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 οὖτος 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 ὁ γέγονεν.
3Through him all things were made, and without him not one thing was made that has been made.
John 1:4 ἐν αὐτῷ ζωὴ ἦν, καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων.
4In him was life, and that life was the light for humankind.
John 1:5 καὶ τὸ φῶς ἐν τῇ σκοτεινᾷ φαίνεται, καὶ ἡ σκοτεινὰ αὐτὸ ὑπὸ κατέλαβεν.
5And the light shines in the darkness, and the darkness has not mastered it.
John 1:6 Ἐγένετο ἀνθρώπως ἀπεσταλμένος παρὰ θεοῦ, ὁνόμα αὐτῶν Ἰωάννης.
6There came a man sent from God; his name was John.
John 1:7 οὖτος 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 ἕκείνου τὸ φῶς, ἀλλ' ἵνα μαρτυρήσῃ περὶ τοῦ φωτός.
8He himself was not the light; he came rather to bear witness to the light.
John 1:9 ἦν τὸ φῶς τὸ ἀληθινόν, ὁ φωτίζει πάντα ἀνθρώπουν, ἐρχόμενον εἰς τὸν κόσμον.
9The true light, which gives light to every human being, was coming into the world.
John 1:10 ἐν τῷ κόσμῳ ἦν, καὶ ὁ κόσμος δι' αὐτοῦ ἐγένετο, καὶ ὁ κόσμος αὐτὸν οὐκ ἤγνω.
10He was in the world, and though the world was made through him, the world did not recognize him.
John 1:11 εἰς τὰ ἴδια ἦλθεν, καὶ οἱ ἴδιοι αὐτὸν οὐ προέλαβον.
11He came to that which was his own, and his own did not receive him.
John 1:12 δὲ ἦσαν δι' ἐλαβὼν αὐτὸν, ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα θεοῦ γενέσθαι, τοῖς πιστεύσοντιν 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 αὐτὸν προσῆλθον ἀνήκοα ἐκ θελήματος σαρκὸς οὐδὲ ἐκ θελήματος ἀνδρὸς ἀλλʼ ἐκ θεοῦ ἐγεννηθήσαν.
13children born, not from bloods, nor from body desire, nor from a man’s decision, but born of God.

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.
The Word became flesh, and moved his tent in among us, and we beheld his glory, the glory as of an only begotten from a Father, full of grace and truth.

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

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

For the law was given through Moses; grace and truth came through Jesus Christ.
John 1:18 θεον ουδεις εωρακεν πωποτε· ο μονογενης ιους, ο ων εις τον κολπον των πατρος εκεινος εξεγησατο.

38 No one has ever seen God; but the Only Begotten Son, 1 who is in the bosom of the Father, he has made him known.

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1. The only member of a kin or kind; hence generally, "only, single" πατις, Ἑσιοδ.: ὁμηρ. ἐπ. θεϊς 376 (3rd cent. B.C.), Herodotus: Historicus 7.7.221, cf. Ev. John 1:14, Ant. Lib. 32.1; of Hecate, Hes. Th. 426
2. "unique," of το ου, Parmeno 6.4 (3rd cent. B.C.); εις διε μ. ουρανος γεγονος Pl. Ti.31.b, cf. Procl. Inst. 22; θεος ο μ. Sammelb. 432.15. [Note "God the monogenis" here, from Proclus: "Institutio Theologica"
5th century A.D.]
3. μ. αιμα "one and the same" blood, dub. 1 in E. Hel. 1685
4. Gramm., having one form for all genders, A.D. Adv. 145.18
5. Name of the foot _ _ _ u, Heph. 3.3
The Bauer-Arndt-Gingrich Lexicon 2nd Ed. defines monogenes as follows:
The Pharisees Question John

John 1:19  And this is the testimony of John, when the Jews sent priests and Levites from Jerusalem in order to ask him, "Who are you?"  And he confessed, and did not resist; but confessed, "I am not the Anointed One."  And they asked him, "Who then?  Are you Elijah?"  And he says, "I am not."  "Are you the Prophet?"  And he answered, "No."  And he confessed, and did not resist; but confessed, "I am not the Anointed One."

John 1:20  And he confessed, and did not resist; but confessed, "I am not the Anointed One."  And they asked him, "Who then?  Are you Elijah?"  And he says, "I am not."  "Are you the Prophet?"  And he answered, "No."  And he confessed, and did not resist; but confessed, "I am not the Anointed One."

John 1:21  And they asked him, "Who then?  Are you Elijah?"  And he says, "I am not."  "Are you the Prophet?"  And he answered, "No."  And he confessed, and did not resist; but confessed, "I am not the Anointed One."

John 1:22  And he answered, "No."  But some (e.g. WBauer, Hdb.) prefer to regard μονογενής as somewhat heightened in meaning in John and 1 John to "only-begotten" or "begotten of the Only One," in view of the emphasis on γέννασθαι in history of religion cf. the material in Hdb.3 64 (Engls.).  Cf. also Hdb. on vs. 18 where, beside the rdg. μονογενής, ἰδιόκεναι μόνα or μόνος in history of religion cf. the material in Hdb.3 64 (Engls.).  Cf. also Hdb. on vs. 18 where, beside the rdg. μονογενής, ἰδιόκεναι μόνα or μόνος in history of religion cf. the material in Hdb.3 64 (Engls.).  Cf. also Hdb. on vs. 18 where, beside the rdg. μονογενής, ἰδιόκεναι μόνα or μόνος in history of religion cf. the material in Hdb.3 64 (Engls.).
John 1:23 ἔφη, Ἐγώ φωνὴ βοῶντος ἐν τῇ ἐρήμῳ, Εὐθύνατε τὴν ὄδὸν κυρίου, καθὼς εἶπεν Ἡσαὰς ὁ προφήτης.

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

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

24 And those who were sent were of the Pharisees.

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

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

John 1:26 ἀπεκρίθη αὐτῷ ὁ Ἰωάννης λέγων, Ἐγώ βαπτίζω ἐν ὑδατί: μέσος δὲ ὑμῶν ἔστηκαν ὃν ὑμεῖς οὐκ οἴδατε,

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

John 1:27 τοῦτος ἐστιν ὁ ὃς ὑμῖν ἐρχόμενος, ὃς ἐμπροσθέν μου γέγονεν: οὐ ἐγώ οὐκ εἰμί ἄξιος ἵνα λύσω αὐτοῦ τὸν ἤμανα τοῦ ὑποδήματος.

27 He 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 Βηθαβαρᾷ ἐγένετο πέραν τοῦ Ἰορδάνου, ὅπου ἦν Ἰωάννης βαπτιστῶν.

28 These things happened in Bethabara,\(^10\) on the other side of the Jordan.

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\(^{6}\) 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 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.

\(^{7}\) John 1:26 τὸ δὲ ἂν ὁ Χριστὸς ἐλθείς, ὡς ἐγὼ ἐμφανίζομαι, ὁ Χριστὸς ἐμφανίζεται καὶ ἐμφανὶ ἐσται ἐν ὑποδήματος τοῦ Ἰωάννου. ὁ Χριστὸς ἐμφανίζεται καὶ ἐμφανὶ ἐσται ἐν ὑποδήματος τοῦ Ἰωάννου, ὃς ἦν Ἰωάννης βαπτιστῶν. But the form of the verb ἐμφανίζεται is not so certain. The New Testament uses ἐμφανίζεσθαι for both the verb and the result of the verb. This is shown in the other references to the verb in the New Testament, including John 1:27: ἦς ἐμφανίζεται καὶ ἐμφανὶ ἐσται ἐν ὑποδήματος τοῦ Ἰωάννου. ὁ Χριστὸς ἐμφανίζεται καὶ ἐμφανὶ ἐσται ἐν ὑποδήματος τοῦ Ἰωάννου, ὃς ἦν Ἰωάννης βαπτιστῶν. However, the form of the verb ἐμφανίζεσθαι is not so certain. The New Testament uses ἐμφανίζεσθαι for both the verb and the result of the verb. This is shown in the other references to the verb in the New Testament, including John 1:27: ἦς ἐμφανίζεσθαι καὶ ἐμφανὶ ἐσται ἐν ὑποδήματος τοῦ Ἰωάννου. ὁ Χριστὸς ἐμφανίζεσθαι καὶ ἐμφανὶ ἐσται ἐν ὑποδήματος τοῦ Ἰωάννου, ὃς ἦν Ἰωάννης βαπτιστῶν.

\(^{8}\) John 1:27a τὸ δὲ ἂν ἄξιος ἐστιν ὁ ὃς ὑμῖν ἐρχόμενος, ὃς ἐμπροσθέν μου γέγονεν, ὃς ἐμπροσθέν μου γέγονεν. ὁ Χριστὸς ἐμφανίζεται καὶ ἐμφανὶ ἐσται ἐν ὑποδήματος τοῦ Ἰωάννου. ὁ Χριστὸς ἐμφανίζεται καὶ ἐμφανὶ ἐσται ἐν ὑποδήματος τοῦ Ἰωάννου, ὃς ἦν Ἰωάννης βαπτιστῶν.

\(^{9}\) John 1:27b τὸ δὲ ἂν ἄξιος ἐστιν ὁ ὃς ὑμῖν ἐρχόμενος, ὃς ἐμπροσθέν μου γέγονεν, ὃς ἐμπροσθέν μου γέγονεν. ὁ Χριστὸς ἐμφανίζεται καὶ ἐμφανὶ ἐσται ἐν ὑποδήματος τοῦ Ἰωάννου. ὁ Χριστὸς ἐμφανίζεται καὶ ἐμφανὶ ἐσται ἐν ὑποδήματος τοῦ Ἰωάννου, ὃς ἦν Ἰωάννης βαπτιστῶν.

\(^{10}\) John 1:28 τὸ δὲ ἂν ἄξιος ἐστιν ὁ ὃς ὑμῖν ἐρχόμενος, ὃς ἐμπροσθέν μου γέγονεν, ὃς ἐμπροσθέν μου γέγονεν. ὁ Χριστὸς ἐμφανίζεται καὶ ἐμφανὶ ἐσται ἐν ὑποδήματος τοῦ Ἰωάννου. ὁ Χριστὸς ἐμφανίζεται καὶ ἐμφανὶ ἐσται ἐν ὑποδήματος τοῦ Ἰωάννου, ὃς ἦν Ἰωάννης βαπτιστῶν.

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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 Ἰδε τὸ ἐπαιρεῖν βλέπει ὁ Ἰωάννης τὸν Ἰησοῦν ἐρχόμενον πρὸς αὐτόν, καὶ λέγει, ἰδε ὁ ἄμνος τοῦ θεοῦ ὁ αἵρων τὴν ἀμαρτίαν τοῦ κόσμου.

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

John 1:30 οὗτός ἐστιν περὶ οὗ ἐγώ εἶπον, ὃπισώ μου ἔρχεται ἄνηρ ος ἐμπροσθεν μου γέγονεν, ὅτι πρῶτός μου ἦν.

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

John 1:31 καί ἐλάχιστος ἐλέγων ὁτι Θεός ομαδαια τὸ πνεύμα καταβαίνων ὅσει περιστρεφάν ἐξ οὐρανοῦ καὶ ἔμεινεν ἐπ' αὐτόν.

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

John 1:32 Καὶ ἐματρύρησεν Ἰωάννης λέγων ὃτι Βαπτίστης τὸ πνεύμα καταβαίνων ὅσει περιστρεφάν ἐξ οὐρανοῦ καὶ ἔμεινεν ἐπ' αὐτόν.

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

John 1:33 καί ἐλάχιστος ἐλέγων ὁτι Βαπτίστης τὸ πνεύμα καταβαίνων καὶ μένων ἐπ' αὐτόν, οὗτός ἐστιν ὁ βαπτίζων ἐν πνεύματι ἄγιῳ.

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

John 1:34 καί ἐλάχιστος ἐλέγων ὁτι Βαπτίστης τὸ πνεύμα καταβαίνων καὶ μένων ἐπ' αὐτόν, οὗτός ἐστιν ὁ βαπτίζων ἐν πνεύματι ἄγιῳ.

34And 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 ἐπαίροι τὸν πάλιν εἰσήλθε ὁ Ἰωάννης καὶ ἐκ τῶν μαθητῶν αὐτοῦ δύο,

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

John 1:36 καὶ ἐμβλέψας τῷ ιησοῦ περιπατοῦντι λέγει, ἰδε ὁ ἄμνος τοῦ θεοῦ.

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

John 1:37 καὶ ἤκουσαν αὐτοῦ οἱ δύο μαθηταὶ λαλοῦντος καὶ ικολούθησαν τῷ Ἰησοῦ.

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

John 1:38 οἱ δύο μαθηταὶ διήπνευσαν αὐτοῦ ὅσοι ἀκολούθουσαν λέγει αὐτοῖς, Τί ζητεῖτε; ὁι διήπνευσαν αὐτοῖς, ὅραβι το εἰρημένον τὸν Δαδάσκαλο ὅτι μένεις;

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

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11 134a There is no word "now" in the Greek, but the verb is in the perfect aspect, which means a past action continuing to present results.

12 134b txt ὁ οὖς τοῦ θεοῦ ὁ ψωμε καταβαίνει ὅσοι τοῦ κόσμου ἐρχόμενον πρὸς αὐτόν, καὶ λέγει, ἰδε ὁ ἄμνος τοῦ θεοῦ. Ambr, Aug1 TR RP NA27 18 21782 21784 h.e.H2 syr.syr.c.s Ἰησοῦν ὁ ὁλόκληρος οὐκ ἐπάθη καταβαίνειν ἐν πνεύματι αὐτὸν. The new ECM edition of John’s gospel will cite ὁ λύκος τοῦ κόσμου. In favor of the ὁ ἐλάματος τοῦ θεοῦ reading.

13 135 John the son of Zebedee and Andrew the brother of Peter
John 1:39 λέγει αὐτοῖς, ἔρχεθε καὶ ἦδετε, Ἰάθον καὶ εἶδαν ποῦ μένει, καὶ παρ’ αὐτῷ ἔμειναν τὴν ἡμέραν ἐκείνην· ὥρα δὲ ἦν ὡς ἐκείνην.

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 Ἡν Ἀνδρέας ὁ ἀδελφὸς Σίμωνος Πέτρου εἶκε ἐκ τῶν δύο τῶν ἀκουσάντων παρὰ Ἰωάννου καὶ ἀκολουθήσαντων αὐτῷ·

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

John 1:41 εὐρίσκεις οὗτος πρώτος τὸν ἀδελφὸν τὸν Ἰδιόν Σίμωνα καὶ λέγει αὐτῷ, Εὐρήκαμεν τὸν Μεσσίαν ὁ ἐστιν μεθερμηνευόμενον ὁ Χριστὸς·

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. Ἐμβλέφας δὲ αὐτῷ ὁ Ἰησοῦς εἶπεν, ὥς εἰ Σίμων ὁ ὤψ Ἰωάννου· ὅλη κληθείς Κηφᾶς ὁ 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 ἠθάλησεν ὁ Ἰησοῦς ἐξελθεῖν εἰς τὴν Γαλιλαίαν, καὶ εὐρίσκει 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 ὅν δὲ τὸν Φιλίππον ἀπὸ Βηθσαϊδα, ἐκ τῆς πόλεως Ἀνδρέου καὶ Πέτρου.

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

John 1:45 εὐρίσκει Φιλίππος τὸν Ναθαναήλ καὶ λέγει αὐτῷ, ὁν ἔγραψεν Μωσῆς ἐν τῷ νόμῳ καὶ οἱ προφῆται εὐρήκαμεν, Ἰησοῦν τὸν ὀπί τοῦ Ἰωάννου τὸν ἐπὶ 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, ἐκ Ναζαρέθ δύναται τι ἀγαθὸν εἶναι; λέγει αὐτῷ Φιλίππος, ἔρχομαι καὶ θυεῖ.

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

Philips says to anything to him, "Come and see."

John 1:47 εἶδεν ὁ Ἰησοῦς τὸν Ναθαναήλ ἔρχόμενον πρὸς αὐτόν καὶ λέγει περὶ αὐτοῦ, ἠδὲ ἄλλης ἱστορίας ἐν τῇ δόλῳ οὐκ ἐστιν.

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

14 1:42a txt ἵων ΑΒΓΔΕΕΓΚΛΜΝΟΨΩ 047 0141 0121 0233 Δ 0 2 118 157 180 205 565 579 597 700 892 1006 1010 1071 1243 1292 1342 1424 1505 1582 Byz Lect it-lv vg6 (Itaur vgms Bariona) syr,p,h,psa capharm arm eth geol slav Serap Epiph Chrys Cyrlem TR RP it-ov θ vgov,at ἵων 1241 ἵωνου 1246 1247 1248 1249 B* (Ἰωάννου) I. Wsup 33 ta,b,ta,ta vgms copsv,bo NA28 (B) frater Andreae it-lv lac Ψ6 C D N P Q T V 063 070. According to BDF 853(2), ἵων is a shortening of ἦων(ν)ής, partly due to the influence of the Syriac word yōnâ for the same (both renderings of the Hebrew יונתן). (So also in Matt. 16:17.) This phenomenon of ἵων as a shortened substitute for ἦων(ν)ής is also found in Septuagint manuscripts. ἦων(ν)ής is also shortened to ἦων or ἦων as in Luke 3:30, the ancestor of Christ. Compare 1 Esdras 9:23 with its variant reading. My electronic copy of the LXX there has ἦωνας. The King James Version in 1 Esdras 9:23 renders that name as Jonas, while the RSV says Jonah there.

15 1:42b Greek, Petros. The writers of the gospels translated the name from the Aramaic language, which Jesus spoke, to the language of the readers—Greek, because they apparently desired that their readers know the man as Rock, which is the English translation of Petros. In that spirit of the writers, we English speakers are to know him as Rock. With that in mind, I have nonetheless from this point on used the Anglicized transliteration of Petros, which is Peter, since it is so familiar.
Chapter 2

Water Into Wine

John 2:1  Καὶ τῇ ἡμέρᾳ τῇ τρίτῃ γάμος ἔγενετο ἐν Κανὰ τῆς Γαλιλαίας, καὶ ἸΗΣΟΥς τοῦ ἸΗΣΟΥ ἐκεῖ

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

John 2:2  ἔκλεψε δὲ καὶ ὁ ἸΗΣΟΥς καὶ οἱ μαθηταί αὐτοῦ εἰς τὸν γάμον.

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

John 2:3  καὶ ὑστερησάντος οἰνοῦ λέγει ἡ μήτηρ τοῦ ἸΗΣΟΥ πρὸς αὐτόν, Οἶνον οὐκ ἔχουσιν.

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

John 2:4  λέγει ᾗ ὁ ἸΗΣΟΥς, Τί ἐμοί καὶ σοί, γύναι, οὔπω ἥκει ἡ ὕμβας μου.

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

John 2:5  λέγει ἡ μήτηρ αὐτοῦ τοῖς διακόνοις, Ὅ τι ἂν λέγῃ ὑμῖν ποιήσατε.

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

John 2:6  ἔχει δὲ ἐκεῖ ὕδραία λιθήναι ἐξ καταβαίνου τὸν καθαρισμὸν τῶν ἱερασίων, χωροῦσαν ἀνὰ μετρήτας δύο ἡ τρεῖς.

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

John 2:7  λέγει αὐτοῖς ὁ ἸΗΣΟΥς, Γεμίσατε τὰς ὦδας ὦδας, καὶ ἐγέμισαν αὐτάς ἐως ἅνω.

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

John 2:8  καὶ λέγει αὐτοῖς, Ἀντλήσατε πῦ λἱκὰ ὕδατι ἀρχιτεκτόνων ᾧ καὶ ἰδαίναν.

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


17:24 txt λέγει β 9 4 2 28 33 157 700 ιττο-Syr TR RP / καὶ λέγει Π 9 8 Α Β Ζ Κ Λ Υ W X Υ Δ Θ P 0127 0211 0233 f 3 33 892 1071 1241 syrh (NA27 [καί] λέγει) {καί} / lac β 9 5 C D N P Q T 083.

18:26 Twenty to thirty gallons, or from 75 to 115 liters. Each measure contained 72 sextarii or pints.
John 2:9 ὡς δὲ ἐγένετο ὁ ἀρχιτέκτων τοῦ ἱεροῦ ὑλὸν γεγενημένον, καὶ οὐκ ἦδει πόθεν ἔστιν, οἱ δὲ διάκονοι ἴδεισαν ὁ πρῶτος τοῦ ἱεροῦ, φωτείντον γέμισεν ὁ ἀρχιτέκτων.

10When 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 λέει αὐτῷ, Πᾶς ἄνθρωπος πρῶτον τὸν καλὸν οἶνον τίθηναι, καὶ ὅταν μεθυσθοῦσίν, τότε τὸν κλασμόν οὐκ οἴτησαν τὸν καλὸν καταλαμβάνον.

11ο ἔδωκεν αὐτόν, καὶ ἐπίστευσαν εἰς αὐτὸν ὁ μαθηταὶ αὐτοῦ.

12This, the first of the miraculous signs, Jesus did in Cana of Galilee, and manifested his glory, and his disciples believed in him.

John 2:12 μετὰ τοῦτο κατέβη ὁ Καπαρναοῦς αὐτὸς καὶ ἦμητρα αὐτὸ καὶ οἱ ἀδελφοὶ αὐτοῦ καὶ οἱ μαθηταὶ αὐτοῦ, καὶ ἐκεῖ ἐμείναν ὁ πολλὰς ἡμέρας.

13After 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 πάσχα τῶν Ἰούδαίων, καὶ ἔνεβη εἰς Ἰερουσαλήμ ὁ Ἰησοῦς.

14And the Passover of the Jews was near, and Jesus went up to Jerusalem.

John 2:14 καὶ ἐβρέεν ἐν τῷ ἱερῷ τούτῳ πωλοῦντας βόσκα καὶ πρόβατα καὶ περιστέρας καὶ τοὺς κεραμίτας καθήμενος.

15And in the temple he found those selling cattle, sheep and doves, and the money changers sitting.

19 Περὶ τῆς ἁγίας τελετῆς Παπαρναου Πεντεκοστῶν (Origen) ἐκ Παπαρναου ἐκ Παπαρναου (Origen)

20 ἐμείνεν ὁ Κατά Οἰκονομοῦ Πετροῦ (Origen) ἐμείνεν ὁ Κατά Οἰκονομοῦ Πετροῦ (Origen)
And having made like a whip out of ropes, he expelled all from the temple, both the sheep and the cattle, and he poured out the money of the money changers and overturned the tables.

John 2:16 And those selling the doves, "Take these out of here! Do not make the house of my Father a house of commerce!"

John 2:17 "He answered and said to him, "What sign do you show to us, responding therefore and saying to him, "What sign do you show to us, by what power or in what name you do these things?"

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

John 2:18 And those selling the doves, "Take these out of here! Do not make the house of my Father a house of commerce!"

Wasn't Jesus a Jew? Wasn't the apostle John a Jew? Why does the gospel of John set "the Jews" apart from Jesus as opposing camps? See the endnote at the end of this document, entitled, "The phrase 'the Jews.'"

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28:21: 21 ἐκ σχοινίων πάντας ἐξέβαλεν ἕκ τοῦ ἱεροῦ, τά τε πρόβατα καὶ τοὺς βόας, καὶ τῶν κολλυφιστῶν ἔξεχεν τὸ κέρμα καὶ τάς τραπέζας ἀνέστρεψεν.

21:15 καὶ ποιήσας φραγέλλιον ἐκ σχοινίων πάντας ἐξέβαλεν ἕκ τοῦ ἱεροῦ, τά τε πρόβατα καὶ τοὺς βόας, καὶ τῶν κολλυφιστῶν ἔξεχεν τὸ κέρμα καὶ τάς τραπέζας ἀνέστρεψεν.

21:15 And having made like a whip out of ropes, he expelled all from the temple, both the sheep and the cattle, and he poured out the money of the money changers and overturned the tables.

21:16 and he said to those selling the doves, "Take these out of here! Do not make the house of my Father a house of commerce!"

21:17 Then his disciples remembered that it is written: "The zeal for your house has consumed me."

21:18 Then his disciples remembered that it is written: "The zeal for your house has consumed me."

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22:24: 24 οἱ μαθηταὶ αὐτοῦ ὅτι γεγραμμένον ἐστίν ὅτι, ὃ ζήλος τοῦ ὦκου σου κατεστρεφέν.

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28:23: 23 ὡς φραγέλλον Ψ 66,75 Γ Λ Ν W supp X 0141 0162 f1 22 33 397 565 821 865 892 1010 1241 1243 1293 1819 2129 αλ 253 it,aur,b,c,e,fl,B Δ Η Π Ψ Ω 047 ἐκ σχοινίων πάντας ἐξέβαλεν ἕκ τοῦ ἱεροῦ, τά τε πρόβατα καὶ τοὺς βόας, καὶ τῶν κολλυφιστῶν ἔξεχεν τὸ κέρμα καὶ τάς τραπέζας ἀνέστρεψεν.

23:22: 22 ἦμνησαν δὲ ὃ ζήλος τοῦ ὦκου σου κατεστρεφέν, το ἔμνησαν ὅτι γεγραμμένον ἐστίν ὅτι, ὃ ζήλος τοῦ ὦκου σου κατεστρεφέν, το ἔμνησαν ὅτι γεγραμμένον ἐστίν ὅτι, ὃ ζήλος τοῦ ὦκου σου κατεστρεφέν, το ἔμνησαν ὅτι γεγραμμένον ἐστίν ὅτι, ὃ ζήλος τοῦ ὦκου σου κατεστρεφέν.
Chapter 3
You Must Be Born Again

John 3:1  Ἰδε γὰρ ἄνθρωπος ἐκ τῶν Φαρισαίων, Νικόδημος ὄνομα ἀυτῶς, ἄρχων τῶν Ἰουδαίων·
1And there was a man of the Pharisees named Nicodemus, a ruler of the Jews.

John 3:2  ὁ δὲ ἦλθεν πρὸς τὸν Ἰησοῦν νυκτὸς καὶ εἶπεν αὐτῷ, Ἰακώβι, οὗτοι οἱ ἀνὴρ ἔλθαντες ἐκ τοῦ μαρτυρίου ἐκείνου, εὐθείᾳ ἐπεστίλλοντες τοὺς οἱκείους; ὃς δὲ ἦν ὁ Ἰησοῦς.
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 ἀμὴν λέγω σοι, ἐὰν μὴ τις γεννηθῇ ἄνωθεν, οὐ δύναται ἰδεῖν τὴν βασιλείαν τοῦ θεοῦ.
3Jesus answered and said to him, "Truly, truly I tell you, Unless one is born again from above, it is not possible to see the kingdom of God."

John 3:4  λέγει πρὸς αὐτὸν ὁ Νικόδημος. Πῶς δύναται ἄνθρωπος γεννηθῆναι γέρων ὡς; μὴ δύναται εἰς τὴν κοίλην 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, Ἀμὴν ἀμὴν λέγω σοι, ἐὰν μὴ τις γεννηθῇ ἐξ ὑδάτος καὶ πνεύματος, οὐ δύναται εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ θεοῦ.
5Jesus answered, "Truly, truly I tell you, unless one is born from water and spirit, it is not possible to enter into the kingdom of God.

1 John 2:19  ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτῷ, Ἀδερφε, τὸν ναὸν τοῦτον καὶ ἐν τρισάριῳ ἡμέρᾳ ἑγερθήκεν αὐτὸν.
19Jesus answered and said to them, "Destroy this temple, and in three days I will raise it."

John 2:20  εἶπον οὖν ὁ Ἰουδαῖος, Τεσσαράκοντα καὶ εἶπεν ἦττας οὖν εἶπεν αὐτῷ, καὶ οὗ ἐν τρισάριῳ ἡμέρᾳ ἑγερθήκεν αὐτόν;
20Then the Jews said, "This temple was built in forty-six years, and you in three days will raise it?"

John 2:21  ἐκεῖνος δὲ ἔλεγεν περὶ τοῦ ναοῦ τοῦ σώματος αὐτοῦ.
21But he had spoken of the temple of his body.

John 2:22  ὅτε οὖν ἦγερθη ἕκατος, ἐμνήσθησαν οἱ μαθηταὶ αὐτοῦ ὅτι τοῦτο ἔλεγεν αὐτοῖς, καὶ ἐπίστευσαν τῇ γραφῇ καὶ τῷ λόγῳ ὃ εἶπεν ὁ Ἰησοῦς.
22When therefore he was raised from the dead, his disciples remembered that he had said this to them, and they believed the scripture, and the word that Jesus had spoken.

John 2:23  ἔτι δὲ ἦν ἐν ἑρωδολούμενος ἐν τῷ πάσχα ἐν τῇ ἑορτῇ, πολλοὶ ἐπίστευσαν εἰς τὸ ὄνομα αὐτοῦ, θεωροῦντες αὐτὸ τὰ σημεῖα ὃ ἐποίει.
23And while he was in Jerusalem at the Passover during the Festival, many believed in his name — seeing the miraculous signs he was doing.

John 2:24  δὲ ὁ Ἰησοῦς οὐκ ἐπίστευεν ἑαυτόν ἀυτοῖς διὰ τὸ αὐτὸν γεννώσακεν πάντας,
24But Jesus on his part did not commit himself to them, because he knew all people,

John 2:25  καὶ ὅτι οὐ χρείαν εἶχεν ἕνας τοὺς ἀργαρύπους αὐτοῦ γὰρ ἐγίνωσκεν τῇ ἑ γνώσειν ἡ ἡ τῇ ἑ ἄνθρώπῳ.
25and because he had no need that anyone testify about a person, for he knew what was in the person.

29 ἄνθρωπος ἐκ τῶν Φαρισαίων, 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 ἐκ τῆς σαρκὸς σάρξ ἐστιν, καὶ τὸ γεγεννημένον ἐκ τοῦ πνεύματος πνεύμα ἐστιν.

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

John 3:7 μή βαθμάσῃς ὅτι εἶπόν σοι, Δεῖ ὑμᾶς γεννηθῆναι ἄνωθεν.

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

John 3:8 τὸ πνεῦμα ὃπου θέλει πνεῖ, καὶ τὴν φωνὴν αὐτοῦ ἀκούεις, ἀλλ’ οὐκ οίδας πόθεν ἔρχεται καὶ ποῦ ὑπάγει: οὕτως ἔστιν πᾶς ὁ γεγεννημένος ἐκ τοῦ πνεύματος.

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

31John 3:9 Ἀπεκρίθη Νικόδημος καὶ εἶπεν αὐτῷ, Πώς δύναται ταῦτα γενέσθαι;

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

John 3:10 Ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτῷ, Σὺ εἶ ὁ διδάσκαλος τοῦ Ἰσραήλ καὶ ταῦτα οὐ γινώσκεις;

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

John 3:11 Ἀμὴν ἀμὴν λέγω σοι ὅτι ὅ σιδαμεν λαλοῦμεν καὶ ὅ ἐωφάκαμεν μαρτυροῦμεν, καὶ τὴν μαρτυράν 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 ἐπίσημα εἶπον υμῖν καὶ οὐ πιστεύετε, πώς ἐὰν εἴπω υμῖν 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?

30 3:7 The Greek is in the plural.
31 3:8 Or possibly also: "So it is with everyone born from the Spirit." The question is, whether Jesus is likening the people themselves, what they are like after they have been born of the Spirit, or likening the process of how they become born of the Spirit. The Greek verb "is," could mean either here. It would not be very assuring if Jesus is saying the process is so mysterious. He must be saying that those who are born of the Spirit, are strange and inscrutable to those who are only born of the flesh. Just as God and his Spirit are strange and inscrutable to the natural man. Still, the process of second birth would also seem strange and mysterious to the natural man.
32 3:10 Nicodemus should have known these concepts from 1 Samuel 10:6,7,9,11; Ezekiel 11:19,20; 18:31,32; 36:26,27; Isaiah 26:11-19
John 3:13 καὶ οὐδές ἐκ τῶν ὦρανῶν εἰ μὴ ὁ ἐκ τοῦ ὦρανου καταβας, ὁ υἱὸς τοῦ ἀνθρώπου ὁ ὁν ἐν τῷ ὦρανῳ.

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 Μωυσῆς ὄψωσεν τὸν ὄραν ἐν τῇ ἑρήμῳ, οὕτως ὄψωθήναι δεὶ 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 ὅπως τὸ πιστεύων ἐν αὐτῷ μὴ ἀπόληται, ἀλλ’ ἔχει ζωὴν αἰώνιον.

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

John 3:16 οὕτως γὰρ ἠγάπησεν ὁ θεὸς τὸν κόσμον, ὡστε τὸν υἱὸν αὐτοῦ [34] τὸν μονογενῆ ἐδωκεν, ὅπως τὸ πιστεύων εἰς αὐτὸν μὴ ἀπόληται ἀλλ’ ἔχει ζωὴν αἰώνιον.

16"For God so loved the world, that he gave his only begotten Son, that so 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 σωθῇ ὁ κόσμος δι’ αὐτοῦ.

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

John 3:18 ὁ πιστεύων εἰς αὐτὸν ὁ λόγος ἕκκριται, ὅ τι ἐὰν πιστεύειν 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 αὕτη δὲ ἐστίν ἡ κρίσις, ὅτι τὸ φῶς ἐλήλυθεν εἰς τὸν κόσμον καὶ ἤγαπησαν οἱ ἄνθρωποι μᾶλλον 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 παράσσου μιατὶ 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 ὅ δὲ ποιῶν τὴν ἀλήθειαν ἔρχεται πρὸς τὸ φῶς, ἵνα φανερωθῇ αὐτῶν τὰ ἔργα ὅτι ἐν θεῷ ἐστὶν εἰργασμένα.

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

"He Must Increase; I Must Decrease"

John 3:22 Μετὰ ταῦτα ἤλθεν ὁ Ἰσαύων καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὴν Ιουδαίαν γῆν, καὶ ἐκεῖ διήθησαν μετ’ αὐτῶν καὶ ἐβάπτισαν.

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 Αἰγίνω ἐγγὺς τοῦ Σαλέιμ, ὅτι ὁ διάτα πολλὰ ἦν ἐκεῖ, καὶ παρεγένοντο 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 οὕτω γὰρ ἦν βεβηλημένος εἰς τὴν φολακήν ὁ Ἰωάννης.

24For John was still not yet thrown into prison.

John 3:25 Εγένετο οὖν ἡττησις 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 ἤλθον πρὸς τὸν Ἰωάννην καὶ εἶπον αὐτῷ, Ῥαββί, ὡς ἦν μετὰ σοῦ πέραν τοῦ Ἰορδάνου, ὦ σὺ μεμαρτυρήσας, ἰδείς ὡς βαπτίζει καὶ πάντες ἔρχονται 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 ἀνθρωπός λαμβάνειν οὐδὲν έαν μὴ ἢ δεδομένον αὐτῷ ἐκ τοῦ οὐρανοῦ.

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

John 3:28 αὐτοὶ ὑμεῖς μοι μαρτυρεῖτε ὅτι εἶπον ὅτι Χριστός, ἀλλ’ ὅτι Ἀπεσταλμένος εἰμι ἐμπροσθεν ἐκείνου.

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

John 3:29 ὁ ἤχων τὴν νῦφην νυμφίου ἐστίν· ὁ δὲ φίλος τοῦ νυμφίου, ὁ ἐστηκώς καὶ ἀκούων αὐτοῦ, χαρᾷ χαιρεὶ διὰ τὴν φωνὴν τοῦ νυμφίου. αὕτη οὖν ἡ χαρᾷ ἢ ἡμί πεπληρωται.

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 ἐλαττοῦσαί.

30He must increase, and I must decrease.

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

36 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 Text ὅτι εἶπον ὧν δὲ φιλος τοῦ νυμφίου, ὁ ἐστηκώς καὶ ἀκούων αὐτοῦ, χαρᾷ χαιρεὶ διὰ τὴν φωνὴν τοῦ νυμφίου. αὕτη οὖν ἡ χαρᾷ ἢ ἡμί πεπληρωται. There are so many occurrences of ὅτι in this sector that scribes must have thought this one was a mistake and superfluous.
John 3:31 ‘O ἁνωθεν ἐρχόμενος ἐπάνω πάντων ἐστίν· ὁ ὕν ἐκ τῆς γῆς ἐκ τῆς γῆς ἐστιν καὶ ἐκ τῆς γῆς λαλεῖ. ὁ ἐκ τοῦ οὐρανοῦ ἐρχόμενος ἐπάνω πάντων ἐστίν.

31"The one who comes from above is above all; the one who is from the earth is of the earth, and speaks of the earth. The one who comes from heaven is above all.\footnote{38}

John 3:32 Καὶ ὁ ἐώρακεν καὶ ἤκουσεν τοῦτο\footnote{39} μαρτυρεῖ, καὶ τὴν μαρτυρίαν αὐτοῦ οὖσας λαμβάνει.

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

John 3:33 ὁ λαβὼν αὐτοῦ τὴν μαρτυρίαν ἐφαρμαξας ὅτι ὁ θεὸς ἀληθῆς ἐστιν.

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

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

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

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

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

John 3:36 ὁ πιστεύων εἰς τὸν υἱὸν ἔχει ἐνῶν αἰώνιον· ὃς δὲ ἀπειθεῖτο τῷ υἱῷ οὐκ ὀφείλεται ἐρωτήν, ἀλλά ἡ ὀργὴ τοῦ θεοῦ μένει ἐπ’ αὐτὸν.

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

\chapter{Chapter 4}
\section*{The Samaritan Woman at the Well}

John 4:1 Ὅς οὖν ἔγνω ὁ κύριος ὅτι ἤκουσαν οἱ Φαρισαῖοι ὅτι Ἰησοῦς πλείονας μαθητὰς ποιεῖ καὶ βαπτίζει ὁ Ἰωάννης.

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

John 4:2 – καίτοι Ἰησοῦς αὐτὸς οὐκ ἔβαπτιζεν ἀλλ’ οἱ μαθηταὶ αὐτοῦ –

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

John 4:3 Ἀφίηκεν τὴν Ἰουδαίαν καὶ ἀπῆλθεν πάλιν εἰς τὴν Γαλιλαίαν.

3He left Judea and went back into Galilee.

John 4:4 Ἐξελ οὖν ἐκ τῆς Ἰουδαίας ἐπὶ ταῖς ἑξήκοντα ἑτέρας Συρακοσίων τοῦ χωρίῳ ὁ ἐξωκεν Ἰακώβ Ἰωάννη τῷ υἱῷ αὐτοῦ.

4But he had to pass through Samaria.\footnote{40}

John 4:5 ἔρχεται οὖν εἰς πόλιν τῆς Σαμαρείας λεγομένην Συχαρ πλησίον τοῦ χωρίου ὁ ἐξωκεν Ἰακώβ Ἰωάννη τῷ υἱῷ αὐτοῦ.

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

\footnotesize{\begin{itemize}
\item \footnote{38} Ερχόμενος ἐπάνω πάντων ἐστίν. Οἱ Β Ε \footnote{39} ΤΕΡΤ ΧΡΙΣΤΟΣΤΟΜΟΣ ΑΡΜΕΝΙΟΣ \footnote{40} Σαμαρία was the district north of Judea and south of Galilee. For Jesus to get to Galilee from where he was (Judea), he had to pass through Samaria in between; either that or go all the way around the east side of the Jordan River and Sea of Galilee, as some Jews would actually do, wanting so much to avoid Samaria. See the endnote at the end of this document, entitled, "The meaning of the phrase, 'The Jews' in the Gospel of John," which discusses this situation.
\end{itemize}}
John 4:6 ἦν δὲ ἐκεῖ πηγή τοῦ Ἱακώβ. ὁ οὖν Ἰσαοῦς κεκοπιακῶς ἐκ τῆς ὀδοιπορίας ἐκαθέζετο οὐτῶς ἐπὶ τῇ πηγῇ ὃρα ἦν ὑπὲρ ἑκτη.

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

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

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

John 4:8 οἱ γὰρ μαθηταὶ αὐτοῦ ἀπελπισθείσαι εἰς τὴν πόλιν, ἵνα τροφά τουρασίων.

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

John 4:9 λέγει οὖν αὐτῷ ἡ γυνὴ ἡ Σαμαρείτις. Πῶς οὐ Ἰουδαίως ὄν παρ' ἐμοῦ πίειν αἰτεῖς ὡς γυναικὸς Σαμαρείτιδος; οὐ γὰρ συγχρονίζει Ἰουδαῖοι Σαμαρείταις.

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

John 4:10 ἀπεκρίθη ὁ Ἰσαοῦς καὶ εἶπεν αὐτῷ, Εἰ ἡ δὲς τὴν δωρεὰν τοῦ θεοῦ καὶ τίς ἐστὶν ὁ λέγων σοι, Δός μοι πίειν, οὐ ἢ ἴδησας αὐτὸν καὶ ἐδωκέν ἂν σοι ὕδωρ τοῦ ὄζων.

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

John 4:11 λέγει αὐτῷ ἡ γυνή, Κύριε, ὡς ἀντλῆσας ἐξεῖς καὶ τὸ φρέαρ ἐστίν βαθὺς πόθεν οὖν ἔχεις τὸ ὕδωρ τοῦ ὄζων;

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

John 4:12 μὴ σὺ μείζων εἶ τοῦ πατρὸς ἡμῶν Ἱακώβ, δὸς ἐδωκέν ἡμῖν τὸ φρέαρ καὶ αὐτὸς ἐξ αὐτοῦ ἐπέμεν καὶ οἱ υἱοὶ αὐτοῦ καὶ τὰ βρέμματα αὐτοῦ;

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

John 4:13 ἀπεκρίθη ὁ Ἰσαοῦς καὶ εἶπεν αὐτῷ, Πῶς ὁ πίνων ἐκ τοῦ ὄδατος τοῦτον διψήει πάλιν; Εἰς τὸ πίειν μὴ δόθη "

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

John 4:14 δὸς δὲ ἄν πίῃ ἐκ τοῦ ὄδατος σοῦ ἐγὼ δώσω αὐτῷ, οὐ μὴ διψήῃ εἰς τὸν αἰώνα, ἀλλὰ τὸ ὕδωρ ὃ δώσω αὐτῷ γενήσεται ἐν αὐτῷ πηγὴ ὑδάτων ἀλλομένου εἰς ζωήν αἰώνιων.

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

John 4:15 λέγει πρὸς αὐτὸν ἡ γυνή, Κύριε, δὸς μοι τὸτε τὸ ὕδωρ, ἵνα μὴ διψῇ μηδὲ ἔρχωμαι ἐνθάδε ἀντλεῖν.

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

John 4:16 λέγει αὐτῇ ὁ Ἰσαοῦς, Ὑπαγε φωνήσον τὸν ἄνδρα σου καὶ έλθε ἐνθάδε.

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

John 4:17 ἀπεκρίθη ἡ γυνὴ καὶ εἶπεν, Οὐκ ἔχω ἄνδρα. λέγει αὐτῇ ὁ Ἰσαοῦς, Καλὸς εἶπες ὅτι ἄνδρα σου ἔχω.

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

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

John 4:18 πέντε γὰρ ἄνδρας ἔσχες, καὶ νῦν ὃν ἐχεις οὐκ ἔστιν σου ἁνήρ τοῦτο ἄλλης ἑίρηκας.

18For you have had five husbands, and he you now have is not your husband. This you have said honestly."

John 4:19 λέγει αὐτῷ ἡ γυνὴ, Κύριε, Θεωρῶ ὅτι προφήτης εἶ σύ.

19The woman says to him, "Sir, I am perceiving that you are a prophet.
Lift Up Your Eyes, See My Food and My Harvest

John 4:27 Καὶ ἐπὶ τούτῳ ἦλθον οἱ μαθηταὶ αὐτοῦ, καὶ ἐθαύμασαν ότι μετὰ γυναικὸς ἐλάλησεν οὐδεὶς μέντοι εἴπεν; Τί ζητεῖς; Ἡ, 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 ἀφῆκεν οὖν τὴν θηρίαν αὐτῆς ἢ γυνῆ καὶ ἀπῆλθεν εἰς τὴν πόλιν καὶ λέγει τοῖς ἄνθρωποις;

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

John 4:29 λέει ΄δειτε ἄνθρωπον δς εἶπεν μοι πάντα ὡς ἐποίησα· μήτι οὗτος ἐστίν ὁ Χριστός;

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

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

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

John 4:31 Ἐν δὲ τῷ μεταξύ ἤρωτον αὐτόν οἱ μαθηταὶ λέγοντες, 'Ραββί, φάγε.

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

John 4:32 ὃ δὲ εἶπεν αὐτοῖς, ΄Εγὼ βρῶσιν ἄρα δεῖ σοι ὡς ὑμεῖς ὁμοίως τί οἴδατε.

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

John 4:33 ἔδρασαν οὖν οἱ μαθηταὶ πρὸς ἄλληλους, Ἡ τις ἤνεγκεν αὐτῷ φαγεῖν;

33 His disciples therefore were saying to each other, "Has someone brought him something to eat?"
John 4:34  λέγει αὐτῷς ὁ Ἰησοῦς, ἔμοι βρωμά ἔστιν ἵνα ποιῶ τὸ θέλημα τοῦ πέμψαντός με καὶ τελείωσω 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  οὐχ ὑμεῖς λέγετε ὅτι ἔτι τετράμηνόν ἔστιν καὶ ὁ θερισμὸς ἔρχεται; ἵδον λέγω ὑμῖν, ἐπάρατο τούς οἰκοδόμους ὑμῶν καὶ θέασον τὰς χώρας ὅτι λευκαὶ εἰσίν πρὸς θερισμὸν ἡμᾶς.

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 θεριζων μισθὸν λαμβάνει καὶ συνάγει καρπὸν εἰς ζωήν αἰώνιον, ἵνα καὶ ὁ σπείρων ὁμοίως χαίρῃ καὶ ὁ θεριζων.

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 ἀληθινός ὅτι ἄλλος ἔστιν ὁ σπείρων καὶ ἄλλος ὁ θεριζων.

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

John 4:38  ἐγὼ ἀπέστειλα ὑμᾶς θεριζεῖν ὁ σὺ ὑμεῖς κεκοπιάκατε· ἄλλοι κεκοπιάκασιν, καὶ ὑμεῖς εἰς τὸν κόπον αὐτῶν εἰσελθάτε.

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."

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The Woman’s Talk Bears Fruit

John 4:39  ἔκ δὲ τῆς πόλεως ἑκείνης πολλοὶ εἶπότευσαν εἰς αὐτὸν τῶν Σαμαρείτων διὰ τὸν λόγον τῆς γυναικὸς μαρτυρούσης ὅτι Εἰπέν μοι πάντα διὰ ἑποίησα.

39 And many of the Samaritans from that town had believed in him because of the woman’s word testifying, "He told me everything I ever did."
John 4:40  ὡς οὖν ἦλθον πρός αὐτὸν οἱ Σαμαριταί, ἡρώτων αὐτὸν μεῖναι παρ’ αὐτοῖς· καὶ ἐμείνειν ἐκεί δύο ἡμέρας.

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

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

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

John 4:42 τῇ τε γυναικὶ ἠλέγον ὅτι ὄφεκτει διὰ τὴν σὴν λαλίαν πιστεύσαμεν· αὐτοὶ γὰρ ἀνηκόαμεν, καὶ οἴδαμεν ὃτι αὐτὸς ἔστιν ἄλλος ὁ σωτὴρ τοῦ κόσμου, ὁ χριστός.

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

The Official’s Son Stays Alive

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

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

John 4:44 αὐτός γὰρ ὁ Ἰησοῦς ἐμαρτύρησεν ὅτι προφῆτης ἐν τῇ ἡδίᾳ παρῆδρι τιμῆν οὐκ ἔχει.

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

John 4:45 ὅτε οὖν ἦλθεν εἰς τὴν Γαλιλαίαν, ἐδέξαντα αὐτὸν οἱ Γαλιλαῖοι, πάντα ἑωρακότες ἀ ἐποίησαν ἐν Ἱεροσολύμωι ἐν τῇ ἐορτῇ, καὶ αὐτοὶ γὰρ ἦλθον εἰς τὴν ἐορτήν.

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

John 4:46 ἦλθεν οὖν ὁ Ἰησοῦς πάλιν εἰς τὴν Κανὰ τῆς Γαλιλαίας, ὅπου ἐποίησαν τὸ ὄδωρ οἴνου, καὶ ἤν τις βασιλικὸς οὗ ὁ οἶκος ἦσθεν ἐν Καπερναοῦ·

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

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

John 4:47 οὗτος ἀκούσας ὅτι Ἰησοῦς ἤκει ἐκ τῆς ίουδαίας εἰς τὴν Γαλιλαίαν ἀπῆλθεν πρὸς αὐτὸν καὶ ἠρώτα αὐτὸν ἵνα καταβῇ καὶ ἴαση τοῦ αὐτοῦ τοῦ οἴνου, ἦμελε γὰρ ἀποθησάμενοι.

47 When 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 ἔπει δὲ οὖν ὁ Ἰησοῦς πρὸς αὐτόν, Ἔὰν μὴ σημεῖα καὶ τέρατα ἴδῃ τε, οὐ μὴ πιστεύσῃ.

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

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

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

John 4:50 λέγει αὐτῷ ὁ Ἰησοῦς, Πορεύοι τοῦ οἴκου σου ζῇ. Καὶ ἐπίστευσεν ὁ ἄνθρωπος τῷ λόγῳ ᾧ ἔπει αὐτῷ Ἰησοῦς καὶ ἔπεμψε.

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

John 4:51 ἤδη δὲ αὐτοῦ καταβαίνοντος οἱ δούλοι αὐτοῦ ἀπήντησαν αὐτῷ καὶ ἀπήγγειλαν λέγοντες ὅτι πάις σου ζῇ.

51 And even as he was going back down, his servants met him and reported, saying, "Your boy is alive." And the man believed the word that Jesus had said to him, and departed.

John 4:52 ἔπειθον δὲ ἅπαν παρ’ αὐτῶν τὴν ὄραν ἐν ἰς κομψότερον ἔσχεν· Καὶ εἶπον αὐτῷ ὅτι Ἡθές ὄραν ἐβδόμην αφήκεν αὐτὸν ὁ πατέρος.

52 He therefore ascertained from them the exact time in which he had gotten better. And they said to him, "The fever left him yesterday at 7 p.m."
John 4:53 ἐγνώ οὖν ὁ πατὴρ ὅτι ἐν ἔκεινη τῇ ὁρᾷ ἐν ἡ ἔπειν αὐτῷ ὁ Ἰησοῦς ὅτι ὁ υἱός σου ζῇ, καὶ ἐπίστευσεν αὐτῶς καὶ ἤ ὀικία αὐτοῦ ὄλη.

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

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

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

Chapter 5

Jesus Heals in the Spa on the Sabbath

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

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

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

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,⁵⁰ having five colonnades.

John 5:3  ἐν ταύταις κατέκειτο πλῆθος πολὺ τῶν ἁσθενοῦντων, τυφλῶν, χωλῶν, ἔπρων, ἑκάσερβαμένων τὴν τοῦ ὀδατοῦ κηδίνην.

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

⁵⁰ 5:2c txt Βηθεσδά A C E F G H K M S U V X⁵⁰(κοινὰ) Γ Δ Θ Π Ω 047 063 (Βηθ_Βδί) 078 0141 (0233vid _Βθεσδά) ἐκ τοῦ θαύματος ἱστορεῖται (it=βθεσδά).  Π 346 788 syr (copa,s.blue,ach) P 346 788 syr (copa,s.blue,ach) thc πολὺ τῶν ἁσθενοῦντων, τυφλῶν, χωλῶν, ἔπρων, ἑκάσερβαμένων τὴν τοῦ ὀδατοῦ κηδίνην.

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

⁵¹ 5:3 txt include ν. 3b A* C E F G H K M S U V W⁵¹(κοινὰ) (κοινὰ) Γ Δ Θ Ψ 063 078 0233 ἐκ τοῦ θαύματος ἱστορεῖται Κ 213 513 597 655 529 597 700 865 892 1006 1009 1010 1071 1079 1195 1216 1230 1241 1242 1243 1253 1292 1342 1344 1365 1424 1505 1546 1646 2148 2174 2907 ὑπερτάσματα εἰς τὸ θαύματος κηδίνην D ita,a,aur,b,d,i,l,r, svgs (ethi) ἐκ τοῦ θαύματος κηδίνην D ita,a,aur,b,d,i,l,r, svgs (ethi).  Π 346 788 syr (copa,s.blue,ach) P 346 788 syr (copa,s.blue,ach) thc πολὺ τῶν ἁσθενοῦντων, τυφλῶν, χωλῶν, ἔπρων, ἑκάσερβαμένων τὴν τοῦ ὀδατοῦ κηδίνην.  Π 346 788 syr (copa,s.blue,ach) P 346 788 syr (copa,s.blue,ach) thc πολὺ τῶν ἁσθε

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John 5:4 ἄγγελος γὰρ κατὰ καὶ καρνίν κατέβαινεν ἐν τῇ κολυμβήθρᾳ, καὶ ἐτάφρησεν τὸ ὄδωρ: ὁ οὖν πρῶτος ἐμβὰς μετὰ τὴν ταραχὴν τοῦ ὕδατος, ὕγις ἐγίνετο, ὦ δῆποτε κατείχετο νοσήματι

4For an angel to have come down in after the stirring of the water would be healed, whatever disease he had formerly been afflicted with.34

John 5:5 ἂν δὲ τὶς ἄνθρωπος ἐκεί τρίκοντα καὶ ὀκτὼ ἐ̂τη ἔξων ἐν τῇ ἁπενείᾳ.

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

John 5:6 τότεν ἰδὼν ὁ Ἰησοῦς κατακείμενον, καὶ γνοὺς ὅτι πολὺν ἡδη χρόνον ἔχει, λέγει αὐτῷ, Θελεῖς ὑγίης γενέσθαι;

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

John 5:7 ἀπεκρίθη αὐτῷ ὁ ἁπενείων, Κύριε, ἂν ἦνα ὅταν ταραχῇ τὸ ὄδωρ ἅλλων με εἰς τὴν κολυμβήθραν ἐν ὦ δὲ ἐρχομαι ἑγώ ἅλλοι πρὸ ἐμοῦ καταβαινέ τε.

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

John 5:8 λέγει αὐτῷ ὁ Ἰησοῦς, Ἐγείρατε, ἀρον τὸν κραββατὸν σου καὶ περιπάτει.

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

John 5:9 καὶ ἐφθείως ἐγένετο ὑγίς ὁ ἄνθρωπος, καὶ ἤρεν τὸν κραββατὸν αὐτοῦ καὶ περιπάτησε. Ἄν δὲ σάββατον ἐν ἐκείνῃ τῇ ἡμέρᾳ.

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

John 5:10 ἐλεγον οὖν οἱ ίουδαῖοι τῷ ὑπερηπαυμένῳ, Σάββατον ἐστιν: οὐκ ἐξετάτι σου ἀρα τὸν κραββατὸν.

10The Jews therefore said to the man who had been healed, "It is a Sabbath; it is not lawful for you to carry your mat."
John 5:11 ἀπεκρίθη αὐτοῖς, ὃ ποιήσας με ὑγιὴ ἑκείνος μοι εἶπεν, ἂρον τὸν κράββατόν σου καὶ περιπάτει.

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

John 5:12 ἤρωτεν οὖν αὐτόν, Τίς ἔστιν ο ἀνθρωπός ο εἰπὼν σοι, ἂρον τὸν κράββατόν σου καὶ περιπάτει;

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

John 5:13 Ο δὲ ἱερεῖς οὐκ ἤδει τίς ἔστιν, 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 εὑρίσκει αὐτόν ο Ἰησοῦς ἐν τῷ ἱερῷ καὶ εἶπεν αὐτῷ, ἦδε ὑγίης γέγονας· μηκέτι ἀμάρτατεν, ἵνα μὴ 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 ἀπῆλθεν ο ἀνθρωπός καὶ ἀνήγειλεν τοῖς ἱουδαίοις ὅτι Ἰησοῦς ἔστιν ο ποιήσας αὐτόν ὑγίη.

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

John 5:16 καὶ διὰ τοῦτο ἐδίωκον τὸν Ἰησοῦν οἱ ἱουδαίοι, καὶ ἐξήτων αὐτῶν ἀποκτείναι, ὅτι ταῦτα ἐποίησεν 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 Ο δὲ Ἰησοῦς ἀπεκρίνατο αὐτοῖς, ὁ πατὴρ μου ἐως ἅρτη ἐργάζεται, κἀγὼ ἐργάζομαι.

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

John 5:18 διὰ τοῦτο οὖν μάλλον ἐξήτων αὐτῶν οἱ ἱουδαίοι ἀποκτείναι, ὅτι οὐ μόνον ἔλευς τὸ σάββατον ἀλλὰ καὶ πατέρα ἰδίου ἔλεγεν τὸν θεόν, Ίėσων εὐστὸν ποιῶν τῷ θεῷ.

18For this reason the Jews tried all the more to kill him, because not only was he breaking the Sabbath, but he was also saying God was his own father, making himself equal to God.

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58 5:12 txt τὸν κράββατόν σου oun A C D E F G H K M N S U V X Y Z Λ Π Ψ Ω 047 0141 0211 0233 γι 2 28 33 69 157 397 565 700 892 1071 1241 1424 m latt syr cop salv ob bo TR RP ὅου τὸν κράββατόν 579 om lib  dateFormatter 75 75 N B C E L cop sal ms ly sbl NA28 om entire verse A W Vis 063 lac ὅπερ 955 P Q T X Text 070 078 346 788

59 5:16 txt καὶ ἐξήτων αὐτῶν ἀποκτείναι διὰ Α Ε Γ ε Μ Ν Ρ Σ Ω (V) Y X 5 Ξ Δ Θ Λ Π Ψ Ω 047 0211 0233 2 27 118 700 1071 1273 1424 1582 2 2561 δε 954 955 956 NT A b c d e f g h i j k l m n o p q r s t u v w x y z διὰ Α Ε Γ ε Μ Ν Ρ Σ Ω (V) Y X 5 Ξ Δ Θ Λ Π Ψ Ω 047 0211 0233 2 157 διὰ Α Ε Γ ε Μ Ν Ρ Σ Ω (V) Y X 5 Ξ Δ Θ Λ Π Ψ Ω 047 0211 0233 2 124 διὰ Α Ε Γ ε Μ Ν Ρ Σ Ω (V) Y X 5 Ξ Δ Θ Λ Π Ψ Ω 047 0211 0233 2 124 διὰ Α Ε Γ ε Μ Ν Ρ Σ Ω (V) Y X 5 Ξ Δ Θ Λ Π Ψ Ω 047 0211 0233 2 124 διὰ Α Ε Γ ε Μ Ν Ρ Σ Ω (V) Y X 5 Ξ Δ Θ Λ Π Ψ Ω 047 0211 0233 2 1010 1241 1582 2718 2786 2786 al δε 954 955 956 T G WH NA27 ὅπερ 955 P Q T X Text 070 078 346 788. No umlaut in B.

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

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

John 5:20  ὁ γὰρ πατὴρ φιλεῖ τὸν υἱὸν καὶ πάντα δείκνυσιν αὐτῷ ὁ αὐτὸς ποιεῖ, καὶ μείζων τούτων δεῖξαι αὐτῷ ἑργά, ἵνα ὑμεῖς θαυμᾶσθε.

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

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

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

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

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

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

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

John 5:24  Ἦμιν ἄμην λέγω ὑμῖν ὅτι ὁ τὸν λόγον μου ἁκούων καὶ πιστεύων τῷ πέμψαντί με ἔχει ϑωμὴν αἰωνίων, καὶ εἰς κρίσιν οὐκ ἔρχεται ἀλλὰ μεταβεβηκέν ἐκ τοῦ θανάτου εἰς τὴν ϑωμήν.

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  Ἦμιν ἄμην λέγω ὑμῖν ὅτι ἔρχεται ὁ ρα καὶ νῦν ἐστὶν ὅτε οἱ νεκροὶ ἁκούονται τῆς φωνῆς τοῦ υἱοῦ τοῦ θεοῦ καὶ οἱ ἁκούοντες ζήσονται.

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

John 5:26  ὥσπερ γὰρ ὁ πατὴρ ἔχει ϑωμήν ἐν αἰωνίῳ, οὕτως ἐδώκεν καὶ τῷ υἱῷ ἁμὴν ἔχει ἐν ἀειτῷ.

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

John 5:27  καὶ ἐξουσιάζειν ἐδώκεν αὐτῷ καὶ κρίνειν ποιεῖν, ὅτι υἱὸς ἀνθρώπου ἐστίν.

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

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61 5:19 According to Bauer, ἀπ' ἐαυτοῦ is an expression known in Classical Greek using the preposition ἀπό 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 

63 5:27a txt καὶ Δ Ε Γ Η Ν Σ Υ Τ Ψ θ ξ η ζ ο η ι ο Ν Ψ 070 33 579 1211 it vgu2 syr* Or SBL NA28 {λ}" omit εξουσιασθήσεται εν αυτω και (h.t.) 1424 (acc. Swanson) p,h "The Son of Man."  

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.

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

John 5:29: καὶ ἐκπορεύονται, οἱ τὰ ἁγαθὰ ποιήσαντες εἰς ἀνάστασιν ζωῆς, οἱ δὲ τὰ φαῦλα πράξαντες εἰς ἀνάστασιν κρίσεως.

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

John 5:30: Οὐ δύναμαι ἐγώ ποιεῖν ἀπ' ἐμαυτοῦ οὐδὲν· καθὼς ἀκούω κρίνω, καὶ ἡ κρίσις ἡ ἐμὴ δικαία ἐστίν, ὅτι οὐ ζητῶ τὸ θέλημα τὸ ἐμὸν ἀλλὰ τὸ θέλημα τοῦ πέμψαντός με πατρός.

30I from myself am not able to do a thing; only as I hear do I judge, and my judgment is righteous, because I am not seeking my own will, but the will of the Father who sent me.

Testimonies About Jesus

John 5:31: εἰὼν ἐγὼ μαρτυρῶ περὶ ἐμαυτοῦ, ἡ μαρτυρία μου οὐκ ἦστιν ἀληθής·

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

John 5:32: ἀλλὰς ἦστιν ὁ μαρτυρῶν περὶ ἐμοῦ, καὶ οἶδα ὅτι ἀληθῆς ἦστιν ἡ μαρτυρία ἡν μαρτυρεί περὶ ἐμοῦ.

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

John 5:33: οὐκ θελεῖς ἀπεστάλκατε πρὸς Ἰωάννην, καὶ μεμαρτύρηκεν τῇ ἀληθείᾳ·

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

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

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

John 5:35: ἐκείνου ἦν ὁ λόγος ὁ καίομενος καὶ φαίνων, ὑμεῖς δὲ ἠθελήσατε ἀγαλλιασθῆναι πρὸς ὅραν ἐν τῷ φωτὶ αὐτοῦ.

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

John 5:36: ἐγὼ δὲ ἦσαν τὴν μαρτυρίαν μείζων τοῦ Ἰωάννου· τὰ γάρ ἔργα ἄρδωκέν μοι ὁ πατὴρ ἵνα τελείωσον αὐτὰ, αὐτὰ τὰ ἔργα ἄρ νω, μαρτυρεῖ περὶ ἐμοῦ ὅτι ὁ πατὴρ με ἀπέσταλκεν.·

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

John 5:37: καὶ ὁ πέμψας με πατὴρ αὐτὸς μεμαρτύρηκεν περὶ ἐμοῦ. οὕτε φωνὴν αὐτοῦ ἀκούσατε πάσης οὕτε οἴδας αὐτοῦ ἑωράκατε,

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

John 5:38: καὶ τὸν λόγον αὐτοῦ οὐκ ἔχετε μένοντα ἐν ὑμῖν, ὅτι ὁ ἀπέστειλεν ἐκείνος τοῦτῳ ὑμεῖς οὐ πιστεύετε.

38And His word, you do not have living in you, because the one He has sent, him you do not believe.
John 5:39 ἐρευνάτε τὰς γραφὰς, ὅτι ὑμεῖς δοκεῖτε ἐν αὐταῖς ἃ ἦν αἰώνιον ἔχειν· καὶ ἐκεῖναί εἰσαι αἱ μαρτυρεῖσαι περὶ ἐμοῦ.

39 You 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 οὐ θέλετε ἐλθεῖν πρὸς με ἵνα Ἰησοῦν ἔχετε.

40 Yet 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 ἄλλ' ἐγώ σας ὅτι τὴν ἀγάπην τοῦ θεοῦ οὐκ ἔχετε ἐν ἑαυτοῖς.

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

John 5:43 ἐγὼ ἐλήλυθα ἐν τῷ ὄνοματί τοῦ πατρὸς μου καὶ οὐ λαμβάνετε με· εὰν ἄλλος ἔλθῃ ἐν τῷ ὄνοματι τῶν ἱδίων, ἐκεῖνον λήψεσθε.

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

John 5:44 πῶς δύνασθε ὑμεῖς πιστεύσαι, δόξαν παρὰ ἀλλήλων λαμβάνοντες καὶ τὴν δόξαν τὴν παρὰ τοῦ μόνου θεοῦ οὐ ἤκουστε;

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

John 5:45 μή δοκεῖτε ὅτι ἐγὼ κατηγορήσω ὑμῶν πρὸς τὸν πατέρα· ἐστίν ὁ κατηγορῶν ὑμῶν Ὀσώς, 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 ἐπιστεύετε Μωσῆ, ἐπιστεύετε ἐν ἐμοί, περὶ γὰρ ἐμοῦ ἔκεινος ἔγραψεν.

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

John 5:47 εἰ δὲ τοῖς ἔκεινοι γράμμασιν οὕτως πιστεύσετε, πῶς τοῖς ἔμοις ἀρέσκεσθε;

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 βαλάσσης τῆς Γαλιλαίας τῆς Τιβερίας.

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

John 6:2 καὶ ἠκολούθει αὐτῷ ὁχλος πολύς, ὅτι ἔωρον αὐτοῖς τὴν σημεία ἐποίησε ἐπὶ τῶν ἀσθενοῦντων.

2 And 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 ὄρος ὁ Ἰησοῦς, καὶ ἔκει ἐκάθητο μετὰ τῶν μαθητῶν αὐτοῦ.

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

John 6:4 ἦν δὲ ἐγγύς τὸ πάσχα, ἥ ἐστὶν τῶν Ιουδαίων.

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

John 6:5 ἔπαρας οὖν ὁ Ἰησοῦς τοῖς ὁρφαλωμένοις, καὶ θεαμάζομεν ὅτι πολὺς ὁχλὸς ἔρχεται πρὸς αὐτόν λέγει πρὸς τὸν Φιλίππον, Πόθεν ἀγράφωσαν ἄρτους ἵνα φάγωσιν οὗτοι;

5 Then, lifting up his eyes and seeing that a large crowd was coming toward him, Jesus says to Philip, "Where shall we buy loaves so that these people can eat?"
John 6:6 toûto de ἔλεγεν πειράζων αὐτῶν, αὐτὸς γὰρ ἤδει τι ἐμελλεν ποιεῖν.

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

John 6:7 ἀπεκρίθη αὐτῷ Φίλιππος, Διακοσίων δηναρίων ἄρτοι οὐκ ἀρκοῦσιν αὐτοῖς ἵνα ἕκαστος αὐτῶν βραχὺ τι λάβῃ.

Philip answered him, "Two hundred denarii ⁶⁹ 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,

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

John 6:9 "Εστὶν παιδίαν ἐν ὠδῇ, ὥστε ἔχει πέντε ἄρτους κριθίνους καὶ δύο ψάρια· ἄλλα ταῦτα τί ἐστὶν εἰς τοσοῦτος;

"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 ἀναπαύσειν ἢν δὲ χρόνος πολὺς ἐν τῷ τόπῳ. ἀνέπεσον οὖν οἱ ἄνδρες τὸν ἁριθμὸν ὧσεὶ πεντακισχίλιοι.

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

John 6:11 ἔλαβεν δὲ τοὺς ἄρτους ὁ Ἰησοῦς καὶ εὐχαριστήσας διέδωκεν τοῖς μαθηταῖς, οἱ δὲ μαθηταὶ τοῖς ἀνακειμένοις, ὑμοῖς καὶ ἐκ τῶν ψαρίων ὄσον ἠθέλον.

Then Jesus took the loaves, and after giving thanks, he distributed to the disciples, and the disciples to those reclining, ⁷⁰ and likewise from the fish, as much as they wanted.

John 6:12 ὡς δὲ ἐνεπλήσθησαν λέγει τοῖς μαθηταῖς αὐτοῦ, Συναγάγετε τὰ περισσεῦσαντα κλάσματα, ἵνα μὴ τι ἄπλησται.

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

John 6:13 συνήγαγον οὖν, καὶ ἐγέμισαν δῶδεκα κοφίνους κλασμάτων ἐκ τῶν πέντε ἄρτων τῶν κριθίνων ὃ ἐπέρευσαν τοὺς βεβρωκόσιν.

So they gathered, and filled twelve large baskets ⁷¹ with fragments of the five barley loaves left over by those who had eaten.

John 6:14 Οἱ οὖν ἀνθρώποι ἠδόντες ὁ ἐποίησεν σημεῖον ὁ Ἰησοῦς, ἔλεγεν ὅτι Οὕτως ἐστιν ἄλλης ὁ προφήτης ὁ ἐρχόμενος εἰς τὸν κόσμον.

Then the people, having seen the miraculous sign Jesus had done, were saying, "This surely is the Prophet who was to come into the world." ⁷²

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⁶⁹ 6:7 About 8 months of a man’s wages
⁷⁰ 6:11 τοῖς μαθηταῖς ὁ δὲ μαθηταῖς ὁ δὲ μαθηταῖς Ν* D E F G H K M S U V Υ Γ Δ Θ Λ Ψ Ω Ω 047 0211 33 28 69 124 700 1071 1273 b d ej s y r c p h cop arch,2om2 TR RP ἐν τοῖς μαθηταῖς αὐτοῦ ὁ δὲ μαθηταῖς 157 1424 omit P 33 36 565 579 1214 2561 lat syr c p h cop sa ph pbo arm SBL NA28 [Δ] misc P 33 36 565 C P Q T 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 with 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, in all four gospels 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 σπύρις - spýris. A κόφινος was used for many things, including carrying manure, while a spýris was a smaller basket used for carrying edibles.
⁷² 6:14 Deuteronomy 18:14-20
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 *Ὡς δὲ οὖσιν ἡγενήθησαν οἱ μαθηταὶ αὐτοῦ ἐπὶ τὴν βάλασαν,*

And when evening had come, his disciples had gone down to the lake, and gotten into a boat, and were proceeding across the lake toward Capernaum. And now darkness came, and Jesus had not come to them,

John 6:18 *καὶ ἐμβὰντες ἵνα τὸ πλοῖον ἀνέμου μεγάλου πνεόντος διηγείρετο.*

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.

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

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73 6:15 txt ανεχωρησεν παλιν ψ²⁵ K² A B D K L N Y Θ Λ Π 063f 0141 0211 ƒ 33 124 157 397 565 579 700 1071 ιτ₇₆₇₇₈₉₉₃₃ syr₉₈₉₉ cop₉₈ arm goth TR SBL NA28 {/} φευγει παλιν ψ³ or it₆f₇₈ cop₉₈ TR RP lac ψ⁶ ψ⁶ ψ⁶ C P Q T X Π 070 0233 346

74 6:17 txt οὐκ A E F G H K M S U V Ψ Δ Θ Λ Ω 047 063 0211 ƒ 2 28 157 565 700 892 1424 Μ lat syr cop₉₈₉₉ TR RP lac ψ²⁸₇ ψ²⁸₇²⁷ K² A B D L N W Ψ ψ³ 33 124 579 1071 1241 it₆s cop₂₈₇₉ cop₂₈₇₉ bo SBL NA28 {/} lac ψ⁶₆ C P Q T X Π 070 0233 346

75 6:19 This is about halfway across the lake. (Three or three and a half miles, or five or six kilometers.)
"I Am the Bread Come Down out of Heaven"

John 6:22. Then Jesus said to them, "I am the bread of life. He who comes to Me shall not hunger, and he who believes in Me shall not thirst.

23. The next day, the crowd that had stood 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 the other disciple, who had reached the opposite shore of the lake, was Philip, the brother of Nathanael from Canaan.

24. 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 6:25. "After they found Him, they urged Him to stay with them, for they said, "He taught us well and did many miracles.

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?"
John 6:31  οἱ πατέρες ἡμῶν τὸ μᾶνα ἔφαγον ἐν τῇ ἐρήμῳ, καθὼς ἐστὶν γεγραμμένον, Ἄρτον ἐκ τοῦ οὐρανοῦ ἐδωκεν αὐτοῖς φαγεῖν.

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

John 6:32  εἶπεν δὲ αὐτοῖς ὁ Ἰησοῦς, Αμὴν ἀμὴν λέγω ὑμῖν, οὐ Μωυσῆς δέδωκεν ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ, ἀλλὰ ὁ πατὴρ μου δίδωσιν ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ τὸν ἀληθινὸν.

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

John 6:33  ὁ γὰρ ἄρτος τοῦ θεοῦ ἐστιν ὁ καταβαίνων ἐκ τοῦ οὐρανοῦ καὶ ζωὴν δίδωσιν τῷ κόσμῳ.

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

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

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

John 6:35  εἶπεν δὲ αὐτοῖς ὁ Ἰησοῦς, Ἐγώ εἰμί ὁ ἄρτος τῆς ζωῆς· ὁ ἐρχόμενος πρὸς με ὑμᾶς ἐρχόμενος εἰς ἐμὲ ἡ δύσησις, καὶ ὁ πιστεύων εἰς ἐμὲ ἔχει ἰδία δυσήσις πώποτε.

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

John 6:36  ἀλλὰ εἶπον ὑμῖν ὅτι καὶ ἐωράκατέ με καὶ οὐ πιστεύετε.

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

John 6:37  Πᾶν ὁ δίδωσιν μοι ὁ πατὴρ πρὸς ἐμὲ ἤξει, καὶ τὸν ἐρχόμενον πρὸς με ὑμᾶς ἐκβάλω ἐκ τοῦ πέμψαντός με.

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

John 6:38  ὃς καταβάθηκα ἐκ τοῦ οὐρανοῦ οὐχ ἤνα ποιῶ τὸ θέλημα τὸ ἐμὸν ἀλλὰ τὸ θέλημα τοῦ πέμψαντός με.

For 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  τούτῳ δὲ ἐστιν τὸ θέλημα τοῦ πέμψαντός με πατρός, ἵνα πᾶν ὁ δέδωκέν μοι μὴ ἀπολέσω ἐξ αὐτοῦ ἄλλα ἀναστήσω αὐτό ἐν τῇ ἐσχάτῃ ἡμέρᾳ.

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  τούτῳ δὲ ἐστίν τὸ θέλημα τοῦ πέμψαντός με, ἵνα πᾶς ὁ θεωρῶν τὸν υἱὸν και πιστεύων εἰς αὐτὸν ἔχῃ ζωὴν αἰωνίαν, καὶ ἀναστήσω αὐτὸν ἐν τῇ ἐσχάτῃ ἡμέρᾳ.

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

John 6:41  Ἐγὼ γύριζον οὖν ὑμᾶς. Ὑμᾶς δὲ ἤκουν καὶ προῆλθον ὀπλασμένοι ἔναντι αὐτοῦ ὑπό νηστείων, ἵνα γυρίσῃ οὐδεὶς αὐτὸν ἐκ τοῦ ζωοφάγου.

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, Ὑμᾶς δὲ ἤκουσαν καὶ προῆλθον ὀπλασμένοι ἔναντι αὐτοῦ, ἵνα γυρίσῃ οὐδεὶς αὐτὸν ἐκ τοῦ ζωοφάγου καταβεβήκατε;

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 σὺν δὲ Πατρός καὶ ἔπειν αὐτοῖς, Μὴ γογγυστεῖες μετ' ἄλληλων.

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

John 6:44  οὕτως δύναται ἐλθεῖν πρός με ἐὰν μὴ ὁ πατήρ ὁ πέμψας με ἐκ τοῦ ζωοφάγου, καὶ ἐγὼ ἀναστήσω αὐτὸν τῇ ἐσχάτῃ ἡμέρᾳ.

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

John 6:45  ἔστω γεγραμμένον ἐν τοῖς προφήταις, Καὶ ἔσονται πάντες διδακτοί τοῦ θεοῦ· πάς ὁ ἄκουσας παρὰ τοῦ πατρὸς καὶ μαθὼν ἔρχεται πρός με.

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 της ἐώρακεν εἰ μὴ ὁ ὄν παρὰ τοῦ θεοῦ, οὖτος ἐώρακεν τὸν πατέρα.

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

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81 6:39 Note all the neuters. This is said to be an example of the phenomenon of 'anacoluthon.' This would mean that the inflections have 'followed suit,' so to speak; that is, they have been attracted to or assimilated by the neuter gender and singular number of the relative pronoun, which in turn had been attracted to those same traits of its antecedent, τὸ θέλημα-τὸ θελεῖν, that is, the will in verse 39. (And the relative pronoun was used in a Hebraistic construction, "παν...μη.") (Look up §§ 293-297 in Blass) But I am not convinced 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 6:47 ἀμὴν ἀμὴν λέγω ὑμῖν, ὅ τι πιστεύω εἰς ἐμὲ ἔχει ζωὴν αἰώνιον.

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

John 6:48 ἐγὼ εἰμί ὁ ἄρτος τῆς ζωῆς.

48I am the bread of life.

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

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

John 6:50 οὕτως ἔστιν ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβαίνων ἵνα τις ἐξ αὐτοῦ φάγῃ καὶ μὴ ἀποθάνῃ.

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

John 6:51 ἐγὼ εἰμί ὁ ἄρτος τοῦ ζωῆς· ἐάν τις φάγῃ ἐκ τούτου τοῦ ἄρτου, ζήσεται εἰς τὸν αἰῶνα· καὶ ὁ ἄρτος δεῖ ὅτι ἐγὼ δύσω ὥσπερ τὴς τοῦ κόσμου ζωῆς.

51I am the living bread come down out of heaven. If someone eats of this bread, he will live for ever. Namely, the bread I will give is my flesh, which I will give for the life of the world.”

John 6:52 ἔμαχθων οὖν πρὸς ἀλλήλους οἱ Ιουδαίοι λέγοντες, Πῶς δύναται οὕτως ἡμῖν δοῦναι τὴν σάρκα φαγεῖν;

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

John 6:53 εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς, ἀμὴν ἀμὴν λέγω ὑμῖν, εάν μὴ φάγητε τὴν σάρκα τοῦ υἱοῦ τοῦ θεοῦ καὶ πίπτε αὐτὸ το ἄμα, οὐκ ἔχετε ζωὴν ἐν αὐτοῖς.

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

John 6:54 ὁ τρώγων μοι τὴν σάρκα καὶ πίνων μοι τὸ αἷμα ἔχει ζωὴν αἰώνιον, καὶ ἐγὼ ἃναστήσω αὐτὸν τῇ ἑσαχτή ἡμέρᾳ;

54The person eating my flesh and drinking my blood has eternal life, and I will raise him up at the last day.

John 6:55 ἡ γὰρ σάρκα μου ἀληθῶς ἐστιν βρῶσις, καὶ τὸ αἷμα μου ἀληθῶς ἐστὶν πόσις.

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

John 6:56 ὁ τρώγων μοι τὴν σάρκα καὶ πίνων μοι τὸ αἷμα ἐν ἐμοὶ μένει καγώ ἐν αὐτῷ.

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

John 6:57 καθὼς ἀπέτειλεν με ὁ ζων πατὴρ καγώ ζω διὰ τὸν πατέρα, καὶ ὁ τρώγων με κάκευσος ζησε δι’ ἐμέ.

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

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83 652 txt omitt PS\textit{nulli} \textit{CDGHEKLMSPYWΓΔΘΛΠΨΩ} 047 0141 0211 ε 13 28 33 157 180 205 397 565 579 700 1006 1010 1071 1241 1292 1342 1505 1844 1221 M Lect \textit{Ld} goth Or\textit{a} Cyp\textit{d} TR RP \textit{aurou} \textit{Q6} B T 597 892 1243 1424 1253 (\textit{L1016}) \textit{itau} \textit{aur.b.c.n.f.i,q.p} \textit{vgy syc.p.h.pal copsa.pbo.bach} arm eth geo slav Orlat Macarius/Symeon Chrys Cyp\textit{d} SBL [NA28] (C) \textit{lac A F N P Q V X} 063 070 0233 346. Codex B has an umlaut here. The text without the possessive pronoun aurou is almost certainly original. Note that every and all translations based on the Textus Receptus or Byz text, which omit aurou, 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 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 αληθῶς...αληθῶς \textit{P56} E G H M S U V Υ Δ Θ Λ Ψ Ω 047 0250 28 700 1216 1242 1646 2148 {\textit{itau} \textit{aur.b.c.n.f.i,q.p} \textit{vgy TR RP \textit{alηθ̄ης...alηθης} \textit{P56} \textit{Q6} B C K L W Π Ψ Ω 0211 ε 157 565 892 1009 1010 1071 1079 1195 1230 1241 1253 1365 1546 2174 \textit{lac} \textit{cop arm geo Or SBL NA28} (C) \textit{lac αληθης...αληθως} \textit{Q6} \textit{omitt} \textit{alηθ̄ης...omitt} καὶ το αἷμα μου αληθής εστιν ποις D (\textit{lac A F N P Q V X} 063 070 0233 346)
John 6:58 οὕτως ἦστιν ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβάς, οὗ καθὼς ἔφαγον οἱ πατέρες ύμων τὸ μάννα, καὶ ἀπέθανον· ὁ τρώγων τούτου τὸν ἄρτον ζήσεται εἰς τὸν αἰώνα.

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

A Teaching Too Scandalous for Some

John 6:60 Πολλοὶ οὖν ἀκούσαντες ἔκ τῶν μαθητῶν αὐτοῦ εἶπον, Σκληρὸς ἦστιν οὕτως 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 εἰδὼς δὲ ὁ Ἰησοῦς ἐν εαυτῷ 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 εἶναι οὖν θεωρήσει τὸν ύιὸν τοῦ ἄνθρωπον ἀναβαίνοντα ὅπου ἦν τὸ πρότερον;

62Then what if you were seeing the Son of Man ascend to where he was before?86

John 6:63 τὸ πνεῦμα ἦστιν τὸ ζωοποιοῦν, ἡ σάρξ οὐκ ὥστε τῷ ὅμοιῷ τὰ ῥήματα αὐτοῦ εἶναι λαλῶ ὑμῖν πνεῦμα ἦστιν καὶ ζωὴ ἦστιν.

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 ύμων τινὸς οὐ πιστεύουσιν, ἤδει γὰρ ἐξ ἁρχῆς ὁ Ἰησοῦς τίνες εἰσίν οἱ μὴ πιστεύοντες καὶ τίς ἦστιν ὁ παραδόχων αὐτῶν.

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 betray87 him.

John 6:65 καὶ ἔλεγεν, Διὰ τοῦτο εἴρημα ὑμῖν ὅτι οὐδεὶς δύναται ἔλθειν πρὸς με εἰς μή ἂν δεδομένον αὐτῷ ὁ Πατὴρ.

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 ὀπίσω, καὶ οὐκέτι μετ’ αὐτοῦ περιπάτουν.

66From this,88 many of his disciples drew back, and no longer went along with him.

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

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

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86 6:62 According to Friedrich Blass, this is a weak NT version of the Classical Greek "aposiopesis." For the interrogative word "what" is not present in the Greek, leaving this sentence with the feeling of incompletion. Aposiopesis in the strict sense is a breaking off of speech due to strong emotion or to modesty, generally thought not to occur in the NT. On the other hand, a NT form of aposiopesis takes the form of the omission of the apodosis to a conditional subordinate clause (the protasis), which is also classical. If such were the case here, then the implied apodosis would be something like, "would you then still take offense, or be shocked?" Then the whole sentence would be, "If you were observing the Son of Man ascending to where he formerly existed, would you then still be shocked?" What therefore is the sense here? What is Jesus asking? If they would be more shocked watching him ascend to his former state of non-flesh? Or would they be less shocked watching him ascend to his former state of convincing majesty and authority, and therefore see that he is entitled to put forward a teaching (eating human flesh) so shocking to the Jewish sense of a ceremonially clean diet?

87 6:64 Rare NT occurrence of the future participle.

88 6:66 ἐκ τοῦτο - ἐκ τοῦτο; 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; ῥήματα ζωῆς αἰώνιοι ἔχεις,

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

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

60And we have believed and have come to know that you are the Christ, the Son of the living God." 60

John 6:70 ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς, ὅσικ ἔγω ὑμᾶς τοὺς δώδεκα ἐξελεξάμην, καὶ εἶ ὑμῶν εἰς διάβολος ἔστιν;

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

John 6:71 ἔλεγεν δὲ τὸν Ἰουδαν τοῦ Ἰσαρίατην: οὗτος γὰρ ἠμέλλεν αὐτὸν παραδιδόναι, εἰς ὃν ἐκ τῶν δώδεκα.

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

Chapter 7

Jesus’ Brothers Ask Him to Stay Away

John 7:1 Καὶ περιεπάτει ὁ Ἰησοῦς μετὰ ταῦτα ἐν τῇ Γαλιλαΐᾳ: οὗ γὰρ ἤθελεν ἐν τῇ Ἰουδαίᾳ περιπατεῖν. ὅτι ἦσαν ἑξήντα αὐτῶν οἱ Ἰουδαῖοι ἀποκτείνατο.

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

John 7:2 Ἡν δὲ ἐγγὺς ἡ ἐντολή τῶν Ἰουδαίων ἡ σκηνοπηγία.

2But the Jewish Festival of Booths was near.

John 7:3 εἶπον οὖν πρὸς αὐτόν οἱ ἄδελφοι αὐτοῦ, Μετάβητε ἐντεύθεν καὶ ὑπαγε εἰς τὴν Ἰουδαίαν, ἵνα καὶ οἱ μαθηταί σου θεωρήσουν τὰ ἔργα σου ἕνα ποιεῖτε.

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

John 7:4 οὗτος γὰρ ἐν κρυπτῷ τι ποιεῖ καὶ ζητεῖ αὐτὸς ἐν παρθενίᾳ εἶναι. εἰ ταῦτα ποιεῖς, φανέρωσον σεαυτόν τῷ κόσμῳ.

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

John 7:5 οὗτος γὰρ οἱ ἄδελφοι αὐτοῦ ἐπίστευον εἰς αὐτόν.

5For even his own brothers did not believe in him.
Jesus therefore said to them, "The time for me has not yet come. But for you the time is always suitable.

John 7:7 οὐ δύναται ὁ κόσμος μισεῖ ύμᾶς, ἐμὲ δὲ μισεῖ, ὅτι ἐγὼ μαρτυρῶ περὶ αὐτοῦ ὅτι τὰ ἔργα αὐτοῦ πνευμάτων ἔστιν.

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

John 7:8 ὑπερτίθετε οὖν τῇ ἐορτῇ ταύτῃ: ἐγὼ ύποπτος ἀναβαίνω εἰς τῇ ἐορτῇ ταύτῃ, ὅτι ὁ καφός ὁ ἐμὸς ύποπτως 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 τάτα δὲ εἰπὼν αὐτοῖς έμεινεν ἐν τῇ Γαλαλαίᾳ.

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

Jesus Goes Up for Sukkot

John 7:10 Ἡμείς δὲ ἀνέβηκαν οἱ ἀδελφοὶ αὐτοῦ, τότε καὶ αὐτὸς ἀνέβη εἰς τὴν ἐορτήν, οὐ μανερός 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 ἔξητον αὐτὸν ἐν τῇ ἐορτῇ καὶ ἔλεγον, Πῶς ἐστίν 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 οὖνω (not yet) P66 P73 B E F G H L N S T U V W X Γ Α Θ Ψ Ω 047 070 0105 0141 0211 0250 f1 f2 2 28 69 124 157 180 205 597 700 892 1006 1010 1071 1243 1292 1342 1344 1365 1424 1505 1646 2148 Lect If1 vgmiss syr,hgr,th,pal cop sa,pbo,ach 1 Basil TR HF RP C (not) N K D M P 0105 0141 0211 0250 f1. It seems probable to me that οὖς was added for the same reason οὖνω was, to soften the appearance that Jesus was 'deceiving' people.
John 7:12 καὶ γογγυσμός πολύς περί αὐτοῦ ἦν ἐν τῷ ὄχλῳ· οἱ μὲν ἔλεγον ὅτι Ἅγαθος ἐστιν, ἄλλοι δὲ ἔλεγον, οὐ, ἄλλα πλανᾷ 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 μέντοι παρρησίᾳ ἐλάλη τερί αὐτοῦ διὰ τὸν φόβον τῶν ἱουδαίων.

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

John 7:14 Ἡδή δὲ τῆς ἐφορτής μεσούσης ἁνέβη ὁ ἦσος 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 ἐθάομαζον οἱ ἱουδαίοι λέγοντες, Πῶς οὕτως γράμματα οὗν μὴ μεμαθηκώς;

15 The Jews then were marveling, saying, "How does this man know letters, not having received instruction?"93

John 7:16 ἀπεκρίθη αὐτοῖς ὁ ἦσος καὶ εἶπεν, Ὅ ἐμὴ διδαχὴ οὐκ ἐστίν ἐμὴ ἄλλα τοῦ πέμψαντός με·

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

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

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

John 7:18 ὁ ἀφ’ ἐμαυτοῦ λαλῶν τὴν δόξαν τὴν ἱδίαν ζητεῖ· ὁ δὲ ζητῶν τὴν δόξαν τοῦ πέμψαντος αὐτοῦ, οὗτος ἀληθῆς ἐστιν καὶ ἀδικία ἐν αὐτῷ οὐκ ἐστιν.

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

John 7:19 οὐ Μωϋσῆς δέδωκεν ὡς τὸν νόμον; καὶ οὐδεὶς ἐξ ὑμῶν ποιεῖ τὸν νόμον. τί μὲ ζητεῖτε ἀποκτεῖναι;

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

John 7:20 ἀπεκρίθη δὲ χλος καὶ εἶπεν, Δαμόνιον ἔχεις· τίς σε ζητεῖ ἀποκτεῖναι;

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

John 7:21 ἀπεκρίθη δὲ ὁ ἦσος καὶ εἶπεν αὐτοῖς, Ἔν ἔργον ἐποίησα καὶ πάντες θαυμάζετε.

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

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93 7:15 Normally the only source of Hebrew literacy (literacy meaning reading and writing in the Alphabet – liter = letter), and of advanced knowledge of the religion, was by being a formal disciple of a Rabbi. Such instruction was very repetitious, rote, and had to be reproduced exactly by the disciple, with exactly the same words, the exact same method of delivery. And the disciple was absolutely never to ad lib, or improve on, or make a new application of, or omit any minutiae received from his Rabbi. Thus when a man was teaching, it could be immediately detected which Rabbinical school he was a disciple of. But Jesus' teaching must have been unrecognizable as to its Rabbinical source, yet knowledgeable of Hebrew and the scriptures, and well said, to cause the leaders of Judaism to marvel. Jesus appealed to these scruples, in John 12:50, when he described his own discipleship under his Father, when he says, "And I know, that his commandment means eternal life. Therefore, what things I speak, just as the Father has said them to me, I speak them just so."

94 7:21 They were still indignant that he had worked on the Sabbath, healed the cripple on the Sabbath the last time he was in Jerusalem, in John 5:8-10; Diatessaron 8:3-4.
Why is it? Moses gave you circumcision (not that it is from Moses, but rather from the patriarchs) and during the Sabbath you circumcise a man?

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?

Is Jesus the Anointed One?

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

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?

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

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

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.

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?"

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 κρίνω...κρίνει...κρίνει, "they shall judge a righteous judgment," without the article. For indeed, those Jesus was probably talking to were judges. The scribes (γραμματεῖς, grammateis) also sat in judgment, being one component of the Sanhedrin, and the subjects of Deuteronomy 16:18 were κρίται καὶ γραμματεῖαι...κρίνει κρίνει, "judges and clerks."
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,' saying, "If anyone is thirsty, he should come to me; and drink, *ἐάν δὲ σὺν τῷ ἑρωτείᾳ διδάσκων ὁ Ἰησοῦς καὶ λέγων, Κἀμε οἶδατε καὶ οἶδατε πόθεν εἰμί ὁ Πάπας; ἀλλά ἦστιν ἄλλην ὁ λόγος, ὃς τίμησεν με, ὃς εἶναι ὑμεῖς οὐκ οἶδατε.*'

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."

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. Jesus 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?"

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'?

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, *οἱ Φαρισαῖοι τοῦ ὄχλου γογγογνοῦσαν τινα προσαυξάνετον τὴν θεωρητικὴν ἁπάτην, οἱ Φαρισαῖοι καὶ οἱ ἄρχωντες ὑποφέρεται οὐ πάσχουν αὐτοῦ.*

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

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?"

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

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. Jesus 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?"

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'?’" 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 ὁ πιστεύων εἰς ἐμέ, καθὼς εἶπεν ἡ γραφή, ποταμὸι ἐκ τῆς κοιλίας αὐτοῦ βεῦσουσιν ὃδοτος ἑόντος.

John 7:39 τοῦτό δὲ εἶπεν περὶ τοῦ πνεύματος οὗ ἔμελλον λαμβάνειν οἱ πιστεύοντες εἰς αὐτόν· ὅπως γὰρ ἦν πνεῦμα ἄγιον, ὁ τὸ Ἰσραήλ οὐδέποτε ἐδεξάσθη.

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. Whereas the way I have it worded, the water flows from Christ, and the believer drinks of Him, the Living Water, the Rock in the desert, which Moses struck, Exodus 17:6, Numbers 20:8, Psalm 78:15,16. See also Zechariah 14:8; Joel 3:18; Psalm 147:18; Isaiah 48:21; Isaiah 30:25; 32:2; John 15:26; Revelation 22:1. The river flows out of His core, not ours. We drink of Him; I Cor. 10:4, "they all drank the same spiritual drink. For they drank from the spiritual rock that followed them, and that rock was Christ." The gospel of John contains several allusions to Exodus, such as the Passover lamb, the manna from heaven, the snake up on the pole, and here is another one: Moses striking the rock and water coming forth from the rock. But if you interpret this as meaning streams of living water will come out of OUR, the believers' bellies, then you must find the scripture in the Hebrew Bible which says anything even similar to this. But there is none, except perhaps Isaiah 58:11. But based on my exposure to the Bible, the word κοιλία, which is the Greek word here for "belly" or "core," also in places has the connotation of "the core of the earth," or the core of a huge rock or mountain. For example, there are scriptures that liken the belly to the heart of the earth. Matthew 12:40, "For as Jonah was three days and three nights in the belly- κοιλίας of the huge sea creature, so the Son of Man will be three days and three nights in the heart of the earth." Or Isaiah 8:19, "And if they should say to you, Seek those who have in them a divining spirit, and them that speak out of the earth, them that speak vain words, who speak out of their belly- κοιλίας: shall not a nation diligently seek to their God? Why do they seek to the dead concerning the living?" (Brenton) On the other hand, I concede that a great many of the occurrences of κοιλίας 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 Anaclouthon, "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, "Anaclouthon (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. π 106ff.; Mlt. 225 [356].- Mayser π 3, 189ff.; Ursing 65ff.; M.-H. 423ff.; Rob. 435-7."
Many in the crowd therefore who heard these words were saying, "Surely this man is the Prophet."  

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

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

A split therefore occurred in the crowd because of him.

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

Unbelief of the Jewish Authorities

They, however, said, "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 εἶρον ὁ προφήτης ἐκ τῆς Γαλιλαίας οὐκ ἐγέρεται.

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 εἶρον ΝΕΓΗΛΜΣΥΓΔΠΨΩ0470211f13Α10278928532565682124315052323TRRPf13εἶρονΨ66φ75BCDKNTWΘ332561NA27lac. ACFQV0630700780233346. This is a difference of dialect, εἶρον being epic Ionic 3rd pl aor ind act, and εἶνα 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 ἐγέρεται (perf pass) S Λ 047 0211 0233id f13 TR AT HF (RP: ἐγέρεται)

προφήτης ἐκ τῆς Γαλιλαίας οὐκ ἐγέρεται ΝΔΚΨΥΓΔΘ2c331181582
προφήτης ἐκ τῆς Γαλιλαίας οὐκ ἐγέρεται Ψ66c
προφήτης ἐκ τῆς Γαλιλαίας ο网首页2*
προφήτης ἐκ Γαλιλαίας ο网首页G
προφήτης ἐκ τῆς Γαλιλαίας ο网首页EΗΜΠΩ1461565
προφήτης ἐκ τῆς Γαλιλαίας ο网首页28
προφήτης ἐκ τῆς Γαλιλαίας ο网首页1071
προφήτης ἐκ τῆς Γαλιλαίας ο网首页U
ἐκ τῆς Γαλιλαίας προφήτης ο网首页(τρισ)στόρησ S Ψ TregNA27SBL
ἐκ τῆς Γαλιλαίας ὁ προφήτης ο网首页εγέρεταιΨ66*
ἐκ τῆς Γαλιλαίας προφήτης ο网首页εγέρεταιΨ75
ἐκ τῆς Γαλιλαίας προφήτης ο网首页εγέρεταιΝ
ἐκ τῆς Γαλιλαίας προφήτης ο网首页εγέρεταιB
ἐκ τῆς Γαλιλαίας προφήτης ο网首页εγέρεται1424
ἐκ τῆς Γαλιλαίας προφήτης ο网首页εγέρεταιLX
ἐκ τῆς Γαλιλαίας προφήτης ο网首页εγέρεται2561
lacuna ΑCFQV

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.
Chapter 8

John 8:1 ΄Ησους δὲ ἐπορεύθη εἰς τὸ ὄρος τῶν Ἑλαιῶν.

1But Jesus went to the Mount of Olives.

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

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

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

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

John 8:4 λέγουσαν αὐτῷ, Διδάσκαλε, αὕτη ὡς γυνὴ κατειλήφθη ἐπαιτοφόρῳ μοιχευμένην·

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

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

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

John 8:6 τούτῳ δὲ ἔλεγον πειράζοντες αὐτὸν, ἠν ἔχουσιν κατηγορεῖν αὐτοῦ· ὁ δὲ Ὅσιος κάτω κύψας, τῷ δακτύλῳ ἔγραψεν εἰς τὴν γῆν, μὴ προσποιούμενος.105

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

John 8:7 ώς δὲ ἐπέμενον ἐρωτώντες αὐτὸν, ἀνακύψας ἐίπεν πρὸς αὐτοὺς, ὁ ἀναμάρτητος ὑμῶν, πρῶτος τὸν λίθον ἐπὶ αὐτῇ βαλέτω.

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

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

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

John 8:9 οἱ δὲ ἀκούσαντες, καὶ ὑπὸ τῆς συνειδήσεως ἐλεγχόμενοι, ἐξήρχοντο εἰς καθ’ εἰς, ἀρέσκοντες ἀπὸ τῶν πρεσβυτέρων ἐως τῶν ἐσχάτων καὶ κατελήφθη μόνος ὁ Ὅσιος, καὶ ἡ γυνὴ ἐν μέσῳ ἐστώσα.

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

105 7:53 The passage known as "The Woman Caught in Adultery," or "the Pericope of the Adulteress," John 7:53 through 8:11, is absent from many ancient Greek manuscripts (a b c d e f g h k l m n o p q r s τ c f g h k l m n o p q r s t u v w x y z). The passage is included in a number of later manuscripts and has been confirmed by early translations into other languages, and in some manuscripts it is in other locations in John, and in some it is even found in the gospel of Luke. In addition, in some manuscripts that do contain it, such as E (only 8:2-11) M S A Π Q 1 19 35 1424mg 1514 (270 minuscules total) there are scribal marks, which some scholars interpret as indicators of scribal doubt as to its authenticity, but others say are marks indicating where Lectionary readings begin and end. Eusebius (EH III.39.17) indicates that the passage was in the Gospel According to the Hebrews. For more details, see the endnote at the end of this document, and also download this http://www.bibletranslation.ws/trans/pachart.pdf.

106 8:6 ἡ μὴ προσποιούμενος Ε Ἔ Κ Κ Ε Κ 28 18 27 35 65 475 532 579 682 1212 1505 1519 2561mb 2253 2907 TR-Scriv RP // omit phrase D M S U Γ Λ Q 047 0233 f j k l m n o p q r s τ c f g h k l m n o p q r s t u v w x y z 115UP 118 700 1071 1203 1216 1243 1514 TR-Steph Beza 1598 AT HF BG [NA27] // προσποιούμενος 1194 // lac. A C F P
The Validity of Jesus’ Testimony

John 8:11 Η δὲ εἶπεν, ὅτι Ἰησοῦς, ὦδὲ ἐγὼ σε κατακρίνων πορεύου καὶ μὴ κτί ἀμάρτανε.

John 8:12 Καὶ ἐγὼ εἰμι τὸ φῶς τοῦ κόσμου· ὅ ἀκολουθῶν ἐμοί ὑπὲρ ἔξει τῇ ὁμοιοτητικῇ, ἀλλ’ ἐξεί τὸ φῶς τῆς ζωῆς.

John 8:13 Ἐξακολούθησα Ἰησοῦς καὶ εἶπεν ἄλλος, Κἀκι ἐγὼ μαρτυρῶν περὶ ἐμαυτοῦ, ἄληθὴς ἐστίν η μαρτυρία μου, ὅτι οἶδα πόθεν ἦλθον καὶ ποῦ ὑπάγω· ὑμεῖς δὲ οὐκ ὁδηγεῖτε πόθεν ἐρχομαι, καὶ ποῦ ὑπάγω.

John 8:14 Ἐπον ὁ Ἰησοῦς, σὺ περὶ καταφρονεῖς ἡ μαρτυρία σου οὐκ ἐστιν ἀληθὴς.

John 8:15 Ὡς γὰρ κρίνετε, ἐγὼ οὐ κρίνω σουν ὑπόδενα.

John 8:16 Ἦμεις κατὰ τὴν σάρκα κρίνετε, ἐγὼ οὐ κρίνω σουν ὑπόδενα.

John 8:17 Ἐξακολούθησα Ἰησοῦς καὶ εἶπεν ἄλλος, Κἀκι ἐγὼ μαρτυρῶν περὶ ἐμαυτοῦ καὶ μαρτυρεῖ περὶ ἐμοῦ ὁ πέμφας με πατήρ.

John 8:18 Ὡς γὰρ ἔνει ὁ μαρτυρῶν περὶ ἐμαυτοῦ καὶ μαρτυρεῖ περὶ ἐμοῦ ὁ πέμψας με πατήρ.

John 8:19 Ἐξακολούθησα Ἰησοῦς καὶ εἶπεν, Οὐκ ἐστιν ὁ πατήρ σου· ἀπεκρίθη ὁ Ἰησοῦς, Οὕτω ἐμὲ ὀδηγεῖτε, οὕτω τὸν πατέρα σου· εἰ ἐμὲ ἢδειτε, ἢ τὸν πατέρα σου ἢδειτε ἢν.

John 8:20 Καὶ ἦν ὁ πατὴρ καὶ ὁ πάπας ἐπιθυμεῖ οὗτος οὗτος τῆς ἐκφύλλωσις ἰδιωτικῆς ἐν τῷ ἰερῷ καὶ οὐδὲς ἐπιθυμεῖς ἢν ἢν ἢν αὐτός.

John 8:21 Ἐξακολούθησα Ἰησοῦς καὶ εἶπεν, ὅτι Ἰησοῦς, ἐγὼ ὑπάγω καὶ ἐγὼ ἐρχόμεθα καὶ ἐν τῇ ἡμερίᾳ ἡμῶν ἀποδεικνύετο ὅποιο ἐγὼ ὑπάγων ὑμεῖς οὐ δύνασθε ἐλθεῖν.

John 8:22 Ἐξακολούθησα Ἰησοῦς καὶ εἶπεν, ὅτι Ἰησοῦς, ἐγὼ ὑπάγω καὶ ἐγὼ ἐρχόμεθα καὶ ἐν τῇ ἡμερίᾳ ἡμῶν ἀποδεικνύετο ὅποιο ἐγὼ ὑπάγων 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'?"

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

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

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

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."

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

28They were asking, "Who is this man?" So they sent and asked the Father, saying to him, "I am who I am," or "I am who I will be," etc. Or, another possible meaning, the expected one, the Messiah. But that is not the case. The BDF gives many examples from Clement in which την αρχην means "to begin with."
John 8:29  καὶ ὁ πέμψας με μετ’ ἐμοῦ ἔστιν ὁ ἄφηκέν με μόνον ὁ πατήρ, ὅτι ἔγω τὰ ἁρετὰ αὐτῶ ποιῶ πάντοτε.

29And the one who sent me is continually with me. The Father has not left me alone, because I always do the things pleasing to him.”

John 8:30  Ταῦτα αὐτοῦ λαλοῦντος πολλοὶ ἐπίστευσαν εἰς αὐτόν.

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

The Children of Abraham

John 8:31  Ἐλεγεν οὖν ὁ Ἰησοῦς πρὸς τοὺς πεπιστευκότας αὐτῷ Ἰουδαίους, Ἐὰν ὑμεῖς μείνητε ἐν τῷ ἐμῷ, ἀλήθειας μαθηταί μοῦ ἔστε,

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

John 8:32  καὶ γνώσεσθε τὴν ἀλήθειαν, καὶ ἡ ἀλήθεια ἔλευθερωσει ὑμᾶς.

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

John 8:33  Ἀπεκρίθησαν αὐτῷ, Ἐπέμα φίλαμα ἐσμέν, καὶ οὐδὲν δεδουλεύκαμεν πώποτε: πῶς οὖ λέγεις ὅτι ἔλευθεροι γενήσομεν;

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

John 8:34  Ἀπεκρίθη αὐτῶς ὁ Ἰησοῦς, Ἀμὴν ἂμὴν λέγω ὑμῖν ὅτι πᾶς ὁ ποιῶν τὴν ἁμαρτίαν δοῦλός ἐστιν τῆς ἁμαρτίας.

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

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

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

John 8:36  Ἐὰν οὖν ὁ υἱὸς ὑμῶν ἔλευθερωσῇ, ὄντως ἔλευθεροι ἐσσεθε.

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

John 8:37  ὁδὰ τί σπέρμα Ἀβραὰμ ἔστε: ἀλλὰ ζητεῖτε μὲ ἀποκτεναν, ὅτι ο λόγος ὁ ἐμὸς οὐ χωρεί ἐν ὑμῖν.

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

John 8:38  Ἐγὼ δὲ ἐώρακα παρὰ τῷ πατρὶ μου λαλῶ: καὶ υἱεὶς οὖν δ ἐώρακατε παρὰ τῷ πατρὶ ὑμῶν ποιεῖτε.

38What have I seen with my Father, I speak, and you then what you have seen with your father,”

John 8:39  Ἀπεκρίθησαν καὶ εἶπον αὐτῷ, Ὅς τοῦτο ἡμὼν Ἀβραὰμ ἔστιν. Λέγει αὐτοῦ ὁ Ἰησοῦς, Ἐι δέκται τοῦ Ἀβραὰμ ἦτα, τὰ ἔργα τοῦ Ἀβραὰμ ἐποιεῖτε ἂν.

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

113 8:38  Ext εῳρακατε παρὰ τῷ πατρὶ ὑμῶν Δ E F G H N S U Γ Δ Λ Ψ Ω Κ Ω 047 0211 0250 2 28 118 157 180 205 579 700 1006 1010 1071 1243 1292 1342 1424 1505 Lec Itaur.c.d.e.f.Laur v sgcpsh copbom eth slav Aug Spec TR RP εῳρακατε παρὰ τοῦ πατρος 9 Ψ 707 copasapbasi715 εῳρακατε παρὰ τοῦ πατρος Ψ 75 Β Λ Ψ 597 copb8 arm geo Or Cgr NA28 81 copb6 ηκουσατε παρα τω πατρος μαθητευ εἰς τοῦ πατρος μαθητευ Ψ 75 Β Λ Ψ 597 copb8 arm geo Or Cgr NA28 81 ηκουσατε παρα τοῦ πατρος μαθητευ Ψ 75 Β Λ Ψ 597 copb8 arm geo Or Cgr NA28 81 ηκουσατε παρα τοῦ πατρος μαθητευ Ψ 75 Β Λ Ψ 597 copb8 arm geo Or Cgr NA28 81 ηκουσατε παρα τοῦ πατρος μαθητευ Ψ 75 Β Λ Ψ 597 copb8 arm geo Or Cgr NA28 81 ηκουσατε παρα τοῦ πατρος μαθητευ Ψ 75 Β Λ Ψ 597 copb8 arm geo Or Cgr NA28 81 ηκουσατε παρα τοῦ πατρος μαθητευ Ψ 75 Β Λ Ψ 597 copb8 arm geo Or Cgr NA28 81 ηκουσατε παρα τοῦ πατρος μαθητευ Ψ 75 Β Λ Ψ 597 copb8 arm geo Or Cgr NA28 81 ηκουσατε παρα τοῦ πατρος μαθητευ Ψ 75 Β Λ Ψ 597 copb8 arm geo Or Cgr NA28 81 ηκουσατε παρα τοῦ πατρος μαθητευ Ψ 75 Β Λ Ψ 597 copb8 arm geo Or Cgr NA28 81 ηκουσατε παρα τοῦ πατρος μαθητευ Ψ 75 Β Λ Ψ 597 copb8 arm geo Or Cgr NA28 81 ηκουσατε παρα τοῦ πατρος μαθητευ Ψ 75 Β Λ Ψ 597 copb8 arm geo Or Cgr NA28 81 ηκουσατε παρα τοῦ πατρος μαθητευ Ψ 75 Β Λ Ψ 597 copb8 arm geo Or Cgr NA28 81 ηκουσατε παρα τοῦ πατρος μαθητευ Ψ 75 Β Λ Ψ 597 copb8 arm geo Or Cgr NA28 81 ηκουσατε παρα τοῦ πατρος μαθητευ Ψ 75 Β Λ Ψ 597 copb8 arm geo Or Cgr NA28 81 ηκουσατε παρα τοῦ πατρος μαθητευ Ψ 75 Β Λ Ψ 597 copb8 arm geo Or Cgr NA28 81 114 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.”
John 8:40  νῦν δὲ ζητεῖτε με ἀποκτείναι, ἀνθρωπόν ὃς τὴν ἀλήθειαν ὑμῖν λελάληκα ἦν ἡκουσα παρὰ τοῦ θεοῦ· τοῦτο ἄρραβάν οὐκ ἐποίησαν.

40But as it is, you are trying to kill me, someone who has spoken to you the truth he has heard from God. This, Abraham did not do.

John 8:41  Ὅμεις ποιεῖτε τὰ ἔργα τοῦ πατρὸς ὑμῶν. Ἐποίησαν οὖν αὐτῷ, Ὅμεις ἓκ πορνείας οὐ γεγεννήμεθα· ἕνα πατέρα ἐχομεν, τὸν θεόν.

41You are doing the works of your father.” They then said to him, "We were not conceived in fornication.¹¹⁵ We have one father: God."

The Children of the Devil

John 8:42  ἐίπεν αὐτοῖς ὁ Ἰησοῦς. Εἰ ὁ θεὸς πατήρ ὑμῶν ἦν, ἡμᾶτε ἄν ἐμέ, ἐγώ γὰρ ἐκ τοῦ θεοῦ ἐζητεῖσθαι καὶ ἡμῶν ὁ θεὸς ἐζητεῖσθαι ἐν αὐτῷ. Ὅταν λαλῇ τὸ πῦρ, ἐκ τῶν ἱδίων λαλήσει: ὅτι πυρὸς ἔστιν καὶ ὁ πατὴρ αὐτοῦ.

42Jesus 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 τὶ τὴν λαλίαν τὴν ἐμήν οὐ γινώσκετε; ὅτι οὐ δύνασθε ἀκούειν τὸν λόγον τὸν ἐμὸν.

43What is the reason you do not understand my speech? Because you are not able to tolerate¹¹⁶ my word.

John 8:44  Ὅμεις ἓκ πατρὸς τοῦ διαβόλου ἔστε, καὶ τὰς ἐπιθυμίας τοῦ πατρὸς ὑμῶν θέλετε ποιεῖν. Ἂκείνος ἀνθρωποκτόνος ἦν ἀρχῖς, καὶ ἐν τῇ ἁλθείᾳ οὐχ ἔστηκεν, ὅτι οὐκ ἔστιν ἁλθεία ἐν αὐτῷ. Ὅταν λαλήσει τὸ πῦρ, ἐκ τῶν ἱδίων λαλήσει: ὅτι πυρὸς ἔστιν καὶ ὁ πατὴρ αὐτοῦ.

44You are of your father, the Devil, and the yearnings of your father you want to do. That one has been homicidal from the beginning, and in the truth he has never stood still, because there is no truth in him. When he speaks a lie, he is speaking from his own things,¹¹⁷ for he is a liar, and the father of the lie.¹¹⁸

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¹¹⁵ 8:41 What is the train of thought? If two different gods were their father, they would be conceived in fornication? Or is it, if both a god and a human were their father, they would be conceived in fornication? And is there a god that commits fornication? The only interpretation that makes sense here is that they are taking a dig at Jesus' conception, that he was conceived before Mary was married. In the Greek, the pronoun "we" is emphatic. The meaning is: "We are not the mamzer here. We, unlike you, were not conceived in fornication." The Greek here for "We were not conceived in fornication" is Ἡμεῖς ἓκ πορνείας οὐ γεγεννήμεθα. The Septuagint Greek in Deut. 23:2 (v. 3 in some ed.) is οὐκ εἰσελθέσθαι ἐκ πόρνης εἰς ἐκκλησίαν κυρίου, "one born of a whore shall not enter into the assembly of the Lord." This is an idea close to what is here in John, and it was rendered from the Hebrew word יִקְצַר - mamzer, which is also used in Zechariah 9:6 for a "mongrel" people. Thus there is alternatively a remote possibility that the Judeans could be making a slur on Galileans and Jesus as one, an attitude they in fact held in their hearts toward them, since "Galilee of the Gentiles" were a result of more intermarriage with Gentiles than were Judeans.

¹¹⁶ 8:43 The Greek verb translated "tolerate" is the infinitive form of ἀκούειν - akoûēin, 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 "stand 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.

¹¹⁷ 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."
John 8:45 εὖ δὲ ὑμῖν ἐλέγχει μένων λέγω, οὐ πιστεύετέ μοι.

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

John 8:46 τίς εὖ ὑμών ἐλέγχει μένων λέγω, διὰ τί ὑμεῖς οὐ πιστεύετέ μοι;

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

John 8:47 ὅ ὢν ἐκ τοῦ θεοῦ τὰ ῥήματα τοῦ θεοῦ ἀκούει διὰ τούτο ὑμεῖς οὐκ ἀκούετε, ὅτι ἐκ τοῦ θεοῦ οὐκ ἐστε.

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

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

John 8:48 ἀπεκρίθησαν οὖν οἱ Ἰουδαῖοι καὶ εἶπον αὐτῷ, οὐ καλῶς λέγομεν ἡμεῖς ὅτι ὑμαρτεῖτες εἰς οὐ καὶ δαιμόνιον ἔχεις;

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

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

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

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

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

John 8:51 ἀμὴν ἀμὴν λέγω ὑμῖν, εάν τις τὸν λόγον τὸν ἐκ τοῦ θεοῦ τὰ ῥήματα τοῦ θεοῦ ἀκούει, θάνατον οὐ μὴ γευσέται θανάτου εἰς τὸν αἰῶνα.

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

John 8:52 εἶπον οὖν αὐτῷ οἱ Ἰουδαῖοι, Νῦν ἐγνώκαμεν ὅτι δαιμόνιον ἔχεις. Ἀβραὰμ ἀπέθανεν καὶ οἱ προφῆται, καὶ οὐ λέγεις, ἐὰν τὶς τὸν λόγον τὸν τιρήσῃ, οὐ μὴ γευσέται 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 ὑμὲν μὲν εἶσαι οὗ τοῦ πατρὸς ὡς καὶ Ἰσραήλ, ὡς ἀπέθανεν; καὶ οἱ προφῆται ἀπέθανον· τίνα σαυτὸν 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 Ἰσραήλ, ἐὰν ἐγὼ δοξῶ έμαυτόν, ἢ δόξα μου οὐδὲν ἐστιν· ἐστιν ὁ πατήρ μου ὁ δοξάζων με, ὅν 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.

118 844b The Greek word translated "the lie" at the end of verse 44, is αὐτός - autós, and in an oblique case; that is, the 3rd person pronoun is here used without concord in number, gender, and case, to any noun present in its context. Thus, different translations supply various words. The BDF grammar, for John 8:44b, refers you to section 282(3), which says that αὐτοῦ 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 φωνῆς to ὅπως λαλῇ τῷ ψεύδος, in other words, "the lie." But it also says that an interpretation such as that of the YLT is possible— "because he is a liar — and also his father." The BAGD lexicon says, "The oblique cases of αὐτός very often (in a fashion customary since Homer) take the place of the 3rd person personal pronoun; in particular the genitive case replaces the missing possessive pronoun." It says, in this case referring to a noun to be supplied from the context.
John 8:55 καὶ ὁ γενόμενος αὐτῶν, ἐγὼ δὲ οἶδα αὐτῶν. καὶ ἐὰν εἶπα ὅτι οὐκ ὁ διὰ αὐτῶν, ἐξομήνοις ὑμῖν ἰσότητος· ἀλλ᾿ οἶδα αὐτῶν καὶ τὸν λόγον αὐτοῦ τηρῶ.

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

John 8:56 Ἄβρααμ ὁ πατὴρ ὑμῶν ἤγγισσατο ἵνα ἦν τὴν ἡμέραν τὴν ἐμήν, καὶ εἶδεν καὶ ἐχάρη.

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

John 8:57 εἶπον οὖν οἱ Ιουδαϊοὶ πρὸς αὐτῶν, Πεντηκοντα ἐτη οὕτως ἔχεις καὶ Ἄβρααμ ἐώρακας;

57The Jews therefore said to him, "You are not yet fifty, and you have beheld Abraham?"119

John 8:58 εἶπεν αὐτοῖς ὁ Ἰησοῦς, Ἀμὴν ἐμὴν ἔλεγον ὑμῖν, πρὶν Ἄβρααμ γενέσθαι ἐγὼ εἰμί.

58Jesus said to them, "Truly, truly I say to you, before Abraham was,120 I am," 121

John 8:59 ἦραν οὖν λίθους ἵνα βάλωσιν ἐπ᾿ αὐτὸν Ἰησοῦς δὲ ἐκρύβη καὶ ἔξελθεν ἐκ τοῦ ἱεροῦ, διελθὼν διὰ μέσου αὐτῶν: καὶ παρῆρεν οὕτως.

59Then they picked up stones to throw at him. But Jesus hid himself, and went forth from the temple, having passed through the midst of them; and thus moved on. 122

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119 8:57 Several early witnesses say Ἄβρααμ ἐώρακεν σε - 'Abraı̂m heōракεν se, "Abraham has seen you?" But other early witnesses say Ἄβρααμ ἐώρακας - 'Abraım heōракας, "you have seen Abraham?" It is understandable why copyists might have thought the latter less sensible, since Jesus had just said that Abraham had seen Jesus' day. So they corrected it to "Abraham has seen you." The UBS committee said the reason the Jews would say "You have seen Abraham" rather that "Abraham has seen you" is that the former assumes the superiority of Abraham, which they would have held. The sense I got, before I read the UBS commentary, of what the Jews were actually saying, was that the Jews wondered, "How do know that Abraham was thrilled? How do you know what Abraham's emotions were? Did you behold his countenance? See the expressions on his face?"

120 8:58a γενέσθαι - genésthai, punctiliar infinitive of γίνομαι - gīnomai. 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.

121 8:58b εἰμί - 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 still have wanted to stone him?" This interpretation is certainly possible, and has merit. But they could also have wanted to stone him just for saying he was alive before Abraham, thus making himself immortal, and also greater than their hero, Abraham.

122 8:59 ἐξ ἱεροῦ διελθὼν διὰ μέσου αὐτῶν καὶ παρῆρεν οὕτως Α Ε Γ Η Κ Μ Σ Υ Τ Γ Δ Θ Π Ω, 2 28 124 157 180 346 565 700 788 1006 1009 1079 1195 1216 1230 1241 1253 1292 1342 1344 1365 1424 1505 1546 1646 2148 2174 1ον παρήγων οὕτως 118 ἱεροῦ διελθὼν διὰ μέσου αὐτῶν καὶ δηγήσαν οὕτως 047 ἱεροῦ διελθὼν διὰ μέσου αὐτῶν καὶ παρῆρεν αὐτούς 0233 ἱεροῦ καὶ διελθὼν διὰ μέσου αὐτῶν ἑρεθετο καὶ παρῆρεν αὐτούς Κ Λ Ν Υ Ψ 070 0141 33 597 892 1010 1071 1241 Σφραγίς (eth) slav Athanasius (Socrates) (Cyril) ἱεροῦ καὶ διελθὼν διὰ μέσου αὐτῶν ἑρεθετο καὶ παρῆρεν αὐτούς 579 ἱεροῦ καὶ διελθὼν διὰ μέσου αὐτῶν ἑρεθετο καὶ παρῆρεν αὐτοῦ 0211c ἱεροῦ δια μέσου αὐτῶν καὶ παρῆρεν οὕτως 256118 ἱεροῦ καὶ διελθὼν διὰ μέσου αὐτῶν Κ Ν 121 1813 ἱεροῦ καὶ παρῆρεν οὕτως 69 ἱεροῦ διελθὼν διὰ μέσου αὐτῶν 13 ἱεροῦ φιλ.7ος Ν Ρ Θ 256118 Τ Λ λυρικὸς φησιν Phil. 1 Συρ Σκληροὶ cop1a,pbo,bso,achf arm geo1 Origen vid Cyril Augustine NA28 SBL {A} lac φιλ.7ος P Q T V 063.
Chapter 9

Jesus Heals a Man Born Blind

John 9:1 Καὶ παράγων εἶδεν ἄνθρωπόν τυφλὸν ἓκ γενετής.

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

John 9:2 καὶ ἤρωτησαν αὐτόν οἱ μαθηταὶ αὐτοῦ λέγοντες, Ἡρῴδη, 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 ὁ Ἰησοῦς, Οὕτω οὗτος ἤματεν οὕτε οἱ γονεῖς αὐτοῦ, ἀλλὰ 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 Ἐξε δὲ ἐργάζεσθαι τὰ ἔργα τοῦ πέμψαντος με ἐκείνον ἠστίν, ἔρχεται νῦς ὅτε οὐδεὶς δύναται ἐργάζεσθαι.

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

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

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

John 9:6 τὰῦτα εἴπων ἔπτυσεν χαμαὶ καὶ ἐποίησεν πηλὸν ἐκ τοῦ πτύσματος, καὶ ἐπέχρισεν τὸν πηλὸν ἐπὶ τοὺς ὀφθαλμοὺς τοῦ τυφλοῦ

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

John 9:7 καὶ ἔπνευσεν αὐτῷ, Ὄπως νῦϊς εἰς τὴν κολυμβηθρὰν τοῦ Σιλωάμ ὁ ἔρμηνευται ἀποσταλμένος, ἀπέβαλεν σῶν καὶ εἰνήπητο, καὶ ἦλθεν βλέπων.

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

John 9:8 Οἱ σοὶ γείτόνες καὶ οἱ θεωροῦντες αὐτὸν τὸ πρότερον ὅτι τυφλὸς ἦν ἔλεγον, Ὅχι οὗτος ἔστιν ὁ καθήμενος καὶ προσαίτων;

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

John 9:9 ἄλλοι ἔλεγον ὅτι οὕτος ἔστιν, ἄλλοι δὲ ὅτι ὁ οὗτος ἐστιν ἔκεινος ἔλεγον ὅτι ἤγεται ἐξ ἑαυτοῦ.

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

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

John 9:10 ἔλεγον σοὶ αὐτῷ, Ὅπως ἀνευχήθησαν σοι οἱ ὀφθαλμοὶ;

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

John 9:11 ἀπεκρίθη ἐκείνος καὶ ἔπει, Ἀνθρώπος λεγόμενος Ἰησοῦς πηλὸν ἐποίησεν καὶ ἐπέχρισεν μου τοὺς ὀφθαλμοὺς καὶ εἶπόν μοι Ἰησοῦς εἰς τὴν κολυμβηθρὰν τοῦ Σιλωάμ καὶ νῦϊς ἀπελθῶν δὲ καὶ νυφάμενος ἐνέβλεψα.

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 ἔπνευσεν σοὶ αὐτῷ, Ποῦ ἔστιν ἐκείνος; λέγει, Οὐκ οἶδα.

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

The Authorities Investigate the Healing

John 9:13 Ἀγουσιν αὐτῷ πρὸς τοὺς Φαρισαίους τὸν ποτα τυφλὸν.

13And they take him to the Pharisees, the man who had once been blind.
John 9:14  ἦν δὲ σάββατον ὅτε τὸν πηλὸν ἐποίησεν ὁ Ἰησοῦς καὶ ἀνέφεξεν αὐτοῦ τοὺς ὀρθαλμοὺς.

14Now it was a Sabbath when Jesus had made mud and opened his eyes.\(^{123}\)

John 9:15  πάλιν οὖν ἤρωτον αὐτὸν καὶ οἱ Φαρισαῖοι πῶς ἀνέβλεψεν. ὦ δὲ εἶπεν αὐτοῖς, Πηλὸν ἐπέθηκεν ἐπί τοὺς ὀρθαλμοὺς 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 ἐκ τῶν Φαρισαίων τινὲς, Οὗτός ὁ ἀνθρώπος οὐκ ἦστιν παρὰ τοῦ θεοῦ, ὅτι τὸ σάββατον οὐ τηρεῖ. ἄλλοι ἔλεγον, Πῶς δύναται ἄνθρωπος ἀμαρτωλός τοιαῦτα σημεῖα ποιεῖν; καὶ σχῆμα ἦν ἐν αὐτοῖς.

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

John 9:17  λέγουσιν τῷ τυφλῷ πάλιν, Ὑπί τί λέγεις περί αὐτοῦ, ὅτι ἤνωξεν σου τοὺς ὀρθαλμοὺς; ὦ δὲ εἶπεν ὅτι Προφῆτης ἦτον.

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  οὐκ ἔπιστευσαν οὖν οἱ ἱούδαιοι περί αὐτοῦ ὅτι τυφλὸς ήν καὶ ἀνέβλεψεν, ἦς ὅτου ἐφώνησαν τούς γονεῖς αὐτοῦ τοῦ ἀναβλέψαντος

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.

John 9:19  καὶ ἤρωταν αὐτοὺς λέγοντες, ὁδὸς ἦστιν ὁ υἱὸς υἱῶν, ὅν 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  ἄπεκρίθησαν αὐτοῖς οἱ γονεῖς αὐτοῦ καὶ εἶπον, Οἶδαμεν ὅτι ὁδὸς ἦστιν ὁ υἱὸς υἱῶν, 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, ἤ τίς ἦνοξεν αὐτοῦ τοὺς ὀρθαλμοὺς ἡμεῖς οὐκ οἴδαμεν αὐτὸς ἢ λείκαν ἔχει: αὐτὸν ἐφώνησατε, 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 ἐρωθοῦντο τοὺς ἱούδαιοι, ἢ ἡ γὰρ συνετέθειτο οἱ ἱούδαιοι ἵνα εάν τις αὐτῶν ὁμολογήῃ Χριστὸν, ἀποσυνάγωγος 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.

123  The Mishna, Tractate Shabbat, leaf 108, side 2, forbade treating ailments on the Sabbath unless it were life threatening. In chapter 7 of tractate Shabbat, preparations during the Sabbath of medications whose preparation activity would approximate the act of “kneading” or “grinding” were forbidden. Kneading and grinding were extended to many acts that were not kneading or grinding per se. The making of clay on the Sabbath also was forbidden, since that was a part of “building.” MISHNA II.: The principal acts of labor (prohibited on the Sabbath) are forty less one--viz.: Sowing, ploughing, reaping, binding into sheaves, threshing, winnowing, fruit-cleaning, grinding, sifting, kneading, baking, wool-shearing, bleaching, combing, dyeing, spinning, warping, making two spindle-trees, weaving two threads, separating two threads (in the warp), tying a knot, untying a knot, sewing on with two stitches, tearing in order to sew together with two stitches, hunting deer, slaughtering the same, skinning them, salting them, preparing the hide, scraping the hair off, cutting it, writing two (single) letters (characters), 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 9:23 διὰ τοῦτο οἱ γονεῖς αὐτοῦ εἶπον ὅτι Ἡλικίαν ἔχει, αὐτὸν ἐρωτήσατε.
23 This is why his parents said, "He has majority; ask him."
John 9:24 Ἐφώνησαν οὖν ἐκ δευτέρου τὸν ἄνθρωπον ὅς ἦν τυφλός καὶ εἶπον αὐτῷ, Δός
dόξαν τῷ θεῷ· ἡμεῖς οἰδαμεν ὅτι ὁ ἄνθρωπος οὗτος ἄμαρτωλός ἦστιν.
24 Then the man who had been blind they summoned a second time. And they said
to him, "Give credit to God. We know that this man is sinful."124
John 9:25 ἀπεκρίθη ὁ οὖν ἑκείνος, καὶ εἶπεν, Εἰ ἄμαρτωλός ἦστιν οὐκ οἶδα· ἐν οἴδα, ὅτι τυφλός
ὁ ἄρτι βλέπω.
25 He then answered, and said, "Whether he is sinful, I do not know. One thing I
know: Whereas I used to be blind, now I see."
John 9:26 Εἶπον δὲ αὐτῷ πάλιν, Τί ἐποίησαν οοὐ; πώς ἤνοιξαν σου τοὺς ὀφθαλμούς;
26 But they said to him again, "What did he do to you? How did he open your eyes?"
John 9:27 ἀπεκρίθη αὐτοῖς, Εἶπον ὑμῖν ἡδι καὶ οὐκ ἥκουσατε· τί πάλιν θέλετε ἀκούειν; μή
cαι ὡμείς θέλετε αὐτοῦ μαθηταί γεγένθαι;
27 He answered them, "I told you already, and you didn’t listen. Why do you want to
hear it again? Do you want to become his disciples too?"
John 9:28 ἔλοιπόν τινας οὖν αὐτόν καὶ εἶπον, Εἴ τις μαθητής ἑκείνου, ἡμεῖς δὲ τοῦ Μωσέως
ἔσομέν μαθηταί;
28 They then ridiculed him and said, "You are the disciple of that one. We are
disciples of Moses.
John 9:29 ἡμεῖς οἰδαμεν ὅτι Μωσῆς λελάληκεν ὁ θεὸς, τούτων δὲ οὐκ οἰδαμεν πόθεν ἐστίν.
29 We know for sure that God has spoken to Moses; but this fellow, we don’t know
where he comes from.
John 9:30 ἀπεκρίθη ὁ ἄνθρωπος καὶ εἶπεν αὐτοῖς, Ἔν γὰρ τούτῳ θαυμαστόν ἔστιν ὅτι ὑπέρ
οὐκ οἴδατε πόθεν ἐστίν, καὶ ἀνέωξαν μοι τοὺς ὀφθαλμούς;
30 The man answered and said to them, "There certainly is something strange in this,
that you don’t know where he comes from, and he opened my eyes.
John 9:31 οἰδαμεν δὲ ὅτι ἄμαρτωλον ὁ θεὸς οὐκ ἀκούει, ἀλλ’ ἐὰν τις θεοσεβὴς ἦ καὶ τὸ
θέλημα αὐτοῦ ποιήσῃ τοῦτο ἀκούει.
31 Now we know that God does not hear the sinful. But if someone is God-fearing,
and practicing his will, this kind he hears.
John 9:32 ἐκ τοῦ αἰώνος οὐκ ἥκουσθη ὅτι γνωκότος τις ὀφθαλμοὺς τυφλοῦ γεγεννημένου
32 Since time began, reports have not been heard that someone opened the eyes of one
born blind.
John 9:33 εἰ μὴ ἦν οὗτος παρὰ θεῷ, οὐκ ἡδύνατο ποιεῖν οὐδέν.
33 If this man were not from God, he would not have been able to do a thing."
John 9:34 ἀπεκρίθησαν καὶ εἶπον αὐτῷ, Ἐν ἀμαρτίας σὺ ἐγεννηθας ἄλος καὶ σὺ διδάσκεις
ἡμᾶς καὶ ἔξεβαλον αὐτὸν ἐξῶ.
34 They answered and said to him, "You were born totally in sin, and you are teaching
us?" Then they threw him out.

124 9:24 Literally, "Give glory to God." Or give credit to God, that he knows the truth anyway, so you
might as well admit that this man is sinful. Give up on trying to hide the truth from God.
Spiritual Blindness

John 9:35 "I know you, the Son of God," said the man, "and you are able to do anything you want.

John 9:36 Jesus said, "I have told you, and you did not believe. The words I have spoken to you are not my own; they belong to the Father who sent me. 

John 9:37 Jesus said to him, "Are you ready to go to the temple and cry to God, 'I am blind'? 

John 9:38 And Jesus said to him, "You are right, in saying you are blind. For we know that this is true: if a man were not blind, he would not have understood. But since you say that you are blind, it means that God has been with you. 

John 9:39 And Jesus said to him, "Are you blind? Do you see how it is possible for God to be with a blind person? For he who is blind cannot see, and he who is blind cannot see a person. 

John 9:40 And Jesus said to him, "Are you blind? Do you understand how it is possible for God to be with a blind person? For he who is blind cannot see, and he who is blind cannot see a person. 

John 9:41 And Jesus said to him, "Are you blind? Do you understand how it is possible for God to be with a blind person? For he who is blind cannot see, and he who is blind cannot see a person. 

John 9:42 And Jesus said to him, "Are you blind? Do you understand how it is possible for God to be with a blind person? For he who is blind cannot see, and he who is blind cannot see a person. 

John 9:43 And Jesus said to him, "Are you blind? Do you understand how it is possible for God to be with a blind person? For he who is blind cannot see, and he who is blind cannot see a person.

John 9:44 And Jesus said to him, "Are you blind? Do you understand how it is possible for God to be with a blind person? For he who is blind cannot see, and he who is blind cannot see a person.

John 9:45 And Jesus said to him, "Are you blind? Do you understand how it is possible for God to be with a blind person? For he who is blind cannot see, and he who is blind cannot see a person.

John 9:46 And Jesus said to him, "Are you blind? Do you understand how it is possible for God to be with a blind person? For he who is blind cannot see, and he who is blind cannot see a person.

John 9:47 And Jesus said to him, "Are you blind? Do you understand how it is possible for God to be with a blind person? For he who is blind cannot see, and he who is blind cannot see a person.

John 9:48 And Jesus said to him, "Are you blind? Do you understand how it is possible for God to be with a blind person? For he who is blind cannot see, and he who is blind cannot see a person.

John 9:49 And Jesus said to him, "Are you blind? Do you understand how it is possible for God to be with a blind person? For he who is blind cannot see, and he who is blind cannot see a person.

John 9:50 And Jesus said to him, "Are you blind? Do you understand how it is possible for God to be with a blind person? For he who is blind cannot see, and he who is blind cannot see a person.
Chapter 10
The Good Shepherd

John 10:1  Ἄμην ἀμήν λέγω ὑμῖν, ὅ μὴ εἰσερχόμενος διὰ τῆς θύρας εἰς τὴν αὐλήν τῶν προβάτων ἀλλὰ ἀναβαίνων ἀλλαχόθεν ἐκείνος κλέπτης ἐστιν καὶ λῃστής:

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

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

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

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

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

John 10:4  καὶ ὅταν τὰ ἵδα πρόβατα εὑράλη, ἐμπροσθεν αὐτῶν πορεύεται, καὶ τὰ πρόβατα αὐτῷ ἀκολουθεῖ, ὡς οἶδασιν τὴν φωνὴν αὐτοῦ

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

John 10:5  ἀλλοτρίως δὲ ὅ μὴ ἀκολουθήσωσιν ἀλλὰ φεύγονται ἀπ’ αὐτοῦ, ὡς οἶδασιν τῶν ἀλλοτρίων τὴν φωνήν.

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

John 10:6  ταύτῃ τῇ παρομοίᾳ εἶπεν αὐτοῖς ὁ Ἰησοῦς· ἐκεῖνοι δὲ οὐκ ἔγνωσαν τίνα ἦν ἡ ἐλλατίνα αὐτοῖς.

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

John 10:7  Εἶπεν οὖν πάλιν αὐτοῖς ὁ Ἰησοῦς· Ἄμην ἀμήν λέγω ὑμῖν ὅτι ἐγὼ εἰμί ἡ θύρα τῶν προβάτων.

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

John 10:8  πάντες δοκεῖε ὅτι ἴηθον κλέπτει εἰσίν καὶ λησταί ἀλλ’ οὐκ ἠκούσαν αὐτῶν τὰ πρόβατα.

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

John 10:9  ἐγὼ εἰμί ἡ θύρα· δι’ ἑμοῦ εἶναι τις εἰσέλθῃ σωθῆται καὶ εἰσελεύσεται καὶ ἐξελεύσεται καὶ νομὴν εὑρίσῃ.

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  δι’ ἑκάστης οὐκ ἔρχεται εἰ μὴ ἵνα κλέψῃ καὶ θυσία ἐκείνης ἐγὼ ἠλθὼν ἵνα ζωῆν ἔχωσιν καὶ περισσῶν ἔχωσιν.

10 The thief does not come, except to steal, and to kill, and to ruin. I have come as they might have life, and have it more.
John 10:11 'Εγώ εἰμι ὁ ποιμὴν ὁ καλὸς· ὁ ποιμὴν ὁ καλὸς τὴν ψυχὴν αὐτοῦ τίθησιν ὑπὲρ τῶν προβάτων.

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

John 10:12 ὁ μισθωτὸς δὲ, καὶ οὐκ ὄνομα ποιήν, οὐ οὐκ εἰσίν τὰ πρόβατα ὑδά, θεωρεῖ τὸν λύκον ἐρχόμενον καὶ ἀφίησιν τὰ πρόβατα καὶ φεύγει - καὶ ὁ λύκος ἀρπάζει αὐτὰ καὶ σκορπίζει τὰ πρόβατα.

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

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

13The wage earner flees because he is a wage earner129 and it matters not to him about the sheep.

John 10:14 'Εγώ εἰμι ὁ ποιμήν ὁ καλὸς, καὶ γινώσκω τὰ ἐμὰ, καὶ γινώσκομαι ὑπὸ τῶν ἐμῶν.

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

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

15Just as the Father knows me, and I know the Father. And I lay down my life for the sheep.

John 10:16 καὶ ἄλλα πρόβατα ἔχω ὁ οὐκ ἦστιν ἐκ τῆς αὐλῆς ταύτης· κακεῖνα με δεῖ ἀγαγεῖν, καὶ τῆς φωνῆς μου ἀκούσουν, καὶ γενήσεται μία ποιμήν, εἰς ποιμήν.

16Other sheep I also have, which are not of this fold; those also I am to bring, and my voice they will hear, and the result will be one flock,130 one shepherd.

John 10:17 διὰ τούτου ὁ πατὴρ με ἄγαπη ὅτι ἐγὼ τίθημι τὴν ψυχὴν μου, ἵνα πάλιν λάβω αὐτήν.

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

John 10:18 οὕτως αἴρει αὐτὴν ἀπ' ἑμοῦ, ἀλλ' ἐγὼ τίθημι αὐτὴν ἀπ' ἐμαυτοῦ. ἐξουσιάν ἔχω θείᾳ αὐτήν, καὶ ἐξουσιάν ἔχω πάλιν λαβεῖν αὐτήν· ταύτην τὴν ἐντολὴν ἔλαβον παρὰ τοῦ πατρός μου.

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

John 10:19 Σχῆμα οὖν πάλιν ἐγένετο ἐν τοῖς Ἰουδαίοις διὰ τούς λόγους τούτους.

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

John 10:20 ἔλεγον δὲ πολλοί ἐξ αὐτῶν, Δαιμόνιον ἔχει 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 ἔλεγον, Ταῦτα τὰ ἰμάτια οὐκ ἦστιν δαιμονιζόμενων· μὴ δαιμόνιον δύναται τυφλῶν ὀφθαλμοὺς ἀνοίγειν;

21Others were saying, "These are not the expressions of someone demonized. Can a demon open the eyes of the blind?"

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129 10:13 txxt ὁ δὲ μισθωτὸς φεύγει, ὃτι μισθωτὸς ἦστιν E F G K M S U Y ΠΓ (φεύγη) Δ Λ Π Ψ Ω 047 (φεύγη) 0141 0233 0250vid 0286vid f3 222mg 28 69 118 157 565 700 1071 1424 25612 m lat syr RB goth TR RP ὁ δὲ μισθωτὸς φεύγει, ὃτι μισθωτὸς ἦστιν Ο44Avid 46 46 509 598 N B D Θ 0211 f22txt 33 1241 2561txt 2253 2211 al. ite syr pal cop eth arm TG WH SBL NA28 f{ } W omits ὁ δὲ μισθωτὸς φεύγει, but also ὅτι μισθωτὸς ἦστιν ὃ δὲ μισθωτὸς ἦστιν ὁ μισθωτός ἦστιν 579 f lac. C H N P Q T V 070 0306. Some say that ὃ δὲ μισθωτὸς φεύγει was omitted by haplography. Others say that it was added to clarify that it was not the wolf being spoken of as fleeing in v. 13, since the wolf was the immediately prior subject.

130 10:16b The King James Version and most of the English translations before it, read "one fold," even though not one single Greek manuscript says that. The KJV followed the reading of the Latin Vulgate instead of the Greek, as is often the case with the Textus Receptus.
The Authorities Attempt Stoning for Claim of Equality With God

John 10:22 Ἐγένετο δὲ τὰ ἐγκαίνια ἐν τοῖς ἱεροσολύμοις, καὶ χειμών ἦν,
22Then came the Festival of Dedication131 at Jerusalem. And it was winter, John 10:23 καὶ περιεπάτησε ὁ Ἰησοῦς ἐν τῷ ἱερῷ ἐν τῇ σταδίῳ τοῦ Ἰερουσαλήμ.
23and Jesus was walking in the temple, in the Portico of Solomon.
John 10:24 ἐκκύλλωσαν οὖν αὐτὸν οἱ ὀλοκληροῖ οἱ ἐλεγον αὐτῷ, ὡς πότε τὴν ψυχὴν ἡμῶν αἴρεις; εἰ καὶ ἐν τῷ Χριστῷ, εἰπε τῇ ἡμῖν παραρτήσια.
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 αὐτῶι ὁ Ἰησοῦς, εἶπον ὑμῖν καὶ οὐ πιστεύετε τὰ ἐργα τα ἐγὼ ποιῶ ἐν τῷ ὑπάρχω ἡμῶν πατρος, τοὐτα 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 ἀλλʼ ὑμεῖς οὐ πιστεύετε, οὐ γὰρ ἔστε ἐκ τῶν προβάτων τῶν ἐμῶν, καθὼς εἶπον ὑμῖν.
26Yet, you are not believing, because you are not of my sheep, as I told you.132
John 10:27 τὰ προβάτα τὰ ἐμὰ τῆς φωνῆς μου ἀκούει,133 καγὼ γινώσκω αὐτὰ, καὶ ἀκολούθοντι μοι.
27My sheep hear my voice, and I know them, and they follow me.
John 10:28 καγὼ ἤζων αἰώνον δίδωμι αὐτοῖς, καὶ οὐ μὴ ἀπόλλυται εἰς τὸν αἰῶνα, καὶ οὐχ ἀρπάζει τις αὐτά ἐκ τῆς χειρός μου.
28And I give to them eternal life, and they will by no means perish, into all time, and no one will snatch them out of my hand.

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

132 John 10:26 καθὼς εἶπον υμῖν ἂν ἄλλος ἔσεσθαι, ἄλλος τῇ ὑπαρχῇ τῶν ἐμῶν προβατῶν, καὶ οὐ μὴ ἀπόλλυται εἰς τὸν αἰῶνα, καὶ οὐχ ἀρπάζεις τίς αὐτά ἐκ τῆς ἀγάπης μου.
26Yet, you will not be believing, because you are not of my sheep, as I told you.
27My sheep will hear my voice, and I will know them, and they will follow me.
28And I will 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.

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No specific corrections or modifications were made to the text.
John 10:29 “You are deeming yourself God,” or, “you are calling yourself God.” For the verb ποιέω, “make,” was sometimes used in mathematics just like we use the word “make” in English sometimes: “two plus two makes four.” It might also be translated, “you yourself to be God.” For the work of them are you stoning me?” John 10:33 ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς, ὅποι ἐστιν γεγραμμένον ἐν τῷ νόμῳ ὑμῶν, ἕγω εἶπα, θεοί ἐστε;

Jesus answered them, “Is it not written in your law, ‘I have said, “You are gods”’?” John 10:35 εἰ ἐκείνους εἶπεν θεοὺς πρὸς οὓς ὁ λόγος τοῦ θεοῦ ἐγένετο, καὶ οὐ δύναται λυθῆναι ἒ γραφή.

Why, since he called those to whom the word of God came ‘gods,’ and the scripture cannot be voided, John 10:36 ὅποι ἀπαθείς εἰσὶν καὶ ἀληθείαν εἰς τὸν κόσμον ὑμῶν λέγετε ὅτι Βλασφημεῖς, οὕτως ἐπιστεύετε θεοί;

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

134 10:29a txt τοῦ πατρὸς ὅτι οὐ ποιῶ τὰ ἑλέντα μου ἀπαντᾷς ὑμῖν, ἐπεὶ οὐδεὶς δύναται ἀρπάζειν ἕκ τῆς χειρὸς τοῦ πατρὸς μου.134

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

135 10:30 ἐγὼ καὶ ὁ πατὴρ ἐν ἑσμεν.

136 10:31 Ἐφαστασαν οὖν πάλιν λίθους οἱ ἱουδαῖοι ἵνα λιθάσωσιν αὐτῶν.

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

138 The Jews answered him, saying, “Not for good works are we stoning you, but for blasphemy, because you, being a human, are making yourself God.” John 10:31 οἱ ἱουδαῖοι λέγοντες Πολλὰ στειλεν ὑμῖν γεγραμμένον ἐν τῷ νόμῳ ὑμῶν, ἕγω εἶπα, θεοί ἐστε;

139 Jesus answered them, “Is it not written in your law, ‘I have said, “You are gods”’?” John 10:33 εἰ ἐκείνους εἶπεν θεοὺς πρὸς οὓς ὁ λόγος τοῦ θεοῦ ἐγένετο, καὶ οὐ δύναται λυθῆναι ἒ γραφή.

140 Why, since he called those to whom the word of God came ‘gods,’ and the scripture cannot be voided, John 10:36 ὅποι ἐθείας εἰσὶν καὶ ἀληθείαν εἰς τὸν κόσμον ὑμῶν λέγετε ὅτι Βλασφημεῖς, ὅτι εἶπον, Υἱὸς τοῦ θεοῦ εἰμι;

141 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’?

142 John 10:37 εἰ οὐ ποιῶ τὰ ἔργα τοῦ πατρός μου, μη πιστεύετε μοι;

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

The Death of Lazarus

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

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

John 11:2  ᾧ δὲ Μαρία ἡ ἀδελφάσια τοῦ κύριου μιρφ καὶ ἐκμάζασα τοὺς πόδας αὐτοῦ ταῖς θρεῖσιν αὐτῆς, ὢς ὁ ἀδελφὸς Λάζαρος ἠθέναι.

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 ἡ τρίτη τοῦ θεοῦ ἐπιστεύειν· τοῦ ὄνομα ὁ Κύριος· καὶ τίς τῆς ἀδελφῆς αὐτῆς ὑπὲρ τῆς ἀγάπης τοῦ θεοῦ ἔλαβε τὸν ἀσθενήν, καὶ ἔθηκεν τὸν ἀσθενήν καὶ ἐκάθισεν αὐτῷ.

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

John 11:4 ἦν δὲ τῷ ἀσθενήν ἐπιστεύειν· ἡ τρίτη τοῦ θεοῦ ἐπιστεύειν καὶ τίς ἀδελφή του εἰς τοῦ θεοῦ ἐλθεντε καὶ ἐκάθισεν εἰς τοῦ θεοῦ ἐλθεντε καὶ ἐκάθισεν εἰς τοῦ θεοῦ ἐλθεντε.

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 ἦν δὲ τῷ ἀσθενήν ἐπιστεύειν· καὶ τίς τῆς ἀδελφῆς αὐτῶν καὶ τίς τῆς ἀδελφῆς αὐτῶν καὶ τίς τῆς ἀδελφῆς αὐτῶν.

5(But Jesus loved Martha, and her sister, and Lazarus.)
John 11:6 ὡς οὖν ἠκουσεν ὅτι ἀσθενεῖ, τότε μὲν ἤμεινεν ἐν ὑπνω καὶ ἦν τόπω δύο ἡμέρας·

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

John 11:7 ἔπειτα μετὰ τοῦτο λέγει τοῖς μαθηταῖς, Ἀγωμεν εἰς τὴν Ἰουδαίαν πάλιν.

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

John 11:8 λέγουσιν αὐτῷ οἱ μαθηταί, Ἀραβήν, νῦν ἐξήτοσαι σε λιθάσαι οἱ Ἰουδαϊοι, καὶ πάλιν ὑπάγεις εκεῖ;

8"The 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, Οὐχὶ δώδεκα εἰσίν ὃραι τῆς ἡμέρας; εάν τις περιπατήσῃ ἐν τῇ ἡμέρᾳ, οὐ προσκόπτει, ὅτι τὸ φῶς τοῦ κόσμου τούτου βλέπει;

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

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

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

John 11:11 ταῦτα ἔδει, καὶ μετὰ τοῦτο λέγει αὐτοῖς, Λάζαρος ο ὕππος ἡμῶν κεκοίμηται, αλλὰ πορεύομαι ἵνα εξυπνίσω αὐτόν.

11"He 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 οὖν οἱ μαθηταὶ αὐτοῦ, Κύριε, εἰ κεκοίμηται σωθήσεται.

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

John 11:13 εἰρήκει δὲ ὁ Ἰησοῦς περὶ τοῦ θανάτου αὐτοῦ. ἐκεῖνοι δὲ ἐδοξαζον ὅτι περὶ τῆς κοιμήσεως τοῦ ὑπόνου λέγει.

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

John 11:14 τότε οὖν ἔδει σοὶ ὁ Ἰησοῦς παρρησία, Λάζαρος ἀπέθανεν,

14"So then, Jesus said to them plainly, 'Lazarus died.

John 11:15 καὶ χαίρω δι’ ύμᾶς, ἵνα πιστεύσητε, ὅτι οὐκ ήμιν ἔκει ἀλλ’ ἀγωμεν πρὸς αὐτόν.

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

John 11:16 εἶπον οὖν Θωμᾶς ὁ λεγόμενος Δίδυμος τοῖς συμμαθηταῖς, Ἀγωμεν καὶ ἡμεῖς ἵνα ἀποθάνωμεν μετ’ αὐτού.

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

"I Am the Resurrection and the Life"

John 11:17 Ἐλθὼν οὖν ὁ Ἰησοῦς εὗρεν αὐτὸν τέσσαρας ἡμέρας ἦδη ἔχοντα ἐν τῷ μνημείῳ.

17"Arriving therefore, Jesus found him already in the tomb four days since.

John 11:18 ἦν δὲ ἡ Βηθανία ἐγγὺς τῶν Ἱεροσολύμων ως ἀπὸ σταδίων δεκαπέντε.

18"Now Bethany was close to Jerusalem, about fifteen stadia apart, 141

140 11:16 Here is the particle μὲν - μὲν, supposedly anacoluthic, that is, not following through to its expected conclusion, which in the case of μὲν means without its usual complementary δὲ following. However, I see it as complemented by the word ἐπειτα - ἐπειτα at the beginning of verse 7. If this ἐπειτα were not complementary to μὲν, then the phrase ἐπειτα 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.

141 11:18 About 3 kilometers, less than 2 miles.
John 11:19 καὶ πολλοὶ ἐκ τῶν Ἰουδαίων ἐλήλυθεσαν πρὸς τὰς περὶ Μάρθαν καὶ Μαρίαν, ἵνα παραμυθώσωσιν αὐτὰς περὶ τοῦ ἄδελφον αὐτῶν.

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

John 11:20 ἡ δὲ Μάρθα ὡς ἤκουσεν ὅτι ὁ Ἰησοῦς ἔρχεται ὑπήντησεν αὐτῶν· Μαρία δὲ ἐν τῷ οίκῳ ἐκαθέζετο.

20 When therefore Martha heard that Jesus was coming, she went to meet him; but Mary stayed put in the house.\(^{142}\)

John 11:21 εἶπεν οὖν ἡ Μάρθα πρὸς τὸν Ἰησοῦν, Κύριε, εἰ ἦς ὥδε, ὁ ἄδελφός μου οὐκ ἂν ἐτεθνήκει.

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

John 11:22 ἀλλὰ καὶ νῦν οἶδα ὅτι ἐις τὴν αἰώνιον δώσει σοι ὁ θεός.

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

John 11:23 λέγει αὐτή ὁ Ἰησοῦς, Ἀναστήσεται ὁ ἄδελφός σου.

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

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

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

John 11:25 εἶπεν αὐτῷ ὁ Ἰησοῦς, Ἐγώ εἰμι ὃ ἀνάστασις καὶ ἡ ζωή ὁ πιστεύων εἰς ἐμὲ κἀκεῖνον ἀποθάνῃ ζήσεται.

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

John 11:26 καὶ πᾶς ὁ ψων καὶ πιστεύων εἰς ἐμὲ ὁμοία ἀποθάνῃ εἰς τὸν αἰῶνα πιστεύων τούτου;

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

John 11:27 λέγει αὐτῷ, Ναὶ, κύριε· ἔγω πεπίστευκα ὅτι σὺ εἰς ὁ Χριστὸς ὁ υἱός τοῦ θεοῦ σε εἰς τὸν κόσμον ἐρχόμενος.

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

John 11:28 Καὶ ταῦτα εἰπόν ταὶ ἀπῆλθεν καὶ ἐφώνησεν Μαρίαν τὴν ἀδελφήν αὐτῆς καθὼς ἐπισήκεται, ὁ διδάσκαλος παραστέθησεν καὶ φωνεῖ σε.

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

John 11:29 ἔκειν ὃς ἤκουσεν ἐξήρηται τοχύ καὶ ἔρχεται πρὸς αὐτὸν·

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

John 11:30 οὕτω δὲ ἐλλύθη ὁ Ἰησοῦς εἰς τὴν κώμην, ἀλλ' ἐν τῷ τόπῳ ὡς ὑπήντησεν αὐτῷ ἡ Μάρθα.

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

John 11:31 οὐκ ὥς ἤκουσεν οἴνον ταχὺς μετ' αὐτής ἐν τῇ οίκῳ καὶ παραμυθώσωμεν αὐτήν, ἠδοντες τὴν Μαρίαν ὅτι ταχέως ἄνεστι καὶ ἐξῆλθεν, ἡκολουθήσας αὐτήν, λέγοντες ὅτι ὑπάγει εἰς τὸ μνημεῖον ἵνα κλαύσῃ ἑκεῖ.

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

\(^{142}\) John 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 11:32 ἰὸν Μαρία, ὡς ἠλθὲν ὑπὸ ἣν ὁ Ἰησοῦς ἰδοῦσα αὐτὸν ἐπέσευ εἰς τοὺς πόδας αὐτοῦ, λέγουσα αὐτῷ, Κῦρε, εἰ ἦς ὃς ὁ ἄνεψαν μου ἀδελφός.

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

John 11:33 Ἰησοῦς οὖν ὡς ἠδὲν αὐτὴν κλαίονσαν καὶ τοὺς συνελθόντας αὐτὴ Ἰουδαίοις κλαίοντας, ἐνεβριμήσατο τῷ πνεύματι καὶ έτάραξεν ἐαυτὸν,

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

John 11:34 καὶ εἶπεν, Ποῦ τεθείκατε αὐτὸν; λέγουσιν αὐτῷ, Κῦρε, ἔρχου καὶ ἱδε.

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

John 11:35 ἐδάκρυσεν ὁ Ἰησοῦς.

Jesus showed tears.

John 11:36 ἔλεγον οὖν ὑπὸ τινῶν Ιουδαίων, ἢδε πῶς ἐφίλει αὐτὸν.

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

John 11:37 τινὲς δὲ ἐξ αὐτῶν εἶπον, Οὐκ ἦδονοτο ὁντος ὁ ἀνοίξας τοὺς ὀφθαλμοὺς τοῦ τυφλοῦ ποιήσατε ἕνα καὶ ὁντος μὴ ἀποθάνῃ;

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

Jesus Raises Lazarus from the Dead

John 11:38 Ἰησοῦς οὖν πάλιν εὐμμετάμονος εἰς τὸν μνημεῖον ἦν δὲ σπῆλαιον, καὶ λίθος ἐπέκειτο επ’ αὐτῶν.

Then 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, Ἄρατε τὸν λίθον. λέγει αὐτῷ ἢ ἀδελφή τοῦ τεθνήκοτος Μάρθα, Κῦρε, ἢδε δέξε, τεταρτάς γὰρ ἐστίν.

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

John 11:40 λέγει αὐτῇ ὁ Ἰησοῦς, Οὐκ εἶπον σοὶ ἃ ἡ ἀν πιστεύσῃς δῖς εἰς τὴν δόξαν τοῦ θεοῦ;

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

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

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

John 11:42 ἐγὼ δὲ ἰδεῖν ὅτι πάντοτε μου ἀκούεις ἀλλὰ διὰ τὸν ὄχλον τὸν περιστέρατα εἶπον, ἵνα πιστεύσωσιν ὅτι οὐ με ἀπέστειλας.

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

John 11:43 καὶ ταῦτα εἶπὼν φωνῇ μεγάλῃ ἐκφώνασεν, Λάζαρε, δεῦρο ἑξω.

And 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 κεφαλίας, καὶ ἡ δύσ πάνω κατά συναφή περιεδέδετο. ἔλεγεν αὐτοῖς ὁ Ἰησοῦς, ὅπως ἂν καὶ ἀφέτευσεν;

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

Sanhedrin Decides Jesus Must Die

John 11:45 Πολλοὶ οὖν ἐκ τῶν Ἰουδαίων, οἱ ἐθνότες πρὸς τὴν Μαρίαν καὶ θεασάμενοι ἀποίησαν ὁ Ἰησοῦς, ἐπίστευσαν εἰς αὐτόν.

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

John 11:46 τίνες δὲ εἰς αὐτῶν ἀπήλθον πρὸς τοὺς Φαρισαίους καὶ εἶπον αὐτοῖς ἀποίησαν ὁ Ἰησοῦς.

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

John 11:47 συνήγαγον οὖν οἱ ἀρχιερεῖς καὶ οἱ Φαρισαίοι συνέδριον, καὶ ἔλεγεν, Τί ποιοῦμεν, ὅτι σταυροῦσαν τὸν Χρῖστον ἀνήλθοσαν.

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

John 11:48 εἴλαν ἀρνήμενοι αὐτὸν ὑπαισκοῦσαι καὶ τῶν πάντων πιστεύσωσιν εἰς αὐτόν, καὶ ἐλεύθονται οἱ Ὀρῳμαῖοι καὶ ἀροῦν ἡμῶν καὶ τὸν τόπον καὶ τὸ ἔθνος.

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

John 11:49 εἰς δὲ τις εἰς αὐτὸν Καϊάφας, ἀρχιερεὺς ὄν τοῦ ἐνιαυτοῦ ἐκείνου, εἶπεν αὐτοῖς, Ὡμεῖς οὖν ὀδηγάτε συνάδειν,

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

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115 [11:42] ἵδεν, pluperfect of ὀδά – ὀδά. No word "already" is actually present here, but the point of the pluperfect is that Jesus had already known before he asked.

116 [11:45] txt οἱ ἱησούς C* D E GH M S U Y Γ Δ Α Λ Ω 047 0211 f3 2 28 33 118 157 1424 Μ syr TR RP // οἱ ἱησούς K 0233 // omt Ψ 59 Φ 60 A B C* D L W Θ Ψ 5 cop SBL NA28 // lac Ψ 49 F 870 QT 0 070 0306. See end of v. 46 with exact same words, ἀποίησαν ὁ Ἰησοῦς.

John 11:50 οὐδὲ διαλογίζεσθε ὅτι συμφέρει ἡμῖν ἵνα εἰς ἄνθρωπος ἀποθάνῃ ὑπὲρ τοῦ λαοῦ καὶ μὴ ἄλλον τὸ θέων ἀπόληται.

50Neither are you considering how it is expedient for us, 148 that one man, 149 die for the people, and not the whole nation perish."

John 11:51 τοῦτο δὲ ἂν ἐσται οὐκ εἴπεν, ἀλλὰ ἄρχειρες οὐν τοῦ ἐνιαυτοῦ ἐκείνου προεφήτευσαν οἳ ἐμελλέν οἱ Ἰησοῦς ἀποδείκτηκεν ὑπὲρ τοῦ θέων,

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

John 11:52 και οὐχ ὑπὲρ τοῦ θεοῦ μόνον ἀλλ′ ίνα καὶ τὰ τέκνα τοῦ θεοῦ τὰ διεσκορπισμένα συναγάγῃ εἰς ἑν.

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

John 11:53 ἀπ` ἑκείνης οὖν τῆς ἡμέρας συνεβολεύσαντο ἵνα ἀποκτείνωσιν αὐτὸν.

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

John 11:54 Ἰησοῦς οὖν οὐκ ἐπέκεισε παρρησίαν περιεπάτης εν τοῖς Ἰουδαίοις, ἀλλὰ ἀπέλθεν ἐκείθεν εἰς τὴν χώραν ἐγώς τῆς ἐρήμου, εἰς Ἐφραίμ λεγομένην πόλιν, κακεὶ διέτριβεν μετά τῶν μαθητῶν αὐτοῦ.

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

John 11:55 ὅτι ἐγὼ τὸ πάσχα τῶν Ἰουδαίων, καὶ ἀνέβησαν πολλοὶ εἰς Ἰερουσαλήμ μιᾶ ἡμέρα, ὁπερ λογος αὐτοῦ Ἰησοῦς εἶναι ἀναδιορθοῦσιν ἑαυτοὺς.

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

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

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

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148 11:50a txt ημιν ΑΕΓΗΚΣΩΥΔΑΠΣΨΩ 047 065 0141 0250 T 023 28 33 157 180 205 461 565 579 597 700 8925 1006 1009 1071 1095 1126 1230 1243 1292 1342 1344 1365 1505 1546 1646 2148 2174 It. It. It. it. vg. vett. syr. p. p. pal. copia ms. b. ch. slav arm. eth. geo. slav m. om. or Eustath Cyr. Euseb Hilary Aug. 79 TR RP v. μ v. P. P. P. B. D. L. M. X. Γ. 0211 0233 346 1010 1241 1242 1424 1184 1121 1175 1773 1866 192.aur. b. d. e. H. L. v. pag. copia b. slav Orlat. Josippl. Chrys. SBL. NA 28 B. om. Κ. 1950 copia ms. b. b. Chrys. comm. Cyr. 14. Theodoret. Ambrose Aug. 69 Jerome Photius. lac. P. P. P. P. P. C. F. N. P. 070 69. The UBS Textual Commentary. "The second person pronoun is strongly supported...and is in accord with the tone of contempt represented by the closing words of ver. 49. The omission of the pronoun in Κ and a few other witnesses may be accidental or under the influence of 18:14." Note that in John 12:19, the Pharisees have a similar strange way of talking to each other in the 2nd person although perhaps including themselves: 'Then the Pharisees said to each other, "Observe, that you are not prevailing at all. Behold, the world has gone after him!"'

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

150 11:52 Ephesians 3:6; 2:15; John 10:16; 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

151 11:54 This verse is another indication that the author of this gospel sometimes uses the term "the Jews" as referring to the Judeans, or the inhabitants of Judea and Jerusalem. See the endnote at the end of this document discussing the term "the Jews."
Chapter 12

*Jesus Anointed at Bethany*

John 12:1 'Ο οὖν Ἰησοῦς πρὸ ἐξ ἤμερῶν τοῦ πάσχα ἠλθεν εἰς Βηθανίαν, ὅπου ἦν Λάζαρος ὁ τεθνηκός, ὅν ἦγείρεν ἐκ νεκρῶν.

1Then, six days before the Passover, Jesus came to Bethany, where Lazarus the man who had died152 was, whom He153 had raised from the dead.

John 12:2 ἐποίησαν οὖν αὐτῷ δείπνον ἐκεῖ, καὶ ἦν Μάρθα διηκόνει, ὁ δὲ Λάζαρος εἰς ἧν τῶν συνανακειμένων αὐτῶν.

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

John 12:3 ἦν οὖν Μαρία λαβοῦσα λίτραν μύρου νάρδου πιστίκης πολυτίμου ἠλείψεν τοὺς πόδας τοῦ Ἰησοῦ καὶ ἐξέμαξεν ταῖς θρίξιν αὐτῆς τοὺς πόδας αὐτοῦ· ἦ δὲ οἰκία ἐπιλήφθη ἐκ τῆς ὀσμῆς τοῦ μύρου.

3Then Mary, having taken a litre154 of expensive ointment of pure oil of nardroot, anointed the feet of Jesus, and with her hair, she wiped his feet. And the house was filled with the smell of the ointment.

John 12:4 λέγει οὖν εἰς τῶν μαθητῶν αὐτοῦ Ἰούδας Σίμωνος Ἰσκαριώτης, ὃ μέλλων αὐτὸν παραδιδόναι,

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

John 12:5 Διὰ τί τούτο τὸ μύρον οὐκ ἐπράθη τριακοσίων δηναρίων καὶ ἐδόθη πτωχοῖς;

5"Why was this ointment not sold for three hundred denarii155 and given to the poor?"

John 12:6 ἔπειν δὲ τούτο ὅπις ὁ πείρι τῶν πτωχῶν ἐμελεῖν αὐτῷ ἀλλὰ ὅτι κλέπτης ἦν καὶ τὸ γλυσσόκομον εἶχεν, καὶ τὰ βαλλόμενα ἐβάσταξεν.

6But he said this not because it mattered to him about the poor, but because he was a thief, and he was usually in charge of the moneybag and would steal from what was put in.

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152 12:1a τοῖς τεθνηκῶς τοῦ τέθνηκός Ποκ Δ Ε Γ Κ Η Κ Μ Π Ψ Ω Θ Δ Θ Π Ψ Ω 065 047 0141 0211 0217vid 0233 0250 f f3 2 28 33 157 180 205 461 565 579 597 700 788 892 906 1006 1009 1010 1071 1079 1195 1216 1230 1241 1242 1243 1292 1342 1344 1365 1552 1562 1646 2148 2174 288 φ Lec ltb,dlff vg syr,le coph,ach,achid arm geo slav goth Ps-Eustathius Cyri,eum Aug TR RP omit K B L W X 0218 itaaur,ce,ex syr,pal copsa,zebo eth Gr-lat Amph Chrys Chromvid SBL NA28 [A] lac φ46 Ψ75 C F N P 070 69

153 12:1b τοῖς νεκρῶς Ἡ Κ Μ Σ Υ Υ Γ Θ Δ Θ Π Ψ Ω 065 047 0141 0211 0217vid 0233 0250 f f3 2 28 33 157 461 565 579 597 700 788 892 906 1006 1009 1010 1071 1216 1230 1241 1242 1243 1292 1342 1344 1365 1552 1562 1646 2148 2174 288 φ Lec ltb,dlff vg syr,le coph,ach,achid arm geo slav goth Ps-Eustathius Cyri,eum Aug TR RP omit K B L W X 0218 itaaur,ce,ex syr,pal copsa,zebo eth Gr-lat Amph Chrys Chromvid SBL NA28 [A] lac φ46 Ψ75 C F N P 070 69

154 12:3 In modern litres, about one half litre, or about a pint. The *litra* was a loanword from the Latin *libra*, for "pound," a 12-ounce pound.

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

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

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

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

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

156 12:7 тετηρήκεν "she has kept it for the day of my burial" A Φ G H S U Y Γ Δ Λ Ω 047 065 0141 0233 f ∞ 285 655 700 788 1071 1424 m l t syr Sanct goth TR RP } οτι...τετηρήκεν "because she has kept it for the day of my burial" F5 } ινα...τετηρήκεν "so she may keep it for the day of my burial" or "it was that she keep it for the day of my burial." F6 B D E K L Q W X Θ Π Ψ 0211f 0217 2211 lat synchroν cop arm SBL NA28 } } omit vss 7,8,0250 (h.t. ειπενουν εγγυον) } lac F5 G C Φ Ρ Β Ω 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 more likely that the BYZ reading is an ameliorating of the difficulty.
The Triumphal Entry

John 12:12 Ἔγειρον δὲ ὁ δύσως πολὺς ὁ ἐλθὼν εἰς τὴν ἐορτήν, ἀκούοντες ὅτι ἔρχεται ὁ Ἰησοῦς εἰς Ἱεροσόλυμα.

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

John 12:13 ἐλαβον τὰ βασιλέα τῶν φαντακών καὶ ἔξηλθον εἰς ὑπάντησιν αὐτῷ, καὶ ἔκραζον, Ἡσανάν αὐτὸν τὸν κυρίον, ὁ βασιλεὺς τοῦ Ἰσραήλ.

13took the fronds of palm trees, and went out into a merging with him. And they were crying out: "Hosha na!"157 'Blessed is he who comes in the name of the Lord," the king of Israel.'

John 12:14 εὐρόν δὲ ὁ Ἰησοῦς ὄναριον ἐκάθισεν ἐπ᾿ αὐτό, καθὼς ἔστιν γεγραμμένον,

14And Jesus, having found a young donkey, took his seat upon it, just as it is written: John 12:15 Μὴ φοβοῦ, θυγάτηρ Σιών· ἴδοι ὁ βασιλεὺς σου ἔρχεται, καθήμενος ἐπι πῶλον οὖν.

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

John 12:16 ταῦτα δὲ οὐκ ἔγνωσαν οἱ μαθηταὶ αὐτοῦ τὸ πρῶτον, ἀλλ᾿ ὅτε ἔδοξαν οἱ Ἰδοι ὁ Ιησοῦς τότε ἐμήνησαν ὅτι ταύτα ἦν ἐπ᾿ αὐτῷ γεγραμμένα καὶ ταύτα ἐπίθησαν αὐτῷ.

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

John 12:17 ἐμαρτύρει οὖν ὁ δύσως αὐτῷ ὅτι τὸν Ἀβίαν ἔφωνησεν ἐκ τοῦ ἐννεαμείου καὶ ἔδοξεν αὐτὸν ἐκ νεκρών.

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

John 12:18 διὰ τούτῳ καὶ ὑπήντησαν αὐτῷ ὁ δύσως ὅτι ἠκούσαν τούτῳ αὐτὸν πεποιηκέναι τὸ σήμειον.

18For this reason also,160 the crowd had come out to join him, because they had understood him to have done this sign.

John 12:19 οἱ οὖν Φαρισαίοι ἐπέστη πρὸς ἑαυτούς, θεωρεῖτε ὅτι οὐκ ὕφελετε οὔτε ἔδει ὁ κόσμος ὅπως αὐτὸν ἀπῆλθεν.

19Then the Pharisees said to each other, "Observe, that you are not prevailing at all. Behold, the world has gone after him!"

Jesus Ponders Crucifixion

John 12:20 Ὁ ἴσαν δὲ τινες Ἐλληνες ἐκ τῶν ἀναβαινόντων ἓνα προσκοινίσασιν ἐν τῇ ἐορτῇ.

20And among those going up to worship at the same time, were some Greeks.

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157 12:13a Ὁσανά = Aramaic נָּהָ = 'hōša' nā', similar to the Hebrew נָּהָ = 'hōš'āh nā', an expression reminiscent of the נָּהָ in Psalm 118:25 meaning "Help" or "Save, I pray," an appeal that became a liturgical formula, and as part of the Hallel (Ps. 113-118), it was familiar to everyone in Israel. The Septuagint Psalm 117:25 has Ὁ Κύριος, οὕσον δὴ - Ὡ Kūrie, soson dē, "O Lord, save now!" or "Save indeed!" No doubt some in the crowd accompanying him expected him, as the Messiah ben David, to literally "save now," and deliver them from the Romans and set up the kingdom of David.

158 12:18 Psalm 118:26
159 12:15 Zechariah 9:9
160 12:18 τὰ καὶ ὑπηντήσαν ἄυτῳ ὁ σχόλος Φ 66c A G K L M Q S U X Y Γ Π Ψ Ω 0141 0233 f 3 28 565 579 892 1071 1241 1424 30 75 94 vg syr h vg syr h cop 54 (NA28 [kai]) / f || καὶ ὑπηντήσαν ἄυτῳ ὁ σχόλος W 157 || καὶ ὑπηντήσαν ἄυτῳ ὁ σχόλος 0211 || καὶ ὑπηντήσαν ἄυτῳ σχόλος K || καὶ ὑπηντήσαν ἄυτῳ σχόλοι D || ὑπηντήσαν ἄυτῳ ὁ σχόλος 54v 53 38 37 36 35 34 33 32 31 30 29 28 27 26 25 24 23 22 21 20 19 18 17 16 15 14 13 12 11 10 9 8 7 6 5 4 3 2 1 ἄυτῳ || καὶ ὑπηντήσαν ἄυτῳ καὶ ὁ σχόλος 54v 53 38 37 36 35 34 33 32 31 30 29 28 27 26 25 24 23 22 21 20 19 18 17 16 15 14 13 12 11 10 9 8 7 6 5 4 3 2 1 ἄυτῳ καὶ ὁ σχόλος B · καὶ ὑπηντήσαν ἄυτῳ καὶ ὁ σχόλος B1 || lac Φ 30 C F N P V 0477 070 69
John 12:21 oútôi oún prosēlðhson Filíppw tò ãpò Bêthsaídà tîs Galîlîaîs, kai õrṓtôn aútôn lêgonntês, Kûría, ñêloðmen tôn 'Iðsoûn ñîdeîn.
21These, then, came up to Philip, he from Bethsaida, Galilee. And they beseeched him, saying, "Sir, we wish to see Jesus."

John 12:22 ërhêtai Filíppos kai lêgei tò Œndréa: kai pálîn Œndréas kai Filíppos lêgonûn tò 'Iðsoû.
22Philip comes and tells Andrew; and Andrew in turn tells Jesus.

John 12:23 õ ðè 'Iðsoûs òpêkrînntô aútôîs lêgonw, 'Eîlîhûven õ ñwra ìnà dozasthî õ vûîs tòu ãnþrîpou.
23And Jesus responded to them as follows: "The hour has come, that the Son of Man should be glorified.

John 12:24 õmîn õmîn lêgôw õmîn, õàn mî õ kókkos tòu õîttou pêswôn eîs tìn gîn õpôðânî, aútôîs mónoûs mêneî õàn õ õpôðânî, polûn karpos fêrêi.
24Truly, 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 õ filôn tìn õwchûn aútôû õpôlêseî aútû, kai õ mísôi tìn õwchûn õútôi õè tô kîsîmî tôû tôû eîs òwchûn aînîon fûlîzêî aútû.
25The 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 õàn èmôi diakônûh tîs, èmôi akolouþêtîw, kai õîpôi eîmî õèw êkeî kai õ õdîkônov õ èmôs ñèstai kai õàn tîs èmôi diakônûh, tîmîseî aútôn õ ðatîpî.
26If 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 õvû õ õwchû mu têtaðârktai, kai tî õîpûw; Òpâter, õâðosôn me õè tîs õwra taútû; ìlûla ìdâ tôû tôû õêlîðon eîs tìn õwran taútû.
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 òpâter, ðôzassôn suò tô õûnômà. õêlîèn õàn õwwrû õè tôû õûrânovû, Kâi êdôzassîa kai pálîn ðôzassôw.
28"Father, glorify your name." Then a voice came from heaven: 'I both have glorified it, and will glorify again.'

John 12:29 õ õûî õîglûs õ èstòs kai õkôûssas ëlekhn õbrontîh ãgônoûnàt: ìllôî ëlekhn, Ògûlêlûs aútû lelûlîkven.
29The crowd therefore standing and hearing was maintaining thunder to have happened. Others were saying, "An angel spoke to him."

John 12:30 òpêkrîhî õ 'Iðsoûs kai õîpûw, ðû ðî õîmê aútû õ õwwrû ãgônoûn àllûa ðî õûmâs.
30Jesus answered and said, "Not for my sake has this voice happened, but for you.

John 12:31 õvû õêrîês ñèstîn tôû kîsîmû tôûtu, õvû õ àrçhon tôû kîsîmû tôûtu êkblîhîstetai ëzôw.
31Now comes judgment of this world. Now the ruler of this world will be thrown out.

John 12:32 kàgôw õàn õwswô õè tîs õûs, ñàntas õlîkûsû õprûs ëmattôn.
32And I, if I be lifted up from the earth, will attract all mankind to me."

John 12:33 tôûtû ðî ëlekhn ñûmàinwûn pûîw õànûtû õmêlûn õpôðhûskên.
33Now this he was saying signaling what manner of death he was about to die.
John 12:34 ἀπεκρίθη αὐτῷ ὁ ἤχλος, ἦμεν ἡκούσαμεν ἐκ τοῦ νόμου ὅτι ὁ Χριστὸς μὲνει εἰς τὸν αἰῶνα, καὶ πῶς σὺ λέγεις ὅτι ἔπειτα Αὐτὸς ὁ ισός τοῦ ἀνθρώπου;

34 The crowd responded to him: "We have heard out of the law that the Christ remains for ever, so how is it you are saying that the Son of Man 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 υἱῶν ἑστιν. περιπατεῖτε ἐστὶν τὸ φῶς ἔχετε, ἵνα μὴ σκοτία υἱῶν καταλαβῇ καὶ ὁ περιπατῶν ἐν τῇ σκοτίᾳ υἱῶν οἴδην ποῦ ὑπάγει.

35 Jesus therefore said to them, "The light is with you a little while longer. Walk, while you have the light, so that darkness does not overtake you. For the person walking in darkness does not know where he is going.

John 12:36 ὡς ἔχετε, πιστεύετε εἰς τὸ φῶς, ἵνα υἱοὶ φωτὸς γένησθε. Ταῦτα ἐλάλησεν ὁ Ἰησοῦς, καὶ ἀπελθὼν ἔκρυβη ἀπ’ αὐτῶν.

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

The Authorities Continue in Unbelief

John 12:37 Τοσαῦτα δὲ αὐτῷ σημεία πεποιηκότος ἐξερρέονταν αὐτῶν οὐκ ἐπίστευον εἰς αὐτόν,

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

John 12:38 ἵνα ὁ λόγος Ὁσαίου τοῦ προφήτου πληρωθῇ ὡς εἶπεν, Κύριε, τίς ἐπίστευον τῇ ἀκοῇ ἡμῶν; καὶ ὁ βραχίων κυρίου τίνα ἀπεκαλύφθη;

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

John 12:39 διὰ τούτο οὐκ ἠδύνατο πιστεύειν, ὅτι πάλιν εἶπεν Ὁσαίας,

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

John 12:40 Θετύφλωκεν αὐτῶν τοὺς ὀρθαλμοὺς καὶ πεπώρωκεν αὐτῶν τὴν καρδίαν, ἵνα μὴ ἔδωσιν τοῖς ὀρθαλμοῖς καὶ νοσήσωσιν τῇ καρδίᾳ καὶ ἐπιστραφῶσιν, καὶ ἴδωσιν αὐτοὺς.

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 Ἰησοῦς, ὅτε εἶδεν τὴν δοξὴν αὐτοῦ, καὶ ἠλάλησεν περὶ αὐτοῦ.

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

John 12:42 ὅμως μέντοι καὶ ἐκ τῶν ἀρχόντων πολλοί ἐπίστευσαν εἰς αὐτόν, ἀλλὰ διὰ τοὺς Φαρισαίους σὺν ὀργῷ ἤγγισαν ἵνα μὴ ἀποσυνάγωγοι γένωνται:

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

John 12:43 ἦγατταν γὰρ τὴν δοξὴν τῶν ἀνθρώπων μᾶλλον ἦπερ τὴν δοξὴν τοῦ θεοῦ.

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

John 12:44 ἦσον δὲ ἐκραξεν καὶ εἶπεν, ὁ πιστεύων εἰς εἰς οὐ πιστεύει εἰς ἐμέ ἄλλο εἰς τὸν πέμψαντά με,

44But Jesus cried out, and said, "The person believing in me is not believing in me but in the one who sent me,

John 12:45 καὶ ὁ θεωρῶν εἰς θεωρεῖ τὸν πέμψαντά με.

45and the one looking upon me is looking upon the one who sent me.

John 12:46 εἴγος φῶς εἰς τὸν κόσμον ἠλλήλωθα, ἵνα πᾶς ὁ πιστεύων εἰς ἐμὲ ἐν τῇ σκότῳ μὴ μείνῃ.

46I have come into the world as a light, so that everyone believing in me may not abide in darkness.

John 12:47 καὶ ἔναν τίς μου ἀκούσα τῶν ἰημάτων καὶ μὴ πιστεύσῃ, ἐγώ οὐ κρίνω αὐτόν, οὐ γὰρ Ἰησοῦς ἤνα κρίνω τὸν κόσμον ἄλλο ἵνα σῶσῃ τὸν κόσμον.

47"And if someone hears my sayings and does not believe," I do not judge him. For I did not come in order to judge the world, but to save the world.

John 12:48 ὁ αἰτετὸν ἐμὲ καὶ μὴ λαμβάνων τὰ ἰημάτα μου ἔχει τὸν κρίνοντα αὐτόν· ὁ λόγος δὲν ἠλλήλοις ἐκεῖνος κρίνει αὐτὸν ἐν τῇ ἐστιν ἡμέρᾳ·

48The person rejecting me and not believing my statements, has what judges him: the word which I spoke, that will judge him at the last day.

John 12:49 ὅτι ἐγὼ ἔξω ἐμαυτοῦ οὐκ ἠλλήλοις, ἄλλο ὁ πέμψας με πατήρ αὐτός μοι ἐντολὴν ἔδωκεν τί ἔπω καὶ τί λαλήσω.

49For I from myself have not spoken; rather, the Father who sent me, he has given me commandment, what I should say, and how I should speak.

John 12:50 καὶ οἶδα ὅτι ἡ ἐντολὴ αὐτοῦ ζωὴ αἰώνιος ἐστίν. ὃ σῶν λαλῶ ἐγὼ, καθὼς εἶχεν 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 Prō de tēs ēfōrtēs tōs Pāscha, eidoσ o ᾽Ιησοῦς ὅτι ἔληλυθεν169 αὐτόν ἢ ὡρα ἵνα
μεταβῇ ἐκ τοῦ κόσμου τούτου πρὸς τὸν πατέρα, ἀγαπήσας τοὺς ἰδίους τοὺς ἐν τῷ κόσμῳ, εἰς
télōs ἤγαπησεν 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 the end.

John 13:2 καὶ δείπνου γενομένου, τοῦ διαβόλου ἤδη βεβληκότος εἰς τὴν καρδίαν ᾽Ιουδα
Σίμωνος ᾽Ισκαριώτου ἵνα αὐτόν παραδῷ,

2And supper having started,170 with the devil having already put it in the heart of
Judas son of Simon of Kerioth to betray him.

John 13:3 εἶδοσ o ᾽Ιησοῦς ὅτι πάντα δεδωκεν αὐτῷ ὁ πατὴρ εἰς τὰς χεῖρας καὶ ὅτι ἀπὸ θεοῦ
ἐξήλθεν 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 ἐγείρεται ἐκ τοῦ δείπνου καὶ τίθησαν τὰ ἰμάτια, καὶ λαβὼν λέντιον διέξωσεν
eαυτόν.

4he rises from the supper, and lays down his clothing, and taking a towel, he fastened
it around himself.

John 13:5 εἶτα βάλλει ὑδάω εἰς τὸν νιπτῆρα καὶ ἥρξατο νίπτειν τοὺς πόδας τῶν μαθητῶν καὶ
ἐκμάσσειν τῷ λεντίῳ ὃ ἦν διεξωσμένος.

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 ἑκείνος,171 Κόριε, σύ μου νίπτεις
touς πόδας:

6Thus he comes to Simon Peter. And that one says to him, "Lord, You are washing
my feet?"

John 13:7 ἀπεκρίθη ᾽Ιησοῦς καὶ εἶπεν αὐτῷ, "Ὁ ἐγὼ ποιῶ σὺ οὐκ οἶδας ἁρτι, γνώσῃ δὲ μετὰ
tαύτα.

7Jesus answered, and said to him, "What I am doing, you do not know yet, but after
these things, you will know."

John 13:8 λέγει αὐτῷ Πέτρος, ὦ μή νίψης τοὺς πόδας μου εἰς τὸν αἰῶνα. ἀπεκρίθη αὐτῷ ὁ
῾Ιησοῦς, ἐὰν μὴ νίψω σε, σὺ 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."

pαρην δ δη λα φ65 CNP 28

170 13:2 txt γενομένου ψ66 K2 A D E F G H K M S U Y Γ Δ Θ Λ Ω Τ Π θ 104 0141 0211 0233 f1 f2 28 33 157 180 205 565 597 700 892 1006 1071 1243 1292 1342 1424 1505 M L c1 a c5 CE CL LAc vg slav Chrys Severian Cyrilrys, Aug Spec TR RP // γενομένου K5 B L W X Θ Π θ 070 579 1241 ita arm eph Or SBL NA28 B0 //
_____ vou ψ75 // λα φ65 CNP. 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."

171 13:6 txt και λεγει αυτω εκεινος K2 A E Τ Π θ 104 (02337) M TR RP // και λεγει αυτω K5 // λεγει αυτω εκεινος D L (02337) cop3a // λεγει αυτω πεπτ. syr // λεγει πεπτ. αυτω cop5o // λεγει αυτω ψ66 ψ75 B it6 cop5o SBL NA28 // // λα φ65 CNP
Simon Peter says to him, "Lord.  Not just my feet, but my hands and my head as well."

Jesus says to him, "One who is bathed has no need, other than the feet, to wash, but is clean on the whole.  And you men are clean; though not all of you."

For he already knew of the one betraying him; for this reason he said, "Not all of you are clean."

When therefore he had washed their feet and taken his clothes, he reclined again and said to them, "Do you know what I have done for you?"

You call me 'Teacher' and 'Lord,' and rightly you say so, for I am.

If therefore I, the Lord and the Teacher, have washed your feet, you also ought to wash the feet of one another.

Truly, truly I say to you: A servant is not greater than his lord, neither an emissary greater than the one who sent him.

Since these things you are knowing, blessed are you if you do them.

"I am not speaking about all of you; I know whom I have chosen; but, so that the scripture is fulfilled, 'Someone eating bread with me has lifted up his heel against me.' "

172 13:18 Psalm 41:9
John 13:19 ἀπαρτὶ λέγω ὑμῖν πρὸ τοῦ γενέσθαι, ἵνα, ὅταν γένηται, πιστεύσητε ὅτι ἐγώ εἰμι.

19*Yes indeed:* I am telling you before it happens, so that when it happens, you may believe who I am.*

John 13:20 ἀμὴν ἀμὴν λέγω ὑμῖν, ὅ λαμβάνων ἕαν τινα πέμψω ἐμὲ λαμβάνει, ὁ δὲ ἐμὲ λαμβάνων λαμβάνει τὸν πέμψαντά με.

20*Truly, truly* I say to you, *The person who accepts whomever I send, is accepting me; and the person who accepts me, is accepting the One who sent me.*

John 13:21 Ταῦτα εἰπὼν ὁ Ἰησοῦς ἔταράχθη τῷ πνεύματι καὶ ἐμαρτύρησεν καὶ ἐπεν, ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι εἰς ἑκάστους παραδώσει με.

21*When he had said these things,* Jesus was disturbed in his spirit, and he testified, and he said, *"Truly, truly I say to you: one of you will betray me."*

John 13:22 ἔβλεπον οὖν εἰς ἀλλήλους οἱ μαθηταὶ ἀπορούμενοι περὶ τίνος λέγει.

22*Then the disciples were looking at each other,* puzzling over about whom he was speaking.

John 13:23 ήν δὲ ἀνακείμενος εἰς τῶν μαθητῶν αὐτοῦ ἐν τῷ κόλπῳ τοῦ Ἰησοῦ, ὅν ἠγάπα ὁ Ἰησοῦς.

23*Now one of his disciples was reclining in the bosom of Jesus,* the one Jesus loved.

John 13:24 νεύει οὖν τοῦτῷ Σίμων Πέτρος παρθέναι τὶς ἃν εἰς περὶ οὖν λέγει.

24*Simon Peter therefore nods to this one to inquire of Jesus about whom he was speaking.***

John 13:25 ἐπιπέσον δὲ ἐκεῖνος ἐπὶ τὸ στήθος τοῦ Ἰησοῦ λέγει αὐτῷ, Κύριε, τίς ἐστίν;

25*That one therefore leaned back onto the chest of Jesus and says to him,* "Lord, who is it?"

John 13:26 ἀποκρίνεται Ἰησοῦς, Ἐκείνος ἐστίν ὦ ἐγώ βάφας τὸ ψυμόν ἐπίδωσο. Καὶ ἐμβατάς τὸ ψυμόν, δίδωσιν ἵοῦδε Ἦμων Ἰησοῦν Ἰσκαρίωτη.

26*Jesus replied, "It is that one for whom I shall dip and give the piece of bread." And after dipping the piece of bread, he gives it to Judas of Kerioth, son of Simon.*

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173 John 13:19 Greek: ἀπαρτὶ - aparti. Most Greek NT editions (TR HF RP NA27) have ἀπ’ ἄρτι - ap’ árti, which if it were two separate words, would mean, "from now." (The original Greek manuscripts were all-capital letters, and there were no punctuation marks or spaces, so 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 also mean adverbially, "exactly," as in "I am telling you exactly before it happens, so that..." As for the rendering, "from now on," this would seem a strange juncture at which to say that, since Judas was only a few hours away from doing it. How many times "from now on" in the next hour or so was he going to predict it? The awkwardness of this "from now on" idea is reflected by the various translations’ attempts to get around it. Some (Weymouth, JB Philips, CB Williams, Beck) got around the problem of predicting the one event "from now on," by pluralizing and generalizing it, i.e., "from now on I will tell you things ahead of time, so that when they happen..." Others (KJV, NKJV, Darby, RSV, ESV, JB, NIV, NLT, JNT, REB, NRSV) coped with it by dropping out the "from" of ἀπαρτὶ altogether. These rendered it something like, "I am telling you now before it happens..." And thirdly, there are the translations (Young’s, ASV, Recovery, NASB, NAB) that left it, "from now on," and also singular as the Greek says, awkward as it may be. See also Rev. 14:13, where DeBrunner says it was originally one word, ἀπαρτὶ, and it would make sense that vāi (yes) was added by later copyists as a replacement for the same idea.

174 Or, "you may believe that I am he," or, "may believe that I AM," or, "may believe that I am who I am."

175 Other manuscripts (B C L X 068) read: Simon Peter therefore nods to this one, and says to him, "Say who it is." Codex Sinaiticus has a longer variation of the latter.

176 Codex D would be "Judas of Kerioth, son of Simon from Kerioth." And the reading of the Byz reading would rendered "Judas of Kerioth, son of Simon" while the UBS reading would be "Judas, son of Simon of Kerioth."
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 εἶ ὁ θεὸς ἐδοξάσθη ἐν αὐτῷ, καὶ ὁ θεὸς δοξάσει αὐτὸν ἐν ἑαυτῷ, καὶ εὐθὺς δοξάσει αὐτὸν.

32If God is glorified in him, God will also glorify the Son in himself, and glorify him at once.

John 13:33 τεκνία, ἔτι μικρῶν μεθ' ὑμῶν εἰμί· ζητήσατε με, καὶ καθὼς εἶπον τοῖς ἱεραρχοῖς ὧτι ὃποιον ὑπάγω ἐγὼ ὑμεῖς οὐδόνασθε 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 μαθηταὶ ἔστε, ἐὰν ἁγάπην 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 ἐμοὶ μαθηταὶ ἔστε, ἐὰν ἁγάπην 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, ὃποιον ὑπάγω οὐ δόνασαι μοι νῦν ἀκολουθήσατε, ὑστερον δὲ ἀκολουθήσεις μοι.

36Simon Peter says to him, "Lord, where are you going?" Jesus answered him, "Where I am going, you are not able to follow me now, but you will follow me178 later."

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177 13:32 Lk εἰ ὁ θεὸς ἐδοξάσθη ἐν αὐτῷ καὶ ἦν Α C1 F G H K M S U Y .getLong Θ Ψ 047 0211 2333 B 25 33 157 180 205 565 597 700 892 1006 1010 1195 1230 1241 1242 1243 1292 1342 1344 1365 1424 1505 1646 2148 2174 ἄ C4 CG syrP p h sa lac抄版,校版 arm eth geo H Hilary Ps-Priscillian Augustine P5 Ps-Vigilius5 TR [T] RP [NA27] SBL [C] 1846 850 R* B C* D L W X Π 7 2* 579 1009 1071 1079 1216 1546 176 1253 1751 1866 11074 ἄ ms syr h pal copb抄版,校版,校版,校版 Cyril Theodoret; Tertullian Ambrose Augustine5 Ps-Vigilius5 WH ἄ omit εἰ ὁ θεὸς ἐδοξάσθη ἐν αὐτῷ, καὶ ὁ θεὸς δοξάσει αὐτὸν ἐν αὐτῷ 0141 lac抄版,校版 75 N P Q T V 068 070. The page for this variant in MS 2561 seems to be missing on the CSNTM site.

178 13:36 Lk μοι 18 D E 047 ἄ ἄ,δ copb TR RP ἄ omit ἄ R* Θ Ψ 0233 ἄ ms,校版,校版,校版,校版 syr h copb抄版 SBL NA28 75 lac抄版 068
John 13:37 λέγει αὐτῷ ὁ Πέτρος, Κύριε, διὰ τὸ οὐ δύναμαι σοι ἀκολουθῆσαι ἃρτι; τὴν ψυχὴν μου ὑπὲρ σοῦ 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 ψυχὴν σου ὑπὲρ ἐμοῦ θῆσαι; ἀμὴν ἀμὴν λέγω σοι, οὐ μὴ ἀλέκτωρ φωνεῖ ἕως όσο ἀπαρνήσῃ με τρίς.

38Jesus answered him, "You will lay down your life for me? Truly, truly I say to you, a rooster will not crow, until such time you disown me three times.

Chapter 14

John 14:1 Μὴ ταρασσόντω ὑμῶν ἡ καρδία· πιστεύετε εἰς τὸν θεόν, καί εἰς ἐμὲ πιστεύετε.

1Do 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, εἶπον ἃν ψυχόν: Πορεύομαι ἐτοιμάσαι 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?179

John 14:3 καὶ ἐάν πορευθῶ καὶ ἐτοιμάσω ψυχόν τούτῳ, πάλιν ἐρχομαι καὶ παραλήφωμαι ὑμᾶς πρὸς ἐμαυτόν, ἵνα ὅπου εἰμὶ Εὑρίσκω καί ὑμεῖς ἔτε.

3And if I go and prepare180 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, οἶδατε, καὶ τὴν ὀδὸν οἶδατε.

4And where I am going, you know, and the way you know.181

Jesus the Way to the Father

John 14:5 λέγει αὐτῷ Ὁ θωμᾶς, Κύριε, οὐκ οἶδαμεν ποῦ ὑπάγεις· καὶ πῶς δυνάμεθα τὴν ὀδὸν εἰδέναι;

5Thomas says to him, "Lord, we do not know where you are going. And182 how can we know the way?"

John 14:6 λέγει αὐτῷ ὁ Ἰησοῦς, ἔγω εἰμὶ ἡ ὄδος καὶ ἡ ἀλήθεια καὶ ἡ ζωή· 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.

179 14:2 See chapter 13 verse 36.
180 14:3 txt καὶ ἐτοιμάσω φ66 K B C L N S U Y Λ Π Ψ Ω 0233 f¹ j³ 28 33 579 1071 pm lat copb TR SBL NA28 /\καὶ ἐτοιμάσαι 0211 /καὶ ἐτοιμάσω Α Ε Γ Η Κ Η Γ Δ Θ 0141 2 565 1241 pm RP /καὶ ἐτοιμασαί δ M 047 157 700 1424 it syr copamss lac φ25 Q 060 068
182 14:5a txt καὶ τὴν ὀδὸν οἴδατε φ66 A C3 D E G H K M N S U Y Γ Δ Θ Π Ψ Ω 047 0141 f³ j³ 2 28 33 157 565 579 700 892 1071 1241 1424 1844 III lat syr,h copamss,bo,h TR RP /omit φ66 B C* vid L W it,h syr copamss,ach,ph,bomss SBL NA28 /\καὶ οἴδατε 05 v. 0211 /lac φ25 Q 060 068 0233
183 14:5b txt δυνάμεθα τὴν ὀδὸν εἰδεναι φ66 A C3 D E G H K M N S U Y Γ Δ Θ Π Ψ Ω 047 0141 f³ j³ 2 33 157 565 579 700 892 1071 1241 1424 1844 III lat syr,h copamss,bo,h TR RP SBL NA28 /\καὶ δυνάμεθα εἰδεναι K /καὶ τὴν ὀδὸν εἰδεναι δυνάμεθα K /οἴδαμεν τὴν ὀδὸν φ66 B C* it,h,b,c (copamss,bobo) TG WH NA25 /τὴν ὀδὸν οἴδαμεν D /omit v. 05 0211 /lac φ25 Q 060 068 0233
John 14:7 εἰ ἐγνώκειτέ με, καὶ τὸν πατέρα μου ἐγνώκειτε ἀν’ καὶ ἀπ’ ἄρτι γινώσκετε αὐτὸν, καὶ ἐωφάκατε αὐτὸν.

“If you had come to know me, you would have come to know my Father as well; and from now on, you know him, and have seen him.”

John 14:8 λέγει αὐτῷ Φίλιππος, Κύριε, δείξον ἡμῖν τὸν πατέρα, καὶ ἀρκεῖ ἡμῖν.

Philip says to him, “Lord, show us the Father, and that will satisfy us.”

John 14:9 λέγει αὐτῷ ὁ Ἰησοῦς, Τοσοῦτον χρόνον μεθ’ ὑμῶν εἰμί καὶ οὐκ ἐγνώκας με, Φίλιππε; ἐνώρακός ἐμὲ ἐώρακεν τὸν πατέρα: καὶ πώς σοι λέγεις, Δείξον ἡμῖν τὸν πατέρα;

Jesus says to him, “All this time I have been with you, and you have not come to know me, Philip? The person who has seen me has seen the Father; so how is it you say, 'Show us the Father?'

John 14:10 οὐ πιστεύεις ὅτι ἐγὼ ἐν τῷ πατρὶ καὶ ο πατὴρ ἐν ἐμοί ἐστιν; τὰ ἰματά τοῦ ἔγνω λαλῶ ὑμῖν ἀπ’ ἐμαυτοῦ οὐ λαλῶ· ὁ δὲ πατὴρ ὦ ἐν ἐμοί μένων, αὐτὸς φοιεῖ 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.¹⁴³

John 14:11 πιστεύετε μοι ὅτι ἐγὼ ἐν τῷ πατρὶ καὶ ο πατὴρ ἐν ἐμοί ἐστι; δὲ μὴ, 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, ὅ πιστεύεις εἰς ἐμέ τὰ ἔργα ἔγνω ποιώ κάκεινος ποιήσει, καὶ μείζονα τούτων ποιήσει, ὅτι ἔγὼ 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 ὄνομάτί μου τούτο ποιήσω, ἵνα δοξασθῇ ὁ πατὴρ ἐν τῷ υἱῷ.

Indeed, whatever you shall request in my name, this I will do, so that the Father may be glorified in the Son.

John 14:14 ἐὰν τι αἰτήσῃ με ἐν τῷ ὄνομάτι μου ἐγὼ ποιήσω.

If you ask¹⁴⁴ for anything in my name, I¹⁴⁸ will do it.

Jesus Promises the Holy Spirit

John 14:15 Εὰν ἁγαπᾶτε με, τὰς ἐντολάς τὰς ἐμὰς τηρήσατε.

¹⁵“If you love me, keep¹⁷ management.
John 14:16  καὶ ἐγὼ ἐρωτήσω τὸν πατέρα καὶ ἄλλον παράκλητον δώσει ὑμῖν ἵνα μενή μεθ' ὑμῶν εἰς τὸν αἰῶνα,

16And 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 ἅληθείας, ὃς κόσμος οὐ δύναται λαβεῖν, ἵνα θεωρεῖ αὐτὸ οὐδὲ γινώσκει αὐτὸ. ὑμεῖς δὲ γινώσκετε αὐτὸ, ὅτι παρ' ὑμῖν μένει καὶ ἐν ὑμῖν ἔσται.

17The 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 ὑπαγορεύεις, ἔρχομαι πρὸς ὑμᾶς.

18I will not leave you as orphans; I am coming to you.

John 14:19  ἐὰν μικρὸν καὶ ὁ κόσμος με οὐκέτι θεωρεῖ, ὑμεῖς δὲ θεωρεῖτέ με, ὅτι ἐγὼ ζῶ καὶ ὑμεῖς ζήσετε.

19Just 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 ἐκείνῃ τῇ ἡμέρᾳ γνώσεσθε ὑμεῖς ὅτι ἐγὼ ἐν τῷ πατρὶ μου καὶ ὑμεῖς ἐν ἐμοὶ καίγω ἐν ὑμῖν.

20In that day you will know, that I am in my Father, and you in me, and I in you.

John 14:21  ὃ ἔχων τὰς ἐντολὰς μου καὶ τηρῶν αὐτὰς ἐκείνος ἐστὶν ὁ ἄγαπὼν με· ὁ δὲ ἄγαπῶν με ἀγαπηθήσεται ὑπὸ τοῦ πατρὸς μου καὶ ἐγὼ ἄγαπησεν αὐτὸν καὶ ἐμφανίσω αὐτῷ ἐμαυτόν.

21The person who has my commandments and also keeps them, that is the one who loves me. And the one who loves me, will be loved by my Father, and I also will love him, and will reveal myself to him."

John 14:22  λέγει αὐτῷ Ἰωάννα, ὦ γὰρ ἡ ἤκοιρωτης, Κύριε, τί γέγονεν ὅτι ἤμιν μέλλεις ἐμφανίσειν σεαυτὸν καὶ οὐχὶ τῷ κόσμῳ;

22Judas (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 τις ἄγαπᾷ με τὸν λόγον μου τηρήσει, καὶ ὁ πατὴρ μου ἄγαπησεν αὐτὸν, καὶ πρὸς αὐτὸν ἐλευθοράττεται καὶ μονὸν παρ' αὐτὸ ποιήσουμεν.

23Jesus answered, and said to him, "If someone loves me, he will keep my word, and my Father will love him; and we will come to him, and make our abode with him."

John 14:24  ὁ μὴ ἄγαπων με τοὺς λόγους μου οὐ τηρεῖ καὶ ὁ λόγος ὃν ἄκουσεν οὐκ ἔστιν ἐμὸς ἂλλα τῷ πέμψαντός με πατρός.

24One who does not love me will not keep my word. And the word that you are hearing is not mine, but the Father’s, who sent me.

John 14:25  Ταῦτα λελάληκα ὑμῖν παρ' ὑμῖν μένων·

25"These things I have spoken to you while abiding with you.

John 14:26  ὁ δὲ παράκλητος, τὸ πνεῦμα τὸ ἄγιον ὃς πέμψει ὁ πατὴρ ἐν τῷ ὄνομάτι μου, ἐκείνος ὑμᾶς διδάξει πάντα καὶ ὑμᾶς ἐκεῖνος ἐκποιήσει ὑμᾶς πάντα· ὅτι ἐίπον ὑμῖν.

26But the Counselor, the Holy Spirit, whom the Father will send in my name, that one will teach you all things, and remind you of all the things I have said to you.
I am going to the Father; one bears much fruit, for without me you can produce nothing.

John 15:5

unless it abides in the vine, in the same way neither are you, unless you abide in me.

John 15:4

that I love the Father. "Arise, let us leave here."

John 14:31

he has no pull in me; just as the Father has commanded me, this I do, so that

John 14:27

I will not speak with you much longer, for the ruler of this world is coming. And he has no pull in me;

John 14:30

And now I have told you, before it happens, so that when it happens, you will believe.

John 14:33

believe.

John 14:29

greater than I.

John 14:2

loved me, you would rejoice that 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

I love the Father. "Arise, let us leave here."

John 14:31

he has no pull in me; just as the Father has commanded me, this I do, so that

John 14:27

I will not speak with you much longer, for the ruler of this world is coming. And he has no pull in me;

John 14:30

And now I have told you, before it happens, so that when it happens, you will believe.

John 14:33

believe.

John 14:29

greater than I.

John 14:2

loved me, you would rejoice that 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

I love the Father. "Arise, let us leave here."

Chapter 15

"I Am the Vine, You Are the Branches"

I am the true vine, and my Father is the farmer.

John 15:2

Every branch in me bearing no fruit, he removes, and every branch bearing the fruit, he cleans, so it may bear more fruit.

John 15:3

You are now clean, because of the word which I have spoken to you.

John 15:4

Abide 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

I am the vine; you are the branches. The one who abides in me and I in him, this one bears much fruit, for without me you can produce nothing.
John 15:6 ἐὰν μὴ τις μείνῃ ἐν ἐμοί, ἐξῆλθον ἡμᾶς ἐξὸς τὸ κλῆμα καὶ ἔξηράνθη, καὶ συνάγουν αὐτὰ καὶ εἰς πῦρ βάλλουσιν καὶ καίεται.

If someone does not abide in me, he is thrown aside like the branch that is withered; they gather such and cast them in the fire, and they are burned.

John 15:7 ἐὰν μείνητε ἐν ἐμοί καὶ τὰ ῥηματά μου ἐν ὑμῖν μείνῃ, ὃ ἐὰν θέλητε αἰτήσεθε, καὶ γενήσεται ὑμῖν.

If you abide in me, and my sayings abide in you, you will ask whatever you will, and it will happen for you.

John 15:8 εῦνοος ἐδοξάσθη ὁ πατήρ μου, ἵνα καρπὸν πολὺν φέρητε καὶ γενήσεσθε ἐμοὶ μαθηταί.

In this my Father is glorified, that you bear much fruit, and you will be my disciples.

John 15:9 καθὼς ἠγάπησέν με ὁ πατήρ, κἀγὼ ἠγάπησα ὑμᾶς μείνατε ἐν τῇ ἀγάπῃ τῇ ἐμῇ.

Just as the Father has loved me, I also have loved you; abide ye in my love.

John 15:10 ἐὰν τὰς ἐντολὰς μου τηρήσητε, μενείτε ἐν τῇ ἀγάπῃ μου, καθὼς ἐγὼ τὰς ἐντολὰς τοῦ πατρός μου τετήρηκα καὶ μένω αὐτοῦ ἐν τῇ ἀγάπῃ.

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 Ταῦτα λέλαβα ὑμῖν ἵνα ἡ χαρὰ ἐμῆ ἐν ὑμῖν μείνῃ, καὶ ἡ χαρὰ ὑμῶν πληρωθῇ.

These things I have spoken to you, that my joy may be in you, and that your joy may be full.
John 15:12  αὕτη ἐστίν ἡ ἐντολή ἡ ἐμή, ἵνα ἀγαπᾶτε ἀλληλους καθὼς ἡγάπησα ὑμᾶς.

12This is my commandment: that you love one another, as I have loved you.

John 15:13  μεῖζων ταύτης ἡ ἁγάπη ὑμῶν ὑπερῆς ἢ ἡ ἑαυτοῦ ἢ ἡ ἀλληλούς ἑαυτοῦ.

13Greater love has no one than this: that one lay down his life for his friends.

John 15:21  ὃς ἐὰν ἐπιτίθητε δοκιμασίαν ἀπὸ τοῦ κόσμου ὑμῖν, οὐκ ἔχετε ἄκριτα ἀπὸ τοῦ κόσμου ὑμῶν.

14You are my friends, if you practice the things I am commanding you.

John 15:22  ἦσαν οἱ ἰδιωτικοὶ ἢμισυσίοι, ἣν τὰς εἰς αὐτὸν ἄρετας ὑμᾶς ἔφερε, τὸν κόσμον διεσήκησεν ἄλλος ἐν δόξα ὑμῶν.

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 15:17  ἐντέλλομαι ὑμῖν, ἵνα ἀγαπᾶτε ἀλληλούς.

17These instructions I am giving you, so that you will love one another.\(^{194}\)

For This the World Hates You

John 15:18  ἐὰν ὁ κόσμος ὑμᾶς μισή, γινώσκετε ὅτι ἔμε πρῶτον ὑμῶν μεμίσθηκεν.

18"If the world hates you, be assured that it hated me first, before you.

John 15:20  μημονεύετε τὸν λόγον αὐτοῦ ὅτι ἐγὼ ὑπέστη μυῖα, ὁ δὲ κύριος ἀντὶ τοῦ διδάξεως ὑμᾶς ἐτήσιον μισέσθαι, καὶ τοῦ ἐμοῦ ὑπαγόμενος ὑμᾶς ἡμὸς ἀντὶ τοῦ κύριου.

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 15:21  ἀλλὰ ταῦτα πάντα ποιήσωσιν μισῆν διὰ τὸ ὄνομά μου, ὅτι ὁ κύριος ἀντὶ τοῦ κυρίου ἀντὶ τοῦ κυρίου ὑμῶν
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20Be mindful of the word that I said to you, 'A servant is not greater than his lord.'\(^{195}\) If they persecuted me, they will persecute you also. If they took my word to heart, they will take yours to heart also.

John 15:22  ἐὰν δὲ καὶ τοῦτο ὑμᾶς μισῆν, ἀδελφός ἐστε ὑμᾶς ἐμοῦ, ἐκ τοῦ ἀρχαίου ἀνθρώπου ἀνθρώποι.

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  ὁμοίως ὑμῖν καὶ λιπαράντα μοι ὑμῖν.

23One who hates me also hates my Father.

\(^{194}\) 15:17 The subjunctive mood is so often interchangeable with the imperative and future, and the subjunctive also took the place of the optative mood. This subjunctive here could be an optative meaning, an attainable wish on Jesus' part. It would be sad if we only got a picture of Jesus issuing commands, and miss the pathos of Jesus' heart, that he yearns to see us loving one another.

\(^{195}\) 15:20 John 13:16; Diatessaron 28:32
John 15:24  εἰ τὰ ἔργα μὴ ἐποίησα ἐν αὐτοῖς ὁ οὐδεὶς ἄλλος πεποίηκεν, ἀμαρτίαν οὐκ εἴχον·
ὅν δὲ καὶ ἐωφάκασιν καὶ μεμισήκασιν 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 ὧτι ἔμισον με δωρεάν.

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 ὁ ἐγώ πέμψω ὑμῖν παρὰ τοῦ πατρός, τὸ πνεῦμα τῆς ἀληθείας ὁ παρὰ τοῦ πατρός ἐκπορεύεται, ἐκεῖνος 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 ὑμεῖς δὲ μαρτυρεῖτε, ὥστε ἀρχῇς μετ᾿ ἐμοῦ ἔστε.

27And you also will bear witness, because you have been with me from the beginning.

Chapter 16

John 16:1  Ταῦτα λελάληκα ὑμῖν ἵνα μὴ σκανδαλισθῆτε.

1These things I have spoken to you so that you may not fall away.

John 16:2  ἀποσυναγωγῶν ποιήσουσιν ὑμᾶς ἀλλ’ ἔρχεται ὥρα ἵνα πᾶς ὁ ἀποκτείνας ὑμᾶς δοξὴ λατρείαν προσφέρειν τῷ θεῷ.

2They will cause you to be put out of the synagogue; but an hour is coming such that everyone who kills you will reckon to be offering up religious service to God.

John 16:3  καὶ ταῦτα ποιήσουσιν ὑμῖν, ὅτι οὐκ ἔγνωσαν τὸν πατέρα οὐδὲ ἔμε.

3And these things they will do to you, because they have not known the Father, neither me.

John 16:4  ἀλλὰ ταῦτα λελάληκα ὑμῖν ἵνα ὅταν ἔλθῃ ἡ ὥρα αὐτῶν μνημονεύσητε αὐτῶν ὧτι ἔγω ἐποίην ὑμῖν.

4But these things I have spoken to you, so that when the hour comes, you might remember them, that I told you.
The Holy Spirit Will Finish My Work

 Та́́та δὲ ὕμῖν ἐξ ἀρχῆς οὐκ εἶπον, ὅτι μεθ᾽ ὑμῶν ἦμην.

 "And I have not told you these things from the beginning, because I was with you. John 16:5 νῦν δὲ ὑπάγω πρὸς τὸν πέμψαντά με, καὶ οὐδεὶς ἐξ ὑμῶν ἐρωτάτα με, Ποῦ ὑπάγεις;

 "But now, I am going to the one who sent me, and none of you is asking me, 'Where are you going?'

 John 16:6 ἀλλ' ὅτι ταῦτα λελάληκα ὑμῖν ἡ 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 ἐγὼ ἀπέλθω. ἐάν γὰρ μὴ ἀπέλθω, ὁ παράκλητος σοῦ ἐλεύσεται πρὸς ὑμᾶς ἐάν δὲ πορευθήσομαι, 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 ἐκείνος 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 ἀμαρτίας μὲν, ὅτι οὐ πιστεύσουσιν εἰς ἐμὲ;

 "concerning sin, because they do not believe in me;

 John 16:10 περὶ δικαιοσύνης δὲ, ὅτι πρὸς τὸν πατέρα μου ὑπάγω καὶ οὐκέτι θεωρεῖτε με;

 "concerning righteousness, because I am going to my Father and you will be observing me no longer;

 John 16:11 περὶ δὲ κρίσεως, ὅτι ὁ ἀρχων τοῦ κόσμου τούτου κέριται.

 "And concerning judgement, because the ruler of this world has been judged.

 John 16:12 Ἔτι πολλὰ ἐξῆκεν ὑμῖν, ἀλλ' οὐ δύνασθε βαστάσειν ἄρτι;

 "I have many things yet to say, but you are not able at the present time to bear it.

 John 16:13 ὅταν δὲ ἐλθῃ ἐκεῖνος, τὸ πνεῦμα τῆς ἀλήθειας, ὁ δημιουργὸς ὑμῶς εἰς πάσαν τὴν ἀλήθειαν ὁ γὰρ λαλήσει ἀρ' ἐστιν, ἀλλ' ὅσα ἃν ἀκούσῃ λαλήσει, καὶ τὰ ἐρχόμενα ἀναγγελεῖ ὑμῖν.

 "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 δοξάσει, 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 πατὴρ ἐμὰς ἐστίν· 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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199 16:8 It is hard to chose an English word to render the Greek word here, ἐλέγχω - ἐλέγχοντα. For example, if you chose the word "convict," it sounds odd that the Holy Spirit convict the world of righteousness. Our word "convict" we use only when convincing someone regarding something bad; but the Greek word has a bigger semantic range. But "convince" is not wide enough in range either, because ἐλέγχω means more than that; it means to convince someone they are wrong about something. But no matter which word you chose, it is necessary to add various helper words at various places, since one English word is not enough. I suggest you look up all verses that use ἐλέγχω and then you will have a more complete sense of what it means.
John 16:16  Μικρὸν καὶ οὐ θεωρεῖτε με, καὶ πάλιν μικρὸν καὶ ὅφεσθε με, ὅτι ἐγὼ ὑπάγω πρὸς τὸν πατέρα.

16"A little while, and you will not observe me; and another little while, and you will see me. Because I am going to the Father."  

The Disciples’ Pain Will Be Turned to Joy

John 16:17  Ἐπον οὐν ἐκ τῶν μαθητῶν αὐτοῦ πρὸς ἄλληλους, Τί ἐστιν τοῦτο ὁ λέγει ἡμῖν, Μικρὸν καὶ οὐ θεωρεῖτε με, καὶ πάλιν μικρὸν καὶ ὅφεσθε με; καὶ ὅτι ἐγὼ ὑπάγω πρὸς τὸν πατέρα:

17Then some of his disciples said to one another, "What is this that he is saying to us, 'A little while, and you will not be observing me; and another little while, and you will see me?' And, 'I am going to the Father'?

John 16:18  Εἶπεν οὐν, Τοῦτο τί ἐστιν ὁ λέγει, τὸ μικρὸν; οὐκ οἶδαμεν τί λαλεῖ.

18They kept saying therefore, "What is this 'l little while'?  

John 16:19  ἔγνω οὖν ὁ Ἱησοῦς ὅτι ἤθελον αὐτὸν ἐρωτᾶν, καὶ ἔπειν αὐτοῖς, Περὶ τοῦτο ζητεῖτε μετ’ ἄλληλων ὅτι εἶπον, Μικρὸν καὶ οὐ θεωρεῖτε με, καὶ πάλιν μικρὸν καὶ ὅφεσθε με;

19Jesus knew then201 that they were wanting to query him, and he said to them, "Is it this you are deliberating among yourselves about, that I said, 'A little while and you will not be observing me, and another little while and you will see me'?

John 16:20  ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι κλαυσάσετε καὶ βρηκίσσετε ὑμεῖς, ὅ ὑς κόσμος χαρῆται ὑμεῖς λυπηθείσετε, ἀλλ’ ἡ λύπη ὑμῶν εἰς χαρὰ γενήσεται.

20Truly, truly I say to you, You will weep and lament, and the world will be cheered. You therefore202 will be in pain. But your pain will be turned into joy.

John 16:21  ἢ γνινὲ ὅταν τίκτη λύπην ἔχει, ὅτι ἔθεν ὁ ὤρα αὐτῆς· ὅταν δὲ γεννηθή τὸ παιδίον, οὐκετὶ μνημονεύει τῆς θλίψεως διὰ τὴν χαρὰν ὅτι ἐγεννηθή ἄνθρωπος εἰς τὸν κόσμον.

21In the case of the woman about to give birth, she has pain, because for her the hour has come. But when she has delivered the child, no longer is she mindful of the distress, because of the joy that a human being is brought forth into the world.

John 16:22  καὶ ὑμεῖς οὖν λύπην μὲν νῦν ἔχετε: πάλιν δὲ ὅφοιμα ὑμᾶς, καὶ χαρῆται ὑμῶν ἡ καρδία, καὶ τὴν χαρὰν ὑμῶν οὐδεὶς αἴρει ἀρτ’ 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 ἑκείνῃ τῇ ἡμέρᾳ ἐμὲ οὐκ ἔρωτησετε οὐδέν. ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι ὅσο ἂν αἰτήσῃς τὸν πατέρα ἐν τῷ ὄνομάτι μου δώσεις ὑμῖν.

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 ἐώς ἂρτι οὐκ ἴτησατε οὐδὲν ἐν τῷ ὀνόματί μου· αἰτεῖτε καὶ λήψεσθε, ἵνα ἴ χαρὰ ὑμῶν ἦ πεπληρωμένη.

24 Up to now you have not asked anything in my name; ask, and you will receive, so that your joy may be full.

John 16:25 Ταῦτα ἐν παροιμίαις λελάθηκα ὑμῖν· ἔρχεται ὥρα ὅτε ὑμείς ἐν παροιμίαις λαλήσετε ὑμῖν ἄλλα παρρησία περὶ τοῦ πατρὸς ἀναγιγλῶ ὑμῖν.

25 “These things I have spoken to you in allegories. An hour is coming when I will no longer speak to you in allegories, but I will tell you about the Father plainly.

John 16:26 ἐν ἑκεῖνῃ τῇ ἡμέρᾳ ἐν τῷ ὀνόματί μου αἰτήσεσθε, καὶ οὐ λέγω ὑμῖν ὅτι ἐγώ ἐρωτήσω τὸν πατέρα περὶ ὑμῶν.

26 In that day you will make requests in my name, and I am not saying to you that I will make request of the Father on your behalf.

John 16:27 αὐτὸς γὰρ ὁ πατήρ φιλεῖ ὑμᾶς, ὅτι ὑμεῖς ἑμὲν πεφιλήκατε καὶ πεπιστεύκατε ὅτι ἐγὼ παρὰ τοῦ θεοῦ ἐξῆλθον.

27 For the Father himself likes you, because you have liked me, and have believed that I came forth from God.

John 16:28 ἔξηλθον παρὰ τοῦ πατρὸς καὶ ἐλήλυθα εἰς τὸν κόσμον· πάλιν ἀφίημι τὸν κόσμον καὶ πορεύομαι πρὸς τὸν πατέρα.

28 I went forth from the Father and have come into the world; I am taking leave of the world, and going my way back to the Father.”

John 16:29 Λέγω σοι αὐτῷ ὁ μαθητής αὐτοῦ, ἵδε ὑμῖν παρρησία λαλεῖς, καὶ παροιμίαν οὐδεμίαν λέγεις.

29 His disciples are saying to him, “There, now you are talking with clarity and not speaking any allegory.

John 16:30 νῦν οἶδαν ὅτι οἶδαν πάντα καὶ οὐ χρείαν ἔχεις ἵνα τις σε ἐρωτῇ· ἐν τούτῳ πιστεύεμεν ὅτι ἀπὸ θεοῦ ἔξηλθες.

30 Now we know that you know all, and with you there is no need that someone query you. By this we believe that you have come forth from God.”

John 16:31 ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς, Ἄρτι πιστεύετε;

31 Jesus answered them, “For now you believe.

John 16:32 ίδον ἔρχεται ὥρα καὶ νῦν ἐλήλυθεν ἵνα σκορπισθήτω ἑκάστος εἰς τὰ ἴδια, καὶ ἐμὲ μόνον ἀφίητε· καὶ οὐκ εἰμὶ μόνος, ὅτι ὁ πατὴρ μετ᾽ ἐμοῦ ἐστιν.

32 Behold, an hour is coming, and has now come, that you will be scattered apart, each to his own, and me you will have abandoned, alone. Yet I am not alone, because the Father is with me.

John 16:33 ταῦτα λελάθηκα ὑμῖν ἵνα ἐν ἑμοὶ εἰρήνη ἔχετε· ἐν τῷ κόσμῳ θλίψιν ἔξετε, ἀλλὰ θαρσεῖτε, ἐγώ νένικηκα τὸν κόσμον.

33 “These things I have spoken to you, that in me you may have peace. In the world you will have tribulation; but be of good cheer: I have overcome the world.”

Chapter 17

Jesus Prays for Himself

John 17:1 Ταῦτα ἐλάλησεν ὁ Ἰησοῦς, καὶ ἐπήρεσεν τοὺς ὄρθολογος αὐτοῦ εἰς τὸν οὐρανὸν, καὶ ἔπεσεν, Πάτερ, ἐλήλυθεν ἢ ὥρα· δόξασόν σου τὸν υἱόν, ἵνα καὶ ὁ υἱός σου δοξάσῃ σέ.

1 Jesus spoke these things, and then he lifted up his eyes to heaven, and said: “Father, the hour has come; glorify your Son, so that your Son may also glorify you;
Jesus Prays for His Disciples

John 17:6 ἔφανερωσά σοι τὸ ὄνομα τοῖς ἀνθρώποις οὓς δέδωκας μοι ἐκ τοῦ κόσμου. σοὶ ἦσαν, καὶ εἰμὶ αὐτοῖς δέδωκας καὶ τὸν λόγον σου τετηρήκασιν.

Ἰακώβου Ιωάννου

John 17:17 ἔγνωσαν ὅτι πάντα ὅσα δεδώκας μοι παρὰ σοῦ εἰσιν· ἦσαν μὲν, καὶ εἰμὶ αὐτοῖς διδάσκαλος, καὶ τοὺς λόγους τοὺς ἐκάθισαν.

John 17:18 ὅτι τὰ ῥῆματα ὧν δέδωκας ἐμοὶ δέδωκας μοι, καὶ αὐτοὶ ἔλαβαν καὶ ἐγνώσαν ἀληθῶς ὅτι παρὰ σοῦ ἐξῆλθον, καὶ ἑπίστευσαν ὅτι σὺ μὲ ἀπέστειλας.

John 17:19 ἐγὼ μὲν εἰμὶ ἀπόστολος ἐμοῦ καὶ ἐγὼ ἐσμένις ἐν αὐτοῖς, καὶ ἐγὼ ἐσμένις ἐν αὐτοῖς, καὶ ἐγὼ ἐσμένις ἐν αὐτοῖς καὶ ἐγὼ ἐσμένις ἐν αὐτοῖς.

John 17:20 ἐγὼ ἐσμένις ἐν αὐτοῖς ὧν δεδώκας τοὺς υἱοὺς ὑμῶν ἐν τῷ κόσμῳ ἐμοὶ καὶ ἐγώ ἐσμένις ἐν πάσῃ δικαιοσύνῃ ἐν αὐτοῖς, ἐμοὶ καὶ ἐγώ ἐσμένις ἐν πάσῃ δικαιοσύνῃ ἐν αὐτοῖς.

John 17:21 ἐγὼ ἐσμένις ἐν αὐτοῖς καὶ ἐγὼ ἐσμένις ἐν πάσῃ δικαιοσύνῃ ἐν αὐτοῖς, ἐμοὶ καὶ ἐγώ ἐσμένις ἐν πάσῃ δικαιοσύνῃ ἐν αὐτοῖς, ἐμοὶ καὶ ἐγώ ἐσμένις ἐν πάσῃ δικαιοσύνῃ ἐν αὐτοῖς, ἐμοὶ καὶ ἐγώ ἐσμένις ἐν πάσῃ δικαιοσύνῃ ἐν αὐτοῖς, ἐμοὶ καὶ ἐγώ ἐσμένις ἐν πάσῃ δικαιοσύνῃ ἐν αὐτοῖς, ἐμοὶ καὶ ἐγώ ἐσμένις ἐν πάσῃ δικαιοσύνῃ ἐν αὐτοῖς, ἐμοὶ καὶ ἐγώ ἐσμένις ἐν πάσῃ δικαιοσύνῃ ἐν αὐτοῖς, ἐμοὶ καὶ ἐγώ ἐσμένις ἐν πάσῃ δικαιοσύνῃ ἐν αὐτοῖς, ἐμοὶ καὶ ἐγώ ἐσμένις ἐν πάσῃ δικαιοσύνῃ ἐν αὐτοῖς, ἐμοὶ καὶ ἐγώ ἐσμένις ἐν πάσῃ δικαιοσύνῃ ἐν αὐτοῖς, ἐμοὶ καὶ ἐγώ ἐσμένις ἐν πάσῃ δικαιοσύνῃ ἐν αὐτοῖς, ἐμοὶ καὶ ἐγώ ἐσμένις ἐν πάσῃ δικαιοσύνῃ ἐν αὐτοῖς, ἐμοὶ καὶ ἐγώ ἐσμένις ἐν πάσῃ δικαιοσύνῃ ἐν αὐτοῖς.
John 17:12 that his joy may be complete in them, so that they may have in them my joy brought to completion. Just as you sent me into the world, I also have sent them into the world. And on their behalf I sanctify myself, so that the scripture may be brought to completion.

Jesus Prays for All Believers

John 17:20 O Father, may they all be one. Just as you, Father, are in me and I in you, so let them also be in one, so that the world might believe that you sent me.

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209 17:12a txt met' αὐτῶν ἐν τῷ κόσμῳ Α C3 D* E G H K M N U S Y Υ Γ Δ Θ Λ Π Ψ Ω 047 054 0141 0211 f 28 33 118 157 565 579 700 1424 2561 it°,L,q syr copbom arm TR RP Κ B C* D* L W 1 1071 1582 lat cop Didymus T G WH NA27 SBL [\} lac Ψ56] F P QT V 0233 13 565.

210 17:12c ὃ υἱὸς τῆς ἀπολέιας – ho huios tes apoleias. Jesus is referring to Judas Iscariot. The appellation "Son of Destruction" is full of meaning. Destruction personified is Ἀπολλὼν, Apollyon, another name for the Destroyer demon, who is king over the demons in Abaddon, or the Abyss, Revelation 9:11. The word "son" here means both one who is like his father, and one who is "heir" of his father's station. See as another example of this use of "son," the "sons of the kingdom" or "heirs of the kingdom," in Matthew 8:12; Diatessaron 10:21. Another thing one must take note of is that the Antichrist is also called the Son of Destruction, in 2 Thessalonians 2:3. Certainly, two things that Judas and the Antichrist have in common are, One, that Satan dwelt in their hearts, and Two, that scripture long ago predicted their destiny and their inheritance, to be in that place that God has reserved for the eternal destruction of such as they.

211 17:17 ἀγιάζω - hagiazō; dedicate or set something apart for God's holy purposes.
John 17:22  Καὶ ἐγὼ τὴν δόξαν ἦν δέδωκας μοι δέδωκα αὐτοῖς, ἵνα ὃσιν ἐν καθὼς ἦμεις ἐν ἐμοί,
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 ὃσιν τετελειωμένοι εἰς ἐν, καὶ ἵνα γνώση ὁ κόσμος ὅτι σὺ με ἀπέστειλας καὶ ἡγάπησας αὐτοὺς καθὼς ἐμὲ ἡγάπησας.
23I in them, and you in me, so that they may become fully developed into one, and so that the world that you have sent me, and that you have loved them just as you loved me.
John 17:24  Πάτερ, οὓς δέδωκας μοι, θέλω ἵνα ὃσιν εἰμί ἐγὼ κἀκεῖνοι ὃσιν μετ’ ἐμοῦ, ἵνα θεωρήσων τὴν δόξαν τὴν ἐμὴν ἢν ἐδωκάς μοι, ὅτι ἡγάπησας με πρὸ καταβολῆς κόσμου.
24"O Father, those whom you have given to me, I desire that where I am, they might also be along with me, so that they may behold that glory of mine, which you have given to me, for you loved me before the foundation of the world.
John 17:25  πάτερ δίκαιος, καὶ ὁ κόσμος σε οὐκ ἔγνω, ἐγὼ δὲ σε ἔγνων, καὶ οὐτοὶ ἔγνωσαν ὅτι σὺ με ἀπέστειλας.
25"O righteous Father, indeed the world has not known you, but I have known you, and these have known that you sent me.
John 17:26  καὶ ἐγνώρισα αὐτοῖς τὸ δομὸν σου καὶ γνωρίσω, ἵνα ἡ ἀγάπη ἢν ἡγάπησας με ἐν αὐτοῖς ἢ κἀγὼ ἐν αὐτοῖς.
26And I have made known to them your name, and will do so in the future, so that the love with which you have loved me might always be in them, and I also in them."

Chapter 18

Gethsemane

John 18:1  Ταῦτα εἶπόν ὁ Ἰησοῦς ἐξήλθεν σὺν τοῖς μαθηταῖς αὐτοῦ πέραν τοῦ χειμάρρου τῶν Κέδρων ὅπου ἦν κηπὸς, εἰς ὅν εἰσῆλθεν αὐτὸς καὶ οἱ μαθηταὶ αὐτοῦ.
1After he said these things, Jesus went forth with his disciples to the other side of the wadi Kidron, where there was a garden, into which he himself went, and also his disciples.
John 18:2  ἔδει δὲ καὶ Ἰούδας ὁ παραδίδων αὐτὸν τὸν τόπον, ὅτι πολλὰς 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  οὐκ Ἰωάννης ἀλαβόν τὴν σπείραν καὶ ἕκ τῶν ἀρχιερέων καὶ Φαρισαίων ὑπηρέτας ἔρχεται ἐκεῖ μετὰ φανῶν καὶ λαμπάδων καὶ ὄπλων.
3Judas therefore, after taking the cohort and some guards, from the high priests and the Pharisees, comes there, with lamps and torches and weapons.

212 17:23 This is the way the apostle Paul understood it; see Ephesians 4:11-16. Paul says that God gave the apostles and other offices so that someday the believers will be fully developed into one, in unity with God and with one another. Apparently, neither Jesus nor Paul expected such oneness to occur in his own lifetime. Just as with the individual new birth, maturity is a process and not instantaneous at birth, so also it is with the corporate man, that maturity is a process, and not instantaneous at its creation. But, if you believe that Jesus was asking that this unity take place at once, then surely you must admit that Jesus’ prayer has gone ungranted, up to and including this present day.
213 18:3 A cohort, if a complete one including reserves, was a thousand soldiers, (one tenth of a legion) commanded by ten centurions, who commanded a hundred men each. The number here was probably the lesser, about 600 soldiers, but could have been up to 1,000.
John 18:4 τὴν ἡμέραν πάντα τὰ ἐρχόμενα ἐπ’ αὐτῶν, ἐξελθὼν εἶπεν αὐτοῖς, Τίνα ζητεῖτε;

4Then, aware of all the things coming upon him, Jesus went forward and said to them, "Whom are you seeking?"

John 18:5 ἀπεκρίθησαν αὐτῷ, ἦσον τὸν Ναζωραῖον. λέγει αὐτοῖς ὁ Ἰησοῦς, Ἐγώ εἰμι. εἰσῆλθε δὲ καὶ Ἰούδας ὁ παραδίδος αὐτὸν μετ’ αὐτῶν.

5They answered him, "Jesus the Nazarene." Jesus says to them, "I am he. And Judas the one betraying him is also standing there with them.

John 18:6 ὡς οὖν εἶπεν αὐτοῖς ὁτι ἐγὼ εἰμι, ἀπῆλθον εἰς τὰ ὀπίσω καὶ ἔπεσον χαμαί.

6When therefore he said to them, "I am he," they moved away backward, and fell to the ground.

John 18:7 πάλιν οὖν αὐτοῖς ἐπηρώτησαν, Τίνα ζητεῖτε; οἱ δὲ εἶπον, ἦσον τὸν Ναζωραῖον.

7Again therefore, they asked them, "Whom are you seeking?" And they said, "Jesus the Nazarene."

John 18:8 ἀπεκρίθη ὁ Ἰησοῦς, Εἶπον ύμῖν ὅτι ἐγὼ εἰμι· εἰ οὖν ἐμὲ ζητεῖτε, ἀφετέ τούτος ὑπάγειν.

8Jesus answered, "I told you that I am he. If therefore it is me you are seeking, allow these to go their way."

John 18:9 ἵνα πληρωθῇ ὁ λόγος ὅτι εἶπον ὅτι οὐδεὶς δέδωκας μοι οὐκ ἀπώλεσα ἐξ αὐτῶν οὐδένα.

9In order that the word which he had said would be fulfilled: "Of those you have given me, I have not lost even one."

John 18:10 Σύμων οὖν Πέτρος ἔχων μάχαιραν εἶλκοσεν αὐτὴν καὶ ἐπαισεν τὸν τοῦ ἀρχιερέως δοῦλον καὶ ἀπέκουσεν αὐτοῦ τὸ ὄψαριον τὸ δεξιόν. ἦν δὲ ὄνομα τῷ δούλῳ Μάλχος.

10Then Simon Peter, having a sword, drew it and struck the servant of the high priest, and cut off his right ear. The name of the servant was Malchus.

John 18:11 εἶπεν οὖν ὁ Ἰησοῦς τῷ Πέτρῳ, Βάλε τὴν μάχαιραν σου εἰς τὴν θήκην· τὸ ποτήριον ὁ δεξιῶν μοι ὁ πατὴρ οὐ μὴ πίω αὐτό;

11Jesus therefore said to Peter, "Put your sword in the sheath. The cup which the Father has given me, am I not to drink it?"

Jesus Taken to Hananiah

John 18:12 Ὁ οὖν ἱππεύει καὶ ὁ χαλάρχος καὶ οἱ ὑπηρέται τῶν Ἰουδαίων συνέλαβον τὸν Ἰησοῦν καὶ ἔδοσαν 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 Ἄνναν πρῶτον· ἦν γὰρ πενθερὸς τοῦ Καϊᾶφα, διʼ ἂν ἄρχιερευς τοῦ ἐναυτοῦ ἐκείνου.

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 Καϊᾶφας ὁ συμβουλεύεις τοῖς Ἰουδαίοις ὁτι συμφέρεται ἕνα ἄνθρωπον ἀπολέσθαι ὑπὲρ τοῦ λαοῦ.

14And Caiaphas was the one having advised the Jews that it was expedient that one man die instead of the people.

John 18:15 ἤκολούθει δὲ τῷ Ἰησοῦ Σύμων Πέτρος καὶ ἄλλος μαθητής, ὃς ἐν μαθητής ἐκείνος ἦν γνωστὸς τῷ ἀρχιερεῖ, καὶ συνεισῆλθεν τῷ Ἰησοῦ ἐις τὴν αὐθεν τοῦ ἀρχιερεῖα.

15And Simon Peter was following Jesus, along with another disciple. And that other disciple was known to the high priest, and he entered with Jesus into the courtyard of the high priest,
John 18:16 - "ο δὲ Πέτρος εἰσῆλθε πρὸς τὴν θύρα ἐξω. ἐξῆλθεν οὖν ὁ μαθητὴς ὁ ἄλλος ὡς ἦν γνωστὸς τῷ ἀρχιερεῖ, καὶ εἶπεν τῇ θυρωφῇ καὶ εἰσῆλθεν 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 πατίδηκη ἢ θυρωφῇ τῷ Πέτρῳ, Μή καὶ οὐ ἐκ τῶν μαθητῶν εἰ τοῦ ἀνθρώπου τούτου; λέγει εἰκένος, Οὐκ 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 - εἰσῆλθεν δὲ οἱ δύο λείποι καὶ οἱ υπήρχοντο ἄνθρωποι πεποιθηκότες, ὅτι ψώχος ἦν, καὶ ἔθερμαντον: ἦν δὲ μετ' αὐτῶν ὁ Πέτρος ἐστι καὶ θερμαίνειν.

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 - ὃς ὁ άρχιερεὺς 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 παρρησίᾳ ἐλάλησα τῷ κόσμῳ ἐγώ πάντοτε ἐδίδαξα ἐν τῇ συναγωγῇ καὶ ἐν τῷ ἱερῷ, ὅπου πάντοτε οἱ ἱερεῖς συνερχόνται, 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 ἐπερωτᾶτε; Ἐπερώτησαν τούτος ἀνθρώπος τῆς ἐλάλησα αὐτοῖς; ἵδε οὕτως χίλας, ἐπίκαι 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 αὐτοὺ εἰσόντος εἰς τῶν ὑπηρετῶν παρεστήκης ἐδωκεν ῥάπισμα τῷ Ἰησοῦ εἰπὼν, Οὕτως ἀποκρίθη τῷ ἀρχιερεῖ;

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 κακῶς ἐλάλησα, μαρτύρησαν περὶ τοῦ κακοῦ εἰ δὲ καλῶς, τί με δέρεις;

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 Ἀναστὰς δεδεμένον πρὸς Καίαφαν τὸν ἀρχιερέα.

24(Hannannah had sent him to Caiafas the high priest bound, you see.)

Peter’s Second and Third Denials

John 18:25 - Ἡ γάμῃ Σίμωνος Πέτρου ἐστι καὶ σκεπασμένος, εἶπον οὖν αὐτῷ, Μή καὶ οὐ ἐκ τῶν μαθητῶν αὐτοῦ εἰ; ἤρνησε ὁ Πέτρος εἰκένος καὶ εἶπεν, Οὐκ 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 ἀρχιερέως, συγγενεῖς ὄν τό ἀπέκοψεν Πέτρος τὸ ὑπόλοιπον, Οὐκ ἐγώ σε εἶδον 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 ὁ Ἰησοῦς ἤρνησεν τὸ Ἐλέατος καὶ εὐθέως ἀλέκτωρ ἐφώνησεν.

27Again therefore, Peter denied it, and immediately a rooster crowed.
Jesus Before Pilate and Herod

John 18:28 'Ἤγοςον οὔν τόν Ἰησοῦν ἀπό τοῦ Καϊάφα εἰς τὸ πρατιτῆριον' ἤν δὲ πρωία, καὶ ἀυτοὶ οὐκ εἰσήλθον εἰς τὸ πρατιτῆριον, ἵνα μὴ μιανθῶσιν ἄλλη ἡν φάγωσιν τὸ πάσχα.

They 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 ἔξηθεν ὃν ὦ Πιλάτος πρὸς αὐτούς καὶ ἔπει, Τίνα κατηγορίαν φέρετε κατὰ τοῦ ἀνθρώπου τούτου;

So Pilate came out to them. And he said, "This man? You are bringing what kind of charge against him?"

John 18:30 ἀπεκρίθησαν καὶ ἔπει αὐτῷ, Ἐι μὴ ἤν οὗτος κακοποιός, οὐκ ἐν σοι παρεδώκαμεν αὐτόν.

They answered, and said to him, "If he were not a wrongdoer, we would not have brought him over to you."

John 18:31 ἔπει οὗτος ὦ αὐτοῖς ὦ Πιλάτος, Λάβετε αὐτὸν ὑμεῖς, καὶ κατὰ τὸν νόμον ὑμῶν κρίνατε αὐτόν. ἔπει οὗτος ὦ οὐκ ὦ Ἰουδαίοι, Ἦμιν οὐκ ἔξεστιν ἀποκτεῖναι ὑμῶν;

So Pilate therefore said to them, "You take him, and you judge him according to your law." The Jews then said to him, "For us it is not lawful to execute anyone."

So the word of Jesus would be fulfilled, which he had spoken indicating by what means of death he was going to die.

John 18:32 ἰνα ὦ λόγος τοῦ Ἰησοῦ πληρωθῇ δὲ ἔπει σημαινών ποῖῳ θανάτῳ ἤμελλεν ἀποθνῄσκειν.

John 18:33 Εἰσῆλθον οὗν εἰς τὸ πρατιτῆριον πάλιν ὦ Πιλάτος καὶ ἔφυγαν τὸν Ἰησοῦν καὶ ἔπει αὐτῷ, Εἰ ἐν ὦ βασιλεῖς τῶν Ἰουδαίων;

So Pilate went back into the Praetorium, and summoned Jesus, and he said to him, "You are the king of the Jews?"

John 18:34 ἀπεκρίθη αὐτῷ ὦ Ἰησοῦς, Ἀφ' ἑαυτοῦ σὺ τούτο λέεις ἢ ἄλλοι σοι ἔπει περὶ ἐμοῦ;

John 18:35 Ἰουδαίοις, Μήτι ἐγὼ Ἰουδαίος εἰμί; τὸ ἐθνὸς τὸ ὦν καὶ οἱ ἄρχητες παρέδωκαν σε ἐμοί τί ἐποίησας;

John 18:36 ἀπεκρίθη ὦ Πιλάτος, Μήτι ἐγὼ Ἰουδαίος εἰμί; τὸ ἐθνὸς τὸ ὦν καὶ οἱ ἄρχητες παρέδωκαν σε ἐμοί τί ἐποίησας;

John 18:37 Ἰπερ ὦ Πιλάτος, Ἡ βασιλεία ἡ ἐμή οὐκ ἐστὶν ἐκ τοῦ κόσμου τούτου; ἦν ἐκ τοῦ κόσμου τούτου ἡ βασιλεία ἡ ἐμή, οἱ ὑπηρέται ἐν ἐμοὶ ἦσαν ἡνωμένοι, ἵνα μὴ παραδοθῶ τοῖς Ἰουδαίοις; τοῦ δὲ ἢ βασιλεία ἡ ἐμή οὐκ ἐστὶν ἐντεθήν.

John 18:38 Ἐκ τοῦ δὲ ἐθνοῦ τοῦ Ἰουδαίου ἢ βασιλεία ἡ ἐμή, ἤ ἐμή ἢ βασιλεία ἢ ἐμή, ἤ βασιλεία ἢ ἐμή ἢ μή ἐστιν ἐντεθήν.

John 18:39 Ἰησοῦς ἀπεκρίθη, "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 my kingdom is not from here."

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214 The Greek words for "but in fact" are vŏn ðē - nûn ðē, "but now." Usually the particle vŏn 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 kingdom is not from this place." But would this make any difference theologically? It would not change the fact that at the time Jesus is saying it, his kingship was not from this place. Unless the fact is that Jesus' kingdom never will, at any time, be "from here." Will humans from here anoint him king in the future? Or is his kingship in fact granted to him from heaven?
John 19:8 *You are he who deserves to die because he called himself the son of God."

John 19:7 Pilate says to them, "Crucify! Crucify!" Pilate says to them, "You take him yourselves and crucify him!"

John 19:6 And Pilate says to them, "Behold the man." Pilate therefore said to him, "Then you ARE a king." Jesus answered, "You are saying that I am a king. I, for this reason have been born, and for this reason have come into the world: to testify to the truth. Everyone on the side of truth hears my voice."

John 19:5 the Jews, and says to them, "I find in him no basis for capital punishment."

John 19:4 And the soldiers, after weaving a wreath of thorns, set it on his head, and threw a purple robe around him.

John 19:3 And they were saying, "Hail, O king of the Jews," and giving him slaps in the face.

John 19:2 and they were saying, "Hail, O king of the Jews," and giving him slaps in the face.

John 19:1 the Jews, and says to them, "I find in him no basis for capital punishment."

And Pilate says to him, "What is truth?" And with that said, he went out again to the Jews, and says to them, "I find no basis for capital punishment." But there is a custom with you that I release to you one prisoner during the Passover. Would you therefore have me release to you the king of the Jews?"

John 18:40 Then they all shouted back, saying, "Not this man, but Barabbas!" Now Barabbas was a bandit.

**Chapter 19**

John 19:1 And Pilate took Jesus and scourged him.

1 At that time therefore, Pilate took Jesus and scourged him.

John 19:2 And the soldiers, after weaving a wreath of thorns, set it on his head, and threw a purple robe around him.

John 19:3 And they were saying, "Hail, O king of the Jews," and giving him slaps in the face.

And the soldiers, after weaving a wreath of thorns, set it on his head, and threw a purple robe around him.

And Pilate says to them, "Behold the man."

And Pilate says to them, "Behold the man."

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."

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."

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."

When therefore Pilate heard this information, he was more afraid,

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215 18:38 Basis for capital punishment.
John 19:11 Jesus answered, “You would have no authority over me if it had not been given you from above. Because of this, the one who handed me over to you has the greater guilt.”

John 19:12 From this point on Pilate tried to free him; but the Jews kept shouting out, saying, “If you release this man, you are no friend of Caesar! Everyone calling himself a king is opposing Caesar.”

John 19:13 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 19:14 And it was Preparation for the Passover, and the hour about 6:00 am. And he says to the Jews, “Behold, your king.”

John 19:15 But they shouted out, “Away with him! Away with him! Crucify him!” Pilate says to them, “Shall I crucify your king?” The chief priests responded, “We have no king but Caesar.”

John 19:16 At that time therefore he handed him over to them, to be crucified.

The Crucifixion

The Crucifixion

Parélabon de tôn Ἰησοῦν καὶ ἀπῆγαγον:

They took Jesus therefore and led him away.\textsuperscript{166}

\textsuperscript{166} 19:16 \textsuperscript{txt} parélabon de tôn Ἰησοῦν καὶ ἤγαγον A E H K S Y Δ Θ Λ Π Ω 065 0211 2 285 157 1424 TR RP \textsuperscript{vid} Ρ Κ Β L X Ψ 0141 33 TG WH NA27 SBL {Β} parélabon oún tôn Ἰησοῦν καὶ ἤγαγον D 1071 \textsuperscript{vid} parélabon oún tôn Ἰησοῦν καὶ ἤγαγον 0290 parálambóntes oúton ἤτοι ἔτη 69 124 788 parélabon oún tôn Ἰησοῦν B L X Ψ 0141 33 TG WH NA27 SBL (8) parélabon oún tôn Ἰησοῦν καὶ ἤγαγον D 1071 parélabon oún tôn Ἰησοῦν καὶ ἤγαγον 0290vid parálambóntes oúton ἤτοι ἔτη 69 124 788 parélabon oún tôn Ἰησοῦν B L X Ψ 0141 33 TG WH NA27 SBL (8) parélabon oún tôn Ἰησοῦν καὶ ἤγαγον D 1071 parálambóntes oúton ἤτοι ἔτη 69 124 788 parálambóntes oúton ἤτοι ἔτη 69 124 788.
And carrying his own cross, he proceeded forth, to what is called the Skull Place, which in Hebrew is pronounced Gulgolta, because the place where Jesus was crucified was close to the city, and it was written in Hebrew, in Greek, and in Latin.

John 19:21 ἔλεγον οὖν τῷ Πιλᾶτῳ ὁ ἄρχων τῶν ἱερατῶν, ἥ μη βασιλεὺς τῶν ἱερατῶν, ἀλλ’ ὅτι ἂν τὸν Ιησοῦν ἐλάβον τὰ ισότατα αὐτοῦ καὶ ἐποίησαν τέσσαρα μέρη, ἐκάστῳ στρατιώτη μέρος, καὶ τὸν χιτώνα, ἣν δὲ ὁ χιτῶν ἢραφος, ἐκ τῶν ἄνθρωποι θανάτου δε’ ὀλον.

The chief priests of the Jews therefore were saying to Pilate, "Do not write the King of the Jews," but rather: 'He SAID, I am King of the Jews.'" John 19:22 ἀπεκρίθη ὁ Πιλᾶτος, ὁ γέγραψαι, γέγραψα.

Pilate answered, "What I have written I have written." John 19:23 Oi οὖν στρατιώται ὅτε ἐσταυρώσαν τὸν Ἰησοῦν ἔλαβον τὰ ισότατα αὐτοῦ καὶ ἐποίησαν τέσσαρα μέρη, ἐκάστῳ στρατιώτη μέρος, καὶ τὸν χιτώνα, ἣν δὲ ὁ χιτῶν ἢραφος, ἐκ τῶν ἄνθρωποι θανάτου δε’ ὀλον.

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.

John 19:24 εἶπον οὖν πρὸς ἄλλην, ἥ μη σχίσωμεν αὐτόν, ἀλλ’ λάχωμεν περὶ αὐτοῦ τίνος ἐσται ἤ γραφει πληρωθῇ ή λέγουσα, Διεμερίσαντο τὰ ισότατα μου οὖσας καὶ ἐπὶ τὸν ισίασμόν μου ἔβαλον κλίνον. Οἱ μὲν οὖν στρατιώται ταύτα ἐποίησαν.

They said therefore to one another, "We should not tear it, but cast lots as to whose it shall be." So that the scripture would be fulfilled, "They divided my garments among them; and cast lots over my clothing,"[217] those things therefore the soldiers did. John 19:25 εἰσῆλθεν δὲ παρὰ τῷ σταυρῷ τὸν Ἰησοῦν ἤ μητρὰ αὐτοῦ καὶ ἢ ἀδελφή τῆς μητρὸς αὐτοῦ, Μαρία ἡ τῆς Κλωπᾶ καὶ Μαρία ἡ Μαγδαληνή.

And near the cross of Jesus stood his mother, and his mother’s sister; and the Mary belonging to Clopas, and the Magdalene Mary. John 19:26 Ἰησοῦς οὖν ἰδὼν τὴν μητέρα καὶ τὸν μαθητὴν παρεστῶτα δὲν ἠγάπα, λέγει τῇ μητρί αὐτοῦ, Ἰγναί, ἰδοὺ ὁ νίκος σου.

Jesus therefore, seeing his mother and the disciple whom he loved standing near, says to his mother, "Dear woman, behold your son." John 19:27 εἶτα λέγει τῷ μαθητῇ, ἰδοὺ ἡ μητέρα σου. καὶ ἀπ’ ἐκείνης τῆς ώρας ἔλαβεν αὐτὴν ὁ μαθητής εἰς τὰ ἱδία.

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  Metá toútο eîdōs ο̣ Ἰησοῦς ὅτι πάντα ἦδη τετέλεσται, ἵνα τελειωθῇ ἡ γραφή, λέγει, Διψῶ.

28Jesus, knowing that after these things, all things were now completed, next says, "I am thirsty," so that the scripture would be fulfilled. 218

John 19:29  σκέυος οὖν ἐκείτο δέξους μεστόν· οἱ δὲ, πλησίαντες σπόγγον δέξους, καὶ ύσσωψ περιβέντες, προσόψηψαν αὐτοῦ τὸ στόματι.

29A container full of vinegar219 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 δέξος ὁ Ἰησοῦς εἶπεν, Τετέλεσται καὶ κλίνας τὴν κεφαλήν παρέδωκεν τὸ πνεῦμα.

30When therefore he had received the vinegar, Jesus said, "It is finished." And after he bowed his head, he gave up his spirit.

John 19:31  Οἱ οὖν Ἰουδαῖοι, ἐπεὶ Παρασκευή ἦν, ἵνα μὴ μείνῃ ἐπὶ τοῦ σταυροῦ τὰ σώματα ἐν τῷ σαββάτῳ ἤν γὰρ μεγάλη ἡ ἡμέρα ἐκείνου τοῦ σαββάτου· ἠρώτησαν τὸν Πιλάτον ἵνα καταγώσιν αὐτῶν τὰ σκέλη, καὶ ἀρθῶσιν.

31Then the Jews, since it was Preparation Day,220 asked Pilate that their legs be broken and they be taken away, so that the bodies would not remain on the cross during the Sabbath; for that day was great among Sabbaths.221

John 19:32  Ἠλθον οὖν οἱ στρατιώται, καὶ τοῦ μὲν πρῶτου κατέαξαν τὰ σκέλη καὶ τοῦ ἄλλου τοῦ συστριβωθέντος αὐτῶν.

32The soldiers came therefore, and broke the legs of the first one, and of the other crucified with him,

John 19:33  ἔπι δὲ τῶν Ἰησοῦν ἐλθόντες, ὡς εἶδον αὐτὸν ἦδη τεθνήκότα, οὐ κατέαξαν αὐτοῦ τὰ σκέλη,

33but when they came to Jesus they realized he was already dead, and did not in his case222 break the legs.

John 19:34  ἂλλ’ εἰς τῶν στρατιωτῶν λόγχη αὐτοῦ τὴν πλευρὰν ἐνυξένε, καὶ εὐθὺς ἐξῆλθεν ἐκαμά καὶ ὑδωρ.

34But one of the soldiers pierced his side with a spear, and immediately there came out blood and water.

John 19:35  καὶ ὁ ἔωρακώς μεμαρτύρηκεν, καὶ ἀληθινὴν αὐτοῦ ἐστίν ἡ μαρτυρία, κάκεινος οἶδαν ὅτι ἀληθῆ λέγει, ἵνα ὑμεῖς πιστεύσητε.

35And the one who has seen has borne witness, and his testimony is reliable, and he knows that he is saying something true; so you may believe.

John 19:36  ἐγένετο γὰρ ταῦτα ἵνα ἡ γραφή πληρωθῇ, ὡστούν ὦ συντριβήσεται αὐτὸν. 36And these things happened so that the scripture would be fulfilled: "Not a bone of it223 shall be broken."

218 19:28 Psalm 22:15
219 19:29 Psalm 69:21; This was a sour wine, a cheaper drink than regular wine, yet more refreshing to the thirst.
220 19:31a The word "preparation" always means the day of the week we call Friday; see Luke 23:54; John 19:14, 31; Josephus: Jewish Antiquities xvi. 6. 2 §163. (There is no word "day" in the Greek here.) "Preparation Day" does not mean the 24 hours leading up to the evening that starts the Sabbath. Instead it means simply "Friday."
221 19:31b Or, "That day of sabbath was higher." Sabbath days at the beginning of a festival week were higher Sabbaths. The Saturday of Passover week was called the Great Sabbath. But the fact is, Deuteronomy 21:22-23 commanded that hung corpses be removed before the end of any day, not just days of sabbath.
222 19:33 Verse 33 begins with the particle "de," as complement to the particle "men" in verse 32, contrasting two cases.
223 19:36 Numbers 9:12; Exodus 12:46; Psalm 34:20
John 19:37 καὶ πάλιν ἐτέρα γραφὴ λέγει, Ἐφονται εἰς ὅν ἐξεκέντησαν.

37 And again, another scripture says: "They shall look upon him whom they have pierced."224

Jesus’ Burial

John 19:38 Μετὰ δὲ ταῦτα ἤρωτήσαν τὸν Πιλᾶτον ὁ Ἰωσήφ ὁ ἀπὸ Ἀριμαθαίας, ὃν μαθητής τοῦ Ἰησοῦ κεκρυμμένος διὰ τὸν φόβον τῶν Ἰουδαίων, ἣν ἁρῆ τὸ σῶμα τοῦ Ἰησοῦ· καὶ ἐπέτερεν ὁ Πιλᾶτος. ἤλθεν οὖν καὶ ἤρεν τὸ σῶμα τοῦ Ἰησοῦ.

38 And after these things, Joseph from Arimathea, who was a disciple of Jesus, but secretly because of the fear of the Jews, made request of Pilate that he might take the body of Jesus; and Pilate consented. He went therefore, and took Jesus’ body.

John 19:39 ἤλθεν δὲ καὶ Νικόδημος, ὁ ἐλθὼν πρὸς τὸν Ἰησοῦν νυκτὸς τὸ πρῶτον, φέρων μήγα σμύρνης καὶ ἄλος 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.225

John 19:40 ἔλαβον οὖν τὸ σῶμα τοῦ Ἰησοῦ καὶ ἔθησαν αὐτὸ ὀθονίοις μετὰ τῶν ἀρωμάτων, καθὼς ἔθος ἐστίν 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 ἐσταυρώθη κῆπος, καὶ ἐν τῷ κῆπῳ μνημείων καὶ νῦν ἐν ᾧ ὦπετέρω ὀοδεῖς 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, ὃτι ἐγγύς ἦν τὸ μνημεῖον, 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 μιᾷ τῶν σαββάτων Μαρία ἡ Μαγδαληνή ἔρχεται πρῶτο σκοτίας ἐτί οὐδες εἰς τὸ μνημείον, καὶ βλέπει τὸν λίθον ἡρμένον 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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224 19:37 Zechariah 12:10
225 19:39 Greek, "a hundred litras," a loan-word from the Latin, libra. The libra was the Roman pound, which was comprised of 12 ounces, so when translated to 16-ounce pounds, it comes to about 75 pounds, or 34 kilograms.
John 20:2  τρέχει οὖν καὶ ἔρχεται πρὸς Σίμωνα Πέτρον καὶ πρὸς τὸν ἄλλον μαθητήν ὃν ἔφιλε ὁ Ἰησοῦς, καὶ λέγει αὐτοῖς, Ἡραν τὸν κύριον ἐκ τοῦ μνημείου, καὶ οὐκ ὦδαμεν 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  ἔξηλθεν 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 ὑμοῦ καὶ ὁ ἄλλος μαθητής προέδραμεν τάχιον τοῦ Πέτρου καὶ ἤλθεν πρώτος 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 θόνοια, 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 αὐτῶ, καὶ εἰσήλθεν εἰς τὸ μνημεῖον καὶ θεωρεῖ τὰ θόνοια 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 θονίων κείμενον ἄλλα χωρίς 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 εἰσήλθεν καὶ ὁ ἄλλος μαθητής ὁ ἐλθὼν πρῶτος εἰς τὸ μνημεῖον, καὶ εἶδεν καὶ ἐπίστευεν  

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  οὐδέπω γὰρ ἐδειξαν τὴν γραφὴν ὅτι δὲ αὐτὸν ἐκ νεκρῶν ἀναστήναι.  

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 εἰστήκει πρὸς τὸ μνημεῖον κλαίουσα ἔξω· ὡς οὖν ἔκλαιεν παρέκκυψεν 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,  

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226  Some people make much of the fact that John mentions only Mary the Magdalene by name, as if she were the only woman who went to the tomb, as a contradiction of the other gospels, like the gospel of Mark, which names three women. But this view reflects a very shallow, careless, and probably prejudiced reading of John. For here in John, Mary the Magdalene says “We” don’t know where they have put him, indicating that she was not alone. And so also, most other so-called contradictions between the four gospels may be resolved by those truly wanting to know the truth, and not coming to it with prejudice.  

227  Believed what? Not that Jesus had risen from the dead. We know they did not believe he was risen from the dead, because later when the women came to them and told them they had seen Jesus walking around, none of the eleven apostles believed the women. Here it is saying that John believed Mary’s report that the body of Jesus was missing.
John 20:12 καὶ θεωρεῖ δύο ἄγγέλους ἐν λευκοῖς καθεξομένους, ἕνα πρὸς τῇ κεφαλῇ καὶ ἕνα πρὸς τοὺς ποιίν, ὅπου ἔκειτο τὸ σῶμα τοῦ Ἰησοῦ.

12 And she beholds two angels in white, one sitting at the head and one sitting at the foot of where the body of Jesus had been lying.

John 20:13 καὶ λέγουσιν αὐτῇ ἐκείνοι, Γόνα, τί κλαίεις; λέγει αὐτοῖς ὅτι ἦραν τὸν κύριόν μου, καὶ οὐκ οίδα ποῦ ἔθηκαν αὐτόν.

13 And they say to her, "Woman, why are you weeping?" She says to them, "They have taken my Lord away, and I don't know where they have put him."

John 20:14 καὶ ταῦτα εἰποῦσα ἐστράφη εἰς τὰ ὀπίσω, καὶ θεωρεῖ τὸν ἱησοῦν ἑστώτα, καὶ οὐκ ἰδεῖ ὅτι ὁ ἱησοῦς ἑστιν.

14 And when she had said these things, she looked toward the rear, and beholds Jesus having been standing; and she did not realize that it was Jesus.

John 20:15 λέγει αὐτῇ ὁ ἱησοῦς, Γόνα, τί κλαίεις; τίνα ζήτεις; ἐκείνη δοκοῦσα ὅτι ὁ κηπουρὸς ἑστιν λέγει αὐτῷ, Κύριε, εἰ σὺ ἐβάστασας αὐτόν, εἰπέ μοι ποῦ αὐτόν ἔθηκας, κἀγὼ αὐτὸν ἀρώ.

15 Jesus says to her, "Woman, why are you weeping? Who are you looking for?" She, thinking he is the gardener, says to him, "Sir, if it is you who took him, tell me where you put him, and I will get him."

John 20:16 λέγει αὐτῇ ὁ ἱησοῦς, Μαρία. στραφεῖσα ἐκείνη λέγει αὐτῷ, Ῥαββοῦνι (ὁ λέγεται Διδάσκαλε).

16 Jesus says to her, "Mary." She when she turned around, says to him in Hebrew, "Rabbouni!" (which means Teacher).

John 20:17 λέγει αὐτῇ ὁ ἱησοῦς, Μή μου ἀπτοῦ, οὕτω γὰρ ἀναβέβηκα πρὸς τὸν πατέραμος· πορεύομαι δὲ πρὸς τοὺς ἀδελφοὺς μου καὶ εἰπέ αὐτοῖς, Ἀναβαίνω πρὸς τὸν πατέρα μου καὶ πατέρα ὑμῶν καὶ θεόν μου καὶ θεόν ὑμῶν.

17 Jesus says to her, "Do not cleave to me, for I have not yet ascended to my Father; but go to my brothers, and tell them: 'I am ascending to my Father and your Father; to my God and your God.'"

John 20:18 ἔρχεται Μαρία ἡ Μαγδαληνὴ ἀπαγγέλλουσα τοῖς μαθηταῖς ὅτι ἐώρακεν τὸν κύριον, καὶ ταῦτα εἶπεν αὐτῇ.

18 Mary goes, announcing to the disciples that she had seen the Lord, and also announcing those things he had said to her.

Jesus Appears to the Ten Apostles

John 20:19 Οὖν οὖν ὅψις τῇ ἡμέρᾳ ἐκείνῃ τῇ μιᾷ τῶν σαββάτων, καὶ τῶν θυρῶν κεκλεισμένων ὅπου ἦσαν οἱ μαθηταὶ συνηγμένοι, διὰ τὸν φόβον τῶν ἱουδαίων, ἠλθεν ὁ ἱησοῦς καὶ ἦσθε εἰς τῷ μέσῳ καὶ λέγει αὐτοῖς, Εἰρήνη ὑμῖν.

19 Then, when it was evening on that first day of the week, with the doors locked where the disciples were assembled, because of the fear of the Jews, Jesus appeared, and stood in their midst. And he says to them, "Peace be with you."

John 20:20 καὶ τούτῳ εἰπὼν ἐδείξεν αὐτοῖς τὰς χεῖρας καὶ τὴν πλευρὰν αὐτοῦ. ἐχάρησαν οὖν οἱ μαθηταὶ ἰδόντες τὸν κύριον.

20 And when he had said this, he showed them both his hands and his side. Therefore the disciples rejoiced, seeing the Lord.

John 20:21 εἶπεν οὖν αὐτοῖς πάλιν, Εἰρήνη ὑμῖν· καθὼς ἀπέσταλκέν με ὁ πατὴρ, κἀγὼ πέμπω ὑμᾶς.

21 Then Jesus again said to them, "Peace be with you. As the Father has sent me, so also I send you."
John 20:22 καὶ τοῦτο εἰπὼν ἐνεφύσησεν καὶ λέγει αὐτοῖς, Λάβετε πνεῦμα ἄγιον:

22And having said this, he blew, and says to them, "Receive the Holy Spirit.

John 20:23 ἣν τινων ἀφήτε τὰς ἄμαρτίας ἀφίεναι αὐτοῖς, ἣν τινων κρατήτε κεκράτηται.

23Whosever sins you forgive, they are forgiven them; whosever you retain, they are retained."

Jesus Appears to Thomas

John 20:24 Θωμᾶς δὲ εἰς ἐκ τῶν δώδεκα, ὁ λεγόμενος Δίδυμος, οὐκ ἦν μετ’ αὐτῶν ὅτε ἦλθεν ὁ Ἱησούς.

24But Thomas, one of the Twelve, the one who was called the Twin, was not with them when Jesus came.

John 20:25 ἐλεγον σὺν αὐτῷ οἱ ἄλλοι μαθηταί, ἑωράκαμεν τὸν κύριον. ὃ δὲ εἶπεν αὐτοῖς, ἔδει μή ἰδοὺ ἐν ταῖς χερσὶν αὐτοῦ τὸν τύπον τῶν ἡλίων καὶ βάλω τὸν δάκτυλόν μου εἰς τὸν τύπον τῶν ἡλίων καὶ βάλω τὴν χεῖρά μου εἰς τὴν πλευράν αὐτοῦ, οὐ μὴ πιστεύσω.

25So the other disciples were telling him, "We have seen the Lord." But he said to them, "Unless I see in his hands the mark of the nails, and put my finger into the place from the nails, and put my hands into his side, there is no way I will believe."

John 20:26 Καὶ μεθ’ ἡμέρας ὁκτώ πάλιν ἤσαν ἐσώ οἱ μαθηταί αὐτοῦ καὶ Θωμᾶς μετ’ αὐτῶν. ἔρχεται ὁ Ἱησοῦς τῶν θυρών κεκλεισμένων, καὶ ἔστη εἰς τὸ μέσον καὶ εἶπεν, Εἰρήνη ὑμῖν.

26And after eight days, his disciples again were inside, and Thomas with them. Jesus is appearing, even though the doors were locked. And he stood in the midst, and said, "Peace be with you."

John 20:27 ἐῖτα λέγει τῷ Θωμᾷ, Φέρε τὸν δάκτυλόν σου ὧδε καὶ ἰδε τὰς χειρᾶς μου, καὶ φέρε τὴν χεῖρά σου καὶ βάλε εἰς τὴν πλευράν μου, καὶ μὴ γίνοις ἄπιστος ἄλλα πιστοῖ.

27Thereupon he says to Thomas, "Bring your finger here, and see my hands, and bring your hand and put it into my side, and do not be unbelieving, but believing."

John 20:28 Καὶ ἀπεκρίθη ὁ Θωμᾶς καὶ εἶπεν αὐτῷ, ὁ κύριός μου καὶ ὁ θεός μου.

28And Thomas responded and said to him, "My Lord and my God."

John 20:29 λέγει αὐτῷ ὁ Ἱησοῦς, ὃτι ἑωρακάς με, Θωμᾷ, πεπιστευκας; μακάριοι οἱ μὴ ἰδόντες καὶ πιστεύοντες.

29Jesus says to him, "Because you have seen me, Thomas, you have believed. Blessed are those believing without having seen."

John 20:30 Πολλὰ μὲν οὖν καὶ ἄλλα σημεῖα ἐποίησεν ὁ Ἱησοῦς ἐνώπιον τῶν μαθητῶν αὐτοῦ, ὃ οὐκ ἔστιν γεγραμμένα ἐν τῷ βιβλίῳ τούτῳ:

30While therefore Jesus did also do many other signs in the sight of his disciples which are not written in this book.

228 ἐμφυσάω - emphusao, 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.

229 The Greek word translated "believing" here is a linear participle, and not in the indicative mood, and therefore it does not indicate past, present or future time. Quite often in Greek, the linear aspect in a situation like this means a near future event. In other words, "Blessed are those who are going to be believing, without having seen."

230 There is a μὲν - men here, complemented by a δὲ - de at the beginning of verse 31, which accomplishes the setting off for the purpose of contrast, of the signs mentioned in v. 30, and what was done with them, compared to the signs mentioned in v. 31, and what was done with them.
John 20:31 ταύτα δὲ γέγραπται ἵνα πιστεύσητε ὅτι ὁ Ἰησούς ἦστιν ὁ Χριστὸς ὁ οἶκος τοῦ θεοῦ, καὶ ἵνα πιστεύσοντες ἰδὼν ἔχητε ἐν τῷ όνοματι 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 ταύτα ἐφανέρωσεν ἑαυτὸν πάλιν ὁ Ἰησοῦς τοῖς μαθηταῖς ἐπὶ τῆς βαλάσσως τῆς Τιβερίας· ἐφανέρωσεν δὲ σύτως.

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 δὲ ὁ Ἰωάννης Ἰωάννης ὁ Βαυαρικός καὶ Φωκής ὁ λεγόμενος Διδυμός καὶ Ναθαναήλ ὁ ὑπὸ Κανᾶ τῆς Γαλιλαίας καὶ οἱ τοῦ Ζεβεδείου 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 Σιμών Πέτρος, ἢ πάγιον ἀλευρίου, λέγουσαν αὐτῷ, Ἐρχόμεθα καὶ ἤμεις σὺν σοί, ἔξηβόθαι καὶ ἀνέβησαν εἰς τὸ πλοῖον εὐθὺς, καὶ ἐν ἐκείνῃ τῇ νυκτὶ ἐπίσαν οὐδὲν.

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 πρῶτος δὲ ἦδη γεγονέναι ἐστι ὁ Ἰησοῦς εἰς τὸν αἰγιαλὸν ὅπερ μέντοι ἤδειον οἱ μαθηται ὁ 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, μὴ τι προσφάγιον ἔχετε; ἀπεκρίθησαν αὐτῷ, Οὐ.

5 Jesus therefore says to them, "Children, have you no fish?" They answered, "No."

John 21:6 ὃ δὲ εἶπεν αὐτοῖς, Βάλετε εἰς τα δεξιὰ μέρη τοῦ πλοίου τὸ δίκτυον, καὶ εὑρήσετε. ἐβάλον οὖν, καὶ οὐκέτι αὐτὸ ἠλκύον ἰσχυον ἀπὸ τοῦ πλῆθος τῶν ἰχθυῶν.

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 μαθητής ἐκεῖνος ὃν ἤγαπα ὁ Ἰησοῦς τὸν Πέτρον, ὁ κύριος ἦστιν. Σιμών οὖν Πέτρος, ἀκούσας ὃ ὁ κύριος ἦστιν, τὸν ἐπενδύτην διεξόσατο, ἢ γὰρ γυμνός, καὶ ἐβάλεν ἑαυτὸν εἰς τὴν βάλασσαν.

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 fastened his cloak around himself, for he was stripped for work, and he threw himself into the lake.

John 21:8 Οἱ δὲ ἄλλοι μαθηταὶ τὸ πλοῖον ἠλθον - οὐ γὰρ ἦσαν μακρὰν ἀπὸ τῆς γῆς, ἀλλ᾿ ὡς ἀπὸ πηχῶν διακοσίων - σύροντες τὸ δίκτυον τῶν ἰχθυῶν.

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 προσφάγιον - prosfagion; “a relish;” a derivative from a prepositional expression, the preposition πρὸς (toward or with) affixed to the word φαγεῖν (to eat). According to Moeris (204.24), second century, προσφάγιον is Hellenistic for the Attic δῆφος, “side dish.” In other words, what is eaten besides bread. And according to Bauer, δῆφος often meant simply “fish.” (This word δῆφος is later also used in its diminutive form, in verse ten of this chapter.)
233 21:7 According to Chrysostom, Chrysostom 55[72], the mariners would wear only underwear while working.
234 21:8 Equivalent to 100 yards, or 92.4 meters.
John 21:9 ὡς οὖν ἀπέβησαν εἰς τὴν γῆν βλέπουσιν ἀνθρακάν κειμένην καὶ ὀφάριον ἐπικείμενον καὶ ἄρτον.

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 ὀφάριων ὑν ἐπισάσατε νῦν.

Jesus says to them, "Bring some of the fish which you have now caught."

John 21:11 ἀνεβῇ Σίμων Πέτρος καὶ ἐκλύσασαν τὸ δίκτυον ἐπὶ τῆς γῆς, μεσοῦ ἤχθων μεγάλων ἐκατον πεντηκοντατριῶν καὶ τουσσεῖν ὄντων οὐκ ἐξηχυθή τὸ δίκτυον.

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 ἑξετάσαι αὐτῶν, Εὐ τις εἶ, εἰδότες ὅτι ὁ κύριος ἐστίν.

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 ὑμῖν.

Jesus comes therefore, and he takes the bread and distributes to them, and the fish likewise.

John 21:14 τούτο ἦδη τρίτον ἐφανερώθη ὁ Ἰησοῦς τοῖς μαθηταῖς αὐτοῦ, ἐγερθεὶς ἐκ νεκρῶν.

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 Ὄτε οὖν ἠρίστησαν λέγει τῷ Σίμωνι Πέτρῳ ὁ Ἰησοῦς ὁ Σίμων Ἰωνᾶ, ἀγαπᾶς με πλεῖον τούτων; λέγει αὐτῷ, Ναὶ, κύριε, σὺ οἴδας ὅτι φιλῶ σε. λέγει αὐτῷ, Βόσκε τὰ ἄρνια μου.

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, ἀγαπᾶς με; λέγει αὐτῷ, Ναὶ, κύριε, σὺ οἴδας ὅτι φιλῶ σε. λέγει αὐτῷ, Ποίμανε τὰ πρόβατα μου.

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; ἔλυση ὁ Πέτρος ὅτι εἶπεν αὐτῷ τὸ τρίτον, Φιλεῖς με; καὶ εἶπεν αὐτῷ, Κύριε, σὺ πάντα οἴδας, σὺ γινώσκεις ὅτι φιλῶ σε. λέγει αὐτῷ, Βόσκε τὰ πρόβατα μου.

He says to him the third time, "Simon son of Jonah, do you love me?" Peter was hurt that he said to him the third time, "Do you love me." And he said to him, "Lord, you know all. You know that I love you." Jesus says to him, "Feed my sheep." 236

235 21:15 According to BDF §53(2), Ἰωνᾶ is a shortening of Ἰωάν(ν)ης, partly due to the influence of the Syriac word γνίδ for the same (both renderings of the Hebrew יְנִד). (So also in Matt. 16:17.) This phenomenon of Ἰωνᾶ as a shortened substitute for Ἰωάν(ν)ης is also found in Septuagint manuscripts.

236 21:17 Up until the time we see the Lord, it will continue to be the topic of discussion, the meaning of why Jesus used the verb ἀγαπάω in vv. 15 and 16, but φιλέω in v. 17; and why Peter used the verb οἴδα 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, ὅτε ἦς νεώτερος, ἐξώνυμες σεαυτὸν καὶ περιπάτεις ὡς ἤθελες; ὅταν δὲ γηράσῃς, ἐκτενεῖς τὰς χεῖράς σου, καὶ ἄλλος σε ζώσει καὶ οἴσει 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 τὸ τοῦτο δὲ εἶπεν σημαίνων ποίῳ θανάτῳ δοξάσει τὸν θεόν, καὶ τὸ τοῦτο εἶπόν 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 Ἕκαστος δὲ τὸν μαθητὴν ὃς ἠγάπα ὁ Ἰησοῦς ἀκολουθοῦντα, ὡς καὶ ἀνέπεσεν ἐν τῷ δείπνῳ ἐπὶ τὸ στήθος αὐτοῦ καὶ εἶπεν, Κύριε, τίς ἐστιν ὁ παραδίδοσιν 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 τοῦτον ἵνα ὁ Πέτρος λέγει τῷ Ἰησοῦ, Ἐὰν αὐτὸν θέλω μένειν ἐως ἐρχομαι, τί πρὸς σέ; σὺ ἀκολουθεῖ μοι.

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 ἐρχομαι, τί πρὸς σέ; 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 ἠκολούθησεν οὖν ὁ λόγος σου εἰς τοὺς ἄδελφοὺς ὅτι ὁ μαθητής ἐκεῖνος οὐκ ἀποθνῄσκειν: καὶ οὐκ εἶπεν αὐτῷ ὁ Ἰησοῦς ὅτι οὐκ ἀποθνῄσκει, ἀλλ’, Ἐὰν αὐτὸν θέλω μένειν ἐως ἐρχομαι, 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 ὃς ἐστιν ὁ μαθητής ὁ μαρτυρῶν περὶ τούτων καὶ γραφάς ταῦτα, καὶ οὐδαμον ὅτι ἀληθὴς ἐστιν 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 Ἐστὶν δὲ καὶ ἄλλα πολλὰ ὅσα ἐποίησεν ὁ Ἰησοῦς, ἀτινὰ ἐάν γράφηται καθ’ ἐν, οὔτε αὐτὸν οἶμαι τὸν κόσμον χωρίσαι 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. Amen.
**Principal Witnesses to the gospel of John**

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**Endnotes**

**Endnote #1**

**GENDER INCLUSIVENESS**

The culture in English speaking western countries has changed such that there is demand for a common-gender third person singular pronoun. I truly wish there were one in English. It would make it easier to make clear in translation which gender is meant, including when both genders are meant. But alas, there is no such word, neither is there a widely acceptable convention for a phrase of words. If there were, I would be the first to use it.
One trend is to use the English third person plural pronoun, since it is gender neutral. Yet this sacrifices accuracy in number, for the sake of accuracy in gender. This makes the value judgment that gender is a more important part of the semantic content of the text than is number. But it is easier to understand gender inclusiveness from defaultly masculine pronouns, than it is to recognize singular number from pronouns changed to the plural. Another method of accomplishing gender neutrality is by using phrases of several words. Unfortunately, they have to differ from passage to passage. In my opinion, the result is a bland, flat prose that has lost the rhythm and consistency of the original. It is for this reason that many people, including myself, cannot memorize scripture in any translation but the King James Version: because most modern translations have no rhythm. But the gospel of John, for example, has its own unique rhythm, including redundancies, that some modern translations apparently feel the need to eliminate.

My approach toward more gender inclusiveness was first of all, obviously, to render the Greek word ἄνθρωπος – ἄνθρωπος to something more neutral like human being, person, or people. In aphorisms, like “He who would come after me must deny himself daily, and take up his cross, and follow me,” I changed the initial "He" to "The person," but left the him as him and the his as his. The reader can take the cue from the words "The person," that the whole aphorism is gender inclusive.

It was the norm in the Greek language of the New Testament, that the masculine singular pronoun was the default pronoun for gender-neutral usage, just like it has always been in English. God’s people have long understood this and accepted this, in many cultures and many languages. The vast majority of people, Christian or not, can understand perfectly well the gender inclusiveness of an aphorism such as I worded it above, "The person who, ... he..."

As for words like "brothers," as in John 21:23, obviously the word got out to female believers, too. Yet the word "brethren" has long been understood to mean the community of believers both male and female. When you start adding words like "community" that are not strictly in the Greek text, I am a little uncomfortable. I can understand why some would render it, "community of believers." On the other hand, there is the possibility that the words "the brothers" in John 21:23 mean the same as in John 20:17-18. There, Jesus says to Mary the Magdalene, "Go to my brothers and tell them..." And Mary told those things to the apostles. In the same way, in this passage in John 21, the meaning could be: "This therefore is the word that got out to the rest of the apostles: that that disciple would not die." For not all the apostles had gone on this particular fishing trip. Therefore, I thought it best to leave it literally as the Greek says, "brothers."

Endnote #2

PROBLEM: In the gospel of John, "the Jews" are often set over against Jesus as his enemies, even though both Jesus and the writer, John, were themselves Jews. This is a problem in that present day Jews reading the gospel of John feel attacked by it, and fringe racist groups reading the gospel of John find ammunition in it.

The meaning of the English word "Jew" is not widely agreed upon or understood. But the word is indisputably descended from the Hebrew name of one of the twelve sons of Jacob or Israel, the one named Judah. Judah became the largest of the twelve tribes and also contained the royal line of David and David's descendant, the future king, the Messiah. Israel for much of its political history was divided between the Judean tribes of Judah and Benjamin in the south, on the one hand, and on the other hand the ten tribes to the north, and also east of the Sea of Galilee. The southern kingdom's capital city was Jerusalem, and the capital city of the northern kingdom was Samaria.

The people of the southern kingdom were named after their dominant tribe, Judah, and so became known as "Judeans" or "Jews," and the people of the northern kingdom came to be named after their capital city, and were called "Samaritans." Later also, there was an intermediate group called Galileans. Here's an analogy: Not all facial tissues are made by the "Kleenex" brand company, but the Kleenex brand has been so dominant, that the trademark "Kleenex" has become a generic word for all facial tissues of any brand. In the same way, the Judeans, the tribe of Judah, were the dominant tribe in the longer lasting part of Israel before the captivity. They considered themselves superior to and holier than the Samaritans. The northern tribes did in fact intermarry with Gentiles sooner and perhaps more often than did the southern tribes, mainly because the northern kingdom was conquered sooner, by the Assyrians and Persians. For this reason, the northernmost tribes became known as "Galilee of the Gentiles," that is, "the galil (circle or district) of the Gentiles." The Judeans despised Samaritans and Galileans and considered them ceremonially unclean, like Gentiles.

I see three different meanings of the words "the Jews" in the gospel of John:

1. "The Jews" means "Judeans."
This is how David H. Stern literally rendered it in his "Jewish New Testament." For example, John 5:16 in his version says, "...and on account of this, the Judeans began harassing Yeshua because he did these things on Shabbat." It does seem at times that the writer of the gospel of John hints that by the term "the Jews," he means the inhabitants of Judea and Jerusalem. John 7:1 says, "And after these things, Jesus was walking around in Galilee, for he was not wanting to walk in Judea, because the Jews were seeking to kill him." John 11:54 says, "Thus from that time on they [the Sanhedrin] were resolved that they would kill him. Therefore, Jesus no longer walked openly among the Jews, but departed from there to an area next to the desert, to a town called Ephraim, and there he stayed, along with his disciples." This may be a hint indicating that by leaving the area of Jerusalem, he was leaving "the Jews." Jesus testified that it was the Jerusalemites who killed the prophets. (Matt. 23:37; Luke 13:34) The gospel of Mark says, "Even the Jerusalemites went out to be baptized by John." (Mark 1:5) Later in the New Testament, Jerusalem is spoken of disparagingly also. The apostle Paul likens earthly Jerusalem to Hagar the slave-woman, representing the form of legalistic Judaism opposed to Jesus, whereas the true Jerusalem, of Sarah and her true children, is above; that is, is heaven. (Galatians 4:25-26) John again, in his apocalypse, the book of Revelation, calls the city of Jerusalem, "Sodom and Egypt, where also their Lord was crucified." (Rev. 11:8)

Judeans resisted any theological point put forth by Samaritans, no matter how reasonable or true the point may have been. It has been suggested that the "triennial cycle" of the reading of the Pentateuch in the synagogue, in which cycle the passages or "sedarim" of the Law pertaining to each festival were read on the customary dates of those festivals, was designed specifically for the purpose 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 "purer" 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 אַם הָאָרֶץ - 'am ha'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 Baptist 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:

Swanson lists Γ for lacuna here, but he was mistaken. He consulted the Oxford fragment, and was unaware that another piece of the manuscript resided St. Petersburg. The IGNTP site lists the correct readings for 036 (Γ).

Note that though the old apparatuses list 0141 as an uncial, we now know it is "a minuscule commentary manuscript whose lemmata are written in majuscule." source: IGNTP

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**SHOULD “THE PERICOPE OF THE ADULTERESS” BE INCLUDED?**

John 7:53- 8:11
PROBLEM: Did the apostle John, the author of the gospel of John, write this section? Did the apostles who laid the scriptural foundation for the church intend that this story of the woman caught in adultery be part of that foundation? Does the passage have weight and authority equal to that of scripture? This passage is not found in any Greek manuscript dated before the fifth century (Codex D). It is not found in the earliest translations of the Bible into other languages, such as the old Syriac, fourth century; the old Latin, fourth century; the Georgian Bible, fifth century; the Slavic Bible, and the Coptic Bible, as late as the ninth century. It was not in the gospel of John when the decision was made to include John in the canons of scripture: the Muratorian Canon, A.D. 170; Eusebius' "Ecclesiastical History," c. 340; the Council of Hippo, A.D. 393; and the Council of Carthage, A.D. 397; Codex Barococciani 206 0, A.D. 692. These are the manuscripts from which it is absent on purpose: [vid B C vid L N T W X Y Δc Ψ 070vid 0141 0211 3 12 15 21 22 32 33 36 39 44 49 63 72 87 96 97 106 108 115* 124 131 134 139 151 157 169 209 213 228 297 388 391 397 401 416 444 451 466 488 496 499 501 523 537 542 554 565 578 584 703 713 719 723 730 731 736 741 742 768 770 772 773 776 777 780 786 799 800 817 821 827 828 843 849 865 899 907 1080 1187 1189 1424 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 evid 047 (only 8:3-11) 0233 TR HF RP // contains pericope but added by a later hand 105 284 431 461 470 578 2174 // contains John 7:53, but then rest after Luke 21:38 124 // place after Luke 21:38 f13 (13 69 124 346 543 788 826 828 983 1709, but not 174 230 1689) 1344 // place at the end of Gosp. of John f2 (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 1333m8 // lac P Q V 050 054 060 063 065 068 079 083 086 087 091 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 gosp. 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 ἐκαστὸς εἰς τὸν οἶκον αὐτοῦ,
53And each went to his home.

Chapter 8

John 8:1  Ἰησοῦς δὲ ἐπορεύθη εἰς τὸ Ὄρος τῶν Ἑλαιῶν.
1But Jesus went to the Mount of Olives.

John 8:2  Ὁρθού δὲ πάλιν παρεγένετο εἰς τὸ ἱερόν, καὶ πᾶς ὁ λαὸς ἤρχετο πρὸς αὐτὸν,
2And at dawn he showed up in the temple again, and all the people were coming toward him. And having sat down he was teaching them.

John 8:3  ἀγούσιν δὲ οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι γυναῖκα ἐπὶ μοιχεία κατειλήμμενην,
3And the Torah scholars and the Pharisees are bringing a woman caught in adultery. And after they stood her in the midst

John 8:4  λέγουσιν αὐτῷ, Διδάσκαλε, ἀὕτη ἡ γυνή κατείληπται ἐπὶ αὐτοφόρῳ μοιχευμένην·
4they say to him, “Teacher, this woman was caught in the act of adultery.

John 8:5  ἐν δὲ τῷ νόμῳ ἦμιν Μώσης ἐνετείλατο τὰς τουαύτας λιθάζειν· σὺ οὖν τί λέγεις;
5And in the Law, Moses charged us to stone such women. What then do you say?”

John 8:6  τότε δὲ ἔλεγον πειράζοντες αὐτὸν, ἢν ἔχωσιν κατηγορεῖν αὐτοῦ. ὁ δὲ Ἰησοῦς κάτω κύψας τῷ δακτύλῳ κατέγραφεν εἰς τὴν γῆν.
6Now this they were saying tempting him, in order that they might obtain basis to accuse him. But Jesus bent down and was writing on the ground with his finger.

John 8:7  ὥς δὲ ἔπεμψαν ἔρωτόν τος αὐτῶν, ἀνεκύψεν καὶ εἶπεν αὐτοῖς, ὁ ἀναμάρτητος ὑμῶν πρῶτος ἐπὶ αὐτὴν βαλέτω λίθον·
7After they kept on questioning him, he straightened up and said to them, "The one of you who is sinless should throw a stone at her first."

John 8:8  καὶ πάλιν κατακύψας ἔγραψεν εἰς τὴν γῆν.
8And after bending down again, he continued writing on the ground.

John 8:9  οἱ δὲ ἀκούσαντες ἔξηγον τοις καθ’ εἰς ἄρξαντι κατ’ τὸν πρεσβύτερον, καὶ κατελείψει ἄνοιγος, καὶ ἡ γυνή ἐν μέσῳ υἱόσ.
9And after they heard this, they went away one by one, starting with the oldest, until he alone was left, and the woman still in the midst.

John 8:10  ἀνακύψας δὲ ὁ Ἰησοῦς εἶπεν αὐτῇ, Γὺναι, ποῦ εἶσιν; οὐδείς σε κατέκρινεν;
10And Jesus straightened up and said to her, "Woman, where are they? Has no one condemned you?"

John 8:11  ή δὲ εἶπεν, Οὐδείς, κύριε. εἶπεν δὲ ὁ Ἰησοῦς, Οὐδὲ ἐγὼ σε κατακρίνω· πορεύου, [καὶ] ἀπὸ τοῦ νῦν μηκὴτι ἀμάρτανε.
11And she said, "No one, sir." And Jesus said, "Neither am I condemning you. Go your way, and from now on, sin no more."
I quote the book "A Textual Commentary on the Greek New Testament," by Bruce M. Metzger on behalf of and in cooperation with the Editorial Committee of the United Bible Societies' Greek New Testament: Kurt Aland, Matthew Black, Carlo M. Martini, Bruce M. Metzger, and Allen Wikgren. The following is a quote from it concerning this passage:

"The evidence for the non-Johannine origin of the pericope of the adulteress is overwhelming. It is absent from such early and diverse manuscripts as ℓ 66 75 ℵ B L N T W Y Δ Θ Ψ 0141 0211 22 124 157 209 788 828 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 (syr c, s and the best manuscripts of syr p), as well as from the Sahidic and the sub-Achmimic versions and the older Bohairic manuscripts. Some Armenian manuscripts and the Old Georgian version omit it. In the West the passage is absent from the Gothic version and from several Old Latin manuscripts (it a, 1*, q). No Greek Church Father prior to Euthymius Zigabenus (twelfth century) comments on the passage, and Euthymius declares that the accurate copies of the Gospel do not contain it.

When one adds to this impressive and diversified list of external evidence the consideration that the style and vocabulary of the pericope differ noticeably from the rest of the Fourth Gospel (see any critical commentary), and that it interrupts the sequence of 7:52 and 8:12 ff., the case against its being of Johannine authorship appears to be conclusive.

At the same time the account has all the earmarks of historical veracity. It is obviously a piece of oral tradition which circulated in certain parts of the Western church and which was subsequently incorporated into various manuscripts at various places. Most copyists apparently thought that it would interrupt John's narrative least if it were inserted after 7:52 (D E F) G H K M U 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 (f 13). Significantly enough, in many of the witnesses which contain the passage it is marked with asterisks or obeli, indicating that, though the scribes included the account, they were aware that it lacked satisfactory credentials.

Sometimes it is stated that the pericope was deliberately expunged from the Fourth Gospel because it was liable to be understood in a sense too indulgent to adultery. [Jerome speculated this.] But, apart from the absence of any instance elsewhere of scribal excision of an extensive passage because of moral prudence, this theory fails "to explain why the three preliminary verses (vii 53; viii 1-2), so important as apparently descriptive of the time and place at which all the discourses of c. viii were spoken, should have been omitted with the rest" (Hort, "Notes on Select Readings," pp. 86 f.).

Although the Committee was unanimous that the pericope was originally no part of the Fourth Gospel, in deference to the evident antiquity of the passage a majority decided to print it, enclosed within double square brackets, at its traditional place following Jn 7:52."
The Committee included it in its traditional place "in deference to its antiquity." But they omitted scores of other passages that are even older than the pericope. So why did they choose to include this particular passage? Probably because of its relatively large size, and because it is so well known and loved. They are unanimous that the passage is not original holy writ, but include it because it probably is truth. However, I would like the criterion for inclusion of a passage to be, not whether or not it is a true story, but whether or not the apostles intended it to have the authority of scripture. Truth and authority are not the same. "2+2=4" is truth, but it is not scripture. God did not inspire one of his apostles or prophets to put it among the foundational truths that are authoritative original holy writ. So it is with the Pericope of the Adulteress. I would think we would want our translations of the gospel of John to be 100% pure scripture, all the real thing.

Nevertheless, I decided to include the passage in the text of John, with a footnote indicating that it may not be original scripture. Though I personally consider it to be New Testament pseudepigrapha, I know it is a story beloved by many. So I decided to leave in the text of my translation, considering that it probably does no harm, unlike the spurious ending that tradition has added on to the gospel of Mark.

**FREQUENCY OF THE PARTICLE δὲ**

On the style of Greek, you can check it out yourself and see, that the passage John 7:53 to 8:11 is not written in the style of John. John does not use the Greek word "de" near as often as the other gospel writers, but in this passage, it is found much more often than in the rest of John.

Out of the other 867 verses in the gospel of John, the word "de" is found 203 times, or in an average of 23% of the verses, while in these 12 verses, John 7:53 to 8:11, the word "de" is found 11 times, or an average of 92% of the verses. Another change in style is an increase of participial phrases. For these reasons and others, I feel no uncertainty in flatly declaring that the passage is not written in the style of the apostle John.

Someone has said in rebuttal to my general argument:

As for DE suddenly occurring “much more frequently”, this is not the only place in John where a run of DE’s happens to occur. Cf. DE in Jn 2:17, 21, 23, 24; 3:1; cf. also DE in Jn 3:18, 19, 21, 23; cf. also DE in Jn 3:29, 30, 36, 4:4, 6; cf. also DE in Jn 6:3, 4, 6, 10, 11, 12; cf. also 7:2, 6, 7, 9, 10. Basically there is not much difference, and John simply fluctuates in his usage at different points.

First of all, he must be using the Byzantine text, because John 2:17 and 6:11 do not contain DE in my Greek New Testament.

Again, the Pericope contains 11 instances of DE in 12 verses. But the examples given above are:

Cf. DE in Jn 2:17, 21, 23, 24; 3:1;
4 instances in 10 verses. (I don't accept the 2:17 instance; it is not in my Greek New Testaments.)

cf. also DE in Jn 3:18, 19, 21, 23;

4 times in 6 verses. This is a lot, but the impact of this sampling is lessened because its 6 verses is such a small sample of verses compared to the 12 verses of the Pericope, one half the number of verses.

cf. also DE in Jn 3:29, 30, 36, 4:4, 6;

5 times in 13 verses.

cf. also DE in Jn 6:3, 4, 6, 10, 11, 12;

5 times in 10 verses. (I don't accept the 6:11 instance; it is not in my Greek New Testaments.)

cf. also 7:2, 6, 7, 9, 10.

5 times in 9 verses.

These examples he gives don't match the rate of the sudden frequency of increase of DE in the pericope. Yes, John fluctuates, but this much, as follows:

The Pericope is just 12 verses. Out of the other 867 verses in the gospel of John, the word DE is found 203 times, or in an average of 23% of the verses, while in just these 12 verses, John 7:53 to 8:11, the word DE is found 11 times, or an average of 92% of the verses. That is almost once per verse.

The examples the person gives show about one half the rate of increase of DE's as does the Pericope.

What the he should say is that John fluctuates in his frequency of the use of DE a few times, and this Pericope of the Adulteress that is being debated, just happens to be the most extreme example of such a fluctuation. It would be a more convincing argument if his examples of other concentrations of DE were greater or at least equal to the Pericope, instead of only half as. But you see, add to this definite increase of the use of DE, to the sudden increase of sentence-initial participial phrases, which John just does not use as often as other NT writers, and add other non-Johannine traits, and it all adds up to being non-Johannine in style of writing, in my mind.

USE OF SENTENCE-INITIAL PARTICIPIAL PHRASES TO SET THE CIRCUMSTANCE
In New Testament Greek, there were several ways you could set the circumstance for the sentence as to timing, or other such situation. An aorist participle could be used, such as EMBLEPSAS, "When he saw, he did such and such," or "after he looked, he did such and such." A linear participle could be used, as meaning "as he was looking, he did such and such."

John does use the above device with participles, but less than do the other gospel writers. John also likes to use what we English speakers would consider stright-forward adverbs, such as META, "after," HWS, "as," HOTE, "when." And even instead of the linear participle, he will use an imperfect verb to accomplish the same thing, something more like we do in English.

But when you come to the Pericope of the Adulteress, you find a marked increase of the use of sentence-initial participles to set the circumstance. Heavy use of this device is a style not inconsistent with one of the synoptic gospels, but inconsistent with John.

I find such participial phrases in the Pericope as follows:

8:2 καθίσας – And having sat down, he was teaching them
8:3-4 στήσαντες – And having stood her in the midst, they said to him
8:6 κύψας – But Jesus after bending down, began to write on the ground
8:7 ἐρωτώντες – But as they continued questioning him, he straightened up
8:8 κατακύψας – And again having bent down, he was writing on the ground
8:10 ἀνακύψας – And after straightening up, Jesus said to her

This comes to 6 examples of this in 9 verses. – 66% of the verses start this way.

In the rest of John, I found 55 examples in 867 verses. – 6% of the verses in the rest of John start this way.

This is a heavy concentration of sentence-initial participial circumstance-setting phrases, and I challenge anyone to find such a concentration elsewhere in John's writings.

Following are the 55 examples I found in the rest of the gospel of John. (Note: I scanned both the UBS Greek New Testament and the Hodges and Farstad text, and in this count they are not different.)

Note that there are long stretches in John without this trait. Yet those long stretches are where Jesus is teaching, without interruption of narrative of events and travel and different characters inter-acting. When there is a concentration of sentence-initial participles for setting the circumstance, they are where there is more movement in the circumstance of the narrative than just teaching, like in chapter 13, 18, and 19. That consideration does lessen the impact of this change I am pointing out, I admit. Certainly no single stylistic trait of the Pericope alone is enough to convince me or anybody that it is not in John's style. Neither the increased concentration of DE argument, nor this participle argument are very strong by themselves, but together they are stronger. The more traits that the Pericope has that are not Johannine, the more convincing.

Another trait of the Pericope that is not like John, is that there is a greater variety of vocabulary for such a small passage.

On the other side, Zane C. Hodges and Arthur L. Farstad, in their Introduction to their "The Greek New Testament According to the Majority Text," Second Edition (Nashville, Thomas Nelson Publishers, 1985) point to the following traits in the Pericope as being Johannine:

John 8:6 has the phrase τοῦτο δὲ ἔλεγον πειράζοντες αὐτόν - Now this they were saying tempting him.” This same kind of phrase, τοῦτο δὲ followed by a form of the word for saying, is found elsewhere in John as follows:

6:6 – τοῦτο δὲ ἔλεγεν πειράζων αὐτόν But he said this testing him

7:39 - τοῦτο δὲ εἶπεν περὶ τοῦ πνεύματος Now this he said in reference to the Spirit

11:51 - τοῦτο δὲ ἀφ’ ἑαυτοῦ ὦκ εἶπεν But this, from himself he did not say.

12:6 - εἶπεν δὲ τοῦτο οὐχ ὁτι 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 ποιῶ θανάτω Now this he was saying signaling by what kind of death

21:19 - τοῦτο δὲ εἶπεν σημαίνων ποιῶ 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 ύμῖν;

PROBLEM: In most of the early manuscripts of the New Testament, only capital letters were used, and there were no spaces between words and sentences. Nor was there much punctuation. This makes it difficult at times to tell where one word ends and the next begins, thus difficult to know which words the author meant. To illustrate this, suppose we had the same practice in English, and you were confronted with the letters: 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 ὧ τι - hó ti, which mean "that which." Or are they one word, ὧτι - 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 ἔρχῃς in the accusative case would be adverbial and equivalent to ὅλως - hólōs - "altogether." This use of ὅτι as meaning "why" is what is called "Biblical Greek." It is a result of the influence of the Septuagint, the translation of the Hebrew scriptures into Greek, which had a strong effect on the Greek spoken by Jews. In the Septuagint, whenever ὅτι - hóti is used, it is always a translation of the Hebrew interrogative pronouns used in direct questions and meaning "why," such as לָּמּה and מַךּוּע.

2. As an exclamation, with ὅτι as a Hebraism after מָּה ("That I speak to you at all!")

3. As an affirmation, with ὅτι and implying I am ("[I am] from the beginning what I am telling you" or "Primarily [I am] what I am telling you" or "[I am] what I have told you from the beginning").

The Bodmer Papyrus II (𝔓⁶⁶) reads, according to a marginal correction which may be by the original scribe, "Jesus said to them, 'I told you in the beginning that which also I am telling you.'" For full discussions of the difficulties of the passage, see R.W. Funk, Harvard Theological Review, LI (1958), pp. 95-100, and E.R. Smothers, S.J. ibid., pp. 111-122, who independently prefer the reading of the papyrus 66 corrector.

An argument in favor of the third alternative mentioned above, is that a few verses later, John says "many of his hearers put their faith in Him." There are hearers present with whom he is sympathetic.

On the other hand, Jesus' next words, "I HAVE MUCH TO SAY to you, but...I only speak what I hear from the Father," would be a natural continuance from him saying something like "Why do I speak to you at all?" For his next words indicate a holding back from speaking. Both sentences then would have a theme of him not speaking.

Another problem with the traditional rendering "I am what I have told you from the beginning," is that Jesus had not really told them who he was prior to this. He was rather evasive to them about it. Clearly from context, these are not conversation partners with whom he was sympathetic: "You are from below, I am from above... You shall die in your sins..."

It would not be out of character for Jesus to refuse to speak with someone. For remember, Jesus knew what was in people's hearts and minds. It could be that the particular people who were questioning him in the verse in question were hypocrites, and Jesus knew that they wouldn't believe what he said anyway, and that they wouldn't ask sincere, God-seeking questions. And that only the nonvocal bystanders were coming to believe in him in this setting. With these conditions in view, he could say to the actual questioners only: "Why do I even bother speaking to you?"

In any case, it would not be out of character for Jesus to verbally express frustration or dislike about the insincerity (Diatess. 26:3; Mk 12:13-15) or hypocrisy (Diatess. 14:2,4; 19:35,36; 26:3; Mk 7:5,6; Lk 13:14-17) or lack of cooperative intent (Diatess. 30:16,17; Luke 22:67-69) or lack of intelligence (Diatess. 14:8,9,31; Matt. 15:15-16; Mk 7:17-19; 8:14-21) of his conversation partners.
http://bibletranslation.ws/tran.html