

# The Gospel of JOHN

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# The Good News According to JOHN

## Chapter 1

### *The Word Became Flesh Among Us*

<sup>1</sup>In the beginning was the Word, and the Word was with God, and the Word was God. <sup>2</sup>He was with God in the beginning.

<sup>3</sup>Through him all things were made, and without him not one thing was made that has been made. <sup>4</sup>In him was life, and that life was the light for humankind. <sup>5</sup>And the light shines in the darkness, and the darkness has not mastered it. <sup>1</sup>

<sup>6</sup>There came a man sent from God; his name was John. <sup>7</sup>He came as a witness to testify about that light, so that through him all people might believe. <sup>8</sup>He himself was not the light; *he came* rather to bear witness to the light. <sup>9</sup>The true light, which gives light to every human being, was coming into the world.

<sup>10</sup>He was in the world, and though the world was made through him, the world did not recognize him. <sup>11</sup>He came to that which was his own, and his own did not receive him. <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— <sup>13</sup>children generated, not from bloods, nor from body desire, nor from a man's decision, but *born* of God.

<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.

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

<sup>16</sup>And out of his fulness we have all received, yes, grace upon grace. <sup>17</sup>For the law was given through Moses; grace and truth came through Jesus Christ. <sup>18</sup>No one has ever seen God; but the Only Begotten Son,<sup>2</sup> who is in the bosom of the Father, he has made him known.

<sup>1</sup> **1:5** The Greek verb is καταλαμβάνω - katalambáno. There is a double meaning to the Greek word. It conveys both the idea of to understand, and to overpower and seize. But the same duplicity is found in our English words. For example, the word *apprehend* can mean both to catch & seize, or also to understand; the word *grasp* can mean to catch and seize, or also to understand; the English verb, to master, can mean both to overcome, or also to understand. The darkness has never caught up to the light or enveloped it or swallowed it up, so has never been able to comprehend it, or overcome it, or extinguish it.

<sup>2</sup> **1:18** txt {D} ὁ μονογενὴς υἱὸς 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 υἱὸς) X Y Γ Δ Θ Λ Π Ψ Ω 047 063 0141 0211 f<sup>1</sup> f<sup>13</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 1365 1424 1505 1546 1646 2148 m Lect it<sup>a</sup>,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 HF RP // ὁ μονογενὴς υἱὸς θεοῦ it<sup>a</sup> cop<sup>sa</sup> Irenaeus<sup>lat1/3</sup> Ambrose<sup>1/11vid</sup> // μονογενὴς θεὸς p<sup>66</sup> s<sup>66</sup> B<sup>\*,c</sup> C<sup>\*</sup> L syr<sup>p,h,mg</sup> geo2 Origen<sup>gr2/4</sup> Irenaeus<sup>lat</sup> Didymus Cyril<sup>1/4</sup> NA27 {B} // ὁ μονογενὴς θεὸς p<sup>75\*,c</sup> s<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 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> 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 θεὸς, 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 θεὸς” a B rating of certainty. Their main reasons were that this was the earliest reading, and that this was the most difficult reading (one of the canons of textual criticism is that the more difficult reading be preferred, since copyists would tend to smooth over or simplify, rather than the 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 θεὸς” is far too difficult to be genuine. I understand this point of view, since it is very hard to translate. Just witness

### The Pharisees Question John

<sup>19</sup>And this is the testimony of John, when the Jews sent<sup>3</sup> priests and Levites from Jerusalem in order to ask him, "Who are you?" <sup>20</sup>And he confessed, and did not resist; but confessed, "I am not the Anointed One."

<sup>21</sup>And they asked him, "Who then? Are you Elijah?"

And he says, "I am not."

"Are you the Prophet?"<sup>4</sup>

the widely divergent renderings of this reading in current English Bible translations. Alan Wikgren dissented from the UBS committee majority, and said, "It is doubtful that the author would have written μονογενῆς 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  $\mathfrak{P}^{66}$   $\mathfrak{P}^{75}$  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 μονογενής 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." of τὸ ὄν, Parmeno 8.4 (3rd cent. B.C.); εἷς ὅδε μ. οὐρανὸς γεγονώς Pl. Ti.31.b, cf. Procl. Inst. 22; θεός ὁ μ. Sammelb. 4324.15. [Note "God the μονογενής" 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 μονογενής as follows:

(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 ἐστὶ. μονογενὴ κ. μόνον 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 γέννησθαι 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 υἱός 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 μονογενοὺς μονογενοὺς 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 Erloesers: 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>3</sup> 1:19 txt {A} omit πρὸς αὐτόν  $\mathfrak{P}^{66*}$   $\mathfrak{P}^{75}$   $\mathfrak{X}$  C<sup>3</sup> F K L M U W<sup>supp</sup> Δ Λ Π\* 0141 f1 2 28 33 118 180 205 461 565 597 700 892\* 1006 1071c 1241 1292 1342 1505  $\mathfrak{m}$  Lect Origen<sup>lem</sup> TR HF RP // +πρὸς αὐτόν B C\* 33 892c 1010 1071\* it<sup>a,aur,b,c</sup> syr<sup>c,p,pal</sup> copsa,bo arm eth geo slav Chrysostom<sup>lem</sup> Cyril NA27 {C} // +πρὸς αὐτόν after Ἰουδαῖοι 1424 // +πρὸς αὐτόν after Λευίτας  $\mathfrak{P}^{66cvid}$  A Θ Π Ψ f1<sup>3</sup> (124) 157 579 1243 it<sup>e,f,f2,l,q,r1</sup> vg syr<sup>h</sup> Augustine // lac  $\mathfrak{P}^{45}$  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 at all necessary anyway.

<sup>4</sup> 1:21 Deuteronomy 18:14-20

And he answered, "No."

<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?"

<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." ' ' <sup>5</sup>

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

<sup>26</sup>John answered them as follows: "I baptize in water, but <sup>6</sup> among you stands one you do not know, <sup>27</sup>the one coming after me, <sup>7 8</sup> the thong of whose sandal I am not worthy to untie."

<sup>28</sup>These things happened in Bethany,<sup>9</sup> on the other side of the Jordan, where John was baptizing.

### *Behold the Lamb of God*

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

<sup>32</sup>Then John testified, saying: "I have seen the Spirit come down from heaven like a dove, and it remained upon him. <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, this is the one who will baptize in the Holy Spirit.' <sup>34</sup>And now I have seen, and *now*<sup>10</sup> I have testified, that this is the Son of God."<sup>11</sup>

<sup>5</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>6</sup> **1:26** txt δὲ A C<sup>2</sup> E N T W 047 461 latt syr cop<sup>sa,bo</sup> TR RP // omit <sup>59</sup> <sup>66</sup> <sup>75</sup> <sup>120</sup> <sup>8</sup> B C\* L 083 cop<sup>bo</sup>mss NA28 // lac <sup>45</sup> D P Q V Y 0233.

<sup>7</sup> **1:27a** txt ὁ ὀπίσω μου ἐρχόμενος <sup>66</sup> <sup>75</sup> <sup>120</sup> <sup>82</sup> B\* C\* L N\* T W 083 it<sup>a</sup> syr<sup>s,c</sup> NA28 // ὀπίσω μου ἐρχόμενος <sup>8</sup> // Αὐτός ἐστιν ὁ ὀπίσω μου ἐρχόμενος A B<sup>2</sup> C<sup>2</sup> E N C\* 047 461 lat syr<sup>p,h</sup> TR RP // lac <sup>45</sup> D P Q V Y 0233.

<sup>8</sup> **1:27b** txt omit <sup>5</sup> <sup>66</sup> <sup>75</sup> <sup>119</sup>vid <sup>8</sup> B\* C\* L N\* T W 083 syr<sup>s,c</sup> cop NA28 // ὅς ἔμπροσθέν μου γέγονεν A B<sup>2</sup> C<sup>2</sup> E N C\* 047 lat syr<sup>(p),h</sup> cop<sup>bo</sup>mss TR RP // lac <sup>45</sup> D P Q V Y 0233.

<sup>9</sup> **1:28** txt {A} ἐν Βηθανίᾳ ἐγένετο <sup>5</sup>vid (the word Βηθανίᾳ is visibile but not ἐγένετο) <sup>59</sup> <sup>75</sup> A B C\* E F H L M S W<sup>supp</sup> 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 <sup>m</sup> Lect it<sup>aur,c,f,ff<sup>2</sup>,l,q</sup> (it<sup>a,b,e,r</sup>) vg syr<sup>p,h,pal</sup>mss cop<sup>bo</sup> slav Origen Eusebius (Epiphanius) (mss<sup>acc</sup>. to Chrysostom) Chrysostom; Ambrosiaster Augustine HF RP PK NA27 {C} // ἐν Βεθανίᾳ ἐγένετο Δ\* // ἐν Βηθανίᾳ ἐγένοντο N // ἐγένετο ἐν Βηθανίᾳ <sup>66</sup> <sup>8</sup> 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\* Βιθαρᾷ ) 1646<sup>c</sup> 1770 1773 1<sup>AD</sup> (syr<sup>s,pal</sup>mss) cop<sup>sa</sup>mss arm geo Origen Eusebius (Epiphanius) (mss<sup>acc</sup>. to Chrysostom) 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) <sup>8</sup> 892<sup>mss</sup> pc (syr<sup>h</sup>mss) // lac <sup>45</sup> D P Q V Y. Origen declares that in his time, "nearly all the manuscripts" said Bethany. But, he preferred Bethabara, because, he said, he could not find a Bethany on the other side of the Jordan, but only the one near Jerusalem, plus he was attracted to the edifying etymology of Bethabara, "house of preparation," (about which he was mistaken; actually means "house [or place] of passing over) versus the meaning of Bethany, which is "house of obedience." See the endnote at the end of this document which delineates the above again but dealing only with the place name and not the other words in the phrase. For a map of the pertinent areas and a full TC discussion by Jeremy M. Hutton, use this download URL:

<http://www.bibletranslation.ws/download/Hutton.pdf>

<sup>10</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.

<sup>11</sup> **1:34b** txt ὁ υἱός τοῦ θεοῦ <sup>5</sup> <sup>66</sup> <sup>75</sup> <sup>8</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 <sup>m</sup> Lect it<sup>aur,c,f,l,q</sup> vg syr<sup>p,h,pal</sup>mss cop<sup>bo</sup> arm eth geo slav Or Aster Chrys Cyril John-Dam; Aug<sup>x</sup> TR RP NA27 {B} // ὁ υἱός τοῦ \_\_\_\_ <sup>75</sup>\* (two more words illeg.) // ὁ ἐκλέκτος τοῦ θεοῦ <sup>8</sup> 187 218 228 1784

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

<sup>35</sup>The next day, again, John was standing with two of his disciples.<sup>12</sup> <sup>36</sup>And seeing Jesus walking, he says, "Behold, the Lamb of God!"

<sup>37</sup>The two disciples heard him saying this, and they followed Jesus. <sup>38</sup>And Jesus turned around; and seeing them following, says to them, "What do you want?"

And they said to him, "Rabbi," (which when translated is Teacher), "where are you staying?"

<sup>39</sup>He says to them, "Come, and you will see."

They went therefore, and saw where he was staying, and spent the rest of that day with him, it being about 10 a.m.

<sup>40</sup>Andrew, the brother of Simon Peter, was one of the two hearing from John and following Jesus. <sup>41</sup>This man first thing finds his own brother Simon, and he tells him, "We have found the Messiah" (which when translated is Anointed One).

<sup>42</sup>He led him to Jesus.

Looking at him, Jesus said, "You are Simon son of John.<sup>13</sup> You will be called Kephas" (which when translated is Rock.)<sup>14</sup>

### *Philip and Nathaniel*

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

<sup>44</sup>And Philip was from Bethsaida, of the city of Andrew and Peter. <sup>45</sup>Philip finds Nathaniel, and tells him, "We have found him of whom Moses in the Law, and also the prophets wrote: Jesus son of Joseph, from Nazareth."

<sup>46</sup>And Nathaniel said to him, "Is it possible for anything good to be from Nazareth?"

Philip says to him, "Come and see."

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

<sup>48</sup>Nathaniel 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>49</sup>Nathaniel answered him, "Rabbi, you are the Son of God, you are the King of Israel."

<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." <sup>51</sup>He then says to him, "Truly, truly I say to you, you shall *all* see<sup>15</sup> heaven torn open, and the angels of God ascending and descending on the Son of Man."

it<sup>b,e,ff2\*</sup> syr<sup>C,S</sup> Ambr, Aug // ó ἐκλέκτος υἱός it<sup>a,ff2c</sup> vg<sup>mss</sup> syr<sup>pal</sup>mss (syr<sup>pal</sup>lms ó μονογενὴς υἱός) cop<sup>sa</sup> // lac p<sup>106</sup> D Q T V. The apparatuses have changed much recently. This is the latest data from Muenster as of March 29, 2009.

<sup>12</sup> **1:35** John the son of Zebedee and Andrew the brother of Peter

<sup>13</sup> **1:42a** txt Ἰωάννου p<sup>66</sup> p<sup>75</sup> p<sup>106</sup> x B\* (Ιωανου) L W<sup>supp</sup> 33 it<sup>a,b,f,ff2,r1</sup> vg<sup>mss</sup> cop<sup>sa,bo</sup> NA28 {B} // Ἰωαννᾶ θ vg<sup>ww,st</sup> // Ἰωανᾶ 1241 // 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>13</sup> 2 28 118 157 180 205 565 579 597 700 892 1006 1010 1071 1243 1292 1342 1424 1505 1582 Byz Lect it<sup>c,(q)</sup> vg<sup>cl</sup> (it<sup>aur</sup> vg<sup>mss</sup> Bariona) syr<sup>s,p,h,pal</sup> cop<sup>bo</sup>mss arm eth geo slav Serap Epiph Chrys Cyr<sup>lem</sup> TR RP // frater Andreae it<sup>e</sup> // lac p<sup>45</sup> C D N P Q T V 063 070. According to BDF §53(2), Ἰωνᾶ is a shortening of Ἰωάν(ν)ης due to the influence of the Syriac word yōnā for the same (both renderings of the Hebrew יְהוֹנָדָה). (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 Ἰωανᾶ 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 Ἰωανᾶς. The King James Version in 1 Esdras 9:23 renders that name as Jonas, while the RSV says Jonah there.

<sup>14</sup> **1:42** 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.

<sup>15</sup> **1:51** txt ὁψεσθε p<sup>66</sup> p<sup>75</sup> Willoughby Papyrus x B L W<sup>S</sup> 0141 397 579 821 850 1819 1820 2129 it<sup>a,b,c,ff2,1</sup> cop arm Epiph Or SBL NA28 {/} // ἂπ' ἄρτι ὁψεσθε (Mt 26:64) A E F G H K M S U X Y Γ Δ Λ Π Ψ Ω 047 0211f 0233 f<sup>1</sup> f<sup>13</sup> 2 28 33 157 565 700 892 1071 1241 1424 m<sup>it</sup>e,q,r1 syr TR RP // lac p<sup>45</sup> p<sup>59</sup> C D N P Q T V 063 083 syr<sup>s,c</sup>

## Chapter 2

### *Water Into Wine*

<sup>1</sup>And on the third day a wedding took place at Cana in Galilee. Jesus' mother was there, <sup>2</sup>and both Jesus and his disciples had been invited to the wedding. <sup>3</sup>And when wine was lacking, Jesus' mother says to him, "They have no wine."

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

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

<sup>6</sup>And there were six stone water jars lying there, for the ceremonial washing of the Jews, each holding from two to three measures.<sup>16</sup>

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

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

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

<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.

<sup>12</sup>After this he went down to Capernaum, he and his mother, and brothers, and his disciples, and there they stayed for a few days.

### *Jesus Cleanses the Temple*

<sup>13</sup>And the Passover of the Jews was near, and Jesus went up to Jerusalem. <sup>14</sup>And in the temple he found those selling cattle, sheep and doves, and the money changers sitting. <sup>15</sup>And having made a whip out of ropes, he expelled all from the temple, including the sheep and the cattle, and he poured out the coins of the money changers, and overturned the tables, <sup>16</sup>and he said to those selling the doves, "Take these out of here! Do not make the house of my Father a house of commerce!"

<sup>17</sup>His disciples remembered that it is written: "The zeal for your house will consume me."<sup>17</sup>

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

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

<sup>20</sup>Then the Jews said, "This temple was built in forty-six years, and you in three days will raise it?" <sup>21</sup>But he had spoken of the temple of his body. <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.

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

<sup>1</sup>And there was a man of the Pharisees<sup>19</sup> named Nicodemus, a ruler of the Jews. <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."

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

<sup>16</sup> **2:6** Twenty to thirty gallons, or from 75 to 115 liters. Each *measure* contained 72 *sextarii* or pints.

<sup>17</sup> **2:17** Psalm 69:9

<sup>18</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>19</sup> **3:1** ἄνθρωπος ἐκ τῶν Φαρισαίων, *ánthrōpos ek tōn Pharisaíōn*, "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."

<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?"

<sup>5</sup>Jesus answered, "Truly, truly I say to you, unless one is born from water and spirit, it is not possible to enter into the kingdom of God. <sup>6</sup>That born from flesh is flesh, and that born from Spirit is spirit. <sup>7</sup>You should not be surprised that I said to you, 'You<sup>20</sup> must be born from above.' <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>21</sup>

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

<sup>10</sup>Jesus answered and said to him, "You are Teacher for Israel, and not familiar with these things?<sup>22</sup> <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. <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? <sup>13</sup>And no one has gone up into heaven except the one who came down from heaven, the Son of Man.<sup>23</sup> <sup>14</sup>And as Moses lifted up the snake in the desert, in like manner the Son of Man must be lifted up, <sup>15</sup>so that everyone who believes in him may have eternal life.

<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. <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. <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.

<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.

<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. <sup>21</sup>But one doing the truth comes toward the light, so that his works may be manifest, that they have been accomplished in God."<sup>24</sup>

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<sup>20</sup> **3:7** The Greek is in the plural.

<sup>21</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>22</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

<sup>23</sup> **3:13** txt ἀνθρώπου <sup>63</sup>acc Swanson <sup>75</sup> ⲁ ⲃ Ⲍ ⲧ ⲱ ⲥ 083 086 33 1010 1241 1293 copsa,bopt,ach<sup>2</sup>,fay 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>1/4</sup>; Jerome<sup>1/5</sup> WH NA27 SBL {B} // ἀνθρώπου ὁ ὢν ἐν τῷ οὐρανῷ A<sup>c</sup> 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 it<sup>a</sup>,aur,b,c,f,ff<sup>2</sup>,j,l,q,r<sup>1</sup> vg syr<sup>p,h</sup> cop<sup>bopt</sup> arm eth geo<sup>1</sup> slav Hippolytus Origen<sup>lat2/4</sup> Adamantius<sup>lat</sup> Eustathius Ps-Dionysius Amphilochius Epiphanius<sup>1/4</sup> Chrystostom Paul-Emesa Cyril<sup>1/16</sup> Hesychius Theodoret<sup>3/4</sup> John-Damascus; Hilary Lucifer Ambrosiaster Ambrose Chromatius Jerome<sup>2/3</sup> Augustine TG RP // ἀνθρώπου ὁ ἐν τῷ οὐρανῷ A\* // ὁ ὢν ἐκ τοῦ οὐρανοῦ 0141 syr<sup>s</sup> // ὁς ἦν ἐν τῷ οὐρανῷ it<sup>e</sup> syr<sup>c,pal</sup> Zeno // lac <sup>45</sup> ⲁ ⲃ Ⲍ ⲧ ⲱ ⲥ 070 0233.

<sup>24</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.



<sup>13</sup>Jesus answered and said to her, "Everyone who drinks from this water will thirst again, <sup>14</sup>but whoever drinks from the water which I will give him will by no means ever thirst again. Indeed, the water I give him will become in him a fountain of water springing up into life without end."

<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 over here to draw."

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

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

Jesus says to her, "Commendably, you said, 'I do not have a husband.' <sup>18</sup>For you have had five husbands, and he you now have is not your husband. This you have said honestly."

<sup>19</sup>The woman says to him, "Sir, I am perceiving that you are a prophet. <sup>20</sup>Our ancestors worshiped on this mountain, and you *Jews* say that the place where *one* must worship is in Jerusalem."

<sup>21</sup>Jesus says to her, "Believe me, woman, a time is coming when you<sup>29</sup> will worship the Father neither on this mountain nor in Jerusalem. <sup>22</sup>You *Samaritans* worship what you do not know. We worship what we know, for salvation is of the Jews. <sup>23</sup>Nevertheless, a time is coming, and is now come, when the true worshipers will worship the Father in spirit and in truth, for indeed that is the kind the Father seeks as those worshipping him. <sup>24</sup>God is spirit, and those worshipping him, must worship in spirit and in truth."

<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."

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

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

<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?"

<sup>28</sup>Then, the woman left her water jar, and went away into the town. And she says to the people, <sup>29</sup>"Come, see a man who told me everything I ever did. Could he be the Messiah?"

<sup>30</sup>They were proceeding out of the town and coming toward him. <sup>31</sup>In the meantime, his disciples were pleading with him, saying, "Rabbi, eat."

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

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

<sup>34</sup>Jesus says to them, "That I may do the will of him who sent me, is food to me,<sup>30</sup> and that I may finish his work. <sup>35</sup>Do you not say,<sup>31</sup> 'There is four months yet,<sup>32</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>33</sup> for harvest. <sup>36</sup>The one harvesting is

<sup>29</sup> 4:21 In the Greek, "you" is in the plural.

<sup>30</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 ἀνακρίθω ἢ ὑπὸ ἀνθρωπίνης 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>31</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?'" 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>32</sup> 4:35b txt Ἐτι π<sup>66</sup> א B C H K<sup>c</sup> M N U W<sup>sup</sup> Γ Δ Θ Λ Ψ 083 f<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 HF RP NA27 {} // omit π<sup>75</sup> D (K\* τὸ instead) L S Π Ω 047 086 f<sup>13</sup> 28 118 1241 1844\* it<sup>d</sup> syr<sup>c</sup> Origen<sup>pt</sup> // lac π<sup>45</sup> F P X 346.

<sup>33</sup> 4:35b 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. <sup>36</sup> The one harvesting is already taking his wages,..."

taking his wages, and gathering fruit resulting in eternal life, so that<sup>34</sup> the one sowing and the one harvesting may rejoice together. <sup>37</sup>For the saying, 'One is the sower and another is the reaper,' is true in this: <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*

<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." <sup>40</sup>When therefore the Samaritans came to him, they asked him to remain with them, and he remained two days. <sup>41</sup>And, because of his word, many more believed.

<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 Savior of the world."

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

<sup>43</sup>And after the two days he departed from there into Galilee. <sup>44</sup>(Now Jesus himself testified, that in his own native place a prophet has no honor.) <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>46</sup>He 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. <sup>47</sup>When this man heard that Jesus was coming out of Judea into Galilee, he went to him and asked that he would come and heal his son, for he was about to die.

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

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

<sup>50</sup>Jesus says to him, "Go. Your son stays alive."

The man believed the word that Jesus had said to him, and departed. <sup>51</sup>And even as he was going back down, his servants met him saying that his boy was living. <sup>52</sup>He therefore ascertained from them the exact time in which he had gotten better. They therefore said to him, "The fever left him yesterday at 7 p.m."

<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.

<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*

<sup>1</sup>After these things, there was a festival of the Jews, and Jesus went up to Jerusalem. <sup>2</sup>Now there is in Jerusalem near the Sheep Gate<sup>35</sup> a pool, which in Hebrew<sup>36</sup> is called Bethesda,<sup>37</sup> having five colonnades. <sup>3</sup>In

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<sup>34</sup> 4:36 txt omit ꝥ<sup>66</sup> ꝥ<sup>75</sup> B C L N U W<sup>s</sup> Ψ 083 f<sup>1</sup> 33 565 579 892 1071 1241 l844 l2211 it<sup>e,r1</sup> SBL NA28 {} // καὶ Ν Α Δ Γ Κ Μ Σ Γ Δ Θ Λ Π Ω 047 0211 f<sup>13</sup> 2 28 157 579 700 1424 m lat syr<sup>p,h</sup> Ir-lat TR RP // lac ꝥ<sup>45</sup> F P T 346

<sup>35</sup> 5:2a A gate in the north which allowed the sheep destined to be sacrificed to access the temple.

<sup>36</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)

these a great number of disabled people used to lie, the blind, the lame, the paralyzed.<sup>38 39</sup> 5And one man was there who had had a disability thirty-eight years. 6When Jesus saw him lying *there* and learned that he had had *his condition* now for a long time, he says to him, "Do you want to get well?"

<sup>37</sup> **5:2c** {D} txt Βηθεσδά A C E<sup>c</sup> F G H K M S U V X<sup>comm</sup> Γ Δ Θ Π Ω 047 063 (Βηθ\_\_δά) 078 0141 (0233<sup>vid</sup> \_\_θεσδα) f<sup>1</sup> f<sup>13</sup> 2 28 33 124 157 180 205 213 397 565 579 597 700 865 892 1006 1009 1010 1071 1079 1195 1216 1230 1241 1242 1243 1253<sup>vid</sup> 1292 1342 1344 1365 1505 1546 1646 2148 2174 2129 2718 2786 *Lect* it<sup>f,q</sup> vg<sup>mss</sup> syr<sup>c,p,h<sup>mg</sup> gr,(pal)</sup> arm geo slav Amphilochius Didymus<sup>dub</sup> Chrysostom Cyril<sup>lem</sup> TR HF RP // Βιθεσδά 69 // Βησθεσδά N // Βηθεσθά 1424 // Βιθεσθά Λ<sup>\*c</sup> // Βηζαθά L it<sup>e</sup> // Beth(h)zet(h)a it<sup>b,ff<sup>2</sup>\*</sup> vg<sup>mss</sup> // Βηθζαθά Ν 0211 33 713 it<sup>l</sup> (Eusebius) (Cyril) NA27 {C} // Βηθσαϊδά (P<sup>66\*</sup> Βηδσαϊδάν P<sup>66c</sup> Βηδσαϊδά) P<sup>75</sup> B E\* T W<sup>supp</sup> (Ψ Βησσαιδα) pc it<sup>aur,c,ff<sup>2</sup>c</sup> vg syr<sup>h</sup> (copsa,pho,bo,ach<sup>2</sup>) eth Diatessaron<sup>s</sup> Tertullian Chromatius Jerome WH // Βελζεθα D it<sup>(a)d,r1</sup> (it<sup>a</sup> Belzatha) // lacuna P<sup>45</sup> Q X Y 346 788 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 חֶסֶד - "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 עֵשְׂדָא - "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. 1 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>38</sup> **5:3** txt {A} omit v. 3b P<sup>66</sup> P<sup>75</sup> Ν A\* B C\* L T 0141 157 821 it<sup>q</sup> syr<sup>c</sup> copsa,pbo,bo<sup>Pt</sup>,ach<sup>2</sup> arm geo Amphilochius NA27 {A} // add v. 3b A<sup>c</sup> C<sup>3</sup> E<sup>c</sup> 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,ff<sup>2</sup></sup> vg, syr<sup>p,h,pal</sup> cop<sup>bo<sup>Pt</sup></sup> arm ethpp geo slav Chrysostom Cyril<sup>lem</sup> TR HF 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 // 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, ἐκδέχεσθαι 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, right-click this [link](#), and choose "save as."

<sup>39</sup> **5:4c** txt {A} omit v. 4 P<sup>66</sup> P<sup>75</sup> Ν B C\* D T W<sup>supp</sup> 0141 33 157 821 2718 it<sup>d,f,l,q</sup> vg<sup>ww,st</sup> syr<sup>c</sup> copsa,pbo,bo<sup>Pt</sup>,ach<sup>2</sup> arm geo Amphilochius NA27 {A} // add 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 M *Lect* it<sup>a,aur,b,c,e,ff<sup>2</sup>,j,r1</sup> vg<sup>cl</sup>, syr<sup>p,pal</sup> cop<sup>bo<sup>Pt</sup></sup> eth slav Didymus<sup>dub</sup> Chrysostom Cyril<sup>lem</sup>, Tertullian Hilary Ambrose TR HF RP // add v. 4 w/asterisks or obeli S Λ Π Ω 047 65 461 1079 2174 syr<sup>h</sup>. Some manuscripts replaced the clearly absurd "bathing" (A K Π Ψ 0211 579) by the angel, which was the initial reading of this, with "an angel would come down into" (L Θ 063). According to the UBS textual commentary, the added words in vv. 3b-4 contain the following non-Johannine expressions and words: κατὰ 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. There should not be any doubt that this passage was not in the original gospel of John. For a Swanson-style table of the variants in this passage, right-click this [link](#), and choose "save as." See also Wieland Willker's excellent commentary on this addition.

<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."

<sup>8</sup>Jesus says to him, "Stand up. Pick up your mat and walk." <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>10</sup>The Jews therefore said to the man who had been healed, "It is a Sabbath, and not lawful<sup>40</sup> for you to carry your<sup>41</sup> mat."

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

<sup>12</sup>They asked him, "Who is the man telling you to pick up<sup>42</sup> and walk?"

<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.

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

### *Hear the Voice of the Son and Live*

<sup>16</sup>And for this reason the Jews persecuted Jesus, and looked for a way to kill him,<sup>43</sup> because he was doing these things on the Sabbath. <sup>17</sup>But he answered them, "My Father is working continuously up to now, so I also am working." <sup>18</sup>For this reason the Jews tried all the more to kill him, because not only was he breaking the Sabbath,<sup>44</sup> but he was also saying God was his own father, making himself equal to God.

<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>45</sup> but only what he sees the Father doing; for whatever things that One does, these things also the Son does likewise. <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. <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. <sup>22</sup>Moreover, the Father judges no one, but instead has given all judgment to the Son, <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>40</sup> **5:10a** The Greek word translated "lawful" is the impersonal participle "ἐξεστιν" - éxestin, which is derived from the same root as ἐξουσία - exousía, the word for authority. If an activity was "ἐξεστιν," that means it was "loosed," or ruled by the rabbis to be something "allowed" by the Torah. If something was not ἐξεστιν, as is the case here, that means it was "bound," that is, the rabbis had adjudged that it was forbidden by the Torah.

<sup>41</sup> **5:10b** txt σου ϣ<sup>66</sup> ϣ<sup>75</sup> ⲛ 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 {/} // 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 // lac ϣ<sup>45</sup> P Q T X<sup>txt</sup> 070 078 33 346 788

<sup>42</sup> **5:12** txt omit ϣ<sup>66</sup> ϣ<sup>75</sup> ⲛ B C\* L cop<sup>sa,ms,ly</sup> SBL NA28 // 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> 2 28 33 69 157 397 565 700 892 1071 1241 1424 m latt syr cop<sup>sams,pbo,bo</sup> TR RP // σου τον κραβατον 579 // omit entire verse A\* W<sup>s</sup> Λ\* 063 // lac ϣ<sup>45</sup> P Q T X<sup>txt</sup> 070 078 346 788

<sup>43</sup> **5:16** txt και 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>bopt</sup> TR RP // και ἐζήτουν ἀποκτεῖναι αὐτὸν ὅτι 157 // ὅτι ἐζήτουν αὐτὸν ἀποκτεῖναι ὅτι 124 // ὅτι ϣ<sup>66</sup> ϣ<sup>75</sup> ⲛ 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,l</sup> vg syr<sup>(s),c</sup> cop<sup>sa,bopt</sup> TG WH NA27 SBL {/} // lac ϣ<sup>45</sup> P Q T X<sup>txt</sup> 070 078 346 788. No umlaut in B.

<sup>44</sup> **5:18** The Greek verb translated "breaking" here, is λύω - lúō. 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>45</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

<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. <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>46</sup> and the ones who hear will live. <sup>26</sup>For just as the Father has life in himself, so he has granted to the Son also to have life in himself. <sup>27</sup>And to him<sup>47</sup> he has given authority to do the judging, because he is the son of a human.<sup>48</sup>

<sup>28</sup>"Do not be amazed at this, for a time is coming, when all those in the graves will hear his voice, <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>49</sup> <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 Him<sup>50</sup> who sent me.

### *Testimonies About Jesus*

<sup>31</sup>"If I testify about myself, my testimony is not valid. <sup>32</sup>There is another who testifies about me, and I know that the testimony which he testifies about me is true.

<sup>33</sup>"You have sent to John, and he has testified to the truth. <sup>34</sup>I do not accept testimony from a human being; but I am saying these things so that you may be saved. <sup>35</sup>That one was a burning and shining lamp, and in his light you were willing to exult, for a time.

<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. <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. <sup>38</sup>And His word, you do not have living in you, because the one he has sent, him you do not believe. <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. <sup>40</sup>Yet you refuse to come to me that you may have life.

<sup>41</sup>"I do not accept praise from human beings; <sup>42</sup>but I know you, that you do not have the love of God in yourselves. <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. <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?

<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. <sup>46</sup>For if you were believing Moses, you would be believing me, for he wrote about me. <sup>47</sup>But since you are not believing his writings, how will you believe my statements?"

## Chapter 6

### *Jesus Feeds the Five Thousand*

<sup>1</sup>After these things, Jesus went across to the other side of the Sea of Galilee (the *Sea of Tiberias*). <sup>2</sup>And a large crowd followed him, because they had seen the miraculous signs he had been performing on the sick.

<sup>3</sup>Jesus went up on the mountain, and there he was sitting, with his disciples. <sup>4</sup>And the Passover was near, the festival of the Jews. <sup>5</sup>Then, lifting up his eyes and seeing that a large crowd was coming toward him,

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<sup>46</sup> **5:25** txt τοῦ υἱοῦ τοῦ θεοῦ **¶**<sup>66</sup> **¶**<sup>75</sup> **ⲛ** A D E F G H L M U V W Y Γ Δ Θ Λ Ψ 063 <sup>f</sup><sup>1</sup> <sup>f</sup><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 346 788.

<sup>47</sup> **5:27a** txt omit **¶**<sup>66</sup> **¶**<sup>75</sup> **ⲛ**(\*)<sup>2</sup> A B L N W Ψ 070 33 579 l2211 it *vg<sup>cl</sup>* *syr<sup>c</sup>* Or SBL NA28 { } // καὶ D E G H K S U Y Γ Δ Θ Λ Π Ω 047 063 0211 <sup>f</sup><sup>1</sup> <sup>f</sup><sup>13</sup> 2 28 157 565 700 892 1071 1241 1424 (acc. NA28) **ⲙ** lat *syr<sup>p,h</sup>* TR RP // omit εἰσοῦσαν ἔδωκεν αὐτῷ καὶ (h.t.) 1424 (acc. Swanson) // lac C F P Q T V X 078 0210 0233 346 788

<sup>48</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>49</sup> **5:29** Isaiah 26:19 - 27:1, Daniel 12:1-3

<sup>50</sup> **5:30** txt omit **¶**<sup>66</sup> **¶**<sup>75</sup> **ⲛ**\* A B D L N W Δ Λ Π Ψ 070 0141 <sup>f</sup><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,bopt,ly</sup>* Or SBL NA28 { } // πατρός E G H M S U V X<sup>s</sup> Y Γ Θ Ω 047 063 0211 <sup>f</sup><sup>13</sup> 2 579 700 892 1071 1241 1424 **ⲙ** it<sup>b,c,ff<sup>2</sup>,l,r<sup>1</sup>,33</sup> *cop<sup>bopt</sup>* TR RP // lac C F P Q T X 078 0210 0233 346 788 *syr<sup>s</sup>*

Jesus says to Philip, "Where might<sup>51</sup> we buy loaves so that these *people* can eat?" <sup>6</sup>But he said this testing him, for he himself had known what he was about to do.

<sup>7</sup>Philip answered him, "Two hundred denarii<sup>52</sup> are not enough loaves for them to each get a little!"

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

<sup>10</sup>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. <sup>11</sup>Then Jesus took the loaves, and after giving thanks, he distributed to those reclining,<sup>53</sup> and likewise from the fish, as much as they wanted.

<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>13</sup>So they gathered, and filled twelve large baskets<sup>54</sup> with fragments of the five barley loaves left over by those who had eaten.

<sup>14</sup>Then the people, having seen the miraculous sign he had done, were saying, "This surely is the Prophet who was to come into the world."<sup>55</sup> <sup>15</sup>Jesus therefore, knowing that they were about to come and take him by force to try to make him king, withdrew again<sup>56</sup> into the mountain, himself alone.

### *Jesus Walks on the Water*

<sup>16</sup>And when evening had come, his disciples had gone down to the lake, <sup>17</sup>and gotten into a boat, and were proceeding across the lake toward Capernaum. And now darkness came, and Jesus had not yet<sup>57</sup> come to them, <sup>18</sup>and as a great wind was blowing, the lake was becoming very rough. <sup>19</sup>Then, after having rowed about twenty-five or thirty stadia,<sup>58</sup> they behold him walking on the lake, and getting close to the boat, and they were afraid.

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

<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"*

<sup>22</sup>The next day, the crowd that had stayed on the other side of the lake realized<sup>59</sup> that no other boat had been there except one,<sup>60</sup> and that Jesus had not gotten into the boat with his disciples, but his disciples had gone

<sup>51</sup> **6:5** txt αγορασμεν (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 NA28 {/} // ρασμεν **ϕ**<sup>66</sup> // αγορασμεν (fut) K F U V 063 118 157 700 1582<sup>c</sup> TR RP // αγορασωσιν **ϕ**<sup>75vid</sup> // lac C P Q T X 0233 346

<sup>52</sup> **6:7** About 8 months of a man's wages

<sup>53</sup> **6:11** txt omit **ϕ**<sup>28</sup> **ϕ**<sup>66</sup> **ϕ**<sup>75</sup> **Σ**\* A B L N W Π 063 0141 f<sup>1</sup> 33 565 579 1241 2561 lat syr<sup>c,p,h</sup> cop<sup>sa,pbo,bo</sup> arm SBL NA28 {/} // +τοῖς μαθηταῖς αὐτοῦ οἱ δὲ μαθηταὶ 157 1424 // +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> cop<sup>ach2,bomss</sup> TR RP // lac **ϕ**<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.

<sup>54</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>55</sup> **6:14** Deuteronomy 18:14-20

<sup>56</sup> **6:15** txt ανεχωρησεν παλιν **ϕ**<sup>75</sup> **Σ**<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> syr<sup>s,h,pal</sup> cop<sup>sa</sup> arm goth TR SBL NA28 {/} // φευγει παλιν **Σ**\* vg it<sup>a,aur,c,ff<sup>2</sup>,l</sup> // φευγει και ανεχωρησεν παλιν syr<sup>c</sup> // ανεχωρησεν E F G H M S U V W Γ Δ Ψ Ω 047 f<sup>13</sup> 2 28 1424 **ⲙ** syr<sup>p</sup> cop<sup>bo</sup> Or RP // lac **ϕ**<sup>66</sup> C P Q T X Π 070 0233 346

<sup>57</sup> **6:17** txt ουπω **ϕ**<sup>28vid</sup> **ϕ**<sup>75</sup> **Σ** A B D L N W Ψ f<sup>13</sup> 33 124 579 1071 1241 it<sup>a</sup> cop<sup>pbo,bo</sup> SBL NA28 {/} // 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 **ⲙ** lat syr cop<sup>sa,ly</sup> TR RP // lac **ϕ**<sup>66</sup> C P Q T X Π 070 0233 346

<sup>58</sup> **6:19** This is about halfway across the lake. (Three or three and a half miles, or five or six kilometers.)

<sup>59</sup> **6:22a** txt ειδον **ϕ**<sup>75</sup> A B L N W Θ 33 579 it syr<sup>p,h</sup> SBL NA28 {/} // ειδως 0211 1071 // 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 **ⲙ** TR RP // ειδεν **ϕ**<sup>28</sup> **Σ** D // lac **ϕ**<sup>66</sup> C P Q T X Π 070 0233 346

<sup>60</sup> **6:22b** txt ἔν καὶ **ϕ**<sup>75</sup> **Σ**<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 2718 it<sup>aur,(b),c,f,ff<sup>2</sup>,l,q,(r<sup>1</sup>)</sup> vg cop<sup>bo,pbo,ach<sup>2</sup>,mf</sup> eth slav<sup>ms</sup> Augustine TG WH NA27 SBL {A} // ἔν 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 it<sup>a,d,(e)</sup> (syr) arm geo slav Cyrillem TR RP //

away alone. <sup>23</sup>(Other boats, from Tiberias, arrived near the place where they had eaten the loaves, *where* the Lord had given thanks.) <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.

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

<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. <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."

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

<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."

<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? <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>61</sup>"

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

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

<sup>35</sup>Jesus said to them, "I am the bread of life. The person who comes to me, would never hunger, and the one believing in me would never thirst. <sup>36</sup>But as I told you,<sup>62</sup> you have seen me and still you are not believing. <sup>37</sup>All *flesh* that<sup>63</sup> the Father gives to me will come to me, and the one who comes to me, I would certainly not drive away. <sup>38</sup>For I have come down from heaven not to do my will, but the will of him who sent me. <sup>39</sup>And this is the will of him who sent me: that of all *flesh* that he has given me, I would not lose any of it, but raise it<sup>64</sup> up at the last day. <sup>40</sup>For this is the will of my Father: that anyone looking to the Son and believing in him would have eternal life, and I would raise him up at the last day."

<sup>41</sup>Then the Jews started grumbling about him, because he said, "I am the bread having come down out of heaven." <sup>42</sup>And they were saying, "Isn't this the Jesus son of Joseph whose father and mother we know? How can he now say, 'I have come down out of heaven'?"

ἐν ἐκεῖνο εἰς ὃ ἀνέβησαν οἱ μαθηταὶ αὐτοῦ καὶ 047 // ἐν ἐκεῖνω εἰς ὃ ἐνέβησαν οἱ μαθηταὶ τοῦ Ἰησοῦ καὶ Γ Ω f<sup>13</sup> // ἐν ἐκεῖνο εἰς ὃ ἐνέβησαν οἱ μαθηταὶ τοῦ Ἰησοῦ καὶ Ν\* cor<sup>sa</sup> // ἐν ἐκεῖνο ὃ ἐνέβησαν οἱ μαθηταὶ αὐτοῦ καὶ Υ // ἐν ἐκεῖνο εἰς ὃν ἀνέβησαν οἱ μαθηταὶ αὐτοῦ Δ // ἐν εἰς ὃ ἐνέβησαν οἱ μαθηταὶ τοῦ Ἰησοῦ καὶ D<sup>c</sup> // ἐν εἰς ὃ ἐνέβησαν οἱ μαθηταὶ αὐτοῦ Ἰησοῦ καὶ D\* // ἐν εἰς ὃ ἐνέβησαν οἱ μαθηταὶ αὐτοῦ καὶ 0211 // ἐν εἰς ὃ ἐνέβησαν οἱ μαθηταὶ αὐτοῦ καὶ 33 1071 1216 1230 syr<sup>h</sup> // ἐν εἰς ὃ ἀνέβησαν οἱ μαθηταὶ αὐτοῦ καὶ 1195 1253 // ἐν εἰς ὃ ἐνέβησαν οἱ μαθηταὶ Ἰησοῦ καὶ it<sup>d</sup> // 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>61</sup> 6:31 Exodus 16:4; Psalm 78:24-25; Nehemiah 9:15

<sup>62</sup> 6:36 John 5:38, 47; Diatess. 8:15, 17

<sup>63</sup> 6:37 See the footnote on 6:39.

<sup>64</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>43</sup>Jesus answered and said to them, "Stop grumbling among yourselves. <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. <sup>45</sup>It is written in the Prophets: 'And they shall all be taught by God.'<sup>65</sup> Everyone who has heard and learned from the Father, comes to me. <sup>46</sup>Not that anyone has seen the Father except the one who is from God; he has seen the Father. <sup>47</sup>Truly, truly I say to you, the person who does believe in me<sup>66</sup> has eternal life. <sup>48</sup>I am the bread of life. <sup>49</sup>Your forefathers ate the manna in the desert, and they died. <sup>50</sup>But this is bread coming down out of heaven such that one may eat of it and would not die. <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 is my flesh, which I will give for the life of the world."

<sup>52</sup>Then the Jews began to argue sharply among themselves, saying, "How can this man give us his<sup>67</sup> flesh to eat?"

<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. <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. <sup>55</sup>For my flesh is true food,<sup>68</sup> and my blood is true<sup>69</sup> drink. <sup>56</sup>The one eating my flesh and drinking my blood abides in me, and I in him. <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>58</sup>This bread coming down out of heaven is not like the bread the forefathers ate and then died. The person eating this bread will live for ever." <sup>59</sup>These things he said while teaching in the synagogue at Capernaum.

### *A Teaching Too Scandalous for Some*

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

<sup>61</sup>But knowing in himself that his disciples were grumbling about this, Jesus said to them, "This is shocking you? <sup>62</sup>Then what if you were seeing the Son of Man ascend to where he was before?<sup>70</sup> <sup>63</sup>Spirit is what makes alive; flesh counts for nothing. The words that I have spoken to you are spirit, and they are life. <sup>64</sup>Yet some of you are not believing." For Jesus had known from the beginning who the ones not believing were,

<sup>65</sup> 6:45 Isaiah 54:13

<sup>66</sup> 6:47 Jesus is referring back to verse 29, where he says "This is the work of God, that you believe in that one whom he has sent." There is a Greek textual difference here, in that later manuscripts added the words "in me" to verse 47. That is understandable, yet not necessary, since the idea "in me" was implied anyway. The reader is expected to have a long enough attention span to remember the previous context given in verse 29.

<sup>67</sup> 6:52 *txt omit*  $\text{P}^{75\text{vid}}$   $\text{N C D E G H K L M S U W Y T A } \Delta \Lambda \Pi \Psi \Omega$  047 0141 0211  $\text{f}^1 \text{f}^{13}$  2 28 33 157 180 205 397 565 579 700 1006 1010 1071 1241 1292 1342 1505 1844 12211  $\text{m}$  *Lect*  $\text{it}^{\text{d},\text{ff}^2}$  goth Or<sup>sr</sup> Cyr<sup>1/2</sup> TR RP //  $\alpha\upsilon\tau\omicron\upsilon$   $\text{P}^{66}$  B T 597 892 1243 1424 1253 (11016)  $\text{it}^{\text{a},\text{aur},\text{b},\text{c},\text{e},\text{f},\text{j},\text{q},\text{r}^1}$  vg  $\text{syr}^{\text{c},\text{s},\text{p},\text{h},\text{pal}}$   $\text{copsa},\text{pbo},\text{bo},\text{ach}^2$  arm eth geo slav Orlat Macarius/Symeon Chrys Cyr<sup>1/2</sup> SBL [NA28] {C} //  $\text{lac A F N P Q V X}$  063 070 0233 346. Codex B has an umlaut here. The text without the possessive pronoun  $\alpha\upsilon\tau\omicron\upsilon$  is almost certainly original. Note that every and all translations based on the Textus Receptus or Byz text, which omit  $\alpha\upsilon\tau\omicron\upsilon$ , 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>68</sup> 6:55a He is the *real* 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>69</sup> 6:55b *txt*  $\alpha\lambda\eta\theta\eta\varsigma\ldots\alpha\lambda\eta\theta\eta\varsigma$   $\text{P}^{66\text{c}}$   $\text{P}^{75}$   $\text{N}^{2\text{a}}$  B C K L T W  $\Pi \Psi$  0211  $\text{f}^1$  157 565 892 1009 1010 1071 1079 1195 1230 1241 1253 1365 1546 2174  $\text{it}^{\text{q}}$  cop arm geo Cl Or SBL NA28 {/} //  $\alpha\lambda\eta\theta\omega\varsigma\ldots\alpha\lambda\eta\theta\omega\varsigma$   $\text{P}^{66\text{e}}$  E G H M S U V Y  $\Delta \Theta \Lambda \Omega$  047 0250 2 28 700 1216 1242 1646 2148  $\text{it}^{\text{a},\text{aur},\text{b},\text{c},\text{d},\text{e},\text{f},\text{ff}^2,\text{r}^1}$  vg TR RP //  $\alpha\lambda\eta\theta\eta\varsigma\ldots\alpha\lambda\eta\theta\omega\varsigma$   $\text{N}^{2\text{b}}$   $\text{f}^{13}$  // *omit*... $\alpha\lambda\eta\theta\omega\varsigma$   $\text{N}^*$  //  $\alpha\lambda\eta\theta\omega\varsigma\ldots\text{omit}$  και το  $\alpha\iota\mu\alpha$  μου  $\alpha\lambda\eta\theta\omega\varsigma$   $\text{estiv}$   $\text{pois}$  D // *omit* all text between  $\alpha\iota\mu\alpha$  in v. 54 up to & including the  $\alpha\iota\mu\alpha$  in v. 56 ms 33 (h.t.) //  $\text{lac A F N P Q X}$  063 070 0233 346

<sup>70</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?

and who the one was, who would betray<sup>71</sup> him. <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 the Father."

<sup>66</sup>From this,<sup>72</sup> many of his disciples drew back, and no longer went along with him.

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

<sup>68</sup>Simon Peter answered him, "Lord, to whom shall we go? You have the words of eternal life. <sup>69</sup>And we have believed and have come to know that you are the Holy One of God."<sup>73</sup>

<sup>70</sup>Jesus responded to them, "Have I not chosen you, the Twelve, for myself? Yet one of you is a devil."<sup>74</sup>

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

## Chapter 7

### *Jesus' Brothers Judge Him Falsely*

<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. <sup>2</sup>But the Jewish Festival of Booths was near. <sup>3</sup>So his brothers said to him, "Remove yourself from here and go to Judea, so that your disciples *there* also will see the miracles you are doing. <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." <sup>5</sup>For even his own brothers did not believe in him.

<sup>6</sup>Jesus therefore said to them, "The time for me has not yet come. But for you the time is always suitable. <sup>7</sup>The world cannot hate you, but me it hates, because I testify about it, that its works are evil. <sup>8</sup>You go up to the festival. I am not<sup>75</sup> going up to this festival, because for me the time is not yet fully come." <sup>9</sup>And having said these things, he remained in Galilee.

<sup>71</sup> **6:64** Rare NT occurrence of the future participle.

<sup>72</sup> **6:66** ἐκ τούτου – ek toutou; Opinion is split on whether this means "because of this teaching," or, "from this point on."

<sup>73</sup> **6:69** txt ὁ ἅγιος τοῦ θεοῦ <sup>75</sup> **Ν** B C\* D L W it<sup>d</sup> cop<sup>sa</sup><sup>ms</sup>,pbo SBL NA28 {A} // ὁ χριστός Turtullian (Mk 8:29) // ὁ χριστός ὁ ἅγιος τῷ θεοῦ <sup>66</sup> cop<sup>sa</sup><sup>ms</sup>,bo,ach<sup>2</sup> Cyrillem // ὁ υἱὸς τοῦ θεοῦ it<sup>b</sup> syr<sup>c</sup> // ὁ χριστός 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> Victorinus-Rome // ὁ χριστός ὁ υἱὸς τοῦ θεοῦ ζῶντος Δ // ὁ χριστός 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>13</sup> 28 157 180 579 700 892 1006 1071 1241 1243 1292 1342 1424 1505 Lect it<sup>f</sup>,ff<sup>2</sup>,q,r<sup>1</sup> syr<sup>p,h,pal</sup> cop<sup>bo</sup><sup>ms</sup> eth geo<sup>2</sup> slav Chrystostom Cyrilcomm; Cyprian<sup>1/2</sup> Quodvultdeus<sup>1/6</sup> (others of Cypr and Quod do not contain ὁ χριστός) TR RP // omit ὅτι σὺ εἶ ὁ χριστός 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>74</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.

<sup>75</sup> **7:8** txt {B} οὐκ (not) **Ν** D K M Π 1071 1079 1241 1242 1546 672 673 813 950 1223 it<sup>a,aur,b,c,d,e,ff<sup>2</sup></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 NA27 {C} // οὐπω (not yet) <sup>66</sup> **75** B E F G H L N S T U V W X Γ Δ Θ Λ Ψ Ω 047 070 0105 0141 0211 0250 f<sup>1</sup> f<sup>13</sup> 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 **π** Lect it<sup>f,q</sup> vg<sup>ms</sup> syr<sup>p,h,hgr,pal</sup> cop<sup>sa,pbo,ach<sup>2</sup></sup> Basil TR HF RP // omit 33 565 579 (homoioteleuton τὴν ἐορτήν...τὴν ἐορτήν) // lac <sup>45</sup> A C P Q Y 0233 346. The currently dominant theory about the reading "not yet going up" is that it was introduced early in the transmission of the text (<sup>66</sup>, 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

### *Jesus Goes Up for Sukkot*

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

<sup>14</sup>And when it was already the middle of the festival, Jesus went up to the temple, and was teaching. <sup>15</sup>The Jews then were marveling, saying, "How does this man know letters, not having received instruction?"<sup>76</sup>

<sup>16</sup>Jesus therefore answered them and said, "My teaching is not mine, but rather his who sent me. <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. <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. <sup>19</sup>Has not Moses given you the law? Yet none of you performs the law. Why are you trying to kill me?"

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

<sup>21</sup>Jesus answered and said to them, "One work I did,<sup>77</sup> and you are all appalled. <sup>22</sup>Why is it<sup>78</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>79</sup> <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>80</sup> <sup>24</sup>Judge not by appearances, but judge the righteous judgment."<sup>81</sup>

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>76</sup> **7:15** Normally the only source 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>77</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.

<sup>78</sup> **7:22a** The Greek words I translated "Why is it," are "διὰ τοῦτο." 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>79</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 - anthrōpos 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>80</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>81</sup> **7:24** τὴν δικαίαν κρίσιν κρίνετε - tēn dikaiān krísin krínete; "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 κρίνοῦσι ...κρίσιν δικαίαν - "they shall judge a righteous judgment," without the article. For indeed, those Jesus was probably talking to were

### *Is Jesus the Anointed One?*

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

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

<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. <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 this man has done?" <sup>32</sup>The Pharisees heard these whisperings of the crowd about him, and the chief priests and the Pharisees sent officers<sup>82</sup> to arrest him.

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

<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? <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'?"

<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, <sup>38</sup>he who believes on me. As the scripture has said, streams of living water will flow from His belly."<sup>83</sup> <sup>39</sup>Now this he said in reference to the Spirit, whom those believing in him were about to receive. For the Spirit was not yet present, because Jesus had not yet been glorified.

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judges. The scribes "γραμματεῖς" 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>82</sup> **7:32** Probably temple police officers or guards. Rome did authorize the Sanhedrin to have a company of guards with powers of arrest.

<sup>83</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. Whereas the way I have it worded, the water flows from Christ, and the believer drinks of Him, the Living Water, the Rock in the desert, which Moses struck, Exodus 17:6, Numbers 20:8, Psalm 78:15,16. See also Zechariah 14:8; Joel 3:18; Psalm 147:18; Isaiah 48:21; Isaiah 30:25; 32:2; John 15:26; Revelation 22:1. The river flows out of His core, not ours. We drink of Him; I Cor. 10:4, 'they all drank the same spiritual drink. For they drank from the spiritual rock that followed them, and that rock was Christ.' The gospel of John contains several allusions to Exodus, such as the Passover lamb, the manna from heaven, the snake up on the pole, and here is another one: Moses striking the rock and water coming forth from the rock. But if you interpret this as meaning streams of living water will come out of OUR, the believers' bellies, then you must find the scripture in the Hebrew Bible which says anything even similar to this. But there is none, except perhaps Isaiah 58:11. But based on my exposure to the Bible, the word κοιλία, which is the Greek word here for "belly" or "core," also in places has the connotation of "the core of the earth," or the core of a huge rock or mountain. For example, there are scriptures that liken the belly to the heart of the earth. Matthew 12:40, "For as Jonah was three days and three nights in the belly- 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

<sup>40</sup>Some in the crowd therefore who heard these words were saying, "Surely this man is the Prophet."<sup>84</sup>

<sup>41</sup>Others were saying, "This man is the Christ."

The former<sup>85</sup> were then saying, "What? The Christ comes from Galilee? <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?" <sup>43</sup>A split therefore occurred in the crowd because of him. <sup>44</sup>And some of them wanted to arrest him, but no one laid a hand on him.

### *Unbelief of the Jewish Authorities*

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

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

<sup>47</sup>The Pharisees therefore answered them, "Have you also been deceived? <sup>48</sup>Has anyone of the authorities or of the Pharisees believed on him? <sup>49</sup>As for this crowd, cursed are they, not understanding the law."

<sup>50</sup>Nicodemus, the one who had come to him previously, who was one of them, says to them, <sup>51</sup>"Our law does not judge the man unless it first hears from him, and knows what he is doing, does it?"

<sup>52</sup>They answered and said to him, "You aren't from Galilee too, are you? Investigate and see, that no prophet arises out of Galilee."<sup>86</sup>

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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."

<sup>84</sup> 7:40 Deuteronomy 18:14-20

<sup>85</sup> 7:41 οἱ δὲ; the δὲ supposedly complementary to an earlier "ghost" μέν at the beginning of verse 40. Verse 40 starts out Ἐκ τοῦ ὄχλου, "of the crowd," with no μέν present and the subject only implied. Granted it is a typical situation for a μέν / δὲ combination. But the fact remains that there is no μέν there, so an anaphoric use of the article here is at least as likely, in my truly humble opinion.

<sup>86</sup> 7:52 txt reading first:

ἐκ τῆς Γαλιλαίας προφήτης οὐκ ἐγείρεται T Ψ Treg NA27 SBL

ἐκ τῆς Γαλιλαίας ὁ προφήτης οὐκ ἐγίρεται P<sup>66</sup>\*

ἐκ τῆς Γαλιλα\_\_\_\_\_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 ἐγίγερται L X

ἐκ τῆς Γαλιλαίας προφήτης οὐκ ἔρχεται 2561

προφήτης ἐκ τῆς Γαλιλαίας οὐκ ἐγείρεται Ⲭ D K W Y Γ Δ Θ 2<sup>c</sup> 33 118 1582

προφήτης ἐκ τῆς Γαλιλαίας οὐκ ἐγίρεται P<sup>66c</sup>

προφήτης ἐκ τῆς Γαλιλαίας οὐκ ἐγείρετε 2\*

προφήτης ἐκ Γαλιλαίας οὐκ ἐγίγερται G

προφήτης ἐκ τῆς Γαλιλαίας οὐκ ἐγίγερται E H M Π Ω 1 461 565

προφήτης ἐκ τῆς Γαλιλαίας οὐκ ἐγίγερται 28

προφήτης ἐκ τῆς Γαλιλαίας οὐκ ἐγίγερται S Λ 047 0211 0233<sup>vid</sup> f<sup>13</sup> 157 579 700 1192 TR AT HF (RP: ἐγηνέρεται)

προφήτης ἐκ τῆς Γαλιλαίας οὐκ ἐγίγερτε 1071

προφήτης ἐκ τῆς Γαλιλαίας οὐκ ἔρχεται U

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 Hopher, in Galilee, in the territory of the tribe of Zebulun (Joshua 19:13), only one hill over from Nazareth, if not the same hill. This is yet another way in which Jonah was a sign of Christ.

### *The Woman Caught in Adultery*

<sup>53</sup>And each went to his home.<sup>87</sup>

## Chapter 8

<sup>1</sup>But Jesus went to the Mount of Olives. <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. <sup>3</sup>And the Torah scholars and the Pharisees are bringing toward him a woman caught in adultery. And after they stood her in the midst, <sup>4</sup>they say to him, "Teacher, this woman was caught in the very act of adultery. <sup>5</sup>In the Law, Moses charged us to stone such women. What then do you say?" <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, [taking no notice].<sup>88</sup> <sup>7</sup>And after they kept on questioning him, he straightened up and said to them, "The one among you who is sinless should be first to throw a stone at her." <sup>8</sup>And after bending down again, he continued writing on the ground.

<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. <sup>10</sup>And Jesus straightened up, and said to her, "Woman, where are they? Has no one condemned you?"

<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*

<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."

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

<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, or where I am going. <sup>15</sup>You judge by the flesh; I judge no one. <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. <sup>17</sup>Now even in your law it is written, that the testimony of two persons is valid.<sup>89</sup> <sup>18</sup>I am one testifying about myself, and the one who sent me is testifying about me, the Father."

<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." <sup>20</sup>These statements he spoke in the treasury, teaching in the temple, and no one seized him, because his hour had not yet come.

<sup>21</sup>Continuing, he 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."

<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'?"

<sup>87</sup> **7:53** The passage known as "The Woman Caught in Adultery," or "the Pericope of the Adulteress," usually located at John 7:53 through 8:11, is absent from many ancient Greek manuscripts (ⲡ<sup>45vid</sup> ⲡ<sup>66</sup> ⲡ<sup>75</sup> Ⲗ<sup>Avid</sup> B C<sup>vid</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 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 <http://www.bibletranslation.ws/trans/pachart.pdf>.

<sup>88</sup> **8:6** txt μη προσποιούμενος E G H K 2\* 18 27 35 65\* 475 532 579 682 1212 1505 1519 2561<sup>mg</sup> 2253 2907 TR-Scriv RP // omit phrase D M S U Γ Λ Ω 047 0233 f<sup>1</sup> f<sup>13</sup> 2<sup>c</sup> 7 8 9 28 65<sup>c</sup> 115<sup>sup</sup> 118 700 1071 1203 1216 1243 1514 TR-Steph Beza 1598 AT HF BG [NA27] // προσποιούμενος 1194 // lac. A C F P

<sup>89</sup> **8:17** Deuteronomy 19:15

<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. <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>90</sup> you will die in your sins."

<sup>25</sup>Therefore they were saying to him, "Who are you?"

Jesus said to them, "Why am I even speaking to you at all?"<sup>91</sup> <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 speak in the world."

<sup>27</sup>They did not understand that he was speaking to them of the Father. <sup>28</sup>Then Jesus said, "When you lift up the Son of Man, then you will find out that I am *he*,<sup>92</sup> and of myself<sup>93</sup> I do nothing, but rather exactly as the Father has taught me, those things I speak. <sup>29</sup>And the one who sent me is continually with me. He has not left me alone, because I always do the things pleasing to him." <sup>30</sup>As he was speaking these things, many believed in him.

### *The Children of Abraham*

<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, <sup>32</sup>and you will know the truth, and the truth will make you free."

<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?"

<sup>34</sup>Jesus answered them, "Truly, truly I say to you, everyone doing sin is a slave of sin. <sup>35</sup>And the slave does not abide in the house in perpetuity; the Son abides in perpetuity. <sup>36</sup>If therefore the Son should make you free, you will be free indeed. <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. <sup>38</sup>The things that I have seen with the Father, I speak, and you then the things you have heard from your father,<sup>94</sup> you are doing."

<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. <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>41</sup>You are doing the works of your father."

<sup>90</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>91</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 ὅτι 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." The Greek textual ambiguity in οὐτὶ discussed in a note at the end of this document.

<sup>92</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>93</sup> **8:28b** According to Bauer, ἀπ' ἑμαυτοῦ is an expression known in Classical Greek using the preposition "ἀπό" to indicate the originator or authorizer of the action.

<sup>94</sup> **8:38** txt ηκουσατε παρα του πατρος ϣ<sup>75</sup> B L W 597 cop<sup>bo?</sup> arm geo Or Cyr NA28 {B} // ηκουσατε παρα του πατρος υμων N<sup>2</sup> C K Y Θ f1 f13pt 33 565 892 l547 itf syr<sup>hmg,pal</sup> cop<sup>bo?</sup> Chrys // ηκουσατε παρα του πατρος ημων 346 // ηκουσατε παρα τω πατρι υμων 0141 f13pt l524 // ηκουσατε παρ' αυτου πατρος υμων X // 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,r1 vg syr<sup>s,p,h</sup> cop<sup>bo</sup>ms eth slav Aug Spec TR RP // εωρακατε παρα του πατρος ϣ<sup>66</sup> 070 cop<sup>sa,pbo,ach?</sup> // εωρακατε παρα του πατρος υμων N\* // lac A P T Π 0233

They said to him, "**We** were not conceived in fornication.<sup>95</sup> We have one father: God."

### *The Children of the Devil*

<sup>42</sup>Jesus said to them, "If God were your father, you would love me, for I went out from God and have arrived here. For neither did I come of myself, but that One sent me. <sup>43</sup>What is the reason you do not understand my speech? Because you are not able to tolerate<sup>96</sup> my word. <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>97</sup> for he is a liar, and the father of the lie.<sup>98</sup> <sup>45</sup>So I, because I am saying the truth, you do not believe me. <sup>46</sup>Who of you is convicting me of a sin? If I am saying the truth, why is it you do not believe me? <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*

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

<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>50</sup>It is not me seeking my glory. There is One seeking, and judging. <sup>51</sup>Truly, truly I say to you, If someone follows my word, death he will by no means see, into all time."

<sup>52</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.' <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?"

<sup>95</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 πόρνης εἰς ἐκκλησίαν κυρίου, "one born of a whore shall not enter into the assembly of the Lord." This is an idea close to what is here in John, and it was rendered from the Hebrew word 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>96</sup> **8:43** The Greek verb translated "tolerate" is the infinitive form of "ἀκούω," which primarily means "to hear." But here John is using the word similarly to how he used it in chapter 6 verse 60, where some of Jesus' disciples said, "This is a hard teaching; who can hear it?" In other words, who can bear to hear it, or more specifically, who can "stay and listen" to it. They could not bear to listen to it, so they walked away. (This is also in line with what Jesus says in v. 37, "My word has no room in you.) This must be the meaning here, for Jesus compares them in this trait, to their father, the Devil, who does not "stand in the truth." In other words, he does not stick around to hear it. When the truth is being spoken, he is shifty and restless and unable to stand. He cannot bear to hear it. He leaves, and that is sometimes what the Greek word for "stand" means, to be still. To be still while someone is speaking, is a form of submission and openness. So, Jesus says, "like father, like son." The Devil is a liar, and the father of same. In Greek, the word for "hear" is also the word for "listen." The only distinction is whether the context indicates will on the part of the person hearing.

<sup>97</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>98</sup> **8:44b** The Greek word translated "the lie" at the end of verse 44, is αὐτός, and in an oblique case; that is, the 3rd person pronoun is here used without concord in number, gender, and case, to any noun present in its context. Thus, different translations supply various words. The BDF grammar, for John 8:44b, refers you to section 282(3), which says that 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 τοῦ ὅταν λαλήῃ 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>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 your God. <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. <sup>56</sup>Abraham, your forefather, made exultation yearning to see my day. And he saw it, and was thrilled."

<sup>57</sup>The Jews therefore said to him, "You are not yet fifty, and you have beheld Abraham?" <sup>99</sup>

<sup>58</sup>Jesus said to them, "Truly, truly I say to you, before Abraham was, <sup>100</sup>I am." <sup>101</sup> <sup>59</sup>Then they picked up stones to throw at him. But Jesus hid himself, and went forth from the temple. <sup>102</sup>

## Chapter 9

### *Jesus Heals a Man Born Blind*

<sup>1</sup>And as he was going along, he saw a man blind from birth. <sup>2</sup>And his disciples queried him, saying, "Rabbi, who sinned, this man or his parents, that he would be born blind?" <sup>103</sup>

<sup>3</sup>Jesus answered, "Neither that this man sinned, nor his parents, but that the works of God might be displayed in him. <sup>4</sup>We must be working at the works of him who sent me, while it is day. Night is coming, when no one can work. <sup>5</sup>As long as I am in the world, I am the light of the world."

<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 man's eyes. <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.

<sup>8</sup>His neighbors therefore, and those who had previously observed him being a beggar, were saying, "Isn't this the man usually sitting and begging?"

<sup>9</sup>Some were saying, "This is the same man."

Others were saying, "No; he only looks like him."

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

<sup>10</sup>They were saying therefore to him, "How were your eyes opened?"

<sup>11</sup>He answered, "The man named Jesus made mud and rubbed my eyes with it, and he told me, 'Go to Siloam and wash.' So when I went and washed, I saw again."

<sup>99</sup> **8:57** Several early witnesses say Ἀβραὰμ ἑώρακέν σε, "Abraham has seen you?" But other early witnesses say Ἀβραὰμ ἑώρακας - 'Abraām 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?"

<sup>100</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>101</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>102</sup> **8:59** txt ιεροῦ Ƴ<sup>66</sup> Ƴ<sup>75</sup> ✠ B D W Θ\* 2561<sup>txt</sup> ita,aur,b,c,d,e,ff,l,f<sup>i</sup> vg syr<sup>s</sup> cop<sup>sa</sup>,pbo,bom<sup>ss</sup>,ach<sup>2</sup> arm geo<sup>1</sup> Origen<sup>vid</sup> Cyril<sup>1/2</sup> Augustine TG WH NA27 SBL {A} // ιεροῦ διὰ μέσου αὐτῶν καὶ παρήγεν οὕτως 2561<sup>ms</sup> // ιεροῦ καὶ διελθὼν διὰ μέσου αὐτῶν ✠<sup>2</sup> l211 l813 // ιεροῦ καὶ παρήγεν οὕτως 69 // ιεροῦ διελθὼν διὰ μέσου αὐτῶν 13 // ιεροῦ διελθὼν διὰ μέσου αὐτῶν καὶ παρήγεν οὕτως A E F G H K M S U Y Γ Δ Ζ Λ Π Ω ς<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 vg<sup>ms</sup> geo<sup>2</sup> TR RP // ιεροῦ διελθὼν ἐκ μέσου αὐτῶν καὶ παρήγεν οὕτως 205 // ιεροῦ διελθὼν ἐκ μέσου αὐτῶν καὶ παρήγεν οὕτως 118 // ιερου διελθων δια μεσου αυτων και παρηγεν ουτως 047 // ιερου διελθων δια μεσου αυτων και παρηγεν αυτους 0233 // ιερου και διελθων δια μεσου αυτον επορευετο και παριγεν ουτος 0211\* // ιεροῦ καὶ διελθὼν διὰ μέσου αὐτῶν ἐπορεύετο καὶ παρήγεν οὕτως ✠<sup>1</sup> C L N X Ψ 070 0141 33 597 892 1010 1071 1241 (syr<sup>p,h,pal</sup>) cop<sup>bo</sup> (eth) slav Athanasius (Socrates) (Cyril<sup>1/2</sup>) // ιεροῦ καὶ διελθὼν διὰ μέσου αὐτῶν ἐπορεύετο καὶ παρήγων οὕτως 579 // ιερου και διελθων δια μεσου αυτων επορευετο και παριγεν ουτος 0211<sup>c</sup> // lac Ƴ<sup>45</sup> P Q T V 063. The phrases after ιεροῦ are suspiciously like the διελθὼν διὰ μέσου αὐτῶν ἐπορεύετο of Luke 4:30.

<sup>103</sup> **9:2** The Pharisees taught that an unborn child could sin.

<sup>12</sup>And they said to him, "Where is that man?  
He says, "I don't know."

### *The Authorities Investigate the Healing*

<sup>13</sup>And they take him to the Pharisees, the man who had once been blind. <sup>14</sup>And the day on which Jesus had made mud and opened his eyes had been a Sabbath.<sup>104</sup> <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."

<sup>16</sup>Some of the Pharisees therefore were saying, "This man is not from God, because he does not keep the Sabbath."

But others were saying, "How can a sinful man do such miracles?" So there was a split among them.

<sup>17</sup>Then 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."

<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. <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?"

<sup>20</sup>His parents therefore answered and said, "We know that this is our son, and that he was born blind. <sup>21</sup>But how he now sees, we do not know. Or who opened his eyes, we do not know. Ask him; he has majority. He will speak for himself." <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. <sup>23</sup>This is why his parents said, "He has majority; ask him."

<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>105</sup>

<sup>25</sup>He then answered, "Whether he is sinful, I do not know. One thing I know: Whereas I used to be blind, now I see."

<sup>26</sup>They said therefore to him, "What did he do to you? How did he open your eyes?"

<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?"

<sup>28</sup>And they ridiculed him and said, "You are the disciple of that one. We are disciples of Moses. <sup>29</sup>We know for sure that God has spoken to Moses; but this fellow, we don't know where he comes from."

<sup>30</sup>The man answered and said to them, "Well, there certainly is something strange in this, that you don't know where he comes from, and he opened my eyes. <sup>31</sup>We know that God does not hear the sinful. But if someone is God-fearing, and practicing his will, this kind he hears. <sup>32</sup>Since time began, reports have not been heard that someone opened the eyes of one born blind. <sup>33</sup>If this man were not from God, he would not have been able to do anything."

<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*

<sup>35</sup>Jesus heard that they had thrown him out, and finding him, he said, "Do you believe in the Son of Man?"<sup>106</sup>

<sup>104</sup> **9:14** The Mishnah, 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>

<sup>105</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>36</sup>That one answered and said, "And who is he, sir, <sup>107</sup> so that I may believe in him."

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

<sup>38</sup>And he said, "I believe, Lord." And he worshipped him. <sup>108</sup>

<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."

<sup>40</sup>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?"

<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 remain.

## Chapter 10

### *The Good Shepherd*

<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. <sup>2</sup>But the one entering through the door, is the shepherd of the sheep. <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>4</sup>When he has brought out all his own, he goes on before them, and the sheep follow him, because they know his voice. <sup>5</sup>But a stranger they will not follow, but will flee from him, because they do not know the voice of strangers."

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

<sup>7</sup>Again therefore Jesus said to them, "Truly, truly I say to you, I am the door of the sheep. <sup>8</sup>All who came before me<sup>109</sup> are thieves and bandits; but the sheep did not hear them. <sup>9</sup>I am the door. If anyone enters

<sup>106</sup> 9:35 txt υἱὸν τοῦ ἀνθρώπου  $\mathfrak{P}^{66}\mathfrak{P}^{75}$   $\mathfrak{N}$  B D W 397 pc it<sup>d</sup> syr<sup>s</sup> cop<sup>sa,pbo,ach<sup>2</sup>,mf</sup> eth Origen NA27 {A} // 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  $\mathfrak{M}$  lat syr<sup>p,h</sup> cop<sup>bo</sup> TR RP // lac.  $\mathfrak{P}^{45}$  C H N P Q T V Π.

<sup>107</sup> 9:36

	καὶ τίς ἐστὶν ἔφη κύριε	$\mathfrak{P}^{75}$ B W
ἀπεκρίθη ἐκεῖνος	καὶ τίς ἐστὶν ἔφη κύριε	$\mathfrak{P}^{66*}$
ἀπεκρίθη ἐκεῖνος	καὶ τίς ἐστὶν κύριε	$\mathfrak{P}^{66c}$
	καὶ ἔφη τίς ἐστὶν κύριε	070
ἀπεκρίθη	καὶ τίς ἐστὶν κύριε	it <sup>a</sup>
	εἶπεν τίς ἐστὶν κύριε	cop <sup>sa,ach</sup>
ἀπεκρίθη ἐκεῖνος	τίς ἐστὶν κύριε	A 1241
ἀπεκρίθη ἐκινος καὶ εἶπεν, κύριε	τίς ἐστὶν	$\mathfrak{N}^*$
ἀπεκρίθη ἐκινος καὶ εἶπεν, κύριε καὶ τίς ἐστὶν		$\mathfrak{N}^1$
ἀπεκρίθη ἐκεῖνος καὶ εἶπεν,	τίς ἐστὶν κύριε	L Γ Θ 0306 lat
ἀπεκρίθη ἐκεῖνος καὶ εἶπεν, καὶ τίς ἐστὶν	κύριε	D E F G K M S U X Y Δ Λ Ψ Ω 047 0211 0233 f <sup>1</sup> f <sup>13</sup> 33 syr <sup>h</sup>
	lac.	$\mathfrak{P}^{45}$ 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.

Verse 9:11 has ἀπεκρίθη ἐκεῖνος καὶ εἶπεν variants as well.

<sup>108</sup> 9:38 – 9:39a txt ὁ δὲ ἔφη, Πιστεύω, κύριε· καὶ προσεκύνησεν αὐτῷ. καὶ εἶπεν ὁ Ἰησοῦς  $\mathfrak{P}^{66}$   $\mathfrak{N}^2$  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, Ναί, 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  $\mathfrak{P}^{75}$   $\mathfrak{N}^*$  W it<sup>b,(1)</sup> cop<sup>sa<sup>ms</sup>,ach<sup>2</sup>,mf</sup> // omit vss 38 and 39 entirely Diatessaron<sup>v</sup> // lac.  $\mathfrak{P}^{45}$  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: Ναί, 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  $\mathfrak{P}^{66}$  adds it in 9:36 and  $\mathfrak{P}^{75}$  adds it in the same verse in a different place.

<sup>109</sup> 10:8 txt ηλθον προ εμου  $\mathfrak{P}^{66}$   $\mathfrak{N}^{2a}$  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>34</sup> Did<sup>dub</sup> Severian Hesych; Luc Fautstus-Milevis Jer<sup>5/9</sup> Aug<sup>1/6</sup> SBL [NA28] {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.

through me, he will be saved, and will go in and go out, and find pasture. <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.

<sup>11</sup>"I am the good shepherd. The good shepherd lays down his life for the sheep. <sup>12</sup>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 them and scatters them. <sup>13</sup>For he is a wage earner,<sup>110</sup> and it matters not to him about the sheep.

<sup>14</sup>"I am the good shepherd, and I know mine, and mine know me. <sup>15</sup>Just as the Father knows me, and I know the Father. And I lay down my life for the sheep. <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>111</sup> one shepherd. <sup>17</sup>For this my Father loves me, that I lay down my life, such that I will take it up again. <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."

<sup>19</sup>Because of these words, there was again a split among the Jews. <sup>20</sup>Many of them were saying, "He has a demon, and he's crazy. Why are you listening to him?"

<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*

<sup>22</sup>Then came the Festival of Dedication<sup>112</sup> at Jerusalem. It was winter, <sup>23</sup>and Jesus was walking in the temple, in the Portico of Solomon. <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."

<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. <sup>26</sup>Yet, you are not believing, because you are not of my sheep.<sup>113</sup> <sup>27</sup>My sheep hear my voice, and I know them, and they follow me. <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 my hand. <sup>29</sup>My Father, the one who gave *them*

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to Hippolytus Or<sup>4</sup>,lat; Abrosiaster Greg-Elv Jer<sup>4/9</sup> Aug<sup>2/6</sup> TR // ηλθον P<sup>45</sup> P<sup>75</sup> N<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 it<sup>a,b,c,e,f,ff2,l,q,r1</sup> vg syr<sup>s,p,pal</sup> cop<sup>sa,pbo,ach2</sup> slav goth Diatess<sup>sy</sup>r Basil Chrys Cyr; Ps-Cypr Aug<sup>3/6</sup> RP // omit 1344 // lac P<sup>44</sup> C H N P 070 0306

<sup>110</sup> **10:13** txt ὅτι μισθωτός ἐστιν P<sup>44Avid</sup> P<sup>45</sup> P<sup>66</sup> P<sup>75</sup> N 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 TG WH NA27 SBL {} // W omits 'Ο δὲ μισθωτός φεύγει, but also ὅτι μισθωτός ἐστιν // 'Ο δὲ μισθωτός ἐστιν μισθωτός A\* // 'Ο δὲ μισθωτός ἐστιν 579 // 'Ο δὲ μισθωτός φεύγει, ὅτι μισθός ἐστιν A<sup>c</sup> // 'Ο δὲ μισθωτός φεύγει, ὅτι μισθωτός ἐστιν E F G K M S U X Y Γ f (φευγη) Δ Λ Π Ψ 047f (φευγη) 0141 0233 0250<sup>vid</sup> 0286<sup>fvid</sup> f<sup>13</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 // lac. C H N P Q T V 070 0306. Some say that 'Ο δὲ μισθωτός 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>111</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 in the Textus Receptus.

<sup>112</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>113</sup> **10:26** omit P<sup>66c</sup> P<sup>75</sup> N B K L M\* W Θ Π 0141 33 597 821 1241 2561\* al<sup>60</sup> itaur,c vg cop<sup>sa,bo<sup>pt</sup>ach<sup>2</sup></sup> arm geo<sup>t,B</sup> Orgr,lat Apoll Cyr; Aug SBL NA28 {B} // καθως ειπον υμιν A D E F G H M C 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 m Lect it<sup>a,b,d,e,f,ff2,l,r1</sup> syr<sup>s,p,h,(pal)</sup> cop<sup>pbo,bo<sup>pt</sup></sup> eth geo slav goth Cyr<sup>lem</sup> TR RP // καθως ειπον υμιν οτι P<sup>66\*</sup> // lac P<sup>45</sup> C N P Q T V 070

to me, he is greater than all,<sup>114</sup> and no one is able to snatch them out of the Father's hand. <sup>30</sup>I and the Father are one."

<sup>31</sup>Again, the Jews lifted up stones in order to stone him. <sup>32</sup>Jesus responded to them, "Many good works I have shown you from the Father. For which work of them are you stoning me?"

<sup>33</sup>The Jews answered him,<sup>115</sup> "Not for good works are we stoning you, but for blasphemy, because you, being a human, are making yourself God."<sup>116</sup>

<sup>34</sup>Jesus answered them, "Is it not written in your law, 'I have said, "You are gods"?'<sup>117</sup> <sup>35</sup>Why, since he called those to whom the word of God came 'gods,' and the scripture cannot be voided, <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'? <sup>37</sup>If I am not doing the works of my Father, do not believe me. <sup>38</sup>And if I am doing *them*, even if you do not believe me, believe the works, so that you may acknowledge and know<sup>118</sup> that the Father is in me, and I in the Father." <sup>39</sup>And again they were trying to arrest him. And he got out of their grasp.

<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. <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>42</sup>And many there believed in him.

## Chapter 11

### *The Death of Lazarus*

<sup>1</sup>Now a certain man was ailing, Lazarus from Bethany, the village of Mary and her sister Martha. <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. <sup>3</sup>The sisters therefore sent to him, saying, "Lord, behold, the one you love is ailing."

<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." <sup>5</sup>(But Jesus loved Martha, and her sister, and Lazarus.) <sup>6</sup>When then

<sup>114</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 Ν L W Ψ // ὃς δέδωκέν μοι μείζω πάντων 124 // ὃς έδωκέν μίζων πάντων ϣ<sup>66\*</sup> // ὃς έδωκέν μοι μίζων πάντων ϣ<sup>66c</sup> // ὃς δέδωκέν μοι μίζων πάντων 579 // ὃς έδωκέν μοι μείζων πάντων M U // οὗς 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 εστιν μείζων X // ὃς έδωκέ. ....των μεί.ν ϣ<sup>75</sup> // ὃς δέδωκέν μοι πάντων μείζον B<sup>c</sup> // ὃς δέδωκέν μοι μείζων πάντων A // ὃς δέδωκέν μοι μίζων πάντων Θ // ὃ δέδωκέν μοι πάντων μείζον B\* NA28 {D} // ὃ δέδωκώς μοι πάντων μείζων D // ὃς δεδοκεν μοι μείζων παντων 0211 // lac ϣ<sup>45</sup> C N P Q T V 070 0233.

<sup>115</sup> **10:33a** txt omit ϣ<sup>45</sup> ϣ<sup>66</sup> Ν 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>ms<sup>ss</sup> SBL NA28 {/} // λεγοντες D E G H S U Y Γ Δ Λ Ω 047 2 28 124 700 892<sup>s</sup> 1424 m ite<sup>v</sup>gms cop<sup>bo</sup>ms<sup>ss</sup> TR RP // lac ϣ<sup>75</sup> C F N P Q T V 070 0233

<sup>116</sup> **10:33b** ποιεις 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>117</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: 'Ο θεός ἐστι ἐν συναγωγῇ θεῶν, ἐν μέσῳ δὲ θεοῦς 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.

<sup>118</sup> **10:38** txt καὶ γινώσκητε ϣ<sup>45</sup> ϣ<sup>66</sup> ϣ<sup>75</sup> Θ f<sup>1</sup> 33 205 213 397 565 597 799\* 865 844 it<sup>r</sup>vid syr<sup>pal</sup> cop<sup>sa,pbo,bo</sup>ach<sup>2</sup> arm eth geo Athanasius Theodoret<sup>vid</sup>; Hilary NA27 // καὶ γεινώσκητε B // καὶ γινώσκηται L // καὶ γινώσκεται W // καὶ γινώσκετε X 253 // 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.<sup>f</sup> vg syr<sup>p,h</sup> slav Basil Cyril<sup>lem</sup> John-Damascus; Augustine TR HF RP // καὶ πιστεύητε Ν 0211 1010 1293 (2211) pc8 // καὶ πιστεύετε 579 1241 pc3 // omit D E\* (homoioteleuton) 157 1424 it<sup>a,b,c,d,e,ff</sup>l 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, 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.

he heard that he was ailing, at that time he actually<sup>119</sup> remained in the place in which he was, for two days. <sup>7</sup>Only then, after this, he says to the disciples, "Let us go back to Judea."

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

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

<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."

<sup>12</sup>The disciples therefore said to him, "Lord, if he has fallen asleep, that will help him." <sup>13</sup>But Jesus had spoken of his death, whereas they thought he was speaking of the repose of sleep.

<sup>14</sup>So then, Jesus said to them plainly, "Lazarus died. <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."

<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"*

<sup>17</sup>Arriving therefore, Jesus found him already in the tomb four days since. <sup>18</sup>Now Bethany was close to Jerusalem, about fifteen stadia apart,<sup>120</sup> <sup>19</sup>and many of the Jews had come to Martha and Mary, to console them regarding their brother. <sup>20</sup>When therefore Martha heard that Jesus was coming, she went to meet him; but Mary stayed put in the house.<sup>121</sup>

<sup>21</sup>Martha therefore said to Jesus, "Lord, if you had been here, my brother would not have died. <sup>22</sup>Even now, I know that whatever things you ask God for, God will grant you."

<sup>23</sup>Jesus says to her, "Your brother will rise again."

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

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

<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."

<sup>28</sup>And having said this she went off, and discreetly invited her sister Mary, as follows, "The Teacher is here, and is asking for you." <sup>29</sup>That one then, when she heard, quickly got up and was coming toward him. <sup>30</sup>(Jesus had not yet come into the village, but was still at the place where Martha had met him.) <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, thinking, "She is going to the tomb, to grieve there."

<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."

<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>122</sup> and churned inside himself. <sup>34</sup>And he said, "Where have you laid him?"

<sup>119</sup> **11:6** Here is the particle μὲν - mèn, supposedly anacoluthic, that is, not following through to its expected conclusion, which in the case of μὲν means without its usual complementary δὲ following. However, I see it as complemented by the word ἔπειτα - épeita at the beginning of verse 7. If this épeita were not complementary to μὲν, then the phrase ἔπειτα 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.

<sup>120</sup> **11:18** About 3 kilometers, less than 2 miles.

<sup>121</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>122</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

They are saying to him, "Lord, come and see."

<sup>35</sup>Jesus showed tears.

<sup>36</sup>The Jews therefore were saying, "See how he loved him."

<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?"

### *Jesus Raises Lazarus from the Dead*

<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. <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."

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

<sup>41</sup>They therefore took away the stone.<sup>123</sup> And Jesus lifted his eyes upward, and said, "Father, I thank you, that you have heard me. <sup>42</sup>But I already<sup>124</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."

<sup>43</sup>And having said these things, he shouted out with a loud voice, "Lazarus, come out!" <sup>44</sup>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*

<sup>45</sup>Many of the Jews therefore, of those who had come to Mary and seen what he<sup>125</sup> did, believed in him. <sup>46</sup>But some of them went to the Pharisees, and told them what things Jesus had done. <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? <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>126</sup> and our nation."

<sup>49</sup>But one of them, Caiaphas, who was high priest that year, said to them, "You people know nothing. <sup>50</sup>Neither are you considering how it is expedient for you<sup>127</sup> that one man<sup>128</sup> die for the people, and not the whole nation perish."

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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.

<sup>123</sup> **11:41** txt λίθον <sup>59</sup>vid <sup>66</sup> <sup>75</sup>vid **Σ** B C\* D L W X Θ Ψ 0233 33 157 1241 lat syr cop<sup>sa,ach</sup> arm TG WH NA27 SBL {} // λιθον ου ην A K Π 0211 0250 1 579 1582\* <sup>844</sup> it<sup>f</sup> syr<sup>h</sup> // λίθον ὅπου ἦν 1071 // λίθον ὅπου ἦν ὁ τεθνηκώς κειμένος 118 // λίθον οὗ ἦν ὁ τεθνηκώς κειμένος C<sup>3</sup> E G H M S U Y Γ Δ Λ Ω 047 0141 0306 <sup>f13</sup> 2 700 892<sup>s</sup> 1424 1582<sup>c</sup> 2561 RP // lac <sup>45</sup> F N P Q T V 070 565.

<sup>124</sup> **11:42** ἤδειν, pluperfect of οἶδα - oída. No word "already" is actually present here, but the point of the pluperfect is that Jesus had already known before he asked.

<sup>125</sup> **11:45** txt omit <sup>6</sup> <sup>45</sup> <sup>59</sup> <sup>66</sup> A B C\* L W Θ Ψ <sup>f1</sup> cop SBL NA28 // ο ιησους C<sup>2</sup> D E G H K M S U X Y Γ Δ Λ Π Ω 047 0211 <sup>f13</sup> 2 28 33 118 157 1424 **π** syr TR RP // ιησους **Σ** 0233 // lac <sup>75</sup> F N P Q T V 070 0306. Regarding the BYZ reading, see end of v. 46 with exact same words, ἃ ἐποίησεν ὁ Ἰησοῦς.

<sup>126</sup> **11:48** Perhaps, "our place of worship," or temple.

<sup>127</sup> **11:50a** txt υμιν <sup>45</sup> <sup>66</sup> B D L M X Γ 0211 0233 346 1010 1241 1242 1424 <sup>l184</sup> <sup>l211</sup> <sup>l751</sup> <sup>l773</sup> <sup>l866</sup> it<sup>a,aur,b,d,e,ff2,l</sup> vgc<sup>l</sup> cop<sup>bo</sup> slav Or<sup>lat</sup> Josippus Chrys<sup>lem</sup> SBL NA28 {B} // ημιν A E G H K S U W Y Δ Θ Λ Π Ψ Ω 047 065 0141 0250 <sup>f1</sup> <sup>f13</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,r1</sup> **π** vgst,ww syr<sup>s,p,h,pal</sup> cop<sup>sa</sup>ms<sup>ss,ach</sup> arm eth geo slav<sup>ms</sup> Or Eustath Cyr<sup>3/4</sup> Hilary Aug<sup>3/9</sup> TR RP // omit **Σ** <sup>l950</sup> 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 <sup>6</sup> <sup>59</sup> <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 **Σ** 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 2<sup>nd</sup> 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>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>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>129</sup>

<sup>53</sup>Thus from that time on they 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.<sup>130</sup>

<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. <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?" <sup>57</sup>Now the chief priests and the Pharisees had given orders, that if anyone knew where he was, he should report it, so that they might arrest him.

## Chapter 12

### *Jesus Anointed at Bethany*

<sup>1</sup>Then, six days before the Passover, Jesus came to Bethany, where Lazarus was,<sup>131</sup> whom Jesus<sup>132</sup> had raised from the dead. <sup>2</sup>So they made a supper for him there, and Martha was serving, and Lazarus was one of those reclining with him. <sup>3</sup>Then Mary, having taken a litre<sup>133</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.

<sup>4</sup>But Judas the Keriothite, one of his disciples, the one about to betray him, says, <sup>5</sup>"Why was this ointment not sold for three hundred denarii<sup>134</sup> and given to the poor?" <sup>6</sup>But he said this not because it mattered to him about the poor, but because he was a thief, and having charge of the moneybag, he would steal *from* what was put in.

<sup>7</sup>Jesus said therefore, "Leave her alone. It was that she kept it for the day of my burial.<sup>135</sup> <sup>8</sup>The poor you always have with you, but me, you do not always have."

<sup>128</sup> **11:50b** Greek ἄνθρωπος - anthrōpos, 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.

<sup>129</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>130</sup> **11:54** This verse is another indication that the author of this gospel sometimes uses the term "the Jews" as referring to the Judeans, or the inhabitants of Judea and Jerusalem. See the endnote at the end of this document discussing the term "the Jews."

<sup>131</sup> **12:1a** txt omit **Κ** B L W X 0218 it<sup>a</sup>,aur,c,e,r<sup>1</sup> syr<sup>p,pal</sup> cop<sup>sa,pbo</sup> eth Or<sup>lat</sup> Amph Chrys Chrom<sup>vid</sup> SBL NA28 {A} // ο τεθνηκως **¶**<sup>66</sup> 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>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 **¶** Lect it<sup>b,d,f,ff<sup>2</sup></sup> vg syr<sup>bo,h</sup> cop<sup>bo,ach<sup>2</sup></sup> arm geo slav goth Ps-Eustathius Cyr<sup>lem</sup> Aug TR RP // lac **¶**<sup>45</sup> **¶**<sup>75</sup> C F N P 070 69

<sup>132</sup> **12:1b** txt εκ νεκρων ιησους **¶**<sup>66</sup> 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 // ιησους εκ νεκρων **¶**<sup>75</sup> // ο ιησους εκ νεκρων **¶**<sup>2</sup> 579 // εκ νεκρων H K M S U Y Γ Θ Λ<sup>\*</sup> Ψ Ω f<sup>1</sup> 28 157 461 565 700 788 892<sup>s</sup> 1071 1241 1424 **¶** it cop<sup>sa<sup>miss</sup></sup> TR RP // lac **¶**<sup>45</sup> **¶**<sup>75</sup> C F N P 070 69

<sup>133</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>134</sup> **12:5** About a year's wages.

<sup>135</sup> **12:7** txt 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> **Κ** B D E K L Q W X Θ Π Ψ 0211f 0217<sup>vid</sup> 33 579 1241 {2211 lat syr<sup>s,h<sup>mg</sup></sup> cop arm SBL NA28 {} // οτι...τητηρηκεν "because she has kept it for the day of my burial" f<sup>13</sup> // τητηρηκεν "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 // 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.

<sup>9</sup>Then the<sup>136</sup> 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. <sup>10</sup>So the chief priests resolved that they would kill Lazarus also, <sup>11</sup>for many of the Jews were going out because of him, and then believing in Jesus.

### *The Triumphal Entry*

<sup>12</sup>The next day, the great crowd that had come for the festival, hearing that Jesus is arriving into Jerusalem, <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>137</sup>

"Blessed is he who comes in the  
name of the Lord,<sup>138</sup>  
the king of Israel!"

<sup>14</sup>And Jesus, having found a young donkey, took his seat upon it, just as it is written:

<sup>15</sup>"Fear not, O daughter of Zion;  
Behold, your king is coming  
sitting on the foal of a donkey."<sup>139</sup>

<sup>16</sup>These things the disciples did not know at first, but once Jesus was glorified, then they remembered that these things had been written in reference to him, and that these things they had done to him.

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Furthermore, other gospel accounts, though they name a few of the women that wanted to anoint Jesus' body, they state that there were other unnamed women with those as well. Mt 27:55: "Many women..., among whom were..." Lk 23:55 just says "women." (Lk 24:1, the same group of women previously talked about, also later came to the tomb intending to anoint.) So, Mary of Bethany could have been one of those women. But ultimately, it was only Joseph of Arimathea and Nicodemus who ever actually anointed Jesus' body with anything. As for the first question, did the woman pour out the whole bottle at the banquet, I don't see that as being solved with either reading. In the BYZ, Jesus could be understood as saying, "Leave her alone. She has kept it (the remainder) for the day of my burial." So, either reading could be interpreted that she still has some left for the day of his burial. Another thing to consider is that the word ἐνταφιασμός can also mean "preparation" for burial. Therefore this event could have been this Mary's idiosyncratic way of ceremonially preparing Jesus' for burial. In fact, that is what the gospel of Mark says, she did it ahead of time. The NA28 reading is perceived as the more difficult reading. Two conjectural emendations have been suggested: P. Schmiedel: ἵνα...ποιήσῃ, "so that she may prepare me for the day of my burial." And W. Kühne, ἵνα τι...τηρήσῃ, "Why should she keep it for the day of my burial?" Note that a recent Bible translation, the Holman Christian Standard Bible, went with the Byzantine reading here, perhaps because they perceived the NA28 reading too difficult? The NRSV adds words as follows: "She bought it so that she might keep it for the day of my burial." This interprets the ἵνα as relating to her purchase, rather than the reason she should be left alone now by the disciples. The NIV says, "It was intended that she should save this perfume for the day of my burial," with 'It was intended' in lower brackets. Weymouth: "allow her to have kept it for the time of my preparation for burial." But I think that more difficulty was perceived in the NA28 reading than is really there, and that the NA28 reading says that this Mary, whoever she was, intended to use the rest of the nardroot on Jesus on the day of his actual burial (though she never got a chance to do so). This still does not contradict Mark, since here she still poured out some of it ahead of time. Judas' objection to her use of it cannot be trusted as a valid indicator of whether she poured all of it out at this time, since he was insincere and incorrect. Both of the two main readings can be interpreted as Mary saving part of the nard for the future day of burial. But the NA28 reading is perceived as too difficult, because Jesus, being the all-knowing son of God, would not have said let her save it for my burial, when in fact only the two men will ever anoint his body. For this reason it seems more likely that the BYZ reading is an ameliorating of the difficulty. The reading of Family 13 with ὅτι instead of ἵνα is a clue as well.

<sup>136</sup> **12:9** Anaphoric article, referring back to the crowd already mentioned as having come up to the area in preparation for the Passover.

<sup>137</sup> **12:13a** Ὡσαυτά = Aramaic הֲוֹשֵׁעַ - hōšā' nā', similar to the Hebrew הוֹשִׁיעָה - hōšī'āh nā', an expression reminiscent of the הוֹשִׁיעָה 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 Ὡ 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>138</sup> **12:13b** Psalm 118:26

<sup>139</sup> **12:15** Zechariah 9:9

<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>18</sup>Because of this the crowd had come out to join him, that they had understood him to have done this sign. <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*

<sup>20</sup>And among those going up to worship at the festival, were some Greeks. <sup>21</sup>These, then, came up to Philip, he from Bethsaida, Galilee. And they beseeched him, saying, "Sir, we wish to see Jesus." <sup>22</sup>Philip comes and tells Andrew; Andrew and Philip come and tell Jesus.

<sup>23</sup>And Jesus responds to them as follows: "The hour has come, that the Son of Man should be glorified. <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>25</sup>The person who loves his life loses it, and the one who hates his life in this world will preserve it into eternal life. <sup>26</sup>If someone is serving me, he must follow me; and where I am, there also my servant will be. If someone is serving me, my Father will honor him.

<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."

<sup>28</sup>"Father, glorify your name."

Then a voice came from heaven: "I both have glorified *it*, and will glorify again." <sup>29</sup>The crowd therefore standing and hearing was maintaining thunder to have happened. Others were saying, "An angel spoke to him."

<sup>30</sup>Jesus answered and said, "Not for my sake has this voice happened, but for you. <sup>31</sup>Now comes judgment of this world. Now the ruler of this world will be thrown out. <sup>32</sup>And I, if I be lifted up from the earth, will attract all mankind to me." <sup>33</sup>Now this he was saying signaling what manner of death he was about to die.

<sup>34</sup>The crowd then responded to him: "We have heard out of the law that the Christ remains for ever, so how is it you are saying that the Son of Man is to be lifted up? Who is this Son of Man?"

<sup>35</sup>Jesus therefore said to them, "The light is among you a little while longer. Walk, while you have the light, so that darkness does not overtake you. For the person walking in darkness does not know where he is going. <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*

<sup>37</sup>But, though having done so many signs right in front of them, they were not believing in him, <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>140</sup>

<sup>39</sup>Because of this they were not able to believe: that again, Isaiah said,

<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>141</sup>

<sup>41</sup>(Isaiah said these things, because he saw Jesus' glory, so he spoke about him.)

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<sup>140</sup> **12:38** Isaiah 53:1

<sup>141</sup> **12:40** Isaiah 6:10

<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. <sup>43</sup>For:

They loved the approval  
of human beings  
over and above  
the approval of God.<sup>142</sup>

<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, <sup>45</sup>and the one looking upon me, is looking upon the one who sent me. <sup>46</sup>I have come into the world as a light, so that everyone believing in me may not abide in darkness.

<sup>47</sup>"And if someone hears my sayings and does not keep them,<sup>143</sup> I do not judge him. For I did not come in order to judge the world, but to save the world. <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. <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. <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."

## Chapter 13

### *The Passover Supper*

<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. <sup>2</sup>And supper having started, with the devil having already put it in the heart of Judas son of Simon of Kerioth to betray him, <sup>3</sup>*and* 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, <sup>4</sup>Jesus rises from the supper and lays down his clothing, and taking a towel, he fastened it around himself. <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.

<sup>6</sup>Thus he comes to Simon Peter. Who says to him, "Lord, **You** are washing **my** feet?"

<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>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."

<sup>9</sup>Simon Peter says to him, "Lord. Not just my feet, but my hands and my head as well."

<sup>10</sup>Jesus says to him, "One who is bathed has no need, except for the feet, to wash, but is clean on the whole. And you *men* are clean; though not all of you." <sup>11</sup>For he already knew of the one betraying him; for this reason he said, "Not all of you are clean."

<sup>12</sup>When therefore he had washed their feet and taken his clothes and reclined again, he said to them, "Do you know what I have done for you? <sup>13</sup>You call me 'Teacher' and 'Lord,' and rightly you say so, for I am. <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. <sup>15</sup>For I have given an example for you, so that just as I have done, you also might do. <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. <sup>17</sup>Since these things you are knowing, blessed are you if you do them.

<sup>142</sup> 12:43 The words are in the character of a solemn pronouncement or verdict.

<sup>143</sup> 12:47 txt μὴ φυλάξῃ ϣ<sup>66\*</sup>(+αυτα) ϣ<sup>75</sup> ⲛ A B L vg syr<sup>s,p,h</sup> (syr<sup>s,p</sup> +αυτα) cop<sup>sa</sup><sup>ms,cw,bo</sup> arm NA28 {/} // μὴ ἀκούσῃ...μηδε φυλάξῃ W // φυλάξῃ ϣ<sup>66c</sup>(+αυτα) D 070 it vg<sup>ms</sup> cop<sup>sa</sup><sup>ms</sup> pbo // μὴ πιστεύσῃ E 047 0233 it<sup>9</sup> syr<sup>h</sup><sup>mg</sup> TR RP // πιστεύσῃ S 0211 // lac ϣ<sup>45</sup> C. We have several variants here: If anyone hears my words and does not keep them, hears my words and does keep them, hears my words and does not believe, hears my words and does believe, does not hear my words and does believe(!). It appears to me that the φυλάξῃ was changed on purpose or accidentally, to πιστεύσῃ in order to make it agree with the subsequent verse, "the person rejecting me and not believing my statements..." On the other hand, perhaps this passage was harmonized to Luke 11:28. Wieland Willker says, 'πιστεύσῃ has very probably been inserted as a conformation to the previous mentioning of ὁ πιστεύων in verses 44 and 46 (so also Weiss). With λόγος John uses τηρέω, which is not used here. ῥήμα and πιστεύω are used twice together (5:47 and 17:8). φυλάσσω is used with ψυχὴ once in the previous context (12:25). It also appears in the Lukan "parallel."

<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 my bread has lifted up his heel against me.'<sup>144</sup>

<sup>19</sup>"Yes indeed:<sup>145</sup> I am telling you before it happens, so that when it happens, you may believe who I am.<sup>146</sup>  
<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."

<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."

<sup>22</sup>The disciples were looking at one another, puzzling over about whom he was speaking. <sup>23</sup>One of his disciples was reclining in the bosom of Jesus, the one Jesus loved. <sup>24</sup>Simon Peter therefore nods to this one to inquire of Jesus about whom he was speaking.<sup>147</sup> <sup>25</sup>That one therefore simply leaned back onto the chest of Jesus and says to him, "Lord, who is it?"

<sup>26</sup>Jesus replied, "It is that one for whom I shall dip and give the piece of bread." After dipping the piece of bread therefore, he takes it and gives it to Judas, the son of Simon of Kerioth.

<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."

<sup>28</sup>But none of those reclining knew why he said this to him. <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. <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?

<sup>31</sup>Then after he had gone out, Jesus says, "Now is the Son of Man glorified, and in him God is glorified. <sup>32</sup>If God is glorified in him,<sup>148</sup> God will also glorify the Son in himself, and glorify him at once.

<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.'

<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. <sup>35</sup>By this will everyone know that you are my disciples: if you have love among one another."

<sup>36</sup>Simon Peter says to him, "Lord, where are you going?"

Jesus replied, "Where I am going, you are not able to follow now, but you will follow later."

<sup>144</sup> **13:18** Psalm 41:9

<sup>145</sup> **13:19a** Greek: ἀπάρτι - aparti. Most Greek NT editions (TR HF RP NA27) have ἀπ' ἀρτι - 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, "ἀπάρτι," before the diacritics and spaces were added, then it could mean something similar to "amen." Or, it could also mean adverbially, "exactly," as in "I am telling you exactly before it happens, so that..." 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, ἀπάρτι, and it would make sense that ναί (yes) was added by later copyists as a replacement for the same idea.

<sup>146</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>147</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>148</sup> **13:32** txt ei ð θεος ἐδόξασθη ἐν αὐτῷ καὶ ἔῃ 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> 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 it<sup>e,f,q,r</sup> vg syrP cop<sup>sa,pbo,bopt</sup> arm eth geo<sup>(1)</sup> slav Origen<sup>lem</sup>; Hilary Ps-Priscillian Augustine<sup>1/2</sup> Ps-Vigilius<sup>1/2</sup> TR [TG] RP [NA27] SBL {C} // καὶ ᾤ<sup>66</sup> ἔ<sup>8</sup> B C\* D L W X Π f<sup>1</sup> 2\* 579 1009 1071 1079 1216 1546 176 1253 1751 1866 11074 it<sup>a,aur,b,c,d,ff</sup> vg<sup>mss</sup> syr<sup>s,h,pal</sup> cop<sup>bopt,ach<sup>2</sup>,mf</sup> Cyril Theodoret; Tertullian Ambrose Augustine<sup>1/2</sup> PsVigilius<sup>1/2</sup> WH // omit ei ð θεος ἐδόξασθη ἐν αὐτῷ, καὶ ð θεος δοξάσει αὐτὸν ἐν αὐτῷ 0141 // lac ᾤ<sup>45</sup> ᾤ<sup>75</sup> N P Q T V 068 070.

<sup>37</sup>Peter says to him, "Why am I not able to follow you now? I will lay down my life for you."

<sup>38</sup>Jesus answers, "You will lay down your life for me? Truly, truly I say to you, a rooster will not crow, until such time you deny me three times."

## Chapter 14

<sup>1</sup>"Do not let your hearts be troubled. Trust in God. Trust also in me. <sup>2</sup>In my Father's house there are many abodes. Otherwise, would I have told you that I am going to prepare a place for you?<sup>149</sup> <sup>3</sup>And if I go and prepare a place for you, I will come back and take you in with myself, so that where I am, there you may be also. <sup>4</sup>And where I am going, you know the way."

### *Jesus the Way to the Father*

<sup>5</sup>Thomas says to him, "Lord, we don't know where you are going— how is it we know the way?"

<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>7</sup>If you have come to know me, you will come to know my Father as well; indeed, from now on you know him, and have seen him."

<sup>8</sup>Philip says to him, "Lord, show us the Father, and that will satisfy us."

<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; how is it you say, 'Show us the Father'? <sup>10</sup>Do you not believe that I am in the Father and the Father is in me? The statements which I say to you I do not speak from myself, but the Father abiding in me is doing his works.<sup>150</sup> <sup>11</sup>Believe me that I am in the Father and the Father is in me. But if not, believe because of those works. <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 the Father. <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. <sup>14</sup>If you ask me<sup>151</sup> for something in my name, I will do it."

### *Jesus Promises the Holy Spirit*

<sup>15</sup>"If you love me, you will keep<sup>152</sup> my commandments. <sup>16</sup>And I will ask the Father, and he will give you another Counselor, that he may be ever with you, <sup>17</sup>the Spirit of truth, which the world is unable to receive, because it neither perceives him nor knows him. You know him, because he abides among you, and will be<sup>153</sup> in you. <sup>18</sup>I will not leave you as orphans; I am coming to you. <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. <sup>20</sup>In that day you will know, that I am in my Father, and you in me, and I in you. <sup>21</sup>The person who has my

<sup>149</sup> **14:2** See chapter 13 verse 36.

<sup>150</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>151</sup> **14:14** txt με "me"  $\Phi^{66}$   $\Sigma$  B E H U W  $\Gamma$   $\Delta$   $\Theta$   $\Omega$  060 0211  $\mathfrak{f}^{13}$  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> [WH] RP NA27 {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 it<sup>a,aur,d,e,q,r<sup>1</sup></sup> vg<sup>mss</sup> cop<sup>sa,pbo,bo,ach<sup>2</sup>,fay</sup> eth slav Cyril<sup>lem</sup>; Vict-Rome Aug<sup>2/3</sup> TR // omit entire verse X  $\Lambda^*$  0141  $\mathfrak{f}^1$  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  $\Phi^{45}$   $\Phi^{75}$  C F N P T V 047 0233.

<sup>152</sup> **14:15** txt τηρήσετε (fut ind act 2nd pl) B L  $\Psi$  1010 1071 1195<sup>T</sup> 2148 cop<sup>sa,pbo,bo,ach<sup>2</sup>,fay</sup> 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> NA27 {C} // τηρήσητε (aor subj act 2nd pl)  $\Phi^{66}$   $\Sigma$  060 0141 33 579 1344 1546 arm geo<sup>1</sup> Cyril // τηρησεται  $\Phi^{66}$  579 acc. to Swanson // τηρήσατε (aor imper act 2nd pl) A D E G H K M Q U W X  $\Gamma$   $\Delta$   $\Theta$   $\Lambda$   $\Pi$  0141 (0211 τηρισατε)  $\mathfrak{f}^1$   $\mathfrak{f}^{13}$  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  $\mathfrak{m}$  it<sup>a,aur,b,c,d,e,f,ff<sup>2</sup>,q,r<sup>1</sup></sup> vg slav Or<sup>lat</sup> Euseb<sup>1/2</sup> Basil Dyd<sup>dub</sup> Macarius/Symeion<sup>1/2</sup> Chrysost<sup>lem</sup> Cyril<sup>lem</sup> Novat Vict-Rome Lucifer Ambrosiast Hegem Ambr Jer Aug Sepc Ps-Vigilius TR RP // lac  $\Phi^{75}$  C F N P 0233.

<sup>153</sup> **14:17** txt εσται  $\Phi^{66C}$   $\Sigma$  A E G H K L M Q S U X Y  $\Gamma$   $\Theta$   $\Lambda$   $\Pi$   $\Psi$   $\Omega$   $\mathfrak{f}^{13}$  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 NA27 {C} // εστιν  $\Phi^{66*}$  B D\* W 0211  $\mathfrak{f}^1$  69 565 1365 goth WH // εστειν D<sup>c</sup> // εστε  $\Delta$  // lac  $\Phi^{75}$  C F N P T V 047 060 070 0233 33.

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."

<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?"

<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. <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.

<sup>25</sup>"These things I have spoken to you while abiding with you. <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.

<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.

<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 am going to the Father, for the Father is greater than I. <sup>29</sup>And now I have told you, before it happens, so that when it happens, you will believe. <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; <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"*

<sup>1</sup>"I am the true vine, and my Father is the farmer. <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. <sup>3</sup>You are now clean, because of the word which I have spoken to you. <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.

<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. <sup>6</sup>If someone does not abide in me, he is thrown aside like the branch that<sup>154</sup> is withered; they gather such and put them in the fire; and it is burned. <sup>7</sup>If you abide in me, and my sayings abide in you, ask whatever you will, and it will happen for you. <sup>8</sup>In this my Father is glorified, that you bear much fruit, and show to be my disciples.<sup>155</sup>

<sup>9</sup>"Just as the Father has loved me, I also have loved you; abide ye in my love. <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

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<sup>154</sup> **15:6** Greek: καὶ, 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, changing the subject, there are difficulties here with lack of agreement as to number. In the Greek, the word "branch" is singular, and so is the verb "it is burned." On the other hand, in the phrase "they gather αὐτὰ," the topic is neuter plural, which can take a singular verb. But 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>155</sup> **15:8** 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.

in his love. <sup>11</sup>These things I have spoken to you, so that my joy may be in you, and that your joy may be full. <sup>12</sup>This is my commandment: that you love one another, as I have loved you. <sup>13</sup>Greater love has no one than this: that one lay down one's life for one's friends. <sup>14</sup>You are my friends, if you practice the things I am commanding you. <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. <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. <sup>17</sup>These instructions I am giving you, so that you will love one another.<sup>156</sup>

### *For This the World Hates You*

<sup>18</sup>"If the world hates you, be assured that it hated me first, before you. <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. <sup>20</sup>Be mindful of the word that I said to you, 'A servant is not greater than his lord.'<sup>157</sup> If they persecuted me, they will persecute you also. If they took my word to heart, they will take yours to heart also. <sup>21</sup>But all these things they will do against you because of my name, for they do not know the One who sent me. <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. <sup>23</sup>One who hates me also hates my Father. <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. <sup>25</sup>But so that the word written about them in the law might be fulfilled, 'They hated me without a cause.'<sup>158</sup>

<sup>26</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. <sup>27</sup>And you also will bear witness, because you have been with me from the beginning.

## Chapter 16

<sup>1</sup>"These things I have spoken to you so that you may not fall away. <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. <sup>3</sup>And these things they will do, because they have not known the Father, neither me. <sup>4</sup>But these things I have spoken to you, so that when the hour of them comes, you might remember them, that I told you.

### *The Holy Spirit Will Finish My Work*

"And I have not told you these things from the beginning, because I was with you. <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?' <sup>6</sup>Instead, because I have spoken these things to you, sorrow has filled your heart. <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. <sup>8</sup>And when he has come, that one will refute<sup>159</sup> the world concerning sin, and concerning righteousness, and concerning judgment; <sup>9</sup>concerning sin, because they do not believe in me; <sup>10</sup>concerning righteousness, because I am going to the Father and you will be observing me no longer; <sup>11</sup>and concerning judgment, because the ruler of this world has been judged.

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<sup>156</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.

<sup>157</sup> **15:20** John 13:16; Diatessaron 28:32

<sup>158</sup> **15:25** Psalm 35:19; 69:4

<sup>159</sup> **16:8** It is hard to chose an English word to render the Greek word here, ἐλέγχω. For example, if you chose the word "convict," it sounds odd that the Holy Spirit convict the world of righteousness. Our word "convict" we use only when convincing someone regarding something bad; but the Greek word has a bigger semantic range. But "convince" is not wide enough in range either, because "ἐλέγχω" means more than that; it means to convince someone they are wrong about something. But no matter which word you chose, it is necessary to add various helper words at various places, since one English word is not enough. I suggest you look up all verses that use ἐλέγχω and then you will have a more complete sense of what it means.

<sup>12</sup>"I have many things yet to say, but you are not able at the present time to bear *it*. <sup>13</sup>But when that one comes, the Spirit of truth, he will guide you in<sup>160</sup> all the 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. <sup>14</sup>That one will glorify me, because from mine he will take, and report *it* to you. <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.'

<sup>16</sup>"A little while, and you will be observing me no longer; and another little while, and you will see me."

### *The Disciples' Pain Will Be Turned to Joy*

<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, 'because I am going to the Father'?" <sup>18</sup>They kept saying therefore, "What is this 'little while'?" <sup>161</sup> We don't know what he is saying."

<sup>19</sup>Jesus knew 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'? <sup>20</sup>Truly, truly I say to you, You will weep and lament, and the world will be cheered. You will be in pain. But your pain will be turned into joy. <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. <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. <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. <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.

<sup>25</sup>"These things I have spoken to you in allegories; an hour is coming when I will no longer speak to you in allegories, but I will tell you about the Father plainly. <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>27</sup>For the Father himself likes you, because you have liked me, and have believed that I came forth from God. <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."

<sup>29</sup>His disciples are saying, "There, now you are talking with clarity and not speaking any allegory. <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."

<sup>31</sup>Jesus answered them, "For now you believe. <sup>32</sup>Behold, an hour is coming, and indeed has 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.

<sup>33</sup>"These things I have spoken to you, that in me you may have peace. In the world you do have tribulation; but be of good cheer: I have overcome the world."

## Chapter 17

### *Jesus Prays for Himself*

<sup>1</sup>Jesus spoke these things, and when he had lifted up his eyes to heaven, he said:

"Father, the hour has come; glorify your Son, so that the Son may glorify you; <sup>2</sup>inasmuch as to him you have granted jurisdiction of all flesh, so that to all *flesh* that<sup>162</sup> you have given him, he may grant eternal life.

<sup>160</sup> **16:13** Some manuscripts, ἐν - en, others, εἰς - eis. According to the editorial committee of the UBS, the construction with εἰς with the accusative appears to have been introduced by copyists who considered it more idiomatic after ὁδηγήσει than the construction of ἐν and the dative found in **8 D L W Θ f<sup>1</sup> 33 565 1071 al.** The word ὁδηγέω - hodēgeō can mean either to guide or to lead or to conduct. And "ἐν," especially in John, can denote a state of being, or a very close connection or personal relation, such as "abide IN me," or "abide IN the vine." On the other hand, "ἐν" is sometimes used with verbs of motion and direction, with the dative, where εἰς with the accusative would be expected, and still indicating motion in a direction. Yet the main verb here, "ὁδηγέω", itself contains the root word for "way or path or road," ὁδός, and with ἐν could mean simply "he will conduct you along the road of truth." For He is "the Spirit of Truth," and his road is "the Way of Truth." So that translation is viable, as are also, "lead you into all truth," and "guide you through all truth," or "guide you with all truth."

<sup>161</sup> **16:18** txt omit **5** **66** **8\*** **D\*** W it<sup>a,b,d,e,ff2,r1</sup> syr<sup>pal</sup> cop<sup>sa</sup> arm geo // +ὁ λέγει **8**<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>p,b</sup> bo<sup>ach2</sup> eth Or Cyr-lem Ambrst Aug [NA28] // lac **22** **25**<sup>45</sup> P Q T 070

<sup>162</sup> **17:2** See the footnote on 6:39.

<sup>3</sup>And this is eternal life: to know you, the only true God, and the one whom you have sent, Jesus Christ. <sup>4</sup>I have glorified you upon the earth, having finished the work which you have given me to do. <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*

<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. <sup>7</sup>Now they are persuaded that all the things you have given to me are *indeed* from you; <sup>8</sup>for the sayings which you gave 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. <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; <sup>10</sup>indeed everything of mine is yours, and of yours is mine. And I am glorified in them; <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, that *flesh* that<sup>163</sup> you have given to me, so that they may be one, just as we are *one*. <sup>12</sup>While I was with them,<sup>164</sup> I kept them in your name, that *flesh* that<sup>165</sup> you have given to me, and I stood guard, and not one of them met destruction, except the Son of Destruction,<sup>166</sup> so that the scripture may be brought to completion.

<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. <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>15</sup>I am not asking that you take them out of the world, but that you keep them from the evil one. <sup>16</sup>They are not of the world, just as I am not of the world. <sup>17</sup>Sanctify<sup>167</sup> them in the truth; your word is truth. <sup>18</sup>Just as you sent me into the world, I also have sent them into the world. <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*

<sup>20</sup>"And not concerning these only am I making request, but also concerning the ones who through their word believe in me, <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 in us, so that the world might believe that you sent me. <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: <sup>23</sup>I in them, and you in me, so that they may become fully developed into one,<sup>168</sup> that the world may know that you sent me, and that you have loved them just as you loved me.

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<sup>163</sup> **17:11** This is not referring to "your name," but to those the Father has given him; see John 18:9. See the footnote on 6:39.

<sup>164</sup> **17:12a** txt μετ' αὐτῶν P<sup>60</sup> P<sup>66</sup> B C\* D\* L W 1 1071 1582\* lat cop Didymus TG WH NA27 SBL {} // 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 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 // lac P<sup>45</sup> P<sup>75</sup> F P Q T V 0233 13 565.

<sup>165</sup> **17:12b** This is not referring to "your name," but to those the Father has given him; see John 18:9. See the footnote on 6:39.

<sup>166</sup> **17:12c** ὁ υἱὸς τῆς ἀπωλείας – ho huiõs tēs apōleias. 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.

<sup>167</sup> **17:17** ἁγιάζω – hagiázō; dedicate or set something apart for God's holy purposes.

<sup>168</sup> **17:23** This is the way the apostle Paul understood it; see Ephesians 4:11-16. Paul says that God gave the apostles and other offices so that someday the believers will be fully developed into one, in unity with God and with one another. Apparently, neither Jesus nor Paul expected such oneness to occur in his own lifetime. Just as with the individual new birth, maturity is a process and not instantaneous at birth, so also it is with the corporate man, that maturity is a process, and not instantaneous at its creation. But, if you believe that Jesus was asking that this unity take place at once, then surely you must admit that Jesus' prayer has gone ungranted, up to and including this present day.

<sup>24</sup>"O Father, that *flesh* that<sup>169</sup> 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.

<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. <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*

<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. <sup>2</sup>And Judas, the one betraying him, knew the place, because Jesus had often met there with his disciples.

### *Jesus Arrested*

<sup>3</sup>Judas therefore, after taking the cohort<sup>170</sup> and some guards, from the high priests and from the Pharisees, comes there, with lamps and torches and weapons. <sup>4</sup>Then, aware of all the things coming upon him, Jesus went forward, and he says to them, "Whom are you seeking?"

<sup>5</sup>They answered him, "Jesus the Nazarene."

He says to them, "I am *he*."

And Judas the one betraying him is also standing there with them. <sup>6</sup>When therefore he said, "I am *he*," they moved away backward, and fell to the ground. <sup>7</sup>Again therefore, he asked them, "Whom are you seeking?"

And they said, "Jesus the Nazarene."

<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." <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."

<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. <sup>11</sup>Jesus therefore said to Peter, "Put the sword in the sheath. The cup which the Father has given me, am I not to drink it?"

### *Jesus Taken to Hananiah*

<sup>12</sup>Then the cohort and its chiliarch and the guards from the Jews took Jesus prisoner and bound him, <sup>13</sup>and they led him to Hananiah first, for he was father-in-law of Caiaphas, who was high priest for that year. <sup>14</sup>And Caiaphas was the one having advised the Jews that it was expedient that one man die instead of the people.

### *Peter's First Denial*

<sup>15</sup>And Simon Peter was following Jesus, along with another disciple. And that other disciple was known to the high priest, and he entered with Jesus into the courtyard of the high priest, <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. <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."

<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 also was with them, standing and warming himself.

### *The High Priest Questions Jesus*

<sup>19</sup>The high priest, then, questioned Jesus, about his disciples and about his teaching.

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<sup>169</sup> **17:24** See the footnote on 6:39.

<sup>170</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.

<sup>20</sup>Jesus answered him, "I have spoken openly to the world. I always taught in a synagogue or in the temple, where all the Jews come together. <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>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?"

<sup>23</sup>Jesus answered him, "If I spoke wrongly, testify to the wrong; but if acceptably, why are you hitting me?"

<sup>24</sup>(Now Hannaniah had sent him to Caiaphas the high priest bound.)

### *Peter's Second and Third Denials*

<sup>25</sup>And Peter was standing and warming himself. They said therefore to him, "Are you not also one of his disciples?"

He denied it and said, "No I am not."

<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?" <sup>27</sup>Again therefore, Peter denied it, and immediately a rooster crowed.

### *Jesus Before Pilate and Herod*

<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. <sup>29</sup>So Pilate came outside to them. And he says, "This man? You are bringing what kind of charge against him?"

<sup>30</sup>They answered, and said to him, "If he were not doing wrong, we would not have brought him over to you."

<sup>31</sup>Pilate therefore said to them, "You take him, and you judge him according to your law."

The Jews said to him, "For us it is not lawful to execute anyone." <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.

<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?"

<sup>34</sup>Jesus answered, "From yourself are you saying this, or have others spoken to you about me?"

<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?"

<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>171</sup> my kingship is not from here."

<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."

<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>172</sup> <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?"

<sup>40</sup>They then shouted back, saying, "Not this man, but Barabbas!" Now Barabbas was a bandit.

## Chapter 19

<sup>1</sup>At that time therefore, Pilate took Jesus and scourged him. <sup>2</sup>And the soldiers, after weaving a wreath of thorns, set it on his head, and threw a purple robe around him. <sup>3</sup>Then they were approaching him and saying, "Hail, O king of the Jews," and giving him slaps in the face.

<sup>4</sup>And Pilate 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." <sup>5</sup>Jesus came outside therefore, wearing the crown of thorns and the purple robe. And Pilate says to them, "Behold the man."

<sup>6</sup>When therefore the chief priests and their officers saw him, they shouted out, saying, "Crucify! Crucify!"

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<sup>171</sup> **18:36** The Greek words for "but in fact" are *vûv δὲ*, "but now." Usually the particle "*vûv*" 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?

<sup>172</sup> **18:38** Basis for capital punishment.

Pilate says to them, "You take him yourselves and crucify him. As for me, I do not find *causa capitalis* in him.

<sup>7</sup>The Jews answered him, "We have a law, and according to that law, he deserves to die because he called himself the son of God."

<sup>8</sup>When therefore Pilate heard this information, he was more afraid, <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.

<sup>10</sup>Pilate then says to him, "To me you are not speaking? Do you not know, that I have authority to free you, and I have authority to crucify you?"

<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>12</sup>From this point on Pilate tried to free him; but the Jews shouted out, saying, "If you release this man, you are no friend of Caesar! Everyone calling himself a king is opposing Caesar."

<sup>13</sup>When therefore Pilate heard these words, he brought Jesus outside, and he sat down on the judgment seat, at a place called The Pavement, but in Hebrew called Gabbatha. <sup>14</sup>And it was Preparation for the Passover, about 6:00 am. And he says to the Jews, "Behold, your king."

<sup>15</sup>They then 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."

<sup>16</sup>At that time therefore he handed him over to them, to be crucified.

### *The Crucifixion*

They took Jesus therefore.<sup>173</sup> <sup>17</sup>And carrying the cross by himself, he proceeded forth, to what is called the Skull Place, which in Hebrew is pronounced Golgotha, <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. <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." <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 Latin, and in Greek.

<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.'"

<sup>22</sup>Pilate answered, "What I have written I have written."

<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>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,

"They divided my garments  
among them;  
and cast lots  
over my clothing,"<sup>174</sup>

those things therefore the soldiers did.

<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. <sup>26</sup>Jesus therefore, seeing his mother and the disciple whom he loved standing near, says to his mother, "Dear woman, behold your son."

<sup>173</sup> **19:16** txt παρέλαβον οὖν τὸν Ἰησοῦν B L X Ψ 0141 33 it<sup>a</sup>,aur,b,c,e,ff<sup>2</sup>,n,r<sup>1</sup> cop<sup>bo</sup> (eth) Cyrillem TG WH NA27 SBL {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 K<sup>1</sup> // παραλαβόντες τὸν Ἰησοῦν ἀπήγαγον 118 // οἱ δὲ παραλαβόντες αὐτὸν ἀπήγαγον P<sup>66</sup>vid f<sup>1</sup> 565 2561 // οἱ δὲ παραλαβόντες τὸν Ἰησοῦν ἀπήγαγον P<sup>60</sup>vid N W // οἱ δὲ λάβοντες τὸν Ἰησοῦν ἀπήγαγον αὐτόν K<sup>\*</sup> // οἱ δὲ παραλαβόντες τὸν Ἰησοῦν ἀπήγαγον 579 // οἱ δὲ παρέλαβον τὸν Ἰησοῦν καὶ ἤγαγον 054 // παρέλαβον δὲ τὸν Ἰησοῦν καὶ ἤγαγον A E H K S Y Δ Θ Λ Π Ω 065 0211 2 28<sup>S</sup> 157 1424 TR RP // οἱ δὲ παραλαβόντες αὐτὸν 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 // lac P<sup>45</sup> P<sup>75</sup> C D F G P Q T V 047 0233 28 syr<sup>S</sup>.

<sup>174</sup> **19:24** Psalm 22:18

<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*

<sup>28</sup>Jesus, knowing that after these things, all things were now completed, next says, "I am thirsty," so that the scripture would be fulfilled.<sup>175</sup> <sup>29</sup>A container full of vinegar<sup>176</sup> was sitting there, so after sticking a sponge full of the vinegar around a hyssop stem, they held it out to his mouth. <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.

<sup>31</sup>The Jews therefore, since it was Preparation Day,<sup>177</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>178</sup> <sup>32</sup>The soldiers came therefore, and broke the legs of the first one, and of the other crucified with him, <sup>33</sup>but when they came to Jesus they realized he was already dead, and did not in his case<sup>179</sup> break the legs. <sup>34</sup>But one of the soldiers pierced his side with a spear, and immediately there came out blood and water. <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>36</sup>And these things happened so that the scripture would be fulfilled:

"Not a bone of it shall be broken."<sup>180</sup>

<sup>37</sup>And again, another scripture says:

"They shall look upon him  
whom they have pierced."<sup>181</sup>

### *Jesus' Burial*

<sup>38</sup>And after these things, Joseph from Arimathea, who was a disciple of Jesus, but secretly because of the fear of the Jews, made request of Pilate that he might take the body of Jesus; and Pilate consented. He went therefore, and took his body. <sup>39</sup>And Nicodemus, the one who earlier had come to Him by night, came as well, carrying a mixture of myrrh and aloes, about a hundred pounds.<sup>182</sup> <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. <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. <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.

## Chapter 20

### *The Empty Tomb*

<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. <sup>2</sup>She runs therefore, and goes to Simon Peter and

<sup>175</sup> **19:28** Psalm 22:15

<sup>176</sup> **19:29** Psalm 69:21; This was a sour wine, a cheaper drink than regular wine, and yet more refreshing to the thirst.

<sup>177</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>178</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>179</sup> **19:33** Verse 33 begins with the particle "de," as complement to the particle "men" in verse 32, contrasting two cases.

<sup>180</sup> **19:36** Numbers 9:12; Exodus 12:46; Psalm 34:20

<sup>181</sup> **19:37** Zechariah 12:10

<sup>182</sup> **19:39** Greek, "a hundred litras," a loan-word from the Latin, *libra*. The *libra* was the Roman pound, which was comprised of 12 ounces, so when translated to 16-ounce pounds, it comes to about 75 pounds, or 34 kilograms.

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>183</sup> don't know where they have put him."

<sup>3</sup>Peter therefore went out, and the other disciple also, and they were going toward the tomb. <sup>4</sup>And the two were running together; and the other disciple ran faster ahead, and came to the tomb first. <sup>5</sup>And after stooping down, he sees the linen cloths lying there. He did not enter inside, however. <sup>6</sup>Then comes Simon Peter also, following behind him. And he entered into the tomb, and he observes the linen cloths lying there, <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. <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>184</sup> <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*

<sup>10</sup>The disciples then went back to their own homes. <sup>11</sup>But Mary stayed with the tomb, and there she stands, outside, weeping. <sup>12</sup>As she thus was weeping, she stooped down into the tomb, 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.

<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."

<sup>14</sup>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.

<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.

<sup>16</sup>Jesus says to her, "Mary."

She when she turned around, says to him in Hebrew, "Rabbouni!" (which means Teacher).

<sup>17</sup>Jesus says to her, "Do not cleave to me, for I have not yet ascended to the Father; but go to my brothers, and tell them: 'I am ascending to my Father and your Father; to my God and your God.'"

<sup>18</sup>Mary goes, announcing to the disciples, "I have seen the Lord," and also *announcing* those things he had said to her.

### *Jesus Appears to the Ten Apostles*

<sup>19</sup>Then, when it was evening on that first day of the week, with the doors locked where the disciples were, because of the fear of the Jews, Jesus appeared, and stood in their midst. And he says to them, "Peace be with you." <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.

<sup>21</sup>Then Jesus again said to them, "Peace be with you. As the Father has sent me, so also I send you." <sup>22</sup>And having said this, he blew,<sup>185</sup> and says to them, "Receive the Holy Spirit. <sup>23</sup>Whose ever sins you forgive, they are forgiven them; whose ever you retain, they are retained."

### *Jesus Appears to Thomas*

<sup>24</sup>But Thomas, one of the Twelve, the one who was called the Twin, was not with them when Jesus came. <sup>25</sup>So the other disciples were telling him, "We have seen the Lord."

<sup>183</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 this view reflects a very shallow, careless, and probably prejudiced reading of John. For here in John, Mary the Magdalene says "We" don't know where they have put him, indicating that she was not alone. And so also, most other so-called contradictions between the four gospels may be resolved by those truly wanting to know the truth, and not coming to it with prejudice.

<sup>184</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>185</sup> **20:22** ἐμφυσάω - emphusáō, breathe out or blow; the same verb used in Genesis 2:7 to translate the Hebrew verb נָפַח, used for how God breathed into the nostrils of the dust-man the breath of life, causing the man to become a living being. Here in John, there is no object for the verb; I do not believe we are to imagine that Jesus approached each of the ten individually, and breathed upon each of them in turn.

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."

<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." <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."

<sup>28</sup>Thomas responded and said to him, "My Lord and my God."

<sup>29</sup>Jesus says to him, "Because you have seen me, you have believed. Blessed are those believing<sup>186</sup> without having seen."

<sup>30</sup>While<sup>187</sup> therefore Jesus did also do many other signs in the sight of his disciples which are not written in this book, <sup>31</sup>these have been written so that you might believe that Jesus is the Christ,<sup>188</sup> the Son of God, and that believing, you might have life through his name.

## Chapter 21

### *Resurrection Fish & Bread*

<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*. <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. <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, and embarked in the boat. And throughout that night, they caught nothing. <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.

<sup>5</sup>Jesus therefore says to them, "Children, have you no fish?" <sup>189</sup>

They answered, "No."

<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 they were not strong enough to retrieve it, because of a fullness of fish.

<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>190</sup> and he threw himself into the lake <sup>8</sup>(for they were not far from shore, but only about two hundred cubits<sup>191</sup> away), while the other disciples came in the boat, towing the fish net. <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.

<sup>10</sup>Jesus says to them, "Bring some of the fish which you have now caught." <sup>11</sup>Simon Peter therefore got up, and dragged the net to the beach, very full of fish, 153 of them; and though there were so many, the net was not torn.

<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. <sup>13</sup>Jesus comes, and he takes the bread and distributes to them, and the fish likewise. <sup>14</sup>This was now the third time Jesus had revealed himself to the disciples after having risen from the dead.

<sup>186</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>187</sup> **20:30** There is a μὲν - men here, complemented by a δὲ 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>188</sup> **20:31** That is, the promised Anointed One, the Messiah, Ha-Moshiach.

<sup>189</sup> **21:5** The Greek word translated "fish" is προσφάγιον - prosphágion; "a relish;" a derivative from a prepositional expression, the preposition πρὸς (toward or with) affixed to the word "φαγεῖν" (to eat.) According to Moeris (204.24), second century, 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.)

<sup>190</sup> **21:7** According to Chrysostom, *Dio Chrysostom* 55[72], the mariners would wear only underwear while working.

<sup>191</sup> **21:8** Equivalent to 100 yards, or 92.4 meters.

### *Jesus Reappoints Peter*

<sup>15</sup>When therefore they had eaten breakfast, Jesus says to Simon Peter, "Simon son of John, 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."

<sup>16</sup>Again, he says to him a second time, "Simon son of John, do you love me?"

He says to him, "Yes, Lord, you know that I love you."

He says to him, "Pastor my sheep."

<sup>17</sup>He says to him the third time, "Simon son of John, do you love me?"

Peter was hurt that he said to him the third time, "Do you love me." And he says to him, "Lord, you know all. You know that I love you."

Jesus says to him, "Feed my sheep."<sup>192</sup> <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." <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."

### *And What About John?*

<sup>20</sup>Peter turned around, *and* 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?" <sup>21</sup>So when he saw this one, Peter says to Jesus, "Lord, and what about him?"

<sup>22</sup>Jesus says to him, "If I want him to remain until I come, what is that to you? You follow me." <sup>23</sup>This therefore is the word that got out to the brothers: that that disciple would not die. But 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?"

<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.

<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.

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<sup>192</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.

## Principal Witnesses to the gospel of John

Date	Witnesses
II	ⲡ <sup>52</sup> ⲡ <sup>90</sup>
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> cop <sup>bo</sup> Origen (253/254)
III/IV	0162 syr <sup>s,c</sup>
IV	ⲡ <sup>6</sup> ⲡ <sup>120</sup> Ⲭ* (01) B (03) 0258 it <sup>a</sup> Eusebius Ambrosiaster
IV/V	ⲡ <sup>122</sup> W (032)
V	ⲡ <sup>93</sup> A (02) C* (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>
V-VII?	Ⲭ <sup>2</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> 083 it <sup>q,p</sup> syr <sup>pal</sup>
VII	ⲡ <sup>59</sup> ⲡ <sup>60</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 slav
IX/X	Ψ* 1424
X	S (028) [yr 949] X (033) Γ (036) 0105 0141 1079 1770
X/XI	0286 0299
XI	055 28 124 700 1006 1195 1216 1243 1773

## ENDNOTES

### Endnote #1

#### GENDER INCLUSIVENESS

The culture in English speaking western countries has changed such that there is demand for a common-gender third person singular pronoun. I truly wish there were one in English. It would make it easier to make clear in translation which gender is meant, including when both genders are meant. But alas, there is no such word, neither is there a widely acceptable convention for a phrase of words. If there were, I would be the first to use it.

One trend is to use the English third person plural pronoun, since it is gender neutral. Yet this sacrifices accuracy in number, for the sake of accuracy in gender. This makes the value judgment that gender is a more important part of the semantic content of the text than is number. But it is easier to understand gender inclusiveness from defaultly masculine pronouns, than it is to recognize singular number from pronouns changed to the plural. Another method of accomplishing gender neutrality is by using phrases of several words. Unfortunately, they have to differ from passage to passage. In my opinion, the result is a bland, flat prose that has lost the rhythm and consistency of the original. It is for this reason that many people, including myself, cannot memorize scripture in any translation but the King James Version: because most modern translations have no rhythm. But the gospel of John, for example, has its own unique rhythm, including redundancies, that some modern translations apparently feel the need to eliminate.

My approach toward more gender inclusiveness was first of all, obviously, to render the Greek word ἄνθρωπος – anthrōpos 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 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

## 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).

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>supp</sup> Δ Θ Ψ\* Ω 063 0211 2\* 7 8 9 18 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\*<sup>vid</sup> 1514 2148 2174 **ⲙ** 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 mss<sup>acc.</sup> to Chrysostom Chrysostom; Ambrosiaster Augustine HF RP PK NA27 {C}

Βιθανία G X 565 1071 1192<sup>c</sup> 1519

Βηθαβαρᾱ C<sup>2</sup> K (T<sup>vid</sup> the last letter is not readable) 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>770</sup> <sup>773</sup> <sup>AD</sup> syr<sup>s,c</sup> pal<sup>mss</sup> cop<sup>sa<sup>mss</sup></sup> arm geo Origen Eusebius Epiphanius mss<sup>acc.</sup> to Chrysostom Cyril TR (Joshua 18:22 LXX)

Βηθαβαβᾱ <sup>8</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)

Βιθαβαρᾱ U 18 35

Βηθεβαρᾱ Λ 13 69 828

Βιθαρᾱ 1646\*

lac  $\mathfrak{P}^{45}$  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 download 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 IGNTF 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: IGNTF

**Witnesses arranged by date, up to the 12th century:**

Date	Witnesses	Reading
II/III	$\mathfrak{P}^{66}$	1 - Βηθανία
III	$\mathfrak{P}^5 \mathfrak{P}^{75} \text{cop}^{\text{bo}}$ Origen (253/254)	1 - Βηθανία
III	$\text{cop}^{\text{sams}}$ Origen (253/254)	2 - Βηθαβαρᾱ
III/IV	$\text{syr}^{\text{s,c}}$	2 - Βηθαβαρᾱ
IV	$\aleph^*$ B $\text{it}^{\text{a}}$ Eusebius Ambrosiaster	1 - Βηθανία
IV	Eusebius	2 - Βηθαβαρᾱ
V	A C* $\text{it}^{\text{b,e,ff}^2}$ $\text{syr}^{\text{p}}$ Epiphanius Chrysostom Augustine	1 - Βηθανία
V	arm geo Epiphanius Chrysostom	2 - Βηθαβαρᾱ
V	$\text{T}^{\text{vid}}$ (the last letter is not readable)	(2) Βηθαβαρ_
V-VII?	$\aleph^2$	2 - Βηθαβαρᾱ
VI	N	1 - Βηθανία
VI/VII	$\text{it}^{\text{q}}$ $\text{syr}^{\text{palms}}$	1 - Βηθανία
VI/VII	083 $\text{syr}^{\text{palms}}$	2 - Βηθαβαρᾱ
VII	$\mathfrak{P}^{59} \text{it}^{\text{aur,r}^1} \text{syr}^{\text{h}}$	1 - Βηθανία
VIII	E L $\text{it}^{\text{l,q}}$	1 - Βηθανία
IX	$\Delta^*$ F H M $\Theta \Omega$ 063 0211 892 $\text{it}^{\text{f}}$	1 - Βηθανία
IX	G 565 slav	(1) Βιθανία
IX	K Π 33	2 - Βηθαβαρᾱ
IX	U	(2) Βιθαβαρᾱ
IX	Λ	(2) Βηθεβαρᾱ
IX/X	$\Psi^*$ 1424	1 - Βηθανία
X	S	1 - Βηθανία
X	X	1 - Βηθανία
X	Γ 0141 1079 $\ell$ 770	2 - Βηθαβαρᾱ

XI	28 124 700 1006 1195 1216 1243	1 - Βηθανία
XI	ℓ773	2 - Βηθαράβᾱ
XI/XII	2	1 - Βηθανία
XII	157 1010 1241 1344 1365	1 - Βηθανία
XII	1071	(1) Βιθανία
XII	1 180 1230 1505	2 - Βηθαράβᾱ
XII	828	(2) Βηθεβαράᾱ
XII	1648*	(2) Βιθαράᾱ

### Endnote #3

#### 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 Barocciani 206 0, 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 02113 12 15 21 22 32 33 36 39 44 49 63 72 87 96 97 106 108 124 131 134 139 151 157 169 209 213 228 297 388 391 397 401 416 445 461 488 496 499 501 523 537 542 554 565 578 584 703 713 719 723 730 731 736 741 742 768 770 772 773 776 777 780 788 799 800 817 821 827 828 843 849 865 896 989 1077 1080 1100 1178 1192 1210 1230 1241 1242 1253 1333<sup>txt</sup> 1424\* 2193 2323 2561\* 2768 (some 280+ total) plus the majority of lectionaries NA27 {A} // include it with critical marks: E (only 8:2-11) M S  $\Lambda$  (only 8:3-11)  $\Pi$   $\Omega$  4 8 14 18 24 28 35 83 95? 109 125 141 148 156 161 164 165 166 167 178 179 200 202 285 338 348 363 367 376 386 407 443 478 479 510 532 547 553 645 655 656 661 662 685 757 758 763 769 781 797 801 824 825 829 844 845 867 873 897 922 1073 1092 (later hand) 1187 1189 1424<sup>mg</sup> 1443 1445 1514 (about 270 minuscules total) // include the Pericope with wide variation among themselves: 1,863 Greek mss. including lectionaries D F (only 8:10-11) G H K U  $\Delta^{*vid}$  047 (only 8:3-11) 0233 TR HF RP // contains John 7:53, but then rest after Luke 21:38 124 // place after Luke 21:38  $f^{13}$  (13 69 124 346 543 788 826 828 983 1709, but not 174 230 1689) 1434 // place at the end of Gosp. of John  $f^1$  (1 565\* 1582 2193 but not 118 131 209) also 20 37 129 135 207 259 301 347 470 564 831 1076 1078 1356 1570 (plus nearly all Armenian mss) // after Jn 7:36 225 1128 // after John 8:12 17 mss. // after Jn 8:14a 2691 // after Jn 8:20 981 // at end of gosp. of Luke / beginning of gosp. of John 1333<sup>mg</sup> // lac P Q V 050 054 060 063 065 068 078 083 086 087 091 0101 0105 0109 0127 0145 0162 0210 0216 0217 0218 0234 0238 0256 0258 0260 0264 0268 0273 0286 0287 0290 0299 0301 0302 0306 0309 (565\*- apparently used to have P.A. at end of gospel of John, and still contains a faded introduction to the P.A., per Maurice Robinson and Klaus Witte)., there are critical marks. The majuscule part of V (031) ends at 7:39, and the text continues, including the PA, with a minuscule script, dated near or slightly later than the majuscule script.

Both Philip Comfort and Maurice Robinson ("Preliminary Observations Regarding the Pericope Adulterae," *Filologia Neotestamentaria* 13: 35-59) would list  $\mathfrak{P}^{39vid}$  as omitting the Pericope based on space considerations, as Comfort is quoted on the Sotheby's Auction: "(2005, pp. 353-4) makes interesting calculations by working backwards from the page number. He notes that the scribe evidently wrote 330 characters on p. 73 and 333 on p. 74. He then counts 23,796 characters from John 8:14 back to John 1:1 at the start of the Gospel. 23,796 divided by 333 is almost exactly 71½ pages. This would not allow enough space for inclusion of the disputed passage of the Woman taken in Adultery (John 7:53-8:11), which cannot

have been present." Others however say that there are too many other possibilities as to what text might have been omitted to declare that Papyrus 39 is a witness to omission.

Papyrus 45, A, C and 070 are for more likely to have omitted, since the area of missing text is more proximal, and shorter.

The earliest Greek manuscript of the Gospel of John that contains the story is Codex D from the 5th century. Jerome, also 5th century, says in PL 23:553, "in the Gospel according to John in many manuscripts, both Greek and Latin, is found the story of the adulterous woman who was accused before the Lord."

The STORY of the woman caught in adultery was known very early to some church Fathers, but that is not the same as it being known to be a part of the Gospel of John. Papias from the 2nd century knew of the story. And even yet Didymus the Blind, 398, in "Commentary on Ecclesiastes," says of the Pericope, "We find, therefore, in certain gospels..." Eusebius (EH III.39.17) indicates that the passage was in the Gospel According to the Hebrews. There is a marginal note in ms. 1006 stating that the passage is in the Gospel of Thomas.

Some scholars theorize that the Pericope was accidentally removed from Alexandrian manuscripts because they misunderstood Lection boundary marks in their exemplars as critical marks or "omit this part" marks.. Then, when copyists realized that the story should be included, they added it back in, but with differing memories of how it was worded. The problem with this theory is, that there are no other instances of this happening. There were lectionary marks throughout the New Testament. Why would this phenomenon happen only here?

For a chart showing all the various readings of the Pericope in the Greek manuscripts, arranged in the Swanson format, right-click or copy and paste this link: <http://www.bibletranslation.ws/trans/pachart.pdf> and choose "save as."

### 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 δέ 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 ὡς 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 ἀμάρτανε.

<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."

Probably the foremost authority on questions of authenticity of passages in the Greek text is 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<sup>193</sup> 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  $\mathfrak{P}^{66, 75}$   $\aleph$  B L N T W X 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 (syr<sup>c,s</sup> and the best manuscripts of syr<sup>p</sup>), as well as from the Sahidic and the sub-Achmimic versions and the older Bohairic manuscripts. Some Armenian manuscripts and the Old Georgian version omit it. In the West the passage is absent from the Gothic version and from several Old Latin manuscripts (it<sup>a,1\*,q</sup>). 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 arm<sup>mss</sup>) or after Luke 21:38

<sup>193</sup> pp. 219-221 of the commentary on the corrected edition of the Greek New Testament of 1975, printed 1983?

(<sup>f13</sup>). Significantly enough, in many of the witnesses which contain the passage it is marked with asterisks or obeli, indicating that, though the scribes included the account, they were aware that it lacked satisfactory credentials.

Sometimes it is stated that the pericope was deliberately expunged from the Fourth Gospel because it was liable to be understood in a sense too indulgent to adultery. [Jerome speculated this.] But, apart from the absence of any instance elsewhere of scribal excision of an extensive passage because of moral prudence, this theory fails "to explain why the three preliminary verses (vii 53; viii 1-2), so important as apparently descriptive of the time and place at which all the discourses of c. viii were spoken, should have been omitted with the rest" (Hort, "Notes on Select Readings," pp. 86 f.).

Although the Committee was unanimous that the pericope was originally no part of the Fourth Gospel, in deference to the evident antiquity of the passage a majority decided to print it, enclosed within double square brackets, at its traditional place following Jn 7:52."

The Committee included it in its traditional place "in deference to its antiquity." But they omitted scores of other passages that are even older than the pericope. So why did they choose to include this particular passage? Probably because of its relatively large size, and because it is so well known and loved. They are unanimous that the passage is not original holy writ, but include it because it probably is truth. However, I would like the criterion for inclusion of a passage to be, not whether or not it is a true story, but whether or not the apostles intended it to have the authority of scripture. Truth and authority are not the same. "2+2=4" is truth, but it is not scripture. God did not inspire one of his apostles or prophets to put it among the foundational truths that are authoritative original holy writ. So it is with the Pericope of the Adulteress. I would think we would want our translations of the gospel of John to be 100% pure scripture, all the real thing.

Nevertheless, I decided to include the passage in the text of John, with a footnote indicating that it may not be original scripture. Though I personally consider it to be New Testament pseudepigrapha,<sup>194</sup> I know it is a story beloved by many. So I decided to leave in the text of my translation, considering that it probably does no harm, unlike the spurious ending that tradition has added on to the gospel of Mark.

### **FREQUENCY OF THE PARTICLE 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:

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<sup>194</sup> Writings attributed to an author falsely, and regarded as not inspired by God and not authoritative

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. 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 ἄφ' 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, they say that the phrase μηκέτι ἀμάρτανε - "sin no more" in 8:11 occurs only one other time in the New Testament, at John 5:14. In those exact inflections, this is true.

However, Wieland Willker points out a dozen phrases that are typical Lukan usage, in his pdf document to which I give the link below. This all would not be inconsistent with some writer other than John or Luke, who shares some writing traits of both John and Luke.

Another Byzantine text advocate, Maurice Robinson, believes that the Pericope was omitted by some copyists early on, as a result of the practice of dividing up the scriptures into liturgical sections, "lectionary readings," for various times of the year. Such that the Pericope was put at the end of manuscripts, because the story was thought inappropriate for the Pentecost reading. A summary of his arguments can be found at this link: <http://www.dtl.org/versions/e-mails/adultery.htm>

On the other hand, Wieland Willker rebuts this lectionary argument, in an article well worth reading, the link to which I give below. Among other things, it shows stylistic traits in the Pericope that are more like Luke. It also shows how the Pericope interrupts the flow of John's gospel. It is an Adobe Acrobat Reader pdf document: <http://www-user.uni-bremen.de/~wie/TCG/TC-John-PA.pdf>

And here is an excellent article about the Pericope, by Samuel Davidson, a [freely downloadable pdf](#).

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 #4

**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 ὅτι 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 ὅτι - 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 ὅτι - hó ti is used, it is always a translation of the Hebrew interrogative pronouns used in direct questions and meaning "why," such as לָמָּהּ מָה and מַדּוּעַ.

2. As an exclamation, with hó ti as a Hebraism<sup>195</sup> after מָה ("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.

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<sup>195</sup> A Hebrew idiom transferred to the Greek language by Greek-speaking Jews.