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

The search for the basic "stuff" out of which things are made was the earliest one in Greek philosophy. It was attended by the related question of "Who is the process by which the secondary things came out of the primary one (or ones)?" or in Aristotelian terminology, "What is the 'beginning' (same Greek word as beginning, John 1:1) and what is the origin of the things that are made?" In the New Testament the word usually has a temporal sense, but even BDAG s.v. ἀρχή lists a major category of meaning as in "first of all," indicating the beginning (John 1:1 does not have a predicate noun ahead of the verb. A definite meaning for the term is not used in contemporary English exclusively of God. However, in expressing the presence of one person with another" ("The Gospel of St. John," The Expositor's Greek Testament, 1:684). See also Mark 6:3, Matt 13:56, Mark 9:19, Gal 1:18, John 1:12.

In John 1:1, "what God was the Word was." Colwell's Rule is often invoked to support the translation of θεός (theos) as definite ("God") rather than indefinite ("a god") here. However, Colwell's Rule merely permits, but does not demand, that a predicate nominative ahead of an equative verb be translated as definite rather than indefinite. Furthermore, Colwell's Rule did not deal with a third possibility, that the anarthrous predicate noun is not part of the equative phrase at all and is regularly employed in expressing the presence of one person with another ("The Gospel of St. John," The Expositor's Greek Testament, 1:684). See also Mark 6:3, Matt 13:56, Mark 9:19, Gal 1:18, John 1:12.

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All contemporary English "the Word was divine" (Moffatt) does not quite catch the meaning since "divine" as a descriptive term is not used in contemporary English exclusively of God. The translation "what God was the Word was" is perhaps the most nuanced rendering, conveying that everything God was in essence, the Word was too. This points to unity of essence between the Father and the Word, without equating the persons. However, in surveying a number of native speakers of English, some of whom had formal theological training and some of whom did not, the editors concluded that the fine distinctions indicated by "what God was the Word was" would not be understood by many contemporary readers. Thus the translation "the Word was fully God" was chosen because it is more likely to convey the meaning to the average English reader that the Logos (which "became flesh and took up residence among us") in John 1:14 and is thereafter identified in the Fourth Gospel (as Jesus) is one in essence with God the Father. The previous phrase, "the Word was with God," shows that the Logos is distinct in person from God the Father.

And the Word was fully God. John's theology consistently drives toward the conclusion that Jesus, the incarnate Word, is just as much God as God the Father. This can be seen, for example, in texts like John 10:30 ("The Father and I are one"), 17:11 ("so that they may be one just as we are one"), and 8:58 ("before Abraham came into existence, I am"). The construal that the Word and the Father are the same person of God (this is made clear by 1:1b, "the Word was with God"); rather it affirms that the Word and God are one in essence.

Or "made"; Grk "He"; the referent (the Word) has been specified in the translation for clarity.

Or "made"; Grk "He came into existence.

Or "made"; Grk "nothing came into existence.

There is a major punctuation problem here: Should this relative clause go with v. 3 or v. 4? The earliest MSS have no punctuation (א β γ δ) Theologians have called the phrase a "Sophistication," with v. 3; NA26 placed the phrase in v. 3; NA27 moved the words to the beginning of v. 4. In a detailed article K. Aland defended the change ("Eine Untersuchung zu Johannes 1, 3-4, Über die Bedeutung eines Punktes," ZNW 59 (1968): 174-209). He sought to prove that the attribution of ὃ γέγονεν (ho gegogenen) to v. 3 began to be carried out in the 4th century in the Greek church. This came out of the Arian controversy, and was intended as a safeguard for doctrine. The change was unknown in the West. Aland is probably correct in affirming that the phrase was attached for doctrine. The change was unknown in the West. Aland is probably correct in affirming that the phrase was attached for doctrine. The change was unknown in the West.
life was the light of mankind, and the light shines on in the darkness, but the darkness has not mastered it.

A man came, sent from God, whose name was John. He came as a witness to testify about the light, so that everyone might believe through him. He himself was not the light, but he came to testify about the light. The true light, who gives light to everyone, was coming into the world. The true light that enlightens every person was coming into the world. He came to his own, and his own people did not receive him — those who believe in his name were given eternal life.

The true light, who gives light to everyone, was coming into the world. The true light that enlightens every person was coming into the world.

The light shines on in the darkness, but the darkness has not mastered it. The English verb "to master" may signify the evil environment or 'sphere' in which people find themselves. "They loved darkness rather than light" (John 3:19). Those who follow Jesus do not walk in darkness, but walk while they have light, lest they stumble in darkness (12:35, same verb). Rather it usually signifies the evil environment or 'sphere' in which people find themselves. It is the major theme of one of the most important extra-biblical documents found at Qumran, the so-called War Scroll, properly titled The War of the Sons of Light with the Sons of Darkness. Connections between John and Qumran are still an area of scholarly debate. The verb "to master" is never used at all. Many have held the noun was in the plural form and a consensus has not yet emerged. See T. A. Hoffman, "On the Origin of Qumran," and a consensus has not yet emerged. See T. A. Hoffman, "1 QH and the Qumran Scrolls," 1978: 117-25.

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he has given the right to become God’s children 1:13 – children not born² by human parents² or by human desire³ or a husband’s⁴ decision,⁵ but by God.

1:14 Now⁶ the Word became flesh⁷ and took up residence⁸ among us. We⁹ saw his glory – the glory of the one and only,¹⁰ full of grace and truth, who came from the Father. 1:15 John¹¹ testified² about him and shouted out,³ “This one was the one about whom I said, ‘He who comes after me is greater than I am,’⁴ because he existed before me.’” ¹⁵ 1:16 For we have all received from his fullness one gracious gift after another.¹⁵ 1:17 For the law was given through Moses, but¹⁰ grace and truth came about through use in some pre-Gnostic sects and this rendered it suspect for John. It might also be that for John, faith was an activity, something that men do (cf. W. Turner, “Believing and Everlasting Life – A Johannine Inquiry,” ExpTim 64 [1952/53]: 50-52), the word πιστεύω in 4 major ways: (1) of believing facts, reports, etc., 12 times; (2) of believing people (or the scriptures), 19 times; (3) of believing “in” Christ (πιστεύω + εις + acc.), 36 times; (4) used absolutely without any person or object specified, 30 times (the one remaining passage is 2:24, where Jesus refused to “trust” himself to certain individuals). Of these, the most significant is the use of πιστεύω with εις + accusative. It is not unlike the Pauline ἐν Χριστῷ (en Christō) formula. Some have argued that this points to a Hebrew (more likely Aramaic) original behind the Fourth Gospel. But it probably indicates something else, as C. H. Dodd observed: “πιστεύειν with the dative so inevitably connoted simple credence, in the sense of an intellectual judgment, that the moral element of personal trust or reliance inherent in the Hebrew or Aramaic phrase – an element integral to the primitive Christian conception of faith in Christ – needed to be otherwise expressed” (The Interpretation of the Fourth Gospel, 183).

4 tn The Greek term translated “born” here also involves conception.

5 tn Grk “of blood.” The plural αἷματων (haimatōn) has several problems to many interpreters. At least some scholars in antiquity imply that blood was thought of as being important in the development of the fetus during its time in the womb: thus Wis 7:1: “in the womb of a mother I was moulded into flesh, within the period of 10 months, compacted with blood, from the seed of a man and the pleasure of marriage.” In John 1:13, the plural αἷματων may imply the action of both parents. It may also refer to the “genetic” contribution of both parents, and so be equivalent to “human descent” (see BDAG 26 s.v. αἷμα 1.a). E. C. Hoskyns thinks John could not have used the singular here because Christians are in fact “begetten” by the blood of Christ (The Fourth Gospel, 143), although the context would seem to make it clear that the blood in question is something other than the blood of Christ, or “of the flesh.” The phrase αἷδε ἐκ θελήματος σαρκός (oude ek thelematos sarkos) is more clearly a reference to sexual desire, but it should be noted that σαρκός (sark) in John does not convey the evil sense common in Pauline usage. For John it refers to the physical nature in its weakness rather than in its sinfulness. There is no clear confirmation of this from the immediately following verse, where the λόγος (logos) became σαρκός.

4 tn Or “man’s.”

5 tn The third phrase, αἷδε ἐκ θελήματος ἀνθρώπου (oude ek thelematos andros), means much the same as the second one. The word here (αἷνν, anoī) is often used for a husband, resulting in the translation “or a husband’s decision,” or more generally, “or of any human volition whatsoever.” L. Morris may be right when he sees here an emphasis directed at the Jewish pride in race and patriarchal ancestry, although such a specific reference is difficult to prove (John [NICNT], 101).

6 tn Here καί (kai) has been translated as “now” to indicate the transition to a new topic, the incarnation of the Word. Greek style often begins sentences or clauses with “and,” but English style generally does not.

7 tn This looks to the Word Incarnate in humility and weakness; the word σάρξ (sark) does not carry overtones of sinfulness here as it frequently does in Pauline usage. See also John 3:6.

8 tn Grk “and tabernacled.”

9 tn Grk “and we saw.”

10 tn Or “of the unique one.” Although this word is often translated “only begotten,” such a translation is misleading, since in English it appears to express a metaphysical relationship. The word in Greek was used of an only child (a son [Luke 7:12, 9:38] or a daughter [Luke 8:42]). It was also used of something unique (only one of its kind) such as the mythological Phoenix (1 Clem. 25:2). From here it passes easily to a description of Isaac (Heb 11:17 and Josephus, Ant. 1.133.1 [1222]) who was not Abraham’s only son, but was one-of-a-kind because he was the child of the promise. Thus the word means “one-of-a-kind” and is reserved for Jesus in the Johannine literature of the NT. While all Christians are children of God, Jesus is God’s Son in a unique, one-of-a-kind sense. The word is used in this way in all its uses in the Gospel of John (1:14, 1:18, 3:16, and 3:18).

11 tn John refers to John the Baptist.

12 tn Or “bore witness.”

13 tn Grk “and shouted out saying.” The participle λέγων (legoun) is redundant and English and has not been translated.

14 tn Or “has a higher rank than I.”

15 tn Grk “for from his fullness we have all received, and grace upon grace.” The meaning of the phrase γὰρ ἀνείπων χάριτος (charin anti charitos) could be: (1) love (grace) under the New Covenant in place of love (grace) under the Sinai Covenant, thus replacement; (2) grace “on top of” grace, thus accumulation; (3) grace corresponding to grace, thus correspondence. The most commonly held view is (2) in one sense and (3) in another, and this is probably the best explanation. This sense is supported by a fairly well-known use in Philo, Posit 43 (145). Morina D. Hooker suggested that Exod 33:13 provides the background for this expression: “Now therefore, I pray you, if I have found χαίρεις (LXX) in your sight, let me know your ways, that I may know you, so that I may find χαίρετος (LXX) in your sight.” Hooker proposed that it is this idea of favor given to one who has already received favor which lies behind 1:16, and this seems very probable as a good explanation of the meaning of the phrase (“The Johannine Prologue and the Messianic Secret,” NTS 21 [1974/75]: 53).

16 sn Earlier commentators (including Origen and Luther) took the words For we have all received from his fullness one gracious gift after another to be John the Baptist’s. Most modern commentators use them as John added them, but only after John’s death, in order to indicate the implied contrast between the Mosaic law and grace through Jesus Christ. John 1:17 seems to indicate
The Testimony of John the Baptist

1:19 Now5 this was 6 John’s7 testimony8 when the Jewish leaders9 sent10 priests and Levites from Jerusalem11 to ask him, “Who are you?”12

1:20 He confessed – he did not deny but confessed – “I am not the Christ!”13 1:21 So they said to Philip in John 1:49: “The one who has seen me has seen the Father.”

5 tn Here καί (kai) has been translated as “now” to indicate the transition to a new topic. Greek style often begins sentences or clauses with “and,” but English style generally does not.

6 pn Grk ἵνα (hina) is used to introduce the final ἐνθέξονται (enthéxontai) phrase.

7 sn John’s refers to John the Baptist.

8 tn Or “witness.”

9 sn John the Baptist’s testimony seems to take place over 3 days: day 1, John’s testimony about his own role is largely negative (1:19-28); day 2, John gives public testimony about who Jesus is (1:29-34); day 3, John sends his own disciples to follow Jesus (1:35-40).

10 tn Or “the Jewish authorities.” Grk theos, “unique son,” “unique one,” etc. (see 1:14). Furthermore, theos also explains the origin of the other reading (uois), because it is difficult to see why a scribe would have written the two words without the personal pronoun (μονογενὴς). Grk theos, “the one only” so used is a substantival adjective: “when is an adjective used substantivally when it immediately precedes a noun? When, as in 1:14, ‘theos’ is a substantive and is in apposition to μονογενὴς, the participle o ὃν (“whom”), as in apposition to theos, giving in effect three descriptions of Jesus rather than only two. (B. D. Ehrman, The Orthodox Corruption of Scripture, 81, suggests that it is nearly impossibly completely and completely unattested in the NT for an adjective followed by a noun that agrees in gender, number, and case, to be a substantival adjective: ‘when is an adjective used substantivally when it immediately precedes a noun of the same inflection?’ This, however, is an overstatement.

11 sn Has made God known. In this final verse of the prologue, the climactic and ultimate statement of the earthly career of the Logos, Jesus of Nazareth, is reached. The unique One (John 1:14), the One who has taken on human form and nature by becoming incarnate (became flesh, 1:14), who is himself fully God (the Word was God, 1:1c) and is to be identified with the ever-living One of the Old Testament revelation (Exod 3:14), who is in intimate relationship with the Father, this One and no other has fully revealed what God is like. As


13 sn “Who are you?” No uniform Jewish expectation of a single eschatological figure existed in the 1st century. A majority expected the Messiah. But some pseudepigraphic books describe God’s intervention without mentioning the appointed Davidec king; in parts of 1 Enoch, for example, the figure of the Son of Man, not the Messiah, embodies the expected eschatological action. It also seems to have been part of the proclamation (John 1:23, 26-27). Crowds were beginning to follow him. He was operating in an area not too far from the Essene center on the Dead Sea. No wonder the authorities were curious about who he was.
asked him, “Then who are you? Are you Elijah?” He said, “I am not!”2 “Are you the Prophet?”9 He answered, “No!”1:22 Then they said to him, “Who are you? Tell us so that we can give an answer to those who sent us. What do you say about yourself?”

1:23 John said, “I am the voice of one shouting in the wilderness, ‘Make straight the way for the Lord,’ as Isaiah the prophet said.”

1:24 (Now they had been sent from the Pharisees.)9 1:25 So they asked John, “Why then are you baptizing if you are not the Christ, nor Elijah, nor the Prophet?”

1:26 John answered them,22 “I baptize with water. Among you stands one whom you do not recognize,1:27 who is coming after me. I am not worthy50 to untie the strap of his sandal!”

1:28 These things happened in Bethany66 across the Jordan River17 where John was baptizing.

1:29 On the next day John18 saw Jesus coming toward him and said, “Look, the Lamb of God19 who takes away the sin of the world! 1:30 This is the one about whom I said, ‘After me comes a man who is greater than I am,’20 because he existed before me.” 1:31 I did not recognize21

Jesus’ last name.

1 tn Grk “What then?” (an idiom).

2 sn According to the 1st century rabbinic interpretation of 2 Kgs 2:11, Eljah was still alive. In Mal 4:5 it is said that Eljah would be the precursor of Messiah. How does one reconcile John the Baptist’s denial here (“I am not”) with Jesus’ statements in Matt 11:14 (see also Mark 9:13 and Matt 17:12) that John the Baptist was Eljah? Some have attempted to remove the difficulty by a reconstruction of the text in the Gospel of John which makes the Baptist say that he was Eljah. However, external support for such emendations is lacking. According to Gregory the Great, John was not Eljah, but excoriated the function of Eljah by preparing the way. But this avoids the real difficulty, since in John’s Gospel the question of the Jewish authorities to the Baptist concerns precisely his function. It has also been suggested that the author of the Gospel here preserves a historically correct reminiscence – that John the Baptist did not think of himself as Eljah, although Jesus said otherwise. Mark 6:14-16 and Mark 8:28 indicate the people and Herod both distinguished between John and Eljah – probably because he did not see himself as Eljah. But Jesus’ remarks in Matt 11:14, Mark 9:13, and Matt 17:12 indicate that John did perform the function of Eljah – John did for Jesus what Eljah was to have done for the coming of the Lord. C. F. D. Moule pointed out that it is too simple to see a straight contradiction between John’s account and that of the synoptic gospels: “We have to ask by whom the identification is made, and by whom refused. The synoptic gospels represent Jesus as identifying, or comparing, the Baptist with Eljah, while John represents the Baptist as rejecting the identification when it is offered him by his interviewers. Now these two, so far from being incompatible, are psychologically complementary. The Baptist humbly rejected the exalted title, but Jesus, on the contrary, bestows it on him. Why should not the two both be correct?” (The Phenomenon of the New Testament [SBT], 70).

3 sn The Prophet is a reference to the “prophet like Moses” of Deut 18:15, by this time an eschatological figure in popular belief. Acts 3:22 identifies Jesus as this prophet.

4 tn The words “tell us” are not in the Greek but are implied.

5 tn Grk “He”; the referent (John the Baptist) has been specified in the translation for clarity.

6 sn This call to “make straight” is probably an allusion to 2 Kgs 2:11, 2:11, 2:11, 2:11, “to untie the strap of his sandals,” but it may be more emphatic to retain the singular here.

7 sn The words “Tell us” are not in the Greek but are supplied for clarification.

8 sn Pharisees were members of one of the most important and influential religious and political parties of Judaism in the time of Jesus. There were more Pharisees than Sadducees (according to Josephus, Ant. 17.2.4 [17.42] there were more than 6,000 Pharisees at about this time). Pharisees differed with Sadducees on certain doctrines and patterns of behavior. The Pharisees were strict and zealous adherents to the laws of the OT and to numerous additional traditions such as angels and bodily resurrection.

9 sn This is a parenthetical note by the author.

10 tn Grk “And they asked him, and said to him”; the referent (John) has been specified in the translation for clarity, and the phrase has been simplified in the translation to “So they asked John.”

11 sn The baptism is not to be regarded as a water baptism, but rather the baptism of repentance. This has been called “the baptism of the. preparation through repentance.”

12 sn A quotation from Isa 40:3.

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14 sn The words “Tell us” are not in the Greek but are supplied for clarification.

15 sn Gen 22:8 is an important passage in the background of the title Lamb of God as applied to Jesus. In Jewish thought this was held to be a supremely important sacrifice. G. Vermès stated: “For the Palestinian Jew, all lamb sacrifice, and especially the Passover lamb and the Tamid offering, was a memorial of the Akedah with its effects of deliverance, for giving of a new covenantal salvational” (Scripture and Tradition in Judaism [SPB], 225).

16 sn The words “Tell us” are not in the Greek but are supplied for clarity.

17 sn River is not in the Greek text but is supplied for clarification.

18 tn Grk “he”; the referent (John) has been supplied in the translation for clarity.

19 sn Gen 22:8 is an important passage in the background of the title Lamb of God as applied to Jesus. In Jewish thought this was held to be a supremely important sacrifice. G. Vermès stated: “For the Palestinian Jew, all lamb sacrifice, and especially the Passover lamb and the Tamid offering, was a memorial of the Akedah with its effects of deliverance, for giving of a new covenantal salvational” (Scripture and Tradition in Judaism [SPB], 225).

20 tn Or “has a higher rank than I.”

21 tn Or “know.”
him, but I came baptizing with water so that he could be revealed to Israel.\textsuperscript{13}

1:32 Then\textsuperscript{3} John testified, \textsuperscript{3} “I saw the Spirit descending like a dove\textsuperscript{4} from heaven,\textsuperscript{5} and it remained on him.\textsuperscript{6} 1:33 And I did not recognize him, but the one who sent me to baptize with water said to me, ‘The one on whom you see the Spirit descending and remaining – this is the one who baptizes with the Holy Spirit.’ 1:34 I have both seen and testified that this man is the Chosen One of God.”\textsuperscript{7}

\textsuperscript{1} sn John the Baptist, who has been so reluctant to elaborate his own role, now more than willingly gives his testimony about Jesus. For Jesus the emphasis clearly falls on the Baptist as a witness to Jesus. No attention is given to the Baptist’s call to national repentance and very little to his baptism. Everything is focused on what he has to say about Jesus: so that he could be revealed to Israel.

\textsuperscript{2} tn Here καί (kaí) has been translated as “then” to indicate the implied sequence of events in the narrative. Greek style often begins series of clauses or phrases with “and,” but English style generally does not.

\textsuperscript{3} tn Grk “testified, saying.” The participle λέγων (legōn) is redundant in contemporary English and has not been translated.

\textsuperscript{4} sn The phrase like a dove is a descriptive comparison. The Spirit is not a dove, but descended like one in some sort of bodily representation.

\textsuperscript{5} tn Or “from the sky.” The Greek word οὐρανός (ouranos) may be translated “sky” or “heaven,” depending on the context.

\textsuperscript{6} sn John says the Spirit remained on Jesus. The Greek verb μένειν (menēn) is a favorite Johannine word, used 40 times in the Gospel and 27 times in the Epistles (67 together) against 118 times total in the NT. The general significance of the verb μένειν is to emphasize the permanency of relationship between Father and Son and Son and believer. Here the use of the word implies that Jesus permanently possesses the Holy Spirit, and because he does, he will dispense the Holy Spirit to others in baptism. Other notes on the dispensation of the Spirit occur at John 3:5 and following (at least implied by the wordplay, John 3:34, 7:38-39, numerous passages in John 14-16, the Paraclete passages), and John 20:22. Note also the allusion to Isa 42:1 – “Behold my servant…my chosen one in whom my soul delights. I have put my Spirit on him.”

\textsuperscript{7} tc † What did John the Baptist declare about Jesus on this occasion? Did he say, “This is the Son of God” (οὗτος ἐστιν ὁ υἱός τοῦ θεοῦ, houtos etsin ho hius tou theou), or “This is the Chosen One of God” (οὗτος ἐστιν ὁ ἐκλεκτός τοῦ θεοῦ, etsin etsin ho eklektos tou theou)? The majority of the witnesses, impressive because of their diversity in age and locales, read “This is the Son of God” (so [AB], 1:57), 1:33 33 1241 aur cf I g bo as well as the majority of Byzantine minuscules and many others). Most scholars take this to be sufficient evidence to regard the issue as settled without much of a need to reflect on internal evidence. On the other hand, one of the earliest ms for this verse, (\textsuperscript{1} B\textsuperscript{2}) 3rd century underground, has consistently, εστιν ὁ ἐκλεκτός τοῦ θεοῦ. (There is a gap in the ms at the point of the disputed words; it is too large for υἱός especially if written, as it surely would have been, as a nomen sacrum [ÝC]. The term ἐκλεκτός was not a nomen sacrum and would have therefore taken up much more space [ΕΚΛΕΚΤΟΣ]. Given these two variants, there is hardly any question as to what \textsuperscript{1} B\textsuperscript{2} read.) This papyrus has many affiliations with \textsuperscript{1} B\textsuperscript{2}, which here also has ὁ ἐκλεκτός. In addition to their combined testimony \textsuperscript{1} B\textsuperscript{2} and e ff\textsuperscript{2} support this reading. \textsuperscript{1} B\textsuperscript{2} is particularly impressive, for it is a second third-century papyrus in support of ὁ ἐκλεκτός. A third reading combines these two: “the elect Son” (electus filius in ff\textsuperscript{2} sa and [with slight variation]). Although the evidence for ἐκλεκτός is not as impressive as that for υἱός, the reading is found in early Alexandrian and Western witnesses. Turning to the internal evidence, “the Chosen One” clearly comes out ahead. “Son of God” is a favorite expression of the author (cf. 1:49; 3:18; 5:25; 10:36; 11:4, 27; 19:7; 20:31); further, there are several other references to “his Son,” “the Son,” etc. Scribes would be naturally motivated to change ἐκλεκτός to υἱός since the latter is both a Johannine expression and is, on the surface, richer theologically in 1:34. On the other hand, there is not a sufficient reason for scribes to change υἱός to ἐκλεκτός. The term never occurs in John; even its verbal cognate (ἐκλέγω, eklegō) is never affirmed of Jesus in this Gospel. ἐκλεκτός clearly best explains the rise of υἱός.

Further, the third reading (“Chosen Son of God”) is patently a conflation of the other two. It has all the earmarks of adding υἱός to ἐκλεκτός. Thus, ὁ υἱός τοῦ θεοῦ is almost certainly a motivated revision. (A. R. E. Brown notes [John AB], 1:57) “On the basis of theological tendency…it is difficult to imagine that Christian scribes would change the ‘Son of God’ to ‘God’s chosen one,’ while a change in the opposite direction would be quite plausible. Harmonization with the Synoptic accounts of the baptism (‘You are [This is] my beloved Son’) would also explain the introduction of ‘the Son of God’ into John; the same phenomenon occurs in vi 69. Despite the weaker textual evidence, therefore, it seems best – with Lagrange, Barrett, Boismard, and others – to accept ‘God’s chosen one’ as original.”

\textsuperscript{8} sn John refers to John the Baptist.

\textsuperscript{9} tn “There” is not in the Greek text but is implied by current English idiom.

\textsuperscript{10} sn This section (1:35-51) is joined to the preceding by the literary expedient of repeating the Baptist’s testimony about Jesus being the Lamb of God (1:36, cf. 1:29). This repeated testimony (1:36) no longer has revelatory value in itself, since it has been given before; its purpose, instead, is to institute a chain reaction which will bring John the Baptist’s disciples to Jesus and make them Jesus’ own disciples.

\textsuperscript{11} tn Grk “his”; the referent (John) has been specified in the translation for clarity.

\textsuperscript{12} tn “And the two disciples heard him speaking.”

\textsuperscript{13} sn The expression followed Jesus pictures discipleship, which means that what he had to learn from Jesus is to follow him as the guiding priority of one’s life.

\textsuperscript{14} tn Grk “What are you seeking?”

\textsuperscript{15} sn This is a parenthetical note by the author.

\textsuperscript{16} tn Grk “He;” the referent (Jesus) has been specified in the translation for clarity.

\textsuperscript{17} tn Grk “said to them.”

\textsuperscript{18} tn Grk “about the tenth hour.”

\textsuperscript{1} sn About four o’clock in the afternoon. What system of time reckoning is the author using? B. F. Westcott thought John, unlike the synoptic gospels, was using Roman time, which started at midnight (St. John, 282). This would make the time 10 a.m., which would fit here. But later in the Gospel’s Passover account (John 19:42, where the sixth hour is on the “eve of the Passover”) it seems clear the author had this in mind. The same phenomenon occurs in vi 69. Despite the weaker textual evidence, therefore, it seems best – with Lagrange, Barrett, Boismard, and others – to accept ‘God’s chosen one’ as original.”
Andrew’s Declaration

1:40 Andrew, the brother of Simon Peter, was one of the two disciples who heard what John said2 and followed Jesus.2 1:41 He first found his own brother Simon and told him, “We have found the Messiah!” (which is translated Christ).3 1:42 Andrew brought Simon4 to Jesus. Jesus looked at him and said, “You are Simon, the son of John.5 You will be called Cephas” (which is translated Peter).6

The Calling of More Disciples

1:43 On the next day Jesus9 wanted to set out for Galilee.10 He11 found Philip and said12 to him, “Follow me.” 1:44 (Now Philip was from Bethsaida,13 the town of14 Andrew and Peter.) 1:45 Philip found Nathanael15 and told him, “We have found the one Moses wrote about in the law, and the prophets also wrote about – Jesus of Nazareth, the son of Joseph.” 1:46 Nathanael17 replied, “Can anything good come out of Nazareth?”15 Philip replied,20 “Come and see.”

1:47 Jesus saw Nathanael coming toward him and exclaimed.21 “Look, a true Israelite in whom there is no deceit!”22 1:48 Nathanael asked him, “How do you know me?” Jesus replied,23 “Before Philip called you, when you were under the fig tree,”24 I saw you.” 1:49 Nathanael answered him, “Rabbi, you are the Son of God; you are the King of Israel!”26 1:50 Jesus said to him,27 “Because I told you that I saw you under

reckoned time from 6 a.m. (e.g., Roman sundials are marked VI, not XII, for noon).

1 tn Grk “who heard from John,”
2 tn Most witnesses (K 4 Q 1249 13 B 893 syd εἰρ Ψ) read πρῶτος (prōtos) here instead of πρῶτον (prōton). The former reading would be a predicate adjective and suggest that Andrew “was the first” person to proselytize another regarding Jesus. The reading preferred, however, is the neuter πρῶτον, used as an adverb (BDAG 893 s.v. πρῶτος 1a,b,1), and it suggests that the first thing that Andrew did was to proselytize Peter. The evidence for this reading is early and weighty: 4:68–70 A B 0 7 083 75 969 979 892 al lat.
3 tn Both Greek “Christ” and Hebrew and Aramaic “Messiah” mean “the one who has been anointed.”
4 tn This is a parenthetical note by the author. See the note on Christ in 1:20.
5 tn Grk “He brought him”; both referents (Andrew, Simon) have been specified in the translation for clarity.
6 tn The reading “Simon, son of John” is well attested in 4:68–70 B* L W 33 pc it co. The majority of mss (A B 7 083 75 979 892) read “Simon, the son of Jonah” here instead, but that is perhaps an assimilation to Matt 16:17.
7 sn This is a parenthetical note by the author. The change of name from Simon to Cephas is indicative of the future role he will play. Only John among the gospel writers gives the Greek transliteration (Κηφᾶς, Kēphans) of Simon’s new name, Qēphā (which is Galilean Aramaic). Neither Πέτρος (Petros) in Greek nor Qēphā in Aramaic is a normal proper name; it is more like a nickname.
8 tn Grk “he”: the referent (Jesus) has been specified in the translation for clarity. Jesus is best taken as the subject of εὐγράψατε (heuriskei), since Peter would scarcely have wanted to go to Galilee.
9 sn No explanation is given for why Jesus wanted to set out for Galilee, but probably he wanted to go to the wedding at Cana (about a two day trip).
10 sn “Andrew, the brother of Simon Peter,” was one of the two disciples who heard what John said and followed Jesus. This name occurs in all mss except in 1249, 700, and 894, but this is likely a scribal error.
11 sn The Greek phrase ἕτοι πάντων ἐποιεῖτο ἀλλήλους (“And Philip said to him.”) is somewhat redundant; this is a parenthetical note by the author. The change of name from Simon to Cephas is indicative of the future role he will play. Only John among the gospel writers gives the Greek transliteration (Κηφᾶς, Kēphans) of Simon’s new name, Qēphā (which is Galilean Aramaic). Neither Πέτρος (Petros) in Greek nor Qēphā in Aramaic is a normal proper name; it is more like a nickname.
12 tn Grk “and Jesus said.”
15 sn Although the author thought of the town as in Galilee (12:21), Bethsaida technically was 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 Jordan river. This territory was heavily Gentile (which may explain why Andrew and Philip both have Gentile names).
17 sn Nathanael is traditionally identified with Bartholomew (although John never describes him as such). He appears here after Philip, while in all lists of the twelve except in Acts 1:13, Bartholomew follows Philip. Also, the Aramaic Bar- tolmai means “son of Tolmai,” the surname; the man almost certainly had another name.
18 tn “Also” is not in the Greek text, but is implied.
19 tn Grk “And Nathanael.”
20 tn Grk “said to him.”
21 sn Can anything good come out of Nazareth? may be a local proverb expressing jealousy among the towns.
22 sn This is a parenthetical note by the author. The change of name from Simon to Cephas is indicative of the future role he will play. Only John among the gospel writers gives the Greek transliteration (Κηφᾶς, Kēphans) of Simon’s new name, Qēphā (which is Galilean Aramaic). Neither Πέτρος (Petros) in Greek nor Qēphā in Aramaic is a normal proper name; it is more like a nickname.
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24 tn Many have speculated about what Nathanael was doing under the fig tree. Meditating on the Messiah who was to come? A good possibility, since the fig tree was used as shade for teaching or studying by the later rabbis (Ecclesiastes Rabbah 5:11). Also, the fig tree was symbolic for messianic peace and plenty (Mic 4:4, Zech 3:10).
25 sn Although βασιλεύς (basileus) lacks the article it is definite due to contextual and syntactical considerations. See ExSyn 263.
26 sn Nathanael’s confession – You are the Son of God; you are the King of Israel – is best understood as a confession of Jesus’ messiahship. It has strong allusions to Ps 2:6-7, a well-known messianic psalm. What Nathanael’s exact understanding was at this point is hard to determine, but “son of God” was a designation for the Davidic king in the OT, and Nathanael parallels it with King of Israel here.
27 tn Grk “answered and said to him.” This has been simplified in the translation to “said to him.”
the fig tree, do you believe? You will see greater things than these." 1:51 He continued, "I tell all of you the solemn truth — you will see heaven opened and the angels of God ascending and descending on the Son of Man." 1:53

Turning Water into Wine

2:1 Now on the third day there was a wedding at Cana in Galilee. Jesus’ mother was there, 2:2 and Jesus and his disciples were also invited to the wedding. 2:3 When the wine ran out, Jesus’ mother said to him, “They have no wine left.” 2:4 Jesus replied, “Woman, why are you saying this to me? 12 My time has not yet come.” 2:5 His mother told the servants, “Whatever he tells you, do it.” 2:6

2:6 Now there were six stone water jars there for Jewish ceremonial washing, 15 each holding twenty or thirty gallons. 2:7 Jesus told the servants, “Fill the water jars with water.” So they filled them up to the very top. 2:8 Then he told them, “Now draw some out and take it to the disciples.” 2:9 They had drawn five or six gallons (about 20 or 30 liters) each, 2:10 and Jesus’ mother was standing near the servants and watching what they were doing. 2:11 After the water that the servants had drawn from the jars had been served to the guests, they noticed that the jars had been filled with water, 2:12 so they took the five or six gallons of stored water out of the stone jars and served it to the guests, who thought it was the wine of the vineyard. 2:13 Jesus’ mother said to him, “Who am I to interfere in your affairs, my son?” 2:14 Jesus replied, “Woman, why are you saying this to me?” 2:15 My time has not yet come.” 2:16 His mother told the servants, “Whatever he tells you, do it.” 2:17

John 1:51
2024

1 sn 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 of Galilee.

2 tn Grk “and he said to him.”

3 tn Grk “Truly, truly, I say to you.”

4 tn The title Son of Man appears 13 times in John’s Gospel. It is a loose translation of the Hebrew term metronymhos (Greek metronymhos). The title as used in John’s Gospel has several implications. (1) It underscores Jesus’ authority (5:27; 9:35). The title as used in John’s Gospel has for its background the son of man figure who appears in Dan 7:13-14 and is granted universal regal authority. Thus for the author, the emphasis in this title is not on Jesus’ humanity, but on his heavenly origin and divine authority.

5 sn Cana in Galilee was not a very well-known place. It is mentioned only here, in 4:46, and 21:2, and nowhere else in the NT. Josephus (Life 16 [86]) says he once had his quarters there. The probable location is present day Khirbet Cana, 8 mi (14 km) north of Nazareth, or Khirbet Kenna, 4 mi (7 km) northeast of Nazareth.

6 tn This is in Galilee and Jesus’ mother.

7 tn There is no clue to the identity of the bride and groom, but in all probability either relatives or friends of Jesus’ family were involved, since Jesus’ mother and both Jesus and his disciples were invited to the celebration. The attitude of Mary in approaching Jesus and asking him to do something when the wine ran out also suggests that familiar obligations were involved.

8 tn The word “left” is not in the Greek text but is implied.

9 sn They have no wine left. On the backgrounds of this miracle J. D. M. Derrett pointed out among other things the strong element of reciprocity about weddings in the Ancient Near East. It was possible in certain circumstances to take legal action against the man who failed to provide an appropriate wedding gift. The bridegroom and family here might have been in this position. Mary, therefore, feels justified to provide adequately for her guests (“Water into Wine,” BZ 7 [1963]: 80-97). Was Mary asking for a miracle? There is no evidence that Jesus had worked any miracles prior to this (although this is an argument from silence). Some think Mary was only reporting the situation, or (as Calvin thought) asking Jesus to give some godly exhortations to the guests and thus relieve the bridegroom’s embarrassment. But the question, and the reply of Jesus in v. 4, seem to imply more. It is not inconceivable that Mary, who had probably been witness to the events of the preceding days, or at least was aware of them, knew that her son’s public career was beginning. She also knew the supernatural events surrounding his birth, and the prophetic words of the angel, and of Simeon and Anna in the temple at Jesus’ dedication. In short, she had good reason to believe Jesus to be the Messiah, and now his public ministry had begun. In this kind of context, her request does seem more significant.

10 tn Grk “and Jesus said to her.”

11 sn The term Woman is Jesus’ normal, polite way of addressing women (Matt 15:28, Luke 13:12; John 4:21; 8:10; 19:26; 20:15). But it is unusual for a son to address his mother with this term. The custom in both Hebrew (Aramaic) and Greek would be for a son to use a qualifying adjective for title. Is there significance in Jesus’ use here? It probably indicates that a new relationship existed between Jesus and his mother once he had embarked on his public ministry. He was no longer or primarily only her son, but the “Son of Man.” This is also suggested by the use of the same term in 19:26 in the scene at the cross, where the beloved disciple is “given” to Mary as her “new” son.

12 tn Grk “Woman, what to me and to you?” (an idiom). The phrase τι έμοι και σοι, γύναι (ti emoi kai soi, gunai) is Semitic in origin. The equivalent Hebrew expression in the Old Testament had two basic meanings: (1) When one person was unjustly bothering another, the injured party could say “What have I done to you?” (lit., “What have I done to you that you should do this to me?”) (Judg 11:12, 2 Chr 35:21, 1 Kgs 17:18). (2) When someone was asked to get involved in a matter he felt was no business of his, he could say to the one asking him, “What to me and to you?” meaning, “That is your business, how am I involved?” (2 Kgs 3:13, Hos 14:8). Option (1) implies hostility, while option (2) implies merely disengagement. Mary may have been speaking in a matter she felt was no business of her, and so used the expression found in (2).

13 tn Grk “my hour” (referring to the time of Jesus’ crucifixion and return to the Father).

14 sn The Greek word translated time (ὥρα, Jwra) occurs in John 2:4; 4:21, 25; 5:25, 28, 29; 7:30; 8:20; 12:23, 27; 13:1; 16:25; and 17:1. It is a reference to the special period in Jesus’ life when he was to leave this world and return to the Father (13:1); the hour when the Son of man is glorified (17:1). This is accomplished through his suffering, death, resurrection (and ascension — though this last is not emphasized by John). John 7:30 and 8:20 imply that Jesus’ arrest and death were included. John 12:23 and 17:1 refer to the glorification of the Son, imply that the resurrection and ascension are included as part of the “hour.” In John 2:4 Jesus’ remark to his mother indicates that the time for this self-manifestation has not yet arrived; his identity as Messiah is not yet to be publicly revealed.

15 tn 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.

16 tn Grk “for the purification of the Jews.”

17 tn Grk “holding two or three metretes” (about 75 to 115 liters). Each of the pots held 2 or 3 μετρήται (metreta). A μετρήτης (metretes) was about 9 gallons (40 liters); thus each jar held 18-27 gallons (80-120 liters) and the total volume of liquid involved was 108-162 gallons (480-720 liters). John 2:4; 4:16, 23; 5:25, 28, 29; 7:30; 8:20; 12:23, 27; 13:1; 16:25; and 17:1. It is a reference to the special period in Jesus’ life when he was to leave this world and return to the Father (13:1); the hour when the Son of man is glorified (17:1). This is accomplished through his suffering, death, resurrection (and ascension — though this last is not emphasized by John). John 7:30 and 8:20 imply that Jesus’ arrest and death were included. John 12:23 and 17:1 refer to the glorification of the Son, imply that the resurrection and ascension are included as part of the “hour.” In John 2:4 Jesus’ remark to his mother indicates that the time for this self-manifestation has not yet arrived; his identity as Messiah is not yet to be publicly revealed.

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head steward," and they did. 2:9 When the head steward tasted the water that had been turned to wine, not knowing where it came from (though the servants who had drawn the water knew), he called the bridegroom 2:10 and said to him, “Everyone serves the good wine first, and then the cheaper wine when the guests are drunk. You have kept the good wine until now!” 2:11 Jesus did this as the first of his miraculous signs, in Cana of Galilee. In this way he revealed his glory, and his disciples believed in him. 11

Cleansing the Temple

2:12 After this he went down to Capernaum 12 with his mother and brothers, and his disciples, and they stayed there a few days. 2:13 Now the Jewish feast of Passover was near, so Jesus went up to Jerusalem. 15

Passover of a.d. 33. There is a possibility that 5:1 also refers to a Passover, in which case it would be the second of Jesus’ public ministry (a.d. 31), while 6:4 would refer to the third (a.d. 32) and the remaining references would refer to the final Passover at the time of the crucifixion. It is entirely possible, however, that the Passovers occurring in the Fourth Gospel are not intended to be understood as listed in chronological sequence. If the material of the Fourth Gospel originally existed in the form of homilies or sermons by the Apostle John on the life and ministry of Jesus, the present arrangement would not have to be in strict chronological order (it does not explicitly claim to be). In this case the Passover mentioned in 2:13, for example, might actually be later in Jesus’ public ministry than it might at first glance appear. This leads, however, to a discussion of even greater importance in the passage, the relationship of the temple cleansing in John’s Gospel to the similar account in the synoptic gospels.

15 sn Map For location see Map B1; Map F3; Map 2:8; Map C3.
10 sn John 2:14-22. Does John’s account of the temple cleansing describe the same event as the synoptic gospels, or a separate event? The other accounts of the cleansing of the temple are Matt 21:12-17, Mark 11:15-19, and Luke 19:45-46. None are as long as the Johannine account. The fullest of the synoptic accounts is Mark’s. John’s account differs from Mark’s in the mention of sheep and oxen, the mention of the whip of cords, the Greek word κερματίστης (kermastiths) for money changer (the synoptics use κολλυβιστής [kollybisths], which John mentions in 2:15), the scattering of the coins (2:15), and the command by Jesus, “Take these things away from here!” The word for overturned in John is ἀναστρεφω (anastrefw), while Matthew and Mark use καταστρεφω (katastrefw; Luke does not mention the moneychangers at all). The synoptics all mention that Jesus quoted Isa 56:7 followed by Jer 7:11. John mentions no citation of scripture at all, but says that later the disciples remembered Ps 69:9. John does not mention, as does Mark, Jesus’ prohibition on carrying things through the temple (i.e., using it for a shortcut). But the most important difference is one of time: In John the cleansing appears as the first great public act of Jesus’ ministry, while in the synoptics it is virtually the last. The most common solution of the problem, which has been endlessly discussed among NT scholars, is to say there was only one cleansing, and that it is described as the synoptics record it, at the end of Jesus’ ministry. In the synoptics it appears to be the event that finalized the opposition of the high priest, and precipitated the arrest of Jesus. According to this view, John’s placing of the event at the opening of Jesus’ ministry is due to his general approach; it was fitting ‘theologically’ for Jesus to open his ministry this way, so this is the view John records. Some have overstated the case for one cleansing and John’s placing of it at the opening of Jesus’ public ministry, however. For example W. Barclay stated: “John, as someone has said, is more interested in the truth than in the facts. He was not interested to tell men when Jesus cleansed the temple; he was supremely interested in telling men that Jesus did cleanse the temple” (John [DSSB], 64). But this is not the case. The impression that the Johannine writer has of the cleansing is created by John’s Gospel: The evangelist seems to go out of his way to give details and facts, including notes of time and place. To argue as Barclay does that John is interested in truth apart from the facts is to set up a false dichotomy. Why should one have to assume, in any case, that there could have been only one cleansing of the temple? This account in John is found in a large section of non-synoptic material. Apart from the words of John the Baptist — and even this is markedly different from the references in the synoptics — nothing else in the first five chapters of John’s Gospel is found in any of the synoptics. It is certainly not impossible that John took one isolated episode from the conclusion of Jesus’ earthly ministry and inserted it into his own narrative in a place which seemed appropriate according to his purposes. But in view of the differences between John and the synoptics, in both wording and content, as well as setting and time, it is at least possible that the
Father’s house a marketplace!” 17 Then his disciples remembered that it was written, “Zeedeq for your house will devour me.” 18

2:18 So then the Jewish leaders 10 responded, 11 “What sign can you show us, since you are doing these things?” 12 Then Jesus replied, 13 “Destroy this temple and in three days I will raise it up again.” 2:20 Then the Jewish leaders 15 said to him, “This temple has been under construction 16 for forty-six years, 177 and are you going to raise it up in three days?” 2:21 But Jesus was speaking about the temple of his

...
body.\(^4\) 2:22 So after he was raised from the dead, his disciples remembered that he had said this, and they believed the scripture\(^5\) and the saying\(^6\) that Jesus had spoken.

**Jesus at the Passover Feast**

2:23 Now while Jesus\(^4\) was in Jerusalem\(^5\) at the feast of the Passover, many people believed in his name because they saw the miraculous signs he was doing.\(^6\) 2:24 But Jesus would not entrust himself to them, because he knew all people.\(^7\) 2:25 He did not need anyone to testify about man,\(^8\) for he knew what was in man.\(^9\)

**Conversation with Nicodemus**

3:1 Now a certain man, a Pharisee\(^30\) named Nicodemus, who was a member of the Jewish ruling council,\(^11\) 3:2 came to Jesus\(^32\) at night\(^13\)

Out of the darkness of his life and religiosity Nicodemus came to the Light of the world. The author probably had multiple meanings or associations in mind here, as is often the case.

**John 3:5**

Jesus answered, “I tell you the solemn truth,\(^20\) unless a person is born of water and

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\(^1\) tn The genitive “of his body” (τοῦ σώματος αὐτοῦ, tou sōmatos autou) is a genitive of apposition, clarifying which temple Jesus was referring to. Thus, Jesus not only was referring to his physical resurrection, but also to his participation in the resurrection process. The New Testament thus records the Father, Son, and Holy Spirit as all performing the miracle of Christ’s resurrection.

\(^2\) sn They believed the scripture is probably an anaphoric reference to Ps 69:9 (69:10 LXX), quoted in John 2:17 above. Presumably the disciples did not remember Ps 69:9 on the spot, but it was a later insight.

\(^3\) tn Or “statement”; Grk “word.”

\(^4\) tn Grk “he”; the referent (Jesus) has been specified in the translation for clarity.

\(^5\) map For location see Map5:81; Map6:43; Map7:62; Map8:72; Map10:13; JP1:42; JP2:43; JP4:43; JP4:44.

\(^6\) sn Because they saw the miraculous signs he was doing. The issue here is not whether their faith was genuine or not, but whether they understood the miracles. 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.

\(^7\) tn Grk “all.” The word “people” has been supplied for clarity, since the Greek word νόμισμα (nomisma) is masculine plural (thus indicating the people rather than things).

\(^8\) tn The masculine form has been retained here in the translation to maintain the connection with “a man of the Pharisees” in 3:1, with the understanding that the reference is to people of both genders.

\(^9\) tn See previous note on “man” in this verse.

\(^10\) sn See the note on Pharisees in 1:24.

\(^11\) tn Grk “a ruler of the Jews” (denoting a member of the Sanhedrin—the highest legal, legislative, and judicial body among the Jews).

\(^12\) tn Grk “him”; the referent (Jesus) has been specified in the translation for clarity.

\(^13\) tn Or “during the night.”

\(^14\) sn 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. But the timing is significant for John in terms of the light-darkness motif—compare John 9:4, 11:10, 13:30 (especially), 19:39, and 21:3.

\(^15\) tn The grammatical structure of the question in Greek presupposes a negative reply.
We speak about what we know and testify about what we have seen, but you people do not accept our testimony. If I have told you people about earthly things and you don’t believe, how will you believe if I tell you about heavenly things?

Nicodemus replied, “How can these things be?” Jesus answered, “Are you the teacher of Israel and yet you don’t understand these things? I tell you the solemn truth, no one has ascended into heaven to receive the Torah and descending to distribute it to men (e.g., Targum Ps 68:15). In contrast to these Jewish legends, the Son is the only one who has ever made the ascent and descent.

The verse, however, the final usage of “wind/Spirit” or “wind.”

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Nicodemus replied, “How can these things be?” Jesus answered, “Are you the teacher of Israel and yet you don’t understand these things?” I tell you the solemn truth, no one has ascended into heaven to receive the Torah and descending to distribute it to men (e.g., Targum Ps 68:15). In contrast to these Jewish legends, the Son is the only one who has ever made the ascent and descent.
into heaven except the one who descended from heaven—the Son of Man.\(^4\) *3:14* Just as Moses lifted up the serpent in the wilderness,\(^4\) so must the Son of Man be lifted up,\(^5\) *3:15* so that everyone who believes in him may have eternal life.\(^6\)

\(^4\) te Most witnesses, including a few important ones (Ａ111 Ψ 050 F13 vocals wērtσ[y’]v), have at the end of this verse “the one who is in heaven” (οὐν ἐν τῷ οὐρανῷ). A few others have variations on this phrase, such as “who was in heaven” (εὖ εἰμὶ οὐν), or “the one who is from heaven” (0141. pc sy). The witnesses normally considered the best, along with several others, lack the phrase in its entirety (766.75, 863 086 083 066 33 1241. pc). On the one hand, if the reading οὐν ἐν τῷ οὐρανῷ is authentic it may suggest that when Jesus was speaking to Nicodemus he spoke of himself, as in heaven even while he was on earth. If that is the case, one could see why variations from this hard saying arose: “who was in heaven,” “the one who is from heaven,” and omission of the clause. At the same time, such a saying could be interpreted (though with difficulty) as part of the narrator’s comments rather than Jesus’ statement to Nicodemus, alleviating the problem. And if v. 13 was viewed in early times as the evangelist’s statement, “the one who is in heaven” could have crept into the text through a marginal note. Other internal evidence suggests that this saying may be authentic. The adjectival participle, ὁ οὐν, is used in the Fourth Gospel more than any other NT book (though the Apocalypse comes in a close second), and frequently with reference to Jesus (1:18; 6:46; 20:17). It may be looking back to the XX of Exod 3:14 (ἔγει ἐμί ὁ οὐν). Especially since this exact construction is not necessary to communicate the location of the Son of Man, its presence in many witnesses here may suggest authenticity. Further, John uses the singular of οὐρανός (οὐράνιος, “heaven”) in all 18 instances of the word in this Gospel, and all but twice with the article (only 1:32 and 6:58 are anachronistic). Further, the latter existential (τὸ οὐρανόν to the article). At the same time, the witnesses that lack this clause are very weighty and must not be discounted. Generally speaking, if other factors are equal, the reading of such MSS should be preferred. And internally, it could be argued that οὐν is the most concise way to speak of the Son of Man in heaven at that time (without the participle the point would be more ambiguous). Further, the adjectival singular οὐρανός is already used twice in this verse, thus sufficiently prompting scribes to add the same in the longer reading. This combination of factors suggests that οὐν ἐν τῷ οὐρανῷ is not a genuine Johannism. Further intrinsic evidence against the longer reading relates to the evangelist’s purposes: If he intended v. 13 to be his own comments rather than Jesus’ statement, he would switch back to Jesus’ words in v. 14 (for the lifting up of the Son of Man is still seen as in the future) seems inexplicable. The reading “who is in heaven” thus seems to be too hard. All things considered, as intriguing as the longer reading is, it seems almost surely to have been a marginal gloss added inadvertently to the text in the process of transmission. For an argument in favor of the longer reading, see David Alan Black, “The Text of John 3:13,” *JT* 6 (1986): 49-66.

\(^5\) tn Some interpreters extend the quotation of Jesus’ words through v. 21. *7* Or “this is how much”; or “in this way.” The Greek adverb οὕστε (hōstēs) can refer (1) to the degree to which God loved the world, that is, to such an extent or so much that he gave his own Son (see R. E. Brown, *John* [AB], 1:133-34; D. A. Carson, *John*, 204) or (2) simply to the manner in which God loved the world, i.e., by sending his own son (see R. H. Gundry and R. W. Howell, “The Sense and Syntax of John 3:14-17 with Special Reference to the Use of ὁ ὢν ἐν τῷ οὐρανῷ” in John 3:16,” in *NVT 1* [1999]: 24-39). Though the term more frequently refers to the manner in which something is done (see BDAG 741.42 s.v. οὕστε/οὕστε), the following clause involving ὁ ὢν (hōste) plus the indicative (which stresses actual, but usually unexpected result) emphasizes the greatness of the gift God has given. With this in mind, then, it is likely (3) that John is emphasizing both the degree to which God loved the world as well as the manner in which He chose to express that love. This is in keeping with John’s style of using double entendre or double meaning. Thus, the focus of the Greek construction here is on the nature of God’s love, addressing its mode, intensity, and extent.

\(^6\) tn Although this word is often translated “only begotten,” such a translation is misleading, since in English it appears to express a metonymy of sorts. The word in Greek was used of an only child (a son [Luke 7:12, 9:38] or a daughter [Luke 8:42]). It was also used of something unique (only one of its kind) such as the mythological Phoenix (1 Clement 25:2). From here it passes easily to a description of Isaac (Heb 11:17 and Josephus, Ant. 1.13.1 [1.222]) who was not Abraham’s only son, but was one-of-a-kind because he was the child of the promise. Thus the word means “one-of-a-kind” and is reserved for Jesus in the Johannine literature of the NT. While all Christians are children of God (τέκνα Θεοῦ, telēna theou), Jesus is God’s Son in a unique, one-of-a-kind sense. The word is used in this way in all its uses in the Gospel of John (1:14, 1:18, 3:16, and 3:18).

\(^7\) tn In John the word ὁμολαμψάμενος (apollumi) can mean either (1) to be lost (2) to perish or be destroyed, depending on the context. *10* tn The alternatives presented are only two (again, it is typical of Johannine thought for this to be presented in terms of polar opposites): perish or have eternal life.

\(^8\) tn That is, “to judge the world to be guilty and liable to punishment.”

\(^9\) tn Or “judged.”

\(^10\) See the note on the term “one and only” in 3:16.

\(^11\) tn Or “this is the reason for God judging,” or “this is how judgment works.”

\(^12\) In Grk “judged.”

\(^13\) In Grk “judged.”

\(^14\) See the note on the term “one and only” in 3:16.

\(^15\) In Grk “judged.”

\(^16\) In this is the first use of the term ζωή αἰώνιον (aiōnion) in the Gospel, although ζωή (ζωή) in chap. 1 is to be understood in the same way without the qualifying αἰώνιος (aiōnios).
people loved the darkness rather than the light, because their deeds were evil. 3:20 For everyone who does evil deeds hates the light and does not come to the light, so that their deeds will not be exposed. 3:21 But the one who practices the truth comes to the light, so that it may be plainly evident that his deeds have been done in God. 2

Further Testimony About Jesus by John the Baptist

3:22 After this, 3:2 Jesus and his disciples came into Judean territory, and there he spent time with them and was baptizing. 3:23 John 4 was also baptizing at Aenon near Salim, 5 because water was plentiful there, and people were coming 6 to him and being baptized. 3:24 (For John had not yet been thrown into prison.) 18

3:25 Now a dispute came about between some of John’s disciples and a certain Jew, 9 concerning ceremonial washing. 10 3:26 So they came to John and said to him, “Rabbi, the one who was with you on the other side of the

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1 tn Grk “and men,” but in a generic sense, referring to people of both genders (as “everyone” in v. 20 makes clear).
2 sn John 3:16-21 provides an introduction to the (so-called) “realized” eschatology of the Fourth Gospel: Judgment has come; eternal life may be possessed now, in the present life, as well as in the future. The terminology “realized eschatology” was originally coined by E. Haenchen and used by J. Jeremias in discussion with C. H. Dodd, but is now characteristically used to describe Dodd’s own formulation. See L. Goppelt, Theology of the New Testament, 1:54, note 10, and R. E. Brown (John [AB, 1:cvii-cviii]) for further discussion. Especially important to note is the element of choice portrayed in John’s Gospel. If there is a twofold reaction to Jesus (esp. at 1:23-27), John says that Jesus was not baptizing, but his disciples. That is the issue noted in the reference to preceding material: The subject of the dispute, ceremonial washing (3:25), calls to mind the six stone jars of water changed to wine at the wedding feast in 2:6, put there for Jewish ceremonial washing. This section ultimately culminates and concludes ideas begun in chap. 2 and continued into chap. 3. Although the author does not supply details, one scenario would be this: The disciples of John, perplexed after this disagreement with an individual Jew (or with the Jewish authorities), came to John and asked about the fact that Jesus was baptizing and more and more were coming to him. John had been preaching a baptism of repentance for forgiveness of sin (see Mark 1:4, Luke 3:3). Possibly what the Jew(s) reported to John was not really a dispute about who was doing the baptizing aside from the Jewish purification rituals; it was not what made a person clean. A new heart within (that is, being born from above) is what makes a person clean. So John’s disciples came to him troubled about an apparent contradiction in doctrine though the explicit problem they mentioned is that Jesus was baptizing and multitudes were coming to him. (Whether Jesus was or was not baptizing really wasn’t the issue though, and John the Baptist knew it.)” (C. H. Dodd).
3 sn This section is related loosely to the preceding by μετὰ τῶν (meta taón). This constitutes an indefinite temporal reference; the intervening time is not specified.
4 sn John refers to John the Baptist.
5 tn The precise locations of Ἀἰνών (Aínōn) and Σαλείμ (Salēim) are unknown. Three possibilities are suggested: (1) In Perea, which is in Transjordan (cf. 1:28). Perea is just across the river from Judea. (2) In the northern Jordan Valley, on the west bank some 8 miles [13 km] south of Scythopolis. But with the Jordan River so close, the reference to abundant water (3:23) seems superfluous. (3) Thus Samaria has been suggested. 4 miles (6.6 km) east of Shechem is a town called Salim, and 8 miles (13 km) northeast of Salim lies modern Aínun. In the general vicinity are many springs. Because of the meanings of the names (Ἀἰνών = “springs” in Aramaic and Σαλείμ = Salem, “peace”) some have attempted to allegorize here that John the Baptist is near salvation. Obviously there is no need for this. It is far more probable that the author has in mind real places, even if their locations cannot be determined with certainty.
6 tn Or “people were continually coming.”
7 tn The words “to him” are not in the Greek text, but are implied.
8 sn This is a parenthetical note by the author.
9 tc Was this dispute between the Baptist’s disciples and an individual Jew (Ἰουδαίου, Ioudaiou) or representatives of the Jewish authorities (Ἰουδαίων, Ioudaíon)? There is good external support for the plural Ἰουδαίων (3:6-8, 13-15 985 al latt), but the external evidence for the singular Ἰουδαίος is slightly stronger (Ì565 = A B L V P S 33 1241; the majority of Byzantine minuscules and others).
10 tn Or “ceremonial cleansing,” or “purification.”
11 sn What was the controversy concerning ceremonial washing? It is not clear. Some have suggested that it was over the relative merits of the baptism of Jesus and John. But what about the ceremonial nature of the washing? There are so many unanswered questions here that even R. E. Brown (who does not usually resort to dislocations in the text as a solution to difficulties) proposes that this dialogue originally took place immediately after 1:19-34 and before the wedding at Cana. (Why else the puzzled hostility of the disciples over the crowds coming to Jesus?) Also, the synoptics imply John was imprisoned before Jesus began his Galilean ministry. At any rate, there is no reason to rearrange the material here—it occurs in this place for a very good reason. As far as the author is concerned, it serves as a further continuation of the point made to Nicodermus, that is, the necessity of being born “from above” (3:3). Note that John the Baptist describes Jesus as “the one who comes from heaven” in 3:31. ( ἄνωθεν [anōthen], the same word as in 3:3). There is another lexical tie to preceding material: The subject of the dispute, ceremonial washing (3:25), calls to mind the six stone jars of water changed to wine at the wedding feast in 2:6, put there for Jewish ceremonial washing. This section ultimately culminates and concludes ideas begun in chap. 2 and continued into chap. 3. Although the author does not supply details, one scenario would be this: The disciples of John, perplexed after this disagreement with an individual Jew (or with the Jewish authorities), came to John and asked about the fact that Jesus was baptizing and more and more were coming to him. John had been preaching a baptism of repentance for forgiveness of sin (see Mark 1:4, Luke 3:3). Possibly what the Jew(s) reported to John was not really a dispute about who was doing the baptizing aside from the Jewish purification rituals; it was not what made a person clean. A new heart within (that is, being born from above) is what makes a person clean. So John’s disciples came to him troubled about an apparent contradiction in doctrine though the explicit problem they mentioned is that Jesus was baptizing and multitudes were coming to him. (Whether Jesus was or was not baptizing really wasn’t the issue though, and John the Baptist knew it.)” (C. H. Dodd).
Jordan River, about whom you testified — see, he is baptizing, and everyone is flocking to him!”

3:27 John replied, “No one can receive anything unless it has been given to him from heaven. 3:28 You yourselves can testify that I said, ‘I am not the Christ,’ but rather, ‘I have been sent before him.’ 3:29 The one who has the bride is the bridegroom. The friend of the bridegroom, who stands by and listens for him, rejoices greatly when he hears the bridegroom’s voice. This then is my joy, and it is complete. 3:30 He must become more important while I become less important.”

3:31 The one who comes from above is superior to all. The one who is from the earth belongs to the earth and speaks about earthly things. The one who comes from heaven is superior to all. 3:32 He testifies about what he has seen and heard, but no one accepts his testimony. 3:33 The one who has accepted his testimony has confirmed clearly that God is true. 3:34 For the one whom God has sent speaks the words of God, for he does not give the Spirit sparingly. 3:35 The Father loves the Son and has placed all things under his authority. 3:36 The one who believes in the Son has eternal life. The one who rejects the Son will not see life, but God’s wrath remains on him. 

Departure From Judea

4:1 Now when Jesus knew that the Pharisees had heard that he was winning more disciples than John 4:2 (although Jesus himself was not baptizing, but his disciples were), 4:3 he left Judea and set out once more for Galilee.

Conversation With a Samaritan Woman

4:4 But he had to pass through Samaria. 

1 sn See the note on Christ in 1:20. 2 sn Or “the Messiah” (Both Greek “Christ” and Hebrew and Aramaic “Messiah” mean “one who has been anointed”). 3 sn See the note on Christ in 1:24. 4 sn Or “rejoices with joy” (an idiom). 5 sn Or “is above all.” 6 sn The one who comes from heaven refers to Christ. As in John 1:1, the Word’s preexistence is indicated here. 7 sn Or “is above all.” 8 sn Or “is true.” 9 sn That is, Christ. 10 sn Grk “for not by measure does he give the Spirit” (an idiom). 11 sn Or “is true.” 12 sn That is, Christ. 13 sn Grk “for not by measure does he give the Spirit” (an idiom). 14 sn Grk “has given all things into his hand” (an idiom). 15 sn Or “refuses to believe,” or “disobeys.” 16 sn Or “anger because of evil,” or “punishment.” 17 sn Or “resides.” 18 sn Several early and important witnesses, along with the majority of later ones (Ì66 Ì75 A B C L W * Ψ Ï 565 f1 f33 33 ℓιτις sa), have κυρίου (kurios, “Lord”) in place of Ἰησοῦς (Jesus). As significant as this external support is, the internal evidence seems to be on the side of Ἰησοῦς. “Jesus” is mentioned two more times in the first two verses of chapter four in a way that is stylistically awkward (so much so that the translation has substituted the pronoun for the first one; see tn note below). This seems to be sufficient reason to motivate scribes to change the wording to κυρίου. Further, the reading Ἰησοῦς is not without decent support, though admittedly not as strong as that for κυρίου (Ì66 Ï 565 1241 al lat bo). On the other hand, this Gospel speaks of Jesus as Lord in the evangelist’s narrative descriptions elsewhere only in 11:2; 20:18; 20:21;12; and probably 6:23, preferring Ἰησοῦς most of the time. This fact could be used to argue that scribes, acquainted with John’s style, changed κυρίου to Ἰησοῦς. But the immediate context generally is weighed more heavily than an author’s style. It is possible that neither word was in the original text and scribes supplied what they thought most appropriate (see TCGNT 176). But without ms evidence to this effect coupled with the harder reading Ἰησοῦς, this conjecture must remain doubtful. All in all, it is best to regard Ἰησοῦς as the original reading here. 19 sn See the note on Pharisees in 1:24. 20 sn Grk “Jesus”; the repetition of the proper name is somewhat redundant in English (see the beginning of the verse) and so the pronoun (“he”) has been substituted here. 21 sn Or “was making.” 22 sn This is a parenthetical note by the author. 23 sn The author doesn’t tell why Jesus chose to set out once more for 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. In any case, perhaps Jesus simply did not want to provoke a confrontation at this time (knowing that his “hour” had not yet come). 24 sn Travel through Samaria was not geographically necessary; the normal route for Jews ran up the east side of the Jordan River (Transjordan). Although some take the impersonal verb had to δικαίω, διέ προκειμένου here to indicate logical necessity only, normally in John’s Gospel its use involves God’s will or plan (3:7; 3:14; 3:30; 4:4; 4:20; 4:24; 9:4; 10:16; 12:34; 20:9). 25 sn Samaria. The Samaritans were descendants of 2 groups: (1) The remnant of native Israelites who were not deported after the fall of the Northern Kingdom in 722 b.c.; (2) Foreign colonists brought in from Babylonia and Media by the Assyrian conquerors to settle the land with inhabitants who would be loyal to Assyria. There was theological opposition between the Samaritans and the Jews because the former refused to worship in Jerusalem. After the exile the Samaritans put obstacles in the way of the Jewish restoration of Jerusalem, and in the 2nd century a.c. the Samaritans helped the Syrians in their wars against the Jews. In 128 b.c. the Jewish high priest retaliated and burned the Samaritan temple on Mount Gerizim.
4:5 Now he came to a Samaritan town called Sychar, near the plot of land that Jacob had given to his son Joseph. Jacob’s well was there, so Jesus, since he was tired from the journey, sat right down beside the well. It was about noon.

4:7 A Samaritan woman came to draw water. Jesus said to her, “Give me some water to drink.”

4:8 (For his disciples had gone off into the town to buy supplies.)

4:9 So the Samaritan woman said to him, “How can you—a Jew—ask me, a Samaritan woman, for water to drink?” (For Jews use nothing in common with Samaritans.)

4:10 Jesus answered her, “If you had known the gift of God and who it is who said to you, ‘Give me some water to drink,’ you would have asked him, and he would have given you living water.”

37 4:11 “Sir,” the woman said to him, “you have no bucket and the well is deep; where then do you get this living water?”

4:12 Surely you’re not greater than our ancestor Jacob, are you? For he gave us this well and drank from it himself, along with his sons and his livestock.

4:13 Jesus replied, “Everyone who drinks some of this water will be thirsty again. But whoever drinks some of the water that I will give him will never be thirsty again, but the river of water will spring up within him to eternal life.”

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1 tn Grk “town of Samaria.” The noun Σαμαρείας (Samareias) has been translated as an attributive genitive.

2 sn Sychar was somewhere in the vicinity of Shechem, possibly the village of Askar, 1.5 km northeast of Jacob’s well.

3 sn Perhaps referred to in Gen 48:22.

4 tn Grk “on (ἐντῷ, 엔트ῳ) the well.” There may have been a low stone rim encircling the well, or the reading of ἐπὶ (“on the ground”) may be correct.

5 tn Grk “the sixth hour.”

6 sn It was about noon. The suggestion has been made by some that time should be reckoned from midnight rather than sunrise. This would make the time 6 a.m. rather than noon. That would fit in this passage but not in John 19:14 which places the time when Jesus is condemned to be crucified at “the sixth hour.”

7 tn The phrase “some water” is supplied as the understood direct object of the infinitive πείν (pein).

8 tn Grk “buy food.”

9 tn Or “if you knew.”

10 tn “a woman from Samaria.” According to BDAG 912 s.v. Σαμαρείας, the prepositional phrase is to be translated as a simple attributive: γυνή ἐκ τῆς Σαμαρείας a Samaritan woman.

11 tn The background to the statement use nothing in common is the general assumption among Jews 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.

12 tn This is a parenthetical note by the author.

13 tn Grk “answered and said to her.”

14 tn Or “if you knew.”

15 tn The phrase “some water” is supplied as the understood direct object of the infinitive πείν (pein).
water that it will give him will become in him a fountain of water springing up to eternal life.”

4:15 The woman said to him, “Sir, give me this water, so that I will not be thirsty or have to come here to draw water.”

4:16 He said to her, “Go call your husband and come back here.”

4:17 The woman replied, “I have no husband.”

4:18 For you have had five husbands, and the man you are living with now is not your husband. This you said truthfully!”

4:19 The woman said to him, “Sir, I see that you are a prophet.

4:20 Our fathers worshiped on this mountain, but you people say that the place where people must worship is in Jerusalem.”

4:21 Jesus said to her, “Believe me, woman, the time is coming when you will worship the Father neither on this mountain nor in Jerusalem.

4:22 You people worship what you do not know. We worship what we know, because salvation is from the Jews.

4:23 But a time is coming – and now is here – when the true worshipers will worship the Father in spirit and truth, for the Father seeks such people to be his worshipers.

4:24 God is spirit, and the people who worship him must worship in spirit and truth.”

4:25 The woman said to him, “I know that Messiah is coming” (the one called Christ);

4:26 “whenever he comes, he will tell us everything.”

4:27 Jesus said to her, “I, the one speaking to you, am he.”

The Disciples Return

4:27 Now at that very moment his disciples came back.

4:28 They were shocked because he was speaking with a woman. However, no one said, “What do you want?” or “Why are you speaking with her?”

4:28 Then the woman left her water jar, went off into the town and said to the people, “Come, see a man who told...”
me everything I ever did. Surely he can’t be the Messiah; can he? 4:30 So they left the town and began coming to him.

Workers for the Harvest

4:31 Meanwhile the disciples were urging him, 5 “Rabbi, eat something.” 4:32 But he said to them, “I have food to eat that you know nothing about.”

4:33 So the disciples began to say 7 to one another, “No one brought him anything to eat, did they?” 4:34 Jesus said to them, “My food is to do the will of the one who sent me 10 and to complete 22 his work. 12 4:35 Don’t you say, 13 “There are four more months and then comes the harvest?” I tell you, look up 14 and see that the fields are already white 15 for harvest! 4:36 The one who reaps receives pay 16 and gathers fruit for eternal life, so that the one who sows and the one who reaps can rejoice together.

4:37 For in this instance the saying is true, 27 “One who is not doing the will of God does not see the kingdom of God.”

The Samaritans Respond

4:39 Now many Samaritans from that town believed in him because of the report of the woman who testified, 18 “He told me everything I ever did.”

4:40 So when the Samaritans came to him, they began asking 19 him to stay with them. 20 He stayed there two days, 4:41 and because of his word many more 21 believed. 4:42 They said to the woman, “No longer do we believe because of your words, for we have heard for ourselves, and we know that this one 22 really is the Savior of the world.”

Onward to Galilee

4:43 After the two days he departed from there to Galilee. 4:44 (For Jesus himself had testified that a prophet has no honor in his own country.)

4:45 So when he came to Galilee, the Galileans welcomed him because they had seen all the things he had done in Jerusalem 28 at the feast 28 (for they themselves had gone to the feast).
Healing the Royal Official’s Son

4:46 Now he came again to Cana4 in Galilee where he had made the water wine.2 In3 Capernaum4 there was a certain royal official5 whose son was sick. 4:47 When he heard that Jesus had come back from Judea to Galilee, he went to him and begged him6 to come down and heal his son, who was about to die. 4:48 So Jesus said to him, “Unless you people2 see signs and wonders you will never believe!”7 4:49 “Sir,” the official said to him, “come down before my child dies.” 4:50 Jesus told him, “Go home;9 your son will live.” The man believed the word that Jesus spoke to him, and set off for home.10

4:51 While he was on his way down,11 his slaves12 met him and told him that his son was going to live. 4:52 So he asked them the time13 when his condition began to improve,14 and15 they told him, “Yesterday at one o’clock in the afternoon16 [the hour].” 4:53 Then the father realized that it was the very time17 Jesus had said to him, “Your son will live,” and he himself believed along with his entire household. 4:54 Jesus did this as his second miraculous sign18 when he returned from Judea to Galilee.

Healing a Paralytic at the Pool of Bethesda

5:1 After this19 there was a Jewish feast,20 and Jesus went up to Jerusalem.21 5:2 Now there is22 in Jerusalem by the Sheep Gate23 a pool

\[\text{Page 2035} \quad \text{JOHN 5:2}\]

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1 map For location see Map1-C3; Map2-D2; Map3-C5.
2 sn See John 2:1-11.
3 tn Grk “And in.”
4 sn Capernaum was a town on the northwest shore of the Sea of Galilee, 680 ft (204 m) below sea level. It was a major trade and economic center in the North Galilean region.
5 map For location see Map1-D2; Map2-C3; Map3-B2.
6 sn Although βασιλικός (basilikos) has often been translated “nobleman” it is almost certainly refers here to a servant of Herod, tetrarch of Galilee (who in the NT is called a king, Matt 14:9, Mark 6:14-29). Capernaum was a border town, so doubtless there were many administrative officials in residence there.
7 tn The direct object of ἑρωτά (hrwta) is supplied from context. Direct objects were frequently omitted in Greek when clear from the context.
8 tn The word “people” is not in the Greek text, but is supplied to indicate that the verb is second person plural (referring to more than the royal official alone).
9 tn Or “you never believe.” The verb πιστεύετε (pistewte) is aorist subjunctive and may have either nuance.
10 tn Grk “Go”; the word “home” is not in the Greek text, but is implied.
11 tn The direct object of ἐπιλέγομεν (epilegomen) is aorist subjunctive and may have either nuance.
12 sn While he was on his way down. Going to Capernaum from Cana, one must go east across the Galilean hills and 20 mi (33 km) journey could not be made in a single day. The use of the description on his way down shows the author was familiar with Palestinian geography.
13 tn Traditionally, “servants.” Though δοῦλος (doulos) is normally translated “servant,” the word does not bear the connotation of a free individual serving another. BDAG notes that “servant” for ‘slave’ is largely confined to Biblical transl. and early American times...in normal usage at the present time the two words are carefully distinguished” (BDAG 260 s.v.). The most accurate translation is “bondservant” (some times found in the ASV for δοῦλος), in that it often indicates one who sells himself into slavery to another. But as this is archaic, few today understand its force.
14 tn Grk “the hour.”
15 tn BDAG 558 s.v. κομψότερον translates the idiom κομψότερον ἔχειν (kompsoteron echien) as “begin to improve.”
16 tn The second αὐν (aun) in 4:52 has been translated as “and” to improve English style by avoiding redundancy.
17 tn Grk “at that hour.”
18 tn This sentence in Greek involves an object-complement construction. The force can be either “Jesus did this as,” or possibly “Jesus made this to be.” The latter translation accords not only Jesus’ power but his sovereignty too. Cf. 2:11 where the same construction occurs.
19 sn The temporal indicator After this is not specific, so it is uncertain how long after the incidents at Cana this occurred.
20 sn To the textual variant ἐστιν or ἐστί (estin or he estin, “a feast” or “the feast”) may not appear significant at first, but to read ἐστιν with the article would almost certainly demand a reference to the Jewish Passover. The article is found in ε ὑ μ ῃ 4:33 892 1400, pm, but is lacking in Θ 796 579 700 1241 (pm). Overall, the shorter reading has somewhat better support. Internally, the known proclivity of scribes to make the text more explicit argues compellingly for the shorter reading. Thus, the verse refers to a feast other than the Passover. The incidental note in 5:3, that the sick were lying outside in the porticoes of the pool, makes Passover an unlikely time because it fell toward the end of winter and the weather would not have been warm. L. Morris (John [NICNT], 299, n.6) thinks it impossible to identify the feast with certainty.
21 sn A Jewish feast. Jews were obligated to go up to Jerusalem for 3 major annual feasts: Passover, Pentecost, and Tabernacles. If the first is probably ruled out because of the time of year, the last is not as likely because it forms the central setting for other feasts (where there are many indications in the context that Tabernacles is the feast in view.) This leaves the feast of Pentecost, which at some point prior to this time in Jewish tradition (as reflected in Jewish intertestamental literature and later post-Christian rabbinic writings) became identified with the giving of the law to Moses on Mount Sinai. Such an association might explain Jesus’ reference to Moses in 5:14-16. The author is uncertain, however. The only really important fact for the author is that the healing was done on a Sabbath. This is what provoked the controversy with the Jewish authorities recorded in 5:16-47.
22 tn Map For location see Map5-B1; Map6-F3; Map7-E2; Map5-F2; Map10-B3; JP1-F4; JP2-F4; JP3-F4; JP4-F4.
23 tn Regarding the use of the present tense ἐστιν (estin) and its implications for the dating of the Gospel of John, see the article by D. B. Wallace, “John 5.2 and the Date of the Fourth Gospel,” Bib 71 (1990): 177-205.
24 tn The site of the miracle is also something of a problem: προβατική (probatikh) is usually taken as a reference to the Sheep Gate near the temple. Some (R. E. Brown and others) would place the word κομψότερον (kompsoteron) with προβατική to read “in Jerusalem, by the Sheep Pool,” there is (another pool) with the Hebrew name. This would imply that there is reference to two pools in the context rather than only one. This does not seem necessary (although it is a grammatical possibility). The gender of the words does not help since both are feminine (as is the participle ἐπιλεγόμενη [epilegomena]). Note however that Brown’s suggestion would require a feminine word to be supplied (for the participle ἐπιλεγόμενον to modify). The traditional understanding of the phrase as a reference to the Sheep Gate near the temple appears more probably correct.
called Bethzatha\(^4\) in Aramaic,\(^5\) which has five covered walkways.\(^6\) \(5:3\) A great number of sick, blind, lame, and paralyzed people were lying in these walkways.\(^7\) \(5:5\) Now a man was there who had been disabled for thirty-eight years.\(^8\)

When Jesus saw him lying there and when he realized\(^9\) that the man\(^2\) had been disabled a long time already, he said to him, “Do you want to become well?” \(5:7\) The sick man answered him, “Sir,\(^{10}\) I have no one to put me into the pool when the water is stirred up. While I am trying to get into the water, someone else\(^{11}\) goes down there\(^{12}\) before me.” \(5:8\) Jesus said to him, “Stand up! Pick up your mat\(^{13}\) and walk.” \(5:9\) Immediately the man was healed,\(^{14}\) and he picked up his mat\(^{15}\) and started walking. (Now that day was a Sabbath.)\(^{16}\)

\(5:10\) So the Jewish leaders\(^{17}\) said to the man who had been healed, “It is the Sabbath, and you are not permitted to carry your mat.” \(5:11\) But he answered them, “The man who made me well said to me, ‘Pick up your mat\(^{16}\) and walk.’” \(5:12\) They asked him, “Who is the man who said to you, ‘Pick up your mat\(^{17}\) and walk’?” \(5:13\) But the man who had been healed did not know who it was, for Jesus had slipped out, since there was a crowd in that place.

\(5:14\) After this Jesus found him at the temple and said to him, “Look, you have become well. Don’t sin any more.\(^{21}\) lest anything worse hap-

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\(^{1}\) tc Some MSS (\(L\) [\(L\)] 33 it) read Bethsaida, while others read Bethsaida (\(\Upsilon\) \(\text{v}\) v [\(\text{V}\)] pc vg); codex D has Belzetha. A lot of controversy has surrounded the name of the pool itself. The reading of the Byzantine (or majority) text (A C 0 078 f.1-13 39), Bethsaida, has been virtually discarded by scholars in favor of what is thought to be the more primitive Bethzatha, even though many recent translations continue to employ Bethesda, the traditional reading. The latter is attested by Josephus as the name of a quarter of the city near the northeast corner of the temple area. He reports that the Syrian Legate Cestius burned this suburb in his attack on Jerusalem in October a.d. 68 (\(J\). W. 2.19.4 [2530]). However, there is some new archaeological evidence for this problem. 3Q15 (Copper Scroll) from Qumran seems to indicate that in the general area of the temple, on the eastern hill of Jerusalem, a treasury was buried in Bet Esdatayin, in the pool at the entrance to the smaller basin. The name of the region or pool itself seems then to have been Bet Esda, “house of the flowing.” It appears with the dual ending in the scroll because there were two basins. Bethesda seems to be an accurate Greek rendition of the name, while J. T. Milik suggests Bethzatha is a rendition of the Aramaic intensive plural Bet Estdatayin (DJDI 3, 271). As for the text of John 5:2, the fundamental problems with the Bethesda reading are that it looks motivated (with an edifying Semitic etymology, meaning “House of Mercy” [TGQNT 178]), and is minimally attested. Apart from the Copper Scroll, the evidence for Bethesda is almost entirely shut up to the Byzantine text (C being the most notable exception, but it often has Byzantine encroachments on the one hand, this argues the Byzantine reading here had ancient, semitic roots; on the other hand, since both readings are attested as historically accurate, a decision has to be based on the better witnesses. The fact that there are multiple readings here suggests that the original was not well understood. Which reading best explains the rise of the other? It seems that Bethesda is the best choice.

\(^{2}\) tn Grk “in Hebrew.”

\(^{3}\) tn Or “porticoes,” or “colonnades”; Grk “stoas.”

\(^{4}\) sn The pool had five porticoes. These were covered walkways formed by rows of columns supporting a roof and open on the side facing the pool. People could stand, sit, or walk on these colonnaded porches, protected from the weather and the heat of the sun.

\(^{5}\) tc The majority of later MSS (C 0 \(\text{v}\) 078 f.1-13 39) add the following to 5:3: “waiting for the moving of the water.” \(5:4\) For an angel of the Lord went down and stirred up the water at certain times. Whoever first stepped in after the stirring of the water was healed from whatever disease which he suffered.” Other MSS include only v. 3b (A D 33 lat) or v. 4 (A L It). Few textual scholars today would accept the authenticity of any portion of vv. 3b-4, for they are not found in the earliest and best witnesses (\(\text{D} \text{L} \text{V} \text{N} \text{A} \text{B} \text{C} \text{T}\) \(\text{Pc}\) co), they include un-Johannine vocabulary and syntax, several of the MSS that include the verses mark them as spurious (with an asterisk or obelisk), and because there is a great amount of textual diversity among the witnesses that do include the verses. The present translation follows NA\(^{27}\) in omitting the verse number, a procedure also followed by a number of other modern translations.

\(^{6}\) tn Grk “who had had thirty-eight years in his disability.”

\(^{7}\) tn Or “knew.”

\(^{8}\) tn Grk “he.” The referent (the man) has been specified in the translation for clarity.

\(^{9}\) tn Or “Lord.” The Greek kurios (kurious) 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.

\(^{10}\) tn Grk “while I am going.”

\(^{11}\) tn Grk “another.”

\(^{12}\) tn The word “there” is not in the Greek text but is implied.

\(^{13}\) tn Or “pallet,” “mattress,” “cot,” or “stretcher.” Some of these items, however, are rather substantial (e.g., “mattress”) and would probably give the modern English reader a false impression.

\(^{14}\) tn Grk “became well.”

\(^{15}\) tn Or “pallet,” “mattress,” “cot,” or “stretcher.” See the note on “mat” in the previous verse.

\(^{16}\) tn Grk “Now it was Sabbath on that day.”

\(^{17}\) sn This is a parenthetical note by the author.

\(^{18}\) tn Or “the Jewish authorities”; Grk “the Jews.” In NT usage the term Ioudaioi (Ioudaios) 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. (For further information see R. G. Bratcher, “The Jews” in the Gospel of John,” BT 26 (1975): 4-9.)

\(^{19}\) tn Or “pallet,” “mattress,” “cot,” or “stretcher.” See the note on “mat” in v. 8.

\(^{20}\) tn Or “pallet,” “mattress,” “cot,” or “stretcher.” See the note on “mat” in v. 8.

\(^{21}\) tn While a number of MSS, especially the later ones (A C D 0 \(\text{v}\) 078 f.1-13 39\) (latt sy), include the words tov kprb\(υ\) (kprw)\(\tau\)v sou (ton krahb)\(\nu\) (ton sou, “your mat”) here, the earliest and best (\(\text{P} \text{\text{f} 66\text{f}} \text{\text{f} 66}\) B C L) 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. 20 tn Grk “Pick up and walk”; the object (the mat) is implied but not repeated.

\(^{22}\) tn Since this is a prohibition with a present imperative, the translation “stop sinning” is sometimes suggested. This is not likely, however, since the present tense is normally used in prohibitions involving a general condition (as here) while the aorist tense is normally used in specific instances. Only when used opposite the normal usage (the present tense in
pen to you.” 5:15 The man went away and informed the Jewish leaders that Jesus was the one who had made him well.

Responding to Jewish Leaders

5:16 Now because Jesus was doing these things on the Sabbath, the Jewish leaders began persecuting him. 5:17 So he told them, “My Father is working until now, and I too am working.” 5:18 For this reason the Jewish leaders were trying even harder to kill him, because not only was he breaking the Sabbath, but he was also calling God his own Father, thus making himself equal with God.

5:19 So Jesus answered them,9 “I tell you the solemn truth,10 the Son can do nothing on his own initiative,11 but only what he sees the Father doing. For whatever the Father does, the Son does likewise.12 5:20 For the Father loves the Son and shows him everything he does, and will show him greater deeds than these, so that you will be amazed. 5:21 For just as the Father raises the dead and gives them life,14 so also the Son gives life to whomsoever he wishes.15 5:22 Furthermore, the Father does not judge16 anyone, but has assigned17 all judgment to the Son, 5:23 so that all people will honor the Son just as they honor the Father. The one who does not honor the Son does not honor the Father who sent him.

5:24 “I tell you the solemn truth,18 the one who hears19 my message,20 and believes the one who hears will have eternal life.21 Those who do not believe the word I have told you will be condemned.22” 5:25 So they sought to kill him, for he was doing these things on the Sabbath.23

5:26 For just as the Father has life in himself,24 thus he has granted the Son to have life in himself, 5:27 and he has granted the Son authority25 to execute judgment,26 because he is the Son of Man.

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9 tn Grk “answered and said to them.”
10 tn Grk “Truly, truly, I say to you.”
11 tn Or “nothing from himself.”
12 tn Or “that one”; the referent (the Father) has been specified in the translation for clarity.
13 tn What works does the Son do likewise? The same that the Father does – and the same that the rabbis recognized as legitimate works of God on the Sabbath (see note on working in v. 17). (1) Jesus grants life (just as the Father grants life) on the Sabbath. But as the Father gives physical life on the Sabbath, so the Son grants spiritual life (John 5:21; note the “greater things” mentioned in v. 20). (2) Jesus judges (determines the destiny of people) on the Sabbath, just as the Father judges those who die on the Sabbath, because the Father has granted authority to the Son to judge (John 5:22-23). But this is not all. Not only has this power been granted to Jesus in the present; it will be his in the future as well. In v. 28 there is a reference not to spiritually dead (only) but also physically dead. At their resurrection they respond to the Son and give them life, 5:27 and he has granted the Son authority to execute judgment, 5:28 because he is the Son of Man.
5:28 “Do not be amazed at this, because a time is coming when all who are in the tombs will hear his voice 5:29 and will come out – the ones who have done what is good to the resurrection resulting in life, and the ones who have done what is evil to the resurrection resulting in condemnation. 5:30 I can do nothing on my own initiative. Just as I hear, I judge, and my judgment is just, because I do not seek my own will, but the will of the one who sent me.

More Testimony About Jesus

5:31 “If I testify about myself, my testimony is not true. 5:32 There is another who testifies about me, and I know the testimony he testifies about me is true. 5:33 You have sent to John, and he has testified to the truth. 5:34 (I do not accept human testimony, but I say this so that you may be saved.)

5:35 He was a lamp that was burning and shining, and you wanted to rejoice greatly for a short time in his light.

5:36 “But I have a testimony greater than that from John. For the deeds that the Father has assigned me to complete – the deeds I am now doing – testify about me that the Father has sent me. 5:37 And the Father who sent me has himself testified about me. You people have never heard his voice nor seen his appearance in you, because you do not believe the one whom he sent. 5:39 You study the scriptures thoroughly because you think in them you possess eternal life, and it is these same scriptures that testify about me, 5:40 but you are not willing to come to me so that you may have life.

5:41 “I do not accept praise from people, 5:42 but I know you, that you do not have the love of God within you. 5:43 I have come in my Father’s name, and you do not accept me. If someone else comes in his own name, you will accept him. 5:44 How can you believe, if you accept praise from one another and don’t seek the praise that comes from the only God?

5:45 “Do not suppose that I will accuse you before the Father. The one who accuses you is Moses, in whom you have placed your hope.

1 sn In them you possess eternal life. Note the following examples from the rabbinic tractate Pirke Avot (“The Sayings of the Fathers”): Pirke Avot 2:8, “He who has acquired the words of the law has acquired for himself the life of the world to come”; Pirke Avot 6:7, “Great is the law for it gives to those who practice it life in this world and in the world to come.”

2 tn Or “I do not receive.”

3 tn Or “honor” (Gk “glory,” in the sense of respect or honor accorded to a person because of their status).

4 tn Or “do not receive.”

5 tn Or “will receive.”

6 sn To whom does another refer? To John the Baptist or to the Father? In the nearer context, v. 33, it would seem to be John the Baptist. But v. 34 seems to indicate that Jesus does not receive testimony from men. Probably it is better to view v. 32 as identical to v. 37, with the comments about the Baptist as a parenthetical digression.

7 sn John refers to John the Baptist.

8 tn Or “I do not receive.”

9 sn He was a lamp that was burning and shining. Sir 48:1 states that the word of Elijah was “a flame like a torch.” Biblical Greek agapēn tou theou, “the love of God”) could be translated as either a subjective genitive (“God’s love”) or an objective genitive (“love for God”). Either is grammatically possible. This is possibly an instance of a plenary genitive (see ExSyn 119-21; M. Zerwick, Biblical Greek, §§36-39). If so, 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.

10 tn Or “do not receive.”

11 sn “From one another” (Grk ἀπὸ ἀλλήλων, “from one another and don’t seek the praise that comes from the only God”). This is again ironic if Moses, in whom you have placed your hope, is the name of the Prophet King, has the name (PN in the LXX of ‘יוו בְּ), which stood for Moses, in whom you have placed your hope should be taken literally and relates directly to Jesus’ statements about the final judgment in John 5:28-29.
5:46 If you believed Moses, you would believe me, because he wrote about me. 5:47 But if you do not believe what Moses wrote, how will you believe my words?"

The Feeding of the Five Thousand

6:1 After this Jesus went away to the other side of the Sea of Galilee (also called the Sea of Tiberias). 6:2 A large crowd was following him because they were observing the miraculous signs he was performing on the sick. 6:3 So Jesus went on up the mountainside and sat down there with his disciples. 6:4 (Now the Jewish feast of the Passover was near.) 6:5 Then Jesus, when he looked up and saw that a large crowd was coming to him, said to Philip, “Where can we buy bread so that these people may eat?” 6:6 (Now Jesus said this to test him, for he knew what he was going to do.)

6:7 Philip replied, “Two hundred silver coins worth of bread would not be enough for them, for each one to get a little.” 6:8 One of Jesus’ disciples, Andrew, Simon Peter’s brother, said to him, 6:9 “Here is a boy who has five barley loaves and two fish, but what good are these for so many people?”

6:10 Jesus said, “Have the people sit down.” (Now there was a lot of grass in that place.) 6:11 So the men sat down, about five thousand in number. 6:12 When they were all satisfied, Jesus said to his disciples, “Gather up the broken pieces that are left over, so that nothing is wasted.” 6:13 So they gathered them up and filled twelve baskets with broken pieces from the five barley loaves left over by the people who had eaten.

6:14 Now when the people saw the miraculous sign that Jesus performed, they began to say to one another, “This is certainly the Prophet who is to come into the world.” 6:15 Then Jesus, because he knew they were going to come and seize him by force to make him king, withdrew again up the mountainside alone.

Walking on Water

6:16 Now when evening came, his disciples went down to the lake. 6:17 But when he got into a boat, and started to cross the lake, to Capernaum.

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1 tn Grk “For if.”
2 tn Grk “that one” (“he”); the referent (Moses) has been specified in the translation for clarity.
3 tn Again, ἐν τῇ ταύτῃ (meta tauta) is a vague temporal reference. How Jesus got from Jerusalem to Galilee is not explained, which has led many scholars (e.g., Bernard, Bultmann, and Schnackenburg) to posit either editorial redaction or some sort of rearrangement or dislocation of material (such as reversing the order of chaps. 5 and 6, for example). Such a rearrangement of the material would give a simple and consistent connection of events, but in the absence of all external evidence it does not seem to be supportable. R. E. Brown (John [AB], 1:236) says that such an arrangement is attractive in some ways but not compelling, and that no rearrangement can solve all the geographical and chronological problems in John.
4 sn This is a parenthetical note by the author. Only John in the New Testament refers to the Sea of Galilee by the name Sea of Tiberias (see also John 21:1), but this is correct local usage. In the mid-20’s Herod completed the building of the town of Tiberias on the southwestern shore of the lake; after this time the name came into use for the lake itself.
5 sn Up on the mountainside does not necessarily refer to a particular mountain or hillside, 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).
6 sn Passover. According to John’s sequence of material, considerable time has elapsed since the feast of 5:1. If the feast in 5:1 was the Passover of A.D. 31, then this feast would be the Passover of A.D. 32, just one year before Jesus’ crucifixion.
7 sn This is a parenthetical note by the author.
8 tn Grk “when he lifted up his eyes” (an idiom).
9 tn Grk “he”; the referent (Jesus) has been specified in the translation for clarity.
10 sn This is a parenthetical note by the author.
11 tn Grk “Philip answered him.”
12 tn Grk “two hundred denarii.” The denarius was a silver coin worth about a day’s wage for a laborer; this would be an amount worth about eight months’ pay.
13 tn Grk “one of his disciples.”
14 tn Grk “but what are these”; the word “good” is not in the Greek text, but is implied.
15 tn Grk “Make.”
16 sn This is a parenthetical note by the author (suggesting an eyewitness recollection).
17 sn Here “men” has been used in the translation because the following number, 5,000, probably included only adult males (see the parallel in Matt 14:21).
18 tn Grk “likewise also (he distributed) from the fish.”
19 tn Grk “he”; the referent (Jesus) has been specified in the translation for clarity.
20 sn Note that the fish mentioned previously (in John 6:9) are not emphasized here, only the five barley loaves. This is easy to understand, however, because the bread is of primary importance for the author in view of Jesus’ upcoming discourse on the Bread of Life.
21 tn Grk “he”; the referent (Jesus) has been specified in the translation for clarity.
22 sn The Prophet is a reference to the “prophet like Moses” of Deut 18:15, by this time an eschatological figure in popular belief.
23 sn An allusion to Deut 18:15.
24 sn Jesus knowing that his “hour” had not yet come (and would not, in this fashion) withdrew again up the mountainside alone. The ministry of miracles in Galilee, ending with this, the multiplication of the bread (the last public miracle in Galilee recorded by John) aroused such a popular response that there was danger of an uprising. This would have given the authorities a legal excuse to arrest Jesus. The nature of Jesus’ kingship will become an issue again in the passion narrative of the Fourth Gospel (John 18:33ff.). Furthermore, the volatile reaction of the Galileans to the signs prepares for and foreshadows the misunderstanding of the miracle itself, and even the misunderstanding of Jesus’ explanation of it (John 6:61-71).
25 sn Or “sea.” The Greek word indicates a rather large body of water, but the English word “sea” normally indicates very large bodies of water, so the word “lake” in English is a closer approximation.
26 sn Or “sea.” See the note on “lake” in the previous verse.
27 map For location see Map1-D2; Map2-C3; Map3-B2.
had already become dark, and Jesus had not yet come to them.

6:18 By now a strong wind was blowing and the sea was getting rough. 6:19 Then, when they had rowed about three or four miles, they caught sight of Jesus walking on the lake approaching the boat, and they were frightened. 6:20 But he said to them, “It is I. Do not be afraid.”

6:21 Then they wanted to take him into the boat, and immediately the boat came to the land where they had been heading.

6:22 The next day the crowd that remained on the other side of the lake realized that only one small boat had been there, and that Jesus had not boarded it with his disciples, but that his disciples had gone away alone. 6:23 But some boats from Tiberias came to shore near the place where they had eaten the bread after the Lord had given thanks.

6:24 So when the crowd realized that neither Jesus nor his disciples were there, they got into the boats and came to Capernaum looking for Jesus.

Jesus’ Discourse About the Bread of Life

6:25 When they found him on the other side of the lake, they said to him, “Rabbi, when did you get here?”

6:26 Jesus replied, “I tell you the solemn truth, you are looking for me not because you saw miraculous signs, but because you ate all the loaves of bread you wanted.”

6:27 Do not work for the food that disappears, but for the food that remains to eternal life – the food the Son of Man will give to you. For God the Father has put his seal of approval on him.”

6:28 So then they said to him, “What must we do to accomplish the deeds God requires?”

6:29 Jesus replied, “This is the deed God requires – to believe in the one whom he sent.”

6:30 So they said to him, “Then what miraculous sign will you perform, so that we may see it and believe you? What will you do?”

6:31 Our ancestors ate the manna in the wilderness, just as it is written, ‘He gave them bread from heaven to eat.’”

6:32 Then Jesus told them, “I tell you the solemn truth, it is not Moses who has given you the bread from heaven, but my Father is giving you the true bread from heaven. 6:33 For the bread of God is the one who comes down from heaven and gives life to the world.”
6:34 So they said to him, "Sir, give us this bread all the time!"

6:35 Jesus said to them, "I am the bread of life. The one who comes to me will never go hungry, and the one who believes in me will never be thirsty."

6:36 But I told you that you have seen me and still do not believe. 6:37 Everyone whom the Father gives me will come to me, and the one who comes to me I will never send away.

6:38 For I have come down from heaven not to do my own will but the will of the one who sent me. 6:39 Now this is the will of the one who sent me — that I should not lose one person of every one he has given me, but raise them all up at the last day. 6:40 For this is the will of my Father — for everyone who looks on the Son and believes in him to have eternal life, and I will raise him up at the last day.

6:41 Then the Jews who were hostile to Jesus began complaining about him because he said, "I am the bread that came down from heaven," 6:42 and they said, "Isn't this Jesus the son of Joseph, whose father and mother we know? How can he now say, 'I have come down from heaven'?"

6:43 Jesus replied, "Do not complain about me to one another. 6:44 No one can come to me unless the Father who sent me draws him, and I will raise him up at the last day. 6:45 It is written in the prophets, 'And they will all be taught by God.'

13 Everyone who hears and learns from the Father comes to me. 6:46 (Not that anyone has seen the Father except the one who is from God — he has seen the Father.) 6:47 I tell you the solemn truth, the one who believes has eternal life.

6:48 I am the bread of life. 6:49 Your ancestors ate the manna in the wilderness, and they died. 6:50 This 22 is the bread that has come down from

1tn Or "Lord." The Greek κυρίος (kurios) means both "Sir" and "Lord." In this passage it is not at all clear at this point that the crowd is acknowledging Jesus as Lord. More likely this is simply a form of polite address ("Sir").

2tn Grk "the one who believes in me will not possibly thirst, ever.

sn The one who believes in me will never be thirsty. Note the parallelism between "coming to Jesus" in the first part of v. 35 and "believing in Jesus" in the second part of v. 35. For the author of the Gospel of John these terms are virtually equivalent, both referring to a positive response to Jesus (see John 3:17-21).

3tn Grk "But I said to you.

4tn A few witnesses lack με (me, *n A a b e q sy⁴), while the rest of the tradition has the word (τέκνα ὑμῶν). It is possible that the ms 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 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 and 30. However, the oblique form of τέκνα (tecn), the first person personal pronoun) occurs some two dozen times in John, yet it never correlates with the emphatic form and the enclitic form. Although generally the enclitic form is used with verbs, there are several exceptions to this in John (cf. 8:12; 12:26; 45; 13:20; 14:9). If the pronoun is a later addition here, one wonders why it is so consistently the enclitic form in the ms. Further, that two unrelated Greek witnesses lack this small word could easily be due to accidental deletion. Finally, 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.

5tn Or "drive away"; Grk "cast out.

6tn Or "resurrect them all," or "make them all live again"; Grk "raise it up." The word "all" is supplied to bring out the collective nature of the neuter singular pronoun αὐτόν (auton) in Greek. The plural pronoun "them" is used rather than neuter singular "it" because this is clearer in English, which does not use neuter collective singulars in the same way Greek does.

7tn Or "resurrect him," or "make him live again."

8sn Notice that here the result (having eternal life and being raised up at the last day) is produced by looking on the Son and believing in him. Compare John 6:54 where the same result is produced by eating Jesus' flesh and drinking his blood. This suggests that the phrase in 6:54 (eats my flesh and drinks my blood) is to be understood in terms of the phrase here (looks on the Son and believes in him).

9tn Grk "Then the Jews." In NT usage the term Ἰουδαῖοι (Ioudaioi) 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. (For further information see R. G. Bratcher, "The Jews" in the Gospel of John," BT 26 (1975): 401-9.) Here the translation restricts the phrase to those Jews who were hostile to Jesus (cf. BDAG 479 s.v. Ἰουδαίος 2.e/6), since the "crowd" mentioned in 6:22-24 was almost all Jewish (as suggested by their addressing Jesus as "Rabbi" (6:25). Likewise, the designation "Judeans" does not fit here because the location is Galilee rather than Judea.

10tn Grk "answered and said to them."

11tn Or "Do not grumble among yourselves." The words "about me" are supplied to clarify the translation "complain to one another" (otherwise the Jewish opponents could be understood to be complaining about one another, rather than complaining to one another about Jesus).

12tn Or "attracts him," or "pulls him." The word is used of pulling or dragging, often by force. It is even used once of magnetic attraction (A. Gepke, TDNT 2:503).

13tn A quotation from Isa 54:13.

14tn Or "listens to the Father and learns."

15tn Grk "this one."

16tn This is best taken as a parenthetical note by the author. Although some would attribute these words to Jesus himself, the switch from first person in Jesus' preceding and following remarks to third person in v. 46 suggests that the author has added a clarifying comment here.

17tn Grk "Truly, truly, I say to you."

18tn Most witnesses (א C D Ψ f1 33 39 74 892 pc) have "in me" (ἐν ἐμέ, eis eme) here, while the Sinaic and Curetonian Syriac versions read "in God." These clarifying readings are predictable variants, being motivated by the scorbial tendency toward greater explicitness. That the earliest and best witnesses (א C D 33 39 74 892 pc) lack any object is solid confirmation to the shorter text's authenticity.

19tn Compare John 6:40.

20tn That is, "the bread that produces (eternal) life."

21tn Or "forefathers"; Grk "fathers."

22tn Or "Here."
heaven, so that a person may eat from it and not die. 6:51 I am the living bread that came down from heaven. If anyone eats from this bread he will live forever. The bread that will give for the life of the world is my flesh.”

6:52 Then the Jews who were hostile to Jesus began to argue with one another, “How can this man give us his flesh to eat?” 6:53 Jesus said to them, “I tell you the solemn truth, unless you eat the flesh of the Son of Man and drink his blood, you have no life in yourselves.

6:54 The one who eats my flesh and drinks my blood has eternal life, and I will raise him up on the last day.

6:55 For my flesh is true food, and my blood is true drink. 6:56 The one who eats my flesh and drinks my blood resides in me, and I in him.

6:57 Just as the living Father sent me, and I live because of the Father, so the one who consumes me will live because of me. 6:58 This is the bread that came down from heaven; it is not like the bread your ancestors ate, but then later died. The one who eats this bread will live forever.”

Many Followers Depart

6:59 Jesus said these things while he was teaching in the synagogue in Capernaum. 6:60 Then many of his disciples, when they heard these things, said, “This is a difficult saying; who can understand it?” 6:61 When Jesus was aware that his disciples were complaining about this, he said to them, “Does this cause you to be offended?” 6:62 Then what if

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1 tn Grk “someone” (τις, ἵνα).
2 tn Grk “And the bread.”
3 tn Grk “Then the Jews began to argue.” Here the translation restricts the phrase to those Jews who were hostile to Jesus (cf. BDAG 479 s.v. ἐστιν, “eat”).
4 sn Unless you eat the flesh of the Son of Man and drink his blood (Grk ἐσθίω, “eats,” vv. 54, 56, 58; “consumes,” v. 57) may simply reflect a preference for one form over the other on the author’s part, rather than an attempt to express a slightly more graphic meaning. If there is a difference, however, the word used here (τρύγων, “eat”) is more graphic and vivid of the two (“gnaw” or “chew”).
5 tn That is, “no eternal life” (as opposed to physical life).
6 tn Or “who chews”; Grk ὁ τρύγων (ho trýgōn). The alternation between ἐσθίω (esthía, “eat,” v. 53) and τρύγων (trýgōn, “chews,” v. 58; “consumes,” v. 57) may simply reflect a preference for one form over the other on the author’s part, rather than an attempt to express a slightly more graphic meaning. If there is a difference, however, the word used here (τρύγω) is more graphic and vivid of the two (“gnaw” or “chew”).
7 sn Notice that here the result (has eternal life and I will raise him up at the last day) is produced by eating (Jesus’ flesh and drinking his blood. Compare John 6:40 where the same result is produced by “looking on the Son and believing in him.” This suggests that the phrase here (eats my flesh and drinks my blood) is to be understood by the phrase in 6:40 (looks on the Son and believes in him).
8 tn Or “real.”
9 sn Or “who chews.” On the alternation between ἐσθίω (esthía, “eat,” v. 53) and τρύγων (trýgōn, “chews,” v. 54, 56, 58; “consumes,” v. 57) see the note on “eats” in v. 54.
10 sn Resides in me, and I in him. Note how in John 6:54 eating Jesus’ flesh and drinking his blood produces eternal life and the promise of resurrection at the last day. Here the same process of eating Jesus’ flesh and drinking his blood leads to a relationship of mutual indwelling (resides in me, and I in him). This suggests strongly that for the author (and for Jesus) the concepts of possessing eternal life and of residing in Jesus are virtually interchangeable.
11 sn Does this cause you to no longer believe? (Grk “cause you to stumble?”) It became apparent to some of Jesus’ followers at this point that there would be a cost involved in following him. They had taken offense at some of Jesus’ teaching (perhaps the graphic imagery of eating his flesh and drinking his blood, and Jesus now warned them that if they thought this was a problem, there was an even worse cause for stumbling in store: his upcoming crucifixion (John 6:61b-62). Jesus asked, in effect, “Has what I just taught caused you to stumble? What will you do, then, if you see the Son of Man ascending where he was before?” This ascent is to be accomplished through the cross; for John, Jesus’ departure from this world and his return to the Father form one continual movement from cross to resur-
you see the Son of Man ascending where he was before?\(^2\) 6:63 The Spirit is the one who gives life; human nature is of no help!\(^2\) The words that I have spoken to you are spirit and are life.\(^3\) 6:64 But there are some of you who do not believe.” (For Jesus had already known from the beginning who those were who did not believe, and who it was who would betray him).\(^4\) 6:65 So Jesus added,\(^5\) “Because of this I told you that no one can come to me unless the Father has allowed him to come.”\(^6\)

Peter’s Confession

6:66 After this many of his disciples quit following him\(^7\) and did not accompany him\(^8\) any longer. 6:67 So Jesus said to the twelve, “You don’t want to go away too, do you?\(^9\) 6:68 Simon Peter answered him, “Lord, to whom would we go? You have the words of eternal life.\(^10\) We\(^10\) have come to believe and to know\(^11\) that you are the Holy One of God!\(^12\)

6:69 Jesus replied,\(^13\) “Didn’t I choose you, the twelve, and yet one of you is the devil?”\(^14\) 6:71 (Now he said this about Judas son of Simon Iscariot\(^15\) for Judas,\(^16\) one of the twelve, was going to betray him).\(^17\)

The Feast of Tabernacles

7:1 After this\(^18\) Jesus traveled throughout Galilee.\(^19\) He\(^20\) stayed out of Judea\(^21\) because the
Jewish leaders\(^4\) wanted\(^2\) to kill him. 7:2 Now the Jewish feast of Tabernacles\(^5\) was near.\(^4\) 7:3 So Jesus’\(^6\)\(^\text{brothers}\)\(^9\) advised him, “Leave here and go to Judea so your disciples may see your miracles that you are performing.”\(^7\) 7:4 For no one who seeks to make a reputation for himself\(^7\) does anything in secret.\(^8\) If you are doing these things, show yourself to the world.” 7:5 (For not even his own brothers believed in him.\(^9\))

7:6 So Jesus replied,\(^10\) “My time has not yet arrived,\(^2\) but you are ready at any opportunity!\(^13\) 7:7 The world cannot hate you, but it hates me, because I am testifying about it that its deeds are evil. 7:8 You go up\(^10\) to the feast yourselves. I am not going up to this feast\(^15\) because my time has not yet fully arrived.”\(^2\) 7:9 When he had said this, he remained in Galilee.

7:10 But when his brothers had gone up to the feast, then Jesus\(^18\) himself also went up, not openly but in secret. 7:11 So the Jewish leaders\(^19\) were looking for him at the feast, asking, “Where is he?”\(^20\) 7:12 There was\(^21\) a lot of grumbling\(^22\) about him among the crowds.\(^23\) Some were saying, “He is a good man,” but others, “He deceives the common people.”\(^24\) 7:13 However, no one spoke openly about him for fear of the Jewish leaders.\(^25\)

Teaching in the Temple

7:14 When the feast was half over, Jesus went up to the temple courts\(^26\) and began to teach.\(^27\) 7:15 Then the Jewish leaders\(^28\) were

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\(^1\) *tn* Or “the Jewish authorities”; Grk “the Jews.” In NT usage the term Ἰουδαῖοι (Ioudaios) 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. (For further information see R. G. Bratcher, “The ‘Jews’ in the Gospel of John,” BT 26 [1975]; 401-9.) Here the phrase should be restricted to the Jewish authorities or leaders who were Jesus’ primary opponents.

\(^2\) *tn* Grk “were seeking.”

\(^3\) *sn* Jesus’ feast of Tabernacles (the feast where people lived in tents or shelters, which was celebrated in the autumn after harvest). John’s use of ἑστηκόμενοι (esstikon) for the feast of Tabernacles constitutes the only use of this term in the New Testament.

\(^4\) *sn* Since the present verse places these incidents at the feast of Tabernacles (v. 29 or 32, depending on whether one dates the crucifixion early or late, i.e., through miraculous signs) then he should do so in Jerusalem, not in the remote parts of Galilee. Such an understanding seems to fit better with the following verse. It would also indicate misunderstanding on the part of Jesus’ brothers of the true nature of his mission—he did not come as the royal Messiah of Jewish apocalyptic expectation, to be enthroned as king at this time.

\(^5\) *tn* Or “to be well known.”

\(^6\) *sn* No one who seeks to make a reputation for himself does anything in secret, in effect: “if you’re going to perform signs to authenticate yourself as Messiah, you should do them at Jerusalem.” (Jerusalem is where mainstream Jewish apocalyptic tradition held that Messiah would appear.)

\(^7\) *tn* This is a parenthetical note by the author.

\(^8\) *tn* Or “my opportunity.”

\(^9\) *tn* Or “is not yet here.”

\(^10\) *tn* Grk “your time is always ready.”

\(^11\) *sn* 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). The reason for the idiom is that Jerusalem was identified with Mount Zion in the OT, so that attitude was the issue.

\(^12\) *tn* Most mss (/add. 070 0105 0250 f 133 334 1481 1457) include most of the better witnesses, have “not yet” (οὔπω, oucpa) here. Those with the reading οὐκ are not as impressive (N D K 1241 at lat), but οὐκ is the more difficult reading here, especially because it stands in tension with v. 10. On the one hand, it is possible that οὐκ arose because of homoiotaxis: A copyist who saw ὑπὸ τοῦ ἸΩΥΚ σημεία wrote ὑπὸ ΤΚ. However, it is more likely that οὐκους was introduced early on to harmonize with what is said in two verses later, as for Jesus’ refusal to go up to the feast in v. 8, the statement does not preclude an action of a different kind at a later point. Jesus may simply have been refusing to accompany his brothers with the rest of the group of pilgrims, preferring to travel separately and “in secret” (v. 10) with his disciples.

\(^13\) *tn* Although the word is κοιμήσεως (koinase) here, it parallels John’s use of ὁλοκαυτώματος (holokautwmato) elsewhere as a reference to the time appointed for Jesus by the Father—the time of his return to the Father, characterized by his death, resurrection, and ascension (glorification). In the Johannine literature, synonyms are often interchanged for no apparent reason other than stylistic variation.

\(^14\) *tn* Or “my time has not yet come to an end” (a possible hinge of Jesus’ death at Jerusalem); Grk “my time is not yet fulfilled.”

\(^15\) *tn* Grk “he”; the referent (Jesus) has been specified in the translation for clarity.

\(^16\) *tn* Or “the Jewish authorities”; Grk “the Jews.” Here the phrase refers to the Jewish authorities or leaders who were Jesus’ primary opponents. See the note on the phrase “the Jewish leaders” in v. 1.

\(^17\) *tn* Grk “Where is that one?”

\(^18\) *tn* Grk “And there was.”

\(^19\) *tn* Or “complaining.”

\(^20\) *tn* Or “among the common people” (as opposed to the religious authorities mentioned in the previous verse).

\(^21\) *tn* Or “the crowd.”

\(^22\) *tn* Or “the Jewish authorities”; Grk “the Jews.” Here the phrase refers to the Jewish authorities or leaders who were Jesus’ primary opponents. See also the note on the phrase “the Jewish leaders” in v. 1.

\(^23\) *tn* Grk “to the temple.”

\(^24\) *tn* Or “started teaching.” An ingressive sense for the imperfect verb (“began to teach” or “started teaching”) 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.

\(^25\) *tn* Or “the Jewish authorities”; Grk “the Jews.” Here the phrase refers to the Jewish authorities or leaders who were Jesus’ primary opponents. See the note on the phrase “the Jewish leaders” in v. 1.
He has never had formal instruction. Grk 7:16 So Jesus replied, 3 “My teaching is not from me, but from the one who sent me.” 7:17 If anyone wants to do God’s will, 9 he will know about my teaching, whether it is from God or whether I speak from my own authority. 6 7:18 The person who speaks on his own authority 7 desires 8 to receive honor 9 for himself; the one who desires the honor 10 of the one who sent him is a man of integrity, 12 and there is no unrighteousness in him. 7:19 Hasn’t Moses given you the law? Yet not one of you keeps 24 the law! Why do you want 14 to kill me?”

7:20 The crowd 15 answered, “You’re possessed by a demon 16 Who is trying to kill you?” 17 7:21 Jesus replied, 18 “I performed one miracle 15 and you are all amazed. 20 7:22 However, because Moses gave you the practice of circumcision 22 (not that it came from Moses, but from the forefathers), you circumcise a male child 22 on the Sabbath. 7:23 But if a male child 23 is circumcised 24 on the Sabbath so that the law of Moses is not broken, 25 why are you angry with me because I made a man completely well 26 on the Sabbath? 7:24 Do not judge according to external appearance, 27 but judge with proper 28 judgment.”

Questions About Jesus’ Identity

7:25 Then some of the residents of Jerusalem 29 began to say, “Isn’t this the man 30 who are trying 31 to kill? 7:26 Yet here he is, speaking publicly, 32 and they are saying nothing to him. 33 Do the rulers really know that this man 34 is the Christ? 35 7:27 But we know where this man 36 comes from. 37 Whenever the Christ 38 comes, no one will know where he comes from.” 39

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1 tn Or “began to be astonished.” This imperfect verb could also be translated ingressively (“began to be astonished”), but for English stylistic reasons it is rendered as a simple past.
2 tn Grk “How does this man know learning since he has not been taught?” The implication here is not that Jesus never went to school (in all probability he did attend a local synagogue school while a youth), but that he was not the disciple of a particular rabbi and had not had formal or advanced instruction under a recognized rabbi (compare Acts 4:13 where a similar charge is made against Peter and John; see also Paul’s comment in Acts 22:3).
3 sn He has never had formal instruction. Ironically when the Jewish leaders came face to face with the Word become flesh – the preexistent Logos, creator of the universe and divine Wisdom personified – they treated him as an untaught, unlearned person, without the formal qualifications to be a teacher.
4 tn The phrase “the one who sent me” refers to God.
5 tn Grk “his will.”
6 tn Grk “or whether I speak from myself.”
7 tn Grk “who speaks from himself.”
8 tn Or “seeks.”
9 tn Or “praise”; Grk “glory.”
10 tn Or “seeks.”
11 tn Or “praise”; Grk “glory.”
12 tn Or “is truthful”; Grk “is true.”
13 tn Or “accomplishes”; Grk “does.”
14 tn Grk “seek.”
15 tn Or “The common people” (as opposed to the religious authorities mentioned in 7:15).
16 tn Grk “You have a demon!”
17 tn Grk “Who is seeking to kill you?”
18 sn Who is trying to kill you? Many of the crowd (if they had come in from surrounding regions for the feast) probably were ignorant of any plot. The plot was on the part of the Jewish leaders. Note how carefully John distinguishes between the leadership and the general populace in their respective responses to Jesus.
19 tn Grk “Jesus answered and said to them.”
20 tn Grk “I did one deed.”
21 sn The “one miracle” that caused them all to be amazed was the last previous public miracle in Jerusalem recorded by the author, the healing of the paralyzed man in John 5:1-9 on the Sabbath. (The synoptic genealogy record other Sabbath healings, but John does not mention them.)
22 tn Grk “gave you circumcision.”
23 sn Or “the Messiah” (Both Greek “Christ” and Hebrew and Aramaic “Messiah” mean “one who has been anointed”).
24 tn Grk “receives circumcision.”
25 sn If a male child is circumcised on the Sabbath so that the law of Moses is not broken. The Rabbis counted 248 parts to a man’s body. In the Talmud (b. Yoma 85b) R. Eleazer ben Azariah (ca. a.d. 100) states: “If circumcision, which attaches to one only of the 248 members of the human body, suspends the Sabbath, how much more shall the saving of the whole body suspend the Sabbath?” So absolutely binding did rabbinic Judaism regard the command of Lev 12:3 to circumcise on the eighth day, that in the Mishnah m. Shabbat 18:3; 19:1, 2; and m. Nedairin 3.11 all hold that the command to circumcise overrides the command to observe the Sabbath.
26 tn Or “made an entire man well.”
27 tn Or “based on sight.”
28 tn Or “honest”; Grk “righteous.”
29 map For location see Map6-B1; Map6-F3; Map7-E2; Map8-F2; Map10-B3; JP1-F4; JP2-F4; JP3-F4; JP4-F4.
30 tn Grk “Is it not this one.”
31 tn Grk “seeking.”
32 tn Or “speaking openly.”
33 sn They are saying nothing to him. Some people who had heard Jesus were so impressed with his teaching that they began to infer from the inactivity of the opposing Jewish leaders a tacit acknowledgment of Jesus’ claims.
34 tn Grk “this one.”
35 sn Or “the Messiah” (Both Greek “Christ” and Hebrew and Aramaic “Messiah” mean “one who has been anointed”).
36 sn See the note on Christ in 1:20.
37 tn Grk “this one.”
38 sn We know where this man comes from. The author apparently did not consider this objection worth answering. The true facts about Jesus’ origins were readily available for any reader who didn’t know already. Here is an instance where the author assumes knowledge about Jesus that is independent from the material he records.
39 sn Or “the Messiah” (Both Greek “Christ” and Hebrew and Aramaic “Messiah” mean “one who has been anointed”).
40 sn See the note on Christ in 1:20.
7:28 Then Jesus, while teaching in the temple courts, cried out, 'You both know me and know where I come from! And I have not come on my own initiative, but the one who sent me is true. You do not know him, but I know him, because I have come from him and he sent me.'

7:30 So then they tried to seize Jesus, but no one laid a hand on him, because his time had not yet come. 7:31 Yet many of the crowd believed in him and said, "Whenever the Christ comes, he won't perform more miraculous signs than this man did, will he?" 7:32 The Pharisees heard the crowd murmuring these things about Jesus, so the chief priests and the Pharisees sent officers to arrest him. 7:33 Then Jesus said, "I will be with you for only a little while longer, and then I am going to the one who sent me. 7:34 You will look for me but will not find me, and where I am you cannot come."

7:35 Then the Jewish leaders said to one another, "Where is he going to go that we cannot find him?" He is not going to go to the Jewish people dispersed among the Greeks and teach the Greeks, is he? 7:36 What did he mean by saying, 'You will look for me but will not find me, and where I am you cannot come?'"
Teaching About the Spirit

7:37 On the last day of the feast, the greatest day, 1 Jesus stood up and shouted out. 2 If anyone is thirsty, let him come to me, and I will give him living water. 3 The one who believes in me, just as the Father has given me eternal life, I will give him eternal life. 4 So the Scripture says, ‘From within him will flow rivers of living water.’ 5 (Now he said this about the Spirit, whom those who believed in him were receiving, for the Spirit had not yet been given, because Jesus was not yet glorified.)

Differing Opinions About Jesus

7:40 When they heard these words, some of the crowd 6 began to say, “This really is the Prophet!” 7 others said, “This is the Christ!” 8 But still others said, “No, 9 for the scripture says, ‘From within him will flow rivers of living water.’ 10 (Now he said this about the Spirit, whom those who believed in him were receiving, for the Spirit had not yet been given, because Jesus was not yet glorified.)

4 sn There is a problem with the identification of this reference to the last day of the feast, the greatest day. It appears from Deut 16:13 that the feast went for seven days. Lev 23:39, however, makes it plain that there was an eighth day though it was mentioned separately from the seven. It is not completely clear whether the seventh or eighth day was the climax of the feast, called here by the author the “last great day of the feast.” Since according to the Mishnah (m. Sukkah 4:1) the ceremonies with water and lights did not continue after the seventh day, it seems more probable that this is the day the author mentions.

2 tn Grk “Jesus stood up and cried out, saying.”

3 tn An alternate way of punctuating the Greek text of v. 37-38 results in this translation: “If anyone is thirsty, let him come to me and drink. The one who believes in me, just as the Father has given me eternal life, I will give him eternal life.” This would more directly parallel the larger context of John 6 in which the Father is presented as the giver of eternal life.

6 sn An OT quotation whose source is difficult to determine. Isa 44:3; 55:1; 58:11; and Zech 14:8 have all been suggested as possible sources. All of these are cited in the Septuagint. Some modern scholars have suggested that John uses this as a targumic rendering of Ps 78:15-16 which describes the water brought forth from the rock in the wilderness by Moses (“Les citations targumiques dans le quatrième évan.”, RB 66 [1959]: 374-78). The frequency of Exodus motifs in the Fourth Gospel (paschal lamb, bronze serpent, manna from heaven) leads quite naturally to the supposition that the author is here drawing on the account of Moses striking the rock in the wilderness to bring forth water (Num 20:8 ff.). That such imagery was readily identified with Jesus in the early church is demonstrated by Paul’s understanding of the event in 1 Cor 10:4. Jesus is the Rock from which the living water – the Spirit – will flow. Carson (see note above) discusses this imagery although he favors the traditional or “Eastern” interpretation. In summary, the latter or “Western” interpretation is to be preferred.

8 tn Or “out of the innermost part of his person”; Grk “out of his belly.”

10 sn The Prophet is a reference to the “prophet like Moses” of Deut 18:15, by this time an eschatological figure in popular belief.

11 tn Or “the Messiah” (Both Greek “Christ” and Hebrew and Aramaic “Messiah” mean “one who has been anointed”).
7:45 Then the officers\(^9\) returned\(^10\) to the chief priests and Pharisees,\(^11\) who said to them, “Why didn’t you bring him back with you?”\(^12\) 7:46 The officers replied, “No one ever spoke like this man!” \(^7:47\) Then the Pharisees answered,\(^13\) “You haven’t been deceived too, have you?\(^14\) 7:48 None of the rulers,\(^15\) or the Pharisees have believed in him, have they?\(^16\) But this rabble\(^17\) who do not know the law are accursed!”

7:50 Nicodemus, who had gone to Jesus\(^18\) before and who was one of the rulers,\(^19\) said,\(^20\) 7:51 “Our law doesn’t condemn a man unless it first hears from him and learns what he is doing, does it?\(^21\) 7:52 They replied, “You aren’t from Galilee too, are you?\(^22\) Investigate carefully and you will see that no prophet\(^23\) comes from Galilee!”

1 A Woman Caught in Adultery

\([7:52]\) And each one departed to his own house.

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1 tn Questions prefaced with μὴ (mē) in Greek anticipate a negative answer. This can sometimes be indicated by using a “tag” at the end in English (here the tag is “does he?”). 2 tn Grk “is from the seed” (an idiom for human descent). 3 sn An allusion to Ps 89:4. 4 sn An allusion to Mic 5:2. 5 map For location see Map5-B1; Map7-E2; Map8-E2; Map10-B4. 6 tn Grk “the village where David was.” 6 or “among the common people” (as opposed to the religious authorities like the chief priests and Pharisees). 7 tn Grk “him”; the referent (Jesus) has been specified in the translation for clarity. 8 sn Compare John 7:30 regarding the attempt to seize Jesus. 9 tn Or “servants.” The “chief priests and Pharisees” is a comprehensive term for the groups represented in the ruling council (the Sanhedrin) as in John 7:45; 18:3; Acts 5:22, 26. As “servants” or “officers” of the Sanhedrin, their representatives should be distinguished from the Levites serving as temple police (perhaps John 7:30 and 44; also John 8:20; 10:39; 19:6; Acts 4:3). Even when performing ‘police’ duties such as here, their “officers” are doing so only as part of their general tasks (See K. H. Rengstorff, TDNT 8:540). 10 tn Grk “came.” 11 sn See the note on Pharisees in 1:24. 12 tn Grk “Why did you not bring him?” The words “back with you” are implied. 13 tn Grk “answered them.” 14 tn Questions prefaced with μὴ (mē) in Greek anticipate a negative answer. This can sometimes be indicated by using a “tag” at the end in English (here the tag is “have you?”). 15 sn The chief priests and Pharisees (John 7:45) is a comprehensive term for the groups represented in the ruling council (the Sanhedrin) as in John 7:45; 18:3; Acts 5:22, 26. Likewise the term ruler here denotes a member of the Sanhedrin, the highest legal, legislative, and judicial body among the Jews. Note the same word (“ruler”) is used to describe Nicodemus in John 3:1, and Nicodemus also speaks up in this episode (John 7:50). 16 tn Questions prefaced with μὴ (mē) in Greek anticipate a negative answer. This can sometimes be indicated by using a “tag” at the end in English (here the tag is “have they?”). 17 tn Grk “crowd.” “Rabble” is a good translation here because the remark by the Pharisees is so derogatory.
the Passage,” *Filologia Neotestamentaria* 13 (2000): 35-59, especially 41-42. In evaluating this MS evidence, it should be remembered that in the Gospels A is considered to be of Byzantine texttype unlike the extant Western witnesses. However, even that should stand up very well. The question may be asked whether this contains the pericope. It is true with regard to internal evidence by nature subjective (as evidenced by the fact that strong arguments are of Western texttype in the epistles. This leaves D as the only major Western uncial witness for the Gospels for the inclusion. Therefore the evidence could be summarized by saying that almost all early MSS of the Alexandrian texttype omit the pericope, while most MSS of the Western and Byzantine texttype include it. But it must be remembered that “Western MSS” here refers only to D, a single witness (as far as Greek MS are concerned). Thus it can be seen that practically all of the earliest and best MSS extant omit the pericope; it is found only in MSS of secondary importance. But before one can conclude that the passage was not originally part of the Gospel of John, internal evidence needs to be considered as well. Internal evidence in favor of the inclusion of 8:1-11 (7:53-8:11): (1) 7:53 fits in the context. If the “last great day of the feast” (7:37) refers to the conclusion of the Feast of Tabernacles, then the statement refers to the periphrases and worshipers going home after living in “booths” for the week while visiting Jerusalem. (2) There may be an allusion to Isa 9:1-2 behind this text: John 8:12 is the point when Jesus describes himself as the Light of the world. But the section in question mentions that Jesus returned to the temple at “early dawn” (“Ωρθροù, *Ortheta*,” in 8:2). This is the “dawning” of the Light of the world (8:12) mentioned by Isa 9:2. (3) Furthermore, note the relationship to what follows: Just prior to presenting Jesus’ statement that he is the Light of the world, John presents the reader with an example that shows Jesus as the Light. Here the woman “came to the light” while her accusers shrank away into the shadows, because their deeds were evil (cf. 3:19-21). Internal evidence against the inclusion of 8:1-11 (7:53-8:11): (1) In reply to the claim that the introduction to the pericope, 7:53, fits the context, it should also be noted that the narrative reads well without the pericope, so that Jesus’ reply in 8:12 is directed against the charge of the Pharisees in 7:52 that no prophet comes from Galilee. (2) The assumption that the author “must” somehow work Isa 9:1-2 into the narrative is simply that – an assumption. The statement by the Pharisees in 7:52 about Jesus’ Galilean origins is allowed to stand without correction by the author, although one might have expected him to mention that Jesus was really born in Bethlehem. And 8:12 does directly mention Jesus’ claim to be the Light of the world. The author may well have presumed familiarity with Isa 9:1-2 on the part of his readers because of its widespread association with Jesus among early Christians. (3) The fact that the pericope deals with the light/darkness motif does not inherently strengthen its claim to authenticity, because the motif is so prominent in the Fourth Gospel that it may well have been the reason why someone felt that the pericope, circulating as an independent tradition, fit so well here. (4) In general the style of the pericope is not Johannine either in vocabulary or grammar (see D. B. Wallace, “Reconsidering ‘The Story of the Woman Taken in Adultery Reconsidered’,” *NTS* 39 (1993): 290-96). According to R. E. Brown it is closer stylistically to Lukan material (John AB, 1:336). Interestingly one important family of MSS contains the pericope after Luke 21:38. Concluding the final analysis, the weight of evidence in this case must go with the external evidence. The earliest and best MSS do not contain the pericope. It is true with regard to internal evidence that an attractive case can be made for inclusion, but this is by nature subjective (as evidenced by the fact that strong arguments can be given against such as well). In terms of internal factors like vocabulary and style, the pericope does not stand up very well. The question may be asked whether this incident, although not an original part of the Gospel of John, should be regarded as an authentic tradition about Jesus. It could well be that it is ancient and may indeed represent an unusual instance where such a tradition survived outside of the bounds of the canonical literature. However, even that needs to be nuanced (see B. D. Ehrman, “Jesus and the Adulteress,” *NTS* 34 (1988): 24-44). Double brackets have been placed around this passage to indicate that most likely it was not part of the original text of the Gospel of John. In spite of this, the passage has an important role in the history of the transmission of the text, so it has been included in the translation.

1 sn The Mount of Olives is a hill running north to south about 1.8 mi (3 km) long, lying east of Jerusalem across the Kidron Valley. It was named for the large number of olive trees that grew on it.
2 tn An ingressive sense for the imperfect fits well here following the aorist participle.
3 tn Or ‘The scribes.’ The traditional rendering of γραμματεύς (grammateus) as “scribe” does not communicate much to the modern English reader, for whom the term might mean “professional copist,” if it means anything at all. The people referred to here were recognized experts in the law of Moses and in traditional laws and regulations. Thus “expert in the law” comes closer to the meaning for the modern reader.
4 tn See the note on Pharisees in 1:24.
5 tn Grk “unlike”; the referent (Jesus) has been specified in 7:53-8:11.
6 tn This is a parenthetical note by the author of 7:53-8:11.
7 tn Or possibly “Jesus went down and wrote an accusation on the ground with his finger.” The Greek verb καταγράφω (katagrapho) may indicate only the action of writing on the ground by Jesus, 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 counterraccusation against the accusers (although there is no clue as to the actual content of what he wrote, some scribes added “the sins of each of them” either here or at the end of v. 8 [UBS 700 add]).
8 tn Or “he straightened up.”
9 tn Grk “and said to them.”
10 tn Or “sinless.”
11 tn Here κοί (koi) has been translated as “Then” to indicate the implied sequence of events within the narrative. Greek style often begins sentences or clauses with “and,” but English style generally does not.
12 tn Or “beginning from the eldest.”
Jesus was left alone with the woman standing before him, 8:10 Jesus stood up straight\(^4\) and said to her, “Woman,\(^2\) where are they? Did no one condemn you?” 8:11 She replied, “No one, Lord.” And Jesus said, “I do not condemn you either. Go, and from now on do not sin any more.”[\(^3\)]

\[\text{Jesus as the Light of the World}\]

8:12 Then Jesus spoke out again,\(^4\) “I am the light of the world.\(^5\) The one who follows me will never\(^6\) walk in darkness, but will have the light of life.” 8:13 So the Pharisees\(^7\) objected, “You testify about yourself; your testimony is not true!” \(^8\) 8:14 Jesus answered,\(^10\) “Even if I testify about myself, my testimony is true, because I know where I came from and where I am going. But you people\(^11\) do not know where I came from or where I am going.\(^12\) 8:15 You people\(^13\) judge by outward appearances;\(^14\) I do not judge anyone.\(^16\) 8:16 But if I judge, my evaluation is accurate,\(^18\) because I am not alone when I judge,\(^27\) but I and the Father who sent me do so together.\(^18\) 8:17 It is written in your law that the testimony of two men is true.\(^19\) 8:18 I testify about myself\(^20\) and the Father who sent me testifies about me.”

8:19 Then they began asking\(^21\) him, “Who is your father?” Jesus answered, “You do not know either me or my Father. If you knew me you would know my Father too.”\(^22\) 8:20 (Jesus\(^23\) spoke these words near the offering box\(^24\) while he was teaching in the temple courts.\(^25\) No one seized him because his time\(^26\) had not yet come.)\(^27\)

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\(^1\) tn Or “straightened up.”

\(^2\) sn Woman was a polite form of address (see BDAG 208-9 s.v. γυνή 1). Similar to “Madam” or “Ma’am” used in English in different regions.

\(^3\) tc The earliest and best mss do not contain 7:53–8:11 (see note on 7:53).

\(^4\) tn Grk “Then again Jesus spoke to them saying.”

\(^5\) sn The theory proposed by F. J. A. Hort (The New Testament in the Original Greek, vol. 2, Introduction; Appendix, 87–88), that the backdrop of 8:12 is the lighting of the candelabra in the court of women, may offer a plausible setting to the proclamation by Jesus that he is the light of the world. The last time that Jesus spoke in the narrative (assuming 7:53–8:11 is not part of the original text, as the textual evidence suggests) is in 7:38, where he was speaking to a crowd of pilgrims in the temple area. This is where he is found in the present verse, and he may be addressing the crowd again. Jesus’ remark has to be seen in view of both the prologue (John 1:4, 5) and the end of the discourse with Nicodemus (John 3:19–21). The coming of Jesus into the world provokes judgment: A choosing up of sides becomes necessary. The one who comes to the light, that is, who follows Jesus, will not walk in the darkness. The one who refuses to come, will walk in the darkness. In this contrast, there are only two alternatives. So it is with a person’s decision about Jesus. Furthermore, this serves as an implicit indictment of Jesus’ opponents, who still walk in the darkness, because they refuse to come to him. This sets up the contrast in chap. 9 between the man born of women. The one who refuses to come, walks in the darkness. The one who comes to the light, that is, who follows Jesus, will never walk in the darkness, but will have the light of life.

\(^6\) tn The double negative οὐ μὴν (or μην) is emphatic in 1st century Hellenistic Greek.

\(^7\) sn See the note on Pharisees in 1:24.

\(^8\) tn Grk “Then the Pharisees said to him.”

\(^9\) tn Compare the charge You testify about yourself; your testimony is not true! to Jesus’ own statement about his testimony in 5:31.

\(^10\) tn Grk “Jesus answered and said to them.”

\(^11\) sn You people do not know where I came from or where I am going. The ignorance of the religious authorities regarding Jesus’ origin works on two levels at once: First, they thought Jesus came from Galilee (although he really came from Bethlehem in Judea) and second, they did not know that he came from heaven (from the Father), and this is where he would return. See further John 7:52.

\(^12\) tn The word “people” is supplied in the translation to indicate that the pronoun and verb (“judge”) in Greek are plural.

\(^13\) tn The word “people” is supplied in the translation to indicate that the pronoun and verb (“judge”) in Greek are plural.

\(^14\) tn Or “judge according to external things”; Grk “according to the flesh.” These translations are given by BDAG 916 s.v. αὐτός 5.

\(^15\) sn What is the meaning of Jesus’ statement “I do not judge anyone”? It is clear that Jesus did judge (even in the next verse). The point is that he didn’t practice the same kind of judgment that the Pharisees did. Their kind of judgment was condemnatory. They tried to condemn people. Jesus did not come to judge the world, but to save it (3:17). Nevertheless, and not contradictory to this, the coming of Jesus did bring judgment, because it forced people to make a choice. Would they accept Jesus or reject him? Would they come to the light or shrink back into the darkness? As they responded, so were they judged – just as 3:19-21 previously stated. One’s response to Jesus determines one’s eternal destiny.

\(^16\) tn Grk “my judgment is true.”

\(^17\) tn The phrase “when I judge” is not in the Greek text, but is implied by the context.

\(^18\) tn The phrase “do so together” is not in the Greek text, but is implied by the context.

\(^19\) sn An allusion to Deut 17:6.

\(^20\) tn Grk “I am the one who testifies about myself.”

\(^21\) tn Grk “Then they were saying to him.” The imperfect verb has been translated with ingressive force here because of the introduction of a new line of questioning by the Pharisees. Jesus had just claimed his Father as a second witness; now his opponents want to know who his father is.

\(^22\) sn If you knew me you would know my Father too. Jesus’ reply is based on his identity with the Father (see also John 1:18; 14:9).

\(^23\) tn Grk “He”; the referent (Jesus) has been specified in the translation for clarity.

\(^24\) tn The term γαζοφυλάκιον (gazophulakion) can be translated “treasury” or “treasure room” in this context. BDAG 186 s.v. 1 notes, “It can be taken in this sense J 8:20 (sing.) in (or at) the treasury.” BDAG 186 s.v. 2 argues that the occurrences of this word in the synoptic gospels also refer to the treasury. “For Mk 12:41; 43; Lk 21:1 the mng, contribution box or receptacle is attractive. Acc. to Mishnah, Shekalim 6, 5 there were in the temple 13 such receptacles in the form of trumpets. But even in these passages the general sense of ‘treasury’ is prob., for the contributions would go [into] the treasury via the receptacles.” Based upon the extra-biblical evidence (see sn), however, the translation opts to refer to the actual receptacles and not the treasury itself.

\(^25\) tn The offering box probably refers to the receptacles in the temple forecourt by the Court of Women used to collect free-will offerings. These are mentioned by Josephus, J.W. 5.5.2 (5.200), 6.5.2 (6.282); Ant. 19.6.1 (19.294); and in 1 Macc 14:49 and 2 Macc 3:6, 24, 28, 40 (see also Mark 12:41; Luke 21:1).

\(^26\) tn Grk “the temple.”

\(^27\) tn Grk “his hour.”

\(^28\) sn This is a parenthetical note by the author.
8:21 Then Jesus\(^4\) said to them again,\(^2\) "I am going away, and you will look for me\(^3\) but will die in your sin.\(^4\) Where I am going you cannot come." 8:22 So the Jewish leaders\(^5\) began to say,\(^6\) "Perhaps he is going to kill himself, because he says, 'Where I am going you cannot come.'" 8:23 Jesus replied,\(^7\) "You people\(^8\) are from below; I am from above. You people are from this world; I am not from this world. 8:24 Thus I told you\(^9\) that you will die in your sins. For unless you believe that I am he,\(^10\) you will die in your sins."

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\(^1\) In Grk "He"; the referent (Jesus) has been specified in the translation for clarity.

\(^2\) The expression ἀνω ταῦτα (anō palin) indicates some sort of break in the sequence of events, but it is not clear how long. The author does not mention the interval between 8:12-20 and this next recorded dialogue. The defeat of Tabernacles is past, and the next reference to time is 10:22, where the feast of Dedication is mentioned. The interval is two months, and these discussions could have taken place at any time within that interval, as long as one assumes something of a loose chronological framework. However, if the material in the Fourth Gospel is arranged theologically or thematically, such an assumption would not apply.

\(^3\) In Grk "you will seek me."

\(^4\) The expression ἐν τῇ ἁμαρτίᾳ ὑμῶν ἀποθανεῖσθε (en tē hamartia humin, apothanesteis) is similar to an expression found in the LXX at Ezek 3:18, 20 and Prov 24:9. Note the singular of ἁμαρτία (the plural occurs later in v. 24). To die with one's sin unrepented and unatoned would be the ultimate disaster to befall a person. Jesus' warning is stern but to the point.

\(^5\) In Or "the Jewish authorities"; Grk "the Jews." In NT usage the term Ἰουδαίους (Ioudaioi) 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. (For further information see R. G. Bratcher, "'The Jews' in the Gospel of John," BT 26 [1975]: 401-9.) Here the phrase refers to the Jewish authorities or leaders in Jerusalem. It was the Pharisees who had begun this line of questioning in John 8:13, and there has been no clear change since then in the identity of Jesus' opponents.

\(^6\) In Grk "you will seek me."

\(^7\) In Grk "And he said to them."

\(^8\) In Grk "the one"; the referent (the Father) has been specified in the translation for clarity.

\(^9\) In Grk "true" (in the sense of one who always tells the truth).

\(^10\) In Grk "but just as the Father taught me, these things I speak to the world."
8:32 and you will know the truth, and the truth will set you free." 1 tn Or “the truth will release you.” The translation “set you free” or “release you” (unlike the more traditional “make you free”) conveys more the idea that the hearers were currently in a state of slavery from which they needed to be freed. The following context suggests this understanding.

sn The statement the truth will set you free is often taken as referring to truth in the philosophical (or absolute) sense, or in the intellectual sense, or even (as the Jews apparently took it) in the political sense. In the context of John’s Gospel (particularly in light of the prologue) this must refer to truth about the person and work of Jesus. It is saving truth. As L. Morris says, “it is the truth which saves men from the darkness of sin, not that which saves them from the darkness of error (though there is a sense in which men in Christ are delivered from gross error)” (John, NICNT, 457).

... 8:37 I know that you are Abraham’s descendants. But you want to kill me, because my teaching makes no progress among you. 14 8:38 I am telling you the things I have seen while with the Father; as for you, practice the things you have heard from the Father!”

8:39 They answered him, “Abraham is our father!” 20 Jesus replied, “If you are Abraham’s children, you would be doing the deeds of Abraham.

8:40 But now you are trying to kill me, a man who has told you the truth I heard from God. Abraham did not do this!” 18 8:41 You people are doing the deeds of your father.”
Then4 they said to Jesus,2 “We were not born as a result of immorality!15 We have only one Fa-
ther, God himself.” 8:42 Jesus replied,4 “If God were your Father, you would love me, for I have
come from God and am now here.5 16 I have not come on my own initiative,7 but he6 sent me.
8:43 Why don’t you understand what I am saying?24 It is because you cannot accept9 my teach-
ing.10 8:44 You people11 are from12 your father the devil, and you want to do what your father desires;13 He14 was a murderer from the begin-
ing, and does not uphold the truth,15 because there is no truth in him. Whenever he lies,16 he speaks according to his own nature,17 because he is a liar and the father of lies.18 8:45 But because I am telling you19 the truth, you do not believe me. 8:46 Who among you can prove me guilty,20 of any sin?21 If I am telling you22 the truth, why don’t you believe me? 8:47 The one who belongs

14 tn Or “I came from God and have arrived.”
15 tn Or “For I.” Here yap (γαρ) has not been translated.
16 tn Or “from myself.”
17 tn Or “that one” (referring to God).
18 tn Or “you cannot hear,” but this is not a reference to deafness, but rather hearing in the sense of listening to something and responding to it.
19 tn Or “him”;
20 tn Or “I am not possessed by a demon,”
21 tn Or “of having sinned”; Grk “of sin.”
22 tn Or “if I tell you.”

23 Grk “who is of.”
24 Grk “to God hears” (in the sense of listening to something and responding to it).
25 Grk “you do not hear” (in the sense of listening to something and responding to it).
26 Grk “you are not of God.”
27 Grk “the Jews.” See the note on this term in v. 31.
28 Grk “answered and said to him.”
29 Grk “Do we not say rightly.”
30 Grk “and have a demon.” It is not clear what is meant by the charge ἑλέεις τοὺς Ἰουδαίους καὶ δαιμόνιον ἔχεις (Samaritēs ei su kai daemonion echēs). The meaning could be “you are a heretic and are possessed by a demon.” Note that the dual charge gets one reply (John 8:49). Perhaps the phrases were interchangeable: Simon Magus (Acts 8:14-24) and in later traditions Dositheus, the two Samaritans who claimed to be sons of God, were regarded as mad, that is, possessed by demons.
31 Grk “I do not have a demon.”
32 Grk “yet” is supplied to show the contrastive element present in the context.
33 Grk “I am not seeking.”
34 Grk “my glory.”
35 Grk “who seeks.”
36 Grk “will be the judge.”
37 Grk “ Truly, truly, I say to you.”
38 Grk “If anyone keeps.”
39 Grk “my word.”
40 Grk “he will never see death forever.” The Greek negative here is emphatic.

Then4 they said to Jesus,2 “We were not born as a result of immorality!15 We have only one Fa-
ther, God himself.” 8:42 Jesus replied,4 “If God were your Father, you would love me, for I have come from God and am now here.5 16 I have not come on my own initiative,7 but he6 sent me.
8:43 Why don’t you understand what I am saying?24 It is because you cannot accept9 my teaching.10 8:44 You people11 are from12 your father the devil, and you want to do what your father desires;13 He14 was a murderer from the beginning, and does not uphold the truth,15 because there is no truth in him. Whenever he lies,16 he speaks according to his own nature,17 because he is a liar and the father of lies.18 8:45 But because I am telling you19 the truth, you do not believe me. 8:46 Who among you can prove me guilty,20 of any sin?21 If I am telling you22 the truth, why don’t you believe me? 8:47 The one who belongs
8:52 Then the Jews responded, “Now we know you’re possessed by a demon! Both Abraham and the prophets died, and yet you say, ‘If anyone obeys my teaching, he will never experience death.’ You aren’t greater than our father Abraham who died, are you? And the prophets died too! Who do you claim to be?”

8:54 Jesus replied, “If I glory myself, my glory is worthless. The one who glories me is my Father, about whom you people say, ‘He is our God.’ 8:55 Yet you do not know him, but I know him. If I were to say that I do not know him, I would be a liar like you. But I do know him, and I obey his teaching.”

8:56 Your father Abraham was overjoyed to see my day, and he saw it and was glad.”

1 One important and early witnesses (Ì66 K B C W Θ 579) lack the conjunction here, while other witnesses read οὐν (oun, “therefore”; Ì75 D L Ψ Ï 070 313 33 384 599 Θ, lat) that supports the longer reading. The conjunction occurs in John some 200 times, far more than in any other NT book. Even though the most important Johannine papyrus (Ì75) has the conjunction, the combination of Ì66 K B for the omission is even stronger. Further, the reading seems to be a predictable scribal emendation. In particular, οὐν is frequently used with the plural of εἰπον (epam, “they said”) in John (in this chapter alone, note vv. 13, 39, 48, 57, and possibly 41). On balance, it is probably best to consider the shorter reading as authentic, even though “Then” is virtually required in translation for English stylistic reasons. NA27 has the conjunction in brackets, indicating some doubt as to its authenticity.

2 Grk “the Jews.” See the note on this term in v. 31. Here, as in vv. 31 and 48, the phrase refers to the Jewish people in Jerusalem (“Judeans”; cf. BDAG 479 s.v. ᾨδαῖος). Here the plural noun, who had been listening to Jesus’ teaching in the temple courts (8:20) and had initially believed his claim to be the Messiah (cf. 8:31).

3 Grk “said to him.”

4 Grk “you have a demon.”

5 Grk “Yet” has been supplied to show the contrastive element present in the context.

6 Grk “If anyone keeps.”

7 Grk “my word.”

8 Grk “will never taste.” Here the Greek verb does not mean “sample a small amount” (as a typical English reader might infer from the word “taste”), but “experience something cognitively or emotionally; come to know something” (cf. BDAG 195 s.v. γεύομαι 2).

9 Grk “he will never taste of death forever.” The Greek negative here is emphatic.

10 Questions prefaced with μηδὲ (mei) in Greek anticipate a negative answer. This can sometimes be indicated by using a “tag” at the end in English (here the tag is “are you?”).

11 Grk “Jesus answered.”

12 Grk “is nothing.”

13 The word “people” is not in the Greek text, but is supplied in English to clarify the plural Greek pronoun and verb.

14 Here καί (kaí) has been translated as “Yet” to indicate the contrast present in the context.

15 Grk “If I say, ‘I do not know him.’”

16 Grk “I keep.”

17 Grk “his word.”

18 Or “rejoiced greatly.”

19 What is the meaning of Jesus’ statement that the patriarch Abraham “saw” his day and rejoiced? The use of past tenses would seem to refer to something that occurred during the patriarch’s lifetime. Genesis Rabbah 44:25ff. (cf. 59:6) states that Rabbi Akiba, in a debate with Rabbi Johanan ben Zakkai, held that Abraham had been shown not this world only but the world to come (this would include the days of the Messiah). More realistically, it is likely that Gen 22:13-15 lies behind Jesus’ words. This passage, known to rabbis as the Akedah (“Binding”), tells of Abraham finding the ram which will replace his son Isaac on the altar of sacrifice – an occasion of certain rejoicing.

20 Grk “Then the Jews.” See the note on this term in v. 31. Here, as in vv. 31, 48, and 52, the phrase refers to the Jewish people in Jerusalem (“Judeans”; cf. BDAG 479 s.v. ᾨδαῖος). Here the plural noun, who had been listening to Jesus’ teaching in the temple courts (8:20) and had initially believed his claim to be the Messiah (cf. 8:31). They have now become completely hostile, as John 8:59 clearly shows.

21 Grk “said to him.”

22 Grk “You do not yet have fifty years” (an idiom).

23 Grk “And have.”

24 Grk “Truly, truly, I say to you.”

25 Grk “before Abraham was.”

26 Grk “I am!” is an explicit claim to deity. Although each occurrence of the phrase “I am” in the Fourth Gospel needs to be examined individually in context to see if an association with Exod 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).

27 Grk “they took up.”

28 Grk “Jesus’ Jewish listeners understood his claim to deity, rejected it, and picked up stones to throw at him for what they considered blasphemy.”

29 Most later witnesses (A Θ εἰς καὶ ἀκραίως 313) have at the end of the verse “passing through their midst, he went away in this manner” (διελθὼν διὰ μέσου καὶ παρῆγεν ὡς ἐπορευόμενον). While many others have similar permutations (so 529 C L N Ψ 070 33 579 892), this is the best and earliest witnesses (Ì66 K B) have at the end. The wording is similar to two other texts: Luke 4:30 (διελθὼν δι' ἄνωθεν καὶ παρῆγεν ὡς ἐπορευόμενον καὶ κατ᾽ αὐτὸν ἐπορευότατον) and John 9:1 (παρῆγεν; cf. 18:30 ὡς ἐπορεύοντας) there. The effect is to signal Jesus’ departure as a miraculous cloaking. As such, the additional statement has all the earmarks of scribal amplification. Further, the best and earliest witnesses (Ì66 K B W Θ εἰς καὶ ἀκραίως) lack these words, rendering the shorter text virtually certain.

20 Grk “from the temple.”
Healing a Man Born Blind

9:1 Now as Jesus was passing by, he saw a man who had been blind from birth. 9:2 His disciples asked him, “Rabbi, who committed the sin that caused him to be born blind, this man or his parents?” 9:3 Jesus answered, “Neither this man nor his parents sinned, but he was born blind so that the acts of God may be revealed through what happens to him.”

9:4 We must perform the deeds of the one who sent me as long as it is daytime. Night is coming when no one can work. 9:5 As long as I am in the world, I am the light of the world.”

9:6 Having said this, he spat on the ground and made some mud with the saliva.

He smeared the mud on the blind man’s eyes and said to him, “Go wash in the pool of Siloam” (which is translated “sent”). So the blind man went away and washed, and came back seeing.

9:8 Then the neighbors and the people who had seen him previously as a beggar began saying, “Is this not the man who used to sit and beg?” 9:9 Some people said, “This is the man!” while others said, “No, but he looks like him.”

The man himself kept insisting, “I am the one!”

9:10 So they asked him, “How then were you made to see?” He replied, “The man called Jesus made mud, smeared it on my eyes and told me, ‘Go to Siloam and wash.’ So I went and washed, and was able to see.”

9:12 They said to him, “Where is that man?” He replied, “I don’t know.”
9:13 They brought the man who used to be blind to the Pharisees. 9:14 (Now the day on which Jesus made the mud and caused him to see was a Sabbath.) 9:15 So the Pharisees asked him again how he had gained his sight. He replied, "He put mud on my eyes and I washed, and now I am able to see.

9:16 Then some of the Pharisees began to say, "This man is not from God, because he does not observe the Sabbath." But others said, "How can a man who is a sinner perform such miraculous signs?" Thus there was a division among them.

9:17 So again they asked the man who used to be blind, "What do you say about him, since he caused you to see?" "He is a prophet," the man replied.

9:18 Now the Jewish religious leaders refused to believe that he had really been blind and had gained his sight until at last they summoned the parents of the man who had become able to see. 9:19 They asked the parents, "Is this your son, whom you say was born blind? Then how does he now see?" 9:20 So his parents replied, "We know that this is our son and that he was born blind. 9:21 But we do not know how he is now able to see, nor do we know who caused him to see. Ask him, he is a mature adult. He will speak for himself." 9:22 (His parents said these things because they were afraid of the Jewish religious leaders. 27 For the Jewish leaders had already agreed that anyone who confessed Jesus to be the Christ would be put out of the synagogue. 22 23 For this

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1 tn Grk “who was formerly blind.”
2 sn See the note on Pharisees in 1:24.
3 tn Or “clay” (moistened earth of a clay-like consistency).
4 tn Grk “and opened his eyes” (an idiom referring to restoration of sight).
5 sn This is a parenthetical note by the author.
6 tn Or “how he had become able to see.”
7 sn So the Pharisees asked him. Note the subtlety here: On the surface, the man is being judged. But through him, Jesus is being judged. Yet in reality (as the discerning reader will realize) 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).
8 tn Grk “And he said to them.”
9 tn Or “clay” (moistened earth of a clay-like consistency).
10 tn The word “now” is not in the Greek text, but is supplied to indicate the contrast between the man’s former state (blind) and his present state (able to see).
11 tn 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 (“begun to say” or “started saying”).
12 tn Grk “he does not keep.”
13 sn The Jewish religious leaders considered the work involved in making the mud to be a violation of the Sabbath.
14 tn Grk “do.”
15 tn Or “So there was discord.”
16 tn Grk “the blind man.”
17 tn Grk “since he opened your eyes” (an idiom referring to restoration of sight).
18 tn Or “the Jewish religious authorities”; Grk “the Jews.” In NT usage the term λογίον (louioi) 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. (For further information see R. G. Bratther, “The Jews’ in the Gospel of John.” BT 26 (1975): 401-9.) Here the phrase refers mainly to the Pharisees, mentioned by name in John 9:13, 15, 16. References in this context to Pharisees and to the synagogue (v. 22) suggest an emphasis on the religious nature of the debate which is brought out by the translation “the Jewish religious leaders.”
19 tn The Greek text contains the words “about him” at this point: “the Jewish authorities did not believe about him...”
20 tn Grk “they called.”
21 tn Or “the man who had gained his sight.”
22 tn Grk “and they asked them, saying”; the referent (the parents) has been specified in the translation for clarity.
23 tn The Greek pronoun and verb are both plural (both parents are addressed).
24 tn Grk “So his parents answered and said.”
25 tn Grk “who opened his eyes” (an idiom referring to restoration of sight).
26 tn Or “he is of age.”
27 tn Or “the Jewish religious authorities”; Grk “the Jews.” Twice in this verse the phrase refers to the Pharisees, mentioned by name in John 9:13, 15, 16. The second occurrence is shortened to “the Jewish leaders” for stylistic reasons. See the note on the phrase “the Jewish religious leaders” in v. 18.
28 tn Grk “confessed him.”
29 tn Or “the Messiah” (Both Greek “Christ” and Hebrew and Aramaic “Messiah” mean “one who has been anointed”).
30 sn See the note on Christ in 1:20.
31 sn 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 (e.g., Barrett) and nonhistorical by others. In later Jewish practice there were at least two forms of excommunication: a temporary ban for thirty days, and a permanent ban. But whether these applied in NT times is far from certain. There is no substantial evidence for a formal ban on Christians until later than this Gospel could possibly have been written. This may be a reference to some form of excommunication adopted as a contingency to deal with those who were proclaiming Jesus to be the Messiah. If so, there is no other record of the procedure than here. It was probably local, limited to the area around Jerusalem. See also the note on synagogue in 6:59.
reason his parents said, “He is a mature adult, ask him.”

9:24 Then they summoned the man who used to be blind a second time and said to him, “Promise before God to tell the truth. We know that this man is a sinner.” 9:25 He replied, “I do not know whether he is a sinner. I do know one thing—that although I was blind, now I can see.” 9:26 Then they said to him, “What did he do to you? How did he cause you to see?” 8:27 He answered, “I told you already and you didn’t listen. Why do you want to hear it again? You people don’t want to become his disciples, do you?” 9:28 They14 heaped insults on him, saying, “You are his disciple! We are disciples of Moses! 9:29 We know that God has spoken to Moses! We do not know where this man comes from!” 9:30 The man replied,18 “This is a remarkable thing, that you don’t know where he comes from, and yet he caused me to see!” 9:31 We know that God doesn’t listen to sinners, but if anyone is devout22 and does his will, God23 listens to him. 9:32 Never before has anyone heard of someone causing a man born blind to see.27 9:33 If this man28 were not from God, he could do nothing.” 9:34 They replied, “You were born completely in sinfulness, and yet you presume to teach us?” So they threw him out.

The Man’s Response to Jesus

9:35 Jesus heard that they had thrown him out, so he found the man,22 and said to him, “Do you believe in the Son of Man?”33 9:36 The man4 replied, “And who is he, sir? Tell me so that…” 9:37 Jesus told him, “You have seen him; he is the one speaking with you.” 9:38 [9:38 He said, “Lord, I believe,” and he worshiped him.] 9:39 Jesus40 said,31 “For judgment

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1 tn Or “he is of age.”
2 tn This is a parenthetical note by the author explaining the parents’ response.
3 tn Grk “they called.”
4 tn Grk “who was blind.”
5 tn Grk “Give glory to God” (an idiomatic formula used in placing someone under oath to tell the truth).
6 tn The phrase “this man” is a reference to Jesus.
7 tn Grk “Then that one answered.”
8 tn Grk “open your eyes” (an idiom referring to restoration of sight).
9 tn Grk “He answered them.” The indirect object αὐτοῖς (autois) has not been translated for stylistic reasons.
10 tn or “you did not hear.”
11 tn “It” is not in the Greek text but has been supplied. Direct objects in Greek were often omitted when they were clearly implied in the context.
12 tn The word “people” is supplied in the translation to clarify the plural Greek pronoun and verb.
13 tn Grk “And they.” Because of the difference between Greek style, which often begins sentences or clauses with “and,” and English style, which generally does not, καί (kai) has not been translated here.
14 tn The Greek word means “to insult strongly” or “slander.”
15 tn Grk “and said.”
16 tn Grk “You are that one’s disciple.”
17 tn Grk “where this one.”
18 tn Grk “The man answered and said to them.” This has been simplified in the translation to “The man replied.”
19 tn Grk “For in this is a remarkable thing.”
20 tn Grk “and he opened my eyes” (an idiom referring to restoration of sight).
21 tn Grk “God does not hear.”
22 tn Or “godly.”
23 tn Grk “he”; the referent (God) has been specified in the translation for clarity.
24 tn Or “hears.”
25 tn Grk “this one.”
26 tn Or “Never from the beginning of time,” Grk “From eternity.”
27 tn Grk “someone opening the eyes of a man born blind” (“opening the eyes” is an idiom referring to restoration of sight).
28 tn Grk “this one.”
29 tn Grk “They answered and said to him.” This has been simplified in the translation to “They replied.”
30 tn or “From birth you have been evil.” The implication of this insult, in the context of John 9, is that the man whom Jesus caused to see had not previously adhered rigorously to all the conventional requirements of the OT law as interpreted by the Pharisees. Thus he had no right to instruct them about who Jesus was.
31 tn Grk “and are you teaching us?”
32 tn Grk “found him”; the referent (the man) has been specified in the translation for clarity.
33 tn Although most witnesses (A L Ï Ψ 070 0250 j 13 33 384 81 − 13 38 lat) have θεοὶ (theoi, “of God”) instead of ἄνθρωποι (anthropoi, “of man”) here, the better witnesses (D66 769 א B D W sy) have ἄνθρωποι. Not only is the external evidence decidedly on the side of ἄνθρωποι, but it is difficult to see such early and diverse witnesses changing θεοὶ to ἄνθρωποι. The wording “Son of Man” is thus virtually certain.
34 tn Grk “That one.”
35 tn Grk answered and said.” This has been simplified in the translation to “replied.”
36 tn Or “And who is he, sir? Tell me so that…” Some translations supply elliptical words like “Tell me” (NIV, NRSV) following the man’s initial question, but the shorter form given in the translation is clear enough.
37 tn Grk “they answered.”
38 tn The καί – καί (kai – kai) construction would normally be translated “both – and”: “You have both seen him, and he is the one speaking with you.” In this instance the English semicolon was used instead because it produces a smoother and more emphatic effect in English.
39 sn Assuming the authenticity of John 9:38-39a (see the note following the bracket in v. 39), the man’s response affirms Jesus’ statement of v. 37 and is therefore significant. He worshiped Jesus. In the Johannine context the word would convey its full sense: This was something due God alone. Note also that Jesus did not prevent the man from doing this. The verb προσκυνέω (proskunéo) is used in John 4:20-25 of worshiping God, and again with the same sense in 12:20. This would be the only place in John’s Gospel where anyone is said to have worshiped Jesus using this term. As such, it forms the logical climax of the story of the man born blind, but the uniqueness of the concept of worshiping Jesus at this point in John’s narrative (which reaches its ultimate climax in the confession of Thomas in John 20:28) may suggest it is too early for such a response and it represents a later scribal addition.
40 tn Grk “And Jesus.” Because of the difference between Greek style, which often begins sentences or clauses with “and,” and English style, which generally does not, καί (kai) has not been translated here.
41 tn Some early and important witnesses (א 176 א W b sa ac mf) lack the words, “He said, ‘Lord, I believe,’ and he worshiped him. Jesus said,” (vv. 38-39a). This is weighty evidence for the omission of these words. It is difficult to overstate the value of א here, since it is the only currently available papyrus ms extant for the text of John 9:38-39. Further, א is an important and early Alexandrian witness for the omission. The versalional testimony and codex W also give
I have come into this world, so that those who do not see may gain their sight, and the ones who see may become blind.”

9:40 Some of the Pharisees who were with him heard this and asked him, “Are we not blind, too, are we?”

9:41 Jesus replied, “If you were blind, you would not be guilty of sin, but now because you claim that you can see, your guilt remains.”

Jesus as the Good Shepherd

10:1 “I tell you the solemn truth, the one who does not enter the sheepfold by the door, but climbs in some other way, is a thief and a robber.

10:2 The one who enters by the door is the shepherd of the sheep. 10:3 The doorkeeper opens the door for him, and the sheep hear his voice. He calls his own sheep by name and leads them out. 10:4 When he has brought all his own sheep out, he goes ahead of them, and the sheep follow him because they recognize his voice. 10:5 They will never follow a stranger, but will run away from him, because they do not recognize the stranger’s voice.”

10:6 Jesus told them this parable, but they did not understand what he was saying to them.

10:7 So Jesus said to them again, “I tell you the solemn truth, I am the door for the sheep. 10:8 All who came before me were thieves and robbers, but the sheep did not listen to them. 10:9 I am the door. If anyone enters through me, he will be saved, and will come in and go out, and find pasture. 10:10 The thief comes only to steal and kill and destroy; I have come so that they may have life, and may have it abundantly.”

19 tn The words “the door” are not in the Greek text but are implied. Direct objects in Greek were often omitted when clear from the context.

16 tn Grk “For this one.”

17 tn Grk “And he.” Because of the difference between Greek style, which often begins sentences or clauses with “and,” and English style, which generally does not, καί (kai) has not been translated here.

18 sn He calls his own sheep by name and leads them out. Some interpreters have suggested that there was more than one flock in the fold, and there would be a process of separation where each shepherd called out his own flock. This may also be suggested by the mention of a doorkeeper in v. 3 since only the larger sheepfolds would have such a guard. But the Gospel of John never mentions a distinction among the sheep in this fold; in fact (10:16) there are other sheep which are to be brought in, but they are to be one flock and one shepherd.

19 tn The word “sheep” is not in the Greek text, but is implied.

20 tn Grk “because they know.”

21 tn Or “someone whom they do not know.”

22 tn Grk “know.”

23 tn Or “the voice of someone they do not know.”

24 sn A parable is a fairly short narrative that has symbolic meaning. The Greek word παροιμίαν (paroimian) is used again in 16:25, 29. This term does not occur in the synoptic gospels, where παραβολή (parabolē) is used. Nevertheless it is similar, denoting a short narrative with figurative or symbolic meaning.

25 tn Grk “these.”

26 tn Or “comprehend.”

27 tn Grk “Truly, truly, I say to you.”

28 tn Or “I am the sheep’s door.”

29 tn Grk “are” (present tense).

30 tn Or “the sheep did not hear them.”

31 sn Since the Greek phrase εἰσέρχομαι καὶ ἐξέρχομαι (eiserchomai kai exezerchomai, “come in and go out”) is in some places an idiom for living or conducting oneself in relationship to some community (“to live with, to live among” [cf. Acts 1:21; see also Num 27:17; 2 Chr 1:10]), it may well be that Jesus’ words here look forward to the new covenant community of believers. Another significant NT text is Luke 9:4, where both these verbs occur in the context of the safety and security provided by a given household for the disciples. See also BDAG 294 s.v. εἰσέρχομαι 1.b.

32 sn That is, pasture land in contrast to cultivated land.

33 tn That is, “to slaughter” (in reference to animals).

34 tn That is, more than one would normally expect or anticipate.
10:11 “I am the good\textsuperscript{4} shepherd. The good shepherd lays down his life\textsuperscript{2} for the sheep. 10:12 The hired hand,\textsuperscript{3} who is not a shepherd and does not own sheep, sees the wolf coming and abandons\textsuperscript{4} the sheep and runs away.\textsuperscript{5} So the wolf attacks\textsuperscript{6} the sheep and scatters them. 10:13 Because he is a hired hand and is not concerned about the sheep,\textsuperscript{7} he runs away.\textsuperscript{8}

10:14 “I am the good shepherd. I\textsuperscript{9} know my own\textsuperscript{10} and my own know me – 10:15 just as the Father knows me and I know the Father – and I lay down my life\textsuperscript{11} for\textsuperscript{12} the sheep. 10:16 I have\textsuperscript{13} other sheep that do not come from\textsuperscript{14} this sheepfold.\textsuperscript{15} I must bring them too, and they will listen to my voice,\textsuperscript{16} so that\textsuperscript{17} there will be one flock and\textsuperscript{18} one shepherd. 10:17 This is why the Father loves me\textsuperscript{20} – because I lay down my life,\textsuperscript{20} so that I may take it back again. 10:18 No one takes it away from me, but I lay it down\textsuperscript{21} of my own free will.\textsuperscript{22} I have the authority\textsuperscript{23} to lay it down, and I have the authority\textsuperscript{24} to take it back again. This commandment\textsuperscript{25} I received from my Father.”

10:19 Another sharp division took place among the Jewish people\textsuperscript{26} because of these words. 10:20 Many of them were saying, “He is possessed by a demon and has lost his mind!\textsuperscript{27} Why do you listen to him?” 10:21 Others said, “These are not the words\textsuperscript{28} of someone possessed by a demon. A demon cannot cause the blind to see,\textsuperscript{29} can it?”

\textsuperscript{4} tn Or “model” (see R. E. Brown, John [AB], 1:386, who argues that “model” is a more exact translation of καλὸς [kalos] here).

\textsuperscript{5} tn Or “The good shepherd dies willingly.”

\textsuperscript{6} sn Jesus speaks openly of his vicarious death twice in this section (John 10:11, 15). Note the contrast: The thief takes the life of the sheep (10:10), the good shepherd lays down his own life for the sheep. Jesus is not speaking generally here, but specifically: He has his own substitutionary death on the cross in view. For a literal shepherd with a literal flock, the shepherd’s death would have spelled disaster for the sheep; in this instance it spells life for them (Compare the worthless shepherd of Zech 11:17, by contrast).

\textsuperscript{7} sn Jesus contrasts the behavior of the shepherd with that of the hired hand. This is a worker who 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. When they are threatened, he simply runs away.

\textsuperscript{8} tn Grk “leaves.”

\textsuperscript{9} tn Or “seizes.” The more traditional rendering, “snatch,” has the idea of seizing something by force and carrying it off, which is certainly possible here. However, in the sequence in John 10:12, this action precedes the scattering of the flock of sheep, so “attacks” is preferable.

\textsuperscript{10} tn Grk “does not have a care for the sheep.”

\textsuperscript{11} tn The phrase “he runs away” is lacking in several important MSS (Ì6̅8̅, 75 Ε Β D L [W]) 0 1 33 1241 al co. Most likely it was added by a later scribe to improve the readability of vv. 12-13, which is one long sentence in Greek. It has been included in the translation for the same stylistic reasons.

\textsuperscript{12} tn Grk “And I.” Because of the difference between Greek style, which often begins sentences or clauses with “and,” and English style, which generally does not, καί (kai) has not been translated here.

\textsuperscript{13} tn Or “I die willingly.”

\textsuperscript{14} tn Or “on behalf of” or “for the sake of.”

\textsuperscript{15} tn Grk “And I have.” Because of the difference between Greek style, which often begins sentences or clauses with “and,” and English style, which generally does not, καί (kai) has not been translated here.

\textsuperscript{16} tn Or “that do not belong to.” Grk “that are not of.”

\textsuperscript{17} sn The statement I have other sheep that do not come from this sheepfold almost certainly refers to Gentiles. Jesus has sheep in the fold who are Jewish; there are other sheep which, while not of the same fold, belong to him also. This recalls the mission of the Son in 3:16-17, which was to save the world – not just the nation of Israel. Such an emphasis would be particularly appropriate to the author if he were writing to a non-Palestinian and primarily non-Jewish audience.

\textsuperscript{18} sn The word “and” is not in the Greek text, but must be supplied to conform to English style. In Greek it is an instance of asyndeton (omission of a connective), usually somewhat emphatic.

\textsuperscript{19} tn Grk “Because of this the Father loves me.”

\textsuperscript{20} tn Or “die willingly.”

\textsuperscript{21} tn Or “give it up.”

\textsuperscript{22} sn Or “of my own accord.” “Of my own free will” is given by BDAG 321 s.v. ἑαυτοῦ (eautou).

\textsuperscript{23} tn Or “I have the right.”

\textsuperscript{24} tn Or “I have the right.”

\textsuperscript{25} tn Or “order.”

\textsuperscript{26} tn Or perhaps “the Jewish religious leaders”; Grk “the Jews.” In NT usage the term Ἰουδαῖοι (Ioudaioi) 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. (For further information see R. G. Bratcher, “‘The Jews’ in the Gospel of John,” BT 26 [1975]: 401-9.) Here the phrase could be taken to refer to the Jewish religious leaders, since the Pharisees were the last to be mentioned specifically by name, in John 9:40. However, in light of the charge about demon possession, which echoes 8:48, it is more likely that Jewish people in general (perhaps in Jerusalem, if that is understood to be the setting of the incident) are in view here.

\textsuperscript{27} tn Or “is insane.” To translate simply “he is mad” (so KJV, ASV, RSV; “raving mad” NIV) could give the impression that Jesus was angry, while the actual charge was madness or insanity.

\textsuperscript{28} tn Grk “open the eyes of the blind” (“opening the eyes” is an idiom referring to restoration of sight).

\textsuperscript{29} sn Questions prefaced with μὴ (me) in Greek anticipate a negative answer. This can sometimes be indicated by using a “tag” at the end in English (here the tag is “can it?”).
Jesus at the Feast of Dedication

10:22 Then came the feast of the Dedication\(^1\) in Jerusalem.\(^2\) It was winter,\(^3\) and Jesus was walking in the temple area\(^4\) in Solomon’s Portico.\(^5\) 10:24 The Jewish leaders\(^6\) surrounded him and asked, “How long will you keep us in suspense?\(^7\) If you are the Christ,\(^8\) tell us plainly.”\(^9\) 10:25 Jesus replied, “I told you and you do not believe. The deeds\(^2\) I do in my Father’s name testify about me. 10:26 But you refuse to believe because you are not my sheep. 10:27 My sheep listen to my voice, and I know them, and they follow me. 10:28 I give\(^1\) them eternal life, and they will never perish;\(^14\) no one will snatch them from my hand. 10:29 My Father, who has given them to me, is greater than all,\(^16\) and no one can snatch them from my Father’s hand. 10:30 The Father and \(\text{I,}^\)\(\text{are one.}^\)\(^19\)

10:31 The Jewish leaders\(^2\) picked up rocks again to stone him to death. 10:32 Jesus said to them,\(^2\) “I have shown you many good deeds\(^2\) from the Father. For which one of them are you going to stone me?” 10:33 The Jewish leaders\(^2\) replied,\(^2\) “We are not going to stone you for a good deed\(^2\) but for blasphemy,\(^2\) because you, a man, are claiming to be God.”\(^2\)

10:34 Jesus answered,\(^2\) “Is it not written in your law, ‘I said, you are gods’?\(^3\)\(^\text{30}\) 10:35 If those

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\(^1\) tn That is, Hanukkah or the ‘Festival of Lights.’ The Greek name for the feast, τὰ ἐγκαίνια (ta enkainia), literally means “renewal” and was used to translate Hanukkah which means “dedication.” The Greek noun, with its related verbs, means “renewal” and was used to translate the word “God” of him who is the Word of God. See the note on Christ in 1:20.

\(^2\) map For location see Map5-B1; Map6-F3; Map7-E2; Map8-F2; Map10-B3; JP1-F4; JP2-F4; JP3-F4; JP4-F4.

\(^3\) sn It was winter. The feast began on 25 Kislev, in November-December of the modern Gregorian calendar.

\(^4\) sn Solomon’s Portico was a covered walkway formed by rows of columns supporting a roof and open on the inner side facing the center of the temple complex.

\(^5\) sn Or “the Jewish authorities”; Grk “the Jews.” Here the phrase refers to the Jewish leaders. See the notes on the phrase “Jewish people” in v. 19 and “Jewish leaders” in vv. 24, 31.

\(^6\) sn The feast of the Dedication (also known as Hanukkah) was a feast celebrating annually the Maccabean victories of 165-164 B.C. – when Judas Maccabeus drove out the Syrians, rebuilt the altar, and dedicated the temple on 25 Kislev (1 Macc 4:41-61). From a historical standpoint, it was the last great deliverance the Jewish people had experienced, and it came at a time when least expected. Josephus ends his account of the institution of the festival with the following statement: “And from that time to the present we observe this festival, which we call the festival of Lights, giving this name to it, I think, from the fact that the right to worship appeared to us at a time when we hardly dared hope for it” (Ant. 12.7.6 [12.325]).

\(^7\) sn This is the first time the official charge of blasphemy is voiced openly in the Fourth Gospel (although it was implicit in John 8:59).

\(^8\) sn A quotation from Ps 82:6. Technically the Psalms are not part of the OT “law” (which usually referred to the five books of Moses), but occasionally the term “law” was applied to the entire OT, as here. The problem in this verse concerns the meaning of Jesus’ quotation from Ps 82:6. It is important to look at the OT context: The whole line reads “I say, you are gods, sons of the Most High, all of you.” Jesus will pick up on the term “sons of the Most High” in 10:36, where he refers to himself as the Son of God. The psalm was understood in rabbinic circles as an attack on unjust judges who, though they have been given the title “gods” because of their quasi-divine function of exercising judgment, are just as mortal as other men. What is the argument here? It is often thought to be as follows: If it was an OT practice to refer to men like the judges as gods, and not blasphemy, why did the Jewish authorities object when this term was applied to Jesus? This really doesn’t seem to fit the context, however, since if that were the case Jesus would not be making any claim for “divinity” for himself over and above any other human being – and therefore he would not be subject to the charge of blasphemy. Rather, this is evidently a case of arguing from the lesser to the greater, a common form of rabbinic argument. The reason the OT judges could be called gods was because they were vehicles of the word of God (cf. 10:35). But granting that premise, Jesus deserves much more than they to be called God. He is the Word incarnate, whom the Father sanctified and sent into the world to save the world (10:36). In light of the prologue to the Gospel of John, it seems this interpretation would have been most natural for the author. If it is permissible to call men “gods” because they were the vehicles of the word of God, how much more permissible is it to use the word “God” of him who is the Word of God?
people to whom the word of God came were called ‘gods’ (and the scripture cannot be broken),11 10:36 do you say about the one whom the Father set apart2 and sent into the world, ‘You are blaspheming,’ because I said, ‘I am the Son of God’? 10:37 If I do not perform3 the deeds4 of my Father, do not believe me. 10:38 But if I do them, even if you do not believe me, believe the deeds,5 so that you may come to know6 and understand that I am in the Father and the Father is in me.” 10:39 Then7 they attempted8 again to seize him, but he escaped their clutches.9

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1 sn The parenthetical note And the scripture cannot be broken belongs to Jesus’ words rather than the author’s. Not only does Jesus appeal to the OT to defend himself against the charge of blasphemy, but he also adds that the scripture cannot be “broken.” In this context he does not explain precisely what is meant by “broken,” but it is not too hard to determine. Jesus’ argument depended on the exact word used in the context of Ps 82:6. If any other word for “judge” had been used in the psalm, his argument would have been meaningless. Since the scriptures do use this word in Ps 82:6, the argument is binding, because they cannot be “broken” in the sense of being shown to be in error.

2 tn Grk “dedicated.”

3 tn Grk “do.”

4 tn Grk “works.”

5 tn Grk “works.”

6 sn Jesus says that in the final analysis, the deeds 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.

7 tn Grk “so that you may learn.”

8 tn It is difficult to decide between ἔζητον οὖν (ezhtoun ouon, “then they were seeking”; ÍÌאא L W Y Ψ 133 pm lat), ἔζητον δὲ (ezhtoun de, “now they were seeking”; 465 and a few versalional witnesses), καὶ ἔζητον (kai ezhtoun, “and they were seeking”; D), and ἔζητον (Ì819 3 ΒΓΘ Ὁ 700 pm). Externally, the most viable readings are ἔζητον οὖν and ἔζητον. Transcriptionally, the οὖν could have dropped out via haplography since the verb ends in the same three letters. On the other hand, it is difficult to explain the readings with δὲ or καὶ ἔζητον ἔζητον οὖν is original; such readings would more likely have arisen from the simple ἔζητον. Intrinsically, John is fond of οὖν, using it some 200 times. Further, this Gospel begins relatively few sentences without some conjunction. The minimal support for the δὲ or καὶ readings suggests that they arose either from the tone verb reading (which would thus be prior to their respective Vorlagen but not necessarily the earliest reading) or through carelessness on the part of the scribes. Indeed, the ancestors of 465 and D may have committed haplography, leaving later scribes in the chain to guess at the conjunction needed. In sum, the best reading appears to be ἔζητον οὖν.

9 tn Grk “they were seeking.”

10 sn The phrase “I departed out of their hand.”

11 sn This is a parenthetical note by the author. It is bit surprising that the author here identifies Mary as the one who anointed the Lord with oil and wiped his feet dry with her hair, since this event is not mentioned until later, in 12:3. Mary is considered to prophetic reference as an indication that the author expected his readers to be familiar with the story already, and go on to assume that in general the author in writing the Fourth Gospel assumed his readers were familiar with the other three gospels. Whether the author assumed actual familiarity with the synoptic gospels or not, it is probable that he did assume some familiarity with Mary’s anointing activity.

12 sn The phrase “a message” is not in the Greek text but is implied. Direct objects in Greek were often omitted when clear from context.

13 tn Grk “to him, saying”; the referent (Jesus) is specified in the translation for clarity.

14 sn This sickness is not to death.

15 sn Jesus plainly stated the purpose of Lazarus’ sickness in the plan of God: The end of the matter would not be death, but the glorification of the Son. Johannine double-meanings abound here: Even though death would not be the end of the matter, Lazarus is going to die; and ultimately his death and resurrection would lead to the death and resurrection of the Son of God (11:45-53). Furthermore, the glorification of the Son is not praise that comes to him for the miracle, but his death, resurrection, and return to the Father which the miracle precipitates (note the response of the Jewish authorities in 11:47-53).

16 tn Or “to God’s praise.”
glorified through it.” 11:5 (Now Jesus loved Martha and her sister and Lazarus). 2

11:6 So when he heard that Lazarus was sick, he remained in the place where he was for two more days. 11:7 Then after this, he said to his disciples, “Let us go to Judea.” 3 11:8 The disciples replied, “Rabbi, the Jewish leaders 6 were just now trying to stone you to death! Are you going there again?” 11:9 Jesus replied, “Are there not twelve hours in a day? If anyone walks in the daytime, he does not stumble, 10 because he sees the light of this world. 11 11:10 But if anyone walks around at night, 12 he stumbles, 11 because the light is not in him.” 11:11 After he said this, he added, 14 “Our friend Lazarus has fallen asleep. 15 But I am going there to awaken him.” 11:12 Then the disciples replied, 16 “Lord, if he has fallen asleep, he will recover.” 11:13 (Now Jesus had been talking about death, but they 18 thought he had been talking about real sleep). 19 11:14 Then Jesus told them plainly, “Lazarus has died, 11:15 and I am glad 20 for your sake that I was not there, so that you may believe.” 21 But let us go to him.” 11:16 So Thomas (called Didymus) 22 23 said to his fellow disciples, “Let’s go too, so that we may die with him.” 24

Speaking with Martha and Mary

11:17 When Jesus arrived, 25 he found that Lazarus had been in the tomb four days already. 26 11:18 (Now Bethany was less than two miles from Jerusalem). 30 11:19 so many of the...

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1 sn So that the Son of God may be glorified through it. These statements are highly ironic: For Lazarus, the sickness did not end in his death, because he was restored to life. But for Jesus himself, the miraculous sign he performed led to his own death, because it confirmed the authorities in their plan to kill Jesus (11:47-53). In the Gospel of John, Jesus’ death is consistently portrayed as his ‘glorification’ through which he accomplishes his return to the Father.

2 sn This is a parenthetical note by the author. It was necessary for the author to reaffirm Jesus’ love for the Jewish people, the residents of Jerusalem and surrounding territory, the authorities in Jerusalem, or merely those who were hostile to Jesus. (For further information see R. G. Bratcher, “The Jews” in the Gospel of John,” BT 26 [1975]: 401-9.)

3 sn The village of Bethany, where Lazarus was, lies in Judea, less than 2 mi (3 km) from Jerusalem (see 11:18).

4 sn Or “the Jewish authorities”; Grk “the Jews.” In NT usage the term Ἰουδαῖοι (Ioudaioi) 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. (For further information see R. G. Bratcher, “The Jews” in the Gospel of John,” BT 26 [1975]: 401-9.) Here the phrase refers to the Jewish leaders. See the previous references and the notes on the phrase “Jewish people” in v. 19, and “Jewish religious leaders” in vv. 24, 31, 33.

5 tn Grk “The disciples said to him.”

6 tn Or “the Jewish authorities”; Grk “the Jews.” In NT usage the term Ἰουδαῖοι (Ioudaioi) 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. (For further information see R. G. Bratcher, “The Jews” in the Gospel of John,” BT 26 [1975]: 401-9.) Here the phrase refers to the Jewish leaders. See the previous references and the notes on the phrase “Jewish people” in v. 19, and “Jewish religious leaders” in vv. 24, 31, 33.

7 tn Grk “seeking.”

8 tn Grk “And are.” Because of the difference between Greek style, which often begins sentences or clauses with “and,” and English style, which generally does not, καί (kai) has not been translated here.

9 tn Grk “Jesus answered.”

10 tn Or “he does not trip.”

11 sn What is the light of this world? On one level, of course, it refers to the sun. But the reader of John’s Gospel would recognize Jesus’ symbolic reference to himself as the light of the world. 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 and the one who walks around in the dark will trip and fall (compare the departure of Judas by night in 13:30).

12 tn Grk “in the night.”

13 tn Or “he trips.”

14 tn Grk “He said these things, and after this he said to them.”

15 tn The verb κοιμάω (koina) literally means “sleep,” but it is often used in the Bible as a euphemism for death when speaking of believers. This metaphorical usage by its very nature emphasizes the hope of resurrection: Believers will one day “wake up” out of death. Here the term refers to death, but “asleep” was used in the translation to emphasize the metaphorical, rhetorical usage of the term, especially in light of the disciples’ confusion over what Jesus actually meant (see v. 13).

16 tn Grk “Then the disciples said to him.”

17 tn Or “speaking about.”

18 tn Grk “these.”

19 tn Grk “the sleep of slumber”; this is a redundant expression to emphasize physical sleep as opposed to death.

20 tn Grk “and I rejoice.”

21 sn So that you may believe. Why does Jesus make this statement? It seems necessary to understand the disciples’ belief here in a developmental sense, because there are numerous references to the disciples’ faith previous to this in John’s Gospel, notably 2:1-11. Their concept of who Jesus really was was continually being expanded and challenged; they are undergoing spiritual growth; the climax is reached in the confession of Thomas in John 20:28.

22 sn Didymus means “twin” in Greek.

23 sn This is a parenthetical note by the author.

24 sn One gets the impression from Thomas’ statement “Let us go too, so that we may die with him” that he was something of a pessimist resigned to his fate. And yet his dedicated loyalty to Jesus and his determination to accompany him at all costs was truly commendable. Nor is the contrast between this statement and the confession of Thomas in 20:28, which forms the climax of the entire Fourth Gospel, to be overlooked; certainly Thomas’ concept of who Jesus is has changed drastically between 11:16 and 20:28.

25 tn Grk “Then when.”

26 tn Grk “came.”

27 tn Grk “he”; the referent (Lazarus) has been specified in the translation for clarity.

28 tn Grk “he had already had four days in the tomb” (an idiom).

29 sn There is no description of the journey itself. The author simply states that when Jesus arrived, he found that Lazarus had been in the tomb four days already. He had died some time before this. It was probably not very long (cf. Ananias and Sapphira in Acts 5:6,10 who were buried immediately after they died, as was the common practice of the time). There is some later evidence (early 3rd century) of a rabbinic belief that the soul hovered near the body of the deceased for three days, hoping to be able to return to the body. But on the fourth day it saw the beginning of decomposition and finally departed (Leviticus Rabbah 18:1). If this belief is as old as the 1st century, it might suggest the significance of the four days: After this time, resurrection would be a first-order miracle, an unequivocal demonstration of the power of God. It is not certain if the tradition is this early, but it is suggestive. Certainly the author does not appear to attach any symbolic significance to the four days in the narrative.

30 tn Or “three kilometers”; Grk “fifteen stades” (a stade as a unit of linear measure is about 607 feet or 187 meters).
Jewish people of the region had come to Martha and Mary to console them over the loss of their brother.\(^{1}\)

11:20 So when Martha heard that Jesus was coming, she went out to meet him, but Mary was sitting in the house.\(^{4}\) 11:21 Martha said to Jesus, “Lord, if you had been here, my brother would not have died. 11:22 But even now I know that whatever you ask from God, God will grant you.”\(^{7}\)

11:23 Jesus replied, \(^{8}\) “Your brother will come back to life again.”\(^{9}\) 11:24 Martha said, \(^{10}\) “I know that he will come back to life again in the resurrection at the last day.” 11:25 Jesus said to her, “I am the resurrection and the life. The one who believes in me will live,\(^{12}\) even if he dies, 11:26 and the one who lives and believes in me will never die.\(^{43}\) Do you believe this?”

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\(^{1}\) In Or “many of the Judeans” (cf. BDAG 479 s.v. ιουδαίοι 2.e); Grk “many of the Jews.” Here the phrase refers to the residents of Jerusalem and the surrounding area in general (those who had been friends or relatives of Lazarus or his sisters would mainly be in view) since the Jewish religious authorities (“the chief priests and the Pharisees”) are specifically mentioned as a separate group in John 11:46-47. See also the note on the phrase “the Jewish leaders” in v. 8.

\(^{2}\) In Or “to comfort them” or “to offer them sympathy.”

\(^{3}\) In Grk “to comfort them concerning their brother”; the words “loss of” are not in the Greek text but are implied.

\(^{4}\) This is a parenthetical note by the author.

\(^{5}\) Notice the difference in the response of the two sisters: Martha went out to meet Jesus, while Mary remains sitting in the house. It is similar to the incident in Luke 10:38-42. Here again one finds Martha occupied with the responsibilities of hospitality; she is the one who greets Jesus.

\(^{6}\) In Grk “Then Martha.” Here οὖν (οὖν) has not been translated for stylistic reasons.

\(^{7}\) In Grk “Jesus said to her.”

\(^{8}\) In Grk “Your brother will rise again.”

\(^{9}\) In Or “Your brother will come back to life again.”

\(^{10}\) Jesus’ remark to Martha that Lazarus would come back to life 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 pointed out in 11:39 makes it clear that she had no idea that a resurrection was still possible. How then are her words in 11:22 to be understood? It seems best to take them as a confession of Martha’s continuing faith in Jesus even though he was not there in time to help her brother. She means, in effect, “Even though you weren’t here in time to help, I still believe that God grants your requests.”

\(^{11}\) In Grk “Martha said to him.”

\(^{12}\) In Or “will rise again.”

\(^{13}\) That is, will come to life.

\(^{14}\) In Grk “She said to him.”

\(^{15}\) The perfect tense in Greek is often used to emphasize the results or present state of a past action. Such is the case here. To emphasize this nuance the perfect tense verb πεπίστευκα (pepisteuka) has been translated as a present tense. This is in keeping with the present context, where Jesus asks of her present state of belief in v. 26, and the theology of the Gospel as a whole, which emphasizes the continuing effects and present reality of faith. For discussion on this use of the perfect tense, see ExSyn 574-76 and B. M. Fanning, Verbal Aspect, 291-97.

\(^{16}\) In Or “the Son of God, the one who comes into the world.”

\(^{17}\) In Grk “she”; the referent (Mary) has been specified in the translation for clarity.

\(^{18}\) In Or “in secret” (as opposed to publicly, so that the other mourners did not hear).

\(^{19}\) In Grk “is calling you.”

\(^{20}\) In Grk “the Judeans”; Grk “the Jews.” Here the phrase 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 John 11:46-47. See also the note on the phrase “the Jewish leaders” in v. 8 and “the Jewish people of the region” in v. 19.

\(^{21}\) In Grk “her”; the referent (Mary) has been specified in the translation for clarity.

\(^{22}\) In Or “the Judeans”; Grk “the Jews.” Here the phrase 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 John 11:46-47. See also the note on the phrase “the Jewish leaders” in v. 8, “the Jewish people of the region” in v. 19, and the word “people” in v. 31.
moved in spirit and greatly distressed. He asked, "Where have you laid him?" They replied, "‘Lord, come and see.’" Jesus wept. Thus the people who had come to mourn said, "Look how much he loved him!" But some of them said, "This is the man who caused the blind man to see! Couldn’t he have done something to keep Lazarus from dying?"

Lazarus Raised from the Dead

Jesus, intensely moved again, came to the tomb. (Now it was a cave, and a stone was placed across it.) Jesus said, "Take away the stone." Martha, the sister of the deceased, replied, "Lord, by this time the body will have a bad smell, because he has been buried four days." Jesus responded, "Didn’t I tell you that if you believe, you would see the glory of God?" So they took away the stone. Jesus looked upward and said, "Father, I thank you that you have listened to me. I knew that you always listen to me, but I said this for the sake of the crowd standing around here, that they may believe that you sent me." When he had said this, he shouted in a loud voice, "Lazarus, come out!" The one who had died came out, his feet and hands tied up with strips of cloth, and a cloth wrapped around his face. Jesus said to them, "Unwrap him and let him go."

1 tn Or (perhaps) "he was deeply indignant." The verb  ἐνεβριμήσατο (enibrimēsato), which is repeated in John 11:38, indicates a strong display of emotion, somewhat difficult to translate — "shuddered, moved with the deepest emotions." In the LXX, the verb and its cognates are used to describe a display of indignation (Dan 11:30, for example — see also Mark 14:35). Jesus displayed this reaction to the afflicted in Mark 1:43, Matt 9:30. Was he angry at the afflicted? No, but he was angry because he found himself face-to-face with the manifestations of Satan’s kingdom of evil. Here, the realm of Satan was represented by death.

2 tn Or "greatly troubled." The verb τάρασσω (tarasso) also occurs in similar contexts to those of ἐνεβριμήσατο (enibrimēsato). John uses it in 14:1 and 27 to describe the reaction of the disciples to the imminent death of Jesus, and in 13:21 the verb describes how Jesus reacted to the thought of being betrayed by Judas, into whose heart Satan had entered.

3 tn Grk “And he said.” Because of the difference between Greek style, which often begins sentences or clauses with “and,” and English style, which generally does not, καὶ (kai) has not been translated here.

4 tn Or "Where have you placed him?"

5 tn Grk “They said to him.” The indirect object αὐτῷ (autō) has not been translated here for stylistic reasons.

6 sn Jesus wept. The Greek word used here for Jesus’ weeping (ἐκσπυρίστηκεν, ekspuriston) 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. But why did Jesus do this? Not out of grief for Lazarus, since he was about to be raised to life again. L. Morris (John [NICNT], 558) thinks it was grief over the misconception of Satan’s extremes of death. Here, the purpose of the loud voice is triggered by the thought of Lazarus in the tomb: This was not personal grief over the loss of a friend (since Lazarus was about to be raised to life) but grief over the effects of sin, death, and the realm of Satan. It was a natural complement to the previous emotional expression of anger (11:33). It is also possible that Jesus wept at the tomb of Lazarus because he knew there was also a tomb for himself ahead.

7 tn Or “the Judeans”; Grk “the Jews.” Here the phrase 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 John 11:46-47. See also the notes on the phrase “the Jewish leaders” in v. 8 and “the Jewish people of the region” in v. 19, as well as the notes on the word “people” in vv. 31, 33.

8 tn Grk “who opened the eyes of the blind man” (opening the eyes) is an idiom referring to restoration of sight.

9 tn Grk “this one”; the second half of 11:37 reads Grk “Could not this one who opened the eyes of the blind have done something to keep this one from dying?” In the Greek text the repetition of “this one” in 11:37b referring to two different persons (first Jesus, second Lazarus) could confuse a modern reader. Thus the first reference, to Jesus, has been translated as “he” to refer back to the beginning of v. 37, where the reference to “the man who caused the blind man to see” is clearly a reference to Jesus. The second reference, to Lazarus, has been specified (“Lazarus”) in the translation for clarity.

10 tn Or (perhaps) “Jesus was deeply indignant.”

11 sn This is a parenthetical note by the author.

12 tn Or “Remove the stone.”

13 tn Grk “the sister of the one who had died.”

14 tn Grk “already he stinks.”

15 tn Or “been there” (in the tomb – see John 11:17).

16 sn He has been buried four days. Although all the details of the miracle itself are not given, those details which are mentioned are important. The statement made by Martha 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 four days.

17 tn Grk “Jesus said to her.”

18 tn Or “they removed.”

19 tn Grk “lifted up his eyes above.”

20 tn Or “that you have heard me.”

21 tn Grk “that you always hear me.”

22 tn The word “this” is not in the Greek text. Direct objects in Greek were often omitted when clear from the context.

23 tn Grk “And when...”

24 sn The purpose of the loud voice was probably to ensure that all in the crowd could hear (compare the purpose of the prayer of thanksgiving in vv. 41-42).

25 sn 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, it could certainly have been moved out of the tomb by that same power. Others have suggested that the legs were bound separately, which would remove the difficulty, but the account gives no indication of this. What may be of more significance for the author is the comparison which this picture naturally evokes with the resurrection of Jesus, where the graveclothes stayed in the tomb neatly folded (20:6-7). Jesus, unlike Lazarus, would never need graveclothes again.

26 tn Grk “and his face tied around with cloth.”

27 tn Grk “ Loose him.”
The Response of the Jewish Leaders

11:45 Then many of the people, 1 who had come with Mary and had seen the things Jesus 2 did, believed in him. 11:46 But some of them went to the Pharisees 3 and reported to them 4 what Jesus had done. 11:47 So the chief priests and the Pharisees 5 called the council 6 together and said, “What are we doing? For this man is performing many miraculous signs. 11:48 If we allow him to go on in this way, 7 everyone will believe in him, and the Romans will come and take away our sanctuary 8 and our nation.”

11:49 Then one of them, Caiaphas, who was high priest that year, said 9 “‘You know nothing at all! 11:50 You do not realize 10 that it is more to your advantage to have one man 11 die for the people than for the whole nation to perish.” 12

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1 sn See the note on Pharisees in 1:24.
2 tn Grk “he”; the referent (Jesus) has been specified in the translation for clarity.
3 sn See also the notes on the phrase “chief priests and Pharisees” in vv. 8 and “the Jewish people of the region” in v. 19, as well as the notes on the word “people” in vv. 31, 33 and the phrase “people who had come to mourn” in v. 36.
4 tn Grk “told them.”
5 tn The phrase “chief priests and Pharisees” is a comprehensive name for the groups represented in the ruling council (the Sanhedrin) as in John 7:45; 18:3; Acts 5:22, 26.
6 tn Or “Sanhedrin” (the Sanhedrin was the highest legal, legislative, and judicial body among the Jews). The συνεδρία (sunedrion) which they gathered was probably an informal meeting rather than the official Sanhedrin. This is the only occurrence of the word συνεδρία in the Gospel of John, and the only anarthrous singular use in the NT. There are other plural anarthrous uses which have the general meaning “councils.” The fact that Caiaphas in 11:49 is referred to as “one of them” supports the unofficial nature of the meeting; in the official Sanhedrin he, being high priest that year, would have presided over the assembly. Thus it appears that an informal council was called to discuss what to do about Jesus and his activities.
7 tn Or “if we let him do thus.”
8 tn Or “holy place”; Grk “our place” (a reference to the temple in Jerusalem).
9 tn Grk “said to them.” The indirect object αὐτοίς (autois) has not been translated for stylistic reasons.
10 tn Or “you are not considering.”
11 tn Although it is possible to argue that ἄνθρωπος (anthr. ὁδος) should be translated “person” here since it is not necessarily what is in view in Caiaphas’ statement, “man” was retained in the translation because in 11:47 “this man” (αὐτοὶ ὁ ἄνθρωπος, autos ho anthropos) has as its referent a specific individual, Jesus, and it was felt this connection should be maintained.
12 sn In his own mind Caiaphas was no doubt giving voice to a common-sense statement of political expediency. Yet he was unconsciously echoing a saying of Jesus himself (cf. Mark 10:45). Caiaphas was right; the death of Jesus would save the nation from destruction. Yet Caiaphas could not suspect that Jesus would die, not in place of the political nation Israel, but on behalf of the true people of God; and he would save them, not from physical destruction, but from eternal destruction (cf. 3:16-17). The understanding of Caiaphas’ words in a sense that Caiaphas could not possibly have imagined at the time he uttered them serves as a clear example of the way in which the author understood that words and actions could be invested retrospectively with a meaning not consciously intended or understood by those present at the time.
13 tn Grk “say this from himself.”
14 tn The word “Jewish” is not in the Greek text, but is clearly implied by the context (so also NIV; TEV “the Jewish people”).
15 tn See the note on the word “nation” in the previous verse.
16 sn The author in his comment expands the prophecy to include the Gentiles (not for the Jewish nation only), a confirmation that the Fourth Gospel was directed, at least partly, to a Gentile audience. There are echoes of Pauline concepts here (particularly Eph 2:11-22) in the stress on the unity of Jew and Gentile.
17 tn Grk “that he might gather together.”
18 sn This is a parenthetical note by the author.
19 tn Grk “walked.”
20 tn Or “openly.”
21 tn Grk “among the Jews.” The phrase refers to the residents of Judea in general, who would be likely to report Jesus to the religious authorities. The vicinity around Jerusalem was no longer safe for Jesus and his disciples. On the translation “Judeans” cf. BDAG 479 s.v. Ἰουδαῖος 2.e. See also the references in vv. 8, 19, 31, 33, 36, and 45.
22 tn 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 Ein-Taybeh, identified with ancient Ophrah (Josh 18:23) or Ophrah (Josh 15:9). If so, this would be 12.15 mi (19-24 km) northeast of Jerusalem.
23 tn Grk “the Passover of the Jews.” This is the final Passover of Jesus’ ministry. The author is now on the eve of the week of the Passion. Some time prior to the feast itself, Jerusalem would be crowded with pilgrims from the surrounding districts (e.g., Παρθόντες, parthontes, ek tis chóras) who had come to purify themselves ceremonially before the feast.
24 map For location see Map6-B1; Map6-F3; Map7-E2; Map8-F2; Map10-B3; JP1-F4; JP2-F4; JP3-F4; JP4-F4.
25 tn Or “to purify themselves” (to undergo or carry out ceremonial cleansing before participating in the Passover celebration).
26 tn Grk “they were seeking Jesus.”
27 tn Grk “in the temple.”
28 tn The phrase “chief priests and Pharisees” is a comprehensive name for the groups represented in the ruling council (the Sanhedrin) as in John 7:45; 18:3; Acts 5:22, 26.
12:1 Then, six days before the Passover, Jesus came to Bethany, where Lazarus lived, whom he had raised from the dead. 12:2 So they prepared a dinner for Jesus there. Martha was serving, and Lazarus was among those present at the table with him. 12:3 Then Mary took three quarters of a pound of expensive aromatic oil from pure nard and anointed the feet of Jesus. She wiped his feet with her hair. (Now the house was filled with the fragrance of the perfumed oil.)

12:4 But Judas Iscariot, one of his disciples (the one who was going to betray him) said, 12:5 “Why wasn’t this oil sold for three hundred silver coins and the money given to the poor?”

12:6 (Now Judas had said this not because he was concerned about the poor, but because he was a thief. As keeper of the money box, he used to steal what was put into it.) 12:7 So Jesus said, “Leave her alone. She has kept it for the day of my burial.

12:8 For you will always have the poor with you, but you will not always have me!”

12:9 Now a large crowd of Judeans learned that Jesus was there, and so they came not only because of him but also to see is a parenthetical note by the author. This is one of the indications in the gospels 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. More than being simply a derogatory note about Judas’ character, the inclusion of the note at this particular point in the narrative may be intended to link the frustrated greed of Judas here with his subsequent decision to betray Jesus for money. The parallel accounts in Matthew and Mark seem to indicate that after this incident Judas went away immediately and made his deal with the Jewish authorities to deliver up Jesus. Losing out on one source of sordid gain, he immediately went out and set up another.

18 tn Grk “he”; the referent (Jesus) has been specified in the translation for clarity.
Lazarus whom he had raised from the dead.

12:10 So the chief priests planned to kill Lazarus too.\(^1\) 12:11 for on account of him many of the Jewish people from Jerusalem\(^2\) were going away and believing in Jesus.

The Triumphal Entry

12:12 The next day the large crowd that had come to the feast heard that Jesus was coming to Jerusalem.\(^3\) 12:13 So they took branches of palm trees\(^4\) and went out to meet him. They began to shout,\(^5\) “Hosanna!\(^6\) Blessed is the one who comes in the name of the Lord!\(^7\) Blessed is\(^8\) the king of Israel!”\(^9\) 12:14 Jesus found a young donkey\(^10\) and sat on it, just as it is written, 12:15 “Do not be afraid, people of Zion;\(^10\) look, your king is coming, seated on a donkey’s colt!”\(^11\) 12:16 (His disciples did not understand these things when they first happened,\(^12\) but when Jesus was glorified,\(^13\) then they remembered that these things were written about him and that these things had happened\(^14\) to him.)\(^15\)

12:17 So the crowd who had been with him when he called Lazarus out of the tomb and raised him from the dead were continuing to testify about it.\(^16\) 12:18 Because they had heard that Jesus\(^17\) had performed this miraculous sign, the crowd went out to meet him. 12:19 Thus the Pharisees\(^18\) said to one another, “You see that you can do nothing. Look, the world has run off after him!”

Seekers

12:20 Now some Greeks\(^19\) were among those who had gone up to worship at the feast. 12:21 So these approached Philip,\(^20\) who was from Bethsaida in Galilee, and requested, “Sir, we would like to see Jesus.” 12:22 Philip went and

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\(^1\) sn According to John 11:53 the Jewish leadership had already planned to kill Jesus. This plot against Lazarus apparently never got beyond the planning stage, however, since no further mention is made of it by the author.

\(^2\) tn In Grk “the Jews.” Here the phrase refers to the residents of Jerusalem who had heard about the resurrection of Lazarus and as a result were embracing Jesus as Messiah. See also the note on the phrase “Judeans” in v. 9.

\(^3\) map For location see Map5-B1; Map6-F3; Map7-E2; Map8-F2; Map10-B3; JP1-F4; JP2-F4; JP3-F4; JP4-F4.

\(^4\) sn The Mosaic law stated (Lev 23:40) that branches of palm trees were to be used to celebrate the feast of Tabernacles. Later on they came to be used to celebrate other feasts as well (1 Macc 13:51, 2 Macc 10:7).

\(^5\) tn Grk “And they were shouting.” An ingressive force for the imperfect tense (“they began to shout” or “they started shouting”) is natural in this sequence of events. The conjunct καί (kai, “and”) is left untranslated to improve the English style.

\(^6\) tn The expression ὡσαννά (hōsanna, literally in Hebrew, “O Lord, save”) 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.” As in Mark 11:9 the introductory ὡσαννά is followed by the words of Ps 118:25, εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου (eulogēmenos ho erchomenos en onomati kurion), although in the Fourth Gospel the author adds for good measure ὁ βασιλεὺς τοῦ ᾿Ισραήλ (ho basileus tou Israēl). In words familiar to every Jew, the author is indicating that at this point every messianic expectation is now at the point of realization. It is clear from the words of the psalm shouted by the crowd that Jesus is being proclaimed as messianic king. See E. Lohse, TDTN 9:682-84.

\(^7\) sn Hosanna is an Aramaic expression that literally means, “help, I pray,” or “save, I pray.” By Jesus’ time it had become a strictly liturgical formula of praise, however, and was used as an exclamation of praise to God.

\(^8\) sn A quotation from Ps 118:25-26.

\(^9\) tn Grk “Blessed is the one who comes in the name of the Lord, even the King of Israel.” The words “Blessed is” are not repeated in the Greek text, but are repeated in the translation to avoid the awkwardness in English of the ascensive καί (kai, “and”).

\(^10\) sn The author does not repeat the detailed accounts of the finding of the donkey recorded in the synoptic gospels. He does, however, see the event as a fulfillment of scripture, which he indicates by quoting Zech 9:9.

\(^11\) tn Grk “Do not be afraid, daughter of Zion” (the phrase “daughter of Zion” is an idiom for the inhabitants of Jerusalem: “people of Zion”). The idiom “daughter of Zion” has been translated as “people of Zion” because the original idiom, while firmly embedded in the Christian tradition, is not understandable to most modern English readers.

\(^12\) sn A quotation from Zech 9:9.

\(^13\) tn Or “did not understand these things at first”; Grk “formerly.”

\(^14\) sn When Jesus was glorified, that is, glorified through his resurrection, exaltation, and return to the Father. Jesus’ glorification is consistently portrayed this way in the Gospel of John.

\(^15\) tn Grk “and that they had done these things when they first happened (a parenthetical note by the author) informs the reader that Jesus’ disciples did not at first associate the prophecy from Zechariah with the events as they happened. This came with the later (postresurrection) insight which the Holy Spirit would provide after Jesus’ resurrection and return to the Father. Note the similarity with John 2:22, which follows another allusion to a prophecy in Zechariah (14:21).

\(^16\) tn The word “it” is not included in the Greek text. Direct objects in Greek were often omitted when clear from the context.

\(^17\) tn Grk “he”; the referent (Jesus) has been specified in the translation for clarity.

\(^18\) sn See the note on Pharisees in 1:24.

\(^19\) sn These Greeks (Ἑλλήνες τινες, hellenes tines) who had come up to worship at the feast were probably “God-fearers” rather than proselytes in the strict sense. Had they been true proselytes, they would probably not have been referred to as Greeks any longer. Many came to worship at the major Jewish festivals without being proselytes to Judaism, for example, the Ethiopian eunuch in Acts 8:27, who could not have been a proselyte if he were physically a eunuch.

\(^20\) sn These Greeks approached Philip, although it is not clear why they did so. Perhaps they identified with his Greek name (although a number of Jews from border areas had Hellenistic names at this period). By see it is clear they meant “speak with,” since anyone could “see” Jesus moving through the crowd. The author does not mention what they wanted to “speak with Jesus” about.

\(^21\) tn Grk “and were asking him, saying.” The participle λέγοντες (legontes) is redundant in contemporary English and has not been translated here.
told Andrew, and they both went and told Jesus. 12:23 Jesus replied, The time has come for the Son of Man to be glorified. 12:24 I tell you the solemn truth, unless a kernel of wheat falls into the ground and dies, it remains by itself alone. But if it dies, it produces much grain. 12:25 The one who loves his life destroys it, and the one who hates his life in this world guards it for eternal life. 12:26 If anyone wants to serve me, he must follow me, and where I am, my servant will be too. If anyone serves me, the Father will honor him.

12:27 "Now my soul is greatly distressed. And what should I say? 'Father, deliver me from this hour'? No, but for this very reason I have come to this hour. 12:28 Father, glorify your name." Then a voice came from heaven, "I have glorified it, and I will glorify it again." 12:29 The crowd that stood there heard the voice and said that it had thundered. Others said that an angel had spoken to him. 12:30 Jesus said, "This voice has not come for my benefit but for yours. 12:31 Now is the judgment of this world; now the ruler of this world will be driven out. 12:32 And I, when I am lifted up from the earth, will draw all people to myself." 12:33 (Now he said this to indicate clearly what kind of death he was going to die.)

12:34 Then the crowd responded, "We have heard from the law that the Christ will remain forever. How can you say, 'The Son of Man must be lifted up?' Who is this Son of Man?" 12:35 Jesus replied, "The light is with you for a little while longer. Walk while you have the light, so that the darkness may not come upon you."
The Outcome of Jesus’ Public Ministry Foretold

12:37 Although Jesus had performed so many miraculous signs before them, they still refused to believe in him, 12:38 so that the word of Isaiah the prophet would be fulfilled. He said, “Lord, who has believed our message, and to whom has the arm of the Lord been revealed?” 12:39 For this reason they could not believe, because again Isaiah said,

12:40 “He has blinded their eyes and hardened their heart, so that they would not see with their eyes and understand with their heart, and turn to me, and I would heal them.”

12:41 Isaiah said these things because he saw Christ’s glory, and spoke about him.

12:42 Nevertheless, even among the rulers many believed in him, but because of the Pharisees they would not confess Jesus to be the Christ, so that they would not be put out of the synagogue. 12:43 For they loved praise from men more than praise from God.

Jesus’ Final Public Words

12:44 But Jesus shouted out, “The one who believes in me does not believe in me, but in the one who sent me,” 12:45 and the one who sees me sees the one who sent me. 12:46 I have come as a light into the world, so that everyone who believes in me should not remain in darkness.

12:47 If anyone hears my words and does not obey them, I do not judge him. For I have not come to judge the world, but to save the world.

12:48 The one who rejects me and does not accept my words has a judge, and the word I have spoken will judge him at the last day.

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1 sn The warning “Walk while you have the light, so that the darkness may not overtake you” operates on at least two different levels: (1) To the Jewish people in Jerusalem to whom Jesus spoke, the warning was a reminder that there was only a little time left for them to accept him as their Messiah. (2) To the later individuals to whom the Fourth Gospel was written, and to every person since, the words of Jesus are also a warning: There is a finite, limited time in which each individual has opportunity to respond to the Light of the world (i.e., Jesus); after that comes darkness. One’s response to the Light decisively determines one’s judgment for eternity.

2 tn The idiom “sons of light” means essentially “people characterized by light,” that is, “people of God.”

3 sn The expression sons of light refers to men and women to whom the truth of God has been revealed and who are therefore living according to that truth, thus, “people of God.”

4 tn Or “done.”

5 tn Or “message.”

6 tn Grk “who said.”

7 tn “The arm of the Lord” is an idiom for “God’s great power” (as exemplified through Jesus’ miraculous signs). This response of unbelief is interpreted by the author as a fulfillment of the prophetic words of Isaiah (Isa 53:1). The phrase ὁ βραχίων κυρίου (ho brachion kuriou) is a figurative reference to God’s activity and power which has been revealed in the sign-miracles which Jesus has performed (compare the previous verse).

8 sn A quotation from Isa 53:1.

9 sn The author explicitly states here that Jesus’ Jewish opponents could not believe, and quotes Isa 6:10 to show that God had in fact blinded their eyes and hardened their heart. This OT passage was used elsewhere in the NT to explain Jewish unbelief. Paul’s final words in Acts (28:26-27) are a quotation of this same passage, which he uses to explain why the Jewish people have not accepted the gospel he has preached. A similar passage ( Isa 29:10) is quoted in a similar context in Rom 11:8.

10 tn Or “closed their mind.”

11 tn Or “their mind.”

12 tn One could also translate στραφῶσιν (strophōsin) as “revert” or “change their ways,” but both of these terms would be subject to misinterpretation by the modern English reader. The idea is one of turning back to God, however. The words “to me” are not in the Greek text, but are implied.

13 sn A quotation from Isa 6:10.
12:49 For I have not spoken from my own authority, 5 but the Father himself who sent me has commanded me 6 what I should say and what I should speak. 12:50 And I know that his commandment is eternal life. 3 Thus the things I say, I say just as the Father has told me.”

13:1 Just before the Passover feast, Jesus knew that his time 8 had come to depart 6 from this world to the Father. Having loved his own who were in the world, he now loved them to the very end. 7 13:2 The evening meal 10 was in progress, and the devil had already put into the heart of Judas Iscariot, Simon’s son, that he should betray Jesus. 13:3 Because Jesus knew that the Father had handed all things over to him, 13 and that he had come from God and was going back to God, 13:4 he got up from the meal, removed 24 his outer clothes, 15 took a towel and tied it around himself. 13:5 He poured water into the washtub and began to wash the disciples’ feet and to dry them with the towel he had wrapped around himself. 13:6 Then he came to Simon Peter. Peter 18 said to him, “Lord, are you going to wash my feet?” 13:7 Jesus replied, 25 “You do not understand what I am doing now, but you will understand after these things.” 13:8 Peter said to him, “You will never wash my feet!” 23 Jesus replied, 24 “If I do not wash you, you have no share with me.” 13:9 Simon Peter said to him, “Lord, wash not only my feet, but also my hands and my head!” 13:10 Jesus replied, 27 “The one who has bathed needs only to wash his feet, 28 but is completely clean. 30 And you could have known who he was washing before this.” 13:11 For I have not spoken from my own authority, 5 but the Father himself who sent me has commanded me 6 what I should say and what I should speak.

Washing the Disciples’ Feet

13:1 Just before the Passover feast, Jesus knew that his time had come to depart from this world to the Father. Having loved his own who were in the world, he now loved them to the very end. 13:2 The evening meal was in progress, and the devil had already put into the heart of Judas Iscariot, Simon’s son, that he should betray Jesus. 13:3 Because Jesus knew that the Father had handed all things over to him, and that he had come from God and was going back to God, he got up from the meal, removed his outer clothes, took a towel and tied it around himself. He poured water into the washtub and began to wash the disciples’ feet and to dry them with the towel he had wrapped around himself.

13:6 Then he came to Simon Peter. Peter said to him, “Lord, are you going to wash my feet?” Jesus replied, “You do not understand what I am doing now, but you will understand after these things.” Peter said to him, “You will never wash my feet!” Jesus replied, “If I do not wash you, you have no share with me.” Simon Peter said to him, “Lord, wash not only my feet, but also my hands and my head!” Jesus replied, “The one who has bathed needs only to wash his feet, but is completely clean. And you could have known who he was washing before this.”

14 tn Grk “and removed”; the conjunction καί (kai, “and”) has been left untranslated here for improved English style.

15 tn The plural τὰ ἱμάτια (ta himatia) is probably a reference to more than one garment (cf. John 19:23-24). If so, this would indicate that Jesus stripped to a loincloth, like a slave. The translation “outer clothes” is used to indicate that Jesus was not completely naked, since complete nudity would have been extremely offensive to Jewish sensibilities in this historical context.

16 tn Grk “taking a towel he girded himself.” Jesus would have wrapped the towel (λειτυτίαν, lention) around his waist (νιεξελέασαν εὐτύην, diezoxen heuron) for use in wiping the disciples’ feet. The term λειτυτία is a Latin loanword (intestum) which is also found in the rabbinic literature (see BDAG 592 s.v.). 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.

17 tn Grk “with the towel with which he was girded.”

18 tn Grk “He”; the referent (Peter) is specified in the translation for clarity.

19 tn Grk “do you wash” or “are you washing.”

20 tn Grk “answered and said to him.”

21 tn Grk “You do not know.”

22 tn Grk “you will know.”

23 tn Grk “You will never wash my feet forever.” The negation is emphatic in Greek but somewhat awkward in English. Emphasis is conveyed in the translation by the use of an exclamation point.

24 tn Grk “Jesus answered him.”

25 sn The one who has bathed needs only to wash his feet. A common understanding is that the “bath” Jesus referred to is the initial cleansing from sin, which necessitates only ‘lesser, partial’ cleansings from sins after conversion. This makes a fine illustration from a homiletic standpoint, but is it the meaning of the passage? This seems highly doubtful. Jesus stated that the disciples were completely clean except for Judas (vv. 10b, 11). What they needed was to have their feet washed by Jesus. In the broader context of the Fourth Gospel, the significance of the foot-washing seems not just to be an example of humble service (as most understand it), but something more – Jesus’ self-sacrificial death on the cross. If this is correct, then the foot-washing which they needed to undergo represented their acceptance of this act of self-sacrifice on the part of their master. This makes Peter’s initial aberrance of the act of humiliation by his master all the more significant in context; it also explains Jesus’ seemingly harsh reply to Peter (above, v. 8; compare Matt 16:21-23 where Jesus says to Peter, “Get behind me, Satan”).
The Announcement of Jesus’ Betrayal

13:18 “What I am saying does not refer to all of you. I know the ones I have chosen. But this is to fulfill the scripture,15 ‘The one who eats my bread has turned against me.’27 13:19 I am telling you this now,18 before it happens, so that when it happens you may believe19 that I am he.20

13:20 I tell you the solemn truth,21 whoever accepts22 the one I send accepts me, and whoever accepts me accepts the one who sent me.”23

13:21 When he had said these things, Jesus was greatly distressed24 in spirit, and testified,25 “I tell you the solemn truth,26 one of you will betray me.”27 13:22 The disciples began to look at one another, worried and perplexed28 to know which of them he was talking about. 13:23 One of his disciples, the one Jesus loved,29 was at the table30 to the right of Jesus in a place of honor.31

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Footnotes:
1 Or (perhaps) “I am certainly telling you this.” According to BDF §12.3 (οὗτος [au’tos] should be read as ἀπορτίνι [aparti], meaning “exactly, certainly.”
2 Grk “he”; the referent (Jesus) has been specified in the translation for clarity.
3 Grk “Not all of you.”
4 This is a parenthetical note by the author.
5 Grk “he”; the referent (Jesus) has been specified in the translation for clarity.
6 In Grk “he reclined at the table.” The phrase reflects the normal 1st century Near Eastern practice of eating a meal in a semi-reclining position.
7 In Grk “Do you know.”
8 Or “rightly.”
9 In Grk “and I am these things.”
10 sn I have given you an example. Jesus tells his disciples after he has finished washing their feet that what he has done is to set an example for them. In the previous verse he told them that they were to do to one another’s feet. What is the point of the example? If it is simply an act of humble service, as most interpret the significance, then Jesus is really telling his disciples to serve one another in humility rather than seeking preeminence over one another. If, however, the example is one of self-sacrifice up to the point of death, then Jesus is telling them to lay down their lives for one another (cf. 15:13).
11 In Grk “Truly, truly, I say to you.”
12 Or “Truly, truly, I say to you.”
13 See the note on the word “slaves” in 4:51.
14 In Grk “If you know.”
15 In Grk “But so that the scripture may be fulfilled.”
16 Or “The one who shares my food.”
17 Or “has become my enemy”; Grk “has lifted up his heel against me.” The phrase “to lift up one’s heel against someone” reads literally in the Hebrew of Ps 41:5 “has made his heel great against me.” There have been numerous interpretations of this phrase, but most likely it is an idiom meaning “has given me a great fall.” It has taken cruel advantage of me, or “has walked out on me.” Whatever the exact meaning of the idiom, it clearly speaks of betrayal by a close associate. See E. F. F. Bishop, “He that eateth bread with me hath lifted up his heel against me” - Jn xii.15 (Ps xli.9), ExpTim 70 (1958-59): 331-33.
18 A quotation from Ps 41:9.
13:24 So Simon Peter4 gestured to this disciple5 to ask Jesus6 who it was he was referring to.7 13:25 Then the disciple whom Jesus loved8 leaned back against Jesus’ chest and asked him, “Lord, who is it?” 13:26 Jesus replied, “It is the one to whom I will give this piece of bread.” 13:27 After I have dipped it in the dish,9 then he dipped the piece of bread in the dish and gave it to Judas10 Iscariot, Simon’s son. 13:28 And after Judas took the piece of bread, Satan entered into him.11 Jesus said to him,12 “What you are about to do, do quickly.” 13:29 (Now none of those present at the table13 understood14 why Jesus15 said this to Judas.)

John 13:24

Contemporary Birth

1 sn Note that the same expression translated in a place of honor here (Grk in the bosom of) is used to indicate Jesus’ relationship with the Father in 1:18.

2 sn 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. It is entirely possible that Judas was seated to Jesus’ left. Matt 26:25 seems to indicate that Jesus could speak to him without being overheard by the rest of the group. Judas is evidently in a position where Jesus can hand him the morsel of food (13:26).

3 tn Grk “to this one”; the referent (the beloved disciple) has been specified in the translation for clarity.

4 tn Grk “him”; the referent (Jesus) has been specified in the translation for clarity.

5 sn That is, who would betray him (v. 21).

6 tn Grk “he”; the referent (the disciple Jesus loved) has been specified in the translation for clarity.

7 tn “Jesus answered.”

8 sn The piece of bread was a broken-off piece of bread (not merely a crumb).

9 tn Grk “after I have dipped it.” The words “in the dish” are not in the Greek text, but the presence of a bowl or dish is implied.

10 tn The words “in the dish” are not in the Greek text, but the presence of a bowl or dish is implied.

11 tn Grk “he”; the referent (Judas) has been specified in the translation for clarity.

12 tn “into that one”; the pronoun “he” is more natural English style here.

13 sn This is the only time in the Fourth Gospel that Satan is mentioned by name. Luke 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. This is not necessarily irreconcilable with John’s account, however, because John 13:2 makes it clear that Judas had already come under satanic influence prior to the meal itself. The statement here is probably meant to indicate that Judas at this point came under the influence of Satan even more completely and finally. It marks the end of a process which, as Luke indicates, had begun earlier.

14 tn Grk “Then Jesus said to him.”

15 tn Grk “reclining at the table.” The phrase reclining at the table reflects the normal practice in 1st century Near Eastern culture of eating a meal in a semi-reclining position.

16 tn “he”; the referent (Jesus) has been specified in the translation for clarity.

17 tn Grk “telling him, ‘Buy whatever we need for the feast.’” The first clause is direct discourse and the second clause indirect discourse. For smoothness of English style, the first clause has been converted to indirect discourse to parallel the second (the meaning is left unchanged).

18 sn This is a parenthetical note by the author.

19 tn Grk “That one”; the referent (Judas) has been specified in the translation for clarity.

20 tn Now it was night is a parenthetical note by the author. The comment is more than just a time indicator, however. With the departure of Judas to set in motion the betrayal, arrest, trials, crucifixion, and death of Jesus, daytime is over and night has come (see John 9:5; 11:9-10; 12:35-36). Judas had become one of those who walked by night and stumbled, because the light was not in him (11:10).

21 tn Grk “Then when.”

22 tn Grk “he”; the referent (Judas) has been specified in the translation for clarity.

23 tc A number of early mss (א B C D L W 699 al as well as several versioin witnesses) do not have the words “If God is glorified in him,” while the majority of mss have the clause (so NA 1739 T265 333 366 latt). Although the mss that omit the words are significantly better witnesses, the omission may have occurred because of an error of sight due to homoioteleuton (v. 31 ends in en ouv, i.e., ein autou, “in him”), as does this clause. Further, the typical step-parallelism found in John is retained if the clause is kept intact (TCGN 205-6). At the same time, it is difficult to explain how such a wide variety of witnesses would have accidentally deleted this clause, and arguments for intentional deletion are not particularly convincing. NA273 rightly places the words in brackets, indicating doubt as to their authenticity.

24 tn Or “immediately.”

25 tn Or “You will seek me.”

26 tn Grk “the Jews.” In NT usage the terms του χαιραι (tou chairei) 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. (For further information see R. G. Bratcher, “The Jews” in the Gospel of John,” BT 26 [1975]: 401-9.) Here the phrase refers to the residents of Jerusalem in general, or to the Jewish religious leaders in particular, who had sent servants to attempt to arrest Jesus on that occasion (John 7:33-35). The last option is the one adopted in the translation above.

27 sn See John 7:33-34.

28 tn The words “the same” are not in the Greek text but are implied. Direct objects in Greek are often omitted when clear from the context.

29 tn The τινα (hina) clause gives the content of the commandment. This is indicated by a dash in the translation.
also are to love one another. 13:35 Everyone will know by this that you are my disciples— if you have love for one another.

13:36 Simon Peter said to him, “Lord, where are you going?” Jesus replied, “Where I am going, you cannot follow me now, but you will follow later.” 13:37 Peter said to him, “Lord, why can’t I follow you now? I will lay down my life for you!” 13:38 Jesus answered, “Will you lay down your life for me? I tell you the solemn truth, the rooster will not crow until you have denied me three times!

Jesus’ Parting Words to His Disciples

14:1 “Do not let your hearts be distressed. You believe in God; believe also in me. 14:2 There are many dwelling places in my Father’s house. Otherwise, I would have told you, because I am going away to make preparation there for you. 10.31.7). Origen understood the use here to refer to stations on the road to God. This may well have been the understanding of the Latin translators who translated μοναί (monai) by mansio, a stopping place. The English translation “mansions” can be traced 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. The interpretation put forward by Origen would have been well suited to Gnosticism, where the soul in its ascent passes through stages during which it is gradually purified of all that is material and therefore evil. It is much more likely that the word μοναί should be related to its cognate verb μενω (menō), which is frequently used in the Fourth Gospel to refer to the permanent relationship between Jesus and the Father and/or Jesus and the believer. Thus the idea of a permanent dwelling place, rather than a temporary stopping place, would be in view. Luther’s translation of μοναί by Wohnungen is very accurate here, as it has the connotation of a permanent residence. 10 sn Most interpreters have understood the reference to my Father’s house as a reference to heaven, and the dwelling places (μοναί, monai) as the permanent residences of believers there. This seems consistent with the vocabulary and the context where in v. 3 Jesus speak of coming again to take the disciples to himself. However, the phrase in my Father’s house was used previously in the Fourth Gospel in 2:16 to refer to the temple in Jerusalem. The author in 2:19-22 then reinterpreted the temple as Jesus’ body, which was to be destroyed in death and then rebuilt in resurrection after three days. Even more suggestive is the statement by Jesus in 8:35, “Now the slave does not remain (μενω, menō) in the household forever, but the son remains (μενω) forever.” If in the imagery of the Fourth Gospel the phrase the word Jesus’ body the relationship of μοναί to μενω suggests the permanent relationship of the believer to Jesus and the Father as an adopted son who remains in the Father’s household forever. In this case the “dwelling place” is “in” Jesus himself, where he is, whether in heaven or on earth. The statement in v. 3, “I will come again and receive you to myself,” then refers not just to the parousia, but also to Jesus’ postresurrection return to the disciples in his glorified state, when by virtue of his death on their behalf they may enter into union with him and with the Father as adopted sons. Needless to say, this bears numerous similarities to Pauline theology, especially the concepts of adoption as sons and being “in Christ” which are prominent in passages like Eph 1. It is also important to note, however, the emphasis in the Fourth Gospel itself on the present reality of eternal life (John 5:24, 7:38-39, etc.) and the possibility of worshiping the Father “in the Spirit and in truth” (John 4:21-24) in the present age.

There is a sense in which it is impossible to say that the future reality is present now. See further J. McCaffrey, The House With Many Rooms (AnBib 114).

14 tn A number of important MSS (Ì66 0 Ë73) A B C* D* K L W Ψ f=33 33565579892αl et al) have Ï61 (hoi) here, while the majority lack it (Ì66 0 Ë73). Should the Ï61 be included or omitted? The external evidence is significantly stronger for the longer reading. Most Alexandrian and Western Ï61 favor inclusion (it is the normal usage for the longer reading), while most Byzantine Ï61 favor omission (again, a little unusual). However, the reading of Ï61, which aligns with the Byzantine, needs to be given some value. At the same time, the scribe of this papyrus was known for freely omitting and adding words, and the fact that the Ï61 was corrected discounts its testimony here. But because the shorter reading is otherwise a good character for the Byzantine text, the longer reading (omitting the Ï61) may well be authentic. Internally, the question comes down to whether the shorter reading is more difficult or not. And here, it loses the battle, for it seems to be a clarifying omission (so TOTNT 206). R. Brown is certainly right when he states: “all in all, the translation without Ï61 makes the best sense” (John [AB], 2:620). But this tactfully argues for the authenticity of the word. Thus, on both external and internal grounds, the Ï61 should be regarded as authentic.

15 tn If the Ï61 (hoi) is included (see tc above), there are no
less than four possible translations for this sentence: The sentence could be either a question or a statement, and in addition the ὅτι could either indicate content or be causal. How does one determine the best translation? 

1 A question here should probably be ruled out because it would imply a previous statement by Jesus that either there are many dwelling places in his Father’s house (if the ὅτι is causal) or he was going off to make a place ready for them (if the ὅτι indicates content). There is no indication anywhere in the Fourth Gospel that Jesus had made such statements prior to this time. So understanding the sentence as a statement is the best option. 

2 A statement with ὅτι indicating content is understandable but contradictory. If there were no dwelling places, Jesus would have told them that he was going off to make dwelling places. But the following verse makes clear that Jesus’ departure is not hypothetical but real – he is really going somewhere else. Jesus would be understandable: “you know the way where I am going.” Or “prepare.”

3 ἑγὼ μόνον γινωσκεῖτε μονὴ and μονή.) In Rev 12:8 (as well, the fact that the mss that have the plural pronoun (κεῖτε) is to be excluded.

4 ὅτι ὁ τόπος. In Rev 12:8 τόπος is used to refer to a place in heaven, which would suggest that the two are essentially equal here. Jesus is going ahead of believers to prepare a place for them, a permanent dwelling place in the Father’s house. To sum up, all the possibilities for understanding the sentence as a statement is the best logical flow of thought in the passage without making any apparent contradictions in the context.

5 ὅτι ἐγὼ ἐν τῷ πατρὶ καὶ ὁ πατὴρ ἐν ἐμοί ἐστιν. In 10:38. The following statement is addressed to all the disciples, however, because the plural pronoun (ὑμῖν) is used. Jesus says that his teaching (the words he spoke to them all) did not originate from himself, but the Father, who permanently remains (μενοῦν, μενοῦν) in relationship with Jesus, performs his works. One would have expected “speaks his words”; many of the church fathers (e.g., Augustine and Chrysostom) identified the two by saying that Jesus’ words were works. But there is an implicit contrast in the next verse between words and works, and v. 12 seems to demand that the works are real works, not just words. It is probably best to see the two terms as related but not identical; there is a progression in the idea here. Both Jesus’ ‘words (recall the Samaritans’ response in John 4:42) and Jesus’ works are revelatory of who he is, but as the next verse indi-
The words that I say to you, I do not speak on my own initiative, 1 but the Father residing in me performs 2 his miraculous deeds. 3 14:11 Believe me that I am in the Father, and the Father is in me, but if you do not believe me, 4 believe because of the miraculous deeds 5 themselves. 14:12 I tell you the solemn truth, 6 the person who believes in me will perform the miraculous deeds 7 that I am doing, 8 and will perform greater deeds 9 than these, because I am going to the Father. 14:13 And I will do whatever you ask in my name, 10 so that the Father may be glorified 11 in the Son. 14:14 If you ask me anything in my name, I will do it.

Teaching on the Holy Spirit

14:15 “If you love me, you will obey my commandments. 14:16 Then I will ask the Father, and he will give you another Advocate 27 to be with you forever – 14:17 the Spirit of truth, whom the world cannot accept, 28 because it does not see him or know him. But you know him, because he resides 29 with you and will be in you.

14:18 “I will not abandon you as orphans, 30 I will come to you. 14:19 In a little...
while the world will not see me any longer, but you will see me; because I live, you will live too. 14:20 You will know at that time that I am in my Father and you are in me and I am in you. 14:21 The person who has my commandments and obeys them is the one who loves me. The one who loves me will be loved by my Father, and I will love him and will reveal myself to him.

14:22 “Lord,” Judas (not Judas Iscariot) said, “what has happened that you are going to reveal yourself to us and not to the world?” 14:23 Jesus replied, “If anyone loves me, he will obey me, and my Father will love him, and we will come to him and take up residence with him. 14:24 The person who does not love me does not obey my words. And the word you hear is not mine, but the Father’s who sent me.

14:25 “I have spoken these things while staying with you. 14:26 But the Advocate, the Holy Spirit, whom the Father will send in my name, will teach you everything, and will cause you to remember everything I said to you.

14:27 “Peace I leave with you; my peace I give to you; I do not give it to you as the world does. Do not let your hearts be distressed or lacking in courage. 14:28 You heard me say to you, ‘I am going away and I am coming back to you.’ If you loved me, you would be glad that I am going to the Father, because the Father is greater than I am. 14:29 I have told you now before it happens, so that when it happens you may believe. 14:30 I will not speak with you much longer, for the ruler of this world is coming. He has no power over me, but I am doing just what the Father commanded me, so that the world may know that I love the Father and keep his word, and you also should keep his word.

19 tn Grk “all things.”
20 sn Peace I leave with you. In spite of appearances, this verse does not introduce a new subject (peace). Jesus will use the phrase as a greeting to his disciples after his resurrection (20:19, 21, 26). It is here a reflection of the Hebrew shalom as a farewell. But Jesus says he leaves peace with his disciples. This should probably be understood ultimately in terms of the indwelling of the Paraclete, the Holy Spirit, who has been the topic of the preceding verses. It is his presence, after Jesus has left the disciples and finally returned to the Father, which will remain with them and comfort them.
21 tn 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.
22 tn Grk “not as the world gives do I give to you.”
23 tn Or “distressed or fearful and cowardly.”
24 tn Or “You have heard that I said to you.”
25 tn Or “you would rejoice.”
26 sn Jesus’ statement the Father is greater than I am has caused much christological and trinitarian debate. Although the Arians appealed to this text to justify their subordinationist Christology, 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, etc. (2) As man the incarnate Son was less than the Father: Cyril of Alexandria, Ambrose, Augustine. In the context of the Fourth Gospel the second explanation seems more plausible. But why should the disciples have rejoiced? Because Jesus was on the way to the Father who would glorify him (cf. 17:4-5); his departure now signifies that the work the Father has given him is completed (cf. 19:30). Now Jesus will be glorified with that glory that he had with the Father before the world was (cf. 17:5). This should be a cause of rejoicing to the disciples because when Jesus is glorified he will glorify his disciples as well (17:22).
27 sn 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). But when they see these things happen, their level of trust in Jesus will increase and their concept of who he is will expand. The confession of Thomas in 20:28 is representative of this increased understanding of who Jesus is. Cf. John 13:19.
28 tn Grk “I will no longer speak many things with you.”
29 sn The ruler of this world is a reference to Satan.
30 tn Grk “in me he has nothing.”
31 tn Or “may learn.”
15:1 “I am the true vine and my Father is the gardener. He takes away every branch that does not bear fruit. He prunes every branch that bears fruit so that it will bear more fruit. 15:3 You are clean already because of the truth that this results not from human achievement, but from one's position in Christ. Jesus is not just giving some truth which appears to be original with Jesus. The imagery of the vine un- terscores the importance of fruitfulness in the Christian life. The imagery of the vine un- terscores the importance of fruitfulness in the Christian life.

The Vine and the Branches

The phrase "I am the true vine" occurs elsewhere in the Fourth Gospel. It is used of the relationship between Jesus and the discipl- and/or the object of the se- vere punishment. Ezekiel 15:1-8 in particular talks about the worthless- ness of wood from a vine (in relation to disobedi- ant Judah). A branch cut from a vine is worthless except to be burned as fuel. This fits more with the statements about the disciples (John 15:6) than with Jesus' description of him- self as the vine. Ezekiel 17:5-10 contains vine imagery which refers to the house of David, Zedekiah, who was set up as king in Judah by Nebuchadnezzar. Zedekiah allied him- self to Egypt and broke his covenant with Nebuchadnezzar (and therefore also with God), which would ultimately result in his downfall (17:20-21). Ezekiel 17:22-24 then describes the planting of a cedar sprig which grows into a lofty tree, a figura- tive description of Messiah. But it is significant that Messiah himself is not described in Ezek 17 as a vine, but as a ced- tree. The vine imagery here applies to Zedekiah's disobe- dience. Jesus' description of himself as the true vine in John 15:1 ff. is to be seen against this background, but it differs significantly from the imagery surveyed above. It represents new imagery which differs significantly from OT concepts; it ap- pears to be original with Jesus. The imagery of the vine un- disheads the object of the ture vine is much nearer in the Johannine context than the Pauline context of the judgment seat of Christ (a judgment for believers) mentioned above. The use of the Greek verb μενέω (menō) in 15:6 also supports view (2). When used of the relationship between Jesus and the disciple and/or Jesus and the Father, it emphasizes the permanence of the relationship (John 6:56, 8:31, 8:35, 14:10). The prototypi- cal branch who has not remained is Judas, who departed in 13:30. He did not bear fruit, and is now in the realm of darkness, a mere tool of Satan. His eternal destiny, being cast into the fire constitutes a reference to eternal judgment, a use of the imagery which is much nearer in the Johannine context than the Pauline context of the judgment seat of Christ (a judgment for believers) mentioned above. The use of the Greek verb μενέω (menō) in 15:6 also supports view (2). When used of the relationship between Jesus and the disciple and/or Jesus and the Father, it emphasizes the permanence of the relationship (John 6:56, 8:31, 8:35, 14:10). The prototypi- cal branch who has not remained is Judas, who departed in 13:30. He did not bear fruit, and is now in the realm of darkness, a mere tool of Satan. His eternal destiny, being cast into the fire, is still to come. It seems most likely, therefore, that the branches who do not bear fruit and are taken away and burned are false believers, those who pro- fess to belong to Jesus but who in reality do not belong to him. In the Gospel of John, the primary example of this category is Judas. In 1 John 2:18-19 the "antichrists" fall into the same category; they too may be thought of as branches that did not bear fruit. They departed from the ranks of the Christians because they never did really belong, and their departure shows that they did not belong.

The order of the clauses has been rearranged in the translation to conform to contemporary English style.
word that I have spoken to you. 15:4 Remain1 in me, and I will remain in you.2 Just as the branch cannot bear fruit by itself,3 unless it remains4 in the vine, so neither can you unless you remain5 in me.

15:5 “I am the vine; you are the branches. The one who remains6 in me—and I in him—bears6 much fruit,9 because apart from me you can accomplish10 nothing. 15:6 If anyone does not remain11 in me, he is thrown out like a branch, and dries up; and such branches are gathered up and thrown into the fire,12 and are burned up.13 15:7 If you remain14 in me and my words remain15 in you, ask whatever you want, and it will be done for you.16 15:8 My Father is honored17 by this, that18 you bear19 much fruit and show that you are20 my disciples.

15:9 “Just as the Father has loved me, I have also loved you; remain21 in my love. 15:10 If you obey22 my commandments, you will remain23 in my love, just as I have obeyed24 my Father’s commandments and remain25 in his love. 15:11 I have told you these things26 so that my joy may be in you, and your joy may be complete. 15:12 My commandment is this—to love one another just as I have loved you.27 15:13 No one has anything to his will.

17 tn Grk “glorified.”
18 tn The ἵνα (hina) clause is best taken as substantival in apposition to ἐν τούτῳ (en touto) at the beginning of the verse. The Father is glorified when the disciples bring forth abundant fruit. Just as Jesus has done the works which he has seen his Father doing (5:19-29) so also will his disciples.

19 tn Or “yields.”
20 tc Most mss (N A Ψ f13 33 81) read the future indicative γενήσετε (genēsethe); perhaps best rendered as “[and show that] you will become”, while some early and good witnesses (א B D L 0 0250 1 565 α) have the aorist subjunctive γενέσθε (genēsēthē) “[and show that] you are”. The original reading is difficult to determine because the external evidence is fairly evenly divided. On the basis of the external evidence alone the first reading has some credentials because of Ν and 33, but it is not enough to overthrow the Alexandrian and Western witnesses for the aorist. Some who accept the future indicative see a consecutive (or resumptive) sequence after γενέσθε (genēsēthē) in the ἵνα (hina) clause and γενέσθη (genēsēthē), so that the disciples’ bearing much fruit results in their becoming disciples. This alleviates the problem of reading a future indicative within a ἵνα clause (a grammatical solecism that is virtually unattested in Attic Greek), although such infrequently occurs in the NT, particularly in the Apocalypse (cf. Gal 2:4; Rev 3:9; 6:4, 11; 8:3; 9:4, 5, 20; 13:12; 14:13; 22:14; even here, however, the Byzantine mss, with Ν occasionally by their side, almost always change the future indicative to an aorist subjunctive). It seems more likely, however, that the second verb (regardless of whether it is read as aorist or future) is to be understood as coordinate in meaning with the previous verb γενέσθε (So M. Zerwick, Biblical Greek [3342]). Thus the two actions are really one and the same: Bearing fruit and being Jesus’ disciple are not two different actions, but a single action. The first is the outward sign or proof of the second—in bearing fruit the disciples show themselves to be disciples indeed (15:5). Thus the translation followed here is, “that you bear much fruit and show that you are my disciples.” As far as the textual reading is concerned, it appears somewhat preferable to accept the aorist subjunctive reading (γενέσθε) on the basis of better external testimony.

21 tn Or “reside.”
22 tn Or “keep.”
23 tn Or “reside.”
24 tn Or “kept.”
25 tn Or “reside.”
26 tn Grk “These things I have spoken to you.”
27 sn Now the reference to the commandments (plural) in 15:10 have been reduced to a singular commandment: The disciples are to love one another, just as Jesus has loved them. This is the “new commandment” of John 13:34, and it is repeated in 15:17. The disciples’ love for one another is compared to Jesus’ love for them. How has Jesus shown his love for the disciples? This was illustrated in 13:1-20 in the washing of the disciples’ feet, introduced by the statement in 13:1 that Jesus loved them “to the end.” In context this constitutes a reference to Jesus’ self-sacrificial death on the cross on their behalf; the love they are to have for one another is so great that it must include a self-sacrificial willingness to die for one another if necessary. This is exactly what Jesus is discussing here, because he introduces the theme of his sac-
greater love than this — that one lays down his life\textsuperscript{4} for his friends. 15:14 You are my friends\textsuperscript{5} if you do what I command you. 15:15 I no longer call you slaves,\textsuperscript{5} because the slave does not understand\textsuperscript{6} what his master is doing. But I have called you friends, because I have revealed to you everything\textsuperscript{8} I heard\textsuperscript{6} from my Father. 15:16 You did not choose me, but I chose you\textsuperscript{7} and appointed you to go and bear\textsuperscript{8} fruit, fruit that remains,\textsuperscript{9} so that whatever you ask the Father in my name he will give you. 15:17 This\textsuperscript{10} I command you — to love one another. 

The World’s Hatred

15:18 “If the world hates you, be aware\textsuperscript{11} that it hated me first.\textsuperscript{12} 15:19 If you belonged to the world,\textsuperscript{13} the world would love you as its own.\textsuperscript{14} However, because you do not belong to the world,\textsuperscript{15} but I chose you out of the world, for this reason\textsuperscript{16} the world hates you. 15:20 Remember what I told you, ‘A slave\textsuperscript{15} is not greater than his master.’\textsuperscript{20} If they persecuted me, they will also persecute you. If they obeyed\textsuperscript{22} my word, they will obey\textsuperscript{22} yours too. 15:21 But they will do all these things to you on account of\textsuperscript{23} my name, because they do not know the one who sent me.\textsuperscript{24} 15:22 If I had not come and spoken to

\textsuperscript{4} tn Or “one dies willingly.”
\textsuperscript{5} sn This verse really explains John 15:10 in another way. Those who keep Jesus’ commandments are called his friends, those friends for whom he lays down his life (v. 13). It is possible to understand this verse as referring to a smaller group within Christianity as a whole, perhaps only the apostles who were present when Jesus spoke these words. Some have supported this by comparing it to the small group of associates and advisers to the Roman Emperor who were called “Friends of the Emperor.” Others would see these words as addressed only to those Christians who as disciples were obedient to Jesus. In either case the result would be to create a sort of “inner circle” of Christians who are more privileged than mere “believers” or average Christians. In context, it seems clear that Jesus’ words must be addressed to all true Christians, not just some narrower category of believers, because Jesus’ sacrificial death, which is his act of love toward his friends, is not just the degree or intensity of the disciples’ love for one another enough to die for one another but the very means of expressing that love: It is to express itself in self-sacrifice for one another, sacrifice up to the point of death, which is what Jesus himself did on the cross (cf. 1 John 3:16).

15:18 tn Grk “These things.”
15:18 tn Grk “know.”
15:18 tn Grk “it hated me before you.”
15:18 tn Grk “if you were of the world.”
15:18 tn The words “you as” are not in the original but are supplied for clarity.
15:18 tn Grk “because you are not of the world.”
15:18 tn Or “world, therefore.”
15:18 sn I chose you out of the world...the world hates you. Two themes are brought together here. In 8:23 Jesus had distinguished himself from the world in addressing his Jewish opponents: “You are from below, I am from above; you are of this world, I am not of this world.” In 15:16 Jesus told the disciples “You did not choose me, but I chose you and appointed you.” Now Jesus has united these two ideas as he informs the disciples that he has chosen them out of the world. While the disciples will still be “in” the world after Jesus has departed, they will not belong to it, and Jesus prays later in John 17:15-16 to the Father, “I do not ask you to take them out of the world, but to keep them from the evil one. They are not of the world, even as I am not of the world.” The same theme also occurs in 1 John 4:5-6: “They are from the world; therefore they speak as from the world, and the world listens to them. We are from God; he who knows God listens to us; he who is not from God does not listen to us.” Thus the basic reason why the world hates the disciples (as it hated Jesus before them) is because they are not of the world. They are born from above, and are not of the world. For this reason the world hates them.
15:18 tn Grk “Remember the word that I said to you.”
15:18 tn See the note on the word “slaves” in 4:51.
15:18 tn Grk “learned.”
15:18 tn You did not choose me, but I chose you. 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 here again in other NT contexts (e.g., Rom 8:29-31; 1 Cor 1:24f; Col 3:12; and 1 Pet 2:4). Putting this together with the comments on 15:14 one may ask whether the author sees any special significance at all for the twelve. Jesus said in John 6:70 and 13:18 that he chose them, and 15:27 makes clear that Jesus in the immediate context is addressing those who have been with him from the beginning. In the Fourth Gospel the twelve, as the closest and most committed followers of Jesus, are presented as the models for all Christians, both in terms of their election and in terms of their mission.

15:18 tn Or “and yield.”
15:18 sn The purpose for which the disciples were appointed (“commissioned”) is to go and bear fruit, fruit that remains. The introduction of the idea of “going” at this point suggests that the fruit is something more than just character qualities in the disciples’ own lives, but rather involves fruit in the lives of others, i.e., Christian converts. There is a mission involved (cf. John 4:36). The idea that their fruit is permanent, however, relates back to vv. 7-8, as does the reference to asking the Father in Jesus’ name. It appears that as the imagery of the vine and the branches develops, the “fruit” which the branches produce shifts in emphasis from qualities in the disciples’ own lives in John 15:2-4, 5 to the idea of a mission which affects the lives of others in John 15:16. The point of transition would be the reference to fruit in 15:8.
them, they would not be guilty of sin. But they no longer have any excuse for their sin. 15:23 The one who hates me hates my Father too. 15:24 If I had not performed among them the miraculous deeds that no one else did, they would not be guilty of sin. But now they have seen the deeds and have hated both me and my Father. 15:25 Now this happened to fulfill the word that is written in their law, "They hated me without reason." 15:26 When the Advocate comes, whom I will send you from the Father—the Spirit of truth who goes out from the Father—he will testify about me, 15:27 and you also will testify, because you have been with me from the beginning.

16:1 "I have told you all these things so that you will not fall away. 16:2 They will put you out of the synagogue, yet a time is coming when the one who kills you will think he is offering service to God. 16:3 They will do these things because they have not known the Father or me. 16:4 But I have told you these things so that when their time comes, you will remember that I told you about them.

"I did not tell you these things from the beginning because I was with you. But now I am going to the one who sent me, and not one of my disciples will be turned out of the synagogue, yet a time is coming when the one who kills you will think he is offering service to God. 16:5 They will do these things because they have not known the Father or me.

"I did not tell you these things from the beginning because I was with you. But now I am going to the one who sent me, and not one of my disciples will be turned out of the synagogue, yet a time is coming when the one who kills you will think he is offering service to God. 16:5 They will do these things because they have not known the Father or me.

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"I did not tell you these things from the beginning because I was with you. But now I am going to the one who sent me, and not one of my disciples will be turned out of the synagogue, yet a time is coming when the one who kills you will think he is offering service to God. 16:5 They will do these things because they have not known the Father or me.
of you is asking me, ‘Where are you going?’

16:6 Instead your hearts are filled with sadness because I have said these things to you. 16:7 But I tell you the truth, it is to your advantage that I am going away. For if I do not go away, the Advocate will not come to you; but if I go, I will send him to you. 16:8 And when he comes, he will prove the world wrong concerning sin and righteousness and judgment — 16:9 concerning sin, because they do not believe in me; 9

10 tn There are two questions that need to be answered: (1) what is the meaning of δικαιοσύνη (dikaiosunē) in this context, and (2) to whom does it pertain — to the world, or to someone else? (1) The word δικαιοσύνη occurs in the Gospel of John only here and in v. 8. It is often assumed that it refers to forensic justification, as it does so often in Paul’s writings. Thus the answer to question (2) would be that it refers to the world. L. Morris states, “The Spirit shows men (and no-one else can do this) that their righteousness before God depends not on their own efforts but on Christ’s atoning work for them” (John [NICNT], 699). Since the word occurs so infrequently in the Fourth Gospel, however, the context must be examined very carefully. The ὅτι (hoti) clause which follows provides an important clue: The righteousness in view here has to do with Jesus’ return to the Father and his absence from the disciples. It is true that in the Fourth Gospel part of what is involved in Jesus’ return to the Father is the cross, and it is already his judgment. But that death is a judgment, so that it is possible that Morris’ understanding of righteousness here is possible. But more basic than this is the idea that Jesus’ return to the Father constitutes his own δικαιοσύνη in the sense of vindication rather than forensic justification. Jesus had repeatedly claimed oneness with the Father, and his opponents had repeatedly rejected this and labeled him a deceiver, a sinner, and a blasphemer (John 5:18, 7:12, 9:24, 10:33, etc.). But Jesus, by his glorification through his return to the Father, is vindicated in his claims in spite of his opponents. In his vindication his followers are also vindicated as well, but their vindication derives from his. Thus one would answer question (1) by saying that in context δικαιοσύνη (dikaiosunē) refers not to forensic justification but vindication, and question (2) by referring this justification/vindication not to the world or even to Christians directly, but to Jesus himself. Finally, how does Jesus’ last statement in v. 10, that the disciples will see him no more, contribute to this? It is probably best taken as a reference to the presence of the Spirit-Paraclete, who cannot come until Jesus has departed (16:7). The meaning of v. 10 is thus: When the Spirit-Paraclete comes he will prove the world wrong concerning the subject of righteousness, namely, Jesus’ righteousness which is demonstrated when he is glorified in his return to the Father and the disciples see him no more (but they will have instead the presence of the Spirit-Paraclete, whom the world is not able to receive). 11 tn Or “and concerning.” 12 tn The world is proven wrong concerning judgment, because the ruler of this world has been judged. Jesus’ righteousness before the Father, which Jesus himself states that the Father, his glorification, constitutes a judgment against Satan. This is parallel to the judgment of the world which Jesus provokes in 3:19-21: Jesus’ presence in the world as the Light of the world provokes the judgment of those in the world, because as they respond to the light (either coming to Jesus or rejecting him) so are they judged. That judgment is not in a sense death, since the cross is already realized in Jesus’ glorification. This does not mean that Satan does not continue to be active in the world, and to exercise some power over it, just as in 3:19-21 the people in the world who have rejected Jesus and thus incurred judgment continue on in their opposition to Jesus for a time. In both cases the judgment is not immediately executed. But it is certain. 13 tn Or “that.” 14 sn The ruler of this world is a reference to Satan. 15 tn Or “judged.”
16:12 “I have many more things to say to you,\(^5\) but you cannot bear\(^6\) them now. 16:13 But when he,\(^3\) the Spirit of truth, comes, he will guide\(^4\) you into all truth.\(^9\) For he will not speak on his own authority,\(^6\) but will speak whatever he hears, and will tell you\(^7\) what is to come.\(^8\)

16:14 He\(^3\) will glorify me,\(^20\) because he will receive\(^11\) from me what is mine\(^12\) and will tell it to you.\(^13\) 16:15 Everything that the Father has is mine; that is why I said the Spirit\(^14\) will receive from me what is mine\(^15\) and will tell it to you.\(^16\)

16:16 In a little while you\(^27\) will see me no longer; after a little while, you\(^18\) will see me.”\(^19\)

16:17 Then some of his disciples said to one another, “What is the meaning of what he is saying?\(^20\) ‘In a little while you\(^21\) will not see me; again after a little while, you\(^22\) will see me,’ and, ‘because I am going to the Father’?”\(^23\) 16:18 So they kept on repeating.\(^24\) “What is the meaning of what he says?\(^25\) ‘In a little while’?”\(^26\) We do not understand\(^27\) what he is talking about.”\(^28\)

16:19 Jesus could see\(^29\) that they wanted to ask him about these things,\(^30\) so\(^31\) he said to them, “Are you asking\(^32\) each other about this – that I said, ‘In a little while you\(^23\) will not see me; again after a little while, you\(^24\) will see me’? 16:20 I tell you the solemn truth,\(^35\) you will weep\(^36\) and wail,\(^37\) but the world will rejoice; you will be sad,\(^38\) but your sadness will turn into\(^39\) joy. 16:21 When a woman gives birth, she

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1 sn In what sense does Jesus have many more 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 into all truth. Thus Jesus was saying that he would continue to speak (to the twelve, at least) after his return to the Father. He would do this through the Holy Spirit whom he was going to send. It is possible that the words “what is mine” are not in the Greek text, but not a necessary inference. The point here concerns the source of the things the Spirit will say to the disciples and how they will receive them. This does not specifically exclude originality of content. (3) Part at least of what the Holy Spirit will reveal to the disciples will concern what is to come, not just fuller implications of previous sayings of Jesus and the like. This seems to indicate that at least some new revelation is involved. But the Spirit is not the source or originator of these things – Jesus is the source, and he will continue to speak to his disciples through the Spirit who has come to indwell them. This does not answer the question, however, whether these words are addressed to all followers of Jesus, or only to his apostles. Different modern commentators will answer this question differently. Since in the context of the Farewell Discourse Jesus is preparing the twelve to carry on his ministry after his departure, it is probably best to take these statements as specifically related only to the twelve. Some of this the Holy Spirit does directly for all believers today; other parts of this statement are fulfilled through the apostles (e.g., in giving the Book of Revelation the Spirit speaks through the apostles to the church today of things to come). One of the implications of this is that a doctrine does not have to be traced back to an explicit teaching of Jesus to be authentic; all that is required is apostolic authority.

2 tn Or (perhaps) “you cannot accept.”

3 tn Grk “That one.”

4 tn Or “will lead.”

5 sn Three important points must be noted here. (1) When the Holy Spirit comes, he will guide the disciples into all truth. What Jesus had said in 8:31-32, “If you continue to follow my teaching you are really my disciples, and you will know the truth, and the truth will set you free,” will ultimately be realized in the ongoing ministry of the Holy Spirit to the disciples after Jesus’ departure. (2) The things the Holy Spirit speaks to them will not be things which originate from himself (he will not speak on his own authority), but things he has heard. This could be taken to mean that no new revelation is involved, as R. E. Brown does (John [AB], 2:714-15). This is a possible option, but it is much more probable that it refers to the postresurrection appearances of Jesus to the disciples. There is no indication in the context that the disciples will see Jesus only with “spiritual” sight, as would be the case if the coming of the Spirit is in view.

6 tn Grk “speak from himself.”

7 tn Or “will announce to you.”

8 tn Grk “will tell you the things to come.”

9 tn Grk “That one.”

10 tn Or “will honor me.”

11 tn Or “he will take.”

12 The words “what is mine” are not in the Greek text, but are implied. Direct objects were often omitted in Greek when clear from the context.

13 tn Grk “I said he”; the referent (the Spirit) has been specified in the translation for clarity.

14 sn Jesus could see that they wanted to ask him about these things, so he said to them, “Are you asking each other about this – that I said, ‘In a little while you will not see me; again after a little while, you will see me’? I tell you the solemn truth, you will weep and wail, but the world will rejoice; you will be sad, but your sadness will turn into joy. When a woman gives birth, she

15 tn The words “what is mine” are not in the Greek text, but are implied. Direct objects were often omitted in Greek when clear from the context.

16 tn Or “will announce it to you.”

17 tn Grk “a little while, and you.”

18 tn Grk “and again a little while, and you.”

19 sn The phrase after a little while, you will see me is sometimes taken to refer to the coming of the Holy Spirit after Jesus departs, but (as at 14:19) it is much more probable that it refers to the postresurrection appearances of Jesus to the disciples. There is no indication in the context that the disciples will see Jesus only with “spiritual” sight, as would be the case if the coming of the Spirit is in view.

20 tn Grk “What is this that he is saying to us.”

21 tn Grk “a little while, and you.”

22 tn Grk “and again a little while, and you.”

23 sn These fragmentary quotations of Jesus’ statements are from 16:16 and 16:10, and indicate that the disciples heard only part of what Jesus had to say to them on this occasion.

24 tn Grk “kept on saying.”

25 tn Grk “What is this that he says.”

26 tn Grk “a little while.” Although the phrase τὸ μικρὸν (to mikron) in John 16:18 could be translated simply “a little while,” it was translated “in a little while” to maintain the connection to John 16:16, where it has the latter meaning in context.

27 tn Or “we do not know.”

28 tn Grk “what he is speaking.”

29 tn Grk “knew.”

30 sn Jesus could see. Supernatural knowledge of what the disciples were thinking is not necessarily in view here. Given the disciples’ confused statements in the preceding verses, it was probably obvious to Jesus that they wanted to ask what he meant.

31 tn The words “about these things” are not in the Greek text, but are implied. Direct objects were often omitted in Greek when clear from the context.

32 tn Grk “inquiring” or “seeking.”

33 tn Grk “a little while, and you.”

34 tn Grk “and again a little while, and you.”

35 sn Grk “Truly, truly, I say to you.”

36 tn Or “will,” “cry.”

37 tn Or “lament.”

38 tn Or “sorrowful.”

39 tn Grk “will become.”
has distress\(^1\) because her time\(^2\) has come, but when her child is born, she no longer remembers the suffering because of her joy that a human being\(^3\) has been born into the world.\(^4\) 16:22 So also you have sorrow\(^5\) now, but I will see you again, and your hearts will rejoice, and no one will take your joy away from you.\(^6\) 16:23 At that time\(^7\) you will ask me nothing. I tell you the solemn truth,\(^8\) whatever you ask the Father in my name he will give you.\(^9\) 16:24 Until now you have not asked for anything in my name. Ask and you will receive it,\(^10\) so that your joy may be complete.

16:25 I have told you these things in obscure figures of speech;\(^11\) a time\(^12\) is coming when I will no longer speak to you in obscure figures, but will tell you\(^13\) plainly\(^14\) about the Father. 16:26 At that time\(^15\) you will ask in my name, and I do not say\(^16\) that I will ask the Father on your behalf. 16:27 For the Father himself loves you, because you have loved me and have believed that I came from God.\(^17\) 16:28 I came from the Father and entered into the world, but in turn,\(^18\) I am leaving the world and going back to the Father.\(^19\)

16:29 His disciples said, “Look, now you are speaking plainly\(^20\) and not in obscure figures of speech!\(^21\) 16:30 Now we know that you know everything\(^22\) and do not need anyone\(^23\) to ask you anything.\(^24\) Because of this\(^25\) we believe that you have come from God.”

16:31 Jesus replied,\(^26\) “Do you now believe? 16:32 Look, a time\(^27\) is coming and has come – when you will be scattered, each one to his own home,\(^28\) and I will be left alone.\(^29\)
John 16:33 I have told you these things so that in me you may have peace. In the world you have trouble and suffering, but take courage, I have conquered the world.15

Jesus Prays for the Father to Glorify Him

17:1 When Jesus had finished saying these things, he looked upward16 to heaven7 and said, "Father, the time8 has come. Glorify your Son, so that your Son may glorify you – 17:2 just as you have given him authority over all humanity,9 so that he may give eternal life to everyone you have given him.10 17:3 Now this12 is eternal life – that you know the only true God, and Jesus Christ,14 whom you sent. 17:4 I glorified you on earth by completing15 the work you gave me to do.16 17:5 And now, Father, glorify me at your side17 with the glory I had with you before the world was created.18

Jesus Prays for the Disciples

17:6 "I have revealed19 your name to the men20 you gave me out of the world. They be-
longed to you, and you gave them to me, and they have obeyed your word. 17:7 Now they understand that everything you have given me comes from you, 17:8 because I have given them the words you have given me. They accepted them and really understand that I came from you, and they believed that you sent me. 17:9 I am praying on behalf of them. I am not praying on behalf of the world, but on behalf of those you have given me, because they belong to you. 17:10 Everything I have belongs to you, and everything you have belongs to me, and I have been glorified by them. 16:17 I am no longer in the world, but 18 they are in the world, and I am coming to you. Holy Father, keep them safe in your name that you have given me, so that they may be one just as we are one. 17:12 When I was with them I kept them safe and watched over them in your name that you have given me. Not one of them was lost except the one destined for destruction, so that the scripture could be fulfilled. 17:13 But now I am coming to you, and I am saying these things in the world, so they may experience my joy that I completed in themselves. 17:14 I have given them your word, and the world has hated them, because they do not belong to the world. 17:15 I am not asking you to take them out of the world, but that you keep them safe from the evil one. 17:16 They do not belong to the world just as I do not belong to the world. 17:17 Set them apart in the truth; your word is truth.

28 tn Grk And not one.” The conjunction καί (kai, “and”) has not been translated here in keeping with the tendency of contemporary English style to use shorter sentences.

29 sn The one destined to destruction refers to Judas. Clearly in John’s Gospel Judas is portrayed as a tool of Satan. He is described as “the devil” in 6:70. In 13:2 Satan put into Judas’ heart the idea of betraying Jesus, and 13:27 Satan himself entered Judas. Immediately after this Judas left the company of Jesus and the other disciples and went out into the realm of darkness (13:30). Cf. 2 Thess 2:3, where this same Greek phrase (“the son of destruction”; see tn above) is used to describe the man through whom Satan acts to rebel against God in the last days.

30 sn A possible allusion to Ps 41:9 or Prov 24:22 LXX. The exact passage is not specified here, but in John 13:18, Ps 41:9 is explicitly quoted by Jesus with reference to the traitor, suggesting that this is the passage to which Jesus refers here. The previous mention of Ps 41:9 in John 13:18 probably explains why the author felt no need for an explanatory parenthetical note here. It is also possible that the passage referred to here is Prov 24:22 LXX, where in the Greek text the phrase “son of destruction” appears.

31 sn Grk “they may have.”

32 tn Or “fulfilled.”

33 tn Or “your message.”

34 tn Grk “because they are not of the world.”

35 tn Grk “just as I am not of the world.”

36 tn Grk “that you protect them”; Grk “that you keep them.”

37 sn The phrase “the evil one” is a reference to Satan. The genitive noun τοῦ πονηροῦ (to ponērōn) is ambiguous with regard to gender. It may represent the neuter τον πονηρον (to ponēron), “the evil one,” or the masculine πονηρός (poṇērōs), “the evil one,” i.e., Satan. In view of the frequent use of the masculine in 1 John 2:13-14, 3:12, and 5:18-19 it seems much more probable that the masculine is to be understood here, and that Jesus is praying for his disciples to be protected from Satan. Cf. BDAG 851 s.v. πονηρός “wicked, evil,” #1 and 1.11.

38 tn Grk “they are not of the world.” This is a repetition of the second half of v. 14. The only difference is in word order: Verse 14 has οὐκ εἰσίν ἐκ τοῦ κόσμου (ouk eisin ek tou kosmou), while here the prepositional phrase is stated first: ἐκ τοῦ κόσμου οὐκ εἰσίν (ek tou kosmou ouk eisin). This gives additional emphasis to the idea of the prepositional phrase, i.e., origin, source, or affiliation.

39 tn Grk “just as I am not of the world.”

40 sn Or “Consecrate them” or “Sanctify them.”

41 sn The Greek word translated set...apart (εἰγάζεσθαι, hagiazo) is used here in its normal sense of being dedicated, consecrated, or set apart. The sphere in which the disciples are to be set apart is in the truth. In 3:21 the idea of “practicing” (Grk “doing”) the truth was introduced; in 8:32 Jesus told some of his hearers that if they continued in his word they would truly be his disciples, and would know the truth, and the truth would make them free. These disciples who are with Jesus now for the Farewell Discourse have continued in his...
17:18 Just as you sent me into the world, so I sent them into the world. 17:19 And I set myself apart on their behalf, so that they too may be truly set apart.

Jesus Prays for Believers Everywhere

17:20 “I am not praying only on their behalf, but also on behalf of those who believe in me through their testimony, 17:21 that they will all be one, just as you, Father, are in me and I am in you. I pray that they will be in us, so that the world will believe that you sent me. 17:22 The glory you gave to me I have given to them, that they may be one just as we are one – 17:23 I in them and you in me – that they may be completely one, so that the world will know that you sent me, and you have loved them just as you have loved me.

17:24 “Father, I want those you have given to me to be with me where I am, so that they can see my glory that you gave me because you loved me before the creation of the world. 17:25 Righteous Father, even if the world does not know you, I know you, and these men know that you sent me. 17:26 I made known your name to them, and I will continue to make it known, so that the love you have loved me with may be in them, and I may be in them.

Betrayal and Arrest

18:1 When he had said these things, Jesus went out with his disciples across the Kidron Valley. There was an orchard there, and he and his disciples went into it. 18:2 (Now Judas, the one who betrayed him, knew the place too, because Jesus had met there many times with his disciples.) 18:3 So Judas obtained a squad of soldiers and some officers of the chief priests and the Sanhedrin.

18:4 When he had said these things, Jesus went into a garden place to which he had often gone with his disciples. He said to them, “I am going to scatter this crowd, and they will be scattered among the nations, and I will make myself known only to the Gentiles.” Then Judas, the one who betrayed him, said, “Teacher, is it this one?” Jesus said, “Yes, it is he.” And he went out and betrayed him in the kiss.”}

{\textit{Mark 14:42-45}}

Jesus and his disciples arrived at a garden named Gethsemani, where he prayed in the night. Judas Iscariot, one of the disciples, betrayed Jesus by kissing him with a kiss, identifying him to the Roman soldiers. This event led to Jesus being arrested and eventually crucified. The soldiers searched the garden for Jesus, ultimately finding him and taking him into custody.
priests and Pharisees. They came to the orchard with lanterns and torches and weapons.

18:4 Then Jesus, because he knew everything that was going to happen to him, came and asked them, "Who are you looking for?" They replied, "Jesus the Nazarene." He told them, "I am he." (Now Judas, the one who betrayed him, was standing there with them.)

18:6 So when Jesus said to them, "I am he," they retreated and fell to the ground.

18:7 Then Jesus asked them again, "Who are you looking for?" And they said, "Jesus the Nazarene."

18:8 Jesus replied, "I told you that I am he. If you are looking for me, let these men go." He said this to fulfill the word he had spoken, "I have not lost a single one of whom you gave me."  

18:10 Then Simon Peter, who had a sword, pulled it out and struck the high priest's slave,
John 18:11

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cutting off his right ear. (Now the slave's name was Malchus.) 18:11 But Jesus said to Peter, “Put your sword back into its sheath! Am I not to drink the cup that the Father has given me?”

Jesus Before Annas

18:12 Then the squad of soldiers4 with their commanding officer5 and the officers of the Jewish leaders6 arrested7 Jesus and tied him up.8 18:13 They6 brought him first to Annas, for he was the father-in-law of Caiaphas, who was high priest that year.9 10 18:14 (Now it was Caiaphas

1 sn The account of the attack on the high priest's slave contains details which suggest eyewitness testimony. It is also mentioned in all three synoptic gospels, but only John records that the disciple involved was Peter, whose impulsive behavior has already been alluded to (John 13:37). Likewise only John gives the name of the victim, Malchus, who is described as the high priest's slave. John and Mark (14:47) both use the word ἐξαρπασαν (lurdon, a double diminutive) to describe what was cut off, and this may indicate only part of the right ear (for example, the earlobe).

2 sn This is a parenthetical note by the author.

3 tn Grk “the cup that the Father has given me to drink, shall I not drink it?” The order of the clauses has been rearranged to reflect contemporary English style.

4 sn Peter, in what may perhaps be a rhetorical question expecting a positive reply: “Shall I not drink the cup that the Father has given me?” The cup is also mentioned in Gethsemane in the synoptics (Matt 26:39, Mark 14:36, and Luke 22:42). In connection with the synoptic accounts it is mentioned in Jesus' prayer; this occurrence certainly complements the synoptic accounts if Jesus had only shortly before finished praying about this. Finally, here in the Fourth Gospel it is specifically said that the cup is given to Jesus to drink by the Father, but again this is consistent with the synoptic mention of the cup in Jesus' prayer: It is the cup of suffering which Jesus is about to undergo.

5 tn Grk “a cohort” (but since this was a unit of 600 soldiers, a smaller detachment is almost certainly intended).

6 tn Or “the Jewish authorities”; Grk “the Jews.” In NT usage the term Ἰουδαῖοι (Ioudaios) 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. (For further information see R. G. Bratcher, “The Jews” in the Gospel of John,” BT 26 [1975]: 401-9.) Here the phrase refers to the Jewish leaders, who were named as “chief priests and Pharisees” in John 18:3.

7 tn “seized.”

8 tn Or “bound him.”

9 tn Grk “up, and brought.” Because of the length and complexity of the Greek sentence, a new sentence was started here in the translation.

10 sn Jesus was taken first to Anas, only the Gospel of John mentions this pretrial hearing before Annas, and that Annas was the father-in-law of Caiaphas, who is said to be high priest in that year. Caiaphas is also mentioned as being high priest in John 11:49. But in 18:15, 16, 19, and 22 Annas is called high priest. Annas was also referred to as high priest by Luke in Acts 4:6. Many scholars have dismissed these references as mistakes on the part of both Luke and John, but as mentioned above, John 11:49 and 18:13 indicate that John knew that Caiaphas was high priest in the year that Jesus was crucified. This has led others to suggest that Annas and Caiaphas shared the high priesthood, but there is no historical evidence to support this view. Annas had been high priest from A.D. 6 to A.D. 15 when he was deposed by the Roman who had advised11 the Jewish leaders12 that it was to their advantage that one man die for the people.13

Peter's First Denial

18:15 Simon Peter and another disciple followed them as they brought Jesus to Annas.14 (Now the other disciple15 was acquainted with prefect Valerius Gratus (according to Josephus, Ant. 18.2.2 [18.34]). His five sons all eventually became high priests. The family was noted for its greed, wealth, and power. There are a number of ways the references in both Luke and John to Annas being high priest may be explained. Some Jews may have refused to recognize the changes in high priests effected by Roman authority, since high priesthood was a lifetime office (Num 25:13). Another possibility is that it was simply customary to retain the title after a person had left the office as a courtesy, much as retired ambassadors are referred to as “Mr. Ambassador” or presidents as “Mr. President.” Finally, the use of the title by Luke and John may simply be a reflection of the real power behind the high priest. Although Annas no longer technically held the office, he may well have managed to control those relatives of his who did hold it from behind the scenes. In fact this seems most probable and would also explain why Jesus was brought to him immediately after his arrest for a sort of “pretrial hearing” before being sent on to the entire Sanhedrin.

11 sn Or “courtesan.”

12 sn Grk “the Jews.” Here the phrase refers to the Jewish leaders, specifically members of the Sanhedrin (see John 11:49-50). See also the note on the phrase “Jewish leaders” in v. 12.

13 sn This is a parenthetical note by the author.

14 tn The words “them as they brought Jesus to Annas” are not in the Greek text, but are supplied to clarify who Peter and the other disciple were following. Direct objects were often omitted in Greek when clear from the context.

15 tn Grk “that disciple.”

16 sn Many have associated this unnamed other disciple with the beloved disciple, that is, John son of Zebedee, mainly because the phrase the other disciple which occurs here is also used to describe the beloved disciple in John 20:2, 3, 4, and 21. Peter is also closely associated with the beloved disciple in 13:23-26, 20:2-10, 21:7, and 21:20-23. But other identifications have also been proposed, chiefly because v. 16 states that this disciple who was accompanied by Peter was known to high priest. As C. K. Barrett (St. John, 525) points out, the term γνωστός (gnwstos) is used in the LXX to refer to a close friend (Ps 54:14 LXX [55:14 ET]). This raises what for some is an insurmountable difficulty in identifying the “other disciple” as John son of Zebedee, since how could the uneducated son of an obscure Galilean fisherman be known to such a powerful and influential family in Jerusalem? E. A. Abbott (as quoted in “Notes of Recent Exposition,” ExpTim 25 [1913/14]: 149-50) proposed that the “other disciple” who accompanied Peter was Judas, since he was the one disciple of whom it is said explicitly (in the synoptic accounts) that he had dealings with the high priest. E. A. Tindall (“Contributions and Comments: John xvi.15,” ExpTim 28 [1916/17]: 283-84) suggested the disciple was Nicodemus, who as a member of the Sanhedrin, would have had access to the high priest’s palace. Both of these suggestions, while ingenious, nevertheless lack support from the text of the Fourth Gospel itself or the synoptic accounts. W. W. Willker (The Meaning of “Fishers of Men” [NTL]) argues that the common attitude concerning the low social status and ignorance of the disciples from Galilee may in fact be a misconception. Zebedee is presented in Mark 1:20 as a man wealthy enough to have hired servants, and Mark 10:35-45 presents both of the sons of Zebedee as concerned about status and prestige. John’s mother appears in the same light in Matt 20:20-28. Contact with the high priestly family in Jerusalem might not be so unlikely in such circumstances. Others have noted the possibility that John came from a priestly family, some of which is based upon a
the high priest, and he went with Jesus into the high priest’s courtyard.\(^3\) \(18:16\) But Simon Peter was left standing outside by the door. So the other disciple who was acquainted with the high priest came out and spoke to the slave girl who watched the door,\(^2\) and brought Peter inside. \(18:17\) The girl\(^3\) who was the doorkeeper said to Peter, “You’re not one of this man’s disciples too, are you?”\(^4\) He replied, \(^5\) “I am not.” \(18:18\) (Now the slaves\(^6\) and the guards\(^7\) were standing around a charcoal fire they had made, warming themselves because it was cold.\(^8\) Peter also was standing with them, warming himself.\(^9\) )

**Jesus Questioned by Annas**

\(18:19\) While this was happening,\(^10\) the high priest questioned Jesus about his disciples and about his teaching.\(^11\) \(18:20\) Jesus replied,\(^12\) “I have spoken publicly to the world. I always taught in the synagogues,\(^13\) and in the temple courts,\(^14\) where all the Jewish people\(^15\) assemble together. I\(^16\) have said nothing in secret. \(18:21\) Why do you ask me? Ask those who heard what I said."\(^17\) They\(^18\) know what I said.” \(18:22\) When Jesus\(^19\) had said this, one of the high priest’s officers who stood nearby struck him on the face and said, \(^20\) “Is that the way you answer the high priest?” \(18:23\) Jesus replied,\(^21\) “If I have said something wrong, confirm what is wrong.\(^22\) But if I spoke correctly, why strike me?” \(18:24\) Then Annas sent him, still tied up,\(^25\) to Caiaphas the high priest.\(^26\)

**Peter’s Second and Third Denials**

\(18:25\) Meanwhile Simon Peter was standing in the courtyard\(^27\) warming himself. They said to him, “You aren’t one of his disciples too, are you?”\(^28\) Peter\(^29\) denied it: “I am not!” \(18:26\) One of the high priest’s slaves,\(^30\) a relative of the man whose ear Peter had cut off,\(^31\) said, “Did I not see you in the orchard\(^32\) with him?”\(^33\) \(18:27\) Then Peter denied it again, and immediately a rooster crowed.\(^34\)

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\(^1\) This is a parenthetical note by the author.

\(^2\) In **Grk** “spoke to the doorkeeper”; her description as a slave girl is taken from the following verse. The noun θηριωρός (thurūros) may be either masculine or feminine, but the article here indicates that it is feminine.

\(^3\) In **Grk** “slave girl.” Since the descriptive term “slave girl” was introduced in the translation in the previous verse, it would be redundant to repeat the full expression here.

\(^4\) In Questions prefaced with μην (mēn) in Greek anticipate a negative answer. This can sometimes be indicated by using a “tag” at the end in English (here the tag is “are you?”).

\(^5\) In **Grk** “He said.”

\(^6\) See the note on the word “slaves” in 4:51.

\(^7\) That is, “the guards of the chief priests” as distinguished from the household slaves of Annas.

\(^8\) In **Grk** “because it was cold, and they were warming themselves.”

\(^9\) This is a parenthetical note by the author.

\(^10\) The introductory phrase “While this was happening” is not in the Greek text. It has been supplied in the translation to clarify the alternation of scenes in the narrative for the modern reader.

\(^11\) The nature of this hearing seems to be more that of a preliminary investigation; certainly normal legal procedure was not followed, for no indication is given that any witnesses were brought forth at this point to testify against Jesus. True to what is known of Annas’ character, he was more interested in Jesus’ disciples than in the precise nature of Jesus’ teaching, since he inquired about the followers first. He really wanted to know just how influential Jesus had become and how large a following he had gathered. This was of more concern to Annas than the truth or falsity of Jesus’ teaching.

\(^12\) In **Grk** “Jesus answered him.”

\(^13\) See the note on synagogue in 6:59.

\(^14\) In **Grk** “in the temple.”

\(^15\) In **Grk** “the Jews.” Here the phrase refers to the Jewish people generally, for whom the synagogues and the temple courts in Jerusalem were important public gathering places. See also the note on the phrase “Jewish religious leaders” in v. 12.

\(^16\) In **Grk** “And I.” The conjunction καί (kai, “and”) has not been translated here in keeping with the tendency of contemporary English style to use shorter sentences.

\(^17\) In **Grk** “Ask those who heard what I said to them.” The words “to them” are not translated since they are redundant in English.

\(^18\) In **Grk** “Look, those know what I said.”

\(^19\) In **Grk** “he”; the referent (Jesus) has been specified in the translation for clarity.

\(^20\) In **Grk** “one of the high priest’s servants standing by gave Jesus a strike, saying,” For the translation of πάθωμα (rhapsima), see L&N 19:4.

\(^21\) In **Grk** “Jesus answered him.”

\(^22\) Or “something incorrect.”

\(^23\) In **Grk** “testify.”

\(^24\) Or “incorrect.”

\(^25\) Or “still bound.”

\(^26\) 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.

\(^27\) The words “in the courtyard” are not in the Greek text. They are supplied for the benefit of the modern reader, to link this scene to the preceding one in John 18:15-18.

\(^28\) Questions prefaced with μην (mēn) in Greek anticipate a negative answer. This can sometimes be indicated by using a “tag” at the end in English (here the tag is “are you?”).

\(^29\) In **Grk** “That one denied it and said”; the referent of the pronoun (Peter) has been specified in the translation for clarity.

\(^30\) In the note on the word “slaves” in 4:51.

\(^31\) This incident is recounted in v. 10.

\(^32\) Or “garden.”

\(^33\) This question, prefaced with οὐκ (ouk) in Greek, anticipates a negative answer.

\(^34\) It seems most likely that this refers to a real rooster crowing, although a number of scholars have suggested that “cockcrow” is a technical term referring to the trumpet call which ended the third watch of the night (from midnight to 3 a.m.). This would then be a reference to the Roman gallinum (גָּלִינֻן, ἀλεκτορόφωνα; the term is used in Mark 13:35 and is found in some mss [374,7,41,\*]) in Matt 26:34 which would have been sounded at 3 a.m.; in this case Jesus would have prophesied a precise time by which the denials would have taken place. For more details see J. H. Ber-
Jesus Brought Before Pilate

Then they brought Jesus from Caiaphas to the Roman governor’s residence. (Now it was very early morning.) They did not go into the governor’s residence so they would not be ceremonially defiled, but could eat the Passover meal. So Pilate came outside to them and said, “What accusation do you bring against this man?” They replied, “If this man were not a criminal, we would not have handed him over to you.”

Pilate told them, “Take him yourselves and pass judgment on him according to your own law!” The Jewish leaders replied, “We cannot legally put anyone to death.”

So Pilate went back into the governor’s residence, summoned Jesus, and asked him, “Are you the king of the Jews?”

18:33 So Pilate went back into the governor’s residence, summoned Jesus, and asked him, “Are you the king of the Jews?” 20:18:34 Jesus

Pilate Questions Jesus

Against this man surprise by Pilate’s question (the Jews were not permitted to exercise capital punishment to carry out their sentence on Jesus without resistance in Jesus’ arrest by providing Roman soldiers, the Jewish authorities were in Caesarea (Acts 23:35). The governor had a residence, was very early morning.)

Natural cockcrow would have occurred at approximately 3 a.m. in Palestine at this time of year (March-April) anyway.

No indication is given of Peter’s emotional state at this point. He was very early morning.)

Or “the Jewish authorities”; Grk “the Jews.” Here the phrase refers to the Jewish leaders, especially members of the Sanhedrin. See the note on the phrase “Jewish leaders” in v. 12.

Grk “said to him.”

Grk “It is not permitted to us to kill anyone.”

The historical background behind the statement We cannot legally put anyone to death is difficult to reconstruct. Scholars are divided over whether this statement in the Fourth Gospel accurately reflects the judicial situation between the Jewish authorities and the Romans in 1st century Palestine. It appears that the Roman governor may have given the Jews the power of capital punishment for specific offenses, some of them religious in nature. But Stephen’s death may be explained as a result of “mishandling” rather than a formal execution, as Josephus in the above account goes on to point out, James was executed in the period between two Roman governors, and the high priest at the time was subsequently punished for the action. Two studies by A. N. Sherwin-White (Roman Society and Roman Law in the New Testament, 1-47; and “The Trial of Christ,” Historicity and Chronology in the New Testament [SPCOT], 97-116) have tended to support the accuracy of Josephus’s account. He concluded that the Romans kept very close control of the death penalty for fear that in the hands of rebellious locals such power could be used to eliminate factions favorable or useful to Rome. A province as rich as Judea would not have been likely to be made an exception to this.

The words “This happened” are not in the Greek text but are implied.

Or “making clear.”

A reference to John 12:32.

A historical reference to John 12:32.

Grk “into the praetorium.”

Grk “to the praetorium.”

This is a parenthetical note by the author.

The conjunction kai (“and”) has not been translated here in keeping with the tendency of contemporary English style to use shorter sentences.

Grk “into the praetorium.”

Grk “charge.”

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). They must have been taken somewhat by surprise by Pilate’s question “What accusation do you bring against this man?” because it indicated that he was going to try the prisoner himself. Thus Pilate was regarding the trial before Caiaphas and the Sanhedrin as only an inquiry and their decision as merely an accusation.

They answered and said to him.

This one.

an evidence; Grk “one doing evil.”

would not have delivered him over.

Then Pilate said to them.

Or “judge him.” For the translation “pass judgment on him” see R. E. Brown (John [AB], 2:848).
replied,4 "Are you saying this on your own initiative, or have others told you about me?" 18:35 Pilate answered, "I am not a Jew, am I? Your own people3 and your chief priests handed you over to me. What have you done?"

18:36 Jesus replied, "My kingdom is not from this world. If my kingdom were from this world, my servants would be fighting to keep me from being handed over to the Jewish authorities.8 But as it is, my kingdom is not from here." 18:37 Then Pilate said,10 "So you are a king!" Jesus replied, "You say that I am a king. For this reason I was born, and for this reason I came into the world—to testify to the truth. Everyone who belongs to the truth listens to my voice." 18:38 Pilate asked,12 "What is truth?"

When he had said this he went back outside to the Jewish leaders9 and announced,15 "I find no basis for an accusation against him. 18:39 But it is your custom that I release one prisoner for you at the Passover. So do you want me to release for you the king of the Jews?" 18:40 Then they shouted back,19 "Not this man,20 but Barabbas!" 21 (Now Barabbas was a revolutionary.22)23

Since it will later become apparent (v. 38) that Pilate considered Jesus innocent (and therefore probably also harmless) an attitude of incredulity is perhaps most likely, but this is far from certain in the absence of clear contextual clues.

4 tn Grk “Jesus answered.”
5 tn Grk “delivered you over.”
6 tn Grk “so that I may not be.”
7 tn Grk “delivered over.”
8 sn Or “the Jewish leaders”; Grk “the Jews.” Here the phrase refers to the Jewish leaders, especially members of the Sanhedrin. See the note on the phrase “Jewish leaders” in v. 12. The term also occurs in v. 31, where it is clear the Jewish leaders are in view, because they state that they cannot legally carry out an execution. Although it is likely (in view of the synoptic parallels) that the crowd here in 18:38 was made up not just of the Jewish leaders, but of ordinary residents of Jerusalem and pilgrims who were in Jerusalem for the Passover, nevertheless in John’s Gospel Pilate is primarily in dialogue with the leadership of the nation, who are expressly mentioned in 18:35 and 19:6.
9 sn Pilate then offered to release Jesus, reminding the Jewish authorities that they had a custom that he release one prisoner for them at the Passover. There is no extra-biblical evidence alluding to the practice. It is, however, mentioned in Matthew and Mark, described either as a practice of Pilate (Mark 15:16) or of the Roman governor (Matt 27:15). These references may explain the lack of extra-biblical attestation: The custom to which Pilate refers here (18:39) is not a permanent one acknowledged by all the Roman governors, but one peculiar to Pilate as a means of appeasement, meant to better relations with his subjects. Such a limited meaning is certainly possible and consistent with the statement here.
10 sn Or “they shouted again,” or “they shouted in turn.” On the difficulty of translating πάλιν (palin) see BDAG 753 s.v. 5. It is simplest in the context of John’s Gospel to understand the phrase to mean “they shouted back” as a reply to Pilate’s question.
11 sn The name Barabbas in Aramaic means “son of abba,” that is, “son of the father,” and presumably the man in question had another name (it may also have been Jesus, according to the textual variant in Matt 27:16, although this is uncertain). For the author this name held ironic significance: The crowd was asking for the release of a man called Barabbas, “son of the father,” while Jesus, who was truly the Son of the Father, was condemned to die instead.
12 sn Or “robber.” It is possible that Barabbas was merely a robber or highwayman, but more likely, given the use of the term λῃστής (leitēs) in Josephus and other early sources, that he was a guerrilla warrior or revolutionary leader. See both R. E. Brown (John [AB], 2:857) and K. H. Rengstorf (TDNT 4:258) for more information. The word λῃστής was used a number of times by Josephus (J. W. 2.13.2-3 [2.253-254]) to describe the revolutionaries or guerrilla fighters who, from mixed motives of nationalism and greed, kept the rural districts of Judea in constant turmoil.
13 sn This is a parenthetical note by the author.
14 sn Or “the Jewish authorities”; Grk “the Jews.” Here the phrase refers to the Jewish leaders, especially members of the Sanhedrin. See the note on the phrase “Jewish leaders” in v. 12. The term also occurs in v. 31, where it is clear the Jewish leaders are in view, because they state that they cannot legally carry out an execution. Although it is likely (in view of the synoptic parallels) that the crowd here in 18:38 was made up not just of the Jewish leaders, but of ordinary residents of Jerusalem and pilgrims who were in Jerusalem for the Passover, nevertheless in John’s Gospel Pilate is primarily in dialogue with the leadership of the nation, who are expressly mentioned in 18:35 and 19:6.
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16 sn Or “find no cause.”
17 sn The word “prisoner” is not in the Greek text but is implied.
18 sn Pilate then offered to release Jesus, reminding the Jewish authorities that they had a custom that he release one prisoner for them at the Passover. There is no extra-biblical evidence alluding to the practice. It is, however, mentioned in Matthew and Mark, described either as a practice of Pilate (Mark 15:16) or of the Roman governor (Matt 27:15). These references may explain the lack of extra-biblical attestation: The custom to which Pilate refers here (18:39) is not a permanent one acknowledged by all the Roman governors, but one peculiar to Pilate as a means of appeasement, meant to better relations with his subjects. Such a limited meaning is certainly possible and consistent with the statement here.
19 sn Or “they shouted again,” or “they shouted in turn.” On the difficulty of translating πάλιν (palin) see BDAG 753 s.v. 5. It is simplest in the context of John’s Gospel to understand the phrase to mean “they shouted back” as a reply to Pilate’s question.
20 sn Or “this one.”
21 sn The name Barabbas in Aramaic means “son of abba,” that is, “son of the father,” and presumably the man in question had another name (it may also have been Jesus, according to the textual variant in Matt 27:16, although this is uncertain). For the author this name held ironic significance: The crowd was asking for the release of a man called Barabbas, “son of the father,” while Jesus, who was truly the Son of the Father, was condemned to die instead.
22 sn Or “robber.” It is possible that Barabbas was merely a robber or highwayman, but more likely, given the use of the term λῃστής (leitēs) in Josephus and other early sources, that he was a guerrilla warrior or revolutionary leader. See both R. E. Brown (John [AB], 2:857) and K. H. Rengstorf (TDNT 4:258) for more information. The word λῃστής was used a number of times by Josephus (J. W. 2.13.2-3 [2.253-254]) to describe the revolutionaries or guerrilla fighters who, from mixed motives of nationalism and greed, kept the rural districts of Judea in constant turmoil.
23 sn This is a parenthetical note by the author.
19:1 Then Pilate took Jesus and had him flogged severely.\(^1\) The soldiers\(^2\) braided\(^3\) a crown of thorns\(^4\) and put it on his head, and they clothed him in a purple robe.\(^5\) They\(^6\) came up to him again and again\(^7\) and said, “Hail, king of the Jews!”\(^8\) And they struck him repeatedly\(^9\) in the face.

19:4 Again Pilate went out and said to the Jewish leaders.\(^10\) “Look, I am bringing him out to you, so that you may know that I find no reason for an accusation\(^11\) against him.” 19:5 So Jesus came outside, wearing the crown of thorns and the purple robe.\(^12\) Pilate\(^13\) said to them, “‘Look, here is the man!’\(^14\) 19:6 When the chief priests and their officers saw him, they shouted out, “Crucify him!” 19:7 Pilate said, “‘You take him and crucify him!’\(^15\) Certain,\(^16\) I find no reason for an accusation\(^17\) against him!” 19:7 The Jewish leaders\(^18\) replied, “22 “We have a law,\(^19\) and according to our law he ought to die, because he claimed to be the Son of God!”\(^20\)

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\(^1\) tn Or “had him flogged,” or (traditional), “scourged him.” The verb should be read as causative. Pilate ordered Jesus to be flogged. A Roman governor would not carry out such a sentence in person. BDAG 620 s.v. ἐνδιδοσαν 1. states, “If J refers to the ‘verberatio’ given those condemned to death (TMommsen, Röm. Strafrecht 1899, 938f; Jos., Bell, 2, 308; 5, 449), it is odd that Pilate subsequently claims no cause for action (vs 6); but if the latter statement refers only to the penalty of crucifixion, μ. vs. 1 may be equivalent to παρετέρωσα (q.v. 2By) in Lk 23;16, 22 (for μ. of a non-capital offense PFlor 1, 61, 61 [85]≡Mitt-Wilck. II/2, 80 II, 61).”

\(^2\) sn This severe flogging was not administered by Pilate himself but his officers, who took Jesus at Pilate’s order and scourged him. The author’s choice of wording here may constitute an allusion to Isa 50:6, “I gave my back to those who scourge me.” Three forms of corporal punishment were employed by the Romans, in increasing degree of severity: (1) fustigatio (beating), (2) flagellatio (flogging), and (3) verberatio (severe flogging, scourging). The first could be on occasion a punishment in itself, but the more severe forms were part of the capital sentence as a prelude to crucifixion. The most severe, verberatio, is what is indicated here by the Greek verb translated “flogged severely” (μαστιγών, μαστιγωτία). People died on occasion while being flogged this way; frequently it was severe enough to rip a person’s body open or cut muscle and sinew to the bone. It was carried out with a whip that had fragments of bone or pieces of metal bound into the tips.

\(^3\) tn Grk “And the soldiers.” The conjunction καί (“and”) has not been translated here in keeping with the tendency of contemporary English style to use shorter sentences.

\(^4\) tn Or “wove.”

\(^5\) sn The crown of thorns was a crown plaited of some thorny material, intended as a mockery of Jesus’ “kingship.” Traditionally it has been regarded as an additional instrument of torture, but it seems more probable the purpose of the thorns was not necessarily to inflict more physical suffering but to imitate the spikes of the “radiant corona,” a type of crown portrayed on ruler’s heads on many coins of the period; the spikes on this type of crown represented rays of light pointing outward (the best contemporary illustration is the crown on the head of the Statue of Liberty in New York harbor).

\(^6\) tn Grk “And they.” The conjunction καί (“and”) has not been translated here in keeping with the tendency of contemporary English style to use shorter sentences.

\(^7\) tn The words “again and again” are implied by the (iterative) imperfect verb ἐπηρχόμενον (ἐπηρχόμενον).

\(^8\) tn Or “Long live the King of the Jews!”

\(^9\) sn 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!”).

\(^10\) tn Grk “to them.” The words “the Jewish leaders” are supplied from John 18:38 for clarity.

\(^11\) tn Or “find no basis for an accusation”; Grk “find no cause.”

\(^12\) sn See the note on the purple robe in 19:2.

\(^13\) tn Grk “He”; the referent (Pilate) has been specified in the translation for clarity.

\(^14\) sn Look, here is the man! 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: “Look at this poor fellow!” (Jesus would certainly not have looked very impressive with all the blood and bruises). For the author, however, Pilate’s words constituted an unconscious allusion to Zech 6:12, “Look, here is the man whose name is the Branch.” In this case Pilate (unknowingly and ironically) presented Jesus to the nation under a messianic title.

\(^15\) sn Crucifixion was the cruelest form of punishment practiced by the Romans. Roman citizens could not normally undergo it. It was reserved for the worst crimes, like treason and evasion of due process in a capital case. The Roman statesman and orator Cicero (106-43 B.C.) called it “a cruel and disgusting penalty” (Against Verres 2.5.63-66 §§163-70; Josephus (J.W. 7.6.4 [7.203]) called it the worst of deaths.

\(^16\) tn The word “him” is not in the Greek text. Direct objects were often omitted in Greek when clear from context.

\(^17\) tn Grk “said to them.” The words “to them” are not translated because they are unnecessary in contemporary English style.

\(^18\) sn How are Pilate’s words “You take him and crucify him” to be understood? Was he offering a serious alternative to the priests who wanted Jesus crucified? Was he offering them an exception to the statement in 18:31 that the Jewish authorities did not have the power to carry out a death penalty? Although a few scholars have suggested that the situation was at this point to seize Jesus and crucify him. Rather they continue to pester Pilate to order the crucifixion.

\(^19\) tn On this use of γὰρ (gar) used in exclamations and strong affirmations, see BDAG 190 s.v. γὰρ 3.

\(^20\) tn Or “find no basis for an accusation”; Grk “find no cause.”

\(^21\) tn Or “the Jewish authorities”; Grk “the Jews.” In NT usage the term Ἰουδαῖοι (Ioudaioi) 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. (For further information see R. G. Bratcher, “The Jews’ in the Gospel of John,” BT 26 [1975]: 401-9.) Here the phrase refers to the Jewish leaders, especially members of the Sanhedrin, and their servants (mentioned specifically as “the chief priests and their servants” in John 19:6).

\(^22\) tn Grk “answered him.”

\(^23\) sn This law is not the entire Pentateuch, but Lev 24:16.

\(^24\) tn Grk “because he made himself out to be the Son of God.”
19:8 When Pilate heard what they said,¹ he was more afraid than ever,² and he went back into the governor’s residence³ and said to Jesus, “Where do you come from?”⁴ But Jesus gave him no answer. 19:9 So Pilate said,⁵ “Do you refuse to speak to me? Don’t you know I have the authority⁶ to release you, and to crucify you?”⁶ 19:10 Jesus replied, “You would have no authority⁷ over me at all, unless it was given to you from above. Therefore the one who handed me over to you⁸ is guilty of greater sin.”⁹

19:12 From this point on, Pilate tried¹⁰ to release him. But the Jewish leaders¹¹ shouted out,¹² “If you release this man,¹³ you are no friend of Caesar.”¹⁴ Everyone who claims to be a king¹⁵ opposes Caesar!”¹⁶ 19:13 When Pilate heard these words he brought Jesus outside and sat down on the judgment seat¹⁶ in the place called “The Stone Pavement”¹⁷ (Gabbatha in¹⁸ Aramaic).¹⁹ 19:14 (Now it was the day of preparation²⁰ for the Passover,

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¹ tn Grk “heard this word.”
² tn Grk “became more afraid.”
³ tn Grk “into the praetorium.”
⁴ tn Grk “said to him.” The words “to him” are not translated because they are unnecessary in contemporary English style.
⁵ tn Or “the power.”
⁶ tn Grk “know that I have the authority to release you and the authority to crucify you.” Repetition of “the authority” is unnecessarily redundant English style.
⁷ sn See the note on Crucify in 19:6.
⁸ tn Or “power.”
⁹ tn Or “who delivered me over to you.”
¹⁰ sn The one who handed me over to you appears to be a reference to Judas at first; yet Judas did not deliver Jesus up to Pilate, but to the Jewish authorities. The singular may be a reference to Caiaphas, who as high priest was representative of all the Jewish authorities, or it may be a generic singular referring to all the Jewish authorities directly. In either case the end result is more or less the same.
¹¹ sn Because Pilate had no authority over Jesus except what had been given to him from God, the one who handed Jesus over to Pilate was guilty of greater sin. This does not absolve Pilate of guilt; it simply means his guilt was less than those who handed Jesus over to him, because he was not acting against Jesus out of deliberate hatred or calculated malice, like the Jewish religious authorities. These were thereby guilty of greater sin.
¹² tn Grk “sought.”
¹³ tn Or “the Jewish authorities”; Grk “the Jews.” Here the phrase refers to the Jewish leaders, especially members of the Sanhedrin, and their servants (mentioned specifically as “the chief priests and their servants” in John 19:6). See the note on Jewish leaders in v. 7.
¹⁴ tn Grk “shouted out, saying.”
¹⁵ tn Grk “this one.”
¹⁶ sn 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? L. Morris (John [NICNT], 798) thinks it is “unlikely” that the title is used in the technical sense, and J. H. Bernard (St. John [ICC], 2:621) argues that the technical sense of the phrase as an official title was not used before the time of Vespasian (a.d. 69-79). But there appears to be significant evidence for much earlier usage. Some of this is given in BDAG 498-99 s.v. Φίλος τοῦ Καίσαρος, E. Bammel (φίλος τού καίσαρος (John 19:12), TLZ 77 (1952): 206-10) listed significant and convincing arguments that the official title was indeed in use at the time. Granting that the title was in use during this period, what is the likelihood that it had been bestowed on Pilate? Pilate was of the equestrian order, that is, of lower nobility as opposed to senatorial rank. As such he would have been eligible to receive such an honor. It also appears that the powerful Sejanus was his patron in Rome, and Sejanus held considerable influence with Tiberius. Tacitus (Annales 6.8) quotes Marcus Terentius in his defense before the Senate as saying that close friendship with Sejanus “was in every case a powerful recommendation to the Emperor’s friendship.” Thus it is possible that Pilate held this honor. Therefore it appears that the Jewish authorities were putting a good deal of psychological pressure on Pilate to convict Jesus. They had, in effect, finally specified the charge against Jesus as treason: “Everyone who makes himself to be king opposes Caesar.” If Pilate now failed to convict Jesus the Jewish authorities could complain to Rome that Pilate had released a traitor. This possibility carried more weight with Pilate than might at first be evident: (1) Pilate’s record as governor was not entirely above reproach; (2) Tiberius, who lived away from Rome as a virtual recluse on the island of Capri, was known for his suspicious nature, especially toward rivals or those who posed a political threat; and (3) worst of all, Pilate’s patron in Rome, Sejanus, had recently come under suspicion of plotting to seize the imperial succession for himself. Sejanus was deposed in October of a.d. 31. It may have been to Sejanus that Pilate owed his appointment in Judea. Pilate was now in a very delicate position. The Jewish authorities may have known something of this and deliberately used it as leverage against him. Whether or not they knew just how potent their veiled threat was, it had the desired effect. Pilate went directly to the judgment seat to pronounce his judgment.
¹⁷ tn Grk “who makes himself out to be a king.”
¹⁸ tn Or “the judge’s seat.”
¹⁹ sn The judgment seat (ψιλοθρήστων) was a raised platform mounted by steps and usually furnished with a seat. It was used by officials in addressing an assembly or making official pronouncements, often of a judicial nature.
²⁰ sn The precise location of the place called ‘The Stone Pavement’ is still uncertain, although a paved court on the lower level of the Fortress Antonia has been suggested. It is not certain whether it was laid prior to a.d. 135, however.
²¹ tn Grk “in Hebrew.”
²² sn The author does not say that Gabbatha is the Aramaic (or Hebrew) translation for the Greek term Λιθόστρωτον (Lithostrotón). He simply points out that in Aramaic (or Hebrew) the place had another name. A number of meanings have been suggested, but the most likely appears to mean “elevated place.” It is possible that this was a term used by the common people for the judgment seat itself, which always stood at an elevated position. Everyone who makes himself to be king opposes Caesar!” If Pilate now failed to convict Jesus the Jewish authorities could complain to Rome that Pilate had released a traitor. This possibility carried more weight with Pilate than might at first be evident: (1) Pilate’s record as governor was not entirely above reproach; (2) Tiberius, who lived away from Rome as a virtual recluse on the island of Capri, was known for his suspicious nature, especially toward rivals or those who posed a political threat; and (3) worst of all, Pilate’s patron in Rome, Sejanus, had recently come under suspicion of plotting to seize the imperial succession for himself. Sejanus was deposed in October of a.d. 31. It may have been to Sejanus that Pilate owed his appointment in Judea. Pilate was now in a very delicate position. The Jewish authorities may have known something of this and deliberately used it as leverage against him. Whether or not they knew just how potent their veiled threat was, it had the desired effect. Pilate went directly to the judgment seat to pronounce his judgment.
²³ sn In Aramaic (or Hebrew) the place had another name. A number of meanings have been suggested, but the most likely appears to mean “elevated place.” It is possible that this was a term used by the common people for the judgment seat itself, which always stood at an elevated position. Everyone who makes himself to be king opposes Caesar!” If Pilate now failed to convict Jesus the Jewish authorities could complain to Rome that Pilate had released a traitor. This possibility carried more weight with Pilate than might at first be evident: (1) Pilate’s record as governor was not entirely above reproach; (2) Tiberius, who lived away from Rome as a virtual recluse on the island of Capri, was known for his suspicious nature, especially toward rivals or those who posed a political threat; and (3) worst of all, Pilate’s patron in Rome, Sejanus, had recently come under suspicion of plotting to seize the imperial succession for himself. Sejanus was deposed in October of a.d. 31. It may have been to Sejanus that Pilate owed his appointment in Judea. Pilate was now in a very delicate position. The Jewish authorities may have known something of this and deliberately used it as leverage against him. Whether or not they knew just how potent their veiled threat was, it had the desired effect. Pilate went directly to the judgment seat to pronounce his judgment.
²⁴ sn This is a parenthetical note by the author.
²⁵ sn The term day of preparation (παρασκευή, paraskeue) appears in all the gospels as a description of the day on which Jesus died. It could refer to any Friday as the day of preparation for the Sabbath (Saturday), and this is the way the synoptic gospels use the term (Matt 27:62, Mark 15:42, and Luke 23:54). John, however, specifies in addition that this was not only the day of preparation of the Sabbath, but also the day of preparation of the Passover, so that the Sabbath on the following day was the Passover (cf. 19:31).
about noon. 19:15 Then they shouted out, “Away with him! Away with him! Crucify him!” Pilate asked, “Shall I crucify your king?” The high priests replied, “We have no king except Caesar!” 19:16 Then Pilate handed him over to them to be crucified.

**The Crucifixion**

So they took Jesus, 19:17 and carrying his own cross, he went out to the place called “The Place of the Skull” (called in Aramaic Golgotha). 19:18 There they crucified him along with two others, one on each side, with Jesus in the middle. 19:19 Pilate also had a notice written and fastened to the cross, which read: 19:20 “Jesus the Nazarene, the king of the Jews.” 19:20 Thus many of the Jewish residents of Jerusalem read this notice, because the place where Jesus was crucified was near the city, and the notice was written in Aramaic, Latin, and Greek. 19:21 Then the chief priests of the Jews said to Pilate, “Do not write, ‘The king of the Jews,’ but rather, ‘This man said, I am king of the Jews.’” 19:22 Pilate answered, “What I have written, I have written.”

19:23 Now when the soldiers crucified Jesus,
they took his clothes and made four shares, one for each soldier, and the tunic remained. (Now the tunic was seamless, woven from top to bottom as a single piece). 4 19:24 So the soldiers said to one another, "Let’s not tear it, but throw dice to see who will get it." 5 Then this took place 6 to fulfill the scripture that says, "They divided my garments among them, and for my clothing they threw dice." 7 So the soldiers did these things.

19:25 Now standing beside Jesus’ cross were his mother, his mother’s sister, Mary the wife of Clopas, and Mary Magdalene. 8 19:26 So when Jesus saw his mother and the disciple whom he loved standing there, he said to his mother, "Woman, 9 look, here is your son!" 19:27 He then said to his disciple, "Look, here is your mother!" From that time the disciple took her into his own home.

Jesus’ Death

19:28 After this Jesus, realizing that by this time everything was completed, said (in order to fulfill the scripture), "I am thirsty!" 19:29 A jar full of sour wine was there, so they put a sponge soaked in sour wine on a branch of hysopo and lifted it to his mouth. 19:30 When he had received the sour wine, Jesus said, "It is completed!" Then he bowed his head and gave up his spirit.

19:31 Then, because it was the day of preparation, so that the bodies should not stay on the crosses on the Sabbath (for that Sabbath was

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4 sn Four shares, one for each soldier. The Gospel of John is the only one to specify the number of soldiers involved in the crucifixion. This was a quaternion, a squad of four soldiers. It was accepted Roman practice for the soldiers who performed a crucifixion to divide the possessions of the person executed among themselves.

5 tn Or “shirt” (a long garment worn under the cloak next to the skin). The name for this garment (γυνή, chiton) presents some difficulty in translation. Most modern readers would not understand what a ‘tunic’ was any more than they would be familiar with a ‘chiton.’ On the other hand, attempts to find a modern equivalent are also a problem: ‘Shirt’ conveys the idea of a much shorter garment that covers only the upper body, and “undergarment” (given the styles of modern underewear) is more misleading still. “Tunic” was therefore employed, but with a note to explain its nature.

6 tn Or “shirt” (a long garment worn under the cloak next to the skin). See the note on the same word earlier in this verse.

7 sn This is a parenthetical note by the author. It is difficult to say which of the two soldiers was present on the Sabbath, but it is possible by using marked pebbles or broken pieces of pottery. A modern equivalent, “throw dice,” was chosen here because of its association with gambling.

8 tn Grk “to see whose it will be.”

9 tn The words “This took place” are not in the Greek text but are implied.

10 sn A quotation from Ps 22:18. A modern equivalent are also a problem: “Shirt” conveys the idea of a much shorter garment that covers only the upper body. It is impossible to be certain, but when John’s account is compared to the synoptics it is easier to reconcile the accounts if four women were present than if there were only three. It also seems that if there were four women present, this would have been seen by the author to be in just the situation the soldiers presented to perform the crucifixion, and this may explain the transition from the one incident in 23-24 to the other in 25-27. Finally, if only three were present, this would mean that both Jesus’ mother and her sister were named Mary, and this is highly improbable in a Jewish family of that time. If there were four women present, the name of the second, the sister of Jesus’ mother, is not mentioned to the extent that it is possible that the sister of Jesus’ mother mentioned here is to be identified with the woman named Salome mentioned in Mark 15:40 and also with the woman identified as “the mother of the sons of Zebedee” mentioned in Matt 27:56. If so, and if John the Apostle is to be identified as the beloved disciple, then the reason for the omission of the second woman’s name becomes clear; she would be Jesus’ own mother, and he consistently omitted direct reference to himself or his brother James or any other members of his family in the Fourth Gospel.

11 sn The term Woman is Jesus’ normal, polite way of address, whereas, in the abovementioned cases, the term was more formal. It is possible that the form is a polite way of addressing the woman, whereas in the abovementioned cases, the form is a more formal way of addressing the woman. This took place if four women were present than if there were only three. A modern equivalent are also a problem: “Shirt” conveys the idea of a much shorter garment that covers only the upper body.

12 sn This is a parenthetical note by the author. It is difficult to say which of the two soldiers was present on the Sabbath, but it is possible by using marked pebbles or broken pieces of pottery. A modern equivalent, “throw dice,” was chosen here because of its association with gambling.

13 sn Several women are mentioned, but it is not easy to determine how many. It is not clear whether his mother’s sister and Mary the wife of Clopas are to be understood as the same individual (in which case only three women are mentioned: Jesus’ mother, her sister Mary, and Mary Magdalene) or as two different individuals (in which case four women are mentioned: Jesus’ mother, her sister, Mary Clopas’ wife, and Mary Magdalene). It is impossible to be certain, but when John’s account is compared to the synoptics it is easier to reconcile the accounts if four women were present than if there were only three. It also seems that if there were four women present, this would have been seen by the author to be in just the situation the soldiers presented to perform the crucifixion, and this may explain the transition from the one incident in 23-24 to the other in 25-27. Finally, if only three were present, this would mean that both Jesus’ mother and her sister were named Mary, and this is highly improbable in a Jewish family of that time. If there were four women present, the name of the second, the sister of Jesus’ mother, is not mentioned to the extent that it is possible that the sister of Jesus’ mother mentioned here is to be identified with the woman named Salome mentioned in Mark 15:40 and also with the woman identified as “the mother of the sons of Zebedee” mentioned in Matt 27:56. If so, and if John the Apostle is to be identified as the beloved disciple, then the reason for the omission of the second woman’s name becomes clear; she would be Jesus’ own mother, and he consistently omitted direct reference to himself or his brother James or any other members of his family in the Fourth Gospel.
an especially important one), the Jewish leaders asked Pilate to have the victims’ legs broken and the bodies taken down. So the soldiers came and broke the legs of the two men who had been crucified with Jesus, first the one and then the other. But when they came to Jesus and saw that he was already dead, they did not break his legs. Then one of the soldiers pierced his side with a spear, and blood and water flowed out immediately. And the crucified to be broken. This would hasten their deaths, so that the bodies could be removed before the beginning of the Sabbath. This practice is recorded on the law codes Deut 21:22-23 and Josh 8:29 that specified the bodies of executed criminals who had been hanged on a tree should not remain there overnight. According to Josephus this law was interpreted in the 1st century to cover the bodies of those who had been crucified (J. W. 4:5.2 [4:317]). Philo of Alexandria also mentions that on occasion, especially at festivals, the bodies were taken down and given to relatives to bury (Flaccus 10 [83]). The normal Roman practice would have been to leave the bodies on the crosses, to serve as a warning to other would-be offenders. 

1 sn This is a parenthetical note by the author. 2 sn Or “the Jewish authorities”; Grk “the Jews.” Here the phrase refers to the Jewish leaders. See also the note on the phrase “Jewish leaders” in v. 7. 3 sn Grk “asked Pilate that the legs of them might be broken.” The referent of “them” (the three individuals who were crucified, collectively referred to as “the victims”) has been supplied in the translation for clarity. 4 sn To have the legs...broken. Breaking the legs of a crucified person was a way of speeding up his death, since the victim could no longer use his legs to push upward in order to be able to draw a breath. This act of breaking the legs was called in Latin crucifragium, and was done with a heavy mallet. 5 sn Grk “asked Pilate that their legs might be broken and they might be taken down.” Here because of the numerous ambiguous third person references it is necessary to clarify that it was the crucified men whose legs were to be broken and whose corpses were to be removed from the crosses. 6 sn See the note on Crucify in v. 6. 7 sn Grk “with him”; the referent (Jesus) has been specified in the translation for clarity. 8 sn Grk “broke the legs of the first and of the other who had been crucified with him.” 9 sn If it was obvious to the soldiers that the victim was already dead it is difficult to see why one of them would try to inflict a wound. The Greek verb pierced (νύσσω, nussa) can indicate a stabbing or a piercing to the heart. Probably one of the soldiers gave an exploratory stab to see if the body would jerk. If not, he was really dead. This thrust was hard enough to penetrate the side, since the author states that blood and water flowed out immediately. 10 sn How is the reference to the blood and water that flowed out from Jesus’ side to be understood? This is probably to be connected with the statements in 1 John 5:6-8. In both passages water, blood, and testimony are mentioned. The Spirit is also mentioned in 1 John 5:7 as the source of the testimony, while here the testimony comes from one of the disciples (19:35). The connection between the Spirit and the living water with Jesus’ statement of thirst just before he died in the preceding context has already been noted (see 19:28). For the author, the water which flowed out of Jesus’ side was a symbolic reference to the Holy Spirit who could now be given because Jesus was now glorified (cf. 7:39); Jesus had now departed and returned to that glory which he had with the Father before the creation of the world (cf. 17:5). The mention of blood recalls the motif of the Passover lamb as a sacrificial victim. Later references to sacrificial procedures in the Mishnah appear to support this: m. Pesahim 5:3 and 5:5 state that the blood of the sacrificial animal should not be allowed to congeal but should flow forth freely at the instant of death so that it could be used for sprinkling; m. Tamid 4:2 actually specifies that the priest is to pierce the heart of the sacrificial victim and cause the blood to come forth. 11 sn The word “it” is not in the Greek text but is implied. Direct objects were often omitted in Greek when clear from the context. 12 sn Grk “and that one.” 13 sn A parenthetical note by the author. 14 sn A quotation from Exod 12:46, Num 9:12, and Ps 34:20. A number of different OT passages lie behind this quotation: Exod 12:10 LXX, Exod 12:46, Num 9:12, or Ps 34:20. Of these, the first is the closest in form to the quotation here. The first three are all more likely candidates than the last, since the first three all deal with descriptions of the Passover lamb. 15 sn A quotation from Zech 12:10. Here a single phrase is quoted from Zech 12, but the entire context is associated with the events surrounding the crucifixion. The “Spirit of grace and of supplication” is poured out on the house of David and the inhabitants of Jerusalem in the first part of v. 10. A few verses later in 13:1 Yahweh (typically rendered as “Holy” in the OT) says “In that day a fountain will be opened in the house of David and for the inhabitants of Jerusalem, for sin and for impurity.” The blood which flowed from Jesus’ pierced side may well be what the author saw as the connection here, since as the shedding of the blood of the sacrificial victim it represents cleansing from sin. Although the Jewish authorities and Roman soldiers certainly “looked on the one whom they have pierced” as he hung on the cross, the author may also have in mind the parousia (second coming) here. The context in Zech 12:14 is certainly the second coming, so that these who crucified Jesus will look upon him in another sense when he returns in judgment. 16 sn Or “the Jewish authorities”; Grk “the Jews.” Here the phrase refers to the Jewish leaders, especially the Pharisees (see John 12:42). See also the note on the phrase “Jewish leaders” in v. 7. 17 sn This is a parenthetical note by the author. 18 sn Grk “And Pilate.” The conjunction kai (kai, “and”) has not been translated here in keeping with the tendency of contemporary English style to use shorter sentences. 19 sn Grk “took away his body.” 20 sn Grk “him”; the referent (Jesus) has been specified in the translation for clarity. 21 sn See John 3:1-21. 22 sn Grk “came” and to the Greek text but are supplied for clarity. 23 sn Aloes refers to a aromatic resin from a plant similar to a lily, used for embalming a corpse.
pounds.\textsuperscript{5} 19:40 Then they took Jesus’ body and wrapped it, with the aromatic spices,\textsuperscript{2} in strips of linen cloth\textsuperscript{3} according to Jewish burial customs.\textsuperscript{4} 19:41 Now at the place where Jesus\textsuperscript{6} was crucified\textsuperscript{8} there was a garden,\textsuperscript{7} and in the garden\textsuperscript{8} was a new tomb where no one had yet been buried.\textsuperscript{3} 19:42 And so, because it was the Jewish day of preparation\textsuperscript{10} and the tomb was nearby,\textsuperscript{12} they placed Jesus’ body there.

The Resurrection

19:43 But on the first day of the week\textsuperscript{12} while it was still dark, Mary Magdalenel\textsuperscript{13} came to the tomb and saw that the stone had been moved away from the entrance.\textsuperscript{3} 20:2 So she went running\textsuperscript{15} to Simon Peter and the other disciple whom Jesus loved and told them, “They have taken the Lord from the tomb, and we don’t know where they have put him!”\textsuperscript{20} 20:3 Then Peter and the other disciple set out to go to the tomb.\textsuperscript{16} 20:4 The two were running together, but the other disciple ran faster than Peter\textsuperscript{27} and reached the tomb first.\textsuperscript{18} 20:5 He bent down\textsuperscript{18} and saw the strips of linen cloth lying there,\textsuperscript{20} but he did not go in.\textsuperscript{20} 20:6 Then Simon Peter, who had been following him, arrived and went right into the tomb. He saw\textsuperscript{25} the strips of linen cloth lying there,\textsuperscript{20} 20:7 and the face cloth,\textsuperscript{22} which had been around Jesus’ head, not lying with the strips of linen cloth but rolled up in a place by itself.\textsuperscript{23} 20:8 Then the other disciple, who had

\textsuperscript{1}sn The Roman pound (\textit{λίτρα, litra}) weighed twelve ounces or 325 grams. Thus 100 Roman pounds would be about 32.5 kilograms or 75 pounds.

\textsuperscript{2}tn On this term see BDAG 140-41 s.v. ἄρωμα. The Jews did not practice embalming, so these materials were used to cover the stench of decay and slow decomposition.

\textsuperscript{3}tn The Fourth Gospel uses ὀθονίοις (othoniois) to describe the wrappings, and this has caused a good deal of debate, since it appears to contradict the synoptic accounts which mention στήριγμα (stinidn), a large single piece of linen cloth. If one understands ὀθονίοις to refer to smaller strips of cloth, like bandages, there would be a difference, but diminutive forms have often lost their diminutive force in Koine Greek (BDF §111.3), so there may not be any difference.

\textsuperscript{4}tn Grk “cloth as is the custom of the Jews to prepare for burial.”

\textsuperscript{5}tn See the note on Crucify in 19:6.

\textsuperscript{6}tn Or “an orchard.”

\textsuperscript{7}tn Or “orchard.”

\textsuperscript{8}tn Grk “he”; the referent (Jesus) has been specified in the preceding clause.

\textsuperscript{9}sn The word translated face cloth is a Latin loanword (sudarium). It was a small towel used to wipe off perspiration (the way a handkerchief would be used today). This particular item was not mentioned in connection with Jesus’ burial in John 19:39, probably because this was only a brief summary account. A face cloth was mentioned in connection with Lazarus’ burial (John 11:44) and was probably customary. R. E. Brown speculates that it was wrapped under the chin and tied on top of the head to prevent the mouth of the corpse from falling open (John [AB], 2:986), but this is not certain.

\textsuperscript{10}sn Much dispute and difficulty 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 position of the graveclothes as seen by Peter and the other disciple when they entered the tomb. Some have sought to prove that when the disciples saw the graveclothes they were arranged just as they were when around the body, so that when the resurrection took place the resurrected body of Jesus passed through them without rearranging or disturbing them. In this case the clothing being rolled up does not refer to its being folded, but collapsed in the shape it had when wrapped around the head. Sometimes in defense of this view the Greek preposition μετά (meta, which normally means “with”) is said to mean “like” so that the comparison with the other graveclothes does not involve the location of the face cloth but rather its condition (rolled up rather than flattened). In view of the intriguing nature of such speculations, it seems more probable that the phrase describing the face cloth should be understood to mean it was separated from the other graveclothes in a different place inside the tomb. This seems consistent with the different conclusions reached by Peter and the beloved disciple (vv. 8-10). All that the condition of the graveclothes indicated was that the body of Jesus had not been stolen by thieves. Anyone who had come to remove the body (whether the authorities or anyone else) would not have bothered to unwrap it before carrying it.
Jewraka in different regions. This occurs again in v. 15.

s.v. mention of “the third day.” Beyond this it is not possible to be

rection of the Messiah in general terms may have been seen

thor does not explicitly mention what OT

29x69] in Isa 53:10-12 and Ps 16:10. Specific references may have

thefor Jesus' words to the disciples in the Farewell Discourse (16:20-22) that they

would have sorrow while the world rejoiced, but that their sor-

row would be turned to lasting joy when they saw him again.

John 20:9

reached the tomb first, came in, and he saw and believed. 3 20:9 (For they did not yet understand the scripture that Jesus must rise from the dead.)

Jesus’ Appearance to Mary Magdalene

20:10 So the disciples went back to their homes. 20:11 But Mary stood outside the tomb weeping. As she wept, she bent down and looked into the tomb. 20:12 And she saw two angels in white sitting where Jesus’ body had been lying, one at the head and one at the feet. 20:13 They said to her, “Woman, why are you weeping?” Mary replied, “They have taken my Lord away, and I do not know where they have put him!” 20:14 When she had said this, she turned around and saw Jesus standing there, but she did not know that it was Jesus.

20:15 Jesus said to her, “Woman, why are you weeping? Who are you looking for?” Because she thought he was the gardener, she said to him, “Sir, if you have carried him away, tell me where you have put him, and I will take him.” 20:16 Jesus said to her, “Mary.” She turned and said to him in Aramaic, “Rabboni” (which means Teacher). 20:17 Jesus replied, “Do not touch me, for I have not yet ascended to my Father. Go to my brothers and tell them, ‘I am ascending to my Father and your Father, to my God and your God.’” 20:18 Mary Magdalene came and informed the disciples, “I have seen the Lord!” And she told them what Jesus had said to her.

Jesus’ Appearance to the Disciples

20:19 On the evening of that day, the first day of the week, the disciples had gathered together and locked the doors of the place, because they were afraid of the Jewish leaders. 22 Jesus came and stood among them and said to them, “Peace be with you.” 20:20 When he had said this, he showed them his hands and his side. Then the disciples rejoiced when they saw the Lord. 23 20:21 So Jesus said to them again, “Peace

off. And even if one could imagine that they had (perhaps in search of valuables such as rings or jewelry still worn by the corpse) they would certainly not have bothered to take time to roll up the face cloth and leave the other wrappings in an orderly fashion.

3 sn What was it that the beloved disciple believed (since v. 7 describes what he saw)? Sometimes it is suggested that what he believed was Mary Magdalene’s report that the body had been stolen. But this could hardly be the case; the way the entire scene is narrated such a trivial conclusion would amount to an anticlimax. It is true that the use of the plural “they” in the following verse applied to both Peter and the beloved disciple, and this appears to be a difficulty if one understands that the beloved disciple believed at this point in Jesus’ resurrection. But it is not an insuperable difficulty, since all it affirms is that at this time neither Peter nor the beloved disciple had understood the scripture concerning the resurrection. Thus it appears the author intends his reader to understand that when the beloved disciple entered the tomb after Peter and saw the state of the graveclothes, he believed in the resurrection, i.e., that Jesus had risen from the dead.

2 tn Or “yet know.”

3 tn Grk “he”; the referent (Jesus) has been specified in the translation for clarity.

4 sn Verse 9 is a parenthetical note by the author. The author does not explicitly mention what OT scripture is involved (neither does Paul in 1 Cor 15:4; for that matter). The resurrection of the Messiah in general terms may have been seen in Isa 53:10-12 and Ps 16:10. Specific references may have been understood in Jonah 1:17 and Hos 6:2 because of the mention of “the third day.” Beyond this it is not possible to be more specific.

5 sn The conjunction καὶ (kai, “and”) has not been translated here.

6 sn Woman was a polite form of address (see BDAG 208-9 s.v. γυνη 1), similar to “Madam” or “Ma’am” used in English in different regions. This occurs again in v. 15.

7 tn Grk “She said to the Lord.”

8 fn The word “there” is not in the Greek text, but is implied. Direct objects were often omitted in Greek when clear from the context.

9 tn Grk “that one” (referring to Mary Magdalene).
be with you. Just as the Father has sent me, I also send you.” 20:22 And after he said this, he breathed on them and said, “Receive the Holy Spirit.” 20:23 If you forgive anyone’s sins, they are forgiven; if you retain anyone’s sins, they are retained.”

1 sn The word “it” is not in the Greek text but is implied.
2 sn The Greek verb ἐκπνεύσαε (emphusaao) to describe the action of Jesus here recalls Gen 2:7 in the LXX, where “the Lord God formed man out of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living being.” This time, however, it is Jesus who is breathing the breath-Spirit of eternal life, life from above, into his disciples (cf. 3:3–10). Furthermore there is the imagery of Ezek 37:14, the prophecy concerning the resurrection of the dry bones: In 37:9 the Son of Man is told to prophesy to the “wind-breath-Spirit” to come and breathe on the corpses, so that they will live again. In 37:14 the Lord promised, “I will put my Spirit within you, and you will come to life, and I will place you in your own land.” In terms of ultimate fulfillment the passage in Ezek 37 looks at the regeneration of Israel immediately prior to the establishment of the messianic kingdom. The author saw in what Jesus did for the disciples at this point a partial and symbolic fulfillment of Ezekiel’s prophecy, much as Peter made use of the prophecy of Joel 2:28–32 in his sermon on the day of Pentecost as recorded inActs 2:17–21. What then did Jesus do for the disciples in John 20:22? It appears that in light of the symbolism of the new creation present here, as well as the regeneration symbolism from the Ezek 37 passage, that Jesus at this point breathed into the disciples the breath of eternal life. This was in the Spirit, who was already dwelling there, it is instructive to look again at 7:38–39, which states, “Just as the scripture says, ‘Out from within him will flow rivers of living water.’ (Now he said this about the Spirit whom those who believed in him were going to receive; for the Spirit had not yet been given, because Jesus was not yet glorified.”) But now in 20:22 Jesus was glorified, so the Spirit could be given. Had the disciples believed in Jesus before the crucifixion it seems clear they had, since their belief is repeatedly affirmed, beginning with 2:11. But it also seems clear that even on the eve of the crucifixion, they did not understand the necessity of the cross (16:31–33). And even after the crucifixion, the disciples had not realized that there was going to be a resurrection (20:9).

4 sn The statement by Jesus about forgiving or retaining anyone’s sins finds its closest parallel in Matt 16:19 and 18:18. This is probably not referring to apostolic power to forgive or retain the sins of individuals (as it is sometimes understood), but to the “power” of proclaiming this forgiveness which was entrusted to the disciples. This is consistent with the idea that the disciples are to carry on the ministry of Jesus after he has departed from the world and returned to the Father, a theme which occurred in the Farewell Discourse (cf. 15:27, 16:1–4, and 17:18).

8 sn This is a parenthetical note by the author; Didymus means “the twin” in Greek.
9 sn Grk “but he said to them.”
10 sn Or “marks.”
11 sn The word “it” is not in the Greek text but is implied. Direct objects were often omitted in Greek when clear from the context. The use of “it” here as direct object of the verb πιστεύσω (pistewa) specifies exactly what Thomas was refusing to believe: that Jesus had risen from the dead, as reported by his fellow disciples. Otherwise the English reader may be left with the impression Thomas was refusing to “believe in” Jesus, or “believe Jesus to be the Christ.” The dramatic tension in this narrative is heightened when Thomas, on seeing for himself the risen Christ, believes more than just the resurrection (see John 20:28).
12 sn Grk “were inside”; the word “together” is implied.
13 sn Grk “the doors were shut”; “locked” conveys a more appropriate idea for the modern English reader.
14 sn See the note on the phrase locked the doors in 20:19.
15 sn Or “Extend” or “Reach out.” The translation “put” or “reach out” for ἐπέστειλε (epesteile) here is given in BDAG 1052 s.v. 4.
16 sn Or “reach out” or “put.”
17 sn Or “reach out” or “put.”
18 sn Or “and do not be unbelieving, but believing.”
19 sn Or “answered and said to him.”
20 sn Should Thomas’ exclamation be understood as two subjects with the rest of the sentence omitted (“My Lord and my God!” or “My Lord and my God has truly risen from the dead”), as predicate nominatives (“You are my Lord and my God.”), or as vocatives (“My Lord and my God!”)? Probably the most likely is something between the second and third alternatives. It seems that the second option is slightly more likely here, because the context appears confessional. 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. With the proclamation by Thomas here, it is difficult to see how any more profound analysis of Jesus’ person could be given. It echoes 1:1 and 1:14 together: The Word was God, and the Word became flesh (Jesus of Nazareth). The Fourth Gospel opened with many other titles for Jesus: the Lamb of God (1:29, 36); the Son of God (1:34, 49); Rabbi (1:38); Messiah (1:41); the King of Israel (1:49); the Son of Man (1:51). Now the climax is reached with the proclamation by Thomas, “My Lord and my God,” and the reader has come full circle from 1:1, where the author had introduced him to who Jesus was, to 20:28, where the last of the disciples has come to the full realization of who

The Response of Thomas

20:24 Now Thomas (called Didymus), 8 one of the twelve, was not with them when Jesus came. 20:25 The other disciples told him, “We have seen the Lord!” But he replied, “Unless I see the wounds ( 9 from the nails in his hands, and put my finger into the wounds from the nails, and put my hand into his side, I will never believe it!”

20:26 Eight days later the disciples were again together in the house, 9 and Thomas was with them. Although the doors were locked, 10 Jesus came and stood among them and said, “Peace be with you!” 20:27 Then he said to Thomas, “Put 11 your finger here, and examine 12 your hand and put it 14 into my side. Do not continue in your unbelief, but believe.” 15 20:28 Thomas replied to him, “My Lord and my God!” 17 20:29 Jesus said to him,
Jesus was. What Jesus had predicted in John 8:28 had come to pass: “When you lift up the Son of Man, then you will know that I am he” (Grk “I am”). By being lifted up in crucifixion (which led in turn to his death, resurrection, and exaltation with the Father) Jesus has revealed his true identity as both Lord (κύριός [kuriōs], used by the LXX to translate Yahweh) and God (θεός [theos], used by the LXX to translate Elohim).

1 tn Grk “are those.”

2 tn Some translations treat πιστεύωντες (pisteuontes) as a gnomic aorist (timeless statement) and thus equivalent to an English present tense: “and yet believe” (RSV). This may create an effective application of the passage to the modern reader, but the author is probably thinking of those people who had already believed without the benefit of seeing the risen Jesus, on the basis of reports by others or because of circumstantial evidence (see John 20:8).

3 tn Or “did.”

4 tc † Although most vss, including several important ones (Ì275 Π C D L W Θ Ψ f1-13 33 ₦ 270 lat), read αὐτοῦ (autou, “his”) after τῶν μαθητῶν ( tôn mathethôn, “the disciples”), the pronoun is lacking in A B K L Δ 0250 ai. The weight of the witnesses for the inclusion is somewhat stronger than that for the exclusion. However, the addition of “his” to “disciples” is a frequent scribal emendation and as such is a predictable variant. It is thus most likely that the shorter reading is authentic. NA27 puts the pronoun in brackets, indicating doubts as to its authenticity.

5 tn Or “are not written.”

6 sn The author mentions many other miraculous signs performed by Jesus in the presence of the disciples, which are not written in the Gospel. What are these signs the author of the Gospel has in mind? One can only speculate. The author says they were performed in the presence of the disciples, which emphasizes again their role as witnesses (cf. 15:27). The point here is that the author has been selective in his use of material. He has omitted many other miraculous signs (per ἀκοὴν and ἀκοὴν ὑπὸ τῶν μαθητῶν τῶν μαθητῶν [apokhoν], used by the LXX to translate “anointed”).

7 tn Grk “these things.”

8 sn Both textual variants enjoy significant ms support, although the present subjunctive has somewhat superior witnesses on its behalf. On internal grounds it is hard to decide which is more likely the original. Many resolve this issue on the basis of a reconstruction of the overall purpose of the Gospel, viz., whether it is addressed to unbelievers or believers. However, since elsewhere in the Gospel of John (1) the present tense can refer to both initial faith and continuation in the faith and (2) the aorist tense simply refrains from commenting on the issue, it is highly unlikely that the distinction here would be determinative for the purpose of the Fourth Gospel. The question of purpose cannot be resolved by proposing one textual variant over another in the context to be decided on other factors. Nevertheless, if a choice has to be made, the present subjunctive is the preferred reading. NA27 puts the aorist’s sigma in brackets, thus representing both renderings virtually equally (so TCGNT 220).

9 tn Or “Jesus is the Messiah” (Both Greek “Christ” and Hebrew and Aramaic “Messiah” mean “one who has been anointed”).

10 sn See the note on Christ in 1:20.

11 sn John 20:31. A major question concerning this verse, the purpose statement of the Gospel of John, is whether the author is writing primarily for an audience of unbelievers, with purely evangelistic emphasis, or whether he envisions an audience of believers, whom he wants to strengthen in their faith. Several points are important in this discussion: (1) in the immediate context (20:30), the other signs spoken of by the author were performed in the presence of disciples; (2) in the case of the first of the signs, at Cana, the author makes no account of the birth of Jesus, although this is less clear). Thus no account of the birth of Jesus is given at all, and although he is identified as being from Nazareth, the words of the Phariscees and chief priests to Nicodemus (7:52) are almost certainly to be taken as ironic, assuming the reader knows where Jesus was really from. Likewise, when Mary is identified in 11:2 as the one who anointed Jesus’ feet with oil, it is apparent that in the context the reader is familiar with the story, since the incident involved is not mentioned in the Fourth Gospel until 12:3. These observations must be set over against the clear statement of purpose in the present verse, 20:31, which seems to have significant evangelistic emphasis. In addition to this there is the repeated emphasis on witness throughout the Fourth Gospel (cf. the witness of John the Baptist in 1:7, 8, 15, 32, and 34, along with 5:33; the Samaritan woman in 4:39; Jesus’ own witness, along with that of the Father who sent him, in 8:14, 18, and 18:37; the disciples themselves in 15:27; and finally the testimony of the author himself in 19:35 and 21:24). In light of all this evidence it seems best to say that the author wrote with a dual purpose: (1) to witness to unbelievers concerning Jesus, in order that they come to believe in him and have eternal life; and (2) to strengthen the faith of believers, by deepening and expanding their understanding of who Jesus is.
21:1 After this Jesus revealed himself again to the disciples by the Sea of Tiberias. Now this is how he did so: 21:2 Simon Peter, Thomas (called Didymus), Nathanael (who was from Cana in Galilee), the sons of Zebedee, and two other disciples of his were together. 21:3 Simon Peter told them, “I am going fishing.” “We will go with you,” they replied. 21:4 When it was already very early morning, Jesus stood on the beach, but the disciples did not know that it was Jesus. 21:5 So Jesus said to them, “Children, you don’t have any fish.” 21:6 They replied, “No.” 21:7 Then the disciple whom Jesus loved—Peter’s behavior here has been puzzling to many interpreters. It is usually understood that the Greek word γυμνός (gymnos, usually translated “naked”) does not refer to complete nudity (as it could), since this would have been offensive to Jewish sensibilities in this historical context. It is thus commonly understood to mean “striped for work” here (cf. NASB, NLT), that is, with one’s outer clothing removed, and Peter was wearing either a loincloth or a loose-fitting tunic (a long shirt-like garment worn under a cloak, cf. NAB, “for he was lightly clad”). Believing himself inadequately dressed to greet the Lord, Peter threw his outer garment around himself and dived into the sea. C. K. Barrett (St. John, 580–81) offered the explanation that a greeting was a religious act and thus could not be performed unless one wore the robe. This still leaves the improbable picture of a person with much experience around the water putting on his outer garment before diving in. R. E. Brown’s suggestion (John [AB], 2:1072) seems much more probable here: The Greek verb used (διασάρισεν, diasaρισθείνι) does not necessarily mean putting clothing on, but rather tying the clothing around oneself (the same verb is used in 13:4–5 of Jesus tying the towel around himself). The statement that Peter was “naked” could just as well mean that he was naked underneath the outer garment, and thus could not take it off before jumping into the water. But he did pause to tuck it up and tie it with the girdle before jumping in, to allow himself more freedom of movement. Thus the clause that states Peter was naked is explanatory (note the use of for), explaining why Peter girded up his outer garment rather than taking it off – he had nothing on underneath it and so could not remove it. 21:8 The words “on the beach” are not in the Greek text but are implied. 21:9 When they got out on the beach, they saw a charcoal fire ready with a fish placed on it, and bread. 21:10 Jesus said, “Bring some of the fish you have just now caught.” 21:11 So Simon Peter went aboard and pulled the net to shore. It was full of large fish, one hundred fifty-three, but although there were so many, 19 in Greek “for he was naked.” Peter’s behavior here has been puzzling to many interpreters. 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Thus the clause that states Peter was naked is explanatory (note the use of for), explaining why Peter girded up his outer garment rather than taking it off – he had nothing on underneath it and so could not remove it. 21:12 So they said to him, “Where is the fish and bread?” 21:13 He answered, “Come and see.” 21:14 When they had come, they saw a charcoal fire of fish placed on it, and bread. 21:15 Jesus said to them, “Bring some of the fish you have just now caught.” 21:16 Jesus said to them, “Children, you don’t have any fish.” 21:17 Simon Peter went aboard and pulled the net to shore. It was full of large fish, one hundred fifty-three, but although there were so many, 21:18 On the disciples whom Jesus loved see 13:23–26. 21:20 Meanwhile the other disciples came with the boat, dragging the net full of fish, for they were not far from land, only about a hundred yards. 21:21 When they got out on the beach, they saw a charcoal fire ready with a fish placed on it, and bread. 21:22 Jesus said, “Bring some of the fish you have just now caught.” 21:23 So Simon Peter went aboard and pulled the net to shore. It was full of large fish, one hundred fifty-three, but although there were so many, 21:24 “for he was naked.” Peter’s behavior here has been puzzling to many interpreters. It is usually understood that the Greek word γυμνός (gymnos, usually translated “naked”) does not refer to complete nudity (as it could), since this would have been offensive to Jewish sensibilities in this historical context. It is thus commonly understood to mean “striped for work” here (cf. 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the net was not torn. 21:12 “Come, have breakfast,” Jesus said. 2 But none of the disciples dared to ask him, “Who are you?” because they knew it was the Lord. 21:13 Jesus came and took the bread and gave it to them, and did the same with the fish.

21:14 This was now the third time Jesus was revealed to the disciples after he was raised from the dead.

Peter’s Restoration

21:15 Then when they had finished breakfast, Jesus said to Simon Peter, “Simon, son of John, 2 do you love me more than these do?” He replied, 4 “Yes, Lord, you know I love you.” Jesus 6 told him, “Feed my lambs.” 21:16 Jesus 7 said 8 a second time, “Simon, son of John, do you love me?” He replied, 9 “Yes, Lord, you know I love you.” Jesus 10 told him, “Shepherd my sheep.” 21:17 Jesus 11 said 12 a third time, “Simon, son of John, do you love me?” Peter was distressed 13 that Jesus 14 asked him a third time, “Do you love me?” and said, 15 “Lord, you know everything. You know that I love you.” Jesus 17

1 tn Grk “said to them.” The words “to them” are omitted because it is clear in context to whom Jesus was speaking, and the words are slightly redundant in English.

2 tc The majority of MSS (A C O Ψ f 133 33 893 sy) read “Simon, the son of Jonah” here and in vv. 16 and 17, but these are perhaps assimilations to Matt 16:17. The reading “Simon, son of John” is better attested, being found in 84 (only “Simon” without mention of his father) B C D* W LAT co.

3 tn To whom (or what) does “these” (τούτων, toutōn) refer? Three possibilities are suggested: (1) τούτων should be understood as neuter, “these things,” referring to the boats, nets, and fishing gear nearby. In light of Peter’s statement in 21:13, “I am going fishing,” some have understood Peter to have renounced his light in confession of his denials of Jesus. Jesus, as he restores Peter and forgives him for his denials, is asking Peter if he really loves his previous vocation more than he loves Jesus. Three things may be said in evaluation of this view: (a) it is not at all necessary to understand Peter’s statement in 21:13 as a renunciation of his discipleship, as this view of the meaning of τούτων would imply; (b) it would probably be more likely that the verb would be repeated in such a construction (see 7:31 for an example where the verb is repeated); and (c) as R. E. Brown has observed (John [AB], 2:1103) by Johannine standards the choice being offered to Peter between material things and the risen Jesus would seem rather ridiculous, especially after the disciples had realized whom it was they were dealing with (the Lord, see 21:7). (2) τούτων refers to the other disciples, meaning “Do you love me more than you love these other disciples?” The same objection mentioned as (c) under (1) would apply here: Could the author, in light of the realization of who Jesus is which has come to the disciples after the resurrection, and which he has just mentioned in 21:12, seriously present Peter as being offered a choice between the other disciples and the risen Jesus? The context (3), that τούτων refers to the other disciples, meaning “Do you love me more than these other disciples do?” It seems likely that there is some irony here: Peter had boasted in 13:37, “I will lay down my life for you,” and the synoptics present Peter as boasting even more explicitly of his loyalty to Jesus (“Even if they all fall away, I will not,” Matt 26:33; Mark 14:29). Thus the semantic force of what Jesus is asking amounts to something like “Now, after you have denied me three times, as I told you you would, can you still affirm that you love me more than these other disciples do?” The addition of the auxiliary verb “do” in the translation is used to suggest to the English reader the third interpretation, which is the preferred one.

4 tn Grk “He said to him.”

5 tn Is there a significant difference in meaning between the two words for love used in the passage, ἀγαπάω and φιλέω? Aside from Origen, who saw a distinction in the meaning of the two words, most of the Greek Fathers like Chrysostom and Cyril of Alexandria, saw no real difference of meaning. Neither did Augustine nor the translators of the Itala (Old Latin). This was also the view of the Reformation Greek scholars Erasmus and Grotius. The suggestion that a distinction in meaning should be seen comes primarily from a number of British scholars of the 19th century, especially Trench, Westcott, and Plummer. It has been picked up by others such as Spicq, Lenski, and Hendriksen. But most modern scholars decline to see a real difference in the meaning of the two words in this context, among them Bernard, Moffatt, Bonsviren, Bultmann, Barrett, Brown, Morris, Haenchen, and Beasley-Murray. There are three significant reasons for seeing no real difference in the meaning of ἀγαπάω and φιλέω in the Fourth Gospel seems to indicate a general interchangeability between the two. Both terms are used of God’s love for man (3:16, 16:27); of the Father’s love for the Son (3:35, 5:20); of Jesus’ love for men (11:5, 11:3); of the love of men for men (13:34, 15:19); and of the love of men for Jesus (8:42, 16:27). (2) If (as seems probable) the original conversation took place in Aramaic (or possibly Hebrew) there would not have been any difference expressed because both Aramaic and Hebrew have only one basic word for love.

6 tn Grk “He”; the referent (Jesus) has been specified in the translation for clarity.

7 tn Grk “He”; the referent (Jesus) has been specified in the translation for clarity.

8 tn Grk “said again.” The word “again” (when used in connection with the phrase “a second time”) is redundant and has not been translated.

9 tn Grk “He said to him.”

10 tn Grk “He”; the referent (Jesus) has been specified in the translation for clarity.

11 tn Grk “He”; the referent (Jesus) has been specified in the translation for clarity.

12 tn Grk “said to him.” The words “to him” are clear from the context and slightly redundant in English.

13 tn Or “was sad.”

14 tn Grk “he”; the referent (Jesus) has been specified in the translation for clarity.

15 tn Grk “said.”

16 tn Grk “and to him.” The words “to him” are clear from the context and slightly redundant in English.

17 tc † Most witnesses, especially later ones (A O Ψ f 133), read ὁ ᾿Ιησοῦς (ho Iesous, “Jesus”) here, while B C have Ἰησοῦς without the article and N D W J 53 565 al lack both. Because of the rapid verbal exchange in this pericope, “Jesus” is virtually required for clarity, providing a temptation to scribes to add the name. Further, the name normally occurs with the article. Although it is possible that B C accidentally omitted the article with the name, it is just as likely
replied,4 “Feed my sheep. 21:18 I tell you the solemn truth,2 when you were young, you tied your clothes around you3 and went wherever you wanted, but when you are old, you will stretch out your hands, and others will tie you up4 and bring you where you do not want to go.” 21:19 (Now Jesus5 said this to indicate clearly by what kind of death Peter6 was going to glorify God.)7 After he said this, Jesus told Peter,8 “Follow me.”

Peter and the Disciple Jesus Loved

21:20 Peter turned around and saw the disciple whom Jesus loved following them.9 (This was the disciple10 who had leaned back against Jesus’11 chest at the meal and asked,12 “Lord, who is the one who is going to betray you?”13 21:21 So when Peter saw him,14 he asked Jesus, “Lord, what about him?”15 21:22 Jesus replied,15 “If I want him to live26 until I come back,15 what concern is that of yours? You follow me!” 21:23 So the saying circulated18 among the brothers and sisters19 that this disciple was not going to die. But Jesus did not say to him that he was not going to die, but rather, “If I want him to live29 until I come back,21 what concern is that of yours?”

A Final Note

21:24 This is the disciple who testifies about these things and has written these things, and we know that his testimony is true. 21:25 There are many other things that Jesus did. If every one of them were written down,22 I suppose the whole world22 would not have room for the books that would be written.24

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that they added the simple name to the text for clarity’s sake, while other witnesses added the article as well. The omission of ὁ ᾿Ιησοῦς thus seems most likely to be authentic. NA117 includes the words in brackets, indicating some doubts as to their authenticity.

 tn Grk “he”; the referent (Jesus) has been specified in the translation for clarity.
 1 tn Grk “Jesus said to him.”
 2 tn Grk “Truly, truly, I say to you.”
 3 tn Or “you girded yourself.
 4 tn Grk “others will gird you.”
 5 tn Grk “he”; the referent (Jesus) has been specified in the translation for clarity.
 6 tn Grk “he”; the referent (Peter) has been specified in the translation for clarity.
 7 sn This is a parenthetical note by the author. The phrase by what kind of death Peter was going to glorify God almost certainly indicates martyrdom (cf. 1 Pet 4:16), and it may not predict anything more than that. But the parallelism of this phrase to similar phrases in John 12:33 and 18:32 which describe Jesus’ own death by crucifixion have led many to suggest that the picture Jesus is portraying for Peter looks not just at martyrdom but at death by crucifixion. This seems to be confirmed by the phrase you will stretch out your hands in the preceding verse. There is some evidence that the early church understood this and similar phrases (one of them in Isa 65:2) to refer to crucifixion (for a detailed discussion of the evidence see L. Morris, John [NICNT], 876, n. 52). Some have objected that if this phrase does indeed refer to crucifixion, the order within v. 18 is wrong, because the stretching out of the hands in crucifixion precedes the binding and leading where one does not wish to go. R. E. Brown (John [AB], 2:1108) sees this as a deliberate reversal of the normal order (hysteron protoron) intended to emphasize the stretching out of the hands. Another possible explanation for the unusual order is the Roman practice in crucifixions of tying the condemned prisoner’s arms to the crossbeam (patibulum) and forcing him to carry it to the place of execution (W. Bauer as cited by O. Cullmann in Peter: Disciple, Apostle, Martyr [LHD], 88).
 8 tn Grk “After he said this, he said to him”; the referents (first Jesus, second Peter) have been specified in the translation for clarity.
 9 tn The word “them” is not in the Greek text but is implied. Direct objects were often omitted in Greek when clear from the context.
 10 tn The words “this was the disciple” are not in the Greek text, but are supplied for clarity.
 11 tn Grk “his”; the referent (Jesus) has been specified in the translation for clarity.
 12 tn Grk “and said.”
 13 sn This is a parenthetical note by the author.
 14 tn Grk “saw this one.”
 15 tn Grk “Jesus said to him.”
 16 tn Grk “to stay” or “to remain,” but since longevity is the issue in the context, “to live” conveys the idea more clearly.
 17 tn The word “back” is supplied to clarify the meaning.
 18 tn Grk “went out.”
 19 tn Grk “the brothers,” but here the term refers to more than just the immediate disciples of Jesus (as it does in 20:17). Here, as R. E. Brown notes (John [AB], 2:1110), it refers to Christians of the Johannine community (which would include both men and women).
 20 tn Grk “to stay” or “to remain,” but since longevity is the issue in the context, “to live” conveys the idea more clearly.
 21 tn The word “back” is supplied to clarify the meaning.
 22 tn Grk “written”; the word “down” is supplied in keeping with contemporary English idiom.
 23 tn Grk “the world itself.”
 24 tn Although the majority of ms (C* Ω Ψ f1 f23 lat) conclude this Gospel with ὄμην (ἀμὴν, “amen”), such a conclusion is routinely added by scribes to NT books because a few of these books originally had such an ending (cf. Rom 16:27; Gal 6:18; Jude 25). A majority of Greek witnesses have the concluding ὄμην in every NT book except Acts, James, and 3 John (and even in these books, ὄμην is found in some witnesses). It is thus a predictable variant. Further, excellent and early witnesses, as well as a few others (א Β C* D W 1 33 pc), lack the particle, rendering no doubt as to how this Gospel originally ended.
 25 sn 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, for if one attempted to do so, “the whole world would not have room for the books that would be written.” This is clearly hyperbole, and as such bears some similarity to the conclusion of the Book of Ecclesiastes (12:9-12). As it turns out, the statement seems more true of the Fourth Gospel itself, which is the subject of an ever-lengthening bibliography. The statement in v. 25 serves as a final reminder that knowledge of Jesus, no matter how well-attested it may be, is still partial. Everything that Jesus did during his three and one-half years of earthly ministry is not known. This supports the major theme of the Fourth Gospel: Jesus is repeatedly identified as God, and although he may be truly known on the basis of his self-disclosure, he can never be known exhaustively. There is far more to know about Jesus than could ever be written down, or even known. On this appropriate note the Gospel of John ends.