
Τὸ Εὐαγγέλιον Κατὰ Ἰωάννην † THE GOSPEL ACCORDING TO JOHN

INTRODUCTION

The Gospel according to John explains the mystery of the person of Jesus, who stands above his contemporaries in unique, solitary grandeur. To explain the origin of this uniqueness, the Evangelist takes us behind the scenes of Jesus' ministry, giving us a glimpse into his eternal origin and divine nature: he was unique because "he was in the beginning with God," active in Creation, the source of light and life (1:2-4). Hence, when he became incarnate in human flesh, he made known the Eternal God, whom "no one has ever seen" (1:14, 18).

While the Synoptic Gospels preserve the sayings of Jesus in words closer to their original form, the Fourth Evangelist employs more freely his own modes of thought and language in reporting and interpreting the teaching of Jesus. But the fact that this Gospel was soon placed side by side with the Synoptics indicates that the early church realised that Jesus' promise, as reported by John (14:26), had been fulfilled, "The Holy Spirit ... will teach you everything, and remind you of all that I have said to you."

In this collection, we arrange the books of the New Testament in a slightly different order than in traditional Bibles; as well as listing the letters of Paul in their (likely) chronological order, we also place the works of John (his Gospel, his 3 letters and the Revelation given to him) in a separate 'subsection', which we include at the end of the list of NT books, thus maintaining Revelation as the final book of the Canonical Bible but also allowing the Acts of the Apostles to immediately follow Luke's Gospel.

AUTHORSHIP AND DATES

Tradition says that the Fourth Gospel was written by the apostle John (probably between 90 and 100 CE), which is stated in the book itself (21:24). However, it is possible that the attribution of the gospel to John the Apostle could be the result of confusion between this John and a certain John the Elder, mentioned by Papias, Bishop of Hierapolis, who wrote *circa* 135 CE; and, according to Eusebius of Caesarea, this confusion had already been made by Irenaeus, *circa* 180 CE. Some scholars believe that the book was composed by a disciple of John, who recorded his preaching as Mark did that of Peter. But, whatever the case may be, when the Gospel was published near the close of the 1st Century, the Church accepted it as authentic and apostolic testimony to Jesus.

Almost all scholars now agree that section, 7:53-8:11, was not written by the same author as the rest of the book. The earliest MSS lack it, and others place it differently. See the footnotes presented herein for a fuller discussion of this part of the text.

Κατα Ιωαννην Ι

- 1 Ἐν ἀρχῇ ἦν ὁ λόγος,
καὶ ὁ λόγος ἦν πρὸς τὸν Θεόν,
καὶ Θεὸς ἦν ὁ λόγος.
2 οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν Θεόν.
3 πάντα δι' αὐτοῦ ἐγένετο,
καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν. ὃ γέγονεν
4 ἐν αὐτῷ ζωὴ ἦν,
καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων.
5 καὶ τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει,
καὶ ἡ σκοτία αὐτὸ οὐ κατέλαβεν.
6 Ἐγένετο ἄνθρωπος ἀπεσταλμένος παρὰ Θεοῦ,
ὄνομα αὐτῷ Ἰωάννης.

JOHN 1

- 1 In the beginning was the word:
and the Word was with God
and the Word was God.
2 He was with God in the beginning.
3 Through him all things came into being,
not one thing came into being except through him.
4 What has come into being in him was life,
life that was the life of men.
5 And light shines in darkness,
and darkness could not overpower it.
6 A man came, sent by God.
His name was John.

JOHN 1

- 1 For John (13:3, 16:28), the Word existed before the world in God (vv. 1-2, #8:24, #10:30); it has come on earth (vv. 9-14, 3:19, 9:39, 12:46, see #Mk 1:38), being sent by the Father (3:17, 34, 5:36, 43, 6:29, 7:29, 8:42, 9:7, 10:36, 11:42, 17:3, 25, cf. Lk 4:43) to perform a task (#4:34), namely, to deliver a message of salvation to the world (# 1:33).
- 2 The preposition *πρὸς* ('with') implies not just proximity but intimate personal relationship and is regularly employed in expressing the presence of one person with another.
- 3 There is a major punctuation problem here: should the relative clause of the last line go with v. 3 or v. 4? The earliest MSS have no punctuation and many of the later MSS place the punctuation before the phrase, thus putting it with v. 4. It may be that the attribution of *ὃ γέγονεν* to v. 3 began in the 4th Century in the Greek Church, and the change was unknown in the West. Possibly, by moving the words from v. 4 to v. 3, one is restoring the original reading, where the understanding is natural and adds to the emphasis, which is built up there, while it also gives a terse, forceful statement in v. 4. On the other hand, taking the phrase *ὃ γέγονεν* with v. 4 gives a complicated expression. See also #4.
- 4 Another way of reading the end of the 1st line is 'is life in him'. The words 'what has come into being' may, alternatively, be joined with what precedes, to give, 'and of all that has come to be, not one thing had its being except through him'; in that case, this verse would read, "In him was life and that life was the life of men."
- 5 The 'light' cannot be imprisoned by Darkness (the powers of evil). In place of 'overpower' (*κατέλαβεν*), some translators read 'understand'.
- 6 Vv. 6-8 form a parenthesis on the mission of John the Baptist who was 'sent by God' to point to Jesus; (cf. v. 15, Mt 3:1ff).

7 οὗτος ἦλθεν εἰς μαρτυρίαν,
 ἵνα μαρτυρήσῃ περὶ τοῦ φωτός,
 ἵνα πάντες πιστεύσωσιν δι' αὐτοῦ.
 8 οὐκ ἦν ἐκεῖνος τὸ φῶς,
 ἀλλ' ἵνα μαρτυρήσῃ περὶ τοῦ φωτός.
 9 ἦν τὸ φῶς τὸ ἀληθινόν,
 ὃ φωτίζει πάντα ἄνθρωπον,
 ἐρχόμενον εἰς τὸν κόσμον.
 10 Ἐν τῷ κόσμῳ ἦν,
 καὶ ὁ κόσμος δι' αὐτοῦ ἐγένετο,
 καὶ ὁ κόσμος αὐτὸν οὐκ ἔγνω.
 11 εἰς τὰ ἴδια ἦλθεν,
 καὶ οἱ ἴδιοι αὐτὸν οὐ παρέλαβον.
 12 ὅσοι δὲ ἔλαβον αὐτόν,
 ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα θεοῦ γενέσθαι,
 τοῖς πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ,

7 He came as a witness,
 to bear witness to the light,
 so that everyone might believe through him.
 8 He himself was not the light,
 but he came to bear witness to the light.
 9 The Word was the true light
 that gives light to everyone;
 he was coming into the world.
 10 He was in the world
 that had come into being through him,
 and the world did not recognise him.
 11 He came to his own
 and his own people did not receive him.
 12 But to those who did accept him
 he gave power to become children of God;
 to those who believed in his name,

7 'Witness' is one of the major themes of John's Gospel; the Greek verb *μαρτυρέω* occurs 33 times (cf. once in Mt, once in Lk, never in Mk) and the noun *μαρτυρία* 14 times (never in Mt, once in Lk, thrice in Mk).

8 The NJB lacks the emphatic, reflexive pronoun, 'himself', here following the NRSV & NETB.

9 Other possible translations of this verse are: "The true light, that which enlightens every man, was coming into the world," and "He (the Word) was the true light that enlightens every man that comes into the world."

10 The 'world' (*κόσμος*) variously means: the cosmos or this earth, the human race, or those hostile to God who hate Christ and his disciples (7:7, 15:18–19, 17:14); the last sense coincides with contemporary Jewish distinction between 'this world' (8:23ff), dominated by Satan (12:31, 14:30, 16:11, 1Jn 5:19) and the 'world to come', which possibly corresponds to John's 'eternal life' (12:25).

11 The phrase 'his own people' probably refers to the Jews. There is a subtle irony here: When the *λόγος* (Word) came into the world, he came to 'his own' (*τὰ ἴδια*, literally 'his own things') and 'his own people' (*οἱ ἴδιοι*), who should have known and received him, but they did not; this time, John does not say that 'his own' did not know him, but that they 'did not receive him' (*παρέλαβον*).

12 In place of 'to become', some MSS have 'to be called'. The last line of this verse is omitted by many of the Church Fathers.

¹³ οἱ οὐκ ἐξ αἱμάτων
 οὐδὲ ἐκ θελήματος σαρκὸς
 οὐδὲ ἐκ θελήματος ἀνδρὸς
 ἀλλ' ἐκ θεοῦ ἐγεννήθησαν.
¹⁴ Καὶ ὁ λόγος σὰρξ ἐγένετο
 καὶ ἐσκήνωσεν ἐν ἡμῖν,
 καὶ ἐθεασάμεθα τὴν δόξαν αὐτοῦ,
 δόξαν ὡς μονογενοῦς παρὰ πατρός,
 πλήρης χάριτος καὶ ἀληθείας.
¹⁵ Ἰωάννης μαρτυρεῖ περὶ αὐτοῦ καὶ κέκραγεν
 λέγων, Οὗτος ἦν ὃν εἶπον,
 Ὁ ὀπίσω μου ἐρχόμενος
 ἔμπροσθέν μου γέγονεν, ὅτι πρῶτός μου ἦν.
¹⁶ ὅτι ἐκ τοῦ πληρώματος αὐτοῦ ἡμεῖς πάντες
 ἐλάβομεν,
 καὶ χάριν ἀντὶ χάριτος·
¹⁷ ὅτι ὁ νόμος διὰ Μωϋσέως ἐδόθη,
 ἡ χάρις καὶ ἡ ἀλήθεια
 διὰ Ἰησοῦ Χριστοῦ ἐγένετο.

¹³ who were born not from blood,
 or from human desire,
 or from human will,
 but from God himself.
¹⁴ And the Word became flesh;
 and he lived among us,
 and we have seen his glory,
 the glory as of a father's only son,
 full of grace and truth.
¹⁵ John testified to him and shouted out,
 saying, "This is the one of whom I said:
 He who comes after me
 ranks ahead of me, because he existed before me."
¹⁶ Indeed, from his fullness we have, all of us,
 received
 grace upon grace.
¹⁷ For, the Law was given through Moses;
 grace and truth have come
 through Jesus Christ.

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- ¹³ The Greek term translated 'born' here also involves conception. The terms in this verse are also used in the *Book of Enoch*, 15:4, to describe the birth of the giants, the product of the union of angels with the daughters of men. There are arguments for reading the 1st line in the singular ('who was born'), in which case the verse refers to Jesus' divine origin, not to the virgin birth.
¹⁴ Even though it is the place of revelation, the 'flesh' denoted as frail and mortal denotes humanity (see 3:6, 17:2, Gn 6:3, Ps 56:5, Is 40:6); the use of this term (see #Rm 5:7) stresses the reality of the coming of Christ in human nature, which Jn constantly brings out. For the 4th line, here following the NRSV, the NJB reads (somewhat mysteriously), 'the glory that he has from the Father as only Son of the Father'.
¹⁵ In place of 'ranks', here following the NRSV, the NJB has 'passed'.
¹⁶ An alternative translation for the 2nd line is 'one gift after another' (as NJB).
¹⁷ At the beginning of the 2nd line, NETB adds the word, 'but'.

¹⁸ Θεὸν οὐδεὶς ἑώρακεν πώποτε·
μονογενὴς Θεὸς ὁ ὢν εἰς τὸν κόλπον
τοῦ πατρὸς ἐκεῖνος ἐξηγήσατο.

¹⁹ Καὶ αὕτη ἐστὶν ἡ μαρτυρία τοῦ Ἰωάννου, ὅτε ἀπέστειλαν οἱ Ἰουδαῖοι ἐξ Ἱεροσολύμων ἱερεῖς καὶ Λευίτας ἵνα ἐρωτήσωσιν αὐτόν, Σὺ τίς εἶ; ²⁰ καὶ ὡμολόγησεν καὶ οὐκ ἡρνήσατο, καὶ ὡμολόγησεν ὅτι Ἐγὼ οὐκ εἰμὶ ὁ Χριστός. ²¹ καὶ ἠρώτησαν αὐτόν, Τί οὖν σύ; Ἠλίας εἶ; καὶ λέγει, Οὐκ εἰμί. Ὁ προφήτης εἶ σύ; καὶ ἀπεκρίθη, Οὐ. ²² εἶπαν οὖν αὐτῷ, Τίς εἶ; ἵνα ἀποκρισιν δῶμεν τοῖς πέμψασιν ἡμᾶς· τί λέγεις περὶ σεαυτοῦ; ²³ ἔφη,

Ἐγὼ φωνὴ βοῶντος ἐν τῇ ἐρήμῳ,
Εὐθύνατε τὴν ὁδὸν κυρίου,

καθὼς εἶπεν Ἡσαΐας ὁ προφήτης.

²⁴ Καὶ ἀπεσταλμένοι ἦσαν ἐκ τῶν Φαρισαίων. ²⁵ καὶ ἠρώτησαν αὐτόν καὶ εἶπαν αὐτῷ, Τί οὖν βαπτίζεις εἰ σὺ οὐκ εἶ ὁ Χριστὸς οὐδὲ Ἠλίας οὐδὲ ὁ προφήτης; ²⁶ ἀπεκρίθη

¹⁸ No one has ever seen God;
it is only the Son, who is close to the Father's heart,
who has made him known.

¹⁹ This was the testimony given by John, when the Jews sent priests and Levites from Jerusalem to ask him, "Who are you?" ²⁰ He confessed, and he did not deny it, but confessed, "I am not the Christ." ²¹ And they asked him, "What then? Are you Elijah?" He replied, "I am not." "Are you the Prophet?" He answered, "No." ²² Then they said to him, "Who are you? We must take back an answer to those who sent us. What have you to say about yourself?" ²³ He said:

I am the voice of one that cries in the desert:
Make straight the way of the Lord.

As the prophet Isaiah said.

²⁴ Now those who had been sent were Pharisees, ²⁵ and they put this question to him, "Why are you baptising, if you are not the Christ, and not Elijah, and not the Prophet?" ²⁶ John

¹⁸ In place of 'God: it is only the son', some MSS read 'God the only Son'.

¹⁹ After 'priests', some MSS (and the NJB) add 'to him' (πρὸς αὐτόν) but most early of MSS lack the phrase; Nestle-Aland has the words in brackets.

²⁰ A 3rd Century work, the pseudo-Clementine *Recognitions* (1.54 & 1.60 in the Latin text), records that John's followers proclaimed him to be the Messiah, but there is no clear evidence that they did so in the 1st Century; however, Lk 3:15 indicates some wondered.

²¹ On the expected return of Elijah, see Mt 3:23-24 & Mk 9:12.

²² Before 'we must take', NETB adds the words 'tell us'; these are not in the MSS but are implied.

²³ John here quotes from Is 40:3 (cf. Mt 3:3).

²⁴ 'Pharisees' were members of one of the most important and influential religious and political parties of Judaism in the time of Jesus.

²⁵ In place of 'Christ', the NRSV has 'Messiah'; both Greek 'Christ' (Χριστός) and Hebrew/Aramaic 'Messiah' mean 'one who has been anointed'.

²⁶ The NRSV ends this verse, here following the NJB, with, "Among you stands one whom you do not know, ²⁷ the one who is..."

αὐτοῖς ὁ Ἰωάννης λέγων, Ἐγὼ βαπτίζω ἐν ὕδατι· μέσος ὑμῶν ἔστηκεν ὃν ὑμεῖς οὐκ οἴδατε, ²⁷ ὁ ὀπίσω μου ἐρχόμενος, οὗ οὐκ εἰμὶ [ἐγὼ] ἄξιος ἵνα λύσω αὐτοῦ τὸν ἱμάντα τοῦ ὑποδήματος. ²⁸ ταῦτα ἐν Βηθανίᾳ ἐγένετο πέραν τοῦ Ἰορδάνου, ὅπου ἦν ὁ Ἰωάννης βαπτίζων.

²⁹ Τῇ ἐπαύριον βλέπει τὸν Ἰησοῦν ἐρχόμενον πρὸς αὐτόν, καὶ λέγει, Ἴδε ὁ ἀμνὸς τοῦ θεοῦ ὁ αἴρων τὴν ἁμαρτίαν τοῦ κόσμου. ³⁰ οὗτός ἐστιν ὑπὲρ οὗ ἐγὼ εἶπον, Ὁπίσω μου ἔρχεται ἀνὴρ ὃς ἔμπροσθέν μου γέγονεν, ὅτι πρῶτός μου ἦν. ³¹ καὶ γὰρ οὐκ ᾔδειν αὐτόν, ἀλλ' ἵνα φανερωθῇ τῷ Ἰσραὴλ διὰ τοῦτο ἦλθον ἐγὼ ἐν ὕδατι βαπτίζων. ³² καὶ ἐμαρτύρησεν Ἰωάννης λέγων ὅτι Τεθέαμαι τὸ πνεῦμα καταβαῖνον ὡς περιστερὰν ἐξ οὐρανοῦ, καὶ ἔμεινεν ἐπ'

answered them, saying "I baptise you with water; but standing among you – one that you do not know – ²⁷ is the one who is coming after me; and I am not worthy to untie the strap of his sandal." ²⁸ This happened at Bethany, on the far side of the Jordan, where John was baptising.

²⁹ The next day, he saw Jesus coming towards him and declared, "Look, there is the lamb of God that takes away the sin of the world. ³⁰ This is the one about whom I said, "Behind me comes one who ranks ahead of me because he existed before me." ³¹ I did not recognise him myself, and yet my purpose in coming to baptise with water was so that he might be revealed to Israel." ³² And John testified, saying, "I saw the Spirit come down on him like a dove from heaven and rest on

²⁷ The humility of John is evident in the statement 'I am not worthy'; removing sandals was considered one of the least worthy tasks of a slave, and John did not consider himself worthy to do even that for the one to come, despite the fact he himself was a prophet.

²⁸ Many MSS read *Βηθαβαρα* ('Bethabara') for *Βηθανία* ('Bethany') but the latter is strongly supported. Since there is no known Bethany 'on the far side of the Jordan', it is likely that the name would have been changed (Origen mistakenly thought the name Bethabara meant 'house of preparation' and was appropriate in this context). On the other hand, both since Origen's understanding of the Semitic etymology of Bethabara was incorrect, and because Bethany was at least a well-known location in Palestine, mentioned in the Gospels about a dozen times, one has to wonder whether scribes replaced *Βηθαβαρα* with *Βηθανία*. However, if Origen's understanding of the etymology of the name was representative, scribes may have altered the text in the direction of Bethabara. Furthermore, even if scribes were unfamiliar with what the name might signify, the fact that a reading which did not contradict the Gospels' statements of a Bethany near Jerusalem was already at hand may have been reason for them to adopt Bethabara. Overall, the reading of *Βηθανία* should be regarded as authentic.

²⁹ The title, 'lamb of God', is one of the most significant of John's symbols of Christ (cf. Rv 5:6, 12 &c); it blends the idea of the 'servant' (Is 53) who takes all sin on himself and offers himself as a 'lamb of atonement' (Lv 14), with that of the Passover lamb (Ex 12:1, Jn 19:36) in the ritual that symbolises Israel's redemption (cf. Ac 8:31–35, 1Co 5:7, 1P 1:18–20).

³⁰ In place of 'ranks ahead of me', here following the NRSV, the NJB has 'has passed ahead of me' and NETB has 'is greater than I am'.

³¹ John the Baptist, who has been so reluctant to elaborate his own role now, more than willingly, gives his testimony about Jesus.

³² Some MSS omit the phrase 'like a dove'.

αὐτόν· ³³ καὶ γὰρ οὐκ ᾔδειν αὐτόν, ἀλλ' ὁ πέμψας με βαπτίζειν ἐν ὕδατι ἐκεῖνός μοι εἶπεν, Ἐφ' ὃν ἂν ἴδῃς τὸ πνεῦμα καταβαῖνον καὶ μένον ἐπ' αὐτόν, οὗτός ἐστιν ὁ βαπτίζων ἐν πνεύματι ἁγίῳ. ³⁴ καὶ γὰρ ἐώρακα, καὶ μεμαρτύρηκα ὅτι οὗτός ἐστιν ὁ υἱὸς τοῦ Θεοῦ.

³⁵ Τῇ ἐπαύριον πάλιν εἰστήκει ὁ Ἰωάννης καὶ ἐκ τῶν μαθητῶν αὐτοῦ δύο, ³⁶ καὶ ἐμβλέψας τῷ Ἰησοῦ περιπατοῦντι λέγει, Ἴδε ὁ ἀμνὸς τοῦ Θεοῦ. ³⁷ καὶ ἤκουσαν οἱ δύο μαθηταὶ αὐτοῦ λαλοῦντος καὶ ἠκολούθησαν τῷ Ἰησοῦ. ³⁸ στραφεὶς δὲ ὁ Ἰησοῦς καὶ θεασάμενος αὐτοὺς ἀκολουθοῦντας λέγει αὐτοῖς, Τί ζητεῖτε; οἱ δὲ εἶπαν αὐτῷ, Ῥαββί [ὃ λέγεται μεθερμηνευόμενον Διδάσκαλε], ποῦ μένεις; ³⁹ λέγει αὐτοῖς, Ἐρχεσθε καὶ ὄψεσθε. ἦλθαν οὖν καὶ εἶδαν ποῦ μένει, καὶ παρ' αὐτῷ ἔμειναν τὴν ἡμέραν ἐκείνην· ὥρα ἦν ὡς δεκάτη. ⁴⁰ ἦν Ἀνδρέας ὁ ἀδελφὸς Σίμωνος Πέτρου εἷς ἐκ τῶν δύο τῶν ἀκουσάντων παρὰ Ἰωάννου καὶ ἀκολουθησάντων αὐτῷ. ⁴¹ εὗρίσκει οὗτος πρῶτον τὸν ἀδελφὸν τὸν ἰδίον Σίμωνα καὶ λέγει αὐτῷ,

him. ³³ I did not know him myself, but he who sent me to baptise with water had said to me, "The man on whom you see the Spirit come down and rest is the one who is to baptise with the Holy Spirit." ³⁴ I have seen and I testify that he is the Chosen One of God."

³⁵ Again, the next day, John was standing there with two of his disciples, ³⁶ and he looked towards Jesus as he walked past and said, "Look, there is the lamb of God." ³⁷ And the two disciples heard what he said and they followed Jesus. ³⁸ When Jesus turned round and saw them following, he said, "What are you looking for?" They answered, "Rabbi" – which translated means Teacher – "where do you live?" ³⁹ He said to them, "Come and see;" so they went and saw where he was staying, and they remained with him that day. It was about the tenth hour. ⁴⁰ One of these two who became followers of Jesus after hearing what John had said was Andrew, the brother of Simon Peter. ⁴¹ The first thing Andrew did was to find his own brother Simon and he said to him, "We have found the

³³ The phrase, 'baptise with the Holy Spirit', sums up the whole purpose of the Messiah's coming, namely, that humanity might be born again in the Spirit; the OT had already foretold it (see #Ac 2:33).

³⁴ In place of 'Chosen One of God', some MSS have 'Son of God'.

³⁵ At the end of this verse, the NJB adds 'as Jesus walked past' and lacks the corresponding phrase in v. 36.

³⁶ Vv. 35–51 are joined to the preceding by repeating the Baptist's testimony about Jesus being the 'Lamb of God' (cf. v. 29).

³⁷ These are the first known disciples of Jesus; later, both became apostles.

³⁸ The clause 'which translated means Teacher' is a parenthetical note by the author.

³⁹ The time ('the tenth hour') was about 4 pm. Throughout this first week, the days are carefully noted (vv. 29, 35, 41, 43, 2:1).

⁴⁰ The literal translation of 'after hearing what John had said' is 'who heard from John'.

⁴¹ In place of 'the first thing', some MSS have 'early in the morning'. The NJB lacks the name 'Simon', here following the MSS & NRSV.

Εύρηκαμεν τὸν Μεσσίαν (ὃ ἐστὶν μεθερμηνευόμενον Χριστός·) ⁴² ἤγαγεν αὐτὸν πρὸς τὸν Ἰησοῦν. ἐμβλέψας αὐτῷ ὁ Ἰησοῦς εἶπεν, Σὺ εἶ Σίμων ὁ υἱὸς Ἰωάννου· σὺ κληθήσῃ Κηφᾶς (ὃ ἐρμηνεύεται Πέτρος).

⁴³ Τῇ ἐπαύριον ἠθέλησεν ἐξελθεῖν εἰς τὴν Γαλιλαίαν, καὶ εὕρισκει Φίλιππον. καὶ λέγει αὐτῷ ὁ Ἰησοῦς, Ἀκολούθει μοι. ⁴⁴ ἦν δὲ ὁ Φίλιππος ἀπὸ Βηθσαιᾶ, ἐκ τῆς πόλεως Ἀνδρέου καὶ Πέτρου. ⁴⁵ εὕρισκει Φίλιππος τὸν Ναθαναὴλ καὶ λέγει αὐτῷ, Ὁν ἔγραψεν Μωϋσῆς ἐν τῷ νόμῳ καὶ οἱ προφῆται εὕρηκαμεν, Ἰησοῦν υἱὸν τοῦ Ἰωσήφ τὸν ἀπὸ Ναζαρέτ. ⁴⁶ καὶ εἶπεν αὐτῷ Ναθαναὴλ, Ἐκ Ναζαρέτ δύναται τι ἀγαθὸν εἶναι; λέγει αὐτῷ Φίλιππος, Ἔρχου καὶ ἴδε. ⁴⁷ εἶδεν ὁ Ἰησοῦς τὸν Ναθαναὴλ ἐρχόμενον πρὸς αὐτὸν καὶ λέγει περὶ αὐτοῦ, Ἴδε ἀληθῶς Ἰσραηλίτης ἐν ᾧ ὁλόος οὐκ ἔστιν. ⁴⁸ λέγει αὐτῷ Ναθαναὴλ, Πόθεν με γινώσκεις;

Messiah" – which translated means the Christ – ⁴² and he brought Simon to Jesus. Jesus looked at him and said, "You are Simon son of John; you are to be called Cephas" – which translated means Peter.

⁴³ The following day, when he was determined to leave for Galilee, he found Philip; and Jesus said to him, "Follow me."

⁴⁴ Now, Philip came from the same town, Bethsaida, as Andrew and Peter. ⁴⁵ Philip found Nathanael and said to him, "We have found him of whom Moses in the Law and also the prophets wrote, Jesus son of Joseph, the one from Nazareth."

⁴⁶ And Nathanael said to him, "From Nazareth? Can anything good come out of that place?" Philip replied, "Come and see."

⁴⁷ When Jesus saw Nathanael coming toward him, he said of him, "There, truly, is an Israelite in whom there is no deception." ⁴⁸ Nathanael asked him, "From where did you get

⁴² The author's parenthetical notes here and in vv. 38 & 41 are placed in brackets by Nestle-Aland; here, these have been replaced with parentheses, as brackets are used to denote text of dubious authenticity. 'Cephas' (Aramaic) and 'Peter' (Greek) both mean 'Rock'.

⁴³ No explanation is given for why Jesus 'decided to leave for Galilee', but he probably wanted to go to the wedding at Cana (about a two-day trip).

⁴⁴ Although the author thought of the town as in Galilee, 'Bethsaida' was technically in Gaulanitis (Philip the Tetrarch's territory) across from Herod's Galilee. There may have been two places called Bethsaida, or this may merely reflect popular imprecision: locally it was considered part of Galilee, even though it was just east of the River Jordan. This territory was heavily Gentile (which may explain why Andrew and Philip both have Gentile names).

⁴⁵ 'Nathanael' is perhaps the 'Bartholomew' of the Synoptic Gospels (Mt 10:3ff, cf. Jn 21:2). He appears here after 'Philip', all in all lists of the Twelve (bar Ac 1:13), Bartholomew follows Philip. Also, Bar-Tolmai is Aramaic for 'son of Tolmai', (a surname).

⁴⁶ "Can anything good come out of Nazareth?" may have been a local proverb expressing jealousy among the towns.

⁴⁷ In place of 'of him', some MSS have 'of Nathanael' and some have 'to him'. Jesus here alludes to Ps 32:2.

⁴⁸ Jesus' supernatural knowledge of persons and things is one of the features of John's portrait of him (see 2:24ff, 4:17–19, 29, 6:61, 64, 71, 13:1, 11, 27–28, 16:19, 30, 18:4, 21:17).

ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ, Πρὸ τοῦ σε Φίλιππον
φωνῆσαι ὄντα ὑπὸ τὴν συκὴν εἰδόν σε. ⁴⁹ ἀπεκρίθη αὐτῷ
Ναθαναήλ, Ῥαββί, σὺ εἶ ὁ υἱὸς τοῦ Θεοῦ, σὺ βασιλεὺς εἶ
τοῦ Ἰσραήλ. ⁵⁰ ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ, Ὅτι εἰπὼν
σοι ὅτι εἰδόν σε ὑποκάτω τῆς συκῆς πιστεύεις; μείζω
τούτων ὅψη. ⁵¹ καὶ λέγει αὐτῷ, Ἀμὴν ἀμὴν λέγω ὑμῖν,
ὅψεσθε τὸν οὐρανὸν ἀνεωρότα καὶ τοὺς ἀγγέλους τοῦ Θεοῦ
ἀναβαίνοντας καὶ καταβαίνοντας ἐπὶ τὸν υἱὸν τοῦ
ἀνθρώπου.

to know me?" Jesus answered, "Before Philip came to call you,
when you were under the fig tree I saw you." ⁴⁹ Nathanael
answered and said to him, "Rabbi, you are the Son of God; you
are the King of Israel." ⁵⁰ Jesus answered him, saying, "Do you
believe that just because I told you that I saw you underneath
the fig tree? You are going to see greater things than that."
⁵¹ And then he added, "In all truth I tell you, you will see
heaven open and the angels of God ascending and descending
over the Son of Man."

⁴⁹ Although βασιλεὺς ('king') lacks the article, it is definite due to contextual and syntactical considerations. In this passage, the phrase 'Son of God' implies only that he is the Messiah (as also with 'King of Israel'); see #Mt 4:3.

⁵⁰ What are the 'greater things' Jesus had in mind? In the narrative, this forms an excellent foreshadowing of the miraculous signs which began at Cana in Galilee.

⁵¹ Both instances of the Greek word for 'you' in this verse are plural. Jacob's dream (Gn 28:10-17) will be fulfilled when the Son of Man is 'lifted up' (see #Jn 3:14).

Κατα Ιωαννην 2

JOHN 2

¹ Καὶ τῇ ἡμέρᾳ τῇ τρίτῃ γάμος ἐγένετο ἐν Κανὰ τῆς Γαλιλαίας, καὶ ἦν ἡ μήτηρ τοῦ Ἰησοῦ ἐκεῖ. ² ἐκλήθη δὲ καὶ ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὸν γάμον. ³ καὶ ὑστερήσαντος οἴνου λέγει ἡ μήτηρ τοῦ Ἰησοῦ πρὸς αὐτόν, Οἶνον οὐκ ἔχουσιν. ⁴ [καὶ] λέγει αὐτῇ ὁ Ἰησοῦς, Τί ἐμοὶ καὶ σοί, γύναι; οὐπω ἤκει ἡ ὥρα μου. ⁵ λέγει ἡ μήτηρ αὐτοῦ τοῖς διακόνοις, Ὅ τι ἂν λέγῃ ὑμῖν ποιήσατε. ⁶ ἦσαν δὲ ἐκεῖ λίθιναι ὑδρίαὶ ἕξ κατὰ τὸν καθαρισμὸν τῶν Ἰουδαίων κείμεναι, χωροῦσαι ἀνὰ μετρητὰς δύο ἢ τρεῖς. ⁷ λέγει αὐτοῖς ὁ Ἰησοῦς, Γεμίσατε τὰς ὑδρίας ὕδατος. καὶ ἐγένισαν αὐτὰς ἕως ἄνω. ⁸ καὶ λέγει αὐτοῖς, Ἀντλήσατε νῦν καὶ φέρετε τῷ ἀρχιτρικλίνῳ· οἱ δὲ ἤνεγκαν. ⁹ ὥς δὲ

¹ On the third day, there was a wedding at Cana in Galilee. Jesus' mother was there, ² and Jesus and his disciples had also been invited to the wedding. ³ And, when the wine ran out, the mother of Jesus said to him, "They have no wine." ⁴ And Jesus said, "Woman, what do you want from me? My hour has not come yet." ⁵ His mother said to the servants, "Whatever he tells you, do it." ⁶ There were six stone water jars standing there, meant for the ablutions that are customary among the Jews: each could hold twenty or thirty gallons. ⁷ Jesus said to the servants, "Fill the jars with water," and they filled them to the brim. ⁸ Then he said to them, "Draw some out now and take it to the president of the feast." ⁹ When the president

JOHN 2

- ¹ This was 3 days after the meeting with Philip and Nathanael; thus, the opening events of this Gospel are contained within one week, of which almost every day is noticed, culminating in the manifestation of Christ's glory. 'Cana' (*Κανὰ*) was a small village 14 Km NW of Nazareth.
- ² There is no clue to the identity of the bride and groom but in all either relatives or friends of Jesus' family were likely involved, since Jesus, his mother and his disciples were invited to the celebration.
- ³ After 'wine', NETB adds 'left', but this word is not in the MSS.
- ⁴ 'Woman' is an unusual address from son to mother; the term is used again in 19:26, where its meaning becomes clear as an allusion to Gn 3:15/20: The literal translation of 'what do you want from me' is 'what to me and to you', a Semitic formula not infrequent in the OT (Jg 11:12, 2S 16:10, 1K 17:18 etc) and in the NT (Mt 8:29, Mk 1:24, 5:7, Lk 4:34, 8:28); it is used to deprecate interference or, more strongly, to reject overtures of any kind. The shade of meaning can be deduced only from the context: here, Jesus objects that his 'hour has not come yet'.
- ⁵ The pronoun 'it' is not in the Greek text but has been supplied; direct objects in Greek were often omitted when clear from the context.
- ⁶ The 'ablutions' were ceremonial, not hygienic. The phrase, 'twenty or thirty gallons', translates *μετρητὰς δύο ἢ τρεῖς* ('two or three metretes').
- ⁷ For 'the servants', the MSS have 'them', but it is clear from the context that the servants are addressed.
- ⁸ The 'president' was akin to a head waiter or toastmaster.
- ⁹ Literally translated, this verse opens with 'and when'.

ἐγεύσατο ὁ ἀρχιτρίκλινος τὸ ὕδωρ οἶνον γεγεννημένον, καὶ οὐκ ᾔδει πόθεν ἐστίν, οἱ δὲ διάκονοι ᾔδεισαν οἱ ἡντληκότες τὸ ὕδωρ, φωνεῖ τὸν νυμφίον ὁ ἀρχιτρίκλινος ¹⁰ καὶ λέγει αὐτῷ, Πᾶς ἄνθρωπος πρῶτον τὸν καλὸν οἶνον τίθῃσιν, καὶ ὅταν μεθυσθῶσιν τὸν ἐλάσσω· σὺ τετήρηκας τὸν καλὸν οἶνον ἕως ἄρτι.

¹¹ Ταύτην ἐποίησεν ἀρχὴν τῶν σημείων ὁ Ἰησοῦς ἐν Κανὰ τῆς Γαλιλαίας καὶ ἐφάνερωσεν τὴν δόξαν αὐτοῦ, καὶ ἐπίστευσαν εἰς αὐτὸν οἱ μαθηταὶ αὐτοῦ.

¹² Μετὰ τοῦτο κατέβη εἰς Καφαρναοὺμ αὐτὸς καὶ ἡ μήτηρ αὐτοῦ καὶ οἱ ἀδελφοὶ [αὐτοῦ] καὶ οἱ μαθηταὶ αὐτοῦ, καὶ ἐκεῖ ἔμειναν οὐ πολλὰς ἡμέρας.

¹³ Καὶ ἐγγὺς ἦν τὸ πάσχα τῶν Ἰουδαίων, καὶ ἀνέβη εἰς Ἱεροσόλυμα ὁ Ἰησοῦς. ¹⁴ καὶ εὑρεν ἐν τῷ ἱερῷ τοὺς πωλοῦντας βόας καὶ πρόβατα καὶ περιστερὰς καὶ τοὺς κερματιστὰς καθήμενους, ¹⁵ καὶ ποιήσας φραγέλλιον ἐκ σχοινίων πάντα ἐξέβαλεν ἐκ τοῦ ἱεροῦ, τὰ τε πρόβατα καὶ τοὺς βόας, καὶ τῶν κολλυβιστῶν ἐξέχεεν τὸ κέρμα καὶ τὰς

tasted the water that had been turned into wine and, having no idea where it came from – though the servants who had drawn the water knew – the president of the feast called the bridegroom ¹⁰ and said, “Everyone serves good wine first and the worse wine when the guests have become drunk; but you have kept the best wine until now.”

¹¹ Jesus did this as the first of his miraculous signs, at Cana in Galilee. In this way, he revealed his glory and his disciples believed in him.

¹² After this, he went down to Capernaum with his mother and his brothers and his disciples, but they remained there only a few days.

¹³ Now, the time of the Jewish Passover was near, and so Jesus went up to Jerusalem ¹⁴ and, in the Temple, he found people selling cattle and sheep and doves, and the money changers seated at their tables. ¹⁵ Making a whip out of cords, he drove all of them out of the Temple, sheep and cattle as well. He also scattered the money changers’ coins and knocked their tables

¹⁰ An alternative translation for ‘worse’ (as NJB) is ‘cheaper’ (as NETB).

¹¹ For credentials, every true prophet must have ‘signs’, or wonders worked in God’s name (Is 7:11, see Jn 3:2, 6:29, 30, 7:3, 31, 9:16, 33); of the Messiah, it was expected that he would repeat the Mosaic miracles (#Jn 1:21).

¹² With respect to Jesus’ ‘brothers’, the so-called Helvidian view is to be preferred (named after Helvidius, a 4th Century theologian): this view holds that the most natural way to understand the phrase is as a reference to children of Joseph and Mary after the birth of Jesus. Other views are that of Epiphanius (they were children of Joseph by a former marriage) or Jerome (they were cousins).

¹³ This is first of at least 3 (and possibly 4) Passovers mentioned in John’s Gospel.

¹⁴ Animals were sold for sacrifice; Roman money was changed into Jewish money to pay the Temple tax. The words ‘at their tables’ are not in the MSS but are implied; the merchants would have been located in the Court of the Gentiles.

¹⁵ Jesus action was not an outburst of temper, but the energy of the righteous against religious leaders to whom religion had become a business.

τραπέζας ἀνέτρεψεν, ¹⁶ καὶ τοῖς τὰς περιστεράς πωλοῦσιν εἶπεν, Ἄρατε ταῦτα ἐντεῦθεν, μὴ ποιεῖτε τὸν οἶκον τοῦ πατρός μου οἶκον ἐμπορίου. ¹⁷ ἐμνήσθησαν οἱ μαθηταὶ αὐτοῦ ὅτι γεγραμμένον ἐστίν, Ὁ ζῆλος τοῦ οἴκου σου καταφάγεται με. ¹⁸ ἀπεκρίθησαν οὖν οἱ Ἰουδαῖοι καὶ εἶπαν αὐτῷ, Τί σημεῖον δεικνύεις ἡμῖν, ὅτι ταῦτα ποιεῖς; ¹⁹ ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς, Λύσατε τὸν ναὸν τοῦτον καὶ ἐν τρισὶν ἡμέραις ἐγερῶ αὐτόν. ²⁰ εἶπαν οὖν οἱ Ἰουδαῖοι, Τεσσαράκοντα καὶ ἕξ ἔτεσιν οἰκοδομήθη ὁ ναὸς οὗτος, καὶ σὺ ἐν τρισὶν ἡμέραις ἐγρεῖς αὐτόν; ²¹ ἐκεῖνος δὲ ἔλεγεν περὶ τοῦ ναοῦ τοῦ σώματος αὐτοῦ. ²² ὅτε οὖν ἠγέρθη ἐκ νεκρῶν, ἐμνήσθησαν οἱ μαθηταὶ αὐτοῦ ὅτι τοῦτο ἔλεγεν, καὶ ἐπίστευσαν τῇ γραφῇ καὶ τῷ λόγῳ ὃν εἶπεν ὁ Ἰησοῦς.

over ¹⁶ And he said to those who were selling the doves, “Take all these things out of here and stop using my Father’s house as a marketplace.” ¹⁷ Then his disciples remembered the words that were written: I am eaten up with zeal for your house. ¹⁸ The Jewish leaders intervened and said, “What sign can you show us that you should act like this?” ¹⁹ Jesus answered, “Destroy this Temple and, in three days, I will raise it up again.” ²⁰ Then the Jewish leaders said to him, “This Temple has been under construction for forty-six years: are you going to raise it up again in three days?” ²¹ But he was speaking of the Temple that was his body ²² and, when Jesus rose from the dead, his disciples remembered that he had said this, and they believed the scripture and the saying that Jesus had spoken.

¹⁶ The phrase, ‘my Father’s house’, is a claim to lordship. Zc 14:20–21, in context, is clearly a picture of the messianic kingdom: the Hebrew word translated ‘Canaanite’ may also be translated ‘merchant’ or ‘trader’; read in this light, Zc 14:21 states that there will be no merchant in the house of the Lord on the day of the Lord (at the establishment of the Messianic Kingdom).

¹⁷ The OT quotation is from Ps 69:9.

¹⁸ In NT usage, the term Ἰουδαῖοι (‘The Jewish leaders’, literally, ‘the Jews’) may refer to the entire Jewish people, the residents of Jerusalem and surrounding territory, the authorities in Jerusalem, or merely those who were hostile to Jesus; here, the author refers to the authorities or leaders in Jerusalem.

¹⁹ In the 4th Gospel, Jesus frequently uses terms that, in addition to their obvious meaning appreciated by the audience, possess a metaphorical and higher sense: see v.20 (‘Temple’), 3:4 (‘new birth’), 4:15 (‘living water’), 6:34 (‘bread of life’), 7:35 (‘to depart’), 11:11 (‘to awaken’), 12:24 (‘to lift up’) and 13:0 (‘to wash’)

²⁰ According to Josephus (*Ant.* 15.11.1), reconstruction work on the Temple was begun by Herod the Great in 19 BCE (it was finished by Herod Agrippa in 64 CE); this, therefore, is the Passover of 28 CE or later.

²¹ One of the great Johannine symbols (see Rv 21:22, #1Co 12:12), the body of the Risen Christ is to be the focus of worship in spirit and truth (4:21ff).

²² ‘They believed the scripture’ is probably an anaphoric reference to Ps 69:9 (69:10 LXX), quoted in v. 17 above; presumably, the disciples did not remember Ps 69:9 on the spot, but it was a later insight.

²³ Ὡς δὲ ἦν ἐν τοῖς Ἱεροσολύμοις ἐν τῷ πάσχα ἐν τῇ ἑορτῇ, πολλοὶ ἐπίστευσαν εἰς τὸ ὄνομα αὐτοῦ, θεωροῦντες αὐτοῦ τὰ σημεῖα ἃ ἐποίει· ²⁴ αὐτὸς δὲ Ἰησοῦς οὐκ ἐπίστευεν αὐτὸν αὐτοῖς διὰ τὸ αὐτὸν γινώσκειν πάντας, ²⁵ καὶ ὅτι οὐ χρεῖαν εἶχεν ἵνα τις μαρτυρήσῃ περὶ τοῦ ἀνθρώπου· αὐτὸς γὰρ ἐγίνωσκεν τί ἦν ἐν τῷ ἀνθρώπῳ.

²³ While he was staying in Jerusalem during the festival of the Passover, many believed in his name because they saw the signs that he was doing, ²⁴ but Jesus, on his part, would not entrust himself to them, because he knew all people; ²⁵ and he never needed anyone to testify about another, because he could tell what someone had in him.

²³ The issue here is not whether their faith was genuine or not, but what its object was: these individuals, after seeing the miracles, believed Jesus to be the Messiah; they most likely saw in him a political-eschatological figure of some sort. That does not, however, mean that their concept of 'Messiah' was the same as Jesus' own, or the author's.

²⁴ The word 'people' has been supplied for clarity, since the Greek word *πάντας* is masculine plural (thus indicating people rather than things).

²⁵ The literal translation of both 'anyone' and 'someone' is 'a man'.

Κατα Ιωαννην 3

¹ Ἦν δὲ ἄνθρωπος ἐκ τῶν Φαρισαίων, Νικόδημος ὄνομα αὐτῷ, ἄρχων τῶν Ἰουδαίων. ² οὗτος ἦλθεν πρὸς αὐτὸν νυκτὸς καὶ εἶπεν αὐτῷ, Ῥαββί, οἶδαμεν ὅτι ἀπὸ θεοῦ ἐλήλυθας διδάσκαλος· οὐδεὶς γὰρ δύναται ταῦτα τὰ σημεῖα ποιεῖν ἃ σὺ ποιεῖς, ἐὰν μὴ ᾗ ὁ θεὸς μετ' αὐτοῦ. ³ ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ,

Ἀμὴν ἀμὴν λέγω σοι,
ἐὰν μὴ τις γεννηθῇ ἄνωθεν,
οὐ δύναται ἰδεῖν τὴν βασιλείαν τοῦ θεοῦ.

⁴ λέγει πρὸς αὐτὸν [ὁ] Νικόδημος, Πῶς δύναται ἄνθρωπος γεννηθῆναι γέρον ὢν; μὴ δύναται εἰς τὴν κοιλίαν τῆς μητρὸς αὐτοῦ δεύτερον εἰσελθεῖν καὶ γεννηθῆναι; ⁵ ἀπεκρίθη Ἰησοῦς,

Ἀμὴν ἀμὴν λέγω σοι,
ἐὰν μὴ τις γεννηθῇ ἐξ ὕδατος καὶ πνεύματος,

JOHN 3

¹ Now, there was a man of the Pharisees called Nicodemus, a leader of the Jews, ² who 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 could perform the signs that you do apart from the presence of God." ³ Jesus answered and said to him:

In all truth I tell you,
unless a person is born from above,
he cannot see the Kingdom of God.

⁴ Nicodemus said to him, "How can anyone be born after having grown old? Is it possible for him to go back into the mother's womb again and be born a second time?" ⁵ Jesus replied:

In all truth I tell you,
unless a person is born through water and the Spirit,

JOHN 3

¹ The 'Pharisees' were the most devout of Jews; 'Nicodemus' (Νικόδημος) was a member of the Sanhedrin (see #11:47).

² In place of 'Jesus', here following the NJB & NRSV, the MSS have 'him'. Possibly, Nicodemus 'came ... at night' because he was afraid of public association with Jesus, or he wanted a lengthy discussion without interruptions; no explanation for the timing of the interview is given by the author. However, the timing is significant for John in terms of the light-darkness motif (compare 9:4, 11:10, 13:30, 19:39 & 21:3): out of the darkness of his life and religiosity Nicodemus came to the Light of the World. The author probably had multiple meanings in mind.

³ The translation, 'born from above', is here preferred to 'born again': the word ἄνωθεν has a double meaning, either 'again' or 'from above'. This is a favourite technique of the author of the 4th Gospel and it is lost in almost all translations at this point; John uses the word 5 times (3:3, 7, 3:31, 19:11, 23); in the latter 3 cases, the context makes clear that it means 'from above'; here, it could mean either but the primary meaning intended by Jesus is 'from above', although Nicodemus apparently understood it the other way, which explains his reply.

⁴ The grammatical structure of the question in Greek presupposes a negative reply.

⁵ Jesus here alludes to baptism and its necessity (see #Rm 6:4).

οὐ δύναται εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ Θεοῦ.
⁶ τὸ γεγεννημένον ἐκ τῆς σαρκὸς σὰρξ ἐστίν,
καὶ τὸ γεγεννημένον ἐκ τοῦ πνεύματος
πνεῦμά ἐστιν.
⁷ μὴ θαυμάσης ὅτι εἶπόν σοι,
Δεῖ ὑμᾶς γεννηθῆναι ἄνωθεν.
⁸ τὸ πνεῦμα ὅπου θέλει πνεῖ,
καὶ τὴν φωνὴν αὐτοῦ ἀκούεις,
ἀλλ' οὐκ οἶδας πόθεν ἔρχεται
καὶ ποῦ ὑπάγει·
οὕτως ἐστὶν πᾶς ὁ γεγεννημένος ἐκ τοῦ πνεύματος.
⁹ ἀπεκρίθη Νικόδημος καὶ εἶπεν αὐτῷ, Πῶς δύναται ταῦτα
γενέσθαι; ¹⁰ ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ, Σὺ εἶ ὁ
διδάσκαλος τοῦ Ἰσραὴλ καὶ ταῦτα οὐ γινώσκεις;
¹¹ ἀμὴν ἀμὴν λέγω σοι
ὅτι ὃ οἶδαμεν λαλοῦμεν
καὶ ὃ ἐωράκαμεν μαρτυροῦμεν,
καὶ τὴν μαρτυρίαν ἡμῶν οὐ λαμβάνετε.

he cannot enter into the Kingdom of God.
⁶ That which is born of the flesh is flesh,
and that which is born of the Spirit
is spirit.
⁷ Do not be surprised when I say:
You must be born from above.
⁸ The wind blows where it pleases,
and you can hear its sound,
but you cannot tell where it comes from
or where it is going.
So it is with everyone who is born of the Spirit.
⁹ Nicodemus then asked him, saying, "How can these things
be?" ¹⁰ Jesus replied, "You are the Teacher of Israel, and you
do not know these things!
¹¹ In all truth I tell you,
we speak only about what we know
and witness only to what we have seen
and yet you people reject our evidence.

-
- ⁶ For John, the 'flesh' (σὰρξ) emphasises merely the weakness and mortality of the creature – a neutral term, not necessarily sinful as in Paul. This is confirmed by the reference in 1:14 to the 'Word' becoming 'flesh' (John avoids associating sinfulness with the incarnate Christ).
- ⁷ The Greek word for 'you' here is plural.
- ⁸ In Greek, as in Hebrew, one word (πνεῦμα) serves for both 'wind' and 'spirit'. Again, the physical illustrates the spiritual, although the force is heightened by the wordplay here on wind-spirit; by the end of the verse, however, the final usage of πνεύματος refers to the Holy Spirit.
- ⁹ It is clear that Nicodemus has still not grasped what Jesus is saying. This is the last appearance of Nicodemus in the dialogue: having served the purpose of the author, he disappears from the scene.
- ¹⁰ Jesus' question implies that Nicodemus had enough information at his disposal from the OT to have understood Jesus' statements: Is 44:3–5 and Ezk 37:9–10 should have given him insight into Jesus' words; another significant passage is Pr 30:4–5.
- ¹¹ The Greek word for 'you' here and in v. 12 is plural.

12 εἰ τὰ ἐπίγεια εἶπον ὑμῖν
 καὶ οὐ πιστεύετε,
 πῶς ἂν εἶπω ὑμῖν τὰ ἐπουράνια πιστεύσετε;
 13 καὶ οὐδεὶς ἀναβέβηκεν εἰς τὸν οὐρανὸν
 εἰ μὴ ὁ ἐκ τοῦ οὐρανοῦ καταβάς,
 ὁ υἱὸς τοῦ ἀνθρώπου.
 14 καὶ καθὼς Μωϋσῆς ὕψωσεν τὸν ὄφιν
 ἐν τῇ ἐρήμῳ,
 οὕτως ὕψωθῆναι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου,
 15 ἵνα πᾶς ὁ πιστεύων ἐν αὐτῷ
 ἔχῃ ζωὴν αἰώνιον.
 16 Οὕτως γὰρ ἠγάπησεν ὁ θεὸς τὸν κόσμον,
 ὥστε τὸν υἱὸν τὸν μονογενῆ ἔδωκεν,
 ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπόληται
 ἀλλ' ἔχῃ ζωὴν αἰώνιον.
 17 οὐ γὰρ ἀπέστειλεν ὁ θεὸς τὸν υἱὸν
 εἰς τὸν κόσμον ἵνα κρίνῃ τὸν κόσμον,

12 If I tell you about earthly things
 and you do not believe,
 how can you believe if I tell you about heavenly things?
 13 No one had gone up to heaven
 except the one who came down from heaven,
 the Son of Man.
 14 And, just as Moses lifted up the serpent
 in the desert,
 so must the Son of Man be lifted up,
 15 so that everyone who believes in him
 may have eternal life in him.
 16 For, this is how God loved the world:
 he gave his only Son,
 so that everyone who believes in him may not perish
 but may have eternal life.
 17 Indeed, God did not send his Son
 into the world in order to judge the world,

-
- 12 'Believing' consists in Jn in 'accepting' Jesus (1:12, 5:43), in 'knowing' him and the Father with him (10:38, 14:7), in recognising him as the messenger and the Son (3:16–18, 14:1, 10, 17:8, 21–25, 20:31), in coming to him (6:35) and in 'seeing' him (6:36–40, 11:40, 20:8, 29).
 13 Many witnesses, including a few important ones, add at the end of this verse *'the one who is in heaven'* (οὐκ ὢν ἐν τῷ οὐρανῷ), and a few others have variations on this phrase (for example, some omit *'the one'*); however, the MSS normally considered the best lack the phrase in its entirety.
 14 *'The serpent'* refers to the bronze serpent mentioned in Nb 21:9. The *'Son of Man'* (#Dn 7:13) must *'be lifted up'*, at the same time, on the cross and back into the glory of the Father (1:51, 8:28, 12:32–34, 13:31–32): Nicodemus could not have understood this, but John's readers, the audience to whom the Gospel is addressed, certainly could have (compare the wording of 12:32).
 15 For the 4th line, some MSS read *'may receive eternal life'*. Some interpreters, such as NETB, hold that the quotation of Jesus' words ends with v. 15; here, we follow the NJB & NRSV.
 16 Luther called this verse, "The Gospel in Miniature." In John, the word ἀπόληται can mean either *'be lost'* or *'perish'*, depending on the context.
 17 God's purpose is to save; individuals judge themselves by hiding their evil deeds from the light of Christ's holiness (v. 19).

¹⁸ ἀλλ' ἵνα σωθῇ ὁ κόσμος δι' αὐτοῦ.
ὁ πιστεύων εἰς αὐτὸν οὐ κρίνεται·
ὁ [δὲ] μὴ πιστεύων ἤδη κέκριται,
ὅτι μὴ πεπίστευκεν εἰς τὸ ὄνομα τοῦ
μονογενοῦς υἱοῦ τοῦ Θεοῦ.
¹⁹ αὕτη δέ ἐστιν ἡ κρίσις,
ὅτι τὸ φῶς ἐλήλυθεν εἰς τὸν κόσμον
καὶ ἠγάπησαν οἱ ἄνθρωποι
μᾶλλον τὸ σκότος ἢ τὸ φῶς,
ἣν γὰρ αὐτῶν πονηρὰ τὰ ἔργα.
²⁰ πᾶς γὰρ ὁ φαῦλα πράσσων μισεῖ τὸ φῶς
καὶ οὐκ ἔρχεται πρὸς τὸ φῶς,
ἵνα μὴ ἐλεγχθῇ τὰ ἔργα αὐτοῦ.
²¹ ὁ δὲ ποιῶν τὴν ἀλήθειαν ἔρχεται πρὸς τὸ φῶς,
ἵνα φανερωθῇ αὐτοῦ τὰ ἔργα ὅτι ἐν
Θεῷ ἐστιν εἰργασμένα.

²² Μετὰ ταῦτα ἦλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς
τὴν Ἰουδαίαν γῆν, καὶ ἐκεῖ διέτριβεν μετ' αὐτῶν καὶ
ἐβάπτισεν. ²³ ἦν δὲ καὶ ὁ Ἰωάννης βαπτίζων ἐν Αἰνῶν ἐγγὺς
τοῦ Σαλείμ, ὅτι ὕδατα πολλὰ ἦν ἐκεῖ, καὶ παρεγίνοντο καὶ

but so that, through him, the world might be saved.
¹⁸ No one who believes in him will be judged;
but whoever does not believe is judged already,
because that person does not believe
in the Name of God's only Son.
¹⁹ And the judgement is this:
that the light has come into the world
and people have loved darkness
rather than the light,
because their deeds were evil.
²⁰ For, everybody who does wrong hates the light
and does not come to the light,
to prevent his actions from being shown up.
²¹ But, whoever does the truth comes out in the light,
so that what he is doing may plainly appear
as done in God.

²² After this, Jesus went with his disciples into the Judaeen
countryside and he spent some time with them there and
baptised. ²³ John also was baptising at Aenon near Salim,
because water was abundant there, and people kept coming

¹⁸ In place of 'judged' (twice in this verse), here following the NJB, the NRSV & NETB have 'condemned'.

¹⁹ The Greek word here translated 'people' (ἄνθρωποι) means 'men' but in a generic sense, referring to people of both genders.

²⁰ For the 2nd line, the NJB reads simply 'and avoids it'; here, we follow the MSS, NRSV & NETB.

²¹ On the 'truth', see # 1Jn 3:19. Vv. 16-21 provide an introduction to the (so-called) "realised" eschatology of the Fourth Gospel: Judgment has come; eternal life may be possessed now, in the present life, as well as in the future.

²² Presumably, these were baptisms of the same nature as John's: baptisms of repentance in preparation for the coming of the Kingdom. This section is related loosely to the preceding by μετὰ ταῦτα: this constitutes an indefinite temporal reference (the intervening time is not specified).

²³ A tradition locates 'Aenon' ('The Springs') in the Jordan valley, about 12 Km south of Scythopolis; Ain Farah is also a possibility.

ἐβαπτίζοντο· ²⁴ οὐπω γὰρ ἦν βεβλημένος εἰς τὴν φυλακὴν ὁ Ἰωάννης.

²⁵ Ἐγένετο οὖν ζήτησις ἐκ τῶν μαθητῶν Ἰωάννου μετὰ Ἰουδαίου περὶ καθαρισμοῦ. ²⁶ καὶ ἦλθον πρὸς τὸν Ἰωάννην καὶ εἶπαν αὐτῷ, Ῥαββί, ὃς ἦν μετὰ σοῦ πέραν τοῦ Ἰορδάνου, ᾧ σὺ μεμαρτύρηκας, ἶδε οὗτος βαπτίζει καὶ πάντες ἔρχονται πρὸς αὐτόν. ²⁷ ἀπεκρίθη Ἰωάννης καὶ εἶπεν,

Οὐ δύναται ἄνθρωπος λαμβάνειν οὐδὲ ἐν
ἐὰν μὴ ᾗ δεδομένον αὐτῷ ἐκ τοῦ οὐρανοῦ.

²⁸ αὐτοὶ ὑμεῖς μοι μαρτυρεῖτε ὅτι εἶπον [ὅτι] Οὐκ εἰμὶ ἐγὼ ὁ Χριστός, ἀλλ' ὅτι Ἀπεσταλμένος εἰμὶ ἔμπροσθεν ἐκείνου.

²⁹ ὁ ἔχων τὴν νύμφην νυμφίος ἐστίν·
ὁ δὲ φίλος τοῦ νυμφίου,
ὁ ἐστηκὼς καὶ ἀκούων αὐτοῦ,
χαρᾷ χαίρει διὰ τὴν φωνὴν τοῦ νυμφίου.
αὕτη οὖν ἡ χαρὰ ἡ ἐμὴ πεπλήρωται.

³⁰ ἐκεῖνον δεῖ αὐξάνειν, ἐμὲ δὲ ἐλαττοῦσθαι.

there and were being baptised. ²⁴ For, John had not yet been thrown into prison.

²⁵ Now, a discussion arose between some of John's disciples and a Jew about purification, ²⁶ so they went to John and said to him, "Rabbi, the man who was with you on the far side of the Jordan, the man to whom you bore witness, here he is baptising now, and everyone is going to him." ²⁷ John replied, saying:

"No one can receive anything
except what is given him from heaven.

²⁸ "You yourselves can testify that I said, "I am not the Christ; but I am the one who has been sent to go in front of him."

²⁹ "It is the bridegroom who has the bride;
and yet the bridegroom's friend,
who stands there and listens to him,
is filled with joy at the bridegroom's voice.
This is the joy I feel, and it is complete.

³⁰ He must grow greater; I must grow less."

²⁴ This verse is a parenthetical note by the author.

²⁵ The text here is corrupt; 'purification' probably means baptism, and some MSS have 'the Jews' in place of 'a Jew'. Also, the original reading may have been 'disciples of Jesus'.

²⁶ After 'Jordan', NETB adds 'River', for clarity.

²⁷ Literally translated, this verse opens, "John replied and said."

²⁸ In place of 'Christ', here following the MSS (Χριστός) and NJB, the NRSV has 'Messiah'.

²⁹ The OT uses the marriage metaphor to express the relationship between God and Israel (Ho 1:2); Jesus applies it to himself (Mt 9:15ff, 22:1ff, 25:1ff, and see also Paul in 2Co 11:2, Ep 5:22ff).

³⁰ Some interpreters (e.g. the NJB) hold that the quotation of John the Baptist continues through v. 36; here, we follow the NRSV & NETB.

³¹ Ὁ ἄνωθεν ἐρχόμενος ἐπάνω πάντων ἐστίν· ὁ ὢν ἐκ τῆς γῆς ἐκ τῆς γῆς ἐστίν καὶ ἐκ τῆς γῆς λαλεῖ. ὁ ἐκ τοῦ οὐρανοῦ ἐρχόμενος ἐπάνω πάντων ἐστίν· ³² ὃ ἐώρακεν καὶ ἤκουσεν τοῦτο μαρτυρεῖ, καὶ τὴν μαρτυρίαν αὐτοῦ οὐδεὶς λαμβάνει. ³³ ὁ λαβὼν αὐτοῦ τὴν μαρτυρίαν ἐσφράγισεν ὅτι ὁ θεὸς ἀληθής ἐστιν. ³⁴ ὃν γὰρ ἀπέστειλεν ὁ θεὸς τὰ ῥήματα τοῦ θεοῦ λαλεῖ, οὐ γὰρ ἐκ μέτρου δίδωσιν τὸ πνεῦμα. ³⁵ ὁ πατὴρ ἀγαπᾷ τὸν υἱόν, καὶ πάντα δέδωκεν ἐν τῇ χειρὶ αὐτοῦ. ³⁶ ὁ πιστεύων εἰς τὸν υἱὸν ἔχει ζωὴν αἰώνιον· ὁ δὲ ἀπειθῶν τῷ υἱῷ οὐκ ὄψεται ζωὴν, ἀλλ' ἡ ὀργὴ τοῦ θεοῦ μένει ἐπ' αὐτόν.

³¹ He who comes from above is above all; he who is of the earth belongs to the earth and speaks about earthly things. He who comes from heaven is above all; ³² he testifies to what he has seen and heard but his testimony is not accepted by anybody. ³³ Though anyone who does accept his testimony has certified that God is true. ³⁴ For, he whom God has sent speaks God's words; for, he gives the Spirit without measure. ³⁵ The Father loves the Son and has given everything to his hands. ³⁶ He who believes in the Son has eternal life; but anyone who does not believe in the Son won't see life but must endure God's wrath.

³¹ An alternative translation for 'all others' is 'everything'. A number of MSS lack the phrase 'is above all things' (ἐπάνω πάντων ἐστίν), effectively joining its last sentence with v. 32; however, the phrase may have been deleted because of perceived redundancy, since it duplicates what is said earlier in the verse. The witnesses that include the phrase in both places are weighty and widespread and, on balance, the longer reading should probably be considered authentic.

³² 'Not ... anybody' is a generalisation about the Jews; the author and others do believe and attest that Jesus authentically speaks the words of God (vv. 33-34).

³³ The literal translation of 'certified' is 'set a seal to'.

³⁴ Literally translated, this verse ends, "for not by measure does he give the Spirit." The Holy Spirit rested on the prophets by measure; Jesus is contrasted to this: the Spirit rests upon him without measure.

³⁵ By the Father's decree, all things are 'in the hands' (or power) of the Son; on this is based the sovereignty that he will assume on the day of his 'lifting up'; and, on that day, the 'prince of this world' will forfeit his kingdom.

³⁶ Unbelief is disobedience; 'wrath' is the consuming fire of God's holiness.

Κατα Ιωαννην 4

¹ Ὡς οὖν ἔγνω ὁ Ἰησοῦς ὅτι ἤκουσαν οἱ Φαρισαῖοι ὅτι Ἰησοῦς πλείονας μαθητὰς ποιεῖ καὶ βαπτίζει ἢ Ἰωάννης ² – καίτοι γε Ἰησοῦς αὐτὸς οὐκ ἐβάπτισεν ἀλλ’ οἱ μαθηταὶ αὐτοῦ – ³ ἀφῆκεν τὴν Ἰουδαίαν καὶ ἀπῆλθεν πάλιν εἰς τὴν Γαλιλαίαν. ⁴ ἔδει δὲ αὐτὸν διέρχεσθαι διὰ τῆς Σαμαρείας. ⁵ ἔρχεται οὖν εἰς πόλιν τῆς Σαμαρείας λεγομένην Συχάρ πλησίον τοῦ χωρίου ὃ ἔδωκεν Ἰακώβ [τῷ] Ἰωσήφ τῷ υἱῷ αὐτοῦ. ⁶ ἦν δὲ ἐκεῖ πηγὴ τοῦ Ἰακώβ. ὁ οὖν Ἰησοῦς κεκοπιακῶς ἐκ τῆς ὁδοιπορίας ἐκαθέζετο οὕτως ἐπὶ τῇ πηγῇ· ὥρα ἦν ὡς ἕκτη. ⁷ Ἐρχεται γυνὴ ἐκ τῆς Σαμαρείας ἀντληῆσαι ὕδωρ. λέγει αὐτῇ ὁ Ἰησοῦς, Δός μοι πεῖν. ⁸ οἱ γὰρ μαθηταὶ αὐτοῦ ἀπεληλύθεισαν εἰς τὴν πόλιν, ἵνα τροφὰς ἀγοράσωσιν.

JOHN 4

¹ Now, when Jesus learned that the Pharisees had heard that Jesus was making and baptising more disciples than John ² – although, in fact, it was his disciples who baptised, not Jesus himself – ³ he left Judaea and set out once more into Galilee. ⁴ But it was necessary for him to pass through Samaria. ⁵ On the way, he came to the Samaritan town called Sychar, which was near to the plot of land that Jacob had given to his son Joseph. ⁶ Jacob’s Well was there and Jesus, being tired out by his journey, was sitting down by the well. It was about the sixth hour. ⁷ When a Samaritan woman came to draw water, Jesus said to her, “Give me something to drink.” ⁸ (For, his disciples had gone into the town to buy food.) ⁹ The Samaritan woman said

JOHN 4

¹ In place of ‘Jesus’ (Ἰησοῦς), some MSS have ‘the Lord’ (Κύριος).

² This verse is a parenthetical note by the author.

³ The author doesn’t tell why Jesus chose to return to Galilee; some have suggested that the Pharisees turned their attention to Jesus because John the Baptist had now been thrown into prison, but the text gives no hint of this.

⁴ ‘Samaria’ (Σαμαρεία) was between Judaea and Galilee.

⁵ ‘Sychar’ is either the ancient Shechem (‘Sichara’ in Aramaic) or the present village of Askar at the foot of Mt Ebal, about 1 Km from ‘Jacob’s Well’ (the well is not mentioned in Gn).

⁶ The ‘sixth hour’ was noon. Meetings at a well are a feature of the patriarchal narratives (Gn 25:10ff, 29:1ff, Ex 2:15ff).

⁷ The phrase ‘something to drink’ is supplied as the understood direct object of the infinitive πεῖν.

⁸ This verse is a parenthetical note by the author, indicating why Jesus asked the woman for a drink.

⁹ Some MSS omit the last, parenthetical sentence. The general assumption among Jews was that the Samaritans were ritually impure or unclean; thus, a Jew who used a drinking vessel after a Samaritan had touched it would become ceremonially unclean.

⁹ λέγει οὖν αὐτῷ ἡ γυνὴ ἡ Σαμαρίτις, Πῶς σὺ Ἰουδαῖος ὢν παρ' ἐμοῦ πειν αἰτεῖς γυναικὸς Σαμαρίτιδος οὔσης; οὐ γὰρ συγχρῶνται Ἰουδαῖοι Σαμαρίταις. ¹⁰ ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῇ,

Εἰ ᾔδεις τὴν δωρεὰν τοῦ Θεοῦ
καὶ τίς ἐστὶν ὁ λέγων σοι,
Δός μοι πειν,
σὺ ἂν ᾔτησας αὐτόν
καὶ ἔδωκεν ἅν σοι ὕδωρ ζῶν.

¹¹ λέγει αὐτῷ ἡ γυνή, Κύριε, οὔτε ἀντλημα ἔχεις καὶ τὸ φρέαρ ἐστὶν βαθύ· πόθεν οὖν ἔχεις τὸ ὕδωρ τὸ ζῶν; ¹² μὴ σὺ μείζων εἶ τοῦ πατρὸς ἡμῶν Ἰακώβ, ὃς ἔδωκεν ἡμῖν τὸ φρέαρ καὶ αὐτὸς ἐξ αὐτοῦ ἔπιεν καὶ οἱ υἱοὶ αὐτοῦ καὶ τὰ θρέμματα αὐτοῦ; ¹³ ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῇ,

Πᾶς ὁ πίνων ἐκ τοῦ ὕδατος
τούτου διψήσει πάλιν·

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

to him, “You are a Jew. How is it that you ask me, a Samaritan woman, for something to drink?” (Jews, of course, do not share things in common with Samaritans.) ¹⁰ Answering her, Jesus said:

If only you knew what God is offering
and who it is that is saying to you,
“Give me something to drink,”
you would have been the one to ask,
and he would have given you living water.

¹¹ The woman said to him, “You have no bucket, Sir, and the well is deep: where do you get this living water? ¹² Are you a greater man than our ancestor Jacob, who gave us this well and drank from it himself with his sons and his cattle?” ¹³ Jesus replied, saying to her:

Whoever drinks this water
will be thirsty again.

¹⁴ But no one who drinks the water that I shall give him
will ever be thirsty again:
the water that I shall give him
will become in him a spring of water,
welling up for eternal life.

¹⁰ ‘Living’ (i.e. spring) water signifies the Spirit (see #1:33, 7:37–39).

¹¹ The word translated ‘living’ is used in Greek of flowing water, which leads to the woman’s misunderstanding.

¹² The literal translation of ‘ancestor’ (here following the NRSV) is ‘father’. Questions prefaced with *μή* in Greek anticipate a negative answer.

¹³ In place of ‘be thirsty’, here following the NJB, NRSV & NETB, the MSS have ‘thirst’.

¹⁴ The verb *ἀλλομένου* (‘welling up’) is used of quick movement (like jumping) on the part of living beings. This is the only time it applied to the action of water; however, in the LXX it is used to describe the ‘Spirit of God’ as it falls on Samson and Saul (Jg 14:6, 19, 15:14, 1S 10:6, 10).

¹⁵ λέγει πρὸς αὐτὸν ἡ γυνή, Κύριε, δός μοι τοῦτο τὸ ὕδωρ, ἵνα μὴ διψῶ μηδὲ διέρχωμαι ἐνθάδε ἀντλεῖν.

¹⁶ Λέγει αὐτῇ, Ὑπαγε φώνησον τὸν ἄνδρα σου καὶ ἔλθε ἐνθάδε. ¹⁷ ἀπεκρίθη ἡ γυνή καὶ εἶπεν αὐτῷ, Οὐκ ἔχω ἄνδρα. λέγει αὐτῇ ὁ Ἰησοῦς, Καλῶς εἶπες ὅτι Ἄνδρα οὐκ ἔχω. ¹⁸ πέντε γὰρ ἄνδρας ἔσχες, καὶ νῦν ὃν ἔχεις οὐκ ἔστιν σου ἀνὴρ· τοῦτο ἀληθὲς εἶρηκας. ¹⁹ λέγει αὐτῷ ἡ γυνή, Κύριε, θεωρῶ ὅτι προφήτης εἶ σύ. ²⁰ οἱ πατέρες ἡμῶν ἐν τῷ ὄρει τούτῳ προσεκύνησαν· καὶ ὑμεῖς λέγετε ὅτι ἐν Ἱεροσολύμοις ἐστὶν ὁ τόπος ὅπου προσκυνεῖν δεῖ. ²¹ λέγει αὐτῇ ὁ Ἰησοῦς,

Πίστευέ μοι, γύναι,
ὅτι ἔρχεται ὥρα ὅτε οὔτε ἐν τῷ ὄρει τούτῳ οὔτε
ἐν Ἱεροσολύμοις προσκυνήσετε τῷ πατρί.

²² ὑμεῖς προσκυνεῖτε ὃ οὐκ οἴδατε·
ἡμεῖς προσκυνοῦμεν ὃ οἴδαμεν,
ὅτι ἡ σωτηρία ἐκ τῶν Ἰουδαίων ἐστίν.

²³ ἀλλὰ ἔρχεται ὥρα, καὶ νῦν ἐστίν,

¹⁵ The women said to him, "Sir, give me this water, so I may never be thirsty or have to come here again to draw water."

¹⁶ He said to her, "Go and call your husband and come back here." ¹⁷ The woman answered, "I have no husband." Jesus said to her, "You are right to say, "I have no husband;" ¹⁸ for, although you have had five husbands, the one you now have is not your husband. You spoke the truth there." ¹⁹ The woman said to him, "Sir, I can see you are a prophet. ²⁰ Our fathers worshipped on this mountain, though you say that Jerusalem is the place where it is necessary to worship." ²¹ Jesus said to her:

Believe me, woman,
the hour is coming when you will worship the Father
neither on this mountain nor in Jerusalem.

²² You worship what you do not know;
we worship what we do know;
for, salvation comes from the Jews.

²³ But the hour is coming – indeed is already here –

¹⁵ The direct object of the infinitive ἀντλεῖν ('draw') is understood in Greek but supplied for clarity in the English translation.

¹⁶ In place of 'he', most MSS have 'Jesus' here, while several important and early witnesses lack the name; but it is unlikely that scribes would have deliberately expunged the name of Jesus from the text here, especially since it aids the reader with the flow of the dialogue.

¹⁷ The word order in Jesus' reply is reversed from the woman's original statement: the word 'husband' (Ἄνδρα) is placed in an emphatic position.

¹⁸ The woman's answer, 'I have no husband', was true, literally taken, though it was given with the intention to deceive.

¹⁹ A more literal translation of 'see' (here following the NJB, NRSV & NETB) would be 'perceive'.

²⁰ 'This mountain' is Gerizim, where the Samaritans had built a temple; it was destroyed by John Hyrcanus in 129 BCE. Some MSS omit 'the place'.

²¹ The Greek word for 'you' in vv. 20–22 is plural.

²² The word here translated 'Jews' (Ἰουδαίων) can also mean 'Judaean'.

²³ The Spirit (see # 14:26), who makes a person a new creature (3:5), is also the inspiring principle of the new worship of God.

ὅτε οἱ ἀληθινοὶ προσκυνηταὶ προσκυνήσουσιν
τῷ πατρὶ ἐν πνεύματι καὶ ἀληθείᾳ·
καὶ γὰρ ὁ πατὴρ τοιούτους ζητεῖ τοὺς
προσκυνοῦντας αὐτόν.

²⁴ πνεῦμα ὁ θεός,
καὶ τοὺς προσκυνοῦντας
αὐτόν ἐν πνεύματι καὶ ἀληθείᾳ δεῖ προσκυνεῖν.

²⁵ λέγει αὐτῷ ἡ γυνή, Οἶδα ὅτι Μεσσίας ἔρχεται, ὁ
λεγόμενος Χριστός· ὅταν ἔλθῃ ἐκεῖνος, ἀναγγελεῖ ἡμῖν
ἅπαντα. ²⁶ λέγει αὐτῇ ὁ Ἰησοῦς, Ἐγώ εἰμι, ὁ λαλῶν σοι.

²⁷ Καὶ ἐπὶ τούτῳ ἦλθαν οἱ μαθηταὶ αὐτοῦ, καὶ ἐθαύμαζον
ὅτι μετὰ γυναικὸς ἐλάλει· οὐδεὶς μέντοι εἶπεν, Τί ζητεῖς;
ἢ, Τί λαλεῖς μετ' αὐτῆς; ²⁸ ἀφῆκεν οὖν τὴν ὑδρίαν αὐτῆς
ἡ γυνή καὶ ἀπῆλθεν εἰς τὴν πόλιν καὶ λέγει τοῖς ἀνθρώποις,
²⁹ Δεῦτε ἴδετε ἄνθρωπον ὃς εἶπέν μοι πάντα ὅσα ἐποίησα·
μήτι οὗτός ἐστιν ὁ Χριστός; ³⁰ ἐξῆλθον ἐκ τῆς πόλεως καὶ
ἤρχοντο πρὸς αὐτόν.

when true worshippers will worship
the Father in spirit and truth:
and that is the kind of worshipper
the Father seeks.

²⁴ God is spirit,
and those who worship
must worship in spirit and truth.

²⁵ The woman said to him, "I know that Messiah (that is,
Christ) is coming; when he comes, he will explain everything."

²⁶ Jesus said, "That is who I am, I who speak to you."

²⁷ And then, his disciples returned and were surprised that he
was speaking to a woman, yet no one asked, "What do you
want?" or, "Why do you talk to her?" ²⁸ The woman put down
her water jar, went back to the town and told the people,
²⁹ "Come and see a man who has told me everything I have
done; could this be the Christ?" ³⁰ They went out of the town
and were coming towards him.

²⁴ Here πνεῦμα ('spirit') is understood as a qualitative predicate nominative while the θεός ('God') is the subject. At the end of the 2nd line, some MSS add 'him'.

²⁵ 'That is, Christ' is a parenthetical note by the author.

²⁶ Literally translated, Jesus' reply reads, "I am; I who speak to you."

²⁷ The question, 'What do you want from her?' is John's editorial comment (for no one in the text was asking it); the author is making a literary link with Jesus' statement in v. 23.

²⁸ An alternative reading for 'hurried back' is 'went away'.

²⁹ The use of μήτι in a question normally presupposes a negative answer. This should not be taken as an indication that the woman did not believe, however; it may well be an example of 'reverse psychology', designed to gain a hearing for her testimony among those whose doubts about her background would obviate her claims.

³⁰ The imperfect tense is here rendered 'were coming': the author is not finished with this part of the story yet (v. 35).

³¹ Ἐν τῷ μεταξὺ ἡρώτων αὐτὸν οἱ μαθηταὶ λέγοντες, *Ραββί, φάγε.* ³² ὁ δὲ εἶπεν αὐτοῖς, Ἐγὼ βρωσὶν ἔχω φαγεῖν ἣν ὑμεῖς οὐκ οἴδατε. ³³ ἔλεγον οὖν οἱ μαθηταὶ πρὸς ἀλλήλους, Μὴ τις ἤνεγκεν αὐτῷ φαγεῖν; ³⁴ λέγει αὐτοῖς ὁ Ἰησοῦς,

Ἐμὸν βρωμὰ ἐστὶν ἵνα ποιήσω τὸ
θέλημα τοῦ πέμψαντός με
καὶ τελειώσω αὐτοῦ τὸ ἔργον.

³⁵ οὐχ ὑμεῖς λέγετε ὅτι
Ἔτι τετράμηνός ἐστιν καὶ ὁ θερισμὸς ἔρχεται;
ἰδοὺ λέγω ὑμῖν,
ἐπάρατε τοὺς ὀφθαλμοὺς ὑμῶν καὶ θεάσασθε
τὰς χώρας ὅτι λευκαὶ εἰσιν πρὸς θερισμόν.
ἤδη ³⁶ ὁ θερίζων μισθὸν λαμβάνει καὶ συνάγει
καρπὸν εἰς ζωὴν αἰώνιον, ἵνα ὁ σπείρων ὁμοῦ
χαίρῃ καὶ ὁ θερίζων.

³⁷ ἐν γὰρ τούτῳ ὁ λόγος ἐστὶν ἀληθινὸς ὅτι
Ἄλλος ἐστὶν ὁ σπείρων καὶ ἄλλος ὁ θερίζων.

³⁸ ἐγὼ ἀπέστειλα ὑμᾶς θερίζειν
ὃ οὐχ ὑμεῖς κεκοπιάκατε·

³¹ Meanwhile, the disciples were urging him, “Rabbi, do have something to eat;” ³² but he said, “I have food to eat that you do not know about.” ³³ So, the disciples said to one another, “Surely, no one has brought him something to eat?” ³⁴ Jesus said to them:

My food is to do the will of
the one who sent me,
and to complete his work.

³⁵ Do you not have a saying:
Four months and then the harvest?
Well, I tell you,
look around you, look at the fields;
already they are white, ready for harvest!
Already ³⁶ the reaper is being paid his wages,
already he is bringing in the grain for eternal life,
so that the sower and reaper can rejoice together.

³⁷ For here the proverb holds true:
one sows, another reaps.

³⁸ I sent you to reap
a harvest you have not laboured for.

³¹ The direct object of *φάγε* (‘eat’) in Greek is understood; ‘something’ is supplied in English.

³² Jesus explains his statement in v. 34.

³³ The disciples thought Jesus referred to physical food, while he was really speaking figuratively and spiritually again.

³⁴ That Jesus was sent by the Father was taught by Paul and the writers of the Synoptic Gospels, but John stresses this repeatedly.

³⁵ The last line refers to a harvest of souls; the Samaritans who are coming to Jesus (v. 30) are its first fruits.

³⁶ An alternative reading for ‘being paid his wages’ is ‘receiving his reward’.

³⁷ The recitative ὅτι after ἀληθινὸς has not been translated.

³⁸ The reapers are the disciples, the sowers those who have laboured before them, especially Jesus.

ἄλλοι κεκοπιάκασιν,
καὶ ὑμεῖς εἰς τὸν κόπον αὐτῶν εἰσεληλύθατε.

Others have laboured for it;
and you have come into the rewards of their labour.

³⁹ Ἐκ δὲ τῆς πόλεως ἐκείνης πολλοὶ ἐπίστευσαν εἰς αὐτὸν τῶν Σαμαριτῶν διὰ τὸν λόγον τῆς γυναικὸς μαρτυρούσης ὅτι Εἶπέν μοι πάντα ὅσα ἐποίησα. ⁴⁰ ὥς οὖν ἦλθον πρὸς αὐτὸν οἱ Σαμαριῖται, ἠρώτων αὐτὸν μεῖναι παρ' αὐτοῖς· καὶ ἔμεινεν ἐκεῖ δύο ἡμέρας. ⁴¹ καὶ πολλῶ πλείους ἐπίστευσαν διὰ τὸν λόγον αὐτοῦ, ⁴² τῇ τε γυναικὶ ἔλεγον ὅτι Οὐκέτι διὰ τὴν σὴν λαλίαν πιστεύομεν· αὐτοὶ γὰρ ἀκηκόαμεν, καὶ οἶδαμεν ὅτι οὗτός ἐστιν ἀληθῶς ὁ σωτὴρ τοῦ κόσμου.
⁴³ Μετὰ δὲ τὰς δύο ἡμέρας ἐξῆλθεν ἐκεῖθεν εἰς τὴν Γαλιλαίαν· ⁴⁴ αὐτὸς γὰρ Ἰησοῦς ἐμαρτύρησεν ὅτι προφήτης ἐν τῇ ἰδίᾳ πατρίδι τιμὴν οὐκ ἔχει. ⁴⁵ ὅτε οὖν ἦλθεν εἰς τὴν Γαλιλαίαν, ἐδέξαντο αὐτὸν οἱ Γαλιλαῖοι, πάντα ἑωρακότες

³⁹ Many Samaritans of that town believed in him because of the woman's words of testimony, "He told me everything I have done." ⁴⁰ So, when the Samaritans came up to him, they begged him to stay with them. He stayed for two days, and ⁴¹ many more came to believe because of his word; ⁴² and they said to the woman, "Now we believe no longer because of what you told us; we have heard him ourselves and we know that he is indeed the Saviour of the world."
⁴³ When the two days were over, Jesus left that place for Galilee ⁴⁴ (for Jesus himself had declared that a prophet is not honoured in the prophet's home country). ⁴⁵ When he came to Galilee, the Galileans received him well, having seen all that

³⁹ The NRSV lacks 'words of', here following the NJB.

⁴⁰ Because of the length of the Greek sentence and the sequencing with the following verse, the conjunction καὶ ('and') before 'he stayed' has not been translated here; instead, a new English sentence is begun.

⁴¹ An alternative reading for 'many more believed' is 'they believed much more'.

⁴² Jesus is here acknowledged not merely as 'King of Israel' (as in 1:49) but as the 'Saviour of the world'; this world-perspective is typical of John (see 1:29, 3:16, 11:52, 1Jn 2:2) – nevertheless, 'salvation comes from the Jews' (v. 20).

⁴³ For this verse, here following the NJB & NRSV, NETB reads, "After the two days he departed from there to Galilee."

⁴⁴ This verse is a parenthetical note by the author.

⁴⁵ The major problem in vv. 44–45 concerns the contradiction between the proverb stated by Jesus and the reception of the Galileans. Origen solved the problem by referring 'his own country' to Judaea (which Jesus had just left) and not Galilee; but this runs counter to the thrust of John's Gospel, which takes pains to identify Jesus with Galilee (cf. 1:46) and does not even mention his Judaeian birth. The contemporary approach regards v. 44 as an addition by a later redactor who wanted to emphasise Jesus' unsatisfactory reception in Galilee. Neither expedient is necessary, though, if 'honour' is understood in its sense of attributing true worth to someone. The Galileans did welcome him, but their welcome was to prove a superficial response based on what they had seen him do at the feast.

ὅσα ἐποίησεν ἐν Ἱεροσολύμοις ἐν τῇ ἐορτῇ, καὶ αὐτοὶ γὰρ ἦλθον εἰς τὴν ἐορτήν.

⁴⁶ Ἦλθεν οὖν πάλιν εἰς τὴν Κανὰ τῆς Γαλιλαίας, ὅπου ἐποίησεν τὸ ὕδωρ οἶνον. καὶ ἦν τις βασιλικὸς οὗ ὁ υἱὸς ἠσθένει ἐν Καφαρναούμ. ⁴⁷ οὗτος ἀκούσας ὅτι Ἰησοῦς ἔκει ἐκ τῆς Ἰουδαίας εἰς τὴν Γαλιλαίαν ἀπῆλθεν πρὸς αὐτὸν καὶ ἠρώτα ἵνα καταβῇ καὶ ἰάσῃται αὐτοῦ τὸν υἱόν, ἡμέλλεν γὰρ ἀποθνήσκειν. ⁴⁸ εἶπεν οὖν ὁ Ἰησοῦς πρὸς αὐτόν, Ἐὰν μὴ σημεῖα καὶ τέρατα ἴδῃτε, οὐ μὴ πιστεύσητε. ⁴⁹ λέγει πρὸς αὐτόν ὁ βασιλικός, Κύριε, κατάβηθι πρὶν ἀποθανεῖν τὸ παιδίον μου. ⁵⁰ λέγει αὐτῷ ὁ Ἰησοῦς, Πορεύου· ὁ υἱός σου ζῇ. ἐπίστευσεν ὁ ἄνθρωπος τῷ λόγῳ ὃν εἶπεν αὐτῷ ὁ Ἰησοῦς καὶ ἐπορεύετο. ⁵¹ ἤδη δὲ αὐτοῦ καταβαίνοντος οἱ δοῦλοι αὐτοῦ ὑπῆντησαν αὐτῷ λέγοντες ὅτι ὁ παῖς αὐτοῦ ζῇ. ⁵² ἐπύθετο οὖν τὴν ὥραν παρ' αὐτῶν ἐν ᾗ κομψότερον ἔσχεν· εἶπαν οὖν αὐτῷ ὅτι Ἐχθὲς ὥραν ἐβδόμην ἀφῆκεν αὐτόν ὁ πυρετός. ⁵³ ἔγνω οὖν ὁ πατὴρ ὅτι ἐν ἐκείνῃ τῇ ὥρᾳ

he had done at Jerusalem during the festival; for they too had attended the festival.

⁴⁶ Therefore, he came again to Cana in Galilee, where he had changed the water into wine; and there was a certain court official whose son was ill at Capernaum. ⁴⁷ When he heard that Jesus had arrived in Galilee from Judaea, he went to him and begged him that he we would come down and cure his son; for, he was at the point of death. ⁴⁸ Then Jesus said to him, “Unless you see signs and portents you will never believe!” ⁴⁹ The court official answered him, “Sir, come down before my little boy dies.” ⁵⁰ Jesus said to him, “Go home! Your son will live.” The man believed what Jesus had said and went on his way home; ⁵¹ and, while he was on his way down, his servants met him with the news that his boy was alive. ⁵² So, he asked them about what time it was when the boy had begun to recover; and they replied, “The fever left him yesterday at the seventh hour.” ⁵³ The father realised that this was exactly the

⁴⁶ The ‘court official’ would probably have been a Gentile military officer. ‘Capernaum’ (Καφαρναούμ) was a town on the northwest shore of the Sea of Galilee, 200 metres below sea level; it was a major trade and economic centre in the North Galilean region.

⁴⁷ The direct object of ἠρώτα (‘begged’) is supplied from context (direct objects were frequently omitted in Greek when clear from the context).

⁴⁸ Both instances of the Greek word for ‘you’ in this verse are plural. An alternative reading for ‘you will never believe’ is ‘you never believe’; the verb πιστεύσητε is aorist subjunctive and may have either nuance.

⁴⁹ In place of ‘little boy’, here following the NRSV, the NJB & NETB have ‘child’.

⁵⁰ The official believed that Jesus word had effected the cure, and he did not return to his home (less than 30 Km away) until the next day (v. 52).

⁵¹ Going to Capernaum from Cana, one must go east across the Galilean hills and then descend to the Sea of Galilee; the use of the description ‘on his way down’ shows the author was familiar with Palestinian geography.

⁵² The 2nd instance of οὕν (‘when’) in this verse has been translated as ‘and’ to improve the English style. The ‘seventh hour’ was 1 pm.

⁵³ The literal translation of ‘exactly the time’ is ‘the hour’.

ἐν ᾗ εἶπεν αὐτῷ ὁ Ἰησοῦς, Ὁ υἱός σου ζῇ, καὶ ἐπίστευσεν αὐτὸς καὶ ἡ οἰκία αὐτοῦ ὅλη. ⁵⁴ τοῦτο [δὲ] πάλιν δεύτερον σημεῖον ἐποίησεν ὁ Ἰησοῦς ἐλθὼν ἐκ τῆς Ἰουδαίας εἰς τὴν Γαλιλαίαν.

time when Jesus had said to him, “Your son will live;” and he himself believed, along with his whole household. ⁵⁴ This new sign, the second, Jesus performed on his return from Judaea to Galilee.

⁵⁴ This sentence in Greek involves an object-complement construction: the force can be either ‘*Jesus did this*’ or possibly ‘*Jesus made this to be*’; the latter translation accents not only Jesus’ power but his sovereignty too. For the first ‘*sign*’, see 2:1–11, where the same grammatical construction is used.

Κατα Ιωαννην 5

JOHN 5

¹ Μετὰ ταῦτα ἦν ἑορτὴ τῶν Ἰουδαίων, καὶ ἀνέβη Ἰησοῦς εἰς Ἱεροσόλυμα. ² ἔστιν δὲ ἐν τοῖς Ἱεροσολύμοις ἐπὶ τῇ προβατικῇ κολυμβήθρᾳ ἣ ἐπιλεγομένη Ἑβραϊστὶ Βηθζαθά, πέντε στοὰς ἔχουσα. ³ ἐν ταύταις κατέκειτο πλῆθος τῶν ἀσθενούντων, τυφλῶν, χωλῶν, ξηρῶν. [⁴ ἄγγελος γὰρ κατὰ καιρὸν κατέβαινεν ἐν τῇ κολυμβήθρᾳ, καὶ ἐτάρασεν τὸ ὕδωρ· ὁ οὖν πρῶτος ἐμβὰς μετὰ τὴν ταραχὴν τοῦ ὕδατος, ὑγιὴς ἐγίνετο, ὃ δὴποτε κατείχετο νοσήματι.] ⁵ ἦν δὲ τις ἄνθρωπος ἐκεῖ τριάντα [καὶ] ὀκτὼ ἔτη ἔχων ἐν τῇ ἀσθενείᾳ αὐτοῦ. ⁶ τοῦτον ἰδὼν ὁ Ἰησοῦς κατακείμενον, καὶ γνοὺς ὅτι πολὺν ἤδη χρόνον ἔχει, λέγει αὐτῷ, Θέλεις ὑγιὴς γενέσθαι; ⁷ ἀπεκρίθη αὐτῷ ὁ ἀσθενῶν, Κύριε, ἄνθρωπον οὐκ ἔχω ἵνα ὅταν ταραχθῇ τὸ ὕδωρ βάλλῃ με εἰς τὴν κολυμβήθραν· ἐν ᾧ δὲ ἔρχομαι ἐγὼ ἄλλος πρὸ

¹ After this, there was a festival of the Jews, and Jesus went up to Jerusalem. ² Now, in Jerusalem, next to the Sheep Gate, there is a pool called Bethzatha in Hebrew, which has five porticos; ³ and, under these were crowds of sick people, blind lame and paralysed. [⁴ For, an angel of the Lord went down at certain seasons into the pool and stirred up the water; whoever stepped in first after the stirring of the water was cured of whatever disease that person had.] ⁵ One man was there who had an illness that had lasted thirty-eight years ⁶ and, when Jesus saw him lying there and realised that he had been in that condition for a long time, he said, "Do you want to be well again?" ⁷ The sick man answered him, "Sir, I have no one to put me into the pool when the water is stirred up; and, while I am still on the way, someone else gets down there before me."

JOHN 5

- ¹ In place of 'a festival' (ἑορτὴ), some MSS have 'the festival' (ἡ ἑορτὴ), with the article almost certainly making this a reference to the Passover, which is highly unlikely.
- ² The site of the miracle is also something of a problem: προβατικῇ is usually taken as a reference to the 'Sheep Gate', near the temple (as the NRSV & NETB) but some (including the NJB) would place the word κολυμβήθρα ('pool') with προβατικῇ to read "in Jerusalem, next to the Sheep Pool, there (another) pool"; this would imply that there is reference to two pools in the context rather than only one. In place of 'Bethzatha', here following the NRSV and the majority of MSS, the NJB has 'Bethesda'.
- ³ At the end of this verse, most later MSS add 'waiting for the stirring of the water' (ἐκδεχομένων τὴν τοῦ ὕδατος κίνησιν, see #4).
- ⁴ This verse is missing in the earliest and most reliable MSS (and from Nestle-Aland) but is present in many later MSS (and in the WEBBE).
- ⁵ Literally translated, this verse ends, "who had had thirty-eight years in his disability."
- ⁶ The literal translation of 'realised' (as NETB) is 'knew' (as NJB & NRSV).
- ⁷ The Greek Κύριε means both 'Sir' and 'Lord'; in this passage, the paralytic who was healed by Jesus never acknowledges Jesus as Lord – he rather reports Jesus to the authorities.

ἐμοῦ καταβαίνει.⁸ λέγει αὐτῷ ὁ Ἰησοῦς, Ἐγειρε ἄρον τὸν κράβαττόν σου καὶ περιπάτει.⁹ καὶ εὐθέως ἐγένετο ὑγιής ὁ ἄνθρωπος, καὶ ἤρεν τὸν κράβαττον αὐτοῦ καὶ περιεπάτει.

Ἦν δὲ σάββατον ἐν ἐκείνῃ τῇ ἡμέρᾳ.¹⁰ ἔλεγον οὖν οἱ Ἰουδαῖοι τῷ τετραπευμένῳ, Σάββατόν ἐστιν, καὶ οὐκ ἔξεστίν σοι ἄραι τὸν κράβαττόν σου.¹¹ ὁ δὲ ἀπεκρίθη αὐτοῖς, Ὁ ποιήσας με ὑγιῆ ἐκεῖνός μοι εἶπεν, Ἄρον τὸν κράβαττόν σου καὶ περιπάτει.¹² ἠρώτησαν αὐτόν, Τίς ἐστιν ὁ ἄνθρωπος ὁ εἰπὼν σοι, Ἄρον καὶ περιπάτει;¹³ ὁ δὲ ἰαθεὶς οὐκ ἤδει τίς ἐστιν, ὁ γὰρ Ἰησοῦς ἐξένευσεν ὄχλου ὄντος ἐν τῷ τόπῳ.¹⁴ μετὰ ταῦτα εὕρισκει αὐτόν ὁ Ἰησοῦς ἐν τῷ ἱερῷ καὶ εἶπεν αὐτῷ, Ἴδε ὑγιής γέγονας· μηκέτι ἁμάρτανε, ἵνα μὴ χειρόν σοί τι γένηται.¹⁵ ἀπῆλθεν ὁ ἄνθρωπος καὶ ἀνήγγειλεν τοῖς Ἰουδαίοις ὅτι Ἰησοῦς ἐστιν ὁ ποιήσας αὐτόν ὑγιῆ.¹⁶ καὶ διὰ τοῦτο ἐδίωκον οἱ Ἰουδαῖοι

⁸ Jesus said to him, “Get-up, pick up your sleeping mat and walk around.” ⁹ The man was made well at once, and he picked up his mat and started to walk around.

Now, that day happened to be the Sabbath,¹⁰ so the Jewish authorities said to the man who had been cured, “It is the Sabbath; it is not lawful for you to carry your sleeping-mat.”

¹¹ He answered them, “But the man who made me well told me, “Pick up your mat and walk around.”” ¹² They asked, “Who is the man who said to you, “Pick up your mat and walk around?”” ¹³ The man had no idea who it was, since Jesus had disappeared, as the place was crowded.

¹⁴ After a while, Jesus met him in the Temple and said, “Now you are well again, do not sin any more, or something worse may happen to you.”

¹⁵ The man went back and told the Jewish authorities that it was Jesus who had cured him. ¹⁶ It was because he did things

⁸ Other readings for ‘sleeping mat’ (here following the NJB) are ‘pallet’, ‘mattress’, ‘cot’ and ‘stretcher’.

⁹ The last sentence is a parenthetical note by the author.

¹⁰ In NT usage the term Ἰουδαῖοι may refer to the entire Jewish people, the residents of Jerusalem and surrounding territory, the authorities in Jerusalem, or merely those who were hostile to Jesus; here, the author refers to the Jewish authorities or leaders in Jerusalem.

¹¹ The NJB has ‘cured me’ in place of ‘made me well’, here following the NRSV & NETB.

¹² While a number of MSS, especially the later ones, include the words τὸν κράβαττόν σου (‘your mat’) here, the earliest and best do not. Nevertheless, in the translation, it is necessary to supply the words due to the demands of English style, which does not typically allow for understood or implied direct objects as Greek does.

¹³ Jesus ‘had disappeared’ to avoid publicity.

¹⁴ Jesus does not say that the man’s disease was the result of sin (cf. 9:2ff); he warns the man that his cure is a divine favour that must be acknowledged by conversion (cf. Mt 9:2–8) and, to forget this is to risk something worse than illness.

¹⁵ See #10 on the phrase ‘Jewish authorities’.

¹⁶ Jesus identifies his own activity with that of the sovereign Judge (see also 7:19–24).

τὸν Ἰησοῦν, ὅτι ταῦτα ἐποίει ἐν σαββάτῳ. ¹⁷ ὁ δὲ Ἰησοῦς ἀπεκρίνατο αὐτοῖς, Ὁ πατήρ μου ἕως ἄρτι ἐργάζεται, καὶ ἐγὼ ἐργάζομαι. ¹⁸ διὰ τοῦτο οὖν μᾶλλον ἐζήτουν αὐτὸν οἱ Ἰουδαῖοι ἀποκτεῖναι, ὅτι οὐ μόνον ἔλυεν τὸ σάββατον ἀλλὰ καὶ πατέρα ἰδίον ἔλεγεν τὸν Θεόν, ἴσον ἑαυτὸν ποιῶν τῷ Θεῷ.

¹⁹ Ἀπεκρίνατο οὖν ὁ Ἰησοῦς καὶ ἔλεγεν αὐτοῖς,

Ἀμὴν ἀμὴν λέγω ὑμῖν,
οὐ δύναται ὁ υἱὸς ποιεῖν ἄφ'
ἑαυτοῦ οὐδὲν ἐὰν μὴ τι βλέπῃ
τὸν πατέρα ποιῶντα·
ἃ γὰρ ἂν ἐκεῖνος ποιῇ, ταῦτα
καὶ ὁ υἱὸς ὁμοίως ποιεῖ.

²⁰ ὁ γὰρ πατήρ φιλεῖ τὸν υἱὸν
καὶ πάντα δείκνυσιν αὐτῷ ἃ αὐτὸς ποιεῖ,
καὶ μείζονα τούτων δείξει αὐτῷ ἔργα,
ἵνα ὑμεῖς θαυμάζητε.

²¹ ὥσπερ γὰρ ὁ πατήρ ἐγείρει τοὺς νεκροὺς
καὶ ζωοποιεῖ,
οὕτως καὶ ὁ υἱὸς οὓς θέλει ζωοποιεῖ.

like this on the Sabbath that the Jews began to harass Jesus. ¹⁷ His answer to them was, "My Father still goes on working, and I am at work, too." ¹⁸ But that only made the Jews even more intent on killing him; for, he not only broke the Sabbath, but he spoke of God as his own Father, making himself equal to God."

¹⁹ To this Jesus answered and said to them:

In all truth I tell you,
by himself the Son can do nothing;
he can do only what he sees
the Father doing:
and, whatever the Father does,
the Son does too.

²⁰ For, the Father loves the Son
and shows him everything he himself does,
and he will show him even greater things than these,
works that will astonish you.

²¹ Thus, as the Father raises the dead
and gives them life,
so the Son gives life to anyone he chooses.

¹⁷ Jewish theologians reconciled the fact that God 'rested' after the work of Creation (the Sabbath was the human counterpart of this rest) with his unceasing, active government of the world, by distinguishing between God's activity as Creator, which is now at an end, and his activity as Judge, which never ends.

¹⁸ On Jesus being 'God's equal', see 10:30-33.

¹⁹ The literal translation of 'Father' in the last line is 'that one'.

²⁰ In place of 'everything he himself does', here following the NJB, the NRSV has 'all that he himself is doing'.

²¹ The literal translation of 'gives them life' is 'makes them live'.

²² οὐδὲ γὰρ ὁ πατὴρ κρίνει οὐδένα,
 ἀλλὰ τὴν κρίσιν πᾶσαν δέδωκεν τῷ υἱῷ,
²³ ἵνα πάντες τιμῶσι τὸν υἱὸν
 καθὼς τιμῶσι τὸν πατέρα.
 ὁ μὴ τιμῶν τὸν υἱὸν οὐ τιμᾷ
 τὸν πατέρα τὸν πέμψαντα αὐτόν.
²⁴ Ἀμὴν ἀμὴν λέγω ὑμῖν
 ὅτι ὁ τὸν λόγον μου ἀκούων
 καὶ πιστεύων τῷ πέμψαντί με
 ἔχει ζωὴν αἰώνιον,
 καὶ εἰς κρίσιν οὐκ ἔρχεται
 ἀλλὰ μεταβέβηκεν ἐκ τοῦ θανάτου εἰς τὴν ζωὴν.
²⁵ Ἀμὴν ἀμὴν λέγω ὑμῖν
 ὅτι ἔρχεται ὥρα
 καὶ νῦν ἐστίν
 ὅτε οἱ νεκροὶ ἀκούσουσιν τῆς φωνῆς
 τοῦ υἱοῦ τοῦ Θεοῦ
 καὶ οἱ ἀκούσαντες ζήσουσιν.
²⁶ ὥσπερ γὰρ ὁ πατὴρ ἔχει ζωὴν ἐν ἑαυτῷ,
 οὕτως καὶ τῷ υἱῷ ἔδωκεν ζωὴν ἔχειν ἐν ἑαυτῷ.
²⁷ καὶ ἐξουσίαν ἔδωκεν αὐτῷ κρίσιν ποιεῖν,
 ὅτι υἱὸς ἀνθρώπου ἐστίν.

²² For, the Father judges no one;
 he has entrusted all judgement to the Son,
²³ So that they all may honour the Son
 as they honour the Father.
 Whoever does not honour the Son
 does not honour the Father who sent him.
²⁴ In all truth I tell you,
 whoever listens to my words,
 and believes in the one who sent me,
 has eternal life;
 without being brought to judgement,
 such a person has passed from death to life.
²⁵ In all truth I tell you,
 the hour is coming,
 indeed, it is already here,
 when the dead will hear the voice
 of the Son of God,
 and all who hear it will live.
²⁶ For, as the Father has life in himself,
 so he has granted the Son also to have life in himself.
²⁷ And, because he is the Son of Man,
 has granted him authority to give judgement.

²² Power over life and death (v. 21) is the supreme power of the judge.

²³ The NJB has 'refuses to honour' in place of 'does not honour' (twice in this verse), here following the NRSV & NETB.

²⁴ The literal translation of 'words' (λόγον, here following the NJB) is 'word' (as in the NRSV).

²⁵ This verse refers to those who are spiritually dead – for them to hear and understand the Son of God allows them to live again.

²⁶ Again, Jesus asserts his equality with God.

²⁷ The NJB has 'power' in place of 'authority', here following the NRSV & NETB.

28 μὴ θαυμάζετε τοῦτο,
ὅτι ἔρχεται ὥρα
ἐν ᾗ πάντες οἱ ἐν τοῖς μνημείοις
ἀκούσουσιν τῆς φωνῆς αὐτοῦ

29 καὶ ἐκπορεύονται,
οἱ τὰ ἀγαθὰ ποιήσαντες
εἰς ἀνάστασιν ζωῆς,
οἱ δὲ τὰ φαῦλα πράξαντες
εἰς ἀνάστασιν κρίσεως.

30 Οὐ δύναμαι ἐγὼ ποιεῖν ἅπ' ἑμαυτοῦ οὐδέν·
καθὼς ἀκούω κρίνω,
καὶ ἡ κρίσις ἣ ἐμὴ δίκαια ἐστίν,
ὅτι οὐ ζητῶ τὸ θέλημα τὸ ἐμὸν
ἀλλὰ τὸ θέλημα τοῦ πέμψαντός με.

31 Ἐὰν ἐγὼ μαρτυρῶ περὶ ἑμαυτοῦ,
ἡ μαρτυρία μου οὐκ ἔστιν ἀληθής·

32 ἄλλος ἐστὶν ὁ μαρτυρῶν περὶ ἐμοῦ,
καὶ οἶδα ὅτι ἀληθής ἐστὶν ἡ μαρτυρία
ἣν μαρτυρεῖ περὶ ἐμοῦ.

33 ὑμεῖς ἀπεστάλκατε πρὸς Ἰωάννην,
καὶ μεμαρτύρηκεν τῇ ἀληθείᾳ·

28 Do not be surprised at this,
for the hour is coming
when all who are in their graves,
will hear his voice
and will come out.

29 Those who did good
will come forth to life;
and those who did evil
will come forth to judgement.

30 By myself I can do nothing;
I can judge
only as I am told to judge, and my judging is just,
because I seek to do not my own will
but the will of him who sent me.

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

32 But there is another witness who speaks on my behalf,
and I know that his testimony
to me is true.

33 You sent messengers to John,
and he gave his testimony to the truth.

28 The NJB incorporates the 1st line of v. 29 into this verse and rearranges it: "... when the dead will leave their graves at the sound of his voice."

29 The reference here is to the resurrection of the dead on the Last Day (cf. Mt 22:29-32).

30 Jesus listens to the Father: his judgement is that of God and, therefore, *just*, without favouritism or error.

31 For this verse, here following the NRSV & NETB, the NJB reads, "Were I to testify on my own behalf, my testimony would not be true."

32 The other witness here is God; in the 2nd line, some MSS read 'you know' in place of 'I know', wrongly making the referent John the Baptist.

33 God witnesses Jesus through the ministry of John the Baptist (vv. 33-35), through Jesus works (v. 36) and through the scriptures (vv. 37-40).

34 ἐγὼ δὲ οὐ παρὰ ἀνθρώπου
 τὴν μαρτυρίαν λαμβάνω,
 ἀλλὰ ταῦτα λέγω ἵνα ὑμεῖς σωθῆτε.
 35 ἐκεῖνος ἦν ὁ λύχνος ὁ καιόμενος καὶ φαίνων,
 ὑμεῖς δὲ ἠδελήσατε ἀγαλλιαθῆναι
 πρὸς ὥραν ἐν τῷ φωτὶ αὐτοῦ.
 36 ἐγὼ δὲ ἔχω τὴν μαρτυρίαν μεῖζω τοῦ Ἰωάννου·
 τὰ γὰρ ἔργα ἃ δέδωκέν μοι ὁ πατήρ ἵνα
 τελειώσω αὐτά,
 αὐτὰ τὰ ἔργα ἃ ποιῶ,
 μαρτυρεῖ περὶ ἐμοῦ ὅτι ὁ πατήρ με ἀπέσταλκεν·
 37 καὶ ὁ πέμψας με πατήρ ἐκεῖνος
 μεμαρτύρηκεν περὶ ἐμοῦ.
 οὔτε φωνὴν αὐτοῦ πώποτε ἀκηκόατε
 οὔτε εἶδος αὐτοῦ ἑωράκατε,
 38 καὶ τὸν λόγον αὐτοῦ οὐκ ἔχετε ἐν ὑμῖν μένοντα,
 ὅτι ὃν ἀπέστειλεν ἐκεῖνος
 τούτῳ ὑμεῖς οὐ πιστεύετε.
 39 Ἐραυνᾶτε τὰς γραφάς,
 ὅτι ὑμεῖς δοκεῖτε ἐν αὐταῖς ζωὴν αἰώνιον ἔχειν·
 καὶ ἐκεῖναί εἰσιν αἱ μαρτυροῦσαι περὶ ἐμοῦ·

34 Not that I accept such
 human testimony:
 no, it is for your salvation that I mention it!
 35 He was a lamp, lit and shining,
 and, for a time, you were content
 to enjoy the light that he gave.
 36 But I have a testimony that is greater than John's:
 the deeds that my Father has given
 me to perform,
 these very deeds that I am doing,
 testify on my behalf that the Father has sent me.
 37 Besides, the Father who sent me
 bears witness to me himself.
 You have never heard his voice,
 you have never seen his shape,
 38 And you do not have his word abiding in you,
 because you do not believe
 in the one whom he has sent.
 39 You search the scriptures,
 believing that in them you can find eternal life;
 it is these scriptures that testify to me,

34 The NJB has 'depend on' in place of 'accept' (here following the NRSV) and NETB places this entire verse in parentheses.

35 Because of the connection of John the Baptist with Elijah (cf. Si 48:1), it was natural for Jesus to apply this description to John.

36 The NJB omits the words 'on my behalf', here following the NRSV.

37 Compare Dt 4:12 and Dt 5:24ff, where the Israelites begged to hear the voice no longer – their request (ironically) has by this time been granted. How ironic this would be if the feast is Pentecost where, by the 1st Century CE, the giving of the Law at Sinai was being celebrated.

38 For the 1st line, here following the NRSV, the NJB reads, "And his word finds no home in you."

39 In Greek, the verb translated 'search' may either be indicative or imperative; the former gives the better sense.

40 καὶ οὐ θέλετε ἐλθεῖν πρὸς μεῖν ἵνα ζωὴν ἔχητε.
 41 δόξαν παρὰ ἀνθρώπων οὐ λαμβάνω,
 42 ἀλλὰ ἔγνωκα ὑμᾶς
 ὅτι τὴν ἀγάπην τοῦ Θεοῦ οὐκ ἔχετε ἐν ἑαυτοῖς.
 43 ἐγὼ ἐλήλυθα ἐν τῷ ὀνόματι τοῦ πατρὸς μου
 καὶ οὐ λαμβάνετε με·
 ἐὰν ἄλλος ἔλθῃ ἐν τῷ ὀνόματι τῷ ἰδίῳ,
 ἐκεῖνον λήμψετε.
 44 πῶς δύνασθε ὑμεῖς πιστεῦσαι,
 δόξαν παρὰ ἀλλήλων λαμβάνοντες
 καὶ τὴν δόξαν
 τὴν παρὰ τοῦ μόνου Θεοῦ οὐ ζητεῖτε;
 45 μὴ δοκεῖτε ὅτι ἐγὼ κατηγορήσω ὑμῶν
 πρὸς τὸν πατέρα·
 ἔστιν ὁ κατηγορῶν ὑμῶν Μωϋσῆς,
 εἰς ὃν ὑμεῖς ἠλπίκατε.
 46 εἰ γὰρ ἐπιστεύετε Μωϋσεῖ,
 ἐπιστεύετε ἂν ἐμοί,
 περὶ γὰρ ἐμοῦ ἐκεῖνος ἔγραψεν.

40 And yet you refuse to come to me to receive life!
 41 I do not accept glory from human beings.
 42 Besides, I know you too well:
 you do not have the love of God in you.
 43 I have come in the name of my Father
 and you refuse to accept me;
 if someone else should come in his own name
 you would accept him.
 44 How can you believe,
 since you look to each other for glory
 and do not seek
 with the glory that comes from the one God?
 45 Do not think that I will accuse you
 before the Father:
 the one who accuses you is Moses,
 in whom you have placed your hopes.
 46 For, if you really believed Moses
 you would believe me too,
 since it was about me that he was writing.

40 NETB has 'are not willing' in place of 'refuse', here following the NJB & NRSV.

41 The literal translation of 'human beings' is 'men', but the word is used in a generic sense.

42 The genitive in the phrase τὴν ἀγάπην τοῦ Θεοῦ ('the love of God') could be translated as either a subjective genitive ('God's love') or an objective genitive ('love for God'); this is possibly an instance of a plenary genitive, in which case the emphasis would be on the love God gives, which in turn produces love for him, but Jesus' opponents are lacking any such love inside them.

43 An alternative reading for 'accept' (twice in this verse) is 'receive'.

44 In place of 'the one God', some MSS have 'the Only One'.

45 The final condemnation will come from Moses himself: ironic, since Moses is the very one the Jewish authorities have trusted in.

46 The NJB & NRSV lack the opening 'for', here following a footnote in NETB.

⁴⁷ εἰ δὲ τοῖς ἐκείνου γράμμασιν οὐ πιστεύετε,
πῶς τοῖς ἐμοῖς ῥήμασιν πιστεύσετε;

⁴⁷ But, if you will not believe what he wrote,
how can you believe what I say?

⁴⁷ NETB has 'Moses' in place of 'he', here following the MSS, NJB & NRSV.

Κατα Ιωαννην 6

¹ Μετὰ ταῦτα ἀπῆλθεν ὁ Ἰησοῦς πέραν τῆς θαλάσσης τῆς Γαλιλαίας τῆς Τιβεριάδος. ² ἠκολούθει δὲ αὐτῷ ὄχλος πολὺς, ὅτι ἐθεώρουν τὰ σημεῖα ἃ ἐποίει ἐπὶ τῶν ἀσθενούντων. ³ ἀνῆλθεν δὲ εἰς τὸ ὄρος Ἰησοῦς, καὶ ἐκεῖ ἐκάθητο μετὰ τῶν μαθητῶν αὐτοῦ. ⁴ ἦν δὲ ἐγγὺς τὸ πάσχα, ἡ ἐορτὴ τῶν Ἰουδαίων. ⁵ ἐπάρας οὖν τοὺς ὀφθαλμοὺς ὁ Ἰησοῦς καὶ θεασάμενος ὅτι πολὺς ὄχλος ἔρχεται πρὸς αὐτὸν λέγει πρὸς Φίλιππον, Πόθεν ἀγοράσωμεν ἄρτους ἵνα φάγωσιν οὗτοι; ⁶ τοῦτο δὲ ἔλεγεν πειράζων αὐτόν, αὐτὸς γὰρ ᾔδει τί ἔμελλεν ποιεῖν. ⁷ ἀπεκρίθη αὐτῷ ὁ Φίλιππος, Διακοσίων θηναρίων ἄρτοι οὐκ ἀρκοῦσιν αὐτοῖς ἵνα ἕκαστος βραχύ τι λάβῃ. ⁸ λέγει αὐτῷ εἷς ἐκ τῶν μαθητῶν αὐτοῦ, Ἀνδρέας ὁ ἀδελφὸς

JOHN 6

¹ After this, Jesus went to the other side of the Sea of Galilee, also known as the Sea of Tiberias, ² and a large crowd kept following him, because they were impressed by the signs he had done in curing the sick. ³ Jesus went up onto the hillside and sat down there with his disciples. ⁴ Now, the time of the Passover, the festival of the Jews, was near. ⁵ When he looked up, Jesus saw a large crowd approaching him, and he said to Philip, "Where can we buy some bread for these people to eat?" ⁶ (He said this only to put Philip to the test; he himself knew exactly what he was going to do.) ⁷ Philip answered him, "Two hundred denarii would not buy enough bread to give them even a little piece each." ⁸ One of his disciples, Andrew, Simon Peter's brother, said to him, ⁹ "There is a small boy here

JOHN 6

- ¹ The Greek text reads 'the Sea of Galilee, of Tiberias'. Only John in the NT refers to the Sea of Galilee by the name *Sea of Tiberias* (see also 21:1), but this is correct local usage: in the mid-20s, Herod Antipas completed the building of the town of Tiberias on the south-western shore of the lake, after which the name came into use for the lake itself.
- ² In place of 'were impressed by', here following the NJB, then NRSV has simply 'saw'.
- ³ The 'hillside' does not necessarily refer to a particular mountain or hill but may simply mean 'the hill country' or 'the high ground', referring to the high country east of the Sea of Galilee (known today as the Golan Heights).
- ⁴ The bread Jesus gives is to be the new Passover. According to John's sequence of material, considerable time has elapsed since the feast of 5:1; if that feast was Pentecost of 31 CE, then this feast would be the Passover of 32 CE, just one year before Jesus' crucifixion.
- ⁵ The literal translation of 'looked up' is 'lifted up his eyes'.
- ⁶ This verse is a parenthetical note by the author.
- ⁷ The denarius was the usual day's wage for a labourer, so 200 denarii was about 8 months' pay.
- ⁸ NETB has 'one of Jesus' disciples' in place of 'one of his disciples', here following the MSS, NJB & NRSV.
- ⁹ 'Barley loaves' were typical food of the poor.

Σίμωνος Πέτρου, ⁹ "Εστιν παιδάριον ὧδε ὃς ἔχει πέντε ἄρτους κριθίνους καὶ δύο ὀψάρια· ἀλλὰ ταῦτα τί ἐστὶν εἰς τοσούτους; ¹⁰ εἶπεν ὁ Ἰησοῦς, Ποιήσατε τοὺς ἀνθρώπους ἀναπνεσεῖν. ἦν δὲ χορτός πολὺς ἐν τῷ τόπῳ. ἀνέπεσαν οὖν οἱ ἄνδρες τὸν ἀριθμὸν ὡς πεντακισχίλιοι. ¹¹ ἔλαβεν οὖν τοὺς ἄρτους ὁ Ἰησοῦς καὶ εὐχαριστήσας διέδωκεν τοῖς ἀνακειμένοις, ὁμοίως καὶ ἐκ τῶν ὀψαρίων ὅσον ἤθελον. ¹² ὡς δὲ ἐνεπλήσθησαν λέγει τοῖς μαθηταῖς αὐτοῦ, Συναγάγετε τὰ περισσεύσαντα κλάσματα, ἵνα μὴ τι ἀπόληται. ¹³ συνήγαγον οὖν, καὶ ἐγένισαν δώδεκα κοφίνους κλασμάτων ἐκ τῶν πέντε ἄρτων τῶν κριθίνων ἃ ἐπερίσσευσαν τοῖς βεβρωκόσιν. ¹⁴ οἱ οὖν ἄνθρωποι ἰδόντες ὃ ἐποίησεν σημεῖον ἔλεγον ὅτι Οὗτός ἐστιν ἀληθῶς ὁ προφήτης ὁ ἐρχόμενος εἰς τὸν κόσμον. ¹⁵ Ἰησοῦς οὖν γνοὺς ὅτι μέλλουσιν ἔρχεσθαι καὶ ἀρπάζειν αὐτὸν ἵνα ποιήσωσιν βασιλέα ἀνεχώρησεν πάλιν εἰς τὸ ὄρος αὐτὸς μόνος. ¹⁶ Ὡς δὲ ὀψία ἐγένετο κατέβησαν οἱ μαθηταὶ αὐτοῦ ἐπὶ τὴν θάλασσαν, ¹⁷ καὶ ἐμβάντες εἰς πλοῖον ἦρχοντο πέραν τῆς θαλάσσης εἰς Καφαρναούμ. καὶ σκοτία ἤδη ἐγγέγονει καὶ

who has five barley loaves and two fish; but what are they among so many people?" ¹⁰ Jesus said to them, "Make the people sit down." Now, there was a great deal of grass in the place, so the men sat down, about five thousand in all. ¹¹ Then Jesus took the loaves and, when he had given thanks, he distributed them to those who were sitting there; he then did the same with the fish, distributing as much as they wanted. ¹² When they had eaten enough, he said to his disciples, "Gather up the fragments left over, so that nothing may be wasted." ¹³ So, they gathered them up and filled twelve large baskets from the fragments of the five barley loaves left by those who had eaten. ¹⁴ When the people saw the sign that he had done, they began to say, "This is indeed the prophet who is to come into the world."

¹⁵ When Jesus realised that they were about to come and take him by force to make him king, he withdrew again back to the hills alone.

¹⁶ When evening came, the disciples went down to the shore of the sea ¹⁷ and got into a boat to make for Capernaum, on the other side of the sea. It was getting dark by now and Jesus had

¹⁰ The NRSV has 'they' in place of 'the men', here following the MSS.

¹¹ The literal translation of 'he then did the same with the fish' is 'likewise also (he distributed) from the fish'.

¹² The NRSV has 'lost' in place of 'wasted', here following the NJB & NETB.

¹³ The fish are not mentioned here because the bread is of primary importance in view of Jesus' upcoming discourse on the Bread of Life.

¹⁴ 'The prophet' is a reference to the 'prophet like Moses' of Dt 18:15, by this time an eschatological figure in popular belief.

¹⁵ The people wanted a political Messiah, opposing Rome, but Jesus would not accept this role (18:36).

¹⁶ The NRSV lacks 'the shore of', here following the NJB.

¹⁷ The NRSV lacks the phrase 'on the other side of the sea', here following the NJB.

οὐπω ἐληλύθει πρὸς αὐτοὺς ὁ Ἰησοῦς, ¹⁸ ἢ τε θάλασσα ἀνέμου μεγάλου πνέοντος διεγείρετο. ¹⁹ ἐληλακότες οὖν ὡς σταδίου εἴκοσι πέντε ἢ τριάκοντα θεωροῦσιν τὸν Ἰησοῦν περιπατοῦντα ἐπὶ τῆς θαλάσσης καὶ ἐγγὺς τοῦ πλοίου γινόμενον, καὶ ἐφοβήθησαν. ²⁰ ὁ δὲ λέγει αὐτοῖς, Ἐγώ εἰμι, μὴ φοβεῖσθε. ²¹ ἤθελον οὖν λαβεῖν αὐτὸν εἰς τὸ πλοῖον, καὶ εὐθέως ἐγένετο τὸ πλοῖον ἐπὶ τῆς γῆς εἰς ἣν ὑπῆγον.

²² Τῇ ἐπαύριον ὁ ὄχλος ὁ ἐστηκὼς πέραν τῆς θαλάσσης εἶδον ὅτι πλοιάριον ἄλλο οὐκ ἦν ἐκεῖ εἰ μὴ ἓν, [ἐκεῖνο εἰς ὃ ἐνέβησαν οἱ μαθηταὶ αὐτοῦ,] καὶ ὅτι οὐ συνεισῆλθεν τοῖς μαθηταῖς αὐτοῦ ὁ Ἰησοῦς εἰς τὸ πλοῖον ἀλλὰ μόνοι οἱ μαθηταὶ αὐτοῦ ἀπῆλθον. ²³ ἄλλα ἦλθεν πλοῖα ἐκ Τιβεριάδος ἐγγὺς τοῦ τόπου ὅπου ἔφαγον τὸν ἄρτον [εὐχαριστήσαντος τοῦ κυρίου]. ²⁴ ὅτε οὖν εἶδεν ὁ ὄχλος ὅτι Ἰησοῦς οὐκ ἔστιν ἐκεῖ οὐδὲ οἱ μαθηταὶ αὐτοῦ, ἐνέβησαν αὐτοὶ εἰς τὰ πλοιάρια καὶ ἦλθον εἰς Καφαρναοὺμ ζητοῦντες τὸν Ἰησοῦν.

still not come to them. ¹⁸ By now, the sea had become rough because a strong wind was blowing. ¹⁹ They had rowed about twenty-five or thirty stades, when they saw Jesus walking on the sea and coming towards the boat. They were terrified, ²⁰ but he said, "It's me. Don't be afraid." ²¹ They were ready to take him into the boat, and immediately it reached the shore at the place they were making for.

²² On the following day, the crowd that had stayed on the other side of the sea saw that only one boat [that into which his disciples had entered,] had been there. They also saw that Jesus had not got into the boat with his disciples, but that the disciples had set off by themselves. ²³ Other boats, however, had put in from Tiberias, near the place where the bread had been eaten [after the Lord had given thanks]. ²⁴ So, when the people saw that neither Jesus nor his disciples were there, they themselves got into those boats and crossed to Capernaum, looking for Jesus.

¹⁸ Sudden, unexpected squalls are not unusual on the Sea of Galilee.

¹⁹ The 'stade' was about 187 metres, so the distance here was 'about 3 or 4 miles'.

²⁰ The literal translation of 'it's me' is 'I am'. Some MSS omit the word 'don't be afraid'.

²¹ Jesus' presence dispels fear and seems to transport the boat to its destination.

²² The best MSS lack the clause 'that into which his disciples had entered' (ἐκεῖνο εἰς ὃ ἐνέβησαν οἱ μαθηταὶ αὐτοῦ, *ekeino ei*); although there are several permutations of this text; the witnesses that lack this expression are significant and diffused. The clarifying nature of the longer reading, the multiple variants from it, and the weighty testimony for the shorter reading all argue against the authenticity of the longer text in any of its variations.

²³ Some MSS lack 'after the Lord had given thanks' (εὐχαριστήσαντος τοῦ κυρίου); Nestle-Aland includes the words in brackets, indicating doubts as to their authenticity.

²⁴ The literal translation of 'got into', here following the NJB, NRSV & NETB, is 'embarked'.

²⁵ Καὶ εὐρόντες αὐτὸν πέραν τῆς θαλάσσης εἶπον αὐτῷ, Ῥαββί, πότε ὧδε γέγονας; ²⁶ ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς καὶ εἶπεν,

Ἀμὴν ἀμὴν λέγω ὑμῖν,
ζητεῖτέ με οὐχ ὅτι εἶδετε σημεῖα
ἀλλ' ὅτι ἐφάγετε ἐκ τῶν ἄρτων
καὶ ἐχορτάσθητε.

²⁷ ἐργάζεσθε μὴ τὴν βρωσιν τὴν ἀπολλυμένην
ἀλλὰ τὴν βρωσιν τὴν μένουσαν εἰς
ζωὴν αἰώνιον,
ἣν ὁ υἱὸς τοῦ ἀνθρώπου ὑμῖν δώσει·
τοῦτον γὰρ ὁ πατὴρ ἐσφράγισεν ὁ θεός.

²⁸ εἶπον οὖν πρὸς αὐτόν, Τί ποιῶμεν ἵνα ἐργαζώμεθα τὰ ἔργα τοῦ θεοῦ; ²⁹ ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς, Τοῦτό ἐστιν τὸ ἔργον τοῦ θεοῦ, ἵνα πιστεύητε εἰς ὃν ἀπέστειλεν ἐκεῖνος. ³⁰ εἶπον οὖν αὐτῷ, Τί οὖν ποιεῖς σὺ σημεῖον, ἵνα ἴδωμεν καὶ πιστεύσωμέν σοι; τί ἐργάζῃ; ³¹ οἱ

²⁵ When they found him on the other side of the sea, they asked him, “Rabbi, when did you come here?” ²⁶ Jesus answered them and said:

In all truth I tell you,
you are looking for me not because you saw signs
but because you ate of the loaves of bread
and were filled.

²⁷ Do not work for food that goes bad,
but work for food that endures for
eternal life,
which the Son of Man will give you;
for, on him, the Father, God himself, has set his seal.

²⁸ Then they said to him, “What must we do if we are to carry out the works of God?” ²⁹ Jesus answered them and said, “This is carrying out God’s work: you must believe in the one he has sent.” ³⁰ So, they said to him, “What sign will you yourself do, the sight of which will make us believe in you? What work will

²⁵ The previous miracle of the multiplication of the bread had taken place near the town of Tiberias (v. 23); Jesus’ disciples set sail for Capernaum (v. 17) and were joined by Jesus in the middle of the sea. The next day, boats from Tiberias picked up a few of those who had seen the multiplication (certainly not the whole 5,000) and brought them to Capernaum: it was to this group that Jesus speaks in vv. 26–27.

²⁶ The NJB ends this verse with ‘you had all the bread you wanted to eat’ and the NRSV has ‘you ate you fill of the loaves’; here, we follow the MSS.

²⁷ In place of ‘will give’, some MSS have ‘is giving’. The ‘seal’ is that which Jesus received at his baptism, namely the Holy Spirit (see #Mt 3:16), who is the power of God operative in Christ’s signs (cf. Mt 12:28, Ac 10:38, 2Co 1:22, Ep 1:13, 4:30).

²⁸ Literally translated, the question reads, “What must we do to work the works of God?”

²⁹ For ‘works’ in the Jewish sense, Jesus substitutes faith in God’s representative.

³⁰ The people here are those from Capernaum who had gathered to see Jesus, but had *not* witnessed the multiplication of the loaves, so they asked Jesus for a miraculous sign like the manna (vv. 30–31), which would have seemed superfluous if it were the same crowd that had already seen the multiplication. Clearly, some from Capernaum had heard about it and wanted to see a similar miracle for themselves.

πατέρες ἡμῶν τὸ μάννα ἔφαγον ἐν τῇ ἐρήμῳ, καθὼς ἐστὶν γεγραμμένον, Ἄρτον ἐκ τοῦ οὐρανοῦ ἔδωκεν αὐτοῖς φαγεῖν.

³² εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς,

Ἀμὴν ἀμὴν λέγω ὑμῖν,
οὐ Μωϋσῆς δέδωκεν ὑμῖν τὸν ἄρτον
ἐκ τοῦ οὐρανοῦ,
ἀλλ' ὁ πατήρ μου δίδωσιν ὑμῖν τὸν ἄρτον
ἐκ τοῦ οὐρανοῦ τὸν ἀληθινόν·

³³ ὁ γὰρ ἄρτος τοῦ Θεοῦ
ἐστὶν ὁ καταβαίνων ἐκ τοῦ οὐρανοῦ
καὶ ζωὴν διδοὺς τῷ κόσμῳ.

³⁴ εἶπον οὖν πρὸς αὐτόν, Κύριε, πάντοτε δὸς ἡμῖν τὸν ἄρτον τοῦτον.

³⁵ Εἶπεν αὐτοῖς ὁ Ἰησοῦς,

Ἐγὼ εἰμι ὁ ἄρτος τῆς ζωῆς·
ὁ ἐρχόμενος πρὸς με οὐ μὴ πεινάσῃ,
καὶ ὁ πιστεύων εἰς ἐμὲ οὐ μὴ διψήσῃ πώποτε.
³⁶ ἀλλ' εἶπον
ὑμῖν ὅτι καὶ ἐώρακά με καὶ οὐ πιστεύετε.

you do? ³¹ Our fathers ate the manna in the desert; just as it is written: He gave them bread from heaven to eat." ³² Then Jesus answered them:

In all truth I tell you,
it was not Moses who gave you the bread
from heaven,
it is my Father who gives you the bread
from heaven, the true bread.

³³ For, the bread of God
is he who comes down from heaven
and gives life to the world.

³⁴ Therefore, they said to him, "Sir, give us that bread all the time."

³⁵ Jesus answered them:

I am the bread of life.
Whoever comes to me will never hunger;
whoever believes in me will never thirst.
³⁶ But, as I have told you,
you can see me and still you do not believe.

³¹ The manna of Ex 16, given by God for the messianic people (Ps 78:23–24), was seen by Christians as a figure of the Eucharist (1Co 10:3–4).

³² The NRSV & NETB abbreviate the end of the verse, reading 'the true bread from heaven'; here, we follow the NJB and MSS.

³³ In place of 'he who', here following the MSS, the NRSV has 'that which' and the NJB has 'the bread that'.

³⁴ The Greek *κύριος* means both 'Sir' and 'Lord'; here, it is not at all clear that the crowd is acknowledging Jesus as Lord or using polite address.

³⁵ As Wisdom invites all people to her table (Pr 9:1ff), so does Jesus. John sees him as the Wisdom of God which, in the OT revelation, was already moving towards personification (see #1:1), Lk 7:35, 1Co 1:24.

³⁶ A few witnesses lack *με* ('me') in the 2nd line, while the rest of the tradition has the word; it is possible that the MSS that lack the pronoun preserve the original wording here, with the rest of the witnesses adding the pronoun for clarity's sake. This likelihood increases since the

³⁷ πᾶν ὃ δίδωσίν μοι ὁ πατήρ πρὸς ἐμὲ ἥξει,
καὶ τὸν ἐρχόμενον πρὸς ἐμὲ οὐ μὴ ἐκβάλω ἔξω,
³⁸ ὅτι καταβέβηκα ἀπὸ τοῦ οὐρανοῦ
οὐχ ἵνα ποιῶ τὸ θέλημα τὸ ἐμὸν
ἀλλὰ τὸ θέλημα τοῦ πέμψαντός με·
³⁹ τοῦτο δέ ἐστιν τὸ θέλημα τοῦ πέμψαντός με,
ἵνα πᾶν ὃ δέδωκέν μοι μὴ ἀπολέσω ἐξ αὐτοῦ
ἀλλὰ ἀναστήσω αὐτὸ [ἐν] τῇ ἐσχάτῃ ἡμέρᾳ.
⁴⁰ τοῦτο γάρ ἐστιν τὸ θέλημα τοῦ πατρός μου,
ἵνα πᾶς ὁ θεωρῶν τὸν υἱὸν καὶ πιστεύων εἰς
αὐτὸν ἔχῃ ζωὴν αἰώνιον,
καὶ ἀναστήσω αὐτὸν ἐγὼ [ἐν] τῇ ἐσχάτῃ ἡμέρᾳ.

⁴¹ Ἐγόγγυζον οὖν οἱ Ἰουδαῖοι περὶ αὐτοῦ ὅτι εἶπεν, Ἐγὼ
εἰμι ὁ ἄρτος ὁ καταβάς ἐκ τοῦ οὐρανοῦ, ⁴² καὶ ἔλεγον, Οὐχ
οὗτός ἐστιν Ἰησοῦς ὁ υἱὸς Ἰωσήφ, ὃς ἡμεῖς οἶδαμεν τὸν
πατέρα καὶ τὴν μητέρα; πῶς νῦν λέγει ὅτι Ἐκ τοῦ οὐρανοῦ

³⁷ Everyone whom the Father gives me will come to me;
and I will never reject anyone who comes to me.
³⁸ For, I have come down from heaven,
not to do my own will,
but to do the will of him who sent me.
³⁹ Now, this is the will of him who sent me:
that I should lose nothing of all that he has given me,
but that I should raise them all up on the last day.
⁴⁰ It is my Father's will
that whoever sees the Son and believes in him
should have eternal life,
and that I should raise that person up on the last day.

⁴¹ Meanwhile, the Jews were complaining to each other about
him, because he had said, "I am the bread that has come down
from heaven." ⁴² They were saying, "Surely, this is Jesus son of
Joseph, whose father and mother we know. How can he now

object is not required in Greek; without it, however, ambiguity increases: the referent could be 'me' or it could be 'signs', reaching back to vv. 26 & 30. That two unrelated Greek witnesses lack this small word could easily be due to accidental deletion; furthermore, the date and diversity of the witnesses for the pronoun are so weighty that it is likely to be authentic and should thus be retained in the text. *Nestle-Aland* includes the word in brackets.

³⁷ To 'come to' Jesus is to believe in him, as is plainly shown in Mk 2:5, 5:34, etc., where it is accepted as proof of faith without any declaration.

³⁸ The NJB lacks 'down', here following the NRSV & NETB.

³⁹ The word 'all' (following NETB) is supplied to bring out the collective nature of the neuter singular pronoun, αὐτό; the plural pronoun 'them' is used rather than neuter singular 'it' (as does the NJB) because this is clearer in English, which does not use neuter collective singulars in the same way Greek does.

⁴⁰ 'Seeing' the Son is recognising that he is, in truth, the Son sent by the Father (12:45, 14:9 & #17:6).

⁴¹ The Jews were complaining as their ancestors did in the desert (Ex 16:2ff, 17:3, Nb 11:1, 14:27, 1Co 10:10).

⁴² In place of 'surely, this is', here following the NJB, the NRSV & NETB have 'is this not'.

καταβέβηκα; ⁴³ ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς, Μὴ γογγύζετε μετ' ἀλλήλων.

⁴⁴ οὐδεὶς δύναται ἔλθειν πρὸς με
ἐὰν μὴ ὁ πατὴρ ὁ πέμψας με ἐλκύσῃ αὐτόν,
καὶ γὰρ ἀναστήσω αὐτόν ἐν τῇ ἐσχάτῃ ἡμέρᾳ.

⁴⁵ ἔστιν γεγραμμένον ἐν τοῖς προφήταις,
Καὶ ἔσονται πάντες διδακτοὶ θεοῦ·
πᾶς ὁ ἀκούσας παρὰ τοῦ πατρὸς
καὶ μαθὼν ἔρχεται πρὸς ἐμέ.

⁴⁶ οὐχ ὅτι τὸν πατέρα ἑώρακέν
τις εἰ μὴ ὁ ὢν παρὰ τοῦ θεοῦ,
οὗτος ἑώρακεν τὸν πατέρα.

⁴⁷ ἀμὴν ἀμὴν λέγω ὑμῖν,
ὁ πιστεύων ἔχει ζωὴν αἰώνιον.

⁴⁸ ἐγὼ εἰμι ὁ ἄρτος τῆς ζωῆς.

⁴⁹ οἱ πατέρες ὑμῶν ἔφαγον ἐν τῇ ἐρήμῳ τὸ μάννα
καὶ ἀπέθανον·

say, "I have come down from heaven?"" ⁴³ Jesus said in reply to them, "Stop complaining to each other.

⁴⁴ No one can come to me
unless drawn by the Father who sent me,
and I will raise that person up on the last day.

⁴⁵ It is written in the prophets:
They will all be taught by God;
everyone who has listened to the Father,
and learnt from him, comes to me.

⁴⁶ (Not that anybody has seen the Father,
except him who has his being from God:
he has seen the Father.)

⁴⁷ In all truth I tell you,
everyone who believes has eternal life.

⁴⁸ I am the bread of life.

⁴⁹ You fathers ate the manna in the desert
and they died.

⁴³ An alternative reading for Jesus' reply is, "Do not grumble among yourselves."

⁴⁴ The author never specifically explains what this 'drawing' consists of: it is evidently some kind of attraction; whether it is binding and irresistible or not is not mentioned.

⁴⁵ In the 2nd line, Jesus quotes Is 54:13 (and cf. Jr 31:33ff & Jl 2:28–29).

⁴⁶ This verse is best taken as a parenthetical note by the author: although some would attribute these words to Jesus himself, the switch from 1P in Jesus' preceding and following remarks to 3P suggests that the author has added a clarifying comment here.

⁴⁷ After 'believes', most MSS add 'in me' (εἰς ἐμέ) here, while *Codex Sinaiticus* reads 'in God'; these clarifying readings are predictable variants, being motivated by the scribal tendency toward greater explicitness. The earliest and best MSS lack of any object testifies to the shorter text's authenticity.

⁴⁸ That is, the bread that produces (eternal) life.

⁴⁹ The NRSV & NETB have 'ancestors' in place of 'fathers', here following the MSS (πατέρες) and NJB.

⁵⁰ οὗτός ἐστιν ὁ ἄρτος
ὁ ἐκ τοῦ οὐρανοῦ καταβαίνων
ἵνα τις ἐξ αὐτοῦ φάγη καὶ μὴ ἀποθάνῃ.
⁵¹ ἐγὼ εἰμι ὁ ἄρτος ὁ ζῶν ὁ ἐκ
τοῦ οὐρανοῦ καταβάς·
ἐάν τις φάγη ἐκ τούτου τοῦ ἄρτου
ζήσῃ εἰς τὸν αἰῶνα·
καὶ ὁ ἄρτος δὲ ὃν ἐγὼ δώσω ἡ σὰρξ μου ἐστιν
ὑπὲρ τῆς τοῦ κόσμου ζωῆς.

⁵² Ἐμάχοντο οὖν πρὸς ἀλλήλους οἱ Ἰουδαῖοι λέγοντες, Πῶς
δύναται οὗτος ἡμῖν δοῦναι τὴν σάρκα [αὐτοῦ] φαγεῖν;

⁵³ εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς,

Ἀμὴν ἀμὴν λέγω ὑμῖν,
ἐὰν μὴ φάγητε τὴν σάρκα
τοῦ υἱοῦ τοῦ ἀνθρώπου
καὶ πίνητε αὐτοῦ τὸ αἷμα,
οὐκ ἔχετε ζωὴν ἐν ἑαυτοῖς.

⁵⁰ But here is the bread
that comes down from heaven,
so that one may eat of it and not die.

⁵¹ I am the living bread that has come
down from heaven.
Anyone who eats this bread
will live forever;
and the bread that I shall give is my flesh,
for the life of the world.

⁵² Then the Jews started arguing among themselves, saying
“How can this man give us his flesh to eat?” ⁵³ So, Jesus replied
to them:

In all truth I tell you,
if you do not eat the flesh
of the Son of Man
and drink his blood,
you have no life in you.

⁵⁰ The NJB & NRSV have ‘this’ in place of ‘here’, here following the MSS.

⁵¹ After ‘flesh’, some MSS add ‘that I shall give’, which is, in any case, to be understood; it is an allusion to the Passion. Jesus is the true bread because he is God’s Word (v. 32ff), and also because he is a victim whose body and blood are offered in sacrifice for the life of the world (vv. 51–58, cf. #22).

⁵² The literal translation of ‘this man’ is ‘this one’.

⁵³ The separation of the ‘blood’ from the ‘flesh’ emphasises the reality of Jesus’ death. This passage is at the heart of the discourse on the Bread of Life, and has created great misunderstanding among interpreters: anyone who is inclined toward a sacramental viewpoint will almost certainly want to take these words as a reference to the sacrament of the Lord’s Supper, or the Eucharist, because of the reference to eating and drinking, but this does not automatically follow as, by anyone’s definition, there must be a symbolic element to the eating that Jesus speaks of in the discourse; further, once this is admitted, it is better to understand it here, as in the previous references in the passage, to a personal receiving of (or appropriation of) Christ and his work.

54	ὁ τρώγων μου τὴν σάρκα καὶ πίνων μου τὸ αἷμα ἔχει ζωὴν αἰώνιον, καὶ γὰρ ἀναστήσω αὐτὸν τῇ ἐσχάτῃ ἡμέρᾳ·	54	Anyone who does eat my flesh and drink my blood has eternal life, and I will raise that person up on the last day.
55	ἢ γὰρ σὰρξ μου ἀληθὴς ἐστὶν βρώσις, καὶ τὸ αἷμά μου ἀληθὴς ἐστὶν πόσις.	55	For, my flesh is true food and my blood is true drink.
56	ὁ τρώγων μου τὴν σάρκα καὶ πίνων μου τὸ αἷμα ἐν ἐμοὶ μένει καὶ ἐγὼ ἐν αὐτῷ.	56	Whoever eats my flesh and drinks my blood lives in me and I live in them.
57	καθὼς ἀπέστειλén με ὁ ζῶν πατήρ, καὶ ἐγὼ ζῶ διὰ τὸν πατέρα, καὶ ὁ τρώγων με καὶ κεῖνος ζήσει δι' ἐμέ.	57	As the living Father sent me, and I draw life from the Father, so whoever eats me will also draw life from me.
58	οὗτός ἐστιν ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβάς, οὐ καθὼς ἔφαγον οἱ πατέρες καὶ ἀπέθανον· ὁ τρώγων τοῦτον τὸν ἄρτον ζήσει εἰς τὸν αἰῶνα.	58	This is the bread that has come down from heaven; it is not like the bread our ancestors ate: they are dead, but anyone who eats this bread will live for ever.
59	ταῦτα εἶπεν ἐν συναγωγῇ διδάσκων ἐν Καφαρναούμ.	59	He said this while teaching in the synagogue at Capernaum.
60	Πολλοὶ οὖν ἀκούσαντες ἐκ τῶν μαθητῶν αὐτοῦ εἶπαν, Σκληρὸς ἐστὶν ὁ λόγος οὗτος· τίς δύναται αὐτοῦ ἀκοῦειν;	60	After hearing it, many of his followers said, "This is intolerable language. How could anyone accept it?"
61	But	61	But

⁵⁴ Notice that here the result (*has eternal life and I will raise that person up on the last day*) is produced by eating (Jesus') *flesh* and drinking his *blood*. Compare v. 40, where the same result is produced for 'whoever sees the Son and believes in him'; this suggests that the phrase here (*eat my flesh and drink my blood*) is to be understood by the phrase in v. 40 (and cf. also v. 47).

⁵⁵ The NJB has 'real' in place of 'true' (twice in this verse), here following the NRSV & NETB.

⁵⁶ 'To be in' and, even more, 'to live in' are characteristic phrases of this Gospel. The relationship of interior presence thus expressed clearly depends on the nature of the persons or things at issue: one is always greater than the other, especially when it is a divine person. It is particularly remarkable if the relationship is reciprocal, as here (cf. 10:38, 14:10, 20, 15:4-7, 17:21-23, 1Jn 2:24, 3:24 & 4:12-16).

⁵⁷ The life that the Father communicates to the Son passes to the faithful through the Eucharist.

⁵⁸ At the end of the 2nd line, some MSS add 'the manna' or 'in the desert'.

⁵⁹ In normative Judaism of the NT period, the OT scripture was read and discussed in the synagogue by the men who were present.

⁶⁰ Alternative readings for 'accept' (*ἀκούειν*, literally, 'hear') are 'understand' and 'obey'.

⁶¹ It became apparent to some of Jesus' followers at this point that there would be a cost involved in following him.

⁶¹ εἰδὼς δὲ ὁ Ἰησοῦς ἐν ἑαυτῷ ὅτι γογγύζουσιν περὶ τούτου οἱ μαθηταὶ αὐτοῦ εἶπεν αὐτοῖς, Τοῦτο ὑμᾶς σκανδαλίζει; ⁶² ἐὰν οὖν θεωρῇτε τὸν υἱὸν τοῦ ἀνθρώπου ἀναβαίνοντα ὅπου ἦν τὸ πρότερον;

⁶³ τὸ πνεῦμά ἐστιν τὸ ζωοποιῶν,
ἡ σὰρξ οὐκ ὠφελεῖ οὐδέν·
τὰ ῥήματα ἃ ἐγὼ λελάληκα ὑμῖν πνεῦμά ἐστιν
καὶ ζωὴ ἐστιν.

⁶⁴ ἀλλ' εἰσὶν ἐξ ὑμῶν τινες οἳ οὐ πιστεύουσιν. ἦδει γὰρ ἐξ ἀρχῆς ὁ Ἰησοῦς τίνες εἰσὶν οἳ μὴ πιστεύοντες καὶ τίς ἐστιν ὁ παραδώσων αὐτόν. ⁶⁵ καὶ ἔλεγεν, Διὰ τοῦτο εἶρηκα ὑμῖν ὅτι οὐδεὶς δύναται ἔλθεῖν πρὸς με ἐὰν μὴ ἢ δεδομένον αὐτῷ ἐκ τοῦ πατρὸς.

⁶⁶ Ἐκ τούτου [οὖν] πολλοὶ ἐκ τῶν μαθητῶν αὐτοῦ ἀπῆλθον εἰς τὰ ὀπίσω καὶ οὐκέτι μετ' αὐτοῦ περιεπάτουν. ⁶⁷ εἶπεν οὖν ὁ Ἰησοῦς τοῖς δώδεκα, Μὴ καὶ ὑμεῖς θέλετε ὑπάγειν; ⁶⁸ ἀπεκρίθη αὐτῷ Σίμων Πέτρος, Κύριε, πρὸς τίνα ἀπελευσόμεθα; ῥήματα ζωῆς αἰωνίου ἔχεις, ⁶⁹ καὶ ἡμεῖς

Jesus, being aware that his followers were complaining about it, said to them, "Does cause you to no longer believe? ⁶² Then what if you should see the Son of Man ascend to where he was before?

⁶³ "It is the spirit that gives life;
the flesh has nothing to offer.
The words I have spoken to you are spirit
and they are life.

⁶⁴ "But there are some among you who do not believe." (For, Jesus knew from the outset who were the ones that did not believe and who was the one that would betray him.) ⁶⁵ He went on, "For this reason, I have told you that no one could come to me except by the gift of the Father."

⁶⁶ Because of this, many of his disciples went back to what lay behind and accompanied him no more. ⁶⁷ Then Jesus said to the Twelve, "What about you, you don't want to go away too, do you?" ⁶⁸ Simon Peter answered him, "Lord, to whom shall we go? You have the message of eternal life, ⁶⁹ and we have

⁶² The ascension of Jesus will indicate that he has been speaking of spiritual realities and not the actual eating of his flesh.

⁶³ Jesus' words about the bread from heaven reveal something divine of which only the Spirit (see #1:33) can supply understanding (see #14:26).

⁶⁴ The last part of this verse is a parenthetical note by the author.

⁶⁵ These truths can be discerned only by faith, which is God's gift, not a human achievement (Ep 2:8).

⁶⁶ The NJB & NRSV lack the words 'to what lay behind', here following the MSS.

⁶⁷ Questions prefaced with *Μὴ* in Greek anticipate a negative answer, indicated here by with a 'tag' at the ('do you').

⁶⁸ The NRSV & NETB have 'words' in place of 'message', here following the NJB.

⁶⁹ The MSS have a bewildering array of variants for 'the Holy One of God' (ὁ ἅγιος τοῦ Θεοῦ) here: Tertullian has 'the Christ' (ὁ Χριστός); some have 'the Christ, the Son of God' (ὁ Χριστὸς ὁ υἱὸς τοῦ Θεοῦ); two witnesses have 'the Son of God' (ὁ υἱὸς τοῦ Θεοῦ), the Byzantine text as well as many

πεπιστεύκαμεν καὶ ἐγνώκαμεν ὅτι σὺ εἶ ὁ ἅγιος τοῦ Θεοῦ.
⁷⁰ ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς, Οὐκ ἐγὼ ὑμᾶς τοὺς δώδεκα
ἐξελεξάμην, καὶ ἐξ ὑμῶν εἷς διάβολός ἐστιν; ⁷¹ ἔλεγεν δὲ
τὸν Ἰούδαν Σίμωνος Ἰσκαριώτου· οὗτος γὰρ ἔμελλεν
παραδιδόναι αὐτόν, εἷς [ὧν] ἐκ τῶν δώδεκα.

come to believe, and we know that you are the Holy One of God.” ⁷⁰ Jesus replied to them, “Did I not choose the Twelve of you? Yet, one of you is the devil.” ⁷¹ He was speaking of Judas, son of Simon Iscariot, since this was the man, though one of the Twelve, was going to betray him.

others read ‘the Christ, the Son of the living God’ (ὁ Χριστὸς ὁ υἱὸς τοῦ Θεοῦ τοῦ ζῶντος), and a few versions have ‘the Christ, the Holy One of God’ (ὁ Χριστὸς ὁ ἅγιος τοῦ Θεοῦ). The reading ὁ ἅγιος τοῦ Θεοῦ is, however, well supported by the earliest and best witnesses; it appears that Peter’s confession in the Synoptic Gospels (especially Mt 16:16) supplied the motivation for the variations.

⁷⁰ Although most translations render this last phrase as ‘one of you is a devil’, such a translation presupposes that there is more than one devil. This finds roots in the KJV, in which the Greek word for demon was often translated ‘devil’; in fact, the KJV never uses the word ‘demon’ – 62 of the 63 NT instances of δαιμόνιον are translated ‘devil’ (in Ac 17:18, the plural has been translated ‘gods’). This can get confusing in places where the singular ‘devil’ is used: is Satan or one of the demons in view: cf. Mt 9:33 (demon), 13:39 (devil), 17:18 (demon), Mk 7:26 (demon), Lk 4:2 (devil)? Now, regarding Jn 6:70, both the construction in Greek and the technical use of διάβολός indicate that the one devil is in view; so, to object to the translation ‘the devil’ because it thus equates Judas with Satan does not take into consideration that Jesus often spoke figuratively. The KJV translates both διάβολός and δαιμόνιον as ‘devil’, thus, in the translators’ minds, ‘devil’ was not a monadic noun. Modern translations have correctly rendered δαιμόνιον as ‘demon’ and have, for the most part, recognised that διάβολός is monadic (cf., e.g., 1P 5:8 & Rv 20:2); but, in Jn 6:70, most modern translations have fallen into the error of the KJV translators, even though there is only one devil!

⁷¹ In place of ‘Judas, son of Simon Iscariot’, other MSS have ‘Judas Iscariot, son of Simon’ or ‘Judas, son of Simon from Kerioth’. At least 6 explanations for the name Iscariot have been proposed, but it is probably transliterated Hebrew with the meaning ‘man of Kerioth’ (there are at least 2 villages that had that name).

Κατα Ιωαννην 7

¹ Καὶ μετὰ ταῦτα περιεπάτει ὁ Ἰησοῦς ἐν τῇ Γαλιλαίᾳ· οὐ γὰρ ἤθελεν ἐν τῇ Ἰουδαίᾳ περιπατεῖν, ὅτι ἐζήτουν αὐτὸν οἱ Ἰουδαῖοι ἀποκτεῖναι. ² ἦν δὲ ἐγγὺς ἡ ἐορτὴ τῶν Ἰουδαίων ἡ σκηνοπηγία. ³ εἶπον οὖν πρὸς αὐτὸν οἱ ἀδελφοὶ αὐτοῦ, Μετάβηθι ἐντεῦθεν καὶ ὑπάγε εἰς τὴν Ἰουδαίαν, ἵνα καὶ οἱ μαθηταί σου θεωρήσουσιν [σοῦ] τὰ ἔργα ἃ ποιεῖς· ⁴ οὐδεὶς γάρ τι ἐν κρυπτῷ ποιεῖ καὶ ζητεῖ αὐτὸς ἐν παρρησίᾳ εἶναι. εἰ ταῦτα ποιεῖς, φανέρωσον σεαυτὸν τῷ κόσμῳ. ⁵ οὐδὲ γὰρ οἱ ἀδελφοὶ αὐτοῦ ἐπίστευον εἰς αὐτόν. ⁶ λέγει οὖν αὐτοῖς ὁ Ἰησοῦς, Ὁ καιρὸς ὁ ἐμὸς οὐπω πάρεστιν, ὁ δὲ καιρὸς ὁ ὑμέτερος πάντοτε ἐστίν· ἔτοιμος. ⁷ οὐ δύναται ὁ κόσμος μισεῖν ὑμᾶς, ἐμὲ δὲ μισεῖ, ὅτι ἐγὼ μαρτυρῶ περὶ αὐτοῦ ὅτι τὰ ἔργα αὐτοῦ πονηρὰ ἐστίν. ⁸ ὑμεῖς ἀνάβητε εἰς τὴν ἐορτήν· ἐγὼ οὐκ ἀναβαίνω εἰς τὴν ἐορτήν ταύτην, ὅτι ὁ ἐμὸς καιρὸς οὐπω πεπλήρωται. ⁹ ταῦτα δὲ εἰπὼν αὐτὸς ἔμεινεν ἐν τῇ Γαλιλαίᾳ.

JOHN 7

¹ And, after this, Jesus travelled throughout Galilee; for, he did not wish to travel around Judaea, because the Jews were looking for an opportunity to kill him. ² Now, the Jewish festival of Tabernacles was drawing near; ³ therefore, his brothers said to him, "Leave this place and go to Judaea, so that your disciples, too, can see the works you are doing; ⁴ for, no one who wants to be publicly known acts in secret; if this is what you are doing, you should reveal yourself to the world." ⁵ (For, not even his own brothers had faith in him.) ⁶ Then Jesus answered them, "For me, the right time has not yet come but, for you, any time is the right time. ⁷ The world cannot hate you, but it does hate me, because I am testifying against it that its ways are evil. ⁸ Go up to the festival yourselves: I am not going to this festival because, for me, the time is not yet fulfilled." ⁹ Having said these things to them, he remained behind in Galilee.

JOHN 7

- ¹ In place of 'he did not wish to', here following the NRSV, the NJB, following other MSS, has 'he could not'.
- ² John's use of *σκηνοπηγία* for the feast of Tabernacles constitutes the only use of this term in the New Testament.
- ³ Jesus' brothers were mentioned previously in 2:12 (see the note on 'brothers' there); they are also mentioned elsewhere in Mt 13:55 and Mk 6:3.
- ⁴ The 1st part of this verse means: 'if you're going to perform signs to authenticate yourself as Messiah, you should do them at Jerusalem'.
- ⁵ We place this verse in parentheses following the NRSV & NETB; the NJB does not do so.
- ⁶ The 'right time' is 'my hour' (see #2:4).
- ⁷ The NJB has simply 'give evidence' in place of 'testify against it'.
- ⁸ After 'I am not going', some MSS add 'yet'. One always speaks of 'going up' to Jerusalem in Jewish idiom, even though in western thought it is more common to speak of south as 'down' (Jerusalem lies south of Galilee); Jerusalem was identified with Mount Zion in the OT.
- ⁹ But note that Jesus did not remain in Galilee for long (v. 10).

¹⁰ Ὡς δὲ ἀνέβησαν οἱ ἀδελφοὶ αὐτοῦ εἰς τὴν ἑορτήν, τότε καὶ αὐτὸς ἀνέβη, οὐ φανερώς ἀλλ' ἐν κρυπτῷ. ¹¹ οἱ οὖν Ἰουδαῖοι ἐζήτουν αὐτὸν ἐν τῇ ἑορτῇ καὶ ἔλεγον, Ποῦ ἐστὶν ἐκεῖνος; ¹² καὶ γογγυσμὸς περὶ αὐτοῦ ἦν [πολὺς] ἐν τῷ ὄχλῳ· οἱ μὲν ἔλεγον ὅτι Ἀγαθὸς ἐστίν, ἄλλοι [δὲ] ἔλεγον, Οὐ, ἀλλὰ πλανᾷ τὸν ὄχλον. ¹³ οὐδεὶς μὲντοι παρηρησία ἐλάλει περὶ αὐτοῦ διὰ τὸν φόβον τῶν Ἰουδαίων.

¹⁴ Ἦδη δὲ τῆς ἑορτῆς μεσοῦσης ἀνέβη Ἰησοῦς εἰς τὸ ἱερόν καὶ ἐδίδασκεν. ¹⁵ ἐθαύμαζον οὖν οἱ Ἰουδαῖοι λέγοντες, Πῶς οὗτος γράμματα οἶδεν μὴ μεμαθηκώς; ¹⁶ ἀπεκρίθη οὖν αὐτοῖς [ὁ] Ἰησοῦς καὶ εἶπεν,

Ἡ ἐμὴ διδασκαλία οὐκ ἐστὶν ἐμὴ
ἀλλὰ τοῦ πέμψαντός με·

¹⁷ ἕάν τις θέλῃ τὸ θέλημα αὐτοῦ ποιεῖν,
γινώσεται περὶ τῆς διδασκαλίας πότερον ἐκ τοῦ θεοῦ
ἐστὶν ἢ ἐγὼ ἀπ' ἐμαυτοῦ λαλῶ.

¹⁸ ὁ ἀφ' ἐαυτοῦ λαλῶν τὴν δόξαν τὴν ἰδίαν ζητεῖ·

¹⁰ But, when his brothers had left for the festival, he went up as well – not publicly but, as it were, in secret. ¹¹ At the festival, the Jews were looking for him and said, “Where is he?” ¹² And there was a lot of complaining about him in the crowds. While some were saying, “He is a good man;” others were saying, “No, he is leading the people astray.” ¹³ Yet, no one spoke about him openly, for fear of the Jewish authorities.

¹⁴ When the festival was about half over, Jesus went up to the Temple and began to teach. ¹⁵ The Jews were astonished at it and said, “How did he learn to read? He has not been educated.” ¹⁶ So, Jesus answered them, saying:

“ My teaching is not mine:
but his who sent me.

¹⁷ Anyone who is prepared to do his will,
will know whether my teaching is from God
or whether I speak for myself.

¹⁸ Those who speak on their own seek their own glory;

¹⁰ The NJB, following some MSS, lacks ‘as it were’, here following the NRSV.

¹¹ The literal translation of ‘where is he’ is ‘where is that one’.

¹² Some MSS lack the words ‘a great deal of’.

¹³ The literal translation of ‘Jewish authorities’ is simply ‘Jews’ (Ἰουδαῖων); here, the phrase refers to the Jewish authorities.

¹⁴ An ingressive sense for the imperfect verb (‘began to teach’) fits well here, since the context implies that Jesus did not start his teaching at the beginning of the festival but began when it was about half over.

¹⁵ This imperfect verb translated ‘were astonished’ could also be translated ingressively (‘began to be astonished’) but, for English stylistic reasons, it is rendered as a simple past.

¹⁶ The NJB lacks the final word, ‘saying’ (literally, ‘and said’).

¹⁷ Jesus’ teaching came from God, not from himself – a fact that can be recognised by anyone who wishes to obey God’s will.

¹⁸ In place of ‘no unrighteousness’, here following NETB, the NRSV has ‘nothing false’.

ὁ δὲ ζητῶν τὴν δόξαν τοῦ πέμψαντος αὐτόν,
οὗτος ἀληθείης ἐστὶν καὶ ἀδικία ἐν αὐτῷ
οὐκ ἔστιν.

¹⁹ Οὐ Μωϋσῆς δέδωκεν ὑμῖν τὸν νόμον;
καὶ οὐδεὶς ἐξ ὑμῶν ποιεῖ τὸν νόμον.
τί με ζητεῖτε ἀποκτεῖναι;

²⁰ ἀπεκρίθη ὁ ὄχλος, Δαιμόνιον ἔχεις· τίς σε ζητεῖ
ἀποκτεῖναι; ²¹ ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς, Ἐν ἔργον
ἐποίησα καὶ πάντες θαυμάζετε. ²² διὰ τοῦτο Μωϋσῆς
δέδωκεν ὑμῖν τὴν περιτομὴν – οὐχ ὅτι ἐκ τοῦ Μωϋσέως
ἐστὶν ἀλλ' ἐκ τῶν πατέρων – καὶ ἐν σαββάτῳ περιτέμνετε
ἄνθρωπον. ²³ εἰ περιτομὴν λαμβάνει ἄνθρωπος ἐν σαββάτῳ
ἵνα μὴ λυθῇ ὁ νόμος Μωϋσέως, ἐμοὶ χολᾷτε ὅτι ὅλον
ἄνθρωπον ὑγιῇ ἐποίησα ἐν σαββάτῳ; ²⁴ μὴ κρίνετε κατ'
ὄψιν, ἀλλὰ τὴν δικαίαν κρίσιν κρίνετε.

²⁵ Ἐλεγον οὖν τινες ἐκ τῶν Ἱεροσολυμιτῶν, Οὐχ οὗτός
ἐστὶν ὃν ζητοῦσιν ἀποκτεῖναι; ²⁶ καὶ ἴδε παρρησίᾳ λαλεῖ καὶ
οὐδὲν αὐτῷ λέγουσιν. μήποτε ἀληθῶς ἔγνωσαν οἱ ἄρχοντες

but the one who seeks the glory of him who sent him
is true and there is no unrighteousness
in him.

¹⁹ Did not Moses give you the Law?
And yet not one of you keeps the Law!
Why are you seeking to kill me?"

²⁰ The crowd replied, "You have a demon! Who wants to kill
you? ²¹ Jesus answered, "I did one miracle and you are all
amazed. ²² Moses ordered you to practise circumcision (not
that it began with him, for it goes back to the patriarchs) and
you circumcise a man on the Sabbath. ²³ Now, if a man is cir-
cumcised on the Sabbath so the Law of Moses is not broken,
why are you angry with me for making a whole man healthy
on a Sabbath? ²⁴ Do not judge according to appearances but
judge according to what is honest."

²⁵ Meanwhile, some of the people of Jerusalem were saying,
"Isn't this the man they are seeking to kill? ²⁶ And here he is,
speaking openly, and they have nothing to say to him! Can it

¹⁹ Vv. 19–24 are the conclusion of 5:1–16 and are alien to the present context.

²⁰ Many of the crowd (coming from outer regions for the feast) were likely ignorant of any plot, which was on the part of the Jewish leaders.

²¹ The 'one miracle' that caused them all to be 'amazed' was the last public miracle in Jerusalem recorded by the author, the healing of the paralyzed man in (5:1–9) on the Sabbath. (The Synoptic Gospels record other Sabbath healings but John does not mention them.)

²² Although the text reads 'circumcise a man', the practice referred to is that of circumcising male infants on the 8th day after birth (Ph 3:5).

²³ The argument here is rabbinic in type: circumcision was reckoned the 'healing' of one part of a man's body (the Rabbis counted 248 parts); if this 'healing' of one part was allowed on the Sabbath, how much more the healing of the whole person?

²⁴ The NJB has 'right' in place of 'honest' and the NRSV ends the verse with, "but judge with right judgement."

²⁵ In place of 'are seeking', here following the MSS, the NJB has 'want'.

²⁶ In place of 'the authorities', some MSS have 'the chief priests', 'the elders', or 'they'.

ὅτι οὗτός ἐστιν ὁ Χριστός; ²⁷ ἀλλὰ τοῦτον οἶδαμεν πόθεν ἐστίν· ὁ δὲ Χριστός ὅταν ἔρχηται οὐδεὶς γινώσκει πόθεν ἐστίν.

²⁸ ἔκραξεν οὖν ἐν τῷ ἱερῷ διδάσκων ὁ Ἰησοῦς καὶ λέγων,

Κἀμὲ οἴδατε καὶ οἴδατε πόθεν εἰμί·
καὶ ἀπ' ἐμαυτοῦ οὐκ ἐλήλυθα,
ἀλλ' ἐστὶν ἀληθινὸς ὁ πέμψας με,
ὃν ὑμεῖς οὐκ οἴδατε·

²⁹ ἐγὼ οἶδα αὐτόν,
ὅτι παρ' αὐτοῦ
εἰμι κακεῖνός με ἀπέστειλεν.

³⁰ ἐζήτουν οὖν αὐτὸν πιάσαι, καὶ οὐδεὶς ἐπέβαλεν ἐπ' αὐτόν τὴν χεῖρα, ὅτι οὕτω ἐληλύθει ἡ ὥρα αὐτοῦ. ³¹ ἐκ τοῦ ὄχλου δὲ πολλοὶ ἐπίστευσαν εἰς αὐτόν, καὶ ἔλεγον, Ὁ Χριστὸς ὅταν ἔλθῃ μὴ πλείονα σημεῖα ποιήσῃ ὧν οὗτος ἐποίησεν;

³² Ἦκουσαν οἱ Φαρισαῖοι τοῦ ὄχλου γογγύζοντος περὶ αὐτοῦ ταῦτα, καὶ ἀπέστειλαν οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι ὑπηρέτας ἵνα πιάσωσιν αὐτόν. ³³ εἶπεν οὖν ὁ Ἰησοῦς,

be true the authorities have recognised that he is the Christ?

²⁷ Yet, we all know where he comes from, but when the Christ appears, no one will know where he comes from."

²⁸ Then, as Jesus was teaching in the Temple, he cried out:

" You know me and you know where I come from.
Yet, I have not come of my own accord:
but he who sent me is true,
and you do not know him.

²⁹ But I know him
because I am from him
and it was he who sent me."

³⁰ They tried to arrest him but, because his hour had not yet come, no one laid a hand on him. ³¹ But many of the common people believed in him; they were saying, "When the Christ comes, will he do more signs than this man has done?"

³² The Pharisees heard the crowd muttering such things about him, and the chief priests and the Pharisees sent the Temple guards to arrest him. ³³ Then Jesus said:

²⁷ They knew that the Messiah was to be born in Bethlehem (v. 42, Mt 2:5ff) but it was commonly believed that he would stay hidden in some secret place (cf. Mt 24:26; in heaven, according to some) until the day of his coming.

²⁸ Some MSS have 'truthful' in place of 'true'.

²⁹ In the 2nd line, the preposition, *παρ'*, followed by the genitive has the local sense preserved and can be used of one person sending another; this does not necessarily imply origin in essence or eternal generation, as assumed by the NJB ('because I have my being from him').

³⁰ Here, the response is on the part of the *crowd*, who tried to arrest Jesus; this is distinct from the attempt by the *authorities* mentioned in v. 32.

³¹ Some MSS have 'is doing' in place of 'has done'. Questions prefaced with *μή* in Greek anticipate a negative answer.

³² In place of 'chief priests and Pharisees', some MSS have 'Pharisees' (as NJB) or 'they and the chief priests'.

³³ The word 'then' is not in the Greek text but is implied.

Ἔτι χρόνον μικρὸν μεθ' ὑμῶν
εἰμι καὶ ὑπάγω πρὸς τὸν πέμψαντά με.

³⁴ ζητήσετέ με καὶ οὐχ εὐρήσετε με,
καὶ ὅπου εἰμι ἐγὼ ὑμεῖς οὐ δύνασθε ἔλθεῖν.

³⁵ εἶπον οὖν οἱ Ἰουδαῖοι πρὸς ἑαυτούς, Ποῦ οὗτος μέλλει
πορεύεσθαι ὅτι ἡμεῖς οὐχ εὐρήσομεν αὐτόν; μὴ εἰς τὴν
διασπορὰν τῶν Ἑλλήνων μέλλει πορεύεσθαι καὶ διδάσκειν
τούς Ἑλληνας; ³⁶ τίς ἐστὶν ὁ λόγος οὗτος ὃν εἶπεν,

Ζητήσετέ με καὶ οὐχ εὐρήσετε [με],
καὶ ὅπου εἰμι ἐγὼ ὑμεῖς οὐ δύνασθε ἔλθεῖν;

³⁷ Ἐν δὲ τῇ ἐσχάτῃ ἡμέρᾳ τῇ μεγάλῃ τῆς ἐορτῆς εἰστήκει
ὁ Ἰησοῦς καὶ ἔκραξεν λέγων,

Ἐάν τις διψᾷ ἐρχέσθω πρὸς με καὶ πινέτω.

³⁸ ὁ πιστεύων εἰς ἐμέ, καθὼς εἶπεν ἡ γραφή,

ποταμοὶ ἐκ τῆς κοιλίας αὐτοῦ ῥεύσουσιν ὕδατος ζῶντος.

³⁹ τοῦτο δὲ εἶπεν περὶ τοῦ πνεύματος ὃ ἔμελλον λαμβάνειν
οἱ πιστεύσαντες εἰς αὐτόν· οὐπω γὰρ ἦν πνεῦμα, ὅτι Ἰησοῦς
οὐδέπω ἐδοξάσθη.

“ For a short time, I am with you still;
then I shall go back to the one who sent me.

³⁴ You will look for me and will not find me;
where I am, you cannot come.”

³⁵ So, the Jews said to one another, “Where will this man go
that we shall not be able to find him? Does he intend to go
abroad, to the people who are dispersed among the Greeks and
to teach the Greeks? ³⁶ What does he mean when he says:

“ You will look for me and will not find me;
where I am, you cannot come?”

³⁷ On the last day, the great day of the festival, while Jesus was
standing there, he cried out:

“ Let anyone who is thirsty come to me!

³⁸ Let anyone who believes in me come and drink!”

As scripture says, “From his heart shall flow streams of living
water.” ³⁹ He was speaking of the Spirit that those who
believed in him were to receive; for, there was no Spirit as yet
because Jesus had not yet been glorified.

³⁴ The ‘me’ (με) at the end of the 1st line is absent in many of the earliest MSS; Nestle-Aland places the word in brackets.

³⁵ The term διασπορά (‘Dispersion’) originally meant those Jews not living in Palestine but dispersed or scattered among the gentiles.

³⁶ Literally translated, this verse opens, “What is this word that he said?”

³⁷ Some MSS omit ‘to me’.

³⁸ The phrase, ‘his heart’, refers to Jesus himself, according to the oldest tradition, although another tradition joins ‘anyone who believes’ with ‘from his heart’, making the ‘streams’ flow from the believer.

³⁹ In place of ‘there was no Spirit’, a few MSS have ‘for the (Holy) Spirit had not been given’; however, John’s phrase (without the participle, δεδομένον) is expressed from a human standpoint and has nothing to do with the pre-existence of the 3rd Person of the Godhead: the meaning is that the era of the Holy Spirit had not yet arrived.

⁴⁰ Ἐκ τοῦ ὄχλου οὖν ἀκούσαντες τῶν λόγων τούτων ἔλεγον, Οὗτός ἐστιν ἀληθῶς ὁ προφήτης· ⁴¹ ἄλλοι ἔλεγον, Οὗτός ἐστιν ὁ Χριστός· οἱ δὲ ἔλεγον, Μὴ γὰρ ἐκ τῆς Γαλιλαίας ὁ Χριστὸς ἔρχεται; ⁴² οὐχ ἡ γραφὴ εἶπεν ὅτι ἐκ τοῦ σπέρματος Δαυὶδ, καὶ ἀπὸ Βηθλέεμ τῆς κώμης ὅπου ἦν Δαυὶδ, ὁ Χριστὸς ἔρχεται; ⁴³ σχίσμα οὖν ἐγένετο ἐν τῷ ὄχλῳ δι' αὐτόν. ⁴⁴ τινὲς δὲ ἤθελον ἐξ αὐτῶν πιάσαι αὐτόν, ἀλλ' οὐδεὶς ἐπέβαλεν ἐπ' αὐτόν τὰς χεῖρας.

⁴⁵ Ἦλθον οὖν οἱ ὑπηρέται πρὸς τοὺς ἀρχιερεῖς καὶ Φαρισαίους, καὶ εἶπον αὐτοῖς ἐκεῖνοι, Διὰ τί οὐκ ἡγάγετε αὐτόν; ⁴⁶ ἀπεκρίθησαν οἱ ὑπηρέται, Οὐδέποτε ἐλάλησεν οὕτως ἄνθρωπος. ⁴⁷ ἀπεκρίθησαν οὖν αὐτοῖς οἱ Φαρισαῖοι, Μὴ καὶ ὑμεῖς πεπλάνησθε; ⁴⁸ μὴ τις ἐκ τῶν ἀρχόντων ἐπίστευσεν εἰς αὐτόν ἢ ἐκ τῶν Φαρισαίων; ⁴⁹ ἀλλὰ ὁ ὄχλος οὗτος ὁ μὴ γινώσκων τὸν νόμον ἐπάρατοί εἰσιν. ⁵⁰ λέγει Νικοδῆμος πρὸς αὐτούς, ὁ ἐλθὼν πρὸς αὐτόν τὸ πρότερον,

⁴⁰ When they heard these words, some of the crowd said, "He is indeed the prophet." ⁴¹ And others said, "He is the Christ," but others asked, "No, for the Christ does not come from Galilee, does he?" ⁴² Have not the scriptures said that the Christ must be from the seed of David and come from Bethlehem, the village where David lived?" ⁴³ So, there was a division among the crowd because of him. ⁴⁴ Some of them wanted to arrest him, but no one actually laid a hand on him.

⁴⁵ Then the Temple guards went back to the chief priests and the Pharisees, who said to them, "Why have you not arrested him?" ⁴⁶ The guards replied, "No one has ever spoken like this man." ⁴⁷ "So," the Pharisees answered, "you, too, have been led astray, have you?" ⁴⁸ Has any one of the authorities come to believe in him, or any one of the Pharisees? ⁴⁹ This rabble knows nothing about the Law – they are damned." ⁵⁰ One of them, Nicodemus – the same man who had come to Jesus

⁴⁰ 'The prophet' is a reference to the 'prophet like Moses' of Dt 18:15, by this time an eschatological figure in popular belief.

⁴¹ For the question in the 2nd part of this verse, an initial negative reply is suggested by the causal or explanatory *γὰρ* that begins the clause.

⁴² This verse alludes to 2S 7:12, Ps 89:4 and Mi 5:2; that Jesus was born in Bethlehem was known only to those nearest him.

⁴³ The term 'crowd' here refers to the common people.

⁴⁴ Compare with v. 30 regarding the attempt to arrest Jesus.

⁴⁵ The 'Temple guards' here were servants of the Sanhedrin, not of the Levitical priests.

⁴⁶ It would seem that even (some of) the Sanhedrin's 'police' were impressed by Jesus' preaching.

⁴⁷ Questions prefaced with *μή* in Greek anticipate a negative answer.

⁴⁸ 'The authorities' (*ἀρχόντων*) here denotes the Sanhedrin: the highest legal, legislative and judicial body among the Jews. Note the same term (*ἄρχων*) is used to describe Nicodemus (3:1), who also speaks up in this episode (v. 50).

⁴⁹ The term 'rabble' here is derogatory and refers to the masses: those who are indifferent to scrupulous Pharisaic observances.

⁵⁰ In place of 'Jesus', the MSS have 'him'; the referent of the pronoun is supplied here for clarity.

εἰς ὧν ἐξ αὐτῶν, ⁵¹ Μὴ ὁ νόμος ἡμῶν κρίνει τὸν ἄνθρωπον
ἐὰν μὴ ἀκούσῃ πρῶτον παρ’ αὐτοῦ καὶ γνῶ τί ποιεῖ;
⁵² ἀπεκρίθησαν καὶ εἶπαν αὐτῷ, Μὴ καὶ σὺ ἐκ τῆς
Γαλιλαίας εἶ; ἐραύνησον καὶ ἴδε ὅτι προφήτης ἐκ τῆς
Γαλιλαίας οὐκ ἐγείρεται.

[⁵³ Καὶ ἐπορεύθησαν ἕκαστος εἰς τὸν οἶκον αὐτοῦ,

earlier – said to them, ⁵¹ “But surely our Law does not allow us
to pass judgement on anyone without first giving him a
hearing and discovering what he is doing?” ⁵² To this they
answered, “Are you a Galilean too? Go into the matter and see
for yourself: prophets do not arise in Galilee.”

⁵³ Then each of them departed to his own house.

⁵¹ Questions prefaced with *μή* in Greek anticipate a negative answer.

⁵² The opening question is sarcastic, expressing the contempt held by Jerusalem aristocrats for Galilean peasant. The claim, ‘*prophets do not arise in Galilee*’, is odd because Jonah had been from Gath Hepher, in Galilee (2K14:25).

⁵³ This verse really belongs with the passage, 8:1–11, which was almost certainly *not* written by John (see #8:1).

Κατα Ιωαννην 8

¹ Ἰησοῦς δὲ ἐπορεύθη εἰς τὸ ὄρος τῶν Ἐλαιῶν.
² Ὁρθρου δὲ πάλιν παρεγένετο εἰς τὸ ἱερόν, καὶ πᾶς ὁ λαὸς ἦρχετο πρὸς αὐτόν, καὶ καθίσας ἐδίδασκεν αὐτούς.
³ ἄγουσιν δὲ οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι γυναῖκα ἐπὶ μοιχείᾳ κατειλημμένην, καὶ στήσαντες αὐτὴν ἐν μέσῳ
⁴ λέγουσιν αὐτῷ, Διδάσκαλε, αὕτη ἡ γυνὴ κατείληπται ἐπ' αὐτοφώρῳ μοιχευομένη· ⁵ ἐν δὲ τῷ νόμῳ ἡμῖν Μωϋσῆς ἐνετείλατο τὰς τοιαύτας λιθάζειν· σὺ οὖν τί λέγεις; ⁶ τοῦτο δὲ ἔλεγον πειράζοντες αὐτόν, ἵνα ἔχωσιν κατηγορεῖν αὐτοῦ.
ὁ δὲ Ἰησοῦς κάτω κύψας τῷ δακτύλῳ κατέγραφεν εἰς τὴν γῆν. ⁷ ὡς δὲ ἐπέμενον ἐρωτῶντες [αὐτόν], ἀνέκυψεν καὶ εἶπεν αὐτοῖς, Ὁ ἀναμάρτητος ὑμῶν πρῶτος ἐπ' αὐτὴν βαλέτω λίθον· ⁸ καὶ πάλιν κατακύψας ἔγραφεν εἰς τὴν γῆν.

JOHN 8

¹ And Jesus returned to the Mount of Olives.
² At daybreak, he appeared in the Temple again and, as all the people came to him, he sat down and began to teach them.
³ The scribes and Pharisees brought in a woman who had been caught committing adultery and, setting her in the middle,
⁴ they told him, "Master, this woman was caught in the very act of adultery ⁵ and, in the Law, Moses has ordered us to stone women of this kind. What do you have to say?" ⁶ They asked him this as a test, looking for a charge to use against him. But Jesus bent down and wrote on the ground with his finger. ⁷ As they persisted with their question, he straightened up and said, "Let he among you who is guiltless throw the first stone at her." ⁸ Then he bent down again and wrote on the ground.

JOHN 8

- ¹ The author of the passage, 7:53–8:11 is not John: it is omitted by the oldest MSS and found elsewhere in others; moreover, its style is that of the Synoptic Gospels and the author was probably Luke (see #Lk 21:38). Nevertheless, the passage was accepted in the canon and there is no basis for regarding it as unhistorical; moreover, the passage has an important role in the history of the transmission of the text, so it has been included in the translation.
- ² An ingressive sense ('began to teach') for the imperfect (ἐδίδασκεν) fits well here following the aorist participle (καθίσας – 'sat down').
- ³ The 'scribes' (γραμματεῖς) were recognised experts in the Law of Moses.
- ⁴ In place of 'him', NETB has 'Jesus', adding the referent for clarity.
- ⁵ The Pharisees here allude to Lv 20:10 and Dt 22:23–24.
- ⁶ The verb, κατέγραφεν, may indicate only the action of writing on the ground by but, in the overall context (Jesus' response to the accusation against the woman), it can also be interpreted as implying that what Jesus wrote was a counteraccusation against the accusers (although there is no clue as to the actual content of what he wrote, some scribes added 'the sins of each one of them' either here or at the end of v. 8).
- ⁷ In place of 'guiltless', here following the NJB & NETB, the NRSV has 'without sin'.
- ⁸ Here, the opening καὶ has been translated as 'then' to indicate the implied sequence of events within the narrative.

⁹ οἱ δὲ ἀκούσαντες ἐξήρχοντο εἰς καθ' εἰς ἀρξάμενοι ἀπὸ τῶν πρεσβυτέρων, καὶ κατελείφθη μόνος, καὶ ἡ γυνὴ ἐν μέσῳ οὕσα. ¹⁰ ἀνακύψας δὲ ὁ Ἰησοῦς εἶπεν αὐτῇ, Γύναι, ποῦ εἰσιν; οὐδεὶς σε κατέκρινεν; ¹¹ ἡ δὲ εἶπεν, Οὐδεὶς, κύριε. εἶπεν δὲ ὁ Ἰησοῦς, Οὐδὲ ἐγὼ σε κατακρίνω· πορεύου, [καὶ] ἀπὸ τοῦ νῦν μηκέτι ἀμάρτανε.]

¹² Πάλιν οὖν αὐτοῖς ἐλάλησεν ὁ Ἰησοῦς λέγων,

Ἐγὼ εἰμι τὸ φῶς τοῦ κόσμου·
ὁ ἀκολουθῶν ἐμοὶ οὐ μὴ
περιπατήσει ἐν τῇ σκοτίᾳ,
ἀλλ' ἔξει τὸ φῶς τῆς ζωῆς.

¹³ εἶπον οὖν αὐτῷ οἱ Φαρισαῖοι, Σὺ περὶ σεαυτοῦ μαρτυρεῖς· ἡ μαρτυρία σου οὐκ ἔστιν ἀληθής. ¹⁴ ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς,

Κἂν ἐγὼ μαρτυρῶ περὶ ἐμαυτοῦ,
ἀληθής ἐστιν ἡ μαρτυρία μου,
ὅτι οἶδα πόθεν ἦλθον
καὶ ποῦ ὑπάγω·
ὑμεῖς δὲ οὐκ οἴδατε
πόθεν ἔρχομαι ἢ ποῦ ὑπάγω.

⁹ When they heard this, they went away one by one, beginning with the elders, until Jesus was left alone with the woman, who remained in the middle. ¹⁰ Jesus straightened up and said, “Woman, who are they? Has no one condemned you?” ¹¹ “No one, sir,” she replied. “Neither do I condemn you,” said Jesus. “Go away and, from this moment, sin no more.”

¹² When Jesus spoke to the people again, he said:

“I am the light of the world;
anyone who follows me will never be
walking in the dark
but will have the light of life.”

¹³ At this, the Pharisees said to him, “You are testifying on your own behalf; your testimony is not true.” ¹⁴ Jesus answered them, saying:

“Even though I am testifying on my own behalf,
my testimony is still true,
because I know whence I come
and whither I am going;
but you do not know
whence I come and whither I am going.

⁹ The NJB has ‘eldest’ in place of ‘elders’, here following the NRSV; the Greek word, *πρεσβυτέρων*, refers to elders or priests in Christian usage.

¹⁰ ‘Woman’ (*Γύναι*) was a polite form of address, similar to ‘Madam’ used in English.

¹¹ The earliest and most reliable MSS do not contain 7:53–8:11 (see #1); *Nestle-Aland* encloses the section in brackets.

¹² The double negative *οὐ μὴ* (‘never’) is emphatic in 1st Century Koine Greek. Jesus here alludes to Is 60:1.

¹³ It is enough for Jesus to be his own witness, since he alone knows the mystery of his heavenly origin (cf. Mt 11:27ff).

¹⁴ The authorities’ ignorance regarding Jesus’ origin works on two levels at once: first, they thought Jesus came from Galilee (although he really came from Bethlehem, in Judaea); and second, they did not know that he came from heaven (from the Father).

¹⁵ ὑμεῖς κατὰ τὴν σάρκα κρίνετε,
 ἐγὼ οὐ κρίνω οὐδένα.
¹⁶ καὶ ἐὰν κρίνω δὲ ἐγώ,
 ἡ κρίσις ἡ ἐμὴ ἀληθινή ἐστιν,
 ὅτι μόνος οὐκ εἰμί,
 ἀλλ' ἐγὼ καὶ ὁ πέμψας με πατήρ.
¹⁷ καὶ ἐν τῷ νόμῳ δὲ τῷ ὑμετέρῳ γέγραπται
 ὅτι δύο ἀνθρώπων ἡ μαρτυρία ἀληθής ἐστιν.
¹⁸ ἐγὼ εἰμι ὁ μαρτυρῶν περὶ ἐμαυτοῦ
 καὶ μαρτυρεῖ περὶ ἐμοῦ ὁ πέμψας με πατήρ.
¹⁹ ἔλεγον οὖν αὐτῷ, Ποῦ ἐστιν ὁ πατήρ σου; ἀπεκρίθη
 Ἰησοῦς,
 Οὔτε ἐμὲ οἶδατε οὔτε τὸν πατέρα μου·
 εἰ ἐμὲ ᾔδειτε, καὶ τὸν πατέρα μου ἂν ᾔδειτε.
²⁰ ταῦτα τὰ ῥήματα ἐλάλησεν ἐν τῷ γαζοφυλακίῳ
 διδάσκων ἐν τῷ ἱερῷ· καὶ οὐδεὶς ἐπίασεν αὐτόν, ὅτι οὐπω
 ἐληλύθει ἡ ὥρα αὐτοῦ.
²¹ Εἶπεν οὖν πάλιν αὐτοῖς,
 Ἐγὼ ὑπάγω καὶ ζητήσετέ με,
 καὶ ἐν τῇ ἁμαρτίᾳ ὑμῶν ἀποθανεῖσθε·

¹⁵ You judge by human standards;
 I judge no one.
¹⁶ But, if I judge,
 my judgement will be true,
 because I am not alone:
 the one who sent me is with me.
¹⁷ And, in your Law, it is written
 that the testimony of two witnesses is true.
¹⁸ I testify on my own behalf
 and the Father who sent me testifies about me."
¹⁹ They asked him, "Where is your Father, then?" Jesus
 answered:
 "You do not know me, nor do you know my Father;
 if you knew me, you would also know my Father."
²⁰ He spoke these words in the Treasury, while teaching in the
 Temple. No one arrested him, because his hour had not yet
 come.
²¹ Again, he said to them:
 "I am going away; you will look for me
 and you will die in your sin.

¹⁵ The Jews judge by what they can see: a man like themselves; 'in that flesh, they fail to see the glory of God's Son shining' (St Augustine).

¹⁶ The word 'judge' is used here in the Semitic sense of the word (i.e. 'condemn').

¹⁷ Jesus here alludes to Dt 17:6.

¹⁸ A more literal translation of the 1st line is, "I am the one who testifies about myself."

¹⁹ Jesus' reply is based on his identity with the Father (see also 1:18 & 14:9).

²⁰ The 'Treasury' (αζοφυλακίῳ) was in the Court of Women and contained 13 bronze chests for voluntary offerings and the Temple dues.

²¹ By rejecting Jesus, the Jews are sinning against the truth (vv. 40–45), which is the sin against the Spirit (Mt 12:31ff, see #34).

ὅπου ἐγὼ ὑπάγω ὑμεῖς οὐ δύνασθε ἐλθεῖν.

²² ἔλεγον οὖν οἱ Ἰουδαῖοι, Μήτι ἀποκτενεῖ ἑαυτόν, ὅτι λέγει, Ὅπου ἐγὼ ὑπάγω ὑμεῖς οὐ δύνασθε ἐλθεῖν; ²³ καὶ ἔλεγεν αὐτοῖς,

ὑμεῖς ἐκ τῶν κάτω ἐστέ,
ἐγὼ ἐκ τῶν ἄνω εἰμί.
ὑμεῖς ἐκ τοῦτου τοῦ κόσμου ἐστέ,
ἐγὼ οὐκ εἰμί ἐκ τοῦ κόσμου τούτου.

²⁴ εἶπον οὖν ὑμῖν ὅτι ἀποθανεῖσθε ἐν ταῖς ἁμαρτίαις ὑμῶν· ἐὰν γὰρ μὴ πιστεύσητε ὅτι ἐγὼ εἰμι, ἀποθανεῖσθε ἐν ταῖς ἁμαρτίαις ὑμῶν.

²⁵ ἔλεγον οὖν αὐτῷ, Σὺ τίς εἶ; εἶπεν αὐτοῖς ὁ Ἰησοῦς,

²⁶ Τὴν ἀρχὴν ὅτι καὶ λαλῶ ὑμῖν;
πολλὰ ἔχω περὶ ὑμῶν λαλεῖν καὶ κρίνειν· ἀλλ' ὁ πέμψας με ἀληθὴς ἐστίν, καὶ γὰρ ἃ ἤκουσα παρ' αὐτοῦ ταῦτα λαλῶ εἰς τὸν κόσμον.

Where I am going, you cannot come."

²² Then the Jews began to say, "Is he going to kill himself? Because he says, 'Where I am going, you cannot come?'"

²³ Jesus went on:

"You are from below;
I am from above.
You are of this world;
I am not of this world.
²⁴ I have told you already:
You will die in your sins.
Yes, if you do not believe that I AM HE,
you will die in your sins."

²⁵ So, they said to him, "Who are you?" Jesus answered:

"What I have told you from the outset.
²⁶ About you I have much to say and to judge;
but the one who sent me is true
and, what I have learnt from him,
this I declare to the world."

²² The opening imperfect verb (ἐλεγον) has been translated with ingressive force ('began to say') because the comments that follow were occasioned by Jesus' remarks in the preceding verse about his upcoming departure.

²³ In place of 'Jesus', the MSS have 'he'; the referent of the pronoun has been added here for clarity.

²⁴ 'I Am' or 'I Am He' (ἐγὼ εἰμι – there is an implied predicate nominative pronoun) is the divine name revealed to Moses (#Ex 3:13); when Jesus uses this name, he is claiming to be the one incomparable Saviour, the goal of Israel's faith and hope (see vv. 28, 58, 13:19, 6:55 & 18:5-8).

²⁵ The 2nd line (here following the NJB) is very obscure; the NRSV has, "Why do I speak to you at all?" and others have "Why, in the first place, am I speaking to you?" or "What have I been telling you from the beginning?"

²⁶ The 2 infinitives in the 1st line could be understood as a hendiadys, resulting in one phrase: "I have many things to pronounce in judgment about you." Literally translated, the last 2 lines read, "and what things I have heard from him, these things I speak to the world."

²⁷ οὐκ ἔγνωσαν ὅτι τὸν πατέρα αὐτοῖς ἔλεγεν. ²⁸ εἶπεν οὖν [αὐτοῖς] ὁ Ἰησοῦς,

Ὅταν ὑψώσητε τὸν υἱὸν τοῦ ἀνθρώπου,
τότε γνώσεσθε ὅτι ἐγὼ εἰμι,
καὶ ἀπ' ἐμαυτοῦ ποιῶ οὐδέν,
ἀλλὰ καθὼς ἐδίδαξέν με ὁ πατήρ ταῦτα λαλῶ.

²⁹ καὶ ὁ πέμψας με μετ' ἐμοῦ ἐστίν·
οὐκ ἀφῆκέν με μόνον,
ὅτι ἐγὼ τὰ ἀρεστὰ αὐτῷ ποιῶ πάντοτε.

³⁰ ταῦτα αὐτοῦ λαλοῦντος πολλοὶ ἐπίστευσαν εἰς αὐτόν.

³¹ Ἔλεγεν οὖν ὁ Ἰησοῦς πρὸς τοὺς πεπιστευκότας αὐτῷ Ἰουδαίους,

Ἐὰν ὑμεῖς μείνητε ἐν τῷ λόγῳ τῷ ἐμῷ,
ἀληθῶς μαθηταί μου ἐστε,

³² καὶ γνώσεσθε τὴν ἀλήθειαν,
καὶ ἡ ἀλήθεια ἐλευθερώσει ὑμᾶς.

³³ ἀπεκρίθησαν πρὸς αὐτόν, Σπέρμα Ἀβραάμ ἐσμεν καὶ οὐδενὶ δεδουλεύκαμεν πώποτε· πῶς σὺ λέγεις ὅτι Ἐλεύθεροι γενήσεσθε;

²⁷ They did not recognise that he was talking to them about the Father. ²⁸ So, Jesus said to them:

“When you have lifted up the Son of Man,
then you will know that I AM HE
and that I do nothing of my own accord.
What I say is what the Father has taught me.

²⁹ He who sent me is with me,
and has not left me alone,
for I always do what pleases him.”

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

³¹ Then Jesus said to those among the Jews who had believed in him:

“If you continue in my word,
you will indeed be my disciples;
³² You will come to know the truth,
and the truth will set you free.”

³³ They answered, “We are descended from Abraham and we have never been the slaves of anyone; what do you mean, “You will be set free?””

²⁷ This verse is typical of the ‘omniscient author’ convention adopted by John, who is writing from a post-Resurrection point of view.

²⁸ The phrase ‘to them’ (αὐτοῖς) is not found in all MSS.

²⁹ Jesus was not ‘alone’ as the Father had not abandoned him.

³⁰ The word ‘people’ is not in the MSS but is here added (following NETB) for clarity and smoothness of translation.

³¹ For the 1st line of Jesus’ reply, here following the MSS (and NRSV), the NJB reads, “If you make my word your home.”

³² Jesus is Truth, the total reality of the gift of the Father and of his saving plan (Ps 119:45, Jn 14:6, 17:17, see Rv 3:7, 19:11).

³³ As descendants of Abraham, the Jews had the truth of the Mosaic Law; yet, the law left them slaves to sin: true freedom comes only through the Son.

34 Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς,
 Ἀμὴν ἀμὴν λέγω ὑμῖν
 ὅτι πᾶς ὁ ποιῶν τὴν ἁμαρτίαν δοῦλός ἐστιν [τῆς
 ἁμαρτίας].
 35 ὁ δὲ δοῦλος οὐ μένει ἐν τῇ οἰκίᾳ εἰς τὸν αἰῶνα·
 ὁ υἱὸς μένει εἰς τὸν αἰῶνα.
 36 ἐὰν οὖν ὁ υἱὸς ὑμᾶς ἐλευθερώσῃ,
 ὥντως ἐλεύθεροι ἔσεσθε.
 37 οἶδα ὅτι σπέρμα Ἀβραάμ ἐστε·
 ἀλλὰ ζητεῖτέ με ἀποκτεῖναι,
 ὅτι ὁ λόγος ὁ ἐμὸς οὐ χωρεῖ ἐν ὑμῖν.
 38 ἃ ἐγὼ ἐώρακα παρὰ τῷ πατρὶ λαλῶ·
 καὶ ὑμεῖς οὖν ἃ ἠκούσατε
 παρὰ τοῦ πατρὸς ποιεῖτε.
 39 Ἀπεκρίθησαν καὶ εἶπαν αὐτῷ, Ὁ πατὴρ ἡμῶν Ἀβραάμ
 ἐστιν. λέγει αὐτοῖς ὁ Ἰησοῦς,
 Εἰ τέκνα τοῦ Ἀβραάμ ἐστε,
 τὰ ἔργα τοῦ Ἀβραάμ ἐποιεῖτε·
 40 νῦν δὲ ζητεῖτέ με ἀποκτεῖναι,
 ἄνθρωπον ὃς τὴν ἀλήθειαν ὑμῖν λελάληκα ἢν

34 Jesus replied:
 "In all truth I tell you,
 everyone who commits sin is a slave.
 35 The slave has no permanent standing in the
 household,
 but a son belongs to it forever.
 36 So, if the Son sets you free,
 you will indeed be free.
 37 I know that you are Abraham's descendants;
 but you want to kill me
 because my word finds no place in you.
 38 I declare what I have seen at my Father's side,
 and you too put into action
 the lessons you have learnt from your father."
 39 They answered, saying to him, "Our father is Abraham."
 Jesus said to them:
 "If you are Abraham's children,
 do as Abraham did.
 40 As it is, you want to kill me,
 a man who has told you the truth

34 At the end of this verse, some MSS add 'of sin' (τῆς ἁμαρτίας).

35 Jesus' point is that while a slave may be part of a family or household, he is not guaranteed a permanent place there, while a son, as a descendant or blood relative, will always be guaranteed a place in the family.

36 There is uncertainty here as to whether 'Son' is a direct reference to Jesus or continues the indirect reference of the previous verse.

37 The literal translation of 'descendants' (σπέρμα) is 'seed'.

38 A few significant MSS (and Nestle-Aland) lack the pronoun 'your' (ὑμῶν) in the last line.

39 For the last 2 lines, some MSS read, "If you were Abraham's children, you would do as Abraham did."

40 The Greek word order of the last line is emphatic.

ἤκουσα παρὰ τοῦ Θεοῦ·
τοῦτο Ἀβραὰμ οὐκ ἐποίησεν.

⁴¹ ὑμεῖς ποιεῖτε τὰ ἔργα τοῦ πατρὸς ὑμῶν.

εἶπαν αὐτῷ, Ἡμεῖς ἐκ πορνείας οὐ γεγεννήμεθα· ἓνα
πατέρα ἔχομεν τὸν Θεόν. ⁴² εἶπεν αὐτοῖς ὁ Ἰησοῦς,

Εἰ ὁ Θεὸς πατὴρ ὑμῶν ἦν, ἠγαπᾶτε ἂν ἐμέ,
ἐγὼ γὰρ ἐκ τοῦ Θεοῦ ἐξῆλθον καὶ ἤκω·
οὐδὲ γὰρ ἀπ' ἐμαυτοῦ ἐλήλυθα,
ἀλλ' ἐκεῖνός με ἀπέστειλεν.

⁴³ διὰ τί τὴν λαλιὰν τὴν ἐμὴν οὐ γινώσκετε;
ὅτι οὐ δύνασθε ἀκούειν τὸν λόγον τὸν ἐμόν.

⁴⁴ ὑμεῖς ἐκ τοῦ πατρὸς τοῦ διαβόλου
ἐστέ καὶ τὰς ἐπιθυμίας
τοῦ πατρὸς ὑμῶν θέλετε ποιεῖν.

ἐκεῖνος ἀνθρωποκτόνος ἦν ἀπ' ἀρχῆς,
καὶ ἐν τῇ ἀληθείᾳ οὐκ ἔστηκεν,
ὅτι οὐκ ἔστιν ἀλήθεια ἐν αὐτῷ.

ὅταν λαλῇ τὸ ψεῦδος,
ἐκ τῶν ἰδίων λαλεῖ,
ὅτι ψεύστης ἐστὶν καὶ ὁ πατὴρ αὐτοῦ.

⁴⁵ ἐγὼ δὲ ὅτι τὴν ἀλήθειαν λέγω,
οὐ πιστεύετε μοι.

as I have learnt it from God;
that is not what Abraham did!

⁴¹ You are indeed doing your father's work."

They replied, "We were not born illegitimate, the only father
we have is God." ⁴² Jesus answered them:

"If God were your father, you would love me;
for, I came from God and now I am here;
I did not come of my own accord,
but he sent me.

⁴³ Why do you not understand what I say?
Because you cannot bear to listen to my words.

⁴⁴ You are from your father, the devil,
and you prefer to do
what your father wants.

He was a murderer from the start;
he was never grounded in the truth;
there is no truth in him at all.

When he lies
he is speaking true to his nature,
because he is a liar, and the father of lies.

⁴⁵ But, because I speak the truth,
you do not believe me.

⁴¹ Some later MSS have the conjunction 'then' (οὕτως) before 'replied'; Nestle-Aland has the word in brackets.

⁴² For the 2nd line of Jesus' reply, here following the MSS (and NRSV), the NJB reads, "Since I have my origin in God and have come from him."

⁴³ The non-believers have the devil for a master, and he is hostile to the truth (44-45).

⁴⁴ For the 5th line, some MSS read, "he has never taken his stand upon the truth."

⁴⁵ The NJB adds 'it is' before 'because' and 'that' before 'you'.

⁴⁶ τίς ἐξ ὑμῶν ἐλέγχει με περὶ ἁμαρτίας;
εἰ ἀλήθειαν λέγω, διὰ τί ὑμεῖς οὐ πιστεύετε μοι;
⁴⁷ ὁ ὢν ἐκ τοῦ Θεοῦ τὰ ῥήματα τοῦ Θεοῦ ἀκούει·
διὰ τοῦτο ὑμεῖς οὐκ ἀκούετε,
ὅτι ἐκ τοῦ Θεοῦ οὐκ ἐστέ.

⁴⁸ Ἀπεκρίθησαν οἱ Ἰουδαῖοι καὶ εἶπαν αὐτῷ, Οὐ καλῶς
λέγομεν ἡμεῖς ὅτι Σαμαρίτης εἶ σὺ καὶ δαιμόνιον ἔχεις;

⁴⁹ ἀπεκρίθη Ἰησοῦς,

Ἐγὼ δαιμόνιον οὐκ ἔχω,
ἀλλὰ τιμῶ τὸν πατέρα μου,
καὶ ὑμεῖς ἀτιμάζετε με.

⁵⁰ ἐγὼ δὲ οὐ ζητῶ τὴν δόξαν μου·
ἔστιν ὁ ζητῶν καὶ κρίνων.

⁵¹ ἀμὴν ἀμὴν λέγω ὑμῖν,
ἐάν τις τὸν ἐμὸν λόγον τηρήσῃ,
θάνατον οὐ μὴ θεωρήσῃ εἰς τὸν αἰῶνα.

⁵² εἶπον [οὖν] αὐτῷ οἱ Ἰουδαῖοι, Νῦν ἐγνώκαμεν ὅτι
δαιμόνιον ἔχεις. Ἀβραάμ ἀπέθανεν καὶ οἱ προφῆται, καὶ σὺ
λέγεις, Ἐάν τις τὸν λόγον μου τηρήσῃ, οὐ μὴ γεύσῃται
θανάτου εἰς τὸν αἰῶνα. ⁵³ μὴ σὺ μείζων εἶ τοῦ πατρὸς ἡμῶν

⁴⁶ Can any of you convict me of sin?

If I speak the truth, why do you not believe me?

⁴⁷ Whoever is from God listens to the words of God;
the reason why you do not listen
is that you are not from God.

⁴⁸ The Jews answered him, "Are we not right in saying that you
are a Samaritan and possessed by a demon?" ⁴⁹ Jesus
answered:

"I do not have a demon;
but I honour my Father,
and you deny me honour.

⁵⁰ I do not seek my own glory;
there is one who seeks it and he is the judge.

⁵¹ In all truth I tell you,
whoever keeps my word
will never see death.

⁵² The Jews said to him, "Now we know that you are
possessed. Abraham is dead, and the prophets are dead, and
yet you say, "Whoever keeps my word will never know the
taste of death." ⁵³ Are you greater than our father Abraham,

⁴⁶ The 'sin' Jesus speaks of is that of betraying the commission entrusted to him by God.

⁴⁷ An alternate reading for 'is from God' is 'belongs to God'; the Greek has simply 'is of God'.

⁴⁸ The Jews now turn to insult and calumny; unable to deny the miracles of Jesus, they attribute them to the agency of a demon.

⁴⁹ For the 1st line of Jesus' reply, the NJB reads 'I am not possessed'; here, we follow the MSS (and NRSV).

⁵⁰ The NJB somewhat expands the 2nd line, reading, "there is someone who does seek it and is the judge of it."

⁵¹ Those who keep Jesus' words will not 'see death' because they have already passed from death to life (cf. 5:24).

⁵² Some later MSS have the conjunction 'then' (οὖν) at the beginning of this verse.

⁵³ Questions prefaced with μὴ in Greek anticipate a negative answer.

Ἀβραάμ, ὅστις ἀπέθανεν; καὶ οἱ προφῆται ἀπέθανον· τίνα σεαυτὸν ποιεῖς; ⁵⁴ ἀπεκρίθη Ἰησοῦς,

Ἐὰν ἐγὼ δοξάσω ἑμαυτόν,
ἡ δόξα μου οὐδὲν ἐστίν·
ἐστὶν ὁ πατήρ μου ὁ δοξάζων με,
ὃν ὑμεῖς λέγετε ὅτι θεὸς ἡμῶν ἐστίν·
⁵⁵ καὶ οὐκ ἐγνώκατε αὐτόν,
ἐγὼ δὲ οἶδα αὐτόν.
κὰν εἶπω ὅτι οὐκ οἶδα αὐτόν,
ἔσομαι ὅμοιος ὑμῖν ψεύστης·
ἀλλὰ οἶδα αὐτόν καὶ τὸν λόγον αὐτοῦ τηρῶ.
⁵⁶ Ἀβραάμ ὁ πατήρ ὑμῶν ἠγαλλιάσατο
ἵνα ἴδῃ τὴν ἡμέραν τὴν ἐμήν,
καὶ εἶδεν καὶ ἐχάρη.

⁵⁷ εἶπον οὖν οἱ Ἰουδαῖοι πρὸς αὐτόν, Πεντήκοντα ἔτη οὕτω
ἔχεις καὶ Ἀβραάμ ἐώρακας; ⁵⁸ εἶπεν αὐτοῖς Ἰησοῦς,
Ἀμὴν ἀμὴν λέγω ὑμῖν,
πρὶν Ἀβραάμ γενέσθαι ἐγὼ εἰμί.

who is dead? The prophets are dead, too. Who are you claiming to be?" ⁵⁴ Jesus replied:

"If I were to seek my own glory
my glory would be worth nothing;
in fact, my glory is conferred by the Father,
by the one of whom you say, "He is our God,"
⁵⁵ although you do not know him.
But I know him,
and, if I were to say, "I do not know him,"
I should be a liar, as you yourselves are.
But I do know him, and I keep his word.
⁵⁶ Your father Abraham rejoiced
to think that he would see my Day;
he saw it and was glad.

⁵⁷ The Jews then said to him, "You are not yet fifty years old, and yet you have seen Abraham!" ⁵⁸ Jesus replied to them:

"In all truth I tell you,
before Abraham ever was, I AM!

⁵⁴ God is judge and will vindicate believers in Jesus with eternal life.

⁵⁵ NETB paraphrases 'I keep his word' as 'I obey his teaching'.

⁵⁶ Abraham saw 'Jesus' Day' (as Isaiah 'saw his glory', 12:41) but 'from a distance' (cf. Nb 24:17, Heb 11:13), because he saw it in the birth of the promised Isaac (at which Abraham laughed – Gn 17:17ff), which was an event prophetic of Jesus' birth. Jesus claims to be the ultimate fulfilment of this promise made to Abraham: he is Isaac according to the Spirit.

⁵⁷ Some MSS end this verse with, "has Abraham seen you?"

⁵⁸ "I am!" (ἐγὼ εἰμί) is an explicit claim to pre-existence and oneness with God. Although each occurrence of the phrase in the Fourth Gospel needs to be examined individually in context to see if an association with Ex 3:14 is present, it seems clear that this is the case here (as the response of the Jewish authorities in the following verse shows).

⁵⁹ ἤραν οὖν λίθους ἵνα βάλωσιν ἐπ’ αὐτόν· Ἰησοῦς δὲ ἐκρύβη καὶ ἐξῆλθεν ἐκ τοῦ ἱεροῦ [διελθὼν διὰ μέσου καὶ παρῆγεν οὕτως].

⁵⁹ At this, they picked up stones to throw at him; but Jesus hid himself and left the Temple [; passing through their midst, he left in this manner].

⁵⁹ Although many later MSS include the words, “*passing ... manner*”, the wording is similar to 9:1 and Lk 4:30 and, as such, has all the earmarks of scribal amplification. Further, the earliest MSS lack these words, rendering the shorter text virtually certain.

Κατα Ιωαννην 9

JOHN 9

¹ Καὶ παράγων εἶδεν ἄνθρωπον τυφλὸν ἐκ γενετῆς. ² καὶ ῥώτησαν αὐτὸν οἱ μαθηταὶ αὐτοῦ λέγοντες, Ῥαββί, τίς ἥμαρτεν, οὗτος ἢ οἱ γονεῖς αὐτοῦ, ἵνα τυφλὸς γεννηθῇ; ³ ἀπεκρίθη Ἰησοῦς, Οὔτε οὗτος ἥμαρτεν οὔτε οἱ γονεῖς αὐτοῦ, ἀλλ' ἵνα φανερωθῇ τὰ ἔργα τοῦ Θεοῦ ἐν αὐτῷ.

⁴ ἡμᾶς δεῖ ἐργάζεσθαι
τὰ ἔργα τοῦ πέμψαντός με ἕως ἡμέρας ἐστίν·
ἔρχεται νύξ ὅτε οὐδεὶς δύναται ἐργάζεσθαι.

⁵ ὅταν ἐν τῷ κόσμῳ ᾶ,
φῶς εἰμι τοῦ κόσμου.

⁶ ταῦτα εἰπὼν ἔπτυσεν χαμαὶ καὶ ἐποίησεν πηλὸν ἐκ τοῦ πτύσματος, καὶ ἐπέχρισεν αὐτοῦ τὸν πηλὸν ἐπὶ τοὺς ὀφθαλμοὺς ⁷ καὶ εἶπεν αὐτῷ, Ὑπαγε νίψαι εἰς τὴν κολυμβήθραν τοῦ Σιλωάμ [ὃ ἐρμηνεύεται Ἀπεσταλμένος]. ἀπῆλθεν οὖν καὶ ἐνίψατο, καὶ ἦλθεν βλέπων. ⁸ οἱ οὖν

¹ And, as he went along, he saw a man blind from birth. ² And his disciples asked him, "Rabbi, who sinned, this man or his parents, that he should have been born blind?" ³ Jesus answered, "Neither this man nor his parents sinned; he was born blind so the works of God might be revealed in him.

⁴ "As long as day lasts,
we must carry out the work of the one who sent me;
the night will soon be here, when no one can work.

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

⁶ When he had said this, he spat on the ground, made a paste with the saliva, and spread the paste this over the eyes of the blind man, ⁷ and said to him, "Go and wash in the Pool of Siloam (the name means 'one who has been sent'). So, he went off and washed and came back able to see. ⁸ His neighbours

JOHN 9

- ¹ Since there is no break with Ch. 8, Jesus is presumably still in Jerusalem, and presumably *not* still in the temple area; the events of Ch. 9 fall somewhere between the Feast of Tabernacles (7:2) and the Feast of the Dedication (10:22).
- ² Suffering was attributed to sin, either of the parents or of the man prenatally; Jesus denies this and shifts attention from cause to purpose: this is an opportunity for God to act.
- ³ The 'works of God' are the 'signs' (cf. 2:11ff).
- ⁴ In place of 'we must', some MSS have 'I must'. Jesus' life is compared to a day's work (5:17), ending with the night of death (cf. Lk 13:32).
- ⁵ Before the miracle takes place, its significance is pointed out (see. v. 37).
- ⁶ 'Saliva' was considered to have medicinal value.
- ⁷ The water drawn from the 'Pool of Siloam' during the Feast of Tabernacles symbolised the blessings of the Messianic Age; henceforth, the source of these blessings is Jesus himself. 'The envoy' of 'the one sent' is one of John's favourite names for Jesus (see 3:17, 4:34, 5:36, etc.).
- ⁸ An ingressive force ('began to ask') is used here as the change in status of the blind person provokes a new response from those he knew.

γείτονες καὶ οἱ θεωροῦντες αὐτὸν τὸ πρότερον ὅτι προσαίτης ἦν ἔλεγον, Οὐχ οὗτός ἐστιν ὁ καθήμενος καὶ προσαιτῶν; ⁹ ἄλλοι ἔλεγον ὅτι Οὗτός ἐστιν· ἄλλοι ἔλεγον, Οὐχί, ἀλλὰ ὁμοιος αὐτῷ ἐστιν. ἐκεῖνος ἔλεγεν ὅτι Ἐγὼ εἰμι. ¹⁰ ἔλεγον οὖν αὐτῷ, Πῶς [οὖν] ἠνεώχθησάν σου οἱ ὀφθαλμοί; ¹¹ ἀπεκρίθη ἐκεῖνος, Ὁ ἄνθρωπος ὁ λεγόμενος Ἰησοῦς πηλὸν ἐποίησεν καὶ ἐπέχρισέν μου τοὺς ὀφθαλμούς καὶ εἶπέν μοι ὅτι Ὑπαγε εἰς τὸν Σιλωὰμ καὶ νίψαι· ἀπελθὼν οὖν καὶ νιψάμενος ἀνέβλεψα. ¹² καὶ εἶπαν αὐτῷ, Ποῦ ἐστιν ἐκεῖνος; λέγει, Οὐκ οἶδα.

¹³ Ἄγουσιν αὐτὸν πρὸς τοὺς Φαρισαίους τὸν ποτε τυφλόν. ¹⁴ ἦν δὲ σάββατον ἐν ᾗ ἡμέρα τὸν πηλὸν ἐποίησεν ὁ Ἰησοῦς καὶ ἀνέωξεν αὐτοῦ τοὺς ὀφθαλμούς. ¹⁵ πάλιν οὖν ἡρώτων αὐτὸν καὶ οἱ Φαρισαῖοι πῶς ἀνέβλεπεν. ὁ δὲ εἶπεν αὐτοῖς, Πηλὸν ἐπέθηκεν μου ἐπὶ τοὺς ὀφθαλμούς, καὶ ἐνιψάμην, καὶ βλέπω. ¹⁶ ἔλεγον οὖν ἐκ τῶν Φαρισαίων τινές, Οὐκ ἔστιν οὗτος παρὰ θεοῦ ὁ ἄνθρωπος, ὅτι τὸ σάββατον οὐ τηρεῖ. ἄλλοι [δὲ] ἔλεγον, Πῶς δύναται ἄνθρωπος

and the people who used to see him before (for he was a beggar) began to ask, “Is this not the man who used to sit and beg?” ⁹ Some were saying, “Yes, it is the same one.” Others were saying, “No, but he looks just like him.” The man himself said, “Yes, I am the one.” ¹⁰ So, they kept asking him, “How, then, is it that your eyes were opened?” ¹¹ The man answered, “The man called Jesus made a paste, daubed my eyes with it and said to me, “Go off and wash at Siloam;” so I went and, when I washed, I gained my sight.” ¹² Then they asked him, “Where is he?” He answered, “I do not know.”

¹³ They brought to the Pharisees the man who had formerly been blind. ¹⁴ Now, it had been a Sabbath day when Jesus made the paste and opened the man’s eyes, ¹⁵ so when the Pharisees started asking him how he had gained his sight, he said to them, “He put a paste on my eyes, and I washed, and now I can see.” ¹⁶ Then some of the Pharisees started saying, “That man cannot be from God, for he does not observe the Sabbath.” But others said, “How can a man who is a sinner

⁹ The literal translation of ‘the man himself’ is simply ‘that one’.

¹⁰ We have kept the idiom ‘your eyes were opened’, referring to the restoration of the man’s sight.

¹¹ The words ‘with it’ are not present in the text (objects in Greek were often omitted when obvious from the context) but are implied.

¹² Literally translated, the neighbours’ question reads, “Where is that one?”

¹³ The opening pronoun (‘they’) refers to the man’s neighbours.

¹⁴ This was work and forbidden on the Sabbath.

¹⁵ On the surface, the man is being judged; but, through him, Jesus is being judged. Yet in reality (as the discerning reader will realise) it is ironically the Pharisees themselves who are being judged by their response to Jesus who is the light of the world (cf. 3:17–21).

¹⁶ As a response to the answers of the man who used to be blind, the use of the imperfect tense in the reply of the Pharisees is best translated as an ingressive imperfect (‘started saying’).

ἀμαρτωλὸς τοιαῦτα σημεῖα ποιεῖν; καὶ σχίσμα ἦν ἐν αὐτοῖς. ¹⁷ λέγουσιν οὖν τῷ τυφλῷ πάλιν, Τί σὺ λέγεις περὶ αὐτοῦ, ὅτι ἠνέωξέν σου τοὺς ὀφθαλμούς; ὁ δὲ εἶπεν ὅτι Προφήτης ἐστίν.

¹⁸ Οὐκ ἐπίστευσαν οὖν οἱ Ἰουδαῖοι περὶ αὐτοῦ ὅτι ἦν τυφλὸς καὶ ἀνέβλεψεν, ἕως ὅτου ἐφώνησαν τοὺς γονεῖς αὐτοῦ τοῦ ἀναβλέψαντος ¹⁹ καὶ ἠρώτησαν αὐτοὺς λέγοντες, Οὗτός ἐστιν ὁ υἱὸς ὑμῶν, ὃν ὑμεῖς λέγετε ὅτι τυφλὸς ἐγεννήθη; πῶς οὖν βλέπει ἄρτι; ²⁰ ἀπεκρίθησαν οὖν οἱ γονεῖς αὐτοῦ καὶ εἶπαν, Οἶδαμεν ὅτι οὗτός ἐστιν ὁ υἱὸς ἡμῶν καὶ ὅτι τυφλὸς ἐγεννήθη. ²¹ πῶς δὲ νῦν βλέπει οὐκ οἶδαμεν, ἢ τίς ἤνοιξεν αὐτοῦ τοὺς ὀφθαλμούς; ἡμεῖς οὐκ οἶδαμεν· αὐτὸν ἐρωτήσατε, ἡλικίαν ἔχει, αὐτὸς περὶ ἑαυτοῦ λαλήσει. ²² ταῦτα εἶπαν οἱ γονεῖς αὐτοῦ ὅτι ἐφοβοῦντο τοὺς Ἰουδαίους, ἥδη γὰρ συνετέθειντο οἱ Ἰουδαῖοι ἵνα ἐάν τις αὐτὸν ὁμολογήσῃ Χριστόν, ἀποσυνάγωγος γένηται. ²³ διὰ τοῦτο οἱ γονεῖς αὐτοῦ εἶπαν ὅτι Ἡλικίαν ἔχει, αὐτὸν ἐπερωτήσατε.

produce signs like this?" And there was division among them.

¹⁷ So, they spoke to the blind man again, "What have you to say about him yourself, now that he has opened your eyes?" The man answered, "He is a prophet."

¹⁸ However, the Jews would not believe that the man had been blind without first sending for the parents of the man who had gained his sight; ¹⁹ and they questioned them, saying "Is this man really the son of yours who you say was born blind? If so, how is it that he is now able to see? ²⁰ His parents answered them and said, "We know that this is our son and we know that he was born blind, ²¹ but how it is that he can now see, we do not know, nor do we know who opened his eyes. Ask him. He is old enough: let him speak for himself." ²² His parents said these things because they were afraid of the Jews; for, the Jews had already agreed that, if any man were to acknowledge Jesus as the Christ, then he would be banned from the synagogue. ²³ This was why his parents said, "He is old enough; ask him."

¹⁷ Since prophet (Προφήτης) is here anarthrous (i.e. not accompanied by the Greek article) and since in his initial reply in 9:11–12 the man showed no particular insight into the true identity of Jesus, this probably does not refer to *the* prophet of Dt 18:15, but merely to an unusual person who is capable of working miracles.

¹⁸ After 'had been blind', some MSS add 'and had gained his sight'.

¹⁹ The man's parents are interrogated to avoid the possibility of mistaken identity.

²⁰ The man's parents are also, presumably, on oath.

²¹ Some MSS omit the short sentence, "Ask him" (αὐτὸν ἐρωτήσατε).

²² In John, the term 'Jews' (Ἰουδαῖοι) usually indicates the religious authorities hostile to Jesus (see 2:18, 5:10, 7:13, 18:12, 19:38, 20:19).

²³ This reference to excommunication from the Jewish synagogue for those who had made some sort of confession about Jesus being the Messiah is dismissed as anachronistic by some and non-historical by others.

²⁴ Ἐφώνησαν οὖν τὸν ἄνθρωπον ἐκ δευτέρου ὃς ἦν τυφλὸς καὶ εἶπαν αὐτῷ, Δὸς δόξαν τῷ θεῷ· ἡμεῖς οἶδαμεν ὅτι οὗτος ὁ ἄνθρωπος ἀμαρτωλὸς ἐστίν. ²⁵ ἀπεκρίθη οὖν ἐκεῖνος, Εἰ ἀμαρτωλὸς ἐστίν οὐκ οἶδα· ἐν οἶδα, ὅτι τυφλὸς ὢν ἄρτι βλέπω. ²⁶ εἶπον οὖν αὐτῷ, Τί ἐποίησέν σοι; πῶς ἤνοιξέν σου τοὺς ὀφθαλμούς; ²⁷ ἀπεκρίθη αὐτοῖς, Εἶπον ὑμῖν ἤδη καὶ οὐκ ἤκούσατε· τί πάλιν θέλετε ἀκούειν; μὴ καὶ ὑμεῖς θέλετε αὐτοῦ μαθηταὶ γενέσθαι; ²⁸ καὶ ἐλοιδόρησαν αὐτὸν καὶ εἶπον, Σὺ μαθητῆς εἶ ἐκείνου, ἡμεῖς δὲ τοῦ Μωϋσέως ἐσμέν μαθηταί. ²⁹ ἡμεῖς οἶδαμεν ὅτι Μωϋσεὶ λελάληκεν ὁ θεός, τοῦτον δὲ οὐκ οἶδαμεν πόθεν ἐστίν. ³⁰ ἀπεκρίθη ὁ ἄνθρωπος καὶ εἶπεν αὐτοῖς, Ἐν τούτῳ γὰρ τὸ θαυμαστόν ἐστίν ὅτι ὑμεῖς οὐκ οἶδατε πόθεν ἐστίν, καὶ ἠνοιξέν μου τοὺς ὀφθαλμούς. ³¹ οἶδαμεν ὅτι ἀμαρτωλῶν ὁ θεός οὐκ ἀκούει, ἀλλ' ἐάν τις θεοσεβῇς ἢ καὶ τὸ θέλημα αὐτοῦ ποιῇ τούτου ἀκούει. ³² ἐκ τοῦ αἰῶνος οὐκ ἠκούσθη ὅτι ἠνοιξέν τις ὀφθαλμούς τυφλοῦ γεγεννημένου. ³³ εἰ μὴ ἦν οὗτος παρὰ

²⁴ So, they called the man a second time and said to him, "Give glory to God! We are satisfied that this man is a sinner." ²⁵ The man answered them, saying, "I do not know if he is a sinner; all I know is that I was blind and now I can see." ²⁶ They said to him again, "What did he do to you? How did he open your eyes?" ²⁷ He replied to them, "I have told you once and you wouldn't listen. Why do you want to hear it all again? Do you also want to become his disciples?" ²⁸ At this, they insulted him, "It is you who are his disciple; but we are disciples of Moses: ²⁹ we know that God has spoken to Moses but, as for this man, we don't know where he comes from." ³⁰ The man replied, "That is astonishing! You do not know where he comes from and yet he has opened my eyes! ³¹ We know that God does not listen to sinners, but God does listen to men who are devout and do his will. ³² Ever since the world began, it is unheard of for anyone to open the eyes of a man who was born blind; ³³ if this man were not from God, he would not have

²⁴ 'Give glory to God' is a biblical phrase putting a person under oath to tell the truth and to make reparation for his insult to the Divine Majesty (see Jos 7:19, 1S 6:5).

²⁵ To the man, his recovered sight was more important than Pharisaic tradition.

²⁶ The authorities persist in trying to force the man to convict Jesus.

²⁷ Note how the man thinks the best of the interrogating authorities.

²⁸ With an expression of baffled rage, the Pharisees attempt to cover their own defeat by denouncing the one who had been blind.

²⁹ The Pharisees are here not so much questioning Jesus' geographical origin but his authority.

³⁰ And, in response, the man sarcastically questions the Pharisees wisdom.

³¹ The phrase, 'we know', refers to the traditional teaching of the OT Scriptures (cf. Ps 66:18, Pr 15:29, 28:9).

³² It is probable that, to the Evangelist's mind, the cure of the man born blind is a symbol of the new birth through water and the Spirit (3:3-7).

³³ And now, the man testifies to Jesus through his own experience.

θεοῦ, οὐκ ἠδύνατο ποιεῖν οὐδέν. ³⁴ ἀπεκρίθησαν καὶ εἶπον αὐτῷ, Ἐν ἁμαρτίαις σὺ ἐγεννήθης ὅλος, καὶ σὺ διδάσκεις ἡμᾶς; καὶ ἐξέβαλον αὐτὸν ἔξω.

³⁵ Ἦκουσεν Ἰησοῦς ὅτι ἐξέβαλον αὐτὸν ἔξω, καὶ εὐρὼν αὐτὸν εἶπεν [αὐτῷ], Σὺ πιστεύεις εἰς τὸν υἱὸν τοῦ ἀνθρώπου; ³⁶ ἀπεκρίθη ἐκεῖνος καὶ εἶπεν, Καὶ τίς ἐστιν, κύριε, ἵνα πιστεύσω εἰς αὐτόν; ³⁷ εἶπεν αὐτῷ ὁ Ἰησοῦς, Καὶ ἑώρακας αὐτὸν καὶ ὁ λαλῶν μετὰ σοῦ ἐκεῖνός ἐστιν. ³⁸ ὁ δὲ ἔφη, Πιστεύω, κύριε· καὶ προσεκύνησεν αὐτῷ.

³⁹ καὶ εἶπεν ὁ Ἰησοῦς,

Εἰς κρίμα ἐγὼ εἰς τὸν κόσμον τοῦτον ἦλθον,
ἵνα οἱ μὴ βλέποντες βλέπωσιν
καὶ οἱ βλέποντες τυφλοὶ γένωνται.

⁴⁰ ἤκουσαν ἐκ τῶν Φαρισαίων ταῦτα οἱ μετ' αὐτοῦ ὄντες, καὶ εἶπον αὐτῷ, Μὴ καὶ ἡμεῖς τυφλοὶ ἐσμεν; ⁴¹ εἶπεν αὐτοῖς ὁ Ἰησοῦς,

Εἰ τυφλοὶ ἦτε,
οὐκ ἂν εἴχετε ἁμαρτίαν·

been able to do anything.” ³⁴ They retorted, “Are you trying to teach us, and you a sinner through and through ever since you were born!” And they drove him out.

³⁵ Jesus heard that they had driven him out and, when he found him, he said to him, “Do you believe in the Son of Man?”

³⁶ The man answered, saying, “And who is he, Sir. Tell me, so that I may believe in him.” ³⁷ Jesus said to him, “You have seen him; and the one speaking to you is he.” ³⁸ The man said, “Lord, I believe,” and he worshipped him.

³⁹ And Jesus said:

“It is for judgement that I have come into this world,
so that those without sight may see
and those with sight may become blind.”

⁴⁰ Hearing this, some of the Pharisees who were near to him said to him, “Surely, we are not blind, are we? ⁴¹ Jesus answered them:

“If you were blind,
you would not be guilty,

³⁴ Anger usurps reason!

³⁵ Although the majority of MSS have θεοῦ ('of God') instead of ἀνθρώπου ('of man') here, the better MSS have the latter.

³⁶ 'Sir' and 'Lord' (v. 38) translate the same Greek word (κύριε).

³⁷ The Καὶ ... καὶ construction would normally be translated 'both ... and' ('you have both seen him, and he is the one speaking with you') but, in this instance, the semicolon was used instead because it produces a smoother and more emphatic effect in English.

³⁸ Some MSS omit v. 38 and the first words of v. 39.

³⁹ The last line refers to the complacent who trust to their own 'light' (see vv. 24, 29, 34).

⁴⁰ Questions prefaced with Μὴ in Greek anticipate a negative answer.

⁴¹ Judgement was not the purpose, but the result, of Jesus' coming (3:17).

νῦν δὲ λέγετε ὅτι *Βλέπομεν*·
ἡ ἁμαρτία ὑμῶν μένει.

but, since you say, “We can see,”
your guilt remains.”

Κατα Ιωαννην 10

¹ Ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ μὴ εἰσερχόμενος διὰ τῆς θύρας εἰς τὴν αὐλήν τῶν προβάτων ἀλλὰ ἀναβαίνων ἀλλαχόθεν ἐκεῖνος κλέπτης ἐστὶν καὶ ληστής. ² ὁ δὲ εἰσερχόμενος διὰ τῆς θύρας ποιμὴν ἐστὶν τῶν προβάτων. ³ τούτῳ ὁ θυρωρὸς ἀνοίγει, καὶ τὰ πρόβατα τῆς φωνῆς αὐτοῦ ἀκούει, καὶ τὰ ἴδια πρόβατα φωνεῖ κατ' ὄνομα καὶ ἐξάγει αὐτά. ⁴ ὅταν τὰ ἴδια πάντα ἐκβάλῃ, ἔμπροσθεν αὐτῶν πορεύεται, καὶ τὰ πρόβατα αὐτῷ ἀκολουθεῖ, ὅτι οἶδασιν τὴν φωνὴν αὐτοῦ. ⁵ ἀλλοτρίῳ δὲ οὐ μὴ ἀκολουθήσουσιν ἀλλὰ φεύξονται ἀπ' αὐτοῦ, ὅτι οὐκ οἶδασιν τῶν ἀλλοτρίων τὴν φωνήν. ⁶ ταύτην τὴν παροιμίαν εἶπεν αὐτοῖς ὁ Ἰησοῦς· ἐκεῖνοι δὲ οὐκ ἔγνωσαν τίνα ἦν ἃ ἐλάλει αὐτοῖς.

⁷ Εἶπεν οὖν πάλιν ὁ Ἰησοῦς,

Ἀμὴν ἀμὴν λέγω ὑμῖν
ὅτι ἐγὼ εἰμι ἡ θύρα τῶν προβάτων.

⁸ πάντες ὅσοι ἤλθον [πρὸ ἐμοῦ]
κλέπται εἰσὶν καὶ λησταί·
ἀλλ' οὐκ ἤκουσαν αὐτῶν τὰ πρόβατα.

JOHN 10

¹ "In all truth I tell you, anyone who does not enter the sheepfold through the gate, but climbs in some other way, is a thief and a bandit. ² The one who enters through the gate is the shepherd of the flock; ³ the gatekeeper opens the gate for him in, and the sheep hear his voice; he calls his own sheep, each by its name, and leads them out. ⁴ When he has brought out all those that are his, he goes ahead of them, and the sheep follow because they recognise his voice. ⁵ They will never follow someone they do not know, but they will run away from him because they do not recognise the voice of those they do not know." ⁶ Jesus told them this parable but they failed to understand what he was saying to them.

⁷ So, Jesus spoke to them again:

"In all truth I tell you,
I am the gate of the sheepfold.

⁸ All who have come before me
are thieves and bandits,
but the sheep took no notice of them.

JOHN 10

¹ Literally translated, this verse opens, "Truly, truly I tell you."

² The word used for 'sheepfold' here, αὐλή, frequently refers to a courtyard surrounded by a stone wall (often topped with briars for protection).

³ There have been many attempts to identify who the 'gatekeeper' represents, none of which is convincing.

⁴ The literal translation of 'recognise' is 'know'.

⁵ In place of 'someone they do not know', the NJB & NRSV have 'a stranger'.

⁶ The Greek word παροιμίαν ('parable') is used again in 16:25-29; the term does not occur in the Synoptic Gospels, where παραβολή is used.

⁷ The gate that gives access to the sheep: only those who 'go in' by Jesus have authority to guide the flock (21:15-17).

⁸ Some MSS omit 'before me'; the reference is probably to the Pharisees (cf. Mt 23:1-36, Lk 11:39-52 & Mt 9:36, Mk 6:34).

9 ἐγὼ εἰμι ἡ θύρα·
 δι' ἐμοῦ ἐάν τις εἰσέλθῃ σωθήσεται
 καὶ εἰσελεύσεται καὶ ἐξελεύσεται
 καὶ νομὴν εὐρήσει.

10 ὁ κλέπτης οὐκ
 ἔρχεται εἰ μὴ ἵνα κλέψῃ καὶ θύσῃ καὶ ἀπολέσῃ·
 ἐγὼ ἦλθον ἵνα ζωὴν ἔχωσιν
 καὶ περισσὸν ἔχωσιν.

11 Ἐγὼ εἰμι ὁ ποιμὴν ὁ καλός·
 ὁ ποιμὴν ὁ καλὸς
 τὴν ψυχὴν αὐτοῦ τίθησιν ὑπὲρ τῶν προβάτων·

12 ὁ μισθωτὸς καὶ οὐκ ὢν ποιμὴν,
 οὗ οὐκ ἔστιν τὰ πρόβατα ἴδια,
 θεωρεῖ τὸν λύκον
 ἐρχόμενον καὶ ἀφίησιν τὰ πρόβατα καὶ φεύγει
 — καὶ ὁ λύκος ἀρπάζει αὐτὰ καὶ σκορπίζει —

13 ὅτι μισθωτὸς ἐστίν
 καὶ οὐ μέλει αὐτῷ
 περὶ τῶν προβάτων.

14 ἐγὼ εἰμι ὁ ποιμὴν ὁ καλός,
 καὶ γινώσκω τὰ ἐμὰ καὶ γινώσκουσί με τὰ ἐμὰ,

9 I am the gate.
 Anyone who enters through me will be safe:
 such a one will go in and out
 and will find pasture.

10 The thief comes
 only to steal and kill and destroy.
 I have come so that they may have life
 and have it to the full.

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

12 The hired man, since he is not the shepherd,
 and the sheep do not belong to him,
 abandons the sheep
 as soon as he sees a wolf coming, and runs away,
 and then the wolf attacks and scatters the sheep.

13 Because he is only a hired man
 and has no concern for the sheep,
 he runs away.

14 I am the good shepherd;
 I know my own and my own know me,

9 Christ provides (a) escape from the perils of sin, (b) freedom, and (c) spiritual sustenance.

10 Jesus speaks here of eternal life, which he gives with abounding generosity (see Mt 25:29, LK 6:38, Rv 7:17).

11 God, himself the shepherd of his people, was to choose a shepherd for them in the Messianic Age (cf. #Ezk 34:1). Thus, Jesus' assertion that he is the good shepherd is a claim to messiahship.

12 The 'hired man' is simply paid to do a job: he has no other interest in the sheep and is certainly not about to risk his life for them.

13 The phrase, 'he runs away', is lacking in several important MSS; most likely, it was added by a later scribe to improve readability.

14 Here, 'knowledge' is not merely the conclusion of an intellectual process but the fruit of an 'experience', a personal contact.

¹⁵ καθὼς γινώσκει με ὁ πατήρ
καὶ γὰρ γινώσκω τὸν πατέρα·
καὶ τὴν ψυχὴν μου τίθημι ὑπὲρ τῶν προβάτων.
¹⁶ καὶ ἄλλα πρόβατα ἔχω ἃ οὐκ
ἐστὶν ἐκ τῆς αὐλῆς ταύτης·
καὶ κεῖνα δεῖ με ἀγαγεῖν,
καὶ τῆς φωνῆς μου ἀκούσουσιν,
καὶ γενήσονται μία ποίμνη, εἷς ποιμήν.
¹⁷ διὰ τοῦτό με ὁ πατήρ ἀγαπᾷ
ὅτι ἐγὼ τίθημι τὴν ψυχὴν μου,
ἵνα πάλιν λάβω αὐτήν.
¹⁸ οὐδεὶς αἶρει αὐτήν ἀπ' ἐμοῦ,
ἀλλ' ἐγὼ τίθημι αὐτήν ἀπ' ἐμαυτοῦ.
ἐξουσίαν ἔχω θεῖναι αὐτήν,
καὶ ἐξουσίαν ἔχω πάλιν λαβεῖν αὐτήν·
ταύτην τὴν ἐντολὴν ἔλαβον παρὰ
τοῦ πατρὸς μου.

¹⁵ Just as the Father knows me
and I know the Father;
and I lay down my life for my sheep.
¹⁶ And there are other sheep I have
that are not of this fold,
and I must lead these too.
They too will listen to my voice,
and there will be only one flock, one shepherd.
¹⁷ For this reason, the Father loves me,
because I lay down my life
in order to take it up again.
¹⁸ No one takes it from me;
I lay it down of my own free will
and, as I have power to lay it down,
so I have power to take it up again;
and this is the command I have received
from my Father

¹⁹ Σχίσμα πάλιν ἐγένετο ἐν τοῖς Ἰουδαίοις διὰ τοὺς λόγους τούτους. ²⁰ ἔλεγον δὲ πολλοὶ ἐξ αὐτῶν, Δαιμόνιον ἔχει καὶ μαίνεται· τί αὐτοῦ ἀκούετε; ²¹ ἄλλοι ἔλεγον, Ταῦτα τὰ ¹⁹ These words again caused another sharp division among the Jews. ²⁰ Many of them were saying, "He is possessed, he is raving; why do you listen to him?" ²¹ Others were saying,

¹⁵ Another reading for 'I lay down my life' is 'I die willingly'.

¹⁶ Some MSS have 'one fold' in place of 'one flock'.

¹⁷ The literal translation of 'for this reason' is 'because of this'.

¹⁸ In place of 'no one takes', some MSS have 'no one has taken'.

¹⁹ The term Ἰουδαῖοι may refer to the entire Jewish people, the residents of Jerusalem and surrounding territory, the authorities in Jerusalem, or merely those who were hostile to Jesus. Here, it most likely means the Jewish leaders.

²⁰ The charge here was that Jesus was insane, not raving because of anger.

²¹ Questions prefaced with μὴ in Greek anticipate a negative answer.

ῥήματα οὐκ ἔστιν δαιμονιζομένου· μὴ δαιμόνιον δύναται τυφλῶν ὀφθαλμοὺς ἀνοίξει;

²² Ἐγένετο τότε τὰ ἐγκαίνια ἐν τοῖς Ἱεροσολύμοις· χειμὼν ἦν, ²³ καὶ περιεπάτει ὁ Ἰησοῦς ἐν τῷ ἱερῷ ἐν τῇ στοᾷ τοῦ Σολομῶνος. ²⁴ ἐκύκλωσαν οὖν αὐτὸν οἱ Ἰουδαῖοι καὶ ἔλεγον αὐτῷ, Ἔως πότε τὴν ψυχὴν ἡμῶν αἴρεις; εἰ σὺ εἶ ὁ Χριστός, εἰπὲ ἡμῖν παρρησίᾳ. ²⁵ ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς, Εἶπον ὑμῖν καὶ οὐ πιστεύετε·

τὰ ἔργα ἃ ἐγὼ ποιῶ ἐν τῷ ὀνόματι τοῦ πατρὸς μου ταῦτα μαρτυρεῖ περὶ ἐμοῦ·

²⁶ ἀλλὰ ὑμεῖς οὐ πιστεύετε, ὅτι οὐκ ἐστὲ ἐκ τῶν προβάτων τῶν ἐμῶν.

²⁷ τὰ πρόβατα τὰ ἐμὰ τῆς φωνῆς μου ἀκούουσιν, καὶ γινώσκω αὐτά, καὶ ἀκολουθοῦσίν μοι,

²⁸ καὶ γὰρ δίδωμι αὐτοῖς ζωὴν αἰώνιον, καὶ οὐ μὴ ἀπόλωνται εἰς τὸν αἰῶνα, καὶ οὐχ ἀρπάσει τις αὐτὰ ἐκ τῆς χειρὸς μου.

²⁹ ὁ πατήρ μου ὃ δέδωκέν μοι πάντων μεῖζόν ἐστιν, καὶ οὐδεὶς δύναται ἀρπάξειν

“These are not the words of a man possessed by a devil: could a devil open the eyes of the blind?”

²² It was the feast of Dedication in Jerusalem. It was winter, ²³ and Jesus was in the Temple, walking up and down in the Portico of Solomon. ²⁴ So, the Jews gathered around him and said to him, “How much longer are you going to keep us in suspense? If you are the Christ, tell us openly.” ²⁵ Jesus replied:

“I have told you, but you do not believe.

The works that I do in my Father’s name testify to me.

²⁶ But you do not believe, because you are no sheep of mine.

²⁷ The sheep that belong to me listen to my voice; I know them and they follow me.

²⁸ I give them eternal life; and they will never be lost and no one will ever steal them from my hand.

²⁹ The Father, for what he has given me, is greater than anyone, and no one can steal anything

²² The ‘feast of the Dedication’ (also known as Hanukkah) was a feast celebrating annually the Maccabean victories of 165–164 BCE.

²³ The ‘Portico of Solomon’ was a covered walkway facing the centre of the Temple complex.

²⁴ More urgently than before (2:18, 6:30), the Jews press Jesus to say if he is the Messiah (but not, as hitherto, in the oblique language of parable).

²⁵ Jesus’ previous attempts, in the Gospel, had made it sufficiently clear that he spoke as God’s envoy (cf. 2:19, 5:17ff, 6:32ff, 8:24ff, 9:37).

²⁶ Faith presupposes a mind open to truth (3:17–21, and see #Ac13:48, Rm 8:29ff).

²⁷ Jesus’ sheep are those who believe in him.

²⁸ A more literal translation of ‘steal’ is ‘seize’.

²⁹ Some MSS open with, “As for my Father, that which he has given me is greater than all.”

ἐκ τῆς χειρὸς τοῦ πατρὸς.

³⁰ ἐγὼ καὶ ὁ πατὴρ ἓν ἐσμεν.

³¹ Ἐβάστασαν πάλιν λίθους οἱ Ἰουδαῖοι ἵνα λιθάσωσιν αὐτόν. ³² ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς, Πολλὰ ἔργα καλὰ ἔδειξα ὑμῖν ἐκ τοῦ πατρὸς· διὰ ποῖον αὐτῶν ἔργον ἐμὲ λιθάζετε; ³³ ἀπεκρίθησαν αὐτῷ οἱ Ἰουδαῖοι, Περὶ καλοῦ ἔργου οὐ λιθάζομέν σε ἀλλὰ περὶ βλασφημίας, καὶ ὅτι σὺ ἄνθρωπος ὢν ποιεῖς σεαυτὸν θεόν. ³⁴ ἀπεκρίθη αὐτοῖς [ὁ] Ἰησοῦς,

Οὐκ ἔστιν γεγραμμένον ἐν τῷ νόμῳ ὑμῶν ὅτι
Ἐγὼ εἶπα, Θεοί ἐστε;

³⁵ εἰ ἐκείνους εἶπεν θεοὺς πρὸς οὓς ὁ λόγος τ
οῦ θεοῦ ἐγένετο,

καὶ οὐ δύναται λυθῆναι ἡ γραφή,

³⁶ ὃν ὁ πατὴρ ἡγίασεν
καὶ ἀπέστειλεν εἰς τὸν κόσμον ὑμεῖς λέγετε
ὅτι Βλασφημεῖς,
ὅτι εἶπον, Υἱὸς [τοῦ] θεοῦ εἰμι;

from the Father's hand.

³⁰ The Father and I are one."

³¹ The Jews then took up stones again to stone him to death,
³² so Jesus replied to them, "I have shown you many good works from my Father; for which of these are you going to stone me?" ³³ The Jews answered him, "We are going to stone you, not for doing a good work, but for blasphemy; because, although you are only a man, you claim to be God." ³⁴ Jesus answered them:

"Is it not written in your Law:
I said, you are gods?

³⁵ If those to whom the word of God came
were called 'gods'
– and scripture cannot be broken.

³⁶ Yet, to someone who the Father has consecrated
and sent into the world you say,
"You are blaspheming"
because I said, "I am Son of God."

³⁰ The phrase ἓν ἐσμεν is a significant assertion with Trinitarian implications: ἓν is neuter, not masculine, so the assertion is not that Jesus and the Father are one person, but one 'thing'; identity of the two persons is not what is asserted, but essential unity (unity of essence).

³¹ The words 'to death' are not in the MSS but are here added for clarity (following NETB).

³² Jesus' works authenticate him, for they are the kind that God does.

³³ This is the first time the official charge of 'blasphemy' is voiced openly in the Fourth Gospel (although it was implicit in 8:59).

³⁴ The words Jesus quotes were addressed to judges whose function made them, in a sense, 'gods', because 'judgement is God's' (Ex 21:6, Dt 1:17, 19:17, Ps 82:6). Jesus' argument is a rabbinic *a fortiori*, the conclusion being that blasphemy is a surprising charge to bring when it is God's consecrated envoy who calls himself Son of God.

³⁵ The parenthetical note, "and scripture cannot be broken," belongs to Jesus' words rather than the author's.

³⁶ Alternative translations for 'consecrated' are 'sanctified' and 'set apart'.

³⁷ εἰ οὐ ποιῶ τὰ ἔργα τοῦ πατρὸς μου,
μὴ πιστεύετε μοι·
³⁸ εἰ δὲ ποιῶ, καὶ ἐμοὶ μὴ πιστεύητε,
τοῖς ἔργοις πιστεύετε,
ἵνα γνῶτε καὶ γινώσκητε ὅτι ἐν ἐμοὶ ὁ πατήρ
κάγὼ ἐν τῷ πατρί.

³⁹ ἐζήτουν [οὖν] πάλιν αὐτὸν πιάσαι· καὶ ἐξῆλθεν ἐκ τῆς
χειρὸς αὐτῶν.

⁴⁰ Καὶ ἀπῆλθεν πάλιν πέραν τοῦ Ἰορδάνου εἰς τὸν τόπον
ὅπου ἦν Ἰωάννης τὸ πρῶτον βαπτίζων, καὶ ἔμεινεν ἐκεῖ.
⁴¹ καὶ πολλοὶ ἦλθον πρὸς αὐτὸν καὶ ἔλεγον ὅτι Ἰωάννης μὲν
σημεῖον ἐποίησεν οὐδέν, πάντα δὲ ὅσα εἶπεν Ἰωάννης περὶ
τούτου ἀληθῆς ἦν. ⁴² καὶ πολλοὶ ἐπίστευσαν εἰς αὐτὸν ἐκεῖ.

³⁷ If I am not doing my Father's work,
there is no need to believe me.
³⁸ But if I am doing it, even if you do not believe me,
at least believe in the work I do;
then you will know for certain
that the Father is in me and I am in the Father.

³⁹ They again wanted to arrest him then, but he eluded their
clutches.

⁴⁰ He went back again, beyond the Jordan, to the district where
John had been baptising at first, and he remained there.

⁴¹ Many of the people who came to him were saying, "John
performed no signs but everything that John said about this
man was true;" ⁴² and many of them believed in him there.

³⁷ Jesus challenges his accusers to find evidence of wrongdoing.

³⁸ Jesus says that, in the final analysis, the 'work' he did should indicate whether he was truly from the Father. If the authorities could not believe in him, it would be better to believe in the deeds he did than not to believe at all.

³⁹ Some MSS omit the word 'again'.

⁴⁰ Jesus withdraws to Perea for safety.

⁴¹ Because of the difference between Greek style, which often begins sentences or clauses with 'and', and English style, which generally does not, the opening καὶ has not been translated here.

⁴² 'Him' here refers to Jesus (of course), not to John.

Κατα Ιωαννην ΙΙ

¹ Ἦν δέ τις ἀσθενῶν, Λάζαρος ἀπὸ Βηθανίας, ἐκ τῆς κώμης Μαρίας καὶ Μάρθας τῆς ἀδελφῆς αὐτῆς. ² ἦν δὲ Μαριάμ ἡ ἀλείψασα τὸν κύριον μύρῳ καὶ ἐκμάξασα τοὺς πόδας αὐτοῦ ταῖς θριξίν αὐτῆς, ἧς ὁ ἀδελφὸς Λάζαρος ἡσθένει. ³ ἀπέστειλαν οὖν αἱ ἀδελφαὶ πρὸς αὐτὸν λέγουσαι, Κύριε, ἴδε ὃν φιλεῖς ἀσθενεῖ. ⁴ ἀκούσας δὲ ὁ Ἰησοῦς εἶπεν, Αὕτη ἡ ἀσθένεια οὐκ ἔστιν πρὸς θάνατον ἀλλ' ὑπὲρ τῆς δοξῆς τοῦ Θεοῦ, ἵνα δοξασθῇ ὁ υἱὸς τοῦ Θεοῦ δι' αὐτῆς. ⁵ ἡγάπα δὲ ὁ Ἰησοῦς τὴν Μάρθαν καὶ τὴν ἀδελφὴν αὐτῆς καὶ τὸν Λάζαρον. ⁶ ὥς οὖν ἤκουσεν ὅτι ἀσθενεῖ, τότε μὲν ἔμεινεν ἐν ᾧ ἦν τόπῳ δύο ἡμέρας. ⁷ ἔπειτα μετὰ τοῦτο λέγει τοῖς μαθηταῖς, Ἄγωμεν εἰς τὴν Ἰουδαίαν πάλιν. ⁸ λέγουσιν αὐτῷ οἱ μαθηταί, Ραββί, νῦν ἐξήτουν σε λιθάσαι οἱ Ἰουδαῖοι, καὶ πάλιν ὑπάγεις ἐκεῖ; ⁹ ἀπεκρίθη Ἰησοῦς, Οὐχὶ δώδεκα ὥραί εἰσιν τῆς ἡμέρας; ἐάν τις περιπατῇ ἐν τῇ ἡμέρᾳ, οὐ προσκώπτει, ὅτι τὸ φῶς τοῦ κόσμου τούτου βλέπει.

JOHN 11

¹ There was a man named Lazarus of Bethany, the village of Mary and her sister Martha, and he was ill. ² It was the same Mary, the sister of the sick man Lazarus, who anointed the Lord with ointment and wiped his feet with her hair. ³ So, the sisters sent this message to Jesus, "Lord, look, the man whom you love is ill." ⁴ On receiving the message, Jesus said, "This sickness will not lead to death; rather, it is for God's glory so that, through it, the Son of Man may be glorified." ⁵ Accordingly, though Jesus loved Martha and her sister and Lazarus, ⁶ after having heard that he was ill, he remained in the place where he was for two more days. ⁷ Then, after this, he said to the disciples, "Let us go back to Judaea." ⁸ The disciples said to him, "Rabbi, the Jews were just trying to stone you; are you going back there again?" ⁹ Jesus answered: Are there not twelve hours in the day? No one who walks in the daytime stumbles, having the light of this world to see by.

JOHN 11

¹ NETB gives a more explicit translation, reading, 'the village where Mary and her sister Martha lived'.

² It is unlikely that this is 'the woman who was a sinner' of Lk 7:37 (see 12:3).

³ The Greek text has 'him' in place of 'Jesus'.

⁴ Jesus will be glorified by the miracle but the miracle will bring about his death (vv. 46-54), by which he will also be glorified (#12:32).

⁵ The author reaffirms Jesus' love for Martha, Mary and Lazarus here because Jesus' actions in the following verse appear to be contradictory.

⁶ The NRSV has 'Lazarus was ill' in place of 'he was ill', he following the Greek text and NJB.

⁷ The village of Bethany, where Lazarus was, lies in Judaea, less than 3 Km from Jerusalem (see 11:18).

⁸ Some MSS omit the word 'back'.

⁹ There is only a limited time left ('Are there not twelve hours in a day?') until the Light will be withdrawn (until Jesus returns to the Father).

¹⁰ ἐὰν δέ τις περιπατῇ ἐν τῇ νυκτί, προσκόπτει,
ὅτι τὸ φῶς οὐκ ἔστιν ἐν αὐτῷ.

¹⁰ Anyone who walks around at night stumbles,
having no light as a guide.

¹¹ ταῦτα εἶπεν, καὶ μετὰ τοῦτο λέγει αὐτοῖς, Λάζαρος ὁ
φίλος ἡμῶν κεκοίμηται, ἀλλὰ πορεύομαι ἵνα ἐξυπνίσω
αὐτόν. ¹² εἶπαν οὖν οἱ μαθηταὶ αὐτῷ, Κύριε, εἰ κεκοίμηται
σωθήσεται. ¹³ εἰρήκει δὲ ὁ Ἰησοῦς περὶ τοῦ θανάτου αὐτοῦ.
ἐκεῖνοι δὲ ἔδοξαν ὅτι περὶ τῆς κοιμήσεως τοῦ ὕπνου λέγει.
¹⁴ τότε οὖν εἶπεν αὐτοῖς ὁ Ἰησοῦς παρρησίᾳ, Λάζαρος
ἀπέθανεν, ¹⁵ καὶ χαίρω δι' ὑμᾶς, ἵνα πιστεύσητε, ὅτι οὐκ
ἤμην ἐκεῖ· ἀλλὰ ἄγωμεν πρὸς αὐτόν. ¹⁶ εἶπεν οὖν Θωμᾶς ὁ
λεγόμενος Δίδυμος τοῖς συμμαθηταῖς, Ἄγωμεν καὶ ἡμεῖς
ἵνα ἀποθάνωμεν μετ' αὐτοῦ.

¹¹ After he said this, he told them, "Our friend Lazarus has
fallen asleep; but I am going there to awaken him." ¹² The
disciples said to him, "Lord, if he has fallen asleep, then he will
be all right." ¹³ However, Jesus was speaking of the death of
Lazarus, but they thought that by 'asleep' he meant real sleep.
¹⁴ So, Jesus told them plainly, "Lazarus is dead; ¹⁵ and, for your
sake, I am glad I was not there because now you will believe.
But let us go to him." ¹⁶ Then Thomas – also known as the Twin
– said to the other disciples, "Let us also go, so that we may die
with him."

¹⁷ Ἐλθὼν οὖν ὁ Ἰησοῦς εὑρεν αὐτὸν τέσσαρας ἡμέρας
ἔχοντα ἐν τῷ μνημείῳ. ¹⁸ ἦν δὲ ἡ Βηθανία ἐγγὺς τῶν
Ἱεροσολύμων ὡς ἀπὸ σταδίων δεκαπέντε. ¹⁹ πολλοὶ δὲ ἐκ
τῶν Ἰουδαίων ἐληλύθεισαν πρὸς τὴν Μάρθαν καὶ Μαριὰμ
ἵνα παραμυθήσωνται αὐτὰς περὶ τοῦ ἀδελφοῦ. ²⁰ ἡ οὖν

¹⁷ Then, when he arrived, Jesus found that Lazarus had been
in the sepulchre for four days already. ¹⁸ Now, Bethany was
near to Jerusalem, some fifteen stadia away, ¹⁹ and many of the
Jews had joined the women around Martha and Mary, so as to
comfort them about the loss of their brother. ²⁰ So, when

¹⁰ Another reading for 'stumbles' is 'trips' (as also in v. 9).

¹¹ The verb *κεκοίμηται* literally means 'sleep' but it is often used in the Bible as a euphemism for death when speaking of believers.

¹² In place of 'will be all right', here following the NRSV, the NJB has 'will be saved' and NETB has 'will recover'.

¹³ The literal translation of 'real sleep' is 'sleep of slumber'.

¹⁴ Jesus now removes all misunderstanding from the disciples' minds.

¹⁵ The significance of the death of Lazarus includes the strengthening of their faith by a miracle.

¹⁶ One gets the impression from Thomas' statement that he was a pessimist resigned to his fate. Both 'Thomas' (Hebrew) & *Δίδυμος* mean 'Twin'.

¹⁷ The Greek text has 'he' in place of 'Lazarus'; the referent has been used here for clarity.

¹⁸ 'Fifteen stadia' (σταδίων δεκαπέντε) is about 2.8 Km.

¹⁹ Jewish mourning ceremonies were elaborate and attended by many; at least 10 people were expected to take part in them.

²⁰ Notice the difference in the response of the two sisters: Martha went out to meet Jesus, while Mary remains sitting in the house.

Μάρθα ὡς ἤκουσεν ὅτι Ἰησοῦς ἔρχεται ὑπήντησεν αὐτῷ· Μαριάμ δὲ ἐν τῷ οἴκῳ ἐκαθέζετο. ²¹ εἶπεν οὖν ἡ Μάρθα πρὸς τὸν Ἰησοῦν, Κύριε, εἰ ἦς ὧδε οὐκ ἂν ἀπέθανεν ὁ ἀδελφός μου· ²² [ἀλλὰ] καὶ νῦν οἶδα ὅτι ὅσα ἂν αἰτήσῃ τὸν Θεὸν δώσει σοι ὁ Θεός. ²³ λέγει αὐτῇ ὁ Ἰησοῦς, Ἀναστήσεται ὁ ἀδελφός σου. ²⁴ λέγει αὐτῷ ἡ Μάρθα, Οἶδα ὅτι ἀναστήσεται ἐν τῇ ἀναστάσει ἐν τῇ ἐσχάτῃ ἡμέρᾳ. ²⁵ εἶπεν αὐτῇ ὁ Ἰησοῦς,

Ἐγὼ εἰμι ἡ ἀνάστασις καὶ ἡ ζωή·
ὁ πιστεύων εἰς ἐμὲ
καὶ ἀποθάνῃ ζήσεται,
²⁶ καὶ πᾶς ὁ ζῶν καὶ πιστεύων εἰς ἐμὲ
οὐ μὴ ἀποθάνῃ εἰς τὸν αἰῶνα·
πιστεύεις τοῦτο;

²⁷ λέγει αὐτῷ, Ναί, κύριε· ἐγὼ πεπίστευκα ὅτι σὺ εἶ ὁ Χριστὸς ὁ υἱὸς τοῦ Θεοῦ ὁ εἰς τὸν κόσμον ἐρχόμενος.

Martha heard that Jesus was coming, she went out to meet him but Mary remained sitting in the house. ²¹ Then Martha said to Jesus, "Lord, if you had been here, my brother would not have died ²² but, even now, I know that whatever you ask from God, God will grant you." ²³ Jesus said to her, "Your brother will rise again." ²⁴ Martha said to him, "I know that he will be raised up at the resurrection on the last day." ²⁵ Jesus said to her:

I am the resurrection and the life.

Anyone who believes in me,
even though he dies, will live,

²⁶ and whoever lives and believes in me
will never die.

Do you believe this?

²⁷ She said to him "Yes, Lord, I believe that you are the Christ, the Son of God, the one who was to come into this world."

²¹ Some MSS omit the title 'Lord'.

²² Martha has faith in Jesus but she stops short as if about to ask an impossibility.

²³ Jesus' remark to Martha that Lazarus would 'rise again' is another example of the misunderstood statement. Martha apparently took it as a customary statement of consolation and joined Jesus in professing belief in the general resurrection of the body at the end of the age. However, as Jesus went on to point out in vv. 25–26, Martha's general understanding of the resurrection at the last day was inadequate for the present situation, for the gift of life that conquers death was a present reality to Jesus.

²⁴ Belief in the resurrection 'on the last day' was widespread among pious Jews in Jesus' day.

²⁵ Some MSS omit 'and the life' (καὶ ἡ ζωή). The believer has triumphed over death forever, a victory of which the resurrection of Lazarus is the sign (see #3:11).

²⁶ The Greek text adds 'forever' to the 2nd line.

²⁷ In the Greek text, 'believe' is in the perfect tense (πεπίστευκα) – a construction often used to emphasise the results or present state of a past action.

²⁸ Καὶ ταῦτα εἰποῦσα ἀπῆλθεν καὶ ἐφώνησεν Μαριὰμ τὴν ἀδελφὴν αὐτῆς λάθρᾳ εἰποῦσα, Ὁ διδάσκαλος πάρεστιν καὶ φωνεῖ σε. ²⁹ ἐκείνη δὲ ὡς ἤκουσεν ἠγέρθη ταχὺ καὶ ἦρχετο πρὸς αὐτόν. ³⁰ οὐπω δὲ ἐληλύθει ὁ Ἰησοῦς εἰς τὴν κώμην, ἀλλ' ἦν ἔτι ἐν τῷ τόπῳ ὅπου ὑπήντησεν αὐτῷ ἡ Μάρθα. ³¹ οἱ οὖν Ἰουδαῖοι οἱ ὄντες μετ' αὐτῆς ἐν τῇ οἰκίᾳ καὶ παραμυθούμενοι αὐτήν, ἰδόντες τὴν Μαριὰμ ὅτι ταχέως ἀνέστη καὶ ἐξῆλθεν, ἠκολούθησαν αὐτῇ, δόξαντες ὅτι ὑπάγει εἰς τὸ μνημεῖον ἵνα κλαύσῃ ἐκεῖ. ³² ἡ οὖν Μαριὰμ ὡς ἦλθεν ὅπου ἦν Ἰησοῦς ἰδοῦσα αὐτόν ἔπεσεν αὐτοῦ πρὸς τοὺς πόδας, λέγουσα αὐτῷ, Κύριε, εἰ ἦς ὧδε οὐκ ἄν μου ἀπέθανεν ὁ ἀδελφός. ³³ Ἰησοῦς οὖν ὡς εἶδεν αὐτήν κλαίουσαν καὶ τοὺς συνελθόντας αὐτῇ Ἰουδαίους κλαίοντας, ἐνεβριμήσατο τῷ πνεύματι καὶ ἐτάραξεν ἑαυτόν, ³⁴ καὶ εἶπεν, Ποῦ τεθεύκατε αὐτόν; λέγουσιν αὐτῷ, Κύριε, ἔρχου καὶ ἴδε. ³⁵ ἐδάκρυσεν ὁ Ἰησοῦς. ³⁶ ἔλεγον οὖν

²⁸ When she had said this, she went back and called her sister Mary, saying to her in a low voice, "The Master is here and is calling for you." ²⁹ And, when she heard this, Mary got up quickly and went to him. ³⁰ Now, Jesus had not yet come into the village but was still at the place where Martha had met him. ³¹ Now, when the Jews who were in the house and were comforting Mary saw her get up so quickly and go out, they followed her, thinking that she was going to the tomb to weep there. ³² So, Mary went to where Jesus was and, as soon as she saw him, she threw herself at his feet and said to him, "Lord, if you had been here, my brother would not have died." ³³ When Jesus saw her weeping, and the Jews who had come with her also weeping, he was greatly disturbed in spirit and deeply moved. ³⁴ He said, "Where have you laid him?" They said to him, "Lord, come and see." ³⁵ Jesus began to weep; ³⁶ and the Jews said, "See how much he loved him!"

²⁸ Martha spoke to Mary 'privately', so that the other mourners would not hear.

²⁹ The Greek text does not name Mary, simply repeating the pronoun 'she'.

³⁰ NETB places this entire verse in parentheses.

³¹ The anticipated 'weeping' at the tomb would have been the loud wailing or crying typical in those days.

³² Compare Mary's comment to that of Martha (v. 21).

³³ The verb *ἐνεβριμήσατο*, which is repeated in v. 38, indicates a strong display of emotion, somewhat difficult to translate; some suggest 'shuddered' or 'moved with the deepest emotions'.

³⁴ The NJB & NETB do not translate the indirect object 'to him' (*αὐτῷ*); here, we follow the NRSV.

³⁵ The word used here for Jesus' weeping (*ἐδάκρυσεν*) is different from the one used to describe the weeping of Mary and the Jews in v. 33, which indicated loud wailing and cries of lament; this word simply means 'to shed tears' and has more the idea of quiet grief.

³⁶ Here, the word 'Jews' (*Ἰουδαῖοι*) refers to the friends, acquaintances and relatives of Lazarus or his sisters who had come to mourn, since the Jewish religious authorities are specifically mentioned as a separate group in vv. 46-47.

οἱ Ἰουδαῖοι, Ἰδε πῶς ἐφίλει αὐτόν. ³⁷ τινὲς δὲ ἐξ αὐτῶν εἶπαν, Οὐκ ἐδύνατο οὗτος ὁ ἀνοίξας τοὺς ὀφθαλμοὺς τοῦ τυφλοῦ ποιῆσαι ἵνα καὶ οὗτος μὴ ἀποθάνῃ;

³⁸ Ἰησοῦς οὖν πάλιν ἐμβριμώμενος ἐν ἑαυτῷ ἔρχεται εἰς τὸ μνημεῖον· ἦν δὲ σπήλαιον, καὶ λίθος ἐπέκειτο ἐπ' αὐτῷ.

³⁹ λέγει ὁ Ἰησοῦς, Ἄρατε τὸν λίθον. λέγει αὐτῷ ἡ ἀδελφὴ τοῦ τετελευτηκότος Μάρθα, Κύριε, ἥδη ὅξει, τεταρταῖος γὰρ ἐστίν. ⁴⁰ λέγει αὐτῇ ὁ Ἰησοῦς, Οὐκ εἶπόν σοι ὅτι ἐὰν πιστεύσῃς ὅψῃ τὴν δόξαν τοῦ Θεοῦ; ⁴¹ ἤραν οὖν τὸν λίθον. ὁ δὲ Ἰησοῦς ἤρεν τοὺς ὀφθαλμοὺς ἄνω καὶ εἶπεν,

Πάτερ, εὐχαριστῶ σοι ὅτι ἤκουσάς μου.

⁴² ἐγὼ δὲ ᾔδειν ὅτι πάντοτέ μου ἀκούεις· ἀλλὰ διὰ τὸν ὄχλον τὸν περιεστῶτα εἶπον, ἵνα πιστεύσωσιν ὅτι σύ με ἀπέστειλας.

⁴³ καὶ ταῦτα εἰπὼν φωνῇ μεγάλῃ ἐκραύγασεν, Λάζαρε, δεῦρο ἕξω. ⁴⁴ ἐξῆλθεν ὁ τεθνηκὼς δεδεμένος τοὺς πόδας καὶ τὰς χεῖρας κειρίαις, καὶ ἡ ὄψις αὐτοῦ σουδαρίῳ περιεδέδετο.

³⁷ However, there were some who remarked, "He opened the eyes of the blind man; could he not also have prevented this man from dying?"

³⁸ Then Jesus, again greatly disturbed, reached the tomb; it was a cave with a stone to close the opening. ³⁹ Jesus said, "Take the stone away." Martha, the dead man's sister, said to him, "Lord, already there is a stench because this is the fourth day since he died." ⁴⁰ Jesus said to her, "Have I not told you that if you believed, then you would see the glory of God?" ⁴¹ So, they took the stone away. Then Jesus lifted up his eyes and said:

Father, I thank you for hearing my prayer.

⁴² I myself knew that you hear me always, but I speak for the sake of all those standing here, so that they may believe it was you who sent me.

⁴³ And, when he had said this, he cried out with a loud voice, "Lazarus, come out!" ⁴⁴ The one who had died came out, his feet and hands bound with strips of material, and a cloth

³⁷ Literally translated, this verse ends, "Could not this one who opened the eyes of the blind have done something to keep this one from dying?"

³⁸ See #32 on the translation of ἐμβριμώμενος ('greatly disturbed').

³⁹ Some MSS omit 'the dead man's sister'. Martha's statement is extremely significant for understanding what actually took place: there is no doubt that Lazarus had really died, because the decomposition of his body had already begun to take place, since he had been dead for 4 days.

⁴⁰ The NJB & NETB have 'believe' and 'will' in place of 'believed' and 'would', respectively; here, we follow the NRSV.

⁴¹ After 'lifted up', some MSS have 'to heaven'. After 'took the stone away' the WEBBE adds 'from the place where the dead man was lying'.

⁴² God hears even Jesus' unspoken thoughts; however, Jesus wishes the people to know that he is no magician but one sent from God.

⁴³ The purpose of the 'loud voice' was to ensure that the crowd could hear (compare the purpose of the prayer of thanksgiving in vv. 41-42).

⁴⁴ Many have wondered how Lazarus got out of the tomb if his hands and feet were still tied up with strips of cloth. The author does not tell and, with a miracle of this magnitude, this is not an important fact to know. If Lazarus' decomposing body was brought back to life by the power of God, then it could certainly have been moved out of the tomb by that same power.

λέγει αὐτοῖς ὁ Ἰησοῦς, Λύσατε αὐτὸν καὶ ἄφετε αὐτὸν ὑπάγειν.

⁴⁵ Πολλοὶ οὖν ἐκ τῶν Ἰουδαίων, οἱ ἐλθόντες πρὸς τὴν Μαριὰμ καὶ θεασάμενοι ἃ ἐποίησεν, ἐπίστευσαν εἰς αὐτόν· ⁴⁶ τινὲς δὲ ἐξ αὐτῶν ἀπῆλθον πρὸς τοὺς Φαρισαίους καὶ εἶπαν αὐτοῖς ἃ ἐποίησεν Ἰησοῦς. ⁴⁷ συνήγαγον οὖν οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι συνέδριον, καὶ ἔλεγον, Τί ποιοῦμεν, ὅτι οὗτος ὁ ἄνθρωπος πολλὰ ποιεῖ σημεῖα; ⁴⁸ ἔὰν ἀφῶμεν αὐτὸν οὕτως, πάντες πιστεύσουσιν εἰς αὐτόν, καὶ ἐλεύσονται οἱ Ῥωμαῖοι καὶ ἀροῦσιν ἡμῶν καὶ τὸν τόπον καὶ τὸ ἔθνος. ⁴⁹ εἷς δὲ τις ἐξ αὐτῶν Καϊάφας, ἀρχιερεὺς ὢν τοῦ ἐνιαυτοῦ ἐκείνου, εἶπεν αὐτοῖς, Ὑμεῖς οὐκ οἴδατε οὐδέν, ⁵⁰ οὐδὲ λογίζεσθε ὅτι συμφέρει ὑμῖν ἵνα εἷς ἄνθρωπος ἀποθάνῃ ὑπὲρ τοῦ λαοῦ καὶ μὴ ὅλον τὸ ἔθνος ἀπόληται. ⁵¹ τοῦτο δὲ ἀφ' ἑαυτοῦ οὐκ εἶπεν, ἀλλὰ ἀρχιερεὺς ὢν τοῦ ἐνιαυτοῦ ἐκείνου ἐπροφήτευσεν ὅτι ἔμελλεν Ἰησοῦς ἀποθνήσκειν ὑπὲρ τοῦ ἔθνους, ⁵² καὶ οὐχ ὑπὲρ τοῦ ἔθνους μόνον ἀλλ' ἵνα καὶ τὰ τέκνα τοῦ θεοῦ τὰ δισκορπισμένα

wrapped around his face. Jesus said to them, “Unbind him and let him go free.”

⁴⁵ Many of the Jews therefore, who had come to visit Mary, and had seen what he did, believed in him. ⁴⁶ But some of them went to the Pharisees and reported to them what Jesus had done. ⁴⁷ Then the chief priests and the Pharisees called a meeting of the council. “Here is the man working all these miraculous signs,” they said, “and what action are we taking?” ⁴⁸ If we let him go on in this way, everybody will believe in him, and the Romans will come and suppress both the Holy Place and our nation.” ⁴⁹ But one of them, Caiaphas, who was the high priest that year, said, “You do not seem to have grasped the situation at all; ⁵⁰ you fail to see that it is to your advantage that one man should die for the people, rather than that the whole nation should perish.” ⁵¹ He did not speak in his own person but, being the high priest of that year, he was prophesying that Jesus was about to die for the nation – ⁵² and not for the nation only, but also to gather together into one the

⁴⁵ Here the word ‘Jews’ (Ἰουδαίων) refers to the friends, acquaintances, and relatives of Lazarus or his sisters who had come to mourn, since the Jewish religious authorities are specifically mentioned as a separate group in vv. 46–47.

⁴⁶ The ‘Pharisees’ were members of one of the most important and influential religious and political parties of Judaism in the time of Jesus.

⁴⁷ The ‘council’ was the Sanhedrin, the highest legal and judicial body among the Jews.

⁴⁸ The literal translation of ‘Holy Place’ is ‘our Place’: referring to Jerusalem, the Holy Land or, more probably, the holiest of all places, the Temple.

⁴⁹ The indirect object after ‘said’ (αὐτοῖς, ‘to them’) has not been translated for stylistic reasons.

⁵⁰ In place of ‘it is to your advantage’, some MSS have ‘it is better’.

⁵¹ Some MSS omit ‘of that year’. Caiaphas means that Jesus must be executed to save the nation from political extinction; the higher, prophetic sense is that the death of Jesus is necessary for the salvation of the world (see #1:29).

⁵² The author expands the prophecy to include the Gentiles, confirming that the Fourth Gospel was directed, at least partly, to a Gentile audience.

συναγάγη εἰς ἑν. ⁵³ ἀπ' ἐκείνης οὖν τῆς ἡμέρας ἐβουλεύσαντο ἵνα ἀποκτείνωσιν αὐτόν.

⁵⁴ Ὁ οὖν Ἰησοῦς οὐκέτι παρρησίᾳ περιεπάτει ἐν τοῖς Ἰουδαίοις, ἀλλὰ ἀπῆλθεν ἐκεῖθεν εἰς τὴν χώραν ἐγγὺς τῆς ἐρήμου, εἰς Ἐφραὶμ λεγομένην πόλιν, κακεῖ διέτριβεν μετὰ τῶν μαθητῶν.

⁵⁵ Ἦν δὲ ἐγγὺς τὸ πάσχα τῶν Ἰουδαίων, καὶ ἀνέβησαν πολλοὶ εἰς Ἱεροσόλυμα ἐκ τῆς χώρας πρὸ τοῦ πάσχα ἵνα ἀγνίσωσιν ἑαυτούς. ⁵⁶ ἐζήτουν οὖν τὸν Ἰησοῦν καὶ ἔλεγον μετ' ἀλλήλων ἐν τῷ ἱερῷ ἐστηκότες, Τί δοκεῖ ὑμῖν; ὅτι οὐ μὴ ἔλθῃ εἰς τὴν ἐορτήν; ⁵⁷ δεδώκεισαν δὲ οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι ἐντολὴν ἵνα ἐάν τις γινῶ ποῦ ἐστὶν μνηύσῃ, ὅπως πιάσωσιν αὐτόν.

scattered children of God. ⁵³ So, from that day onwards, they were determined to put him to death.

⁵⁴ Thus, Jesus no longer walked about openly among the Jews, but left the district for a town called Ephraim, in the country bordering on the desert, and he remained there with his disciples.

⁵⁵ The Jewish Passover was at hand and many of the country people had gone up to Jerusalem before the Passover to purify themselves. ⁵⁶ They were looking for Jesus, asking one another as they stood about in the Temple, "What do you think? Will he come to the festival or not?" ⁵⁷ The chief priests and Pharisees had ordered that anyone who knew where he was must inform them so they could arrest him.

⁵³ In place of 'they were determined', some MSS have 'they plotted'.

⁵⁴ There is no certain identification of the location to which Jesus withdrew in response to the decision of the Jewish authorities. Many have suggested the present town of Et-Taiyibeh, identified with ancient Ophrah (Jos 18:23) or Ephron (Jos 15:9).

⁵⁵ John repeatedly emphasises the connexion between the Passover and Jesus' death (13:1, 18:28, 19:14, 42). Some MSS omit 'before the Passover'.

⁵⁶ The phrase 'chief priests and Pharisees' represents the ruling council (the Sanhedrin) as in 7:45, 18:3, Ac 5:22, 26.

⁵⁷ This verse is a parenthetical note by the author.

Κατα Ιωαννην 12

JOHN 12

¹ Ὁ οὖν Ἰησοῦς πρὸ ἑξ ἡμερῶν τοῦ πάσχα ἦλθεν εἰς Βηθανίαν, ὅπου ἦν Λάζαρος, ὃν ἤγειρεν ἐκ νεκρῶν Ἰησοῦς. ² ἐποίησαν οὖν αὐτῷ δεῖπνον ἐκεῖ, καὶ ἡ Μάρθα διηκόνει, ὃ δὲ Λάζαρος εἷς ἦν ἐκ τῶν ἀνακειμένων σὺν αὐτῷ. ³ ἡ οὖν Μαριὰμ λαβοῦσα λίτραν μύρου νάρδου πιστικῆς πολυτίμου ἤλειψεν τοὺς πόδας τοῦ Ἰησοῦ καὶ ἐξέμαξεν ταῖς θριξίν αὐτῆς τοὺς πόδας αὐτοῦ· ἡ δὲ οἰκία ἐπληρώθη ἐκ τῆς ὁσμῆς τοῦ μύρου. ⁴ λέγει δὲ Ἰούδας ὁ Ἰσκαριώτης εἰς τῶν μαθητῶν αὐτοῦ, ὃ μέλλων αὐτὸν παραδιδόναι, ⁵ Διὰ τί τοῦτο τὸ μύρον οὐκ ἐπράθη τριακοσίων θηναρίων καὶ ἐδόθη πτωχοῖς; ⁶ εἶπεν δὲ τοῦτο οὐχ ὅτι περὶ τῶν πτωχῶν ἔμελεν αὐτῷ ἀλλ' ὅτι κλέπτῃς ἦν καὶ τὸ γλωσσόκομον ἔχων τὰ βαλλόμενα ἐβάσταζεν. ⁷ εἶπεν οὖν ὁ Ἰησοῦς, Ἄφες αὐτήν,

¹ Then, six days before the Passover, Jesus went to Bethany, the home of Lazarus, whom he had raised from the dead. ² They gave a dinner for him there; Martha waited on them and Lazarus was among those reclining at the table with him. ³ Mary brought in a pound of very costly ointment, pure nard, and, with it, anointed the feet of Jesus, wiping them with her hair; the house was filled with the fragrance of the ointment. ⁴ Then Judas Iscariot – one of his disciples, the man who was about to betray him – said, ⁵ “Why was this ointment not sold for three hundred denarii and the money given to the poor?” ⁶ (He said this, not because he cared about the poor, but because he was a thief; he was in charge of the common fund and used to help himself to what was put into it.) ⁷ So, Jesus

JOHN 12

- ¹ The last week of Jesus' life is as carefully punctuated as the first (v. 12, 13:1, 18:28, 19:31; see #2:1). Each of the 2 weeks culminates in the manifestation of his glory, but the time for 'signs' (see Cana, 2:4, 11) is now over: 'the hour has come for the Son of Man to be glorified' (v. 23, 13:31ff, 17:1, 5).
- ² 1st Century Middle Eastern meals were not eaten while sitting at a table, but while reclining on one's side on the floor with the head closest to the low table and the feet farthest away.
- ³ The Roman 'pound' was 325 grams (12 ounces). 'Nard' is a fragrant oil from the root and spike of the nard plant of northern India; this 'ointment' would have been extremely expensive.
- ⁴ The remark about Judas' betrayal is a parenthetical note by the author.
- ⁵ 300 denarii would have been nearly a year's wages for a typical labourer.
- ⁶ This verse indicates that Judas was of bad character **before** the betrayal of Jesus. John states that he was a 'thief' and had responsibility for the finances of the group: the inclusion of the note here may be intended to link his frustrated greed with his subsequent betrayal of Jesus for money. The parallel accounts in Matthew and Mark suggest Judas went away immediately after this and made his deal to deliver up Jesus.
- ⁷ Jesus sees Mary's act as a gesture of respect offered to his dead body before the time; it is a symbol of his actual burial (19:38ff).

ἵνα εἰς τὴν ἡμέραν τοῦ ἐνταφιασμοῦ μου τηρήσῃ αὐτό·
⁸ τοὺς πτωχοὺς γὰρ πάντοτε ἔχετε μεθ' ἑαυτῶν, ἐμὲ δὲ οὐ πάντοτε ἔχετε.

⁹ Ἔγνω οὖν [ὁ] ὄχλος πολὺς ἐκ τῶν Ἰουδαίων ὅτι ἐκεῖ ἐστίν, καὶ ἦλθον οὐ διὰ τὸν Ἰησοῦν μόνον ἀλλ' ἵνα καὶ τὸν Λάζαρον ἴδωσιν ὃν ἤγειρεν ἐκ νεκρῶν. ¹⁰ ἐβουλεύσαντο δὲ οἱ ἀρχιερεῖς ἵνα καὶ τὸν Λάζαρον ἀποκτείνωσιν, ¹¹ ὅτι πολλοὶ δι' αὐτὸν ὑπῆγον τῶν Ἰουδαίων καὶ ἐπίστευον εἰς τὸν Ἰησοῦν.

¹² Τῇ ἐπαύριον ὁ ὄχλος πολὺς ὁ ἐλθὼν εἰς τὴν ἑορτήν, ἀκούσαντες ὅτι ἔρχεται ὁ Ἰησοῦς εἰς Ἱεροσόλυμα, ¹³ ἔλαβον τὰ βαῖα τῶν φοινίκων καὶ ἐξῆλθον εἰς ὑπάντησιν αὐτῷ, καὶ ἐκραύγαζον,

Ὡσαννά·
εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου,
καὶ ὁ βασιλεὺς τοῦ Ἰσραήλ.

¹⁴ εὕρων δὲ ὁ Ἰησοῦς ὄναριον ἐκάθισεν ἐπ' αὐτό, καθὼς ἐστὶν γεγραμμένον,

said, "Leave her alone; let her keep it for the day of my burial.
⁸ You have the poor with you always; you will not always have me."

⁹ Meanwhile, a large number of Jews heard that he was there and came not only on account of Jesus but also to see Lazarus, whom he had raised from the dead. ¹⁰ Then the chief priests decided to put Lazarus to death as well, ¹¹ since it was on account of him that many of the Jews were deserting them and believing in Jesus.

¹² The next day, the great crowd of people who had come up for the festival heard that Jesus was on his way to Jerusalem.
¹³ They took branches of palm and went out to receive him, shouting:

Hosanna
Blessed is he who is coming in the name of the Lord,
and the king of Israel.

¹⁴ Jesus found a young donkey and mounted it – just as it is written:

⁸ A few MSS omit all or part of v. 8 but these omissions are surely due to errors of sight; the verse is secure in light of overwhelming evidence.

⁹ Here, the word Ἰουδαίων ('Jews') refers to the residents of Jerusalem and the surrounding area.

¹⁰ According to 11:53, the Jewish leadership had already planned to kill Jesus but this plot against Lazarus never got beyond the planning stage.

¹¹ Many residents of Jerusalem and the surrounding area were embracing Jesus as the Messiah.

¹² Jesus now dramatically manifests himself as the Messiah.

¹³ The expression, Ὡσαννά, in the quotation from Ps 118:25–26 was probably by this time a familiar liturgical expression of praise, on the order of 'Hail to the king', although both the underlying Aramaic and Hebrew expressions meant 'O Lord, save us'.

¹⁴ The author does not repeat the detailed accounts of the finding of the donkey recorded in the synoptic gospels; but he does see the event as a fulfilment of scripture, which he indicates by quoting Zechariah.

¹⁵ Μὴ φοβοῦ, θυγάτηρ Σιών·
ἰδοὺ ὁ βασιλεὺς σου ἔρχεται,
καθήμενος ἐπὶ πῶλον ὄνου.

¹⁵ Do not be afraid, daughter of Zion;
look, your king is approaching,
riding on the foal of a donkey.

¹⁶ ταῦτα οὐκ ἔγνωσαν αὐτοῦ οἱ μαθηταὶ τὸ πρῶτον, ἀλλ' ὅτε ἐδοξάσθη Ἰησοῦς τότε ἐμνήσθησαν ὅτι ταῦτα ἦν ἐπ' αὐτῷ γεγραμμένα καὶ ταῦτα ἐποίησαν αὐτῷ. ¹⁷ ἐμαρτύρει οὖν ὁ ὄχλος ὁ ὢν μετ' αὐτοῦ ὅτε τὸν Λάζαρον ἐφώνησεν ἐκ τοῦ μνημείου καὶ ἤγειρεν αὐτὸν ἐκ νεκρῶν. ¹⁸ διὰ τοῦτο [καὶ] ὑπήντησεν αὐτῷ ὁ ὄχλος ὅτι ἤκουσαν τοῦτο αὐτὸν πεποιηκέναι τὸ σημεῖον. ¹⁹ οἱ οὖν Φαρισαῖοι εἶπαν πρὸς ἑαυτοὺς, Θεωρεῖτε ὅτι οὐκ ὠφελεῖτε οὐδέν· ἴδε ὁ κόσμος ὀπίσω αὐτοῦ ἀπῆλθεν.

¹⁶ At first, his disciples did not understand this but, after Jesus had been glorified, they remembered that this had been written of him and had happened to him. ¹⁷ The crowd who had been with him when he called Lazarus out of the tomb and raised him from the dead kept bearing witness to it; ¹⁸ this was another reason why the crowd came out to receive him: they had heard that he had given this sign. ¹⁹ Then the Pharisees said to one another, "You see, you are making no progress; look, the whole world has gone after him!"

²⁰ Ἦσαν δὲ Ἕλληνες τινες ἐκ τῶν ἀναβαινόντων ἵνα προσκυνήσωσιν ἐν τῇ ἑορτῇ. ²¹ οὗτοι οὖν προσῆλθον Φιλίππῳ τῷ ἀπὸ Βηθσαιδᾶ τῆς Γαλιλαίας, καὶ ἠρώτων αὐτὸν λέγοντες, Κύριε, θέλομεν τὸν Ἰησοῦν ἰδεῖν. ²² ἔρχεται ὁ Φίλιππος καὶ λέγει τῷ Ἀνδρέᾳ· ἔρχεται Ἀνδρέας καὶ Φίλιππος καὶ λέγουσιν τῷ Ἰησοῦ.

²⁰ Now, there were some Greeks among those who went up to worship at the festival. ²¹ So, these approached Philip, who came from Bethsaida in Galilee, and put this request to him: "Sir, we should like to see Jesus." ²² Philip went and told Andrew; and then Andrew and Philip together went to tell Jesus.

¹⁵ Warlike kings rode on horses and in chariots; the king of peace rode a donkey's foal (Zc 9:9).

¹⁶ The disciples did not at first associate the prophecy from Zechariah with the events as they happened; this came with the later insight that the Holy Spirit would provide after Jesus' resurrection and return to the Father.

¹⁷ The word 'it' is not included in the MSS: direct objects in Greek were often omitted when clear from the context.

¹⁸ Raising Lazarus from the dead was the last of Jesus' miracles before The Passion.

¹⁹ On the 'Pharisees', see #1:24.

²⁰ These 'Greeks' were not Jews by birth but converts to the monotheism of Israel, adopting certain specific Mosaic observances.

²¹ It is not clear why the Greeks approached Philip; perhaps they identified with his Greek name (although a number of Jews from border areas had Hellenistic names at this period).

²² Andrew was also from Bethsaida.

²³ ὁ δὲ Ἰησοῦς ἀποκρίνεται αὐτοῖς λέγων,
 Ἐλήλυθεν ἡ ὥρα ἵνα δοξασθῇ
 ὁ υἱὸς τοῦ ἀνθρώπου.
²⁴ ἀμὴν ἀμὴν λέγω ὑμῖν,
 ἐὰν μὴ ὁ κόκκος τοῦ σίτου πεσὼν εἰς τὴν
 γῆν ἀποθάνῃ,
 αὐτὸς μόνος μένει·
 ἐὰν δὲ ἀποθάνῃ,
 πολὺν καρπὸν φέρει.
²⁵ ὁ φιλῶν τὴν ψυχὴν αὐτοῦ ἀπολλύει αὐτήν,
 καὶ ὁ μισῶν τὴν ψυχὴν αὐτοῦ ἐν τῷ κόσμῳ
 τούτῳ εἰς ζωὴν αἰώνιον φυλάξει αὐτήν.
²⁶ ἐὰν ἐμοί τις διακονῇ, ἐμοὶ ἀκολουθεῖτω,
 καὶ ὅπου εἰμὶ ἐγὼ ἐκεῖ καὶ
 ὁ διάκονος ὁ ἐμὸς ἔσται·
 ἐὰν τις ἐμοὶ διακονῇ τιμήσει αὐτὸν ὁ πατήρ.
²⁷ Νῦν ἡ ψυχὴ μου τετάρακται.
 καὶ τί εἶπω;
 Πάτερ, σῶσόν με ἐκ τῆς ὥρας ταύτης;

²³ Jesus replied to them:
 Now the hour has come
 for the Son of Man to be glorified.
²⁴ In all truth I tell you,
 unless a wheat grain falls into the earth
 and dies,
 it remains only a single grain;
 but if it dies
 it bears much fruit.
²⁵ Anyone who loves his life destroys it;
 anyone who hates his life in this world
 guards it for eternal life.
²⁶ Whoever serves me must follow me,
 and my servant will be with me
 wherever I am.
 If anyone serves me, my Father will honour him.
²⁷ Now my soul is troubled
 What shall I say:
 Father, save me from this hour?

²³ Jesus' reply, 'the hour has come for the Son of Man to be glorified', is a bit puzzling: as far as the author's account is concerned, Jesus totally ignores these Greeks and makes no further reference to them whatsoever; it appears that his words are addressed to Andrew and Philip, but in fact they must have had a wider audience, including possibly the Greeks who had wished to see him in the first place.

²⁴ Literally translated, this verse opens, "Truly, truly I say to you."

²⁵ Although the traditional translation of ἀπολλύει here is 'loses', the contrast with φυλάξει ('guards') in the last line favours the meaning 'destroys'.

²⁶ They shall be with him in the Glory of the Father (cf. 14:3, 17:24).

²⁷ This episode and that at Gethsemane (Mk 14:32-42) have many details in common: the anguish as the 'hour' draws near, the appeal to the Father's pity, the acceptance of death and the comfort from heaven (cf. Lk). But we should note also the differences: Jesus remains standing, and his cry for mercy remains at the level of a mental struggle (Jn); he 'keels' down (Lk), 'falls prostrate' (Mt, Mk); see #Jn 10:18, 18:4-6.

ἀλλὰ διὰ τοῦτο ἦλθον εἰς τὴν ὥραν ταύτην.

²⁸ πᾶτερ, δόξασόν σου τὸ ὄνομα.

ἦλθεν οὖν φωνὴ ἐκ τοῦ οὐρανοῦ, Καὶ ἐδόξασα καὶ πάλιν δοξάσω.

²⁹ ὁ οὖν ὄχλος ὁ ἐστὼς καὶ ἀκούσας ἔλεγεν βροντὴν γεγονέναι· ἄλλοι ἔλεγον, Ἄγγελος αὐτῷ λελάληκεν.

³⁰ ἀπεκρίθη καὶ εἶπεν Ἰησοῦς, Οὐ δι' ἐμὲ ἡ φωνὴ αὕτη γέγονεν ἀλλὰ δι' ὑμᾶς.

³¹ νῦν κρίσις ἐστὶν τοῦ κόσμου τούτου,
νῦν ὁ ἄρχων τοῦ κόσμου τούτου
ἐκβληθήσεται ἔξω·

³² καὶ γὰρ ἐὰν ὑψωθῶ ἐκ τῆς γῆς,
πάντας ἐλκύσω πρὸς ἐμαυτόν.

³³ τοῦτο δὲ ἔλεγεν σημαίνων ποίῳ θανάτῳ ἡμελλεν ἀποθνήσκειν. ³⁴ ἀπεκρίθη οὖν αὐτῷ ὁ ὄχλος, Ἡμεῖς ἠκούσαμεν ἐκ τοῦ νόμου ὅτι ὁ Χριστὸς μένει εἰς τὸν αἰῶνα, καὶ πῶς

But it is for this reason that I have come to this hour.

²⁸ Father, glorify your name!

A voice came from heaven: "I have glorified it, and I will again glorify it."

²⁹ The crowd standing there, who heard this, said it was a clap of thunder; others said "it was an angel speaking to him."

³⁰ Jesus answered, "It was not for my sake that this voice came, but for yours."

³¹ Now sentence is being passed on this world;
now the prince of this world
is to be driven out.

³² And, when I am lifted up from the earth,
I shall draw all people to myself.

³³ By these words he was indicating clearly what kind of death he was going to die. ³⁴ Then the crowd answered him, "We have heard from the Law that the Christ will remain forever.

²⁸ In place of 'your name', some MSS have 'your Son': the Father's 'name' is his person: Jesus worked for the Father's glory; his death, now freely offered, is the completion of that work because it shows the greatness of the Father's love (#17:6).

²⁹ A voice from heaven was a common sign of divine reassurance (Mt 1:11, 9:7, Ac 9:7).

³⁰ Jesus' coming death is thus divinely and publicly sanctioned.

³¹ Satan (see 14:30, 16:11, and 2Co 4:4, Ep 2:2, 6:12) was lord of the world (1Jn 5:19); Jesus' death breaks his dominion over humanity – see #3:35, #Mk 8:29, #Lk 8:31.

³² Some MSS omit 'from the earth' and others have 'every man' or 'all things' in place of 'all people'. The crucified Jesus will be set before the eyes of the world as its Saviour (cf. 19:37); this is the answer to the Greeks' request to 'see' Jesus (v. 21).

³³ This verse is a parenthetical note by the author.

³⁴ It is difficult to pinpoint the passage in the Mosaic Law to which the crowd refers; the ones most often suggested are Ps 89:36–37, Ps 110:4, Isa 9:7, Ezk 37:25, and Dn 7:14 (none of these passages are in the Pentateuch *per se*, but 'Law' could in common usage refer to the entire OT).

σὺ λέγεις ὅτι δεῖ ὑψωθῆναι τὸν υἱὸν τοῦ ἀνθρώπου; τίς ἐστὶν οὗτος ὁ υἱὸς τοῦ ἀνθρώπου; ³⁵ εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς,

Ἔτι μικρὸν χρόνον τὸ φῶς ἐν ὑμῖν ἐστίν.
περιπατεῖτε ὡς τὸ φῶς ἔχετε,
ἵνα μὴ σκοτία ὑμᾶς καταλάβῃ·
καὶ ὁ περιπατῶν ἐν τῇ σκοτίᾳ
οὐκ οἶδεν ποῦ ὑπάγει.

³⁶ ὡς τὸ φῶς ἔχετε,
πιστεύετε εἰς τὸ φῶς,
ἵνα υἱοὶ φωτὸς γένησθε.

Ταῦτα ἐλάλησεν Ἰησοῦς, καὶ ἀπελθὼν ἐκρύβη ἀπ' αὐτῶν.
³⁷ τοσαῦτα δὲ αὐτοῦ σημεῖα πεποιηκότος ἔμπροσθεν αὐτῶν
οὐκ ἐπίστευον εἰς αὐτόν, ³⁸ ἵνα ὁ λόγος Ἡσαΐου τοῦ
προφήτου πληρωθῇ ὃν εἶπεν,

Κύριε, τίς ἐπίστευσεν τῇ ἀκοῇ ἡμῶν;
καὶ ὁ βραχίων κυρίου τίني ἀπεκαλύφθη;

³⁹ διὰ τοῦτο οὐκ ἠδύναντο πιστεύειν, ὅτι πάλιν εἶπεν
Ἡσαΐας,

⁴⁰ Τετύφλωκεν αὐτῶν τοὺς ὀφθαλμοὺς
καὶ ἐπόρωσεν αὐτῶν τὴν καρδίαν,
ἵνα μὴ ἴδωσιν τοῖς ὀφθαλμοῖς

So, how can you say, “The son of Man must be lifted up?” Who is this Son of Man?” ³⁵ Jesus then said to them:

The light will be with you only a little longer now.
Go on your way while you have the light,
or darkness will overtake you,
and nobody who walks in the dark
knows where he is going.

³⁶ While you have the light,
believe in the light
so that you may become sons of light.

Having said this, Jesus left them and was hidden from their sight. ³⁷ Although they had been present when he gave so many signs, they did not believe in him; ³⁸ this was to fulfil the words of the prophet Isaiah:

Lord, who has believed our message,
and to whom has the arm of the Lord been revealed?

³⁹ Indeed, they were unable to believe because, as Isaiah says again:

⁴⁰ He has blinded their eyes
and has hardened their heart,
to prevent them from using their eyes to see,

³⁵ Jesus urges the Jews to believe in him before it is too late (see #7:34).

³⁶ The expression, ‘sons of light’, refers to those to whom the truth of God has been revealed and who therefore live according to that truth.

³⁷ Refusal to believe evidence (‘so many signs’) induces spiritual blindness (Is 6:9–10, Mt 13:14–15; see #Ac 28:26).

³⁸ ‘The arm of the Lord’ (ὁ βραχίων κυρίου) is an idiom for God’s great power (as exemplified through Jesus’ miraculous signs).

³⁹ John states here that Jesus’ opponents could not believe and quotes Is 6:10 to show that God had blinded their eyes and hardened their heart.

⁴⁰ This OT passage (Is 6:10) is used elsewhere in the NT to explain Jewish unbelief (cf. Ac 28:26–27).

καὶ νοήσωσιν τῇ καρδίᾳ
καὶ στραφῶσιν, καὶ ἰάσονται αὐτούς.

⁴¹ ταῦτα εἶπεν Ἡσαΐας, ὅτι εἶδεν τὴν δόξαν αὐτοῦ, καὶ ἐλάλησεν περὶ αὐτοῦ. ⁴² ὅμως μέντοι καὶ ἐκ τῶν ἀρχόντων πολλοὶ ἐπίστευσαν εἰς αὐτόν, ἀλλὰ διὰ τοὺς Φαρισαίους οὐχ ὡμολόγουν ἵνα μὴ ἀποσυνάγωγοι γένωνται· ⁴³ ἠγάπησαν γὰρ τὴν δόξαν τῶν ἀνθρώπων μᾶλλον ἢπερ τὴν δόξαν τοῦ Θεοῦ.

⁴⁴ Ἰησοῦς δὲ ἔκραξεν καὶ εἶπεν,
Ὁ πιστεύων εἰς ἐμὲ οὐ
πιστεύει εἰς ἐμὲ
ἀλλὰ εἰς τὸν πέμψαντά με,
⁴⁵ καὶ ὁ θεωρῶν ἐμὲ
θεωρεῖ τὸν πέμψαντά με.
⁴⁶ ἐγὼ φῶς εἰς τὸν κόσμον ἐλήλυθα,
ἵνα πᾶς ὁ πιστεύων εἰς ἐμὲ
ἐν τῇ σκοτίᾳ μὴ μείνη.
⁴⁷ καὶ ἐάν τις μου ἀκούσῃ τῶν ῥημάτων
καὶ μὴ φυλάξῃ,
ἐγὼ οὐ κρίνω αὐτόν,

using their heart to understand,
changing their ways and being healed by me.

⁴¹ Isaiah said these things because he saw his glory, and his words referred to him. ⁴² And yet there were many who did believe in him, even among the leading men, but they did not admit it, because of the Pharisees and for fear of being banned from the synagogue: ⁴³ they put human glory before God's glory.

⁴⁴ Jesus shouted aloud:

Whoever believes in me
believes not in me
but in the one who sent me.

⁴⁵ And whoever sees me
sees the one who sent me.

⁴⁶ I have come into the world as light,
to prevent anyone who believes in me
from staying in the dark any more.

⁴⁷ If anyone hears my words
and does not obey them,
I shall not judge him,

⁴¹ Some MSS have 'when he saw' in place of 'because he saw', alluding to Isaiah's vision in the Temple (Is 6:1-4).

⁴² The only 'leading men' known to have believed are Nicodemus and Joseph of Arimathea.

⁴³ Another possibility is to translate the 1st instance of 'glory' as 'praise' (as NETB).

⁴⁴ The 'one who sent me' refers to God.

⁴⁵ Cf. 1:18 and 14:9.

⁴⁶ Jesus arrival will shed light on the unbelieving eyes of the Jews.

⁴⁷ Cf. 3:17.

οὐ γὰρ ἦλθον ἵνα κρίνω τὸν κόσμον
 ἀλλ' ἵνα σώσω τὸν κόσμον.
 48 ὁ ἀθετῶν ἐμὲ καὶ μὴ λαμβάνων τὰ ῥήματά μου
 ἔχει τὸν κρίνοντα αὐτόν·
 ὁ λόγος ὃν ἐλάλησα ἐκεῖνος
 κρινεῖ αὐτόν ἐν τῇ ἐσχάτῃ ἡμέρᾳ·
 49 ὅτι ἐγὼ ἐξ ἐμαυτοῦ οὐκ ἐλάλησα,
 ἀλλ' ὁ πέμψας με πατήρ
 αὐτός μοι ἐντολὴν δέδωκεν τί εἴπω
 καὶ τί λαλήσω.
 50 καὶ οἶδα ὅτι ἡ ἐντολὴ αὐτοῦ ζωὴ αἰώνιος ἐστίν.
 ἃ οὖν ἐγὼ λαλῶ, καθὼς εἶρηκέν μοι ὁ πατήρ,
 οὕτως λαλῶ.

since I have come not to judge the world,
 but to save the world:
 48 Anyone who rejects me and refuses my words
 has his judge already:
 the word itself that I have spoken
 will be his judge on the last day.
 49 For, I have not spoken of my own accord;
 but the Father who sent me
 commanded me what to say
 and what to speak.
 50 And I know that his commands mean eternal life.
 And, therefore, what the Father has told me
 is what I speak.

48 Another translation for 'word' is 'message'.

49 An alternative reading for 'of my own accord' is 'for myself'.

50 Literally translated, the last 2 lines read, "The things I speak, just as the Father has spoken to me, thus I speak."

Κατα Ιωαννην 13

¹ Πρὸ δὲ τῆς ἑορτῆς τοῦ πάσχα εἰδὼς ὁ Ἰησοῦς ὅτι ἦλθεν αὐτοῦ ἡ ὥρα ἵνα μεταβῇ ἐκ τοῦ κόσμου τούτου πρὸς τὸν πατέρα, ἀγαπήσας τοὺς ἰδίους τοὺς ἐν τῷ κόσμῳ, εἰς τέλος ἠγάπησεν αὐτούς. ² καὶ δεῖπνου γινομένου, τοῦ διαβόλου ἥδη βεβληκότος εἰς τὴν καρδίαν ἵνα παραδοῖ αὐτὸν Ἰούδας Σίμωνος Ἰσκαριώτου, ³ εἰδὼς ὅτι πάντα ἔδωκεν αὐτῷ ὁ πατήρ εἰς τὰς χειρας καὶ ὅτι ἀπὸ θεοῦ ἐξῆλθεν καὶ πρὸς τὸν θεὸν ὑπάγει, ⁴ ἐγείρεται ἐκ τοῦ δεῖπνου καὶ τίθησιν τὰ ἱμάτια, καὶ λαβὼν λέντιον διέζωσεν ἑαυτόν. ⁵ εἶτα βάλλει ὕδωρ εἰς τὸν νιπτῆρα καὶ ἤρξατο νίπτειν τοὺς πόδας τῶν μαθητῶν καὶ ἐκμάσσειν τῷ λεντίῳ ᾧ ἦν διεζωσμένος. ⁶ ἔρχεται οὖν πρὸς Σίμωνα Πέτρον. λέγει αὐτῷ, Κύριε, σὺ μου νίπτεις τοὺς πόδας; ⁷ ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ, Ὁ ἐγὼ ποιῶ σὺ οὐκ οἶδας ἄρτι, γνώση δὲ μετὰ ταῦτα. ⁸ λέγει αὐτῷ Πέτρος, Οὐ μὴ νίψῃς μου τοὺς πόδας εἰς τὸν αἰῶνα. ἀπεκρίθη Ἰησοῦς αὐτῷ, Ἐὰν μὴ νίψω σε, οὐκ ἔχεις

JOHN 13

¹ Now, before the festival of the Passover, Jesus, knowing that his hour had come to pass from this world and go to the Father, having loved those who were his in the world, loved them to the end. ² They were at supper, and the devil had already put it into the heart of Judas son of Simon Iscariot, to betray him. ³ Because Jesus knew that the Father had put everything into his hands, and that he had come from God and was going back to God, ⁴ he got up from the table, removed his outer garments and, taking a towel, wrapped it around his waist; ⁵ he then poured water into a basin and began to wash the disciples' feet and to wipe them with the towel that he had wrapped around himself. ⁶ He came to Simon Peter, who said to him, "Lord, are you going to wash my feet?" ⁷ Jesus answered, saying to him, "At the moment, you do not know what I am doing but you will understand after these events." ⁸ "Never!" said Peter, "You shall never wash my feet." Jesus replied, "If I do not

JOHN 13

- ¹ According to Jewish tradition, the word 'Passover' (Πᾶσχα, #Ex 12:11) meant 'a passing' or 'crossing over', with reference to the crossing of the Sea of Reeds. Jesus (and we with him) will pass from this world, which is enslaved by sin, to the Father's company – the true Promised Land.
- ² In place of 'they were at supper', some MSS have 'supper was over'.
- ³ The Greek text opens with 'because he'; the referent of the pronoun (Jesus) is here made explicit for clarity.
- ⁴ The term λέντιον ('towel') is a Latin loanword (*linteum*), which is also found in the rabbinic literature; it would have been a long piece of linen cloth, long enough for Jesus to have wrapped it about his waist and still used the free end to wipe the disciples' feet.
- ⁵ The dress and duty are those of a slave (see 1S 25:41).
- ⁶ The literal translation of 'are you going to wash' is 'do you wash'.
- ⁷ In place of 'after these events' (cf. NETB, 'after these things'), the NJB & NRSV have 'later'.
- ⁸ Jesus' reply is a Semitic phrase: Peter is cutting himself off from his Lord and from all share in his ministry and in his glory.

μέρος μετ' ἐμοῦ. ⁹ λέγει αὐτῷ Σίμων Πέτρος, Κύριε, μὴ τοὺς πόδας μου μόνον ἀλλὰ καὶ τὰς χεῖρας καὶ τὴν κεφαλὴν. ¹⁰ λέγει αὐτῷ ὁ Ἰησοῦς, Ὁ λελουμένος οὐκ ἔχει χρεῖαν εἰ μὴ τοὺς πόδας νίψασθαι, ἀλλ' ἔστιν καθαρὸς ὅλος· καὶ ὑμεῖς καθαροὶ ἐστε, ἀλλ' οὐχὶ πάντες. ¹¹ ἦρδει γὰρ τὸν παραδιδόντα αὐτόν· διὰ τοῦτο εἶπεν ὅτι Οὐχὶ πάντες καθαροὶ ἐστε.

¹² Ὅτε οὖν ἐνίψεν τοὺς πόδας αὐτῶν [καὶ] ἔλαβεν τὰ ἱμάτια αὐτοῦ καὶ ἀνέπεσεν πάλιν, εἶπεν αὐτοῖς, Γινώσκετε τί πεποίηκα ὑμῖν; ¹³ ὑμεῖς φωνεῖτέ με Ὁ διδάσκαλος καὶ Ὁ κύριος, καὶ καλῶς λέγετε, εἰμὶ γάρ. ¹⁴ εἰ οὖν ἐγὼ ἐνίψα ὑμῶν τοὺς πόδας ὁ κύριος καὶ ὁ διδάσκαλος, καὶ ὑμεῖς ὀφείλετε ἀλλήλων νίπτειν τοὺς πόδας· ¹⁵ ὑπόδειγμα γὰρ δέδωκα ὑμῖν ἵνα καθὼς ἐγὼ ἐποίησα ὑμῖν καὶ ὑμεῖς ποιῇτε.

¹⁶ ἀμὴν ἀμὴν λέγω ὑμῖν,
οὐκ ἔστιν δοῦλος μείζων τοῦ κυρίου αὐτοῦ
οὐδὲ ἀπόστολος μείζων τοῦ πέμψαντος αὐτόν.

¹⁷ εἰ ταῦτα οἴδατε, μακάριοί ἐστε ἐὰν ποιῇτε αὐτά. ¹⁸ οὐ

wash you, you can have no share with me.” ⁹ Simon Peter said, “Well then, Lord, not only my feet, but my hands and head as well!” ¹⁰ Jesus said, “No one who has had a bath needs washing, except for the feet; such a person is clean all over. You too are clean, though not all of you are.” ¹¹ For, he knew who was going to betray him, and that was why he said, “though not every one of you is clean.”

¹² After he had washed their feet and put on his outer garments again, he took his place at the table again and said to them, “Do you understand what I have done to you? ¹³ You call me Master and Lord, and rightly so, for that is what I am. ¹⁴ If I, then, your Lord and Master, have washed your feet, you also ought to wash one another’s feet. ¹⁵ For, I have given you an example so that you may copy what I have done to you.

¹⁶ “In all truth I tell you,
no servant is greater than his master,
no messenger is greater than the one who sent him.

¹⁷ Now that you know these things, blessed are you if you do

⁹ Before ‘not only’, NETB adds ‘wash’, to make the reading clearer; but the word is not present on the Greek text.

¹⁰ Some MSS omit the phrase, ‘except for the feet’ (as does the NJB). In the Greek text, ‘you’ is plural.

¹¹ This verse is a parenthetical note by the author.

¹² The literal translation of ‘took his place’ is ‘reclined’.

¹³ Literally translated, this verse ends, “... and I am these things.”

¹⁴ Jesus now explains that he has provided an example by which his disciples should live (cf. v. 15).

¹⁵ That is, they must serve one another lovingly with complete humility.

¹⁶ The word here translated as ‘messenger’ (ἀπόστολος) also means ‘apostle’.

¹⁷ The NJB has ‘understand’ in place of ‘know’ (throughout this section).

περὶ πάντων ὑμῶν λέγω· ἐγὼ οἶδα τίνας ἐξελεξάμην· ἀλλ’
ἵνα ἡ γραφὴ πληρωθῇ,

Ὁ τρώγων μου τὸν ἄρτον ἐπῆρεν
ἐπ’ ἐμὲ τὴν πτέρναν αὐτοῦ.

¹⁹ ἀπ’ ἄρτι λέγω ὑμῖν πρὸ τοῦ γενέσθαι,
ἵνα πιστεύσητε ὅταν γένηται ὅτι ἐγὼ εἰμι.

²⁰ ἀμὴν ἀμὴν λέγω ὑμῖν,
ὁ λαμβάνων ἂν τινα πέμψω ἐμὲ λαμβάνει,
ὁ δὲ ἐμὲ λαμβάνων
λαμβάνει τὸν πέμψαντά με.

²¹ Ταῦτα εἰπὼν ὁ Ἰησοῦς ἐταράχθη τῷ πνεύματι καὶ
ἐμαρτύρησεν καὶ εἶπεν, Ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι εἷς ἐξ
ὑμῶν παραδώσει με. ²² ἔβλεπον εἰς ἀλλήλους οἱ μαθηταὶ
ἀπορούμενοι περὶ τίνος λέγει. ²³ ἦν ἀνακείμενος εἷς ἐκ τῶν
μαθητῶν αὐτοῦ ἐν τῷ κόλπῳ τοῦ Ἰησοῦ, ὃν ἠγάπα ὁ
Ἰησοῦς· ²⁴ νεύει οὖν τούτῳ Σίμων Πέτρος πυθέσθαι τίς ἂν

them. ¹⁸ I am not speaking of you all: I know whom I have
chosen; but what scripture says must be fulfilled:

“The one who eats my bread
has lifted his heel against me.

¹⁹ I tell you this now, before it happens,
so, when it happens, you may believe that I am He.

²⁰ In all truth I tell you,
whoever receives the one I send, receives me,
and whoever receives me,
receives the one who sent me.”

²¹ Having said this, Jesus was troubled in spirit and testified,
“In all truth I tell you, one of you is going to betray me.” ²² The
disciples looked at one another, worried and perplexed to
know which of them he was speaking about. ²³ One of his
disciples – the one whom Jesus loved – was reclining next to
Jesus; ²⁴ Simon Peter therefore motioned to him and said, “Ask

¹⁸ Jesus here quotes from Ps 41:10.

¹⁹ Because it demonstrates Jesus’ superhuman knowledge and fulfils scripture, Judas’ betrayal and Christ’s death will confirm the disciples’ faith.

²⁰ In place of ‘receives’ (here following the NRSV), the NJB has ‘welcomes’.

²¹ The NJB lacks ‘in spirit’, here following the NRSV & NETB.

²² Here, following NETB, the 2 terms, ‘worried’ and ‘perplexed’ are used to convey the single idea of the Greek verb ἀπορούμενοι.

²³ Here, for the first time, ‘the one whom Jesus loved’ is introduced (he is also mentioned in 19:26, 20:2, 21:7 & 21:20). Some think this disciple is Lazarus, since Jn specifically states that Jesus loved him (11:3, 5, 36): from the terminology alone, this is possible: the author is capable of using language in this way to indicate connections; however, there is nothing else to indicate that Lazarus was at the last supper, and Mk 14:17 seems to indicate it was only the Twelve who were there. It seems far more likely that the beloved disciple refers to John.

²⁴ It is not clear where ‘Simon Peter’ was seated. If he were on Jesus’ other side, it is difficult to see why he would not have asked the question himself. It would also have been difficult to beckon to the beloved disciple, on Jesus’ right, from such a position. So apparently Peter was seated somewhere else. Judas is evidently in a position where Jesus can hand him the morsel of food (13:26).

εἴη περὶ οὗ λέγει. ²⁵ ἀναπεσὼν οὖν ἐκεῖνος οὕτως ἐπὶ τὸ στῆθος τοῦ Ἰησοῦ λέγει αὐτῷ, Κύριε, τίς ἐστιν; ²⁶ ἀποκρίνεται Ἰησοῦς, Ἐκεῖνός ἐστιν ᾧ ἐγὼ βάψω τὸ ψωμίον καὶ δώσω αὐτῷ. βάψας οὖν τὸ ψωμίον [λαμβάνει καὶ] δίδωσιν Ἰούδᾳ Σίμωνος Ἰσκαριώτου. ²⁷ καὶ μετὰ τὸ ψωμίον τότε εἰσῆλθεν εἰς ἐκεῖνον ὁ Σατανᾶς. λέγει οὖν αὐτῷ ὁ Ἰησοῦς, Ὁ ποιεῖς ποίησον τάχιον. ²⁸ τοῦτο [δὲ] οὐδεὶς ἔγνω τῶν ἀνακειμένων πρὸς τί εἶπεν αὐτῷ. ²⁹ τινὲς γὰρ ἐδόκουν, ἐπεὶ τὸ γλωσσόκομον εἶχεν Ἰούδας, ὅτι λέγει αὐτῷ [ὁ] Ἰησοῦς, Ἀγόρασον ὧν χρεῖαν ἔχομεν εἰς τὴν ἑορτήν, ἢ τοῖς πτωχοῖς ἵνα τι δῶ. ³⁰ λαβὼν οὖν τὸ ψωμίον ἐκεῖνος ἐξῆλθεν εὐθύς. ἦν δὲ νύξ.

³¹ Ὅτε οὖν ἐξῆλθεν λέγει Ἰησοῦς,

Νῦν ἐδοξάσθη ὁ υἱὸς τοῦ ἀνθρώπου,
καὶ ὁ θεὸς ἐδοξάσθη ἐν αὐτῷ.

³² εἰ ὁ θεὸς ἐδοξάσθη ἐν αὐτῷ
καὶ ὁ θεὸς δοξάσει αὐτὸν ἐν αὐτῷ,
καὶ εὐθύς δοξάσει αὐτόν.

him who it is he is referring to.” ²⁵ So, leaning back close to Jesus’ chest, asked him, “Lord, who is it?” ²⁶ Jesus answered, “It is the one to whom I give the piece of bread that I dip in the dish.” And, when he had dipped the piece of bread, he gave it to Judas son of Simon Iscariot. ²⁷ At that instant, after Judas had taken the bread, Satan entered him. Jesus then said, “What you are going to do, do quickly.” ²⁸ Now none of the others at the table understood why he had said this to him. ²⁹ Since Judas had charge of the common fund, some of them thought Jesus was telling him, “Buy what we need for the festival,” or telling him to give something to the poor. ³⁰ As soon as Judas had taken the piece of bread, he went out. It was night.

³¹ When he had gone, Jesus said:

Now has the Son of Man been glorified
and, in him, God has been glorified.

³² If God has been glorified in him,
God will in turn glorify him in himself,
and will glorify him very soon.

²⁵ Other translations use ‘reclining’ in place of ‘leaning back’.

²⁶ This particular ‘morsel’ is not the Eucharist; nevertheless, a comparison of 13:2, 18 with 6:64–70 seems to show that there was some connexion between the institution and Judas’ act of treachery (cf. Lk 22:21).

²⁷ This is the only time in the Fourth Gospel that ‘Satan’ is mentioned by name. Lk 22:3 uses the same terminology of Satan ‘entering into’ Judas but indicates it happened before the last supper, at the time Judas made his deal with the authorities.

²⁸ Vv. 28–29 form a parenthetical note by the author.

²⁹ Note that the disciples seem unwilling to accept that Judas Iscariot is in any way evil.

³⁰ With the departure of Judas to set in motion the betrayal and death of Jesus, daytime is over and night has come (see 9:5, 11:9–10, 12:35–36).

³¹ The Passion has already begun, since Judas has just gone out to do Satan’s work; Jesus speaks of his victory as already won (cf. 16:33).

³² A number of early MSS omit the 1st line; Nestle-Aland has the text in brackets.

³³ τεκνία, ἔτι μικρόν μεθ' ὑμῶν εἰμι·
ζητήσετέ με, καὶ καθὼς εἶπον τοῖς Ἰουδαίοις ὅτι
Ὅπου ἐγὼ ὑπάγω ὑμεῖς οὐ δύνασθε εἰσελθεῖν,
καὶ ὑμῖν λέγω ἄρτι.
³⁴ ἐντολὴν καινὴν δίδωμι ὑμῖν,
ἵνα ἀγαπᾶτε ἀλλήλους·
καθὼς ἠγάπησα ὑμᾶς ἵνα
καὶ ὑμεῖς ἀγαπᾶτε ἀλλήλους.
³⁵ ἐν τούτῳ γνώσονται πάντες
ὅτι ἐμοὶ μαθηταί ἐστε,
ἐὰν ἀγάπην ἔχητε ἐν ἀλλήλοις.

³⁶ Λέγει αὐτῷ Σίμων Πέτρος, Κύριε, ποῦ ὑπάγεις;
ἀπεκρίθη [αὐτῷ] Ἰησοῦς, Ὅπου ὑπάγω οὐ δύνασαι μοι νῦν
ἀκολουθεῖσαι, ἀκολουθήσεις δὲ ὕστερον. ³⁷ λέγει αὐτῷ ὁ
Πέτρος, Κύριε, διὰ τί οὐ δύναμαί σοι ἀκολουθεῖσαι ἄρτι;
τὴν ψυχὴν μου ὑπὲρ σοῦ θήσω. ³⁸ ἀποκρίνεται Ἰησοῦς, Τὴν
ψυχὴν σου ὑπὲρ ἐμοῦ θήσεις; ἀμὴν ἀμὴν λέγω σοι, οὐ μὴ
ἀλέκτωρ φωνήσῃ ἕως οὗ ἀρνήσῃ με τρίς.

³³ Little children, I am with you only a little longer.
You will look for me and, as I told the Jews,
so now I say to you: where I am going,
you cannot come.
³⁴ I give you a new commandment:
love one another;
you must love one another
just as I have loved you.
³⁵ Everyone will know by this
that you are my disciples:
if you have love for one another.

³⁶ Simon Peter said to him, "Lord, where are you going?" Jesus
answered him, "Where I am going, you cannot follow me now;
but you shall follow me afterward." ³⁷ Peter said to him, "Why
can I not follow you now? I will lay down my life for you."
³⁸ "Will you lay down your life for me?" answered Jesus. "In
all truth I tell you, before the cock crows you will have
disowned me three times."

³³ Jesus departure and his glorification are intimately connected: the separation will be, 'for the Jews', final (8:21) but, for the disciples, only for a time (14:2-3).

³⁴ Cf. Mt 25:31-46. Though enunciated in the Mosaic Law, this precept of love is 'new' because Jesus sets the standard so high.

³⁵ The word 'everyone' translates πάντες; while the pronoun is masculine, it is collective and includes people of both genders.

³⁶ Jesus gives a veiled prediction of Peter's martyrdom.

³⁷ Some MSS add 'Lord' at the beginning of Peter's question.

³⁸ A more literal translation of 'in all truth' (ἀμὴν ἀμὴν) is 'truly, truly'.

Κατα Ιωαννην 14

- ¹ Μὴ ταρασσέσθω ὑμῶν ἡ καρδιά·
πιστεύετε εἰς τὸν Θεόν, καὶ εἰς ἐμὲ πιστεύετε.
- ² ἐν τῇ οἰκίᾳ τοῦ πατρὸς μου μοναὶ πολλάι εἰσιν·
εἰ δὲ μὴ, εἶπον ἂν ὑμῖν
ὅτι πορεύομαι ἐτοιμάσαι τόπον ὑμῖν;
- ³ καὶ ἐὰν πορευθῶ καὶ ἐτοιμάσω τόπον ὑμῖν,
πάλιν ἔρχομαι καὶ παραλήψομαι ὑμᾶς
πρὸς ἑμαυτόν, ἵνα ὅπου εἰμι ἐγὼ καὶ ὑμεῖς ᾗτε.
- ⁴ καὶ ὅπου [ἐγὼ] ὑπάγω οἴδατε τὴν ὁδόν.
- ⁵ λέγει αὐτῷ Θωμᾶς, Κύριε, οὐκ οἶδαμεν ποῦ ὑπάγεις· πῶς
δυνάμεθα τὴν ὁδὸν εἶδέναι; ⁶ λέγει αὐτῷ ὁ Ἰησοῦς,
Ἐγὼ εἰμι ἡ ὁδὸς καὶ ἡ ἀλήθεια καὶ ἡ ζωή·
οὐδεὶς ἔρχεται πρὸς τὸν πατέρα εἰ μὴ δι' ἐμοῦ.
- ⁷ εἰ ἐγνώκατέ με, καὶ τὸν πατέρα μου γνώσεσθε·

JOHN 14

- ¹ Do not let your hearts be troubled.
You believe in God; also believe in me.
- ² In my Father's house, there are many dwelling places;
otherwise, would I have told you
that I am going to prepare a place for you.
- ³ And, after I have gone and prepared a place for you,
I shall return to take you to myself,
so that where I am, there you may be also.
- ⁴ And you know the way where I am going.
- ⁵ Thomas said, "Lord, we do not know where you are going,
so how can we know the way?" ⁶ Jesus said to him:
I am the Way and the Truth and the Life.
No one can come to the Father except through me.
- ⁷ If you know me, you will know my Father too.

JOHN 14

- ¹ The disciples are perturbed by the predictions of betrayal, of Jesus' departure, and of Peter's denial. Jesus wants to strengthen their faith.
- ² Many have associated *μοναὶ* ('dwelling places') with an Aramaic meaning a resting place for a traveller, which is similar to one of the meanings the word can have in secular Greek, and it may well have been the understanding of the Latin translators who translated as *mansiones* ('stopping places'). The traditional 'mansions' goes back to Tyndale but in Middle English the word simply meant a dwelling place (not necessarily large or imposing) with no connotation of being temporary. It is more likely that the Greek noun should be related to its cognate verb *μένω*, which is frequently used in the Fourth Gospel to refer to the permanence of relationship between Jesus and the Father and/or Jesus and the believer.
- ³ This promise keeps the Church's hope alive (cf. 1Co 4:5, 11:26, 16:22, 1Th 4:16ff, 1Jn 2:28, Rv 22:17-20).
- ⁴ Most MSS read, "You know where I am going, and you know the way." (*καὶ ὅπου ἐγὼ ὑπάγω οἶδατε καὶ τὴν ὁδὸν οἶδατε*). The difference between this reading and the wording cited here is the addition of *καὶ* before *τὴν ὁδὸν* and *οἶδατε* after.
- ⁵ Thomas here voices the disciples' lack of understanding of the true nature of what is about to happen to Jesus.
- ⁶ Jesus is the 'Way': he reveals the Father (12:45, 14:9); he shows us the way to the Father (Ac 9:2); he gives access to the Father (Jn 1:18, 14:4-7).
- ⁷ Some MSS read, "If you had known me, you would have known my Father too."

καὶ ἀπ' ἄρτι γινώσκετε αὐτὸν
καὶ ἑώρακατε αὐτόν.

⁸ Λέγει αὐτῷ Φίλιππος, Κύριε, δεῖξον ἡμῖν τὸν πατέρα, καὶ ἄρκεϊ ἡμῖν. ⁹ λέγει αὐτῷ ὁ Ἰησοῦς, Τοσοῦτω χρόνῳ μεθ' ὑμῶν εἰμι καὶ οὐκ ἔγνωκάς με, Φίλιππε;

ὁ ἑώρακὼς ἐμὲ ἑώρακεν τὸν πατέρα·
πῶς σὺ λέγεις, Δεῖξον ἡμῖν τὸν πατέρα;

¹⁰ οὐ πιστεύεις
ὅτι ἐγὼ ἐν τῷ πατρὶ καὶ ὁ πατὴρ ἐν ἐμοί ἐστιν;
τὰ ῥήματα ἃ ἐγὼ λαλῶ ὑμῖν
ἀπ' ἐμαυτοῦ οὐ λαλῶ·

ὁ δὲ πατὴρ ἐν ἐμοὶ μένων ποιεῖ τὰ ἔργα αὐτοῦ.

¹¹ πιστεύετε μοι
ὅτι ἐγὼ ἐν τῷ πατρὶ καὶ ὁ πατὴρ ἐν ἐμοί·
εἰ δὲ μή, διὰ τὰ ἔργα αὐτὰ πιστεύετε.

¹² ἀμὴν ἀμὴν λέγω ὑμῖν,
ὁ πιστεύων εἰς ἐμὲ
τὰ ἔργα ἃ ἐγὼ ποιῶ κάκεινος ποιήσει,
καὶ μείζονα τούτων ποιήσει,
ὅτι ἐγὼ πρὸς τὸν πατέρα πορεύομαι·

And, from this moment, you know him
and have seen him.

⁸ Philip said to him, "Lord, show us the Father and then we shall be satisfied." Jesus said to him, ⁹ "Have I been with you all this time, Philip, and you still do not know me?"

"Anyone who has seen me has seen the Father,
so how can you say, "Show us the Father"?"

¹⁰ Do you not believe
that I am in the Father and the Father is in me?
The words that I say to you

I do not speak of my own accord:
it is the Father, living in me, who is doing his works.

¹¹ Believe me:
that I am in the Father and the Father is in me;
or, at least, believe it on the evidence of these works.

¹² In all truth I tell you,
whoever believes in me
will perform the same works as I do myself,
and will perform even greater works,
because I am going to the Father.

⁸ Literally translated, Philip's request ends, "and that is enough for us."

⁹ Another reading for 'know' is 'recognise'.

¹⁰ When Philip asks for some marvellous manifestation of the Father, he is falling short of that faith by which alone the Father is seen to be in the Son and the Son in the Father.

¹¹ In the context of a proof or basis for belief, Jesus is referring to the *miraculous deeds* (signs) he has performed in the presence of the disciples.

¹² Jesus brought revelation and salvation; his miracles were 'signs' of these things (2:11ff). The 'works' of the disciples will continue this ministry. The Spirit, from whom mighty works will proceed, is to be sent by Jesus seated in glory at the Father's right hand (7:39, 16:7).

¹³ καὶ ὅ τι ἂν αἰτήσητε ἐν τῷ ὀνόματί μου
 τοῦτο ποιήσω,
 ἵνα δοξασθῇ ὁ πατήρ ἐν τῷ υἱῷ.
¹⁴ ἔάν τι αἰτήσητέ με ἐν τῷ ὀνόματί μου
 ἐγὼ ποιήσω.
¹⁵ Ἐὰν ἀγαπᾶτέ με,
 τὰς ἐντολὰς τὰς ἐμὰς τηρήσετε.
¹⁶ καὶ ἐρωτήσω τὸν πατέρα
 καὶ ἄλλον παράκλητον δώσει ὑμῖν ἵνα
 μεθ' ὑμῶν εἰς τὸν αἰῶνα ᾦ,
¹⁷ τὸ πνεῦμα τῆς ἀληθείας,
 ὃ ὁ κόσμος οὐ δύναται λαβεῖν,
 ὅτι οὐ θεωρεῖ αὐτὸ οὐδὲ γινώσκει.
 ὑμεῖς γινώσκετε αὐτό,
 ὅτι παρ' ὑμῖν μένει καὶ ἐν ὑμῖν ἐστίν.
¹⁸ Οὐκ ἀφήσω ὑμᾶς ὀρφανούς,
 ἔρχομαι πρὸς ὑμᾶς.
¹⁹ ἔτι μικρὸν καὶ ὁ κόσμος με οὐκέτι θεωρεῖ,
 ὑμεῖς δὲ θεωρεῖτέ με,
 ὅτι ἐγὼ ζῶ καὶ ὑμεῖς ζήσετε.

¹³ And whatever you ask for in my name
 I will do,
 so that the Father may be glorified in the Son.
¹⁴ If you ask me for anything in my name,
 I will do it.
¹⁵ If you love me,
 you will keep my commandments.
¹⁶ I shall ask the Father,
 and he will give you another Paraclete
 to be with you forever.
¹⁷ The Spirit of Truth,
 whom the world can never accept,
 since it neither sees nor knows him;
 but you know him,
 because he is with you and he is in you.
¹⁸ I shall not leave you orphans;
 I shall come to you.
¹⁹ In a short time, the world will no longer see me;
 but you will see me;
 because I live, you also will live.

¹³ Other readings for 'glorified' are 'praised' and 'honoured'.

¹⁴ Some MSS lack the word 'me'.

¹⁵ Some MSS omit the words 'you will'. Jesus, like God himself, asserts his right to love and obedience.

¹⁶ 'Paraclete' is a transliteration of *παράκλητον*; it is difficult to choose between meanings: 'advocate', 'intercessor', 'counsellor', or 'support'.

¹⁷ Some MSS end the verse with 'will be in you'.

¹⁸ In v. 3, the reference was both to the second coming of Christ and to the post-Resurrection appearances of Jesus to the disciples; here, the post-Resurrection appearances are primarily in view, since Jesus speaks of the disciples 'seeing' him after the world can no longer see him (v. 19).

¹⁹ The world has seen its last of Jesus but the disciples will see him risen, not merely with their eyes but with the inward vision of faith (20:29).

²⁰ ἐν ἐκείνῃ τῇ ἡμέρᾳ γνώσεσθε ὑμεῖς
ὅτι ἐγὼ ἐν τῷ πατρὶ μου
καὶ ὑμεῖς ἐν ἐμοὶ καὶ γὰρ ἐν ὑμῖν.
²¹ ὁ ἔχων τὰς ἐντολάς μου
καὶ τηρῶν αὐτάς ἐκεῖνός ἐστιν ὁ ἀγαπῶν με·
ὁ δὲ ἀγαπῶν με ἀγαπηθήσεται ὑπὸ τοῦ
πατρὸς μου,
καὶ γὰρ ἀγαπήσω αὐτὸν
καὶ ἐμφανίσω αὐτῷ ἐμαυτόν.

²² λέγει αὐτῷ Ἰούδας, οὐχ ὁ Ἰσκαριώτης, Κύριε, [καὶ] τί
γέγονεν ὅτι ἡμῖν μέλλεις ἐμφανίζειν σεαυτὸν καὶ οὐχὶ τῷ
κόσμῳ; ²³ ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ,

Ἐάν τις ἀγαπᾷ με τὸν λόγον μου τηρήσει,
καὶ ὁ πατήρ μου ἀγαπήσει αὐτόν,
καὶ πρὸς αὐτὸν ἐλευσόμεθα
καὶ μονὴν παρ' αὐτῷ ποιησόμεθα.

²⁴ ὁ μὴ ἀγαπῶν με τοὺς λόγους μου οὐ τηρεῖ·
καὶ ὁ λόγος ὃν ἀκούετε οὐκ ἔστιν ἐμὸς
ἀλλὰ τοῦ πέμψαντός με πατρὸς.

²⁵ Ταῦτα λελάληκα ὑμῖν παρ' ὑμῖν μένων·

²⁰ You will know on that day
that I am in my Father
and you in me, and I in you.
²¹ Whoever has my commandments
and keeps them is the one who loves me;
and whoever loves me will be loved by
my Father,
and I shall love him
and reveal myself to him."

²² Judas – not Iscariot – said to him, "Lord, so what has
happened that you intend to show yourself to us and not to the
world?" ²³ Jesus answered him:

"Anyone who loves me will keep my word,
and my Father will love him,
and we shall come to him,
and make a home in him.

²⁴ Whoever does not love me does not keep my words;
and the word that you hear is not my own
but is from the Father who sent me.

²⁵ I have said these things to you while still with you;

²⁰ The phrase, 'on that day', is use by the prophets for the occasions when God intervenes notably in human history (see Is 2:17, 4:1).

²¹ Jesus will reveal himself by coming, with the Father, to dwell in him.

²² This is the 'Judas, brother of James' of Lk 6:16 and Ac 1:13, the Thaddeus of Mt 10:3 & Mk 3:18.

²³ The context here is individual rather than corporate indwelling, so the masculine singular pronoun has been retained throughout v. 23; it is important to note, however, that the pronoun is used generically here and refers equally to men, women, and children.

²⁴ In place of 'the word that you hear', some MSS have 'my word'.

²⁵ Other readings of 'while still with you' are 'while residing with you' and 'while dwelling with you'.

²⁶ ὁ δὲ παράκλητος, τὸ πνεῦμα τὸ ἅγιον
ὃ πέμψει ὁ πατὴρ ἐν τῷ ὀνόματί μου,
ἐκεῖνος ὑμᾶς διδάξει πάντα
καὶ ὑπομνήσει ὑμᾶς πάντα ἃ εἶπον ὑμῖν [ἐγώ].
²⁷ εἰρήνην ἀφίημι ὑμῖν,
εἰρήνην τὴν ἐμὴν δίδωμι ὑμῖν.
οὐ καθὼς ὁ κόσμος δίδωσιν ἐγὼ δίδωμι ὑμῖν.
μὴ ταρασσέσθω ὑμῶν ἡ καρδία μηδὲ δειλιάτω.
²⁸ ἠκούσατε ὅτι ἐγὼ εἶπον ὑμῖν,
Ἵπάγω καὶ ἔρχομαι πρὸς ὑμᾶς.
εἰ ἠγαπήτέ με ἐχάρητε ἄν,
ὅτι πορεύομαι πρὸς τὸν πατέρα,
ὅτι ὁ πατὴρ μείζων μου ἐστίν.
²⁹ καὶ νῦν εἶρηκα ὑμῖν πρὶν γενέσθαι,
ἵνα ὅταν γένηται πιστεύσητε.
³⁰ οὐκέτι πολλὰ λαλήσω μεθ' ὑμῶν,
ἔρχεται γὰρ ὁ τοῦ κόσμου ἄρχων·
καὶ ἐν ἐμοὶ οὐκ ἔχει οὐδέν,

²⁶ But the Paraclete, the Holy Spirit,
whom the Father will send in my name,
will teach you everything
and remind you of all I have said to you.
²⁷ Peace I bequeath to you,
my own peace I give you.
I do not give it to you as the world gives.
Do not let your hearts be troubled or afraid.
²⁸ You heard me say to you:
"I am going away and shall return."
If you loved me, you would be glad
that I am going to the Father,
for the Father is greater than I am.
²⁹ I have told you this now, before it happens,
so that when it does happen you may believe.
³⁰ I shall not talk to you much longer,
because the prince of this world is on his way.
He has no power over me.

²⁶ In place of the departed Jesus, the faithful will have the Spirit (vv. 16–17).

²⁷ The pronoun, 'it', is not in the Greek text but has been supplied (direct objects are often omitted in Greek when clear from the context).

²⁸ Jesus' statement, 'the Father is greater than I am' has caused much debate in Christian circles! Although the Arians appealed to this text to justify their doxology of a subordinate Christ, it seems evident that by the fact Jesus compares himself to the Father, his divine nature is taken for granted. There have been two orthodox interpretations: **1** The Son is eternally generated while the Father is not (Origen, Tertullian, Athanasius, Hilary, et cetera); and **2** as man, the incarnate Son was less than the Father (Cyril of Alexandria, Ambrose and Augustine). In the context of the Fourth Gospel the latter explanation seems more plausible.

²⁹ Jesus tells the disciples that he has told them all these things before they happen, so that when they do happen the disciples 'may believe': this does not mean they had not believed prior to this time; over and over the author has affirmed that they have (cf. 2:11).

³⁰ For the 1st line, some MSS read, "I will not have much more speech with you."

31 ἀλλ' ἵνα γνῶ ὁ κόσμος ὅτι ἀγαπῶ τὸν πατέρα,
καὶ καθὼς ἐνετείλατο μοι ὁ πατήρ, οὕτως ποιῶ.
Ἐγείρεσθε, ἄγωμεν ἐντεῦθεν.

31 But the world must recognise that I love the Father
and that I act just as the Father commanded.
Come now, let us go!"

³¹ Some have understood Jesus' statement, "*Come now, let us go,*" to mean that Jesus and the disciples left the room where the meal was served and began the journey to the garden of Gethsemane; if so, the rest of the Farewell Discourse took place *en route*. Others have pointed to this statement as one of the 'seams' in the discourse, indicating that the author used existing sources. Both explanations are possible, but not really necessary: Jesus could simply have stood up at this point to finish the discourse before finally departing (in 18:1).

Κατα Ιωαννην 15

- 1 Ἐγὼ εἰμι ἡ ἄμπελος ἡ ἀληθινή,
καὶ ὁ πατήρ μου ὁ γεωργὸς ἐστίν.
2 πᾶν κλῆμα ἐν ἐμοὶ μὴ φέρον καρπὸν,
αἶρει αὐτό,
καὶ πᾶν τὸ καρπὸν φέρον καθαίρει
αὐτὸ ἵνα καρπὸν πλείονα φέρῃ.
3 ἤδη ὑμεῖς καθαροὶ ἐστε
διὰ τὸν λόγον ὃν λελάληκα ὑμῖν.
4 μέννατε ἐν ἐμοί, καὶ γὰρ ἐν ὑμῖν.
καθὼς τὸ κλῆμα οὐ δύναται καρπὸν φέρειν
ἂν ἐαυτοῦ ἐὰν μὴ μένῃ ἐν τῇ ἀμπέλῳ,
οὕτως οὐδὲ ὑμεῖς ἐὰν μὴ ἐν ἐμοὶ μένητε.
5 Ἐγὼ εἰμι ἡ ἄμπελος,
ὑμεῖς τὰ κλήματα.
ὁ μένων ἐν ἐμοὶ καὶ γὰρ ἐν αὐτῷ οὗτος
φέρει καρπὸν πολύν,
ὅτι χωρὶς ἐμοῦ οὐ δύνασθε ποιεῖν οὐδέν.
6 ἐὰν μὴ τις μένῃ ἐν ἐμοί,
ἐβλήθη ἔξω ὡς τὸ κλῆμα καὶ ἐξηράνθη,

JOHN 15

- 1 I am the true vine,
and my Father is the vinedresser.
2 Every branch in me that bears no fruit
he cuts away,
and every branch that does bear fruit he prunes
to make it bear even more.
3 You are clean already,
by means of the word that I have spoken to you.
4 Remain in me, as I in you.
As a branch cannot bear fruit all by itself,
unless it remains part of the vine,
neither can you unless you remain in me.
5 I am the vine,
you are the branches.
Whoever remains in me, with me in him,
bears fruit in plenty;
for, cut off from me, you can do nothing.
6 Anyone who does not remain in me
is thrown away like a branch – and withers;

JOHN 15

- 1 On the vine image, see #Is 5:1, Jr 2:21. In the Synoptic Gospels, Jesus uses the vine as a symbol of the kingdom of God.
2 The 'fruit' is that of a life of obedience to the commandments, especially that of love (vv. 12–17, cf. Is 5:7, Jr 2:21).
3 Another reading for 'you are clean' is 'you have been pruned'; the same root denotes in Greek 'pruning' and 'cleansing' (cf. 13:10).
4 The disciples would produce no fruit from themselves if they did not remain in their relationship to Jesus.
5 Many interpret the imagery of fruit here in terms of good deeds (cf. Mt 3:8, 7:20, Rm 6:22, Ga 5:22, *et cetera*) this is not necessarily inaccurate but, for John, to have life at all is to bear fruit, while one who does not bear fruit shows that he does not have the life.
6 The author does not tell who does the gathering and burning.

καὶ συνάγουσιν αὐτὰ καὶ εἰς τὸ πῦρ βάλλουσιν
καὶ καίεται.

7 ἐὰν μείνητε ἐν ἐμοὶ
καὶ τὰ ῥήματά μου ἐν ὑμῖν μείνη,
ὃ ἐὰν θέλητε αἰτήσασθε
καὶ γενήσεται ὑμῖν.

8 ἐν τούτῳ ἐδοξάσθη ὁ πατήρ μου,
ἵνα καρπὸν πολὺν φέρητε
καὶ γένησθε ἐμοὶ μαθηταί.

9 καθὼς ἠγάπησέν με ὁ πατήρ,
καὶ γὰρ ὑμᾶς ἠγάπησα.
μείνατε ἐν τῇ ἀγάπῃ τῇ ἐμῇ.

10 ἐὰν τὰς ἐντολάς μου τηρήσητε,
μενεῖτε ἐν τῇ ἀγάπῃ μου,
καθὼς ἐγὼ τὰς ἐντολάς τοῦ πατρὸς μου
τετήρηκα καὶ μένω αὐτοῦ ἐν τῇ ἀγάπῃ.

11 ταῦτα λελάληκα ὑμῖν
ἵνα ἡ χαρὰ ἡ ἐμὴ ἐν ὑμῖν ᾗ
καὶ ἡ χαρὰ ὑμῶν πληρωθῇ.

12 Αὕτη ἐστὶν ἡ ἐντολὴ ἡ ἐμὴ,
ἵνα ἀγαπᾶτε ἀλλήλους
καθὼς ἠγάπησα ὑμᾶς.

these branches are collected and thrown on the fire
and are burnt.

7 If you remain in me
and my words remain in you,
you may ask for whatever you please
and you will get it.

8 It is to the glory of my Father
that you should bear much fruit
and be my disciples.

9 I have loved you
just as the Father has loved me.
Remain in my love.

10 If you keep my commandments,
you will remain in my love,
just as I have kept my Father's commandments
and remain in his love.

11 I have told you this
so that my own joy may be in you
and your joy be complete.

12 This is my commandment:
that you must love one another,
just as I have loved you.

7 Once again, Jesus promises the disciples, 'ask for whatever you please, and you will get it', recalling 14:13-14.

8 For the last line, some MSS read, "and so prove to be my disciples." In this way, the Father is 'glorified in the Son' (14:13, cf. 21:19).

9 Another reading for 'remain' is 'reside' (and so throughout this chapter).

10 An alternative translation for 'keep' is 'obey'.

11 Jesus' 'joy' is the perfect happiness of the Messianic Era, which is communicated by the Son of God.

12 Now the reference to the 'commandments' (plural) in v. 10 have been reduced to a singular 'commandment'.

^{I3} μείζονα ταύτης ἀγάπην οὐδεὶς ἔχει,
 ἵνα τις τὴν ψυχὴν αὐτοῦ θῇ ὑπὲρ
 τῶν φίλων αὐτοῦ.
^{I4} ὑμεῖς φίλοι μου
 ἐστε εἰὰν ποιῇτε ἃ ἐγὼ ἐντέλλομαι ὑμῖν.
^{I5} οὐκέτι λέγω ὑμᾶς δούλους,
 ὅτι ὁ δοῦλος οὐκ οἶδεν τί ποιεῖ αὐτοῦ ὁ κύριος·
 ὑμᾶς δὲ εἵρηκα φίλους,
 ὅτι πάντα ἃ ἤκουσα
 παρὰ τοῦ πατρὸς μου ἐγνώρισα ὑμῖν.
^{I6} οὐχ ὑμεῖς με ἐξελέξασθε,
 ἀλλ' ἐγὼ ἐξελεξάμην ὑμᾶς
 καὶ ἔδωκα ὑμᾶς
 ἵνα ὑμεῖς ὑπάγητε καὶ καρπὸν φέρετε
 καὶ ὁ καρπὸς ὑμῶν μένη,
 ἵνα ὅ τι ἂν αἰτήσητε τὸν πατέρα
 ἐν τῷ ὀνόματί μου δῶ ὑμῖν.
^{I7} ταῦτα ἐντέλλομαι ὑμῖν,
 ἵνα ἀγαπᾶτε ἀλλήλους.

13 No one can have greater love than this,
 to lay down one's life
 for one's friends.
 14 You are my friends,
 if you do what I command you.
 15 I shall no longer call you servants;
 for, a servant does not know his master's business;
 I call you friends,
 because I have made known to you
 everything I have learnt from my Father.
 16 You did not choose me:
 no, I chose you;
 and I commissioned you
 to go out and to bear fruit,
 fruit that will last;
 so that the Father will give you
 anything you ask him in my name.
 17 My command to you
 is to love one another.

¹³ Another reading for the 2nd line is "*that one dies willingly...*"

¹⁴ This verse really explains v. 10 in another way: Those who keep Jesus' commandments are called his '*friends*', those friends for whom he lays down his life (v. 13).

¹⁵ The word translated '*servant*' (δοῦλος) is more usually read as '*slave*'.

¹⁶ If the disciples are now elevated in status from slaves to friends, they are friends who have been chosen by Jesus, rather than the opposite way round. Again, this is true of all Christians, not just the twelve, and the theme that Christians are '*chosen*' by God appears frequently in other NT texts (e.g., Rm 8:33, Ep 1:4ff, Col 3:12 & 1Pet 2:4).

¹⁷ Jesus contrasts the disciples' love for one another with the world's hatred of them. It will be with them as with their Master and, when the world persecutes them, it persecutes Jesus himself (cf. Ac 9:5, Col 1:24).

¹⁸ Εἰ ὁ κόσμος ὑμᾶς μισεῖ,
 γινώσκετε ὅτι ἐμὲ πρῶτον ὑμῶν μεμίσηκεν.
¹⁹ εἰ ἐκ τοῦ κόσμου ἦτε,
 ὁ κόσμος ἂν τὸ ἴδιον ἐφίλει·
 ὅτι δὲ ἐκ τοῦ κόσμου οὐκ ἐστέ,
 ἀλλ' ἐγὼ ἐξελεξάμην ὑμᾶς ἐκ τοῦ κόσμου,
 διὰ τοῦτο μισεῖ ὑμᾶς ὁ κόσμος.
²⁰ μνημονεύετε τοῦ λόγου οὗ ἐγὼ εἶπον ὑμῖν,
 Οὐκ ἔστιν δοῦλος μείζων τοῦ κυρίου αὐτοῦ.
 εἰ ἐμὲ ἐδίωξαν,
 καὶ ὑμᾶς διώξουσιν·
 εἰ τὸν λόγον μου ἐτήρησαν,
 καὶ τὸν ὑμέτερον τηρήσουσιν.
²¹ ἀλλὰ ταῦτα πάντα ποιήσουσιν
 εἰς ὑμᾶς διὰ τὸ ὄνομά μου,
 ὅτι οὐκ οἶδασιν τὸν πέμψαντά με.
²² εἰ μὴ ἦλθον καὶ ἐλάλησα αὐτοῖς,
 ἁμαρτίαν οὐκ εἶχον·
 νῦν δὲ πρόφασιν οὐκ ἔχουσιν
 περὶ τῆς ἁμαρτίας αὐτῶν.
²³ ὁ ἐμὲ μισῶν καὶ τὸν πατέρα μου μισεῖ.

¹⁸ If the world hates you,
 be aware that it hated me before it hated you.
¹⁹ If you belonged to the world,
 the world would love you as its own;
 but, because you do not belong to the world,
 but I have chosen you out of the world,
 that is why the world hates you.
²⁰ Remember the words I said to you:
 A servant is not greater than his master.
 If they persecuted me,
 they will persecute you too;
 if they kept my word,
 they will keep you as well.
²¹ But it will be on my account
 that they will do all this to you,
 because they do not know the one who sent me.
²² If I had not come if and spoken to them,
 they would have no sin;
 but, as it is,
 they have no excuse for their sin.
²³ Anyone who hates me hates my Father.

¹⁸ The literal translation of 'be aware' is simply 'know'.

¹⁹ A more literal translation of the 1st line is, "If you were of the world."

²⁰ Jesus now recalls a statement he made to the disciples before, in 13:16.

²¹ Jesus is referring to God as 'the one who sent me'.

²² Jesus now describes the guilt of the world. He came to these people with both words (v. 22) and sign-miracles (v. 24), yet they remained obstinate in their unbelief, and this sin of unbelief was without excuse.

²³ Jesus here puts himself on the same 'level' as the Father, thus reinforcing the doctrine of the Holy Trinity.

²⁴ εἰ τὰ ἔργα μὴ ἐποίησα ἐν αὐτοῖς
 ἃ οὐδεὶς ἄλλος ἐποίησεν,
ἁμαρτίαν οὐκ εἶχσαν·
νῦν δὲ καὶ ἐωράκασιν καὶ μεμισήκασιν
καὶ ἐμὲ καὶ τὸν πατέρα μου.

²⁵ ἀλλ' ἵνα πληρωθῇ ὁ λόγος ὁ ἐν τῷ νόμῳ αὐτῶν
γεγραμμένος ὅτι Ἐμίσησάν με ὠρεάν.

²⁶ Ὅταν ἔλθῃ ὁ παράκλητος
ὃν ἐγὼ πέμψω ὑμῖν παρὰ τοῦ πατρὸς,
τὸ πνεῦμα τῆς ἀληθείας
 ὃ παρὰ τοῦ πατρὸς ἐκπορεύεται,
ἐκεῖνος μαρτυρήσει περὶ ἐμοῦ·

²⁷ καὶ ὑμεῖς δὲ μαρτυρεῖτε,
ὅτι ἀπ' ἀρχῆς μετ' ἐμοῦ ἐστέ.

²⁴ If I had not done among them
 the works that no one else did,
they would have no sin;
but, as it is, in spite of what they have seen,
they hate both me and my Father.

²⁵ But this was to fulfil the words written in their Law:
They hated me without reason.

²⁶ When the Advocate comes,
whom I shall send to you from the Father,
the Spirit of Truth
 who issues from the Father,
he shall be my witness.

²⁷ And you too will be witnesses,
because you have been with me from the beginning.

²⁴ It is possible to understand both the 'seeing' and the 'hating' to refer to both Jesus and the Father, but this has the world seeing the Father, which seems alien to the Johannine style. It is more likely that the 'seeing' refers to the miracles mentioned in the first half of the verse.

²⁵ Jesus quotes Ps 35:19 and 69:5.

²⁶ The word translated 'Advocate' (*παράκλητος*, here following the NRSV) can also be 'Helper'; the NJB simply transliterates to 'Paraclete'.

²⁷ The 'beginning' here most likely refers to the beginning of Jesus' ministry.

Κατα Ιωαννην 16

- 1 Ταῦτα λελάληκα ὑμῖν
ἵνα μὴ σκανδαλισθῆτε.
- 2 ἀποσυναγώγους ποιήσουσιν ὑμᾶς·
ἀλλ' ἔρχεται ὥρα ἵνα πᾶς
ὁ ἀποκτείνας ὑμᾶς δόξῃ
λατρεῖαν προσφέρειν τῷ Θεῷ.
- 3 καὶ ταῦτα ποιήσουσιν
ὅτι οὐκ ἔγνωσαν τὸν πατέρα οὐδὲ ἐμέ.
- 4 ἀλλὰ ταῦτα λελάληκα ὑμῖν
ἵνα ὅταν ἔλθῃ ἡ ὥρα αὐτῶν μνημονεύετε αὐτῶν
ὅτι ἐγὼ εἶπον ὑμῖν.
- Ταῦτα δὲ ὑμῖν ἐξ ἀρχῆς οὐκ εἶπον,
ὅτι μεθ' ὑμῶν ἦμην.
- 5 νῦν δὲ ὑπάγω πρὸς τὸν πέμψαντά με,
καὶ οὐδεὶς ἐξ ὑμῶν ἐρωτᾷ με, Ποῦ ὑπάγεις;
- 6 ἀλλ' ὅτι ταῦτα λελάληκα ὑμῖν ἡ λύπη
πεπλήρωκεν ὑμῶν τὴν καρδίαν.

JOHN 16

- 1 I have told you all this
so that you may not fall away.
- 2 They will expel you from the synagogues
and, indeed, the time is coming
when anyone who kills you will think
he is doing a holy service to God.
- 3 They will do these things
because they have never known the Father or me.
- 4 But I have told you all this,
so that when the time for it comes
you may remember that I told you.
- I did not tell you this from the beginning,
because I was with you.
- 5 But now I am going to the one who sent me;
and not one of you asks, "Where are you going?"
- 6 Yet, because I have told you this,
sorrow has filled your hearts.

JOHN 16

- 1 Literally translated, the 2nd line reads, "So that you may not be tripped." Jesus forewarns the apostles of coming trials (cf. 13:19).
- 2 Jesus now refers not to the time of his return to the Father, as he has frequently done up to this point, but to the disciples' time of persecution.
- 3 Ignorance of Jesus and of the Father are also linked in 8:19 (cf. 8:55, 15:21 & 17:25). After 'do these things', the *Textus Receptus* add 'to you'.
- 4 This verse serves as a transition between the preceding discussion of the persecutions the disciples will face in the world after the departure of Jesus, and the following discussion concerning the departure of Jesus and the coming of the Spirit-Advocate.
- 5 Now none of the disciples asks Jesus where he is going, and the reason is given in the following verse: They have been overcome with sadness as a result of the predictions of coming persecution that Jesus has just spoken to them in 15:18–25 and 16:1–4.
- 6 In place of 'sorrow', here following the NRSV, NETB has 'sadness'.

7 ἀλλ' ἐγὼ τὴν ἀλήθειαν λέγω ὑμῖν,
 συμφέρει ὑμῖν ἵνα ἐγὼ ἀπέλθω.
 ἐὰν γὰρ μὴ ἀπέλθω,
 ὁ παράκλητος οὐκ ἐλεύσεται πρὸς ὑμᾶς·
 ἐὰν δὲ πορευθῶ, πέμψω αὐτὸν πρὸς ὑμᾶς.
 8 καὶ ἐλθὼν ἐκεῖνος
 ἐλέγξει τὸν κόσμον
 περὶ ἁμαρτίας καὶ περὶ δικαιοσύνης
 καὶ περὶ κρίσεως·
 9 περὶ ἁμαρτίας μὲν,
 ὅτι οὐ πιστεύουσιν εἰς ἐμέ·
 10 περὶ δικαιοσύνης δέ,
 ὅτι πρὸς τὸν πατέρα ὑπάγω
 καὶ οὐκέτι θεωρεῖτέ με·
 11 περὶ δὲ κρίσεως,
 ὅτι ὁ ἄρχων τοῦ κόσμου τούτου κέκριται.
 12 Ἔτι πολλὰ ἔχω ὑμῖν λέγειν,
 ἀλλ' οὐ δύνασθε βαστάζειν ἄρτι·

7 Still, I am telling you the truth:
 it is for your own good that I am going,
 because, unless I go,
 the Advocate will not come to you;
 but, If I go, I will send him to you.
 8 And, when he comes,
 he will prove the world wrong,
 about sin and about righteousness,
 and about judgement.
 9 About sin:
 because they refuse to believe in me.
 10 About righteousness:
 because I am going to the Father
 and you will see me no more.
 11 About judgement:
 because the prince of this world has been condemned.
 12 I still have many things to say to you
 but you cannot bear them now.

-
- 7 The word translated 'Advocate' (*παράκλητος*, here following the NRSV) can also be 'Helper'; the NJB simply transliterates to 'Paraclete'.
- 8 The Holy Spirit sent by Jesus will reinforce his witness (#3:11), so that the righteous of the Saviour's cause stands out in the sight of believers.
- 9 The world's sin is unbelief (8:21, 24, 46, 15:22); the Spirit will expose this.
- 10 The Spirit will demonstrate the right of Jesus to the title 'Son of God' (cf. 10:33, 19:7). The 'passing' of Jesus to the Father will prove that he is God's son (13:1, 20:17), because it shows that heaven is his true home.
- 11 The Spirit will reveal the significance of Jesus' death: it is the final sentence pronounced on 'the prince of this world'.
- 12 In what sense does Jesus 'still have many things to say' to the disciples? Does this imply the continuation of revelation after his departure? This is probably the case, especially in light of v. 13 and following, which describe the work of the Holy Spirit in guiding the disciples 'to the complete truth'. It is possible that an audience broader than the twelve is addressed and, in the Johannine tradition, there is evidence that later other Christians (or perhaps, professed Christians) claimed to be recipients of revelation through the Holy Spirit (1J 4:1-6).

¹³ ὅταν δὲ ἔλθῃ ἐκεῖνος, τὸ πνεῦμα τῆς ἀληθείας,
ὁδηγήσει ὑμᾶς ἐν τῇ ἀληθείᾳ πάσῃ·
οὐ γὰρ λαλήσει ἀφ' ἑαυτοῦ,
ἀλλ' ὅσα ἀκούσει λαλήσει,
καὶ τὰ ἐρχόμενα ἀναγγελεῖ ὑμῖν.

¹⁴ ἐκεῖνος ἐμὲ δοξάσει,
ὅτι ἐκ τοῦ ἐμοῦ λήμψεται
καὶ ἀναγγελεῖ ὑμῖν.

¹⁵ πάντα ὅσα ἔχει ὁ πατὴρ ἐμὰ ἐστίν·
διὰ τοῦτο εἶπον
ὅτι ἐκ τοῦ ἐμοῦ λαμβάνει
καὶ ἀναγγελεῖ ὑμῖν.

¹⁶ Μικρὸν καὶ οὐκέτι θεωρεῖτέ με,
καὶ πάλιν μικρὸν καὶ ὄψεσθέ με.

¹⁷ εἶπαν οὖν ἐκ τῶν μαθητῶν αὐτοῦ πρὸς ἀλλήλους, Τί
ἐστὶν τοῦτο ὃ λέγει ἡμῖν, Μικρὸν καὶ οὐ θεωρεῖτέ με, καὶ
πάλιν μικρὸν καὶ ὄψεσθέ με; καί, Ὅτι ὑπάγω πρὸς τὸν
πατέρα; ¹⁸ ἔλεγον οὖν, Τί ἐστὶν τοῦτο, τὸ μικρόν; οὐκ
οἶδαμεν τί λαλεῖ. ¹⁹ ἔγνω [ὁ] Ἰησοῦς ὅτι ᾗθελον αὐτὸν
ἐρωτᾶν, καὶ εἶπεν αὐτοῖς, Περὶ τούτου ζητεῖτε μετ'

¹³ However, when the Spirit of Truth comes,
he will lead you to the complete truth,
for he will not be speaking on his own,
but will say only what hears;
and he will reveal to you the things to come.

¹⁴ He will glorify me,
since all he reveals to you
will be taken from what is mine.

¹⁵ Everything the Father has is mine;
that is why I said:
All he reveals to you
will be taken from what is mine.

¹⁶ In a short time, you will no longer see me,
and then, a short time later, you will see me again.

¹⁷ Then some of his disciples said to one another, "What does
he mean, "In a short time you will not see me and then, a short
time later, you will see me," and, "I am going to the Father"?

¹⁸ What is this "short time"? We don't know what he means."

¹⁹ Jesus knew that they wanted to question him, so he said,
"You are asking one another what I meant by saying, "In a

¹³ The 'things to come' refers to the new order of things that is to result from Jesus' death and resurrection.

¹⁴ The words 'what is mine' are not in the Greek text but are implied (direct objects are often omitted in Greek when clear from the context).

¹⁵ By revealing the hidden depths of the mystery of Jesus, the Spirit makes his glory known. Jesus, in his turn, manifests the glory of the Father (17:4ff), from whom comes everything he possesses (3:35, 5:22, 26, 13:3, 17:2). The WEBBE has 'he takes' in place of 'will be taken'.

¹⁶ This is a veiled reference to his approaching death and resurrection. Some MSS add 'because I am going to the Father'.

¹⁷ The fragmentary quotations of Jesus' words from vv. 16 & 10 show that the disciples heard only part of what Jesus had to say to them.

¹⁸ After 'short time', some MSS add 'he speaks of' (ὃ λέγει); Nestle-Aland includes the words in brackets.

¹⁹ Given the disciples' confused statements in the preceding verses, it was probably obvious to Jesus that they wanted to ask what he meant.

ἀλλήλων ὅτι εἶπον, Μικρὸν καὶ οὐ θεωρεῖτέ με, καὶ πάλιν
μικρὸν καὶ ὄψεσθέ με;

- ²⁰ ἀμὴν ἀμὴν λέγω ὑμῖν
ὅτι κλαύσετε καὶ θρηνήσετε
ὑμεῖς, ὁ δὲ κόσμος χαρήσεται·
ὑμεῖς λυπηθῆσεσθε,
ἀλλ' ἡ λύπη ὑμῶν εἰς χαρὰν γενήσεται.
- ²¹ ἡ γυνὴ ὅταν τίκτη λύπην ἔχει,
ὅτι ἦλθεν ἡ ὥρα αὐτῆς·
ὅταν δὲ γεννήσῃ τὸ παιδίον,
οὐκέτι μνημονεύει τῆς θλίψεως
διὰ τὴν χαρὰν ὅτι ἐγεννήθη
ἄνθρωπος εἰς τὸν κόσμον.
- ²² καὶ ὑμεῖς οὖν νῦν μὲν λύπην ἔχετε·
πάλιν δὲ ὄψομαι ὑμᾶς,
καὶ χαρήσεται ὑμῶν ἡ καρδιά,
καὶ τὴν χαρὰν ὑμῶν οὐδεὶς αἴρει ἀφ' ὑμῶν.
- ²³ καὶ ἐν ἐκείνῃ
τῇ ἡμέρᾳ ἐμὲ οὐκ ἐρωτήσετε οὐδέν.
ἀμὴν ἀμὴν λέγω ὑμῖν,
ἂν τι αἰτήσητε τὸν πατέρα
ἐν τῷ ὀνόματί μου δώσει ὑμῖν.

short time you will not see me, and then, a short time later, you
will see me.”

- ²⁰ “In all truth I tell you,
you will be weeping and wailing
while the world will rejoice;
you will be sorrowful,
but your sorrow will turn to joy.
- ²¹ A woman in childbirth suffers,
because her time has come;
but when she has given birth to the child,
she forgets the suffering
in her joy that a human being
has been born into the world.
- ²² So it is with you: you are sad now,
but I shall see you again,
and your hearts will be full of joy;
and that joy, no one shall take from you.
- ²³ When that day comes,
you will not ask me any questions.
In all truth I tell you,
anything you ask from the Father
he will grant in my name.

²⁰ Their ‘joy’ will be the happiness of seeing the risen Christ after the sad days of his Passion (cf. 20:20).

²¹ This is a traditional biblical metaphor for the sufferings that will herald the new, Messianic Age (see Mt 24:8ff).

²² This verse is an allusion to Is 66:14 (LXX), which reads: “Then you will see, and your heart will be glad, and your bones will flourish like the new grass; and the hand of the Lord will be made known to his servants, but he will be indignant toward his enemies.”

²³ For the last 2 lines, here following the NJB, the NRSV reads, “if you ask anything of the Father in my name, he will give it to you.”

24 ἕως ἄρτι οὐκ ᾔτήσατε οὐδὲν ἐν τῷ ὀνόματί μου·
αἰτεῖτε καὶ λήμψεσθε,
ἵνα ἡ χαρὰ ὑμῶν ᾗ πεπληρωμένη.

25 Ταῦτα ἐν παροιμίαις λελάληκα ὑμῖν·
ἔρχεται ὥρα ὅτε
οὐκέτι ἐν παροιμίαις λαλήσω ὑμῖν
ἀλλὰ παρησιῶ περὶ τοῦ πατρὸς
ἀπαγγελῶ ὑμῖν

26 ἐν ἐκείνῃ τῇ ἡμέρᾳ
ἐν τῷ ὀνόματί μου αἰτήσεσθε,
καὶ οὐ λέγω ὑμῖν ὅτι
ἐγὼ ἐρωτήσω τὸν πατέρα περὶ ὑμῶν·

27 αὐτὸς γὰρ ὁ πατὴρ φιλεῖ ὑμᾶς,
ὅτι ὑμεῖς ἐμὲ πεφιλήκατε
καὶ πεπιστεύκατε ὅτι ἐγὼ παρὰ τοῦ Θεοῦ ἐξῆλθον.

28 ἐξῆλθον παρὰ τοῦ πατρὸς
καὶ ἐλήλυθα εἰς τὸν κόσμον·
πάλιν ἀφίημι τὸν κόσμον
καὶ πορεύομαι πρὸς τὸν πατέρα.

24 Until now, you have not asked anything in my name.
Ask and you shall receive,
and so your joy will be complete.

25 "I have been telling you these things in parables.
The hour is coming
when I shall no longer speak to you in parables
but tell you about the Father
in plain words.

26 When that day comes,
you will ask in my name;
and I do not say that
I shall pray to the Father for you.

27 Because the Father himself loves you,
for loving me,
and believing that I came from God.

28 I came from the Father
and have come into the world
and now I am leaving the world
and am going to the Father."

24 They have not asked, because Jesus has not yet been glorified.

25 The resurrection and coming of the Spirit begins the period of more perfect instruction, which will end in the vision of God 'as he is' (1J 3:2).

26 The disciples will eventually have 'direct access' to the Father.

27 At the end of this verse, a number of early MSS read *πατρός* ('Father') instead of *Θεοῦ* ('God'). Although, externally, *πατρός* has relatively strong support, it is evidently an assimilation to 'I came from the Father' at the beginning of v. 28, or more generally to the consistent mention of God as Father throughout this chapter (*πατρός* occurs 11 times in this chapter, while *Θεοῦ* occurs only 2 other times).

28 The statement, 'I am leaving the world and am going to the Father', is a summary of the entire Gospel of John; it summarises the earthly career of the Word made flesh, Jesus of Nazareth, on his mission from the Father to be the Saviour of the world, beginning with his entry into the world as he came forth from God and concluding with his departure from the world as he returned to the Father.

²⁹ Λέγουσιν οἱ μαθηταὶ αὐτοῦ, Ἴδε νῦν ἐν παρρησίᾳ λαλεῖς, καὶ παροιμίαν οὐδεμίαν λέγεις. ³⁰ νῦν οἶδαμεν ὅτι οἶδας πάντα καὶ οὐ χρεῖαν ἔχεις ἵνα τίς σε ἐρωτᾷ· ἐν τούτῳ πιστεύομεν ὅτι ἀπὸ Θεοῦ ἐξῆλθες. ³¹ ἀπεκρίθη αὐτοῖς Ἰησοῦς,

Ἄρτι πιστεύετε;
³² ἰδοὺ ἔρχεται ὥρα
καὶ ἐλήλυθεν ἵνα σκορπισθῇτε
ἕκαστος εἰς τὰ ἴδια καὶ μὴ μόνον ἀφῆτε·
καὶ οὐκ εἰμὶ μόνος,
ὅτι ὁ πατήρ μετ' ἐμοῦ ἐστίν.
³³ ταῦτα λελάληκα ὑμῖν ἵνα ἐν ἐμοὶ εἰρήνην ἔχητε·
ἐν τῷ κόσμῳ θλίψιν ἔχετε,
ἀλλὰ θαρσεῖτε,
ἐγὼ νενίκηκα τὸν κόσμον.

²⁹ His disciples said, "Now you are speaking plainly and not in obscure figures of speech. ³⁰ Now we see that you know everything and need not wait for questions to be put into words; by this, we believe that you came from God." ³¹ Jesus answered them:

"Do you believe at last?
³² Look: a time will come – and has come –
when you will be scattered,
each to his home and leaving me alone.
And yet I am not alone,
because the Father is with me.
³³ I have told you all this
so that you may find peace in me.
In the world, you will have hardship,
but be courageous: I have conquered the world."

²⁹ Their claim to understand seems a bit impulsive: it is difficult to believe that the disciples have really understood the full implications of Jesus' words, although it is true that he spoke to them plainly and not figuratively in vv. 26–28; however, the disciples will not fully understand all that Jesus has said to them until after his resurrection, when the Holy Spirit will give them insight and understanding (v. 13).

³⁰ A more literal translation of 'because of this' is 'by this'.

³¹ Jesus' reply serves to reinforce the lessons of the previous verses.

³² The NJB translates the opening ἰδοὺ as 'listen'; here, we follow NETB.

³³ The Farewell Discourse proper closes on the triumphant note 'I have conquered the world', which recalls 1:5 (in the prologue).

Κατα Ιωαννην 17

¹ Ταῦτα ἐλάλησεν Ἰησοῦς, καὶ ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ εἰς τὸν οὐρανὸν εἶπεν,
Πάτερ, ἐλήλυθεν ἡ ὥρα·
δόξασόν σου τὸν υἱόν,
ἵνα ὁ υἱὸς δοξάσῃ σέ,
² καθὼς ἔδωκας αὐτῷ ἐξουσίαν πάσης σαρκός,
ἵνα πᾶν ὃ δέδωκας αὐτῷ
δώσῃ αὐτοῖς ζωὴν αἰώνιον.
³ αὕτη δέ ἐστιν ἡ αἰώνιος ζωή,
ἵνα γινώσκωσιν σὲ τὸν μόνον ἀληθινὸν Θεὸν
καὶ ὃν ἀπέστειλας Ἰησοῦν Χριστόν.
⁴ ἐγὼ σε ἐδόξασα ἐπὶ τῆς γῆς,
τὸ ἔργον τελειώσας ὃ δέδωκάς μοι ἵνα ποιήσω·
⁵ καὶ νῦν δόξασόν με σύ, πάτερ,
παρὰ σεαυτῷ τῇ δόξῃ ἣ εἶχον
πρὸ τοῦ τὸν κόσμον εἶναι παρὰ σοί.
⁶ Ἐφανερώσά σου τὸ ὄνομα τοῖς
ἀνθρώποις οὓς ἔδωκάς μοι ἐκ τοῦ κόσμου.
σοὶ ἦσαν κάμοι αὐτοὺς ἔδωκας,
καὶ τὸν λόγον σου τετήρηκαν.

JOHN 17

¹ After Jesus had spoken these words, he raised his eyes to heaven and said:
“Father, the hour has come:
glorify your Son
So that your Son may glorify you.
² As you have given him power over all people,
he may give eternal life to
all those you have given him.
³ And eternal life is this:
to know you, the only true God,
and Jesus Christ whom you have sent.
⁴ I have glorified you on earth
by finishing the work that you gave me to do.
⁵ Now glorify me, Father,
with that glory I had with you
before ever the world existed.
⁶ I have revealed your name
to those who you took from the world to give me.
They were yours and you gave them to me,
and they have kept your word.

JOHN 17

- ¹ The time for the sacrifice draws near: in this prayer, Jesus offers himself and intercedes for his disciples.
² The literal translation of ‘people’ is ‘flesh’.
³ Hitherto, the Mosaic Law had been the instrument of revelation, which now comes to all people through Christ.
⁴ The idea of Jesus being sent into the world on a mission has been mentioned before, significantly in 3:17.
⁵ For the 2nd line, some MSS read, “the glory that was with you,” or, “the glory with which I was,” or, “the glory with you.”
⁶ It was Jesus’ mission to ‘reveal the Name’ (i.e., the person) of the Father.

7 νῦν ἔγνωκαν
 ὅτι πάντα ὅσα δέδωκάς μοι παρὰ σοῦ εἰσιν·
 8 ὅτι τὰ ῥήματα ἃ ἔδωκάς μοι δέδωκα αὐτοῖς,
 καὶ αὐτοὶ ἔλαβον
 καὶ ἔγνωσαν ἀληθῶς ὅτι παρὰ σοῦ ἐξῆλθον,
 καὶ ἐπίστευσαν ὅτι σύ με ἀπέστειλας.
 9 ἐγὼ περὶ αὐτῶν ἐρωτῶ·
 οὐ περὶ τοῦ κόσμου ἐρωτῶ
 ἀλλὰ περὶ ὧν δέδωκάς μοι,
 ὅτι σοί εἰσιν,
 10 καὶ τὰ ἐμὰ πάντα σά ἐστιν καὶ τὰ σὰ ἐμά,
 καὶ δεδόξασμαι ἐν αὐτοῖς.
 11 καὶ οὐκέτι εἰμὶ ἐν τῷ κόσμῳ,
 καὶ αὐτοὶ ἐν τῷ κόσμῳ εἰσίν,
 καὶ γὰρ πρὸς σὲ ἔρχομαι.
 πάτερ ἅγιε,
 τήρησον αὐτοὺς ἐν τῷ ὀνόματί
 σου ᾧ δέδωκάς μοι, ἵνα
 ὡς ἐν καθῶς ἡμεῖς.
 12 ὅτε ἦμην μετ' αὐτῶν
 ἐγὼ ἐτήρουν αὐτοὺς ἐν τῷ ὀνόματί

7 Now they understand
 that everything you have given me is from you.
 8 For I have given them the teachings you gave to me,
 and they accepted them
 and know for certain that I came from you,
 and have believed that it was you who sent me.
 9 It is for them that I pray.
 I am not praying for the world
 but for those you have given me,
 because they belong to you.
 10 All I have is yours and all you have is mine,
 and in them I am glorified.
 11 I am no longer in the world,
 but they are in the world,
 and I am coming to you.
 Holy Father,
 keep those you have given me
 true to your name,
 so that they may be one like us.
 12 While I was with them,
 I kept them true to your name,

-
- 7 The literal translation of 'understand' (here following NETB) is 'know'.
 8 The 2nd/3rd lines are sometimes translated, "They have given them (the teachings) true welcome because I came from you."
 9 The literal translations of the words 'pray' and 'praying' are 'ask' and 'asking'.
 10 Another reading for the 2nd line is, "and I have been honoured among them."
 11 For the 5th line, some MSS read, "Keep those in your name whom/which you have given me" (as also in v. 12).
 12 At the end of the 1st line, some MSS add 'in the world' (ἐν τῷ κόσμῳ).

σου ᾧ δέδωκάς μοι,
καὶ ἐφύλαξα, καὶ οὐδεὶς ἐξ αὐτῶν ἀπώλετο
εἰ μὴ ὁ υἱὸς τῆς ἀπωλείας,
ἵνα ἡ γραφὴ πληρωθῇ.
13 νῦν δὲ πρὸς σέ ἔρχομαι,
καὶ ταῦτα λαλῶ ἐν τῷ κόσμῳ
ἵνα ἔχωσιν τὴν χαρὰν τὴν ἐμὴν
πεπληρωμένην ἐν αὐτοῖς.
14 ἐγὼ δέδωκα αὐτοῖς τὸν λόγον σου,
καὶ ὁ κόσμος ἐμίσησεν αὐτούς,
ὅτι οὐκ εἰσὶν ἐκ τοῦ κόσμου
καθὼς ἐγὼ οὐκ εἰμὶ ἐκ τοῦ κόσμου.
15 οὐκ ἐρωτῶ ἵνα ἄρῃς αὐτοὺς ἐκ τοῦ κόσμου
ἀλλ' ἵνα τηρήσῃς αὐτοὺς ἐκ τοῦ πονηροῦ.
16 ἐκ τοῦ κόσμου οὐκ εἰσὶν
καθὼς ἐγὼ οὐκ εἰμὶ ἐκ τοῦ κόσμου.
17 ἀγίασον αὐτοὺς ἐν τῇ ἀληθείᾳ·
ὁ λόγος ὁ σὸς ἀλήθειά ἐστιν.
18 καθὼς ἐμὲ ἀπέστειλας εἰς τὸν κόσμον,
κἀγὼ ἀπέστειλα αὐτοὺς εἰς τὸν κόσμον·

those you had given me.
and I watched them and not one is lost
except one destined for destruction,
and this was to fulfil the scriptures.
13 But now I am coming to you
and I say these things in the world
so that they may have my joy complete
in themselves.
14 I passed your word on to them,
and the world hated them,
because they belong to the world
no more than I belong to the world.
15 I am not asking you to remove them from the world,
but to protect them from the Evil One.
16 They do not belong to the world
any more than I belong to the world.
17 Consecrate them in the truth;
your word is truth.
18 As you sent me into the world,
I have sent them into the world.

13 An alternate ending is 'among themselves'.

14 Another reading for 'word' is 'message'.

15 An alternate ending for this verse is 'from evil' (cf. Mt 6:13).

16 This is a repetition of v. 14^b, the only difference being word order: v. 14 has οὐκ εἰσὶν ἐκ τοῦ κόσμου, while here the prepositional phrase is stated first: ἐκ τοῦ κόσμου οὐκ εἰσὶν, giving additional emphasis to the idea of the prepositional phrase, i.e., origin, source, or affiliation.

17 The verb translated 'consecrate' means literally 'to set aside for' or 'dedicate to' God. Jesus here quotes Ps 119:142 (LXX).

18 Jesus now compares the mission on which he was sending the disciples to his own mission, on which he was sent by the Father.

¹⁹ καὶ ὑπὲρ αὐτῶν [ἐγὼ] ἀγιάζω ἑμαυτόν,
 ἵνα ὧσιν καὶ αὐτοὶ ἡγιασμένοι ἐν ἀληθείᾳ.
²⁰ Οὐ περὶ τούτων δὲ ἐρωτῶ μόνον,
 ἀλλὰ καὶ περὶ
 τῶν πιστευόντων διὰ τοῦ λόγου αὐτῶν εἰς ἐμέ,
²¹ ἵνα πάντες ἐν ὧσιν,
 καθὼς σύ, πάτερ, ἐν ἐμοὶ καὶ ἐγὼ ἐν σοί,
 ἵνα καὶ αὐτοὶ ἐν ἡμῖν ὧσιν,
 ἵνα ὁ κόσμος πιστεύῃ ὅτι σύ με ἀπέστειλας.
²² καὶ ἐγὼ τὴν δόξαν ἣν δέδωκάς μοι δέδωκα αὐτοῖς,
 ἵνα ὧσιν ἐν καθὼς ἡμεῖς ἐν,
²³ ἐγὼ ἐν αὐτοῖς καὶ σύ ἐν ἐμοί,
 ἵνα ὧσιν τετελειωμένοι εἰς ἓν,
 ἵνα γινώσκῃ ὁ κόσμος
 ὅτι σύ με ἀπέστειλας
 καὶ ἠγάπησας αὐτοὺς καθὼς ἐμὲ ἠγάπησας.
²⁴ Πάτερ,
 ὃ δέδωκάς μοι,
 θέλω ἵνα ὅπου εἰμὶ ἐγὼ καὶ κεῖνοι ὧσιν μετ' ἐμοῦ,
 ἵνα θεωρῶσιν τὴν δόξαν τὴν ἐμὴν

¹⁹ And, for their sake, I consecrate myself
 so that they too may be consecrated in truth.
²⁰ I pray not only for these
 but also for those
 who will, through their word, believe in me.
²¹ May they all be one,
 just as, Father, you are in me and I am in you,
 so that they also may be in us,
 so that the world may believe it was you who sent me.
²² I have given them the glory you gave me,
 so that they may be one as we are one.
²³ With me in them and you in me,
 may they be so perfected in unity
 that the world will recognise
 that it was you who sent me
 and that you have loved them as you have loved me.
²⁴ "Father,
 those you have given me
 I want to be with me where I am,
 so that they may always see my glory,

-
- ¹⁹ Jesus consecrates himself by presenting himself to the Father to be one with him, and to all peoples as the perfect revelation; he prays that the disciples may live in God's truth, sanctified by faith in the Father he has revealed to them.
²⁰ Jesus now prays for the Church gathered by the witness of the apostles (3:11, 15:27, #Rm 1:1), so that their unity may foster faith in his mission.
²¹ Some MSS end the 3rd line with 'may be one in us'.
²² The opening (contracted) conjunction, καὶ ἐγὼ ('and I') has not here been translated.
²³ In the last line, some MSS read 'that I have loved them'.
²⁴ In place of 'foundation', NETB has 'creation'.

ἣν δέδωκάς μοι,
ὅτι ἠγάπησάς με
πρὸ καταβολῆς κόσμου.
25 πάτερ δίκαιε,
καὶ ὁ κόσμος σε οὐκ ἔγνω,
ἐγὼ δέ σε ἔγνω,
καὶ οὗτοι ἔγνωσαν ὅτι σύ με ἀπέστειλας,
26 καὶ ἐγνώρισα αὐτοῖς τὸ ὄνομά σου
καὶ γνωρίσω,
ἵνα ἡ ἀγάπη ἣν ἠγάπησάς με
ἐν αὐτοῖς ᾗ καὶ ἐν αὐτοῖς.

which you have given me
because you loved me
before the foundation of the world.
25 Father, Upright One,
the world has not known you,
but I have known you,
and these have known that you have sent me.
26 I have made your name known to them
and will continue to make it known,
so that the love with which you loved me
may be in them, and so that I may be in them."

25 The use of the aorist verb ἔγνωσαν implies that Jesus was referring to the disciples present with him as he spoke these words (presumably all of them men in the historical context), rather than to those who are yet to believe because of their testimony.

26 The words 'to make it known' are not present in the Greek text of the 2nd line but are here added for clarity.

Κατα Ιωαννην 18

JOHN 18

¹ Ταῦτα εἰπὼν Ἰησοῦς ἐξῆλθεν σὺν τοῖς μαθηταῖς αὐτοῦ πέραν τοῦ χειμάρρου τοῦ Κεδρὼν ὅπου ἦν κῆπος, εἰς ὃν εἰσῆλθεν αὐτὸς καὶ οἱ μαθηταὶ αὐτοῦ. ² ἦδαι δὲ καὶ Ἰούδας ὁ παραδιδούς αὐτὸν τὸν τόπον, ὅτι πολλάκις συνήχθη Ἰησοῦς ἐκεῖ μετὰ τῶν μαθητῶν αὐτοῦ. ³ ὁ οὖν Ἰούδας λαβὼν τὴν σπεῖραν καὶ ἐκ τῶν ἀρχιερέων καὶ [ἐκ] τῶν Φαρισαίων ὑπηρέτας ἔρχεται ἐκεῖ μετὰ φανῶν καὶ λαμπάδων καὶ ὅπλων. ⁴ Ἰησοῦς οὖν εἰδὼς πάντα τὰ ἐρχόμενα ἐπ' αὐτὸν ἐξῆλθεν καὶ λέγει αὐτοῖς, Τίνα ζητεῖτε; ⁵ ἀπεκρίθησαν αὐτῷ, Ἰησοῦν τὸν Ναζωραῖον. λέγει αὐτοῖς, Ἐγὼ εἰμι. εἰστήκει δὲ καὶ Ἰούδας ὁ παραδιδούς αὐτὸν μετ' αὐτῶν. ⁶ ὡς οὖν εἶπεν αὐτοῖς, Ἐγὼ εἰμι, ἀπῆλθον εἰς τὰ ὀπίσω καὶ ἔπεσαν χαμαί. ⁷ πάλιν οὖν ἐπηρώτησεν αὐτοῦς, Τίνα ζητεῖτε; οἱ δὲ εἶπαν, Ἰησοῦν τὸν Ναζωραῖον. ⁸ ἀπεκρίθη Ἰησοῦς, Εἶπον ὑμῖν ὅτι ἐγὼ εἰμι· εἰ οὖν ἐμὲ ζητεῖτε, ἄφετε τούτους ὑπάγειν. ⁹ ἵνα πληρωθῇ ὁ λόγος ὃν

¹ After Jesus had spoken these words, he went out with his disciples and crossed the Kidron Valley to a place where there was a garden, into which he went with his disciples. ² Now Judas, the one who betrayed him, knew the place also, since Jesus had often met with his disciples there. ³ So, Judas brought the cohort to this place together with guards from the chief priests and the Pharisees, all with lanterns and torches and weapons. ⁴ Then Jesus, knowing everything that was to happen to him, came forward and asked them, "Who are you looking for?" ⁵ They answered, "Jesus the Nazarene." He said, "I am he." Now Judas, the one who betrayed him, was standing among them. ⁶ When Jesus said to them, "I am he," they moved back and fell to the ground. ⁷ He asked them a second time, "Who are you looking for?" They said, "Jesus the Nazarene." ⁸ Jesus replied, "I have told you that I am he. If I am the one you are looking for, let these others go." ⁹ This was

JOHN 18

¹ The 'Kidron Valley' has a stream that flows only during the rainy season.

² This verse is a parenthetical note by the author.

³ The 'cohort' would have been a detachment from the Roman garrison in Jerusalem.

⁴ A more literal translation of Jesus' question is, "Whom do you seek?"

⁵ Although difficult to translate with grammatical certainty, the Greek text has Jesus' reply (here and in vv. 6 & 8) simply as "I am!"

⁶ The reaction on the part of those who came to arrest Jesus comes in response to his affirmation that he is indeed the one they are seeking, Jesus the Nazarene. However, Jesus makes this affirmation of his identity using a formula that the reader has encountered before (8:24-28, 58).

⁷ Jesus asks the question again, presumably after they have recovered their composure.

⁸ Jesus diverted attention from his disciples by getting the soldiers and officers of the chief priests to admit that it is only him they were after.

⁹ Literally translated, this verse ends, "Of the ones whom you gave me, I did not lose one of them." Cf. 6:39.

εἶπεν ὅτι Οὐς δέδωκάς μοι οὐκ ἀπώλεσα ἐξ αὐτῶν οὐδέν.
¹⁰ Σίμων οὖν Πέτρος ἔχων μάχαιραν εἴλκυσεν αὐτήν καὶ ἔπαισεν τὸν τοῦ ἀρχιερέως δοῦλον καὶ ἀπέκοψεν αὐτοῦ τὸ ὠτάριον τὸ δεξιόν. ἦν δὲ ὄνομα τῷ δούλῳ Μάλχος. ¹¹ εἶπεν οὖν ὁ Ἰησοῦς τῷ Πέτρῳ, Βάλε τὴν μάχαιραν εἰς τὴν θήκην· τὸ ποτήριον ὃ δέδωκέν μοι ὁ πατήρ οὐ μὴ πῖω αὐτό;
¹² Ἡ οὖν σπεῖρα καὶ ὁ χιλίαρχος καὶ οἱ ὑπηρέται τῶν Ἰουδαίων συνέλαβον τὸν Ἰησοῦν καὶ ἔδησαν αὐτὸν ¹³ καὶ ἤγαγον πρὸς Ἄνναν πρῶτον· ἦν γὰρ πενθερὸς τοῦ Καϊάφα, ὃς ἦν ἀρχιερεὺς τοῦ ἐνιαυτοῦ ἐκείνου· ¹⁴ ἦν δὲ Καϊάφας ὁ συμβουλευσας τοῖς Ἰουδαίοις ὅτι συμφέρει ἓνα ἄνθρωπον ἀποθανεῖν ὑπὲρ τοῦ λαοῦ.
¹⁵ Ἡκολούθει δὲ τῷ Ἰησοῦ Σίμων Πέτρος καὶ ἄλλος μαθητής. ὁ δὲ μαθητής ἐκεῖνος ἦν γνωστὸς τῷ ἀρχιερεῖ, καὶ συνεισηλθεν τῷ Ἰησοῦ εἰς τὴν αὐλήν τοῦ ἀρχιερέως,
¹⁶ ὁ δὲ Πέτρος εἰστήκει πρὸς τῇ θύρᾳ ἔξω. ἐξῆλθεν οὖν ὁ μαθητής ὁ ἄλλος ὁ γνωστὸς τοῦ ἀρχιερέως καὶ εἶπεν τῇ θυρωρῷ καὶ εἰσήγαγεν τὸν Πέτρον. ¹⁷ λέγει οὖν τῷ Πέτρῳ

to fulfil the words that he had spoken, “Not one of those you gave me have I lost.” ¹⁰ It was then that Simon Peter, who had a sword, drew it out and struck the high priest’s servant, cutting off part of his right ear. Now the servant’s name was Malchus. ¹¹ But Jesus said to Peter, “Put your sword back in its sheath; am I not to drink the cup that the Father has given me?”

¹² So, the cohort and its commanding officer, and the Jewish guards seized Jesus and bound him. ¹³ They took him first to Annas, because Annas was the father-in-law of Caiaphas, who was the high priest that year. ¹⁴ Caiaphas was the one who had counselled the Jews, “It is better for one man to die for the people.”

¹⁵ Simon Peter, with another disciple, followed Jesus. This disciple, who was known to the high priest, went with Jesus into the courtyard of the high priest, ¹⁶ but Peter was standing outside at the gate. So, the other disciple, the one who was known to the high priest, went out, spoke to the woman who guarded the gate, and brought Peter in. ¹⁷ The woman on duty

¹⁰ The account of the attack on the high priest’s servant contains details which suggest eyewitness testimony; it is mentioned in the Synoptic Gospels but only John records that the disciple involved was Peter. Both John and Mark (14:47) use the word *ὠτάριον* (a double diminutive) to describe what was cut off, and this may indicate only part of the right ear (for example, the earlobe).

¹¹ This ‘cup’ is also mentioned in Gethsemane in the Synoptic Gospels (Mt 26:39, Mk 14:36 & Lk 22:42).

¹² ‘Commanding officer’ (the NJB has ‘tribune’) translates the Greek word *χιλίαρχος*.

¹³ Only John mentions this hearing before Annas, and that Annas was the father-in-law of Caiaphas, who is said to be high priest in that year.

¹⁴ This verse is a parenthetical note by the author.

¹⁵ Probably, the ‘other disciple’ was the same as in 20:2ff – ‘whom Jesus loved’ – the evangelist himself.

¹⁶ The noun *θυρωρῷ* may be either masculine or feminine but the article here indicates that it is feminine.

¹⁷ Questions prefaced with *Μὴ* in Greek anticipate a negative answer.

ἡ παιδίσκη ἡ θυρωρός, Μὴ καὶ σὺ ἐκ τῶν μαθητῶν εἶ τοῦ ἀνθρώπου τούτου; λέγει ἐκεῖνος, Οὐκ εἰμί. ¹⁸ εἰστήκεισαν δὲ οἱ δοῦλοι καὶ οἱ ὑπηρέται ἀνδρακιὰν πεποιηκότες, ὅτι ψυχὸς ἦν, καὶ ἐθερμαίνοντο· ἦν δὲ καὶ ὁ Πέτρος μετ' αὐτῶν ἐστὼς καὶ θερμαινόμενος.

¹⁹ Ὁ οὖν ἀρχιερεὺς ἠρώτησεν τὸν Ἰησοῦν περὶ τῶν μαθητῶν αὐτοῦ καὶ περὶ τῆς διδαχῆς αὐτοῦ. ²⁰ ἀπεκρίθη αὐτῷ Ἰησοῦς, Ἐγὼ παρρησίᾳ λελάληκα τῷ κόσμῳ· ἐγὼ πάντοτε ἐδίδαξα ἐν συναγωγῇ καὶ ἐν τῷ ἱερῷ, ὅπου πάντες οἱ Ἰουδαῖοι συνέρχονται, καὶ ἐν κρυπτῷ ἐλάλησα οὐδέν. ²¹ τί με ἐρωτᾷς; ἐρώτησον τοὺς ἀκηκοότας τί ἐλάλησα αὐτοῖς· ἴδε οὗτοι οἶδασιν ἃ εἶπον ἐγώ. ²² ταῦτα δὲ αὐτοῦ εἰπόντος εἷς παρεστηκὼς τῶν ὑπηρετῶν ἔδωκεν ῥάπισμα τῷ Ἰησοῦ εἰπὼν, Οὕτως ἀποκρίνη τῷ ἀρχιερεῖ; ²³ ἀπεκρίθη αὐτῷ Ἰησοῦς, Εἰ κακῶς ἐλάλησα, μαρτύρησον περὶ τοῦ κακοῦ· εἰ δὲ καλῶς, τί με δέρεις; ²⁴ ἀπέστειλεν οὖν αὐτὸν ὁ Ἄννας δεδεμένον πρὸς Καϊάφαν τὸν ἀρχιερέα.

at the gate said to Peter, "You are not also one of the man's disciples, are you?" He answered, "I am not." ¹⁸ Now, it was cold, and the servants and the guards had lit a charcoal fire and were standing around it warming themselves; so, Peter stood there too, warming himself with the others.

¹⁹ Then the high priest questioned Jesus about his disciples and about his teaching. ²⁰ Jesus answered, "I have spoken openly for all the world to hear; I have always taught in the synagogues and in the Temple where all the Jews meet together; and I have said nothing in secret. ²¹ Why do you ask me? Ask those who heard what I said to them; and look, they know what I said." ²² When he had said this, one of the guards standing nearby gave Jesus a slap in the face saying, "Is that the way you answer the high priest?" ²³ Jesus replied, "If there is some offence in what I said, point out what is offensive; but if not, why do you strike me?" ²⁴ Then Annas sent him, bound, to Caiaphas the high priest.

¹⁸ This verse is a parenthetical note by the author.

¹⁹ John has nothing more to say about the Jewish trial because this trial, in fact, runs through the whole Gospel from the Baptist's cross-examination (1:19), to the decision to kill Jesus (11:49-53).

²⁰ Here the term 'Jews' refers to the Jewish people generally, for whom the synagogues and the temple courts in Jerusalem were important public gathering places.

²¹ Jesus is here claiming his congregations as witnesses.

²² The guard considers the manner of Jesus' reply disrespectful.

²³ Another more literal reading of 'offensive' is 'incorrect'.

²⁴ Where was Caiaphas the high priest located? Did he have a separate palace, or was he somewhere else with the Sanhedrin? Since Augustine (4th Century), a number of scholars have proposed that Annas and Caiaphas resided in different wings of the same palace, which were bound together by a common courtyard through which Jesus would have been led as he was taken from Annas to Caiaphas. This seems a reasonable explanation, although there is no conclusive evidence.

²⁵ Ἦν δὲ Σίμων Πέτρος ἐστὼς καὶ θερμαινόμενος. εἶπον οὖν αὐτῷ, Μὴ καὶ σὺ ἐκ τῶν μαθητῶν αὐτοῦ εἶ; ἠρνήσατο ἐκεῖνος καὶ εἶπεν, Οὐκ εἰμί. ²⁶ λέγει εἷς ἐκ τῶν δούλων τοῦ ἀρχιερέως, συγγενῆς ὧν οὗ ἀπέκοψεν Πέτρος τὸ ὠτίον, Οὐκ ἐγὼ σε εἶδον ἐν τῷ κήπῳ μετ' αὐτοῦ; ²⁷ πάλιν οὖν ἠρνήσατο Πέτρος· καὶ εὐθέως ἀλέκτωρ ἐφώνησεν.

²⁸ Ἀγουσιν οὖν τὸν Ἰησοῦν ἀπὸ τοῦ Καϊάφα εἰς τὸ πραιτώριον· ἦν δὲ πρωΐ· καὶ αὐτοὶ οὐκ εἰσῆλθον εἰς τὸ πραιτώριον, ἵνα μὴ μιανθῶσιν ἀλλὰ φάγωσιν τὸ πάσχα. ²⁹ ἐξῆλθεν οὖν ὁ Πιλᾶτος ἔξω πρὸς αὐτοὺς καὶ φησίν, Τίνα κατηγορίαν φέρετε κατὰ τοῦ ἀνθρώπου τούτου; ³⁰ ἀπεκρίθησαν καὶ εἶπαν αὐτῷ, Εἰ μὴ ἦν οὗτος κακὸν ποιῶν, οὐκ ἄν σοι παρεδώκαμεν αὐτόν. ³¹ εἶπεν οὖν αὐτοῖς ὁ Πιλᾶτος, Λάβετε αὐτὸν ὑμεῖς, καὶ κατὰ τὸν νόμον ὑμῶν κρίνατε αὐτόν. εἶπον [οὖν] αὐτῷ οἱ Ἰουδαῖοι, Ἡμῖν οὐκ

²⁵ Now, Simon Peter was standing warming himself. Someone said to him, "You are not also one of the disciples, are you?" He denied it and said, "I am not." ²⁶ One of the servants of the high priest, a relation of the man whose ear Peter had cut off, said, "Did I not see you in the garden with him?" ²⁷ Again, Peter denied it; and at that moment the cock crowed.

²⁸ They then led Jesus from the house of Caiaphas to the Praetorium. It was very early in the morning. They did not go into the Praetorium themselves so as to avoid becoming ceremonially defiled and so to be able to eat the Passover. ²⁹ So, Pilate came outside to them and said, "What accusation do you bring against this man?" They answered, ³⁰ "If this man were not a criminal, we should not have handed him over to you." ³¹ Pilate said to them, "Take him yourselves, and judge him according to your own Law." The Jews answered, "We are not

²⁵ Questions prefaced with *Μὴ* in Greek anticipate a negative answer.

²⁶ This question, prefaced with *Οὐκ* in Greek, anticipates a positive answer.

²⁷ Some scholars have suggested that the 'cock' refers to the trumpet call that ended the third watch of the night (from midnight to 3 a.m.).

²⁸ The 'Praetorium' (*πραιτώριον*) was the Roman procurator's judicial court. The section, 18:28–19:15 may be seen as an elaborately balanced drama in which the Jews demand Jesus' condemnation and eventually obtain it; but, in fact, Jesus is crowned king (19:2–3) and is seated on the chair of judgement (19:13), while the Jews pronounce their own condemnation denying that Yahweh is their king (19:15).

To enter the house of a gentile was to incur legal impurity (cf. Ac 11:2ff).

²⁹ In light of the fact that Pilate had cooperated with them in Jesus' arrest by providing Roman soldiers, the Jewish authorities were probably expecting Pilate to grant them permission to carry out their sentence on Jesus without resistance (the Jews were not permitted to exercise capital punishment under the Roman occupation without official Roman permission, cf. v. 31).

³⁰ A more literal translation of 'criminal' is 'evildoer'.

³¹ The Romans had withdrawn from the Sanhedrin the power of life and death. Jesus could have been stoned by the Jews (cf. 8:59, 10:31) but not crucified ('lifted up') by them.

ἔξεστιν ἀποκτεῖναι οὐδένα· ³² ἵνα ὁ λόγος τοῦ Ἰησοῦ πληρωθῇ ὃν εἶπεν σημαίνων ποίῳ θανάτῳ ἤμελλεν ἀποθνήσκειν.

³³ Εἰσῆλθεν οὖν πάλιν εἰς τὸ πραιτώριον ὁ Πιλαῦτος καὶ ἐφώνησεν τὸν Ἰησοῦν καὶ εἶπεν αὐτῷ, Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων; ³⁴ ἀπεκρίθη Ἰησοῦς, Ἀπὸ σεαυτοῦ σὺ τοῦτο λέγεις ἢ ἄλλοι εἶπόν σοι περὶ ἐμοῦ; ³⁵ ἀπεκρίθη ὁ Πιλαῦτος, Μήτι ἐγὼ Ἰουδαῖός εἰμι; τὸ ἔθνος τὸ σὸν καὶ οἱ ἀρχιερεῖς παρέδωκάν σε ἐμοί· τί ἐποίησας; ³⁶ ἀπεκρίθη Ἰησοῦς, Ἡ βασιλεία ἣ ἐμὴ οὐκ ἔστιν ἐκ τοῦ κόσμου τούτου· εἰ ἐκ τοῦ κόσμου τούτου ἦν ἡ βασιλεία ἣ ἐμὴ, οἱ ὑπηρέται οἱ ἐμοὶ ἠγωνίζοντο [ἅν], ἵνα μὴ παραδοθῶ τοῖς Ἰουδαίοις· νῦν δὲ ἡ βασιλεία ἣ ἐμὴ οὐκ ἔστιν ἐντεῦθεν. ³⁷ εἶπεν οὖν αὐτῷ ὁ Πιλαῦτος, Οὐκοῦν βασιλεὺς εἶ σύ; ἀπεκρίθη ὁ Ἰησοῦς, Σὺ λέγεις ὅτι βασιλεὺς εἰμι. ἐγὼ εἰς τοῦτο γεγέννημαι καὶ εἰς τοῦτο ἐλήλυθα εἰς τὸν κόσμον, ἵνα μαρτυρήσω τῇ ἀληθείᾳ· πᾶς ὁ ὢν ἐκ τῆς ἀληθείας ἀκούει μου τῆς φωνῆς. ³⁸ λέγει αὐτῷ ὁ Πιλαῦτος, Τί ἐστιν ἀλήθεια;

allowed to put a man to death.” ³² This was to fulfil the words Jesus had spoken indicating by what kind of death he was going to die.

³³ Then Pilate went back into the Praetorium and summoned Jesus to him and asked him, “Are you the King of the Jews?”

³⁴ Jesus answered, “Do you ask this of your own accord, or have others said it to you about me?” ³⁵ Pilate answered, “I am not a Jew, am I? It is your own people and the chief priests who

have handed you over to me. What have you done?” ³⁶ Jesus answered, “Mine is not a kingdom of this world; if my

kingdom were of this world, then my followers would be fighting to prevent me from being handed over to Jews. But,

as it is, my kingdom does not belong here.” ³⁷ Pilate asked him, “So, then you are a king?” Jesus answered, “It is you who say

that I am a king. I was born for this reason; I came into the world for this, to bear witness to the truth; and all who are on

the side of truth listen to my voice.” ³⁸ “Truth?” said Pilate, “What is that?”

³² The reference here is 12:32.

³³ It is difficult to discern the attitude behind Pilate’s question: some have believed the remark to be sarcastic or incredulous as Pilate looked at this lowly and humble prisoner; others have thought the Roman governor to have been impressed by Jesus’ regal disposition and dignity.

³⁴ The literal translation of ‘of your own accord’ is ‘of yourself’.

³⁵ Many have seen, in Pilate’s reply, the Roman contempt for the Jewish people; some of that may indeed be present but, strictly speaking, all Pilate affirms is that he, as a Roman, has no first-hand knowledge of Jewish custom or belief.

³⁶ Here, the term ‘Jews’ refers to the Jewish leaders, especially to the Sanhedrin.

³⁷ An alternative reading for ‘listens to’ is ‘obeys’.

³⁸ With his reply, Pilate dismissed the matter. It is not clear what Pilate’s attitude was at this point, as in 18:33: he may have been sarcastic, or perhaps somewhat reflective. The author has not given enough information in the narrative to be sure.

Καὶ τοῦτο εἰπὼν πάλιν ἐξῆλθεν πρὸς τοὺς Ἰουδαίους, καὶ λέγει αὐτοῖς, Ἐγὼ οὐδεμίαν εὐρίσκω ἐν αὐτῷ αἰτίαν.
³⁹ ἔστιν δὲ συνήθεια ὑμῖν ἵνα ἓνα ἀπολύσω ὑμῖν ἐν τῷ πάσχα· βούλεσθε οὖν ἀπολύσω ὑμῖν τὸν βασιλέα τῶν Ἰουδαίων; ⁴⁰ ἐκραύγασαν οὖν πάλιν λέγοντες, Μὴ τοῦτον ἀλλὰ τὸν Βαραββᾶν. ἦν δὲ ὁ Βαραββᾶς ληστής.

And, after he has said this, he went out again to the Jews and said to them, "I find no case against him. ³⁹ But, according to a custom of yours, I should release one prisoner at the Passover; would you like me, then, to release for you the King of the Jews?" ⁴⁰ At this they shouted, "Not this man," they said, "but Barabbas." Now Barabbas was a bandit.

³⁹ The word 'prisoner' is not in the Greek text but here added for clarity.

⁴⁰ The term ληστής ('bandit') can also mean some form of revolutionary or guerrilla fighter.

Κατα Ιωαννην 19

¹ Τότε οὖν ἔλαβεν ὁ Πιλᾶτος τὸν Ἰησοῦν καὶ ἐμαστίγωσεν.
² καὶ οἱ στρατιῶται πλέξαντες στέφανον ἐξ ἀκανθῶν ἐπέδηκαν αὐτοῦ τῇ κεφαλῇ, καὶ ἱμάτιον πορφυροῦν περιέβαλον αὐτόν, ³ καὶ ἤρχοντο πρὸς αὐτόν καὶ ἔλεγον, Χαῖρε, ὁ βασιλεὺς τῶν Ἰουδαίων· καὶ ἐδίδοσαν αὐτῷ ῥαπίσματα. ⁴ καὶ ἐξῆλθεν πάλιν ἔξω ὁ Πιλᾶτος καὶ λέγει αὐτοῖς, Ἴδε ἄγω ὑμῖν αὐτὸν ἔξω, ἵνα γνῶτε ὅτι οὐδεμίαν αἰτίαν εὐρίσκω ἐν αὐτῷ. ⁵ ἐξῆλθεν οὖν ὁ Ἰησοῦς ἔξω, φορῶν τὸν ἀκάνθινον στέφανον καὶ τὸ πορφυροῦν ἱμάτιον. καὶ λέγει αὐτοῖς, Ἰδοὺ ὁ ἄνθρωπος. ⁶ ὅτε οὖν εἶδον αὐτὸν οἱ ἀρχιερεῖς καὶ οἱ ὑπηρέται ἐκραύγασαν λέγοντες, Σταύρωσον σταύρωσον. λέγει αὐτοῖς ὁ Πιλᾶτος, Λάβετε αὐτὸν ὑμεῖς καὶ σταυρώσατε, ἐγὼ γὰρ οὐχ εὐρίσκω ἐν

JOHN 19

¹ Then Pilate took Jesus away and had him flogged severely;
² and, after this, the soldiers twisted some thorns into a crown and put it on his head and they dressed him in a purple robe.
³ They kept coming up to him and saying, "Hail, the King of the Jews!" and they kept slapping him in the face. ⁴ And Pilate came outside again and said to them, "Look, I am going to bring him out to you to let you know that I find no basis for a charge against him." ⁵ Jesus then came out wearing the crown of thorns and the purple robe. And Pilate said to them, "Here is the man." ⁶ When they saw him, the chief priests and the guards shouted, saying, "Crucify him! Crucify him!" Pilate said to them, "Take him yourselves and crucify him; for, I find no basis for a charge against him." ⁷ The Jews answered him,

JOHN 19

- ¹ Matthew and Mark both put the mockery and scourging of Jesus after his condemnation, while John relates both before the condemnation. Scourging was a standard preliminary to crucifixion and presumably followed the sentence but it is more likely that the mockery filled the delays of the night than that it intruded between sentence and execution.
- ² The purple colour of the robe indicated royal status: this was further mockery of Jesus, along with the crown of thorns.
- ³ The greeting used by the soldiers, "Hail, King of the Jews!" is a mockery based on the standard salutation for the Roman emperor, "Ave, Caesar!" ("Hail to Caesar!").
- ⁴ The literal translation of 'case' is 'cause'.
- ⁵ Pilate may have meant no more than something like "Here is the accused!" or, in a contemptuous way, "Here is your king!" Others have taken Pilate's statement as intended to evoke pity from Jesus' accusers.
- ⁶ Crucifixion was the cruellest form of punishment practiced by the Romans. The Roman statesman and orator Cicero (106–43 BCE) called it "a cruel and disgusting penalty" (*Against Verres* 2.5.63–66 §§163–70).
- ⁷ This 'Law' is not the entire Pentateuch but Lv 24:16.

αὐτῷ αἰτίαν. ⁷ ἀπεκρίθησαν αὐτῷ οἱ Ἰουδαῖοι, Ἡμεῖς νόμον ἔχομεν, καὶ κατὰ τὸν νόμον ὀφείλει ἀποθανεῖν, ὅτι υἱὸν θεοῦ ἑαυτὸν ἐποίησεν.

⁸ Ὅτε οὖν ἤκουσεν ὁ Πιλᾶτος τοῦτον τὸν λόγον, μᾶλλον ἐφοβήθη, ⁹ καὶ εἰσῆλθεν εἰς τὸ πραιτώριον πάλιν καὶ λέγει τῷ Ἰησοῦ, Πόθεν εἶ σύ; ὁ δὲ Ἰησοῦς ἀπόκρισιν οὐκ ἔδωκεν αὐτῷ. ¹⁰ λέγει οὖν αὐτῷ ὁ Πιλᾶτος, Ἐμοὶ οὐ λαλεῖς; οὐκ οἶδας ὅτι ἐξουσίαν ἔχω ἀπολῦσαί σε καὶ ἐξουσίαν ἔχω σταυρῶσαί σε; ¹¹ ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς, Οὐκ εἶχες ἐξουσίαν κατ' ἐμοῦ οὐδεμίαν εἰ μὴ ἦν δεδομένον σοι ἄνωθεν· διὰ τοῦτο ὁ παραδούς μέ σοι μείζονα ἁμαρτίαν ἔχει. ¹² ἐκ τούτου ὁ Πιλᾶτος ἐζήτει ἀπολῦσαι αὐτόν· οἱ δὲ Ἰουδαῖοι ἐκραύγαζον λέγοντες, Ἐὰν τοῦτον ἀπολύσῃς, οὐκ εἶ φίλος τοῦ Καίσαρος· πᾶς ὁ βασιλέα ἑαυτὸν ποιῶν ἀντιλέγει τῷ Καίσαρι.

¹³ Ὁ οὖν Πιλᾶτος ἀκούσας τῶν λόγων τούτων ἤγαγεν ἔξω τὸν Ἰησοῦν, καὶ ἐκάθισεν ἐπὶ βήματος εἰς τόπον λεγόμενον Λιθόστρωτον, Ἑβραϊστὶ δὲ Γαββαθα. ¹⁴ ἦν δὲ παρασκευὴ τοῦ πάσχα, ὥρα ἦν ὡς ἕκτη. καὶ λέγει τοῖς Ἰουδαίοις, Ἴδε

“We have a Law and, according to that Law, he ought to be put to death, because he has declared himself to be the Son of God.”

⁸ Now, when Pilate heard them say this, his fears increased.

⁹ And he entered the Praetorium again and he said to Jesus, “Where do you come from?” But Jesus made no answer.

¹⁰ Pilate therefore said to him, “Are you refusing to speak to me? Surely you know that I have power to release you and I have power to crucify you?” ¹¹ Jesus replied to him, “You would have no power over me at all if it had not been given you from above; that is why the one who handed me over to you has the greater guilt.” ¹² From that moment, Pilate was anxious to set him free, but the Jews shouted, “If you set him free, you are no friend of Caesar; anyone who makes himself king is defying Caesar.”

¹³ When he heard these words, Pilate had Jesus brought out and seated him on the chair of judgement at a place called the Stone Pavement, or in Hebrew, Gabbatha. ¹⁴ It was the Day of Preparation for the Passover, about the sixth hour. “Here is

⁸ Unable to understand the charge, Pilate is superstitiously afraid (Mt 27:19).

⁹ Note that Pilate’s question is not so much, “What town to you come from?” but, “What is the secret of your origin?” or, “Who are you?”

¹⁰ Another reading for ‘power’ is ‘authority’.

¹¹ Jesus here refers to Caiaphas in particular (11:51ff, 18:14) but also to Judas Iscariot (6:71, 13:2, 11:21, 18:2–5).

¹² Is the author using the phrase ‘friend of Caesar’ in a technical sense, as a title bestowed on people for loyal service to the Emperor or in a more general sense merely describing a person as loyal to the Emperor?

¹³ ‘Gabbatha’ (actually, Aramaic) probably means ‘Elevated Place’ or ‘Mound’.

¹⁴ In the course of this day, the Passover supper was made ready and everything necessary prepared so that the feasts could be celebrated without violating the rest prescribed by the Law; the ‘sixth hour’ was noon – the time by which all yeast had to be removed from the house.

ὁ βασιλεὺς ὑμῶν. ¹⁵ ἐκραύγασαν οὖν ἐκεῖνοι, Ἄρον ἄρον, σταύρωσον αὐτόν. λέγει αὐτοῖς ὁ Πιλᾶτος, Τὸν βασιλέα ὑμῶν σταυρώσω; ἀπεκρίθησαν οἱ ἀρχιερεῖς, Οὐκ ἔχομεν βασιλέα εἰ μὴ Καίσαρα. ¹⁶ τότε οὖν παρέδωκεν αὐτὸν αὐτοῖς ἵνα σταυρωθῇ.

Παρέλαβον οὖν τὸν Ἰησοῦν. ¹⁷ καὶ βαστάζων αὐτῷ τὸν σταυρὸν ἐξῆλθεν εἰς τὸν λεγόμενον Κρανίου Τόπον, ὃ λέγεται Ἑβραϊστὶ Γολγοθᾶ, ¹⁸ ὅπου αὐτὸν ἐσταύρωσαν, καὶ μετ' αὐτοῦ ἄλλους δύο ἐντεῦθεν καὶ ἐντεῦθεν, μέσον δὲ τὸν Ἰησοῦν. ¹⁹ ἔγραψεν δὲ καὶ τίτλον ὁ Πιλᾶτος καὶ ἔθηκεν ἐπὶ τοῦ σταυροῦ· ἦν δὲ γεγραμμένος, Ἰησοῦς ὁ Ναζωραῖος ὁ βασιλεὺς τῶν Ἰουδαίων. ²⁰ τοῦτον οὖν τὸν τίτλον πολλοὶ ἀνέγνωσαν τῶν Ἰουδαίων, ὅτι ἐγγὺς ἦν ὁ τόπος τῆς πόλεως ὅπου ἐσταυρώθη ὁ Ἰησοῦς· καὶ ἦν γεγραμμένος Ἑβραϊστὶ, Ῥωμαϊστὶ, Ἑλληνιστί. ²¹ ἔλεγον οὖν τῷ Πιλάτῳ οἱ ἀρχιερεῖς τῶν Ἰουδαίων, Μὴ γράφε, Ὁ βασιλεὺς τῶν Ἰουδαίων, ἀλλ' ὅτι ἐκεῖνος εἶπεν, Βασιλεὺς εἰμι τῶν Ἰουδαίων. ²² ἀπεκρίθη ὁ Πιλᾶτος, Ὁ γέγραφα, γέγραφα.

your king,” said Pilate to the Jews. ¹⁵ But they shouted, “Away with him, away with him, crucify him.” Pilate said, “Shall I crucify your king?” The chief priests answered, “We have no king except Caesar.” ¹⁶ So, at that, Pilate handed him over to them to be crucified.

They then took charge of Jesus ¹⁷ and, carrying his cross by himself, he went out to the place that is called The Place of the Skull or, as it is called in Hebrew, Golgotha, ¹⁸ where they crucified him and, with him, two others, one on either side, Jesus being in the middle. ¹⁹ Pilate also had an inscription written and had it fastened to the cross; it read, “JESUS THE NAZARENE, THE KING OF THE JEWS.” ²⁰ This inscription was read by many of the Jews, because the place where Jesus was crucified was near the city, and the writing was in Hebrew, in Latin, and in Greek. ²¹ Then the chief priests of the Jews said to Pilate, “You should not write, “The King of the Jews,” but rather that this man said, “I am the King of the Jews.” ²² Pilate answered, “What I have written, I have written.” ²³ Now,

¹⁵ In place of ‘shouted’, some MSS have ‘answered’.

¹⁶ At the end of this verse, some MSS add, “and led him away.”

¹⁷ The Latin for *Κρανίου* (‘Skull’) is *Calvaria*; thus, the English word, ‘Calvary’, is a transliteration of the Latin rather than a NT place name.

¹⁸ Note that John gives no further detail of the two other men being crucified.

¹⁹ Mention of the inscription is an important detail, because the inscription would normally give the reason for the execution. It shows that Jesus was executed for claiming to be a king. It was also probably written with irony from the executioners’ point of view.

²⁰ Here, the term ‘Jews’ refers to the residents of Jerusalem in general.

²¹ The Jewish leaders were anxious not to support Jesus’ claim.

²² Pilate did not care for the Jewish leaders’ concerns.

²³ The high-priestly robe was also seamless.

²³ οἱ οὖν στρατιῶται ὅτε ἐσταύρωσαν τὸν Ἰησοῦν ἔλαβον τὰ ἱμάτια αὐτοῦ καὶ ἐποίησαν τέσσαρα μέρη, ἐκάστῳ στρατιώτῃ μέρος, καὶ τὸν χιτῶνα. ἦν δὲ ὁ χιτῶν ἄραφος, ἐκ τῶν ἄνωθεν ὑφαντός δι’ ὅλου. ²⁴ εἶπαν οὖν πρὸς ἀλλήλους, Μὴ σχίσωμεν αὐτόν, ἀλλὰ λάχωμεν περὶ αὐτοῦ τίνος ἔσται· ἵνα ἡ γραφὴ πληρωθῇ ἡ λέγουσα, Διεμερίσαντο τὰ ἱμάτιά μου ἑαυτοῖς καὶ ἐπὶ τὸν ἱματισμόν μου ἔβαλον κλῆρον.

Οἱ μὲν οὖν στρατιῶται ταῦτα ἐποίησαν.

²⁵ Εἰστήκεισαν δὲ παρὰ τῷ σταυρῷ τοῦ Ἰησοῦ ἡ μήτηρ αὐτοῦ καὶ ἡ ἀδελφὴ τῆς μητρὸς αὐτοῦ, Μαρία ἡ τοῦ Κλωπᾶ καὶ Μαρία ἡ Μαγδαληνὴ. ²⁶ Ἰησοῦς οὖν ἰδὼν τὴν μητέρα καὶ τὸν μαθητὴν παρεστῶτα ὃν ἠγάπα, λέγει τῇ μητρί, Γύναι, ἴδε ὁ υἱός σου. ²⁷ εἶτα λέγει τῷ μαθητῇ, Ἴδε ἡ μήτηρ σου. καὶ ἀπ’ ἐκείνης τῆς ὥρας ἔλαβεν αὐτὴν ὁ μαθητὴς εἰς τὰ ἴδια.

²⁸ Μετὰ τοῦτο εἰδὼς ὁ Ἰησοῦς ὅτι ἤδη πάντα τετέλεσται, ἵνα τελειωθῇ ἡ γραφή, λέγει, Διψῶ. ²⁹ σκεῦος ἔκειτο ὄξους μεστόν· σπόγγον οὖν μεστόν τοῦ ὄξους ὑσσώπῳ περιθέντες προσήνεγκαν αὐτοῦ τῷ στόματι. ³⁰ ὅτε οὖν ἔλαβεν τὸ ὄξος

when the soldiers had finished crucifying Jesus, they took his clothing and divided it into four shares, one share for each soldier. They also took his tunic; now his tunic was seamless, woven in one piece from neck to hem; ²⁴ so, they said to one another, “Instead of tearing it, let’s throw dice to decide who is to have it.” In this way, the words of scripture were fulfilled: They divided my garments among themselves, and they cast lots for my clothing.

Now that is what the soldiers did.

²⁵ Meanwhile, standing beside the cross of Jesus were his mother, and his mother’s sister, Mary, the wife of Clopas, and Mary of Magdala. ²⁶ Seeing his mother and the disciple whom he loved standing near her, Jesus said to his mother, “Woman, this is your son.” ²⁷ Then, to the disciple, he said, “This is your mother.” And, from then on, the disciple took her into his home.

²⁸ After this, Jesus knew that all was now finished and, so that the scripture should be completely fulfilled, he said, “I am thirsty!” ²⁹ A jar full of sour wine stood there; so, putting a sponge soaked in the wine on a hyssop branch, they held it up

²⁴ The quotation is from Ps 22:18.

²⁵ ‘His mother’s sister’ could either be Salome, mother of the sons of Zebedee or, if the phrase refers to what follows, the wife of Clopas.

²⁶ The term Γύναι (‘woman’) is Jesus’ normal, polite way of addressing women (Mt 15:28, Lk 13:12, Jn 4:21, 8:10) but it is unusual for a son to address his mother with this term.

²⁷ The literal translation of ‘from then on’ is ‘from that very hour’.

²⁸ Jesus here quotes Ps 22:15; the soldiers’ action in the following verse fulfils Ps 69:21.

²⁹ ‘Hyssop’ is a small aromatic bush; exact identification of the plant is uncertain. Some have ‘saw’ in place of ‘knew’.

[ὁ] Ἰησοῦς εἶπεν, Τετέλεσται· καὶ κλίνας τὴν κεφαλὴν παρέδωκεν τὸ πνεῦμα.

³¹ Οἱ οὖν Ἰουδαῖοι, ἐπεὶ παρασκευὴ ἦν, ἵνα μὴ μεῖνῃ ἐπὶ τοῦ σταυροῦ τὰ σώματα ἐν τῷ σαββάτῳ, ἣν γὰρ μεγάλη ἡ ἡμέρα ἐκείνου τοῦ σαββάτου, ἠρώτησαν τὸν Πιλᾶτον ἵνα κατεαγῶσιν αὐτῶν τὰ σκέλη καὶ ἀρθῶσιν. ³² ἦλθον οὖν οἱ στρατιῶται, καὶ τοῦ μὲν πρώτου κατέαξαν τὰ σκέλη καὶ τοῦ ἄλλου τοῦ συσταυρωθέντος αὐτῷ. ³³ ἐπὶ δὲ τὸν Ἰησοῦν ἐλθόντες, ὡς εἶδον ἥδη αὐτὸν τεθνηκότα, οὐ κατέαξαν αὐτοῦ τὰ σκέλη, ³⁴ ἀλλ' εἰς τῶν στρατιωτῶν λόγχῃ αὐτοῦ τὴν πλευρὰν ἔνυξεν, καὶ ἐξῆλθεν εὐθὺς αἷμα καὶ ὕδωρ. ³⁵ καὶ ὁ ἑωρακὼς μεμαρτύρηκεν, καὶ ἀληθινὴ αὐτοῦ ἐστὶν ἡ μαρτυρία, καὶ ἐκεῖνος οἶδεν ὅτι ἀληθῆ λέγει, ἵνα καὶ ὑμεῖς πιστεύσητε. ³⁶ ἐγένετο γὰρ ταῦτα ἵνα ἡ γραφὴ πληρωθῇ, Ὅσοῦν οὐ συντριβήσεται αὐτοῦ. ³⁷ καὶ πάλιν ἑτέρα γραφὴ λέγει, Ὅψονται εἰς ὃν ἐξεκέντησαν.

³⁸ Μετὰ δὲ ταῦτα ἠρώτησεν τὸν Πιλᾶτον Ἰωσήφ ὁ ἀπὸ Ἀριμαθαίας, ὢν μαθητὴς τοῦ Ἰησοῦ κεκρυμμένος δὲ διὰ τὸν φόβον τῶν Ἰουδαίων, ἵνα ἄρῃ τὸ σῶμα τοῦ Ἰησοῦ· καὶ

to his mouth. ³⁰ After Jesus had taken the wine, he said, “It is fulfilled;” and, bowing his head, he gave up his spirit.

³¹ It was the Day of Preparation and, to avoid the bodies remaining on the cross during the Sabbath – since that Sabbath was special – the Jews asked Pilate to have the legs broken and the bodies taken away. ³² So, the soldiers came and broke the legs of the first man who had been crucified with him and of the other. ³³ When they came to Jesus, they saw he was already dead, and so, instead of breaking his legs, ³⁴ one of the soldiers pierced his side with a lance; and, immediately, there came out blood and water. ³⁵ This is the evidence of one who saw it – true evidence, and he knows that what he says is true – and he gives it so that you may believe as well. ³⁶ Because all this happened to fulfil the words of scripture: Not one bone of his body will be broken; ³⁷ and again, in another place, scripture says: They will look to the one whom they have pierced.

³⁸ After these things, Joseph of Arimathaea, who was a disciple of Jesus – though a secret one because he was afraid of the Jews – asked Pilate to allow him to remove the body of Jesus. Pilate

³⁰ The last breath of Jesus is the first moment of the outpouring of the Spirit (see # 1:33, 20:22).

³¹ Breaking the legs was to hasten death.

³² Literally translated, this verse ends, “broke the legs of the first and of the other who had been crucified with him.”

³³ In place of ‘they saw’, some MSS have ‘when they found’.

³⁴ Some MSS have ‘water and blood’ in place of ‘blood and water’.

³⁵ Other translations for ‘he knows’ are ‘there is one who knows’ and ‘that one knows’.

³⁶ The quotation from scripture here combines 2 texts: Ex 12:46 & Ps 34:20.

³⁷ Here, the quotation is from Zc 12:10.

³⁸ In place of ‘they came’, some MSS has ‘he came’.

ἐπέτρεψεν ὁ Πιλαῦτος. ἦλθεν οὖν καὶ ἤρεν τὸ σῶμα αὐτοῦ.
³⁹ ἦλθεν δὲ καὶ Νικόδημος, ὁ ἐλθὼν πρὸς αὐτὸν νυκτὸς τὸ
πρῶτον, φέρων μίγμα σμύρνης καὶ ἀλόης ὡς λίτρας
ἐκατόν. ⁴⁰ ἔλαβον οὖν τὸ σῶμα τοῦ Ἰησοῦ καὶ ἔδησαν αὐτὸ
ὁδονίοις μετὰ τῶν ἀρωμάτων, καθὼς ἔθος ἐστὶν τοῖς
Ἰουδαίοις ἐνταφιάζειν. ⁴¹ ἦν δὲ ἐν τῷ τόπῳ ὅπου ἐσταυρώθη
κῆπος, καὶ ἐν τῷ κήπῳ μνημεῖον καινὸν ἐν ᾧ οὐδέπω οὐδεὶς
ἦν τεθειμένος. ⁴² ἐκεῖ οὖν διὰ τὴν παρασκευὴν τῶν
Ἰουδαίων, ὅτι ἐγγὺς ἦν τὸ μνημεῖον, ἔθηκαν τὸν Ἰησοῦν.

gave permission, so they came and took it away. ³⁹ Nicodemus,
who had first come to Jesus at night-time, came as well and he
brought a mixture of myrrh and aloes, weighing about a
hundred pounds. ⁴⁰ They took the body of Jesus and bound it
in linen cloths with the spices, following the Jewish burial
custom. ⁴¹ At the place where he had been crucified, there was
a garden and, in this garden, a new tomb in which no one had
yet been buried. ⁴² Since it was the Jewish Day of Preparation
and the tomb was nearby, they laid Jesus there.

³⁹ The Roman 'pound' (λίτρα) weighed twelve ounces or 325 grams or 12 oz.; thus, 100 Roman pounds would be about 32.5 kilograms.

⁴⁰ The Jews did not practice embalming, so these spices were used to cover the stench of decay and slow decomposition.

⁴¹ An alternative reading for 'garden' is 'orchard'.

⁴² The Passover and the Sabbath would begin at 6 pm, so those who had come to prepare and bury the body could not afford to waste time.

Κατα Ιωαννην 20

JOHN 20

¹ Τῇ δὲ μιᾷ τῶν σαββάτων Μαρία ἡ Μαγδαληνὴ ἔρχεται πρωῒ σκοτίας ἔτι οὔσης εἰς τὸ μνημεῖον, καὶ βλέπει τὸν λίθον ῥημένον ἐκ τοῦ μνημείου. ² τρέχει οὖν καὶ ἔρχεται πρὸς Σίμωνα Πέτρον καὶ πρὸς τὸν ἄλλον μαθητὴν ὃν ἐφίλει ὁ Ἰησοῦς, καὶ λέγει αὐτοῖς, Ἦραν τὸν κύριον ἐκ τοῦ μνημείου, καὶ οὐκ οἶδामεν ποῦ ἔθηκαν αὐτόν. ³ ἐξῆλθεν οὖν ὁ Πέτρος καὶ ὁ ἄλλος μαθητής, καὶ ἤρχοντο εἰς τὸ μνημεῖον. ⁴ ἔτρεχον δὲ οἱ δύο ὁμοῦ· καὶ ὁ ἄλλος μαθητής προέδραμεν τάχιον τοῦ Πέτρου καὶ ἦλθεν πρῶτος εἰς τὸ μνημεῖον, ⁵ καὶ παρακύψας βλέπει κείμενα τὰ ὀθόνια, οὐ μέντοι εἰσῆλθεν. ⁶ ἔρχεται οὖν καὶ Σίμων Πέτρος ἀκολουθῶν αὐτῷ, καὶ εἰσῆλθεν εἰς τὸ μνημεῖον· καὶ θεωρεῖ τὰ ὀθόνια κείμενα, ⁷ καὶ τὸ σουδάριον, ὃ ἦν ἐπὶ τῆς κεφαλῆς

¹ Now, it was very early on the first day of the week and still dark, when Mary of Magdala came to the tomb. She saw that the stone had been moved away from the tomb. ² So, she went running to Simon Peter and the other disciple, the one whom Jesus loved, and she said to them, "They have taken the Lord out of the tomb and we do not know where they have put him." ³ Then Peter, with the other disciple, set out and went toward the tomb. ⁴ The two were running together but the other disciple, running faster than Peter, reached the tomb first; ⁵ he bent down to look in and saw the strips of linen cloth lying on the ground, but he did not go in. ⁶ Simon Peter, following him, also came up and went into the tomb. He saw the strips of linen cloth lying on the ground ⁷ and also the cloth

JOHN 20

¹ The 'first day of the week' was to become 'the Lord's Day', the Christian Sunday (see Rv 1:10).

² Literally translated, this verse opens, "So she ran and came."

³ Literally translated, this verse ends, "went out and were coming to the tomb."

⁴ This verse has been a chief factor in depictions of John as a young man (especially combined with traditions that he wrote last of all the gospel authors and lived into the reign of Domitian). However, the verse does not actually say anything about John's age, nor is age always directly correlated with running speed.

⁵ The 'other disciple' acknowledges that Peter has some title to precedence (cf. 21:15-17).

⁶ Peter here shows characteristic boldness.

⁷ Dispute surrounds the translation of the words, "not lying with the strips of linen cloth but rolled up in a place by itself." Basically, the issue concerns the positioning of the cloths as seen by the disciples: some think that, when they saw the cloths, they were arranged just as they were when around the body, so that, when the resurrection took place, the body of Jesus passed through them; in this case, the reference to the 'cloth that had been over his head' being rolled up does not refer to its being folded but collapsed in the shape it had when wrapped around the head. In defence of this view, *μετὰ* (normally, 'with') is said to mean 'like', so that the comparison is not of location but condition.

αὐτοῦ, οὐ μετὰ τῶν ὀθονίων κείμενον ἀλλὰ χωρὶς ἐντετυλιγμένον εἰς ἓνα τόπον. ⁸ τότε οὖν εἰσῆλθεν καὶ ὁ ἄλλος μαθητὴς ὁ ἐλθὼν πρῶτος εἰς τὸ μνημεῖον, καὶ εἶδεν καὶ ἐπίστευσεν. ⁹ οὐδέπω γὰρ ᾗδειςαν τὴν γραφὴν ὅτι δεῖ αὐτὸν ἐκ νεκρῶν ἀναστῆναι. ¹⁰ ἀπῆλθον οὖν πάλιν πρὸς αὐτοὺς οἱ μαθηταί.

¹¹ Μαρία δὲ εἰστήκει πρὸς τῷ μνημείῳ ἔξω κλαίουσα. ὡς οὖν ἔκλαιεν παρέκυψεν εἰς τὸ μνημεῖον, ¹² καὶ θεωρεῖ δύο ἀγγέλους ἐν λευκοῖς καθεζομένους, ἓνα πρὸς τῇ κεφαλῇ καὶ ἓνα πρὸς τοῖς ποσίν, ὅπου ἔκειτο τὸ σῶμα τοῦ Ἰησοῦ. ¹³ καὶ λέγουσιν αὐτῇ ἐκεῖνοι, Γύναι, τί κλαίεις; λέγει αὐτοῖς ὅτι Ἦραν τὸν κύριόν μου, καὶ οὐκ οἶδα ποῦ ἔθηκαν αὐτόν. ¹⁴ ταῦτα εἰπούσα ἐστράφη εἰς τὰ ὀπίσω, καὶ θεωρεῖ τὸν Ἰησοῦν ἐστῶτα, καὶ οὐκ ᾗδει ὅτι Ἰησοῦς ἐστίν. ¹⁵ λέγει αὐτῇ Ἰησοῦς, Γύναι, τί κλαίεις; τίνα ζητεῖς; ἐκείνη δοκοῦσα ὅτι ὁ κηπουρός ἐστίν λέγει αὐτῷ, Κύριε, εἰ σὺ ἐβάστασας αὐτόν, εἰπέ μοι ποῦ ἔθηκες αὐτόν, καὶ γὰρ αὐτὸν ἀρῶ. ¹⁶ λέγει αὐτῇ Ἰησοῦς, Μαρία. στραφεῖσα ἐκείνη λέγει

that had been over his head; this was not lying with the strips of linen cloth but rolled up in a place by itself. ⁸ Then the other disciple, who had reached the tomb first, also went in; and he saw and he believed. ⁹ For, up until this moment, they had still not understood the scripture: that he must rise from the dead. ¹⁰ Then the disciples returned to their homes.

¹¹ But Mary was standing outside near the tomb, weeping. As she wept, she stooped to look into the tomb ¹² and saw two angels in white, sitting where the body of Jesus had been lying, one at the head and the other at the feet. ¹³ They said to her, “Woman, why are you weeping?” “They have taken my Lord away,” she said to them, “and I don’t know where they have put him.” ¹⁴ When she had said this, she turned round and saw Jesus standing there, though she did not realise that it was Jesus. ¹⁵ Jesus said to her, “Woman, why are you weeping? Who are you looking for?” Supposing him to be the gardener, she said to him, “Sir, if you have carried him away, tell me where you have laid him, and I will go and remove him.”

⁸ John’s faith grasped the evidence that Jesus had not been resuscitated from a swoon or stolen; he had been transformed without corruption into his resurrection body (Ac 2:24–31).

⁹ The evangelist does not quote any text; he means to underline the unpreparedness of the disciples for the Easter revelation, despite the scriptures (cf. 2:22, 12:16, Lk 24:27, 32, 44–45).

¹⁰ For this verse, here following the NRSV, the NJB reads, “The disciples then went back home.”

¹¹ The Greek text lacks the verb ‘to look’ but it is implied.

¹² Matthew (Mt 28:2–3) and Mark (Mk 16:5) report only one ‘angel’ but Luke (Lk 24:4), like John, reports two.

¹³ Γύναι (‘Woman’) was a polite form of address, similar to ‘Madam’ in English; the word occurs again in v. 15.

¹⁴ The word ‘there’ is not in the Greek text but is implied (direct objects were often omitted in Greek when clear from the context).

¹⁵ The pronoun ‘she’ translates the words ‘that one’.

αὐτῷ Ἑβραϊστί, Ραββουνι ὃ λέγεται Διδάσκαλε. ¹⁷ λέγει αὐτῇ Ἰησοῦς, Μὴ μου ἅπτου, οὐπω γὰρ ἀναβέβηκα πρὸς τὸν πατέρα· πορεύου δὲ πρὸς τοὺς ἀδελφούς μου καὶ εἰπὲ αὐτοῖς, Ἀναβαίνω πρὸς τὸν πατέρα μου καὶ πατέρα ὑμῶν καὶ Θεὸν μου καὶ Θεὸν ὑμῶν. ¹⁸ ἔρχεται Μαρία ἡ Μαγδαληνὴ ἀγγέλλουσα τοῖς μαθηταῖς ὅτι Ἐώρακα τὸν κύριον, καὶ ταῦτα εἶπεν αὐτῇ.

¹⁹ Οὔσης οὖν ὀψίας τῇ ἡμέρᾳ ἐκείνῃ τῇ μιᾷ σαββάτων, καὶ τῶν θυρῶν κεκλεισμένων ὅπου ἦσαν οἱ μαθηταὶ διὰ τὸν φόβον τῶν Ἰουδαίων, ἦλθεν ὁ Ἰησοῦς καὶ ἔστη εἰς τὸ μέσον καὶ λέγει αὐτοῖς, Εἰρήνῃ ὑμῖν. ²⁰ καὶ τοῦτο εἰπὼν ἔδειξεν τὰς χεῖρας καὶ τὴν πλευρὰν αὐτοῖς. ἐχάρησαν οὖν οἱ μαθηταὶ ἰδόντες τὸν κύριον. ²¹ εἶπεν οὖν αὐτοῖς πάλιν, Εἰρήνῃ ὑμῖν· καθὼς ἀπέσταλκέν με ὁ πατήρ, καὶ γὰρ πέμπω ὑμᾶς. ²² καὶ τοῦτο εἰπὼν ἐνεφύσησεν καὶ λέγει αὐτοῖς,

¹⁶ Jesus said, “Mary!” She turned round then and said to him in Hebrew, “Rabbuni” – which means Master. ¹⁷ Jesus said to her, “Do not cling to me, because I have not yet ascended to the Father. But go and find my brothers and tell them: I am ascending to my Father and your Father, to my God and your God.” ¹⁸ So, Mary of Magdala told the disciples, “I have seen the Lord,” and that he had said these things to her.

¹⁹ On the evening of that day, the first day of the week, when the doors were locked where the disciples were assembled, for fear of the Jews. Jesus came and stood among them. He said to them, “Peace be with you,” ²⁰ and, after saying this, he showed them his hands and his side. The disciples were filled with joy at seeing the Lord, ²¹ and he said to them again, “Peace be with you! As the Father sent me, so I am sending you.” ²² After saying this, he breathed on them and said:

¹⁶ In place of ‘she turned round’, some MSS have ‘she recognised him’. ‘Rabbuni’ (Ραββουνι) is a more solemn address than ‘Rabbi’ and was often used when speaking to God; it is therefore some approximation to Thomas’ profession of faith (v. 28). Some MSS omit the phrase ‘which means Master’ (ὃ λέγεται Διδάσκαλε); Nestle-Aland include the words in brackets.

¹⁷ Mary had fallen at Jesus’ feet to embrace them (cf. Mt 28:9). In place of ‘my brothers’, some MSS have ‘the brothers’.

¹⁸ The first part of Mary’s statement, introduced by ὅτι, is direct discourse (Ἐώρακα τὸν κύριον), while the second clause switches to indirect discourse (καὶ ταῦτα εἶπεν αὐτῇ). This has the effect of heightening the emphasis on the first part of the statement.

¹⁹ Although the words ‘gathered together’ are omitted in some of the earliest and best MSS, they are nevertheless implied and have thus been included in the translation.

²⁰ When the disciples recognised Jesus – now referred to as ‘the Lord’ (τὸν κύριον), cf. Mary’s words in v. 18 – they were suddenly overcome with joy; this was a fulfilment of Jesus’ words to the disciples in the Farewell Discourse (16:20–22) that they would have sorrow while the world rejoiced, but that their sorrow would be turned to lasting joy when they saw him again.

²¹ Jesus now commissions the disciples.

²² Jesus’ action here recalls the image of God ‘breathing’ on Adam when communicating his life to him (Gn 2:7).

Λάβετε πνεῦμα ἅγιον·

²³ ἂν τινων ἀφῆτε τὰς ἁμαρτίας ἀφείωνται αὐτοῖς,
ἂν τινων κρατῆτε κεκράτηνται.

²⁴ Θωμᾶς δὲ εἷς ἐκ τῶν δώδεκα, ὁ λεγόμενος Δίδυμος, οὐκ ἦν μετ' αὐτῶν ὅτε ἦλθεν Ἰησοῦς. ²⁵ ἔλεγον οὖν αὐτῷ οἱ ἄλλοι μαθηταί, Ἐωράκαμεν τὸν κύριον. ὁ δὲ εἶπεν αὐτοῖς, Ἐὰν μὴ ἴδω ἐν ταῖς χερσὶν αὐτοῦ τὸν τύπον τῶν ἥλων καὶ βάλῃ τὸν δάκτυλόν μου εἰς τὸν τύπον τῶν ἥλων καὶ βάλῃ μου τὴν χεῖρα εἰς τὴν πλευρὰν αὐτοῦ, οὐ μὴ πιστεύσω.

²⁶ Καὶ μεθ' ἡμέρας ὀκτὼ πάλιν ἦσαν ἔσω οἱ μαθηταὶ αὐτοῦ καὶ Θωμᾶς μετ' αὐτῶν. ἔρχεται ὁ Ἰησοῦς τῶν θυρῶν κεκλεισμένων, καὶ ἔστη εἰς τὸ μέσον καὶ εἶπεν, Εἰρήνη ὑμῖν. ²⁷ εἶτα λέγει τῷ Θωμᾷ, Φέρε τὸν δάκτυλόν σου ὧδε καὶ ἴδε τὰς χεῖράς μου, καὶ φέρε τὴν χεῖρά σου καὶ βάλε εἰς τὴν πλευρὰν μου, καὶ μὴ γίνου ἄπιστος ἀλλὰ πιστός. ²⁸ ἀπεκρίθη Θωμᾶς καὶ εἶπεν αὐτῷ, Ὁ κύριός μου καὶ ὁ θεός μου. ²⁹ λέγει αὐτῷ ὁ Ἰησοῦς,

Ὅτι ἐώρακάς με πεπίστευκας;
μακάριοι οἱ μὴ ἰδόντες καὶ πιστεύσαντες.

Receive the Holy Spirit.

²³ If you forgive anyone's sins, they are forgiven;
if you retain anyone's sins, they are retained.

²⁴ But Thomas (called the Twin) was one of the Twelve, but was not with them when Jesus came. ²⁵ So the other disciples said to him, "We have seen the Lord," but he answered them, "Unless I can see the holes that the nails made in his hands and can put my finger into the holes the nails made, and unless I can put my hand into his side, I refuse to believe it."

²⁶ Eight days later, the disciples were in the house again and Thomas was with them. Although the doors were closed, Jesus came in and stood among them and said, "Peace be with you."

²⁷ Then he spoke to Thomas, "Reach out and put your finger here; look, here are my hands. Reach out your hand and put it into my side. Do not be unbelieving any more but be believing." ²⁸ Thomas answered him, "My Lord and my God"

²⁹ Jesus said to him,

You believe because you can see me.

Blessed are those who have not seen and yet believe.

²³ The Church, having received the Spirit, embodies Christ's mission of forgiveness (see #Mt 16:19).

²⁴ The name, 'the Twin', translates the Greek word Δίδυμος.

²⁵ Some MSS omit 'other'.

²⁶ In place of 'eight days', here following the Greek text and NJB, the NRSV has 'a week'.

²⁷ In the closing words of his Gospel, John again calls the Christian reader's attention to the wound in Christ's side (see #19:34).

²⁸ Thomas' statement, while it may have been an exclamation, does in fact confess the faith which he had previously lacked, and Jesus responds to Thomas' statement in the following verse as if it were a confession.

²⁹ On the apostles' witness, see 17:20-23 & #Ac 1:8. After 'see me', the *Textus Receptus* adds 'Thomas'.

³⁰ Πολλὰ μὲν οὖν καὶ ἄλλα σημεῖα ἐποίησεν ὁ Ἰησοῦς ἐνώπιον τῶν μαθητῶν, ἃ οὐκ ἔστιν γεγραμμένα ἐν τῷ βιβλίῳ τούτῳ· ³¹ ταῦτα δὲ γέγραπται ἵνα πιστεύσητε ὅτι Ἰησοῦς ἐστὶν ὁ Χριστὸς ὁ υἱὸς τοῦ Θεοῦ, καὶ ἵνα πιστεύοντες ζωὴν ἔχητε ἐν τῷ ὀνόματι αὐτοῦ.

³⁰ There were many other signs that Jesus worked in the sight of the disciples, but they are not recorded in this book. ³¹ These are recorded so that you may come to believe that Jesus is the Christ, the Son of God, and that, believing this, you may have life through his name.

³⁰ Although most MSS read αὐτοῦ ('his') after τῶν μαθητῶν ('the disciples'), the addition of 'his' to 'disciples' is a frequent scribal emendation and as such is a predictable variant. *Nestle-Aland* puts the pronoun in brackets, indicating doubts as to its authenticity.

³¹ In place of 'may come to believe', some MSS have 'may continue to believe'.

Κατα Ιωαννην 21

JOHN 21

¹ Μετὰ ταῦτα ἐφάνερωσεν ἑαυτὸν πάλιν ὁ Ἰησοῦς τοῖς μαθηταῖς ἐπὶ τῆς θαλάσσης τῆς Τιβεριάδος· ἐφάνερωσεν δὲ οὕτως. ² ἦσαν ὁμοῦ Σίμων Πέτρος καὶ Θωμᾶς ὁ λεγόμενος Δίδυμος καὶ Ναθαναὴλ ὁ ἀπὸ Κανὰ τῆς Γαλιλαίας καὶ οἱ τοῦ Ζεβεδαίου καὶ ἄλλοι ἐκ τῶν μαθητῶν αὐτοῦ δύο. ³ λέγει αὐτοῖς Σίμων Πέτρος, Ὑπάγω ἀλιεῦν. λέγουσιν αὐτῷ, Ἐρχόμεθα καὶ ἡμεῖς σὺν σοί. ἐξῆλθον καὶ ἐνέβησαν εἰς τὸ πλοῖον, καὶ ἐν ἐκείνῃ τῇ νυκτὶ ἐπίασαν οὐδέν.

⁴ Πρωΐας δὲ ἤδη γενομένης ἔστη Ἰησοῦς εἰς τὸν αἰγιαλόν· οὐ μέντοι ᾔδεισαν οἱ μαθηταὶ ὅτι Ἰησοῦς ἐστίν. ⁵ λέγει οὖν αὐτοῖς [ὁ] Ἰησοῦς, Παιδιά, μή τι προσφάγιον ἔχετε; ἀπεκρίθησαν αὐτῷ, Οὐ. ⁶ ὁ δὲ εἶπεν αὐτοῖς, Βάλετε εἰς τὰ δεξιὰ μέρη τοῦ πλοίου τὸ δίκτυον, καὶ εὐρήσετε. ἔβαλον οὖν, καὶ οὐκέτι αὐτὸ ἐλκύσαι ἴσχυον ἀπὸ τοῦ πλήθους τῶν ἰχθύων. ⁷ λέγει οὖν ὁ μαθητὴς ἐκεῖνος ὃν ἠγάπα ὁ Ἰησοῦς τῷ Πέτρῳ, Ὁ κύριός ἐστιν. Σίμων οὖν Πέτρος, ἀκούσας

¹ After these things, Jesus revealed himself again to the disciples. It was by the Sea of Tiberias and he showed himself in this way: ² Simon Peter, and Thomas called the Twin, and Nathanael, who was from Cana in Galilee, and the sons of Zebedee, and two others of his disciples were gathered together. ³ Simon Peter said to them, "I am going fishing." They said to him, "We will come with you." They immediately went out and got into the boat but they caught nothing that night.

⁴ When it was already light, there stood Jesus on the shore, although the disciples did not realise that it was Jesus. ⁵ Jesus called out to them, "Children, you have caught no fish, have you?" And, when they answered, "No." ⁶ He said to them, "Throw the net out to the starboard side and you will find something." Therefore, they threw the net out and not they could not haul it in because of the quantity of fish. ⁷ The disciple whom Jesus loved said to Peter, "It is the Lord." At

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This 'Epilogue' was added later, either by the evangelist himself or by one of his disciples.

¹ The 'Sea of Tiberias' is another name for the Sea of Galilee (see 6:1).

² The name 'The Twin' translates Δίδυμος.

³ Vv. 2-3 introduce Peter's natural leadership.

⁴ In vv. 4-6, we are shown that obedience to Jesus' command is rewarded.

⁵ The term 'children' is a colloquialism, perhaps meaning 'lads'.

⁶ This generosity recalls Cana (2:6), the miracle of the loaves (6:11ff), the living water (4:14, 7:37ff), the life that the Good Shepherd gives (10:10), and the richness of the Spirit bestowed on Jesus (3:34).

⁷ On 'the disciple whom Jesus loved', see 13:23-26.

ὅτι ὁ κύριός ἐστιν, τὸν ἐπενδύτην διεζώσατο, ἦν γὰρ γυμνός, καὶ ἔβαλεν ἑαυτὸν εἰς τὴν θάλασσαν.⁸ οἱ δὲ ἄλλοι μαθηταὶ τῷ πλοιαρίῳ ἦλθον, οὐ γὰρ ἦσαν μακρὰν ἀπὸ τῆς γῆς ἀλλὰ ὡς ἀπὸ πηχῶν διακοσίων, σύροντες τὸ δίκτυον τῶν ἰχθύων.

⁹ Ὡς οὖν ἀπέβησαν εἰς τὴν γῆν βλέπουσιν ἀνδρακιὰν κειμένην καὶ ὀψάριον ἐπικείμενον καὶ ἄρτον.¹⁰ λέγει αὐτοῖς ὁ Ἰησοῦς, Ἐνέγκατε ἀπὸ τῶν ὀψαρίων ὧν ἐπιάσατε νῦν.

¹¹ ἀνέβη οὖν Σίμων Πέτρος καὶ εἵλκυσε τὸ δίκτυον εἰς τὴν γῆν μεστὸν ἰχθύων μεγάλων ἑκατὸν πεντήκοντα τριῶν· καὶ τοσούτων ὄντων οὐκ ἐσχίσθη τὸ δίκτυον.¹² λέγει αὐτοῖς ὁ Ἰησοῦς, Δεῦτε ἀριστήσατε. οὐδεὶς δὲ ἐτόλμα τῶν μαθητῶν ἐξετάσαι αὐτόν, Σὺ τίς εἶ; εἰδότες ὅτι ὁ κύριός ἐστιν.¹³ ἔρχεται Ἰησοῦς καὶ λαμβάνει τὸν ἄρτον καὶ δίδωσιν αὐτοῖς, καὶ τὸ ὀψάριον ὁμοίως.¹⁴ τοῦτο ἤδη τρίτον ἐφανερώθη Ἰησοῦς τοῖς μαθηταῖς ἐγερθεὶς ἐκ νεκρῶν.

¹⁵ Ὅτε οὖν ἡρίστησαν λέγει τῷ Σίμωνι Πέτρῳ ὁ Ἰησοῦς, Σίμων Ἰωάννου, ἀγαπᾷς με πλέον τούτων; λέγει αὐτῷ, Ναί, κύριε, σὺ οἶδας ὅτι φιλῶ σε. λέγει αὐτῷ, Βόσκει τὰ

these words, “It is the Lord,” Simon Peter tied his outer garment round him (for, he had nothing on) and jumped into the water.⁸ The other disciples came on in the boat, towing the net with the fish; they were only about two hundred cubits from land.

⁹ When they came ashore, they saw some bread there and a charcoal fire with fish cooking on it.¹⁰ Jesus said to them, “Bring some of the fish you have just caught.”¹¹ So, Simon Peter went aboard and dragged the net ashore, full of large fish, one hundred and fifty-three of them; and, in spite of there being so many, the net was not broken.¹² Jesus said to them, “Come and have breakfast.” None of the disciples dared to ask him, “Who are you?” knowing it was the Lord.¹³ Jesus then came, took the bread and gave it to them, and did the same with the fish.¹⁴ This was now the third time that Jesus revealed himself to the disciples after he was raised from the dead.

¹⁵ When they had eaten, Jesus said to Simon Peter, “Simon son of John, do you love me more than these?” He answered, “Yes, Lord, you know I love you.” Jesus said to him, “Feed my

⁸ A πῆχυς (‘cubit’) was about 46cm (18 inches), so 200 would be about 100 yards (~92 m).

⁹ Jesus’ feeding of the disciples is a prelude to his command to ‘feed’ others (vv. 15–17).

¹⁰ Note that Jesus asks for them to bring some of the ‘miraculous’ fish.

¹¹ This action here symbolises the apostolic mission under Peter’s direction (cf. 15–17).

¹² It is not clear why the disciples should have asked who he was.

¹³ See also #9.

¹⁴ For the 2 previous appearances, see 20:19–23 & 26–29.

¹⁵ Note that Jesus’ question is (perhaps deliberately) ambiguous: is it, “Do you love me more than these do?” or, “Do you love me more than you love these?”

ἀρνία μου. ¹⁶ λέγει αὐτῷ πάλιν δεύτερον, Σίμων Ἰωάννου, ἀγαπᾷς με; λέγει αὐτῷ, Ναί, κύριε, σὺ οἶδας ὅτι φιλῶ σε. λέγει αὐτῷ, Ποίμαινε τὰ πρόβατά μου. ¹⁷ λέγει αὐτῷ τὸ τρίτον, Σίμων Ἰωάννου, φιλεῖς με; ἐλυπήθη ὁ Πέτρος ὅτι εἶπεν αὐτῷ τὸ τρίτον, Φιλεῖς με; καὶ λέγει αὐτῷ, Κύριε, πάντα σὺ οἶδας, σὺ γινώσκεις ὅτι φιλῶ σε. λέγει αὐτῷ, Βόσκει τὰ πρόβατά μου.

¹⁸ ἀμὴν ἀμὴν λέγω σοι,
ὅτε ἧς νεώτερος,
ἐζώννυες σεαυτὸν
καὶ περιεπάτεις ὅπου ἤθελες·
ὅταν δὲ γηράσῃς,
ἐκτενεῖς τὰς χεῖράς σου,
καὶ ἄλλος σε ζώσει
καὶ οἴσει ὅπου οὐ θέλεις.

¹⁹ τοῦτο δὲ εἶπεν σημαίνων ποίῳ θανάτῳ δοξάσει τὸν θεόν. καὶ τοῦτο εἰπὼν λέγει αὐτῷ, Ἀκολούθει μοι.

²⁰ Ἐπιστραφεὶς ὁ Πέτρος βλέπει τὸν μαθητὴν ὃν ἠγάπα ὁ Ἰησοῦς ἀκολουθοῦντα, ὃς καὶ ἀνέπεσεν ἐν τῷ δείπνῳ ἐπὶ τὸ στῆθος αὐτοῦ καὶ εἶπεν, Κύριε, τίς ἐστὶν ὁ παραδιδούς σε; ²¹ τοῦτον οὖν ἰδὼν ὁ Πέτρος λέγει τῷ Ἰησοῦ, Κύριε,

lambs.” ¹⁶ A second time he said to him, “Simon son of John, do you love me?” He replied, “Yes, Lord, you know I love you.” Jesus said to him, “Look after my sheep.” ¹⁷ Then he said to him a third time, “Simon son of John, do you love me?” Peter was hurt that he asked him a third time, “Do you love me?” and said, “Lord, you know everything; you know I love you.” Jesus said to him, “Feed my sheep.

¹⁸ “In all truth I tell you,
when you were young
you put on your own belt
and walked where you liked;
but, when you grow old,
you will stretch out your hands,
and somebody else will put a belt round you
and take you where you would rather not go.”

¹⁹ In these words, he indicated the kind of death by which Peter would glorify God. After this he said, “Follow me.”

²⁰ Peter turned and saw the disciple whom Jesus loved following them; he was the one who had leant back close to his chest at the supper and had said to him, “Lord, who is it that is going to betray you?” ²¹ When he saw him, Peter said to

¹⁶ In place of ‘look after’, here following the NJB, the NRSV has ‘tend’.

¹⁷ Jesus’ 3rd question recalls Peter’s three denials.

¹⁸ According to tradition, Peter was martyred under Nero at Rome about 64–68 CE.

¹⁹ This takes up Jesus’ saying to Peter after the washing of the feet (13:36).

²⁰ The latter part of this verse is a parenthetical note by the author.

²¹ Literally translated, this verse opens, “When he saw this one.”

οὗτος δὲ τί; ²² λέγει αὐτῷ ὁ Ἰησοῦς, Ἐὰν αὐτὸν θέλω μένειν ἕως ἔρχομαι, τί πρὸς σέ; σύ μοι ἀκολούθει. ²³ ἐξῆλθεν οὖν οὗτος ὁ λόγος εἰς τοὺς ἀδελφοὺς ὅτι ὁ μαθητὴς ἐκεῖνος οὐκ ἀποθνήσκει. οὐκ εἶπεν δὲ αὐτῷ ὁ Ἰησοῦς ὅτι οὐκ ἀποθνήσκει, ἀλλ', Ἐὰν αὐτὸν θέλω μένειν ἕως ἔρχομαι, τί πρὸς σέ;

²⁴ Οὗτός ἐστιν ὁ μαθητὴς ὁ μαρτυρῶν περὶ τούτων καὶ γράψας ταῦτα, καὶ οἶδαμεν ὅτι ἀληθὴς αὐτοῦ ἡ μαρτυρία ἐστίν. ²⁵ ἔστιν δὲ καὶ ἄλλα πολλὰ ἃ ἐποίησεν ὁ Ἰησοῦς, ἅτινα ἐὰν γράφηται καθ' ἓν, οὐδ' αὐτὸν οἶμαι τὸν κόσμον χωρῆσαι τὰ γραφόμενα βιβλία.

Jesus, "What about him, Lord?" ²² Jesus answered him, "If it is my will that he remains behind until I come, what does it matter to you? You are to follow me." ²³ The rumour then went out among the brothers that this disciple would not die. Yet, Jesus had not said to Peter, "He will not die," but, "If it is my will that he remains behind until I come."

²⁴ This disciple is the one who is testifying to these things and has written them down, and we know that his testimony is true. ²⁵ There was much else that Jesus did; if it were written down in detail, I do not suppose the world itself would hold all the books that would be written.

²² This is perhaps a reference to the Second Coming (cf. 1Co 11:26, 16:22, Rv 1:7, 22:7–20).

²³ At the end of this verse, some MSS add 'what does it matter to you'.

²⁴ The pronoun 'we' possibly refers to a group of John's disciples.

²⁵ The author concludes the Gospel with a note concerning his selectivity of material; he makes it plain that he has not attempted to write an exhaustive account of the words and works of Jesus.