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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Chapter 1

The Word Became Flesh Among Us

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

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

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

2He was with God in the beginning.

John 1:3 πάντα δι' αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἐν αὐτῷ γέγονεν.

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

John 1:4 ἐν αὐτῷ ἦν ζωὴ ἐναντίον τῶν ἀνθρώπων.

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

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

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

John 1:6 Ἐγένετο ἄνθρωπος ἀπεσταλμένος παρά θεοῦ, ὄνομα αὐτῶν Ἰωάννης.

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

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

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

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

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

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

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

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

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

John 1:11 εἶς τὰ ἄδικα ἦλθεν, καὶ οἱ ἄδικοι αὐτὸν οὐ παρέλαβον.

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

John 1:12 ὁ δὲ ἠλάβον αὐτὸν, ἠδυναν αὐτοῖς ἐξουσίαν τέκνα θεοῦ γενέσθαι, τοῖς πιστεύσωσιν εἰς τὸ ὄνομα αὐτοῦ.

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

John 1:13 οἱ οὖν εἰς ἀμάτων οὐδὲ ἐκ θελήματος σαρκὸς οὐδὲ ἐκ θελήματος ἁνδρὸς ἄλλῳ ἐκ θεοῦ ἐγεννήθησαν.

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

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1:5 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.
John 1:18 θεόν οὐδεὶς ἑώρακεν πώποτε· ὁ μονογενὴς ούς, ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς ἐκείνου ἐξηγήσατο.

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

John 1:19  Kai aithē ἐστιν ἡ μαρτυρία τοῦ ἰωάννου, ὅτε ἀπέστειλαν οἱ ἱουδαῖοι ἐξ Ἰεροσολύμων ἱερεῖς καὶ Λευτίς ἕνα ἐρωτήσασιν αὐτόν, Ἐν τις 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 εἰμὶ ἐγώ ὁ Χριστός.

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

John 1:21 καὶ ἤρωτησαν αὐτόν, Τί ὀδύν; Ἡλίας εἶ σὺ; καὶ λέγει, Οὐκ εἰμί ὁ προφήτης εἶ σὺ; καὶ ἀπεκρήθη, Οὐ.

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

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

John 1:22 εἶπον οὖν αὐτῷ, Τίς εἶ; Ἰνα ἀπόκρισαν δῶμεν τοῖς πέμψασιν ἥμας 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) Ἡβ 11:17. Of an "only" son (Plut., Lycurgus 38, 8; Josephus, Ant. 20, 20) Ἡκ 7:12; 9:38. Of the daughter (Diōd. S. 4, 73, 2) of Iairus 8:43. Also "unique" (in kind) of something that is the only example of its category (Cornutus 27 π. 49, 13 εἰς κ. μονογενής) the only son, 745 also Hell. 3 25:2. In the Johannine lit. μονογενής is used only of Jesus. The meanings "only, unique" may be quite adequate for all its occurrences here (so M-M, RSV et al.; D Moody, JBL 72, '53, 213-19; FC Grant, ATR 36, '54, 288-47). But some (e.g. WBauer, Hdb.) prefer to regard μονογενής as somewhat heightened in meaning in John and 1 John to "only-begotten" or "begotten of the Only One," in view of the emphasis on γένεσαν ἐκ θεοῦ (Ἰν 1:13 al.); in this case it would be analogous to ρωμοτόκος (Ῥο 8:29; Col 1:15 al.). Of the son οὗ εἶδον Ἰην 3:16 (Philo Bybl. [100 AD] in Euseb., Fr. Ev. 1, 10, 33; Cornus offers up his μονογενής πίσς) τὸ μονογενὸς τοῦ θεοῦ ν. 18; cf. Ἰν 1:34 variant reading τὸν υἱὸν τοῦ μ. ἀπέσταλκαν ὁ θεός Ἰν 1:49; cf. Ἱγ 10:2. Of the expr. δόξα τὸς μονογενοῦς μονογενός παρ ἄλλοις Ἰν 1:14 see Ἰην 4:9; cf. Dg 10:2. Of the expr. δόξα τὸς μονογενοῦς μονογενός παρά πατρος Ἰν 1:14 see Ἰην 4:9; cf. Dg 10:2. Of the expr. δόξα τὸς μονογενοῦς μονογενός παρά πατρος Ἰν 1:14 see Ἰην 4:9; cf. Dg 10:2. Of the expr. δόξα τὸς μονογενοῦς μονογενός παρά πατρος Ἰν 1:14 see Ἰην 4:9; cf. Dg 10:2.
John 1:23 ἔφη, Ἐγώ φωνὴ βοῶντος ἐν τῇ ἐρήμῳ, Εὐθύνατε τὴν ὄδὸν κυρίου, καθὼς εἶπεν Ἡσαῖας ὁ προφήτης.

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

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

24And those who were sent were of the Pharisees.

John 1:25 καὶ ἤρωτον αὐτὸν καὶ εἴπον αὐτῷ, Τί ὑμῖν βαπτίζεις εἰ οὐ νῦν εἴ ὁ Χριστὸς οὕτε Ἠλίας οὔτε ὁ προφήτης;

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

John 1:26 ἀπεκρίθη αὐτῷ ὁ Ἰωάννης λέγων, Ἐγώ βαπτίζω ἐν ὑδατί: μέσος δὲ ὑμῶν ἔστηκεν ὁ Ἰησοῦς ὁ υἱὸς τοῦ θανάτου.

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

John 1:27 ἄτος ἔστιν ὁ ὑπόσω μου ἐρχόμενος, ὃς ἔμπροσθεν μου γέγονεν: οὐ ἔγοι τιμί οἰμί \\άξιος ἵνα λύσω αὐτοῦ τὸν ἱμάτιον τοῦ υποδήματος.

27he is the one coming after me,8 who is preferred before me,9 the thong of whose sandal I am not worthy to untie."

John 1:28 Ταῦτα ἐν Βηθαβάρᾳ ἐγέγονεν πέραν τοῦ Ἰορδάνου, ὅπου ἤν ὡς Ἰωάννης βαπτίζων.

28These 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 how to place the quotation marks. Is John the Baptist the one saying, "just as Isaiah the prophet said"? (NASB, NAB, NKJV, CBW, JB, JBP) Or is it John the apostle narrating who said it? (NIV, NRSV, NCV, CEV, NLT, JNT, REB) It is reasonable to think that John the Baptist was aware of how the Isaiah passage pertained to himself, and that he so stated. Verse 20 says that he confessed and did not resist. In other words, he communicated openly and freely about what he believed he was. On the other hand, it may be well to leave it such that the Isaiah prophecy is applicable to both John the Baptist and to the two witnesses in Revelation 11:3-12, one of which is Elijah.

7 1:26 txt ᾐ ἡ Ἑν Τ ᾲ Τ 047 461 latt syr cop sa TR RP \ / omit ἐκ τύχος ἐκ τοῦ ἡμέρας Ν B C* L 083 cop bo miss NA28 \ / lac 394 D P Q V Y 0233.


9 1:27b txt οὗ εμπροσθέν μου γέγονεν A Β 2* Ε N* 047 lat syr-pb cop bo miss TR RP \ / omit ἐκ τύχος ἐκ τοῦ ἡμέρας Ν B C* L 083 394 cop NA28 \ / lac 394 D P Q V Y 0233.

10 1:28 txt ἐν Βηθαβάρᾳ ἐγέγονεν (Joshua 18:22 LXX) Σελ Τ χρίστε Π Ψ 083 0141 1 2 3 33 180 1079 1230 1292 1365 1505 1546 (1568 Βιθαβάρι) 1646-1770 1773 1774 Tod (syr-palm) cop bo miss arm geo Or Euseb (Epiph) (mss acc. to Chrys) Cyril TR \ / ἐν Βηθαβάρᾳ ἐγέγονεν Υ \ / ἐν Βηθαβάρᾳ ἐγέγονεν Λ \ / έν Βηθαβάρᾳ ἐγέγονεν 13 69 828 \ / ἐγέγονεν ἐν Βηθαβάρᾳ (Joshua 18:22 Heb.; 15:6, 61 Grk. LXX; cf. also Judges 7:24 LXX) Ν 892mg pc (syr-palm) \ / ἐν Βηθαβάρᾳ ἐγέγονεν (the word Βηθαβάρᾳ is visible but not ἐγέγονεν) 394 395 A B C* E F H L M S W D Q 047 063 0211 2* 28 118 124 157 205 579 597 700 892 Tod 1006 1009 1010 1195 1216 1241 1242 1243 1253 1342 1344 1365 1424 2148 2174 M Lect ηαγυαέφις ηαγυαέφις (ιαγυαέφις) vg συρ-ρ βιθαβάρᾳ cop bo slav Or Euseb (Epiph) (mss acc. to Chrys) Chrys; Ambrosiat Aug HF RP PK NA27 (C) \ / ἐν Βηθαβάρᾳ ἐγέγονεν Δ* \ / ἐν Βηθαβάρᾳ ἐγέγονεν Ν \ / ἐγέγονεν ἐν Βηθαβάρᾳ Ψ 86 B* H \ / ἐγέγονεν ἐν Βηθαβάρᾳ G X 565 1071 \ / lac 394 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 Ἐπίεις ὁ Ιωάννης τον Ἰησοῦν ἐρχόμενον πρός αὐτόν, καὶ λέγει, ἵδε ὁ ᾨμόν τοῦ θεοῦ ὁ σύρων τὴν ἀμαρτίαν τοῦ κόσμου.

29 The 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 οὖν ἔστιν περὶ αὐτοῦ ἐγὼ εἶπον, ὁπίσω μου ἔρχεται ἄνηρ ὃς ἐμπροσθῶν μου γέγονεν, ὅτι πρῶτός μου ἦν.

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

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

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

John 1:32 Καὶ ἐμαρτύρησεν Ἰωάννης λέγων ὅτι Θεός ἐστιν τὸ πνεῦμα καταβαίνον ὡσεὶ πνεύματα ὑπό υἱὸν τοῦ θεοῦ.

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

John 1:33 κἀγὼ οὐκ ἤδειν αὐτόν, ἀλλὰ ὃς ἐν τῷ ὑδάτι βαπτίζει ἐν ὑδατι ἑκείνος μοι ἐπή, ἔφη δὲν ἂν ἦδος τὸ πνεῦμα καταβαίνον καὶ μένον ἐπ’ αὐτόν, οὖν ἔστιν ὁ βαπτίζων ἐν πνεύματι ἀγίῳ.

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

John 1:34 κἀγὼ ἔδεικνύα, καὶ μεμαρτύρηκα ὅτι οὖν ἔστιν ὁ υἱὸς τοῦ θεοῦ.

34 And now I have seen, and now11 I have testified, that this is the Son of God."12

John and Andrew Have Found the Messiah

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

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

John 1:36 καὶ ἐμβλέψας τῷ Ἰησοῦ περιπατοῦντα λέγει, ἵδε ὁ ἀμνός τοῦ θεοῦ.

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

John 1:37 καὶ ἤκουσαν αὐτοῦ οἱ δύο μαθηταὶ λαλοῦντας καὶ ἠκολούθησαν τῷ Ἰησοῦ.

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

John 1:38 ὅταν δὲ ὁ Ἰησοῦς καὶ θεασάμενος αὐτούς ἀκολούθησαν λέγει αὐτοῖς, Τί ζητεῖτε; αἱ δὲ εἶπον αὐτῷ, Ὁ Ἄββα ὁ λέγεται ἐρμηνευόμενον Διάδοχον, ποῦ μένεις;

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

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 τοῦ τοῦ θεοῦ φευκέτων τοῦ υἱοῦ τοῦ θεοῦ. (two more words illeg.) ὅτι ὅταν τοῦ ἐκλέκτου τοῦ θεοῦ ἐπηκόος ἐπηκόος, ἐπηκόος ἐπηκόος ἐπηκόος ἐπηκόος ἐπηκόος. The new ECM edition of John's gospel will cite ἐπηκόος ἐπηκόος ἐπηκόος ἐπηκόος in favor of the ὅτι ὅταν τοῦ θεοῦ reading.
13 135 John the son of Zebedee and Andrew the brother of Peter
John 1:39 ὁ δὲ ἵδετε ὡρὰ ἐκείνην ἠδον καὶ εἶδαν ποῦ μένει, καὶ παρ’ αὐτῷ ἔμειναν τὴν ἡμέραν ἐκείνην ἡμᾶς ἦκεν ἣν ὡς δεκάτη.

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

John 1:40 Ὁ Ἰησοῦς τῆς Σιμώνου Πέτρου ἐστὶν ἐκ τῶν δύο τῶν ἄκουσάντων παρὰ Ἰωάννου καὶ ἀκολουθησάντων αὐτῶν.  

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

John 1:41 Ἐφέρκει οὗτος πρῶτος τὸν ἄδελφον τὸν Ἰωάννην τὸν Ἰδον Σίμωνα καὶ λέγει αὐτῷ, Ἐφέρκαμεν τὸν Μεσσίαν ὁ ἐστὶν μεθερμηνεύουμεν 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 ἤγαγεν αὐτὸν πρὸς τὸν Ἰησοῦν. Ἐμβλέψας δὲ αὐτῷ ὁ Ἰησοῦς εἶπεν, Σὺ εἶ ὁ ιδίος ὃς ἤκολος τῆς Κηφᾶς ὃς 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 ἐπαύριον ἠθέλησεν ὁ Ἰησοῦς ἐξελθεῖν εἰς τὴν Γαλιλαίαν, καὶ εὑρίσκει Φιλίππον, 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 Ἡν δὲ τὸ πόλεως Ἀνδρέου καὶ Πέτρου.  

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

John 1:45 Ἐφέρκει Φιλίππος τὸν Ναθαναήλ καὶ λέγει αὐτῷ, Ὁν ἔγραψεν Μωσῆς ἐν τῷ νόμῳ καὶ οὗ προφήτης εὑρίκαμεν, Ἰησοῦν τὸν ὑιὸν τοῦ Ἰωάννην τὸν ἀπὸ Ναζαρέθ.

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

John 1:46 καὶ εἶπεν αὐτῷ Ναθαναήλ, ἔκ Ναζαρέθ δύναται τι ἀγάθον εἶναι; λέγει αὐτῷ Ἐφέρκος, Ἐχου καὶ ἰδε.

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

Philip says to anything for him, "Come and see."

John 1:47 εἶδεν ὁ Ἰησοῦς τὸν Ναθαναήλ ἐρχόμενον πρὸς αὐτὸν καὶ λέγει πρὸς αὐτοῦ, ἴδε ἄνθρωπος ἱεραπλησθεὶς ἐν ὑμῖν ὡς δόλος σύς ἐστίν.

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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141:42a  We use the modern spelling for 'Ἰωάννης' when it is a transliteration of a Hebrew name, in line with the majority of manuscripts, although the ancient Septuagint text used a shorter form. The 'Ἰωάννης' around the time of Jesus was spelled as 'Ἰωάννης' with a final 'ς'.

151:42b  The writers of the gospels translated the name from the Aramaic language, which Jesus spoke, to the language of the readers— Greek, because they apparently desired that their readers know the man as Rock, which is the English translation of Petros. In that spirit of the writers, we English speakers are to know him as Rock. With that in mind, I have nonetheless from this point on used the Anglicized transliteration of Petros, which is Peter, since it is so familiar.
John 1:48 ἐλεγεῖ αὐτῷ Ναζανηλ, Πόθεν με γινώσκεις; ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτῷ, Πρὸ τοῦ σε Φιλίππον φωνήσαι ὄντα ὑπὸ τὴν συκῆν εἴδον σε.

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

John 1:49 Ἀπεκρίθη Ναζανηλ καὶ λέει αὐτῷ, Ῥαββί, σὺ εἶ ὁ υἱὸς τοῦ θεοῦ, σὺ εἶ ὁ βασιλεὺς τοῦ Ἱσραήλ.

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

John 1:50 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ, ὥστε εἰπὼν σοι, εἰδόν σε ὑπὸ ποσάκτῳ τῆς συκῆς πιστεύεις; μείζω τούτων ὄψει.

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

John 1:51 καὶ λέει αὐτῷ, Ἄμην ἀμήν λέγω σοι, ἀπέρι ὄρη δίφοβο τον οὐρανόν ἀνεφύται καὶ τοὺς ἀγγέλους τοῦ θεοῦ ἀναφαίνοντας καὶ καταβαίνοντας ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου.

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

Chapter 2

Water Into Wine

John 2:1 Καὶ τῇ ἡμέρᾳ τῇ τρίτῃ γάμος ἔγενετο ἐν Κανᾶ τῆς Γαλιλαίας, καὶ ἦν ἡ μήτηρ τοῦ Ἰησοῦ ἔκει;

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

John 2:2 ἐκλήθη δὲ καὶ ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὸν γάμον.

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

John 2:3 καὶ ὑπερηφανίας οἴνου λέει ἡ μήτηρ τοῦ Ἰησοῦ πρὸς αὐτόν, Οἶνον οὐκ ἔχουσιν.

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

John 2:4 λέει ἦν ὁ Ἰησοῦς, Τί ἔμοι καὶ σοί, γύναι ὁ σώος ἦμει ἡ ὁμοίο μου.

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

John 2:5 λέει ἡ μήτηρ αὐτοῦ τοῖς διακόνοις, ὅ τι ὁ λέγει ὅμως ποίησατε.

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

John 2:6 ἦσαν δὲ ἐκεῖ ὡδρία λιθίναι ἥξει κείμεναι κατὰ τὸν καθαρισμὸν τῶν ἱερατῶν, χωροῦσαν ἀνὰ μετησάσας δύο ἡ τρεῖς.

6Now there were six stone water jars lying there, for the ceremonial washing of the Jews, each holding from two to three measures.¹⁸

John 2:7 λέει αὐτοῖς ὁ Ἰησοῦς, Γεμίσατε τὰς ὡδρίας ὅδατος, καὶ ἐγέμισαν αὐτὰς ἐκ τῆς ἄνω.

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

John 2:8 καὶ λέει αὐτοῖς, Ἀντλήσατε τὸν καὶ φέρετε τῷ ἀρχιτρικλίνῳ· Καὶ ἤγγικαν.

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

¹⁶ 1:51 txt at ap art (Mt 26:24) A E F G H K M S U Y X Y Π Ψ Ω 047 0211 f 0233 f1 f3 2 28 33 157 565 700 892 1071 1241 1424 Π Ψ x 56 syr TR RP ℠ 945 946 Willoughby Papyrus B L W 0 0141 397 579 821 850 1819 1820 2129 itph cph cp arm Epiph Or SBL NA28 lav 945 946 C D N P QT V 063 083 syr n°

¹⁷ 2:24 txt λέει πηγὴς Π τ Ε Ε Μ Ι Μ Υ Ι Σ Φ 0 047 063 2 28 124 157 700 Π Ψ x 3 3 33 892 1071 1241 syρ TR RP ℠ καὶ λέει πηγὴς Π Α Β Γ Κ Λ Μ Υ Ω Σ X Y 0127 0211 0233 f1 f3 33 892 1071 1241 syρ (NA27 [καὶ] λέει ) ℠ 945 C D N P QT V 083.

¹⁸ 2:6 Twenty to thirty gallons, or from 75 to 115 liters. Each measure contained 72 sextarii or pints.
John 2:9  ὡς δὲ ἐγένετο ὁ ἄρχιτρίκλινος τὸ ὕδωρ οἶνον γεγενημένον, καὶ οὐκ ἤδει πόθεν ἔστιν, οἱ δὲ διάκονοι ἤδειαν οἱ ἕντληκότες τὸ ὕδωρ, φωνεῖ τὸν νυμφιὸν ὁ ἄρχιτρίκλινος

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

John 2:10 καὶ λέγει αὐτῷ. Πάς ἀνθρώπος πρῶτον τὸν καλὸν οἶνον τίθησιν, καὶ ὅταν μεθυσθῶσιν, τότε τὸν ἐλάσσω· εὐ τετήρηκας τὸν καλὸν οἶνον ἔως ἄρτι.

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

John 2:11 Ταῦτῃν ἐποίησεν τὴν ἀρχὴν τῶν σημείων ὁ Ἰησοῦς ἐν Κανᾶ τῆς Γαλιλαίας καὶ ἔφανερώθη τὴν δόξαν αὐτοῦ, καὶ ἐπίστευσαν εἰς αὐτὸν οἱ μαθηταὶ αὐτοῦ.

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

John 2:12 Μετὰ τούτου κατέβη ἐκ ταπαρανάσκων αὐτοῦ καὶ ἡ μήτηρ αὐτοῦ καὶ οἱ ἀδελφοὶ καὶ οἱ μαθηταὶ αὐτοῦ, καὶ ἐκεῖ ἐμείναν· οὐκετὶ ἡμέρας.

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

Jesus Cleanses the Temple

John 2:13 Καὶ ἔγγος ἦν τὸ πᾶσα τῶν ἱερατῶν, καὶ ἀνέβη εἰς τὸ ιεροσόλυμα ὁ Ἰησοῦς.

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

John 2:14 καὶ ἐφύσαν ἐν τῷ ἱερῷ τοὺς πωλοῦντας βόσκα καὶ πρόβατα καὶ περιστερὰς καὶ τοὺς κεραιατίστας καθημένους.

14And in the temple he found those selling cattle, sheep and doves, and the money changers sitting.
And having made like a whip out of ropes, he expelled all from the temple, both the sheep and the cattle, and he pored out the money of the money changers and overturned the tables.

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!"

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

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

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21 John 2:15 καὶ ποιήσας φραγέλλιον ἐκ σχοινίων πάντας ἔξεβαλεν ἐκ τοῦ ἱεροῦ, τά τε πρόβατα καὶ τοὺς βόας, καὶ τῶν κολλυβιστῶν ἔξεχεν τὸ κέρμα καὶ τὰς τραπέζας ἀνέστρεψεν.

22 John 2:16 καὶ τὰς περιστρέφας πωλοῦσιν εἶπεν, ἀρατε ταῦτα ἐνετύθην, μὴ pokeite τὸν οἶκον τοῦ πατρὸς μου οἶκον ἐμπορίου.

23 John 2:17 ἐμνήσθησαν δὲ-οι μαθηταὶ αὐτοῦ ὅτι γεγραμμένον ἑστίν ὅτι ὁ θῆλος τοῦ οἴκου σου κατέφαγεν με.

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

25 John 2:18 ἀπεκρίθησαν οὖν οἱ ἱουδαίοι καὶ εἶπον αὐτῷ, Τί σημεῖον δεικνύεις ἡμῖν, ὅτι ταῦτα ποιεῖς.

26 The Jews responded therefore and said to him, "What sign do you show to us, that you can do these things?"
John 2:19 ἀπεκρίθη ὁ Ἰησοῦς καὶ ἔπειν αὐτοῖς, Λύσατε τὸν ναὸν τοῦτον καὶ ἐν τρισίν ἡμέραις ἐγερῶ αὐτὸν.

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

John 2:20 ἐπον ὁ Ἰουδαῖοι, Τεσσαράκοντα καὶ ξέτεσιν ὁμοιόμορφη ὁ ναὸς οὗτος, καὶ σὺ ἐν τρισίν ἡμέραις ἐγερῆς αὐτὸν;

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

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

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

John 2:22 ὅτε οὖν ἤμερθη ὁ νεκρός, ἐμνήσθησαν οἱ μαθηταί αὐτοῦ ὅτι τούτο ἔλεγεν αὐτοῖς, καὶ ἐπίστευσαν τῇ γραφῇ καὶ τῷ λόγῳ ὃ ἔπειν ὁ Ἰησοῦς.

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 Ἐχει δὲ ἐν ἑαυτῷ ἤρεσσομένου ἐν τῷ πάσχα ἐν ἡ ἑορτῇ, πολλοὶ ἐπίστευσαν εἰς τὸ ὅνομα αὐτοῦ, θεωροῦντες αὐτὸ τὰ σημεῖα ὃ 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 Ἰησοῦς οὐκ ἐπίστευεν ἐαυτὸν αὐτοῖς διὰ τὸ αὐτὸν γνώσκειν πάντας,

24But Jesus on his part did not commit himself to them, because he knew all people, John 2:25 καὶ ὃι οὐ χρείαν εἶχαν ἵνα τις μαρτυρήσῃ περὶ τοῦ ἀνθρώπου αὐτοῦ γὰρ ἐγνώσκεν τί ἐν τῷ ἰδίῳ.

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 αὐτῷ, ἄρχων τῶν Ἰουδαίων·

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

John 3:2 αὐτὸς ἠλθεν πρὸς τὸν Ἰησοῦν νυκτὸς καὶ εἶπεν αὐτῷ, Ῥαββί, οἶδαμεν ὅτι ἀπὸ θεοῦ ἐλήλυθας διδάσκαλος· οὐδεὶς γὰρ ταύτα τὰ σημεῖα δύναται ποιεῖν ὃ σὺ ποιεῖς, εὰν μὴ ἢ ὁ 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 Ἰησοῦς καὶ εἶπεν αὐτῷ, Ἄμην ἀμήν λέγω σοι, εὰν μὴ τις γεννηθῇ ἀνωθέν, οὐ δύναται ἱδεῖν τὴν βασίλειαν 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 ὡς; 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 Ἰησοῦς, Ἄμην ἀμήν λέγω σοι, εὰν μὴ τις γεννηθῇ ἐξ ὦδατος καὶ πνεύματος, οὐ δύναται εἰσελθεῖν εἰς τὴν βασίλειαν 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 καὶ ἀνθρώπος ἐκ τῶν Ἰουδαίων, ἀνθρώπος ek tôn Pharisaion, "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 ἦστιν, καὶ τὸ γεγεννημένον ἐκ τοῦ πνεύματος πνεῦμά ἦστιν.

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

John 3:8 You should not be surprised that I said to you, 'You must be born from above.'

John 3:8 The wind blows where it will, and the sound of it you hear, but you do not know where it is coming from, and where it is going. Such is everyone born from the Spirit.

John 3:9 ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτῷ, Πῶς δύναται ταύτα γενέσθαι?

John 3:10 Ἀμὴν Ἀμὴν λέγω σοι ὅτι ὃ οἶδαμεν λαλοῦμεν καὶ ὃ ἐωφάκαμεν 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 ὑμῖν καὶ οὐ πιστεύετε, πῶς ἐὰν εἴπω ὑμῖν τὰ ἐπουράνια πιστεύετε;

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

3:7 The Greek is in the plural.
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.
3:10 Nicodemus should have known these concepts from I Samuel 10:6,7,9,11; Ezekiel 11:19,20; 18:31,32; 36:26,27; Isaiah 26:11-19
John 3:13 καὶ οὐδεὶς ἀναβῆκεν εἰς τὸν οὐρανὸν εἰ μὴ ὁ ἐκ τοῦ οὐρανοῦ καταβάς, ὁ υἱὸς τοῦ ἀνθρώπου ὁ ὢν 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 υψώσεν τὸν ὄριον ἐν τῇ ἐρήμῳ, οὕτως υψώθηκαί δεῖ τὸν υἱὸν τοῦ ἀνθρώπου,

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

John 3:15 ἵνα πᾶς ὁ πιστεύων ἐν αὐτῷ μὴ ἀπόληται, ἀλλ' ἔχῃ ζωὴν αἰωνίων.

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

John 3:16 Οὕτως γὰρ ἤγαγεν ὁ θεὸς τὸν κόσμον, ὥστε τὸν υἱὸν αὐτοῦ τὸν μονογενῆ ἐδώκεν, ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπόληται ἀλλ' ἔχῃ ζωὴν αἰωνίων.

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

John 3:17 οὐ γὰρ ἀπέστειλεν ὁ θεὸς τὸν 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 αὐτὸν οὐ κρίνεται· ὁ δὲ μὴ πιστεύων ἡδή κέκριται, 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 αὐτῇ δὲ ἐστίν ἡ κρίσις, ὅτι τὸ φῶς ἐλήλυθεν εἰς τὸν κόσμον καὶ ἤγιόταν οἱ ἄνθρωποι μάλλον τὸ σκότος ἢ τὸ φῶς, ἣν γὰρ πονηρὰ αὐτῶν τὰ ἔργα.

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

John 3:20 πάς γὰρ ὁ φαύλα πράσσων μισεῖ τὸ φῶς καὶ οὐκ ἔρχεται πρὸς τὸ φῶς, ἵνα μὴ ἐλεγχθῇ τὰ ἔργα αὐτοῦ·

20For everyone practicing evil things hates the light, and does not come toward the light, so that his works may not be exposed.
John 3:21 ο ὅ δο ποιῶν τῇ ἀλήθειαν ἑρχεται πρὸς τὸ φῶς, ἵνα φανερωθῇ αὐτοῦ τὰ ἔργα ὅτι ἐν ἰδεῖ ἐστὶν εἰργαζόμενα.

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

"He Must Increase; I Must Decrease"

John 3:22 Μετὰ ταύτα ἠλέθεν ὁ Ἰσραήλ καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὴν Ἰουδαίαν γῆν, καὶ ἐκεῖ διέπρεπεν μετ’ αὐτῶν καὶ ἐβάπτιζεν.

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

John 3:23 ἦν δὲ καὶ Ἰωάννης βαπτίζων ἐν Λιβανὶ ἔγγυς τοῦ Σαλείμ, διὸ ὃδατα πολλὰ ἦν ἐκεῖ, καὶ παρεγίνοντο καὶ ἐβαπτίζοντο.

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

John 3:24 οὖσα γὰρ ἢν βεβλημένος εἰς τὴν φυλακήν ὁ Ἰωάννης,

24For John was still not yet thrown into prison.

John 3:25 ἔγενετο οὖν ζῆσις 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 ἠλόδων πρὸς τὸν Ἰωάννην καὶ εἶπον αὐτῷ, Ὑαββί, διό ήν μετὰ σοῦ πέραν τοῦ Ἰορδάνου, ὦ σὺ μεμαρτύρησας, ιδε οὕτως βαπτίζει καὶ πάντες ἥρχονται πρὸς αὐτόν.

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

John 3:27 ἀπεκρίθη Ἰωάννης καὶ εἶπεν, Οὐ δύναται ἄνθρωπος λαμβάνειν οὕδεν εάν μὴ ἢ δεδομένον αὐτῷ ἐκ τοῦ ὀφρανοῦ.

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

John 3:28 αὐτοὶ ύμεῖς μοι μαρτυρεῖτε ὅτι εἶπον ὅ ὁ Χριστός, ἀλλ’ ὅτι Ἀπεσταλμένος εἰμὶ 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 ἐχὼν τὴν νύμφην νυμφιός ἐστιν ὁ δὲ φίλος τοῦ νυμφίου, ὁ ἐστηκὼς καὶ ἀκούων αὐτοῦ, χαρὰ χαίρει διὰ τὴν φωνὴν τοῦ νυμφίου. αὐτὴ οὖν ἢ χαρὰ ἢ ἐμη πεπληρώται.

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 δὲ αὐξάνειν, ἐμὲ δὲ ἐλαττοῦναι.

30He must increase, and I must decrease.

35 3:21 Some interpreters end the quotation at the end of verse 15; they believe John is speaking in verse 16 on, and not Jesus.

36 3:25a 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.

37 3:28 txt ὅτι εἶπον ΚΑ ΕΓ Η Κ Λ Μ Ν Ρ Υ Ζ Υ Θ Α Π Ψ ζ 047 063 086 0211 f 2 28 33 69 124 157 565 579 788 1071 1424 μ ι τ η η τ η π η 083 η 700 pc itaur,ff,l {NA28 [οτί]} \} \} οτί εἶπον ενα B \} οτί εἶπον ιῶν f73 pc itae \} eis qui missi sunt ab Hierosolymis ad me quia e ite \} lac f56 f53 C P Q T X 0233 346. There are so many occurrences of οτί in this sector that scribes must have thought this one was a mistake and superfluous.
John 3:31 'Ὁ ἀνωθεν ἐρχόμενος ἐπάνω πάντων ἐστιν ὁ ὢν ἐκ τῆς γῆς ἐκ τῆς γῆς ἐστιν καὶ ἐκ τῆς γῆς λαλεῖ. ὁ ἐκ τοῦ οὐρανοῦ ἐρχόμενος ἐπάνω πάντων ἐστιν.

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

John 3:32 Καὶ ὁ ἐσώρακεν καὶ ἦκουσεν τοῦτο μαρτυρεί, καὶ τὴν μαρτυρίαν αὐτοῦ οὐδεὶς λαμβάνει.

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

John 3:33 ὁ λαβὼν αὐτοῦ τὴν μαρτυρίαν ἐφράζασεν ὅτι ὁ θεὸς ἀληθής ἐστιν.

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

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

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

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

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

John 3:36 ὁ πιστεύων εἰς τὸν υἱὸν ἔχει ἑωθήν αἰώνιον· ὁ δὲ ἀπεθάνων τῷ υἱῷ οὗ δίψαται ἑωθήν, ἀλλ' ἢ ὅρη τοῦ θεοῦ μένει ἐπ' αὐτόν.

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

Chapter 4
The Samaritan Woman at the Well

John 4:1 ὡς οὖν ἔγνω ὁ κύριος ὦτι ἦκουσαν οἱ Φαρισαῖοι ὅτι ἦσαν πλείονας μαθητὰς ποιεῖ καὶ βαπτίζει ἢ ἱωάννης.

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

John 4:2 – καίτοι ὦτι ἦσαν πλείονας μαθητὰς ποιεῖ καὶ βαπτίζει –

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

John 4:3 ἧφθην τὴν ίουδαίαν καὶ ἀπέστειλεν πάλιν εἰς τὴν Γαλιλαίαν.

3He left Judea and went back into Galilee.

John 4:4 ἐξείς δὲ αὐτὸν διερχεθαί διὰ τῆς Σαμαρείας.

4But he had to pass through Samaria.

John 4:5 ἔρχεται οὖν εἰς πόλιν τῆς Σαμαρείας λεγομένην Συχαρ πλησίον τοῦ χωρίου ὦτι ἔσωκεν Ἰακώβ ἤσορα 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 ἐστίνʼ ὁ άνωθεν ὁ Θεός ἐρχόμενος ἐπάνω πάντων ἐστίνʼ ὁ ὢν ἐκ τῆς γῆς ἐκ τῆς γῆς ἐστιν καὶ ἐκ τῆς γῆς λαλεῖ. ὁ ἐκ τοῦ οὐρανοῦ ἐρχόμενος ἐπάνω πάντων ἐστίνʼ ὁ θεὸς ἀληθής ἐστιν.

39 4:1 Then, when the Lord knew that the Pharisees had heard that Jesus was making and baptizing more disciples than John,

4:2 – καίτοι ὦτι ἦσαν πλείονας μαθητὰς ποιεῖ καὶ βαπτίζει –

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

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

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

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

Jesus answered and said to her, "Every one who drinks from this water will thirst again, but whoever drinks from the water which I will give him will become in him a fountain of water springing up into life without end." 

John 4:11: She says to him, "Sir, you do not have a bucket, and the shaft is deep. Where then do you hold the living water?

John 4:12: And she said to him, "Sir, you do not have a bucket, and the shaft is deep. Where then do you hold the living water?"

John 4:13: Jesus answered and said to her, "If you knew the gift of God, and who it is saying to you, 'Give me a drink,' you would have asked him, and he would have given you living water."

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

John 4:14: But whoever drinks from the water which I will give him will become in him a fountain of water springing up into life without end."

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

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

The woman says to him, "Sir, I am perceiving that you are a prophet."
John 4:20 οἱ πατέρες ἦμῶν ἐν τούτῳ τῷ ὄρει προσκύνησαν· καὶ ὑμεῖς λέγετε ὅτι ἐν Ἰεροσολύμων ἦστιν ὁ τόπος ὅπου δεῖ προσκυνεῖν.

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

John 4:21 λέγει αὐτῇ ὁ Ἰησοῦς, Γύναι, πιστεύειν μοι, ὅτι ἐρχεται ὃρα ὅτε οὔτε ἐν τῷ ὄρει τούτῳ οὔτε ἐν Ἰεροσολύμοις προσκυνήσετε τῷ πατρί.

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

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

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

John 4:23 Ἀλλ' ἐρχεται ὃρα, καὶ νῦν ἔστιν, ὅτε οἱ ἀληθεῖς προσκυνήσωμεν τῷ πατρὶ ἐν πνεύματι καὶ ἀληθείᾳ· καὶ γὰρ ὁ πατὴρ τοιούτου ζητεί τοὺς προσκυνοῦντας αὐτόν.

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

John 4:24 πνεύμα ὁ θεός, καὶ τοὺς προσκυνοῦντας αὐτόν ἐν πνεύματι καὶ ἀληθείᾳ δεῖ προσκυνεῖν.

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

John 4:25 λέγει αὐτῷ ἡ γυνή· Οἶδα ὅτι Μεσσίας ἐρχεται, ὁ λεγόμενος Χριστός· ὅταν ἔλθῃ ἐκεῖνος, ἀναγγελεῖ ἡμῖν πάντα.

25 The 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 εἰμι, ὁ λαλῶν σοί.

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

Lift Up Your Eyes, See My Food and My Harvest

John 4:27 Καὶ ἐπὶ τούτῳ ἤλθον οἱ μαθηταὶ αὐτοῦ, καὶ ἐθαύμασαν ὅτι μετὰ γυναικὸς ἔλαλε· οúdeis mέντοι εἶπεν, Τί ἔστε; Η, Τί λαλεῖς μετ᾽ αὐτῆς;

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

John 4:28 ἄφηκεν οὖν τὴν ύδραίνα αὐτῆς ἡ γυνὴ καὶ ἀπῆλθεν εἰς τὴν πόλιν καὶ λέγει τοῖς ἀνθρώποις;

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

John 4:29 δέωτε ἰδεῖτε ἀνθρώποιν ὃς εἶπεν μοι πάντα διὰ ἐποίησα· μήτι οὔτος ἦστιν ὁ Χριστός;

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

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

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

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

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

John 4:32 ὁ δὲ εἶπεν αὐτοῖς· ἕγω δὲ οἴκοι ἀγείνην ἰδικαὶ ἰδικαὶ σοι οἴδατε.

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

John 4:33 ἔλεγον οὖν οἱ μαθηταὶ πρὸς ἀλλήλους· ἦμι τὸ ἠγείνηκα αὐτῷ φαγεῖν;

33 His 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  λέγει αὐτοῖς ὁ Ἰησοῦς, ἕμοι βρωμά ἔστιν ἵνα ποιῶ τὸ θέλημα τοῦ πέμψαντός με καὶ τελείωσον αὐτοῦ 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  οἵ τινες ἔλεγετε ὅτι Ἠστε τετράμηνόν ἔστιν καὶ ὁ θερισμὸς ἐρχεται; ἵδοι λέγω ὑμῖν, ἐπάρατε τοὺς ὀφθαλμοὺς ὑμῶν καὶ θέασον τὰς χώρας ὅτι λευκαί εἶσον 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 θερισμὸς μισθὸν λαμβάνει καὶ συνάγει καρπὸν εἰς ζωὴν αἰώνιον, ἵνα καὶ ὁ σπείρων ὁμοία χαίρῃ καὶ ὁ θερισμὸς.

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

John 4:37  ἐν γὰρ τούτῳ ὁ λόγος ἔστιν ἠληθινὸς ὃτι ᾧ ἄλλος ἔστιν ὁ σπείρων καὶ ᾧ ἄλλος ὁ θερισμὸς.

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

John 4:38  ἐγὼ ἀπεστείλα ὑμᾶς θερίζειν ὃς οἵ τινες ἔλεγεν κεκοπιασάντες· ᾧ ἄλλοι κεκοπιασάντες, καὶ ὑμεῖς εἰς τὸν κόπον αὐτῶν εἰσελθεῖτε.

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

The Woman's Talk Bears Fruit

John 4:39  Ἐκ δὲ τῆς πόλεως ἐκείνης πολλοὶ ἐπιστευόντες εἰς αὐτὸν τῶν Σαμαρείτων διὰ τὸ ἔτος τῆς γυναικὸς μαρτυροῦσας ὅτι Ἐιπέν μοι πάντα δακ τοῦτο ἑκοθησία.

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 ἐμὸν βρωμὰ ἔστιν ἵνα ποιῆσοµ - emòn brōma estin hína poíēsō, 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 § 393 and BAÉ p. 377, 11. This is very much like the hína in I Corinthians 4:3—μεῖν εἰς ἔλαχιστον ἔστιν ἵνα ὁρῇ ὑμῶν ἀνακριβῶς ὡς ἄνθρωπος ἡμέρας· ἀλλὰ σὺν ἐμοῦ ἀνακρίνων. "It is a very small thing to me that I might be judged by you..." See also I Cor. 9:18, "My reward is that I may make the gospel free of charge."

43 As for the pronoun ἔμοι 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(1), says ἔμοι is used as a reflexive for ἐμαυτῷ - emautoũ. I think that considering the context, "I have food you do not know about, and the pre-position of ἔμοι 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."

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John 4:40  ὡς οὖν ἦλθον πρὸς αὐτὸν οἱ Σαμαρίται, ἡρώτων αὐτὸν μεῖναι παρ’ αὐτοῖς· καὶ ἔμεινεν ἐκεί δύο ἡμέρας.

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

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

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

John 4:42  τῇ τε γυναικὶ ἔλεγον ὅτι οὐκέτι διὰ τὴν σὴν λαλίαν πιστεύομεν· αὐτοὶ γὰρ ἀνήκομεν, καὶ οἴδαμεν ὅτι αὐτὸς ἐστίν ἀληθῶς ὁ σωτὴρ τοῦ κόσμου, ὁ χριστός·

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

**The Official’s Son Stays Alive**

John 4:43  Μετὰ δὲ τὰς δύο ἡμέρας ἐξῆλθεν ἐκείθεν, καὶ ἀπήλθεν εἰς τὴν Γαλιλαίαν·

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

John 4:44  αὐτὸς γὰρ ὁ Ἰησοῦς ἐμαρτύρησεν ὅτι προφήτης ἐν τῇ ίδιᾷ πατριδι τιμὴν ὅρκῃ ἤχει.

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

John 4:45  ὅτε οὖν ἦλθεν εἰς τὴν Γαλιλαίαν, ἐδέξαντο αὐτὸν οἱ Γαλιλαίοι, πάντα ἐωρακότες ἐποίησαν ἐν Ἱεροσολύμωι ἐν τῇ ἐορτῇ, καὶ αὐτοὶ γὰρ ἦλθον εἰς τὴν ἐορτήν.

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 τὴν Κανὰ τῆς Γαλιλαίας, ὅπου ἐποίησαν τὸ ὅρκῳ ὅρκον, καὶ ἦν τοις βασιλικοῖς οὐ διατρήνθη ἐν Καπερναοῦ·

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

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

John 4:47  οὗτος ἀκούσας ὅτι Ἰησοῦς ἔχει ἕκ τῆς οὐδαίας εἰς τὴν Γαλιλαίαν ἀπήλθεν πρὸς αὐτόν καὶ ἠρώτα αὐτὸν ἵνα καταβῆ καὶ ἱάσηται αὐτοῦ τὸν υἱὸν, ἦμελλε γὰρ ἀποθνῄσκειν.

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

John 4:48  ἔπεν οὖν ὁ Ἰησοῦς πρὸς αὐτόν, ἦδαν μὴ σήμεια καὶ τέρατα ἰδέτε, οὐ μὴ πιστεύσητε.

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

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

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

John 4:50  λέγει αὐτῷ ὁ Ἰησοῦς, Πορεύου· ὃ υἱός σου ζή. Καὶ ἐπίστευσαν ὁ ἄνθρωπος τῷ λόγῳ ὃ ἐπέλεγεν αὐτῷ Ἰησοῦς καὶ ἐπορεύετο.

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

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

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

John 4:52  ἔπεσεν οὖν παρ’ αὐτῶν τὴν ὀράν ἐν ἡ κομψότερον ἔσχεν· καὶ εἶπον αὐτῷ ὅτι Χρῆς ὧν ἔβδομην ἀφήκεν αὐτόν ὁ πατής·

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

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47 4:47 txt autov A K M N U Y Π Γ Δ Θ A P Ψ Ω 0211 f1 f13 2 28 157 565 579 700 1424 lat TR RP // omit 46

48 4:48 Ε B C D L W 083 086 33 69 892 1071 1241 // omit καὶ πρῶτα autov G 047 (h.t.) // lac 45 P.

Note that 4:48 omits πρὸς αὐτόν, another case of h.t. from αὐτον to αὐτων.
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.

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

Chapter 5
Jesus Heals in the Spa on the Sabbath

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

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48 5:2a A gate in the north which allowed the sheep destined to be sacrificed to access the temple.

49 5:2b It is possible that the word "Hebrew" is meant to mean the language of the Hebrews, as opposed to Greek. By that time the language of the Jews was mostly Aramaic, the language of their former conquerors to the north. Indeed, parts of the Old Testament were originally written in Aramaic. In the words of Bruce Metzger, "Aramaic was the mother tongue of the great majority of Jews at that time. Though the rabbis and learned scribes still had fluent command of the classical Hebrew of the Old Testament, it was approaching the status of a dead language for the ordinary Jewish population. During the exile in the sixth century B.C. the Jews had begun to use Aramaic, a Semitic language related to Hebrew somewhat as Spanish is related to Portuguese. At the beginning of the Christian era, in the synagogues of Palestine as well as of Babylon, the text of the Old Testament was read not only in the original Hebrew but also in an Aramaic paraphrase (called a Targum) for the benefit of those who knew little or no Hebrew. At least two dialectal forms of Aramaic were current in Palestine. The dialect used in Galilee was recognizably different in pronunciation from the southern dialect spoken in and around Jerusalem (Matt. 26:73 or Diatessaron 30:11). It is altogether probable that Jesus grew up in his home at Nazareth using Aramaic as his mother tongue. In later life he doubtless acquired some facility in speaking Greek and in reading Hebrew. His teaching and preaching to the common people would have been carried out in Aramaic; his debates with the learned teachers of the law may have been conducted in Hebrew. When he occasionally conversed with non-Jewish persons (for example, the Roman centurion and the Syro-Phoenician woman), he probably used Greek, the lingua franca of the Greco-Roman world." (From THE NEW TESTAMENT, Its Background, Growth, and Content, by Bruce M. Metzger; Abingdon Press, 1987; pp. 32-33)
Bethesda, having five colonnades.

John 5:3 ἐν ταύταις κατέκειται πλήθος πολὺ τῶν ἁπαθεούντων, τυφλῶν, χωλῶν, ἔξω χώρας, ἐκδηλούμενος τὴν τοῦ ὄρους κηρύσσῃ.

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

3)

In the case of Bethzatha, which the people would lie. As for the name Bethzatha, it has eclectic textual support, along with the Pool in Joh 5,2. A Text

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 Bethdathhayim, this has subsequently been disproven. It states that this word, the termination of which signifies the Hebrew dual number, appears to be connected with the Aramaic for "to pour out." Thus, perhaps therefore, Βηζαθά - "Beyt Eyshada," 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 BETHESDA is embedded in what, can be found in one verse from the Copper Scroll (3Q15), discovered at Qumran. This scroll contains a reference to a certain pool (viz. 3Q15 11,12), which is often linked to the pool mentioned in Joh 5,2. Equally often this verse has been interpreted as "corroborating the reading BETHESDA. This was the reason for 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 Qumrān (3Q15). Expertise – Restoration – 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 BETHESDA, which he regarded the text of Joh 5:2. This means that the Copper Scroll cannot be of any use when trying to answer the text-critical questions concerning this Johannine passage. The reason for supporting the reading BETHESDA is significantly weakened; in the future this variant should not deserve the maximum momentum which it received in the past." This "Bethesda" may well have been the same place as the twin pools near the present-day St. Anne's Church. There would have been a colonnade on each of the four sides and another between the pools, holding up a covering under which the people would lie. As for the name Bethzatha, it has eclectic textual support, along with Eusebius. It was the name of the northern extension of the city of Jerusalem. I Maccabees 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.
For an angel\textsuperscript{52} from time to time would come down\textsuperscript{53} 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.\textsuperscript{54}

John 5:5 ήν δὲ τις ἀνθρώπως ἐκείνων κατακλίζοντα καὶ ὄκτω ἐξ θαλαττῶν ἐκάθεν ἔπειτα ἀσθενείας.

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

John 5:6 τοῦτον ἰδὼν ὁ Ἰησοῦς κατακλίζοντα, καὶ γνοὺς ὅτι πολὺν ἴδῃ χρόνον ἔχει, λέγει αὐτῷ, Θέλεις ὑπόγειαν;

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 Ἰησοῦς, Κύριε,\textsuperscript{55} ἀνθρώπων οὐκ ἔχει ἵνα ὅταν ταραχθῇ τὸ ὕδωρ βάλλῃ με εἰς τὴν κολυμβηθράν ἐν ὧ δὲ ἐρχομαι ἐγὼ ἄλλος πρὸ ἐμοῦ καταβαινεί.

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, Σιωπήσατε, ἀρόν τὸν κράββατον σου καὶ περιπάτετε.\textsuperscript{56}

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

John 5:9 καὶ εὐθὺς ἐγένετο ὑγιεῖς ὁ ἀνθρώπως, καὶ ἤρεν τὸν κράββατον αὐτοῦ καὶ περιπάτησε. Ἡν δὲ σάββατον ἐν ημέρᾳ τῆς ἡμέρας.

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 Ιουδαῖοι τῇ τεθεραπευμένῳ, Σάββατον ἔστιν: οὐκ ἔξεστιν σοι ἀραὶ τὸν κράββατον.

The Jews therefore said to the man who had been healed, "It is a Sabbath; it is not lawful\textsuperscript{57} for you to carry your mat."

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\textsuperscript{52} 54a txt κυρίου Α Κ Υ Δ Π ι\textsuperscript{13} (1241) it vgm\textsuperscript{1} TR-Scriv. The phrase "of the Lord" is not in the TR-Steph HF, RP or PK editions (even though this is the earliest form of the addition). Pickering says it likely was a fallen angel, and that the occasional healings were cruel, giving false hope.

\textsuperscript{53} 54b txt Εἰκοσατεσσαράκος Α (Κ) Π ι 0211 (579) 1241 it vgan\textsuperscript{1} TR-Scriv. The phrase "of the Lord" is not in the TR-Steph HF, RP or PK editions (even though this is the earliest form of the addition). Pickering says it likely was a fallen angel, and that the occasional healings were cruel, giving false hope.

\textsuperscript{54} 54c txt (A) omit v. 4 ὁμοιότάτου Κ Ω Δ Τ Ε Φ Π 0141 157 821 2718 it vgm\textsuperscript{1} TR-cop arm Amphilochoius NA27 (A) // add v. 4 with major variations A C E F G H K L M N U V xcomm Y Γ Δ Θ Ψ 063 078 0211 0233 j\textsuperscript{1} 2 28 180 205 213 397 565 579 597 700 799 865 892 1006 1009 1010 1071 1195 1216 1230 1241 1242 1243 1292 1342 1344 1365 1424 1505 1546 1644 2148 M Lect b,c,e,f,g,h,i,j k vg\textsuperscript{2} syncl cop\textsuperscript{2} beth slav Didymus\textsuperscript{2} s Chrysostom Cyrile\textsuperscript{2}. Tertullian Hilary Ambrose TR HF RP // add v. 4 w/asterisks or obeli S Δ Π Ω 047 65 461 1079 2174 syr\textsuperscript{2} Some manuscripts replaced the clearly absurd "bathing" (A Κ Π ι 0211 579) by the angel, which was the initial reading of this, with "an angel would come down into" (L θ 063). According to the UBS textual commentary, the added words in vv. 3b-4 contain the following non-Johannine expressions and words: κατά καρόν, ἐμβαίνω, ἐκκένωσα, κατέφυγα, κτήσις, ταραχῇ, and νόσημα -- the last three words only here in the New Testament. They say that the additions may have been made in order to explain how the water gets stirred in verse 7. There should not be any doubt that this passage was not in the original gospel of John. For a Swanson-style table of the variants in this passage, right-click this link, and choose "save as." See also Wieland Willker's excellent commentary on this addition.

\textsuperscript{55} 57 txt κυρίου Π Ω Α Β Σ Υ Δ Γ Τ Φ Κ Λ Μ Σ Τ Ψ Υ Τ Γ Δ Π Ψ 047 063 078 0211 0233 65c TR RP NA28 // ναι κυρίου Α C E G H Θ 65c // lac Φ\textsuperscript{5} Ψ N P Q X 070 0306

\textsuperscript{56} 510a The Greek word translated "lawful" is the impersonal participle ἔξεστιν - ἔστιν, which is derived from the same root as ἐξουσία - exousia, the word for authority. If an activity was ἔξεστιν, that means it was "loosed," or ruled by the rabbis to be something "allowed" by the Torah. If something was not ἔξεστιν, as is the case here, that means it was "bound," that is, the rabbis had adjudged that it was forbidden by the Torah.

\textsuperscript{57} 510b txt omit Α Β Σ Υ Δ Γ Τ Φ Κ Λ Μ Ν Ψ Θ Α Π Ψ 0211 0233 j\textsuperscript{1} 69 579 892 1071 1241 lat syr cop arm SBL NA28 // lac Φ\textsuperscript{5} P Q T X\textsuperscript{ext} 070 078 33 346 788
John 5:11 ἀπεκρίθη αὐτῶς, ὅ τι ποίησας με ὑγιὴ ἐκείνως μοι εἶπεν, ἔρων τὸν κραββᾶτὸν σου καὶ περιπάτει.  
11He answered them, "The man who made me well, he told me, 'Pick up your mat and walk.'"

John 5:12 ἤρωτον οὖν αὐτὸν, Τίς ἐστιν ὁ ἀνθρωπός ὁ εἶπὼν σοι, ἔρων τὸν κραββᾶτὸν 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 ισαίης ὡκ ἤδει τις ἐστιν, ὁ γὰρ Ἰησοῦς ἐξένευεν 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 εὐρίσκει αὐτὸν ὁ Ἰησοῦς ἐν τῷ ἱερῷ καὶ εἶπεν αὐτῷ, ἵδε ὑγιὴς γέγονας· μηκέτι ἀμάρτανε, ἵνα μη χείρον τί σοι γένηται.  
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 ἀπέλθεν ὁ ἀνθρωπός καὶ ἀνήγγειλεν τοῖς ἰουδαίοις ὅτι Ἰησοῦς ἐστιν ὁ ποιήσας αὐτὸν ὑγιή.  
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 ἐδίωκον τὸν Ἰησοῦν οἱ ἰουδαίοι, καὶ ἐξήτουν αὐτὸν ἀποκτείναι, ὅτι ταῦτα ἐποίη ἐν σαββάτῳ.  
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 πατὴρ μου ἐως ἁρτι ἐργάζεται, κἀκεῖνος ἐργάζομαι.  
17But he answered them, "My Father is working continuously up to now, so I also am working."

John 5:18 διὰ τοῦτο οὖν μᾶλλον ἐξήτουν αὐτὸν οἱ ἰουδαίοι ἀποκτείναι, ὅτι οὐ μόνον ἐλευνό τὸ σάββατον ἀλλὰ καὶ πατέρα ἰδοὺν ἐλέγεν τὸν θεόν, ἰδον ἐαυτὸν ποιῶν τῷ δεῷ.  
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 τον κραββατον σου Α C D E F G H K M N S U V X Y Δ Θ Λ Π Ψ Ω 047 0141 0211 0233 f1 f3 2 28 33 69 157 397 565 700 892 1071 1241 1424 m latt syr cop mog bo TR RP σοι τὸν κραββατον 579 omit σι 56 φι N B C D L cop syn msl SBL NA28 omit entire verse των W U Λ 063 lac Δ 35 P Q T X tet 070 078 346 788

59 5:16 txt καὶ ἐξήτουν αὐτὸν ἀποκτείναι ὅτι Α E F V Υ Η K M N S U (V) Y X Σ Γ Δ Θ Λ Π Ψ Ω 047 0211 0233 2 27 28 118 700 1071 1273 1424 1582 2561 it 45 q r syr b cop bsk tr RP ἀποκτείναι αὐτὸν ὅτι 157 ἀποκτείναι αὐτὸν ἀποκτείναι 124 ἀποκτείναι αὐτὸν σι 56 φι N B C D L W 0141 1 33 69 397 565 579 821 892 1010 1241 1582 2718 2786 al it uaur h c d pf1 vg syr b cop bsk T g Π Ψ Ω Α NA27 SBL 0 lac Δ 35 P Q T X tet 070 078 346 788. No umlaut in B.

60 5:18 The Greek verb translated "breaking" here, is λῦω - λῶ. Bauer says it here means "abolish," that in John Jesus is presented as abolishing the Sabbath. The Bagster / Moulton lexicon agrees with this also. The meaning would depend on whose point of view the statement is taken from. That is, whether John is stating what "the Jews" saw Jesus doing, or whether John is stating his own view of what Jesus was doing. Certainly, from the Pharisees' point of view, Jesus was both violating the Sabbath, and since he was a Rabbi, by his example, also abolishing the Sabbath. It seems obvious that it would not be John's view that Jesus violated the Sabbath, for it is the teaching of the New Testament, and of Christ himself, that Jesus Christ kept the law. It is agreed by all, however, that Jesus definitely set aside the prevailing Jewish concept of the Sabbath day. It may also be safely asserted that the majority of Christ's followers understand the New Testament to teach that subsequent to Pentecost the 7th day Sabbath observance is no longer a requirement. There is ample evidence in the N.T. of this. As for the apostle John, he wrote this his gospel relatively a long time after the life of Christ, and thus by the 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 ‘Apekrínavo oún ὁ Ἰησοῦς καὶ ἐπεν αὐτοῖς, Ἀμὴν ἀμὴν λέγω ὑμῖν, ὦ δύναται ὁ υἱὸς ποιεῖν ἄρα ἑαυτοῦ οὐδὲν ἐὰν μὴ τι βλέπῃ τὸν πατέρα ποιοῦντα: ἡ γὰρ ἂν ἐκείνος ποιήσῃ, ταύτα καὶ ὁ υἱὸς ὑμῶν ποιεῖ.

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

John 5:20 ὁ γὰρ πατὴρ φιλεῖ τὸν υἱὸν καὶ πάντα δείκνυσιν αὐτῷ ὁ ἀυτὸς ποιεῖ, καὶ μείζονα τούτων δεῖξει αὐτῷ ἑργά, ἵνα ὑμεῖς θαυμάζητε.

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

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

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

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

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

John 5:23 ἵνα πάντες τιμῶσιν τὸν υἱὸν καθὼς τιμῶσιν τὸν πατέρα. ὃ μὴ τιμῶσιν τὸν υἱὸν οὐ τιμά τὸν πατέρα τὸν πέμψαντα αὐτὸν.

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

John 5:24 Ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι ὁ τὸν λόγον μου ἀκούων καὶ πιστεύων τῷ πέμψαντι με ἔχει ζωὴν αἰώνιον, καὶ εἰς κρίσιν οὐκ ἔρχεται ἀλλὰ μεταβέβηκεν ἐκ τοῦ θανάτου εἰς τὴν ζωήν.

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

John 5:25 Ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι ἐρχεῖται ὁ ρα αὐτὸς καὶ νῦν ἐστίν ὅτε οἱ νεκροὶ ἀκούσων τῆς φωνῆς τοῦ υἱοῦ τοῦ θεοῦ καὶ οἱ ἀκουσάντες 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 ἐχεῖ ζωὴν ἐν αὐτῷ, οὕτως ἐδωκεν καὶ τῷ υἱῷ ζωὴν ἐχεῖν ἐν αὐτῷ.

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

John 5:27 καὶ ἔξουσιαν ἐδωκεν αὐτῷ καὶ κρίσιν ποιεῖν, ὅτι υἱὸς ἀνθρώπου ἐστίν.

27And to him he has given authority also to do the judging, because he is the son of a human.64

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61 5:19 According to Bauer, ἀρ' ἑαυτοῦ is an expression known in Classical Greek using the preposition ἀρ' 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 txt τοῦ υἱοῦ τοῦ θεοῦ (καὶ) ὑπὲρ τούτου (καὶ) καὶ ὑπὲρ τῆς ἀλήθείας ἐκ τούτων ὁ Κυρίος ἐξέδωκεν πρός τις (καὶ) τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ πνεύματος Τριτον.  So also 5:27; 8:34; 10:18; 11:51; 14:10, 15:4; 16:13; 18:34.

63 5:27a txt καὶ καὶ ἐξουσιάν ἐδωκεν αὐτῷ καὶ κρίσιν ποιεῖν, ὅτι υἱὸς ἀνθρώπου ἐστίν.  So also 5:27; 8:34; 10:18; 11:51; 14:10, 15:4; 16:13; 18:34.

64 5:27b Or, "The Son of Man."  "Therefore, since the children share in flesh and blood, he himself likewise also partook of the same, that through death he might render powerless him who had the power of death, that is, the devil," Hebrews 2:14.  "For we do not have a high priest who cannot sympathize with our weaknesses, but one who has been tempted in all things as we are, yet without sin," Hebrews 4:15.  And because Jesus became flesh and overcame the flesh, the Father gave him jurisdiction of all flesh, John 17:2.
John 5:28 η εισαχθη εις τον δικαιοσυνα της φωνης αυτου
   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 και εκπορευονται, οι τα άγαθα ποιησαντες εις αναστασιν ζωης, οι δε τα φαυλα
   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 οι δυναμει εγω ποιην απε αμαυτοι ουδεν καθως ακουω κρινω, και η κρισις η εμη
   30Oú dúnamai égō poiēn ap’ èmauτo oúdèn kathóς akou̱w krínω, kai h kri̱sis h èmē
   δικαια εστιν, οτι ου ζητον το θελημα το εµων αλλα το θελημα τον πεμψαντος με πατρος.
   δικαια εστιν, oti ou zêtō to òthlēma to èmōn allà to òthlēma ton pōmpos tois patrōs.

John 5:31 εαν εγω μαρτυρω περι εμαυτοι, η μαρτυρια μου ουκ εστιν αληθης.
   31”If I testify about myself, my testimony is not valid.

John 5:32 άλλος εστιν ο μαρτυρων περι έμου, και οιδα οτι αληθης εστιν η μαρτυρια ουν
   32There is another who testifies about me, and I know that the testimony which he testifies about me is true.

John 5:33 υμεις απεσταλκατε προς Ίωανην, και μεμαρτυρηκε τη αληθεια.
   33“You have sent to John, and he has testified to the truth.

John 5:34 εγω δε ου παρα άνθρωπον την μαρτυριαν λαμβανω, αλλα ταυτα λεγω ίνα υμεις
   34I do not accept testimony from a human being; but I am saying these things so that you may be saved.

John 5:35 ήκεινος ήν ο λοχος ο καιομενος και φαινων, υμεις δε ηθελησατε αγαλλιασθηναι
   35την την το ισεως αυτα, αυτα την την ακοινος με άπεσταλκαν.
   35That one was a burning and shining lamp, and in his light you were willing to exult, for a time.

John 5:36 εγω δε έχω την μαρτυριαν μειω του ιωανου τη γαιρ αργα η εδωκη γην ο πατηρ
   36But 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 και ο πεμψας με πατηρ αυτος μεμαρτυρηκεν περι εμου, ουτε φωνην αυτου
   37And the Father who sent me, He has testified about me. You have neither heard
   ανηκοσατε πωσοτε ουτε ειδος αυτου εωρακατε,
   37His voice at any time nor seen His form.

John 5:38 και την λοχον αυτου ουκ έχατε μενοντα εν υμιν, οτι ον απεστειλεν εκεινος τοιτω
   38And He has sent me, He has testified about me. You have neither heard
   υμεις ου πιστευτε.
   38And His word, you do not have living in you, because the one He has sent, him you do not believe.

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66 5:30 txt patròs E G H MS Σ U V X π Θ Ω 047 063 0211 f 33 2 579 700 892 1071 1241 1424 32 b,c,x,φ,ς,θ,33 copy b,c,x,φ,ς,θ,33 TR RP / omit Ψ66 φ79 δηολ Β Δ L N Ρ Δ Λ Π Ψ 070 0141 f 33 69 157 565 32 d,e,φ,ς, vg syr,svc, copsa,b,c,x,ly Or SBL NA28 1/5. / lac C F P Q T X 078 0210 0233 346 788 syr
John 5:39  ἔρευνάτε τὰς γραφὰς, ὅτι ὑμεῖς δοκεῖτε ἐν αὐταῖς ζωὴν αἰώνιον ἔχειν· καὶ ἐκεῖνοι εἶσαν αἱ μαρτυροῦσαι περὶ ἑμοῦ·

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

John 5:40  καὶ οὗ θέλετε ἔλθειν πρὸς με ἵνα ζωὴν ἔχετε.

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

John 5:41  Δόξαν παρὰ ἀνθρώπων οὐ λαμβάνων,

41"I do not accept praise from human beings;

John 5:42  ἅλλη ἐγώνωκα ὑμᾶς ὅτι τὴν ἀγάπην τοῦ θεοῦ ὑοῦ ἐχετε ἐν ἑαυτοῖς.

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

John 5:43  ἐγὼ ἔλθην ἐν τῷ ὄνοματι τοῦ πατρός μου καὶ οὐ λαμβάνετε με· ἐὰν ἄλλος ἔλθῃ ἐν τῷ ὄνοματι τῶν ἱδίων, ἐκεῖνον λήψεσθε.

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

John 5:44  πῶς δύνασθε ὑμεῖς πιστεύσαι, δόξαν παρὰ ἀνθρώπων λαμβάνοντες καὶ τὴν ἀδικίαν τὴν παρὰ τοῦ μόνου θεοῦ ὑοῦ ἐκεῖνος;

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

John 5:45  μή δοκεῖτε ὅτι ἐγὼ κατηγορήσω ὑμῶν πρὸς τὸν πατέρα· ἔστιν οἱ κατηγορών υμῶν Μωσῆς, εἰς ὅν ὑμεῖς ἠλπίκατε.

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

John 5:46  εἰ γὰρ ἐπιστεύσετε Μωσῆς, ἐπιστεύσετε ἐν ἑμοί, περὶ γὰρ ἑμοῦ ἑκεῖνος ἔγραψεν.

46For if you were believing Moses, you would be believing me, for he wrote about me.

John 5:47  εἰ δὲ τοῖς ἑκεῖνοι γράμμασιν ὑοῦ πιστεύσετε, πῶς τοῖς ἑμοῖς ῥήμασιν πιστεύσετε;

47"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 ταῦτα ἀπῆλθεν ὁ Ἰησοῦς πέραν τῆς θαλάσσης τῆς Γαλιλαίας τῆς Τιβεριάδος.

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

John 6:2  καὶ ἠκολούθει αὐτῷ ὁ χλος πολὺς, ὅτι ἐώρων αὐτοῦ τὰ σημεῖα ἔποιεῖ ἐπί τῶν ἀσθενοῦντων.

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

John 6:3  ἀνήλθεν δὲ εἰς τὸ δρόσον ὁ Ἰησοῦς, καὶ ἐκεῖ ἐκάθευ πέρα τῶν μαθητῶν αὐτοῦ.

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

John 6:4  ἦν δὲ ἐγγύς τὸ πάρκο, ἢ ἑορτή τῶν ιουδαίων.

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

John 6:5  ἔπαρεν οὖν ὁ Ἰησοῦς τοὺς ὄφθαλμους, καὶ θεαίμονος ὅτι πολὺς χλός ἔρχεται πρὸς αὐτὸν λέγει πρὸς τὸν Φίλιππον, Πόθεν ἀγρόσωμεν ἄρτοις ἵνα φάγωσιν οὗτοι;

5Then, 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?"

"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 ἄρκουσιν αὐτοῖς ἵνα ἔκαστος αὐτῶν βραχυ 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: Ἑστί παιδάριον ἐν ὃδε, ὃ ἔχει πέντε ἄρτους κριθίνους καὶ δύο ψιφία ἄλλα ταύτα τί ἐστιν εἰς τοσούτοις;

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

John 6:10: εἶπεν δὲ ὁ Ἰησοῦς. Ποιήσατε τοὺς ἀνθρώπους ἀναπεσείν. ἢ δὲ χόρτος πολὺς ἐν τῷ τόπῳ. ἀνέπεσον οὖν οἱ ἀνδρεῖς τὸν ρηθόν ὅσιε 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 ἀνακείμενοις, ὄμωσι καὶ ἐκ τῶν ψιφίων ὄσον ἔστηλον.

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

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

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


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

John 6:14: Οἱ οὖν ἄνθρωποι ἴδοντες ὃ ἐποίησαν σημεῖον ὁ Ἰησοῦς, ἔλεγον ὅτι Οὗτός ἐστιν Ἀληθεὺς ὁ προφήτης ὁ ἐρχόμενος εἰς τὸν κόσμον.

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

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69 6:7 About 8 months of a man's wages
70 6:11 τοῖς μαθηταῖς οἱ δὲ μαθηταὶ Κ- Δ- Φ- Γ- Κ- Μ- Σ- Υ- Υ- Γ- Δ- Θ- Ψ- Ω 047 0211 f13 2 28 69 124700 1071 1273 b,c,d,e syr p56 p73 124 cr 28 cod B cop cl 30 mari TR RP 2055 157 1424 157 1424 28 73 53 565 579 1214 2561 lat syr c p h cop sa p b o arm SBL NA28 1 lac 545 cp QT X 070 078 0233 346. (Codex B has an umlaut.) Some people object to the shorter reading because they say that it creates a contradiction to the other gospels, but that is not so. Just because one account does not go into as much detail as to how Jesus distributed it to the crowd, does not make it a contradiction. He distributed it via the disciples, we know from other gospels.
71 6:13 κόφινος - κόφινος, a large, heavy basket for carrying things. Interestingly, the baskets used in the feeding of the 4,000 later on were a smaller basket. In the accounts of the feeding of the 5,000, all four gospels use the Greek word κόφινος, but in the account of the feeding of the 4,000, both the gospels containing the story used the Greek word σπορίς - sporis. A κόφινος was used for many things, including carrying manure, while a sporis was a smaller basket used for carrying edibles.
72 6:14 Deuteronomy 18:14-20
John 6:15 Jesus therefore, knowing that they were about to come and take him by force to try to make him king, withdrew again into the mountain, himself alone.

Jesus Walks on the Water

John 6:16 And when evening had come, his disciples had gone down to the lake, and gotten into a boat, and were proceeding across the lake toward Capernaum.

And now darkness came, and Jesus had not come to them,

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

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

Then 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 Then Jesus went up on a mountain, and there he prayed. And when it was evening, he was there alone.

23 The next day, the crowd that had stayed on the other side of the lake saw that no other boat had been there except the one onto which his disciples had boarded, and that Jesus had not gotten into the boat with his disciples, but his disciples had gone away alone.

John 6:23 And when they saw him eating the loaves, where the Lord had given thanks.

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

John 6:25 And finding him across the lake, they said to him, "Rabbi, when did you get here?"

26 When therefore the crowd saw that neither Jesus nor his disciples were there, they got into the boats and went to Capernaum in search of Jesus.

John 6:26 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?"

28 They therefore said to him, "What is that work of God?"

John 6:28 When therefore the crowd saw that neither Jesus nor his disciples were there, they got into the boats and went to Capernaum in search of Jesus.

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

John 6:29 The works that I am working are to show you that the Father is in me and I in the Father, and that the work that the Father has given me I must finish. Have you never heard of the work of God?"

30 Then 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 oι πατέρες ἡμῶν τὸ μάννα ἐφαγον ἐν τῇ ἐρήμῳ, καθὼς ἐστίν γεγραμμένον, Ἄρτον ἐκ τοῦ οὐρανοῦ ἔδωκεν αὐτοῖς φαγεῖν.

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

John 6:32 ἐπεν οὖν αὐτοῖς ὁ Ἰησοῦς, Ἀμὴν ἀμὴν λέγω ὑμῖν, οὐ Μωϋσῆς δέδωκεν ὑμῖν τὸν Ἄρτον ἐκ τοῦ οὐρανοῦ, ἀλλὰ ὁ πατήρ μου δίδωσιν ὑμῖν τὸν Ἄρτον ἐκ τοῦ οὐρανοῦ τοῦ ἀληθινοῦ.

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 ἐστιν ὁ καταβαίνων ἐκ τοῦ οὐρανοῦ καὶ ζωὴν δίδους τῷ κόσμῳ.

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

John 6:34 Ἐπον οὖν πρὸς αὐτὸν, Κύριε, πάντοτε δός ἡμῖν τὸν Ἄρτον τούτον.

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

John 6:35 Ἐπεν δὲ αὐτοῖς ὁ Ἰησοῦς, Ἐγώ εἰμί ὁ Ἄρτος τῆς ζωῆς· ὁ ἐρχόμενος πρὸς με ὑμαῖς ἐμὲ ἐχεῖ, καὶ ὁ πιστεύων εἰς ἐμέ ὑμᾶς διψήσει 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 ἐπον ὑμῖν ὅτι καὶ ἑωράκατε με καὶ ὑμᾶς πιστεύετε.

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

John 6:37 Πᾶν ὁ δίδωσιν μοι ὁ πατήρ πρὸς ἐμὲ ἔδωκεν, καὶ τὸν ἐρχόμενον πρὸς με ὑμᾶς ἐκβάλω ἐξω.

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 καταβήκα ἐκ τοῦ οὐρανοῦ οὕτω ἵνα ποιῶ τὸ θέλημα τοῦ ἔμοι 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.

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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 τὸ τότε δέ ἐστιν τὸ θέλημα τοῦ πέμψαντός με πατρός, ἵνα πάν ὁ δεδωκέν μοι μὴ ἀπολέσω εἷς αὐτοῦ ἄλλα ἀναστήσω αὐτὸ ἐν τῇ ἐσχάτῃ ἡμέρᾳ.

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

John 6:40 τὸ τότε δέ ἐστιν τὸ θέλημα τοῦ πέμψαντός με, ἵνα πᾶς ὁ θεωρῶν τὸν υἱόν καὶ πιστεύων εἰς αὐτόν ἐχή ζωὴν αἰώνιον, καὶ ἀναστήσω αὐτόν ἐγὼ τῇ ἐσχάτῃ ἡμέρᾳ.

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

John 6:41 ἔφυγος γυνή οὖν οἱ ίουδαίοι περὶ αὐτοῦ ὑπείπεν, ἔγω εἰμι ὁ ἄρτος ὁ καταβάς ἐκ τοῦ οὐρανοῦ.

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

John 6:42 καὶ ἔλεγον, Οὐχ οὗτος ἐστιν Ἰησοῦς ὁ υἱός Ἰωσήφ, οὗ ἡμεῖς οἴδαμεν τὸν πατέρα καὶ τὴν μητέρα; πῶς οὖν λέγει οὗτος, ὅτι ἐκ τοῦ οὐρανοῦ καταβῆκησα;

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

John 6:43 ἀπεκρίθη οὖν ὁ Ἰησοῦς καὶ ἔπειν αὐτοῖς, Ἔγω γογγύζετε μετ' ἄλληλων. 44 Jesus therefore answered and said to them, "Stop grumbling among yourselves.

John 6:44 οὗτος δύναται ἐλθεῖν πρὸς με ἐὰν μὴ οὗτος ὁ πατήρ ὁ πέμψας με ἐλλύσῃ αὐτόν, καὶ εἰγὼ ἀναστήσω αὐτόν τῇ ἐσχάτῃ ἡμέρᾳ.

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

John 6:45 ἔστιν γεγραμμένον ἐν τοῖς προφήταις, Καὶ ἔσονται πάντες διδακτοὶ τοῦ θεοῦ· πᾶς οὖν ὁ ἀκούσας παρά τοῦ πατρός καὶ μαθών ἔρχεται πρὸς με.

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

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

46 Not 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 'anacolouthon.' 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...μπ.") (Look up §§ 293-297 in Blass) But I am not convinced of anacoluthon here. For I have seen John deliberately use the neuter relative pronoun, and other neuter pronouns, in other passages as well, where the subject is people. See 6:37, 39, 17:2, 24, and, I believe also 17:11-12, where I go against the trend which has been to interpret the Father's gift to the Son as "the name," rather than the disciples. John sometimes refers to people collectively as a gift and as a neuter thing. This sounds strange to our ears. But people are a "thing" when they are something given; especially since most of the Greek words for gift, the substantive forms of the verb John uses for give, are of the neuter gender. John six times uses a neuter singular pronoun for the collective unity of human beings that compose the gift that the Father has given him, in 6:37, 39, 17:2, 11, 12, 24. Though some say this is an instance of what is called "attraction of the relative," where the relative pronoun is neuter because it followed suit after a neuter noun before it, in this case the word for "will," yet, the circumstances for that are not present in all of the six instances mentioned earlier, and to me it is significant that John uses a neuter pronoun construction six times, when the number of the flesh in Biblical number symbolism is six. John uses the neuter pronoun construction as interchangeable with "flesh" in 17:2, and with "humans" in 17:6. The word "flesh" is a common Hebraistic way to refer to mortal humanity. Furthermore, it is interesting how reminiscent this phrase is of Job 19:25-26, where he says of the last day, "in my flesh shall I see God." Jesus uses this phrase, "I will not lose any of the flesh He has given me, but raise it up at the last day." Moreover, the flesh the Father gives him, is quickened by means of eating the living flesh of the Son of Man, Ch. 6 v. 54: "The one eating my flesh and drinking my blood has eternal life, and I will raise him up at the last day."

82 6:45 Isaiah 54:13
John 6:52 ἡμᾶς ἐξοντο ὁ πρὸς ἀλλήλους οἱ ὑιοθαῖοι λέγοντες, Πῶς δύναται οὕτως ἡμῖν δοῦναι τὴν σάρκα φαγεῖν;
52 Then the Jews began to argue sharply among themselves, saying, "How can this man give us his flesh to eat?"

John 6:53 εἶπεν ὁ πρὸς αὐτούς ὁ Ἱσαοῦς, ἄμην ἀμήν λέγω ὑμῖν, εἶναὶ μὴ φάγητε τὴν σάρκα τοῦ νυός τοῦ ἀνθρώπου καὶ πίπτε αὐτῷ τὸ αἷμα, οὐκ ἔχετε ζωῆν ἐν αὐτοῖς.
53 Jesus therefore said to them, "Truly, truly I say to you, unless you eat the flesh of the Son of Man and drink his blood, you have no life in you.

John 6:54 ὁ τρώγων μου τὴν σάρκα καὶ πίνων μου τὸ αἷμα ἔχει ζωῆν αἰώνιον, καὶ ἐγὼ ἀναστήσω αὐτὸν τῇ ἐσοχῇ ἡμέρας;
54 The person eating my flesh and drinking my blood has eternal life, and I will raise him up at the last day.

John 6:55 ἡ γὰρ σάρξ μου ἄλληθως ἐστὶν βρώσις, καὶ τὸ αἷμα μου ἄλληθως ἐστὶν πόσις.
55 For my flesh is true food, and my blood is true drink.

John 6:56 ὁ τρώγων μου τὴν σάρκα καὶ πίνων μου τὸ αἷμα ἐν ἔμοι μεῖναι κάγω ἐν αὐτῷ.
56 The person eating my flesh and drinking my blood abides in me, and I in him.

John 6:57 καθὼς ἀπέστειλεν με ὁ ζων πατήρ κάγω ζω διὰ τὸν πατέρα, καὶ ὁ τρώγων με κάκεινος ζησε δι’ ἐμέ.
57 Just 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 Π554κι Β Θ Γ Δ Ε Η Θ Κ Λ Μ Π Σ Υ Ζ Δ Θ Θ Μ Π Ψ ο 047 0141 0211 (f 13 2 28) 33 157 180 205 397 565 597 700 1006 1010 1071 1241 1292 1342 1505 1844 1221 [w Lect h.] (goth Or Eph TR RP μ αυτοῦ ) Π566 Β Τ 597 892 1243 1424 253 (11016) (it aaur b c d e f g h i q r v syru s ap b pal copy pab oach) arm eth geo slav Orlat Macarius/Symeon Chrys Cyril SBL [NA28] (C) || lac A F N P Q V X 063 070 0233 346. Codex B has an un laut here. The text without the possessive pronoun arov is almost certainly original. Note that every and all translations based on the Textus Receptus or Byz text, which omit arov, 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.

84 655a 655b 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 αὐληθῶς…αὐληθῶς Π566 E G H M S U V Y Δ Θ Λ Θ Ω P Ψ O 047 0250 2 28 700 1216 1242 1505 1844 1221 [w Lect h. (goth Or Eph TR RP μ αυτοῦ…αὐληθῆς) Π566 Π568 B Κ Λ Μ Π Σ Ψ ο 0211 f1 157 565 892 1009 1010 1071 1079 1195 1230 1241 1253 1365 1546 2174 (it cop arm geo Or SBL NA28) || μ αὐληθῆς…αὐληθῶς Π568 f 13 || omit…αὐληθῶς Π5 || αὐληθῶς…omit καὶ τὸ αἷμα μου αὐληθῶς ἐστίν ποσὶς D omit all text between αἷμα in v. 54 up to & including the αἷμα in v. 56 ms 33 (h.t.) || lac A F N P Q X 063 070 0233 346
John 6:58 ὁ δὲ θεός ἐστιν ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβάς, οὗ καθὼς ἔφαγον οἱ πατέρες ὑμῶν τὸ μάννα, καὶ ἀπέβαλαν· ὁ τρώγων τοῦτον τὸν ἄρτον ζήσεται εἰς τὸν αἰῶνα.

58This 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 διδάσκαλον ἐν Καπernaούμ.

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

A Teaching Too Scandalous for Some

John 6:60 Πολλοὶ δὲ οὖν ἀκοῦσαντες ἐκ τῶν μαθητῶν αὐτοῦ εἶπον, Ἀκληρὸς ἐστιν οὗτος ὁ λόγος τις δύναται αὐτῷ ἀκούειν;

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

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

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

John 6:62 ἐὰν οὖν θεωρήτητε τὸν οὐν τοῦ ἀνθρώπου ἀναβαίνοντα ὅπου ἦν τὸ πρότερον;

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

John 6:63 τὸ πνεῦμά ἐστιν τὸ ζωοποιοῦν, ἡ σάρξ οὐκ ὠφελεῖ σώθει· τὰ ρήματα ᾧ ἐγὼ λαλῶ ὑμῖν πνεῦμα ἐστίν καὶ ζωὴ ἐστίν.

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

John 6:64 ἀλλ’ εἰσίν ἐξ ὑμῶν τίνες οὐκ ἀκούετεν. ἥδει γὰρ εἰς ἀρχής ὁ Ἰησοῦς τίνες εἰσίν οἱ μὴ πιστεύοντες καὶ τις ἐστίν ὁ παραδώσων αὐτὸν.

64Yet 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 εἰρήμα ὑμῖν ὅτι ὁ δοῦσαι δύναται ἐλθεῖν πρὸς με ἐὰν μὴ ἤ ἔδοξεν τοῦ πατρὸς μου.

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

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

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

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

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

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66 6:62 According to Friedrich Blass, this is a weak NT version of the Classical Greek "apopiosis." For the interrogative word "what" is not present in the Greek, leaving this sentence with the feeling of incompleteness. Aposiopesis in the strict sense is a breaking off of speech due to strong emotion or to modesty, generally thought not to occur in the NT. On the other hand, a NT form of apopiosesis takes the form of the omission of the apodosis to a conditional subordinate clause (the protasis), which is also classical. If such were the case here, then the implied apodosis would be something like, "would you then still take offense, or be shocked?" Then the whole sentence would be, "If you were observing the Son of Man ascending to where he formerly existed, would you then still be shocked?" What therefore is the sense here? What is Jesus asking? If they would be more shocked watching him ascend to his former state of non-flesh? Or would they be less shocked watching him ascend to his former state of convincing majesty and authority, and therefore see that he is entitled to put forward a teaching (eating human flesh) so shocking to the Jewish sense of a ceremonially clean diet?

67 6:64 Rare NT occurrence of the future participle.

86 6:62 ἐκ τοῦτο – ἐκ τούτου; Opinion is split on whether this means "because of this teaching," or, "from this point on."
John 6:68 ἀπεκρίθη οὖν αὐτῷ Σίμων Πέτρος, Κύριε, πρὸς τίνα ἀπελευσόμεθα; ρῆμα τῆς ζωῆς ἀιωνίου 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 πεπίστευκαμεν καὶ ἐγνώκαμεν ὅτι σὺ εἶ ὁ χριστὸς ὁ υἱὸς τοῦ θεοῦ τοῦ ζωόντος.

69 And we have believed and have come to know that you are the Christ, the Son of the living God." 70 John 6:70 ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς, ὅθεν ἐγὼ ὑμᾶς τοὺς δώδεκα ἔξελεξαμην, καὶ εἰ ὑμῶν εἰς διάβολος ἦσιν;

70 Jesus responded to them, "Have I not chosen you, the Twelve, for myself? Yet one of you is a devil." 71 John 6:71 ἔλεγεν δὲ τὸν Ἰουδαίον Ἰσμιὼν Ἰσκαριώτην: ὦτος γὰρ ἠμέλλεν αὐτὸν παραδίδοναί, εἰς ὧν ἐκ τῶν δώδεκα.

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

Chapter 7
Jesus’ Brothers Judge Him Falsely

John 7:1 Καὶ περιπατήσας ὁ Ἰησοῦς μετὰ ταῦτα ἐν τῇ Γαλιλαίᾳ οὐ γὰρ ἠθέλη ἐν τῇ Ἰουδαίᾳ περιπατεῖν, ὡς εἴην αὐτῶν ὁ Ἰουδαῖοι ἀποκτείνατε.

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 ἡ γεύσις ἡ ἐπορεία τῶν Ἰουδαίων ἡ σκηνοπηγία.

2 But the Jewish Festival of Booths was near.

John 7:3 εἶπον οὖν πρὸς αὐτὸν οἱ ἄδελφοι αὐτοῦ. Μεταβηθ ἐντεῦθεν καὶ ὑπαγε εἰς τὴν Ἰουδαίαν, ἵνα καὶ αἱ μαθηταί σου θεωρήσουσιν τὰ ἐργά σου αἱ ποιήσεις.

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 οὐδὲς γὰρ ἐν κρυπτῷ τι ποιεῖ καὶ ζητεῖ αὐτὸν ἐν παρασία ἐστιν. εἰ ταῦτα ποιεῖς, φανερώσου σεαυτόν τῷ κόσμῳ.

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

John 7:5 οὐδὲ γὰρ οἱ ἄδελφοι αὐτοῦ ἔπιστευον εἰς αὐτόν.

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

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90 669 txt ὁ χριστὸς ὁ υἱὸς τοῦ θεοῦ ζωόντος Δ ∥ ὁ χριστὸς ὁ υἱὸς τοῦ θεοῦ τοῦ ζωόντος (Mt 16:16) E F G H K M N S U V Y Φ Ψ Ω 0211 0250 f 23 28 157 180 579 700 892 1006 1071 1241 1243 1292 1342 1424 1505 Lect itp, itq, syr, cpms eth geo² slav Chrystostom Cyrilem; Cyprian² Quodvultdeus¹/₆ (others of Cypr and Quod do not contain χριστὸς) TR RP ∥ χριστὸς Turtullian (Mk 8:29) ∥ ὁ χριστὸς ὁ ἄγιος τοῦ θεοῦ ψ³ copam, bo, arch² Cyrillem ∥ ὁ υἱὸς τοῦ θεοῦ itb syrc ∥ ὁ χριστὸς ὁ υἱὸς τοῦ θεοῦ (Mt 16:16) C³ Θ² 0141 f 33 205 565 1010 textus, e. c. v syrs arm geo¹ Victorinus-Rome ∥ ὁ ἄγιος τοῦ θεοῦ ψ⁵ K B C D L W itp, cpam pgo SBL NASB [A] ∥ omit ὁ τί σύ εἰς ὁ χριστὸς ὁ υἱὸς τοῦ θεοῦ τοῦ ζωόντος 047 ∥ lac A P Q T X 063 070 078 0210 0233 0306. Besides the Mk and Mt passages imitated, look at Jn 1:49 and 11:27.

90 670 Or, "one of you is an enemy." Greek: δίαβολος - διάβολος. This is the Greek word that the Jewish translators of the Septuagint, the Jewish Bible that was translated into Greek prior to the time of Jesus, had chosen to translate the Hebrew 'ha-satan' in 1 Chronicles 21:1, Job 2:1, and Zechariah 3:1. It means "slanderer, accuser, adversary." Jesus is probably not calling Judas "the devil," although the devil did later enter inside Judas, John 13:2, 27; Diatess. 28:22, 44. This can be translated that Judas was a devil, because he was a son of the devil, a fact proven by his deeds, John 8:41, 44; Diatess. 15:38, 40. It could be that Jesus here is making a contrast between the fact that he had selected the twelve "for himself," yet one of them is his adversary.
Jesus therefore said to them, "The time for me has not yet come. But for you the time is always suitable.

John 7:7 ὥστε δύναται ὁ κόσμος μισεῖν ὑμᾶς, ἔμε δὲ μισεῖ, ὅτι ἐγὼ μαρτυρῶ περὶ αὐτοῦ ὅτι τὰ ἔργα αὐτοῦ πονηρὰ ἦστιν.

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 οὐπώ ἀναβαίνω εἰς τὴν ἐορτὴν ταύτην, ὅτι ὁ καίρος ὅ ὑμεῖς οὐπώ πεπλήρωται.

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 ταῦτα δὲ εἰπὼν αὐτὸς ἔμεινεν ἐν τῇ Γαλιλαίᾳ.

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

**Jesus Goes Up for Sukkot**

John 7:10 Ἡς δὲ ἀνέβησαν οἱ ἀδελφοὶ αὐτοῦ, τότε καὶ αὐτὸς ἀνέβη εἰς τὴν ἐορτὴν, οὗ φανερὸς 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 οἱ οὖν ἱουδαῖοι ἔξησαν αὐτὸν ἐν τῇ ἐορτῇ καὶ ἔλεγον, Ποῦ ἐστιν ἐκεῖνος;

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

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91 7:8 txt οὕτω (not yet) P66 P73 B E F G H L N S T U V W X Γ Δ Θ Ψ Ω Ο 047 070 0105 0141 0211 0250 f[3] 2 28 69 124 157 180 205 597 700 788 892 1006 1010 1195 1216 1230 1243 1253 1292 1342 1344 1365 1424 1505 1646 2148 in Lect f1q vg mass syr,hg,pal cop sa,bo,ach,Basil TR HF RP ƒ ƒ 100 (not) K D K Μ Π Π 1071 1079 1241 1242 1546 1672 1673 1813 1950 19221 ita aur,h,c,d,e,f ⇒ vg syr,c P cop bo arm eth geo slav Diatessaron Porphyry,acc. to Jerome Epiphanius Chrysostom Cyril; Ambrosiaster, Augustine NA27 | C | omit 33 565 579 (homoioteleuton τίν ἐορτὴν...τίν ἐορτὴν) ‖ lac P3 P5 P9 P22 P28 P36 P39 P48 P49 P52 P55 P59 P60 P93 P97 P98 P106 P107 P109 P119 P120 P121 P122 A C P Q Y 050 054 060 063 065 068 078 083 086 087 091 0101 0109 0127 0145 0162 0210 0216 0217 0218 0233 0234 0238 0256 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 οὐπώ is not necessary for a third time in this context for the purpose of defending Jesus from deception, seeing that Jesus already said it two other times: in verse 6 and verse 8, so he still basically did not actually deny altogether that he would go up to this feast ever. On the other hand, since the reading "not yet" is found in the earliest majority of manuscripts, including the ones currently thought to be the most reliable, and included in the vast majority of manuscripts, it is understandable why the UBS editorial committee gives their reading only a C rating of certainty. As for me, I have not seen any convincing argument as to why the copyists who produced those manuscripts not containing the word "yet," why they might have deleted it. It is much easier to explain why copyists might add the word "yet," than why they might delete it.

92 7:10 txt οὐς ἐν κρυπτῷ P66 P73 B E F G H K L M N S Τ U V W Χ Γ Δ Θ Ψ Ω Ο 047 070 0105 0141 0211 0250 f[3] 2 28 33 157 180 565 579 597 700 892 1006 1010 1071 1241 1243 1292 1342 1505 in itaur,c,f,ff ⇒ vg syr,h,pal cop bo arm Basil Chrys Cyril Gaud Jer Aug5/7 TR RP SBL [NA28] | C | ƒ ƒ 100 κρυπτῷ K D 205 1424 ita b,d,e,f ⇒ syr,c cop sa,bo,ach,2mf geo Aug2/7 in lac A C P Q Y 063 0233 346. It seems probable to me that οὐς was added for the same reason οὕτω was, to soften the appearance that Jesus was 'deceiving' people.
John 7:12 καὶ γογγυσμός πολὺς περὶ αὐτοῦ ἦν ἐν τῷ ὄχλῳ· οἱ μὲν ἔλεγον ὅτι Ἀγαθός ἦστιν, ἄλλοι δὲ ἔλεγον, Οὐ, ἄλλα πλανή 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 τοῖς παρρησία ἐλάλει περὶ αὐτοῦ διὰ τὸν φόβον τῶν Ἰουδαίων.

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

John 7:14 Ἡ γὰρ τῆς ἐφορτήσεως μεσούσης ἀνέβη ὁ Ἰησοῦς εἰς τὸ ἱερόν καὶ ἐδίδασκεν.

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

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

15 Thus when a man was teaching, it could be immediately detected which Rabbinical school he was a disciple of. Very repetitious, rote, and had to be reproduced exactly by the disciple, with exactly the same words, the exact same method of delivery. And the disciple was absolutely never to ad lib, or improve on, or make a new application of, or omit any minutiae received from his Rabbi. Thus when a man was teaching, it could be immediately detected which Rabbinical school he was a disciple of. But Jesus' teaching must have been unrecognizable as to its Rabbinical source, yet knowledgeable of Hebrew and the scriptures, and well said, to cause the leaders of Judaism to marvel. Jesus appealed to these scruples, in John 12:50, when he described his own discipleship under his Father, when he says, "And I know, that his commandment means eternal life. Therefore, what things I speak, just as the Father has said them to me, I speak them just so."

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

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

John 7:17 Ἐάν τις θέλη τὸ θέλημα αὐτοῦ ποιεῖν, γνώσεται περὶ τῆς διδαχῆς πότερον ἐκ τοῦ θεοῦ ἐστιν ἢ ἐγὼ ἀπ' ἐκατομοῦ 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 δὲ ἀφ' ἐκατομοῦ λαλῶν τὴν δόξαν τὴν ἴδιαν ζητεῖ· δὲ ζητῶν τὴν δόξαν τοῦ πέμψαντός αὐτὸν, οὗτος ἀληθής ἐστιν καὶ ἀδικία ἐν αὐτῷ οὐκ ἦστιν.

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

John 7:19 οὗ Μωσῆς δέδωκεν ὑμῖν τὸν νόμον; καὶ οὐδεὶς ἔξ ὑμῶν ποιεῖ τὸν νόμον. τί με ζητεῖτε ἀποκτέιναι;

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 ἂν εἴη· ἀπεκρίθη ὁ ὄχλος καὶ εἶπεν, Δαιμόνιον ἔχει· τίς σε ζητεῖ ἀποκτέιναι;

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

John 7:21 ἂν εἴη· ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς, "Ἐν ἔργον ἐποίησα καὶ πάντες θαυμάζετε.

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

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93 Diatessaron 8:3 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 They were still indignant that he had worked on the Sabbath, healed the cripple on the Sabbath the last time he was in Jerusalem, in John 5:8-10; Diatessaron 8:3-4.
John 7:22 διὰ τοῦτο Μωσῆς δέδωκεν υμῖν τὴν περιτομὴν – οὕχ ὅτι ἐκ τοῦ Μωσέως ἐστὶν ἄλλ' ἐκ τῶν πατέρων – καὶ ἐν σαββάτῳ περιτέμνετε ἄνθρωπον.

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

John 7:23 ὁ δὲ περιτομὴν λαμβάνει ἄνθρωπος ἐν σαββάτῳ ἕνα μῆνη λυθῆ ὁ νόμος Μωσέως, ἐμοὶ χολάτε ὅτι ὅλον ἄνθρωπον υἱὴ ἐποίησα ἐν σαββάτῳ;

23 If a man receives circumcision during the Sabbath so that the law of Moses not be broken, why are you incensed at me that I have made the whole man whole during the Sabbath?97

John 7:24 μὴ κρίνετε κατ' ὑμίν, ἄλλα τὴν δικαίαν κρίσιν κρίνατε.

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

Is Jesus the Anointed One?

John 7:25 Ἐλεγον οὖν τινες ἐκ τῶν ἱεροσολυμιτῶν, οὐχ οὗτός ἐστιν ὃν ζητοῦσι ἀπόκτειναι;

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

John 7:26 καὶ ἔδει παρρησία λαλεῖ καὶ οὐδὲν αὐτῷ λέγουσιν. μήποτε ἄλλη ὡς ἔγνωσαν οἱ ἀρχιερεῖς ὅτι οὗτός ἐστιν ἄλλη ὁ Χριστός;

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

John 7:27 ἄλλα τούτων οἴδαμεν πόθεν ἐστίν· ὃ δὲ Χριστός ὦταν ἔρχηται οὐδεὶς γινώσκει πόθεν ἐστίν.

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

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

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

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 δικαίαν κρίσιν κρίνετε – τέν δικαίαν κρίσιν κρίνετε; "judge the righteous judgment." The definite article in this use may well be "anaphoric," in that it is meant to refer back to something with which they are already familiar: that judgment commanded in Deuteronomy 16:18. The Greek there in the Septuagint is κρίνοντι...κρίσιν δικαίαν - kρίνοις...κρίσιν δικαίαν, "they shall judge a righteous judgment," without the article. For indeed, those Jesus was probably talking to were judges. The scribes (γραμματεῖς–grammatēi) also sat in judgment, being one component of the Sanhedrin, and the subjects of Deuteronomy 16:18 were κριτές καὶ γραμματεῖοι–kritis kai grammateiουγεῖς – kritēs kai grammateiossagōgeis, "judges and clerks."
Then Jesus cried out in the temple, teaching and saying, "Yes, me you know, and you know where I am from. Yet I have not come of myself. True rather is the One who sent me; him you do not know.

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

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

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

John 7:28 Εἶπεν οὖν ἐν τῷ ἱερῷ διδάσκων ὁ Ἰησοῦς καὶ λέγων, Κἀμε οἶδατε καὶ οἶδατε πόθεν εἰμί· καὶ ἀπ᾽ ἐμαυτοῦ οὐκ ἐλήλυθα, ἀλλὰ ἔστιν ἄλληνινός ὁ πέμψας με, ὅν ὑμεῖς οὐκ οἶδατε.

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

John 7:29 Ἐὰν δὲ οἶδα αὐτόν, ὁτι παρ᾽ αὐτῷ εἰμὶ κάκεινός με ἀπέστειλεν.

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

John 7:30 Ἐξῆτον οὖν αὐτόν πάσας, καὶ οὐδεὶς ἐπέβαλεν ἐπ᾽ αὐτόν τὴν χεῖρα, ὅτι οὐπος ἐληλύθη ἢ ὄρα αὐτοῦ.

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

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

John 7:31 Πολλοὶ δὲ ἐκ τοῦ ὄχλου ἐπίστευσαν εἰς αὐτόν, καὶ ἔλεγον ὅτι ὁ Χριστὸς ὁταν ἔλθῃ μήτι πλείονα σημεία τούτων ποίησει ὅν οὕτως ἐποίησεν;

31 But 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 ὄχλου γογγούσοντος περὶ αὐτοῦ ταύτα, καὶ ἀπέστειλαν οἱ Φαρίσαιοι καὶ οἱ ἀρχιερεῖς ὑπηρέτας ἵνα πιάσωσιν αὐτόν.

32 The Pharisees heard these whisperings of the crowd about him, and the Pharisees and the chief priests sent officers99 to arrest him.

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

33 Jesus 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 Ζητήσετέ με καὶ οὐχ εὑρήσετε, καὶ ὅπου εἰμὶ ἐγὼ ὑμεῖς οὐ δύνασθε ἐλθεῖν.

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

John 7:35 Εἶπον οὖν οἱ Ἰουδαῖοι πρὸς ἑαυτοῦ, Ποῦ οὕτως μέλλει πορεύεσθαι ὅτι ἡμεῖς οὐχ εὑρήσομεν αὐτόν; μὴ εἰς τὴν διασπορὰν τῶν Ἑλλήνων μέλλει πορεύεσθαι καὶ διδάσκειν τοὺς Ἑλλήνας;

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

John 7:36 τὸς ἐστιν οὗτος ὁ λόγος ὃν εἶπεν, Ζητήσετέ με καὶ οὐχ εὑρήσετε, καὶ ὅπου εἰμὶ ἐγὼ ὑμεῖς οὐ δύνασθε ἐλθεῖν;

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

John 7:37 Ἡ ἐν δὲ τῇ ἐσχάτῃ ἡμέρᾳ τῇ μεγάλῃ τῆς ἑορτῆς εἰστήκει ὁ Ἰησοῦς καὶ ἐκραξεν λέγων, Ἐὰν τις διψᾶ ἐρχόσθω πρὸς με καὶ πινέτω.

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

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99 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 7:38  "Now this he said in reference to the Spirit, whom those believing in him were about to receive. For the Holy Spirit was not yet present, because Jesus had not yet been glorified.

100 7:38 Or, some other interpreters would punctuate this as follows: "If anyone is thirsty, he should come to me and drink. The person who believes on me, as the scripture has said, 'streams of living water will flow from his belly.' They interpret this as saying that the streams of living water will flow from the believer's belly (popularized by Watchman Nee.) Whereas the way I have it worded, the water flows from Christ, and the believer drinks of Him, the Living Water, (Jeremiah 17:13) the Rock in the desert, which Moses struck, Exodus 17:6, Numbers 20:8, Psalm 78:15,16. See also Zechariah 14:8; Joel 3:18; Psalm 147:18; Isaiah 48:21; Isaiah 30:25; 32:2; John 15:26; Revelation 22:1. The river flows out of His core, not ours. We drink of Him; 1 Cor. 10:4, "they all drank the same spiritual drink. For they drank from the spiritual rock that followed them, and that rock was Christ." The gospel of John contains several allusions to Exodus, such as the Passover lamb, the manna from heaven, the snake up on the pole, and here is another one: Moses striking the rock and water coming forth from the rock. But if you interpret this as meaning streams of living water will come out of OUR, the believers' bellies, then you must find the scripture in the Hebrew Bible which says anything even similar to this. But there is none, except perhaps Isaiah 58:11. But based on my exposure to the Bible, the word κοιλία, which is the Greek word here for "belly" or "core," also in places has the connotation of "the core of the huge sea creature, so the Son of God will be three days and three nights in the heart of the earth." Matthew 12:40, "For as Jonah was three days and three nights in the belly-κοιλία of the huge sea creature, so the Son of Man will be three days and three nights in the heart of the earth." Or Isaiah 8:19, "And if they should say to you, Seek those who have in them a divine spirit, and them that speak out of the earth, them that speak vain words, who speak out of their belly-κοιλίας: shall not a nation diligently seek to their God? Why do they seek to the dead concerning the living?" (Brenton) On the other hand, I concede that a great many of the occurrences of κοιλία in the Septuagint are about reproduction (from men also), the issue from one's body. This can be made analogous to being "Born of water" as opposed to "born of the Spirit." In other words, could Jesus be saying here in John chapter 7 that those who believe in him, will reproduce spiritually? Are we able to give the Living Water to others, and cause them to be born? In the very next verse, 7:39 John says, "Now this he said in reference to the Spirit, whom those believing in him were about to receive." So how would the Holy Spirit flow out of our bellies? How would that be so? This would be a teaching not found anywhere else in the Bible. We can give others the Bread, the Word, but I have not seen any scripture that says we can give others the Living Water of Life. The emphasis of this passage in John seems to be the quenching of OUR thirst, by receiving the Spirit. It is not a passage speaking of us quenching the thirst of others. Verse 38 makes sense only as following an invitation to drink from God, not a promise that others will drink from us. There is simply no contextual relevance for that idea. Jesus is the rock, and our wellspring. He is the Living Water, as he said to the Samaritan woman at the well. The BDF grammar discusses this passage in §466(4) under Anacoluthon, "The resumption of a suspended case by a pronoun in another case (the suspended subject or object is a construction belonging to the popular idiom)." Then the section specifically about this passage, section (4), states, "Anacoluthon (without a relative clause) following an introductory participle (nearly always in the nominative) is common: Jn 7:38. This construction is Semitic, but a comparable usage is found in classical Greek; cf. K.-G. II 106ff.; Mlt. 225 [356]. – Mayser II 3, 189ff.; Ursing 65ff.; M.-H. 423ff.; Rob. 435-7."
John 7:40  πολλοὶ οὖν ἐκ τοῦ ὀχλου ἀκούσαντες τῶν λόγων ἔλεγον, Οὐτός ἐστιν ἄληθῶς ὁ προφήτης.

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

John 7:41 Ἄλλοι ἔλεγον, ὁ Χριστὸς ἐστιν ὁ Χριστὸς ᾗ ἔλεγον, Μὴ γὰρ ἔκ τῆς Γαλιλαίας ὁ Χριστὸς ἔρχεται;  

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

John 7:42 Οὐχὶ ἐγενετο ἐπί τι ἐκ τοῦ σπέρματος Δαβίδ, καὶ ἀπὸ Ἑβραίων τῆς κώμης ὅπου ἦν Δαβίδ, ὁ Χριστὸς ἔρχεται;  

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

John 7:43 σχίσμα οὖν ἐν τῷ χθεὶ ἐγένετο δι' αὐτῶν.  

A split therefore occurred in the crowd because of him.

John 7:44 τίνες δὲ ἠθέλον ἐξ αὐτῶν πάσαι αὐτῶν, ἄλλα οὖν ἐπέβαλεν ἐπ' αὐτῶν τὰς χείρας.  

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

Unbelief of the Jewish Authorities

John 7:45 ἔλθον οὖν οἱ ὑπηρέται πρὸς τοὺς ἀρχιερεῖς καὶ Φαρισαίους, καὶ εἶπον αὐτοῖς ἔκεινον, Διὰ τί οὐκ ἤγαγε αὐτῶν;  

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

John 7:46 ἀπεκρίθησαν οἱ ὑπηρέται, Ὀδέποτε οὕτως ἔλαβεν ἄνθρωπος, ὡς οὗτος ὁ ἄνθρωπος.  

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

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

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

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

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

John 7:49 ἀλλὰ ὁ χριστὸς οὗτος ὁ μὴ γνώσκων τῶν νομονοπαρατάτοι εἶσιν.  

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

John 7:50 λέγει Νικόδημος πρὸς αὐτούς, ὃ ἀλλοι νυκτὸς πρὸς αὐτῶν, εἰς ἑκ ἐξ αὐτῶν,  

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

John 7:51 Μή ὁ νόμος ἡμῶν κρίνει τὸν ἄνθρωπον ἐὰν μὴ ἁκούσῃ παρ' αὐτοῦ πρότερον καὶ γνῶ τί ποιεῖ;  

"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 ἃυτῷ, Μὴ καὶ σὺ ἐκ τῆς Γαλιλαίας εἶ; Ἐρεύνησον καὶ ίδε ὅτι προφήτης ἐκ τῆς Γαλιλαίας οὐκ ἐγίγνεται.

52 They answered and said to him, "You aren’t from Galilee too, are you? Investigate and see, that there is no prophet risen out of Galilee." 104

103 7:52a txt εἶπον Ν Ε Γ Η Λ Μ Σ Υ Υ Γ Δ Α Π Ψ Ω 047 0211 f13 1 A 10 2 7 8 9 28 532 565 682 1243 1505 2323 TR RP ἐπὶν ψ66 ψ65 β c d k n t w θ 33 2561 NA27 lac. A C F Q V 063 070 078 0233 346. This is a difference of dialect, ἐπὶν being epic Ionic 3rd pl aor ind act, and εἶπον 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 ψ66. Or, perhaps ψ66 "normalized" the word to the Attic.

104 7:52b txt reading first:

προφήτης ἐκ τῆς Γαλιλαίας οὐκ ἐγίγνεται (perf pass) S Λ 047 0211 0233 f13 TR AT HF (RP: ἐγίγνεται)

προφήτης ἐκ τῆς Γαλιλαίας οὐκ ἐγίγνεται Ν Δ Κ W Y Γ Δ Θ 2c 33 118 1582
προφήτης ἐκ τῆς Γαλιλαίας οὐκ ἐγίγνεται 28
προφήτης ἐκ Γαλιλαίας οὐκ ἐγίγνεται G
προφήτης ἐκ τῆς Γαλιλαίας οὐκ ἐγίγνεται E H M Π Ω 1 461 565
προφήτης ἐκ τῆς Γαλιλαίας οὐκ ἐγίγνεται 28
προφήτης ἐκ τῆς Γαλιλαίας οὐκ ἐγίγνεται 1071
προφήτης ἐκ τῆς Γαλιλαίας οὐκ ἐχρεῖται U
ἐκ τῆς Γαλιλαίας προφήτης οὐκ ἐγίγνεται (pres pass) T Ψ Treg NA27 SBL
ἐκ τῆς Γαλιλαίας ὁ προφήτης οὐκ ἐγρευται 66*
ἐκ τῆς Γαλιλαίας ὁ προφήτης οὐκ ἐγίγνεται ψ65
ἐκ τῆς Γαλιλαίας προφήτης οὐκ ἐγρευται N
ἐκ τῆς Γαλιλαίας προφήτης οὐκ ἐγρευται B
ἐκ τῆς Γαλιλαίας προφήτης οὐκ ἐγίγνεται 1424
ἐκ τῆς Γαλιλαίας προφήτης οὐκ ἐγίγνεται L X
ἐκ τῆς Γαλιλαίας προφήτης οὐκ ἐχρεῖται 2561
lacuna A C F Q V

The reading of ψ66 and the Sahidic Coptic, and possibly also ψ75, is, "the Prophet does not arise out of Galilee." Papyrus 66 is our earliest or second earliest of all the Greek manuscripts of the gospels. The other manuscripts do not have the article, "the." And the Majority Text says, no prophet "has arisen." A prophet had in fact come out of Galilee before. According to II Kings 14:25, the prophet Jonah was from Gath Hepher, in Galilee, in the territory of the tribe of Zebulun (Joshua 19:13), only one hill over from Nazareth, if not the same hill. This is yet another way in which Jonah was a sign of Christ.
The Woman Caught in Adultery

John 7:53 And each went to his home.  

Chapter 8

John 8:1 And Jesus went to the Mount of Olives.

John 8:2 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 And this they were saying tempting him, in order that they might obtain basis to accuse him. But Jesus bent down, and was writing in the dirt, with his finger, not pretending.

John 8:4 Now they were saying tempting him, in order that they might obtain basis to accuse him. But Jesus bent down, and was writing in the dirt, with his finger, not pretending.

John 8:5 As he was writing, he straightened up and said to them, "The one of you who is sinless should throw a stone at her first."

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105 7:53 The passage known as "The Woman Caught in Adultery," or "the Pericope of the Adulteress," is absent from many ancient Greek manuscripts (א B C D E F G 233 248 256 2768* 2787 700 1071 1150 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) Μ S Λ Π Ω 18 35 1424* 1514 (270 minuscules total) there are scribal marks, which some scholars interpret as indicators of scribal doubt as to its authenticity, but others say are marks indicating where Lectionary readings begin and end. Eusebius (EH III.39.17) indicates that the passage was in the Gospel According to the Hebrews. For more details, see the endnote at the end of this document, and also download this http://www.bibletranslation.ws/trans/parchart.pdf.

106 8:6 ἐγέρσιν μὴ προσποιούμενος Ἐ E Γ Η Κ 2* 18 27 35 65* 475 532 579 682 1212 1505 1519 2561* 2253 2907 TR·Scriv RP ἀρατὶ ἕκαστος D M S Ω Π Λ 047 0233 ἐτοιμάσαντος ἐν οἴκῳ τῆς ἑτέρους Ἐκαλėκτος ἀπεκτάστων αὐτοῦ τῆς. 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."

And after bending down again, he continued writing in the dirt. John 8:9  οἱ δὲ ἀκούσαντες, καὶ ὑπὸ τῆς συνειδήσεως ἐλεγχόμενοι, ἐξήρχοντο εἰς καθ’ εἰς, ἀφεξάμενοι ἀπὸ τῶν πρεσβυτέρων ἐὼς τῶν ἐσχάτων καὶ κατελείφθη μόνος ὁ Ἰησοῦς, καὶ ἦ γυνὴ ἐν μέσῳ ἑστώσα.

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. John 8:10  ἀνακύψας δὲ ὁ Ἰησοῦς, καὶ μηδένα θεασάμενος πλην τῆς γυναικοῦ, ἐπεν ἄυτῇ, Ἡ γυνὴ, ποῦ εἶσιν ἐκεῖνοι οἱ κατήγοροι σου; Ὑδεῖς σε κατέκρινεν;

And 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  ἢ δὲ εἶπεν, Ὑδεῖς, κυρίε. Ἐπεν δὲ αὐτῇ ὁ Ἰησοῦς, Ὑδε ἐγὼ σε κατακρίνω· πορεῦου καὶ μηκέτι ἀμάρτανε.

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

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The Validity of Jesus’ Testimony

John 8:12  Πάλιν οὖν ὁ Ἰησοῦς αὐτοῖς ἐλάλησεν λέγων, Ἥγω εἰμι τὸ φῶς τοῦ κόσμου· ὁ ἀκολουθῶν ἐμοὶ ποῦ μὴ περιπατήση ἐν τῇ σκότῳ, ἀλλ’ ἐξεί τὸ φῶς τῆς ζωῆς.

Jesus then spoke to them again, saying, "I am the light of the world. The person who follows me will not walk around in the darkness, but on the contrary, he will have for himself the light of life.” John 8:13  Ἐποὶ οὖν αὐτῷ οἱ Φαρισαίοι, Σὺ περὶ σεαυτοῦ μαρτυρεῖς· ἢ μαρτυρία σου οὐκ ἔστιν ἀληθῆς.

The Pharisees therefore said to him, "You are testifying about yourself. Your testimony is not valid." John 8:14  ἀπεκρίθη ὁ Ἰησοῦς καὶ ἐπεν αὐτοῖς, Κἂν ἐγὼ μαρτυρῶ περὶ ἐμαυτοῦ, ἀληθῆς ἐστίν ἡ μαρτυρία μου, ὅτι οἶδα πόθεν ἦλθον καὶ ποῦ ὑπάγω· ὑμεῖς δὲ οὐκ οἴδατε πόθεν ἔρχομαι, καὶ ποῦ ὑπάγω.

Jesus answered and said to them, "Even if I testify about myself, my testimony is valid, because I know where I came from, and where I am going. But you do not know where I am coming from and where I am going. John 8:15  ὑμεῖς κατὰ τὴν σάρκα κρίνετε, ἕγω οὖν κρίνω οὐδένα.

You judge by the flesh; I judge no one. John 8:16  καὶ ἐπὶ σακίδιον κρίνω δὲ ἐγὼ, ἢ κρίσις ἢ ἐμὴ ἀληθῆς ἐστίν, ὅτι μόνος οὖν εἰμί, ἀλλ’ ἐγὼ καὶ ὁ πέμψας με πατήρ.

But even if I judge, my judgment is valid, because I am not alone: it is I and the one who sent me. John 8:17  καὶ ἐν τῷ νόμῳ δὲ τῷ ὑμετέρῳ γέγραπται ὅτι δύο ἀνθρώπων ἡ μαρτυρία ἀληθῆς ἐστίν.

Now even in your law it is written, that the testimony of two persons is valid. John 8:18  ἐγὼ εἰμι ὁ μαρτυρῶν περὶ ἐμαυτοῦ καὶ μαρτυρεῖ περὶ ἐμοῦ ὁ πέμψας με πατήρ.

I am one testifying about myself, and the one who sent me is testifying about me, the Father." John 8:19  Ἐλέγχεν οὖν αὐτῷ, Ποῦ ἔστω ὁ πατήρ σου; ἀπεκρίθη ὁ Ἰησοῦς, Οὔτε ἔμε οἶδατε οὔτε τὸν πατέρα μου· εἰ ἔμε ἤδειτε, καὶ τὸν πατέρα μου ἤδειτε ἄν.

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

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108 8:17 Deuteronomy 19:15
John 8:20 Ταῦτα τὰ ρήματα ἔλαλησεν ὁ Ἰησοῦς ἐν τῷ γαζοφυλακίῳ διδάσκων ἐν τῷ ἱερῷ καὶ οúdeis ἐπίσησεν αὐτὸν, ὅτι οὔπω ἐληλύθει ἡ ὤρα αὐτοῦ.

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

John 8:21 Ἐξεστὶν οὖν πάλιν αὐτοῖς ὁ Ἰησοῦς, Ἐγὼ ὑπάγω καὶ ζητήσετε με, καὶ ἐν τῇ ἀμαρτίᾳ ὑμῶν ἀποθανεῖσθαι ὅπου ἐγὼ ὑπάγω ὑμεῖς οὐ δύνασθε ἐλθεῖν.

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

John 8:22 Ἐξέγογγον οὖν οἱ Ἰουδαῖοι, Μήτι ἀποκτενέω ἕαυτόν, ὅτι λέγει, Ὅπου ἐγὼ ὑπάγω ὑμεῖς οὐ δύνασθε ἐλθεῖν;

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

John 8:23 καὶ ἐπίνειν αὐτοῖς, ὑμεῖς ἐκ τῶν κάτω ἔστε, ἐγὼ ἐκ τῶν ἄνω εἰμί· ὑμεῖς ἐκ τοῦ κόσμου τοῦτοῦ ἔστε, ἐγὼ οὐκ εἰμί ἐκ τοῦ κόσμου τοῦτοῦ.

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 ἐξεστὶν οὖν ὑμῖν ὅτι ἀποθανεῖσθαι ἐν ταῖς ἀμαρτίαις ὑμῶν· εὰν γὰρ μὴ πιστεύσητε ὅτι ἐγὼ εἰμί, ἀποθανεῖσθαι ἐν ταῖς ἀμαρτίαις ὑμῶν.

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

John 8:25 Ἐξέγογγον οὖν αὐτῷ, Σὺ τίς εἶ; καὶ ἐπίνειν αὐτοῖς ὁ Ἰησοῦς, Τὴν ἀρχὴν ὑποτεθεὶς ἐν τῷ κόσμῳ λέγως ἐν τῷ κόσμῳ τοῦτοῦ.

25Therefore they were saying to him, "Who are you?" And Jesus said to them, "Why am I even speaking to you at all?"110

John 8:26 πολλὰ ἐχὼ περὶ ὑμῶν ἀλεῖπτεν καὶ κρίνειν ἀλλ᾽ ὁ πέμψας με ἀληθὴς ἐστιν, κάγω ἂ ἡκουσα παρ᾽ αὐτοῦ ταῦτα λέγως 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 ἐγὼ σαίνα τοῖς πᾶσιν αὐτοῖς ἔλεγεν.

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

109 8:24 δέτε ὑμῶ εἰμί - hoti egō eimi; literally, "that I am." This could also be translated "that I am he," meaning, the expected one, the Messiah. But that does not make as much sense, because his listeners responded to this by asking "Who are you?" If they had understood Jesus to be saying he was the Messiah, they would not have asked that question. It could be that when Jesus said this, it was meant to remind them of Exodus 3:14, where God told Moses his name was "I am the one who is," or something to that effect, like here, "I am who I am," or "I am who I will be," etc. Or, another possible good rendering could be, "Unless you believe who I am..."

110 8:25 The BAGD lexicon says, "τὴν ἀρχήν John 8:25, as nearly all the Gk. fathers understood it, is emphatically used adverbially-δρακος at all (Plut., Mor. 115b; Dio Chrys. 10 [11], 12; 14 [31], 5; 133; Lucian, Eunuch. 6 al.; Ps.-Lucian, Salt. 3; Poxxy 472, 17 [c. 130 AD]; Philo, Spec. Leg. 3, 121; Jos., Ant. 1, 100; 15, 235 al.... The BDF grammar §160 says the τὴν ἀρχήν, "the beginning," here is an adverbial accusative, and means something like, "To begin with..." or, "at all." The words δέ τι are ambiguous, since the original manuscripts did not have spaces between words, nor punctuation. Thus it could have been, and I say was, δέτε, "that" or "why." "That I am even speaking to you at all!" or "Why am I even speaking to you at all?" Those translations which say "from the beginning" need to put the word "from" in italics, because it is not there in the Greek, and indeed the Greek New Testament is full of instances of a phrase meaning "from the beginning" and this is not one of them. Especially with ἀρχήν being accusative case. The BDF gives many examples from Clement in which τὴν ἀρχήν means "to begin with."
Then Jesus said, "When you lift up the Son of Man, then you will find out that I am he, and of myself. I do nothing, but rather exactly as my Father has taught me, those things I speak."

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

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

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

The Children of Abraham

Jesus was therefore saying to the ones who had believed in him, "If you continue in my word, you are true disciples of mine, and you will know the truth, and the truth will make you free."

They responded to him, "Truly, truly I say to you, everyone doing sin is a slave of sin."

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

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

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

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

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

According to Bauer, 'ἐμαυτοῦ' is an expression known in Classical Greek using the preposition ὄποιος to indicate the originator or authorizer of the action.
John 8:39 Ἄπεκρίθησαν καὶ εἶπον αὐτῷ, ὁ πατὴρ ἡμῶν ἀβραὰμ ἐστίν. Αἵτις αὐτοῖς ὁ Ἰησοῦς, ἐὰν τέκνα τοῦ ἀβραὰμ ἦτε, τὰ ἔργα τοῦ ἀβραὰμ ἐποιεῖτε ἃν.

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

John 8:40 ὑνὸν δὲ ἐποκτεῖναι, ἀνήθρωπον ὃς τὴν ἀλήθειαν ὑμῖν λελάληκα ἤν ἥκουσα παρὰ τοῦ θεοῦ· τοῦτο ἀβραὰμ ὦν ἐποίησεν.

40 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 ὑμεῖς ποιεῖτε τὰ ἔργα τοῦ πατρὸς ὑμῶν. Εἶπον ὅν ἀυτῷ, ὑμεῖς ἐκ πορνείας οὐ γεγεννήμεθα· ἕνα πατέρα ἐχομεν, τὸν θεόν.

41 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 Ἰησοῦς, ἐὰν ὁ θεός πατήρ ὑμῶν ἦν, ἠγαπάτε ἄν εἷς, ἤγο γὰρ ἐκ τοῦ θεοῦ ἐξῆλθον καὶ ἴσων οὔδε γὰρ ἀπ' ἐμαυτοῦ ἐλήλυθα, ἀλλ' ἐκεῖνος μὲ ἀπέστειλεν.

42 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 λαλίαν τὴν ἐμὴν οὐ γινώσκετε· ὅτι οὐ δύνασθε ἀκούειν τὸν λόγον τὸν ἐμὸν.

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

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115 8:38 Some manuscripts have "and you then the things you have heard from the father..." And there is an ambiguity in the verb "you do." The indicative inflection is in this case the same inflection used for the imperative. Consequently, the two readings in the widest spread of possibility are either as I have it in the text of John above, or, "and you therefore the things you have heard from the Father you should be doing."

116 8:41 What is the train of thought? If two different gods were their father, they would be conceived in fornication? Or is it, if both a god and a human were their father, they would be conceived in fornication? And is there a god that commits fornication? The only interpretation that makes sense here is that they are taking a dig at Jesus' conception, that he was conceived before Mary was married. In the Greek, the pronoun "we" is emphatic. The meaning is: "We are not the mamzers here. We, unlike you, were not conceived in fornication."

The Greek here for "We were not conceived in fornication" is ὑμεῖς ἐκ πορνείας οὐ γεγεννήμεθα. The Septuagint Greek in Deut. 23:2 (v. 3 in some ed.) is οὐκ ἐσπελευστεῖ τος πόρνης εἰς ἐκκλησίαν νυμα, "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 mamzēr, 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.

117 8:43 The Greek verb translated "tolerate" is the infinitive form of ἀκούσα - akoûsa, which primarily means "to hear." But here John is using the word similarly to how he used it in chapter 6 verse 60, where some of Jesus' disciples said, "This is a hard teaching; who can hear it?" In other words, who can bear to hear it, or more specifically, who can "stay and listen" to it. They could not bear to listen to it, so they walked away. (This is also in line with what Jesus says in v. 37, "My word has no room in you.)

This must be the meaning here, for Jesus compares them in this trait, to their father, the Devil, who does not "stand in the truth." In other words, he does not stick around to hear it. When the truth is being spoken, he is shifty and restless and unable to stand. He cannot bear to hear it. He leaves, and that is sometimes what the Greek word for "stand" means, to be still. To be still while someone is speaking, is a form of submission and openness. So, Jesus says, "like father, like son." The Devil is a liar, and the father of same. In Greek, the word for "hear" is also the word for "listen." The only distinction is whether the context indicates will on the part of the person hearing.
John 8:44  Ὑμεῖς ἐκ πατρός τοῦ διαβόλου ἐστέ, καὶ τὰς ἐπιθυμίας τοῦ πατρός ὑμῶν θέλετε ποιεῖν. Ἐκεῖνος ἀνθρωποκτόνος ἦν ἀπ’ ἀρχῆς, καὶ ἐν τῇ ἀληθείᾳ οὐχ ἔστηκεν, ὅτι οὐκ ἔστιν ἀλήθειαν ἐν αὐτῷ. Ὑπάν λαλῆ τὸ ψεῦδος, ἐκ τῶν ἱδίων λαλεῖ: ὅτι ψεύτης ἐστίν καὶ ὁ πατὴρ αὐτοῦ.

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

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

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

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

John 8:47  ὅ ὑμεῖς ἐκ τοῦ θεοῦ τὰ ῥήματα τοῦ θεοῦ ἀκούει, οὐκ ἔστε ὁ πατὴρ ὑμῶν καὶ ὑμεῖς ἀτιμάζετε με.

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

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

John 8:48  Ἀπεκρίθησαν οὖν οἱ Ἰουδαῖοι καὶ ἔπον αὐτῷ, ὁ γὰρ λέγωμεν ἡμεῖς ὅτι Ἀγαθείτης εἰ σὺ καὶ δαίμονιον ἔχεις;

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

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

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

John 8:50  Ἐγὼ δὲ οὐ ζητῶ τὴν δόξαν μου: ἔστιν ἡ ζητῶν καὶ κρίνων.

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

John 8:51  Ἀμὴν ἀμὴν λέγω ὑμῖν, εάν τις τὸν λόγον τὸν ἐμὸν περήσῃ, θάνατον οὐ μὴ θεωρήσῃ εἰς τὸν αἰώνα.

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

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

119 8:44b The Greek word translated "the lie" at the end of verse 44, is αὐτός - αὐτός, 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 αὐτόν 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 ψεύσεις to ὅταν λαλῆ το ψεῦδος, in other words, "the lie." But it also says that an interpretation such as that of the YLT is possible— "because he is a liar — and also his father." The 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 8:52 εἶπον οὖν αὐτῷ οἱ Ἰουδαῖοι, Νῦν ἐγνώκαμεν ὅτι δαιμόνιον ἔχεις. Ἄβραάμ ἀπέθανεν καὶ οἱ προφῆται καὶ οἱ λέγεις. Ἐὰν τις τὸν λόγον μου τηρήσῃ, οὐ μὴ γεύσεται θανάτου εἰς τὸν αἰῶνα.

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

John 8:53 μὴ σὺ μείζων εἰ τοῦ πατρὸς ἤμων Ἄβραάμ, ὡστε ἀπέθανεν; καὶ οἱ προφῆται ἀπέθανον τίνα σεαυτὸν οὐ ποιεῖς;

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

John 8:54 ἀπεκρίθη Ἰησοῦς, Ἐὰν ἐγὼ δοξᾶξο ἐμαυτόν, ἡ δόξα μου οὐδὲν ἐστιν· ἐστιν ὁ πατήρ μου ὁ δοξᾶξον με, ὅπερ ὑμεῖς λέγετε ὅτι θεὸς ἡμῶν ἐστιν'

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

John 8:55 καὶ οὐκ ἐγνώκατε αὐτόν, ἐγὼ δὲ οἶδα αὐτόν. καὶ ἔαν εἶπο ὅτι οὐκ οἶδα αὐτόν, ἐσομαι ὡμοίος ὑμῖν φεύγοντι ἀλλ' οἶδα αὐτόν καὶ τὸν λόγον αὐτοῦ τηρῶ.

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

John 8:56 Ἄβραάμ ὁ πατήρ ὑμῶν ἠγαλλίασατο ἵνα θη λήμεραν τὴν ἐμήν, καὶ εἶδεν καὶ ἔχαρη.

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

John 8:57 εἶπον οὖν οἱ Ἰουδαῖοι πρὸς αὐτόν, Πεντῆκοντα ἑτη οὕτω ἔχεις καὶ Ἄβραάμ ἐώρακας;

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

John 8:58 εἶπεν αὐτοῖς ὁ Ἰησοῦς, Ἄμην ἐμὴν λέγω ὑμῖν, πρὶν Ἄβραάμ γενέθηκα ἐγὼ εἰμί.

58Jesus said to them, "Truly, truly I say to you, before Abraham was,121 I am."122

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120 8:57 Several early witnesses say Ἄβραάμ ὑώρακεν σε - Ἄβρααμ ἐδρακέν σε, "Abraham has seen you?" But other early witnesses say Ἄβραάμ ἐώρακας - Ἀβραὰμ ἐδρακας, "you have seen Abraham?" It is understandable why copyists might have thought the latter less sensible, since Jesus had just said that Abraham had seen Jesus' day. So they corrected it to "Abraham has seen you." The UBS committee said the reason the Jews would say "You have seen Abraham" rather than "Abraham has seen you" is that the former assumes the superiority of Abraham, which they would have held. The sense I got, before I read the UBS commentary, of what the Jews were actually saying, was that the Jews wondered, "How do know that Abraham was thrilled? How do you know what Abraham's emotions were? Did you behold his countenance? See the expressions on his face?"

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

122 8:58b ἐγώ εἰμι - eg ó eimi; literally, "I am." The basic meaning is that Jesus existed before Abraham. But many interpreters, in view of the reaction of the hearers, maintain that Jesus meant to remind them of Exodus 3:14, where God told Moses his name was "I am the one who is," or something to that effect, like here, "I am who I am," or "I am who I will be," etc. These interpreters ask, "Why else would they want to stone him?" This interpretation is certainly possible, and has merit. But they could also still have wanted to stone him just for saying he was alive before Abraham, thus making himself immortal, and also greater than their hero, Abraham.
Chapter 9

Jesus Heals a Man Born Blind

John 9:1 Then they picked up stones to throw at him. But Jesus hid himself, and went forth from the temple, having passed through the midst of them; and thus moved on.

123 8:59 ἔραν οὖν λίθους ἵνα βάλωσιν ἐπ’ αὐτῶν· Ἰησοῦς δὲ ἐκρύβη καὶ ἔξηλθεν ἐκ τοῦ ἱεροῦ, διελθὼν διὰ μέσου αὐτῶν: καὶ παρῆγεν οὕτως.

Chapter 9

Jesus Heals a Man Born Blind

John 9:1 Then they picked up stones to throw at him. But Jesus hid himself, and went forth from the temple, having passed through the midst of them; and thus moved on.

John 9:2 Καὶ παράγων εἶδεν ἄνθρωπον τυφλὸν ἐκ γενετής.

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

John 9:2 καὶ ἤρωτησαν αὐτὸν οἱ μαθηταὶ αὐτοῦ λέγοντες, Ῥαββί, τίς ἤματεν, οὗτος ἢ οἱ γονεῖς αὐτοῦ, ἵνα τυφλὸς γεννηθῇ;

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

John 9:3 ἀπεκρίθη δὲ ὁ Ιησοῦς, ὦτε οὗτος ἤματεν οὔτε οἱ γονεῖς αὐτοῦ, ἀλλ’ ἵνα φανερωθῇ τὰ ἔργα τοῦ θεοῦ ἐν αὐτῷ.

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

John 9:4 Ἐμὲ δὲ ἑργάζεσθαι τὰ ἔργα τοῦ πέμψαντός με ἐως ἡμέρα ἐστίν· ἔρχεται νῦς ὅτε σύνεις δύναται ἑργάζεσθαι.

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

John 9:5 ὅταν ἐν τῷ κόσμῳ ὦ, φως εἰμὶ τοῦ κόσμου.

5As long as I am in the world, I am the light of the world." 5And he said to him, "Go, wash in the pool of 'Siloam' " (which when translated is "Sent"). He went therefore and washed, and came back seeing.

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

6His 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 Οὗτός ἦστιν; ἄλλοι δὲ ὅτι ὁ Ὄμοιος αὐτῷ ἦστιν. ἐκεῖνος ἔλεγεν ὅτι Ἐγώ εἰμι.

7Some were saying, "This is the same man." But others, "No; he only looks like him." He himself kept saying, "I am the one."
John 9:10 ἔλεγον οὖν αὐτῷ, Πῶς ἀνεψχησάν σου οἱ ὀφθαλμοί;  
10They were saying therefore to him, "How were your eyes opened?"

John 9:11 ἀπεκρίθη ἐκείνος καὶ εἶπεν, "Ἄνθρωπος λεγόμενος Ἰησοῦς πιλόν ἐποίησαν καὶ ἐπέχρισαν μου τοὺς ὀφθαλμούς καὶ εἶπέν μοι "Ὑπαγε εἰς τὴν κολυμβήθραν τοῦ Σιλωάμ καὶ νίψαν ἀπελθὼν δὲ καὶ νυφάμενος ἀνέβλεψα.

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

John 9:12 ἐπον οὖν αὐτῷ, Ποῦ ἐστιν ἐκείνος λέγει, Ὄניק ὠδα.

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

The Authorities Investigate the Healing

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

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

John 9:14 ἦν δὲ σάββατον ὅτε τὸν πιλόν ἐποίησαν ὁ Ἰησοῦς καὶ ἀνέώξεν αὐτοῦ τοὺς ὀφθαλμούς.

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

John 9:15 πάλιν οὖν ἰρῶτων αὐτὸν καὶ οἱ Φαρισαίοι πῶς ἀνέβλεψεν. ὁ δὲ εἶπεν αὐτοῖς, Πιλόν ἐπεθήκεν ἐπὶ τοὺς ὀφθαλμοὺς μου, καὶ ἐνυψάμην, καὶ βλέπω.

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

John 9:16 ἔλεγον οὖν ὁκ τῶν Φαρισαίων τινές, Ὅτος ὁ ἄνθρωπος οὕκ ἔστιν παρὰ τοῦ θεοῦ, ὅτι τὸ σάββατον οὐ τηρεῖ. ἄλλοι ἔλεγον, Πῶς δύναται ἄνθρωπος ἀμαρτωλός τοιαῦτα σημεῖα ποιεῖν; καὶ σχίσμα ἦν ἐν αὐτοῖς.

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

John 9:17 λέγουσιν τῷ τυφλῷ πάλιν, Σὺ τί λέγεις περὶ αὐτοῦ, ὅτι ἤνοιξεν σου τοὺς ὀφθαλμούς; Ὅ δὲ εἶπεν ὅτι Προφήτης ἐστίν.

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

John 9:18 Ὅν ἐπίστευσαν οὖν οἱ ἱουδαίοι περὶ αὐτοῦ ὅτι τυφλὸς ἦν καὶ ἀνέβλεψεν, ἓως ὅτου ἐφαύρισαν τὸν γονεῖς αὐτοῦ τοῦ ἄνεβλέπαντος.

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

124 9:14 The Mishna, Tractate Shabbat, leaf 108, side 2, forbade treating ailments on the Sabbath unless it were life threatening. In chapter 7 of tractate Shabbat, preparations during the Sabbath of medications whose preparation activity would approximate the act of “kneading” or “grinding” were forbidden. Kneading and grinding were extended to many acts that were not kneading or grinding per se. The making of clay on the Sabbath also was forbidden, since that was a part of “building.” MISHNA II: The principal acts of labor (prohibited on the Sabbath) are forty less one—viz.: Sowing, ploughing, reaping, binding into sheaves, threshing, winnowing, fruit-cleaning, grinding, sifting, kneading, baking, wool-shearing, bleaching, combing, dyeing, spinning, warping, making two spindle-trees, weaving two threads, separating two threads (in the warp), tying a knot, untying a knot, sewing on with two stitches, tearing in order to sew together with two stitches, hunting deer, slaughtering the same, skinning them, salting them, preparing the hide, scraping the hair off, cutting it, writing two (single) letters (characters), erasing in order to write two letters, building, demolishing (in order to rebuild), kindling, extinguishing (fire), hammering, transferring from one place into another. These are the principal acts of labor—forty less one.

http://www.jewishvirtuallibrary.org/jsource/Talmud/shabbat7.html
John 9:19 καὶ ἠρώτησαν αὐτοὺς λέγοντες, ὃτις ἦσθιν ὁ υἱὸς ὑμῶν, ὃν ὑμεῖς λέγετε ὅτι τυφλὸς ἐγεννήθη; πῶς οὖν ἄρτι βλέπει;

19And they questioned them, saying, "Is this your son, the one you say was born blind? And if so, how does he now see?"

John 9:20 ἀπεκρίθησαν αὐτοῖς οἱ γονεῖς αὐτοῦ καὶ εἶπον, Οἴδαμεν ὅτι οὗτος ἦσθιν ὁ υἱὸς ἡμῶν, καὶ ὅτι τυφλὸς ἐγεννήθη

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

John 9:21 πῶς δὲ νῦν βλέπει οὐκ οἴδαμεν, ἢ τις ἤνοιξεν αὐτοῦ τοὺς ὀφθαλμοὺς ὑμεῖς οὐκ οἴδαμεν· αὐτὸν ἠρωτήσατε, αὐτὸς περὶ αὐτοῦ λαλήσει.

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

John 9:22 ταῦτα εἶπον οἱ γονεῖς αὐτοῦ ὅτι ἐφοβοῦντο τοὺς ἱουδαίους, ἡδὲ γὰρ συνετέθειτο οἱ ἱουδαίοι ἵνα εὰν τις αὐτῶν ὁμολογήσῃ Χριστόν, ἀποσυνάγῳγος γένηται.

22His parents said these things because they were fearing the Jews. For the Jews had already decided that anyone who acknowledged Him to be the Christ would be put out of the synagogue.

John 9:23 διὰ τούτο οἱ γονεῖς αὐτοῦ εἶπον ὅτι Ἡλικιαν ἤχει, αὐτὸν ἑρωτήσατε.

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

John 9:24 Ἐφώνησαν οὖν ἐκ δευτέρου τὸν ἄνθρωπον δὲ ἤτω τυφλὸς καὶ εἶπον αὐτῷ, Δός δόξην τῷ θεῷ· ὑμεῖς οἴδαμεν ὅτι ὁ ἄνθρωπος αὐτὸς ἄμαρτωλός ἦστιν.

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

John 9:25 ἀπεκρίθη οὖν ἐκεῖνος, καὶ εἶπεν· Εἶ ἄμαρτωλός ἦστιν οὖκ οἴδας ἐν οἴδα, ὅτι τυφλὸς ὑμῶν ἄρτι βλέπω.

25He 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 Ἐποίησαν δὲ αὐτῷ πάλιν, Τί ἐποίησαν οοί; πῶς ἤνοιξεν σου τοὺς ὀφθαλμοὺς;

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

John 9:27 ἀπεκρίθη αὐτοῖς, Ἐποίησαν υμῖν ἡδὲ καὶ οὐκ ἦκούσατε· τί πάλιν θέλετε ἀκούειν; μη καὶ ὑμεῖς θέλετε αὐτοῦ μαθῆται γενέσθαι;

27He answered them, "I told you already, and you didn't listen. Why do you want to hear it again? Do you want to become his disciples too?"

John 9:28 ἐλοιδόρησαν οὖν αὐτὸν καὶ εἶπον, Σὺ ἐὰν μαθητής ἐκείνου, ὑμεῖς δὲ τοῦ Μωϋσέως ἐγένεσθαι;

28They then ridiculed him and said, "You are the disciple of that one. We are disciples of Moses.

John 9:29 ὑμεῖς οἴδαμεν ὅτι Μωσῆς λελάληκεν ὁ θεός, τούτον δὲ οὐκ οἴδαμεν πόθεν ἦστιν.

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

John 9:30 ἀπεκρίθη ὁ ἄνθρωπος καὶ εἶπεν αὐτοῖς, Ἐν γὰρ τούτῳ θαυμαστόν ἦστιν ὅτι ὑμεῖς οὐκ οἴδατε πόθεν ἦστιν, καὶ ἀνέσχεξαν μοι τοὺς ὀφθαλμούς;

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

John 9:31 οἴδαμεν δὲ ὅτι ἄμαρτωλὸν ὁ θεός οὐκ ἀκούει, ἀλλ’ ἐάν τις θεοσεβής ἤ καὶ τὸ θέλημα αὐτοῦ ποιήσῃ τούτου ἀκούει.

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

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125 9:24 Literally, "Give glory to God." Or give credit to God, that he knows the truth anyway, so you might as well admit that this man is sinful. Give up on trying to hide the truth from God.
John 9:32 ἐκ τοῦ αἱῶνος οὐκ ἦκούσθη ὅτι ἦνοιξέν τις ὁφθαλμοὺς τυφλοῦ γεγεννημένου·
32Since time began, reports have not been heard that someone opened the eyes of one born blind.
John 9:33 εἰ μὴ ἦν οὗτος παρὰ θεοῦ, οὐκ ἦδύνατο ποιεῖν οὐδέν.
33If this man were not from God, he would not have been able to do a thing.”
John 9:34 ἀπεκρίθησαν καὶ εἶπον αὐτῷ, Ἐν ἀμαρτίας σὺ ἐγεννήθης δόλος καὶ σὺ διδάσκεις ἡμᾶς καὶ ἐξέβαλον αὐτὸν ἔξω.
34They answered and said to him, "You were born totally in sin, and you are teaching us?" Then they threw him out.

**Spiritual Blindness**

John 9:35 Ἴκουσεν ὁ Ἰησοῦς ὅτι ἐξέβαλον αὐτὸν ἔξω, καὶ εὐρών αὐτὸν εἶπεν αὐτῷ, Σὺ πιστεύεις εἰς τὸν θεόν τοῦ θεοῦ; 126
35Jesus heard that they had thrown him out, and finding him, he said to him, "Do you believe in the Son of Man?"
John 9:36 ἀπεκρίθη ἐκείνος καὶ εἶπεν, Τίς ἐστιν, κύριε; 127 ἵνα πιστεύσω εἰς αὐτόν;
36That one answered and said, "And who is he, sir, so that I may believe in him."
John 9:37 εἶπεν δὲ αὐτῷ ὁ Ἰησοῦς, Καὶ ἑώρακας αὐτὸν καὶ ὁ λαλῶν μετὰ σοῦ ἐκείνος ἐστιν.
37And Jesus said to him, "Not only have you seen him, but he is the one talking with you."
John 9:38 ὁ δὲ ἔφη, Πιστεύω, κύριε, καὶ προσεκύνησαν αὐτῷ.
38And he said, "I believe, Lord." And he worshipped him. 128

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126 9:35 txt θεοῦ ΕΓΚΛΜΣΥΔΑΨΩΟ47070140121102330250306 Ą 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 126
127 9:36 ἀπεκρίθη ἐκείνος καὶ εἶπεν, Τίς ἐστιν, κύριε; ἵνα πιστεύσω εἰς αὐτόν;
128 9:38 ὁ δὲ ἔφη, Πιστεύω, κύριε, καὶ προσεκύνησαν αὐτῷ.
John 9:39 καὶ εἶπεν ὁ Ἰησοῦς, Εἰς κρίμα ἐγὼ εἰς τὸν κόσμον τούτον ἦλθον, ἵνα οἱ μὴ βλέποντες βλέπωντι 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 έκ τῶν φαρισαίων ταύτα οἱ δύνας μετ’ αὐτοῦ, καὶ εἶπον αὐτῷ, Μὴ καὶ ἡμεῖς τυφλοὶ ἐσομεν;

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

John 9:41 εἶπεν αὐτοῖς ὁ ᾿Ιησοῦς, Εἰ τυφλοὶ ἦτε, οὐκ ἂν εἶχετε ἀμαρτίαν· νῦν δὲ λέγετε ὅτι Βλέπομεν· ἢ οὖν ἀμαρτία 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 ἀμὴν λέγω ὑμῖν, ὃ μὴ εἰσερχόμενος διὰ τῆς θύρας εἰς τὴν αὐλὴν τῶν προβάτων ἀλλὰ ἀναβαίνων ἀλλαχόθεν ἐκείνος 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 ὅ 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 τούτῳ ὁ θυρωρὸς ἀνοίγει, καὶ τὰ πρόβατα τῆς φωνῆς αὐτοῦ ἀκούει, καὶ τὰ ἴδια πρόβατα καλεῖ κατ’ ὅνομα καὶ ἔξαγε 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 όταν τὰ ἴδια πρόβατα ἐκβάλῃ, ἐμπροσθεν αὐτῶν περεύεται, καὶ τὰ πρόβατα αὐτῷ ἀκολουθεῖ, ὅτι οἴδασιν 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 ἀλλοτρῶς δὲ οὐ μὴ ἀκολουθήσωσιν ἀλλὰ φεύγονται ἀπ’ αὐτοῦ, ὅτι οὐκ οἶδασιν τῶν ἀλλοτρίων 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 ταύτῃ τῇ παροιμίᾳ εἶπεν αὐτοῖς ὁ ᾿Ιησοῦς· ἐκεῖνοι δὲ οὐκ ἔγνωσαν τίνα ἢν ἃ ἔλαλε 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 ᾿Ιησοῦς, ἀμὴν ἀμὴν λέγω υμῖν ὅτι εὐγ εἰμι ἡ θύρα τῶν προβάτων.

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

John 10:8 πάντες δόσι πρὸ ἐμοῦ ἦλθον κλέπται εἰσὶν καὶ λῃσταὶ ἀλλ’ οὐκ ἤκουσαν αὐτῶν τὰ πρόβατα.

8Who came before me"ἀμήν. But they did not hear, and they were not shepherds; but they did not hear.

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John 10:9  εγώ εἰμι ἡ θύρα· δι’ ἐμοῦ ἔαν τις εἰσέλθῃ σωθήσεται καὶ εἰσελθεῖσαι καὶ ἐξελεύσεται καὶ νομίζῃ εὑρήσει.

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

John 10:10 ὁ κλέπτης οὐκ ἔρχεται εἰ μὴ ἕνα κλέψῃ καὶ θύσῃ καὶ ἀπολέσῃ ἐγώ ἢλθον ἵνα ζωήν ἔχωσιν καὶ περισσόν ἔχωσιν.

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

John 10:11 Ἡγώ εἰμι ὁ ποιμὴν ὁ καλός· ὁ ποιμὴν ὁ καλὸς 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 ὁ ποιμὴν οὐκ εἰσίν τὰ πρόβατα Ἰδία, θεωρεῖ τὸν λύκον ἐρχόμενον καὶ ἀφίσην τὰ πρόβατα καὶ φεύγει· καὶ ὁ λύκος ἀρπάζει αὐτὰ καὶ σκορπίζει τὰ πρόβατα.

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

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

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

John 10:14 Ἡγώ εἰμι ὁ ποιμὴν ὁ καλὸς, καὶ γινώσκω τὰ ἐμά, καὶ γινώσκω καὶ ὑπὲρ τῶν ἐμῶν.

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

John 10:15 καθὼς γινώσκει με ὁ πατήρ καὶ γινώσκω τὸν πατέρα· καὶ τὴν ψυχήν μου τίθημι ὑπὲρ τῶν προβάτων.

15 Just 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 ὁ οὐκ ἐστιν ἐκ τῆς αὐλῆς ταύτης κάκεινα με δεῖ ἄγαγεν, καὶ τῆς φωνῆς μου ἀκούσουσιν, καὶ γεννήσεται μία ποιμὴν, εἰς ποιμήν.

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

John 10:17 διὰ τούτου ὁ πατήρ με ἀγαπᾷ ὅτι ἐγὼ τίθημι τὴν ψυχήν μου, ἵνα πάλιν λάβω αὐτήν.

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

John 10:18 οδηγεῖ αὐτήν ἀπ’ ἐμοῦ, ἀλλ’ ἐγὼ τίθημι αὐτήν ἀπ’ ἐμαυτοῦ. ἐξουσιάν ἔχω θείναι αὐτήν, καὶ ἐξουσιάν ἔχω πάλιν λαβεῖν αὐτήν· ταύτην τὴν ἐντολήν ἔλαβον παρὰ τοῦ πατρὸς μου.

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

John 10:19 Σχίσμα οὖν πάλιν ἐγένετο ἐν τοῖς ἱουδαίοις διὰ τούς λόγους τούτους.

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

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\[10:13\] τὸ δὲ μισθωτὸς φεύγει, ὅτι μισθωτὸς ἐστιν Ε Ἐ Φ Γ Κ Μ Σ Υ Υ Γ Γ (φεύγει) Δ Λ Π Ψ Ω 047Γ (φεύγει) 0141 0233 0250 0286 0286 0286 0286 0286 0286 0286 0286 0286 0286 0286

\[10:16\] 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.
John 10:20 ἑλεγον δὲ πολλοὶ εἰς αὐτῶν, Δαμιόνιον ἤχει καὶ μαίνεται: τί αὐτοῦ ἀκούετε?
20Many of them were saying, “He has a demon, and he’s crazy. Why are you listening to him?”
John 10:21 ἄλλοι ἑλεγον, Ταῦτα τὰ ῥήματα οὐκ ἔστιν δαιμονιζόμενοι· μὴ δαμιόνιον δύναται τυφλῶν ὥρθαι· ἀνοίγειν;
21Others were saying, “These are not the expressions of someone demonized. Can a demon open the eyes of the blind?”

The Authorities Attempt Stoning for Claim of Equality With God

John 10:22 ἔγενετο δὲ τὰ ἐγκαίνια ἐν τοῖς ἱεροολύμποις, καὶ χειμὼν ἦν,
22Then came the Festival of Dedication at Jerusalem. And it was winter,
John 10:23 καὶ περιεπάτει ὁ Ἰησοῦς ἐν τῷ ἱερῷ ἐν τῇ στοᾷ τοῦ Σολομώντος.
23and Jesus was walking in the temple, in the Portico of Solomon.
John 10:24 ἐκύκλωσαν οὖν αὐτὸν οἱ ἱουδαῖοι καὶ ἑλεγον αὐτῶ, Ἐως πότε τὴν ψυχὴν ἡμῶν ἀρεις; εἰ σὺ εἰ δὲ Χριστός, εἰπὲ ἡμῖν παρρήσια.
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, εἶπον ὑμῖν καὶ οὐ πιστεύετε· τὰ ἐργα ἡ ἐγὼ ποιῶ ἐν τῷ ὄνοματι τοῦ πατρός 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 ἀλλ' ὑμεῖς οὐ πιστεύετε, οὐ γὰρ ἐστε ἐκ τῶν προβάτων τῶν ἐμῶν, καθὼς εἶπον ὑμῖν.
26Yet, you are not believing, because you are not of my sheep, as I told you.133

132 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.

133 10:26 καθὼς εἶπον ὑμῖν Ἡ δ Ε Γ Η Μ Σ Χ Υ Γ Δ Λ Ψ Ω 047 0211 0233 0 2 28 157 180 205 565 579 700 892 1006 1010 1071 1243 1292 1342 1424 1505 113 Lect ἰεροολύμποις, καὶ χειμὼν ἦν, ὕμνος. εἰ σὺ εἰ δὲ Χριστός, εἰπὲ ἡμῖν παρρήσια. καὶ περιεπάτει ὁ Ἰησοῦς ἐν τῷ ἱερῷ ἐν τῇ στοᾷ τοῦ Σολομώντος. εἶπον ὑμῖν καὶ οὐ πιστεύετε· τὰ ἐργα ἡ ἐγὼ ποιῶ ἐν τῷ ὄνοματι τοῦ πατρός μου ταῦτα μαρτυρεῖ περὶ ἐμοῦ· ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς, εἰπὲ ἡμῖν παρρήσια. καὶ περιεπάτει ὁ Ἰησοῦς ἐν τῷ ἱερῷ ἐν τῇ στοᾷ τοῦ Σολομώντος. εἶπον ὑμῖν καὶ οὐ πιστεύετε· τὰ ἐργα ἡ ἐγὼ ποιῶ ἐν τῷ ὄνοματι τοῦ πατρός μου ταῦτα μαρτυρεῖ περὶ ἐμοῦ· ὅταν ἦν χειμών, ἐν τοῖς ἱεροολύμποις, καὶ χειμὼν ἦν, καθὼς εἶπον ὑμῖν.
John 10:27: "And I give to them eternal life, and they will by no means perish, into all time, and no one will snatch them out of my hand."

John 10:33: "And I the Father am one."
John 10:34 ἀπεκρίθη αὐτὸς ὁ Ἰησοῦς, ὥστε ἔστην γεγραμμένον ἐν τῷ νόμῳ ἡμῶν, ἕγω εἶπα, Θεοὶ ἐστέ;

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

John 10:35 εἶ ἐκείνους εἶπεν θεοὺς πρὸς οὓς ὁ λόγος τοῦ θεοῦ ἐγένετο, καὶ οὐ δύναται λυθῆναι ἢ γραφήν.

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

John 10:36 δὲ ὁ πατὴρ ἠγίασεν καὶ ἀπέστειλεν εἰς τὸν κόσμον ὑμᾶς λέγετε ὅτι Βλασφημείς, 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 εἶ οὐ ποιῶ τὰ ἔργα τοῦ πατρός μου, μὴ πιστεύσετε μοι;

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

John 10:38 εἰ δὲ ποιῶ, κἂν ἔμοι μὴ πιστεύητε, τόσος ἐργοὶ πιστεύσατε: ἵνα γνώτε καὶ πιστεύητε ὅτι ἐν ἐμοί ὁ πατὴρ κἀγὼ ἐν τῷ πατρί.

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

John 10:39 Ἐξήτουσαν σὺν πάλιν αὐτὸν πιάσαι καὶ ἠξόλοθρηκαί τῆς χειρὸς αὐτῶν.

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

John 10:40 καὶ ἀπήλθεν πάλιν πέραν τοῦ ἱορδάνου εἰς τὸν τόπον ὅπου ἦν Ἰωάννης τὸ πρῶτον βαπτίζων, καὶ ἐμείνεν ἐκεί.

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

John 10:41 καὶ πολλοὶ ἠλθοῦσαν πρὸς αὐτὸν καὶ ἔλεγον ὅτι Ἰωάννης μὲν σημεῖον ἔποιησεν οὐδὲν, πάντα δὲ δος εἶπεν Ἰωάννης περὶ τούτου ἄλλη ἢν.

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

John 10:42 καὶ ἐπιστεύεσαν πολλοὶ ἐκεί εἰς αὐτὸν.

42 And many there believed in him.

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10:34 Psalm 82:6, identical to the letter, to the Septuagint. And get a load of 81:1 (82:1 in English) in the Septuagint: 'Ὁ θεὸς ἐστὶ ἐν συναγωγῇ θεῶν, ἐν μέσῳ δὲ θεοὺς διακρίνετι - "God stands in the assembly of gods, and in their midst, he judges gods." Some interpreters take "gods" as figurative speech ascribing god-like power to human judges and rulers, as in Psalm 58:1. It was widely held in the ancient world that the universe was judged by a college of gods. So it is said that the Psalms simply made use of the familiar figure of speech.

10:38 ταῦτα καὶ πιστεύσατε Α Γ Δ Ε-Η Κ Μ Ν Ρ Σ Τ Υ Ψ Δ Π ψ 0141 f 3 2 28 180 205 700 892supp 1006 1071 1243 1292 1505 1582 v Lect itauri vg syrPh slav Basil Cyrillem John-Damascene Augustinian TR HF RP  m και πιστευτε Κ 0211 1010 1293 (12211) pc8  n και πιστευτε 579 1241 pCl  o και γινώσκετε ρ34 ρ26 ρ75 θ3 33 205 213 397 565 597 799 865 1844 ταυτ1 ταυτ1 τετραβαθμίας arm eth geo Athanasius Theodoret vid Hilary NA27  και γινώσκετε B  ν και γινώσκεται L  ν και γινώσκεται W  ν και γινώσκεται X (253) om omitt D  E* (homoioteleuton) 157 1424 itsbce ccR2 syr Ps-Eustathius Didymus Cyril; Tertullian Cyprian Zeno Ps-Priscillian Niceta Chromatius Varimadum lac C F N P. John uses two different aspects of the same word for "know," γινώσκω - ginōskō, the first, gnōte - gnōte, being punctiliar in aspect, and the second, γινώσκετε - ginōskete, being linear or continuous in aspect. Later copyists appear to have considered the second ginōsko to be redundant, and either replaced it with "believe," or they omitted any second word entirely. It is easy to sympathize with them, for this earlier reading is hard to interpret. Consult all the English translations, and you will see quite a variety of renderings. The first, punctiliar 'know,' may be thought of as the point that you turn to know, i.e., 'acknowledge or decide or want,' and the second, linear 'know' would be what you do from that point on. The punctiliar form is generally just the unmarked, that is, unremarkable form, and the linear form is the one needing interpreting. The punctiliar in the subjunctive mood here just means that you come to know at some point.
Chapter 11

The Death of Lazarus

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

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

John 11:2 ἦν δὲ Μαρία ἡ ἀλείψασα τοῦ κύριου μύρῳ καὶ ἐκμάξασα τοὺς πόδας αὐτοῦ ταῖς θριήσις αὐτῆς, ἢ ὁ ἀδελφὸς Λάζαρος ἠθένει.

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

John 11:3 ἀπέστειλαν οὖν αἱ ἀδελφαὶ πρὸς αὐτὸν λέγουσας, Κύριε, ἰδεὶ δὲ φιλεῖ αὐθενεῖ.

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

John 11:4 ἀκούσας δὲ ὁ Ἰησοῦς ἐπεν, Λύτη ἡ ἀθένεια οὐκ ἔστιν πρὸς βάνατον ἀλλὰ ὑπὲρ τῆς δόξης τοῦ θεοῦ, ἵνα δοξασθῇ ὁ οὐρανός τοῦ θεοῦ διὰ αὐτῆς.

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

John 11:5 ἡγάπα δὲ ὁ Ἰησοῦς τὴν Μαρθᾶν καὶ τὴν ἀδελφὴν αὐτῆς καὶ τὸν Λάζαρον.

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

John 11:6 οὖς οὖν ἦκουσεν ὅτι ἁσθενεῖ, τότε μὲν ἐμείνεν ἐν τῇ οὐ τῷ Δοῦ ἡμέρας.

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

John 11:7 ἐπείτα μετὰ τοῦτο λέγει τοῖς μαθηταῖς, Ἀγωμέν εἰς τὴν ὑσουάν πάλιν.

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

John 11:8 λέγουσιν αὐτῷ οἱ μαθηταὶ, Ῥαββί, νῦν ἐξήκτους οἱ λαμπάζαι οἱ ὑσουαίοι, καὶ πάλιν ὑπάγεις ἐκεῖ;

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

John 11:9 ἀπεκρίθη ὁ Ἰησοῦς, ὡχὶ δώδεκα εἰσὶν ὥραι τῆς ἡμέρας; εάν τις περιπατήσῃ ἐν τῇ ἡμέρᾳ, οὐ προσκόπτει, ὅτι τὸ φῶς τοῦ κόσμου τοῦτο βλέπει;

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

John 11:10 εάν δὲ τις περιπατήσῃ ἐν τῇ νυκτί, προσκόπτει, ὅτι τὸ φῶς οὐκ ἔστιν ἐν αὐτῷ.

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

John 11:11 ταῦτα ἐπεν, καὶ μετὰ τοῦτο λέγει αὐτοῖς, Λάζαρος ὁ φίλος ἡμῶν κεκοίμηται, ἀλλὰ περεύομαι ἵνα εξυπνήσω αὐτὸν.

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

John 11:12 εἶπον αὐτοῖς, Κύριε, εἰ κεκοίμηται σωθήσεται.

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

John 11:13 εἰρήκει δὲ ὁ Ἰησοῦς περὶ τοῦ βανάτου αὐτοῦ, ἐκεῖνοι δὲ ἔδοξαν ὅτι περὶ τῆς κοιμήσεως τοῦ ὑπούργου λέγει.

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

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116 Here is the particle μέν - μέν, supposedly anacoluthic, that is, not following through to its expected conclusion, which in the case of μέν means without its usual complementary δὲ following. However, I see it as complemented by the word ἐπείτα - ἐπείτα at the beginning of verse 7. If this ἐπείτα were not complementary to μέν, then the phrase ἐπείται μετὰ τοῦτο, "thereupon after this," would be redundant, a "pleonasm." But that is not the sense I get. I get the sense that a contrast is meant relative to the timing, in order to confirm the unexpected behavior of Jesus.
John 11:14  τότε οὖν εἶπεν αὐτῷ  δ' Ἰησοῦς παρῆσα, Ἀλαρὸς ἀπέθανεν,
14So then, Jesus said to them plainly, "Lazarus died.
John 11:15 καί χαίρω δι' ὑμᾶς, ἵνα πιστεύσητε, ὅτι οὐκ ἦμιν ἐκεί ἀλλ' ἤγομεν πρὸς αὐτόν.
15And for your sakes I am glad I was not there, so that you may believe. But let us go to him."
John 11:16 εἶπεν οὖν Θωμᾶς ὁ λεγόμενος Δίδυμος τοῖς συμμαθηταῖς, Ἦγομεν καὶ ἡμεῖς ἰνα ἀποθάνωμεν μετ' αὐτῶν.
16Then Thomas, the one called the Twin, said to the rest of the disciples, "Let us go also, and die with him."

"I Am the Resurrection and the Life"

John 11:17 Ἐλθὼν οὖν ὁ Ἰησοῦς εὗρεν αὐτὸν τέσσαρας ἡμέρας ἦδη ἔχοντα εν τῷ μνημείῳ.
17Arriving therefore, Jesus found him already in the tomb four days since.
John 11:18 ἦν δὲ Ἡβανία ἐγγὺς τῶν ἱεροσολύμων ὡς ἀπὸ σταδίων δικαπέντε.
18Now Bethany was close to Jerusalem, about fifteen stadia apart,142
John 11:19 καί πόλει ἐκ τῶν Ἱουδαίων ἐξελήφθησαν πρὸς τὰς πέρι Μάρθαν καὶ Μαρίαν, ἵνα παραμυθήσωσιν αὐτὰς περὶ τοῦ ἀδελφοῦ αὐτῶν.
19and many of the Jews had come to those around Martha and Mary, to console them regarding their brother.
John 11:20 ἦν δὲ Μάρθα ὡς ἦκουσεν ὅτι ὁ Ἰησοῦς ἐξελήφθη ὑπήντησαν αὐτῷ· Μαρία δὲ ἐν τῷ οίκῳ ἐκκαθέστε.
20When therefore Martha heard that Jesus was coming, she went to meet him; but Mary stayed put in the house.143
John 11:21 εἶπεν οὖν ἡ Μάρθα πρὸς τὸν Ἰησοῦν, Κύριε, εἰ ἤς ὥδε, ὁ ἀδελφός μου οὐκ ἂν ἐπεθύμηκε.
21Martha therefore said to Jesus, "Lord, if you had been here, my brother would not have died.
John 11:22 ἀλλὰ καὶ νῦν οἶδα ὅτι δότα εἰς τὸν θεόν δώσει σοι ὁ θεός.
22Even now, I know that whatever things you ask God, God will grant you."
John 11:23 λέγει αὐτῇ ὁ Ἰησοῦς, Ἀναστήσεται ὁ ἀδελφός σου.
23Jesus says to her, "Your brother will rise again."
John 11:24 λέγει αὐτῷ Μάρθα, Οἶδα ὅτι ἀναστήσεται ἐν τῇ ἀναστάσει ἐν τῇ ἐσχάτῃ ἡμέρᾳ.
24Martha says to him, "I know that he will rise again in the resurrection at the last day."
John 11:25 εἶπεν αὐτῇ ὁ Ἰησοῦς, Ἐγὼ εἰμὶ ἡ ἀνάστασις καὶ ἡ ζωή ὁ πιστεύων εἰς ἐμὲ κἀν ἀποθάνη ἢσται.
25Jesus said to her, "I am the resurrection, and the life. The person who believes in me, even though he dies, will live;
John 11:26 καὶ πᾶς ὁ ζῶν καὶ πιστεύων εἰς ἐμὲ οὐ μὴ ἀποθάνη ἐις τὸν αἰῶνα πιστεύεις τούτο;
26and everyone who is living, and believes in me, will never die. Do you believe this?"
John 11:27 λέγει αὐτῷ, Ναὶ, κύριε, ἐγὼ πεπίστευκα ὅτι σὺ εἶ ὁ Χριστός ὁ υἱὸς τοῦ θεοῦ ὁ εἰς τὸν κόσμον ἐρχόμενος.
27She 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."

142 11:18 About 3 kilometers, less than 2 miles.
143 11:20 The Greek literally says, "But Mary was in the house sitting down." This is said to be an idiom, meaning "Mary stayed put in the house." If this is true, then whether she was standing, or pacing, or sitting down, is not the issue. This is similar to how the word for "stand" sometimes means to "stop," or "stay still."
John 11:28  Kai taouta eipousa apilthen kai efwnisenen Mariain tin adelphin autiws ladhia eipousa, 'O didaskalos paréstin kai fowei se.

28And 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  ekêin eis kousan egeiretai tachu kai exeretai prois auton

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

John 11:30  oustow de eliplhethi o Iesous eis tin kwhin, alλη' eis to toipou opon uphnthsen autw h Martha.

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

John 11:31  oi ouv 'Ioudaioi oi dntes met autis eis t it oikia kai paraumthmvenoi autin, idntes tin Mariain dii tachews anesiti kai exelthen, hkolouthsan autin, legonntes oti upagn eis to mhnemwv ina klwsi ekei.

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  h ouv Maria, hws hlbwv oupou hnh o Iesou oi doisa autwn epis es eis tois podas autw, lewousa autw, Kupre, ei h de ouk epi anlepavan mou o adelwos.

32Mary 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  Iesou ouv w eivwv autin klwswan kai tois sunelvntas auti 'Ioudaioues klwswntas, enebirwmw to t pnevmata kai etaraxen eautwv.

33Then Jesus, when he saw her weeping, and the Jews who had come with her weeping, he heaved with deep emotion,144 and churned inside himself.

John 11:34  kai epis, Pou teoikpatw autwv; lewousin autw, Kupre, erchou kai iede.

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

John 11:35  edaXwswen o Iesouw.

35Jesus showed tears.

John 11:36  elwgon ouv oIoudaioi, 'Ide poς efilei auton.

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

John 11:37  tine de e autwn epis, Ouk hidwvato outos o anoixas tois orbalomous toin tuflo poimai ina kai outos mh apothen;

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

144 11:33 Greek: enebirwmw to t pnevmata - "snorted in his spirit." The verb is eubrwmw - embirimomai, 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 1:45 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 dakrw - dakrou, instead of one of the more usual words for weeping or crying. With dakrw there is more emphasis on the secretion or exuding of fluid, than on the sound or other considerations like with the other verbs. I get the impression that Jesus was holding his strong emotions in. I notice that Weymouth also, in his translation, rendered this, "curbing the strong emotion of His spirit." Certainly, the simple fact that John twice says the emotion was inside, "in his spirit," and "inside himself," gives this credibility. There is somewhat of a trend in the most recent translations to render this something more pertaining to anger. I do not agree with that. Still, my rendering, "heaved with deep emotion" leaves room for that possibility.
Jesus Raises Lazarus from the Dead

John 11:38 Ἰησοῦς οὖν πάλιν εἰμιρρημένος ἐν εὐαυτῷ ἔρχεται εἰς τὸ μνημεῖον ἣν δὲ σπέλαιον, καὶ λίθος ἐπέκειτο ἐπ’ αὐτῶν.

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

John 11:39 λέγει ὁ Ἰησοῦς, Ἀρατε τὸν λίθον. λέγει αὐτῷ ἡ ἀδελφή τοῦ τεθνηκότος Μάρθα, Κῦριε, ἠδὲ ὤς, τεταρταῖος γὰρ ἑστιν.

39Jesus 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, Ὁκ εἶπόν σοι ὅτι ἔαν πιστεύσῃς ὑπὲρ τὴν δόξαν τοῦ θεοῦ;

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

John 11:41 ἤραν οὖν τὸν λίθον, οὐ ἦν ὁ τεθνηκός κειμένος. ὁ δὲ Ἰησοῦς ἤρεν τοὺς ὀφθαλμοὺς ἀνύς καὶ εἶπεν, Πάτερ, εὐχαριστῶ σοι ὅτι ἤκουσας μου.

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

John 11:42 ἐγώ δὲ ἤδειν ὅτι πάντωτε μου ἀκούεις· ἀλλὰ διὰ τὸν θύλακα τὸν περιεστώτα εἶπον, ἵνα πιστεύσωσιν ὅτι εἰ με ἀπέστειλας.

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

John 11:43 καὶ τῶτα εἶπόν φωνῇ μεγάλῃ ἐκραύγασεν, λάζα, δεῦρο ἐξω.

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

John 11:44 καὶ ἐξῆλθεν ὁ τεθνηκός δεδεμένος τοὺς πόδας καὶ τὰς χεῖρας κεριάς, καὶ ὅψις αὐτοῦ σουδαρίων περιεστέθη. λέγει αὐτοῖς ὁ Ἰησοῦς, λύσατε αὐτὸν καὶ ἄρετε ὑπάγειν.

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

Sanhedrin Decides Jesus Must Die

John 11:45 Πολλοὶ οὖν ἐκ τῶν ἱουδαίων, οἱ ἐλθόντες πρὸς τὴν Μαρίαν καὶ θεασάμενοι ἃ ἐποίησαν ὁ Ἰησοῦς, ἐπίστευσαν εἰς αὐτόν·

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

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

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

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1141 text ἔστω ὁ Ἰησοῦς οὖν ἐκ τῶν τεθνηκῶν κειμένος ὁ λίθος ἐπέκειτο, ἀκούεις τὸν θεὸν; ἐπίστευσαν εἰς αὐτόν.

1142 ἢ σαρών, pluperfect of oída - oída. No word "already" is actually present here, but the point of the pluperfect is that Jesus had already known before he asked.

1145 text ὁ Ἰησοῦς οὖν ἐκ τῶν τεθνηκῶν κειμένος έστω ὁ λίθος ἐπέκειτο, ἀκούεις τὸν θεὸν; ἐπίστευσαν εἰς αὐτόν.
John 11:47  συνήγαγον οὖν οἱ ἀρχεῖρες καὶ οἱ Φαρισαῖοι συνέδριον, καὶ ἔλεγον, Τί ποιοῦμεν, ἵνα σῶση τὸ ἄνθρωπος πολλὰ σημεῖα ποιεῖ;

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

John 11:48  ἐὰν ἀφόμεν αὐτὸν οὖς, πάντες πιστεύσουσι εἰς αὐτόν, καὶ ἐλεύσονται οἱ Ἦρμαιτοι καὶ ἀροῦν ἡμῶν καὶ τὸν τόπον καὶ τὸ έθνος.

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

John 11:49  εἰς δὲ τις αὐτῶν Καίφας, ἄρχειρεύς ὦν τοῦ ἐνιαυτοῦ ἐκείνου, εἶπεν αὐτοῖς, Ἡμεῖς οὐκ οἴδατε οὗδέν,

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

John 11:50  οὐδὲ διαλογίζεσθε ὃτι συμφέρει ἡμῖν ἵνα εἰς άνθρωπος ἀποθάνῃ ὑπὲρ τοῦ λαοῦ καὶ μὴ ὑλον τὸ έθνος ἀπόληται.

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

John 11:51  τοῦτο δὲ ἀφ' ἐαυτοῦ οὐκ εἶπεν, ἀλλὰ ἄρχειρεύς ὦν τοῦ ἐνιαυτοῦ ἐκείνου προεφήτευσεν ὃτι ἐμελλεν ὁ Ἦσοσίς ἀποθηκόρικεν ὑπὲρ τοῦ έθνος,

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

John 11:52  καὶ οὐχ ὑπὲρ τοῦ έθνος μόνον ἀλλ' ἴνα καὶ τὰ τέκνα τοῦ θεοῦ τὰ διεσκορπισμένα συναγάγῃ εἰς ἑν.

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

John 11:53  ἀπ' ἐκείνης οὖν τῆς ἡμέρας συνεβουλεύσαντο ἵνα ἀποκτείνωσιν αὐτόν.

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

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11:48 Perhaps, "our place of worship," or temple.
11:50a txt ἑβάριον A E G H K S U W Y Δ Θ Λ Π Ψ Ω 047 065 0141 0250 ὑ 3 2 28 33 157 180 205 461 565 579 597 700 8925 1006 1009 1071 1195 1216 1230 1243 1292 1324 1334 1365 1505 1546 1646 2148 2174

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.

11:52 Ephesians 3:6; 2:15; John 10:16; I John 2:2; Romans 4:9,12; 11:25,26; Gal. 3:26-29; 6:16; Eph. 2:19,20; Rev. 21:9-14
Chapter 12
Jesus Anointed at Bethany

John 12:1 Ὁ οὖν Ἰησοῦς πρὸς ἡμέραν τοῦ πάσχα ἠλθεν εἰς Βηθανίαν, ὅπου ἦν Λάζαρος ὁ τεθνηκὼς, ὅ ἦγειρεν ἐκ νεκρῶν.

Then, 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 αὐτῷ δεῖπνον ἐκεί, καὶ ἡ Μάρθα διηκόνει, ὃ δὲ Λάζαρος εἰς ἧν τῶν συνανακειμένων αὐτῷ. So they made a supper for him there, and Martha was serving, and Lazarus was one of those reclining with him.

John 12:3 ἡ δὲ Μαρία ἄρα καθὼς τὸν ἑλέμφον μορφὸν νάρδου πιστικῆς πολυτίμου ἠλεύφην τοὺς πόδας τοῦ Ἰησοῦ καὶ ἐξέμαζεν ταῖς θρεμέταις αὐτῆς τοὺς πόδας αὐτοῦ; ὅ δὲ οἰκία ἐπληρώθη ἐκ τῆς αἷμας τοῦ μύρου.

Then 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.

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1154 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 the document discussing the term "the Jews.

121a txt το τεθνηκος Ἰησοῦς A D E G H K M S U Y Γ Δ Α θ Π Ψ Ω 065 047 0141 0211 0217vid 0233 0250 f1 3 4 12 3 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 1344 1346 1424 1505 1546 1646 (2148) 2174 \| Lect itbd bdi B L W X 0218 itaaur cte syp fgal cop sa zbo eth O lat Amaph Chrys Chrom vid SBL NA28 [A] lac Π 77 C F N P 070 69

121b txt ἐκ νεκρῶν Η Κ Μ Σ Υ Ψ Ω 070 28 157 461 565 700 788 892 1071 1241 1424 \| TR ἐκ νεκρῶν Ιησοῦς B X SBL NA28 f1 f2 f3 233 \| ἐκ νεκρῶν ὁ ιησοῦς A D E G L W Δ Α θ Π 047 065 0211 0217vid 0233 f1 3 23 \| ιησοῦς ἐκ νεκρῶν Ν B Π 070 69 lac Π 77 C F N P 070 69

123 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.
Then one of his disciples, Judas the Keriothite son of Simon, the one about to betray him, says,

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

But 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.

156 About a year's wages.
John 12:7 εἶπεν οὖν ὁ Ἰησοῦς, Ἄρες αὐτήν, εἰς τὴν ἡμέραν τοῦ ἐνταφιασμοῦ μου τετηρήκεν αὐτὸν.

Jesus said therefore, "Leave her alone. She has kept it for the day of my burial." 157

John 12:8 τοὺς πνεύματος 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." 158

John 12:9 Ἐγνω οὖν ὄχλος πολὺς ἐκ τῶν Ιουδαίων ὅτι ἐκεῖ ἦσαν, καὶ ἤλθον οὐ διὰ τὸν Ἰησοῦν μόνον ἀλλὰ ἵνα καὶ τὸν Λάζαρον ἰδωσιν ἐν ἄγνωστον 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 ἐβουλεύσατο δὲ οἱ ἀρχιερεῖς ἵνα καὶ τὸν Λάζαρον ἀποκτείνωσιν,

So the chief priests resolved that they would kill Lazarus also, John 12:11 ὅτι πολλοὶ δι’ αὐτοῦ ὑπῆρχον τῶν Ιουδαίων καὶ ἐπίστευον εἰς τὸν Ἰησοῦν.

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

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157 12:7 τετηρήκεν "she has kept it for the day of my burial" A F G H S U Y Γ Δ Λ Ω 047 065 0141 0233 f 1 28 565 700 788 1071 1424 l in it syrh. goth TR RP or τετηρήκεν "because she has kept it for the day of my burial" f 5 "she may keep it for the day of my burial" or "it was that she keep it for the day of my burial" φ 6 φ 75N B D E K L Q W X Θ ΠΨ 0211f 0217 13 33 579 1241 1221 lat syrhshng cop arm SBL NA28 1 omitt vss 7,8, 250 (h. l. εἰπενοῦν-εγνωσον) lac φ 14 C F N P V 070 0218 69. Some interpreters say there are two narrative uncertainties here: (1) as to whether Mary poured out the entire bottle on Jesus at this time and place; (2) as to which Mary this was and was she at the tomb. The Luke story seems to indicate Mary of Magdala, the prostitute, but here in John it seems to be Mary of Bethany, the sister of Martha and Lazarus, assuming those are two different people. Was this Mary sister of Lazarus at the burial preparation later? But I do not think the latter question matters, since the Mark account explains that. In Mark 14:8 it says συνέλαβεν μνήμην τὸ σώμα μου εἰς τὸν ἐνταφιασμόν, she was early to prepare me for burial, or she did it ahead of time. So, this Mary did not have to be in the group on the day Jesus died. Furthermore, other gospel accounts, though they name a few of the women that wanted to anoint Jesus' body, they state that there were other unnamed women with those as well. Mt 27:55: "Many women..., among whom were..." Lk 23:55 just says "women." (Lk 24:1, the same group of women previously talked about, also later came to the tomb intending to anoint.) So, Mary of Bethany could have been one of those women. But ultimately, it was only Joseph of Arimathea and Nicodemus who ever actually anointed Jesus' body with anything. As for the first question, did the woman pour out the whole bottle at the banquet, I don't see that as being solved with either reading. In the BYZ, Jesus could be understood as saying, "Leave her alone. She has kept it (the remainder) for the day of my burial." So, either reading could be interpreted that she still has some left for the day of his burial. Another thing to consider is that the word ἐνταφιασμός can also mean "preparation" for burial. Therefore this event could have been this Mary's idiosyncratic way of ceremonially preparing Jesus' for burial. In fact, that is what the gospel of Mark says, she did it ahead of time. The NA28 reading is perceived as the more difficult reading. Two conjectural emendations have been suggested: P. Schmiedel: ἵνα...ποιήσῃ, "so that she may prepare me for the day of my burial." And W. Kühne, ἵνα τι...ποιήσῃ, "Why should she keep it for the day of my burial?" Note that a recent Bible translation, the Holman Christian Standard Bible, went with the Byzantine reading here, perhaps because they perceived the NA28 reading too difficult? The NRSV adds words as follows: "She bought it so that she might keep it for the day of my burial." This interprets the ἵνα as relating to her purchase, rather than the reason she should be left alone now by the disciples. The NIV says, "It was intended that she should save this perfume for the day of my burial," with 'It was intended' in lower brackets. Weymouth: "allow her to have kept it for the time of my preparation for burial." But I think that more difficulty was perceived in the NA28 reading than is really there, and that the NA28 reading says that this Mary, whoever she was, intended to use the rest of the nardroot on Jesus on the day of his actual burial (though she never got a chance to do so). This still does not contradict Mark, since here she still poured out some of it ahead of time. Judas' objection to her use of it cannot be trusted as a valid indicator of whether she poured all of it out at this time, since he was insincere and incorrect. Both of the two main readings can be interpreted as Mary saving part of the nard for the future day of burial. But the NA28 reading is perceived as too difficult, because Jesus, being the all-knowing son of God, would not have said let her save it for my burial, when in fact only the two men will ever anoint his body. For this reason it seems more likely that the BYZ reading is an ameliorating of the difficulty. The reading of Family 13 with ὅτι instead of ἵνα is a clue as well.
The Triumphal Entry

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

John 12:13 laid palm branches upon him, and went out to meet him. And they were crying out: 'Hosha na!' Blessed is he who comes in the name of the Lord, the king of Israel!

John 12:14 And Jesus, having found a young donkey, took his seat upon it, just as it is written:

John 12:15 "Fear not, O daughter of Zion; Behold, your king is coming sitting on the foal of a donkey.""}

John 12:16 Now these things his disciples did not know at first, but once Jesus was glorified, then they remembered that these things had been written in reference to him, and that these things they had done to him.

John 12:17 For this reason also, the crowd had come out to join him, because they had understood him to have done this sign.

John 12:18 Then the Pharisees said to each other, "Observe, that you are not prevailing at all. Behold, the world has gone after him!"

Jesus Ponders Crucifixion

John 12:20 And among those going up to worship at the festival, were some Greeks.
John 12:21 οὗτοι οὖν προσῆλθον Φιλίππω τῷ ἀπὸ Βηθσαϊδά τῆς Γαλιλαίας, καὶ ἤρωτον αὐτὸν λέγοντες, Κύριε, θέλωμεν τὸν Ἰησοῦν ἰδεῖν.

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

John 12:22 ἔρχεται Φιλίππος καὶ λέγει τῷ Ἄνδρεᾳ: καὶ πάλιν Ἄνδρεάς καὶ Φιλίππος λέγουσιν τῷ Ἰησοῦ.

22 Philip comes and tells Andrew; and Andrew in turn tells Jesus.

John 12:23 ο δὲ Ἰησοῦς ἀπεκρίνατο αὐτοῖς λέγων, Ἐλήλυθεν ἡ ὀρα ἵνα δοξασθῇ ὁ υἱός τοῦ ἀνθρώπου.

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

John 12:24 ἀμὴν ἀμὴν λέγω ὑμῖν, ἐὰν μὴ ὁ κόκκος τοῦ σιτίου πεσὼν εἰς τὴν γῆν ἀποθάνῃ, αὐτὸς μόνος μένει· ἐὰν δὲ ἀποθάνῃ, πολὺν καρπὸν φέρει.

24 Truly, truly I say to you, if a kernel of wheat does not fall to the ground and die, it remains only one; but if it dies, it bears much fruit.

John 12:25 ὁ φιλῶν τὴν ψυχήν αὐτοῦ ἀπολέσει αὐτήν, καὶ ο μισῶν τὴν ψυχήν αὐτοῦ ἐν τῷ κόσμῳ τούτῳ εἰς ζωὴν αἰώνιον φυλάξει αὐτήν.

25 The person who loves his life will lose it, and the one who hates his life in this world will preserve it into eternal life.

John 12:26 ἐὰν ἐμοὶ διακόνητί τε, ἐμοὶ ἀκολουθεῖτε, καὶ ὅπου εἰμί ἔγω ἐκεί καὶ ὁ διάκονος ὁ ἐμὸς ἔσται· καὶ ἐὰν τις ἐμοὶ διακονήτι, τιμήσει αὐτὸν ὁ πατήρ.

26 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 12:27 Νῦν ἡ ψυχή μου τεταρακτα. καὶ τί εἰπώ; Πάτερ, οὐδόν με ἐκ τῆς ὕρας ταύτης; ἄλλα διὰ τοῦτο ἦλθον εἰς τὴν ὑπαίτιν.

27 "Now, my soul has become troubled. And what shall I say—'Father, save me from this hour'? No, for this very thing I have arrived to this hour."

John 12:28 πάτερ, δόξασον σου τὸ ὄνομα. ἦλθεν οὖν φωνὴ ἐκ τοῦ οὐρανοῦ, Καὶ ἐδόξασε καὶ πάλιν δοξάσω.

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

John 12:29 ὁ οὖν δόχος ὁ ἐστώς καὶ ἀκούσας ἐλέγεν βροντῆν γεγονέναι· ἄλλοι ἐλεγον, Ἄγγελος αὐτῷ λελάληκεν.

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

John 12:30 Ἀπεκρίθη ο Ἰησοῦς καὶ εἶπεν, Οὐ δὲ ἔμε αὕτη ἡ φωνὴ γέγονεν ἄλλα δὲ ὑμᾶς.

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

John 12:31 νῦν κρίσεις ἔστιν τοῦ κόσμου τοῦτο, νῦν ὁ ἄρχων τοῦ κόσμου τοῦτο ἐκβληθήσεται ἐξω."

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

John 12:32 κἀγὼ ἐὰν ψωφῶ ἐκ τῆς γῆς, πάντας ἔλκυσω πρὸς ἐμαυτόν.

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

John 12:33 τοῦτο δὲ ἐλέγεν σημαίνων ποίῳ βανάτῳ ἠμελεῖν ἀποθνήσκειν.

33 Now this he was saying signaling what manner of death he was about to die.
John 12:34 ἀπεκρίθη αὐτῷ ὁ ἄρχος, Ἡμεῖς ἰκουσάμεν ἐκ τοῦ νόμου ὅτι ὁ Χριστὸς μένει εἰς τὸν αἰῶνα, καὶ πῶς ὁ λέγεις ὅτι ἔδει ψωφισθῆναι τὸν υἱόν τοῦ ἀνθρώπου; Τις ἔστιν οὗτος ὁ υἱὸς τοῦ ἀνθρώπου;

34The crowd responded to him: 'We have heard out of the law that the Christ remains for ever, so how is it you are saying that the Son of Man is to be lifted up? Who is this Son of Man?'

John 12:35 εἶπεν οὖν αὐτῶι ὁ Ἰησοῦς, Ἐτι μικρὸν χρόνον τὸ φῶς ἐν ψυχί ἐστιν, περιπατεῖτε ἕως τὸ φῶς ἔχετε, ἵνα μὴ σκοτία ψυχής καταλάβῃ καὶ ὁ περιπατῶν ἐν τῇ σκοτίᾳ οὐκ οἴδην ποῦ υπάγει.

35Jesus 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.

John 12:36 ὡς ἔχετε, πεπιστεύετε εἰς τὸ φῶς, ἵνα ψυχή φωτός γένηθε. Ταῦτα ἔλαλησεν ὁ Ἰησοῦς, καὶ ἀπελθὼν ἐκρύβη ἀπ’ αὐτῶν.

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

The Authorities Continue in Unbelief

John 12:37 Τοσάττα δὲ αὐτῶι σημεία πεποιήκότοις ἔμπροσθεν αὐτῶν οὐκ ἔπιστευον εἰς αὐτόν,

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

John 12:38 ἵνα ὁ λόγος ὁ Χριστός τοῦ προφήτου πληρωθῇ ὅν εἶπεν, Κύριε, τίς ἔπιστευον τῇ ἀκοῇ ἡμῶν; καὶ ὁ ἀνθρώπων κύριος τίνα ἀπεκαλύφθη;

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

John 12:39 διὰ τούτο οὐκ ἠδύναντο πιστεύειν, ὅτι πάλιν εἶπεν ὁ Χριστός,

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

John 12:40 Τετυφλώκεν αὐτῶν τοὺς ὀφθαλμοὺς καὶ πεπώρωκεν αὐτῶν τὴν καρδίαν, ἵνα μή ἰδοὺν τοῖς ὀφθαλμοῖς καὶ νοσῶσιν τὴν καρδίαν καὶ ἐπιστραφῶσιν, καὶ ἰδοῦμαι 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  ταῦτα εἶπεν Ὅσα, ὅτε εἶδεν τὴν δόξαν αὐτοῦ, καὶ ἔλαλησεν περὶ αὐτοῦ.

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

John 12:42 ὅς μὲν τοῖς εἰς τῶν ἀρχόντων πολλοὶ ἐπίστευσαν εἰς αὐτόν, ἀλλὰ διὰ τῶν Φαρισαίων οὐχ ὑμνήματος ἤνα μὴ ἀποσύναγωγοι γένωνται:

43Even so, many even of the rulers believed in him. But, because of the Pharisees, they were not confessing it, for fear they would be put out of the synagogue.

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

44For: They loved the approval of human beings over and above the approval of God.

John 12:44 Ἠσοῦς δὲ ἐκράζει καὶ εἶπεν, Ὁ πιστεύων εἰς ὧν ὁ πίστευεν εἰς ὧν ἀλλ' εἰς τὸν πέμψαντά με,

45But 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.

46and the one looking upon me is looking upon the one who sent me.

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

47I have come into the world as a light, so that everyone believing in me may not abide in darkness.

John 12:47 καὶ ἐὰν τίς μου ἀκούσῃ τῶν ἰησούτων καὶ μὴ πιστεύῃ, ἔγω οὐ κρίνω αὐτόν, οὐ γὰρ ἐλθον ἵνα κρίνω τὸν κόσμον ἀλλ’ ἵνα σῶσον τὸν κόσμον.

48And if someone hears my sayings and does not believe, I do not judge him. For

I did not come not to judge the world, but to save the world.

John 12:48 ὁ άπετέλων ἐμὲ καὶ μὴ λαμβάνων τὰ ῥήματά μου ἔχει τὸν κρίνοντα αὐτόν· ὁ λόγος ὁ ἐλάλησα ἐκεῖνος κρίνει αὐτὸν ἐν τῇ ἐσχάτῃ ἡμέρᾳ.

49The 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 οὗτος ἔγω ἔξω, ἔμαυντος οὐκ ἐλάλησα, ἀλλ’ ὁ πέμψας με πατήρ αὐτῶς μοι ἐντολὴν ἔδωκεν τι ἐπὶ καὶ τί λαλήσω.

50For 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 οἵτινς ἐν τῇ ἐντολῇ αὐτοῦ ζωὴ αἰώνιος ἔστιν. ὃ σὺν λαλῶ ἔγω, καθὼς εἰρήκεν μοι ὁ πατήρ, οὕτως λαλῶ.

50And I know, that his commandment means eternal life. Therefore, what things I speak, just as the Father has said them to me, I speak them just so."
Chapter 13
The Passover Supper

John 13:1 Πρὸ δὲ τῆς ἑορτῆς τοῦ Πάσχα, εἰδὼς ὅτι ἦλθεν ὁ θεὸς ἵνα μεταβῇ ἐκ τοῦ κόσμου τοῦτον πρὸς τὸν πατέρα, ἀγαπήσας τοὺς ἄνθρωπος τοὺς ἐν τῷ κόσμῳ, εἰς τέλος ἤγαγεν αὐτούς.

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

John 13:2 καὶ δείπνου γενομένου, τοῦ διαβόλου ἤδη βεβληκότος εἰς τὴν καρδίαν Ἰουώνος Ἰσκαριώτου ἴνα αὐτὸν παραδώσῃ,

2And 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 ὅτι πάντα δεδοκέντα αὐτῷ ὁ πατήρ εἰς τὰς χεῖρας καὶ ὅτι ἀπὸ θεοῦ ἐξῆλθεν καὶ πρὸς τὸν θεόν ὑπάγει.

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

John 13:4 εγείρεται εἰς τοῦ δείπνου καὶ τίθησιν τὰ ἰμάτια, καὶ λαβὼν λέγειν διέξωσεν ἑαυτὸν.

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

John 13:5 εἶτα βάλλει ὕδωρ εἰς τὸν νιπτῆρα καὶ ἡρῴατο νιπτεῖν τοὺς πόδας τῶν μαθητῶν καὶ εἰκόμοιον ποιεῖ τὸ λεπτὶν ὃ ἦν διεξομένος.

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

John 13:6 ἔρχεται οὖν πρὸς Σίμωνα Πέτρου: καὶ λέγει αὐτῷ ἐκείνου, κύριε, σὺ μου νιπτεῖς τοὺς πόδας;

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

John 13:7 ἀπεκρίθη Ἰουώνου καὶ εἶπεν αὐτῷ, ὃ ἐγὼ ποιώ σὺ οὐκ οἴδας ἁρτί, γνώσθη δὲ μετὰ ταῦτα.

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

John 13:8 λέγει αὐτῷ Πέτρος, οὐ μὴ νίψῃς τοὺς πόδας μου εἰς τὸν αἰώνα. ἀπεκρίθη αὐτῷ ὁ Ἰουώνος, ἐὰν μὴ νίψῃς σε, οὐκ ἔχεις μέρος μετ' ἐμοῦ.

8Peter says to him, "No way will you ever wash my feet." Jesus answered him, "Unless I wash you, you have no place with me."

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131 131 ἑλήλυθεν E F G H S U Δ Λ Ω 047 1 124 461 700 1424 M TR RP / ἔληλυθεν Ψ 275 A B K L M W X Y Θ Π P 070 0141 0211 0233 f1 f3 33 157 565 579 892 1071 1192 1241 2561 (844 SBL NA28 /) / ηκεῖ φ 366 / παρὶν D / lac φ 45 C N P 28

132 132 γενομένου φ 46 K2 A D E F G H K M S U Y Γ Δ Θ Λ Ω 047 0141 0211 0233 / f1 f2 28 33 157 180 205 565 597 700 892 1006 1071 1243 1292 1342 1424 1505 M Lect itb-sch, w, t, b, l, aq vg slav Chrisy Severian Cyrilvms; Aug Spec TR RP / γενομένου K8 B L W X Ψ 070 579 1241 ita(r) arm eth or SBL NA28 {/} / / lac φ 45 C N P. I have translated the Byz variant as an inceptive aorist, "and supper having started," The KJV rendering, "And supper being ended," must mean that the part of actually eating was finished; but Jesus and the disciples remained in the celebration for hours after this, for chapters, so I think it is doubtful that the meal was finished. My rendering "and supper having started," essentially means the same as the Alexandrian reading, "during supper."

133 133 καὶ λέγει αὐτῷ εκείνος K2 A E 047 (0233?) M TR RP / καὶ λέγει αὐτῷ K8 B L (0233?) cop23 // λέγει αὐτῷ εκείνος D L (0233?) cop23 // λέγει αὐτῷ εκείνος // λέγει αὐτῷ εκείνος φ 46 φ 75 B itb copf20 SBL NA28 {/} / lac φ 45 C N P
John 13:9 λέγει αὐτῷ Σίμων Πέτρος, Κύριε, μή τοὺς πόδας μου μόνον ἀλλὰ καὶ τὰς χεῖρας καὶ τὴν κεφαλήν.

Simon Peter says to him, "Lord. Not just my feet, but my hands and my head as well."

John 13:10 λέγει αὐτῷ ὁ Ἰησοῦς, ὁ λελουμένος οὐ χρείαν ἔχει ἢ τοὺς πόδας νῦφασθαι, ἀλλ’ ἔστιν καθαρός ὅλος καὶ υμείς καθαροὶ ἑστε, ἀλλ’ οὐχὶ πάντες.

Jesus says to him, "One who is bathed has no need, other than the feet, to wash, but is clean on the whole. And you men are clean; though not all of you."

John 13:11 ἔδει γὰρ τὸν παραδίδοντα αὐτόν· διὰ τοῦτο ἐπεν, οὐχὶ πάντες καθαροὶ ἑστε.

For he already knew of the one betraying him; for this reason he said, "Not all of you are clean."

John 13:12 ὅτε οὖν ἐνίψεν τοὺς πόδας αὐτῶν καὶ ἔλαβεν τὰ ἰμάτια αὐτοῦ, ἀναπεσὼν πάλιν, εἶπεν αὐτοῖς, Γίνωσκετε τί πεποίηκα ὑμῖν;

If therefore he had washed their feet and taken his clothes, he reclined again and said to them, "Do you know what I have done for you?"

John 13:13 ὑμεῖς φωνεῖτε με 'ὁ διδάσκαλος καὶ ὁ κύριος, καὶ καλῶς λέγετε, εἰμὶ γάρ.

You call me 'Teacher' and 'Lord,' and rightly you say so, for I am.


If I therefore I, the Lord and the Teacher, have washed your feet, you also ought to wash the feet of one another.

John 13:15 ὑπόδειγμα γὰρ ἐδωκα ὑμίν ἵνα καθὼς εἰγὼ ἐποίησα ὑμίν καὶ ὑμείς ποιῆτε.

You have set as a pattern for me, so that just as I have done, you might also do.

John 13:16 αὕτη ἀμήν λέγω ὑμῖν, οὐκ ἔστιν δούλος μείζων τοῦ κυρίου αὐτοῦ· οὐδὲ ἀπόστολος μείζων τοῦ πέμψαντος αὐτόν.

Truly, truly I say to you: A servant is not greater than his lord, neither an emissary greater than the one who sent him.

John 13:17 εἰ τούτα οἰδατε, μακάριοι ἑστε εάν ποιητε αὐτά.

Since these things you are knowing, blessed are you if you do them.

John 13:18 οὐ περὶ πάντων ὑμῶν λέγω· εἰγὼ οἶδα οὓς ἔξελεξάμην· ἀλλ’ ἵνα ἡ γραφὴ πληρωθῇ, ὁ τρώγων μου τὸν ἄρτον ἐπίμην ἐπ’ ἐμὲ τὴν πτέρναν αὐτοῦ.

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.'

13:18 Psalm 41:9
John 13:19 ἀπαρτὶ λέγω ὑμῖν πρὸ τοῦ γενέσθαι, ἵνα, ὅταν γένηται, πιστεύσητε ὅτι ἐγώ εἰμι.

19"Yes indeed:"174 I am telling you before it happens, so that when it happens, you may believe who I am.175

John 13:20 ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ λαμβάνων ἐὰν τινα πέμψω ἐμὲ λαμβάνει, ὁ δὲ ἐμὲ λαμβάνων λαμβάνει τὸν πέμψαντά με.

20Truly, truly I say to you, The person who accepts whomever I send, is accepting me; and the person who accepts me, is accepting the One who sent me."

John 13:21 Τάτα εἰπὼν ὁ Ἰησοῦς ἔταραξθὲ τῷ πνεύματι καὶ ἐμαρτύρθησαν καὶ εἶπεν, ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι εἰς ἑξ δύο ὑμῶν παραδόθησαι με.

21When he had said these things, Jesus was disturbed in his spirit, and he testified, and he said, "Truly, truly I say to you: one of you will betray me."

John 13:22 ἔβλεπον οὖν εἰς ἀλλήλους οἱ μαθηταὶ ἀπορούμενοι περὶ τίνος λέγει.

22Then the disciples were looking at one another, puzzling over about whom he was speaking.

John 13:23 ἤν δὲ ἀνακείμενος εἰς τῶν μαθητῶν αὐτοῦ ἐν τῷ κόλπῳ τοῦ Ἰησοῦ, ὅν ἤγαπα ὁ Ἰησοῦς;

23Now one of his disciples was reclining in the bosom of Jesus, the one Jesus loved.

John 13:24 νεεῖ ὁν τοῦ Ἐμάων Πέτρος πυθαθα τις ἄν εἰπερ οὐ λέγει.

24Simon Peter therefore nods to this one to inquire of Jesus about whom he was speaking.176

John 13:25 ἐπιπεσον δὲ ἐκείνος ἐπὶ τὸ στήθος τοῦ Ἰησοῦ λέγει αὐτῷ, Κύριε, τίς ἐστίν;

25That 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 ἓγὼ βάφας τὸ ψυμόν ἐπίδωσο. Καὶ ἐμβάψας τὸ ψυμόν, δίδωσιν Ἰοῦδα Ἐμάων τὸ ἱκαριότη.

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,177 son of Simon.

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174 13:19 Greek: ἀπαρτὶ - aparti. Most Greek NT editions (TR HF RP NA27) have ἀπ’ ἀρτὶ - ap’ arti, which if it were two separate words, would mean, "from now." (The original Greek manuscripts were all-capital letters, and there were no punctuation marks or spaces, so APARTI could be understood as either one word APARTI, or AP’ ARTI, a contraction for APO ARTI.) If however as DeBrunner says, it was originally one word, ἀπαρτὶ, before the diacritics and spaces were added, then it could mean something similar to "amen." Or, it could mean also adverbially, "exactly," as in "I am telling you exactly before it happens, so that...

175 13:19 Or, "you may believe that I am he," or, "may believe that I AM," or, "may believe that I am who I am."

176 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.

177 13:26 NTS Ἰοκαρίωτης Ἑρ. A W 047 Ἕρ. latt ἕρ. TR RP Ἰοκαρίωτου K B C L X 068 0233 vqpcst,ppw eth Or SBL NA28 \[\] ἆτο ταῦτα δι᾽ ὅτα Ἐμάων τὸ \[\] λέον \[\] Ν Π Τ. 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."
John 13:27  καὶ μετὰ τοῦ ψωμίου τότε εἰσήλθεν εἰς ἐκεῖνον ὁ σατανᾶς. λέγει οὖν αὐτῷ ὁ Ἰησοῦς, ὃ ποιεῖς ποίησον τάχιον.

27And after the bread transaction, at that time Satan entered into that one. Then Jesus says to him, "What you are doing, do quickly."

John 13:28 τοῦτο δὲ οὐδὲς ἔγνω τῶν ἀνακειμένων πρὸς τί εἶπεν αὐτῷ;

28But none of those reclining knew why he said this to him.

John 13:29 τινὲς γὰρ ἔδοκον, ἐπεί τὸ γλῶσσοκόμον εἶχεν ὁ Ἰουδαῖος, ὅτι λέγει αὐτῷ ὁ Ἰησοῦς, Ἀγόρασον ὑμῖν καὶ σφαίραν ἔχεμεν εἰς τὴν αἰρήν, ἢ τοῖς πτωχοῖς ἵνα τί δῷ.

29For some thought that since Judas was in charge of the money bag, Jesus was telling him, "Buy things we need for the festival," or, that he should give something to the poor.

John 13:30 λαβὼν οὖν τὸ ψωμίον ἐκεῖνος εὐθέως ἐξῆλθεν· ἦν δὲ νῦξ.

30When therefore that one had taken the piece of bread, he immediately went out. And it was night.

Where Is Jesus Going?


31Then after he had gone out, Jesus says, "Now is the Son of Man glorified, and in him God is glorified.

John 13:32 εἰ ὁ θεὸς ἐδοξάσθη ἐν αὐτῷ, καὶ ὁ θεὸς δοξάσει αὐτὸν ἐν ἑαυτῷ, καὶ εὐθὺς δοξάσει αὐτὸν.

32If God is glorified in him,178 God will also glorify the Son in himself, and glorify him at once.

John 13:33 τεκνία, ἐπὶ μικρὸν μεθ' ὑμῶν εἰμὶ· ζητήσετε με, καὶ καθὼς εἴπον τοῖς Ἰουδαίοις ὅτι ὁποῦ ὑπάγω ἕγο ὑμεῖς οὐ δύνασθε ἐλθεῖν, καὶ ὑμῖν λέγω ἄρτι.

33"Children, I am with you only a little while longer. You will seek me, and just as I said to the Jews, I now say to you also: 'Where I am going, you are not able to come.'

John 13:34 ἐν τούτῳ γνώσονται πάντες ὅτι ἐμοὶ μαθηταί ἐστε, ἐὰν ἀγάπην ἔχητε ἐν ἀλλήλοις.

34"A new commandment I give to you, that you love one another. Just as I have loved you, so you also should love one another.

John 13:35 ἐν τούτῳ γνώσονται πάντες ὅτι ἐμὸι 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 οὐ δύνασαι μοι νῦν ἀκολουθήσει, ὡστερον δὲ ἀκολουθήσεις μοι.

36Simon Peter says to him, "Lord, where are you going?" Jesus answered him, "Where I am going, you are not able to follow me later."
John 13:37 λέγει αὐτῷ ὁ Πέτρος, Κύριε, διὰ τι οὐ δύναμαι σοι ἀκολουθῆσαι ἃρτι; τὴν ψυχήν μου ὑπέρ σου θῆσαι.
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 ψυχήν σου ὑπέρ ἔμου θήσεις; ἀμὴν ἀμὴν λέγω σοι, οὐ μὴ ἄλλης φωνήσει ἑώς οὐ ἀπαρνηθῇ με τρεῖς.
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 Μὴ ταρασσόσθω ὑμῖν ἡ καρδία; πιστεύετε εἰς τὸν θεόν, καὶ εἰς ἐμὲ πιστεύετε.
1”Do not let your hearts be troubled. Trust in God. Trust also in me.
John 14:2 ἐν τῇ οἰκίᾳ τοῦ πατρὸς μου μοναὶ πολλαὶ εἰσίν: εἰ δὲ μὴ, ἐπέν ἄν ὑμῖν: Πορεύομαι ἐτοιμάσας τόπον ὑμῖν;
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?180
John 14:3 καὶ ἐὰν πορευθῶ καὶ ἐτοιμάζω ὑμῖν τόπον, πάλιν ἔρχομαι καὶ παραλήψωμαι ὑμᾶς πρὸς ἐμαυτόν, ἵνα ὅπου εἰμί ἑγώ καὶ ὑμεῖς ἔτε.
3And if I go and prepare181 a place for you, I will come back and take you in with myself, so that where I am, there you may also be.
John 14:4 καὶ ὅπου ἐγὼ ὑπάγω, οἴδατε, καὶ τὴν ὅδον οἴδατε.
4And where I am going, you know, and the way you know.”182

Jesus the Way to the Father

John 14:5 λέγει αὐτῷ ὁ Ιησοῦς, Ἐγὼ εἰμί ἡ ὁδὸς καὶ ἡ ἀλήθεια καὶ ἡ ζωὴ τῶν οὐδεὶς ἔρχεται πρὸς τὸν πατέρα εἰ μὴ δέ ἐμοῦ.
5Thomas says to him, “Lord, we do not know where you are going. And183 how can we know the way?”184
John 14:6 λέγει αὐτῷ ὁ Ιησοῦς, Ἐγὼ εἰμί ἡ ὁδὸς καὶ ἡ ἀλήθεια καὶ ἡ ζωὴ τῶν οὐδεὶς ἔρχεται πρὸς τὸν πατέρα εἰ μὴ δέ ἐμοῦ.
6Jesus says to him, "I am the way, and the truth and the life. No one comes to the Father except through me.

180 142 See chapter 13 verse 36.
181 143 txt καὶ ἐτοιμασώ φ66 Ν B C L NS U X Y Λ Π Ψ Ὡ Ὠ 0233 f13 28 33 579 1071 pm lat cop130 TR SBL NA28 f1/ f1 και ετοιμασαι 0211 / ετοιμασω Λ E G H K W Γ Δ Θ 0141 2 565 1241 pm RP / ετοιμασαι D M 047 157 700 1424 itf syrp cop136ms / lac φ25 Q 060 068
182 144 txt και την ωδον οιδατε φ66 A C3 D E G H K M S U Y Γ Δ Θ Π Ψ Ὡ 047 0141 0211 f13 2 28 180 205 565 597 700 892 1006 1010 1241 1243 1424 1425 1505 1844 Μ Lect itaur,b,d,e,f,ff,q qg syre,p,h,pal cop136ms,ach1 arm ethph geo Chrys Cyrelm; Amb1 Aug TR RP / την ωδον φ66c Λ E C* L Q W X 33 1071 Ταυριν vis cop136ms,pebo SBL NA28 f1/ την ωδον οιδατε 157 / ουκ οιδατε την ωδον 579 / lac φ25 060 068 0233
183 145a txt και Ν A C3 D E G H K M S U Y Γ Δ Θ Π Ψ Ὡ 047 0141 f13 2 28 33 157 565 579 700 892 1071 1241 1424 f1843 Μ lat syre,p,h cop136ms,bo136ms TR RP / omit φ66 B C*vid L W itab syr1 cop136ms,ach1,pebo,bo136ms SBL NA28 f1/ / omit v. 0211 / lac φ25 060 068 0233
John 14:7  eἰ ἐγνώκειτέ με, καὶ τὸν πατέρα μου ἐγνώκειτε ἂν· καὶ ἀπ’ ἅρτι γινώσκετε αὐτόν, καὶ ἐφραίκατε αὐτόν.

“If you had come to know me, you would have come to know my Father as well; and from now on, you know him, and have seen him.”

John 14:8  λέγει αὐτῷ Φίλιππος, Κύριε, δείξον ήμιν τὸν πατέρα, καὶ ἀρκεῖ ήμίν.

Philip says to him, “Lord, show us the Father, and that will satisfy us.”

John 14:9  λέγει αὐτῷ ὁ Ἰησοῦς, Τοοὐῦν δοχόν μεθ’ ὑμῶν εἰμί καὶ οὐκ ἐγνωκάς με, Φίλιππε; ἐν ἑώρακεν τὸν πατέρα: καὶ πῶς συ λέγεις, Δείξον ήμίν 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 πιστεύετε ὅτι ἐγὼ ἐν τῷ πατρὶ καὶ ὁ πατὴρ ἐν ἐμοί ἐστιν; τὰ ρήματα αὐτὸν ὑμᾶς ἐνεργεῖ ὁ δὲ πατήρ ὁ ἐν ἐμοί μένων, αὐτὸς ποιεῖ τὰ ἔργα.

“Do you not believe that I am in the Father and the Father is in me? The statements which I speak to you I do not speak from myself, but the Father who abides in me, he is doing the works.”

John 14:11  πιστεύετέ μοι ὅτι ἐγὼ ἐν τῷ πατρὶ καὶ ὁ πατὴρ ἐν ἐμοί· εἰ δὲ μή, διὰ τὰ ἔργα αὐτὰ πιστεύετε.

Believe me that I am in the Father and the Father is in me. But if not, believe me because of those works.

John 14:12  ἀμὴν ἀμὴν λέγω ὑμῖν, οὐ πιστεύειν εἰς ἐμὲ τὰ ἔργα ἀν ἐγὼ ποιῶ κάκείνος ποιήσει, καὶ μείζονα τούτων ποιήσει, ὅτι ἐγὼ πρὸς τὸν πατέρα μου πορεύομαι:

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 τι ἀν αἰτήσῃ ἐν τῷ όνόματί μου τούτῳ ποιήσω, ὅτι δοξαζή ὁ πατήρ 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  ἐάν τι αἰτήσῃ· με ἐν τῷ όνόματί μου ἐγὼ ποιήσω.

If you ask for anything in my name, I will do it.

Jesus Promises the Holy Spirit

John 14:15  Εὰν ἀγαπᾶτε με, τὰς ἐντολὰς τὰς ἐμὰς τηρήσατε

“If you love me, keep my commandments.

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14:10 See Isaiah 26:12, “Yahweh, you will establish peace for us, since you have 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.”

14:14a text omit A D G K L M Q S Y Λε Π Ψ 18 27 35 69 157 180 597 1071 1079 1194 1424 1429 1344 1505 1514c 1519 1546 2148 2174 ita,saur,d.e.q,r,v vgms copa,ob,bo,ach,fay eth slav Cyrillem; Vict-Rome Aug2; TR με "me" ρ66 K B E H U W Γ Δ Θ Ω 060 0211 π7 2 7 8 9 28 33 124 461 475 579 700 789 1006 1073 1203 1212 1230,vid 1242 1342 1514a 1519 1546 it cop vg sysr,b [WH] RP NA27 (B) μου "me" 346 τὸν πατέρα 249 pc tally entire verse X A 0141 f1 118 157 565 1009 1210 1365 itb vgms sym,pal arm geo DiatessΩ1; lac Φ75 Φ75 Φ75 F N T V 047 0233.

14:14b text omit Λε ρ66 K B E G H K M* Q S Y W Δ Θ Π Ψ 0211 π7 2 7 8 18 27 28 35 69 157 461 475 579 700 788 1073 1192 1194 1203 1212 1216 1243 1424 1505 1514c 1519 1546 2148 2174 itc,r1 vg copa,ac,b,bo Epiph τοῦτο ἐγὼ ρ66c 1241 ἐγὼ τοῦτο Μc tally entire verse X A 0141 f1 118 157 565 1009 1210 1365 itb vgms sysr,pal arm geo DiatessΩ1; lac Φ75,Φ75,Φ75 F N T V 047 0233.
John 14:16 καὶ ἐγὼ ἐρωτήσω τὸν πατέρα καὶ ἀλλον παράκλητον δώσει ὑμῖν ἵνα μένη μεθ᾽ ὑμῶν εἰς τὸν αἰώνα,

16 And I will ask the Father, and he will give you another Counselor, that he may abide with you for ever,

John 14:17 τὸ πνεῦμα τῆς ἀληθείας, δὸ κόσμος ὁ δύναται λαβεῖν, ὅτι οὐ θεωρεῖ αὐτὸ οὔδε γινώσκει αὐτὸ. ὑμεῖς δὲ γινώσκετε αὐτὸ, ὅτι παρ᾽ ὑμῖν μένει καὶ ἐν ὑμῖν ἐσται.

17 The Spirit of truth, which the world is unable to receive, because it neither perceives him nor knows him. But you know him, because he abides among you, and will be in you.

John 14:18 οὐκ ἀφήσω ὑμᾶς ὀρφανούς, ἔρχομαι πρὸς ὑμᾶς.

18 I will not leave you as orphans; I am coming to you.

John 14:19 ἔτι μικρὸν καὶ δὸ κόσμος με οὐκέτι θεωρεῖ, ὑμεῖς δὲ θεωρεῖτε με, ὅτι ἐγὼ ζῶ καὶ ὑμεῖς ζησεθε.

19 Just a little while longer and the world will be seeing me no more; but you will be seeing me. Because I will be living, you also will live.

John 14:20 ἐν ἑκείνη τῇ ἡμέρᾳ γνώσεσθε ὑμεῖς ὅτι ἐγὼ ἐν τῷ πατρὶ μου καὶ ὑμεῖς ἐν ἐμοὶ κἀγώ ἐν ὑμῖν.

20 In that day you will know, that I am in my Father, and you in me, and I in you.

John 14:21 ὁ ἔχων τὰς ἐντολὰς μου καὶ τηρῶν αὐτὰς ἐκείνος ἐστιν ὁ ἀγαπῶν με· ὁ δὲ ἀγαπῶν με ἀγαπηθήσεται ὑπὸ τοῦ πατρὸς μου: καὶ ἐγὼ ἀγαπήσω αὐτὸν καὶ ἐμφανίσω αὐτῷ ἐμαυτόν.

21 The person who has my commandments and keeps them, that is the one who loves me. And the one who loves me, will be loved by my Father, and I also will love him, and will reveal myself to him."

John 14:22 Λέγει αὐτῷ ᾽Ιούδας, οὐχ ὁ ὸσκαρίωτης, Κύριε, τί γέγονεν ὅτι ἦμιν μέλλεις ἐμφανίζειν σεαυτόν καὶ οὐχὶ τῷ κόσμῳ;

22 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?"

John 14:23 ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτῷ, Ἐὰν τὶς ἀγαπᾶ με τὸν λόγον μου τηρήσει καὶ ὁ πατὴρ μου ἀγαπήση ἀυτὸν, καὶ πρὸς αὐτὸν ἐλευσόμεθα καὶ μονὴν παρ᾽ αὐτῷ ποιήσομεν.

23 Jesus answered, and said to him, "If someone loves me, he will keep my word, and my Father will love him; and we will come to him, and make our abode with him.

John 14:24 ὁ μὴ ἀγαπῶν με τοὺς λόγους μου ὡς τηρεῖ καὶ ὁ λόγος ὃν ἄκουσεν οὐκ ἐστιν ἐμὸς ἀλλὰ τοῦ πέμψαντος με πατρὸς.

24 One who does not love me will not keep my word. And the word that you are hearing is not mine, but the Father's, who sent me.

John 14:25 Ταύτα λελάληκα ὑμῖν παρ᾽ ὑμῖν μένων·

25 These things I have spoken to you while abiding with you.

John 14:26 ὁ δὲ παράκλητος, τὸ πνεῦμα τὸ ἄγιον ὁ πέμψει ὁ πατὴρ ἐν τῷ ὑνόματί μου, ἐκεῖνος ὑμᾶς διάδειξεν πάντα καὶ λαμβάνοντες ὑμᾶς πάντα δὲ εἰσπέσαν ὑμῖν.

26 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  Eἰρήνην ἀφίημι ὑμῖν, εἰρήνην τὴν ἐμὴν δίδωμι ὑμῖν· οὐ καθὼς ὁ κόσμος δίδωσιν ἐγὼ δίδωμι ὑμῖν· μη ταρασσόσθη ὑμῖν 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 ὑμῖν, ὤπαγώ καὶ ἔρχομαι πρὸς ὑμᾶς, εἰ ἡγαπᾶτε με ἔχαρητε ἀν ὅτι εἶπον, Πορεύομαι πρὸς τὸν πατέρα, ὅτι ὁ πατήρ μου μειξὼν 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 γὰρ εἰρήνη ὑμῖν πρὶν γενέσθαι, ἵνα ὅταν γένηται πιστεύσητε.
29And now I have told you, before it happens, so that when it happens, you will believe.

John 14:30  οὐκέτι πολλὰ λαλήσω μεθ' ὑμῶν, ἔρχεται γάρ ὁ τοῦ κόσμου τοῦτον ἄρχων· καὶ ἐν ἐμοὶ 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 ἐνετείλατο μοι ὁ πατήρ, οὕτως ποιῶ. Ἐγείρεσθε, ἀγώνευν ἐνετεύθην.
31but, just as the Father has commanded me, this I do, so that the world may know that I love the Father. "Arise, let us leave here."

Chapter 15
"I Am the Vine, You Are the Branches"

John 15:1  Ἐγώ εἰμι ἡ ἠμπελος ἡ ἀληθινὴ, καὶ ὁ πατήρ μου ὁ γεωργὸς ἐστίν.
1"I am the true vine, and my Father is the farmer.

John 15:2  πᾶν κλῆμα ἐν ἐμοὶ μὴ φέρον καρπὸν, άφει αὐτό, καὶ πᾶν τὸ καρπὸν φέρον καθαίρει αὐτὸ ἵνα πλείονα καρπὸν φέρῃ.
2Every branch in me bearing no fruit, he removes, and every branch bearing the fruit, he cleans, so it may bear more fruit.

John 15:3  ἡδὴ ὑμεὶς καθαροὶ ἐστε διὰ τὸν λόγον ὃν λελάληκα ὑμῖν·
3You are now clean, because of the word which I have spoken to you.

John 15:4  μείνατε ἐν ἐμοὶ, κάγω ἐν ὑμῖν. καθὼς τὸ κλῆμα οὐ δύναται καρπὸν φέρειν ἂν ἐκεῖτο ἐὰν μὴ μείνῃ ἐν τῇ ἀμπέλῳ, οὕτως οὐδὲ ὑμεῖς ἐὰν μὴ ἐν ἐμοὶ μείνητε.
4Abide in me, and I in you. Just as the branch is not able to bear fruit from itself, unless it abides in the vine, in the same way neither are you, unless you abide in me.

John 15:5  ἐγὼ εἰμί ἡ ἠμπελος, ὑμεὶς τὰ κλῆματα· ὁ μένων ἐν ἐμοὶ κάγω ἐν αὐτῷ οὕτως φέρει καρπὸν πολύν, ὃτι χωρὶς ἐμοῦ οὐ δύνασθε ποιεῖν οὐδέν.
5I am the vine; you are the branches. The one who abides in me and I in him, this one bears much fruit, for without me you can produce nothing.
If someone does not abide in me, he is thrown aside like the branch that is otherwise familiar to the reader, and that would be verse 2 in this chapter, the branch bearing fruit was unfruitful or wither, if something has interrupted the flow of the sap from the trunk, or if the branch dried up after it was pruned off. (See also Psalm 80:15:15.)

These things I have spoken to you, so that my joy may be in you, and that your joy may be full.

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. John 15:11

190 Greek: καθώς ἠγάπησα μοι τας ἐντολὰς μου τετήρηκα καὶ μένω ἐν τῇ ἀγάπῃ αὐτοῦ ἐν τῇ ἀγάπῃ τῆ ἐμῆ.

191 Ἰσὰς ὡς τὸ κλῆμα καὶ ἐξηράνθη καὶ οὕτως αὐτὰ καὶ εἰς πῦρ βάλλουσιν καὶ καίεται.

192 ἔτη μή τις μείνῃ ἐν ἐμοί, ἐβλήθη ἢξο ως τὸ κλῆμα καὶ ἐξηράνθη, καὶ συνάγουσιν αὐτᾶ καὶ εἰς πῦρ βάλλουσιν καὶ καίεται.

193 Φυί μή τις μείνῃ ἐν ἐμοί, καὶ συνάγουσιν αὐτᾶ καὶ εἰς πῦρ βάλλουσιν καὶ καίεται.

194 If someone does not abide in me, he is thrown aside like the branch that is otherwise familiar to the reader, and that would be verse 2 in this chapter, the branch bearing fruit was unfruitful or wither, if something has interrupted the flow of the sap from the trunk, or if the branch dried up after it was pruned off. (See also Psalm 80:15:15.)

These things I have spoken to you, so that my joy may be in you, and that your joy may be full.

195 These things I have spoken to you, so that my joy may be in you, and that your joy may be full.

196 Greek: καθώς ἠγάπησα μοι τας ἐντολὰς μου τετήρηκα καὶ μένω ἐν τῇ ἀγάπῃ αὐτοῦ ἐν τῇ ἀγάπῃ τῆ ἐμῆ.

197 Ἰσὰς ὡς τὸ κλῆμα καὶ ἐξηράνθη καὶ οὕτως αὐτὰ καὶ εἰς πῦρ βάλλουσιν καὶ καίεται.

198 ἔτη μή τις μείνῃ ἐν ἐμοί, καὶ συνάγουσιν αὐτᾶ καὶ εἰς πῦρ βάλλουσιν καὶ καίεται.

199 If someone does not abide in me, he is thrown aside like the branch that is otherwise familiar to the reader, and that would be verse 2 in this chapter, the branch bearing fruit was unfruitful or wither, if something has interrupted the flow of the sap from the trunk, or if the branch dried up after it was pruned off. (See also Psalm 80:15:15.)

These things I have spoken to you, so that my joy may be in you, and that your joy may be full.

200 Greek: καθώς ἠγάπησα μοι τας ἐντολὰς μου τετήρηκα καὶ μένω ἐν τῇ ἀγάπῃ αὐτοῦ ἐν τῇ ἀγάπῃ τῆ ἐμῆ.

201 Ἰσὰς ὡς τὸ κλῆμα καὶ ἐξηράνθη καὶ οὕτως αὐτὰ καὶ εἰς πῦρ βάλλουσιν καὶ καίεται.

202 ἔτη μή τις μείνῃ ἐν ἐμοί, καὶ συνάγουσιν αὐτᾶ καὶ εἰς πῦρ βάλλουσιν καὶ καίεται.
John 15:12 ἀυτῇ ἔστιν ἡ ἐντολή ἡ ἐμή, ἵνα ἀγαπᾶτε ἀλλήλους καθὼς ἠγάπησα ὑμᾶς·

12This is my commandment: that you love one another, as I have loved you.

John 15:13 μείζονα ταύτης ἀγάπης οὐδείς ἔχει, ἵνα τις τὴν ψυχὴν αὐτοῦ ἥθη ὑπὲρ τῶν φίλων αὐτοῦ.

13Greater love has no one than this: that one lay down his life for his friends.

John 15:14 ὑμεῖς φίλοι μου ἔστε ἐὰν ποιήσητε δοκίμων ἐντέλλομαι ὑμῖν.

14You are my friends, if you practice the things I am commanding you.

John 15:15 οὐκέτι ὑμᾶς λέγω δούλους, ὅτι ὁ δούλος οὐκ οἶδεν τί ποιεῖ αὐτοῦ ὁ κύριος· ὑμᾶς δὲ εἴρηκα φίλους, ὅτι πάντα ἤκουσα 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 με εξελέξαθητε, ἀλλ' ἐγὼ εξελέξαμην ὑμᾶς καὶ ἠθηκα ὑμᾶς ἵνα ὑμεῖς ὑπάγητε καὶ καρπὸν φέρητε καὶ ὁ καρπὸς ὑμῶν μένη, ἵνα ὁ τι ἄν αἴτησητε τὸν πατέρα ἐν τῷ ὅνομαί μου δώσῃ 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.195

For This the World Hates You

John 15:18 Εἰ ὁ κόσμος ὑμᾶς μισεῖ, γινώσκετε ὅτι ἐμὲ 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 ἄν τὸ ὕδιον ἐφίλειν ἐφίλειν ὅτι δὲ ἐκ τοῦ κόσμου οὐκ ἔστε, ἀλλ' ἐγὼ εξελέξαμην ὑμᾶς ἐκ τοῦ κόσμου, διὰ τούτου 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 μημονεύετε τοῦ λόγου οὗ ἐγὼ εἴπον ὑμῖν, οὗκ ἔστιν δούλος μεῖζων τοῦ κυρίου αὐτοῦ, εἰ ἐμὲ ἐδίωξαν, καὶ ὑμᾶς διώξασθε ὡς ἐμὲ λόγον μου ἔτηρησαν, καὶ τὸν ὑμέτερον τηρήσουσαν.

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 ἀλλ' ταύτα πάντα ποιήσωσαν ὑμῖν διὰ τὸ ὅνομά μου, ὅτι οὐκ οἴδατε τὸν πείσμαντά με.

21But all these things they will do to you because of my name, for they do not know the One who sent me.

John 15:22 εἰ μὴ ἠθικὴν καὶ ἐλάλησα αὐτοῖς, ἀμαρτίαν οὖκ εἶχον: νῦν δὲ πρόφασιν οὖκ ἔχουσιν περὶ τῆς ἀμαρτίας αὐτῶν.

22If I had not come and spoken to them, they would have no sin; but now, they have no excuse for their sin.

John 15:23 ο' ἐμὲ μισῶν καὶ τὸν πατέρα μου μισεῖ.

23One who hates me also hates my Father.

195 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.

196 15:20 John 13:16; Diatessaron 28:32
John 15:24  εἰ τὰ ἔργα μὴ ἐποίησα ἐν αὐτοῖς ὡς ὀδύδεις ἄλλος πεποίηκεν, ἀμαρτίαν οὐκ εἴχον ἕνεκας ἐκεῖνος καί ἐκεῖνος μεταφέρασι καὶ ἐμὲ καὶ τὸν πατέρα μου.

24If I had not done works among them which no one else has done, they would have no sin; but now they have both seen and hated both me and my Father.

John 15:25 ἀλλ' ἵνα πληρωθῇ ὁ λόγος ὁ γεγραμμένος ἐν τῷ νόμῳ αὐτῶν ὅτι ἐμβιασάν με δωρέαν.

25But so that the word written about them in the law might be fulfilled, They hated me without a cause.  

John 15:26 ὅταν δὲ ἔλθῃ ὁ παράκλητος ὃν ἐγὼ πέμψα ὑμῖν παρὰ τοῦ πατρός, τὸ πνεῦμα τῆς ἁληθείας ὁ παρὰ τοῦ πατρός ἐκπορεύεται, ἐκείνος μαρτυρήσει περὶ ἐμοῦ.

26"But when the Counselor has come, whom I will send to you from the Father, the Spirit of Truth, who flows forth from the Father, he will bear witness about me. John 15:27 καὶ ὑμείς δὲ μαρτυρεῖτε, ὅτι ἀπ' ἀρχῆς μετ' ἐμοῦ ἔστη.

27And you also will bear witness, because you have been with me from the beginning.

Chapter 16

John 16:1 Ταύτα λελάληκα υμῖν ἵνα μὴ σκάνδαλισθήτε.

1These things I have spoken to you so that you may not fall away.

John 16:2 ἀποσυναγωγόις ποιήσουν υμᾶς ἀλλ' ἔρχεται ώρα ἵνα πᾶς ὁ ἀποκτείνας υμᾶς δόξῃ λατρεῖαν προσφέρειν τῷ θεῷ.

2They will cause you to be put out of the synagogue; but an hour is coming such that everyone who kills you will reckon to be offering up religious service to God.

John 16:3 καὶ ταύτα ποιήσουσιν υμῖν, ὅτι οὐκ ἐγνώσαν τὸν πατέρα ὑμῶν ἔμε.

3And these things they will do to you, because they have not known the Father, neither me.

John 16:4 ἀλλὰ ταύτα λελάληκα υμῖν ἵνα ὅταν ἔλθῃ ἡ ώρα αὐτῶν μνημονεύητε αὐτῶν ὅτι ἐγὼ εἶπον υμῖν.

4But these things I have spoken to you, so that when the hour comes, you might remember them, that I told you.

1525 Psalm 35:19; 69:4
1526 τοι moins godo TR RP omit ρς K B ite.1 copsa jy.bob Epiph SBL NA28 || lac p75 C N P T W 0233
1644 ωρα μνημονευ incorp auton N* G H K M S U Y Ψ Omega 054 047 0141 1180 461 597 700 1010 1192 1292
geo TR RP
ωρα ὑμημονευ incorp auton E Λ 565 1006 1216 1241 1243 1342 1424 2561 2615
ωρα auton incorp auton EoP K2 A B Θ 0211 0233 33 118 124 157 205 1009 1071 1079 1195 2886 syr.fh Cyprian SBL NA28 [B]
ωρα auton incorp auton N1 2786 F2211 itaur.bef.lj.d.t vg cop syl cypr Aug
ωρα auton incorp auton L1
ωρα auton incorp auton F13
ωρα auton incorp auton D* 2148 F524 it.syl cop ugo.bob脓.ach1
ωρα auton incorp auton D1 788
lac P75 C F N P T V W X 065 2585 2718 2766
The Holy Spirit Will Finish My Work

Ταῦτα δὲ ὑμῖν εἶπον, ὅτι μεθ’ ὑμῶν ἦμην.

"And I have not told you these things from the beginning, because I was with you. John 16:5 νῦν δὲ ὑπάγω πρὸς τὸν πέμψαντά με, καὶ οὐδεὶς ἔξω ὑμῶν ἑρωτάμην. 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’ ὅτι ταῦτα λελάθηκα ὑμῖν ἢ λύπη πεπλήρωκεν ὑμῶν τὴν καρδίαν.

Instead, because I have spoken these things to you, sorrow has filled your heart. John 16:7 ἀλλ’ ἐγὼ τὴν ἀλήθειαν λέγω ὑμῖν, συμφέρει ὑμῖν ἵνα ἐγώ ἀπέλθω. εάν γὰρ μὴ ἀπέλθω, οἱ παράκλητοι ὑμῶν ἑλεύσεται πρὸς ὑμᾶς· εὰν δὲ πορευθῶ, πέμψω αὐτὸν πρὸς ὑμᾶς.

But I am telling you the truth: it works out better for you that I go away, for if I were not to go away, the Counselor would not come to you. Whereas if I go, I will send him to you. John 16:8 καὶ ἐλθὼν ἐκεῖνος ἐλέγξει τὸν κόσμον περὶ ἀμαρτίας καὶ περὶ δικαιοσύνης καὶ περὶ κρίσεως.

And when he has come, that one will refute the world concerning sin, and concerning righteousness, and concerning judgement; John 16:9 περὶ ἡμῶν μὲν, ὅτι οὐ πιστεύουσιν εἰς ἐμὲ·

containing sin, because they do not believe in me;

John 16:10 περὶ δικαιοσύνης δὲ, ὅτι πρὸς τὸν πατέρα μου ὑπάγω καὶ οὐκέτι θεωρεῖτε με·

containing righteousness, because I am going to my Father and you will be observing me no longer;

John 16:11 περὶ δὲ κρίσεως, ὅτι οἱ ἁρχον τοῦ κόσμου τοῦτού κέρτιται.

And concerning judgement, because the ruler of this world has been judged. John 16:12 Ἐτι πολλά ἐξω λέγειν υμῖν, ἀλλ’ οὐ δύνασθε βασάζειν ἄρτι·

I have many things yet to say, but you are not able at the present time to bear it. John 16:13 οὗ ταῦτα ἐλήθη ἐκεῖνος, τὸ πνεῦμα τῆς ἀλήθειας, διδόθηκε υμῖς εἰς πᾶσαν τὴν ἀλήθειαν· οὐ γὰρ λαλήσει ἄρ’ ἐαυτῷ, ἀλλ’ ὅσα ἄν ἀκούσῃ λαλήσει, καὶ τὰ ἐρχόμενα ἀναγγελεῖ υμῖν.

But when that one comes, the Spirit of truth, he will guide you into all truth. For he will not speak from himself, but rather, whatever things he hears he will speak; and he will report to you the things that are coming. John 16:14 ἐκεῖνος ἐμὲ δοξάζει, ὅτι ἐκ τοῦ ἐμοῦ λήψεται καὶ ἀναγγελεῖ υμῖν.

That one will glorify me, because from mine he will take, and report it to you. John 16:15 πάντα ὅσα ἔχει ὁ πάτηρ ἐμὸς ἐστιν· διὰ τούτο εἶπον ὅτι ἐκ τοῦ ἐμοῦ λήψεται, καὶ ἀναγγελεῖ υμῖν.

Everything the Father has is mine; this is how I said, ‘from mine he will take, and report it to you.’

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200 16:8 It is hard to choose an English word to render the Greek word here, ἐλέγχω - elengcho. For example, if you chose the word "convict," it sounds odd that the Holy Spirit convicts 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 Εἶπεν οὖν ὁ Ἰησοῦς ὅτι ἤθελον αὐτὸν ἐρωτάν, καὶ ἔπειν αὐτοῖς. Περὶ τούτου ζητείτε μετ’ ἀλλήλων ὅτι εἶπον, Μικρὸν καὶ οὖ θεωρεῖτε με, καὶ πάλιν μικρὸν καὶ ὑφεσθε με;  

Jesus knew then⁹⁴ 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’?  

Then some of his disciples said to one another, “What is this that he is saying to us, ‘A little while, and you will not be observing me; and another little while, and you will see me’? And, ‘I am going to the Father’?”  

18They kept saying therefore, “What is this ‘little while’? We don’t know what he is saying.”  

John 16:19 ἔγων οὖν ὁ Ἰησοῦς ὅτι ἤθελον αὐτὸν ἐρωτάν, καὶ ἔπειν αὐτοῖς. Περὶ τούτου ζητείτε μετ’ ἀλλήλων ὅτι εἶπον, Μικρὸν καὶ οὖ θεωρεῖτε με, καὶ πάλιν μικρὸν καὶ ὑφεσθε με;  

20Truly, truly I say to you, You will weep and lament, and the world will be cheered. You therefore⁹⁵ will be in pain. But your pain will be turned into joy.  

John 16:21 ή γυνὴ δὲν τίκτη λύπην ἔχει, ὅτι ἠλθεν ἡ ὡρα αὐτής· ἄτι δὲ γεννηθή τὸ παιδίον, οὐκέτι μνημονεύει τῆς θλίψεως διὰ τὴν χαράν ὅτι ἐγεννήθη ἀνθρωπός 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 λύπην μὲν νῦν ἔχετε· πάλιν δὲ ψυχαὶ υμᾶς, καὶ χαρίστηκα υμῶν ἡ καρδία, καὶ τὴν χαρὰν υμῶν οὐδεὶς αἴρει ἢρ ὑμῶν.  

22Thus you also, now you do have pain; but I will see you again, and your hearts will be cheered, and your joy, no one is taking away from you.  

John 16:23 καὶ ἐν ἐκείνῃ τῇ ἡμέρᾳ ἔμε οὐκ ἐρωτηθή τούτων. ἀμήν ἀμήν λέγω υμῖν ὅτι ὁ θεός ἂν αἰτήσῃ τὸν πατέρα ἐν τῷ ὀνόματί 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.
John 16:24 ἐως ἄρτι οὐκ ἤτθωσατε οὐδὲν ἐν τῷ ὑμῶν, αἴτετε καὶ λήφεσθε, ἵνα ἡ χαρὰ ὑμῶν ἤ πεπληρωμένη.

John 16:25 Ταῦτα ἐν παροιμίαις λελάληκα ὑμῖν ἔρχεται ὁ ὄρα τὸ ὑμῖν ἀλλὰ παρρησίᾳ περὶ τοῦ πατρὸς ἀναγγέλω ὑμῖν.

24Up to now you have not asked anything in my name; ask, and you will receive, so that your joy may be full.

John 16:26 ἐν ἑκείνῃ τῇ ἡμέρᾳ ἐν τῷ ὑμῶν ἀιτήσεσθε, καὶ οὐ λέγω ὑμῖν ὅτι ἐγὼ ἔρωτήσω τὸν πατέρα περὶ ὑμῶν.

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 16:27 οὗτος γὰρ ὁ πατὴρ φιλεῖ ὑμᾶς, ὅτι ὑμεῖς ἐμὲ πεφιλήκατε καὶ πεπιστεύκατε ὅτι ἐγὼ παρὰ τὸν θεὸν ἔζηθεν.

26“In that day you will make requests in my name, and I am not saying to you that I will make request of the Father on your behalf.

John 16:28 ἐξῆλθον παρὰ τοῦ πατρὸς καὶ ἐλήλυθα εἰς τὸν κόσμον πάλιν ἀφίημι τὸν κόσμον καὶ πορεύομαι πρὸς τὸν πατέρα.

27“For the Father himself likes you, because you have liked me, and have believed that I came forth from God.

John 16:29 ἐν τῇ ἡμέρᾳ τῇ ἡμέρᾳ ἐν τῷ κόσμῳ ἐλήλυθα καὶ παραρρησίᾳ καὶ παροιμίᾳ λαλεῖς, καὶ παροιμίας οὐδεμίαν λέγεις.

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 16:30 τε· ἔρωτες ἀρσεῖτε, καὶ ἐν τῇ ἡμέρᾳ τῇ ἡμέρᾳ ἐν τῷ κόσμῳ ἐξῆλθεν ὁ πατὴρ ἐν εἰς ὑμᾶς.

29“His disciples are saying to him, “There, now you are talking with clarity and not speaking any allegory.

John 16:31 ἀναστρέψας ὑμᾶς, ἐν τῷ πατρὶ ἐνορμηθείς ἐν τῷ πατρὶ, καὶ ἐπιτεύχθης ὑμῖν ἐν τῷ πατρί, καὶ ἐπιτεύχθης ὑμῖν ἐν τῷ πατρὶ, καὶ ἐπιτεύχθης ὑμῖν ἐν τῷ πατρὶ, καὶ ἐπιτεύχθης ὑμῖν ἐν τῷ πατρὶ.

30“No now 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 16:32 ἀναστρέψας ὑμᾶς, ἐν τῷ πατρὶ ἐνορμηθείς ἐν τῷ πατρὶ, καὶ ἐπιτεύχθης ὑμῖν ἐν τῷ πατρὶ, καὶ ἐπιτεύχθης ὑμῖν ἐν τῷ πατρὶ, καὶ ἐπιτεύχθης ὑμῖν ἐν τῷ πατρὶ.

31“Jesus answered them, “For now you believe.

John 16:33 ἐν τῇ ἡμέρᾳ τῇ ἡμέρᾳ ἐν τῷ κόσμῳ ἐλήλυθα καὶ παραρρησίᾳ καὶ παροιμίᾳ λαλεῖς, καὶ παροιμίας οὐδεμίαν λέγεις.

32“Behold, an hour is coming, and has now come, that you will be scattered apart, each to his own, and me you will have abandoned, alone. Yet I am not alone, because the Father is with me.

John 16:34 ταῦτα λελάληκα ὑμῖν ἐν ἑν ἐμοὶ εἰρήνην ἐχεις ἐν τῷ κόσμῳ ἐξῆλθεν ὁ πατήρ ἐν εἰς ὑμᾶς, καὶ ἐπιτεύχθης ὑμῖν ἐν τῷ κόσμῳ ἐξῆλθεν ὁ πατήρ ἐν εἰς ὑμᾶς, καὶ ἐπιτεύχθης ὑμῖν ἐν τῷ κόσμῳ ἐξῆλθεν ὁ πατήρ.

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 ἐπήρευς τοὺς ὑπόθαλαμοὺς αὐτοῦ εἰς τὸν οὐρανὸν, καὶ ἐπέθυμε, ἐπήρευς καὶ ὑπόθαλαν ὁ θάνατός σου τὸν οὐρανὸ, ἵνα καὶ ὁ υἱὸς σου δοθῇ σε.

Jesus spoke these things, and then he lifted up his eyes to heaven, and said: “Father, the hour has come; glorify your Son, so that your Son may also glorify you;
John 17:2 καθὼς ἔδωκας αὐτῷ ἐξουσίαν πάσης σαρκός, ἵνα πᾶν ὁ δέδωκας αὐτῷ δώσῃ αὐτοῖς ζωὴν αἰώνιον.

2inasmuch as to him you have granted jurisdiction of all flesh, so that to all flesh that you have given him, he may grant to them eternal life.

John 17:3 αὕτη δὲ ἐστὶν ἡ αἰώνιος ζωή, ἵνα γινώσκωσιν σὲ τὸν μόνον ἄλλην τὸν θεόν καὶ δὲν ἀπέστειλας ἵνα ὑπηκοόν Χριστῷ.

3And this is eternal life: to know you, the only true God, and the one whom you have sent, Jesus Christ.

John 17:4 ἐγώ σὲ ἐδόξασα ἐπὶ τῆς γῆς, τὸ ἐργὸν τελείωσα ὁ δέδωκάς μοι ἵνα ποιήσω.

4I have glorified you upon the earth, I have finished the work which you have given me to do.

John 17:5 καὶ νῦν δόξασο με σὺ, πάτερ, παρὰ σεαυτῷ τῇ δόξῃ ἥ ἐξεν πρὸ τοῦ τοῦ κόσμου εἶναι παρὰ σοὶ.

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 ἔφανερωσά σου τὸ όνομα τοῖς ἀνθρώποις οὓς δέδωκας μοι ἕκα τοῦ κόσμου. σοὶ ἤςαν, καὶ ἐμοί αὐτοῦς δέδωκας καὶ τὸν λόγον σου τετηρήσαν.

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 ὁσα δέδωκας μοι παρὰ σοῦ εἰσίν·

7Now they are persuaded that everything you have given to me is indeed from you;

John 17:8 ὃτι τὰ ῥήματα ὁ δέδωκας μοι δέδωκα αὐτοῖς, καὶ αὐτοὶ ἔλαβον καὶ ἐγνώσαν ἄληθῶς ὃτι παρὰ σοῦ ἐξηλθον, καὶ ἐπίστευσαν ὅτι σοῦ μὲ ἀπέστειλας.

8for the sayings which you have given me to I have 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 ὑπερ τοῦ κόσμου ἐρωτῶ ἀλλά περὶ ὧν δέδωκας μοι, ὅτι σοὶ εἰσίν,

9I am making request concerning them; not concerning the world am I making request, but only concerning those whom you have given to me. For they are yours;

John 17:10 καὶ τὰ ἐμα πάντα σὰ ἐστίν καὶ τὰ σὰ ἐμά, καὶ δέδωκασαι ἐν αὐτοῖς.

10indeed everything of mine is yours, and of yours is mine. And I am glorified in them;

John 17:11 καὶ οὐκέτι εἰμὶ ἐν τῷ κόσμῳ, καὶ οὗτοι ἐν τῷ κόσμῳ εἰσίν, καὶ ἐγὼ πρὸς σὲ ἐρχομαι. Πάτερ ἄγιε, τήρησον αὐτοὺς ἐν τῷ ὄνομάτι σου οὓς δέδωκας μοι, ἵνα ὅσιν ἐν καθὼς ημεῖς.

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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206 1722a See the footnote on 639.
207 172b txt δῶσῃ αὐτοῖς n2 A C 0250 TR SBL NA28 /f/ δῶσῃ αὐτοῖς P107 W δῶσῳ αὐτοῖς 0109 δῶσει αὐτοῖς B E N 047 054 0301 ΜRP δῶσῃ αὐτοῖς L ἀυτοῖς P56 ἔχῃ D lac P60 P75 0233. The Coptic language did not distinguish between the aorist subjunctive and the future indicative.
208 174 txt τελείωσας D E 047 054 Μ lat copsa3½J ly th TR RP τελείωσας P56 ΑΒ C Ν L W 0109 0301 (itb,df) copsa3½s N bore 0109 0301 ΜRP lac P60 P75 209 177 txt εἰσίν A D Ε 047 054 copsa3½s TR RP εἰσίν P84 ΑΒ C Λ W 054 0109 itaur, bd, d, ff, q, copsa3½s SBL NA28 /f/ lac P56 ita1.
John 17:12 ὅτε ἦμην μετ' αὐτῶν ἐν τῷ κόσμῳ, ἐγὼ ἔτηρον αὐτοὺς ἐν τῷ ἁνόματι σου: οὖς δεδωκάς μοι ἐφύλαξα, καὶ οὐδεὶς ἐξ αὐτῶν ἀπώλετο εἰ μή ὁ υἱὸς τῆς ἀπωλείας, ἵνα ἦ γραφή πληρωθῇ.

12While I was with them in the world,²¹⁰ 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,²¹¹ so that the scripture may be brought to completion.

John 17:13 νῦν δὲ πρὸς σὲ ἔρχομαι, καὶ ταύτα 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 δὲ δεδωκα αὐτοῖς τὸν λόγον σου, καὶ ὁ κόσμος ἐμίσην αὐτοὺς, ὅτι οὐκ εἰσὶν ἐκ τοῦ κόσμου καθὼς ἐγὼ οὐκ εἰμί ἐκ τοῦ κόσμου.

14I have given them your word, and the world has hated them, because they are not of the world, just as I am not of the world.

John 17:15 οὐκ ἔρωτῶ ἵνα ἄρης 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 αὐτοὺς ἐν τῇ ἁλθείᾳ σου: ὁ λόγος ὁ σὸς ἀληθεία ἐστίν.

17"Sanctify²¹² 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 ἁγιάζω ἐμαυτόν, ἵνα καὶ αὐτοὶ ὑσιν ἡγιασμένοι ἐν ἁλθείᾳ.

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 ἔρωτῶ μόνον, ἀλλὰ καὶ περὶ τῶν πιστευσόντων διὰ τοῦ λόγου αὐτῶν εἰς ἐμέ,

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 ὑσίν, καθὼς ὑμώ, πάτερ, ἐν ἑμοὶ κἀγὼ ἐν σοί, ἵνα καὶ αὐτοὶ ἐν ἡμῖν ἐν ὑσίν, ἵνα ὁ κόσμος πιστεύῃ ὅτι σοῦ ἐν ἀληθείᾳ.

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.

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²¹⁰ 17:12 ἔτηρον ἐν τῷ κόσμῳ A C⁴ D E G ᾂ Κ Μ Ν Ρ Σ Υ Υ Γ Δ Θ Λ Π Ψ Ω 047 054 0141 0211 f³ 2 28 33 118 157 565 579 700 1424 2561 it⁴ l f q syr cop boms arm tr rp goth TR RP // met' αὐτῶν ποδικ ΨΘ Κ B C* D* L W 1 1071 1582 lat cop Didymus TG WH NA27 SBL { } lac Ψ⁴58 F P Q T V 0233 13 565.

²¹¹ 17:12 ὁ υἱὸς τῆς ἀπωλείας - ho huios tês apoleias - ho huios tês apoleias. Jesus is referring to Judas Iscariot. The appellation "Son of Destruction" is full of meaning. Destruction personified is Ἀπολλόων, Apollyon, another name for the Destroyer demon, who is king over the demons in Abaddon, or the Abyss, Revelation 9:11. The word "son" here means both one who is like his father, and one who is "heir" of his father's station. See also another example of this use of "son," the "sons of the kingdom" or "heirs of the kingdom," in Matthew 8:12; Diatessaron 10:21. Another thing one must take note of is that the Antichrist is also called the Son of Destruction, in 2 Thessalonians 2:3. Certainly, two things that Judas and the Antichrist have in common are, One, that Satan dwelt in their hearts, and Two, that scripture long ago predicted their destiny and their inheritance, to be in that place that God has reserved for the eternal destruction of such as they.

²¹² 17:17 ἁγιάζω - hagiázō; dedicate or set something apart for God's holy purposes.
22The glory which you have given to me, I also have given to them, so that they may be one, just as we are one:
John 17:23 ἐγὼ ἐν αὐτοῖς καὶ σὺ ἐν ἐμοί, ἵνα ὅσιν τιτελειωμένοι εἰς ἐν, καὶ ἵνα γινώσκῃ ὁ κόσμος ὅτι σὺ με ἀπέστειλας καὶ ἡγάπησας αὐτοὺς καθὼς ἔμε ἡγάπησας.

21I in them, and you in me, so that they may become fully developed into one,\textsuperscript{213} and so that the world may know that you sent me, and that you have loved them just as you loved me.
John 17:24 Πάτερ, οὐς δέδωκας μοι, θέλω ὅν δόσω εἰμί ἐγὼ κάκείνοι ὅσιν μετ’ ἐμοῦ, ἵνα δειορωσίν τὴν δόξαν τὴν ἐμήν ἢν ἐδωκάς μοι, ὅτι ἡγάπησας με πρὸ καταβολῆς κόσμου.

24Ο Father, 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 ἐγνώ, ἐγὼ δὲ σε ἐγνών, καὶ οὐτοὶ ἐγνώσαν ὅτι σὺ με ἀπέστειλας.

25Ο 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 δομόσα σου καὶ γνωρίσω, ἵνα ἡ ἀγάπη ἦν ἡγάπησάς με ἐν αὐτοῖς ἢ καγὼ ἐν αὐτοῖς.

26And I have made known to them your name, and will do so in the future, so that the love with which you have loved me might always be in them, and I also in them.”

Chapter 18
Gethsemane

John 18:1 Ῥαυτὰ εἰπών ὁ Ἰησοῦς ἔξηλθεν σὺν τοῖς μαθηταῖς αὐτοῦ πέραν τοῦ χειμάρρου τῶν Κέδρων ὅπου ἦν κήπος, εἰς δὲ εἰσήλθεν αὐτός καὶ οἱ μαθηταί αὐτοῦ.

1After he said these things, Jesus went forth with his disciples to the other side of the wadi Kidron, where there was a garden, into which he himself went, and also his disciples.
John 18:2 ἦδει δὲ καὶ Ἰούδας ὁ παραδίδωσιν αὐτὸν τὸν τόπον, ὅτι πολλάκις συνήχθη ὁ Ἰησοῦς ἐκεί μετὰ τῶν μαθητῶν αὐτοῦ.

2And Judas, the one betraying him, knew the place, because Jesus had often met there with his disciples.

Jesus Arrested

John 18:3 ὁ οὖν Ἰούδας λαβὼν τὴν σπείραν καὶ ἐκ τῶν ἄρχιερῶν καὶ Φαρισαίων ὑπηρέτας ἔρχεται ἐκεῖ μετὰ φανῶν καὶ λαμπάδων καὶ ὀπλῶν.

3Judas therefore, after taking the cohort\textsuperscript{214} and some guards, from the high priests and the Pharisees, comes there, with lamps and torches and weapons.

\textsuperscript{213} John 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.

\textsuperscript{214} John 18:3 A cohort, if a complete one including reserves, was a thousand soldiers, (one tenth of a legion) commanded by ten centurions, who commanded a hundred men each. The number here was probably the lesser, about 600 soldiers, but could have been up to 1,000.
Jesus Taken to Hananiah

John 18:12 Ἡ ὁπὸν σπείρα καὶ ὁ χιλιάρχος καὶ οἱ ὑπηρεταί τῶν ἱερατῶν συνέλαβον τὸν Ἰησοῦν καὶ ἔδησαν αὐτὸν

12Then the cohort and its chiliarch and the guards from the Jews took Jesus prisoner and bound him,

John 18:13 καὶ ἀπήγαγον αὐτὸν πρὸς Ἀναννα πρωτοπόρῳ ἦν γὰρ πενθερὸς τοῦ Καϊάφα, διὸ ἦν ἁρχιερεὺς τοῦ ἐναυτοῦ ἑκείνου

13and they led him away, to Hananiah first, for he was father-in-law of Caiaphas, who was high priest for that year.

John 18:14 ἦν δὲ Καϊάφας ὁ συμβουλευτής τῶν ἱερατῶν ὃς συμφέρει ἕνα ἄνθρωπον ἀπολέσατι ὑπὲρ τοῦ λαοῦ.

14And Caiaphas was the one having advised the Jews that it was expedient that one man die instead of the people.

John 18:15 Ἡκολούθει δὲ τῷ Ἰησοῦ Σίμων Πέτρος καὶ ἄλλος μαθητής, ὃς ἦν μαθητὴς ἑκείνος ἦν γνωστὸς τῷ ἁρχιερεῖ, καὶ συνεισήλθεν τῷ Ἰησοῦ εἰς τὴν αὐλήν τοῦ ἁρχιερεῦς.

15And Simon Peter was following Jesus, along with another disciple. And that other disciple was known to the high priest, and he entered with Jesus into the courtyard of the high priest,
John 18:26 Ἐξῆλθεν οὖν ὁ μαθητής ὁ ἄλλος ὡς ἦν γνωστὸς τῷ ἄρχαριεί, καὶ έπειν τῇ θυρωρῇ καὶ εἰσῆγαγεν τὸν Πέτρον.

16But Peter had stopped outside, at the door. The other disciple therefore, who was known to the high priest, went out and spoke to the doormaid, and brought Peter in. John 18:17 λέγει οὖν ἡ παπάδισκη ἡ θυρωρός τῷ Πέτρῳ, Μή καὶ οὐ ἐκ τῶν μαθητῶν εἰ τοῦ ἀνθρώπου τούτου; λέγει ἐκεῖνος, Όυκ εἰμί.

17Then the maidservant, the doorkeeper, says to Peter, "You are not also one of this man's disciples, are you?" He says, "No I am not." John 18:18 εἰσῆκαν δὲ οἱ δούλοι καὶ οἱ ὑπηρέται ἄνθρακιαν πεποιηκότες, ὅτι ψύχος ἦν, καὶ ἐθερμαίνοντο: ἦν δὲ μετ’ αὐτῶν ὁ Πέτρος ἐστώς καὶ θερμαίνομενος.

18And the servants and the guards stood by a fire they had made, for it was cold, and they were warming themselves. So Peter was with them, standing and warming himself.

The High Priest Questions Jesus

John 18:19 Ὅσον ἄρχηρευς ἠρώτησεν τὸν Ἰησοῦν περὶ τῶν μαθητῶν αὐτοῦ καὶ περὶ τῆς διδαχῆς αὐτοῦ.

19The high priest, then, questioned Jesus, about his disciples and about his teaching. John 18:20 ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς, Ἐγὼ παρθένος ἐλάλησα τῷ κόσμῳ ἐγώ πάντοτε ἐδίδαξα ἐν τῇ συναγωγῇ καὶ ἐν τῷ ἱερῷ, ὅπου πάντοτε οἱ ἱερεῖς συνέρχονται, καὶ ἐν κρυπτῷ ἐλάλησα οὐδέν.

20Jesus answered him, "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 18:21 τί με ἐπερωτᾷς; Ἐπερώτησον τοὺς ἀκοκόσας τῆς ἐλάλησα αὐτοῖς, ήδε αὐτοὶ ὁδοιον ἐπον ἐγώ.

21Why ask me? Ask the ones who have heard what I spoke to them. You see, they know what things I said.

John 18:22 ταῦτα δὲ αὐτῷ εἰπόντος εἰς τῶν ὑπηρετῶν παρεστήκεις ἐξώκεν ράπισμα τῷ Ἰησοῦ εἰπὼν, Ὑδύς ἀποκρίνεται τῷ ἄρχαριεί; 22As he was saying these things, one of the guards standing by gave Jesus a whack, saying, "Is that how you answer the high priest?"

John 18:23 ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς, Εἰ κακός ἐλάλησα, μαρτύρησον περὶ τοῦ κακοῦ; εἰ δὲ καλός, τί με ἄδεις;

23Jesus answered him, "If I spoke wrongly, testify to the wrong; but if acceptably, why are you hitting me?"

John 18:24 ἀπέστειλεν οὖν αὐτόν ὁ Ἀνανίας δεδεμένον πρὸς Καίαφαν τὸν ἄρχερεα.

24(Hannaniah had sent him to Caiaphas the high priest bound, you see.)

Peter’s Second and Third Denials

John 18:25 Ἡν δὲ Σίμων Πέτρος ἐστώς καὶ θερμαίνομενος, εἴπον οὖν αὐτῷ, Μή καὶ οὐ ἐκ τῶν μαθητῶν αὐτοῦ εἰ; ἡρνησάτο ἐκεῖνος καὶ εἶπεν, Ὄυκ εἰμί.

25And Peter was standing and warming himself. They said therefore to him, "Are you not also one of his disciples?" He denied it, and said, "No I am not." John 18:26 λέγει εἰς ἐκ τῶν δούλων τοῦ ἄρχερεας, συγγενῆς ὃν οὐ ἀπεκοψεν Πέτρος τὸ ὄμοιον, Ὁυκ ἐγώ σε εἴδον ἐν τῷ κήπῳ μετ’ αὐτοῦ;

26One of the servants of the high priest, who was a relative of him whose ear Peter had cut off, says, "Did I not see you with him in the garden?"

John 18:27 πάλιν οὖν ἠρνησάτο ὁ Πέτρος καὶ εὐθέως ἀλέκτρῳ ἔφυγεν.
27Again therefore, Peter denied it, and immediately a rooster crowed.
Jesus Before Pilate and Herod

John 18:28 'Agoumen ouv ton 'Ierosoun apò toû Ká=Nafâ eis toû praitorîôn' ën ë de prôa, kai 
autoi ouk eisplhênon eis toû praitorîôn, ëna mh miavdhousi ëllì ënva faghousin toû páscha.

28They then are leading Jesus away from Caiaphas 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 ēxhathen ouv ò Pílatos prôs autouc kai épene, Tînà kathgorian férete katá toû 
ánthrophou touc; 

29So Pilate came out to them. And he said, "This man? You are bringing what kind 
of charge against him?"

John 18:30 ãpekriôsan kai épene autw, Êi mh ën ouc kakopoiôc, ouc ën soi parêdôkamc 
autw.

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 épene ouv autw ò Pílatos, Lábetc autw ouc kai kata toû nómov ouc 
krînate autw. épene ouv autw ëi ò Ioudaîcî, Òhîmî ouc ëxestin àpoktêinai oucena: 

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 ëna ò logos toû òIerosu plêrwh ën épene smaïnwn poiw thanátw ëmelle 
àpovnhcîc.

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 Eiçhlênc ouv eis toû praitôriôn palin ò Pílatos kai ërfwncen toû òIerosун kai 
épene autw, Òc eí ò bà.selcîc toûc Ioudaîw; 

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 ãpekriôh àutw ò òIerosûc, ÒPh' ëautouc ouc toutc légeis ëi ñllo soi épene peri emw; 

34Jesus answered him, "From yourself are you saying this, or have others spoken to 
you about me?"

John 18:35 ãpekriôh ò Pílatos, Mítî ein' òIoudaîcîc eim; to ëthen to ouc kai ouc 
àrçhíreicc parêdôkânc c eìmò: òi epôhras; 

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 ãpekriôh ò òIerosûc, ÒH' bàseliea ëi ëmî ouc ësticn ek toû kósmou toutouc eí ek toû 
kósmou toutou ën òi bàseliea ëi ëmî, ouc èpîrêtas ouc ëi ëmî ëhgnîzontc, ëna mh 
paraðôw toûc Ioudaîw: ën dè ëi bàseliea ëi ëmî ouc ësticn ëntcîc.

36Jesus answered, "My kingdom is not of this world. If my kingdom were of this 
world, my servants would have fought so that I not be handed over to the Jews. But in 
fact 215 my kingship is not from here."

215 18:36 The Greek words for "but in fact" are vòv ën - ën ë, "but now." Usually the particle vòv 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?
Chapter 19

John 19:1 Tōte οὖν ἔλαβεν ὁ Πιλάτος τὸν Ἰησοῦν καὶ ἔμαστίγωσεν.

1 At that time therefore, Pilate took Jesus and scourged him.

John 19:2 καὶ οἱ στρατιῶται πλέξαντες στέφανον ἐξ ἀκανθῶν ἐπέθηκαν αὐτῷ τῇ κεφαλῇ, καὶ ἰμάτιον πορφυρόν περιέβαλον αὐτὸν.

2 And the soldiers, after weaving a wreath of thorns, set it on his head, and threw a purple robe around him.

John 19:3 καὶ ἔλεγον, Χαίρε, ὁ βασιλεὺς τῶν ὑπηρετῶν καὶ ἐδίδουν αὐτῷ βασιλείαν.

3 And they were saying, "Hail, O king of the Jews," and giving him slaps in the face.

John 19:4 Ἐξῆλθεν οὖν πάλιν ἴδον ὁ Πιλάτος καὶ λέγει αὐτοῖς, ἵδε ἄγιο ὑμὸν ἴδον Ἰησοῦν ξυώ, ἵνα γνώτε ὅτι ἐν αὐτῷ οὐδεμίαν αἰτίαν εὑρίσκω.

4 Pilate then went outside again, and says to them, "Look, I am bringing him out to you, so that you will know that I find no causa capitalis in him."

John 19:5 Ἐξῆλθεν οὖν ὁ Ἰησοῦς ἴδον, φορῶν τὸν ἀκάνθινον στέφανον καὶ τὸ πορφυρὸν ἰμάτιον, καὶ λέγει αὐτοῖς, ἵδε, ὁ ἀνθρώπος.

5 Jesus came outside therefore, wearing the crown of thorns and the purple robe. And Pilate says to them, "Behold the man."

John 19:6 ὅτε οὖν εἰδὼν αὐτὸν οἱ ἁρχιερεῖς καὶ οἱ ὑπηρέται ἐκράυγασαν λέγοντες, Σταύρωσον, σταύρωσον. Λέγει αὐτοῖς ὁ Πιλάτος, Λάβετε αὐτὸν ὑμεῖς καὶ σταυρώσατε, ἐγώ γὰρ σύν εὑρίσκω ἐν αὐτῷ αἰτίαν.

6 When 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 ἱεραρχεῖς, ἤμεις νόμον ἔχουμεν, καὶ κατὰ τὸν νόμον ὅφειλεν ἀποθανεῖν, ὅτι εἰσίτων ὡς τοῦ θεοῦ ἐποίησεν.

7 The Jews answered him, "We have a law, and according to that law of ours, he deserves to die because he called himself the son of God."

John 19:8 Ὅτε οὖν ἤκουσεν ὁ Πιλάτος τούτον τὸν λόγον, μᾶλλον ἐφοβήθη,

8 When 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 They took Jesus therefore and led him away, saying, "What crime has he committed?" And they said, "We have no king but Caesar." John 19:11 Pilate then said 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 19:12 Therefore he handed him over to them, to be crucified. John 19:13 'O uvn Pilatos akousas toitou son logon egeven evo son Iousov, kai ekathisen epi ton biamatos eis topon leghomenon Lioistoteron, Eebraist eini Gavbatha.

12From 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 19:14 When therefore Pilate heard this reason, he brought Jesus outside, and he sat down on the judgement seat, at a place called The Pavement, but in Hebrew called Gabbatha.

John 19:15 and he entered the Praetorium again, and says to Jesus, "Where are you going?"

John 19:16 At that time therefore he handed him over to them, to be crucified.

The Crucifixion

Parélaban de ton Ἰησοῦν καὶ ἀπήγαγον:
They took Jesus therefore and led him away.217

And he proceeded forth, to what is called the Skull Place, which in Hebrew is pronounced Gulgolta,

where they crucified him, and with him, two others, one on this side and one on the other, and Jesus in the middle.

And Pilate also wrote a notice and put it on the cross, and it was inscribed: "JESUS THE NAZARENE, THE KING OF THE JEWS."

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.'"

The soldiers then, when they crucified Jesus, took his garments and made four shares, a share for each soldier, plus the tunic. For the tunic was seamless, woven continuously from the top through the whole.

And near the cross of Jesus stood his mother, and his mother’s sister; and the Mary belonging to Clopas, and the Magdalene Mary.

Jesus therefore, seeing his mother and the disciple whom he loved standing near, says to his mother, "Dear woman, behold your son."

Then he says to the disciple, "Behold, your mother." And from that time on, that disciple took her into his own home.
Jesus' Death

John 19:28 Metà toûto eîdōs ó Ίησους óti pânta ἤδη têtelestai, ïnà têleiothi ò grafì, λέγει, Διψ.ò.

28 Jesus, knowing that after these things, all things were now completed, next says, "I am thirsty," so that the scripture would be fulfilled. 219

John 19:29 σκέυος òuν ἔκειτο δόξους μεστόν· οἱ δὲ, πλήσαντες σπόγγον δόξους, καὶ ύσσωπῳ περιβέντες, προσφέρεντες ἀυτοῦ τὸ στόματι.

29 A container full of vinegar220 therefore was sitting there, so after filling a sponge with vinegar and sticking it around a hyssop stem, they held it out to his mouth.

John 19:30 ὅτε οὖν ἔλαβεν τὸ δόξος ὁ Ἰησοῦς ἔπει, Τετελέσται καὶ κλίνας τὴν κεφαλὴν παρέδωκεν τὸ πνεῦμα.

30 When therefore he had received the vinegar, Jesus said, "It is finished." And after he bowed his head, he gave up his spirit.

John 19:31 Ὁι οὖν Ἰουδαῖοι, ἐπεὶ Παρασκευὴ ἦν, ἵνα μὴ μείνῃ ἐπὶ τοῦ σταυροῦ τα σώματα ἐν τῷ σαββάτῳ (ὅν γὰρ μεγάλη ἢ ἡμέρα ἐκείνου τοῦ σαββάτου) ἤρωτεν τὸν Πιλάτον ἵνα καταγωγὸν αὐτῶν τὰ σκέλη, καὶ ἀρθῶσιν.

31 Then the Jews, since it was Preparation Day,221 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. 222

John 19:32 Ἰδὼν οὖν οἱ στρατιωταὶ, καὶ τοῦ μὲν πρῶτος κατέαζαν τὰ σκέλη καὶ τοῦ ἄλλου τοῦ συσταυρωθέντος αὐτοῦ:

32 The soldiers came therefore, and broke the legs of the first one, and of the other crucified with him,

John 19:33 ἐπὶ δὲ τὸν Ἰησοῦν ἐλθόντες, ὡς εἶδον αὐτὸν ἢδη τεθνηκότα, οὐ κατέαζαν αὐτοῦ τὰ σκέλη,

33 but when they came to Jesus they realized he was already dead, and did not in his case223 break the legs.

John 19:34 ἀλλ' εἰς τῶν στρατιωτῶν λόγχη αὐτοῦ τὴν πλευρὰν ἐνώξαν, καὶ εὐθὺς ἐξῆλθεν ἀτμα καὶ ὑδωρ.

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 ἐωρακώς μεμαρτύρηκεν, καὶ ἀληθινὴ αὐτοῦ ἠστιν ἢ μαρτυρία, κάκεινος οἶδεν ὅτι ἀληθῆ λέγει, ἵνα ὑμείς 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 τάτα ἵνα ἡ γραφὴ πληρωθῇ, ὅστοιν οὐ συντριβήσεται αὐτῷ.

36 And these things happened so that the scripture would be fulfilled: "Not a bone of it shall be broken."

219 19:28 Psalm 22:15
220 19:29 Psalm 69:21; This was a sour wine, a cheaper drink than regular wine, yet more refreshing to the thirst.
221 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."
222 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.
223 19:33 Verse 33 begins with the particle "de," as complement to the particle "men" in verse 32, contrasting two cases.
224 19:36 Numbers 9:12; Exodus 12:46; Psalm 34:20
John 19:37 καὶ πάλιν ἐτέρα γραφὴ λέγει, Ὑφόνται εἰς ὅν ἐξεκέντησαν.

37 And again, another scripture says: "They shall look upon him whom they have pierced."225

**Jesus’ Burial**

John 19:38 Μετὰ δὲ ταῦτα ἤρωτεν τὸν Πιλάτον ὁ Ἰωσήφ ὁ ἀπὸ Ἀριμαθαίας, ὃν μαθητής τοῦ Ἰησοῦ κεκρυμμένος δὲ διὰ τὸν φόβον τῶν Ἰουδαίων, ἵνα ἀρχῇ τὸ σῶμα τοῦ Ἰησοῦ καὶ ἐπέτρεφεν ὁ Πιλάτος. ἦλθεν 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 ήλθεν δὲ καὶ Νικόδημος, ὁ ἐλθὼν πρὸς τὸν Ἰησοῦν νυκτὸς τὸ πρῶτον, φέρων μέγα σμύρνης καὶ ἀλάς ὡσεὶ λίτρας ἑκατόν.

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.226

John 19:40 ἠλαβον οὖν τὸ σῶμα τοῦ Ἰησοῦ καὶ ἔθησαν αὐτὸ ὀθόνιος μετὰ τῶν ἀρωμάτων, καθὼς ἤθεστε ἐστὶν τοῖς Ἰουδαίοις ἐνταφιάζειν.

40 They then took the body of Jesus, and bound it in linen cloths, with the spices, as is the burial custom with the Jews.

John 19:41 ἦν δὲ ἐν τῷ τόπῳ ὅπου ἔσταυρώθη κῆπος, καὶ ἐν τῷ κήπῳ μνημείον κατόν ἐν ὧν ὁ υἱὸς τῆς αἰωνίας 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 ἐκεῖ οὖν διὰ τὴν παρασκευὴν τῶν Ἰουδαίων, ὡς ἔγγὺς ἦν τὸ μνημείον, ἔθηκαν 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 μῇ τῶν σαββάτων Μαρία ἡ Μαγδαληνὴ ἔρχεται πρωί σκοτίας ἐπὶ οὐσίας εἰς τὸ μνημείον, καὶ βλέπει τὸν λίθον ἥρμενον ἐκ 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.

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225 19:37 Zechariah 12:10

226 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  τρέχει οὖν καὶ ἐρχεται πρὸς Σίμωνα Πέτρον καὶ πρὸς τὸν ἄλλον μαθητήν ὃν ἔφιλε ὁ Ἰησοῦς, καὶ λέγει αὐτοῖς, Ἡραν τὸν κύριον ἐκ τοῦ μνημείου, καὶ οὐκ ὤδαμεν ποῦ ἔθηκαν αὐτὸν.

2She runs therefore, and goes to Simon Peter and to the other disciple, the one whom Jesus loved, and she says to them, “They have taken the Lord out of the tomb, and we don’t know where they have put him.”

John 20:3  ἔξελθεν οὖν ὁ Πέτρος καὶ ὁ ἄλλος μαθητής, καὶ ἤρχοντο εἰς τὸ μνημεῖον.

3Peter therefore went out, and the other disciple also, and they were going toward the tomb.

John 20:4  ἔτρεχον δὲ οἱ δύο ὑμοὶ καὶ ὁ ἄλλος μαθητής προέδραμεν τάχιον τοῦ Πέτρου καὶ ἤλθεν πρῶτος εἰς τὸ μνημεῖον,

4And the two were running together; and the other disciple ran faster ahead, and came to the tomb first.

John 20:5  καὶ παρακύψας βλέπει κείμενα τὰ θόντα, οὐ μέντοι εἰσήλθεν.

5And after stooping down, he sees the linen cloths lying there. He did not enter inside, however.

John 20:6  ἔρχεται οὖν Σίμων Πέτρος ἀκολουθῶν αὐτῷ, καὶ εἰσήλθεν εἰς τὸ μνημεῖον καὶ θεωρεῖ τὰ θόντα κείμενα,

6Then comes Simon Peter, following behind him. And he entered into the tomb, and he observes the linen cloths lying there.

John 20:7  καὶ τὸ σουδάριον, ὃ ἦν ἐπὶ τῆς κεφαλῆς αὐτοῦ, οὐ μετὰ τῶν θνοίων κείμενον ἀλλὰ χωρὶς ἐντευλιγμένον εἰς ἕνα τόπον.

7and also the sweat cloth which used to be on his head, except not lying with the linen cloths, but folded up in one place apart.

John 20:8  τότε οὖν εἰσῆλθεν καὶ ὁ ἄλλος μαθητής ὁ ἐλθὼν πρῶτος εἰς τὸ μνημεῖον, καὶ ἔδεικνυ καὶ ἐπιστέφει

8Then at that time the other disciple entered, the one who had arrived to the tomb first; and he saw and believed.

John 20:9  οὐδέποτε γὰρ ἤδεισαν τὴν γηρανθὴν ὅτι δεῖ αὐτὸν ἐκ νεκρῶν ἀναστῆναι.

9For they did not yet understand the scripture that he had to rise from the dead.

Jesus Appears to Mary of Magdala

John 20:10  ἀπῆλθον οὖν πάλιν πρὸς ἑαυτοὺς οἱ μαθηταί.

10The disciples then went back to their own homes.

John 20:11  Μαρία δὲ εἰσῆλθε πρὸς τὸ μνημεῖον κλαίουσα ἐξ οὐ πέμψιν παρέκυψεν εἰς τὸ μνημεῖον,

11But Mary stayed with the tomb, and there she stands, outside, weeping. As she thus was weeping, she stooped down into the tomb,

227202 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.

228208 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 ἐγὼ οὖν οὗτοι ἐκείνοι ἐν λευκοῖς καθεξομένους, ἑκατέρους κάθισμα τοῦ ἱσοῦ, καὶ ἑκατέρους κάθισμα τοῦ ἱσοῦ ἐκείνου. 

13And she beholds two angels in white, one sitting at the head and one sitting at the foot of where the body of Jesus had been lying, 

John 20:13 καὶ λέγουσιν αὐτῇ ἔκεινοι, ἡμεῖς, τί κλαίεις; λέγει αὐτοῖς ὅτι Ἰησοῦς καὶ τὸν κύριον μου, καὶ οὐκ οἶδα πόθεν ἔθηκαν αὐτὸν. 

14And they say to her, "Woman, why are you weeping?" She says to them, "They have taken my Lord away, and I don't know where they have put him." 

John 20:14 καὶ ταῦτα εἰπόντα ἔστραφε εἰς τὰ ὀπίσω, καὶ θεωρεῖ τὸν ἱσοῦν ἐστώτα, καὶ οὐκ ἦδει ὅτι ὁ ἱσοῦς ἔστιν. 

15And when she had said these things, she looked toward the rear, and beholds Jesus having been standing; and she did not realize that it was Jesus. 

John 20:15 λέγει αὐτῇ ὁ ἱσοῦς, ἡμεῖς, τί κλαίεις; tίνα ζητεῖς; ἐκείνη δοκοῦσα ὅτι ὁ κηπουρὸς ἔστιν λέγει αὐτῷ, Κύριε, εἰ σὺ ἔβαστας αὐτὸν, εἰπὲ μοι ποῦ αὐτὸν ἔθηκας, κἀγὼ αὐτὸν ἄρω. 

16Jesus says to her, "Woman, why are you weeping? Who are you looking for?" She, thinking he is the gardener, says to him, "Sir, if it is you who took him, tell me where you put him, and I will get him. 

John 20:16 λέγει αὐτῇ ὁ ἱσοῦς, Μαρία. στραφεὶσα ἕκειν λέγει αὐτῷ, Ἀβαβουνί (ἦ λέγεται Διδάσκαλε). 

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 20:17 ἐρχέται Μαρία ἡ Μαγδαληνή ἀπεγγέλλουσα τοῖς μαθηταῖς ὅτι ἔωρακεν τὸν κύριον, καὶ ταῦτα ἔπεμφε 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 Ὅπις οὖν ὁ δόχος τῆς ἡμέρας ἑκείνης τῇ μιᾷ τῶν σαββάτων, καὶ τῶν θυρῶν κεκλεισμένων ὅπου ἦσαν οἱ μαθηταὶ συνηγμένοι, διὰ τὸν φόβον τῶν ἱουδαίων, ἤλθεν ὁ Ἱησοῦς καὶ ἔστη ἐκεῖ ἐκ τοῦ μέσου 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 τῶν εἰπόν ἐδείξεν αὐτοῖς τὰς χείρας καὶ τὴν πλευράν αὐτοῦ. ἐκάρτησαν αὐνὸι μαθηταὶ διδόντες 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 ἐπέκεισαν ὅν αὐτοῖς πάλιν, Εἰρήνη ὑμῖν καθὼς ἀπέσταλκέν με ὁ πατήρ, 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 τούτῳ εἰπὼν ἐνεφώσησεν καὶ λέγει αὐτοῖς, Λάβετε πνεῦμα ἁγιον.

22And having said this, he blew,²²⁹ and says to them, "Receive the Holy Spirit.

John 20:23 ἂν τινὸν ἀφήσει τὰς ἀμαρτίας ἀφίενται αὐτοῖς, ἂν τινὸς κρατήτη σκεκράτηται.

23Whosever sins you forgive, they are forgiven them; whosever you retain, they are retained.”

Jesus Appears to Thomas

John 20:24 Θωμᾶς δὲ εἰς ἐκ τῶν δώδεκα, ὁ λεγόμενος Δίδυμος, οὐκ ἦν μετ’ αὐτῶν ὅτε ἤλθεν 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 οἱ ἄλλοι μαθηταί, ἑωράκαμεν τὸν κύριον. ὁ δὲ εἶπεν αὐτοῖς, Ἐάν μὴ ἴδω ἐν ταῖς χερεῖς αὐτοῦ τὸν τύπον τῶν ἠλων καὶ βάλω τὸν δάκτυλόν μου εἰς τὸν τύπον τῶν ἠλων καὶ βάλω τὴν χείρα 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 ὅκτω πάλιν ἤσαν ἐσώ οἱ μαθηταί αὐτοῦ καὶ Θωμᾶς μετ’ αὐτῶν. ἔρχεται ὁ Ἰησοῦς τῶν θυρών κεκλεισμένων, καὶ ἔστη εἰς τὸ μέσον καὶ εἶπεν, Ἐρήνη 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 εἶτα λέγει τῷ Θωμᾷ, Φέρε τὸν δάκτυλόν σου ὅπως καὶ ἵδε τὰς χειρὰς σου, καὶ φέρε τὴν χείρα σου καὶ βάλε εἰς τὴν πλευράν μου, καὶ μὴ γίνου ἄπιστος ἄλλα πιστὸς.

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 ο Θωμᾶς καὶ εἶπεν αὐτῷ, ὁ κύριος μου καὶ ὁ θεός μου.

28And Thomas responded and said to him, "My Lord and my God."

John 20:29 λέγει αὐτῷ ὁ Ἰησοῦς, Ὅτι ἑώρακας με, Θωμᾷ, πεπίστευκας; μακάριοι οἱ μὴ ἴδοντες καὶ πιστεύσαντες.

29Jesus says to him, "Because you have seen me, Thomas, you have believed. Blessed are those believing²³⁰ without having seen."

John 20:30 Πολλά μὲν οὖν καὶ ἄλλα σημεῖα ἐποίησεν ὁ Ἰησοῦς ἐνώπιον τῶν μαθητῶν αὐτοῦ, ὃ οὐκ ἔστιν γεγραμμένα ἐν τῷ βιβλίῳ τούτῳ.

30While²³¹ therefore Jesus did also do many other signs in the sight of his disciples which are not written in this book.

²²⁹ 20:22 ἐμφυεῖ — emphusāō, breathe out or blow; the same verb used in Genesis 2:7 to translate the Hebrew verb נָּפַח, 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.

²³⁰ 20:29 The Greek word translated "believing" here is a linear participle, and not in the indicative mood, and therefore it does not indicate past, present or future time. Quite often in Greek, the linear aspect in a situation like this means a near future event. In other words, "Blessed are those who are going to believing, without having seen."

²³¹ 20:30 There is a ἕν - 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.
John 20:31 ταῦτα δὲ γέγραπται ἵνα πιστεύσητε ὅτι ὁ Ἰησοῦς ἦστε ὁ Χριστὸς ὁ υἱὸς τοῦ θεοῦ, καὶ ἵνα πιστεύσετε ὅτι ἦν ἐν τῷ ὄνοματι αὐτοῦ.

31 These have been written so that you might believe that Jesus is the Christ, the Son of God, and that believing, you might have life through his name.

Chapter 21

Resurrection Fish & Bread

John 21:1 Μετὰ ταῦτα ἐφαινόμενον ἐστιν ὁ Ἰησοῦς τοῖς μαθηταῖς ἐπὶ τῆς βαλάσσης τῆς Τιβεριάδος ἐφαινόμενον δὲ οὕτως.

1 After these things, Jesus revealed himself another time to his disciples, on the Sea of Tiberius. And this is how he revealed himself.

John 21:2 ἦσαν ὁμοί Σίμων Πέτρος καὶ Θωμᾶς ὁ λεγόμενος Διδυμός καὶ Ναθαναήλ ὁ ἀπὸ Κανά τῆς Γαλιλαίας καὶ οἱ τοῦ Ζεβεδαίου καὶ ἄλλοι ἐκ τῶν μαθητῶν αὐτοῦ δύο.

2 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, Ὑπάγω ἀλεύριν. Λέγουσιν αὐτῷ, Ἕρχόμεθα καὶ ἡμεῖς σὺν αὐτῷ. Ἐξήλθον καὶ ἀνέβησαν εἰς τὸ πλοῖον ἐνυξόν, καὶ ἐν ἐκείνῃ τῇ νυκτί ἐπίσαν ὄδεν.

3 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 πρῶτας δὲ ἦδον γενομένης ἑστὶ ὁ Ἰησοῦς εἰς τὸν αἰγαλόν· οὐ μέντοι ἦδεσαν οἱ μαθηταὶ ὅτι Ἰησοῦς ἦστιν.

4 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.

5 Jesus therefore says to them, “Children, have you no fish?” They answered, “No.”

John 21:6 ὁ δὲ εἶπεν αὐτοῖς, Βάλετε εἰς τὰ δεξιὰ μέρη τοῦ πλοίου τὸ δίκτυον, καὶ εὑρήσετε. Ἐβάλον οὖν, καὶ ὄσκετι αὐτὸ ἑλκύσαι ἱσχύσας ἀπὸ τοῦ πλῆθους τῶν ἰχθύων.

6 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 μαθητὴς ἐκείνος ὃν ἡγάπα ὁ Ἰησοῦς τῷ Πέτρῳ, ὁ κύριός ἦστιν. Σίμων οὖν Πέτρος, ἀκούσας ὅτι ὁ κύριός ἦστιν, τὸν ἐπενδύσατο διεξώσατο, ἤν γὰρ γυμνός, καὶ ἐβάλεν ἐαυτὸν εἰς τὴν βαλάσσαν.

7 So that disciple whom Jesus loved says to Peter, “It is the Lord.” When therefore Simon Peter heard that it is the Lord, he hastened his cloak around himself, for he was stripped for work, and he threw himself into the lake.

John 21:8 Οἱ δὲ ἄλλοι μαθηταὶ τῷ πλοῖαρῳ ἠλθόν· οὐ γὰρ ἦσαν μακράν ἀπὸ τῆς γῆς, ἀλλὰ ὡς ἀπὸ πηχῶν διακοσίων· σύροντες τὸ δίκτυον τῶν ἰχθύων.

8 (for they were not far from shore, but only about two hundred cubits away), while the other disciples came in the boat, towing the fish net.

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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 πρόσφάγιον - prosphagion; “a relish;” a derivative from a prepositional expression, the preposition πρός (toward or with) affixed to the word φαγεῖν (to eat).
233 According to Moeris (204.24), second century, prosphagma is Hellenistic for the Attic δίψον, “side dish.” In other words, what is eaten besides bread. And according to Bauer, δίψον often meant simply “fish.” (This word δίψον is later also used in its diminutive form, in verse ten of this chapter.)
234 [21:7] According to Chrysostom, Dīo Chrysostom 55[72], the mariners would wear only underwear while working.
235 [21:8] Equivalent to 100 yards, or 92.4 meters.
John 21:9 ώς 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, Ἐνέγκατε ἀπὸ τῶν ὀφαρίων ὑπὸ ἐπισάσατε νῦν.

10 Jesus says to them, "Give me some of the fish which you have now caught."

John 21:11 άνεβη Σίμων Πέτρος καὶ ἐκλύσαν τὸ δίκτυον ἐπὶ τῆς γῆς, μεστὸν  ἰχθύων μεγάλων ἑκατον πεντηκοντατριῶν καὶ τοσοῦτον ὄντων οὐκ ἐκχύσθη 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, Σὺ τίς εἶ, εἰδότες ὅτι ὁ κύριός 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 ὑμῶν.

13 Jesus comes therefore, and takes the bread and distributes to them, and the fish likewise.

John 21:14 τούτῳ ἦδη τρίτον ἐφανερώθη ὁ Ἰησοῦς τοῖς μαθηταῖς αὐτοῦ, ἑγερθείς 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 ἠρίστησαν λέγει τῷ Σίμωνι Πέτρῳ ὁ Ἰησοῦς, Σίμων Ἰωνᾶ, ἄγαπᾶς με πλεῖον τούτων; λέγει αὐτῷ, Ναί, κύριε, σὺ οἶδας ὅτι φιλῶ σε. λέγει αὐτῷ, ἰδού, σὺ ἐμὲ προσφέρεις ἀπὸ τῶν μαθητῶν 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, ἄγαπᾶς με; λέγει αὐτῷ, Ναί, κύριε, σὺ οἶδας ὅτι φιλῶ σε. λέγει αὐτῷ, ἰδού, σὺ ἐμὲ προσφέρεις ἀπὸ τῶν μαθητῶν 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 γινώσκεις ὅτι φιλῶ σε. λέγει αὐτῷ, ἰδού, σὺ ἐμὲ προσφέρεις ἀπὸ τῶν μαθητῶν 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."  

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236 21:15 According to BDF §53(2), Ἰωνᾶ is a shortening of Ἰωάν(ν)ης, partly due to the influence of the Syriac word γάνδα for the same (both renderings of the Hebrew ינדה). (So also in Matt. 16:17.) This phenomenon of Ἰωνᾶ as a shortened substitute for Ἰωάν(ν)ης is also found in Septuagint manuscripts.

237 21:17 Up until the time we see the Lord, it will continue to be the topic of discussion, the meaning of why Jesus used the verb ἀγαπάω in vv. 15 and 16, but φιλέω in v. 17; and why Peter used the verb οἶδα in vv. 15 and 16, but γινώσκω in v. 17; and whether the reason Peter was hurt was that Jesus asked him three times, or that Jesus changed the verb the third time, etc.
John 21:18 ἀμὴν ἀμὴν λέγω σοι, ὡς ἔφη Ἰησοῦς, ἐξώνυμης σεαυτὸν καὶ περιπάτεις ὡς ἤθελες; ὅταν δὲ γηράσῃς, ἐκτενεῖς τὰς χεῖράς σου, καὶ ἄλλος σε ζώσει καὶ οἶσει ὅπου οὐ θέλεις.

18 Truly, truly I say to you: When you were younger, you would dress yourself, and walk around where you wanted; but after you have become old, you will stretch out your hand, and someone else will dress you, and lead you somewhere you will not want.”

John 21:19 τότε δὲ εἶπεν σημαίνων ποῖοθανάτῳ δοξάσει τὸν θεόν. καὶ τότε εἶπὼν λέγει αὐτῷ, Ἀκολουθεῖ μοι.

19 This 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 ὅν ἤγαμα ὁ Ἰησοῦς ἀκολουθοῦντα, ὡς καὶ ἀνέπεσον ἐν τῷ δείπνῳ ἔπι τὸ στήθος αὐτοῦ καὶ εἶπεν, Κύριε, τίς ἦστιν ὁ παραδίδος σε;

20 Then 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 τότεν ἰδὼν ὁ Πέτρος λέγει τῷ Ἰησοῦ, Κύριε, οὗτος δὲ τί;

21 When he saw this one, Peter says to Jesus, "Lord, and what about him?"

John 21:22 λέγει αὐτῷ ὁ Ἰησοῦς, Ἐὰν αὐτὸν θέλω μένειν ἐως ἔρχομαι, τί πρὸς σέ; σὺ ἀκολουθεῖ μοι.

22 Jesus 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 ὦτι ὁ μαθητὴς ἐκεῖνος οὐκ ἀποθνῄσκει; καὶ οὐκ εἶπεν αὐτῷ ὁ Ἰησοῦς ὦτι οὐκ ἀποθνῄσκει, ἀλλ’ Ἐὰν αὐτὸν θέλω μένειν ἐως ἔρχομαι, τί πρὸς σέ;

23 This therefore is the word that got out to the brothers: that that disciple would not die. Yet Jesus had not said to him that he would not die; rather, "If I want him to remain until I come, what is that to you?"

John 21:24 οὗτος ἦστιν ὁ μαθητής ὁ μαρτυρῶν περὶ τούτων καὶ γράφας ταῦτα, καὶ οἶδαμεν ὅτι ἁληθῆς ἦστιν ἡ μαρτυρία αὐτοῦ.

24 That 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 ὥσπερ ἐποίησεν ὁ Ἰησοῦς, ἀτιμὸν ἐὰν γράφηται καθ’ ἐν, οὐδὲ αὐτὸν σύμι τὸν κόσμον χωρίζαι τὰ γραφόμενα βιβλία. ἀμὴν.

25 And there are also many other things that Jesus did, which if written in detail, I reckon not even the world itself would be able to hold the books that would be written.
## Principal Witnesses to the gospel of John

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### Endnotes

#### Endnote #1

**GENDER INCLUSIVENESS**

The culture in English speaking western countries has changed such that there is demand for a common-gender third person singular pronoun. I truly wish there were one in English. It would make it easier to make clear in translation which gender is meant, including when both genders are meant. But alas, there is no such word, neither is there a widely acceptable convention for a phrase of words. If there were, I would be the first to use it.
One trend is to use the English third person plural pronoun, since it is gender neutral. Yet this sacrifices accuracy in number, for the sake of accuracy in gender. This makes the value judgment that gender is a more important part of the semantic content of the text than is number. But it is easier to understand gender inclusiveness from defaultly masculine pronouns, than it is to recognize singular number from pronouns changed to the plural. Another method of accomplishing gender neutrality is by using phrases of several words. Unfortunately, they have to differ from passage to passage. In my opinion, the result is a bland, flat prose that has lost the rhythm and consistency of the original. It is for this reason that many people, including myself, cannot memorize scripture in any translation but the King James Version: because most modern translations have no rhythm. But the gospel of John, for example, has its own unique rhythm, including redundancies, that some modern translations apparently feel the need to eliminate.

My approach toward more gender inclusiveness was first of all, obviously, to render the Greek word άνθρωπος – 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 of controverting the views and customs held by the Samaritans pertaining to calendars for those festivals. By Jesus' time, there were at least three "castes" of Israelites. The "highest" or "purest" caste was comprised of the "Jews" of Jerusalem and Judea, who felt superior for another reason also: more of them maintained knowledge of the Hebrew language. The second caste was the Israelites in the far north and northeast, called the Galileans. Fewer of these knew Hebrew, and knew rather their native tongue, Aramaic; and many also spoke Greek and some Latin, because of their geo-political situation. The third and bottom caste was the "Samaritans" of Samaria. These literally were "untouchable," as in Diatessaron 6:7 and John 4:9. Even the second caste, Galileans, looked down on Samaritans. The town of Nazareth, where Jesus was from, was fairly close to Samaria. It was also said of Jesus that he was a Samaritan: "The Jews answered and said to him, 'Do we not rightly say that you are a Samaritan, and have a demon?'" (John 8:48) When a Galilean man, Nathaniel, was told to come meet Jesus of Nazareth, Nathaniel said, "Is it possible for anything good to be from Nazareth?" (Diatessaron 5:14; John 1:46) The disciples James and John were perfectly willing to call down fire from heaven and burn up Samaritans; see Diatessaron 18:2; Luke 9:54.
The word "Samaria" came to mean a region, with vague borders, north of Judea but south of Galilee, and west of the Jordan. This was by then not a political region. (As for the city formerly called Samaria, it had been renamed "Sebaste" by Herod the Great.) Jesus, unlike the rest of those of the two upper castes, would not always avoid Samaria. Those of the two upper castes, when traveling back and forth between Galilee and Judea, would be sure they conducted most of their north-south progress east of the Jordan River, and approach Jerusalem from the east via Jericho, in order to avoid passing through Samaria.

This was lamentable. The well of the man Israel himself, that is, Jacob, was in Samaria, at which well Jesus astounded the Samaritan woman by drinking from the same vessel as she a Samaritan. In their conversation, she soon brought up theological and customary disagreements between the Jews and Samaritans. It is clear the Samaritans considered themselves Israelites. In that same passage, Jesus appears to consider himself a "Jew." In the genealogical sense, he certainly was a Judean, that is, descended of the tribe of Judah. In a geographical sense, however, he was not a Judean. The Judeans for their part considered Samaritans either as not Israelites, or if Israelites at all, disobedient, unclean and "cast out of the camp." Jesus in Matthew 10:5 excluded Samaritans from the group he called "the lost sheep of the house of Israel." But he apparently regarded them as more Israelite than the Phoenicians of Mark 7:26-28, Matthew 15:21-27, and Diatessaron 14:11-17, who were called "dogs." (But Jesus did reward even the Canaanite woman for her faith.) The apostles Peter and John evidently later on considered Samaritans to be Israelites, for in Acts 8:14-17, they readily went to Samaria to help them receive the Holy Spirit. This is in contrast to Acts 10, when Peter resisted the idea of Cornelius the Roman receiving the Holy Spirit, whom he clearly thought of as non-Israelite, Gentile and untouchable.

In modern times, the English word "Jew" means all descendants of the Shemite man Jacob, not just Judeans. And not really descendants in a racial sense, but in the sense of practicing the traditions passed down from the Judean Sanhedrin. Again, it was because Judah was the largest and most prominent tribe, that the whole people came to be named after him. The message from Jews themselves, as to what a Jew is, is contradictory. On the one hand, it is said that there is no Jewish race per se, but a Jewish religion and culture. On the other hand, by Jewish law, any child of a Jewish mother is a Jew, whether practicing the religion or not. Agreement cannot be reached even in the state of Israel, as to who or what is a Jew, or how one becomes a Jew. Thus we must accept that the word Jew has several meanings.

2. The leaders of Pharisaic or Rabbinical Judaism.

Here is the text of John 7:11-13. 

11The Jews therefore were looking for him in the festival, and saying, "Where is that fellow?" 12And there was much whispering about him in the crowds. Some were maintaining, "He is a good man." "No," others would say. "He is misleading the people." 13Though none would speak about him openly, for fear of the Jews.

Here we have the crowds wanting to speak about Jesus, but not openly doing so, for fear of "the Jews." Clearly, the "Jews" the crowd were fearing were the Sanhedrin, who had decided that anybody who confessed that Jesus was the Messiah, should be put out of the synagogue. Yet, in the same passage, the crowd are called "Jews."
John 9:22 "His parents said these things because they were fearing the Jews. For the Jews had already decided that anyone who acknowledged Him to be the Christ would be put out of the synagogue."

Here we have Jewish parents, who are afraid of "the Jews," and it is clear here that "the Jews" means the leaders of Rabbinical Judaism.

The leaders and Pharisees held in contempt the majority of the regular people, whom they referred to as הָּאָּרֶץ עַם - 'am hā'ārets, "people of the land." Originally, this phrase am-ha'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

**Witnesses arranged by date, up to the 12th century:**

<table>
<thead>
<tr>
<th>Date</th>
<th>Witnesses</th>
<th>Reading</th>
</tr>
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<tbody>
<tr>
<td>II/III</td>
<td>(\Psi^{66})</td>
<td>1 - (\varphi\appa\iota\vartheta\iota\alpha\iota\iota\iota)</td>
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| III | Ψς Ψςς copbo Origen (253/254) | 1 - Βηθανία | Βηθανία
| III | cop samss Origen (253/254) | 2 - Βηθαβαρά | Βηθαβαρά
| III/IV | syrς,c | 2 - Βηθαβαρά | Βηθαβαρά
| IV | Ν* B it³ Εusebius Ambrosiaster | 1 - Βηθανία | Βηθανία
| IV | Εusebius | 2 - Βηθαβαρά | Βηθαβαρά
| V | Α C* it³, e, ff² syrP Epiphanius Chrysostom Augustine | 1 - Βηθαβαρά | Βηθαβαρά
| V | arm geo Epiphanius Chrysostom | 2 - Βηθαβαρά | Βηθαβαρά
| V | Tvid (the last letter is not readable) | (2) Βηθαβαρά | Βηθαβαρά
| V-VII? | Ν² | 2 - Βηθαβαρά | Βηθαβαρά
| VI | N | 1 - Βηθανία | Βηθανία
| VI/VII | it⁴ syrpal mss | 1 - Βηθανία | Βηθανία
| VI/VII | 083 syrpal mss | 2 - Βηθαβαρά | Βηθαβαρά
| VII | ϒς² it¹aur, r³ syrʰ | 1 - Βηθανία | Βηθανία
| VIII | Ε L it¹,q | 1 - Βηθανία | Βηθανία
| IX | Δ* F H M Θ Ω 063 0211 892 it¹ | 1 - Βηθανία | Βηθανία
| IX | G 565 slav | (1) Βιθανία | Βιθανία
| IX | K Γ 33 | 2 - Βηθαβαρά | Βηθαβαρά
| IX | U | (2) Βιθαβαρά | Βιθαβαρά
| IX | Λ | (2) Βιθαβαρά | Βιθαβαρά
| IX/X | Ψ* 1424 | 1 - Βηθανία | Βηθανία
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| X | X | 1 - Βηθανία | Βηθανία
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| XI | 28 124 700 1006 1195 1216 1243 | 1 - Βηθανία | Βηθανία
| XI | †773 | 2 - Βηθαβαρά | Βηθαβαρά
| XI/XII | 2 | 1 - Βηθανία | Βηθανία
| XII | 157 1010 1241 1344 1365 | 1 - Βηθανία | Βηθανία
| XII | 1071 | (1) Βιθανία | Βιθανία
| XII | 1 180 1230 1505 | 2 - Βηθαβαρά | Βηθαβαρά
| XII | 828 | (2) Βιθεβαρά | Βιθαβαρά
| XII | 1648* | (2) Βιθαβαρά | Βιθαβαρά

**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 Barococciiani 206 θ, A.D. 692. These are the manuscripts from which it is absent on purpose: \[\text{vid}⁶⁶ \text{vid}⁷⁵ \text{ℵ} \text{vid} B C \text{vid} L N T W X Y Δc Ψ 070 \text{vid} 0141 0211 12 15 21 22 32 33 39 44 49 63 72 87 96 97 106 115* 124 131 134 139 151 157 169 209 213 228 297 388 391 397 401 416 445 461 488 496 499 501 523 537 542 554 565 578 584 703 713 719 723 730 731 736 741 742 768 772 775 776 777 780 788 799 800 817 821 827 828 843 845 856 865 896 907 1007 1080 1100 1178 1210 1241 1242 1253 1333 1424 1443 1445 1514 (about 270 minuscules total) // include the Pericope with wide variation among themselves: 1,863 Greek mss. including lectionaries D F (only 8:10-11) G H K U Δ*vid 047 (only 8:3-11) 0233 TR HF RP // contains pericope but added by a later hand 105 284 431 470 578 2174 // contains John 7:53, but then rest after Luke 21:38 124 // place after Luke 21:38 f¹³ (13 69 124 346 542 788 826 828 983 1709, but not 174 230 1689) 1434 // place at the end of Gosp. of John f¹ (1 565* 1582 2193 but not 118 131 209) also 20 37 129 135 207 259 301 347 470 564 831 1076 1078 1356 1570 (plus nearly all Armenian mss) // after Jn 7:36 225 1128 // after John 8:12 17 mss. // after Jn 8:14a 2691 // after Jn 8:20 981 // at end of gosp. of Luke / beg. of gosp. of John 1333mª // lac P Q V 050 054 060 063 065 068 078 083 086 087 091 0101 0105 0109 0127 0145 0162 0210 0216 0217 0218 0234 0238 0256 0258 0260 0264 0268 0273 0286 0287 0290 0299 0301 0302 0306 0309 (565*- apparently used to have P.A. at end of gospel of John, and still contains a faded introduction to the P.A., per Maurice Robinson and Klaus Witte), there are critical marks. The majuscule part of V (031) ends at 7:39, and the text continues, including the PA, with a minuscule script, dated near or slightly later than the majuscule script.
Both Philip Comfort and Maurice Robinson ("Preliminary Observations Regarding the Pericope Adulterae," *Filología Neotestamentaria* 13: 35-59) would list P39 as omitting the Pericope based on space considerations, as Comfort is quoted on the Sotheby's Auction: "(2005, pp. 353-4) makes interesting calculations by working backwards from the page number. He notes that the scribe evidently wrote 330 characters on p. 73 and 333 on p. 74. He then counts 23,796 characters from John 8:14 back to John 1:1 at the start of the Gospel. 23,796 divided by 333 is almost exactly 71½ pages. This would not allow enough space for inclusion of the disputed passage of the Woman taken in Adultery (John 7:53-8:11), which cannot have been present." Others however say that there are too many other possibilities as to what text might have been omitted to declare that Papyrus 39 is a witness to omission.

Papyrus 45, A, C and 070 are for more likely to have omitted, since the area of missing text is more proximal, and shorter.

The earliest Greek manuscript of the Gospel of John that contains the story is Codex D from the 5th century. Jerome, also 5th century, says in PL 23:553, "in the Gospel according to John in many manuscripts, both Greek and Latin, is found the story of the adulterous woman who was accused before the Lord.”

The story of the woman caught in adultery was known very early to some church Fathers, but that is not the same as it being known to be a part of the Gospel of John. Papias from the 2nd century knew of the story. And even yet Didymus the Blind, 398, in "Commentary on Ecclesiastes,” says of the Pericope, "We find, therefore, in certain gospels…” Eusebius (EH III.39.17) indicates that the passage was in the Gospel According to the Hebrews. There is a marginal note in ms. 1006 stating that the passage is in the Gospel of Thomas.

Some scholars theorize that the Pericope was accidentally removed from Alexandrian manuscripts because they misunderstood Lection boundary marks in their exemplars as critical marks or “omit this part” marks.. Then, when copyists realized that the story should be included, they added it back in, but with differing memories of how it was worded. The problem with this theory is, that there are no other instances of this happening. There were lectionary marks throughout the New Testament. Why would this phenomenon happen only here?

For a chart showing all the various readings of the Pericope in the Greek manuscripts, arranged in the Swanson format, click or copy & paste this link: [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 ἑκαστὸς εἰς τὸν οἶκον αὐτοῦ,

53 And each went to his home.

Chapter 8

John 8:1  Ἰησοῦς δὲ ἐπορεύθη εἰς τὸ Ὄρος τῶν Ελαιῶν.
1 But Jesus went to the Mount of Olives.

John 8:2  Ὄρθρου δὲ πάλιν παρεγένετο εἰς τὸ ἱερόν, καὶ πάς ὁ λαὸς ἤρχετο πρὸς αὐτὸν, καὶ καθίσας ἐδίδασκεν αὐτούς.
2 And at dawn he showed up in the temple again, and all the people were coming toward him. And having sat down he was teaching them.

John 8:3  ἦν δὲ οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι γυναῖκα ἐπὶ μοχλία κατειλημμένην, καὶ στήσαντες αὐτὴν ἐν μέσῳ.
3 And the Torah scholars and the Pharisees are bringing a woman caught in adultery. And after they stood her in the midst

John 8:4  λέγουσιν αὐτῷ, Διδάσκαλε, αὕτη ἡ γυνὴ κατείληπται ἐπὶ αὐτοφώρῳ μοχλευμένην.
4 they say to him, "Teacher, this woman was caught in the act of adultery.

John 8:5  ἐν δὲ τῷ νόμῳ ἡμῖν Μωϋσῆς ἔνετελάπα τὰς τουκυτὰς λιθάζειν σὺ οὖν τί λέγεις;
5 And in the Law, Moses charged us to stone such women. What then do you say?"

John 8:6  τοῦτο δὲ ἐλεγον πειράζοντες αὐτὸν, ἵνα ἡξωσιν κατηγορεῖν αὐτοῦ. ὁ δὲ Ἰησοῦς κάτω κύψας τῷ δακτύλῳ κατέγραφεν εἰς τὴν γῆν.
6 Now this they were saying tempting him, in order that they might obtain basis to accuse him. But Jesus bent down and was writing on the ground with his finger.

John 8:7  ὥς δὲ ἐπέμενον ἐρωτῶντες αὐτὸν, ἀνέκυψεν καὶ εἶπεν αὐτοῖς, Ὁ ἀναμάρτητος ὑμῶν πρῶτος ἐπὶ αὐτὴν βαλέτω λίθον.
7 After they kept on questioning him, he straightened up and said to them, "The one of you who is sinless should throw a stone at her first."

John 8:8  καὶ πάλιν κατακύψας ἔγραψεν εἰς τὴν γῆν.
8 And after bending down again, he continued writing on the ground.

John 8:9  οἱ δὲ ἀκούσαντες ἔξηρχοντο εἰς καθ’ εἰς ἀρξαμενοί ἀπὸ τῶν πρεσβυτέρων, καὶ κατελείψας μόνος, καὶ ἡ γυνὴ ἐν μέσῳ οὐσα.
9 And after they heard this, they went away one by one, starting with the oldest, until he alone was left, and the woman still in the midst.

John 8:10  ἀνακύψας δὲ ὁ Ἰησοῦς εἶπεν αὐτῇ, Γῦναι, ποῦ εἶσιν; οὐδεὶς σε κατέκρινεν;
10 And Jesus straightened up and said to her, "Woman, where are they? Has no one condemned you?"

John 8:11  ή δὲ εἶπεν, Οὐδεὶς, κύριε. εἶπεν δὲ ὁ Ἰησοῦς, Οὐδὲ ἐγώ σε κατακρίνω σε πορεύου, [καὶ] ἀπὸ τοῦ νῦν μηκέτι ἀμάρτανε.
11 And she said, "No one, sir." And Jesus said, "Neither am I condemning you. Go your way, and from now on, sin no more."
I quote the book "A Textual Commentary on the Greek New Testament," by Bruce M. Metzger on behalf of and in cooperation with the Editorial Committee of the United Bible Societies' Greek New Testament: Kurt Aland, Matthew Black, Carlo M. Martini, Bruce M. Metzger, and Allen Wikgren. The following is a quote from it concerning this passage:

"The evidence for the non-Johannine origin of the pericope of the adulteress is overwhelming. It is absent from such early and diverse manuscripts as Ψ66 Ψ75 K B L N T W Y Δ Ψ 0141 0211 22 33 124 157 209 788 828 1230 1241 1242 1253 2193 al. Codices A and C are defective in this part of John, but it is highly probable that neither contained the pericope, for careful measurement discloses that there would not have been space enough on the missing leaves to include the section along with the rest of the text. In the East the passage is absent from the oldest form of the Syriac version (syrC₈ 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 (it₄ᵃᵃ,₁₇,₁₉). 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 Η Κ Μ Ο Π 28 700 892 al). Others placed it after 7:36 (ms. 225) or after 7:44 (several Georgian mss.) or after 21:25 (1 565 1076 1570 1582 arm mss) or after Luke 21:38 (f₁³). Significantly enough, in many of the witnesses which contain the passage it is marked with asterisks or obeli, indicating that, though the scribes included the account, they were aware that it lacked satisfactory credentials.

Sometimes it is stated that the pericope was deliberately expunged from the Fourth Gospel because it was liable to be understood in a sense too indulgent to adultery. [Jerome speculated this.] But, apart from the absence of any instance elsewhere of scribal excision of an extensive passage because of moral prudence, this theory fails "to explain why the three preliminary verses (vii 53; viii 1-2), so important as apparently descriptive of the time and place at which all the discourses of c. viii were spoken, should have been omitted with the rest" (Hort, "Notes on Select Readings," pp. 86 f.).

Although the Committee was unanimous that the pericope was originally no part of the Fourth Gospel, in deference to the evident antiquity of the passage a majority decided to print it, enclosed within double square brackets, at its traditional place following Jn 7:52."
The Committee included it in its traditional place “in deference to its antiquity.” But they omitted scores of other passages that are even older than the pericope. So why did they choose to include this particular passage? Probably because of its relatively large size, and because it is so well known and loved. They are unanimous that the passage is not original holy writ, but include it because it probably is truth. However, I would like the criterion for inclusion of a passage to be, not whether or not it is a true story, but whether or not the apostles intended it to have the authority of scripture. Truth and authority are not the same. “2+2=4” is truth, but it is not scripture. God did not inspire one of his apostles or prophets to put it among the foundational truths that are authoritative original holy writ. So it is with the Pericope of the Adulteress. I would think we would want our translations of the gospel of John to be 100% pure scripture, all the real thing.

Nevertheless, I decided to include the passage in the text of John, with a footnote indicating that it may not be original scripture. Though I personally consider it to be New Testament pseudepigrapha, I know it is a story beloved by many. So I decided to leave in the text of my translation, considering that it probably does no harm, unlike the spurious ending that tradition has added on to the gospel of Mark.

FREQUENCY OF THE PARTICLE δὲ

On the style of Greek, you can check it out yourself and see, that the passage John 7:53 to 8:11 is not written in the style of John. John does not use the Greek word “de” near as often as the other gospel writers, but in this passage, it is found much more often than in the rest of John.

Out of the other 867 verses in the gospel of John, the word “de” is found 203 times, or in an average of 23% of the verses, while in these 12 verses, John 7:53 to 8:11, the word “de” is found 11 times, or an average of 92% of the verses. Another change in style is an increase of participial phrases. For these reasons and others, I feel no uncertainty in flatly declaring that the passage is not written in the style of the apostle John.

Someone has said in rebuttal to my general argument:

As for DE suddenly occurring “much more frequently”, this is not the only place in John where a run of DE’s happens to occur. Cf. DE in Jn 2:17, 21, 23, 24; 3:1; cf. also DE in Jn 3:18, 19, 21, 23; cf. also DE in Jn 3:29, 30, 36, 4:4, 6; cf. also DE in Jn 6:3, 4, 6, 10, 11, 12; cf. also 7:2, 6, 7, 9, 10. Basically there is not much difference, and John simply fluctuates in his usage at different points.

First of all, he must be using the Byzantine text, because John 2:17 and 6:11 do not contain DE in my Greek New Testament.

Again, the Pericope contains 11 instances of DE in 12 verses. But the examples given above are:

Cf. DE in Jn 2:17, 21, 23, 24; 3:1;
4 instances in 10 verses. (I don't accept the 2:17 instance; it is not in my Greek New Testaments.)

cf. also DE in Jn 3:18, 19, 21, 23;

4 times in 6 verses. This is a lot, but the impact of this sampling is lessened because its 6 verses is such a small sample of verses compared to the 12 verses of the Pericope, one half the number of verses.

cf. also DE in Jn 3:29, 30, 36, 4:4, 6;

5 times in 13 verses.

cf. also DE in Jn 6:3, 4, 6, 10, 11, 12;

5 times in 10 verses. (I don't accept the 6:11 instance; it is not in my Greek New Testaments.)

cf. also 7:2, 6, 7, 9, 10.

5 times in 9 verses.

These examples he gives don't match the rate of the sudden frequency of increase of DE in the pericope. Yes, John fluctuates, but this much, as follows:

The Pericope is just 12 verses. Out of the other 867 verses in the gospel of John, the word DE is found 203 times, or in an average of 23% of the verses, while in just these 12 verses, John 7:53 to 8:11, the word DE is found 11 times, or an average of 92% of the verses. **That is almost once per verse.**

The examples the person gives show about one half the rate of increase of DE's as does the Pericope.

What the he should say is that John fluctuates in his frequency of the use of DE a few times, and this Pericope of the Adulteress that is being debated, just happens to be the most extreme example of such a fluctuation. It would be a more convincing argument if his examples of other concentrations of DE were greater or at least equal to the Pericope, instead of only half as. But you see, add to this definite increase of the use of DE, to the sudden increase of sentence-initial participial phrases, which John just does not use as often as other NT writers, and add other non-Johannine traits, and it all adds up to being non-Johannine in style of writing, in my mind.

**USE OF SENTENCE-INITIAL PARTICIPIAL PHRASES TO SET THE CIRCUMSTANCE**
In New Testament Greek, there were several ways you could set the circumstance for the sentence as to timing, or other such situation. An aorist participle could be used, such as EMBLEPSAS, "When he saw, he did such and such," or "after he looked, he did such and such." A linear participle could be used, as meaning "as he was looking, he did such and such."

John does use the above device with participles, but less than do the other gospel writers. John also likes to use what we English speakers would consider 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 ἔρωτώντες – But as they continued questioning him, he straightened up
8:8 κατακύψας – And again having bent down, he was writing on the ground
8:10 ἀνακύψας – And after straightening up, Jesus said to her

This comes to 6 examples of this in 9 verses. – 66% of the verses start this way.

In the rest of John, I found 55 examples in 867 verses. – 6% of the verses in the rest of John start this way.

This is a heavy concentration of sentence-initial participial circumstance-setting phrases, and I challenge anyone to find such a concentration elsewhere in John’s writings.

Following are the 55 examples I found in the rest of the gospel of John. (Note: I scanned both the UBS Greek New Testament and the Hodges and Farstad text, and in this count they are not different.)

Note that there are long stretches in John without this trait. Yet those long stretches are where Jesus is teaching, without interruption of narrative of events and travel and different characters inter-acting. When there is a concentration of sentence-initial participles for setting the circumstance, they are where there is more movement in the circumstance of the narrative than just teaching, like in chapter 13, 18, and 19. That consideration does lessen the impact of this change I am pointing out, I admit. Certainly no single stylistic trait of the Pericope alone is enough to convince me or anybody that it is not in John's style. Neither the increased concentration of DE argument, nor this participle argument are very strong by themselves, but together they are stronger. The more traits that the Pericope has that are not Johannine, the more convincing.

Another trait of the Pericope that is not like John, is that there is a greater variety of vocabulary for such a small passage.

On the other side, Zane C. Hodges and Arthur L. Farstad, in their Introduction to their "The Greek New Testament According to the Majority Text," Second Edition (Nashville, Thomas Nelson Publishers, 1985) point to the following traits in the Pericope as being Johannine:

John 8:6 has the phrase τοῦτο δὲ ἔλεγον πειράζοντες αὐτόν - Now this they were saying tempting him." This same kind of phrase, τοῦτο δὲ followed by a form of the word for saying, is found elsewhere in John as follows:

6:6 – τοῦτο δὲ ἔλεγεν πειράζον τούτον But he said this testing him

7:39 - τοῦτο δὲ εἴπεν 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 ὅτι περὶ τῶν πτωχῶν But he said this not because it mattered to him about the poor (I think this example is weak, not exactly like the phrase in John 8:6.)

12:33 - τοῦτο δὲ ἔλεγεν σημαίνων ποίῳ θανάτῳ Now this he was saying signaling by what kind of death

21:19 - τοῦτο δὲ εἶπεν σημαίνων ποίῳ θανάτω Now this he said signaling by what kind of death

Secondly, they argue that the use of the vocative Γυναι (woman) in 8:10 is a very typical Johannine usage, cf. 2:4; 4:21; 19:26; cf. also 20:13, 15. In fact, by my count, there are 9 other instances of this word in the vocative case in the New Testament, and not limited to John: Matt 15:28, Luke 13:12; 22:57; John 2:4; 4:21; 19:26; 20:13; 20:15; I Cor. 7:16.

Thirdly, that the phrase μηκέτι 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 ὁ τι καὶ λαλῶ ὑμῖν;

PROBLEM: In most of the early manuscripts of the New Testament, only capital letters were used, and there were no spaces between words and sentences. Nor was there much punctuation. This makes it difficult at times to tell where one word ends and the next begins, thus difficult to know which words the author meant. To illustrate this, suppose we had the same practice in English, and you were confronted with the letters: ANDTHENHEISNOWHEREWHATAMYSTERYIOUS. Take the words in the letters, HEISNOWHERE. Did the author mean "He is nowhere" or "He is now here"? There is exactly this kind of problem in interpreting John 8:25. The Greek words translated "Just what" in the sentence "Just what I have been saying along" in John 8:25, Diatessaron 15:32 are the words ὁ τι - hó ti, which mean "that which." Or are they one word, ὁτι - 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 ρῆν ἄρχῃ in the accusative case would be adverbal and equivalent to ὅλως - hōlōs - "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 - hōti is used, it is always a translation of the Hebrew interrogative pronouns used in direct questions and meaning "why," such as ולמה and נלמה.

2. As an exclamation, with ὅτι as a Hebraism after μᾶ ("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 (Diathess. 26:3; Mk 12:13-15) or hypocrisy (Diathess. 14:2,4; 19:35,36; 26:3; Mk 7:5,6; Lk 13:14-17) or lack of cooperative intent (Diathess. 30:16,17; Luke 22:67-69) or lack of intelligence (Diathess. 14:8,9,31; Matt. 15:15-16; Mk 7:17-19; 8:14-21) of his conversation partners.
http://bibletranslation.ws/tran.html