

The GOSPEL according to JOHN

# The Gospel

According to

# JOHN

part of

# The Holy Bible

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Alternating verse by verse with the RP 2018 Greek majority text.

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**December 15, 2023 Edition**

(First Eclectic Ed. was Dec. 1998)

(First RP Ed. was May 2017)

Printed Edition Available:

<https://www.amazon.com/dp/1958612111>

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## The GOSPEL according to JOHN

## JOHN

### ΚΑΤΑ ΙΩΑΝΝΗΝ

## Chapter 1

### *The Word Became Flesh Among Us*

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

<sup>1</sup>In the beginning was the Word, and the Word was with God, and the Word was God.

Jn 1:2 Οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν θεόν.

<sup>2</sup>He was with God in the beginning.

Jn 1:3 Πάντα δι' αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν ὃ γέγονεν.

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

Jn 1:4 Ἐν αὐτῷ ζωὴ ἦν, καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων,

<sup>4</sup>In him was life, and that life was the light for humankind.

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

<sup>5</sup>And the light shines in the darkness, and the darkness has not mastered<sup>1</sup> it.

Jn 1:6 Ἐγένετο ἄνθρωπος ἀπεσταλμένος παρὰ θεοῦ, ὄνομα αὐτῷ Ἰωάννης.

<sup>6</sup>There came a man sent from God; his name was John.

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

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

Jn 1:8 Οὐκ ἦν ἐκεῖνος τὸ φῶς, ἀλλ' ἵνα μαρτυρήσῃ περὶ τοῦ φωτός.

<sup>8</sup>He himself was not the light; *he came* rather to bear witness to the light.

Jn 1:9 Ἦν τὸ φῶς τὸ ἀληθινόν, ὃ φωτίζει πάντα ἄνθρωπον ἐρχόμενον εἰς τὸν κόσμον.

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

Jn 1:10 Ἐν τῷ κόσμῳ ἦν, καὶ ὁ κόσμος δι' αὐτοῦ ἐγένετο, καὶ ὁ κόσμος αὐτὸν οὐκ ἔγνω.

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

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<sup>1</sup> 1:5 The Greek verb is καταλαμβάνω. 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.

Jn 1:11 Εἰς τὰ ἴδια ἦλθεν, καὶ οἱ ἴδιοι αὐτὸν οὐ παρέλαβον.

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

Jn 1:12 Ὅσοι δὲ ἔλαβον αὐτόν, ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα θεοῦ γενέσθαι, τοῖς πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ•

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

Jn 1:13 οἱ οὐκ ἐξ αἱμάτων, οὐδὲ ἐκ θελήματος σαρκός, οὐδὲ ἐκ θελήματος ἀνδρός, ἀλλ' ἐκ θεοῦ ἐγεννήθησαν.

<sup>13</sup>*children born*, not from bloods, nor from body desire, nor from a man's decision, but born of God.

Jn 1:14 Καὶ ὁ λόγος σὰρξ ἐγένετο, καὶ ἐσκήνωσεν ἐν ἡμῖν - καὶ ἐθεασάμεθα τὴν δόξαν αὐτοῦ, δόξαν ὡς μονογενοῦς παρὰ πατρός - πλήρης χάριτος καὶ ἀληθείας.

<sup>14</sup>And the Word became flesh, and moved his tent in among us, and we beheld his glory, the glory as of an only begotten from a Father, full of grace and truth.

Jn 1:15 Ἰωάννης μαρτυρεῖ περὶ αὐτοῦ, καὶ κέκραγεν λέγων, Οὗτος ἦν ὃν εἶπον, Ὁ ὀπίσω μου ἐρχόμενος ἔμπροσθέν μου γέγονεν• ὅτι πρῶτός μου ἦν.

<sup>15</sup>John testifies concerning him, and he cries out, saying, "This is he of whom I said,<sup>2</sup> 'The one coming after me has outranked me, because he existed before me.'"

Jn 1:16 Καὶ ἐκ τοῦ πληρώματος αὐτοῦ ἡμεῖς πάντες ἐλάβομεν, καὶ χάριν ἀντὶ χάριτος.

<sup>16</sup>And<sup>3</sup> out of his fulness we have all received, yes, grace upon grace.

Jn 1:17 Ὅτι ὁ νόμος διὰ Μωσέως ἐδόθη, ἡ χάρις καὶ ἡ ἀλήθεια διὰ Ἰησοῦ χριστοῦ ἐγένετο.

<sup>17</sup>For the law was given through Moses; grace and truth came through Jesus Christ.

<sup>2</sup> 1:15 txt ὃν εἶπον P<sup>66</sup> P<sup>75</sup> N<sup>2</sup>A B<sup>c</sup> D<sup>\*</sup> F K L M U Δ Θ Λ Π Ψ 047 f<sup>1</sup> f<sup>13</sup> 2 (28 εἶπεν) 33 157 565 579 700 892 1009 1010 1071 1079 1195 1216 1230 1241 1242 1253 1344 1424 1546 1646 2148<sup>vid</sup> M<sup>i</sup> Lect ita,aur,e, ff2,q vgcl syr<sup>c</sup>,p,h,pal copsa,bo arm geo Origen Nonnus TR RP SBL TH NA28 {\} // εἶπον 0211 // ὁ εἰπὼν N<sup>a</sup> B<sup>\*</sup> C<sup>\*</sup> W Origen // ὃν εἰπὼν N<sup>1b</sup> 063 // ὃν ἔλεγον C<sup>c</sup> // ὃν εἶπον ὑμῖν D<sup>c</sup> W<sup>supp</sup> X it<sup>f</sup> vg<sup>ww</sup> eth // omit relative clause and add ὅς after ἐρχόμενος N<sup>\*</sup> // lac N P.

<sup>3</sup> 1:16 txt καὶ ἐκ A E F 047 M<sup>i</sup> lat syr TR RP // οἱ ἐκ P<sup>66</sup> P<sup>75</sup> N B C<sup>\*</sup> D L it cop Or SBL TH NA28 {\} // κε ἐκ C<sup>3</sup> // lac N P

Jn 1:18 Θεὸν οὐδεὶς ἑώρακεν πώποτε• ὁ μονογενὴς υἱός, ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς, ἐκεῖνος ἐξηγήσατο.

<sup>18</sup>No one has ever seen God; but the Only Begotten Son,<sup>4</sup> who is in the bosom of the Father, he has made him known.

<sup>4</sup> 1:18 txt ὁ μονογενὴς υἱός A C<sup>3</sup> E F G H K M S U V W<sup>supp</sup> (W<sup>supp</sup> εἰ μὴ ὁ μονογενὴς υἱός) X Y Γ Δ Θ Λ Π Ψ Ω 047 063 0141 0211 f<sup>1</sup> f<sup>3</sup> 28 157 180 205 461 565 579 597 700 892 1006 1009 1010 1071 1079 1195 1216 1230 1241 1242 1243 1253 1292 1342 1347 1365 1424 1505 1546 1646 2148 **¶** Lect ita,aur,b,c,e,f,ff<sup>2</sup>,l vg syr<sup>c,h,pal</sup> arm eth geo1 slav Irenaeus<sup>lat 1/3</sup>; Clement<sup>from Theodotus1/2</sup> Clement<sup>1/3</sup> Hippolytus Origen<sup>lat1/2</sup> Letter of Hymanaeus Alexander Eustathius Eusebius<sup>4/7</sup> Serapion<sup>1/2</sup> Athanasius Basil<sup>1/2</sup> Gregory-Nazianzus Chrysostom Theodore Cyril<sup>1/4</sup> Proclus Theodoret John-Damascus; Tertullian Hegemonius Victorinus-Rome Ambrosiaster Hilary<sup>5/7</sup> Ps-Priscillian Ambrose<sup>10/11</sup> Faustinus Gregory-Elvira Phoebadius Jerome Augustine Varimadum TR RP TH // ὁ μονογενὴς vg<sup>ms</sup> Ps-Vigillius<sup>1/2</sup> // μονογενὴς υἱός θεοῦ it<sup>q</sup> cop<sup>sa</sup> Irenaeus<sup>lat1/3</sup> Ambrose<sup>1/11vid</sup> // μονογενὴς θεός **¶**<sup>66</sup> **¶**<sup>75\*</sup> **¶**<sup>C</sup> **¶**<sup>B\*</sup> **¶**<sup>C\*</sup> **¶**<sup>L</sup> syr<sup>p,hmg</sup> geo<sup>2</sup> Origen<sup>gr2/4</sup> Irenaeus<sup>lat</sup> Didymus Cyril<sup>1/4</sup> SBL NA28 {B} // ὁ μονογενὴς θεός **¶**<sup>75\*</sup> **¶**<sup>C</sup> **¶**<sup>1</sup> 33 cop<sup>bo</sup> Clement<sup>2/3</sup> Clement<sup>from Theodotus1/2</sup> Origen<sup>gr2/4</sup> Eusebius<sup>3/7</sup> Basil<sup>1/2</sup> Gregory-Nyssa Epiphanius Serapion Cyril<sup>2/4</sup> // lacuna **¶**<sup>2</sup> **¶**<sup>5</sup> **¶**<sup>6</sup> **¶**<sup>22</sup> **¶**<sup>28</sup> **¶**<sup>36</sup> **¶**<sup>39</sup> **¶**<sup>44a</sup> **¶**<sup>44b</sup> **¶**<sup>45</sup> **¶**<sup>52</sup> **¶**<sup>55</sup> **¶**<sup>59</sup> **¶**<sup>60</sup> **¶**<sup>63</sup> **¶**<sup>76</sup> **¶**<sup>80</sup> **¶**<sup>90</sup> **¶**<sup>93</sup> **¶**<sup>95</sup> **¶**<sup>106</sup> **¶**<sup>107</sup> **¶**<sup>108</sup> **¶**<sup>109</sup> **¶**<sup>119</sup> **¶**<sup>120</sup> **¶**<sup>121</sup> **¶**<sup>122</sup> D N P Q T 050 054 060 065 068 070 078 083 086 087 091 0101 0105 0109 0127 0145 0162 0210 0216 0217 0218 0233 0234 0238 0256 0258 0260 0264 0268 0273 0286 0287 0290 0299 0301 0302 0306 0309 syr<sup>s</sup>. (The above list accounts for all Papyri and uncials containing at least a portion of gosp. of John) The variant μονογενὴς θεός, has been translated by some as *God the Only Son*, and *God the only begotten*, and, *the only son who is God*, as opposed to the rest of God's children, who, though also sired by God, are not God. In the UBS textual commentary, the editorial committee gave the reading μονογενὴς θεός a B rating of certainty. Their main reasons were that this was the earliest reading, and that this was the most difficult reading (one of the canons of textual criticism is that the more difficult reading be preferred, since copyists would tend to smooth over or simplify, rather than the other way around.) The testimony to the NA27 reading is impressive, and it is over 200 years earlier than the Majority Text reading, since the earliest MT reading is supported by the old Italic manuscript No. 3 (it<sup>a</sup>), which is IV century, and the NA27 has support Papyrus 66, the year 200. But there are those who say that the reading μονογενὴς θεός is far too difficult to be genuine. I understand this point of view, since it is very hard to translate. Just witness the widely divergent renderings of this reading in current English Bible translations. Alan Wikgren dissented from the UBS committee majority, and said, "It is doubtful that the author would have written μονογενὴς θεός, which may be a primitive, transcriptional error in the Alexandrian tradition (γς / θς). At least a D decision would be preferable." Bart Ehrman says the θεός "God" reading is an "orthodox corruption," a reading introduced by orthodox scribes in order to make this scripture a more clear refutation of the Adoptionists. This idea has merit, especially since the same early manuscripts **¶**<sup>66</sup> **¶**<sup>75</sup> and B contain the seeming orthodox corruption in John 7:8, "I am not YET going up to this feast." On the other hand, I propose we examine the "orthodox corruption" idea from a different angle, as follows. Today, there are many Byzantine Text advocates who argue that the θεός reading here was introduced by Egyptian Gnostics, (others say semi-Arians), that is, introduced by the NON-orthodox. The Byzantine advocates say that the idea of a "begotten God" is Gnostic or Arian and heretical. If that is so, then the Byzantine reading could be the "orthodox corruption" of sorts, in order to more clearly refute the heretics. Whether or not it was Gnostics, or semi-Arians, who introduced the θεός reading, and whether or not a semi-Arian type rendering is the only possible rendering of the Alexandrian reading, the θεός reading may be *taken advantage of* by Gnostics, and thus the later change to the seemingly more orthodox υἱός "Son" reading.

The Liddell and Scott lexicon defines μονογενὴς as follows:

1. The only member of a kin or kind; hence generally, "only, single" παῖς, Hesiodus: Opera et Dies 376 (3rd cent. B.C.), Herodotus: Historicus 7.221, cf. Ev. John 1:14, Ant. Lib. 32.1; of Hecate, Hes. Th. 426
2. "unique." τὸ ὄν, Parmeno 8.4 (3rd cent. B.C.); εἷς ὅδε μ. οὐρανὸς γεγινώς Pl. Ti.31.b, cf. Procl. Inst. 22; θεὸς ὁ μ. Sammelb. 4324.15. [Note "God the μονογενὴς" here, from Proclus: "Institutio Theologica" 5th century A.D.]
3. μ. αἷμα "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 μονογενὴς as follows:

### *The Pharisees Question John*

Jn 1:19 ¶ Καὶ αὕτη ἐστὶν ἡ μαρτυρία τοῦ Ἰωάννου, ὅτε ἀπέστειλαν οἱ Ἰουδαῖοι ἐξ Ἱεροσολύμων ἱερεῖς καὶ Λευῖτας ἵνα ἐρωτήσωσιν αὐτόν, Σὺ τίς εἶ;

<sup>19</sup>And this is the testimony of John, when the Jews sent<sup>5</sup> priests and Levites from Jerusalem in order to ask him, "Who are you?"

Jn 1:20 Καὶ ὡμολόγησεν, καὶ οὐκ ἠρνήσατο• καὶ ὡμολόγησεν ὅτι Οὐκ εἰμὶ ἐγὼ ὁ χριστός.

<sup>20</sup>And he confessed, and did not resist; but confessed, "I am not the Anointed One."

Jn 1:21 Καὶ ἠρώτησαν αὐτόν, Τί οὖν; Ἠλίας εἶ σύ; Καὶ λέγει, Οὐκ εἰμί. Ὁ προφήτης εἶ σύ; Καὶ ἀπεκρίθη, Οὔ.

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

"Are you the Prophet?"<sup>6</sup> And he answered, "No."

Jn 1:22 Εἶπον οὖν αὐτῷ, Τίς εἶ; Ἵνα ἀποκρισιν δῶμεν τοῖς πέμψασιν ἡμᾶς. Τί λέγεις περὶ σεαυτοῦ;

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

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(Hesiodus +; LXX; Josephus; loanword in rabbinical lit.) "ONLY" (so mostly, incl. Judges 11:34; Tobit 3:15; 8:17) of children: of Isaac, Abraham's only son (Josephus, Ant. 1, 222) Hb 11:17. Of an "only" son (Plut., Lycurgus 31, 8; Josephus, Ant. 20, 20) Lk 7:12; 9:38. Of the daughter (Diod. S. 4, 73, 2) of Jairus 8:42. --Also "unique" (in kind) of something that is the only example of its category (Cornutus 27 p. 49, 13 εἷς κ. μονογενής ὁ κόσμος ἐστί. μονογενὴ κ. μόνα ἐστίν='unique and alone'; Pla., Timaeus 92c). Of the mysterious bird, the Phoenix 1 Cl 25:2.--In the Johannine lit. μονογενής is used only of Jesus. The meanings "only, unique" may be quite adequate for all its occurrences here (so M-M., RSV et al.; DMoody, JBL 72, '53, 213-19; FCGrant, ATR 36, '54, 284-87). But some (e.g. WBauer, Hdb.) prefer to regard μονογενής as somewhat heightened in meaning in John and 1 John to "only-begotten" or "begotten of the Only One," in view of the emphasis on γεννασθαι ἐκ θεοῦ (Jn 1:13 al.); in this case it would be analogous to πρωτότοκος (Ro 8:29; Col 1:15 al.). τὸν υἱὸν μ. ἔδωκεν Jn 3:16 (Philo Bybl. [100 AD] in Euseb., Pr. Ev. 1, 10, 33: Cronus offers up his μονογενὴς υἱός) ὁ μονογενὴς υἱὸς τοῦ θεοῦ v. 18; cf. Jn 1:34 variant reading τὸν υἱὸν τὸν μ. ἀπέσταλκεν ὁ θεός 1 Jn 4:9; cf. Dg 10:2. ON the expr. δόξαν ὡς μονογενοῦς μονογενοῦς παρὰ πατρός Jn 1:14 see Hdb. ad loc. and PWinter, Zeitschrift fuer Rel. u. Geistesgeschichte 5, '53, 335-65 (Engls.). Cf. also Hdb. on vs. 18 where, beside the rdg. μονογενὴς θεός (considered by many the orig.), or a God begotten of the Only One, another rdg. ὁ μονογενὴς υἱός is found. Mpol. 20:2 in the doxology διὰ παιδὸς αὐτοῦ τοῦ μονογενοῦς Ἰησοῦ Χριστοῦ.--On the mng. of μονογενής in history of religion cf. the material in Hdb.3 25f on Jn 1:14 (also Plut., Mor. 423A Πλάτων...αὐτῷ δὴ φησι δοκεῖν τοῦτον [SC. τὸν κόσμον] εἶναι μονογενὴ τῷ θεῷ καὶ ἀγαπητόν; Wsd 7:22 of σοφία: ἐστὶ ἐν αὐτῇ πνεῦμα νοερὸν ἅγιον μονογενές.--Vett. Val. 11,32) as well as the lit. given there, also HLeisegang, Der Bruder des Erlösers: Αγγελος I '25, 24-33; RBultmann J, 47, 2; 55f; FBuechsel, TW IV 745-50. M-M.\*

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

<sup>5</sup> 1:19 txt omit προς αὐτον P<sup>66</sup>\* P<sup>75</sup> X C<sup>3</sup> F K L M U W<sup>sup</sup> Δ Λ Π\* 0141 f<sup>1</sup> 2 28 33 118 180 205 461 565 597 700 892\* 1006 1071<sup>c</sup> 1241 1292 1342 1505 M<sup>l</sup> Lect Or<sup>lem</sup> TR RP SBL // +προς αὐτον B C\* 33 892<sup>c</sup> 1010 1071\* it<sup>a</sup>,aur,b,c syr<sup>c</sup>,p,pal cop<sup>sa</sup>,bo arm eth geo slav Chrys<sup>lem</sup> Cyril TH [NA28] {C} // +προς αὐτον after Ἰουδαῖοι 1424 // +προς αὐτον after Λευῖτας P<sup>66</sup>C<sup>vid</sup> A Θ Π Ψ f<sup>13</sup> (124) 157 579 1243 ite,f,ff<sup>2</sup>,l,q,r<sup>1</sup> vg syr<sup>h</sup> Aug // lac D N P syr<sup>s</sup>. In my opinion, all the added words are explanations deemed necessary by various copyists, and the shorter reading best explains the origin of the others. The added words are not necessary.

<sup>6</sup> 1:21 Deuteronomy 18:14-20

Jn 1:23 Ἐφη, Ἐγὼ φωνὴ βοῶντος ἐν τῇ ἐρήμῳ, Εὐθύνετε τὴν ὁδὸν κυρίου, καθὼς εἶπεν Ἡσαΐας ὁ προφήτης.

<sup>23</sup>He said, "I am just as Isaiah the prophet said: 'the voice of one calling in the wilderness, "Prepare the way for the Lord." ' ' '7

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

<sup>24</sup>And those who were sent were of the Pharisees.

Jn 1:25 Καὶ ἠρώτησαν αὐτόν, καὶ εἶπον αὐτῷ, Τί οὖν βαπτίζεις, εἰ σὺ οὐκ εἶ ὁ χριστός, οὔτε Ἠλίας, οὔτε ὁ προφήτης;

<sup>25</sup>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?"

Jn 1:26 Ἀπεκρίθη αὐτοῖς ὁ Ἰωάννης λέγων, Ἐγὼ βαπτίζω ἐν ὕδατι• μέσος δὲ ὑμῶν ἔστηκεν ὃν ὑμεῖς οὐκ οἴδατε.

<sup>26</sup>John answered them as follows: "I baptize in water, but<sup>8</sup> among you stands one you do not know,

Jn 1:27 Αὐτός ἐστιν ὁ ὀπίσω μου ἐρχόμενος, ὃς ἔμπροσθέν μου γέγονεν• οὐ ἐγὼ οὐκ εἰμὶ ἄξιος ἵνα λύσω αὐτοῦ τὸν ἱμάντα τοῦ ὑποδήματος.

<sup>27</sup>he is the one coming after me,<sup>9</sup> who is preferred before me,<sup>10</sup> the thong of whose sandal I am not worthy to untie."

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<sup>7</sup> **1:23** Isaiah 40:3. Or, "He said just what the prophet Isaiah said: ..." A matter of interpretation here is how to place the quotation marks. Is John the Baptizer the one saying, "just as Isaiah the prophet said"? (NASB, NAB, NKJV, CBW, JB, JBP) Or is it John the apostle narrating who said it? (NIV, NRSV, NCV, CEV, NLT, JNT, REB) It is reasonable to think that John the Baptizer 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 Baptizer and to the two witnesses in Revelation 11:3-12, one of which is Elijah.

<sup>8</sup> **1:26** txt δε A C<sup>2</sup> E N T W 047 461 **ⲙⲓ** latt syr cop<sup>sa,bo</sup> TR RP // omit **ⲡ**<sup>59</sup> **ⲡ**<sup>66</sup> **ⲡ**<sup>75</sup> **ⲡ**<sup>120</sup> **Ⲡ** B C\* L 083 cop<sup>bo</sup>mss SBL TH NA28 {} // lac D P Q V Y 0233.

<sup>9</sup> **1:27a** txt Αὐτός ἐστιν ὁ ὀπίσω μου ἐρχόμενος A B<sup>2</sup> C<sup>2</sup> E NC\* 047 lat syr<sup>p,h</sup> TR RP // ὁ ὀπίσω μου ἐρχόμενος **ⲡ**<sup>66</sup> **ⲡ**<sup>75</sup> **ⲡ**<sup>120</sup> **Ⲡ**<sup>2</sup> B\* C\* L N\* T W 083 it<sup>a</sup> syr<sup>s,c</sup> SBL TH NA28 {} // ὀπίσω μου ἐρχόμενος **Ⲡ**\* // lac D P Q V Y 0233.

<sup>10</sup> **1:27b** txt ὃς ἔμπροσθέν μου γέγονεν A B<sup>2</sup> C<sup>2</sup> E NC\* 047 lat syr<sup>(p),h</sup> cop<sup>bo</sup>mss TR RP // omit **ⲡ**<sup>5</sup> **ⲡ**<sup>66</sup> **ⲡ**<sup>75</sup> **ⲡ**<sup>119vid</sup> **Ⲡ** B\* C\* L N\* T W 083 syr<sup>s,c</sup> cop SBL TH NA28 {} // lac D P Q V Y 0233.

Jn 1:28 Ταῦτα ἐν Βηθανίᾳ ἐγένετο πέραν τοῦ Ἰορδάνου, ὅπου ἦν Ἰωάννης βαπτίζων.

<sup>28</sup>These things happened in Bethany,<sup>11</sup> on the other side of the Jordan.

### *Behold the Lamb of God*

Jn 1:29 ¶ Τῇ ἐπαύριον βλέπει τὸν Ἰησοῦν ἐρχόμενον πρὸς αὐτόν, καὶ λέγει, Ἴδε ὁ ἀμνὸς τοῦ θεοῦ, ὁ αἴρων τὴν ἁμαρτίαν τοῦ κόσμου.

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

Jn 1:30 Οὗτός ἐστιν περὶ οὗ ἐγὼ εἶπον, Ὅπισω μου ἔρχεται ἀνὴρ ὃς ἔμπροσθέν μου γέγονεν, ὅτι πρῶτός μου ἦν.

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

Jn 1:31 Κἀγὼ οὐκ ᾔδειν αὐτόν• ἀλλ' ἵνα φανερωθῇ τῷ Ἰσραήλ, διὰ τοῦτο ἦλθον ἐγὼ ἐν τῷ ὕδατι βαπτίζων.

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

Jn 1:32 Καὶ ἐμαρτύρησεν Ἰωάννης λέγων ὅτι Τεθέαμαι τὸ πνεῦμα καταβαῖνον ὡσεὶ περιστερὰν ἐξ οὐρανοῦ, καὶ ἔμεινεν ἐπ' αὐτόν.

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

Jn 1:33 Κἀγὼ οὐκ ᾔδειν αὐτόν• ἀλλ' ὁ πέμψας με βαπτίζειν ἐν ὕδατι, ἐκεῖνός μοι εἶπεν, Ἐφ' ὃν ἂν ἴδῃς τὸ πνεῦμα καταβαῖνον καὶ μένον ἐπ' αὐτόν, οὗτός ἐστιν ὁ βαπτίζων ἐν πνεύματι ἁγίῳ.

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

Jn 1:34 Κἀγὼ ἑώρακα, καὶ μεμαρτύρηκα ὅτι οὗτός ἐστιν ὁ υἱὸς τοῦ θεοῦ.

<sup>34</sup>And now I have seen, and *now*<sup>12</sup> I have testified, that this is the Son of God."<sup>13</sup>

<sup>11</sup> 1:28 txt ἐν Βηθανίᾳ ἐγένετο P<sup>5vid</sup> (the word Βηθανίᾳ is visible but not ἐγένετο) P<sup>59</sup> P<sup>75</sup> A B C\* E F H L M S Ws Δ<sup>c</sup> Θ Ψ\* Ω 047 063 0211 2\* 28 118 124 157 205 579 597 700 892<sup>txt</sup> 1006 1009 1010 1195 1216 1241 1242 1243 1253 1342 1344 1365\* 1424 2148 2174 M Lect itaur,c,f,ff<sup>2</sup>,l,q (ita,b,e,r<sup>1</sup>) vg syr<sup>p,h</sup>,pal<sup>mss</sup> cop<sup>bo</sup> slav Or Euseb (Epiph) (mssacc. to Chrys) Chrys; Ambrosiast Aug HF RP PK SBL TH NA28 {C} // ἐν Βεθανίᾳ ἐγένετο Δ\* // ἐν Βηθανίᾳ ἐγένοντο N // ἐγένετο ἐν Βηθανίᾳ P<sup>66</sup> K\* H<sup>c</sup> it // ἐν Βιθανίᾳ ἐγένετο G X 565 1071 // ἐν Βηθαβαρᾷ ἐγένετο (Joshua 18:22 LXX) C<sup>2</sup> K T<sup>vid</sup> Γ (Π\*) Π<sup>c</sup> Ψ<sup>c</sup> 083 0141 1 2<sup>c</sup> 33 180 1079 1230 1292 1365<sup>c</sup> 1505 1546 (1646\* Βιθαβαρᾷ) 1646<sup>c</sup> 1770 1773 L<sup>AD</sup> (syr<sup>s,pal</sup>,mss) cop<sup>sa</sup>mss arm geo Or Euseb (Epiph) (mssacc. to Chrys) Cyril TR // ἐν Βιθαβαρᾷ ἐγένετο U // ἐν Βηθεβαρᾷ ἐγένοντο Λ // ἐν Βηθεβαρᾷ ἐγένετο 13 69 828 // ἐγένετο ἐν Βηθαβαρᾷ (Joshua 18:22 Heb.; 15:6, 61 Grk. LXX; cf. also Judges 7:24 LXX) K<sup>2</sup> 892<sup>mg</sup> pc (syr<sup>h</sup>mss) // lac D P Q V Y. Origen declares that in his time, "nearly all the manuscripts" said Bethany. But, he preferred Bethabara, because, he said, he could not find a Bethany on the other side of the Jordan, but only the one near Jerusalem, plus he was attracted to the edifying etymology of Bethabara, "house of preparation," (about which he was mistaken; actually means "house [or place] of passing over) versus the meaning of Bethany, which is "house of obedience." See the endnote at the end of this document which delineates the above again but dealing only with the place name and not the other words in the phrase. For a map of the pertinent areas and a full TC discussion by Jeremy M. Hutton, use this download URL: <https://www.bibletranslation.ws/download/Hutton.pdf>

<sup>12</sup> 1:34a 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.



### *John and Andrew Have Found the Messiah*

Jn 1:35 ¶ Τῇ ἐπαύριον πάλιν εἰστίκει ὁ Ἰωάννης, καὶ ἐκ τῶν μαθητῶν αὐτοῦ δύο•

<sup>35</sup>The next day, again, John was standing with two of his disciples.<sup>14</sup>

Jn 1:36 καὶ ἐμβλέψας τῷ Ἰησοῦ περιπατοῦντι, λέγει, Ἴδε ὁ ἀμνὸς τοῦ θεοῦ.

<sup>36</sup>And seeing Jesus walking, he says, "Look, the Lamb of God!"

Jn 1:37 Καὶ ἤκουσαν αὐτοῦ οἱ δύο μαθηταὶ λαλοῦντος, καὶ ἠκολούθησαν τῷ Ἰησοῦ.

<sup>37</sup>And the two disciples heard him saying this, and they followed Jesus.

Jn 1:38 Στραφεὶς δὲ ὁ Ἰησοῦς καὶ θεασάμενος αὐτοὺς ἀκολουθοῦντας, λέγει αὐτοῖς, Τί ζητεῖτε; Οἱ δὲ εἶπον αὐτῷ, Ῥαββί - ὃ λέγεται ἐρμηνευόμενον, Διδάσκαλε - ποῦ μένεις;

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

Jn 1:39 Λέγει αὐτοῖς, Ἐρχεσθε καὶ ἴδετε. Ἦλθον καὶ εἶδον ποῦ μένει• καὶ παρ' αὐτῷ ἔμειναν τὴν ἡμέραν ἐκείνην• ὥρα ἦν ὡς δεκάτη.

<sup>39</sup>He says to them, "Come and see." They went,<sup>15</sup> and saw where he was staying, and spent the rest of that day with him, it being about 10 a.m.

Jn 1:40 Ἦν Ἀνδρέας ὁ ἀδελφὸς Σίμωνος Πέτρου εἷς ἐκ τῶν δύο τῶν ἀκουσάντων παρὰ Ἰωάννου καὶ ἀκολουθησάντων αὐτῷ.

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

Jn 1:41 Εὕρισκει οὗτος πρῶτος τὸν ἀδελφὸν τὸν ἴδιον Σίμωνα, καὶ λέγει αὐτῷ, Εὕρηκαμεν τὸν Μεσίαν - ὃ ἐστὶν μεθερμηνευόμενον, χριστός.

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

<sup>13</sup> 1:34b txt ὁ υἱὸς τοῦ θεοῦ P<sup>66</sup> P<sup>75C</sup> N<sup>2</sup> A B C E F G H K L M N P S U W<sup>supp</sup> Y X Γ Δ Θ Π Ψ Ω 047 063 083 0211 0233 f<sup>1</sup> f<sup>13</sup> 2 28 33 157 180 205 565 579 597 700 892 1006 1009 1010 1071 1079 1195 1216 1230 1241 1242 1243 1253 1292 1342 1344 1365 1424 1505 1546 1646 2148 2174 M Lect itaur,c,f,l,q vg syr<sup>p,h</sup>,palms<sup>s</sup> cop<sup>bo</sup> arm eth geo slav Or Aster Chrys Cyril John-Dam; Aug<sup>3</sup> TR RP NA28 {B} // ὁ υἱὸς ὁ τοῦ θεοῦ P<sup>120</sup> // ὁ υἱὸς τοῦ \_\_\_ \_\_\_ P<sup>75\*</sup> (two more words illeg.) // ὁ ἐκλέκτος τοῦ θεοῦ N<sup>\*</sup> 187 218 228 1784 it<sup>b,e,ff2\*</sup> syr<sup>C,S</sup> Ambr, Aug // ὁ ἐκλέκτος υἱὸς ita,ff2c vg<sup>mss</sup> syr<sup>palms</sup> (syr<sup>palms</sup> ὁ μονογενὴς υἱός) cop<sup>sa</sup> // lac P<sup>5</sup> P<sup>106</sup> D Q T V. The new ECM edition of John's gospel will cite P<sup>5vid</sup> P<sup>106vid</sup> in favor of the ὁ ἐκλέκτος τοῦ θεοῦ reading.

<sup>14</sup> 1:35 John the son of Zebedee and Andrew the brother of Peter

<sup>15</sup> 1:39 txt omit P<sup>5vid</sup> E P 047 M lat syr<sup>h</sup> TR RP // οὐν P<sup>66</sup> P<sup>75</sup> N A B C L N W<sup>S</sup> 083 0233 syr<sup>hmg</sup> cop SBL TH NA28 {} // lac P<sup>106</sup> D Q T

Jn 1:42 Καὶ ἤγαγεν αὐτὸν πρὸς τὸν Ἰησοῦν. Ἐμβλέψας αὐτῷ ὁ Ἰησοῦς εἶπεν, Σὺ εἶ Σίμων ὁ υἱὸς Ἰωνᾶ• σὺ κληθήσῃ Κηφᾶς - ὃ ἐρμηνεύεται Πέτρος.

<sup>42</sup>And he led him to Jesus. Looking at him, Jesus said, "You are Simon son of Jonah.<sup>16</sup> You will be called Kephas" (which when translated is Rock.)<sup>17</sup>

### *Philip and Nathaniel*

Jn 1:43 ¶ Τῇ ἐπαύριον ἠθέλησεν ἐξελθεῖν εἰς τὴν Γαλιλαίαν, καὶ εὕρισκει Φίλιππον, καὶ λέγει αὐτῷ ὁ Ἰησοῦς, Ἀκολουθεῖ μοι.

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

Jn 1:44 Ἦν δὲ ὁ Φίλιππος ἀπὸ Βηθσαῖδά, ἐκ τῆς πόλεως Ἀνδρέου καὶ Πέτρου.

<sup>44</sup>Now Philip was from Bethsaida, of the city of Andrew and Peter.

Jn 1:45 Εὕρισκει Φίλιππος τὸν Ναθαναήλ, καὶ λέγει αὐτῷ, Ὃν ἔγραψεν Μωσῆς ἐν τῷ νόμῳ καὶ οἱ προφῆται εὐρήκαμεν, Ἰησοῦν τὸν υἱὸν τοῦ Ἰωσήφ τὸν ἀπὸ Ναζαρέτ.

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

Jn 1:46 Καὶ εἶπεν αὐτῷ Ναθαναήλ, Ἐκ Ναζαρέτ δύναται τι ἀγαθὸν εἶναι; Λέγει αὐτῷ Φίλιππος, Ἔρχου καὶ ἴδε.

<sup>46</sup>And Nathanael said to him, "Is it possible for anything good to be from Nazareth?" Philip says to him, "Come and see."

Jn 1:47 Εἶδεν ὁ Ἰησοῦς τὸν Ναθαναήλ ἐρχόμενον πρὸς αὐτόν, καὶ λέγει περὶ αὐτοῦ, Ἴδε ἀληθῶς Ἰσραηλίτης, ἐν ᾧ δόλος οὐκ ἔστιν.

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

Jn 1:48 Λέγει αὐτῷ Ναθαναήλ, Πόθεν με γινώσκεις; Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ, Πρὸ τοῦ σε Φίλιππον φωνῆσαι, ὃντα ὑπὸ τὴν συκῆν, εἰδόν σε.

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

<sup>16</sup> 1:42a txt Ἰωνᾶ A B<sup>2</sup> E F G H K M S U X Γ Δ Λ Π Ψ Ω 047 0141 0211 0233 f<sup>1</sup> f<sup>3</sup> 2 28 118 157 180 205 565 579 597 700 892 1006 1010 1071 1243 1292 1342 1424 1505 1582 Byz Lect itc(q) vgcl (itaur vgmss Bariona) syrs,p,h,pal copbo<sup>ms</sup> arm eth geo slav Serap Epiph Chrys Cyr<sup>lem</sup> TR RP // Ἰωαννᾶ Θ vg<sup>ww,st</sup> // Ἰωανᾶ 1241 // Ἰωάννου P<sup>66</sup> P<sup>75</sup> P<sup>106</sup> X B\* (Ιωαννου) L W<sup>supp</sup> 33 ita,b,f,ff<sup>2</sup>,r<sup>1</sup> vgmss cop<sup>sa,bo</sup> NA28 {B} // frater Andreae ite // lac C D N P Q T V 063 070 083. According to BDF §53(2), Ἰωνᾶ is a shortening of Ἰωάν(ν)ης, partly due to the influence of the Syriac word yōnā for the same (both renderings of the Hebrew יְהוֹנָדָב). (So also in Matt. 16:17.) This phenomenon of Ἰωνᾶ as a shortened substitute for Ἰωάν(ν)ης is also found in Septuagint manuscripts. Ἰωάν(ν)ης is also shortened to Ἰωανάν or Ἰωανάμ 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 Ιωανας. The King James Version in 1 Esdras 9:23 renders that name as Jonas, while the RSV says Jonah there.

<sup>17</sup> 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.

Jn 1:49 Ἀπεκρίθη Ναθαναήλ καὶ λέγει αὐτῷ,<sup>18</sup> Ῥαββί, σὺ εἶ ὁ υἱὸς τοῦ θεοῦ, σὺ εἶ ὁ βασιλεὺς τοῦ Ἰσραήλ.

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

Jn 1:50 Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ, Ὅτι εἰπὸν σοι, Εἰδὼν σε ὑποκάτω τῆς συκῆς, πιστεύεις; Μείζω τούτων ὄψει.

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

Jn 1:51 Καὶ λέγει αὐτῷ, Ἀμὴν ἀμὴν λέγω ὑμῖν, ἀπ' ἄρτι ὄψεσθε τὸν οὐρανὸν ἀνεωγότα, καὶ τοὺς ἀγγέλους τοῦ θεοῦ ἀναβαίνοντας καὶ καταβαίνοντας ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου.

<sup>51</sup>He then says to him, "Truly, truly I say to you, hereafter<sup>19</sup> you shall *all* see heaven torn open, and the angels of God ascending and descending on the Son of Man."

## Chapter 2

### *Water Into Wine*

Jn 2:1 Καὶ τῇ ἡμέρᾳ τῇ τρίτῃ γάμος ἐγένετο ἐν Κανᾷ τῆς Γαλιλαίας, καὶ ἦν ἡ μήτηρ τοῦ Ἰησοῦ ἐκεῖ•

<sup>1</sup>And on the third day a wedding took place at Cana in Galilee. Jesus' mother was there,

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

<sup>2</sup>and both Jesus and his disciples had been invited to the wedding.

Jn 2:3 Καὶ ὑστερήσαντος οἴνου, λέγει ἡ μήτηρ τοῦ Ἰησοῦ πρὸς αὐτόν, Οἶνον οὐκ ἔχουσιν.

<sup>3</sup>And when wine was lacking, Jesus' mother says to him, "They have no wine."

Jn 2:4 Λέγει<sup>20</sup> αὐτῇ ὁ Ἰησοῦς, Τί ἐμοὶ καὶ σοί, γύναι; Οὕπω ἵκει ἡ ὥρα μου.

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

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

<sup>5</sup>His mother says to the servants, "Whatever he tells you, do."

Jn 2:6 Ἦσαν δὲ ἐκεῖ ὕδρῃαι λίθιναι ἕξ κείμεναι κατὰ τὸν καθαρισμὸν τῶν Ἰουδαίων, χωροῦσαι ἀνὰ μετρητὰς δύο ἢ τρεῖς.

<sup>6</sup>Now there were six stone water jars lying there, for the ceremonial washing of the Jews, each holding from two to three measures.<sup>21</sup>

<sup>18</sup> **1:49** txt ναθαναηλ και λεγει αυτω A E F Θ 047 0233 **ⲙ** it<sup>r1</sup> syr TR RP // ναθαναηλ και ειπεν αυτω Γ Δ Ψ it<sup>q</sup> // ναθαναηλ και ειπεν **Ⲭ** // αυτω ναθαναηλ και ειπεν X // αυτω ναθαναηλ **ⲫ**<sup>66</sup> **ⲫ**<sup>75</sup> B L W<sup>S</sup> it<sup>aur,b,(e)</sup> cop<sup>samss</sup> SBL TH NA28 {} // lac C D N P Q T 063 083

<sup>19</sup> **1:51** txt απ αρτι (Mt 26:24) A E F G H K M S U X Y Γ Δ Θ Λ Π Ψ Ω 047 0211f 0233 f<sup>1</sup> f<sup>3</sup> 2 28 33 157 565 700 892 1071 1241 1424 **ⲙ** it<sup>e,q,r1</sup> syr TR RP // omit **ⲫ**<sup>66</sup> **ⲫ**<sup>75</sup> **ⲫ**<sup>134</sup> **Ⲭ** B L W<sup>S</sup> 0141 397 579 821 850 1819 1820 2129 it<sup>a,b,c,ff2,l</sup> cop arm Epiph Or SBL TH NA28 // lac **ⲫ**<sup>59</sup> C D N P Q T V 063 083 syr<sup>s,c</sup>

<sup>20</sup> **2:4** txt λέγει **ⲫ**<sup>75</sup> **Ⲭ**<sup>\*2</sup> E F H M S V Γ Θ<sup>c</sup> Λ Ψ Ω 047 063 f<sup>1</sup> 2 28 124 157 700 **ⲙ** it<sup>a,j</sup> syr<sup>p</sup> TR RP TH // καὶ λέγει **ⲫ**<sup>66</sup> **Ⲭ**<sup>1</sup> A B G K L U W<sup>S</sup> X Y Δ Θ<sup>\*</sup> Π 0127 0211 0233 f<sup>3</sup> 33 892 1071 1241 syr<sup>h</sup> SBL (NA28 [καὶ] λέγει) {} // lac C D N P Q T 083.

<sup>21</sup> **2:6** Twenty to thirty gallons, or from 75 to 115 liters. Each *measure* contained 72 *sextarii* or pints.

Jn 2:7 Λέγει αὐτοῖς ὁ Ἰησοῦς, Γεμίσατε τὰς ὑδρίας ὕδατος. Καὶ ἐγέμισαν αὐτὰς ἕως ἄνω.

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

Jn 2:8 Καὶ λέγει αὐτοῖς, Ἀντλήσατε νῦν, καὶ φέρετε τῷ ἀρχιτρικλίνῳ. Καὶ ἤνεγκαν.

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

Jn 2:9 Ὡς δὲ ἐγεύσατο ὁ ἀρχιτρίκλινος τὸ ὕδωρ οἶνον γεγενημένον, καὶ οὐκ ᾔδει πόθεν ἐστίν - οἱ δὲ διάκονοι ᾔδειςαν οἱ ἡντληκότες τὸ ὕδωρ - φωνεῖ τὸν νυμφίον ὁ ἀρχιτρίκλινος,

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

Jn 2:10 καὶ λέγει αὐτῷ, Πᾶς ἄνθρωπος πρῶτον τὸν καλὸν οἶνον τίθησιν, καὶ ὅταν μεθυσθῶσιν, τότε<sup>22</sup> τὸν ἐλάσσω• σὺ τετήρηκας τὸν καλὸν οἶνον ἕως ἄρτι.

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

Jn 2:11 Ταύτην ἐποίησεν τὴν ἀρχὴν τῶν σημείων ὁ Ἰησοῦς ἐν Κανᾷ τῆς Γαλιλαίας, καὶ ἐφανέρωσεν τὴν δόξαν αὐτοῦ• καὶ ἐπίστευσαν εἰς αὐτὸν οἱ μαθηταὶ αὐτοῦ.

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

Jn 2:12 ¶ Μετὰ τοῦτο κατέβη εἰς Καπερναοὺμ, αὐτὸς καὶ ἡ μήτηρ αὐτοῦ, καὶ οἱ ἀδελφοὶ αὐτοῦ,<sup>23</sup> καὶ οἱ μαθηταὶ αὐτοῦ• καὶ ἐκεῖ ἔμειναν<sup>24</sup> οὐ πολλὰς ἡμέρας.

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

### *Jesus Cleanses the Temple*

Jn 2:13 ¶ Καὶ ἐγγὺς ἦν τὸ Πάσχα τῶν Ἰουδαίων, καὶ ἀνέβη εἰς Ἱεροσόλυμα ὁ Ἰησοῦς.

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

<sup>22</sup> 2:10 txt μεθυσθωσιν τοτε **N**<sup>2</sup> A E N 047 0233 **mi** lat syr TR RP // μεθυσθωσιν **P**<sup>66</sup> **P**<sup>75</sup> **N**<sup>\*</sup> B L WS 083 0127 ita,e,ff<sup>2</sup>,l SBL TH NA28 {} // lac C D P Q T.

<sup>23</sup> 2:12a txt ἡ μήτηρ αὐτοῦ καὶ οἱ ἀδελφοὶ αὐτοῦ καὶ οἱ μαθηταὶ αὐτοῦ **P**<sup>66C</sup> A E F G H M N S U V X Y Γ Δ Θ Λ Π<sup>C</sup> Ω 041<sup>C</sup> 047 063 0233 f<sup>1</sup> 2 33 69 157 180 205 346 565 597 700 788 892 1006 1243 1292 1342 1424 1505 **mi** Lect it<sup>f,(j),r<sup>1</sup></sup> vg syr<sup>p,h,pal</sup> cop<sup>sa,bo</sup> eth geo<sup>2</sup> slav Origen<sup>4</sup>; Augustine TR RP (NA28 ἀδελφοὶ [αὐτοῦ]) {C} // ἡ μήτηρ αὐτοῦ καὶ οἱ μαθηταὶ αὐτοῦ καὶ οἱ ἀδελφοὶ K 28 // ἡ μήτηρ αὐτοῦ καὶ οἱ μαθηταὶ αὐτοῦ καὶ οἱ ἀδελφοὶ αὐτοῦ Π<sup>\*</sup> 041<sup>\*</sup> // ἡ μήτηρ αὐτοῦ καὶ οἱ ἀδελφοὶ καὶ οἱ μαθηταὶ αὐτοῦ **P**<sup>66\*</sup> **P**<sup>75</sup> B Ψ 0162 1071 it<sup>c</sup> vg<sup>ms</sup> Origen<sup>4</sup> (Origen<sup>supp</sup>) Chrysostom SBL TH // ἡ μήτηρ αὐτοῦ καὶ οἱ ἀδελφοὶ καὶ οἱ μαθηταὶ L 0141 // ἡ μήτηρ αὐτοῦ καὶ οἱ ἀδελφοὶ αὐτοῦ **N** it(a,aur,b,e,ff<sup>2</sup>,l arm geo<sup>1</sup> Epiphanius; Jerome // ἡ μήτηρ αὐτοῦ καὶ οἱ μαθηταὶ αὐτοῦ 0211 579 it<sup>q</sup> cop<sup>bo,ms</sup> // οἱ μαθηταὶ αὐτοῦ καὶ ἡ μήτηρ καὶ οἱ ἀδελφοὶ αὐτοῦ W<sup>supp</sup> // οἱ μαθηταὶ αὐτοῦ καὶ οἱ ἀδελφοὶ αὐτοῦ 1241 // ἡ μήτηρ αὐτοῦ l858 // lac C D P Q T 083.

<sup>24</sup> 2:12b ἐμειναν **P**<sup>66\*</sup> **P**<sup>75</sup> B E H<sup>\*</sup> K L M S U V X Y Γ Δ Θ Π Ψ Ω 047 063<sup>vid</sup> 083 0211 0233 28 33 700 892 1009 1010 1071 1079 1195 1216 1239 1242 1344 1253 1365 1546 2148 2174 **mi** Lect vg syr<sup>p,h</sup> eth TR RP NA28 // ἐμειναν **N** W<sup>S</sup> // ἐμεινεν **P**<sup>66C</sup> A F G H<sup>C</sup> Λ f<sup>1</sup> 124 565 (1241 ἐμεινεν) 1646 it<sup>b</sup> syr<sup>pal</sup> arm geo<sup>2</sup> // lac C D P Q T 083.

Jn 2:14 Καὶ εὗρεν ἐν τῷ ἱερῷ τοὺς πωλοῦντας βόας καὶ πρόβατα καὶ περιστεράς, καὶ τοὺς κερματιστὰς καθημένους.

<sup>14</sup>And in the temple he found those selling cattle, sheep and doves, and the money changers sitting.

Jn 2:15 Καὶ ποιήσας φραγέλλιον<sup>25</sup> ἐκ σχοινίων πάντας ἐξέβαλεν ἐκ τοῦ ἱεροῦ, τὰ τε πρόβατα καὶ τοὺς βόας• καὶ τῶν κολλυβιστῶν ἐξέχεεν τὸ κέρμα,<sup>26</sup> καὶ τὰς τραπέζας ἀνέστρεψεν.<sup>27</sup>

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

Jn 2:16 καὶ τοῖς τὰς περιστεράς πωλοῦσιν εἶπεν, Ἄρατε ταῦτα ἐντεῦθεν• μὴ ποιεῖτε τὸν οἶκον τοῦ πατρός μου οἶκον ἐμπορίου.

<sup>16</sup>and he said to those selling the doves, "Take these out of here! Do not<sup>28</sup> make the house of my Father a house of commerce!"

Jn 2:17 Ἐμνήσθησαν δὲ οἱ μαθηταὶ αὐτοῦ ὅτι γεγραμμένον ἐστίν, Ὁ ζήλος τοῦ οἴκου σου καταφάγεται με.

<sup>17</sup>Then<sup>29</sup> his disciples remembered that it is written:<sup>30</sup> "The zeal for your house will consume me."<sup>31</sup>

<sup>25</sup> **2:15a** txt φραγέλλιον **Σ** A B E F H K M P S V X Y Γ Δ Λ Π Ψ 083 0233 f<sup>13</sup> 2 28 157 180 205 579 597 700 1006 1009 1071 1079 1292 1195 1216 1230 1242 1253 1342 1344 1365 1424 1505 1546 1646 2148 2174 **ⲙ** *Lect* it<sup>l</sup> syr<sup>p,h</sup> cop<sup>sa,bo,ach2</sup> arm eth geo Origen Cyril<sup>3/4</sup> TR RP SBL TH NA28 {B} // φραγέλλιον U Θ 063 0211 // φραγγέλιον Ω 047 // ὡς φραγέλλιον **ⲡ**<sup>66,75</sup> G L N Wsupp X 0141 0162 f<sup>1</sup> 22 33 397 565 821 865 892 1010 1241 1243 1293 1819 2129 *al* ℓ253 it<sup>a,aur,b,c,e,f,ff2,j,q</sup> vg syr<sup>hmg,pal</sup> slav Origen<sup>supp</sup> (Cyril<sup>3/4</sup>); Augustine // ὡσεὶ φραγέλλιον Cyril // *lac* C D Q T 083 syr<sup>c,s</sup>. This is interesting to me in that the Apocalypse of John often has the word ὡς before nouns, but you don't see it often enough in the gospel of John considering that the two works are by the same author. Does the gospel of John reflect a later writer more refined in his style then? Or did the copyists refine John by deleting such vulgarisms as using ὡς before nouns? The UBS Textual Commentary says, "If this word had been present in the original text, there is no good reason that would account for its having been omitted from the other witnesses....On the other hand, it is probable that copyists introduced the word in order to soften somewhat the bald statement that Jesus made a whip of cords; 'he made a kind of whip of chords.'"

<sup>26</sup> **2:15b** txt τὸ κέρμα **ⲡ**<sup>66\*</sup> **Σ** A E F G H M N P S U V Y Γ Δ Θ Λ Π Ψ Ω 047 063 0211 0233 f<sup>13</sup> syr **ⲙ** TR RP TH NA28 {} // τὰ κερματα **ⲡ**<sup>66c,75</sup> B L W<sup>S</sup> X 083 0162 33 579 *pc* it<sup>b,q</sup> Or<sup>s</sup> SBL // *lac* C D Q T 083.

<sup>27</sup> **2:15** ἀνέστρεψεν **ⲡ**<sup>75</sup> A E F G H L M N P S V X\* Δ Λ Π Ψ Ω 063 0162 0211 f<sup>1</sup> 33 Origen<sup>s</sup> **ⲙ** SBL RP // ἀνέστρεψε U Y TR // ἀνέτρεψεν **ⲡ**<sup>66</sup> B X<sup>c</sup> Θ 047 083 0162 *pc* TH NA28 // ἀνέστρεψε Γ // κατέστρεψεν **ⲡ**<sup>59vid</sup> **Σ** f<sup>13</sup> *pc* // κατέστρεψε 0233<sup>vid</sup> // *lac* C D Q T 083.

<sup>28</sup> **2:16** txt μὴ **ⲡ**<sup>75</sup> **Σ** B E F G H K L M N P S V Y Γ Δ Λ Π Ψ Ω 063 083 0162 0211 0233 579 **ⲙ** lat Origen<sup>s</sup> TR RP SBL TH NA28 {} // καὶ μὴ **ⲡ**<sup>66</sup> A U W<sup>S</sup> X Θ 047 f<sup>1</sup> f<sup>13</sup> 28 33 157 565 700 1071 1241 it vg<sup>cl</sup> syr cop<sup>bo,ms</sup> // *lac* **ⲡ**<sup>59</sup> C D Q T 083.

<sup>29</sup> **2:17a** txt ἐμνήσθησαν δὲ A E F G K N P S V Y Γ Δ Θ Λ Π Ω 047 050 063<sup>vid</sup> 0211 0233 f<sup>1</sup> f<sup>13</sup> 2 28 33 157 565 700 1071 1424 **ⲙ** it<sup>c,r1</sup> vg syr<sup>h</sup> TR RP // ἐμνήσαν δὲ H // ἐμνήσθη δὲ U // καὶ ἐμνήσθησαν W<sup>S</sup> *pc* it cop<sup>bo,ms</sup> // ἐμνήσθησαν δὲ καὶ M // ἐμνήσθησαν **ⲡ**<sup>66,75</sup> **Σ** B L X Ψ 083 0162 579 *pc* cop SBL TH NA28 {} // τότε ἐμν. it<sup>a,(e)</sup> Or<sup>s</sup> // *lac* **ⲡ**<sup>59</sup> C D Q T 083.

<sup>30</sup> **2:17b** txt ἐστίν **Σ** A B E F G H K L M N P S U V Y Γ Δ Θ Λ Π Ψ Ω 047 063 083 0162 0211 0233 f<sup>1</sup> f<sup>13</sup> 2 28 33 157 565 579 700 1424 TR RP SBL TH NA28 {} // ἐστίν ὅτι **ⲡ**<sup>66,75</sup> W<sup>S</sup> X 050 1071 // *lac* C D Q T.

<sup>31</sup> **2:17c** Psalm 69:9. The UBS and RP texts have the verb in the future tense, while the TR has aorist like the LXX.

Jn 2:18 Ἀπεκρίθησαν οὖν οἱ Ἰουδαῖοι καὶ εἶπον αὐτῷ, Τί σημεῖον δεικνύεις ἡμῖν, ὅτι ταῦτα ποιεῖς;

<sup>18</sup>The Jews<sup>32</sup> responded therefore and said to him, "What sign do you show to us, that you *can* do these things?"

Jn 2:19 Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς, Λύσατε τὸν ναὸν τοῦτον, καὶ ἐν τρισὶν ἡμέραις ἐγερῶ αὐτόν.

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

Jn 2:20 Εἶπον οὖν οἱ Ἰουδαῖοι, Τεσσαράκοντα καὶ ἕξ ἔτεσιν ὠκοδομήθη ὁ ναὸς οὗτος, καὶ σὺ ἐν τρισὶν ἡμέραις ἐγερεῖς αὐτόν;

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

Jn 2:21 Ἐκεῖνος δὲ ἔλεγεν περὶ τοῦ ναοῦ τοῦ σώματος αὐτοῦ.

<sup>21</sup>But he had spoken of the temple of his body.

Jn 2:22 Ὅτε οὖν ἠγέρθη ἐκ νεκρῶν, ἐμνήσθησαν οἱ μαθηταὶ αὐτοῦ ὅτι τοῦτο ἔλεγεν• καὶ ἐπίστευσαν τῇ γραφῇ, καὶ τῷ λόγῳ ᾧ εἶπεν ὁ Ἰησοῦς.

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

Jn 2:23 ¶ Ὡς δὲ ἦν ἐν τοῖς Ἱεροσολύμοις ἐν τῷ Πάσχα, ἐν τῇ ἑορτῇ, πολλοὶ ἐπίστευσαν εἰς τὸ ὄνομα αὐτοῦ, θεωροῦντες αὐτοῦ τὰ σημεῖα ἃ ἐποίει.

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

Jn 2:24 Αὐτὸς δὲ ὁ Ἰησοῦς οὐκ ἐπίστευεν ἑαυτὸν αὐτοῖς, διὰ τὸ αὐτὸν γινώσκειν πάντας,

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

Jn 2:25 καὶ ὅτι οὐ χρεῖαν εἶχεν ἵνα τις μαρτυρήσῃ περὶ τοῦ ἀνθρώπου• αὐτὸς γὰρ ἐγίνωσκεν τί ἦν ἐν τῷ ἀνθρώπῳ.

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

## Chapter 3

### *You Must Be Born Again*

Jn 3:1 Ἦν δὲ ἄνθρωπος ἐκ τῶν Φαρισαίων, Νικόδημος ὄνομα αὐτῷ, ἄρχων τῶν Ἰουδαίων•

<sup>1</sup>And there was a man of the Pharisees<sup>33</sup> named Nicodemus, a ruler of the Jews.

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<sup>32</sup> **2:18** Wasn't Jesus a Jew? Wasn't the apostle John a Jew? Why does the gospel of John set "the Jews" apart from Jesus as opposing camps? See the endnote at the end of this document, entitled, "The phrase 'the Jews.'"

<sup>33</sup> **3:1** ἄνθρωπος ἐκ τῶν Φαρισαίων, *ánthrōpos ek tōn 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."

Jn 3:2 οὗτος ἦλθεν πρὸς αὐτὸν νυκτός, καὶ εἶπεν αὐτῷ, 'Ραββί, οἶδαμεν ὅτι ἀπὸ θεοῦ ἐλήλυθας διδάσκαλος• οὐδεὶς γὰρ ταῦτα τὰ σημεῖα δύναται ποιεῖν ἢ σὺ ποιεῖς, ἐὰν μὴ ᾗ ὁ θεὸς μετ' αὐτοῦ.

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

Jn 3:3 Ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτῷ, Ἀμὴν ἀμὴν λέγω σοι, ἐὰν μὴ τις γεννηθῇ ἄνωθεν, οὐ δύναται ἰδεῖν τὴν βασιλείαν τοῦ θεοῦ.

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

Jn 3:4 Λέγει πρὸς αὐτὸν ὁ Νικόδημος, Πῶς δύναται ἄνθρωπος γεννηθῆναι γέρων ὢν; Μὴ δύναται εἰς τὴν κοιλίαν τῆς μητρὸς αὐτοῦ δευτέρον εἰσελθεῖν καὶ γεννηθῆναι;

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

Jn 3:5 Ἀπεκρίθη Ἰησοῦς, Ἀμὴν ἀμὴν λέγω σοι, ἐὰν μὴ τις γεννηθῇ ἐξ ὕδατος καὶ πνεύματος, οὐ δύναται εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ θεοῦ.

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

Jn 3:6 Τὸ γεγεννημένον ἐκ τῆς σαρκὸς σὰρξ ἐστίν• καὶ τὸ γεγεννημένον ἐκ τοῦ πνεύματος πνεῦμά ἐστιν.

<sup>6</sup>That born from flesh is flesh, and that born from Spirit is spirit.

Jn 3:7 Μὴ θαυμάσης ὅτι εἶπόν σοι, Δεῖ ὑμᾶς γεννηθῆναι ἄνωθεν.

<sup>7</sup>You should not be surprised that I said to you, 'You<sup>34</sup> must be born from above.'

Jn 3:8 Τὸ πνεῦμα ὅπου θέλει πνεῖ, καὶ τὴν φωνὴν αὐτοῦ ἀκούεις, ἀλλ' οὐκ οἶδας πόθεν ἔρχεται καὶ ποῦ ὑπάγει• οὕτως ἐστὶν πᾶς ὁ γεγεννημένος ἐκ τοῦ πνεύματος.

<sup>8</sup>The wind blows where it will, and the sound of it you hear, but you do not know where it is coming from, and where it is going. Such is everyone born from the Spirit."<sup>35</sup>

Jn 3:9 Ἀπεκρίθη Νικόδημος καὶ εἶπεν αὐτῷ, Πῶς δύναται ταῦτα γενέσθαι;

<sup>9</sup>Nicodemus answered and said to him, "How can these things be?"

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

<sup>10</sup>Jesus answered and said to him, "You are Teacher of Israel, and not familiar with these things?"<sup>36</sup>

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<sup>34</sup> 3:7 The Greek is in the plural.

<sup>35</sup> 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.

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

Jn 3:11 Ἀμὴν ἀμὴν λέγω σοι ὅτι ὃ οἶδαμεν λαλοῦμεν, καὶ ὃ ἐωράκαμεν μαρτυροῦμεν• καὶ τὴν μαρτυρίαν ἡμῶν οὐ λαμβάνετε.

<sup>11</sup>Truly, 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.

Jn 3:12 Εἰ τὰ ἐπίγεια εἶπον ὑμῖν καὶ οὐ πιστεύετε, πῶς, ἐὰν εἴπω ὑμῖν τὰ ἐπουράνια, πιστεύσετε;

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

Jn 3:13 Καὶ οὐδεὶς ἀναβέβηκεν εἰς τὸν οὐρανόν, εἰ μὴ ὁ ἐκ τοῦ οὐρανοῦ καταβάς, ὁ υἱὸς τοῦ ἀνθρώπου ὁ ὢν ἐν τῷ οὐρανῷ.

<sup>13</sup>And no one has gone up into heaven except the one who came down from heaven, the Son of Man who abides in heaven.<sup>37</sup>

Jn 3:14 Καὶ καθὼς Μωσῆς ὕψωσεν τὸν ὄφιν ἐν τῇ ἐρήμῳ, οὕτως ὑψωθῆναι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου•

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

Jn 3:15 ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπόληται, ἀλλ' ἔχῃ ζωὴν αἰώνιον.

<sup>15</sup>so that everyone who believes in him would not perish,<sup>38</sup> but have eternal life.<sup>39</sup>

<sup>37</sup> 3:13 txt ἀνθρώπου ὁ ὢν ἐν τῷ οὐρανῷ AC E G H K M N S U V<sup>vid</sup> Y Γ Δ Λ Θ Ψ Ω 047 050 0211 f<sup>1</sup> f<sup>13</sup> 2 28 157 180 205 565 579 597 700 892 1071 1243 1273 1292 1342 1424 1505 2561 ita,aur,b,c,f,ff<sup>2</sup>,j,l,q,r<sup>1</sup> vg syr<sup>p,h</sup> cop<sup>b,opt</sup> arm eth geo<sup>1</sup> slav Hippolytus Origen<sup>lat2/4</sup> Adamantius<sup>lat</sup> Eustathius Ps-Dionysius Amphilochius Epiphanius<sup>4</sup> Chrystostom Paul-Emesa Cyril<sup>1/16</sup> Hesychius Theodoret<sup>4</sup> John-Damascus; Hilary Lucifer Ambrosiaster Ambrose Chromatius Jerome<sup>2/3</sup> Augustine TR RP // ἀνθρώπου ὁ ἐν τῷ οὐρανῷ A\* // ὁ ὢν ἐκ τοῦ οὐρανοῦ 0141 syr<sup>s</sup> // ὃς ἦν ἐν τῷ οὐρανῷ ite syr<sup>c,pal</sup> Zeno // ἀνθρώπου P<sup>66</sup> P<sup>75</sup> X B L T W<sup>s</sup> 083 086 33 1010 1241 1293 cop<sup>sa,b,opt,ach<sup>2</sup>,fay</sup> geo<sup>2</sup> Diatessaron Origen<sup>lat2/4</sup> Eusebius Adamantius Gregory-Nazianzus Apollinaris Gregory-Nyssa Didymus Epiphanius<sup>3/4</sup> Cyril<sup>14/16</sup> (Cyril<sup>1/16</sup> Θεοῦ) Theodoret<sup>4</sup>; Jerome<sup>1/3</sup> SBL TH NA28 {B} // lac P<sup>63</sup> C D F P Q X 070 0233. The UBS textual commentary: "On the one hand, a minority of the Committee preferred the reading ἀνθρώπου ὁ ὢν ἐν τῷ οὐρανῷ, arguing that (1) if the short reading, supported almost exclusively by Egyptian witnesses, were original, there is no discernible motive which would have prompted copyists to add the words ὁ ὢν ἐν τῷ οὐρανῷ, resulting in a most difficult saying (the statement in 1:18, not being parallel, would scarcely have prompted the addition); and (2) the diversity of readings implies that the expression ὁ υἱὸς τοῦ ἀνθρώπου ὁ ὢν ἐν τῷ οὐρανῷ, having been found objectionable or superfluous in the context, was modified either by omitting the participial clause, or by altering it so as to avoid suggesting that the Son of man was at that moment in heaven. On the other hand, the majority of the Committee, impressed by the quality of the external attestation supporting the shorter reading, regarded the words ὁ ὢν ἐν τῷ οὐρανῷ as an interpretive gloss, reflecting later Christological development."

<sup>38</sup> 3:15a txt

εις αυτον μη αποληται αλλ εχη P<sup>63</sup> G K N U Δ Θ Π 063 TR RP

εις αυτον μη αποληται αλλ εχει E F H S Y Λ Ψ Ω 047 0211

εις αυτον μη αποληται αλλ ε\_\_ V

εις αυτον μη απωληται αλλ εχη Γ

εις αυτον μη απωληται αλλ εχει M

επ αυτον μη απολ\_\_\_ αλλ εχη A\*

επ αυτον μη απολητε αλλ εχη A<sup>2vid</sup>

εν αυτω μη απωληται αλλ εχη T

εν αυτω εχη P<sup>75</sup> B W<sup>s</sup> 083 0141 SBL TH NA28

εις αυτον εχη X 086

επ αυτω εχη P<sup>66</sup> L

[εν αυτω] εχη P<sup>36</sup>

lac C D P X 070 0233



Jn 3:16 ¶ Οὕτως γὰρ ἠγάπησεν ὁ θεὸς τὸν κόσμον, ὥστε τὸν υἱὸν αὐτοῦ τὸν μονογενῆ ἔδωκεν, ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπόληται, ἀλλ' ἔχῃ ζωὴν αἰώνιον.

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

Jn 3:17 Οὐ γὰρ ἀπέστειλεν ὁ θεὸς τὸν υἱὸν αὐτοῦ εἰς τὸν κόσμον ἵνα κρίνῃ τὸν κόσμον, ἀλλ' ἵνα σωθῇ ὁ κόσμος δι' αὐτοῦ.

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

Jn 3:18 Ὁ πιστεύων εἰς αὐτὸν οὐ κρίνεται• ὁ δὲ μὴ πιστεύων ἤδη κέκριται, ὅτι μὴ πεπίστευκεν εἰς τὸ ὄνομα τοῦ μονογενοῦς υἱοῦ τοῦ θεοῦ.

<sup>18</sup>The 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.

Jn 3:19 Αὕτη δέ ἐστιν ἡ κρίσις, ὅτι τὸ φῶς ἐλήλυθεν εἰς τὸν κόσμον, καὶ ἠγάπησαν οἱ ἄνθρωποι μᾶλλον τὸ σκότος ἢ τὸ φῶς• ἦν γὰρ πονηρὰ αὐτῶν τὰ ἔργα.

<sup>19</sup>And 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.

Jn 3:20 Πᾶς γὰρ ὁ φαῦλα πράσσων μισεῖ τὸ φῶς, καὶ οὐκ ἔρχεται πρὸς τὸ φῶς, ἵνα μὴ ἐλεγχθῇ τὰ ἔργα αὐτοῦ.

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

Jn 3:21 Ὁ δὲ ποιῶν τὴν ἀλήθειαν ἔρχεται πρὸς τὸ φῶς, ἵνα φανερωθῇ αὐτοῦ τὰ ἔργα, ὅτι ἐν θεῷ ἐστιν εἰργασμένα.

<sup>21</sup>But someone doing the truth comes toward the light, so that his works may be manifest, that they have been accomplished in God."<sup>40</sup>

### *"He Must Increase; I Must Decrease"*

Jn 3:22 ¶ Μετὰ ταῦτα ἦλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὴν Ἰουδαίαν γῆν• καὶ ἐκεῖ διέτριβεν μετ' αὐτῶν καὶ ἐβάπτισεν.

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

Jn 3:23 Ἦν δὲ καὶ Ἰωάννης βαπτίζων ἐν Αἰνῶν ἐγγὺς τοῦ Σαλήμ, ὅτι ὕδατα πολλὰ ἦν ἐκεῖ• καὶ παρεγίνοντο καὶ ἐβαπτίζοντο.

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

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<sup>39</sup> **3:15b** In order to say "believe in him," John usually writes εἰς αὐτον, so ἐν αὐτῳ was probably original, and scribes unconsciously wrote the familiar εἰς αὐτον. Now, since ἐν αὐτῳ is not usual for John for "believe in him," it is possible that the text with ἐν αὐτῳ means, "so that everyone who believes, may have eternal life in him."

<sup>40</sup> **3:21** Some interpreters end the quotation at the end of verse 15; they believe John is speaking in verse 16 on, and not Jesus.

Jn 3:24 Οὐπω γὰρ ἦν βεβλημένος εἰς τὴν φυλακὴν ὁ Ἰωάννης.

<sup>24</sup>For John was still not yet thrown into prison.

Jn 3:25 Ἐγένετο οὖν ζήτησις ἐκ τῶν μαθητῶν Ἰωάννου μετὰ Ἰουδαίου περὶ καθαρισμοῦ.

<sup>25</sup>Then a dispute arose between the disciples of John and a certain<sup>41</sup> Jew<sup>42</sup> about ceremonial washing.

Jn 3:26 Καὶ ἦλθον πρὸς τὸν Ἰωάννην καὶ εἶπον αὐτῷ, Ῥαββί, ὃς ἦν μετὰ σοῦ πέραν τοῦ Ἰορδάνου, ᾧ σὺ μεμαρτύρηκας, ἴδε οὗτος βαπτίζει, καὶ πάντες ἔρχονται πρὸς αὐτόν.

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

Jn 3:27 Ἀπεκρίθη Ἰωάννης καὶ εἶπεν, Οὐ δύναται ἄνθρωπος λαμβάνειν οὐδέν, ἐὰν μὴ ἡ δεδομένον αὐτῷ ἐκ τοῦ οὐρανοῦ.

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

Jn 3:28 Αὐτοὶ ὑμεῖς<sup>43</sup> μαρτυρεῖτε ὅτι εἶπον, Οὐκ εἰμὶ ἐγὼ ὁ χριστός, ἀλλ' ὅτι Ἀπεσταλμένος εἰμὶ ἔμπροσθεν ἐκείνου.

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

Jn 3:29 Ὁ ἔχων τὴν νύμφην, νυμφίος ἐστίν• ὁ δὲ φίλος τοῦ νυμφίου, ὁ ἐστηκὼς καὶ ἀκούων αὐτοῦ, χαρὰ χαίρει διὰ τὴν φωνὴν τοῦ νυμφίου• αὕτη οὖν ἡ χαρὰ ἣ ἐμὴ πεπλήρωται.

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

Jn 3:30 Ἐκεῖνον δεῖ αὐξάνειν, ἐμὲ δὲ ἐλαττοῦσθαι.

<sup>30</sup>He must increase, and I must decrease.

<sup>41</sup> 3:25a txt ιουδαιου P<sup>75</sup> N<sup>2</sup> A B E L N W<sup>S</sup> 070 086 M<sup>1</sup> syr<sup>s,p,h,palms</sup> cop<sup>samss,fay?</sup> arm Chrys Cyr RP SBL TH NA28 {B} // ιουδαιων P<sup>66</sup> N<sup>\*</sup> latt syr<sup>c,palms</sup> cop<sup>samss</sup> eth geo Or Aug TR // lac C D P 0233. 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.

<sup>42</sup> 3:25b Since this passage is in John, and John customarily refers to himself in an anonymous way, in the third person, there is a good possibility that such is the case here also. An argument would not be out of character for John. Jesus named John and his brother James "the sons of thunder," (Mark 3:17; Diatess. 9:2) which seems to indicate that John was hotheaded and judgmental. See also Luke 9:49 & 54 (Diatess. 17:31 & 18:2) for other examples of John's former attitude to people who differed from his own circle.

<sup>43</sup> 3:28 txt υμεις P<sup>75</sup> N E 047 pm it<sup>aur</sup> cop<sup>samss</sup> RP // υμεις μοι P<sup>66</sup> A B D L N W<sup>S</sup> pm lat syr cop<sup>samss</sup> TR SBL TH NA28 {} // lac C P 070 086 0233

Jn 3:31 ¶ Ὁ ἄνωθεν ἐρχόμενος ἐπάνω πάντων ἐστίν. Ὁ ὢν ἐκ τῆς γῆς, ἐκ τῆς γῆς ἐστίν, καὶ ἐκ τῆς γῆς λαλεῖ· ὁ ἐκ τοῦ οὐρανοῦ ἐρχόμενος ἐπάνω πάντων ἐστίν.

<sup>31</sup>"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."<sup>44</sup>

Jn 3:32 Καὶ<sup>45</sup> ὁ ἑώρακεν καὶ ἤκουσεν, τοῦτο<sup>46</sup> μαρτυρεῖ καὶ τὴν μαρτυρίαν αὐτοῦ οὐδεὶς λαμβάνει.

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

Ἰη 3:33 Ὁ λαβὼν αὐτοῦ τὴν μαρτυρίαν ἐσφράγισεν ὅτι ὁ θεὸς ἀληθὴς ἐστίν.

<sup>33</sup>The person who accepts his testimony has vouched that God is truthful.

Ἰη 3:34 Ὁν γὰρ ἀπέστειλεν ὁ θεός, τὰ ῥήματα τοῦ θεοῦ λαλεῖ• οὐ γὰρ ἐκ μέτρου δίδωσιν ὁ θεὸς τὸ πνεῦμα.

<sup>34</sup>For he whom God has sent speaks the words of God; because *to him* God<sup>47</sup> gives the Spirit without measure.

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

<sup>35</sup>The Father loves the Son and has given all things into his hand.

Jn 3:36 Ὁ πιστεύων εἰς τὸν υἱὸν ἔχει ζωὴν αἰώνιον• ὁ δὲ ἀπειθῶν τῷ υἱῷ, οὐκ ὄψεται ζωὴν, ἀλλ' ἡ ὀργὴ τοῦ θεοῦ μένει ἐπ' αὐτόν.

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

44 **331** ἐρχόμενος ἐπάνω πάντων ἐστίν· **ᾠ**<sup>36vid</sup> **ᾠ**<sup>66</sup> **κ**<sup>2</sup> A B E F G H K L M S U V W<sup>S</sup> Y Γ Δ Θ Λ Π Ψ Ω 047 063 083 086 0211 f<sup>13</sup> 2  
28 33 69 157 180 579 700 892 1006 1010 1071 1241 1243 1292 1342 1424 1505 1582<sup>c</sup> **ᾠ** *Lect* itaur,c,f,q vg syrs,p,h,pal cop<sup>bo</sup>,fay Or<sup>pt</sup>  
TR RP SBL TH [NA28] {\} // ἐρχόμενος **ᾠ**<sup>75</sup> **κ**<sup>\*</sup> D 1 118 205 565 579 1582<sup>\*</sup> ita,b,d,e,ff<sup>2</sup>j,l,r<sup>1</sup> syr<sup>c</sup> cop<sup>sa</sup> arm geo Hipp Or<sup>pt</sup> Eus Tert  
Hilary Ambros Aug // \*lac C N P Q T X<sup>\*</sup> 070 0233 346.

<sup>45</sup> **3:32a** txt καὶ ὁ Α Ε 047 **m** lat syr<sup>s,p,h</sup> TR RP // ⲉⲓ ⲡ<sup>36</sup> ⲡ<sup>66</sup> ⲡ<sup>75</sup> Ⲡ<sup>1</sup> B D L W<sup>s</sup> 083 086 it syr<sup>c</sup> SBL TH NA28 {} // ὁν Ⲡ\* // lac C N P Q T 070 0233

46 **3:32b** τοῦτο μαρτυρεῖ **ᾤ**<sup>36vid</sup> **ᾤ**<sup>66</sup> **ᾤ**<sup>75</sup> A B E F G H K L M S U V W S Y Γ Δ Θ Λ Π Ψ Ω 047 063 086 f<sup>13</sup> 2 33 157 180 579 700 892  
1006 1010 1071 1241 **ᾤ** 1243 1292 1342 1505 **ᾤ** itaur,c,f,q vg syr<sup>h</sup> (eth) slav<sup>ms</sup> Orpt Chrys; Jer Aug TR RP SBL TH NA28 {} // το  
μαρτυρεῖ 083 // τουτω ἐκείνω μαρτυρι 0211 // ἐκείνω μαρτυρεῖ 69 ℓ751 // μαρτυρεῖ **ᾤ** D 1 28 118 205 565 597 1424 1582  
ita,b,d,e,ff<sup>2</sup>,j,l,r<sup>1</sup> syrs,c,p arm geo<sup>1</sup> Orpt Hipp Eus Tert Hil Ambrosiast Aug // lac C N P Q T X\* 0233

47 **3:34** txt o θεος το πνευμα A C<sup>2</sup> D E 047 086 **Π**<sup>ita,aur,(d),f\*,j,π,q,r,1</sup> (itf<sup>2</sup> του θεου) vg syrp<sup>h</sup> cop arm eth geo Orlat Didub Chrys Vict-Pett<sup>1/2</sup> Greg-Elv<sup>vid</sup> Jer Aug TR RP // το πνευμα **Π**<sup>36</sup> **Π**<sup>66</sup> **Π**<sup>75</sup> **Π**<sup>80</sup> **Σ**<sup>B<sup>1</sup> C\* L W<sup>s</sup> 083 it<sup>b,e,f,c,l</sup> Or<sup>grk</sup> Cyr Vict-Pett<sup>1/2</sup> SBL TH NA28 {B} // ο πατηρ τω υιω αυτου syr<sup>c,DiatessEph</sup> // ο θεος ο πατηρ syr<sup>s</sup> // omit B\* // lac N P Q T 0233. Note that all the Syriac translations include either "God" or "the father." That does not mean that their Greek source text contained those words. Witness the 20 or so English versions which are based on the NA/UBS text but which nevertheless supply the word "God" for clarification. And the Byzantine text stream, which came out of Syria, had to be greatly deferential to those Syriac translations which had added "God." The Syriac Diatessaron by Tatian predated the indicated Byzantine manuscripts by multiple centuries, and was more popular than the individual Greek gospels. I am very confident that the 3rd century **Π**<sup>80</sup> contains the true text, without ο θεος added. Fortunately, the addition of ο θεος does no harm, since that is who is doing the giving clearly from context.</sup>

## Chapter 4

### *The Samaritan Woman at the Well*

Jn 4:1 Ὡς οὖν ἔγνω ὁ κύριος ὅτι ἤκουσαν οἱ Φαρισαῖοι ὅτι Ἰησοῦς πλείονας μαθητὰς ποιεῖ καὶ βαπτίζει ἢ Ἰωάννης -

<sup>1</sup>Then, when the Lord<sup>48</sup> knew that the Pharisees had heard that Jesus was making and baptizing more disciples than John,

Jn 4:2 καίτοιγε Ἰησοῦς αὐτὸς οὐκ ἐβάπτισεν, ἀλλ' οἱ μαθηταὶ αὐτοῦ -

<sup>2</sup>(although Jesus himself was not baptizing, but his disciples),

Jn 4:3 ἀφῆκεν τὴν Ἰουδαίαν, καὶ ἀπῆλθεν εἰς τὴν Γαλιλαίαν.

<sup>3</sup>he left Judea and went<sup>49</sup> into Galilee.

Jn 4:4 Ἔδει δὲ αὐτὸν διέρχεσθαι διὰ τῆς Σαμαρείας.

<sup>4</sup>But he had to pass through Samaria.<sup>50</sup>

Jn 4:5 Ἔρχεται οὖν εἰς πόλιν τῆς Σαμαρείας λεγομένην Συχάρ, πλησίον τοῦ χωρίου ὃ ἔδωκεν Ἰακώβ Ἰωσήφ τῷ υἱῷ αὐτοῦ•

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

Jn 4:6 ἦν δὲ ἐκεῖ πηγὴ τοῦ Ἰακώβ. Ὁ οὖν Ἰησοῦς κεκοπιακῶς ἐκ τῆς ὁδοιπορίας ἐκαθέζετο οὕτως ἐπὶ τῇ πηγῇ. Ὡρα ἦν ὥσεὶ ἕκτη.

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

Jn 4:7 Ἔρχεται γυνὴ ἐκ τῆς Σαμαρείας ἀντλήσαι ὕδωρ• λέγει αὐτῇ ὁ Ἰησοῦς, Δός μοι πιεῖν.

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

Jn 4:8 Οἱ γὰρ μαθηταὶ αὐτοῦ ἀπεληλύθεισαν εἰς τὴν πόλιν, ἵνα τροφὰς ἀγοράσωσιν.

<sup>8</sup>(For his disciples had gone into the town to buy food.)

Jn 4:9 Λέγει οὖν αὐτῷ ἡ γυνὴ ἡ Σαμαρεῖτις, Πῶς σὺ Ἰουδαῖος ὢν παρ' ἐμοῦ πιεῖν αἰτεῖς, οὔσης γυναικὸς Σαμαρεΐτιδος; - Οὐ γὰρ συγχρῶνται Ἰουδαῖοι Σαμαρεΐταις.

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

<sup>48</sup> 4:1 txt κυριος P<sup>66c</sup> P<sup>75</sup> A B C E L W<sup>S</sup> 083 M it<sup>f,q</sup> syr<sup>s,hmg</sup> cop<sup>sa</sup> (eth) geo Cyr Aug<sup>1/4</sup> TR RP TH // ιησους P<sup>66\*</sup> X D 086 ita,aur,b,d,e,ff<sup>2</sup>,j,l,r<sup>1</sup> vg syr<sup>c,p,h</sup> arm Epiph Chrys Aug<sup>3/4</sup> SBL NA28 {C} // omit 047 vg<sup>ms</sup> // lac N P Q T 0233

<sup>49</sup> 4:3 txt omit A B\* E 047 M it<sup>q</sup> syr<sup>h</sup> geo<sup>2</sup> Chrys<sup>vid</sup> RP // παλιν P<sup>66</sup> P<sup>75</sup> X B<sup>1</sup> C D L W<sup>S</sup> 083 086 lat syr<sup>c,p,h</sup> cop<sup>sa</sup> arm eth geo<sup>1</sup> Ir<sup>lat</sup> Cyr<sup>lem</sup> Epiph Gaud Aug TR SBL TH NA28 {A} // lac N P Q T 0233

<sup>50</sup> 4:4 Samaria was the district north of Judea and south of Galilee. For Jesus to get to Galilee from where he was (Judea), he had to pass through Samaria in between; either that or go all the way around the east side of the Jordan River and Sea of Galilee, as some Jews would actually do, wanting so much to avoid Samaria. See the endnote at the end of this document, entitled, "The meaning of the phrase, 'The Jews' in the Gospel of John," which discusses this situation.

Jn 4:10 Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῇ, Εἰ ᾔδεις τὴν δωρεὰν τοῦ θεοῦ, καὶ τίς ἐστὶν ὁ λέγων σοι, Δός μοι πιεῖν, σὺ ἂν ᾔτησας αὐτόν, καὶ ἔδωκεν ἅν σοι ὕδωρ ζῶν.

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

Jn 4:11 Λέγει αὐτῷ ἡ γυνή, Κύριε, οὔτε ἄντλημα ἔχεις, καὶ τὸ φρέαρ ἐστὶν βαθύ• πόθεν οὖν ἔχεις τὸ ὕδωρ τὸ ζῶν;

<sup>11</sup>The woman says to him, "Sir, you do not have a bucket, and the shaft is deep. Where then do you hold the living water?"

Jn 4:12 Μὴ σὺ μεῖζων εἶ τοῦ πατρὸς ἡμῶν Ἰακώβ, ὃς ἔδωκεν ἡμῖν τὸ φρέαρ, καὶ αὐτὸς ἐξ αὐτοῦ ἔπιεν, καὶ οἱ υἱοὶ αὐτοῦ, καὶ τὰ θρέμματα αὐτοῦ;

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

Jn 4:13 Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῇ, Πᾶς ὁ πίνων ἐκ τοῦ ὕδατος τούτου, διψήσει πάλιν•

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

Jn 4:14 ὃς δ' ἂν πῖν ἐκ τοῦ ὕδατος οὗ ἐγὼ δώσω αὐτῷ, οὐ μὴ διψήσει εἰς τὸν αἰῶνα• ἀλλὰ τὸ ὕδωρ ὃ δώσω αὐτῷ γενήσεται ἐν αὐτῷ πηγὴ ὕδατος ἀλλομένου εἰς ζωὴν αἰώνιον.

<sup>14</sup>but whoever drinks from the water which I will give him would never thirst again. Indeed, the water I give him will become in him a fountain of water springing up into life without end."

Jn 4:15 Λέγει πρὸς αὐτόν ἡ γυνή, Κύριε, δός μοι τοῦτο τὸ ὕδωρ, ἵνα μὴ διψῶ, μηδὲ ἔρχομαι ἐνθάδε ἀντλεῖν.

<sup>15</sup>The woman says to him, "Sir, give me this water. Then I wouldn't get thirsty, and neither would I have to keep coming<sup>51</sup> here to draw."

Jn 4:16 Λέγει αὐτῇ ὁ Ἰησοῦς, Ὑπαγε, φώνησον τὸν ἄνδρα σου, καὶ ἐλθὲ ἐνθάδε.

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

Jn 4:17 Ἀπεκρίθη ἡ γυνή καὶ εἶπεν, Οὐκ ἔχω ἄνδρα. Λέγει αὐτῇ ὁ Ἰησοῦς, Καλῶς εἶπας ὅτι Ἄνδρα οὐκ ἔχω•

<sup>17</sup>The woman answered and said, "I do not have a husband."

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

Jn 4:18 πέντε γὰρ ἄνδρας ἔσχες, καὶ νῦν ὃν ἔχεις οὐκ ἔστιν σου ἀνὴρ• τοῦτο ἀληθὲς εἶρηκας.

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

Jn 4:19 Λέγει αὐτῷ ἡ γυνή, Κύριε, θεωρῶ ὅτι προφήτης εἶ σύ.

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

<sup>51</sup> 4:15 txt ερχομαι <sup>52</sup> E L N 047 086 pm RP // ερχωμαι A C D W<sup>53</sup> pm Cyr<sup>lem</sup> Chrys Orpt TR TH // διερχομαι <sup>75</sup> B // διερχωμαι <sup>66</sup> <sup>54</sup> Orpt SBL NA28 {} // lac P Q T 083 0233. The forms διερχωμαι and διερχομαι mean "come all the way over," while the forms ερχομαι and ερχωμαι mean just "come."

Jn 4:20 Οἱ πατέρες ἡμῶν ἐν τῷ ὄρει τούτῳ προσεκύνησαν• καὶ ὑμεῖς λέγετε ὅτι ἐν Ἱεροσολύμοις ἐστὶν ὁ τόπος ὅπου δεῖ προσκυνεῖν.

<sup>20</sup>Our ancestors worshipped on this mountain, and you *Jews* say that the place where *one* must worship is in Jerusalem."

Jn 4:21 Λέγει αὐτῇ ὁ Ἰησοῦς, Γύναι, πιστεύσόν μοι ὅτι ἔρχεται ὥρα, ὅτε οὔτε ἐν τῷ ὄρει τούτῳ οὔτε ἐν Ἱεροσολύμοις προσκυνήσετε τῷ πατρί.

<sup>21</sup>Jesus says to her, "Woman, believe me, that a time is coming when you<sup>52</sup> will worship the Father neither on this mountain nor in Jerusalem.

Jn 4:22 Ὑμεῖς προσκυνεῖτε ὃ οὐκ οἴδατε• ἡμεῖς προσκυνοῦμεν ὃ οἶδαμεν• ὅτι ἡ σωτηρία ἐκ τῶν Ἰουδαίων ἐστίν.

<sup>22</sup>You *Samaritans* worship what you do not know. We worship what we know, for salvation is of the Jews.

Jn 4:23 Ἄλλ' ἔρχεται ὥρα καὶ νῦν ἐστίν, ὅτε οἱ ἀληθινοὶ προσκυνηταὶ προσκυνήσουσιν τῷ πατρὶ ἐν πνεύματι καὶ ἀληθείᾳ• καὶ γὰρ ὁ πατὴρ τοιούτους ζητεῖ τοὺς προσκυνοῦντας αὐτόν.

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

Jn 4:24 Πνεῦμα ὁ θεός• καὶ τοὺς προσκυνοῦντας αὐτόν, ἐν πνεύματι καὶ ἀληθείᾳ δεῖ προσκυνεῖν.

<sup>24</sup>God is spirit, and those worshipping him, must worship in spirit and in truth."

Jn 4:25 Λέγει αὐτῷ ἡ γυνή, Οἶδα ὅτι Μεσίας ἔρχεται - ὁ λεγόμενος χριστός• ὅταν ἔλθῃ ἐκεῖνος, ἀναγγελεῖ ἡμῖν πάντα.

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

Jn 4:26 Λέγει αὐτῇ ὁ Ἰησοῦς, Ἐγώ εἰμι, ὁ λαλῶν σοι.

<sup>26</sup>Jesus says to her, "I, the one speaking to you, am he."

### *Lift Up Your Eyes, See My Food and My Harvest*

Jn 4:27 ¶ Καὶ ἐπὶ τούτῳ ἦλθον οἱ μαθηταὶ αὐτοῦ, καὶ ἐθαύμασαν ὅτι μετὰ γυναικὸς ἐλάλει• οὐδεὶς μέντοι εἶπεν, Τί ζητεῖς; ἢ, Τί λαλεῖς μετ' αὐτῆς;

<sup>27</sup>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?"

Jn 4:28 Ἀφῆκεν οὖν τὴν ὑδρίαν αὐτῆς ἡ γυνή, καὶ ἀπῆλθεν εἰς τὴν πόλιν, καὶ λέγει τοῖς ἀνθρώποις,

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

Jn 4:29 Δεῦτε, ἴδετε ἄνθρωπον, ὃς εἶπέν μοι πάντα ὅσα ἐποίησα• μήτι οὗτός ἐστιν ὁ χριστός;

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

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<sup>52</sup> 4:21 In the Greek, "you" is in the plural.

Jn 4:30 Ἐξῆλθον ἐκ τῆς πόλεως, καὶ ἦρχοντο πρὸς αὐτόν.

<sup>30</sup>They were proceeding out of the town and coming toward him.

Jn 4:31 Ἐν δὲ τῷ μεταξὺ ἡρώτων αὐτὸν οἱ μαθηταί, λέγοντες, Ῥαββί, φάγε.

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

Jn 4:32 Ὁ δὲ εἶπεν αὐτοῖς, Ἐγὼ βρῶσιν ἔχω φαγεῖν ἣν ὑμεῖς οὐκ οἴδατε.

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

Jn 4:33 Ἔλεγον οὖν οἱ μαθηταὶ πρὸς ἀλλήλους, Μή τις ἤνεγκεν αὐτῷ φαγεῖν;

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

Jn 4:34 Λέγει αὐτοῖς ὁ Ἰησοῦς, Ἐμὸν βρῶμά ἐστιν, ἵνα ποιῶ τὸ θέλημα τοῦ πέμψαντός με, καὶ τελειώσω αὐτοῦ τὸ ἔργον.

<sup>34</sup>Jesus says to them, "That I may do the will of him who sent me, is food to me,<sup>53</sup> and that I may finish his work.

Jn 4:35 Οὐχ ὑμεῖς λέγετε ὅτι Ἔτι τετράμηνός ἐστιν, καὶ ὁ θερισμὸς ἔρχεται; Ἰδοὺ, λέγω ὑμῖν, ἐπάρατε τοὺς ὀφθαλμοὺς ὑμῶν, καὶ θεάσασθε τὰς χώρας, ὅτι λευκαὶ εἰσιν πρὸς θερισμὸν ἤδη.

<sup>35</sup>Do you not say,<sup>54</sup> 'There is four months yet,<sup>55</sup> 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<sup>56</sup> for harvest.

Jn 4:36 Καὶ ὁ θερίζων μισθὸν λαμβάνει, καὶ συνάγει καρπὸν εἰς ζωὴν αἰώνιον• ἵνα καὶ ὁ σπείρων ὁμοῦ χαίρῃ καὶ ὁ θερίζων.

<sup>36</sup>And the one harvesting is taking his wages, and gathering fruit resulting in eternal life, so that both<sup>57</sup> the one sowing and the one harvesting may rejoice together.

<sup>53</sup> **4:34** Ἐμὸν βρῶμά ἐστιν ἵνα ποιήσω - emōn brōma estin hína poiēsō, literally, "My food is that I may do." The hína in this passage is usually translated like an infinitive, "to do," and rightly enough, see BDF §393 and BAG p. 377, II. This is very much like the hína in I Corinthians 4:3 - ἐμοὶ δὲ εἰς ἐλάχιστόν ἐστιν ἵνα ὑφ' ὑμῶν ἀνακριθῶ ἢ ὑπὸ ἀνθρώπινης ἡμέρας· ἀλλ' οὐδὲ ἑμαυτὸν ἀνακρίνω - "It is a very small thing to me that I might be judged by you..." See also I Cor. 9:18, "My reward is that I may make the gospel free of charge..." As for the pronoun ἐμὸς in the text above in John 4:34, most interpreters apparently consider it a non-reflexive one, and meaning the same as μου and simply meaning "my." Blass, § 285(1), says ἐμὸς is used as a reflexive for ἑμαυτοῦ - emautoū. I think that considering the context, "I have food you do not know about," and the pre-position of ἐμὸς here (emphasis), that this means something like, "For me, that I can do the will of him who sent me, is food, and that I can finish his work." You think I have no food, but for me, this is food:..."

<sup>54</sup> **4:35a** Most interpreters claim this is a proverb, and they translate this as above. But I have not seen them give evidence that there was any such proverb. Perhaps instead the disciples had just recently been remarking, as they traveled through grain fields, that harvest time was four months away, and Jesus used their remark as a segue. So maybe one should translate this, "Were you not saying, 'There is four months yet, and then comes the harvest?'" (The uncial Θ does in fact read this way.) This event could have actually taken place a month or two after the Passover, and so this was actually happening four months before harvest time.

<sup>55</sup> **4:35b** txt Ἔτι <sup>66</sup> ⲛ Ⲁ ⲁ ⲃ Ⲅ Ⲇ Ⲉ Ⲁ Ⲁ ⲛ ⲟ ⲩ ⲱⲱⲥ Ⲅ Ⲁ Ⲉ Ⲁ ⲱ ⲟⲩ ⲑ<sup>1</sup> 2 33 124 157 565 579 700 1071 1424 syr<sup>s,p,h,pal</sup> cop<sup>sa,bo</sup> arm Origen<sup>pt</sup> TR RP SBL TH NA28 {} // omit <sup>75</sup> ⲡ (Κ\* τὸ instead) L S Π Ω 047 086 <sup>13</sup> ⲑ<sup>1</sup> 28 118 1241 {844\* it<sup>d</sup> syr<sup>c</sup> Origen<sup>pt</sup> // lac F P X 346.

<sup>56</sup> **4:35c** The word ἤδη at the end of verse 35 is sometimes interpreted to be with the next sentence, and sometimes with this sentence. Thus there are two possible renderings; one is as I have it in my English text above, and the other is as follows: "For they are white for harvest. 36 The one harvesting is already taking his wages,..."

<sup>57</sup> **4:36** txt καὶ ⲛ Ⲁ ⲃ Ⲅ Ⲇ Ⲉ Ⲁ Ⲁ ⲛ ⲟ ⲩ 047 0211 <sup>13</sup> ⲑ<sup>1</sup> 2 28 157 579 700 1424 <sup>1</sup> ⲙ lat syr<sup>p,h</sup> Ir-lat TR RP // omit <sup>66</sup> ⲡ <sup>75</sup> ⲡ ⲃ Ⲅ Ⲇ Ⲉ Ⲁ ⲱⲱⲥ ⲱⲱⲥ ⲑ<sup>1</sup> 33 565 579 892 1071 1241 {844 {2211 it<sup>e,r1</sup> SBL TH NA28 {} // lac F P T 346

Jn 4:37 Ἐν γὰρ τούτῳ ὁ λόγος ἐστὶν ὁ ἀληθινός, ὅτι ἄλλος ἐστὶν ὁ σπείρων, καὶ ἄλλος ὁ θερίζων.

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

Jn 4:38 Ἐγὼ ἀπέστειλα ὑμᾶς θερίζειν ὃ οὐχ ὑμεῖς κεκοπιάκατε• ἄλλοι κεκοπιάκασιν, καὶ ὑμεῖς εἰς τὸν κόπον αὐτῶν εἰσεληλύθατε.

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

### *The Woman's Talk Bears Fruit*

Jn 4:39 ¶ Ἐκ δὲ τῆς πόλεως ἐκείνης πολλοὶ ἐπίστευσαν εἰς αὐτὸν τῶν Σαμαρειτῶν διὰ τὸν λόγον τῆς γυναικὸς μαρτυρούσης ὅτι Εἶπέν μοι πάντα ὅσα ἐποίησα.

<sup>39</sup>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."

Jn 4:40 Ὡς οὖν ἦλθον πρὸς αὐτὸν οἱ Σαμαρεῖται, ἠρώτων αὐτὸν μένειν παρ' αὐτοῖς• καὶ ἔμεινεν ἐκεῖ δύο ἡμέρας.

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

Jn 4:41 Καὶ πολλῶ πλείους ἐπίστευσαν διὰ τὸν λόγον αὐτοῦ,

<sup>41</sup>And, because of his word, many more believed.

Jn 4:42 τῇ τε γυναικὶ ἔλεγον ὅτι Οὐκέτι διὰ τὴν σὴν λαλίαν πιστεύομεν• αὐτοὶ γὰρ ἀκηκόαμεν, καὶ οἶδαμεν ὅτι οὗτός ἐστιν ἀληθῶς ὁ σωτὴρ τοῦ κόσμου, ὁ χριστός.

<sup>42</sup>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,<sup>58</sup> the Savior of the world."

### *The Official's Son Stays Alive*

Jn 4:43 ¶ Μετὰ δὲ τὰς δύο ἡμέρας ἐξῆλθεν ἐκεῖθεν, καὶ ἀπῆλθεν εἰς τὴν Γαλιλαίαν.

<sup>43</sup>And after the two days he departed from there and went into Galilee.

Jn 4:44 Αὐτὸς γὰρ ὁ Ἰησοῦς ἐμαρτύρησεν ὅτι προφήτης ἐν τῇ ἰδίᾳ πατρίδι τιμὴν οὐκ ἔχει.

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

Jn 4:45 Ὅτε οὖν ἦλθεν εἰς τὴν Γαλιλαίαν, ἐδέξαντο αὐτὸν οἱ Γαλιλαῖοι, πάντα ἐωρακότες ἃ ἐποίησεν ἐν Ἱεροσολύμοις ἐν τῇ ἑορτῇ• καὶ αὐτοὶ γὰρ ἦλθον εἰς τὴν ἑορτήν.

<sup>45</sup>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.

<sup>58</sup> 4:42 txt κοσμου ο χριστος A C<sup>3</sup> D E L N 047 **mi** ite,f,q syr<sup>p,h</sup> TR RP // κοσμου **pp**<sup>66</sup> **p**<sup>75</sup> **x** B C\* WS 083 lat syr<sup>c</sup> cops<sup>a</sup> arm eth Ir<sup>latvid</sup> Or SBL TH NA28 {} // lac P T 086



Jn 4:46 ¶ Ἦλθεν οὖν πάλιν ὁ Ἰησοῦς εἰς τὴν Κανᾶ τῆς Γαλιλαίας, ὅπου ἐποίησεν τὸ ὕδωρ οἶνον. Καὶ ἦν τις βασιλικός, οὗ ὁ υἱὸς ἡσθένει ἐν Καπερναούμ.

<sup>46</sup>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.

Jn 4:47 Οὗτος ἀκούσας ὅτι Ἰησοῦς ἔκει ἐκ τῆς Ἰουδαίας εἰς τὴν Γαλιλαίαν, ἀπῆλθεν πρὸς αὐτόν, καὶ ἡρώτα αὐτόν<sup>59</sup> ἵνα καταβῇ καὶ ἰάσηται αὐτοῦ τὸν υἱόν• ἔμελλεν γὰρ ἀποθνήσκειν.

<sup>47</sup>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.

Jn 4:48 Εἶπεν οὖν ὁ Ἰησοῦς πρὸς αὐτόν, Ἐὰν μὴ σημεῖα καὶ τέρατα ἴδῃτε, οὐ μὴ πιστεύσητε.

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

Jn 4:49 Λέγει πρὸς αὐτόν ὁ βασιλικός, Κύριε, κατάβηθι πρὶν ἀποθανεῖν τὸ παιδίον μου.

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

Jn 4:50 Λέγει αὐτῷ ὁ Ἰησοῦς, Πορεύου• ὁ υἱός σου ζῇ. Καὶ ἐπίστευσεν ὁ ἄνθρωπος τῷ λόγῳ ᾧ εἶπεν αὐτῷ ὁ Ἰησοῦς, καὶ ἐπορεύετο.

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

Jn 4:51 Ἦδη δὲ αὐτοῦ καταβαίνοντος, οἱ δούλοι αὐτοῦ ἀπήντησαν αὐτῷ, καὶ ἀπήγγειλαν λέγοντες ὅτι Ὁ παῖς σου ζῇ.

<sup>51</sup>And even as he was going back down, his servants met him and reported, saying, "Your boy is alive."<sup>60</sup>

<sup>59</sup> 4:47 txt αυτον A E K M N U Y Γ Δ Θ Λ Π Ψ Ω 0211 f<sup>1</sup> f<sup>3</sup> 2 28 157 565 579 700 1424 m lat TR RP // omit P<sup>66</sup> P<sup>75</sup> x B C D L W<sup>S</sup> 083 086 33 69 892 1071 1241 it SBL TH NA28 {} // omit και ηρωτα αυτον G 047 (h.t.) // lac P<sup>45</sup> P. Note that P<sup>75</sup> omits προς αυτον, another case of h.t. from αυτον to αυτον.

<sup>60</sup> 4:51 txt

απηνησαν αυτω και απηγγειλαν λεγοντες οτι ο παις σου ζη E 047 TR RP

υπηνησαν αυτω και ηγγειλαν αυτω λεγοντες οτι ο παις σου ζη 0233

υπηνησαν αυτω και απηγγειλαν λεγοντες οτι ο υιος σου ζη P<sup>66c</sup>

υπηνησαν αυτω και απηγγειλαν λεγοντες οτι παις αυτου C\*

υπηνησαν αυτω και απηγγειλαν λεγοντες οτι ο παις αυτου C<sup>1</sup>

απηνησαν αυτον και απηγγειλαν λεγοντες οτι ο παις αυτου ζη A

υπηνησαν αυτω και απηγγειλαν λεγοντες οτι ο παις αυτου ζη P<sup>66\*</sup>

υπηνησαν αυτω και ηγγειλαν οτι ο παις αυτου ζη x

υπηνησαν αυτω λεγοντες οτι ο υιος σου ζη L N

υπηνησαν αυτω λεγονται οτι ο παις αυτου ζη B\*

υπηνησαν αυτω λεγοντες οτι ο παις αυτου ζη B<sup>2</sup>

υπηνησαν αυτω λεγοντες οτι ο παις αυτου ζη P<sup>75</sup> SBL TH NA28

υπηνησαν οι δουλοι αυτω και ηγγειλαν αυτω οτι ο υιος σου ζη D

ηντ P<sup>45</sup>

lac P 070 083 086.

The above are all the Greek manuscripts dated 8th century and earlier. There are two variants here: (1) the presence or absence of the verb for report / tell, and (2) variation between an indirect quotation as in NA28, versus a direct quotation as in Byz. Because of space used, P<sup>45</sup> must have included some form of the verb for report/tell. I knew before I looked these readings up that E and 047 would be the pure Byzantine text. And L N would be the mixed: they lack the report / tell, but use direct quotation. And, as is often the case, D is different from all: it alone has report/tell without λεγοντες.

Jn 4:52 Ἐπύθετο οὖν παρ' αὐτῶν τὴν ὥραν ἐν ᾗ κομψότερον ἔσχεν. Καὶ εἶπον αὐτῷ ὅτι Χθὲς ὥραν ἑβδόμην ἀφῆκεν αὐτὸν ὁ πυρετός.

<sup>52</sup>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."

Jn 4:53 Ἔγνων οὖν ὁ πατήρ ὅτι ἐν ἐκείνῃ τῇ ὥρᾳ, ἐν ᾗ εἶπεν αὐτῷ ὁ Ἰησοῦς ὅτι Ὁ υἱός σου ζῇ• καὶ ἐπίστευσεν αὐτὸς καὶ ἡ οἰκία αὐτοῦ ὅλη.

<sup>53</sup>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.

Jn 4:54 Τοῦτο<sup>61</sup> πάλιν δεύτερον σημεῖον ἐποίησεν ὁ Ἰησοῦς, ἐλθὼν ἐκ τῆς Ἰουδαίας εἰς τὴν Γαλιλαίαν.

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

## Chapter 5

### *Jesus Heals in the Spa on the Sabbath*

Jn 5:1 Μετὰ ταῦτα ἦν ἡ ἐορτὴ τῶν Ἰουδαίων, καὶ ἀνέβη ὁ Ἰησοῦς εἰς Ἱεροσόλυμα.

<sup>1</sup>After these things, there was a festival of the Jews, and Jesus went up to Jerusalem.

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<sup>61</sup> 4:54 txt τουτο Ⲡ A C<sup>2</sup> Dc E L N 047 0233 21 latt syr cop<sup>sa</sup> TR RP // του D\* // τουτο δε ƿ<sup>66</sup> ƿ<sup>75</sup> B C\* T W<sup>S</sup> cop<sup>pbo</sup> Or SBL TH NA28 [δε] {} // lac ƿ<sup>45</sup> P 070 083 086

Jn 5:2 ¶ Ἔστιν δὲ ἐν τοῖς Ἱεροσολύμοις ἐπὶ τῇ προβατικῇ κολυμβήθρα, ἡ ἐπιλεγομένη Ἑβραϊστὶ Βηθεσδά, πέντε στοὰς ἔχουσα.

<sup>62</sup>Now there is in Jerusalem near the Sheep Gate<sup>62</sup> a pool, which in Hebrew<sup>63</sup> is called Bethesda,<sup>64</sup> having five colonnades.

<sup>62</sup> 5:2a A gate in the north which allowed the sheep destined to be sacrificed to access the temple.

<sup>63</sup> 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)

<sup>64</sup> 5:2c txt Βηθεσδα A C E C F G H K M S U V X<sup>comm</sup> Γ Δ Θ Π Ω 047 063 (Βηθ\_\_δα) 078 0141 (0233<sup>vid</sup> \_\_θεσδα) 1 2 13 22 28 35 109 118 124 157 173 180 205 209 213 397 565 579 597 700 821 826 828 865 892 983 1006 1009 1010 1071 1079 1192 1195 1210 1216 1230 1241 1242 1243 1253<sup>vid</sup> 1278 1292 1342 1344 1365 1505 1546 1582 1646 2129 2148 2174 2193 2372 2718 2786 2886 *Lect it<sup>f,q</sup> vgmss syr<sup>c,p,hmg</sup> gr<sup>f,(pal)</sup> arm geo slav Amphilochius Didymus<sup>dub</sup> Chrysostom Cyrillem TR RP SBL TH* // Βιθεσδα 69 1689 // Βηθεσδα N // Βηθεσθα 1424 // Βιθεσθα Λ<sup>\*,c</sup> // Βηζαθα L ite // Beth(h)zet(h)a it<sup>b,ff<sup>2</sup>\*</sup> vgmss // Βηθζαθα 8 0211 33 713 it<sup>l</sup> (Eusebius) (Cyril) NA28 {C} // Βηθσαϊδα (p<sup>66\*</sup> Βηδσαϊδαν p<sup>66c</sup> Βηδσαϊδα) p<sup>75</sup> B E\* T W<sup>supp</sup> (Ψ Βησσαϊδα) pc itaur,c,ff<sup>2c</sup> vg syr<sup>h</sup> (cop<sup>sa,pho,bo,ach<sup>2</sup></sup>) eth Diatessaron<sup>s</sup> Tertullian Chromatius Jerome WH // Βελζεθα D it<sup>(a)d,r<sup>1</sup></sup> (ita Belzatha) // lacuna p<sup>2</sup> p<sup>5</sup> p<sup>6</sup> p<sup>22</sup> p<sup>28</sup> p<sup>36</sup> p<sup>39</sup> p<sup>44a</sup> p<sup>44b</sup> p<sup>45</sup> p<sup>52</sup> p<sup>55</sup> p<sup>59</sup> p<sup>60</sup> p<sup>63</sup> p<sup>76</sup> p<sup>80</sup> p<sup>90</sup> p<sup>93</sup> p<sup>95</sup> p<sup>106</sup> p<sup>107</sup> p<sup>108</sup> p<sup>109</sup> p<sup>119</sup> p<sup>120</sup> p<sup>121</sup> p<sup>122</sup> P Q X Y 050 054 060 065 068 083 086 087 091 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 346 543 788 syr<sup>s</sup>. It has been suggested by Milik that Bethzatha is from an Aramaic intensive plural of the original for Bethesda. Bethesda, though widely supported by later manuscripts of several text types, is suspect in the eyes of some as a scribal alteration originally introduced because of its edifying etymology: בֵּית שֶׁאֵת

Jn 5:3 Ἐν ταύταις κατέκειτο πλῆθος πολὺ τῶν ἀσθενούντων, τυφλῶν, χωλῶν, ξηρῶν, ἐκδεχομένων τὴν τοῦ ὕδατος κίνησιν.

<sup>3</sup>In these a great number of disabled people used to lie, the blind, the lame, the paralyzed, waiting for the movement of the water. <sup>65</sup>

בֵּית חֶסֶדָא - "Beyt Chesda," "House of [Divine] Mercy." Though the UBS textual commentary states that the Copper Scroll discovered at Qumran (one of the "Dead Sea Scrolls") contains a reference to a pool at Betheshdathayim, this has subsequently been disproven. It states that this word, the termination of which signifies the Hebrew dual number, appears to be connected with the Aramaic for "to pour out." Thus, perhaps therefore, בֵּית אֵשְׁחָדָא - "Beyt Eyshda," or "Place of out-pouring [water]." In a new paper by Reinhart Ceulemans, "The Name of the Pool in Joh 5,2. A Text-Critical Note Concerning 3Q15" ZNW 99 (2008) 112-15, he says, "one of the reasons for the fact that this reading BETHESDA is embedded that much, can be found in one verse from the Copper Scroll (3Q15), discovered at Qumran. This scroll contains a reference to a certain pool (viz. 3Q15 11,12), which is often linked to the pool mentioned in Joh 5,2. Equally often this verse has been interpreted as "corroborating the reading BETHESDA. The reason for this was the reading of the 3Q15 verse as edited in the standard edition, provided by J.T. Milik in 1962. Very recently, a new impressive two-volume restoration of the Copper Scroll appeared, the first volume of which contains a new edition (Le Rouleau de cuivre de la grotte 3 de Qumrân (3Q15). Expertise – Restauration – Epigraphie I, par D. Brizemeure et alii (STDJ 55.1), Leiden 2006). The Qumran text does not feature a dalet or res with waw, but only a cursive waw in the form of a res. Thus, according to the new edition, this line only mentions some sort of installation (building) with two reservoirs, and contains no proper name. This directly contradicts the assertions of Milik, who drew a parallel to the place name BETHESDA, which he regarded the text of Joh 5:2. This means that the Copper Scroll cannot be of any use when trying to answer the text-critical questions concerning this Johannine passage. Thus the reason for supporting the reading BETHESDA is significantly weakened; in the future this variant should not deserve the maximum momentum which it received in the past." This "Bethesda" may well have been the same place as the twin pools near the present-day St. Anne's Church. There would have been a colonnade on each of the four sides and another between the pools, holding up a covering under which the people would lie. As for the name Bethzatha, it has eclectic textual support, along with Eusebius. It was the name of the northern extension of the city of Jerusalem. I Maccabees 7:19 mentions a "great cistern" at Bethzaith. Bethsaida is suspect as an assimilation to the town of Bethsaida on the Sea of Galilee, as mentioned in John 1:44.

<sup>65</sup> 5:3 txt include v. 3b ἐκδεχομένων τὴν τοῦ ὕδατος κίνησιν AC C<sup>3</sup> E F G K M U V (W<sup>supp</sup>) X<sup>com</sup> Γ Δ Θ Ψ 063 078 0233 f<sup>1</sup> f<sup>13</sup> 2 28 (33 -κίνησιν) (180 ἀπεκδεχομένων) 205 213 397 565 579 597 700 799 865 892 1006 1009 1010 1071 1079 1195 1216 1230 1241 1242 1243 1253 1292 1342 1344 1365 1424 1505 1546 1646 2148 2174 2907 Byz Lect it<sup>c,e,f,ff2</sup> vg, syr<sup>p,h,pal</sup> cop<sup>bopt</sup> arm eth<sup>pp</sup> geo slav Chrysostom Cyril<sup>lem</sup> TR RP // παραλυτικῶν ἐκδεχομένων τὴν τοῦ ὕδατος κίνησιν D it<sup>a,aur,b,d,j,l,r1</sup> vg<sup>ms</sup> (eth<sup>TH</sup>) // add ἐκδεχομένων τὴν τοῦ ὕδατος 33 // add v. 3b w/asterisk S Λ Π Ω 047 65 230 461 1273 // omit v. 3b P<sup>66</sup> P<sup>75</sup> X A\* B C\* L T 0141 157 821 it<sup>q</sup> syr<sup>c</sup> copsa,pbo,bopt,ach<sup>2</sup> arm geo Amphilochius SBL TH NA28 {A} // lacuna P<sup>45</sup> P 346 788 syr<sup>S</sup>. According to the UBS textual commentary, this small group of five words contains two non-Johannine words, ἐκδέχσθαι and κίνησις. See note on v. 4 for some information that pertains also to this variant. For a Swanson-style table of the variants in this passage, see at the end of this document Endnote #"

Ἰη 5:4 Ἄγγελος γὰρ κατὰ καιρὸν κατέβαινεν ἐν τῇ κολυμβήθρᾳ, καὶ ἐτάρασσεν τὸ ὕδωρ· ὁ οὖν πρῶτος ἐμβὰς μετὰ τὴν ταραχὴν τοῦ ὕδατος, ὑγιὲς ἐγίνετο, ὥς δήποτε κατείχετο νοσήματι.

<sup>4</sup>For an angel<sup>66</sup> from time to time would come down<sup>67</sup> into the pool, and stir up the water. So the first one getting down in after the stirring of the water would be healed, whatever disease he had formerly been afflicted with.<sup>68</sup>

In 5:5 Ἦν δέ τις ἄνθρωπος ἐκεῖ τριάκοντα ὀκτὼ ἔτη ἔχων ἐν τῇ ἀσθενείᾳ.

<sup>5</sup>And one man was there who had had a disability thirty-eight years.

Jn 5:6 Τοῦτον ἰδὼν ὁ Ἰησοῦς κατακείμενον, καὶ γνοὺς ὅτι πολὺν ἤδη χρόνον ἔχει, λέγει αὐτῷ, θέλεις ὑγιῆς γενέσθαι;

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

Jn 5:7 Ἀπεκρίθη αὐτῷ ὁ ἀσθενῶν, Κύριε, ἄνθρωπον οὐκ ἔχω ἵνα, ὅταν παραχθῇ τὸ ὕδωρ, βάλλῃ με εἰς τὴν κολυμβήθραν· ἐν ᾧ δὲ ἔρχομαι ἐγώ, ἄλλος πρὸ ἐμοῦ καταβαίνει.

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

Ἰη 5:8 Λέγει αὐτῷ ὁ Ἰησοῦς, Ἑγείραι, ἄρον τὸν κράββατόν σου, καὶ περιπάτει.

<sup>8</sup>Jesus says to him, "Stand up. Pick up your mat and walk."

Jn 5:9 Καὶ εὐθέως ἐγένετο ὑγιής ὁ ἄνθρωπος, καὶ ἦρεν τὸν κράββατον αὐτοῦ καὶ περιεπάτει.  
 Ἦν δὲ σάββατον ἐν ἐκείνῃ τῇ ἡμέρᾳ.

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

<sup>66</sup> **5:4a** txt κυρίου A K L Y Δ Π 0233 f<sup>13</sup> & many other minuscules it vg<sup>cl</sup> TR-Scriv. The phrase "of the Lord" is not in the TR-Steph HF, RP or PK editions (even though this is the earliest form of the addition). Pickering says it likely was a fallen angel, and that the occasional healings were cruel, giving false hope.

<sup>67</sup> **5:4b** txt ἐλούετο A (K) Π Ψ 0211 (579) 1079 1219 1241 1546 1561 2411 2768 2790 it<sup>r1</sup> vg<sup>mss</sup>

68 **5:4c** txt include v. 4 with major variations A C<sup>3</sup> E F G H K L M N U V X<sup>comm</sup> Y Γ Δ Θ Ψ 063 078 0211 0233 f<sup>1</sup> f<sup>13</sup> 2 28 180 205 213  
397 565 579 597 700 799 865 892 1006 1009 1010 1071 1195 1216 1230 1241 1242 1243 1253 1292 1342 1344 1365 1424 1505  
1546 1646 2148 **ⲙ** Lect ita, aur,b,c,e,ff<sup>2</sup>, j,r<sup>1</sup> vg<sup>cl</sup>, syr<sup>p,pal</sup> cop<sup>boPt</sup> eth slav Didymus<sup>dub</sup> Chrysostom Cyrillem-, Tertullian Hilary  
Ambrose TR RP // include v. 4 w/asterisks or obeli S Λ Π Ω 047 65 230 461 2173 syr<sup>h</sup> // omit v. 4 **ⲡ**<sup>66</sup> **ⲡ**<sup>75</sup> **Ⲡ** B C\* D T W<sup>supp</sup> 0141 33  
157 821 2718 it<sup>d,f,l,q</sup> vg<sup>www,st</sup> syr<sup>c</sup> cop<sup>sa,pbo,boPt,ach<sup>2</sup></sup> arm geo Amphilochius SBL TH NA28 {A} // lacuna **ⲡ**<sup>45</sup> P 346 788 syr<sup>s</sup>. Later  
manuscripts replaced the clearly absurd "bathing" (A K Π Ψ 0211 579 1079 1219 1241 1546 1561 2411 2768 2790 have  
"bathing" or "washing") by the angel, which was the initial reading of this, with "an angel would come down into" (L Θ 063).  
According to the UBS textual commentary, the added words in vv. 3b-4 contain the following non-Johannine expressions  
and words: κατὰ καιρόν, ἐμβαίνω, ἐκδέχεσθαι, ἐκδέχομαι, κατέχομαι, κίνησις, ταραχή, and νόσημα -- the last three words  
only here in the New Testament. They say that the additions may have been made in order to explain how the water gets  
stirred in verse 7. For a Swanson-style table of the variants in this passage, right-click this  
<https://www.bibletranslation.ws/trans/pachart.pdf> , and choose "save as." See also Wieland Willker's excellent  
commentary on this variant.

Jn 5:10 ¶ Ἐλεγον οὖν οἱ Ἰουδαῖοι τῷ τεθεραπευμένῳ, Σάββατόν ἐστιν• οὐκ ἔξεστίν σοι ἄραι τὸν κράββατον.

<sup>10</sup>The Jews therefore said to the man who had been healed, "It is a Sabbath; it is not lawful<sup>69</sup> for you to carry your<sup>70</sup> mat."

Jn 5:11 Ἀπεκρίθη<sup>71</sup> αὐτοῖς, Ὁ ποιήσας με ὑγιῇ, ἐκεῖνός μοι εἶπεν, Ἄρον τὸν κράββατόν σου καὶ περιπάτει.

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

Jn 5:12 Ἠρώτησαν οὖν αὐτόν, Τίς ἐστιν ὁ ἄνθρωπος ὁ εἰπὼν σοι, Ἄρον τὸν κράββατόν σου καὶ περιπάτει;

<sup>12</sup>So they asked him, "Who is the man telling you to pick up your mat<sup>72</sup> and walk?"

Jn 5:13 Ὁ δὲ ἰαθεὶς οὐκ ᾔδει τίς ἐστιν• ὁ γὰρ Ἰησοῦς ἐξένευσεν, ὅχλου ὄντος ἐν τῷ τόπῳ.

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

Jn 5:14 Μετὰ ταῦτα εὕρισκε αὐτὸν ὁ Ἰησοῦς ἐν τῷ ἱερῷ, καὶ εἶπεν αὐτῷ, Ἴδε ὑγιῆς γέγονας• μηκέτι ἀμάρτανε, ἵνα μὴ χειρόν τί σοι γένηται.

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

Jn 5:15 Ἀπῆλθεν ὁ ἄνθρωπος, καὶ ἀνήγγειλεν τοῖς Ἰουδαίοις ὅτι Ἰησοῦς ἐστιν ὁ ποιήσας αὐτὸν ὑγιῇ.

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

Jn 5:16 Καὶ διὰ τοῦτο ἐδίωκον τὸν Ἰησοῦν οἱ Ἰουδαῖοι, καὶ ἐζήτουν αὐτὸν ἀποκτεῖναι, ὅτι ταῦτα ἐποίει ἐν σαββάτῳ.

<sup>16</sup>And for this reason the Jews persecuted Jesus, and looked for a way to kill him,<sup>73</sup> because he was doing these things on the Sabbath.

<sup>69</sup> **5:10a** The Greek word translated "lawful" is the impersonal participle ἔξεστιν - éxestin, which is derived from the same root as ἐξουσία - exousía, the word for authority. If an activity was ἔξεστιν, that means it was "loosed," or ruled by the rabbis to be something "allowed" by the Torah. If something was not ἔξεστιν, as is the case here, that means it was "bound," that is, the rabbis had adjudged that it was forbidden by the Torah.

<sup>70</sup> **5:10b** txt omit A B C<sup>3</sup> E F G H K M S U V X<sup>S</sup> Y Γ Δ Ω 047 063 0141 f<sup>1</sup> 2 28 124 157 397 565 700 1424 m ite,<sup>δ</sup> TR RP // σου p<sup>66</sup> p<sup>75</sup> x C\* D L N W<sup>S</sup> Θ Λ Π Ψ 0211 0233 f<sup>13</sup> 69 579 892 1071 1241 lat syr cop arm SBL NA28 {/} // lac p<sup>45</sup> P Q T X<sup>txt</sup> 070 078 33 346 788. The definite article served as a weak possessive pronoun, and so these are translated the same.

<sup>71</sup> **5:11** txt omit C<sup>3</sup> D E 047 m lat cop<sup>sa</sup>ms,ly TR RP // ο δε p<sup>66</sup> x C\* L N W<sup>S</sup> 0233 it<sup>f</sup> syr<sup>h</sup> (eth) TH NA28 { \ } // ος δε p<sup>75</sup> A B SBL // lac p<sup>45</sup> P

<sup>72</sup> **5:12** txt τον κραβ(β)ατ(τ)ον σου A<sup>c</sup> C<sup>3</sup> D E F G H K M N S U V X<sup>S</sup> Y Δ Θ Λ<sup>c</sup> Π Ψ Ω 047 0141 0211 0233 f<sup>1</sup> f<sup>13</sup> 2 28 33 69 157 397 565 700 892 1071 1241 1424 m latt syr cop<sup>sa</sup>ms,pbo,bo TR RP // σου τον κραββατον 579 // omit p<sup>66</sup> p<sup>75</sup> x B C\* L cop<sup>sa</sup>ms,ly SBL TH NA28 // omit entire verse A\* W<sup>S</sup> Λ\* 063 // lac p<sup>45</sup> P Q T X<sup>txt</sup> 070 078 346 788

<sup>73</sup> **5:16** txt καὶ ἐζήτουν αὐτὸν ἀποκτεῖναι ὅτι A E F<sup>vid</sup> H K M N S U (V) Y X<sup>S</sup> Γ Δ Θ Λ Π Ψ Ω 047 0211 0233 2 27 28 118 700 1071 1273 1424 1582<sup>c</sup> 2561 ite,f,q,r<sup>1</sup> syr<sup>p,h</sup> cop<sup>bo</sup>pt TR RP // καὶ ἐζήτουν ἀποκτεῖναι αὐτὸν ὅτι 157 // ὅτι ἐζήτουν αὐτὸν ἀποκτεῖναι ὅτι 124 // ὅτι p<sup>66</sup> p<sup>75</sup> x B C D L W 0141 1 33 69 397 565 579 821 892 1010 1241 1582\* 2718 2786 al. ita,aur,b,c,d,ff<sup>2</sup>,l vg syr(s),c cop<sup>sa</sup>,bopt SBL TH NA28 { \ } // lac p<sup>45</sup> P Q T X<sup>txt</sup> 070 078 346 788. No umlaut in B.

Jn 5:17 Ὁ δὲ Ἰησοῦς ἀπεκρίνατο αὐτοῖς, Ὁ πατήρ μου ἕως ἄρτι ἐργάζεται, καὶ γὰρ ἐργάζομαι.

<sup>17</sup>But Jesus answered them, "My Father is working continuously up to now, so I also am working."

Jn 5:18 Διὰ τοῦτο οὖν μᾶλλον ἐζήτουν αὐτὸν οἱ Ἰουδαῖοι ἀποκτείνειν, ὅτι οὐ μόνον ἔλυεν τὸ σάββατον, ἀλλὰ καὶ πατέρα ἴδιον ἔλεγεν τὸν θεόν, ἴσον ἑαυτὸν ποιῶν τῷ θεῷ.

<sup>18</sup>For this reason the Jews tried all the more to kill him, because not only was he breaking the Sabbath,<sup>74</sup> but he was also saying God was his own father, making himself equal to God.

Jn 5:19 ¶ Ἀπεκρίνατο οὖν ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς, Ἀμὴν ἀμὴν λέγω ὑμῖν, οὐ δύναται ὁ υἱὸς ποιεῖν ἄφ' ἑαυτοῦ οὐδέν, ἐὰν μή τι βλέπη τὸν πατέρα ποιοῦντα· ἃ γὰρ ἂν ἐκεῖνος ποιῇ, ταῦτα καὶ ὁ υἱὸς ὁμοίως ποιεῖ.

<sup>19</sup>Therefore Jesus responded and said to them, "Truly, truly I say to you, the Son is not able to do anything of himself,<sup>75</sup> but only what he sees the Father doing; for whatever things that One does, these things also the Son does likewise.

Jn 5:20 Ὁ γὰρ πατήρ φιλεῖ τὸν υἱόν, καὶ πάντα δείκνυσιν αὐτῷ ἃ αὐτὸς ποιεῖ· καὶ μείζονα τούτων δείξει αὐτῷ ἔργα, ἵνα ὑμεῖς θαυμάζητε.

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

Jn 5:21 Ὡςπερ γὰρ ὁ πατήρ ἐγείρει τοὺς νεκροὺς καὶ ζωοποιεῖ, οὕτως καὶ ὁ υἱὸς οὓς θέλει ζωοποιεῖ.

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

Jn 5:22 Οὐδὲ γὰρ ὁ πατήρ κρίνει οὐδένα, ἀλλὰ τὴν κρίσιν πᾶσαν δέδωκεν τῷ υἱῷ·

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

Jn 5:23 ἵνα πάντες τιμῶσιν τὸν υἱόν, καθὼς τιμῶσιν τὸν πατέρα. Ὁ μὴ τιμῶν τὸν υἱόν, οὐ τιμᾷ τὸν πατέρα τὸν πέμψαντα αὐτόν.

<sup>23</sup>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.

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<sup>74</sup> **5:18** The Greek verb translated "breaking" here, is λύω - λύō. 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."

<sup>75</sup> **5:19** According to Bauer, ἄφ' ἑαυτοῦ 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

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

<sup>24</sup>"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.

Jn 5:25 Ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι ἔρχεται ὥρα καὶ νῦν ἐστίν, ὅτε οἱ νεκροὶ ἀκούσονται τῆς φωνῆς τοῦ υἱοῦ τοῦ θεοῦ, καὶ οἱ ἀκούσαντες ζήσονται.

<sup>25</sup>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,<sup>76</sup> and the ones who hear will live.

Jn 5:26 Ὡσπερ γὰρ ὁ πατήρ ἔχει ζωὴν ἐν ἑαυτῷ, οὕτως ἔδωκεν καὶ τῷ υἱῷ ζωὴν ἔχειν ἐν ἑαυτῷ•

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

Jn 5:27 καὶ ἐξουσίαν ἔδωκεν αὐτῷ καὶ κρίσιν ποιεῖν, ὅτι υἱὸς ἀνθρώπου ἐστίν.

<sup>27</sup>And to him he has given authority also<sup>77</sup> to do the judging, because he is the son of a human.<sup>78</sup>

Jn 5:28 Μὴ θαυμάζετε τοῦτο• ὅτι ἔρχεται ὥρα, ἐν ᾗ πάντες οἱ ἐν τοῖς μνημείοις ἀκούσονται τῆς φωνῆς αὐτοῦ,

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

Jn 5:29 καὶ ἐκπορεύσονται, οἱ τὰ ἀγαθὰ ποιήσαντες, εἰς ἀνάστασιν ζωῆς• οἱ δὲ τὰ φαῦλα πράξαντες, εἰς ἀνάστασιν κρίσεως.

<sup>29</sup>and stream out, the ones who have done good into a resurrection of life, and the ones who have done evil into a resurrection of judgment.<sup>79</sup>

Jn 5:30 ¶ Οὐ δύναμαι ἐγὼ ποιεῖν ἅπ' ἑμαυτοῦ οὐδέν• καθὼς ἀκούω, κρίνω• καὶ ἡ κρίσις ἡ ἐμὴ δικαία ἐστίν• ὅτι οὐ ζητῶ τὸ θέλημα τὸ ἐμόν, ἀλλὰ τὸ θέλημα τοῦ πέμψαντός με πατρός.

<sup>30</sup>I from myself am not able to do a thing; only as I hear do I judge, and my judgment is righteous, because I am not seeking my own will, but the will of the Father<sup>80</sup> who sent me.

<sup>76</sup> 5:25 txt τοῦ υἱοῦ τοῦ θεοῦ P<sup>66</sup> P<sup>75</sup> S A D E F G H L M U V W Y Γ Δ Θ Λ Ψ 063 f<sup>1</sup> f<sup>13</sup> 2 33 118 157 565 700 1071 1424 TR RP NA27 {} // τοῦ θεοῦ 070 pc (x18) // τοῦ υἱοῦ τοῦ ἀνθρώπου K S Π Ω 28 2178 syr<sup>hmg,pal</sup> Chrys<sup>b</sup> al. (x80) // lac C F N P Q T X 0210 0233 788 346.

<sup>77</sup> 5:27a txt καὶ κρίσιν D E G H K S U Y Γ Δ Θ Λ Π Ω 047 063 0211 f<sup>1</sup> f<sup>13</sup> 2 28 157 565 700 892 1071 1241 1424 (acc. NA28) M lat syr<sup>p,h</sup> TR RP // κρίσιν P<sup>66</sup> P<sup>75</sup> P<sup>95vid</sup> S<sup>(\*)</sup> 2 A B L N W Ψ 070 33 579 l2211 it vg<sup>cl</sup> syr<sup>c</sup> Or SBL TH NA28 {} // omit εξουσίαν ἔδωκεν αὐτῷ καὶ (h.t.) 1424 (acc. Swanson) // lac C F P Q T V X 078 0210 0233 346 788

<sup>78</sup> 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.

<sup>79</sup> 5:29 Isaiah 26:19 - 27:1, Daniel 12:1-3

<sup>80</sup> 5:30 txt πατρός E G H M S U V X<sup>s</sup> Y Γ Θ Ω 047 063 0211 f<sup>13</sup> 2 579 700 892 1071 1241 1424 M it<sup>b,c,ff2,l,r1,33</sup> cop<sup>b,pt</sup> TR RP // omit P<sup>66</sup> P<sup>75</sup> S A B D L N W Δ Λ Π Ψ 070 0141 f<sup>1</sup> 33 69 157 565 it<sup>a,d,e,f,q</sup> vg syr<sup>p,s,c</sup> cop<sup>sa,b,pt,ly</sup> Or SBL TH NA28 {} // lac C F P Q T X 078 0210 0233 346 788 syr<sup>s</sup>



### *Testimonies About Jesus*

Jn 5:31 Ἐὰν ἐγὼ μαρτυρῶ περὶ ἑμαυτοῦ, ἡ μαρτυρία μου οὐκ ἔστιν ἀληθής.

<sup>31</sup>"If I testify about myself, my testimony is not valid.

Jn 5:32 Ἄλλος ἐστὶν ὁ μαρτυρῶν περὶ ἐμοῦ, καὶ οἶδα ὅτι ἀληθής ἐστὶν ἡ μαρτυρία ἣν μαρτυρεῖ περὶ ἐμοῦ.

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

Jn 5:33 Ὑμεῖς ἀπεστάλκατε πρὸς Ἰωάννην, καὶ μεμαρτύρηκεν τῇ ἀληθείᾳ.

<sup>33</sup>"You have sent to John, and he has testified to the truth.

Jn 5:34 Ἐγὼ δὲ οὐ παρὰ ἀνθρώπου τὴν μαρτυρίαν λαμβάνω, ἀλλὰ ταῦτα λέγω ἵνα ὑμεῖς σωθῆτε.

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

Jn 5:35 Ἐκεῖνος ἦν ὁ λύχνος ὁ καιόμενος καὶ φαίνων, ὑμεῖς δὲ ἠθελήσατε ἀγαλλιαθῆναι πρὸς ὥραν ἐν τῷ φωτὶ αὐτοῦ.

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

Jn 5:36 Ἐγὼ δὲ ἔχω τὴν μαρτυρίαν μείζω τοῦ Ἰωάννου• τὰ γὰρ ἔργα ἃ ἔδωκέν μοι ὁ πατήρ ἵνα τελειώσω αὐτά, αὐτὰ τὰ ἔργα ἃ ἐγὼ ποιῶ, μαρτυρεῖ περὶ ἐμοῦ ὅτι ὁ πατήρ με ἀπέσταλκεν.

<sup>36</sup>"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.

Jn 5:37 Καὶ ὁ πέμψας με πατήρ, αὐτὸς μεμαρτύρηκεν περὶ ἐμοῦ. Οὔτε φωνὴν αὐτοῦ ἀκηκόατε πώποτε, οὔτε εἶδος αὐτοῦ ἐώρακατε.

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

Jn 5:38 Καὶ τὸν λόγον αὐτοῦ οὐκ ἔχετε μένοντα ἐν ὑμῖν, ὅτι ὃν ἀπέστειλεν ἐκεῖνος, τούτῳ ὑμεῖς οὐ πιστεύετε.

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

Jn 5:39 Ἐρευνᾶτε τὰς γραφάς, ὅτι ὑμεῖς δοκεῖτε ἐν αὐταῖς ζωὴν αἰώνιον ἔχειν, καὶ ἐκεῖναί εἰσιν αἱ μαρτυροῦσαι περὶ ἐμοῦ•

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

Jn 5:40 καὶ οὐ θέλετε ἐλθεῖν πρὸς με, ἵνα ζωὴν ἔχητε.

<sup>40</sup>Yet you refuse to come to me that you may have life.

Jn 5:41 Δόξαν παρὰ ἀνθρώπων οὐ λαμβάνω•

<sup>41</sup>"I do not accept praise from human beings;

Jn 5:42 ἀλλ' ἔγνωκα ὑμᾶς, ὅτι τὴν ἀγάπην τοῦ θεοῦ οὐκ ἔχετε ἐν ἑαυτοῖς.

<sup>42</sup>but I know you, that you do not have the love of God in yourselves.

Jn 5:43 Ἐγὼ ἐλήλυθα ἐν τῷ ὀνόματι τοῦ πατρὸς μου, καὶ οὐ λαμβάνετε με• ἐὰν ἄλλος ἔλθῃ ἐν τῷ ὀνόματι τῷ ἰδίῳ, ἐκεῖνον λήψεσθε.

<sup>43</sup>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.

Jn 5:44 Πῶς δύνασθε ὑμεῖς πιστεῦσαι, δόξαν παρὰ ἀλλήλων λαμβάνοντες, καὶ τὴν δόξαν τὴν παρὰ τοῦ μόνου θεοῦ οὐ ζητεῖτε;

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

Jn 5:45 Μὴ δοκεῖτε ὅτι ἐγὼ κατηγορήσω ὑμῶν πρὸς τὸν πατέρα• ἔστιν ὁ κατηγορῶν ὑμῶν, Μωσῆς, εἰς ὃν ὑμεῖς ἠλπίκατε.

<sup>45</sup>"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.

Jn 5:46 Εἰ γὰρ ἐπιστεύετε Μωσῇ, ἐπιστεύετε ἂν ἐμοί• περὶ γὰρ ἐμοῦ ἐκεῖνος ἔγραψεν.

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

Jn 5:47 Εἰ δὲ τοῖς ἐκείνου γράμμασιν οὐ πιστεύετε, πῶς τοῖς ἐμοῖς ῥήμασιν πιστεύετε;

<sup>47</sup>But since you are not believing his writings, how will you believe my statements?"

## Chapter 6

### *Jesus Feeds the Five Thousand*

Jn 6:1 Μετὰ ταῦτα ἀπῆλθεν ὁ Ἰησοῦς πέραν τῆς θαλάσσης τῆς Γαλιλαίας, τῆς Τιβεριάδος.

<sup>1</sup>After these things, Jesus went across to the other side of the Sea of Galilee (the *Sea of Tiberias*).

Jn 6:2 Καὶ ἠκολούθει αὐτῷ ὄχλος πολὺς, ὅτι ἐώρων αὐτοῦ τὰ σημεῖα ἃ ἐποίει ἐπὶ τῶν ἀσθενούντων.

<sup>2</sup>And a large crowd followed him, because they had seen his<sup>81</sup> miraculous signs he had been performing on the sick.

Jn 6:3 Ἀνῆλθεν δὲ εἰς τὸ ὄρος ὁ Ἰησοῦς, καὶ ἐκεῖ ἐκάθητο μετὰ τῶν μαθητῶν αὐτοῦ.

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

Jn 6:4 Ἦν δὲ ἐγγὺς τὸ Πάσχα, ἡ ἑορτὴ τῶν Ἰουδαίων.

<sup>4</sup>And the Passover was near, the festival of the Jews.

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<sup>81</sup> 6:2 txt αὐτοῦ τὰ σημεῖα E F G H M U V Γ Δ 047 2 124 157 700 1424 **mp** TR RP // τὰ σημεῖα **pp**<sup>66</sup> **ss** A B D K L N S W Λ Θ Π Ψ Ω 063 0211 f<sup>1</sup> f<sup>13</sup> 28 33 69 565 579 788 1071 syr cop SBL TH NA28 {/} // lac **pp**<sup>75</sup> C P Q T X 0233 346

Jn 6:5 Ἐπάρας οὖν ὁ Ἰησοῦς τοὺς ὀφθαλμούς, καὶ θεασάμενος ὅτι πολὺς ὄχλος ἔρχεται πρὸς αὐτόν, λέγει πρὸς τὸν Φίλιππον, Πόθεν ἀγοράσομεν ἄρτους, ἵνα φάγωσιν οὗτοι;

<sup>5</sup>Then, lifting up his eyes and seeing that a large crowd was coming toward him, Jesus says to Philip, "Where shall<sup>82</sup> we buy loaves so that these *people* can eat?"

Jn 6:6 Τοῦτο δὲ ἔλεγεν πειράζων αὐτόν• αὐτὸς γὰρ ᾔδει τί ἔμελλεν ποιεῖν.

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

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

<sup>7</sup>Philip answered him, "Two hundred denarii<sup>83</sup> are not enough loaves for them to each get a little!

Jn 6:8 Λέγει αὐτῷ εἷς ἐκ τῶν μαθητῶν αὐτοῦ, Ἀνδρέας ὁ ἀδελφὸς Σίμωνος Πέτρου,

<sup>8</sup>One of his disciples, Andrew the brother of Simon Peter, said to him,

Jn 6:9 Ἔστιν παιδάριον ἐν ᾧδε, ὃ ἔχει πέντε ἄρτους κριθίνους καὶ δύο ὀψάρια• ἀλλὰ ταῦτα τί ἐστὶν εἰς τοσούτους;

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

Jn 6:10 Εἶπεν δὲ ὁ Ἰησοῦς, Ποιήσατε τοὺς ἀνθρώπους ἀναπεσεῖν. Ἦν δὲ χόρτος πολὺς ἐν τῷ τόπῳ. Ἀνέπεσον οὖν οἱ ἄνδρες τὸν ἀριθμὸν ὥσει πεντακισχίλιοι.

<sup>10</sup>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.

Jn 6:11 Ἔλαβεν δὲ τοὺς ἄρτους ὁ Ἰησοῦς, καὶ εὐχαριστήσας διέδωκεν τοῖς μαθηταῖς, οἱ δὲ μαθηταὶ τοῖς ἀνακειμένοις• ὁμοίως καὶ ἐκ τῶν ὀψαρίων ὅσον ᾔθελον.

<sup>11</sup>Then Jesus took the loaves, and after giving thanks, he distributed to the disciples, and the disciples to those reclining,<sup>84</sup> and likewise from the fish, as much as they wanted.

Jn 6:12 Ὡς δὲ ἐνεπλήσθησαν, λέγει τοῖς μαθηταῖς αὐτοῦ, Συναγάγετε τὰ περισσεύσαντα κλάσματα, ἵνα μὴ τι ἀπόλῃται.

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

<sup>82</sup> 6:5 txt αγορασμεν (fut) K F U V 063 118 157 700 1582<sup>c</sup> TR RP // αγορασωμεν (subj) **Σ** A B D E G H L M N S W Y Γ Δ Θ Λ Π Ψ Ω 047 0211 f<sup>1</sup> f<sup>13</sup> 2 28 33 565 579 1071 1424 SBL TH NA28 {/} // ρασωμεν **Ϟ**<sup>66</sup> // αγορασωσιν **Ϟ**<sup>75vid</sup> // lac C P Q T X 0233 346

<sup>83</sup> 6:7 About 8 months of a man's wages

<sup>84</sup> 6:11 txt τοῖς μαθηταῖς οἱ δὲ μαθηταὶ **Σ**<sup>c</sup> D E F G H K M S U V Y Γ Δ Θ Λ Ψ Ω 047 0211 f<sup>13</sup> 2 28 69 124 700 1071 1273 it<sup>b,d,e,j</sup> syr<sup>s</sup> copach<sup>2</sup>,bo<sup>mss</sup> TR RP // τοῖς μαθηταῖς αὐτοῦ οἱ δὲ μαθηταὶ 157 1424 // omit **Ϟ**<sup>28</sup> **Ϟ**<sup>66</sup> **Ϟ**<sup>75</sup> **Σ**<sup>\*</sup> A B L N W Π 063 0141 f<sup>1</sup> 33 565 579 1241 2561 lat syr<sup>c,p,h</sup> copsa,pbo,bo arm SBL TH NA28 {/} // lac **Ϟ**<sup>45</sup> 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 to the other gospels, but that is not so. Just because one account does not go into as much detail as to how Jesus distributed it to the crowd, does not make it a contradiction. He distributed it via the disciples, we know from other gospels.

Jn 6:13 Συνήγαγον οὖν, καὶ ἐγέμισαν δώδεκα κοφίνους κλασμάτων ἐκ τῶν πέντε ἄρτων τῶν κριθίνων, ἃ ἐπερίσσευσεν τοῖς βεβρωκόσιν.

<sup>13</sup>So they gathered, and filled twelve large baskets<sup>85</sup> with fragments of the five barley loaves left over by those who had eaten.

Jn 6:14 Οἱ οὖν ἄνθρωποι ἰδόντες ὃ ἐποίησεν σημεῖον ὁ Ἰησοῦς, ἔλεγον ὅτι Οὗτός ἐστιν ἀληθῶς ὁ προφήτης ὁ ἐρχόμενος εἰς τὸν κόσμον.

<sup>14</sup>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."<sup>86</sup>

Jn 6:15 Ἰησοῦς οὖν γνοὺς ὅτι μέλλουσιν ἔρχεσθαι καὶ ἀρπάζειν αὐτόν, ἵνα ποιήσωσιν αὐτὸν βασιλέα, ἀνεχώρησεν εἰς τὸ ὄρος αὐτὸς μόνος.

<sup>15</sup>Jesus therefore, knowing that they were about to come and take him by force to try to make him king, withdrew<sup>87</sup> into the mountain, himself alone.

### *Jesus Walks on the Water*

Jn 6:16 ¶ Ὡς δὲ ὥψία ἐγένετο, κατέβησαν οἱ μαθηταὶ αὐτοῦ ἐπὶ τὴν θάλασσαν,

<sup>16</sup>And when evening had come, his disciples had gone down to the lake,

Jn 6:17 καὶ ἐμβάντες εἰς τὸ πλοῖον, ἤρχοντο πέραν τῆς θαλάσσης εἰς Καπερναοῦμ. Καὶ σκοτία ἤδη ἐγεγόνει, καὶ οὐκ ἐληλύθει πρὸς αὐτοὺς ὁ Ἰησοῦς.

<sup>17</sup>and gotten into a boat, and were proceeding across the lake toward Capernaum. And now darkness came, and Jesus had not<sup>88</sup> come to them,

Jn 6:18 Ἦ τε θάλασσα ἀνέμου μεγάλου πνέοντος διηγείρετο.

<sup>18</sup>and as a great wind was blowing, the lake was becoming very rough.

Jn 6:19 Ἐληλακότες οὖν ὡς σταδίους εἴκοσι πέντε ἢ τριάκοντα, θεωροῦσιν τὸν Ἰησοῦν περιπατοῦντα ἐπὶ τῆς θαλάσσης, καὶ ἐγγὺς τοῦ πλοίου γινόμενον• καὶ ἐφοβήθησαν.

<sup>19</sup>Then, after having rowed about twenty-five or thirty stadia,<sup>89</sup> they behold him walking on the lake, and getting close to the boat, and they were afraid.

Jn 6:20 Ὁ δὲ λέγει αὐτοῖς, Ἐγώ εἰμι• μὴ φοβεῖσθε.

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

<sup>85</sup> **6:13** κόφινος - kóphinos, a large, heavy basket for carrying things. Interestingly, the baskets used in the feeding of the 4,000 later on were a smaller basket. In the accounts of the feeding of the 5,000, all four gospels use the Greek word kóphinos, but in the account of the feeding of the 4,000, both the gospels containing the story used the Greek word σπυρίς - spurís. A kóphinos was used for many things, including carrying manure, while a spurís was a smaller basket used for carrying edibles.

<sup>86</sup> **6:14** Deuteronomy 18:14-20

<sup>87</sup> **6:15** txt ανεχωρησεν E F G H M S U V W Γ Δ Ϝ Ψ Ω 047 f<sup>13</sup> 2 28 1424 m syrp cop<sup>bo</sup> Or RP // ανεχωρησεν παλιν P<sup>75</sup> N<sup>2</sup> A B D K L N Y Θ Λ Π 063f 0141 0211 f<sup>1</sup> 33 124 157 397 565 579 700 1071 it<sup>b,d,e,f,q,r<sup>1</sup>,δ,33</sup> syrs,h,pal cop<sup>sa</sup> arm goth TR SBL TH NA28 {/} // φευγει παλιν N\* vg it<sup>a,aur,c,ff<sup>2</sup>,l</sup> // φευγει και ανεχωρησεν παλιν syrc // lac P<sup>66</sup> C P Q T X Π 070 0233 346

<sup>88</sup> **6:17** txt ουκ A E F G H K M S U V Y Γ Δ Θ Λ Ω 047 063 0211 f<sup>1</sup> 2 28 157 565 700 892 1424 m lat syr cop<sup>sa,ly</sup> TR RP // ουπω P<sup>28vid</sup> P<sup>75</sup> N A B D L N W Ψ f<sup>13</sup> 33 124 579 1071 1241 it<sup>a</sup> cop<sup>p<sup>bo</sup>,bo</sup> SBL TH NA28 {/} // lac P<sup>66</sup> C P Q T X Π 070 0233 346

<sup>89</sup> **6:19** This is about halfway across the lake. (Three or three and a half miles, or five or six kilometers.)

Jn 6:21 Ἦθελον οὖν λαβεῖν αὐτὸν εἰς τὸ πλοῖον• καὶ εὐθέως τὸ πλοῖον ἐγένετο ἐπὶ τῆς γῆς εἰς ἣν ὑπῆγον.

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

*"I Am the Bread Come Down out of Heaven"*

Jn 6:22 ¶ Τῇ ἐπαύριον ὁ ὄχλος ὁ ἐστηκὼς πέραν τῆς θαλάσσης, ἰδὼν ὅτι πλοιάριον ἄλλο οὐκ ἦν ἐκεῖ εἰ μὴ ἓν ἐκεῖνο εἰς ὃ ἐνέβησαν οἱ μαθηταὶ αὐτοῦ, καὶ ὅτι οὐ συνεισῆλθεν τοῖς μαθηταῖς αὐτοῦ ὁ Ἰησοῦς εἰς τὸ πλοιάριον, ἀλλὰ μόνοι οἱ μαθηταὶ αὐτοῦ ἀπῆλθον -

<sup>22</sup>The next day, the crowd that had stayed on the other side of the lake saw<sup>90</sup> that no other boat had been there except the one onto which his disciples had boarded,<sup>91</sup> and that Jesus had not gotten into the boat with his disciples, but his disciples had gone away alone.

Jn 6:23 ἄλλα δὲ ἦλθεν πλοιαρία ἐκ Τιβεριάδος ἐγγὺς τοῦ τόπου ὅπου ἔφαγον τὸν ἄρτον, εὐχαριστήσαντος τοῦ κυρίου -

<sup>23</sup>(But then other boats, from Tiberias,<sup>92</sup> arrived near the place where they had eaten the loaves, *where* the Lord had given thanks.)

<sup>90</sup> **6:22a** txt ιδων E F G H K M S U V Y Γ Δ Λ Ψ Ω 047 063 f<sup>1</sup> f<sup>13</sup> 2 28 157 565 700 1424 π TR RP // ειδεν P<sup>28</sup> N D // ειδον P<sup>75</sup> A B L N W Θ 33 579 it syr<sup>p,h</sup> SBL TH NA28 {/} // ειδως 0211 1071 // lac P<sup>66</sup> C P Q T X Π 070 0233 346

<sup>91</sup> **6:22b** txt ἓν ἐκεῖνο εἰς ὃ ἐνέβησαν οἱ μαθηταὶ αὐτοῦ καὶ E F G H K M S U V Θ Λ 0141 28 180 597 700 892 1006 1242 1243 1342 1344 1424 1505 1646 2561<sup>Z</sup> ita,d,(e) (syr) arm geo slav Cyrillem TR RP // ἓν ἐκεῖνο εἰς ὃ ἀνέβησαν οἱ μαθηταὶ αὐτοῦ καὶ 047 // ἓν ἐκεῖνω εἰς ὃ ἐνέβησαν οἱ μαθηταὶ τοῦ Ἰησοῦ καὶ Γ Ω f<sup>13</sup> // ἓν ἐκεῖνο εἰς ὃ ἐνέβησαν οἱ μαθηταὶ τοῦ Ἰησοῦ καὶ N\* cor<sup>sa</sup> // ἓν ἐκεῖνο ὃ ἐνέβησαν οἱ μαθηταὶ αὐτοῦ καὶ Y // ἓν ἐκεῖνο εἰς ὃν ἀνέβησαν οἱ μαθηταὶ αὐτοῦ Δ // ἓν εἰς ὃ ἐνέβησαν οἱ μαθηταὶ τοῦ Ἰησοῦ καὶ DC // ἓν εἰς ὃ ἐνέβησαν οἱ μαθηταὶ αὐτοῦ Ἰησοῦ καὶ D\* // ἓν εἰς ὃ ἐνέβησαν οἱ μαθηταὶ αὐτοῦ καὶ 0211 // ἓν εἰς ὃ ἐνέβησαν οἱ μαθηταὶ αὐτοῦ καὶ 33 1071 1216 1230 syr<sup>h</sup> // ἓν εἰς ὃ ἀνέβησαν οἱ μαθηταὶ αὐτοῦ καὶ 1195 1253 // ἓν εἰς ὃ ἐνέβησαν οἱ μαθηταὶ Ἰησοῦ καὶ it<sup>d</sup> // ἓν καὶ P<sup>75</sup> N<sup>c</sup> A B L N W Ψ 063 f<sup>1</sup> 22 157 205 213 565 579 1009 1010 1079 1241 1365 1546 2561<sup>txt</sup> 2718 it<sup>aur,(b),c,f,ff<sup>2</sup>,l,q,(r<sup>1</sup>)</sup> vg cor<sup>bo,pbo,ach<sup>2</sup>,mf</sup> eth slav<sup>ms</sup> Augustine TG WH NA27 SBL {A} // lac P<sup>28</sup> P<sup>45</sup> P<sup>66</sup> C P Q T X Π 070 0233 346 syr<sup>s</sup> (illeg.)

<sup>92</sup> **6:23** txt

αλλα δε ηλθεν πλοιαρια εκ τιβεριαδος A E TR RP  
αλλα δε ηλθον πλοιαρια εκ τιβεριαδος 047  
αλλα δε ηλθεν πλοια εκ της τιβεριαδος W  
αλλα πλοιαρια εκ τιβεριαδος ηλθον L  
και αλλα δε ηλθον πλοιαρια εκ της τιβεριαδος N  
επελθοντων ουν των πλοιων εκ τιβεριαδος N  
αλλων πλοιαρειων ελθοντων εκ τιβεριαδος D  
αλλα ηλθεν πλοια εκ τιβεριαδος P<sup>75</sup> TH  
αλλα ηλθον πλοιαρια εκ τιβεριαδος 091  
αλλα ηλθεν πλοιαρια εκ τιβεριαδος SBL NA28 [ρια]

lac P<sup>28</sup> P<sup>45</sup> P<sup>66</sup> C P Q T 070 0233

The Harklean Syriac's source text must have read αλλα δε, for it reads "but other." The Sahidic Coptic scribe's source text also had αλλα δε, for it reads "and other."

Jn 6:24 ὅτε οὖν εἶδεν ὁ ὄχλος ὅτι Ἰησοῦς οὐκ ἔστιν ἐκεῖ οὐδὲ οἱ μαθηταὶ αὐτοῦ, ἐνέβησαν αὐτοὶ εἰς τὰ πλοῖα, καὶ ἦλθον εἰς Καπερναοὺμ,<sup>93</sup> ζητοῦντες τὸν Ἰησοῦν.

<sup>24</sup>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.

Jn 6:25 Καὶ εὐρόντες αὐτὸν πέραν τῆς θαλάσσης, εἶπον αὐτῷ, 'Ραββί, πότε ᾧδε γέγονας;

<sup>25</sup>And finding him across the lake, they said to him, "Rabbi, when did you get here?"

Jn 6:26 Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς καὶ εἶπεν, Ἀμὴν ἀμὴν λέγω ὑμῖν, ζητεῖτέ με, οὐχ ὅτι εἴδετε σημεῖα, ἀλλ' ὅτι ἐφάγετε ἐκ τῶν ἄρτων καὶ ἐχορτάσθητε.

<sup>26</sup>Jesus answered them, and said, "Truly, truly I say to you, you are looking for me, not because you saw miraculous signs but because you ate the loaves and were satisfied.

Jn 6:27 Ἐργάζεσθε μὴ τὴν βρωσιν τὴν ἀπολλυμένην, ἀλλὰ τὴν βρωσιν τὴν μένουσαν εἰς ζωὴν αἰώνιον, ἣν ὁ υἱὸς τοῦ ἀνθρώπου ὑμῖν δώσει· τοῦτον γὰρ ὁ πατήρ ἐσφράγισεν, ὁ θεός.

<sup>27</sup>Do not work for food that perishes, but for food that abides, resulting in eternal life, which the Son of Man will give you. For him God the Father has sealed."

Jn 6:28 Εἶπον οὖν πρὸς αὐτόν, Τί ποιῶμεν, ἵνα ἐργαζώμεθα τὰ ἔργα τοῦ θεοῦ;

<sup>28</sup>They therefore said to him, "What should we do in order to be working the works of God?"

Jn 6:29 Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς, Τοῦτό ἐστιν τὸ ἔργον τοῦ θεοῦ, ἵνα πιστεύσητε εἰς ὃν ἀπέστειλεν ἐκεῖνος.

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

Jn 6:30 Εἶπον οὖν αὐτῷ, Τί οὖν ποιεῖς σὺ σημεῖον, ἵνα ἴδωμεν καὶ πιστεύσωμέν σοι; Τί ἐργάζῃ;

<sup>30</sup>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?"

Jn 6:31 Οἱ πατέρες ἡμῶν τὸ μάννα ἔφαγον ἐν τῇ ἐρήμῳ, καθὼς ἐστιν γεγραμμένον, Ἄρτον ἐκ τοῦ οὐρανοῦ ἔδωκεν αὐτοῖς φαγεῖν.

<sup>31</sup>Our forefathers ate the manna in the desert; as it is written: 'He gave them bread out of heaven to eat.'<sup>94</sup>

<sup>93</sup> **6:24** txt καπερναουμ A E L 047 TR RP // καφαρναουμ P<sup>75</sup> X B D N W SBL TH NA28 {} // lac P<sup>45</sup> P<sup>66</sup> C P Q T 070 086 0233. The spelling changed in about the 5th century with Codices W and A, except that Codices L and N and Z carried it a bit later. The BDF grammar on the transliteration of Hebrew "MUTES: ּ, ֶ, ֶ (unvoiced nonemphatic stops and spirants) are represented by χ, φ, θ, except where two aspirates would follow in contiguous syllables (in which case the Greeks dissimilated even in their own words)." Ancient Greek had letters for both the aspirated and unaspirated P, T and K, while in English we have letters only for the aspirated, because the unaspirated stops do not mean something different from the aspirated versions, they are not "phonemes." In Greek, the aspirated P was Φ φ (sounds just like our English P) and the unaspirated was Π π, which English does not have a letter for. The Greek aspirated T was Θ θ, like our English T, and the unaspirated was Τ τ, which English does not have a letter for. The Greek aspirated K sound was the letter Χ χ, like our English letter K, and the unaspirated was Κ κ, which English does not have a letter for. The Greek language has changed very much since then. For example, the letter β is no longer the B sound but is now V. You now write the B sound as the two letters μπ. The letter δ is no longer the D sound, but is now voiced TH as in "then." Now, to write the D sound you write two letters, ντ. Greek grammar has of course changed in the thousands of years. One of the biggest changes is that there is no longer a dative case.

<sup>94</sup> **6:31** Exodus 16:4; Psalm 78:24-25; Nehemiah 9:15

Jn 6:32 Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς, Ἀμὴν ἀμὴν λέγω ὑμῖν, οὐ Μωσῆς δέδωκεν ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ• ἀλλ' ὁ πατήρ μου δίδωσιν ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ τὸν ἀληθινόν.

<sup>32</sup>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.

Jn 6:33 Ὁ γὰρ ἄρτος τοῦ θεοῦ ἐστὶν ὁ καταβαίνων ἐκ τοῦ οὐρανοῦ καὶ ζωὴν διδοὺς τῷ κόσμῳ.

<sup>33</sup>For the bread of God, is the one coming down out of heaven and giving life to the world."

Jn 6:34 Εἶπον οὖν πρὸς αὐτόν, Κύριε, πάντοτε δὸς ἡμῖν τὸν ἄρτον τοῦτον.

<sup>34</sup>They said therefore to him, "Sir, give us that bread evermore."

Jn 6:35 Εἶπεν δὲ αὐτοῖς ὁ Ἰησοῦς, Ἐγὼ εἰμι ὁ ἄρτος τῆς ζωῆς• ὁ ἐρχόμενος πρὸς με οὐ μὴ πεινάσῃ• καὶ ὁ πιστεύων εἰς ἐμὲ οὐ μὴ διψήσῃ πώποτε.

<sup>35</sup>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.

Jn 6:36 Ἀλλ' εἶπον ὑμῖν ὅτι καὶ ἐωράκατέ με, καὶ οὐ πιστεύετε.

<sup>36</sup>But as I told you,<sup>95</sup> you have seen me and still you are not believing.

Jn 6:37 Πᾶν ὃ δίδωσίν μοι ὁ πατήρ πρὸς ἐμὲ ἤξει• καὶ τὸν ἐρχόμενον πρὸς με οὐ μὴ ἐκβάλω ἔξω.

<sup>37</sup>All *flesh* that<sup>96</sup> the Father gives to me will come to me, and the one who comes to me, I would certainly not drive away.

Jn 6:38 Ὅτι καταβέβηκα ἐκ τοῦ οὐρανοῦ, οὐχ ἵνα ποιῶ τὸ θέλημα τὸ ἐμόν, ἀλλὰ τὸ θέλημα τοῦ πέμψαντός με.

<sup>38</sup>For I have come down from heaven not to do my will, but the will of Him who sent me.

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<sup>95</sup> 6:36 John 5:38, 47; Diatess. 8:15, 17

<sup>96</sup> 6:37 See the footnote on 6:39.

Jn 6:39 Τοῦτο δέ ἐστιν τὸ θέλημα τοῦ πέμψαντός με πατρός,<sup>97</sup> ἵνα πᾶν ὃ δέδωκέν μοι, μὴ ἀπολέσω ἐξ αὐτοῦ, ἀλλὰ ἀναστήσω αὐτὸ<sup>98</sup> ἐσχάτῃ ἡμέρᾳ.

<sup>39</sup>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<sup>99</sup> up at the last day.

Jn 6:40 Τοῦτο δέ ἐστιν τὸ θέλημα τοῦ πέμψαντός με, ἵνα πᾶς ὁ θεωρῶν τὸν υἱὸν καὶ πιστεύων εἰς αὐτόν, ἔχῃ ζωὴν αἰώνιον, καὶ ἀναστήσω αὐτὸν ἐγὼ τῇ ἐσχάτῃ ἡμέρᾳ.

<sup>40</sup>And<sup>100</sup> this is the will of Him who sent me:<sup>101</sup> that anyone looking to the Son and believing in him would have eternal life, and I would raise him up at the last day."

Jn 6:41 ¶ Ἐγόγγυζον οὖν οἱ Ἰουδαῖοι περὶ αὐτοῦ, ὅτι εἶπεν, Ἐγὼ εἰμι ὁ ἄρτος ὁ καταβάς ἐκ τοῦ οὐρανοῦ.

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

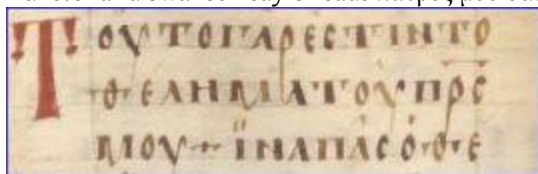
<sup>97</sup> **6:39a** txt πατρος ινα E N 0233 **III** lat syr<sup>h</sup> TR RP // ινα **P**<sup>66</sup> **P**<sup>75</sup> **Σ**<sup>2</sup> A B D L T W it<sup>b,e,f,q</sup> syr<sup>s,c,p</sup> SBL TH NA28 {} // omit τουτο δε εστιν το θελημα του πεμψαντος με just prior **Σ**<sup>\*</sup> C 565 (*homoioleuton*) // omit τουτο δε εστιν το θελημα του πεμψαντος με (of v. 39 and add πατρος at end of v. 38) 047 (*homoioleuton*) // lac P Q 070. Note also what happened in minuscule 1424 regarding *homoioleuton*. The majuscule 0211 omits the entire v. 39. See the next verse where the editions switch.

<sup>98</sup> **6:39b** txt αυτο **P**<sup>66</sup> **P**<sup>75</sup> **Σ** A B C D T 0233 *pm* it<sup>ff2,g</sup> vg<sup>mss</sup> cop<sup>sa</sup> TR RP SBL TH NA28 {} // αυτον E L N W 047 *pm* it<sup>a,b,f,q</sup> vg<sup>st,ww</sup> // lac P Q 070 091

<sup>99</sup> **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 thélēma, 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."

<sup>100</sup> **6:40a** txt δε D E 047 vg<sup>cl</sup> Chrys Chrom TR RP // γαρ **P**<sup>66c</sup> **Σ** A B C L N W 0233 it<sup>a,b,e,f,ff2,q</sup> vg<sup>mss</sup> cop<sup>sa</sup> Clem Ath Bas Cyr Hil Victorin SBL TH NA28 {} // omit **P**<sup>75</sup> T // omit τουτο γαρ εστιν το θελημα **P**<sup>66\*</sup> // lac P Q 070 091 0210

<sup>101</sup> **6:40b** txt πεμψαντος με A E 047 Did Chrys<sup>pt</sup> TR RP // πεμψαντος με πατρος it<sup>ff2</sup> vg syr<sup>pal</sup> Cyr Aug Chrom // πατρος με C // πατρος μου **P**<sup>66</sup> **P**<sup>75</sup> **Σ** B D L N T W 0233 it<sup>a,b,d,e,j,q</sup>,Mull syr cop<sup>sa</sup> arm Clem Chrys<sup>pt</sup> Tert Hil Victorin SBL TH NA28 {} // lac P Q 070 091 0210. Swanson says L reads πατρος με but that is not correct; it reads πατρος μου, see screen capture below. Münster and Swanson say C reads πατρος μου but the IGNTP site says πατρος με.





Jn 6:42 Καὶ ἔλεγον, Οὐχ οὗτός ἐστιν Ἰησοῦς ὁ υἱὸς Ἰωσήφ, οὗ ἡμεῖς οἶδαμεν τὸν πατέρα καὶ τὴν μητέρα; Πῶς οὖν λέγει οὗτος<sup>102</sup> ὅτι Ἐκ τοῦ οὐρανοῦ καταβέβηκα;

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

Jn 6:43 Ἀπεκρίθη οὖν ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς, Μὴ γογγύζετε μετ' ἀλλήλων.

<sup>43</sup>Jesus therefore answered and said to them, "Stop grumbling among yourselves.

Jn 6:44 Οὐδεὶς δύναται ἔλθειν πρὸς με, ἐὰν μὴ ὁ πατὴρ ὁ πέμψας με ἐλκύσῃ αὐτόν, καὶ ἐγὼ ἀναστήσω αὐτὸν ἐν τῇ ἐσχάτῃ ἡμέρᾳ.

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

Jn 6:45 Ἔστιν γεγραμμένον ἐν τοῖς προφήταις, Καὶ ἔσονται πάντες διδασκτοὶ θεοῦ. Πᾶς οὖν ὁ ἀκούων παρὰ τοῦ πατρὸς καὶ μαθὼν, ἔρχεται πρὸς με.

<sup>45</sup>It is written in the Prophets: 'And they shall all be taught by God.'<sup>103</sup> Everyone therefore who hears from the Father, and has learned, comes to me.

Jn 6:46 Οὐχ ὅτι τὸν πατέρα τις ἐώρακεν, εἰ μὴ ὁ ὢν παρὰ τοῦ θεοῦ, οὗτος ἐώρακεν τὸν πατέρα.

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

Jn 6:47 Ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ πιστεύων εἰς ἐμέ, ἔχει ζωὴν αἰώνιον.

<sup>47</sup>Truly, truly I say to you, the person who does believe in me<sup>104</sup> has eternal life.

Jn 6:48 Ἐγὼ εἰμι ὁ ἄρτος τῆς ζωῆς.

<sup>48</sup>I am the bread of life.

Jn 6:49 Οἱ πατέρες ὑμῶν ἔφαγον τὸ μάννα ἐν τῇ ἐρήμῳ, καὶ ἀπέθανον.

<sup>49</sup>Your forefathers ate the manna in the desert, and they died.

Jn 6:50 Οὗτός ἐστιν ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβαίνων, ἵνα τις ἐξ αὐτοῦ φάγῃ καὶ μὴ ἀποθάνῃ.

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

<sup>102</sup> 6:42 txt

πως ουν λεγει ουτος A E 047 0233 TR RP

πως ουν ουτος λεγει X N

πως ουν λεγει εαυτον D

πως ουν λεγει P<sup>66</sup> L

πως νυν T

πως νυν λεγει P<sup>75</sup> B C W SBL TH NA28 {}

lac P Q 070 091 0210

<sup>103</sup> 6:45 Isaiah 54:13

<sup>104</sup> 6:47 txt πιστευων εις εμε A C<sup>2</sup> D E N 047 0233 M<sup>l</sup> lat syr<sup>p,h</sup> cop<sup>sa,pbo</sup> eth geo<sup>2</sup> Did Cyr<sup>5/6</sup> Hesych Hil Aug TR RP // πιστευων εις τον θεον syr<sup>c,s</sup> // πιστευων P<sup>66</sup> P<sup>75</sup> X B C\* L T W it<sup>j</sup> cop<sup>ly</sup> arm geo<sup>1</sup> Cyr<sup>1/6</sup> SBL TH NA28 {A} // lac P Q 091.

Jn 6:51 Ἐγὼ εἰμι ὁ ἄρτος ὁ ζῶν, ὁ ἐκ τοῦ οὐρανοῦ καταβάς• ἐάν τις φάγη ἐκ τούτου τοῦ ἄρτου, ζήσεται εἰς τὸν αἰῶνα. Καὶ ὁ ἄρτος δὲ ὃν ἐγὼ δώσω, ἡ σὰρξ μου ἐστίν, ἣν ἐγὼ δώσω ὑπὲρ τῆς τοῦ κόσμου ζωῆς.

<sup>51</sup>I 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<sup>105</sup> for the life of the world."

Jn 6:52 ¶ Ἐμάχοντο οὖν πρὸς ἀλλήλους οἱ Ἰουδαῖοι λέγοντες, Πῶς δύναται οὗτος ἡμῖν δοῦναι τὴν σάρκα φαγεῖν;

<sup>52</sup>Then the Jews began to argue sharply among themselves, saying, "How can this man give us his<sup>106</sup> flesh to eat?"

Jn 6:53 Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς, Ἀμὴν ἀμὴν λέγω ὑμῖν, ἐὰν μὴ φάγητε τὴν σάρκα τοῦ υἱοῦ τοῦ ἀνθρώπου καὶ πίνητε αὐτοῦ τὸ αἶμα, οὐκ ἔχετε ζωὴν ἐν ἑαυτοῖς.

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

Jn 6:54 Ὁ τρώγων μου τὴν σάρκα καὶ πίνων μου τὸ αἶμα, ἔχει ζωὴν αἰώνιον, καὶ ἐγὼ ἀναστήσω αὐτὸν τῇ ἐσχάτῃ ἡμέρᾳ.

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

Jn 6:55 Ἡ γὰρ σὰρξ μου ἀληθῶς ἐστίν βρῶσις, καὶ τὸ αἶμά μου ἀληθῶς ἐστίν πόσις.

<sup>55</sup>For my flesh is true food,<sup>107</sup> and my blood is true<sup>108</sup> drink.

Jn 6:56 Ὁ τρώγων μου τὴν σάρκα καὶ πίνων μου τὸ αἶμα, ἐν ἐμοὶ μένει, καὶ ἐγὼ ἐν αὐτῷ.

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

Jn 6:57 Καθὼς ἀπέστειλén με ὁ ζῶν πατήρ, καὶ ἐγὼ ζῶ διὰ τὸν πατέρα• καὶ ὁ τρώγων με, κάκεινος ζήσεται δι' ἐμέ.

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

<sup>105</sup> 6:51 txt εστιν ην εγω δωσω E 047 091 **¶** it<sup>f,q</sup> syr<sup>p,h</sup> TR RP // εστιν **¶**<sup>66</sup> **¶**<sup>75</sup> (**κ**) B C D L T W lat syr<sup>s,c</sup> copsa<sup>sa,ly,pbo</sup> Cl SBL TH NA28 {} // lac A N P Q 0233

<sup>106</sup> 6:52 txt omit **¶**<sup>75vid</sup> **κ** C D E G H K L M S U W Y Γ Δ Θ Λ Π Ψ Ω 047 0141 0211 f<sup>1</sup> f<sup>13</sup> 2 28 33 157 180 205 397 565 579 700 1006 1010 1071 1241 1292 1342 1505 l844 l2211 **¶** Lect it<sup>d,ff2</sup> goth Or<sup>gr</sup> Cyr<sup>½</sup> TR RP TH // αυτου **¶**<sup>66</sup> B T 597 892 1243 1424 l253 (l1016) ita,aur,b,c,e,f,j,q,r<sup>1</sup> vg syr<sup>c,s,p,h,pal</sup> copsa<sup>sa,pbo,bo,ach2</sup> arm eth geo slav Orlat Macarius/Symeon Chrys Cyr<sup>½</sup> SBL [NA28] {C} // lac A F N P Q V X 091 0233. Codex B has an umlaut here. The text without the possessive pronoun αυτου is almost certainly original. Note that every and all translations based on the Textus Receptus or Byz text, which omit αυτου, 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.

<sup>107</sup> 6:55a 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)

<sup>108</sup> 6:55b txt αληθως...αληθως **¶**<sup>66\*</sup> E G H M S U V Y Δ Θ Λ Ω 047 091 0250 2 28 700 1216 1242 1646 2148 ita,aur,b,c,d,e,f,ff<sup>2</sup>,r<sup>1</sup> vg TR RP // αληθης...αληθης **¶**<sup>66c</sup> **¶**<sup>75</sup> **κ**<sup>2a</sup> B C K L T W Π Ψ 0211 f<sup>1</sup> 157 565 892 1009 1010 1071 1079 1195 1230 1241 1253 1365 1546 2174 it<sup>q</sup> cop arm geo Cl Or SBL TH NA28 {} // αληθης...αληθως **κ**<sup>2b</sup> f<sup>13</sup> // omit...αληθως **κ**<sup>\*</sup> // αληθως...omit και το αιμα μου αληθως εστιν ποσις D // omit all text between αιμα in v. 54 up to & including the αιμα in v. 56 ms 33 (h.t.) // lac A F N P Q X 0233

Jn 6:58 Οὗτός ἐστιν ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβάς• οὐ καθὼς ἔφαγον οἱ πατέρες ὑμῶν τὸ μάννα, καὶ ἀπέθανον• ὁ τρώγων τοῦτον τὸν ἄρτον, ζήσεται εἰς τὸν αἰῶνα.

<sup>58</sup>This bread coming down out of heaven is not like the bread your forefathers ate, the manna,<sup>109</sup> and then died. The person eating this bread will live for ever."

Jn 6:59 Ταῦτα εἶπεν ἐν συναγωγῇ διδάσκων ἐν Καπερναούμ.

<sup>59</sup>These things he said while teaching in the synagogue at Capernaum.

### *A Teaching Too Scandalous for Some*

Jn 6:60 ¶ Πολλοὶ οὖν ἀκούσαντες ἐκ τῶν μαθητῶν αὐτοῦ εἶπον, Σκληρὸς ἐστιν οὗτος ὁ λόγος• τίς δύναται αὐτοῦ ἀκούειν;

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

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

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

Jn 6:62 Ἐὰν οὖν θεωρῇτε τὸν υἱὸν τοῦ ἀνθρώπου ἀναβαίνοντα ὅπου ἦν τὸ πρότερον;

<sup>62</sup>Then what if you were seeing the Son of Man ascend to where he was before?<sup>110</sup>

Jn 6:63 Τὸ πνεῦμά ἐστιν τὸ ζωοποιοῦν, ἡ σὰρξ οὐκ ὠφελεῖ οὐδέν• τὰ ῥήματα ἃ ἐγὼ λαλῶ<sup>111</sup> ὑμῖν, πνεῦμά ἐστιν καὶ ζωὴ ἐστιν.

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

Jn 6:64 Ἀλλ' εἰσὶν ἐξ ὑμῶν τινες οἱ οὐ πιστεύουσιν. Ἦιδει γὰρ ἐξ ἀρχῆς ὁ Ἰησοῦς, τίνες εἰσὶν οἱ μὴ πιστεύοντες, καὶ τίς ἐστιν ὁ παραδώσων αὐτόν.

<sup>64</sup>Yet some of you are not believing." For Jesus had known from the beginning who the ones not believing were, and who the one was, who would betray<sup>112</sup> him.

<sup>109</sup> 6:58 txt υμων το μαννα E N 047 091 0250 m lat syr<sup>p,h,palms</sup> arm eth geo Chrys Cyr<sup>lem</sup> Aug Spec TR RP // υμων D it<sup>d,e</sup> syr<sup>c,s</sup> cop<sup>sams</sup>,ly,pbo Vict-Rome // υμων το μαννα εν τη ερημω it<sup>ff2</sup> syr<sup>palms</sup> // omit P<sup>66</sup> P<sup>75</sup> B C L T W cop<sup>sams</sup> Or SBL TH NA28 {A} // lac A P Q 0233

<sup>110</sup> 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 incompleteness. Aposiopesis in the strict sense is a breaking off of speech due to strong emotion or to modesty, generally thought not to occur in the NT. On the other hand, a NT form of 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?

<sup>111</sup> 6:63 txt λαλω E 047 TR RP // λελαληκα P<sup>66</sup> B C D L N T W latt syr cop arm eth Or Eus Ath Did Cyr Chrys Tert SBL TH NA28 {} // lac P<sup>75</sup> A P Q 091 0233

<sup>112</sup> 6:64 Rare NT occurrence of the future participle.

Jn 6:65 Καὶ ἔλεγεν, Διὰ τοῦτο εἶρηκα ὑμῖν ὅτι οὐδεὶς δύναται ἔλθειν πρὸς με, ἐὰν μὴ ᾗ δεδομένον αὐτῷ ἐκ τοῦ πατρὸς μου.<sup>113</sup>

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

Jn 6:66 ¶ Ἐκ τούτου πολλοὶ ἀπῆλθον τῶν μαθητῶν αὐτοῦ εἰς τὰ ὀπίσω, καὶ οὐκέτι μετ' αὐτοῦ περιεπάτουν.

<sup>66</sup>From this,<sup>114</sup> many of his disciples drew back, and no longer went along with him.

Jn 6:67 Εἶπεν οὖν ὁ Ἰησοῦς τοῖς δώδεκα, Μὴ καὶ ὑμεῖς θέλετε ὑπάγειν;

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

Jn 6:68 Ἀπεκρίθη οὖν αὐτῷ Σίμων Πέτρος, Κύριε, πρὸς τίνα ἀπελευσόμεθα; Ῥήματα ζωῆς αἰωνίου ἔχεις.

<sup>68</sup>Then Simon Peter answered him, "Lord, to whom shall we go? You have the words of eternal life.

Jn 6:69 Καὶ ἡμεῖς πεπιστεύκαμεν καὶ ἐγνώκαμεν ὅτι σὺ εἶ ὁ χριστὸς ὁ υἱὸς τοῦ θεοῦ τοῦ ζῶντος.

<sup>69</sup>And we have believed and have come to know that you are the Christ, the Son of the living God."<sup>115</sup>

Jn 6:70 Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς, Οὐκ ἐγὼ ὑμᾶς τοὺς δώδεκα ἐξελεξάμην, καὶ ἐξ ὑμῶν εἰς διάβολός ἐστιν;

<sup>70</sup>Jesus responded to them, "Have I not chosen you, the Twelve, for myself? Yet one of you is a devil."<sup>116</sup>

Jn 6:71 Ἔλεγεν δὲ τὸν Ἰούδαν Σίμωνος Ἰσκαριώτην• οὗτος γὰρ ἔμελλεν αὐτὸν παραδιδόναι, εἰς ὧν ἐκ τῶν δώδεκα.

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

<sup>113</sup> 6:65 txt // πατρος μου C<sup>3</sup> E N 047 21 lat syr<sup>p,h</sup> copsa<sup>mss</sup>,ly arm Bas Chrys Cyr TR RP // πατρος P<sup>66</sup> B C\* D L T W it syr<sup>s,c</sup> copsa<sup>mss,cw,pbo</sup> eth Cyp SBL TH NA28 {} // lac P<sup>75</sup> A P Q 070 091 0233

<sup>114</sup> 6:66 ἐκ τούτου – Opinion is divided on whether this means "because of this teaching," or, "from this point on."

<sup>115</sup> 6:69 txt ὁ χριστὸς ὁ υἱὸς τοῦ θεοῦ τοῦ ζῶντος (Mt 16:16) E F G H K M N S U V Y Γ Θ<sup>c</sup> Λ Π Ψ Ω 0211 0250 f<sup>3</sup> 28 157 180 579 700 892 1006 1071 1241 1243 1292 1342 1424 1505 Lect it<sup>f\*,ff<sup>2</sup>,q,r<sup>1</sup></sup> syr<sup>p,h,pal</sup> cop<sup>bomss</sup> eth geo<sup>2</sup> slav Chrys Cyril<sup>comm</sup>; Cyp<sup>r1/2</sup> Quodvult<sup>1/6</sup> (others of Cyp<sup>r</sup> and Quod do not contain ὁ χριστὸς) TR RP // ὁ χριστὸς ὁ υἱὸς τοῦ θεοῦ τοῦ ζῶντος Δ // ὁ χριστὸς Tert (Mk 8:29) // ὁ χριστὸς ὁ ἅγιος τῷ θεοῦ P<sup>66</sup> copsa<sup>mss</sup>,bo,ach<sup>2</sup> Cyrille<sup>m</sup> // ὁ υἱὸς τοῦ θεοῦ it<sup>b</sup> syr<sup>c</sup> // ὁ χριστὸς ὁ υἱὸς τοῦ θεοῦ (Mt 16:16) C<sup>3</sup> Θ\* 0141 f<sup>1</sup> 33 205 565 1010 it<sup>a,aur,c,e,l</sup> vg syr<sup>s</sup> arm geo<sup>1</sup> Vict-Rome // ὁ ἅγιος τοῦ θεοῦ P<sup>75</sup> B C\* D L W it<sup>d</sup> copsa<sup>mss,pbo</sup> SBL TH NA28 {A} // omit ὅτι σὺ εἶ ὁ χριστὸς ὁ υἱὸς τοῦ θεοῦ τοῦ ζῶντος 047 // lac A P Q T X 063 070 078 0210 0233 0306. Besides the Mk and Mt passages imitated, look at Jn 1:49 and 11:27.

<sup>116</sup> 6:70 Or, "one of you is an enemy." Greek: διάβολος – diábolos. This is the Greek word that the Jewish translators of the Septuagint, the Jewish Bible that was translated into Greek prior to the time of Jesus, had chosen to translate the Hebrew 'ha-satan' in I Chronicles 21:1, Job 2:1, and Zechariah 3:1. It means "slanderer, accuser, adversary." Jesus is probably not calling Judas "the devil," although the devil did later enter inside Judas, John 13:2, 27; Diatess. 28:22, 44. This can be translated that Judas was a devil, because he was a son of the devil, a fact proven by his deeds, John 8:41, 44; Diatess. 15:38, 40. It could be that Jesus here is making a contrast between the fact that he had selected the twelve "for himself," yet one of them is his adversary.

## Chapter 7

### *Jesus' Brothers Judge Him Falsely*

Jn 7:1 Καὶ περιεπάτει ὁ Ἰησοῦς μετὰ ταῦτα ἐν τῇ Γαλιλαίᾳ• οὐ γὰρ ᾔθελεν ἐν τῇ Ἰουδαίᾳ περιπατεῖν, ὅτι ἐζήτουν αὐτὸν οἱ Ἰουδαῖοι ἀποκτεῖναι.

<sup>1</sup>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.

Jn 7:2 Ἦν δὲ ἐγγὺς ἡ ἑορτὴ τῶν Ἰουδαίων ἡ Σκηνοπηγία.

<sup>2</sup>But the Jewish Festival of Booths was near.

Jn 7:3 Εἶπον οὖν πρὸς αὐτὸν οἱ ἀδελφοὶ αὐτοῦ, Μετάβηθι ἐντεῦθεν, καὶ ὕπαγε εἰς τὴν Ἰουδαίαν, ἵνα καὶ οἱ μαθηταί σου θεωρήσωσιν τὰ ἔργα σου ἃ ποιεῖς.

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

Jn 7:4 Οὐδεὶς γὰρ ἐν κρυπτῷ τι ποιεῖ, καὶ ζητεῖ αὐτὸς ἐν παρρησίᾳ εἶναι. Εἰ ταῦτα ποιεῖς, φανέρωσον σεαυτὸν τῷ κόσμῳ.

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

Jn 7:5 Οὐδὲ γὰρ οἱ ἀδελφοὶ αὐτοῦ ἐπίστευον εἰς αὐτόν.

<sup>5</sup>For even his own brothers did not believe in him.

Jn 7:6 Λέγει οὖν αὐτοῖς ὁ Ἰησοῦς, Ὁ καιρὸς ὁ ἐμὸς οὐπω πάρεστιν, ὁ δὲ καιρὸς ὁ ὑμέτερος πάντοτέ ἐστιν ἕτοιμος.

<sup>6</sup>Jesus therefore said to them, "The time for me has not yet come. But for you the time is always suitable.

Jn 7:7 Οὐ δύναται ὁ κόσμος μισεῖν ὑμᾶς• ἐμὲ δὲ μισεῖ, ὅτι ἐγὼ μαρτυρῶ περὶ αὐτοῦ, ὅτι τὰ ἔργα αὐτοῦ πονηρά ἐστιν.

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

Jn 7:8 Ὑμεῖς ἀνάβητε εἰς τὴν ἑορτὴν ταύτην• ἐγὼ οὐπω ἀναβαίνω εἰς τὴν ἑορτὴν ταύτην, ὅτι ὁ καιρὸς ὁ ἐμὸς οὐπω πεπλήρωται.

<sup>8</sup>You go up to this festival. I am not yet<sup>117</sup> going up to this festival, because my time is not yet fully come."

Jn 7:9 Ταῦτα δὲ εἰπὼν αὐτοῖς, ἔμεινεν ἐν τῇ Γαλιλαίᾳ.

<sup>9</sup>And having said these things to them, he remained in Galilee.

### *Jesus Goes Up for Sukkot*

Jn 7:10 ¶ Ὡς δὲ ἀνέβησαν οἱ ἀδελφοὶ αὐτοῦ, τότε καὶ αὐτὸς ἀνέβη εἰς τὴν ἑορτὴν, οὐ φανερώς, ἀλλ' ὥς ἐν κρυπτῷ.

<sup>10</sup>And when his brothers had gone up to the festival, then he also went up, not openly, but secretly.<sup>118</sup>

Jn 7:11 Οἱ οὖν Ἰουδαῖοι ἐζήτουν αὐτὸν ἐν τῇ ἑορτῇ, καὶ ἔλεγον, Ποῦ ἐστὶν ἐκεῖνος;

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

Jn 7:12 Καὶ γογγυσμὸς πολὺς περὶ αὐτοῦ ἦν ἐν τοῖς ὄχλοις• οἱ μὲν ἔλεγον ὅτι Ἀγαθὸς ἐστίν• ἄλλοι ἔλεγον, Οὐ, ἀλλὰ πλανᾷ τὸν ὄχλον.

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

Jn 7:13 Οὐδεὶς μὲντοι παρρησίᾳ ἐλάλει περὶ αὐτοῦ διὰ τὸν φόβον τῶν Ἰουδαίων.

<sup>13</sup>Though none would speak about him openly, for fear of the Jews.

<sup>117</sup> **7:8** txt οὐπω (not yet)  $\mathfrak{P}^{66} \mathfrak{P}^{75}$  B E F G H L N S T U V W X  $\Gamma$   $\Delta$   $\Theta$   $\Lambda$   $\Psi$   $\Omega$  047 070 0105 0141 0211 0250  $\mathfrak{f}^1 \mathfrak{f}^{13}$  2 28 69 124 157 180 205 597 700 788 892 1006 1010 1195 1216 1230 1243 1253 1292 1342 1344 1365 1424 1505 1646 2148  $\mathfrak{M}$  *Lect* it<sup>f,q</sup> vg<sup>mss</sup> syr<sup>p,h,hgr,pal</sup> copsa,pbo,ach<sup>2</sup> Basil TR RP TH // οὐκ (not)  $\mathfrak{N}$  D K M  $\Pi$  1071 1079 1241 1242 1546  $\ell$ 672  $\ell$ 673  $\ell$ 813  $\ell$ 950  $\ell$ 1223 ita,aur,b,c,d,e,ff<sup>2</sup> vg syr<sup>c,s</sup> cop<sup>bo</sup> arm eth geo slav Diatessaron Porphyry<sup>acc.</sup> to Jerome Epiphanius Chrysostom Cyril; Ambrosiaster, Augustine SBL NA28 {C} // *omit* 33 565 579 (homoioteleuton τὴν ἑορτὴν...τὴν ἑορτὴν) // lac  $\mathfrak{P}^2$   $\mathfrak{P}^5$   $\mathfrak{P}^6$   $\mathfrak{P}^{22}$   $\mathfrak{P}^{28}$   $\mathfrak{P}^{36}$   $\mathfrak{P}^{39}$   $\mathfrak{P}^{44a}$   $\mathfrak{P}^{44b}$   $\mathfrak{P}^{45}$   $\mathfrak{P}^{52}$   $\mathfrak{P}^{55}$   $\mathfrak{P}^{59}$   $\mathfrak{P}^{60}$   $\mathfrak{P}^{63}$   $\mathfrak{P}^{76}$   $\mathfrak{P}^{80}$   $\mathfrak{P}^{90}$   $\mathfrak{P}^{93}$   $\mathfrak{P}^{95}$   $\mathfrak{P}^{106}$   $\mathfrak{P}^{107}$   $\mathfrak{P}^{108}$   $\mathfrak{P}^{109}$   $\mathfrak{P}^{119}$   $\mathfrak{P}^{120}$   $\mathfrak{P}^{121}$   $\mathfrak{P}^{122}$  A C P Q Y 050 054 060 063 065 068 078 083 086 087 091 0101 0109 0127 0145 0162 0210 0216 0217 0218 0233 0234 0238 0256 0260 0264 0268 0273 0286 0287 0290 0299 0301 0302 0306 0309 0314 346. The currently dominant theory about the reading "not yet going up" is that it was introduced early in the transmission of the text ( $\mathfrak{P}^{66}$ , about the year 200), to alleviate the seeming inconsistency between verse 8 and what Jesus actually did in verse 10. It is understandable if copyists wanted to defend Jesus, to keep him from appearing to be a liar. Yet I say, that if that was their goal, they did not accomplish it, one, because Jesus was still deceptive, in that he "went up, not openly, but in secret," v. 10. Even without the word "yet" added, Jesus still deceived his brothers, and also those in Jerusalem who were trying to kill him. It is ethically permissible to lie to those trying to kill you. And two, the presence of the word οὐπω is not necessary for a third time in this context for the purpose of defending Jesus from deception, seeing that Jesus already said it two other times: in verse 6 and verse 8, so he still basically did not actually deny altogether that he would go up to this feast ever. On the other hand, since the reading "not yet" is found in the earliest manuscripts, including the ones currently thought to be the most reliable, and included in the vast majority of manuscripts, it is understandable why the UBS editorial committee gives their reading only a C rating of certainty. As for me, I have not seen any convincing argument as to why the copyists who produced those manuscripts not containing the word "yet," why they might have deleted it. It is much easier to explain why copyists might add the word "yet," than why they might delete it.

<sup>118</sup> **7:10** txt ὥς ἐν κρυπτῷ  $\mathfrak{P}^{66} \mathfrak{P}^{75}$  B E F G H K L M N S T U W Y  $\Gamma$   $\Delta$   $\Theta$  ( $\Lambda$  τω κρυπτω)  $\Pi$   $\Psi$   $\Omega$  047 070 0105 0141 0211 0250  $\mathfrak{f}^1 \mathfrak{f}^{13}$  2 28 33 157 180 565 579 597 700 892 1006 1010 1071 1241 1243 1292 1342 1505  $\mathfrak{M}$  itaur,c,f,ff<sup>2</sup>,l,q vg syr<sup>p,h,pal</sup> cop<sup>bo</sup> arm Basil Chrys Cyr<sup>lem</sup> Gaud Jer Aug5/7 TR RP SBL [NA28] {C} // ἐν κρυπτῷ  $\mathfrak{N}$  D 205 1424 ita,b,d,e,r<sup>1</sup> syr<sup>s,c</sup> copsa,pbo,ach<sup>2</sup>,mf geo Aug2/7 // lac A C P V 063 0233 346. It seems probable to me that ὥς was added for the same reason οὐπω was, to soften the appearance that Jesus was 'deceiving' people.

Jn 7:14 ¶ Ἦδη δὲ τῆς ἑορτῆς μεσοῦσης, ἀνέβη ὁ Ἰησοῦς εἰς τὸ ἱερόν, καὶ ἐδίδασκεν.

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

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

<sup>15</sup>And the Jews were marveling, saying, "How does this man know letters, not having received instruction?"<sup>119</sup>

Jn 7:16 Ἀπεκρίθη οὖν αὐτοῖς ὁ Ἰησοῦς καὶ εἶπεν, Ἡ ἐμὴ διδασχὴ οὐκ ἔστιν ἐμή, ἀλλὰ τοῦ πέμψαντός με.

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

Jn 7:17 Ἐάν τις θέλῃ τὸ θέλημα αὐτοῦ ποιεῖν, γνώσεται περὶ τῆς διδασχῆς, πότερον ἐκ τοῦ θεοῦ ἔστιν, ἢ ἐγὼ ἀπ' ἐμαυτοῦ λαλῶ.

<sup>17</sup>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.

Jn 7:18 Ὁ ἀφ' ἑαυτοῦ λαλῶν, τὴν δόξαν τὴν ἰδίαν ζητεῖ· ὁ δὲ ζητῶν τὴν δόξαν τοῦ πέμψαντος αὐτόν, οὗτος ἀληθὴς ἔστιν, καὶ ἀδικία ἐν αὐτῷ οὐκ ἔστιν.

<sup>18</sup>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.

Jn 7:19 Οὐ Μωσῆς δέδωκεν ὑμῖν τὸν νόμον, καὶ οὐδεὶς ἐξ ὑμῶν ποιεῖ τὸν νόμον; Τί με ζητεῖτε ἀποκτεῖναι;

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

Jn 7:20 Ἀπεκρίθη ὁ ὄχλος καὶ εἶπεν, Δαιμόνιον ἔχεις· τίς σε ζητεῖ ἀποκτεῖναι;

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

Jn 7:21 Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς, Ἐν ἔργον ἐποίησα, καὶ πάντες θαυμάζετε.

<sup>21</sup>Jesus answered and said to them, "One work I did,<sup>120</sup> and you are all appalled.

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<sup>119</sup> **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."

<sup>120</sup> **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.

Jn 7:22 Διὰ τοῦτο Μωσῆς δέδωκεν ὑμῖν τὴν περιτομὴν – οὐχ ὅτι ἐκ τοῦ Μωσέως ἐστίν, ἀλλ' ἐκ τῶν πατέρων – καὶ ἐν σαββάτῳ περιτέμνετε ἄνθρωπον.

<sup>22</sup>Why is it<sup>121</sup> Moses gave you circumcision (not that it is from Moses, but rather from the patriarchs) and during the Sabbath you circumcise a man?<sup>122</sup>

Jn 7:23 Εἰ περιτομὴν λαμβάνει ἄνθρωπος ἐν σαββάτῳ, ἵνα μὴ λυθῇ ὁ νόμος Μωσέως, ἐμοὶ χολᾷτε ὅτι ὅλον ἄνθρωπον ὑγιῇ ἐποίησα ἐν σαββάτῳ;

<sup>23</sup>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?<sup>123</sup>

Jn 7:24 Μὴ κρίνετε κατ' ὄψιν, ἀλλὰ τὴν δικαίαν κρίσιν κρίνατε.

<sup>24</sup>Judge not by appearances, but judge the righteous judgment."<sup>124</sup>

### *Is Jesus the Anointed One?*

Jn 7:25 ¶ Ἐλεγον οὖν τινες ἐκ τῶν Ἱεροσολυμιτῶν, Οὐχ οὗτός ἐστιν ὃν ζητοῦσιν ἀποκτεῖναι;

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

Jn 7:26 Καὶ ἶδε παρρησίᾳ λαλεῖ, καὶ οὐδὲν αὐτῷ λέγουσιν. Μήποτε ἀληθῶς ἔγνωσαν οἱ ἄρχοντες ὅτι οὗτός ἐστιν ἀληθῶς ὁ χριστός;

<sup>26</sup>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<sup>125</sup> is the Christ?

<sup>121</sup> **7:22a** The Greek words I translated "Why is it," are διὰ τοῦτο – dià toûto. Remember, the verse numbers are very late additions to the text. Some translations include these words, διὰ τοῦτο, with the beginning of the sentence that starts in verse 22, others with the tail end of the sentence of verse 21: "I did one work, and you are all amazed *about it*." Some translations even leave these words untranslated.

<sup>122</sup> **7:22b** It was commanded that when a male child was born, he be circumcised on the eighth day. (Gen. 17:12; Ex. 22:30; Lev. 12:3) If the eighth day happened to fall on a Sabbath, no matter; they had to cut part of the boy off on the Sabbath, even though that was working on the Sabbath. But now there is the question of how to translate the Greek word ἄνθρωπος – ánthrōpos 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.

<sup>123</sup> **7:23** Circumcision involves cutting off part of a man, so what Jesus is asking, is, "You cut off part of a man on the Sabbath, so how can you be upset with me if I made the whole man whole on the Sabbath?"

<sup>124</sup> **7:24** τὴν δικαίαν κρίσιν κρίνετε – "judge *the* righteous judgment." The definite article in this use may well be "anaphoric," in that it is meant to refer back to something with which they are already familiar: that judgment commanded in Deuteronomy 16:18. The Greek there in the Septuagint is κρινοῦσι...κρίσιν δικαίαν, "they shall judge a righteous judgment," without the article. For indeed, those Jesus was probably talking to were judges. The scribes (γραμματεῖς – grammateís) also sat in judgment, being one component of the Sanhedrin, and the subjects of Deuteronomy 16:18 were κριτὰς καὶ γραμματοεισαγωγεῖς, "judges and clerks."

<sup>125</sup> **7:26** txt αληθως ο χριστος E 047 it<sup>f,q</sup> syr<sup>p,h,pal</sup> eth Chrys<sup>pt</sup> TR RP // ο χριστος P<sup>66</sup> P<sup>75</sup> B D L N T W lat syr<sup>c,s</sup> cop<sup>sa</sup> arm Or Epiph Chrys<sup>pt</sup> Cyr Isid Nonn SBL TH NA28 {/} // lac A C P 070 0233



Jn 7:27 Ἀλλὰ τοῦτον οἶδμεν πόθεν ἐστίν• ὁ δὲ χριστὸς ὅταν ἔρχηται, οὐδεὶς γινώσκει πόθεν ἐστίν.

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

Jn 7:28 Ἐκραξεν οὖν ἐν τῷ ἱερῷ διδάσκων ὁ Ἰησοῦς καὶ λέγων, Καμὲ οἴδατε, καὶ οἴδατε πόθεν εἰμί• καὶ ἀπ' ἐμαυτοῦ οὐκ ἐλήλυθα, ἀλλ' ἔστιν ἀληθινὸς ὁ πέμψας με, ὃν ὑμεῖς οὐκ οἴδατε.

<sup>28</sup>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.

Jn 7:29 Ἐγὼ οἶδα αὐτόν, ὅτι παρ' αὐτοῦ εἰμι, κάκεῖνός με ἀπέστειλεν.

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

Jn 7:30 Ἐζήτουν οὖν αὐτὸν πιάσαι. Καὶ οὐδεὶς ἐπέβαλεν ἐπ' αὐτὸν τὴν χεῖρα, ὅτι οὐπω ἐληλύθει ἡ ὥρα αὐτοῦ.

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

Jn 7:31 Πολλοὶ δὲ ἐκ τοῦ ὄχλου ἐπίστευσαν εἰς αὐτόν, καὶ ἔλεγον ὅτι Ὁ χριστὸς ὅταν ἔλθῃ, μήτι πλείονα σημεῖα τούτων ποιήσει ὢν οὗτος ἐποίησεν;

<sup>31</sup>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?"

Jn 7:32 Ἦκουσαν οἱ Φαρισαῖοι τοῦ ὄχλου γογγύζοντος περὶ αὐτοῦ ταῦτα• καὶ ἀπέστειλαν ὑπηρέτας οἱ Φαρισαῖοι καὶ οἱ ἀρχιερεῖς ἵνα πιάσωσιν αὐτόν.

<sup>32</sup>The Pharisees heard these whisperings of the crowd about him, and the Pharisees and the chief priests sent officers<sup>126</sup> to arrest him.

Jn 7:33 Εἶπεν οὖν ὁ Ἰησοῦς, Ἔτι μικρὸν χρόνον μεθ' ὑμῶν εἰμι, καὶ ὑπάγω πρὸς τὸν πέμψαντά με.

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

Jn 7:34 Ζητήσετέ με, καὶ οὐχ εὐρήσετε• καὶ ὅπου εἰμι ἐγώ, ὑμεῖς οὐ δύνασθε ἐλθεῖν.

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

Jn 7:35 Εἶπον οὖν οἱ Ἰουδαῖοι πρὸς ἑαυτούς, Ποῦ οὗτος μέλλει πορεύεσθαι ὅτι ἡμεῖς οὐχ εὐρήσομεν αὐτόν; Μὴ εἰς τὴν διασπορὰν τῶν Ἑλλήνων μέλλει πορεύεσθαι, καὶ διδάσκειν τοὺς Ἕλληνας;

<sup>35</sup>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?

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<sup>126</sup> **7:32** Probably temple police officers or guards. Rome did authorize the Sanhedrin to have a company of guards with powers of arrest.

Jn 7:36 Τίς ἐστὶν οὗτος ὁ λόγος ὃν εἶπεν, Ζητήσετέ με, καὶ οὐχ εὐρήσετε• καὶ ὅπου εἰμὶ ἐγώ, ὑμεῖς οὐ δύνασθε ἐλθεῖν;

<sup>36</sup>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'?"

Jn 7:37 ¶ Ἐν δὲ τῇ ἐσχάτῃ ἡμέρᾳ τῇ μεγάλῃ τῆς ἐορτῆς εἰστήκει ὁ Ἰησοῦς καὶ ἔκραξεν, λέγων, Ἐάν τις διψᾷ, ἐρχέσθω πρὸς με καὶ πινέτω.

<sup>37</sup>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,

Jn 7:38 Ὁ πιστεύων εἰς ἐμέ, καθὼς εἶπεν ἡ γραφή, ποταμοὶ ἐκ τῆς κοιλίας αὐτοῦ ῥεύσουσιν ὕδατος ζῶντος.

<sup>38</sup>the one who believes on me. As the scripture has said, streams of living water will flow from His belly."<sup>127</sup>

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<sup>127</sup> **7:38** Or, some other interpreters would punctuate this as follows: "If anyone is thirsty, he should come to me and drink. The person who believes on me, as the scripture has said, 'streams of living water will flow from his belly.'" They interpret this as saying that the streams of living water will flow from the believer's belly (popularized by Watchman Nee.) Whereas the way I have it worded, the water flows from Christ, and the believer drinks of Him, the Living Water, (Jeremiah 17:13) the Rock in the desert, which Moses struck, Exodus 17:6, Numbers 20:8, Psalm 78:15,16. See also Isaiah 12:3; 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- κοιλία of the huge sea creature, so the Son of Man will be three days and three nights in the heart of the earth." Or Isaiah 8:19, "And if they should say to you, Seek those who have in them a divining spirit, and them that speak out of the earth, them that speak vain words, who speak out of their belly -κοιλίας; shall not a nation diligently seek to their God? Why do they seek to the dead concerning the living?" (Brenton) On the other hand, I concede that a great many of the occurrences of κοιλία in the Septuagint are about reproduction (from men also), the issue from one's body. This can be made analogous to being "Born of water" as opposed to "born of the Spirit." In other words, could Jesus be saying here in John chapter 7 that those who believe in him, will reproduce spiritually? Are we able to give the Living Water to others, and cause them to be born? In the very next verse, 7:39 John says, "Now this he said in reference to the Spirit, whom those believing in him were about to receive." So how would the Holy Spirit flow out of our bellies? How would that be so? This would be a teaching not found anywhere else in the Bible. We can give others the Bread, the Word, but I have not seen any scripture that says we can give others the Living Water of Life. The emphasis of this passage in John seems to be the quenching of OUR thirst, by receiving the Spirit. It is not a passage speaking of us quenching the thirst of others. Verse 38 makes sense only as following an invitation to drink from God, not a promise that others will drink from us. There is simply no contextual relevance for that idea. Jesus is the rock, and our wellspring. He is the Living Water, as he said to the Samaritan woman at the well. The BDF grammar discusses this passage in §466(4) under Anacoluthon, "The resumption of a suspended case by a pronoun in another case (the suspended subject [or object] is a construction belonging to the popular idiom.)" Then the section specifically about this passage, section (4), states, "Anacoluthon (without a relative clause) following an introductory participle (nearly always in the nominative) is common: Jn 7:38. This construction is Semitic, but a comparable usage is found in classical Greek; cf. K.-G. II 106f.; Mlt. 225 [356].- Mayser II 3, 189ff.; Ursing 65ff.; M.-H. 423ff.; Rob. 435-7."

Jn 7:39 Τοῦτο δὲ εἶπεν περὶ τοῦ πνεύματος οὗ ἔμελλον λαμβάνειν οἱ πιστεύοντες εἰς αὐτόν· οὐπω γὰρ ἦν πνεῦμα ἅγιον, ὅτι Ἰησοῦς οὐδέπω ἐδοξάσθη.

<sup>39</sup>Now this he said in reference to the Spirit, whom those believing in him were about to receive. For the Holy Spirit<sup>128</sup> was not yet present, because Jesus had not yet been glorified.

Jn 7:40 Πολλοὶ οὖν ἐκ τοῦ ὄχλου ἀκούσαντες τὸν λόγον ἔλεγον, Οὗτός ἐστιν ἀληθῶς ὁ προφήτης.

<sup>40</sup>Many in the crowd therefore who heard this declaration<sup>129</sup> were saying, "Surely this man is the Prophet."<sup>130</sup>

Jn 7:41 Ἄλλοι ἔλεγον, Οὗτός ἐστιν ὁ χριστός. Ἄλλοι ἔλεγον, Μὴ γὰρ ἐκ τῆς Γαλιλαίας ὁ χριστὸς ἔρχεται;

<sup>41</sup>Others were saying, "This man is the Christ." Others were saying, "What? The Christ comes from Galilee?

Jn 7:42 Οὐχὶ ἡ γραφὴ εἶπεν ὅτι ἐκ τοῦ σπέρματος Δαυὶδ, καὶ ἀπὸ Βηθλεέμ, τῆς κώμης ὅπου ἦν Δαυὶδ, ὁ χριστὸς ἔρχεται;

<sup>42</sup>Didn't the scripture say that the Christ comes from the seed of David and from Bethlehem, the village where David lived?"

Jn 7:43 Σχίσμα οὖν ἐν τῷ ὄχλῳ ἐγένετο δι' αὐτόν.

<sup>43</sup>A split therefore occurred in the crowd because of him.

Jn 7:44 Τινὲς δὲ ἤθελον ἐξ αὐτῶν πιάσαι αὐτόν, ἀλλ' οὐδεὶς ἐπέβαλεν ἐπ' αὐτόν τὰς χεῖρας.

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

<sup>128</sup> **7:39** txt πνευμα ἅγιον "the holy spirit was not yet present"  $\mathfrak{P}^{66*}$  E L N<sup>c</sup> W 047  $\mathfrak{M}$  eth Or<sup>lat4/6</sup> Marcellus Did<sup>dub</sup> Chrys Cyr<sup>6/9</sup> Thod Tyc TR RP TH // πνευμα "the spirit was not yet present"  $\mathfrak{P}^{66c}$   $\mathfrak{P}^{75}$   $\mathfrak{N}^2$  N\* T vg<sup>st</sup> arm eth geo<sup>1</sup> Or<sup>grk, lat1/6</sup> Ps-Dion Cyr<sup>3/9</sup> Hesych Rebap SBL NA28 {A} // πνευμα δεδομενον "the spirit was not yet given" ita,aur,b,ff<sup>2</sup>,l,r1 vgcl,ww syr<sup>c,s,p</sup> Eus Vict-Rome Ambrosiaster Ambrose Gaud Jer Aug // πνευμα ἅγιον δεδομενον "the holy spirit was not yet given" B ite,q vg<sup>mss</sup> (syr<sup>h</sup> δεδομενον with \*) syrpal geo<sup>2</sup> Or<sup>lat1/6</sup> // το πνευμα ἅγιον ἐπ αὐτοῖς "the holy spirit was not yet upon them" D\* // το πνευμα το ἅγιον ἐπ αὐτούς "the holy spirit was not yet upon them" D<sup>1</sup> it<sup>d,f</sup> // lac A C P Q 0233. Codex Vaticanus reads: "οὐπω γὰρ ἦν πνευμα ἅγιον δεδομενον ὅτι ἰζ̄" (umlauts present) The Sahidic Coptic says something like "for they had not yet received." The NIV, ESV, NET, CSB appear to follow the πνευμα δεδομενον reading, and the KJV and NASB put "given" in italics. Whereas Tyndale reads "For the holy goost was not yet there because that Iesus was not yet glorified." It should be noted that the early translations such as the Latin and Syriac which read "not yet given" did not necessarily have a Greek source text which read that way. They could have as translators thought it necessary to supply "given," just like many English translators did.

<sup>129</sup> **7:40a** txt τον λογον S Δ<sup>c</sup> Λ Ω 047 0211 2 28 69 579 788 1424  $\mathfrak{M}^{898}$  TR BG RP // των λογων E H M Y\* Γ Δ\* 0105 157 700 1342  $\mathfrak{M}^{309}$  // των λογων τουτων  $\mathfrak{P}^{66c}$   $\mathfrak{P}^{75}$   $\mathfrak{N}^2$  B L N T U Π Ψ 0141 f<sup>1</sup> 22 33 209 397 565 597 799 821 892 1071 1192 1210 2193 2372 2886 al<sup>55</sup> ita,b,e,f,q,r1 syr<sup>hmg,pal</sup> cop<sup>sa<sup>mss</sup>,bo</sup> arm goth SBL TH NA28 {/} // τουτων των λογων G pc<sup>2</sup> // των λογων αυτου K W Yc al<sup>73</sup> syr<sup>c,p,h</sup> // αυτου των λογων τουτων  $\mathfrak{P}^{66*}$   $\mathfrak{N}^*$  D vg itaur,c,d,ff<sup>2</sup>,l // αυτου των λογων Θ syr<sup>c,p,h</sup> // αυτου τον λογον 124 pc<sup>3</sup> // τον λογον αυτου f<sup>13</sup> al<sup>140</sup> // τον λογον τουτον X 213 849 865 1241 2786 al<sup>124</sup> cop<sup>sa<sup>mss</sup>,bo<sup>mss</sup></sup> eth // lac. A C F P Q V 0233 346 syr<sup>s</sup> (SyrP = ܩܠܡܐ)

<sup>130</sup> **7:40b** Deuteronomy 18:14-20

## Unbelief of the Jewish Authorities

Jn 7:45 ¶ ἤλθον οὖν οἱ ὑπηρέται πρὸς τοὺς ἀρχιερεῖς καὶ Φαρισαίους· καὶ εἶπον αὐτοῖς ἐκεῖνοι, Διὰ τί οὐκ ἠγάγετε αὐτόν;

<sup>45</sup>Then the officers went to the chief priests and Pharisees, and those said to them, "Why have you not brought him?"

Jn 7:46 Ἀπεκρίθησαν οἱ ὑπηρέται, Οὐδέποτε οὕτως ἐλάλησεν ἄνθρωπος, ὥς οὗτος ὁ ἄνθρωπος.

<sup>46</sup>The officers answered, "Never has someone spoken so, like this man speaks."<sup>131</sup>

Jn 7:47 Ἀπεκρίθησαν οὖν αὐτοῖς οἱ Φαρισαῖοι, Μὴ καὶ ὑμεῖς πεπλάνησθε;

<sup>47</sup>The Pharisees therefore answered them, "Have you also been deceived?"

Jn 7:48 Μή τις ἐκ τῶν ἀρχόντων ἐπίστευσεν εἰς αὐτόν, ἢ ἐκ τῶν Φαρισαίων;

<sup>48</sup>Has anyone of the authorities or of the Pharisees believed on him?

Jn 7:49 Ἄλλ' ὁ ὄχλος οὗτος ὁ μὴ γινώσκων τὸν νόμον ἐπικατάρατοί εἰσιν.

<sup>49</sup>As for this crowd, accursed are they, not knowing the law."

John 7:50 λέγει Νικόδημος πρὸς αὐτούς, ὁ ἐλθὼν νυκτὸς πρὸς αὐτόν, εἰς ὧν ἐξ αὐτῶν,

<sup>50</sup>Nicodemus, the one who had come to him by night,<sup>132</sup> who was one of them, says to them,

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

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

Jn 7:52 Ἀπεκρίθησαν καὶ εἶπον<sup>133</sup> αὐτῷ, Μὴ καὶ σὺ ἐκ τῆς Γαλιλαίας εἶ; Ἐρεύνησον καὶ ἴδε ὅτι προφήτης ἐκ τῆς Γαλιλαίας οὐκ ἐγγίγερται.

<sup>52</sup>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."<sup>134</sup>

<sup>131</sup> 7:46 txt ουτως ελαλησεν ανθρωπος ως ουτος ο ανθρωπος E 047 𐀀 lat syr<sup>h</sup> cop<sup>sa,ly,pbo</sup> arm eth geo Chrystxt Aster Theod TR RP // ουτως ανθρωπος ελαλησεν ουτως ως ουτος λαλει ο ανθρωπος 𐀕<sup>66\*</sup> 𐀕\* syr<sup>(c),(s),p,pal</sup> // ουτως ανθρωπος ελαλησεν ως ουτος λαλει D itaur,d // ελαλησεν ουτως ανθρωπος ως ουτος ο ανθρωπος N VS TG [ως ουτος ο ανθρωπος] // ελαλησεν ουτως ανθρωπος 𐀕<sup>66c</sup> 𐀕<sup>75</sup> 𐀕<sup>2</sup> B L T W (vgms) Or Chryscom Cyr (Aug) SBL TH NA28 {B} // lac A C P Q 070 0233

<sup>132</sup> 7:50 txt ο ελθων νυκτος προς αυτον E 047 0233 𐀀 lat syr<sup>p</sup> TR RP // ο ελθων προς αυτον νυκτος N<sup>c</sup> 0250 syr<sup>h</sup> // ο ελθων προς αυτον προτερον 𐀕<sup>75</sup> 𐀕<sup>2</sup> B cop<sup>sa,ly</sup> syr<sup>pal</sup> SBL TH // ο ελθων προς αυτον το προτερον 𐀕<sup>66</sup> L W NA28 [το] {} // ο ελθων προς αυτον νυκτος το πρωτον D syr<sup>h\*\*</sup> arm // ο ελθων νυκτος προς αυτον το προτερον Θ it<sup>r1</sup> // ο ελθων προς αυτον N\* T // omit 𐀕\* // lac A C P Q 070

<sup>133</sup> 7:52a txt εἶπον 𐀕 E G H L M S U X Y Γ Δ Λ Π Ψ Ω 047 0211 f<sup>1</sup> f<sup>13</sup> A10 2 7 8 9 28 532 565 682 1243 1505 2323 TR RP // εἶπαν 𐀕<sup>66</sup> 𐀕<sup>75</sup> B C D K N T W Θ 33 2561 SBL TH NA28 // lac. A C F P Q V 063 070 078 0233 346. This is a difference of dialect, εἶπον being epic Ionic 3rd pl aor ind act, and εἶπαν is 3rd pl aor ind act as well, but presumably Attic dialect. See here [http://en.wikipedia.org/wiki/Ancient\\_Greek\\_dialects](http://en.wikipedia.org/wiki/Ancient_Greek_dialects) a map of the geographic distribution of the ancient Greek dialects. I wonder if phonological assimilation was at work, originally with the scribe of 𐀕<sup>66</sup>. Or, perhaps 𐀕<sup>66</sup> "normalized" the word to the Attic.

<sup>134</sup> 7:52b txt reading first:

προφήτης ἐκ τῆς Γαλιλαίας	οὐκ ἐγγίγερται (perf pass) S Λ 047 0211 0233 <sup>vid</sup> f <sup>13</sup> 22 157 579 700 1192 TR RP
προφήτης ἐκ τῆς Γαλιλαίας	οὐκ ἐγίγερτε 1071
προφήτης ἐκ τῆς Γαλιλαίας	οὐκ ἐγείρεται 𐀕 D K W Y Γ Δ Θ 2 <sup>c</sup> 33 118 1582
προφήτης ἐκ τῆς Γαλιλαίας	οὐκ ἐγίρεται 𐀕 <sup>66c</sup>
προφήτης ἐκ τῆς Γαλιλαίας	οὐκ ἐγείρετε 2*

## The Woman Caught in Adultery

Jn 7:53<sup>135</sup> Καὶ ἐπορεύθη ἕκαστος εἰς τὸν οἶκον αὐτοῦ•

<sup>53</sup>And each went to his home.<sup>136</sup>

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προφήτης ἐκ Γαλιλαίας οὐκ ἐγείρεται G  
 προφήτης ἐκ τῆς Γαλιλαίας οὐκ ἐγείρεται E H M Π Ω 1 28 461 565  
 προφήτης ἐκ τῆς Γαλιλαίας οὐκ ἔρχεται U  
 ἐκ τῆς Γαλιλαίας προφήτης οὐκ ἐγείρεται (pres pass) T Ψ SBL TH NA28  
 ἐκ τῆς Γαλιλαίας ὁ προφήτης οὐκ ἐγίρεται P<sup>66\*</sup>  
 ἐκ τῆς Γαλιλαίας \_\_\_\_\_φ\_\_\_η\_ οὐκ ἐγείρεται P<sup>75</sup>  
 ἐκ τῆς Γαλιλαίας προφήτης οὐκ ἐγίρεται N  
 ἐκ τῆς Γαλιλαίας προφήτης οὐκ ἐγείρεται B  
 ἐκ τῆς Γαλιλαίας προφήτης οὐκ ἐγείρεται 1424  
 ἐκ τῆς Γαλιλαίας προφήτης οὐκ ἐγείρεται L X 397  
 ἐκ τῆς Γαλιλαίας προφήτης οὐκ ἔρχεται 2561  
 lacuna A C F P Q V

The reading of P<sup>66</sup> and the Sahidic Coptic, and possibly also P<sup>75</sup>, 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.

<sup>135</sup> Jn 7:53 Main text of the PA is M5 text; following is the M6 text of the PA:

53Καὶ ἀπῆλθεν ἕκαστος εἰς τὸν οἶκον αὐτοῦ. 1καὶ ὁ Ἰησοῦς ἐπορεύθη εἰς τὸ ὄρος τῶν Ἐλαιῶν. 2Ὁρθοῦν δὲ πάλιν {B βαθέος ♦ βαθέως } ἦλθεν ὁ Ἰησοῦς εἰς τὸ ἱερόν, καὶ πᾶς ὁ λαὸς ἤρχετο πρὸς αὐτόν, καὶ καθίσας ἐδίδασκεν αὐτούς. 3Ἄγουσιν δὲ οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι {B πρὸς αὐτόν ♦ - } γυναῖκα ἐπὶ μοιχείᾳ κατελιγμένην, καὶ στήσαντες αὐτήν ἐν τῷ μέσῳ, 4εἶπον αὐτῷ, Διδάσκαλε, ταύτην εὗρομεν ἐπ' {B αὐτοφώρῳ ♦ αὐτοφόρῳ } μοιχευομένην. 5Ἐν δὲ τῷ νόμῳ ἡμῶν {B Μωϋσῆς ♦ Μωσῆς } ἐνετείλατο τὰς τοιαύτας λιθάζειν• σὺ οὖν τί λέγεις {B περὶ αὐτῆς; ♦ - } 6Τοῦτο δὲ ἔλεγον πειράζοντες αὐτόν, ἵνα ἔχωσιν κατηγορίαν κατ' αὐτοῦ. Ὁ δὲ Ἰησοῦς κάτω κύψας, τῷ δακτύλῳ ἔγραφεν εἰς τὴν γῆν. 7Ὡς δὲ ἐπέμενον ἐπερωτῶντες αὐτόν, ἀναβλέψας εἶπεν αὐτοῖς, Ὁ ἀναμάρτητος ὑμῶν, πρῶτος λίθον βαλέτω ἐπ' αὐτήν. 8Καὶ πάλιν κάτω κύψας ἔγραφεν εἰς τὴν γῆν. 9Οἱ δέ, ἀκούσαντες, {B ἐξήρχοντο ♦ καὶ ὑπὸ τῆς συνειδήσεως ἐλεγχόμενοι ἐξήρχοντο } εἰς καθ' εἷς, ἀρξάμενοι ἀπὸ τῶν πρεσβυτέρων ἕως τῶν ἐσχάτων• καὶ κατελείφθη {B μόνος ὁ Ἰησοῦς ♦ ὁ Ἰησοῦς μόνος } καὶ ἡ γυνὴ ἐν μέσῳ οὔσα. 10Ἀνακύψας δὲ ὁ Ἰησοῦς, εἶδεν αὐτήν καὶ εἶπεν, Γύναι, ποῦ {B εἰσιν; ♦ εἰσιν οἱ κατήγοροί σου } Οὐδεὶς σε κατέκρινεν; 11Ἡ δὲ εἶπεν, Οὐδεὶς, κύριε. Εἶπεν δὲ αὐτῇ ὁ Ἰησοῦς, Οὐδὲ ἐγὼ σε κατακρίνω• πορεύου {B καὶ ἀπὸ τοῦ νῦν ♦ ἀπὸ τοῦ νῦν καὶ } μηκέτι ἀμάρτανε.

## Chapter 8

Jn 8:1 Ἰησοῦς δὲ ἐπορεύθη εἰς τὸ ὄρος τῶν Ἐλαιῶν.

<sup>1</sup>But Jesus went to the Mount of Olives.

Jn 8:2 ¶ Ὁρθρου δὲ πάλιν παρεγένετο εἰς τὸ ἱερόν, καὶ πᾶς ὁ λαὸς ἦρχετο• καὶ καθίσας ἐδίδασκεν αὐτούς.

<sup>2</sup>And at dawn he showed up in the temple again, and all the people were coming.<sup>137</sup> And having sat down he was teaching them.

Jn 8:3 Ἄγουσιν δὲ οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι πρὸς αὐτὸν γυναῖκα ἐν μοιχείᾳ καταληφθεῖσαν• καὶ στήσαντες αὐτὴν ἐν μέσῳ,

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

Jn 8:4 λέγουσιν αὐτῷ, πειράζοντες, Διδάσκαλε, αὕτη ἡ γυνὴ κατελήφθη ἐπ' αὐτοφόρῳ μοιχευομένη.

<sup>4</sup>they say to him, testing him,<sup>138</sup> "Teacher, this woman was caught in the very act of adultery.

Jn 8:5 Ἐν δὲ τῷ νόμῳ Μωσῆς ἡμῖν ἐνετείλατο τὰς τοιαύτας λιθοβολεῖσθαι• σὺ οὖν τί λέγεις;

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

Jn 8:6 Τοῦτο δὲ ἔλεγον πειράζοντες αὐτόν, ἵνα ἔχωσιν κατηγορεῖν αὐτοῦ. Ὁ δὲ Ἰησοῦς κάτω κύψας, τῷ δακτύλῳ ἔγραφεν εἰς τὴν γῆν, μὴ προσποιούμενος.<sup>139</sup>

<sup>6</sup>Now this they were saying tempting him, in order that they might obtain basis to accuse him. But Jesus bent down, *and* was writing in the earth<sup>140</sup> with his finger, taking no notice.

<sup>136</sup> **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 (P<sup>45vid</sup> P<sup>66</sup> P<sup>75</sup> S<sup>Avid</sup> B<sup>Cvid</sup> L N T W X Y Δ<sup>C</sup> Θ Ψ 070<sup>vid</sup> 0141 0211 22 33 124 157 209 213 397 461 713 788 799 821 828 849 865 1073 1192 1210 1230 1241 1242 1253 1333<sup>txt</sup> 1424<sup>txt</sup> 2193 2323 2561\* 2768- some 280+ total) and early translations into other languages, and in some manuscripts it is in other locations in John, and in some it is even found in the gospel of Luke. In addition, in some manuscripts that do contain it, such as E (only 8:2-11) M S Λ Π Ω 18 35 1424<sup>mg</sup> 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 <https://www.bibletranslation.ws/trans/pachart.pdf>.

<sup>137</sup> **8:2,3** Here the NA28 and TR have πρὸς αὐτόν, "coming toward him," and the RP has just "coming." But then in 8:3 the TR and RP have πρὸς αὐτόν, "bringing to him," and the NA28 has just "bringing."

<sup>138</sup> **8:4** The RP text has here πειράζοντες, "testing him," and the TR and NA28 do not.

<sup>139</sup> **8:6** <sup>txt</sup> μὴ προσποιούμενος E G H K 2\* 18 27 35 65\* 346 475 532 579 682 1212 1505 1519 2253 2561<sup>mg</sup> 2907 <sup>geomss</sup> TR-Scriv RP // *omit phrase* D M S U Γ Λ Ω 047 0233 <sup>f1</sup> <sup>f13</sup> 2<sup>C</sup> 7 8 9 28 65<sup>C</sup> 115<sup>sup</sup> 118 700 892 1071 1203 1216 1243 1514 2722 <sup>lat</sup> TR-Eras,Beza,Elz,Steph AT HF BG [NA28] // προσποιούμενος 1194 // *lac.* A C F P

<sup>140</sup> **8:6b** Jerome points out that just prior to this in John 7:38, Jesus had declared himself to be the fountain of living waters. And now that the Jewish leaders had turned away from that fountain, Jeremiah 17:13 was being fulfilled in two ways: they were put to shame, and their names were being written in the earth. Jeremiah 17:13 says, "Thou hope of Israel, Yahweh! All that forsake Thee shall be ashamed; they that turn away from Thee shall be written in the earth, because they have forsaken Yahweh, the fountain of living waters."

ג. מִקְנֵה יִשְׂרָאֵל הָיָה, כֹּל-עֲוֹנֵיךָ יִבְשָׁנוּ; יְסוּרֵי (וְסִיגֵי) בְּאֶרֶץ יִשְׂרָאֵל, כִּי עֲוֹנוֹ מְקוֹר מֵי-חַיִּים אֶת-הָאָרֶץ.

<http://www.mechon-mamre.org/p/pt/pt1117.htm> This is in contrast to those who believe in the Son of God and are born again. Their names are written in heaven, not in the earth which will be destroyed. Luke 10:20; Hebrews 12:23; Phil 4:3; Rev. 13:8; 17:8; 20:12,15; 21:27; Psalm 69:28.

Jn 8:7 Ὡς δὲ ἐπέμενον ἐρωτῶντες αὐτόν, ἀνακύψας εἶπεν πρὸς αὐτούς, Ὁ ἀναμάρτητος ὑμῶν, πρῶτον ἐπ' αὐτὴν τὸν λίθον βαλέτω.

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

Jn 8:8 Καὶ πάλιν κάτω κύψας ἔγραφεν εἰς τὴν γῆν.

<sup>8</sup>And after bending down again, he continued writing in the earth.

Jn 8:9 Οἱ δέ, ἀκούσαντες, καὶ ὑπὸ τῆς συνειδήσεως ἐλεγχόμενοι, ἐξήρχοντο εἰς καθ' εἷς, ἀρξάμενοι ἀπὸ τῶν πρεσβυτέρων• καὶ κατελείφθη μόνος ὁ Ἰησοῦς, καὶ ἡ γυνὴ ἐν μέσῳ οὖσα.

<sup>9</sup>And after they heard this, and were convicted by their conscience,<sup>141</sup> they went away one by one, starting with the oldest. And Jesus alone was left, and the woman still being in the midst.

Jn 8:10 Ἀνακύψας δὲ ὁ Ἰησοῦς, καὶ μηδένα θεασάμενος πλὴν τῆς γυναικός, εἶπεν αὐτῇ, Ποῦ εἰσιν ἐκεῖνοι οἱ κατήγοροί σου; Οὐδεὶς σε κατέκρινεν;

<sup>10</sup>And Jesus straightened up, and seeing no one but the woman, he said to her, "Where are those accusers of yours? Has no one condemned you?"

Jn 8:11 Ἡ δὲ εἶπεν, Οὐδεὶς, κύριε. Εἶπεν δὲ ὁ Ἰησοῦς, Οὐδὲ ἐγὼ σε κρίνω• πορεύου καὶ μηκέτι ἀμάρτανε.

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

### *The Validity of Jesus' Testimony*

Jn 8:12 ¶ Πάλιν οὖν αὐτοῖς ὁ Ἰησοῦς ἐλάλησεν λέγων, Ἐγὼ εἰμι τὸ φῶς τοῦ κόσμου• ὁ ἀκολουθῶν ἐμοὶ οὐ μὴ περιπατήσει ἐν τῇ σκοτίᾳ, ἀλλ' ἔξει τὸ φῶς τῆς ζωῆς.

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

Jn 8:13 Εἶπον οὖν αὐτῷ οἱ Φαρισαῖοι, Σὺ περὶ σεαυτοῦ μαρτυρεῖς• ἡ μαρτυρία σου οὐκ ἔστιν ἀληθής.

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

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<sup>141</sup> **8:9** The TR and RP texts also have here, καὶ ὑπὸ τῆς συνειδήσεως ἐλεγχόμενοι "and were convicted by their conscience," and the NA28 does not.

Jn 8:14 Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς, Καὶ ἐγὼ μαρτυρῶ περὶ ἑμαυτοῦ, ἀληθὴς ἐστὶν ἡ μαρτυρία μου• ὅτι οἶδα πόθεν ἦλθον, καὶ ποῦ ὑπάγω• ὑμεῖς δὲ οὐκ οἴδατε πόθεν ἔρχομαι, καὶ<sup>142</sup> ποῦ ὑπάγω.

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

Jn 8:15 Ὑμεῖς κατὰ τὴν σάρκα κρίνετε• ἐγὼ οὐ κρίνω οὐδένα.

<sup>15</sup>You judge by the flesh; I judge no one.

Jn 8:16 Καὶ ἐὰν κρίνω δὲ ἐγώ, ἡ κρίσις ἡ ἐμὴ ἀληθὴς ἐστίν• ὅτι μόνος οὐκ εἰμί, ἀλλ' ἐγὼ καὶ ὁ πέμψας με πατήρ.

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

Jn 8:17 Καὶ ἐν τῷ νόμῳ δὲ τῷ ὑμετέρῳ γέγραπται ὅτι δύο ἀνθρώπων ἡ μαρτυρία ἀληθὴς ἐστίν.

<sup>17</sup>Now even in your law it is written, that the testimony of two persons is valid.<sup>143</sup>

Jn 8:18 Ἐγὼ εἰμι ὁ μαρτυρῶν περὶ ἑμαυτοῦ, καὶ μαρτυρεῖ περὶ ἐμοῦ ὁ πέμψας με πατήρ.

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

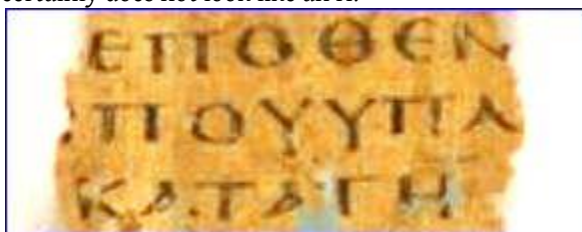
Jn 8:19 Ἔλεγον οὖν αὐτῷ, Ποῦ ἐστὶν ὁ πατήρ σου; Ἀπεκρίθη Ἰησοῦς, Οὔτε ἐμὲ οἴδατε, οὔτε τὸν πατέρα μου• εἰ ἐμὲ ἤδειτε, καὶ τὸν πατέρα μου ἤδειτε ἅν.

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

Jn 8:20 Ταῦτα τὰ ῥήματα ἐλάλησεν ὁ Ἰησοῦς ἐν τῷ γαζοφυλακίῳ, διδάσκων ἐν τῷ ἱερῷ• καὶ οὐδεὶς ἐπιάσεν αὐτόν, ὅτι οὐπω ἐληλύθει ἡ ὥρα αὐτοῦ.

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

<sup>142</sup> 8:14 txt και P<sup>75\*</sup> N E L W 047 M ita,aur,(b),d,ff<sup>2</sup>,j,l,r<sup>1</sup> coply,pbo TR RP // η P<sup>66</sup> P<sup>75c</sup> B D N T 070 it<sup>f</sup>,q vg syr<sup>h</sup> copsa SBL TH NA28 {} // ουδε P<sup>39</sup> // lac A C P 0233 0264. The Münster Inst. and the NA28 say P<sup>39</sup> reads η, while the IGNTP says it reads και. The NA28 does not even put a "vid" with it. But only the right edge of the last letter of the word is visible to me. It is rounded, not a straight up and down line like it would be for H or I. But the scribe's Epsilon is round, Ε and it seems more likely an E than the others, thus ΟΥΔΕ. Perhaps the theory is that there is only room there for one letter, like H. However, it certainly does not look like an H.





Jn 8:21 ¶ Εἶπεν οὖν πάλιν αὐτοῖς ὁ Ἰησοῦς, Ἐγὼ ὑπάγω, καὶ ζητήσετέ με, καὶ ἐν τῇ ἁμαρτίᾳ ὑμῶν ἀποθανεῖσθε• ὅπου ἐγὼ ὑπάγω, ὑμεῖς οὐ δύνασθε ἐλθεῖν.

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

Jn 8:22 Ἐλεγον οὖν οἱ Ἰουδαῖοι, Μήτι ἀποκτενεῖ ἑαυτόν, ὅτι λέγει, Ὅπου ἐγὼ ὑπάγω, ὑμεῖς οὐ δύνασθε ἐλθεῖν;

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

Jn 8:23 Καὶ εἶπεν αὐτοῖς, Ὑμεῖς ἐκ τῶν κάτω ἐστέ, ἐγὼ ἐκ τῶν ἄνω εἰμί• ὑμεῖς ἐκ τοῦ κόσμου τούτου ἐστέ, ἐγὼ οὐκ εἰμί ἐκ τοῦ κόσμου τούτου.

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

Jn 8:24 Εἶπον οὖν ὑμῖν ὅτι ἀποθανεῖσθε ἐν ταῖς ἁμαρτίαις ὑμῶν• ἐὰν γὰρ μὴ πιστεύσητε ὅτι ἐγὼ εἰμι, ἀποθανεῖσθε ἐν ταῖς ἁμαρτίαις ὑμῶν.

<sup>24</sup>I said to you that you will die in your sins. For if you do not believe that I am *who I am*,<sup>144</sup> you will die in your sins."

Jn 8:25 Ἐλεγον οὖν αὐτῷ, Σὺ τίς εἶ; Καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς, Τὴν ἀρχὴν ὃ τι καὶ λαλῶ ὑμῖν.

<sup>25</sup>Therefore they were saying to him, "Who are you?" And Jesus said to them, "Why am I even speaking to you at all?<sup>145</sup>

Jn 8:26 Πολλὰ ἔχω περὶ ὑμῶν λαλεῖν καὶ κρίνειν• ἀλλ' ὁ πέμψας με ἀληθὴς ἐστίν, καὶ γὰρ ἃ ἤκουσα παρ' αὐτοῦ, ταῦτα λέγω<sup>146</sup> εἰς τὸν κόσμον.

<sup>26</sup>I 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."

Jn 8:27 Οὐκ ἔγνωσαν ὅτι τὸν πατέρα αὐτοῖς ἔλεγεν.

<sup>27</sup>They did not understand that he was speaking to them of the Father.

<sup>144</sup> **8:24** ὅτι ἐγὼ εἰμι – hoti egō eimi; literally, "that I am." This could also be translated "that I am he," meaning, the expected one, the Messiah. But that does not make as much sense, because his listeners responded to this by asking "Who are you?" If they had understood Jesus to be saying he was the Messiah, they would not have asked that question. It could be that when Jesus said this, it was meant to remind them of Exodus 3:14, where God told Moses his name was "I am the one who is," or something to that effect, like here, "I am who I am," or "I am who I will be," etc. Or, another possible good rendering could be, "Unless you believe who I am..."

<sup>145</sup> **8:25** The BADG lexicon says, "τὴν ἀρχὴν John 8:25, as nearly all the Gk. fathers understood it, is emphatically used adverbially=ὅλως at all (Plut., Mor. 115b; Dio Chrys. 10 [11], 12; 14 [31], 5; 133; Lucian, Eunuch. 6 al.; Ps.-Lucian, Salt. 3; POxy 472, 17 [c. 130 AD]; Philo, Spec. Leg. 3, 121; Jos., Ant. 1, 100; 15, 235 al.... The BDF grammar §160 says the τὴν ἀρχὴν, "the beginning," here is an adverbial accusative, and means something like, "To begin with..." or, "at all." The words ὃ τι are ambiguous, since the original manuscripts did not have spaces between words, nor punctuation. Thus it could have been, and I say was, ὅτι, "that" or "why." "That I am even speaking to you at all!" or "Why am I even speaking to you at all." Those translations which say "from the beginning" need to put the word "from" in italics, because it is not there in the Greek, and indeed the Greek New Testament is full of instances of a phrase meaning "from the beginning" and this is not one of them. Especially with ἀρχὴν being accusative case. The BDF gives many examples from Clement in which τὴν ἀρχὴν means "to begin with."

<sup>146</sup> **8:26** txt λεγω E F G H M S Y Γ Λ Ω 047 2 28 579 π TR RP // λαλω P<sup>66</sup> P<sup>75</sup> B D K L N T U W X Δ Θ Ψ 0211 33 69 118 1071 1424 SBL TH NA28 {/} // lac A C P V Π 070 0233

Jn 8:28 Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς, Ὅταν ὑψώσητε τὸν υἱὸν τοῦ ἀνθρώπου, τότε γνώσεσθε ὅτι ἐγὼ εἰμι, καὶ ἅπ' ἐμαυτοῦ ποιῶ οὐδέν, ἀλλὰ καθὼς ἐδίδαξέν με ὁ πατήρ μου, ταῦτα λαλῶ•

<sup>28</sup>Then Jesus said to them, "When you lift up the Son of Man, then you will find out that I am *he*,<sup>147</sup> and of myself<sup>148</sup> I do nothing, but rather exactly as my<sup>149</sup> Father has taught me, those things I speak.

Jn 8:29 καὶ ὁ πέμψας με μετ' ἐμοῦ ἐστίν• οὐκ ἀφῆκέν με μόνον ὁ πατήρ, ὅτι ἐγὼ τὰ ἀρεστὰ αὐτῷ ποιῶ πάντοτε.

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

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

<sup>30</sup>As he was speaking these things, many believed in him.

### *The Children of Abraham*

Jn 8:31 ¶ Ἐλεγεν οὖν ὁ Ἰησοῦς πρὸς τοὺς πεπιστευκότας αὐτῷ Ἰουδαίους, Ἐὰν ὑμεῖς μείνητε ἐν τῷ λόγῳ τῷ ἐμῷ, ἀληθῶς μαθηταί μου ἐστέ•

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

Jn 8:32 καὶ γνώσεσθε τὴν ἀλήθειαν, καὶ ἡ ἀλήθεια ἐλευθερώσει ὑμᾶς.

<sup>32</sup>and you will know the truth, and the truth will make you free."

Jn 8:33 Ἀπεκρίθησαν αὐτῷ, Σπέρμα Ἀβραάμ ἐσμεν, καὶ οὐδενὶ δεδουλεύκαμεν πώποτε• πῶς σὺ λέγεις ὅτι Ἐλεύθεροι γενήσεσθε;

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

Jn 8:34 Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς, Ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι πᾶς ὁ ποιῶν τὴν ἁμαρτίαν δοῦλός ἐστιν τῆς ἁμαρτίας.

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

Jn 8:35 Ὁ δὲ δοῦλος οὐ μένει ἐν τῇ οἰκίᾳ εἰς τὸν αἰῶνα• ὁ υἱὸς μένει εἰς τὸν αἰῶνα.

<sup>35</sup>And the slave does not abide in the house in perpetuity; the Son abides in perpetuity.

Jn 8:36 Ἐὰν οὖν ὁ υἱὸς ὑμᾶς ἐλευθερώσῃ, ὄντως ἐλεύθεροι ἔσεσθε.

<sup>36</sup>If therefore the Son should make you free, you will be free indeed.

<sup>147</sup> **8:28a** ὅτι ἐγὼ εἰμι - hoti egō eimi; literally, "that I am." Possibly meaning, "I am he," meaning, the expected one, the Messiah. Or it could simply mean, "You will find out who I am." But it could also be that when Jesus said this, he was saying merely "I am," and it was unclear what he was claiming to be. Or that he meant to remind them of Exodus 3:14, where God told Moses his name was "I am the one who is," or something to that effect, like here, "I am who I am," or "I am who I will be," etc.

<sup>148</sup> **8:28b** According to Bauer, ἅπ' ἐμαυτοῦ is an expression known in Classical Greek using the preposition ἀπό to indicate the originator or authorizer of the action.

<sup>149</sup> **8:28c** txt ο πατηρ μου B E 047 **¶** it<sup>f,q</sup> syr<sup>p,h</sup> cop TR RP TH **¶** ο πατηρ **¶** <sup>66</sup> <sup>75</sup> **¶** <sup>8</sup> D L N T lat syr<sup>s</sup> SBL NA28 **{/}** **¶** omit W **¶** lac A C P 070 0233

Jn 8:37 Οἶδα ὅτι σπέρμα Ἀβραάμ ἐστε• ἀλλὰ ζητεῖτέ με ἀποκτεῖναι, ὅτι ὁ λόγος ὁ ἐμὸς οὐ χωρεῖ ἐν ὑμῖν.

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

Jn 8:38 Ἐγὼ δὲ ἐώρακα παρὰ τῷ πατρί μου, λαλῶ• καὶ ὑμεῖς οὖν δὲ ἐωράκατε παρὰ τῷ πατρὶ ὑμῶν, ποιεῖτε.

<sup>8</sup>What I have seen with my<sup>150</sup> Father, I speak, and you then what you have seen with your father,<sup>151</sup> you are doing."<sup>152</sup>

Jn 8:39 Ἀπεκρίθησαν καὶ εἶπον αὐτῷ, Ὁ πατὴρ ἡμῶν Ἀβραάμ ἐστίν. Λέγει αὐτοῖς ὁ Ἰησοῦς, Εἰ τέκνα τοῦ Ἀβραάμ ἦτε, τὰ ἔργα τοῦ Ἀβραάμ ἐποιεῖτε.

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

Jn 8:40 Νῦν δὲ ζητεῖτέ με ἀποκτεῖναι, ἄνθρωπον ὃς τὴν ἀλήθειαν ὑμῖν λελάληκα, ἣν ἤκουσα παρὰ τοῦ θεοῦ• τοῦτο Ἀβραάμ οὐκ ἐποίησεν.

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

<sup>150</sup> **8:38a** txt παρα τω πατρι μου **ⲛ** E N 047 0250 **ⲙ** ita,aur,e,f,ff<sup>2</sup> vg<sup>cl</sup> syr<sup>s,p,h</sup> arm geo Tert Aug Spec TR RP // παρα τω πατρι μου ταυτα D it<sup>b,d,q</sup> cop<sup>pbo</sup> Cyr-Jer Chrys (Cyr<sup>1/2</sup>) // απο του πατρος ταυτα W // παρα τω πατρι **ⲡ<sup>66</sup>ⲡ<sup>75</sup>** B C L 070 it<sup>l</sup> vg<sup>ww,st</sup> syr<sup>pal</sup> eth Or Cyr<sup>1/2</sup> SBL TH NA28 {B} // lac A P T 0233. The definite article could serve as a possessive when that was obvious from the context.

<sup>151</sup> **8:38b** txt εωρακατε παρα τω πατρι υμων D E F G H M N S U Γ Δ Λ Ψ Ω 047 0211 0250 2 28 118 157 180 205 579 700 1006 1010 1071 1243 1292 1342 1424 1505 Lect ita,aur,c,d,e,f,l,q,r<sup>1</sup> vg syr<sup>s,p,h</sup> cop<sup>bo,ms</sup> eth slav Aug Spec TR RP // εωρακατε παρα του πατρος **ⲡ<sup>66</sup>** 070 cop<sup>sa,pbo,ly?</sup> // εωρακατε παρα του πατρος υμων **ⲛ\*** // ηκουσατε παρα του πατρος **ⲡ<sup>75</sup>** B L W 597 cop<sup>bo?</sup> arm geo Or Cyr SBL TH NA28 {B} // ηκουσατε παρα του πατρος υμων **ⲛ<sup>2</sup>** C K Y Θ f<sup>1</sup> f<sup>13pt</sup> 33 565 892 l547 it<sup>f</sup> syr<sup>h,mg,gal</sup> cop<sup>bo?</sup> Chrys // ηκουσατε παρα του πατρος ημων 346 // ηκουσατε παρα τω πατρι υμων 0141 f<sup>13pt</sup> l524 // ηκουσατε παρ αυτου πατρος υμων X // lac A P T Π 0233. Some explain the NA28 reading by interpreting the verb at the end of the verse as an imperative: "The things I have seen with the Father, I speak, and you then the things you have heard from the father, do it." But the definite article could serve as a possessive when that was obvious from the context. This is one of the most frequent variants between the Alexandrian text and the Byzantine: the Byz editorially adds a possessive pronoun to make it clear.

<sup>152</sup> **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."

Jn 8:41 Ὑμεῖς ποιεῖτε τὰ ἔργα τοῦ πατρὸς ὑμῶν. Εἶπον οὖν αὐτῷ, Ἡμεῖς ἐκ πορνείας οὐ γεγεννήμεθα• ἓνα πατέρα ἔχομεν, τὸν θεόν.

<sup>41</sup>You are doing the works of your father." They then said to him, "We were not conceived in fornication.<sup>153</sup> We have one father: God."

### *The Children of the Devil*

Jn 8:42 Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς, Εἰ ὁ θεὸς πατὴρ ὑμῶν ἦν, ἠγαπᾶτε ἄν ἐμέ• ἐγὼ γὰρ ἐκ τοῦ θεοῦ ἐξῆλθον καὶ ἤκω• οὐδὲ γὰρ ἀπ' ἐμαυτοῦ ἐλήλυθα, ἀλλ' ἐκεῖνός με ἀπέστειλεν.

<sup>42</sup>Jesus therefore said to them, "If God were your father, you would love me, for I went out from God and have arrived here. For neither did I come of myself, but that One sent me.

Jn 8:43 Διὰ τί τὴν λαλίαν τὴν ἐμὴν οὐ γινώσκετε; Ὅτι οὐ δύνασθε ἀκούειν τὸν λόγον τὸν ἐμόν.

<sup>43</sup>What is the reason you do not understand my speech? Because you are not able to tolerate<sup>154</sup> my word.

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<sup>153</sup> **8:41** What is the train of thought? If two different gods were their father, they would be conceived in fornication? Or is it, if both a god and a human were their father, they would be conceived in fornication? And is there a god that commits fornication? The only interpretation that makes sense here is that they are taking a dig at Jesus' conception, that he was conceived before Mary was married. In the Greek, the pronoun "we" is emphatic. The meaning is: "We are not the mamzers here. We, unlike you, were not conceived in fornication." The Greek here for "We were not conceived in fornication" is Ἡμεῖς ἐκ πορνείας οὐ γεγεννήμεθα. The Septuagint Greek in Deut. 23:2 (v. 3 in some ed.) is οὐκ εἰσελεύσεται ἐκ πόρνῃς 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 מַמְזֵר - mamzēr, which is also used in Zechariah 9:6 for a "mongrel" people. Thus there is alternatively a remote possibility that the Judeans could be making a slur on Galileans and Jesus as one, an attitude they in fact held in their hearts toward them, since "Galilee of the Gentiles" were a result of more intermarriage with Gentiles than were Judeans.

<sup>154</sup> **8:43** The Greek verb translated "tolerate" is the infinitive form of ἀκούω - akouō, which primarily means "to hear." But here John is using the word similarly to how he used it in chapter 6 verse 60, where some of Jesus' disciples said, "This is a hard teaching; who can hear it?" In other words, who can bear to hear it, or more specifically, who can "stay and listen" to it. They could not bear to listen to it, so they walked away. (This is also in line with what Jesus says in v. 37, "My word has no room in you.") This must be the meaning here, for Jesus compares them in this trait, to their father, the Devil, who does not "stand in the truth." In other words, he does not stick around to hear it. When the truth is being spoken, he is shift and restless and unable to stand. He cannot bear to hear it. He leaves, and that is sometimes what the Greek word for "stand" means, to be still. To be still while someone is speaking, is a form of submission and openness. So, Jesus says, "like father, like son." The Devil is a liar, and the father of same. In Greek, the word for "hear" is also the word for "listen." The only distinction is whether the context indicates will on the part of the person hearing.

Jn 8:44 Ὑμεῖς ἐκ τοῦ πατρὸς τοῦ διαβόλου ἐστέ, καὶ τὰς ἐπιθυμίας τοῦ πατρὸς ὑμῶν θέλετε ποιεῖν. Ἐκεῖνος ἀνθρωποκτόνος ἦν ἀπ' ἀρχῆς, καὶ ἐν τῇ ἀληθείᾳ οὐχ ἔστηκεν, ὅτι οὐκ ἔστιν ἀλήθεια ἐν αὐτῷ. Ὅταν λαλῇ τὸ ψεῦδος, ἐκ τῶν ιδίων λαλεῖ• ὅτι ψεύστης ἐστὶν καὶ ὁ πατὴρ αὐτοῦ.

<sup>44</sup>You are of your father, the Devil, and the yearnings of your father you want to do. That one has been homicidal from the beginning, and in the truth he has never stood still, because there is no truth in him. When he speaks a lie, he is speaking from his own things,<sup>155</sup> for he is a liar, and the father of the lie.<sup>156</sup>

Jn 8:45 Ἐγὼ δὲ ὅτι τὴν ἀλήθειαν λέγω, οὐ πιστεύετε μοι.

<sup>45</sup>So I, because I am saying the truth, you do not believe me.

Jn 8:46 Τίς ἐξ ὑμῶν ἐλέγχει με περὶ ἁμαρτίας; Εἰ δὲ ἀλήθειαν λέγω, διὰ τί ὑμεῖς οὐ πιστεύετε μοι;

<sup>46</sup>Who of you is convicting me of a sin? And<sup>157</sup> if I am saying the truth, why is it you do not believe me?

Jn 8:47 Ὁ ὢν ἐκ τοῦ θεοῦ τὰ ῥήματα τοῦ θεοῦ ἀκούει• διὰ τοῦτο ὑμεῖς οὐκ ἀκούετε, ὅτι ἐκ τοῦ θεοῦ οὐκ ἐστέ.

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

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

Jn 8:48 Ἀπεκρίθησαν οὖν οἱ Ἰουδαῖοι καὶ εἶπον αὐτῷ, Οὐ καλῶς λέγομεν ἡμεῖς ὅτι Σαμαρεῖτης εἶ σύ, καὶ δαιμόνιον ἔχεις;

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

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

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

<sup>155</sup> **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."

<sup>156</sup> **8:44b** The Greek word translated "the lie" at the end of verse 44, is αὐτός - autós, and in an oblique case; that is, the 3rd person pronoun is here used without concord in number, gender, and case, to any noun present in its context. Thus, different translations supply various words. The BDF grammar, for John 8:44b, refers you to section 282(3), which says that 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 ψεύστης to ὅταν λαλῇ τὸ ψεῦδος, in other words, "the lie." But it also says that an interpretation such as that of the YLT is possible— "because he is a liar — and also his father." The BAGD lexicon says, "The oblique cases of αὐτός very often (in a fashion customary since Homer) take the place of the 3rd person personal pronoun; in particular the genitive case replaces the missing possessive pronoun." It says, in this case referring to a noun to be supplied from the context.

<sup>157</sup> **8:46** txt ει δε E 047 syr<sup>p</sup> eth TR RP // ει P<sup>66</sup> P<sup>75</sup> B C L N W 070 0233 latt cop<sup>sa</sup> syr<sup>h</sup> arm Or Cyr SBL TH NA28 {} // omit v. 46 D // lac A P T

Jn 8:50 Ἐγὼ δὲ οὐ ζητῶ τὴν δόξαν μου• ἔστιν ὁ ζητῶν καὶ κρίνων.

<sup>50</sup>It is not me seeking my glory. There is One seeking, and judging.

Jn 8:51 Ἀμὴν ἀμὴν λέγω ὑμῖν, ἐάν τις τὸν λόγον τὸν ἐμὸν τηρήσῃ, θάνατον οὐ μὴ θεωρήσῃ εἰς τὸν αἰῶνα.

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

Jn 8:52 Εἶπον οὖν αὐτῷ οἱ Ἰουδαῖοι, Νῦν ἐγνώκαμεν ὅτι δαιμόνιον ἔχεις. Ἀβραὰμ ἀπέθανεν καὶ οἱ προφῆται, καὶ σὺ λέγεις, Ἐάν τις τὸν λόγον μου τηρήσῃ, οὐ μὴ γεύσῃται θανάτου εἰς τὸν αἰῶνα.

<sup>52</sup>Then<sup>158</sup> the Jews said to him, "Now we know that you have a demon. Abraham died, and also the Prophets, and you say, 'If someone follows my word, death he will by no means experience, into all time.'

Jn 8:53 Μὴ σὺ μείζων εἶ τοῦ πατρὸς ἡμῶν Ἀβραάμ, ὅστις ἀπέθανεν; Καὶ οἱ προφῆται ἀπέθανον• τίνα σεαυτὸν σὺ ποιεῖς;

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

Jn 8:54 Ἀπεκρίθη Ἰησοῦς, Ἐὰν ἐγὼ δοξάζω ἐμαυτόν, ἡ δόξα μου οὐδὲν ἔστιν• ἔστιν ὁ πατήρ μου ὁ δοξάζων με, ὃν ὑμεῖς λέγετε ὅτι Θεὸς ἡμῶν ἔστιν,

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

Jn 8:55 καὶ οὐκ ἐγνώκατε αὐτόν• ἐγὼ δὲ οἶδα αὐτόν, καὶ ἐὰν εἶπω ὅτι οὐκ οἶδα αὐτόν, ἔσομαι ὅμοιος ὑμῶν, ψεύστης• ἀλλ' οἶδα αὐτόν, καὶ τὸν λόγον αὐτοῦ τηρῶ.

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

Jn 8:56 Ἀβραὰμ ὁ πατήρ ὑμῶν ἠγαλλιάσατο ἵνα ἴδῃ τὴν ἡμέραν τὴν ἐμήν, καὶ εἶδεν καὶ ἐχάρη.

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

Jn 8:57 Εἶπον οὖν οἱ Ἰουδαῖοι πρὸς αὐτόν, Πεντήκοντα ἔτη οὕτω ἔχεις, καὶ Ἀβραὰμ ἐώρακας;

<sup>57</sup>The Jews therefore said to him, "You are not yet fifty, and you have beheld Abraham?"<sup>159</sup>

Jn 8:58 Εἶπεν αὐτοῖς ὁ Ἰησοῦς, Ἀμὴν ἀμὴν λέγω ὑμῖν, πρὶν Ἀβραὰμ γενέσθαι, ἐγὼ εἰμι.

<sup>58</sup>Jesus said to them, "Truly, truly I say to you, before Abraham was,<sup>160</sup> I am."<sup>161</sup>

<sup>158</sup> 8:52 txt εἰπα/ον ουν P<sup>75</sup> D E N 047 070 0233 M lat syr<sup>h</sup> cop<sup>sa</sup>mss TR RP NA28 [oun] {} // εἰπα/ον P<sup>66</sup> X B C W 0216 it syr<sup>s,p</sup> cop<sup>sa</sup>mss,ly,pbo SBL TH // lac A P T

<sup>159</sup> 8:57 Several early witnesses say Ἀβραὰμ ἐώρακέν σε - 'Abraàm heōrakén se, "Abraham has seen you?" But other early witnesses say Ἀβραὰμ ἐώρακας - 'Abraàm heōrakas, "you have seen Abraham?" It is understandable why copyists might have thought the latter less sensible, since Jesus had just said that Abraham had seen Jesus' day. So they corrected it to "Abraham has seen you." The UBS committee said the reason the Jews would say "You have seen Abraham" rather than "Abraham has seen you" is that the former assumes the superiority of Abraham, which they would have held. The sense I got, before I read the UBS commentary, of what the Jews were actually saying, was that the Jews wondered, "How do you 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?"

Jn 8:59 Ἦραν οὖν λίθους ἵνα βάλῳσιν ἐπ' αὐτόν• Ἰησοῦς δὲ ἐκρύβη, καὶ ἐξῆλθεν ἐκ τοῦ ἱεροῦ, διελθὼν διὰ μέσου αὐτῶν• καὶ παρήγεν οὕτως.

<sup>59</sup>Then they picked up stones to throw at him. But Jesus hid himself, and went forth from the temple, having passed through the midst of them; and thus moved on.<sup>162</sup>

## Chapter 9

### *Jesus Heals a Man Born Blind*

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

<sup>1</sup>And as he was going along, he saw a man blind from birth.

Jn 9:2 Καὶ ἠρώτησαν αὐτὸν οἱ μαθηταὶ αὐτοῦ λέγοντες, Ῥαββί, τίς ἥμαρτεν, οὗτος ἢ οἱ γονεῖς αὐτοῦ, ἵνα τυφλὸς γεννηθῇ;

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

Jn 9:3 Ἀπεκρίθη Ἰησοῦς, Οὔτε οὗτος ἥμαρτεν οὔτε οἱ γονεῖς αὐτοῦ• ἀλλ' ἵνα φανερωθῇ τὰ ἔργα τοῦ θεοῦ ἐν αὐτῷ.

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

Jn 9:4 Ἐγὼ δεῖ ἐργάζεσθαι τὰ ἔργα τοῦ πέμψαντός με ἕως ἡμέρας ἐστίν• ἔρχεται νύξ, ὅτε οὐδεὶς δύναται ἐργάζεσθαι.

<sup>4</sup>I must<sup>163</sup> be working at the works of him who sent me, while it is day. Night is coming, when no one can work.

Jn 9:5 Ὅταν ἐν τῷ κόσμῳ ᾧ, φῶς εἰμι τοῦ κόσμου.

<sup>5</sup>As long as I am in the world, I am the light of the world."

<sup>160</sup> **8:58a** γενέσθαι - genésthai, punctiliar infinitive of γίνομαι - gínomai. 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.

<sup>161</sup> **8:58b** ἐγὼ εἰμι - egō eimi; literally, "I am." The basic meaning is that Jesus existed before Abraham. But many interpreters, in view of the reaction of the hearers, maintain that Jesus meant to remind them of Exodus 3:14, where God told Moses his name was "I am the one who is," or something to that effect, like here, "I am who I am," or "I am who I will be," etc. These interpreters ask, "Why else would they want to stone him?" This interpretation is certainly possible, and has merit. But they could also still have wanted to stone him just for saying he was alive before Abraham, thus making himself immortal, and also greater than their hero, Abraham.

<sup>162</sup> **8:59** txt ιεροῦ διελθὼν διὰ μέσου αὐτῶν καὶ παρήγεν οὕτως A E F G H K M S U Y Γ Δ Θ<sup>Z</sup> Λ Π Ω f<sup>1</sup> 2 28 124 157 180 346 565 700 788 1006 1009 1079 1195 1216 1230 1241 1243 1253 1292 1342 1344 1365 1424 1505 1546 1646 2148 2174 it<sup>(f)</sup>,q vgms geo<sup>2</sup> TR RP // ιεροῦ διελθὼν ἐκ μέσου αὐτῶν καὶ παρήγεν οὕτως 205 // ιεροῦ διελθὼν ἐκ μέσου αὐτῶν καὶ παρήγεν οὕτως 118 // ιεροῦ διελθὼν δια μεσου αυτων και διηγεν ουτως 047 // ιεροῦ διελθὼν δια μεσου αυτων και παρηγεν αυτους 0233 // ιεροῦ και διελθὼν δια μεσου αυτον επορευετο και παριγεν ουτος 0211\* // ιεροῦ καὶ διελθὼν διὰ μέσου αὐτῶν ἐπορεύετο καὶ παρήγεν οὕτως **Ν**<sup>1</sup> C L N X Ψ 070 0141 33 597 892 1010 1071 1241 (syrrp,h,pal) cop<sup>bo</sup> (eth) slav Athanasius (Socrates) (Cyril<sup>1/2</sup>) // ιεροῦ καὶ διελθὼν διὰ μέσου αὐτῶν ἐπορεύετο καὶ παρήγων οὕτως 579 // ιεροῦ και διελθων δια μεσου αυτων επορευετο και παριγεν ουτος 0211<sup>C</sup> // ιεροῦ διὰ μέσου αὐτῶν καὶ παρήγεν οὕτως 2561<sup>ms</sup> // ιεροῦ καὶ διελθὼν διὰ μέσου αὐτῶν **Ν**<sup>2</sup> f<sup>211</sup> f<sup>813</sup> // ιεροῦ καὶ παρήγεν οὕτως 69 // ιεροῦ διελθὼν διὰ μέσου αὐτῶν 13 // ιεροῦ **Π**<sup>66</sup> **Π**<sup>75</sup> **Ν**<sup>\*</sup> B D W Θ<sup>\*</sup> 2561<sup>txt</sup> it<sup>a</sup>,aur,b,c,d,e,ff<sup>2</sup>,l,i<sup>f</sup> vg syr<sup>S</sup> cop<sup>sa</sup>,ly,pbo,bomss arm geo<sup>1</sup> Origen<sup>vid</sup> Cyril<sup>1/2</sup> Augustine SBL TH NA28 {A} // lac **Π**<sup>45</sup> P Q T V 063.

<sup>163</sup> **9:4** txt εμε...με **Ν**<sup>1</sup> A C E N 047 0233 it<sup>a</sup>,aur,b,e,f,ff<sup>2</sup>,q vg syrs,p,h cop<sup>ly</sup> arm eth geo<sup>2</sup> Diatess Bas Chrys Hil Ambrose Aug TR RP // ημας...με B D 070 it<sup>d</sup> syr<sup>pal</sup> cop<sup>sa</sup> geo<sup>1</sup> SBL TH NA28 {C} // ημας...ημας **Π**<sup>66</sup> **Π**<sup>75</sup> **Ν**<sup>\*</sup> L W cop<sup>pbo</sup> Cyr // lac **Π**<sup>128</sup> P Q T

Jn 9:6 Ταῦτα εἰπὼν, ἔπτυσεν χαμαί, καὶ ἐποίησεν πηλὸν ἐκ τοῦ πτύσματος, καὶ ἐπέχρισεν τὸν πηλὸν ἐπὶ τοὺς ὀφθαλμοὺς τοῦ τυφλοῦ,

<sup>6</sup>When he had said these things, he spit on the ground, and made mud with the saliva, and rubbed the mud on the blind man's eyes.

Jn 9:7 καὶ εἶπεν αὐτῷ, Ὑπαγε νίψαι εἰς τὴν κολυμβήθραν τοῦ Σιλωάμ - ὃ ἐρμηνεύεται, Ἀπεσταλμένος. Ἀπῆλθεν οὖν καὶ ἐνίψατο, καὶ ἦλθεν βλέπων.

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

Jn 9:8 Οἱ οὖν γείτονες καὶ οἱ θεωροῦντες αὐτὸν τὸ πρότερον ὅτι τυφλὸς ἦν, ἔλεγον, Οὐχ οὗτός ἐστιν ὁ καθήμενος καὶ προσαιτῶν;

<sup>8</sup>His neighbors therefore, and those who had previously seen him, that he was blind,<sup>164</sup> were saying, "Isn't this the man usually sitting and begging?"

Jn 9:9 Ἄλλοι ἔλεγον ὅτι Οὗτός ἐστιν· ἄλλοι δὲ ὅτι Ὅμοιος αὐτῷ ἐστιν. Ἐκεῖνος ἔλεγεν ὅτι Ἐγὼ εἰμι.

<sup>9</sup>Some were saying, "This is the same man." But others, "No; he only looks like him."<sup>165</sup> He himself kept saying, "I am the one."

Jn 9:10 Ἔλεγον οὖν αὐτῷ, Πῶς ἀνεώχθησάν σου οἱ ὀφθαλμοί;

<sup>10</sup>They were saying therefore to him, "How were your eyes opened?"

Jn 9:11 Ἀπεκρίθη ἐκεῖνος καὶ εἶπεν, Ἄνθρωπος λεγόμενος Ἰησοῦς πηλὸν ἐποίησεν, καὶ ἐπέχρισέν μου τοὺς ὀφθαλμούς, καὶ εἶπέν μοι, Ὑπαγε εἰς τὴν κολυμβήθραν<sup>166</sup> τοῦ Σιλωάμ, καὶ νίψαι. Ἀπελθὼν δὲ καὶ νιψάμενος, ἀνέβλεψα.

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

Jn 9:12 Εἶπον οὖν αὐτῷ, Ποῦ ἐστιν ἐκεῖνος; Λέγει, Οὐκ οἶδα.

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

<sup>164</sup> 9:8 txt τυφλος ην C<sup>3</sup> E 047 𐌹 TR RP // προσαιτης ην Ɔ<sup>66</sup> Ɔ<sup>75</sup> 𐀀 A B C\* D L N W 070 0233 itaur,d,f,ff<sup>2</sup>,q vg syrP,h copsa arm eth Chrys Cyr SBL TH NA28 {} // τυφλος ην και προσαιτης ita,b,e,l // lac Ɔ<sup>128</sup> P Q T 0216

<sup>165</sup> 9:9 txt

αλλοι	ελεγον οτι	ουτος εστιν αλλοι	δε	οτι	ομοιος αυτω εστιν	A TR RP
αλλοι	ελεγον οτι	ουτος εστιν ετεροι	δε	οτι	ομοιος αυτω εστιν	D
		αλλοι	δε	οτι	ομοιως αυτω εστιν	047
αλλοι	ελεγον οτι	ουτος εστιν αλλοι		οτι	ομοιος αυτου εστιν	N
αλλοι	ελεγον οτι	ουτος εστιν				E

		αλλοι	ελεγον	ουχι αλλ	ομοιως αυτω εστιν	L
αλλοι δε	ελεγον οτι	ουτος εστιν· αλλοι	δε	ουχι αλλα	ομοιως αυτω εστιν	070
αλλοι	ελεγον	ουτος εστιν αλλοι	δε	ελεγον ουχι αλλα	ομοιος αυτω εστιν	𐀀
αλλοι	ελεγον οτι	ουτος εστιν αλλοι	δε	ελεγον ουχι αλλ	ομοιος αυτω εστιν	0233
αλλοι	ελεγον	ουτος εστιν αλλοι	ελεγον ουχι αλλα	ομοιος αυτω εστιν	Ɔ <sup>66</sup> W	
αλλοι	ελεγον οτι	ουτος εστιν αλλοι	ελεγον ουχι αλλα	ομοιος αυτω εστιν	C	
αλλοι	ελεγον οτι	ουτος εστιν αλλοι	ελεγον ουχι αλλ	ομοιος αυτω εστιν	Ɔ <sup>75</sup> B TH NA28	

<sup>166</sup> 9:11 txt την κολυμβηθραν του A E N 047 0233 𐌹 lat syr<sup>(s,p)</sup>,h cop<sup>sams</sup> geo TR RP // τον Ɔ<sup>66</sup> Ɔ<sup>75</sup> 𐀀 B D L W 070 it syrPal cop arm Ir SBL TH NA28 {} // lac C P Q T 0216



### *The Authorities Investigate the Healing*

Jn 9:13 ¶ Ἄγουσιν αὐτὸν πρὸς τοὺς Φαρισαίους, τὸν ποτε τυφλόν.

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

Jn 9:14 Ἦν δὲ σάββατον ὅτε<sup>167</sup> τὸν πηλὸν ἐποίησεν ὁ Ἰησοῦς, καὶ ἀνέωξεν αὐτοῦ τοὺς ὀφθαλμούς.

<sup>14</sup>Now it was a Sabbath when Jesus had made mud and opened his eyes.<sup>168</sup>

Jn 9:15 Πάλιν οὖν ἡρώτων αὐτὸν καὶ οἱ Φαρισαῖοι, πῶς ἀνέβλεψεν. Ὁ δὲ εἶπεν αὐτοῖς, Πηλὸν ἐπέθηκέν μου ἐπὶ τοὺς ὀφθαλμούς, καὶ ἐνίψάμην, καὶ βλέπω.

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

Jn 9:16 Ἐλεγον οὖν ἐκ τῶν Φαρισαίων τινές, Οὗτος ὁ ἄνθρωπος οὐκ ἔστιν παρὰ τοῦ θεοῦ, ὅτι τὸ σάββατον οὐ τηρεῖ. Ἄλλοι ἔλεγον, Πῶς δύναται ἄνθρωπος ἁμαρτωλὸς τοιαῦτα σημεῖα ποιεῖν; Καὶ σχίσμα ἦν ἐν αὐτοῖς.

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

Jn 9:17 Λέγουσιν τῷ τυφλῷ πάλιν, Σὺ τί λέγεις περὶ αὐτοῦ, ὅτι ἤνοιξέν σου τοὺς ὀφθαλμούς; Ὁ δὲ εἶπεν ὅτι Προφήτης ἐστίν.

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

Jn 9:18 Οὐκ ἐπίστευσαν οὖν οἱ Ἰουδαῖοι περὶ αὐτοῦ, ὅτι τυφλὸς ἦν καὶ ἀνέβλεψεν, ἕως ὅτου ἐφώνησαν τοὺς γονεῖς αὐτοῦ τοῦ ἀναβλέψαντος,

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

Jn 9:19 καὶ ἡρώτησαν αὐτοὺς λέγοντες, Οὗτός ἐστιν ὁ υἱὸς ὑμῶν, ὃν ὑμεῖς λέγετε ὅτι τυφλὸς ἐγεννήθη; Πῶς οὖν ἄρτι βλέπει;

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

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<sup>167</sup> 9:14a txt οτε A D E N 047 0233 0250 lat syr<sup>p,h</sup> copsa<sup>ms</sup>,ly,cwvid TR RP // εν η ημερα P<sup>66c</sup> P<sup>75</sup> x B L W 070 it syr<sup>s,pal,hmg</sup> copsa<sup>ms</sup>,pbo SBL TH NA28 {} // εν τη ημερα P<sup>66\*</sup> // lac C P Q T

<sup>168</sup> 9:14b 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/jsourc/Talmud/shabbat7.html>

Jn 9:20 Ἀπεκρίθησαν δὲ αὐτοῖς οἱ γονεῖς αὐτοῦ καὶ εἶπον, Οἶδαμεν ὅτι οὗτός ἐστιν ὁ υἱὸς ἡμῶν, καὶ ὅτι τυφλὸς ἐγεννήθη•

<sup>20</sup>And his parents answered them and said, "We know that this is our son, and that he was born blind.

Jn 9:21 πῶς δὲ νῦν βλέπει, οὐκ οἶδαμεν• ἢ τίς ἤνοιξεν αὐτοῦ τοὺς ὀφθαλμούς, ἡμεῖς οὐκ οἶδαμεν• αὐτὸς ἡλικίαν ἔχει• αὐτὸν ἐρωτήσατε, αὐτὸς περὶ ἑαυτοῦ λαλήσει.

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

Jn 9:22 Ταῦτα εἶπον οἱ γονεῖς αὐτοῦ, ὅτι ἐφοβοῦντο τοὺς Ἰουδαίους• ἤδη γὰρ συνετέθειντο οἱ Ἰουδαῖοι, ἵνα ἐάν τις αὐτὸν ὁμολογήσῃ χριστόν, ἀποσυνάγωγος γένηται.

<sup>22</sup>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.

Jn 9:23 Διὰ τοῦτο οἱ γονεῖς αὐτοῦ εἶπον ὅτι Ἠλικίαν ἔχει, αὐτὸν ἐρωτήσατε.

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

Jn 9:24 Ἐφώνησαν οὖν ἐκ δευτέρου τὸν ἄνθρωπον ὃς ἦν τυφλός, καὶ εἶπον αὐτῷ, Δὸς δόξαν τῷ θεῷ• ἡμεῖς οἶδαμεν ὅτι ὁ ἄνθρωπος οὗτος ἀμαρτωλός ἐστιν.

<sup>24</sup>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."<sup>169</sup>

Jn 9:25 Ἀπεκρίθη οὖν ἐκεῖνος καὶ εἶπεν, Εἰ ἀμαρτωλός ἐστιν, οὐκ οἶδα• ἔν οἶδα, ὅτι τυφλὸς ὢν, ἄρτι βλέπω.

<sup>25</sup>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."

Jn 9:26 Εἶπον δὲ αὐτῷ πάλιν, Τί ἐποίησέν σοι; Πῶς ἤνοιξέν σου τοὺς ὀφθαλμούς;

<sup>26</sup>But they said to him again,<sup>170</sup> "What did he do to you? How did he open your eyes?"

Jn 9:27 Ἀπεκρίθη αὐτοῖς, Εἶπον ὑμῖν ἤδη, καὶ οὐκ ἠκούσατε. Τί πάλιν θέλετε ἀκούειν; Μὴ καὶ ὑμεῖς θέλετε αὐτοῦ μαθηταὶ γενέσθαι;

<sup>27</sup>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?"

Jn 9:28 Ἐλοιδόρησαν αὐτόν, καὶ εἶπον, Σὺ εἶ μαθητῆς ἐκείνου• ἡμεῖς δὲ τοῦ Μωσέως ἐσμὲν μαθηταί.

<sup>28</sup>They ridiculed him,<sup>171</sup> and said, "You are the disciple of that one. We are disciples of Moses.

<sup>169</sup> 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.

<sup>170</sup> 9:26 txt δε αυτω παλιν A E 047 0233 TR RP // ουν αυτω παλιν P<sup>66</sup> N<sup>2</sup> L N 070 // ουν αυτω P<sup>75</sup> B D W SBL TH NA28 {} // αυτω N\* // lac C

<sup>171</sup> 9:28 txt ελοιδορησαν P<sup>66</sup> E F G H (K) M S X Y Δ Λ Ω 047 0141 0233 m lat cop<sup>samss</sup>,ly,cw,pbo SBL TH AN RP // ελυδορησαν K // και ελοιδορησαν P<sup>75</sup> N\* B W (070) cop<sup>samss</sup> NA28 {} // και ελοιδορησαν 070 // οι δε ελοιδορησαν N<sup>2</sup> D L N Θ Ψ 0211 33 it<sup>a,f</sup> syr<sup>s,p</sup>,h<sup>1</sup>\*\* cop<sup>bo</sup> // ελοιδορησαν ουν Γ // ελοιδορησαν ουν (Γ) TR // lac C

Jn 9:29 Ἡμεῖς οἶδαμεν ὅτι Μωσῆ λελάληκεν ὁ θεός• τοῦτον δὲ οὐκ οἶδαμεν πόθεν ἐστίν.

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

Jn 9:30 Ἀπεκρίθη ὁ ἄνθρωπος καὶ εἶπεν αὐτοῖς, Ἐν γὰρ τούτῳ θαυμαστόν ἐστιν, ὅτι ὑμεῖς οὐκ οἴδατε πόθεν ἐστίν, καὶ ἀνέωξέν μου τοὺς ὀφθαλμούς.

<sup>30</sup>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.

Jn 9:31 Οἶδαμεν δὲ ὅτι ἁμαρτωλῶν ὁ θεὸς οὐκ ἀκούει• ἀλλ' ἐάν τις θεοσεβῆς ᾦ, καὶ τὸ θέλημα αὐτοῦ ποιῇ, τούτου ἀκούει.

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

Jn 9:32 Ἐκ τοῦ αἰῶνος οὐκ ἠκούσθη ὅτι ἦνοιξέν τις ὀφθαλμούς τυφλοῦ γεγεννημένου.

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

Jn 9:33 Εἰ μὴ ᾦν οὗτος παρὰ θεοῦ, οὐκ ἠδύνατο ποιεῖν οὐδέν.

<sup>33</sup>If this man were not from God, no way could he have done this thing."<sup>172</sup>

Jn 9:34 Ἀπεκρίθησαν καὶ εἶπον αὐτῷ, Ἐν ἁμαρτίαις σὺ ἐγεννήθης ὅλος, καὶ σὺ διδάσκεις ἡμᾶς; Καὶ ἐξέβαλον αὐτὸν ἔξω.

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

### *Spiritual Blindness*

Jn 9:35 ¶ Ἦκουσεν ὁ Ἰησοῦς ὅτι ἐξέβαλον αὐτὸν ἔξω• καὶ εὐρών αὐτόν, εἶπεν αὐτῷ, Σὺ πιστεύεις εἰς τὸν υἱὸν τοῦ θεοῦ;<sup>173</sup>

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

Jn 9:36 Ἀπεκρίθη ἐκεῖνος καὶ εἶπεν, Καὶ τίς ἐστιν, κύριε, ἵνα πιστεύσω εἰς αὐτόν;

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

Jn 9:37 Εἶπεν δὲ αὐτῷ ὁ Ἰησοῦς, Καὶ ἑώρακας αὐτόν, καὶ ὁ λαλῶν μετὰ σοῦ ἐκεῖνός ἐστιν.

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

<sup>172</sup> **9:33** The renderings "he would be able to do nothing" or "not be able to do anything" are unsatisfactory, in view of the fact that the magicians of Pharaoh performed miracles, such as turning a staff into a snake. The blind man is speaking of one miracle specifically, which had never in history been heard of: that of opening the eyes of one born blind. For the adverbial use of οὐδέν, see BDAG p. 735, 2 (b) γ- "in no respect, in no way. This is an "adverbial accusative," see BDF § 160, where DeBrunner points out another place that John used an adverbial accusative, 8:25 - τὴν ἀρχήν, "at all." "Why am I speaking to you at all?" For οὐδέν here see also LSJ: III 1. neut. οὐδέν as Adv., not at all.

<sup>173</sup> **9:35** txt υἱὸν τοῦ θεοῦ A E F G K L M S U X Y Γ Δ Θ Λ Ψ Ω 047 070 0141 0211 0233 0250 0306 f<sup>1</sup> f<sup>13</sup> 2 28 33 157 180 205 565 579 700 892 1006 1009 1010 1071 1079 1195 1216 1230 1241 1242 1243 1253 1292 1342 1344 1365 1424 1505 1546 1646 2148 2174 m<sup>l</sup> lat syr<sup>p,h</sup> cop<sup>bo</sup> TR RP // υἱὸν τοῦ ἀνθρώπου P<sup>66</sup> P<sup>75</sup> x B D W 397 pc it<sup>d</sup> syr<sup>s</sup> copsa,pbo,ach<sup>2</sup>,mf eth Origen SBL TH NA28 {A} // lac P<sup>45</sup> C H N P Q T V Π.

Jn 9:38 Ὁ δὲ ἔφη, Πιστεύω, κύριε• καὶ προσεκύνησεν αὐτῷ.

<sup>38</sup>And he said, "I believe, Lord." And he worshipped him.<sup>174</sup>

Jn 9:39 Καὶ εἶπεν ὁ Ἰησοῦς, Εἰς κρίμα ἐγὼ εἰς τὸν κόσμον τοῦτον ἦλθον, ἵνα οἱ μὴ βλέποντες βλέπωσιν, καὶ οἱ βλέποντες τυφλοὶ γένωνται.

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

Jn 9:40 Καὶ ἤκουσαν ἐκ τῶν Φαρισαίων ταῦτα οἱ ὄντες μετ' αὐτοῦ, καὶ εἶπον αὐτῷ, Μὴ καὶ ἡμεῖς τυφλοὶ ἐσμεν;

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

Jn 9:41 Εἶπεν αὐτοῖς ὁ Ἰησοῦς, Εἰ τυφλοὶ ἦτε, οὐκ ἂν εἶχετε ἁμαρτίαν• νῦν δὲ λέγετε ὅτι βλέπομεν• ἡ οὖν ἁμαρτία ὑμῶν μένει.

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

## Chapter 10

### *The Good Shepherd*

Jn 10:1 Ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ μὴ εἰσερχόμενος διὰ τῆς θύρας εἰς τὴν αὐλὴν τῶν προβάτων, ἀλλὰ ἀναβαίνων ἀλλαχόθεν, ἐκεῖνος κλέπτης ἐστὶν καὶ ληστής.

<sup>1</sup>"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.

Jn 10:2 Ὁ δὲ εἰσερχόμενος διὰ τῆς θύρας ποιμὴν ἐστὶν τῶν προβάτων.

<sup>2</sup>But the one entering through the door, is the shepherd of the sheep.

Jn 10:3 Τούτῳ ὁ θυρωρὸς ἀνοίγει, καὶ τὰ πρόβατα τῆς φωνῆς αὐτοῦ ἀκούει, καὶ τὰ ἴδια πρόβατα καλεῖ κατ' ὄνομα, καὶ ἐξάγει αὐτά.

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

<sup>174</sup> 9:38 – 9:39a txt ὁ δὲ ἔφη, Πιστεύω, κύριε• καὶ προσεκύνησεν αὐτῷ. καὶ εἶπεν ὁ Ἰησοῦς P<sup>66</sup> N<sup>2</sup> A B E F G K L M S U X Y Γ Δ Λ Ψ Ω 0211 0306 f<sup>1</sup> f<sup>13</sup> 33 etc. // ὁ δὲ ἔφη, Πιστεύω, κύριε• καὶ προσεκύνησεν αὐτὸν. καὶ εἶπεν ὁ Ἰησοῦς D // ὁ δὲ ἔφη, Πιστεύω, κύριε• καὶ προσεκύνησεν αὐτῷ. καὶ εἶπεν Ἰησοῦς 070 // ὁ δὲ εἶπεν, Πιστεύω, κύριε• καὶ προσεκύνησεν αὐτῷ. καὶ εἶπεν ὁ Ἰησοῦς Θ 047 // ὁ δὲ ἔφη, Πιστεύω, κύριε• καὶ προσεκύνησεν αὐτῷ. καὶ εἶπεν, Naί, κύριε πεπίστευκα ὅτι σὺ εἶ ὁ υἱὸς τοῦ θεοῦ ὁ εἰς τὸν κόσμον ἐρχόμενος. καὶ εἶπεν ὁ Ἰησοῦς 0233 (c.f. Jn 11:27) // omit P<sup>75</sup> N\* W it<sup>b,(1)</sup> cōpsa<sup>ms</sup>, ach<sup>2</sup>, mf // omit vss 38 and 39 entirely Diatessaron<sup>v</sup> // lac. P<sup>45</sup> C H N P Q T V Π 050 054 060 063 065 068 078 083 086 087 091 0101 0105 0109 0127 0145 0162 0210 0216 0217 0218 0234 0238 0256 0260 0264 0268 0286 0290 0299 0301 0302 0309. (Re the reading of 0233, the exact words of Martha in 11:27 were: Naί, κύριε• ἐγὼ πεπίστευκα ὅτι σὺ εἶ ὁ Χριστὸς ὁ υἱὸς τοῦ θεοῦ ὁ εἰς τὸν κόσμον ἐρχόμενος). The use of ἔφη is rare in John, but P<sup>66</sup> adds it in 9:36 and P<sup>75</sup> adds it in the same verse in a different place.

Jn 10:4 Καὶ ὅταν τὰ ἴδια πρόβατα<sup>175</sup> ἐκβάλῃ, ἔμπροσθεν αὐτῶν πορεύεται• καὶ τὰ πρόβατα αὐτῷ ἀκολουθεῖ, ὅτι οἶδασιν τὴν φωνὴν αὐτοῦ.

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

Jn 10:5 Ἀλλοτρίῳ δὲ οὐ μὴ ἀκολουθήσωσιν, ἀλλὰ φεύξονται ἀπ' αὐτοῦ• ὅτι οὐκ οἶδασιν τῶν ἀλλοτρίων τὴν φωνήν.

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

Jn 10:6 Ταύτην τὴν παροιμίαν εἶπεν αὐτοῖς ὁ Ἰησοῦς• ἐκεῖνοι δὲ οὐκ ἔγνωσαν τίνα ἦν ἃ ἐλάλει αὐτοῖς.

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

Jn 10:7 ¶ Εἶπεν οὖν πάλιν αὐτοῖς ὁ Ἰησοῦς, Ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι ἐγώ εἰμι ἡ θύρα τῶν προβάτων.

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

Jn 10:8 Πάντες ὅσοι ἦλθον κλέπται εἰσὶν καὶ λησταί• ἀλλ' οὐκ ἤκουσαν αὐτῶν τὰ πρόβατα.

<sup>8</sup>All who have come<sup>176</sup> are thieves and bandits; but the sheep did not hear them.

Jn 10:9 Ἐγώ εἰμι ἡ θύρα• δι' ἐμοῦ ἐάν τις εἰσέλθῃ, σωθήσεται, καὶ εἰσελεύσεται καὶ ἐξελεύσεται, καὶ νομὴν εὐρήσει.

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

Jn 10:10 Ὁ κλέπτης οὐκ ἔρχεται εἰ μὴ ἵνα κλέψῃ καὶ θύσῃ καὶ ἀπολέσῃ• ἐγὼ ἦλθον ἵνα ζωὴν ἔχωσιν, καὶ περισσὸν ἔχωσιν.

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

Jn 10:11 Ἐγώ εἰμι ὁ ποιμὴν ὁ καλός• ὁ ποιμὴν ὁ καλὸς τὴν ψυχὴν αὐτοῦ τίθησιν ὑπὲρ τῶν προβάτων.

<sup>11</sup>"I am the good shepherd. The good shepherd lays down his life for the sheep.

<sup>175</sup> 10:4 txt προβατα A E 047 0233 0250 m lat syr TR RP // παντα P<sup>66</sup> P<sup>75</sup> K<sup>2a</sup> B D L W ita,d,e cop arm SBL TH NA28 {} // omit K<sup>\*,2b</sup> // P<sup>6</sup> C N P

<sup>176</sup> 10:8 txt ηλθον P<sup>45</sup> P<sup>75</sup> K<sup>\*,2b</sup> E F G M S U Y Γ Δ Ω 047 0141 0211 2 28 180 892<sup>s</sup> 1009 1010 1195 1242 1292 1342 1424 2148 ita,b,c,e,f,ff2,l,q,r1 vg syr<sup>s,p,pal</sup> copsa,pbo,ach2 slav goth Diatess<sup>syr</sup> Basil Chrys Cyr; Ps-Cypr Aug<sup>3/6</sup> RP // ηλθον προ εμου P<sup>66</sup> K<sup>2a</sup> A B D K L W X Λ Π Ψ f<sup>13</sup> 33 157 579 700 1006 1071 1079 1216 1230 1241 1243 1505 1546 1646 2174 it<sup>d</sup> vg<sup>mss</sup> syr<sup>h</sup> with \* cop<sup>bo</sup> eth Or<sup>3/4</sup> Did<sup>dub</sup> Severian Hesych; Luc Fautstus-Milevis Jer<sup>5/9</sup> Aug<sup>1/6</sup> SBL TH NA28 [προ εμου] {C} // εισηλθον προ εμου 0250 // ηλθον προς εμου 0233 // προ εμου ηλθον Θ f<sup>1</sup> 205 565 1365 arm geo Diatess<sup>arm</sup> Velantini<sup>ans</sup>acc. to Hippolytus Or<sup>3/4</sup>,lat; Abrosiaster Greg-Elv Jer<sup>4/9</sup> Aug<sup>2/6</sup> TR // omit 1344 // lac P<sup>44</sup> C H N P 070 0306

Jn 10:12 Ὁ μισθωτὸς δέ, καὶ οὐκ ὢν ποιμὴν, οὗ οὐκ εἰσὶν<sup>177</sup> τὰ πρόβατα ἴδια, θεωρεῖ τὸν λύκον ἐρχόμενον, καὶ ἀφίησιν τὰ πρόβατα, καὶ φεύγει• καὶ ὁ λύκος ἀρπάζει αὐτά, καὶ σκορπίζει τὰ πρόβατα.

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

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

<sup>13</sup>The wage earner flees because he is a wage earner<sup>178</sup> and it matters not to him about the sheep.

Jn 10:14 Ἐγὼ εἰμι ὁ ποιμὴν ὁ καλός, καὶ γινώσκω τὰ ἐμά, καὶ γινώσκομαι ὑπὸ τῶν ἐμῶν.

<sup>14</sup>"I am the good shepherd, and I know my own, and am known by my own.

Jn 10:15 Καθὼς γινώσκει με ὁ πατήρ, κἀγὼ γινώσκω τὸν πατέρα• καὶ τὴν ψυχὴν μου τίθημι ὑπὲρ τῶν προβάτων.

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

Jn 10:16 Καὶ ἄλλα πρόβατα ἔχω, ἃ οὐκ ἔστιν ἐκ τῆς αὐλῆς ταύτης• κἀκεῖνά με δεῖ ἀγαγεῖν, καὶ τῆς φωνῆς μου ἀκούσουσιν• καὶ γενήσεται μία ποίμνη, εἷς ποιμὴν.

<sup>16</sup>Other sheep I also have, which are not of this fold; those also I am to bring, and my voice they will hear, and the result will be one flock,<sup>179</sup> one shepherd.

Jn 10:17 Διὰ τοῦτο ὁ πατήρ με ἀγαπᾷ, ὅτι ἐγὼ τίθημι τὴν ψυχὴν μου, ἵνα πάλιν λάβω αὐτήν.

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

Jn 10:18 Οὐδεὶς αἶρει αὐτὴν ἀπ' ἐμοῦ, ἀλλ' ἐγὼ τίθημι αὐτὴν ἀπ' ἐμαυτοῦ. Ἐξουσίαν ἔχω θεῖναι αὐτήν, καὶ ἐξουσίαν ἔχω πάλιν λαβεῖν αὐτήν. Ταύτην τὴν ἐντολὴν ἔλαβον παρὰ τοῦ πατρός μου.

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

Jn 10:19 ¶ Σχίσμα οὖν πάλιν ἐγένετο ἐν τοῖς Ἰουδαίοις διὰ τοὺς λόγους τούτους.

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

Jn 10:20 Ἐλεγον δὲ πολλοὶ ἐξ αὐτῶν, Δαιμόνιον ἔχει καὶ μαίνεται• τί αὐτοῦ ἀκούετε;

<sup>20</sup>Many of them were saying, "He has a demon, and he's crazy. Why are you listening to him?"

<sup>177</sup> **10:12** TR RP -εἰσιν, NA28 -εστιν. The editions take turns and switch back and forth about following the Attic grammar rule that neuter plural subjects take a singular verb. There is no consistency in New Testament Greek about this.

<sup>178</sup> **10:13** txt Ὁ δὲ μισθωτὸς φεύγει, ὅτι μισθωτὸς ἐστίν E F G K M S U X Y Γf (φευγη) Δ Λ Π Ψ Ω 047f (φευγη) 0141 0233 0250<sup>vid</sup> 0286<sup>vid</sup> f<sup>3</sup> 2 22<sup>mg</sup> 28 69 118 157 565 700 1071 1424 2561<sup>Z</sup> m lat syr<sup>p,h</sup> goth TR RP // Ὁ δὲ μισθωτὸς φεύγει, ὅτι μισθός ἐστιν AC // ὅτι μισθωτὸς ἐστίν P<sup>44Avid</sup> P<sup>45</sup> P<sup>66</sup> P<sup>75</sup> x B D L Θ 0211 f<sup>1</sup> 22<sup>txt</sup> 33 1241 2561<sup>txt</sup> l253 l2211 al. it<sup>d,e</sup> syr<sup>s,pal</sup> cop eth arm SBL TH NA28 {} // W omits Ὁ δὲ μισθωτὸς φεύγει, but also ὅτι μισθωτὸς ἐστίν // Ὁ δὲ μισθωτὸς ἐστίν μισθωτὸς A\* // Ὁ δὲ μισθωτὸς ἐστίν 579 // lac. C H N P Q T V 070 0306. Some say that Ὁ δὲ μισθωτὸς φεύγει was omitted by haplography. Others say that it was added to clarify that it was not the wolf being spoken of as fleeing in v. 13, since the wolf was the immediately prior subject.

<sup>179</sup> **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.

Jn 10:21 Ἄλλοι ἔλεγον, Ταῦτα τὰ ῥήματα οὐκ ἔστιν δαιμονιζομένου• μὴ δαιμόνιον δύναται τυφλῶν ὀφθαλμοὺς ἀνοίγειν;

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

### *The Authorities Attempt Stoning for Claim of Equality With God*

Jn 10:22 ¶ Ἐγένετο δὲ τὰ Ἐγκαίνια ἐν Ἱεροσολύμοις, καὶ χειμῶν ἦν•

<sup>22</sup>Then came the Festival of Dedication<sup>180</sup> at Jerusalem. And it was winter,

Jn 10:23 καὶ περιεπάτει ὁ Ἰησοῦς ἐν τῷ ἱερῷ ἐν τῇ στοᾷ Σολομῶνος.

<sup>23</sup>and Jesus was walking in the temple, in the Portico of Solomon.

Jn 10:24 Ἐκύκλωσαν οὖν αὐτὸν οἱ Ἰουδαῖοι, καὶ ἔλεγον αὐτῷ, Ἔως πότε τὴν ψυχὴν ἡμῶν αἴρεις; Εἰ σὺ εἶ ὁ χριστός, εἰπὲ ἡμῖν παρρησίᾳ.

<sup>24</sup>Then 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."

Jn 10:25 Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς, Εἶπον ὑμῖν, καὶ οὐ πιστεύετε• τὰ ἔργα ἃ ἐγὼ ποιῶ ἐν τῷ ὀνόματι τοῦ πατρὸς μου, ταῦτα μαρτυρεῖ περὶ ἐμοῦ•

<sup>25</sup>Jesus 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.

Jn 10:26 ἀλλ' ὑμεῖς οὐ πιστεύετε• οὐ γάρ ἐστε ἐκ τῶν προβάτων τῶν ἐμῶν, καθὼς εἶπον ὑμῖν.

<sup>26</sup>Yet, you are not believing, because you are not of my sheep, as I told you.<sup>181</sup>

Jn 10:27 Τὰ πρόβατα τὰ ἐμὰ τῆς φωνῆς μου ἀκούει, κάγὼ γινώσκω αὐτά, καὶ ἀκολουθοῦσίν μοι•

<sup>27</sup>My sheep hear my voice, and I know them, and they follow me.

Jn 10:28 κάγὼ ζωὴν αἰώνιον δίδωμι αὐτοῖς• καὶ οὐ μὴ ἀπόλωνται εἰς τὸν αἰῶνα, καὶ οὐχ ἀρπάσει τις αὐτὰ ἐκ τῆς χειρὸς μου.

<sup>28</sup>And I give to them eternal life, and they will by no means perish, into all time, and no one will snatch them out of my hand.

<sup>180</sup> **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.

<sup>181</sup> **10:26** καθως ειπον υμιν A D E F G H M<sup>c</sup> S U X Y Γ Δ Λ Ψ Ω 047 0211 0233 f<sup>1</sup> f<sup>13</sup> 2 28 157 180 205 565 579 700 892<sup>s</sup> 1006 1010 1071 1243 1292 1342 1424 1505 **¶** Lect ita,b,d,e,f,ff<sup>2</sup>,l,r<sup>1</sup> syrs,p,h,(pal) coppb<sup>o</sup>,bo<sup>p</sup>t eth geo slav goth Cyr<sup>lem</sup> TR RP // καθως ειπον υμιν οτι **¶**<sup>66\*</sup> // omit **¶**<sup>66c</sup> **¶**<sup>75</sup> **¶** B K L M<sup>\*</sup> W Θ Π 0141 33 597 821 1241 2561<sup>\*</sup> al<sup>60</sup> itaur,c vg copsa,bo<sup>p</sup>t,ach<sup>2</sup> arm geo<sup>1,B</sup> Orgr,lat Apoll Cyr; Aug SBL TH NA28 {B} // lac **¶**<sup>45</sup> C N P Q T V 070

Jn 10:29 Ὁ πατήρ μου ὃς δέδωκέν μοι, μείζων πάντων ἐστίν• καὶ οὐδεὶς δύναται ἀρπάζειν ἐκ τῆς χειρὸς τοῦ πατρός μου.<sup>182</sup>

<sup>29</sup>My Father, the one who gave *them* to me, he is greater than all,<sup>183</sup> and no one is able to snatch them out of my Father's hand.

Jn 10:30 Ἐγὼ καὶ ὁ πατήρ ἓν ἐσμεν.

<sup>30</sup>I and the Father are one."

Jn 10:31 Ἐβάστασαν οὖν πάλιν λίθους οἱ Ἰουδαῖοι ἵνα λιθάσωσιν αὐτόν.

<sup>31</sup>Again therefore, the Jews lifted up stones in order to stone him.

Jn 10:32 Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς, Πολλὰ καλὰ ἔργα ἔδειξα ὑμῖν ἐκ τοῦ πατρός μου• διὰ ποῖον αὐτῶν ἔργον λιθάζετε με;

<sup>32</sup>Jesus responded to them, "Many good works I have shown you from my Father. For which work of them are you stoning me?"

Jn 10:33 Ἀπεκρίθησαν αὐτῷ οἱ Ἰουδαῖοι λέγοντες, Περὶ καλοῦ ἔργου οὐ λιθάζομέν σε, ἀλλὰ περὶ βλασφημίας, καὶ ὅτι σὺ ἄνθρωπος ὢν ποιεῖς σεαυτὸν θεόν.

<sup>33</sup>The Jews answered him, saying,<sup>184</sup> "Not for good works are we stoning you, but for blasphemy, because you, being a human, are making yourself God."<sup>185</sup>

Jn 10:34 Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς, Οὐκ ἔστιν γεγραμμένον ἐν τῷ νόμῳ ὑμῶν, Ἐγὼ εἶπα, Θεοὶ ἐστε;

<sup>34</sup>Jesus answered them, "Is it not written in your law, 'I have said, "You are gods"?"<sup>186</sup>

Jn 10:35 Εἰ ἐκείνους εἶπεν θεοὺς, πρὸς οὓς ὁ λόγος τοῦ θεοῦ ἐγένετο - καὶ οὐ δύναται λυθῆναι ἡ γραφή -

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

<sup>182</sup> **10:29a** txt τοῦ πατρός μου A D E F G H K M S U W X Y Δ Γ Λ Θ Π Ψ Ω 047 0211 0302<sup>vid</sup> f<sup>1</sup> f<sup>13</sup> 2 33 28 124 157 565 700 1071 **ⲙⲓ** latt syr<sup>p,h</sup> cop<sup>sa,ac2,bo</sup> TR RP // τοῦ πατρός **ⲡ**<sup>66</sup> **ⲡ**<sup>75vid</sup> **Ⲡ** B L SBL TH NA28 {} // lac **ⲡ**<sup>45</sup> C N P Q T V 070 0233.

<sup>183</sup> **10:29b** txt ὃς δέδωκέν μοι μείζων πάντων E F G H K S Δ Π Ω 047 f<sup>1</sup> 2 28 33 157 565 700 1071 1424 HF RP // ὃς δέδωκέ μοι μείζων πάντων Y Γ // ὃ δέδωκέν μοι πάντων μείζων **Ⲡ** L W Ψ // ὃς δέδωκέν μοι μείζων πάντων 124 // ὃς ἔδωκέν μίζων πάντων **ⲡ**<sup>66\*</sup> // ὃς ἔδωκέν μοι μίζων πάντων **ⲡ**<sup>66c</sup> // ὃς δέδωκέν μοι μίζων πάντων 579 // ὃς ἔδωκέν μοι μείζων πάντων M U // οὓς δέδωκέν μοι μείζων πάντων Λ // ὃς δέδωκέν μοι αὐτὰ μείζων πάντων f<sup>13</sup> 69 346 788 // ὃς δέδωκέ μοι πάντων μείζων TR // ὃς δέδωκέ μοι πάντων ἐστὶν μείζων X // ὃς ἔδωκέ.. ...των μεῖ..ν **ⲡ**<sup>75</sup> // ὃς δέδωκέν μοι πάντων μείζων B<sup>c</sup> // ὃς δέδωκέν μοι μείζων πάντων A // ὃς δέδωκέν μοι μίζων πάντων Θ // ὃ δέδωκέν μοι πάντων μείζων B\* NA28 {D} // ὃ δεδωκώς μοι πάντων μείζων D // ὃς δεδοκεν μοι μείζων παντων 0211 // lac **ⲡ**<sup>45</sup> C N P Q T V 070 0233.

<sup>184</sup> **10:33a** txt λεγοντες D E G H S U Y Γ Δ Λ Ω 047 2 28 124 700 892<sup>s</sup> 1424 **ⲙⲓ** ite vg<sup>ms</sup> cop<sup>bo</sup><sup>ms</sup> TR RP // omit **ⲡ**<sup>45</sup> **ⲡ**<sup>66</sup> **Ⲡ** A B K L M W X Θ Π Ψ 0211 f<sup>1</sup> f<sup>13</sup> 33 157 565 579 1071 latt syr cop<sup>sa,bo</sup><sup>ms</sup> SBL TH NA28 {/} // lac **ⲡ**<sup>75</sup> C F N P Q T V 070 0233

<sup>185</sup> **10:33b** ποιεῖς σεαυτὸν θεόν - poieis seautōn theōn. This could also be translated, "you are reckoning yourself to be 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 are deeming yourself God," or, "you are calling yourself God."

<sup>186</sup> **10:34** Psalm 82:6, identical to the letter, to the Septuagint. And get a load of 81:1 (82:1 in English) in the Septuagint: Ὁ θεὸς ἔσθι ἐν συναγωγῇ θεῶν, ἐν μέσῳ δὲ θεοὺς διακρίνει - "God stands in the assembly of gods, and in their midst, he judges gods." Some interpreters take "gods" as figurative speech ascribing god-like power to human judges and rulers, as in Psalm 58:1. It was widely held in the ancient world that the universe was judged by a college of gods. So it is said that the Psalmists simply made use of the familiar figure of speech.



Jn 10:36 ὃν ὁ πατήρ ἡγίασεν καὶ ἀπέστειλεν εἰς τὸν κόσμον, ὑμεῖς λέγετε ὅτι Βλασφημεῖς, ὅτι εἶπον, Υἱὸς τοῦ θεοῦ εἰμι;

<sup>36</sup>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'?

Jn 10:37 Εἰ οὐ ποιῶ τὰ ἔργα τοῦ πατρός μου, μὴ πιστεύετε μοι•

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

Jn 10:38 εἰ δὲ ποιῶ, κἂν ἔμοι μὴ πιστεύητε, τοῖς ἔργοις πιστεύσατε• ἵνα γνῶτε καὶ πιστεύσητε ὅτι ἐν ἐμοὶ ὁ πατήρ, καὶ γὰρ ἐν αὐτῷ.<sup>187</sup>

<sup>38</sup>And if I am doing *them*, even if you do not believe me, believe the works, so that you may know and believe<sup>188</sup> that the Father is in me, and I in him."

Jn 10:39 Ἐζήτουν οὖν πάλιν αὐτὸν πιάσαι• καὶ ἐξῆλθεν ἐκ τῆς χειρὸς αὐτῶν.

<sup>39</sup>And again therefore,<sup>189</sup> they were trying to arrest him. And he got out of their grasp.

Jn 10:40 ¶ Καὶ ἀπῆλθεν πάλιν πέραν τοῦ Ἰορδάνου εἰς τὸν τόπον ὅπου ἦν Ἰωάννης τὸ πρῶτον βαπτίζων• καὶ ἔμεινεν ἐκεῖ.

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

Jn 10:41 Καὶ πολλοὶ ἦλθον πρὸς αὐτόν, καὶ ἔλεγον ὅτι Ἰωάννης μὲν σημεῖον ἐποίησεν οὐδέν• πάντα δὲ ὅσα εἶπεν Ἰωάννης περὶ τούτου, ἀληθὴ ἦν.

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

<sup>187</sup> 10:38b txt αυτω P<sup>45</sup> A E 047 m it syr<sup>h</sup> cops<sup>samss,ly</sup> TR RP // τω πατρι P<sup>66c</sup> P<sup>75</sup> X B D L W lat syr<sup>s,hmg</sup> (syr<sup>p</sup> cops<sup>samss,pbo</sup>) Or<sup>lat</sup> SBL TH NA28 {} // αυτω πατρι P<sup>66\*</sup> // lac C N P 070 0233

<sup>188</sup> 10:38 txt καὶ πιστεύσητε A G E<sup>c</sup> H K M U Y Γ Δ Π Ψ 0141 f<sup>13</sup> 2 28 180 205 700 892<sup>supp</sup> 1006 1071 1243 1292 1505 1582<sup>c</sup> m Lect itaur,f vg syr<sup>p,h</sup> slav Basil Cyrillem John-Damascus; Augustine TR RP // καὶ πιστεύητε X 0211 1010 1293 (l2211) pc8 // καὶ πιστεύετε 579 1241 pc3 // καὶ γινώσκητε P<sup>45</sup> P<sup>66</sup> P<sup>75</sup> Θ f<sup>1</sup> 33 205 213 397 565 597 799\* 865 l844 it<sup>r1vid</sup> syr<sup>pal</sup> cops<sup>a,pbo,bo,ach2</sup> arm eth geo Athanasius Theodoret<sup>vid</sup>; Hilary SBL NA28 {B} // καὶ γεινώσκητε B TH // καὶ γινώσκηται L // καὶ γινώσκεται W // καὶ γινώσκετε X l253 // omit D E\* (homoioleuton) 157 1424 ita,b,c,d,e,ff<sup>2,l</sup> syr<sup>s</sup> Ps-Eustathius Didymus Cyril; Tertullian Cyprian Zeno Ps-Priscillian Niceta Chromatius Varimadum // lac C F N P. John uses two different aspects of the same word for "know," γινώσκω - ginōsko, the first, γνῶτε - gnōte, being punctiliar in aspect, and the second, γινώσκητε - ginōskēte, being linear or continuous in aspect. Later copyists appear to have considered the second ginōsko to be redundant, and either replaced it with "believe," or they omitted any second word entirely. It is easy to sympathize with them, for this earlier reading is hard to interpret. Consult all the English translations, and you will see quite a variety of renderings. The first, punctiliar 'know,' may be thought of as the point that you turn to know, i.e., 'acknowledge or decide or want,' and the second, linear 'know' would be what you do from that point on. The punctiliar form is generally just the unmarked, that is, unremarkable form, and the linear form is the one needing interpreting. The punctiliar in the subjunctive mood here just means that you come to know at some point.

<sup>189</sup> 10:39 txt

εζητουν ουν	παλιν αυτον	P <sup>66</sup> SBL TR RP
εζητουν ουν	αυτον παλιν	P <sup>75vid</sup> X <sup>2</sup> A L W 047 NA28 [ουν]
εζητουν	παλιν αυτον	B E TH
εζητουν	αυτον παλιν	it <sup>f</sup>
εζητουν δε	αυτον	P <sup>45</sup>
εζητουν ουν	αυτον	X* lat copy
καιεζητουν		D
lac		C N P 070 0233

Jn 10:42 Καὶ ἐπίστευσαν πολλοὶ ἐκεῖ εἰς αὐτόν.

<sup>42</sup>And many there believed in him.

## Chapter 11

### *The Death of Lazarus*

Jn 11:1 Ἦν δέ τις ἀσθενῶν Λάζαρος ἀπὸ Βηθανίας, ἐκ τῆς κώμης Μαρίας καὶ Μάρθας τῆς ἀδελφῆς αὐτῆς.

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

Jn 11:2 Ἦν δὲ Μαρία ἡ ἀλείψασα τὸν κύριον μύρῳ, καὶ ἐκμάξασα τοὺς πόδας αὐτοῦ ταῖς θριξίν αὐτῆς, ἥς ὁ ἀδελφὸς Λάζαρος ἠσθένει.

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

Jn 11:3 Ἀπέστειλαν οὖν αἱ ἀδελφαὶ πρὸς αὐτὸν λέγουσαι, Κύριε, ἴδε ὃν φιλεῖς ἀσθενεῖ.

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

Jn 11:4 Ἀκούσας δὲ ὁ Ἰησοῦς εἶπεν, Αὕτη ἡ ἀσθένεια οὐκ ἔστιν πρὸς θάνατον, ἀλλ' ὑπὲρ τῆς δόξης τοῦ θεοῦ, ἵνα δοξασθῇ ὁ υἱὸς τοῦ θεοῦ δι' αὐτῆς.

<sup>4</sup>And 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."

Jn 11:5 Ἠγάπα δὲ ὁ Ἰησοῦς τὴν Μάρθαν καὶ τὴν ἀδελφὴν αὐτῆς καὶ τὸν Λάζαρον.

<sup>5</sup>(But Jesus loved Martha, and her sister, and Lazarus.)

Jn 11:6 Ὡς οὖν ἤκουσεν ὅτι ἀσθενεῖ, τότε μὲν ἔμεινεν ἐν ᾧ ἦν τόπῳ δύο ἡμέρας.

<sup>6</sup>When then he heard that he was ailing, at that time he actually<sup>190</sup> remained in the place in which he was, for two days.

Jn 11:7 Ἐπειτα μετὰ τοῦτο λέγει τοῖς μαθηταῖς, Ἀγωμεν εἰς τὴν Ἰουδαίαν πάλιν.

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

Jn 11:8 Λέγουσιν αὐτῷ οἱ μαθηταί, Ῥαββί, νῦν ἐξήτουν σε λιθάσαι οἱ Ἰουδαῖοι, καὶ πάλιν ὑπάγεις ἐκεῖ;

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

Jn 11:9 Ἀπεκρίθη Ἰησοῦς, Οὐχὶ δώδεκά εἰσιν ὥραι τῆς ἡμέρας; Ἐάν τις περιπατῇ ἐν τῇ ἡμέρᾳ, οὐ προσκώπτει, ὅτι τὸ φῶς τοῦ κόσμου τούτου βλέπει.

<sup>9</sup>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.

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<sup>190</sup> 11:6 Here is the particle *μεν*, supposedly anacoluthic, that is, not following through to its expected conclusion, which in the case of *μεν* means without its usual complementary *δε* following. However, I see it as complemented by the word *ἐπειτα* – *épeita* at the beginning of verse 7. If this *ἐπειτα* were not complementary to *μεν*, 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.

Jn 11:10 Ἐὰν δέ τις περιπατῇ ἐν τῇ νυκτί, προσκόπτει, ὅτι τὸ φῶς οὐκ ἔστιν ἐν αὐτῷ.

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

Jn 11:11 Ταῦτα εἶπεν, καὶ μετὰ τοῦτο λέγει αὐτοῖς, Λάζαρος ὁ φίλος ἡμῶν κεκοίμηται• ἀλλὰ πορεύομαι ἵνα ἐξυπνίσω αὐτόν.

<sup>11</sup>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."

Jn 11:12 Εἶπον οὖν οἱ μαθηταὶ αὐτοῦ,<sup>191</sup> Κύριε, εἰ κεκοίμηται, σωθήσεται.

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

Jn 11:13 Εἰρήκει δὲ ὁ Ἰησοῦς περὶ τοῦ θανάτου αὐτοῦ• ἐκεῖνοι δὲ ἔδοξαν ὅτι περὶ τῆς κοιμήσεως τοῦ ὕπνου λέγει.

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

Jn 11:14 Τότε οὖν εἶπεν αὐτοῖς ὁ Ἰησοῦς παρρησίᾳ, Λάζαρος ἀπέθανεν.

<sup>14</sup>So then, Jesus said to them plainly, "Lazarus died.

Jn 11:15 Καὶ χαίρω δι' ὑμᾶς, ἵνα πιστεύσητε, ὅτι οὐκ ἦμην ἐκεῖ• ἀλλὰ ἄγωμεν πρὸς αὐτόν.

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

Jn 11:16 Εἶπεν οὖν Θωμᾶς, ὁ λεγόμενος Δίδυμος, τοῖς συμμαθηταῖς, Ἄγωμεν καὶ ἡμεῖς, ἵνα ἀποθάνωμεν μετ' αὐτοῦ.

<sup>16</sup>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"*

Jn 11:17 ¶ Ἐλθὼν οὖν ὁ Ἰησοῦς εὗρεν αὐτόν τέσσαρας ἡμέρας ἤδη ἔχοντα ἐν τῷ μνημείῳ.

<sup>17</sup>Arriving therefore, Jesus found him already in the tomb four days since.

Jn 11:18 Ἦν δὲ ἡ Βηθανία ἐγγὺς τῶν Ἱεροσολύμων, ὡς ἀπὸ σταδίων δεκαπέντε•

<sup>18</sup>Now Bethany was close to Jerusalem, about fifteen stadia apart,<sup>192</sup>

Jn 11:19 καὶ πολλοὶ ἐκ τῶν Ἰουδαίων ἐληλύθεισαν πρὸς τὰς περὶ Μάρθαν καὶ Μαρίαν, ἵνα παραμυθίσωνται αὐτὰς περὶ τοῦ ἀδελφοῦ αὐτῶν.

<sup>19</sup>and many of the Jews had joined the women around Martha and Mary<sup>193</sup> to console them regarding their brother.

<sup>191</sup> 11:12 txt

ειπον ουν οι μαθηται αυτου C<sup>2</sup> E L 047 TR RP

ειπον ουν οι μαθηται αυτω P<sup>75</sup> B C\* TH

ειπαν ουν οι μαθηται αυτω P<sup>66</sup> SBL NA28

ειπαν ουν αυτω οι μαθηται X D W

ειπον ουν αυτω A

lac P<sup>45</sup> N P 070 0233

<sup>192</sup> 11:18 About 3 kilometers, less than 2 miles.

<sup>193</sup> 11:19 txt τας περι P<sup>45vid</sup> A C<sup>3</sup> E 047 M syr<sup>h</sup> TR RP // την P<sup>66</sup> P<sup>75</sup> X B C\* L W latt syr<sup>pal</sup> cop<sup>sa</sup> arm eth SBL TH NA28 {} // omit D // lac N P 070 0233

Jn 11:20 Ἡ οὖν Μάρθα, ὡς ἤκουσεν ὅτι Ἰησοῦς ἔρχεται, ὑπήντησεν αὐτῷ• Μαρία δὲ ἐν τῷ οἴκῳ ἐκαθέζετο.

<sup>20</sup>When therefore Martha heard that Jesus was coming, she went to meet him; but Mary stayed put in the house.<sup>194</sup>

Jn 11:21 Εἶπεν οὖν Μάρθα πρὸς τὸν Ἰησοῦν, Κύριε, εἰ ἦς ὧδε, ὁ ἀδελφός μου οὐκ ἂν ἐτεθνήκει.

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

Jn 11:22 Ἀλλὰ<sup>195</sup> καὶ νῦν οἶδα ὅτι ὅσα ἂν αἰτήσῃ τὸν θεόν, δώσει σοι ὁ θεός.

<sup>22</sup>But even now, I know that whatever things you ask God for, God will grant you."

Jn 11:23 Λέγει αὐτῇ ὁ Ἰησοῦς, Ἀναστήσεται ὁ ἀδελφός σου.

<sup>23</sup>Jesus says to her, "Your brother will rise again."

Jn 11:24 Λέγει αὐτῷ Μάρθα, Οἶδα ὅτι ἀναστήσεται ἐν τῇ ἀναστάσει ἐν τῇ ἐσχάτῃ ἡμέρᾳ.

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

Jn 11:25 Εἶπεν αὐτῇ ὁ Ἰησοῦς, Ἐγώ εἰμι ἡ ἀνάστασις καὶ ἡ ζωή• ὁ πιστεύων εἰς ἐμέ, κἂν ἀποθάνῃ, ζήσεται•

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

Jn 11:26 καὶ πᾶς ὁ ζῶν καὶ πιστεύων εἰς ἐμέ, οὐ μὴ ἀποθάνῃ εἰς τὸν αἰῶνα. Πιστεύεις τοῦτο;

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

Jn 11:27 Λέγει αὐτῷ, Ναί, κύριε• ἐγὼ πεπίστευκα, ὅτι σὺ εἶ ὁ χριστός, ὁ υἱὸς τοῦ θεοῦ, ὁ εἰς τὸν κόσμον ἐρχόμενος.

<sup>27</sup>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."

Jn 11:28 Καὶ ταῦτα εἰποῦσα ἀπῆλθεν, καὶ ἐφώνησεν Μαρίαν τὴν ἀδελφὴν αὐτῆς λάθρᾳ, εἰποῦσα, Ὁ διδάσκαλος πάρεστιν καὶ φωνεῖ σε.

<sup>28</sup>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."

Jn 11:29 Ἐκείνη ὡς ἤκουσεν, ἐγείρεται ταχὺ καὶ ἔρχεται πρὸς αὐτόν.

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

Jn 11:30 Οὐπω δὲ ἐληλύθει ὁ Ἰησοῦς εἰς τὴν κώμην, ἀλλ' ἦν ἐν<sup>196</sup> τῷ τόπῳ ὅπου ὑπήντησεν αὐτῷ ἡ Μάρθα.

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

<sup>194</sup> **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."

<sup>195</sup> **11:22** txt αλλα και P<sup>45</sup> P<sup>66</sup> S<sup>2</sup> A C<sup>2</sup> D E L W 047 0250 M lat syr cop TR RP TH NA28 [αλλα] {} // και P<sup>75</sup> S<sup>\*</sup> B C<sup>\*</sup> it<sup>a</sup> SBL // lac N P 070 0233

<sup>196</sup> **11:30** txt ην εν A D E G H K L M Δ Λ Π 047 M it<sup>l</sup> syr eth Chrys TR RP // ην επι P<sup>45</sup> Θ // ην επι επι P<sup>66</sup> 13 // επι ην εν F it<sup>a,e</sup> cop<sup>sa</sup> // ην επι εν P<sup>75</sup> S<sup>\*</sup> B C W Ψ 1 33 lat cop<sup>bo</sup> arm SBL TH NA28 {} // lac N P 070 0233 0306

Jn 11:31 Οἱ οὖν Ἰουδαῖοι οἱ ὄντες μετ' αὐτῆς ἐν τῇ οἰκίᾳ καὶ παραμυθούμενοι αὐτήν, ἰδόντες τὴν Μαρίαν ὅτι ταχέως ἀνέστη καὶ ἐξῆλθεν, ἠκολούθησαν αὐτῇ, λέγοντες ὅτι Ὑπάγει εἰς τὸ μνημεῖον, ἵνα κλαύσῃ ἐκεῖ.

<sup>31</sup>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."

Jn 11:32 Ἡ οὖν Μαρία, ὡς ἦλθεν ὅπου ἦν ὁ Ἰησοῦς, ἰδοῦσα αὐτόν, ἔπεσεν αὐτοῦ εἰς τοὺς πόδας λέγουσα αὐτῷ, Κύριε, εἰ ἦς ὧδε, οὐκ ἂν ἀπέθανέν μου ὁ ἀδελφός.

<sup>32</sup>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."

Jn 11:33 Ἰησοῦς οὖν ὡς εἶδεν αὐτήν κλαίουσαν, καὶ τοὺς συνελθόντας αὐτῇ Ἰουδαίους κλαίοντας, ἐνεβριμήσατο τῷ πνεύματι, καὶ ἐτάραξεν ἑαυτόν,

<sup>33</sup>Then Jesus, when he saw her weeping, and the Jews who had come with her weeping, he heaved with deep emotion,<sup>197</sup> and churned inside himself.

Jn 11:34 καὶ εἶπεν, Ποῦ τεθείκατε αὐτόν; Λέγουσιν αὐτῷ, Κύριε, ἔρχου καὶ ἴδε.

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

Jn 11:35 Ἐδάκρυσεν ὁ Ἰησοῦς.

<sup>35</sup>Jesus showed tears.

Jn 11:36 Ἔλεγον οὖν οἱ Ἰουδαῖοι, Ἴδε πῶς ἐφίλει αὐτόν.

<sup>36</sup>The Jews therefore were saying, "See how he loved him."

Jn 11:37 Τινὲς δὲ ἐξ αὐτῶν εἶπον, Οὐκ ἡδύνατο οὗτος, ὁ ἀνοίξας τοὺς ὀφθαλμοὺς τοῦ τυφλοῦ, ποιῆσαι ἵνα καὶ οὗτος μὴ ἀποθάνῃ;

<sup>37</sup>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?"

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<sup>197</sup> **11:33** Greek: ἐνεβριμήσατο τῷ πνεύματι - "snorted in his spirit." The verb is ἐμβριμάομαι - embrimáomai, of which there is a relatively small sampling in all of Greek literature. In classical literature it was used a few times for the snorting of horses. Bible occurrences are limited to Daniel 11:30 in some editions of the Septuagint, for "angered;" Matt. 9:30 and Mark 1:43 for "sternly admonish;" and Mark 14:5 for "scold;" and other than those, these two instances here in John 11:33, 38. I can well envision how a scolding or stern warning can be a snorting of sorts. But how do you snort or scold in your spirit? The main lexicons like Lidell & Scott; and Bauer; and the back of the UBS Greek text, say here it means "be deeply moved." Bagster/Moulton says "to be greatly fretted or agitated." As for snorting, humans are known to snort when heaving in crying and at the same time trying to suppress the sobs. Snorts happen. It is significant to me that for the crying that Jesus did in v. 35, John used the verb δακρύω - dakrúō, instead of one of the more usual words for weeping or crying. With δακρύω there is more emphasis on the secretion or exuding of fluid, than on the sound or other considerations like with the other verbs. I get the impression that Jesus was holding his strong emotions in. I notice that Weymouth also, in his translation, rendered this, "curbing the strong emotion of His spirit." Certainly, the simple fact that John twice says the emotion was inside, "in his spirit," and "inside himself," gives this credibility. There is somewhat of a trend in the most recent translations to render this something more pertaining to anger. I do not agree with that. Still, my rendering, "heaved with deep emotion" leaves room for that possibility.

### *Jesus Raises Lazarus from the Dead*

Jn 11:38 Ἰησοῦς οὖν πάλιν ἐμβριμώμενος ἐν ἑαυτῷ ἔρχεται εἰς τὸ μνημεῖον. Ἦν δὲ σπήλαιον, καὶ λίθος ἐπέκειτο ἐπ' αὐτῷ.

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

Jn 11:39 Λέγει ὁ Ἰησοῦς, Ἄρατε τὸν λίθον. Λέγει αὐτῷ ἡ ἀδελφὴ τοῦ τεθνηκότος Μάρθα, Κύριε, ἥδη ὅζει• τεταρταῖος γὰρ ἐστίν.

<sup>39</sup>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."

Jn 11:40 Λέγει αὐτῇ ὁ Ἰησοῦς, Οὐκ εἶπόν σοι ὅτι ἐὰν πιστεύσης, ὅψει<sup>198</sup> τὴν δόξαν τοῦ θεοῦ;

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

Jn 11:41 Ἦραν οὖν τὸν λίθον, οὗ ἦν ὁ τεθνηκὼς κείμενος. Ὁ δὲ Ἰησοῦς ἤρην τοὺς ὀφθαλμοὺς ἄνω, καὶ εἶπεν, Πάτερ, εὐχαριστῶ σοι ὅτι ἤκουσάς μου.

<sup>41</sup>They therefore took away the stone from where the dead man was lying.<sup>199</sup> And Jesus lifted his eyes aboveward, and said, "Father, I thank you, that you have heard me.

Jn 11:42 Ἐγὼ δὲ ᾔδην ὅτι πάντοτέ μου ἀκούεις• ἀλλὰ διὰ τὸν ὄχλον τὸν περιστῶτα εἶπον, ἵνα πιστεύσωσιν ὅτι σύ με ἀπέστειλας.

<sup>42</sup>But I already<sup>200</sup> 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."

Jn 11:43 Καὶ ταῦτα εἰπὼν, φωνῇ μεγάλῃ ἐκραύγασεν, Λάζαρε, δεῦρο ἕξω.

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

Jn 11:44 Καὶ ἐξῆλθεν ὁ τεθνηκὼς, δεδεμένος τοὺς πόδας καὶ τὰς χεῖρας κειρίαις, καὶ ἡ ὄψις αὐτοῦ σουδαρίῳ περιεδέδετο. Λέγει αὐτοῖς ὁ Ἰησοῦς, Λύσατε αὐτόν, καὶ ἄφετε ὑπάγειν.

<sup>44</sup>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*

Jn 11:45 ¶ Πολλοὶ οὖν ἐκ τῶν Ἰουδαίων, οἱ ἐλθόντες πρὸς τὴν Μαρίαν καὶ θεασάμενοι ἃ ἐποίησεν ὁ Ἰησοῦς, ἐπίστευσαν εἰς αὐτόν.

<sup>45</sup>Many of the Jews therefore, of those who had come to Mary and seen what Jesus<sup>201</sup> did, believed in him.

<sup>198</sup> 11:40 txt οψει 0233 Chrys Cyr TR RP // οψη P<sup>66</sup> X A B C D E L W 047 Or SBL TH NA28 {} // lac P<sup>45</sup> P<sup>59</sup> P<sup>75</sup> N 070

<sup>199</sup> 11:41 txt λίθον οὗ ἦν ὁ τεθνηκὼς κείμενος C<sup>3</sup> E G H M S U Y Γ Δ Λ Ω 047 0141 0306 f<sup>13</sup> 2 700 892<sup>S</sup> 1424 1582<sup>C</sup> 2561 TR RP // λιθον ου ην A K Π 0211 0250 1 579 1582\* l844 it<sup>f</sup> syr<sup>h</sup> // λίθον ὅπου ἦν 1071 // λίθον ὅπου ἦν ὁ τεθνηκὼς κείμενος 118 // λίθον P<sup>59vid</sup> P<sup>66</sup> P<sup>75vid</sup> X B C\* D L W X Θ Ψ 0233 33 157 1241 lat syr cop<sup>sa,ach</sup> arm SBL TH NA28 {} // lac P<sup>45</sup> F N P Q T V 070 565.

<sup>200</sup> 11:42 ᾔδην, pluperfect of οἶδα – οἶδα. No word "already" is actually present here, but the point of the pluperfect is that Jesus had already known before he asked.

<sup>201</sup> 11:45 txt ο ιησους C<sup>2</sup> D E G H K M S U X Y Γ Δ Λ Π Ω 047 0211 f<sup>13</sup> 2 28 33 118 157 1424 M<sup>1</sup> syr TR RP // ιησους X 0233 // omit P<sup>6</sup> P<sup>45</sup> P<sup>59</sup> P<sup>66</sup> A B C\* L W Θ Ψ f<sup>1</sup> cop SBL NA28 // lac P<sup>75</sup> F N P Q T V 065 070 0306. See end of v. 46 with exact same words, ἃ ἐποίησεν ὁ Ἰησοῦς.

Jn 11:46 Τινὲς δὲ ἐξ αὐτῶν ἀπῆλθον πρὸς τοὺς Φαρισαίους, καὶ εἶπον αὐτοῖς ἃ ἐποίησεν ὁ Ἰησοῦς.

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

Jn 11:47 ¶ Συνήγαγον οὖν οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι συνέδριον, καὶ ἔλεγον, Τί ποιούμεν; Ὅτι οὗτος ὁ ἄνθρωπος πολλὰ σημεῖα ποιεῖ.

<sup>47</sup>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?"

Jn 11:48 Ἐὰν ἀφῶμεν αὐτὸν οὕτως, πάντες πιστεύουσιν εἰς αὐτόν• καὶ ἐλεύσονται οἱ Ῥωμαῖοι καὶ ἀροῦσιν ἡμῶν καὶ τὸν τόπον καὶ τὸ ἔθνος.

<sup>48</sup>If we leave him alone like this, everyone will believe in him, and the Romans will come, and take away both our place<sup>202</sup> and our nation."

Jn 11:49 Εἷς δέ τις ἐξ αὐτῶν Καϊάφας, ἀρχιερεὺς ὢν τοῦ ἐνιαυτοῦ ἐκείνου, εἶπεν αὐτοῖς, Ὑμεῖς οὐκ οἴδατε οὐδέν,

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

Jn 11:50 οὐδὲ διαλογίζεσθε ὅτι συμφέρει ἡμῖν ἵνα εἷς ἄνθρωπος ἀποθάνῃ ὑπὲρ τοῦ λαοῦ, καὶ μὴ ὅλον τὸ ἔθνος ἀπόληται.

<sup>50</sup>Neither are you considering how it is expedient for us<sup>203</sup> that one man<sup>204</sup> die for the people, and not the whole nation perish."

Jn 11:51 Τοῦτο δὲ ἀφ' ἑαυτοῦ οὐκ εἶπεν, ἀλλὰ ἀρχιερεὺς ὢν τοῦ ἐνιαυτοῦ ἐκείνου, προεφήτευσεν ὅτι ἔμελλεν Ἰησοῦς ἀποθνήσκειν ὑπὲρ τοῦ ἔθνους,

<sup>51</sup>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.

<sup>202</sup> **11:48** Perhaps, "our place of worship," or temple.

<sup>203</sup> **11:50a** txt ημιν A E G H K S U W Y Δ Θ Λ Π Ψ Ω 047 065 0141 0250 f<sup>1</sup> f<sup>3</sup> 2 28 33 157 180 205 461 565 579 597 700 892S 1006 1009 1071 1079 1195 1216 1230 1243 1292 1342 1344 1365 1505 1546 1646 2148 2174 it<sup>c,f,r</sup> 1 m<sup>1</sup> vg<sup>st,ww</sup> syr<sup>s,p,h,pal</sup> cop<sup>sa</sup>ms<sup>ach</sup> arm eth geo slav<sup>ms</sup> Or Eustath Cyr<sup>3/4</sup> Hilary Aug<sup>3/9</sup> TR RP // υμιν P<sup>45</sup> P<sup>66</sup> B D L M X Γ 0211 0233 346 1010 1241 1242 1424 l184 l211 l751 l773 l866 it<sup>a,aur,b,d,e,ff</sup> 2 vg<sup>cl</sup> cop<sup>bo</sup> slav Or<sup>lat</sup> Josippus Chrys<sup>lem</sup> SBL TH NA28 {B} // omit N l950 cop<sup>sa</sup>ms<sup>pbo</sup> Chrys<sup>comm</sup> Cyr<sup>1/4</sup> Theodoret Ambrose Aug<sup>6/9</sup> Jerome Photius // lac P<sup>6</sup> P<sup>59</sup> P<sup>75</sup> 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 N 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!"'

<sup>204</sup> **11:50b** Greek ἄνθρωπος - *ánthrōpos*, 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.

Jn 11:52 καὶ οὐχ ὑπὲρ τοῦ ἔθνους μόνον, ἀλλ' ἵνα καὶ τὰ τέκνα τοῦ θεοῦ τὰ διεσκορπισμένα συναγάγῃ εἰς ἓν.

<sup>52</sup>And not for the nation only, but such that the children of God scattered about, he would gather also, into one *people*.<sup>205</sup>

Jn 11:53 Ἀπ' ἐκείνης οὖν τῆς ἡμέρας συνεβουλεύσαντο ἵνα ἀποκτείνωσιν αὐτόν.

<sup>53</sup>Thus from that time on they were resolved that they would kill him.

Jn 11:54 ¶ Ἰησοῦς οὖν οὐκέτι παρρησίᾳ περιεπάτει ἐν τοῖς Ἰουδαίοις, ἀλλὰ ἀπήλθεν ἐκεῖθεν εἰς τὴν χώραν ἐγγὺς τῆς ἐρήμου, εἰς Ἐφραΐμ λεγομένην πόλιν, κακεῖ διέτριβεν μετὰ τῶν μαθητῶν αὐτοῦ.

<sup>54</sup>Therefore, Jesus no longer walked openly among the Jews, but departed from there to an area next to the desert,<sup>206</sup> to a town called Ephraim, and there he spent time<sup>207</sup> with his disciples.

Jn 11:55 Ἦν δὲ ἐγγὺς τὸ Πάσχα τῶν Ἰουδαίων• καὶ ἀνέβησαν πολλοὶ εἰς Ἱεροσόλυμα ἐκ τῆς χώρας πρὸ τοῦ Πάσχα, ἵνα ἀγνίσωσιν ἑαυτούς.

<sup>55</sup>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.

Jn 11:56 Ἐζήτουν οὖν τὸν Ἰησοῦν, καὶ ἔλεγον μετ' ἀλλήλων ἐν τῷ ἱερῷ ἐστηκότες, Τί δοκεῖ ὑμῖν; Ὅτι οὐ μὴ ἔλθῃ εἰς τὴν ἑορτήν;

<sup>56</sup>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?"

Jn 11:57 Δεδώκεισαν δὲ καὶ<sup>208</sup> οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι ἐντολήν, ἵνα ἐάν τις γνῶ ποῦ ἐστίν, μηνύσῃ, ὅπως πιάσωσιν αὐτόν.

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

## Chapter 12

### *Jesus Anointed at Bethany*

Jn 12:1 Ὁ οὖν Ἰησοῦς πρὸ ἑξ ἡμερῶν τοῦ Πάσχα ἦλθεν εἰς Βηθανίαν, ὅπου ἦν Λάζαρος ὁ τεθνηκώς, ὃν ἤγειρεν ἐκ νεκρῶν.

<sup>1</sup>Then, six days before the Passover, Jesus came to Bethany, where Lazarus the man who had died<sup>209</sup> was, whom He<sup>210</sup> had raised from the dead.

<sup>205</sup> **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

<sup>206</sup> **11:54a** 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."

<sup>207</sup> **11:54b** txt διέτριβεν  $\mathfrak{P}^{45}$   $\mathfrak{P}^{66c}$  A D E 047 065 0233  $\mathfrak{M}$  lat syr<sup>h</sup> TR RP // εμεινεν  $\mathfrak{P}^{66*}$   $\mathfrak{P}^{75}$   $\mathfrak{N}$  B L W it<sup>r1</sup> syr<sup>hmg</sup> Or SBL TH NA28 { } // lac C N P 070. See 3:22.

<sup>208</sup> **11:57** txt δε και D E G H S Γ Ω 047 1424 TR RP // δε  $\mathfrak{P}^{66}$   $\mathfrak{P}^{75}$   $\mathfrak{N}$  A B K L M W X Δ Λ Θ Π Ψ 0211 0233<sup>vid</sup> 1 13 22 33 565 1241 lat syr<sup>p,h</sup> cop<sup>(sa),bo</sup> arm Or Chron (Chrys) SBL TH NA28 { } // lac  $\mathfrak{P}^{45}$  C F N P 065 070 0306

<sup>209</sup> **12:1a** txt ο τεθνηκως  $\mathfrak{P}^{66}$  A D E G H K M S U Y Γ Δ Λ Θ Π Ψ Ω 065 047 0141 0211 0217<sup>vid</sup> 0233 0250 f<sup>1</sup> f<sup>13</sup> 2 28 33 157 180 205 461 565 579 597 700 788 892<sup>s</sup> 1006 1009 1010 1071 1079 1195 1216 1230 1241 1242 1243 1292 1342 1344 1365 1424 1505 1546 1646 (2148) 2174  $\mathfrak{M}$  Lect it<sup>b,d,f,ff2</sup> vg syr<sup>s,h</sup> cop<sup>bo,ach,ach2</sup> arm geo slav goth Ps-Eustathius Cyr<sup>lem</sup> Aug TR RP // omit  $\mathfrak{N}$  B L W X 0218 it<sup>a,aur,c,e,r1</sup> syr<sup>p,pal</sup> cop<sup>sa,pbo</sup> eth Or<sup>lat</sup> Amph Chrys Chrom<sup>vid</sup> SBL TH NA28 {A} // lac  $\mathfrak{P}^{45}$   $\mathfrak{P}^{75}$  C F N P 070 69



Jn 12:2 Ἐποίησαν οὖν αὐτῷ δεῖπνον ἐκεῖ, καὶ ἡ Μάρθα διηκόνει• ὁ δὲ Λάζαρος εἷς ἦν τῶν ἀνακειμένων σὺν αὐτῷ.

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

Jn 12:3 Ἡ οὖν Μαρία λαβοῦσα λίτρον μύρου νάρδου πιστικῆς πολυτίμου, ἥλειψεν τοὺς πόδας τοῦ Ἰησοῦ, καὶ ἐξέμαξεν ταῖς θριξίν αὐτῆς τοὺς πόδας αὐτοῦ• ἡ δὲ οἰκία ἐπληρώθη ἐκ τῆς ὁσμῆς τοῦ μύρου.

<sup>3</sup>Then Mary, having taken a litre<sup>211</sup> 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.

Jn 12:4 Λέγει οὖν εἷς ἐκ τῶν μαθητῶν αὐτοῦ, Ἰούδας Σίμωνος Ἰσκαριώτης, ὁ μέλλων αὐτὸν παραδιδόναι,

<sup>4</sup>Then<sup>212</sup> one of his disciples, Judas the Keriothite son of Simon,<sup>213</sup> the one about to betray him, says,

Jn 12:5 Διὰ τί τοῦτο τὸ μύρον οὐκ ἐπράθη τριακοσίων δηναρίων, καὶ ἐδόθη πτωχοῖς;

<sup>5</sup>"Why was this ointment not sold for three hundred denarii<sup>214</sup> and given to the poor?"

Jn 12:6 Εἶπεν δὲ τοῦτο, οὐχ ὅτι περὶ τῶν πτωχῶν ἔμελεν αὐτῷ, ἀλλ' ὅτι κλέπτης ἦν, καὶ τὸ γλωσσόκομον εἶχεν, καὶ τὰ βαλλόμενα ἐβάσταζεν.

<sup>6</sup>But he said this not because it mattered to him about the poor, but because he was a thief, and he was usually in charge of the moneybag and<sup>215</sup> would steal *from* what was put in.

<sup>210</sup> **12:1b** txt εκ νεκρων H K M S U Y Γ Θ Λ\* Ψ Ω f<sup>1</sup> 28 157 461 565 700 788 892s 1071 1241 1424 **¶** it copsa<sup>mss</sup> TR RP // εκ νεκρων ιησους **¶** B X SBL NA28 { } // εκ νεκρων ο ιησους A D E G L W Δ Λ<sup>c</sup> Π 047 065 0211 0217<sup>vid</sup> 0233 f<sup>13</sup> 2 33 TH // ιησους εκ νεκρων **¶** \* // ο ιησους εκ νεκρων **¶** 2 579 // lac **¶** 45 **¶** 75 C F N P 070 69

<sup>211</sup> **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.

<sup>212</sup> **12:4a** txt λεγει ουν A D E Q 047 065 0233 **¶** lat syr<sup>h,pal</sup> TR RP // λεγει δε **¶** 66 **¶** B W it syr<sup>p</sup> eth SBL TH NA28 { } // λεγει **¶** 75 L 33 ita,e,r<sup>1</sup> copsa,ly,pbo arm // lac **¶** 45 C N P 070 0217

<sup>213</sup> **12:4b** txt ιουδας σιμωνος ισκαριωτης A Q 065 047 **¶** lat syr<sup>h</sup> TR RP // ιουδας σιμωνος ο ισκαριωτης E // ιουδας απο καρυτου D // ιουδας ο ισκαριωτης **¶** 66 **¶** 75<sup>vid</sup> **¶** B L W 0217<sup>vid</sup> 0233<sup>vid</sup> it<sup>d</sup> vg syr<sup>s,p,pal</sup> copsa,ly arm SBL TH NA28 { } // lac **¶** 45 C N P 070 0218

<sup>214</sup> **12:5** About a year's wages.

<sup>215</sup> **12:6** txt ειχεν και **¶** 66 A E 065 it arm TR RP // εχων **¶** 75<sup>vid</sup> **¶** B D L Q W vg copsa SBL TH NA28 { } // omit γλωσσόκομον ειχεν και τα βαλλόμενα 047 // lac **¶** 45 C N P 070 0217 0218 0233. Note that Codex Sinaiticus splits the word εχων between folios, with the letters χων resuming on 255r.

Jn 12:7 Εἶπεν οὖν ὁ Ἰησοῦς, Ἄφες αὐτήν• εἰς τὴν ἡμέραν τοῦ ἐνταφιασμοῦ μου τετήρηκεν αὐτό.

<sup>7</sup>Jesus said therefore, "Leave her alone. She has kept it for the day of my burial."<sup>216</sup>

Jn 12:8 Τοὺς πτωχοὺς γὰρ πάντοτε ἔχετε μεθ' ἑαυτῶν, ἐμὲ δὲ οὐ πάντοτε ἔχετε.

<sup>8</sup>For the poor you always have with you, but me, you do not always have."

Jn 12:9 ¶ Ἐγὼ οὖν ὄχλος πολὺς ἐκ τῶν Ἰουδαίων ὅτι ἐκεῖ ἐστίν• καὶ ἦλθον οὐ διὰ τὸν Ἰησοῦν μόνον, ἀλλ' ἵνα καὶ τὸν Λάζαρον ἴδωσιν, ὃν ἤγειρεν ἐκ νεκρῶν.

<sup>9</sup>Then a great crowd of the Jews found out that he was there, and they came, not only because of Jesus, but also that they might see Lazarus, whom he had raised from the dead.

Jn 12:10 Ἐβουλεύσαντο δὲ οἱ ἀρχιερεῖς ἵνα καὶ τὸν Λάζαρον ἀποκτείνωσιν•

<sup>10</sup>So the chief priests resolved that they would kill Lazarus also,

Jn 12:11 ὅτι πολλοὶ δι' αὐτὸν ὑπῆγον τῶν Ἰουδαίων, καὶ ἐπίστευον εἰς τὸν Ἰησοῦν.

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

<sup>216</sup> 12:7 txt τετήρηκεν "she has kept it for the day of my burial" A F G H S U Y Γ Δ Λ Ω 047 065 0141 0233 f<sup>1</sup> 2 28 565 700 788 1071 1424 **¶** it<sup>f</sup> syr<sup>p,h</sup> goth TR RP // οτι...τετήρηκεν "because she has kept it for the day of my burial" f<sup>13</sup> // ινα...τηρηση "so she may keep it for the day of my burial" or "it was that she keep it for the day of my burial" **¶** <sup>66</sup> <sup>75</sup> **¶** B D E K L Q W X Θ Π Ψ 0211f 0217<sup>vid</sup> 33 579 1241 {2211 lat syr<sup>s,hmg</sup> cop arm SBL TH NA28 { } // omit vss 7,8 0250 (h.t. ειπενουν-εγνωουν) // lac <sup>45</sup> C F N P V 070 0218 69. Some interpreters say there are two narrative uncertainties here: (1) as to whether Mary poured out the entire bottle on Jesus at this time and place; (2) as to which Mary this was and was she at the tomb. The Luke story seems to indicate Mary of Magdala, the prostitute, but here in John it seems to be Mary of Bethany, the sister of Martha and Lazarus, assuming those are two different people. Was this Mary sister of Lazarus at the burial preparation later? But I do not think the latter question matters, since the Mark account explains that. In Mark 14:8 it says προέλαβεν μυρίσαι τὸ σῶμά μου εἰς τὸν ἐνταφιασμόν, she was early to prepare me for burial, or she did it ahead of time. So, this Mary did not have to be in the group on the day Jesus died. Furthermore, other gospel accounts, though they name a few of the women that wanted to anoint Jesus' body, they state that there were other unnamed women with those as well. Mt 27:55: "Many women..., among whom were..." Lk 23:55 just says "women." (Lk 24:1, the same group of women previously talked about, also later came to the tomb intending to anoint.) So, Mary of Bethany could have been one of those women. But ultimately, it was only Joseph of Arimathea and Nicodemus who ever actually anointed Jesus' body with anything. As for the first question, did the woman pour out the whole bottle at the banquet, I don't see that as being solved with either reading. In the BYZ, Jesus could be understood as saying, "Leave her alone. She has kept it (the remainder) for the day of my burial." So, either reading could be interpreted that she still has some left for the day of his burial. Another thing to consider is that the word ἐνταφιασμός can also mean "preparation" for burial. Therefore this event could have been this Mary's idiosyncratic way of ceremonially preparing Jesus' for burial. In fact, that is what the gospel of Mark says, she did it ahead of time. The NA28 reading is perceived as the more difficult reading. Two conjectural emendations have been suggested: P. Schmiedel: ινα...ποιηση, "so that she may prepare me for the day of my burial." And W. Kühne, ινα τι...τηρηση, "Why should she keep it for the day of my burial?" Note that a recent Bible translation, the Holman Christian Standard Bible, went with the Byzantine reading here, perhaps because they perceived the NA28 reading too difficult? The NRSV adds words as follows: "She bought it so that she might keep it for the day of my burial." This interprets the ἵνα as relating to her purchase, rather than the reason she should be left alone now by the disciples. The NIV says, "It was intended that she should save this perfume for the day of my burial," with 'It was intended' in lower brackets. Weymouth: "allow her to have kept it for the time of my preparation for burial." But I think that more difficulty was perceived in the NA28 reading than is really there, and that the NA28 reading says that this Mary, whoever she was, intended to use the rest of the nardroot on Jesus on the day of his actual burial (though she never got a chance to do so). This still does not contradict Mark, since here she still poured out some of it ahead of time. Judas' objection to her use of it cannot be trusted as a valid indicator of whether she poured all of it out at this time, since he was insincere and incorrect. Both of the two main readings can be interpreted as Mary saving part of the nard for the future day of burial. But the NA28 reading is perceived as too difficult, because Jesus, being the all-knowing son of God, would not have said let her save it for my burial, when in fact only the two men will ever anoint his body. For this reason it seems more likely that the BYZ reading is an ameliorating of the difficulty. The reading of Family 13 with ὅτι instead of ινα is a clue as well.

## The Triumphal Entry

Jn 12:12 ¶ Τῇ ἐπαύριον ὄχλος<sup>217</sup> πολὺς ὁ ἐλθὼν εἰς τὴν ἑορτήν, ἀκούσαντες ὅτι ἔρχεται Ἰησοῦς εἰς Ἱεροσόλυμα,

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

Jn 12:13 ἔλαβον τὰ βᾶϊα τῶν φοινίκων, καὶ ἐξῆλθον εἰς ὑπάντησιν αὐτῷ, καὶ ἔκραζον, Ὡσαννά• εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου, βασιλεὺς τοῦ Ἰσραὴλ.

<sup>13</sup>took the fronds of palm trees, and went out into a merging with him. And they were crying out: "Hosha na!"<sup>218</sup> "Blessed is he who comes in the name of the Lord,<sup>219</sup> the king<sup>220</sup> of Israel!"

Jn 12:14 Εὐρὼν δὲ ὁ Ἰησοῦς ὄναριον, ἐκάθισεν ἐπ' αὐτό, καθὼς ἐστὶν γεγραμμένον,

<sup>14</sup>And Jesus, having found a young donkey, took his seat upon it, just as it is written:

Jn 12:15 Μὴ φοβοῦ, θύγατερ Σιών• ἰδοὺ, ὁ βασιλεὺς σου ἔρχεται, καθήμενος ἐπὶ πῶλον ὄνου.

<sup>15</sup>"Fear not, O daughter of Zion; Behold, your king is coming sitting on the foal of a donkey."<sup>221</sup>

Jn 12:16 Ταῦτα δὲ οὐκ ἔγνωσαν οἱ μαθηταὶ αὐτοῦ τὸ πρῶτον• ἀλλ' ὅτε ἐδοξάσθη Ἰησοῦς, τότε ἐμνήσθησαν ὅτι ταῦτα ἦν ἐπ' αὐτῷ γεγραμμένα, καὶ ταῦτα ἐποίησαν αὐτῷ.

<sup>16</sup>Now<sup>222</sup> 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 they had done these things to him.

Jn 12:17 Ἐμαρτύρει οὖν ὁ ὄχλος ὁ ὢν μετ' αὐτοῦ ὅτε τὸν Λάζαρον ἐφώνησεν ἐκ τοῦ μνημείου, καὶ ἤγειρεν αὐτὸν ἐκ νεκρῶν.

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

<sup>217</sup> 12:12 txt οχλος P<sup>2</sup> A D E Q W 047 0233 M TR RP TH // ο οχλος P<sup>66</sup>\* B L SBL NA28 {} // ο Ξλος K // ο οχλος ο P<sup>66c</sup> Θ // lac P<sup>75</sup> C N P 065 070 0217 0218

<sup>218</sup> 12:13a Ὡσαννά = Aramaic ܐܫܢܢܐ - hōša' nā', similar to the Hebrew ܐܫܢܢܐ - hōšī' āhnā', an expression reminiscent of the ܐܫܢܢܐ 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 Κύριε, σῶσον δὴ - Ō Kúrie, sōson 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.

<sup>219</sup> 12:13b Psalm 118:26

<sup>220</sup> 12:13c txt βασιλευς A E 047 M RP // ο βασιλευς P<sup>66</sup> R<sup>2a</sup> D copsa,ly,pbo Orpt TR // και ο βασιλευς P<sup>75vid</sup> R<sup>\*2b</sup> B L Q W eth Orpt SBL TH NA28 [και] {} // omit βασιλευς and read ο του ισραηλ 0233 // lac P<sup>2</sup> C N P 065 070 0218. The και is an exegetical και, and that is how the ASV, RSV, NRSV, NASB, NAB, CSB etc interpreted it. It is interesting how the King James Version handled it.

<sup>221</sup> 12:15 Zechariah 9:9

<sup>222</sup> 12:16 txt δε A D E 047 0233 M it syr<sup>p,h</sup> cop<sup>samss,pbo</sup> arm Or Cyr TR RP // omit P<sup>66</sup> P<sup>75</sup> P<sup>128</sup> R B L Q W lat syr<sup>s</sup> cop<sup>samss</sup> SBL TH NA28 {} // lac C N P 070 0218

Jn 12:18 Διὰ τοῦτο καὶ ὑπήντησεν αὐτῷ ὁ ὄχλος, ὅτι ἤκουσεν τοῦτο αὐτὸν πεποιηκέναι τὸ σημεῖον.

<sup>18</sup>For this reason also,<sup>223</sup> the crowd had come out to join him, because they had understood him to have done this sign.

Jn 12:19 Οἱ οὖν Φαρισαῖοι εἶπον πρὸς ἑαυτούς, Θεωρεῖτε ὅτι οὐκ ὠφελεῖτε οὐδέν• ἴδε ὁ κόσμος ὀπίσω αὐτοῦ ἀπῆλθεν.

<sup>19</sup>Then the Pharisees said to each other, "Observe, that you are not prevailing at all. Behold, the world has gone after him!"

### *Jesus Ponders Crucifixion*

Jn 12:20 ¶ Ἦσαν δέ τινες Ἑλληνες ἐκ τῶν ἀναβαινόντων ἵνα προσκυνήσωσιν ἐν τῇ ἑορτῇ•

<sup>20</sup>And among those going up to worship at the festival, were some Greeks.

Jn 12:21 οὗτοι οὖν προσῆλθον Φιλίππῳ τῷ ἀπὸ Βηθσαϊδᾶ τῆς Γαλιλαίας, καὶ ἡρώτων αὐτὸν λέγοντες, Κύριε, θέλομεν τὸν Ἰησοῦν ἰδεῖν.

<sup>21</sup>These, then, came up to Philip, he from Bethsaida, Galilee. And they beseeched him, saying, "Sir, we wish to see Jesus."

Jn 12:22 Ἐρχεται Φίλιππος καὶ λέγει τῷ Ἀνδρέᾳ• καὶ πάλιν Ἀνδρέας καὶ Φίλιππος<sup>224</sup> λέγουσιν τῷ Ἰησοῦ.

<sup>22</sup>Philip comes and tells Andrew; and Andrew and Philip in turn tell Jesus.

Jn 12:23 Ὁ δὲ Ἰησοῦς ἀπεκρίνατο αὐτοῖς λέγων, Ἐλήλυθεν ἡ ὥρα ἵνα δοξασθῇ ὁ υἱὸς τοῦ ἀνθρώπου.

<sup>23</sup>And Jesus responded to them as follows: "The hour has come, that the Son of Man should be glorified.

Jn 12:24 Ἀμὴν ἀμὴν λέγω ὑμῖν, ἐὰν μὴ ὁ κόκκος τοῦ σίτου πεσὼν εἰς τὴν γῆν ἀποθάνῃ, αὐτὸς μόνος μένει• ἐὰν δὲ ἀποθάνῃ, πολὺν καρπὸν φέρει.

<sup>24</sup>Truly, truly I say to you, if a kernel of wheat does not fall to the ground and die, it remains only one; but if it dies, it bears much fruit.

<sup>223</sup> 12:18 txt και υπηντησεν αυτω ο οχλος P<sup>66C</sup> A G K L M Q S U X Y Γ Π Ψ Ω 0141 0233 f<sup>1</sup> f<sup>13</sup> 28 565 579 892<sup>s</sup> 1071 1241 1424 π<sup>i</sup> itaur,f vg syr<sup>h</sup> cop<sup>sa</sup> TR RP SBL TH (NA28 [και]) {/} // και υπηντησαν αυτω οχλος W 157 // και υπηντησαν αυτω ο οχλος 0211 // και υπηντησεν αυτω οχλος πολυς X // και υπηντησαν αυτω οχλοι D // υπηντησεν αυτω ο οχλος P<sup>66\*</sup> P<sup>75C</sup> E H Δ Λ 2 it cor<sup>pbo,bo</sup> // υπηντησεν αυτω οχλος P<sup>75\*</sup> // υπηντησεν αυτω και ο οχλος B\* // και υπηντησεν αυτω και ο οχλος B<sup>1</sup> // lac P<sup>45</sup> C F N P V 047 070 69

<sup>224</sup> 12:22 txt

και παλιν	ανδρεας	και	φιλιππος	E 0233 π <sup>i</sup> syr <sup>h</sup> TR RP
και παλιν	ανδρεας	και ο	φιλιππος	W
και παλιν ο	ανδρεας δε	και ο	φιλιππος	P <sup>66*</sup> it <sup>b,ff2</sup>
παλιν ο	ανδραιας	και	φιλιππος	D (itaur,d,f vg)
και παλιν	ερχεται ανδρεας	και	φιλιππος και	X
ερχεται	ανδρεας	και	φιλιππος και	P <sup>75vid</sup> A B L it <sup>a</sup> syr <sup>s,pal</sup> SBL TH NA28 {/}
	ανδρεας δε	και	φιλιππος	P <sup>66C</sup> (it <sup>l</sup> ) cop <sup>sa,ly,pbo</sup>
	lac			C N P Q 047 065 070

Jn 12:25 Ὁ φιλῶν τὴν ψυχὴν αὐτοῦ ἀπολέσει αὐτήν• καὶ ὁ μισῶν τὴν ψυχὴν αὐτοῦ ἐν τῷ κόσμῳ τούτῳ εἰς ζωὴν αἰώνιον φυλάξει αὐτήν.

<sup>25</sup>The person who loves his life will lose it, and the one who hates his life in this world will preserve it into eternal life.

Jn 12:26 Ἐὰν ἐμοὶ διακονῇ τις, ἐμοὶ ἀκολουθείτω• καὶ ὅπου εἰμὶ ἐγώ, ἐκεῖ καὶ ὁ διάκονος ὁ ἐμὸς ἔσται• καὶ ἐὰν τις ἐμοὶ διακονῇ, τιμήσει αὐτὸν ὁ πατήρ.

<sup>26</sup>If someone is serving me, he must follow me; and where I am, there also my servant will be. And<sup>225</sup> if someone is serving me, my Father will honor him.

Jn 12:27 Νῦν ἡ ψυχὴ μου τετάρακται• καὶ τί εἶπω; Πάτερ, σῶσόν με ἐκ τῆς ὥρας ταύτης. Ἀλλὰ διὰ τοῦτο ἦλθον εἰς τὴν ὥραν ταύτην.

<sup>27</sup>"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."

Jn 12:28 Πάτερ, δόξασόν σου τὸ ὄνομα. Ἦλθεν οὖν φωνὴ ἐκ τοῦ οὐρανοῦ, Καὶ ἐδόξασα, καὶ πάλιν δοξάσω.

<sup>28</sup>"Father, glorify your name." Then a voice came from heaven: "I both have glorified *it*, and will glorify again."

Jn 12:29 Ὁ οὖν ὄχλος ὁ ἐστὼς καὶ ἀκούσας ἔλεγεν βροντὴν γεγονέναι• ἄλλοι ἔλεγον, Ἄγγελος αὐτῷ λελάληκεν.

<sup>29</sup>The crowd therefore standing and hearing was maintaining thunder to have happened. Others were saying, "An angel spoke to him."

Jn 12:30 Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν, Οὐ δι' ἐμὲ αὕτη ἡ φωνὴ γέγονεν, ἀλλὰ δι' ὑμᾶς.

<sup>30</sup>Jesus answered and said, "Not for my sake has this voice happened, but for you."

Jn 12:31 Νῦν κρίσις ἐστὶν τοῦ κόσμου τούτου• νῦν ὁ ἄρχων τοῦ κόσμου τούτου ἐκβληθήσεται ἔξω.

<sup>31</sup>Now comes judgment of this world. Now the ruler of this world will be thrown out.

Jn 12:32 Καγὼ ἐὰν ὑψωθῶ ἐκ τῆς γῆς, πάντας ἐλκύσω πρὸς ἐμαυτόν.

<sup>32</sup>And I, if I be lifted up from the earth, will attract all mankind to me."

Jn 12:33 Τοῦτο δὲ ἔλεγεν, σημαίνων ποίῳ θανάτῳ ἔμελλεν ἀποθνήσκειν.

<sup>33</sup>Now this he was saying signaling what manner of death he was about to die.

Jn 12:34 Ἀπεκρίθη αὐτῷ ὁ ὄχλος, Ἡμεῖς ἠκούσαμεν ἐκ τοῦ νόμου ὅτι ὁ χριστὸς μένει εἰς τὸν αἰῶνα• καὶ πῶς σὺ λέγεις, Δεῖ ὑψωθῆναι τὸν υἱὸν τοῦ ἀνθρώπου; Τίς ἐστὶν οὗτος ὁ υἱὸς τοῦ ἀνθρώπου;

<sup>34</sup>The crowd responded<sup>226</sup> 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?"

<sup>225</sup> 12:26 txt και εαν A E 0233 m it<sup>f</sup> syr<sup>h</sup> eth TR RP // εαν δε P<sup>66c</sup> // εαν P<sup>66\*</sup> P<sup>75</sup> x B D L W lat syr<sup>p</sup> cop<sup>sa</sup> Chrys SBL TH NA28 {/} // lac C N P Q 047

<sup>226</sup> 12:34b txt απεκριθη A D E m latt syr cop<sup>samss</sup>,ly,pbo TR RP // απεκριθη ουν P<sup>66</sup> P<sup>75</sup> x B L W 070 syr<sup>hmg</sup> cop<sup>samss</sup> SBL TH NA28 {/} // lac C N P Q T 047 0233

Jn 12:35 Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς, Ὡς μικρὸν χρόνον τὸ φῶς μεθ' ὑμῶν ἐστίν. Περιπατεῖτε ἕως τὸ φῶς ἔχετε, ἵνα μὴ σκοτία ὑμᾶς καταλάβῃ• καὶ ὁ περιπατῶν ἐν τῇ σκοτίᾳ οὐκ οἶδεν ποῦ ὑπάγει.

<sup>35</sup>Jesus therefore said to them, "The light is with you<sup>227</sup> 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.

Jo 12:36 Ἔως<sup>228</sup> τὸ φῶς ἔχετε, πιστεύετε εἰς τὸ φῶς, ἵνα υἱοὶ φωτὸς γένησθε. ¶ Ταῦτα ἐλάλησεν ὁ Ἰησοῦς, καὶ ἀπελθὼν ἐκρύβη ἀπ' αὐτῶν.

<sup>36</sup>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*

Jn 12:37 Τοσαῦτα δὲ αὐτοῦ σημεῖα πεποιηκότος ἔμπροσθεν αὐτῶν, οὐκ ἐπίστευον εἰς αὐτόν•

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

Jn 12:38 ἵνα ὁ λόγος Ἡσαΐου τοῦ προφήτου πληρωθῇ, ὃν εἶπεν, Κύριε, τίς ἐπίστευσεν τῇ ἀκοῇ ἡμῶν; Καὶ ὁ βραχίων κυρίου τίνι ἀπεκαλύφθη;

<sup>38</sup>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?"<sup>229</sup>

Jn 12:39 Διὰ τοῦτο οὐκ ἠδύναντο πιστεύειν, ὅτι πάλιν εἶπεν Ἡσαΐας,

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

Jn 12:40 Τετύφλωκεν αὐτῶν τοὺς ὀφθαλμοὺς, καὶ πεπώρωκεν αὐτῶν τὴν καρδίαν• ἵνα μὴ ἴδωσιν τοῖς ὀφθαλμοῖς, καὶ νοήσωσιν τῇ καρδίᾳ, καὶ ἐπιστραφῶσιν, καὶ ἰάσωμαι αὐτούς.

<sup>40</sup>"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."<sup>230</sup>

Jn 12:41 Ταῦτα εἶπεν Ἡσαΐας, ὅτε εἶδεν τὴν δόξαν αὐτοῦ, καὶ ἐλάλησεν περὶ αὐτοῦ.

<sup>41</sup>(Isaiah said these things when<sup>231</sup> he saw Jesus' glory and spoke about him.)

<sup>227</sup> 12:35 txt μεθ υμων "with you" A E F G H S U Y Γ Δ Λ Ω 0141 2 28 124 700 1424 pm syr<sup>s</sup>,p cop<sup>ly</sup>,p<sup>bo</sup> TR RP // εν υμιν "among you" P<sup>66</sup> P<sup>75</sup> Ξ B D K L M W X Θ Π Ψ 0211 f<sup>1</sup> f<sup>13</sup>(-124) 33 157 565 579 1071 cop<sup>bo</sup> SBL TH NA28 {/} // lac P<sup>59</sup> C N P Q T 047 070 0233

<sup>228</sup> 12:36 εως P<sup>66</sup> E F G H K M S U X Y Γ Δ Λ Π Ω 0141 0211 f<sup>1</sup> f<sup>13</sup> 2 28 157 565 700 892 1071 1241 1424 f844 m lat TR RP // ως P<sup>75</sup> Ξ A B D L W Θ Ψ 33 579 f2211 it<sup>e</sup> SBL TH NA28 {/} // lac P<sup>59</sup> C N P Q T 047 070 0233.

<sup>229</sup> 12:38 Isaiah 53:1

<sup>230</sup> 12:40 Isaiah 6:10

<sup>231</sup> 12:41 txt οτε D E F G K S U Y Γ Δ Λ Π 0141 0211 f<sup>13</sup> 2 180 205 565 700 892 1006 1009 1079 1195 1216 1230 1241 1242 1243 1292 1342 1344 1365 1424 1505 1582 1646 2148 2174 m Lect ita,aur,b,c,d,f,ff<sup>2</sup>,r<sup>1</sup> vg syr<sup>s</sup>,p,h geo<sup>2</sup> slav Or<sup>lat</sup> Eus Marcellus Greg-Nyss Did<sup>dub</sup> Chrys Cyr<sup>1/2</sup> John-Dam; Hilary Ambrosiast Ambr Jer Aug Varim Ps-Vig TR RP // επει W // οτι P<sup>66</sup> P<sup>75</sup> Ξ A B H L M X Θ Ψ Ω f<sup>1</sup>(-1582) 33 157 472 579 597 1071 1546 f844 it<sup>e</sup> syr<sup>pal</sup> cop<sup>sa</sup>,p<sup>bo</sup>,bo,ly arm eth geo<sup>1</sup> Cyr<sup>2/3</sup> SBL TH NA28 {B} // lac P<sup>45</sup> P<sup>59</sup> C N P Q T 047 070 0233

Jn 12:42 Ὅμως μέντοι καὶ ἐκ τῶν ἀρχόντων πολλοὶ ἐπίστευσαν εἰς αὐτόν• ἀλλὰ διὰ τοὺς Φαρισαίους οὐχ ὡμολόγουν, ἵνα μὴ ἀποσυνάγωγοι γένωνται.

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

Jn 12:43 Ἠγάπησαν γὰρ τὴν δόξαν τῶν ἀνθρώπων μᾶλλον ἢπερ τὴν δόξαν τοῦ θεοῦ.

<sup>43</sup>For: They loved the approval of human beings over and above the approval of God.<sup>232</sup>

Jn 12:44 ¶ Ἰησοῦς δὲ ἔκραξεν καὶ εἶπεν, Ὁ πιστεύων εἰς ἐμέ, οὐ πιστεύει εἰς ἐμέ, ἀλλ' εἰς τὸν πέμψαντά με•

<sup>44</sup>But Jesus cried out, and said, "The person believing in me is not believing in me but in the one who sent me,

Jn 12:45 καὶ ὁ θεωρῶν ἐμέ, θεωρεῖ τὸν πέμψαντά με.

<sup>45</sup>and the one looking upon me is looking upon the one who sent me.

Jn 12:46 Ἐγὼ φῶς εἰς τὸν κόσμον ἐλήλυθα, ἵνα πᾶς ὁ πιστεύων εἰς ἐμέ, ἐν τῇ σκοτίᾳ μὴ μείνη.

<sup>46</sup>I have come into the world as a light, so that everyone believing in me may not abide in darkness.

Jn 12:47 Καὶ ἐάν τις μου ἀκούσῃ τῶν ῥημάτων καὶ μὴ πιστεύσῃ, ἐγὼ οὐ κρίνω αὐτόν• οὐ γὰρ ἦλθον ἵνα κρίνω τὸν κόσμον, ἀλλ' ἵνα σώσω τὸν κόσμον.

<sup>47</sup>"And if someone hears my sayings and does not believe,<sup>233</sup> I do not judge him. For I did not come in order to judge the world, but to save the world.

Jn 12:48 Ὁ ἀθετῶν ἐμέ καὶ μὴ λαμβάνων τὰ ῥήματά μου, ἔχει τὸν κρίνοντα αὐτόν• ὁ λόγος ὃν ἐλάλησα, ἐκεῖνος κρινεῖ αὐτὸν ἐν τῇ ἐσχάτῃ ἡμέρᾳ.

<sup>48</sup>The person rejecting me and not believing my statements, has what judges him: the word which I spoke, that will judge him at the last day.

Jn 12:49 Ὅτι ἐγὼ ἐξ ἐμαυτοῦ οὐκ ἐλάλησα• ἀλλ' ὁ πέμψας με πατήρ, αὐτός μοι ἐντολὴν ἔδωκεν, τί εἴπω καὶ τί λαλήσω.

<sup>49</sup>For I from myself have not spoken; rather, the Father who sent me, he has given me commandment, what I should say, and how I should speak.

Jn 12:50 Καὶ οἶδα ὅτι ἡ ἐντολὴ αὐτοῦ ζωὴ αἰώνιος ἐστίν• ἃ οὖν λαλῶ ἐγώ, καθὼς εἴρηκέν μοι ὁ πατήρ, οὕτως λαλῶ.

<sup>50</sup>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."

<sup>232</sup> **12:43** The words are in the character of a solemn pronouncement or verdict.

<sup>233</sup> **12:47** txt ακουση...και μη πιστευση "hears and does not believe" E F G H M Y Γ Δ Λ Ω 047 0141 0233 0250 2 124 461 700 892 1192 1424 f844 m itq syr<sup>hmg</sup> goth TR RP // ακουει...και μη πιστευση "is listening and does not believe" U // ακουση...και πιστευση "hears and believes" S 0211 1424\*(Swanson) // ακουση...και μη φυλαξη "hears and does not keep" p<sup>66\*</sup> p<sup>75</sup> x A B K L X Π Ψ f<sup>1</sup> f<sup>13</sup> 33 157 565 1071 vg syr cop<sup>sams,cw,bo</sup> arm Diatess<sup>Ephrem</sup> SBL TH NA28 {/} // ακουση...και φυλαξη "hears and keeps" p<sup>66c</sup> D Θ 070 579 1241 it vg<sup>ms</sup> cop<sup>sams</sup>,pbo // μη ακουση...μηδε φυλαξη "neither hears nor keeps" W // lac C N P Q T 28

## Chapter 13

### *The Passover Supper*

Jn 13:1 Πρὸ δὲ τῆς ἑορτῆς τοῦ Πάσχα, εἰδὼς ὁ Ἰησοῦς ὅτι ἐλήλυθεν αὐτοῦ ἡ ὥρα ἵνα μεταβῇ ἐκ τοῦ κόσμου τούτου πρὸς τὸν πατέρα, ἀγαπήσας τοὺς ἰδίους τοὺς ἐν τῷ κόσμῳ, εἰς τέλος ἠγάπησεν αὐτούς.

<sup>1</sup>And before the Festival of Passover, Jesus, aware that the hour had come for him to pass on from this world to the Father, *and* having loved those of his own in the world, loved them to the end.

Jn 13:2 Καὶ δεῖπνου γενομένου, τοῦ διαβόλου ἥδη βεβληκότος εἰς τὴν καρδίαν Ἰούδα Σίμωνος Ἰσκαριώτου ἵνα αὐτὸν παραδῶ,

<sup>2</sup>And supper having started,<sup>234</sup> with the devil having already put it in the heart of Judas son of Simon of Kerioth to betray him,

Jn 13:3 εἰδὼς ὁ Ἰησοῦς ὅτι πάντα δέδωκεν αὐτῷ ὁ πατήρ εἰς τὰς χεῖρας, καὶ ὅτι ἀπὸ θεοῦ ἐξῆλθεν καὶ πρὸς τὸν θεὸν ὑπάγει,

<sup>3</sup>and Jesus being aware that the Father had given all things into his hands, and that he had come forth from God and to God he was going,

Jn 13:4 ἐγείρεται ἐκ τοῦ δεῖπνου, καὶ τίθησιν τὰ ἱμάτια, καὶ λαβὼν λέντιον διέζωσεν ἑαυτόν.

<sup>4</sup>he rises from the supper and lays down his clothing, and taking a towel, he fastened it around himself.

Jn 13:5 Εἶτα βάλλει ὕδωρ εἰς τὸν νιπτῆρα, καὶ ἤρξατο νίπτειν τοὺς πόδας τῶν μαθητῶν, καὶ ἐκμάσσειν τῷ λεντίῳ ᾧ ἦν διεζωσμένος.

<sup>5</sup>Then, he is putting water into a basin. And he began to wash the feet of the disciples, and to wipe them off with the towel in which he was girded.

Jn 13:6 Ἔρχεται οὖν πρὸς Σίμωνα Πέτρον• καὶ λέγει αὐτῷ ἐκεῖνος,<sup>235</sup> Κύριε, σύ μου νίπτεις τοὺς πόδας;

<sup>6</sup>Thus he comes to Simon Peter. And that one says to him, "Lord, **You** are washing **my** feet?"

Jn 13:7 Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ, Ὁ ἐγὼ ποιῶ, σὺ οὐκ οἶδας ἄρτι, γνώση δὲ μετὰ ταῦτα.

<sup>7</sup>Jesus answered, and said to him, "What I am doing, you do not know yet, but after these things, you will know."

<sup>234</sup> 13:2 txt γενομένου P<sup>66</sup> N<sup>2</sup> A D E F G H K M S U Y Γ Δ Θ Λ Π Ω 047 0141 0211 0233 f<sup>1</sup> f<sup>13</sup> 28 33 157 180 205 565 597 700 892 1006 1071 1243 1292 1342 1424 1505 M Lect it<sup>a</sup>,aur,b,c,e,ff<sup>2</sup>,l,q vg slav Chrys Severian Cyr<sup>lem</sup>; Aug Spec TR RP // γινομένου N\* B L W X Ψ 070 579 1241 it<sup>d</sup>,(r<sup>1</sup>) arm eth Or SBL TH NA28 {B} // \_\_\_\_\_vou P<sup>75</sup> // lac P<sup>45</sup> C N P. I have translated the Byz variant as an inceptive aorist, "and supper having started." The KJV rendering, "And supper being ended," must mean that the part of actually eating was finished; but Jesus and the disciples remained in the celebration for hours after this, for chapters, so I think it is doubtful that the meal was finished. My rendering "and supper having started," essentially means the same as the Alexandrian reading, "during supper."

<sup>235</sup> 13:6 txt και λεγει αυτω εκεινος N<sup>2</sup> A E 047 (0233?) M TR RP // και λεγει αυτω N\* // λεγει αυτω εκεινος D L (0233?) cop<sup>sa</sup> TH // λεγει αυτω πετρ. syr // λεγει πετρ. αυτω cop<sup>bo</sup> // λεγει αυτω P<sup>66</sup> P<sup>75</sup> B it<sup>b</sup> cop<sup>pb</sup> SBL NA28 {/} // lac P<sup>45</sup> C N P 070



Jn 13:8 Λέγει αὐτῷ Πέτρος, Οὐ μὴ νίψῃς τοὺς πόδας μου εἰς τὸν αἰῶνα. Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς, Ἐὰν μὴ νίψω σε, οὐκ ἔχεις μέρος μετ' ἐμοῦ.

<sup>8</sup>Peter says to him, "No way will you ever wash my feet." Jesus answered him, "Unless I wash you, you have no place with me."

Jn 13:9 Λέγει αὐτῷ Σίμων Πέτρος, Κύριε, μὴ τοὺς πόδας μου μόνον, ἀλλὰ καὶ τὰς χεῖρας καὶ τὴν κεφαλὴν.

<sup>9</sup>Simon Peter says to him, "Lord. Not just my feet, but my hands and my head as well."

Jn 13:10 Λέγει αὐτῷ ὁ Ἰησοῦς, Ὁ λελουμένος οὐ χρειαν ἔχει ἢ τοὺς πόδας νίψασθαι, ἀλλ' ἔστιν καθαρὸς ὅλος• καὶ ὑμεῖς καθαροὶ ἐστε, ἀλλ' οὐχὶ πάντες.

<sup>10</sup>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."

Jn 13:11 Ἦιδει γὰρ τὸν παραδιδόντα αὐτόν• διὰ τοῦτο εἶπεν, Οὐχὶ πάντες καθαροὶ ἐστε.

<sup>11</sup>For he already knew of the one betraying him; for this reason he said, "Not all of you are clean."

Jn 13:12 ¶ Ὅτε οὖν ἔνιψεν τοὺς πόδας αὐτῶν, καὶ ἔλαβεν τὰ ἱμάτια αὐτοῦ, ἀναπεσὼν πάλιν, εἶπεν αὐτοῖς, Γινώσκετε τί πεποίηκα ὑμῖν;

<sup>12</sup>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?"

Jn 13:13 Ὑμεῖς φωνεῖτέ με, Ὁ διδάσκαλος, καὶ Ὁ κύριος• καὶ καλῶς λέγετε, εἰμὶ γάρ.

<sup>13</sup>You call me 'Teacher' and 'Lord,' and rightly you say so, for I am.

Jn 13:14 Εἰ οὖν ἐγὼ ἔνιψα ὑμῶν τοὺς πόδας, ὁ κύριος καὶ ὁ διδάσκαλος, καὶ ὑμεῖς ὀφείλετε ἀλλήλων νίπτειν τοὺς πόδας.

<sup>14</sup>If therefore I, the Lord and the Teacher, have washed your feet, you also ought to wash the feet of one another.

Jn 13:15 Ὑπόδειγμα γὰρ ἔδωκα ὑμῖν, ἵνα καθὼς ἐγὼ ἐποίησα ὑμῖν, καὶ ὑμεῖς ποιῆτε.

<sup>15</sup>For I have given an example for you, so that just as I have done, you might also do.

Jn 13:16 Ἀμὴν ἀμὴν λέγω ὑμῖν, Οὐκ ἔστιν δοῦλος μείζων τοῦ κυρίου αὐτοῦ, οὐδὲ ἀπόστολος μείζων τοῦ πέμψαντος αὐτόν.

<sup>16</sup>Truly, truly I say to you: A servant is not greater than his lord, neither an emissary greater than the one who sent him.

Jn 13:17 Εἰ ταῦτα οἴδατε, μακάριοί ἐστε ἐὰν ποιῆτε αὐτά.

<sup>17</sup>Since these things you are knowing, blessed are you if you do them.

Jn 13:18 Οὐ περὶ πάντων ὑμῶν λέγω• ἐγὼ οἶδα οὓς ἐξελεξάμην• ἀλλ' ἵνα ἡ γραφὴ πληρωθῇ, Ὁ τρώγων μετ' ἐμοῦ τὸν ἄρτον ἐπῆρεν ἐπ' ἐμὲ τὴν πτέρναν αὐτοῦ.

<sup>18</sup>"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'<sup>236</sup> has lifted up his heel against me.'<sup>237</sup>

Jn 13:19 Ἀπ' ἄρτι λέγω ὑμῖν πρὸ τοῦ γενέσθαι, ἵνα, ὅταν γένηται, πιστεύσητε ὅτι ἐγὼ εἰμι.

<sup>19</sup>"Yes indeed:<sup>238</sup> I am telling you before it happens, so that when it happens, you may believe who I am.<sup>239</sup>

Jn 13:20 Ἀμὴν ἀμὴν λέγω ὑμῖν, Ὁ λαμβάνων ἐάν τινα πέμψω, ἐμὲ λαμβάνει• ὁ δὲ ἐμὲ λαμβάνων, λαμβάνει τὸν πέμψαντά με.

<sup>20</sup>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."

Jn 13:21 ¶ Ταῦτα εἰπὼν ὁ Ἰησοῦς ἐταράχθη τῷ πνεύματι, καὶ ἐμαρτύρησεν καὶ εἶπεν, Ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι εἷς ἐξ ὑμῶν παραδώσει με.

<sup>21</sup>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."

Jn 13:22 Ἔβλεπον οὖν<sup>240</sup> εἰς ἀλλήλους οἱ μαθηταί, ἀπορούμενοι περὶ τίνος λέγει.

<sup>22</sup>Then the disciples were looking at one another, puzzling over about whom he was speaking.

<sup>236</sup> **13:18a** txt μετ' ἐμοῦ P<sup>66</sup> Ⲭ A D E W 047 M lat syr arm geo Hipp Or<sup>1/2</sup> Eus Epiph Chrys Cyr<sup>lem</sup> Theod Tert Ambr<sup>2/3</sup> Aug TR RP // μετ' ἐμοῦ τον αρτον μου it<sup>9</sup> cop<sup>pbo,ly</sup> // μου B C L (LXX) vg<sup>mss</sup> cop<sup>sa</sup> eth Or<sup>1/2</sup> Cyr<sup>com</sup> Ambr<sup>1/3</sup> SBL TH NA28 {C} // lac P<sup>75</sup> P<sup>93</sup> N P 068 0233. The Septuagint (40:10) reads καὶ γὰρ ὁ ἄνθρωπος τῆς εἰρήνης μου, ἐφ' ὃν ἤλπισα, ὁ ἐσθίων ἄρτους μου, ἐμεγάλυνεν ἐπ' ἐμὲ πτερνισμόν. Is the Byz reading a harmonization to Mark 14:18 and Luke 22:21? The wording "eating my bread" means that Judas was breaking off from the same loaf as Jesus, and dipping in the same dip bowl, whereas the wording "eating bread with me" could mean Judas was sitting anywhere, including right next to Jesus. Matt 26:23: "And in answer he said, 'The one who dips his hand with mine in the bowl, he is the one who will betray me.'" Mark 14:20: "And in answer he said to them, 'It is one of the Twelve, the one dipping into the bowl with me.'" Luke 22:21: "But lo, the hand of the one betraying me is with mine on the table." John 13:23 tells us that John was sitting right next to Jesus on one side, and I take it that Judas must have been sitting immediately on the other side of Jesus, breaking off of the same loaf, and dipping in the same bowl. In this scenario, the NA28 reading makes sense, and agrees with the Septuagint.

<sup>237</sup> **13:18b** Psalm 41:9

<sup>238</sup> **13:19a** Greek: ἀπ' ἀρτι - aparti. Most Greek NT editions (TR HF RP SBL NA28, but not TH) have ἀπ' ἄρτι - ap' arti, which if it were two separate words, would mean, "from now." (The original Greek manuscripts were all-capital letters, and there were no punctuation marks or spaces, so APARTI could be understood as either one word APARTI, or AP' ARTI, a contraction for APO ARTI.) If however as DeBrunner says, it was originally one word, ἀπ' ἀρτι, 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 ἀπό 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, ἀπ' ἀρτι, and it would make sense that ναί (yes) was added by later copyists as a replacement for the same idea.

<sup>239</sup> **13:19b** Or, "you may believe that I am he," or, "may believe that I AM," or, "may believe that I am who I am."

<sup>240</sup> **13:22** txt εβλεπον ουν P<sup>66</sup> Ⲭ<sup>1</sup> A D E L W 047 M lat syr<sup>h</sup> cop<sup>sa</sup>mss,ly Cyr TR RP TH // εβλεπον δε it<sup>a</sup> syr<sup>p</sup> eth Or // εβλεπον ουν ουν οι ιουδαιοι Ⲭ\* // εβλεπον B C it<sup>e</sup> cop<sup>sams,pbo</sup> arm SBL NA28 {} // lac P<sup>75</sup> N P Q T 068 0233

Jn 13:23 Ἦν δὲ<sup>241</sup> ἀνακείμενος εἰς τῶν μαθητῶν αὐτοῦ ἐν τῷ κόλπῳ τοῦ Ἰησοῦ, ὃν ἠγάπα ὁ Ἰησοῦς•

<sup>23</sup>Now one of his disciples was reclining in the bosom of Jesus, the one Jesus loved.

Jn 13:24 νεύει οὖν τούτῳ Σίμων Πέτρος πυθέσθαι τίς ἂν εἴη περὶ οὗ λέγει.

<sup>24</sup>Simon Peter therefore nods to this one to inquire of Jesus about whom he was speaking.<sup>242</sup>

Jn 13:25 Ἐπιπεσὼν δὲ ἐκεῖνος οὕτως ἐπὶ τὸ στήθος τοῦ Ἰησοῦ, λέγει αὐτῷ, Κύριε, τίς ἐστιν;

<sup>25</sup>That one therefore simply leaned back onto the chest of Jesus and says to him, "Lord, who is it?"

Jn 13:26 Ἀποκρίνεται ὁ Ἰησοῦς, Ἐκεῖνός ἐστιν ᾧ ἐγὼ βάψας τὸ ψωμίον ἐπιδώσω. Καὶ ἐμβάψας τὸ ψωμίον, δίδωσιν Ἰούδᾳ Σίμωνος Ἰσκαριώτῃ.

<sup>26</sup>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,<sup>243</sup> son of Simon.

Jn 13:27 Καὶ μετὰ τὸ ψωμίον, τότε εἰσῆλθεν εἰς ἐκεῖνον ὁ Σατανᾶς. Λέγει οὖν αὐτῷ ὁ Ἰησοῦς, Ὅποιεῖς, ποίησον τάχιον.

<sup>27</sup>And after the bread transaction, at that time Satan entered into that one. Then Jesus says to him, "What you are doing, do quickly."

Jn 13:28 Τοῦτο δὲ οὐδεὶς ἔγνω τῶν ἀνακειμένων πρὸς τί εἶπεν αὐτῷ.

<sup>28</sup>But none of those reclining knew why he said this to him.

Jn 13:29 Τινὲς γὰρ ἐδόκουν, ἐπεὶ τὸ γλωσσόκομον εἶχεν ὁ Ἰούδας, ὅτι λέγει αὐτῷ ὁ Ἰησοῦς, Ἀγόρασον ὧν χρεῖαν ἔχομεν εἰς τὴν ἑορτήν• ἢ τοῖς πτωχοῖς ἵνα τι δῶ.

<sup>29</sup>For some thought that since Judas was in charge of the money bag, Jesus was telling him, "Buy things we need for the festival," or, that he should give something to the poor.

Jn 13:30 Λαβὼν οὖν τὸ ψωμίον ἐκεῖνος, εὐθέως ἐξῆλθεν• ἦν δὲ νύξ.

<sup>30</sup>When therefore that one had taken the piece of bread, he immediately went out. And it was night.

### Where Is Jesus Going?

Jn 13:31 ¶ Ὅτε<sup>244</sup> ἐξῆλθεν, λέγει ὁ Ἰησοῦς, Νῦν ἐδοξάσθη ὁ υἱὸς τοῦ ἀνθρώπου, καὶ ὁ θεὸς ἐδοξάσθη ἐν αὐτῷ.

<sup>31</sup>After he had gone out, Jesus says, "Now is the Son of Man glorified, and in him God is glorified.

<sup>241</sup> 13:23 txt ην δε P<sup>66</sup> A C<sup>2</sup> D E W 047 M latt syr<sup>p,h</sup> cop<sup>sa,pbo</sup> arm TR RP // ην B C\* L syr<sup>s</sup> Or SBL TH NA28 {} // omit ην δε ανακειμενος 068 // lac P<sup>75</sup> N P Q 0233

<sup>242</sup> 13:24 Other manuscripts (B C L X 068) read: Simon Peter therefore nods to this one, and says to him, "Say who it is." Codex Sinaiticus has a longer variation of the latter.

<sup>243</sup> 13:26 txt Ἰσκαριώτῃ P<sup>66</sup> A W 047 M latt syr cop TR RP // Ἰσκαριώτου B C L 068 0233 vg<sup>s(st,ww)</sup> eth Or SBL TH NA28 {} // απο Καρυωτου D // lac P<sup>75</sup> N P Q. The BYZ reading would be rendered "Judas of Kerioth, son of Simon" while the UBS reading would be "Judas, son of Simon of Kerioth." And the reading of Codex D would be "Judas of Kerioth, son of Simon from Kerioth."

<sup>244</sup> 13:31 txt οτε A E 047 0233 it<sup>q</sup> syr<sup>p,h</sup> Chrys RP // οτε ουν P<sup>66</sup> B C D L W lat arm Or TR TH SBL NA28 {} // lac P<sup>75</sup> N P Q

Jn 13:32 Εἰ ὁ θεὸς ἐδοξάσθη ἐν αὐτῷ, καὶ ὁ θεὸς δοξάσει αὐτὸν ἐν ἑαυτῷ, καὶ εὐθὺς δοξάσει αὐτόν.

<sup>32</sup>If God is glorified in him,<sup>245</sup> God will also glorify the Son in himself, and glorify him at once.

Jn 13:33 Τεκνία, ἔτι μικρὸν μεθ' ὑμῶν εἰμι. Ζητήσετέ με, καὶ καθὼς εἶπον τοῖς Ἰουδαίοις ὅτι Ὅπου ὑπάγω ἐγώ, ὑμεῖς οὐ δύνασθε ἐλθεῖν, καὶ ὑμῖν λέγω ἄρτι.

<sup>33</sup>"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.'

Jn 13:34 Ἐντολὴν καινὴν δίδωμι ὑμῖν, ἵνα ἀγαπᾶτε ἀλλήλους• καθὼς ἠγάπησα ὑμᾶς, ἵνα καὶ ὑμεῖς ἀγαπᾶτε ἀλλήλους.

<sup>34</sup>"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.

Jn 13:35 Ἐν τούτῳ γινώσκονται πάντες ὅτι ἐμοὶ μαθηταὶ ἐστε, ἐὰν ἀγάπην ἔχητε ἐν ἀλλήλοις.

<sup>35</sup>By this will everyone know that you are my disciples: if you have love among one another."

Jn 13:36 ¶ Λέγει αὐτῷ Σίμων Πέτρος, Κύριε, ποῦ ὑπάγεις; Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς, Ὅπου ὑπάγω, οὐ δύνασαι μοι νῦν ἀκολουθῆσαι, ὅστερον δὲ ἀκολουθήσεις μοι.

<sup>36</sup>Simon Peter says to him, "Lord, where are you going?" Jesus answered him, "Where I am going, you are not able to follow me now, but you will follow me<sup>246</sup> later."

Jn 13:37 Λέγει αὐτῷ Πέτρος, Κύριε, διὰ τί οὐ δύναμαί σοι ἀκολουθῆσαι ἄρτι; Τὴν ψυχὴν μου ὑπὲρ σοῦ θήσω.

<sup>37</sup>Peter says to him, "Why am I not able to follow you now? I will lay down my life for you."

Jn 13:38 Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς, Τὴν ψυχὴν σου ὑπὲρ ἐμοῦ θήσεις; Ἀμὴν ἀμὴν λέγω σοι, οὐ μὴ ἀλέκτωρ φωνήσῃ ἕως οὗ ἀπαρνήσῃ με τρίς.

<sup>38</sup>Jesus 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

Jn 14:1 Μὴ ταρασσέσθω ὑμῶν ἡ καρδιά• πιστεύετε εἰς τὸν θεόν, καὶ εἰς ἐμὲ πιστεύετε.

<sup>1</sup>"Do not let your hearts be troubled. Trust in God. Trust also in me.

<sup>245</sup> 13:32 txt εἰ ὁ θεος ἐδοξάσθη ἐν αὐτῷ καὶ **κ**<sup>1</sup> A C<sup>1</sup> E F G H K M S U Y Γ Δ Θ Λ Ψ Ω 047 0211 0233 f<sup>13</sup> 2<sup>c</sup> 22 28 33 157 180 205 565 597 700 892 1006 1010 1195 1230 1241 1242 1243 1292 1342 1344 1365 1424 1505 1646 2148 2174 2886 it<sup>e,f,q,r</sup>1 vg syr<sup>p</sup> cop<sup>sa,pbo,bopt</sup> arm eth geo<sup>(1)</sup> slav Or<sup>lem</sup>; Hil Ps-Prisc Aug<sup>½</sup> Ps-Vig<sup>½</sup> TR RP SBL [NA28] {C} // καὶ **ϣ**<sup>66</sup> **κ**<sup>\*</sup> B C<sup>\*</sup> D L W X Π f<sup>1</sup> 2<sup>\*</sup> 579 1009 1071 1079 1216 1546 176 1253 1751 1866 11074 it<sup>a,aur,b,c,d,ff2,l</sup> vgmss syr<sup>s,h,pal</sup> cop<sup>bopt,ly,mf</sup> Cyril Theod; Tert Ambrose Aug<sup>½</sup> PsVig<sup>½</sup> TH // omit εἰ ὁ θεὸς ἐδοξάσθη ἐν αὐτῷ, καὶ ὁ θεὸς δοξάσει αὐτόν ἐν αὐτῷ 0141 // lac **ϣ**<sup>75</sup> N P Q V 068 2561.

<sup>246</sup> 13:36 txt μοι D E 047 **π** it<sup>b,d</sup> cop<sup>sa</sup> TR RP // omit **ϣ**<sup>66</sup> **κ** B A C<sup>\*</sup> L W 0233 it<sup>aur,e,f,ff2,q,r</sup>1 syr<sup>p,h</sup> cop<sup>bo</sup> SBL TH NA28 {/} // lac **ϣ**<sup>75</sup> N Q 068

Jn 14:2 Ἐν τῇ οἰκίᾳ τοῦ πατρὸς μου μοναὶ πολλάι εἰσιν• εἰ δὲ μή, εἶπον ἂν ὑμῖν• Πορεύομαι ἐτοιμάσαι τόπον ὑμῖν.

<sup>2</sup>In my Father's house there are many abodes. Otherwise, would I have told you I am going to prepare a place for you?<sup>247</sup>

Jn 14:3 Καὶ ἐὰν πορευθῶ, ἐτοιμάσω ὑμῖν τόπον• πάλιν ἔρχομαι καὶ παραλήψομαι ὑμᾶς πρὸς ἑμαυτόν, ἵνα ὅπου εἰμὶ ἐγώ, καὶ ὑμεῖς ᾗτε.

<sup>3</sup>And if I go prepare<sup>248</sup> a place for you, I will come back and take you in with myself, so that where I am, there you may be also.

Jn 14:4 Καὶ ὅπου ἐγὼ ὑπάγω οἴδατε, καὶ τὴν ὁδὸν οἴδατε.

<sup>4</sup>And where I am going, you know, and the way you know."<sup>249</sup>

### *Jesus the Way to the Father*

Jn 14:5 Λέγει αὐτῷ Θωμᾶς, Κύριε, οὐκ οἶδαμεν ποῦ ὑπάγεις• καὶ πῶς δυνάμεθα τὴν ὁδὸν εἰδέναι;

<sup>5</sup>Thomas says to him, "Lord, we do not know where you are going. And<sup>250</sup> how can we know the way?"<sup>251</sup>

Jn 14:6 Λέγει αὐτῷ ὁ Ἰησοῦς, Ἐγὼ εἰμι ἡ ὁδὸς καὶ ἡ ἀλήθεια καὶ ἡ ζωὴ• οὐδεὶς ἔρχεται πρὸς τὸν πατέρα, εἰ μὴ δι' ἐμοῦ.

<sup>6</sup>Jesus says to him, "I am the way, and the truth and the life. No one comes to the Father except through me.

<sup>247</sup> **14:2** See chapter 13 verse 36.

<sup>248</sup> **14:3** txt ετοιμασω A E G H K W Γ Δ Θ 0141 2 565 1241 pm RP // ετοιμασαι D M 047 157 700 1424 it<sup>f</sup> syr<sup>p</sup> cop<sup>sa</sup>mss // και ετοιμασω P<sup>66</sup> X B C L N S U X Y Λ Π Ψ Ω 0233 f<sup>1</sup> f<sup>13</sup> 28 33 579 1071 pm lat cop<sup>bo</sup> TR SBL TH NA28 {/} // και ετυμασαι 0211 // lac P<sup>75</sup> Q 060 068

<sup>249</sup> **14:4** txt οιδατε και την οδον οιδατε P<sup>66</sup>\* A C<sup>3</sup> D E G H K M N S U Y Γ Δ Λ Θ Π Ψ Ω 047 0141 0211 f<sup>1</sup> f<sup>13</sup> 2 28 180 205 565 597 700 892 1006 1010 1241 1243 1292 1342 1424 1505 1844 m<sup>i</sup> Lect it<sup>aur</sup>,b,d,e,f,ff<sup>2</sup>,q vg syr<sup>s</sup>,p,h,pal cop<sup>sa</sup>mss,ach<sup>2</sup> arm eth<sup>pp</sup> geo Chrys Cyr<sup>lem</sup>; Ambr Aug TR RP // οιδατε την οδον P<sup>66</sup>c X B C\* L Q W X 33 1071 it<sup>a,r</sup>vid<sup>1</sup> cop<sup>sa</sup>mss,pbo,bo SBL TH NA28 {B} // την οδον οιδατε 157 // ουκ οιδατε την οδον 579 // lac P<sup>75</sup> 060 068 0233

<sup>250</sup> **14:5a** txt και X A C<sup>2</sup> D E G H K M N Q S U X Y Γ Δ Θ Λ Π Ψ Ω 047 0141 f<sup>1</sup> f<sup>13</sup> 2 28 33 157 565 579 700 892 1071 1241 1424 1844 m<sup>i</sup> lat syr<sup>p,h</sup> cop<sup>sa</sup>mss,bo<sup>mss</sup> TR RP // omit P<sup>66</sup> B C\*vid<sup>1</sup> L W it<sup>a,b</sup> syr<sup>s</sup> cop<sup>sa</sup>mss,ach<sup>2</sup>,pbo,bo<sup>mss</sup> SBL TH NA28 {/} // omit v. 5 0211 // lac P<sup>75</sup> 060 068 0233

<sup>251</sup> **14:5b** txt δυναμεθα την οδον ειδεναι P<sup>66</sup> A C<sup>2</sup> E G H L M N Q S U W X Y Γ Δ Θ Λ Π Ψ Ω 047 0141 f<sup>1</sup> f<sup>13</sup> 2 33 157 565 579 700 892 1071 1241 1424 1844 m<sup>i</sup> lat syr<sup>p,h</sup> cop<sup>sa</sup>,bo,ach<sup>2</sup> TR RP SBL TH NA28 {/} // την οδον δυναμεθα ειδεναι K // την οδον ειδεναι δυναμεθα X // οιδαμεν την οδον B C\* it<sup>a,b,e</sup> (cop<sup>sa</sup>mss,pbo) TG WH NA25 // την οδον οιδαμεν D // omit v. 5 0211 // lac P<sup>75</sup> 060 068 0233

Jn 14:7 Εἰ ἐγνώκειτέ με, καὶ τὸν πατέρα μου ἐγνώκειτε ἄν• καὶ ἀπ' ἄρτι γινώσκετε αὐτόν, καὶ ἑώρακατε αὐτόν.

<sup>7</sup>If you had known me, you would have known<sup>252</sup> my Father as well; and from now on, you know him, and have seen him."

Jn 14:8 Λέγει αὐτῷ Φίλιππος, Κύριε, δεῖξον ἡμῖν τὸν πατέρα, καὶ ἀρκεῖ ἡμῖν.

<sup>8</sup>Philip says to him, "Lord, show us the Father, and that will satisfy us."

Jn 14:9 Λέγει αὐτῷ ὁ Ἰησοῦς, Τοσοῦτον χρόνον μεθ' ὑμῶν εἰμι, καὶ οὐκ ἔγνωκάς με, Φίλιππε; Ὁ ἑωρακὼς ἐμέ, ἑώρακεν τὸν πατέρα• καὶ<sup>253</sup> πῶς σὺ λέγεις, Δεῖξον ἡμῖν τὸν πατέρα;

<sup>9</sup>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'?"

Jn 14:10 Οὐ πιστεύεις ὅτι ἐγὼ ἐν τῷ πατρὶ, καὶ ὁ πατήρ ἐν ἐμοί ἐστιν; Τὰ ῥήματα ἃ ἐγὼ λαλῶ ὑμῖν, ἀπ' ἐμαυτοῦ οὐ λαλῶ• ὁ δὲ πατήρ ὁ ἐν ἐμοί μένων, αὐτὸς ποιεῖ τὰ ἔργα.<sup>254</sup>

<sup>10</sup>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.<sup>255</sup>

Jn 14:11 Πιστεύετε μοι ὅτι ἐγὼ ἐν τῷ πατρὶ, καὶ ὁ πατήρ ἐν ἐμοί• εἰ δὲ μή, διὰ τὰ ἔργα αὐτὰ πιστεύετε μοι.

<sup>11</sup>Believe me that I am in the Father and the Father is in me. But if not, believe me because of those works.

Jn 14:12 Ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ πιστεύων εἰς ἐμέ, τὰ ἔργα ἃ ἐγὼ ποιῶ κάκεινος ποιήσει, καὶ μείζονα τούτων ποιήσει• ὅτι ἐγὼ πρὸς τὸν πατέρα μου πορεύομαι.

<sup>12</sup>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<sup>256</sup> Father.

<sup>252</sup> 14:7 txt εγνωκειτε...εγνωκειτε αν A (C<sup>2</sup>) E N 047 **¶** it<sup>aur,(f),(r<sup>1</sup>)</sup> Ir<sup>latmss</sup> (Chrys) Theod Marcellus TR RP // εγνωκειτε...αν ηδειτε B C\* (L αν ηδητε) Q it<sup>aur,(f),(r<sup>1</sup>)</sup> SBL TH // εγνωκατε...γνωσεσθε **¶** <sup>66</sup> **¶** D\* W it<sup>d,e,(q)</sup> arm geo Vict-Rome (Hil) NA28 {C} // εγνωκειτε...γνωσεσθε D<sup>1</sup> // si cognouissetis me et patrem meum utique cognouissetis et amodo cognoscitis eum vg // si cognouistis et patrem meum cognouistis iam ex hoc nostis illum et uidistis illum it<sup>a</sup> // si cognouistis me et patrem meu+ cognouistis et a modo nostis eum et uidistis eum:it<sup>b</sup> // si cognouistis me et patrem meum cognouistis et amodo nostis eum et uidistis eum it<sup>ff<sup>2</sup></sup> // lac **¶** <sup>75</sup> 060 0233. English translations: αν ηδειτε ASV CEV ERV EHV ESV NASB NLT Phil RSV // γνωσεσθε CSB CJB GW GNT ISV Mounce NAB NET NIV NRSV. The translations based on the Textus Receptus—εγνωκειτε αν, read the same as those translating αν ηδειτε. The **¶** reading of the first verb (if you had known me, but you did not) seems to be adapted to v. 9, where Jesus says "you have not come to know me, Philip?" But Jesus' point here is that whoever knows Jesus, knows the Father, and not that he is chiding all of them for not having come to know him.

<sup>253</sup> 14:9 txt και πως A D E L N **¶** it<sup>f,q</sup> syr cop<sup>sa,ly</sup> arm Ath TR RP // πως **¶** <sup>66</sup> **¶** <sup>75</sup> **¶** B Q W lat copp<sup>bo</sup> Ir<sup>lat</sup> Cyr Hil Or SBL TH NA28 {} // lac C 047 060 0233

<sup>254</sup> 14:10a txt αυτος ποιει τα εργα A E Q **¶** lat TR RP // αυτος \_\_\_\_\_ N // ποιει τα εργα αυτος **¶** <sup>75</sup> L W // ποιει τα εργα αυτου **¶** <sup>66</sup> **¶** B D SBL TH NA28 {} // lac C 047 060 0233

<sup>255</sup> 14:10 See Isaiah 26:12, "Yahweh, you will establish peace for us, since you have also performed for us all our works." And Galatians 2:20, "I am no longer living, but Christ lives in me; and what life I now live in the flesh, I am living by faith in the Son of God, who loved me and gave himself up for me."

<sup>256</sup> 14:12 txt τον πατερα μου E **¶** it<sup>e</sup> syr<sup>p,h</sup> cop<sup>sa</sup> TR RP // τον πατερα **¶** <sup>66</sup> **¶** <sup>75</sup> **¶** A B D Q W lat arm eth Chrys Cyr SBL TH NA28 {} // lac C N 047 060 0233.

Jn 14:13 Καὶ ὅ τι ἂν αἰτήσητε ἐν τῷ ὀνόματί μου, τοῦτο ποιήσω, ἵνα δοξασθῇ ὁ πατήρ ἐν τῷ υἱῷ.

<sup>13</sup>Indeed, whatever you shall request in my name, this I will do, so that the Father may be glorified in the Son.

Jn 14:14 Ἐάν τι αἰτήσητέ με ἐν τῷ ὀνόματί μου, ἐγὼ ποιήσω.

<sup>14</sup>If you ask me<sup>257</sup> for something in my name, I<sup>258</sup> will do it.

### *Jesus Promises the Holy Spirit*

Jn 14:15 Ἐὰν ἀγαπᾷτέ με, τὰς ἐντολὰς τὰς ἐμὰς τηρήσατε.

<sup>15</sup>"If you love me, keep<sup>259</sup> my commandments.

Jn 14:16 Καὶ ἐγὼ ἐρωτήσω τὸν πατέρα, καὶ ἄλλον παράκλητον δώσει ὑμῖν, ἵνα μένη μεθ' ὑμῶν εἰς τὸν αἰῶνα,<sup>260</sup>

<sup>16</sup>And I will ask the Father, and he will give you another Counselor, that he may abide with you for ever,

<sup>257</sup> **14:14a** txt με "me"  $\mathfrak{P}^{66}$   $\aleph$  B E H U W  $\Gamma$   $\Delta$   $\Theta$   $\Omega$  060 0211  $f^{13}$  2 7 8 9 28 33 124 461 475 579 700 788 892 1006 1073 1203 1212 1230<sup>vid</sup> 1242 1342 1514\* 1519 1646 it<sup>c,f</sup> vg syr<sup>p,h</sup> RP SBL TH NA28 {B} // μοι "me" 346 // τὸν πατέρα 249 pc // omit A D G K L M Q S Y  $\Lambda^c$   $\Pi$   $\Psi$  18 27 35 69 157 180 597 1071 1079 1192 1194 1195 1216 1241 1243 1292 1344 1424 1505 1514<sup>c</sup> 1519 1546 2148 2174 ita,aur,d,e,q,r<sup>1</sup> vg<sup>mss</sup> copsa,pbo,bo,ach<sup>2</sup>,fay eth slav Cyrillem; Vict-Rome Aug<sup>2/3</sup> TR // omit entire verse X  $\Lambda^*$  0141  $f^1$  118 157 565 1009 1210 1365 it<sup>b</sup> vg<sup>ms</sup> syr<sup>s,pal</sup> arm geo Diatess<sup>f,lt</sup> // lac  $\mathfrak{P}^{45}$   $\mathfrak{P}^{75}$  C F N P T V 047 0233.

<sup>258</sup> **14:14b** txt ἐγὼ  $\mathfrak{P}^{66*}$   $\aleph$  D E G H K M\* Q S U Y W  $\Delta$   $\Theta$   $\Lambda^c$   $\Pi$   $\Omega$  0211  $f^{13}$  2 7 8 9 18 27 28 35 69 157 461 475 579 700 788 1073 1192 1194 1203 1212 1216 1243 1424 1505 1514 1519 TR RP SBL TH NA28 {} // τοῦτο  $\mathfrak{P}^{75}$  A B L  $\Gamma$   $\Psi$  060 33 124 1071 it<sup>c,r1</sup> vg copsa,ac<sup>2</sup>,bo Epiph // τοῦτο ἐγὼ  $\mathfrak{P}^{66c}$  1241 // ἐγὼ τοῦτο M<sup>c</sup> // omit entire verse X  $\Lambda^*$  0141  $f^1$  118 157 565 1009 1210 1365 it<sup>b</sup> vg<sup>ms</sup> syr<sup>s,pal</sup> arm geo Diatess<sup>f,lt</sup> // lac  $\mathfrak{P}^{45}$  C F N P T V 047 0233.

<sup>259</sup> **14:15** txt τηρήσατε (aor imper act 2nd pl) A D E G H K M Q U W X  $\Gamma$   $\Delta$   $\Theta$   $\Lambda$   $\Pi$  0141 (0211 τηρῖσατε)  $f^1$   $f^{13}$  2 28 118 157 180 205 565 597 700 892 1006 1009 1079 1195<sup>mg</sup> 1216 1230 1241 1242 1243 1292 1342 1365 1424 1505 1646 2174  $\mathfrak{M}$  ita,aur,b,c,d,e,f,ff<sup>2</sup>,q,r<sup>1</sup> vg slav Orlat Euseb<sup>1/2</sup> Basil Dyddub Macarius/Symeion<sup>1/2</sup> Chrysost<sup>lem</sup> Cyrillem Novat Vict-Rome Lucifer Ambrosiast Hegem Ambr Jer Aug Sepc Ps-Vigilius TR RP // τηρήσητε (aor subj act 2nd pl)  $\mathfrak{P}^{66}$   $\aleph$  060 0141 33 579 1344 1546 arm geo<sup>1</sup> Cyril // τηρήσετε (fut ind act 2nd pl) B L  $\Psi$  1010 1071 1195<sup>T</sup> 2148 copsa,pbo,bo,ach<sup>2</sup>,fay geo<sup>2</sup> Euseb<sup>1/2</sup> Theodore-Heraclea Meletius Macarius/Symeion<sup>1/2</sup> Epiph Chrysost<sup>com</sup> Cyril<sup>com</sup> SBL TH NA28 {C} // τηρησηται  $\mathfrak{P}^{66}$  579 acc. to Swanson // lac  $\mathfrak{P}^{75}$  C F N P 047 0233.

<sup>260</sup> **14:16** txt

ἵνα μένη	μεθ ὑμῶν	εἰς τὸν αἰῶνα	$\mathfrak{P}^{66}$ A E W TR RP
ἵνα μένη	εἰς τὸν αἰῶνα	μεθ ὑμῶν	D
ἵνα	μεθ ὑμῶν	εἰς τὸν αἰῶνα	μενη 060 <sup>vid</sup>
ἵνα	η	μεθ ὑμῶν	εἰς τὸν αἰῶνα L Q SBL
ἵνα	μεθ ὑμῶν	εἰς τὸν αἰῶνα	η $\mathfrak{P}^{75}$ B TH NA28
ἵνα	μεθ ὑμῶν	η εἰς τὸν αἰῶνα	$\aleph$
		lac	C N 047 0233

Jn 14:17 τὸ πνεῦμα τῆς ἀληθείας, ὃ ὁ κόσμος οὐ δύναται λαβεῖν, ὅτι οὐ θεωρεῖ αὐτό, οὐδὲ γινώσκει αὐτό. Ὑμεῖς δὲ γινώσκετε αὐτό, ὅτι παρ' ὑμῖν μένει, καὶ ἐν ὑμῖν ἔσται.

<sup>17</sup>the Spirit of truth, which the world is unable to receive, because it neither perceives him nor knows him. But you know him, because he abides among you, and will be<sup>261</sup> in you.

Jn 14:18 Οὐκ ἀφήσω ὑμᾶς ὀρφανούς• ἔρχομαι πρὸς ὑμᾶς.

<sup>18</sup>I will not leave you as orphans; I am coming to you.

Jn 14:19 Ἔτι μικρὸν καὶ ὁ κόσμος με οὐκέτι θεωρεῖ, ὑμεῖς δὲ θεωρεῖτέ με• ὅτι ἐγὼ ζῶ, καὶ ὑμεῖς ζήσεσθε.

<sup>19</sup>Just a little while longer and the world will be seeing me no more; but you will be seeing me. Because I will be living, you also will live.

Jn 14:20 Ἐν ἐκείνῃ τῇ ἡμέρᾳ γνώσεσθε ὑμεῖς ὅτι ἐγὼ ἐν τῷ πατρὶ μου, καὶ ὑμεῖς ἐν ἐμοί, καὶ ἐγὼ ἐν ὑμῖν.

<sup>20</sup>In that day you will know, that I am in my Father, and you in me, and I in you.

Jn 14:21 Ὁ ἔχων τὰς ἐντολάς μου καὶ τηρῶν αὐτάς, ἐκεῖνός ἐστιν ὁ ἀγαπῶν με• ὁ δὲ ἀγαπῶν με, ἀγαπηθήσεται ὑπὸ τοῦ πατρὸς μου• καὶ ἐγὼ ἀγαπήσω αὐτόν, καὶ ἐμφανίσω αὐτῷ ἐμαυτόν.

<sup>21</sup>The person who has my commandments and also keeps them, that is the one who loves me. And the one who loves me, will be loved by my Father, and I also will love him, and will reveal myself to him."

Jn 14:22 Λέγει αὐτῷ Ἰούδας, οὐχ ὁ Ἰσκαριώτης, Κύριε, καὶ<sup>262</sup> τί γέγονεν ὅτι ἡμῖν μέλλεις ἐμφανίζειν σεαυτόν, καὶ οὐχὶ τῷ κόσμῳ;

<sup>22</sup>Judas (not the Keriothite) says to him, "Lord, and on what basis is it that, to us, you intend to reveal yourself, and not to the world?"

Jn 14:23 Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ, Ἐάν τις ἀγαπᾷ με, τὸν λόγον μου τηρήσει, καὶ ὁ πατήρ μου ἀγαπήσει αὐτόν, καὶ πρὸς αὐτόν ἐλευσόμεθα, καὶ μονὴν παρ' αὐτῷ ποιήσομεν.

<sup>23</sup>Jesus answered, and said to him, "If someone loves me, he will keep my word, and my Father will love him; and we will come to him, and make our abode with him.

Jn 14:24 Ὁ μὴ ἀγαπῶν με, τοὺς λόγους μου οὐ τηρεῖ• καὶ ὁ λόγος ὃν ἀκούετε οὐκ ἔστιν ἐμός, ἀλλὰ τοῦ πέμψαντός με πατρός.

<sup>24</sup>One who does not love me will not keep my word. And the word that you are hearing is not mine, but the Father's, who sent me.

Jn 14:25 ¶ Ταῦτα λελάληκα ὑμῖν παρ' ὑμῖν μένων.

<sup>25</sup>"These things I have spoken to you while abiding with you.

<sup>261</sup> **14:17** txt εσται  $\mathfrak{P}^{66c}$   $\aleph$  A E G H K L M Q S U X Y Γ Θ Λ Π Ψ Ω f<sup>13</sup> 2 28 35 118 157 461 579 700 892 1009 1010 1071 1079 1195 1216 1230 1241 1242 1344 1424 1519 1546 1646 2148 2174 TR RP SBL TH NA28 {C} // εστιν  $\mathfrak{P}^{66*}$  B D\* W 0211 f<sup>1</sup> 69 565 1365 goth WH // εστειν D<sup>c</sup> // εστε Δ // lac  $\mathfrak{P}^{75}$  C F N P T V 047 060 070 0233 33.

<sup>262</sup> **14:22** txt και τι  $\mathfrak{P}^{66c}$   $\aleph$  Q W 0250  $\mathfrak{M}$  it<sup>9</sup> syr<sup>h</sup> Chrys RP NA28 [και] {} // τι  $\mathfrak{P}^{66*}$   $\mathfrak{P}^{75}$  A B D E L 0233 lat syr<sup>s,c,p</sup> cop arm eth Cyr Or TR SBL TH // lac C N 047 060.



Jn 14:26 Ὁ δὲ παράκλητος, τὸ πνεῦμα τὸ ἅγιον, ὃ πέμψει ὁ πατήρ ἐν τῷ ὀνόματί μου, ἐκεῖνος ὑμᾶς διδάξει πάντα, καὶ ὑπομνήσει ὑμᾶς πάντα ἃ εἶπον ὑμῖν.

<sup>26</sup>But the Counselor, the Holy Spirit, whom the Father will send in my name, that one will teach you all things, and remind you of all the things I have said to you.

Jn 14:27 Εἰρήνην ἀφήμι ὑμῖν, εἰρήνην τὴν ἐμὴν δίδωμι ὑμῖν• οὐ καθὼς ὁ κόσμος δίδωσιν, ἐγὼ δίδωμι ὑμῖν. Μὴ ταρασσέσθω ὑμῶν ἡ καρδία, μηδὲ δειλιάτω.

<sup>27</sup>"Peace I leave with you; my peace I give to you. Not as the world gives, do I give to you. Do not let your heart be troubled, neither let it be afraid.

Jn 14:28 Ἐκούσατε ὅτι ἐγὼ εἶπον ὑμῖν, Ὑπάγω καὶ ἔρχομαι πρὸς ὑμᾶς. Εἰ ἠγαπᾶτέ με, ἐχάρητε ἂν ὅτι εἶπον,<sup>263</sup> Πορεύομαι πρὸς τὸν πατέρα• ὅτι ὁ πατήρ μου μείζων μου ἐστίν.

<sup>28</sup>"You heard how I said to you, 'I am going away, and will be coming to you.' If you loved me, you would rejoice that I said, 'I am going to the Father;' for my<sup>264</sup> Father is greater than I.

Jn 14:29 Καὶ νῦν εἶρηκα ὑμῖν πρὶν γενέσθαι• ἵνα, ὅταν γένηται, πιστεύσητε.

<sup>29</sup>And now I have told you, before it happens, so that when it happens, you will believe.

Jn 14:30 Οὐκέτι πολλὰ λαλήσω μεθ' ὑμῶν• ἔρχεται γὰρ ὁ τοῦ κόσμου ἄρχων, καὶ ἐν ἐμοὶ οὐκ ἔχει οὐδέν•

<sup>30</sup>I will not speak with you much longer, for the ruler of this world is coming. And he has no pull in me;

Jn 14:31 ἀλλ' ἵνα γνῶ ὁ κόσμος ὅτι ἀγαπῶ τὸν πατέρα, καὶ καθὼς ἐνετείλατό μοι ὁ πατήρ, οὕτως ποιῶ. Ἐγείρεσθε, ἄγωμεν ἐντεῦθεν.

<sup>31</sup>but, just as the Father has commanded me, this I do, so that the world may know that I love the Father. "Arise, let us leave here."

## Chapter 15

*"I Am the Vine, You Are the Branches"*

Jn 15:1 Ἐγὼ εἰμι ἡ ἄμπελος ἡ ἀληθινή, καὶ ὁ πατήρ μου ὁ γεωργός ἐστίν.

<sup>1</sup>I am the true vine, and my Father is the farmer.

Jn 15:2 Πᾶν κλῆμα ἐν ἐμοὶ μὴ φέρον καρπὸν, αἶρει αὐτό• καὶ πᾶν τὸ καρπὸν φέρον, καθαίρει αὐτό, ἵνα πλείονα καρπὸν φέρῃ.

<sup>2</sup>Every branch in me bearing no fruit, he removes, and every branch bearing the fruit, he cleans, so it may bear more fruit.

Jn 15:3 Ἦδη ὑμεῖς καθαροὶ ἐστε διὰ τὸν λόγον ὃν λελάληκα ὑμῖν.

<sup>3</sup>You are now clean, because of the word which I have spoken to you.

<sup>263</sup> **14:28a** txt οτι ειπον E M Amb Ath TR RP // οτι P<sup>75vid</sup> N A B D L 060<sup>vid</sup> 0233 ita,aur,b,d,e,f,ff<sup>2</sup>,l,n,q,r<sup>1</sup> vg syrc,s,p,h cop arm eth Chrys Eus Cyr Nonn Cyr Or SBL TH NA28 {} // lac P<sup>66</sup> C N Q W 047

<sup>264</sup> **14:28b** txt πατηρ μου N<sup>2b</sup> D<sup>2</sup> E 0233 M it<sup>a,f,q</sup> syr<sup>p,h</sup> cop<sup>sams,ly</sup> arm Cyr Dial TR RP TH // πατηρ P<sup>75</sup> N<sup>\*2a</sup> A B D<sup>\*</sup> L it<sup>aur,b,d,e,ff<sup>2</sup>,l,n,r<sup>1</sup></sup> vg syrs cop<sup>sams,pbo</sup> eth Ir<sup>lat</sup> Ath Chrys Or Tert Cyr Hil SBL NA28 {} // lac P<sup>66</sup> C N Q W 047 060

Jn 15:4 Μείνατε ἐν ἐμοί, καὶ ἐγὼ ἐν ὑμῖν. Καθὼς τὸ κλῆμα οὐ δύναται καρπὸν φέρειν ἄφ' ἑαυτοῦ, ἐὰν μὴ μείνη ἐν τῇ ἀμπέλῳ, οὕτως οὐδὲ ὑμεῖς, ἐὰν μὴ ἐν ἐμοί μείνητε.<sup>265</sup>

<sup>4</sup>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.

Jn 15:5 Ἐγὼ εἰμι ἡ ἄμπελος, ὑμεῖς τὰ κλήματα. Ὁ μένων ἐν ἐμοί, καὶ ἐγὼ ἐν αὐτῷ, οὗτος φέρει καρπὸν πολὺν• ὅτι χωρὶς ἐμοῦ οὐ δύνασθε ποιεῖν οὐδέν.

<sup>5</sup>"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.

Jn 15:6 Ἐὰν μὴ τις μείνη ἐν ἐμοί, ἐβλήθη ἔξω ὡς τὸ κλῆμα, καὶ ἐξηράνθη, καὶ συνάγουσιν αὐτὰ καὶ εἰς τὸ πῦρ βάλλουσιν, καὶ καίεται.

<sup>6</sup>If someone does not abide in me, he is thrown aside like the branch that<sup>266</sup> is withered; they gather such and cast them in the fire, and they are burned.

Jn 15:7 Ἐὰν μείνητε ἐν ἐμοί, καὶ τὰ ῥήματά μου ἐν ὑμῖν μείνη, ὃ ἐὰν θέλητε αἰτήσεσθε, καὶ γενήσεται ὑμῖν.

<sup>7</sup>If you abide in me, and my sayings abide in you, you will ask<sup>267</sup> whatever you will, and it will happen for you.

Jn 15:8 Ἐν τούτῳ ἐδοξάσθη ὁ πατήρ μου, ἵνα καρπὸν πολὺν φέριτε• καὶ γενήσεσθε ἐμοὶ μαθηταί.

<sup>8</sup>In this my Father is glorified, that you bear much fruit, and you will be<sup>268</sup> my disciples.<sup>269</sup>

<sup>265</sup> 15:4 txt μεινητε D E 047 0233 𐌹 RP // μενητε 𐌺<sup>75</sup> A B L SBL TH NA28 {} // μενων 𐌺<sup>66</sup> // lac C N W

<sup>266</sup> 15:6 Greek: καί, as substitute for ὅτι - hōti, "that." A colloquialism drawn from Hebrew. As for "the branch," I believe the article is anaphoric, referring back to something either previously mentioned or that is otherwise familiar to the reader, and that would be verse 2 in this chapter, the branch bearing no fruit. It is said that vine growers when they pruned would hang the trimmings aside and dry them, for later use as fuel in their fires. Another reference of the anaphoric article could be to the principle as in Isaiah 56:3, where the eunuch says, "I am only a dry tree." For "dry" is an antonym of "fruitful." Contrast this to Psalm 1:3, where a tree with plenty of water produces fruit in season, and its leaves do not wither. The anaphoric article could also be referring back to John 15:2, to "the unfruitful branch." (See also Psalm 80:15-16.) The dry branch became dry in the first place because it did not abide in the vine. At the same time, one could gather from this that the branch dried up after it was pruned off. The simple language of John can lead you in many directions, and this may be intentional on the part of God. Whether a branch can be "on the vine" and yet not be "abiding in the vine" is the question. This does seem to be the case here. For every branch starts out "on the vine," but Jesus says that some are cut off for the very fact that they are unfruitful. In nature, a branch can still be connected, and yet be unfruitful or wither, if something has interrupted the flow of the sap from the trunk, or if something has diseased only that branch. Now, in the phrase "they gather αὐτὰ," the topic is neuter plural, which takes a singular verb. I translated αὐτὰ as "such" because I insist the topic is still generally "the" unfruitful branch of 15:2. By the way, FYI, in the phrase, "he is thrown aside," the aorist is a "gnomic" aorist. (Normally the aorist would be rendered, "he was thrown aside.") A gnomic aorist expresses an action that is valid for all time; either because it fills the void left by the non-existent perfective present, or because the author had some real example in mind when he is telling a parable narrative. And we do have a mini parable here. (Re. gnomic aorists, see BDF §333, which specifically mentions John 15:6,8.) Cross-references for this passage: Ps. 80:15-16; Ez. 15:4-6; 19:10; Matt. 3:10.

<sup>267</sup> 15:7 txt αιτησεσθε 𐌺 E 047 𐌹 vg syr<sup>h</sup> TR RP // αιτησασθε 𐌺<sup>75</sup> A B D L 0233 it syr<sup>s,p</sup> cop<sup>sa</sup> Chrys SBL TH NA28 {} // lac 𐌺<sup>66</sup> C N P T W

<sup>268</sup> 15:8a txt γενησεσθε (fut ind) 𐌺 A E 047 0233 𐌹 Chrys<sup>1/2</sup> Cyr<sup>lem</sup> TR RP // γενησθε (aor subj) 𐌺<sup>66</sup> B D L 0250 it vg Amphil Chrys<sup>1/2</sup> Cyr<sup>comm</sup> Aug SBL TH NA28 {C} // sitis (pres subj) it<sup>a,d,e,q,r</sup> // efficiamini (pres pass subj) "be made, be proven" it<sup>aur,b,ff</sup> // possitis fieri "be able to become" it<sup>f</sup> // lac 𐌺<sup>75</sup> C N P T W

<sup>269</sup> 15:8b Compare the parable of the wheat and the tares, Matt. 13:26, Diatessaron 11:27, where the species of plant was not evident until they bore fruit. Until the seed heads appeared, the wheat and zizania plants looked exactly alike.

Jn 15:9 Καθὼς ἠγάπησέν με ὁ πατήρ, καὶ γὰρ ἠγάπησα ὑμᾶς• μέيνατε ἐν τῇ ἀγάπῃ τῇ ἐμῇ.

<sup>9</sup>"Just as the Father has loved me, I also have loved you; abide ye in my love.

Jn 15:10 Ἐὰν τὰς ἐντολὰς μου τηρήσητε, μενεῖτε ἐν τῇ ἀγάπῃ μου• καθὼς ἐγὼ τὰς ἐντολὰς τοῦ πατρὸς μου τετήρηκα, καὶ μένω αὐτοῦ ἐν τῇ ἀγάπῃ.

<sup>10</sup>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.

Jn 15:11 Ταῦτα λελάληκα ὑμῖν, ἵνα ἡ χαρὰ ἡ ἐμὴ ἐν ὑμῖν μέινη,<sup>270</sup> καὶ ἡ χαρὰ ὑμῶν πληρωθῇ.

<sup>11</sup>These things I have spoken to you, so that my joy may abide in you, and that your joy may be full.

Jn 15:12 Αὕτη ἐστὶν ἡ ἐντολὴ ἡ ἐμὴ, ἵνα ἀγαπᾶτε ἀλλήλους, καθὼς ἠγάπησα ὑμᾶς.

<sup>12</sup>This is my commandment: that you love one another, as I have loved you.

Jn 15:13 Μείζονα ταύτης ἀγάπην οὐδεὶς ἔχει, ἵνα τις τὴν ψυχὴν αὐτοῦ θῇ ὑπὲρ τῶν φίλων αὐτοῦ.

<sup>13</sup>Greater love has no one than this: that one lay down one's life for one's friends.

Jn 15:14 Ὑμεῖς φίλοι μου ἐστέ, ἐὰν ποιῇτε ὅσα ἐγὼ ἐντέλλομαι ὑμῖν.

<sup>14</sup>You are my friends, if you practice the things I am commanding you.

Jn 15:15 Οὐκέτι ὑμᾶς λέγω δούλους, ὅτι ὁ δοῦλος οὐκ οἶδεν τί ποιεῖ αὐτοῦ ὁ κύριος• ὑμᾶς δὲ εἵρηκα φίλους, ὅτι πάντα ἃ ἤκουσα παρὰ τοῦ πατρὸς μου ἐγνώρισα ὑμῖν.

<sup>15</sup>No 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.

Jn 15:16 Οὐχ ὑμεῖς με ἐξελέξασθε, ἀλλ' ἐγὼ ἐξελεξάμην ὑμᾶς, καὶ ἔθηκα ὑμᾶς, ἵνα ὑμεῖς ὑπάγητε καὶ καρπὸν φέρητε, καὶ ὁ καρπὸς ὑμῶν μένη• ἵνα ὅ τι ἂν αἰτήσητε τὸν πατέρα ἐν τῷ ὀνόματί μου, δῶ ὑμῖν.

<sup>16</sup>You have not chosen me, but I have chosen you, and appointed you, that you go and bear fruit, and that your fruit might abide, so that whatever you ask the Father in my name, it may be granted to you.

Jn 15:17 Ταῦτα ἐντέλλομαι ὑμῖν, ἵνα ἀγαπᾶτε ἀλλήλους.

<sup>17</sup>These instructions I am giving you, so that you will love one another.<sup>271</sup>

<sup>270</sup> 15:11 txt μεινει N E L 047 M it<sup>f</sup>,r<sup>1</sup> TR RP // η A B D 0233 lat syr cop<sup>sa</sup> SBL TH NA28 {/} // lac P<sup>66</sup> P<sup>75</sup> C N W 065. These two verbs in the forms in which they come to us, mean the same thing. The verb μένω means to abide, continue, dwell, remain. The other verb as found in the NA28, εἶμι, is the word "to be," but in the continuous aspect. So it means "to continuously be," or "to always be," or "to habitually be" in you.

<sup>271</sup> 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.

## *For This the World Hates You*

Jn 15:18 Εἰ ὁ κόσμος ὑμᾶς μισεῖ, γινώσκετε ὅτι ἐμὲ πρῶτον ὑμῶν μεμίσηκεν.

<sup>18</sup>"If the world hates you, be assured that it hated me first, before you.

Jn 15:19 Εἰ ἐκ τοῦ κόσμου ἦτε, ὁ κόσμος ἂν τὸ ἴδιον ἐφίλει• ὅτι δὲ ἐκ τοῦ κόσμου οὐκ ἐστέ, ἀλλ' ἐγὼ ἐξελεξάμην ὑμᾶς ἐκ τοῦ κόσμου, διὰ τοῦτο μισεῖ ὑμᾶς ὁ κόσμος.

<sup>19</sup>If you were of the world, the world would like its own; but because you are not of the world, and indeed rather I have chosen you out of the world, for this the world hates you.

Jn 15:20 Μνημονεύετε τοῦ λόγου οὗ ἐγὼ εἶπον ὑμῖν, Οὐκ ἔστιν δοῦλος μείζων τοῦ κυρίου αὐτοῦ. Εἰ ἐμὲ ἐδίωξαν, καὶ ὑμᾶς διώξουσιν• εἰ τὸν λόγον μου ἐτήρησαν, καὶ τὸν ὑμέτερον τηρήσουσιν.

<sup>20</sup>Be mindful of the word that I said to you, 'A servant is not greater than his lord.'<sup>272</sup> If they persecuted me, they will persecute you also. If they took my word to heart, they will take yours to heart also.

Jn 15:21 Ἀλλὰ ταῦτα πάντα ποιήσουσιν ὑμῖν<sup>273</sup> διὰ τὸ ὄνομά μου, ὅτι οὐκ οἶδασιν τὸν πέμψαντά με.

<sup>21</sup>But all these things they will do to you because of my name, for they do not know the One who sent me.

Jn 15:22 Εἰ μὴ ἦλθον καὶ ἐλάλησα αὐτοῖς, ἁμαρτίαν οὐκ εἶχον• νῦν δὲ πρόφασιν οὐκ ἔχουσιν περὶ τῆς ἁμαρτίας αὐτῶν.

<sup>22</sup>If I had not come and spoken to them, they would have no sin; but now, they have no excuse for their sin.

Jn 15:23 Ὁ ἐμὲ μισῶν, καὶ τὸν πατέρα μου μισεῖ.

<sup>23</sup>One who hates me also hates my Father.

Jn 15:24 Εἰ τὰ ἔργα μὴ ἐποίησα ἐν αὐτοῖς ἃ οὐδεὶς ἄλλος πεποίηκεν, ἁμαρτίαν οὐκ εἶχον• νῦν δὲ καὶ ἐωράκασιν καὶ μεμισήκασιν καὶ ἐμὲ καὶ τὸν πατέρα μου.

<sup>24</sup>If 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.

Jn 15:25 Ἀλλ' ἵνα πληρωθῇ ὁ λόγος ὁ γεγραμμένος ἐν τῷ νόμῳ αὐτῶν ὅτι Ἐμίσησάν με δωρεάν.

<sup>25</sup>But so that the word written about them in the law might be fulfilled, 'They hated me without a cause.'<sup>274</sup>

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<sup>272</sup> 15:20 John 13:16; Diatessaron 28:32

<sup>273</sup> 15:21 txt υμιν A D<sup>1</sup> E N 047 065 𐌹 lat syrs<sup>h</sup> Cyr Novat TR RP // εις υμας P<sup>66</sup> K<sup>1</sup> B D\* L it syr<sup>hmg</sup> Chrys SBL TH NA28 {/} // omit K\* // lac P<sup>75</sup> C W 0233

<sup>274</sup> 15:25 Psalm 35:19; 69:4

Jn 15:26 ¶ Ὅταν δὲ ἔλθῃ ὁ παράκλητος, ὃν ἐγὼ πέμψω ὑμῖν παρὰ τοῦ πατρὸς, τὸ πνεῦμα τῆς ἀληθείας, ὃ παρὰ τοῦ πατρὸς ἐκπορεύεται, ἐκεῖνος μαρτυρήσει περὶ ἐμοῦ•

<sup>26</sup>"But<sup>275</sup> 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.

Jn 15:27 καὶ ὑμεῖς δὲ μαρτυρεῖτε, ὅτι ἀπ' ἀρχῆς μετ' ἐμοῦ ἐστε.

<sup>27</sup>And you also will bear witness, because you have been with me from the beginning.

## Chapter 16

Jn 16:1 Ταῦτα λελάληκα ὑμῖν, ἵνα μὴ σκανδαλισθῆτε.

<sup>1</sup>"These things I have spoken to you so that you may not fall away.

Jn 16:2 Ἀποσυναγώγους ποιήσουσιν ὑμᾶς• ἀλλ' ἔρχεται ὥρα, ἵνα πᾶς ὁ ἀποκτείνας ὑμᾶς δόξῃ λατρείαν προσφέρειν τῷ θεῷ.

<sup>2</sup>They 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.

Jn 16:3 Καὶ ταῦτα ποιήσουσιν, ὅτι οὐκ ἔγνωσαν τὸν πατέρα οὐδὲ ἐμέ.

<sup>3</sup>And these things they will do,<sup>276</sup> because they have not known the Father, neither me.

Jn 16:4 Ἀλλὰ ταῦτα λελάληκα ὑμῖν, ἵνα ὅταν ἔλθῃ ἡ ὥρα, μνημονεύετε αὐτῶν, ὅτι ἐγὼ εἶπον ὑμῖν. Ταῦτα δὲ ὑμῖν ἐξ ἀρχῆς οὐκ εἶπον, ὅτι μεθ' ὑμῶν ἤμην.

<sup>4</sup>But these things I have spoken to you, so that when the hour<sup>277</sup> comes, you might remember them, that I told you.

<sup>275</sup> 15:26 txt δε A D E L 047 065 𐀀 (it) syr cop<sup>sa</sup>ms<sup>s</sup>,pbo TR RP // omit 𐀡<sup>22</sup> 𐀡<sup>66</sup> 𐀠 B ite,l cop<sup>sa</sup>ms<sup>s</sup>,ly Epiph SBL TH NA28 {/} // lac 𐀡<sup>75</sup> C N W 0233

<sup>276</sup> 16:3 txt omit 𐀡<sup>66</sup> A B E 047 0233 𐀀 lat syrP Chrys Cypr RP SBL TH NA28 {/} // +υμιν 𐀠 D L it vg syrs,h\*\* cop arm eth TR // lac 𐀡<sup>75</sup> C N W 054 065

<sup>277</sup> 16:4 txt

ωρα μνημονευετε αυτων 𐀠\* G H K M S U Y Ψ Ω 054 047 0141 1 180 461 597 700 1010 1192 1292 1365 1505 1561 2174 2575 2680 2768 𐀀 it<sup>ff2</sup> syr<sup>pal</sup> cop<sup>bo</sup>pt (arm) (eth) geo TR RP

ωρα μνημονευετε αυτων E Δ Λ 565 1006 1216 1241 1243 1342 1344 1424 2561 2615

ω μνημονευετε αυτων Γ

ωρα αυτων μνημονευετε αυτων 𐀡<sup>66vid</sup> 𐀠<sup>2</sup> A B Θ 0211 0233 33 118 124 157 205 1009 1071 1079 1195 1230 1546 1646 2713 2886 syr<sup>p,h</sup> Cyr<sup>lem</sup> SBL TH NA28 {B}

ωρα αυτων μνημονευσητε αυτων Π

ωρα αυτων μνημονευητε 𐀠<sup>1</sup> 2786 𐀡<sup>2211</sup> it<sup>aur,b,e,f,l,q,r1</sup> vg cop<sup>bo</sup>pt Cypr Aug

ωρα αυτων μνημονευετε L

ωρα αυτων μνημονευσητε f<sup>13</sup>

ωρα μνημονευετε D\* 2148 𐀡<sup>524</sup> it<sup>a,d</sup> syrs cop<sup>sa</sup>,pbo,bopt,ach<sup>2</sup>

ωρα μνημονευσητε D<sup>1</sup> 788

lac 𐀡<sup>75</sup> C F N P T V W X 065 2585 2718 2766

### *The Holy Spirit Will Finish My Work*

Ταῦτα δὲ ὑμῖν ἐξ ἀρχῆς οὐκ εἶπον, ὅτι μεθ' ὑμῶν ἦμην.

"And I have not told you these things from the beginning, because I was with you.

Jn 16:5 Νῦν δὲ ὑπάγω πρὸς τὸν πέμψαντά με, καὶ οὐδεὶς ἐξ ὑμῶν ἐρωτᾷ με, Ποῦ ὑπάγεις;

<sup>5</sup>But now, I am going to the one who sent me, and none of you is asking me, 'Where are you going?'

Jn 16:6 Ἀλλ' ὅτι ταῦτα λελάληκα ὑμῖν, ἡ λύπη πεπλήρωκεν ὑμῶν τὴν καρδίαν.

<sup>6</sup>Instead, because I have spoken these things to you, sorrow has filled your heart.

Jn 16:7 Ἀλλ' ἐγὼ τὴν ἀλήθειαν λέγω ὑμῖν• συμφέρει ὑμῖν ἵνα ἐγὼ ἀπέλθω• ἐὰν γὰρ ἐγὼ μὴ ἀπέλθω, ὁ παράκλητος οὐκ ἐλεύσεται πρὸς ὑμᾶς• ἐὰν δὲ πορευθῶ, πέμψω αὐτὸν πρὸς ὑμᾶς.

<sup>7</sup>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.

Jn 16:8 Καὶ ἐλθὼν ἐκεῖνος ἐλέγξει τὸν κόσμον περὶ ἁμαρτίας καὶ περὶ δικαιοσύνης καὶ περὶ κρίσεως•

<sup>8</sup>And when he has come, that one will refute<sup>278</sup> the world concerning sin, and concerning righteousness, and concerning judgement;

Jn 16:9 περὶ ἁμαρτίας μὲν, ὅτι οὐ πιστεύουσιν εἰς ἐμέ•

<sup>9</sup>concerning sin, because they do not believe in me;

Jn 16:10 περὶ δικαιοσύνης δέ, ὅτι πρὸς τὸν πατέρα μου<sup>279</sup> ὑπάγω, καὶ οὐκέτι θεωρεῖτέ με•

<sup>10</sup>concerning righteousness, because I am going to my Father and you will be observing me no longer;

Jn 16:11 περὶ δὲ κρίσεως, ὅτι ὁ ἄρχων τοῦ κόσμου τούτου κέκριται.

<sup>11</sup>and concerning judgement, because the ruler of this world has been judged.

Jn 16:12 Ἔτι πολλὰ ἔχω λέγειν ὑμῖν, ἀλλ' οὐ δύνασθε βαστάζειν ἄρτι.

<sup>12</sup>"I have many things yet to say, but you are not able at the present time to bear *it*.

<sup>278</sup> **16:8** It is hard to chose an English word to render the Greek word here, ἐλέγχω - eléngchō. 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.

<sup>279</sup> **16:10** txt πατερα μου A E 047 054 0233<sup>vid</sup> **¶** it syr copsamss,ly,pbo TR RP // πατερα **¶**<sup>66</sup> **ⲕ** B D L W lat copsamss SBL TH NA28 { } // lac **¶**<sup>5</sup> C N 065 068

Jn 16:13 Ὅταν δὲ ἔλθῃ ἐκεῖνος, τὸ πνεῦμα τῆς ἀληθείας, ὁδηγήσει ὑμᾶς εἰς<sup>280</sup> πᾶσαν τὴν ἀλήθειαν• οὐ γὰρ λαλήσει ἄφ' ἑαυτοῦ, ἀλλ' ὅσα ἂν ἀκούσῃ λαλήσει, καὶ τὰ ἐρχόμενα ἀναγγελεῖ ὑμῖν.

<sup>13</sup>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.

Jn 16:14 Ἐκεῖνος ἐμὲ δοξάσει, ὅτι ἐκ τοῦ ἐμοῦ λήψεται, καὶ ἀναγγελεῖ ὑμῖν.

<sup>14</sup>That one will glorify me, because from mine he will take, and report *it* to you.

Jn 16:15 Πάντα ὅσα ἔχει ὁ πατήρ ἐμὰ ἐστίν• διὰ τοῦτο εἶπον, ὅτι ἐκ τοῦ ἐμοῦ λαμβάνει, καὶ ἀναγγελεῖ ὑμῖν.

<sup>15</sup>Everything the Father has is mine; this is how I said, 'from mine he will be taking, and report *it* to you.'

Jn 16:16 Μικρὸν καὶ οὐ θεωρεῖτέ με, καὶ πάλιν μικρὸν καὶ ὄψεσθέ με, ὅτι ὑπάγω πρὸς τὸν πατέρα.

<sup>16</sup>"A little while, and you will not<sup>281</sup> be observing me; and another little while, and you will see me. Because I am going to the Father."<sup>282</sup>

### *The Disciples' Pain Will Be Turned to Joy*

Jn 16:17 Εἶπον οὖν ἐκ τῶν μαθητῶν αὐτοῦ πρὸς ἀλλήλους, Τί ἐστὶν τοῦτο ὃ λέγει ἡμῖν, Μικρὸν καὶ οὐ θεωρεῖτέ με, καὶ πάλιν μικρὸν καὶ ὄψεσθέ με; Καὶ ὅτι Ἐγὼ ὑπάγω πρὸς τὸν πατέρα;

<sup>17</sup>Then some of his disciples said to one another, "What is this that he is saying to us, 'A little while, and you will not be observing me; and another little while, and you will see me'? And, 'I am going to the Father'?"

Jn 16:18 Ἐλεγον οὖν, Τοῦτο τί ἐστὶν ὃ λέγει, τὸ μικρόν; Οὐκ οἶδμεν τί λαλεῖ.

<sup>18</sup>They kept saying therefore, "What is this 'little while'?<sup>283</sup> We don't know what he is saying."

<sup>280</sup> **16:13** txt εις πασαν την αληθειαν E 047 068 0233 **¶** (εις την αληθειαν πασαν A B 054 vg<sup>st</sup> Chrys Or TH) it<sup>a,(e),f,q,r1</sup> eth Did<sup>dub</sup> Epiph Sev Theod Cyr<sup>lem</sup> Tert Novat Hil Ambrose Ps-Prisc Niceta<sup>2/3</sup> Aug<sup>7/19</sup> Faustus-Milevis Leo Spec Varim<sup>1/2</sup> TR RP // την αληθειαν πασαν it<sup>aur,(l)</sup> vg Eus Cyr-Jer Phoebe Aug<sup>12/19</sup> Varim<sup>1/2</sup> Ps-Vig (Orlat; Greg-Elvira Niceta<sup>1/3</sup> docebit vos omnia) // εν τη αληθεια παση **¶** <sup>2</sup>(D) L W it<sup>b,(d),(ff2)</sup> cop<sup>sa</sup> (arm) (geo<sup>1</sup>) Cyr<sup>1/2</sup> Vict-Rome SBL NA28 {B} // εν τη αληθεια **¶** <sup>2</sup>**¶** lac **¶** <sup>5</sup>**¶** <sup>66</sup>C N 065. It is possible that the phrase with εν is a conformation to the the LXX where εν is often found following ὁδηγέω. The combination of A B E 047 054 068 0233 in support of εις is rather strong. Most all English translations say "into" here, since Codex B and the NA25 read εις. The preposition εις is often rendered "in" with the dative case, but here we have it with the accusative case, thus "into," or "to" (NRSV).

<sup>281</sup> **16:16a** txt ου A E 047 054 **¶** it<sup>a,d,e</sup> syr<sup>s,p</sup> TR RP // ουκετι **¶** <sup>66</sup>**¶** <sup>2</sup>**¶** B D L N W 068 0233 lat syr<sup>h</sup> SBL TH NA28 {/} // lac **¶** <sup>5</sup>C

<sup>282</sup> **16:16b** txt οτι υπαγω προς τον πατερα A E N 047 068<sup>vid</sup> **¶** lat syr cop<sup>pbo</sup> (arm) eth geo<sup>1</sup> Chrys Cyril Vict-Rome<sup>vid</sup> Aug TR RP // οτι εγω υπαγω προς τον πατερα 054 // οτι υπαγω προς τον πατερα μου 0233 // omit **¶** <sup>5</sup>**¶** <sup>66</sup>**¶** <sup>2</sup>**¶** B D L W 0250 it cop<sup>sa,ly</sup> geo<sup>2</sup> Or SBL TH NA28 {A} // lac C. Jesus said "because I am going to the Father" in verse 10.

<sup>283</sup> **16:18** txt ὃ λέγει **¶** <sup>2</sup>A B D<sup>2</sup> E L N 054 068 0233 0250 it<sup>aur,f,q</sup> vg syr<sup>s,p,h</sup> cop<sup>pbo,bo,ach2</sup> eth Or Cyr-lem Ambrst Aug TR RP SBL TH [NA28] // omit **¶** <sup>5</sup>**¶** <sup>66</sup>**¶** <sup>2</sup>**¶** <sup>45</sup>**¶** D\* W it<sup>a,b,d,e,ff2,r1</sup> syr<sup>pal</sup> cop<sup>sa</sup> arm geo // lac **¶** <sup>22</sup>**¶** <sup>45</sup>C P Q T 070

Jn 16:19 Ἐγὼ οὖν ὁ Ἰησοῦς ὅτι ἤθελον αὐτὸν ἐρωτᾶν, καὶ εἶπεν αὐτοῖς, Περὶ τούτου ζητεῖτε μετ' ἀλλήλων, ὅτι εἶπον, Μικρὸν καὶ οὐ θεωρεῖτέ με, καὶ πάλιν μικρὸν καὶ ὄψεσθέ με;

<sup>19</sup>Jesus knew then<sup>284</sup> 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'?"

Jn 16:20 Ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι κλαύσετε καὶ θρηνήσετε ὑμεῖς, ὁ δὲ κόσμος χαρήσεται• ὑμεῖς δὲ λυπηθήσεσθε, ἀλλ' ἡ λύπη ὑμῶν εἰς χαρὰν γενήσεται.

<sup>20</sup>Truly, truly I say to you, You will weep and lament, and the world will be cheered. You therefore<sup>285</sup> will be in pain. But your pain will be turned into joy.

Jn 16:21 Ἡ γυνὴ ὅταν τίκτη λύπην ἔχει, ὅτι ἦλθεν ἡ ὥρα αὐτῆς• ὅταν δὲ γεννήσῃ τὸ παιδίον, οὐκέτι μνημονεύει τῆς θλίψεως, διὰ τὴν χαρὰν ὅτι ἐγεννήθη ἄνθρωπος εἰς τὸν κόσμον.

<sup>21</sup>In the case of the woman about to give birth, she has pain, because for her the hour has come. But when she has delivered the child, no longer is she mindful of the distress, because of the joy that a human being is brought forth into the world.

Jn 16:22 Καὶ ὑμεῖς οὖν λύπην μὲν νῦν ἔχετε• πάλιν δὲ ὄψομαι ὑμᾶς, καὶ χαρήσεται ὑμῶν ἡ καρδιά, καὶ τὴν χαρὰν ὑμῶν οὐδεὶς αἶρει ἀφ' ὑμῶν.

<sup>22</sup>Thus you also, now you do have pain; but I will see you again, and your hearts will be cheered, and your joy, no one is taking away from you.

Jn 16:23 Καὶ ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐμὲ οὐκ ἐρωτήσετε οὐδέν. Ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι ὅσα ἂν αἰτήσητε τὸν πατέρα ἐν τῷ ὀνόματί μου, δώσει ὑμῖν.

<sup>23</sup>And in that day you will not query me at all. Truly, truly, I say to you: whatever you will ask the Father in my name, he will grant it to you.

Jn 16:24 Ἔως ἄρτι οὐκ ἠτήσατε οὐδέν ἐν τῷ ὀνόματί μου• αἰτεῖτε, καὶ λήψεσθε, ἵνα ἡ χαρὰ ὑμῶν ᾗ πεπληρωμένη.

<sup>24</sup>Up to now you have not asked anything in my name; ask, and you will receive, so that your joy may be full.

Jn 16:25 ¶ Ταῦτα ἐν παροιμίαις λελάληκα ὑμῖν• ἀλλ'<sup>286</sup> ἔρχεται ὥρα ὅτε οὐκέτι ἐν παροιμίαις λαλήσω ὑμῖν, ἀλλὰ παρρησίᾳ περὶ τοῦ πατρὸς ἀναγγελῶ ὑμῖν.

<sup>25</sup>"These things I have spoken to you in allegories; but an hour is coming when I will no longer speak to you in allegories, but I will tell you about the Father plainly.

Jn 16:26 Ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐν τῷ ὀνόματί μου αἰτήσεσθε• καὶ οὐ λέγω ὑμῖν ὅτι ἐγὼ ἐρωτήσω τὸν πατέρα περὶ ὑμῶν•

<sup>26</sup>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.

<sup>284</sup> 16:19 txt ουν A E N 047 054 𐌹 TR RP // δε 0233 // omit 𐐃<sup>5</sup> 𐐃<sup>66</sup> 𐀀 B D L W 068<sup>vid</sup> SBL TH NA28 {/} // lac 𐐃<sup>22</sup> C P

<sup>285</sup> 16:20 txt δε 𐀀<sup>2</sup> A E L N W 047 054 𐌹 itaur vg syr<sup>h</sup> copsa<sup>mss</sup>,bo<sup>ms</sup> // omit 𐐃<sup>5</sup> 𐐃<sup>66</sup> 𐀀\* B D it syr<sup>s</sup> copsa<sup>mss</sup>,ly,bo SBL TH NA28 {/} // lac 𐐃<sup>22</sup> C P 068 0233

<sup>286</sup> 16:25 txt αλλ A C<sup>2</sup> D<sup>2</sup> E N 047 𐌹 it<sup>f,q,r1</sup> syr<sup>(p)</sup>,h coply eth Ath Cyr Orp<sup>t</sup> RP // και Chrys // omit 𐐃<sup>5</sup> 𐐃<sup>66</sup> 𐀀 B C\* D\* L W 054 lat syr<sup>s</sup> copsa,pbo arm Aug Orp<sup>t</sup> TR SBL TH NA28 {/} // lac 𐐃<sup>22</sup> P 068 0233



Jn 16:27 αὐτὸς γὰρ ὁ πατὴρ φιλεῖ ὑμᾶς, ὅτι ὑμεῖς ἐμὲ πεφιλήκατε, καὶ πεπιστεύκατε ὅτι ἐγὼ παρὰ τοῦ θεοῦ ἐξῆλθον.

<sup>27</sup>For the Father himself likes you, because you have liked me, and have believed that I came forth from God.

Jn 16:28 Ἐξῆλθον παρὰ τοῦ πατρός, καὶ ἐλήλυθα εἰς τὸν κόσμον• πάλιν ἀφήμι τὸν κόσμον, καὶ πορεύομαι πρὸς τὸν πατέρα.

<sup>28</sup>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."

Jn 16:29 Λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ, Ἴδε, νῦν παρρησίᾳ λαλεῖς, καὶ παροιμίαν οὐδεμίαν λέγεις.

<sup>29</sup>His disciples are saying to him, "There, now you are talking with clarity and not speaking any allegory.

Jn 16:30 Νῦν οἶδμεν ὅτι οἶδας πάντα, καὶ οὐ χρειάν ἔχεις ἵνα τίς σε ἐρωτᾷ• ἐν τούτῳ πιστεύομεν ὅτι ἀπὸ θεοῦ ἐξῆλθες.

<sup>30</sup>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."

Jn 16:31 Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς, Ἄρτι πιστεύετε;

<sup>31</sup>Jesus answered them, "For now you believe.

Jn 16:32 Ἰδοῦ, ἔρχεται ὥρα καὶ νῦν<sup>287</sup> ἐλήλυθεν, ἵνα σκορπισθῇτε ἕκαστος εἰς τὰ ἴδια, καὶ ἐμὲ μόνον ἀφήτε• καὶ οὐκ εἰμὶ μόνος, ὅτι ὁ πατὴρ μετ' ἐμοῦ ἐστίν.

<sup>32</sup>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.

Jn 16:33 Ταῦτα λελάληκα ὑμῖν, ἵνα ἐν ἐμοὶ εἰρήνην ἔχητε. Ἐν τῷ κόσμῳ θλίψιν ἔχετε• ἀλλὰ θαρσεῖτε, ἐγὼ νενίκηκα τὸν κόσμον.

<sup>33</sup>"These things I have spoken to you, that in me you may have peace. In the world you do have<sup>288</sup> tribulation; but be of good cheer: I have overcome the world."

## Chapter 17

<sup>287</sup> 16:32 txt και νυν C<sup>2</sup> D<sup>2</sup> E N 047 054 **¶** it<sup>e,f,q</sup> syr<sup>p,h</sup> (coppbo) TR RP // et iam uenit it<sup>(aur),b,ff<sup>2</sup>,l,r<sup>1</sup></sup> vg // και **¶** 22<sup>vid</sup> **¶** 60<sup>vid</sup> **¶** 66 **¶** A B C\* D\* L W 0109 it<sup>d</sup> syr<sup>s</sup> copsa,ly<sup>vid</sup> SBL TH NA28 {} // lac **¶** 5 P 0233 it<sup>a</sup>

<sup>288</sup> 16:33 εχετε **¶** 60<sup>vid</sup> **¶** A B C E L N W 047 054 it<sup>aur,e,l</sup> vg<sup>st</sup> syr<sup>p,h</sup> Bas Cyr<sup>com</sup> Theod TR-Steph RP SBL TH NA28 {} // εχητε 0109<sup>vid</sup> // εξετε D it<sup>b,d,f,ff<sup>2</sup>,q,r<sup>1</sup></sup> vg<sup>cl,ww</sup> arm eth Chrys Or Eus Cyr Cyp Hil AN TR-Scriv // omit εν τω κοσμω θλιψιν εχετε **¶** 66 **¶** syr<sup>s</sup> // lac **¶** 5 **¶** 22 **¶** 60<sup>(IGNTP)</sup> P 0233 it<sup>a</sup>. Note that most of the English translations which follow the εχετε reading render it as an English future.

### *Jesus Prays for Himself*

Jn 17:1 Ταῦτα ἐλάλησεν ὁ Ἰησοῦς, καὶ ἐπῆρεν τοὺς ὀφθαλμοὺς αὐτοῦ εἰς τὸν οὐρανόν, καὶ εἶπεν, Πάτερ, ἐλήλυθεν ἡ ὥρα• δόξασόν σου τὸν υἱόν, ἵνα καὶ ὁ υἱός σου<sup>289</sup> δοξάσῃ σε•

<sup>1</sup>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;

Jn 17:2 καθὼς ἔδωκας αὐτῷ ἐξουσίαν πάσης σαρκός, ἵνα πᾶν ὃ δέδωκας αὐτῷ, δώσῃ αὐτοῖς ζωὴν αἰώνιον.

<sup>2</sup>inasmuch as to him you have granted jurisdiction of all flesh, so that to all *flesh* that<sup>290</sup> you have given him, he will grant<sup>291</sup> to them eternal life.

Jn 17:3 Αὕτη δέ ἐστιν ἡ αἰώνιος ζωὴ, ἵνα γινώσκωσιν σε τὸν μόνον ἀληθινὸν θεόν, καὶ ὃν ἀπέστειλας Ἰησοῦν χριστόν.

<sup>3</sup>And this is eternal life: to know you, the only true God, and the one whom you have sent, Jesus Christ.

Jn 17:4 Ἐγὼ σε ἐδόξασα ἐπὶ τῆς γῆς• τὸ ἔργον ἐτελείωσα ὃ δέδωκάς μοι ἵνα ποιήσω.

<sup>4</sup>I have glorified you upon the earth, I have finished<sup>292</sup> the work which you have given me to do.

Jn 17:5 Καὶ νῦν δόξασόν με σύ, πάτερ, παρὰ σεαυτῷ τῇ δόξῃ ἣ εἶχον πρὸ τοῦ τὸν κόσμον εἶναι παρὰ σοί.

<sup>5</sup>And now, Father, glorify thou me, along with yourself, with the glory which I used to have along with you, before the existence of the world.

### *Jesus Prays for His Disciples*

Jn 17:6 Ἐφανέρωσά σου τὸ ὄνομα τοῖς ἀνθρώποις οὓς δέδωκάς μοι ἐκ τοῦ κόσμου• σοὶ ᾗσαν, καὶ ἐμοὶ αὐτοὺς δέδωκας• καὶ τὸν λόγον σου τετηρήκασιν.

<sup>6</sup>"I have made known your name to the humans of the world that you have given to me. They had been yours, and you gave them to me, and they have taken your word to heart.

Jn 17:7 Νῦν ἔγνωκαν ὅτι πάντα ὅσα δέδωκάς μοι, παρὰ σοῦ ἐστίν•

<sup>7</sup>Now they are persuaded that all the things you have given to me are<sup>293</sup> *indeed* from you;

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<sup>289</sup> 17:1 txt και ο υιος σου C<sup>3</sup> E L N 047 054 **ⲙ** it<sup>9</sup> vg<sup>mss</sup> eth (Diatessarm) OrGr<sup>1/2</sup> lat<sup>1/2</sup> Diddub Chrys Cyr Theod (Ambrose<sup>1/4</sup>) Aug<sup>1/10</sup> Quod Varim Ps-Vig TR RP // ο υιος σου A D 0250 it<sup>a,aur,b,f,r<sup>1</sup></sup> vg syr cop<sup>sa,ly</sup> arm geo Or<sup>lat<sup>1/2</sup></sup> Hil<sup>2/6</sup> Ambrose<sup>1/4</sup> Jer Aug<sup>8/10</sup> Vig // και ο υιος C<sup>2</sup> // ο υιος **ⲡ**<sup>60vid</sup> **ⲡ**<sup>66</sup> **ⲡ**<sup>107vid</sup> **ⲛ** B C\* W 0109 0301 it<sup>d,e,ff<sup>2</sup></sup> cop<sup>pbo</sup> Or<sup>1/2</sup> Vict-Rome Hil<sup>4/6</sup> Ambrose<sup>2/4</sup> Aug<sup>1/10</sup> SBL TH NA28 {B} // lac **ⲡ**<sup>5</sup> P 0233

<sup>290</sup> 17:2a See the footnote on 6:39.

<sup>291</sup> 17:2b txt δώσει αὐτοῖς B E N 047 054 0301 **ⲙ** RP TH // δώσει αὐτοῖς **ⲛ**<sup>2</sup> A C 0250 TR SBL NA28 {/} // δῶς αὐτῷ **ⲡ**<sup>107</sup> W // δώσω αὐτῷ **ⲛ**<sup>\*</sup> 0109 // δῶς αὐτοῖς L // \_\_\_\_ αὐτοῖς **ⲡ**<sup>66</sup> // ἔχη D // lac **ⲡ**<sup>60</sup> **ⲡ**<sup>75</sup> 0233. The Coptic language did not distinguish between the aorist subjunctive and the future indicative.

<sup>292</sup> 17:4 txt ετελειωσα D E 047 054 **ⲙ** lat cop<sup>sa<sup>mss</sup>,ly,pbo</sup> TR RP // τελειωσας **ⲡ**<sup>66</sup> **ⲛ** A B C L N W 0109 0301 (it<sup>b,ff<sup>2</sup></sup>) cop<sup>sa<sup>mss</sup>,bo</sup> SBL TH NA28 {/} // lac **ⲡ**<sup>60</sup> **ⲡ**<sup>75</sup>

<sup>293</sup> 17:7 txt εστιν A D E 047 **ⲙ** cop<sup>bo<sup>mss</sup></sup> TR RP // εισιν **ⲡ**<sup>84</sup> **ⲛ** B C L N W 054 0109 it<sup>aur,b,d,e,f,ff<sup>2</sup>,q</sup> cop<sup>sa,bo</sup> SBL TH NA28 {/} // lac **ⲡ**<sup>66</sup> it<sup>a,l</sup> Remember the peculiar Attic rule that neut. pl. subjects take a singular verb. No text stream was consistent about it.

Jn 17:8 ὅτι τὰ ῥήματα ἃ δέδωκάς μοι, δέδωκα αὐτοῖς• καὶ αὐτοὶ ἔλαβον, καὶ ἔγνωσαν ἀληθῶς ὅτι παρὰ σοῦ ἐξῆλθον, καὶ ἐπίστευσαν ὅτι σύ με ἀπέστειλας.

<sup>8</sup>for the sayings which you have given to me I have given to them, and they accepted and knew for sure that I came forth from you, and they believed that you had sent me.

Jn 17:9 Ἐγὼ περὶ αὐτῶν ἐρωτῶ• οὐ περὶ τοῦ κόσμου ἐρωτῶ, ἀλλὰ περὶ ὧν δέδωκάς μοι, ὅτι σοί εἰσιν•

<sup>9</sup>I am making request concerning them; not concerning the world am I making request, but only concerning those whom you have given to me. For they are yours;

Jn 17:10 καὶ τὰ ἐμὰ πάντα σὰ ἐστίν, καὶ τὰ σὰ ἐμὰ• καὶ δεδόξασμαι ἐν αὐτοῖς.

<sup>10</sup>indeed everything of mine is yours, and of yours is mine. And I am glorified in them;

Jn 17:11 Καὶ οὐκέτι εἰμὶ ἐν τῷ κόσμῳ, καὶ οὗτοι ἐν τῷ κόσμῳ εἰσίν, καὶ ἐγὼ πρὸς σε ἔρχομαι. Πάτερ ἅγιε, τήρησον αὐτοὺς ἐν τῷ ὀνόματί σου, ᾧ δέδωκάς μοι, ἵνα ὧσιν ἔν, καθὼς ἡμεῖς.

<sup>11</sup>yes, no longer am I to be in the world, yet they are in the world, and I am coming to you. O holy Father, keep them in your name, *those* whom you have given to me, so that they may be one, just as we are *one*.

Jn 17:12 Ὅτε ἤμην μετ' αὐτῶν ἐν τῷ κόσμῳ, ἐγὼ ἐτήρουν αὐτοὺς ἐν τῷ ὀνόματί σου• οὓς δέδωκάς μοι, ἐφύλαξα, καὶ οὐδεὶς ἐξ αὐτῶν ἀπώλετο, εἰ μὴ ὁ υἱὸς τῆς ἀπωλείας, ἵνα ἡ γραφὴ πληρωθῇ.

<sup>12</sup>While I was with them in the world,<sup>294</sup> I kept them in your name. Those whom you have given to me, I guarded, and not one of them met destruction, except the Son of Destruction,<sup>295</sup> so that the scripture may be brought to completion.

Jn 17:13 Νῦν δὲ πρὸς σε ἔρχομαι, καὶ ταῦτα λαλῶ ἐν τῷ κόσμῳ, ἵνα ἔχωσιν τὴν χαρὰν τὴν ἐμὴν πεπληρωμένην ἐν αὐτοῖς.

<sup>13</sup>But now I am coming to you, and I am speaking these things in the world, so that they may have in them my joy brought to completion.

Jn 17:14 Ἐγὼ δέδωκα αὐτοῖς τὸν λόγον σου, καὶ ὁ κόσμος ἐμίσησεν αὐτούς, ὅτι οὐκ εἰσὶν ἐκ τοῦ κόσμου, καθὼς ἐγὼ οὐκ εἰμὶ ἐκ τοῦ κόσμου.

<sup>14</sup>I have given them your word, and the world has hated them, because they are not of the world, just as I am not of the world.

<sup>294</sup> 17:12a txt μετ' αὐτῶν ἐν τῷ κόσμῳ A C<sup>3</sup> D<sup>1</sup> E G H K M N U S X Y Γ Δ Θ Λ Π Ψ Ω 047 054 0141 0211 f<sup>13</sup> 2 28 33 118 157 565<sup>S</sup> 579 700 1424 2561 it(a),f,q syr cop<sup>boms</sup> arm goth TR RP // μετ' αὐτῶν P<sup>60</sup> P<sup>66</sup> B C\* D\* L W 1 1071 1582\* lat cop Didymus SBL TH NA28 {} // lac P<sup>45</sup> P<sup>75</sup> F P Q T V 0233 13 565.

<sup>295</sup> 17:12c ὁ υἱὸς τῆς ἀπωλείας. Jesus is referring to Judas Iscariot. The appellation "Son of Destruction" is full of meaning. Destruction personified is Ἀπολλύων, 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.

Jn 17:15 Οὐκ ἔρωτῶ ἵνα ἄρῃς αὐτοὺς ἐκ τοῦ κόσμου, ἀλλ' ἵνα τηρήσῃς αὐτοὺς ἐκ τοῦ πονηροῦ.  
<sup>15</sup>I am not asking that you take them out of the world, but that you keep them from the evil one.

Jn 17:16 Ἐκ τοῦ κόσμου οὐκ εἰσίν, καθὼς ἐγὼ ἐκ τοῦ κόσμου οὐκ εἰμί.

<sup>16</sup>They are not of the world, just as I am not of the world.

Jn 17:17 Ἀγιάσον αὐτοὺς ἐν τῇ ἀληθείᾳ σου• ὁ λόγος ὁ σὸς ἀλήθειά ἐστιν.

<sup>17</sup>Sanctify<sup>296</sup> them in your truth; your word is truth.

Jn 17:18 Καθὼς ἐμὲ ἀπέστειλας εἰς τὸν κόσμον, κάγῳ ἀπέστειλα αὐτοὺς εἰς τὸν κόσμον.

<sup>18</sup>Just as you sent me into the world, I also have sent them into the world.

Jn 17:19 Καὶ ὑπὲρ αὐτῶν ἐγὼ ἀγιάζω ἑμαυτόν, ἵνα καὶ αὐτοὶ ὦσιν ἡγιασμένοι ἐν ἀληθείᾳ.

<sup>19</sup>And on their behalf I sanctify myself, so that they also may be ones sanctified in truth.

### *Jesus Prays for All Believers*

Jn 17:20 Οὐ περὶ τούτων δὲ ἔρωτῶ μόνον, ἀλλὰ καὶ περὶ τῶν πιστευόντων διὰ τοῦ λόγου αὐτῶν εἰς ἐμέ•

<sup>20</sup>And not concerning these only am I making request, but also concerning the ones who through their word believe in me,

Jn 17:21 ἵνα πάντες ἔν ὧσιν• καθὼς σύ, πάτερ, ἐν ἐμοί, κάγῳ ἐν σοί, ἵνα καὶ αὐτοὶ ἐν ἡμῖν ἔν ὧσιν• ἵνα ὁ κόσμος πιστεύσῃ ὅτι σύ με ἀπέστειλας.

<sup>21</sup>that they all may be one. Just as you, Father, are in me and I in you, so let them also be one<sup>297</sup> in us, so that the world might believe that you sent me.

Jn 17:22 Καὶ ἐγὼ τὴν δόξαν ἣν δέδωκάς μοι, δέδωκα αὐτοῖς, ἵνα ὧσιν ἓν, καθὼς ἡμεῖς ἓν ἐσμεν.

<sup>22</sup>The glory which you have given to me, I also have given to them, so that they may be one, just as we are one:

Jn 17:23 Ἐγὼ ἐν αὐτοῖς, καὶ σὺ ἐν ἐμοί, ἵνα ὧσιν τετελειωμένοι εἰς ἓν, καὶ ἵνα γινώσκῃ ὁ κόσμος ὅτι σύ με ἀπέστειλας, καὶ ἡγάπησας αὐτούς, καθὼς ἐμὲ ἡγάπησας.

<sup>23</sup>I in them, and you in me, so that they may become fully developed into one,<sup>298</sup> and so that<sup>299</sup> the world may know that you sent me, and that you have loved them just as you loved me.

<sup>296</sup> **17:17** ἀγιάζω - hagiázō; dedicate or set something apart for God's holy purposes.

<sup>297</sup> **17:21** txt εν ημιν εν A E N 047 054 m itaur,f,q vg syrP,h,pal eth Clem Or Eus½ Ath Bas Greg-Nys Did Evagrius Cyr Hil½ Ambrose Jer Aug Varim<sup>vid</sup> TR RP TH // εν ημιν P<sup>66</sup> B C\* D W ita,b,d,e,r<sup>1</sup> vgms copsa,ly,pbo syrs arm geo Eus½ Cyp Hil½ Vig SBL NA28 {B} // lac P<sup>60</sup> P<sup>75</sup> 0109 0301

<sup>298</sup> **17:23a** 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.

<sup>299</sup> **17:23b** txt εν και ινα A E N 047 054 m itf,q syrP,h TR RP // εν ινα B C D L ita,e,r<sup>1</sup> syrs Hipp Eus Chrys Cyr Ambr SBL TH NA28 {} // εν και P<sup>66</sup> X W lat arm eth // lac P<sup>60</sup> P<sup>75</sup> P<sup>108</sup> 0109

Jn 17:24 Πάτερ, οὓς δέδωκάς μοι, θέλω ἵνα ὅπου εἰμὶ ἐγὼ κακεῖνοι ὦσιν μετ' ἐμοῦ• ἵνα θεωρῶσιν τὴν δόξαν τὴν ἐμὴν ἣν ἔδωκάς μοι, ὅτι ἠγάπησάς με πρὸ καταβολῆς κόσμου.

<sup>24</sup>"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.

Jn 17:25 Πάτερ δίκαιε, καὶ ὁ κόσμος σε οὐκ ἔγνω, ἐγὼ δέ σε ἔγνω, καὶ οὗτοι ἔγνωσαν ὅτι σύ με ἀπέστειλας•

<sup>25</sup>"O righteous Father, indeed the world has not known you, but I have known you, and these have known that you sent me.

Jn 17:26 καὶ ἐγνώρισα αὐτοῖς τὸ ὄνομά σου, καὶ γνωρίσω• ἵνα ἡ ἀγάπη, ἣν ἠγάπησάς με, ἐν αὐτοῖς ᾗ, καὶ ἐν ἐμοὶ ἐν αὐτοῖς.

<sup>26</sup>And I have made known to them your name, and will do so in the future, so that the love with which you have loved me might always be in them, and I also in them."

## Chapter 18

### *Gethsemane*

Jn 18:1 Ταῦτα εἰπὼν ὁ Ἰησοῦς ἐξῆλθεν σὺν τοῖς μαθηταῖς αὐτοῦ πέραν τοῦ χειμάρρου τῶν Κέδρων, ὅπου ἦν κήπος, εἰς ὃν εἰσῆλθεν αὐτὸς καὶ οἱ μαθηταὶ αὐτοῦ.

<sup>1</sup>After he said these things, Jesus went forth with his disciples to the other side of the wadi Kidron, where there was a garden, into which he himself went, and also his disciples.

Jn 18:2 Ἦιδει δὲ καὶ Ἰούδας, ὁ παραδιδούς αὐτόν, τὸν τόπον• ὅτι πολλάκις συνήχθη ὁ Ἰησοῦς ἐκεῖ μετὰ τῶν μαθητῶν αὐτοῦ.

<sup>2</sup>And Judas, the one betraying him, knew the place, because Jesus had often met there with his disciples.

### *Jesus Arrested*

Jn 18:3 Ὁ οὖν Ἰούδας, λαβὼν τὴν σπεῖραν, καὶ ἐκ τῶν ἀρχιερέων καὶ Φαρισαίων ὑπηρέτας, ἔρχεται ἐκεῖ μετὰ φανῶν καὶ λαμπάδων καὶ ὅπλων.

<sup>3</sup>Judas therefore, after taking the cohort<sup>300</sup> and some guards, from the high priests and the Pharisees, comes there, with lamps and torches and weapons.

Jn 18:4 Ἰησοῦς οὖν, εἰδὼς πάντα τὰ ἐρχόμενα ἐπ' αὐτόν, ἐξελθὼν εἶπεν αὐτοῖς, Τίνα ζητεῖτε;

<sup>4</sup>Then, aware of all the things coming upon him, Jesus went forward and said to them, "Whom are you seeking?"

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<sup>300</sup> **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.

Jn 18:5 Ἀπεκρίθησαν αὐτῷ, Ἰησοῦν τὸν Ναζωραῖον. Λέγει αὐτοῖς ὁ Ἰησοῦς, Ἐγώ εἰμι. Εἰστήκει δὲ καὶ Ἰουδᾶς ὁ παραδιδούς αὐτὸν μετ' αὐτῶν.

<sup>5</sup>They answered him, "Jesus the Nazarene." Jesus says to them, "I am *he*. And Judas the one betraying him is also standing there with them.

Jn 18:6 Ὡς οὖν εἶπεν αὐτοῖς ὅτι Ἐγώ εἰμι, ἀπῆλθον εἰς τὰ ὀπίσω, καὶ ἔπεσον χαμαί.

<sup>6</sup>When therefore he said to them, "I am *he*," they moved away backward, and fell to the ground.

Jn 18:7 Πάλιν οὖν αὐτοὺς ἐπηρώτησεν, Τίνα ζητεῖτε; Οἱ δὲ εἶπον, Ἰησοῦν τὸν Ναζωραῖον.

<sup>7</sup>Again therefore, he asked them, "Whom are you seeking?" And they said, "Jesus the Nazarene."

Jn 18:8 Ἀπεκρίθη Ἰησοῦς, Εἶπον ὑμῖν ὅτι ἐγώ εἰμι• εἰ οὖν ἐμὲ ζητεῖτε, ἄφετε τούτους ὑπάγειν•

<sup>8</sup>Jesus answered, "I told you that I am *he*. If therefore it is me you are seeking, allow these to go their way."

Jn 18:9 ἵνα πληρωθῇ ὁ λόγος ὃν εἶπεν ὅτι Οὓς δέδωκάς μοι, οὐκ ἀπώλεσα ἐξ αὐτῶν οὐδένα.

<sup>9</sup>In order that the word which he had said would be fulfilled: "Of those you have given me, I have not lost even one."

Jn 18:10 Σίμων οὖν Πέτρος ἔχων μάχαιραν εἴλκυσεν αὐτήν, καὶ ἔπαισεν τὸν τοῦ ἀρχιερέως δοῦλον, καὶ ἀπέκοψεν αὐτοῦ τὸ ὠτίον τὸ δεξιόν. Ἦν δὲ ὄνομα τῷ δούλῳ Μάλχος.

<sup>10</sup>Then Simon Peter, having a sword, drew it and struck the servant of the high priest, and cut off his right ear. And the name of the servant was Malchus.

Jn 18:11 Εἶπεν οὖν ὁ Ἰησοῦς τῷ Πέτρῳ, Βάλε τὴν μάχαιραν εἰς τὴν θήκην• τὸ ποτήριον ὃ δέδωκέν μοι ὁ πατήρ, οὐ μὴ πῖω αὐτό;

<sup>11</sup>Jesus therefore said to Peter, "Put your<sup>301</sup> sword in the sheath. The cup which the Father has given me, am I not to drink it?"

### *Jesus Taken to Hananiah*

Jn 18:12 ¶ Ἡ οὖν σπεῖρα καὶ ὁ χιλιάρχος καὶ οἱ ὑπηρέται τῶν Ἰουδαίων συνέλαβον τὸν Ἰησοῦν, καὶ ἔδησαν αὐτόν,

<sup>12</sup>Then the cohort and its chiliarch and the guards from the Jews took Jesus prisoner and bound him,

Jn 18:13 καὶ ἀπήγαγον αὐτὸν πρὸς Ἀνναν πρῶτον• ἦν γὰρ πενθερὸς τοῦ Καϊάφα, ὃς ἦν ἀρχιερεὺς τοῦ ἐνιαυτοῦ ἐκείνου.

<sup>13</sup>and they led him away, to Hananiah first, for he was father-in-law of Caiaphas, who was high priest for that year.

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<sup>301</sup> **18:11** txt την μαχαιραν P<sup>60</sup> P<sup>66</sup> X A B C D E L N W 047 054 lat syr RP SBL TH NA28 {} // την μαχαιραν σου vg<sup>c1</sup> Cyr Or TR // lac P<sup>75</sup> P<sup>108</sup> 0109. Almost all the English translations which translate the RP / NA28 text read "your sword." (Not ASV, NASB) This is permissible, since in ancient Greek, the definite article could serve as a possessive pronoun if the context indicated. Here, the RP is with the NA28, but there are very numerous variants in the Greek New Testament where the RP and TR have a possessive pronoun and the NA28 has the definite article. I don't think it was a copyist issue, but rather deference to the Syriac translation. In this variant, the RP is again with the Syriac, which in this case did not add "your."

Jn 18:14 Ἦν δὲ Καϊάφας ὁ συμβουλεύσας τοῖς Ἰουδαίοις, ὅτι συμφέρει ἓνα ἄνθρωπον ἀπολέσθαι ὑπὲρ τοῦ λαοῦ.

<sup>14</sup>And Caiaphas was the one having advised the Jews that it was expedient that one man die instead of the people.

Jn 18:15 ¶ Ἠκολούθει δὲ τῷ Ἰησοῦ Σίμων Πέτρος, καὶ ὁ ἄλλος<sup>302</sup> μαθητής. Ὁ δὲ μαθητής ἐκεῖνος ἦν γνωστὸς τῷ ἀρχιερεῖ, καὶ συνεισῆλθεν τῷ Ἰησοῦ εἰς τὴν αὐλὴν τοῦ ἀρχιερέως•

<sup>15</sup>And Simon Peter was following Jesus, along with that other disciple. And that other disciple was known to the high priest, and he entered with Jesus into the courtyard of the high priest,

Jn 18:16 ὁ δὲ Πέτρος εἰστήκει πρὸς τῇ θύρᾳ ἔξω. Ἐξῆλθεν οὖν ὁ μαθητής ὁ ἄλλος ὃς ἦν γνωστὸς τῷ ἀρχιερεῖ, καὶ εἶπεν τῇ θυρωρῷ, καὶ εἰσήγαγεν τὸν Πέτρον.

<sup>16</sup>but Peter had stopped outside, at the door. The other disciple therefore, who was known to the high priest, went out and spoke to the doorman, and brought Peter in.

Jn 18:17 Λέγει οὖν ἡ παιδίσκη ἡ θυρωρὸς τῷ Πέτρῳ, Μὴ καὶ σὺ ἐκ τῶν μαθητῶν εἶ τοῦ ἀνθρώπου τούτου; Λέγει ἐκεῖνος, Οὐκ εἰμί.

<sup>17</sup>Then 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."

Jn 18:18 Εἰστήκεισαν δὲ οἱ δοῦλοι καὶ οἱ ὑπηρέται ἀνθρακιὰν πεποιηκότες, ὅτι ψύχος ἦν, καὶ ἐθερμαίνοντο• ἦν δὲ μετ' αὐτῶν ὁ Πέτρος ἐστὼς καὶ θερμαινόμενος.

<sup>18</sup>And the servants and the guards stood by a fire they had made, for it was cold, and they were warming themselves. So Peter was with them, standing and warming himself.

### *The High Priest Questions Jesus*

Jn 18:19 ¶ Ὁ οὖν ἀρχιερεὺς ἠρώτησεν τὸν Ἰησοῦν περὶ τῶν μαθητῶν αὐτοῦ, καὶ περὶ τῆς διδαχῆς αὐτοῦ.

<sup>19</sup>The high priest, then, questioned Jesus, about his disciples and about his teaching.

Jn 18:20 Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς, Ἐγὼ παρρησίᾳ ἐλάλησα τῷ κόσμῳ• ἐγὼ πάντοτε ἐδίδαξα ἐν συναγωγῇ καὶ ἐν τῷ ἱερῷ, ὅπου πάντοτε οἱ Ἰουδαῖοι συνέρχονται, καὶ ἐν κρυπτῷ ἐλάλησα οὐδέν.

<sup>20</sup>Jesus answered him, "I have spoken openly to the world. I always taught in a synagogue or in the temple, where the Jews always<sup>303</sup> come together, and not said any of it in secret.

Jn 18:21 Τί με ἐπερωτᾷς; Ἐπερώτησον τοὺς ἀκηκοότας, τί ἐλάλησα αὐτοῖς• ἴδε, οὗτοι οἶδασιν ἅ εἶπον ἐγώ.

<sup>21</sup>Why ask me? Ask the ones who have heard what I spoke to them. You see, they know what things I said."

<sup>302</sup> 18:15 txt o αλλος N<sup>2</sup> C E L N 047 054 m copsamss,ly Chrys Cyr RP // αλλος P<sup>66</sup> N\* A B D<sup>s</sup> W copsamss,pbo TR SBL TH NA28 {} // lac P<sup>60</sup> P<sup>75</sup> D 0109. Regarding P<sup>60</sup> Münster says it reads αλλος while the IGNTP says o αλλος.

<sup>303</sup> 18:20 txt παντοτε C<sup>3</sup> D<sup>s</sup> E 047 054 m it<sup>9</sup> syr<sup>h</sup> TR RP // παντες N A B C\* L N W lat syr<sup>s,p</sup> cop arm eth Bas Cyr Orlat SBL TH NA28 {} // lac P<sup>60</sup> P<sup>66</sup> P<sup>75</sup> D 0109

Jn 18:22 Ταῦτα δὲ αὐτοῦ εἰπόντος, εἷς τῶν ὑπηρετῶν παρεστηκῶς ἔδωκεν ῥάπισμα τῷ Ἰησοῦ, εἰπών, Οὕτως ἀποκρίνη τῷ ἀρχιερεῖ;

<sup>22</sup>As he was saying these things, one of the guards standing by gave Jesus a whack, saying, "Is that how you answer the high priest?"

Jn 18:23 Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς, Εἰ κακῶς ἐλάλησα, μαρτύρησον περὶ τοῦ κακοῦ• εἰ δὲ καλῶς, τί με δέρεις;

<sup>23</sup>Jesus answered him, "If I spoke wrongly, testify to the wrong; but if acceptably, why are you hitting me?"

Jn 18:24 Ἀπέστειλεν αὐτὸν ὁ Ἄννας δεδεμένον πρὸς Καϊάφαν τὸν ἀρχιερέα.

<sup>24</sup>(Hannaniah had sent<sup>304</sup> him to Caiaphas the high priest, bound.)

### *Peter's Second and Third Denials*

Jn 18:25 ¶ Ἦν δὲ Σίμων Πέτρος ἐστὼς καὶ θερμαινόμενος• εἶπον οὖν αὐτῷ, Μὴ καὶ σὺ ἐκ τῶν μαθητῶν αὐτοῦ εἶ; Ἠρνήσατο οὖν<sup>305</sup> ἐκεῖνος, καὶ εἶπεν, Οὐκ εἰμί.

<sup>25</sup>And Peter was standing and warming himself. They said therefore to him, "Are you not also one of his disciples?" He then denied it and said, "No I am not."

Jn 18:26 Λέγει εἷς ἐκ τῶν δούλων τοῦ ἀρχιερέως, συγγενὴς ὢν οὗ ἀπέκοψεν Πέτρος τὸ ὠτίον, Οὐκ ἐγὼ σε εἶδον ἐν τῷ κήπῳ μετ' αὐτοῦ;

<sup>26</sup>One of the servants of the high priest, who was a relative of him whose ear Peter had cut off, says, "Did I not see you with him in the garden?"

Jn 18:27 Πάλιν οὖν ἠρνήσατο ὁ Πέτρος, καὶ εὐθέως ἀλέκτωρ ἐφώνησεν.

<sup>27</sup>Again therefore, Peter denied it, and immediately a rooster crowed.

### *Jesus Before Pilate and Herod*

Jn 18:28 ¶ Ἄγουσιν οὖν τὸν Ἰησοῦν ἀπὸ τοῦ Καϊάφα εἰς τὸ πραιτώριον• ἦν δὲ πρωΐ, καὶ αὐτοὶ οὐκ εἰσῆλθον εἰς τὸ πραιτώριον, ἵνα μὴ μιανθῶσιν, ἀλλ' ἵνα φάγωσιν τὸ Πάσχα.

<sup>28</sup>They then are leading Jesus away from Caiaphas toward the Praetorium; and it was very early. And they entered not into the Praetorium, so that they would not be defiled but rather might eat the Passover.

Jn 18:29 Ἐξῆλθεν οὖν ὁ Πιλάτος πρὸς αὐτούς, καὶ εἶπεν, Τίνα κατηγορίαν φέρετε κατὰ τοῦ ἀνθρώπου τούτου;

<sup>29</sup>So Pilate came out to them. And he said, "This man? You are bringing what kind of charge against him?"

<sup>304</sup> 18:24 txt απεστειλεν A C<sup>3</sup> D<sup>5</sup> E 054 **¶** itq cop<sup>samss</sup>,ly RP // απεστειλεν ουν **¶** <sup>60</sup>B C\* L N W ita,b,f,ff<sup>2</sup> arm Cyr TR SBL TH NA28 {} // απεστειλεν δε **¶** <sup>47</sup>itaur,l,r<sup>1</sup> vg syr<sup>s,p</sup> cop<sup>samss</sup> eth // lac **¶** <sup>66</sup><sup>75</sup>D 0109

<sup>305</sup> 18:25 txt ηρνησατο ουν C<sup>3</sup> D<sup>5</sup> E 047 054 RP // ηρνησατο δε it<sup>f</sup> syr<sup>p</sup> // ηρνησατο **¶** <sup>66vid</sup><sup>8</sup> A B C\* L W ita,b,e,ff<sup>2</sup>,l,q,r<sup>1</sup> vg syr<sup>h</sup> cop<sup>sa</sup> arm TR SBL TH NA28 {} // lac **¶** <sup>60</sup>D 0109



Jn 18:30 Ἀπεκρίθησαν καὶ εἶπον αὐτῷ, Εἰ μὴ ἦν οὗτος κακοποιός,<sup>306</sup> οὐκ ἄν σοι παρεδώκαμεν αὐτόν.

<sup>30</sup>They answered, and said to him, "If he were not a wrongdoer, we would not have brought him over to you."

John 18:31 εἶπεν οὖν αὐτοῖς ὁ Πιλάτος, Λάβετε αὐτόν ὑμεῖς, καὶ κατὰ τὸν νόμον ὑμῶν κρίνατε αὐτόν. εἶπον οὖν<sup>307</sup> αὐτῷ οἱ Ἰουδαῖοι, Ἡμῖν οὐκ ἔξεστιν ἀποκτεῖναι οὐδένα·

<sup>31</sup>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."

Jn 18:32 ἵνα ὁ λόγος τοῦ Ἰησοῦ πληρωθῇ, ὃν εἶπεν, σημαίνων ποίῳ θανάτῳ ἔμελλεν ἀποθνήσκειν.

<sup>32</sup>So the word of Jesus would be fulfilled, which he had spoken indicating by what means of death he was going to die.

Jn 18:33 ¶ Εἰσῆλθεν οὖν εἰς τὸ πραιτώριον πάλιν ὁ Πιλάτος, καὶ ἐφώνησεν τὸν Ἰησοῦν, καὶ εἶπεν αὐτῷ, Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων;

<sup>33</sup>So Pilate went back into the Praetorium, and summoned Jesus, and he said to him, "You are the king of the Jews?"

Jn 18:34 Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς, Ἀφ' ἑαυτοῦ σὺ τοῦτο λέγεις, ἢ ἄλλοι σοι εἶπον περὶ ἐμοῦ;

<sup>34</sup>Jesus answered him, "From yourself are you saying this, or have others spoken to you about me?"

Jn 18:35 Ἀπεκρίθη ὁ Πιλάτος, Μήτι ἐγὼ Ἰουδαῖός εἰμι; Τὸ ἔθνος τὸ σὸν καὶ οἱ ἀρχιερεῖς παρέδωκάν σε ἐμοί· τί ἐποίησας;

<sup>35</sup>Pilate answered, "Am I a Jew? It was your people and your chief priests who handed you over to me. What have you done?"

Jn 18:36 Ἀπεκρίθη Ἰησοῦς, Ἡ βασιλεία ἡ ἐμὴ οὐκ ἔστιν ἐκ τοῦ κόσμου τούτου· εἰ ἐκ τοῦ κόσμου τούτου ἦν ἡ βασιλεία ἡ ἐμὴ, οἱ ὑπηρέται ἄν οἱ ἐμοὶ ἠγωνίζοντο, ἵνα μὴ παραδοθῶ τοῖς Ἰουδαίοις· νῦν δὲ ἡ βασιλεία ἡ ἐμὴ οὐκ ἔστιν ἐντεῦθεν.

<sup>36</sup>Jesus answered, "My kingdom is not of this world. If my kingdom were of this world, my servants would have fought so that I not be handed over to the Jews. But in fact<sup>308</sup> my kingship is not from here."

<sup>306</sup> 18:30 txt κακοποιος A C<sup>3</sup> D<sup>5</sup> E N 047 **¶** it<sup>b,f,ff<sup>2</sup>,q</sup> vg Ast Chrys Cyr<sup>1/2</sup> Aug TR RP **¶** κακοποιως 054 **¶** κακοποιων C\* it<sup>a,(r<sup>1</sup>)</sup> Cyr<sup>1/2</sup> **¶** κακον ποιων **¶** B L W it<sup>e</sup> SBL TH NA28 {B} **¶** κακον ποιησας **¶** **¶** lac **¶** P<sup>60</sup> P<sup>66</sup> D 0109

<sup>307</sup> 18:31 txt ειπον ουν P<sup>60</sup> **¶** E L W 047 054 0109 **¶** it lat cop<sup>sams,ly</sup> TR RP TH **¶** ειπον δε A D<sup>5</sup> N syr<sup>h</sup> cop<sup>sams</sup> **¶** ειπον P<sup>66</sup> B C it<sup>e,q</sup> syr<sup>s,p</sup> cop<sup>sams</sup> pbo SBL NA28 { } **¶** lac **¶** P<sup>52</sup> D

<sup>308</sup> 18:36 The Greek words for "but in fact" are νῦν δὲ - nûn dè, "but now." Usually the particle νῦν is an indicator of present time. But sometimes it is a transitional or contrastive particle. Another possible translation of this here would be, "But at the present time, my kingship is not from this place." But would this make any difference theologically? It would not change the fact that at the time Jesus is saying it, his kingship was not from this place. Unless the fact is that Jesus' kingdom never will, at any time, be "from here." Will humans from here anoint him king in the future? Or is his kingship in fact granted to him from heaven?

Jn 18:37 Εἶπεν οὖν αὐτῷ ὁ Πιλάτος, Οὐκοῦν βασιλεὺς εἶ σύ; Ἀπεκρίθη Ἰησοῦς, Σὺ λέγεις, ὅτι βασιλεὺς εἰμι ἐγώ. Ἐγὼ εἰς τοῦτο γεγέννημαι, καὶ εἰς τοῦτο ἐλήλυθα εἰς τὸν κόσμον, ἵνα μαρτυρήσω τῇ ἀληθείᾳ. Πᾶς ὁ ὢν ἐκ τῆς ἀληθείας ἀκούει μου τῆς φωνῆς.

<sup>37</sup>Pilate therefore said to him, "So then you ARE a king." Jesus answered, "You are saying that I am a king. I, for this reason have been born, and for this reason have come into the world: to testify to the truth. Everyone on the side of truth hears my voice."

Jn 18:38 Λέγει αὐτῷ ὁ Πιλάτος, Τί ἐστὶν ἀλήθεια; ¶ Καὶ τοῦτο εἰπὼν, πάλιν ἐξῆλθεν πρὸς τοὺς Ἰουδαίους, καὶ λέγει αὐτοῖς, Ἐγὼ οὐδεμίαν αἰτίαν εὐρίσκω ἐν αὐτῷ.

<sup>38</sup>Pilate says to him, "What is truth?" And with that said, he went out again to the Jews, and says to them, "I find in him no *causa capitalis*."<sup>309</sup>

Jn 18:39 Ἔστιν δὲ συνήθεια ὑμῖν, ἵνα ἓνα ὑμῖν ἀπολύσω ἐν τῷ Πάσχα• βούλεσθε οὖν ὑμῖν ἀπολύσω τὸν βασιλέα τῶν Ἰουδαίων;

<sup>39</sup>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?"

Jn 18:40 Ἐκραύγασαν οὖν πάλιν πάντες,<sup>310</sup> λέγοντες, Μὴ τοῦτον, ἀλλὰ τὸν Βαραββᾶν• ἦν δὲ ὁ Βαραββᾶς ληστής.

<sup>40</sup>They then all shouted back, saying, "Not this man, but Barabbas!" Now Barabbas was a bandit.

## Chapter 19

Jn 19:1 Τότε οὖν ἔλαβεν ὁ Πιλάτος τὸν Ἰησοῦν, καὶ ἐμαστίγωσεν.

<sup>1</sup>At that time therefore, Pilate took Jesus and scourged him.

Jn 19:2 Καὶ οἱ στρατιῶται πλέξαντες στέφανον ἐξ ἀκανθῶν ἐπέθηκαν αὐτοῦ τῇ κεφαλῇ, καὶ ἱμάτιον πορφυροῦν περιέβαλον αὐτόν,

<sup>2</sup>And the soldiers, after weaving a wreath of thorns, set it on his head, and threw a purple robe around him.

Jn 19:3 καὶ ἔλεγον, Χαῖρε, ὁ βασιλεὺς τῶν Ἰουδαίων• καὶ ἐδίδουν αὐτῷ ραπίσματα.

<sup>3</sup>And they were saying,<sup>311</sup> "Hail, O king of the Jews," and giving him slaps in the face.

<sup>309</sup> **18:38** Basis for capital punishment.

<sup>310</sup> **18:40** txt παλιν παντες A (D<sup>s</sup>) E 054 **¶** it<sup>f</sup> vg syr<sup>h</sup> TR RP // παλιν **¶**<sup>60</sup> **¶** B L W 0109 SBL TH NA28 {} // παντες **¶**<sup>66</sup> N it syr<sup>p</sup> cop<sup>sa,pbo</sup> // omit cop<sup>ly</sup> // lac **¶**<sup>52</sup> **¶**<sup>90</sup> C D 047 065

<sup>311</sup> **19:2,3** txt αυτον και A D<sup>s</sup> E G H K M S Y Γ Δ Ψ 054 0211 **¶** it<sup>f,q</sup> syr<sup>p</sup> TR RP // αυτον και ηρχοντο προς αυτον και **¶**<sup>60vid</sup> **¶**<sup>66</sup> **¶**<sup>90</sup> **¶** B L N U W X Θ Λ Π 0141 0290 lat syr<sup>h,pal</sup> cop arm eth Cyr SBL TH NA28 {} // lac C D F P V 047 065 syr<sup>s</sup> (Note: Codex B has an umlaut.) Should there be any doubt that και ηρχοντο προς αυτον was accidentally omitted in the Byzantine text stream by parablepsis?

Jn 19:4 Ἐξῆλθεν οὖν<sup>312</sup> πάλιν ἔξω ὁ Πιλάτος, καὶ λέγει αὐτοῖς, Ἴδε, ἄγω ὑμῖν αὐτὸν ἔξω, ἵνα γνῶτε ὅτι ἐν αὐτῷ οὐδεμίαν αἰτίαν εὕρισκω.

<sup>4</sup>Pilate then went outside again, and says to them, "Look, I am bringing him out to you, so that you will know that I find no *causa capitalis* in him."

Jn 19:5 Ἐξῆλθεν οὖν ὁ Ἰησοῦς ἔξω, φορῶν τὸν ἀκάνθινον στέφανον καὶ τὸ πορφυροῦν ἱμάτιον. Καὶ λέγει αὐτοῖς, Ἴδε, ὁ ἄνθρωπος.

<sup>5</sup>Jesus came outside therefore, wearing the crown of thorns and the purple robe. And Pilate says to them, "Behold the man."

Jn 19:6 Ὅτε οὖν εἶδον αὐτὸν οἱ ἀρχιερεῖς καὶ οἱ ὑπηρέται, ἐκραύγασαν λέγοντες, Σταύρωσον, σταύρωσον αὐτόν.<sup>313</sup> αὐτοῖς ὁ Πιλάτος, Λάβετε αὐτὸν ὑμεῖς καὶ σταυρώσατε• ἐγὼ γὰρ οὐχ εὕρισκω ἐν αὐτῷ αἰτίαν.

<sup>6</sup>When therefore the chief priests and their officers saw him, they shouted out, saying, "Crucify! Crucify him!" Pilate says to them, "You take him yourselves and crucify him. As for me, I do not find *causa capitalis* in him.

Jn 19:7 Ἀπεκρίθησαν αὐτῷ οἱ Ἰουδαῖοι, Ἡμεῖς νόμον ἔχομεν, καὶ κατὰ τὸν νόμον ἡμῶν<sup>314</sup> ὀφείλει ἀποθανεῖν, ὅτι ἑαυτὸν υἱὸν θεοῦ ἐποίησεν.

<sup>7</sup>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."

Jn 19:8 Ὅτε οὖν ἤκουσεν ὁ Πιλάτος τοῦτον τὸν λόγον, μᾶλλον ἐφοβήθη,

<sup>8</sup>When therefore Pilate heard this information, he was more afraid,

Jn 19:9 καὶ εἰσῆλθεν εἰς τὸ πραιτώριον πάλιν, καὶ λέγει τῷ Ἰησοῦ, Πόθεν εἶ σύ; Ὁ δὲ Ἰησοῦς ἀπόκρισιν οὐκ ἔδωκεν αὐτῷ.

<sup>9</sup>and he entered the Praetorium again, and says to Jesus, "Where are you from?" But Jesus did not give him an answer.

Jn 19:10 Λέγει οὖν αὐτῷ ὁ Πιλάτος, Ἐμοὶ οὐ λαλεῖς; Οὐκ οἶδας ὅτι ἐξουσίαν ἔχω σταυρώσαί σε, καὶ ἐξουσίαν ἔχω ἀπολύσαί σε;

<sup>10</sup>Pilate then says to him, "To me you are not speaking? Do you not know, that I have authority to crucify you, and I have authority to free you?"

Jn 19:11 Ἀπεκρίθη Ἰησοῦς, Οὐκ εἶχες ἐξουσίαν οὐδεμίαν κατ' ἐμοῦ, εἰ μὴ ἦν σοι δεδομένον ἄνωθεν• διὰ τοῦτο ὁ παραδιδούς μέ σοι μείζονα ἁμαρτίαν ἔχει.

<sup>11</sup>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."

<sup>312</sup> 19:4 txt εξηλθεν ουν P<sup>66c</sup> E N W 054 M it<sup>b,ff2</sup> vg<sup>cl</sup> TR RP // και εξηλθεν P<sup>66\*vid</sup> A B L vg<sup>ms</sup> syr<sup>p,pal</sup> Cyr SBL TH NA28 {} // εξηλθεν P<sup>90</sup> X D<sup>s</sup> lat syr<sup>h</sup> cops<sup>a</sup> arm // lac P<sup>60</sup> C D 047 065

<sup>313</sup> 19:6 txt σταυρωσον αυτον P<sup>90</sup> A D<sup>s</sup> E N 054 M it vg<sup>cl</sup> syr RP // σταυρωσον αυτον και X // σταυρωσον P<sup>66</sup> B L W itaur vg<sup>st,ww</sup> Chrys Cyr Aug TR SBL TH NA28 {} // lac P<sup>60</sup> C D 047 065

<sup>314</sup> 19:7 txt νομον ημων P<sup>60vid</sup> A E 054 M it<sup>q</sup> syr cops<sup>a,ms</sup>,pbo Chrys Cyr TR RP // νομον P<sup>66vid</sup> X B D<sup>s</sup> L N W lat cops<sup>a,ms</sup> Or Hil SBL TH NA28 {} // lac P<sup>90</sup> C D 065

Jn 19:12 Ἐκ τούτου ἐζήτει ὁ Πιλάτος ἀπολῦσαι αὐτόν. Οἱ δὲ Ἰουδαῖοι ἔκραζον<sup>315</sup> λέγοντες, Ἐὰν τοῦτον ἀπολύσῃς, οὐκ εἶ φίλος τοῦ Καίσαρος· πᾶς ὁ βασιλέα ἐαυτὸν ποιῶν, ἀντιλέγει τῷ Καίσαρι.

<sup>12</sup>From this point on Pilate tried to free him; but the Jews began shouting out, saying, "If you release this man, you are no friend of Caesar! Everyone calling himself a king is opposing Caesar."

Jn 19:13 Ὁ οὖν Πιλάτος ἀκούσας τοῦτον τὸν λόγον ἤγαγεν ἔξω τὸν Ἰησοῦν, καὶ ἐκάθισεν ἐπὶ τοῦ βήματος, εἰς τόπον λεγόμενον Λιθόστρωτον, Ἑβραϊστὶ δὲ Γαββαθᾶ.

<sup>13</sup>When therefore Pilate heard this reason,<sup>316</sup> he brought Jesus outside, and he sat down on the judgement seat, at a place called The Pavement, but in Hebrew called Gabbatha.

Jn 19:14 ἦν δὲ Παρασκευὴ τοῦ Πάσχα, ὥρα δὲ ὥσεί ἑκτη· καὶ λέγει τοῖς Ἰουδαίοις, Ἴδε, ὁ βασιλεὺς ὑμῶν.

<sup>14</sup>And it was Preparation for the Passover, and the hour about 6:00 am. And he says to the Jews, "Behold, your king."

Jn 19:15 Οἱ δὲ ἐκραύγασαν, Ἄρον, ἄρον, σταύρωσον αὐτόν. Λέγει αὐτοῖς ὁ Πιλάτος, Τὸν βασιλέα ὑμῶν σταυρώσω; Ἀπεκρίθησαν οἱ ἀρχιερεῖς, Οὐκ ἔχομεν βασιλέα εἰ μὴ Καίσαρα.

<sup>15</sup>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."

Jn 19:16 Τότε οὖν παρέδωκεν αὐτὸν αὐτοῖς ἵνα σταυρωθῇ.

<sup>16</sup>At that time therefore he handed him over to them, to be crucified.

## The Crucifixion

¶ Παρέλαβον δὲ τὸν Ἰησοῦν καὶ ἤγαγον·

They took Jesus therefore and led him away.<sup>317</sup>

<sup>315</sup> 19:12 txt εκραζον λεγοντες N<sup>2</sup> E H K S U X Y Γ Δ Ω 0211 0290<sup>vid</sup> 13 35 m sy<sup>r</sup>h TR RP // εκραυγασαν λεγοντες P<sup>66</sup> B D<sup>S</sup> Ψ (0141) 33 SBL TH NA28 {} // εκραυγαζον λεγοντες A N W Π 054 065 1 Or // εκραυζον λεγοντες Θ // \_\_κραυγ\_\_ P<sup>60</sup> // εκρυαζον λεγοντες L M // ελεγον N<sup>\*</sup> // lac P<sup>90</sup> C D F G V 168 173 213 382 892

<sup>316</sup> 19:13 txt τουτον τον λογον K N U X Ω 2<sup>c</sup> 35 118 565 700 788 1071 1241 sy<sup>r</sup>p eth Chron Cy<sup>r</sup> TR RP // τον λογον τουτον Λ Π // τουτων των λογον 2<sup>\*</sup> 13 // τουτων τον λογον D<sup>S</sup>\* 0211 // τον λογον τουτων M 579 // των λογων τουτων P<sup>60</sup> N A B W Ψ 33 lat sy<sup>r</sup>h,pal cop<sup>sa</sup> SBL TH NA28 {} // τον λογων τουτων L // τουτων των λογων D<sup>S1</sup> E H S Y<sup>c</sup> Δ Θ<sup>c</sup> 054 065 0141 1 157 lat sy<sup>r</sup>h,pal cop<sup>sa</sup> // \_\_\_\_\_v λογων 0290 // τουτον των λογων Y<sup>\*</sup> Γ Θ<sup>\*</sup> 205<sup>vid</sup> // lac C D F G 28 892

<sup>317</sup> 19:16 txt παρελαβον δε τον Ιησουν και ηγαγον A E H K S Y Δ Θ Λ Π Ω 065 0211 2 28<sup>S</sup> 157 1424 TR RP // οι δε παραλαβόντες αὐτόν ἀπήγαγον εἰς τὸ πραιτώριον M // παρέλαβον δὲ τὸν Ἰησοῦν καὶ ἤγαγον εἰς τὸ πραιτώριον Γ // παραλαβόντες δὲ τὸν Ἰησοῦν εἰς τὸ πραιτώριον ἀπήγαγον U // παραλαβόντες δὲ τὸν Ἰησοῦν ἀπήγαγον εἰς τὸ πραιτώριον 700 // οἱ δὲ παραλαβόντες αὐτόν ἤγαγον καὶ ἐπέθηκαν αὐτῷ τὸν σταυρόν f<sup>13</sup> // οἱ δὲ παραλαβόντες αὐτόν ἐπέθηκαν αὐτῷ τὸν σταυρόν 69 124 788 // παρέλαβον οὖν τὸν Ἰησοῦν B L X Ψ 0141 33 SBL TH NA28 {B} // παρέλαβον οὖν τὸν Ἰησοῦν καὶ ἤγαγον D<sup>S</sup> 1071 // παρέλαβον οὖν τὸν Ἰησοῦν καὶ ἀπήγαγον 0290<sup>vid</sup> // παραλαβόντες οὖν τὸν Ἰησοῦν ἀπήγαγον αὐτόν N<sup>1</sup> // παραλαβόντες τὸν Ἰησοῦν ἀπήγαγον 118 // οἱ δὲ παραλαβόντες αὐτόν ἀπήγαγον P<sup>66</sup><sup>vid</sup> f<sup>1</sup> 565 2561 // οἱ δὲ παραλαβόντες τὸν Ἰησοῦν ἀπήγαγον P<sup>60</sup><sup>vid</sup> N W // οἱ δὲ λάβοντες τὸν Ἰησοῦν ἀπήγαγον αὐτόν N<sup>\*</sup> // οἱ δὲ παραλαβόντες τὸν Ἰησοῦν ἀπήγαγον 579 // οἱ δὲ παρέλαβον τὸν Ἰησοῦν καὶ ἤγαγον 054 // lac P<sup>45</sup> P<sup>75</sup> C D F G P Q T V 047 0233 28 sy<sup>r</sup>S.

Ἰη 19:17 καὶ βαστάζων τὸν σταυρὸν αὐτοῦ ἐξῆλθεν εἰς τόπον λεγόμενον Κρανίου Τόπον, ὃς λέγεται Ἑβραϊστὶ Γολγοθᾶ•

<sup>17</sup>And carrying his<sup>318</sup> cross, he proceeded forth, to a place called the Skull Place, which in Hebrew is pronounced Gulgolta,

Ἰη 19:18 ὅπου αὐτὸν ἐσταύρωσαν, καὶ μετ' αὐτοῦ ἄλλους δύο, ἐντεῦθεν καὶ ἐντεῦθεν, μέσον δὲ τὸν Ἰησοῦν.

<sup>18</sup>where they crucified him, and with him, two others, one on this side and one on the other, and Jesus in the middle.

Jn 19:19 Ἐγραψεν δὲ καὶ τίτλον ὁ Πιλάτος, καὶ ἔθηκεν ἐπὶ τοῦ σταυροῦ· ἣν δὲ γεγραμμένον, Ἰησοῦς ὁ Ναζωραῖος ὁ βασιλεὺς τῶν Ἰουδαίων.

<sup>19</sup>And Pilate also wrote a notice and put it on the cross, and it was inscribed: "JESUS THE NAZARENE, THE KING OF THE JEWS."

Ἰη 19:20 Τοῦτον οὖν τὸν τίτλον πολλοὶ ἀνέγνωσαν τῶν Ἰουδαίων, ὅτι ἐγγὺς ἦν ὁ τόπος τῆς πόλεως ὅπου ἐσταυρώθη ὁ Ἰησοῦς· καὶ ἦν γεγραμμένον Ἑβραϊστί, Ἑλληνιστί, Ῥωμαϊστί.<sup>319</sup>

<sup>20</sup>Many of the Jews therefore read this notice, because the place where Jesus was crucified was close to the city, and it was written in Hebrew, in Greek, and in Latin.

Jn 19:21 Ἐλεγον οὖν τῷ Πιλάτῳ οἱ ἀρχιερεῖς τῶν Ἰουδαίων, Μὴ γράφῃ, Ὁ βασιλεὺς τῶν Ἰουδαίων• ἀλλ' ὅτι Ἐκεῖνος εἶπεν, Βασιλεὺς εἰμι τῶν Ἰουδαίων.

<sup>21</sup>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.'"

Jn 19:22 Ἀπεκρίθη ὁ Πιλάτος, Ὁ γέγραφα, γέγραφα.

<sup>22</sup>Pilate answered, "What I have written I have written."

Ἰη 19:23 ¶ Οἱ οὖν στρατιῶται, ὅτε ἐσταύρωσαν τὸν Ἰησοῦν, ἔλαβον τὰ ἱμάτια αὐτοῦ, καὶ ἐποίησαν τέσσαρα μέρη, ἐκάστῳ στρατιῳτῇ μέρος, καὶ τὸν χιτῶνα. Ἦν δὲ ὁ χιτὼν ἄραφος, ἐκ τῶν ἄνωθεν ὑφαντὸς δι' ὅλου.

<sup>23</sup>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.

<sup>318</sup> **19:17** txt τον σταυρον αυτου E TR RP // τον σταυρον εαυτου A N 054 065 // εαυτου τον σταυρον D<sup>S</sup> // εαυτω τον σταυρον  
 P<sup>60vid</sup> P<sup>66c</sup> K L W lat Cyr Or TH NA28 {} // αυτω τον σταυρον B SBL // *omit* και βασταζων εαυτω τον σταυρον εξηλθεν P<sup>66\*</sup> //  
 lac P<sup>121</sup> C D

<sup>319</sup> **19:20** txt εβραισιι ελληνιστι ρωμαιστι A D<sup>S</sup> E 054 065 **ⲙ** lat syr TR RP // εβραισιι ρωμαιστι ελληνιστι **ⲡ<sup>66</sup> Ⲡ<sup>1</sup>** B L N it<sup>e,ff2</sup>  
 cop SBL TH NA28 {} // εβραισιι ρωμαειστι εβραειστι W // omit (*h.t.* των ιουδαιων v. 19 - των ιουδαιων v. 21) **Ⲡ<sup>\*</sup>** // lac **ⲡ<sup>60</sup> ⲡ<sup>121</sup>**  
 C D

Jn 19:24 Εἶπον οὖν πρὸς ἀλλήλους, Μὴ σχίσωμεν αὐτόν, ἀλλὰ λάχωμεν περὶ αὐτοῦ, τίνος ἔσται· ἵνα ἡ γραφὴ πληρωθῇ ἡ λέγουσα,<sup>320</sup> Διεμερίσαντο τὰ ἱμάτιά μου ἑαυτοῖς, καὶ ἐπὶ τὸν ἱματισμόν μου ἔβαλον κλῆρον. Οἱ μὲν οὖν στρατιῶται ταῦτα ἐποίησαν.

<sup>24</sup>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 which says, "They divided my garments among them; and cast lots over my clothing,"<sup>321</sup> those things therefore the soldiers did.

Jn 19:25 Εἰστήκεισαν δὲ παρὰ τῷ σταυρῷ τοῦ Ἰησοῦ ἡ μήτηρ αὐτοῦ, καὶ ἡ ἀδελφὴ τῆς μητρὸς αὐτοῦ, Μαρία ἡ τοῦ Κλωπᾶ, καὶ Μαρία ἡ Μαγδαληνὴ.

<sup>25</sup>And near the cross of Jesus stood his mother, and his mother's sister; *and* the Mary belonging to Clopas, and the Magdalene Mary.

Jn 19:26 Ἰησοῦς οὖν ἰδὼν τὴν μητέρα, καὶ τὸν μαθητὴν παρεστῶτα ὃν ἠγάπα, λέγει τῇ μητρὶ αὐτοῦ, Γύναι, ἰδοὺ ὁ υἱός σου.

<sup>26</sup>Jesus therefore, seeing his mother and the disciple whom he loved standing near, says to his<sup>322</sup> mother, "Dear woman, behold your son."

Jn 19:27 Εἶτα λέγει τῷ μαθητῇ, Ἴδου ἡ μήτηρ σου. Καὶ ἀπ' ἐκείνης τῆς ὥρας ἔλαβεν ὁ μαθητὴς αὐτὴν εἰς τὰ ἴδια.

<sup>27</sup>Then he says to the disciple, "Behold, your mother." And from that time on, that disciple took her into his own home.

## Jesus' Death

Jn 19:28 ¶ Μετὰ τοῦτο ἰδὼν ὁ Ἰησοῦς ὅτι πάντα ἤδη τετέλεστοι, ἵνα τελειωθῇ ἡ γραφή, λέγει, Διψῶ.

<sup>28</sup>After these things, Jesus, seeing<sup>323</sup> that all things were now completed, next says, "I am thirsty," so that the scripture would be fulfilled. <sup>324</sup>

<sup>320</sup> 19:24a txt η λεγουσα P<sup>66</sup>vid A D<sup>S</sup> E L N W 054 065 M itaur,f,q vg syr<sup>p,h</sup> copsa<sup>mss</sup> arm eth Eus Cyr<sup>lem</sup> Aug TR RP SBL TH [NA28] {C} // omit X B ita,b,e,ff<sup>2</sup>,r<sup>1</sup> copsa<sup>mss</sup>,pbo,ly geo Ps-Ath // lac P<sup>60</sup> P<sup>121</sup> C D

<sup>321</sup> 19:24b Psalm 22:18

<sup>322</sup> 19:26 txt τη μητρι αυτου A D<sup>S</sup> E N 054 M lat syr TR RP // τη μητρι P<sup>66</sup> P<sup>121</sup>vid X B L W it<sup>b,e</sup> SBL TH NA28 {} // lac P<sup>60</sup> C D 065. Here is the entire verse 26 from the Robinson-Pierpont majority text: Ἰησοῦς οὖν ἰδὼν τὴν μητέρα, καὶ τὸν μαθητὴν παρεστῶτα ὃν ἠγάπα, λέγει τῇ μητρὶ αὐτοῦ, Γύναι, ἰδοὺ ὁ υἱός σου. In ancient Greek the definite article, in this case τη, could serve as a possessive pronoun if the context so indicated. The addition of the possessive pronoun αυτου, "his," was not necessary. All you need to do is look at the beginning of this same verse, where all Greek manuscripts have only την μητερα, the definite article with "mother" and no possessive pronoun present, yet all English translations supply the word "his" there. It is a very common textual variant in the Greek New Testament for the Byzantine text stream to add a possessive pronoun like this. But this need not even be footnoted, as the presence or absence of the possessive pronoun makes no difference in how you would translate it.

<sup>323</sup> 19:28a txt ιδων ο ιησους E 054 pm ita eth Eus<sup>pt</sup> Cyr RP // ειδως ο ιησους X A D<sup>S</sup> L N W pm it<sup>ff2,q</sup> vg syr<sup>p,h</sup> copsa arm Eus<sup>pt</sup> Did Chrys TR SBL TH NA28 {} // [o] ιησους ειδως P<sup>66</sup> // ιησους ειδως B it<sup>b,e,f</sup> Chrom Hil // lac P<sup>60</sup> C D 065. (The Greek source text of the early translations such as the Syriac, Coptic and Armenian could have been like P<sup>66</sup> or B.) Compare variants in Matthew 9:4; 12:25.

<sup>324</sup> 19:28 Psalm 22:15

Jn 19:29 Σκεῦος οὖν ἔκειτο ὄξους μεστόν• οἱ δέ, πλήσαντες σπόγγον ὄξους, καὶ ὑσσώπῳ περιθέντες, προσήνεγκαν αὐτοῦ τῷ στόματι.

<sup>29</sup>A container full of vinegar<sup>325</sup> 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.

Jn 19:30 Ὅτε οὖν ἔλαβεν τὸ ὄξος ὁ Ἰησοῦς, εἶπεν, Τετέλεσται• καὶ κλίνας τὴν κεφαλὴν, παρέδωκεν τὸ πνεῦμα.

<sup>30</sup>When therefore he had received the vinegar, Jesus said, "It is finished." And after he bowed his head, he gave up his spirit.

Jn 19:31 ¶ Οἱ οὖν Ἰουδαῖοι, ἵνα μὴ μείνη ἐπὶ τοῦ σταυροῦ τὰ σώματα ἐν τῷ σαββάτῳ, ἐπεὶ Παρασκευὴ ἦν - ἦν γὰρ μεγάλη ἡ ἡμέρα ἐκείνου τοῦ σαββάτου - ἠρώτησαν τὸν Πιλάτον ἵνα κατεαῶσιν αὐτῶν τὰ σκέλη, καὶ ἀρθῶσιν.

<sup>31</sup>Then the Jews, since it was Preparation *Day*,<sup>326</sup> 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.<sup>327</sup>

Jn 19:32 Ἦλθον οὖν οἱ στρατιῶται, καὶ τοῦ μὲν πρώτου κατέαξαν τὰ σκέλη καὶ τοῦ ἄλλου τοῦ συσταυρωθέντος αὐτῷ•

<sup>32</sup>The soldiers came therefore, and broke the legs of the first one, and of the other crucified with him,

Jn 19:33 ἐπὶ δὲ τὸν Ἰησοῦν ἐλθόντες, ὡς εἶδον αὐτὸν ἤδη τεθνηκότα, οὐ κατέαξαν αὐτοῦ τὰ σκέλη•

<sup>33</sup>but when they came to Jesus they realized he was already dead, and did not in his case<sup>328</sup> break the legs.

Jn 19:34 ἀλλ' εἷς τῶν στρατιωτῶν λόγχῃ αὐτοῦ τὴν πλευρὰν ἔνυξεν, καὶ εὐθέως ἐξῆλθεν αἷμα καὶ ὕδωρ.

<sup>34</sup>But one of the soldiers pierced his side with a spear, and immediately there came out blood and water.

Jn 19:35 Καὶ ὁ ἑωρακὼς μεμαρτύρηκεν, καὶ ἀληθινὴ ἐστὶν αὐτοῦ ἡ μαρτυρία, κακεῖνος οἶδεν ὅτι ἀληθῆ λέγει, ἵνα ὑμεῖς<sup>329</sup> πιστεύσητε.

<sup>35</sup>And the one who has seen has borne witness, and his testimony is reliable, and he knows that he is saying something true; so you may believe.

<sup>325</sup> **19:29** Psalm 69:21; This was a sour wine, a cheaper drink than regular wine, yet more refreshing to the thirst.

<sup>326</sup> **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."

<sup>327</sup> **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.

<sup>328</sup> **19:33** Verse 33 begins with the particle "de," as complement to the particle "men" in verse 32, contrasting two cases.

<sup>329</sup> **19:35** txt ινα υμεις E 054 **¶** Or<sup>Pt</sup> TR RP // ινα και υμεις **¶**<sup>66</sup> **¶** A B D<sup>s</sup> L N W lat syr cop arm eth Or<sup>Pt</sup> Cyr SBL TH NA28 { } // lac **¶**<sup>60</sup> C D 065

Jn 19:36 Ἐγένετο γὰρ ταῦτα ἵνα ἡ γραφὴ πληρωθῇ, ὅσπου οὐ συντριβήσεται ἀπ' αὐτοῦ.<sup>330</sup>

<sup>36</sup>And these things happened so that the scripture would be fulfilled: "Not a bone of it<sup>331</sup> shall be broken."

Jn 19:37 Καὶ πάλιν ἑτέρα γραφὴ λέγει, Ὅψονται εἰς ὃν ἐξεκέντησαν.

<sup>37</sup>And again, another scripture says: "They shall look upon him whom they have pierced."<sup>332</sup>

### *Jesus' Burial*

Jn 19:38 ¶ Μετὰ ταῦτα ἠρώτησεν τὸν Πιλάτον Ἰωσήφ ὁ ἀπὸ Ἀριμαθαίας, ὢν μαθητὴς τοῦ Ἰησοῦ, κεκρυμμένος δὲ διὰ τὸν φόβον τῶν Ἰουδαίων, ἵνα ἄρῃ τὸ σῶμα τοῦ Ἰησοῦ· καὶ ἐπέτρεψεν ὁ Πιλάτος. Ἦλθεν οὖν καὶ ἦρεν τὸ σῶμα τοῦ Ἰησοῦ.

<sup>38</sup>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.

Jn 19:39 Ἦλθεν δὲ καὶ Νικόδημος, ὁ ἐλθὼν πρὸς τὸν Ἰησοῦν<sup>333</sup> νυκτὸς τὸ πρῶτον, φέρων μίγμα σμύρνης καὶ ἀλόης ὡς λίτρας ἑκατόν.

<sup>39</sup>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.<sup>334</sup>

Jn 19:40 Ἔλαβον οὖν τὸ σῶμα τοῦ Ἰησοῦ, καὶ ἔδησαν αὐτὸ ἐν ὀθονίοις μετὰ τῶν ἀρωμάτων, καθὼς ἔθος ἐστὶν τοῖς Ἰουδαίοις ἐνταφιάζειν.

<sup>40</sup>They then took the body of Jesus, and bound it in linen cloths, with the spices, as is the burial custom with the Jews.

Jn 19:41 Ἦν δὲ ἐν τῷ τόπῳ ὅπου ἐσταυρώθη κήπος, καὶ ἐν τῷ κήπῳ μνημεῖον καινόν, ἐν ᾧ οὐδέπω οὐδεὶς ἐτέθη.

<sup>41</sup>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.

Jn 19:42 Ἐκεῖ οὖν διὰ τὴν Παρασκευὴν τῶν Ἰουδαίων, ὅτι ἐγγὺς ἦν τὸ μνημεῖον, ἔθηκαν τὸν Ἰησοῦν.

<sup>42</sup>So, since it was Preparation for the Jews, and because the tomb was close at hand, that is where they laid Jesus.

<sup>330</sup> **19:36a** txt απ αυτου N S Γ Ω Chrys Or RP // αυτου P<sup>66</sup> A B D<sup>S</sup> E G H K L M N U W X Y Δ Θ Λ Π Ψ 054 0141 0211 0290 TR SBL TH NA28 {} // lac C D F V. LXX: Exodus 12:46- καὶ ὅσπου οὐ συντρίψετε ἀπ' αὐτοῦ.; Numbers 9:12- καὶ ὅσπου οὐ συντρίψουσιν ἀπ' αὐτοῦ.

<sup>331</sup> **19:36b** Numbers 9:12; Exodus 12:46; Psalm 34:20

<sup>332</sup> **19:37** Zechariah 12:10

<sup>333</sup> **19:39a** txt τον ιησουν N D<sup>S</sup> E N W m lat syr cop<sup>samss</sup>,pbo TR RP // αυτον P<sup>66c</sup> A B L 054 cop<sup>samss</sup> SBL TH NA28 // α\_\_\_ P<sup>66\*</sup> // lac C D

<sup>334</sup> **19:39b** 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.



## Chapter 20

### *The Empty Tomb*

Jn 20:1 Τῇ δὲ μιᾷ τῶν σαββάτων Μαρία ἡ Μαγδαληνὴ ἔρχεται πρωΐ, σκοτίας ἔτι οὔσης, εἰς τὸ μνημεῖον, καὶ βλέπει τὸν λίθον ῥιμμένον ἐκ τοῦ μνημείου.

<sup>1</sup>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.

Jn 20:2 Τρέχει οὖν καὶ ἔρχεται πρὸς Σίμωνα Πέτρον καὶ πρὸς τὸν ἄλλον μαθητὴν ὃν ἐφίλει ὁ Ἰησοῦς, καὶ λέγει αὐτοῖς, Ἦραν τὸν κύριον ἐκ τοῦ μνημείου, καὶ οὐκ οἶδαμεν ποῦ ἔθηκαν αὐτόν.

<sup>2</sup>She runs therefore, and goes to Simon Peter and to the other disciple, the one whom Jesus loved, and she says to them, "They have taken the Lord out of the tomb, and we<sup>335</sup> don't know where they have put him."

Jn 20:3 Ἐξῆλθεν οὖν ὁ Πέτρος καὶ ὁ ἄλλος μαθητής, καὶ ἦρχοντο εἰς τὸ μνημεῖον.

<sup>3</sup>Peter therefore went out, and the other disciple also, and they were going toward the tomb.

Jn 20:4 Ἐτρεχον δὲ οἱ δύο ὁμοῦ• καὶ ὁ ἄλλος μαθητής προέδραμεν τάχιον τοῦ Πέτρου, καὶ ἦλθεν πρῶτος εἰς τὸ μνημεῖον,

<sup>4</sup>And the two were running together; and the other disciple ran faster ahead, and came to the tomb first.

Jn 20:5 καὶ παρακύψας βλέπει κείμενα τὰ ὀθόνια, οὐ μέντοι εἰσῆλθεν.

<sup>5</sup>And after stooping down, he sees the linen cloths lying there. He did not enter inside, however.

Jn 20:6 Ἐρχεται οὖν Σίμων Πέτρος ἀκολουθῶν αὐτῷ, καὶ εἰσῆλθεν εἰς τὸ μνημεῖον, καὶ θεωρεῖ τὰ ὀθόνια κείμενα,

<sup>6</sup>Then comes Simon Peter, following behind him. And he entered into the tomb, and he observes the linen cloths lying there,

Jn 20:7 καὶ τὸ σουδάριον ὃ ἦν ἐπὶ τῆς κεφαλῆς αὐτοῦ, οὐ μετὰ τῶν ὀθονίων κείμενον, ἀλλὰ χωρὶς ἐντετυλιγμένον εἰς ἓνα τόπον.

<sup>7</sup>and 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.

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<sup>335</sup> **20:2** Some people make much of the fact that John mentions only Mary the Magdalene by name, as if she were the only woman who went to the tomb, as a contradiction of the other gospels, like the gospel of Mark, which names three women. But 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.

Jn 20:8 Τότε οὖν εἰσῆλθεν καὶ ὁ ἄλλος μαθητὴς ὁ ἐλθὼν πρῶτος εἰς τὸ μνημεῖον, καὶ εἶδεν, καὶ ἐπίστευσεν•

<sup>8</sup>Then at that time the other disciple entered, the one who had arrived to the tomb first; and he saw and believed.<sup>336</sup>

Jn 20:9 οὐδέπω γὰρ ᾔδεισαν τὴν γραφὴν, ὅτι δεῖ αὐτὸν ἐκ νεκρῶν ἀναστῆναι.

<sup>9</sup>For they did not yet understand the scripture that he had to rise from the dead.

### *Jesus Appears to Mary of Magdala*

Jn 20:10 Ἀπῆλθον οὖν πάλιν πρὸς ἑαυτοὺς οἱ μαθηταί.

<sup>10</sup>The disciples then went back to their own homes.

Jn 20:11 ¶ Μαρία δὲ εἰστήκει πρὸς τὸ μνημεῖον κλαίουσα ἔξω• ὡς οὖν ἔκλαιεν, παρέκυψεν εἰς τὸ μνημεῖον,

<sup>11</sup>But Mary stayed with the tomb, and there she stands, outside, weeping. As she thus was weeping, she stooped down into the tomb,

Jn 20:12 καὶ θεωρεῖ δύο ἀγγέλους ἐν λευκοῖς καθεζομένους, ἓνα πρὸς τῇ κεφαλῇ, καὶ ἓνα πρὸς τοῖς ποσίν, ὅπου ἔκειτο τὸ σῶμα τοῦ Ἰησοῦ.

<sup>12</sup>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.

Jn 20:13 Καὶ λέγουσιν αὐτῇ ἐκεῖνοι, Γύναι, τί κλαίεις; Λέγει αὐτοῖς, ὅτι Ἦραν τὸν κύριόν μου, καὶ οὐκ οἶδα ποῦ ἔθηκαν αὐτόν.

<sup>13</sup>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."

Jn 20:14 Καὶ ταῦτα εἰποῦσα ἐστράφη εἰς τὰ ὀπίσω, καὶ θεωρεῖ τὸν Ἰησοῦν ἐστῶτα, καὶ οὐκ ᾔδει ὅτι Ἰησοῦς ἐστίν.

<sup>14</sup>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.

Jn 20:15 Λέγει αὐτῇ ὁ Ἰησοῦς, Γύναι, τί κλαίεις; Τίνα ζητεῖς; Ἐκείνη, δοκοῦσα ὅτι ὁ κηπουρός ἐστίν, λέγει αὐτῷ, Κύριε, εἰ σὺ ἐβάστασας αὐτόν, εἰπέ μοι ποῦ ἔθηκας αὐτόν, καὶ γὰρ αὐτὸν ἄρῶ.

<sup>15</sup>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.

Jn 20:16 Λέγει αὐτῇ ὁ Ἰησοῦς, Μαρία. Στραφεῖσα ἐκείνη λέγει αὐτῷ, Ῥαββουνί - ὃ λέγεται, Διδάσκαλε.

<sup>16</sup>Jesus says to her, "Mary." She when she turned around, says to him,<sup>337</sup> "Rabbouni!" (which means Teacher).

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<sup>336</sup> 20:8 Believed what? Not that Jesus had risen from the dead. We know they did not believe he was risen from the dead, because later when the women came to them and told them they had seen Jesus walking around, none of the eleven apostles believed the women. Here it is saying that John believed Mary's report that the body of Jesus was missing.

<sup>337</sup> 20:16 txt αυτω A E ita,aur,f,ff<sup>2c</sup>,q vg Cyr TR RP // αυτω εβραιστι Ⲛ ⲃ Ⲕ ⲛ Ⲩ ⲓⲧⲃ,Ⲕ,ⲉ,ff<sup>2\*</sup>,r<sup>1</sup> syr cop arm eth SBL TH NA28 { } // lac ƿ<sup>5</sup> ƿ<sup>66</sup> C

Jn 20:17 Λέγει αὐτῇ ὁ Ἰησοῦς, Μὴ μου ἅπτου, οὐπω γὰρ ἀναβέβηκα πρὸς τὸν πατέρα μου• πορεύου δὲ πρὸς τοὺς ἀδελφούς μου, καὶ εἰπὲ αὐτοῖς, Ἀναβαίνω πρὸς τὸν πατέρα μου καὶ πατέρα ὑμῶν, καὶ θεὸν μου καὶ θεὸν ὑμῶν.

<sup>17</sup>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.'"

Jn 20:18 Ἔρχεται Μαρία ἡ Μαγδαληνὴ ἀπαγγέλλουσα τοῖς μαθηταῖς ὅτι ἐώρακεν τὸν κύριον, καὶ ταῦτα εἶπεν αὐτῇ.

<sup>18</sup>Mary goes, announcing to the disciples that she<sup>338</sup> had seen the Lord, and also *announcing* those things he had said to her.

### *Jesus Appears to the Ten Apostles*

Jn 20:19 ¶ Οὐσης οὖν ὀψίας, τῇ ἡμέρᾳ ἐκείνῃ τῇ μιᾷ τῶν σαββάτων, καὶ τῶν θυρῶν κεκλεισμένων ὅπου ἦσαν οἱ μαθηταὶ συνηγμένοι, διὰ τὸν φόβον τῶν Ἰουδαίων, ἦλθεν ὁ Ἰησοῦς καὶ ἔστη εἰς τὸ μέσον, καὶ λέγει αὐτοῖς, Εἰρήνῃ ὑμῖν.

<sup>19</sup>Then, when it was evening on that first day of the week, with the doors locked where the disciples were assembled,<sup>339</sup> because of the fear of the Jews, Jesus appeared, and stood in their midst. And he says to them, "Peace be with you."

Jn 20:20 Καὶ τοῦτο εἰπὼν ἔδειξεν αὐτοῖς τὰς χεῖρας καὶ τὴν πλευρὰν αὐτοῦ. Ἐχάρησαν οὖν οἱ μαθηταὶ ἰδόντες τὸν κύριον.

<sup>20</sup>And when he had said this, he showed them both his hands and his side. Therefore the disciples rejoiced, seeing the Lord.

Jn 20:21 Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς πάλιν, Εἰρήνῃ ὑμῖν• καθὼς ἀπέσταλκέν με ὁ πατήρ, καγὼ πέμπω ὑμᾶς.

<sup>21</sup>Then Jesus again said to them, "Peace be with you. As the Father has sent me, so also I send you."

Jn 20:22 Καὶ τοῦτο εἰπὼν ἐνεφύσησεν καὶ λέγει αὐτοῖς, Λάβετε πνεῦμα ἅγιον.

<sup>22</sup>And having said this, he blew,<sup>340</sup> and says to them, "Receive the Holy Spirit.

Jn 20:23 Ἄν τινων ἀφῆτε τὰς ἁμαρτίας, ἀφίενται αὐτοῖς• ἄν τινων κρατῆτε, κεκράτηνται.

<sup>23</sup>Whose ever sins you forgive, they are forgiven them; whose ever you retain, they are retained."

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<sup>338</sup> 20:18 txt εωρακεν A D E L ̱ it syr<sup>p,h</sup> cops<sup>amss</sup> TR RP // εωρακα ̱<sup>66</sup> ̱ B N W it<sup>a,aur</sup> vg syr<sup>s</sup> cops<sup>amss,ly,pbo</sup> SBL TH NA28 {} // lac ̱<sup>5</sup> C P. The 3rd person verb εωρακεν makes it an indirect quotation of Mary, and the 1st person verb εωρακα makes it a direct quotation. The word ὅτι can mean "that," or it can be a quotation mark.

<sup>339</sup> 20:19 txt μαθηται συνηγμενοι ̱<sup>1</sup> E N 0250 ̱ it<sup>(b),e,ff<sup>2</sup>,r<sup>1</sup></sup> vg<sup>cl</sup> syr<sup>h\*\*</sup>,pal cop arm geo Sev Cyr Ambrose TR RP // μαθηται αυτου συνηγμενοι L it<sup>f</sup> cop<sup>sa</sup> eth Cyr<sup>lem</sup> // μαθηται ̱\* A B D W it<sup>a,aur,d,q</sup> vg syr<sup>s,p</sup> cop<sup>ly,pbo</sup> Aug Varim SBL TH NA28 {A} // lac ̱<sup>5</sup> ̱<sup>66</sup> C P

<sup>340</sup> 20:22 ἐμφυσάω - emphusáō, breathe out or blow; the same verb used in Genesis 2:7 to translate the Hebrew verb פָּנָה, 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.

### *Jesus Appears to Thomas*

Jn 20:24 ¶ Θωμᾶς δέ, εἷς ἐκ τῶν δώδεκα, ὁ λεγόμενος Δίδυμος, οὐκ ἦν μετ' αὐτῶν ὅτε ἦλθεν ὁ Ἰησοῦς.

<sup>24</sup>But Thomas, one of the Twelve, the one who was called the Twin, was not with them when Jesus came.

Jn 20:25 Ἐλεγον οὖν αὐτῷ οἱ ἄλλοι μαθηταί, Ἐωράκαμεν τὸν κύριον. Ὁ δὲ εἶπεν αὐτοῖς, Ἐὰν μὴ ἴδω ἐν ταῖς χερσὶν αὐτοῦ τὸν τύπον τῶν ἥλων, καὶ βάλῃ τὸν δάκτυλόν μου εἰς τὸν τύπον τῶν ἥλων, καὶ βάλῃ τὴν χεῖρά μου εἰς τὴν πλευράν αὐτοῦ, οὐ μὴ πιστεύσω.

<sup>25</sup>So the other disciples were telling him, "We have seen the Lord." But he said to them, "Unless I see in his hands the mark of the nails, and put my finger into the place from the nails, and put my hands into his side, there is no way I will believe."

Jn 20:26 ¶ Καὶ μεθ' ἡμέρας ὀκτὼ πάλιν ἦσαν ἔσω οἱ μαθηταί αὐτοῦ, καὶ Θωμᾶς μετ' αὐτῶν. Ἐρχεται ὁ Ἰησοῦς, τῶν θυρῶν κεκλεισμένων, καὶ ἔστη εἰς τὸ μέσον καὶ εἶπεν, Εἰρήνη ὑμῖν.

<sup>26</sup>And after eight days, his disciples again were inside, and Thomas with them. Jesus is appearing, even though the doors were locked. And he stood in the midst, and said, "Peace be with you."

Jn 20:27 Εἶτα λέγει τῷ Θωμᾷ, Φέρε τὸν δάκτυλόν σου ὧδε, καὶ ἴδε τὰς χεῖράς μου• καὶ φέρε τὴν χεῖρά σου, καὶ βάλε εἰς τὴν πλευράν μου• καὶ μὴ γίνου ἄπιστος, ἀλλὰ πιστός.

<sup>27</sup>Thereupon he says to Thomas, "Bring your finger here, and see my hands, and bring your hand and put it into my side, and do not be unbelieving, but believing."

Jn 20:28 Καὶ ἀπεκρίθη Θωμᾶς, καὶ εἶπεν αὐτῷ, Ὁ κύριός μου καὶ ὁ θεός μου.

<sup>28</sup>And Thomas responded and said to him, "My Lord and my God."

Jn 20:29 Λέγει αὐτῷ ὁ Ἰησοῦς, Ὅτι ἐώρακάς με, πεπίστευκας; Μακάριοι οἱ μὴ ἰδόντες, καὶ πιστεύσαντες.

<sup>29</sup>Jesus says to him, "Because you have seen me, you have believed. Blessed are those believing<sup>341</sup> without having seen."

Jn 20:30 ¶ Πολλὰ μὲν οὖν καὶ ἄλλα σημεῖα ἐποίησεν ὁ Ἰησοῦς ἐνώπιον τῶν μαθητῶν αὐτοῦ, ἃ οὐκ ἔστιν γεγραμμένα ἐν τῷ βιβλίῳ τούτῳ.

<sup>30</sup>While<sup>342</sup> therefore Jesus did also do many other signs in the sight of his disciples which are not written in this book,

Jn 20:31 Ταῦτα δὲ γέγραπται, ἵνα πιστεύσητε ὅτι Ἰησοῦς ἐστὶν ὁ χριστὸς ὁ υἱὸς τοῦ θεοῦ, καὶ ἵνα πιστεύοντες ζωὴν ἔχητε ἐν τῷ ὀνόματι αὐτοῦ.

<sup>31</sup>these have been written so that you might believe that Jesus is the Christ,<sup>343</sup> the Son of God, and that believing, you might have life through his name.

<sup>341</sup> 20:29 The Greek word translated "believing" here is a linear participle, and not in the indicative mood, and therefore it does not indicate past, present or future time. Quite often in Greek, the linear aspect in a situation like this means a near future event. In other words, "Blessed are those who are going to be believing, without having seen."

<sup>342</sup> 20:30 There is a μὲν here, complemented by a δε 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.

<sup>343</sup> 20:31 That is, the promised Anointed One, the Messiah, Ha-Moshiach.

## Chapter 21

### *Resurrection Fish & Bread*

Jn 21:1 Μετὰ ταῦτα ἐφανέρωσεν ἑαυτὸν πάλιν ὁ Ἰησοῦς τοῖς μαθηταῖς ἐπὶ τῆς θαλάσσης τῆς Τιβεριάδος• ἐφανέρωσεν δὲ οὕτως.

<sup>1</sup>After these things, Jesus revealed himself another time to his disciples, on the Sea of Tiberius. And this is how he revealed *himself*.

Jn 21:2 Ἦσαν ὁμοῦ Σίμων Πέτρος, καὶ Θωμᾶς ὁ λεγόμενος Δίδυμος, καὶ Ναθαναὴλ ὁ ἀπὸ Κανᾶ τῆς Γαλιλαίας, καὶ οἱ τοῦ Ζεβεδαίου, καὶ ἄλλοι ἐκ τῶν μαθητῶν αὐτοῦ δύο.

<sup>2</sup>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.

Jn 21:3 Λέγει αὐτοῖς Σίμων Πέτρος, Ὑπάγω ἀλιεύειν. Λέγουσιν αὐτῷ, Ἐρχόμεθα καὶ ἡμεῖς σὺν σοί. Ἐξῆλθον καὶ ἐνέβησαν εἰς τὸ πλοῖον εὐθύς, καὶ ἐν ἐκείνῃ τῇ νυκτὶ ἐπίασαν οὐδέν.

<sup>3</sup>Simon Peter says to them, "I am going to fish." They say to him, "We are also coming with you." They went directly,<sup>344</sup> and embarked in the boat. And throughout that night, they caught nothing.

Jn 21:4 Πρωΐας δὲ ἤδη γενομένης ἔστη ὁ Ἰησοῦς εἰς τὸν αἰγιαλόν• οὐ μέντοι ᾔδεισαν οἱ μαθηταὶ ὅτι Ἰησοῦς ἐστίν.

<sup>4</sup>And now that it is turning morning, Jesus had stood at the shoreline. However, the disciples have not realized that it is Jesus.

Jn 21:5 Λέγει οὖν αὐτοῖς ὁ Ἰησοῦς, Παιδία, μή τι προσφάγιον ἔχετε; Ἀπεκρίθησαν αὐτῷ, Οὐ.

<sup>5</sup>Jesus therefore says to them, "Children, have you no fish?"<sup>345</sup> They answered, "No."

Jn 21:6 Ὁ δὲ εἶπεν αὐτοῖς, Βάλετε εἰς τὰ δεξιὰ μέρη τοῦ πλοίου τὸ δίκτυον, καὶ εὐρήσετε. Ἐβαλον οὖν, καὶ οὐκέτι αὐτὸ ἐλκύσαι ἴσχυσαν ἀπὸ τοῦ πλήθους τῶν ἰχθύων.

<sup>6</sup>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 now they were not able to retrieve it, because of a fullness of fish.

<sup>344</sup> 21:3 txt πλοιον ευθυς A C<sup>3</sup> E P **ⲙ** syr<sup>h</sup> Cyr TR RP // πλοιον **ⲛ** B C\* D L N W latt syr<sup>s,p</sup> cop arm eth SBL TH NA28 {} // lac **ⲡ**<sup>66</sup>  
**ⲡ**<sup>122</sup>

<sup>345</sup> 21:5 The Greek word translated "fish" is προσφάγιον - prosphágion; "a relish;" a derivative from a prepositional expression, the preposition προς (toward or with) affixed to the word φαγεῖν (to eat.) According to Moeris (204.24), second century, προσφάγμα is Hellenistic for the Attic ὄψον, "side dish." In other words, what is eaten besides bread. And according to Bauer, ὄψον often meant simply "fish." (This word ὄψον is later also used in its diminutive form, in verse ten of this chapter.)

Jn 21:7 Λέγει οὖν ὁ μαθητὴς ἐκεῖνος ὃν ἠγάπα ὁ Ἰησοῦς τῷ Πέτρῳ, Ὁ κύριός ἐστιν. Σίμων οὖν Πέτρος, ἀκούσας ὅτι ὁ κύριός ἐστιν, τὸν ἐπενδύτην διεζώσατο - ἦν γὰρ γυμνός - καὶ ἔβαλεν ἑαυτὸν εἰς τὴν θάλασσαν.

<sup>7</sup>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,<sup>346</sup> and he threw himself into the lake

Jn 21:8 Οἱ δὲ ἄλλοι μαθηταὶ τῷ πλοιαρίῳ ἦλθον - οὐ γὰρ ἦσαν μακρὰν ἀπὸ τῆς γῆς, ἀλλ' ὡς ἀπὸ πηχῶν διακοσίων - σύροντες τὸ δίκτυον τῶν ἰχθύων.

<sup>8</sup>(for they were not far from shore, but only about two hundred cubits<sup>347</sup> away), while the other disciples came in the boat, towing the fish net.

Jn 21:9 Ὡς οὖν ἀπέβησαν εἰς τὴν γῆν, βλέπουσιν ἀνθρακιὰν κειμένην καὶ ὀψάριον ἐπικείμενον, καὶ ἄρτον.

<sup>9</sup>As they get down therefore onto the beach, they see a fire of coals established, and fish lying on it, and bread.

Jn 21:10 Λέγει αὐτοῖς ὁ Ἰησοῦς, Ἐνέγκατε ἀπὸ τῶν ὀψαρίων ὧν ἐπιάσατε νῦν.

<sup>10</sup>Jesus says to them, "Bring some of the fish which you have now caught."

Jn 21:11 Ἀνέβη Σίμων Πέτρος, καὶ εἴλκυσεν τὸ δίκτυον ἐπὶ τῆς γῆς,<sup>348</sup> μεστὸν ἰχθύων μεγάλων ἑκατὸν πεντήκοντα τριῶν• καὶ τοσοῦτων ὄντων, οὐκ ἐσχίσθη τὸ δίκτυον.

<sup>11</sup>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.

Jn 21:12 Λέγει αὐτοῖς ὁ Ἰησοῦς, Δεῦτε ἀριστήσατε. Οὐδεὶς δὲ ἐτόλμα τῶν μαθητῶν ἐξετάσαι αὐτόν, Σὺ τίς εἶ; εἰδότες ὅτι ὁ κύριός ἐστιν.

<sup>12</sup>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.

Jn 21:13 Ἔρχεται οὖν<sup>349</sup> ὁ Ἰησοῦς, καὶ λαμβάνει τὸν ἄρτον, καὶ δίδωσιν αὐτοῖς, καὶ τὸ ὀψάριον ὁμοίως.

<sup>13</sup>Jesus comes therefore, and he takes the bread and distributes to them, and the fish likewise.

Jn 21:14 Τοῦτο ἤδη τρίτον ἐφανερώθη ὁ Ἰησοῦς τοῖς μαθηταῖς αὐτοῦ,<sup>350</sup> ἐγερθεὶς ἐκ νεκρῶν.

<sup>14</sup>This was now the third time Jesus had revealed himself to his disciples after having risen from the dead.

<sup>346</sup> **21:7** According to Chrysostom, Dio Chrysostom 55[72], the mariners would wear only underwear while working.

<sup>347</sup> **21:8** Equivalent to 100 yards, or 92.4 meters.

<sup>348</sup> **21:11** txt επι της γης E M TR RP // επι την γην (D) // εις την γην P<sup>122vid</sup> X A B C L N P W SBL TH NA28 {} // ις τ\_\_\_\_\_ P<sup>122</sup> // lac P<sup>59</sup> P<sup>66</sup> P<sup>109</sup>

<sup>349</sup> **21:13** txt ερχεται ουν A E N M it<sup>f,ff2</sup> syr<sup>h</sup> TR RP // και ερχεται or ερχεται δε vg syr<sup>p</sup> eth // ερχεται P<sup>122</sup> X B C D L W it<sup>b,d,e</sup> arm SBL TH NA28 {} // lac P<sup>59</sup> P<sup>66</sup> P<sup>109</sup> P it<sup>a,q,l</sup>

<sup>350</sup> **21:14** txt μαθηταις αυτου D E M Cyr TR RP // μαθηταις X A B C L N W SBL TH NA28{} // lac P<sup>59</sup> P<sup>66</sup> P<sup>109</sup> P<sup>122</sup> P. The early versions are not witnesses as to whether their Greek exemplars had the possessive pronoun, since they could have rendered the Greek definite article as a possessive pronoun in their target language.

### *Jesus Reappoints Peter*

Jn 21:15 ¶ Ὅτε οὖν ἡρίστησαν, λέγει τῷ Σίμωνι Πέτρῳ ὁ Ἰησοῦς, Σίμων Ἰωνᾶ, ἀγαπᾷς με πλεῖον τούτων; Λέγει αὐτῷ, Ναὶ κύριε• σὺ οἶδας ὅτι φιλῶ σε. Λέγει αὐτῷ, Βόσκει τὰ ἀρνία μου.

<sup>15</sup>When therefore they had eaten breakfast, Jesus says to Simon Peter, "Simon son of Jonah,<sup>351</sup> 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."

Jn 21:16 Λέγει αὐτῷ πάλιν δεύτερον, Σίμων Ἰωνᾶ, ἀγαπᾷς με; Λέγει αὐτῷ, Ναὶ κύριε• σὺ οἶδας ὅτι φιλῶ σε. Λέγει αὐτῷ, Ποίμαινε τὰ πρόβατά μου.

<sup>16</sup>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."

Jn 21:17 Λέγει αὐτῷ τὸ τρίτον, Σίμων Ἰωνᾶ, φιλεῖς με; Ἐλυπήθη ὁ Πέτρος ὅτι εἶπεν αὐτῷ τὸ τρίτον, Φιλεῖς με; Καὶ εἶπεν αὐτῷ, Κύριε, σὺ πάντα οἶδας• σὺ γινώσκεις ὅτι φιλῶ σε. Λέγει αὐτῷ ὁ Ἰησοῦς, Βόσκει τὰ πρόβατά μου.

<sup>17</sup>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."<sup>352</sup>

Jn 21:18 Ἀμὴν ἀμὴν λέγω σοι, ὅτε ἡς νεώτερος, ἐζώννυες σεαυτόν, καὶ περιεπάτεις ὅπου ἤθελες• ὅταν δὲ γηράσῃς, ἐκτενεῖς τὰς χεῖράς σου, καὶ ἄλλος σε ζώσῃ, καὶ οἴσῃ ὅπου οὐ θέλεις.

<sup>18</sup>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."

Jn 21:19 Τοῦτο δὲ εἶπεν, σημαίνων ποίῳ θανάτῳ δοξάσει τὸν θεόν. Καὶ τοῦτο εἰπὼν λέγει αὐτῷ, Ἀκολουθεῖ μοι.

<sup>19</sup>This he said signifying by what kind of death he would glorify God. And having said this, he says to him, "Follow me."

<sup>351</sup> **21:15** txt ιωνα A C<sup>2</sup> E N ̱ syrs,p,h,pal arm (eth) geo Bas Chrys Cyredd Hesych TR RP // ιωναν(v)ου ̱<sup>1</sup> B C\* D L W ita,aur,b,d,f,ff<sup>2</sup>,r<sup>1</sup> vg copsa,pbo Orsiesius<sup>lat</sup> Cyrpap; Ambrose Chrom Jer Aug SBL TH NA28 {B} // omit ̱\* // lac ̱<sup>59</sup> ̱<sup>66</sup> ̱<sup>109</sup> ̱<sup>122</sup> P. The NA28 reads Ἰωάννου - "John," and the Byzantine text reads "Ἰωνᾶ - Jonah." According to BDF §53(2), Ἰωνᾶ is a shortening of Ἰωάν(ν)ης, partly due to the influence of the Syriac word yōnā for the same (both renderings of the Hebrew יְהוֹנָדָב). (So also in Matt. 16:17 & Jn 21:16,17.) This phenomenon of Ἰωνᾶ as a shortened substitute for Ἰωάν(ν)ης is also found in Septuagint manuscripts.

<sup>352</sup> **21:17** Up until the time we see the Lord, it will continue to be the topic of discussion, the meaning of why Jesus used the verb ἀγαπάω in vv. 15 and 16, but φιλέω in v. 17; and why Peter used the verb οἶδα in vv. 15 and 16, but γινώσκω in v. 17; and whether the reason Peter was hurt was that Jesus asked him three times, or that Jesus changed the verb the third time, etc. We also have the translational issues: was Jesus saying these things to Peter in Aramaic, and since probably so, were different Aramaic words used, or was this John's doing, or copyists' doing, etc. My assumption is that Jesus spoke these differences in Aramaic, and that John faithfully rendered those differences into Greek.

### *And What About John?*

Jn 21:20 Ἐπιστραφεὶς δὲ<sup>353</sup> ὁ Πέτρος βλέπει τὸν μαθητὴν ὃν ἠγάπα ὁ Ἰησοῦς ἀκολουθοῦντα, ὃς καὶ ἀνέπεσεν ἐν τῷ δείπνῳ ἐπὶ τὸ στήθος αὐτοῦ καὶ εἶπεν, Κύριε, τίς ἐστὶν ὁ παραδιδούς σε;

<sup>20</sup>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?"

Jn 21:21 Τοῦτον<sup>354</sup> ἰδὼν ὁ Πέτρος λέγει τῷ Ἰησοῦ, Κύριε, οὗτος δὲ τί;

<sup>21</sup>When he saw this one, Peter says to Jesus, "Lord, and what about him?"

Jn 21:22 Λέγει αὐτῷ ὁ Ἰησοῦς, Ἐὰν αὐτὸν θέλω μένειν ἕως ἔρχομαι, τί πρὸς σε; Σὺ ἀκολουθεῖ μοι.

<sup>22</sup>Jesus says to him, "If I want him to remain until I come, what is that to you? You follow me."

Jn 21:23 Ἐξηλθεν οὖν ὁ λόγος οὗτος εἰς τοὺς ἀδελφούς, ὅτι ὁ μαθητὴς ἐκεῖνος οὐκ ἀποθνήσκει• καὶ<sup>355</sup> οὐκ εἶπεν αὐτῷ ὁ Ἰησοῦς, ὅτι οὐκ ἀποθνήσκει• ἀλλ', Ἐὰν αὐτὸν θέλω μένειν ἕως ἔρχομαι, τί πρὸς σε;

<sup>23</sup>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?"

Jn 21:24 ¶ Οὗτός ἐστιν ὁ μαθητὴς ὁ μαρτυρῶν περὶ τούτων, καὶ γράψας ταῦτα• καὶ οἶδαμεν ὅτι ἀληθὴς ἐστὶν ἡ μαρτυρία αὐτοῦ.

<sup>24</sup>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.

Jn 21:25 ¶ Ἔστιν δὲ καὶ ἄλλα πολλὰ ὅσα ἐποίησεν ὁ Ἰησοῦς, ἅτινα ἐὰν γράφηται καθ' ἓν, οὐδὲ αὐτὸν οἶμαι τὸν κόσμον χωρῆσαι τὰ γραφόμενα βιβλία. Ἀμήν.

<sup>25</sup>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.<sup>356</sup>

<sup>353</sup> 21:20 txt επιστραφεις δε P<sup>59vid</sup> X D E N M it<sup>f</sup> syr<sup>h</sup> cop<sup>pbo</sup> // επιστραφεις P<sup>109vid</sup> A B C W lat syr<sup>s</sup> cop<sup>sa</sup> SBL TH NA28 {} // lac P<sup>66</sup> P<sup>122</sup> P

<sup>354</sup> 21:21 txt τουτον A E W M syr<sup>s,p</sup> arm Chrys TR RP // τουτον ουν X B C D lat syr<sup>h\*\*</sup> cop<sup>sa,pbo</sup> Or Anast Cyr SBL TH NA28 {} // lac P<sup>59</sup> P<sup>66</sup> P<sup>109</sup> P<sup>122</sup> L N P

<sup>355</sup> 21:23 txt και ουκ ειπεν A E M lat syr<sup>h</sup> TR RP // ουκ ειπεν δε P<sup>59vid</sup> P<sup>122vid</sup> X B C W Chrys Cyr SBL TH NA28 {} // lac P<sup>109</sup> L N P

<sup>356</sup> txt βιβλια αμην C\* E M it<sup>f,r1</sup> vg TR RP // βιβλια X A B C<sup>2</sup> D W it<sup>a,aur,b,d,e,ff2</sup> vgcl syr<sup>s,p,h</sup> cop SBL TH NA28 {} // lac P<sup>59</sup> P<sup>109</sup> P<sup>122</sup> L N P



## Endnote #1

### *GENDER INCLUSIVENESS*

The culture in English speaking western countries has changed such that there is demand for a common-gender third person singular pronoun. I truly wish there were one in English. It would make it easier to make clear in translation which gender is meant, including when both genders are meant. But alas, there is no such word, neither is there a widely acceptable convention for a phrase of words. If there were, I would be the first to use it.

One trend is to use the English third person plural pronoun, since it is gender neutral. Yet this sacrifices accuracy in number, for the sake of accuracy in gender. This makes the value judgment that gender is a more important part of the semantic content of the text than is number. But it is easier to understand gender inclusiveness from defaultly masculine pronouns, than it is to recognize singular number from pronouns changed to the plural. Another method of accomplishing gender neutrality is by using phrases of several words. Unfortunately, they have to differ from passage to passage. In my opinion, the result is a bland, flat prose that has lost the rhythm and consistency of the original. It is for this reason that many people, including myself, cannot memorize scripture in any translation but the King James Version: because most modern translations have no rhythm. But the gospel of John, for example, has its own unique rhythm, including redundancies, that some modern translations apparently feel the need to eliminate.

My approach toward more gender inclusiveness was first of all, obviously, to render the Greek word ἄνθρωπος – ánthrōpos to something more neutral like human being, person, or people. In aphorisms, like "He who would come after me must deny himself daily, and take up his cross, and follow me," I changed the initial "He" to "The person," but left the him as him and the his as his. The reader can take the cue from the words "The person," that the whole aphorism is gender inclusive.

It was the norm in the Greek language of the New Testament, that the masculine singular pronoun was the default pronoun for gender-neutral usage, just like it has always been in English. God's people have long understood this and accepted this, in many cultures and many languages. The vast majority of people, Christian or not, can understand perfectly well the gender inclusiveness of an aphorism such as I worded it above, "The person who, ... he..."

As for words like "brothers," as in John 21:23, obviously the word got out to female believers, too. Yet the word "brethren" has long been understood to mean the community of believers both male and female. When you start adding words like "community" that are not strictly in the Greek text, I am a little uncomfortable. I can understand why some would render it, "community of believers." On the other hand, there is the possibility that the words "the brothers" in John 21:23 mean the same as in John 20:17-18. There, Jesus says to Mary the Magdalene, "Go to my brothers and tell them..." And Mary told those things to the apostles. In the same way, in this passage in John 21, the meaning could be: "This therefore is the word that got out to *the rest of the apostles*: that that disciple would not die." For not all the apostles had gone on this particular fishing trip. Therefore, I thought it best to leave it literally as the Greek says, "brothers."

## Endnote #2

*The Meaning of the Phrase, "the Jews," in the gospel of John.*

**PROBLEM:** In the gospel of John, "the Jews" are often set over against Jesus as his enemies, even though both Jesus and the writer, John, were themselves Jews. This is a problem in that present day Jews reading the gospel of John feel attacked by it, and fringe racist groups reading the gospel of John find ammunition in it.

The meaning of the English word "Jew" is not widely agreed upon or understood. But the word is indisputably descended from the Hebrew name of one of the twelve sons of Jacob or Israel, the one named Judah. Judah became the largest of the twelve tribes and also contained the royal line of David and David's descendant, the future king, the Messiah. Israel for much of its political history was divided between the Judean tribes of Judah and Benjamin in the south, on the one hand, and on the other hand the ten tribes to the north, and also east of the Sea of Galilee. The southern kingdom's capital city was Jerusalem, and the capital city of the northern kingdom was Samaria.

The people of the southern kingdom were named after their dominant tribe, Judah, and so became known as "Judeans" or "Jews," and the people of the northern kingdom came to be named after their capital city, and were called "Samaritans." Later also, there was an intermediate group called Galileans. Here's an analogy: Not all facial tissues are made by the "Kleenex" brand company, but the Kleenex brand has been so dominant, that the trademark "Kleenex" has become a generic word for all facial tissues of any brand. In the same way, the Judeans, the tribe of Judah, were the dominant tribe in the longer lasting part of Israel before the captivity. They considered themselves superior to and holier than the Samaritans. The northern tribes did in fact intermarry with Gentiles sooner and perhaps more often than did the southern tribes, mainly because the northern kingdom was conquered sooner, by the Assyrians and Persians. For this reason, the northernmost tribes became known as "Galilee of the Gentiles," that is, "the *galil* (circle or district) of the Gentiles." The Judeans despised Samaritans and Galileans and considered them ceremonially unclean, like Gentiles.

I see three different meanings of the words "the Jews" in the gospel of John:

1. "The Jews" means "Judeans."

This is how David H. Stern literally rendered it in his "Jewish New Testament." For example, John 5:16 in his version says, "...and on account of this, the Judeans began harassing Yeshua because he did these things on Shabbat." It does seem at times that the writer of the gospel of John hints that by the term "the Jews," he means the inhabitants of Judea and Jerusalem. John 7:1 says, "And after these things, Jesus was walking around in Galilee, for he was not wanting to walk in Judea, because the Jews were seeking to kill him." John 11:54 says, "Thus from that time on they [the Sanhedrin] were resolved that they would kill him. <sup>54</sup>Therefore, Jesus no longer walked openly among the Jews, but departed from there to an area next to the desert, to a town called Ephraim, and there he stayed, along with his disciples." This may be a hint indicating that by leaving the area of Jerusalem, he was leaving "the Jews." Jesus testified that it was the Jerusalemites who killed the prophets. (Matt. 23:37; Luke 13:34) The gospel of Mark says, "Even the Jerusalemites went out to be baptized by John." (Mark 1:5) Later in the New Testament, Jerusalem is spoken of disparagingly also. The apostle Paul likens earthly Jerusalem to Hagar the slave-woman, representing the form of legalistic Judaism opposed to Jesus, whereas the true Jerusalem, of Sarah and her true children, is above; that is, is heaven. (Galatians 4:25-26) John again, in his apocalypse, the book of Revelation, calls the city of Jerusalem, "Sodom and Egypt, where also their Lord was crucified." (Rev. 11:8)

Judeans resisted any theological point put forth by Samaritans, no matter how reasonable or true the point may have been. It has been suggested that the "triennial cycle" of the reading of the Pentateuch in the synagogue, in which cycle the passages or "sedarim" of the Law pertaining to each festival were read on the customary dates of those festivals, was designed specifically for the purpose of controverting the views and customs held by the Samaritans pertaining to calendars for those festivals. By Jesus' time, there were at least three "castes" of Israelites. The "highest" or "purest" caste was comprised of the "Jews" of Jerusalem and Judea, who felt superior for another reason also: more of them maintained knowledge of the Hebrew language. The second caste was the Israelites in the far north and northeast, called the Galileans. Fewer of these knew Hebrew, and knew rather their native tongue, Aramaic; and many also spoke Greek and some Latin, because of their geo-political situation. The third and bottom caste was the "Samaritans" of Samaria. These literally were "untouchable," as in Diatessaron 6:7 and John 4:9. Even the second caste, Galileans, looked down on Samaritans. The town of Nazareth, where Jesus was from, was fairly close to Samaria. It was also said of Jesus that he was a Samaritan: "The Jews answered and said to him, 'Do we not rightly say that you are a Samaritan, and have a demon?'" (John 8:48) When a Galilean man, Nathaniel, was told to come meet Jesus of Nazareth, Nathaniel said, "Is it possible for anything good to be from Nazareth?" (Diatessaron 5:14; John 1:46) The disciples James and John were perfectly willing to call down fire from heaven and burn up Samaritans; see Diatessaron 18:2; Luke 9:54.

The word "Samaria" came to mean a region, with vague borders, north of Judea but south of Galilee, and west of the Jordan. This was by then not a political region. (As for the city formerly called Samaria, it had been renamed "Sebaste" by Herod the Great.) Jesus, unlike the rest of those of the two upper castes, would not always avoid Samaria. Those of the two upper castes, when traveling back and forth between Galilee and Judea, would be sure they conducted most of their north-south progress east of the Jordan River, and approach Jerusalem from the east via Jericho, in order to avoid passing through Samaria.

This was lamentable. The well of the man Israel himself, that is, Jacob, was in Samaria, at which well Jesus astounded the Samaritan woman by drinking from the same vessel as she a Samaritan. In their conversation, she soon brought up theological and customary disagreements between the Jews and Samaritans. It is clear the Samaritans considered themselves Israelites. In that same passage, Jesus appears to consider himself a "Jew." In the genealogical sense, he certainly was a Judean, that is, descended of the tribe of Judah. In a geographical sense, however, he was not a Judean. The Judeans for their part considered Samaritans either as not Israelites, or if Israelites at all, disobedient, unclean and "cast out of the camp." Jesus in Matthew 10:5 excluded Samaritans from the group he called "the lost sheep of the house of Israel." But he apparently regarded them as more Israelite than the Phoenicians of Mark 7:26-28, Matthew 15:21-27, and Diatessaron 14:11-17, who were called "dogs." (But Jesus did reward even the Canaanite woman for her faith.) The apostles Peter and John evidently later on considered Samaritans to be Israelites, for in Acts 8:14-17, they readily went to Samaria to help them receive the Holy Spirit. This is in contrast to Acts 10, when Peter resisted the idea of Cornelius the Roman receiving the Holy Spirit, whom he clearly thought of as non-Israelite, Gentile and untouchable.

In modern times, the English word "Jew" means all descendants of the Shemite man Jacob, not just Judeans. And not really descendants in a racial sense, but in the sense of practicing the traditions passed down from the Judean Sanhedrin. Again, it was because Judah was the largest and most prominent tribe, that the whole people came to be named after him. The message from Jews themselves, as to what a Jew is, is contradictory. On the one hand, it is said that there is no Jewish race per se, but a Jewish religion and culture. On the other hand, by Jewish law, any child of a Jewish mother is a Jew, whether practicing the religion or not. Agreement cannot be reached even in the state of Israel, as to who or what is a Jew, or how one becomes a Jew. Thus we must accept that the word Jew has several meanings.

## 2. The leaders of Pharisaic or Rabbinical Judaism.

Here is the text of John 7:11-13. <sup>11</sup>The Jews therefore were looking for him in the festival, and saying, "Where is that fellow?" <sup>12</sup>And there was much whispering about him in the crowds. Some were maintaining, "He is a good man." "No," others would say. "He is misleading the people." <sup>13</sup>Though none would speak about him openly, for fear of the Jews.

Here we have the crowds wanting to speak about Jesus, but not openly doing so, for fear of "the Jews." Clearly, the "Jews" the crowd were fearing were the Sanhedrin, who had decided that anybody who confessed that Jesus was the Messiah, should be put out of the synagogue. Yet, in the same passage, the crowd are called "Jews."

John 9:22 "His parents said these things because they were fearing the Jews. For the Jews had already decided that anyone who acknowledged Him to be the Christ would be put out of the synagogue."

Here we have Jewish parents, who are afraid of "the Jews," and it is clear here that "the Jews" means the leaders of Rabbinical Judaism.

The leaders and Pharisees held in contempt the majority of the regular people, whom they referred to as **עַם הָאָרֶץ** - 'am hā'ārets, "people of the land." Originally, this phrase am-ha'arets only meant to distinguish the majority of Israelites from the leaders (Lev. 4:27; 20:4; 2 Kings 11:18, 19; 15:5; 16:15; 21:24; Ezekiel 7:27), but after the return from the exile, it came to mean those people living in Palestine whose Judaism was mixed or suspect, and with whom the more strict Jew could not intermarry. (Ezra 9:1-2, Nehemiah 10:30-31) But by New Testament times the Pharisees used it as a term of contempt in John 7:49 for all the people who "know not the law," which really meant those who did not observe the law according to their interpretation. The Pharisee considered the "people of the land" to be immoral, irreligious, and unclean and untouchable. According to the Pharisaic / Sanhedrin rabbinical law, their testimony was not admissible in court, and so they were not summoned as witnesses. They were not trustworthy enough to be appointed fiduciaries in a legal matter. And Pharisees were not allowed to eat with the "people of the land," and were not allowed to marry one of them, for, they said, "their women are unclean vermin."

Thus it is understandable why on several occasions when Jesus bested the Pharisees in theological or moral debate, the crowds "listened with delight."

### 3. False Jews

The gospel of John was written a relatively long time after Christ, after God's people had developed a new, spiritual meaning to the word "Jew." By the time John wrote his gospel, the disciples of Jesus identified themselves as Christians, and not so much as Jews. So John at various times uses both the widely used meaning, and also at other times the later meaning of "false Jew." For they taught that if a Jew did not accept Jesus as the Jewish Messiah, such a Jew is cut off from Israel, Acts 3: 22-23; Romans 11:17-21. The notion that a human being can inherit the kingdom of God solely by virtue of the fact that he is a Jew, is as false today, as it was when John the Baptizer warned, "And do not begin to say to yourselves, 'We have Abraham as our father.' For I tell you that out of these stones God can raise up children for Abraham." (Matthew 3:9; Luke 3:8)

So we must accept that the word Jew, both in the New Testament, and in the world today, has more than one meaning. But how to render the word in the gospel of John? Should we change it passage by passage? I decided that this was too difficult to do with certainty. I left all instances rendered as the word "the Jews," and the reader must interpret these words by context. And I urge the reader to accept the ambiguity of the words "the Jews" as representative of the present word in general, that this is the situation with these words, difficult as it may be.

The danger of this is that a Jewish reader who is a non-believer, may get the feeling that John's gospel, and thus the Christian message in general, is anti-Jew. Or that non-Jewish readers may reckon to find in the gospel of John, scriptural justification for their hate of Jews. But in fact, neither the gospel of John nor the New Testament as a whole, teach any such thing. Witness the following quotations.

You Samaritans worship what you do not know; we worship what we know, for salvation is of the Jews. John 4:22

For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes; to the Jew first, and also to the Gentile. Romans 1:16

Then what advantage has the Jew? Or what is the value of circumcision? Much in every way. To begin with, the Jews are entrusted with the oracles of God. What if some were unfaithful? Does their unfaithfulness nullify the faithfulness of God? By no means! Let God be true, and every man a liar..." Romans 3:1-4

...I have great sorrow and unceasing anguish in my heart. For I could wish that I myself were accursed and cut off from Christ for the sake of my brethren, my kinsmen by race. They are Israelites, and to them belong the sonship, the glory, the covenants, the giving of the law, the worship, and the promises; to them belong the patriarchs, and of their race according to the flesh, is the Christ. God who is over all, be blessed for ever. Amen. But it is not as though the word of God had failed. For not all who are descended from Israel belong to Israel, and not all are children of Abraham because they are his descendants; but 'through Isaac shall your descendants be named.' This means that it is not the children of the flesh who are the children of God, but the children of the promise are reckoned as descendants. Romans 9:2-8

Now I am speaking to you Gentiles. Inasmuch then as I am an apostle to you Gentiles, I magnify my ministry in order to make my fellow Jews jealous, and thus save some of them. For if their rejection means the reconciliation of the world, what will their acceptance mean but life from the dead? If the dough offered as firstfruits is holy, so is the whole lump; and if the root is holy, so are the branches.

But if some of the branches were broken off, and you, a wild olive shoot, were grafted in their place to share the richness of the olive tree, do not boast over the branches. If you do boast, remember that it is not you that support the root, but the root supports you. You will say, "Branches were broken off so that I might be grafted in." That is true. They were broken off because of their unbelief, but you stand fast only through faith. So do not become proud, but stand in awe. For if God did not spare the natural branches, neither will he spare you... Romans 11:13-21

Endnote #3

## **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).

# The GOSPEL according to JOHN

Βηθανία <sup>5</sup> <sup>59</sup> <sup>66</sup> <sup>75</sup> <sup>8</sup> A B C\* E F H L M N S W<sup>s</sup> Δ Θ Ψ\* Ω 063 0211 2\* 7 8 9 27 28 118 124 157 205 461 475 579 597 700 892<sup>txt</sup> 1006 1009 1010 1073 1194 1195 1203 1210 1212 1216 1241 1242 1243 1253 1342 1344 1365\* 1424 1505\**vid* 1514 2148 2174 <sup>m</sup> Lect it<sup>a,aur,b,c,e,f,ff<sup>2</sup>,l,q,r<sup>1</sup></sup> vg syr<sup>p,h</sup>,pal<sup>mss</sup> cop<sup>bo</sup> slav Origen Eusebius Epiphanius mssacc. to Chrysostom Chrysostom; Ambrosiaster Augustine HF RP PK NA27 {C}

Βιθανία G X 565 1071 1192<sup>c</sup> 1519

Βηθαβαρᾶ C<sup>2</sup> K T<sup>vid</sup> Γ Π Ψ<sup>c</sup> 083 0141 1 2<sup>c</sup> 33 180 1079 1192\* 1230 1292 1365<sup>c</sup> 1505<sup>c</sup> 1546 1646<sup>c</sup> <sup>l</sup>770 <sup>l</sup>773 <sup>l</sup>AD syr<sup>s,c</sup>,pal<sup>mss</sup> cop<sup>sa<sup>mss</sup></sup> arm geo Origen Eusebius Epiphanius mssacc. to Chrysostom Cyril TR (Joshua 18:22 LXX)

Βηθαβαρᾶ <sup>82</sup> 892<sup>mg</sup> pc syr<sup>h<sup>mg</sup></sup> (Joshua 18:22 Heb.; 15:6, 61 Grk. LXX; cf. also Judges 7:24 LXX)

Βιθαβαρᾶ U 18 35

Βηθεβαρᾶ Λ 13 69 828

Βιθαρᾶ 1646\*

*lac* <sup>45</sup> D P Q V Y 047 050 054 060 065 068 070 078 086 087 091 0101 0105 0109 0127 0145 0162 0210 0216 0217 0218 0233 0234 0238 0256 0258 0260 0264 0268 0273 0286 0287 0290 0299 0301 0302 0306 0309.

Origen declares that in his time, "nearly all the manuscripts" said Bethany. But, he preferred Bethabara, because, he said, he could not find a Bethany on the other side of the Jordan, but only the one near Jerusalem, plus he was attracted to the edifying etymology of Bethabara, "house of preparation," (about which he was mistaken; actually means "house [or place] of passing over") versus the meaning of Bethany, which is "house of obedience."

For a map of the pertinent areas and a full TC discussion by Jeremy M. Hutton, use this URL:

<http://www.bibletranslation.ws/download/Hutton.pdf>

Swanson lists Γ for lacuna here, but he was mistaken. He consulted the Oxford fragment, and was unaware that another piece of the manuscript resided St. Petersburg. The IGNTP site lists the correct readings for 036 (Γ).

Note that though the old apparatuses list 0141 as an uncial, we now know it is "a minuscule commentary manuscript whose lemmata are written in majuscule." source: IGNTP

Witnesses arranged by date, up to the 12th century:

Date	Witnesses	Reading
II/III	<sup>66</sup>	1 - Βηθανία



The GOSPEL according to JOHN

III	ⲡ <sup>5</sup> ⲡ <sup>75</sup> Origen (253/254)	1 - Βηθανία
III	cop <sup>samss</sup> Origen (253/254)	2 - Βηθαβαρᾱ
III/IV	syr <sup>s,c</sup>	2 - Βηθαβαρᾱ
IV	Ⲹ* B it <sup>a</sup> Eusebius Ambrosiaster	1 - Βηθανία
IV	Eusebius	2 - Βηθαβαρᾱ
V	A C* it <sup>b,e,ff2</sup> syr <sup>P</sup> Epiphanius Chrysostom Augustine	1 - Βηθανία
V	arm geo Epiphanius Chrysostom	2 - Βηθαβαρᾱ
V	Tvid (the last letter is not readable)	(2) Βηθαβαρ_
VI	N	1 - Βηθανία
VI/VII	it <sup>q</sup> syr <sup>palmss</sup>	1 - Βηθανία
VI/VII	083 syr <sup>palmss</sup>	2 - Βηθαβαρᾱ
VII	ⲡ <sup>59</sup> it <sup>aur,r1</sup> syr <sup>h</sup>	1 - Βηθανία
VII	Ⲹ <sup>2</sup>	3 - Βηθαραβᾱ
VIII	E L it <sup>l,q</sup>	1 - Βηθανία
IX	Δ* F H M Θ Ω 063 0211 892 it <sup>f</sup> cop <sup>bo</sup>	1 - Βηθανία
IX	G 565 slav	(1) Βιθανία
IX	K Π 33	2 - Βηθαβαρᾱ
IX	U	(2) Βιθαβαρᾱ
IX	Λ	(2) Βηθεβαρᾱ
IX/X	Ψ* 1424	1 - Βηθανία
X	S	1 - Βηθανία
X	X	1 - Βηθανία
X	Γ 0141 1079 ℓ770	3 - Βηθαραβᾱ
XI	28 124 700 1006 1195 1216 1243	1 - Βηθανία
XI	ℓ773	3 - Βηθαραβᾱ
XI/XII	2	1 - Βηθανία
XII	157 1010 1241 1344 1365	1 - Βηθανία
XII	1071	(1) Βιθανία
XII	1 180 1230 1505	2 - Βηθαβαρᾱ
XII	828	(2) Βηθεβαρᾱ
XII	1648*	(3) Βιθαρᾱ

Endnote #4

**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 Bezae Cantabrigiae 206, A.D. 692. These are the manuscripts from which it is absent on purpose:  $\mathfrak{P}^{45vid}$   $\mathfrak{P}^{66}$   $\mathfrak{P}^{75}$   $\mathfrak{X}$   $A^{vid}$  B  $C^{vid}$  L N T W X Y  $\Delta^c$   $\Theta$   $\Psi$  070<sup>vid</sup> 0141 0211 3 12 15 21 22 32 33 36 39 44 49 63 72 87 96 97 106 108 124 131 134 139 151 157 168 169 209 213 228 249 297 333 388 391 397 401 416 423 430 445 461 488 496 499 501 523 537 542 554 565 578 584 703 713 719 723 730 731 732 736 741 742 768 770 772 773 776 777 780 799 800 817 821 827 828 841 843 849 865 869 896 989 1029 1077 1080 1100 1178 1192 1210 1230 1241 1242 1253 1273 1321 1333<sup>txt</sup> 1424<sup>txt</sup> 2106 2192 2193<sup>txt</sup> 2323 2346 2561<sup>txt</sup> 2718 2768 (some 280+ total) plus the majority of lectionaries SBL TH NA28 {A} // include with scribal marks E (only 8:2-11) M S  $\Lambda$  (only 8:3-11; may be Lectionary boundaries)  $\Pi$   $\Omega$  4 8 14 18 24 28 35 83 95? 109 125 141 148 156 161 164 165 166 167 178 179 200 202 230 285 338 348 363 367 376 386 407 443 478 479 510 532 547 553 645 655 656 661 662 685 757 758 763 769 781 797 801 824 825 829 844 845 867 873 897 922 1073 1092 (later hand) 1158 (marks start at beg. of new folio with καθίσας in 8:2) 1187 1189 1424<sup>mg</sup> 1443 1445 1514 1713 2399 (only 8:3-11 marked) 2754 (about 270 minuscules total) // include 7:53- 8:11 with wide variation among themselves: 1,863 Greek mss. including lectionaries D F (only 8:10-11) G H K U  $\Delta^{*vid}$  047 (only 8:3-11) 0233 65 109 138 173 199 226 265 357 377 382 532 544 560 579 597 682 700 792 807 892 992 994 1009 1010 1014 1071 1079 1093 1157 1219 1293 1319 1320 1344 1347 1361 1463 1546 1561 1571<sup>sup</sup> 1654 1712 1788 1797 2217 2220<sup>c</sup> 2223 2253 2561<sup>mg</sup> 2563 2575 2585 2615 2661 2680 2766 2786 2790 2813 2886 TR AN HF RP // include 8:1-11 (omit 7:53) 295 2411(h.a./h.t. ε πορευθη to ε πορευθη) 2220\* // contains John 7:53, but then places the rest after Luke 21:38 124 // place after Luke 21:38 f<sup>13</sup> (13 69 124 [346 after Lk 21:25] 543 788 826 828 983 1709, but not 174 230 1689) 1434 (230 has asterisks with the pericope) // place at the end of Gosp. of John f<sup>1</sup> (1 1582 2193<sup>sup</sup> but 118 872 884 1278 2372 2713 in normal place; and 131 209 565 1192 1210 2193<sup>txt</sup> omit) 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 John 1333<sup>mg</sup> (8:3-11) "For St. Pelagia, on Oct 8th, from John" // lac P Q V 050 054 060 063 065 068 078 083 086 087 091 0101 0105 0109 0127 0145 0162 0210 0216 0217 0218 0234 0238 0256 0258 0260 0264 0268 0273 0286 0287 0290 0299 0301 0302 0306 0309 317 1571 (565\*-apparently used to have P.A. at end of gospel of John, and still contains a faded introduction to the P.A., per Maurice Robinson and Klaus Witte). 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  $\text{p}^{39\text{vid}}$  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. In the Byzantine lection cycle, the reading for Pentecost was John 7:37-52, and then skips to John 8:12. Thus, some copyists had manuscripts of John that had marginal markings delineating where the lections were, and some mistook the marking for the Pentecost reading which said to skip ahead to 8:12, as a mark meaning to delete that section of 7:53 to 8:11 from the gospel of John. Then, when copyists realized that the story should be included, they added it back in, but with differing memories of how it was worded. This is quite plausible, and would explain why the passage reconstructed by later scribes would not be as purely Johannine in style.

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:

<https://www.bibletranslation.ws/trans/pachart.pdf>

Some observations on Style

When you translate this passage from the Greek, you see that there is a very marked change in the style of Greek, compared to the rest of the gospel of John. One change is in the more frequent use of the particle δὲ all of a sudden. There is also a marked increase in the use of the circumstance-setting participle near the beginning of a sentence, more often than is John's style.

Here is the pericope in question:

John 7:53 Καὶ ἐπορεύθησαν ἕκαστος εἰς τὸν οἶκον αὐτοῦ,  
<sup>53</sup>And each went to his home.

## Chapter 8

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

<sup>1</sup>But Jesus went to the Mount of Olives.

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

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

John 8:3 ἄγουσιν δὲ οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι γυναῖκα ἐπὶ μοιχείᾳ κατειλημμένην, καὶ στήσαντες αὐτὴν ἐν μέσῳ

<sup>3</sup>And the Torah scholars and the Pharisees are bringing a woman caught in adultery. And after they stood her in the midst

John 8:4 λέγουσιν αὐτῷ, Διδάσκαλε, αὕτη ἡ γυνὴ κατείληπται ἐπ' αὐτοφώρῳ μοιχευομένη·  
<sup>4</sup>they say to him, "Teacher, this woman was caught in the act of adultery.

John 8:5 ἐν δὲ τῷ νόμῳ ἡμῖν Μωϋσῆς ἐνετείλατο τὰς τοιαύτας λιθάζειν· σὺ οὖν τί λέγεις;  
<sup>5</sup>And in the Law, Moses charged us to stone such women. What then do you say?"

John 8:6 τοῦτο δὲ ἔλεγον πειράζοντες αὐτόν, ἵνα ἔχωσιν κατηγορεῖν αὐτοῦ. ὁ δὲ Ἰησοῦς κάτω κύψας τῷ δακτύλῳ κατέγραφεν εἰς τὴν γῆν.

<sup>6</sup>Now this they were saying tempting him, in order that they might obtain basis to accuse him. But Jesus bent down *and* was writing on the ground with his finger.

John 8:7 ὥς δὲ ἐπέμενον ἐρωτῶντες αὐτόν, ἀνέκυψεν καὶ εἶπεν αὐτοῖς, Ὁ ἀναμάρτητος ὑμῶν πρῶτος ἐπ' αὐτὴν βαλέτω λίθον·

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

John 8:8 καὶ πάλιν κατακύψας ἔγραφεν εἰς τὴν γῆν.

<sup>8</sup>And after bending down again, he continued writing on the ground.

John 8:9 οἱ δὲ ἀκούσαντες ἐξήρχοντο εἰς καθ' εἷς ἀρξάμενοι ἀπὸ τῶν πρεσβυτέρων, καὶ κατελείφθη μόνος, καὶ ἡ γυνὴ ἐν μέσῳ οὖσα.

<sup>9</sup>And after they heard this, they went away one by one, starting with the oldest, until he alone was left, and the woman still in the midst.

John 8:10 ἀνακύψας δὲ ὁ Ἰησοῦς εἶπεν αὐτῇ, Γύναι, ποῦ εἰσιν; οὐδεὶς σε κατέκρινεν;

<sup>10</sup>And Jesus straightened up and said to her, "Woman, where are they? Has no one condemned you?"

John 8:11 ἡ δὲ εἶπεν, Οὐδεὶς, κύριε. εἶπεν δὲ ὁ Ἰησοῦς, Οὐδὲ ἐγὼ σε κατακρίνω· πορεύου, [καὶ] ἀπὸ τοῦ νῦν μηκέτι ἁμάρτανε.

<sup>11</sup>And she said, "No one, sir." And Jesus said, "Neither am I condemning you. Go your way, and from now on, sin no more."

I quote the book "A Textual Commentary on the Greek New Testament," by Bruce M. Metzger on behalf of and in cooperation with the Editorial Committee of the United Bible Societies' Greek New Testament: Kurt Aland, Matthew Black, Carlo M. Martini, Bruce M. Metzger, and Allen Wikgren. The following is a quote from it concerning this passage:

"The evidence for the non-Johannine origin of the pericope of the adulteress is overwhelming. It is absent from such early and diverse manuscripts as  $\mathfrak{P}^{66} \mathfrak{P}^{75} \mathfrak{X} B L N T W Y \Delta \Theta \Psi 0141 0211 22 33 124 157 209 788 828 1230 1241 1242 1253 2193$  *al.* Codices A and C are defective in this part of John, but it is highly probable that neither contained the pericope, for careful measurement discloses that there would not have been space enough on the missing leaves to include the section along with the rest of the text. In the East the passage is absent from the oldest form of the Syriac version ( $\text{syr}^{\text{cs}}$  and the best manuscripts of  $\text{syr}^{\text{p}}$ ), as well as from the Sahidic and the sub-Achmimic versions and the older Bohairic manuscripts. Some Armenian manuscripts and the Old Georgian version omit it. In the West the passage is absent from the Gothic version and from several Old Latin manuscripts ( $\text{ita}, 1^{\text{*}}, \text{q}$ ). 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  $\Gamma$   $\Pi$  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  $\text{arm}^{\text{mss}}$ ) 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."

### FREQUENCY OF THE PARTICLE δε

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 ἐρωτῶντες – 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.)

1:36, 1:38, 1:42, 2:3, 2:15, 4:47, 4:51, 5:6, 6:5, 6:14, 6:15, 6:19, 6:25, 6:61, 7:14, 8:30, 9:1, 9:6, 11:4, 11:17, 11:28, 11:43, 11:51, 12:3, 12:14, 13:2 (3,4?), 13:21, 13:25, 13:26, 13:30, 16:8, 18:1, 18:3, 18:4, 18:10, 18:22, 18:38, 19:2, 19:13, 19:17, 19:26, 19:28, 19:30, 20:5, 20:14, 20:20, 20:22, 21:4, 21:7, 21:19, 21:20, 21:21.

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 οὐτόν But he said this testing him

7:39 - τοῦτο δὲ εἶπεν περὶ τοῦ πνεύματος Now this he said in reference to the Spirit

11:51 - τοῦτο δὲ ἀφ' ἑαυτοῦ οὐκ εἶπεν But this, from himself he did not say.

12:6 - εἶπεν δὲ τοῦτο οὐχ ὅτι περὶ τῶν πτωχῶν But he said this not because it mattered to him about the poor (I think this example is weak, not exactly like the phrase in John 8:6.)

12:33 - τοῦτο δὲ ἔλεγεν σημαίνων ποίῳ θανάτῳ Now this he was saying signaling by what kind of death

21:19 - τοῦτο δὲ εἶπεν σημαίνων ποίῳ θανάτῳ Now this he said signaling by what kind of death

Secondly, they argue that the use of the vocative Γύναι (*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.

A Byzantine text advocate, Dr. 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>

**But in conclusion** regarding style considerations, if indeed, as I think was the case, the passage dropped out because of lectionary markings mistaken for deletion markings, but then reconstructed by later scribes, it would naturally lose its purely Johannine style. I used to think that this passage was a later addition to scripture, but I have changed my mind. One of the most important reasons for this is the argument that the lectionary readings cause confusion. For example, in the Byzantine lection cycle, the reading for Pentecost was John 7:37-52, and then skips to John 8:12. Thus, some copyists had manuscripts of John that had marginal markings delineating where the lessons were, and some mistook the marking for the Pentecost reading which said to skip ahead to 8:12, as a mark meaning to delete that section of 7:53 to 8:11.

Another reason I believe the passage is genuine scripture, is because Jerome points out that Jesus had just declared himself the fountain of living waters in Jn John 7:38, and now that the Jewish leaders had turned away from that fountain, Jeremiah 17:13 was being fulfilled in two ways: they were put to shame, and their names were being written in the earth. (In contrast to Luke 10:20) "Thou hope of Israel, Yehovah! All that forsake Thee shall be ashamed; they that turn away from Thee shall be written in the earth, because they have forsaken Yehovah, the fountain of living waters."

ג' מִקְוֵה יִשְׂרָאֵל יְהוָה, כָּל-עֲזָבֶיךָ יִבְשׁוּ; יִסּוּרִי (וְסוּרִי) בְּאֶרֶץ יִכְתְּבוּ, כִּי עֲזָבוּ מְקוֹר מַיִם-חַיִּים אֶת-יְהוָה.  
<http://www.mechon-mamre.org/p/pt/pt1117.htm>

I have compiled a chart of the Greek manuscripts of the entire Pericope of the Adulteress, in the Swanson style, showing all the variant readings in the pericope. That is a pdf, and can be [downloaded here](#):

<http://www.bibletranslation.ws/trans/pachart.pdf>

### Endnote #5

IN JOHN 8:25, WAS JESUS SAYING, "I AM WHAT I HAVE BEEN TELLING YOU FROM THE BEGINNING," OR WAS HE SAYING, "WHY DO I SPEAK TO YOU AT ALL!"?

## John 8:25, Diatessaron 15:32

GREEK TEXT: Τὴν ἀρχὴν ὅ τι καὶ λαλῶ ὑμῖν;

PROBLEM: In most of the early manuscripts of the New Testament, only capital letters were used, and there were no spaces between words and sentences. Nor was there much punctuation. This makes it difficult at times to tell where one word ends and the next begins, thus difficult to know which words the author meant. To illustrate this, suppose we had the same practice in English, and you were confronted with the letters: ANDTHENHEISNOWHEREWHATAMYSTEROUS. Take the words in the letters, HEISNOWHERE. Did the author mean "He is nowhere" or "He is now here"? There is exactly this kind of problem in interpreting John 8:25. The Greek words translated "Just what" in the sentence "Just what I have been saying along" in John 8:25, Diatessaron 15:32 are the words ὅ τι - hó ti, which mean "that which." Or are they one word, ὅτι - hó ti, a Greek word which can mean "because" or "that," or, in "Biblical Greek," "why."

Consequently, according to the UBS textual commentary, edited by Bruce M. Metzger, the sentence could be variously translated as follows:

1. As a question, with ὅτι = "why?" ("Why do I speak to you at all?") Where τὴν ἀρχὴν in the accusative case would be adverbial and equivalent to ὅλως - hólōs - "altogether." This use of hó ti 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 ὅ τι - hó ti is used, it is always a translation of the Hebrew interrogative pronouns used in direct questions and meaning "why," such as מַה and מַה־וְעָמָּה.

2. As an exclamation, with hó ti as a Hebraism after הֲיָ ("That I speak to you at all!")
3. As an affirmation, with hó ti 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 (P<sup>66</sup>) 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.

### Principal Witnesses to the gospel of John

Date	Witnesses
II	P <sup>52</sup> P <sup>90</sup>

The GOSPEL according to JOHN

II/III	ⲡ <sup>66</sup>
III	ⲡ <sup>5</sup> ⲡ <sup>22</sup> ⲡ <sup>28</sup> ⲡ <sup>39</sup> ⲡ <sup>45</sup> ⲡ <sup>75</sup> ⲡ <sup>80</sup> ⲡ <sup>95</sup> ⲡ <sup>106</sup> ⲡ <sup>107</sup> ⲡ <sup>108</sup> ⲡ <sup>109</sup> ⲡ <sup>119</sup> ⲡ <sup>121</sup> 0212 cop <sup>sa</sup> Origen (253/254)
III/IV	0162 syr <sup>s,c</sup>
IV	ⲡ <sup>6</sup> ⲡ <sup>120</sup> ⲡ <sup>*</sup> (01) B (03) 0258 it <sup>a</sup> cop <sup>fay</sup> Eusebius Ambrosiaster
IV/V	ⲡ <sup>122</sup> W (032)
V	ⲡ <sup>93</sup> ⲡ <sup>1</sup> A (02) C <sup>*</sup> (04) D (05) Q (026) T (029) 068 0216 0217 0218 0264 0301 it <sup>b,d,e,ff<sup>2</sup>,n</sup> syr <sup>p</sup> arm geo Epiphanius Chrysostom Augustine
V/VI	ⲡ <sup>63</sup>
VI	ⲡ <sup>2</sup> ⲡ <sup>36</sup> ⲡ <sup>76</sup> N (022) P (024) 060 065 070 078 086 087 091 0260 0302 0309 it <sup>f,j</sup>
VI/VII	ⲡ <sup>44a</sup> ⲡ <sup>44b</sup> ⲡ <sup>55</sup> ⲡ <sup>128</sup> 083 it <sup>q,q</sup> syr <sup>pal</sup>
VII	ⲡ <sup>59</sup> ⲡ <sup>60</sup> ⲡ <sup>2</sup> 0109 0145 0210 0268 it <sup>aur,r<sup>1</sup>,π</sup> syr <sup>h</sup>
VIII	E (07) L (019) 047 054 0101 0127 0233 0234 0238 0250 0256 it <sup>l,p,q</sup>
IX	F (09) G (011) H (013) K (017) M (021) U (030) V (031) Y (034) Δ (037) Θ (038) Λ (039) Π (041) Ω (045) 050 063 0211 0273 0287 0290 0306 33 565 892 cop <sup>bo</sup> slav
IX/X	Ψ <sup>*</sup> 1424
X	S (028) [yr 949] X (033) Γ (036) 0105 0141 1079 ℓ <sup>770</sup>
X/XI	0286 0299
XI	055 28 124 700 1006 1195 1216 1243 ℓ <sup>773</sup>

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