THE GOSPEL ACCORDING TO

JOHN

A New English Translation from the Critical Greek Text

with the Greek Text in Parallel and Textual Notes

Chapters 1–21 · Complete

About This Edition

This volume presents a fresh, independent English translation of the entire Gospel of John, set verse-by-verse in parallel with the underlying Greek critical text and accompanied by translation notes and a full textual-critical commentary on the variant readings. The translation is formally oriented ("essentially literal"): it follows the Greek syntax, tense, and word-order as closely as natural English allows while remaining readable, and it preserves John's characteristic historic presents (e.g., λέγει "says," εὑρίσκει "finds"). It is not a revision of any existing version but a rendering made directly from the Greek.

A note on the Greek text

Chapter 1 reproduces the Greek of the Nestle-Aland 28th edition / UBS5 (NA28/UBS5). Chapters 2–21 are set from a verified digital edition of the SBL Greek New Testament (SBLGNT, ed. Michael W. Holmes, 2010), an independent modern critical edition that agrees with NA28/UBS5 throughout the overwhelming majority of John and is identical to it at every variation-unit discussed in the notes for those chapters. The two editions are not in every place identical: the most notable divergence relevant to this Gospel falls at 1:34, where SBLGNT prints ὁ ἐκλεκτὸς τοῦ θεοῦ ("the Chosen One of God") while NA28/UBS5 read ὁ υἱὸς τοῦ θεοῦ ("the Son of God"); because chapter 1 here follows NA28/UBS5, the text reads "Son of God" at 1:34, and the alternative is discussed in the note on that verse. All major critical decisions that distinguish the modern eclectic text from the Byzantine/Textus Receptus tradition—and so from the KJV—are reflected throughout: the omission of the angel at the pool (5:3b–4), the omission of "who is in heaven" (3:13), "the Holy One of God" (6:69), "I am not going up" (7:8), the shorter ending of 8:59, "the Son of Man" (9:35), and the treatment of the Pericope Adulterae (7:53–8:11).

Manuscript sigla

𝔓 = papyrus (e.g., 𝔓66, 𝔓75); א = Codex Sinaiticus; A = Alexandrinus; B = Vaticanus; C = Ephraemi Rescriptus; D = Bezae; L = Regius; W = Washingtonianus. A superscript "vid" means the witness apparently (ut videtur) supports the reading. Double brackets ⟦ ⟧ mark a passage judged by the editors to be a later, non-original addition.

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Preface

The Gospel of John has from antiquity stood somewhat apart from the other three: more reflective, more explicitly theological, structured around seven signs and a series of “I am” sayings, and framed by a prologue (1:1–18) and an epilogue (chapter 21) that interpret the whole. This edition aims to let a reader without Greek follow the text closely against its source, and to let a reader with Greek check every rendering at a glance.

Each chapter is laid out as a three-column table: verse number, the Greek of the critical text, and the English translation. Where the critical text departs from the later Byzantine tradition that underlies the King James Version, the departure is registered in the Translation and Textual Notes at the end of the volume rather than silently. Two passages absent from the earliest witnesses are handled openly: the angel at the pool (5:3b–4) is omitted, so the numbering of chapter 5 skips from verse 3 to verse 5; and the Pericope Adulterae (7:53–8:11) is presented in its traditional location, between chapters 7 and 8, but set apart in double brackets with a full note explaining why it is judged not to be original to John.

Chapter 1 — The Word Made Flesh; the Testimony of John

v.	Greek — critical text	English (this translation)
1	Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ λόγος.	In the beginning was the Word, and the Word was with God, and the Word was God.
2	οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν θεόν.	He was in the beginning with God.
3	πάντα δι᾽ αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἕν. ὃ γέγονεν	Through him all things came to be, and apart from him not one thing came to be. What has come to be
4	ἐν αὐτῷ ζωὴ ἦν, καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων·	in him was life, and that life was the light of humankind.
5	καὶ τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει, καὶ ἡ σκοτία αὐτὸ οὐ κατέλαβεν.	And the light shines in the darkness, and the darkness has not overcome it.
6	Ἐγένετο ἄνθρωπος, ἀπεσταλμένος παρὰ θεοῦ, ὄνομα αὐτῷ Ἰωάννης·	There came a man, sent from God, whose name was John.
7	οὗτος ἦλθεν εἰς μαρτυρίαν ἵνα μαρτυρήσῃ περὶ τοῦ φωτός, ἵνα πάντες πιστεύσωσιν δι᾽ αὐτοῦ.	He came as a witness, to testify about the light, so that through him all might believe.
8	οὐκ ἦν ἐκεῖνος τὸ φῶς, ἀλλ᾽ ἵνα μαρτυρήσῃ περὶ τοῦ φωτός.	He himself was not the light, but came to testify about the light.
9	Ἦν τὸ φῶς τὸ ἀληθινόν, ὃ φωτίζει πάντα ἄνθρωπον, ἐρχόμενον εἰς τὸν κόσμον.	The true light, which gives light to every person, was coming into the world.
10	ἐν τῷ κόσμῳ ἦν, καὶ ὁ κόσμος δι᾽ αὐτοῦ ἐγένετο, καὶ ὁ κόσμος αὐτὸν οὐκ ἔγνω.	He was in the world, and the world came to be through him, yet the world did not know him.
11	εἰς τὰ ἴδια ἦλθεν, καὶ οἱ ἴδιοι αὐτὸν οὐ παρέλαβον.	He came to what was his own, and his own people did not receive him.
12	ὅσοι δὲ ἔλαβον αὐτόν, ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα θεοῦ γενέσθαι, τοῖς πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ,	But to all who did receive him—to those who believe in his name—he gave the right to become children of God,
13	οἳ οὐκ ἐξ αἱμάτων οὐδὲ ἐκ θελήματος σαρκὸς οὐδὲ ἐκ θελήματος ἀνδρὸς ἀλλ᾽ ἐκ θεοῦ ἐγεννήθησαν.	those born not of blood, nor of the will of the flesh, nor of the will of a husband, but of God.
14	Καὶ ὁ λόγος σὰρξ ἐγένετο καὶ ἐσκήνωσεν ἐν ἡμῖν, καὶ ἐθεασάμεθα τὴν δόξαν αὐτοῦ, δόξαν ὡς μονογενοῦς παρὰ πατρός, πλήρης χάριτος καὶ ἀληθείας.	And the Word became flesh and made his dwelling among us, and we beheld his glory—glory as of the one and only Son from the Father—full of grace and truth.
15	Ἰωάννης μαρτυρεῖ περὶ αὐτοῦ καὶ κέκραγεν λέγων· οὗτος ἦν ὃν εἶπον· ὁ ὀπίσω μου ἐρχόμενος ἔμπροσθέν μου γέγονεν, ὅτι πρῶτός μου ἦν.	John testifies about him and has cried out, saying, “This was the one of whom I said, ‘He who comes after me has surpassed me, because he was before me.’”

v.	Greek — critical text	English (this translation)
16	ὅτι ἐκ τοῦ πληρώματος αὐτοῦ ἡμεῖς πάντες ἐλάβομεν καὶ χάριν ἀντὶ χάριτος·	For from his fullness we have all received, grace upon grace.
17	ὅτι ὁ νόμος διὰ Μωϋσέως ἐδόθη, ἡ χάρις καὶ ἡ ἀλήθεια διὰ Ἰησοῦ Χριστοῦ ἐγένετο.	For the law was given through Moses; grace and truth came through Jesus Christ.
18	θεὸν οὐδεὶς ἑώρακεν πώποτε· μονογενὴς θεὸς ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς ἐκεῖνος ἐξηγήσατο.	No one has ever seen God; the one and only—himself God—who is at the Father's side, he has made him known.
19	Καὶ αὕτη ἐστὶν ἡ μαρτυρία τοῦ Ἰωάννου, ὅτε ἀπέστειλαν [πρὸς αὐτὸν] οἱ Ἰουδαῖοι ἐξ Ἰεροσολύμων ἱερεῖς καὶ Λευίτας ἵνα ἐρωτήσωσιν αὐτόν· σὺ τίς εἶ;	And this is the testimony of John, when the Jewish authorities sent to him priests and Levites from Jerusalem to ask him, "Who are you?"
20	καὶ ὡμολόγησεν καὶ οὐκ ἠρνήσατο, καὶ ὡμολόγησεν ὅτι ἐγὼ οὐκ εἰμὶ ὁ χριστός.	He confessed and did not deny; he confessed, "I am not the Messiah."
21	καὶ ἠρώτησαν αὐτόν· τί οὖν; σὺ Ἠλίας εἶ; καὶ λέγει· οὐκ εἰμί. ὁ προφήτης εἶ σύ; καὶ ἀπεκρίθη· οὔ.	So they asked him, "What then? Are you Elijah?" And he says, "I am not." "Are you the Prophet?" And he answered, "No."
22	εἶπαν οὖν αὐτῷ· τίς εἶ; ἵνα ἀπόκρισιν δῶμεν τοῖς πέμψασιν ἡμᾶς· τί λέγεις περὶ σεαυτοῦ;	So they said to him, "Who are you?—so that we may give an answer to those who sent us. What do you say about yourself?"
23	ἔφη· ἐγὼ φωνὴ βοῶντος ἐν τῇ ἐρήμῳ· εὐθύνατε τὴν ὁδὸν κυρίου, καθὼς εἶπεν Ἡσαΐας ὁ προφήτης.	He said, "I am a voice of one crying out in the wilderness, 'Make straight the way of the Lord,' as Isaiah the prophet said."
24	Καὶ ἀπεσταλμένοι ἦσαν ἐκ τῶν Φαρισαίων.	Now they had been sent from the Pharisees.
25	καὶ ἠρώτησαν αὐτὸν καὶ εἶπαν αὐτῷ· τί οὖν βαπτίζεις εἰ σὺ οὐκ εἶ ὁ χριστὸς οὐδὲ Ἠλίας οὐδὲ ὁ προφήτης;	And they asked him, saying to him, "Why then do you baptize, if you are not the Messiah, nor Elijah, nor the Prophet?"
26	ἀπεκρίθη αὐτοῖς ὁ Ἰωάννης λέγων· ἐγὼ βαπτίζω ἐν ὕδατι· μέσος ὑμῶν ἕστηκεν ὃν ὑμεῖς οὐκ οἴδατε,	John answered them, saying, "I baptize with water; among you stands one whom you do not know,
27	ὁ ὀπίσω μου ἐρχόμενος, οὗ οὐκ εἰμὶ [ἐγὼ] ἄξιος ἵνα λύσω αὐτοῦ τὸν ἱμάντα τοῦ ὑποδήματος.	the one who comes after me, the strap of whose sandal I am not worthy to untie."
28	ταῦτα ἐν Βηθανίᾳ ἐγένετο πέραν τοῦ Ἰορδάνου, ὅπου ἦν ὁ Ἰωάννης βαπτίζων.	These things took place in Bethany beyond the Jordan, where John was baptizing.
29	Τῇ ἐπαύριον βλέπει τὸν Ἰησοῦν ἐρχόμενον πρὸς αὐτὸν καὶ λέγει· ἴδε ὁ ἀμνὸς τοῦ θεοῦ ὁ αἴρων τὴν ἁμαρτίαν τοῦ κόσμου.	The next day he sees Jesus coming toward him and says, "Look, the Lamb of God who takes away the sin of the world!

v.	Greek — critical text	English (this translation)
30	οὗτός ἐστιν ὑπὲρ οὗ ἐγὼ εἶπον· ὀπίσω μου ἔρχεται ἀνὴρ ὃς ἔμπροσθέν μου γέγονεν, ὅτι πρῶτός μου ἦν.	This is the one about whom I said, ‘After me comes a man who has surpassed me, because he was before me.’
31	κἀγὼ οὐκ ᾔδειν αὐτόν, ἀλλ᾽ ἵνα φανερωθῇ τῷ Ἰσραὴλ διὰ τοῦτο ἦλθον ἐγὼ ἐν ὕδατι βαπτίζων.	I myself did not know him; but it was so that he might be revealed to Israel that I came baptizing with water.”
32	Καὶ ἐμαρτύρησεν Ἰωάννης λέγων ὅτι τεθέαμαι τὸ πνεῦμα καταβαῖνον ὡς περιστερὰν ἐξ οὐρανοῦ καὶ ἔμεινεν ἐπ᾽ αὐτόν.	And John testified, saying, “I have seen the Spirit descending like a dove out of heaven, and it remained on him.
33	κἀγὼ οὐκ ᾔδειν αὐτόν, ἀλλ᾽ ὁ πέμψας με βαπτίζειν ἐν ὕδατι ἐκεῖνός μοι εἶπεν· ἐφ᾽ ὃν ἂν ἴδῃς τὸ πνεῦμα καταβαῖνον καὶ μένον ἐπ᾽ αὐτόν, οὗτός ἐστιν ὁ βαπτίζων ἐν πνεύματι ἁγίῳ.	I myself did not know him, but the one who sent me to baptize with water—he said to me, ‘The one on whom you see the Spirit descending and remaining, this is the one who baptizes with the Holy Spirit.’
34	κἀγὼ ἑώρακα καὶ μεμαρτύρηκα ὅτι οὗτός ἐστιν ὁ υἱὸς τοῦ θεοῦ.	And I have seen and have testified that this is the Son of God.”
35	Τῇ ἐπαύριον πάλιν εἱστήκει ὁ Ἰωάννης καὶ ἐκ τῶν μαθητῶν αὐτοῦ δύο	The next day John was standing there again, with two of his disciples,
36	καὶ ἐμβλέψας τῷ Ἰησοῦ περιπατοῦντι λέγει· ἴδε ὁ ἀμνὸς τοῦ θεοῦ.	and looking at Jesus as he walked by, he says, “Look, the Lamb of God!”
37	καὶ ἤκουσαν οἱ δύο μαθηταὶ αὐτοῦ λαλοῦντος καὶ ἠκολούθησαν τῷ Ἰησοῦ.	The two disciples heard him say this, and they followed Jesus.
38	στραφεὶς δὲ ὁ Ἰησοῦς καὶ θεασάμενος αὐτοὺς ἀκολουθοῦντας λέγει αὐτοῖς· τί ζητεῖτε; οἱ δὲ εἶπαν αὐτῷ· ῥαββί, ὃ λέγεται μεθερμηνευόμενον διδάσκαλε, ποῦ μένεις;	Jesus turned and, seeing them following, says to them, “What are you seeking?” They said to him, “Rabbi” (which, translated, means “Teacher”), “where are you staying?”
39	λέγει αὐτοῖς· ἔρχεσθε καὶ ὄψεσθε. ἦλθαν οὖν καὶ εἶδαν ποῦ μένει καὶ παρ᾽ αὐτῷ ἔμειναν τὴν ἡμέραν ἐκείνην· ὥρα ἦν ὡς δεκάτη.	He says to them, “Come, and you will see.” So they went and saw where he was staying, and they stayed with him that day; it was about the tenth hour.
40	Ἦν Ἀνδρέας ὁ ἀδελφὸς Σίμωνος Πέτρου εἷς ἐκ τῶν δύο τῶν ἀκουσάντων παρὰ Ἰωάννου καὶ ἀκολουθησάντων αὐτῷ·	Andrew, the brother of Simon Peter, was one of the two who heard John and followed him.
41	εὑρίσκει οὗτος πρῶτον τὸν ἀδελφὸν τὸν ἴδιον Σίμωνα καὶ λέγει αὐτῷ· εὑρήκαμεν τὸν Μεσσίαν, ὅ ἐστιν μεθερμηνευόμενον χριστός.	He first finds his own brother Simon and says to him, “We have found the Messiah” (which is translated “Christ”).
42	ἤγαγεν αὐτὸν πρὸς τὸν Ἰησοῦν. ἐμβλέψας αὐτῷ ὁ Ἰησοῦς εἶπεν· σὺ εἶ Σίμων ὁ υἱὸς Ἰωάννου, σὺ κληθήσῃ Κηφᾶς, ὃ ἑρμηνεύεται Πέτρος.	He brought him to Jesus. Looking at him, Jesus said, “You are Simon the son of John; you will be called Cephas” (which is translated “Peter”).

v.	Greek — critical text	English (this translation)
43	Τῇ ἐπαύριον ἠθέλησεν ἐξελθεῖν εἰς τὴν Γαλιλαίαν καὶ εὑρίσκει Φίλιππον. καὶ λέγει αὐτῷ ὁ Ἰησοῦς· ἀκολούθει μοι.	The next day he wanted to go out to Galilee, and he finds Philip. And Jesus says to him, “Follow me.”
44	ἦν δὲ ὁ Φίλιππος ἀπὸ Βηθσαϊδά, ἐκ τῆς πόλεως Ἀνδρέου καὶ Πέτρου.	Now Philip was from Bethsaida, the city of Andrew and Peter.
45	εὑρίσκει Φίλιππος τὸν Ναθαναὴλ καὶ λέγει αὐτῷ· ὃν ἔγραψεν Μωϋσῆς ἐν τῷ νόμῳ καὶ οἱ προφῆται εὑρήκαμεν, Ἰησοῦν υἱὸν τοῦ Ἰωσὴφ τὸν ἀπὸ Ναζαρέτ.	Philip finds Nathanael and says to him, “We have found the one Moses wrote about in the Law, and about whom the prophets also wrote—Jesus, son of Joseph, the one from Nazareth.”
46	καὶ εἶπεν αὐτῷ Ναθαναήλ· ἐκ Ναζαρὲτ δύναταί τι ἀγαθὸν εἶναι; λέγει αὐτῷ ὁ Φίλιππος· ἔρχου καὶ ἴδε.	And Nathanael said to him, “Can anything good come out of Nazareth?” Philip says to him, “Come and see.”
47	εἶδεν ὁ Ἰησοῦς τὸν Ναθαναὴλ ἐρχόμενον πρὸς αὐτὸν καὶ λέγει περὶ αὐτοῦ· ἴδε ἀληθῶς Ἰσραηλίτης ἐν ᾧ δόλος οὐκ ἔστιν.	Jesus saw Nathanael coming toward him and says about him, “Look, truly an Israelite, in whom there is no deceit!”
48	λέγει αὐτῷ Ναθαναήλ· πόθεν με γινώσκεις; ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ· πρὸ τοῦ σε Φίλιππον φωνῆσαι ὄντα ὑπὸ τὴν συκῆν εἶδόν σε.	Nathanael says to him, “How do you know me?” Jesus answered and said to him, “Before Philip called you, while you were under the fig tree, I saw you.”
49	ἀπεκρίθη αὐτῷ Ναθαναήλ· ῥαββί, σὺ εἶ ὁ υἱὸς τοῦ θεοῦ, σὺ βασιλεὺς εἶ τοῦ Ἰσραήλ.	Nathanael answered him, “Rabbi, you are the Son of God; you are the King of Israel!”
50	ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ· ὅτι εἶπόν σοι ὅτι εἶδόν σε ὑποκάτω τῆς συκῆς, πιστεύεις; μείζω τούτων ὄψῃ.	Jesus answered and said to him, “Because I told you that I saw you under the fig tree, do you believe? You will see greater things than these.”
51	καὶ λέγει αὐτῷ· ἀμὴν ἀμὴν λέγω ὑμῖν, ὄψεσθε τὸν οὐρανὸν ἀνεῳγότα καὶ τοὺς ἀγγέλους τοῦ θεοῦ ἀναβαίνοντας καὶ καταβαίνοντας ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου.	And he says to him, “Truly, truly, I say to you, you will see heaven opened and the angels of God ascending and descending on the Son of Man.”

Chapter 2 — The Wedding at Cana; the Cleansing of the Temple

v.	Greek — critical text	English (this translation)
1	Καὶ τῇ ἡμέρᾳ τῇ τρίτῃ γάμος ἐγένετο ἐν Κανὰ τῆς Γαλιλαίας, καὶ ἦν ἡ μήτηρ τοῦ Ἰησοῦ ἐκεῖ·	On the third day a wedding took place at Cana in Galilee, and the mother of Jesus was there.
2	ἐκλήθη δὲ καὶ ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὸν γάμον.	Jesus also was invited to the wedding, along with his disciples.
3	καὶ ὑστερήσαντος οἴνου λέγει ἡ μήτηρ τοῦ Ἰησοῦ πρὸς αὐτόν· Οἶνον οὐκ ἔχουσιν.	When the wine ran short, the mother of Jesus says to him, "They have no wine."
4	καὶ λέγει αὐτῇ ὁ Ἰησοῦς· Τί ἐμοὶ καὶ σοί, γύναι; οὔπω ἥκει ἡ ὥρα μου.	And Jesus says to her, "What does this have to do with me and you, woman? My hour has not yet come."
5	λέγει ἡ μήτηρ αὐτοῦ τοῖς διακόνοις· Ὅ τι ἂν λέγῃ ὑμῖν ποιήσατε.	His mother says to the servants, "Whatever he tells you, do it."
6	ἦσαν δὲ ἐκεῖ λίθιναι ὑδρίαι ἓξ κατὰ τὸν καθαρισμὸν τῶν Ἰουδαίων κείμεναι, χωροῦσαι ἀνὰ μετρητὰς δύο ἢ τρεῖς.	Now six stone water jars were standing there, set out for the Jewish rites of purification, each holding two or three measures.
7	λέγει αὐτοῖς ὁ Ἰησοῦς· Γεμίσατε τὰς ὑδρίας ὕδατος· καὶ ἐγέμισαν αὐτὰς ἕως ἄνω.	Jesus says to them, "Fill the jars with water." And they filled them to the brim.
8	καὶ λέγει αὐτοῖς· Ἀντλήσατε νῦν καὶ φέρετε τῷ ἀρχιτρικλίνῳ· οἱ δὲ ἤνεγκαν.	Then he says to them, "Now draw some out and take it to the master of the feast." And they took it.
9	ὡς δὲ ἐγεύσατο ὁ ἀρχιτρίκλινος τὸ ὕδωρ οἶνον γεγενημένον, καὶ οὐκ ᾔδει πόθεν ἐστίν, οἱ δὲ διάκονοι ᾔδεισαν οἱ ἠντληκότες τὸ ὕδωρ, φωνεῖ τὸν νυμφίον ὁ ἀρχιτρίκλινος	When the master of the feast tasted the water now become wine—and he did not know where it came from, though the servants who had drawn the water knew—the master of the feast calls the bridegroom
10	καὶ λέγει αὐτῷ· Πᾶς ἄνθρωπος πρῶτον τὸν καλὸν οἶνον τίθησιν, καὶ ὅταν μεθυσθῶσιν τὸν ἐλάσσω· σὺ τετήρηκας τὸν καλὸν οἶνον ἕως ἄρτι.	and says to him, "Everyone sets out the good wine first, and the inferior wine when the guests have drunk freely; but you have kept the good wine until now."
11	ταύτην ἐποίησεν ἀρχὴν τῶν σημείων ὁ Ἰησοῦς ἐν Κανὰ τῆς Γαλιλαίας καὶ ἐφανέρωσεν τὴν δόξαν αὐτοῦ, καὶ ἐπίστευσαν εἰς αὐτὸν οἱ μαθηταὶ αὐτοῦ.	This, the first of his signs, Jesus did at Cana in Galilee, and he revealed his glory, and his disciples believed in him.
12	Μετὰ τοῦτο κατέβη εἰς Καφαρναοὺμ αὐτὸς καὶ ἡ μήτηρ αὐτοῦ καὶ οἱ ἀδελφοὶ καὶ οἱ μαθηταὶ αὐτοῦ, καὶ ἐκεῖ ἔμειναν οὐ πολλὰς ἡμέρας.	After this he went down to Capernaum, he and his mother and his brothers and his disciples, and they stayed there a few days.
13	Καὶ ἐγγὺς ἦν τὸ πάσχα τῶν Ἰουδαίων, καὶ ἀνέβη εἰς Ἰεροσόλυμα ὁ Ἰησοῦς.	The Passover of the Jews was near, and Jesus went up to Jerusalem.

v.	Greek — critical text	English (this translation)
14	καὶ εὗρεν ἐν τῷ ἱερῷ τοὺς πωλοῦντας βόας καὶ πρόβατα καὶ περιστερὰς καὶ τοὺς κερματιστὰς καθημένους,	In the temple he found those selling oxen and sheep and doves, and the money-changers seated there.
15	καὶ ποιήσας φραγέλλιον ἐκ σχοινίων πάντας ἐξέβαλεν ἐκ τοῦ ἱεροῦ τά τε πρόβατα καὶ τοὺς βόας, καὶ τῶν κολλυβιστῶν ἐξέχεεν τὰ κέρματα καὶ τὰς τραπέζας ἀνέστρεψεν,	So making a whip out of cords, he drove them all out of the temple, with the sheep and the oxen, and he poured out the coins of the money-changers and overturned their tables.
16	καὶ τοῖς τὰς περιστερὰς πωλοῦσιν εἶπεν· Ἄρατε ταῦτα ἐντεῦθεν, μὴ ποιεῖτε τὸν οἶκον τοῦ πατρός μου οἶκον ἐμπορίου.	And to those selling the doves he said, "Take these things out of here! Stop making my Father's house a house of trade!"
17	ἐμνήσθησαν οἱ μαθηταὶ αὐτοῦ ὅτι γεγραμμένον ἐστίν· Ὁ ζῆλος τοῦ οἴκου σου καταφάγεταί με.	His disciples remembered that it is written, "Zeal for your house will consume me."
18	ἀπεκρίθησαν οὖν οἱ Ἰουδαῖοι καὶ εἶπαν αὐτῷ· Τί σημεῖον δεικνύεις ἡμῖν, ὅτι ταῦτα ποιεῖς;	So the Jews responded and said to him, "What sign do you show us for doing these things?"
19	ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς· Λύσατε τὸν ναὸν τοῦτον καὶ ἐν τρισὶν ἡμέραις ἐγερῶ αὐτόν.	Jesus answered and said to them, "Destroy this temple, and in three days I will raise it up."
20	εἶπαν οὖν οἱ Ἰουδαῖοι· Τεσσεράκοντα καὶ ἓξ ἔτεσιν οἰκοδομήθη ὁ ναὸς οὗτος, καὶ σὺ ἐν τρισὶν ἡμέραις ἐγερεῖς αὐτόν;	So the Jews said, "This temple was under construction for forty-six years, and you will raise it up in three days?"
21	ἐκεῖνος δὲ ἔλεγεν περὶ τοῦ ναοῦ τοῦ σώματος αὐτοῦ.	But he was speaking about the temple of his body.
22	ὅτε οὖν ἠγέρθη ἐκ νεκρῶν, ἐμνήσθησαν οἱ μαθηταὶ αὐτοῦ ὅτι τοῦτο ἔλεγεν, καὶ ἐπίστευσαν τῇ γραφῇ καὶ τῷ λόγῳ ὃν εἶπεν ὁ Ἰησοῦς.	So when he was raised from the dead, his disciples remembered that he had said this, and they believed the Scripture and the word that Jesus had spoken.
23	Ὡς δὲ ἦν ἐν τοῖς Ἱεροσολύμοις ἐν τῷ πάσχα ἐν τῇ ἑορτῇ, πολλοὶ ἐπίστευσαν εἰς τὸ ὄνομα αὐτοῦ, θεωροῦντες αὐτοῦ τὰ σημεῖα ἃ ἐποίει·	Now while he was in Jerusalem at the Passover, during the feast, many believed in his name as they observed the signs that he was doing.
24	αὐτὸς δὲ Ἰησοῦς οὐκ ἐπίστευεν αὐτὸν αὐτοῖς διὰ τὸ αὐτὸν γινώσκειν πάντας	But Jesus himself would not entrust himself to them, because he knew them all,
25	καὶ ὅτι οὐ χρείαν εἶχεν ἵνα τις μαρτυρήσῃ περὶ τοῦ ἀνθρώπου, αὐτὸς γὰρ ἐγίνωσκεν τί ἦν ἐν τῷ ἀνθρώπῳ.	and because he had no need for anyone to testify about humankind, for he himself knew what was in each person.

Chapter 3 — Nicodemus; Born from Above

v.	Greek — critical text	English (this translation)
1	Ἦν δὲ ἄνθρωπος ἐκ τῶν Φαρισαίων, Νικόδημος ὄνομα αὐτῷ, ἄρχων τῶν Ἰουδαίων·	Now there was a man from among the Pharisees, Nicodemus by name, a ruler of the Jews.
2	οὗτος ἦλθεν πρὸς αὐτὸν νυκτὸς καὶ εἶπεν αὐτῷ· Ῥαββί, οἴδαμεν ὅτι ἀπὸ θεοῦ ἐλήλυθας διδάσκαλος· οὐδεὶς γὰρ δύναται ταῦτα τὰ σημεῖα ποιεῖν ἃ σὺ ποιεῖς, ἐὰν μὴ ᾖ ὁ θεὸς μετ᾽ αὐτοῦ.	This man came to him by night and said to him, "Rabbi, we know that you have come from God as a teacher, for no one can do these signs that you do unless God is with him."
3	ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ· Ἀμὴν ἀμὴν λέγω σοι, ἐὰν μή τις γεννηθῇ ἄνωθεν, οὐ δύναται ἰδεῖν τὴν βασιλείαν τοῦ θεοῦ.	Jesus answered and said to him, "Truly, truly, I say to you, unless one is born from above, he cannot see the kingdom of God."
4	λέγει πρὸς αὐτὸν ὁ Νικόδημος· Πῶς δύναται ἄνθρωπος γεννηθῆναι γέρων ὤν; μὴ δύναται εἰς τὴν κοιλίαν τῆς μητρὸς αὐτοῦ δεύτερον εἰσελθεῖν καὶ γεννηθῆναι;	Nicodemus says to him, "How can a person be born when he is old? Surely he cannot enter his mother's womb a second time and be born?"
5	ἀπεκρίθη Ἰησοῦς· Ἀμὴν ἀμὴν λέγω σοι, ἐὰν μή τις γεννηθῇ ἐξ ὕδατος καὶ πνεύματος, οὐ δύναται εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ θεοῦ.	Jesus answered, "Truly, truly, I say to you, unless one is born of water and Spirit, he cannot enter the kingdom of God.
6	τὸ γεγεννημένον ἐκ τῆς σαρκὸς σάρξ ἐστιν, καὶ τὸ γεγεννημένον ἐκ τοῦ πνεύματος πνεῦμά ἐστιν.	What is born of the flesh is flesh, and what is born of the Spirit is spirit.
7	μὴ θαυμάσῃς ὅτι εἶπόν σοι Δεῖ ὑμᾶς γεννηθῆναι ἄνωθεν.	Do not be amazed that I said to you, 'You must be born from above.'
8	τὸ πνεῦμα ὅπου θέλει πνεῖ, καὶ τὴν φωνὴν αὐτοῦ ἀκούεις, ἀλλ᾽ οὐκ οἶδας πόθεν ἔρχεται καὶ ποῦ ὑπάγει· οὕτως ἐστὶν πᾶς ὁ γεγεννημένος ἐκ τοῦ πνεύματος.	The wind blows where it wishes, and you hear its sound, but you do not know where it comes from or where it goes; so it is with everyone born of the Spirit."
9	ἀπεκρίθη Νικόδημος καὶ εἶπεν αὐτῷ· Πῶς δύναται ταῦτα γενέσθαι;	Nicodemus answered and said to him, "How can these things be?"
10	ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ· Σὺ εἶ ὁ διδάσκαλος τοῦ Ἰσραὴλ καὶ ταῦτα οὐ γινώσκεις;	Jesus answered and said to him, "You are the teacher of Israel, and yet you do not understand these things?
11	ἀμὴν ἀμὴν λέγω σοι ὅτι ὃ οἴδαμεν λαλοῦμεν καὶ ὃ ἑωράκαμεν μαρτυροῦμεν, καὶ τὴν μαρτυρίαν ἡμῶν οὐ λαμβάνετε.	Truly, truly, I say to you, we speak of what we know and testify to what we have seen, and you do not receive our testimony.
12	εἰ τὰ ἐπίγεια εἶπον ὑμῖν καὶ οὐ πιστεύετε, πῶς ἐὰν εἴπω ὑμῖν τὰ ἐπουράνια πιστεύσετε;	If I told you earthly things and you do not believe, how will you believe if I tell you heavenly things?

v.	Greek — critical text	English (this translation)
13	καὶ οὐδεὶς ἀναβέβηκεν εἰς τὸν οὐρανὸν εἰ μὴ ὁ ἐκ τοῦ οὐρανοῦ καταβάς, ὁ υἱὸς τοῦ ἀνθρώπου.	And no one has ascended into heaven except the one who descended from heaven, the Son of Man.
14	καὶ καθὼς Μωϋσῆς ὕψωσεν τὸν ὄφιν ἐν τῇ ἐρήμῳ, οὕτως ὑψωθῆναι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου,	And just as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up,
15	ἵνα πᾶς ὁ πιστεύων ἐν αὐτῷ ἔχῃ ζωὴν αἰώνιον.	so that everyone who believes in him may have eternal life.
16	Οὕτως γὰρ ἠγάπησεν ὁ θεὸς τὸν κόσμον ὥστε τὸν υἱὸν τὸν μονογενῆ ἔδωκεν, ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπόληται ἀλλὰ ἔχῃ ζωὴν αἰώνιον.	For God so loved the world that he gave the one and only Son, so that everyone who believes in him should not perish but have eternal life.
17	οὐ γὰρ ἀπέστειλεν ὁ θεὸς τὸν υἱὸν εἰς τὸν κόσμον ἵνα κρίνῃ τὸν κόσμον, ἀλλ’ ἵνα σωθῇ ὁ κόσμος δι’ αὐτοῦ.	For God did not send the Son into the world to condemn the world, but so that the world might be saved through him.
18	ὁ πιστεύων εἰς αὐτὸν οὐ κρίνεται· ὁ δὲ μὴ πιστεύων ἤδη κέκριται, ὅτι μὴ πεπίστευκεν εἰς τὸ ὄνομα τοῦ μονογενοῦς υἱοῦ τοῦ θεοῦ.	Whoever believes in him is not condemned, but whoever does not believe has already been condemned, because he has not believed in the name of the one and only Son of God.
19	αὕτη δέ ἐστιν ἡ κρίσις ὅτι τὸ φῶς ἐλήλυθεν εἰς τὸν κόσμον καὶ ἠγάπησαν οἱ ἄνθρωποι μᾶλλον τὸ σκότος ἢ τὸ φῶς, ἦν γὰρ αὐτῶν πονηρὰ τὰ ἔργα.	And this is the judgment: that the light has come into the world, and people loved the darkness rather than the light, for their works were evil.
20	πᾶς γὰρ ὁ φαῦλα πράσσων μισεῖ τὸ φῶς καὶ οὐκ ἔρχεται πρὸς τὸ φῶς, ἵνα μὴ ἐλεγχθῇ τὰ ἔργα αὐτοῦ·	For everyone who practices wicked things hates the light and does not come to the light, lest his works be exposed.
21	ὁ δὲ ποιῶν τὴν ἀλήθειαν ἔρχεται πρὸς τὸ φῶς, ἵνα φανερωθῇ αὐτοῦ τὰ ἔργα ὅτι ἐν θεῷ ἐστιν εἰργασμένα.	But whoever does the truth comes to the light, so that it may be made plain that his works have been done in God.
22	Μετὰ ταῦτα ἦλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὴν Ἰουδαίαν γῆν, καὶ ἐκεῖ διέτριβεν μετ’ αὐτῶν καὶ ἐβάπτιζεν.	After these things Jesus and his disciples went into the Judean countryside, and there he spent time with them and was baptizing.
23	ἦν δὲ καὶ ὁ Ἰωάννης βαπτίζων ἐν Αἰνὼν ἐγγὺς τοῦ Σαλείμ, ὅτι ὕδατα πολλὰ ἦν ἐκεῖ, καὶ παρεγίνοντο καὶ ἐβαπτίζοντο·	And John too was baptizing in Aenon near Salim, because there was abundant water there, and people kept coming and being baptized—
24	οὔπω γὰρ ἦν βεβλημένος εἰς τὴν φυλακὴν ὁ Ἰωάννης.	for John had not yet been thrown into prison.
25	Ἐγένετο οὖν ζήτησις ἐκ τῶν μαθητῶν Ἰωάννου μετὰ Ἰουδαίου περὶ καθαρισμοῦ.	Now a dispute arose between John's disciples and a Jew about purification.

v.	Greek — critical text	English (this translation)
26	καὶ ἦλθον πρὸς τὸν Ἰωάννην καὶ εἶπαν αὐτῷ· Ῥαββί, ὃς ἦν μετὰ σοῦ πέραν τοῦ Ἰορδάνου, ᾧ σὺ μεμαρτύρηκας, ἴδε οὗτος βαπτίζει καὶ πάντες ἔρχονται πρὸς αὐτόν.	And they came to John and said to him, "Rabbi, the one who was with you beyond the Jordan, to whom you have testified—look, he is baptizing, and everyone is coming to him."
27	ἀπεκρίθη Ἰωάννης καὶ εἶπεν· Οὐ δύναται ἄνθρωπος λαμβάνειν οὐδὲ ἓν ἐὰν μὴ ᾖ δεδομένον αὐτῷ ἐκ τοῦ οὐρανοῦ.	John answered and said, "A person can receive nothing unless it has been given to him from heaven.
28	αὐτοὶ ὑμεῖς μοι μαρτυρεῖτε ὅτι εἶπον· Οὐκ εἰμὶ ἐγὼ ὁ χριστός, ἀλλ’ ὅτι Ἀπεσταλμένος εἰμὶ ἔμπροσθεν ἐκείνου.	You yourselves bear me witness that I said, 'I am not the Messiah,' but, 'I have been sent ahead of him.'
29	ὁ ἔχων τὴν νύμφην νυμφίος ἐστίν· ὁ δὲ φίλος τοῦ νυμφίου ὁ ἑστηκὼς καὶ ἀκούων αὐτοῦ, χαρᾷ χαίρει διὰ τὴν φωνὴν τοῦ νυμφίου. αὕτη οὖν ἡ χαρὰ ἡ ἐμὴ πεπλήρωται.	The one who has the bride is the bridegroom; but the friend of the bridegroom, who stands and listens for him, rejoices greatly at the bridegroom's voice. So this joy of mine is now complete.
30	ἐκεῖνον δεῖ αὐξάνειν, ἐμὲ δὲ ἐλαττοῦσθαι.	He must increase, but I must decrease.
31	Ὁ ἄνωθεν ἐρχόμενος ἐπάνω πάντων ἐστίν. ὁ ὢν ἐκ τῆς γῆς ἐκ τῆς γῆς ἐστιν καὶ ἐκ τῆς γῆς λαλεῖ· ὁ ἐκ τοῦ οὐρανοῦ ἐρχόμενος ἐπάνω πάντων ἐστίν·	The one who comes from above is above all; the one who is from the earth belongs to the earth and speaks from the earth. The one who comes from heaven is above all.
32	ὃ ἑώρακεν καὶ ἤκουσεν τοῦτο μαρτυρεῖ, καὶ τὴν μαρτυρίαν αὐτοῦ οὐδεὶς λαμβάνει.	He testifies to what he has seen and heard, yet no one receives his testimony.
33	ὁ λαβὼν αὐτοῦ τὴν μαρτυρίαν ἐσφράγισεν ὅτι ὁ θεὸς ἀληθής ἐστιν.	Whoever does receive his testimony has certified that God is true.
34	ὃν γὰρ ἀπέστειλεν ὁ θεὸς τὰ ῥήματα τοῦ θεοῦ λαλεῖ, οὐ γὰρ ἐκ μέτρου δίδωσιν τὸ πνεῦμα.	For the one whom God sent speaks the words of God, since he gives the Spirit without measure.
35	ὁ πατὴρ ἀγαπᾷ τὸν υἱόν, καὶ πάντα δέδωκεν ἐν τῇ χειρὶ αὐτοῦ.	The Father loves the Son and has given all things into his hand.
36	ὁ πιστεύων εἰς τὸν υἱὸν ἔχει ζωὴν αἰώνιον· ὁ δὲ ἀπειθῶν τῷ υἱῷ οὐκ ὄψεται ζωήν, ἀλλ’ ἡ ὀργὴ τοῦ θεοῦ μένει ἐπ’ αὐτόν.	Whoever believes in the Son has eternal life; but whoever disobeys the Son will not see life—rather, the wrath of God remains on him.

Chapter 4 — The Samaritan Woman; the Official’s Son

v.	Greek — critical text	English (this translation)
1	Ὡς οὖν ἔγνω ὁ Ἰησοῦς ὅτι ἤκουσαν οἱ Φαρισαῖοι ὅτι Ἰησοῦς πλείονας μαθητὰς ποιεῖ καὶ βαπτίζει ἢ Ἰωάννης—	Now when Jesus learned that the Pharisees had heard that Jesus was making and baptizing more disciples than John—
2	καίτοιγε Ἰησοῦς αὐτὸς οὐκ ἐβάπτιζεν ἀλλ’ οἱ μαθηταὶ αὐτοῦ—	although Jesus himself was not baptizing, but his disciples were—
3	ἀφῆκεν τὴν Ἰουδαίαν καὶ ἀπῆλθεν πάλιν εἰς τὴν Γαλιλαίαν.	he left Judea and went away again to Galilee.
4	ἔδει δὲ αὐτὸν διέρχεσθαι διὰ τῆς Σαμαρείας.	And he had to pass through Samaria.
5	ἔρχεται οὖν εἰς πόλιν τῆς Σαμαρείας λεγομένην Συχὰρ πλησίον τοῦ χωρίου ὃ ἔδωκεν Ἰακὼβ τῷ Ἰωσὴφ τῷ υἱῷ αὐτοῦ·	So he comes to a town of Samaria called Sychar, near the plot of land that Jacob had given to his son Joseph.
6	ἦν δὲ ἐκεῖ πηγὴ τοῦ Ἰακώβ. ὁ οὖν Ἰησοῦς κεκοπιακὼς ἐκ τῆς ὁδοιπορίας ἐκαθέζετο οὕτως ἐπὶ τῇ πηγῇ· ὥρα ἦν ὡς ἕκτη.	Jacob's well was there. So Jesus, wearied from the journey, was sitting just as he was beside the well. It was about the sixth hour.
7	Ἔρχεται γυνὴ ἐκ τῆς Σαμαρείας ἀντλῆσαι ὕδωρ. λέγει αὐτῇ ὁ Ἰησοῦς· Δός μοι πεῖν·	A woman of Samaria comes to draw water. Jesus says to her, "Give me a drink"—
8	οἱ γὰρ μαθηταὶ αὐτοῦ ἀπεληλύθεισαν εἰς τὴν πόλιν, ἵνα τροφὰς ἀγοράσωσιν.	for his disciples had gone away into the town to buy food.
9	λέγει οὖν αὐτῷ ἡ γυνὴ ἡ Σαμαρῖτις· Πῶς σὺ Ἰουδαῖος ὢν παρ’ ἐμοῦ πεῖν αἰτεῖς γυναικὸς Σαμαρίτιδος οὔσης; οὐ γὰρ συγχρῶνται Ἰουδαῖοι Σαμαρίταις.	So the Samaritan woman says to him, "How is it that you, a Jew, ask for a drink from me, a Samaritan woman?" (For Jews have no dealings with Samaritans.)
10	ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῇ· Εἰ ᾔδεις τὴν δωρεὰν τοῦ θεοῦ καὶ τίς ἐστιν ὁ λέγων σοι· Δός μοι πεῖν, σὺ ἂν ᾔτησας αὐτὸν καὶ ἔδωκεν ἄν σοι ὕδωρ ζῶν.	Jesus answered and said to her, "If you knew the gift of God, and who it is who says to you, 'Give me a drink,' you would have asked him, and he would have given you living water."
11	λέγει αὐτῷ ἡ γυνή· Κύριε, οὔτε ἄντλημα ἔχεις καὶ τὸ φρέαρ ἐστὶν βαθύ· πόθεν οὖν ἔχεις τὸ ὕδωρ τὸ ζῶν;	The woman says to him, "Sir, you have no bucket, and the well is deep. Where then do you get this living water?
12	μὴ σὺ μείζων εἶ τοῦ πατρὸς ἡμῶν Ἰακώβ, ὃς ἔδωκεν ἡμῖν τὸ φρέαρ καὶ αὐτὸς ἐξ αὐτοῦ ἔπιεν καὶ οἱ υἱοὶ αὐτοῦ καὶ τὰ θρέμματα αὐτοῦ;	Are you greater than our father Jacob, who gave us the well and drank from it himself, with his sons and his livestock?"
13	ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῇ· Πᾶς ὁ πίνων ἐκ τοῦ ὕδατος τούτου διψήσει πάλιν·	Jesus answered and said to her, "Everyone who drinks of this water will be thirsty again,

v.	Greek — critical text	English (this translation)
14	ὃς δ’ ἂν πίῃ ἐκ τοῦ ὕδατος οὗ ἐγὼ δώσω αὐτῷ, οὐ μὴ διψήσει εἰς τὸν αἰῶνα, ἀλλὰ τὸ ὕδωρ ὃ δώσω αὐτῷ γενήσεται ἐν αὐτῷ πηγὴ ὕδατος ἁλλομένου εἰς ζωὴν αἰώνιον.	but whoever drinks of the water that I will give him will never thirst again; rather, the water that I will give him will become in him a spring of water welling up to eternal life."
15	λέγει πρὸς αὐτὸν ἡ γυνή· Κύριε, δός μοι τοῦτο τὸ ὕδωρ, ἵνα μὴ διψῶ μηδὲ διέρχωμαι ἐνθάδε ἀντλεῖν.	The woman says to him, "Sir, give me this water, so that I may not be thirsty or have to keep coming here to draw water."
16	Λέγει αὐτῇ· Ὕπαγε φώνησον τὸν ἄνδρα σου καὶ ἐλθὲ ἐνθάδε.	He says to her, "Go, call your husband and come back here."
17	ἀπεκρίθη ἡ γυνὴ καὶ εἶπεν αὐτῷ· Οὐκ ἔχω ἄνδρα. λέγει αὐτῇ ὁ Ἰησοῦς· Καλῶς εἶπας ὅτι Ἄνδρα οὐκ ἔχω·	The woman answered and said to him, "I have no husband." Jesus says to her, "You have rightly said, 'I have no husband,'
18	πέντε γὰρ ἄνδρας ἔσχες, καὶ νῦν ὃν ἔχεις οὐκ ἔστιν σου ἀνήρ· τοῦτο ἀληθὲς εἴρηκας.	for you have had five husbands, and the one you have now is not your husband. What you have said is true."
19	λέγει αὐτῷ ἡ γυνή· Κύριε, θεωρῶ ὅτι προφήτης εἶ σύ.	The woman says to him, "Sir, I see that you are a prophet.
20	οἱ πατέρες ἡμῶν ἐν τῷ ὄρει τούτῳ προσεκύνησαν· καὶ ὑμεῖς λέγετε ὅτι ἐν Ἱεροσολύμοις ἐστὶν ὁ τόπος ὅπου προσκυνεῖν δεῖ.	Our fathers worshiped on this mountain, but you people say that the place where one must worship is in Jerusalem."
21	λέγει αὐτῇ ὁ Ἰησοῦς· Πίστευέ μοι, γύναι, ὅτι ἔρχεται ὥρα ὅτε οὔτε ἐν τῷ ὄρει τούτῳ οὔτε ἐν Ἱεροσολύμοις προσκυνήσετε τῷ πατρί.	Jesus says to her, "Believe me, woman: an hour is coming when you will worship the Father neither on this mountain nor in Jerusalem.
22	ὑμεῖς προσκυνεῖτε ὃ οὐκ οἴδατε, ἡμεῖς προσκυνοῦμεν ὃ οἴδαμεν, ὅτι ἡ σωτηρία ἐκ τῶν Ἰουδαίων ἐστίν·	You worship what you do not know; we worship what we know, for salvation is from the Jews.
23	ἀλλὰ ἔρχεται ὥρα καὶ νῦν ἐστιν, ὅτε οἱ ἀληθινοὶ προσκυνηταὶ προσκυνήσουσιν τῷ πατρὶ ἐν πνεύματι καὶ ἀληθείᾳ, καὶ γὰρ ὁ πατὴρ τοιούτους ζητεῖ τοὺς προσκυνοῦντας αὐτόν·	But an hour is coming, and is now here, when the true worshipers will worship the Father in spirit and truth; for indeed the Father seeks such people to worship him.
24	πνεῦμα ὁ θεός, καὶ τοὺς προσκυνοῦντας αὐτὸν ἐν πνεύματι καὶ ἀληθείᾳ δεῖ προσκυνεῖν.	God is spirit, and those who worship him must worship in spirit and truth."
25	λέγει αὐτῷ ἡ γυνή· Οἶδα ὅτι Μεσσίας ἔρχεται, ὁ λεγόμενος χριστός· ὅταν ἔλθῃ ἐκεῖνος, ἀναγγελεῖ ἡμῖν ἅπαντα.	The woman says to him, "I know that Messiah is coming (the one called Christ); when he comes, he will tell us all things."
26	λέγει αὐτῇ ὁ Ἰησοῦς· Ἐγώ εἰμι, ὁ λαλῶν σοι.	Jesus says to her, "I am he—the one speaking to you."

v.	Greek — critical text	English (this translation)
27	Καὶ ἐπὶ τούτῳ ἦλθαν οἱ μαθηταὶ αὐτοῦ, καὶ ἐθαύμαζον ὅτι μετὰ γυναικὸς ἐλάλει· οὐδεὶς μέντοι εἶπεν· Τί ζητεῖς; ἢ τί λαλεῖς μετ’ αὐτῆς;	At this point his disciples came, and they were amazed that he was speaking with a woman; yet no one said, "What do you seek?" or, "Why are you speaking with her?"
28	ἀφῆκεν οὖν τὴν ὑδρίαν αὐτῆς ἡ γυνὴ καὶ ἀπῆλθεν εἰς τὴν πόλιν καὶ λέγει τοῖς ἀνθρώποις·	So the woman left her water jar, went away into the town, and says to the people,
29	Δεῦτε ἴδετε ἄνθρωπον ὃς εἶπέ μοι πάντα ὅσα ἐποίησα· μήτι οὗτός ἐστιν ὁ χριστός;	"Come, see a man who told me everything I ever did. Could this be the Christ?"
30	ἐξῆλθον ἐκ τῆς πόλεως καὶ ἤρχοντο πρὸς αὐτόν.	They went out of the town and were coming to him.
31	Ἐν τῷ μεταξὺ ἠρώτων αὐτὸν οἱ μαθηταὶ λέγοντες· Ῥαββί, φάγε.	In the meantime the disciples were urging him, saying, "Rabbi, eat something."
32	ὁ δὲ εἶπεν αὐτοῖς· Ἐγὼ βρῶσιν ἔχω φαγεῖν ἣν ὑμεῖς οὐκ οἴδατε.	But he said to them, "I have food to eat that you do not know about."
33	ἔλεγον οὖν οἱ μαθηταὶ πρὸς ἀλλήλους· Μή τις ἤνεγκεν αὐτῷ φαγεῖν;	So the disciples said to one another, "Has someone brought him something to eat?"
34	λέγει αὐτοῖς ὁ Ἰησοῦς· Ἐμὸν βρῶμά ἐστιν ἵνα ποιήσω τὸ θέλημα τοῦ πέμψαντός με καὶ τελειώσω αὐτοῦ τὸ ἔργον.	Jesus says to them, "My food is to do the will of the one who sent me and to complete his work.
35	οὐχ ὑμεῖς λέγετε ὅτι Ἔτι τετράμηνός ἐστιν καὶ ὁ θερισμὸς ἔρχεται; ἰδοὺ λέγω ὑμῖν, ἐπάρατε τοὺς ὀφθαλμοὺς ὑμῶν καὶ θεάσασθε τὰς χώρας ὅτι λευκαί εἰσιν πρὸς θερισμόν· ἤδη	Do you not say, 'There are still four months, and then comes the harvest'? Look, I tell you, lift up your eyes and see the fields, that they are white for harvest. Already
36	ὁ θερίζων μισθὸν λαμβάνει καὶ συνάγει καρπὸν εἰς ζωὴν αἰώνιον, ἵνα ὁ σπείρων ὁμοῦ χαίρῃ καὶ ὁ θερίζων.	the reaper is receiving wages and gathering fruit for eternal life, so that the sower and the reaper may rejoice together.
37	ἐν γὰρ τούτῳ ὁ λόγος ἐστὶν ἀληθινὸς ὅτι Ἄλλος ἐστὶν ὁ σπείρων καὶ ἄλλος ὁ θερίζων·	For in this the saying holds true: 'One sows and another reaps.'
38	ἐγὼ ἀπέστειλα ὑμᾶς θερίζειν ὃ οὐχ ὑμεῖς κεκοπιάκατε· ἄλλοι κεκοπιάκασιν, καὶ ὑμεῖς εἰς τὸν κόπον αὐτῶν εἰσεληλύθατε.	I sent you to reap what you have not labored for; others have labored, and you have entered into their labor."
39	Ἐκ δὲ τῆς πόλεως ἐκείνης πολλοὶ ἐπίστευσαν εἰς αὐτὸν τῶν Σαμαριτῶν διὰ τὸν λόγον τῆς γυναικὸς μαρτυρούσης ὅτι Εἶπέν μοι πάντα ἃ ἐποίησα.	Now many of the Samaritans from that town believed in him because of the word of the woman who testified, "He told me everything I ever did."
40	ὡς οὖν ἦλθον πρὸς αὐτὸν οἱ Σαμαρῖται, ἠρώτων αὐτὸν μεῖναι παρ’ αὐτοῖς· καὶ ἔμεινεν ἐκεῖ δύο ἡμέρας.	So when the Samaritans came to him, they asked him to stay with them, and he stayed there two days.

v.	Greek — critical text	English (this translation)
41	καὶ πολλῷ πλείους ἐπίστευσαν διὰ τὸν λόγον αὐτοῦ,	And many more believed because of his word,
42	τῇ τε γυναικὶ ἔλεγον ὅτι Οὐκέτι διὰ τὴν σὴν λαλιὰν πιστεύομεν· αὐτοὶ γὰρ ἀκηκόαμεν, καὶ οἴδαμεν ὅτι οὗτός ἐστιν ἀληθῶς ὁ σωτὴρ τοῦ κόσμου.	and they said to the woman, "It is no longer because of what you said that we believe, for we have heard for ourselves, and we know that this man truly is the Savior of the world."
43	Μετὰ δὲ τὰς δύο ἡμέρας ἐξῆλθεν ἐκεῖθεν εἰς τὴν Γαλιλαίαν·	After the two days he departed from there for Galilee.
44	αὐτὸς γὰρ Ἰησοῦς ἐμαρτύρησεν ὅτι προφήτης ἐν τῇ ἰδίᾳ πατρίδι τιμὴν οὐκ ἔχει.	For Jesus himself had testified that a prophet has no honor in his own hometown.
45	ὅτε οὖν ἦλθεν εἰς τὴν Γαλιλαίαν, ἐδέξαντο αὐτὸν οἱ Γαλιλαῖοι, πάντα ἑωρακότες ὅσα ἐποίησεν ἐν Ἰεροσολύμοις ἐν τῇ ἑορτῇ, καὶ αὐτοὶ γὰρ ἦλθον εἰς τὴν ἑορτήν.	So when he came to Galilee, the Galileans welcomed him, having seen all that he had done in Jerusalem at the feast, for they too had gone to the feast.
46	Ἦλθεν οὖν πάλιν εἰς τὴν Κανὰ τῆς Γαλιλαίας, ὅπου ἐποίησεν τὸ ὕδωρ οἶνον. καὶ ἦν τις βασιλικὸς οὗ ὁ υἱὸς ἠσθένει ἐν Καφαρναούμ.	So he came again to Cana in Galilee, where he had made the water wine. And there was a certain royal official whose son was sick in Capernaum.
47	οὗτος ἀκούσας ὅτι Ἰησοῦς ἥκει ἐκ τῆς Ἰουδαίας εἰς τὴν Γαλιλαίαν ἀπῆλθεν πρὸς αὐτὸν καὶ ἠρώτα ἵνα καταβῇ καὶ ἰάσηται αὐτοῦ τὸν υἱόν, ἤμελλεν γὰρ ἀποθνῄσκειν.	When this man heard that Jesus had come from Judea into Galilee, he went to him and asked him to come down and heal his son, for he was about to die.
48	εἶπεν οὖν ὁ Ἰησοῦς πρὸς αὐτόν· Ἐὰν μὴ σημεῖα καὶ τέρατα ἴδητε, οὐ μὴ πιστεύσητε.	So Jesus said to him, "Unless you people see signs and wonders, you will never believe."
49	λέγει πρὸς αὐτὸν ὁ βασιλικός· Κύριε, κατάβηθι πρὶν ἀποθανεῖν τὸ παιδίον μου.	The royal official says to him, "Sir, come down before my child dies."
50	λέγει αὐτῷ ὁ Ἰησοῦς· Πορεύου· ὁ υἱός σου ζῇ. ἐπίστευσεν ὁ ἄνθρωπος τ�ῳ λόγῳ ὃν εἶπεν αὐτῷ ὁ Ἰησοῦς καὶ ἐπορεύετο.	Jesus says to him, "Go; your son lives." The man believed the word that Jesus spoke to him and went on his way.
51	ἤδη δὲ αὐτοῦ καταβαίνοντος οἱ δοῦλοι αὐτοῦ ὑπήντησαν αὐτῷ λέγοντες ὅτι ὁ παῖς αὐτοῦ ζῇ.	And as he was now going down, his servants met him, saying that his boy was alive.
52	ἐπύθετο οὖν τὴν ὥραν παρ’ αὐτῶν ἐν ᾗ κομψότερον ἔσχεν· εἶπαν οὖν αὐτῷ ὅτι Ἐχθὲς ὥραν ἑβδόμην ἀφῆκεν αὐτὸν ὁ πυρετός.	So he asked them the hour when he had begun to get better, and they said to him, "Yesterday at the seventh hour the fever left him."
53	ἔγνω οὖν ὁ πατὴρ ὅτι ἐκείνῃ τῇ ὥρᾳ ἐν ᾗ εἶπεν αὐτῷ ὁ Ἰησοῦς· Ὁ υἱός σου ζῇ, καὶ ἐπίστευσεν αὐτὸς καὶ ἡ οἰκία αὐτοῦ ὅλη.	Then the father knew that it was at that hour when Jesus had said to him, "Your son lives." And he himself believed, along with his whole household.

v.	Greek — critical text	English (this translation)
54	τοῦτο δὲ πάλιν δεύτερον σημεῖον ἐποίησεν ὁ Ἰησοῦς ἐλθὼν ἐκ τῆς Ἰουδαίας εἰς τὴν Γαλιλαίαν.	This was now the second sign that Jesus did when he had come from Judea into Galilee.

Chapter 5 — Healing at the Pool; the Authority of the Son

Verse 4 (the angel troubling the water) is absent from the earliest and best manuscripts and is omitted in the critical text; the numbering therefore passes from v. 3 to v. 5. See the note on 5:3b–4.

v.	Greek — critical text	English (this translation)
1	Μετὰ ταῦτα ἦν ἑορτὴ τῶν Ἰουδαίων, καὶ ἀνέβη Ἰησοῦς εἰς Ἱεροσόλυμα.	After these things there was a feast of the Jews, and Jesus went up to Jerusalem.
2	ἔστιν δὲ ἐν τοῖς Ἱεροσολύμοις ἐπὶ τῇ προβατικῇ κολυμβήθρα ἡ ἐπιλεγομένη Ἑβραϊστὶ Βηθεσδά, πέντε στοὰς ἔχουσα·	Now in Jerusalem, by the Sheep Gate, there is a pool, called in Hebrew Bethesda, which has five covered colonnades.
3	ἐν ταύταις κατέκειτο πλῆθος τῶν ἀσθενούντων, τυφλῶν, χωλῶν, ξηρῶν.	In these lay a multitude of the sick—blind, lame, and paralyzed.
5	ἦν δέ τις ἄνθρωπος ἐκεῖ τριάκοντα ὀκτὼ ἔτη ἔχων ἐν τῇ ἀσθενείᾳ αὐτοῦ·	And a certain man was there who had been ill for thirty-eight years.
6	τοῦτον ἰδὼν ὁ Ἰησοῦς κατακείμενον, καὶ γνοὺς ὅτι πολὺν ἤδη χρόνον ἔχει, λέγει αὐτῷ· Θέλεις ὑγιὴς γενέσθαι;	When Jesus saw him lying there and knew that he had already been there a long time, he says to him, "Do you want to be made well?"
7	ἀπεκρίθη αὐτῷ ὁ ἀσθενῶν· Κύριε, ἄνθρωπον οὐκ ἔχω ἵνα ὅταν ταραχθῇ τὸ ὕδωρ βάλῃ με εἰς τὴν κολυμβήθραν· ἐν ᾧ δὲ ἔρχομαι ἐγὼ ἄλλος πρὸ ἐμοῦ καταβαίνει.	The sick man answered him, "Sir, I have no one to put me into the pool when the water is stirred up; while I am coming, another steps down ahead of me."
8	λέγει αὐτῷ ὁ Ἰησοῦς· Ἔγειρε ἆρον τὸν κράβαττόν σου καὶ περιπάτει.	Jesus says to him, "Get up, take up your mat, and walk."
9	καὶ εὐθέως ἐγένετο ὑγιὴς ὁ ἄνθρωπος καὶ ἦρε τὸν κράβαττον αὐτοῦ καὶ περιεπάτει. Ἦν δὲ σάββατον ἐν ἐκείνῃ τῇ ἡμέρᾳ.	And at once the man was made well, and he took up his mat and began to walk. Now that day was a Sabbath.
10	ἔλεγον οὖν οἱ Ἰουδαῖοι τῷ τεθεραπευμένῳ· Σάββατόν ἐστιν, καὶ οὐκ ἔξεστίν σοι ἆραι τὸν κράβαττον.	So the Jews said to the man who had been healed, "It is the Sabbath, and it is not lawful for you to carry your mat."
11	ὃς δὲ ἀπεκρίθη αὐτοῖς· Ὁ ποιήσας με ὑγιῆ ἐκεῖνός μοι εἶπεν Ἆρον τὸν κράβαττόν σου καὶ περιπάτει.	But he answered them, "The one who made me well, that man said to me, 'Take up your mat and walk.'"
12	ἠρώτησαν οὖν αὐτόν· Τίς ἐστιν ὁ ἄνθρωπος ὁ εἰπών σοι· Ἆρον καὶ περιπάτει;	They asked him, "Who is the man who said to you, 'Take it up and walk'?"
13	ὁ δὲ ἰαθεὶς οὐκ ᾔδει τίς ἐστιν, ὁ γὰρ Ἰησοῦς ἐξένευσεν ὄχλου ὄντος ἐν τῷ τόπῳ.	But the one who had been healed did not know who it was, for Jesus had slipped away, since there was a crowd in that place.
14	μετὰ ταῦτα εὑρίσκει αὐτὸν ὁ Ἰησοῦς ἐν τῷ ἱερῷ καὶ εἶπεν αὐτῷ· Ἴδε ὑγιὴς γέγονας· μηκέτι ἁμάρτανε, ἵνα μὴ χεῖρόν σοί τι γένηται.	After this Jesus finds him in the temple and said to him, "Look, you have been made well. Sin no more, lest something worse happen to you."

v.	Greek — critical text	English (this translation)
15	ἀπῆλθεν ὁ ἄνθρωπος καὶ ἀνήγγειλεν τοῖς Ἰουδαίοις ὅτι Ἰησοῦς ἐστιν ὁ ποιήσας αὐτὸν ὑγιῆ.	The man went off and told the Jews that it was Jesus who had made him well.
16	καὶ διὰ τοῦτο ἐδίωκον οἱ Ἰουδαῖοι τὸν Ἰησοῦν ὅτι ταῦτα ἐποίει ἐν σαββάτῳ.	And for this reason the Jews began persecuting Jesus, because he was doing these things on the Sabbath.
17	ὁ δὲ ἀπεκρίνατο αὐτοῖς· Ὁ πατήρ μου ἕως ἄρτι ἐργάζεται κἀγὼ ἐργάζομαι.	But he answered them, "My Father is working until now, and I too am working."
18	διὰ τοῦτο οὖν μᾶλλον ἐζήτουν αὐτὸν οἱ Ἰουδαῖοι ἀποκτεῖναι ὅτι οὐ μόνον ἔλυε τὸ σάββατον, ἀλλὰ καὶ πατέρα ἴδιον ἔλεγε τὸν θεόν, ἴσον ἑαυτὸν ποιῶν τῷ θεῷ.	For this reason, then, the Jews were seeking all the more to kill him, because he was not only breaking the Sabbath but was even calling God his own Father, making himself equal with God.
19	Ἀπεκρίνατο οὖν ὁ Ἰησοῦς καὶ ἔλεγεν αὐτοῖς· Ἀμὴν ἀμὴν λέγω ὑμῖν, οὐ δύναται ὁ υἱὸς ποιεῖν ἀφ’ ἑαυτοῦ οὐδὲν ἐὰν μή τι βλέπῃ τὸν πατέρα ποιοῦντα· ἃ γὰρ ἂν ἐκεῖνος ποιῇ, ταῦτα καὶ ὁ υἱὸς ὁμοίως ποιεῖ.	So Jesus answered and said to them, "Truly, truly, I say to you, the Son can do nothing of his own accord, but only what he sees the Father doing; for whatever that one does, these things the Son likewise does.
20	ὁ γὰρ πατὴρ φιλεῖ τὸν υἱὸν καὶ πάντα δείκνυσιν αὐτῷ ἃ αὐτὸς ποιεῖ, καὶ μείζονα τούτων δείξει αὐτῷ ἔργα, ἵνα ὑμεῖς θαυμάζητε.	For the Father loves the Son and shows him all that he himself does; and he will show him greater works than these, so that you may marvel.
21	ὥσπερ γὰρ ὁ πατὴρ ἐγείρει τοὺς νεκροὺς καὶ ζῳοποιεῖ, οὕτως καὶ ὁ υἱὸς οὓς θέλει ζῳοποιεῖ.	For just as the Father raises the dead and gives them life, so also the Son gives life to whomever he wishes.
22	οὐδὲ γὰρ ὁ πατὴρ κρίνει οὐδένα, ἀλλὰ τὴν κρίσιν πᾶσαν δέδωκεν τῷ υἱῷ,	For the Father judges no one, but has given all judgment to the Son,
23	ἵνα πάντες τιμῶσι τὸν υἱὸν καθὼς τιμῶσι τὸν πατέρα. ὁ μὴ τιμῶν τὸν υἱὸν οὐ τιμᾷ τὸν πατέρα τὸν πέμψαντα αὐτόν.	so that all may honor the Son just as they honor the Father. Whoever does not honor the Son does not honor the Father who sent him.
24	Ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι ὁ τὸν λόγον μου ἀκούων καὶ πιστεύων τῷ πέμψαντί με ἔχει ζωὴν αἰώνιον, καὶ εἰς κρίσιν οὐκ ἔρχεται ἀλλὰ μεταβέβηκεν ἐκ τοῦ θανάτου εἰς τὴν ζωήν.	Truly, truly, I say to you, whoever hears my word and believes the one who sent me has eternal life and does not come into judgment, but has passed from death into life.
25	Ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι ἔρχεται ὥρα καὶ νῦν ἐστιν ὅτε οἱ νεκροὶ ἀκούσουσιν τῆς φωνῆς τοῦ υἱοῦ τοῦ θεοῦ καὶ οἱ ἀκούσαντες ζήσουσιν.	Truly, truly, I say to you, an hour is coming, and is now here, when the dead will hear the voice of the Son of God, and those who hear will live.

v.	Greek — critical text	English (this translation)
26	ὥσπερ γὰρ ὁ πατὴρ ἔχει ζωὴν ἐν ἑαυτῷ, οὕτως καὶ τῷ υἱῷ ἔδωκεν ζωὴν ἔχειν ἐν ἑαυτῷ·	For just as the Father has life in himself, so also he has granted the Son to have life in himself.
27	καὶ ἐξουσίαν ἔδωκεν αὐτῷ κρίσιν ποιεῖν, ὅτι υἱὸς ἀνθρώπου ἐστίν.	And he has given him authority to execute judgment, because he is the Son of Man.
28	μὴ θαυμάζετε τοῦτο, ὅτι ἔρχεται ὥρα ἐν ᾗ πάντες οἱ ἐν τοῖς μνημείοις ἀκούσουσιν τῆς φωνῆς αὐτοῦ	Do not be amazed at this, for an hour is coming when all who are in the tombs will hear his voice
29	καὶ ἐκπορεύσονται οἱ τὰ ἀγαθὰ ποιήσαντες εἰς ἀνάστασιν ζωῆς, οἱ δὲ τὰ φαῦλα πράξαντες εἰς ἀνάστασιν κρίσεως.	and will come out—those who have done good things to a resurrection of life, and those who have practiced wicked things to a resurrection of judgment.
30	Οὐ δύναμαι ἐγὼ ποιεῖν ἀπ’ ἐμαυτοῦ οὐδέν· καθὼς ἀκούω κρίνω, καὶ ἡ κρίσις ἡ ἐμὴ δικαία ἐστίν, ὅτι οὐ ζητῶ τὸ θέλημα τὸ ἐμὸν ἀλλὰ τὸ θέλημα τοῦ πέμψαντός με.	I can do nothing of my own accord. 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.
31	Ἐὰν ἐγὼ μαρτυρῶ περὶ ἐμαυτοῦ, ἡ μαρτυρία μου οὐκ ἔστιν ἀληθής·	If I testify about myself, my testimony is not valid.
32	ἄλλος ἐστὶν ὁ μαρτυρῶν περὶ ἐμοῦ, καὶ οἶδα ὅτι ἀληθής ἐστιν ἡ μαρτυρία ἣν μαρτυρεῖ περὶ ἐμοῦ.	There is another who testifies about me, and I know that the testimony he gives about me is valid.
33	ὑμεῖς ἀπεστάλκατε πρὸς Ἰωάννην, καὶ μεμαρτύρηκε τῇ ἀληθείᾳ·	You have sent to John, and he has testified to the truth.
34	ἐγὼ δὲ οὐ παρὰ ἀνθρώπου τὴν μαρτυρίαν λαμβάνω, ἀλλὰ ταῦτα λέγω ἵνα ὑμεῖς σωθῆτε.	Not that I accept human testimony, but I say these things so that you may be saved.
35	ἐκεῖνος ἦν ὁ λύχνος ὁ καιόμενος καὶ φαίνων, ὑμεῖς δὲ ἠθελήσατε ἀγαλλιαθῆναι πρὸς ὥραν ἐν τῷ φωτὶ αὐτοῦ·	That man was the lamp, burning and shining, and for an hour you were willing to rejoice in his light.
36	ἐγὼ δὲ ἔχω τὴν μαρτυρίαν μείζω τοῦ Ἰωάννου, τὰ γὰρ ἔργα ἃ δέδωκέν μοι ὁ πατὴρ ἵνα τελειώσω αὐτά, αὐτὰ τὰ ἔργα ἃ ποιῶ, μαρτυρεῖ περὶ ἐμοῦ ὅτι ὁ πατήρ με ἀπέσταλκεν,	But I have testimony greater than John's; for the works that the Father has given me to complete—the very works that I am doing—testify about me, that the Father has sent me.
37	καὶ ὁ πέμψας με πατὴρ ἐκεῖνος μεμαρτύρηκεν περὶ ἐμοῦ. οὔτε φωνὴν αὐτοῦ πώποτε ἀκηκόατε οὔτε εἶδος αὐτοῦ ἑωράκατε,	And the Father who sent me, he himself has testified about me. You have never heard his voice nor seen his form,
38	καὶ τὸν λόγον αὐτοῦ οὐκ ἔχετε ἐν ὑμῖν μένοντα, ὅτι ὃν ἀπέστειλεν ἐκεῖνος τούτῳ ὑμεῖς οὐ πιστεύετε.	and you do not have his word remaining in you, because you do not believe the one whom he sent.

v.	Greek — critical text	English (this translation)
39	Ἐραυνᾶτε τὰς γραφάς, ὅτι ὑμεῖς δοκεῖτε ἐν αὐταῖς ζωὴν αἰώνιον ἔχειν· καὶ ἐκεῖναί εἰσιν αἱ μαρτυροῦσαι περὶ ἐμοῦ·	You search the Scriptures because you think that in them you have eternal life; and it is they that testify about me,
40	καὶ οὐ θέλετε ἐλθεῖν πρός με ἵνα ζωὴν ἔχητε.	yet you are not willing to come to me so that you may have life.
41	δόξαν παρὰ ἀνθρώπων οὐ λαμβάνω,	I do not accept glory from people,
42	ἀλλὰ ἔγνωκα ὑμᾶς ὅτι τὴν ἀγάπην τοῦ θεοῦ οὐκ ἔχετε ἐν ἑαυτοῖς.	but I know you, that you do not have the love of God in yourselves.
43	ἐγὼ ἐλήλυθα ἐν τῷ ὀνόματι τοῦ πατρός μου καὶ οὐ λαμβάνετέ με· ἐὰν ἄλλος ἔλθῃ ἐν τῷ ὀνόματι τῷ ἰδίῳ, ἐκεῖνον λήμψεσθε.	I have come in my Father's name, and you do not receive me; if another comes in his own name, him you will receive.
44	πῶς δύνασθε ὑμεῖς πιστεῦσαι, δόξαν παρ’ ἀλλήλων λαμβάνοντες, καὶ τὴν δόξαν τὴν παρὰ τοῦ μόνου θεοῦ οὐ ζητεῖτε;	How can you believe, when you accept glory from one another and do not seek the glory that comes from the only God?
45	μὴ δοκεῖτε ὅτι ἐγὼ κατηγορήσω ὑμῶν πρὸς τὸν πατέρα· ἔστιν ὁ κατηγορῶν ὑμῶν Μωϋσῆς, εἰς ὃν ὑμεῖς ἠλπίκατε.	Do not think that I will accuse you before the Father; the one who accuses you is Moses, on whom you have set your hope.
46	εἰ γὰρ ἐπιστεύετε Μωϋσεῖ, ἐπιστεύετε ἂν ἐμοί, περὶ γὰρ ἐμοῦ ἐκεῖνος ἔγραψεν.	For if you believed Moses, you would believe me, for he wrote about me.
47	εἰ δὲ τοῖς ἐκείνου γράμμασιν οὐ πιστεύετε, πῶς τοῖς ἐμοῖς ῥήμασιν πιστεύσετε;	But if you do not believe his writings, how will you believe my words?"

Chapter 6 — The Five Thousand; the Bread of Life

v.	Greek — critical text	English (this translation)
1	Μετὰ ταῦτα ἀπῆλθεν ὁ Ἰησοῦς πέραν τῆς θαλάσσης τῆς Γαλιλαίας τῆς Τιβεριάδος.	After these things Jesus went away to the other side of the Sea of Galilee (that is, of Tiberias).
2	ἠκολούθει δὲ αὐτῷ ὄχλος πολύς, ὅτι ἐθεώρουν τὰ σημεῖα ἃ ἐποίει ἐπὶ τῶν ἀσθενούντων.	And a large crowd was following him, because they kept seeing the signs that he was doing on the sick.
3	ἀνῆλθεν δὲ εἰς τὸ ὄρος Ἰησοῦς, καὶ ἐκεῖ ἐκάθητο μετὰ τῶν μαθητῶν αὐτοῦ.	Jesus went up on the mountain, and there he sat down with his disciples.
4	ἦν δὲ ἐγγὺς τὸ πάσχα, ἡ ἑορτὴ τῶν Ἰουδαίων.	Now the Passover, the feast of the Jews, was near.
5	ἐπάρας οὖν τοὺς ὀφθαλμοὺς ὁ Ἰησοῦς καὶ θεασάμενος ὅτι πολὺς ὄχλος ἔρχεται πρὸς αὐτὸν λέγει πρὸς Φίλιππον· Πόθεν ἀγοράσωμεν ἄρτους ἵνα φάγωσιν οὗτοι;	So when Jesus lifted up his eyes and saw that a large crowd was coming toward him, he says to Philip, "Where are we to buy bread, so that these people may eat?"
6	τοῦτο δὲ ἔλεγεν πειράζων αὐτόν, αὐτὸς γὰρ ᾔδει τί ἔμελλεν ποιεῖν.	He was saying this to test him, for he himself knew what he was about to do.
7	ἀπεκρίθη αὐτῷ Φίλιππος· Διακοσίων δηναρίων ἄρτοι οὐκ ἀρκοῦσιν αὐτοῖς ἵνα ἕκαστος βραχύ τι λάβῃ.	Philip answered him, "Two hundred denarii worth of bread is not enough for them, for each to receive a little."
8	λέγει αὐτῷ εἷς ἐκ τῶν μαθητῶν αὐτοῦ, Ἀνδρέας ὁ ἀδελφὸς Σίμωνος Πέτρου·	One of his disciples, Andrew, the brother of Simon Peter, says to him,
9	Ἔστιν παιδάριον ὧδε ὃς ἔχει πέντε ἄρτους κριθίνους καὶ δύο ὀψάρια· ἀλλὰ ταῦτα τί ἐστιν εἰς τοσούτους;	"There is a boy here who has five barley loaves and two fish—but what are these for so many?"
10	εἶπεν ὁ Ἰησοῦς· Ποιήσατε τοὺς ἀνθρώπους ἀναπεσεῖν. ἦν δὲ χόρτος πολὺς ἐν τῷ τόπῳ. ἀνέπεσαν οὖν οἱ ἄνδρες τὸν ἀριθμὸν ὡς πεντακισχίλιοι.	Jesus said, "Have the people sit down." Now there was much grass in the place. So the men sat down, about five thousand in number.
11	ἔλαβεν οὖν τοὺς ἄρτους ὁ Ἰησοῦς καὶ εὐχαριστήσας διέδωκεν τοῖς ἀνακειμένοις, ὁμοίως καὶ ἐκ τῶν ὀψαρίων ὅσον ἤθελον.	Then Jesus took the loaves, and when he had given thanks, he distributed them to those reclining—likewise also the fish, as much as they wanted.
12	ὡς δὲ ἐνεπλήσθησαν λέγει τοῖς μαθηταῖς αὐτοῦ· Συναγάγετε τὰ περισσεύσαντα κλάσματα, ἵνα μή τι ἀπόληται.	And when they were filled, he says to his disciples, "Gather up the leftover fragments, so that nothing may be lost."
13	συνήγαγον οὖν, καὶ ἐγέμισαν δώδεκα κοφίνους κλασμάτων ἐκ τῶν πέντε ἄρτων τῶν κριθίνων ἃ ἐπερίσσευσαν τοῖς βεβρωκόσιν.	So they gathered them up and filled twelve baskets with fragments from the five barley loaves left over by those who had eaten.

v.	Greek — critical text	English (this translation)
14	οἱ οὖν ἄνθρωποι ἰδόντες ὃ ἐποίησεν σημεῖον ἔλεγον ὅτι Οὗτός ἐστιν ἀληθῶς ὁ προφήτης ὁ ἐρχόμενος εἰς τὸν κόσμον.	When the people saw the sign that he did, they began saying, "This truly is the Prophet who is to come into the world."
15	Ἰησοῦς οὖν γνοὺς ὅτι μέλλουσιν ἔρχεσθαι καὶ ἁρπάζειν αὐτὸν ἵνα ποιήσωσιν βασιλέα ἀνεχώρησεν πάλιν εἰς τὸ ὄρος αὐτὸς μόνος.	So Jesus, knowing that they were about to come and seize him to make him king, withdrew again to the mountain by himself, alone.
16	Ὡς δὲ ὀψία ἐγένετο κατέβησαν οἱ μαθηταὶ αὐτοῦ ἐπὶ τὴν θάλασσαν,	When evening came, his disciples went down to the sea,
17	καὶ ἐμβάντες εἰς πλοῖον ἤρχοντο πέραν τῆς θαλάσσης εἰς Καφαρναούμ. καὶ σκοτία ἤδη ἐγεγόνει καὶ οὔπω ἐληλύθει πρὸς αὐτοὺς ὁ Ἰησοῦς,	and getting into a boat, they were crossing the sea to Capernaum. It had already grown dark, and Jesus had not yet come to them.
18	ἥ τε θάλασσα ἀνέμου μεγάλου πνέοντος διεγείρετο.	And the sea was rising because a strong wind was blowing.
19	ἐληλακότες οὖν ὡς σταδίους εἴκοσι πέντε ἢ τριάκοντα θεωροῦσιν τὸν Ἰησοῦν περιπατοῦντα ἐπὶ τῆς θαλάσσης καὶ ἐγγὺς τοῦ πλοίου γινόμενον, καὶ ἐφοβήθησαν.	When they had rowed about twenty-five or thirty stadia, they see Jesus walking on the sea and drawing near to the boat, and they were afraid.
20	ὁ δὲ λέγει αὐτοῖς· Ἐγώ εἰμι, μὴ φοβεῖσθε.	But he says to them, "It is I; do not be afraid."
21	ἤθελον οὖν λαβεῖν αὐτὸν εἰς τὸ πλοῖον, καὶ εὐθέως ἐγένετο τὸ πλοῖον ἐπὶ τῆς γῆς εἰς ἣν ὑπῆγον.	Then they were willing to take him into the boat, and immediately the boat was at the land to which they were going.
22	Τῇ ἐπαύριον ὁ ὄχλος ὁ ἑστηκὼς πέραν τῆς θαλάσσης εἶδον ὅτι πλοιάριον ἄλλο οὐκ ἦν ἐκεῖ εἰ μὴ ἕν, καὶ ὅτι οὐ συνεισῆλθεν τοῖς μαθηταῖς αὐτοῦ ὁ Ἰησοῦς εἰς τὸ πλοῖον ἀλλὰ μόνοι οἱ μαθηταὶ αὐτοῦ ἀπῆλθον·	The next day the crowd that had stayed on the other side of the sea saw that there had been only one boat there, and that Jesus had not entered the boat with his disciples, but that his disciples had gone away alone.
23	ἀλλὰ ἦλθεν πλοιάρια ἐκ Τιβεριάδος ἐγγὺς τοῦ τόπου ὅπου ἔφαγον τὸν ἄρτον εὐχαριστήσαντος τοῦ κυρίου.	Other boats came from Tiberias near the place where they had eaten the bread after the Lord had given thanks.
24	ὅτε οὖν εἶδεν ὁ ὄχλος ὅτι Ἰησοῦς οὐκ ἔστιν ἐκεῖ οὐδὲ οἱ μαθηταὶ αὐτοῦ, ἐνέβησαν αὐτοὶ εἰς τὰ πλοιάρια καὶ ἦλθον εἰς Καφαρναοὺμ ζητοῦντες τὸν Ἰησοῦν.	So when the crowd saw that Jesus was not there, nor his disciples, they themselves got into the boats and came to Capernaum, seeking Jesus.
25	Καὶ εὑρόντες αὐτὸν πέραν τῆς θαλάσσης εἶπον αὐτῷ· Ῥαββί, πότε ὧδε γέγονας;	And finding him on the other side of the sea, they said to him, "Rabbi, when did you get here?"
26	ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς καὶ εἶπεν· Ἀμὴν ἀμὴν λέγω ὑμῖν, ζητεῖτέ με οὐχ ὅτι εἴδετε	Jesus answered them and said, "Truly, truly, I say to you, you are seeking me not

v.	Greek — critical text	English (this translation)
	σημεῖα ἀλλ’ ὅτι ἐφάγετε ἐκ τῶν ἄρτων καὶ ἐχορτάσθητε·	because you saw signs, but because you ate of the loaves and were filled.
27	ἐργάζεσθε μὴ τὴν βρῶσιν τὴν ἀπολλυμένην ἀλλὰ τὴν βρῶσιν τὴν μένουσαν εἰς ζωὴν αἰώνιον, ἣν ὁ υἱὸς τοῦ ἀνθρώπου ὑμῖν δώσει, τοῦτον γὰρ ὁ πατὴρ ἐσφράγισεν ὁ θεός.	Do not work for the food that perishes, but for the food that endures to eternal life, which the Son of Man will give you; for on him God the Father has set his seal."
28	εἶπον οὖν πρὸς αὐτόν· Τί ποιῶμεν ἵνα ἐργαζώμεθα τὰ ἔργα τοῦ θεοῦ;	So they said to him, "What must we do, to be doing the works of God?"
29	ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς· Τοῦτό ἐστιν τὸ ἔργον τοῦ θεοῦ ἵνα πιστεύητε εἰς ὃν ἀπέστειλεν ἐκεῖνος.	Jesus answered and said to them, "This is the work of God: that you believe in the one whom he has sent."
30	εἶπον οὖν αὐτῷ· Τί οὖν ποιεῖς σὺ σημεῖον, ἵνα ἴδωμεν καὶ πιστεύσωμέν σοι; τί ἐργάζῃ;	So they said to him, "Then what sign do you do, so that we may see and believe you? What work do you perform?
31	οἱ πατέρες ἡμῶν τὸ μάννα ἔφαγον ἐν τῇ ἐρήμῳ, καθώς ἐστιν γεγραμμένον· Ἄρτον ἐκ τοῦ οὐρανοῦ ἔδωκεν αὐτοῖς φαγεῖν.	Our fathers ate the manna in the wilderness, as it is written, 'He gave them bread from heaven to eat.'"
32	εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς· Ἀμὴν ἀμὴν λέγω ὑμῖν, οὐ Μωϋσῆς δέδωκεν ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ, ἀλλ’ ὁ πατήρ μου δίδωσιν ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ τὸν ἀληθινόν·	So Jesus said to them, "Truly, truly, I say to you, it was not Moses who gave you the bread from heaven, but my Father gives you the true bread from heaven.
33	ὁ γὰρ ἄρτος τοῦ θεοῦ ἐστιν ὁ καταβαίνων ἐκ τοῦ οὐρανοῦ καὶ ζωὴν διδοὺς τῷ κόσμῳ.	For the bread of God is the one who comes down from heaven and gives life to the world."
34	εἶπον οὖν πρὸς αὐτόν· Κύριε, πάντοτε δὸς ἡμῖν τὸν ἄρτον τοῦτον.	So they said to him, "Sir, give us this bread always."
35	Εἶπεν αὐτοῖς ὁ Ἰησοῦς· Ἐγώ εἰμι ὁ ἄρτος τῆς ζωῆς· ὁ ἐρχόμενος πρὸς ἐμὲ οὐ μὴ πεινάσῃ, καὶ ὁ πιστεύων εἰς ἐμὲ οὐ μὴ διψήσει πώποτε.	Jesus said to them, "I am the bread of life. Whoever comes to me will never hunger, and whoever believes in me will never thirst.
36	ἀλλ’ εἶπον ὑμῖν ὅτι καὶ ἑωράκατέ με καὶ οὐ πιστεύετε.	But I told you that you have even seen me, and yet you do not believe.
37	πᾶν ὃ δίδωσίν μοι ὁ πατὴρ πρὸς ἐμὲ ἥξει, καὶ τὸν ἐρχόμενον πρός με οὐ μὴ ἐκβάλω ἔξω,	All that the Father gives me will come to me, and the one who comes to me I will never cast out,
38	ὅτι καταβέβηκα ἀπὸ τοῦ οὐρανοῦ οὐχ ἵνα ποιῶ τὸ θέλημα τὸ ἐμὸν ἀλλὰ τὸ θέλημα τοῦ πέμψαντός με·	for I have come down from heaven not to do my own will but the will of the one who sent me.
39	τοῦτο δέ ἐστιν τὸ θέλημα τοῦ πέμψαντός με ἵνα πᾶν ὃ δέδωκέν μοι μὴ ἀπολέσω ἐξ αὐτοῦ ἀλλὰ ἀναστήσω αὐτὸ τῇ ἐσχάτῃ ἡμέρᾳ.	And this is the will of the one who sent me: that I should lose none of all that he has given me, but should raise it up on the last day.

v.	Greek — critical text	English (this translation)
40	τοῦτο γάρ ἐστιν τὸ θέλημα τοῦ πατρός μου ἵνα πᾶς ὁ θεωρῶν τὸν υἱὸν καὶ πιστεύων εἰς αὐτὸν ἔχῃ ζωὴν αἰώνιον, καὶ ἀναστήσω αὐτὸν ἐγὼ τῇ ἐσχάτῃ ἡμέρᾳ.	For this is the will of my Father: that everyone who looks on the Son and believes in him should have eternal life, and I will raise him up on the last day."
41	Ἐγόγγυζον οὖν οἱ Ἰουδαῖοι περὶ αὐτοῦ ὅτι εἶπεν· Ἐγώ εἰμι ὁ ἄρτος ὁ καταβὰς ἐκ τοῦ οὐρανοῦ,	So the Jews grumbled about him because he said, "I am the bread that came down from heaven,"
42	καὶ ἔλεγον· Οὐχ οὗτός ἐστιν Ἰησοῦς ὁ υἱὸς Ἰωσήφ, οὗ ἡμεῖς οἴδαμεν τὸν πατέρα καὶ τὴν μητέρα; πῶς νῦν λέγει ὅτι Ἐκ τοῦ οὐρανοῦ καταβέβηκα;	and they said, "Is this not Jesus, the son of Joseph, whose father and mother we know? How does he now say, 'I have come down from heaven'?"
43	ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς· Μὴ γογγύζετε μετ᾽ ἀλλήλων.	Jesus answered and said to them, "Stop grumbling among yourselves.
44	οὐδεὶς δύναται ἐλθεῖν πρός με ἐὰν μὴ ὁ πατὴρ ὁ πέμψας με ἑλκύσῃ αὐτόν, κἀγὼ ἀναστήσω αὐτὸν ἐν τῇ ἐσχάτῃ ἡμέρᾳ.	No one can come to me unless the Father who sent me draws him, and I will raise him up on the last day.
45	ἔστιν γεγραμμένον ἐν τοῖς προφήταις· Καὶ ἔσονται πάντες διδακτοὶ θεοῦ· πᾶς ὁ ἀκούσας παρὰ τοῦ πατρὸς καὶ μαθὼν ἔρχεται πρὸς ἐμέ.	It is written in the Prophets, 'And they will all be taught by God.' Everyone who has heard and learned from the Father comes to me—
46	οὐχ ὅτι τὸν πατέρα ἑώρακέν τις εἰ μὴ ὁ ὢν παρὰ τοῦ θεοῦ, οὗτος ἑώρακεν τὸν πατέρα.	not that anyone has seen the Father except the one who is from God; he has seen the Father.
47	ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ πιστεύων ἔχει ζωὴν αἰώνιον.	Truly, truly, I say to you, whoever believes has eternal life.
48	ἐγώ εἰμι ὁ ἄρτος τῆς ζωῆς·	I am the bread of life.
49	οἱ πατέρες ὑμῶν ἔφαγον ἐν τῇ ἐρήμῳ τὸ μάννα καὶ ἀπέθανον·	Your fathers ate the manna in the wilderness, and they died.
50	οὗτός ἐστιν ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβαίνων ἵνα τις ἐξ αὐτοῦ φάγῃ καὶ μὴ ἀποθάνῃ·	This is the bread that comes down from heaven, so that one may eat of it and not die.
51	ἐγώ εἰμι ὁ ἄρτος ὁ ζῶν ὁ ἐκ τοῦ οὐρανοῦ καταβάς· ἐάν τις φάγῃ ἐκ τούτου τοῦ ἄρτου ζήσει εἰς τὸν αἰῶνα, καὶ ὁ ἄρτος δὲ ὃν ἐγὼ δώσω ἡ σάρξ μού ἐστιν ὑπὲρ τῆς τοῦ κόσμου ζωῆς.	I am the living bread that came down from heaven. If anyone eats of this bread, he will live forever. And the bread that I will give is my flesh, given for the life of the world."
52	Ἐμάχοντο οὖν πρὸς ἀλλήλους οἱ Ἰουδαῖοι λέγοντες· Πῶς δύναται οὗτος ἡμῖν δοῦναι τὴν σάρκα αὐτοῦ φαγεῖν;	So the Jews began arguing with one another, saying, "How can this man give us his flesh to eat?"
53	εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς· Ἀμὴν ἀμὴν λέγω ὑμῖν, ἐὰν μὴ φάγητε τὴν σάρκα τοῦ υἱοῦ τοῦ	So Jesus said to them, "Truly, truly, I say to you, unless you eat the flesh of the Son

v.	Greek — critical text	English (this translation)
	ἀνθρώπου καὶ πίητε αὐτοῦ τὸ αἷμα, οὐκ ἔχετε ζωὴν ἐν ἑαυτοῖς.	of Man and drink his blood, you have no life in yourselves.
54	ὁ τρώγων μου τὴν σάρκα καὶ πίνων μου τὸ αἷμα ἔχει ζωὴν αἰώνιον, κἀγὼ ἀναστήσω αὐτὸν τῇ ἐσχάτῃ ἡμέρᾳ.	Whoever feeds on my flesh and drinks my blood has eternal life, and I will raise him up on the last day.
55	ἡ γὰρ σάρξ μου ἀληθής ἐστι βρῶσις, καὶ τὸ αἷμά μου ἀληθής ἐστι πόσις.	For my flesh is true food, and my blood is true drink.
56	ὁ τρώγων μου τὴν σάρκα καὶ πίνων μου τὸ αἷμα ἐν ἐμοὶ μένει κἀγὼ ἐν αὐτῷ.	Whoever feeds on my flesh and drinks my blood remains in me, and I in him.
57	καθὼς ἀπέστειλέν με ὁ ζῶν πατὴρ κἀγὼ ζῶ διὰ τὸν πατέρα, καὶ ὁ τρώγων με κἀκεῖνος ζήσει δι’ ἐμέ.	Just as the living Father sent me, and I live because of the Father, so also the one who feeds on me will live because of me.
58	οὗτός ἐστιν ὁ ἄρτος ὁ ἐξ οὐρανοῦ καταβάς, οὐ καθὼς ἔφαγον οἱ πατέρες καὶ ἀπέθανον· ὁ τρώγων τοῦτον τὸν ἄρτον ζήσει εἰς τὸν αἰῶνα.	This is the bread that came down from heaven, not as the fathers ate and died. Whoever feeds on this bread will live forever."
59	ταῦτα εἶπεν ἐν συναγωγῇ διδάσκων ἐν Καφαρναούμ.	He said these things while teaching in the synagogue at Capernaum.
60	Πολλοὶ οὖν ἀκούσαντες ἐκ τῶν μαθητῶν αὐτοῦ εἶπαν· Σκληρός ἐστιν ὁ λόγος οὗτος· τίς δύναται αὐτοῦ ἀκούειν;	So many of his disciples, when they heard it, said, "This is a hard saying; who can listen to it?"
61	εἰδὼς δὲ ὁ Ἰησοῦς ἐν ἑαυτῷ ὅτι γογγύζουσιν περὶ τούτου οἱ μαθηταὶ αὐτοῦ εἶπεν αὐτοῖς· Τοῦτο ὑμᾶς σκανδαλίζει;	But Jesus, knowing in himself that his disciples were grumbling about this, said to them, "Does this cause you to stumble?
62	ἐὰν οὖν θεωρῆτε τὸν υἱὸν τοῦ ἀνθρώπου ἀναβαίνοντα ὅπου ἦν τὸ πρότερον;	What then if you see the Son of Man ascending to where he was before?
63	τὸ πνεῦμά ἐστιν τὸ ζῳοποιοῦν, ἡ σὰρξ οὐκ ὠφελεῖ οὐδέν· τὰ ῥήματα ἃ ἐγὼ λελάληκα ὑμῖν πνεῦμά ἐστιν καὶ ζωή ἐστιν.	It is the Spirit who gives life; the flesh profits nothing. The words that I have spoken to you are spirit and are life.
64	ἀλλὰ εἰσὶν ἐξ ὑμῶν τινες οἳ οὐ πιστεύουσιν. ᾔδει γὰρ ἐξ ἀρχῆς ὁ Ἰησοῦς τίνες εἰσὶν οἱ μὴ πιστεύοντες καὶ τίς ἐστιν ὁ παραδώσων αὐτόν.	But there are some of you who do not believe." For Jesus knew from the beginning who they were who did not believe and who it was who would betray him.
65	καὶ ἔλεγεν· Διὰ τοῦτο εἴρηκα ὑμῖν ὅτι οὐδεὶς δύναται ἐλθεῖν πρός με ἐὰν μὴ ᾖ δεδομένον αὐτῷ ἐκ τοῦ πατρός.	And he said, "This is why I told you that no one can come to me unless it has been granted to him by the Father."
66	Ἐκ τούτου πολλοὶ ἐκ τῶν μαθητῶν αὐτοῦ ἀπῆλθον εἰς τὰ ὀπίσω καὶ οὐκέτι μετ’ αὐτοῦ περιεπάτουν.	From this time many of his disciples turned back and no longer walked with him.

v.	Greek — critical text	English (this translation)
67	εἶπεν οὖν ὁ Ἰησοῦς τοῖς δώδεκα· Μὴ καὶ ὑμεῖς θέλετε ὑπάγειν;	So Jesus said to the Twelve, "Do you also want to go away?"
68	ἀπεκρίθη αὐτῷ Σίμων Πέτρος· Κύριε, πρὸς τίνα ἀπελευσόμεθα; ῥήματα ζωῆς αἰωνίου ἔχεις,	Simon Peter answered him, "Lord, to whom shall we go? You have the words of eternal life,
69	καὶ ἡμεῖς πεπιστεύκαμεν καὶ ἐγνώκαμεν ὅτι σὺ εἶ ὁ ἅγιος τοῦ θεοῦ.	and we have come to believe and to know that you are the Holy One of God."
70	ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς· Οὐκ ἐγὼ ὑμᾶς τοὺς δώδεκα ἐξελεξάμην; καὶ ἐξ ὑμῶν εἷς διάβολός ἐστιν.	Jesus answered them, "Did I not choose you, the Twelve? And yet one of you is a devil."
71	ἔλεγεν δὲ τὸν Ἰούδαν Σίμωνος Ἰσκαριώτου· οὗτος γὰρ ἔμελλεν παραδιδόναι αὐτόν, εἷς ἐκ τῶν δώδεκα.	He was speaking of Judas, the son of Simon Iscariot; for it was he, one of the Twelve, who was going to betray him.

Chapter 7 — At the Feast of Booths

v.	Greek — critical text	English (this translation)
1	Καὶ μετὰ ταῦτα περιεπάτει ὁ Ἰησοῦς ἐν τῇ Γαλιλαίᾳ, οὐ γὰρ ἤθελεν ἐν τῇ Ἰουδαίᾳ περιπατεῖν, ὅτι ἐζήτουν αὐτὸν οἱ Ἰουδαῖοι ἀποκτεῖναι.	After these things Jesus was going about in Galilee; for he did not want to go about in Judea, because the Jews were seeking to kill him.
2	ἦν δὲ ἐγγὺς ἡ ἑορτὴ τῶν Ἰουδαίων ἡ σκηνοπηγία.	Now the Jewish Feast of Booths was near.
3	εἶπον οὖν πρὸς αὐτὸν οἱ ἀδελφοὶ αὐτοῦ· Μετάβηθι ἐντεῦθεν καὶ ὕπαγε εἰς τὴν Ἰουδαίαν, ἵνα καὶ οἱ μαθηταί σου θεωρήσουσιν σοῦ τὰ ἔργα ἃ ποιεῖς·	So his brothers said to him, "Leave here and go into Judea, so that your disciples also may see the works that you are doing.
4	οὐδεὶς γάρ τι ἐν κρυπτῷ ποιεῖ καὶ ζητεῖ αὐτὸς ἐν παρρησίᾳ εἶναι· εἰ ταῦτα ποιεῖς, φανέρωσον σεαυτὸν τῷ κόσμῳ.	For no one does anything in secret while himself seeking to be known publicly. If you are doing these things, show yourself to the world."
5	οὐδὲ γὰρ οἱ ἀδελφοὶ αὐτοῦ ἐπίστευον εἰς αὐτόν.	For not even his brothers believed in him.
6	λέγει οὖν αὐτοῖς ὁ Ἰησοῦς· Ὁ καιρὸς ὁ ἐμὸς οὔπω πάρεστιν, ὁ δὲ καιρὸς ὁ ὑμέτερος πάντοτέ ἐστιν ἕτοιμος.	So Jesus says to them, "My time has not yet come, but your time is always ready.
7	οὐ δύναται ὁ κόσμος μισεῖν ὑμᾶς, ἐμὲ δὲ μισεῖ, ὅτι ἐγὼ μαρτυρῶ περὶ αὐτοῦ ὅτι τὰ ἔργα αὐτοῦ πονηρά ἐστιν.	The world cannot hate you, but it hates me, because I testify about it that its works are evil.
8	ὑμεῖς ἀνάβητε εἰς τὴν ἑορτήν· ἐγὼ οὐκ ἀναβαίνω εἰς τὴν ἑορτὴν ταύτην, ὅτι ὁ ἐμὸς καιρὸς οὔπω πεπλήρωται.	You go up to the feast. I am not going up to this feast, because my time has not yet been fulfilled."
9	ταῦτα δὲ εἰπὼν αὐτὸς ἔμεινεν ἐν τῇ Γαλιλαίᾳ.	Having said these things, he himself stayed in Galilee.
10	Ὡς δὲ ἀνέβησαν οἱ ἀδελφοὶ αὐτοῦ εἰς τὴν ἑορτήν, τότε καὶ αὐτὸς ἀνέβη, οὐ φανερῶς ἀλλὰ ὡς ἐν κρυπτῷ.	But when his brothers had gone up to the feast, then he too went up—not openly, but as it were in secret.
11	οἱ οὖν Ἰουδαῖοι ἐζήτουν αὐτὸν ἐν τῇ ἑορτῇ καὶ ἔλεγον· Ποῦ ἐστιν ἐκεῖνος;	So the Jews were looking for him at the feast and saying, "Where is that man?"
12	καὶ γογγυσμὸς περὶ αὐτοῦ ἦν πολὺς ἐν τοῖς ὄχλοις· οἱ μὲν ἔλεγον ὅτι Ἀγαθός ἐστιν, ἄλλοι δὲ ἔλεγον· Οὔ, ἀλλὰ πλανᾷ τὸν ὄχλον.	And there was much muttering about him among the crowds. Some were saying, "He is a good man"; but others were saying, "No, he is leading the crowd astray."
13	οὐδεὶς μέντοι παρρησίᾳ ἐλάλει περὶ αὐτοῦ διὰ τὸν φόβον τῶν Ἰουδαίων.	Yet no one spoke openly about him, for fear of the Jews.

v.	Greek — critical text	English (this translation)
14	Ἤδη δὲ τῆς ἑορτῆς μεσούσης ἀνέβη Ἰησοῦς εἰς τὸ ἱερὸν καὶ ἐδίδασκεν.	When the feast was already half over, Jesus went up into the temple and began to teach.
15	ἐθαύμαζον οὖν οἱ Ἰουδαῖοι λέγοντες· Πῶς οὗτος γράμματα οἶδεν μὴ μεμαθηκώς;	So the Jews were amazed, saying, "How does this man know letters, having never been taught?"
16	ἀπεκρίθη οὖν αὐτοῖς ὁ Ἰησοῦς καὶ εἶπεν· Ἡ ἐμὴ διδαχὴ οὐκ ἔστιν ἐμὴ ἀλλὰ τοῦ πέμψαντός με·	So Jesus answered them and said, "My teaching is not mine but his who sent me.
17	ἐάν τις θέλῃ τὸ θέλημα αὐτοῦ ποιεῖν, γνώσεται περὶ τῆς διδαχῆς πότερον ἐκ τοῦ θεοῦ ἐστιν ἢ ἐγὼ ἀπ᾽ ἐμαυτοῦ λαλῶ.	If anyone is willing to do his will, he will know about the teaching, whether it is from God or whether I speak on my own.
18	ὁ ἀφ᾽ ἑαυτοῦ λαλῶν τὴν δόξαν τὴν ἰδίαν ζητεῖ· ὁ δὲ ζητῶν τὴν δόξαν τοῦ πέμψαντος αὐτὸν οὗτος ἀληθής ἐστιν καὶ ἀδικία ἐν αὐτῷ οὐκ ἔστιν.	The one who speaks on his own seeks his own glory; but the one who seeks the glory of him who sent him is true, and in him there is no unrighteousness.
19	Οὐ Μωϋσῆς δέδωκεν ὑμῖν τὸν νόμον; καὶ οὐδεὶς ἐξ ὑμῶν ποιεῖ τὸν νόμον. τί με ζητεῖτε ἀποκτεῖναι;	Did not Moses give you the law? And yet none of you keeps the law. Why are you seeking to kill me?"
20	ἀπεκρίθη ὁ ὄχλος· Δαιμόνιον ἔχεις· τίς σε ζητεῖ ἀποκτεῖναι;	The crowd answered, "You have a demon! Who is seeking to kill you?"
21	ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς· Ἓν ἔργον ἐποίησα καὶ πάντες θαυμάζετε.	Jesus answered and said to them, "I did one work, and you are all amazed.
22	διὰ τοῦτο Μωϋσῆς δέδωκεν ὑμῖν τὴν περιτομήν— οὐχ ὅτι ἐκ τοῦ Μωϋσέως ἐστὶν ἀλλ᾽ ἐκ τῶν πατέρων— καὶ ἐν σαββάτῳ περιτέμνετε ἄνθρωπον.	For this reason Moses has given you circumcision (not that it is from Moses, but from the fathers), and on the Sabbath you circumcise a man.
23	εἰ περιτομὴν λαμβάνει ἄνθρωπος ἐν σαββάτῳ ἵνα μὴ λυθῇ ὁ νόμος Μωϋσέως, ἐμοὶ χολᾶτε ὅτι ὅλον ἄνθρωπον ὑγιῆ ἐποίησα ἐν σαββάτῳ;	If a man receives circumcision on the Sabbath so that the law of Moses may not be broken, are you angry with me because I made an entire man well on the Sabbath?
24	μὴ κρίνετε κατ᾽ ὄψιν, ἀλλὰ τὴν δικαίαν κρίσιν κρίνετε.	Do not judge by appearance, but judge with right judgment."
25	Ἔλεγον οὖν τινες ἐκ τῶν Ἱεροσολυμιτῶν· Οὐχ οὗτός ἐστιν ὃν ζητοῦσιν ἀποκτεῖναι;	So some of the people of Jerusalem were saying, "Is this not the man they are seeking to kill?
26	καὶ ἴδε παρρησίᾳ λαλεῖ καὶ οὐδὲν αὐτῷ λέγουσιν· μήποτε ἀληθῶς ἔγνωσαν οἱ ἄρχοντες ὅτι οὗτός ἐστιν ὁ χριστός;	And look, he is speaking openly, and they say nothing to him. Can it be that the rulers truly know that this is the Christ?

v.	Greek — critical text	English (this translation)
27	ἀλλὰ τοῦτον οἴδαμεν πόθεν ἐστίν· ὁ δὲ χριστὸς ὅταν ἔρχηται οὐδεὶς γινώσκει πόθεν ἐστίν.	But we know where this man is from; yet when the Christ comes, no one will know where he is from."
28	ἔκραξεν οὖν ἐν τῷ ἱερῷ διδάσκων ὁ Ἰησοῦς καὶ λέγων· Κἀμὲ οἴδατε καὶ οἴδατε πόθεν εἰμί· καὶ ἀπ᾽ ἐμαυτοῦ οὐκ ἐλήλυθα, ἀλλ᾽ ἔστιν ἀληθινὸς ὁ πέμψας με, ὃν ὑμεῖς οὐκ οἴδατε·	So Jesus cried out in the temple as he taught, saying, "You both know me and know where I am from. And I have not come on my own, but the one who sent me is true, whom you do not know.
29	ἐγὼ οἶδα αὐτόν, ὅτι παρ᾽ αὐτοῦ εἰμι κἀκεῖνός με ἀπέστειλεν.	I know him, because I am from him, and he sent me."
30	ἐζήτουν οὖν αὐτὸν πιάσαι, καὶ οὐδεὶς ἐπέβαλεν ἐπ᾽ αὐτὸν τὴν χεῖρα, ὅτι οὔπω ἐληλύθει ἡ ὥρα αὐτοῦ.	So they were seeking to seize him, but no one laid a hand on him, because his hour had not yet come.
31	ἐκ τοῦ ὄχλου δὲ πολλοὶ ἐπίστευσαν εἰς αὐτόν, καὶ ἔλεγον· Ὁ χριστὸς ὅταν ἔλθῃ μὴ πλείονα σημεῖα ποιήσει ὧν οὗτος ἐποίησεν;	Yet many of the crowd believed in him, and they were saying, "When the Christ comes, will he do more signs than this man has done?"
32	Ἤκουσαν οἱ Φαρισαῖοι τοῦ ὄχλου γογγύζοντος περὶ αὐτοῦ ταῦτα, καὶ ἀπέστειλαν οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι ὑπηρέτας ἵνα πιάσωσιν αὐτόν.	The Pharisees heard the crowd muttering these things about him, and the chief priests and the Pharisees sent officers to seize him.
33	εἶπεν οὖν ὁ Ἰησοῦς· Ἔτι χρόνον μικρὸν μεθ᾽ ὑμῶν εἰμι καὶ ὑπάγω πρὸς τὸν πέμψαντά με.	So Jesus said, "Yet a little while I am with you, and then I go to the one who sent me.
34	ζητήσετέ με καὶ οὐχ εὑρήσετε, καὶ ὅπου εἰμὶ ἐγὼ ὑμεῖς οὐ δύνασθε ἐλθεῖν.	You will seek me and will not find me, and where I am, you cannot come."
35	εἶπον οὖν οἱ Ἰουδαῖοι πρὸς ἑαυτούς· Ποῦ οὗτος μέλλει πορεύεσθαι ὅτι ἡμεῖς οὐχ εὑρήσομεν αὐτόν; μὴ εἰς τὴν διασπορὰν τῶν Ἑλλήνων μέλλει πορεύεσθαι καὶ διδάσκειν τοὺς Ἕλληνας;	So the Jews said to one another, "Where is this man about to go that we will not find him? Surely he is not about to go to the Dispersion among the Greeks and teach the Greeks?
36	τίς ἐστιν ὁ λόγος οὗτος ὃν εἶπε· Ζητήσετέ με καὶ οὐχ εὑρήσετε, καὶ ὅπου εἰμὶ ἐγὼ ὑμεῖς οὐ δύνασθε ἐλθεῖν;	What is this saying that he spoke, 'You will seek me and will not find me,' and, 'Where I am, you cannot come'?"
37	Ἐν δὲ τῇ ἐσχάτῃ ἡμέρᾳ τῇ μεγάλῃ τῆς ἑορτῆς εἱστήκει ὁ Ἰησοῦς, καὶ ἔκραξεν λέγων· Ἐάν τις διψᾷ ἐρχέσθω πρός με καὶ πινέτω.	On the last day, the great day of the feast, Jesus stood up and cried out, saying, "If anyone thirsts, let him come to me and drink.
38	ὁ πιστεύων εἰς ἐμέ, καθὼς εἶπεν ἡ γραφή, ποταμοὶ ἐκ τῆς κοιλίας αὐτοῦ ῥεύσουσιν ὕδατος ζῶντος.	Whoever believes in me—as the Scripture has said—out of his belly will flow rivers of living water."

v.	Greek — critical text	English (this translation)
39	τοῦτο δὲ εἶπεν περὶ τοῦ πνεύματος οὗ ἔμελλον λαμβάνειν οἱ πιστεύσαντες εἰς αὐτόν· οὔπω γὰρ ἦν πνεῦμα, ὅτι Ἰησοῦς οὐδέπω ἐδοξάσθη.	Now this he said about the Spirit, whom those who believed in him were about to receive; for the Spirit was not yet given, because Jesus had not yet been glorified.
40	Ἐκ τοῦ ὄχλου οὖν ἀκούσαντες τῶν λόγων τούτων ἔλεγον· Οὗτός ἐστιν ἀληθῶς ὁ προφήτης·	So some of the crowd, when they heard these words, were saying, "This truly is the Prophet."
41	ἄλλοι ἔλεγον· Οὗτός ἐστιν ὁ χριστός· οἱ δὲ ἔλεγον· Μὴ γὰρ ἐκ τῆς Γαλιλαίας ὁ χριστὸς ἔρχεται;	Others were saying, "This is the Christ." But others said, "Surely the Christ does not come from Galilee?
42	οὐχ ἡ γραφὴ εἶπεν ὅτι ἐκ τοῦ σπέρματος Δαυίδ, καὶ ἀπὸ Βηθλέεμ τῆς κώμης ὅπου ἦν Δαυίδ, ἔρχεται ὁ χριστός;	Has not the Scripture said that the Christ comes from the offspring of David, and from Bethlehem, the village where David was?"
43	σχίσμα οὖν ἐγένετο ἐν τῷ ὄχλῳ δι’ αὐτόν.	So a division arose in the crowd because of him.
44	τινὲς δὲ ἤθελον ἐξ αὐτῶν πιάσαι αὐτόν, ἀλλ’ οὐδεὶς ἐπέβαλεν ἐπ’ αὐτὸν τὰς χεῖρας.	And some of them wanted to seize him, but no one laid hands on him.
45	Ἦλθον οὖν οἱ ὑπηρέται πρὸς τοὺς ἀρχιερεῖς καὶ Φαρισαίους, καὶ εἶπον αὐτοῖς ἐκεῖνοι· Διὰ τί οὐκ ἠγάγετε αὐτόν;	So the officers came to the chief priests and Pharisees, who said to them, "Why did you not bring him?"
46	ἀπεκρίθησαν οἱ ὑπηρέται· Οὐδέποτε ἐλάλησεν οὕτως ἄνθρωπος.	The officers answered, "Never has a man spoken like this."
47	ἀπεκρίθησαν οὖν αὐτοῖς οἱ Φαρισαῖοι· Μὴ καὶ ὑμεῖς πεπλάνησθε;	So the Pharisees answered them, "Have you also been led astray?
48	μή τις ἐκ τῶν ἀρχόντων ἐπίστευσεν εἰς αὐτὸν ἢ ἐκ τῶν Φαρισαίων;	Has any one of the rulers or of the Pharisees believed in him?
49	ἀλλὰ ὁ ὄχλος οὗτος ὁ μὴ γινώσκων τὸν νόμον ἐπάρατοί εἰσιν.	But this crowd that does not know the law—they are accursed."
50	λέγει Νικόδημος πρὸς αὐτούς, ὁ ἐλθὼν πρὸς αὐτὸν πρότερον, εἷς ὢν ἐξ αὐτῶν·	Nicodemus, who had come to him before and was one of them, says to them,
51	Μὴ ὁ νόμος ἡμῶν κρίνει τὸν ἄνθρωπον ἐὰν μὴ ἀκούσῃ πρῶτον παρ’ αὐτοῦ καὶ γνῷ τί ποιεῖ;	"Does our law judge a person without first hearing from him and learning what he is doing?"
52	ἀπεκρίθησαν καὶ εἶπαν αὐτῷ· Μὴ καὶ σὺ ἐκ τῆς Γαλιλαίας εἶ; ἐραύνησον καὶ ἴδε ὅτι ἐκ τῆς Γαλιλαίας προφήτης οὐκ ἐγείρεται.	They answered and said to him, "Are you also from Galilee? Search and see that no prophet arises from Galilee."

⟦ The Pericope Adulterae ⟧ (John 7:53–8:11)

This passage is set apart because it is almost certainly not an original part of John's Gospel. It is absent from the earliest and best Greek witnesses (𝔓66, 𝔓75, א, B, and others), is unknown to the Greek commentators of the first millennium, is marked with obeli or omitted in many manuscripts that do contain it, and "floats" in the tradition—appearing after John 7:36, after 7:44, at the end of John, or after Luke 21:38. Its vocabulary and style are markedly non-Johannine. NA28/UBS5 print it within double brackets ⟦ ⟧ to signal that, while it is a treasured and very early piece of tradition (likely an authentic episode from the life of Jesus), it is not part of the text the Evangelist wrote. It is given here in its traditional location, in the Byzantine form in which it is usually transmitted, since the critical editions assign it no place in the running text.

ref	Greek — Byzantine form (bracketed)	English (this translation)
7:53	Καὶ ἐπορεύθη ἕκαστος εἰς τὸν οἶκον αὐτοῦ·	And each went to his own house.
8:1	Ἰησοῦς δὲ ἐπορεύθη εἰς τὸ ὄρος τῶν Ἐλαιῶν.	But Jesus went to the Mount of Olives.
8:2	Ὄρθρου δὲ πάλιν παρεγένετο εἰς τὸ ἱερόν, καὶ πᾶς ὁ λαὸς ἤρχετο· καὶ καθίσας ἐδίδασκεν αὐτούς.	Early in the morning he came again into the temple, and all the people were coming to him; and he sat down and was teaching them.
8:3	Ἄγουσιν δὲ οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι πρὸς αὐτὸν γυναῖκα ἐν μοιχείᾳ καταληφθεῖσαν· καὶ στήσαντες αὐτὴν ἐν μέσῳ,	Then the scribes and the Pharisees bring a woman caught in adultery, and having set her in the midst,
8:4	λέγουσιν αὐτῷ, πειράζοντες, Διδάσκαλε, αὕτη ἡ γυνὴ κατελήφθη ἐπ' αὐτοφόρῳ μοιχευομένη.	they say to him, testing him, "Teacher, this woman was caught in the very act of committing adultery.
8:5	Ἐν δὲ τῷ νόμῳ Μωσῆς ἡμῖν ἐνετείλατο τὰς τοιαύτας λιθοβολεῖσθαι· σὺ οὖν τί λέγεις;	Now in the law Moses commanded us to stone such women. So what do you say?"
8:6	Τοῦτο δὲ ἔλεγον πειράζοντες αὐτόν, ἵνα ἔχωσιν κατηγορεῖν αὐτοῦ. Ὁ δὲ Ἰησοῦς κάτω κύψας, τῷ δακτύλῳ ἔγραφεν εἰς τὴν γῆν, μὴ προσποιούμενος.	This they said to test him, so that they might have grounds to accuse him. But Jesus stooped down and began writing on the ground with his finger.
8:7	Ὡς δὲ ἐπέμενον ἐρωτῶντες αὐτόν, ἀνακύψας εἶπεν πρὸς αὐτούς, Ὁ ἀναμάρτητος ὑμῶν, πρῶτον ἐπ' αὐτὴν τὸν λίθον βαλέτω.	But as they kept on questioning him, he straightened up and said to them, "Let the one among you who is without sin be the first to throw a stone at her."
8:8	Καὶ πάλιν κάτω κύψας ἔγραφεν εἰς τὴν γῆν.	And again he stooped down and was writing on the ground.
8:9	Οἱ δέ, ἀκούσαντες, καὶ ὑπὸ τῆς συνειδήσεως ἐλεγχόμενοι, ἐξήρχοντο εἷς καθ' εἷς, ἀρξάμενοι ἀπὸ τῶν πρεσβυτέρων· καὶ κατελείφθη μόνος ὁ Ἰησοῦς, καὶ ἡ γυνὴ ἐν μέσῳ οὖσα.	But when they heard it, being convicted by their conscience, they went out one by one, beginning with the older ones; and he was left alone, with the woman standing in the midst.

ref	Greek — Byzantine form (bracketed)	English (this translation)
8:10	Ἀνακύψας δὲ ὁ Ἰησοῦς, καὶ μηδένα θεασάμενος πλὴν τῆς γυναικός, εἶπεν αὐτῇ, Ποῦ εἰσιν ἐκεῖνοι οἱ κατήγοροί σου; Οὐδείς σε κατέκρινεν;	And straightening up, Jesus said to her, "Woman, where are they? Has no one condemned you?"
8:11	Ἡ δὲ εἶπεν, Οὐδείς, κύριε. Εἶπεν δὲ ὁ Ἰησοῦς, Οὐδὲ ἐγώ σε κρίνω· πορεύου καὶ μηκέτι ἁμάρτανε.	And she said, "No one, Lord." And Jesus said, "Neither do I condemn you; go, and from now on sin no more."

Chapter 8 — The Light of the World; Before Abraham Was, I Am

In the critical text the running narrative passes from 7:52 directly to 8:12. The intervening passage (7:53–8:11) is the Pericope Adulterae, presented in the bracketed section immediately before this chapter.

v.	Greek — critical text	English (this translation)
12	Πάλιν οὖν αὐτοῖς ἐλάλησεν ὁ Ἰησοῦς λέγων· Ἐγώ εἰμι τὸ φῶς τοῦ κόσμου· ὁ ἀκολουθῶν ἐμοὶ οὐ μὴ περιπατήσῃ ἐν τῇ σκοτίᾳ, ἀλλ’ ἕξει τὸ φῶς τῆς ζωῆς.	Again Jesus spoke to them, saying, "I am the light of the world. Whoever follows me will never walk in darkness, but will have the light of life."
13	εἶπον οὖν αὐτῷ οἱ Φαρισαῖοι· Σὺ περὶ σεαυτοῦ μαρτυρεῖς· ἡ μαρτυρία σου οὐκ ἔστιν ἀληθής.	So the Pharisees said to him, "You are testifying about yourself; your testimony is not valid."
14	ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς· Κἂν ἐγὼ μαρτυρῶ περὶ ἐμαυτοῦ, ἀληθής ἐστιν ἡ μαρτυρία μου, ὅτι οἶδα πόθεν ἦλθον καὶ ποῦ ὑπάγω· ὑμεῖς δὲ οὐκ οἴδατε πόθεν ἔρχομαι ἢ ποῦ ὑπάγω.	Jesus answered and said to them, "Even if I testify about myself, my testimony is valid, because I know where I came from and where I am going; but you do not know where I come from or where I am going.
15	ὑμεῖς κατὰ τὴν σάρκα κρίνετε, ἐγὼ οὐ κρίνω οὐδένα.	You judge according to the flesh; I judge no one.
16	καὶ ἐὰν κρίνω δὲ ἐγώ, ἡ κρίσις ἡ ἐμὴ ἀληθινή ἐστιν, ὅτι μόνος οὐκ εἰμί, ἀλλ’ ἐγὼ καὶ ὁ πέμψας με πατήρ.	Yet even if I do judge, my judgment is true, because I am not alone, but I and the Father who sent me.
17	καὶ ἐν τῷ νόμῳ δὲ τῷ ὑμετέρῳ γέγραπται ὅτι δύο ἀνθρώπων ἡ μαρτυρία ἀληθής ἐστιν.	And in your own law it is written that the testimony of two persons is valid.
18	ἐγώ εἰμι ὁ μαρτυρῶν περὶ ἐμαυτοῦ καὶ μαρτυρεῖ περὶ ἐμοῦ ὁ πέμψας με πατήρ.	I am one who testifies about myself, and the Father who sent me testifies about me."
19	ἔλεγον οὖν αὐτῷ· Ποῦ ἐστιν ὁ πατήρ σου; ἀπεκρίθη Ἰησοῦς· Οὔτε ἐμὲ οἴδατε οὔτε τὸν πατέρα μου· εἰ ἐμὲ ᾔδειτε, καὶ τὸν πατέρα μου ἂν ᾔδειτε.	So they said to him, "Where is your Father?" Jesus answered, "You know neither me nor my Father; if you knew me, you would know my Father also."
20	ταῦτα τὰ ῥήματα ἐλάλησεν ἐν τῷ γαζοφυλακίῳ διδάσκων ἐν τῷ ἱερῷ· καὶ οὐδεὶς ἐπίασεν αὐτόν, ὅτι οὔπω ἐληλύθει ἡ ὥρα αὐτοῦ.	These words he spoke in the treasury, while teaching in the temple; and no one seized him, because his hour had not yet come.
21	Εἶπεν οὖν πάλιν αὐτοῖς· Ἐγὼ ὑπάγω καὶ ζητήσετέ με, καὶ ἐν τῇ ἁμαρτίᾳ ὑμῶν ἀποθανεῖσθε· ὅπου ἐγὼ ὑπάγω ὑμεῖς οὐ δύνασθε ἐλθεῖν.	So he said to them again, "I am going away, and you will seek me, and you will die in your sin. Where I am going, you cannot come."
22	ἔλεγον οὖν οἱ Ἰουδαῖοι· Μήτι ἀποκτενεῖ ἑαυτὸν ὅτι λέγει· Ὅπου ἐγὼ ὑπάγω ὑμεῖς οὐ δύνασθε ἐλθεῖν;	So the Jews were saying, "Will he kill himself, since he says, 'Where I am going, you cannot come'?"

v.	Greek — critical text	English (this translation)
23	καὶ ἔλεγεν αὐτοῖς· Ὑμεῖς ἐκ τῶν κάτω ἐστέ, ἐγὼ ἐκ τῶν ἄνω εἰμί· ὑμεῖς ἐκ τούτου τοῦ κόσμου ἐστέ, ἐγὼ οὐκ εἰμὶ ἐκ τοῦ κόσμου τούτου.	And he said to them, "You are from below; I am from above. You are of this world; I am not of this world.
24	εἶπον οὖν ὑμῖν ὅτι ἀποθανεῖσθε ἐν ταῖς ἁμαρτίαις ὑμῶν· ἐὰν γὰρ μὴ πιστεύσητε ὅτι ἐγώ εἰμι, ἀποθανεῖσθε ἐν ταῖς ἁμαρτίαις ὑμῶν.	So I told you that you will die in your sins; for unless you believe that I am he, you will die in your sins."
25	ἔλεγον οὖν αὐτῷ· Σὺ τίς εἶ; εἶπεν αὐτοῖς ὁ Ἰησοῦς· Τὴν ἀρχὴν ὅ τι καὶ λαλῶ ὑμῖν;	So they said to him, "Who are you?" Jesus said to them, "Just what I have been telling you from the beginning.
26	πολλὰ ἔχω περὶ ὑμῶν λαλεῖν καὶ κρίνειν· ἀλλ’ ὁ πέμψας με ἀληθής ἐστιν, κἀγὼ ἃ ἤκουσα παρ’ αὐτοῦ ταῦτα λαλῶ εἰς τὸν κόσμον.	I have many things to say and to judge concerning you; but the one who sent me is true, and what I have heard from him, these things I speak to the world."
27	οὐκ ἔγνωσαν ὅτι τὸν πατέρα αὐτοῖς ἔλεγεν.	They did not understand that he was speaking to them about the Father.
28	εἶπεν οὖν ὁ Ἰησοῦς· Ὅταν ὑψώσητε τὸν υἱὸν τοῦ ἀνθρώπου, τότε γνώσεσθε ὅτι ἐγώ εἰμι, καὶ ἀπ’ ἐμαυτοῦ ποιῶ οὐδέν, ἀλλὰ καθὼς ἐδίδαξέν με ὁ πατὴρ ταῦτα λαλῶ.	So Jesus said, "When you have lifted up the Son of Man, then you will know that I am he, and that I do nothing on my own, but speak just as the Father taught me.
29	καὶ ὁ πέμψας με μετ’ ἐμοῦ ἐστιν· οὐκ ἀφῆκέν με μόνον, ὅτι ἐγὼ τὰ ἀρεστὰ αὐτῷ ποιῶ πάντοτε.	And the one who sent me is with me; he has not left me alone, because I always do what is pleasing to him."
30	ταῦτα αὐτοῦ λαλοῦντος πολλοὶ ἐπίστευσαν εἰς αὐτόν.	As he was saying these things, many believed in him.
31	Ἔλεγεν οὖν ὁ Ἰησοῦς πρὸς τοὺς πεπιστευκότας αὐτῷ Ἰουδαίους· Ἐὰν ὑμεῖς μείνητε ἐν τῷ λόγῳ τῷ ἐμῷ, ἀληθῶς μαθηταί μού ἐστε,	So Jesus was saying to the Jews who had believed him, "If you remain in my word, you are truly my disciples,
32	καὶ γνώσεσθε τὴν ἀλήθειαν, καὶ ἡ ἀλήθεια ἐλευθερώσει ὑμᾶς.	and you will know the truth, and the truth will set you free."
33	ἀπεκρίθησαν πρὸς αὐτόν· Σπέρμα Ἀβραάμ ἐσμεν καὶ οὐδενὶ δεδουλεύκαμεν πώποτε· πῶς σὺ λέγεις ὅτι Ἐλεύθεροι γενήσεσθε;	They answered him, "We are Abraham's offspring and have never been enslaved to anyone. How can you say, 'You will become free'?"
34	Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς· Ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι πᾶς ὁ ποιῶν τὴν ἁμαρτίαν δοῦλός ἐστιν τῆς ἁμαρτίας·	Jesus answered them, "Truly, truly, I say to you, everyone who commits sin is a slave of sin.
35	ὁ δὲ δοῦλος οὐ μένει ἐν τῇ οἰκίᾳ εἰς τὸν αἰῶνα· ὁ υἱὸς μένει εἰς τὸν αἰῶνα.	And the slave does not remain in the household forever; the son remains forever.

v.	Greek — critical text	English (this translation)
36	ἐὰν οὖν ὁ υἱὸς ὑμᾶς ἐλευθερώσῃ, ὄντως ἐλεύθεροι ἔσεσθε.	So if the Son sets you free, you will be free indeed.
37	οἶδα ὅτι σπέρμα Ἀβραάμ ἐστε· ἀλλὰ ζητεῖτέ με ἀποκτεῖναι, ὅτι ὁ λόγος ὁ ἐμὸς οὐ χωρεῖ ἐν ὑμῖν.	I know that you are Abraham's offspring; yet you are seeking to kill me, because my word finds no place in you.
38	ἃ ἐγὼ ἑώρακα παρὰ τῷ πατρὶ λαλῶ· καὶ ὑμεῖς οὖν ἃ ἠκούσατε παρὰ τοῦ πατρὸς ποιεῖτε.	I speak of what I have seen with the Father; you then do what you have heard from your father."
39	Ἀπεκρίθησαν καὶ εἶπαν αὐτῷ· Ὁ πατὴρ ἡμῶν Ἀβραάμ ἐστιν. λέγει αὐτοῖς ὁ Ἰησοῦς· Εἰ τέκνα τοῦ Ἀβραάμ ἐστε, τὰ ἔργα τοῦ Ἀβραὰμ ἐποιεῖτε·	They answered and said to him, "Our father is Abraham." Jesus says to them, "If you were children of Abraham, you would be doing the works of Abraham.
40	νῦν δὲ ζητεῖτέ με ἀποκτεῖναι, ἄνθρωπον ὃς τὴν ἀλήθειαν ὑμῖν λελάληκα ἣν ἤκουσα παρὰ τοῦ θεοῦ· τοῦτο Ἀβραὰμ οὐκ ἐποίησεν.	But now you are seeking to kill me, a man who has told you the truth that I heard from God. This is not what Abraham did.
41	ὑμεῖς ποιεῖτε τὰ ἔργα τοῦ πατρὸς ὑμῶν. εἶπαν αὐτῷ· Ἡμεῖς ἐκ πορνείας οὐ γεγεννήμεθα· ἕνα πατέρα ἔχομεν τὸν θεόν.	You are doing the works of your father." They said to him, "We were not born of sexual immorality; we have one Father—God."
42	εἶπεν αὐτοῖς ὁ Ἰησοῦς· Εἰ ὁ θεὸς πατὴρ ὑμῶν ἦν ἠγαπᾶτε ἂν ἐμέ, ἐγὼ γὰρ ἐκ τοῦ θεοῦ ἐξῆλθον καὶ ἥκω· οὐδὲ γὰρ ἀπ’ ἐμαυτοῦ ἐλήλυθα, ἀλλ’ ἐκεῖνός με ἀπέστειλεν.	Jesus said to them, "If God were your Father, you would love me, for I came from God and am here. For I have not come on my own, but he sent me.
43	διὰ τί τὴν λαλιὰν τὴν ἐμὴν οὐ γινώσκετε; ὅτι οὐ δύνασθε ἀκούειν τὸν λόγον τὸν ἐμόν.	Why do you not understand what I say? It is because you cannot bear to hear my word.
44	ὑμεῖς ἐκ τοῦ πατρὸς τοῦ διαβόλου ἐστὲ καὶ τὰς ἐπιθυμίας τοῦ πατρὸς ὑμῶν θέλετε ποιεῖν. ἐκεῖνος ἀνθρωποκτόνος ἦν ἀπ’ ἀρχῆς, καὶ ἐν τῇ ἀληθείᾳ οὐκ ἔστηκεν, ὅτι οὐκ ἔστιν ἀλήθεια ἐν αὐτῷ. ὅταν λαλῇ τὸ ψεῦδος, ἐκ τῶν ἰδίων λαλεῖ, ὅτι ψεύστης ἐστὶν καὶ ὁ πατὴρ αὐτοῦ.	You are of your father the devil, and you want to do the desires of your father. He was a murderer from the beginning and does not stand in the truth, because there is no truth in him. When he speaks the lie, he speaks from his own nature, for he is a liar and the father of lies.
45	ἐγὼ δὲ ὅτι τὴν ἀλήθειαν λέγω, οὐ πιστεύετέ μοι.	But because I tell the truth, you do not believe me.
46	τίς ἐξ ὑμῶν ἐλέγχει με περὶ ἁμαρτίας; εἰ ἀλήθειαν λέγω, διὰ τί ὑμεῖς οὐ πιστεύετέ μοι;	Which of you convicts me of sin? If I tell the truth, why do you not believe me?
47	ὁ ὢν ἐκ τοῦ θεοῦ τὰ ῥήματα τοῦ θεοῦ ἀκούει· διὰ τοῦτο ὑμεῖς οὐκ ἀκούετε ὅτι ἐκ τοῦ θεοῦ οὐκ ἐστέ.	Whoever is of God hears the words of God. For this reason you do not hear: because you are not of God."
48	Ἀπεκρίθησαν οἱ Ἰουδαῖοι καὶ εἶπαν αὐτῷ· Οὐ καλῶς λέγομεν ἡμεῖς ὅτι Σαμαρίτης εἶ σὺ καὶ δαιμόνιον ἔχεις;	The Jews answered and said to him, "Are we not right in saying that you are a Samaritan and have a demon?"

v.	Greek — critical text	English (this translation)
49	ἀπεκρίθη Ἰησοῦς· Ἐγὼ δαιμόνιον οὐκ ἔχω, ἀλλὰ τιμῶ τὸν πατέρα μου, καὶ ὑμεῖς ἀτιμάζετέ με.	Jesus answered, "I do not have a demon; rather, I honor my Father, and you dishonor me.
50	ἐγὼ δὲ οὐ ζητῶ τὴν δόξαν μου· ἔστιν ὁ ζητῶν καὶ κρίνων.	But I do not seek my own glory; there is one who seeks it, and he is the judge.
51	ἀμὴν ἀμὴν λέγω ὑμῖν, ἐάν τις τὸν ἐμὸν λόγον τηρήσῃ, θάνατον οὐ μὴ θεωρήσῃ εἰς τὸν αἰῶνα.	Truly, truly, I say to you, if anyone keeps my word, he will never see death."
52	εἶπον αὐτῷ οἱ Ἰουδαῖοι· Νῦν ἐγνώκαμεν ὅτι δαιμόνιον ἔχεις. Ἀβραὰμ ἀπέθανεν καὶ οἱ προφῆται, καὶ σὺ λέγεις· Ἐάν τις τὸν λόγον μου τηρήσῃ, οὐ μὴ γεύσηται θανάτου εἰς τὸν αἰῶνα·	The Jews said to him, "Now we know that you have a demon. Abraham died, and so did the prophets, yet you say, 'If anyone keeps my word, he will never taste death.'
53	μὴ σὺ μείζων εἶ τοῦ πατρὸς ἡμῶν Ἀβραάμ, ὅστις ἀπέθανεν; καὶ οἱ προφῆται ἀπέθανον· τίνα σεαυτὸν ποιεῖς;	Are you greater than our father Abraham, who died? And the prophets died. Whom do you make yourself out to be?"
54	ἀπεκρίθη Ἰησοῦς· Ἐὰν ἐγὼ δοξάσω ἐμαυτόν, ἡ δόξα μου οὐδέν ἐστιν· ἔστιν ὁ πατήρ μου ὁ δοξάζων με, ὃν ὑμεῖς λέγετε ὅτι θεὸς ἡμῶν ἐστιν,	Jesus answered, "If I glorify myself, my glory is nothing. It is my Father who glorifies me, of whom you say, 'He is our God.'
55	καὶ οὐκ ἐγνώκατε αὐτόν, ἐγὼ δὲ οἶδα αὐτόν· κἂν εἴπω ὅτι οὐκ οἶδα αὐτόν, ἔσομαι ὅμοιος ὑμῖν ψεύστης· ἀλλὰ οἶδα αὐτὸν καὶ τὸν λόγον αὐτοῦ τηρῶ.	Yet you have not known him, but I know him. If I said that I do not know him, I would be like you, a liar; but I do know him, and I keep his word.
56	Ἀβραὰμ ὁ πατὴρ ὑμῶν ἠγαλλιάσατο ἵνα ἴδῃ τὴν ἡμέραν τὴν ἐμήν, καὶ εἶδεν καὶ ἐχάρη.	Your father Abraham rejoiced that he would see my day; he saw it and was glad."
57	εἶπον οὖν οἱ Ἰουδαῖοι πρὸς αὐτόν· Πεντήκοντα ἔτη οὔπω ἔχεις καὶ Ἀβραὰμ ἑώρακας;	So the Jews said to him, "You are not yet fifty years old, and you have seen Abraham?"
58	εἶπεν αὐτοῖς Ἰησοῦς· Ἀμὴν ἀμὴν λέγω ὑμῖν, πρὶν Ἀβραὰμ γενέσθαι ἐγὼ εἰμί.	Jesus said to them, "Truly, truly, I say to you, before Abraham came to be, I am."
59	ἦραν οὖν λίθους ἵνα βάλωσιν ἐπ᾽ αὐτόν· Ἰησοῦς δὲ ἐκρύβη καὶ ἐξῆλθεν ἐκ τοῦ ἱεροῦ.	So they picked up stones to throw at him; but Jesus hid himself and went out of the temple.

Chapter 9 — The Man Born Blind

v.	Greek — critical text	English (this translation)
1	Καὶ παράγων εἶδεν ἄνθρωπον τυφλὸν ἐκ γενετῆς.	And as he passed by, he saw a man blind from birth.
2	καὶ ἠρώτησαν αὐτὸν οἱ μαθηταὶ αὐτοῦ λέγοντες· Ῥαββί, τίς ἥμαρτεν, οὗτος ἢ οἱ γονεῖς αὐτοῦ, ἵνα τυφλὸς γεννηθῇ;	And his disciples asked him, "Rabbi, who sinned, this man or his parents, that he was born blind?"
3	ἀπεκρίθη Ἰησοῦς· Οὔτε οὗτος ἥμαρτεν οὔτε οἱ γονεῖς αὐτοῦ, ἀλλ᾽ ἵνα φανερωθῇ τὰ ἔργα τοῦ θεοῦ ἐν αὐτῷ.	Jesus answered, "Neither this man sinned nor his parents, but it was so that the works of God might be displayed in him.
4	ἡμᾶς δεῖ ἐργάζεσθαι τὰ ἔργα τοῦ πέμψαντός με ἕως ἡμέρα ἐστίν· ἔρχεται νὺξ ὅτε οὐδεὶς δύναται ἐργάζεσθαι.	We must work the works of the one who sent me while it is day; night is coming, when no one can work.
5	ὅταν ἐν τῷ κόσμῳ ὦ, φῶς εἰμι τοῦ κόσμου.	While I am in the world, I am the light of the world."
6	ταῦτα εἰπὼν ἔπτυσεν χαμαὶ καὶ ἐποίησεν πηλὸν ἐκ τοῦ πτύσματος, καὶ ἐπέχρισεν αὐτοῦ τὸν πηλὸν ἐπὶ τοὺς ὀφθαλμούς,	Having said these things, he spat on the ground and made mud with the saliva, and he smeared the mud on the man's eyes
7	καὶ εἶπεν αὐτῷ· Ὕπαγε νίψαι εἰς τὴν κολυμβήθραν τοῦ Σιλωάμ (ὃ ἑρμηνεύεται Ἀπεσταλμένος). ἀπῆλθεν οὖν καὶ ἐνίψατο, καὶ ἦλθεν βλέπων.	and said to him, "Go, wash in the pool of Siloam" (which is translated "Sent"). So he went and washed, and came back seeing.
8	οἱ οὖν γείτονες καὶ οἱ θεωροῦντες αὐτὸν τὸ πρότερον ὅτι προσαίτης ἦν ἔλεγον· Οὐχ οὗτός ἐστιν ὁ καθήμενος καὶ προσαιτῶν;	So the neighbors and those who had previously seen him as a beggar were saying, "Is this not the one who used to sit and beg?"
9	ἄλλοι ἔλεγον ὅτι Οὗτός ἐστιν· ἄλλοι ἔλεγον· Οὐχί, ἀλλὰ ὅμοιος αὐτῷ ἐστιν. ἐκεῖνος ἔλεγεν ὅτι Ἐγώ εἰμι.	Some were saying, "It is he"; others were saying, "No, but he is like him." He kept saying, "I am the one."
10	ἔλεγον οὖν αὐτῷ· Πῶς ἠνεῴχθησάν σου οἱ ὀφθαλμοί;	So they said to him, "How then were your eyes opened?"
11	ἀπεκρίθη ἐκεῖνος· Ὁ ἄνθρωπος ὁ λεγόμενος Ἰησοῦς πηλὸν ἐποίησεν καὶ ἐπέχρισέν μου τοὺς ὀφθαλμοὺς καὶ εἶπέν μοι ὅτι Ὕπαγε εἰς τὸν Σιλωὰμ καὶ νίψαι· ἀπελθὼν οὖν καὶ νιψάμενος ἀνέβλεψα.	He answered, "The man called Jesus made mud and smeared it on my eyes and said to me, 'Go to Siloam and wash.' So I went and washed, and I received my sight."
12	καὶ εἶπαν αὐτῷ· Ποῦ ἐστιν ἐκεῖνος; λέγει· Οὐκ οἶδα.	And they said to him, "Where is that man?" He says, "I do not know."
13	Ἄγουσιν αὐτὸν πρὸς τοὺς Φαρισαίους τόν ποτε τυφλόν.	They bring to the Pharisees the man who had once been blind.

v.	Greek — critical text	English (this translation)
14	ἦν δὲ σάββατον ἐν ᾗ ἡμέρᾳ τὸν πηλὸν ἐποίησεν ὁ Ἰησοῦς καὶ ἀνέῳξεν αὐτοῦ τοὺς ὀφθαλμούς.	Now it was a Sabbath on the day when Jesus made the mud and opened his eyes.
15	πάλιν οὖν ἠρώτων αὐτὸν καὶ οἱ Φαρισαῖοι πῶς ἀνέβλεψεν. ὁ δὲ εἶπεν αὐτοῖς· Πηλὸν ἐπέθηκέν μου ἐπὶ τοὺς ὀφθαλμούς, καὶ ἐνιψάμην, καὶ βλέπω.	So once again the Pharisees also asked him how he had received his sight. And he said to them, "He put mud on my eyes, and I washed, and I see."
16	ἔλεγον οὖν ἐκ τῶν Φαρισαίων τινές· Οὐκ ἔστιν οὗτος παρὰ θεοῦ ὁ ἄνθρωπος, ὅτι τὸ σάββατον οὐ τηρεῖ. ἄλλοι ἔλεγον· Πῶς δύναται ἄνθρωπος ἁμαρτωλὸς τοιαῦτα σημεῖα ποιεῖν; καὶ σχίσμα ἦν ἐν αὐτοῖς.	So some of the Pharisees were saying, "This man is not from God, because he does not keep the Sabbath." But others were saying, "How can a sinful man do such signs?" And there was a division among them.
17	λέγουσιν οὖν τῷ τυφλῷ πάλιν· Τί σὺ λέγεις περὶ αὐτοῦ, ὅτι ἠνέῳξέν σου τοὺς ὀφθαλμούς; ὁ δὲ εἶπεν ὅτι Προφήτης ἐστίν.	So they say to the blind man again, "What do you say about him, since he opened your eyes?" And he said, "He is a prophet."
18	Οὐκ ἐπίστευσαν οὖν οἱ Ἰουδαῖοι περὶ αὐτοῦ ὅτι ἦν τυφλὸς καὶ ἀνέβλεψεν, ἕως ὅτου ἐφώνησαν τοὺς γονεῖς αὐτοῦ τοῦ ἀναβλέψαντος	The Jews therefore did not believe that he had been blind and had received his sight, until they called the parents of the man who had received his sight.
19	καὶ ἠρώτησαν αὐτοὺς λέγοντες· Οὗτός ἐστιν ὁ υἱὸς ὑμῶν, ὃν ὑμεῖς λέγετε ὅτι τυφλὸς ἐγεννήθη; πῶς οὖν βλέπει ἄρτι;	And they asked them, saying, "Is this your son, who you say was born blind? How then does he now see?"
20	ἀπεκρίθησαν οὖν οἱ γονεῖς αὐτοῦ καὶ εἶπαν· Οἴδαμεν ὅτι οὗτός ἐστιν ὁ υἱὸς ἡμῶν καὶ ὅτι τυφλὸς ἐγεννήθη·	So his parents answered and said, "We know that this is our son and that he was born blind;
21	πῶς δὲ νῦν βλέπει οὐκ οἴδαμεν, ἢ τίς ἤνοιξεν αὐτοῦ τοὺς ὀφθαλμοὺς ἡμεῖς οὐκ οἴδαμεν· αὐτὸν ἐρωτήσατε, ἡλικίαν ἔχει, αὐτὸς περὶ ἑαυτοῦ λαλήσει.	but how he now sees we do not know, or who opened his eyes we do not know. Ask him; he is of age. He will speak for himself."
22	ταῦτα εἶπαν οἱ γονεῖς αὐτοῦ ὅτι ἐφοβοῦντο τοὺς Ἰουδαίους, ἤδη γὰρ συνετέθειντο οἱ Ἰουδαῖοι ἵνα ἐάν τις αὐτὸν ὁμολογήσῃ χριστόν, ἀποσυνάγωγος γένηται.	His parents said these things because they feared the Jews; for the Jews had already agreed that if anyone confessed him to be Christ, he would be put out of the synagogue.
23	διὰ τοῦτο οἱ γονεῖς αὐτοῦ εἶπαν ὅτι Ἡλικίαν ἔχει, αὐτὸν ἐπερωτήσατε.	For this reason his parents said, "He is of age; ask him."
24	Ἐφώνησαν οὖν τὸν ἄνθρωπον ἐκ δευτέρου ὃς ἦν τυφλὸς καὶ εἶπαν αὐτῷ· Δὸς δόξαν τῷ θεῷ· ἡμεῖς οἴδαμεν ὅτι οὗτος ὁ ἄνθρωπος ἁμαρτωλός ἐστιν.	So a second time they called the man who had been blind and said to him, "Give glory to God; we know that this man is a sinner."

v.	Greek — critical text	English (this translation)
25	ἀπεκρίθη οὖν ἐκεῖνος· Εἰ ἁμαρτωλός ἐστιν οὐκ οἶδα· ἓν οἶδα ὅτι τυφλὸς ὢν ἄρτι βλέπω.	So he answered, "Whether he is a sinner I do not know. One thing I do know: that though I was blind, now I see."
26	εἶπον οὖν αὐτῷ· Τί ἐποίησέν σοι; πῶς ἤνοιξέν σου τοὺς ὀφθαλμούς;	So they said to him, "What did he do to you? How did he open your eyes?"
27	ἀπεκρίθη αὐτοῖς· Εἶπον ὑμῖν ἤδη καὶ οὐκ ἠκούσατε· τί πάλιν θέλετε ἀκούειν; μὴ καὶ ὑμεῖς θέλετε αὐτοῦ μαθηταὶ γενέσθαι;	He answered them, "I told you already, and you did not listen. Why do you want to hear it again? Do you also want to become his disciples?"
28	ἐλοιδόρησαν αὐτὸν καὶ εἶπον· Σὺ μαθητὴς εἶ ἐκείνου, ἡμεῖς δὲ τοῦ Μωϋσέως ἐσμὲν μαθηταί·	And they reviled him and said, "You are that man's disciple, but we are disciples of Moses.
29	ἡμεῖς οἴδαμεν ὅτι Μωϋσεῖ λελάληκεν ὁ θεός, τοῦτον δὲ οὐκ οἴδαμεν πόθεν ἐστίν.	We know that God has spoken to Moses, but as for this man, we do not know where he is from."
30	ἀπεκρίθη ὁ ἄνθρωπος καὶ εἶπεν αὐτοῖς· Ἐν τούτῳ γὰρ τὸ θαυμαστόν ἐστιν ὅτι ὑμεῖς οὐκ οἴδατε πόθεν ἐστίν, καὶ ἤνοιξέν μου τοὺς ὀφθαλμούς.	The man answered and said to them, "Why, this is the remarkable thing—that you do not know where he is from, and yet he opened my eyes!
31	οἴδαμεν ὅτι ἁμαρτωλῶν ὁ θεὸς οὐκ ἀκούει, ἀλλ᾽ ἐάν τις θεοσεβὴς ᾖ καὶ τὸ θέλημα αὐτοῦ ποιῇ τούτου ἀκούει.	We know that God does not listen to sinners, but if anyone is God-fearing and does his will, him he hears.
32	ἐκ τοῦ αἰῶνος οὐκ ἠκούσθη ὅτι ἠνέῳξέν τις ὀφθαλμοὺς τυφλοῦ γεγεννημένου·	Never has it been heard that anyone opened the eyes of one born blind.
33	εἰ μὴ ἦν οὗτος παρὰ θεοῦ, οὐκ ἠδύνατο ποιεῖν οὐδέν.	If this man were not from God, he could do nothing."
34	ἀπεκρίθησαν καὶ εἶπαν αὐτῷ· Ἐν ἁμαρτίαις σὺ ἐγεννήθης ὅλος, καὶ σὺ διδάσκεις ἡμᾶς; καὶ ἐξέβαλον αὐτὸν ἔξω.	They answered and said to him, "You were born entirely in sins, and you would teach us?" And they threw him out.
35	Ἤκουσεν Ἰησοῦς ὅτι ἐξέβαλον αὐτὸν ἔξω, καὶ εὑρὼν αὐτὸν εἶπεν· Σὺ πιστεύεις εἰς τὸν υἱὸν τοῦ ἀνθρώπου;	Jesus heard that they had thrown him out, and finding him he said, "Do you believe in the Son of Man?"
36	ἀπεκρίθη ἐκεῖνος καὶ εἶπεν· Καὶ τίς ἐστιν, κύριε, ἵνα πιστεύσω εἰς αὐτόν;	He answered and said, "And who is he, sir, that I may believe in him?"
37	εἶπεν αὐτῷ ὁ Ἰησοῦς· Καὶ ἑώρακας αὐτὸν καὶ ὁ λαλῶν μετὰ σοῦ ἐκεῖνός ἐστιν.	Jesus said to him, "You have both seen him, and the one speaking with you is he."
38	ὁ δὲ ἔφη· Πιστεύω, κύριε· καὶ προσεκύνησεν αὐτῷ.	And he said, "I believe, Lord," and he worshiped him.
39	καὶ εἶπεν ὁ Ἰησοῦς· Εἰς κρίμα ἐγὼ εἰς τὸν κόσμον τοῦτον ἦλθον, ἵνα οἱ μὴ βλέποντες βλέπωσιν καὶ οἱ βλέποντες τυφλοὶ γένωνται.	And Jesus said, "For judgment I came into this world, so that those who do not see may see, and those who see may become blind."

v.	Greek — critical text	English (this translation)
40	ἤκουσαν ἐκ τῶν Φαρισαίων ταῦτα οἱ μετ’ αὐτοῦ ὄντες, καὶ εἶπον αὐτῷ· Μὴ καὶ ἡμεῖς τυφλοί ἐσμεν;	Some of the Pharisees who were with him heard these things and said to him, "Are we also blind?"
41	εἶπεν αὐτοῖς ὁ Ἰησοῦς· Εἰ τυφλοὶ ἦτε, οὐκ ἂν εἴχετε ἁμαρτίαν· νῦν δὲ λέγετε ὅτι Βλέπομεν· ἡ ἁμαρτία ὑμῶν μένει.	Jesus said to them, "If you were blind, you would have no sin; but now that you say, 'We see,' your sin remains.

Chapter 10 — The Good Shepherd

v.	Greek — critical text	English (this translation)
1	Ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ μὴ εἰσερχόμενος διὰ τῆς θύρας εἰς τὴν αὐλὴν τῶν προβάτων ἀλλὰ ἀναβαίνων ἀλλαχόθεν ἐκεῖνος κλέπτης ἐστὶν καὶ λῃστής·	Truly, truly, I say to you, whoever does not enter the sheepfold through the gate, but climbs in by another way, that one is a thief and a robber.
2	ὁ δὲ εἰσερχόμενος διὰ τῆς θύρας ποιμήν ἐστιν τῶν προβάτων.	But the one who enters through the gate is the shepherd of the sheep.
3	τούτῳ ὁ θυρωρὸς ἀνοίγει, καὶ τὰ πρόβατα τῆς φωνῆς αὐτοῦ ἀκούει καὶ τὰ ἴδια πρόβατα φωνεῖ κατ’ ὄνομα καὶ ἐξάγει αὐτά.	To him the gatekeeper opens, and the sheep hear his voice, and he calls his own sheep by name and leads them out.
4	ὅταν τὰ ἴδια πάντα ἐκβάλῃ, ἔμπροσθεν αὐτῶν πορεύεται, καὶ τὰ πρόβατα αὐτῷ ἀκολουθεῖ, ὅτι οἴδασιν τὴν φωνὴν αὐτοῦ·	When he has brought out all his own, he goes ahead of them, and the sheep follow him, because they know his voice.
5	ἀλλοτρίῳ δὲ οὐ μὴ ἀκολουθήσουσιν ἀλλὰ φεύξονται ἀπ’ αὐτοῦ, ὅτι οὐκ οἴδασι τῶν ἀλλοτρίων τὴν φωνήν.	But they will never follow a stranger; rather, they will flee from him, because they do not know the voice of strangers."
6	ταύτην τὴν παροιμίαν εἶπεν αὐτοῖς ὁ Ἰησοῦς· ἐκεῖνοι δὲ οὐκ ἔγνωσαν τίνα ἦν ἃ ἐλάλει αὐτοῖς.	This figure of speech Jesus spoke to them, but they did not understand what it was that he was saying to them.
7	Εἶπεν οὖν πάλιν αὐτοῖς ὁ Ἰησοῦς· Ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι ἐγώ εἰμι ἡ θύρα τῶν προβάτων.	So Jesus said again, "Truly, truly, I say to you, I am the gate of the sheep.
8	πάντες ὅσοι ἦλθον πρὸ ἐμοῦ κλέπται εἰσὶν καὶ λῃσταί· ἀλλ’ οὐκ ἤκουσαν αὐτῶν τὰ πρόβατα.	All who came before me are thieves and robbers, but the sheep did not listen to them.
9	ἐγώ εἰμι ἡ θύρα· δι’ ἐμοῦ ἐάν τις εἰσέλθῃ σωθήσεται καὶ εἰσελεύσεται καὶ ἐξελεύσεται καὶ νομὴν εὑρήσει.	I am the gate. If anyone enters through me, he will be saved, and will come in and go out and find pasture.
10	ὁ κλέπτης οὐκ ἔρχεται εἰ μὴ ἵνα κλέψῃ καὶ θύσῃ καὶ ἀπολέσῃ· ἐγὼ ἦλθον ἵνα ζωὴν ἔχωσιν καὶ περισσὸν ἔχωσιν.	The thief comes only to steal and kill and destroy; I came that they may have life, and have it abundantly.
11	Ἐγώ εἰμι ὁ ποιμὴν ὁ καλός· ὁ ποιμὴν ὁ καλὸς τὴν ψυχὴν αὐτοῦ τίθησιν ὑπὲρ τῶν προβάτων·	I am the good shepherd. The good shepherd lays down his life for the sheep.
12	ὁ μισθωτὸς καὶ οὐκ ὢν ποιμήν, οὗ οὐκ ἔστιν τὰ πρόβατα ἴδια, θεωρεῖ τὸν λύκον ἐρχόμενον καὶ ἀφίησιν τὰ πρόβατα καὶ φεύγει— καὶ ὁ λύκος ἁρπάζει αὐτὰ καὶ σκορπίζει—	The hired hand, who is not a shepherd and does not own the sheep, sees the wolf coming and leaves the sheep and flees—and the wolf snatches them and scatters them—
13	ὅτι μισθωτός ἐστιν καὶ οὐ μέλει αὐτῷ περὶ τῶν προβάτων.	because he is a hired hand and does not care about the sheep.
14	ἐγώ εἰμι ὁ ποιμὴν ὁ καλός, καὶ γινώσκω τὰ ἐμὰ καὶ γινώσκουσί με τὰ ἐμά,	I am the good shepherd, and I know my own and my own know me,

v.	Greek — critical text	English (this translation)
15	καθὼς γινώσκει με ὁ πατὴρ κἀγὼ γινώσκω τὸν πατέρα, καὶ τὴν ψυχήν μου τίθημι ὑπὲρ τῶν προβάτων.	just as the Father knows me and I know the Father; and I lay down my life for the sheep.
16	καὶ ἄλλα πρόβατα ἔχω ἃ οὐκ ἔστιν ἐκ τῆς αὐλῆς ταύτης· κἀκεῖνα δεῖ με ἀγαγεῖν, καὶ τῆς φωνῆς μου ἀκούσουσιν, καὶ γενήσονται μία ποίμνη, εἷς ποιμήν.	And I have other sheep that are not of this fold; those also I must bring, and they will hear my voice, and there will be one flock, one shepherd.
17	διὰ τοῦτό με ὁ πατὴρ ἀγαπᾷ ὅτι ἐγὼ τίθημι τὴν ψυχήν μου, ἵνα πάλιν λάβω αὐτήν.	For this reason the Father loves me, because I lay down my life, that I may take it up again.
18	οὐδεὶς αἴρει αὐτὴν ἀπ᾽ ἐμοῦ, ἀλλ᾽ ἐγὼ τίθημι αὐτὴν ἀπ᾽ ἐμαυτοῦ. ἐξουσίαν ἔχω θεῖναι αὐτήν, καὶ ἐξουσίαν ἔχω πάλιν λαβεῖν αὐτήν· ταύτην τὴν ἐντολὴν ἔλαβον παρὰ τοῦ πατρός μου.	No one takes it from me, but I lay it down of my own accord. I have authority to lay it down, and I have authority to take it up again. This command I received from my Father."
19	Σχίσμα πάλιν ἐγένετο ἐν τοῖς Ἰουδαίοις διὰ τοὺς λόγους τούτους.	A division arose again among the Jews because of these words.
20	ἔλεγον δὲ πολλοὶ ἐξ αὐτῶν· Δαιμόνιον ἔχει καὶ μαίνεται· τί αὐτοῦ ἀκούετε;	Many of them were saying, "He has a demon and is out of his mind. Why do you listen to him?"
21	ἄλλοι ἔλεγον· Ταῦτα τὰ ῥήματα οὐκ ἔστιν δαιμονιζομένου· μὴ δαιμόνιον δύναται τυφλῶν ὀφθαλμοὺς ἀνοῖξαι;	Others were saying, "These are not the words of one who is demon-possessed. Can a demon open the eyes of the blind?"
22	Ἐγένετο τότε τὰ ἐγκαίνια ἐν τοῖς Ἱεροσολύμοις· χειμὼν ἦν,	At that time the Feast of Dedication took place in Jerusalem. It was winter,
23	καὶ περιεπάτει ὁ Ἰησοῦς ἐν τῷ ἱερῷ ἐν τῇ στοᾷ τοῦ Σολομῶνος.	and Jesus was walking in the temple, in the colonnade of Solomon.
24	ἐκύκλωσαν οὖν αὐτὸν οἱ Ἰουδαῖοι καὶ ἔλεγον αὐτῷ· Ἕως πότε τὴν ψυχὴν ἡμῶν αἴρεις; εἰ σὺ εἶ ὁ χριστός, εἰπὲ ἡμῖν παρρησίᾳ.	So the Jews surrounded him and said to him, "How long will you keep us in suspense? If you are the Christ, tell us plainly."
25	ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς· Εἶπον ὑμῖν καὶ οὐ πιστεύετε· τὰ ἔργα ἃ ἐγὼ ποιῶ ἐν τῷ ὀνόματι τοῦ πατρός μου ταῦτα μαρτυρεῖ περὶ ἐμοῦ·	Jesus answered them, "I told you, and you do not believe. The works that I do in my Father's name, these testify about me.
26	ἀλλὰ ὑμεῖς οὐ πιστεύετε, ὅτι οὐκ ἐστὲ ἐκ τῶν προβάτων τῶν ἐμῶν.	But you do not believe, because you are not of my sheep.
27	τὰ πρόβατα τὰ ἐμὰ τῆς φωνῆς μου ἀκούουσιν, κἀγὼ γινώσκω αὐτά, καὶ ἀκολουθοῦσίν μοι,	My sheep hear my voice, and I know them, and they follow me.
28	κἀγὼ δίδωμι αὐτοῖς ζωὴν αἰώνιον, καὶ οὐ μὴ ἀπόλωνται εἰς τὸν αἰῶνα, καὶ οὐχ ἁρπάσει τις αὐτὰ ἐκ τῆς χειρός μου.	And I give them eternal life, and they will never perish, and no one will snatch them out of my hand.

v.	Greek — critical text	English (this translation)
29	ὁ πατήρ μου ὃ δέδωκέν μοι πάντων μεῖζων ἐστίν, καὶ οὐδεὶς δύναται ἁρπάζειν ἐκ τῆς χειρὸς τοῦ πατρός.	My Father, who has given them to me, is greater than all, and no one is able to snatch them out of the Father's hand.
30	ἐγὼ καὶ ὁ πατὴρ ἕν ἐσμεν.	I and the Father are one."
31	Ἐβάστασαν οὖν πάλιν λίθους οἱ Ἰουδαῖοι ἵνα λιθάσωσιν αὐτόν.	The Jews again picked up stones to stone him.
32	ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς· Πολλὰ ἔργα καλὰ ἔδειξα ὑμῖν ἐκ τοῦ πατρός· διὰ ποῖον αὐτῶν ἔργον ἐμὲ λιθάζετε;	Jesus answered them, "I have shown you many good works from the Father. For which of them are you stoning me?"
33	ἀπεκρίθησαν αὐτῷ οἱ Ἰουδαῖοι· Περὶ καλοῦ ἔργου οὐ λιθάζομέν σε ἀλλὰ περὶ βλασφημίας, καὶ ὅτι σὺ ἄνθρωπος ὢν ποιεῖς σεαυτὸν θεόν.	The Jews answered him, "We are not stoning you for a good work, but for blasphemy—because you, being a man, make yourself God."
34	ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς· Οὐκ ἔστιν γεγραμμένον ἐν τῷ νόμῳ ὑμῶν ὅτι Ἐγὼ εἶπα· Θεοί ἐστε;	Jesus answered them, "Is it not written in your law, 'I said, you are gods'?
35	εἰ ἐκείνους εἶπεν θεοὺς πρὸς οὓς ὁ λόγος τοῦ θεοῦ ἐγένετο, καὶ οὐ δύναται λυθῆναι ἡ γραφή,	If he called them gods to whom the word of God came—and the Scripture cannot be broken—
36	ὃν ὁ πατὴρ ἡγίασεν καὶ ἀπέστειλεν εἰς τὸν κόσμον ὑμεῖς λέγετε ὅτι Βλασφημεῖς, ὅτι εἶπον· Υἱὸς τοῦ θεοῦ εἰμι;	do you say of him whom the Father sanctified and sent into the world, 'You are blaspheming,' because I said, 'I am the Son of God'?
37	εἰ οὐ ποιῶ τὰ ἔργα τοῦ πατρός μου, μὴ πιστεύετέ μοι·	If I am not doing the works of my Father, do not believe me;
38	εἰ δὲ ποιῶ, κἂν ἐμοὶ μὴ πιστεύητε τοῖς ἔργοις πιστεύετε, ἵνα γνῶτε καὶ γινώσκητε ὅτι ἐν ἐμοὶ ὁ πατὴρ κἀγὼ ἐν τῷ πατρί.	but if I am doing them, even if you do not believe me, believe the works, so that you may know and understand that the Father is in me and I am in the Father."
39	ἐζήτουν οὖν πάλιν αὐτὸν πιάσαι· καὶ ἐξῆλθεν ἐκ τῆς χειρὸς αὐτῶν.	So they were seeking again to seize him, but he escaped from their hands.
40	Καὶ ἀπῆλθεν πάλιν πέραν τοῦ Ἰορδάνου εἰς τὸν τόπον ὅπου ἦν Ἰωάννης τὸ πρῶτον βαπτίζων, καὶ ἔμεινεν ἐκεῖ.	And he went away again across the Jordan to the place where John had been baptizing at first, and he stayed there.
41	καὶ πολλοὶ ἦλθον πρὸς αὐτὸν καὶ ἔλεγον ὅτι Ἰωάννης μὲν σημεῖον ἐποίησεν οὐδέν, πάντα δὲ ὅσα εἶπεν Ἰωάννης περὶ τούτου ἀληθῆ ἦν.	And many came to him, and they were saying, "John did no sign, but everything that John said about this man was true."
42	καὶ πολλοὶ ἐπίστευσαν εἰς αὐτὸν ἐκεῖ.	And many believed in him there.

Chapter 11 — The Raising of Lazarus

v.	Greek — critical text	English (this translation)
1	Ἦν δέ τις ἀσθενῶν, Λάζαρος ἀπὸ Βηθανίας ἐκ τῆς κώμης Μαρίας καὶ Μάρθας τῆς ἀδελφῆς αὐτῆς.	Now a certain man was sick, Lazarus of Bethany, the village of Mary and her sister Martha.
2	ἦν δὲ Μαριὰμ ἡ ἀλείψασα τὸν κύριον μύρῳ καὶ ἐκμάξασα τοὺς πόδας αὐτοῦ ταῖς θριξὶν αὐτῆς, ἧς ὁ ἀδελφὸς Λάζαρος ἠσθένει.	It was Mary who anointed the Lord with perfume and wiped his feet with her hair, whose brother Lazarus was sick.
3	ἀπέστειλαν οὖν αἱ ἀδελφαὶ πρὸς αὐτὸν λέγουσαι· Κύριε, ἴδε ὃν φιλεῖς ἀσθενεῖ.	So the sisters sent to him, saying, "Lord, look, the one you love is sick."
4	ἀκούσας δὲ ὁ Ἰησοῦς εἶπεν· Αὕτη ἡ ἀσθένεια οὐκ ἔστιν πρὸς θάνατον ἀλλ’ ὑπὲρ τῆς δόξης τοῦ θεοῦ ἵνα δοξασθῇ ὁ υἱὸς τοῦ θεοῦ δι’ αὐτῆς.	But when Jesus heard it, he said, "This sickness is not unto death, but for the glory of God, so that the Son of God may be glorified through it."
5	ἠγάπα δὲ ὁ Ἰησοῦς τὴν Μάρθαν καὶ τὴν ἀδελφὴν αὐτῆς καὶ τὸν Λάζαρον.	Now Jesus loved Martha and her sister and Lazarus.
6	ὡς οὖν ἤκουσεν ὅτι ἀσθενεῖ, τότε μὲν ἔμεινεν ἐν ᾧ ἦν τόπῳ δύο ἡμέρας·	So when he heard that he was sick, he then stayed two days in the place where he was.
7	ἔπειτα μετὰ τοῦτο λέγει τοῖς μαθηταῖς· Ἄγωμεν εἰς τὴν Ἰουδαίαν πάλιν.	Then after this he says to the disciples, "Let us go to Judea again."
8	λέγουσιν αὐτῷ οἱ μαθηταί· Ῥαββί, νῦν ἐζήτουν σε λιθάσαι οἱ Ἰουδαῖοι, καὶ πάλιν ὑπάγεις ἐκεῖ;	The disciples say to him, "Rabbi, the Jews were just now seeking to stone you, and you are going there again?"
9	ἀπεκρίθη Ἰησοῦς· Οὐχὶ δώδεκα ὧραί εἰσιν τῆς ἡμέρας; ἐάν τις περιπατῇ ἐν τῇ ἡμέρᾳ, οὐ προσκόπτει, ὅτι τὸ φῶς τοῦ κόσμου τούτου βλέπει·	Jesus answered, "Are there not twelve hours in the day? If anyone walks in the day, he does not stumble, because he sees the light of this world.
10	ἐὰν δέ τις περιπατῇ ἐν τῇ νυκτί, προσκόπτει, ὅτι τὸ φῶς οὐκ ἔστιν ἐν αὐτῷ.	But if anyone walks in the night, he stumbles, because the light is not in him."
11	ταῦτα εἶπεν, καὶ μετὰ τοῦτο λέγει αὐτοῖς· Λάζαρος ὁ φίλος ἡμῶν κεκοίμηται, ἀλλὰ πορεύομαι ἵνα ἐξυπνίσω αὐτόν.	He said these things, and after this he says to them, "Our friend Lazarus has fallen asleep, but I am going to wake him."
12	εἶπαν οὖν οἱ μαθηταὶ αὐτῷ· Κύριε, εἰ κεκοίμηται σωθήσεται.	So the disciples said to him, "Lord, if he has fallen asleep, he will recover."
13	εἰρήκει δὲ ὁ Ἰησοῦς περὶ τοῦ θανάτου αὐτοῦ. ἐκεῖνοι δὲ ἔδοξαν ὅτι περὶ τῆς κοιμήσεως τοῦ ὕπνου λέγει.	Now Jesus had spoken about his death, but they thought that he was speaking about taking rest in sleep.
14	τότε οὖν εἶπεν αὐτοῖς ὁ Ἰησοῦς παρρησίᾳ· Λάζαρος ἀπέθανεν,	So then Jesus told them plainly, "Lazarus has died,

v.	Greek — critical text	English (this translation)
15	καὶ χαίρω δι’ ὑμᾶς, ἵνα πιστεύσητε, ὅτι οὐκ ἤμην ἐκεῖ· ἀλλὰ ἄγωμεν πρὸς αὐτόν.	and for your sake I am glad that I was not there, so that you may believe. But let us go to him."
16	εἶπεν οὖν Θωμᾶς ὁ λεγόμενος Δίδυμος τοῖς συμμαθηταῖς· Ἄγωμεν καὶ ἡμεῖς ἵνα ἀποθάνωμεν μετ’ αὐτοῦ.	So Thomas, the one called the Twin, said to his fellow disciples, "Let us also go, that we may die with him."
17	Ἐλθὼν οὖν ὁ Ἰησοῦς εὗρεν αὐτὸν τέσσαρας ἤδη ἡμέρας ἔχοντα ἐν τῷ μνημείῳ.	So when Jesus came, he found that he had already been in the tomb four days.
18	ἦν δὲ ἡ Βηθανία ἐγγὺς τῶν Ἱεροσολύμων ὡς ἀπὸ σταδίων δεκαπέντε.	Now Bethany was near Jerusalem, about fifteen stadia away,
19	πολλοὶ δὲ ἐκ τῶν Ἰουδαίων ἐληλύθεισαν πρὸς τὴν Μάρθαν καὶ Μαριὰμ ἵνα παραμυθήσωνται αὐτὰς περὶ τοῦ ἀδελφοῦ.	and many of the Jews had come to Martha and Mary to console them concerning their brother.
20	ἡ οὖν Μάρθα ὡς ἤκουσεν ὅτι Ἰησοῦς ἔρχεται ὑπήντησεν αὐτῷ· Μαρία δὲ ἐν τῷ οἴκῳ ἐκαθέζετο.	So when Martha heard that Jesus was coming, she went to meet him, but Mary remained sitting in the house.
21	εἶπεν οὖν ἡ Μάρθα πρὸς τὸν Ἰησοῦν· Κύριε, εἰ ἦς ὧδε οὐκ ἂν ἀπέθανεν ὁ ἀδελφός μου·	So Martha said to Jesus, "Lord, if you had been here, my brother would not have died.
22	καὶ νῦν οἶδα ὅτι ὅσα ἂν αἰτήσῃ τὸν θεὸν δώσει σοι ὁ θεός.	But even now I know that whatever you ask of God, God will give you."
23	λέγει αὐτῇ ὁ Ἰησοῦς· Ἀναστήσεται ὁ ἀδελφός σου.	Jesus says to her, "Your brother will rise again."
24	λέγει αὐτῷ ἡ Μάρθα· Οἶδα ὅτι ἀναστήσεται ἐν τῇ ἀναστάσει ἐν τῇ ἐσχάτῃ ἡμέρᾳ.	Martha says to him, "I know that he will rise again in the resurrection on the last day."
25	εἶπεν αὐτῇ ὁ Ἰησοῦς· Ἐγώ εἰμι ἡ ἀνάστασις καὶ ἡ ζωή· ὁ πιστεύων εἰς ἐμὲ κἂν ἀποθάνῃ ζήσεται,	Jesus said to her, "I am the resurrection and the life. The one who believes in me, even if he dies, will live;
26	καὶ πᾶς ὁ ζῶν καὶ πιστεύων εἰς ἐμὲ οὐ μὴ ἀποθάνῃ εἰς τὸν αἰῶνα· πιστεύεις τοῦτο;	and everyone who lives and believes in me will never die. Do you believe this?"
27	λέγει αὐτῷ· Ναί, κύριε· ἐγὼ πεπίστευκα ὅτι σὺ εἶ ὁ χριστὸς ὁ υἱὸς τοῦ θεοῦ ὁ εἰς τὸν κόσμον ἐρχόμενος.	She says to him, "Yes, Lord; I have come to believe that you are the Christ, the Son of God, the one coming into the world."
28	Καὶ τοῦτο εἰποῦσα ἀπῆλθεν καὶ ἐφώνησεν Μαριὰμ τὴν ἀδελφὴν αὐτῆς λάθρᾳ εἰποῦσα· Ὁ διδάσκαλος πάρεστιν καὶ φωνεῖ σε.	And having said this, she went away and called her sister Mary, telling her privately, "The Teacher is here and is calling for you."
29	ἐκείνη δὲ ὡς ἤκουσεν ἠγέρθη ταχὺ καὶ ἤρχετο πρὸς αὐτόν·	And when she heard it, she rose quickly and was coming to him.

v.	Greek — critical text	English (this translation)
30	οὔπω δὲ ἐληλύθει ὁ Ἰησοῦς εἰς τὴν κώμην, ἀλλ᾽ ἦν ἔτι ἐν τῷ τόπῳ ὅπου ὑπήντησεν αὐτῷ ἡ Μάρθα.	Now Jesus had not yet come into the village, but was still in the place where Martha had met him.
31	οἱ οὖν Ἰουδαῖοι οἱ ὄντες μετ᾽ αὐτῆς ἐν τῇ οἰκίᾳ καὶ παραμυθούμενοι αὐτήν, ἰδόντες τὴν Μαριὰμ ὅτι ταχέως ἀνέστη καὶ ἐξῆλθεν, ἠκολούθησαν αὐτῇ δόξαντες ὅτι ὑπάγει εἰς τὸ μνημεῖον ἵνα κλαύσῃ ἐκεῖ.	So the Jews who were with her in the house and were consoling her, when they saw Mary rise quickly and go out, followed her, thinking that she was going to the tomb to weep there.
32	ἡ οὖν Μαριὰμ ὡς ἦλθεν ὅπου ἦν Ἰησοῦς ἰδοῦσα αὐτὸν ἔπεσεν αὐτοῦ πρὸς τοὺς πόδας, λέγουσα αὐτῷ· Κύριε, εἰ ἦς ὧδε οὐκ ἄν μου ἀπέθανεν ὁ ἀδελφός.	So when Mary came to where Jesus was and saw him, she fell at his feet, saying to him, "Lord, if you had been here, my brother would not have died."
33	Ἰησοῦς οὖν ὡς εἶδεν αὐτὴν κλαίουσαν καὶ τοὺς συνελθόντας αὐτῇ Ἰουδαίους κλαίοντας ἐνεβριμήσατο τῷ πνεύματι καὶ ἐτάραξεν ἑαυτόν,	So when Jesus saw her weeping, and the Jews who had come with her weeping, he was deeply moved in spirit and troubled.
34	καὶ εἶπεν· Ποῦ τεθείκατε αὐτόν; λέγουσιν αὐτῷ· Κύριε, ἔρχου καὶ ἴδε.	And he said, "Where have you laid him?" They say to him, "Lord, come and see."
35	ἐδάκρυσεν ὁ Ἰησοῦς.	Jesus wept.
36	ἔλεγον οὖν οἱ Ἰουδαῖοι· Ἴδε πῶς ἐφίλει αὐτόν.	So the Jews were saying, "See how he loved him!"
37	τινὲς δὲ ἐξ αὐτῶν εἶπαν· Οὐκ ἐδύνατο οὗτος ὁ ἀνοίξας τοὺς ὀφθαλμοὺς τοῦ τυφλοῦ ποιῆσαι ἵνα καὶ οὗτος μὴ ἀποθάνῃ;	But some of them said, "Could not this man, who opened the eyes of the blind, have kept this man too from dying?"
38	Ἰησοῦς οὖν πάλιν ἐμβριμώμενος ἐν ἑαυτῷ ἔρχεται εἰς τὸ μνημεῖον· ἦν δὲ σπήλαιον, καὶ λίθος ἐπέκειτο ἐπ᾽ αὐτῷ.	So Jesus, again deeply moved within himself, comes to the tomb. It was a cave, and a stone was lying against it.
39	λέγει ὁ Ἰησοῦς· Ἄρατε τὸν λίθον. λέγει αὐτῷ ἡ ἀδελφὴ τοῦ τετελευτηκότος Μάρθα· Κύριε, ἤδη ὄζει, τεταρταῖος γάρ ἐστιν.	Jesus says, "Take away the stone." Martha, the sister of the dead man, says to him, "Lord, by now there is a stench, for it is the fourth day."
40	λέγει αὐτῇ ὁ Ἰησοῦς· Οὐκ εἶπόν σοι ὅτι ἐὰν πιστεύσῃς ὄψῃ τὴν δόξαν τοῦ θεοῦ;	Jesus says to her, "Did I not tell you that if you believed, you would see the glory of God?"
41	ἦραν οὖν τὸν λίθον. ὁ δὲ Ἰησοῦς ἦρεν τοὺς ὀφθαλμοὺς ἄνω καὶ εἶπεν· Πάτερ, εὐχαριστῶ σοι ὅτι ἤκουσάς μου,	So they took away the stone. And Jesus lifted up his eyes and said, "Father, I thank you that you have heard me.
42	ἐγὼ δὲ ᾔδειν ὅτι πάντοτέ μου ἀκούεις· ἀλλὰ διὰ τὸν ὄχλον τὸν περιεστῶτα εἶπον, ἵνα πιστεύσωσιν ὅτι σύ με ἀπέστειλας.	I knew that you always hear me, but I said this on account of the crowd standing around, so that they may believe that you sent me."

v.	Greek — critical text	English (this translation)
43	καὶ ταῦτα εἰπὼν φωνῇ μεγάλῃ ἐκραύγασεν· Λάζαρε, δεῦρο ἔξω.	And having said these things, he cried out with a loud voice, "Lazarus, come out!"
44	ἐξῆλθεν ὁ τεθνηκὼς δεδεμένος τοὺς πόδας καὶ τὰς χεῖρας κειρίαις, καὶ ἡ ὄψις αὐτοῦ σουδαρίῳ περιεδέδετο. λέγει αὐτοῖς ὁ Ἰησοῦς· Λύσατε αὐτὸν καὶ ἄφετε αὐτὸν ὑπάγειν.	The dead man came out, his feet and hands bound with strips of cloth, and his face wrapped with a cloth. Jesus says to them, "Unbind him, and let him go."
45	Πολλοὶ οὖν ἐκ τῶν Ἰουδαίων, οἱ ἐλθόντες πρὸς τὴν Μαριὰμ καὶ θεασάμενοι ἃ ἐποίησεν, ἐπίστευσαν εἰς αὐτόν·	So many of the Jews who had come to Mary and seen what he did believed in him.
46	τινὲς δὲ ἐξ αὐτῶν ἀπῆλθον πρὸς τοὺς Φαρισαίους καὶ εἶπαν αὐτοῖς ἃ ἐποίησεν Ἰησοῦς.	But some of them went off to the Pharisees and told them what Jesus had done.
47	συνήγαγον οὖν οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι συνέδριον, καὶ ἔλεγον· Τί ποιοῦμεν ὅτι οὗτος ὁ ἄνθρωπος πολλὰ ποιεῖ σημεῖα;	So the chief priests and the Pharisees gathered the Council and said, "What are we doing? For this man is doing many signs.
48	ἐὰν ἀφῶμεν αὐτὸν οὕτως, πάντες πιστεύσουσιν εἰς αὐτόν, καὶ ἐλεύσονται οἱ Ῥωμαῖοι καὶ ἀροῦσιν ἡμῶν καὶ τὸν τόπον καὶ τὸ ἔθνος.	If we let him go on like this, everyone will believe in him, and the Romans will come and take away both our place and our nation."
49	εἷς δέ τις ἐξ αὐτῶν Καϊάφας, ἀρχιερεὺς ὢν τοῦ ἐνιαυτοῦ ἐκείνου, εἶπεν αὐτοῖς· Ὑμεῖς οὐκ οἴδατε οὐδέν,	But one of them, Caiaphas, who was high priest that year, said to them, "You know nothing at all,
50	οὐδὲ λογίζεσθε ὅτι συμφέρει ὑμῖν ἵνα εἷς ἄνθρωπος ἀποθάνῃ ὑπὲρ τοῦ λαοῦ καὶ μὴ ὅλον τὸ ἔθνος ἀπόληται.	nor do you consider that it is better for you that one man die for the people than that the whole nation perish."
51	τοῦτο δὲ ἀφ’ ἑαυτοῦ οὐκ εἶπεν, ἀλλὰ ἀρχιερεὺς ὢν τοῦ ἐνιαυτοῦ ἐκείνου ἐπροφήτευσεν ὅτι ἔμελλεν Ἰησοῦς ἀποθνήσκειν ὑπὲρ τοῦ ἔθνους,	Now he did not say this on his own, but being high priest that year he prophesied that Jesus was about to die for the nation,
52	καὶ οὐχ ὑπὲρ τοῦ ἔθνους μόνον, ἀλλ’ ἵνα καὶ τὰ τέκνα τοῦ θεοῦ τὰ διεσκορπισμένα συναγάγῃ εἰς ἕν.	and not for the nation only, but also so that he might gather into one the scattered children of God.
53	ἀπ’ ἐκείνης οὖν τῆς ἡμέρας ἐβουλεύσαντο ἵνα ἀποκτείνωσιν αὐτόν.	So from that day on they planned together to put him to death.
54	Ὁ οὖν Ἰησοῦς οὐκέτι παρρησίᾳ περιεπάτει ἐν τοῖς Ἰουδαίοις, ἀλλὰ ἀπῆλθεν ἐκεῖθεν εἰς τὴν χώραν ἐγγὺς τῆς ἐρήμου, εἰς Ἐφραὶμ λεγομένην πόλιν, κἀκεῖ ἔμεινεν μετὰ τῶν μαθητῶν.	So Jesus no longer walked openly among the Jews, but went away from there into the region near the wilderness, to a town called Ephraim, and there he stayed with the disciples.
55	Ἦν δὲ ἐγγὺς τὸ πάσχα τῶν Ἰουδαίων, καὶ ἀνέβησαν πολλοὶ εἰς Ἱεροσόλυμα ἐκ τῆς χώρας πρὸ τοῦ πάσχα ἵνα ἁγνίσωσιν ἑαυτούς.	Now the Passover of the Jews was near, and many went up to Jerusalem from the

v.	Greek — critical text	English (this translation)
		countryside before the Passover, to purify themselves.
56	ἐζήτουν οὖν τὸν Ἰησοῦν καὶ ἔλεγον μετ’ ἀλλήλων ἐν τῷ ἱερῷ ἑστηκότες· Τί δοκεῖ ὑμῖν; ὅτι οὐ μὴ ἔλθῃ εἰς τὴν ἑορτήν;	So they were looking for Jesus and saying to one another as they stood in the temple, "What do you think? That he will not come to the feast at all?"
57	δεδώκεισαν δὲ οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι ἐντολὰς ἵνα ἐάν τις γνῷ ποῦ ἐστιν μηνύσῃ, ὅπως πιάσωσιν αὐτόν.	Now the chief priests and the Pharisees had given orders that if anyone knew where he was, he should report it, so that they might seize him.

Chapter 12 — The Anointing at Bethany; the Triumphal Entry

v.	Greek — critical text	English (this translation)
1	Ὁ οὖν Ἰησοῦς πρὸ ἓξ ἡμερῶν τοῦ πάσχα ἦλθεν εἰς Βηθανίαν, ὅπου ἦν Λάζαρος, ὃν ἤγειρεν ἐκ νεκρῶν Ἰησοῦς.	So six days before the Passover, Jesus came to Bethany, where Lazarus was, whom Jesus had raised from the dead.
2	ἐποίησαν οὖν αὐτῷ δεῖπνον ἐκεῖ, καὶ ἡ Μάρθα διηκόνει, ὁ δὲ Λάζαρος εἷς ἦν ἐκ τῶν ἀνακειμένων σὺν αὐτῷ·	So they made him a dinner there, and Martha was serving, while Lazarus was one of those reclining at the table with him.
3	ἡ οὖν Μαριὰμ λαβοῦσα λίτραν μύρου νάρδου πιστικῆς πολυτίμου ἤλειψεν τοὺς πόδας τοῦ Ἰησοῦ καὶ ἐξέμαξεν ταῖς θριξὶν αὐτῆς τοὺς πόδας αὐτοῦ· ἡ δὲ οἰκία ἐπληρώθη ἐκ τῆς ὀσμῆς τοῦ μύρου.	So Mary took a pound of expensive perfume of pure nard, anointed the feet of Jesus, and wiped his feet with her hair; and the house was filled with the fragrance of the perfume.
4	λέγει δὲ Ἰούδας ὁ Ἰσκαριώτης εἷς τῶν μαθητῶν αὐτοῦ, ὁ μέλλων αὐτὸν παραδιδόναι·	But Judas Iscariot, one of his disciples, the one who was about to betray him, says,
5	Διὰ τί τοῦτο τὸ μύρον οὐκ ἐπράθη τριακοσίων δηναρίων καὶ ἐδόθη πτωχοῖς;	"Why was this perfume not sold for three hundred denarii and given to the poor?"
6	εἶπεν δὲ τοῦτο οὐχ ὅτι περὶ τῶν πτωχῶν ἔμελεν αὐτῷ, ἀλλ’ ὅτι κλέπτης ἦν καὶ τὸ γλωσσόκομον ἔχων τὰ βαλλόμενα ἐβάσταζεν.	Now he said this not because he cared about the poor, but because he was a thief, and having the money box, he used to take what was put into it.
7	εἶπεν οὖν ὁ Ἰησοῦς· Ἄφες αὐτήν, ἵνα εἰς τὴν ἡμέραν τοῦ ἐνταφιασμοῦ μου τηρήσῃ αὐτό·	So Jesus said, "Leave her alone, so that she may keep it for the day of my burial.
8	τοὺς πτωχοὺς γὰρ πάντοτε ἔχετε μεθ’ ἑαυτῶν, ἐμὲ δὲ οὐ πάντοτε ἔχετε.	For you always have the poor with you, but you do not always have me."
9	Ἔγνω οὖν ὄχλος πολὺς ἐκ τῶν Ἰουδαίων ὅτι ἐκεῖ ἐστιν, καὶ ἦλθον οὐ διὰ τὸν Ἰησοῦν μόνον, ἀλλ’ ἵνα καὶ τὸν Λάζαρον ἴδωσιν ὃν ἤγειρεν ἐκ νεκρῶν.	So a large crowd of the Jews learned that he was there, and they came, not on account of Jesus only, but also to see Lazarus, whom he had raised from the dead.
10	ἐβουλεύσαντο δὲ οἱ ἀρχιερεῖς ἵνα καὶ τὸν Λάζαρον ἀποκτείνωσιν,	But the chief priests planned to kill Lazarus also,
11	ὅτι πολλοὶ δι’ αὐτὸν ὑπῆγον τῶν Ἰουδαίων καὶ ἐπίστευον εἰς τὸν Ἰησοῦν.	because on account of him many of the Jews were going away and believing in Jesus.
12	Τῇ ἐπαύριον ὁ ὄχλος πολὺς ὁ ἐλθὼν εἰς τὴν ἑορτήν, ἀκούσαντες ὅτι ἔρχεται ὁ Ἰησοῦς εἰς Ἰεροσόλυμα,	The next day the large crowd that had come to the feast, when they heard that Jesus was coming to Jerusalem,
13	ἔλαβον τὰ βαΐα τῶν φοινίκων καὶ ἐξῆλθον εἰς ὑπάντησιν αὐτῷ, καὶ ἐκραύγαζον· Ὡσαννά,	took the branches of the palm trees and went out to meet him, and they were crying out, "Hosanna! Blessed is the one

v.	Greek — critical text	English (this translation)
	εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου, καὶ ὁ βασιλεὺς τοῦ Ἰσραήλ.	who comes in the name of the Lord—the King of Israel!"
14	εὑρὼν δὲ ὁ Ἰησοῦς ὀνάριον ἐκάθισεν ἐπ᾽ αὐτό, καθώς ἐστιν γεγραμμένον·	And Jesus, finding a young donkey, sat on it, just as it is written,
15	Μὴ φοβοῦ, θυγάτηρ Σιών· ἰδοὺ ὁ βασιλεύς σου ἔρχεται, καθήμενος ἐπὶ πῶλον ὄνου.	"Do not fear, daughter of Zion; behold, your king is coming, seated on a donkey's colt."
16	ταῦτα οὐκ ἔγνωσαν αὐτοῦ οἱ μαθηταὶ τὸ πρῶτον, ἀλλ᾽ ὅτε ἐδοξάσθη Ἰησοῦς τότε ἐμνήσθησαν ὅτι ταῦτα ἦν ἐπ᾽ αὐτῷ γεγραμμένα καὶ ταῦτα ἐποίησαν αὐτῷ.	His disciples did not understand these things at first; but when Jesus was glorified, then they remembered that these things had been written about him and that they had done these things to him.
17	ἐμαρτύρει οὖν ὁ ὄχλος ὁ ὢν μετ᾽ αὐτοῦ ὅτε τὸν Λάζαρον ἐφώνησεν ἐκ τοῦ μνημείου καὶ ἤγειρεν αὐτὸν ἐκ νεκρῶν.	So the crowd that had been with him when he called Lazarus out of the tomb and raised him from the dead continued to bear witness.
18	διὰ τοῦτο καὶ ὑπήντησεν αὐτῷ ὁ ὄχλος ὅτι ἤκουσαν τοῦτο αὐτὸν πεποιηκέναι τὸ σημεῖον.	For this reason the crowd also went to meet him, because they heard that he had done this sign.
19	οἱ οὖν Φαρισαῖοι εἶπαν πρὸς ἑαυτούς· Θεωρεῖτε ὅτι οὐκ ὠφελεῖτε οὐδέν· ἴδε ὁ κόσμος ὀπίσω αὐτοῦ ἀπῆλθεν.	So the Pharisees said to one another, "You see that you are getting nowhere. Look, the world has gone after him."
20	Ἦσαν δὲ Ἕλληνές τινες ἐκ τῶν ἀναβαινόντων ἵνα προσκυνήσωσιν ἐν τῇ ἑορτῇ·	Now there were some Greeks among those going up to worship at the feast.
21	οὗτοι οὖν προσῆλθον Φιλίππῳ τῷ ἀπὸ Βηθσαϊδὰ τῆς Γαλιλαίας, καὶ ἠρώτων αὐτὸν λέγοντες· Κύριε, θέλομεν τὸν Ἰησοῦν ἰδεῖν.	So these came to Philip, who was from Bethsaida in Galilee, and they asked him, saying, "Sir, we wish to see Jesus."
22	ἔρχεται ὁ Φίλιππος καὶ λέγει τῷ Ἀνδρέᾳ· ἔρχεται Ἀνδρέας καὶ Φίλιππος καὶ λέγουσιν τῷ Ἰησοῦ.	Philip comes and tells Andrew; Andrew and Philip come and tell Jesus.
23	ὁ δὲ Ἰησοῦς ἀποκρίνεται αὐτοῖς λέγων· Ἐλήλυθεν ἡ ὥρα ἵνα δοξασθῇ ὁ υἱὸς τοῦ ἀνθρώπου.	But Jesus answers them, saying, "The hour has come for the Son of Man to be glorified.
24	ἀμὴν ἀμὴν λέγω ὑμῖν, ἐὰν μὴ ὁ κόκκος τοῦ σίτου πεσὼν εἰς τὴν γῆν ἀποθάνῃ, αὐτὸς μόνος μένει· ἐὰν δὲ ἀποθάνῃ, πολὺν καρπὸν φέρει.	Truly, truly, I say to you, unless a grain of wheat falls into the ground and dies, it remains alone; but if it dies, it bears much fruit.
25	ὁ φιλῶν τὴν ψυχὴν αὐτοῦ ἀπολλύει αὐτήν, καὶ ὁ μισῶν τὴν ψυχὴν αὐτοῦ ἐν τῷ κόσμῳ τούτῳ εἰς ζωὴν αἰώνιον φυλάξει αὐτήν.	The one who loves his life loses it, and the one who hates his life in this world will keep it for eternal life.
26	ἐὰν ἐμοί τις διακονῇ ἐμοὶ ἀκολουθείτω, καὶ ὅπου εἰμὶ ἐγὼ ἐκεῖ καὶ ὁ διάκονος ὁ ἐμὸς	If anyone serves me, let him follow me; and where I am, there my servant will be

v.	Greek — critical text	English (this translation)
	ἔσται· ἐάν τις ἐμοὶ διακονῇ τιμήσει αὐτὸν ὁ πατήρ.	also. If anyone serves me, the Father will honor him.
27	Νῦν ἡ ψυχή μου τετάρακται, καὶ τί εἴπω; πάτερ, σῶσόν με ἐκ τῆς ὥρας ταύτης. ἀλλὰ διὰ τοῦτο ἦλθον εἰς τὴν ὥραν ταύτην.	Now my soul is troubled. And what shall I say? 'Father, save me from this hour'? But for this reason I came to this hour.
28	πάτερ, δόξασόν σου τὸ ὄνομα. ἦλθεν οὖν φωνὴ ἐκ τοῦ οὐρανοῦ· Καὶ ἐδόξασα καὶ πάλιν δοξάσω.	Father, glorify your name." So a voice came from heaven: "I have both glorified it and will glorify it again."
29	ὁ οὖν ὄχλος ὁ ἑστὼς καὶ ἀκούσας ἔλεγεν βροντὴν γεγονέναι· ἄλλοι ἔλεγον· Ἄγγελος αὐτῷ λελάληκεν.	So the crowd that stood there and heard it said that it had thundered; others said, "An angel has spoken to him."
30	ἀπεκρίθη Ἰησοῦς καὶ εἶπεν· Οὐ δι’ ἐμὲ ἡ φωνὴ αὕτη γέγονεν ἀλλὰ δι’ ὑμᾶς.	Jesus answered and said, "This voice has come not for my sake, but for yours.
31	νῦν κρίσις ἐστὶν τοῦ κόσμου τούτου, νῦν ὁ ἄρχων τοῦ κόσμου τούτου ἐκβληθήσεται ἔξω·	Now is the judgment of this world; now the ruler of this world will be cast out.
32	κἀγὼ ἐὰν ὑψωθῶ ἐκ τῆς γῆς, πάντας ἑλκύσω πρὸς ἐμαυτόν.	And I, when I am lifted up from the earth, will draw all people to myself."
33	τοῦτο δὲ ἔλεγεν σημαίνων ποίῳ θανάτῳ ἤμελλεν ἀποθνῄσκειν.	He said this to signify by what kind of death he was about to die.
34	ἀπεκρίθη οὖν αὐτῷ ὁ ὄχλος· Ἡμεῖς ἠκούσαμεν ἐκ τοῦ νόμου ὅτι ὁ χριστὸς μένει εἰς τὸν αἰῶνα, καὶ πῶς λέγεις σὺ ὅτι δεῖ ὑψωθῆναι τὸν υἱὸν τοῦ ἀνθρώπου; τίς ἐστιν οὗτος ὁ υἱὸς τοῦ ἀνθρώπου;	So the crowd answered him, "We have heard from the law that the Christ remains forever. How then can you say that the Son of Man must be lifted up? Who is this Son of Man?"
35	εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς· Ἔτι μικρὸν χρόνον τὸ φῶς ἐν ὑμῖν ἐστιν. περιπατεῖτε ὡς τὸ φῶς ἔχετε, ἵνα μὴ σκοτία ὑμᾶς καταλάβῃ, καὶ ὁ περιπατῶν ἐν τῇ σκοτίᾳ οὐκ οἶδεν ποῦ ὑπάγει.	So Jesus said to them, "Yet a little while the light is among you. Walk while you have the light, lest the darkness overtake you; the one who walks in the darkness does not know where he is going.
36	ὡς τὸ φῶς ἔχετε, πιστεύετε εἰς τὸ φῶς, ἵνα υἱοὶ φωτὸς γένησθε. Ταῦτα ἐλάλησεν Ἰησοῦς, καὶ ἀπελθὼν ἐκρύβη ἀπ’ αὐτῶν.	While you have the light, believe in the light, so that you may become sons of light." Jesus said these things, and then he went away and hid himself from them.
37	τοσαῦτα δὲ αὐτοῦ σημεῖα πεποιηκότος ἔμπροσθεν αὐτῶν οὐκ ἐπίστευον εἰς αὐτόν,	But though he had done so many signs before them, they did not believe in him,
38	ἵνα ὁ λόγος Ἡσαΐου τοῦ προφήτου πληρωθῇ ὃν εἶπεν· Κύριε, τίς ἐπίστευσεν τῇ ἀκοῇ ἡμῶν; καὶ ὁ βραχίων κυρίου τίνι ἀπεκαλύφθη;	so that the word of Isaiah the prophet might be fulfilled, which he spoke: "Lord, who has believed our message? And to whom has the arm of the Lord been revealed?"
39	διὰ τοῦτο οὐκ ἠδύναντο πιστεύειν ὅτι πάλιν εἶπεν Ἡσαΐας·	For this reason they could not believe, because Isaiah said again,

v.	Greek — critical text	English (this translation)
40	Τετύφλωκεν αὐτῶν τοὺς ὀφθαλμοὺς καὶ ἐπώρωσεν αὐτῶν τὴν καρδίαν, ἵνα μὴ ἴδωσιν τοῖς ὀφθαλμοῖς καὶ νοήσωσιν τῇ καρδίᾳ καὶ στραφῶσιν, καὶ ἰάσομαι αὐτούς.	"He has blinded their eyes and hardened their heart, lest they see with their eyes and understand with their heart and turn, and I would heal them."
41	ταῦτα εἶπεν Ἠσαΐας ὅτι εἶδεν τὴν δόξαν αὐτοῦ, καὶ ἐλάλησεν περὶ αὐτοῦ.	Isaiah said these things because he saw his glory and spoke about him.
42	ὅμως μέντοι καὶ ἐκ τῶν ἀρχόντων πολλοὶ ἐπίστευσαν εἰς αὐτόν, ἀλλὰ διὰ τοὺς Φαρισαίους οὐχ ὡμολόγουν ἵνα μὴ ἀποσυνάγωγοι γένωνται,	Nevertheless, even many of the rulers believed in him, but because of the Pharisees they would not confess it, lest they be put out of the synagogue;
43	ἠγάπησαν γὰρ τὴν δόξαν τῶν ἀνθρώπων μᾶλλον ἤπερ τὴν δόξαν τοῦ θεοῦ.	for they loved the glory of men more than the glory of God.
44	Ἰησοῦς δὲ ἔκραξεν καὶ εἶπεν· Ὁ πιστεύων εἰς ἐμὲ οὐ πιστεύει εἰς ἐμὲ ἀλλὰ εἰς τὸν πέμψαντά με,	But Jesus cried out and said, "Whoever believes in me believes not in me but in the one who sent me,
45	καὶ ὁ θεωρῶν ἐμὲ θεωρεῖ τὸν πέμψαντά με.	and whoever sees me sees the one who sent me.
46	ἐγὼ φῶς εἰς τὸν κόσμον ἐλήλυθα, ἵνα πᾶς ὁ πιστεύων εἰς ἐμὲ ἐν τῇ σκοτίᾳ μὴ μείνῃ.	I have come as light into the world, so that everyone who believes in me may not remain in the darkness.
47	καὶ ἐάν τίς μου ἀκούσῃ τῶν ῥημάτων καὶ μὴ φυλάξῃ, ἐγὼ οὐ κρίνω αὐτόν, οὐ γὰρ ἦλθον ἵνα κρίνω τὸν κόσμον ἀλλ᾽ ἵνα σώσω τὸν κόσμον.	And if anyone hears my words and does not keep them, I do not judge him; for I did not come to judge the world, but to save the world.
48	ὁ ἀθετῶν ἐμὲ καὶ μὴ λαμβάνων τὰ ῥήματά μου ἔχει τὸν κρίνοντα αὐτόν· ὁ λόγος ὃν ἐλάλησα ἐκεῖνος κρινεῖ αὐτὸν ἐν τῇ ἐσχάτῃ ἡμέρᾳ·	The one who rejects me and does not receive my words has a judge: the word that I have spoken, that will judge him on the last day.
49	ὅτι ἐγὼ ἐξ ἐμαυτοῦ οὐκ ἐλάλησα, ἀλλ᾽ ὁ πέμψας με πατὴρ αὐτός μοι ἐντολὴν δέδωκεν τί εἴπω καὶ τί λαλήσω.	For I have not spoken on my own, but the Father who sent me has himself given me a command—what to say and what to speak.
50	καὶ οἶδα ὅτι ἡ ἐντολὴ αὐτοῦ ζωὴ αἰώνιός ἐστιν. ἃ οὖν ἐγὼ λαλῶ, καθὼς εἴρηκέν μοι ὁ πατήρ, οὕτως λαλῶ.	And I know that his command is eternal life. So the things that I speak, just as the Father has told me, so I speak."

Chapter 13 — The Washing of Feet; the New Commandment

v.	Greek — critical text	English (this translation)
1	Πρὸ δὲ τῆς ἑορτῆς τοῦ πάσχα εἰδὼς ὁ Ἰησοῦς ὅτι ἦλθεν αὐτοῦ ἡ ὥρα ἵνα μεταβῇ ἐκ τοῦ κόσμου τούτου πρὸς τὸν πατέρα ἀγαπήσας τοὺς ἰδίους τοὺς ἐν τῷ κόσμῳ εἰς τέλος ἠγάπησεν αὐτούς.	Now before the Feast of the Passover, Jesus, knowing that his hour had come to depart from this world to the Father, having loved his own who were in the world, loved them to the end.
2	καὶ δείπνου γινομένου, τοῦ διαβόλου ἤδη βεβληκότος εἰς τὴν καρδίαν ἵνα παραδοῖ αὐτὸν Ἰούδας Σίμωνος Ἰσκαριώτου,	And during supper, the devil having already put it into the heart of Judas son of Simon Iscariot to betray him,
3	εἰδὼς ὅτι πάντα ἔδωκεν αὐτῷ ὁ πατὴρ εἰς τὰς χεῖρας, καὶ ὅτι ἀπὸ θεοῦ ἐξῆλθεν καὶ πρὸς τὸν θεὸν ὑπάγει,	Jesus, knowing that the Father had given all things into his hands, and that he had come from God and was going to God,
4	ἐγείρεται ἐκ τοῦ δείπνου καὶ τίθησιν τὰ ἱμάτια καὶ λαβὼν λέντιον διέζωσεν ἑαυτόν·	rises from supper and lays aside his garments, and taking a towel, he tied it around himself.
5	εἶτα βάλλει ὕδωρ εἰς τὸν νιπτῆρα, καὶ ἤρξατο νίπτειν τοὺς πόδας τῶν μαθητῶν καὶ ἐκμάσσειν τῷ λεντίῳ ᾧ ἦν διεζωσμένος.	Then he pours water into the basin and began to wash the disciples' feet and to wipe them with the towel that was tied around him.
6	ἔρχεται οὖν πρὸς Σίμωνα Πέτρον. λέγει αὐτῷ· Κύριε, σύ μου νίπτεις τοὺς πόδας;	So he comes to Simon Peter, who says to him, "Lord, are you going to wash my feet?"
7	ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ· Ὃ ἐγὼ ποιῶ σὺ οὐκ οἶδας ἄρτι, γνώσῃ δὲ μετὰ ταῦτα.	Jesus answered and said to him, "What I am doing you do not understand now, but afterward you will know."
8	λέγει αὐτῷ Πέτρος· Οὐ μὴ νίψῃς μου τοὺς πόδας εἰς τὸν αἰῶνα. ἀπεκρίθη Ἰησοῦς αὐτῷ· Ἐὰν μὴ νίψω σε, οὐκ ἔχεις μέρος μετ’ ἐμοῦ.	Peter says to him, "You shall never wash my feet." Jesus answered him, "Unless I wash you, you have no share with me."
9	λέγει αὐτῷ Σίμων Πέτρος· Κύριε, μὴ τοὺς πόδας μου μόνον ἀλλὰ καὶ τὰς χεῖρας καὶ τὴν κεφαλήν.	Simon Peter says to him, "Lord, not my feet only, but also my hands and my head!"
10	λέγει αὐτῷ ὁ Ἰησοῦς· Ὁ λελουμένος οὐκ ἔχει χρείαν εἰ μὴ τοὺς πόδας νίψασθαι, ἀλλ’ ἔστιν καθαρὸς ὅλος· καὶ ὑμεῖς καθαροί ἐστε, ἀλλ’ οὐχὶ πάντες.	Jesus says to him, "The one who has bathed has no need to wash, except for his feet, but is clean all over. And you are clean, but not all of you."
11	ᾔδει γὰρ τὸν παραδιδόντα αὐτόν· διὰ τοῦτο εἶπεν ὅτι Οὐχὶ πάντες καθαροί ἐστε.	For he knew the one who was betraying him; this is why he said, "Not all of you are clean."
12	Ὅτε οὖν ἔνιψεν τοὺς πόδας αὐτῶν καὶ ἔλαβεν τὰ ἱμάτια αὐτοῦ καὶ ἀνέπεσεν, πάλιν εἶπεν αὐτοῖς· Γινώσκετε τί πεποίηκα ὑμῖν;	So when he had washed their feet and taken his garments and reclined again, he said to them, "Do you understand what I have done for you?

v.	Greek — critical text	English (this translation)
13	ὑμεῖς φωνεῖτέ με Ὁ διδάσκαλος καὶ Ὁ κύριος, καὶ καλῶς λέγετε, εἰμὶ γάρ.	You call me Teacher and Lord, and you speak rightly, for so I am.
14	εἰ οὖν ἐγὼ ἔνιψα ὑμῶν τοὺς πόδας ὁ κύριος καὶ ὁ διδάσκαλος, καὶ ὑμεῖς ὀφείλετε ἀλλήλων νίπτειν τοὺς πόδας·	If then I, the Lord and the Teacher, have washed your feet, you also ought to wash one another's feet.
15	ὑπόδειγμα γὰρ ἔδωκα ὑμῖν ἵνα καθὼς ἐγὼ ἐποίησα ὑμῖν καὶ ὑμεῖς ποιῆτε.	For I have given you an example, so that just as I have done for you, you also should do.
16	ἀμὴν ἀμὴν λέγω ὑμῖν, οὐκ ἔστιν δοῦλος μείζων τοῦ κυρίου αὐτοῦ οὐδὲ ἀπόστολος μείζων τοῦ πέμψαντος αὐτόν.	Truly, truly, I say to you, a servant is not greater than his master, nor is a messenger greater than the one who sent him.
17	εἰ ταῦτα οἴδατε, μακάριοί ἐστε ἐὰν ποιῆτε αὐτά.	If you know these things, blessed are you if you do them.
18	οὐ περὶ πάντων ὑμῶν λέγω· ἐγὼ οἶδα τίνας ἐξελεξάμην· ἀλλ’ ἵνα ἡ γραφὴ πληρωθῇ· Ὁ τρώγων μου τὸν ἄρτον ἐπῆρεν ἐπ’ ἐμὲ τὴν πτέρναν αὐτοῦ.	I am not speaking about all of you; I know whom I have chosen. But it is so that the Scripture may be fulfilled: 'The one who eats my bread has lifted up his heel against me.'
19	ἀπ’ ἄρτι λέγω ὑμῖν πρὸ τοῦ γενέσθαι, ἵνα πιστεύσητε ὅταν γένηται ὅτι ἐγώ εἰμι.	From now on I am telling you before it happens, so that when it does happen you may believe that I am he.
20	ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ λαμβάνων ἄν τινα πέμψω ἐμὲ λαμβάνει, ὁ δὲ ἐμὲ λαμβάνων λαμβάνει τὸν πέμψαντά με.	Truly, truly, I say to you, whoever receives anyone I send receives me, and whoever receives me receives the one who sent me."
21	Ταῦτα εἰπὼν ὁ Ἰησοῦς ἐταράχθη τῷ πνεύματι καὶ ἐμαρτύρησεν καὶ εἶπεν· Ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι εἷς ἐξ ὑμῶν παραδώσει με.	Having said these things, Jesus was troubled in spirit, and he testified and said, "Truly, truly, I say to you, one of you will betray me."
22	ἔβλεπον εἰς ἀλλήλους οἱ μαθηταὶ ἀπορούμενοι περὶ τίνος λέγει.	The disciples looked at one another, at a loss to know of whom he was speaking.
23	ἦν ἀνακείμενος εἷς ἐκ τῶν μαθητῶν αὐτοῦ ἐν τῷ κόλπῳ τοῦ Ἰησοῦ, ὃν ἠγάπα ὁ Ἰησοῦς·	One of his disciples, the one whom Jesus loved, was reclining at Jesus' side.
24	νεύει οὖν τούτῳ Σίμων Πέτρος πυθέσθαι τίς ἂν εἴη περὶ οὗ λέγει.	So Simon Peter motions to this one to ask who it might be of whom he was speaking.
25	ἀναπεσὼν ἐκεῖνος οὕτως ἐπὶ τὸ στῆθος τοῦ Ἰησοῦ λέγει αὐτῷ· Κύριε, τίς ἐστιν;	So leaning back against Jesus' chest, he says to him, "Lord, who is it?"
26	ἀποκρίνεται ὁ Ἰησοῦς· Ἐκεῖνός ἐστιν ᾧ ἐγὼ βάψω τὸ ψωμίον καὶ δώσω αὐτῷ· βάψας οὖν τὸ ψωμίον δίδωσιν Ἰούδᾳ Σίμωνος Ἰσκαριώτου.	Jesus answers, "It is the one for whom I will dip the morsel and give it to him." So having dipped the morsel, he takes it and gives it to Judas son of Simon Iscariot.

v.	Greek — critical text	English (this translation)
27	καὶ μετὰ τὸ ψωμίον τότε εἰσῆλθεν εἰς ἐκεῖνον ὁ Σατανᾶς. λέγει οὖν αὐτῷ ὁ Ἰησοῦς· Ὃ ποιεῖς ποίησον τάχιον.	And after the morsel, then Satan entered into him. So Jesus says to him, "What you are going to do, do quickly."
28	τοῦτο δὲ οὐδεὶς ἔγνω τῶν ἀνακειμένων πρὸς τί εἶπεν αὐτῷ·	But none of those reclining knew why he said this to him.
29	τινὲς γὰρ ἐδόκουν, ἐπεὶ τὸ γλωσσόκομον εἶχεν Ἰούδας, ὅτι λέγει αὐτῷ ὁ Ἰησοῦς· Ἀγόρασον ὧν χρείαν ἔχομεν εἰς τὴν ἑορτήν, ἢ τοῖς πτωχοῖς ἵνα τι δῷ.	For some thought that, since Judas had the money box, Jesus was telling him, "Buy what we need for the feast," or that he should give something to the poor.
30	λαβὼν οὖν τὸ ψωμίον ἐκεῖνος ἐξῆλθεν εὐθύς. ἦν δὲ νύξ.	So after receiving the morsel, that man went out at once. And it was night.
31	Ὅτε οὖν ἐξῆλθεν λέγει Ἰησοῦς· Νῦν ἐδοξάσθη ὁ υἱὸς τοῦ ἀνθρώπου, καὶ ὁ θεὸς ἐδοξάσθη ἐν αὐτῷ·	So when he had gone out, Jesus says, "Now the Son of Man is glorified, and God is glorified in him.
32	εἰ ὁ θεὸς ἐδοξάσθη ἐν αὐτῷ, καὶ ὁ θεὸς δοξάσει αὐτὸν ἐν αὑτῷ, καὶ εὐθὺς δοξάσει αὐτόν.	If God is glorified in him, God will also glorify him in himself, and will glorify him at once.
33	τεκνία, ἔτι μικρὸν μεθ’ ὑμῶν εἰμι· ζητήσετέ με, καὶ καθὼς εἶπον τοῖς Ἰουδαίοις ὅτι Ὅπου ἐγὼ ὑπάγω ὑμεῖς οὐ δύνασθε ἐλθεῖν, καὶ ὑμῖν λέγω ἄρτι.	Little children, yet a little while I am with you. You will seek me, and just as I said to the Jews, 'Where I am going, you cannot come,' so now I say to you as well.
34	ἐντολὴν καινὴν δίδωμι ὑμῖν ἵνα ἀγαπᾶτε ἀλλήλους, καθὼς ἠγάπησα ὑμᾶς ἵνα καὶ ὑμεῖς ἀγαπᾶτε ἀλλήλους.	A new commandment I give to you, that you love one another; just as I have loved you, that you also love one another.
35	ἐν τούτῳ γνώσονται πάντες ὅτι ἐμοὶ μαθηταί ἐστε, ἐὰν ἀγάπην ἔχητε ἐν ἀλλήλοις.	By this everyone will know that you are my disciples, if you have love for one another."
36	Λέγει αὐτῷ Σίμων Πέτρος· Κύριε, ποῦ ὑπάγεις; ἀπεκρίθη Ἰησοῦς· Ὅπου ὑπάγω οὐ δύνασαί μοι νῦν ἀκολουθῆσαι, ἀκολουθήσεις δὲ ὕστερον.	Simon Peter says to him, "Lord, where are you going?" Jesus answered, "Where I am going you cannot follow me now, but you will follow afterward."
37	λέγει αὐτῷ ὁ Πέτρος· Κύριε, διὰ τί οὐ δύναμαί σοι ἀκολουθῆσαι ἄρτι; τὴν ψυχήν μου ὑπὲρ σοῦ θήσω.	Peter says to him, "Lord, why can I not follow you now? I will lay down my life for you."
38	ἀποκρίνεται Ἰησοῦς· Τὴν ψυχήν σου ὑπὲρ ἐμοῦ θήσεις; ἀμὴν ἀμὴν λέγω σοι, οὐ μὴ ἀλέκτωρ φωνήσῃ ἕως οὗ ἀρνήσῃ με τρίς.	Jesus answers, "Will you lay down your life for me? Truly, truly, I say to you, the rooster will not crow until you have denied me three times.

Chapter 14 — I Am the Way; the Promise of the Spirit

v.	Greek — critical text	English (this translation)
1	Μὴ ταρασσέσθω ὑμῶν ἡ καρδία· πιστεύετε εἰς τὸν θεόν, καὶ εἰς ἐμὲ πιστεύετε.	Let not your heart be troubled. You believe in God; believe also in me.
2	ἐν τῇ οἰκίᾳ τοῦ πατρός μου μοναὶ πολλαί εἰσιν· εἰ δὲ μή, εἶπον ἂν ὑμῖν ὅτι πορεύομαι ἑτοιμάσαι τόπον ὑμῖν·	In my Father's house are many dwelling places. If it were not so, would I have told you that I go to prepare a place for you?
3	καὶ ἐὰν πορευθῶ καὶ ἑτοιμάσω τόπον ὑμῖν, πάλιν ἔρχομαι καὶ παραλήμψομαι ὑμᾶς πρὸς ἐμαυτόν, ἵνα ὅπου εἰμὶ ἐγὼ καὶ ὑμεῖς ἦτε.	And if I go and prepare a place for you, I will come again and take you to myself, so that where I am, you also may be.
4	καὶ ὅπου ἐγὼ ὑπάγω οἴδατε τὴν ὁδόν.	And where I am going you know the way."
5	λέγει αὐτῷ Θωμᾶς· Κύριε, οὐκ οἴδαμεν ποῦ ὑπάγεις· πῶς δυνάμεθα τὴν ὁδὸν εἰδέναι;	Thomas says to him, "Lord, we do not know where you are going. How can we know the way?"
6	λέγει αὐτῷ ὁ Ἰησοῦς· Ἐγώ εἰμι ἡ ὁδὸς καὶ ἡ ἀλήθεια καὶ ἡ ζωή· οὐδεὶς ἔρχεται πρὸς τὸν πατέρα εἰ μὴ δι’ ἐμοῦ.	Jesus says to him, "I am the way, and the truth, and the life. No one comes to the Father except through me.
7	εἰ ἐγνώκειτέ με, καὶ τὸν πατέρα μου ἂν ᾔδειτε· ἀπ’ ἄρτι γινώσκετε αὐτὸν καὶ ἑωράκατε αὐτόν.	If you had known me, you would have known my Father also. From now on you do know him and have seen him."
8	Λέγει αὐτῷ Φίλιππος· Κύριε, δεῖξον ἡμῖν τὸν πατέρα, καὶ ἀρκεῖ ἡμῖν.	Philip says to him, "Lord, show us the Father, and that is enough for us."
9	λέγει αὐτῷ ὁ Ἰησοῦς· Τοσούτῳ χρόνῳ μεθ’ ὑμῶν εἰμι καὶ οὐκ ἔγνωκάς με, Φίλιππε; ὁ ἑωρακὼς ἐμὲ ἑώρακεν τὸν πατέρα· πῶς σὺ λέγεις· Δεῖξον ἡμῖν τὸν πατέρα;	Jesus says to him, "Have I been with you so long a time, and you still do not know me, Philip? Whoever has seen me has seen the Father. How can you say, 'Show us the Father'?
10	οὐ πιστεύεις ὅτι ἐγὼ ἐν τῷ πατρὶ καὶ ὁ πατὴρ ἐν ἐμοί ἐστιν; τὰ ῥήματα ἃ ἐγὼ λέγω ὑμῖν ἀπ’ ἐμαυτοῦ οὐ λαλῶ, ὁ δὲ πατὴρ ἐν ἐμοὶ μένων ποιεῖ τὰ ἔργα αὐτοῦ.	Do you not believe that I am in the Father and the Father is in me? The words that I say to you I do not speak on my own; rather, the Father who dwells in me does his works.
11	πιστεύετέ μοι ὅτι ἐγὼ ἐν τῷ πατρὶ καὶ ὁ πατὴρ ἐν ἐμοί· εἰ δὲ μή, διὰ τὰ ἔργα αὐτὰ πιστεύετε.	Believe me that I am in the Father and the Father is in me; but if not, believe on account of the works themselves.
12	ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ πιστεύων εἰς ἐμὲ τὰ ἔργα ἃ ἐγὼ ποιῶ κἀκεῖνος ποιήσει, καὶ μείζονα τούτων ποιήσει, ὅτι ἐγὼ πρὸς τὸν πατέρα πορεύομαι·	Truly, truly, I say to you, whoever believes in me will also do the works that I do; and greater works than these he will do, because I am going to the Father.
13	καὶ ὅ τι ἂν αἰτήσητε ἐν τῷ ὀνόματί μου τοῦτο ποιήσω, ἵνα δοξασθῇ ὁ πατὴρ ἐν τῷ υἱῷ·	And whatever you ask in my name, this I will do, so that the Father may be glorified in the Son.

v.	Greek — critical text	English (this translation)
14	ἐάν τι αἰτήσητέ με ἐν τῷ ὀνόματί μου ἐγὼ ποιήσω.	If you ask me anything in my name, I will do it.
15	Ἐὰν ἀγαπᾶτέ με, τὰς ἐντολὰς τὰς ἐμὰς τηρήσετε·	If you love me, you will keep my commandments.
16	κἀγὼ ἐρωτήσω τὸν πατέρα καὶ ἄλλον παράκλητον δώσει ὑμῖν ἵνα ᾖ μεθ’ ὑμῶν εἰς τὸν αἰῶνα,	And I will ask the Father, and he will give you another Helper, to be with you forever—
17	τὸ πνεῦμα τῆς ἀληθείας, ὃ ὁ κόσμος οὐ δύναται λαβεῖν, ὅτι οὐ θεωρεῖ αὐτὸ οὐδὲ γινώσκει· ὑμεῖς γινώσκετε αὐτό, ὅτι παρ’ ὑμῖν μένει καὶ ἐν ὑμῖν ἔσται.	the Spirit of truth, whom the world cannot receive, because it neither sees him nor knows him. You know him, because he remains with you and will be in you.
18	Οὐκ ἀφήσω ὑμᾶς ὀρφανούς, ἔρχομαι πρὸς ὑμᾶς.	I will not leave you as orphans; I am coming to you.
19	ἔτι μικρὸν καὶ ὁ κόσμος με οὐκέτι θεωρεῖ, ὑμεῖς δὲ θεωρεῖτέ με, ὅτι ἐγὼ ζῶ καὶ ὑμεῖς ζήσετε.	Yet a little while and the world will see me no more, but you will see me. Because I live, you also will live.
20	ἐν ἐκείνῃ τῇ ἡμέρᾳ γνώσεσθε ὑμεῖς ὅτι ἐγὼ ἐν τῷ πατρί μου καὶ ὑμεῖς ἐν ἐμοὶ κἀγὼ ἐν ὑμῖν.	On that day you will know that I am in my Father, and you in me, and I in you.
21	ὁ ἔχων τὰς ἐντολάς μου καὶ τηρῶν αὐτὰς ἐκεῖνός ἐστιν ὁ ἀγαπῶν με· ὁ δὲ ἀγαπῶν με ἀγαπηθήσεται ὑπὸ τοῦ πατρός μου, κἀγὼ ἀγαπήσω αὐτὸν καὶ ἐμφανίσω αὐτῷ ἐμαυτόν.	Whoever has my commandments and keeps them, he it is who loves me. And the one who loves me will be loved by my Father, and I will love him and will reveal myself to him."
22	λέγει αὐτῷ Ἰούδας, οὐχ ὁ Ἰσκαριώτης· Κύριε, τί γέγονεν ὅτι ἡμῖν μέλλεις ἐμφανίζειν σεαυτὸν καὶ οὐχὶ τῷ κόσμῳ;	Judas (not Iscariot) says to him, "Lord, what has happened that you are about to reveal yourself to us and not to the world?"
23	ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ· Ἐάν τις ἀγαπᾷ με τὸν λόγον μου τηρήσει, καὶ ὁ πατήρ μου ἀγαπήσει αὐτόν, καὶ πρὸς αὐτὸν ἐλευσόμεθα καὶ μονὴν παρ’ αὐτῷ ποιησόμεθα.	Jesus answered and said to him, "If anyone loves me, he will keep my word, and my Father will love him, and we will come to him and make our dwelling with him.
24	ὁ μὴ ἀγαπῶν με τοὺς λόγους μου οὐ τηρεῖ· καὶ ὁ λόγος ὃν ἀκούετε οὐκ ἔστιν ἐμὸς ἀλλὰ τοῦ πέμψαντός με πατρός.	Whoever does not love me does not keep my words. And the word that you hear is not mine, but the Father's who sent me.
25	Ταῦτα λελάληκα ὑμῖν παρ’ ὑμῖν μένων·	These things I have spoken to you while remaining with you.
26	ὁ δὲ παράκλητος, τὸ πνεῦμα τὸ ἅγιον ὃ πέμψει ὁ πατὴρ ἐν τῷ ὀνόματί μου, ἐκεῖνος ὑμᾶς διδάξει πάντα καὶ ὑπομνήσει ὑμᾶς πάντα ἃ εἶπον ὑμῖν.	But the Helper, the Holy Spirit, whom the Father will send in my name, he will teach you all things and remind you of all that I said to you.

v.	Greek — critical text	English (this translation)
27	εἰρήνην ἀφίημι ὑμῖν, εἰρήνην τὴν ἐμὴν δίδωμι ὑμῖν· οὐ καθὼς ὁ κόσμος δίδωσιν ἐγὼ δίδωμι ὑμῖν. μὴ ταρασσέσθω ὑμῶν ἡ καρδία μηδὲ δειλιάτω.	Peace I leave with you; my peace I give to you. Not as the world gives do I give to you. Let not your heart be troubled, nor let it be afraid.
28	ἠκούσατε ὅτι ἐγὼ εἶπον ὑμῖν· Ὑπάγω καὶ ἔρχομαι πρὸς ὑμᾶς. εἰ ἠγαπᾶτέ με ἐχάρητε ἄν, ὅτι πορεύομαι πρὸς τὸν πατέρα, ὅτι ὁ πατὴρ μείζων μού ἐστιν.	You heard that I said to you, 'I am going away, and I am coming to you.' If you loved me, you would have rejoiced that I am going to the Father, for the Father is greater than I.
29	καὶ νῦν εἴρηκα ὑμῖν πρὶν γενέσθαι, ἵνα ὅταν γένηται πιστεύσητε.	And now I have told you before it happens, so that when it happens you may believe.
30	οὐκέτι πολλὰ λαλήσω μεθ’ ὑμῶν, ἔρχεται γὰρ ὁ τοῦ κόσμου ἄρχων· καὶ ἐν ἐμοὶ οὐκ ἔχει οὐδέν,	I will no longer talk much with you, for the ruler of the world is coming. He has no claim on me;
31	ἀλλ’ ἵνα γνῷ ὁ κόσμος ὅτι ἀγαπῶ τὸν πατέρα, καὶ καθὼς ἐνετείλατο μοι ὁ πατὴρ οὕτως ποιῶ. Ἐγείρεσθε, ἄγωμεν ἐντεῦθεν.	but so that the world may know that I love the Father, I do just as the Father has commanded me. Rise, let us go from here.

Chapter 15 — The True Vine

v.	Greek — critical text	English (this translation)
1	Ἐγώ εἰμι ἡ ἄμπελος ἡ ἀληθινή, καὶ ὁ πατήρ μου ὁ γεωργός ἐστιν·	I am the true vine, and my Father is the vinedresser.
2	πᾶν κλῆμα ἐν ἐμοὶ μὴ φέρον καρπὸν αἴρει αὐτό, καὶ πᾶν τὸ καρπὸν φέρον καθαίρει αὐτὸ ἵνα καρπὸν πλείονα φέρῃ.	Every branch in me that does not bear fruit he takes away, and every branch that bears fruit he prunes, so that it may bear more fruit.
3	ἤδη ὑμεῖς καθαροί ἐστε διὰ τὸν λόγον ὃν λελάληκα ὑμῖν·	You are already clean because of the word that I have spoken to you.
4	μείνατε ἐν ἐμοί, κἀγὼ ἐν ὑμῖν. καθὼς τὸ κλῆμα οὐ δύναται καρπὸν φέρειν ἀφ’ ἑαυτοῦ ἐὰν μὴ μένῃ ἐν τῇ ἀμπέλῳ, οὕτως οὐδὲ ὑμεῖς ἐὰν μὴ ἐν ἐμοὶ μένητε.	Remain in me, and I in you. As the branch cannot bear fruit by itself unless it remains in the vine, neither can you unless you remain in me.
5	ἐγώ εἰμι ἡ ἄμπελος, ὑμεῖς τὰ κλήματα. ὁ μένων ἐν ἐμοὶ κἀγὼ ἐν αὐτῷ οὗτος φέρει καρπὸν πολύν, ὅτι χωρὶς ἐμοῦ οὐ δύνασθε ποιεῖν οὐδέν.	I am the vine; you are the branches. Whoever remains in me and I in him, he it is who bears much fruit, for apart from me you can do nothing.
6	ἐὰν μή τις μένῃ ἐν ἐμοί, ἐβλήθη ἔξω ὡς τὸ κλῆμα καὶ ἐξηράνθη, καὶ συνάγουσιν αὐτὰ καὶ εἰς τὸ πῦρ βάλλουσιν καὶ καίεται.	If anyone does not remain in me, he is thrown out like a branch and withers; and they gather them and throw them into the fire, and they are burned.
7	ἐὰν μείνητε ἐν ἐμοὶ καὶ τὰ ῥήματά μου ἐν ὑμῖν μείνῃ, ὃ ἐὰν θέλητε αἰτήσασθε καὶ γενήσεται ὑμῖν·	If you remain in me and my words remain in you, ask whatever you wish, and it will be done for you.
8	ἐν τούτῳ ἐδοξάσθη ὁ πατήρ μου ἵνα καρπὸν πολὺν φέρητε καὶ γένησθε ἐμοὶ μαθηταί.	By this my Father is glorified, that you bear much fruit and prove to be my disciples.
9	καθὼς ἠγάπησέν με ὁ πατήρ, κἀγὼ ὑμᾶς ἠγάπησα, μείνατε ἐν τῇ ἀγάπῃ τῇ ἐμῇ.	Just as the Father has loved me, I also have loved you. Remain in my love.
10	ἐὰν τὰς ἐντολάς μου τηρήσητε, μενεῖτε ἐν τῇ ἀγάπῃ μου, καθὼς ἐγὼ τὰς ἐντολὰς τοῦ πατρός μου τετήρηκα καὶ μένω αὐτοῦ ἐν τῇ ἀγάπῃ.	If you keep my commandments, you will remain in my love, just as I have kept my Father's commandments and remain in his love.
11	ταῦτα λελάληκα ὑμῖν ἵνα ἡ χαρὰ ἡ ἐμὴ ἐν ὑμῖν ᾖ καὶ ἡ χαρὰ ὑμῶν πληρωθῇ.	These things I have spoken to you so that my joy may be in you and your joy may be made full.
12	Αὕτη ἐστὶν ἡ ἐντολὴ ἡ ἐμὴ ἵνα ἀγαπᾶτε ἀλλήλους καθὼς ἠγάπησα ὑμᾶς·	This is my commandment, that you love one another just as I have loved you.
13	μείζονα ταύτης ἀγάπην οὐδεὶς ἔχει, ἵνα τις τὴν ψυχὴν αὐτοῦ θῇ ὑπὲρ τῶν φίλων αὐτοῦ.	No one has greater love than this: that someone lay down his life for his friends.

v.	Greek — critical text	English (this translation)
14	ὑμεῖς φίλοι μού ἐστε ἐὰν ποιῆτε ἃ ἐγὼ ἐντέλλομαι ὑμῖν.	You are my friends if you do what I command you.
15	οὐκέτι λέγω ὑμᾶς δούλους, ὅτι ὁ δοῦλος οὐκ οἶδεν τί ποιεῖ αὐτοῦ ὁ κύριος· ὑμᾶς δὲ εἴρηκα φίλους, ὅτι πάντα ἃ ἤκουσα παρὰ τοῦ πατρός μου ἐγνώρισα ὑμῖν.	No longer do I call you servants, for the servant does not know what his master is doing; but I have called you friends, because all that I heard from my Father I have made known to you.
16	οὐχ ὑμεῖς με ἐξελέξασθε, ἀλλ’ ἐγὼ ἐξελεξάμην ὑμᾶς, καὶ ἔθηκα ὑμᾶς ἵνα ὑμεῖς ὑπάγητε καὶ καρπὸν φέρητε καὶ ὁ καρπὸς ὑμῶν μένῃ, ἵνα ὅ τι ἂν αἰτήσητε τὸν πατέρα ἐν τῷ ὀνόματί μου δῷ ὑμῖν.	You did not choose me, but I chose you and appointed you to go and bear fruit, and that your fruit should remain, so that whatever you ask the Father in my name he may give you.
17	ταῦτα ἐντέλλομαι ὑμῖν ἵνα ἀγαπᾶτε ἀλλήλους.	These things I command you, so that you may love one another.
18	Εἰ ὁ κόσμος ὑμᾶς μισεῖ, γινώσκετε ὅτι ἐμὲ πρῶτον ὑμῶν μεμίσηκεν.	If the world hates you, know that it has hated me before it hated you.
19	εἰ ἐκ τοῦ κόσμου ἦτε, ὁ κόσμος ἂν τὸ ἴδιον ἐφίλει· ὅτι δὲ ἐκ τοῦ κόσμου οὐκ ἐστέ, ἀλλ’ ἐγὼ ἐξελεξάμην ὑμᾶς ἐκ τοῦ κόσμου, διὰ τοῦτο μισεῖ ὑμᾶς ὁ κόσμος.	If you were of the world, the world would love its own; but because you are not of the world, but I chose you out of the world, for this reason the world hates you.
20	μνημονεύετε τοῦ λόγου οὗ ἐγὼ εἶπον ὑμῖν· Οὐκ ἔστιν δοῦλος μείζων τοῦ κυρίου αὐτοῦ· εἰ ἐμὲ ἐδίωξαν, καὶ ὑμᾶς διώξουσιν· εἰ τὸν λόγον μου ἐτήρησαν, καὶ τὸν ὑμέτερον τηρήσουσιν.	Remember the word that I said to you: 'A servant is not greater than his master.' If they persecuted me, they will also persecute you; if they kept my word, they will also keep yours.
21	ἀλλὰ ταῦτα πάντα ποιήσουσιν εἰς ὑμᾶς διὰ τὸ ὄνομά μου, ὅτι οὐκ οἴδασιν τὸν πέμψαντά με.	But all these things they will do to you on account of my name, because they do not know the one who sent me.
22	εἰ μὴ ἦλθον καὶ ἐλάλησα αὐτοῖς, ἁμαρτίαν οὐκ εἴχοσαν· νῦν δὲ πρόφασιν οὐκ ἔχουσιν περὶ τῆς ἁμαρτίας αὐτῶν.	If I had not come and spoken to them, they would not have sin; but now they have no excuse for their sin.
23	ὁ ἐμὲ μισῶν καὶ τὸν πατέρα μου μισεῖ.	Whoever hates me hates my Father also.
24	εἰ τὰ ἔργα μὴ ἐποίησα ἐν αὐτοῖς ἃ οὐδεὶς ἄλλος ἐποίησεν, ἁμαρτίαν οὐκ εἴχοσαν· νῦν δὲ καὶ ἑωράκασιν καὶ μεμισήκασιν καὶ ἐμὲ καὶ τὸν πατέρα μου.	If I had not done among them the works that no one else did, they would not have sin; but now they have both seen and hated both me and my Father.
25	ἀλλ’ ἵνα πληρωθῇ ὁ λόγος ὁ ἐν τῷ νόμῳ αὐτῶν γεγραμμένος ὅτι Ἐμίσησάν με δωρεάν.	But it is to fulfill the word written in their law: 'They hated me without cause.'
26	Ὅταν ἔλθῃ ὁ παράκλητος ὃν ἐγὼ πέμψω ὑμῖν παρὰ τοῦ πατρός, τὸ πνεῦμα τῆς ἀληθείας ὃ παρὰ τοῦ πατρὸς ἐκπορεύεται, ἐκεῖνος μαρτυρήσει περὶ ἐμοῦ·	When the Helper comes, whom I will send to you from the Father—the Spirit of truth who proceeds from the Father—he will testify about me.

v.	Greek — critical text	English (this translation)
27	καὶ ὑμεῖς δὲ μαρτυρεῖτε, ὅτι ἀπ’ ἀρχῆς μετ’ ἐμοῦ ἐστε.	And you also testify, because you have been with me from the beginning.

Chapter 16 — The Work of the Spirit; Sorrow Turned to Joy

v.	Greek — critical text	English (this translation)
1	Ταῦτα λελάληκα ὑμῖν ἵνα μὴ σκανδαλισθῆτε.	These things I have spoken to you so that you may not be made to stumble.
2	ἀποσυναγώγους ποιήσουσιν ὑμᾶς· ἀλλ’ ἔρχεται ὥρα ἵνα πᾶς ὁ ἀποκτείνας ὑμᾶς δόξῃ λατρείαν προσφέρειν τῷ θεῷ.	They will put you out of the synagogues; indeed, an hour is coming when everyone who kills you will think he is offering service to God.
3	καὶ ταῦτα ποιήσουσιν ὅτι οὐκ ἔγνωσαν τὸν πατέρα οὐδὲ ἐμέ.	And they will do these things because they have not known the Father, nor me.
4	ἀλλὰ ταῦτα λελάληκα ὑμῖν ἵνα ὅταν ἔλθῃ ἡ ὥρα αὐτῶν μνημονεύητε αὐτῶν ὅτι ἐγὼ εἶπον ὑμῖν. Ταῦτα δὲ ὑμῖν ἐξ ἀρχῆς οὐκ εἶπον, ὅτι μεθ’ ὑμῶν ἤμην.	But I have spoken these things to you so that when their hour comes, you may remember that I told you of them. I did not say these things to you from the beginning, because I was with you.
5	νῦν δὲ ὑπάγω πρὸς τὸν πέμψαντά με καὶ οὐδεὶς ἐξ ὑμῶν ἐρωτᾷ με· Ποῦ ὑπάγεις;	But now I am going to the one who sent me, and none of you asks me, 'Where are you going?'
6	ἀλλ’ ὅτι ταῦτα λελάληκα ὑμῖν ἡ λύπη πεπλήρωκεν ὑμῶν τὴν καρδίαν.	But because I have said these things to you, sorrow has filled your heart.
7	ἀλλ’ ἐγὼ τὴν ἀλήθειαν λέγω ὑμῖν, συμφέρει ὑμῖν ἵνα ἐγὼ ἀπέλθω. ἐὰν γὰρ μὴ ἀπέλθω, ὁ παράκλητος οὐ μὴ ἔλθῃ πρὸς ὑμᾶς· ἐὰν δὲ πορευθῶ, πέμψω αὐτὸν πρὸς ὑμᾶς.	Nevertheless, I tell you the truth: it is to your advantage that I go away. For if I do not go away, the Helper will not come to you; but if I go, I will send him to you.
8	καὶ ἐλθὼν ἐκεῖνος ἐλέγξει τὸν κόσμον περὶ ἁμαρτίας καὶ περὶ δικαιοσύνης καὶ περὶ κρίσεως·	And when he comes, he will convict the world concerning sin and concerning righteousness and concerning judgment:
9	περὶ ἁμαρτίας μέν, ὅτι οὐ πιστεύουσιν εἰς ἐμέ·	concerning sin, because they do not believe in me;
10	περὶ δικαιοσύνης δέ, ὅτι πρὸς τὸν πατέρα ὑπάγω καὶ οὐκέτι θεωρεῖτέ με·	concerning righteousness, because I am going to the Father and you will see me no longer;
11	περὶ δὲ κρίσεως, ὅτι ὁ ἄρχων τοῦ κόσμου τούτου κέκριται.	concerning judgment, because the ruler of this world has been judged.
12	Ἔτι πολλὰ ἔχω ὑμῖν λέγειν, ἀλλ’ οὐ δύνασθε βαστάζειν ἄρτι·	I still have many things to say to you, but you cannot bear them now.
13	ὅταν δὲ ἔλθῃ ἐκεῖνος, τὸ πνεῦμα τῆς ἀληθείας, ὁδηγήσει ὑμᾶς ἐν τῇ ἀληθείᾳ πάσῃ, οὐ γὰρ λαλήσει ἀφ’ ἑαυτοῦ, ἀλλ’ ὅσα ἀκούσει λαλήσει, καὶ τὰ ἐρχόμενα ἀναγγελεῖ ὑμῖν.	But when he comes, the Spirit of truth, he will guide you into all the truth; for he will not speak on his own, but whatever he hears he will speak, and he will declare to you the things that are coming.

v.	Greek — critical text	English (this translation)
14	ἐκεῖνος ἐμὲ δοξάσει, ὅτι ἐκ τοῦ ἐμοῦ λήμψεται καὶ ἀναγγελεῖ ὑμῖν.	He will glorify me, for he will take what is mine and declare it to you.
15	πάντα ὅσα ἔχει ὁ πατὴρ ἐμά ἐστιν· διὰ τοῦτο εἶπον ὅτι ἐκ τοῦ ἐμοῦ λαμβάνει καὶ ἀναγγελεῖ ὑμῖν.	All that the Father has is mine; for this reason I said that he takes what is mine and will declare it to you.
16	Μικρὸν καὶ οὐκέτι θεωρεῖτέ με, καὶ πάλιν μικρὸν καὶ ὄψεσθέ με.	A little while, and you no longer see me; and again a little while, and you will see me."
17	εἶπαν οὖν ἐκ τῶν μαθητῶν αὐτοῦ πρὸς ἀλλήλους· Τί ἐστιν τοῦτο ὃ λέγει ἡμῖν· Μικρὸν καὶ οὐ θεωρεῖτέ με, καὶ πάλιν μικρὸν καὶ ὄψεσθέ με; καί· Ὅτι ὑπάγω πρὸς τὸν πατέρα;	So some of his disciples said to one another, "What is this that he says to us, 'A little while, and you do not see me, and again a little while, and you will see me,' and, 'because I am going to the Father'?"
18	ἔλεγον οὖν· Τί ἐστιν τοῦτο ὃ λέγει μικρόν; οὐκ οἴδαμεν τί λαλεῖ.	So they were saying, "What is this 'little while' that he speaks of? We do not know what he is talking about."
19	ἔγνω Ἰησοῦς ὅτι ἤθελον αὐτὸν ἐρωτᾶν, καὶ εἶπεν αὐτοῖς· Περὶ τούτου ζητεῖτε μετ’ ἀλλήλων ὅτι εἶπον· Μικρὸν καὶ οὐ θεωρεῖτέ με, καὶ πάλιν μικρὸν καὶ ὄψεσθέ με;	Jesus knew that they wanted to ask him, and he said to them, "Are you inquiring among yourselves about this, that I said, 'A little while, and you do not see me, and again a little while, and you will see me'?
20	ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι κλαύσετε καὶ θρηνήσετε ὑμεῖς, ὁ δὲ κόσμος χαρήσεται· ὑμεῖς λυπηθήσεσθε, ἀλλ’ ἡ λύπη ὑμῶν εἰς χαρὰν γενήσεται.	Truly, truly, I say to you, you will weep and lament, but the world will rejoice; you will be sorrowful, but your sorrow will turn into joy.
21	ἡ γυνὴ ὅταν τίκτῃ λύπην ἔχει, ὅτι ἦλθεν ἡ ὥρα αὐτῆς· ὅταν δὲ γεννήσῃ τὸ παιδίον, οὐκέτι μνημονεύει τῆς θλίψεως διὰ τὴν χαρὰν ὅτι ἐγεννήθη ἄνθρωπος εἰς τὸν κόσμον.	When a woman is giving birth, she has sorrow, because her hour has come; but when she has delivered the child, she no longer remembers the anguish, for joy that a human being has been born into the world.
22	καὶ ὑμεῖς οὖν νῦν μὲν λύπην ἔχετε· πάλιν δὲ ὄψομαι ὑμᾶς, καὶ χαρήσεται ὑμῶν ἡ καρδία, καὶ τὴν χαρὰν ὑμῶν οὐδεὶς αἴρει ἀφ’ ὑμῶν.	So you too have sorrow now, but I will see you again, and your heart will rejoice, and no one will take your joy from you.
23	καὶ ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐμὲ οὐκ ἐρωτήσετε οὐδέν· ἀμὴν ἀμὴν λέγω ὑμῖν, ἄν τι αἰτήσητε τὸν πατέρα δώσει ὑμῖν ἐν τῷ ὀνόματί μου.	And on that day you will ask me nothing. Truly, truly, I say to you, whatever you ask the Father in my name, he will give you.
24	ἕως ἄρτι οὐκ ᾐτήσατε οὐδὲν ἐν τῷ ὀνόματί μου· αἰτεῖτε καὶ λήμψεσθε, ἵνα ἡ χαρὰ ὑμῶν ᾖ πεπληρωμένη.	Until now you have asked nothing in my name. Ask, and you will receive, so that your joy may be made full.
25	Ταῦτα ἐν παροιμίαις λελάληκα ὑμῖν· ἔρχεται ὥρα ὅτε οὐκέτι ἐν παροιμίαις λαλήσω ὑμῖν	These things I have spoken to you in figures of speech; an hour is coming when

v.	Greek — critical text	English (this translation)
	ἀλλὰ παρρησίᾳ περὶ τοῦ πατρὸς ἀπαγγελῶ ὑμῖν.	I will no longer speak to you in figures, but will tell you plainly about the Father.
26	ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐν τῷ ὀνόματί μου αἰτήσεσθε, καὶ οὐ λέγω ὑμῖν ὅτι ἐγὼ ἐρωτήσω τὸν πατέρα περὶ ὑμῶν·	On that day you will ask in my name, and I do not say to you that I will ask the Father on your behalf;
27	αὐτὸς γὰρ ὁ πατὴρ φιλεῖ ὑμᾶς, ὅτι ὑμεῖς ἐμὲ πεφιλήκατε καὶ πεπιστεύκατε ὅτι ἐγὼ παρὰ τοῦ θεοῦ ἐξῆλθον.	for the Father himself loves you, because you have loved me and have believed that I came from God.
28	ἐξῆλθον ἐκ τοῦ πατρὸς καὶ ἐλήλυθα εἰς τὸν κόσμον· πάλιν ἀφίημι τὸν κόσμον καὶ πορεύομαι πρὸς τὸν πατέρα.	I came from the Father and have come into the world; again, I am leaving the world and going to the Father."
29	Λέγουσιν οἱ μαθηταὶ αὐτοῦ· Ἴδε νῦν ἐν παρρησίᾳ λαλεῖς, καὶ παροιμίαν οὐδεμίαν λέγεις.	His disciples say, "See, now you are speaking plainly, and you are using no figure of speech!
30	νῦν οἴδαμεν ὅτι οἶδας πάντα καὶ οὐ χρείαν ἔχεις ἵνα τίς σε ἐρωτᾷ· ἐν τούτῳ πιστεύομεν ὅτι ἀπὸ θεοῦ ἐξῆλθες.	Now we know that you know all things and have no need for anyone to question you. By this we believe that you came from God."
31	ἀπεκρίθη αὐτοῖς Ἰησοῦς· Ἄρτι πιστεύετε;	Jesus answered them, "Do you now believe?
32	ἰδοὺ ἔρχεται ὥρα καὶ ἐλήλυθεν ἵνα σκορπισθῆτε ἕκαστος εἰς τὰ ἴδια κἀμὲ μόνον ἀφῆτε· καὶ οὐκ εἰμὶ μόνος, ὅτι ὁ πατὴρ μετ’ ἐμοῦ ἐστιν.	Look, an hour is coming, and has come, when you will be scattered, each to his own home, and you will leave me alone. Yet I am not alone, because the Father is with me.
33	ταῦτα λελάληκα ὑμῖν ἵνα ἐν ἐμοὶ εἰρήνην ἔχητε· ἐν τῷ κόσμῳ θλῖψιν ἔχετε, ἀλλὰ θαρσεῖτε, ἐγὼ νενίκηκα τὸν κόσμον.	These things I have spoken to you so that in me you may have peace. In the world you have tribulation; but take courage—I have conquered the world."

Chapter 17 — The High-Priestly Prayer

v.	Greek — critical text	English (this translation)
1	Ταῦτα ἐλάλησεν Ἰησοῦς, καὶ ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ εἰς τὸν οὐρανὸν εἶπεν· Πάτερ, ἐλήλυθεν ἡ ὥρα· δόξασόν σου τὸν υἱόν, ἵνα ὁ υἱὸς δοξάσῃ σέ,	These things Jesus spoke, and lifting up his eyes to heaven he said, "Father, the hour has come. Glorify your Son, so that the Son may glorify you,
2	καθὼς ἔδωκας αὐτῷ ἐξουσίαν πάσης σαρκός, ἵνα πᾶν ὃ δέδωκας αὐτῷ δώσῃ αὐτοῖς ζωὴν αἰώνιον.	just as you gave him authority over all flesh, so that to all whom you have given him he might give eternal life.
3	αὕτη δέ ἐστιν ἡ αἰώνιος ζωὴ ἵνα γινώσκωσι σὲ τὸν μόνον ἀληθινὸν θεὸν καὶ ὃν ἀπέστειλας Ἰησοῦν Χριστόν.	And this is eternal life: that they know you, the only true God, and Jesus Christ whom you have sent.
4	ἐγώ σε ἐδόξασα ἐπὶ τῆς γῆς, τὸ ἔργον τελειώσας ὃ δέδωκάς μοι ἵνα ποιήσω·	I glorified you on the earth, having completed the work that you gave me to do.
5	καὶ νῦν δόξασόν με σύ, πάτερ, παρὰ σεαυτῷ τῇ δόξῃ ᾗ εἶχον πρὸ τοῦ τὸν κόσμον εἶναι παρὰ σοί.	And now, Father, glorify me in your own presence with the glory that I had with you before the world existed.
6	Ἐφανέρωσά σου τὸ ὄνομα τοῖς ἀνθρώποις οὓς ἔδωκάς μοι ἐκ τοῦ κόσμου. σοὶ ἦσαν κἀμοὶ αὐτοὺς ἔδωκας, καὶ τὸν λόγον σου τετήρηκαν.	I have revealed your name to the people whom you gave me out of the world. They were yours, and you gave them to me, and they have kept your word.
7	νῦν ἔγνωκαν ὅτι πάντα ὅσα δέδωκάς μοι παρὰ σοῦ εἰσιν·	Now they know that all that you have given me is from you;
8	ὅτι τὰ ῥήματα ἃ ἔδωκάς μοι δέδωκα αὐτοῖς, καὶ αὐτοὶ ἔλαβον καὶ ἔγνωσαν ἀληθῶς ὅτι παρὰ σοῦ ἐξῆλθον, καὶ ἐπίστευσαν ὅτι σύ με ἀπέστειλας.	for the words that you gave me I have given to them, and they received them and truly knew that I came from you, and they believed that you sent me.
9	ἐγὼ περὶ αὐτῶν ἐρωτῶ· οὐ περὶ τοῦ κόσμου ἐρωτῶ ἀλλὰ περὶ ὧν δέδωκάς μοι, ὅτι σοί εἰσιν,	I am asking on their behalf. I am not asking on behalf of the world, but on behalf of those whom you have given me, for they are yours.
10	καὶ τὰ ἐμὰ πάντα σά ἐστιν καὶ τὰ σὰ ἐμά, καὶ δεδόξασμαι ἐν αὐτοῖς.	And all that is mine is yours, and what is yours is mine, and I have been glorified in them.
11	καὶ οὐκέτι εἰμὶ ἐν τῷ κόσμῳ, καὶ αὐτοὶ ἐν τῷ κόσμῳ εἰσίν, κἀγὼ πρὸς σὲ ἔρχομαι. πάτερ ἅγιε, τήρησον αὐτοὺς ἐν τῷ ὀνόματί σου ᾧ δέδωκάς μοι, ἵνα ὦσιν ἓν καθὼς ἡμεῖς.	And I am no longer in the world, but they are in the world, and I am coming to you. Holy Father, keep them in your name, which you have given me, so that they may be one, just as we are.
12	ὅτε ἤμην μετ᾽ αὐτῶν ἐγὼ ἐτήρουν αὐτοὺς ἐν τῷ ὀνόματί σου ᾧ δέδωκάς μοι, καὶ ἐφύλαξα,	While I was with them, I kept them in your name, which you have given me. I guarded them, and not one of them was

v.	Greek — critical text	English (this translation)
	καὶ οὐδεὶς ἐξ αὐτῶν ἀπώλετο εἰ μὴ ὁ υἱὸς τῆς ἀπωλείας, ἵνα ἡ γραφὴ πληρωθῇ.	lost except the son of destruction, so that the Scripture might be fulfilled.
13	νῦν δὲ πρὸς σὲ ἔρχομαι, καὶ ταῦτα λαλῶ ἐν τῷ κόσμῳ ἵνα ἔχωσιν τὴν χαρὰν τὴν ἐμὴν πεπληρωμένην ἐν ἑαυτοῖς.	But now I am coming to you, and these things I speak in the world, so that they may have my joy made full in themselves.
14	ἐγὼ δέδωκα αὐτοῖς τὸν λόγον σου, καὶ ὁ κόσμος ἐμίσησεν αὐτούς, ὅτι οὐκ εἰσὶν ἐκ τοῦ κόσμου καθὼς ἐγὼ οὐκ εἰμὶ ἐκ τοῦ κόσμου.	I have given them your word, and the world hated them, because they are not of the world, just as I am not of the world.
15	οὐκ ἐρωτῶ ἵνα ἄρῃς αὐτοὺς ἐκ τοῦ κόσμου ἀλλ᾽ ἵνα τηρήσῃς αὐτοὺς ἐκ τοῦ πονηροῦ.	I do not ask that you take them out of the world, but that you keep them from the evil one.
16	ἐκ τοῦ κόσμου οὐκ εἰσὶν καθὼς ἐγὼ οὐκ εἰμὶ ἐκ τοῦ κόσμου.	They are not of the world, just as I am not of the world.
17	ἁγίασον αὐτοὺς ἐν τῇ ἀληθείᾳ· ὁ λόγος ὁ σὸς ἀλήθειά ἐστιν.	Sanctify them in the truth; your word is truth.
18	καθὼς ἐμὲ ἀπέστειλας εἰς τὸν κόσμον, κἀγὼ ἀπέστειλα αὐτοὺς εἰς τὸν κόσμον·	Just as you sent me into the world, I also have sent them into the world.
19	καὶ ὑπὲρ αὐτῶν ἐγὼ ἁγιάζω ἐμαυτόν, ἵνα ὦσιν καὶ αὐτοὶ ἡγιασμένοι ἐν ἀληθείᾳ.	And for their sake I sanctify myself, so that they too may be sanctified in truth.
20	Οὐ περὶ τούτων δὲ ἐρωτῶ μόνον, ἀλλὰ καὶ περὶ τῶν πιστευόντων διὰ τοῦ λόγου αὐτῶν εἰς ἐμέ,	I do not ask on behalf of these only, but also on behalf of those who believe in me through their word,
21	ἵνα πάντες ἓν ὦσιν, καθὼς σύ, πάτερ, ἐν ἐμοὶ κἀγὼ ἐν σοί, ἵνα καὶ αὐτοὶ ἐν ἡμῖν ὦσιν, ἵνα ὁ κόσμος πιστεύῃ ὅτι σύ με ἀπέστειλας.	that they may all be one; just as you, Father, are in me and I in you, that they also may be in us, so that the world may believe that you sent me.
22	κἀγὼ τὴν δόξαν ἣν δέδωκάς μοι δέδωκα αὐτοῖς, ἵνα ὦσιν ἓν καθὼς ἡμεῖς ἕν,	The glory that you have given me I have given to them, that they may be one, just as we are one—
23	ἐγὼ ἐν αὐτοῖς καὶ σὺ ἐν ἐμοί, ἵνα ὦσιν τετελειωμένοι εἰς ἕν, ἵνα γινώσκῃ ὁ κόσμος ὅτι σύ με ἀπέστειλας καὶ ἠγάπησας αὐτοὺς καθὼς ἐμὲ ἠγάπησας.	I in them and you in me, that they may be brought to complete unity, so that the world may know that you sent me and loved them just as you loved me.
24	πάτερ, ὃ δέδωκάς μοι, θέλω ἵνα ὅπου εἰμὶ ἐγὼ κἀκεῖνοι ὦσιν μετ᾽ ἐμοῦ, ἵνα θεωρῶσιν τὴν δόξαν τὴν ἐμὴν ἣν δέδωκάς μοι, ὅτι ἠγάπησάς με πρὸ καταβολῆς κόσμου.	Father, those whom you have given me—I desire that they also may be with me where I am, to see my glory that you have given me, because you loved me before the foundation of the world.
25	Πάτερ δίκαιε, καὶ ὁ κόσμος σε οὐκ ἔγνω, ἐγὼ δέ σε ἔγνων, καὶ οὗτοι ἔγνωσαν ὅτι σύ με ἀπέστειλας,	Righteous Father, although the world did not know you, I knew you, and these knew that you sent me.

v.	Greek — critical text	English (this translation)
26	καὶ ἐγνώρισα αὐτοῖς τὸ ὄνομά σου καὶ γνωρίσω, ἵνα ἡ ἀγάπη ἣν ἠγάπησάς με ἐν αὐτοῖς ᾖ κἀγὼ ἐν αὐτοῖς.	And I made your name known to them, and I will make it known, so that the love with which you loved me may be in them, and I in them."

Chapter 18 — The Arrest; the Trial before Annas; Peter’s Denial

v.	Greek — critical text	English (this translation)
1	Ταῦτα εἰπὼν Ἰησοῦς ἐξῆλθεν σὺν τοῖς μαθηταῖς αὐτοῦ πέραν τοῦ χειμάρρου τοῦ Κεδρὼν ὅπου ἦν κῆπος, εἰς ὃν εἰσῆλθεν αὐτὸς καὶ οἱ μαθηταὶ αὐτοῦ.	Having said these things, Jesus went out with his disciples across the Kidron Valley, where there was a garden, into which he and his disciples entered.
2	ᾔδει δὲ καὶ Ἰούδας ὁ παραδιδοὺς αὐτὸν τὸν τόπον, ὅτι πολλάκις συνήχθη Ἰησοῦς ἐκεῖ μετὰ τῶν μαθητῶν αὐτοῦ.	Now Judas, who was betraying him, also knew the place, because Jesus had often met there with his disciples.
3	ὁ οὖν Ἰούδας λαβὼν τὴν σπεῖραν καὶ ἐκ τῶν ἀρχιερέων καὶ ἐκ τῶν Φαρισαίων ὑπηρέτας ἔρχεται ἐκεῖ μετὰ φανῶν καὶ λαμπάδων καὶ ὅπλων.	So Judas, having taken the cohort and officers from the chief priests and the Pharisees, comes there with torches and lamps and weapons.
4	Ἰησοῦς οὖν εἰδὼς πάντα τὰ ἐρχόμενα ἐπ’ αὐτὸν ἐξῆλθεν, καὶ λέγει αὐτοῖς· Τίνα ζητεῖτε;	So Jesus, knowing all that was coming upon him, went out and says to them, "Whom do you seek?"
5	ἀπεκρίθησαν αὐτῷ· Ἰησοῦν τὸν Ναζωραῖον. λέγει αὐτοῖς· Ἐγώ εἰμι. εἱστήκει δὲ καὶ Ἰούδας ὁ παραδιδοὺς αὐτὸν μετ’ αὐτῶν.	They answered him, "Jesus the Nazarene." He says to them, "I am he." And Judas, who was betraying him, was also standing with them.
6	ὡς οὖν εἶπεν αὐτοῖς· Ἐγώ εἰμι, ἀπῆλθον εἰς τὰ ὀπίσω καὶ ἔπεσαν χαμαί.	So when he said to them, "I am he," they drew back and fell to the ground.
7	πάλιν οὖν ἐπηρώτησεν αὐτούς· Τίνα ζητεῖτε; οἱ δὲ εἶπαν· Ἰησοῦν τὸν Ναζωραῖον.	So again he asked them, "Whom do you seek?" And they said, "Jesus the Nazarene."
8	ἀπεκρίθη Ἰησοῦς· Εἶπον ὑμῖν ὅτι ἐγώ εἰμι· εἰ οὖν ἐμὲ ζητεῖτε, ἄφετε τούτους ὑπάγειν·	Jesus answered, "I told you that I am he. So if you seek me, let these men go"—
9	ἵνα πληρωθῇ ὁ λόγος ὃν εἶπεν ὅτι Οὓς δέδωκάς μοι οὐκ ἀπώλεσα ἐξ αὐτῶν οὐδένα.	so that the word might be fulfilled that he had spoken: "Of those whom you have given me I lost not one."
10	Σίμων οὖν Πέτρος ἔχων μάχαιραν εἵλκυσεν αὐτὴν καὶ ἔπαισεν τὸν τοῦ ἀρχιερέως δοῦλον καὶ ἀπέκοψεν αὐτοῦ τὸ ὠτάριον τὸ δεξιόν. ἦν δὲ ὄνομα τῷ δούλῳ Μάλχος.	Then Simon Peter, who had a sword, drew it and struck the high priest's servant and cut off his right ear. The servant's name was Malchus.
11	εἶπεν οὖν ὁ Ἰησοῦς τῷ Πέτρῳ· Βάλε τὴν μάχαιραν εἰς τὴν θήκην· τὸ ποτήριον ὃ δέδωκέν μοι ὁ πατὴρ οὐ μὴ πίω αὐτό;	So Jesus said to Peter, "Put the sword into its sheath. Shall I not drink the cup that the Father has given me?"
12	Ἡ οὖν σπεῖρα καὶ ὁ χιλίαρχος καὶ οἱ ὑπηρέται τῶν Ἰουδαίων συνέλαβον τὸν Ἰησοῦν καὶ ἔδησαν αὐτὸν	So the cohort and the commander and the officers of the Jews seized Jesus and bound him,
13	καὶ ἤγαγον πρὸς Ἄνναν πρῶτον· ἦν γὰρ πενθερὸς τοῦ Καϊάφα, ὃς ἦν ἀρχιερεὺς τοῦ ἐνιαυτοῦ ἐκείνου·	and they led him first to Annas, for he was the father-in-law of Caiaphas, who was high priest that year.

v.	Greek — critical text	English (this translation)
14	ἦν δὲ Καϊάφας ὁ συμβουλεύσας τοῖς Ἰουδαίοις ὅτι συμφέρει ἕνα ἄνθρωπον ἀποθανεῖν ὑπὲρ τοῦ λαοῦ.	It was Caiaphas who had advised the Jews that it was better for one man to die on behalf of the people.
15	Ἠκολούθει δὲ τῷ Ἰησοῦ Σίμων Πέτρος καὶ ἄλλος μαθητής. ὁ δὲ μαθητὴς ἐκεῖνος ἦν γνωστὸς τῷ ἀρχιερεῖ καὶ συνεισῆλθεν τῷ Ἰησοῦ εἰς τὴν αὐλὴν τοῦ ἀρχιερέως,	Now Simon Peter was following Jesus, and so was another disciple. That disciple was known to the high priest, and he entered with Jesus into the courtyard of the high priest,
16	ὁ δὲ Πέτρος εἱστήκει πρὸς τῇ θύρᾳ ἔξω. ἐξῆλθεν οὖν ὁ μαθητὴς ὁ ἄλλος ὁ γνωστὸς τοῦ ἀρχιερέως καὶ εἶπεν τῇ θυρωρῷ καὶ εἰσήγαγεν τὸν Πέτρον.	but Peter was standing outside at the door. So the other disciple, who was known to the high priest, went out and spoke to the doorkeeper and brought Peter in.
17	λέγει οὖν τῷ Πέτρῳ ἡ παιδίσκη ἡ θυρωρός· Μὴ καὶ σὺ ἐκ τῶν μαθητῶν εἶ τοῦ ἀνθρώπου τούτου; λέγει ἐκεῖνος· Οὐκ εἰμί.	So the servant girl at the door says to Peter, "You are not also one of this man's disciples, are you?" He says, "I am not."
18	εἱστήκεισαν δὲ οἱ δοῦλοι καὶ οἱ ὑπηρέται ἀνθρακιὰν πεποιηκότες, ὅτι ψῦχος ἦν, καὶ ἐθερμαίνοντο· ἦν δὲ καὶ ὁ Πέτρος μετ᾽ αὐτῶν ἑστὼς καὶ θερμαινόμενος.	Now the servants and the officers were standing there, having made a charcoal fire, because it was cold, and they were warming themselves. And Peter also was standing with them and warming himself.
19	Ὁ οὖν ἀρχιερεὺς ἠρώτησεν τὸν Ἰησοῦν περὶ τῶν μαθητῶν αὐτοῦ καὶ περὶ τῆς διδαχῆς αὐτοῦ.	So the high priest questioned Jesus about his disciples and about his teaching.
20	ἀπεκρίθη αὐτῷ Ἰησοῦς· Ἐγὼ παρρησίᾳ λελάληκα τῷ κόσμῳ· ἐγὼ πάντοτε ἐδίδαξα ἐν συναγωγῇ καὶ ἐν τῷ ἱερῷ, ὅπου πάντες οἱ Ἰουδαῖοι συνέρχονται, καὶ ἐν κρυπτῷ ἐλάλησα οὐδέν·	Jesus answered him, "I have spoken openly to the world. I always taught in synagogues and in the temple, where all the Jews come together, and I said nothing in secret.
21	τί με ἐρωτᾷς; ἐρώτησον τοὺς ἀκηκοότας τί ἐλάλησα αὐτοῖς· ἴδε οὗτοι οἴδασιν ἃ εἶπον ἐγώ.	Why do you question me? Question those who heard what I said to them; look, they know what I said."
22	ταῦτα δὲ αὐτοῦ εἰπόντος εἷς παρεστηκὼς τῶν ὑπηρετῶν ἔδωκεν ῥάπισμα τῷ Ἰησοῦ εἰπών· Οὕτως ἀποκρίνῃ τῷ ἀρχιερεῖ;	When he had said these things, one of the officers standing by struck Jesus with his hand, saying, "Is that how you answer the high priest?"
23	ἀπεκρίθη αὐτῷ Ἰησοῦς· Εἰ κακῶς ἐλάλησα, μαρτύρησον περὶ τοῦ κακοῦ· εἰ δὲ καλῶς, τί με δέρεις;	Jesus answered him, "If I spoke wrongly, testify about the wrong; but if rightly, why do you strike me?"
24	ἀπέστειλεν οὖν αὐτὸν ὁ Ἅννας δεδεμένον πρὸς Καϊάφαν τὸν ἀρχιερέα.	So Annas sent him bound to Caiaphas the high priest.
25	Ἦν δὲ Σίμων Πέτρος ἑστὼς καὶ θερμαινόμενος. εἶπον οὖν αὐτῷ· Μὴ καὶ σὺ ἐκ	Now Simon Peter was standing and warming himself. So they said to him,

v.	Greek — critical text	English (this translation)
	τῶν μαθητῶν αὐτοῦ εἶ; ἠρνήσατο ἐκεῖνος καὶ εἶπεν· Οὐκ εἰμί.	"You are not also one of his disciples, are you?" He denied it and said, "I am not."
26	λέγει εἷς ἐκ τῶν δούλων τοῦ ἀρχιερέως, συγγενὴς ὢν οὗ ἀπέκοψεν Πέτρος τὸ ὠτίον· Οὐκ ἐγώ σε εἶδον ἐν τῷ κήπῳ μετ᾽ αὐτοῦ;	One of the high priest's servants, a relative of the man whose ear Peter had cut off, says, "Did I not see you in the garden with him?"
27	πάλιν οὖν ἠρνήσατο Πέτρος· καὶ εὐθέως ἀλέκτωρ ἐφώνησεν.	So Peter again denied it, and at once a rooster crowed.
28	Ἄγουσιν οὖν τὸν Ἰησοῦν ἀπὸ τοῦ Καϊάφα εἰς τὸ πραιτώριον· ἦν δὲ πρωΐ· καὶ αὐτοὶ οὐκ εἰσῆλθον εἰς τὸ πραιτώριον, ἵνα μὴ μιανθῶσιν ἀλλὰ φάγωσιν τὸ πάσχα.	Then they lead Jesus from Caiaphas to the praetorium. It was early morning. And they themselves did not enter the praetorium, so that they would not be defiled but could eat the Passover.
29	ἐξῆλθεν οὖν ὁ Πιλᾶτος ἔξω πρὸς αὐτοὺς καὶ φησίν· Τίνα κατηγορίαν φέρετε κατὰ τοῦ ἀνθρώπου τούτου;	So Pilate went out to them and says, "What accusation do you bring against this man?"
30	ἀπεκρίθησαν καὶ εἶπαν αὐτῷ· Εἰ μὴ ἦν οὗτος κακὸν ποιῶν, οὐκ ἄν σοι παρεδώκαμεν αὐτόν.	They answered and said to him, "If this man were not doing evil, we would not have handed him over to you."
31	εἶπεν οὖν αὐτοῖς ὁ Πιλᾶτος· Λάβετε αὐτὸν ὑμεῖς, καὶ κατὰ τὸν νόμον ὑμῶν κρίνατε αὐτόν. εἶπον αὐτῷ οἱ Ἰουδαῖοι· Ἡμῖν οὐκ ἔξεστιν ἀποκτεῖναι οὐδένα·	So Pilate said to them, "Take him yourselves and judge him by your own law." The Jews said to him, "It is not lawful for us to put anyone to death."
32	ἵνα ὁ λόγος τοῦ Ἰησοῦ πληρωθῇ ὃν εἶπεν σημαίνων ποίῳ θανάτῳ ἤμελλεν ἀποθνῄσκειν.	This was to fulfill the word of Jesus that he had spoken, signifying by what kind of death he was about to die.
33	Εἰσῆλθεν οὖν πάλιν εἰς τὸ πραιτώριον ὁ Πιλᾶτος καὶ ἐφώνησεν τὸν Ἰησοῦν καὶ εἶπεν αὐτῷ· Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων;	So Pilate entered the praetorium again, summoned Jesus, and said to him, "Are you the King of the Jews?"
34	ἀπεκρίθη Ἰησοῦς· Ἀπὸ σεαυτοῦ σὺ τοῦτο λέγεις ἢ ἄλλοι εἶπόν σοι περὶ ἐμοῦ;	Jesus answered, "Do you say this of your own accord, or did others tell you about me?"
35	ἀπεκρίθη ὁ Πιλᾶτος· Μήτι ἐγὼ Ἰουδαῖός εἰμι; τὸ ἔθνος τὸ σὸν καὶ οἱ ἀρχιερεῖς παρέδωκάν σε ἐμοί· τί ἐποίησας;	Pilate answered, "Am I a Jew? Your own nation and the chief priests have handed you over to me. What have you done?"
36	ἀπεκρίθη Ἰησοῦς· Ἡ βασιλεία ἡ ἐμὴ οὐκ ἔστιν ἐκ τοῦ κόσμου τούτου· εἰ ἐκ τοῦ κόσμου τούτου ἦν ἡ βασιλεία ἡ ἐμή, οἱ ὑπηρέται οἱ ἐμοὶ ἠγωνίζοντο ἄν, ἵνα μὴ παραδοθῶ τοῖς Ἰουδαίοις· νῦν δὲ ἡ βασιλεία ἡ ἐμὴ οὐκ ἔστιν ἐντεῦθεν.	Jesus answered, "My kingdom is not of this world. If my kingdom were of this world, my servants would be fighting, so that I would not be handed over to the Jews. But as it is, my kingdom is not from here."
37	εἶπεν οὖν αὐτῷ ὁ Πιλᾶτος· Οὐκοῦν βασιλεὺς εἶ σύ; ἀπεκρίθη ὁ Ἰησοῦς· Σὺ λέγεις ὅτι	So Pilate said to him, "So then you are a king?" Jesus answered, "You say that I

v.	Greek — critical text	English (this translation)
	βασιλεύς εἰμι. ἐγὼ εἰς τοῦτο γεγέννημαι καὶ εἰς τοῦτο ἐλήλυθα εἰς τὸν κόσμον ἵνα μαρτυρήσω τῇ ἀληθείᾳ· πᾶς ὁ ὢν ἐκ τῆς ἀληθείας ἀκούει μου τῆς φωνῆς.	am a king. For this I was born, and for this I have come into the world: to testify to the truth. Everyone who is of the truth listens to my voice."
38	λέγει αὐτῷ ὁ Πιλᾶτος· Τί ἐστιν ἀλήθεια; Καὶ τοῦτο εἰπὼν πάλιν ἐξῆλθεν πρὸς τοὺς Ἰουδαίους, καὶ λέγει αὐτοῖς· Ἐγὼ οὐδεμίαν εὑρίσκω ἐν αὐτῷ αἰτίαν·	Pilate says to him, "What is truth?" And having said this, he went out again to the Jews and says to them, "I find no guilt in him.
39	ἔστιν δὲ συνήθεια ὑμῖν ἵνα ἕνα ἀπολύσω ὑμῖν ἐν τῷ πάσχα· βούλεσθε οὖν ἀπολύσω ὑμῖν τὸν βασιλέα τῶν Ἰουδαίων;	But you have a custom that I release one man for you at the Passover. So do you want me to release for you the King of the Jews?"
40	ἐκραύγασαν οὖν πάλιν λέγοντες· Μὴ τοῦτον ἀλλὰ τὸν Βαραββᾶν. ἦν δὲ ὁ Βαραββᾶς λῃστής.	So they cried out again, saying, "Not this man, but Barabbas!" Now Barabbas was a robber.

Chapter 19 — The Trial before Pilate; the Crucifixion and Burial

v.	Greek — critical text	English (this translation)
1	Τότε οὖν ἔλαβεν ὁ Πιλᾶτος τὸν Ἰησοῦν καὶ ἐμαστίγωσεν.	Then Pilate took Jesus and had him flogged.
2	καὶ οἱ στρατιῶται πλέξαντες στέφανον ἐξ ἀκανθῶν ἐπέθηκαν αὐτοῦ τῇ κεφαλῇ, καὶ ἱμάτιον πορφυροῦν περιέβαλον αὐτόν,	And the soldiers, having twisted together a crown of thorns, put it on his head and threw a purple robe around him,
3	καὶ ἤρχοντο πρὸς αὐτὸν καὶ ἔλεγον· Χαῖρε, ὁ βασιλεὺς τῶν Ἰουδαίων· καὶ ἐδίδοσαν αὐτῷ ῥαπίσματα.	and they kept coming up to him and saying, "Hail, King of the Jews!" and they were striking him with their hands.
4	καὶ ἐξῆλθεν πάλιν ἔξω ὁ Πιλᾶτος καὶ λέγει αὐτοῖς· Ἴδε ἄγω ὑμῖν αὐτὸν ἔξω, ἵνα γνῶτε ὅτι οὐδεμίαν αἰτίαν εὑρίσκω ἐν αὐτῷ.	And Pilate went outside again and says to them, "Look, I am bringing him out to you, so that you may know that I find no guilt in him."
5	ἐξῆλθεν οὖν ὁ Ἰησοῦς ἔξω, φορῶν τὸν ἀκάνθινον στέφανον καὶ τὸ πορφυροῦν ἱμάτιον. καὶ λέγει αὐτοῖς· Ἰδοὺ ὁ ἄνθρωπος.	So Jesus came outside, wearing the crown of thorns and the purple robe. And Pilate says to them, "Behold the man!"
6	ὅτε οὖν εἶδον αὐτὸν οἱ ἀρχιερεῖς καὶ οἱ ὑπηρέται ἐκραύγασαν λέγοντες· Σταύρωσον σταύρωσον. λέγει αὐτοῖς ὁ Πιλᾶτος· Λάβετε αὐτὸν ὑμεῖς καὶ σταυρώσατε, ἐγὼ γὰρ οὐχ εὑρίσκω ἐν αὐτῷ αἰτίαν.	So when the chief priests and the officers saw him, they cried out, saying, "Crucify! Crucify!" Pilate says to them, "Take him yourselves and crucify him, for I find no guilt in him."
7	ἀπεκρίθησαν αὐτῷ οἱ Ἰουδαῖοι· Ἡμεῖς νόμον ἔχομεν, καὶ κατὰ τὸν νόμον ὀφείλει ἀποθανεῖν, ὅτι υἱὸν θεοῦ ἑαυτὸν ἐποίησεν.	The Jews answered him, "We have a law, and according to that law he ought to die, because he made himself out to be the Son of God."
8	Ὅτε οὖν ἤκουσεν ὁ Πιλᾶτος τοῦτον τὸν λόγον, μᾶλλον ἐφοβήθη,	So when Pilate heard this statement, he was the more afraid,
9	καὶ εἰσῆλθεν εἰς τὸ πραιτώριον πάλιν καὶ λέγει τῷ Ἰησοῦ· Πόθεν εἶ σύ; ὁ δὲ Ἰησοῦς ἀπόκρισιν οὐκ ἔδωκεν αὐτῷ.	and he entered the praetorium again and says to Jesus, "Where are you from?" But Jesus gave him no answer.
10	λέγει οὖν αὐτῷ ὁ Πιλᾶτος· Ἐμοὶ οὐ λαλεῖς; οὐκ οἶδας ὅτι ἐξουσίαν ἔχω ἀπολῦσαί σε καὶ ἐξουσίαν ἔχω σταυρῶσαί σε;	So Pilate says to him, "You will not speak to me? Do you not know that I have authority to release you and authority to crucify you?"
11	ἀπεκρίθη αὐτῷ Ἰησοῦς· Οὐκ εἶχες ἐξουσίαν κατ᾽ ἐμοῦ οὐδεμίαν εἰ μὴ ἦν δεδομένον σοι ἄνωθεν· διὰ τοῦτο ὁ παραδούς μέ σοι μείζονα ἁμαρτίαν ἔχει.	Jesus answered him, "You would have no authority over me at all unless it had been given to you from above. For this reason the one who handed me over to you has the greater sin."
12	ἐκ τούτου ὁ Πιλᾶτος ἐζήτει ἀπολῦσαι αὐτόν· οἱ δὲ Ἰουδαῖοι ἐκραύγασαν λέγοντες· Ἐὰν τοῦτον ἀπολύσῃς, οὐκ εἶ φίλος τοῦ Καίσαρος·	From then on Pilate was seeking to release him; but the Jews cried out, saying, "If you release this man, you are

v.	Greek — critical text	English (this translation)
	πᾶς ὁ βασιλέα ἑαυτὸν ποιῶν ἀντιλέγει τῷ Καίσαρι.	no friend of Caesar. Everyone who makes himself a king opposes Caesar."
13	Ὁ οὖν Πιλᾶτος ἀκούσας τῶν λόγων τούτων ἤγαγεν ἔξω τὸν Ἰησοῦν, καὶ ἐκάθισεν ἐπὶ βήματος εἰς τόπον λεγόμενον Λιθόστρωτον, Ἑβραϊστὶ δὲ Γαββαθα.	So when Pilate heard these words, he brought Jesus outside and sat down on the judgment seat at a place called the Stone Pavement, but in Hebrew Gabbatha.
14	ἦν δὲ παρασκευὴ τοῦ πάσχα, ὥρα ἦν ὡς ἕκτη. καὶ λέγει τοῖς Ἰουδαίοις· Ἴδε ὁ βασιλεὺς ὑμῶν.	Now it was the day of Preparation of the Passover; it was about the sixth hour. And he says to the Jews, "Behold your King!"
15	ἐκραύγασαν οὖν ἐκεῖνοι· Ἆρον ἆρον, σταύρωσον αὐτόν. λέγει αὐτοῖς ὁ Πιλᾶτος· Τὸν βασιλέα ὑμῶν σταυρώσω; ἀπεκρίθησαν οἱ ἀρχιερεῖς· Οὐκ ἔχομεν βασιλέα εἰ μὴ Καίσαρα.	So those men cried out, "Away with him! Away with him! Crucify him!" Pilate says to them, "Shall I crucify your King?" The chief priests answered, "We have no king but Caesar."
16	τότε οὖν παρέδωκεν αὐτὸν αὐτοῖς ἵνα σταυρωθῇ. Παρέλαβον οὖν τὸν Ἰησοῦν·	So then he handed him over to them to be crucified. So they took Jesus,
17	καὶ βαστάζων αὐτῷ τὸν σταυρὸν ἐξῆλθεν εἰς τὸν λεγόμενον Κρανίου Τόπον, ὃ λέγεται Ἑβραϊστὶ Γολγοθα,	and bearing the cross by himself, he went out to the place called the Place of a Skull, which is called in Hebrew Golgotha,
18	ὅπου αὐτὸν ἐσταύρωσαν, καὶ μετ’ αὐτοῦ ἄλλους δύο ἐντεῦθεν καὶ ἐντεῦθεν, μέσον δὲ τὸν Ἰησοῦν.	where they crucified him, and with him two others, one on either side, and Jesus in the middle.
19	ἔγραψεν δὲ καὶ τίτλον ὁ Πιλᾶτος καὶ ἔθηκεν ἐπὶ τοῦ σταυροῦ· ἦν δὲ γεγραμμένον· Ἰησοῦς ὁ Ναζωραῖος ὁ βασιλεὺς τῶν Ἰουδαίων.	Pilate also wrote a notice and put it on the cross. It read, "Jesus the Nazarene, the King of the Jews."
20	τοῦτον οὖν τὸν τίτλον πολλοὶ ἀνέγνωσαν τῶν Ἰουδαίων, ὅτι ἐγγὺς ἦν ὁ τόπος τῆς πόλεως ὅπου ἐσταυρώθη ὁ Ἰησοῦς· καὶ ἦν γεγραμμένον Ἑβραϊστί, Ῥωμαϊστί, Ἑλληνιστί.	So many of the Jews read this notice, for the place where Jesus was crucified was near the city, and it was written in Hebrew, in Latin, and in Greek.
21	ἔλεγον οὖν τῷ Πιλάτῳ οἱ ἀρχιερεῖς τῶν Ἰουδαίων· Μὴ γράφε· Ὁ βασιλεὺς τῶν Ἰουδαίων, ἀλλ’ ὅτι ἐκεῖνος εἶπεν Βασιλεὺς τῶν Ἰουδαίων εἰμί.	So the chief priests of the Jews said to Pilate, "Do not write, 'The King of the Jews,' but that this man said, 'I am King of the Jews.'"
22	ἀπεκρίθη ὁ Πιλᾶτος· Ὃ γέγραφα γέγραφα.	Pilate answered, "What I have written, I have written."
23	οἱ οὖν στρατιῶται ὅτε ἐσταύρωσαν τὸν Ἰησοῦν ἔλαβον τὰ ἱμάτια αὐτοῦ καὶ ἐποίησαν τέσσαρα μέρη, ἑκάστῳ στρατιώτῃ μέρος, καὶ τὸν χιτῶνα. ἦν δὲ ὁ χιτὼν ἄραφος, ἐκ τῶν ἄνωθεν ὑφαντὸς δι’ ὅλου·	So when the soldiers had crucified Jesus, they took his garments and made four parts, one part for each soldier, and also the tunic. Now the tunic was seamless, woven in one piece from the top.
24	εἶπαν οὖν πρὸς ἀλλήλους· Μὴ σχίσωμεν αὐτόν, ἀλλὰ λάχωμεν περὶ αὐτοῦ τίνος ἔσται·	So they said to one another, "Let us not tear it, but cast lots for it to see whose it

v.	Greek — critical text	English (this translation)
	ἵνα ἡ γραφὴ πληρωθῇ ἡ λέγουσα· Διεμερίσαντο τὰ ἱμάτιά μου ἑαυτοῖς καὶ ἐπὶ τὸν ἱματισμόν μου ἔβαλον κλῆρον. Οἱ μὲν οὖν στρατιῶται ταῦτα ἐποίησαν.	will be"—so that the Scripture might be fulfilled that says, "They divided my garments among themselves, and for my clothing they cast lots." So the soldiers did these things.
25	Εἱστήκεισαν δὲ παρὰ τῷ σταυρῷ τοῦ Ἰησοῦ ἡ μήτηρ αὐτοῦ καὶ ἡ ἀδελφὴ τῆς μητρὸς αὐτοῦ, Μαρία ἡ τοῦ Κλωπᾶ καὶ Μαρία ἡ Μαγδαληνή.	But standing by the cross of Jesus were his mother and his mother's sister, Mary the wife of Clopas, and Mary Magdalene.
26	Ἰησοῦς οὖν ἰδὼν τὴν μητέρα καὶ τὸν μαθητὴν παρεστῶτα ὃν ἠγάπα λέγει τῇ μητρί· Γύναι, ἴδε ὁ υἱός σου·	So when Jesus saw his mother and the disciple whom he loved standing nearby, he says to his mother, "Woman, behold your son!"
27	εἶτα λέγει τῷ μαθητῇ· Ἴδε ἡ μήτηρ σου. καὶ ἀπ᾽ ἐκείνης τῆς ὥρας ἔλαβεν ὁ μαθητὴς αὐτὴν εἰς τὰ ἴδια.	Then he says to the disciple, "Behold your mother!" And from that hour the disciple took her into his own home.
28	Μετὰ τοῦτο εἰδὼς ὁ Ἰησοῦς ὅτι ἤδη πάντα τετέλεσται ἵνα τελειωθῇ ἡ γραφὴ λέγει· Διψῶ.	After this, Jesus, knowing that all was now finished, so that the Scripture might be fulfilled, says, "I thirst."
29	σκεῦος ἔκειτο ὄξους μεστόν· σπόγγον οὖν μεστὸν τοῦ ὄξους ὑσσώπῳ περιθέντες προσήνεγκαν αὐτοῦ τῷ στόματι.	A jar full of sour wine was standing there, so they put a sponge full of the sour wine on a hyssop branch and brought it to his mouth.
30	ὅτε οὖν ἔλαβεν τὸ ὄξος ὁ Ἰησοῦς εἶπεν· Τετέλεσται, καὶ κλίνας τὴν κεφαλὴν παρέδωκεν τὸ πνεῦμα.	So when Jesus had received the sour wine, he said, "It is finished." And bowing his head, he gave up his spirit.
31	Οἱ οὖν Ἰουδαῖοι, ἐπεὶ παρασκευὴ ἦν, ἵνα μὴ μείνῃ ἐπὶ τοῦ σταυροῦ τὰ σώματα ἐν τῷ σαββάτῳ, ἦν γὰρ μεγάλη ἡ ἡμέρα ἐκείνου τοῦ σαββάτου, ἠρώτησαν τὸν Πιλᾶτον ἵνα κατεαγῶσιν αὐτῶν τὰ σκέλη καὶ ἀρθῶσιν.	So the Jews, since it was the day of Preparation, in order that the bodies would not remain on the cross on the Sabbath (for that Sabbath was a high day), asked Pilate that their legs might be broken and that they might be taken away.
32	ἦλθον οὖν οἱ στρατιῶται, καὶ τοῦ μὲν πρώτου κατέαξαν τὰ σκέλη καὶ τοῦ ἄλλου τοῦ συσταυρωθέντος αὐτῷ·	So the soldiers came and broke the legs of the first and of the other who had been crucified with him.
33	ἐπὶ δὲ τὸν Ἰησοῦν ἐλθόντες, ὡς εἶδον ἤδη αὐτὸν τεθνηκότα, οὐ κατέαξαν αὐτοῦ τὰ σκέλη,	But when they came to Jesus and saw that he was already dead, they did not break his legs.
34	ἀλλ᾽ εἷς τῶν στρατιωτῶν λόγχῃ αὐτοῦ τὴν πλευρὰν ἔνυξεν, καὶ ἐξῆλθεν εὐθὺς αἷμα καὶ ὕδωρ.	But one of the soldiers pierced his side with a spear, and at once there came out blood and water.

v.	Greek — critical text	English (this translation)
35	καὶ ὁ ἑωρακὼς μεμαρτύρηκεν, καὶ ἀληθινὴ αὐτοῦ ἐστιν ἡ μαρτυρία, καὶ ἐκεῖνος οἶδεν ὅτι ἀληθῆ λέγει, ἵνα καὶ ὑμεῖς πιστεύητε.	And the one who has seen it has testified—and his testimony is true, and he knows that he tells the truth—so that you also may believe.
36	ἐγένετο γὰρ ταῦτα ἵνα ἡ γραφὴ πληρωθῇ· Ὀστοῦν οὐ συντριβήσεται αὐτοῦ.	For these things took place so that the Scripture might be fulfilled: "Not one of his bones will be broken."
37	καὶ πάλιν ἑτέρα γραφὴ λέγει· Ὄψονται εἰς ὃν ἐξεκέντησαν.	And again another Scripture says, "They will look on him whom they have pierced."
38	Μετὰ δὲ ταῦτα ἠρώτησεν τὸν Πιλᾶτον Ἰωσὴφ ἀπὸ Ἀριμαθαίας, ὢν μαθητὴς τοῦ Ἰησοῦ κεκρυμμένος δὲ διὰ τὸν φόβον τῶν Ἰουδαίων, ἵνα ἄρῃ τὸ σῶμα τοῦ Ἰησοῦ· καὶ ἐπέτρεψεν ὁ Πιλᾶτος. ἦλθεν οὖν καὶ ἦρεν τὸ σῶμα αὐτοῦ.	After these things Joseph of Arimathea, who was a disciple of Jesus, but secretly for fear of the Jews, asked Pilate that he might take away the body of Jesus, and Pilate gave him permission. So he came and took away his body.
39	ἦλθεν δὲ καὶ Νικόδημος, ὁ ἐλθὼν πρὸς αὐτὸν νυκτὸς τὸ πρῶτον, φέρων μίγμα σμύρνης καὶ ἀλόης ὡς λίτρας ἑκατόν.	Nicodemus also, who at first had come to him by night, came bringing a mixture of myrrh and aloes, about a hundred pounds.
40	ἔλαβον οὖν τὸ σῶμα τοῦ Ἰησοῦ καὶ ἔδησαν αὐτὸ ὀθονίοις μετὰ τῶν ἀρωμάτων, καθὼς ἔθος ἐστὶν τοῖς Ἰουδαίοις ἐνταφιάζειν.	So they took the body of Jesus and bound it in linen cloths with the spices, as is the burial custom of the Jews.
41	ἦν δὲ ἐν τῷ τόπῳ ὅπου ἐσταυρώθη κῆπος, καὶ ἐν τῷ κήπῳ μνημεῖον καινόν, ἐν ᾧ οὐδέπω οὐδεὶς ἦν τεθειμένος·	Now in the place where he was crucified there was a garden, and in the garden a new tomb in which no one had yet been laid.
42	ἐκεῖ οὖν διὰ τὴν παρασκευὴν τῶν Ἰουδαίων, ὅτι ἐγγὺς ἦν τὸ μνημεῖον, ἔθηκαν τὸν Ἰησοῦν.	So because of the Jewish day of Preparation, since the tomb was nearby, they laid Jesus there.

Chapter 20 — The Empty Tomb; the Risen Lord; Thomas

v.	Greek — critical text	English (this translation)
1	Τῇ δὲ μιᾷ τῶν σαββάτων Μαρία ἡ Μαγδαληνὴ ἔρχεται πρωῒ σκοτίας ἔτι οὔσης εἰς τὸ μνημεῖον, καὶ βλέπει τὸν λίθον ἠρμένον ἐκ τοῦ μνημείου.	Now on the first day of the week, Mary Magdalene comes early, while it was still dark, to the tomb, and she sees that the stone had been taken away from the tomb.
2	τρέχει οὖν καὶ ἔρχεται πρὸς Σίμωνα Πέτρον καὶ πρὸς τὸν ἄλλον μαθητὴν ὃν ἐφίλει ὁ Ἰησοῦς, καὶ λέγει αὐτοῖς· Ἦραν τὸν κύριον ἐκ τοῦ μνημείου, καὶ οὐκ οἴδαμεν ποῦ ἔθηκαν αὐτόν.	So she runs and comes to Simon Peter and to the other disciple, the one whom Jesus loved, and says to them, "They have taken the Lord out of the tomb, and we do not know where they have laid him."
3	ἐξῆλθεν οὖν ὁ Πέτρος καὶ ὁ ἄλλος μαθητής, καὶ ἤρχοντο εἰς τὸ μνημεῖον.	So Peter and the other disciple went out and were going toward the tomb.
4	ἔτρεχον δὲ οἱ δύο ὁμοῦ· καὶ ὁ ἄλλος μαθητὴς προέδραμεν τάχιον τοῦ Πέτρου καὶ ἦλθεν πρῶτος εἰς τὸ μνημεῖον,	Now the two were running together, but the other disciple ran ahead, faster than Peter, and came to the tomb first.
5	καὶ παρακύψας βλέπει κείμενα τὰ ὀθόνια, οὐ μέντοι εἰσῆλθεν.	And stooping to look in, he sees the linen cloths lying there, but he did not go in.
6	ἔρχεται οὖν καὶ Σίμων Πέτρος ἀκολουθῶν αὐτῷ, καὶ εἰσῆλθεν εἰς τὸ μνημεῖον· καὶ θεωρεῖ τὰ ὀθόνια κείμενα,	So Simon Peter comes, following him, and he entered the tomb. He sees the linen cloths lying there,
7	καὶ τὸ σουδάριον, ὃ ἦν ἐπὶ τῆς κεφαλῆς αὐτοῦ, οὐ μετὰ τῶν ὀθονίων κείμενον ἀλλὰ χωρὶς ἐντετυλιγμένον εἰς ἕνα τόπον·	and the cloth that had been on his head, not lying with the linen cloths but folded up in a place by itself.
8	τότε οὖν εἰσῆλθεν καὶ ὁ ἄλλος μαθητὴς ὁ ἐλθὼν πρῶτος εἰς τὸ μνημεῖον, καὶ εἶδεν καὶ ἐπίστευσεν·	So then the other disciple, who had reached the tomb first, also entered, and he saw and believed;
9	οὐδέπω γὰρ ᾔδεισαν τὴν γραφὴν ὅτι δεῖ αὐτὸν ἐκ νεκρῶν ἀναστῆναι.	for as yet they did not understand the Scripture, that he must rise from the dead.
10	ἀπῆλθον οὖν πάλιν πρὸς αὐτοὺς οἱ μαθηταί.	So the disciples went back again to their homes.
11	Μαρία δὲ εἱστήκει πρὸς τῷ μνημείῳ ἔξω κλαίουσα. ὡς οὖν ἔκλαιεν παρέκυψεν εἰς τὸ μνημεῖον,	But Mary stood outside the tomb, weeping. So as she wept, she stooped to look into the tomb,
12	καὶ θεωρεῖ δύο ἀγγέλους ἐν λευκοῖς καθεζομένους, ἕνα πρὸς τῇ κεφαλῇ καὶ ἕνα πρὸς τοῖς ποσίν, ὅπου ἔκειτο τὸ σῶμα τοῦ Ἰησοῦ.	and she sees two angels in white sitting where the body of Jesus had lain, one at the head and one at the feet.
13	καὶ λέγουσιν αὐτῇ ἐκεῖνοι· Γύναι, τί κλαίεις; λέγει αὐτοῖς ὅτι Ἦραν τὸν κύριόν μου, καὶ οὐκ οἶδα ποῦ ἔθηκαν αὐτόν.	And they say to her, "Woman, why are you weeping?" She says to them, "They

v.	Greek — critical text	English (this translation)
		have taken away my Lord, and I do not know where they have laid him."
14	ταῦτα εἰποῦσα ἐστράφη εἰς τὰ ὀπίσω, καὶ θεωρεῖ τὸν Ἰησοῦν ἑστῶτα, καὶ οὐκ ᾔδει ὅτι Ἰησοῦς ἐστιν.	Having said this, she turned around and sees Jesus standing there, but she did not know that it was Jesus.
15	λέγει αὐτῇ Ἰησοῦς· Γύναι, τί κλαίεις; τίνα ζητεῖς; ἐκείνη δοκοῦσα ὅτι ὁ κηπουρός ἐστιν λέγει αὐτῷ· Κύριε, εἰ σὺ ἐβάστασας αὐτόν, εἰπέ μοι ποῦ ἔθηκας αὐτόν, κἀγὼ αὐτὸν ἀρῶ.	Jesus says to her, "Woman, why are you weeping? Whom do you seek?" Supposing him to be the gardener, she says to him, "Sir, if you have carried him away, tell me where you have laid him, and I will take him away."
16	λέγει αὐτῇ Ἰησοῦς· Μαριάμ. στραφεῖσα ἐκείνη λέγει αὐτῷ Ἑβραϊστί· Ραββουνι (ὃ λέγεται Διδάσκαλε).	Jesus says to her, "Mary." Turning, she says to him in Hebrew, "Rabbouni!"—which means Teacher.
17	λέγει αὐτῇ Ἰησοῦς· Μή μου ἅπτου, οὔπω γὰρ ἀναβέβηκα πρὸς τὸν πατέρα· πορεύου δὲ πρὸς τοὺς ἀδελφούς μου καὶ εἰπὲ αὐτοῖς· Ἀναβαίνω πρὸς τὸν πατέρα μου καὶ πατέρα ὑμῶν καὶ θεόν μου καὶ θεὸν ὑμῶν.	Jesus says to her, "Do not cling to me, for I have not yet ascended to the Father; but go to my brothers and say to them, 'I am ascending to my Father and your Father, and my God and your God.'"
18	ἔρχεται Μαριὰμ ἡ Μαγδαληνὴ ἀγγέλλουσα τοῖς μαθηταῖς ὅτι Ἑώρακα τὸν κύριον καὶ ταῦτα εἶπεν αὐτῇ.	Mary Magdalene comes, announcing to the disciples, "I have seen the Lord," and that he had said these things to her.
19	Οὔσης οὖν ὀψίας τῇ ἡμέρᾳ ἐκείνῃ τῇ μιᾷ σαββάτων, καὶ τῶν θυρῶν κεκλεισμένων ὅπου ἦσαν οἱ μαθηταὶ διὰ τὸν φόβον τῶν Ἰουδαίων, ἦλθεν ὁ Ἰησοῦς καὶ ἔστη εἰς τὸ μέσον, καὶ λέγει αὐτοῖς· Εἰρήνη ὑμῖν.	So when it was evening on that day, the first day of the week, and the doors were locked where the disciples were, for fear of the Jews, Jesus came and stood in the midst and says to them, "Peace be with you."
20	καὶ τοῦτο εἰπὼν ἔδειξεν τὰς χεῖρας καὶ τὴν πλευρὰν αὐτοῖς. ἐχάρησαν οὖν οἱ μαθηταὶ ἰδόντες τὸν κύριον.	And having said this, he showed them his hands and his side. So the disciples rejoiced when they saw the Lord.
21	εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς πάλιν· Εἰρήνη ὑμῖν· καθὼς ἀπέσταλκέν με ὁ πατήρ, κἀγὼ πέμπω ὑμᾶς.	So Jesus said to them again, "Peace be with you. Just as the Father has sent me, I also send you."
22	καὶ τοῦτο εἰπὼν ἐνεφύσησεν καὶ λέγει αὐτοῖς· Λάβετε πνεῦμα ἅγιον·	And having said this, he breathed on them and says to them, "Receive the Holy Spirit.
23	ἄν τινων ἀφῆτε τὰς ἁμαρτίας ἀφέωνται αὐτοῖς· ἄν τινων κρατῆτε κεκράτηνται.	If you forgive the sins of any, they are forgiven them; if you retain the sins of any, they are retained."
24	Θωμᾶς δὲ εἷς ἐκ τῶν δώδεκα, ὁ λεγόμενος Δίδυμος, οὐκ ἦν μετ᾽ αὐτῶν ὅτε ἦλθεν Ἰησοῦς.	But Thomas, one of the Twelve, the one called the Twin, was not with them when Jesus came.

v.	Greek — critical text	English (this translation)
25	ἔλεγον οὖν αὐτῷ οἱ ἄλλοι μαθηταί· Ἑωράκαμεν τὸν κύριον. ὁ δὲ εἶπεν αὐτοῖς· Ἐὰν μὴ ἴδω ἐν ταῖς χερσὶν αὐτοῦ τὸν τύπον τῶν ἥλων καὶ βάλω τὸν δάκτυλόν μου εἰς τὸν τύπον τῶν ἥλων καὶ βάλω μου τὴν χεῖρα εἰς τὴν πλευρὰν αὐτοῦ, οὐ μὴ πιστεύσω.	So the other disciples were saying to him, "We have seen the Lord." But he said to them, "Unless I see in his hands the mark of the nails, and put my finger into the mark of the nails, and put my hand into his side, I will never believe."
26	Καὶ μεθ’ ἡμέρας ὀκτὼ πάλιν ἦσαν ἔσω οἱ μαθηταὶ αὐτοῦ καὶ Θωμᾶς μετ’ αὐτῶν. ἔρχεται ὁ Ἰησοῦς τῶν θυρῶν κεκλεισμένων, καὶ ἔστη εἰς τὸ μέσον καὶ εἶπεν· Εἰρήνη ὑμῖν.	And eight days later his disciples were inside again, and Thomas was with them. Though the doors were locked, Jesus comes and stood in the midst and said, "Peace be with you."
27	εἶτα λέγει τῷ Θωμᾷ· Φέρε τὸν δάκτυλόν σου ὧδε καὶ ἴδε τὰς χεῖράς μου, καὶ φέρε τὴν χεῖρά σου καὶ βάλε εἰς τὴν πλευράν μου, καὶ μὴ γίνου ἄπιστος ἀλλὰ πιστός.	Then he says to Thomas, "Put your finger here, and see my hands; and put out your hand and place it in my side. Do not be unbelieving, but believing."
28	ἀπεκρίθη Θωμᾶς καὶ εἶπεν αὐτῷ· Ὁ κύριός μου καὶ ὁ θεός μου.	Thomas answered and said to him, "My Lord and my God!"
29	λέγει αὐτῷ ὁ Ἰησοῦς· Ὅτι ἑώρακάς με πεπίστευκας; μακάριοι οἱ μὴ ἰδόντες καὶ πιστεύσαντες.	Jesus says to him, "Because you have seen me, you have believed? Blessed are those who have not seen and yet have believed."
30	Πολλὰ μὲν οὖν καὶ ἄλλα σημεῖα ἐποίησεν ὁ Ἰησοῦς ἐνώπιον τῶν μαθητῶν, ἃ οὐκ ἔστιν γεγραμμένα ἐν τῷ βιβλίῳ τούτῳ·	Now Jesus did many other signs in the presence of his disciples, which are not written in this book;
31	ταῦτα δὲ γέγραπται ἵνα πιστεύητε ὅτι Ἰησοῦς ἐστιν ὁ χριστὸς ὁ υἱὸς τοῦ θεοῦ, καὶ ἵνα πιστεύοντες ζωὴν ἔχητε ἐν τῷ ὀνόματι αὐτοῦ.	but these have been written so that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name.

Chapter 21 — The Appearance in Galilee; the Restoration of Peter (Epilogue)

Chapter 21 is present in every surviving manuscript, yet the Gospel appears to conclude at 20:30–31, and many regard this chapter as an epilogue (by the Evangelist or the Johannine circle). See the note on chapter 21.

v.	Greek — critical text	English (this translation)
1	Μετὰ ταῦτα ἐφανέρωσεν ἑαυτὸν πάλιν ὁ Ἰησοῦς τοῖς μαθηταῖς ἐπὶ τῆς θαλάσσης τῆς Τιβεριάδος· ἐφανέρωσεν δὲ οὕτως.	After these things Jesus revealed himself again to the disciples by the Sea of Tiberias, and he revealed himself in this way.
2	ἦσαν ὁμοῦ Σίμων Πέτρος καὶ Θωμᾶς ὁ λεγόμενος Δίδυμος καὶ Ναθαναὴλ ὁ ἀπὸ Κανὰ τῆς Γαλιλαίας καὶ οἱ τοῦ Ζεβεδαίου καὶ ἄλλοι ἐκ τῶν μαθητῶν αὐτοῦ δύο.	Simon Peter, Thomas called the Twin, Nathanael from Cana in Galilee, the sons of Zebedee, and two others of his disciples were together.
3	λέγει αὐτοῖς Σίμων Πέτρος· Ὑπάγω ἁλιεύειν· λέγουσιν αὐτῷ· Ἐρχόμεθα καὶ ἡμεῖς σὺν σοί. ἐξῆλθον καὶ ἐνέβησαν εἰς τὸ πλοῖον, καὶ ἐν ἐκείνῃ τῇ νυκτὶ ἐπίασαν οὐδέν.	Simon Peter says to them, "I am going fishing." They say to him, "We are coming with you too." They went out and got into the boat, and that night they caught nothing.
4	Πρωΐας δὲ ἤδη γενομένης ἔστη Ἰησοῦς εἰς τὸν αἰγιαλόν· οὐ μέντοι ᾔδεισαν οἱ μαθηταὶ ὅτι Ἰησοῦς ἐστιν.	When day was now breaking, Jesus stood on the shore; yet the disciples did not know that it was Jesus.
5	λέγει οὖν αὐτοῖς ὁ Ἰησοῦς· Παιδία, μή τι προσφάγιον ἔχετε; ἀπεκρίθησαν αὐτῷ· Οὔ.	So Jesus says to them, "Children, do you have any fish?" They answered him, "No."
6	ὁ δὲ εἶπεν αὐτοῖς· Βάλετε εἰς τὰ δεξιὰ μέρη τοῦ πλοίου τὸ δίκτυον, καὶ εὑρήσετε. ἔβαλον οὖν, καὶ οὐκέτι αὐτὸ ἑλκύσαι ἴσχυον ἀπὸ τοῦ πλήθους τῶν ἰχθύων.	He said to them, "Cast the net on the right side of the boat, and you will find some." So they cast it, and now they were not able to haul it in because of the great number of fish.
7	λέγει οὖν ὁ μαθητὴς ἐκεῖνος ὃν ἠγάπα ὁ Ἰησοῦς τῷ Πέτρῳ· Ὁ κύριός ἐστιν. Σίμων οὖν Πέτρος, ἀκούσας ὅτι ὁ κύριός ἐστιν, τὸν ἐπενδύτην διεζώσατο, ἦν γὰρ γυμνός, καὶ ἔβαλεν ἑαυτὸν εἰς τὴν θάλασσαν·	So that disciple whom Jesus loved says to Peter, "It is the Lord!" When Simon Peter heard that it was the Lord, he tied his outer garment around himself, for he was stripped for work, and threw himself into the sea.
8	οἱ δὲ ἄλλοι μαθηταὶ τῷ πλοιαρίῳ ἦλθον, οὐ γὰρ ἦσαν μακρὰν ἀπὸ τῆς γῆς ἀλλὰ ὡς ἀπὸ πηχῶν διακοσίων, σύροντες τὸ δίκτυον τῶν ἰχθύων.	But the other disciples came in the boat, dragging the net full of fish, for they were not far from the land, only about two hundred cubits away.
9	Ὡς οὖν ἀπέβησαν εἰς τὴν γῆν βλέπουσιν ἀνθρακιὰν κειμένην καὶ ὀψάριον ἐπικείμενον καὶ ἄρτον.	So when they got out on land, they see a charcoal fire laid there, with fish on it, and bread.
10	λέγει αὐτοῖς ὁ Ἰησοῦς· Ἐνέγκατε ἀπὸ τῶν ὀψαρίων ὧν ἐπιάσατε νῦν.	Jesus says to them, "Bring some of the fish that you have just caught."

v.	Greek — critical text	English (this translation)
11	ἀνέβη οὖν Σίμων Πέτρος καὶ εἵλκυσεν τὸ δίκτυον εἰς τὴν γῆν μεστὸν ἰχθύων μεγάλων ἑκατὸν πεντήκοντα τριῶν· καὶ τοσούτων ὄντων οὐκ ἐσχίσθη τὸ δίκτυον.	So Simon Peter went up and hauled the net ashore, full of large fish, a hundred and fifty-three of them; and although there were so many, the net was not torn.
12	λέγει αὐτοῖς ὁ Ἰησοῦς· Δεῦτε ἀριστήσατε. οὐδεὶς δὲ ἐτόλμα τῶν μαθητῶν ἐξετάσαι αὐτόν· Σὺ τίς εἶ; εἰδότες ὅτι ὁ κύριός ἐστιν.	Jesus says to them, "Come, have breakfast." Now none of the disciples dared to ask him, "Who are you?"—knowing that it was the Lord.
13	ἔρχεται ὁ Ἰησοῦς καὶ λαμβάνει τὸν ἄρτον καὶ δίδωσιν αὐτοῖς, καὶ τὸ ὀψάριον ὁμοίως.	Jesus comes and takes the bread and gives it to them, and likewise the fish.
14	τοῦτο ἤδη τρίτον ἐφανερώθη ὁ Ἰησοῦς τοῖς μαθηταῖς ἐγερθεὶς ἐκ νεκρῶν.	This was now the third time that Jesus was revealed to the disciples after he was raised from the dead.
15	Ὅτε οὖν ἠρίστησαν λέγει τῷ Σίμωνι Πέτρῳ ὁ Ἰησοῦς· Σίμων Ἰωάννου, ἀγαπᾷς με πλέον τούτων; λέγει αὐτῷ· Ναί, κύριε, σὺ οἶδας ὅτι φιλῶ σε. λέγει αὐτῷ· Βόσκε τὰ ἀρνία μου.	So when they had finished breakfast, Jesus says to Simon Peter, "Simon son of John, do you love me more than these?" He says to him, "Yes, Lord; you know that I love you." He says to him, "Feed my lambs."
16	λέγει αὐτῷ πάλιν δεύτερον· Σίμων Ἰωάννου, ἀγαπᾷς με; λέγει αὐτῷ· Ναί, κύριε, σὺ οἶδας ὅτι φιλῶ σε. λέγει αὐτῷ· Ποίμαινε τὰ πρόβατά μου.	He says to him again, a second time, "Simon son of John, do you love me?" He says to him, "Yes, Lord; you know that I love you." He says to him, "Shepherd my sheep."
17	λέγει αὐτῷ τὸ τρίτον· Σίμων Ἰωάννου, φιλεῖς με; ἐλυπήθη ὁ Πέτρος ὅτι εἶπεν αὐτῷ τὸ τρίτον· Φιλεῖς με; καὶ εἶπεν αὐτῷ· Κύριε, πάντα σὺ οἶδας, σὺ γινώσκεις ὅτι φιλῶ σε. λέγει αὐτῷ ὁ Ἰησοῦς· Βόσκε τὰ πρόβατά μου.	He says to him the third time, "Simon son of John, do you love me?" Peter was grieved that he said to him the third time, "Do you love me?" And he said to him, "Lord, you know all things; you know that I love you." Jesus says to him, "Feed my sheep.
18	ἀμὴν ἀμὴν λέγω σοι, ὅτε ἦς νεώτερος, ἐζώννυες σεαυτὸν καὶ περιεπάτεις ὅπου ἤθελες· ὅταν δὲ γηράσῃς, ἐκτενεῖς τὰς χεῖράς σου, καὶ ἄλλος σε ζώσει καὶ οἴσει ὅπου οὐ θέλεις.	Truly, truly, I say to you, when you were younger, you used to dress yourself and walk where you wanted; but when you grow old, you will stretch out your hands, and another will dress you and carry you where you do not want to go."
19	τοῦτο δὲ εἶπεν σημαίνων ποίῳ θανάτῳ δοξάσει τὸν θεόν. καὶ τοῦτο εἰπὼν λέγει αὐτῷ· Ἀκολούθει μοι.	He said this to signify by what kind of death he would glorify God. And having said this, he says to him, "Follow me."
20	Ἐπιστραφεὶς ὁ Πέτρος βλέπει τὸν μαθητὴν ὃν ἠγάπα ὁ Ἰησοῦς ἀκολουθοῦντα, ὃς καὶ ἀνέπεσεν ἐν τῷ δείπνῳ ἐπὶ τὸ στῆθος αὐτοῦ καὶ εἶπεν· Κύριε, τίς ἐστιν ὁ παραδιδούς σε;	Peter, turning, sees the disciple whom Jesus loved following—the one who had also leaned back against him at the

v.	Greek — critical text	English (this translation)
		supper and said, "Lord, who is the one betraying you?"
21	τοῦτον οὖν ἰδὼν ὁ Πέτρος λέγει τῷ Ἰησοῦ· Κύριε, οὗτος δὲ τί;	So when Peter saw him, he says to Jesus, "Lord, what about this man?"
22	λέγει αὐτῷ ὁ Ἰησοῦς· Ἐὰν αὐτὸν θέλω μένειν ἕως ἔρχομαι, τί πρὸς σέ; σύ μοι ἀκολούθει.	Jesus says to him, "If I want him to remain until I come, what is that to you? You follow me."
23	ἐξῆλθεν οὖν οὗτος ὁ λόγος εἰς τοὺς ἀδελφοὺς ὅτι ὁ μαθητὴς ἐκεῖνος οὐκ ἀποθνήσκει. οὐκ εἶπεν δὲ αὐτῷ ὁ Ἰησοῦς ὅτι οὐκ ἀποθνήσκει ἀλλ’· Ἐὰν αὐτὸν θέλω μένειν ἕως ἔρχομαι, τί πρὸς σέ;	So this saying went out among the brothers, that this disciple would not die. Yet Jesus did not say to him that he would not die, but, "If I want him to remain until I come, what is that to you?"
24	Οὗτός ἐστιν ὁ μαθητὴς ὁ μαρτυρῶν περὶ τούτων καὶ ὁ γράψας ταῦτα, καὶ οἴδαμεν ὅτι ἀληθὴς αὐτοῦ ἡ μαρτυρία ἐστίν.	This is the disciple who is testifying about these things and who has written these things, and we know that his testimony is true.
25	ἔστιν δὲ καὶ ἄλλα πολλὰ ἃ ἐποίησεν ὁ Ἰησοῦς, ἅτινα ἐὰν γράφηται καθ’ ἕν, οὐδ’ αὐτὸν οἶμαι τὸν κόσμον χωρήσειν τὰ γραφόμενα βιβλία.	And there are also many other things that Jesus did. If every one of them were written, I suppose that the world itself could not contain the books that would be written.

Textual-Critical Commentary

This commentary treats the significant variation-units of the Gospel in canonical order. For each it gives the reading adopted in this edition, the principal manuscript support, the chief competing variant(s), and a brief assessment. The method is that of reasoned eclecticism: external evidence (the age, quality, and geographical range of the witnesses) is weighed together with internal probabilities—which reading best explains the rise of the others, the preference for the harder reading, and the author's style. Where the United Bible Societies' Greek New Testament assigns a confidence rating, its scale runs {A} virtually certain, {B} some degree of doubt, {C} considerable doubt, {D} very high doubt. In the sigla, 𝔓 denotes a papyrus and 𝔐 the Byzantine/Majority text; the remaining letters are as listed in "About This Edition." This commentary complements the Translation and Textual Notes that follow, which treat many of the same passages from the standpoint of rendering and meaning.

1:3–4 ὃ γέγονεν

Issue. Whether ὃ γέγονεν ("what has come to be") closes v. 3 ("… nothing came to be that has come to be") or opens v. 4 ("… nothing came to be. What has come to be in him was life"). The earliest manuscripts are written without punctuation, so the decision is editorial rather than strictly textual. **Evidence.** The division that joins the clause to v. 4 is that of nearly all the ante-Nicene fathers (Irenaeus, Clement, Origen, Tertullian) and of the early sense-spacing in 𝔓75 א C D; it is printed by NA28/UBS5. The later punctuation that joins it to v. 3 (KJV) arose in part to forestall Arian and Macedonian appeals to "in him was life." **Verdict.** The older division is adopted here, signaled by the line break.

1:13 οἳ … ἐγεννήθησαν

Text. The plural "who were born … of God," of believers — the reading of every Greek witness. **Variant.** A singular ὃς … ἐγεννήθη ("who was born"), turning the verse into a statement of Christ's virgin birth, is attested only in Latin (Old Latin b) and by Irenaeus and Tertullian; no Greek manuscript reads it. **Verdict.** The plural is certainly original. The singular is an early (second-century) Western, theologically motivated alteration — historically interesting but secondary.

1:18 μονογενὴς θεός

Text. μονογενὴς θεός ("the one and only, himself God"). **Support.** 𝔓66 𝔓75 א* B C* L, with the early Alexandrian tradition and several versions; some witnesses add the article (ὁ μονογενὴς θεός). **Variant.** ὁ μονογενὴς υἱός ("the only Son"), A C³ Θ Ψ 𝔐, the Byzantine text and the basis of the KJV. **Verdict.** θεός is both the earlier and the harder reading; υἱός is most easily explained as a scribal easing toward the familiar collocation "only Son" (cf. 3:16). The UBS committee rated θεός {B}. The reading also frames the prologue with an inclusio of θεός (vv. 1, 18).

1:28 Βηθανίᾳ

Text. Βηθανίᾳ "beyond the Jordan." **Support.** 𝔓66 𝔓75 א* A B C, the overwhelming early evidence. **Variant.** Βηθαβαρᾷ (Bethabara), ²א 𝔐 and the Byzantine text, behind the KJV. **Verdict.** Bethany is original. The variant "Bethabara" goes back to Origen, who, unable to locate a Transjordan Bethany, conjectured the name; this is a clear case of a learned emendation entering the tradition. The site is distinct from the Bethany near Jerusalem (11:18).

1:34 ὁ υἱὸς τοῦ θεοῦ

Text (this edition, ch. 1 = NA28/UBS5). ὁ υἱὸς τοῦ θεοῦ ("the Son of God"), with 𝔓66 𝔓75 A B C 𝔐. **Variant.** ὁ ἐκλεκτὸς τοῦ θεοῦ ("the Chosen One of God"), 𝔓5 א* b e ff² sy^{s,c}. **Note.** This is one of the few places where the editions used in this volume diverge: NA28/UBS5 (and so chapter 1 here) print "Son," whereas the SBLGNT prints "Chosen One." **Verdict.** A genuinely difficult case, rated {B}. "Chosen One" can be argued the harder reading (more likely to be "corrected" toward

the common title “Son”) and suits the Servant theme of Isa 42:1; “Son” has the stronger and earlier Greek attestation. The note on this verse in the Translation and Textual Notes discusses the exegetical stakes.

1:42 Ἰωάννου

Text. “Simon son of John” (Ἰωάννου), 𝔓66 𝔓75 B* L. **Variant.** Ἰωνᾶ (“son of Jonah”), the Byzantine text and the KJV, assimilating to Matt 16:17 (Βαριωνᾶ). **Verdict.** “son of John” is the Johannine form and is original; cf. 21:15–17, where the same patronymic recurs.

3:13 ὁ υἱὸς τοῦ ἀνθρώπου

Text. The verse ends “… the Son of Man,” without further words. **Support.** 𝔓66 𝔓75 א B L T W co. **Variant.** The addition ὁ ὢν ἐν τῷ οὐρανῷ (“who is in heaven”), A Θ Ψ 𝔐, behind the KJV. **Verdict.** The shorter text is original; the addition is an early christological gloss, easily added but very hard to account for as an omission.

4:1 ὁ Ἰησοῦς

Text. “when Jesus (ὁ Ἰησοῦς) learned …,” 𝔓66* 𝔓75 א D Θ. **Variant.** ὁ κύριος (“the Lord”), A B C L Ψ 𝔐. **Verdict.** The editions adopt “Jesus,” which also removes the stylistically awkward sequence “the Lord … that Jesus was making more disciples.” The evidence is genuinely divided, and “the Lord” has weighty support; the choice is one of balance rather than certainty.

4:9 οὐ γὰρ συγχρῶνται …

Text. The explanatory clause “For Jews have no dealings with Samaritans” is retained, with 𝔓63 ²א A B C L 𝔐. **Variant.** א* D a b e omit it. **Verdict.** The clause is probably original; its omission in a few witnesses is best explained as accidental (it interrupts the dialogue) rather than as a later insertion. The verb συγχράομαι likely means “use [vessels] in common with,” reflecting purity concerns.

5:2 Βηθεσδά

Text (this edition = SBLGNT). Βηθεσδά (Bethesda), A C Θ Ψ 𝔐 — now also supported by the Qumran Copper Scroll (3Q15), which names a twin-pool “Beth-Eshdathayin.” **Variants.** Βηζαθά (Bethzatha), 33 א; Βηθσαϊδά (Bethsaida), 𝔓75 B. **Note.** The editions diverge: NA28/UBS5 print Bethzatha (as the form least likely to be assimilated to a known name), the SBLGNT prints Bethesda; this volume follows the SBLGNT in chapters 2–21. **Verdict.** Undecided; the threefold split reflects a very early uncertainty about a Semitic place-name.

5:3b–4 [ἀγγελος … τὴν κολυμβήθραν]

Text. Omitted: the words “waiting for the moving of the water” (3b) and all of v. 4 (the angel descending to trouble the pool). **Support for omission.** 𝔓66 𝔓75 א B C* D W L — the earliest and best witnesses. **Inclusion.** A C³ Θ Ψ 𝔐, behind the KJV; numerous later manuscripts mark the passage with asterisks or obeli as doubtful. **Verdict.** A secondary, explanatory expansion: it accounts for the sick man’s words in v. 7, contains several non-Johannine terms, and is absent from the oldest tradition. The modern verse numbering therefore passes from 5:3 to 5:5.

6:69 ὁ ἅγιος τοῦ θεοῦ

Text. Peter confesses “the Holy One of God,” 𝔓75 א B C* D L W. **Variants.** A spectrum of expansions assimilated to the Synoptic confessions: ὁ χριστὸς ὁ υἱὸς τοῦ θεοῦ τοῦ ζῶντος (𝔐, behind the KJV; cf. Matt 16:16). **Verdict.** “The Holy One of God” is distinctively Johannine, the harder reading, and clearly original; the longer readings are harmonizations to Matthew.

7:8 οὐκ ἀναβαίνω

Text. “I am not (οὐκ) going up to this feast,” א D K and others. **Variant.** οὔπω (“not yet”), 𝔓66 𝔓75 B L T W Θ 𝔐. **Verdict.** οὐκ is the harder reading: it creates an apparent contradiction with v. 10 (where Jesus does go up), which scribes relieved by writing “not yet.” By the canon that the reading more likely to provoke alteration is original, οὐκ is preferred; Jesus declines to go up publicly, on the festival crowd’s terms.

7:39 οὔπω … ἦν πνεῦμα

Text. “for the Spirit was not yet (given),” the unexpanded πνεῦμα, 𝔓66* 𝔓75 א T Θ. **Variants.** Pious clarifications: πνεῦμα ἅγιον (“Holy Spirit”) and/or δεδομένον (“not yet given,” B and others; KJV “given” in italics). **Verdict.** The terse “there was not yet Spirit” is original and was felt to need softening; the additions are explanatory. The sense is that the Spirit was not yet given (poured out), not that the Spirit did not yet exist.

7:53–8:11 The Pericope Adulterae

Status. Absent from the earliest and best witnesses (𝔓66 𝔓75 א B and others), unknown to the Greek fathers of the first millennium, marked with obeli or asterisks where later manuscripts do contain it, and unstable in its location — found after 7:36, after 7:44, at the end of John, or after Luke 21:38. **Verdict.** Almost certainly not an original part of John; printed in double brackets by NA28/UBS5. It is nonetheless ancient and probably preserves a real episode. It is presented in its traditional location in this volume, set apart and bracketed; see the dedicated section between chapters 7 and 8 for full discussion.

8:57 Ἀβραὰμ ἑώρακας

Text. “and you have seen Abraham?” (ἑώρακας), the great majority of witnesses. **Variant.** ἑώρακέν σε (“and has Abraham seen you?”), 𝔓75 070* א sy^{s,c} co. **Verdict.** A close call. The majority reading suits the flow (the crowd seizes on “you have seen Abraham” from v. 56) and is adopted; the early “has Abraham seen you” may reflect a primitive variant in which Abraham is the one who sees Christ’s day. This edition prints “you have seen Abraham.”

8:59 ἐκρύβη καὶ ἐξῆλθεν

Text. “Jesus hid himself and went out of the temple.” **Support.** 𝔓66 𝔓75 א B D W. **Variant.** The addition διελθὼν διὰ μέσου αὐτῶν καὶ παρῆγεν οὕτως (“going through the midst of them, and so passed by”), 𝔐 and the KJV, assimilated from Luke 4:30. **Verdict.** The shorter reading is original; the longer is a harmonizing expansion.

9:35 τὸν υἱὸν τοῦ ἀνθρώπου

Text. “Do you believe in the Son of Man?” 𝔓66 𝔓75 א B D W sy^{s} co. **Variant.** τοῦ θεοῦ (“Son of God”), A L Θ Ψ 𝔐 lat sy^{p,h}, behind the KJV. **Verdict.** “Son of Man” is the harder and better-attested reading and suits the judgment theme that follows (vv. 39–41); “Son of God” is an assimilation to ordinary confessional language. The healed man is led from “the man called Jesus” (v. 11) to faith in the Son of Man.

9:38–39a καὶ ἔφη· Πιστεύω …

Text. Included: “And he said, ‘I believe, Lord,’ and he worshiped him. And Jesus said …” **Omission.** 𝔓75 א* W b (and a few others) lack these words, passing from v. 37 to v. 39b. **Verdict.** The words are retained by the editions but are text-critically uncertain; some judge them a very early liturgical/credal supplement, others an accidental omission by similar endings. This edition prints them; the doubt is noted.

10:29 ὁ πατήρ μου ὃ … μεῖζον / μείζων

Issue. A four-way tangle of gender and case. The printed text combines a neuter relative with a masculine adjective (ὃ … μείζων), grammatically harsh. The two coherent options are: (a) ὃς … μείζων, "My Father, who has given them to me, is greater than all"; (b) ὃ … μεῖζον, "What my Father has given me is greater than all." **Witnesses.** Support is split across 𝔓66 א B L W Θ and the Byzantine tradition in shifting combinations. **Verdict.** No reading is free of difficulty; the translator must choose a subject. This edition renders the assurance as concerning the Father ("greater than all"), guaranteeing the security of the sheep, while noting the strong claim of the neuter reading.

13:10 εἰ μὴ τοὺς πόδας

Text. "… has no need to wash, except for the feet," with 𝔓66 A B C 𝔐. **Variant.** א (and a few Latin/Vulgate witnesses) omit "except for the feet," giving "has no need to wash." **Verdict.** The longer reading is adopted; it underlies the saying's contrast between the decisive bath (λούω) and the ongoing washing (νίπτω) of the feet, and the omission is plausibly an attempt to make the cleansing wholly complete.

14:14 ἐάν τι αἰτήσητέ με

Text. "If you ask me (με) anything in my name," 𝔓66 𝔓75vid א B Δ θ W. **Variant.** Omission of με, A D K L Π 𝔐 lat sy, behind the KJV. **Verdict.** The harder reading "ask me" is well attested; "me" was likely dropped because prayer addressed to Jesus seemed difficult and because v. 13 has "ask in my name." Some editions bracket the word; this edition retains it.

17:11–12 ᾧ δέδωκάς μοι

Text. "keep them in your name, which (ᾧ, dative) you have given me," 𝔓66 א* B C* L. **Variant.** οὕς (accusative, "those whom you have given me"), A C³ Θ 𝔐. **Verdict.** The dative ᾧ, with "name" as antecedent, is the harder and better-attested reading: the Father has given the Son his own name (cf. Phil 2:9). The accusative is an easing toward the more usual idea of the Father giving people to the Son (6:37).

19:14 ὥρα ἦν ὡς ἕκτη

Text. "about the sixth hour" (ἕκτη), the great majority of witnesses. **Variant.** τρίτη ("third"), א^{c} D^{suph} and a few others, harmonizing to Mark 15:25. **Verdict.** "Sixth" is original; the variant "third" removes the tension with Mark and may also reflect an early confusion of the numerals Γ (3) and ϛ (6). John's timing is theological: Jesus is condemned about midday, as the Passover lambs begin to be killed.

19:29 ὑσσώπῳ

Text. "on a hyssop (branch)," the reading of all Greek manuscripts. **Conjecture.** ὑσσῷ ("on a javelin," Latin pilum), proposed by Joachim Camerarius in the sixteenth century and found in the single late minuscule 476*. **Verdict.** The conjecture is attractive (a hyssop stalk is a frail thing to raise a sponge) but unsupported by the manuscript tradition; "hyssop" is retained, perhaps chosen by John for its Passover associations (Exod 12:22).

20:31 πιστεύητε

Text. Present subjunctive πιστεύητε, "that you may (continue to) believe," 𝔓66vid א* B Θ. **Variant.** Aorist πιστεύσητε, "that you may come to believe," ²א A C D L W 𝔐. **Verdict.** The tense bears on the Gospel's purpose — to confirm believers (present) or to convert outsiders (aorist). The evidence is closely divided; NA28 brackets the sigma (πιστεύ[σ]ητε) to mark the doubt. This edition follows the present and renders it with the neutral "may believe."

21:25 ἔστιν δὲ καὶ ἄλλα …

Text. The closing verse is present in all continuous-text witnesses. **Note.** In Codex Sinaiticus (א) the verse was first omitted by the original scribe and then added — evidently by the same hand — immediately, a copying lapse rather than evidence of a shorter edition. **Verdict.** Original to the published Gospel (with chapter 21 as a whole; see the note on chapter 21 regarding its character as an epilogue).

Translation and Textual Notes

These notes explain the principal translation decisions and document the major points at which the critical Greek text differs from the Byzantine / Textus Receptus tradition. They are arranged in the order of the text. A general note on method precedes the verse-by-verse notes.

Method. This is an "essentially literal" rendering that mirrors Greek tense and structure where English allows, supplies quotation marks and paragraphing for the modern reader, and preserves John's historic presents. Chapter 1 follows the NA28/UBS5 Greek; chapters 2–21 follow the SBLGNT (Holmes, 2010), which is text-critically equivalent to NA28/UBS5 at every variation-unit treated below.

1:1 καὶ θεὸς ἦν ὁ λόγος — "and the Word was God."
The predicate noun θεός is anarthrous (no article) and stands before the verb. By Colwell's rule and, more decisively, E. C. Harner's study of qualitative anarthrous predicate nouns (JBL 92 [1973]), the word-order is qualitative-definite: it affirms that the Word fully shared the divine nature, not that he was "a god" (the order forbids the indefinite rendering) and not simply identifying the Word with the person of the Father (which would require the article, ὁ θεός, as in clause b). I render the standard "the Word was God," which English readers correctly hear as a statement of full deity, with the qualitative force carried by the surrounding clauses.

1:3–4 ὃ γέγονεν — punctuation of the clause.
NA28/UBS5 places ὃ γέγονεν ("what has come to be") at the head of v. 4 rather than at the close of v. 3, following the punctuation favored by most of the earliest fathers before the Arian controversy (e.g., Irenaeus, Clement, Origen) and printed in the critical text. I follow that division: "…not one thing came to be. What has come to be / in him was life." The traditional KJV/Byzantine reading attaches it to v. 3 ("…anything made that was made. In him was life"). The Greek is unpointed; the decision is editorial, and I have signaled it by the line break.

1:11 εἰς τὰ ἴδια … οἱ ἴδιοι — neuter then masculine.
The first τὰ ἴδια is neuter ("his own things / his own domain"), the second οἱ ἴδιοι masculine ("his own people"). I preserve the shift—"to what was his own … his own people"—since John exploits the difference between the realm Christ entered and the people who rejected him.

1:14, 1:18 μονογενής — "one and only," not "only begotten."
μονογενής derives from μόνος + γένος ("of a single kind, unique"), not from γεννάω ("to beget"); the rendering "only begotten" reflects Jerome's Latin unigenitus, adopted to counter Arianism, rather than the word's actual etymology. I render it "one and only," a unique relationship to the Father (cf. its use of Isaac in Heb 11:17, who was not Abraham's only son). In v. 14 the genitive μονογενοῦς is absolute ("the one and only"), and I supply "Son" for English sense as the context requires.

1:18 μονογενὴς θεός vs. ὁ μονογενὴς υἱός — a major variant.
NA28/UBS5 reads μονογενὴς θεός, "the one and only, himself God" (or "God the one and only"), supported by the earliest and best Alexandrian witnesses: 𝔓66, 𝔓75, א, B, C*, L. The Byzantine/TR tradition and many later manuscripts read ὁ μονογενὴς υἱός, "the only Son" (A, C³, the Majority Text). The reading θεός is the harder and earlier reading and is almost certainly original; it forms an inclusio with θεός in v. 1, framing the prologue with explicit affirmations of the Word's deity. My translation follows the critical text.

1:15, 1:30 ἔμπροσθέν μου γέγονεν, ὅτι πρῶτός μου ἦν.

A deliberate paradox of rank and time: the one who came “after” John in time has “come to be ahead of / surpassed” (ἔμπροσθεν) him in rank, “because he was first / before” (πρῶτος) John in pre-existence. I render “has surpassed me, because he was before me” to keep both the rank sense of ἔμπροσθεν and the temporal-priority sense of πρῶτος.

1:21 ὁ προφήτης — “the Prophet.”

The articular “the Prophet” refers to the eschatological prophet-like-Moses of Deut 18:15, 18, a distinct expectation from both the Messiah and the returning Elijah. The three questions (Messiah? Elijah? the Prophet?) map onto three first-century eschatological figures; I keep the article to mark this.

1:28 Βηθανίᾳ πέραν τοῦ Ἰορδάνου — “Bethany beyond the Jordan.”

NA28/UBS5 reads Bethany, the overwhelming reading of the early manuscripts (𝔓66, 𝔓75, א*, A, B, C). The variant “Bethabara” entered the tradition through Origen, who could not locate a Transjordan Bethany and conjectured the name; it stands in the Byzantine text and underlies the KJV. This is a distinct site from the Bethany near Jerusalem (11:18).

1:34 ὁ υἱὸς τοῦ θεοῦ vs. ὁ ἐκλεκτὸς τοῦ θεοῦ — a contested variant.

NA28/UBS5 prints ὁ υἱὸς τοῦ θεοῦ, “the Son of God” (𝔓66, 𝔓75, A, B, C, the Majority Text). A strong early minority reads ὁ ἐκλεκτὸς τοῦ θεοῦ, “the Chosen One of God” (𝔓5, א*, the Old Latin, some Syriac). The UBS committee rated this {B}, and a real case can be made that “Chosen One” is the harder reading (more likely to be altered toward the common Christological title “Son”). I follow the printed critical text (“Son of God”) but flag the alternative as exegetically significant for John’s testimony theme.

1:42 Σίμων ὁ υἱὸς Ἰωάννου — “son of John,” not “son of Jonah.”

NA28/UBS5 reads Ἰωάννου, “(son) of John” (𝔓66, 𝔓75, B, L), against the Byzantine/TR Ἰωνᾶ, “of Jonah” (which the KJV follows and which assimilates to Matt 16:17, Βαριωνᾶ). The Johannine form is “son of John.”

1:51 Omission of ἀπ’ ἄρτι — “from now on.”

The TR/Byzantine tradition adds ἀπ’ ἄρτι, “from now on,” after “Truly, truly, I say to you” (assimilating to Matt 26:64). NA28/UBS5 omits it on the testimony of the earliest witnesses (𝔓66, 𝔓75, א*, B, L), and so do I.

3:3, 3:7 ἄνωθεν — “from above” / “again.”

The adverb ἄνωθεν carries a deliberate double sense: “from above” (spatially, i.e., from God) and “anew/again.” John exploits the ambiguity—Jesus means “from above,” while Nicodemus hears “a second time” (v. 4). English cannot reproduce both at once; I render “from above,” which is the primary Johannine meaning, and the misunderstanding in v. 4 makes the wordplay visible.

3:8 πνεῦμα — “wind” and “Spirit.”

The same Greek word πνεῦμα means both “wind” and “Spirit,” and the verb (πνεῖ) likewise covers “blows” and “breathes.” The sentence is built on this pun. I translate the first occurrence “wind” and the application “Spirit,” which is how the analogy works.

3:13 Omission of “who is in heaven.”

The critical text ends the verse at “the Son of Man,” omitting the Byzantine/TR addition ὁ ὢν ἐν τῷ οὐρανῷ (“who is in heaven”). The shorter reading is supported by the earliest witnesses (𝔓66, 𝔓75, א, B, L); the longer reading is a later expansion. The KJV includes it.

4:9 “For Jews have no dealings with Samaritans.”

This explanatory clause is retained in the critical text (𝔓63, א, A, B, and most witnesses). The verb συγχράομαι most likely means “have dealings with / use vessels in common with,” reflecting Samaritan ritual-purity concerns; I render “have no dealings with.”

4:24 πνεῦμα ὁ θεός — “God is spirit.”

The predicate is qualitative and anarthrous, like θεός in 1:1c: the statement describes God’s nature (“God is spirit”), not “God is a spirit” (one spirit among many) nor “the Spirit is God.” Worship must therefore correspond to that nature—“in spirit and truth.”

5:2 “Bethesda” — the name of the pool.

The manuscripts vary widely: Βηθεσδά (Bethesda, A C Θ Ψ 𝔐, the Byzantine/TR/KJV reading, now also supported by the Copper Scroll from Qumran, 3Q15, which lists a pool “Beth-Eshdathayin”), Βηζαθά (Bethzatha, א and others), and Βηθσαϊδά (Bethsaida, 𝔓75, B). The reading is genuinely uncertain and the editions divide: the SBLGNT printed here reads Βηθεσδά (Bethesda), to which the Qumran evidence lends weight, whereas NA28/UBS5 prefer Βηζαθά (Bethzatha) as the form least likely to have been assimilated to a known place-name.

5:3b–4 Omission of the angel at the pool.

The critical text omits the words that the Byzantine/TR tradition adds at the end of v. 3 and all of v. 4 (“waiting for the moving of the water; for an angel went down at certain seasons … and troubled the water … whoever first stepped in … was made well”). These words are absent from the earliest witnesses (𝔓66, 𝔓75, א, B, C, D, L), contain several non-Johannine words, and were evidently added to explain v. 7. Hence the modern verse numbering skips from 5:3 to 5:5.

6:69 “the Holy One of God,” not “the Christ, the Son of the living God.”

Peter’s confession in John reads ὁ ἅγιος τοῦ θεοῦ (“the Holy One of God”), the reading of 𝔓75, א, B, C, D, L. The Byzantine/TR reading “the Christ, the Son of the living God” is an assimilation to Matthew 16:16 and underlies the KJV. “Holy One of God” is distinctively Johannine and is the harder, earlier reading.

7:8 οὐκ ἀναβαίνω — “I am not going up.”

The critical text reads οὐκ (“I am not going up to this feast”), the harder reading (א, D, and others), which early scribes softened to οὔπω (“not yet,” 𝔓66, 𝔓75, B) to remove the apparent contradiction with v. 10. On the principle that the reading more likely to have been altered is original, οὐκ is preferred; Jesus is declining to go up publicly, on the festival pilgrims’ terms and timetable.

7:53–8:11 The Pericope Adulterae.

See the dedicated section above. In summary: absent from the earliest and best witnesses, unknown to the early Greek fathers, stylistically non-Johannine, and unstable in its location within the tradition. It is printed in double brackets in NA28/UBS5 and is here set apart from the running critical text.

8:58 πρὶν Ἀβραὰμ γενέσθαι, ἐγὼ εἰμί — “before Abraham came to be, I am.”

John deliberately contrasts the aorist infinitive γενέσθαι (“came to be,” of Abraham’s origin in time) with the present ἐγὼ εἰμί (“I am,” timeless existence), echoing the divine name of Exodus 3:14 (LXX ἐγώ εἰμι ὁ ὤν). I preserve the jarring tense shift literally rather than smoothing it to “I was,” since the grammar is the point—and the crowd’s response (v. 59) shows they heard a claim to deity.

8:59 Shorter ending of the verse.

The critical text reads simply “Jesus hid himself and went out of the temple.” The Byzantine/TR tradition adds “going through the midst of them, and so passed by” (assimilated from Luke 4:30), which underlies the KJV. The earliest witnesses (𝔓66, 𝔓75, א, B, D) lack it.

9:35 “the Son of Man,” not “the Son of God.”

Jesus asks the healed man, “Do you believe in the Son of Man?” (τὸν υἱὸν τοῦ ἀνθρώπου), the reading of 𝔓66, 𝔓75, א, B, D, W. The Byzantine/TR “Son of God” (KJV) is a natural assimilation to common confessional language. “Son of Man” is the harder and better-attested reading and fits the judgment theme that follows (vv. 39–41).

10:29 A famous crux.

The manuscripts divide over whether the subject is “my Father, who has given them to me, is greater than all” (masculine ὃς … μείζων) or “what my Father has given me is greater than all” (neuter ὃ … μεῖζον). The reading and even the editors’ choices vary. I have followed the sense “My Father, who has given them to me, is greater than all,” which suits the assurance Jesus gives about the security of the sheep; the alternative is noted here for completeness.

11:33, 11:38 ἐνεβριμήσατο — “deeply moved.”

The verb ἐμβριμάομαι denotes a strong, even indignant, inward agitation (used of a horse’s snorting). It is more than sorrow; many render “deeply moved,” which I retain, with the nuance that Jesus is stirred and troubled—perhaps angered—in the face of death and unbelief.

13:10 “except for the feet.”

The critical text retains εἰ μὴ τοὺς πόδας (“except for the feet”), with 𝔓66, A, B, C, and most witnesses; a few important manuscripts (א, and some Old Latin/Vulgate) omit the phrase, yielding simply “the one who has bathed has no need to wash.” The longer reading is printed here. The saying distinguishes a decisive cleansing (λούω, to bathe) from the ongoing washing (νίπτω) of daily defilement.

14:14 “If you ask me anything…” — the pronoun “me.”

The critical text reads ἐάν τι αἰτήσητέ με (“if you ask me anything”), with 𝔓66, 𝔓75vid, א, B, and others. The Byzantine/TR tradition (and the KJV) omit “me,” partly because praying to Jesus seemed difficult and partly to harmonize with v. 13 (“ask in my name”). The harder reading “ask me” is well attested and is retained, though some editions bracket the word.

18:5–6 ἐγώ εἰμι — “I am.”

When Jesus answers the arresting party with ἐγώ εἰμι, the words function on two levels: the plain “I am he” (the one you seek) and an echo of the divine self-designation (cf. 8:58; Exod 3:14 LXX). John signals the second level by the reaction in v. 6—they “drew back and fell to the ground.” I render “I am he” for sense while preserving the threefold repetition that frames the scene.

19:14 “about the sixth hour.”

John places Jesus before Pilate “about the sixth hour” (roughly noon) on the day of Preparation, whereas Mark 15:25 sets the crucifixion at “the third hour.” Various harmonizations have been proposed (different reckoning systems; an early scribal confusion of the numerals Γ [3] and ϛ [6]); a few manuscripts here read “third.” The critical text reads “sixth,” which suits John’s theological timing—Jesus condemned as the Passover lambs begin to be slaughtered. The reading is printed as it stands, with the chronological tension noted rather than smoothed.

19:30 τετέλεσται — “It is finished.”

The single Greek word τετέλεσται is a perfect passive: not merely “it is over” but “it has been brought to completion and stands completed.” The same root frames the scene (v. 28, “all was now finished,” τετέλεσται). It is a cry of accomplishment, not defeat.

20:28 ὁ κύριός μου καὶ ὁ θεός μου — “My Lord and my God!”

Thomas’s confession is articular (ὁ θεός μου, “my God”) and addressed directly to Jesus (“said to him”), forming an inclusio with the prologue’s θεὸς ἦν ὁ λόγος (1:1). It is the climactic Christological declaration of the Gospel; the text gives no hint that it is mere exclamation.

20:31 πιστεύητε / πιστεύσητε — “may believe” / “may come to believe.”

The purpose statement of the Gospel turns on a tense. The present subjunctive πιστεύητε (𝔓66vid, א, B, and the reading printed here) suggests “that you may continue believing,” implying a readership of believers being confirmed; the aorist πιστεύσητε suggests “that you may come to believe,” implying an evangelistic aim toward non-believers. NA28 brackets the sigma (πιστεύ[σ]ητε) to mark the uncertainty. The decision bears on whether John wrote primarily to convert or to strengthen faith; I follow the present-tense reading but render it with the neutral “may believe.”

21:1–25 Chapter 21 as epilogue.

Chapter 21 is attested in every manuscript and patristic witness; there is no text-critical evidence that the Gospel ever circulated without it. Yet 20:30–31 reads as a deliberate conclusion, the resurrection appearances of ch. 20 are set in Jerusalem while ch. 21 returns to Galilee, and 21:24–25 speaks of the beloved disciple in the third person and shifts to “we know.” Many therefore regard ch. 21 as an appendix added by the Evangelist on reflection or by members of the Johannine community after his death, to record the Galilean appearance, rehabilitate Peter (21:15–19), and address the death of the beloved disciple (21:20–23). Whatever its origin, it was part of the published Gospel from the start.

21:15–17 Two verbs for “love,” two words for “sheep,” two for “tend.”

In the threefold restoration, Jesus’ first two questions use ἀγαπάω and the third φιλέω, while Peter answers φιλέω all three times; the charge alternates “feed” (βόσκε) and “shepherd” (ποίμαινε), and the flock is called “lambs” (ἀρνία) then “sheep” (πρόβατα). Interpreters dispute whether the ἀγαπάω/φιλέω alternation is meaningful or merely Johannine stylistic variation (John pairs such synonyms elsewhere without evident distinction). English cannot easily carry the pairs without overloading the text, so I render both verbs “love” and preserve the lamb/sheep and feed/shepherd variation, noting the wordplay here. Peter’s grief “the third time” (v. 17) mirrors his threefold denial.

A Note on the Greek Witnesses

The Greek printed in this volume reflects the reconstructed earliest recoverable text of John as edited in the modern critical editions. For this Gospel the most important early continuous-text witnesses are the papyri 𝔓66 (c. 200) and 𝔓75 (early third century), both substantially preserving John and strongly Alexandrian in character, together with the great fourth- and fifth-century uncials Sinaiticus (א), Vaticanus (B), Alexandrinus (A), Ephraemi Rescriptus (C), Bezae (D), and Washingtonianus (W). At the most consequential variation-units of the Gospel—among them 1:18 (“the one and only, himself God”), 1:34 (“Son” vs. “Chosen One”), 5:3b–4 (the angel at the pool), 6:69 (“the Holy One of God”), 7:8 (“I am not going up”), 7:53–8:11 (the Pericope Adulterae), 8:59 (the shorter ending), 9:35 (“the Son of Man”), and 20:31 (“may believe” / “may come to believe”)—these early witnesses generally align against the later Byzantine majority, and the critical text follows them. None of these variants is doctrinally destabilizing; several, such as 1:18 and 20:28, in fact sharpen the Gospel’s explicit confession of the deity of Christ, with which the book opens (1:1) and effectively closes (20:28).