲ καὶ οἱ ἄρχοντες καὶ οἱ Φαρισαῖοι ἐντολὴν ἵνα ἓν τις γνῶ ὅτι ἔστιν μνήσῃ, ὅπως πᾶσοι αὐτῶν.

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 Ὅδε ὁ Ἰησοῦς πρὸ ἐξ ἡμερῶν τοῦ πάσχα ἦλθεν εἰς Βηθανίαν, ὅπου ἦν Λάζαρος ὁ τεθνηκός, ὃν ἦνευεν ἐκ νεκρῶν.

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

John 12:2 ἐποίησαν οὖν αὐτῷ δεῖπνον ἐκεῖ, καὶ Ἡ Μάρθα διηκόνει, ὃ δὲ Λάζαρος εἰς ἤν τῶν συναντικείμενων αὐτῶν.

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 λαβοῦσα λίτραν μύρου νάρδου πιστικῆς πολυτίμου ἠλεύψεν τοὺς πόδας τοῦ Ἰησοῦ καὶ ἔξεμαζεν ταῖς θριῶν αὐτῆς τοὺς πόδας αὐτοῦ· ἢ δὲ οἰκία ἐπληρώθη ἐκ τῆς ὁμής 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 τοὺς μαθητὰς αὐτοῦ Ἡ ὅδιανος Σίμωνος Ἰσκαρίωτης, ὃ μέλλων αὐτῶν παραδίδοναί τι.

4Then one of his disciples, Judas the Keriothite son of Simon, the one about to betray him, says,

John 12:5 Διὰ τι τούτο τὸ μύρον οὐκ ἐπράβη τριακοσίων δηναρίων καὶ ἐκδόθη πτωχοῖς.

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

John 12:6 εἶπεν δὲ τούτῳ οὖν ὁ περὶ τῶν πτωχῶν ἐμελέν αὐτῷ ἀλλὰ ὁ ποιητὴς 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.

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152 12:1a τό ὁ τεθνηκός Ψ66 A D E G H K M S U Y Δ Θ Π Ψ Ω 065 047 0141 0211 0217vid 0233 0250 f¹ f² 2 28 33 157 180 205 461 565 579 597 700 788 892 1006 1009 1010 1071 1079 1195 1216 1230 1241 1242 1243 1292 1342 1344 1365 1370 1424 1505 1518 1551 1552 1646 (2148) 2050 2174 Lect Itb,Lat, vg syr, sa,pbo,achach² arm geo slav goth Ps-Eustathius Cyr²⁸⁹ Aug TR RP omitted B W X 0218 itaur,ce,šr syr-pal copa,avbo eth Gr₄ lat, Amph, Chrys, Chrom, Thom, SBL NA28 [A] lac Pa* P75 C F N P 070 069

153 12:1b τό εκ νεκρῶν ὁ Κ Μ Σ Υ Γ Δ Θ Π Ψ Ω f¹ f² 28 33 157 461 565 700 788 892s 1006 1010 1071 1216 1230 1241 1242 1243 1292 1342 1344 1365 1370 1424 1505 1518 1551 1552 1646 (2148) 2050 2174 it, copa,avbo TR RP omitted B X SBL NA28 [ ] lac Pa* B X SBL NA28 [ ] ek νεκρῶν οἱ ιησοῦς Ψ66 B X SBL NA28 [ ] ek νεκρῶν οἱ ιησοῦς A D E G L W Δ Θ Π 047 065 0211 0217vid 0233 f¹ f² 2 33 ιησοῦς ek νεκρῶν K* οἱ ιησοῦς ek νεκρῶν K² 579 lac Pa* P75 C F N P 070 069

154 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.

155 12:5 About a year's wages.
John 12:7 εἶπεν οὖν ὁ Ἰησοῦς, Ἀφες αὐτήν, εἰς τὴν ἡμέραν τοῦ ἐνταφιασμοῦ μου τετήρηκεν αὐτόν

Jesus 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.

"For the poor you always have with you, but me, you do not always have." John 12:9 Ἕγγος οὖν ἥλιος πόλεως ἐκ τῶν ἱουδαίων ὅτι ἐκεῖ ἐστίν, καὶ ἠλθὼν οὐ διὰ τὸν Ἰησοῦν μόνον ἀλλ' ἵνα καὶ τὸν Λάζαρον ἰδωσιν ἄν ἕγερεν ἐκ νεκρῶν.

Then a great crowd of the Jews found out that he was there, and they came, not only because of Jesus, but also that they might see Lazarus, whom he had raised from the dead. John 12:10 ἐβουλεύσαντο δὲ οἱ ἄρχιερες ἵνα καὶ τὸν Λάζαρον ἀποκτείνωσιν,

So the chief priests resolved that they would kill Lazarus also, John 12:11 ὅτι πολλοὶ δὲ αὐτὸν ὑπήρχον τῶν ἱουδαίων καὶ ἐπίστευον εἰς τὸν Ἰησοῦν.

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

156 12:7 ἔχετε θυάτερον "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 ἐκ 2 28 565 700 788 1071 1424 ιν ἐκ σὺρρ θ goth TR RP ἐκ εἰσπ θερετηκεν "because she has kept it for the day of my burial" γς ἐκ εἰσπ ῆ τηρηκεν "so she may keep it for the day of my burial" or ἐκ "it was that she kept it for the day of my burial." Ἡ ἐκ ς τετηρηκεν "she has kept it for the day of my burial." See 14:8 John 12:11 ἐκεῖ ἐστίν, ἐκεῖνον ἀνέχοντο." 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 ἐκα 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 nardfood 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 ἐκα is a clue as well.
The Triumphal Entry

John 12:12 Ἡμεῖς ἠπάντησαν ὁ δόχλος πολύς ὁ ἐλάθων εἰς τὴν ἐορτήν, ἀκούσαντες ὅτι ἔρχεται ὁ Ἰησοῦς εἰς Ἱεροσόλυμα,
12The next day, the great crowd that had come for the festival, hearing that Jesus is arriving into Jerusalem,
John 12:13 ἔλαβον τὰ βατά τῶν φοινίκων καὶ ἐξήλθον εἰς ὑπάντησαν αὐτῷ, καὶ ἔκραζον, Ὅσαννα· ἐυλογημένος ὁ ἐρχόμενος ἐν ὑμνοματί κυρίου, ὁ βασιλέως τοῦ Ἰσραήλ.
13took the fronds of palm trees, and went out into a merging with him. And they were crying out: 'Hosha na!' 157 'Blessed is he who comes in the name of the Lord,' 158 the king of Israel'
John 12:14 εὑρὼν δὲ ὁ Ἰησοῦς ὄναριον ἐκάθισεν ἐπ' αὐτό, καθὼς ἦσαν γεγραμμένον,
14And Jesus, having found a young donkey, took his seat upon it, just as it is written: John 12:15 Μὴ φοβοῦ, θυγάτηρ Σιών· ἵδο τὸ βασιλείος σου ἔρχεται, καθήμενος ἐπὶ πῶλον ὅνου.
15"Fear not, O daughter of Zion; Behold, your king is coming sitting on the foal of a donkey."
John 12:16 ταῦτα δὲ οὐκ ἠγνώσαν οἱ μαθηταὶ αὐτοῦ τὸ πρῶτον, ἀλλ' ὅτε ἔδοξασθε ὁ Ἰησοῦς τὸτε ἐμήνησαν ὅτι ταῦτα ἦν επ' αὐτῷ γεγραμμένα καὶ ταῦτα ἐπίσησαν αὐτῷ.
16Now these things his disciples did not know at first, but once Jesus was glorified, then they remembered that these things had been written in reference to him, and that these things they had done to him.
John 12:17 ἐμαρτύρει οὖν ὁ δόχλος ὁ ἦν μετ' αὐτοῦ ὅτι τὸν Λάζαρον ἐφώνησαν ἐκ τοῦ μνημείου καὶ ἤγειρεν αὐτὸν ἐκ νεκρῶν.
17The crowd therefore, the one that had been with him when he called Lazarus from the tomb and raised him from the dead, had been bearing witness.
John 12:18 διὰ τούτο καὶ ὑπήντησαν αὐτῷ ὁ δόχλος ὅτι ἦκουσαν τοῦτο αὐτὸν πεποιηκέναι τὸ σημεῖον.
18For this reason also, 160 the crowd had come out to join him, because they had understood him to have done this sign.
John 12:19 οἱ οὖν Φαρισαίοι ἐπίσταν πρὸς ἑαυτούς, θεωρεῖτε ὅτι οὐκ ὄφειλετί οὐδὲν· ἢδε ὁ κόσμος ὅπως αὐτὸν ἀπέλλεθεν.
19Then the Pharisees said to each other, "Observe, that you are not prevailing at all. Behold, the world has gone after him!"

Jesus Ponders Crucifixion

John 12:20 Ἡμεῖς ἠπάντησαν ἔλληνες ἐκ τῶν ἀναβαίνοντων ἵνα προσκομινθῶσιν ἐν τῇ ἐορτῇ
20And among those going up to worship at the festival, were some Greeks.

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157 12:13a ‘Ωσαννά = Aramaic נֶבֶלֶת - hōša‘ nā’, similar to the Hebrew נֶבֶלֶת in Psalm 118:25 meaning "Help" or "Save, I pray," an appeal that became a liturgical formula, and as part of the Hallel (Ps. 113–118), it was familiar to everyone in Israel. The Septuagint Psalm 117:25 has Ὄ Κύριε, σῶσον δή - Ὅ Κύριε, σῶσον δή, 'O Lord, save now!' or "Save indeed!") No doubt some in the crowd accompanying him expected him, as the Messiah ben David, to literally "save now," and deliver them from the Romans and set up the kingdom of David.
158 12:18 τάξιν καὶ ὑπήντησαν αὐτῷ ὁ οἰκός μαρτυρεῖν A G K L Q S U X Y Γ Π ψ Ω 0141 0233 0136 28 565 579 892 1071 1241 1424 45 140 f vg syh cop 164 (NA28 [kii]) † † καὶ ὑπήντησαν αὐτῷ ὁ οἰκός W 157 καὶ ὑπήντησαν αὐτῷ ὁ οἰκός 0211 καὶ ὑπήντησαν αὐτῷ ὁ οἰκός Π καὶ ὑπήντησαν αὐτῷ οἰκός H Λ 2 it cor β565 ᾖ ὑπήντησαν αὐτῷ οἰκός ὁ οἰκός ὁ οἰκός B* καὶ ὑπήντησαν αὐτῷ καὶ οἱ ὁ οἰκός B 1 lac T C F N P V 0477 070 69
John 12:21 “Therefore also my servant will be. And if someone is serving me, he must follow me; and where I am, there also my servant will be. And if someone is serving me, my Father will honor him.”

John 12:22 “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 "And I, if I be lifted up from the earth, will attract all mankind to me."
John 12:34 ἀπεκρίθη αὐτῷ ὁ όχλος, Ἦμεις ἥκουσαμεν ἐκ τοῦ νόμου ὅτι ὁ Χριστὸς μένει εἰς τὸν αἰῶνα, καὶ πώς σὺ λέγεις ὅτι ἐναντίων τοῦ νόμου; Τις ἔστιν οὗτος ὁ υἱός τοῦ ἀνθρώπου;

34 The crowd responded to him: "We have heard out of the law that the Christ remains for ever, so how is it you are saying that the Son of Man must be lifted up? Who is this Son of Man?"

John 12:35 εἶπεν οὖν αὐτῷ ὁ Ἱσαάς, Ἐτι μικρὸν χρόνον τὸ φῶς ἐν χιλίαν ἐστίν. περιπατεῖτε ἐξω τὸ φῶς ἔχετε, ἵνα μὴ σκοτία υμᾶς καταλάβῃ καὶ ὁ περιπατῶν ἐν τῇ σκοτίᾳ υἱὸν οἴνον πού ὑπάγει.

35 Jesus therefore said to them, "The light is with you a little while longer. Walk, while you have the light, so that darkness does not overtake you. For the person walking in darkness does not know where he is going, while you have the light, believe in the light, so that you may be children of light."

John 12:36 ὡς τὸ φῶς ἔχετε, πιστεύετε εἰς τὸ φῶς, ἵνα υἱὸι φωτός γένησθε. Ταῦτα ἐλάλησεν ὁ Ἱσαάς, καὶ ἀπελθὼν ἐκρύβη ἀπ’ αὐτῶν.

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

The Authorities Continue in Unbelief

John 12:37 Τοσαῦτα δὲ αὐτῷ σημεῖα πεποιηκότος ἐξηράνθησαν αὐτῶν οὐκ ἐπίστευον εἰς αὐτόν,

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

John 12:38 ἵνα ὁ λόγος ὁ Χιαστὸς τοῦ προφήτου πληρωθῇ ὥσπερ ἔπει, Κύριε, τίς ἐπίστευον τῇ ἂνοιξη ἡμῶν; καὶ ὁ βραχίον κυρίου τίνα ἀπεκαλύφθη;

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

John 12:39 διὰ τούτο οὖν ἦδοναν πιστεύουν, ὅτι πάλιν ἔπει Χιαστάς,

39 Because of this they were not able to believe: that again, Isaiah said, John 12:40 Τετύφλωκεν αὐτῶν τοὺς ὀφθαλμοὺς καὶ πεπώρωκεν αὐτῶν τὴν καρδίαν, ἵνα μὴ ἦδον τοὺς ὀφθαλμοὺς καὶ νοσήσων τῇ καρδίᾳ καὶ ἐπιστραφῶσιν, καὶ ἵσωμαι αὐτοῖς.

40 "He has blinded their eyes, and he has hardened their hearts, so that they would neither see with their eyes, nor understand with their hearts, nor look back around, such that I would heal them."
John 12:41 ἀπείπεν Ἰησοῦς, ὅτε εἶδεν τὴν δοξὴν αὐτοῦ, καὶ ἐλάλησεν περὶ αὐτοῦ.

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

John 12:42 ὅς τε μέντοι καὶ ἐκ τῶν ἄρχοντων πολλοὶ ἐπίστευσαν εἰς αὐτόν, ἀλλὰ διὰ τοὺς Φαρισαίους ὑπὸ ὠμολογίαν ἔνα μὴ ἀποσκοπῆσαν γένονται:

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

John 12:43 ἦγαπαν γὰρ τὴν δοξὰν τῶν ἀνθρώπων μᾶλλον ἤπειρ τὴν δοξα τοῦ θεοῦ.

43For: They loved the approval of human beings over and above the approval of God. 167

John 12:44 Ἰησοῦς δὲ ἐκραξεν καὶ εἶπεν, ὁ πιστεύων εἰς εἰμί οὗ πιστεύει εἰς εἰμί ἀλλ' εἰς τὸν πέμψαντά με,

44But Jesus cried out, and said, "The person believing in me, is not believing in me but in the one who sent me,

John 12:45 καὶ ὁ θεωρῶν ἐμὲ θεωρεῖ τὸν πέμψαντά με.

45and the one looking upon me, is looking upon the one who sent me.

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

46I have come into the world as a light, so that everyone believing in me may not abide in darkness.

John 12:47 καὶ ἔναν τίς μου ἄκουσεν τῶν ἡμημάτων καὶ μὴ πιστεύει, ἐγὼ οὐ κρίνω αὐτόν, οὐ γὰρ ἠλθόν ἵνα κρίνω τὸν κόσμον ἀλλ' ἵνα σῶσον τὸν κόσμον.

47"And if someone hears my sayings and does not believe," 168 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 ἀφετέρους ἐμὲ καὶ μὴ λαμβάνειν τὰ ἡμημάτα μου ἔχει τὸν κρίνοντα αὐτόν· ὁ λόγος ὃν ἐλάλησα ἐκεῖνος κρίνει αὐτόν ἐν τῇ ἐσχάτῃ ἡμέρᾳ·

48The person rejecting me and not believing my statements, has what judges him: the word which I spoke, that will judge him at the last day.

John 12:49 ἄτι ἐγὼ ἐξ ἐμαυτοῦ ὅπως ἐλάλησα, ἀλλ' ὁ πέμψας με πατὴρ αὐτὸς μοι ἐντολὴν ἔδωκεν τί ἐπιζ καὶ τί λαλήσω.

49For I from myself have not spoken; rather, the Father who sent me, he has given me commandment, what I should say, and how I should speak.

John 12:50 καὶ οἶδα ὅτι ἐν τολὴ αὐτοῦ ζωὴ αἰώνιος ἐστιν. ὃς σὺν λαλῶ ἐγὼ, καθὼς ἐφηκέν μοι ὁ πατήρ, οὕτως λαλῶ.

50And I know, that his commandment means eternal life. Therefore, what things I speak, just as the Father has said them to me, I speak them just so."
Chapter 13
The Passover Supper

John 13:1  Πρὸ δὲ τῆς ἑορτῆς τοῦ Πάσχα, εἶδός ὁ Ἰησοῦς ὅτι ἔληλυθεν ἁπαστέρα, ἀγαπήσας τοὺς ἰδίους τοὺς ἐν τῷ κόσμῳ, εἰς τέλος ἠγάπησεν αὐτούς.

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

John 13:2  καὶ δείπνου γενομένου, τοῦ διαβόλου ἤδη βεβληκότος εἰς τὴν καρδίαν Ἰσώδα Σίμωνος Ἰσκαριώτου ἤνα αὐτὸν παραδόθη.

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

John 13:3  εἰδὼς ὁ Ἰησοῦς ὅτι πάντα δεδοκεν αὐτῷ ὁ πατὴρ εἰς τὰς χεῖρας καὶ ὅτι ἀπὸ θεοῦ ἐξήλθεν καὶ πρὸς τὸν θεόν ὑπάγει, 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  εὐερείται ἐκ τοῦ δείπνου καὶ τίθησιν τὰ ἰμάτια, καὶ λαβὼν λέντιον διέξωσεν εαυτόν.

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 ὑδάρι εἰς τὸν νιπτήρα καὶ ἤξατο νῦπτειν τοὺς πόδας τῶν μαθητῶν καὶ ἐκμάθησεν τῷ λεντῶ ὃ ἤν διεξωσμένος.

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 Πέτρου: καὶ λέγει ἀυτῷ ἐκείνῳ, Kórie, σύ μου νῦπτεις 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, ὁ ἐγώ ποιῶ σύ οὐκ οἶδας ἃρτι, γνώσῃ δὲ μετὰ ταῦτα. and 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, Οὐ μὴ νῦπτῃς τοὺς πόδας μου εἰς τὸν αἰώνα. ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς, Ἄν μὴ νῦπτῃς σε, οὐκ ἔχεις μέρος μετ’ ἐμοῦ.

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.

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169 13:1  The Byz text and TR have ἤλελυθεν, but the Alexandrian witnesses have ἥλελυθεν. The πὸτε ἐξῆλθεν καὶ πρὸς τὸν θεόν ὑπάγει of the KJV rendering is supported by the Alexandrian witnesses, which the TR text follows. In the context of Jesus washing the feet of his disciples, this choice highlights the symbolic act of submission and humility.

170 13:2  The TR text follows the Byz text in Πρὸς τὸν θεὸν καὶ ἐξῆλθεν καὶ πρὸς τὸν θεὸν ὑπάγει. This reading emphasizes the act of submission and sacrifice, contrasting with the devil’s attempt to betray Judas.

171 13:3  The KJV rendering, "And supper being ended," is supported by the TR text, which follows the Byz text in Πρὸς τὸν θεὸν καὶ ἐξῆλθεν καὶ πρὸς τὸν θεὸν ὑπάγει. This choice underscores the transition from the meal to the act of washing the feet.
Simon Peter says to him, “Lord. Not just my feet, but my hands and my head as well.”

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.”

For he already knew of the one betraying him; for this reason he said, “Not all of you are clean.”

Then 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? You call me 'Teacher' and 'Lord,' and rightly you say so, for I am.

If therefore I, the Lord and the Teacher, have washed your feet, you also ought to wash the feet of one another.

Truly, truly I say to you: A servant is not greater than his lord, neither an emissary greater than the one who sent him.

Since these things you are knowing, blessed are you if you do them. I am not speaking about all of you; I know whom I have chosen; but, so that the scripture is fulfilled, 'Someone eating bread with me has lifted up his heel against me.'
John 13:19 ἀπαρτὶ λέγω υμῖν πρὸ τοῦ γενέσθαι, ἵνα, ὅταν γένηται, πιστεύσητε ὅτι ἔγω εἰμι.

19”Yes indeed.” I am telling you before it happens, so that when it happens, you may believe who I am.

John 13:20 ἀμὴν ἢμι λέγω υμῖν, ὅ λαμβάνων ἐάν τινα πέμψω ἐμὲ λαμβάνει, ὅ 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 εἰπὼν ὁ Ἰησοῦς ἔταραξθῆ τῷ πνεύματι καὶ ἐμαρτύρησεν καὶ εἶπεν, ἦμι λέγω υμῖν ὅτι εἰς ἐξ ὑμῶν παραδώσει 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 ἐβλέπον οὖν εἰς ἀλλήλους οἱ μαθηταὶ ἀποροῦμεν περὶ τίνος λέγει.

22Then the disciples were looking at one another, puzzling over about whom he was speaking.

John 13:23 ἤν δὲ ἄνακείμενος εἰς τῶν μαθητῶν αὐτοῦ ἐν τῷ κόλπῳ τοῦ Ἰησοῦ, ὅν ἡγάπα ὁ Ἰησοῦς;

25Now one of his disciples was reclining in the bosom of Jesus, the one Jesus loved.

John 13:24 νεότι οὖν τοῦτο Σίμων Πέτρος πυθόμενος πυθόμενος τις ἀν εἰς περὶ οὗ λέγει.

25Simon Peter therefore nods to this one to inquire of Jesus about whom he was speaking.

John 13:25 ἐπιπεσοῦν δὲ ἐκείνος ἐπὶ τὸ στήθος τοῦ Ἰησοῦ λέγει αὐτῷ, Κύριε, τίς ἐστίν;

26That one therefore leaned back onto the chest of Jesus and says to him, "Lord, who is it?"

John 13:26 ἀποκρίνεται Ἰησοῦς, ἐκείνος ἐστίν ὁ ἐγώ βάψας τὸ ψυμόν ἐπίδωσο. Καὶ ἐμβάψας τὸ ψυμόν, δίδωσιν Ιουδᾶς 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.

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173 13:19a Greek: ἀπαρτὶ - aparti. Most Greek NT editions (TR HF RP NA27) have ἀπ’ ἄρτι - ap’ arti, which if it were two separate words, would mean, "from now." (The original Greek manuscripts were all-capital letters, and there were no punctuation marks or spaces, so APARTI could be understood as either one word APARTI, or AP’ ARTI, a contraction for APO ARTI.) However as DeBrunner says, it was originally one word, ἀπαρτὶ, before the diacritics and spaces were added, then it could mean something similar to "amen." Or, it could also mean adverbially, "exactly," as in "I am telling you exactly before it happens, so that..." As for the rendering, "from now on," this would seem a strange juncture at which to say that, since Judas was only a few hours away from doing it. How many times "from now on" in the next hour or so was he going to predict it? The awkwardness of this "from now on" idea is reflected by the various translations' attempts to get around it. Some (Weymouth, JB Philips, CB Williams, Beck) got around the problem of predicting the one event "from now on," by pluralizing and generalizing it, i.e., "from now on I will tell you things ahead of time, so that when they happen..." Others (KJV, NKJV, Darby, RSV, ESV, JB, NIV, NLT, JNT, REB, NRSV) coped with it by dropping out the "from" of ἀπὸ altogether. These rendered it something like, "I am telling you now before it happens..." And thirdly, there are the translations (Youngs, 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, ἀπαρτὶ, and it would make sense that vā (yes) was added by later copyists as a replacement for the same idea.

174 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."

175 13:24 Other manuscripts (B C L X 068) read: Simon Peter therefore nods to this one, and says to him, "Say who it is." Codex Sinaiticus has a longer variation of the latter.

176 13:26 txt Ἰσκαριώτης Ὁ "A W 047 Ἐ ηάν συρ cop TR RP Ἰσκαριώτου Κ B C L 068 0233 vsd(ist,swv) eth Or SBL NA28 ʃ /ʃ ato Καρποῦτος D Ἰσκ 73 N P Q T. The BYZ reading would rendered "Judas of Kerioth, son of Simon" while the UBS reading would be "Judas, son of Simon of Kerioth." And the reading of Codex D would be "Judas of Kerioth, son of Simon from Kerioth."
Where Is Jesus Going?

John 13:31 *'Ote oûn ἐξῆλθεν λέγει ὁ Ἰησοῦς. Νῦν ἐδοξάσθη ὁ υἱὸς τοῦ ἀνθρώπου, καὶ ὁ θεὸς ἐδοξάσθη ἐν αὐτῷ.*

31Then after he had gone out, Jesus says, "Now is the Son of Man glorified, and in him God is glorified.

John 13:32 ei ὁ θεὸς ἐδοξάσθη ἐν αὐτῷ, καὶ ὁ θεὸς δοξάσει αὐτὸν ἐν ἑαυτῷ, καὶ εὐθὺς δοξάσει αὐτὸν.

32If God is glorified in him,17 God will also glorify the Son in himself, and glorify him at once.

John 13:33 τεκνία, ἔτι μικρὸν μεθ’ ὑμῶν εἰς ἐρημία ἤζησατε με, καὶ καθὼς εἶπον τοῖς Ἰουδαίοις ὅτι ὁ θεὸς ἐδοξάσθη ἐν αὐτῷ καὶ ὁ θεὸς ἐδοξάσθη ἐν αὐτῷ ἐν δόξῃ, καὶ ὑμῖν ἴδε ἔλθεν.

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 ἔντολήν κατάνη διδομεν ὑμῖν, ἵνα ἀγαπήτε ἀλλήλους καθὼς ἠγάπησα ὑμᾶς ἵνα καὶ ὑμεῖς ἀγαπήτε ἀλλήλους.

34"A new commandment I give to you, that you love one another. Just as I have loved you, so you also should love one another.

John 13:35 ἐν τούτῳ γνῶσονται πάντες ὅτι ἔμοι μαθηταί ἐστε, ἐὰν ἀγάπην ἔχητε ἐν ἀλλήλοις.

35By this will everyone know that you are my disciples: if you have love among one another."

John 13:36 λέγει αὐτῷ Σίμων Πέτρος, Κύριε, ποῦ ὑπάγεις; ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς, ὅπου ὑπάγω ὁ δύνασαι μοι νῦν ἀκολουθήσαι, ἀποδέχθη τις ἀκολουθήσει μοι.

36Simon Peter says to him, "Lord, where are you going?" Jesus answered him, "Where I am going, you are not able to follow me, but you will follow me later."
John 13:37 λέει αὐτῷ ὁ Πέτρος, Κύριε, διά τί οὐ δύναμαι σοι ἀκολουθήσαι ἁρτι; τὴν ψυχὴν μου ὑπέρ σοῦ θησο.

37Peter says to him, "Why am I not able to follow you now? I will lay down my life for you."

John 13:38 ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς, Τὴν ψυχὴν σου ὑπέρ ἔμου θήσεις; ἀμὴν ἀμὴν λέγω σοι, οὐ μὴ ἀλέκτωρ φωνησεῖ ἑως ὧν ἀπαρνησία με τρίς.

38Jesus answered him, "You will lay down your life for me? Truly, truly I say to you, a rooster will not crow, until such time you disown me three times.

Chapter 14

John 14:1 Μή ταρασσόμεθα ψυχὰς ἢ καρδίας· πιστεύετε εἰς τὸν θεόν, καὶ εἰς ἐμὲ πιστεύετε.

1"Do not let your hearts be troubled. Trust in God. Trust also in me.

John 14:2 ἐν τῇ οὐκίᾳ τοῦ πατρὸς μου μοναὶ πολλαί εἰσίν· εἰ δὲ μὴ, εἴπον ἃν ψυχήν: Πορεύσαι ἐς τόπον ψυχήν;

2In my Father's house there are many abodes. Otherwise, would I have told you that I am going to prepare a place for you?"

John 14:3 καὶ οὐκ ἤρεμωκαὶ θρομάζω ψυχήν τόπον, πάλιν ἐρχομαι καὶ παραλήφω τὰς ψυχὰς πρὸς ἐμαυτὸν, ἵνα ὅπου εἰμί εὐγενεί καὶ ψυχής ἐστε.

3And if I go and prepare a place for you, I will come back and take you with myself, so that where I am, there you may be also.

John 14:4 καὶ ὅπου εὑρήκω υπάρχῃ, ὅταν, καὶ τὴν οἶκον ὁρκάτε.

4And where I am going, you know, and the way you know."

Jesus the Way to the Father

John 14:5 λέει αὐτῷ Θωμᾶς, Κύριε, οὐκ οἶδαμεν ποῦ ὑπάρχει; καὶ πῶς δυνάμεθα τὴν ψυχήν εἰδέναι;

5Thomas says to him, "Lord, we do not know where you are going. And how can we know the way?"

John 14:6 λέει αὐτῷ ὁ Ἰησοῦς, Ἐγώ εἰμί ὁ ὄδος καὶ ἡ ἀλήθεια καὶ ἡ ζωή· οὐδεὶς ἔρχεται πρὸς τὸν πατέρα εἰ μὴ δέν ἔμοι.

6Jesus says to him, "I am the way, and the truth and the life. No one comes to the Father except through me.

197 142 See chapter 13 verse 36.
198 143 τεκτ καὶ έτομασὼν Φ66 Β C L S U X Y Λ Π Ψ Ω 0233 f 13 84 233 579 1071 pm lat copb TR SBL NA28 [/] καὶ έτομασσα 0211 τεκτ Α Ε Γ Η Κ Λ Τ Δ Θ 0141 2 565 1241 pm RP έτομασσα D Μ 047 157 700 1424 if synr capssms lacs 060 068
199 144 τεκτ καὶ τὴν οἶκον οἶδατε Φ66 A C3 D E Γ Η Κ Λ Μ Ν Ω Υ Υ Γ Δ Θ Π Ψ Ω 047 0141 2 0211 f 13 2 28 180 205 565 597 700 892 1010 1241 1243 1242 1424 1505 (844 M lect Ιταυρ, b, d, e, f, p, q ψ y syrv, p, h, pal capssms, ach, arm eth tsp geo Chrys Cyrle, Amb Aug TR RP έτομ ψ66 Β C L Q W X 33 1071 Ιαυρ vid capssms, pbo, SBL NA28 (B) έτομ τὴν οἶκον οἶδατε 157 νου οἶδατε τὴν οἶκον 579 lacs p 060 068 0233
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John 14:7 eι ἐγνώκετέ με, καὶ τὸν πατέρα μου ἐγνώκετε ἂν· καὶ ἂν ἀρτί γινώσκετε αὐτὸν, καὶ ἐωράκατε αὐτὸν.

"If you had come to know me, you would have come to know my Father as well; and from now on, you know him, and have seen him."

John 14:8 λέγει αὐτῷ Φίλιππος, Κύριε, δειξόν ἡμῖν τὸν πατέρα, καὶ ἀρκεῖ ἡμῖν.

"Philip says to him, "Lord, show us the Father, and that will satisfy us."

John 14:9 λέγει αὐτῷ ὁ Ἰησοῦς, Τοοῦτον χρόνον μεθ' ὑμῶν εἰμι καὶ ὁ ἐγνώκας με, Φιλίππε; ἐνωρακὼς ἐμὲ ἐωράκεν τὸν πατέρα· καὶ πῶς σὺ λέγεις, Δειξόν ἡμῖν τὸν πατέρα;"

Jesus says to him, "All this time I have been with you, and you have not come to know me, Philip? The person who has seen me has seen the Father; so how is it you say, 'Show us the Father?"

John 14:10 οὐ πιστεύεις ὅτι ἐγὼ ἐν τῷ πατρὶ καὶ ὁ πατὴρ ἐν ἐμοί ἔστιν; τὰ ρήματα αὐτῶν ἐν αὐτῷ, διὰ τὰ ἔργα.

John 14:11 The statement which I speak to you I do not speak from myself, but the Father who abides in me, he is doing the works."

John 14:12 ἄμην ἄμην λέγω ὑμῖν, ὅ πιστεύεις εἰς ἐμὲ τὰ ῥήματα αὐτῶν, διὰ τὰ ἔργα πρὸς τὸν πατέρα μου πορεύματα:  

The person who believes in me, truly, truly I say to you, the works that I do, that one also shall do, and even greater than these shall do, because I am going to my Father. John 14:13 καὶ ὁ πατὴρ ἐν ἐμοί μένων, ἵνα διαφωνήσῃ ὁ πατὴρ ἐν τῷ υἱῷ."

Indeed, whatever you shall request in my name, this I will do, so that the Father may be glorified in the Son. John 14:14 ἔὰν τι ἀντίστητε με ἐν τῷ υἱῷ ὑμῶν, μεθ' ὑμῶν ἐμι.

"If you ask for anything in my name, I will do it.

Jesus Promises the Holy Spirit

John 14:15 Ἐὰν ἀγαπᾶτέ με, τὰς ἐντολὰς τὰς ἐμὰς τηρήσατε:

"If you love me, keep my commandments.

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184 14:10 See Isaiah 26:12, "Yahweh, you will establish peace for us, since you have also performed for us all our works." And Galatians 2:20, "I am no longer living, but Christ lives in me; and what life I now live in the flesh, I am living by faith in the Son of God, who loved me and gave himself up for me."
John 14:26

And I will ask the Father, and he will give you another Counselor, that he may abide with you for ever,

John 14:17

to the place where I go; you cannot follow me now, but you will follow me afterwards.

The Spirit of truth, which the world is unable to receive, because it neither perceives him nor knows him. But you know him, because he abides among you, and will be in you.

John 14:18

you will not leave you as orphans; I am coming to you.

I will not leave you as orphans; I am coming to you.

John 14:19

him nor knows him.

I will not leave you as orphans; I am coming to you.

John 14:20

for ever

A little while longer and the world will be seeing me no more; but you will be seeing me. Because I will be living, you also will live.

In that day you will know, that I am in my Father, and you in me, and I in you.

In that day you will know, that I am in my Father, and you in me, and I in you.

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."

Judas (not the Keriothite) says to him, "Lord, on what basis is it that, to us, you intend to reveal yourself, and not to the world?"

Jesus answered, and said to him, "If someone loves me, he will keep my word, and my Father will love him; and we will come to him, and make our abode with him.

One who does not love me will not keep my word. And the word that you are hearing is not mine, but the Father's, who sent me.

These things I have spoken to you while abiding with you.

But the Counselor, the Holy Spirit, whom the Father will send in my name, that one will teach you all things, and remind you of all the things I have said to you.
John 14:27 Ἐἰρήνην ἀφίημι υἱῶν, ἐἰρήνην τὴν ἐμὴν δίδωμι υἱῶν· οὐ καθὼς ὁ κόσμος δίδωσιν ἐγὼ δίδωμι ὑμῖν. ἡμᾶς διαφωνεῖ θύμων ἡ καρδία μηδὲ δειλιάτω.

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 Ἡκούσατε ὅτι ἐγὼ εἶπον υἱῶν, Ὡράγω καὶ ἔρχομαι πρὸς υἱῶς, εἰ ἠγαπάτε με ἔχαρητε ἐν ὅτι εἶπον, Πορεύομαι πρὸς τὸν πατέρα, ὅτι ῆ πατέρα μου μείζων μοῦ ἔστιν.

28"You heard how I said to you, 'I am going away, and will be coming to you.' If you loved me, you would rejoice that I said, 'I am going to the Father;' for my Father is greater than I.

John 14:29 καὶ νῦν ἐφημα υἱῶν πρὸς γενέσθαι, ἵνα ἄταν γένηται πιστεύσητε.

29And now I have told you, before it happens, so that when it happens, you will believe.

John 14:30 οὐκετέ πολλὰ λαλῆσαι μεθ᾽ ὑμῶν, ἔρχεται γὰρ ὁ τοῦ κόσμου τοῦτον ἀρχων· καὶ ἐν ἐμοί οὐκ ἔχει οὐδέν.

30I will not speak with you much longer, for the ruler of this world is coming. And he has no pull in me;

John 14:31 ἀλλ᾽ ἵνα γνῶ ὁ κόσμος ὅτι ἀγαπῶ τὸν πατέρα, καὶ καθὼς ἐνετέλεσέ μοι ὁ πατέρα, οὕτως ποιῶ. Ἐγείρεσέ, ἀγώνεμ ἐνετέλεσέ.

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 Ἐγὼ εἰμι η ἄμπελος ἡ ἀληθινή, καὶ ὁ πατέρας μου ὁ γεωργὸς ἐστίν.

1'I am the true vine, and my Father is the farmer.

John 15:2 πᾶν κλῆμα ἐν ἐμοί μὴ φέρον καρπὸν, αἴρει αὐτὸ, καὶ πᾶν τὸ καρπὸν φέρον καθαίρει αὐτὸ ἵνα πλέοντα καρπὸν φέρη.

2Every branch in me bearing no fruit, he removes, and every branch bearing the fruit, he cleans, so it may bear more fruit.

John 15:3 ἕξιν 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 μεῖνατε ἐν ἐμοί, κἀγὼ ἐν ὑμῖν. καθὼς τὸ κλῆμα οὐ δύναται καρπὸν φέρειν ἀφ ἐνυποῦ ἐὰν μὴ μείνῃ ἐν τῇ ἁμάμαλω, οὕτως οὐδὲ ὑμεῖς ἐὰν 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 εἰμι η ἄμπελος, ὑμεῖς τὰ κλῆματα, ὁ μένων ἐν ἐμοί κἀγὼ ἐν αὐτοὶ οὕτως φέρει καρπὸν πολύν, ὅτι χωρίς ἐμοὶ οὐ δύνασθε ποιεῖν οὐδέν.

5'I am the vine; you are the branches. The one who abides in me and I in him, this one bears much fruit, for without me you can produce nothing.
If someone does not abide in me, he is thrown aside like the branch that is withered; they gather such and cast them in the fire, and they are burned.

If you abide in me, and my sayings abide in you, you will ask whatever you will, and it will happen for you.

In this my Father is glorified, that you bear much fruit, and you will be my disciples.

If you keep my commandments, you are abiding in my love, just as I have kept my Father's commandments and am abiding in his love.

These things I have spoken to you, so that my joy may be full.

15:6 Greek: καὶ, as substitute for ὅτι - ὅτι, "that." A colloquialism drawn from Hebrew. As for "the branch," I believe the article is anaphoric, referring back to something either previously mentioned or that is otherwise familiar to the reader, and that would be verse 2 in this chapter, the branch bearing no fruit. It is said that vine growers when they pruned would hang the trimmings aside and dry them, for later use as fuel in their fires. Another reference of the anaphoric article could be to the principle as in Isaiah 56:3, where the eunuch says, "I am only a dry tree." For "dry" is an anronym 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 why. 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 aūrā," the topic is neuter plural, which takes a singular verb. I translated aūrā as "such" because I insist the topic is still generally "the" unfruitful branch of 15:2. By the way, FYI, in the phrase, "he is thrown aside," the aorist is a "gnomic" aorist. (Normally the aorist would be rendered, "he was thrown aside.") A gnomic aorist expresses an action that is valid for all time; either because it fills the void left by the non-existent perfective present, or because the author had some real example in mind when he is telling a parable narrative. And we do have a minor parable here. (Re. gnomic aorists, see BDF §533, 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.


15:8a TEXT: cf. A E 047 0233 Chrys Cypem TR RP / cf. Neil (aor subj) φ66 B D L 0250 it lc Amphil Chrys Cypcomm Aug SBL NA28 {C} / cf. satis (pres subj) it lb,lc,r,2 tae muff / cf. efficiamini (pres pass subj) "be made, be proven" it lc / cf. possitis fieri "be able to become" / lac φ75 C N P T W

15:8b Compare the parable of the wheat and the tares, Matt. 13:26, Diatessaron 11:27, where the species of plant was not evident until they bore fruit. Until the seed heads appeared, the wheat and zizania plants looked exactly alike.

John 15:12  αὕτη ἐστίν ἡ ἐντολή ἡ ἐμή, ἵνα ἀγαπᾶτε ἀλλήλους καθὼς ἡγάπησα ὑμᾶς.

12This is my commandment: that you love one another, as I have loved you.

John 15:13  μείζονα ταύτης ἡ ἁγάπη οὐδές ἔχει, ἵνα τις τὴν ψυχὴν αὐτοῦ θῇ ὑπὲρ τῶν φίλων αὐτοῦ.

13Greater love has no one than this: that one lay down one’s life for one’s friends.

John 15:14  υἱὲς φίλοι μου ἐστέ ἐὰν ποιήτε διὰ ἑμῶν ἐντέλλομαι ὑμῖν.

14You are my friends, if you practice the things I am commanding you.

John 15:15  οὐκέτι ὑμᾶς λέγω δοῦλους, ὅτι ὁ δοῦλος οὐκ οἶδεν τι ποιεῖ αὐτοῦ ὁ κύριος· ὑμᾶς δὲ ἔρχεται φίλους, ὅτι πάντα ἢ ἢκουσα παρὰ τοῦ πατρὸς μου ἐγνώρισα ὑμῖν.

15No longer do I call you servants, for the servant does not know what his lord is doing. But you I have called friends, because all things that I have heard from my Father, I have made known to you.

John 15:16  οὐχ ὑμεῖς μὲ εξελέξασθε, ἀλλ' εγὼ εξελέξαμη ὑμᾶς καὶ ἔθηκα ὑμᾶς ἵνα ὑμεῖς ὑπάγητε καὶ καρπὸν φέρητε καὶ ὁ καρπὸς ὑμῶν μένη, ἵνα ὁ τι ἂν αἴτησητε τὸν πατέρα ἐν τῷ ὅνομάτι μου δώῃ ὑμῖν.

16You have not chosen me, but I have chosen you, and appointed you, that you go and bear fruit, and that your fruit might abide, so that whatever you ask the Father in my name, it may be granted to you.

John 15:17  ταύτα ἐντέλλομαι ὑμῖν, ἵνα ἀγαπᾶτε ἀλλήλους.

17These instructions I am giving you, so that you will love one another.194

For This the World Hates You

John 15:18  Εἰ ὁ κόσμος ὑμᾶς μισεῖ, γινώσκετε ὅτι ἔμε πρῶτον ὑμῶν μεμίσηκεν.

18"If the world hates you, be assured that it hated me first, before you.

John 15:19  εἰ ἐκ τοῦ κόσμου ἦτε, ὁ κόσμος ἀν τὸν κόσμον ἐφίληκεν ὁ πόρος ὑμῶν ἐστε, ἀλλ' εγὼ εξελέξαμη ὑμᾶς ἐκ τοῦ κόσμου, διὰ τοῦτο μισεῖ ὑμᾶς ὁ κόσμος.

19If you were of the world, the world would like its own; but because you are not of the world, and indeed rather I have chosen you out of the world, for this the world hates you.

John 15:20  μην ὑμεῖς ἔμετε τὸν λόγον οὗ ἐγὼ ἐπέστη ὑμῖν, οὐκ ἔστιν δοῦλος μείζων τοῦ κυρίου αὐτοῦ. εἰ ἔμε ἐδώκαμεν καὶ ὑμᾶς διώκουσιν εἰ τὸν λόγον μου ἐτήρησαν, καὶ τὸν ὑμέτερον τηρήσουσιν.

20Be mindful of the word that I said to you, 'A servant is not greater than his lord.' If they persecuted me, they will persecute you also. If they took my word to heart, they will take yours to heart also.

John 15:21  ἀλλὰ ταύτα πάντα ποιήσωσιν ὑμῖν διὰ τὸ ὅνομά μου, ὅτι οὐκ οἴδασιν τὸν πέμψαντά με.

21But all these things they will do to you because of my name, for they do not know the One who sent me.


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  οἴμε μισῶν καὶ τὸν πατέρα μου μισεῖ.

23One who hates me also hates my Father.

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194 15:17 The subjunctive mood is so often interchangeable with the imperative and future, and the subjunctive also took the place of the optative mood. This subjunctive here could be an optative meaning, an attainable wish on Jesus' part. It would be sad if we only got a picture of Jesus issuing commands, and miss the pathos of Jesus' heart, that he yearns to see us loving one another.

195 15:20 John 13:16; Diatessaron 28:32
John 15:24 έι τα έγρα μη ἑποίησα ἐν αὐτοῖς ᾧ οὐδείς ἄλλος πεποίηκεν, ἀμαρτίαν οὐκ ἔχουν·

John 15:25 ἀλλ’ ἵνα πληρωθῇ ὁ λόγος ὁ γεγραμμένος ἐν τῷ νόμῳ αὐτῶν ὃτι ἐμεισθάν με δωρεάν.

But so that the word written about them in the law might be fulfilled, ‘They hated me without a cause.’

John 16:1 Ταῦτα λελάληκα ὑμῖν ἵνα μη σκανδαλισθῆτε.

John 16:2 ἀποσυναγώγους ποιήσωσιν υμᾶς· ἀλλ’ ἔρχεται ὁ ἱερός ἐν πάσιν ὃ ἀποκτείνας ὑμᾶς

John 16:3 καὶ ταῦτα ποιήσωσιν υμῖν, δι’ ὃ οὐκ ἔγνωσαν τὸν πατέρα οὔδε ἐμε·

John 16:4 ἀλλ’ ταῦτα λελάληκα ὑμῖν ἵνα ὅταν ἔλθῃ ἡ ὁμιλία αὐτῶν ἦν ἐγὼ εἰπὼν υμῖν.

But these things I have spoken to you, so that when the hour comes, you might remember them, that I told you.

Chapter 16

16:1 Ταῦτα λελάληκα ὑμῖν ἵνα μη σκανδαλισθῆτε.

16:2 ἀποσυναγώγους ποιήσωσιν υμᾶς· ἀλλ’ ἔρχεται ὁ ἱερός ἐν πάσιν ὃ ἀποκτείνας ὑμᾶς

16:3 καὶ ταῦτα ποιήσωσιν υμῖν, δι’ ὃ οὐκ ἔγνωσαν τὸν πατέρα οὔδε ἐμε·

16:4 ἀλλ’ ταῦτα λελάληκα ὑμῖν ἵνα ὅταν ἔλθῃ ἡ ὁμιλία αὐτῶν ἦν ἐγὼ εἰπὼν υμῖν.

But these things I have spoken to you, so that when the hour comes, you might remember them, that I told you.
The Holy Spirit Will Finish My Work

"And I have not told you these things from the beginning, because I was with you. John 16:5 νόμις δὲ ὑμᾶς πρὸς τὸν πέμψαντά με, καὶ οὐδεὶς ἔξ ὑμῶν ἐρωτάξα με, Ποῦ ὑπάγεις?

But now, I am going to the one who sent me, and none of you is asking me, 'Where are you going?' John 16:6 ἀλλ' ὑμεῖς τι παρατεθηκα πρὸς ὑμῖν, ἵνα λάβητε τὸν κόσμον περὶ ἀμαρτίας καὶ περὶ δικαιοσύνης καὶ περὶ κρίσεως.

Instead, because I have spoken these things to you, sorrow has filled your heart. John 16:7 ἀλλ' ἡμέρᾳ τὴν ἀληθεύσαν ἐλεύθρωκεν ὄμων τὴν καρδίαν.

But no matter which word you choose, it sounds odd that the Holy Spirit convict the world of 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.

16:8 It is hard to chose an English word to render the Greek word here, ἐλέγχω - elengchō. For example, if you chose the word "convict," it sounds odd that the Holy Spirit convict the world of righteousness. Our word "convict" we use only when convincing someone regarding something bad; but the Greek word has a bigger semantic range. But "convince" is not wide enough in range either, because ἐλέγχω means more than that; it means to convince someone they are wrong about something. But no matter which word you chose, it is necessary to add various helper words at various places, since one English word is not enough. I suggest you look up all verses that use ἐλέγχω and then you will have a more complete sense of what it means.
The Disciples’ Pain Will Be Turned to Joy

John 16:17 Εἶπον οὖν ἐκ τῶν μαθητῶν αὐτοῦ πρὸς ἀλλήλους, Τί ἔστιν τοῦτο οὐ λέγει ἡμῖν, Μικρὸν καὶ οὐ θεωρεῖτε με, καὶ πάλιν μικρὸν καὶ ὑφεσθὲ με; καὶ ὁ Ἰησοῦς οὐλόγω πρὸς τὸν πατέρα:

17Then some of his disciples said to one another, "What is this that he is saying to us, 'A little while, and you will not be observing me; and another little while, and you will see me'? And, 'I am going to the Father'?

John 16:18 ἔλεγον οὖν, Τοῦτο τί ἔστιν οὐ λέγει, τὸ μικρὸν; οὐκ οἴδαμεν τί λαλεῖ.

18They kept saying therefore, "What is this 'little while'?

John 16:19 ἔγενε οὖν ὁ Ἰησοῦς ὅτι ἦθελον αὐτὸν ἐρωτᾶν, καὶ ἔπειν αὐτοῖς, Ὑπερτοῦτο ζητεῖτε με τῆς ἀλλήλους ὅτι ἐπίπτων, Μικρὸν καὶ οὐ θεωρεῖτε με, καὶ πάλιν μικρὸν καὶ ὑφεσθεῖ με;

19Jesus 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 ἀμήν ἀμήν λέγω ἡμῖν ἃ ἐλάλησα καὶ ἔρθησε σήμερον, δεῖ κόσμος χαρῆσαι; ὡς ἐλπηθήσομαι, ἀλλὰ ἡ λύπη ἡμῶν εἰς χαράν γενηθείη.

20Truly, 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.

John 16:21 ἢ γνῶ ὅταν τῇ ἡμέρᾳ τῆς γέννησις ἔχει, ὅτι ἠλθεν ἡ ώρα αὐτῆς ὅταν δὲ γεννηθῇ τὸ παιδίον, οὐκέτι μηνιμούει τῆς θλίψεως διὰ τὴν χαράν ὅτι ἐγεννηθή ἄνθρωπος εἰς τὸν κόσμον.

21In the case of the woman about to give birth, she has pain, because for her the hour has come. But when she has delivered the child, no longer is she mindful of the distress, because of the joy that a human being is brought forth into the world.

John 16:22 καὶ υμεῖς οὖν λύπησα μὲν νῦν ἐχέτε πάλιν δὲ δύσαρμαι υμᾶς, καὶ χαρῆσται υμῶν ἡ καρδία, καὶ τὴν χαρὰν υμῶν οὐδεὶς αἴρει ἀφ’ υμῶν.

22Thus you also, now you do have pain; but I will see you again, and your hearts will be cheered, and your joy, no one is taking away from you.

John 16:23 καὶ εἰς ἑκείνη τῇ ἡμέρᾳ ἐμὲ οὖν ἐρωτησάτε οὔτε ἀμὴν λέγω ἡμῖν ὅτι δοκεῖ ἀν αἰτήσητε τὸν πατέρα ἐν τῷ ὄνομάτι μου δώσει υμῖν.

23And in that day you will not query me at all. Truly, truly, I say to you: whatever you will ask the Father in my name, he will grant it to you.

200 16:16a txt ou A E 047 054 M ita,de syr=² TR RP // ouk eti ψε Ν B D L W 068 0233 lat syr SBL NA28 [/] // lac ψ5 C
201 16:16b txt oui οὐ παίων πρὸς τὸν πατέρα A E N 047 066® M lat syr copitbbo2® (arm) eth geo 1 Chrys Cyril Vict-Rom® Aug TR RP // οὐ εἰπον οὖν πρὸς τὸν πατέρα 054 // οὐ παίων πρὸς τὸν πατέρα μου 0233 // omit ψ5 φεικτο B D L W 0250 it copitbbo2® geo 2 Or SBL NA28 [A] // lac C. Jesus said, "because I am going to the Father" in verse 10.
202 16:16c txt omit ψ5 φεικτο Ν® A® D® ℅ W ιτα,de syr=² tr copitbbo2® arm geo // οὐ λέγει Ν® A B D E L N 054 068 0233 0250 itauru,fl syr=² copitbbo2® eth Or Cyril-lem Ambst Aug [NA28] // lac ψ22 φεικτο CP Q T 070
203 16:19 txt ouv A E N 047 054 M TR RP // de 0233 // omit ψ5 φεικτο K B D L W 066® SBL NA28 [/] // lac ψ22 C P
204 16:20 txt de Ν® B D L N 047 054 M itaur syr=² copitbbo2® // omit ψ5 φεικτο Ν® B D it syr=² copitbbo2® SBL NA28 [/] // lac ψ22 C P 068 0233
John 16:24 ἐως ἢ ἑτήσατε οὐδὲν ἐν τῷ ὀνόματί μου· ἀπεῖτε καὶ λήψεσθε, ἵνα ἕχαρὰ ὑμῶν ἦ πεπληρωμένη.

24Up to now you have not asked anything in my name; ask, and you will receive, so that your joy may be full.

John 16:25 Ταῦτα ἐν παροιμίας λελάληκα ὑμῖν· ἔχεται ὥρα ὅτε ὑμεῖς ἐν παροιμίας λαλήσω ὑμῖν ἄλλα παραφράσεις περὶ τοῦ πατρὸς ἀναγεννῆσαι ὑμῖν.

25"These things I have spoken to you in allegories. An hour is coming when I will no longer speak to you in allegories, but I will tell you about the Father plainly.

John 16:26 ἐν ἑκείνη τῇ ἡμέρᾳ ἐν τῷ ὀνόματί μου ἀπείσησθε, καὶ οὐ λέγω ὑμῖν ὅτι ἐγὼ ἔρωτησον τὸν πατέρα περὶ ὑμῶν.

26In that day you will make requests in my name, and I am not saying to you that I will make request of the Father on your behalf.

John 16:27 αὐτὸς γὰρ ὁ πάτηρ φιλεῖ ὑμᾶς, ὅτι ὑμεῖς ἐμὲ περιλήκατε καὶ πεπιστεύκατε ὅτι ἐγὼ παρὰ τοῦ θεοῦ ἔξηλθον.

27For the Father himself likes you, because you have liked me, and have believed that I came forth from God.

John 16:28 ἔξηλθον παρὰ τοῦ πατρός καὶ ἔλθωθα εἰς τὸν κόσμον πάλιν ἀφίμη κόσμον και πορεύμαι πρὸς τὸν πατέρα.

28 I went forth from the Father and have come into the world; I am taking leave of the world, and going my way back to the Father."

John 16:29 Λέγοντι αὐτῷ ὦ μαθηταί αὐτοῦ, ἵδε νῦν παραφράσεις λαλήσεις, καὶ παροιμίας ὁδεμίαν λέγεις.

29His disciples are saying to him, "There, now you are talking with clarity and not speaking any allegory.

John 16:30 νῦν οἴδαμεν ὅτι οἶδας πάντα καὶ οὐ χρειάν ἔχεις ἵνα τίς σε ἐρωτᾷ· ἐν τούτῳ πιστεύομεν ὅτι ἀπὸ θεοῦ ἔξηλθες.

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· Ἅρτι πιστεύετε;

31Jesus answered them, "For now you believe.

John 16:32 ίδον ἔρχεται ὥρα καὶ νῦν ἔλθωθα ἵνα σκορπισθῆτε ἐκαστὸς εἰς τὰ ἡδιά, καὶ ἐμὲ μόνον ἀφίζετε καὶ οὐκ εἰμὶ μόνος, ὅτι ὁ πάτηρ μετ᾽ ἐμοῦ ἐστίν.

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 λελάληκα ὑμῖν ἵνα ἐν ἐμοί εἰρήνην ἔχετε ἐν τῷ κόσμῳ θλῖψιν ἔχετε, ἀλλὰ θαρσεῖτε, ἐγώ νενίκηκα τὸν κόσμον.

33"These things I have spoken to you, that in me you may have peace. In the world you will 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 ἐπήρεα τοὺς ὀφθαλμοὺς αὐτοῦ εἰς τὸν ὦρανόν, καὶ ἤπνευ, Πάτερ, ἔλθωθα ἢ ὦρα· δόξασόν σου τὸν ὦλον, ἵνα καὶ ὁ υἱός σου δοξάσῃ σε.

1Jesus spoke these things, and then he lifted up his eyes to heaven, and said: "Father, the hour has come; glorify your Son, so that your Son may also glorify you;
John 17:2 καθὼς ἔδωκας αὐτῷ ἐξουσίαν πάσης σαρκός, ἵνα πάν ὁ δέδωκας αὐτῷ δώσῃ αὐτῷς ἐκαθήναι αἰώνιον.

2inasmuch as to him you have granted jurisdiction of all flesh, so that to all flesh that you have given him, he may grant to them eternal life.

John 17:3 αὐτῇ δὲ ἔστιν ἡ αἰώνιος ζωή, ἵνα γινώσκωσιν σε τὸν μόνον ἀληθινὸν θεὸν καὶ ὅν ἄπεστιν αὐς ἤχον διότι.

3And this is eternal life: to know you, the only true God, and the one whom you have sent, Jesus Christ.

John 17:4 ἐγὼ σε ἐδόξασα ἐπὶ τῆς γῆς, τὸ ἔργον ετελείωσα ὁ δέδωκας μοί ἵνα ποιήσων·

4I have glorified you upon the earth, I have finished the work which you have given me to do.

John 17:5 καὶ νῦν δόξασον με σὺ, πάτερ, παρὰ σεαυτῷ τῇ δόξῃ ἣ εἶχον 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 Ἑρανέρωσα σου τὸ ὄνομα τοῦ ἀνθρώπου ὁ δέδωκας μοι ἐκ τοῦ κόσμου. σοὶ ἦσαν, καὶ ἐμοὶ αὐτῶν 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 ἔγνωκαν ὅτι πάντα ὡσα δέδωκας μοι παρὰ σοῦ εἰσιν·

7Now they are persuaded that everything you have given to me is indeed from you;

John 17:8 ὃτι τὰ ῥήματα αὐτῶν δέδωκας καὶ αὐτοὶ ἠλάβον καὶ ἔγνωσαν ἀληθῶς ὅτι παρὰ σοῦ ἐξήλθον, καὶ ἐπίστευσαν ὅτι σὺ μὲ ἄπεστιλας.

8for the sayings which you have given me to teach 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 εἰσιν,

9I am making request concerning them; not concerning the world am I making request, but only concerning those whom you have given to me. For they are yours;

John 17:10 καὶ τὰ ἐμὰ πάντα σὰ ἐστὶν καὶ τὰ σὰ ἐμὰ, καὶ δεδόξασα σοὶ ἀντὶς.

10indeed everything of mine is yours, and of yours is mine. And I am glorified in them;

John 17:11 καὶ σάρκις εἰμὶ ἐν τῷ κόσμῳ, καὶ σάρκις ἐν τῷ κόσμῳ εἰμὶ, καὶ ἐγὼ πρὸς σέ ἔρχομαι. Πάτερ ἄγιε, τήρησον αὐτοὺς ἐν τῷ ὄνομάτι σου ὡς δέδωκας μοι, ἵνα ἐστίν ἐν καθὼς ἡμεῖς.

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.

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205 17:2a See the footnote on 639.
206 17:2b txt δοσὶς αὐτῶς R² A C 0250 TR SBL NA28 ἐπὶ / δοσίς αὐτῷ P107 W δώσαν αὐτῷ R² 0109 δώσεις καὶ αὐτώς B E N 047 054 0301 Μ Ρ δοσὶς αὐτῶς L δοσις αὐτῶς P56 ἐκχίλθαν δοτι D lac P60 075 0233. The Coptic language did not distinguish between the aorist subjunctive and the future indicative.
207 17:4 txt ετελείωσα D E 047 054 Μ lac copisaur,b,c,d,e,f,g,h TR Ρ ἐτελείωσας P55 Κ A B C L N W 0109 0301 (itb,sl) copisaur,b,c,d,e,f,g,h lac P60 P75
208 17:7 txt ἐστίν A D E 047 Μ lac copisaur,b,c,d,e,f,g,h TR Ρ ἐστιν P56 Κ A B C L N W 054 0109 itaur,b,c,d,e,f,g,h copisaur,b,c,d,e,f,g,h lac P56 P75.
John 17:12 ὅτε ἦμην μετ’ αὐτῶν ἐν τῷ κόσμῳ, ἐγὼ ἔτηρον αὐτούς ἐν τῷ ὄνομαί σου: οὕς δὲ διδώκας μοι ἑφύλαξα, καὶ οὐδεὶς ἐξ αὐτῶν ἀπώλετο εἰ μὴ ὁ υἱὸς τῆς ἀπωλείας, ἵνα ἡ γραφή πληρωθῇ.

12While I was with them in the world,209 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,210 so that the scripture may be brought to completion.

John 17:13 νῦν δὲ πρὸς σὲ ἐρχομαι, καὶ ταῦτα λαλῶ ἐν τῷ κόσμῳ ἵνα ἐχωσιν τὴν χαρὰν τὴν ἐμὴν πεπληρωμένην ἐν αὐτοῖς.

13“But now I am coming to you, and I am speaking these things in the world, so that they may have in them my joy brought to completion.

John 17:14 ἐγὼ δέδωκα αὐτοῖς τὸν λόγον σου, καὶ ὁ κόσμος ἐμίσησεν αὐτοὺς, ὅτι οὐκ εἶδον ἐκ τοῦ κόσμου καθὼς ἐγώ οὐκ εἰμὶ ἐκ τοῦ κόσμου.

14I have given them your word, and the world has hated them, because they are not of the world, just as I am not of the world.

John 17:15 οὐκ ἔρωτῶ ἵνα ἀρχής αὐτοὺς ἐκ τοῦ κόσμου ἀλλ’ ἵνα τηρήσης αὐτοὺς ἐκ τοῦ πονηροῦ.

15I am not asking that you take them out of the world, but that you keep them from the evil one.

John 17:16 ἐκ τοῦ κόσμου οὐκ εἰσίν, καθὼς ἐγὼ ἐκ τοῦ κόσμου οὐκ εἰμί.

16They are not of the world, just as I am not of the world.

John 17:17 ἀγίασον αὐτούς ἐν τῇ ἀληθείᾳ σου: ὁ λόγος ὁ οὗς ἀληθεία ἐστιν.

17Sanctify211 them in your truth; your word is truth.

John 17:18 καθὼς ἐμὲ ἀπέστειλας εἰς τὸν κόσμον, κἀγὼ ἀπέστειλα αὐτοὺς εἰς τὸν κόσμον·

18Just as you sent me into the world, I also have sent them into the world.

John 17:19 καὶ ὑπὲρ αὐτῶν ἐγὼ ἀγαίνω ἐμαυτῶν, ἵνα καὶ αὐτοὶ ὡσιν ἡγιασμένοι ἐν ἀληθείᾳ.

19And on their behalf I sanctify myself, so that they also may be ones sanctified in truth.

Jesus Prays for All Believers

John 17:20 Οὐ περὶ τούτων δὲ ἐρωτῶ μόνον, ἀλλὰ καὶ περὶ τῶν πιστευόντων διὰ τοῦ λόγου αὐτῶν εἰς ἐμέ,20

20"And not concerning these only am I making request, but also concerning the ones who through their word will believe in me,

John 17:21 ἵνα πάντες ἐν ὑς, καθὼς σὺ, πάτερ, ἐν ἐμοὶ κἀγὼ ἐν σοί, ἵνα καὶ αὐτοὶ ἐν ἡμῖν ἐν ὑς, ἵνα ὁ κόσμος πιστεύῃ ὅτι σὺ με ἀπέστειλας.

21that they all may be one. Just as you, Father, are in me and I in you, so let them also be one in us, so that the world might believe that you sent me.

209 17:12a ὅτε: according to the Greek manuscripts (including Codex E), the Vulgate, and the MA Greek Text. In the English versions, the phrase is typically rendered as “just then” or “when I was with them.”

210 17:12b ἀπολλών: This term is used in various Greek manuscripts, such as Codex E, the MA Greek Text, and the Vulgate, to refer to a destroyer demon. In the English versions, the term is typically translated as “Destroyer” or “Destruction.”

211 17:18a ἀπέστειλας: the Greek manuscripts (including Codex E and the MA Greek Text) use the term ἀπέστειλας, which means both “sent” and “dispatched” or “sent as a messenger.” In the English versions, the term is typically rendered as “sent.”
John 17:22  Kai ἐγὼ τὴν δόξαν ἦν δέδωκας μοι δέδωκα αὐτοῖς, ἵνα ὤσιν ἐν καθὼς ἦμεῖς ἐν ἐσμεν,

22 The glory which you have given to me, I also have given to them, so that they may be one, just as we are one:

John 17:23 ἐγὼ ἐν αὐτοῖς καὶ σὺ ἐν ἐμοί, ἵνα ὤσιν τετελειωμένοι εἰς ἐν, καὶ ἵνα γινώσκῃ ὁ κόσμος ὅτι σὺ με ἀπέστειλας καὶ ἡγήσατος αὐτοὺς καθὼς ἦμεν ἐν ἡγήσασας.

21 In them, and you in me, so that they may become fully developed into one, and so that the world may know that you sent me, and that you have loved them just as you loved me.

John 17:24 Πάτερ, οὖς δέδωκας μοι, θέλω ἵνα ὤσιν εἰμί ἐγὼ κάκεινοι ὦσιν μετ’ ἐμοῦ, ἵνα ὃς ἡμῶν τὴν δόξαν τὴν ἔμι ἡν ἐδωκας μοι, ὅτι ἡγήσατος 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 πάτερ δίκαιε, καὶ ὁ κόσμος σε οὐκ ἔγνω, ἐγὼ δὲ σε ἐγνωσαν ὅτι σὺ με ἀπέστειλας.

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 ἐγνώρισα αὐτοῖς τὸ ὅνομά σου καὶ γνωρίσω, ἵνα ἡ ἀγάπη ἦν ἡγήσατος με ἐν αὐτοῖς ἡ καγώ ἐν αὐτοῖς.

26 And I have made known to them your name, and will do so in the future, so that the love with which you have loved me might always be in them, and I also in them."

Chapter 18

Gethsemane

John 18:1 Ταῦτα εἶπον ὁ Ἰησοῦς ἐξῆλθεν σὺν τοῖς μαθηταῖς αὐτοῦ πέραν τοῦ χειμάρρου τῶν Κέδρων ὧπου ἦν κήπος, εἰς ὃν εἰσῆλθεν αὐτός καὶ οἱ μαθηται αὐτοῦ.

1 After he said these things, Jesus went forth with his disciples to the other side of the wadi Kidron, where there was a garden, into which he himself went, and also his disciples.

John 18:2 ἤδει δὲ καὶ ὁ Ἰούδας ὁ παραδίδοντας αὐτὸν τὸν τόπον, ὅτι πολλάκις συνήχθη ὁ Ἰησοῦς ἐκεῖ μετὰ τῶν μαθητῶν αὐτοῦ.

2 And Judas, the one betraying him, knew the place, because Jesus had often met there with his disciples.

Jesus Arrested

John 18:3 ὁ οὖν Ἰούδας λαβὼν τὴν σπείραν καὶ ἐκ τῶν ἀρχιερεῶν καὶ Φαρισαίων ὑπηρέτας ἐρχεται ἐκεῖ μετὰ φανῶν καὶ λαμπάδων καὶ ὀπλῶν.

3 Judas therefore, after taking the cohort and some guards, from the high priests and the Pharisees, comes there, with lamps and torches and weapons.

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212 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.

213 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.
Then, aware of all the things coming upon him, Jesus went forward and said to them, "Whom are you seeking?"

They answered him, "Jesus the Nazarene." Jesus says to them, "I am he. And Judas the one betraying him is also standing there with them.

When therefore he said to them, "I am he," they moved away backward, and fell to the ground.

And Simon Peter, having a sword, drew it and struck the servant of the high priest, and cut off his right ear. And the name of the servant was Malchus.

Jesus therefore said to Peter, "Put your sword in the sheath. The cup which the Father has given me, am I not to drink it?"
John 18:27  "And Peter had stopped outside, at the door. The other disciple therefore, who was known to the high priest, went out and spoke to the doormaid, and brought Peter in.

John 18:17  "Why are you hitting me?" He answered him, "If I spoke wrongly, testify to the wrong; but if acceptably, why are you hitting me?"

John 18:20  They then questioned Jesus, about his disciples and about his teaching. John 18:21  "I have spoken openly to the world. I always taught in the synagogue or in the temple, where the Jews always come together, and not said any of it in secret.

John 18:23  "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 18:26  "And Peter was standing and warming himself. They said therefore to him, "Are you not also one of his disciples?" He denied it, and said, "No I am not."

John 18:27  "Did I not see you with him in the garden?"

— The High Priest Questions Jesus

John 18:16  "He added, therefore, that the high priest said to him, "You were one of his disciples, were you not also one of his disciples?"

John 18:24  "The High Priest, then, questioned Jesus, about his disciples and about his teaching.

John 18:17  "And Peter was outside, at the door. The other disciple therefore, who was known to the high priest, went out and spoke to the doormaid, and brought Peter in.

John 18:20  They then questioned Jesus, about his disciples and about his teaching. John 18:21  "I have spoken openly to the world. I always taught in the synagogue or in the temple, where the Jews always come together, and not said any of it in secret.

John 18:23  "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 18:26  "And Peter was standing and warming himself. They said therefore to him, "Are you not also one of his disciples?" He denied it, and said, "No I am not."

John 18:27  "Did I not see you with him in the garden?"

— Peter’s Second and Third Denials

John 18:25  "And Peter was standing and warming himself. They said therefore to him, "Are you not also one of his disciples?" He denied it, and said, "No I am not."

John 18:26  "And Peter was standing and warming himself. They said therefore to him, "Are you not also one of his disciples?" He denied it, and said, "No I am not."

John 18:27  "Did I not see you with him in the garden?"
Jesus Before Pilate and Herod

John 18:28 'Agoussin ou'n tòn 'Ihsoûn àpò toû Kaîâfûa eîs toû praitôriôn 'hôn dé prôia, kai aútôi ouk eisplèthen eîs toû praitôriôn, ìna mì miànthousin allî 'ìna fâgousin toû páschâ.

28They then are leading Jesus away from Caïphas toward the Praetorium; and it was early. And they entered not into the Praetorium, so that they would not be defiled but rather might eat the Passover.

John 18:29 'èxèthân ou'n Ò Pîlâtûs pròs aútou's kai èípen, Tîna katêgôriân fêrete katà toû ànthrôpou tou' tou;

29So Pilate came out to them. And he said, "This man? You are bringing what kind of charge against him?"

John 18:30 òpekrîthsan kai èípen aútô, Eî mì ìna ou'tous kakaûpion, ouk ìn ou parêdôkamèn aútôn.

30'They answered, and said to him, "If he were not a wrongdoer, we would not have brought him over to you."

John 18:31 èípen ou'n aútou's Ò Pîlâtûs, Lâbête aútou'meîs, kai katà toû vòmon ùmôn krînate aútôn. èípen ou'n aútô' oî 'Ioudaioi, 'Hmîn ouk èxestin ãpokteînai ou'dêna'

31Pilate therefore said to them, "You take him, and you judge him according to your law." The Jews then said to him, "For us it is not lawful to execute anyone."

John 18:32 ìna ò logos toû 'Ihsoû plêrëthi ìn èípen ñmâyñon poîw òthanâtô ìmêllèn ãpôthnîkëien.

32So the word of Jesus would be fulfilled, which he had spoken indicating by what means of death he was going to die.

John 18:33 Eiôthlèn ou'n eîs toû praitôriôn pâlin Ò Pîlâtûs kai èfrôûsan tòn 'Ihsoûn kai èípen aútô, òv eî òbasileîs toû 'Ioudaiôn;

33So Pilate went back into the Praetorium, and summoned Jesus, and he said to him, "You are the king of the Jews?"

John 18:34 òpekrîth ò aútô' Ò 'Ihsoûs, 'Ar' èautou's òu toûto lêgës ìn ìlloî sî èípon peri' èmóû;

34Jesus answered him, "From yourself are you saying this, or have others spoken to you about me?"

John 18:35 òpekrîth ò Ò Pîlâtûs, Mîhî ègô 'Ioudaîos eîmî; toû ìthnòs toû sôn kai oî ìrkhèrèis parêdôkân sî ìmôi' tî ìpôthrâs;

35Pilate answered, "Am I a Jew? It was your people and your chief priests who handed you over to me. What have you done?"

John 18:36 òpekrîth ò 'Ihsoûs, 'H basileia ì eîmî ouk èstîn ek toû kòsmou toûtou' eî ek toû kósomo toûtou ìn ì basileia ì eîmî, oî ìpûrëtai ìn oî èmôi ìgôwî淞ôto, ìna mî páraðôðh toû 'Ioudaîos' vûn ìn ì basileia ì eîmî ouk èstîn ènntëðhîn.

36Jesus answered, "My kingdom is not of this world. If my kingdom were of this world, my servants would have fought so that I not be handed over to the Jews. But in fact214 my kingship is not from here."

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214 18:36: The Greek words for "but in fact" are vûn òn ìn ìn, "but now." Usually the particle vûn 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?
John 18:37 ἐπεν οὖν αὐτῷ ὁ Πιλάτος, ὁ Υιοὶ Βασιλεὺς ἔστη καὶ ἠμαρτησέναι τό Ἰησοῦν, Σὺ λέγεις ὅτι βασιλεὺς εἰμί ἐγώ. Ἐγὼ εἰς τούτο γεγονέναι καὶ εἰς τούτο ἠλήθη σὺν τὸν κόσμον, ἵνα ἐμπεπληρώσῃ τῇ ἀληθείᾳ: πᾶς ὁ ὄν ἐκ τῆς ἁληθείας ἀκούει μου τῆς φωνῆς.

37Pilate therefore said to him, “So then you ARE a king.” Jesus answered, “You are saying that I am a king. I, for this reason have been born, and for this reason have come into the world: to testify to the truth. Everyone on the side of truth hears my voice.”

John 18:38 λέγει αὐτῷ ὁ Πιλάτος, Τί ἔστιν ἀλήθεια; Καὶ τούτῳ εἰσὶν πάλιν ἔξηλθεν πρός τοὺς Ἰουδαίους, καὶ λέγει αὐτοῖς, Ἐγὼ οὐδεμιᾶν αἰτίαν εὑρίσκω ἐν αὐτῷ.

38Pilate says to him, "What is truth?" And with that said, he went out again to the Jews, and says to them, "I found no causa capitalis." 215

John 18:39 ἐστιν δὲ συνήθεα μὴ ἔνα ἢ μίν ἀπολύσῃ ἐν τῷ πάσχα: βούλεσθε οὖν ἡμῖν ἀπολύσω τὸν βασιλέα τῶν Ἰουδαίων;

39But there is a custom with you that I release to you one prisoner during the Passover. Would you therefore have me release to you the king of the Jews?"

John 18:40 ἔκραυγασαν οὖν πάλιν πάντες, λέγοντες, Μὴ τούτον ἀλλὰ τὸν Βαραββὰν, ἢν δὲ ὁ Βαραββᾶς λῃστής.

40They then all shouted back, saying, "Not this man, but Barabbas!" Now Barabbas was a bandit.

Chapter 19

John 19:1 Τότε οὖν ἔλαβεν ὁ Πιλάτος τὸν Ἰησοῦν καὶ ἐμαστίγωσεν.

1At that time therefore, Pilate took Jesus and scourged him.

John 19:2 καὶ οἱ στρατιώται πλέξαντες στέφανον εξ ἀκανθῶν ἐπέθηκαν αὐτῷ τῇ κεφαλῇ, καὶ ἰμάτιον πορφυρόν περιέβαλον αὐτόν,

2And the soldiers, after weaving a wreath of thorns, set it on his head, and threw a purple robe around him.

John 19:3 καὶ ἔλεγον, Χαίρε, ὁ βασιλεὺς τῶν Ἰουδαίων· καὶ ἔδιδον αὐτῷ βασίλειαν.

3And they were saying, “Hail, O king of the Jews,” and giving him slaps in the face.

John 19:4 ἔξηλθεν οὖν πάλιν ἔξω ὁ Πιλάτος καὶ λέγει αὐτοῖς, ἵδε ἄγω ἡμῖν αὐτὸν ἐξω, ἵνα γνώτε ὅτι ἐν αὐτῷ οὐδεμιὰς αἰτίαν εὑρίσκω.

4Pilate then went outside again, and says to them, "Look, I am bringing him out to you, so that you will know that I find no causa capitalis in him."

John 19:5 ἔξηλθεν οὖν ὁ Ἰησοῦς ἔξω, φορῶν τὸν ἀκάνθινον στέφανον καὶ τὸ πορφυρὸν ἰμάτιον, καὶ λέγει αὐτοῖς, ἵδε, ὁ άνθρωπος.

5Jesus came outside therefore, wearing the crown of thorns and the purple robe. And Pilate says to them, "Behold the man."

John 19:6 ὅτε οὖν εἰδὼν αὐτὸν ὁ ἄρχοντας καὶ οἱ ὑπηρέται εἴρηκαναν λέγοντες, Σταύρωσον, σταύρωσον. λέγει αὐτοῖς ὁ Πιλάτος, Λάβετε αὐτὸν ἡμεῖς καὶ σταυρώσατε, ἐγὼ γὰρ σὺν εὐρίσκω ἐν αὐτῷ αἰτίαν.

6When therefore the chief priests and their officers saw him, they shouted out, saying, "Crucify! Crucify!" Pilate says to them, "You take him yourselves and crucify him. As for me, I do not find causa capitalis in him."

John 19:7 ἀπεκρίθησαν αὐτῷ οἱ Ἰουδαίοι, ἡμεῖς νόμον ἔχομεν, καὶ κατὰ τὸν νόμον ἥφειλε ἀποθανεῖν, ὅτι εὑρηκὼν ἦνς τὸν θεοῦ ἐποίησεν.

7The Jews answered him, "We have a law, and according to that law of ours, he deserves to die because he called himself the son of God."

John 19:8 ὅτε οὖν ἤκουσεν ὁ Πιλάτος τούτον τὸν λόγον, μᾶλλον ἐφοβήθη,

8When therefore Pilate heard this information, he was more afraid,
John 19:9 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 led the Praetorium again, and says to Jesus, “Where are you from?” But Jesus did not give him an answer.

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 acceded to the Lord, saying, “O ye Jews, ye have handed me over to the Praetorium. This is what I have done.” Pilate 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 And he entered the Praetorium again, and says to Jesus, “Where are you from?” But Jesus did not give him an answer.

12 From this point on Pilate tried to free him; but the Jews kept shouting out, saying, "If you release this man, you are no friend of Caesar! Everyone calling himself a king is opposing Caesar."

John 19:13 The Praetorium, and led him away, and 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 And they all came to the Praetorium again, and said, "They took Jesus therefore and led him away."

14 And it was Preparation for the Passover, and the hour about 6:00 am. And he says to the Jews, "Behold, your king."

15 But 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."

16 At that time therefore he handed him over to them, to be crucified.

The Crucifixion

Παρέλαβον δὲ τὸν Ἰησοῦν καὶ ἀπήγαγον:

They took Jesus therefore and led him away.216
John 19:17 And carrying his own cross, he proceeded forth, to what is called the Skull Place, which in Hebrew is pronounced Gulgotha.

John 19:18 where they crucified him, and with him, two others, one on this side and one on the other, Jesus in the middle.

John 19:19 And 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 Then he says to the disciple, “Behold, your mother.” And from that time on, that disciple took her into his own home.

John 19:21 The 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 Pilate answered,"What I have written I have written."

John 19:23 Pilate answered, "What I have written I have written."

John 19:24 And carrying his own cross, he proceeded forth, to what is called the Skull Place, which in Hebrew is pronounced Gulgotha.

John 19:25 And near the cross of Jesus stood his mother, and his mother's sister; and the Mary belonging to Clopas, and the Magdalene Mary.

John 19:26 They said therefore to one another, "We should not tear it, but cast lots as to whose it shall be." So that the scripture would be fulfilled, "They divided my garments among them; and cast lots over my clothing," and those things therefore the soldiers did.

John 19:27 Jesus therefore, seeing his mother and the disciple whom he loved standing near, says to his mother, "Dear woman, behold your son."
Jesus’ Death


28 Jesus, knowing that after these things, all things were now completed, next says, "I am thirsty," so that the scripture would be fulfilled. 218

John 19:29 σκέυος οὖν ἐκείτο δέος μεσόν· οἱ δὲ, πλήσαντες σπόγγον δέος, καὶ ύσσωψ περιβέντες, προσόψαντον αὐτοῦ τὸ στόματι.

29 A 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 δέος ὁ ἤσοος ἐίπεν, Τετέλεσται καὶ κλίνας τὴν κεφαλήν παρέδωκεν τὸ πνεῦμα.

30 When therefore he had received the vinegar, Jesus said, "It is finished." And after he bowed his head, he gave up his spirit.

John 19:31 Οἱ οὖν Ἰουδαῖοι, ἐπεὶ Παρασκευὴ ἦν, ἵνα μὴ μείνῃ ἐπὶ τοῦ σταυροῦ τὰ σώματα ἐν τῷ σαββάτῳ (ὅν γὰρ μεγάλη ἡ ἡμέρα ἐκείνου τοῦ σαββάτου) ἠρώτησαν τὸν Πιλάτον ἵνα κατεγώσησιν αὐτῶν τὰ σκέλη, καὶ ἀρθῶσιν.

31 Then the Jews, since it was Preparation Day,219 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.221

John 19:32 Ἡθον οὖν οἱ στρατιώται, καὶ τοῦ μὲν πρῶτου κατέαξαν τὰ σκέλη καὶ τοῦ ἀλλοῦ τοῦ συστριβοθέντος αὐτοῦ.

32 The soldiers therefore, and broke the legs of the first one, and of the other crucified with him,

John 19:33 ἐπὶ δὲ τὸν ἤσοον ἐλθόντες, ὡς εἶδον αὐτὸν ἦδη τεθνηκότα, οὐ κατέαξαν αὐτοῦ τὰ σκέλη,

33 but when they came to Jesus they realized he was already dead, and did not in his case break the legs.

John 19:34 ἄλλ' εἰς τῶν στρατιωτῶν λόγχη αὐτοῦ τὴν πλευράν ἔνωσεν, καὶ εὐθὺς ἔξηλθεν ἄμα καὶ ὁδὼρ.

34 But one of the soldiers pierced his side with a spear, and immediately there came out blood and water.

John 19:35 καὶ ὁ ἐφορακὼς μεμαρτύρηκεν, καὶ ἀληθινή αὐτοῦ ἦστιν ἡ μαρτυρία, κάκεινος οἶδαν ὅτι ἀληθῆ λέγει, ἵνα ὑμεῖς πιστεύσητε.

35 And the one who has seen has borne witness, and his testimony is reliable, and he knows that he is saying something true; so you may believe.

John 19:36 ἐγένετο γὰρ ταῦτα ἵνα ἡ γραφή πληρωθῇ, ὡστεν οὐ συντριβήσεται αὐτοῦ.

36 And these things happened so that the scripture would be fulfilled: "Not a bone of it shall be broken."

218 19:28 Psalm 22:15
219 19:29 Psalm 69:21; This was a sour wine, a cheaper drink than regular wine, yet more refreshing to the thirst.
220 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."
221 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.
222 19:33 Verse 33 begins with the particle "de," as complement to the particle "men" in verse 32, contrasting two cases.
223 19:36 Numbers 9:12; Exodus 12:46; Psalm 34:20
John 19:37 καὶ πάλιν ἐτέρα γραφὴ λέγει, Ὄφονται εἰς ὅν ἐξεκέντησαν.

37 And again, another scripture says: "They shall look upon him whom they have pierced."224

Jesus’ Burial

John 19:38 Μετὰ δὲ ταύτα ἤρωτησαν τὸν Πιλάτον ὁ Ἰωσήφ ὁ ἀπὸ Ἀριμαθαίας, ὃν μαθητὴς τοῦ Ἰησοῦ κεκρυμμένος δὲ διὰ τὸν φόβον τῶν Ἰουδαίων, ἵνα ἀρη τὸ σῶμα τοῦ Ἰησοῦ· καὶ ἔπετρεψεν ὁ Πιλάτος. ἤλθεν οὖν καὶ ἤρεν τὸ σῶμα τοῦ Ἰησοῦ.

38 And after these things, Joseph from Arimathea, who was a disciple of Jesus, but secretly because of the fear of the Jews, made request of Pilate that he might take the body of Jesus; and Pilate consented. He went therefore, and took Jesus’ body.

John 19:39 ἤλθεν δὲ καὶ Νικόδημος, ὃ έλθὼν πρός τὸν Ἰησοῦν νυκτὸς τὸ πρῶτον, φέρων μίγμα σμύρνης καὶ ἀλός ὡς εἴρηται ἐκατόν.

39 And 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.225

John 19:40 ἐλαβον οὖν τὸ σῶμα τοῦ Ἰησοῦ καὶ ἤθησαν αὐτὸ ὀθονίοις μετὰ τῶν ἀρωμάτων, καθὼς ἔθησεν ἐστὶν τοῖς Ἰουδαίοις ἐνταφιάζετο.

40 They then took the body of Jesus, and bound it in linen cloths, with the spices, as is the burial custom with the Jews.

John 19:41 ἤν δὲ ἐν τῷ τόπῳ ὧν ἐσταυρώθη κήπος, καὶ ἐν τῷ κήπῳ μνημείον καὶνόν ἐν ὧν οὐδέπω οὐδείς ἐτέθη.

41 And there was in the place where he was crucified, a garden, and in the garden a new tomb, one in which no one had ever yet been laid.

John 19:42 ἐκεὶ οὖν διὰ τῆς παρασκευῆς τῶν Ἰουδαίων, ὅτι ἐγγὺς ἦν τὸ μνημείον, ἤθησαν τὸν Ἰησοῦν.

42 So, since it was Preparation for the Jews, and because the tomb was close at hand, that is where they laid Jesus.

Chapter 20

The Empty Tomb

John 20:1 Τῇ δὲ μιᾷ τῶν σαββάτων Μαρία ἡ Μαγδαληνή ἔρχεται προὶ σκοτίας ἐτι οὐδῆς εἰς τὸ μνημείον, καὶ βλέπει τὸν λίθον ἤρμένον εκ τοῦ μνημείου.

1 And 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.

224 19:37 Zechariah 12:10
225 19:39 Greek, "a hundred litras," a loan-word from the Latin, libra. The libra was the Roman pound, which was comprised of 12 ounces, so when translated to 16-ounce pounds, it comes to about 75 pounds, or 34 kilograms.
John 20:2 then ran, and the other disciple ran faster ahead, and he[144x57]—Mary's report that the body of Jesus was missing. She runs therefore, and goes to Simon Peter and to the other disciple, the one whom Jesus loved, and she says to them, “They have taken the Lord out of the tomb, and we[226] don’t know where they have put him.”

John 20:3 ‘He[227] placed the sourdough, 0 the other disciple, 0 the other disciple, who had arrived to the tomb first.

John 20:4, 5 And the two were running together; and the other disciple ran faster ahead, and came to the tomb first.

And after stooping down, he sees the linen cloths lying there. He did not enter inside, however.

Then comes Simon Peter, following behind him. And he entered into the tomb, and he observes the linen cloths lying there.

Then at that time the other disciple entered, the one who had arrived to the tomb first; and he saw and believed.

For they did not yet understand the scripture that he had to rise from the dead.

Jesus Appears to Mary of Magdala

John 20:10 Then at that time the other disciple entered, the one who had arrived to the tomb first; and he saw and believed.

226 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.

227 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 20:12 καὶ θεωρεῖ δύο ἄγγελους ἐν λευκοῖς καθεξομένους, ἕνα πρὸς τῇ κεφαλῇ καὶ ἕνα πρὸς τὸν σώμα τοῦ Ἰησοῦ.
12and she beholds two angels in white, one sitting at the head and one sitting at the foot of where the body of Jesus had been lying.

John 20:13 καὶ λέγουσιν αὐτῇ ἐκείνοις, Γόνα, τί κλαίεις; λέγει αὐτοῖς ὅτι ἦραν τὸν κύριόν μου, καὶ οὐκ οίδα ποῦ έθηκαν αὐτὸν.
13And they say to her, "Woman, why are you weeping?" She says to them, "They have taken my Lord away, and I don’t know where they have put him."

John 20:14 καὶ ταῦτα εἰσόδου ἐστράφη εἰς τά ὑπάκω, καὶ θεωρεῖ τὸν Ἱησοῦν ἑστώτα, καὶ οὐκ ἤδει ὅτι ὁ Ἱησοῦς ἑστιν.
14And when she had said these things, she looked toward the rear, and beholds Jesus having been standing; and she did not realize that it was Jesus.

John 20:15 λέγει αὐτῇ ὁ Ἱησοῦς, Γόνα, τί κλαίεις; τίνα ζητεῖς; ἐκείνη δοκοῦσα ὅτι ὁ κηπουρὸς ἑστὶν λέγει αὐτῷ, Κύριε, εἰ σὺ ἐβαστάσας αὐτόν, εἰπέ μοι ποῦ αὐτόν ἔθηκας, κἀγὼ αὐτὸν ἀρῶ.
15Jesus says to her, "Woman, why are you weeping? Who are you looking for?" She, thinking he is the gardener, says to him, "Sir, if it is you who took him, tell me where you put him, and I will get him.

John 20:16 λέγει αὐτῇ ὁ Ἱησοῦς, Μαρία. στραφεῖσα ἐκείνη λέγει αὐτῷ, Ῥαββοῦνι (ὅ λέγεται Διδάσκαλε).
16Jesus says to her, "Mary." She when she turned around, says to him in Hebrew, "Rabbouni!" (which means Teacher).

John 20:17 λέγει αὐτῇ ὁ Ἱησοῦς, Μή μοι ἄπτου, οὕτω γάρ ἀναβέβηκα πρὸς τὸν πατέραμοι πορεύον ἄρος τὸν ἀδελφόν μου καὶ εἰπέ αὐτοῖς, Ἀναβαινώ πρὸς τὸν πατέρα μου καὶ πατέρα ὑμῶν καὶ θέν μου καὶ θέν ὑμῶν.
17Jesus says to her, "Do not cleave to me, for I have not yet ascended to my Father; but go to my brothers, and tell them: 'I am ascending to my Father and your Father; to my God and your God.'"

John 20:18 ἔρχεται Μαρία ἡ Μαγδαληνὴ ἀπαγγέλλουσα τοῖς μαθηταῖς ὅτι ἔωρακεν τὸν κύριον, καὶ ταῦτα ἐπεν αὐτῇ.
18Mary 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 ὅτι ὅσον τῷ ἑμῆρα ἐκείνη τῇ μιᾷ τῶν σαββάτων, καὶ τῶν ψυρῶν κεκλεισμένων ὅπου ἦναν οἱ μαθηταὶ συνηγμένοι, διά τὸν φῶς τῶν ἱουδαίων, ἠλθὲν ὁ Ἱησοῦς καὶ ἔστη εἰς τὸ μέσον καὶ λέγει αὐτοῖς, Εἰρήνη ὑμῖν.
19Then, 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 ἐδέξας αὐτοῖς τὰς χεῖρας καὶ τὴν πλευράν αὐτοῦ. ἔχαρσαν σὺν οἱ μαθηταὶ ἱδόντες τὸν κύριον.
20And 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 σὺν αὐτοῖς πάλιν, Εἰρήνη ὑμῖν· καθὼς ἀπέσταλκέν με ὁ πατὴρ, κἀγὼ πέμπω ὑμᾶς.
21Then 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 ἔποιεν ἐνέφυσαν καὶ λέγει αὐτοῖς, Λάβετε πνεῦμα ἁγίου.

22And having said this, he blew, and says to them, "Receive the Holy Spirit.

John 20:23 ἐν τινον ἀφίητε τὰς ἀμαρτίας ἀφίηται αὐτοῖς, ἐν τινον κρατήτε κεκράτηται.

23Whosever sins you forgive, they are forgiven them; whosever you retain, they are retained."

Jesus Appears to Thomas

John 20:24 Θωμᾶς δὲ εἶς ἐκ τῶν δώδεκα, ὁ λεγόμενος Δίδυμος, οὐκ ἦν μετ’ αὐτῶν ὅτε ἦλθεν ὁ Ἰησοῦς.

24But Thomas, one of the Twelve, the one who was called the Twin, was not with them when Jesus came.

John 20:25 ἔλεγον σὺν αὐτῷ οἳ ἄλλοι μαθηταί, ἑωράκαμεν τὸν κύριον. ὁ δὲ εἶπεν αὐτοῖς, Ἐάν μὴ ἰδώ ἐν ταῖς χεριν αὐτοῦ τὸν τύπον τῶν ἥλων καὶ βάλω τὸν δάκτυλόν μου εἰς τὸν τύπον τῶν ἥλων καὶ βάλω τὴν χεῖρά μου εἰς τὴν πλευράν αὐτοῦ, οὐ μὴ πιστεύσω.

25So 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 ὄκτω πάλιν ἤσαν οὗτοι μαθηταί αὐτοῦ καὶ Θωμᾶς μετ’ αὐτῶν. ἔρχεται ὁ Ἰησοῦς τῶν θυρων κεκλεισμένων, καὶ ἔστη εἰς τὸ μέσον καὶ εἶπεν, Εἰρήνη ὑμῖν.

26And 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 ἔτι λέγει τῷ Θωμᾷ, Φέρε τὸν δάκτυλόν σου ὅπε καὶ ἵδε τὰς χειρὰς μου, καὶ φέρε τὴν χεῖρα σου καὶ βάλε εἰς τὴν πλευράν μου, καὶ μη γίνου ἄπιστος ἄλλα πιστοί.

27Thereupon he says to Thomas, "Bring your finger here, and see my hands, and bring your hand and put it into my side, and do not be unbelieving, but believing."

John 20:28 Καὶ ἀπεκρίθη ὁ Θωμᾶς καὶ εἶπεν αὐτῷ, ὁ κύριος μου καὶ ὁ θεὸς μου.

28And Thomas responded and said to him, "My Lord and my God."

John 20:29 λέγει αὐτῷ ὁ Ἰησοῦς, Ὑμῖν ἀνοίξαι τὸν οὐρανόν καὶ μακάριοι οἱ μη ἴδοντες καὶ πιστεύσαντες.

29Jesus says to him, "Because you have seen me, Thomas, you have believed. Blessed are those believing without having seen."

John 20:30 Πολλὰ μὲν οὖν καὶ ἄλλα σημεῖα ἐποίησεν ὁ Ἰησοῦς ἐνώπιον τῶν μαθητῶν αὐτοῦ, ὡς ἔστιν γεγραμμένα ἐν τῷ βιβλίῳ τούτῳ.

30While therefore Jesus did also do many other signs in the sight of his disciples which are not written in this book.

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228 ἐμφυσάω - emphusáō, breathe out or blow; the same verb used in Genesis 2:7 to translate the Hebrew verb שָׁמַע, 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.

229 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."

230 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.
According to Moeris (204,24), second century, προσφάγμα is Hellenistic for the Attic prepositional expression, the preposition πρός (toward or with) prefixed to the word φαγεῖν (to eat.)

John 20:31: τάρατα δὲ γέγραπται ἵνα πιστεύσητε ὅτι ὁ Ἰησοῦς ἦστιν ὁ Χριστὸς ὁ θεός τοῦ θεοῦ, καὶ ἵνα πιστεύσωτε ὅτι ζώην ἔχετε ἐν τῷ ὅνοματι αὐτοῦ.

31 these have been written so that you might believe that Jesus is the Christ,231 the Son of God, and that believing, you might have life through his name.

Chapter 21

Resurrection Fish & Bread

John 21:1: Μετὰ ταῦτα ἐφανέρωσεν ἑαυτὸν πάλιν ὁ Ἰησοῦς τοῖς μαθηταῖς ἐπὶ τῆς βαλάσσας τῆς Τιβερίας· ἐφανέρωσεν δὲ υἱὸς τοῦ ἀνθρώπου.

1 After these things, Jesus revealed himself another time to his disciples, on the Sea of Tiberias. And this is how he revealed himself.

John 21:2: ἦσαν ὁμοίως Σίμων Πέτρος καὶ Θωμᾶς καὶ Λέωνες Δίδυμος καὶ Πάθαναήλ ὁ ἀπὸ Κανᾶ τῆς Γαλιλαίας καὶ οἱ τοῦ Ζεβεδαίου καὶ ἄλλοι ἐκ τῶν μαθητῶν αὐτοῦ δύο.

Simon Peter, and Thomas called the Twin, and Nathaniel from Cana of Galilee, and the sons of Zebedee, and two other disciples of his, were together.

John 21:3: λέγει αὐτοῖς Σίμων Πέτρος, Ὡπόλα ἀλευσίν. λέγουσιν αὐτῷ, Ἐρχόμεθα καὶ ἡμεῖς σύν, εἴξεθθον, καὶ ἀνέβησαν εἰς τὸ πλοῖον εὐθὺς, καὶ ἐν ἑκείνῃ τῇ νυκτὶ ἐπίασαν οὐδέν.

Simon Peter says to them, "I am going to fish." They say to him, "We are also coming with you." They went directly, and embarked in the boat. And throughout that night, they caught nothing.

John 21:4: πρῶτος δὲ ἦν γενομένης ἐστιν ὁ Ἰησοῦς εἰς τὸν αἰγαλόν· οὐ μέντοι ἤδεισαν οἱ μαθηταὶ ὁ Ἰησοῦς ἦστιν.

And now that it is turning morning, Jesus had stood at the shoreline. However, the disciples have not realized that it is Jesus.

John 21:5: λέγει οὖν αὐτοῖς ὁ Ἰησοῦς, Παιδία, μή τι προσφάγιον ἔχετε; ἀπεκρίθησαν αὐτῷ, Οὐ. Ἰησοῦς therefore says to them, "Children, have you no fish?" They answered, "No."


And he said to them, "Cast the net into the area to the right of the boat, and you will find something." They cast it therefore, and they were not strong enough to retrieve it, because of a fullness of fish.

John 21:7: λέγει οὖν ὁ μαθητής ἐκεῖνος ὁ Ἰησοῦς τῷ Πέτρῳ, ὁ κύριός ἦστιν. Σίμων οὖν Πέτρος, ἀκούσας ὅτι ο κύριος ἦστιν, τὸν ἐπενδύσατο διεξώσατο, ἢν γὰρ γυμνός, καὶ ἐβάλει ἑαυτὸν εἰς τὴν βαλάσσαν·

So 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,232 and he threw himself into the lake.

John 21:8: Οἱ δὲ άλλοι μαθηταὶ τὸ πλοῖοριῳ ἤλθον· οὐ γὰρ ἤσαν μακρὰν ἀπὸ τῆς γῆς, ἀλλὰ ὡς ἀπὸ πτερών διακοινῶν· σύνορτες τὸ δίκτυον τῶν ἴχθυῶν.

(for they were not far from shore, but only about two hundred cubits234 away), while the other disciples came in the boat, towing the fish net.

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231 20:31 That is, the promised Anointed One, the Messiah, Ha-Moshiach.
232 21:5 The Greek word translated "fish" is προσφάγιον - prosofagion; "a relish," a derivative from a prepositional expression, the preposition πρὸς (toward or with) prefixed to the word φαγεῖν (to eat.) According to Moeris (204,24), second century, προσφάγιον is Hellenistic for the Attic δύοφος, "side dish." In other words, what is eaten besides bread. And according to Bauer, δύοφον often meant simply "fish." (This word δύοφος is later also used in its diminutive form, in verse ten of this chapter.)
233 21:7 According to Chrysostom, Dio Chrysostom 55[72], the mariners would wear only underwear while working.
234 21:8 Equivalent to 100 yards, or 92.4 meters.
John 21:9 ὡς οὖν ἀπέβησαν εἰς τὴν γῆν βλέπουσιν ἀνθρακιὰν κειμένην καὶ ὀφάριον ἐπικείμενον καὶ ἄρτον.

9 As 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, Ἑνέγκατε ἀπὸ τῶν ὀφαρίων ὄν ἐπισάσατε νῦν.

10 Jesus says to them, "Bring some of the fish which you have now caught."

John 21:11 ἀνέβη Σίμων Πέτρος καὶ ἐκλύσασεν τὸ δίκτυον ἐπὶ τῆς γῆς, μεστὸν ἵχθων μεγάλων ἐκάθεν πεντηκοντατριῶν καὶ τουστόων ὄντων οὐκ ἐγέρθη τὸ δίκτυον.

11 Simon 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 ἀριστήσατε. οὐδεὶς δὲ ἐτόλμα τῶν μαθητῶν ἐξετάσαι αὐτόν, ὥς τις εἶ, εἰδότες ὅτι ὁ κύριος ἐστιν.

12 Jesus says to them, "Come, eat breakfast." And not one of the disciples got up the courage to challenge him, "Who are you?" For they knew it was the Lord.

John 21:13 ἔρχεται οὖν ὁ Ἰησοῦς καὶ λαμβάνει τὸν ἄρτον καὶ δίδωσιν αὐτοῖς, καὶ τὸ ὀφάριον ὑμώος.

13 Jesus comes therefore, and he takes the bread and distributes to them, and the fish likewise.

John 21:14 τοῦτο ἦδη τρίτον ἐφανερώθη ὁ Ἰησοῦς τοῖς μαθηταῖς αὐτοῦ, ἐγερθεὶς ἐκ νεκρῶν.

14 This was now the third time Jesus had revealed himself to his disciples after having risen from the dead.

Jesus Reappoints Peter

John 21:15 ὡς οὖν ἦρμησταν λέγει τῷ Σίμωνι Πέτρῳ ὁ Ἰησοῦς, Σίμων Ἰωνᾶ, ἀγαπᾷς με πλέον τούτῳ καὶ λέγει αὐτῷ, Ναί, κύριε, σὺ οἶδας ὅτι φιλῶ σε. λέγει αὐτῷ, Βόσκε τὰ αρνία μου.

15 When 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."

John 21:16 λέγει αὐτῷ πάλιν δεύτερον, Σίμων Ἰωνᾶ, ἀγαπᾷς με; λέγει αὐτῷ, Ναί, κύριε, σὺ οἶδας ὅτι φιλῶ σε. λέγει αὐτῷ, Ποιμαίνε τὰ πρόβατά μου.

16 Again, he says to him a second time, "Simon son of Jonah, do you love me?" He says to him, "Yes, Lord, you know that I love you." He says to him, "Pastor my sheep."

John 21:17 λέγει αὐτῷ τὸ τρίτον, Σίμων Ἰωνᾶ, φιλεῖς με; ἔλυσεν ὁ Πέτρος ὅτι εἶπεν αὐτῷ τὸ τρίτον, Φιλεῖς με; καὶ εἶπεν αὐτῷ, κύριε, σὺ πάντα οἶδας, σὺ γνώσκεις ὅτι φιλῶ σε. λέγει αὐτῷ, Βόσκε τὰ πρόβατά μου.

17 He says to him the third time, "Simon son of Jonah, do you love me?" Peter was hurt that he said to him the third time, "Do you love me." And he said to him, "Lord, you know all. You know that I love you." Jesus says to him, "Feed my sheep." 236

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235 21:15 According to BDF §53(2), Ἰωνᾶ is a shortening of Ἰωάν(ν)ης, partly due to the influence of the Syriac word γαπάω for the same (both renderings of the Hebrew יָּפָ֥א). (So also in Matt. 16:17.) This phenomenon of Ἰωνᾶ as a shortened substitute for Ἰωάν(ν)ης is also found in Septuagint manuscripts.

236 21:17 Up until the time we see the Lord, it will continue to be the topic of discussion, the meaning of why Jesus used the verb ἀγαπάω in vv. 15 and 16, but φιλέω in v. 17; and why Peter used the verb οἶδα in vv. 15 and 16, but γνώσκω in v. 17; and whether the reason Peter was hurt was that Jesus asked him three times, or that Jesus changed the verb the third time, etc.
John 21:18 ἀμὴν ἀμὴν λέγω σοι, ὅτε ἦς νεώτερος, ἔξωνυνες σεαυτόν καὶ περιπάτεις ὡς ηθελες; ὅταν δὲ γηράσης, ἐκτενεῖς τὰς χειράς σου, καὶ ἄλλος σε ζωσεί καὶ οἴσει ὡς οὐ θέλεις.

18Truly, truly I say to you: When you were younger, you would dress yourself, and walk around where you wanted; but after you have become old, you will stretch out your hand, and someone else will dress you, and lead you somewhere you will not want.”

John 21:19 τοῦτο δὲ εἶπεν σημαίνων ποίῳ θανάτῳ δοξάσει τὸν θεόν. καὶ τοῦτο εἶπὼν λέγει αὐτῷ, Ἀκολούθει μοι.

19This he said signifying by what kind of death he would glorify God. And having said this, he says to him, "Follow me."

And What About John?

John 21:20 Ἐπιστραφεὶς δὲ ὁ Πέτρος βλέπει τὸν μαθητήν ὅτι ἤγατα ὁ Ἰησοῦς ἀκολουθοῦντα, ὡς καὶ ἀνέπεσεν ἐν τῷ δεῖπνῳ ἐπὶ τὸ στήθος αὐτοῦ καὶ εἶπεν, Κύριε, τίς ἐστιν ὁ παραδίδοος σε;

20Then Peter turned around, and he sees the disciple whom Jesus loved following, that is, the one who in the supper had leaned back onto His chest and said, "Lord, who is the one betraying you?"

John 21:21 τοῦτον ἰδὼν ὁ Πέτρος λέγει τῷ Ἰησοῦ, Κύριε, οὗτός δὲ τί;

21When he saw this one, Peter says to Jesus, "Lord, and what about him?”

John 21:22 λέγει αὐτῷ ὁ Ἰησοῦς, Ἐὰν αὐτὸν θέλω μένειν ἐως ἔρχομαι, τί πρός σέ; σὺ ἀκολούθει μοι.

22Jesus says to him, "If I want him to remain until I come, what is that to you? You follow me."

John 21:23 ἔξηλθεν οὖν ὁ λόγος οὗτος εἰς τοὺς ἀδελφοὺς ὅτι ὁ μαθητὴς ἐκεῖνος οὐκ ἀποθητείκει: καὶ οὐκ εἶπεν αὐτῷ ὁ Ἰησοῦς ὅτι οὐκ ἀποθητείκει, ἀλλὰ, Ἐὰν αὐτὸν θέλω μένειν ἐως ἔρχομαι, τί πρός σέ;

23This therefore is the word that got out to the brothers: that that disciple would not die. Yet Jesus had not said to him that he would not die; rather, "If I want him to remain until I come, what is that to you?”

John 21:24 οὗτός ἐστιν ὁ μαθητὴς ὁ μαρτυρῶν περὶ τούτων καὶ γράφεις ταῦτα, καὶ οἴδαμεν ὅτι ἀληθῆς ἐστιν ἡ μαρτυρία αὐτοῦ.

24That disciple is the one who is bearing witness to these things, and the one who wrote these things; and we know that his testimony is true.

John 21:25 Ἐστίν δὲ καὶ ἄλλα πολλὰ ὡς ἐποίησεν ὁ Ἰησοῦς, ἀτινα εὰν γράφηται καθ’ ἐν, οὐδὲ αὐτὸν σίμα τὸν κόσμον χωρίσαι τὰ γραφόμενα βιβλία. ἀμήν.

25And there are also many other things that Jesus did, which if written in detail, I reckon not even the world itself would be able to hold the books that would be written. Amen.
Principal Witnesses to the gospel of John

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Endnotes

**Endnote #1**

**GENDER INCLUSIVENESS**

The culture in English speaking western countries has changed such that there is demand for a common-gender third person singular pronoun. I truly wish there were one in English. It would make it easier to make clear in translation which gender is meant, including when both genders are meant. But alas, there is no such word, neither is there a widely acceptable convention for a phrase of words. If there were, I would be the first to use it.
One trend is to use the English third person plural pronoun, since it is gender neutral. Yet this sacrifices accuracy in number, for the sake of accuracy in gender. This makes the value judgment that gender is a more important part of the semantic content of the text than is number. But it is easier to understand gender inclusiveness from defaultly masculine pronouns, than it is to recognize singular number from pronouns changed to the plural. Another method of accomplishing gender neutrality is by using phrases of several words. Unfortunately, they have to differ from passage to passage. In my opinion, the result is a bland, flat prose that has lost the rhythm and consistency of the original. It is for this reason that many people, including myself, cannot memorize scripture in any translation but the King James Version: because most modern translations have no rhythm. But the gospel of John, for example, has its own unique rhythm, including redundancies, that some modern translations apparently feel the need to eliminate.

My approach toward more gender inclusiveness was first of all, obviously, to render the Greek word ἄνθρωπος – ἄνθρωπος to something more neutral like human being, person, or people. In aphorisms, like "He who would come after me must deny himself daily, and take up his cross, and follow me," I changed the initial "He" to "The person," but left the him as him and the his as his. The reader can take the cue from the words "The person," that the whole aphorism is gender inclusive.

It was the norm in the Greek language of the New Testament, that the masculine singular pronoun was the default pronoun for gender-neutral usage, just like it has always been in English. God’s people have long understood this and accepted this, in many cultures and many languages. The vast majority of people, Christian or not, can understand perfectly well the gender inclusiveness of an aphorism such as I worded it above, "The person who, ... he..." 

As for words like "brothers," as in John 21:23, obviously the word got out to female believers, too. Yet the word "brethren" has long been understood to mean the community of believers both male and female. When you start adding words like "community" that are not strictly in the Greek text, I am a little uncomfortable. I can understand why some would render it, "community of believers." On the other hand, there is the possibility that the words "the brothers" in John 21:23 mean the same as in John 20:17-18. There, Jesus says to Mary the Magdalene, "Go to my brothers and tell them..." And Mary told those things to the apostles. In the same way, in this passage in John 21, the meaning could be: "This therefore is the word that got out to the rest of the apostles: that that disciple would not die." For not all the apostles had gone on this particular fishing trip. Therefore, I thought it best to leave it literally as the Greek says, "brothers."

Endnote #2

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 ofcontroverting the views and customs held by the Samaritans pertaining to calendars for those festivals. By Jesus' time, there were at least three "castes" of Israelites. The "highest" or "purest" caste was comprised of the "Jews" of Jerusalem and Judea, who felt superior for another reason also: more of them maintained knowledge of the Hebrew language. The second caste was the Israelites in the far north and northeast, called the Galileans. Fewer of these knew Hebrew, and knew rather their native tongue, Aramaic; and many also spoke Greek and some Latin, because of their geo-political situation. The third and bottom caste was the "Samaritans" of Samaria. These literally were "untouchable," as in Diatessaron 6:7 and John 4:9. Even the second caste, Galileans, looked down on Samaritans. The town of Nazareth, where Jesus was from, was fairly close to Samaria. It was also said of Jesus that he was a Samaritan: "The Jews answered and said to him, 'Do we not rightly say that you are a Samaritan, and have a demon?'” (John 8:48) When a Galilean man, Nathaniel, was told to come meet Jesus of Nazareth, Nathaniel said, "Is it possible for anything good to be from Nazareth?” (Diatessaron 5:14; John 1:46) The disciples James and John were perfectly willing to call down fire from heaven and burn up Samaritans; see Diatessaron 18:2; Luke 9:54.
The word "Samaria" came to mean a region, with vague borders, north of Judea but south of Galilee, and west of the Jordan. This was by then not a political region. (As for the city formerly called Samaria, it had been renamed "Sebaste" by Herod the Great.) Jesus, unlike the rest of those of the two upper castes, would not always avoid Samaria. Those of the two upper castes, when traveling back and forth between Galilee and Judea, would be sure they conducted most of their north-south progress east of the Jordan River, and approach Jerusalem from the east via Jericho, in order to avoid passing through Samaria.

This was lamentable. The well of the man Israel himself, that is, Jacob, was in Samaria, at which well Jesus astounded the Samaritan woman by drinking from the same vessel as she a Samaritan. In their conversation, she soon brought up theological and customary disagreements between the Jews and Samaritans. It is clear the Samaritans considered themselves Israelites. In that same passage, Jesus appears to consider himself a "Jew." In the genealogical sense, he certainly was a Judean, that is, descended of the tribe of Judah. In a geographical sense, however, he was not a Judean. The Judeans for their part considered Samaritans either as not Israelites, or if Israelites at all, disobedient, unclean and "cast out of the camp." Jesus in Matthew 10:5 excluded Samaritans from the group he called "the lost sheep of the house of Israel." But he apparently regarded them as more Israelite than the Phoenicians of Mark 7:26-28, Matthew 15:21-27, and Diatessaron 14:11-17, who were called "dogs." (But Jesus did reward even the Canaanite woman for her faith.) The apostles Peter and John evidently later on considered Samaritans to be Israelites, for in Acts 8:14-17, they readily went to Samaria to help them receive the Holy Spirit. This is in contrast to Acts 10, when Peter resisted the idea of Cornelius the Roman receiving the Holy Spirit, whom he clearly thought of as non-Israelite, Gentile and untouchable.

In modern times, the English word "Jew" means all descendants of the Shemite man Jacob, not just Judeans. And not really descendants in a racial sense, but in the sense of practicing the traditions passed down from the Judean Sanhedrin. Again, it was because Judah was the largest and most prominent tribe, that the whole people came to be named after him. The message from Jews themselves, as to what a Jew is, is contradictory. On the one hand, it is said that there is no Jewish race per se, but a Jewish religion and culture. On the other hand, by Jewish law, any child of a Jewish mother is a Jew, whether practicing the religion or not. Agreement cannot be reached even in the state of Israel, as to who or what is a Jew, or how one becomes a Jew. Thus we must accept that the word Jew has several meanings.

2. The leaders of Pharisaic or Rabbinical Judaism.

Here is the text of John 7:11-13. 11The Jews therefore were looking for him in the festival, and saying, "Where is that fellow?" 12And there was much whispering about him in the crowds. Some were maintaining, "He is a good man." "No," others would say, "He is misleading the people." 13Though none would speak about him openly, for fear of the Jews.

Here we have the crowds wanting to speak about Jesus, but not openly doing so, for fear of "the Jews." Clearly, the "Jews" the crowd were fearing were the Sanhedrin, who had decided that anybody who confessed that Jesus was the Messiah, should be put out of the synagogue. Yet, in the same passage, the crowd are called "Jews."
John 9:22 "His parents said these things because they were fearing the Jews. For the Jews had already decided that anyone who acknowledged Him to be the Christ would be put out of the synagogue."

Here we have Jewish parents, who are afraid of "the Jews," and it is clear here that "the Jews" means the leaders of Rabbinical Judaism.

The leaders and Pharisees held in contempt the majority of the regular people, whom they referred to as am ha'aretz, "people of the land." Originally, this phrase am-ha'aretz only meant to distinguish the majority of Israelites from the leaders (Lev. 4:27; 20:4; 2 Kings 11:18, 19; 15:5; 16:15; 21:24; Ezekiel 7:27), but after the return from the exile, it came to mean those people living in Palestine whose Judaism was mixed or suspect, and with whom the more strict Jew could not intermarry. (Ezra 9:1-2, Nehemiah 10:30-31) But by New Testament times the Pharisees used it as a term of contempt in John 7:49 for all the people who "know not the law," which really meant those who did not observe the law according to their interpretation. The Pharisee considered the "people of the land" to be immoral, irreligious, and unclean and untouchable. According to the Pharisaic / Sanhedrin rabbinical law, their testimony was not admissible in court, and so they were not summoned as witnesses. They were not trustworthy enough to be appointed fiduciaries in a legal matter. And Pharisees were not allowed to eat with the "people of the land," and were not allowed to marry one of them, for, they said, "their women are unclean vermin."

Thus it is understandable why on several occasions when Jesus bested the Pharisees in theological or moral debate, the crowds "listened with delight."

3. False Jews

The gospel of John was written a relatively long time after Christ, after God's people had developed a new, spiritual meaning to the word "Jew." By the time John wrote his gospel, the disciples of Jesus identified themselves as Christians, and not so much as Jews. So John at various times uses both the widely used meaning, and also at other times the later meaning of "false Jew." For they taught that if a Jew did not accept Jesus as the Jewish Messiah, such a Jew is cut off from Israel, Acts 3: 22-23; Romans 11:17-21. The notion that a human being can inherit the kingdom of God solely by virtue of the fact that he is a Jew, is as false today, as it was when John the 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).
Origen declares that in his time, "nearly all the manuscripts" said Bethany. But, he preferred Bethabara, because, he said, he could not find a Bethany on the other side of the Jordan, but only the one near Jerusalem, plus he was attracted to the edifying etymology of Bethabara, "house of preparation," (about which he was mistaken; actually means "house [or place] of passing over") versus the meaning of Bethany, which is "house of obedience."

For a map of the pertinent areas and a full TC discussion by Jeremy M. Hutton, use this URL: [http://www.bibletranslation.ws/down/Hutton.pdf](http://www.bibletranslation.ws/down/Hutton.pdf)

Swanson lists Γ for lacuna here, but he was mistaken. He consulted the Oxford fragment, and was unaware that another piece of the manuscript resided St. Petersburg. The IGNTP site lists the correct readings for 036 (Γ).

Note that though the old apparatuses list 0141 as an uncial, we now know it is "a minuscule commentary manuscript whose lemmata are written in majuscule." source: IGNTP

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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:

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<th>Manuscript</th>
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<td>W X Y Δc Θ Ψ</td>
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<td>070vid 0141 0211 124 131 134 139 151 157 169 209 213 228 297 388 391 397 401 416 445 461 488 496 499 501</td>
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<td>780 788 799 800 817 821 827 828 843 849 865 896 989 1077 1080 1100 1178 1192 1210 1230</td>
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<td>1241 1242 1253 1333 † 1424 † 2193 2323 2561* 2768</td>
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<td>280+ total</td>
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<td>523 537 542 554 565 578 584 703 713 719 723 730 736 741 742 768 770 772 773 776 777</td>
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<td>1241 1242 1253 1333 † 1424 † 2193 2323 2561* 2768</td>
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<td>(some 328 total)</td>
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<td>801 824 825 829 844 845 867 873 897 922 1073 1092 (later hand) 1187 1189 1424</td>
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Both Philip Comfort and Maurice Robinson ("Preliminary Observations Regarding the Pericope Adulterae," *Filologia 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 δὲ all of a sudden. There is also a marked increase in the use of the circumstance-setting participle near the beginning of a sentence, more often than is John’s style.
Here is the pericope in question:

John 7:53  Καὶ ἐπορεύθησαν ἕκαστος εἰς τὸν οἶκον αὐτοῦ,
   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  ὢρθροῦ δὲ πάλιν παρεγένετο εἰς τὸ ἱερόν, καὶ πᾶς ὁ λαὸς ἤρχετο πρὸς αὐτόν,
   And at dawn he showed up in the temple again, and all the people were coming toward him. And having sat down he was teaching them.
John 8:3  ἄγουσιν δὲ οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι γυναίκα ἕπι μιχείᾳ κατειλημμένην,
   And at dawn he showed up in the temple again, and all the people were coming toward him. And having sat down he was teaching them.
John 8:4  καὶ στηθεὶς αὐτήν ἐν μέσῳ
   And the Torah scholars and the Pharisees are bringing a woman caught in adultery.
John 8:5  καὶ στηθεὶς αὐτήν ἐν μέσῳ,
   And after they stood her in the midst.
John 8:6  ὥστε δὲ ἔλεγον πειραματίζετε αὐτόν, ἢν ἔχωσιν κατηγορεῖν αὐτοῦ, ὥστε Ἰησοῦς κάτω κύψης τῷ δακτύλῳ κατάγραφεν εἰς τὴν γῆν.
   And after they stood her in the midst. And each went to his home.
John 8:7  ὅς δὲ ἔπεμψεν ἐρωτώντας αὐτόν, ἀνέκυψεν καὶ εἶπεν αὐτοῖς, Ὅν ἀναμάρτητος ὑμῶν πρῶτος ἐπ’ αὐτὴν βαλέτω λίθον.
   And after they stood her in the midst, 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 8:8  καὶ πάλιν κατακύψας ἔγραφεν εἰς τὴν γῆν.
   And after bending down again, he continued writing on the ground.
John 8:9  καὶ εἶπεν αὐτοῖς, ἡμεῖς ἐξῆγον τοιαῦτα καθ’ εἰς ἀρξάμενοι ἀπὸ τῶν πρεσβυτέρων, καὶ κατελείψε· καὶ ἦν γυνὴ ἐν μέσῳ ὁμοιάζω.
   And after they heard this, they went away one by one, starting with the oldest, until he alone was left, and the woman still in the midst.
John 8:10  ἀνακύψας δὲ ὁ Ἰησοῦς ἐίπεν αὐτῇ, Γίνατι, ποῦ ἐσίν; ὁδεῖς σε κατακρίνειν;
   And Jesus straightened up and said to her, "Woman, where are you? Has no one condemned you?"
John 8:11  ἡ δὲ ἐίπεν, ὅδε ἐγώ σε κατακρίνω· πορεύομαι, ἄματε ἐκατ’ ὑμᾶς ἀμαρτάναν.
   And she said, "No one, sir." And Jesus said, "Neither am I condemning you. Go your way, and from now on, sin no more."
I quote the book "A Textual Commentary on the Greek New Testament," by Bruce M. Metzger on behalf of and in cooperation with the Editorial Committee of the United Bible Societies' Greek New Testament: Kurt Aland, Matthew Black, Carlo M. Martini, Bruce M. Metzger, and Allen Wikgren. The following is a quote from it concerning this passage:

"The evidence for the non-Johannine origin of the pericope of the adulteress is overwhelming. It is absent from such early and diverse manuscripts as ℓ 75 ℵ B L N T W Y Δ Θ Ψ 0141 0211 22 33 124 157 209 788 828 1230 1241 1242 1253 2193 al. Codices A and C are defective in this part of John, but it is highly probable that neither contained the pericope, for careful measurement discloses that there would not have been space enough on the missing leaves to include the section along with the rest of the text. In the East the passage is absent from the oldest form of the Syriac version (syrC,s and the best manuscripts of syrP), as well as from the Sahidic and the sub-Achmimic versions and the older Bohairic manuscripts. Some Armenian manuscripts and the Old Georgian version omit it. In the West the passage is absent from the Gothic version and from several Old Latin manuscripts (it17,17a,q). No Greek Church Father prior to Euthymius Zigabenus (twelfth century) comments on the passage, and Euthymius declares that the accurate copies of the Gospel do not contain it.

When one adds to this impressive and diversified list of external evidence the consideration that the style and vocabulary of the pericope differ noticeably from the rest of the Fourth Gospel (see any critical commentary), and that it interrupts the sequence of 7:52 and 8:12 ff., the case against its being of Johannine authorship appears to be conclusive.

At the same time the account has all the earmarks of historical veracity. It is obviously a piece of oral tradition which circulated in certain parts of the Western church and which was subsequently incorporated into various manuscripts at various places. Most copyists apparently thought that it would interrupt John's narrative least if it were inserted after 7:52 (D E F G H K M U Γ Π 28 700 892 al). Others placed it after 7:36 (ms. 225) or after 7:44 (several Georgian mss.) or after 21:25 (1 565 1076 1570 1582 arm433) or after Luke 21:38 (f13). Significantly enough, in many of the witnesses which contain the passage it is marked with asterisks or obeli, indicating that, though the scribes included the account, they were aware that it lacked satisfactory credentials.

Sometimes it is stated that the pericope was deliberately expunged from the Fourth Gospel because it was liable to be understood in a sense too indulgent to adultery. [Jerome speculated this.] But, apart from the absence of any instance elsewhere of scribal excision of an extensive passage because of moral prudence, this theory fails "to explain why the three preliminary verses (vii 53; viii 1-2), so important as apparently descriptive of the time and place at which all the discourses of c. viii were spoken, should have been omitted with the rest" (Hort, "Notes on Select Readings," pp. 86 f.).

Although the Committee was unanimous that the pericope was originally no part of the Fourth Gospel, in deference to the evident antiquity of the passage a majority decided to print it, enclosed within double square brackets, at its traditional place following Jn 7:52."
The Committee included it in its traditional place "in deference to its antiquity." But they omitted scores of other passages that are even older than the pericope. So why did they choose to include this particular passage? Probably because of its relatively large size, and because it is so well known and loved. They are unanimous that the passage is not original holy writ, but include it because it probably is truth. However, I would like the criterion for inclusion of a passage to be, not whether or not it is a true story, but whether or not the apostles intended it to have the authority of scripture. Truth and authority are not the same. "2+2=4" is truth, but it is not scripture. God did not inspire one of his apostles or prophets to put it among the foundational truths that are authoritative original holy writ. So it is with the Pericope of the Adulteress. I would think we would want our translations of the gospel of John to be 100% pure scripture, all the real thing.

Nevertheless, I decided to include the passage in the text of John, with a footnote indicating that it may not be original scripture. Though I personally consider it to be New Testament pseudepigrapha, I know it is a story beloved by many. So I decided to leave in the text of my translation, considering that it probably does no harm, unlike the spurious ending that tradition has added on to the gospel of Mark.

**FREQUENCY OF THE PARTICLE δὲ**

On the style of Greek, you can check it out yourself and see, that the passage John 7:53 to 8:11 is not written in the style of John. John does not use the Greek word "δὲ" 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 "δὲ" 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 "δὲ" 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 straightforward adverbs, such as META, "after," HWS, "as," HOTE, "when." And even instead of the linear participle, he will use an imperfect verb to accomplish the same thing, something more like we do in English.

But when you come to the Pericope of the Adulteress, you find a marked increase of the use of sentence-initial participles to set the circumstance. Heavy use of this device is a style not inconsistent with one of the synoptic gospels, but inconsistent with John.

I find such participial phrases in the Pericope as follows:

8:2 καθίσας – And having sat down, he was teaching them
8:3-4 στήσαντες – And having stood her in the midst, they said to him
8:6 κύψας – But Jesus after bending down, began to write on the ground
8:7 ἐρωτώντες – But as they continued questioning him, he straightened up
8:8 κατακύψας – And again having bent down, he was writing on the ground
8:10 ἀνακύψας – And after straightening up, Jesus said to her

This comes to 6 examples of this in 9 verses. – 66% of the verses start this way.

In the rest of John, I found 55 examples in 867 verses. – 6% of the verses in the rest of John start this way.

This is a heavy concentration of sentence-initial participial circumstance-setting phrases, and I challenge anyone to find such a concentration elsewhere in John’s writings.

Following are the 55 examples I found in the rest of the gospel of John. (Note: I scanned both the UBS Greek New Testament and the Hodges and Farstad text, and in this count they are not different.)

Note that there are long stretches in John without this trait. Yet those long stretches are where Jesus is teaching, without interruption of narrative of events and travel and different characters inter-acting. When there is a concentration of sentence-initial participles for setting the circumstance, they are where there is more movement in the circumstance of the narrative than just teaching, like in chapter 13, 18, and 19. That consideration does lessen the impact of this change I am pointing out, I admit. Certainly no single stylistic trait of the Pericope alone is enough to convince me or anybody that it is not in John's style. Neither the increased concentration of DE argument, nor this participle argument are very strong by themselves, but together they are stronger. The more traits that the Pericope has that are not Johannine, the more convincing.

Another trait of the Pericope that is not like John, is that there is a greater variety of vocabulary for such a small passage.

On the other side, Zane C. Hodges and Arthur L. Farstad, in their Introduction to their "The Greek New Testament According to the Majority Text," Second Edition (Nashville, Thomas Nelson Publishers, 1985) point to the following traits in the Pericope as being Johannine:

John 8:6 has the phrase τοῦτο δὲ ἔλεγον πειράζοντες αὐτόν - Now this they were saying tempting him. This same kind of phrase, τοῦτο δὲ followed by a form of the word for saying, is found elsewhere in John as follows:

6:6 – τοῦτο δὲ ἔλεγεν πειράζων αὐτόν But he said this testing him
7:39 - τοῦτο δὲ 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 οὐχ ὤτι 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; 1 Cor. 7:16.

Thirdly, that the phrase μηκέτι ἁμάρτανε - "sin no more" in 8:11 occurs only one other time in the New Testament, at John 5:14. In those exact inflections, this is true.
However, Wieland Willker points out a dozen phrases that are typical Lukan usage, in his pdf document to which I give the link below. This all would not be inconsistent with some writer other than John or Luke, who shares some writing traits of both John and Luke.

Another Byzantine text advocate, Maurice Robinson, believes that the Pericope was omitted by some copyists early on, as a result of the practice of dividing up the scriptures into liturgical sections, "lectionary readings," for various times of the year. Such that the Pericope was put at the end of manuscripts, because the story was thought inappropriate for the Pentecost reading. A summary of his arguments can be found at this link: http://www.dtl.org/versions/e-mails/adultery.htm

On the other hand, Wieland Willker rebuts this lectionary argument, in an article well worth reading, the link to which I give below. Among other things, it shows 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 ὅ 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: ANDTHENHEISNOWHEREWHATAMYSTEROUS. Take the words in the letters, HEISNOWHERE. Did the author mean "He is nowhere" or "He is now here"? There is exactly this kind of problem in interpreting John 8:25. The Greek words translated "Just what" in the sentence "Just what I have been saying along" in John 8:25, Diatessaron 15:32 are the words ὅ τι - hó ti, which mean "that which." Or are they one word, ὅτι - hóti, 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 τίν ἄρχην in the accusative case would be adverbial and equivalent to ὅλως - ἀλλωσ - "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 - ὅτι is used, it is always a translation of the Hebrew interrogative pronouns used in direct questions and meaning "why," such as לָּמּה and מַךּוּע.

2. As an exclamation, with ὅτι as a Hebraism after מָה ("That I speak to you at all!")

3. As an affirmation, with ὅτι and implying I am ("[I am] from the beginning what I am telling you" or "Primarily [I am] what I am telling you" or "[I am] what I have told you from the beginning").

The Bodmer Papyrus II (𝔓⁶⁶) reads, according to a marginal correction which may be by the original scribe, "Jesus said to them, 'I told you in the beginning that which also I am telling you.'" For full discussions of the difficulties of the passage, see R.W. Funk, *Harvard Theological Review*, LI (1958), pp. 95-100, and E.R. Smothers, S.J. *ibid.*, pp. 111-122, who independently prefer the reading of the papyrus 66 corrector.

An argument in favor of the third alternative mentioned above, is that a few verses later, John says "many of his hearers put their faith in Him." There are hearers present with whom he is sympathetic.

On the other hand, Jesus' next words, "I HAVE MUCH TO SAY to you, but...I only speak what I hear from the Father," would be a natural continuance from him saying something like "Why do I speak to you at all?" For his next words indicate a holding back from speaking. Both sentences then would have a theme of him not speaking.

Another problem with the traditional rendering "I am what I have told you from the beginning," is that Jesus had not really told them who he was prior to this. He was rather evasive to them about it. Clearly from context, these are not conversation partners with whom he was sympathetic: "You are from below, I am from above... You shall die in your sins..."

It would not be out of character for Jesus to refuse to speak with someone. For remember, Jesus knew what was in people's hearts and minds. It could be that the particular people who were questioning him in the verse in question were hypocrites, and Jesus knew that they wouldn't believe what he said anyway, and that they wouldn't ask sincere, God-seeking questions. And that only the nonvocal bystanders were coming to believe in him in this setting. With these conditions in view, he could say to the actual questioners only: "Why do I even bother speaking to you?"

In any case, it would not be out of character for Jesus to verbally express frustration or dislike about the insincerity (Diatess. 26:3; Mk 12:13-15) or hypocrisy (Diatess. 14:2; 19:35,36; 26:3; Mk 7:5,6; Lk 13:14-17) or lack of cooperative intent (Diatess. 30:16,17; Luke 22:67-69) or lack of intelligence (Diatess. 14:8,9,31; Matt. 15:15-16; Mk 7:17-19; 8:14-21) of his conversation partners.