RESEARCH EDITION

THE GOSPEL ACCORDING TO JOHN

TEXT · WORD · MEANING

Full text from the Greek source

BOOK 7 OF 17

English edition

Corpus compilation, structure and editing
Priest Sergey Koudy

The Thirteenth Disciple Project

RESEARCH EDITION

THE GOSPEL ACCORDING TO JOHN

TEXT · WORD · MEANING

FULL TEXT

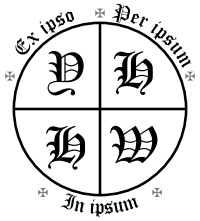
FROM THE GREEK SOURCE

Greek text · literal English layer · controlled translation · smooth English translation · textual notes

Corpus compilation, structure and editing
Priest Sergey Koudy

THE THIRTEENTH DISCIPLE PROJECT
BOOK 7 OF 17

English edition
October 2026



Life for God Church

THE COMPLETE COLLECTION: 17 VOLUMES

This book is one of the seventeen volumes of The Thirteenth Disciple Project. Each volume can be read on its own; the complete collection is therefore listed here. The current volume is marked ‘this volume’.

1. The Sayings of Jesus, Volume I: Matthew and Mark — Jesus’ sayings in their narrative order, with selected surrounding context, Greek text, word-order glosses, close English, fluent English and notes. The complete Gospels are presented separately in Volumes IV and V.

2. The Sayings of Jesus, Volume II: Luke and John — The sayings collection from Luke and John, with selected surrounding context, Greek text, word-order glosses, close and fluent English, and translation notes. The complete Gospels appear in Volumes VI and VII.

3. The Sayings of Jesus, Volume III: The Gospel of Thomas — The prologue and all 114 logia, with Coptic source text, word-order glosses, close and fluent English, Greek fragments, related canonical passages and textual notes.

4. The Gospel According to Matthew: Text · Word · Meaning — The complete Gospel, chapters 1–28, with Greek text, word-order glosses, close English, fluent English, and textual and translation notes.

5. The Gospel According to Mark: Text · Word · Meaning — The complete Gospel, chapters 1–16, with Greek text, word-order glosses, close English, fluent English, and textual and translation notes. Notes identify the textual status of the ending and other disputed readings.

6. The Gospel According to Luke: Text · Word · Meaning — The complete Gospel, chapters 1–24, with Greek text, word-order glosses, close and fluent English, and textual and translation notes.

7. The Gospel According to John: Text · Word · Meaning (this volume) — The complete Gospel, chapters 1–21, with Greek text, word-order glosses, close English, fluent English, and textual and translation notes, including the stated textual status of John 7:53–8:11.

8. The Acts of the Apostles: Text · Word · Meaning — The complete book, chapters 1–28, with Greek text, word-order glosses, close and fluent English, and notes on readings, translation and context.

THE COLLECTION · CONTINUED

9. Letters of Paul, Part I: Romans and Corinthians — Romans, 1 Corinthians and 2 Corinthians, with Greek text, word-order glosses, close English, fluent English, and textual and translation notes.

10. Letters of Paul, Part II: Galatians to Thessalonians — Galatians, Ephesians, Philippians, Colossians, 1 Thessalonians and 2 Thessalonians, with Greek text, word-order glosses, close English, fluent English, and textual and translation notes.

11. Letters of Paul, Part III: Timothy, Titus and Philemon — 1 Timothy, 2 Timothy, Titus and Philemon, with Greek text, word-order glosses, close and fluent English, and textual and translation notes.

12. To the Hebrews: Text · Word · Meaning — All thirteen chapters, with Greek text, word-order glosses, close and fluent English, and notes on translation, quotations and textual readings.

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14. The Revelation to John: Text · Word · Meaning — All twenty-two chapters, with Greek text, word-order glosses, close and fluent English, and notes that distinguish speakers, reported speech and disputed readings.

15. Words of the Risen Christ outside the Four Gospels — A thematic collection from Acts, the letters and Revelation, with Greek text, word-order glosses, close English, fluent English, comparisons and attribution notes. Direct speech of Christ, visions and apostolic transmissions are distinguished, with explanations of who is speaking.

16. Text and Translation: Comparative Readings — 678 selected comparisons from the canonical books and Thomas, addressing textual readings, translation choices, context and the limits of parallels. This is a selected reference collection, not an exhaustive catalogue of variants.

17. The New Testament: Translated from the Greek Text — The continuous fluent English reading text of all twenty-seven canonical books, with verse numbers, section headings and necessary textual qualifications, without the interlinear or comparative apparatus.

Volumes I–XV present the source texts, translation layers and notes. Volume XVI brings together selected comparisons. Volume XVII offers the result as a continuous English reading text of the New Testament.

The Gospel According to John

Chapters 1–21

Volume VII · John 1:1–21:25 · Greek source · Three English layers

From the Word and the first witnesses through the signs and teaching of Jesus, his death and resurrection, and the final encounter by the Sea of Tiberias.

Greek, word-order interlinear, close English, fluent English, translation notes and comparative references.

Reading this collection

GREEK AND ORDERED GLOSSES

The adopted SBLGNT Greek is retained, including punctuation and apparatus signs. In the PDF, each token appears above its English gloss. The editable document presents each Greek verse followed by glosses in the same order. A gloss may contain more than one English word; it is a contextual aid, not a complete dictionary definition.

CLOSE ENGLISH

The close layer preserves significant grammar, repeated words and distinctions between passages while supplying necessary English syntax. Historical presents, future forms and “the heavens” remain where useful. Bracketed articles and grammatical labels in glosses are translation aids, not restored manuscript words.

FLUENT ENGLISH

The reading layer uses contemporary American English. Contextual explanations, major lexical choices and ambiguities are recorded beside the relevant section. The earlier wording and paragraph-level quotation marks of established speech passages remain intact.

NOTES AND COMPARISONS

Section notes retain the established comparison records. H denotes a scene in the Gospel harmony, SR a comparison entry, and the MT, MK, LK, JN and TH identifiers refer to earlier corpus units. Related passages do not imply identical wording. Systematic comparison with the King James Version belongs to volume XVI.

TEXT AND SCOPE

The Gospel of John is presented with Greek text, ordered glosses, close English and fluent English. The double-bracketed passage at 7:53–8:11 is identified at every verse, and traditional John 5:4 is labeled separately.

USING THE CONTENTS

The contents link to 365 reading sections. PDF bookmarks also identify all 21 chapters. The editable document uses continuous page numbering.

Sources and editorial references

SBL Greek New Testament. Copyright 2010 by the Society of Biblical Literature and Logos Bible Software. CC BY 4.0. The main Greek source follows SBLGNT. Traditional John 5:4 follows the established Scrivener 1894 source and is kept separately labeled outside SBLGNT. John 7:53–8:11 follows the double-bracketed electronic addition in SBLGNT version 1.2 (2023); its qualified status is labeled at each verse. English translations, alignment, and notes are editorial work.

These editorial references support source and lexical notes; their English translations are not adopted as the English translation base. Further passage-specific references remain in the section notes.

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https://sblgnt.com/ · https://github.com/Faithlife/SBLGNT · https://creativecommons.org/licenses/by/4.0/

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VII-JN-001 / John 1:1-51

The Word and the first witnesses

The Word, life, and light

John 1:1

Greek: adopted SBLGNT text. Word-order interlinear.

Ἐν	ἀρχῇ	ἦν	ὁ	λόγος,	καὶ	ὁ	λόγος	ἦν	πρὸς	τὸν	θεόν,	καὶ
in	beginning	was	the	Word	and	the	Word	was	with	the	God	and

θεὸς	ἦν	ὁ	λόγος.
God	was	the	Word

CLOSE ENGLISH

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

FLUENT ENGLISH

In the beginning the Word existed. The Word was with God, and the Word was God.

John 1:2

Greek: adopted SBLGNT text. Word-order interlinear.

οὗτος	ἦν	ἐν	ἀρχῇ	πρὸς	τὸν	θεόν.
this one	was	in	beginning	with	the	God

CLOSE ENGLISH

He was in the beginning with God.

FLUENT ENGLISH

He was with God in the beginning.

John 1:3

Greek: adopted SBLGNT text. Word-order interlinear.

πάντα	δι’	αὐτοῦ	ἐγένετο,	καὶ	χωρὶς	αὐτοῦ	ἐγένετο	οὐδὲ	ἕν.
all things	through	him	came to be	and	apart from	him	came to be	not even	one

ὃ	γέγονεν
what	has come to be

CLOSE ENGLISH

All things came to be through him, and apart from him not even one thing came to be. What has come to be

FLUENT ENGLISH

Everything came into being through him; apart from him, not a single thing came into being. What came into being

John 1:4

Greek: adopted SBLGNT text. Word-order interlinear.

ἐν	αὐτῷ	ζωὴ	ἦν,	καὶ	ἡ	ζωὴ	ἦν	τὸ	φῶς	τῶν	ἀνθρώπων·
in	him	life	was	and	the	life	was	the	light	of the	human beings

CLOSE ENGLISH

in him was life, and the life was the light of human beings;

FLUENT ENGLISH

in him was life, and that life was the light of humanity.

John 1:5

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	τὸ	φῶς	ἐν	τῇ	σκοτίᾳ	φαίνει,	καὶ	ἡ	σκοτία	αὐτὸ	οὐ
and	the	light	in	the	darkness	shines	and	the	darkness	it	not

κατέλαβεν.
grasped

CLOSE ENGLISH

and the light shines in the darkness, and the darkness did not grasp it.

FLUENT ENGLISH

The light shines in the darkness, and the darkness has not overcome it.

SECTION NOTES

Logos is rendered Word. Was in verses 1-2 contrasts with came to be in verse 3. The final clause of verse 1 predicates God of the Word, while the preceding clause distinguishes the Word in relation to God. English word order follows that subject and predicate relation.

The adopted punctuation places a full stop after not even one in verse 3. The following what has come to be is therefore read with verse 4 here. Another punctuation joins it to the preceding sentence; the Greek words themselves are the same.

Grasp in verse 5 can suggest seizing, overcoming, or comprehending. The fluent layer chooses overcome while the close layer keeps the broader image. The light’s shining remains present tense.

VII-JN-001 / John 1:6-9

A witness to the light

John 1:6

Greek: adopted SBLGNT text. Word-order interlinear.

Ἐγένετο	ἄνθρωπος	ἀπεσταλμένος	παρὰ	θεοῦ,	ὄνομα	αὐτῷ	Ἰωάννης·
there came	a man	having been sent	from	God	name	to him	John

CLOSE ENGLISH

There came a man sent from God; his name was John.

FLUENT ENGLISH

A man named John came, sent by God.

John 1:7

Greek: adopted SBLGNT text. Word-order interlinear.

οὗτος	ἦλθεν	εἰς	μαρτυρίαν,	ἵνα	μαρτυρήσῃ	περὶ	τοῦ	φωτός,	ἵνα
this one	came	for	testimony	so that	he might testify	about	the	light	so that

πάντες	πιστεύσωσιν	δι’	αὐτοῦ.
all	might believe	through	him

CLOSE ENGLISH

He came for testimony, to testify about the light, so that all might believe through him.

FLUENT ENGLISH

He came as a witness to testify about the light, so that everyone might believe through him.

John 1:8

Greek: adopted SBLGNT text. Word-order interlinear.

οὐκ	ἦν	ἐκεῖνος	τὸ	φῶς,	ἀλλ’	ἵνα	μαρτυρήσῃ	περὶ	τοῦ	φωτός.
not	was	that one	the	light	but	so that	he might testify	about	the	light

CLOSE ENGLISH

He was not the light, but came to testify about the light.

FLUENT ENGLISH

John himself was not the light; he came to testify about the light.

John 1:9

Greek: adopted SBLGNT text. Word-order interlinear.

ἦν	τὸ	φῶς	τὸ	ἀληθινὸν	ὃ	φωτίζει	πάντα	ἄνθρωπον	ἐρχόμενον	εἰς
was	the	light	the	true	which	enlightens	every	human being	coming	into

τὸν	κόσμον.
the	world

CLOSE ENGLISH

The true light, which enlightens every human being, was coming into the world.

FLUENT ENGLISH

The true light, which gives light to everyone, was coming into the world.

SECTION NOTES

John is the witness, not the light. Through him in verse 7 refers to the witness through whom others may believe.

Coming into the world can grammatically qualify the light or every human being. This rendering takes it with the true light, without replacing the alternative with a different Greek text.

VII-JN-001 / John 1:10-13

Reception and birth from God

John 1:10

Greek: adopted SBLGNT text. Word-order interlinear.

Ἐν	τῷ	κόσμῳ	ἦν,	καὶ	ὁ	κόσμος	δι’	αὐτοῦ	ἐγένετο,	καὶ	ὁ
in	the	world	he was	and	the	world	through	him	came to be	and	the

κόσμος	αὐτὸν	οὐκ	ἔγνω.
world	him	not	knew

CLOSE ENGLISH

He was in the world, and the world came to be through him, and the world did not know him.

FLUENT ENGLISH

He was in the world. The world came into being through him, yet the world did not recognize him.

John 1:11

Greek: adopted SBLGNT text. Word-order interlinear.

εἰς	τὰ	ἴδια	ἦλθεν,	καὶ	οἱ	ἴδιοι	αὐτὸν	οὐ	παρέλαβον.
to	the	own things	he came	and	the	own people	him	not	received

CLOSE ENGLISH

He came to his own, and his own people did not receive him.

FLUENT ENGLISH

He came to what was his own, but his own people did not welcome him.

John 1:12

Greek: adopted SBLGNT text. Word-order interlinear.

ὅσοι	δὲ	ἔλαβον	αὐτόν,	ἔδωκεν	αὐτοῖς	ἐξουσίαν	τέκνα	θεοῦ
as many as	but	received	him	he gave	to them	authority	children	of God

γενέσθαι,	τοῖς	πιστεύουσιν	εἰς	τὸ	ὄνομα	αὐτοῦ,
to become	to those	believing	in	the	name	of him

CLOSE ENGLISH

But to as many as received him, to those believing in his name, he gave authority to become children of God,

FLUENT ENGLISH

But to all who welcomed him, who believed in his name, he gave the right to become God’s children.

John 1:13

Greek: adopted SBLGNT text. Word-order interlinear.

οἳ	οὐκ	ἐξ	αἱμάτων	οὐδὲ	ἐκ	θελήματος	σαρκὸς	οὐδὲ	ἐκ	θελήματος
who	not	from	bloods	nor	from	will	of flesh	nor	from	will

ἀνδρὸς	ἀλλ’	ἐκ	θεοῦ	ἐγεννήθησαν.
of a man	but	from	God	were born

CLOSE ENGLISH

who were born not from bloods, nor from the will of flesh, nor from the will of a man, but from God.

FLUENT ENGLISH

They were born from God, through neither ancestry nor bodily desire nor a man’s will.

SECTION NOTES

The repeated world is preserved. In verse 11, the first own is neuter, what is his own; the second is masculine plural, his own people. The distinction remains visible in fluent English.

Authority in verse 12 has the sense of a granted right or entitlement. The plural bloods in verse 13 is rendered ancestry in fluent English. Flesh’s will and a man’s will remain distinct expressions; birth from God is the contrast.

VII-JN-001 / John 1:14-15

The Word became flesh

John 1:14

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	ὁ	λόγος	σὰρξ	ἐγένετο	καὶ	ἐσκήνωσεν	ἐν	ἡμῖν,	καὶ
and	the	Word	flesh	became	and	dwelt	among	us	and

ἐθεασάμεθα	τὴν	δόξαν	αὐτοῦ,	δόξαν	ὡς	μονογενοῦς	παρὰ	πατρός,
we beheld	the	glory	of him	glory	as	of an only one	from	a father

πλήρης	χάριτος	καὶ	ἀληθείας·
full	of grace	and	truth

CLOSE ENGLISH

And the Word became flesh and dwelt among us, and we beheld his glory, glory as of an only one from a father, full of grace and truth;

FLUENT ENGLISH

The Word became flesh and made his dwelling among us. We saw his glory, the glory of an only Son from the Father, full of grace and truth.

John 1:15

Greek: adopted SBLGNT text. Word-order interlinear.

(Ἰωάννης	μαρτυρεῖ	περὶ	αὐτοῦ	καὶ	κέκραγεν	λέγων·	Οὗτος	ἦν	ὃν
(John	testifies	about	him	and	has cried out	saying	this one	was	whom

εἶπον·	Ὁ	ὀπίσω	μου	ἐρχόμενος	ἔμπροσθέν	μου	γέγονεν,	ὅτι	
I said	the one	after	me	coming	before	me	has come to be	because	

πρῶτός	μου	ἦν·)
prior	to me	he was)

CLOSE ENGLISH

(John testifies about him and has cried out, saying, “This was the one of whom I said, ‘The one coming after me has come to be before me, because he was before me.’”)

FLUENT ENGLISH

(John testified about him, crying out, “This is the one I meant when I said, ‘He who comes after me ranks ahead of me, because he existed before me.’”)

SECTION NOTES

Became flesh is retained. The verb for dwelling can evoke pitching a tent; made his dwelling preserves the residence image without making a literal tent part of the narrative.

Monogenēs denotes an only or unique one, conventionally an only child in a parental relationship. The fluent layer supplies Son from that relation; only-begotten is a traditional rendering. Full of grace and truth describes the Word.

Verse 15 is a parenthetical testimony by John. Coming after and being before are both preserved; the fluent layer distinguishes rank from the final statement of prior existence.

VII-JN-001 / John 1:16-18

Fullness, grace, and revelation

John 1:16

Greek: adopted SBLGNT text. Word-order interlinear.

ὅτι	ἐκ	τοῦ	πληρώματος	αὐτοῦ	ἡμεῖς	πάντες	ἐλάβομεν,	καὶ	χάριν
because	from	the	fullness	of him	we	all	received	and	grace

ἀντὶ	χάριτος·
in place of	grace

CLOSE ENGLISH

For from his fullness we all received, and grace in place of grace;

FLUENT ENGLISH

From his fullness we have all received grace following grace.

John 1:17

Greek: adopted SBLGNT text. Word-order interlinear.

ὅτι	ὁ	νόμος	διὰ	Μωϋσέως	ἐδόθη,	ἡ	χάρις	καὶ	ἡ	ἀλήθεια
because	the	law	through	Moses	was given	the	grace	and	the	truth

διὰ	Ἰησοῦ	Χριστοῦ	ἐγένετο.
through	Jesus	Christ	came to be

CLOSE ENGLISH

for the law was given through Moses; grace and truth came through Jesus Christ.

FLUENT ENGLISH

The law was given through Moses; grace and truth came through Jesus Christ.

John 1:18

Greek: adopted SBLGNT text. Word-order interlinear.

θεὸν	οὐδεὶς	ἑώρακεν	πώποτε·	μονογενὴς	θεὸς	ὁ	ὢν	εἰς	τὸν
God	no one	has seen	ever	unique	God	the one	being	in	the

κόλπον	τοῦ	πατρὸς	ἐκεῖνος	ἐξηγήσατο.
bosom	of the	Father	that one	made known

CLOSE ENGLISH

No one has ever seen God; the unique God, who is in the bosom of the Father, has made him known.

FLUENT ENGLISH

No one has ever seen God. The unique one, himself God, who is close to the Father, has made him known.

SECTION NOTES

Grace in place of grace preserves the force of anti in the close layer. Grace following grace expresses succession in the fluent layer. The phrase can also be understood as replacement or exchange; no single explanation is inserted into the text. Verse 17 names both Moses and Jesus Christ without an added negative judgment on the law.

TEXTUAL STATUS. The adopted reading in verse 18 is monogenēs theos, unique God, not the variant only Son. The fluent wording the unique one, himself God makes the two elements explicit. This is a translation of the adopted reading, not a combination of variants.

In the Father’s bosom expresses close relationship. The Greek verb made known has no explicit object; him refers back to God at the beginning of the verse.

VII-JN-001 / John 1:19-23

Who are you?

John 1:19

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	αὕτη	ἐστὶν	ἡ	μαρτυρία	τοῦ	Ἰωάννου	ὅτε	ἀπέστειλαν	οἱ
and	this	is	the	testimony	of the	John	when	sent	the

Ἰουδαῖοι	ἐξ	Ἰεροσολύμων	ἱερεῖς	καὶ	Λευίτας	ἵνα	ἐρωτήσωσιν	αὐτόν·
Jews	from	Jerusalem	priests	and	Levites	so that	they might ask	him

Σὺ	τίς	εἶ;
you	who	are

CLOSE ENGLISH

And this is John’s testimony, when the Jews sent priests and Levites from Jerusalem to ask him, “Who are you?”

FLUENT ENGLISH

This is John’s testimony when the Jews sent priests and Levites from Jerusalem to ask him, “Who are you?”

John 1:20

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ὡμολόγησεν	καὶ	οὐκ	ἠρνήσατο,	καὶ	ὡμολόγησεν	ὅτι	Ἐγὼ	οὐκ	εἰμὶ
and	he confessed	and	not	he denied	and	he confessed	that	I	not	am

ὁ	χριστός.
the	Christ

CLOSE ENGLISH

And he confessed and did not deny, and confessed, “I am not the Christ.”

FLUENT ENGLISH

He openly declared it, denying nothing: “I am not the Messiah.”

John 1:21

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἠρώτησαν	αὐτόν·	Τί	οὖν;	σὺ	Ἠλίας	εἶ;	καὶ	λέγει·	Οὐκ	εἰμί.
and	they asked	him	what	then	you	Elijah	are	and	he says	not	I am

Ὁ	προφήτης	εἶ	σύ;	καὶ	ἀπεκρίθη·	Οὔ.	
the	prophet	are	you	and	he answered	no	

CLOSE ENGLISH

And they asked him, “What then? Are you Elijah?” And he says, “I am not.” “Are you the Prophet?” And he answered, “No.”

FLUENT ENGLISH

They asked him, “Then who are you? Are you Elijah?” He said, “I am not.” “Are you the Prophet?” He answered, “No.”

John 1:22

Greek: adopted SBLGNT text. Word-order interlinear.

εἶπαν	οὖν	αὐτῷ·	Τίς	εἶ;	ἵνα	ἀπόκρισιν	δῶμεν	τοῖς
they said	therefore	to him	who	are you	so that	an answer	we may give	to those

πέμψασιν	ἡμᾶς·	τί	λέγεις	περὶ	σεαυτοῦ;	
having sent	us	what	do you say	about	yourself	

CLOSE ENGLISH

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?”

FLUENT ENGLISH

“Who are you, then?” they asked. “We need an answer for those who sent us. What do you say about yourself?”

John 1:23

Greek: adopted SBLGNT text. Word-order interlinear.

ἔφη·	Ἐγὼ	φωνὴ	βοῶντος	ἐν	τῇ	ἐρήμῳ·	Εὐθύνατε	τὴν	ὁδὸν	κυρίου,
he said	I	a voice	of one crying	in	the	wilderness	make straight	the	way	of the Lord

καθὼς	εἶπεν	Ἠσαΐας	ὁ	προφήτης.
just as	said	Isaiah	the	prophet

CLOSE ENGLISH

He said, “I am a voice of one crying in the wilderness, ‘Make straight the way of the Lord,’ as Isaiah the prophet said.”

FLUENT ENGLISH

He said, “I am the voice of someone calling in the wilderness, ‘Make the Lord’s way straight,’ as the prophet Isaiah said.”

SECTION NOTES

The group sends priests and Levites from Jerusalem to question John. The designation the Jews here concerns those commissioning that delegation, not every Jewish person.

John denies being the Messiah, Elijah, or the Prophet. The Prophet is a distinct expectation in their question, associated with Deuteronomy 18:15. His own answer quotes Isaiah 40:3 in the form given here.

VII-JN-001 / John 1:24-28

Baptism and the coming one

John 1:24

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	ἀπεσταλμένοι	ἦσαν	ἐκ	τῶν	Φαρισαίων.
and	having been sent	they were	from	the	Pharisees

CLOSE ENGLISH

And they had been sent from the Pharisees.

FLUENT ENGLISH

They had been sent by the Pharisees.

John 1:25

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἠρώτησαν	αὐτὸν	καὶ	εἶπαν	αὐτῷ·	Τί	οὖν	βαπτίζεις	εἰ	σὺ	οὐκ
and	they asked	him	and	said	to him	why	then	do you baptize	if	you	not

εἶ	ὁ	χριστὸς	οὐδὲ	Ἠλίας	οὐδὲ	ὁ	προφήτης;
are	the	Christ	nor	Elijah	nor	the	prophet

CLOSE ENGLISH

And they asked him and said to him, “Why then do you baptize, if you are not the Christ, nor Elijah, nor the Prophet?”

FLUENT ENGLISH

They asked him, “Why do you baptize, then, if you are neither the Messiah nor Elijah nor the Prophet?”

John 1:26

Greek: adopted SBLGNT text. Word-order interlinear.

ἀπεκρίθη	αὐτοῖς	ὁ	Ἰωάννης	λέγων·	Ἐγὼ	βαπτίζω	ἐν	ὕδατι·	μέσος
answered	them	the	John	saying	I	baptize	in	water	in the midst

ὑμῶν	ἕστηκεν	ὃν	ὑμεῖς	οὐκ	οἴδατε,
of you	has stood	whom	you	not	know

CLOSE ENGLISH

John answered them, saying, “I baptize in water. Among you stands one whom you do not know,

FLUENT ENGLISH

John answered them, “I baptize in water. Among you stands someone you do not know:

John 1:27

Greek: adopted SBLGNT text. Word-order interlinear.

ὁ	ὀπίσω	μου	ἐρχόμενος,	οὗ	οὐκ	εἰμὶ	ἄξιος	ἵνα	λύσω
the one	after	me	coming	of whom	not	I am	worthy	that	I might untie

αὐτοῦ	τὸν	ἱμάντα	τοῦ	ὑποδήματος.
of him	the	strap	of the	sandal

CLOSE ENGLISH

the one coming after me, whose sandal strap I am not worthy to untie.”

FLUENT ENGLISH

the one who comes after me. I am not worthy to untie his sandal strap.”

John 1:28

Greek: adopted SBLGNT text. Word-order interlinear.

ταῦτα	ἐν	Βηθανίᾳ	ἐγένετο	πέραν	τοῦ	Ἰορδάνου,	ὅπου	ἦν	ὁ
these things	in	Bethany	happened	beyond	the	Jordan	where	was	the

Ἰωάννης	βαπτίζων.
John	baptizing

CLOSE ENGLISH

These things happened in Bethany beyond the Jordan, where John was baptizing.

FLUENT ENGLISH

This happened in Bethany across the Jordan, where John was baptizing.

SECTION NOTES

The wording from the Pharisees can describe the origin of the delegation or its membership. The fluent layer understands the Pharisees as those sending it.

John baptizes in water and points to an unrecognized person already among them. Untying a sandal strap is his comparison for unworthiness. The location is Bethany across the Jordan, as the adopted text names it; no location from another scene is substituted.

VII-JN-001 / John 1:29-31

The Lamb of God

John 1:29

Greek: adopted SBLGNT text. Word-order interlinear.

Τῇ	ἐπαύριον	βλέπει	τὸν	Ἰησοῦν	ἐρχόμενον	πρὸς	αὐτόν,	καὶ	λέγει·
on the	next day	he sees	the	Jesus	coming	to	him	and	he says

Ἴδε	ὁ	ἀμνὸς	τοῦ	θεοῦ	ὁ	αἴρων	τὴν	ἁμαρτίαν	τοῦ	κόσμου.
look	the	lamb	of the	God	the one	taking away	the	sin	of the	world

CLOSE ENGLISH

The next day he sees Jesus coming to him and says, “Behold, the Lamb of God who takes away the sin of the world.

FLUENT ENGLISH

The next day John saw Jesus coming toward him and said, “Look, God’s Lamb, who takes away the world’s sin!

John 1:30

Greek: adopted SBLGNT text. Word-order interlinear.

οὗτός	ἐστιν	ὑπὲρ	οὗ	ἐγὼ	εἶπον·	Ὀπίσω	μου	ἔρχεται	ἀνὴρ	ὃς
this one	is	about	whom	I	said	after	me	comes	a man	who

ἔμπροσθέν	μου	γέγονεν,	ὅτι	πρῶτός	μου	ἦν·
before	me	has come to be	because	prior	to me	he was

CLOSE ENGLISH

This is the one of whom I said, ‘After me comes a man who has come to be before me, because he was before me.’

FLUENT ENGLISH

This is the one I meant when I said, ‘A man comes after me who ranks ahead of me, because he existed before me.’

John 1:31

Greek: adopted SBLGNT text. Word-order interlinear.

κἀγὼ	οὐκ	ᾔδειν	αὐτόν,	ἀλλ’	ἵνα	φανερωθῇ	τῷ	Ἰσραὴλ	διὰ
and I	not	knew	him	but	so that	he might be revealed	to the	Israel	because of

τοῦτο	ἦλθον	ἐγὼ	ἐν	ὕδατι	βαπτίζων.	
this	I came	I	in	water	baptizing	

CLOSE ENGLISH

And I did not know him, but so that he might be revealed to Israel, for this reason I came baptizing in water.”

FLUENT ENGLISH

I did not know him, but I came baptizing in water so that he might be revealed to Israel.”

SECTION NOTES

The lamb image is retained without reducing it to one proposed background. Takes away renders airō; the word can also denote lifting or bearing. Sin is singular here, and world is retained.

John repeats the statement of the coming one’s priority. His not knowing is set beside the purpose of making that person known to Israel.

VII-JN-001 / John 1:32-34

The Spirit and the Chosen One

John 1:32

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἐμαρτύρησεν	Ἰωάννης	λέγων	ὅτι	Τεθέαμαι	τὸ	πνεῦμα	καταβαῖνον
and	testified	John	saying	that	I have beheld	the	Spirit	descending

ὡς	περιστερὰν	ἐξ	οὐρανοῦ,	καὶ	ἔμεινεν	ἐπ’	αὐτόν·
like	a dove	from	heaven	and	it remained	upon	him

CLOSE ENGLISH

And John testified, saying, “I have seen the Spirit descending like a dove from heaven, and it remained on him.

FLUENT ENGLISH

John testified, “I saw the Spirit come down from heaven like a dove and remain on him.

John 1:33

Greek: adopted SBLGNT text. Word-order interlinear.

κἀγὼ	οὐκ	ᾔδειν	αὐτόν,	ἀλλ’	ὁ	πέμψας	με	βαπτίζειν	ἐν	ὕδατι
and I	not	knew	him	but	the one	having sent	me	to baptize	in	water

ἐκεῖνός	μοι	εἶπεν·	Ἐφ’	ὃν	ἂν	ἴδῃς	τὸ	πνεῦμα	καταβαῖνον	καὶ
that one	to me	said	upon	whom	ever	you see	the	Spirit	descending	and

μένον	ἐπ’	αὐτόν,	οὗτός	ἐστιν	ὁ	βαπτίζων	ἐν	πνεύματι	ἁγίῳ·
remaining	upon	him	this one	is	the one	baptizing	in	Spirit	Holy

CLOSE ENGLISH

And I did not know him, but the one who sent me to baptize in water said to me, ‘The one on whom you see the Spirit descending and remaining, this is the one who baptizes in the Holy Spirit.’

FLUENT ENGLISH

I did not know him, but the one who sent me to baptize in water told me, ‘The one on whom you see the Spirit descend and remain is the one who baptizes in the Holy Spirit.’

John 1:34

Greek: adopted SBLGNT text. Word-order interlinear.

κἀγὼ	ἑώρακα,	καὶ	μεμαρτύρηκα	ὅτι	οὗτός	ἐστιν	ὁ	ἐκλεκτὸς	τοῦ
and I	have seen	and	have testified	that	this one	is	the	chosen one	of the

θεοῦ.
God

CLOSE ENGLISH

And I have seen and have testified that this is the Chosen One of God.”

FLUENT ENGLISH

I have seen it and have testified that he is God’s Chosen One.”

SECTION NOTES

John testifies to seeing the Spirit descend like a dove and remain on Jesus. The repeated remaining belongs to the sign he was given. The passage recounts testimony rather than narrating the baptism itself.

TEXTUAL STATUS. Verse 34 reads the Chosen One of God in SBLGNT. The Son of God is the reading of several other editions, including NA28. The selected wording is retained without describing it as the reading of every critical edition.

VII-JN-001 / John 1:35-37

Two disciples follow

John 1:35

Greek: adopted SBLGNT text. Word-order interlinear.

Τῇ	ἐπαύριον	πάλιν	εἱστήκει	ὁ	Ἰωάννης	καὶ	ἐκ	τῶν	μαθητῶν
on the	next day	again	stood	the	John	and	from	the	disciples

αὐτοῦ	δύο,
of him	two

CLOSE ENGLISH

The next day John again stood there, and two of his disciples,

FLUENT ENGLISH

The next day John was there again with two of his disciples.

John 1:36

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἐμβλέψας	τῷ	Ἰησοῦ	περιπατοῦντι	λέγει·	Ἴδε	ὁ	ἀμνὸς	τοῦ
and	having looked at	the	Jesus	walking	he says	look	the	lamb	of the

θεοῦ.
God

CLOSE ENGLISH

and looking at Jesus walking by, he says, “Behold, the Lamb of God!”

FLUENT ENGLISH

Looking at Jesus as he walked by, John said, “Look, God’s Lamb!”

John 1:37

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἤκουσαν	οἱ	δύο	μαθηταὶ	αὐτοῦ	λαλοῦντος	καὶ	ἠκολούθησαν	τῷ
and	heard	the	two	disciples	him	speaking	and	they followed	the

Ἰησοῦ.
Jesus

CLOSE ENGLISH

And the two disciples heard him speaking and followed Jesus.

FLUENT ENGLISH

The two disciples heard him speaking and followed Jesus.

SECTION NOTES

The next-day notice begins a new encounter. John again identifies Jesus as God’s Lamb; the two disciples hear him and follow Jesus.

VII-JN-001 / John 1:38

The first question

John 1:38

Greek: adopted SBLGNT text. Word-order interlinear.

στραφεὶς	δὲ	ὁ	Ἰησοῦς	καὶ	θεασάμενος	αὐτοὺς	ἀκολουθοῦντας	λέγει
having turned	but	the	Jesus	and	having seen	them	following	says

αὐτοῖς·	Τί	ζητεῖτε;	οἱ	δὲ	εἶπαν	αὐτῷ·	Ῥαββί	(ὃ	λέγεται
to them	what	do you seek	they	but	said	to him	Rabbi	(which	is said

μεθερμηνευόμενον	Διδάσκαλε),	ποῦ	μένεις;	
being translated	Teacher)	where	are you staying	

CLOSE ENGLISH

And Jesus, turning and seeing them following, says to them, “What are you seeking?” And they said to him, “Rabbi” (which translated means Teacher), “where are you staying?”

FLUENT ENGLISH

Jesus turned and saw them following him. “What are you looking for?” he asked. They replied, “Rabbi, where are you staying?” Rabbi means Teacher.

SECTION NOTES

Rabbi means Teacher is the narrator’s explanation, not part of the disciples’ spoken question. The fluent layer separates this explanation into its own sentence. Staying leaves open the duration of the lodging; the question does not establish a permanent address.

Comparing the passages (H-016, SR-0340)
This comparison establishes no direct parallel in the four Gospels.
No direct Thomas counterpart is established.

VII-JN-001 / John 1:39

Staying with Jesus

John 1:39

Greek: adopted SBLGNT text. Word-order interlinear.

λέγει	αὐτοῖς·	Ἔρχεσθε	καὶ	ὄψεσθε.	ἦλθαν	οὖν	καὶ	εἶδαν	ποῦ
he says	to them	come	and	you will see	they came	therefore	and	saw	where

μένει,	καὶ	παρ’	αὐτῷ	ἔμειναν	τὴν	ἡμέραν	ἐκείνην·	ὥρα	ἦν	ὡς
he stays	and	with	him	they stayed	the	day	that	hour	it was	about

δεκάτη.
tenth

CLOSE ENGLISH

He says to them, “Come, and you will see.” So they came and saw where he was staying, and they stayed with him that day. It was about the tenth hour.

FLUENT ENGLISH

“Come, and you will see,” he told them. They went and saw where he was staying and spent that day with him. It was about the tenth hour.

SECTION NOTES

The adopted Greek has a future, you will see, after the invitation come. Both layers preserve it. The narrative reports the visit and the approximate tenth hour; it is retained as the text’s own time expression.

Comparing the passages (H-016, SR-0341)
This comparison establishes no direct parallel in the four Gospels.
No direct Thomas counterpart is established.

VII-JN-001 / John 1:40-42

A new name

John 1:40

Greek: adopted SBLGNT text. Word-order interlinear.

ἦν	Ἀνδρέας	ὁ	ἀδελφὸς	Σίμωνος	Πέτρου	εἷς	ἐκ	τῶν	δύο	τῶν
was	Andrew	the	brother	of Simon	Peter	one	of	the	two	the ones

ἀκουσάντων	παρὰ	Ἰωάννου	καὶ	ἀκολουθησάντων	αὐτῷ·
having heard	from	John	and	having followed	him

CLOSE ENGLISH

Andrew, Simon Peter’s brother, was one of the two who heard from John and followed him.

FLUENT ENGLISH

Andrew, Simon Peter’s brother, was one of the two who had heard John and followed Jesus.

John 1:41

Greek: adopted SBLGNT text. Word-order interlinear.

εὑρίσκει	οὗτος	πρῶτον	τὸν	ἀδελφὸν	τὸν	ἴδιον	Σίμωνα	καὶ	λέγει
finds	this one	first	the	brother	the	own	Simon	and	says

αὐτῷ·	Εὑρήκαμεν	τὸν	Μεσσίαν	(ὅ	ἐστιν	μεθερμηνευόμενον	χριστός).
to him	we have found	the	Messiah	(which	is	being translated	Christ)

CLOSE ENGLISH

He first finds his own brother Simon and says to him, “We have found the Messiah” (which is translated Christ).

FLUENT ENGLISH

He first found his own brother Simon and told him, “We have found the Messiah.” Messiah is translated Christ.

John 1:42

Greek: adopted SBLGNT text. Word-order interlinear.

ἤγαγεν	αὐτὸν	πρὸς	τὸν	Ἰησοῦν.	ἐμβλέψας	αὐτῷ	ὁ	Ἰησοῦς
he brought	him	to	the	Jesus	having looked intently	at him	the	Jesus

εἶπεν·	Σὺ	εἶ	Σίμων	ὁ	υἱὸς	Ἰωάννου,	σὺ	κληθήσῃ	Κηφᾶς	(ὃ
said	you	are	Simon	the	son	of John	you	will be called	Cephas	(which

ἑρμηνεύεται	Πέτρος).
is translated	Peter)

CLOSE ENGLISH

He brought him to Jesus. Looking intently at him, Jesus said, “You are Simon, the son of John. You will be called Cephas” (which is translated Peter).

FLUENT ENGLISH

He brought Simon to Jesus. Jesus looked at him and said, “You are Simon, son of John. You will be called Cephas.” Cephas is translated Peter.

SECTION NOTES

Son of John follows the adopted Greek. The explanation of Cephas as Peter belongs to the narrator. These are corresponding Aramaic and Greek names associated with a rock; the English retains the names rather than replacing them with an adjective.

Comparing the passages (H-016, SR-0342)
This comparison establishes no direct parallel in the four Gospels.
No direct Thomas counterpart is established.
Andrew is identified as Simon Peter’s brother and one of the two followers. The narrator explicitly translates Messiah as Christ.

VII-JN-001 / John 1:43-44

Finding Philip

John 1:43

Greek: adopted SBLGNT text. Word-order interlinear.

Τῇ	ἐπαύριον	ἠθέλησεν	ἐξελθεῖν	εἰς	τὴν	Γαλιλαίαν.	καὶ	εὑρίσκει
on the	next day	he wished	to go out	into	the	Galilee	and	he finds

Φίλιππον	καὶ	λέγει	αὐτῷ	ὁ	Ἰησοῦς·	Ἀκολούθει	μοι.
Philip	and	says	to him	the	Jesus	follow	me

CLOSE ENGLISH

The next day he wished to go out to Galilee. And he finds Philip, and Jesus says to him, “Follow me.”

FLUENT ENGLISH

The next day Jesus decided to leave for Galilee. He found Philip and said to him, “Follow me.”

John 1:44

Greek: adopted SBLGNT text. Word-order interlinear.

ἦν	δὲ	ὁ	Φίλιππος	ἀπὸ	Βηθσαϊδά,	ἐκ	τῆς	πόλεως	Ἀνδρέου	καὶ
was	and	the	Philip	from	Bethsaida	from	the	city	of Andrew	and

Πέτρου.
Peter

CLOSE ENGLISH

And Philip was from Bethsaida, from the city of Andrew and Peter.

FLUENT ENGLISH

Philip was from Bethsaida, the town of Andrew and Peter.

SECTION NOTES

The close layer preserves the narrative present in finds and says. The fluent layer uses past narration and names Jesus as the subject. The direct command is brief and unchanged in force.

Comparing the passages (H-016, SR-0343)
This comparison establishes no direct parallel in the four Gospels.
No direct Thomas counterpart is established.

VII-JN-001 / John 1:45-46

Philip and Nathanael

John 1:45

Greek: adopted SBLGNT text. Word-order interlinear.

εὑρίσκει	Φίλιππος	τὸν	Ναθαναὴλ	καὶ	λέγει	αὐτῷ·	Ὃν	ἔγραψεν
finds	Philip	the	Nathanael	and	says	to him	whom	wrote

Μωϋσῆς	ἐν	τῷ	νόμῳ	καὶ	οἱ	προφῆται	εὑρήκαμεν,	Ἰησοῦν	υἱὸν	τοῦ
Moses	in	the	law	and	the	prophets	we have found	Jesus	son	of the

Ἰωσὴφ	τὸν	ἀπὸ	Ναζαρέτ.
Joseph	the one	from	Nazareth

CLOSE ENGLISH

Philip finds Nathanael and says to him, “We have found the one of whom Moses wrote in the law, and the prophets: Jesus, son of Joseph, from Nazareth.”

FLUENT ENGLISH

Philip found Nathanael and told him, “We have found the one Moses wrote about in the Law, and the prophets too: Jesus from Nazareth, Joseph’s son.”

John 1:46

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	εἶπεν	αὐτῷ	Ναθαναήλ·	Ἐκ	Ναζαρὲτ	δύναταί	τι	ἀγαθὸν	εἶναι;
and	said	to him	Nathanael	from	Nazareth	can	anything	good	be

λέγει	αὐτῷ	ὁ	Φίλιππος·	Ἔρχου	καὶ	ἴδε.
says	to him	the	Philip	come	and	see

CLOSE ENGLISH

And Nathanael said to him, “Can anything good be from Nazareth?” Philip says to him, “Come and see.”

FLUENT ENGLISH

Nathanael said to him, “Can anything good come from Nazareth?” Philip replied, “Come and see.”

SECTION NOTES

Philip’s identification includes Jesus’ name, Nazareth, and Joseph. These are Philip’s words in the encounter. Nathanael asks whether anything good can be from Nazareth, and Philip invites him to come and see.

VII-JN-001 / John 1:47

Seeing Nathanael

John 1:47

Greek: adopted SBLGNT text. Word-order interlinear.

εἶδεν	ὁ	Ἰησοῦς	τὸν	Ναθαναὴλ	ἐρχόμενον	πρὸς	αὐτὸν	καὶ	λέγει	περὶ
saw	the	Jesus	the	Nathanael	coming	toward	him	and	says	about

αὐτοῦ·	Ἴδε	ἀληθῶς	Ἰσραηλίτης	ἐν	ᾧ	δόλος	οὐκ	ἔστιν.
him	look	truly	an Israelite	in	whom	deceit	not	is

CLOSE ENGLISH

Jesus saw Nathanael coming toward him and says about him, “Look, truly an Israelite in whom there is no deceit.”

FLUENT ENGLISH

Jesus saw Nathanael coming toward him and said about him, “Here is a true Israelite, with no deceit in him.”

SECTION NOTES

Deceit is the lack Jesus identifies in Nathanael; the wording does not claim that every other Israelite is deceitful. The narrative says that Jesus speaks about him as he approaches.

VII-JN-001 / John 1:48-49

Under the fig tree

John 1:48

Greek: adopted SBLGNT text. Word-order interlinear.

λέγει	αὐτῷ	Ναθαναήλ·	Πόθεν	με	γινώσκεις;	ἀπεκρίθη	Ἰησοῦς	καὶ
says	to him	Nathanael	from where	me	do you know	answered	Jesus	and

εἶπεν	αὐτῷ·	Πρὸ	τοῦ	σε	Φίλιππον	φωνῆσαι	ὄντα	ὑπὸ	τὴν	συκῆν
said	to him	before	the	you	Philip	calling	being	under	the	fig tree

εἶδόν	σε.
I saw	you

CLOSE ENGLISH

Nathanael says to him, “From where do you know me?” Jesus answered and said to him, “Before Philip called you, while you were under the fig tree, I saw you.”

FLUENT ENGLISH

“How do you know me?” Nathanael asked. Jesus answered, “I saw you under the fig tree before Philip called you.”

John 1:49

Greek: adopted SBLGNT text. Word-order interlinear.

ἀπεκρίθη	αὐτῷ	Ναθαναήλ·	Ῥαββί,	σὺ	εἶ	ὁ	υἱὸς	τοῦ	θεοῦ,	σὺ
answered	him	Nathanael	Rabbi	you	are	the	Son	of the	God	you

βασιλεὺς	εἶ	τοῦ	Ἰσραήλ.
king	are	of the	Israel

CLOSE ENGLISH

Nathanael answered him, “Rabbi, you are the Son of God; you are the King of Israel.”

FLUENT ENGLISH

Nathanael answered him, “Rabbi, you are the Son of God; you are the King of Israel.”

SECTION NOTES

From where do you know me becomes the ordinary English question How do you know me? The answer places Jesus’ seeing before Philip’s call. It does not supply what Nathanael was doing beneath the tree.

Comparing the passages (H-016, SR-0344)
This comparison establishes no direct parallel in the four Gospels.
No direct Thomas counterpart is established.

VII-JN-001 / John 1:50

The question of belief

John 1:50

Greek: adopted SBLGNT text. Word-order interlinear.

ἀπεκρίθη	Ἰησοῦς	καὶ	εἶπεν	αὐτῷ·	Ὅτι	εἶπόν	σοι	ὅτι	εἶδόν	σε
answered	Jesus	and	said	to him	because	I said	to you	that	I saw	you

ὑποκάτω	τῆς	συκῆς	πιστεύεις;	μείζω	τούτων	ὄψῃ.
beneath	the	fig tree	do you believe	greater things	than these	you will see

CLOSE ENGLISH

Jesus answered and said to him, “Because I said to you that I saw you beneath the fig tree, do you believe? You will see greater things than these.”

FLUENT ENGLISH

Jesus replied, “Do you believe because I told you that I saw you under the fig tree? You will see greater things than this.”

SECTION NOTES

The question follows the punctuation of the adopted Greek. You is singular here, addressed to Nathanael. Greater things than this expresses the comparison without specifying in advance which events it includes.

VII-JN-001 / John 1:51

Heaven open

John 1:51

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	λέγει	αὐτῷ·	Ἀμὴν	ἀμὴν	λέγω	ὑμῖν,	ὄψεσθε	τὸν	οὐρανὸν
and	he says	to him	truly	truly	I say	to you	you will see	the	heaven

ἀνεῳγότα	καὶ	τοὺς	ἀγγέλους	τοῦ	θεοῦ	ἀναβαίνοντας	καὶ	καταβαίνοντας	
opened	and	the	angels	of the	God	ascending	and	descending	

ἐπὶ	τὸν	υἱὸν	τοῦ	ἀνθρώπου.
upon	the	Son	of the	Man

CLOSE ENGLISH

And he says to him, “Truly, truly, I say to you, you will see heaven opened and the angels of God ascending and descending upon the Son of Man.”

FLUENT ENGLISH

Then he told him, “Truly, truly, I tell you all: you will see heaven open and God’s angels going up and coming down upon the Son of Man.”

SECTION NOTES

The narrative still says to him, but the saying changes to plural you; you all makes that change explicit in the fluent layer. The doubled truly retains the repeated amen. The angels’ movement recalls Jacob’s dream in Genesis 28:12; the translation preserves the Son of Man image rather than replacing it with an explanation.

Comparing the passages (H-016, SR-0345)
This comparison establishes no direct parallel in the four Gospels.
No direct Thomas counterpart is established.

VII-JN-002 / John 2:1-25

The first sign and the temple

A wedding in Cana

John 2:1

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	τῇ	ἡμέρᾳ	τῇ	τρίτῃ	γάμος	ἐγένετο	ἐν	Κανὰ	τῆς	Γαλιλαίας,
and	on the	day	the	third	a wedding	took place	in	Cana	of the	Galilee

καὶ	ἦν	ἡ	μήτηρ	τοῦ	Ἰησοῦ	ἐκεῖ·
and	was	the	mother	of the	Jesus	there

CLOSE ENGLISH

And on the third day a wedding took place in Cana of Galilee, and Jesus’ mother was there.

FLUENT ENGLISH

On the third day there was a wedding at Cana in Galilee. Jesus’ mother was there.

John 2:2

Greek: adopted SBLGNT text. Word-order interlinear.

ἐκλήθη	δὲ	καὶ	ὁ	Ἰησοῦς	καὶ	οἱ	μαθηταὶ	αὐτοῦ	εἰς	τὸν	γάμον.
was invited	and	also	the	Jesus	and	the	disciples	of him	to	the	wedding

CLOSE ENGLISH

And Jesus and his disciples were also invited to the wedding.

FLUENT ENGLISH

Jesus and his disciples had also been invited to the wedding.

John 2:3

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ὑστερήσαντος	οἴνου	λέγει	ἡ	μήτηρ	τοῦ	Ἰησοῦ	πρὸς	αὐτόν·	Οἶνον
and	having run short	of wine	says	the	mother	of the	Jesus	to	him	wine

οὐκ	ἔχουσιν.
not	they have

CLOSE ENGLISH

And when wine ran short, Jesus’ mother says to him, “They have no wine.”

FLUENT ENGLISH

When the wine ran out, Jesus’ mother said to him, “They have no wine.”

SECTION NOTES

The third day is the narrative’s own time marker. The text identifies Jesus’ mother without naming her. The shortage of wine introduces her statement to him.

VII-JN-002 / John 2:4

At the wedding

John 2:4

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	λέγει	αὐτῇ	ὁ	Ἰησοῦς·	Τί	ἐμοὶ	καὶ	σοί,	γύναι;	οὔπω	ἥκει
and	says	to her	the	Jesus	what	to me	and	to you	woman	not yet	has come

ἡ	ὥρα	μου.
the	hour	of me

CLOSE ENGLISH

And Jesus says to her, “What is that to me and to you, woman? My hour has not yet come.”

FLUENT ENGLISH

Jesus said to her, “Woman, why involve me in this? My hour has not yet come.”

SECTION NOTES

The close layer keeps the shape of the idiom What to me and to you? The fluent question conveys distance from the request. Woman translates the form of address; in this setting the Greek word alone does not imply an insult. Hour remains the text’s image rather than being replaced with a detailed account of Jesus’ mission.

Comparing the passages (H-017, SR-0346)
This comparison establishes no direct parallel in the four Gospels.
No direct Thomas counterpart is established.

VII-JN-002 / John 2:5-6

The servants and the jars

John 2:5

Greek: adopted SBLGNT text. Word-order interlinear.

λέγει	ἡ	μήτηρ	αὐτοῦ	τοῖς	διακόνοις·	Ὅ	τι	ἂν	λέγῃ	ὑμῖν
says	the	mother	of him	to the	servants	whatever	thing	ever	he tells	you

ποιήσατε.
do

CLOSE ENGLISH

His mother says to the servants, “Whatever he tells you, do.”

FLUENT ENGLISH

His mother told the servants, “Do whatever he tells you.”

John 2:6

Greek: adopted SBLGNT text. Word-order interlinear.

ἦσαν	δὲ	ἐκεῖ	λίθιναι	ὑδρίαι	ἓξ	κατὰ	τὸν	καθαρισμὸν	τῶν
were	and	there	stone	water jars	six	according to	the	purification	of the

Ἰουδαίων	κείμεναι,	χωροῦσαι	ἀνὰ	μετρητὰς	δύο	ἢ	τρεῖς.
Jews	standing	holding	apiece	measures	two	or	three

CLOSE ENGLISH

And six stone water jars were standing there for the purification of the Jews, holding two or three measures apiece.

FLUENT ENGLISH

Six stone water jars stood there for Jewish purification, each holding two or three measures.

SECTION NOTES

Measures renders metrētai, an ancient liquid measure. Two or three per jar is the stated range, not an exact modern capacity. The purpose of the stone jars is Jewish purification.

VII-JN-002 / John 2:7

Water to the brim

John 2:7

Greek: adopted SBLGNT text. Word-order interlinear.

λέγει	αὐτοῖς	ὁ	Ἰησοῦς·	Γεμίσατε	τὰς	ὑδρίας	ὕδατος·	καὶ	ἐγέμισαν
says	to them	the	Jesus	fill	the	water jars	with water	and	they filled

αὐτὰς	ἕως	ἄνω.
them	up to	the top

CLOSE ENGLISH

Jesus says to them, “Fill the water jars with water.” And they filled them to the top.

FLUENT ENGLISH

Jesus told them, “Fill the jars with water.” They filled them to the brim.

SECTION NOTES

The instruction and the servants’ response belong to the complete verse. The preceding context retains the ancient measure without a falsely exact modern conversion.

VII-JN-002 / John 2:8

The banquet steward

John 2:8

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	λέγει	αὐτοῖς·	Ἀντλήσατε	νῦν	καὶ	φέρετε	τῷ	ἀρχιτρικλίνῳ·	οἱ
and	he says	to them	draw	now	and	take	to the	banquet steward	they

δὲ	ἤνεγκαν.
but	took it

CLOSE ENGLISH

And he says to them, “Draw some now and take it to the banquet steward.” And they took it.

FLUENT ENGLISH

Then he said, “Now draw some out and take it to the person in charge of the banquet.” They did so.

SECTION NOTES

Banquet steward identifies the person overseeing the feast; the fluent layer spells out the role. The verse includes both the instruction and the servants’ compliance.

Comparing the passages (H-017, SR-0347)
This comparison establishes no direct parallel in the four Gospels.
No direct Thomas counterpart is established.

VII-JN-002 / John 2:9-12

The first sign

John 2:9

Greek: adopted SBLGNT text. Word-order interlinear.

ὡς	δὲ	ἐγεύσατο	ὁ	ἀρχιτρίκλινος	τὸ	ὕδωρ	οἶνον	γεγενημένον,	καὶ
when	and	tasted	the	banquet steward	the	water	wine	having become	and

οὐκ	ᾔδει	πόθεν	ἐστίν,	οἱ	δὲ	διάκονοι	ἠδείσαν	οἱ	ἠντληκότες
not	he knew	from where	it is	the	but	servants	knew	the ones	having drawn

τὸ	ὕδωρ,	φωνεῖ	τὸν	νυμφίον	ὁ	ἀρχιτρίκλινος
the	water	calls	the	bridegroom	the	banquet steward

CLOSE ENGLISH

And when the banquet steward tasted the water that had become wine, and did not know where it came from-but the servants who had drawn the water knew-the banquet steward calls the bridegroom

FLUENT ENGLISH

When the person in charge of the banquet tasted the water that had become wine, he did not know where it came from, though the servants who had drawn the water knew. He called the bridegroom

John 2:10

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	λέγει	αὐτῷ·	Πᾶς	ἄνθρωπος	πρῶτον	τὸν	καλὸν	οἶνον	τίθησιν,	καὶ
and	says	to him	every	person	first	the	good	wine	sets out	and

ὅταν	μεθυσθῶσιν	τὸν	ἐλάσσω·	σὺ	τετήρηκας	τὸν	καλὸν	οἶνον
when	they have become drunk	the	inferior	you	have kept	the	good	wine

ἕως	ἄρτι.
until	now

CLOSE ENGLISH

and says to him, “Every person sets out the good wine first, and when they have become drunk, the inferior. You have kept the good wine until now.”

FLUENT ENGLISH

and said to him, “Everyone serves the good wine first, and the inferior wine once people have drunk freely. You have kept the good wine until now!”

John 2:11

Greek: adopted SBLGNT text. Word-order interlinear.

ταύτην	ἐποίησεν	ἀρχὴν	τῶν	σημείων	ὁ	Ἰησοῦς	ἐν	Κανὰ	τῆς
this	did	as beginning	of the	signs	the	Jesus	in	Cana	of the

Γαλιλαίας	καὶ	ἐφανέρωσεν	τὴν	δόξαν	αὐτοῦ,	καὶ	ἐπίστευσαν	εἰς	αὐτὸν
Galilee	and	he revealed	the	glory	of him	and	believed	in	him

οἱ	μαθηταὶ	αὐτοῦ.
the	disciples	of him

CLOSE ENGLISH

Jesus did this as the beginning of the signs in Cana of Galilee and revealed his glory, and his disciples believed in him.

FLUENT ENGLISH

Jesus performed this first sign at Cana in Galilee and revealed his glory. His disciples believed in him.

John 2:12

Greek: adopted SBLGNT text. Word-order interlinear.

Μετὰ	τοῦτο	κατέβη	εἰς	Καφαρναοὺμ	αὐτὸς	καὶ	ἡ	μήτηρ	αὐτοῦ	καὶ
after	this	he went down	to	Capernaum	he	and	the	mother	of him	and

οἱ	ἀδελφοὶ	καὶ	οἱ	μαθηταὶ	αὐτοῦ,	καὶ	ἐκεῖ	ἔμειναν	οὐ	πολλὰς
the	brothers	and	the	disciples	of him	and	there	they stayed	not	many

ἡμέρας.
days

CLOSE ENGLISH

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

FLUENT ENGLISH

After this, Jesus went down to Capernaum with his mother, his brothers, and his disciples. They stayed there a few days.

SECTION NOTES

The steward does not know the wine’s origin; the servants do. His remark about drinking is a general account of serving practice, not a narrator’s statement that these guests were all drunk. The close layer keeps the stronger force of the verb.

Sign is the narrator’s term for the event. It reveals Jesus’ glory and is followed by the disciples’ belief. The visit to Capernaum includes his mother, brothers, and disciples.

VII-JN-002 / John 2:13-15

In the temple grounds

John 2:13

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	ἐγγὺς	ἦν	τὸ	πάσχα	τῶν	Ἰουδαίων,	καὶ	ἀνέβη	εἰς	Ἰεροσόλυμα
and	near	was	the	Passover	of the	Jews	and	went up	to	Jerusalem

ὁ	Ἰησοῦς.
the	Jesus

CLOSE ENGLISH

And the Passover of the Jews was near, and Jesus went up to Jerusalem.

FLUENT ENGLISH

The Jewish Passover was near, and Jesus went up to Jerusalem.

John 2:14

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	εὗρεν	ἐν	τῷ	ἱερῷ	τοὺς	πωλοῦντας	βόας	καὶ	πρόβατα	καὶ
and	he found	in	the	temple area	those	selling	cattle	and	sheep	and

περιστερὰς	καὶ	τοὺς	κερματιστὰς	καθημένους,
doves	and	the	money changers	sitting

CLOSE ENGLISH

And he found in the temple area those selling cattle and sheep and doves, and the money changers sitting there,

FLUENT ENGLISH

In the temple grounds he found people selling cattle, sheep, and doves, and money changers seated at their tables.

John 2:15

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ποιήσας	φραγέλλιον	ἐκ	σχοινίων	πάντας	ἐξέβαλεν	ἐκ	τοῦ
and	having made	a whip	from	cords	all	he drove out	from	the

ἱεροῦ	τά	τε	πρόβατα	καὶ	τοὺς	βόας,	καὶ	τῶν	κολλυβιστῶν
temple area	the	both	sheep	and	the	cattle	and	of the	money changers

ἐξέχεεν	τὰ	κέρματα	καὶ	τὰς	τραπέζας	ἀνέστρεψεν,
he poured out	the	coins	and	the	tables	he overturned

CLOSE ENGLISH

and making a whip from cords, he drove them all out of the temple area, both the sheep and the cattle, and poured out the money changers’ coins and overturned their tables,

FLUENT ENGLISH

He made a whip from cords and drove them all out of the temple, both sheep and cattle. He scattered the money changers’ coins and overturned their tables,

SECTION NOTES

Hieron denotes the temple precincts here. Verse 15 names both sheep and cattle after all. The scope of all can be understood more broadly or as the animals just specified; the text does not explicitly say that Jesus struck anyone with the whip.

VII-JN-002 / John 2:16

The dove sellers

John 2:16

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	τοῖς	τὰς	περιστερὰς	πωλοῦσιν	εἶπεν·	Ἄρατε	ταῦτα	ἐντεῦθεν,
and	to those	the	doves	selling	he said	take	these things	from here

μὴ	ποιεῖτε	τὸν	οἶκον	τοῦ	πατρός	μου	οἶκον	ἐμπορίου.
not	make	the	house	of the	Father	of me	a house	of trade

CLOSE ENGLISH

And to those selling the doves he said, “Take these things away from here. Do not make my Father’s house a house of trade.”

FLUENT ENGLISH

He told the dove sellers, “Get these out of here! Stop turning my Father’s house into a marketplace.”

SECTION NOTES

The addressees are specifically the sellers of doves. House is repeated in the close layer; marketplace expresses the second occurrence in fluent English. The words about a house of prayer and a den of robbers in the Synoptic accounts are not part of this saying.

Comparing the passages (H-020, H-021a, SR-0348)
This comparison records the scene-level relationship, not an exact verbal counterpart.
No direct Thomas counterpart is established.

VII-JN-002 / John 2:17-18

Zeal and a demand for a sign

John 2:17

Greek: adopted SBLGNT text. Word-order interlinear.

ἐμνήσθησαν	οἱ	μαθηταὶ	αὐτοῦ	ὅτι	γεγραμμένον	ἐστίν·	Ὁ	ζῆλος	τοῦ
remembered	the	disciples	of him	that	written	it is	the	zeal	for the

οἴκου	σου	καταφάγεταί	με.
house	of you	will consume	me

CLOSE ENGLISH

His disciples remembered that it is written, “Zeal for your house will consume me.”

FLUENT ENGLISH

His disciples remembered that it is written, “Zeal for your house will consume me.”

John 2:18

Greek: adopted SBLGNT text. Word-order interlinear.

ἀπεκρίθησαν	οὖν	οἱ	Ἰουδαῖοι	καὶ	εἶπαν	αὐτῷ·	Τί	σημεῖον	δεικνύεις
answered	therefore	the	Jews	and	said	to him	what	sign	do you show

ἡμῖν,	ὅτι	ταῦτα	ποιεῖς;
us	since	these things	you do

CLOSE ENGLISH

So the Jews answered and said to him, “What sign do you show us, since you do these things?”

FLUENT ENGLISH

Then the Jews challenged him: “What sign can you show us to justify doing these things?”

SECTION NOTES

The disciples recall Psalm 69:9 in the form quoted here, with the future will consume. The question asks for a sign warranting Jesus’ action; it comes from the people confronting him in the temple scene.

VII-JN-002 / John 2:19

The sanctuary

John 2:19

Greek: adopted SBLGNT text. Word-order interlinear.

ἀπεκρίθη	Ἰησοῦς	καὶ	εἶπεν	αὐτοῖς·	Λύσατε	τὸν	ναὸν	τοῦτον	καὶ	ἐν
answered	Jesus	and	said	to them	destroy	the	sanctuary	this	and	in

τρισὶν	ἡμέραις	ἐγερῶ	αὐτόν.
three	days	I will raise	it

CLOSE ENGLISH

Jesus answered and said to them, “Destroy this sanctuary, and in three days I will raise it.”

FLUENT ENGLISH

Jesus replied, “Destroy this temple, and I will raise it in three days.”

SECTION NOTES

Naos is sanctuary in the close layer, distinct from the broader temple area named in the preceding scene. The fluent temple retains the image that provokes the reply about building time. In the selected context, the Jews refers to the interlocutors in this temple scene; the wording does not identify every Jewish person as a participant.

Comparing the passages (H-020, H-021a, SR-0349)
This comparison records a scene-level relationship rather than an exact verbal counterpart.
Thomas: saying 71 is a thematic comparison.

VII-JN-002 / John 2:20-22

The temple of his body

John 2:20

Greek: adopted SBLGNT text. Word-order interlinear.

εἶπαν	οὖν	οἱ	Ἰουδαῖοι·	Τεσσεράκοντα	καὶ	ἓξ	ἔτεσιν	οἰκοδομήθη	ὁ
said	therefore	the	Jews	in forty	and	six	years	was built	the

ναὸς	οὗτος,	καὶ	σὺ	ἐν	τρισὶν	ἡμέραις	ἐγερεῖς	αὐτόν;
sanctuary	this	and	you	in	three	days	will raise	it

CLOSE ENGLISH

So the Jews said, “This sanctuary was built in forty-six years, and will you raise it in three days?”

FLUENT ENGLISH

The Jews replied, “It took forty-six years to build this temple, and will you raise it in three days?”

John 2:21

Greek: adopted SBLGNT text. Word-order interlinear.

ἐκεῖνος	δὲ	ἔλεγεν	περὶ	τοῦ	ναοῦ	τοῦ	σώματος	αὐτοῦ.
that one	but	was speaking	about	the	sanctuary	of the	body	of him

CLOSE ENGLISH

But he was speaking about the sanctuary of his body.

FLUENT ENGLISH

But the temple he was speaking about was his body.

John 2:22

Greek: adopted SBLGNT text. Word-order interlinear.

ὅτε	οὖν	ἠγέρθη	ἐκ	νεκρῶν,	ἐμνήσθησαν	οἱ	μαθηταὶ	αὐτοῦ	ὅτι
when	therefore	he was raised	from	the dead	remembered	the	disciples	of him	that

τοῦτο	ἔλεγεν,	καὶ	ἐπίστευσαν	τῇ	γραφῇ	καὶ	τῷ	λόγῳ	ὃν	εἶπεν
this	he was saying	and	they believed	the	scripture	and	the	word	which	said

ὁ	Ἰησοῦς.
the	Jesus

CLOSE ENGLISH

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.

FLUENT ENGLISH

After he was raised from the dead, his disciples remembered that he had said this. They believed the Scripture and what Jesus had said.

SECTION NOTES

The reply speaks of the building’s forty-six years; the narrator explains that Jesus meant his body. That explanation is given after the saying, not substituted into it. Verse 22 locates the disciples’ recollection after his resurrection.

VII-JN-002 / John 2:23-25

Belief and knowledge

John 2:23

Greek: adopted SBLGNT text. Word-order interlinear.

Ὡς	δὲ	ἦν	ἐν	τοῖς	Ἰεροσολύμοις	ἐν	τῷ	πάσχα	ἐν	τῇ	ἑορτῇ,
when	and	he was	in	the	Jerusalem	at	the	Passover	during	the	festival

πολλοὶ	ἐπίστευσαν	εἰς	τὸ	ὄνομα	αὐτοῦ,	θεωροῦντες	αὐτοῦ	τὰ	σημεῖα
many	believed	in	the	name	of him	seeing	of him	the	signs

ἃ	ἐποίει·
which	he was doing

CLOSE ENGLISH

And when he was in Jerusalem at the Passover, during the festival, many believed in his name, seeing the signs he was doing.

FLUENT ENGLISH

While he was in Jerusalem for the Passover festival, many believed in his name because they saw the signs he was performing.

John 2:24

Greek: adopted SBLGNT text. Word-order interlinear.

αὐτὸς	δὲ	Ἰησοῦς	οὐκ	ἐπίστευεν	αὐτὸν	αὐτοῖς	διὰ	τὸ	αὐτὸν
himself	but	Jesus	not	was entrusting	himself	to them	because of	the	him

γινώσκειν	πάντας
knowing	all

CLOSE ENGLISH

But Jesus himself was not entrusting himself to them, because he knew everyone

FLUENT ENGLISH

But Jesus did not entrust himself to them, because he knew everyone.

John 2:25

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ὅτι	οὐ	χρείαν	εἶχεν	ἵνα	τις	μαρτυρήσῃ	περὶ	τοῦ	ἀνθρώπου,
and	because	not	need	he had	that	anyone	should testify	about	the	human being

αὐτὸς	γὰρ	ἐγίνωσκεν	τί	ἦν	ἐν	τῷ	ἀνθρώπῳ.
himself	for	he knew	what	was	in	the	human being

CLOSE ENGLISH

and because he had no need for anyone to testify about the human being, for he himself knew what was in the human being.

FLUENT ENGLISH

He needed no one to tell him about human nature, for he knew what was within people.

SECTION NOTES

The same verb pisteuō underlies believed in verse 23 and was entrusting in verse 24. The English distinguishes believing in someone from entrusting oneself to someone while the note preserves the wordplay.

The final singular human being is generic. Human nature and what was within people express that general sense in the fluent layer. The text says Jesus knew, without explaining how.

VII-JN-003 / John 3:1-36

Birth from above and testimony

Nicodemus and birth from above

John 3:1

Greek: adopted SBLGNT text. Word-order interlinear.

Ἦν	δὲ	ἄνθρωπος	ἐκ	τῶν	Φαρισαίων,	Νικόδημος	ὄνομα	αὐτῷ,	ἄρχων
was	and	a man	from	the	Pharisees	Nicodemus	name	to him	a ruler

τῶν	Ἰουδαίων·
of the	Jews

CLOSE ENGLISH

And there was a man of the Pharisees, Nicodemus by name, a ruler of the Jews.

FLUENT ENGLISH

There was a Pharisee named Nicodemus, a Jewish leader.

John 3:2

Greek: adopted SBLGNT text. Word-order interlinear.

οὗτος	ἦλθεν	πρὸς	αὐτὸν	νυκτὸς	καὶ	εἶπεν	αὐτῷ·	Ῥαββί,	οἴδαμεν	ὅτι
this one	came	to	him	by night	and	said	to him	Rabbi	we know	that

ἀπὸ	θεοῦ	ἐλήλυθας	διδάσκαλος·	οὐδεὶς	γὰρ	δύναται	ταῦτα	τὰ	σημεῖα
from	God	you have come	as teacher	no one	for	can	these	the	signs

ποιεῖν	ἃ	σὺ	ποιεῖς,	ἐὰν	μὴ	ᾖ	ὁ	θεὸς	μετ’	αὐτοῦ.
do	which	you	do	unless	not	is	the	God	with	him

CLOSE ENGLISH

He 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.”

FLUENT ENGLISH

He came to Jesus at night and said, “Rabbi, we know that you have come from God as a teacher. No one could perform these signs that you do unless God were with him.”

John 3:3

Greek: adopted SBLGNT text. Word-order interlinear.

ἀπεκρίθη	Ἰησοῦς	καὶ	εἶπεν	αὐτῷ·	Ἀμὴν	ἀμὴν	λέγω	σοι,	ἐὰν	μή
answered	Jesus	and	said	to him	truly	truly	I say	to you	if	not

τις	γεννηθῇ	ἄνωθεν,	οὐ	δύναται	ἰδεῖν	τὴν	βασιλείαν	τοῦ	θεοῦ.
someone	is born	from above	not	he is able	to see	the	kingdom	of the	God

CLOSE ENGLISH

Jesus answered and said to him, “Truly, truly, I say to you, unless someone is born from above, that person cannot see the kingdom of God.”

FLUENT ENGLISH

Jesus replied, “Truly, truly, I tell you: no one can see God’s kingdom without being born from above.”

John 3:4

Greek: adopted SBLGNT text. Word-order interlinear.

λέγει	πρὸς	αὐτὸν	ὁ	Νικόδημος·	Πῶς	δύναται	ἄνθρωπος	γεννηθῆναι
says	to	him	the	Nicodemus	how	can	a human being	be born

γέρων	ὤν;	μὴ	δύναται	εἰς	τὴν	κοιλίαν	τῆς	μητρὸς	αὐτοῦ
old	being	surely not	can he	into	the	womb	of the	mother	of him

δεύτερον	εἰσελθεῖν	καὶ	γεννηθῆναι;
a second time	enter	and	be born

CLOSE ENGLISH

Nicodemus says to him, “How can a human being be born when old? Can he enter his mother’s womb a second time and be born?”

FLUENT ENGLISH

Nicodemus asked him, “How can someone be born when they are old? They cannot enter their mother’s womb a second time and be born, can they?”

SECTION NOTES

Nicodemus is identified as a Pharisee and a Jewish leader. His we know is preserved without specifying everyone included in that we. He connects the signs with God’s presence.

Anothen can mean from above or again. The English gives from above, while Nicodemus’ following question shows the sense again. One English phrase cannot carry the same ambiguity unaided. See in this verse and enter in verse 5 remain distinct.

Comparing the passages (H-021b, SR-0350)
This comparison records the scene; no exact counterpart to the individual phrase is established.
No direct Thomas counterpart is established.
Nicodemus understands the saying in terms of being born a second time. His second question expects a negative answer, made explicit in the fluent layer by can they?

VII-JN-003 / John 3:5-8

Water, Spirit, and the wind

John 3:5

Greek: adopted SBLGNT text. Word-order interlinear.

ἀπεκρίθη	Ἰησοῦς·	Ἀμὴν	ἀμὴν	λέγω	σοι,	ἐὰν	μή	τις	γεννηθῇ	ἐξ
answered	Jesus	truly	truly	I say	to you	if	not	someone	is born	from

ὕδατος	καὶ	πνεύματος,	οὐ	δύναται	εἰσελθεῖν	εἰς	τὴν	βασιλείαν	τοῦ
water	and	Spirit	not	he is able	to enter	into	the	kingdom	of the

θεοῦ.
God

CLOSE ENGLISH

Jesus answered, “Truly, truly, I say to you, unless someone is born of water and Spirit, that person cannot enter the kingdom of God.

FLUENT ENGLISH

Jesus answered, “Truly, truly, I tell you: no one can enter God’s kingdom without being born of water and the Spirit.

John 3:6

Greek: adopted SBLGNT text. Word-order interlinear.

τὸ	γεγεννημένον	ἐκ	τῆς	σαρκὸς	σάρξ	ἐστιν,	καὶ	τὸ
the thing	born	from	the	flesh	flesh	is	and	the thing

γεγεννημένον	ἐκ	τοῦ	πνεύματος	πνεῦμά	ἐστιν.
born	from	the	Spirit	spirit	is

CLOSE ENGLISH

What has been born of the flesh is flesh, and what has been born of the Spirit is spirit.

FLUENT ENGLISH

What is born of flesh is flesh; what is born of the Spirit is spirit.

John 3:7

Greek: adopted SBLGNT text. Word-order interlinear.

μὴ	θαυμάσῃς	ὅτι	εἶπόν	σοι	Δεῖ	ὑμᾶς	γεννηθῆναι	ἄνωθεν.
not	marvel	that	I said	to you	it is necessary	you	to be born	from above

CLOSE ENGLISH

Do not marvel that I said to you, ‘You must be born from above.’

FLUENT ENGLISH

Do not be surprised that I told you, ‘You all must be born from above.’

John 3:8

Greek: adopted SBLGNT text. Word-order interlinear.

τὸ	πνεῦμα	ὅπου	θέλει	πνεῖ,	καὶ	τὴν	φωνὴν	αὐτοῦ	ἀκούεις,	ἀλλ’	οὐκ
the	wind	where	it wishes	blows	and	the	sound	of it	you hear	but	not

οἶδας	πόθεν	ἔρχεται	καὶ	ποῦ	ὑπάγει·	οὕτως	ἐστὶν	πᾶς	ὁ
you know	from where	it comes	and	where	it goes	so	is	everyone	who

γεγεννημένος	ἐκ	τοῦ	πνεύματος.
is born	from	the	Spirit

CLOSE ENGLISH

The wind blows where it wishes, and you hear its sound, but you do not know where it comes from and where it goes. So is everyone who has been born of the Spirit.”

FLUENT ENGLISH

The wind blows where it wants. You hear its sound, but you do not know where it comes from or where it is going. That is how it is with everyone born of the Spirit.”

SECTION NOTES

Water and Spirit are joined in the Greek. The translation keeps that wording without replacing water with a particular explanation.

Flesh and spirit remain the paired terms; capitalization identifies the Spirit as the source of the second birth.

The opening you addresses Nicodemus in the singular; the you inside the quoted saying is plural. You all makes the widened address explicit. Must preserves the stated necessity.

Pneuma can mean wind or spirit. This rendering takes the first occurrence as wind and the last as Spirit; the same Greek word connects the two. Sound can also mean voice. The final clause compares everyone born of the Spirit with the preceding image; it does not say that a gust of wind accompanies each birth.

Comparing the passages (H-021b, SR-0351)
This comparison records the scene; no exact counterpart to the individual saying is established.
No direct Thomas counterpart is established.

VII-JN-003 / John 3:9

How can this happen?

John 3:9

Greek: adopted SBLGNT text. Word-order interlinear.

ἀπεκρίθη	Νικόδημος	καὶ	εἶπεν	αὐτῷ·	Πῶς	δύναται	ταῦτα	γενέσθαι;
answered	Nicodemus	and	said	to him	how	can	these things	happen

CLOSE ENGLISH

Nicodemus answered and said to him, “How can these things happen?”

FLUENT ENGLISH

Nicodemus replied, “How can these things happen?”

SECTION NOTES

Nicodemus asks how these things can happen. His reply introduces the following challenge to his understanding as a teacher.

VII-JN-003 / John 3:10

Israel’s teacher

John 3:10

Greek: adopted SBLGNT text. Word-order interlinear.

ἀπεκρίθη	Ἰησοῦς	καὶ	εἶπεν	αὐτῷ·	Σὺ	εἶ	ὁ	διδάσκαλος	τοῦ	Ἰσραὴλ
answered	Jesus	and	said	to him	you	are	the	teacher	of the	Israel

καὶ	ταῦτα	οὐ	γινώσκεις;
and	these things	not	do you know

CLOSE ENGLISH

Jesus answered and said to him, “You are the teacher of Israel, and do you not understand these things?

FLUENT ENGLISH

Jesus replied, “You are Israel’s teacher, and you do not understand these things?

SECTION NOTES

The definite expression the teacher of Israel places weight on Nicodemus’ teaching role. The question challenges his understanding; it does not deny that he holds that role.

VII-JN-003 / John 3:11

Testimony

John 3:11

Greek: adopted SBLGNT text. Word-order interlinear.

ἀμὴν	ἀμὴν	λέγω	σοι	ὅτι	ὃ	οἴδαμεν	λαλοῦμεν	καὶ	ὃ	ἑωράκαμεν
truly	truly	I say	to you	that	what	we know	we speak	and	what	we have seen

μαρτυροῦμεν,	καὶ	τὴν	μαρτυρίαν	ἡμῶν	οὐ	λαμβάνετε.
we testify	and	the	testimony	of us	not	you receive

CLOSE ENGLISH

Truly, truly, I say to you that we speak what we know and testify to what we have seen, and you do not receive our testimony.

FLUENT ENGLISH

Truly, truly, I tell you: we speak of what we know and testify to what we have seen, yet you people do not accept our testimony.

SECTION NOTES

The saying moves from singular I tell you to plural you do not receive. You people makes the plural explicit in the fluent layer. We and our are retained without assigning a complete membership to that speaking group.

VII-JN-003 / John 3:12

Earthly and heavenly

John 3:12

Greek: adopted SBLGNT text. Word-order interlinear.

εἰ	τὰ	ἐπίγεια	εἶπον	ὑμῖν	καὶ	οὐ	πιστεύετε,	πῶς	ἐὰν	εἴπω	ὑμῖν
if	the	earthly things	I told	you	and	not	you believe	how	if	I tell	you

τὰ	ἐπουράνια	πιστεύσετε;
the	heavenly things	will you believe

CLOSE ENGLISH

If I told you earthly things and you do not believe, how will you believe if I tell you heavenly things?”

FLUENT ENGLISH

If you do not believe when I tell you about earthly things, how will you believe if I tell you about heavenly things?”

SECTION NOTES

Earthly and heavenly remain the paired descriptions. The question contrasts their unbelief about earthly things with the prospect of hearing about heavenly things.

Comparing the passages (H-021b, SR-0352)
This comparison records the scene-level relationship; no exact counterpart to the individual saying is established.
No direct Thomas counterpart is established.

VII-JN-003 / John 3:13-15

Descending and being lifted up

John 3:13

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	οὐδεὶς	ἀναβέβηκεν	εἰς	τὸν	οὐρανὸν	εἰ	μὴ	ὁ	ἐκ	τοῦ	οὐρανοῦ
and	no one	has ascended	into	the	heaven	if	not	the one	from	the	heaven

καταβάς,	ὁ	υἱὸς	τοῦ	ἀνθρώπου.
having descended	the	Son	of the	Man

CLOSE ENGLISH

“And no one has ascended into heaven except the one who descended from heaven, the Son of Man.

FLUENT ENGLISH

“No one has gone up to heaven except the one who came down from heaven, the Son of Man.

John 3:14

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	καθὼς	Μωϋσῆς	ὕψωσεν	τὸν	ὄφιν	ἐν	τῇ	ἐρήμῳ,	οὕτως	ὑψωθῆναι
and	just as	Moses	lifted up	the	serpent	in	the	wilderness	so	to be lifted up

δεῖ	τὸν	υἱὸν	τοῦ	ἀνθρώπου,
it is necessary	the	Son	of the	Man

CLOSE ENGLISH

And just as Moses lifted up the serpent in the wilderness, so the Son of Man must be lifted up,

FLUENT ENGLISH

Just as Moses lifted up the snake in the wilderness, the Son of Man must be lifted up,

John 3:15

Greek: adopted SBLGNT text. Word-order interlinear.

ἵνα	πᾶς	ὁ	πιστεύων	ἐν	αὐτῷ	ἔχῃ	ζωὴν	αἰώνιον.
so that	everyone	who	believes	in	him	may have	life	eternal

CLOSE ENGLISH

so that everyone who believes in him may have eternal life.

FLUENT ENGLISH

so that everyone who believes in him may have eternal life.

SECTION NOTES

The ascent and descent are stated without adding who is in heaven, words absent from the adopted verse. The serpent image refers to Numbers 21:8-9. In verse 15 this rendering attaches in him to believes; another grammatical reading connects it with having eternal life.

VII-JN-003 / John 3:16

How God loved the world

John 3:16

Greek: adopted SBLGNT text. Word-order interlinear.

Οὕτως	γὰρ	ἠγάπησεν	ὁ	θεὸς	τὸν	κόσμον	ὥστε	τὸν	υἱὸν	τὸν
in this way	for	loved	the	God	the	world	so that	the	Son	the

μονογενῆ	ἔδωκεν,	ἵνα	πᾶς	ὁ	πιστεύων	εἰς	αὐτὸν	μὴ	ἀπόληται
only	he gave	so that	everyone	who	believes	in	him	not	may perish

ἀλλὰ	ἔχῃ	ζωὴν	αἰώνιον.
but	may have	life	eternal

CLOSE ENGLISH

For God loved the world in this way: he gave his only Son, so that everyone who believes in him may not perish but may have eternal life.”

FLUENT ENGLISH

For this is how God loved the world: he gave his only Son, so that everyone who believes in him will not perish but have eternal life.”

SECTION NOTES

In this way makes the manner expressed by houtos visible: the giving of the Son shows the love. Only renders monogenes in this relationship. Quotation marks across this passage are an editorial presentation: translations differ over whether Jesus’ speech continues through verse 21 or the narrator’s reflection begins earlier.

Comparing the passages (H-021b, SR-0353)
This comparison records the scene-level relationship; no exact counterpart to the individual saying is established.
No direct Thomas counterpart is established.

VII-JN-003 / John 3:17

Sent to save

John 3:17

Greek: adopted SBLGNT text. Word-order interlinear.

οὐ	γὰρ	ἀπέστειλεν	ὁ	θεὸς	τὸν	υἱὸν	εἰς	τὸν	κόσμον	ἵνα
not	for	sent	the	God	the	Son	into	the	world	so that

κρίνῃ	τὸν	κόσμον,	ἀλλ’	ἵνα	σωθῇ	ὁ	κόσμος	δι’	αὐτοῦ.
he might judge	the	world	but	so that	might be saved	the	world	through	him

CLOSE ENGLISH

“For God did not send the Son into the world so that he might judge the world, but so that the world might be saved through him.

FLUENT ENGLISH

“God did not send his Son into the world to condemn the world, but to save the world through him.

SECTION NOTES

The close layer keeps judge and judged together across verses 17-18. The fluent layer uses condemn for the adverse judgment in this contrast with being saved.

VII-JN-003 / John 3:18

Belief and judgment

John 3:18

Greek: adopted SBLGNT text. Word-order interlinear.

ὁ	πιστεύων	εἰς	αὐτὸν	οὐ	κρίνεται·	ὁ	δὲ	μὴ	πιστεύων	ἤδη
the one	believing	in	him	not	is judged	the one	but	not	believing	already

κέκριται,	ὅτι	μὴ	πεπίστευκεν	εἰς	τὸ	ὄνομα	τοῦ	μονογενοῦς	υἱοῦ
has been judged	because	not	he has believed	in	the	name	of the	only	Son

τοῦ	θεοῦ.
of the	God

CLOSE ENGLISH

The one who believes in him is not judged; but the one who does not believe has already been judged, because that person has not believed in the name of the only Son of God.

FLUENT ENGLISH

Whoever believes in him is not condemned. Whoever does not believe is already condemned, because they have not believed in the name of God’s only Son.

SECTION NOTES

Already and the completed form has been judged remain visible; the text is not reduced to a future verdict.

VII-JN-003 / John 3:19-20

Light and darkness

John 3:19

Greek: adopted SBLGNT text. Word-order interlinear.

αὕτη	δέ	ἐστιν	ἡ	κρίσις	ὅτι	τὸ	φῶς	ἐλήλυθεν	εἰς	τὸν	κόσμον	καὶ
this	but	is	the	judgment	that	the	light	has come	into	the	world	and

ἠγάπησαν	οἱ	ἄνθρωποι	μᾶλλον	τὸ	σκότος	ἢ	τὸ	φῶς,	ἦν	γὰρ
loved	the	people	more	the	darkness	than	the	light	were	for

αὐτῶν	πονηρὰ	τὰ	ἔργα.
of them	evil	the	works

CLOSE ENGLISH

And this is the judgment: the light has come into the world, and people loved the darkness rather than the light, for their works were evil.

FLUENT ENGLISH

This is the judgment: light has come into the world, but people loved darkness more than light because their deeds were evil.

John 3:20

Greek: adopted SBLGNT text. Word-order interlinear.

πᾶς	γὰρ	ὁ	φαῦλα	πράσσων	μισεῖ	τὸ	φῶς	καὶ	οὐκ	ἔρχεται	πρὸς
everyone	for	who	evil things	practices	hates	the	light	and	not	comes	to

τὸ	φῶς,	ἵνα	μὴ	ἐλεγχθῇ	τὰ	ἔργα	αὐτοῦ·
the	light	so that	not	may be exposed	the	works	of him

CLOSE ENGLISH

For everyone who practices evil hates the light and does not come to the light, so that their works may not be exposed;

FLUENT ENGLISH

Everyone who does evil hates the light and stays away from it, so that their deeds will not be exposed.

SECTION NOTES

The judgment is explained through people’s response to the light and their deeds. Loved darkness more than light keeps the stated comparison. The purpose clause in verse 20 gives the reason for avoiding the light.

VII-JN-003 / John 3:21

Doing the truth

John 3:21

Greek: adopted SBLGNT text. Word-order interlinear.

ὁ	δὲ	ποιῶν	τὴν	ἀλήθειαν	ἔρχεται	πρὸς	τὸ	φῶς,	ἵνα
the one	but	doing	the	truth	comes	to	the	light	so that

φανερωθῇ	αὐτοῦ	τὰ	ἔργα	ὅτι	ἐν	θεῷ	ἐστιν	εἰργασμένα.
may be made visible	of him	the	works	that	in	God	are	accomplished

CLOSE ENGLISH

but the one who does the truth comes to the light, so that their works may be made visible, that they have been accomplished in God.”

FLUENT ENGLISH

But whoever lives by the truth comes to the light, so that it can be seen that their deeds have been done in union with God.”

SECTION NOTES

Doing the truth concerns conduct, rendered lives by the truth. In union with God is an interpretive rendering of in God; the close layer retains the shorter phrase. The quotation closes here as an editorial presentation, while the possibility of an earlier transition to the narrator’s reflection remains open.

Comparing the passages (SR-0354)
This comparison establishes no direct parallel in the four Gospels.
No direct Thomas counterpart is established.

VII-JN-003 / John 3:22-24

Baptizing in Judea

John 3:22

Greek: adopted SBLGNT text. Word-order interlinear.

Μετὰ	ταῦτα	ἦλθεν	ὁ	Ἰησοῦς	καὶ	οἱ	μαθηταὶ	αὐτοῦ	εἰς	τὴν
after	these things	came	the	Jesus	and	the	disciples	of him	into	the

Ἰουδαίαν	γῆν,	καὶ	ἐκεῖ	διέτριβεν	μετ’	αὐτῶν	καὶ	ἐβάπτιζεν.
Judean	land	and	there	he was staying	with	them	and	was baptizing

CLOSE ENGLISH

After these things Jesus and his disciples came into the Judean countryside, and there he was staying with them and baptizing.

FLUENT ENGLISH

After this, Jesus and his disciples went into the Judean countryside. He stayed there with them and was baptizing.

John 3:23

Greek: adopted SBLGNT text. Word-order interlinear.

ἦν	δὲ	καὶ	ὁ	Ἰωάννης	βαπτίζων	ἐν	Αἰνὼν	ἐγγὺς	τοῦ	Σαλείμ,	ὅτι
was	and	also	the	John	baptizing	in	Aenon	near	the	Salim	because

ὕδατα	πολλὰ	ἦν	ἐκεῖ,	καὶ	παρεγίνοντο	καὶ	ἐβαπτίζοντο·
waters	many	were	there	and	they were arriving	and	being baptized

CLOSE ENGLISH

And John was also baptizing in Aenon near Salim, because there was much water there, and people were coming and being baptized;

FLUENT ENGLISH

John was also baptizing at Aenon near Salim, because there was plenty of water there. People kept coming to be baptized.

John 3:24

Greek: adopted SBLGNT text. Word-order interlinear.

οὔπω	γὰρ	ἦν	βεβλημένος	εἰς	τὴν	φυλακὴν	ὁ	Ἰωάννης.
not yet	for	was	having been thrown	into	the	prison	the	John

CLOSE ENGLISH

for John had not yet been thrown into prison.

FLUENT ENGLISH

John had not yet been put in prison.

SECTION NOTES

The narrative says that Jesus was baptizing; John 4:2 will clarify that his disciples performed the baptisms. That later explanation is not inserted into this verse. Aenon is located near Salim, with plentiful water. The final notice places this activity before John’s imprisonment.

VII-JN-003 / John 3:25-26

A dispute about purification

John 3:25

Greek: adopted SBLGNT text. Word-order interlinear.

Ἐγένετο	οὖν	ζήτησις	ἐκ	τῶν	μαθητῶν	Ἰωάννου	μετὰ	Ἰουδαίου	περὶ
arose	therefore	a dispute	from	the	disciples	of John	with	a Jew	about

καθαρισμοῦ.
purification

CLOSE ENGLISH

So a dispute arose from John’s disciples with a Jew about purification.

FLUENT ENGLISH

A dispute arose between some of John’s disciples and a Jewish man about purification.

John 3:26

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἦλθον	πρὸς	τὸν	Ἰωάννην	καὶ	εἶπαν	αὐτῷ·	Ῥαββί,	ὃς	ἦν	μετὰ
and	they came	to	the	John	and	said	to him	Rabbi	who	was	with

σοῦ	πέραν	τοῦ	Ἰορδάνου,	ᾧ	σὺ	μεμαρτύρηκας,	ἴδε	οὗτος	βαπτίζει
you	beyond	the	Jordan	to whom	you	have testified	look	this one	is baptizing

καὶ	πάντες	ἔρχονται	πρὸς	αὐτόν.
and	all	are coming	to	him

CLOSE ENGLISH

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.”

FLUENT ENGLISH

They came to John and said, “Rabbi, the man who was with you across the Jordan, the one you testified about-look, he is baptizing, and everyone is going to him!”

SECTION NOTES

The adopted text has a singular Jewish man in verse 25. Everyone in verse 26 belongs to the disciples’ report to John, not to a separate numerical statement by the narrator.

VII-JN-003 / John 3:27-30

The bridegroom and his friend

John 3:27

Greek: adopted SBLGNT text. Word-order interlinear.

ἀπεκρίθη	Ἰωάννης	καὶ	εἶπεν·	Οὐ	δύναται	ἄνθρωπος	λαμβάνειν	οὐδὲ
answered	John	and	said	not	can	a human being	receive	not even

ἓν	ἐὰν	μὴ	ᾖ	δεδομένον	αὐτῷ	ἐκ	τοῦ	οὐρανοῦ.
one thing	unless	not	it is	having been given	to him	from	the	heaven

CLOSE ENGLISH

John answered and said, “A human being cannot receive even one thing unless it has been given to him from heaven.

FLUENT ENGLISH

John replied, “No one can receive anything unless it has been given from heaven.

John 3:28

Greek: adopted SBLGNT text. Word-order interlinear.

αὐτοὶ	ὑμεῖς	μοι	μαρτυρεῖτε	ὅτι	εἶπον·	Οὐκ	εἰμὶ	ἐγὼ	ὁ	χριστός,
yourselves	you	to me	testify	that	I said	not	am	I	the	Christ

ἀλλ’	ὅτι	Ἀπεσταλμένος	εἰμὶ	ἔμπροσθεν	ἐκείνου.
but	that	having been sent	I am	before	that one

CLOSE ENGLISH

You yourselves testify for me that I said, ‘I am not the Christ,’ but, ‘I have been sent before him.’

FLUENT ENGLISH

You yourselves can testify that I said, ‘I am not the Messiah; I have been sent ahead of him.’

John 3:29

Greek: adopted SBLGNT text. Word-order interlinear.

ὁ	ἔχων	τὴν	νύμφην	νυμφίος	ἐστίν·	ὁ	δὲ	φίλος	τοῦ	νυμφίου
the one	having	the	bride	bridegroom	is	the	but	friend	of the	bridegroom

ὁ	ἑστηκὼς	καὶ	ἀκούων	αὐτοῦ,	χαρᾷ	χαίρει	διὰ	τὴν	φωνὴν
the one	standing	and	hearing	him	with joy	rejoices	because of	the	voice

τοῦ	νυμφίου.	αὕτη	οὖν	ἡ	χαρὰ	ἡ	ἐμὴ	πεπλήρωται.
of the	bridegroom	this	therefore	the	joy	the	mine	has been fulfilled

CLOSE ENGLISH

The one who has the bride is the bridegroom. But the bridegroom’s friend, who stands and hears him, rejoices with joy because of the bridegroom’s voice. So this joy of mine has been fulfilled.

FLUENT ENGLISH

The bride belongs to the bridegroom. His friend stands listening to him and is filled with joy at the bridegroom’s voice. That is my joy, and it is now complete.

John 3:30

Greek: adopted SBLGNT text. Word-order interlinear.

ἐκεῖνον	δεῖ	αὐξάνειν,	ἐμὲ	δὲ	ἐλαττοῦσθαι.
that one	must	increase	I	but	decrease

CLOSE ENGLISH

He must increase, but I must decrease.”

FLUENT ENGLISH

He must become greater, and I must become less.”

SECTION NOTES

John locates what a person receives in a gift from heaven and repeats his denial of being the Messiah. The wedding image gives the bridegroom and his friend different roles.

Rejoices with joy is emphatic. John’s joy is complete in hearing the bridegroom; increase and decrease express the contrasting roles without giving a numerical measure.

VII-JN-003 / John 3:31-33

From above and from the earth

John 3:31

Greek: adopted SBLGNT text. Word-order interlinear.

Ὁ	ἄνωθεν	ἐρχόμενος	ἐπάνω	πάντων	ἐστίν.	ὁ	ὢν	ἐκ	τῆς
the one	from above	coming	above	all	is	the one	being	from	the

γῆς	ἐκ	τῆς	γῆς	ἐστιν	καὶ	ἐκ	τῆς	γῆς	λαλεῖ·	ὁ	ἐκ	τοῦ
earth	from	the	earth	is	and	from	the	earth	speaks	the one	from	the

οὐρανοῦ	ἐρχόμενος	ἐπάνω	πάντων	ἐστίν·
heaven	coming	above	all	is

CLOSE ENGLISH

The one coming from above is above all. The one who is from the earth is of the earth and speaks from the earth. The one coming from heaven is above all;

FLUENT ENGLISH

The one who comes from above is above all. Someone from the earth belongs to the earth and speaks in earthly terms. The one who comes from heaven is above all.

John 3:32

Greek: adopted SBLGNT text. Word-order interlinear.

ὃ	ἑώρακεν	καὶ	ἤκουσεν	τοῦτο	μαρτυρεῖ,	καὶ	τὴν	μαρτυρίαν	αὐτοῦ
what	he has seen	and	heard	this	he testifies	and	the	testimony	of him

οὐδεὶς	λαμβάνει.
no one	receives

CLOSE ENGLISH

what he has seen and heard, this he testifies, and no one receives his testimony.

FLUENT ENGLISH

He testifies to what he has seen and heard, yet no one accepts his testimony.

John 3:33

Greek: adopted SBLGNT text. Word-order interlinear.

ὁ	λαβὼν	αὐτοῦ	τὴν	μαρτυρίαν	ἐσφράγισεν	ὅτι	ὁ	θεὸς	ἀληθής
the one	having received	of him	the	testimony	has sealed	that	the	God	true

ἐστιν.
is

CLOSE ENGLISH

The one who has received his testimony has set a seal that God is true.

FLUENT ENGLISH

Whoever accepts his testimony confirms that God is truthful.

SECTION NOTES

From above repeats anōthen, used earlier in the chapter. Here the explicit contrast with earth and heaven identifies its spatial sense. Above all is repeated in the adopted text. Earthly origin is not itself a claim of evil.

The Greek provides no explicit new speaker at verse 31. The paragraph is presented without quotation marks, leaving open whether it continues John’s testimony or is the narrator’s reflection.

No one receives in verse 32 is followed by the person who does receive in verse 33; both statements are retained. Setting a seal is the image behind confirming that God is truthful.

VII-JN-003 / John 3:34-36

The Spirit, the Father, and the Son

John 3:34

Greek: adopted SBLGNT text. Word-order interlinear.

ὃν	γὰρ	ἀπέστειλεν	ὁ	θεὸς	τὰ	ῥήματα	τοῦ	θεοῦ	λαλεῖ,	οὐ	γὰρ
whom	for	sent	the	God	the	words	of the	God	he speaks	not	for

ἐκ	μέτρου	δίδωσιν	τὸ	πνεῦμα.
by	measure	he gives	the	Spirit

CLOSE ENGLISH

For the one whom God sent speaks God’s words, for he gives the Spirit not by measure.

FLUENT ENGLISH

The one God sent speaks God’s words, because God gives the Spirit without limit.

John 3:35

Greek: adopted SBLGNT text. Word-order interlinear.

ὁ	πατὴρ	ἀγαπᾷ	τὸν	υἱόν,	καὶ	πάντα	δέδωκεν	ἐν	τῇ	χειρὶ	αὐτοῦ.
the	Father	loves	the	Son	and	all things	he has given	in	the	hand	of him

CLOSE ENGLISH

The Father loves the Son and has given all things into his hand.

FLUENT ENGLISH

The Father loves the Son and has put everything into his hands.

John 3:36

Greek: adopted SBLGNT text. Word-order interlinear.

ὁ	πιστεύων	εἰς	τὸν	υἱὸν	ἔχει	ζωὴν	αἰώνιον·	ὁ	δὲ	ἀπειθῶν
the one	believing	in	the	Son	has	life	eternal	the one	but	disobeying

τῷ	υἱῷ	οὐκ	ὄψεται	ζωήν,	ἀλλ’	ἡ	ὀργὴ	τοῦ	θεοῦ	μένει	ἐπ’	αὐτόν.
the	Son	not	will see	life	but	the	wrath	of the	God	remains	upon	him

CLOSE ENGLISH

The one believing in the Son has eternal life; but the one disobeying the Son will not see life, but God’s wrath remains upon him.

FLUENT ENGLISH

Whoever believes in the Son has eternal life. Whoever refuses to obey the Son will not see life; God’s wrath remains on that person.

SECTION NOTES

In verse 34 the subject of gives is not explicitly named. The fluent layer understands it as God; another interpretation takes the sender’s representative as the giver. No indirect object is expressed, so no recipient is added here.

Not by measure becomes without limit. All things in the Son’s hand expresses entrusted authority. The final contrast uses believing and disobeying; the latter is not replaced by a merely intellectual uncertainty.

VII-JN-004 / John 4:1-54

At the well and in Galilee

Through Samaria

John 4:1

Greek: adopted SBLGNT text. Word-order interlinear.

Ὡς	οὖν	ἔγνω	ὁ	Ἰησοῦς	ὅτι	ἤκουσαν	οἱ	Φαρισαῖοι	ὅτι	Ἰησοῦς
when	therefore	knew	the	Jesus	that	heard	the	Pharisees	that	Jesus

πλείονας	μαθητὰς	ποιεῖ	καὶ	βαπτίζει	ἢ	Ἰωάννης—
more	disciples	makes	and	baptizes	than	John

CLOSE ENGLISH

So when Jesus knew that the Pharisees had heard that Jesus was making and baptizing more disciples than John-

FLUENT ENGLISH

Jesus learned that the Pharisees had heard he was gaining and baptizing more disciples than John.

John 4:2

Greek: adopted SBLGNT text. Word-order interlinear.

καίτοιγε	Ἰησοῦς	αὐτὸς	οὐκ	ἐβάπτιζεν	ἀλλ’	οἱ	μαθηταὶ	αὐτοῦ—
although	Jesus	himself	not	was baptizing	but	the	disciples	of him

CLOSE ENGLISH

although Jesus himself was not baptizing, but his disciples-

FLUENT ENGLISH

In fact, Jesus himself was not baptizing; his disciples were.

John 4:3

Greek: adopted SBLGNT text. Word-order interlinear.

ἀφῆκεν	τὴν	Ἰουδαίαν	καὶ	ἀπῆλθεν	πάλιν	εἰς	τὴν	Γαλιλαίαν.
he left	the	Judea	and	went away	again	to	the	Galilee

CLOSE ENGLISH

he left Judea and went away again to Galilee.

FLUENT ENGLISH

So he left Judea and went back to Galilee.

John 4:4

Greek: adopted SBLGNT text. Word-order interlinear.

ἔδει	δὲ	αὐτὸν	διέρχεσθαι	διὰ	τῆς	Σαμαρείας.
it was necessary	and	for him	to pass	through	the	Samaria

CLOSE ENGLISH

And he had to pass through Samaria.

FLUENT ENGLISH

He had to travel through Samaria.

John 4:5

Greek: adopted SBLGNT text. Word-order interlinear.

ἔρχεται	οὖν	εἰς	πόλιν	τῆς	Σαμαρείας	λεγομένην	Συχὰρ	πλησίον	τοῦ
he comes	therefore	to	a town	of the	Samaria	called	Sychar	near	the

χωρίου	ὃ	ἔδωκεν	Ἰακὼβ	τῷ	Ἰωσὴφ	τῷ	υἱῷ	αὐτοῦ·
piece of land	which	gave	Jacob	to the	Joseph	the	son	of him

CLOSE ENGLISH

So he comes to a town of Samaria called Sychar, near the piece of land that Jacob gave to his son Joseph;

FLUENT ENGLISH

He came to a Samaritan town called Sychar, near the land Jacob had given his son Joseph.

John 4:6

Greek: adopted SBLGNT text. Word-order interlinear.

ἦν	δὲ	ἐκεῖ	πηγὴ	τοῦ	Ἰακώβ.	ὁ	οὖν	Ἰησοῦς	κεκοπιακὼς	ἐκ
was	and	there	a spring	of the	Jacob	the	therefore	Jesus	having become weary	from

τῆς	ὁδοιπορίας	ἐκαθέζετο	οὕτως	ἐπὶ	τῇ	πηγῇ·	ὥρα	ἦν	ὡς	ἕκτη.
the	journey	was sitting	thus	by	the	spring	hour	was	about	sixth

CLOSE ENGLISH

And Jacob’s spring was there. So Jesus, wearied from the journey, was sitting there by the spring. It was about the sixth hour.

FLUENT ENGLISH

Jacob’s spring was there. Worn out from the journey, Jesus sat down by the spring. It was about the sixth hour.

SECTION NOTES

The narrator clarifies that Jesus’ disciples performed the baptisms. Had to pass states necessity without explaining whether it is geographical, practical, or connected with his mission.

The place is Sychar near Jacob’s gift of land to Joseph. The adopted text calls the water source a spring here and a well in the subsequent dialogue.

VII-JN-004 / John 4:7-9

A request for water

John 4:7

Greek: adopted SBLGNT text. Word-order interlinear.

Ἔρχεται	γυνὴ	ἐκ	τῆς	Σαμαρείας	ἀντλῆσαι	ὕδωρ.	λέγει	αὐτῇ	ὁ
comes	a woman	from	the	Samaria	to draw	water	says	to her	the

Ἰησοῦς·	Δός	μοι	πεῖν·
Jesus	give	me	to drink

CLOSE ENGLISH

A woman from Samaria comes to draw water. Jesus says to her, “Give me a drink.”

FLUENT ENGLISH

A Samaritan woman came to draw water. Jesus said to her, “Give me a drink.”

John 4:8

Greek: adopted SBLGNT text. Word-order interlinear.

οἱ	γὰρ	μαθηταὶ	αὐτοῦ	ἀπεληλύθεισαν	εἰς	τὴν	πόλιν,	ἵνα	τροφὰς
the	for	disciples	of him	had gone away	into	the	town	so that	food

ἀγοράσωσιν.
they might buy

CLOSE ENGLISH

For his disciples had gone into the town to buy food.

FLUENT ENGLISH

His disciples had gone into the town to buy food.

John 4:9

Greek: adopted SBLGNT text. Word-order interlinear.

λέγει	οὖν	αὐτῷ	ἡ	γυνὴ	ἡ	Σαμαρῖτις·	Πῶς	σὺ	Ἰουδαῖος	ὢν
says	therefore	to him	the	woman	the	Samaritan	how	you	a Jew	being

παρ’	ἐμοῦ	πεῖν	αἰτεῖς	γυναικὸς	Σαμαρίτιδος	οὔσης;	οὐ	γὰρ
from	me	to drink	ask	a woman	Samaritan	being	not	for

συγχρῶνται	Ἰουδαῖοι	Σαμαρίταις.
associate	Jews	with Samaritans

CLOSE ENGLISH

So the Samaritan woman says to him, “How do you, being a Jew, ask a drink from me, a Samaritan woman?” For Jews do not associate with Samaritans.

FLUENT ENGLISH

The Samaritan woman said to him, “You are a Jew. How can you ask me, a Samaritan woman, for a drink?” For Jews do not associate with Samaritans.

SECTION NOTES

The complete verse includes the woman’s arrival and Jesus’ request. The sixth hour in the context is retained without imposing a modern clock conversion.

Comparing the passages (H-024, SR-0355)
This comparison establishes no direct parallel in the four Gospels.
No direct Thomas counterpart is established.

VII-JN-004 / John 4:10-12

Living water and Jacob’s well

John 4:10

Greek: adopted SBLGNT text. Word-order interlinear.

ἀπεκρίθη	Ἰησοῦς	καὶ	εἶπεν	αὐτῇ·	Εἰ	ᾔδεις	τὴν	δωρεὰν	τοῦ	θεοῦ
answered	Jesus	and	said	to her	if	you knew	the	gift	of the	God

καὶ	τίς	ἐστιν	ὁ	λέγων	σοι·	Δός	μοι	πεῖν,	σὺ	ἂν	ᾔτησας
and	who	is	the one	saying	to you	give	me	to drink	you	would	have asked

αὐτὸν	καὶ	ἔδωκεν	ἄν	σοι	ὕδωρ	ζῶν.
him	and	he gave	would	to you	water	living

CLOSE ENGLISH

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.”

FLUENT ENGLISH

Jesus replied, “If you knew God’s gift and who is asking you for a drink, you would have asked him, and he would have given you living water.”

John 4:11

Greek: adopted SBLGNT text. Word-order interlinear.

λέγει	αὐτῷ	ἡ	γυνή·	Κύριε,	οὔτε	ἄντλημα	ἔχεις	καὶ	τὸ	φρέαρ
says	to him	the	woman	sir	not even	a drawing vessel	you have	and	the	well

ἐστὶν	βαθύ·	πόθεν	οὖν	ἔχεις	τὸ	ὕδωρ	τὸ	ζῶν;
is	deep	from where	then	do you have	the	water	the	living

CLOSE ENGLISH

The woman says to him, “Sir, you have no drawing vessel, and the well is deep. From where, then, do you have the living water?

FLUENT ENGLISH

The woman said to him, “Sir, you have nothing to draw water with, and the well is deep. Where will you get this living water?

John 4:12

Greek: adopted SBLGNT text. Word-order interlinear.

μὴ	σὺ	μείζων	εἶ	τοῦ	πατρὸς	ἡμῶν	Ἰακώβ,	ὃς	ἔδωκεν	ἡμῖν
surely not	you	greater	are	than the	father	of us	Jacob	who	gave	us

τὸ	φρέαρ	καὶ	αὐτὸς	ἐξ	αὐτοῦ	ἔπιεν	καὶ	οἱ	υἱοὶ	αὐτοῦ	καὶ	τὰ
the	well	and	himself	from	it	drank	and	the	sons	of him	and	the

θρέμματα	αὐτοῦ;
livestock	of him

CLOSE ENGLISH

Surely you are not greater than our father Jacob, who gave us the well and drank from it himself, and his sons and his livestock?”

FLUENT ENGLISH

Surely you are not greater than our father Jacob, who gave us the well and drank from it himself, as did his sons and his livestock?”

SECTION NOTES

Living water preserves the image developed in the following exchange. God’s gift is not replaced by a single explanatory identification. In the preceding context, do not associate represents one interpretation of synchrōntai; another is do not share utensils. The narrator’s explanation is outside the woman’s quotation.

Comparing the passages (H-024, SR-0356)
This comparison establishes no direct parallel in the four Gospels.
No direct Thomas counterpart is established.
The woman’s question compares Jesus with Jacob, who gave the well. The question expects a negative answer while opening the contrast developed by Jesus.

VII-JN-004 / John 4:13-15

Water for eternal life

John 4:13

Greek: adopted SBLGNT text. Word-order interlinear.

ἀπεκρίθη	Ἰησοῦς	καὶ	εἶπεν	αὐτῇ·	Πᾶς	ὁ	πίνων	ἐκ	τοῦ	ὕδατος
answered	Jesus	and	said	to her	everyone	who	drinks	from	the	water

τούτου	διψήσει	πάλιν·
this	will thirst	again

CLOSE ENGLISH

Jesus answered and said to her, “Everyone who drinks of this water will thirst again;

FLUENT ENGLISH

Jesus replied, “Everyone who drinks this water will be thirsty again.

John 4:14

Greek: adopted SBLGNT text. Word-order interlinear.

ὃς	δ’	ἂν	πίῃ	ἐκ	τοῦ	ὕδατος	οὗ	ἐγὼ	δώσω	αὐτῷ,	οὐ	μὴ
whoever	but	ever	drinks	from	the	water	which	I	will give	to him	not	at all

διψήσει	εἰς	τὸν	αἰῶνα,	ἀλλὰ	τὸ	ὕδωρ	ὃ	δώσω	αὐτῷ	γενήσεται
will thirst	into	the	age	but	the	water	which	I will give	to him	will become

ἐν	αὐτῷ	πηγὴ	ὕδατος	ἁλλομένου	εἰς	ζωὴν	αἰώνιον.
in	him	a spring	of water	leaping up	into	life	eternal

CLOSE ENGLISH

but whoever drinks of the water that I will give them will never thirst. Rather, the water that I will give them will become in them a spring of water leaping up into eternal life.”

FLUENT ENGLISH

But whoever drinks the water I give them will never be thirsty again. The water I give them will become a spring within them, welling up into eternal life.”

John 4:15

Greek: adopted SBLGNT text. Word-order interlinear.

λέγει	πρὸς	αὐτὸν	ἡ	γυνή·	Κύριε,	δός	μοι	τοῦτο	τὸ	ὕδωρ,	ἵνα	μὴ
says	to	him	the	woman	sir	give	me	this	the	water	so that	not

διψῶ	μηδὲ	διέρχωμαι	ἐνθάδε	ἀντλεῖν.
I thirst	nor	keep coming	here	to draw

CLOSE ENGLISH

The woman says to him, “Sir, give me this water, so that I may not thirst or keep coming here to draw.”

FLUENT ENGLISH

The woman said to him, “Sir, give me this water so I will not be thirsty or have to keep coming here to draw water.”

SECTION NOTES

This water refers to the water under discussion at the well. The contrast with the promised water begins in the following verse.

Never gives the force of the emphatic negation and into the age. Welling up represents the motion of the spring; into eternal life preserves the direction of the image.

Comparing the passages (H-024, SR-0357)
This comparison establishes no direct parallel in the four Gospels.
No direct Thomas counterpart is established.
The woman’s request continues to speak of thirst and drawing water.

VII-JN-004 / John 4:16

Come back here

John 4:16

Greek: adopted SBLGNT text. Word-order interlinear.

Λέγει	αὐτῇ·	Ὕπαγε	φώνησον	τὸν	ἄνδρα	σου	καὶ	ἐλθὲ	ἐνθάδε.
says	to her	go	call	the	husband	of you	and	come	here

CLOSE ENGLISH

He says to her, “Go, call your husband, and come here.”

FLUENT ENGLISH

He told her, “Go call your husband, and come back here.”

SECTION NOTES

Husband gives anēr its sense in this exchange. Come back makes the return implied by going and coming here explicit in the fluent layer.

Comparing the passages (H-024, SR-0358)
This comparison establishes no direct parallel in the four Gospels.
No direct Thomas counterpart is established.

VII-JN-004 / John 4:17-20

Husbands and worship

John 4:17

Greek: adopted SBLGNT text. Word-order interlinear.

ἀπεκρίθη	ἡ	γυνὴ	καὶ	εἶπεν	αὐτῷ·	Οὐκ	ἔχω	ἄνδρα.	λέγει	αὐτῇ	ὁ
answered	the	woman	and	said	to him	not	I have	a husband	says	to her	the

Ἰησοῦς·	Καλῶς	εἶπας	ὅτι	Ἄνδρα	οὐκ	ἔχω·
Jesus	well	you said	that	a husband	not	I have

CLOSE ENGLISH

The woman answered and said to him, “I do not have a husband.” Jesus says to her, “You spoke well when you said, ‘I do not have a husband’;

FLUENT ENGLISH

The woman answered, “I have no husband.” Jesus said to her, “You are right to say, ‘I have no husband.’

John 4:18

Greek: adopted SBLGNT text. Word-order interlinear.

πέντε	γὰρ	ἄνδρας	ἔσχες,	καὶ	νῦν	ὃν	ἔχεις	οὐκ	ἔστιν	σου
five	for	husbands	you have had	and	now	whom	you have	not	is	of you

ἀνήρ·	τοῦτο	ἀληθὲς	εἴρηκας.
a husband	this	true	you have said

CLOSE ENGLISH

for you have had five husbands, and the man you now have is not your husband. You have spoken this truthfully.”

FLUENT ENGLISH

You have had five husbands, and the man you have now is not your husband. What you have said is true.”

John 4:19

Greek: adopted SBLGNT text. Word-order interlinear.

λέγει	αὐτῷ	ἡ	γυνή·	Κύριε,	θεωρῶ	ὅτι	προφήτης	εἶ	σύ.
says	to him	the	woman	sir	I see	that	a prophet	are	you

CLOSE ENGLISH

The woman says to him, “Sir, I see that you are a prophet.

FLUENT ENGLISH

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

John 4:20

Greek: adopted SBLGNT text. Word-order interlinear.

οἱ	πατέρες	ἡμῶν	ἐν	τῷ	ὄρει	τούτῳ	προσεκύνησαν·	καὶ	ὑμεῖς
the	fathers	of us	on	the	mountain	this	worshiped	and	you

λέγετε	ὅτι	ἐν	Ἰεροσολύμοις	ἐστὶν	ὁ	τόπος	ὅπου	προσκυνεῖν	δεῖ.
say	that	in	Jerusalem	is	the	place	where	to worship	it is necessary

CLOSE ENGLISH

Our fathers worshiped on this mountain, and you say that in Jerusalem is the place where it is necessary to worship.”

FLUENT ENGLISH

Our ancestors worshiped on this mountain, but you Jews say that Jerusalem is the place where people must worship.”

SECTION NOTES

Both the woman’s answer and Jesus’ response belong to this complete main verse. His reply repeats her words before explaining them.

The verse gives a number of past husbands and the present relationship. It does not explain how the previous marriages ended; no account of divorce or widowhood is supplied.

Comparing the passages (H-024, SR-0359)
This comparison establishes no direct parallel in the four Gospels.
No direct Thomas counterpart is established.
The woman recognizes Jesus as a prophet and raises the place of worship. Our ancestors and you retain the dialogue’s two communities.

VII-JN-004 / John 4:21-24

Worship in spirit and truth

John 4:21

Greek: adopted SBLGNT text. Word-order interlinear.

λέγει	αὐτῇ	ὁ	Ἰησοῦς·	Πίστευέ	μοι,	γύναι,	ὅτι	ἔρχεται	ὥρα	ὅτε
says	to her	the	Jesus	believe	me	woman	that	is coming	an hour	when

οὔτε	ἐν	τῷ	ὄρει	τούτῳ	οὔτε	ἐν	Ἰεροσολύμοις	προσκυνήσετε	τῷ
neither	on	the	mountain	this	nor	in	Jerusalem	you will worship	the

πατρί.
Father

CLOSE ENGLISH

Jesus says to her, “Believe me, woman, an hour is coming when neither on this mountain nor in Jerusalem will you worship the Father.

FLUENT ENGLISH

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

John 4:22

Greek: adopted SBLGNT text. Word-order interlinear.

ὑμεῖς	προσκυνεῖτε	ὃ	οὐκ	οἴδατε,	ἡμεῖς	προσκυνοῦμεν	ὃ	οἴδαμεν,
you	worship	what	not	you know	we	worship	what	we know

ὅτι	ἡ	σωτηρία	ἐκ	τῶν	Ἰουδαίων	ἐστίν·
because	the	salvation	from	the	Jews	is

CLOSE ENGLISH

You worship what you do not know; we worship what we know, because salvation is from the Jews.

FLUENT ENGLISH

You Samaritans worship what you do not know. We worship what we know, because salvation comes from the Jews.

John 4:23

Greek: adopted SBLGNT text. Word-order interlinear.

ἀλλὰ	ἔρχεται	ὥρα	καὶ	νῦν	ἐστιν,	ὅτε	οἱ	ἀληθινοὶ	προσκυνηταὶ
but	is coming	an hour	and	now	is	when	the	true	worshipers

προσκυνήσουσιν	τῷ	πατρὶ	ἐν	πνεύματι	καὶ	ἀληθείᾳ,	καὶ	γὰρ	ὁ
will worship	the	Father	in	spirit	and	truth	and	indeed	the

πατὴρ	τοιούτους	ζητεῖ	τοὺς	προσκυνοῦντας	αὐτόν·
Father	such	seeks	the ones	worshiping	him

CLOSE ENGLISH

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.

FLUENT ENGLISH

But a time is coming-and is here now-when true worshipers will worship the Father in spirit and truth. These are the worshipers the Father seeks.

John 4:24

Greek: adopted SBLGNT text. Word-order interlinear.

πνεῦμα	ὁ	θεός,	καὶ	τοὺς	προσκυνοῦντας	αὐτὸν	ἐν	πνεύματι	καὶ
spirit	the	God	and	the ones	worshiping	him	in	spirit	and

ἀληθείᾳ	δεῖ	προσκυνεῖν.
truth	must	worship

CLOSE ENGLISH

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

FLUENT ENGLISH

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

SECTION NOTES

Believe me addresses the woman in the singular; you will worship is plural. The fluent time conveys the non-clock sense of hour. This mountain remains as spoken, without a place name added to the quotation.

You is plural. You Samaritans identifies the group from the dialogue; Samaritans is not a separate word in this verse. We and from the Jews remain explicit, retaining Jesus’ identification with his own people in this statement.

Coming and now are both retained. In spirit and truth is kept without expanding it into a theological explanation. Interpreters differ on whether spirit here refers to the human spirit or to God’s Spirit; the lowercase rendering does not remove that question.

God is spirit describes God’s nature. It is not rendered God is a spirit, as though placing God among a class of spirits. The repeated phrase in spirit and truth remains the same as in verse 23.

Comparing the passages (H-024, SR-0360)
This comparison establishes no direct parallel in the four Gospels.
No direct Thomas counterpart is established.

VII-JN-004 / John 4:25-26

The Messiah and the speaker

John 4:25

Greek: adopted SBLGNT text. Word-order interlinear.

λέγει	αὐτῷ	ἡ	γυνή·	Οἶδα	ὅτι	Μεσσίας	ἔρχεται,	ὁ	λεγόμενος
says	to him	the	woman	I know	that	Messiah	is coming	the one	called

χριστός·	ὅταν	ἔλθῃ	ἐκεῖνος,	ἀναγγελεῖ	ἡμῖν	ἅπαντα.
Christ	when	comes	that one	he will announce	to us	all things

CLOSE ENGLISH

The woman says to him, “I know that Messiah is coming”-the one called Christ-“when he comes, he will announce all things to us.”

FLUENT ENGLISH

The woman said to him, “I know that Messiah is coming”-the one called Christ. “When he comes, he will explain everything to us.”

John 4:26

Greek: adopted SBLGNT text. Word-order interlinear.

λέγει	αὐτῇ	ὁ	Ἰησοῦς·	Ἐγώ	εἰμι,	ὁ	λαλῶν	σοι.
says	to her	the	Jesus	I	am	the one	speaking	to you

CLOSE ENGLISH

Jesus says to her, “I am he, the one speaking to you.”

FLUENT ENGLISH

Jesus told her, “I am he-the one speaking to you.”

SECTION NOTES

I am he makes the identification in the preceding discussion of the Messiah clear. The Greek has I am followed by the one speaking to you; he is supplied in English. The preceding context separates the explanatory name Christ from the woman’s spoken words.

Comparing the passages (H-024, SR-0361)
This comparison establishes no direct parallel in the four Gospels.
No direct Thomas counterpart is established.

VII-JN-004 / John 4:27-30

The woman returns to town

John 4:27

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	ἐπὶ	τούτῳ	ἦλθαν	οἱ	μαθηταὶ	αὐτοῦ,	καὶ	ἐθαύμαζον	ὅτι	μετὰ
and	at	this	came	the	disciples	of him	and	they were marveling	that	with

γυναικὸς	ἐλάλει·	οὐδεὶς	μέντοι	εἶπεν·	Τί	ζητεῖς;	ἢ	τί
a woman	he was speaking	no one	however	said	what	do you seek	or	why

λαλεῖς	μετ’	αὐτῆς;
do you speak	with	her

CLOSE ENGLISH

And at this his disciples came and were marveling that he was speaking with a woman. Yet no one said, “What are you seeking?” or, “Why are you speaking with her?”

FLUENT ENGLISH

Just then his disciples returned. They were surprised that he was speaking with a woman, but no one asked, “What do you want?” or “Why are you speaking with her?”

John 4:28

Greek: adopted SBLGNT text. Word-order interlinear.

ἀφῆκεν	οὖν	τὴν	ὑδρίαν	αὐτῆς	ἡ	γυνὴ	καὶ	ἀπῆλθεν	εἰς	τὴν
left	therefore	the	water jar	of her	the	woman	and	went away	into	the

πόλιν	καὶ	λέγει	τοῖς	ἀνθρώποις·
town	and	says	to the	people

CLOSE ENGLISH

So the woman left her water jar and went into the town and says to the people,

FLUENT ENGLISH

The woman left her water jar and went into town. She told the people,

John 4:29

Greek: adopted SBLGNT text. Word-order interlinear.

Δεῦτε	ἴδετε	ἄνθρωπον	ὃς	εἶπέ	μοι	πάντα	ὅσα	ἐποίησα·	μήτι	οὗτός
come	see	a man	who	told	me	all things	that	I did	might not	this one

ἐστιν	ὁ	χριστός;
be	the	Christ

CLOSE ENGLISH

“Come, see a man who told me everything I did. Can this be the Christ?”

FLUENT ENGLISH

“Come and see a man who told me everything I have done. Could he be the Messiah?”

John 4:30

Greek: adopted SBLGNT text. Word-order interlinear.

ἐξῆλθον	ἐκ	τῆς	πόλεως	καὶ	ἤρχοντο	πρὸς	αὐτόν.
they went out	from	the	town	and	were coming	to	him

CLOSE ENGLISH

They went out of the town and were coming to him.

FLUENT ENGLISH

They left the town and began making their way toward him.

SECTION NOTES

The disciples’ surprise and their unasked questions remain distinct from spoken dialogue. The woman leaves her jar and invites the town to see Jesus.

Her question in verse 29 is tentative rather than a declaration of certainty. Could he be preserves the opening for inquiry. The people are described as coming toward him.

VII-JN-004 / John 4:31-33

Food the disciples do not know

John 4:31

Greek: adopted SBLGNT text. Word-order interlinear.

Ἐν	τῷ	μεταξὺ	ἠρώτων	αὐτὸν	οἱ	μαθηταὶ	λέγοντες·	Ῥαββί,	φάγε.
in	the	meantime	were asking	him	the	disciples	saying	Rabbi	eat

CLOSE ENGLISH

Meanwhile the disciples were asking him, saying, “Rabbi, eat.”

FLUENT ENGLISH

Meanwhile, the disciples were urging him, “Rabbi, eat.”

John 4:32

Greek: adopted SBLGNT text. Word-order interlinear.

ὁ	δὲ	εἶπεν	αὐτοῖς·	Ἐγὼ	βρῶσιν	ἔχω	φαγεῖν	ἣν	ὑμεῖς	οὐκ	οἴδατε.
he	but	said	to them	I	food	have	to eat	which	you	not	know

CLOSE ENGLISH

But he said to them, “I have food to eat that you do not know.”

FLUENT ENGLISH

But he told them, “I have food to eat that you know nothing about.”

John 4:33

Greek: adopted SBLGNT text. Word-order interlinear.

ἔλεγον	οὖν	οἱ	μαθηταὶ	πρὸς	ἀλλήλους·	Μή	τις	ἤνεγκεν
were saying	therefore	the	disciples	to	one another	surely not	someone	brought

αὐτῷ	φαγεῖν;
him	to eat

CLOSE ENGLISH

So the disciples were saying to one another, “Has someone brought him something to eat?”

FLUENT ENGLISH

So the disciples asked one another, “No one brought him food, did they?”

SECTION NOTES

The statement uses ordinary food language. The disciples’ following question shows that they understand it as something someone might have brought to eat.

Comparing the passages (H-024, SR-0362)
This comparison establishes no direct parallel in the four Gospels.
No direct Thomas counterpart is established.
The disciples’ question expects a negative answer, as the fluent wording makes explicit.

VII-JN-004 / John 4:34

My food

John 4:34

Greek: adopted SBLGNT text. Word-order interlinear.

λέγει	αὐτοῖς	ὁ	Ἰησοῦς·	Ἐμὸν	βρῶμά	ἐστιν	ἵνα	ποιήσω	τὸ	θέλημα
says	to them	the	Jesus	my	food	is	that	I should do	the	will

τοῦ	πέμψαντός	με	καὶ	τελειώσω	αὐτοῦ	τὸ	ἔργον.
of the one	having sent	me	and	complete	of him	the	work

CLOSE ENGLISH

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

FLUENT ENGLISH

Jesus told them, “My food is to do the will of the one who sent me and finish his work.

SECTION NOTES

The reply explains the image of food through doing the sender’s will and completing his work. The one who sent me is retained rather than replaced with a name not supplied in this sentence.

Comparing the passages (H-024, SR-0363)
This comparison establishes no direct parallel in the four Gospels.
No direct Thomas counterpart is established.

VII-JN-004 / John 4:35

Look at the fields

John 4:35

Greek: adopted SBLGNT text. Word-order interlinear.

οὐχ	ὑμεῖς	λέγετε	ὅτι	Ἔτι	τετράμηνός	ἐστιν	καὶ	ὁ	θερισμὸς	ἔρχεται;
not	you	say	that	still	four months	it is	and	the	harvest	comes

ἰδοὺ	λέγω	ὑμῖν,	ἐπάρατε	τοὺς	ὀφθαλμοὺς	ὑμῶν	καὶ	θεάσασθε	τὰς
look	I say	to you	lift up	the	eyes	of you	and	look at	the

χώρας	ὅτι	λευκαί	εἰσιν	πρὸς	θερισμόν·	ἤδη
fields	that	white	they are	for	harvest	already

CLOSE ENGLISH

Do you not say, ‘There are still four months, and the harvest comes’? Look, I say to you: lift up your eyes and look at the fields, for they are already white for harvest.

FLUENT ENGLISH

Do you not say, ‘Four more months, and then the harvest’? Listen: look up and see the fields. They are already ripe for harvest.

SECTION NOTES

White is retained in the close layer; ripe conveys harvest readiness in the fluent layer. Already stands at the end of the adopted Greek verse after a punctuation break. This English attaches it to the fields’ readiness; it can instead begin the following statement about the reaper. The Greek word remains in verse 35 in the interlinear.

VII-JN-004 / John 4:36

Sower and reaper

John 4:36

Greek: adopted SBLGNT text. Word-order interlinear.

ὁ	θερίζων	μισθὸν	λαμβάνει	καὶ	συνάγει	καρπὸν	εἰς	ζωὴν	αἰώνιον,
the one	reaping	wages	receives	and	gathers	fruit	for	life	eternal

ἵνα	ὁ	σπείρων	ὁμοῦ	χαίρῃ	καὶ	ὁ	θερίζων.
so that	the one	sowing	together	may rejoice	and	the one	reaping

CLOSE ENGLISH

The one who reaps receives wages and gathers fruit for eternal life, so that the one who sows and the one who reaps may rejoice together.

FLUENT ENGLISH

The reaper receives wages and gathers a crop for eternal life, so that sower and reaper can rejoice together.

SECTION NOTES

Fruit becomes a crop in the fluent harvest image. Both laborers share the rejoicing. For eternal life is retained without specifying a numerical or monetary reward.

VII-JN-004 / John 4:37-38

One sows, another reaps

John 4:37

Greek: adopted SBLGNT text. Word-order interlinear.

ἐν	γὰρ	τούτῳ	ὁ	λόγος	ἐστὶν	ἀληθινὸς	ὅτι	Ἄλλος	ἐστὶν	ὁ
in	for	this	the	saying	is	true	that	one	is	the one

σπείρων	καὶ	ἄλλος	ὁ	θερίζων·
sowing	and	another	the one	reaping

CLOSE ENGLISH

For in this the saying is true: ‘One sows and another reaps.’

FLUENT ENGLISH

Here the saying holds true: ‘One sows and another reaps.’

John 4:38

Greek: adopted SBLGNT text. Word-order interlinear.

ἐγὼ	ἀπέστειλα	ὑμᾶς	θερίζειν	ὃ	οὐχ	ὑμεῖς	κεκοπιάκατε·	ἄλλοι
I	sent	you	to reap	what	not	you	have labored for	others

κεκοπιάκασιν,	καὶ	ὑμεῖς	εἰς	τὸν	κόπον	αὐτῶν	εἰσεληλύθατε.
have labored	and	you	into	the	labor	of them	have entered

CLOSE ENGLISH

I sent you to reap what you have not labored for. Others have labored, and you have entered into their labor.”

FLUENT ENGLISH

I sent you to reap a crop you did not work for. Others did the work, and you have entered into their labor.”

SECTION NOTES

Others remains unspecified. The translation does not identify those earlier workers as a particular list of people. Entered into their labor keeps the link between the present disciples and work already done.

Comparing the passages (H-024, SR-0364)
This comparison establishes no direct parallel in the four Gospels.
No direct Thomas counterpart is established.

VII-JN-004 / John 4:39-42

The Samaritans hear for themselves

John 4:39

Greek: adopted SBLGNT text. Word-order interlinear.

Ἐκ	δὲ	τῆς	πόλεως	ἐκείνης	πολλοὶ	ἐπίστευσαν	εἰς	αὐτὸν	τῶν
from	and	the	town	that	many	believed	in	him	of the

Σαμαριτῶν	διὰ	τὸν	λόγον	τῆς	γυναικὸς	μαρτυρούσης	ὅτι	Εἶπέν
Samaritans	because of	the	word	of the	woman	testifying	that	he told

μοι	πάντα	ἃ	ἐποίησα.
me	all things	which	I did

CLOSE ENGLISH

And many of the Samaritans from that town believed in him because of the woman’s word, as she testified, “He told me everything I did.”

FLUENT ENGLISH

Many Samaritans from that town believed in him because of the woman’s testimony: “He told me everything I have done.”

John 4:40

Greek: adopted SBLGNT text. Word-order interlinear.

ὡς	οὖν	ἦλθον	πρὸς	αὐτὸν	οἱ	Σαμαρῖται,	ἠρώτων	αὐτὸν	μεῖναι
when	therefore	came	to	him	the	Samaritans	they were asking	him	to stay

παρ’	αὐτοῖς·	καὶ	ἔμεινεν	ἐκεῖ	δύο	ἡμέρας.
with	them	and	he stayed	there	two	days

CLOSE ENGLISH

So when the Samaritans came to him, they were asking him to stay with them, and he stayed there two days.

FLUENT ENGLISH

When the Samaritans came to him, they asked him to stay with them. He stayed there for two days.

John 4:41

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	πολλῷ	πλείους	ἐπίστευσαν	διὰ	τὸν	λόγον	αὐτοῦ,
and	by much	more	believed	because of	the	word	of him

CLOSE ENGLISH

And many more believed because of his word,

FLUENT ENGLISH

Many more believed because of what he said.

John 4:42

Greek: adopted SBLGNT text. Word-order interlinear.

τῇ	τε	γυναικὶ	ἔλεγον	ὅτι	Οὐκέτι	διὰ	τὴν	σὴν	λαλιὰν
to the	and	woman	they were saying	that	no longer	because of	the	your	speech

πιστεύομεν·	αὐτοὶ	γὰρ	ἀκηκόαμεν,	καὶ	οἴδαμεν	ὅτι	οὗτός	ἐστιν
we believe	ourselves	for	we have heard	and	we know	that	this one	is

ἀληθῶς	ὁ	σωτὴρ	τοῦ	κόσμου.
truly	the	Savior	of the	world

CLOSE ENGLISH

and they were saying to the woman, “No longer do we believe because of your speech, for we ourselves have heard, and we know that this is truly the Savior of the world.”

FLUENT ENGLISH

They told the woman, “We no longer believe just because of what you said. We have heard for ourselves, and we know that this man truly is the Savior of the world.”

SECTION NOTES

The narrative moves from the woman’s testimony to the townspeople hearing Jesus themselves. Many more expresses an increase without assigning a number.

Savior of the world is their confession. The adopted verse does not add the Christ after world. The woman’s contribution is retained alongside the later direct hearing.

VII-JN-004 / John 4:43-45

Returning to Galilee

John 4:43

Greek: adopted SBLGNT text. Word-order interlinear.

Μετὰ	δὲ	τὰς	δύο	ἡμέρας	ἐξῆλθεν	ἐκεῖθεν	εἰς	τὴν	Γαλιλαίαν·
after	and	the	two	days	he went out	from there	to	the	Galilee

CLOSE ENGLISH

And after the two days he went from there to Galilee;

FLUENT ENGLISH

After those two days, he left there for Galilee.

John 4:44

Greek: adopted SBLGNT text. Word-order interlinear.

αὐτὸς	γὰρ	Ἰησοῦς	ἐμαρτύρησεν	ὅτι	προφήτης	ἐν	τῇ	ἰδίᾳ	πατρίδι	τιμὴν
himself	for	Jesus	testified	that	a prophet	in	the	own	homeland	honor

οὐκ	ἔχει.
not	has

CLOSE ENGLISH

For Jesus himself testified that a prophet has no honor in his own homeland.

FLUENT ENGLISH

Jesus himself had testified that a prophet receives no honor in his own homeland.

John 4:45

Greek: adopted SBLGNT text. Word-order interlinear.

ὅτε	οὖν	ἦλθεν	εἰς	τὴν	Γαλιλαίαν,	ἐδέξαντο	αὐτὸν	οἱ	Γαλιλαῖοι,
when	therefore	he came	to	the	Galilee	received	him	the	Galileans

πάντα	ἑωρακότες	ὅσα	ἐποίησεν	ἐν	Ἰεροσολύμοις	ἐν	τῇ	ἑορτῇ,	καὶ
all things	having seen	that	he did	in	Jerusalem	at	the	festival	also

αὐτοὶ	γὰρ	ἦλθον	εἰς	τὴν	ἑορτήν.
themselves	for	they came	to	the	festival

CLOSE ENGLISH

So when he came to Galilee, the Galileans received him, having seen everything he did in Jerusalem at the festival, for they too had gone to the festival.

FLUENT ENGLISH

When he arrived in Galilee, the Galileans welcomed him. They had seen everything he had done in Jerusalem at the festival, for they too had been there.

SECTION NOTES

The saying is reported indirectly by the narrator. It is not recast as a new direct speech in this scene. Homeland translates patris without deciding here whether the geographical reference is narrower or wider.

Comparing the passages (H-025, SR-0061)
This comparison compares Matthew 13:57 (Matthew 13:57), Mark 6:4 (Mark 6:4) and Luke 4:24 (Luke 4:23–27). Thomas 31, its first proverb, also concerns the prophet.
John’s indirect report and its own narrative setting are retained.
The narrative places the saying about honor next to the Galileans’ welcome on account of the signs. Both are retained without replacing this juxtaposition with an explanation.

VII-JN-004 / John 4:46-49

A royal official’s request

John 4:46

Greek: adopted SBLGNT text. Word-order interlinear.

Ἦλθεν	οὖν	πάλιν	εἰς	τὴν	Κανὰ	τῆς	Γαλιλαίας,	ὅπου	ἐποίησεν	τὸ
he came	therefore	again	to	the	Cana	of the	Galilee	where	he made	the

ὕδωρ	οἶνον.	καὶ	ἦν	τις	βασιλικὸς	οὗ	ὁ	υἱὸς	ἠσθένει	ἐν
water	wine	and	was	a certain	royal official	whose	the	son	was ill	in

Καφαρναούμ.
Capernaum

CLOSE ENGLISH

So he came again to Cana of Galilee, where he made the water wine. And there was a royal official whose son was ill in Capernaum.

FLUENT ENGLISH

He returned to Cana in Galilee, where he had turned the water into wine. A royal official had a son who was ill in Capernaum.

John 4:47

Greek: adopted SBLGNT text. Word-order interlinear.

οὗτος	ἀκούσας	ὅτι	Ἰησοῦς	ἥκει	ἐκ	τῆς	Ἰουδαίας	εἰς	τὴν
this one	having heard	that	Jesus	has come	from	the	Judea	to	the

Γαλιλαίαν	ἀπῆλθεν	πρὸς	αὐτὸν	καὶ	ἠρώτα	ἵνα	καταβῇ	καὶ	ἰάσηται
Galilee	went away	to	him	and	was asking	that	he come down	and	heal

αὐτοῦ	τὸν	υἱόν,	ἤμελλεν	γὰρ	ἀποθνῄσκειν.
of him	the	son	he was about	for	to die

CLOSE ENGLISH

Hearing that Jesus had come from Judea to Galilee, he went to him and was asking him to come down and heal his son, for he was about to die.

FLUENT ENGLISH

When he heard that Jesus had come from Judea to Galilee, he went to him and asked him to come down and heal his son, who was about to die.

John 4:48

Greek: adopted SBLGNT text. Word-order interlinear.

εἶπεν	οὖν	ὁ	Ἰησοῦς	πρὸς	αὐτόν·	Ἐὰν	μὴ	σημεῖα	καὶ	τέρατα
said	therefore	the	Jesus	to	him	if	not	signs	and	wonders

ἴδητε,	οὐ	μὴ	πιστεύσητε.
you see	not	at all	you will believe

CLOSE ENGLISH

Jesus therefore said to him, “Unless you see signs and wonders, you will certainly not believe.”

FLUENT ENGLISH

Jesus said to him, “Unless you all see signs and wonders, you will never believe.”

John 4:49

Greek: adopted SBLGNT text. Word-order interlinear.

λέγει	πρὸς	αὐτὸν	ὁ	βασιλικός·	Κύριε,	κατάβηθι	πρὶν	ἀποθανεῖν	τὸ
says	to	him	the	royal official	sir	come down	before	dies	the

παιδίον	μου.
child	of me

CLOSE ENGLISH

The royal official says to him, “Sir, come down before my child dies.”

FLUENT ENGLISH

The royal official said to him, “Sir, come down before my child dies.”

SECTION NOTES

The narrator says to him, singular, but the saying uses plural you. You all preserves that widening of the address. Signs and wonders remain two coordinated terms; the emphatic negation is retained.

Comparing the passages (H-026, SR-0365)
This comparison establishes no direct parallel in the four Gospels.
No direct Thomas counterpart is established.
Royal official renders basilikos without specifying his precise office. His son is in Capernaum; the father asks Jesus to come down before the child dies.

VII-JN-004 / John 4:50

Believing the word

John 4:50

Greek: adopted SBLGNT text. Word-order interlinear.

λέγει	αὐτῷ	ὁ	Ἰησοῦς·	Πορεύου·	ὁ	υἱός	σου	ζῇ.	ἐπίστευσεν	ὁ
says	to him	the	Jesus	go	the	son	of you	lives	believed	the

ἄνθρωπος	τῷ	λόγῳ	ὃν	εἶπεν	αὐτῷ	ὁ	Ἰησοῦς	καὶ	ἐπορεύετο.
man	the	word	which	said	to him	the	Jesus	and	was going

CLOSE ENGLISH

Jesus says to him, “Go; your son lives.” The man believed the word that Jesus said to him and was going.

FLUENT ENGLISH

Jesus told him, “Go; your son is alive.” The man believed what Jesus had told him and set off.

SECTION NOTES

Lives is rendered is alive, without changing the present statement into a future promise. The complete verse also includes the man’s belief and departure. The following context has slaves, reflecting douloi rather than disguising the social status as modern employment.

Comparing the passages (H-026, SR-0366)
This comparison establishes no direct parallel in the four Gospels.
No direct Thomas counterpart is established.

VII-JN-004 / John 4:51-54

The hour of recovery

John 4:51

Greek: adopted SBLGNT text. Word-order interlinear.

ἤδη	δὲ	αὐτοῦ	καταβαίνοντος	οἱ	δοῦλοι	αὐτοῦ	ὑπήντησαν	αὐτῷ
already	and	he	going down	the	slaves	of him	met	him

λέγοντες	ὅτι	ὁ	παῖς	αὐτοῦ	ζῇ.
saying	that	the	boy	of him	lives

CLOSE ENGLISH

And as he was already going down, his slaves met him, saying that his boy was alive.

FLUENT ENGLISH

While he was on his way down, his slaves met him and told him that his boy was alive.

John 4:52

Greek: adopted SBLGNT text. Word-order interlinear.

ἐπύθετο	οὖν	τὴν	ὥραν	παρ’	αὐτῶν	ἐν	ᾗ	κομψότερον	ἔσχεν·
he inquired	therefore	the	hour	from	them	at	which	better	he became

εἶπαν	οὖν	αὐτῷ	ὅτι	Ἐχθὲς	ὥραν	ἑβδόμην	ἀφῆκεν	αὐτὸν	ὁ
they said	therefore	to him	that	yesterday	at hour	seventh	left	him	the

πυρετός.
fever

CLOSE ENGLISH

So he inquired of them the hour at which he became better. So they said to him, “Yesterday at the seventh hour the fever left him.”

FLUENT ENGLISH

He asked them what time the boy had begun to recover. They told him, “The fever left him yesterday at the seventh hour.”

John 4:53

Greek: adopted SBLGNT text. Word-order interlinear.

ἔγνω	οὖν	ὁ	πατὴρ	ὅτι	ἐκείνῃ	τῇ	ὥρᾳ	ἐν	ᾗ	εἶπεν	αὐτῷ	ὁ
knew	therefore	the	father	that	at that	the	hour	in	which	said	to him	the

Ἰησοῦς·	Ὁ	υἱός	σου	ζῇ,	καὶ	ἐπίστευσεν	αὐτὸς	καὶ	ἡ	οἰκία
Jesus	the	son	of you	lives	and	believed	he	and	the	household

αὐτοῦ	ὅλη.
of him	whole

CLOSE ENGLISH

The father therefore knew that it was at that hour when Jesus said to him, “Your son lives,” and he believed, and his whole household.

FLUENT ENGLISH

The father realized that this was the very hour when Jesus had told him, “Your son is alive.” He and his whole household believed.

John 4:54

Greek: adopted SBLGNT text. Word-order interlinear.

τοῦτο	δὲ	πάλιν	δεύτερον	σημεῖον	ἐποίησεν	ὁ	Ἰησοῦς	ἐλθὼν	ἐκ
this	and	again	second	sign	did	the	Jesus	having come	from

τῆς	Ἰουδαίας	εἰς	τὴν	Γαλιλαίαν.
the	Judea	to	the	Galilee

CLOSE ENGLISH

And this was again a second sign Jesus did, after coming from Judea to Galilee.

FLUENT ENGLISH

This was the second sign Jesus performed after coming from Judea to Galilee.

SECTION NOTES

The repeated words Your son is alive match verse 50 exactly. Household may include more than the immediate family. The seventh hour in the preceding context is not converted into a modern clock time.

Comparing the passages (H-026, SR-0367)
This comparison establishes no direct parallel in the four Gospels.
No direct Thomas counterpart is established.
The servants’ report and the father’s question establish the correspondence of the hour with Jesus’ word. The narrator calls this a second sign after Jesus’ return from Judea to Galilee.

VII-JN-005 / John 5:1-47

Healing, life, and testimony

At the pool of Bethesda

John 5:1

Greek: adopted SBLGNT text. Word-order interlinear.

Μετὰ	ταῦτα	ἦν	ἑορτὴ	τῶν	Ἰουδαίων,	καὶ	ἀνέβη	Ἰησοῦς	εἰς
after	these things	was	a festival	of the	Jews	and	went up	Jesus	to

Ἰεροσόλυμα.
Jerusalem

CLOSE ENGLISH

After these things there was a festival of the Jews, and Jesus went up to Jerusalem.

FLUENT ENGLISH

After this, Jesus went up to Jerusalem for a Jewish festival.

John 5:2

Greek: adopted SBLGNT text. Word-order interlinear.

ἔστιν	δὲ	ἐν	τοῖς	Ἱεροσολύμοις	ἐπὶ	τῇ	προβατικῇ	κολυμβήθρα	ἡ
there is	and	in	the	Jerusalem	by	the	Sheep [Gate]	a pool	the one

ἐπιλεγομένη	Ἑβραϊστὶ	Βηθεσδά,	πέντε	στοὰς	ἔχουσα·
called	in Hebrew	Bethesda	five	porticoes	having

CLOSE ENGLISH

And in Jerusalem by the Sheep Gate there is a pool called Bethesda in Hebrew, having five porticoes.

FLUENT ENGLISH

In Jerusalem, by the Sheep Gate, there is a pool called Bethesda in Hebrew. It has five covered colonnades.

John 5:3

Greek: adopted SBLGNT text. Word-order interlinear.

ἐν	ταύταις	κατέκειτο	πλῆθος	τῶν	ἀσθενούντων,	τυφλῶν,	χωλῶν,
in	these	was lying	a crowd	of those	being ill	blind	lame

ξηρῶν.
withered

CLOSE ENGLISH

In these lay a crowd of the sick: blind, lame, withered.

FLUENT ENGLISH

In these colonnades lay many sick people-people who were blind or lame, or whose limbs had withered.

SECTION NOTES

The festival is not named. Gate is supplied with the adjective Sheep in the adopted construction. Porticoes are covered colonnades; the text gives their number without describing the pool as five-sided.

TEXTUAL STATUS. Bethesda is the adopted SBLGNT place name; other witnesses have Bethzatha or Bethsaida. Verse 3 ends with withered. The traditional tail about waiting for the water’s movement is absent from this adopted main text and is not appended to verse 3.

VII-JN-005 / John 5:4

Traditional supplement: the stirring of the water

John 5:4

Traditional Greek: Scrivener 1894; absent from SBLGNT main text. Word-order interlinear.

ἄγγελος	γὰρ	κατὰ	καιρὸν	κατέβαινεν	ἐν	τῇ	κολυμβήθρᾳ,	καὶ	ἐτάρασσε
an angel	for	at	a time	would descend	in	the	pool	and	would stir

τὸ	ὕδωρ·	ὁ	οὖν	πρῶτος	ἐμβὰς	μετὰ	τὴν	ταραχὴν	τοῦ
the	water	the one	therefore	first	having entered	after	the	stirring	of the

ὕδατος	ὑγιὴς	ἐγίνετο	ᾧ	δήποτε	κατείχετο	νοσήματι.
water	healthy	became	by whatever	ever	he was held	disease

CLOSE ENGLISH

For an angel would go down at a certain time into the pool and stir the water. So the first one to enter after the stirring of the water became well, whatever disease held him.

FLUENT ENGLISH

From time to time an angel would go down into the pool and stir the water. The first person to enter afterward would be healed of whatever disease they had.

SECTION NOTES

TEXTUAL STATUS. John 5:4 is absent from the SBLGNT main text. This separately labeled traditional supplement follows the established Scrivener 1894 wording.

The supplement says an angel, without adding of the Lord. It explains the first entry after the water is stirred. The traditional ending of verse 3 is not moved into this verse.

VII-JN-005 / John 5:5-7

Thirty-eight years of illness

John 5:5

Greek: adopted SBLGNT text. Word-order interlinear.

ἦν	δέ	τις	ἄνθρωπος	ἐκεῖ	τριάκοντα	ὀκτὼ	ἔτη	ἔχων	ἐν	τῇ
was	and	a certain	man	there	thirty	eight	years	having	in	the

ἀσθενείᾳ	αὐτοῦ·
illness	of him

CLOSE ENGLISH

And a man was there who had spent thirty-eight years in his illness.

FLUENT ENGLISH

A man was there who had been ill for thirty-eight years.

John 5:6

Greek: adopted SBLGNT text. Word-order interlinear.

τοῦτον	ἰδὼν	ὁ	Ἰησοῦς	κατακείμενον,	καὶ	γνοὺς	ὅτι	πολὺν
this man	having seen	the	Jesus	lying down	and	having known	that	much

ἤδη	χρόνον	ἔχει,	λέγει	αὐτῷ·	Θέλεις	ὑγιὴς	γενέσθαι;
already	time	he has	says	to him	do you want	well	to become

CLOSE ENGLISH

Jesus, seeing this man lying there and knowing that he had already been that way a long time, says to him, “Do you want to become well?”

FLUENT ENGLISH

Jesus saw the man lying there and knew that he had been ill for a long time. He asked him, “Do you want to get well?”

John 5:7

Greek: adopted SBLGNT text. Word-order interlinear.

ἀπεκρίθη	αὐτῷ	ὁ	ἀσθενῶν·	Κύριε,	ἄνθρωπον	οὐκ	ἔχω	ἵνα	ὅταν
answered	him	the one	being ill	sir	a person	not	I have	so that	when

ταραχθῇ	τὸ	ὕδωρ	βάλῃ	με	εἰς	τὴν	κολυμβήθραν·	ἐν	ᾧ	δὲ
is stirred	the	water	he may put	me	into	the	pool	in	which	but

ἔρχομαι	ἐγὼ	ἄλλος	πρὸ	ἐμοῦ	καταβαίνει.
am coming	I	another	before	me	goes down

CLOSE ENGLISH

The sick man answered him, “Sir, I have no one to put me into the pool when the water is stirred. But while I am coming, another goes down before me.”

FLUENT ENGLISH

The sick man answered, “Sir, I have no one to put me into the pool when the water is stirred up. While I am trying to get there, someone else goes down ahead of me.”

SECTION NOTES

The complete verse includes Jesus’ observation and knowledge of the man’s long illness. The question itself is not expanded into a claim about the man’s motive or attitude.

Comparing the passages (H-050, SR-0368)
This comparison establishes no direct parallel in the four Gospels.
No direct Thomas counterpart is established.
The man’s reply describes his lack of help and the person who enters before him. His explanation of the water’s stirring remains part of his speech.

VII-JN-005 / John 5:8-10

Healing on a Sabbath

John 5:8

Greek: adopted SBLGNT text. Word-order interlinear.

λέγει	αὐτῷ	ὁ	Ἰησοῦς·	Ἔγειρε	ἆρον	τὸν	κράβαττόν	σου	καὶ
says	to him	the	Jesus	rise	pick up	the	mat	of you	and

περιπάτει.
walk

CLOSE ENGLISH

Jesus says to him, “Rise, pick up your mat, and walk.”

FLUENT ENGLISH

Jesus told him, “Get up, pick up your mat, and walk.”

John 5:9

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	εὐθέως	ἐγένετο	ὑγιὴς	ὁ	ἄνθρωπος	καὶ	ἦρε	τὸν	κράβαττον
and	immediately	became	healthy	the	man	and	he picked up	the	mat

αὐτοῦ	καὶ	περιεπάτει.	Ἦν	δὲ	σάββατον	ἐν	ἐκείνῃ	τῇ	ἡμέρᾳ.
of him	and	was walking	it was	and	a Sabbath	on	that	the	day

CLOSE ENGLISH

And immediately the man became well and picked up his mat and was walking. Now it was a Sabbath on that day.

FLUENT ENGLISH

At once the man became well, picked up his mat, and began to walk. That day was a Sabbath.

John 5:10

Greek: adopted SBLGNT text. Word-order interlinear.

ἔλεγον	οὖν	οἱ	Ἰουδαῖοι	τῷ	τεθεραπευμένῳ·	Σάββατόν	ἐστιν,
were saying	therefore	the	Jews	to the one	having been healed	a Sabbath	it is

καὶ	οὐκ	ἔξεστίν	σοι	ἆραι	τὸν	κράβαττον.
and	not	it is permitted	to you	to pick up	the	mat

CLOSE ENGLISH

So the Jews were saying to the one who had been healed, “It is a Sabbath, and it is not permitted for you to pick up the mat.”

FLUENT ENGLISH

So the Jews said to the man who had been healed, “It is the Sabbath. You are not allowed to carry your mat.”

SECTION NOTES

Mat renders the portable bedding named by krabattos. All three commands are retained.

Comparing the passages (H-050, SR-0369)
This comparison establishes no direct parallel in the four Gospels.
No direct Thomas counterpart is established.
The healing is immediate. The next sentence identifies the day as a Sabbath, and the following objection concerns carrying the mat.

VII-JN-005 / John 5:11-13

Who gave the command?

John 5:11

Greek: adopted SBLGNT text. Word-order interlinear.

ὃς	δὲ	ἀπεκρίθη	αὐτοῖς·	Ὁ	ποιήσας	με	ὑγιῆ	ἐκεῖνός	μοι	εἶπεν
he	but	answered	to them	the one	having made	me	well	that one	to me	said

Ἆρον	τὸν	κράβαττόν	σου	καὶ	περιπάτει.
pick up	the	mat	of you	and	walk

CLOSE ENGLISH

But he answered them, “The one who made me well-that one said to me, ‘Pick up your mat and walk.’”

FLUENT ENGLISH

He answered, “The man who made me well told me, ‘Pick up your mat and walk.’”

John 5:12

Greek: adopted SBLGNT text. Word-order interlinear.

ἠρώτησαν	οὖν	αὐτόν·	Τίς	ἐστιν	ὁ	ἄνθρωπος	ὁ	εἰπών	σοι·	Ἆρον
they asked	therefore	him	who	is	the	man	who	said	to you	pick up

καὶ	περιπάτει;
and	walk

CLOSE ENGLISH

They therefore asked him, “Who is the man who said to you, ‘Pick up and walk’?”

FLUENT ENGLISH

They asked him, “Who told you, ‘Pick it up and walk’?”

John 5:13

Greek: adopted SBLGNT text. Word-order interlinear.

ὁ	δὲ	ἰαθεὶς	οὐκ	ᾔδει	τίς	ἐστιν,	ὁ	γὰρ	Ἰησοῦς	ἐξένευσεν
the one	but	having been healed	not	knew	who	it is	the	for	Jesus	had withdrawn

ὄχλου	ὄντος	ἐν	τῷ	τόπῳ.
a crowd	being	in	the	place

CLOSE ENGLISH

But the one who had been healed did not know who it was, for Jesus had withdrawn, a crowd being in the place.

FLUENT ENGLISH

But the man who had been healed did not know who it was, because Jesus had slipped away; there was a crowd at the place.

SECTION NOTES

The man quotes Jesus’ command within his own reply. Its wording follows verse 8, without adding the first command Get up, which is not repeated here.

The adopted Greek quotation has Pick up and walk without naming the mat. The fluent it supplies the understood object; the close layer preserves the shorter wording. These are the questioners’ words, not a fresh command spoken by Jesus.

Comparing the passages (H-050, SR-0370)
This comparison establishes no direct parallel in the four Gospels.
No direct Thomas counterpart is established.
The healed man does not yet know Jesus’ identity. The crowd and Jesus’ withdrawal are the narrator’s explanation.

VII-JN-005 / John 5:14-16

The man reports who healed him

John 5:14

Greek: adopted SBLGNT text. Word-order interlinear.

μετὰ	ταῦτα	εὑρίσκει	αὐτὸν	ὁ	Ἰησοῦς	ἐν	τῷ	ἱερῷ	καὶ	εἶπεν
after	these things	finds	him	the	Jesus	in	the	temple	and	said

αὐτῷ·	Ἴδε	ὑγιὴς	γέγονας·	μηκέτι	ἁμάρτανε,	ἵνα	μὴ	χεῖρόν	σοί
to him	look	well	you have become	no longer	sin	so that	not	worse	to you

τι	γένηται.
something	may happen

CLOSE ENGLISH

After these things Jesus finds him in the temple and said to him, “Look, you have become well. Sin no longer, so that something worse may not happen to you.”

FLUENT ENGLISH

Later Jesus found him in the temple and said, “Look, you are well now. Stop sinning, so that nothing worse happens to you.”

John 5:15

Greek: adopted SBLGNT text. Word-order interlinear.

ἀπῆλθεν	ὁ	ἄνθρωπος	καὶ	ἀνήγγειλεν	τοῖς	Ἰουδαίοις	ὅτι	Ἰησοῦς	ἐστιν
went away	the	man	and	reported	to the	Jews	that	Jesus	is

ὁ	ποιήσας	αὐτὸν	ὑγιῆ.
the one	having made	him	healthy

CLOSE ENGLISH

The man went away and reported to the Jews that Jesus was the one who had made him well.

FLUENT ENGLISH

The man went away and told the Jews that Jesus was the one who had made him well.

John 5:16

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	διὰ	τοῦτο	ἐδίωκον	οἱ	Ἰουδαῖοι	τὸν	Ἰησοῦν	ὅτι	ταῦτα
and	because of	this	were persecuting	the	Jews	the	Jesus	because	these things

ἐποίει	ἐν	σαββάτῳ.
he was doing	on	a Sabbath

CLOSE ENGLISH

And for this reason the Jews were persecuting Jesus, because he was doing these things on a Sabbath.

FLUENT ENGLISH

Because Jesus was doing these things on the Sabbath, the Jews were persecuting him.

SECTION NOTES

The warning addresses this man. It does not state that every illness is caused by personal sin. Something worse remains unspecified. The close layer retains the source’s shift from present finds to past said.

Comparing the passages (H-050, SR-0371)
This comparison establishes no direct parallel in the four Gospels.
No direct Thomas counterpart is established.

VII-JN-005 / John 5:17-18

The Father’s work and the opposition

John 5:17

Greek: adopted SBLGNT text. Word-order interlinear.

ὁ	δὲ	ἀπεκρίνατο	αὐτοῖς·	Ὁ	πατήρ	μου	ἕως	ἄρτι	ἐργάζεται	κἀγὼ
he	but	answered	to them	the	Father	of me	until	now	works	and I

ἐργάζομαι.
work

CLOSE ENGLISH

But he answered them, “My Father is working until now, and I am working.”

FLUENT ENGLISH

But he answered them, “My Father is still at work, and so am I.”

John 5:18

Greek: adopted SBLGNT text. Word-order interlinear.

διὰ	τοῦτο	οὖν	μᾶλλον	ἐζήτουν	αὐτὸν	οἱ	Ἰουδαῖοι	ἀποκτεῖναι
because of	this	therefore	more	were seeking	him	the	Jews	to kill

ὅτι	οὐ	μόνον	ἔλυε	τὸ	σάββατον,	ἀλλὰ	καὶ	πατέρα	ἴδιον
because	not	only	he was breaking	the	Sabbath	but	also	Father	his own

ἔλεγε	τὸν	θεόν,	ἴσον	ἑαυτὸν	ποιῶν	τῷ	θεῷ.
he was calling	the	God	equal	himself	making	to the	God

CLOSE ENGLISH

So for this reason the Jews were seeking all the more to kill him, because he was not only breaking the Sabbath but also calling God his own Father, making himself equal to God.

FLUENT ENGLISH

For this reason the Jews were trying all the harder to kill him: he was not only breaking the Sabbath but also calling God his own Father, making himself equal to God.

SECTION NOTES

Until now expresses continuing work; still at work conveys it in the fluent layer. The Jews in the surrounding narrative identifies the opponents in this scene, not every Jewish person. Jesus’ own Jewish identity is not erased by that contrast.

Comparing the passages (H-050, SR-0372)
This comparison establishes no direct parallel in the four Gospels.
No direct Thomas counterpart is established.
The narrator states why the opposition intensifies. The accusation and the ensuing explanation by Jesus are retained in sequence.

VII-JN-005 / John 5:19-20

What the Son sees

John 5:19

Greek: adopted SBLGNT text. Word-order interlinear.

Ἀπεκρίνατο	οὖν	ὁ	Ἰησοῦς	καὶ	ἔλεγεν	αὐτοῖς·	Ἀμὴν	ἀμὴν	λέγω
answered	therefore	the	Jesus	and	was saying	to them	truly	truly	I say

ὑμῖν,	οὐ	δύναται	ὁ	υἱὸς	ποιεῖν	ἀφ’	ἑαυτοῦ	οὐδὲν	ἐὰν	μή	τι
to you	not	is able	the	Son	to do	from	himself	anything	if	not	something

βλέπῃ	τὸν	πατέρα	ποιοῦντα·	ἃ	γὰρ	ἂν	ἐκεῖνος	ποιῇ,	ταῦτα
he sees	the	Father	doing	what things	for	ever	that one	does	these things

καὶ	ὁ	υἱὸς	ὁμοίως	ποιεῖ.
also	the	Son	likewise	does

CLOSE ENGLISH

Jesus therefore answered and was saying to them, “Truly, truly, I say to you: the Son can do nothing from himself unless he sees the Father doing something; for whatever that one does, the Son also does likewise.

FLUENT ENGLISH

Jesus answered them, “Truly, truly, I tell you: the Son can do nothing on his own, but only what he sees the Father doing. Whatever the Father does, the Son does in the same way.

John 5:20

Greek: adopted SBLGNT text. Word-order interlinear.

ὁ	γὰρ	πατὴρ	φιλεῖ	τὸν	υἱὸν	καὶ	πάντα	δείκνυσιν	αὐτῷ	ἃ	αὐτὸς
the	for	Father	loves	the	Son	and	all things	shows	to him	which	he

ποιεῖ,	καὶ	μείζονα	τούτων	δείξει	αὐτῷ	ἔργα,	ἵνα	ὑμεῖς	θαυμάζητε.
does	and	greater	than these	he will show	to him	works	so that	you	may marvel

CLOSE ENGLISH

For the Father loves the Son and shows him everything that he himself does, and he will show him greater works than these, so that you may marvel.

FLUENT ENGLISH

The Father loves the Son and shows him everything he does. He will show him even greater works, so that you will be amazed.

SECTION NOTES

On his own renders from himself. The statement links the Son’s action to what the Father does; the doubled Truly is preserved.

The same Father-Son relation continues. Greater than these compares the works with what has already been seen, while you is plural.

VII-JN-005 / John 5:21-24

Life, judgment, and honor

John 5:21

Greek: adopted SBLGNT text. Word-order interlinear.

ὥσπερ	γὰρ	ὁ	πατὴρ	ἐγείρει	τοὺς	νεκροὺς	καὶ	ζῳοποιεῖ,	οὕτως	καὶ
just as	for	the	Father	raises	the	dead	and	makes alive	so	also

ὁ	υἱὸς	οὓς	θέλει	ζῳοποιεῖ.
the	Son	whom	he wishes	makes alive

CLOSE ENGLISH

For just as the Father raises the dead and makes them alive, so the Son also makes alive those whom he wishes.

FLUENT ENGLISH

Just as the Father raises the dead and gives them life, so the Son gives life to whomever he chooses.

John 5:22

Greek: adopted SBLGNT text. Word-order interlinear.

οὐδὲ	γὰρ	ὁ	πατὴρ	κρίνει	οὐδένα,	ἀλλὰ	τὴν	κρίσιν	πᾶσαν	δέδωκεν
not even	for	the	Father	judges	anyone	but	the	judgment	all	he has given

τῷ	υἱῷ,
to the	Son

CLOSE ENGLISH

For the Father judges no one, but has given all judgment to the Son,

FLUENT ENGLISH

The Father judges no one; he has entrusted all judgment to the Son,

John 5:23

Greek: adopted SBLGNT text. Word-order interlinear.

ἵνα	πάντες	τιμῶσι	τὸν	υἱὸν	καθὼς	τιμῶσι	τὸν	πατέρα.	ὁ	μὴ
so that	all	may honor	the	Son	just as	they honor	the	Father	the one	not

τιμῶν	τὸν	υἱὸν	οὐ	τιμᾷ	τὸν	πατέρα	τὸν	πέμψαντα	αὐτόν.
honoring	the	Son	not	honors	the	Father	who	sent	him

CLOSE ENGLISH

so that all may honor the Son just as they honor the Father. The one who does not honor the Son does not honor the Father who sent him.

FLUENT ENGLISH

so that everyone may honor the Son just as they honor the Father. Whoever does not honor the Son does not honor the Father who sent him.

John 5:24

Greek: adopted SBLGNT text. Word-order interlinear.

Ἀμὴν	ἀμὴν	λέγω	ὑμῖν	ὅτι	ὁ	τὸν	λόγον	μου	ἀκούων	καὶ
truly	truly	I say	to you	that	the one	the	word	of me	hearing	and

πιστεύων	τῷ	πέμψαντί	με	ἔχει	ζωὴν	αἰώνιον,	καὶ	εἰς	κρίσιν	οὐκ
believing	the one	having sent	me	has	life	eternal	and	into	judgment	not

ἔρχεται	ἀλλὰ	μεταβέβηκεν	ἐκ	τοῦ	θανάτου	εἰς	τὴν	ζωήν.
comes	but	has passed	out of	the	death	into	the	life

CLOSE ENGLISH

Truly, truly, I say to you: the one who 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.

FLUENT ENGLISH

Truly, truly, I tell you: whoever listens to my word and believes the one who sent me has eternal life. They do not come under judgment; they have passed from death into life.

SECTION NOTES

Raises the dead and makes alive are both present in verse 21. All judgment is entrusted to the Son; the purpose clause continues in the next verse.

Just as retains the comparison between honoring the Son and honoring the Father. The final clause identifies the Father as the sender.

Has eternal life and has passed are retained as present possession and completed transition. The fluent listens suggests attentive hearing without replacing the verb with a full explanation. Judgment remains the repeated term linking this saying with its context.

VII-JN-005 / John 5:25-27

Life and authority

John 5:25

Greek: adopted SBLGNT text. Word-order interlinear.

Ἀμὴν	ἀμὴν	λέγω	ὑμῖν	ὅτι	ἔρχεται	ὥρα	καὶ	νῦν	ἐστιν	ὅτε	οἱ
truly	truly	I say	to you	that	is coming	an hour	and	now	is	when	the

νεκροὶ	ἀκούσουσιν	τῆς	φωνῆς	τοῦ	υἱοῦ	τοῦ	θεοῦ	καὶ	οἱ
dead	will hear	the	voice	of the	Son	of the	God	and	the ones

ἀκούσαντες	ζήσουσιν.
having heard	will live

CLOSE ENGLISH

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.

FLUENT ENGLISH

Truly, truly, I tell you: a time is coming-and is here now-when the dead will hear the voice of the Son of God, and those who hear will live.

John 5:26

Greek: adopted SBLGNT text. Word-order interlinear.

ὥσπερ	γὰρ	ὁ	πατὴρ	ἔχει	ζωὴν	ἐν	ἑαυτῷ,	οὕτως	καὶ	τῷ	υἱῷ
just as	for	the	Father	has	life	in	himself	so	also	to the	Son

ἔδωκεν	ζωὴν	ἔχειν	ἐν	ἑαυτῷ·
he gave	life	to have	in	himself

CLOSE ENGLISH

For just as the Father has life in himself, so he also gave the Son to have life in himself;

FLUENT ENGLISH

Just as the Father has life in himself, he has also granted the Son to have life in himself.

John 5:27

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἐξουσίαν	ἔδωκεν	αὐτῷ	κρίσιν	ποιεῖν,	ὅτι	υἱὸς	ἀνθρώπου
and	authority	he gave	to him	judgment	to carry out	because	Son	of Man

ἐστίν.
he is

CLOSE ENGLISH

and he gave him authority to carry out judgment, because he is Son of Man.

FLUENT ENGLISH

He has also given him authority to judge, because he is the Son of Man.

SECTION NOTES

Coming and now here are both retained. Those who hear is repeated after the announcement that the dead will hear; the two clauses are not collapsed.

Life in himself is repeated for Father and Son. Authority, rather than physical power, is meant in verse 27. Son of Man lacks the Greek articles here; the close layer reflects that form, while the fluent layer reads it as the title. A general human sense is another interpretation.

VII-JN-005 / John 5:28-29

Those in the tombs

John 5:28

Greek: adopted SBLGNT text. Word-order interlinear.

μὴ	θαυμάζετε	τοῦτο,	ὅτι	ἔρχεται	ὥρα	ἐν	ᾗ	πάντες	οἱ	ἐν
not	marvel	at this	because	is coming	an hour	in	which	all	the ones	in

τοῖς	μνημείοις	ἀκούσουσιν	τῆς	φωνῆς	αὐτοῦ
the	tombs	will hear	the	voice	of him

CLOSE ENGLISH

Do not marvel at this, for an hour is coming in which all those in the tombs will hear his voice

FLUENT ENGLISH

Do not be surprised at this. A time is coming when everyone in the tombs will hear his voice

John 5:29

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἐκπορεύσονται	οἱ	τὰ	ἀγαθὰ	ποιήσαντες	εἰς	ἀνάστασιν	ζωῆς,
and	will come out	the ones	the	good things	having done	to	a resurrection	of life

οἱ	δὲ	τὰ	φαῦλα	πράξαντες	εἰς	ἀνάστασιν	κρίσεως.
the ones	but	the	evil things	having practiced	to	a resurrection	of judgment

CLOSE ENGLISH

and will come out: those who have done good to a resurrection of life, and those who have practiced evil to a resurrection of judgment.

FLUENT ENGLISH

and come out-those who have done good will rise to life, and those who have done evil will rise to judgment.

SECTION NOTES

All those in the tombs keeps the scope of the statement. The close layer repeats resurrection; the fluent layer repeats rise. Life and judgment remain the two stated outcomes.

VII-JN-005 / John 5:30

A just judgment

John 5:30

Greek: adopted SBLGNT text. Word-order interlinear.

Οὐ	δύναμαι	ἐγὼ	ποιεῖν	ἀπ’	ἐμαυτοῦ	οὐδέν·	καθὼς	ἀκούω	κρίνω,	καὶ
not	am able	I	to do	from	myself	anything	as	I hear	I judge	and

ἡ	κρίσις	ἡ	ἐμὴ	δικαία	ἐστίν,	ὅτι	οὐ	ζητῶ	τὸ	θέλημα	τὸ	ἐμὸν
the	judgment	the	my	just	is	because	not	I seek	the	will	the	my

ἀλλὰ	τὸ	θέλημα	τοῦ	πέμψαντός	με.
but	the	will	of the one	having sent	me

CLOSE ENGLISH

I can do nothing from myself. 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.”

FLUENT ENGLISH

I can do nothing on my own. I judge as I hear, and my judgment is just, because I seek the will of the one who sent me, rather than my own.”

SECTION NOTES

On my own corresponds to the opening on his own in verse 19. Just describes the judgment, and the stated reason is the speaker’s pursuit of the sender’s will.

Comparing the passages (H-050, SR-0373)
This comparison establishes no direct parallel in the four Gospels.
No direct Thomas counterpart is established.

VII-JN-005 / John 5:31-35

Witness and the burning lamp

John 5:31

Greek: adopted SBLGNT text. Word-order interlinear.

Ἐὰν	ἐγὼ	μαρτυρῶ	περὶ	ἐμαυτοῦ,	ἡ	μαρτυρία	μου	οὐκ	ἔστιν	ἀληθής·
if	I	testify	about	myself	the	testimony	of me	not	is	true

CLOSE ENGLISH

“If I testify about myself, my testimony is not true;

FLUENT ENGLISH

“If I testify about myself, my testimony is not valid.

John 5:32

Greek: adopted SBLGNT text. Word-order interlinear.

ἄλλος	ἐστὶν	ὁ	μαρτυρῶν	περὶ	ἐμοῦ,	καὶ	οἶδα	ὅτι	ἀληθής	ἐστιν
another	is	the one	testifying	about	me	and	I know	that	true	is

ἡ	μαρτυρία	ἣν	μαρτυρεῖ	περὶ	ἐμοῦ.
the	testimony	which	he testifies	about	me

CLOSE ENGLISH

another is the one who testifies about me, and I know that the testimony he gives about me is true.

FLUENT ENGLISH

There is another who testifies about me, and I know that his testimony about me is true.

John 5:33

Greek: adopted SBLGNT text. Word-order interlinear.

ὑμεῖς	ἀπεστάλκατε	πρὸς	Ἰωάννην,	καὶ	μεμαρτύρηκε	τῇ	ἀληθείᾳ·
you	have sent	to	John	and	he has testified	to the	truth

CLOSE ENGLISH

You have sent to John, and he has testified to the truth.

FLUENT ENGLISH

You sent people to John, and he testified to the truth.

John 5:34

Greek: adopted SBLGNT text. Word-order interlinear.

ἐγὼ	δὲ	οὐ	παρὰ	ἀνθρώπου	τὴν	μαρτυρίαν	λαμβάνω,	ἀλλὰ	ταῦτα
I	but	not	from	a human being	the	testimony	receive	but	these things

λέγω	ἵνα	ὑμεῖς	σωθῆτε.
I say	so that	you	may be saved

CLOSE ENGLISH

But I do not receive testimony from a human being; rather, I say these things so that you may be saved.

FLUENT ENGLISH

I do not depend on human testimony. I say these things so that you may be saved.

John 5:35

Greek: adopted SBLGNT text. Word-order interlinear.

ἐκεῖνος	ἦν	ὁ	λύχνος	ὁ	καιόμενος	καὶ	φαίνων,	ὑμεῖς	δὲ	ἠθελήσατε
that one	was	the	lamp	the	burning	and	shining	you	but	were willing

ἀγαλλιαθῆναι	πρὸς	ὥραν	ἐν	τῷ	φωτὶ	αὐτοῦ·
to rejoice	for	an hour	in	the	light	of him

CLOSE ENGLISH

That one was the burning and shining lamp, and you were willing to rejoice for an hour in his light.

FLUENT ENGLISH

John was a lamp that burned and shone, and for a while you were willing to rejoice in his light.

SECTION NOTES

True is retained in the close rendering of verse 31. The fluent valid expresses the evidentiary force of the testimony in this discussion; it is not an admission of lying. Another is not replaced by a personal name in the translation.

People supplies the object understood after you sent. Do not depend on in the fluent layer interprets do not receive in the contrast with the greater testimony that follows; the close layer retains receive.

That one refers back to John, whose name is made explicit in the fluent layer. For an hour gives way to for a while in ordinary English; it need not mean a measured sixty minutes.

VII-JN-005 / John 5:36

The testimony of the works

John 5:36

Greek: adopted SBLGNT text. Word-order interlinear.

ἐγὼ	δὲ	ἔχω	τὴν	μαρτυρίαν	μείζω	τοῦ	Ἰωάννου,	τὰ	γὰρ	ἔργα	ἃ
I	but	have	the	testimony	greater	than	John	the	for	works	which

δέδωκέν	μοι	ὁ	πατὴρ	ἵνα	τελειώσω	αὐτά,	αὐτὰ	τὰ	ἔργα	ἃ
has given	to me	the	Father	so that	I may complete	them	those very	the	works	which

ποιῶ,	μαρτυρεῖ	περὶ	ἐμοῦ	ὅτι	ὁ	πατήρ	με	ἀπέσταλκεν,
I do	testify	about	me	that	the	Father	me	has sent

CLOSE ENGLISH

But I have testimony greater than John’s, for the works that the Father has given me to complete-the very works that I do-testify about me that the Father has sent me.

FLUENT ENGLISH

I have testimony greater than John’s: the very works the Father gave me to complete, the works I am doing, testify that the Father has sent me.

SECTION NOTES

The works are repeated and made the witnesses in this sentence. The translation does not replace works with miracles only, nor omit their completion as the Father’s commission.

VII-JN-005 / John 5:37-38

The Father and his word

John 5:37

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ὁ	πέμψας	με	πατὴρ	ἐκεῖνος	μεμαρτύρηκεν	περὶ	ἐμοῦ.	οὔτε
and	the	one having sent	me	Father	that one	has testified	about	me	neither

φωνὴν	αὐτοῦ	πώποτε	ἀκηκόατε	οὔτε	εἶδος	αὐτοῦ	ἑωράκατε,
voice	of him	ever	have you heard	nor	form	of him	have you seen

CLOSE ENGLISH

And the Father who sent me-that one has testified about me. You have neither heard his voice at any time nor seen his form,

FLUENT ENGLISH

The Father who sent me has himself testified about me. You have never heard his voice or seen his form,

John 5:38

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	τὸν	λόγον	αὐτοῦ	οὐκ	ἔχετε	ἐν	ὑμῖν	μένοντα,	ὅτι	ὃν
and	the	word	of him	not	you have	in	you	remaining	because	whom

ἀπέστειλεν	ἐκεῖνος	τούτῳ	ὑμεῖς	οὐ	πιστεύετε.
sent	that one	this one	you	not	believe

CLOSE ENGLISH

and you do not have his word remaining in you, because you do not believe the one whom he sent.

FLUENT ENGLISH

and his word does not remain in you, because you do not believe the one he sent.

SECTION NOTES

The Father is explicitly named as the witness here. Voice, form and the word remaining in the hearers are distinct statements. You is plural throughout.

VII-JN-005 / John 5:39-40

Searching the Scriptures

John 5:39

Greek: adopted SBLGNT text. Word-order interlinear.

Ἐραυνᾶτε	τὰς	γραφάς,	ὅτι	ὑμεῖς	δοκεῖτε	ἐν	αὐταῖς	ζωὴν	αἰώνιον
you search	the	Scriptures	because	you	think	in	them	life	eternal

ἔχειν·	καὶ	ἐκεῖναί	εἰσιν	αἱ	μαρτυροῦσαι	περὶ	ἐμοῦ·
to have	and	those	are	the ones	testifying	about	me

CLOSE ENGLISH

You search the Scriptures because you think that in them you have eternal life; and these are the ones that testify about me;

FLUENT ENGLISH

You search the Scriptures because you think you have eternal life in them. Yet those very Scriptures testify about me,

John 5:40

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	οὐ	θέλετε	ἐλθεῖν	πρός	με	ἵνα	ζωὴν	ἔχητε.
and	not	you are willing	to come	to	me	so that	life	you may have

CLOSE ENGLISH

and you are not willing to come to me so that you may have life.”

FLUENT ENGLISH

and you refuse to come to me to have life.”

SECTION NOTES

The Greek form can mean You search or the command Search. This rendering chooses the statement, fitting the contrast with the refusal to come in verse 40. The alternative imperative remains possible. The witnesses named here are the Scriptures themselves.

Comparing the passages (H-050, SR-0374)
This comparison establishes no direct parallel in the four Gospels and records Thomas 52 (Gospel of Thomas, saying 52) as a thematic comparison, not a matching saying.

VII-JN-005 / John 5:41-44

Glory, love, and belief

John 5:41

Greek: adopted SBLGNT text. Word-order interlinear.

δόξαν	παρὰ	ἀνθρώπων	οὐ	λαμβάνω,
glory	from	people	not	I receive

CLOSE ENGLISH

“I do not receive glory from people,

FLUENT ENGLISH

“I do not accept glory from people,

John 5:42

Greek: adopted SBLGNT text. Word-order interlinear.

ἀλλὰ	ἔγνωκα	ὑμᾶς	ὅτι	τὴν	ἀγάπην	τοῦ	θεοῦ	οὐκ	ἔχετε	ἐν
but	I have known	you	that	the	love	of the	God	not	you have	in

ἑαυτοῖς.
yourselves

CLOSE ENGLISH

but I know you, that you do not have the love of God in yourselves.

FLUENT ENGLISH

but I know you: you have no love for God within you.

John 5:43

Greek: adopted SBLGNT text. Word-order interlinear.

ἐγὼ	ἐλήλυθα	ἐν	τῷ	ὀνόματι	τοῦ	πατρός	μου	καὶ	οὐ	λαμβάνετέ	με·
I	have come	in	the	name	of the	Father	of me	and	not	you receive	me

ἐὰν	ἄλλος	ἔλθῃ	ἐν	τῷ	ὀνόματι	τῷ	ἰδίῳ,	ἐκεῖνον	λήμψεσθε.
if	another	comes	in	the	name	the	own	that one	you will receive

CLOSE ENGLISH

I have come in my Father’s name, and you do not receive me. If another comes in his own name, you will receive that one.

FLUENT ENGLISH

I have come in my Father’s name, and you do not accept me. If someone else comes in his own name, you will accept him.

John 5:44

Greek: adopted SBLGNT text. Word-order interlinear.

πῶς	δύνασθε	ὑμεῖς	πιστεῦσαι,	δόξαν	παρ’	ἀλλήλων	λαμβάνοντες,	καὶ
how	are able	you	to believe	glory	from	one another	receiving	and

τὴν	δόξαν	τὴν	παρὰ	τοῦ	μόνου	θεοῦ	οὐ	ζητεῖτε;
the	glory	the	from	the	only	God	not	you seek

CLOSE ENGLISH

How can you believe, receiving glory from one another, and not seeking the glory that is from the only God?

FLUENT ENGLISH

How can you believe when you accept glory from one another but do not seek the glory that comes from the only God?

SECTION NOTES

Glory here concerns honor or recognition; the same word returns in verse 44. The fluent love for God chooses one sense of love of God, which could also mean God’s love. The close layer preserves the shorter, ambiguous expression.

In my Father’s name contrasts with in his own name. Another remains unspecified, without naming a later claimant. Receive and accept are used consistently within their respective layers.

The question relates belief to seeking recognition from others. The only God follows the adopted wording, including God; it is not reduced to an unspecified the only one.

VII-JN-005 / John 5:45

Moses as accuser

John 5:45

Greek: adopted SBLGNT text. Word-order interlinear.

μὴ	δοκεῖτε	ὅτι	ἐγὼ	κατηγορήσω	ὑμῶν	πρὸς	τὸν	πατέρα·	ἔστιν	ὁ
not	think	that	I	will accuse	you	before	the	Father	there is	the one

κατηγορῶν	ὑμῶν	Μωϋσῆς,	εἰς	ὃν	ὑμεῖς	ἠλπίκατε.
accusing	you	Moses	in	whom	you	have hoped

CLOSE ENGLISH

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

FLUENT ENGLISH

Do not think I will accuse you before the Father. Your accuser is Moses, the one in whom you have placed your hope.

SECTION NOTES

The scene uses the language of accusation before the Father. Have placed your hope retains the completed verb with its continuing significance.

VII-JN-005 / John 5:46-47

Writings and words

John 5:46

Greek: adopted SBLGNT text. Word-order interlinear.

εἰ	γὰρ	ἐπιστεύετε	Μωϋσεῖ,	ἐπιστεύετε	ἂν	ἐμοί,	περὶ	γὰρ	ἐμοῦ
if	for	you believed	Moses	you believed	would	me	about	for	me

ἐκεῖνος	ἔγραψεν.
that one	wrote

CLOSE ENGLISH

For if you believed Moses, you would believe me, for he wrote about me.

FLUENT ENGLISH

If you believed Moses, you would believe me, because he wrote about me.

John 5:47

Greek: adopted SBLGNT text. Word-order interlinear.

εἰ	δὲ	τοῖς	ἐκείνου	γράμμασιν	οὐ	πιστεύετε,	πῶς	τοῖς	ἐμοῖς	ῥήμασιν
if	but	the	his	writings	not	you believe	how	the	my	words

πιστεύσετε;
will you believe

CLOSE ENGLISH

But if you do not believe his writings, how will you believe my words?”

FLUENT ENGLISH

But if you do not believe his writings, how will you believe what I say?”

SECTION NOTES

The condition in verse 46 presents believing Moses as the basis for believing the speaker. No particular passage from Moses is inserted into the translation. The last question contrasts his writings with my words.

Comparing the passages (H-050, SR-0375)
This comparison establishes no direct parallel in the four Gospels.
No direct Thomas counterpart is established.

VII-JN-006 / John 6:1-71

Bread, life, and the response of the disciples

Across the Sea of Galilee

John 6:1

Greek: adopted SBLGNT text. Word-order interlinear.

Μετὰ	ταῦτα	ἀπῆλθεν	ὁ	Ἰησοῦς	πέραν	τῆς	θαλάσσης	τῆς	Γαλιλαίας
after	these things	went away	the	Jesus	beyond	the	sea	of the	Galilee

τῆς	Τιβεριάδος.
of the	Tiberias

CLOSE ENGLISH

After these things Jesus went across the Sea of Galilee, of Tiberias.

FLUENT ENGLISH

After this, Jesus crossed the Sea of Galilee, also called the Sea of Tiberias.

John 6:2

Greek: adopted SBLGNT text. Word-order interlinear.

ἠκολούθει	δὲ	αὐτῷ	ὄχλος	πολύς,	ὅτι	ἐθεώρουν	τὰ	σημεῖα	ἃ
was following	and	him	a crowd	large	because	they were seeing	the	signs	which

ἐποίει	ἐπὶ	τῶν	ἀσθενούντων.
he was doing	on	those	being ill

CLOSE ENGLISH

And a large crowd was following him, because they were seeing the signs he was doing for the sick.

FLUENT ENGLISH

A large crowd followed him because they saw the signs he was performing among the sick.

John 6:3

Greek: adopted SBLGNT text. Word-order interlinear.

ἀνῆλθεν	δὲ	εἰς	τὸ	ὄρος	Ἰησοῦς,	καὶ	ἐκεῖ	ἐκάθητο	μετὰ	τῶν
went up	and	to	the	mountain	Jesus	and	there	he was sitting	with	the

μαθητῶν	αὐτοῦ.
disciples	of him

CLOSE ENGLISH

And Jesus went up the mountain, and there he was sitting with his disciples.

FLUENT ENGLISH

Jesus went up the mountain and sat down there with his disciples.

John 6:4

Greek: adopted SBLGNT text. Word-order interlinear.

ἦν	δὲ	ἐγγὺς	τὸ	πάσχα,	ἡ	ἑορτὴ	τῶν	Ἰουδαίων.
was	and	near	the	Passover	the	festival	of the	Jews

CLOSE ENGLISH

Now the Passover, the festival of the Jews, was near.

FLUENT ENGLISH

Passover, the Jewish festival, was near.

SECTION NOTES

Galilee and Tiberias name the same sea here. The narrator identifies the approaching festival as Passover and links the following crowd with the signs among the sick.

VII-JN-006 / John 6:5-6

The question to Philip

John 6:5

Greek: adopted SBLGNT text. Word-order interlinear.

ἐπάρας	οὖν	τοὺς	ὀφθαλμοὺς	ὁ	Ἰησοῦς	καὶ	θεασάμενος	ὅτι	πολὺς
having lifted	therefore	the	eyes	the	Jesus	and	having seen	that	a large

ὄχλος	ἔρχεται	πρὸς	αὐτὸν	λέγει	πρὸς	Φίλιππον·	Πόθεν	ἀγοράσωμεν
crowd	comes	toward	him	says	to	Philip	from where	may we buy

ἄρτους	ἵνα	φάγωσιν	οὗτοι;
loaves	so that	may eat	these people

CLOSE ENGLISH

Jesus therefore, lifting his eyes and seeing that a large crowd was coming toward him, says to Philip, “Where may we buy loaves so that these people may eat?”

FLUENT ENGLISH

Jesus looked up and saw a large crowd coming toward him. He said to Philip, “Where can we buy bread for these people to eat?”

John 6:6

Greek: adopted SBLGNT text. Word-order interlinear.

τοῦτο	δὲ	ἔλεγεν	πειράζων	αὐτόν,	αὐτὸς	γὰρ	ᾔδει	τί	ἔμελλεν
this	but	he was saying	testing	him	himself	for	he knew	what	he was about

ποιεῖν.
to do

CLOSE ENGLISH

But he was saying this to test him, for he himself knew what he was going to do.

FLUENT ENGLISH

He said this to test Philip, for he already knew what he was going to do.

SECTION NOTES

Loaves gives the plural artous in the close layer; bread is the natural mass noun in the question. The preceding and following context retain the festival and the narrator’s explanation of the test.

Comparing the passages (H-053, SR-0376)
This comparison records that scene-level relationship; no exact counterpart to the individual phrase is established.
No direct Thomas counterpart is established.

VII-JN-006 / John 6:7-9

Bread and fish

John 6:7

Greek: adopted SBLGNT text. Word-order interlinear.

ἀπεκρίθη	αὐτῷ	Φίλιππος·	Διακοσίων	δηναρίων	ἄρτοι	οὐκ	ἀρκοῦσιν
answered	him	Philip	of two hundred	denarii	loaves	not	are enough

αὐτοῖς	ἵνα	ἕκαστος	βραχύ	τι	λάβῃ.
for them	so that	each	a little	something	might receive

CLOSE ENGLISH

Philip answered him, “Two hundred denarii worth of loaves are not enough for them, for each to receive a little.”

FLUENT ENGLISH

Philip answered, “Two hundred denarii would not buy enough bread for everyone to have even a little.”

John 6:8

Greek: adopted SBLGNT text. Word-order interlinear.

λέγει	αὐτῷ	εἷς	ἐκ	τῶν	μαθητῶν	αὐτοῦ,	Ἀνδρέας	ὁ	ἀδελφὸς	Σίμωνος
says	to him	one	of	the	disciples	of him	Andrew	the	brother	of Simon

Πέτρου·
Peter

CLOSE ENGLISH

One of his disciples, Andrew, Simon Peter’s brother, says to him,

FLUENT ENGLISH

One of his disciples, Andrew, Simon Peter’s brother, said to him,

John 6:9

Greek: adopted SBLGNT text. Word-order interlinear.

Ἔστιν	παιδάριον	ὧδε	ὃς	ἔχει	πέντε	ἄρτους	κριθίνους	καὶ	δύο
there is	a boy	here	who	has	five	loaves	barley	and	two

ὀψάρια·	ἀλλὰ	ταῦτα	τί	ἐστιν	εἰς	τοσούτους;
fish	but	these things	what	are	for	so many

CLOSE ENGLISH

“There is a boy here who has five barley loaves and two fish. But what are these for so many?”

FLUENT ENGLISH

“There is a boy here with five barley loaves and two fish. But what good is that for so many people?”

SECTION NOTES

The sum remains two hundred denarii, an amount in ancient currency. No modern purchasing-power equivalent is inserted. Andrew identifies a boy’s five barley loaves and two fish, then asks about their adequacy.

VII-JN-006 / John 6:10-11

The people receive the food

John 6:10

Greek: adopted SBLGNT text. Word-order interlinear.

εἶπεν	ὁ	Ἰησοῦς·	Ποιήσατε	τοὺς	ἀνθρώπους	ἀναπεσεῖν.	ἦν	δὲ
said	the	Jesus	make	the	people	recline	there was	now

χόρτος	πολὺς	ἐν	τῷ	τόπῳ.	ἀνέπεσαν	οὖν	οἱ	ἄνδρες	τὸν	ἀριθμὸν
grass	much	in	the	place	reclined	therefore	the	men	in	number

ὡς	πεντακισχίλιοι.
about	five thousand

CLOSE ENGLISH

Jesus said, “Make the people recline.” Now there was much grass in the place. So the men reclined, about five thousand in number.

FLUENT ENGLISH

Jesus said, “Have the people sit down.” There was plenty of grass there, so the men sat down-about five thousand of them.

John 6:11

Greek: adopted SBLGNT text. Word-order interlinear.

ἔλαβεν	οὖν	τοὺς	ἄρτους	ὁ	Ἰησοῦς	καὶ	εὐχαριστήσας	διέδωκεν
took	therefore	the	loaves	the	Jesus	and	having given thanks	distributed

τοῖς	ἀνακειμένοις,	ὁμοίως	καὶ	ἐκ	τῶν	ὀψαρίων	ὅσον	ἤθελον.
to those	reclining	likewise	also	from	the	fish	as much as	they wanted

CLOSE ENGLISH

So Jesus took the loaves and, giving thanks, distributed them to those reclining, and likewise of the fish, as much as they wanted.

FLUENT ENGLISH

Jesus took the loaves, gave thanks, and distributed them to those who were seated. He did the same with the fish, giving them as much as they wanted.

SECTION NOTES

The command uses people, while the count specifies men. That distinction is preserved; the figure is not recast as the total number of everyone present. Recline describes the eating posture, rendered sit down in the fluent layer.

Comparing the passages (H-053, SR-0377)
This comparison records that scene-level relationship; no exact counterpart to the individual phrase is established.
No direct Thomas counterpart is established.

VII-JN-006 / John 6:12-13

Twelve baskets remain

John 6:12

Greek: adopted SBLGNT text. Word-order interlinear.

ὡς	δὲ	ἐνεπλήσθησαν	λέγει	τοῖς	μαθηταῖς	αὐτοῦ·	Συναγάγετε	τὰ
when	but	they were filled	he says	to the	disciples	of him	gather	the

περισσεύσαντα	κλάσματα,	ἵνα	μή	τι	ἀπόληται.
remaining	pieces	so that	not	anything	may be lost

CLOSE ENGLISH

When they were filled, he says to his disciples, “Gather the remaining pieces so that nothing may be lost.”

FLUENT ENGLISH

When they had eaten their fill, he told his disciples, “Gather the pieces that are left over, so that nothing is wasted.”

John 6:13

Greek: adopted SBLGNT text. Word-order interlinear.

συνήγαγον	οὖν,	καὶ	ἐγέμισαν	δώδεκα	κοφίνους	κλασμάτων	ἐκ	τῶν
they gathered	therefore	and	filled	twelve	baskets	with pieces	from	the

πέντε	ἄρτων	τῶν	κριθίνων	ἃ	ἐπερίσσευσαν	τοῖς	βεβρωκόσιν.
five	loaves	the	barley	which	were left over	by those	having eaten

CLOSE ENGLISH

So they gathered them and filled twelve baskets with pieces from the five barley loaves that were left over by those who had eaten.

FLUENT ENGLISH

They gathered the pieces and filled twelve baskets with what was left from the five barley loaves after the people had eaten.

SECTION NOTES

May be lost is rendered is wasted in this food context. In the preceding adopted verse Jesus distributes to those seated; an intermediate distribution through the disciples is not inserted from another Gospel.

Comparing the passages (H-053, SR-0378)
This comparison records that scene-level relationship; no exact counterpart to the individual phrase is established.
No direct Thomas counterpart is established.

VII-JN-006 / John 6:14-15

The Prophet and the proposed king

John 6:14

Greek: adopted SBLGNT text. Word-order interlinear.

οἱ	οὖν	ἄνθρωποι	ἰδόντες	ὃ	ἐποίησεν	σημεῖον	ἔλεγον	ὅτι	Οὗτός
the	therefore	people	having seen	what	he did	sign	were saying	that	this one

ἐστιν	ἀληθῶς	ὁ	προφήτης	ὁ	ἐρχόμενος	εἰς	τὸν	κόσμον.
is	truly	the	prophet	the one	coming	into	the	world

CLOSE ENGLISH

So the people, seeing the sign he did, were saying, “This is truly the Prophet who is coming into the world.”

FLUENT ENGLISH

When the people saw the sign he had performed, they said, “This truly is the Prophet who is to come into the world.”

John 6:15

Greek: adopted SBLGNT text. Word-order interlinear.

Ἰησοῦς	οὖν	γνοὺς	ὅτι	μέλλουσιν	ἔρχεσθαι	καὶ	ἁρπάζειν	αὐτὸν
Jesus	therefore	having known	that	they are about	to come	and	seize	him

ἵνα	ποιήσωσιν	βασιλέα	ἀνεχώρησεν	πάλιν	εἰς	τὸ	ὄρος	αὐτὸς
so that	they might make	king	withdrew	again	to	the	mountain	himself

μόνος.
alone

CLOSE ENGLISH

So Jesus, knowing that they were about to come and seize him to make him king, withdrew again to the mountain by himself alone.

FLUENT ENGLISH

Jesus realized they were about to come and take him by force to make him king. He withdrew to the mountain again, alone.

SECTION NOTES

The people identify Jesus as the coming Prophet. The narrator then describes their intention to seize him and make him king; Jesus withdraws alone.

VII-JN-006 / John 6:16-21

On the sea

John 6:16

Greek: adopted SBLGNT text. Word-order interlinear.

Ὡς	δὲ	ὀψία	ἐγένετο	κατέβησαν	οἱ	μαθηταὶ	αὐτοῦ	ἐπὶ	τὴν
when	and	evening	came	went down	the	disciples	of him	to	the

θάλασσαν,
sea

CLOSE ENGLISH

And when evening came, his disciples went down to the sea,

FLUENT ENGLISH

When evening came, his disciples went down to the sea.

John 6:17

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἐμβάντες	εἰς	πλοῖον	ἤρχοντο	πέραν	τῆς	θαλάσσης	εἰς
and	having entered	into	a boat	they were going	beyond	the	sea	to

Καφαρναούμ.	καὶ	σκοτία	ἤδη	ἐγεγόνει	καὶ	οὔπω	ἐληλύθει	πρὸς
Capernaum	and	darkness	already	had come	and	not yet	had come	to

αὐτοὺς	ὁ	Ἰησοῦς,
them	the	Jesus

CLOSE ENGLISH

and entering a boat, they were going across the sea to Capernaum. And it had already become dark, and Jesus had not yet come to them,

FLUENT ENGLISH

They got into a boat and set out across the sea for Capernaum. It was already dark, and Jesus had not yet joined them.

John 6:18

Greek: adopted SBLGNT text. Word-order interlinear.

ἥ	τε	θάλασσα	ἀνέμου	μεγάλου	πνέοντος	διεγείρετο.
the	and	sea	a wind	strong	blowing	was being stirred

CLOSE ENGLISH

and the sea was being stirred as a strong wind blew.

FLUENT ENGLISH

A strong wind was blowing, making the sea rough.

John 6:19

Greek: adopted SBLGNT text. Word-order interlinear.

ἐληλακότες	οὖν	ὡς	σταδίους	εἴκοσι	πέντε	ἢ	τριάκοντα	θεωροῦσιν
having rowed	therefore	about	stadia	twenty	five	or	thirty	they see

τὸν	Ἰησοῦν	περιπατοῦντα	ἐπὶ	τῆς	θαλάσσης	καὶ	ἐγγὺς	τοῦ	πλοίου
the	Jesus	walking	on	the	sea	and	near	the	boat

γινόμενον,	καὶ	ἐφοβήθησαν.
coming	and	they became afraid

CLOSE ENGLISH

So after rowing about twenty-five or thirty stadia, they see Jesus walking on the sea and coming near the boat, and they became afraid.

FLUENT ENGLISH

After rowing about twenty-five or thirty stadia, they saw Jesus walking on the sea and coming near the boat, and they were afraid.

John 6:20

Greek: adopted SBLGNT text. Word-order interlinear.

ὁ	δὲ	λέγει	αὐτοῖς·	Ἐγώ	εἰμι,	μὴ	φοβεῖσθε.
he	but	says	to them	I	am	not	be afraid

CLOSE ENGLISH

But he says to them, “It is I; do not be afraid.”

FLUENT ENGLISH

But he told them, “It’s me. Don’t be afraid.”

John 6:21

Greek: adopted SBLGNT text. Word-order interlinear.

ἤθελον	οὖν	λαβεῖν	αὐτὸν	εἰς	τὸ	πλοῖον,	καὶ	εὐθέως	ἐγένετο
they were willing	therefore	to receive	him	into	the	boat	and	immediately	came

τὸ	πλοῖον	ἐπὶ	τῆς	γῆς	εἰς	ἣν	ὑπῆγον.
the	boat	to	the	land	to	which	they were going

CLOSE ENGLISH

So they were willing to receive him into the boat, and immediately the boat came to the land to which they were going.

FLUENT ENGLISH

They were willing to take him into the boat, and at once the boat reached the shore they were heading for.

SECTION NOTES

The Greek is I am, used here for self-identification in the fearful encounter. The close It is I and fluent It’s me express that function without adding a longer divine-title formula. The preceding distance is kept in stadia rather than given a falsely exact modern conversion.

Comparing the passages (H-054, SR-0064)
This comparison identifies close sayings in Matthew 14:27 (Matthew 14:27) and Mark 6:50 (Mark 6:50).
No direct Thomas counterpart is established.
The storm, the disciples’ fear, their willingness to receive Jesus, and the boat’s arrival are preserved as the narrative gives them. No episode involving Peter is imported from another account.

VII-JN-006 / John 6:22-25

Looking for Jesus

John 6:22

Greek: adopted SBLGNT text. Word-order interlinear.

Τῇ	ἐπαύριον	ὁ	ὄχλος	ὁ	ἑστηκὼς	πέραν	τῆς	θαλάσσης	εἶδον
on the	next day	the	crowd	the one	having stood	beyond	the	sea	saw

ὅτι	πλοιάριον	ἄλλο	οὐκ	ἦν	ἐκεῖ	εἰ	μὴ	ἕν,	καὶ	ὅτι	οὐ
that	a small boat	other	not	was	there	except	not	one	and	that	not

συνεισῆλθεν	τοῖς	μαθηταῖς	αὐτοῦ	ὁ	Ἰησοῦς	εἰς	τὸ	πλοῖον	ἀλλὰ
went in together	with the	disciples	of him	the	Jesus	into	the	boat	but

μόνοι	οἱ	μαθηταὶ	αὐτοῦ	ἀπῆλθον·
alone	the	disciples	of him	went away

CLOSE ENGLISH

The next day the crowd that had stood across the sea saw that no other boat had been there except one, and that Jesus had not entered the boat with his disciples, but his disciples had gone away alone.

FLUENT ENGLISH

The next day, the crowd on the other side of the sea realized that only one boat had been there. Jesus had not boarded it with his disciples; they had left without him.

John 6:23

Greek: adopted SBLGNT text. Word-order interlinear.

ἀλλὰ	ἦλθεν	πλοιάρια	ἐκ	Τιβεριάδος	ἐγγὺς	τοῦ	τόπου	ὅπου	ἔφαγον
but	came	small boats	from	Tiberias	near	the	place	where	they ate

τὸν	ἄρτον	εὐχαριστήσαντος	τοῦ	κυρίου.
the	bread	having given thanks	the	Lord

CLOSE ENGLISH

But boats came from Tiberias near the place where they ate the bread after the Lord gave thanks.

FLUENT ENGLISH

But boats arrived from Tiberias near the place where the people had eaten the bread after the Lord gave thanks.

John 6:24

Greek: adopted SBLGNT text. Word-order interlinear.

ὅτε	οὖν	εἶδεν	ὁ	ὄχλος	ὅτι	Ἰησοῦς	οὐκ	ἔστιν	ἐκεῖ	οὐδὲ	οἱ
when	therefore	saw	the	crowd	that	Jesus	not	is	there	nor	the

μαθηταὶ	αὐτοῦ,	ἐνέβησαν	αὐτοὶ	εἰς	τὰ	πλοιάρια	καὶ	ἦλθον	εἰς
disciples	of him	they boarded	themselves	into	the	small boats	and	came	to

Καφαρναοὺμ	ζητοῦντες	τὸν	Ἰησοῦν.
Capernaum	seeking	the	Jesus

CLOSE ENGLISH

So when the crowd saw that Jesus was not there, nor his disciples, they themselves entered the boats and came to Capernaum, seeking Jesus.

FLUENT ENGLISH

When the crowd saw that neither Jesus nor his disciples were there, they got into the boats and went to Capernaum to look for Jesus.

John 6:25

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	εὑρόντες	αὐτὸν	πέραν	τῆς	θαλάσσης	εἶπον	αὐτῷ·	Ῥαββί,	πότε
and	having found	him	beyond	the	sea	they said	to him	Rabbi	when

ὧδε	γέγονας;
here	have you come

CLOSE ENGLISH

And finding him across the sea, they said to him, “Rabbi, when did you come here?”

FLUENT ENGLISH

When they found him across the sea, they asked, “Rabbi, when did you get here?”

SECTION NOTES

The crowd notes that Jesus did not leave in the disciples’ boat. Boats from Tiberias then provide the means for their search in Capernaum. The reference to the Lord’s thanksgiving recalls the preceding meal.

VII-JN-006 / John 6:26

Why you seek me

John 6:26

Greek: adopted SBLGNT text. Word-order interlinear.

ἀπεκρίθη	αὐτοῖς	ὁ	Ἰησοῦς	καὶ	εἶπεν·	Ἀμὴν	ἀμὴν	λέγω	ὑμῖν,	ζητεῖτέ
answered	to them	the	Jesus	and	said	truly	truly	I say	to you	you seek

με	οὐχ	ὅτι	εἴδετε	σημεῖα	ἀλλ’	ὅτι	ἐφάγετε	ἐκ	τῶν	ἄρτων	καὶ
me	not	because	you saw	signs	but	because	you ate	from	the	loaves	and

ἐχορτάσθητε·
were filled

CLOSE ENGLISH

Jesus answered them and said, “Truly, truly, I say to you: you seek me not because you saw signs, but because you ate of the loaves and were filled.

FLUENT ENGLISH

Jesus answered, “Truly, truly, I tell you: you are looking for me because you ate the bread and had your fill, not because you saw signs.

SECTION NOTES

The contrast distinguishes seeing signs from eating to satisfaction. Both reasons are kept in the fluent sentence, although their order is reversed for natural emphasis.

VII-JN-006 / John 6:27

The Father’s seal

John 6:27

Greek: adopted SBLGNT text. Word-order interlinear.

ἐργάζεσθε	μὴ	τὴν	βρῶσιν	τὴν	ἀπολλυμένην	ἀλλὰ	τὴν	βρῶσιν	τὴν
work for	not	the	food	the	perishing	but	the	food	the

μένουσαν	εἰς	ζωὴν	αἰώνιον,	ἣν	ὁ	υἱὸς	τοῦ	ἀνθρώπου	ὑμῖν	δώσει,
remaining	for	life	eternal	which	the	Son	of the	Man	to you	will give

τοῦτον	γὰρ	ὁ	πατὴρ	ἐσφράγισεν	ὁ	θεός.
this one	for	the	Father	has sealed	the	God

CLOSE ENGLISH

Work not for the food that perishes, but for the food that remains for eternal life, which the Son of Man will give you; for on him the Father, God, has set his seal.”

FLUENT ENGLISH

Work for the food that lasts for eternal life, rather than food that spoils. The Son of Man will give you that food, for God the Father has set his seal on him.”

SECTION NOTES

The exhortation contrasts kinds of food; it is not a prohibition of all work. The seal image expresses the Father’s authorization or approval. The translation retains the image without turning it into a physical mark on the Son.

Comparing the passages (H-056, SR-0379)
This comparison establishes no direct parallel in the four Gospels.
No direct Thomas counterpart is established.

VII-JN-006 / John 6:28-29

The work of God

John 6:28

Greek: adopted SBLGNT text. Word-order interlinear.

εἶπον	οὖν	πρὸς	αὐτόν·	Τί	ποιῶμεν	ἵνα	ἐργαζώμεθα	τὰ	ἔργα
they said	therefore	to	him	what	should we do	so that	we may work	the	works

τοῦ	θεοῦ;
of the	God

CLOSE ENGLISH

So they said to him, “What should we do, so that we may work the works of God?”

FLUENT ENGLISH

Then they asked him, “What should we do to carry out God’s works?”

John 6:29

Greek: adopted SBLGNT text. Word-order interlinear.

ἀπεκρίθη	ὁ	Ἰησοῦς	καὶ	εἶπεν	αὐτοῖς·	Τοῦτό	ἐστιν	τὸ	ἔργον	τοῦ
answered	the	Jesus	and	said	to them	this	is	the	work	of the

θεοῦ	ἵνα	πιστεύητε	εἰς	ὃν	ἀπέστειλεν	ἐκεῖνος.
God	that	you believe	in	whom	sent	that one

CLOSE ENGLISH

Jesus answered and said to them, “This is the work of God: that you believe in the one whom he sent.”

FLUENT ENGLISH

Jesus answered, “The work God asks of you is this: believe in the one he sent.”

SECTION NOTES

The answer uses singular work, after the hearers’ plural works. The work God asks of you is an interpretive rendering of work of God; the close layer keeps the genitive expression.

Comparing the passages (H-056, SR-0380)
This comparison establishes no direct parallel in the four Gospels.
No direct Thomas counterpart is established.

VII-JN-006 / John 6:30-34

Bread from heaven

John 6:30

Greek: adopted SBLGNT text. Word-order interlinear.

εἶπον	οὖν	αὐτῷ·	Τί	οὖν	ποιεῖς	σὺ	σημεῖον,	ἵνα	ἴδωμεν	καὶ
they said	therefore	to him	what	then	do	you	sign	so that	we may see	and

πιστεύσωμέν	σοι;	τί	ἐργάζῃ;
believe	you	what	do you work

CLOSE ENGLISH

So they said to him, “What sign, then, do you do, so that we may see and believe you? What do you work?

FLUENT ENGLISH

They asked him, “What sign will you perform so that we may see it and believe you? What will you do?

John 6:31

Greek: adopted SBLGNT text. Word-order interlinear.

οἱ	πατέρες	ἡμῶν	τὸ	μάννα	ἔφαγον	ἐν	τῇ	ἐρήμῳ,	καθώς	ἐστιν
the	fathers	of us	the	manna	ate	in	the	wilderness	just as	it is

γεγραμμένον·	Ἄρτον	ἐκ	τοῦ	οὐρανοῦ	ἔδωκεν	αὐτοῖς	φαγεῖν.
written	bread	from	the	heaven	he gave	them	to eat

CLOSE ENGLISH

Our fathers ate the manna in the wilderness, as it is written, ‘He gave them bread from heaven to eat.’”

FLUENT ENGLISH

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

John 6:32

Greek: adopted SBLGNT text. Word-order interlinear.

εἶπεν	οὖν	αὐτοῖς	ὁ	Ἰησοῦς·	Ἀμὴν	ἀμὴν	λέγω	ὑμῖν,	οὐ	Μωϋσῆς
said	therefore	to them	the	Jesus	truly	truly	I say	to you	not	Moses

δέδωκεν	ὑμῖν	τὸν	ἄρτον	ἐκ	τοῦ	οὐρανοῦ,	ἀλλ’	ὁ	πατήρ	μου
has given	to you	the	bread	from	the	heaven	but	the	Father	of me

δίδωσιν	ὑμῖν	τὸν	ἄρτον	ἐκ	τοῦ	οὐρανοῦ	τὸν	ἀληθινόν·
gives	to you	the	bread	from	the	heaven	the	true

CLOSE ENGLISH

Jesus therefore said to them, “Truly, truly, I say to you: Moses has not given you the bread from heaven, but my Father gives you the true bread from heaven;

FLUENT ENGLISH

Jesus told them, “Truly, truly, I tell you: Moses is not the one who has given you the bread from heaven. My Father is the one who gives you the true bread from heaven.

John 6:33

Greek: adopted SBLGNT text. Word-order interlinear.

ὁ	γὰρ	ἄρτος	τοῦ	θεοῦ	ἐστιν	ὁ	καταβαίνων	ἐκ	τοῦ	οὐρανοῦ
the	for	bread	of the	God	is	the one	coming down	from	the	heaven

καὶ	ζωὴν	διδοὺς	τῷ	κόσμῳ.
and	life	giving	to the	world

CLOSE ENGLISH

for the bread of God is that which comes down from heaven and gives life to the world.”

FLUENT ENGLISH

God’s bread is what comes down from heaven and gives life to the world.”

John 6:34

Greek: adopted SBLGNT text. Word-order interlinear.

εἶπον	οὖν	πρὸς	αὐτόν·	Κύριε,	πάντοτε	δὸς	ἡμῖν	τὸν	ἄρτον	τοῦτον.
they said	therefore	to	him	sir	always	give	us	the	bread	this

CLOSE ENGLISH

So they said to him, “Sir, always give us this bread.”

FLUENT ENGLISH

They said to him, “Sir, give us this bread always.”

SECTION NOTES

Has given and gives remain distinct. The correction contrasts Moses with my Father and leads to the description of the true bread.

Greek bread is masculine, so the participial phrase may be read as what comes down or the one who comes down. This rendering first follows the bread image; verse 35 will explicitly identify Jesus as the bread of life.

Comparing the passages (H-056, SR-0381)
This comparison establishes no direct parallel in the four Gospels.
No direct Thomas counterpart is established.
The crowd quotes the giving of bread from heaven and requests this bread continually. The saying is presented in its Johannine wording.

VII-JN-006 / John 6:35

Neither hunger nor thirst

John 6:35

Greek: adopted SBLGNT text. Word-order interlinear.

Εἶπεν	αὐτοῖς	ὁ	Ἰησοῦς·	Ἐγώ	εἰμι	ὁ	ἄρτος	τῆς	ζωῆς·	ὁ
said	to them	the	Jesus	I	am	the	bread	of the	life	the one

ἐρχόμενος	πρὸς	ἐμὲ	οὐ	μὴ	πεινάσῃ,	καὶ	ὁ	πιστεύων	εἰς	ἐμὲ	οὐ
coming	to	me	not	at all	will hunger	and	the one	believing	in	me	not

μὴ	διψήσει	πώποτε.
at all	will thirst	ever

CLOSE ENGLISH

Jesus said to them, “I am the bread of life. The one who comes to me will certainly not hunger, and the one who believes in me will never thirst.

FLUENT ENGLISH

Jesus told them, “I am the bread of life. Whoever comes to me will never go hungry, and whoever believes in me will never be thirsty.

SECTION NOTES

Coming and believing are paired, as are hunger and thirst. Both emphatic negatives are retained. Bread of life remains an image rather than being replaced by a definition.

VII-JN-006 / John 6:36

Seeing without belief

John 6:36

Greek: adopted SBLGNT text. Word-order interlinear.

ἀλλ’	εἶπον	ὑμῖν	ὅτι	καὶ	ἑωράκατέ	με	καὶ	οὐ	πιστεύετε.
but	I said	to you	that	even	you have seen	me	and	not	you believe

CLOSE ENGLISH

But I said to you that you have even seen me and do not believe.

FLUENT ENGLISH

But as I told you, you have seen me and still do not believe.

SECTION NOTES

Me is present in the adopted Greek. The fluent still brings out the contrast between seeing and not believing without changing the two assertions.

VII-JN-006 / John 6:37

Those who come

John 6:37

Greek: adopted SBLGNT text. Word-order interlinear.

πᾶν	ὃ	δίδωσίν	μοι	ὁ	πατὴρ	πρὸς	ἐμὲ	ἥξει,	καὶ	τὸν
all	that	gives	to me	the	Father	to	me	will come	and	the one

ἐρχόμενον	πρός	με	οὐ	μὴ	ἐκβάλω	ἔξω,
coming	to	me	not	at all	I will cast	out

CLOSE ENGLISH

All that the Father gives me will come to me, and the one who comes to me I will certainly not cast out,

FLUENT ENGLISH

All those the Father gives me will come to me, and I will never turn away anyone who comes to me.

SECTION NOTES

All that is neuter singular in Greek and has a collective force; all those makes its personal reference clear in the fluent layer. Cast out is rendered turn away in the setting of someone coming for acceptance.

VII-JN-006 / John 6:38

The sender’s will

John 6:38

Greek: adopted SBLGNT text. Word-order interlinear.

ὅτι	καταβέβηκα	ἀπὸ	τοῦ	οὐρανοῦ	οὐχ	ἵνα	ποιῶ	τὸ	θέλημα	τὸ
because	I have come down	from	the	heaven	not	so that	I may do	the	will	the

ἐμὸν	ἀλλὰ	τὸ	θέλημα	τοῦ	πέμψαντός	με·
my	but	the	will	of the one	having sent	me

CLOSE ENGLISH

because I have come down from heaven not to do my own will but the will of the one who sent me.

FLUENT ENGLISH

I have come down from heaven to do the will of the one who sent me, rather than my own.

SECTION NOTES

Have come down retains the completed descent. The statement about the sender’s will continues the language of 5:30.

VII-JN-006 / John 6:39

Losing none

John 6:39

Greek: adopted SBLGNT text. Word-order interlinear.

τοῦτο	δέ	ἐστιν	τὸ	θέλημα	τοῦ	πέμψαντός	με	ἵνα	πᾶν	ὃ
this	and	is	the	will	of the one	having sent	me	that	all	that

δέδωκέν	μοι	μὴ	ἀπολέσω	ἐξ	αὐτοῦ	ἀλλὰ	ἀναστήσω	αὐτὸ	τῇ
he has given	to me	not	I should lose	out of	it	but	I should raise	it	on the

ἐσχάτῃ	ἡμέρᾳ.
last	day

CLOSE ENGLISH

And this is the will of the one who sent me: that I should lose nothing out of all that he has given me, but raise it up on the last day.

FLUENT ENGLISH

The will of the one who sent me is that I lose none of those he has given me, but raise them up on the last day.

SECTION NOTES

The collective all that and it remain visible in the close layer; those and them make the people in view clear in fluent English. Gives in verse 37 and has given here remain distinct.

VII-JN-006 / John 6:40

The last day

John 6:40

Greek: adopted SBLGNT text. Word-order interlinear.

τοῦτο	γάρ	ἐστιν	τὸ	θέλημα	τοῦ	πατρός	μου	ἵνα	πᾶς	ὁ	θεωρῶν
this	for	is	the	will	of the	Father	of me	that	everyone	who	sees

τὸν	υἱὸν	καὶ	πιστεύων	εἰς	αὐτὸν	ἔχῃ	ζωὴν	αἰώνιον,	καὶ	ἀναστήσω
the	Son	and	believes	in	him	may have	life	eternal	and	I will raise

αὐτὸν	ἐγὼ	τῇ	ἐσχάτῃ	ἡμέρᾳ.
him	I	on the	last	day

CLOSE ENGLISH

For this is the will of my Father: that everyone who sees the Son and believes in him may have eternal life, and I myself will raise that person up on the last day.”

FLUENT ENGLISH

My Father’s will is that everyone who sees the Son and believes in him should have eternal life, and I myself will raise them up on the last day.”

SECTION NOTES

The Father is my Father in this verse. I myself represents the explicit emphatic pronoun after the promise to raise the believer. The same last day phrase is retained in verses 39 and 40.

Comparing the passages (H-056, SR-0382)
This comparison establishes no direct parallel in the four Gospels.
No direct Thomas counterpart is established.

VII-JN-006 / John 6:41

Grumbling about Jesus

John 6:41

Greek: adopted SBLGNT text. Word-order interlinear.

Ἐγόγγυζον	οὖν	οἱ	Ἰουδαῖοι	περὶ	αὐτοῦ	ὅτι	εἶπεν·	Ἐγώ	εἰμι	ὁ
were grumbling	therefore	the	Jews	about	him	because	he said	I	am	the

ἄρτος	ὁ	καταβὰς	ἐκ	τοῦ	οὐρανοῦ,
bread	the	having come down	from	the	heaven

CLOSE ENGLISH

The Jews therefore were grumbling about him because he said, “I am the bread that came down from heaven.”

FLUENT ENGLISH

The Jews began to grumble about him because he said, “I am the bread that came down from heaven.”

SECTION NOTES

The narrator introduces the crowd’s objection and their quotation of Jesus.

VII-JN-006 / John 6:42

Joseph’s son

John 6:42

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἔλεγον·	Οὐχ	οὗτός	ἐστιν	Ἰησοῦς	ὁ	υἱὸς	Ἰωσήφ,	οὗ	ἡμεῖς
and	they were saying	not	this one	is	Jesus	the	son	of Joseph	whose	we

οἴδαμεν	τὸν	πατέρα	καὶ	τὴν	μητέρα;	πῶς	νῦν	λέγει	ὅτι	Ἐκ	τοῦ
know	the	father	and	the	mother	how	now	does he say	that	from	the

οὐρανοῦ	καταβέβηκα;
heaven	I have come down

CLOSE ENGLISH

And they were saying, “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’?”

FLUENT ENGLISH

They said, “Isn’t this Jesus, Joseph’s son? We know his father and mother. How can he now say, ‘I have come down from heaven’?”

SECTION NOTES

The crowd, rather than Jesus, asks this question. The full narrative frame and their quoted objection remain in this selected passage.

Comparing the passages (H-056, SR-0383)
This comparison establishes no direct parallel in the four Gospels.
No direct Thomas counterpart is established.

VII-JN-006 / John 6:43

Do not grumble

John 6:43

Greek: adopted SBLGNT text. Word-order interlinear.

ἀπεκρίθη	Ἰησοῦς	καὶ	εἶπεν	αὐτοῖς·	Μὴ	γογγύζετε	μετ’	ἀλλήλων.
answered	Jesus	and	said	to them	not	grumble	with	one another

CLOSE ENGLISH

Jesus answered and said to them, “Do not grumble among yourselves.

FLUENT ENGLISH

Jesus answered, “Stop grumbling among yourselves.

SECTION NOTES

The reply addresses their grumbling among themselves.

VII-JN-006 / John 6:44

Coming and being raised

John 6:44

Greek: adopted SBLGNT text. Word-order interlinear.

οὐδεὶς	δύναται	ἐλθεῖν	πρός	με	ἐὰν	μὴ	ὁ	πατὴρ	ὁ	πέμψας	με
no one	can	come	to	me	if	not	the	Father	the one	having sent	me

ἑλκύσῃ	αὐτόν,	κἀγὼ	ἀναστήσω	αὐτὸν	ἐν	τῇ	ἐσχάτῃ	ἡμέρᾳ.	
draws	him	and I	will raise	him	on	the	last	day	

CLOSE ENGLISH

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

FLUENT ENGLISH

No one can come to me unless the Father who sent me draws them, and I will raise them up on the last day.

SECTION NOTES

Draw retains the image of the Father bringing a person to Jesus. The English does not add a claim about the mechanism or degree of compulsion.

VII-JN-006 / John 6:45

Taught by God

John 6:45

Greek: adopted SBLGNT text. Word-order interlinear.

ἔστιν	γεγραμμένον	ἐν	τοῖς	προφήταις·	Καὶ	ἔσονται	πάντες	διδακτοὶ
it is	written	in	the	prophets	and	they will be	all	taught

θεοῦ·	πᾶς	ὁ	ἀκούσας	παρὰ	τοῦ	πατρὸς	καὶ	μαθὼν	ἔρχεται	πρὸς
by God	everyone	who	has heard	from	the	Father	and	has learned	comes	to

ἐμέ.
me

CLOSE ENGLISH

It is written in the prophets, ‘And they will all be taught by God.’ Everyone who has heard from the Father and learned comes to me.

FLUENT ENGLISH

The prophets say, ‘They will all be taught by God.’ Everyone who listens to the Father and learns from him comes to me.

SECTION NOTES

The quotation recalls Isaiah 54:13. Hearing and learning are both retained.

VII-JN-006 / John 6:46

Seeing the Father

John 6:46

Greek: adopted SBLGNT text. Word-order interlinear.

οὐχ	ὅτι	τὸν	πατέρα	ἑώρακέν	τις	εἰ	μὴ	ὁ	ὢν	παρὰ	τοῦ	θεοῦ,
not	that	the	Father	has seen	anyone	if	not	the one	being	from	the	God

οὗτος	ἑώρακεν	τὸν	πατέρα.
this one	has seen	the	Father

CLOSE ENGLISH

Not that anyone has seen the Father except the one who is from God; this one has seen the Father.

FLUENT ENGLISH

This does not mean that anyone has seen the Father. Only the one who is from God has seen the Father.

SECTION NOTES

The exception is the one who is from God. This verse qualifies the preceding language of learning from the Father.

VII-JN-006 / John 6:47

Belief and life

John 6:47

Greek: adopted SBLGNT text. Word-order interlinear.

ἀμὴν	ἀμὴν	λέγω	ὑμῖν,	ὁ	πιστεύων	ἔχει	ζωὴν	αἰώνιον.
truly	truly	I say	to you	the one	believing	has	life	eternal

CLOSE ENGLISH

Truly, truly, I say to you, the one who believes has eternal life.”

FLUENT ENGLISH

Truly, I tell you, whoever believes has eternal life.”

SECTION NOTES

The adopted Greek says the one who believes without adding in me. Has remains present tense.

Comparing the passages (H-056, SR-0384)
This comparison establishes no direct parallel in the four Gospels.
No direct Thomas counterpart is established.

VII-JN-006 / John 6:48-49

The bread of life

John 6:48

Greek: adopted SBLGNT text. Word-order interlinear.

ἐγώ	εἰμι	ὁ	ἄρτος	τῆς	ζωῆς·
I	am	the	bread	of the	life

CLOSE ENGLISH

“I am the bread of life.

FLUENT ENGLISH

“I am the bread of life.

John 6:49

Greek: adopted SBLGNT text. Word-order interlinear.

οἱ	πατέρες	ὑμῶν	ἔφαγον	ἐν	τῇ	ἐρήμῳ	τὸ	μάννα	καὶ	ἀπέθανον·
the	fathers	of you	ate	in	the	wilderness	the	manna	and	died

CLOSE ENGLISH

Your fathers ate the manna in the wilderness and died.

FLUENT ENGLISH

Your ancestors ate manna in the wilderness, and they died.

SECTION NOTES

Fathers means the ancestors in the wilderness; the fluent layer makes that reference explicit. The contrast retains the statement that they died.

VII-JN-006 / John 6:50

Bread from heaven

John 6:50

Greek: adopted SBLGNT text. Word-order interlinear.

οὗτός	ἐστιν	ὁ	ἄρτος	ὁ	ἐκ	τοῦ	οὐρανοῦ	καταβαίνων	ἵνα	τις
this	is	the	bread	the	from	the	heaven	coming down	so that	someone

ἐξ	αὐτοῦ	φάγῃ	καὶ	μὴ	ἀποθάνῃ·
from	it	may eat	and	not	die

CLOSE ENGLISH

This is the bread that comes down from heaven, so that someone may eat from it and not die.

FLUENT ENGLISH

This is the bread that comes down from heaven, so that anyone may eat it and not die.

SECTION NOTES

Comes down renders the present participle here; came down renders the aorist participle in verse 51.

VII-JN-006 / John 6:51

For the life of the world

John 6:51

Greek: adopted SBLGNT text. Word-order interlinear.

ἐγώ	εἰμι	ὁ	ἄρτος	ὁ	ζῶν	ὁ	ἐκ	τοῦ	οὐρανοῦ	καταβάς·	ἐάν
I	am	the	bread	the	living	the	from	the	heaven	having come down	if

τις	φάγῃ	ἐκ	τούτου	τοῦ	ἄρτου	ζήσει	εἰς	τὸν	αἰῶνα,	καὶ	ὁ
anyone	eats	from	this	the	bread	he will live	into	the	age	and	the

ἄρτος	δὲ	ὃν	ἐγὼ	δώσω	ἡ	σάρξ	μού	ἐστιν	ὑπὲρ	τῆς	τοῦ
bread	also	which	I	will give	the	flesh	of me	is	for	the	of the

κόσμου	ζωῆς.
world	life

CLOSE ENGLISH

I am the living bread that came down from heaven. If anyone eats from this bread, that person will live forever; and the bread that I will give is my flesh for the life of the world.”

FLUENT ENGLISH

I am the living bread that came down from heaven. Anyone who eats this bread will live forever. The bread I will give is my flesh, given for the life of the world.”

SECTION NOTES

Living bread and my flesh are both retained. The final given in the fluent layer restates will give to make the English relation clear; it is not an additional Greek verb. No interpretation of the eating image is inserted into the translation.

Comparing the passages (H-056, SR-0385)
This comparison establishes no direct parallel in the four Gospels.
No direct Thomas counterpart is established.

VII-JN-006 / John 6:52

How can he give his flesh?

John 6:52

Greek: adopted SBLGNT text. Word-order interlinear.

Ἐμάχοντο	οὖν	πρὸς	ἀλλήλους	οἱ	Ἰουδαῖοι	λέγοντες·	Πῶς	δύναται
were disputing	therefore	with	one another	the	Jews	saying	how	can

οὗτος	ἡμῖν	δοῦναι	τὴν	σάρκα	αὐτοῦ	φαγεῖν;
this one	to us	give	the	flesh	of him	to eat

CLOSE ENGLISH

So the Jews were disputing with one another, saying, “How can this man give us his flesh to eat?”

FLUENT ENGLISH

Then the Jews argued with one another, saying, “How can this man give us his flesh to eat?”

SECTION NOTES

The dispute concerns Jesus’ statement about giving his flesh. The Jews here are the participants in this debate, not a designation of every Jewish person.

VII-JN-006 / John 6:53

Life within you

John 6:53

Greek: adopted SBLGNT text. Word-order interlinear.

εἶπεν	οὖν	αὐτοῖς	ὁ	Ἰησοῦς·	Ἀμὴν	ἀμὴν	λέγω	ὑμῖν,	ἐὰν	μὴ
said	therefore	to them	the	Jesus	truly	truly	I say	to you	if	not

φάγητε	τὴν	σάρκα	τοῦ	υἱοῦ	τοῦ	ἀνθρώπου	καὶ	πίητε	αὐτοῦ	τὸ
you eat	the	flesh	of the	Son	of the	Man	and	drink	his	the

αἷμα,	οὐκ	ἔχετε	ζωὴν	ἐν	ἑαυτοῖς.
blood	not	you have	life	in	yourselves

CLOSE ENGLISH

Jesus therefore said to them, “Truly, truly, I say to you, unless you eat the flesh of the Son of Man and drink his blood, you do not have life in yourselves.

FLUENT ENGLISH

Jesus told them, “Truly, I tell you, unless you eat the Son of Man’s flesh and drink his blood, you have no life in you.

SECTION NOTES

The condition retains both eating the flesh and drinking the blood. The English does not replace the imagery with a doctrinal explanation.

VII-JN-006 / John 6:54

Life and the last day

John 6:54

Greek: adopted SBLGNT text. Word-order interlinear.

ὁ	τρώγων	μου	τὴν	σάρκα	καὶ	πίνων	μου	τὸ	αἷμα	ἔχει	ζωὴν
the one	eating	my	the	flesh	and	drinking	my	the	blood	has	life

αἰώνιον,	κἀγὼ	ἀναστήσω	αὐτὸν	τῇ	ἐσχάτῃ	ἡμέρᾳ.
eternal	and I	will raise	him	on the	last	day

CLOSE ENGLISH

The one who eats my flesh and drinks my blood has eternal life, and I will raise that person up on the last day.

FLUENT ENGLISH

Whoever eats my flesh and drinks my blood has eternal life, and I will raise them up on the last day.

SECTION NOTES

The eating verb changes to trōgō. It can describe eating without requiring the English gnaw or chew; eat preserves readable English while this note records the lexical change.

VII-JN-006 / John 6:55

True food and drink

John 6:55

Greek: adopted SBLGNT text. Word-order interlinear.

ἡ	γὰρ	σάρξ	μου	ἀληθής	ἐστι	βρῶσις,	καὶ	τὸ	αἷμά	μου	⸀ἀληθής
the	for	flesh	of me	true	is	food	and	the	blood	of me	true

ἐστι	πόσις.
is	drink

CLOSE ENGLISH

For my flesh is true food, and my blood is true drink.

FLUENT ENGLISH

My flesh is true food, and my blood is true drink.

SECTION NOTES

Both predicates use the adjective true. The sign ⸀ before the second adjective in the Greek is an apparatus marker, not an additional word; it has no separate English gloss.

VII-JN-006 / John 6:56

Remaining in one another

John 6:56

Greek: adopted SBLGNT text. Word-order interlinear.

ὁ	τρώγων	μου	τὴν	σάρκα	καὶ	πίνων	μου	τὸ	αἷμα	ἐν	ἐμοὶ
the one	eating	my	the	flesh	and	drinking	my	the	blood	in	me

μένει	κἀγὼ	ἐν	αὐτῷ.
remains	and I	in	him

CLOSE ENGLISH

The one who eats my flesh and drinks my blood remains in me, and I in that person.

FLUENT ENGLISH

Whoever eats my flesh and drinks my blood remains in me, and I remain in them.

SECTION NOTES

Remains renders menō. The fluent layer repeats remain in the second clause to supply the verb understood in Greek.

VII-JN-006 / John 6:57

The living Father

John 6:57

Greek: adopted SBLGNT text. Word-order interlinear.

καθὼς	ἀπέστειλέν	με	ὁ	ζῶν	πατὴρ	κἀγὼ	ζῶ	διὰ	τὸν	πατέρα,
just as	sent	me	the	living	Father	and I	live	because of	the	Father

καὶ	ὁ	τρώγων	με	κἀκεῖνος	ζήσει	δι’	ἐμέ.
also	the one	eating	me	that one too	will live	because of	me

CLOSE ENGLISH

Just as the living Father sent me and I live because of the Father, so the one who eats me will also live because of me.

FLUENT ENGLISH

The living Father sent me, and I live because of the Father. In the same way, whoever eats me will live because of me.

SECTION NOTES

Because of renders dia with the accusative in both clauses. The relationship to the Father and the corresponding relationship to Jesus remain parallel.

VII-JN-006 / John 6:58

Bread and lasting life

John 6:58

Greek: adopted SBLGNT text. Word-order interlinear.

οὗτός	ἐστιν	ὁ	ἄρτος	ὁ	ἐξ	οὐρανοῦ	καταβάς,	οὐ	καθὼς	ἔφαγον	
this	is	the	bread	the	from	heaven	having come down	not	as	ate	
οἱ	πατέρες	καὶ	ἀπέθανον·	ὁ	τρώγων	τοῦτον	τὸν	ἄρτον	ζήσει	εἰς	
the	fathers	and	died	the one	eating	this	the	bread	will live	into	
τὸν	αἰῶνα.										
the	age										

CLOSE ENGLISH

This is the bread that came down from heaven, not as the fathers ate and died. The one who eats this bread will live forever.”

FLUENT ENGLISH

This is the bread that came down from heaven. Your ancestors ate and died, but whoever eats this bread will live forever.”

SECTION NOTES

The adopted verse does not repeat the noun manna. Your ancestors clarifies the implied reference of the fathers in this address.

Comparing the passages (H-056, SR-0386)
This comparison establishes no direct parallel in the four Gospels.
No direct Thomas counterpart is established.

VII-JN-006 / John 6:59-60

A difficult teaching

John 6:59

Greek: adopted SBLGNT text. Word-order interlinear.

ταῦτα	εἶπεν	ἐν	συναγωγῇ	διδάσκων	ἐν	Καφαρναούμ.
these things	he said	in	a synagogue	teaching	in	Capernaum

CLOSE ENGLISH

He said these things in a synagogue while teaching in Capernaum.

FLUENT ENGLISH

He said these things while teaching in a synagogue in Capernaum.

John 6:60

Greek: adopted SBLGNT text. Word-order interlinear.

Πολλοὶ	οὖν	ἀκούσαντες	ἐκ	τῶν	μαθητῶν	αὐτοῦ	εἶπαν·	Σκληρός
many	therefore	having heard	of	the	disciples	of him	said	hard

ἐστιν	ὁ	λόγος	οὗτος·	τίς	δύναται	αὐτοῦ	ἀκούειν;
is	the	word	this	who	can	it	hear

CLOSE ENGLISH

So many of his disciples, hearing this, said, “This word is hard. Who can hear it?”

FLUENT ENGLISH

When many of his disciples heard this, they said, “This teaching is hard. Who can listen to it?”

SECTION NOTES

The narrator locates the teaching in a synagogue in Capernaum. Many disciples find the saying hard to hear; hard can concern its acceptability as well as its difficulty.

VII-JN-006 / John 6:61

An offensive saying

John 6:61

Greek: adopted SBLGNT text. Word-order interlinear.

εἰδὼς	δὲ	ὁ	Ἰησοῦς	ἐν	ἑαυτῷ	ὅτι	γογγύζουσιν	περὶ	τούτου	οἱ
knowing	but	the	Jesus	in	himself	that	are grumbling	about	this	the

μαθηταὶ	αὐτοῦ	εἶπεν	αὐτοῖς·	Τοῦτο	ὑμᾶς	σκανδαλίζει;
disciples	of him	he said	to them	this	you	causes to stumble

CLOSE ENGLISH

But Jesus, knowing in himself that his disciples were grumbling about this, said to them, “Does this cause you to stumble?

FLUENT ENGLISH

Jesus knew that his disciples were grumbling about this, so he asked them, “Does this offend you?

SECTION NOTES

The verb translated offend also carries the image of causing someone to stumble. The close layer preserves that image.

VII-JN-006 / John 6:62

Ascending

John 6:62

Greek: adopted SBLGNT text. Word-order interlinear.

ἐὰν	οὖν	θεωρῆτε	τὸν	υἱὸν	τοῦ	ἀνθρώπου	ἀναβαίνοντα	ὅπου	ἦν	τὸ
if	then	you see	the	Son	of the	Man	ascending	where	he was	the

πρότερον;
before

CLOSE ENGLISH

Then what if you see the Son of Man ascending where he was before?

FLUENT ENGLISH

Then what if you see the Son of Man ascending to where he was before?

SECTION NOTES

The Greek leaves the consequence of the if clause unspoken. What if preserves the open question without supplying an answer.

VII-JN-006 / John 6:63

Spirit and life

John 6:63

Greek: adopted SBLGNT text. Word-order interlinear.

τὸ	πνεῦμά	ἐστιν	τὸ	ζῳοποιοῦν,	ἡ	σὰρξ	οὐκ	ὠφελεῖ	οὐδέν·	τὰ
the	Spirit	is	the one	giving life	the	flesh	not	benefits	anything	the

ῥήματα	ἃ	ἐγὼ	λελάληκα	ὑμῖν	πνεῦμά	ἐστιν	καὶ	ζωή	ἐστιν.
words	which	I	have spoken	to you	spirit	are	and	life	are

CLOSE ENGLISH

It is the Spirit that gives life; the flesh benefits nothing. The words that I have spoken to you are spirit and are life.

FLUENT ENGLISH

The Spirit gives life; the flesh is of no help. The words I have spoken to you are spirit and life.

SECTION NOTES

Capitalization of Spirit is an English editorial choice. The translation retains flesh and spirit rather than substituting an explanation of the contrast.

Comparing the passages (H-056, SR-0387)
This comparison establishes no direct parallel in the four Gospels.
No direct Thomas counterpart is established.

VII-JN-006 / John 6:64

Belief and betrayal

John 6:64

Greek: adopted SBLGNT text. Word-order interlinear.

ἀλλὰ	εἰσὶν	ἐξ	ὑμῶν	τινες	οἳ	οὐ	πιστεύουσιν.	ᾔδει	γὰρ	ἐξ
but	there are	from	you	some	who	not	believe	knew	for	from

ἀρχῆς	ὁ	Ἰησοῦς	τίνες	εἰσὶν	οἱ	μὴ	πιστεύοντες	καὶ	τίς	ἐστιν
beginning	the	Jesus	who	are	the ones	not	believing	and	who	is

ὁ	παραδώσων	αὐτόν.
the one	going to betray	him

CLOSE ENGLISH

But there are some among you who do not believe.” For Jesus knew from the beginning who the ones not believing were and who the one who would betray him was.

FLUENT ENGLISH

But some of you do not believe.” Jesus knew from the beginning who did not believe and who would betray him.

SECTION NOTES

Only the first sentence is Jesus’ speech. The explanation of his knowledge belongs to the narrator and remains outside the quotation.

Comparing the passages (H-056, SR-0388)
This comparison establishes no direct parallel in the four Gospels.
No direct Thomas counterpart is established.

VII-JN-006 / John 6:65

Coming to Jesus

John 6:65

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἔλεγεν·	Διὰ	τοῦτο	εἴρηκα	ὑμῖν	ὅτι	οὐδεὶς	δύναται	ἐλθεῖν
and	he was saying	because of	this	I have said	to you	that	no one	can	come

πρός	με	ἐὰν	μὴ	ᾖ	δεδομένον	αὐτῷ	ἐκ	τοῦ	πατρός.
to	me	if	not	it is	given	to him	from	the	Father

CLOSE ENGLISH

And he was saying, “For this reason I have told you that no one can come to me unless it has been given to that person from the Father.”

FLUENT ENGLISH

He continued, “This is why I told you that no one can come to me unless the Father enables them to do so.”

SECTION NOTES

The close layer preserves the passive has been given. Enables them to do so makes the implied ability to come explicit in fluent English.

Comparing the passages (H-056, SR-0389)
This comparison establishes no direct parallel in the four Gospels.
No direct Thomas counterpart is established.

VII-JN-006 / John 6:66-69

Will the Twelve leave?

John 6:66

Greek: adopted SBLGNT text. Word-order interlinear.

Ἐκ	τούτου	πολλοὶ	ἐκ	τῶν	μαθητῶν	αὐτοῦ	ἀπῆλθον	εἰς	τὰ	ὀπίσω
from	this	many	of	the	disciples	of him	went away	to	the	back

καὶ	οὐκέτι	μετ’	αὐτοῦ	περιεπάτουν.
and	no longer	with	him	were walking

CLOSE ENGLISH

From this, many of his disciples went back and no longer walked with him.

FLUENT ENGLISH

After this, many of his disciples turned back and no longer walked with him.

John 6:67

Greek: adopted SBLGNT text. Word-order interlinear.

εἶπεν	οὖν	ὁ	Ἰησοῦς	τοῖς	δώδεκα·	Μὴ	καὶ	ὑμεῖς	θέλετε	ὑπάγειν;
said	therefore	the	Jesus	to the	twelve	not	also	you	want	to go away

CLOSE ENGLISH

Jesus therefore said to the Twelve, “You do not also want to go away, do you?”

FLUENT ENGLISH

Then Jesus asked the Twelve, “You don’t want to leave too, do you?”

John 6:68

Greek: adopted SBLGNT text. Word-order interlinear.

ἀπεκρίθη	αὐτῷ	Σίμων	Πέτρος·	Κύριε,	πρὸς	τίνα	ἀπελευσόμεθα;	ῥήματα
answered	him	Simon	Peter	Lord	to	whom	shall we go away	words

ζωῆς	αἰωνίου	ἔχεις,
of life	eternal	you have

CLOSE ENGLISH

Simon Peter answered him, “Lord, to whom shall we go? You have words of eternal life,

FLUENT ENGLISH

Simon Peter answered him, “Lord, to whom would we go? You have the words of eternal life,

John 6:69

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἡμεῖς	πεπιστεύκαμεν	καὶ	ἐγνώκαμεν	ὅτι	σὺ	εἶ	ὁ	ἅγιος	τοῦ
and	we	have believed	and	have known	that	you	are	the	Holy One	of the

θεοῦ.
God

CLOSE ENGLISH

and we have believed and have known that you are the Holy One of God.”

FLUENT ENGLISH

and we have come to believe and know that you are the Holy One of God.”

SECTION NOTES

The Greek question is framed with a negative expectation. The English tag question retains that form.

Comparing the passages (H-056, SR-0390)
This comparison establishes no direct parallel in the four Gospels.
No direct Thomas counterpart is established.
From this in verse 66 can mark the time or the reason for the departure. The established fluent after this retains the temporal reading.

Peter’s answer has the Holy One of God in the adopted text. The traditional longer confession with Christ and Son of the living God is not substituted.

VII-JN-006 / John 6:70-71

Choice and betrayal

John 6:70

Greek: adopted SBLGNT text. Word-order interlinear.

ἀπεκρίθη	αὐτοῖς	ὁ	Ἰησοῦς·	Οὐκ	ἐγὼ	ὑμᾶς	τοὺς	δώδεκα	ἐξελεξάμην;
answered	to them	the	Jesus	not	I	you	the	twelve	chose

καὶ	ἐξ	ὑμῶν	εἷς	διάβολός	ἐστιν.
and	from	you	one	a devil	is

CLOSE ENGLISH

Jesus answered them, “Did I not choose you, the Twelve? And one of you is a devil.”

FLUENT ENGLISH

Jesus answered, “Didn’t I choose you, the Twelve? Yet one of you is a devil.”

John 6:71

Greek: adopted SBLGNT text. Word-order interlinear.

ἔλεγεν	δὲ	τὸν	Ἰούδαν	Σίμωνος	Ἰσκαριώτου·	οὗτος	γὰρ	ἔμελλεν
he was speaking of	and	the	Judas	of Simon	Iscariot	this one	for	was going

παραδιδόναι	αὐτόν,	εἷς	ἐκ	τῶν	δώδεκα.
to betray	him	one	of	the	Twelve

CLOSE ENGLISH

And he was speaking of Judas, son of Simon Iscariot, for he was going to betray him, one of the Twelve.

FLUENT ENGLISH

He was speaking about Judas, the son of Simon Iscariot. Judas, one of the Twelve, was going to betray him.

SECTION NOTES

A devil preserves the force of diabolos here. The following narrator’s comment identifies Judas; the translation does not insert his name into Jesus’ speech. The preceding context retains the adopted title Holy One of God.

Comparing the passages (H-056, SR-0391)
This comparison establishes no direct parallel in the four Gospels.
No direct Thomas counterpart is established.
Iscariot is genitive in the adopted verse 71 and follows Simon. The English retains son of Simon Iscariot. The narrator, rather than Jesus’ quoted words, identifies Judas here.

VII-JN-007 / John 7:1-53

The festival, the teaching, and divided responses

The approaching festival

John 7:1

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	μετὰ	ταῦτα	περιεπάτει	ὁ	Ἰησοῦς	ἐν	τῇ	Γαλιλαίᾳ,	οὐ	γὰρ
and	after	these things	was walking	the	Jesus	in	the	Galilee	not	for

ἤθελεν	ἐν	τῇ	Ἰουδαίᾳ	περιπατεῖν,	ὅτι	ἐζήτουν	αὐτὸν	οἱ	Ἰουδαῖοι
he wanted	in	the	Judea	to walk	because	were seeking	him	the	Jews

ἀποκτεῖναι.
to kill

CLOSE ENGLISH

And after these things Jesus was walking in Galilee, for he did not want to walk in Judea, because the Jews were seeking to kill him.

FLUENT ENGLISH

After this, Jesus traveled about in Galilee. He did not want to travel in Judea, because the Jews there were trying to kill him.

John 7:2

Greek: adopted SBLGNT text. Word-order interlinear.

ἦν	δὲ	ἐγγὺς	ἡ	ἑορτὴ	τῶν	Ἰουδαίων	ἡ	σκηνοπηγία.
was	and	near	the	festival	of the	Jews	the	Booths

CLOSE ENGLISH

Now the festival of the Jews, the Festival of Booths, was near.

FLUENT ENGLISH

The Jewish Festival of Booths was approaching.

SECTION NOTES

The festival is the Festival of Booths, also called Tabernacles or Sukkot. The Jews seeking Jesus’ death are his opponents in Judea, not the Jewish people as a whole.

VII-JN-007 / John 7:3-5

His brothers urge a public appearance

John 7:3

Greek: adopted SBLGNT text. Word-order interlinear.

εἶπον	οὖν	πρὸς	αὐτὸν	οἱ	ἀδελφοὶ	αὐτοῦ·	Μετάβηθι	ἐντεῦθεν	καὶ
said	therefore	to	him	the	brothers	of him	leave	from here	and

ὕπαγε	εἰς	τὴν	Ἰουδαίαν,	ἵνα	καὶ	οἱ	μαθηταί	σου	θεωρήσουσιν	σοῦ
go	to	the	Judea	so that	also	the	disciples	of you	will see	of you

τὰ	ἔργα	ἃ	ποιεῖς·
the	works	which	you do

CLOSE ENGLISH

So his brothers said to him, “Leave here and go to Judea, so that your disciples also will see the works you do.

FLUENT ENGLISH

His brothers said to him, “Leave this place and go to Judea, so that your disciples there can see what you are doing.

John 7:4

Greek: adopted SBLGNT text. Word-order interlinear.

οὐδεὶς	γάρ	τι	ἐν	κρυπτῷ	ποιεῖ	καὶ	ζητεῖ	αὐτὸς	ἐν	παρρησίᾳ
no one	for	anything	in	secret	does	and	seeks	himself	in	public

εἶναι·	εἰ	ταῦτα	ποιεῖς,	φανέρωσον	σεαυτὸν	τῷ	κόσμῳ.
to be	if	these things	you do	make known	yourself	to the	world

CLOSE ENGLISH

For no one does anything in secret and seeks to be in public himself. If you do these things, make yourself known to the world.”

FLUENT ENGLISH

No one who wants to be known publicly does things in secret. If you are doing these things, show yourself to the world.”

John 7:5

Greek: adopted SBLGNT text. Word-order interlinear.

οὐδὲ	γὰρ	οἱ	ἀδελφοὶ	αὐτοῦ	ἐπίστευον	εἰς	αὐτόν.
not even	for	the	brothers	of him	were believing	in	him

CLOSE ENGLISH

For not even his brothers were believing in him.

FLUENT ENGLISH

Even his brothers did not believe in him.

SECTION NOTES

The brothers’ demand for publicity and the narrator’s explanation of their unbelief are distinct. The future verb after so that in verse 3 is retained in close English.

VII-JN-007 / John 7:6-9

My time and yours

John 7:6

Greek: adopted SBLGNT text. Word-order interlinear.

λέγει	οὖν	αὐτοῖς	ὁ	Ἰησοῦς·	Ὁ	καιρὸς	ὁ	ἐμὸς	οὔπω	πάρεστιν,
says	therefore	to them	the	Jesus	the	time	the	my	not yet	is here

ὁ	δὲ	καιρὸς	ὁ	ὑμέτερος	πάντοτέ	ἐστιν	ἕτοιμος.
the	but	time	the	your	always	is	ready

CLOSE ENGLISH

Jesus therefore says to them, “My time is not yet here, but your time is always ready.

FLUENT ENGLISH

Jesus told them, “My time has not yet arrived, but any time is right for you.

John 7:7

Greek: adopted SBLGNT text. Word-order interlinear.

οὐ	δύναται	ὁ	κόσμος	μισεῖν	ὑμᾶς,	ἐμὲ	δὲ	μισεῖ,	ὅτι	ἐγὼ
not	can	the	world	hate	you	me	but	it hates	because	I

μαρτυρῶ	περὶ	αὐτοῦ	ὅτι	τὰ	ἔργα	αὐτοῦ	πονηρά	ἐστιν.
testify	about	it	that	the	works	of it	evil	are

CLOSE ENGLISH

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

FLUENT ENGLISH

The world cannot hate you. It hates me because I testify that what it does is evil.

John 7:8

Greek: adopted SBLGNT text. Word-order interlinear.

ὑμεῖς	ἀνάβητε	εἰς	τὴν	ἑορτήν·	ἐγὼ	οὐκ	ἀναβαίνω	εἰς	τὴν	ἑορτὴν
you	go up	to	the	festival	I	not	am going up	to	the	festival

ταύτην,	ὅτι	ὁ	ἐμὸς	καιρὸς	οὔπω	πεπλήρωται.
this	because	the	my	time	not yet	has been fulfilled

CLOSE ENGLISH

You go up to the festival. I am not going up to this festival, because my time has not yet been fulfilled.”

FLUENT ENGLISH

You go up to the festival. I am not going up to this festival, because my time has not yet fully come.”

John 7:9

Greek: adopted SBLGNT text. Word-order interlinear.

ταῦτα	δὲ	εἰπὼν	αὐτὸς	ἔμεινεν	ἐν	τῇ	Γαλιλαίᾳ.
these things	and	having said	he	remained	in	the	Galilee

CLOSE ENGLISH

And having said these things, he remained in Galilee.

FLUENT ENGLISH

After saying this, he stayed in Galilee.

SECTION NOTES

Time renders kairos, the fitting or appointed time. The contrast concerns his time and theirs; the fluent any time expresses the force of always ready.

The contrast between you and me is explicit. Testify retains the language of witness used earlier in the Gospel.

The adopted Greek has not going up, not not yet going up. Not yet occurs in the final clause about his time. Some witnesses read not yet with going up; that variant is not silently inserted here. Go up is the usual language for going to Jerusalem.

Comparing the passages (H-070, SR-0392)
This comparison establishes no direct parallel in the four Gospels.
No direct Thomas counterpart is established.

VII-JN-007 / John 7:10-13

Quiet arrival and whispered debate

John 7:10

Greek: adopted SBLGNT text. Word-order interlinear.

Ὡς	δὲ	ἀνέβησαν	οἱ	ἀδελφοὶ	αὐτοῦ	εἰς	τὴν	ἑορτήν,	τότε	καὶ	αὐτὸς
when	and	went up	the	brothers	of him	to	the	festival	then	also	he

ἀνέβη,	οὐ	φανερῶς	ἀλλὰ	ὡς	ἐν	κρυπτῷ.
went up	not	openly	but	as	in	secret

CLOSE ENGLISH

But when his brothers went up to the festival, then he also went up, not openly but as in secret.

FLUENT ENGLISH

After his brothers had gone up to the festival, he went too, quietly rather than openly.

John 7:11

Greek: adopted SBLGNT text. Word-order interlinear.

οἱ	οὖν	Ἰουδαῖοι	ἐζήτουν	αὐτὸν	ἐν	τῇ	ἑορτῇ	καὶ	ἔλεγον·	Ποῦ
the	therefore	Jews	were seeking	him	at	the	festival	and	were saying	where

ἐστιν	ἐκεῖνος;
is	that one

CLOSE ENGLISH

So the Jews were seeking him at the festival and were saying, “Where is that man?”

FLUENT ENGLISH

The Jews at the festival were looking for him, asking, “Where is he?”

John 7:12

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	γογγυσμὸς	περὶ	αὐτοῦ	ἦν	πολὺς	ἐν	τοῖς	ὄχλοις·	οἱ	μὲν
and	murmuring	about	him	was	much	among	the	crowds	some	indeed

ἔλεγον	ὅτι	Ἀγαθός	ἐστιν,	ἄλλοι	δὲ	ἔλεγον·	Οὔ,	ἀλλὰ	πλανᾷ	τὸν
were saying	that	good	he is	others	but	were saying	no	but	he misleads	the

ὄχλον.
crowd

CLOSE ENGLISH

And there was much murmuring about him among the crowds. Some were saying, “He is good,” but others were saying, “No, he misleads the crowd.”

FLUENT ENGLISH

There was much whispered talk about him among the crowds. Some said, “He is a good man.” Others said, “No, he is misleading the people.”

John 7:13

Greek: adopted SBLGNT text. Word-order interlinear.

οὐδεὶς	μέντοι	παρρησίᾳ	ἐλάλει	περὶ	αὐτοῦ	διὰ	τὸν	φόβον	τῶν
no one	however	openly	was speaking	about	him	because of	the	fear	of the

Ἰουδαίων.
Jews

CLOSE ENGLISH

Yet no one was speaking openly about him for fear of the Jews.

FLUENT ENGLISH

Yet no one spoke openly about him, because they were afraid of the Jewish authorities.

SECTION NOTES

The Jews are named at verses 11 and 13; authorities in the fluent verse 13 makes the feared group explicit in this setting. The crowds hold differing views. Jesus’ arrival in verse 10 is retained alongside not going up in the adopted verse 8, without changing that earlier reading.

VII-JN-007 / John 7:14-15

Teaching in the temple

John 7:14

Greek: adopted SBLGNT text. Word-order interlinear.

Ἤδη	δὲ	τῆς	ἑορτῆς	μεσούσης	ἀνέβη	Ἰησοῦς	εἰς	τὸ	ἱερὸν	καὶ
already	and	the	festival	being halfway through	went up	Jesus	to	the	temple	and

ἐδίδασκεν.
was teaching

CLOSE ENGLISH

And when the festival was already halfway through, Jesus went up into the temple and was teaching.

FLUENT ENGLISH

When the festival was halfway over, Jesus went up to the temple and began to teach.

John 7:15

Greek: adopted SBLGNT text. Word-order interlinear.

ἐθαύμαζον	οὖν	οἱ	Ἰουδαῖοι	λέγοντες·	Πῶς	οὗτος	γράμματα	οἶδεν
were marveling	therefore	the	Jews	saying	how	this one	letters	knows

μὴ	μεμαθηκώς;
not	having studied

CLOSE ENGLISH

So the Jews were marveling, saying, “How does this man know letters without having studied?”

FLUENT ENGLISH

The Jews were amazed and said, “How does this man have such learning without having studied?”

SECTION NOTES

Letters in verse 15 concerns learning and scriptural education here. The question contrasts Jesus’ knowledge with the absence of recognized study.

VII-JN-007 / John 7:16-20

Teaching, honor, and the law

John 7:16

Greek: adopted SBLGNT text. Word-order interlinear.

ἀπεκρίθη	οὖν	αὐτοῖς	ὁ	Ἰησοῦς	καὶ	εἶπεν·	Ἡ	ἐμὴ	διδαχὴ	οὐκ
answered	therefore	to them	the	Jesus	and	said	the	my	teaching	not

ἔστιν	ἐμὴ	ἀλλὰ	τοῦ	πέμψαντός	με·
is	mine	but	of the one	having sent	me

CLOSE ENGLISH

Jesus therefore answered them and said, “My teaching is not mine but belongs to the one who sent me.

FLUENT ENGLISH

Jesus answered, “My teaching comes from the one who sent me, rather than from me.

John 7:17

Greek: adopted SBLGNT text. Word-order interlinear.

ἐάν	τις	θέλῃ	τὸ	θέλημα	αὐτοῦ	ποιεῖν,	γνώσεται	περὶ	τῆς
if	anyone	wants	the	will	of him	to do	he will know	concerning	the

διδαχῆς	πότερον	ἐκ	τοῦ	θεοῦ	ἐστιν	ἢ	ἐγὼ	ἀπ’	ἐμαυτοῦ	λαλῶ.
teaching	whether	from	the	God	it is	or	I	from	myself	am speaking

CLOSE ENGLISH

If anyone wants to do his will, that person will know about the teaching, whether it is from God or whether I speak from myself.

FLUENT ENGLISH

Anyone who wants to do God’s will will know whether my teaching comes from God or whether I am speaking on my own.

John 7:18

Greek: adopted SBLGNT text. Word-order interlinear.

ὁ	ἀφ’	ἑαυτοῦ	λαλῶν	τὴν	δόξαν	τὴν	ἰδίαν	ζητεῖ·	ὁ	δὲ	ζητῶν
the one	from	himself	speaking	the	glory	the	own	seeks	the one	but	seeking

τὴν	δόξαν	τοῦ	πέμψαντος	αὐτὸν	οὗτος	ἀληθής	ἐστιν	καὶ
the	glory	of the one	having sent	him	this one	true	is	and

ἀδικία	ἐν	αὐτῷ	οὐκ	ἔστιν.
unrighteousness	in	him	not	is

CLOSE ENGLISH

The one who speaks from himself seeks his own glory; but the one who seeks the glory of the one who sent him is true, and there is no unrighteousness in him.

FLUENT ENGLISH

Someone who speaks on their own seeks their own honor. But someone who seeks the honor of the one who sent them is truthful, and there is no wrongdoing in them.

John 7:19

Greek: adopted SBLGNT text. Word-order interlinear.

Οὐ	Μωϋσῆς	δέδωκεν	ὑμῖν	τὸν	νόμον;	καὶ	οὐδεὶς	ἐξ	ὑμῶν	ποιεῖ	τὸν
not	Moses	has given	to you	the	law	and	no one	of	you	does	the

νόμον.	τί	με	ζητεῖτε	ἀποκτεῖναι;
law	why	me	do you seek	to kill

CLOSE ENGLISH

Has not Moses given you the law? And none of you does the law. Why do you seek to kill me?”

FLUENT ENGLISH

Didn’t Moses give you the law? Yet none of you obeys it. Why are you trying to kill me?”

John 7:20

Greek: adopted SBLGNT text. Word-order interlinear.

ἀπεκρίθη	ὁ	ὄχλος·	Δαιμόνιον	ἔχεις·	τίς	σε	ζητεῖ	ἀποκτεῖναι;
answered	the	crowd	a demon	you have	who	you	seeks	to kill

CLOSE ENGLISH

The crowd answered, “You have a demon! Who seeks to kill you?”

FLUENT ENGLISH

The crowd answered, “You have a demon! Who is trying to kill you?”

SECTION NOTES

My teaching names what Jesus teaches; not mine denies that it originates with him independently of the sender. In the preceding context, learning concerns his knowledge as a teacher, not simply the ability to read.

Wants to do preserves the willing orientation expressed by the Greek. God’s makes the antecedent of his explicit in the fluent layer.

Glory is rendered honor in the fluent layer, in the setting of seeking recognition. The contrast between self-directed speech and the sender’s honor is retained.

Does the law means obeys it. The question about killing is retained as a direct question; it is not softened to general hostility.

Comparing the passages (H-071, SR-0393)
This comparison establishes no direct parallel in the four Gospels.
No direct Thomas counterpart is established.

VII-JN-007 / John 7:21-24

A whole person made well

John 7:21

Greek: adopted SBLGNT text. Word-order interlinear.

ἀπεκρίθη	Ἰησοῦς	καὶ	εἶπεν	αὐτοῖς·	Ἓν	ἔργον	ἐποίησα	καὶ	πάντες
answered	Jesus	and	said	to them	one	work	I did	and	all

θαυμάζετε.
you marvel

CLOSE ENGLISH

Jesus answered and said to them, “I did one work, and you all marvel.

FLUENT ENGLISH

Jesus answered, “I did one work, and you are all amazed.

John 7:22

Greek: adopted SBLGNT text. Word-order interlinear.

διὰ	τοῦτο	Μωϋσῆς	δέδωκεν	ὑμῖν	τὴν	περιτομήν—	οὐχ	ὅτι	ἐκ
because of	this	Moses	has given	to you	the	circumcision	not	that	from

τοῦ	Μωϋσέως	ἐστὶν	ἀλλ’	ἐκ	τῶν	πατέρων—	καὶ	ἐν	σαββάτῳ
the	Moses	it is	but	from	the	fathers	and	on	Sabbath

περιτέμνετε	ἄνθρωπον.
you circumcise	a person

CLOSE ENGLISH

For this reason Moses has given you circumcision-not that it is from Moses, but from the fathers-and on a Sabbath you circumcise a person.

FLUENT ENGLISH

Moses gave you circumcision-though it originated with the ancestors, rather than with Moses-and so you circumcise a boy even on the Sabbath.

John 7:23

Greek: adopted SBLGNT text. Word-order interlinear.

εἰ	περιτομὴν	λαμβάνει	ἄνθρωπος	ἐν	σαββάτῳ	ἵνα	μὴ	λυθῇ	ὁ
if	circumcision	receives	a person	on	Sabbath	so that	not	may be broken	the

νόμος	Μωϋσέως,	ἐμοὶ	χολᾶτε	ὅτι	ὅλον	ἄνθρωπον	ὑγιῆ	ἐποίησα
law	of Moses	at me	are you angry	because	a whole	person	healthy	I made

ἐν	σαββάτῳ;
on	Sabbath

CLOSE ENGLISH

If a person receives circumcision on a Sabbath so that the law of Moses may not be broken, are you angry with me because I made a whole person healthy on a Sabbath?

FLUENT ENGLISH

If a boy can be circumcised on the Sabbath so that Moses' law is not broken, why are you angry with me for making a person completely well on the Sabbath?

John 7:24

Greek: adopted SBLGNT text. Word-order interlinear.

μὴ	κρίνετε	κατ'	ὄψιν,	ἀλλὰ	τὴν	δικαίαν	κρίσιν	κρίνετε.
not	judge	according to	appearance	but	the	righteous	judgment	judge

CLOSE ENGLISH

Do not judge according to appearance, but judge with righteous judgment."

FLUENT ENGLISH

Stop judging by appearances; judge fairly."

SECTION NOTES

Work is retained rather than replacing it with miracle. In context the saying looks back to the healing discussed in chapter 5.

The opening because of this can be linked with the amazement in verse 21 or with the argument in verse 22. The close layer retains its position; the fluent and so connects the practice with the command. Boy makes the usual setting of circumcision explicit, while the close layer retains the broader word person.

The contrast concerns circumcision and making a whole person healthy. Completely well expresses the scope of whole in fluent English. The question's why is supplied to make its argumentative force natural.

The Greek repeats the judgment root. The close layer preserves that repetition; judge fairly gives the command in natural English.

Comparing the passages (H-071, SR-0394)
This comparison establishes no direct parallel in the four Gospels.
No direct Thomas counterpart is established.

VII-JN-007 / John 7:25-27

Questions about the Messiah’s origin

John 7:25

Greek: adopted SBLGNT text. Word-order interlinear.

Ἔλεγον	οὖν	τινες	ἐκ	τῶν	Ἰεροσολυμιτῶν·	Οὐχ	οὗτός	ἐστιν	ὃν
were saying	therefore	some	of	the	Jerusalem people	not	this one	is	whom

ζητοῦσιν	ἀποκτεῖναι;
they seek	to kill

CLOSE ENGLISH

So some of the people of Jerusalem were saying, “Is this not the man they seek to kill?

FLUENT ENGLISH

Then some people from Jerusalem said, “Isn’t this the man they are trying to kill?

John 7:26

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἴδε	παρρησίᾳ	λαλεῖ	καὶ	οὐδὲν	αὐτῷ	λέγουσιν·	μήποτε	ἀληθῶς
and	look	openly	he speaks	and	nothing	to him	they say	could it be	truly

ἔγνωσαν	οἱ	ἄρχοντες	ὅτι	οὗτός	ἐστιν	ὁ	χριστός;
have recognized	the	rulers	that	this one	is	the	Christ

CLOSE ENGLISH

And look, he speaks openly, and they say nothing to him. Could the rulers truly have recognized that he is the Christ?”

FLUENT ENGLISH

Look, he is speaking openly, and they say nothing to him. Could the authorities really have recognized that he is the Messiah?”

John 7:27

Greek: adopted SBLGNT text. Word-order interlinear.

ἀλλὰ	τοῦτον	οἴδαμεν	πόθεν	ἐστίν·	ὁ	δὲ	χριστὸς	ὅταν	ἔρχηται
but	this one	we know	from where	he is	the	but	Christ	when	he comes

οὐδεὶς	γινώσκει	πόθεν	ἐστίν.
no one	knows	from where	he is

CLOSE ENGLISH

“But we know where this man is from; when the Christ comes, no one knows where he is from.”

FLUENT ENGLISH

“But we know where this man comes from. When the Messiah comes, no one will know where he comes from.”

SECTION NOTES

The speakers ask whether the authorities have recognized Jesus. Their claim about the Messiah’s unknown origin belongs to their speech, not to the narrator’s explanation.

VII-JN-007 / John 7:28-30

Knowing his origin and sender

John 7:28

Greek: adopted SBLGNT text. Word-order interlinear.

ἔκραξεν	οὖν	ἐν	τῷ	ἱερῷ	διδάσκων	ὁ	Ἰησοῦς	καὶ	λέγων·	Κἀμὲ
cried out	therefore	in	the	temple	teaching	the	Jesus	and	saying	both me

οἴδατε	καὶ	οἴδατε	πόθεν	εἰμί·	καὶ	ἀπ’	ἐμαυτοῦ	οὐκ	ἐλήλυθα,	ἀλλ’
you know	and	you know	from where	I am	and	from	myself	not	I have come	but

ἔστιν	ἀληθινὸς	ὁ	πέμψας	με,	ὃν	ὑμεῖς	οὐκ	οἴδατε·
is	true	the one	having sent	me	whom	you	not	know

CLOSE ENGLISH

Jesus therefore cried out while teaching in the temple, saying, “You know me, and you know where I am from. And I have not come from myself, but the one who sent me is true, whom you do not know.

FLUENT ENGLISH

While teaching in the temple, Jesus called out, “You know me and where I come from. Yet I have not come on my own. The one who sent me is true, and you do not know him.

John 7:29

Greek: adopted SBLGNT text. Word-order interlinear.

ἐγὼ	οἶδα	αὐτόν,	ὅτι	παρ’	αὐτοῦ	εἰμι	κἀκεῖνός	με	ἀπέστειλεν.
I	know	him	because	from	him	I am	and that one	me	sent

CLOSE ENGLISH

I know him, because I am from him and he sent me.”

FLUENT ENGLISH

I know him because I come from him, and he sent me.”

John 7:30

Greek: adopted SBLGNT text. Word-order interlinear.

ἐζήτουν	οὖν	αὐτὸν	πιάσαι,	καὶ	οὐδεὶς	ἐπέβαλεν	ἐπ’	αὐτὸν	τὴν
they were seeking	therefore	him	to seize	and	no one	laid	on	him	the

χεῖρα,	ὅτι	οὔπω	ἐληλύθει	ἡ	ὥρα	αὐτοῦ.
hand	because	not yet	had come	the	hour	of him

CLOSE ENGLISH

So they were seeking to seize him, and no one laid a hand on him, because his hour had not yet come.

FLUENT ENGLISH

Then they tried to arrest him, but no one laid a hand on him, because his hour had not yet come.

SECTION NOTES

The opening is printed as a statement, following the adopted punctuation. It can also be heard as a challenging or ironic question; the contrast with not knowing the sender is explicit. Temple means the temple precincts here.

I know contrasts with you do not know in verse 28. The sender is not named again in the Greek.

Comparing the passages (H-071, SR-0395)
This comparison establishes no direct parallel in the four Gospels.
No direct Thomas counterpart is established.

VII-JN-007 / John 7:31-32

Belief and an attempt to arrest him

John 7:31

Greek: adopted SBLGNT text. Word-order interlinear.

ἐκ	τοῦ	ὄχλου	δὲ	πολλοὶ	ἐπίστευσαν	εἰς	αὐτόν,	καὶ	ἔλεγον·	Ὁ
from	the	crowd	but	many	believed	in	him	and	were saying	the

χριστὸς	ὅταν	ἔλθῃ	μὴ	πλείονα	σημεῖα	ποιήσει	ὧν	οὗτος
Christ	when	he comes	surely not	more	signs	will he do	than those	this one

ἐποίησεν;
did

CLOSE ENGLISH

But many from the crowd believed in him, and were saying, “When the Christ comes, will he do more signs than this man did?”

FLUENT ENGLISH

Many in the crowd believed in him. They said, “When the Messiah comes, surely he will not perform more signs than this man has?”

John 7:32

Greek: adopted SBLGNT text. Word-order interlinear.

Ἤκουσαν	οἱ	Φαρισαῖοι	τοῦ	ὄχλου	γογγύζοντος	περὶ	αὐτοῦ	ταῦτα,
heard	the	Pharisees	the	crowd	murmuring	about	him	these things

καὶ	ἀπέστειλαν	οἱ	ἀρχιερεῖς	καὶ	οἱ	Φαρισαῖοι	ὑπηρέτας	ἵνα
and	sent	the	chief priests	and	the	Pharisees	officers	so that

πιάσωσιν	αὐτόν.
they might seize	him

CLOSE ENGLISH

The Pharisees heard the crowd murmuring these things about him, and the chief priests and the Pharisees sent officers to seize him.

FLUENT ENGLISH

The Pharisees heard the crowd murmuring these things about him, and the chief priests and Pharisees sent officers to arrest him.

SECTION NOTES

The question in verse 31 expects no greater number of signs. Belief among the crowd and the dispatch of officers appear together.

VII-JN-007 / John 7:33-34

Seeking and not finding

John 7:33

Greek: adopted SBLGNT text. Word-order interlinear.

εἶπεν	οὖν	ὁ	Ἰησοῦς·	Ἔτι	χρόνον	μικρὸν	μεθ’	ὑμῶν	εἰμι	καὶ
said	therefore	the	Jesus	still	time	a little	with	you	I am	and

ὑπάγω	πρὸς	τὸν	πέμψαντά	με.
I go	to	the one	having sent	me

CLOSE ENGLISH

Jesus therefore said, “I am with you for a little time longer, and I go to the one who sent me.

FLUENT ENGLISH

Jesus said, “I will be with you a little longer, and then I am going to the one who sent me.

John 7:34

Greek: adopted SBLGNT text. Word-order interlinear.

ζητήσετέ	με	καὶ	οὐχ	εὑρήσετε,	καὶ	ὅπου	εἰμὶ	ἐγὼ	ὑμεῖς	οὐ	δύνασθε
you will seek	me	and	not	find	and	where	am	I	you	not	can

ἐλθεῖν.
come

CLOSE ENGLISH

You will seek me and will not find me, and where I am you cannot come.”

FLUENT ENGLISH

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

SECTION NOTES

The close layer retains the present am and go. The fluent future wording makes the short remaining time clear.

Me after find is understood from the preceding clause. The same English wording is retained when the hearers quote this saying in verse 36.

Comparing the passages (H-071, SR-0396)
This comparison establishes no direct parallel in the four Gospels.
Gospel of Thomas, saying 38 and Gospel of Thomas, saying 59 are thematic comparisons, not claims of identical wording.

VII-JN-007 / John 7:35-36

Where could he go?

John 7:35

Greek: adopted SBLGNT text. Word-order interlinear.

εἶπον	οὖν	οἱ	Ἰουδαῖοι	πρὸς	ἑαυτούς·	Ποῦ	οὗτος	μέλλει	πορεύεσθαι
said	therefore	the	Jews	to	themselves	where	this one	is going	to go

ὅτι	ἡμεῖς	οὐχ	εὑρήσομεν	αὐτόν;	μὴ	εἰς	τὴν	διασποράν	τῶν
that	we	not	will find	him	surely not	to	the	Dispersion	of the

Ἑλλήνων	μέλλει	πορεύεσθαι	καὶ	διδάσκειν	τοὺς	Ἕλληνας;
Greeks	is he going	to go	and	to teach	the	Greeks

CLOSE ENGLISH

So the Jews said to one another, “Where is this man going to go, that we will not find him? Is he going to the Dispersion among the Greeks and to teach the Greeks?

FLUENT ENGLISH

The Jews said to one another, “Where is he going that we will not find him? Surely he is not going to our people scattered among the Greeks and teaching the Greeks?

John 7:36

Greek: adopted SBLGNT text. Word-order interlinear.

τίς	ἐστιν	ὁ	λόγος	οὗτος	ὃν	εἶπε·	Ζητήσετέ	με	καὶ	οὐχ	εὑρήσετε,
what	is	the	saying	this	which	he said	you will seek	me	and	not	find

καὶ	ὅπου	εἰμὶ	ἐγὼ	ὑμεῖς	οὐ	δύνασθε	ἐλθεῖν;
and	where	am	I	you	not	can	come

CLOSE ENGLISH

“What is this saying that he said, ‘You will seek me and will not find me, and where I am you cannot come’?”

FLUENT ENGLISH

“What does he mean by saying, ‘You will look for me and not find me, and you cannot come where I am’?”

SECTION NOTES

This verse is the hearers’ question quoting Jesus. The full question is preserved, rather than presenting their words as a new direct speech by Jesus. The preceding context’s our people scattered among the Greeks explains the diaspora expression.

Comparing the passages (H-071, SR-0397)
This comparison establishes no direct parallel in the four Gospels.
Gospel of Thomas, saying 38 is a thematic comparison, not a claim of identical wording.
The Dispersion among the Greeks refers to Jews living among Greek-speaking peoples. Teaching the Greeks is the speakers’ speculation.

VII-JN-007 / John 7:37-39

Living water and the Spirit

John 7:37

Greek: adopted SBLGNT text. Word-order interlinear.

Ἐν	δὲ	τῇ	ἐσχάτῃ	ἡμέρᾳ	τῇ	μεγάλῃ	τῆς	ἑορτῆς	εἱστήκει	ὁ	Ἰησοῦς,
on	but	the	last	day	the	great	of the	festival	stood	the	Jesus

καὶ	ἔκραξεν	λέγων·	Ἐάν	τις	διψᾷ	ἐρχέσθω	πρός	με	καὶ	πινέτω.
and	cried out	saying	if	anyone	thirsts	let him come	to	me	and	let him drink

CLOSE ENGLISH

On the last day, the great day of the festival, Jesus stood and cried out, saying, “If anyone thirsts, let that person come to me and drink.

FLUENT ENGLISH

On the last and greatest day of the festival, Jesus stood and called out, “If anyone is thirsty, let them come to me and drink.

John 7:38

Greek: adopted SBLGNT text. Word-order interlinear.

ὁ	πιστεύων	εἰς	ἐμέ,	καθὼς	εἶπεν	ἡ	γραφή,	ποταμοὶ	ἐκ	τῆς
the one	believing	in	me	as	said	the	Scripture	rivers	out of	the

κοιλίας	αὐτοῦ	ῥεύσουσιν	ὕδατος	ζῶντος.
belly	of him	will flow	of water	living

CLOSE ENGLISH

The one who believes in me-as the Scripture said, rivers of living water will flow out of that person’s belly.”

FLUENT ENGLISH

Whoever believes in me will have rivers of living water flowing from within, as Scripture says.”

John 7:39

Greek: adopted SBLGNT text. Word-order interlinear.

τοῦτο	δὲ	εἶπεν	περὶ	τοῦ	πνεύματος	οὗ	ἔμελλον	λαμβάνειν	οἱ
this	and	he said	about	the	Spirit	whom	were going	to receive	those

πιστεύσαντες	εἰς	αὐτόν·	οὔπω	γὰρ	ἦν	πνεῦμα,	ὅτι	Ἰησοῦς	οὐδέπω
having believed	in	him	not yet	for	was	Spirit	because	Jesus	not yet

ἐδοξάσθη.
was glorified

CLOSE ENGLISH

And he said this about the Spirit, whom those who believed in him were going to receive; for the Spirit was not yet, because Jesus had not yet been glorified.

FLUENT ENGLISH

He said this about the Spirit, whom those who believed in him were going to receive. The Spirit had not yet been given, because Jesus had not yet been glorified.

SECTION NOTES

The adopted punctuation closes the invitation at the end of this verse. Other punctuation can connect the one who believes in verse 38 with the invitation to drink. The main English follows the adopted division.

Belly is the concrete Greek word; from within gives the image in fluent English. The main translation takes the pronoun as referring to the believer. An alternative interpretation relates the outflow to Jesus. No single exact scriptural quotation is identified by the verse.

In the following context, given is supplied in English. The Greek literally says that the Spirit was not yet; the wording is understood in relation to the promised reception of the Spirit.

Comparing the passages (H-072, SR-0398)
This comparison establishes no direct parallel in the four Gospels.
No direct Thomas counterpart is established.

VII-JN-007 / John 7:40-44

A divided crowd

John 7:40

Greek: adopted SBLGNT text. Word-order interlinear.

Ἐκ	τοῦ	ὄχλου	οὖν	ἀκούσαντες	τῶν	λόγων	τούτων	ἔλεγον·
from	the	crowd	therefore	having heard	the	words	these	they were saying

Οὗτός	ἐστιν	ἀληθῶς	ὁ	προφήτης·
this one	is	truly	the	prophet

CLOSE ENGLISH

So those from the crowd who heard these words were saying, “This is truly the Prophet.”

FLUENT ENGLISH

When they heard these words, some in the crowd said, “This truly is the Prophet.”

John 7:41

Greek: adopted SBLGNT text. Word-order interlinear.

ἄλλοι	ἔλεγον·	Οὗτός	ἐστιν	ὁ	χριστός·	οἱ	δὲ	ἔλεγον·	Μὴ	γὰρ
others	were saying	this one	is	the	Christ	others	but	were saying	surely not	for

ἐκ	τῆς	Γαλιλαίας	ὁ	χριστὸς	ἔρχεται;
from	the	Galilee	the	Christ	comes

CLOSE ENGLISH

Others were saying, “This is the Christ.” But others were saying, “Surely the Christ does not come from Galilee?

FLUENT ENGLISH

Others said, “He is the Messiah.” Still others said, “Surely the Messiah does not come from Galilee!

John 7:42

Greek: adopted SBLGNT text. Word-order interlinear.

οὐχ	ἡ	γραφὴ	εἶπεν	ὅτι	ἐκ	τοῦ	σπέρματος	Δαυίδ,	καὶ	ἀπὸ	Βηθλέεμ
not	the	Scripture	said	that	from	the	seed	of David	and	from	Bethlehem

τῆς	κώμης	ὅπου	ἦν	Δαυίδ,	ἔρχεται	ὁ	χριστός;
the	village	where	was	David	comes	the	Christ

CLOSE ENGLISH

Has not the Scripture said that the Christ comes from David’s offspring and from Bethlehem, the village where David was?”

FLUENT ENGLISH

Doesn’t Scripture say that the Messiah comes from David’s descendants and from Bethlehem, the village where David lived?”

John 7:43

Greek: adopted SBLGNT text. Word-order interlinear.

σχίσμα	οὖν	ἐγένετο	ἐν	τῷ	ὄχλῳ	δι’	αὐτόν.
a division	therefore	happened	among	the	crowd	because of	him

CLOSE ENGLISH

So a division arose among the crowd because of him.

FLUENT ENGLISH

The crowd was divided over him.

John 7:44

Greek: adopted SBLGNT text. Word-order interlinear.

τινὲς	δὲ	ἤθελον	ἐξ	αὐτῶν	πιάσαι	αὐτόν,	ἀλλ’	οὐδεὶς	ἐπέβαλεν	ἐπ’
some	and	wanted	from	them	to seize	him	but	no one	laid	on

αὐτὸν	τὰς	χεῖρας.
him	the	hands

CLOSE ENGLISH

And some of them wanted to seize him, but no one laid hands on him.

FLUENT ENGLISH

Some wanted to arrest him, but no one laid a hand on him.

SECTION NOTES

The Prophet and the Messiah are distinct identifications in the discussion. The appeal to David and Bethlehem is reported as the crowd’s argument. The account does not add a birth narrative here.

VII-JN-007 / John 7:45-49

The officers return without him

John 7:45

Greek: adopted SBLGNT text. Word-order interlinear.

Ἦλθον	οὖν	οἱ	ὑπηρέται	πρὸς	τοὺς	ἀρχιερεῖς	καὶ	Φαρισαίους,	καὶ
came	therefore	the	officers	to	the	chief priests	and	Pharisees	and

εἶπον	αὐτοῖς	ἐκεῖνοι·	Διὰ	τί	οὐκ	ἠγάγετε	αὐτόν;
said	to them	those	because of	what	not	did you bring	him

CLOSE ENGLISH

So the officers came to the chief priests and Pharisees, and they said to them, “Why did you not bring him?”

FLUENT ENGLISH

The officers returned to the chief priests and Pharisees, who asked them, “Why didn’t you bring him in?”

John 7:46

Greek: adopted SBLGNT text. Word-order interlinear.

ἀπεκρίθησαν	οἱ	ὑπηρέται·	Οὐδέποτε	ἐλάλησεν	οὕτως	ἄνθρωπος.
answered	the	officers	never	spoke	like this	a person

CLOSE ENGLISH

The officers answered, “Never has a person spoken like this.”

FLUENT ENGLISH

The officers answered, “No one has ever spoken like this!”

John 7:47

Greek: adopted SBLGNT text. Word-order interlinear.

ἀπεκρίθησαν	οὖν	αὐτοῖς	οἱ	Φαρισαῖοι·	Μὴ	καὶ	ὑμεῖς	πεπλάνησθε;
answered	therefore	them	the	Pharisees	surely not	also	you	have been misled

CLOSE ENGLISH

So the Pharisees answered them, “Have you too been misled?

FLUENT ENGLISH

The Pharisees replied, “Have you been deceived too?

John 7:48

Greek: adopted SBLGNT text. Word-order interlinear.

μή	τις	ἐκ	τῶν	ἀρχόντων	ἐπίστευσεν	εἰς	αὐτὸν	ἢ	ἐκ	τῶν
surely not	anyone	from	the	rulers	believed	in	him	or	from	the

Φαρισαίων;
Pharisees

CLOSE ENGLISH

Has any of the rulers or of the Pharisees believed in him?

FLUENT ENGLISH

Has any of the authorities or the Pharisees believed in him?

John 7:49

Greek: adopted SBLGNT text. Word-order interlinear.

ἀλλὰ	ὁ	ὄχλος	οὗτος	ὁ	μὴ	γινώσκων	τὸν	νόμον	ἐπάρατοί	εἰσιν.
but	the	crowd	this	the one	not	knowing	the	law	accursed	they are

CLOSE ENGLISH

But this crowd that does not know the law-they are accursed.”

FLUENT ENGLISH

But this crowd that does not know the law is cursed!”

SECTION NOTES

The officers explain their response to Jesus’ speech. The dismissal of the crowd as cursed is the Pharisees’ accusation, not the narrator’s verdict.

VII-JN-007 / John 7:50-52

Nicodemus asks for a hearing

John 7:50

Greek: adopted SBLGNT text. Word-order interlinear.

λέγει	Νικόδημος	πρὸς	αὐτούς,	ὁ	ἐλθὼν	πρὸς	αὐτὸν	πρότερον,
says	Nicodemus	to	them	the one	having come	to	him	before

εἷς	ὢν	ἐξ	αὐτῶν·
one	being	of	them

CLOSE ENGLISH

Nicodemus, who came to him before, being one of them, says to them,

FLUENT ENGLISH

Nicodemus, who had visited Jesus earlier and was one of them, said,

John 7:51

Greek: adopted SBLGNT text. Word-order interlinear.

Μὴ	ὁ	νόμος	ἡμῶν	κρίνει	τὸν	ἄνθρωπον	ἐὰν	μὴ	ἀκούσῃ	πρῶτον
surely not	the	law	of us	judges	the	person	if	not	it hears	first

παρ’	αὐτοῦ	καὶ	γνῷ	τί	ποιεῖ;
from	him	and	knows	what	he does

CLOSE ENGLISH

“Does our law judge a person unless it first hears from him and knows what he does?”

FLUENT ENGLISH

“Does our law condemn a person without first hearing from him and finding out what he is doing?”

John 7:52

Greek: adopted SBLGNT text. Word-order interlinear.

ἀπεκρίθησαν	καὶ	εἶπαν	αὐτῷ·	Μὴ	καὶ	σὺ	ἐκ	τῆς	Γαλιλαίας	εἶ;
they answered	and	said	to him	surely not	also	you	from	the	Galilee	are

ἐραύνησον	καὶ	ἴδε	ὅτι	ἐκ	τῆς	Γαλιλαίας	προφήτης	οὐκ	ἐγείρεται.
search	and	see	that	from	the	Galilee	a prophet	not	arises

CLOSE ENGLISH

They answered and said to him, “Are you also from Galilee? Search and see that a prophet does not arise from Galilee.”

FLUENT ENGLISH

They answered, “Are you from Galilee too? Search and see: no prophet arises from Galilee.”

SECTION NOTES

Nicodemus is identified as one of the group and as an earlier visitor to Jesus. His question calls for a hearing before judgment. The claim about Galilee in verse 52 is his opponents’ reply.

VII-JN-007 / John 7:53

Qualified passage: each goes home

John 7:53

Greek: SBLGNT electronic addition; double-bracketed passage 7:53-8:11. Word-order interlinear.

καὶ	ἐπορεύθη	ἕκαστος	εἰς	τὸν	οἶκον	αὐτοῦ·
and	went	each	to	the	house	of him

CLOSE ENGLISH

And each went to his own house.

FLUENT ENGLISH

Then each went home.

SECTION NOTES

TEXTUAL STATUS. John 7:53-8:11 is a double-bracketed passage added to the electronic SBLGNT in version 1.2 (2023). The source brackets mark the passage as textually qualified. Each verse is labeled here; its adopted wording is retained, with its status distinguished from the ordinary main text.

This sentence opens the passage that continues through John 8:11. The chapter break does not end the narrative unit.

VII-JN-008 / John 8:1-59

Light, freedom, and the question of origin

Qualified passage: teaching at dawn

John 8:1

Greek: SBLGNT electronic addition; double-bracketed passage 7:53-8:11. Word-order interlinear.

Ἰησοῦς	δὲ	ἐπορεύθη	εἰς	τὸ	ὄρος	τῶν	Ἐλαιῶν.
Jesus	but	went	to	the	mountain	of the	Olives

CLOSE ENGLISH

But Jesus went to the Mount of Olives.

FLUENT ENGLISH

Jesus went to the Mount of Olives.

John 8:2

Greek: SBLGNT electronic addition; double-bracketed passage 7:53-8:11. Word-order interlinear.

Ὄρθρου	δὲ	πάλιν	παρεγένετο	εἰς	τὸ	ἱερόν,	καὶ	πᾶς	ὁ	λαὸς
at dawn	and	again	he came	to	the	temple	and	all	the	people

ἤρχετο·	καὶ	καθίσας	ἐδίδασκεν	αὐτούς.
were coming	and	having sat down	he was teaching	them

CLOSE ENGLISH

And at dawn he came again into the temple, and all the people were coming; and sitting down, he was teaching them.

FLUENT ENGLISH

At dawn he returned to the temple. All the people came, and he sat down and taught them.

SECTION NOTES

TEXTUAL STATUS. John 7:53-8:11 is a double-bracketed passage added to the electronic SBLGNT in version 1.2 (2023). The source brackets mark the passage as textually qualified. Each verse is labeled here; its adopted wording is retained, with its status distinguished from the ordinary main text.

These verses continue the double-bracketed narrative opened at John 7:53. The Mount of Olives and the return to the temple remain in that sequence.

VII-JN-008 / John 8:3-5

Qualified passage: a woman brought before Jesus

John 8:3

Greek: SBLGNT electronic addition; double-bracketed passage 7:53-8:11. Word-order interlinear.

ἄγουσιν	δὲ	οἱ	γραμματεῖς	καὶ	οἱ	Φαρισαῖοι	πρὸς	αὐτὸν	γυναῖκα	ἐν
they bring	and	the	scribes	and	the	Pharisees	to	him	a woman	in

μοιχείᾳ	καταλήφθεισαν·	καὶ	στήσαντες	αὐτὴν	ἐν	μέσῳ,
adultery	having been caught	and	having stood	her	in	the midst

CLOSE ENGLISH

And the scribes and the Pharisees bring to him a woman caught in adultery; and setting her in the midst,

FLUENT ENGLISH

The scribes and Pharisees brought him a woman caught in adultery. They made her stand before everyone

John 8:4

Greek: SBLGNT electronic addition; double-bracketed passage 7:53-8:11. Word-order interlinear.

λέγουσιν	αὐτῷ,	πειράζοντες·	Διδάσκαλε,	αὕτη	ἡ	γυνὴ	κατελήφθη	ἐπ’
they say	to him	testing	teacher	this	the	woman	was caught	in

αὐτοφόρῳ	μοιχευομένη.
the very act	committing adultery

CLOSE ENGLISH

they say to him, testing him, “Teacher, this woman was caught in the very act of adultery.

FLUENT ENGLISH

and, to test him, said, “Teacher, this woman was caught in the act of adultery.

John 8:5

Greek: SBLGNT electronic addition; double-bracketed passage 7:53-8:11. Word-order interlinear.

ἐν	δὲ	τῷ	νόμῳ	Μωσῆς	ἡμῖν	ἐνετείλατο	τὰς	τοιαύτας	λιθοβολεῖσθαι·
in	and	the	law	Moses	to us	commanded	the	such women	to be stoned

σὺ	οὖν	τί	λέγεις;
you	therefore	what	do you say

CLOSE ENGLISH

Now in the law Moses commanded us that such women be stoned. What then do you say?”

FLUENT ENGLISH

In the law, Moses commanded us to stone such women. What do you say?”

SECTION NOTES

TEXTUAL STATUS. John 7:53-8:11 is a double-bracketed passage added to the electronic SBLGNT in version 1.2 (2023). The source brackets mark the passage as textually qualified. Each verse is labeled here; its adopted wording is retained, with its status distinguished from the ordinary main text.

The scribes and Pharisees present an accusation and cite a legal command. Their words are retained as their challenge; the narrator identifies the testing purpose in verse 4 and again in verse 6.

VII-JN-008 / John 8:6-9

Qualified passage: without sin

John 8:6

Greek: SBLGNT electronic addition; double-bracketed passage 7:53-8:11. Word-order interlinear.

τοῦτο	δὲ	ἔλεγον	πειράζοντες	αὐτόν,	ἵνα	ἔχωσιν	κατηγορεῖν
this	and	they were saying	testing	him	so that	they might have	to accuse

αὐτοῦ.	ὁ	δὲ	Ἰησοῦς	κάτω	κύψας,	τῷ	δακτύλῳ	ἔγραφεν	εἰς	τὴν
him	the	but	Jesus	down	having bent	with the	finger	was writing	on	the

γῆν,	μὴ	προσποιούμενος.
ground	not	paying attention

CLOSE ENGLISH

And they were saying this to test him, so that they might have grounds to accuse him. But Jesus bent down and was writing on the ground with his finger, paying no attention.

FLUENT ENGLISH

They said this to test him, so that they could bring a charge against him. But Jesus bent down and wrote on the ground with his finger, paying no attention to them.

John 8:7

Greek: SBLGNT electronic addition; double-bracketed passage 7:53-8:11. Word-order interlinear.

ὡς	δὲ	ἐπέμενον	ἐρωτῶντες	αὐτόν,	ἀνακύψας	εἶπεν	πρὸς	αὐτούς·
as	but	they persisted	asking	him	having straightened up	he said	to	them

Ὁ	ἀναμάρτητος	ὑμῶν,	πρῶτον	ἐπ’	αὐτὴν	τὸν	λίθον	βαλέτω.
the one	without sin	among you	first	at	her	the	stone	let him throw

CLOSE ENGLISH

But as they persisted in asking him, he straightened up and said to them, “Let the one among you who is without sin be first to throw the stone at her.”

FLUENT ENGLISH

When they kept questioning him, he straightened up and said, “Let whichever of you is without sin be the first to throw a stone at her.”

John 8:8

Greek: SBLGNT electronic addition; double-bracketed passage 7:53-8:11. Word-order interlinear.

καὶ	πάλιν	κάτω	κύψας	ἔγραφεν	εἰς	τὴν	γῆν.
and	again	down	having bent	he was writing	on	the	ground

CLOSE ENGLISH

And bending down again, he was writing on the ground.

FLUENT ENGLISH

Then he bent down again and wrote on the ground.

John 8:9

Greek: SBLGNT electronic addition; double-bracketed passage 7:53-8:11. Word-order interlinear.

οἱ	δέ,	ἀκούσαντες,	καὶ	ὑπὸ	τῆς	συνειδήσεως	ἐλεγχόμενοι,	ἐξήρχοντο
they	but	having heard	and	by	the	conscience	being convicted	were going out

εἷς	καθ’	εἷς,	ἀρξάμενοι	ἀπὸ	τῶν	πρεσβυτέρων·	καὶ	κατελείφθη	μόνος
one	by	one	having begun	from	the	elders	and	was left	alone

ὁ	Ἰησοῦς,	καὶ	ἡ	γυνὴ	ἐν	μέσῳ	οὖσα.
the	Jesus	and	the	woman	in	the midst	being

CLOSE ENGLISH

But when they heard, and were convicted by their conscience, they were going out one by one, beginning with the elders; and Jesus was left alone, and the woman was in the midst.

FLUENT ENGLISH

When they heard this and their consciences convicted them, they went out one by one, beginning with the oldest. Jesus was left alone, with the woman still standing there.

SECTION NOTES

TEXTUAL STATUS. John 7:53-8:11 is a double-bracketed passage added to the electronic SBLGNT in version 1.2 (2023). The source brackets mark the passage as textually qualified. Each verse is labeled here; its adopted wording is retained, with its status distinguished from the ordinary main text.

John 7:53-8:11 is a double-bracketed passage in SBLGNT. Its earliest manuscript attestation and its place within John are disputed; the selected verses are retained here with that status identified.

Without sin is left unrestricted; the translation does not narrow it to adultery. The preceding context retains the adopted phrase about paying no attention, without supplying what Jesus wrote.

Comparing the passages (H-073, SR-0399)
This comparison establishes no direct parallel in the four Gospels.
No direct Thomas counterpart is established.

VII-JN-008 / John 8:10-11

Qualified passage: judgment and departure

John 8:10

Greek: SBLGNT electronic addition; double-bracketed passage 7:53-8:11. Word-order interlinear.

ἀνακύψας	δὲ	ὁ	Ἰησοῦς,	καὶ	μηδένα	θεασάμενος	πλὴν	τῆς
having straightened up	but	the	Jesus	and	no one	having seen	except	the

γυναικός,	εἶπεν	αὐτῇ·	Ποῦ	εἰσιν	ἐκεῖνοι	οἱ	κατήγοροί	σου;	Οὐδείς	σε
woman	said	to her	where	are	those	the	accusers	of you	no one	you

κατέκρινεν;
condemned

CLOSE ENGLISH

Jesus straightened up and, seeing no one except the woman, said to her, “Where are those accusers of yours? Has no one condemned you?”

FLUENT ENGLISH

Jesus straightened up. Seeing only the woman, he asked her, “Where are your accusers? Has no one condemned you?”

John 8:11

Greek: SBLGNT electronic addition; double-bracketed passage 7:53-8:11. Word-order interlinear.

ἡ	δὲ	εἶπεν·	Οὐδείς,	κύριε.	εἶπεν	δὲ	ὁ	Ἰησοῦς·	Οὐδὲ	ἐγώ	σε
she	but	said	no one	sir	said	but	the	Jesus	neither	I	you

κρίνω·	πορεύου	καὶ	μηκέτι	ἁμάρτανε.
judge	go	and	no longer	sin

CLOSE ENGLISH

She said, “No one, sir.” Jesus said, “Neither do I judge you. Go, and sin no longer.”

FLUENT ENGLISH

“No one, sir,” she answered. Jesus said, “I do not condemn you either. Go, and do not sin anymore.”

SECTION NOTES

TEXTUAL STATUS. John 7:53-8:11 is a double-bracketed passage added to the electronic SBLGNT in version 1.2 (2023). The source brackets mark the passage as textually qualified. Each verse is labeled here; its adopted wording is retained, with its status distinguished from the ordinary main text.

This adopted text explicitly mentions seeing no one except the woman and asks where her accusers are. The preceding context also includes the reference to their consciences.

The woman’s address kyrie is rendered sir here; Lord is also possible. Verse 10 uses condemn; verse 11 uses the broader judge, rendered condemn in the fluent layer because of the judicial setting. The command does not name a specific sin.

Comparing the passages (H-073, SR-0400)
This comparison establishes no direct parallel in the four Gospels.
No direct Thomas counterpart is established.

VII-JN-008 / John 8:12-13

The light and the challenge to his testimony

John 8:12

Greek: adopted SBLGNT text. Word-order interlinear.

Πάλιν	οὖν	αὐτοῖς	ἐλάλησεν	ὁ	Ἰησοῦς	λέγων·	Ἐγώ	εἰμι	τὸ	φῶς
again	therefore	to them	spoke	the	Jesus	saying	I	am	the	light

τοῦ	κόσμου·	ὁ	ἀκολουθῶν	ἐμοὶ	οὐ	μὴ	περιπατήσῃ	ἐν	τῇ	σκοτίᾳ,
of the	world	the one	following	me	not	ever	will walk	in	the	darkness

ἀλλ’	ἕξει	τὸ	φῶς	τῆς	ζωῆς.
but	will have	the	light	of the	life

CLOSE ENGLISH

Then Jesus spoke to them again, saying, “I am the light of the world. The one who follows me will certainly not walk in the darkness, but will have the light of life.”

FLUENT ENGLISH

Jesus spoke to them again: “I am the light of the world. Whoever follows me will never walk in darkness but will have the light of life.”

John 8:13

Greek: adopted SBLGNT text. Word-order interlinear.

εἶπον	οὖν	αὐτῷ	οἱ	Φαρισαῖοι·	Σὺ	περὶ	σεαυτοῦ	μαρτυρεῖς·	ἡ
said	therefore	to him	the	Pharisees	you	about	yourself	testify	the

μαρτυρία	σου	οὐκ	ἔστιν	ἀληθής.
testimony	of you	not	is	true

CLOSE ENGLISH

So the Pharisees said to him, “You testify about yourself; your testimony is not true.”

FLUENT ENGLISH

The Pharisees said to him, “You are testifying about yourself. Your testimony is not valid.”

SECTION NOTES

The emphatic Greek negative expresses a firm promise. Light of life retains the compact relation between light and life without expanding it into a single explanation. The preceding context is within the double-bracketed passage; verse 12 is outside it.

Comparing the passages (H-074, SR-0401)
This comparison establishes no direct parallel in the four Gospels.
Thomas saying 77 is a composite comparison and Gospel of Thomas, saying 83 a thematic comparison.

VII-JN-008 / John 8:14

Knowing where I come from

John 8:14

Greek: adopted SBLGNT text. Word-order interlinear.

ἀπεκρίθη	Ἰησοῦς	καὶ	εἶπεν	αὐτοῖς·	Κἂν	ἐγὼ	μαρτυρῶ	περὶ	ἐμαυτοῦ,
answered	Jesus	and	said	to them	even if	I	testify	about	myself

ἀληθής	ἐστιν	ἡ	μαρτυρία	μου,	ὅτι	οἶδα	πόθεν	ἦλθον	καὶ	ποῦ
true	is	the	testimony	of me	because	I know	from where	I came	and	where

ὑπάγω·	ὑμεῖς	δὲ	οὐκ	οἴδατε	πόθεν	ἔρχομαι	ἢ	ποῦ	ὑπάγω.
I am going	you	but	not	know	from where	I come	or	where	I am going

CLOSE ENGLISH

Jesus answered and said to them, “Even if I testify about myself, my testimony is true, 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.

FLUENT ENGLISH

Jesus answered them, “Even when I testify about myself, my testimony is valid. 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.

SECTION NOTES

True testimony is rendered valid in the fluent layer to bring out the legal challenge in the preceding context.

VII-JN-008 / John 8:15

Judgment by human standards

John 8:15

Greek: adopted SBLGNT text. Word-order interlinear.

ὑμεῖς	κατὰ	τὴν	σάρκα	κρίνετε,	ἐγὼ	οὐ	κρίνω	οὐδένα.
you	according to	the	flesh	judge	I	not	judge	anyone

CLOSE ENGLISH

You judge according to the flesh; I judge no one.

FLUENT ENGLISH

You judge by human standards; I pass judgment on no one.

SECTION NOTES

According to the flesh becomes by human standards; the wording does not add an ethical judgment about the body.

VII-JN-008 / John 8:16-17

Two witnesses

John 8:16

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἐὰν	κρίνω	δὲ	ἐγώ,	ἡ	κρίσις	ἡ	ἐμὴ	ἀληθινή	ἐστιν,	ὅτι
and	if	I judge	but	I	the	judgment	the	my	true	is	because

μόνος	οὐκ	εἰμί,	ἀλλ’	ἐγὼ	καὶ	ὁ	πέμψας	με	πατήρ.
alone	not	I am	but	I	and	the one	having sent	me	Father

CLOSE ENGLISH

But even if I judge, my judgment is true, because I am not alone, but I and the Father who sent me are together.

FLUENT ENGLISH

But even if I do judge, my judgment is true, because I am not alone: the Father who sent me is with me.

John 8:17

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἐν	τῷ	νόμῳ	δὲ	τῷ	ὑμετέρῳ	γέγραπται	ὅτι	δύο	ἀνθρώπων	ἡ
and	in	the	law	also	the	your	it is written	that	of two	people	the

μαρτυρία	ἀληθής	ἐστιν.
testimony	true	is

CLOSE ENGLISH

And in your law it is also written that the testimony of two people is true.

FLUENT ENGLISH

Your own law also says that the testimony of two people is valid.

SECTION NOTES

In verse 16, are together and is with me supply the relation implied by the Greek’s unfinished contrast, not alone, but I and the Father. Verse 17 invokes the law’s requirement for corroborating testimony.

VII-JN-008 / John 8:18

The Father’s testimony

John 8:18

Greek: adopted SBLGNT text. Word-order interlinear.

ἐγώ	εἰμι	ὁ	μαρτυρῶν	περὶ	ἐμαυτοῦ	καὶ	μαρτυρεῖ	περὶ	ἐμοῦ	ὁ
I	am	the one	testifying	about	myself	and	testifies	about	me	the one

πέμψας	με	πατήρ.
having sent	me	Father

CLOSE ENGLISH

I am the one who testifies about myself, and the Father who sent me testifies about me.”

FLUENT ENGLISH

I testify about myself, and the Father who sent me also testifies about me.”

SECTION NOTES

The two witnesses named here are Jesus and the Father who sent him.

VII-JN-008 / John 8:19-20

Knowing the Father

John 8:19

Greek: adopted SBLGNT text. Word-order interlinear.

ἔλεγον	οὖν	αὐτῷ·	Ποῦ	ἐστιν	ὁ	πατήρ	σου;	ἀπεκρίθη	Ἰησοῦς·
they were saying	therefore	to him	where	is	the	Father	of you	answered	Jesus

Οὔτε	ἐμὲ	οἴδατε	οὔτε	τὸν	πατέρα	μου·	εἰ	ἐμὲ	ᾔδειτε,	καὶ	τὸν
neither	me	you know	nor	the	Father	of me	if	me	you knew	also	the

πατέρα	μου	ἂν	ᾔδειτε.
Father	of me	would	you know

CLOSE ENGLISH

So they were saying 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.”

FLUENT ENGLISH

Then they asked him, “Where is your Father?” Jesus replied, “You know neither me nor my Father. If you knew me, you would know my Father too.”

John 8:20

Greek: adopted SBLGNT text. Word-order interlinear.

ταῦτα	τὰ	ῥήματα	ἐλάλησεν	ἐν	τῷ	γαζοφυλακίῳ	διδάσκων	ἐν	τῷ	ἱερῷ·
these	the	words	he spoke	in	the	treasury	teaching	in	the	temple

καὶ	οὐδεὶς	ἐπίασεν	αὐτόν,	ὅτι	οὔπω	ἐληλύθει	ἡ	ὥρα	αὐτοῦ.
and	no one	seized	him	because	not yet	had come	the	hour	of him

CLOSE ENGLISH

He spoke these words in the treasury while teaching in the temple; and no one seized him, because his hour had not yet come.

FLUENT ENGLISH

He spoke these words in the treasury while teaching in the temple. Yet no one arrested him, because his hour had not yet come.

SECTION NOTES

The hearers’ question and Jesus’ answer remain distinct. The conditional sentence makes knowing the Father dependent on knowing Jesus.

Comparing the passages (H-074, SR-0402)
This comparison establishes no direct parallel in the four Gospels.
No direct Thomas counterpart is established.
The narrator locates these words in the treasury within the temple precincts and repeats that Jesus’ hour had not yet come.

VII-JN-008 / John 8:21

Departure and sin

John 8:21

Greek: adopted SBLGNT text. Word-order interlinear.

Εἶπεν	οὖν	πάλιν	αὐτοῖς·	Ἐγὼ	ὑπάγω	καὶ	ζητήσετέ	με,	καὶ	ἐν
he said	therefore	again	to them	I	am going away	and	you will seek	me	and	in

τῇ	ἁμαρτίᾳ	ὑμῶν	ἀποθανεῖσθε·	ὅπου	ἐγὼ	ὑπάγω	ὑμεῖς	οὐ	δύνασθε
the	sin	of you	you will die	where	I	am going	you	not	are able

ἐλθεῖν.
to come

CLOSE ENGLISH

Then 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.”

FLUENT ENGLISH

He told them again, “I am going away. You will look for me, and you will die in your sin. You cannot come where I am going.”

SECTION NOTES

Sin is singular here, while verse 24 uses the plural sins. Both forms are retained.

Comparing the passages (H-074, SR-0403)
This comparison establishes no direct parallel in the four Gospels.
Thomas saying 59 is a thematic comparison.

VII-JN-008 / John 8:22

A mistaken explanation

John 8:22

Greek: adopted SBLGNT text. Word-order interlinear.

ἔλεγον	οὖν	οἱ	Ἰουδαῖοι·	Μήτι	ἀποκτενεῖ	ἑαυτὸν	ὅτι	λέγει·
they were saying	therefore	the	Jews	surely not	will he kill	himself	because	he says

Ὅπου	ἐγὼ	ὑπάγω	ὑμεῖς	οὐ	δύνασθε	ἐλθεῖν;
where	I	am going	you	not	are able	to come

CLOSE ENGLISH

So the Jews were saying, “Surely he will not kill himself, since he says, ‘Where I am going, you cannot come’?”

FLUENT ENGLISH

His Jewish hearers asked, “He is not going to kill himself, is he? Is that why he says, ‘You cannot come where I am going’?”

SECTION NOTES

This complete main verse belongs to the hearers, who quote Jesus inside their question. Jewish hearers makes the local group explicit; the Greek designation does not mean that every Jewish person is speaking.

Comparing the passages (H-074, SR-0404)
This comparison establishes no direct parallel in the four Gospels.
No direct Thomas counterpart is established.

VII-JN-008 / John 8:23

Two origins

John 8:23

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἔλεγεν	αὐτοῖς·	Ὑμεῖς	ἐκ	τῶν	κάτω	ἐστέ,	ἐγὼ	ἐκ	τῶν
and	he was saying	to them	you	from	the things	below	are	I	from	the things

ἄνω	εἰμί·	ὑμεῖς	ἐκ	τούτου	τοῦ	κόσμου	ἐστέ,	ἐγὼ	οὐκ	εἰμὶ	ἐκ	τοῦ
above	am	you	from	this	the	world	are	I	not	am	from	the

κόσμου	τούτου.
world	this

CLOSE ENGLISH

And he was saying to them, “You are from below; I am from above. You are from this world; I am not from this world.

FLUENT ENGLISH

He told them, “You are from below; I am from above. You belong to this world; I do not belong to this world.

SECTION NOTES

From becomes belong to in the fluent repetition about this world, expressing the relation of origin and affiliation.

VII-JN-008 / John 8:24

Believing that I am

John 8:24

Greek: adopted SBLGNT text. Word-order interlinear.

εἶπον	οὖν	ὑμῖν	ὅτι	ἀποθανεῖσθε	ἐν	ταῖς	ἁμαρτίαις	ὑμῶν·	ἐὰν	γὰρ
I said	therefore	to you	that	you will die	in	the	sins	of you	if	for

μὴ	πιστεύσητε	ὅτι	ἐγώ	εἰμι,	ἀποθανεῖσθε	ἐν	ταῖς	ἁμαρτίαις	ὑμῶν.
not	you believe	that	I	am	you will die	in	the	sins	of you

CLOSE ENGLISH

Therefore I told you that you will die in your sins, for if you do not believe that I am, you will die in your sins.”

FLUENT ENGLISH

That is why I told you that you will die in your sins. Unless you believe that I am he, you will die in your sins.”

SECTION NOTES

The Greek I am has no stated complement. The close layer retains that form; the fluent layer supplies he for English self-identification. The expression also permits scriptural and theological resonances that should not be replaced by an added title.

The following context follows the adopted question mark in 8:25. Another interpretation takes the reply as a statement about what Jesus has been telling them from the beginning.

Comparing the passages (H-074, SR-0405)
This comparison establishes no direct parallel in the four Gospels.
No direct Thomas counterpart is established.

VII-JN-008 / John 8:25-27

A disputed reply and the Father

John 8:25

Greek: adopted SBLGNT text. Word-order interlinear.

ἔλεγον	οὖν	αὐτῷ·	Σὺ	τίς	εἶ;	εἶπεν	αὐτοῖς	ὁ	Ἰησοῦς·	Τὴν
they were saying	therefore	to him	you	who	are	said	to them	the	Jesus	the

ἀρχὴν	ὅ	τι	καὶ	λαλῶ	ὑμῖν;
beginning	for	what	even	I speak	to you

CLOSE ENGLISH

So they were saying to him, “Who are you?” Jesus said to them, “Why do I even speak to you at all?”

FLUENT ENGLISH

They asked him, “Who are you?” Jesus replied, “Why do I speak to you at all?”

John 8:26

Greek: adopted SBLGNT text. Word-order interlinear.

πολλὰ	ἔχω	περὶ	ὑμῶν	λαλεῖν	καὶ	κρίνειν·	ἀλλ’	ὁ	πέμψας	με
many things	I have	about	you	to speak	and	to judge	but	the one	having sent	me

ἀληθής	ἐστιν,	κἀγὼ	ἃ	ἤκουσα	παρ’	αὐτοῦ	ταῦτα	λαλῶ	εἰς	τὸν
true	is	and I	what	I heard	from	him	these things	I speak	to	the

κόσμον.
world

CLOSE ENGLISH

“I have many things to speak and to judge concerning you, but the one who sent me is true, and what I heard from him, these things I speak to the world.”

FLUENT ENGLISH

“I have much to say about you and much to judge. But the one who sent me is truthful, and I tell the world what I heard from him.”

John 8:27

Greek: adopted SBLGNT text. Word-order interlinear.

οὐκ	ἔγνωσαν	ὅτι	τὸν	πατέρα	αὐτοῖς	ἔλεγεν.
not	they knew	that	the	Father	to them	he was speaking of

CLOSE ENGLISH

They did not know that he was speaking to them of the Father.

FLUENT ENGLISH

They did not understand that he was speaking to them about the Father.

SECTION NOTES

The Greek construction is difficult. The adopted punctuation makes the reply a question. The phrase glossed the beginning is taken adverbially as at all; the separate words glossed for and what together supply why. An alternative reads a statement identifying Jesus with what he has been telling them from the beginning. The glosses expose the wording without pretending that its interpretation is certain.

The repeated speaking language is retained. True describes the sender as truthful here, rather than the legal validity of testimony in 8:14.

Comparing the passages (H-074, SR-0406)
This comparison establishes no direct parallel in the four Gospels.
Thomas saying 43 and Gospel of Thomas, saying 91 are composite comparisons.

VII-JN-008 / John 8:28-30

Then you will know

John 8:28

Greek: adopted SBLGNT text. Word-order interlinear.

εἶπεν	οὖν	ὁ	Ἰησοῦς·	Ὅταν	ὑψώσητε	τὸν	υἱὸν	τοῦ	ἀνθρώπου,	τότε
said	therefore	the	Jesus	when	you lift up	the	Son	of the	Man	then

γνώσεσθε	ὅτι	ἐγώ	εἰμι,	καὶ	ἀπ’	ἐμαυτοῦ	ποιῶ	οὐδέν,	ἀλλὰ	καθὼς
you will know	that	I	am	and	from	myself	I do	nothing	but	just as

ἐδίδαξέν	με	ὁ	πατὴρ	ταῦτα	λαλῶ.
taught	me	the	Father	these things	I speak

CLOSE ENGLISH

Then Jesus said, “When you lift up the Son of Man, then you will know that I am, and that I do nothing from myself, but speak these things just as the Father taught me.

FLUENT ENGLISH

Jesus said, “When you lift up the Son of Man, you will know that I am he. I do nothing on my own; I speak as the Father taught me.

John 8:29

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ὁ	πέμψας	με	μετ’	ἐμοῦ	ἐστιν·	οὐκ	ἀφῆκέν	με	μόνον,	ὅτι
and	the one	having sent	me	with	me	is	not	he left	me	alone	because

ἐγὼ	τὰ	ἀρεστὰ	αὐτῷ	ποιῶ	πάντοτε.
I	the things	pleasing	to him	do	always

CLOSE ENGLISH

And the one who sent me is with me. He has not left me alone, because I always do the things pleasing to him.”

FLUENT ENGLISH

The one who sent me is with me. He has not left me alone, because I always do what pleases him.”

John 8:30

Greek: adopted SBLGNT text. Word-order interlinear.

ταῦτα	αὐτοῦ	λαλοῦντος	πολλοὶ	ἐπίστευσαν	εἰς	αὐτόν.
these things	of him	speaking	many	believed	in	him

CLOSE ENGLISH

As he was speaking these things, many believed in him.

FLUENT ENGLISH

As he said these things, many believed in him.

SECTION NOTES

Lift up retains the image instead of replacing it with crucify. The expression I am is rendered in the same way as in 8:24; he is supplied only in the fluent layer.

The Greek gives a continuing relation: the sender is with Jesus, who always does what pleases him.

Comparing the passages (H-074, SR-0407)
This comparison establishes no direct parallel in the four Gospels.
No direct Thomas counterpart is established.

VII-JN-008 / John 8:31

Remaining in his word

John 8:31

Greek: adopted SBLGNT text. Word-order interlinear.

Ἔλεγεν	οὖν	ὁ	Ἰησοῦς	πρὸς	τοὺς	πεπιστευκότας	αὐτῷ	Ἰουδαίους·
was saying	therefore	the	Jesus	to	the	having believed	him	Jews

Ἐὰν	ὑμεῖς	μείνητε	ἐν	τῷ	λόγῳ	τῷ	ἐμῷ,	ἀληθῶς	μαθηταί	μού	ἐστε,
if	you	remain	in	the	word	the	my	truly	disciples	of me	you are

CLOSE ENGLISH

Then Jesus was saying to the Jews who had believed him, “If you remain in my word, you are truly my disciples,

FLUENT ENGLISH

Jesus said to the Jewish people who had believed him, “If you hold to my teaching, you are truly my disciples.

SECTION NOTES

Had believed follows the completed form in the narrative. Remaining in my word is rendered holding to my teaching, retaining the condition attached to true discipleship.

VII-JN-008 / John 8:32

Knowing the truth

John 8:32

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	γνώσεσθε	τὴν	ἀλήθειαν,	καὶ	ἡ	ἀλήθεια	ἐλευθερώσει	ὑμᾶς.
and	you will know	the	truth	and	the	truth	will free	you

CLOSE ENGLISH

and you will know the truth, and the truth will set you free.”

FLUENT ENGLISH

You will know the truth, and the truth will set you free.”

SECTION NOTES

The connective and continues the condition and promise from the preceding verse. The fluent layer starts a new sentence without detaching it from that setting.

Comparing the passages (H-074, SR-0408)
This comparison establishes no direct parallel in the four Gospels.
No direct Thomas counterpart is established.

VII-JN-008 / John 8:33

The hearers’ claim

John 8:33

Greek: adopted SBLGNT text. Word-order interlinear.

ἀπεκρίθησαν	πρὸς	αὐτόν·	Σπέρμα	Ἀβραάμ	ἐσμεν	καὶ	οὐδενὶ
they answered	to	him	seed	of Abraham	we are	and	to no one

δεδουλεύκαμεν	πώποτε·	πῶς	σὺ	λέγεις	ὅτι	Ἐλεύθεροι	γενήσεσθε;
we have been enslaved	ever	how	you	say	that	free	you will become

CLOSE ENGLISH

They answered him, “We are Abraham’s seed and have never been enslaved to anyone. How do you say, ‘You will become free’?”

FLUENT ENGLISH

They answered him, “We are Abraham’s descendants and have never been anyone’s slaves. How can you say, ‘You will be free’?”

SECTION NOTES

Seed is the collective image for descendants. The statement about never having been enslaved belongs to the speakers; it is not presented as an independent historical claim by the narrator. Their wording about becoming free differs from the preceding promise to set them free.

Comparing the passages (H-074, SR-0409)
This comparison establishes no direct parallel in the four Gospels.
No direct Thomas counterpart is established.

VII-JN-008 / John 8:34

A slave to sin

John 8:34

Greek: adopted SBLGNT text. Word-order interlinear.

Ἀπεκρίθη	αὐτοῖς	ὁ	Ἰησοῦς·	Ἀμὴν	ἀμὴν	λέγω	ὑμῖν	ὅτι	πᾶς	ὁ
answered	them	the	Jesus	truly	truly	I say	to you	that	everyone	the one

ποιῶν	τὴν	ἁμαρτίαν	δοῦλός	ἐστιν	τῆς	ἁμαρτίας·
doing	the	sin	a slave	is	of the	sin

CLOSE ENGLISH

Jesus answered them, “Truly, truly, I say to you that everyone who commits sin is a slave of sin.

FLUENT ENGLISH

Jesus answered, “Truly, truly, I tell you: everyone who sins is a slave to sin.

SECTION NOTES

The image is slavery, not voluntary service. The repeated truly preserves the doubled introductory formula.

VII-JN-008 / John 8:35-36

The slave and the son

John 8:35

Greek: adopted SBLGNT text. Word-order interlinear.

ὁ	δὲ	δοῦλος	οὐ	μένει	ἐν	τῇ	οἰκίᾳ	εἰς	τὸν	αἰῶνα·	ὁ	υἱὸς	μένει
the	but	slave	not	remains	in	the	house	into	the	age	the	son	remains

εἰς	τὸν	αἰῶνα.
into	the	age

CLOSE ENGLISH

Now the slave does not remain in the house forever; the son remains forever.

FLUENT ENGLISH

A slave does not remain in the household forever, but a son does.

John 8:36

Greek: adopted SBLGNT text. Word-order interlinear.

ἐὰν	οὖν	ὁ	υἱὸς	ὑμᾶς	ἐλευθερώσῃ,	ὄντως	ἐλεύθεροι	ἔσεσθε.
if	therefore	the	Son	you	frees	really	free	you will be

CLOSE ENGLISH

So if the Son sets you free, you will really be free.

FLUENT ENGLISH

So if the Son sets you free, you will be free indeed.

SECTION NOTES

House becomes household to express a person’s place within it. The general contrast between slave and son leads to the specific Son in verse 36. Capitalization is an English interpretive convention.

VII-JN-008 / John 8:37

No room for my word

John 8:37

Greek: adopted SBLGNT text. Word-order interlinear.

οἶδα	ὅτι	σπέρμα	Ἀβραάμ	ἐστε·	ἀλλὰ	ζητεῖτέ	με	ἀποκτεῖναι,	ὅτι
I know	that	seed	of Abraham	you are	but	you seek	me	to kill	because

ὁ	λόγος	ὁ	ἐμὸς	οὐ	χωρεῖ	ἐν	ὑμῖν.
the	word	the	my	not	has room	in	you

CLOSE ENGLISH

I know that you are Abraham’s seed, but you seek to kill me, because my word has no room in you.

FLUENT ENGLISH

I know you are Abraham’s descendants. Yet you are trying to kill me because you have no room for my teaching.

SECTION NOTES

The Greek’s image of the word finding no room becomes the hearers having no room for the teaching in fluent English. Jesus acknowledges their descent from Abraham before contrasting their conduct.

VII-JN-008 / John 8:38

What each has received

John 8:38

Greek: adopted SBLGNT text. Word-order interlinear.

ἃ	ἐγὼ	ἑώρακα	παρὰ	τῷ	πατρὶ	λαλῶ·	καὶ	ὑμεῖς	οὖν	ἃ
what	I	have seen	with	the	Father	I speak	and	you	therefore	what

ἠκούσατε	παρὰ	τοῦ	πατρὸς	ποιεῖτε.
you heard	from	the	father	do

CLOSE ENGLISH

I speak what I have seen with the Father; so you also do what you heard from the father.”

FLUENT ENGLISH

I speak about what I have seen in my Father’s presence, while you do what you heard from your father.”

SECTION NOTES

Both Greek phrases say the father. My and your are supplied in the fluent layer to express the contrast taken here. The final verb can also be a command; that reading would ask the hearers to do what they heard from the Father. The main translation follows the indicative reading.

Comparing the passages (H-074, SR-0410)
This comparison establishes no direct parallel in the four Gospels.
No direct Thomas counterpart is established.

VII-JN-008 / John 8:39

If you were Abraham’s children

John 8:39

Greek: adopted SBLGNT text. Word-order interlinear.

Ἀπεκρίθησαν	καὶ	εἶπαν	αὐτῷ·	Ὁ	πατὴρ	ἡμῶν	Ἀβραάμ	ἐστιν.	λέγει
they answered	and	said	to him	the	father	of us	Abraham	is	says

αὐτοῖς	ὁ	Ἰησοῦς·	Εἰ	τέκνα	τοῦ	Ἀβραάμ	ἐστε,	τὰ	ἔργα	τοῦ	Ἀβραὰμ
to them	the	Jesus	if	children	of	Abraham	you are	the	works	of	Abraham

ἐποιεῖτε·
you would do

CLOSE ENGLISH

They answered and said to him, “Our father is Abraham.” Jesus says to them, “If you are Abraham’s children, you would do the works of Abraham.

FLUENT ENGLISH

“Abraham is our father,” they answered. Jesus said to them, “If you were really Abraham’s children, you would do what Abraham did.

SECTION NOTES

The adopted Greek combines a present condition, if you are, with a past-form consequence, you would do. The close layer keeps that mixed construction visible; the fluent layer expresses its challenge with if you were really. The verse distinguishes conduct from the ancestry acknowledged in 8:37.

VII-JN-008 / John 8:40

What Abraham did not do

John 8:40

Greek: adopted SBLGNT text. Word-order interlinear.

νῦν	δὲ	ζητεῖτέ	με	ἀποκτεῖναι,	ἄνθρωπον	ὃς	τὴν	ἀλήθειαν	ὑμῖν
now	but	you seek	me	to kill	a man	who	the	truth	to you

λελάληκα	ἣν	ἤκουσα	παρὰ	τοῦ	θεοῦ·	τοῦτο	Ἀβραὰμ	οὐκ	ἐποίησεν.
I have spoken	which	I heard	from	the	God	this	Abraham	not	did

CLOSE ENGLISH

But now you seek to kill me, a man who has spoken to you the truth that I heard from God. Abraham did not do this.

FLUENT ENGLISH

Instead, you are trying to kill me, a man who has told you the truth I heard from God. Abraham did nothing like this.

SECTION NOTES

The contrast concerns an attempt to kill the speaker who tells the truth. The English retains both the human speaker and the source of what he has heard.

VII-JN-008 / John 8:41

One Father

John 8:41

Greek: adopted SBLGNT text. Word-order interlinear.

ὑμεῖς	ποιεῖτε	τὰ	ἔργα	τοῦ	πατρὸς	ὑμῶν.	εἶπαν	αὐτῷ·	Ἡμεῖς	ἐκ
you	do	the	works	of the	father	of you	they said	to him	we	from

πορνείας	οὐ	γεγεννήμεθα·	ἕνα	πατέρα	ἔχομεν	τὸν	θεόν.
sexual immorality	not	have been born	one	Father	we have	the	God

CLOSE ENGLISH

You do the works of your father.” They said to him, “We have not been born of sexual immorality. We have one Father, God.”

FLUENT ENGLISH

You are doing what your own father does.” They said to him, “We were not born from an illicit union. We have one Father-God.”

SECTION NOTES

The final reply belongs to the hearers. Sexual immorality describes an illicit sexual relation; illicit union conveys that sense here. Whether the speakers also imply spiritual unfaithfulness or cast an insinuation at Jesus is not settled by the translation.

Comparing the passages (H-074, SR-0411)
This comparison establishes no direct parallel in the four Gospels.
No direct Thomas counterpart is established.

VII-JN-008 / John 8:42

If God were your Father

John 8:42

Greek: adopted SBLGNT text. Word-order interlinear.

εἶπεν	αὐτοῖς	ὁ	Ἰησοῦς·	Εἰ	ὁ	θεὸς	πατὴρ	ὑμῶν	ἦν	ἠγαπᾶτε	ἂν
said	to them	the	Jesus	if	the	God	Father	of you	were	you loved	would

ἐμέ,	ἐγὼ	γὰρ	ἐκ	τοῦ	θεοῦ	ἐξῆλθον	καὶ	ἥκω·	οὐδὲ	γὰρ	ἀπ’
me	I	for	from	the	God	came out	and	am here	neither	for	from

ἐμαυτοῦ	ἐλήλυθα,	ἀλλ’	ἐκεῖνός	με	ἀπέστειλεν.
myself	have I come	but	that one	me	sent

CLOSE ENGLISH

Jesus said to them, “If God were your Father, you would love me, for I came out from God and am here. For I have not come from myself, but he sent me.

FLUENT ENGLISH

Jesus said to them, “If God were your Father, you would love me, because I came from God and am here. I have not come on my own; he sent me.

SECTION NOTES

The sentence contrasts being sent by God with coming on one’s own. Came and am here preserve the movement and present arrival expressed by the two Greek verbs.

VII-JN-008 / John 8:43

Hearing and understanding

John 8:43

Greek: adopted SBLGNT text. Word-order interlinear.

διὰ	τί	τὴν	λαλιὰν	τὴν	ἐμὴν	οὐ	γινώσκετε;	ὅτι	οὐ	δύνασθε
for	what	the	speech	the	my	not	do you understand	because	not	you are able

ἀκούειν	τὸν	λόγον	τὸν	ἐμόν.
to hear	the	word	the	my

CLOSE ENGLISH

Why do you not understand my speech? Because you cannot hear my word.

FLUENT ENGLISH

Why do you not understand what I am saying? Because you cannot listen to my teaching.

SECTION NOTES

Hear becomes listen to in fluent English, since the dispute concerns receiving the teaching, not the physical ability to hear sounds.

VII-JN-008 / John 8:44

The father of lies

John 8:44

Greek: adopted SBLGNT text. Word-order interlinear.

ὑμεῖς	ἐκ	τοῦ	πατρὸς	τοῦ	διαβόλου	ἐστὲ	καὶ	τὰς	ἐπιθυμίας	τοῦ
you	from	the	father	the	devil	are	and	the	desires	of the

πατρὸς	ὑμῶν	θέλετε	ποιεῖν.	ἐκεῖνος	ἀνθρωποκτόνος	ἦν	ἀπ’	ἀρχῆς,	καὶ
father	of you	you want	to do	that one	a murderer	was	from	beginning	and

ἐν	τῇ	ἀληθείᾳ	οὐκ	ἔστηκεν,	ὅτι	οὐκ	ἔστιν	ἀλήθεια	ἐν	αὐτῷ.
in	the	truth	not	has stood	because	not	is	truth	in	him

ὅταν	λαλῇ	τὸ	ψεῦδος,	ἐκ	τῶν	ἰδίων	λαλεῖ,	ὅτι	ψεύστης
whenever	he speaks	the	lie	from	the	his own things	he speaks	because	a liar

ἐστὶν	καὶ	ὁ	πατὴρ	αὐτοῦ.
he is	and	the	father	of it

CLOSE ENGLISH

You are from your father the devil, and you want to do your father’s desires. He was a murderer from the beginning and has not stood in the truth, because there is no truth in him. Whenever he speaks the lie, he speaks from what is his own, because he is a liar and its father.

FLUENT ENGLISH

You belong to your father, the devil, and you want to carry out your father’s desires. He was a murderer from the beginning and does not stand in the truth, because there is no truth in him. When he lies, he speaks from his own nature, because he is a liar and the father of lies.

SECTION NOTES

The address you continues the specific dispute with these interlocutors; it is not a statement about an entire people. Fatherhood here is linked to desires and conduct.

From what is his own is rendered from his own nature. The final pronoun may be read as it or him; the main translation takes it as referring to lying and gives father of lies.

VII-JN-008 / John 8:45-46

Speaking the truth

John 8:45

Greek: adopted SBLGNT text. Word-order interlinear.

ἐγὼ	δὲ	ὅτι	τὴν	ἀλήθειαν	λέγω,	οὐ	πιστεύετέ	μοι.
I	but	because	the	truth	I say	not	you believe	me

CLOSE ENGLISH

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

FLUENT ENGLISH

Yet because I tell the truth, you do not believe me.

John 8:46

Greek: adopted SBLGNT text. Word-order interlinear.

τίς	ἐξ	ὑμῶν	ἐλέγχει	με	περὶ	ἁμαρτίας;	εἰ	ἀλήθειαν	λέγω,	διὰ
who	of	you	convicts	me	concerning	sin	if	truth	I speak	for

τί	ὑμεῖς	οὐ	πιστεύετέ	μοι;
what	you	not	believe	me

CLOSE ENGLISH

Which of you convicts me of sin? If I speak truth, why do you not believe me?

FLUENT ENGLISH

Which of you can prove me guilty of sin? If I tell the truth, why do you not believe me?

SECTION NOTES

Because is retained in verse 45: the sentence gives telling the truth as the reason for their unbelief. Convict means establish guilt, rendered prove guilty in the fluent question.

VII-JN-008 / John 8:47-48

Listening and accusation

John 8:47

Greek: adopted SBLGNT text. Word-order interlinear.

ὁ	ὢν	ἐκ	τοῦ	θεοῦ	τὰ	ῥήματα	τοῦ	θεοῦ	ἀκούει·	διὰ	τοῦτο
the one	being	from	the	God	the	words	of the	God	hears	for	this

ὑμεῖς	οὐκ	ἀκούετε	ὅτι	ἐκ	τοῦ	θεοῦ	οὐκ	ἐστέ.
you	not	hear	because	from	the	God	not	you are

CLOSE ENGLISH

The one who is from God hears the words of God. For this reason you do not hear: because you are not from God.”

FLUENT ENGLISH

Whoever belongs to God listens to God’s words. You do not listen because you do not belong to God.”

John 8:48

Greek: adopted SBLGNT text. Word-order interlinear.

Ἀπεκρίθησαν	οἱ	Ἰουδαῖοι	καὶ	εἶπαν	αὐτῷ·	Οὐ	καλῶς	λέγομεν	ἡμεῖς
answered	the	Jews	and	said	to him	not	rightly	say	we

ὅτι	Σαμαρίτης	εἶ	σὺ	καὶ	δαιμόνιον	ἔχεις;
that	a Samaritan	are	you	and	a demon	you have

CLOSE ENGLISH

The Jews answered and said to him, “Do we not rightly say that you are a Samaritan and have a demon?”

FLUENT ENGLISH

His Jewish opponents answered, “Are we not right to say that you are a Samaritan and have a demon?”

SECTION NOTES

The same relation expressed by from in the close layer becomes belongs to in fluent English. The following accusation belongs to the opponents.

Comparing the passages (H-074, SR-0412)
This comparison establishes no direct parallel in the four Gospels.
No direct Thomas counterpart is established.
The accusation in verse 48 is spoken by Jesus’ opponents. The surrounding dispute is not a characterization of all Jews or of all Samaritans.

VII-JN-008 / John 8:49

Honoring the Father

John 8:49

Greek: adopted SBLGNT text. Word-order interlinear.

ἀπεκρίθη	Ἰησοῦς·	Ἐγὼ	δαιμόνιον	οὐκ	ἔχω,	ἀλλὰ	τιμῶ	τὸν	πατέρα
answered	Jesus	I	a demon	not	have	but	I honor	the	Father

μου,	καὶ	ὑμεῖς	ἀτιμάζετέ	με.
of me	and	you	dishonor	me

CLOSE ENGLISH

Jesus answered, “I do not have a demon, but I honor my Father, and you dishonor me.

FLUENT ENGLISH

Jesus answered, “I do not have a demon. I honor my Father, but you dishonor me.

SECTION NOTES

Honor and dishonor are paired verbs. The reply directly answers the preceding accusation.

VII-JN-008 / John 8:50

The one who seeks and judges

John 8:50

Greek: adopted SBLGNT text. Word-order interlinear.

ἐγὼ	δὲ	οὐ	ζητῶ	τὴν	δόξαν	μου·	ἔστιν	ὁ	ζητῶν	καὶ	κρίνων.
I	but	not	seek	the	glory	of me	there is	the one	seeking	and	judging

CLOSE ENGLISH

But I do not seek my glory; there is one who seeks it and judges.”

FLUENT ENGLISH

I am not seeking honor for myself. There is one who seeks it and judges.”

SECTION NOTES

Glory is rendered honor in the fluent layer. The one who seeks and judges is left unnamed in the sentence; it supplies the object of seeks, which is implicit in Greek.

Comparing the passages (H-074, SR-0413)
This comparison establishes no direct parallel in the four Gospels.
No direct Thomas counterpart is established.

VII-JN-008 / John 8:51

Keeping my word

John 8:51

Greek: adopted SBLGNT text. Word-order interlinear.

ἀμὴν	ἀμὴν	λέγω	ὑμῖν,	ἐάν	τις	τὸν	ἐμὸν	λόγον	τηρήσῃ,	θάνατον
truly	truly	I say	to you	if	anyone	the	my	word	keeps	death

οὐ	μὴ	θεωρήσῃ	εἰς	τὸν	αἰῶνα.
not	ever	will see	into	the	age

CLOSE ENGLISH

“Truly, truly, I say to you: if anyone keeps my word, that person will certainly never see death.”

FLUENT ENGLISH

“Truly, truly, I tell you: whoever keeps my word will never see death.”

SECTION NOTES

Keep retains the relation of holding to and observing the word. See death is an image for experiencing death; the translation leaves the image in place.

Comparing the passages (H-074, SR-0414)
This comparison establishes no direct parallel in the four Gospels.
Thomas saying 1 is a thematic comparison; Gospel of Thomas, saying 111 is a composite comparison.

VII-JN-008 / John 8:52-53

Abraham, the prophets, and death

John 8:52

Greek: adopted SBLGNT text. Word-order interlinear.

εἶπον	αὐτῷ	οἱ	Ἰουδαῖοι·	Νῦν	ἐγνώκαμεν	ὅτι	δαιμόνιον	ἔχεις.	Ἀβραὰμ
said	to him	the	Jews	now	we have known	that	a demon	you have	Abraham

ἀπέθανεν	καὶ	οἱ	προφῆται,	καὶ	σὺ	λέγεις·	Ἐάν	τις	τὸν	λόγον	μου
died	and	the	prophets	and	you	say	if	anyone	the	word	of me

τηρήσῃ,	οὐ	μὴ	γεύσηται	θανάτου	εἰς	τὸν	αἰῶνα·
keeps	not	ever	will taste	death	into	the	age

CLOSE ENGLISH

The Jews said to him, “Now we know that you have a demon. Abraham died, and the prophets, and you say, ‘If anyone keeps my word, that person will certainly never taste death.’

FLUENT ENGLISH

His Jewish opponents said, “Now we know you have a demon. Abraham died, and so did the prophets, yet you say, ‘Whoever keeps my word will never taste death.’

John 8:53

Greek: adopted SBLGNT text. Word-order interlinear.

μὴ	σὺ	μείζων	εἶ	τοῦ	πατρὸς	ἡμῶν	Ἀβραάμ,	ὅστις	ἀπέθανεν;
surely not	you	greater	are	than the	father	of us	Abraham	who	died

καὶ	οἱ	προφῆται	ἀπέθανον·	τίνα	σεαυτὸν	ποιεῖς;
and	the	prophets	died	whom	yourself	do you make

CLOSE ENGLISH

Are you greater than our father Abraham, who died? And the prophets died. Whom do you make yourself?”

FLUENT ENGLISH

Are you greater than our father Abraham, who died? The prophets died too. Who do you make yourself out to be?”

SECTION NOTES

The hearers say taste death where Jesus said see death. Their altered wording is preserved, and their accusation remains explicitly their speech. The following context continues their question.

Comparing the passages (H-074, SR-0415)
This comparison establishes no direct parallel in the four Gospels.
No direct Thomas counterpart is established.

VII-JN-008 / John 8:54

The one you call our God

John 8:54

Greek: adopted SBLGNT text. Word-order interlinear.

ἀπεκρίθη	Ἰησοῦς·	Ἐὰν	ἐγὼ	δοξάσω	ἐμαυτόν,	ἡ	δόξα	μου	οὐδέν
answered	Jesus	if	I	glorify	myself	the	glory	of me	nothing

ἐστιν·	ἔστιν	ὁ	πατήρ	μου	ὁ	δοξάζων	με,	ὃν	ὑμεῖς	λέγετε	ὅτι
is	it is	the	Father	of me	the one	glorifying	me	whom	you	say	that

θεὸς	ἡμῶν	ἐστιν,
God	of us	he is

CLOSE ENGLISH

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,’

FLUENT ENGLISH

Jesus answered, “If I honor myself, that honor is worth nothing. My Father is the one who honors me-the one you call ‘our God.’

SECTION NOTES

The adopted Greek has our God. Quotation within Jesus’ speech preserves that first-person wording as the hearers’ own designation. Glory and glorify become honor in the fluent layer.

VII-JN-008 / John 8:55

Knowing him and keeping his word

John 8:55

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	οὐκ	ἐγνώκατε	αὐτόν,	ἐγὼ	δὲ	οἶδα	αὐτόν·	κἂν	εἴπω	ὅτι	οὐκ
and	not	you have known	him	I	but	know	him	and if	I say	that	not

οἶδα	αὐτόν,	ἔσομαι	ὅμοιος	ὑμῖν	ψεύστης·	ἀλλὰ	οἶδα	αὐτὸν	καὶ	τὸν
I know	him	I will be	like	you	a liar	but	I know	him	and	the

λόγον	αὐτοῦ	τηρῶ.
word	of him	I keep

CLOSE ENGLISH

and you have not known him, but I know him. And if I say that I do not know him, I will be a liar like you. But I know him and keep his word.

FLUENT ENGLISH

You have not come to know him, but I know him. If I said I did not know him, I would be a liar like you. I do know him, and I keep his word.

SECTION NOTES

The first clause uses the perfect of come to know; Jesus’ own knowledge is expressed by a different verb, know. The conditional in fluent English is idiomatically framed as If I said … I would be.

VII-JN-008 / John 8:56

Abraham saw my day

John 8:56

Greek: adopted SBLGNT text. Word-order interlinear.

Ἀβραὰμ	ὁ	πατὴρ	ὑμῶν	ἠγαλλιάσατο	ἵνα	ἴδῃ	τὴν	ἡμέραν	τὴν
Abraham	the	father	of you	rejoiced	that	he might see	the	day	the

ἐμήν,	καὶ	εἶδεν	καὶ	ἐχάρη.
my	and	he saw	and	rejoiced

CLOSE ENGLISH

Abraham your father rejoiced that he might see my day, and he saw it and was glad.”

FLUENT ENGLISH

Your father Abraham rejoiced at the prospect of seeing my day. He saw it and was glad.”

SECTION NOTES

At the prospect of seeing expresses the relation between rejoicing and the following purpose or expectation clause. The verse does not itself identify an episode in Abraham’s life; none is added here.

Comparing the passages (H-074, SR-0416)
This comparison establishes no direct parallel in the four Gospels.
No direct Thomas counterpart is established.

VII-JN-008 / John 8:57-59

Before Abraham

John 8:57

Greek: adopted SBLGNT text. Word-order interlinear.

εἶπον	οὖν	οἱ	Ἰουδαῖοι	πρὸς	αὐτόν·	Πεντήκοντα	ἔτη	οὔπω	ἔχεις
said	therefore	the	Jews	to	him	fifty	years	not yet	you have

καὶ	Ἀβραὰμ	ἑώρακας;
and	Abraham	you have seen

CLOSE ENGLISH

So the Jews said to him, “You are not yet fifty years old, and you have seen Abraham?”

FLUENT ENGLISH

His Jewish hearers said, “You are not yet fifty years old, and you have seen Abraham?”

John 8:58

Greek: adopted SBLGNT text. Word-order interlinear.

εἶπεν	αὐτοῖς	Ἰησοῦς·	Ἀμὴν	ἀμὴν	λέγω	ὑμῖν,	πρὶν	Ἀβραὰμ	γενέσθαι
said	to them	Jesus	truly	truly	I say	to you	before	Abraham	came to be

ἐγὼ	εἰμί.
I	am

CLOSE ENGLISH

Jesus said to them, “Truly, truly, I say to you: before Abraham came to be, I am.”

FLUENT ENGLISH

Jesus told them, “Truly, truly, I tell you: before Abraham came into being, I am.”

John 8:59

Greek: adopted SBLGNT text. Word-order interlinear.

ἦραν	οὖν	λίθους	ἵνα	βάλωσιν	ἐπ’	αὐτόν·	Ἰησοῦς	δὲ
they picked up	therefore	stones	so that	they might throw	at	him	Jesus	but

ἐκρύβη	καὶ	ἐξῆλθεν	ἐκ	τοῦ	ἱεροῦ.
hid himself	and	went out	from	the	temple

CLOSE ENGLISH

So they picked up stones to throw at him; but Jesus hid himself and went out of the temple.

FLUENT ENGLISH

Then they picked up stones to throw at him, but Jesus hid himself and left the temple.

SECTION NOTES

The contrast between Abraham’s coming into being and Jesus’ present-tense I am is preserved in both layers. The fluent wording remains deliberately unusual in English so that this significant grammatical contrast is not lost.

Comparing the passages (H-074, SR-0417)
This comparison establishes no direct parallel in the four Gospels.
No direct Thomas counterpart is established.
The hearers’ question, Jesus’ reply, and the attempted stoning remain together. The final adopted sentence says that Jesus hid himself and left the temple; no longer traditional ending is appended.

VII-JN-009 / John 9:1-41

Sight, testimony, and the claim to see

A man blind from birth

John 9:1

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	παράγων	εἶδεν	ἄνθρωπον	τυφλὸν	ἐκ	γενετῆς.
and	passing by	he saw	a person	blind	from	birth

CLOSE ENGLISH

And passing by, he saw a man blind from birth.

FLUENT ENGLISH

As he passed by, Jesus saw a man who had been blind from birth.

John 9:2

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἠρώτησαν	αὐτὸν	οἱ	μαθηταὶ	αὐτοῦ	λέγοντες·	Ῥαββί,	τίς	ἥμαρτεν,
and	asked	him	the	disciples	of him	saying	Rabbi	who	sinned

οὗτος	ἢ	οἱ	γονεῖς	αὐτοῦ,	ἵνα	τυφλὸς	γεννηθῇ;
this one	or	the	parents	of him	that	blind	he was born

CLOSE ENGLISH

And his disciples asked him, saying, “Rabbi, who sinned, this man or his parents, that he was born blind?”

FLUENT ENGLISH

His disciples asked him, “Rabbi, who sinned-this man or his parents-that he was born blind?”

SECTION NOTES

The disciples propose sin as the explanation for the man’s blindness. Their question is reported as their own premise; Jesus’ response follows.

VII-JN-009 / John 9:3-5

God’s works and the light of the world

John 9:3

Greek: adopted SBLGNT text. Word-order interlinear.

ἀπεκρίθη	Ἰησοῦς·	Οὔτε	οὗτος	ἥμαρτεν	οὔτε	οἱ	γονεῖς	αὐτοῦ,	ἀλλ’
answered	Jesus	neither	this one	sinned	nor	the	parents	of him	but

ἵνα	φανερωθῇ	τὰ	ἔργα	τοῦ	θεοῦ	ἐν	αὐτῷ.
so that	may be revealed	the	works	of	God	in	him

CLOSE ENGLISH

Jesus answered, “Neither this man sinned nor his parents, but so that the works of God might be revealed in him.

FLUENT ENGLISH

Jesus answered, “His blindness did not result from his sin or his parents’ sin. Rather, God’s works are to be revealed in him.

John 9:4

Greek: adopted SBLGNT text. Word-order interlinear.

ἡμᾶς	δεῖ	ἐργάζεσθαι	τὰ	ἔργα	τοῦ	πέμψαντός	με	ἕως	ἡμέρα
us	it is necessary	to work	the	works	of the one	having sent	me	while	day

ἐστίν·	ἔρχεται	νὺξ	ὅτε	οὐδεὶς	δύναται	ἐργάζεσθαι.
it is	comes	night	when	no one	is able	to work

CLOSE ENGLISH

We must work the works of the one who sent me while it is day. Night is coming, when no one can work.

FLUENT ENGLISH

We must do the work of the one who sent me while it is day. Night is coming, when no one can work.

John 9:5

Greek: adopted SBLGNT text. Word-order interlinear.

ὅταν	ἐν	τῷ	κόσμῳ	ὦ,	φῶς	εἰμι	τοῦ	κόσμου.
whenever	in	the	world	I am	light	I am	of the	world

CLOSE ENGLISH

While I am in the world, I am the light of the world.”

FLUENT ENGLISH

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

SECTION NOTES

The reply concerns the cause proposed by the disciples, not a claim that the man and his parents had never sinned. The fluent layer makes that relation explicit.

The Greek continues with but so that, without a stated main clause. The close layer preserves the ellipsis; the fluent layer expresses the purpose without inserting a claim that God caused the blindness. Alternative punctuation joins the purpose clause to the work required in verse 4.

The adopted text says we must, followed by the one who sent me. The plural subject and singular object are retained. The fluent singular work is collective for the Greek plural works.

The temporal wording relates the image of light to Jesus’ presence in the world. The following narrative describes his action toward the man.

Comparing the passages (H-075, SR-0418)
This comparison establishes no direct parallel in the four Gospels.
No direct Thomas counterpart is established.

VII-JN-009 / John 9:6-7

The pool of Siloam

John 9:6

Greek: adopted SBLGNT text. Word-order interlinear.

ταῦτα	εἰπὼν	ἔπτυσεν	χαμαὶ	καὶ	ἐποίησεν	πηλὸν	ἐκ	τοῦ
these things	having said	he spat	on the ground	and	made	mud	from	the

πτύσματος,	καὶ	ἐπέχρισεν	αὐτοῦ	τὸν	πηλὸν	ἐπὶ	τοὺς	ὀφθαλμούς,
saliva	and	spread	of him	the	mud	on	the	eyes

CLOSE ENGLISH

Having said these things, he spat on the ground and made mud from the saliva, and spread the mud on his eyes,

FLUENT ENGLISH

After saying this, he spat on the ground, made mud with the saliva, and spread the mud on the man’s eyes.

John 9:7

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	εἶπεν	αὐτῷ·	Ὕπαγε	νίψαι	εἰς	τὴν	κολυμβήθραν	τοῦ	Σιλωάμ	(ὃ	ἐρμηνεύεται	Ἀπεσταλμένος).	ἀπῆλθεν	οὖν	καὶ	ἐνίψατο,	καὶ	ἦλθεν	βλέπων.
and	he said	to him	go	wash	in	the	pool	of	Siloam	which	is interpreted	Sent	he went away	therefore	and	washed	and	came	seeing

CLOSE ENGLISH

And he said to him, “Go, wash in the pool of Siloam”-which is translated Sent. So he went away and washed, and came back seeing.

FLUENT ENGLISH

He told him, “Go and wash in the pool of Siloam” (the name means Sent). The man went and washed, then came back able to see.

SECTION NOTES

The explanation of Siloam belongs to the narrator, not to Jesus’ spoken instruction. The complete verse includes the man’s departure, washing and return.

Comparing the passages (H-075, SR-0419)
This comparison establishes no direct parallel in the four Gospels.
No direct Thomas counterpart is established.

VII-JN-009 / John 9:8-9

Is this the same man?

John 9:8

Greek: adopted SBLGNT text. Word-order interlinear.

οἱ	οὖν	γείτονες	καὶ	οἱ	θεωροῦντες	αὐτὸν	τὸ	πρότερον	ὅτι
the	therefore	neighbors	and	those	seeing	him	the	previously	that

προσαίτης	ἦν	ἔλεγον·	Οὐχ	οὗτός	ἐστιν	ὁ	καθήμενος	καὶ
a beggar	he was	were saying	not	this one	is	the one	sitting	and

προσαιτῶν;
begging

CLOSE ENGLISH

So the neighbors and those who had seen him before as a beggar were saying, “Is this not the one who sat and begged?”

FLUENT ENGLISH

His neighbors and those who had seen him begging before asked, “Is this not the man who used to sit and beg?”

John 9:9

Greek: adopted SBLGNT text. Word-order interlinear.

ἄλλοι	ἔλεγον	ὅτι	Οὗτός	ἐστιν·	ἄλλοι	ἔλεγον·	Οὐχί,	ἀλλὰ	ὅμοιος
some	were saying	that	this one	is	others	were saying	no	but	like

αὐτῷ	ἐστιν.	ἐκεῖνος	ἔλεγεν	ὅτι	Ἐγώ	εἰμι.
him	he is	that one	was saying	that	I	am

CLOSE ENGLISH

Some were saying, “It is he.” Others were saying, “No, but he is like him.” He was saying, “I am.”

FLUENT ENGLISH

Some said, “It is him.” Others said, “No, he only looks like him.” The man kept saying, “I am the one.”

SECTION NOTES

I am in verse 9 identifies the speaker as the man in question. The fluent I am the one supplies that immediate referent.

VII-JN-009 / John 9:10-12

The man describes what happened

John 9:10

Greek: adopted SBLGNT text. Word-order interlinear.

ἔλεγον	οὖν	αὐτῷ·	Πῶς	ἠνεῴχθησάν	σου	οἱ	ὀφθαλμοί;
they were saying	therefore	to him	how	were opened	of you	the	eyes

CLOSE ENGLISH

So they were saying to him, “How were your eyes opened?”

FLUENT ENGLISH

They asked him, “How were your eyes opened?”

John 9:11

Greek: adopted SBLGNT text. Word-order interlinear.

ἀπεκρίθη	ἐκεῖνος·	Ὁ	ἄνθρωπος	ὁ	λεγόμενος	Ἰησοῦς	πηλὸν	ἐποίησεν
answered	that one	the	man	the one	called	Jesus	mud	made

καὶ	ἐπέχρισέν	μου	τοὺς	ὀφθαλμοὺς	καὶ	εἶπέν	μοι	ὅτι	Ὕπαγε	εἰς
and	spread on	of me	the	eyes	and	said	to me	that	go	to

τὸν	Σιλωὰμ	καὶ	νίψαι·	ἀπελθὼν	οὖν	καὶ	νιψάμενος	ἀνέβλεψα.
the	Siloam	and	wash	having gone away	therefore	and	having washed	I gained sight

CLOSE ENGLISH

He answered, “The man called Jesus made mud and spread it on my eyes, and said to me, ‘Go to Siloam and wash.’ So I went and washed, and gained sight.”

FLUENT ENGLISH

He answered, “The man named Jesus made mud and put it on my eyes. He told me, ‘Go to Siloam and wash.’ So I went, washed, and could see.”

John 9:12

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	εἶπαν	αὐτῷ·	Ποῦ	ἐστιν	ἐκεῖνος;	λέγει·	Οὐκ	οἶδα.
and	they said	to him	where	is	that one	he says	not	I know

CLOSE ENGLISH

And they said to him, “Where is he?” He says, “I do not know.”

FLUENT ENGLISH

They asked, “Where is he?” He said, “I do not know.”

SECTION NOTES

The entire main verse is the man’s report, containing a quotation of Jesus. His shorter instruction says go to Siloam, without repeating pool. Gained sight avoids implying that the man born blind had previously been able to see.

Comparing the passages (H-075, SR-0420)
This comparison establishes no direct parallel in the four Gospels.
No direct Thomas counterpart is established.

VII-JN-009 / John 9:13-15

Questions about the Sabbath healing

John 9:13

Greek: adopted SBLGNT text. Word-order interlinear.

Ἄγουσιν	αὐτὸν	πρὸς	τοὺς	Φαρισαίους	τόν	ποτε	τυφλόν.
they bring	him	to	the	Pharisees	the one	formerly	blind

CLOSE ENGLISH

They bring to the Pharisees the man who was formerly blind.

FLUENT ENGLISH

They brought the man who had been blind to the Pharisees.

John 9:14

Greek: adopted SBLGNT text. Word-order interlinear.

ἦν	δὲ	σάββατον	ἐν	ᾗ	ἡμέρᾳ	τὸν	πηλὸν	ἐποίησεν	ὁ	Ἰησοῦς	καὶ
it was	and	a Sabbath	on	which	day	the	mud	made	the	Jesus	and

ἀνέῳξεν	αὐτοῦ	τοὺς	ὀφθαλμούς.
opened	of him	the	eyes

CLOSE ENGLISH

Now it was a Sabbath on the day when Jesus made the mud and opened his eyes.

FLUENT ENGLISH

The day Jesus made the mud and opened the man’s eyes was a Sabbath.

John 9:15

Greek: adopted SBLGNT text. Word-order interlinear.

πάλιν	οὖν	ἠρώτων	αὐτὸν	καὶ	οἱ	Φαρισαῖοι	πῶς	ἀνέβλεψεν.	ὁ	δὲ
again	therefore	were asking	him	also	the	Pharisees	how	he gained sight	he	and

εἶπεν	αὐτοῖς·	Πηλὸν	ἐπέθηκέν	μου	ἐπὶ	τοὺς	ὀφθαλμούς,	καὶ	ἐνιψάμην,
said	to them	mud	he put	of me	on	the	eyes	and	I washed

καὶ	βλέπω.
and	I see

CLOSE ENGLISH

So the Pharisees also were asking him again how he gained sight. And he said to them, “He put mud on my eyes, and I washed, and I see.”

FLUENT ENGLISH

The Pharisees too asked him how he had come to see. He told them, “He put mud on my eyes. I washed, and now I can see.”

SECTION NOTES

The narrator identifies the day as a Sabbath. The Pharisees ask how the man gained sight, and he repeats the sequence of mud, washing, and sight.

VII-JN-009 / John 9:16-17

The Pharisees disagree

John 9:16

Greek: adopted SBLGNT text. Word-order interlinear.

ἔλεγον	οὖν	ἐκ	τῶν	Φαρισαίων	τινές·	Οὐκ	ἔστιν	οὗτος	παρὰ
were saying	therefore	from	the	Pharisees	some	not	is	this one	from

θεοῦ	ὁ	ἄνθρωπος,	ὅτι	τὸ	σάββατον	οὐ	τηρεῖ.	ἄλλοι	ἔλεγον·	Πῶς
God	the	person	because	the	Sabbath	not	he keeps	others	were saying	how

δύναται	ἄνθρωπος	ἁμαρτωλὸς	τοιαῦτα	σημεῖα	ποιεῖν;	καὶ	σχίσμα	ἦν
can	a person	sinful	such	signs	do	and	a division	was

ἐν	αὐτοῖς.
among	them

CLOSE ENGLISH

So some of the Pharisees were saying, “This man is not from God, because he does not keep the Sabbath.” Others were saying, “How can a sinful man do such signs?” And there was a division among them.

FLUENT ENGLISH

Some Pharisees said, “This man cannot be from God, because he does not keep the Sabbath.” Others asked, “How can a sinner perform signs like these?” They were divided.

John 9:17

Greek: adopted SBLGNT text. Word-order interlinear.

λέγουσιν	οὖν	τῷ	τυφλῷ	πάλιν·	Τί	σὺ	λέγεις	περὶ	αὐτοῦ,	ὅτι
they say	therefore	to the	blind man	again	what	you	say	about	him	because

ἠνέῳξέν	σου	τοὺς	ὀφθαλμούς;	ὁ	δὲ	εἶπεν	ὅτι	Προφήτης	ἐστίν.
he opened	of you	the	eyes	he	and	said	that	a prophet	he is

CLOSE ENGLISH

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.”

FLUENT ENGLISH

They asked the man again, “What do you say about him, since it was your eyes he opened?” He replied, “He is a prophet.”

SECTION NOTES

Some reject Jesus on the basis of Sabbath observance; others question how a sinner could perform such signs. The man identifies him as a prophet.

VII-JN-009 / John 9:18-21

The parents are questioned

John 9:18

Greek: adopted SBLGNT text. Word-order interlinear.

Οὐκ	ἐπίστευσαν	οὖν	οἱ	Ἰουδαῖοι	περὶ	αὐτοῦ	ὅτι	ἦν	τυφλὸς	καὶ
not	believed	therefore	the	Jews	about	him	that	he was	blind	and

ἀνέβλεψεν,	ἕως	ὅτου	ἐφώνησαν	τοὺς	γονεῖς	αὐτοῦ	τοῦ	ἀναβλέψαντος
gained sight	until	when	they called	the	parents	of him	the one	having gained sight

CLOSE ENGLISH

So the Jews did not believe concerning him that he had been blind and gained sight, until they called the parents of the one who gained sight

FLUENT ENGLISH

The Jewish authorities did not believe that he had been blind and had come to see. They summoned his parents

John 9:19

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἠρώτησαν	αὐτοὺς	λέγοντες·	Οὗτός	ἐστιν	ὁ	υἱὸς	ὑμῶν,	ὃν	ὑμεῖς
and	asked	them	saying	this one	is	the	son	of you	whom	you

λέγετε	ὅτι	τυφλὸς	ἐγεννήθη;	πῶς	οὖν	βλέπει	ἄρτι;
say	that	blind	he was born	how	therefore	he sees	now

CLOSE ENGLISH

and asked them, saying, “Is this your son, whom you say was born blind? How then does he now see?”

FLUENT ENGLISH

and asked, “Is this your son, the one you say was born blind? How can he see now?”

John 9:20

Greek: adopted SBLGNT text. Word-order interlinear.

ἀπεκρίθησαν	οὖν	οἱ	γονεῖς	αὐτοῦ	καὶ	εἶπαν·	Οἴδαμεν	ὅτι	οὗτός
answered	therefore	the	parents	of him	and	said	we know	that	this one

ἐστιν	ὁ	υἱὸς	ἡμῶν	καὶ	ὅτι	τυφλὸς	ἐγεννήθη·
is	the	son	of us	and	that	blind	he was born

CLOSE ENGLISH

So his parents answered and said, “We know that this is our son and that he was born blind;

FLUENT ENGLISH

His parents answered, “We know he is our son, and we know he was born blind.

John 9:21

Greek: adopted SBLGNT text. Word-order interlinear.

πῶς	δὲ	νῦν	βλέπει	οὐκ	οἴδαμεν,	ἢ	τίς	ἤνοιξεν	αὐτοῦ	τοὺς
how	but	now	he sees	not	we know	or	who	opened	of him	the

ὀφθαλμοὺς	ἡμεῖς	οὐκ	οἴδαμεν·	αὐτὸν	ἐρωτήσατε,	ἡλικίαν	ἔχει,	αὐτὸς
eyes	we	not	know	him	ask	age	he has	he

περὶ	ἑαυτοῦ	λαλήσει.
about	himself	will speak

CLOSE ENGLISH

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.”

FLUENT ENGLISH

But we do not know how he can see now, or who opened his eyes. Ask him. He is old enough to speak for himself.”

SECTION NOTES

The Jews in verse 18 are the investigating authorities; the fluent layer makes that role explicit. The parents affirm their son’s identity and his blindness from birth, but direct the question about his sight back to him. Of age means old enough to answer for himself.

VII-JN-009 / John 9:22-23

Why the parents were afraid

John 9:22

Greek: adopted SBLGNT text. Word-order interlinear.

ταῦτα	εἶπαν	οἱ	γονεῖς	αὐτοῦ	ὅτι	ἐφοβοῦντο	τοὺς	Ἰουδαίους,
these things	said	the	parents	of him	because	they feared	the	Jews

ἤδη	γὰρ	συνετέθειντο	οἱ	Ἰουδαῖοι	ἵνα	ἐάν	τις	αὐτὸν	ὁμολογήσῃ
already	for	had agreed	the	Jews	that	if	anyone	him	confessed

χριστόν,	ἀποσυνάγωγος	γένηται.
Christ	excluded from the synagogue	he should become

CLOSE ENGLISH

His parents said these things because they feared the Jews; for the Jews had already agreed that if anyone confessed him as Christ, that person should be excluded from the synagogue.

FLUENT ENGLISH

His parents said this because they were afraid of the Jewish authorities. The authorities had already agreed to exclude from the synagogue anyone who acknowledged Jesus as the Messiah.

John 9:23

Greek: adopted SBLGNT text. Word-order interlinear.

διὰ	τοῦτο	οἱ	γονεῖς	αὐτοῦ	εἶπαν	ὅτι	Ἡλικίαν	ἔχει,	αὐτὸν
because of	this	the	parents	of him	said	that	age	he has	him

ἐπερωτήσατε.
ask

CLOSE ENGLISH

For this reason his parents said, “He is of age; ask him.”

FLUENT ENGLISH

That is why his parents said, “He is old enough. Ask him.”

SECTION NOTES

The narrator explains their fear of exclusion from the synagogue community. Jesus supplies the referent of him in the fluent verse 22. No exact period or later formal procedure of exclusion is added.

VII-JN-009 / John 9:24-25

One thing I know

John 9:24

Greek: adopted SBLGNT text. Word-order interlinear.

Ἐφώνησαν	οὖν	τὸν	ἄνθρωπον	ἐκ	δευτέρου	ὃς	ἦν	τυφλὸς	καὶ
they called	therefore	the	person	for	a second time	who	was	blind	and

εἶπαν	αὐτῷ·	Δὸς	δόξαν	τῷ	θεῷ·	ἡμεῖς	οἴδαμεν	ὅτι	οὗτος	ὁ
said	to him	give	glory	to the	God	we	know	that	this	the

ἄνθρωπος	ἁμαρτωλός	ἐστιν.
person	sinful	is

CLOSE ENGLISH

So they called for a second time the man who had been blind, and said to him, “Give glory to God. We know that this man is a sinner.”

FLUENT ENGLISH

They summoned the man who had been blind a second time and said, “Tell the truth before God. We know this man is a sinner.”

John 9:25

Greek: adopted SBLGNT text. Word-order interlinear.

ἀπεκρίθη	οὖν	ἐκεῖνος·	Εἰ	ἁμαρτωλός	ἐστιν	οὐκ	οἶδα·	ἓν	οἶδα
answered	therefore	that one	if	sinful	he is	not	I know	one thing	I know

ὅτι	τυφλὸς	ὢν	ἄρτι	βλέπω.
that	blind	being	now	I see

CLOSE ENGLISH

So he answered, “Whether he is a sinner, I do not know. One thing I know: though I was blind, now I see.”

FLUENT ENGLISH

He answered, “I do not know whether he is a sinner. I know one thing: I was blind, and now I can see.”

SECTION NOTES

Give glory to God is an appeal for truthful testimony before God in this interrogation. The fluent layer renders that function. The man answers the accusation by distinguishing what he does not know from what he does know.

VII-JN-009 / John 9:26-29

A repeated question and an insult

John 9:26

Greek: adopted SBLGNT text. Word-order interlinear.

εἶπον	οὖν	αὐτῷ·	Τί	ἐποίησέν	σοι;	πῶς	ἤνοιξέν	σου	τοὺς
they said	therefore	to him	what	did he do	to you	how	did he open	of you	the

ὀφθαλμούς;
eyes

CLOSE ENGLISH

So they said to him, “What did he do to you? How did he open your eyes?”

FLUENT ENGLISH

They asked, “What did he do to you? How did he open your eyes?”

John 9:27

Greek: adopted SBLGNT text. Word-order interlinear.

ἀπεκρίθη	αὐτοῖς·	Εἶπον	ὑμῖν	ἤδη	καὶ	οὐκ	ἠκούσατε·	τί	πάλιν
he answered	them	I said	to you	already	and	not	you listened	why	again

θέλετε	ἀκούειν;	μὴ	καὶ	ὑμεῖς	θέλετε	αὐτοῦ	μαθηταὶ	γενέσθαι;
do you want	to hear	surely not	also	you	want	of him	disciples	to become

CLOSE ENGLISH

He answered them, “I told you already, and you did not listen. Why do you want to hear again? Do you too want to become his disciples?”

FLUENT ENGLISH

He replied, “I have already told you, and you did not listen. Why do you want to hear it again? You do not want to become his disciples too, do you?”

John 9:28

Greek: adopted SBLGNT text. Word-order interlinear.

ἐλοιδόρησαν	αὐτὸν	καὶ	εἶπον·	Σὺ	μαθητὴς	εἶ	ἐκείνου,	ἡμεῖς	δὲ	τοῦ
they insulted	him	and	said	you	a disciple	are	of that one	we	but	of the

Μωϋσέως	ἐσμὲν	μαθηταί·
Moses	are	disciples

CLOSE ENGLISH

They insulted him and said, “You are that man’s disciple, but we are disciples of Moses.

FLUENT ENGLISH

They insulted him. “You are his disciple,” they said, “but we are disciples of Moses.

John 9:29

Greek: adopted SBLGNT text. Word-order interlinear.

ἡμεῖς	οἴδαμεν	ὅτι	Μωϋσεῖ	λελάληκεν	ὁ	θεός,	τοῦτον	δὲ	οὐκ	οἴδαμεν
we	know	that	to Moses	has spoken	the	God	this one	but	not	we know

πόθεν	ἐστίν.
from where	he is

CLOSE ENGLISH

We know that God has spoken to Moses; but as for this man, we do not know where he is from.”

FLUENT ENGLISH

We know God spoke to Moses. As for this man, we do not know where he comes from.”

SECTION NOTES

The man’s question about becoming disciples is pointed and expects a negative response. The interrogators appeal to Moses while disclaiming knowledge of Jesus’ origin.

VII-JN-009 / John 9:30-34

The man’s reply and his expulsion

John 9:30

Greek: adopted SBLGNT text. Word-order interlinear.

ἀπεκρίθη	ὁ	ἄνθρωπος	καὶ	εἶπεν	αὐτοῖς·	Ἐν	τούτῳ	γὰρ	τὸ
answered	the	person	and	said	to them	in	this	for	the

θαυμαστόν	ἐστιν	ὅτι	ὑμεῖς	οὐκ	οἴδατε	πόθεν	ἐστίν,	καὶ	ἤνοιξέν
astonishing thing	is	that	you	not	know	from where	he is	and	he opened

μου	τοὺς	ὀφθαλμούς.
of me	the	eyes

CLOSE ENGLISH

The man answered and said to them, “For in this is the astonishing thing, that you do not know where he is from, and he opened my eyes.

FLUENT ENGLISH

The man answered, “That is what is so astonishing! You do not know where he comes from, yet he opened my eyes.

John 9:31

Greek: adopted SBLGNT text. Word-order interlinear.

οἴδαμεν	ὅτι	ἁμαρτωλῶν	ὁ	θεὸς	οὐκ	ἀκούει,	ἀλλ’	ἐάν	τις	θεοσεβὴς
we know	that	sinners	the	God	not	hears	but	if	anyone	God-fearing

ᾖ	καὶ	τὸ	θέλημα	αὐτοῦ	ποιῇ	τούτου	ἀκούει.
is	and	the	will	of him	does	this one	he hears

CLOSE ENGLISH

We know that God does not hear sinners, but if anyone fears God and does his will, he hears that person.

FLUENT ENGLISH

We know that God does not listen to sinners. He listens to someone who reveres him and does his will.

John 9:32

Greek: adopted SBLGNT text. Word-order interlinear.

ἐκ	τοῦ	αἰῶνος	οὐκ	ἠκούσθη	ὅτι	ἠνέῳξέν	τις	ὀφθαλμοὺς	τυφλοῦ
from	the	age	not	it was heard	that	opened	anyone	eyes	of one blind

γεγεννημένου·
having been born

CLOSE ENGLISH

From the beginning of the age it has not been heard that anyone opened the eyes of someone born blind.

FLUENT ENGLISH

Never has anyone heard of someone opening the eyes of a person born blind.

John 9:33

Greek: adopted SBLGNT text. Word-order interlinear.

εἰ	μὴ	ἦν	οὗτος	παρὰ	θεοῦ,	οὐκ	ἠδύνατο	ποιεῖν	οὐδέν.
if	not	was	this one	from	God	not	he could	do	anything

CLOSE ENGLISH

If this man were not from God, he could do nothing.”

FLUENT ENGLISH

If this man were not from God, he could do nothing.”

John 9:34

Greek: adopted SBLGNT text. Word-order interlinear.

ἀπεκρίθησαν	καὶ	εἶπαν	αὐτῷ·	Ἐν	ἁμαρτίαις	σὺ	ἐγεννήθης	ὅλος,	καὶ
they answered	and	said	to him	in	sins	you	were born	entirely	and

σὺ	διδάσκεις	ἡμᾶς;	καὶ	ἐξέβαλον	αὐτὸν	ἔξω.
you	teach	us	and	they threw	him	outside

CLOSE ENGLISH

They answered and said to him, “You were born entirely in sins, and do you teach us?” And they threw him out.

FLUENT ENGLISH

They answered him, “You were born entirely in sins, and you are teaching us?” Then they threw him out.

SECTION NOTES

The statements about whom God hears and the unprecedented healing belong to the man’s argument. The accusation of having been born in sins is his opponents’ reply, not a conclusion supplied by the narrator. Threw him out retains the physical wording without specifying a formal procedure.

VII-JN-009 / John 9:35-36

Jesus finds the man

John 9:35

Greek: adopted SBLGNT text. Word-order interlinear.

Ἤκουσεν	Ἰησοῦς	ὅτι	ἐξέβαλον	αὐτὸν	ἔξω,	καὶ	εὑρὼν	αὐτὸν	εἶπεν·
heard	Jesus	that	they threw	him	outside	and	having found	him	he said

Σὺ	πιστεύεις	εἰς	τὸν	υἱὸν	τοῦ	ἀνθρώπου;
you	believe	in	the	Son	of the	Man

CLOSE ENGLISH

Jesus heard that they had thrown him out, and finding him, said, “Do you believe in the Son of Man?”

FLUENT ENGLISH

Jesus heard that they had thrown the man out. When he found him, he asked, “Do you believe in the Son of Man?”

John 9:36

Greek: adopted SBLGNT text. Word-order interlinear.

ἀπεκρίθη	ἐκεῖνος	καὶ	εἶπεν·	Καὶ	τίς	ἐστιν,	κύριε,	ἵνα	πιστεύσω	εἰς
answered	that one	and	said	and	who	is he	sir	so that	I may believe	in

αὐτόν;
him

CLOSE ENGLISH

He answered and said, “And who is he, sir, so that I may believe in him?”

FLUENT ENGLISH

He answered, “Who is he, sir, so that I may believe in him?”

SECTION NOTES

The adopted text reads Son of Man; some manuscripts instead read Son of God. The title is retained as given. Thrown out preserves the narrative wording without adding a formal procedure of expulsion.

Comparing the passages (H-075, SR-0421)
This comparison establishes no direct parallel in the four Gospels.
No direct Thomas counterpart is established.

VII-JN-009 / John 9:37-38

Recognition and belief

John 9:37

Greek: adopted SBLGNT text. Word-order interlinear.

εἶπεν	αὐτῷ	ὁ	Ἰησοῦς·	Καὶ	ἑώρακας	αὐτὸν	καὶ	ὁ	λαλῶν	μετὰ
said	to him	the	Jesus	both	you have seen	him	and	the one	speaking	with

σοῦ	ἐκεῖνός	ἐστιν.
you	that one	is

CLOSE ENGLISH

Jesus said to him, “You have both seen him, and the one speaking with you is he.”

FLUENT ENGLISH

Jesus said, “You have seen him. He is the one speaking with you.”

John 9:38

Greek: adopted SBLGNT text. Word-order interlinear.

ὁ	δὲ	ἔφη·	Πιστεύω,	κύριε·	καὶ	προσεκύνησεν	αὐτῷ.
he	and	said	I believe	Lord	and	he bowed in worship	to him

CLOSE ENGLISH

And he said, “I believe, Lord,” and bowed in worship to him.

FLUENT ENGLISH

He said, “I believe, Lord,” and bowed before him in worship.

SECTION NOTES

The reply joins seeing and speaking. In the following context, the verb can describe bowing in homage or worship; bowed before him in worship renders the gesture and its religious force in this setting. The address kyrie is rendered sir in the question and Lord in the response.

Comparing the passages (H-075, SR-0422)
This comparison establishes no direct parallel in the four Gospels.
No direct Thomas counterpart is established.

VII-JN-009 / John 9:39-40

Seeing and blindness

John 9:39

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	εἶπεν	ὁ	Ἰησοῦς·	Εἰς	κρίμα	ἐγὼ	εἰς	τὸν	κόσμον	τοῦτον	ἦλθον,
and	said	the	Jesus	for	judgment	I	into	the	world	this	came

ἵνα	οἱ	μὴ	βλέποντες	βλέπωσιν	καὶ	οἱ	βλέποντες	τυφλοὶ	γένωνται.
so that	those	not	seeing	may see	and	those	seeing	blind	may become

CLOSE ENGLISH

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.”

FLUENT ENGLISH

Jesus said, “I came into this world for judgment, so that those who do not see may see and those who see may become blind.”

John 9:40

Greek: adopted SBLGNT text. Word-order interlinear.

ἤκουσαν	ἐκ	τῶν	Φαρισαίων	ταῦτα	οἱ	μετ’	αὐτοῦ	ὄντες,	καὶ
heard	from	the	Pharisees	these things	those	with	him	being	and

εἶπον	αὐτῷ·	Μὴ	καὶ	ἡμεῖς	τυφλοί	ἐσμεν;
said	to him	surely not	also	we	blind	are

CLOSE ENGLISH

Those of the Pharisees who were with him heard these things and said to him, “Surely we are not blind too?”

FLUENT ENGLISH

Some Pharisees who were with him heard this and asked, “We are not blind too, are we?”

SECTION NOTES

The purpose clause and the reversal between seeing and blindness remain explicit. In this exchange, the image develops beyond physical eyesight.

Comparing the passages (H-075, SR-0423)
This comparison establishes no direct parallel in the four Gospels.
No direct Thomas counterpart is established.

VII-JN-009 / John 9:41

The claim to see

John 9:41

Greek: adopted SBLGNT text. Word-order interlinear.

εἶπεν	αὐτοῖς	ὁ	Ἰησοῦς·	Εἰ	τυφλοὶ	ἦτε,	οὐκ	ἂν	εἴχετε	ἁμαρτίαν·
said	to them	the	Jesus	if	blind	you were	not	would	you have	sin

νῦν	δὲ	λέγετε	ὅτι	Βλέπομεν·	ἡ	ἁμαρτία	ὑμῶν	μένει.
now	but	you say	that	we see	the	sin	of you	remains

CLOSE ENGLISH

Jesus said to them, “If you were blind, you would not have sin. But now you say, ‘We see’; your sin remains.”

FLUENT ENGLISH

Jesus told them, “If you were blind, you would not be guilty of sin. But now that you say, ‘We see,’ your sin remains.”

SECTION NOTES

Have sin becomes be guilty of sin in fluent English. The conditional responds to the Pharisees’ claim to see; it does not assign moral guilt to people on the basis of physical visual ability.

Comparing the passages (H-075, SR-0424)
This comparison establishes no direct parallel in the four Gospels.
No direct Thomas counterpart is established.

VII-JN-010 / John 10:1-42

The shepherd, the sheep, and the Father

Entering through the gate

John 10:1

Greek: adopted SBLGNT text. Word-order interlinear.

Ἀμὴν	ἀμὴν	λέγω	ὑμῖν,	ὁ	μὴ	εἰσερχόμενος	διὰ	τῆς	θύρας	εἰς
truly	truly	I say	to you	the one	not	entering	through	the	gate	into

τὴν	αὐλὴν	τῶν	προβάτων	ἀλλὰ	ἀναβαίνων	ἀλλαχόθεν	ἐκεῖνος	κλέπτης
the	enclosure	of the	sheep	but	climbing up	elsewhere	that one	a thief

ἐστὶν	καὶ	λῃστής·
is	and	a robber

CLOSE ENGLISH

“Truly, truly, I say to you: the one who does not enter the sheep enclosure through the gate, but climbs in elsewhere, is a thief and a robber.

FLUENT ENGLISH

“Truly, truly, I tell you: anyone who climbs into the sheep pen some other way instead of going through the gate is a thief and a robber.

John 10:2

Greek: adopted SBLGNT text. Word-order interlinear.

ὁ	δὲ	εἰσερχόμενος	διὰ	τῆς	θύρας	ποιμήν	ἐστιν	τῶν	προβάτων.
the one	but	entering	through	the	gate	a shepherd	is	of the	sheep

CLOSE ENGLISH

But the one entering through the gate is the shepherd of the sheep.

FLUENT ENGLISH

The one who enters through the gate is the sheep’s shepherd.

SECTION NOTES

Gate names the entrance to the sheep enclosure in this scene. The two terms thief and robber are retained rather than collapsed into one.

VII-JN-010 / John 10:3

Calling his own by name

John 10:3

Greek: adopted SBLGNT text. Word-order interlinear.

τούτῳ	ὁ	θυρωρὸς	ἀνοίγει,	καὶ	τὰ	πρόβατα	τῆς	φωνῆς	αὐτοῦ	ἀκούει
to this one	the	gatekeeper	opens	and	the	sheep	the	voice	of him	hear

καὶ	τὰ	ἴδια	πρόβατα	φωνεῖ	κατ’	ὄνομα	καὶ	ἐξάγει	αὐτά.
and	the	own	sheep	he calls	by	name	and	leads out	them

CLOSE ENGLISH

The gatekeeper opens for him, and the sheep hear his voice, and he calls his own sheep by name and leads them out.

FLUENT ENGLISH

The gatekeeper opens for him. The sheep listen to his voice, and he calls his own sheep by name and leads them out.

SECTION NOTES

The voice belongs to the shepherd, who calls the sheep individually by name. The fluent layer divides the sentence without changing the sequence.

VII-JN-010 / John 10:4

Following the familiar voice

John 10:4

Greek: adopted SBLGNT text. Word-order interlinear.

ὅταν	τὰ	ἴδια	πάντα	ἐκβάλῃ,	ἔμπροσθεν	αὐτῶν	πορεύεται,	καὶ	τὰ
when	the	own	all	he brings out	ahead	of them	he goes	and	the

πρόβατα	αὐτῷ	ἀκολουθεῖ,	ὅτι	οἴδασιν	τὴν	φωνὴν	αὐτοῦ·
sheep	him	follow	because	they know	the	voice	of him

CLOSE ENGLISH

When he has brought out all his own, he goes ahead of them, and the sheep follow him because they know his voice.

FLUENT ENGLISH

Once he has brought out all his own sheep, he goes ahead of them. They follow him because they recognize his voice.

SECTION NOTES

The neuter plural sheep takes a singular verb in Greek but a plural verb in English. Recognize conveys knowing the familiar voice.

VII-JN-010 / John 10:5-6

A stranger’s voice

John 10:5

Greek: adopted SBLGNT text. Word-order interlinear.

ἀλλοτρίῳ	δὲ	οὐ	μὴ	ἀκολουθήσουσιν	ἀλλὰ	φεύξονται	ἀπ’	αὐτοῦ,	ὅτι
a stranger	but	not	ever	they will follow	but	they will flee	from	him	because

οὐκ	οἴδασι	τῶν	ἀλλοτρίων	τὴν	φωνήν.
not	they know	of the	strangers	the	voice

CLOSE ENGLISH

But they will certainly not follow a stranger; they will flee from him because they do not know the voice of strangers.”

FLUENT ENGLISH

They will never follow a stranger. They will run away from him because they do not recognize strangers’ voices.”

John 10:6

Greek: adopted SBLGNT text. Word-order interlinear.

ταύτην	τὴν	παροιμίαν	εἶπεν	αὐτοῖς	ὁ	Ἰησοῦς·	ἐκεῖνοι	δὲ	οὐκ
this	the	figure of speech	said	to them	the	Jesus	they	but	not

ἔγνωσαν	τίνα	ἦν	ἃ	ἐλάλει	αὐτοῖς.
understood	what things	were	which	he was speaking	to them

CLOSE ENGLISH

Jesus spoke this figure of speech to them, but they did not understand what the things were that he was saying to them.

FLUENT ENGLISH

Jesus used this figure of speech with them, but they did not understand what he was telling them.

SECTION NOTES

The emphatic negative is retained. The following narrative calls the saying a figure of speech.

Comparing the passages (H-075, SR-0425)
This comparison establishes no direct parallel in the four Gospels.
No direct Thomas counterpart is established.

VII-JN-010 / John 10:7-8

The gate for the sheep

John 10:7

Greek: adopted SBLGNT text. Word-order interlinear.

Εἶπεν	οὖν	πάλιν	αὐτοῖς	ὁ	Ἰησοῦς·	Ἀμὴν	ἀμὴν	λέγω	ὑμῖν	ὅτι	ἐγώ
said	therefore	again	to them	the	Jesus	truly	truly	I say	to you	that	I

εἰμι	ἡ	θύρα	τῶν	προβάτων.
am	the	gate	of the	sheep

CLOSE ENGLISH

So Jesus said to them again, “Truly, truly, I say to you: I am the gate of the sheep.

FLUENT ENGLISH

So Jesus said again, “Truly, truly, I tell you: I am the gate for the sheep.

John 10:8

Greek: adopted SBLGNT text. Word-order interlinear.

πάντες	ὅσοι	ἦλθον	πρὸ	ἐμοῦ	κλέπται	εἰσὶν	καὶ	λῃσταί·	ἀλλ’	οὐκ
all	who	came	before	me	thieves	are	and	robbers	but	not

ἤκουσαν	αὐτῶν	τὰ	πρόβατα.
heard	them	the	sheep

CLOSE ENGLISH

All who came before me are thieves and robbers, but the sheep did not listen to them.

FLUENT ENGLISH

All who came before me are thieves and robbers, but the sheep did not listen to them.

SECTION NOTES

The gate image is now applied to Jesus. All who came before me retains the broad wording; the translation does not add a list of people or identify all earlier prophets as thieves.

VII-JN-010 / John 10:9-10

Life in abundance

John 10:9

Greek: adopted SBLGNT text. Word-order interlinear.

ἐγώ	εἰμι	ἡ	θύρα·	δι’	ἐμοῦ	ἐάν	τις	εἰσέλθῃ	σωθήσεται	καὶ
I	am	the	gate	through	me	if	anyone	enters	he will be saved	and

εἰσελεύσεται	καὶ	ἐξελεύσεται	καὶ	νομὴν	εὑρήσει.
will enter	and	will go out	and	pasture	will find

CLOSE ENGLISH

I am the gate. If anyone enters through me, he will be saved, and will go in and go out and find pasture.

FLUENT ENGLISH

I am the gate. Anyone who enters through me will be saved. They will go in and out and find pasture.

John 10:10

Greek: adopted SBLGNT text. Word-order interlinear.

ὁ	κλέπτης	οὐκ	ἔρχεται	εἰ	μὴ	ἵνα	κλέψῃ	καὶ	θύσῃ	καὶ
the	thief	not	comes	if	not	so that	he may steal	and	slaughter	and

ἀπολέσῃ·	ἐγὼ	ἦλθον	ἵνα	ζωὴν	ἔχωσιν	καὶ	περισσὸν	ἔχωσιν.
destroy	I	came	so that	life	they may have	and	abundance	they may have

CLOSE ENGLISH

The thief comes only to steal and slaughter and destroy. I came so that they may have life and have it abundantly.

FLUENT ENGLISH

The thief comes only to steal, slaughter and destroy. I came so they may have life in abundance.

SECTION NOTES

Saved preserves the verb’s range in this setting of safety and life. Going in and out continues the sheep image. Slaughter retains the specific force of the verb beside steal and destroy.

VII-JN-010 / John 10:11

The good shepherd

John 10:11

Greek: adopted SBLGNT text. Word-order interlinear.

Ἐγώ	εἰμι	ὁ	ποιμὴν	ὁ	καλός·	ὁ	ποιμὴν	ὁ	καλὸς	τὴν	ψυχὴν
I	am	the	shepherd	the	good	the	shepherd	the	good	the	life

αὐτοῦ	τίθησιν	ὑπὲρ	τῶν	προβάτων·
of him	lays down	for	the	sheep

CLOSE ENGLISH

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

FLUENT ENGLISH

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

SECTION NOTES

Life renders psyche here. The statement concerns laying down one’s life for the sheep.

VII-JN-010 / John 10:12-13

The hired hand and the wolf

John 10:12

Greek: adopted SBLGNT text. Word-order interlinear.

ὁ	μισθωτὸς	καὶ	οὐκ	ὢν	ποιμήν,	οὗ	οὐκ	ἔστιν	τὰ	πρόβατα	ἴδια,
the	hired hand	and	not	being	a shepherd	whose	not	are	the	sheep	his own

θεωρεῖ	τὸν	λύκον	ἐρχόμενον	καὶ	ἀφίησιν	τὰ	πρόβατα	καὶ	φεύγει—	καὶ
sees	the	wolf	coming	and	leaves	the	sheep	and	flees	and

ὁ	λύκος	ἁρπάζει	αὐτὰ	καὶ	σκορπίζει—
the	wolf	seizes	them	and	scatters

CLOSE ENGLISH

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 seizes them and scatters them-

FLUENT ENGLISH

The hired hand is not the shepherd and does not own the sheep. When he sees the wolf coming, he abandons the sheep and runs away-and the wolf attacks them and scatters them-

John 10:13

Greek: adopted SBLGNT text. Word-order interlinear.

ὅτι	μισθωτός	ἐστιν	καὶ	οὐ	μέλει	αὐτῷ	περὶ	τῶν	προβάτων.
because	a hired hand	he is	and	not	it matters	to him	about	the	sheep

CLOSE ENGLISH

because he is a hired hand and does not care about the sheep.

FLUENT ENGLISH

because he works for pay and does not care about the sheep.

SECTION NOTES

The parenthesis about the wolf is retained across the verse boundary; because in 10:13 explains the hired hand’s flight.

VII-JN-010 / John 10:14-15

Knowing his own

John 10:14

Greek: adopted SBLGNT text. Word-order interlinear.

ἐγώ	εἰμι	ὁ	ποιμὴν	ὁ	καλός,	καὶ	γινώσκω	τὰ	ἐμὰ	καὶ	γινώσκουσί
I	am	the	shepherd	the	good	and	I know	the	mine	and	know

με	τὰ	ἐμά,
me	the	mine

CLOSE ENGLISH

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

FLUENT ENGLISH

I am the good shepherd. I know my sheep, and my sheep know me,

John 10:15

Greek: adopted SBLGNT text. Word-order interlinear.

καθὼς	γινώσκει	με	ὁ	πατὴρ	κἀγὼ	γινώσκω	τὸν	πατέρα,	καὶ	τὴν
just as	knows	me	the	Father	and I	know	the	Father	and	the

ψυχήν	μου	τίθημι	ὑπὲρ	τῶν	προβάτων.
life	of me	I lay down	for	the	sheep

CLOSE ENGLISH

just as the Father knows me and I know the Father; and I lay down my life for the sheep.

FLUENT ENGLISH

just as the Father knows me and I know the Father. And I lay down my life for the sheep.

SECTION NOTES

The mutual knowing of shepherd and sheep is compared with the mutual knowing of Father and Son. The comparison and the repeated laying down of life remain explicit.

VII-JN-010 / John 10:16

One flock, one shepherd

John 10:16

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἄλλα	πρόβατα	ἔχω	ἃ	οὐκ	ἔστιν	ἐκ	τῆς	αὐλῆς	ταύτης·
and	other	sheep	I have	which	not	are	from	the	enclosure	this

κἀκεῖνα	δεῖ	με	ἀγαγεῖν,	καὶ	τῆς	φωνῆς	μου	ἀκούσουσιν,	καὶ
and those	it is necessary	for me	to bring	and	the	voice	of me	they will hear	and

γενήσονται	μία	ποίμνη,	εἷς	ποιμήν.
they will become	one	flock	one	shepherd

CLOSE ENGLISH

And I have other sheep that are not of this enclosure. I must bring them too, and they will hear my voice, and they will become one flock, one shepherd.

FLUENT ENGLISH

I have other sheep that are not from this pen. I must bring them too. They will listen to my voice, and they will become one flock with one shepherd.

SECTION NOTES

Enclosure (aule) and flock (poimne) are distinct words. The conclusion is one flock, not one enclosure. With in fluent makes the relation to one shepherd explicit. Other sheep is left without an added identification.

Comparing the passages (SR-0426)
This comparison establishes no direct parallel in the four Gospels.
No direct Thomas counterpart is established.

VII-JN-010 / John 10:17

The Father’s love and the gift of life

John 10:17

Greek: adopted SBLGNT text. Word-order interlinear.

διὰ	τοῦτό	με	ὁ	πατὴρ	ἀγαπᾷ	ὅτι	ἐγὼ	τίθημι	τὴν	ψυχήν	μου,
because of	this	me	the	Father	loves	because	I	lay down	the	life	of me

ἵνα	πάλιν	λάβω	αὐτήν.
so that	again	I may take	it

CLOSE ENGLISH

For this reason the Father loves me: because I lay down my life so that I may take it again.

FLUENT ENGLISH

This is why the Father loves me: I lay down my life so that I may take it up again.

SECTION NOTES

The explanatory because and the purpose clause are both retained. Taking life again can also be understood as receiving it again; take up is used consistently here.

VII-JN-010 / John 10:18

Of my own will

John 10:18

Greek: adopted SBLGNT text. Word-order interlinear.

οὐδεὶς	αἴρει	αὐτὴν	ἀπ’	ἐμοῦ,	ἀλλ’	ἐγὼ	τίθημι	αὐτὴν	ἀπ’	ἐμαυτοῦ.
no one	takes	it	from	me	but	I	lay down	it	from	myself

ἐξουσίαν	ἔχω	θεῖναι	αὐτήν,	καὶ	ἐξουσίαν	ἔχω	πάλιν	λαβεῖν	αὐτήν·
authority	I have	to lay down	it	and	authority	I have	again	to take	it

ταύτην	τὴν	ἐντολὴν	ἔλαβον	παρὰ	τοῦ	πατρός	μου.
this	the	command	I received	from	the	Father	of me

CLOSE ENGLISH

No one takes it from me, but I lay it down of myself. I have authority to lay it down, and I have authority to take it again. This command I received from my Father.”

FLUENT ENGLISH

No one takes my life from me. I lay it down of my own will. I have authority to lay it down and authority to take it up again. I received this command from my Father.”

SECTION NOTES

The adopted text has the present takes. Of my own will renders the idiom from myself. Authority conveys exousia in relation to the Father’s command; the wording does not imply that no one will physically kill Jesus.

Comparing the passages (SR-0427)
This comparison establishes no direct parallel in the four Gospels.
No direct Thomas counterpart is established.

VII-JN-010 / John 10:19-21

A divided response

John 10:19

Greek: adopted SBLGNT text. Word-order interlinear.

Σχίσμα	πάλιν	ἐγένετο	ἐν	τοῖς	Ἰουδαίοις	διὰ	τοὺς	λόγους
a division	again	arose	among	the	Jews	because of	the	words

τούτους.
these

CLOSE ENGLISH

A division arose again among the Jews because of these words.

FLUENT ENGLISH

These words again caused a division among the Jews.

John 10:20

Greek: adopted SBLGNT text. Word-order interlinear.

ἔλεγον	δὲ	πολλοὶ	ἐξ	αὐτῶν·	Δαιμόνιον	ἔχει	καὶ	μαίνεται·	τί
were saying	and	many	of	them	a demon	he has	and	he is mad	why

αὐτοῦ	ἀκούετε;
to him	do you listen

CLOSE ENGLISH

And many of them were saying, “He has a demon and is mad. Why do you listen to him?”

FLUENT ENGLISH

Many of them said, “He has a demon and is out of his mind. Why listen to him?”

John 10:21

Greek: adopted SBLGNT text. Word-order interlinear.

ἄλλοι	ἔλεγον·	Ταῦτα	τὰ	ῥήματα	οὐκ	ἔστιν	δαιμονιζομένου·	μὴ
others	were saying	these	the	words	not	are	of one demon-possessed	surely not

δαιμόνιον	δύναται	τυφλῶν	ὀφθαλμοὺς	ἀνοῖξαι;
a demon	can	of blind people	eyes	open

CLOSE ENGLISH

Others were saying, “These are not the words of one possessed by a demon. A demon cannot open the eyes of blind people, can it?”

FLUENT ENGLISH

Others said, “These are not the words of someone possessed by a demon. Can a demon open the eyes of the blind?”

SECTION NOTES

The accusation of demonic possession and madness belongs to some listeners. Others answer by appealing to the healing of the blind. Their question expects a negative answer.

VII-JN-010 / John 10:22-24

At the Festival of Dedication

John 10:22

Greek: adopted SBLGNT text. Word-order interlinear.

Ἐγένετο	τότε	τὰ	ἐγκαίνια	ἐν	τοῖς	Ἰεροσολύμοις·	χειμὼν	ἦν,
took place	then	the	Dedication festival	in	the	Jerusalem	winter	it was

CLOSE ENGLISH

Then the Dedication festival took place in Jerusalem. It was winter,

FLUENT ENGLISH

Then came the Festival of Dedication in Jerusalem. It was winter,

John 10:23

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	περιεπάτει	ὁ	Ἰησοῦς	ἐν	τῷ	ἱερῷ	ἐν	τῇ	στοᾷ	τοῦ	Σολομῶνος.
and	was walking	the	Jesus	in	the	temple	in	the	portico	of the	Solomon

CLOSE ENGLISH

and Jesus was walking in the temple, in Solomon’s portico.

FLUENT ENGLISH

and Jesus was walking in the temple, in Solomon’s Portico.

John 10:24

Greek: adopted SBLGNT text. Word-order interlinear.

ἐκύκλωσαν	οὖν	αὐτὸν	οἱ	Ἰουδαῖοι	καὶ	ἔλεγον	αὐτῷ·	Ἕως	πότε
surrounded	therefore	him	the	Jews	and	were saying	to him	until	when

τὴν	ψυχὴν	ἡμῶν	αἴρεις;	εἰ	σὺ	εἶ	ὁ	χριστός,	εἰπὲ	ἡμῖν	παρρησίᾳ.
the	life	of us	do you lift	if	you	are	the	Christ	tell	us	plainly

CLOSE ENGLISH

So the Jews surrounded him and were saying to him, “How long do you keep us in suspense? If you are the Christ, tell us plainly.”

FLUENT ENGLISH

The Jews gathered around him and asked, “How long will you keep us in suspense? If you are the Messiah, tell us plainly.”

SECTION NOTES

The narrator locates the encounter in winter, in a temple portico. The idiom rendered keep us in suspense has the literal words lift our life. The fluent layer retains the established wording.

VII-JN-010 / John 10:25

The works bear witness

John 10:25

Greek: adopted SBLGNT text. Word-order interlinear.

ἀπεκρίθη	αὐτοῖς	ὁ	Ἰησοῦς·	Εἶπον	ὑμῖν	καὶ	οὐ	πιστεύετε·	τὰ	ἔργα
answered	them	the	Jesus	I told	you	and	not	you believe	the	works

ἃ	ἐγὼ	ποιῶ	ἐν	τῷ	ὀνόματι	τοῦ	πατρός	μου	ταῦτα	μαρτυρεῖ	περὶ
which	I	do	in	the	name	of the	Father	of me	these	bear witness	about

ἐμοῦ·
me

CLOSE ENGLISH

Jesus answered them, “I told you, and you do not believe. The works I do in my Father’s name bear witness about me.

FLUENT ENGLISH

Jesus answered, “I have told you, but you do not believe. The works I do in my Father’s name testify about me.

SECTION NOTES

The speakers in the preceding context are the group gathered around Jesus. The works provide testimony to his identity.

VII-JN-010 / John 10:26

Not belonging to the sheep

John 10:26

Greek: adopted SBLGNT text. Word-order interlinear.

ἀλλὰ	ὑμεῖς	οὐ	πιστεύετε,	ὅτι	οὐκ	ἐστὲ	ἐκ	τῶν	προβάτων	τῶν
but	you	not	believe	because	not	you are	from	the	sheep	the

ἐμῶν.
mine

CLOSE ENGLISH

But you do not believe because you are not of my sheep.

FLUENT ENGLISH

But you do not believe because you do not belong to my sheep.

SECTION NOTES

The causal direction is retained: unbelief is explained by not belonging to the sheep. The translation does not reverse the clauses.

VII-JN-010 / John 10:27-28

Life and the protecting hand

John 10:27

Greek: adopted SBLGNT text. Word-order interlinear.

τὰ	πρόβατα	τὰ	ἐμὰ	τῆς	φωνῆς	μου	ἀκούουσιν,	κἀγὼ	γινώσκω	αὐτά,
the	sheep	the	mine	the	voice	of me	hear	and I	know	them

καὶ	ἀκολουθοῦσίν	μοι,
and	they follow	me

CLOSE ENGLISH

My sheep hear my voice, and I know them, and they follow me;

FLUENT ENGLISH

My sheep listen to my voice. I know them, and they follow me.

John 10:28

Greek: adopted SBLGNT text. Word-order interlinear.

κἀγὼ	δίδωμι	αὐτοῖς	ζωὴν	αἰώνιον,	καὶ	οὐ	μὴ	ἀπόλωνται	εἰς	τὸν
and I	give	to them	life	eternal	and	not	ever	they may perish	into	the

αἰῶνα,	καὶ	οὐχ	ἁρπάσει	τις	αὐτὰ	ἐκ	τῆς	χειρός	μου.
age	and	not	will snatch	anyone	them	from	the	hand	of me

CLOSE ENGLISH

and I give them eternal life, and they will certainly never perish, and no one will snatch them from my hand.

FLUENT ENGLISH

I give them eternal life. They will never perish, and no one will snatch them from my hand.

SECTION NOTES

Hearing, being known and following remain distinct. Never renders the emphatic negative with the expression into the age. The image of the hand is preserved.

VII-JN-010 / John 10:29

What the Father has given

John 10:29

Greek: adopted SBLGNT text. Word-order interlinear.

ὁ	πατήρ	μου	ὃ	δέδωκέν	μοι	πάντων	μεῖζων	ἐστίν,	καὶ	οὐδεὶς
the	Father	of me	what	he has given	to me	than all	greater	is	and	no one

δύναται	ἁρπάζειν	ἐκ	τῆς	χειρὸς	τοῦ	πατρός.
can	snatch	from	the	hand	of the	Father

CLOSE ENGLISH

My Father, with regard to what he has given me, is greater than all, and no one can snatch from the Father’s hand.

FLUENT ENGLISH

As for what my Father has given me, he is greater than all, and no one can snatch it from his hand.

SECTION NOTES

The adopted Greek combines neuter ho (what) with masculine meizon (greater), agreeing with Father. Its syntax is difficult. This translation takes the intervening clause as an accusative of respect: with regard to what he has given me. The fluent wording follows the same tentative construal and supplies it after snatch. Other readings use who with greater, or make what was given the subject of is greater. These are textual alternatives, not the displayed Greek; the present construal is tentative.

Comparing the passages (H-076, SR-0428)
This comparison establishes no direct parallel in the four Gospels.
No direct Thomas counterpart is established.

VII-JN-010 / John 10:30-31

The Father and I

John 10:30

Greek: adopted SBLGNT text. Word-order interlinear.

ἐγὼ	καὶ	ὁ	πατὴρ	ἕν	ἐσμεν.
I	and	the	Father	one	we are

CLOSE ENGLISH

I and the Father are one.”

FLUENT ENGLISH

I and the Father are one.”

John 10:31

Greek: adopted SBLGNT text. Word-order interlinear.

Ἐβάστασαν	οὖν	πάλιν	λίθους	οἱ	Ἰουδαῖοι	ἵνα	λιθάσωσιν	αὐτόν.
they picked up	therefore	again	stones	the	Jews	so that	they might stone	him

CLOSE ENGLISH

So the Jews again picked up stones to stone him.

FLUENT ENGLISH

So the Jews again picked up stones to stone him.

SECTION NOTES

One is neuter in Greek, while are is plural. The English preserves the assertion of unity without replacing it with one person or specifying the full nature of that unity.

Comparing the passages (H-076, SR-0429)
This comparison establishes no direct parallel in the four Gospels.
No direct Thomas counterpart is established.

VII-JN-010 / John 10:32-33

Works from the Father

John 10:32

Greek: adopted SBLGNT text. Word-order interlinear.

ἀπεκρίθη	αὐτοῖς	ὁ	Ἰησοῦς·	Πολλὰ	ἔργα	καλὰ	ἔδειξα	ὑμῖν	ἐκ	τοῦ
answered	them	the	Jesus	many	works	good	I showed	you	from	the

πατρός·	διὰ	ποῖον	αὐτῶν	ἔργον	ἐμὲ	λιθάζετε;
Father	for	which	of them	work	me	do you stone

CLOSE ENGLISH

Jesus answered them, “I showed you many good works from the Father. For which of those works do you stone me?”

FLUENT ENGLISH

Jesus said to them, “I have shown you many good works from the Father. Which of them are you stoning me for?”

John 10:33

Greek: adopted SBLGNT text. Word-order interlinear.

ἀπεκρίθησαν	αὐτῷ	οἱ	Ἰουδαῖοι·	Περὶ	καλοῦ	ἔργου	οὐ	λιθάζομέν	σε
answered	him	the	Jews	for	a good	work	not	we stone	you

ἀλλὰ	περὶ	βλασφημίας,	καὶ	ὅτι	σὺ	ἄνθρωπος	ὢν	ποιεῖς	σεαυτὸν
but	for	blasphemy	and	because	you	a human being	being	make	yourself

θεόν.
God

CLOSE ENGLISH

The Jews answered him, “For a good work we are not stoning you, but for blasphemy, and because you, being a human being, make yourself God.”

FLUENT ENGLISH

The Jews answered him, “We are not stoning you for a good work, but for blasphemy, because you, a human being, make yourself God.”

SECTION NOTES

The present are you stoning follows the form of the question. The context shows the stones have been picked up; it does not narrate a completed stoning.

Comparing the passages (H-076, SR-0430)
This comparison establishes no direct parallel in the four Gospels.
No direct Thomas counterpart is established.
Verse 33 gives the opponents’ stated reason for their action. Their allegation remains attributed to them.

VII-JN-010 / John 10:34

You are gods

John 10:34

Greek: adopted SBLGNT text. Word-order interlinear.

ἀπεκρίθη	αὐτοῖς	ὁ	Ἰησοῦς·	Οὐκ	ἔστιν	γεγραμμένον	ἐν	τῷ	νόμῳ	ὑμῶν
answered	them	the	Jesus	not	is	written	in	the	law	of you

ὅτι	Ἐγὼ	εἶπα·	Θεοί	ἐστε;
that	I	said	gods	you are

CLOSE ENGLISH

Jesus answered them, “Is it not written in your law, ‘I said, you are gods’?

FLUENT ENGLISH

Jesus answered, “Doesn’t your law say, ‘I said, you are gods’?

SECTION NOTES

The citation is from Psalm 82:6 (81:6 in Greek numbering). Law is used broadly enough here to introduce words from the Psalms. The quotation is retained without inserting a particular identification of its addressees.

VII-JN-010 / John 10:35-36

The one whom the Father sent

John 10:35

Greek: adopted SBLGNT text. Word-order interlinear.

εἰ	ἐκείνους	εἶπεν	θεοὺς	πρὸς	οὓς	ὁ	λόγος	τοῦ	θεοῦ	ἐγένετο,	καὶ
if	those	he called	gods	to	whom	the	word	of the	God	came	and

οὐ	δύναται	λυθῆναι	ἡ	γραφή,
not	can	be broken	the	Scripture

CLOSE ENGLISH

If he called those to whom the word of God came gods-and Scripture cannot be broken-

FLUENT ENGLISH

If God called those who received his word gods-and Scripture cannot be set aside-

John 10:36

Greek: adopted SBLGNT text. Word-order interlinear.

ὃν	ὁ	πατὴρ	ἡγίασεν	καὶ	ἀπέστειλεν	εἰς	τὸν	κόσμον	ὑμεῖς	λέγετε
whom	the	Father	sanctified	and	sent	into	the	world	you	say

ὅτι	Βλασφημεῖς,	ὅτι	εἶπον·	Υἱὸς	τοῦ	θεοῦ	εἰμι;
that	you blaspheme	because	I said	Son	of the	God	I am

CLOSE ENGLISH

do you say to the one whom the Father sanctified and sent into the world, ‘You blaspheme,’ because I said, ‘I am the Son of God’?

FLUENT ENGLISH

why do you accuse the one whom the Father set apart and sent into the world of blasphemy because I said, ‘I am the Son of God’?

SECTION NOTES

The conditional argument continues across the verse boundary. He is made explicit as God in fluent. Cannot be set aside conveys the force of cannot be broken. Set apart renders sanctified without suggesting a change from prior sinfulness. The claim is Son of God.

VII-JN-010 / John 10:37-39

Believe the works

John 10:37

Greek: adopted SBLGNT text. Word-order interlinear.

εἰ	οὐ	ποιῶ	τὰ	ἔργα	τοῦ	πατρός	μου,	μὴ	πιστεύετέ	μοι·
if	not	I do	the	works	of the	Father	of me	not	believe	me

CLOSE ENGLISH

If I do not do the works of my Father, do not believe me.

FLUENT ENGLISH

If I am not doing my Father’s works, do not believe me.

John 10:38

Greek: adopted SBLGNT text. Word-order interlinear.

εἰ	δὲ	ποιῶ,	κἂν	ἐμοὶ	μὴ	πιστεύητε	τοῖς	ἔργοις	πιστεύετε,	ἵνα
if	but	I do	even if	me	not	you believe	the	works	believe	so that

γνῶτε	καὶ	γινώσκητε	ὅτι	ἐν	ἐμοὶ	ὁ	πατὴρ	κἀγὼ	ἐν	τῷ	πατρί.
you may know	and	keep knowing	that	in	me	the	Father	and I	in	the	Father

CLOSE ENGLISH

But if I do them, even if you do not believe me, believe the works, so that you may know and continue to know that the Father is in me and I am in the Father.”

FLUENT ENGLISH

But if I do them, believe the works even if you do not believe me. Then you may come to know and remain sure that the Father is in me and I am in the Father.”

John 10:39

Greek: adopted SBLGNT text. Word-order interlinear.

ἐζήτουν	οὖν	πάλιν	αὐτὸν	πιάσαι·	καὶ	ἐξῆλθεν	ἐκ	τῆς	χειρὸς
they sought	therefore	again	him	to seize	and	he went out	from	the	hand

αὐτῶν.
of them

CLOSE ENGLISH

So they again sought to seize him, and he went out from their hand.

FLUENT ENGLISH

So they again tried to seize him, but he escaped from their grasp.

SECTION NOTES

The first command remains conditional. In 10:38 two forms of know reinforce the appeal; the close layer makes the contrast between coming to know and continuing to know visible. The reciprocal in me / in the Father is retained.

Comparing the passages (H-076, SR-0431)
This comparison establishes no direct parallel in the four Gospels.
No direct Thomas counterpart is established.

VII-JN-010 / John 10:40-42

Across the Jordan

John 10:40

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	ἀπῆλθεν	πάλιν	πέραν	τοῦ	Ἰορδάνου	εἰς	τὸν	τόπον	ὅπου	ἦν
and	he went away	again	beyond	the	Jordan	to	the	place	where	was

Ἰωάννης	τὸ	πρῶτον	βαπτίζων,	καὶ	ἔμεινεν	ἐκεῖ.
John	the	first	baptizing	and	he remained	there

CLOSE ENGLISH

And he went away again beyond the Jordan, to the place where John was first baptizing, and remained there.

FLUENT ENGLISH

Jesus went back across the Jordan to the place where John had first been baptizing, and stayed there.

John 10:41

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	πολλοὶ	ἦλθον	πρὸς	αὐτὸν	καὶ	ἔλεγον	ὅτι	Ἰωάννης	μὲν	σημεῖον
and	many	came	to	him	and	were saying	that	John	indeed	a sign

ἐποίησεν	οὐδέν,	πάντα	δὲ	ὅσα	εἶπεν	Ἰωάννης	περὶ	τούτου	ἀληθῆ	ἦν.
did	not one	all things	but	that	said	John	about	this one	true	were

CLOSE ENGLISH

And many came to him and were saying, “John did no sign, but everything John said about this man was true.”

FLUENT ENGLISH

Many people came to him. They said, “John performed no sign, but everything he said about this man was true.”

John 10:42

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	πολλοὶ	ἐπίστευσαν	εἰς	αὐτὸν	ἐκεῖ.
and	many	believed	in	him	there

CLOSE ENGLISH

And many believed in him there.

FLUENT ENGLISH

And many believed in him there.

SECTION NOTES

John refers to the baptizer. Those who come to Jesus distinguish John’s lack of a sign from the truth of his testimony. The conclusion reports belief in Jesus.

VII-JN-011 / John 11:1-57

Lazarus, the tomb, and the council

News from Bethany

John 11:1

Greek: adopted SBLGNT text. Word-order interlinear.

Ἦν	δέ	τις	ἀσθενῶν,	Λάζαρος	ἀπὸ	Βηθανίας	ἐκ	τῆς	κώμης
was	and	someone	being ill	Lazarus	from	Bethany	from	the	village

Μαρίας	καὶ	Μάρθας	τῆς	ἀδελφῆς	αὐτῆς.
of Mary	and	Martha	the	sister	of her

CLOSE ENGLISH

Now a certain man was ill, Lazarus from Bethany, the village of Mary and her sister Martha.

FLUENT ENGLISH

A man named Lazarus was ill. He was from Bethany, the village of Mary and her sister Martha.

John 11:2

Greek: adopted SBLGNT text. Word-order interlinear.

ἦν	δὲ	Μαριὰμ	ἡ	ἀλείψασα	τὸν	κύριον	μύρῳ	καὶ	ἐκμάξασα
was	and	Mary	the one	having anointed	the	Lord	with perfume	and	having wiped

τοὺς	πόδας	αὐτοῦ	ταῖς	θριξὶν	αὐτῆς,	ἧς	ὁ	ἀδελφὸς	Λάζαρος
the	feet	of him	with the	hair	of her	of whom	the	brother	Lazarus

ἠσθένει.
was ill

CLOSE ENGLISH

Now it was Mary who anointed the Lord with perfume and wiped his feet with her hair, whose brother Lazarus was ill.

FLUENT ENGLISH

This was the Mary who anointed the Lord with perfume and wiped his feet with her hair. Her brother Lazarus was ill.

John 11:3

Greek: adopted SBLGNT text. Word-order interlinear.

ἀπέστειλαν	οὖν	αἱ	ἀδελφαὶ	πρὸς	αὐτὸν	λέγουσαι·	Κύριε,	ἴδε	ὃν
sent	therefore	the	sisters	to	him	saying	Lord	look	whom

φιλεῖς	ἀσθενεῖ.
you love	is ill

CLOSE ENGLISH

So the sisters sent to him, saying, “Lord, look, the one you love is ill.”

FLUENT ENGLISH

So the sisters sent word to him: “Lord, the one you love is ill.”

SECTION NOTES

Verse 2 identifies Mary by an anointing narrated in chapter 12. The description does not move that event into the present scene.

VII-JN-011 / John 11:4-6

The illness and the delay

John 11:4

Greek: adopted SBLGNT text. Word-order interlinear.

ἀκούσας	δὲ	ὁ	Ἰησοῦς	εἶπεν·	Αὕτη	ἡ	ἀσθένεια	οὐκ	ἔστιν	πρὸς
having heard	but	the	Jesus	said	this	the	illness	not	is	toward

θάνατον	ἀλλ’	ὑπὲρ	τῆς	δόξης	τοῦ	θεοῦ	ἵνα	δοξασθῇ	ὁ	υἱὸς
death	but	for	the	glory	of the	God	so that	may be glorified	the	Son

τοῦ	θεοῦ	δι’	αὐτῆς.
of the	God	through	it

CLOSE ENGLISH

When Jesus heard, he said, “This illness is not for death but for the glory of God, so that the Son of God may be glorified through it.”

FLUENT ENGLISH

When Jesus heard the news, he said, “Death will not be the final outcome of this illness. It is for God’s glory, so that the Son of God may be glorified through it.”

John 11:5

Greek: adopted SBLGNT text. Word-order interlinear.

ἠγάπα	δὲ	ὁ	Ἰησοῦς	τὴν	Μάρθαν	καὶ	τὴν	ἀδελφὴν	αὐτῆς	καὶ	τὸν
loved	and	the	Jesus	the	Martha	and	the	sister	of her	and	the

Λάζαρον.
Lazarus

CLOSE ENGLISH

Now Jesus loved Martha and her sister and Lazarus.

FLUENT ENGLISH

Jesus loved Martha, her sister and Lazarus.

John 11:6

Greek: adopted SBLGNT text. Word-order interlinear.

ὡς	οὖν	ἤκουσεν	ὅτι	ἀσθενεῖ,	τότε	μὲν	ἔμεινεν	ἐν	ᾧ	ἦν
when	therefore	he heard	that	he is ill	then	indeed	he remained	in	which	he was

τόπῳ	δύο	ἡμέρας·
place	two	days

CLOSE ENGLISH

So when he heard that he was ill, he then remained two days in the place where he was.

FLUENT ENGLISH

So when he heard that Lazarus was ill, he stayed where he was for two more days.

SECTION NOTES

Not for death is rendered in fluent as death not being the final outcome; it does not deny the death narrated later. Through it retains the pronoun, most naturally referring to the illness.

Comparing the passages (H-099, SR-0432)
This comparison establishes no direct parallel in the four Gospels.
No direct Thomas counterpart is established.

VII-JN-011 / John 11:7-8

Returning to Judea

John 11:7

Greek: adopted SBLGNT text. Word-order interlinear.

ἔπειτα	μετὰ	τοῦτο	λέγει	τοῖς	μαθηταῖς·	Ἄγωμεν	εἰς	τὴν	Ἰουδαίαν
then	after	this	he says	to the	disciples	let us go	into	the	Judea

πάλιν.
again

CLOSE ENGLISH

Then, after this, he says to the disciples, “Let us go to Judea again.”

FLUENT ENGLISH

After that he said to the disciples, “Let’s go back to Judea.”

John 11:8

Greek: adopted SBLGNT text. Word-order interlinear.

λέγουσιν	αὐτῷ	οἱ	μαθηταί·	Ῥαββί,	νῦν	ἐζήτουν	σε	λιθάσαι	οἱ
say	to him	the	disciples	Rabbi	just now	were seeking	you	to stone	the

Ἰουδαῖοι,	καὶ	πάλιν	ὑπάγεις	ἐκεῖ;
Jews	and	again	you go	there

CLOSE ENGLISH

The disciples say to him, “Rabbi, just now the Jews were seeking to stone you, and are you going there again?”

FLUENT ENGLISH

The disciples said, “Rabbi, the Jews were just trying to stone you, and you are going back there?”

SECTION NOTES

The historical present says is retained in close and rendered as past narration in fluent. The disciples’ question belongs to the following context.

Comparing the passages (H-099, SR-0433)
This comparison establishes no direct parallel in the four Gospels.
No direct Thomas counterpart is established.

VII-JN-011 / John 11:9-10

Walking in daylight

John 11:9

Greek: adopted SBLGNT text. Word-order interlinear.

ἀπεκρίθη	Ἰησοῦς·	Οὐχὶ	δώδεκα	ὧραί	εἰσιν	τῆς	ἡμέρας;	ἐάν	τις
answered	Jesus	not	twelve	hours	are	of the	day	if	anyone

περιπατῇ	ἐν	τῇ	ἡμέρᾳ,	οὐ	προσκόπτει,	ὅτι	τὸ	φῶς	τοῦ	κόσμου
walks	in	the	day	not	he stumbles	because	the	light	of the	world

τούτου	βλέπει·
this	he sees

CLOSE ENGLISH

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.

FLUENT ENGLISH

Jesus answered, “Aren’t there twelve hours of daylight? Anyone walking in daylight does not stumble, because they see this world’s light.

John 11:10

Greek: adopted SBLGNT text. Word-order interlinear.

ἐὰν	δέ	τις	περιπατῇ	ἐν	τῇ	νυκτί,	προσκόπτει,	ὅτι	τὸ	φῶς	οὐκ
if	but	anyone	walks	in	the	night	he stumbles	because	the	light	not

ἔστιν	ἐν	αὐτῷ.
is	in	him

CLOSE ENGLISH

But if anyone walks in the night, he stumbles, because the light is not in him.”

FLUENT ENGLISH

But anyone walking at night stumbles, because there is no light within them.”

SECTION NOTES

The day is pictured as twelve daylight hours. Singular they in fluent represents the indefinite anyone.

In him is retained as within them in fluent. It is not replaced with a claim that the traveler lacks a torch; the saying connects physical light with the deeper image of light within.

Comparing the passages (H-099, SR-0434)
This comparison establishes no direct parallel in the four Gospels.
No direct Thomas counterpart is established.

VII-JN-011 / John 11:11-13

Sleep and death

John 11:11

Greek: adopted SBLGNT text. Word-order interlinear.

ταῦτα	εἶπεν,	καὶ	μετὰ	τοῦτο	λέγει	αὐτοῖς·	Λάζαρος	ὁ	φίλος	ἡμῶν
these things	he said	and	after	this	he says	to them	Lazarus	the	friend	of us

κεκοίμηται,	ἀλλὰ	πορεύομαι	ἵνα	ἐξυπνίσω	αὐτόν.
has fallen asleep	but	I go	so that	I may awaken	him

CLOSE ENGLISH

He said these things, and after this he says to them, “Lazarus our friend has fallen asleep, but I am going to awaken him.”

FLUENT ENGLISH

After saying this, he told them, “Our friend Lazarus has fallen asleep, but I am going to wake him.”

John 11:12

Greek: adopted SBLGNT text. Word-order interlinear.

εἶπαν	οὖν	οἱ	μαθηταὶ	αὐτῷ·	Κύριε,	εἰ	κεκοίμηται	σωθήσεται.
said	therefore	the	disciples	to him	Lord	if	he has fallen asleep	he will be saved

CLOSE ENGLISH

So the disciples said to him, “Lord, if he has fallen asleep, he will recover.”

FLUENT ENGLISH

The disciples replied, “Lord, if he has fallen asleep, he will recover.”

John 11:13

Greek: adopted SBLGNT text. Word-order interlinear.

εἰρήκει	δὲ	ὁ	Ἰησοῦς	περὶ	τοῦ	θανάτου	αὐτοῦ.	ἐκεῖνοι	δὲ	ἔδοξαν
had spoken	but	the	Jesus	about	the	death	of him	they	but	thought

ὅτι	περὶ	τῆς	κοιμήσεως	τοῦ	ὕπνου	λέγει.
that	about	the	rest	of the	sleep	he speaks

CLOSE ENGLISH

But Jesus had spoken about his death. They, however, thought that he was speaking about rest in sleep.

FLUENT ENGLISH

Jesus had been speaking about Lazarus’s death, but they thought he meant ordinary sleep.

SECTION NOTES

The sleep image is retained so that the disciples’ misunderstanding remains intelligible. Jesus explains it plainly in 11:14. The following recover renders saved in the context of illness.

Comparing the passages (H-099, SR-0435)
This comparison establishes no direct parallel in the four Gospels.
No direct Thomas counterpart is established.

VII-JN-011 / John 11:14-16

Speaking plainly

John 11:14

Greek: adopted SBLGNT text. Word-order interlinear.

τότε	οὖν	εἶπεν	αὐτοῖς	ὁ	Ἰησοῦς	παρρησίᾳ·	Λάζαρος	ἀπέθανεν,
then	therefore	said	to them	the	Jesus	plainly	Lazarus	died

CLOSE ENGLISH

Then Jesus said to them plainly, “Lazarus died,

FLUENT ENGLISH

Then Jesus told them plainly, “Lazarus has died.

John 11:15

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	χαίρω	δι’	ὑμᾶς,	ἵνα	πιστεύσητε,	ὅτι	οὐκ	ἤμην	ἐκεῖ·	ἀλλὰ
and	I rejoice	because of	you	so that	you may believe	that	not	I was	there	but

ἄγωμεν	πρὸς	αὐτόν.
let us go	to	him

CLOSE ENGLISH

and I rejoice for your sake, so that you may believe, that I was not there. But let us go to him.”

FLUENT ENGLISH

For your sake I am glad I was not there, so that you may believe. But let’s go to him.”

John 11:16

Greek: adopted SBLGNT text. Word-order interlinear.

εἶπεν	οὖν	Θωμᾶς	ὁ	λεγόμενος	Δίδυμος	τοῖς	συμμαθηταῖς·	Ἄγωμεν
said	therefore	Thomas	the one	called	Twin	to the	fellow disciples	let us go

καὶ	ἡμεῖς	ἵνα	ἀποθάνωμεν	μετ’	αὐτοῦ.
also	we	so that	we may die	with	him

CLOSE ENGLISH

So Thomas, the one called Twin, said to his fellow disciples, “Let us also go, so that we may die with him.”

FLUENT ENGLISH

Then Thomas, called the Twin, said to his fellow disciples, “Let’s go too, so that we may die with him.”

SECTION NOTES

The plain statement explains the earlier sleep image. Has died in fluent expresses the present consequence of the Greek past tense.

The gladness is connected with Jesus’s absence and the disciples’ coming to belief; it is not translated as delight in Lazarus’s death. Thomas’s words remain a separate speaker’s response.

Comparing the passages (H-099, SR-0436)
This comparison establishes no direct parallel in the four Gospels.
No direct Thomas counterpart is established.

VII-JN-011 / John 11:17-20

Four days in the tomb

John 11:17

Greek: adopted SBLGNT text. Word-order interlinear.

Ἐλθὼν	οὖν	ὁ	Ἰησοῦς	εὗρεν	αὐτὸν	τέσσαρας	ἤδη	ἡμέρας	ἔχοντα
having come	therefore	the	Jesus	found	him	four	already	days	having

ἐν	τῷ	μνημείῳ.
in	the	tomb

CLOSE ENGLISH

So when Jesus came, he found that he had already been in the tomb four days.

FLUENT ENGLISH

When Jesus arrived, he found that Lazarus had already been in the tomb for four days.

John 11:18

Greek: adopted SBLGNT text. Word-order interlinear.

ἦν	δὲ	ἡ	Βηθανία	ἐγγὺς	τῶν	Ἰεροσολύμων	ὡς	ἀπὸ	σταδίων
was	and	the	Bethany	near	the	Jerusalem	about	at a distance of	stadia

δεκαπέντε.
fifteen

CLOSE ENGLISH

Now Bethany was near Jerusalem, about fifteen stadia away.

FLUENT ENGLISH

Bethany was near Jerusalem, about fifteen stadia away.

John 11:19

Greek: adopted SBLGNT text. Word-order interlinear.

πολλοὶ	δὲ	ἐκ	τῶν	Ἰουδαίων	ἐληλύθεισαν	πρὸς	τὴν	Μάρθαν	καὶ
many	and	of	the	Jews	had come	to	the	Martha	and

Μαριὰμ	ἵνα	παραμυθήσωνται	αὐτὰς	περὶ	τοῦ	ἀδελφοῦ.
Mary	so that	they might console	them	about	the	brother

CLOSE ENGLISH

And many of the Jews had come to Martha and Mary to console them about their brother.

FLUENT ENGLISH

Many of the Jews had come to Martha and Mary to console them over their brother’s death.

John 11:20

Greek: adopted SBLGNT text. Word-order interlinear.

ἡ	οὖν	Μάρθα	ὡς	ἤκουσεν	ὅτι	Ἰησοῦς	ἔρχεται	ὑπήντησεν	αὐτῷ·
the	therefore	Martha	when	she heard	that	Jesus	comes	went to meet	him

Μαρία	δὲ	ἐν	τῷ	οἴκῳ	ἐκαθέζετο.
Mary	but	in	the	house	was sitting

CLOSE ENGLISH

So when Martha heard that Jesus was coming, she went to meet him; but Mary was sitting in the house.

FLUENT ENGLISH

When Martha heard that Jesus was coming, she went out to meet him. Mary stayed seated at home.

SECTION NOTES

The fifteen stadia in verse 18 are retained as an ancient distance unit. The visitors are mourners who come to console the sisters.

VII-JN-011 / John 11:21-22

Martha meets Jesus

John 11:21

Greek: adopted SBLGNT text. Word-order interlinear.

εἶπεν	οὖν	ἡ	Μάρθα	πρὸς	τὸν	Ἰησοῦν·	Κύριε,	εἰ	ἦς	ὧδε	οὐκ
said	therefore	the	Martha	to	the	Jesus	Lord	if	you were	here	not

ἂν	ἀπέθανεν	ὁ	ἀδελφός	μου·
[conditional]	would have died	the	brother	of me

CLOSE ENGLISH

So Martha said to Jesus, “Lord, if you had been here, my brother would not have died;

FLUENT ENGLISH

Martha said to Jesus, “Lord, if you had been here, my brother would not have died.

John 11:22

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	νῦν	οἶδα	ὅτι	ὅσα	ἂν	αἰτήσῃ	τὸν	θεὸν	δώσει	σοι	ὁ
and	now	I know	that	whatever	[conditional]	you ask	the	God	will give	to you	the

θεός.
God

CLOSE ENGLISH

and now I know that whatever you ask God, God will give you.”

FLUENT ENGLISH

“Even now I know that God will give you whatever you ask him.”

SECTION NOTES

Martha’s conditional statement refers to what would have happened had Jesus been present. Verse 22 follows the adopted and now, without importing an additional adversative conjunction.

VII-JN-011 / John 11:23-24

The promise and the last day

John 11:23

Greek: adopted SBLGNT text. Word-order interlinear.

λέγει	αὐτῇ	ὁ	Ἰησοῦς·	Ἀναστήσεται	ὁ	ἀδελφός	σου.
says	to her	the	Jesus	will rise	the	brother	of you

CLOSE ENGLISH

Jesus says to her, “Your brother will rise.”

FLUENT ENGLISH

Jesus told her, “Your brother will rise again.”

John 11:24

Greek: adopted SBLGNT text. Word-order interlinear.

λέγει	αὐτῷ	ἡ	Μάρθα·	Οἶδα	ὅτι	ἀναστήσεται	ἐν	τῇ	ἀναστάσει	ἐν	τῇ
says	to him	the	Martha	I know	that	he will rise	in	the	resurrection	on	the

ἐσχάτῃ	ἡμέρᾳ.
last	day

CLOSE ENGLISH

Martha says to him, “I know that he will rise in the resurrection on the last day.”

FLUENT ENGLISH

Martha replied, “I know he will rise again in the resurrection on the last day.”

SECTION NOTES

Rise again is an idiomatic rendering of the single Greek verb. Martha’s following answer interprets it in relation to the last day.

Comparing the passages (H-099, SR-0437)
This comparison establishes no direct parallel in the four Gospels.
No direct Thomas counterpart is established.

VII-JN-011 / John 11:25-27

The resurrection and the life

John 11:25

Greek: adopted SBLGNT text. Word-order interlinear.

εἶπεν	αὐτῇ	ὁ	Ἰησοῦς·	Ἐγώ	εἰμι	ἡ	ἀνάστασις	καὶ	ἡ	ζωή·	ὁ
said	to her	the	Jesus	I	am	the	resurrection	and	the	life	the one

πιστεύων	εἰς	ἐμὲ	κἂν	ἀποθάνῃ	ζήσεται,
believing	in	me	even if	he dies	will live

CLOSE ENGLISH

Jesus said to her, “I am the resurrection and the life. The one believing in me will live even if he dies,

FLUENT ENGLISH

Jesus said to her, “I am the resurrection and the life. Whoever believes in me will live, even if they die.

John 11:26

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	πᾶς	ὁ	ζῶν	καὶ	πιστεύων	εἰς	ἐμὲ	οὐ	μὴ	ἀποθάνῃ	εἰς
and	everyone	the one	living	and	believing	in	me	not	ever	may die	into

τὸν	αἰῶνα·	πιστεύεις	τοῦτο;
the	age	you believe	this

CLOSE ENGLISH

and everyone living and believing in me will certainly never die. Do you believe this?”

FLUENT ENGLISH

And everyone who lives and believes in me will never die. Do you believe this?”

John 11:27

Greek: adopted SBLGNT text. Word-order interlinear.

λέγει	αὐτῷ·	Ναί,	κύριε·	ἐγὼ	πεπίστευκα	ὅτι	σὺ	εἶ	ὁ	χριστὸς	ὁ
she says	to him	yes	Lord	I	have believed	that	you	are	the	Christ	the

υἱὸς	τοῦ	θεοῦ	ὁ	εἰς	τὸν	κόσμον	ἐρχόμενος.
Son	of the	God	the one	into	the	world	coming

CLOSE ENGLISH

She says to him, “Yes, Lord. I have believed that you are the Christ, the Son of God, the one coming into the world.”

FLUENT ENGLISH

She said, “Yes, Lord. I have come to believe that you are the Messiah, the Son of God, the one coming into the world.”

SECTION NOTES

The adopted text includes and the life. Even if they die retains the concession; the translation does not remove death from the statement.

Never preserves the emphatic denial with into the age. The two sayings hold together death and enduring life; the rendering keeps that tension rather than adding a systematic explanation. You addresses Martha individually.

Comparing the passages (H-099, SR-0438)
This comparison establishes no direct parallel in the four Gospels.
No direct Thomas counterpart is established.

VII-JN-011 / John 11:28-30

The Teacher is calling

John 11:28

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	τοῦτο	εἰποῦσα	ἀπῆλθεν	καὶ	ἐφώνησεν	Μαριὰμ	τὴν	ἀδελφὴν
and	this	having said	she went away	and	called	Mary	the	sister

αὐτῆς	λάθρᾳ	εἰποῦσα·	Ὁ	διδάσκαλος	πάρεστιν	καὶ	φωνεῖ	σε.
of her	secretly	saying	the	teacher	is here	and	calls	you

CLOSE ENGLISH

And having said this, she went away and called Mary her sister privately, saying, “The Teacher is here and is calling you.”

FLUENT ENGLISH

After saying this, she went back and called her sister Mary aside. “The Teacher is here,” she said, “and he is asking for you.”

John 11:29

Greek: adopted SBLGNT text. Word-order interlinear.

ἐκείνη	δὲ	ὡς	ἤκουσεν	ἠγέρθη	ταχὺ	καὶ	ἤρχετο	πρὸς	αὐτόν·
she	and	when	heard	got up	quickly	and	was coming	to	him

CLOSE ENGLISH

And when she heard, she got up quickly and came to him.

FLUENT ENGLISH

When Mary heard this, she got up quickly and went to him.

John 11:30

Greek: adopted SBLGNT text. Word-order interlinear.

οὔπω	δὲ	ἐληλύθει	ὁ	Ἰησοῦς	εἰς	τὴν	κώμην,	ἀλλ’	ἦν	ἔτι	ἐν	τῷ
not yet	and	had come	the	Jesus	into	the	village	but	was	still	in	the

τόπῳ	ὅπου	ὑπήντησεν	αὐτῷ	ἡ	Μάρθα.
place	where	had met	him	the	Martha

CLOSE ENGLISH

Now Jesus had not yet come into the village, but was still in the place where Martha met him.

FLUENT ENGLISH

Jesus had not yet entered the village. He was still where Martha had met him.

SECTION NOTES

Martha speaks privately to Mary; the narrator then locates Jesus outside the village.

VII-JN-011 / John 11:31-32

Mary meets Jesus

John 11:31

Greek: adopted SBLGNT text. Word-order interlinear.

οἱ	οὖν	Ἰουδαῖοι	οἱ	ὄντες	μετ’	αὐτῆς	ἐν	τῇ	οἰκίᾳ	καὶ
the	therefore	Jews	the ones	being	with	her	in	the	house	and

παραμυθούμενοι	αὐτήν,	ἰδόντες	τὴν	Μαριὰμ	ὅτι	ταχέως	ἀνέστη	καὶ
consoling	her	having seen	the	Mary	that	quickly	she got up	and

ἐξῆλθεν,	ἠκολούθησαν	αὐτῇ	δόξαντες	ὅτι	ὑπάγει	εἰς	τὸ	μνημεῖον
went out	followed	her	having thought	that	she goes	to	the	tomb

ἵνα	κλαύσῃ	ἐκεῖ.
so that	she may weep	there

CLOSE ENGLISH

So the Jews who were with her in the house and consoling her, seeing that Mary got up quickly and went out, followed her, thinking that she was going to the tomb to weep there.

FLUENT ENGLISH

The Jews who were consoling Mary in the house saw her get up quickly and go out. They followed her, thinking she was going to the tomb to weep.

John 11:32

Greek: adopted SBLGNT text. Word-order interlinear.

ἡ	οὖν	Μαριὰμ	ὡς	ἦλθεν	ὅπου	ἦν	Ἰησοῦς	ἰδοῦσα	αὐτὸν	ἔπεσεν
the	therefore	Mary	when	came	where	was	Jesus	having seen	him	fell

αὐτοῦ	πρὸς	τοὺς	πόδας,	λέγουσα	αὐτῷ·	Κύριε,	εἰ	ἦς	ὧδε	οὐκ
of him	at	the	feet	saying	to him	Lord	if	you were	here	not

ἄν	μου	ἀπέθανεν	ὁ	ἀδελφός.
[conditional]	of me	would have died	the	brother

CLOSE ENGLISH

So when Mary came 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.”

FLUENT ENGLISH

When Mary reached the place where Jesus was and saw him, she fell at his feet. “Lord,” she said, “if you had been here, my brother would not have died.”

SECTION NOTES

The visitors follow Mary because they think she is going to the tomb. Mary addresses Jesus with the same claim Martha made in verse 21.

VII-JN-011 / John 11:33-35

Jesus asks and weeps

John 11:33

Greek: adopted SBLGNT text. Word-order interlinear.

Ἰησοῦς	οὖν	ὡς	εἶδεν	αὐτὴν	κλαίουσαν	καὶ	τοὺς	συνελθόντας	αὐτῇ
Jesus	therefore	when	saw	her	weeping	and	the	having come with	her

Ἰουδαίους	κλαίοντας	ἐνεβριμήσατο	τῷ	πνεύματι	καὶ	ἐτάραξεν	ἑαυτόν,
Jews	weeping	was indignant	in the	spirit	and	troubled	himself

CLOSE ENGLISH

So when Jesus saw her weeping, and the Jews who had come with her weeping, he was indignant in spirit and troubled himself,

FLUENT ENGLISH

When Jesus saw her weeping and the Jews who had come with her also weeping, he was indignant in spirit and deeply troubled.

John 11:34

Greek: adopted SBLGNT text. Word-order interlinear.

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

CLOSE ENGLISH

And he said, “Where have you laid him?” They say to him, “Lord, come and see.”

FLUENT ENGLISH

He asked, “Where have you laid him?” They replied, “Lord, come and see.”

John 11:35

Greek: adopted SBLGNT text. Word-order interlinear.

ἐδάκρυσεν	ὁ	Ἰησοῦς.
wept	the	Jesus

CLOSE ENGLISH

Jesus wept.

FLUENT ENGLISH

Jesus wept.

SECTION NOTES

The complete verse includes both Jesus’s question and the reply of those with him. The preceding indignant renders a forceful emotion verb. The narrative does not specify the object of that indignation.

Comparing the passages (H-099, SR-0439)
This comparison establishes no direct parallel in the four Gospels.
No direct Thomas counterpart is established.
The established rendering indignant in spirit preserves the force of the verb. The text does not name the precise object of that indignation.

VII-JN-011 / John 11:36-38

At the tomb

John 11:36

Greek: adopted SBLGNT text. Word-order interlinear.

ἔλεγον	οὖν	οἱ	Ἰουδαῖοι·	Ἴδε	πῶς	ἐφίλει	αὐτόν.
were saying	therefore	the	Jews	see	how	he loved	him

CLOSE ENGLISH

So the Jews were saying, “See how he loved him.”

FLUENT ENGLISH

The Jews said, “See how he loved him!”

John 11:37

Greek: adopted SBLGNT text. Word-order interlinear.

τινὲς	δὲ	ἐξ	αὐτῶν	εἶπαν·	Οὐκ	ἐδύνατο	οὗτος	ὁ	ἀνοίξας	τοὺς
some	but	of	them	said	not	was able	this one	the one	having opened	the

ὀφθαλμοὺς	τοῦ	τυφλοῦ	ποιῆσαι	ἵνα	καὶ	οὗτος	μὴ	ἀποθάνῃ;
eyes	of the	blind man	to do	so that	also	this one	not	might die

CLOSE ENGLISH

But some of them said, “Could not this man, who opened the eyes of the blind man, have kept this man also from dying?”

FLUENT ENGLISH

But some asked, “Could the man who opened the blind man’s eyes not have kept Lazarus from dying?”

John 11:38

Greek: adopted SBLGNT text. Word-order interlinear.

Ἰησοῦς	οὖν	πάλιν	ἐμβριμώμενος	ἐν	ἑαυτῷ	ἔρχεται	εἰς	τὸ	μνημεῖον·
Jesus	therefore	again	being indignant	in	himself	comes	to	the	tomb

ἦν	δὲ	σπήλαιον,	καὶ	λίθος	ἐπέκειτο	ἐπ’	αὐτῷ.
it was	and	a cave	and	a stone	was lying	against	it

CLOSE ENGLISH

So Jesus, again indignant within himself, comes to the tomb. It was a cave, and a stone lay against it.

FLUENT ENGLISH

Again deeply stirred with indignation, Jesus came to the tomb. It was a cave with a stone lying against its entrance.

SECTION NOTES

The observers’ remarks remain their own responses. The repeated indignation in verse 38 is retained; no explanatory motive is inserted.

VII-JN-011 / John 11:39

Martha’s objection

John 11:39

Greek: adopted SBLGNT text. Word-order interlinear.

λέγει	ὁ	Ἰησοῦς·	Ἄρατε	τὸν	λίθον.	λέγει	αὐτῷ	ἡ	ἀδελφὴ	τοῦ
says	the	Jesus	remove	the	stone	says	to him	the	sister	of the one

τετελευτηκότος	Μάρθα·	Κύριε,	ἤδη	ὄζει,	τεταρταῖος	γάρ	ἐστιν.
having died	Martha	Lord	already	he smells	of the fourth day	for	he is

CLOSE ENGLISH

Jesus says, “Remove the stone.” Martha, the sister of the one who had died, says to him, “Lord, he already smells, for it is his fourth day.”

FLUENT ENGLISH

Jesus said, “Take away the stone.” Martha, the dead man’s sister, said, “Lord, by now there is a stench. He has been dead four days.”

SECTION NOTES

The full verse includes Martha’s reply. Of the fourth day describes the interval since death; fluent supplies dead to make the idiom clear. Her statement anticipates the smell when the tomb is opened.

Comparing the passages (H-099, SR-0440)
This comparison establishes no direct parallel in the four Gospels.
No direct Thomas counterpart is established.

VII-JN-011 / John 11:40

The question to Martha

John 11:40

Greek: adopted SBLGNT text. Word-order interlinear.

λέγει	αὐτῇ	ὁ	Ἰησοῦς·	Οὐκ	εἶπόν	σοι	ὅτι	ἐὰν	πιστεύσῃς	ὄψῃ
says	to her	the	Jesus	not	I said	to you	that	if	you believe	you will see

τὴν	δόξαν	τοῦ	θεοῦ;
the	glory	of the	God

CLOSE ENGLISH

Jesus says to her, “Did I not tell you that if you believe, you will see the glory of God?”

FLUENT ENGLISH

Jesus said to her, “Didn’t I tell you that if you believe, you will see God’s glory?”

SECTION NOTES

The conditional if you believe is retained. God’s glory is not reduced to a physical brightness.

Comparing the passages (H-099, SR-0441)
This comparison establishes no direct parallel in the four Gospels.
No direct Thomas counterpart is established.

VII-JN-011 / John 11:41-42

The prayer before the crowd

John 11:41

Greek: adopted SBLGNT text. Word-order interlinear.

ἦραν	οὖν	τὸν	λίθον.	ὁ	δὲ	Ἰησοῦς	ἦρεν	τοὺς	ὀφθαλμοὺς
they removed	therefore	the	stone	the	but	Jesus	lifted	the	eyes

ἄνω	καὶ	εἶπεν·	Πάτερ,	εὐχαριστῶ	σοι	ὅτι	ἤκουσάς	μου,
upward	and	said	Father	I thank	you	because	you heard	me

CLOSE ENGLISH

So they removed the stone. And Jesus lifted his eyes upward and said, “Father, I thank you that you heard me,

FLUENT ENGLISH

So they took away the stone. Jesus looked up and said, “Father, I thank you for hearing me.

John 11:42

Greek: adopted SBLGNT text. Word-order interlinear.

ἐγὼ	δὲ	ᾔδειν	ὅτι	πάντοτέ	μου	ἀκούεις·	ἀλλὰ	διὰ	τὸν	ὄχλον
I	but	knew	that	always	me	you hear	but	because of	the	crowd

τὸν	περιεστῶτα	εἶπον,	ἵνα	πιστεύσωσιν	ὅτι	σύ	με	ἀπέστειλας.
the one	standing around	I said	so that	they may believe	that	you	me	sent

CLOSE ENGLISH

I knew that you always hear me, but I said this because of the crowd standing around, so that they may believe that you sent me.”

FLUENT ENGLISH

I knew that you always hear me, but I said this for the crowd standing here, so that they may believe you sent me.”

SECTION NOTES

The narrative removal of the stone belongs to the main verse and remains in all three layers. The thanksgiving addresses the Father; the following context explains why Jesus speaks aloud.

Comparing the passages (H-099, SR-0442)
This comparison establishes no direct parallel in the four Gospels.
No direct Thomas counterpart is established.
The prayer distinguishes the Father’s constant hearing from the public purpose of these spoken words. Sent me retains the commission at the center of the statement.

Comparing the passages (H-099, SR-0443)
This comparison establishes no direct parallel in the four Gospels.
No direct Thomas counterpart is established.

VII-JN-011 / John 11:43

The loud call

John 11:43

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ταῦτα	εἰπὼν	φωνῇ	μεγάλῃ	ἐκραύγασεν·	Λάζαρε,	δεῦρο	ἔξω.
and	these things	having said	with a voice	loud	he cried out	Lazarus	here	outside

CLOSE ENGLISH

And after saying these things, he cried out with a loud voice, “Lazarus, come out here!”

FLUENT ENGLISH

After saying this, he called out loudly, “Lazarus, come out!”

SECTION NOTES

The Greek command is compressed: here, outside. Come out makes its imperative force natural in English; the loudness belongs to the narrator’s introduction.

Comparing the passages (H-099, SR-0444)
This comparison establishes no direct parallel in the four Gospels.
No direct Thomas counterpart is established.

VII-JN-011 / John 11:44

Lazarus comes out

John 11:44

Greek: adopted SBLGNT text. Word-order interlinear.

ἐξῆλθεν	ὁ	τεθνηκὼς	δεδεμένος	τοὺς	πόδας	καὶ	τὰς	χεῖρας	κειρίαις,
came out	the one	having died	bound	the	feet	and	the	hands	with strips

καὶ	ἡ	ὄψις	αὐτοῦ	σουδαρίῳ	περιεδέδετο.	λέγει	αὐτοῖς	ὁ	Ἰησοῦς·
and	the	face	of him	with a cloth	was wrapped	says	to them	the	Jesus

Λύσατε	αὐτὸν	καὶ	ἄφετε	αὐτὸν	ὑπάγειν.
unbind	him	and	let	him	go

CLOSE ENGLISH

The one who had died came out, his feet and hands bound with strips of cloth, and his face was wrapped in a cloth. Jesus says to them, “Unbind him and let him go.”

FLUENT ENGLISH

The dead man came out with his feet and hands bound in strips of cloth and his face wrapped in a cloth. Jesus told them, “Unwrap him and let him go.”

SECTION NOTES

The whole verse includes the emergence and burial wrappings before Jesus’s command. Unwrap in fluent interprets unbind in this material setting. Let him go is retained without adding a destination.

Comparing the passages (H-099, SR-0445)
This comparison establishes no direct parallel in the four Gospels.
No direct Thomas counterpart is established.

VII-JN-011 / John 11:45-46

Belief and a report

John 11:45

Greek: adopted SBLGNT text. Word-order interlinear.

Πολλοὶ	οὖν	ἐκ	τῶν	Ἰουδαίων,	οἱ	ἐλθόντες	πρὸς	τὴν	Μαριὰμ
many	therefore	of	the	Jews	the ones	having come	to	the	Mary

καὶ	θεασάμενοι	ἃ	ἐποίησεν,	ἐπίστευσαν	εἰς	αὐτόν·
and	having seen	what things	he did	believed	in	him

CLOSE ENGLISH

So many of the Jews who had come to Mary and seen what he did believed in him;

FLUENT ENGLISH

Many of the Jews who had come to Mary and seen what Jesus did believed in him.

John 11:46

Greek: adopted SBLGNT text. Word-order interlinear.

τινὲς	δὲ	ἐξ	αὐτῶν	ἀπῆλθον	πρὸς	τοὺς	Φαρισαίους	καὶ	εἶπαν	αὐτοῖς
some	but	of	them	went away	to	the	Pharisees	and	told	them

ἃ	ἐποίησεν	Ἰησοῦς.
what things	did	Jesus

CLOSE ENGLISH

but some of them went away to the Pharisees and told them what Jesus did.

FLUENT ENGLISH

But some went to the Pharisees and told them what Jesus had done.

SECTION NOTES

The narrative records both belief and a report to the Pharisees. It does not state the motives of those who made the report.

VII-JN-011 / John 11:47-48

The council’s fear

John 11:47

Greek: adopted SBLGNT text. Word-order interlinear.

συνήγαγον	οὖν	οἱ	ἀρχιερεῖς	καὶ	οἱ	Φαρισαῖοι	συνέδριον,	καὶ	
gathered	therefore	the	chief priests	and	the	Pharisees	a council	and	
ἔλεγον·	Τί	ποιοῦμεν	ὅτι	οὗτος	ὁ	ἄνθρωπος	πολλὰ	ποιεῖ	σημεῖα;
were saying	what	are we doing	because	this	the	person	many	does	signs

CLOSE ENGLISH

So the chief priests and the Pharisees gathered a council and were saying, “What are we doing? For this man performs many signs.

FLUENT ENGLISH

The chief priests and the Pharisees convened the council. “What are we doing?” they said. “This man is performing many signs.

John 11:48

Greek: adopted SBLGNT text. Word-order interlinear.

ἐὰν	ἀφῶμεν	αὐτὸν	οὕτως,	πάντες	πιστεύσουσιν	εἰς	αὐτόν,	καὶ	
if	we leave	him	thus	all	will believe	in	him	and	
ἐλεύσονται	οἱ	Ῥωμαῖοι	καὶ	ἀροῦσιν	ἡμῶν	καὶ	τὸν	τόπον	καὶ	τὸ
will come	the	Romans	and	will take away	of us	both	the	place	and	the
ἔθνος.									
nation									

CLOSE ENGLISH

If we leave him like this, everyone will believe in him, and the Romans will come and take away both our place and our nation.”

FLUENT ENGLISH

If we let him go on like this, everyone will believe in him. Then the Romans will come and take away both our temple and our nation.”

SECTION NOTES

Our place is the literal wording; the fluent temple follows its likely reference here. The prediction about Roman intervention belongs to the council’s deliberation.

VII-JN-011 / John 11:49-50

Caiaphas speaks

John 11:49

Greek: adopted SBLGNT text. Word-order interlinear.

εἷς	δέ	τις	ἐξ	αὐτῶν	Καϊάφας,	ἀρχιερεὺς	ὢν	τοῦ	ἐνιαυτοῦ
one	but	someone	of	them	Caiaphas	high priest	being	of the	year

ἐκείνου,	εἶπεν	αὐτοῖς·	Ὑμεῖς	οὐκ	οἴδατε	οὐδέν,
that	said	to them	you	not	know	anything

CLOSE ENGLISH

But one of them, Caiaphas, who was high priest that year, said to them, “You know nothing,

FLUENT ENGLISH

One of them, Caiaphas, who was high priest that year, said, “You know nothing at all!

John 11:50

Greek: adopted SBLGNT text. Word-order interlinear.

οὐδὲ	λογίζεσθε	ὅτι	συμφέρει	ὑμῖν	ἵνα	εἷς	ἄνθρωπος	ἀποθάνῃ	ὑπὲρ
nor	do you consider	that	it benefits	you	that	one	person	should die	for

τοῦ	λαοῦ	καὶ	μὴ	ὅλον	τὸ	ἔθνος	ἀπόληται.
the	people	and	not	whole	the	nation	should perish

CLOSE ENGLISH

nor do you consider that it is better for you that one man should die for the people and that the whole nation should not perish.”

FLUENT ENGLISH

You do not consider that it is better for you for one man to die for the people than for the whole nation to perish.”

SECTION NOTES

The adopted wording is better for you. That year identifies Caiaphas’ office at the time without saying the office was necessarily annual.

VII-JN-011 / John 11:51-53

The narrator interprets the words

John 11:51

Greek: adopted SBLGNT text. Word-order interlinear.

τοῦτο	δὲ	ἀφ’	ἑαυτοῦ	οὐκ	εἶπεν,	ἀλλὰ	ἀρχιερεὺς	ὢν	τοῦ	ἐνιαυτοῦ
this	but	from	himself	not	he said	but	high priest	being	of the	year

ἐκείνου	ἐπροφήτευσεν	ὅτι	ἔμελλεν	Ἰησοῦς	ἀποθνῄσκειν	ὑπὲρ	τοῦ	ἔθνους,
that	he prophesied	that	was going	Jesus	to die	for	the	nation

CLOSE ENGLISH

Now he did not say this from himself, but being high priest that year, he prophesied that Jesus was going to die for the nation,

FLUENT ENGLISH

He did not say this on his own. As high priest that year, he prophesied that Jesus would die for the nation-

John 11:52

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	οὐχ	ὑπὲρ	τοῦ	ἔθνους	μόνον,	ἀλλ’	ἵνα	καὶ	τὰ	τέκνα	τοῦ	θεοῦ
and	not	for	the	nation	only	but	so that	also	the	children	of the	God

τὰ	διεσκορπισμένα	συναγάγῃ	εἰς	ἕν.
the ones	having been scattered	he might gather	into	one

CLOSE ENGLISH

and not for the nation only, but also to gather into one the scattered children of God.

FLUENT ENGLISH

and not for the nation alone, but also to gather God’s scattered children into one.

John 11:53

Greek: adopted SBLGNT text. Word-order interlinear.

ἀπ’	ἐκείνης	οὖν	τῆς	ἡμέρας	ἐβουλεύσαντο	ἵνα	ἀποκτείνωσιν	αὐτόν.
from	that	therefore	the	day	they planned	so that	they might kill	him

CLOSE ENGLISH

So from that day they planned to kill him.

FLUENT ENGLISH

From that day on they planned to kill him.

SECTION NOTES

The narrator gives Caiaphas’ words a prophetic meaning beyond the political calculation. The gathering of God’s scattered children is part of this explanation.

VII-JN-011 / John 11:54-57

Withdrawal and the approaching Passover

John 11:54

Greek: adopted SBLGNT text. Word-order interlinear.

Ὁ	οὖν	Ἰησοῦς	οὐκέτι	παρρησίᾳ	περιεπάτει	ἐν	τοῖς	Ἰουδαίοις,
the	therefore	Jesus	no longer	openly	was walking	among	the	Jews

ἀλλὰ	ἀπῆλθεν	ἐκεῖθεν	εἰς	τὴν	χώραν	ἐγγὺς	τῆς	ἐρήμου,	εἰς	Ἐφραὶμ
but	went away	from there	to	the	region	near	the	wilderness	to	Ephraim

λεγομένην	πόλιν,	κἀκεῖ	ἔμεινεν	μετὰ	τῶν	μαθητῶν.
called	a city	and there	he remained	with	the	disciples

CLOSE ENGLISH

So Jesus no longer walked openly among the Jews, but went away from there to the region near the wilderness, to a town called Ephraim, and remained there with the disciples.

FLUENT ENGLISH

Jesus no longer went about openly among the Jews. He left for the region near the wilderness, to a town called Ephraim, and stayed there with the disciples.

John 11:55

Greek: adopted SBLGNT text. Word-order interlinear.

Ἦν	δὲ	ἐγγὺς	τὸ	πάσχα	τῶν	Ἰουδαίων,	καὶ	ἀνέβησαν	πολλοὶ	εἰς
was	and	near	the	Passover	of the	Jews	and	went up	many	to

Ἰεροσόλυμα	ἐκ	τῆς	χώρας	πρὸ	τοῦ	πάσχα	ἵνα	ἁγνίσωσιν	ἑαυτούς.
Jerusalem	from	the	country	before	the	Passover	so that	they might purify	themselves

CLOSE ENGLISH

Now the Passover of the Jews was near, and many went up to Jerusalem from the country before the Passover to purify themselves.

FLUENT ENGLISH

The Jewish Passover was approaching. Many people went up from the countryside to Jerusalem before the Passover to undergo purification.

John 11:56

Greek: adopted SBLGNT text. Word-order interlinear.

ἐζήτουν	οὖν	τὸν	Ἰησοῦν	καὶ	ἔλεγον	μετ’	ἀλλήλων	ἐν	τῷ
they were seeking	therefore	the	Jesus	and	were saying	with	one another	in	the

ἱερῷ	ἑστηκότες·	Τί	δοκεῖ	ὑμῖν;	ὅτι	οὐ	μὴ	ἔλθῃ	εἰς	τὴν
temple	standing	what	does it seem	to you	that	not	at all	he will come	to	the

ἑορτήν;
festival

CLOSE ENGLISH

So they were seeking Jesus and saying to one another as they stood in the temple, “What do you think? That he will certainly not come to the festival?”

FLUENT ENGLISH

They looked for Jesus and asked one another as they stood in the temple, “What do you think? Surely he will not come to the festival?”

John 11:57

Greek: adopted SBLGNT text. Word-order interlinear.

δεδώκεισαν	δὲ	οἱ	ἀρχιερεῖς	καὶ	οἱ	Φαρισαῖοι	ἐντολὰς	ἵνα	ἐάν	τις
had given	and	the	chief priests	and	the	Pharisees	orders	that	if	anyone

γνῷ	ποῦ	ἐστιν	μηνύσῃ,	ὅπως	πιάσωσιν	αὐτόν.
knows	where	he is	he should report	so that	they might seize	him

CLOSE ENGLISH

Now the chief priests and the Pharisees had given orders that if anyone knew where he was, that person should report it, so that they might seize him.

FLUENT ENGLISH

The chief priests and the Pharisees had ordered anyone who knew where Jesus was to report it so that they could seize him.

SECTION NOTES

The purification is preparation for the festival. The question in verse 56 conveys an expectation that Jesus will not come; the orders to report him explain the danger.

VII-JN-012 / John 12:1-50

Anointing, welcome, and the approaching hour

Dinner and anointing in Bethany

John 12:1

Greek: adopted SBLGNT text. Word-order interlinear.

Ὁ	οὖν	Ἰησοῦς	πρὸ	ἓξ	ἡμερῶν	τοῦ	πάσχα	ἦλθεν	εἰς	Βηθανίαν,
the	therefore	Jesus	before	six	days	of the	Passover	came	to	Bethany

ὅπου	ἦν	Λάζαρος,	ὃν	ἤγειρεν	ἐκ	νεκρῶν	Ἰησοῦς.
where	was	Lazarus	whom	raised	from	the dead	Jesus

CLOSE ENGLISH

So Jesus, six days before the Passover, came to Bethany, where Lazarus was, whom Jesus raised from the dead.

FLUENT ENGLISH

Six days before the Passover, Jesus came to Bethany, where Lazarus was-the man Jesus had raised from the dead.

John 12:2

Greek: adopted SBLGNT text. Word-order interlinear.

ἐποίησαν	οὖν	αὐτῷ	δεῖπνον	ἐκεῖ,	καὶ	ἡ	Μάρθα	διηκόνει,	ὁ	δὲ
they made	therefore	for him	a dinner	there	and	the	Martha	was serving	the	and

Λάζαρος	εἷς	ἦν	ἐκ	τῶν	ἀνακειμένων	σὺν	αὐτῷ·
Lazarus	one	was	of	those	reclining	with	him

CLOSE ENGLISH

So they made a dinner for him there, and Martha was serving, while Lazarus was one of those reclining with him.

FLUENT ENGLISH

They gave a dinner for him there. Martha served, and Lazarus was among those reclining at the table with Jesus.

John 12:3

Greek: adopted SBLGNT text. Word-order interlinear.

ἡ	οὖν	Μαριὰμ	λαβοῦσα	λίτραν	μύρου	νάρδου	πιστικῆς	πολυτίμου
the	therefore	Mary	having taken	a pound	of perfume	of nard	pure	costly

ἤλειψεν	τοὺς	πόδας	τοῦ	Ἰησοῦ	καὶ	ἐξέμαξεν	ταῖς	θριξὶν	αὐτῆς	τοὺς
anointed	the	feet	of the	Jesus	and	wiped	with the	hair	of her	the

πόδας	αὐτοῦ·	ἡ	δὲ	οἰκία	ἐπληρώθη	ἐκ	τῆς	ὀσμῆς	τοῦ	μύρου.
feet	of him	the	and	house	was filled	with	the	fragrance	of the	perfume

CLOSE ENGLISH

So Mary took a pound of costly perfume of pure nard, anointed Jesus’s feet, and wiped his feet with her hair. And the house was filled with the fragrance of the perfume.

FLUENT ENGLISH

Mary took a Roman pound of costly perfume made of pure nard. She anointed Jesus’s feet and wiped them with her hair. The fragrance of the perfume filled the house.

SECTION NOTES

The litra is a Roman pound, about 327 grams, rather than the modern English pound. Pure is the adopted rendering of pistikos, whose precise sense is disputed. The narration identifies Mary without conflating other anointing accounts.

VII-JN-012 / John 12:4-6

Judas objects

John 12:4

Greek: adopted SBLGNT text. Word-order interlinear.

λέγει	δὲ	Ἰούδας	ὁ	Ἰσκαριώτης	εἷς	τῶν	μαθητῶν	αὐτοῦ,	ὁ
says	but	Judas	the	Iscariot	one	of the	disciples	of him	the one

μέλλων	αὐτὸν	παραδιδόναι·
going	him	to hand over

CLOSE ENGLISH

But Judas Iscariot, one of his disciples, the one who was going to hand him over, says,

FLUENT ENGLISH

But Judas Iscariot, one of his disciples-the one who would betray him-said,

John 12:5

Greek: adopted SBLGNT text. Word-order interlinear.

Διὰ	τί	τοῦτο	τὸ	μύρον	οὐκ	ἐπράθη	τριακοσίων	δηναρίων	καὶ
for	what	this	the	perfume	not	was sold	for three hundred	denarii	and

ἐδόθη	πτωχοῖς;
was given	to poor people

CLOSE ENGLISH

“Why was this perfume not sold for three hundred denarii and given to the poor?”

FLUENT ENGLISH

“Why was this perfume not sold for three hundred denarii and the money given to the poor?”

John 12:6

Greek: adopted SBLGNT text. Word-order interlinear.

εἶπεν	δὲ	τοῦτο	οὐχ	ὅτι	περὶ	τῶν	πτωχῶν	ἔμελεν	αὐτῷ,	ἀλλ’
he said	and	this	not	because	about	the	poor	it mattered	to him	but

ὅτι	κλέπτης	ἦν	καὶ	τὸ	γλωσσόκομον	ἔχων	τὰ	βαλλόμενα
because	a thief	he was	and	the	money box	having	the things	being put in

ἐβάσταζεν.
he took

CLOSE ENGLISH

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.

FLUENT ENGLISH

He said this because he was a thief, not because he cared about the poor. He kept the money box and used to take what was put into it.

SECTION NOTES

The price is three hundred denarii. Money is supplied in fluent verse 5 because the proceeds, not the perfume itself, would be given away. The narrator states Judas’s motive in verse 6.

VII-JN-012 / John 12:7-8

Leave her alone

John 12:7

Greek: adopted SBLGNT text. Word-order interlinear.

εἶπεν	οὖν	ὁ	Ἰησοῦς·	Ἄφες	αὐτήν,	ἵνα	εἰς	τὴν	ἡμέραν	τοῦ
said	therefore	the	Jesus	leave	her	so that	for	the	day	of the

ἐνταφιασμοῦ	μου	τηρήσῃ	αὐτό·
burial	of me	she may keep	it

CLOSE ENGLISH

So Jesus said, “Leave her alone, so that she may keep it for the day of my burial.

FLUENT ENGLISH

Jesus said, “Leave her alone. Let her keep it for the day of my burial.

John 12:8

Greek: adopted SBLGNT text. Word-order interlinear.

τοὺς	πτωχοὺς	γὰρ	πάντοτε	ἔχετε	μεθ’	ἑαυτῶν,	ἐμὲ	δὲ	οὐ	πάντοτε
the	poor	for	always	you have	with	yourselves	me	but	not	always

ἔχετε.
you have

CLOSE ENGLISH

For you always have the poor with you, but you do not always have me.”

FLUENT ENGLISH

You will always have the poor with you, but you will not always have me.”

SECTION NOTES

The adopted text has so that she may keep it, not the variant she has kept it. The relation to the anointing already described is difficult. Both English layers retain keep and the pronoun rather than supplying leftover perfume, a remembered action or a past act of saving. The parallel in Mark is not substituted for John’s wording.

The present have is retained in close; fluent uses the future to express the continuing contrast. The statement does not add a prohibition against helping the poor.

Comparing the passages (H-105, H-124a, SR-0141)
This comparison lists related sayings Matthew 26:10–13 and Mark 14:6–9.
No direct Thomas counterpart is established.

VII-JN-012 / John 12:9-11

The plot against Lazarus

John 12:9

Greek: adopted SBLGNT text. Word-order interlinear.

Ἔγνω	οὖν	ὄχλος	πολὺς	ἐκ	τῶν	Ἰουδαίων	ὅτι	ἐκεῖ	ἐστιν,	καὶ
learned	therefore	a crowd	large	of	the	Jews	that	there	he is	and

ἦλθον	οὐ	διὰ	τὸν	Ἰησοῦν	μόνον,	ἀλλ’	ἵνα	καὶ	τὸν	Λάζαρον
they came	not	because of	the	Jesus	only	but	so that	also	the	Lazarus

ἴδωσιν	ὃν	ἤγειρεν	ἐκ	νεκρῶν.
they might see	whom	he raised	from	the dead

CLOSE ENGLISH

So a large crowd of the Jews learned that he was there, and they came not because of Jesus only, but also to see Lazarus, whom he raised from the dead.

FLUENT ENGLISH

A large crowd of Jews learned that Jesus was there. They came not only because of him but also to see Lazarus, whom he had raised from the dead.

John 12:10

Greek: adopted SBLGNT text. Word-order interlinear.

ἐβουλεύσαντο	δὲ	οἱ	ἀρχιερεῖς	ἵνα	καὶ	τὸν	Λάζαρον	ἀποκτείνωσιν,
planned	and	the	chief priests	so that	also	the	Lazarus	they might kill

CLOSE ENGLISH

And the chief priests planned to kill Lazarus also,

FLUENT ENGLISH

The chief priests planned to kill Lazarus too,

John 12:11

Greek: adopted SBLGNT text. Word-order interlinear.

ὅτι	πολλοὶ	δι’	αὐτὸν	ὑπῆγον	τῶν	Ἰουδαίων	καὶ	ἐπίστευον
because	many	because of	him	were going away	of the	Jews	and	were believing

εἰς	τὸν	Ἰησοῦν.
in	the	Jesus

CLOSE ENGLISH

because on account of him many of the Jews were going away and believing in Jesus.

FLUENT ENGLISH

because on his account many Jews were going over to Jesus and believing in him.

SECTION NOTES

The chief priests extend their plan to Lazarus because of the belief associated with his restoration to life. Going over to Jesus renders the movement and allegiance in verse 11 without adding a named institution.

VII-JN-012 / John 12:12-13

The crowd welcomes Jesus

John 12:12

Greek: adopted SBLGNT text. Word-order interlinear.

Τῇ	ἐπαύριον	ὁ	ὄχλος	πολὺς	ὁ	ἐλθὼν	εἰς	τὴν	ἑορτήν,
on the	next day	the	crowd	large	the one	having come	to	the	festival

ἀκούσαντες	ὅτι	ἔρχεται	⌜ὁ	Ἰησοῦς	εἰς	Ἰεροσόλυμα,
having heard	that	comes	the	Jesus	to	Jerusalem

CLOSE ENGLISH

On the next day, the large crowd that had come to the festival, hearing that Jesus was coming to Jerusalem,

FLUENT ENGLISH

The next day the large crowd that had come for the festival heard that Jesus was coming to Jerusalem.

John 12:13

Greek: adopted SBLGNT text. Word-order interlinear.

ἔλαβον	τὰ	βαΐα	τῶν	φοινίκων	καὶ	ἐξῆλθον	εἰς	ὑπάντησιν	αὐτῷ,
took	the	branches	of the	palm trees	and	went out	to	a meeting	with him

καὶ	ἐκραύγαζον·	Ὡσαννά,	εὐλογημένος	ὁ	ἐρχόμενος	ἐν	ὀνόματι
and	were crying out	Hosanna	blessed	the one	coming	in	the name

κυρίου,	καὶ	ὁ	βασιλεὺς	τοῦ	Ἰσραήλ.
of the Lord	and	the	king	of the	Israel

CLOSE ENGLISH

took the branches of the palm trees and went out to meet him, and were crying out, “Hosanna! Blessed is the one coming in the name of the Lord, even the king of Israel!”

FLUENT ENGLISH

They took palm branches and went out to meet him, shouting, “Hosanna! Blessed is the one who comes in the name of the Lord-the King of Israel!”

SECTION NOTES

Hosanna is retained as the crowd’s acclamation; it derives from an appeal to save. The blessing echoes Psalm 118:26 and identifies the one coming with the king of Israel.

VII-JN-012 / John 12:14-16

The king on a donkey

John 12:14

Greek: adopted SBLGNT text. Word-order interlinear.

εὑρὼν	δὲ	ὁ	Ἰησοῦς	ὀνάριον	ἐκάθισεν	ἐπ’	αὐτό,	καθώς	ἐστιν
having found	and	the	Jesus	a donkey	sat	on	it	just as	it is

γεγραμμένον·
written

CLOSE ENGLISH

And Jesus, finding a donkey, sat on it, just as it is written,

FLUENT ENGLISH

Jesus found a donkey and sat on it, as it is written:

John 12:15

Greek: adopted SBLGNT text. Word-order interlinear.

Μὴ	φοβοῦ,	θυγάτηρ	Σιών·	ἰδοὺ	ὁ	βασιλεύς	σου	ἔρχεται,	καθήμενος
not	fear	daughter	Zion	look	the	king	of you	comes	sitting

ἐπὶ	πῶλον	ὄνου.
on	a colt	of a donkey

CLOSE ENGLISH

“Do not fear, daughter Zion. Look, your king comes, sitting on a donkey’s colt.”

FLUENT ENGLISH

“Do not be afraid, daughter Zion. Look, your king is coming, seated on a young donkey.”

John 12:16

Greek: adopted SBLGNT text. Word-order interlinear.

ταῦτα	οὐκ	ἔγνωσαν	αὐτοῦ	οἱ	μαθηταὶ	τὸ	πρῶτον,	ἀλλ’	ὅτε
these things	not	understood	of him	the	disciples	the	first	but	when

ἐδοξάσθη	Ἰησοῦς	τότε	ἐμνήσθησαν	ὅτι	ταῦτα	ἦν	ἐπ’	αὐτῷ
was glorified	Jesus	then	they remembered	that	these things	were	about	him

γεγραμμένα	καὶ	ταῦτα	ἐποίησαν	αὐτῷ.
written	and	these things	they did	to him

CLOSE ENGLISH

His disciples did not understand these things at first, but when Jesus was glorified, then they remembered that these things were written about him and that they did these things to him.

FLUENT ENGLISH

At first his disciples did not understand this. After Jesus was glorified, they remembered that these things had been written about him and had been done to him.

SECTION NOTES

The citation adapts Zechariah 9:9. Daughter Zion addresses Jerusalem and its people. The disciples’ understanding is placed after Jesus’ glorification, as the narrator states.

VII-JN-012 / John 12:17-19

Testimony and the Pharisees’ response

John 12:17

Greek: adopted SBLGNT text. Word-order interlinear.

ἐμαρτύρει	οὖν	ὁ	ὄχλος	ὁ	ὢν	μετ’	αὐτοῦ	ὅτε	τὸν	Λάζαρον
was testifying	therefore	the	crowd	the one	being	with	him	when	the	Lazarus

ἐφώνησεν	ἐκ	τοῦ	μνημείου	καὶ	ἤγειρεν	αὐτὸν	ἐκ	νεκρῶν.
he called	from	the	tomb	and	raised	him	from	the dead

CLOSE ENGLISH

So the crowd that was with him when he called Lazarus from the tomb and raised him from the dead was bearing witness.

FLUENT ENGLISH

The crowd that had been with him when he called Lazarus out of the tomb and raised him from the dead kept telling what they had seen.

John 12:18

Greek: adopted SBLGNT text. Word-order interlinear.

διὰ	τοῦτο	καὶ	ὑπήντησεν	αὐτῷ	ὁ	ὄχλος	ὅτι	ἤκουσαν	τοῦτο
because of	this	also	met	him	the	crowd	because	they heard	this

αὐτὸν	πεποιηκέναι	τὸ	σημεῖον.
him	to have done	the	sign

CLOSE ENGLISH

For this reason the crowd also met him, because they heard that he had done this sign.

FLUENT ENGLISH

That was also why the crowd went out to meet him: they had heard that he had performed this sign.

John 12:19

Greek: adopted SBLGNT text. Word-order interlinear.

οἱ	οὖν	Φαρισαῖοι	εἶπαν	πρὸς	ἑαυτούς·	Θεωρεῖτε	ὅτι	οὐκ	ὠφελεῖτε
the	therefore	Pharisees	said	to	one another	you see	that	not	you accomplish

οὐδέν·	ἴδε	ὁ	κόσμος	ὀπίσω	αὐτοῦ	ἀπῆλθεν.
anything	look	the	world	after	him	has gone

CLOSE ENGLISH

So the Pharisees said to one another, “You see that you are accomplishing nothing. Look, the world has gone after him.”

FLUENT ENGLISH

The Pharisees said to one another, “You see, you are getting nowhere. Look, the world has gone after him!”

SECTION NOTES

The account links the welcome with the sign involving Lazarus. The world has gone after him is the Pharisees’ exclamation, not a literal census supplied by the narrator.

VII-JN-012 / John 12:20-22

Greeks ask to see Jesus

John 12:20

Greek: adopted SBLGNT text. Word-order interlinear.

Ἦσαν	δὲ	Ἕλληνές	τινες	ἐκ	τῶν	ἀναβαινόντων	ἵνα	προσκυνήσωσιν
were	and	Greeks	some	among	those	going up	so that	they might worship

ἐν	τῇ	ἑορτῇ·
at	the	festival

CLOSE ENGLISH

Now some Greeks were among those going up to worship at the festival.

FLUENT ENGLISH

Some Greeks were among those who had gone up to worship at the festival.

John 12:21

Greek: adopted SBLGNT text. Word-order interlinear.

οὗτοι	οὖν	προσῆλθον	Φιλίππῳ	τῷ	ἀπὸ	Βηθσαϊδὰ	τῆς	Γαλιλαίας,
these	therefore	approached	Philip	the one	from	Bethsaida	of the	Galilee

καὶ	ἠρώτων	αὐτὸν	λέγοντες·	Κύριε,	θέλομεν	τὸν	Ἰησοῦν	ἰδεῖν.
and	were asking	him	saying	sir	we want	the	Jesus	to see

CLOSE ENGLISH

So these approached Philip, who was from Bethsaida in Galilee, and asked him, saying, “Sir, we want to see Jesus.”

FLUENT ENGLISH

They approached Philip, who was from Bethsaida in Galilee, and asked him, “Sir, we would like to see Jesus.”

John 12:22

Greek: adopted SBLGNT text. Word-order interlinear.

ἔρχεται	ὁ	Φίλιππος	καὶ	λέγει	τῷ	Ἀνδρέᾳ·	ἔρχεται	Ἀνδρέας	καὶ
comes	the	Philip	and	tells	the	Andrew	comes	Andrew	and

Φίλιππος	καὶ	λέγουσιν	τῷ	Ἰησοῦ.
Philip	and	they tell	the	Jesus

CLOSE ENGLISH

Philip comes and tells Andrew; Andrew and Philip come and tell Jesus.

FLUENT ENGLISH

Philip went and told Andrew; then Andrew and Philip went and told Jesus.

SECTION NOTES

The visitors are described as Greeks who have come to worship. No further status or motive is supplied. Sir is the form of address to Philip.

VII-JN-012 / John 12:23

The hour has come

John 12:23

Greek: adopted SBLGNT text. Word-order interlinear.

ὁ	δὲ	Ἰησοῦς	ἀποκρίνεται	αὐτοῖς	λέγων·	Ἐλήλυθεν	ἡ	ὥρα	ἵνα
the	but	Jesus	answers	them	saying	has come	the	hour	so that

δοξασθῇ	ὁ	υἱὸς	τοῦ	ἀνθρώπου.
may be glorified	the	Son	of the	Man

CLOSE ENGLISH

Jesus answers them, saying, “The hour has come for the Son of Man to be glorified.

FLUENT ENGLISH

Jesus answered them, “The hour has come for the Son of Man to be glorified.

SECTION NOTES

The hour and glorification continue the preceding conversation. The title Son of Man is retained.

VII-JN-012 / John 12:24

The grain that dies

John 12:24

Greek: adopted SBLGNT text. Word-order interlinear.

ἀμὴν	ἀμὴν	λέγω	ὑμῖν,	ἐὰν	μὴ	ὁ	κόκκος	τοῦ	σίτου	πεσὼν	εἰς
truly	truly	I say	to you	if	not	the	grain	of the	wheat	having fallen	into

τὴν	γῆν	ἀποθάνῃ,	αὐτὸς	μόνος	μένει·	ἐὰν	δὲ	ἀποθάνῃ,	πολὺν	καρπὸν
the	earth	dies	it	alone	remains	if	but	it dies	much	fruit

φέρει.
it bears

CLOSE ENGLISH

Truly, truly, I say to you: unless the grain of wheat falls into the earth and dies, it remains alone; but if it dies, it bears much fruit.

FLUENT ENGLISH

Truly, truly, I tell you: unless a grain of wheat falls into the ground and dies, it remains a single grain. But if it dies, it produces much fruit.

SECTION NOTES

The image keeps both falling into the ground and dying. Much fruit retains the metaphor rather than replacing it with a numerical harvest.

VII-JN-012 / John 12:25-26

Life, service, and following

John 12:25

Greek: adopted SBLGNT text. Word-order interlinear.

ὁ	φιλῶν	τὴν	ψυχὴν	αὐτοῦ	ἀπολλύει	αὐτήν,	καὶ	ὁ	μισῶν	τὴν
the one	loving	the	life	of him	loses	it	and	the one	hating	the

ψυχὴν	αὐτοῦ	ἐν	τῷ	κόσμῳ	τούτῳ	εἰς	ζωὴν	αἰώνιον	φυλάξει	αὐτήν.
life	of him	in	the	world	this	for	life	eternal	will keep	it

CLOSE ENGLISH

The one loving his life loses it, and the one hating his life in this world will keep it for eternal life.

FLUENT ENGLISH

Whoever loves their life loses it, and whoever hates their life in this world will keep it for eternal life.

John 12:26

Greek: adopted SBLGNT text. Word-order interlinear.

ἐὰν	ἐμοί	τις	διακονῇ	ἐμοὶ	ἀκολουθείτω,	καὶ	ὅπου	εἰμὶ	ἐγὼ	ἐκεῖ
if	me	anyone	serves	me	let him follow	and	where	am	I	there

καὶ	ὁ	διάκονος	ὁ	ἐμὸς	ἔσται·	ἐάν	τις	ἐμοὶ	διακονῇ	τιμήσει
also	the	servant	the	mine	will be	if	anyone	me	serves	will honor

αὐτὸν	ὁ	πατήρ.
him	the	Father

CLOSE ENGLISH

If anyone serves me, let him follow me; and where I am, there my servant will be also. If anyone serves me, the Father will honor him.

FLUENT ENGLISH

Anyone who serves me must follow me. Where I am, my servant will be too. The Father will honor anyone who serves me.

SECTION NOTES

The strong love/hate contrast is retained. It concerns allegiance and the surrender of self-preservation in this world; it is not presented as an instruction to harm oneself. Loses is present; will keep is future.

The command to follow, the promise of shared presence and the Father’s honor remain distinct.

Comparing the passages (H-107, SR-0446)
This comparison establishes no direct parallel in the four Gospels.
No direct Thomas counterpart is established.

VII-JN-012 / John 12:27-29

The troubled soul and the voice

John 12:27

Greek: adopted SBLGNT text. Word-order interlinear.

Νῦν	ἡ	ψυχή	μου	τετάρακται,	καὶ	τί	εἴπω;	πάτερ,	σῶσόν	με
now	the	soul	of me	has been troubled	and	what	shall I say	Father	save	me

ἐκ	τῆς	ὥρας	ταύτης.	ἀλλὰ	διὰ	τοῦτο	ἦλθον	εἰς	τὴν	ὥραν
from	the	hour	this	but	because of	this	I came	into	the	hour

ταύτην.
this

CLOSE ENGLISH

“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.

FLUENT ENGLISH

“Now my soul is troubled. What shall I say? Father, save me from this hour. Yet this is why I have come to this hour.

John 12:28

Greek: adopted SBLGNT text. Word-order interlinear.

πάτερ,	δόξασόν	σου	τὸ	ὄνομα.	ἦλθεν	οὖν	φωνὴ	ἐκ	τοῦ	οὐρανοῦ·
Father	glorify	of you	the	name	came	therefore	a voice	from	the	heaven

Καὶ	ἐδόξασα	καὶ	πάλιν	δοξάσω.
both	I glorified	and	again	I will glorify

CLOSE ENGLISH

Father, glorify your name.” Then a voice came from heaven: “I have glorified it, and I will glorify it again.”

FLUENT ENGLISH

Father, glorify your name.” Then a voice came from heaven: “I have glorified it, and I will glorify it again.”

John 12:29

Greek: adopted SBLGNT text. Word-order interlinear.

ὁ	οὖν	ὄχλος	ὁ	ἑστὼς	καὶ	ἀκούσας	ἔλεγεν	βροντὴν
the	therefore	crowd	the one	standing	and	having heard	was saying	thunder

γεγονέναι·	ἄλλοι	ἔλεγον·	Ἄγγελος	αὐτῷ	λελάληκεν.
to have occurred	others	were saying	an angel	to him	has spoken

CLOSE ENGLISH

So the crowd standing there and hearing was saying that thunder had occurred. Others were saying, “An angel has spoken to him.”

FLUENT ENGLISH

The crowd standing there heard it and said it had thundered. Others said, “An angel has spoken to him.”

SECTION NOTES

The adopted punctuation presents Father, save me as a petition after What shall I say? Another punctuation takes the petition as a question considered and rejected. The translation follows the displayed punctuation and retains the subsequent yet. Soul expresses the troubled person, not a separate body part.

The verse changes from Jesus’s petition to narration and then to the heavenly voice. Separate quotation boundaries preserve those roles. It supplies the implied object of glorify.

Comparing the passages (H-107, SR-0447)
This comparison establishes no direct parallel in the four Gospels.
No direct Thomas counterpart is established.

VII-JN-012 / John 12:30-31

The voice and the judgment

John 12:30

Greek: adopted SBLGNT text. Word-order interlinear.

ἀπεκρίθη	Ἰησοῦς	καὶ	εἶπεν·	Οὐ	δι’	ἐμὲ	ἡ	φωνὴ	αὕτη	γέγονεν
answered	Jesus	and	said	not	because of	me	the	voice	this	has come

ἀλλὰ	δι’	ὑμᾶς.
but	because of	you

CLOSE ENGLISH

Jesus answered and said, “This voice has come not for my sake but for yours.

FLUENT ENGLISH

Jesus answered, “This voice came for your sake, not mine.

John 12:31

Greek: adopted SBLGNT text. Word-order interlinear.

νῦν	κρίσις	ἐστὶν	τοῦ	κόσμου	τούτου,	νῦν	ὁ	ἄρχων	τοῦ	κόσμου
now	judgment	is	of the	world	this	now	the	ruler	of the	world

τούτου	ἐκβληθήσεται	ἔξω·
this	will be cast	outside

CLOSE ENGLISH

Now is the judgment of this world; now the ruler of this world will be cast out.

FLUENT ENGLISH

Now this world faces judgment. Now the ruler of this world will be driven out.

SECTION NOTES

The repeated now remains. Ruler of this world retains the title without replacing it with an added name.

VII-JN-012 / John 12:32-33

Drawing everyone

John 12:32

Greek: adopted SBLGNT text. Word-order interlinear.

κἀγὼ	ἐὰν	ὑψωθῶ	ἐκ	τῆς	γῆς,	πάντας	ἑλκύσω	πρὸς	ἐμαυτόν.
and I	if	I am lifted up	from	the	earth	all	I will draw	to	myself

CLOSE ENGLISH

And I, if I am lifted up from the earth, will draw all people to myself.”

FLUENT ENGLISH

And when I am lifted up from the earth, I will draw everyone to myself.”

John 12:33

Greek: adopted SBLGNT text. Word-order interlinear.

τοῦτο	δὲ	ἔλεγεν	σημαίνων	ποίῳ	θανάτῳ	ἤμελλεν	ἀποθνῄσκειν.
this	and	he was saying	indicating	by what kind	of death	he was going	to die

CLOSE ENGLISH

Now he was saying this to indicate by what kind of death he was going to die.

FLUENT ENGLISH

He said this to indicate the kind of death he was going to die.

SECTION NOTES

If is retained in close; when in fluent reads the condition in light of the following explanation of Jesus’s death. Lifted up preserves the image that can join crucifixion and exaltation. The adopted masculine all is rendered all people / everyone, without adding a restriction to particular groups.

Comparing the passages (H-107, SR-0448)
This comparison establishes no direct parallel in the four Gospels.
No direct Thomas counterpart is established.

VII-JN-012 / John 12:34

The crowd’s question - contextual passage

John 12:34

Greek: adopted SBLGNT text. Word-order interlinear.

ἀπεκρίθη	οὖν	αὐτῷ	ὁ	ὄχλος·	Ἡμεῖς	ἠκούσαμεν	ἐκ	τοῦ	νόμου	ὅτι
answered	therefore	him	the	crowd	we	heard	from	the	law	that

ὁ	χριστὸς	μένει	εἰς	τὸν	αἰῶνα,	καὶ	πῶς	λέγεις	σὺ	ὅτι	δεῖ
the	Messiah	remains	into	the	age	and	how	say	you	that	it is necessary

ὑψωθῆναι	τὸν	υἱὸν	τοῦ	ἀνθρώπου;	τίς	ἐστιν	οὗτος	ὁ	υἱὸς	τοῦ
to be lifted up	the	Son	of the	Man	who	is	this	the	Son	of the

ἀνθρώπου;
Man

CLOSE ENGLISH

So the crowd answered him, “We heard from the law that the Messiah remains forever. How do you say that the Son of Man must be lifted up? Who is this Son of Man?”

FLUENT ENGLISH

The crowd replied, “We have heard from the law that the Messiah remains forever. How can you say the Son of Man must be lifted up? Who is this Son of Man?”

SECTION NOTES

This entire main verse is the crowd’s speech, not a saying spoken by Jesus. It is included as a contextual passage. The crowd’s report and its two questions remain together; the reference to law is not replaced with an inferred single source.

Comparing the passages (H-107, SR-0449)
This comparison establishes no direct parallel in the four Gospels.
No direct Thomas counterpart is established.

VII-JN-012 / John 12:35

Walking while the light remains

John 12:35

Greek: adopted SBLGNT text. Word-order interlinear.

εἶπεν	οὖν	αὐτοῖς	ὁ	Ἰησοῦς·	Ἔτι	μικρὸν	χρόνον	τὸ	φῶς	ἐν
said	therefore	to them	the	Jesus	still	a little	time	the	light	among

ὑμῖν	ἐστιν.	περιπατεῖτε	ὡς	τὸ	φῶς	ἔχετε,	ἵνα	μὴ	σκοτία	ὑμᾶς
you	is	walk	while	the	light	you have	so that	not	darkness	you

καταλάβῃ,	καὶ	ὁ	περιπατῶν	ἐν	τῇ	σκοτίᾳ	οὐκ	οἶδεν	ποῦ	ὑπάγει.
may overtake	and	the one	walking	in	the	darkness	not	knows	where	he goes

CLOSE ENGLISH

So Jesus said to them, “The light is among you for a little while longer. Walk while you have the light, so that darkness may not overtake you; the one walking in darkness does not know where he is going.

FLUENT ENGLISH

Jesus said, “The light will be among you a little longer. Walk while you have the light, so that darkness does not overtake you. Anyone walking in darkness does not know where they are going.

SECTION NOTES

Among you renders en hymin collectively. The image of darkness overtaking the walker is retained.

VII-JN-012 / John 12:36

Children of light

John 12:36

Greek: adopted SBLGNT text. Word-order interlinear.

ὡς	τὸ	φῶς	ἔχετε,	πιστεύετε	εἰς	τὸ	φῶς,	ἵνα	υἱοὶ	φωτὸς
while	the	light	you have	believe	in	the	light	so that	sons	of light

γένησθε.	Ταῦτα	ἐλάλησεν	Ἰησοῦς,	καὶ	ἀπελθὼν	ἐκρύβη	ἀπ’
you may become	these things	spoke	Jesus	and	having gone away	he hid	from

αὐτῶν.
them

CLOSE ENGLISH

While you have the light, believe in the light, so that you may become sons of light.” Jesus spoke these things, and going away, hid from them.

FLUENT ENGLISH

While you have the light, believe in it, so that you may become children of light.” After saying this, Jesus went away and hid from them.

SECTION NOTES

Sons of light is preserved in close and rendered children of light in fluent. The phrase expresses belonging and likeness. The final sentence is narration about Jesus’s departure and concealment, not part of his quotation.

Comparing the passages (H-107, SR-0450)
This comparison establishes no direct parallel in the four Gospels.
No direct Thomas counterpart is established.

VII-JN-012 / John 12:37-38

Signs and the words of Isaiah

John 12:37

Greek: adopted SBLGNT text. Word-order interlinear.

τοσαῦτα	δὲ	αὐτοῦ	σημεῖα	πεποιηκότος	ἔμπροσθεν	αὐτῶν	οὐκ	ἐπίστευον
so many	but	of him	signs	having done	before	them	not	they believed

εἰς	αὐτόν,
in	him

CLOSE ENGLISH

But though he had done so many signs before them, they did not believe in him,

FLUENT ENGLISH

Although he had performed so many signs in front of them, they did not believe in him.

John 12:38

Greek: adopted SBLGNT text. Word-order interlinear.

ἵνα	ὁ	λόγος	Ἡσαΐου	τοῦ	προφήτου	πληρωθῇ	ὃν	εἶπεν·	Κύριε,
so that	the	word	of Isaiah	the	prophet	might be fulfilled	which	he said	Lord

τίς	ἐπίστευσεν	τῇ	ἀκοῇ	ἡμῶν;	καὶ	ὁ	βραχίων	κυρίου	τίνι
who	believed	the	report	of us	and	the	arm	of the Lord	to whom

ἀπεκαλύφθη;
was revealed

CLOSE ENGLISH

so that the word of Isaiah the prophet might be fulfilled, which he said: “Lord, who believed our report? And to whom was the arm of the Lord revealed?”

FLUENT ENGLISH

This fulfilled the words of the prophet Isaiah: “Lord, who has believed our message? To whom has the arm of the Lord been revealed?”

SECTION NOTES

The citation is Isaiah 53:1. Arm of the Lord retains the image of divine power; the English does not replace the citation with a quotation from another English Bible.

VII-JN-012 / John 12:39-41

Blindness, hardness, and glory

John 12:39

Greek: adopted SBLGNT text. Word-order interlinear.

διὰ	τοῦτο	οὐκ	ἠδύναντο	πιστεύειν	ὅτι	πάλιν	εἶπεν	Ἠσαΐας·
because of	this	not	they were able	to believe	because	again	said	Isaiah

CLOSE ENGLISH

For this reason they could not believe, because Isaiah said again,

FLUENT ENGLISH

That is why they could not believe, for Isaiah also said:

John 12:40

Greek: adopted SBLGNT text. Word-order interlinear.

Τετύφλωκεν	αὐτῶν	τοὺς	ὀφθαλμοὺς	καὶ	ἐπώρωσεν	αὐτῶν	τὴν	καρδίαν,
he has blinded	of them	the	eyes	and	hardened	of them	the	heart

ἵνα	μὴ	ἴδωσιν	τοῖς	ὀφθαλμοῖς	καὶ	νοήσωσιν	τῇ	καρδίᾳ	καὶ
so that	not	they might see	with the	eyes	and	understand	with the	heart	and

στραφῶσιν,	καὶ	ἰάσομαι	αὐτούς.
turn	and	I will heal	them

CLOSE ENGLISH

“He has blinded their eyes and hardened their heart, so that they might not see with their eyes and understand with their heart and turn-and I will heal them.”

FLUENT ENGLISH

“God has blinded their eyes and hardened their hearts, so that they would not see with their eyes or understand with their hearts or turn to me to be healed.”

John 12:41

Greek: adopted SBLGNT text. Word-order interlinear.

ταῦτα	εἶπεν	Ἠσαΐας	ὅτι	εἶδεν	τὴν	δόξαν	αὐτοῦ,	καὶ	ἐλάλησεν
these things	said	Isaiah	because	he saw	the	glory	of him	and	spoke

περὶ	αὐτοῦ.
about	him

CLOSE ENGLISH

Isaiah said these things because he saw his glory and spoke about him.

FLUENT ENGLISH

Isaiah said this because he saw Jesus’s glory and spoke about him.

SECTION NOTES

Verse 40 follows John’s wording of Isaiah 6:10, including the shift from he to I. The close layer retains the future I will heal; the fluent layer makes the negative purpose clause idiomatic and identifies God as the implied subject. In verse 41 Jesus supplies the referent of his; no added chronology of Isaiah’s vision is imposed.

VII-JN-012 / John 12:42-43

Belief without public acknowledgment

John 12:42

Greek: adopted SBLGNT text. Word-order interlinear.

ὅμως	μέντοι	καὶ	ἐκ	τῶν	ἀρχόντων	πολλοὶ	ἐπίστευσαν	εἰς	αὐτόν,
nevertheless	however	also	from	the	rulers	many	believed	in	him

ἀλλὰ	διὰ	τοὺς	Φαρισαίους	οὐχ	ὡμολόγουν	ἵνα	μὴ
but	because of	the	Pharisees	not	they confessed	so that	not

ἀποσυνάγωγοι	γένωνται,
excluded from the synagogue	they might become

CLOSE ENGLISH

Nevertheless, many even of the rulers believed in him, but because of the Pharisees they were not confessing it, so that they might not be excluded from the synagogue;

FLUENT ENGLISH

Nevertheless, even many of the leaders believed in him. Because of the Pharisees, however, they would not acknowledge it openly, for fear of being excluded from the synagogue.

John 12:43

Greek: adopted SBLGNT text. Word-order interlinear.

ἠγάπησαν	γὰρ	τὴν	δόξαν	τῶν	ἀνθρώπων	μᾶλλον	ἤπερ	τὴν	δόξαν	τοῦ
they loved	for	the	glory	of the	people	more	than	the	glory	of the

θεοῦ.
God

CLOSE ENGLISH

For they loved the glory from people more than the glory from God.

FLUENT ENGLISH

For they loved human praise more than praise from God.

SECTION NOTES

The narrator qualifies the preceding account of unbelief by reporting belief among some leaders. Their fear concerns exclusion from the synagogue community. Glory here is rendered praise in the established fluent wording.

VII-JN-012 / John 12:44-46

Believing, seeing, and light

John 12:44

Greek: adopted SBLGNT text. Word-order interlinear.

Ἰησοῦς	δὲ	ἔκραξεν	καὶ	εἶπεν·	Ὁ	πιστεύων	εἰς	ἐμὲ	οὐ	πιστεύει
Jesus	but	cried out	and	said	the one	believing	in	me	not	believes

εἰς	ἐμὲ	ἀλλὰ	εἰς	τὸν	πέμψαντά	με,
in	me	but	in	the one	having sent	me

CLOSE ENGLISH

Jesus cried out and said, “The one believing in me does not believe in me but in the one who sent me,

FLUENT ENGLISH

Jesus called out, “Whoever believes in me believes not only in me but in the one who sent me.

John 12:45

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ὁ	θεωρῶν	ἐμὲ	θεωρεῖ	τὸν	πέμψαντά	με.
and	the one	seeing	me	sees	the one	having sent	me

CLOSE ENGLISH

and the one seeing me sees the one who sent me.

FLUENT ENGLISH

Whoever sees me sees the one who sent me.

John 12:46

Greek: adopted SBLGNT text. Word-order interlinear.

ἐγὼ	φῶς	εἰς	τὸν	κόσμον	ἐλήλυθα,	ἵνα	πᾶς	ὁ	πιστεύων	εἰς
I	light	into	the	world	have come	so that	everyone	the one	believing	in

ἐμὲ	ἐν	τῇ	σκοτίᾳ	μὴ	μείνῃ.
me	in	the	darkness	not	may remain

CLOSE ENGLISH

I have come into the world as light, so that everyone believing in me may not remain in darkness.

FLUENT ENGLISH

I have come into the world as light, so that no one who believes in me will remain in darkness.

SECTION NOTES

Fluent adds only to make explicit the relation between believing in Jesus and believing in his sender. Close retains the sharper not/but wording. The parallel between believing and seeing remains.

The negation applies to remaining in darkness. No one who believes in fluent makes the scope clear without changing the condition.

VII-JN-012 / John 12:47

Hearing and keeping the words

John 12:47

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἐάν	τίς	μου	ἀκούσῃ	τῶν	ῥημάτων	καὶ	μὴ	φυλάξῃ,	ἐγὼ	οὐ
and	if	anyone	of me	hears	the	words	and	not	keeps	I	not

κρίνω	αὐτόν,	οὐ	γὰρ	ἦλθον	ἵνα	κρίνω	τὸν	κόσμον	ἀλλ’	ἵνα
judge	him	not	for	I came	so that	I may judge	the	world	but	so that

σώσω	τὸν	κόσμον.
I may save	the	world

CLOSE ENGLISH

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.

FLUENT ENGLISH

If anyone hears my words but does not obey them, I do not judge them. I came to save the world, not to judge it.

SECTION NOTES

The adopted verb is keep, rendered obey in fluent, rather than the variant believe. The purpose of saving and the present I do not judge remain alongside the following statement about judgment.

VII-JN-012 / John 12:48

The word that judges

John 12:48

Greek: adopted SBLGNT text. Word-order interlinear.

ὁ	ἀθετῶν	ἐμὲ	καὶ	μὴ	λαμβάνων	τὰ	ῥήματά	μου	ἔχει	τὸν
the one	rejecting	me	and	not	receiving	the	words	of me	has	the one

κρίνοντα	αὐτόν·	ὁ	λόγος	ὃν	ἐλάλησα	ἐκεῖνος	κρινεῖ	αὐτὸν	ἐν	τῇ
judging	him	the	word	which	I spoke	that	will judge	him	on	the

ἐσχάτῃ	ἡμέρᾳ·
last	day

CLOSE ENGLISH

The one rejecting me and not receiving my words has one who judges him: the word I spoke will judge him on the last day,

FLUENT ENGLISH

Anyone who rejects me and does not accept my words has a judge: the message I have spoken will judge them on the last day.

SECTION NOTES

Words renders plural rhemata; word in close and message in fluent render singular logos. The last day remains explicit.

VII-JN-012 / John 12:49-50

The Father’s command

John 12:49

Greek: adopted SBLGNT text. Word-order interlinear.

ὅτι	ἐγὼ	ἐξ	ἐμαυτοῦ	οὐκ	ἐλάλησα,	ἀλλ’	ὁ	πέμψας	με	πατὴρ
because	I	from	myself	not	spoke	but	the one	having sent	me	Father

αὐτός	μοι	ἐντολὴν	δέδωκεν	τί	εἴπω	καὶ	τί	λαλήσω.
himself	to me	a command	has given	what	I should say	and	what	I should speak

CLOSE ENGLISH

because I did not speak from myself, but the Father who sent me has himself given me a command concerning what I should say and what I should speak.

FLUENT ENGLISH

For I have not spoken on my own. The Father who sent me has himself commanded me what to say and what to speak.

John 12:50

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	οἶδα	ὅτι	ἡ	ἐντολὴ	αὐτοῦ	ζωὴ	αἰώνιός	ἐστιν.	ἃ	οὖν	ἐγὼ
and	I know	that	the	command	of him	life	eternal	is	what	therefore	I

λαλῶ,	καθὼς	εἴρηκέν	μοι	ὁ	πατήρ,	οὕτως	λαλῶ.
speak	just as	has said	to me	the	Father	so	I speak

CLOSE ENGLISH

And I know that his command is eternal life. What I speak, therefore, I speak just as the Father has told me.”

FLUENT ENGLISH

I know that his command is eternal life. So I speak exactly as the Father has told me.”

SECTION NOTES

The Father’s command governs the content of Jesus’s speech. Say and speak are both retained in 12:49; the last verse retains the identification of the command with eternal life.

Comparing the passages (H-107, SR-0451)
This comparison establishes no direct parallel in the four Gospels.
No direct Thomas counterpart is established.

VII-JN-013 / John 13:1-38

Washing feet, betrayal, and the command to love

Love to the end

John 13:1

Greek: adopted SBLGNT text. Word-order interlinear.

Πρὸ	δὲ	τῆς	ἑορτῆς	τοῦ	πάσχα	εἰδὼς	ὁ	Ἰησοῦς	ὅτι	ἦλθεν	αὐτοῦ
before	and	the	festival	of the	Passover	knowing	the	Jesus	that	had come	of him

ἡ	ὥρα	ἵνα	μεταβῇ	ἐκ	τοῦ	κόσμου	τούτου	πρὸς	τὸν	πατέρα
the	hour	that	he should depart	from	the	world	this	to	the	Father

ἀγαπήσας	τοὺς	ἰδίους	τοὺς	ἐν	τῷ	κόσμῳ	εἰς	τέλος	ἠγάπησεν	αὐτούς.
having loved	the	own	those	in	the	world	to	the end	he loved	them

CLOSE ENGLISH

Now before the festival 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.

FLUENT ENGLISH

Before the Passover festival, Jesus knew that his hour had come to leave this world and go to the Father. He had loved his own who were in the world, and he loved them to the very end.

SECTION NOTES

To the end renders eis telos. It can point to the end of Jesus’ life and can also carry the sense of completeness. The translation keeps the image rather than excluding either resonance. Before Passover remains the narrator’s wording; no day number is added.

VII-JN-013 / John 13:2-5

Jesus washes the disciples’ feet

John 13:2

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	δείπνου	γινομένου,	τοῦ	διαβόλου	ἤδη	βεβληκότος	εἰς	τὴν	καρδίαν
and	supper	taking place	the	devil	already	having put	into	the	heart

ἵνα	παραδοῖ	αὐτὸν	Ἰούδας	Σίμωνος	Ἰσκαριώτου,
that	should hand over	him	Judas	of Simon	Iscariot

CLOSE ENGLISH

And during supper, the devil having already put it into the heart that Judas, son of Simon Iscariot, should hand him over,

FLUENT ENGLISH

Supper was underway. The devil had already put it into the heart of Judas, son of Simon Iscariot, to betray Jesus.

John 13:3

Greek: adopted SBLGNT text. Word-order interlinear.

εἰδὼς	ὅτι	πάντα	ἔδωκεν	αὐτῷ	ὁ	πατὴρ	εἰς	τὰς	χεῖρας,	καὶ	ὅτι
knowing	that	all things	had given	to him	the	Father	into	the	hands	and	that

ἀπὸ	θεοῦ	ἐξῆλθεν	καὶ	πρὸς	τὸν	θεὸν	ὑπάγει,
from	God	he had come	and	to	the	God	he goes

CLOSE ENGLISH

knowing that the Father had given all things into his hands, and that he had come from God and was going to God,

FLUENT ENGLISH

Jesus knew that the Father had put everything into his hands and that he had come from God and was returning to God.

John 13:4

Greek: adopted SBLGNT text. Word-order interlinear.

ἐγείρεται	ἐκ	τοῦ	δείπνου	καὶ	τίθησιν	τὰ	ἱμάτια	καὶ	λαβὼν
he rises	from	the	supper	and	lays aside	the	garments	and	having taken

λέντιον	διέζωσεν	ἑαυτόν·
a towel	he tied around	himself

CLOSE ENGLISH

he rises from supper and lays aside his garments, and taking a towel, tied it around himself.

FLUENT ENGLISH

He rose from supper, took off his outer garments, and tied a towel around his waist.

John 13:5

Greek: adopted SBLGNT text. Word-order interlinear.

εἶτα	βάλλει	ὕδωρ	εἰς	τὸν	νιπτῆρα,	καὶ	ἤρξατο	νίπτειν	τοὺς	πόδας
then	he pours	water	into	the	washbasin	and	began	to wash	the	feet

τῶν	μαθητῶν	καὶ	ἐκμάσσειν	τῷ	λεντίῳ	ᾧ	ἦν	διεζωσμένος.
of the	disciples	and	to wipe	with the	towel	with which	he was	wrapped

CLOSE ENGLISH

Then he pours water into the washbasin and began to wash the disciples’ feet and to wipe them with the towel with which he was wrapped.

FLUENT ENGLISH

Then he poured water into the basin and began washing the disciples’ feet and drying them with the towel around his waist.

SECTION NOTES

The meal is in progress in verse 2. The adopted wording does not explicitly name the possessor of the heart; the fluent layer takes it to be Judas’s, while the close layer retains the open construction. Iscariot is grammatically linked with Simon in this reading.

Verses 2-4 form a continuous sentence in the close layer. Outer garments and the towel around his waist make the actions idiomatic in fluent English.

VII-JN-013 / John 13:6-9

Peter and the washing

John 13:6

Greek: adopted SBLGNT text. Word-order interlinear.

ἔρχεται	οὖν	πρὸς	Σίμωνα	Πέτρον.	λέγει	αὐτῷ·	Κύριε,	σύ	μου
he comes	therefore	to	Simon	Peter	he says	to him	Lord	you	of me

νίπτεις	τοὺς	πόδας;
wash	the	feet

CLOSE ENGLISH

So he comes to Simon Peter. Peter says to him, “Lord, do you wash my feet?”

FLUENT ENGLISH

He came to Simon Peter, who asked him, “Lord, are you going to wash my feet?”

John 13:7

Greek: adopted SBLGNT text. Word-order interlinear.

ἀπεκρίθη	Ἰησοῦς	καὶ	εἶπεν	αὐτῷ·	Ὃ	ἐγὼ	ποιῶ	σὺ	οὐκ	οἶδας
answered	Jesus	and	said	to him	what	I	am doing	you	not	know

ἄρτι,	γνώσῃ	δὲ	μετὰ	ταῦτα.
now	you will understand	but	after	these things

CLOSE ENGLISH

Jesus answered and said to him, “What I am doing you do not know now, but you will understand after these things.”

FLUENT ENGLISH

Jesus replied, “You do not understand what I am doing now, but you will understand later.”

John 13:8

Greek: adopted SBLGNT text. Word-order interlinear.

λέγει	αὐτῷ	Πέτρος·	Οὐ	μὴ	νίψῃς	μου	τοὺς	πόδας	εἰς	τὸν
says	to him	Peter	not	ever	will you wash	of me	the	feet	to	the

αἰῶνα.	ἀπεκρίθη	Ἰησοῦς	αὐτῷ·	Ἐὰν	μὴ	νίψω	σε,	οὐκ	ἔχεις	μέρος
age	answered	Jesus	to him	if	not	I wash	you	not	you have	a share

μετ’	ἐμοῦ.
with	me

CLOSE ENGLISH

Peter says to him, “You will never wash my feet.” Jesus answered him, “Unless I wash you, you have no share with me.”

FLUENT ENGLISH

Peter said, “You will never wash my feet!” Jesus answered, “Unless I wash you, you have no share with me.”

John 13:9

Greek: adopted SBLGNT text. Word-order interlinear.

λέγει	αὐτῷ	Σίμων	Πέτρος·	Κύριε,	μὴ	τοὺς	πόδας	μου	μόνον	ἀλλὰ
says	to him	Simon	Peter	Lord	not	the	feet	of me	only	but

καὶ	τὰς	χεῖρας	καὶ	τὴν	κεφαλήν.
also	the	hands	and	the	head

CLOSE ENGLISH

Simon Peter says to him, “Lord, not my feet only, but also my hands and my head!”

FLUENT ENGLISH

Simon Peter said, “Lord, then not just my feet, but my hands and head as well!”

SECTION NOTES

Peter is the speaker of the question, while Jesus is the one who approaches him. The explicit you gives Peter’s question its emphasis.

Now and later mark the contrast. After these things is left temporally open; the verse does not itself specify one later event.

Comparing the passages (H-123, SR-0452)
No exact counterpart to this saying is established.
No direct Thomas counterpart is established.

Peter’s refusal is emphatic. Share translates meros; the verse says with me, not merely a share in an activity. The complete verse retains Peter as the first speaker.

Comparing the passages (H-123, SR-0453)
No exact counterpart to this saying is established.
No direct Thomas counterpart is established.

Peter expands his request beyond his feet.

VII-JN-013 / John 13:10-11

Clean, but not all

John 13:10

Greek: adopted SBLGNT text. Word-order interlinear.

λέγει	αὐτῷ	ὁ	Ἰησοῦς·	Ὁ	λελουμένος	οὐκ	ἔχει	χρείαν	εἰ	μὴ
says	to him	the	Jesus	the one	having bathed	not	has	need	except	only

τοὺς	πόδας	νίψασθαι,	ἀλλ’	ἔστιν	καθαρὸς	ὅλος·	καὶ	ὑμεῖς	καθαροί
the	feet	to wash	but	is	clean	entirely	and	you	clean

ἐστε,	ἀλλ’	οὐχὶ	πάντες.
are	but	not	all

CLOSE ENGLISH

Jesus says to him, “The one who has bathed has no need to wash except the feet, but is entirely clean. And you are clean, but not all of you.”

FLUENT ENGLISH

Jesus told him, “Someone who has bathed needs only to wash their feet; the rest of their body is clean. You are clean, though not all of you.”

John 13:11

Greek: adopted SBLGNT text. Word-order interlinear.

ἤδει	γὰρ	τὸν	παραδιδόντα	αὐτόν·	διὰ	τοῦτο	εἶπεν	ὅτι	Οὐχὶ	πάντες
he knew	for	the one	handing over	him	for	this	he said	that	not	all

καθαροί	ἐστε.
clean	you are

CLOSE ENGLISH

For he knew the one handing him over; for this reason he said, “Not all of you are clean.”

FLUENT ENGLISH

He knew who would betray him. That was why he said, “Not all of you are clean.”

SECTION NOTES

The Greek distinguishes bathing from washing a part of the body. The adopted text includes except the feet. You in the final clause is plural; not all prepares the narrator’s explanation. The rest of their body in fluent unfolds entirely clean in this comparison.

Comparing the passages (H-123, SR-0454)
No exact counterpart to this saying is established.
No direct Thomas counterpart is established.

The narrator explains the exception by quoting Jesus’s words; this is not a new uninterrupted speech by Jesus.

Comparing the passages (H-123, SR-0455)
No exact counterpart to this saying is established.
No direct Thomas counterpart is established.

VII-JN-013 / John 13:12-14

Teacher and Lord

John 13:12

Greek: adopted SBLGNT text. Word-order interlinear.

Ὅτε	οὖν	ἔνιψεν	τοὺς	πόδας	αὐτῶν	καὶ	ἔλαβεν	τὰ	ἱμάτια	αὐτοῦ
when	therefore	he washed	the	feet	of them	and	took	the	garments	of him

καὶ	ἀνέπεσεν,	πάλιν	εἶπεν	αὐτοῖς·	Γινώσκετε	τί	πεποίηκα	ὑμῖν;
and	reclined	again	he said	to them	do you understand	what	I have done	to you

CLOSE ENGLISH

When, therefore, he had washed their feet and taken his garments and reclined, he said to them again, “Do you understand what I have done to you?

FLUENT ENGLISH

After washing their feet, putting on his outer clothes and reclining at the table, he spoke to them again: “Do you understand what I have done for you?

John 13:13

Greek: adopted SBLGNT text. Word-order interlinear.

ὑμεῖς	φωνεῖτέ	με	Ὁ	διδάσκαλος	καὶ	Ὁ	κύριος,	καὶ	καλῶς	λέγετε,
you	call	me	the	Teacher	and	the	Lord	and	rightly	you say

εἰμὶ	γάρ.
I am	for

CLOSE ENGLISH

You call me Teacher and Lord, and you speak rightly, for I am.

FLUENT ENGLISH

You call me Teacher and Lord, and you are right: that is what I am.

John 13:14

Greek: adopted SBLGNT text. Word-order interlinear.

εἰ	οὖν	ἐγὼ	ἔνιψα	ὑμῶν	τοὺς	πόδας	ὁ	κύριος	καὶ	ὁ	διδάσκαλος,
if	therefore	I	washed	of you	the	feet	the	Lord	and	the	Teacher

καὶ	ὑμεῖς	ὀφείλετε	ἀλλήλων	νίπτειν	τοὺς	πόδας·
also	you	ought	of one another	to wash	the	feet

CLOSE ENGLISH

If, therefore, I, the Lord and the Teacher, washed your feet, you also ought to wash one another’s feet.

FLUENT ENGLISH

So if I, your Lord and Teacher, have washed your feet, you too should wash one another’s feet.

SECTION NOTES

The scene keeps washing, clothing and reclining before Jesus’s question. The adopted punctuation places again with the renewed speech. Teacher and Lord identify the one who has served.

VII-JN-013 / John 13:15-17

Doing what one knows

John 13:15

Greek: adopted SBLGNT text. Word-order interlinear.

ὑπόδειγμα	γὰρ	ἔδωκα	ὑμῖν	ἵνα	καθὼς	ἐγὼ	ἐποίησα	ὑμῖν	καὶ	ὑμεῖς
an example	for	I gave	to you	so that	just as	I	did	to you	also	you

ποιῆτε.
may do

CLOSE ENGLISH

For I gave you an example, so that you also may do just as I did to you.

FLUENT ENGLISH

I have given you an example so that you will do as I have done for you.

John 13:16

Greek: adopted SBLGNT text. Word-order interlinear.

ἀμὴν	ἀμὴν	λέγω	ὑμῖν,	οὐκ	ἔστιν	δοῦλος	μείζων	τοῦ	κυρίου	αὐτοῦ
truly	truly	I say	to you	not	is	a slave	greater	than the	master	of him

οὐδὲ	ἀπόστολος	μείζων	τοῦ	πέμψαντος	αὐτόν.
nor	an envoy	greater	than the one	having sent	him

CLOSE ENGLISH

Truly, truly, I say to you: a slave is not greater than his master, nor an envoy greater than the one who sent him.

FLUENT ENGLISH

Truly, truly, I tell you: a slave is not greater than his master, and a messenger is not greater than the one who sent him.

John 13:17

Greek: adopted SBLGNT text. Word-order interlinear.

εἰ	ταῦτα	οἴδατε,	μακάριοί	ἐστε	ἐὰν	ποιῆτε	αὐτά.
if	these things	you know	blessed	you are	if	you do	them

CLOSE ENGLISH

If you know these things, you are blessed if you do them.

FLUENT ENGLISH

Now that you know these things, you are blessed if you put them into practice.

SECTION NOTES

Doulos is rendered slave, and apostolos here describes an envoy or messenger. Verse 17 joins knowing to doing; knowledge alone is not the stated condition of blessing.

VII-JN-013 / John 13:18-19

Scripture and recognition

John 13:18

Greek: adopted SBLGNT text. Word-order interlinear.

οὐ	περὶ	πάντων	ὑμῶν	λέγω·	ἐγὼ	οἶδα	τίνας	ἐξελεξάμην·	ἀλλ’	ἵνα	
not	about	all	of you	I speak	I	know	whom	I chose	but	so that	
ἡ	γραφὴ	πληρωθῇ·	Ὁ	τρώγων	μου	τὸν	ἄρτον	ἐπῆρεν	ἐπ’	ἐμὲ	
the	Scripture	may be fulfilled	the one	eating	of me	the	bread	lifted	against	me	
τὴν	πτέρναν	αὐτοῦ.									
the	heel	of him									

CLOSE ENGLISH

I am not speaking about all of you. I know whom I chose. But this is so that the Scripture may be fulfilled: ‘The one eating my bread lifted his heel against me.’

FLUENT ENGLISH

I am not speaking about all of you; I know whom I have chosen. But this fulfills Scripture: ‘The one who ate my bread has raised his heel against me.’

John 13:19

Greek: adopted SBLGNT text. Word-order interlinear.

ἀπ’	ἄρτι	λέγω	ὑμῖν	πρὸ	τοῦ	γενέσθαι,	ἵνα	πιστεύσητε	ὅταν
from	now	I tell	you	before	the	happening	so that	you may believe	when
γένηται	ὅτι	ἐγώ	εἰμι.						
it happens	that	I	am						

CLOSE ENGLISH

I tell you from now, before it happens, so that when it happens you may believe that I am.

FLUENT ENGLISH

I am telling you now, before it happens, so that when it does happen, you may believe that I am he.

SECTION NOTES

The bread and raised heel remain the images of the scriptural quotation. I am in close follows the uncompleted Greek expression; he in fluent supplies the English predicate, as in John 8:24.

VII-JN-013 / John 13:20

Receiving the one sent

John 13:20

Greek: adopted SBLGNT text. Word-order interlinear.

ἀμὴν	ἀμὴν	λέγω	ὑμῖν,	ὁ	λαμβάνων	ἄν	τινα	πέμψω	ἐμὲ
truly	truly	I say	to you	the one	receiving	ever	anyone	I send	me

λαμβάνει,	ὁ	δὲ	ἐμὲ	λαμβάνων	λαμβάνει	τὸν	πέμψαντά	με.
receives	the one	and	me	receiving	receives	the one	having sent	me

CLOSE ENGLISH

Truly, truly, I say to you: the one receiving anyone I send receives me, and the one receiving me receives the one who sent me.”

FLUENT ENGLISH

Truly, truly, I tell you: whoever welcomes anyone I send welcomes me, and whoever welcomes me welcomes the one who sent me.”

SECTION NOTES

Receiving is expressed as welcoming in fluent. The chain is anyone Jesus sends, Jesus himself, and the one who sent Jesus.

Comparing the passages (H-123, SR-0456)
John 13:20 is compared with Luke 10:16 and Matt. 10:40.
Luke speaks of hearing and rejecting; John and Matthew of receiving.
These are related formulations, not identical wording.
No direct Thomas counterpart is established.

VII-JN-013 / John 13:21-22

One of you will betray me

John 13:21

Greek: adopted SBLGNT text. Word-order interlinear.

Ταῦτα	εἰπὼν	ὁ	Ἰησοῦς	ἐταράχθη	τῷ	πνεύματι	καὶ	ἐμαρτύρησεν
these things	having said	the	Jesus	was troubled	in the	spirit	and	testified

καὶ	εἶπεν·	Ἀμὴν	ἀμὴν	λέγω	ὑμῖν	ὅτι	εἷς	ἐξ	ὑμῶν	παραδώσει	με.
and	said	truly	truly	I say	to you	that	one	of	you	will hand over	me

CLOSE ENGLISH

After saying these things, Jesus was troubled in spirit, and testified and said, “Truly, truly, I say to you that one of you will hand me over.”

FLUENT ENGLISH

After saying this, Jesus became deeply troubled and declared, “Truly, truly, I tell you: one of you will betray me.”

John 13:22

Greek: adopted SBLGNT text. Word-order interlinear.

ἔβλεπον	εἰς	ἀλλήλους	οἱ	μαθηταὶ	ἀπορούμενοι	περὶ	τίνος	λέγει.
were looking	at	one another	the	disciples	being perplexed	about	whom	he speaks

CLOSE ENGLISH

The disciples were looking at one another, perplexed about whom he was speaking.

FLUENT ENGLISH

The disciples looked at one another, unsure whom he meant.

SECTION NOTES

The narrator describes Jesus as troubled in spirit before the declaration. Hand over in close becomes betray in fluent; the doubled truly is retained.

Comparing the passages (H-123, SR-0143)
Close parallel in the four Gospelss: Matt. 26:21 and Mark 14:18.
John preserves his own introductory description and doubled amen.
No direct Thomas counterpart is established.

VII-JN-013 / John 13:23-25

The disciple beside Jesus

John 13:23

Greek: adopted SBLGNT text. Word-order interlinear.

ἦν	ἀνακείμενος	εἷς	ἐκ	τῶν	μαθητῶν	αὐτοῦ	ἐν	τῷ	κόλπῳ	τοῦ
was	reclining	one	of	the	disciples	of him	in	the	bosom	of the

Ἰησοῦ,	ὃν	ἠγάπα	ὁ	Ἰησοῦς·
Jesus	whom	loved	the	Jesus

CLOSE ENGLISH

One of his disciples was reclining in Jesus’ bosom, the one whom Jesus loved.

FLUENT ENGLISH

One of his disciples, the one Jesus loved, was reclining beside him.

John 13:24

Greek: adopted SBLGNT text. Word-order interlinear.

νεύει	οὖν	τούτῳ	Σίμων	Πέτρος	πυθέσθαι	τίς	ἂν	εἴη	περὶ	οὗ
gestures	therefore	to this one	Simon	Peter	to find out	who	might	be	about	whom

λέγει.
he speaks

CLOSE ENGLISH

So Simon Peter gestures to this disciple to find out who it might be about whom he is speaking.

FLUENT ENGLISH

Simon Peter gestured to this disciple to find out whom Jesus meant.

John 13:25

Greek: adopted SBLGNT text. Word-order interlinear.

ἀναπεσὼν	ἐκεῖνος	οὕτως	ἐπὶ	τὸ	στῆθος	τοῦ	Ἰησοῦ	λέγει	αὐτῷ·
having leaned back	that one	thus	on	the	chest	of the	Jesus	says	to him

Κύριε,	τίς	ἐστιν;
Lord	who	is it

CLOSE ENGLISH

That disciple, leaning back in this way against Jesus’ chest, says to him, “Lord, who is it?”

FLUENT ENGLISH

Leaning back against Jesus’s chest, that disciple asked him, “Lord, who is it?”

SECTION NOTES

Bosom and chest describe proximity at a reclining meal. The fluent layer renders the first expression beside him and retains the bodily movement in verse 25. The disciple is identified by Jesus’ love for him; the narrative does not give his name here.

VII-JN-013 / John 13:26

The dipped bread

John 13:26

Greek: adopted SBLGNT text. Word-order interlinear.

ἀποκρίνεται	ὁ	Ἰησοῦς·	Ἐκεῖνός	ἐστιν	ᾧ	ἐγὼ	βάψω	τὸ	ψωμίον
answers	the	Jesus	that one	is	to whom	I	will dip	the	morsel

καὶ	δώσω	αὐτῷ·	βάψας	οὖν	τὸ	ψωμίον	δίδωσιν	Ἰούδᾳ	Σίμωνος
and	give	to him	having dipped	therefore	the	morsel	he gives	to Judas	of Simon

Ἰσκαριώτου.
Iscariot

CLOSE ENGLISH

Jesus answers, “It is the one for whom I will dip the morsel and give it to him.” So, after dipping the morsel, he gives it to Judas, son of Simon Iscariot.

FLUENT ENGLISH

Jesus answered, “It is the one to whom I will give this piece of bread after dipping it.” Then he dipped the bread and gave it to Judas, son of Simon Iscariot.

SECTION NOTES

The complete verse includes both the answer and the narrator’s action. Son of supplies the English relation in Judas, son of Simon; the adopted genitive Iscariot is retained with Simon.

Comparing the passages (H-123, SR-0457)
No exact counterpart to this saying is established.
No direct Thomas counterpart is established.

VII-JN-013 / John 13:27

Do it quickly

John 13:27

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	μετὰ	τὸ	ψωμίον	τότε	εἰσῆλθεν	εἰς	ἐκεῖνον	ὁ	Σατανᾶς.	λέγει
and	after	the	morsel	then	entered	into	that one	the	Satan	says

οὖν	αὐτῷ	ὁ	Ἰησοῦς·	Ὃ	ποιεῖς	ποίησον	τάχιον.
therefore	to him	the	Jesus	what	you do	do	more quickly

CLOSE ENGLISH

And after the morsel, then Satan entered into him. Jesus therefore says to him, “What you are doing, do more quickly.”

FLUENT ENGLISH

After Judas received the bread, Satan entered him. Jesus told him, “Do what you are doing quickly.”

SECTION NOTES

The narrator’s statement about Satan precedes Jesus’s command. More quickly is the literal comparative; quickly in fluent conveys its urgent force without inventing a comparison partner.

Comparing the passages (H-123, SR-0458)
No exact counterpart to this saying is established.
No direct Thomas counterpart is established.

VII-JN-013 / John 13:28-30

Judas goes out into the night

John 13:28

Greek: adopted SBLGNT text. Word-order interlinear.

τοῦτο	δὲ	οὐδεὶς	ἔγνω	τῶν	ἀνακειμένων	πρὸς	τί	εἶπεν	αὐτῷ·
this	but	no one	understood	of those	reclining	for	what	he said	to him

CLOSE ENGLISH

But none of those reclining understood why he said this to him.

FLUENT ENGLISH

None of those reclining at the table understood why he had said this to him.

John 13:29

Greek: adopted SBLGNT text. Word-order interlinear.

τινὲς	γὰρ	ἐδόκουν,	ἐπεὶ	τὸ	γλωσσόκομον	εἶχεν	Ἰούδας,	ὅτι	λέγει
some	for	were thinking	since	the	money box	had	Judas	that	says

αὐτῷ	ὁ	Ἰησοῦς·	Ἀγόρασον	ὧν	χρείαν	ἔχομεν	εἰς	τὴν	ἑορτήν,	ἢ
to him	the	Jesus	buy	what	need	we have	for	the	festival	or

τοῖς	πτωχοῖς	ἵνα	τι	δῷ.
to the	poor	that	something	he might give

CLOSE ENGLISH

For some were thinking, since Judas had the money box, that Jesus was saying to him, “Buy what we need for the festival,” or that he should give something to the poor.

FLUENT ENGLISH

Since Judas kept the money box, some thought Jesus was telling him, “Buy what we need for the festival,” or asking him to give something to the poor.

John 13:30

Greek: adopted SBLGNT text. Word-order interlinear.

λαβὼν	οὖν	τὸ	ψωμίον	ἐκεῖνος	ἐξῆλθεν	εὐθύς.	ἦν	δὲ
having received	therefore	the	piece of bread	that one	went out	immediately	it was	and

νύξ.
night

CLOSE ENGLISH

So, having received the piece of bread, he went out immediately. And it was night.

FLUENT ENGLISH

After receiving the bread, Judas went out at once. It was night.

SECTION NOTES

The disciples’ proposed explanations are reported as their thoughts. The purchase for the festival and the gift to the poor are not identified as Jesus’s actual instruction. The final sentence states that it was night without replacing that detail with an interpretation.

VII-JN-013 / John 13:31-32

The Son and the Father glorified

John 13:31

Greek: adopted SBLGNT text. Word-order interlinear.

Ὅτε	οὖν	ἐξῆλθεν	λέγει	Ἰησοῦς·	Νῦν	ἐδοξάσθη	ὁ	υἱὸς	τοῦ
when	therefore	he went out	says	Jesus	now	was glorified	the	Son	of the

ἀνθρώπου,	καὶ	ὁ	θεὸς	ἐδοξάσθη	ἐν	αὐτῷ·
Man	and	the	God	was glorified	in	him

CLOSE ENGLISH

When, therefore, he had gone out, Jesus says, “Now the Son of Man has been glorified, and God has been glorified in him.

FLUENT ENGLISH

After Judas went out, Jesus said, “Now the Son of Man has been glorified, and God has been glorified in him.

John 13:32

Greek: adopted SBLGNT text. Word-order interlinear.

εἰ	ὁ	θεὸς	ἐδοξάσθη	ἐν	αὐτῷ,	καὶ	ὁ	θεὸς	δοξάσει	αὐτὸν	ἐν	αὐτῷ,
if	the	God	was glorified	in	him	also	the	God	will glorify	him	in	himself

καὶ	εὐθὺς	δοξάσει	αὐτόν.
and	immediately	will glorify	him

CLOSE ENGLISH

If God has been glorified in him, God will also glorify him in himself, and will glorify him immediately.

FLUENT ENGLISH

If God has been glorified in him, God will also glorify the Son in himself, and he will do so at once.

SECTION NOTES

The completed form in 13:31 is retained alongside the future in 13:32. The translation does not turn the sequence into a dated timetable.

The adopted text contains the initial if-clause of 13:32 without brackets; other Greek witnesses omit it. Himself is taken to refer to God. Fluent makes the object, the Son, explicit.

VII-JN-013 / John 13:33

With you a little longer

John 13:33

Greek: adopted SBLGNT text. Word-order interlinear.

τεκνία,	ἔτι	μικρὸν	μεθ’	ὑμῶν	εἰμι·	ζητήσετέ	με,	καὶ	καθὼς	εἶπον
little children	still	a little	with	you	I am	you will seek	me	and	just as	I said

τοῖς	Ἰουδαίοις	ὅτι	Ὅπου	ἐγὼ	ὑπάγω	ὑμεῖς	οὐ	δύνασθε	ἐλθεῖν,	καὶ
to the	Jews	that	where	I	am going	you	not	can	come	also

ὑμῖν	λέγω	ἄρτι.
to you	I say	now

CLOSE ENGLISH

Little children, I am with you a little longer. You will seek me; and just as I said to the Jews, ‘Where I am going you cannot come,’ I also say to you now.

FLUENT ENGLISH

My children, I will be with you only a little longer. You will look for me, and I now tell you what I told the Jews: ‘You cannot come where I am going.’

SECTION NOTES

Little children is an affectionate address; fluent uses my children. The reported words to the Jews and the present address to the disciples remain distinct.

Comparing the passages (H-123, SR-0459)
The source associates Gospel of Thomas, saying 38 and Gospel of Thomas, saying 59 thematically.
These links do not establish identical sayings.

VII-JN-013 / John 13:34-35

Love as the sign of discipleship

John 13:34

Greek: adopted SBLGNT text. Word-order interlinear.

ἐντολὴν	καινὴν	δίδωμι	ὑμῖν	ἵνα	ἀγαπᾶτε	ἀλλήλους,	καθὼς	ἠγάπησα
a commandment	new	I give	to you	that	you love	one another	just as	I loved

ὑμᾶς	ἵνα	καὶ	ὑμεῖς	ἀγαπᾶτε	ἀλλήλους.
you	that	also	you	love	one another

CLOSE ENGLISH

I give you a new commandment, that you love one another; just as I loved you, you also are to love one another.

FLUENT ENGLISH

I give you a new commandment: love one another. As I have loved you, you too must love one another.

John 13:35

Greek: adopted SBLGNT text. Word-order interlinear.

ἐν	τούτῳ	γνώσονται	πάντες	ὅτι	ἐμοὶ	μαθηταί	ἐστε,	ἐὰν	ἀγάπην
by	this	will know	everyone	that	my	disciples	you are	if	love

ἔχητε	ἐν	ἀλλήλοις.
you have	among	one another

CLOSE ENGLISH

By this everyone will know that you are my disciples, if you have love among one another.”

FLUENT ENGLISH

If you love one another, everyone will recognize you as my disciples.”

SECTION NOTES

Love one another is deliberately repeated. As I have loved you gives the comparison.

This verse concerns how others recognize the disciples. Fluent moves the if-clause to the beginning while retaining its condition.

Comparing the passages (H-123, SR-0460)
Gospel of Thomas, saying 25 is a thematic comparison, not a direct verbal counterpart.

VII-JN-013 / John 13:36-38

Peter’s pledge and the predicted denial

John 13:36

Greek: adopted SBLGNT text. Word-order interlinear.

Λέγει	αὐτῷ	Σίμων	Πέτρος·	Κύριε,	ποῦ	ὑπάγεις;	ἀπεκρίθη	Ἰησοῦς·
says	to him	Simon	Peter	Lord	where	are you going	answered	Jesus

Ὅπου	ὑπάγω	οὐ	δύνασαί	μοι	νῦν	ἀκολουθῆσαι,	ἀκολουθήσεις	δὲ
where	I am going	not	you can	me	now	follow	you will follow	but

ὕστερον.
later

CLOSE ENGLISH

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 later.”

FLUENT ENGLISH

Simon Peter asked, “Lord, where are you going?” Jesus replied, “You cannot follow me where I am going now, but you will follow later.”

John 13:37

Greek: adopted SBLGNT text. Word-order interlinear.

λέγει	αὐτῷ	ὁ	Πέτρος·	Κύριε,	διὰ	τί	οὐ	δύναμαί	σοι	ἀκολουθῆσαι
says	to him	the	Peter	Lord	for	what	not	am I able	you	to follow

ἄρτι;	τὴν	ψυχήν	μου	ὑπὲρ	σοῦ	θήσω.
now	the	life	of me	for	you	I will lay down

CLOSE ENGLISH

Peter says to him, “Lord, why can I not follow you now? I will lay down my life for you.”

FLUENT ENGLISH

Peter asked him, “Lord, why can I not follow you now? I will lay down my life for you.”

John 13:38

Greek: adopted SBLGNT text. Word-order interlinear.

ἀποκρίνεται	Ἰησοῦς·	Τὴν	ψυχήν	σου	ὑπὲρ	ἐμοῦ	θήσεις;	ἀμὴν	ἀμὴν
answers	Jesus	the	life	of you	for	me	will you lay down	truly	truly

λέγω	σοι,	οὐ	μὴ	ἀλέκτωρ	φωνήσῃ	ἕως	οὗ	ἀρνήσῃ	με	τρίς.
I say	to you	not	ever	a rooster	will crow	until	when	you deny	me	three times

CLOSE ENGLISH

Jesus answers, “Will you lay down your life for me? Truly, truly, I say to you: a rooster will certainly not crow until you deny me three times.”

FLUENT ENGLISH

Jesus answered, “Will you lay down your life for me? Truly, truly, I tell you: before the rooster crows, you will deny me three times.”

SECTION NOTES

The question belongs to Peter and the answer to Jesus. The promise says later; a specific manner of Peter’s death is not added here.

Comparing the passages (H-123, SR-0461)
Gospel of Thomas, saying 24 is retained as a composite comparison, not identified as an exact parallel.

Peter’s promise prepares Jesus’s answering question and prediction.

Jesus repeats Peter’s pledge as a question. The prediction retains three denials and the rooster’s crow; it does not import Mark’s two crowings.

Comparing the passages (H-123, SR-0148)
Close parallel in the four Gospelss: Matt. 26:34, Mark 14:30 and Luke 22:34.
Their differing formulations remain distinct.
No direct Thomas counterpart is established.

VII-JN-014 / John 14:1-31

The way, the Father, and the promised Advocate

Do not let your hearts be troubled

John 14:1

Greek: adopted SBLGNT text. Word-order interlinear.

Μὴ	ταρασσέσθω	ὑμῶν	ἡ	καρδία·	πιστεύετε	εἰς	τὸν	θεόν,	καὶ	εἰς
not	let be troubled	of you	the	heart	believe	in	the	God	also	in

ἐμὲ	πιστεύετε.
me	believe

CLOSE ENGLISH

“Let your heart not be troubled. Believe in God; believe also in me.

FLUENT ENGLISH

“Do not let your hearts be troubled. Believe in God, and believe in me too.

SECTION NOTES

Both instances of pisteuete can grammatically be commands or statements. Here both are taken as commands. Another reading takes the first as you believe and the second as an appeal. Greek heart is singular with a plural possessive; fluent uses hearts.

Comparing the passages (H-123, SR-0462)
The relationship is scenic; no exact counterpart to the individual saying is established.
No direct Thomas counterpart is established.

VII-JN-014 / John 14:2

Many dwelling places

John 14:2

Greek: adopted SBLGNT text. Word-order interlinear.

ἐν	τῇ	οἰκίᾳ	τοῦ	πατρός	μου	μοναὶ	πολλαί	εἰσιν·	εἰ	δὲ	μή,
in	the	house	of the	Father	of me	dwelling places	many	are	if	but	not

εἶπον	ἂν	ὑμῖν	ὅτι	πορεύομαι	ἑτοιμάσαι	τόπον	ὑμῖν·
I said	would	to you	because	I am going	to prepare	a place	for you

CLOSE ENGLISH

In my Father’s house are many dwelling places. But if not, I would have told you, because I am going to prepare a place for you.

FLUENT ENGLISH

My Father’s house has many places to live. If that were not so, I would have told you, for I am going to prepare a place for you.

SECTION NOTES

Monai denotes places to dwell; it does not specify grand houses. The same noun returns in 14:23.

The adopted punctuation is declarative. Hoti is read causally, because/for. A different punctuation would ask whether Jesus would have said he was going to prepare a place. This alternative is noted without changing the adopted punctuation.

VII-JN-014 / John 14:3-4

Coming again and the way

John 14:3

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἐὰν	πορευθῶ	καὶ	ἑτοιμάσω	τόπον	ὑμῖν,	πάλιν	ἔρχομαι	καὶ	
and	if	I go	and	prepare	a place	for you	again	I am coming	and	
παραλήμψομαι	ὑμᾶς	πρὸς	ἐμαυτόν,	ἵνα	ὅπου	εἰμὶ	ἐγὼ	καὶ	ὑμεῖς	
I will take	you	to	myself	so that	where	am	I	also	you	
ἦτε.										
may be										

CLOSE ENGLISH

And if I go and prepare a place for you, I am coming again and will take you to myself, so that where I am you also may be.

FLUENT ENGLISH

If I go and prepare a place for you, I will come back and take you to be with me, so that you too may be where I am.

John 14:4

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ὅπου	ἐγὼ	ὑπάγω	οἴδατε	τὴν	ὁδόν.
and	where	I	am going	you know	the	way

CLOSE ENGLISH

And you know the way to where I am going.”

FLUENT ENGLISH

You know the way to where I am going.”

SECTION NOTES

The coming and taking to himself remain the stated promise. No particular timetable is inserted. Verse 4 follows the shorter wording: knowing the way, not two separate assertions about knowing the destination and the way.

Comparing the passages (H-123, SR-0463)
The relationship is scenic; no exact counterpart to the individual saying is established.
No direct Thomas counterpart is established.

VII-JN-014 / John 14:5

Thomas asks about the way

John 14:5

Greek: adopted SBLGNT text. Word-order interlinear.

λέγει	αὐτῷ	Θωμᾶς·	Κύριε,	οὐκ	οἴδαμεν	ποῦ	ὑπάγεις·	πῶς	δυνάμεθα
says	to him	Thomas	Lord	not	we know	where	you go	how	are we able

τὴν	ὁδὸν	εἰδέναι;
the	way	to know

CLOSE ENGLISH

Thomas says to him, “Lord, we do not know where you are going; how can we know the way?”

FLUENT ENGLISH

Thomas said to him, “Lord, we do not know where you are going. How can we know the way?”

SECTION NOTES

Thomas links knowledge of the destination with knowledge of the way. His question is kept distinct from Jesus’s answer.

VII-JN-014 / John 14:6-7

The way, the truth and the life

John 14:6

Greek: adopted SBLGNT text. Word-order interlinear.

λέγει	αὐτῷ	ὁ	Ἰησοῦς·	Ἐγώ	εἰμι	ἡ	ὁδὸς	καὶ	ἡ	ἀλήθεια	καὶ	ἡ
says	to him	the	Jesus	I	am	the	way	and	the	truth	and	the

ζωή·	οὐδεὶς	ἔρχεται	πρὸς	τὸν	πατέρα	εἰ	μὴ	δι’	ἐμοῦ.
life	no one	comes	to	the	Father	except	only	through	me

CLOSE ENGLISH

Jesus says to him, “I am the way and the truth and the life. No one comes to the Father except through me.

FLUENT ENGLISH

Jesus answered him, “I am the way, the truth and the life. No one comes to the Father except through me.

John 14:7

Greek: adopted SBLGNT text. Word-order interlinear.

εἰ	ἐγνώκειτέ	με,	καὶ	τὸν	πατέρα	μου	ἂν	ᾔδειτε·	ἀπ’	ἄρτι
if	you had known	me	also	the	Father	of me	would	you have known	from	now

γινώσκετε	αὐτὸν	καὶ	ἑωράκατε	αὐτόν.
you know	him	and	have seen	him

CLOSE ENGLISH

If you had known me, you would also have known my Father. From now on you know him and have seen him.”

FLUENT ENGLISH

If you had known me, you would have known my Father too. From now on you do know him and have seen him.”

SECTION NOTES

The three nouns in 14:6 remain distinct and joined. The exclusion in the following sentence is retained.

The adopted text of 14:7 has a past counterfactual condition: if you had known me, you would have known my Father. Some witnesses instead give a promise, if you have known me, you will know my Father. The present assertion in the second half remains alongside the adopted counterfactual.

Comparing the passages (H-123, SR-0464)
The relationship is scenic; no exact counterpart to the individual saying is established.
No direct Thomas counterpart is established.

VII-JN-014 / John 14:8

Philip asks to see the Father

John 14:8

Greek: adopted SBLGNT text. Word-order interlinear.

Λέγει	αὐτῷ	Φίλιππος·	Κύριε,	δεῖξον	ἡμῖν	τὸν	πατέρα,	καὶ	ἀρκεῖ
says	to him	Philip	Lord	show	us	the	Father	and	it suffices

ἡμῖν.
for us

CLOSE ENGLISH

Philip says to him, “Lord, show us the Father, and it is enough for us.”

FLUENT ENGLISH

Philip said to him, “Lord, show us the Father, and that will be enough for us.”

SECTION NOTES

The request is Philip’s, and us includes the other disciples. The next words address Philip by name.

VII-JN-014 / John 14:9-11

Seeing the Father

John 14:9

Greek: adopted SBLGNT text. Word-order interlinear.

λέγει	αὐτῷ	ὁ	Ἰησοῦς·	Τοσούτῳ	χρόνῳ	μεθ’	ὑμῶν	εἰμι	καὶ	οὐκ
says	to him	the	Jesus	so long	a time	with	you	I am	and	not

ἔγνωκάς	με,	Φίλιππε;	ὁ	ἑωρακὼς	ἐμὲ	ἑώρακεν	τὸν	πατέρα·	πῶς
you have known	me	Philip	the one	having seen	me	has seen	the	Father	how

σὺ	λέγεις·	Δεῖξον	ἡμῖν	τὸν	πατέρα;
you	say	show	to us	the	Father

CLOSE ENGLISH

Jesus says to him, “I have been with you so long, and you have not known me, Philip? The one who has seen me has seen the Father. How do you say, ‘Show us the Father’?

FLUENT ENGLISH

Jesus said, “Have I been with you all this time, Philip, and you still do not know me? Whoever has seen me has seen the Father. How can you say, ‘Show us the Father’?

John 14:10

Greek: adopted SBLGNT text. Word-order interlinear.

οὐ	πιστεύεις	ὅτι	ἐγὼ	ἐν	τῷ	πατρὶ	καὶ	ὁ	πατὴρ	ἐν	ἐμοί	ἐστιν;
not	do you believe	that	I	in	the	Father	and	the	Father	in	me	is

τὰ	ῥήματα	ἃ	ἐγὼ	λέγω	ὑμῖν	ἀπ’	ἐμαυτοῦ	οὐ	λαλῶ,	ὁ	δὲ	πατὴρ
the	words	which	I	say	to you	from	myself	not	I speak	the	but	Father

ἐν	ἐμοὶ	μένων	ποιεῖ	τὰ	ἔργα	αὐτοῦ.
in	me	remaining	does	the	works	of him

CLOSE ENGLISH

Do you not believe that I am in the Father and the Father is in me? The words I say to you I do not speak from myself; the Father remaining in me does his works.

FLUENT ENGLISH

Do you not believe that I am in the Father and the Father is in me? I do not speak these words to you on my own. The Father who remains in me does his works.

John 14:11

Greek: adopted SBLGNT text. Word-order interlinear.

πιστεύετέ	μοι	ὅτι	ἐγὼ	ἐν	τῷ	πατρὶ	καὶ	ὁ	πατὴρ	ἐν	ἐμοί·	εἰ	δὲ
believe	me	that	I	in	the	Father	and	the	Father	in	me	if	but

μή,	διὰ	τὰ	ἔργα	αὐτὰ	πιστεύετε.
not	because of	the	works	themselves	believe

CLOSE ENGLISH

Believe me that I am in the Father and the Father in me; but if not, believe because of the works themselves.

FLUENT ENGLISH

Believe me when I say that I am in the Father and the Father is in me. Otherwise, believe on the evidence of the works themselves.

SECTION NOTES

Jesus addresses Philip in the singular, then speaks to the disciples in the plural. Words and works remain distinct. The mutual in-language is retained without replacing it with a theological paraphrase.

VII-JN-014 / John 14:12-14

Works and asking in Jesus’s name

John 14:12

Greek: adopted SBLGNT text. Word-order interlinear.

ἀμὴν	ἀμὴν	λέγω	ὑμῖν,	ὁ	πιστεύων	εἰς	ἐμὲ	τὰ	ἔργα	ἃ	ἐγὼ
truly	truly	I say	to you	the one	believing	in	me	the	works	which	I

ποιῶ	κἀκεῖνος	ποιήσει,	καὶ	μείζονα	τούτων	ποιήσει,	ὅτι	ἐγὼ	πρὸς
do	that one also	will do	and	greater	than these	will do	because	I	to

τὸν	πατέρα	πορεύομαι·
the	Father	am going

CLOSE ENGLISH

Truly, truly, I say to you: the one believing in me will also do the works that I do, and will do greater than these, because I am going to the Father.

FLUENT ENGLISH

Truly, truly, I tell you: whoever believes in me will do the works I do, and even greater works, because I am going to the Father.

John 14:13

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ὅ	τι	ἂν	αἰτήσητε	ἐν	τῷ	ὀνόματί	μου	τοῦτο	ποιήσω,	ἵνα
and	what	ever	may	you ask	in	the	name	of me	this	I will do	so that

δοξασθῇ	ὁ	πατὴρ	ἐν	τῷ	υἱῷ·
may be glorified	the	Father	in	the	Son

CLOSE ENGLISH

And whatever you ask in my name, this I will do, so that the Father may be glorified in the Son.

FLUENT ENGLISH

Whatever you ask in my name, I will do, so that the Father may be glorified in the Son.

John 14:14

Greek: adopted SBLGNT text. Word-order interlinear.

ἐάν	τι	αἰτήσητέ	με	ἐν	τῷ	ὀνόματί	μου	ἐγὼ	ποιήσω.
if	anything	you ask	me	in	the	name	of me	I	will do

CLOSE ENGLISH

If you ask me anything in my name, I will do it.

FLUENT ENGLISH

If you ask me for anything in my name, I will do it.

SECTION NOTES

Greater works remains a comparison without an added measure of greater. The purpose is the Father’s glorification in the Son. The adopted 14:14 explicitly includes ask me.

VII-JN-014 / John 14:15-17

Another Advocate

John 14:15

Greek: adopted SBLGNT text. Word-order interlinear.

Ἐὰν	ἀγαπᾶτέ	με,	τὰς	ἐντολὰς	τὰς	ἐμὰς	τηρήσετε·
if	you love	me	the	commandments	the	of me	you will keep

CLOSE ENGLISH

If you love me, you will keep my commandments.

FLUENT ENGLISH

If you love me, you will obey my commandments.

John 14:16

Greek: adopted SBLGNT text. Word-order interlinear.

κἀγὼ	ἐρωτήσω	τὸν	πατέρα	καὶ	ἄλλον	παράκλητον	δώσει	ὑμῖν	ἵνα
and I	will ask	the	Father	and	another	Advocate	he will give	to you	so that

ᾖ	μεθ’	ὑμῶν	εἰς	τὸν	αἰῶνα,
he may be	with	you	to	the	age

CLOSE ENGLISH

And I will ask the Father, and he will give you another Advocate, so that he may be with you forever,

FLUENT ENGLISH

I will ask the Father, and he will give you another Advocate to be with you forever:

John 14:17

Greek: adopted SBLGNT text. Word-order interlinear.

τὸ	πνεῦμα	τῆς	ἀληθείας,	ὃ	ὁ	κόσμος	οὐ	δύναται	λαβεῖν,	ὅτι
the	Spirit	of the	truth	which	the	world	not	can	receive	because

οὐ	θεωρεῖ	αὐτὸ	οὐδὲ	γινώσκει·	ὑμεῖς	γινώσκετε	αὐτό,	ὅτι	παρ’	
not	it sees	it	nor	knows	you	know	it	because	beside	

ὑμῖν	μένει	καὶ	ἐν	ὑμῖν	ἔσται.
you	it remains	and	in	you	will be

CLOSE ENGLISH

the Spirit of truth, whom the world cannot receive because it does not see him or know him. You know him, because he remains with you and will be in you.

FLUENT ENGLISH

the Spirit of truth. The world cannot receive him, because it neither sees nor knows him. You know him, because he remains with you and will be in you.

SECTION NOTES

The adopted 14:15 has the future you will keep, not an imperative. Keep becomes obey in fluent.

Advocate renders parakletos, a title encompassing help and representation; no single English word captures every use. The Spirit is identified as the Spirit of truth. The adopted 14:17 has will be in you, alongside remains with you.

VII-JN-014 / John 14:18-20

Not left as orphans

John 14:18

Greek: adopted SBLGNT text. Word-order interlinear.

Οὐκ	ἀφήσω	ὑμᾶς	ὀρφανούς,	ἔρχομαι	πρὸς	ὑμᾶς.
not	I will leave	you	orphans	I am coming	to	you

CLOSE ENGLISH

I will not leave you orphans; I am coming to you.

FLUENT ENGLISH

I will not leave you as orphans. I am coming to you.

John 14:19

Greek: adopted SBLGNT text. Word-order interlinear.

ἔτι	μικρὸν	καὶ	ὁ	κόσμος	με	οὐκέτι	θεωρεῖ,	ὑμεῖς	δὲ	θεωρεῖτέ	με,
still	a little	and	the	world	me	no longer	sees	you	but	see	me

ὅτι	ἐγὼ	ζῶ	καὶ	ὑμεῖς	ζήσετε.
because	I	live	also	you	will live

CLOSE ENGLISH

A little longer, and the world no longer sees me, but you see me. Because I live, you also will live.

FLUENT ENGLISH

In a little while the world will no longer see me, but you will see me. Because I live, you will live too.

John 14:20

Greek: adopted SBLGNT text. Word-order interlinear.

ἐν	ἐκείνῃ	τῇ	ἡμέρᾳ	γνώσεσθε	ὑμεῖς	ὅτι	ἐγὼ	ἐν	τῷ	πατρί	μου	καὶ
on	that	the	day	will know	you	that	I	in	the	Father	of me	and

ὑμεῖς	ἐν	ἐμοὶ	κἀγὼ	ἐν	ὑμῖν.
you	in	me	and I	in	you

CLOSE ENGLISH

On that day you will know that I am in my Father, and you in me, and I in you.

FLUENT ENGLISH

On that day you will know that I am in my Father, that you are in me, and that I am in you.

SECTION NOTES

The orphan image is retained. The present I live grounds the future you will live. The mutual relations of Father, Jesus and disciples remain explicit; no single later event is made the exclusive meaning of that day.

VII-JN-014 / John 14:21

Love and keeping the commandments

John 14:21

Greek: adopted SBLGNT text. Word-order interlinear.

ὁ	ἔχων	τὰς	ἐντολάς	μου	καὶ	τηρῶν	αὐτὰς	ἐκεῖνός	ἐστιν
the one	having	the	commandments	of me	and	keeping	them	that one	is

ὁ	ἀγαπῶν	με·	ὁ	δὲ	ἀγαπῶν	με	ἀγαπηθήσεται	ὑπὸ	τοῦ	πατρός
the one	loving	me	the one	and	loving	me	will be loved	by	the	Father

μου,	κἀγὼ	ἀγαπήσω	αὐτὸν	καὶ	ἐμφανίσω	αὐτῷ	ἐμαυτόν.
of me	and I	will love	him	and	will reveal	to him	myself

CLOSE ENGLISH

The one who has my commandments and keeps them is the one who loves me. And the one who loves me will be loved by my Father, and I will love that person and reveal myself to them.”

FLUENT ENGLISH

Whoever has my commandments and obeys them loves me. My Father will love the one who loves me, and I too will love that person and reveal myself to them.”

SECTION NOTES

Having and keeping the commandments are both expressed. Revealing myself remains the action promised, without specifying its manner.

Comparing the passages (H-123, SR-0465)
The relationship is scenic; no exact counterpart to the individual saying is established.
No direct Thomas counterpart is established.

VII-JN-014 / John 14:22

Judas asks about revelation

John 14:22

Greek: adopted SBLGNT text. Word-order interlinear.

λέγει	αὐτῷ	Ἰούδας,	οὐχ	ὁ	Ἰσκαριώτης·	Κύριε,	τί	γέγονεν	ὅτι	ἡμῖν
says	to him	Judas	not	the	Iscariot	Lord	what	has happened	that	to us

μέλλεις	ἐμφανίζειν	σεαυτὸν	καὶ	οὐχὶ	τῷ	κόσμῳ;
you intend	to reveal	yourself	and	not	to the	world

CLOSE ENGLISH

Judas, not Iscariot, says to him, “Lord, what has happened that you intend to reveal yourself to us and not to the world?”

FLUENT ENGLISH

Judas, not Iscariot, said to him, “Lord, what has happened that you intend to reveal yourself to us and not to the world?”

SECTION NOTES

The narrator explicitly distinguishes this Judas from Iscariot. The question contrasts revelation to the disciples with revelation to the world.

VII-JN-014 / John 14:23-24

The Father and Son make their home

John 14:23

Greek: adopted SBLGNT text. Word-order interlinear.

ἀπεκρίθη	Ἰησοῦς	καὶ	εἶπεν	αὐτῷ·	Ἐάν	τις	ἀγαπᾷ	με	τὸν	λόγον
answered	Jesus	and	said	to him	if	anyone	loves	me	the	word

μου	τηρήσει,	καὶ	ὁ	πατήρ	μου	ἀγαπήσει	αὐτόν,	καὶ	πρὸς	αὐτὸν
of me	he will keep	and	the	Father	of me	will love	him	and	to	him

ἐλευσόμεθα	καὶ	μονὴν	παρ’	αὐτῷ	ποιησόμεθα.
we will come	and	a dwelling	with	him	we will make

CLOSE ENGLISH

Jesus answered and said to him, “If anyone loves me, that person will keep my word, and my Father will love them, and we will come to them and make our dwelling with them.

FLUENT ENGLISH

Jesus replied, “Anyone who loves me will obey my message. My Father will love that person, and we will come and make our home with them.

John 14:24

Greek: adopted SBLGNT text. Word-order interlinear.

ὁ	μὴ	ἀγαπῶν	με	τοὺς	λόγους	μου	οὐ	τηρεῖ·	καὶ	ὁ	λόγος	ὃν
the one	not	loving	me	the	words	of me	not	keeps	and	the	word	which

ἀκούετε	οὐκ	ἔστιν	ἐμὸς	ἀλλὰ	τοῦ	πέμψαντός	με	πατρός.
you hear	not	is	mine	but	of the one	having sent	me	Father

CLOSE ENGLISH

The one who does not love me does not keep my words. And the word you hear is not mine, but belongs to the Father who sent me.

FLUENT ENGLISH

Anyone who does not love me does not obey my words. The message you hear belongs to the Father who sent me, not to me.

SECTION NOTES

We in 14:23 refers to Jesus and the Father. Dwelling/home repeats the noun behind dwelling places in 14:2. Singular word/message and plural words are distinguished.

VII-JN-014 / John 14:25-26

Teaching and remembrance

John 14:25

Greek: adopted SBLGNT text. Word-order interlinear.

Ταῦτα	λελάληκα	ὑμῖν	παρ’	ὑμῖν	μένων·
these things	I have spoken	to you	with	you	remaining

CLOSE ENGLISH

I have spoken these things to you while remaining with you.

FLUENT ENGLISH

I have told you these things while I am still with you.

John 14:26

Greek: adopted SBLGNT text. Word-order interlinear.

ὁ	δὲ	παράκλητος,	τὸ	πνεῦμα	τὸ	ἅγιον	ὃ	πέμψει	ὁ	πατὴρ	ἐν
the	but	Advocate	the	Spirit	the	Holy	whom	will send	the	Father	in

τῷ	ὀνόματί	μου,	ἐκεῖνος	ὑμᾶς	διδάξει	πάντα	καὶ	ὑπομνήσει	ὑμᾶς
the	name	of me	that one	you	will teach	all things	and	will remind	you

πάντα	ἃ	εἶπον	ὑμῖν.
all things	which	I said	to you

CLOSE ENGLISH

But the Advocate, the Holy Spirit whom the Father will send in my name, will teach you all things and remind you of everything I said to you.

FLUENT ENGLISH

The Advocate, the Holy Spirit whom the Father will send in my name, will teach you everything and remind you of all I have told you.

SECTION NOTES

The Advocate is expressly identified as the Holy Spirit. Teaching and reminding are separate actions; the reminder concerns what Jesus has said.

VII-JN-014 / John 14:27-29

Peace and the return to the Father

John 14:27

Greek: adopted SBLGNT text. Word-order interlinear.

εἰρήνην	ἀφίημι	ὑμῖν,	εἰρήνην	τὴν	ἐμὴν	δίδωμι	ὑμῖν·	οὐ	καθὼς	ὁ
peace	I leave	to you	peace	the	of me	I give	to you	not	as	the

κόσμος	δίδωσιν	ἐγὼ	δίδωμι	ὑμῖν.	μὴ	ταρασσέσθω	ὑμῶν	ἡ	καρδία
world	gives	I	give	to you	not	let be troubled	of you	the	heart

μηδὲ	δειλιάτω.
nor	let be afraid

CLOSE ENGLISH

Peace I leave with you; my peace I give you. I do not give to you as the world gives. Let your heart not be troubled or afraid.

FLUENT ENGLISH

I leave you peace; I give you my own peace. I do not give as the world gives. Do not let your hearts be troubled or afraid.

John 14:28

Greek: adopted SBLGNT text. Word-order interlinear.

ἠκούσατε	ὅτι	ἐγὼ	εἶπον	ὑμῖν·	Ὑπάγω	καὶ	ἔρχομαι	πρὸς	ὑμᾶς.	εἰ
you heard	that	I	said	to you	I am going away	and	I am coming	to	you	if

ἠγαπᾶτέ	με	ἐχάρητε	ἄν,	ὅτι	πορεύομαι	πρὸς	τὸν	πατέρα,	ὅτι	
you loved	me	you rejoiced	would	because	I am going	to	the	Father	because	

ὁ	πατὴρ	μείζων	μού	ἐστιν.
the	Father	greater	than me	is

CLOSE ENGLISH

You heard that I said to you, ‘I am going away and coming to you.’ If you loved me, you would have rejoiced that I am going to the Father, because the Father is greater than I.

FLUENT ENGLISH

You heard me say, ‘I am going away, and I am coming back to you.’ If you loved me, you would be glad that I am going to the Father, because the Father is greater than I am.

John 14:29

Greek: adopted SBLGNT text. Word-order interlinear.

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

CLOSE ENGLISH

And now I have told you before it happens, so that when it happens you may believe.

FLUENT ENGLISH

I have told you this now, before it happens, so that when it does happen you may believe.

SECTION NOTES

The command about troubled hearts repeats 14:1. The Father is greater than I is translated directly; a doctrinal explanation is not inserted into Jesus’s words. The advance announcement is linked to belief when the event occurs.

VII-JN-014 / John 14:30-31

The ruler of the world and obedience

John 14:30

Greek: adopted SBLGNT text. Word-order interlinear.

οὐκέτι	πολλὰ	λαλήσω	μεθ’	ὑμῶν,	ἔρχεται	γὰρ	ὁ	τοῦ	κόσμου
no longer	many things	I will speak	with	you	is coming	for	the	of the	world

ἄρχων·	καὶ	ἐν	ἐμοὶ	οὐκ	ἔχει	οὐδέν,
ruler	and	in	me	not	he has	anything

CLOSE ENGLISH

I will no longer speak much with you, for the ruler of the world is coming, and he has nothing in me;

FLUENT ENGLISH

I will not speak with you much longer, because the ruler of the world is coming. He has no claim on me.

John 14:31

Greek: adopted SBLGNT text. Word-order interlinear.

ἀλλ’	ἵνα	γνῷ	ὁ	κόσμος	ὅτι	ἀγαπῶ	τὸν	πατέρα,	καὶ	καθὼς
but	so that	may know	the	world	that	I love	the	Father	and	just as

ἐνετείλατο	μοι	ὁ	πατὴρ	οὕτως	ποιῶ.	Ἐγείρεσθε,	ἄγωμεν	ἐντεῦθεν.
commanded	me	the	Father	thus	I do	rise	let us go	from here

CLOSE ENGLISH

but so that the world may know that I love the Father, I do just as the Father commanded me. Rise, let us go from here.”

FLUENT ENGLISH

But I do exactly what the Father commanded me so that the world may know that I love him. Get up; let us go.”

SECTION NOTES

He has nothing in me is rendered he has no claim on me in fluent. Verse 31 has a compressed purpose construction; the translation connects the world’s knowing to Jesus’s obedient action. Let us go is a direct invitation; a later destination is not supplied.

Comparing the passages (H-123, SR-0466)
The relationship is scenic; no exact counterpart to the individual saying is established.
No direct Thomas counterpart is established.

VII-JN-015 / John 15:1-27

The vine, love, and the world’s hostility

The vine and its cultivator

John 15:1

Greek: adopted SBLGNT text. Word-order interlinear.

Ἐγώ	εἰμι	ἡ	ἄμπελος	ἡ	ἀληθινή,	καὶ	ὁ	πατήρ	μου	ὁ	γεωργός
I	am	the	vine	the	true	and	the	Father	of me	the	cultivator

ἐστιν·
is

CLOSE ENGLISH

“I am the true vine, and my Father is the cultivator.

FLUENT ENGLISH

“I am the true vine, and my Father tends the vineyard.

John 15:2

Greek: adopted SBLGNT text. Word-order interlinear.

πᾶν	κλῆμα	ἐν	ἐμοὶ	μὴ	φέρον	καρπὸν	αἴρει	αὐτό,	καὶ	πᾶν	τὸ
every	branch	in	me	not	bearing	fruit	he removes	it	and	every	one

καρπὸν	φέρον	καθαίρει	αὐτὸ	ἵνα	καρπὸν	πλείονα	φέρῃ.
fruit	bearing	he prunes	it	so that	fruit	more	it may bear

CLOSE ENGLISH

Every branch in me that does not bear fruit he removes, and every one that bears fruit he prunes so that it may bear more fruit.

FLUENT ENGLISH

He removes every branch in me that bears no fruit, and he prunes every fruitful branch so that it will bear more.

John 15:3

Greek: adopted SBLGNT text. Word-order interlinear.

ἤδη	ὑμεῖς	καθαροί	ἐστε	διὰ	τὸν	λόγον	ὃν	λελάληκα	ὑμῖν·
already	you	clean	are	because of	the	word	which	I have spoken	to you

CLOSE ENGLISH

You are already clean because of the word I have spoken to you.

FLUENT ENGLISH

You are already clean because of the message I have spoken to you.

SECTION NOTES

Cultivator becomes tends the vineyard in fluent. The vine image is preserved throughout.

Removes and prunes are distinct actions. The Greek pruning verb is related to clean in 15:3; the note preserves the wordplay that English pruning alone cannot show.

VII-JN-015 / John 15:4-6

Remaining and bearing fruit

John 15:4

Greek: adopted SBLGNT text. Word-order interlinear.

μείνατε	ἐν	ἐμοί,	κἀγὼ	ἐν	ὑμῖν.	καθὼς	τὸ	κλῆμα	οὐ	δύναται	καρπὸν
remain	in	me	and I	in	you	just as	the	branch	not	can	fruit

φέρειν	ἀφ’	ἑαυτοῦ	ἐὰν	μὴ	μένῃ	ἐν	τῇ	ἀμπέλῳ,	οὕτως	οὐδὲ	ὑμεῖς
bear	from	itself	if	not	it remains	in	the	vine	so	neither	you

ἐὰν	μὴ	ἐν	ἐμοὶ	μένητε.
if	not	in	me	you remain

CLOSE ENGLISH

Remain in me, and I in you. Just as the branch cannot bear fruit from itself unless it remains in the vine, neither can you unless you remain in me.

FLUENT ENGLISH

Remain in me, and I will remain in you. A branch cannot bear fruit on its own unless it remains in the vine, and neither can you unless you remain in me.

John 15:5

Greek: adopted SBLGNT text. Word-order interlinear.

ἐγώ	εἰμι	ἡ	ἄμπελος,	ὑμεῖς	τὰ	κλήματα.	ὁ	μένων	ἐν	ἐμοὶ	κἀγὼ
I	am	the	vine	you	the	branches	the one	remaining	in	me	and I

ἐν	αὐτῷ	οὗτος	φέρει	καρπὸν	πολύν,	ὅτι	χωρὶς	ἐμοῦ	οὐ	δύνασθε
in	that one	this one	bears	fruit	much	because	apart from	me	not	you can

ποιεῖν	οὐδέν.
do	anything

CLOSE ENGLISH

I am the vine; you are the branches. The one who remains in me, and I in that person, bears much fruit, because apart from me you can do nothing.

FLUENT ENGLISH

I am the vine; you are the branches. Whoever remains in me, with me remaining in them, bears abundant fruit. Apart from me you can do nothing.

John 15:6

Greek: adopted SBLGNT text. Word-order interlinear.

ἐὰν	μή	τις	μένῃ	ἐν	ἐμοί,	ἐβλήθη	ἔξω	ὡς	τὸ	κλῆμα	καὶ
if	not	anyone	remains	in	me	was thrown	outside	like	the	branch	and

ἐξηράνθη,	καὶ	συνάγουσιν	αὐτὰ	καὶ	εἰς	τὸ	πῦρ	βάλλουσιν	καὶ
was withered	and	they gather	them	and	into	the	fire	they throw	and

καίεται.
it burns

CLOSE ENGLISH

If anyone does not remain in me, that person is thrown outside like the branch and withers; they gather such branches and throw them into the fire, and they burn.

FLUENT ENGLISH

Anyone who does not remain in me is thrown out like a branch and withers. Such branches are gathered, thrown into the fire and burned.

SECTION NOTES

Remain consistently renders meno. In 15:4, will remain supplies the verb left unstated in and I in you. Verse 6 keeps the discarded branch and burning imagery; the unspecified gatherers are not identified.

The past forms in the Greek of 15:6 portray the outcome as accomplished; close and fluent use present tense for the general condition.

VII-JN-015 / John 15:7-8

Asking and discipleship

John 15:7

Greek: adopted SBLGNT text. Word-order interlinear.

ἐὰν	μείνητε	ἐν	ἐμοὶ	καὶ	τὰ	ῥήματά	μου	ἐν	ὑμῖν	μείνῃ,	ὃ	ἐὰν
if	you remain	in	me	and	the	words	of me	in	you	remain	what	ever

θέλητε	αἰτήσασθε	καὶ	γενήσεται	ὑμῖν·
you wish	ask	and	it will happen	for you

CLOSE ENGLISH

If you remain in me and my words remain in you, ask whatever you wish, and it will happen for you.

FLUENT ENGLISH

If you remain in me and my words remain in you, ask for whatever you wish, and it will be done for you.

John 15:8

Greek: adopted SBLGNT text. Word-order interlinear.

ἐν	τούτῳ	ἐδοξάσθη	ὁ	πατήρ	μου	ἵνα	καρπὸν	πολὺν	φέρητε	καὶ
in	this	was glorified	the	Father	of me	that	fruit	much	you bear	and

γένησθε	ἐμοὶ	μαθηταί.
become	my	disciples

CLOSE ENGLISH

In this my Father has been glorified: that you bear much fruit and become my disciples.

FLUENT ENGLISH

My Father is glorified when you bear abundant fruit and become my disciples.

SECTION NOTES

The promise about asking retains the conditions of remaining and the words remaining. The adopted 15:8 coordinates bearing fruit and becoming disciples; no alternative future verb is imported.

Comparing the passages (H-123, SR-0467)
No exact counterpart to the individual saying is established.
No direct Thomas counterpart is established.

VII-JN-015 / John 15:9-11

Love, obedience and joy

John 15:9

Greek: adopted SBLGNT text. Word-order interlinear.

καθὼς	ἠγάπησέν	με	ὁ	πατήρ,	κἀγὼ	ὑμᾶς	ἠγάπησα,	μείνατε	ἐν	τῇ
just as	loved	me	the	Father	I also	you	loved	remain	in	the

ἀγάπῃ	τῇ	ἐμῇ.
love	the	of me

CLOSE ENGLISH

Just as the Father loved me, I also loved you. Remain in my love.

FLUENT ENGLISH

As the Father has loved me, I have loved you. Remain in my love.

John 15:10

Greek: adopted SBLGNT text. Word-order interlinear.

ἐὰν	τὰς	ἐντολάς	μου	τηρήσητε,	μενεῖτε	ἐν	τῇ	ἀγάπῃ	μου,
if	the	commandments	of me	you keep	you will remain	in	the	love	of me

καθὼς	ἐγὼ	τὰς	ἐντολὰς	τοῦ	πατρός	μου	τετήρηκα	καὶ	μένω
just as	I	the	commandments	of the	Father	of me	have kept	and	remain

αὐτοῦ	ἐν	τῇ	ἀγάπῃ.
of him	in	the	love

CLOSE ENGLISH

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.

FLUENT ENGLISH

If you obey my commandments, you will remain in my love, just as I have obeyed my Father’s commandments and remain in his love.

John 15:11

Greek: adopted SBLGNT text. Word-order interlinear.

ταῦτα	λελάληκα	ὑμῖν	ἵνα	ἡ	χαρὰ	ἡ	ἐμὴ	ἐν	ὑμῖν	ᾖ	καὶ
these things	I have spoken	to you	so that	the	joy	the	of me	in	you	may be	and

ἡ	χαρὰ	ὑμῶν	πληρωθῇ.
the	joy	of you	may be made full

CLOSE ENGLISH

I have spoken these things to you so that my joy may be in you and your joy may be made full.

FLUENT ENGLISH

I have told you these things so that my joy may be in you and your joy may be complete.

SECTION NOTES

The comparison moves from the Father’s love for Jesus to Jesus’s love for the disciples. Remaining in love and keeping the commandments stay linked.

VII-JN-015 / John 15:12-15

Friends and self-giving love

John 15:12

Greek: adopted SBLGNT text. Word-order interlinear.

Αὕτη	ἐστὶν	ἡ	ἐντολὴ	ἡ	ἐμὴ	ἵνα	ἀγαπᾶτε	ἀλλήλους	καθὼς
this	is	the	commandment	the	of me	that	you love	one another	just as

ἠγάπησα	ὑμᾶς·
I loved	you

CLOSE ENGLISH

This is my commandment, that you love one another just as I loved you.

FLUENT ENGLISH

This is my commandment: love one another as I have loved you.

John 15:13

Greek: adopted SBLGNT text. Word-order interlinear.

μείζονα	ταύτης	ἀγάπην	οὐδεὶς	ἔχει,	ἵνα	τις	τὴν	ψυχὴν	αὐτοῦ
greater	than this	love	no one	has	that	someone	the	life	of them

θῇ	ὑπὲρ	τῶν	φίλων	αὐτοῦ.
lay down	for	the	friends	of them

CLOSE ENGLISH

No one has greater love than this, that someone lay down their life for their friends.

FLUENT ENGLISH

No love is greater than laying down one’s life for one’s friends.

John 15:14

Greek: adopted SBLGNT text. Word-order interlinear.

ὑμεῖς	φίλοι	μού	ἐστε	ἐὰν	ποιῆτε	ἃ	ἐγὼ	ἐντέλλομαι	ὑμῖν.
you	friends	of me	are	if	you do	what	I	command	to you

CLOSE ENGLISH

You are my friends if you do what I command you.

FLUENT ENGLISH

You are my friends if you do what I command you.

John 15:15

Greek: adopted SBLGNT text. Word-order interlinear.

οὐκέτι	λέγω	ὑμᾶς	δούλους,	ὅτι	ὁ	δοῦλος	οὐκ	οἶδεν	τί	ποιεῖ
no longer	I call	you	slaves	because	the	slave	not	knows	what	does

αὐτοῦ	ὁ	κύριος·	ὑμᾶς	δὲ	εἴρηκα	φίλους,	ὅτι	πάντα	ἃ
of him	the	master	you	but	I have called	friends	because	all things	which

ἤκουσα	παρὰ	τοῦ	πατρός	μου	ἐγνώρισα	ὑμῖν.
I heard	from	the	Father	of me	I made known	to you

CLOSE ENGLISH

I no longer call you slaves, because the slave does not know what his master is doing. But I have called you friends, because I have made known to you everything I heard from my Father.

FLUENT ENGLISH

I no longer call you slaves: a slave does not know what his master is doing. I have called you friends, because I have shared with you everything I heard from my Father.

SECTION NOTES

Love one another as I have loved you retains the wording shared with 13:34. Life renders psyche in the expression lay down one’s life.

Slave and master retain the social contrast. Being called friends is explained by what Jesus has made known, rather than by removing the call to obey.

VII-JN-015 / John 15:16-17

Chosen to bear lasting fruit

John 15:16

Greek: adopted SBLGNT text. Word-order interlinear.

οὐχ	ὑμεῖς	με	ἐξελέξασθε,	ἀλλ’	ἐγὼ	ἐξελεξάμην	ὑμᾶς,	καὶ	ἔθηκα	ὑμᾶς
not	you	me	chose	but	I	chose	you	and	appointed	you

ἵνα	ὑμεῖς	ὑπάγητε	καὶ	καρπὸν	φέρητε	καὶ	ὁ	καρπὸς	ὑμῶν	μένῃ,
so that	you	go	and	fruit	bear	and	the	fruit	of you	remain

ἵνα	ὅ	τι	ἂν	αἰτήσητε	τὸν	πατέρα	ἐν	τῷ	ὀνόματί	μου	δῷ
so that	what	ever	may	you ask	the	Father	in	the	name	of me	he may give

ὑμῖν.
to you

CLOSE ENGLISH

You did not choose me, but I chose you and appointed you so that you should go and bear fruit and your fruit should remain, so that whatever you ask the Father in my name he may give you.

FLUENT ENGLISH

You did not choose me; I chose you. I appointed you to go and bear fruit that lasts, so that the Father may give you whatever you ask in my name.

John 15:17

Greek: adopted SBLGNT text. Word-order interlinear.

ταῦτα	ἐντέλλομαι	ὑμῖν	ἵνα	ἀγαπᾶτε	ἀλλήλους.
these things	I command	to you	that	you love	one another

CLOSE ENGLISH

These things I command you, that you love one another.

FLUENT ENGLISH

This is what I command you: love one another.

SECTION NOTES

The choice belongs to Jesus in the first sentence. Fruit that lasts renders fruit that remains, linking the commission to the vine language. The Father remains the one asked in Jesus’s name.

Comparing the passages (H-123, SR-0468)
No exact counterpart to the individual saying is established.
Gospel of Thomas, saying 25 is a thematic comparison, not an exact verbal parallel.

VII-JN-015 / John 15:18-21

The disciple and the master

John 15:18

Greek: adopted SBLGNT text. Word-order interlinear.

Εἰ	ὁ	κόσμος	ὑμᾶς	μισεῖ,	γινώσκετε	ὅτι	ἐμὲ	πρῶτον	ὑμῶν	μεμίσηκεν.
if	the	world	you	hates	know	that	me	before	you	it has hated

CLOSE ENGLISH

If the world hates you, know that it has hated me before you.

FLUENT ENGLISH

If the world hates you, remember that it hated me before it hated you.

John 15:19

Greek: adopted SBLGNT text. Word-order interlinear.

εἰ	ἐκ	τοῦ	κόσμου	ἦτε,	ὁ	κόσμος	ἂν	τὸ	ἴδιον	ἐφίλει·	ὅτι
if	from	the	world	you were	the	world	would	its	own	love	because

δὲ	ἐκ	τοῦ	κόσμου	οὐκ	ἐστέ,	ἀλλ’	ἐγὼ	ἐξελεξάμην	ὑμᾶς	ἐκ	τοῦ
but	from	the	world	not	you are	but	I	chose	you	out of	the

κόσμου,	διὰ	τοῦτο	μισεῖ	ὑμᾶς	ὁ	κόσμος.
world	for	this	hates	you	the	world

CLOSE ENGLISH

If you were of the world, the world would love its own. But because you are not of the world, and I chose you out of the world, for this reason the world hates you.

FLUENT ENGLISH

If you belonged to the world, it would love you as its own. But you do not belong to the world; I chose you out of it. That is why the world hates you.

John 15:20

Greek: adopted SBLGNT text. Word-order interlinear.

μνημονεύετε	τοῦ	λόγου	οὗ	ἐγὼ	εἶπον	ὑμῖν·	Οὐκ	ἔστιν	δοῦλος	μείζων
remember	the	word	which	I	said	to you	not	is	a slave	greater

τοῦ	κυρίου	αὐτοῦ·	εἰ	ἐμὲ	ἐδίωξαν,	καὶ	ὑμᾶς	διώξουσιν·	εἰ	τὸν
than the	master	of him	if	me	they persecuted	also	you	they will persecute	if	the

λόγον	μου	ἐτήρησαν,	καὶ	τὸν	ὑμέτερον	τηρήσουσιν.
word	of me	they kept	also	the	yours	they will keep

CLOSE ENGLISH

Remember the word I said to you: ‘A slave 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.

FLUENT ENGLISH

Remember what I told you: ‘A slave is not greater than his master.’ If they persecuted me, they will persecute you too. If they obeyed my message, they will obey yours too.

John 15:21

Greek: adopted SBLGNT text. Word-order interlinear.

ἀλλὰ	ταῦτα	πάντα	ποιήσουσιν	εἰς	ὑμᾶς	διὰ	τὸ	ὄνομά	μου,
but	these things	all	they will do	to	you	because of	the	name	of me

ὅτι	οὐκ	οἴδασιν	τὸν	πέμψαντά	με.
because	not	they know	the one	having sent	me

CLOSE ENGLISH

But they will do all these things to you because of my name, because they do not know the one who sent me.

FLUENT ENGLISH

They will do all this to you because of my name, because they do not know the one who sent me.

SECTION NOTES

Know in 15:18 can also be read you know; fluent uses remember as an appeal. The quoted slave/master sentence in 15:20 retains the wording of 13:16.

The two conditions in 15:20 concern persecution and keeping the word. Neither condition is dropped or converted into a universal prediction.

VII-JN-015 / John 15:22-25

Words, works and accountability

John 15:22

Greek: adopted SBLGNT text. Word-order interlinear.

εἰ	μὴ	ἦλθον	καὶ	ἐλάλησα	αὐτοῖς,	ἁμαρτίαν	οὐκ	εἴχοσαν·	νῦν	δὲ
if	not	I came	and	spoke	to them	sin	not	they had	now	but

πρόφασιν	οὐκ	ἔχουσιν	περὶ	τῆς	ἁμαρτίας	αὐτῶν.
an excuse	not	they have	for	the	sin	of them

CLOSE ENGLISH

If I had not come and spoken to them, they would not have sin. But now they have no excuse for their sin.

FLUENT ENGLISH

If I had not come and spoken to them, they would not be guilty of sin. Now they have no excuse for their sin.

John 15:23

Greek: adopted SBLGNT text. Word-order interlinear.

ὁ	ἐμὲ	μισῶν	καὶ	τὸν	πατέρα	μου	μισεῖ.
the one	me	hating	also	the	Father	of me	hates

CLOSE ENGLISH

The one who hates me also hates my Father.

FLUENT ENGLISH

Whoever hates me hates my Father too.

John 15:24

Greek: adopted SBLGNT text. Word-order interlinear.

εἰ	τὰ	ἔργα	μὴ	ἐποίησα	ἐν	αὐτοῖς	ἃ	οὐδεὶς	ἄλλος	ἐποίησεν,
if	the	works	not	I did	among	them	which	no one	else	did

ἁμαρτίαν	οὐκ	εἴχοσαν·	νῦν	δὲ	καὶ	ἑωράκασιν	καὶ	μεμισήκασιν	καὶ
sin	not	they had	now	but	both	they have seen	and	have hated	both

ἐμὲ	καὶ	τὸν	πατέρα	μου.
me	and	the	Father	of me

CLOSE ENGLISH

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.

FLUENT ENGLISH

If I had not done among them works that no one else had done, they would not be guilty of sin. But now they have seen and hated both me and my Father.

John 15:25

Greek: adopted SBLGNT text. Word-order interlinear.

ἀλλ’	ἵνα	πληρωθῇ	ὁ	λόγος	ὁ	ἐν	τῷ	νόμῳ	αὐτῶν	γεγραμμένος
but	so that	may be fulfilled	the	word	the	in	the	law	of them	having been written

ὅτι	Ἐμίσησάν	με	δωρεάν.
that	they hated	me	without cause

CLOSE ENGLISH

But this is so that the word written in their law may be fulfilled: ‘They hated me without cause.’

FLUENT ENGLISH

This fulfills the words written in their law: ‘They hated me without cause.’

SECTION NOTES

The counterfactual statements about having sin are retained and related to Jesus’s speech and works. The text does not provide a general account of sin before his coming.

Law is retained as the designation of the cited written word. Without cause renders dorean in this quotation.

Comparing the passages (H-123, SR-0469)
No exact counterpart to the individual saying is established.
No direct Thomas counterpart is established.

VII-JN-015 / John 15:26-27

The Spirit and the disciples bear witness

John 15:26

Greek: adopted SBLGNT text. Word-order interlinear.

Ὅταν	ἔλθῃ	ὁ	παράκλητος	ὃν	ἐγὼ	πέμψω	ὑμῖν	παρὰ	τοῦ	πατρός,
when	comes	the	Advocate	whom	I	will send	to you	from	the	Father

τὸ	πνεῦμα	τῆς	ἀληθείας	ὃ	παρὰ	τοῦ	πατρὸς	ἐκπορεύεται,	ἐκεῖνος
the	Spirit	of the	truth	which	from	the	Father	proceeds	that one

μαρτυρήσει	περὶ	ἐμοῦ·
will testify	about	me

CLOSE ENGLISH

When the Advocate comes, whom I will send you from the Father, the Spirit of truth who proceeds from the Father, he will testify about me.

FLUENT ENGLISH

When the Advocate comes, whom I will send to you from the Father, he will testify about me. He is the Spirit of truth, who comes forth from the Father.

John 15:27

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ὑμεῖς	δὲ	μαρτυρεῖτε,	ὅτι	ἀπ’	ἀρχῆς	μετ’	ἐμοῦ	ἐστε.
and	you	also	testify	because	from	the beginning	with	me	you are

CLOSE ENGLISH

And you also testify, because you have been with me from the beginning.”

FLUENT ENGLISH

You too bear witness, because you have been with me from the beginning.”

SECTION NOTES

The Son’s sending and the Spirit’s proceeding from the Father are both stated. Later doctrinal formulations are not inserted.

The form testify in 15:27 can be an assertion or a command; this translation takes it as an assertion. From the beginning describes the disciples’ presence with Jesus.

Comparing the passages (H-123, SR-0470)
No exact counterpart to the individual saying is established.
No direct Thomas counterpart is established.

VII-JN-016 / John 16:1-33

Sorrow, joy, and courage

Forewarned about persecution

John 16:1

Greek: adopted SBLGNT text. Word-order interlinear.

Ταῦτα	λελάληκα	ὑμῖν	ἵνα	μὴ	σκανδαλισθῆτε.
these things	I have spoken	to you	so that	not	you may stumble

CLOSE ENGLISH

“I have spoken these things to you so that you may not stumble.

FLUENT ENGLISH

“I have told you these things to keep you from falling away.

John 16:2

Greek: adopted SBLGNT text. Word-order interlinear.

ἀποσυναγώγους	ποιήσουσιν	ὑμᾶς·	ἀλλ’	ἔρχεται	ὥρα	ἵνα	πᾶς
expelled from synagogues	they will make	you	but	comes	an hour	when	everyone

ὁ	ἀποκτείνας	ὑμᾶς	δόξῃ	λατρείαν	προσφέρειν	τῷ	θεῷ.
the one	having killed	you	may think	worship	to offer	to the	God

CLOSE ENGLISH

They will make you outcasts from the synagogues. Indeed, an hour is coming when everyone who kills you will think he is offering worship to God.

FLUENT ENGLISH

They will expel you from the synagogues. In fact, a time is coming when anyone who kills you will think they are worshiping God.

John 16:3

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ταῦτα	ποιήσουσιν	ὅτι	οὐκ	ἔγνωσαν	τὸν	πατέρα	οὐδὲ	ἐμέ.
and	these things	they will do	because	not	they knew	the	Father	nor	me

CLOSE ENGLISH

And they will do these things because they have known neither the Father nor me.

FLUENT ENGLISH

They will do this because they have known neither the Father nor me.

John 16:4

Greek: adopted SBLGNT text. Word-order interlinear.

ἀλλὰ	ταῦτα	λελάληκα	ὑμῖν	ἵνα	ὅταν	ἔλθῃ	ἡ	ὥρα	αὐτῶν
but	these things	I have spoken	to you	so that	when	comes	the	hour	of them

μνημονεύητε	⌜αὐτῶν	ὅτι	ἐγὼ	εἶπον	ὑμῖν.	Ταῦτα	δὲ	ὑμῖν	ἐξ
you may remember	them	that	I	said	to you	these things	but	to you	from

ἀρχῆς	οὐκ	εἶπον,	ὅτι	μεθ’	ὑμῶν	ἤμην.
the beginning	not	I said	because	with	you	I was

CLOSE ENGLISH

But I have spoken these things to you so that, when their hour comes, you may remember that I told you about them. I did not tell you these things from the beginning, because I was with you.

FLUENT ENGLISH

I have told you about these things so that, when their time comes, you will remember my warning. I did not tell you this from the beginning, because I was with you.

SECTION NOTES

Stumble in 16:1 is rendered falling away in fluent. The expulsion is specifically from synagogues; the persecutors’ claim to worship is presented as their belief.

The source marker ⌜ before the second auton in 16:4 is preserved in the Greek. It is an apparatus sign, not an additional Greek word. Their hour is the time of the foretold events.

VII-JN-016 / John 16:5-11

The Advocate and the world

John 16:5

Greek: adopted SBLGNT text. Word-order interlinear.

νῦν	δὲ	ὑπάγω	πρὸς	τὸν	πέμψαντά	με	καὶ	οὐδεὶς	ἐξ	ὑμῶν	ἐρωτᾷ
now	but	I go	to	the one	having sent	me	and	no one	from	you	asks

με·	Ποῦ	ὑπάγεις;
me	where	do you go

CLOSE ENGLISH

Now I am going to the one who sent me, and none of you asks me, ‘Where are you going?’

FLUENT ENGLISH

Now I am going to the one who sent me, yet none of you asks me, ‘Where are you going?’

John 16:6

Greek: adopted SBLGNT text. Word-order interlinear.

ἀλλ’	ὅτι	ταῦτα	λελάληκα	ὑμῖν	ἡ	λύπη	πεπλήρωκεν	ὑμῶν	τὴν
but	because	these things	I have spoken	to you	the	sorrow	has filled	of you	the

καρδίαν.
heart

CLOSE ENGLISH

But because I have spoken these things to you, sorrow has filled your heart.

FLUENT ENGLISH

Instead, sorrow has filled your hearts because of what I have told you.

John 16:7

Greek: adopted SBLGNT text. Word-order interlinear.

ἀλλ’	ἐγὼ	τὴν	ἀλήθειαν	λέγω	ὑμῖν,	συμφέρει	ὑμῖν	ἵνα	ἐγὼ	ἀπέλθω.
but	I	the	truth	say	to you	it benefits	you	that	I	go away

ἐὰν	γὰρ	μὴ	ἀπέλθω,	ὁ	παράκλητος	οὐ	μὴ	ἔλθῃ	πρὸς	ὑμᾶς·	ἐὰν
if	for	not	I go away	the	Advocate	not	ever	may come	to	you	if

δὲ	πορευθῶ,	πέμψω	αὐτὸν	πρὸς	ὑμᾶς.
but	I go	I will send	him	to	you

CLOSE ENGLISH

But I tell you the truth: it benefits you that I go away. For if I do not go away, the Advocate will certainly not come to you; but if I go, I will send him to you.

FLUENT ENGLISH

I am telling you the truth: it is for your good that I go away. Unless I go, the Advocate will not come to you. If I go, I will send him to you.

John 16:8

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἐλθὼν	ἐκεῖνος	ἐλέγξει	τὸν	κόσμον	περὶ	ἁμαρτίας	καὶ
and	having come	that one	will expose as wrong	the	world	concerning	sin	and

περὶ	δικαιοσύνης	καὶ	περὶ	κρίσεως·
concerning	righteousness	and	concerning	judgment

CLOSE ENGLISH

And when he comes, he will expose the world as wrong concerning sin and righteousness and judgment:

FLUENT ENGLISH

When he comes, he will show the world its error concerning sin, righteousness and judgment:

John 16:9

Greek: adopted SBLGNT text. Word-order interlinear.

περὶ	ἁμαρτίας	μέν,	ὅτι	οὐ	πιστεύουσιν	εἰς	ἐμέ·
concerning	sin	on the one hand	because	not	they believe	in	me

CLOSE ENGLISH

concerning sin, because they do not believe in me;

FLUENT ENGLISH

concerning sin, because they do not believe in me;

John 16:10

Greek: adopted SBLGNT text. Word-order interlinear.

περὶ	δικαιοσύνης	δέ,	ὅτι	πρὸς	τὸν	πατέρα	ὑπάγω	καὶ
concerning	righteousness	on the other hand	because	to	the	Father	I go	and

οὐκέτι	θεωρεῖτέ	με·
no longer	you see	me

CLOSE ENGLISH

concerning righteousness, because I am going to the Father and you no longer see me;

FLUENT ENGLISH

concerning righteousness, because I am going to the Father and you will no longer see me;

John 16:11

Greek: adopted SBLGNT text. Word-order interlinear.

περὶ	δὲ	κρίσεως,	ὅτι	ὁ	ἄρχων	τοῦ	κόσμου	τούτου	κέκριται.
concerning	and	judgment	because	the	ruler	of the	world	this	has been judged

CLOSE ENGLISH

and concerning judgment, because the ruler of this world has been judged.

FLUENT ENGLISH

and concerning judgment, because the ruler of this world has been judged.

SECTION NOTES

The present question in 16:5 is retained alongside the earlier questions in 13:36 and 14:5; no explanation of their relationship is inserted into the translation.

One verb governs sin, righteousness and judgment in 16:8. Show the world its error preserves that structure; the brief explanations in 16:9-11 remain as given rather than being expanded into a complete interpretation.

VII-JN-016 / John 16:12-15

Hearing and making known

John 16:12

Greek: adopted SBLGNT text. Word-order interlinear.

Ἔτι	πολλὰ	ἔχω	ὑμῖν	λέγειν,	ἀλλ’	οὐ	δύνασθε	βαστάζειν	ἄρτι·
still	many things	I have	to you	to say	but	not	you are able	to bear	now

CLOSE ENGLISH

I still have many things to say to you, but you cannot bear them now.

FLUENT ENGLISH

I still have much to tell you, but you cannot bear it now.

John 16:13

Greek: adopted SBLGNT text. Word-order interlinear.

ὅταν	δὲ	ἔλθῃ	ἐκεῖνος,	τὸ	πνεῦμα	τῆς	ἀληθείας,	ὁδηγήσει	ὑμᾶς	ἐν
when	but	comes	that one	the	Spirit	of the	truth	he will guide	you	in

τῇ	ἀληθείᾳ	πάσῃ,	οὐ	γὰρ	λαλήσει	ἀφ’	ἑαυτοῦ,	ἀλλ’	ὅσα	ἀκούσει
the	truth	all	not	for	he will speak	from	himself	but	whatever	he will hear

λαλήσει,	καὶ	τὰ	ἐρχόμενα	ἀναγγελεῖ	ὑμῖν.
he will speak	and	the things	coming	he will announce	to you

CLOSE ENGLISH

But when he comes, the Spirit of truth, he will guide you in all the truth. For he will not speak from himself, but whatever he hears he will speak, and he will announce to you the things to come.

FLUENT ENGLISH

When the Spirit of truth comes, he will guide you in all truth. He will not speak on his own; he will speak what he hears and tell you what is to come.

John 16:14

Greek: adopted SBLGNT text. Word-order interlinear.

ἐκεῖνος	ἐμὲ	δοξάσει,	ὅτι	ἐκ	τοῦ	ἐμοῦ	λήμψεται	καὶ	ἀναγγελεῖ
that one	me	will glorify	because	from	what	is mine	he will receive	and	will announce

ὑμῖν.
to you

CLOSE ENGLISH

He will glorify me, because he will receive from what is mine and announce it to you.

FLUENT ENGLISH

He will glorify me by receiving what is mine and making it known to you.

John 16:15

Greek: adopted SBLGNT text. Word-order interlinear.

πάντα	ὅσα	ἔχει	ὁ	πατὴρ	ἐμά	ἐστιν·	διὰ	τοῦτο	εἶπον	ὅτι	ἐκ
all things	whatever	has	the	Father	mine	are	because of	this	I said	that	from

τοῦ	ἐμοῦ	λαμβάνει	καὶ	ἀναγγελεῖ	ὑμῖν.
what	is mine	he receives	and	will announce	to you

CLOSE ENGLISH

Everything the Father has is mine. For this reason I said that he receives from what is mine and will announce it to you.

FLUENT ENGLISH

Everything the Father has is mine. That is why I said that the Spirit receives what is mine and will make it known to you.

SECTION NOTES

The adopted 16:13 reads in all the truth, with en, not into. Its future will hear is represented in the interlinear; English what he hears follows normal future-reference syntax.

The Father’s possession, the Son’s possession and the Spirit’s receiving are kept distinct. The Spirit in fluent 16:15 makes the pronoun’s referent explicit.

VII-JN-016 / John 16:16-18

A little while: the disciples’ question

John 16:16

Greek: adopted SBLGNT text. Word-order interlinear.

Μικρὸν	καὶ	οὐκέτι	θεωρεῖτέ	με,	καὶ	πάλιν	μικρὸν	καὶ	ὄψεσθέ	με.
a little while	and	no longer	you see	me	and	again	a little while	and	you will see	me

CLOSE ENGLISH

A little while, and you no longer see me; and again a little while, and you will see me.”

FLUENT ENGLISH

In a little while you will no longer see me, and after another little while you will see me.”

John 16:17

Greek: adopted SBLGNT text. Word-order interlinear.

εἶπαν	οὖν	ἐκ	τῶν	μαθητῶν	αὐτοῦ	πρὸς	ἀλλήλους·	Τί	ἐστιν
said	therefore	some of	the	disciples	of him	to	one another	what	is

τοῦτο	ὃ	λέγει	ἡμῖν·	Μικρὸν	καὶ	οὐ	θεωρεῖτέ	με,	καὶ	πάλιν
this	which	he says	to us	a little while	and	not	you see	me	and	again

μικρὸν	καὶ	ὄψεσθέ	με;	καί·	Ὅτι	ὑπάγω	πρὸς	τὸν	πατέρα;
a little while	and	you will see	me	and	because	I go	to	the	Father

CLOSE ENGLISH

Then some of his disciples said to one another, “What is this 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’?”

FLUENT ENGLISH

Some of his disciples asked one another, “What does he mean when he says, ‘In a little while you will not see me, and after another little while you will see me,’ and, ‘Because I am going to the Father’?”

John 16:18

Greek: adopted SBLGNT text. Word-order interlinear.

ἔλεγον	οὖν·	Τί	ἐστιν	τοῦτο	ὃ	λέγει	μικρόν;	οὐκ	οἴδαμεν
they were saying	therefore	what	is	this	which	he says	a little while	not	we know

τί	λαλεῖ.
what	he says

CLOSE ENGLISH

So they were saying, “What is this ‘little while’ he speaks of? We do not know what he is saying.”

FLUENT ENGLISH

They kept asking, “What does he mean by ‘a little while’? We do not understand what he is saying.”

SECTION NOTES

Verses 16:17-18 include the narrator and the disciples’ own questions; these are not words spoken by Jesus.

Verse 16 has no longer; the quotation in 16:17 has not. That difference is preserved. The added departure clause found in some witnesses of 16:16 is not imported.

Comparing the passages (H-123, SR-0471)
No exact counterpart to the individual saying is established.
No direct Thomas counterpart is established.

VII-JN-016 / John 16:19-22

The question answered

John 16:19

Greek: adopted SBLGNT text. Word-order interlinear.

ἔγνω	Ἰησοῦς	ὅτι	ἤθελον	αὐτὸν	ἐρωτᾶν,	καὶ	εἶπεν	αὐτοῖς·	Περὶ
knew	Jesus	that	they wanted	him	to ask	and	said	to them	about

τούτου	ζητεῖτε	μετ’	ἀλλήλων	ὅτι	εἶπον·	Μικρὸν	καὶ	οὐ	θεωρεῖτέ
this	do you inquire	with	one another	because	I said	a little while	and	not	you see

με,	καὶ	πάλιν	μικρὸν	καὶ	ὄψεσθέ	με;
me	and	again	a little while	and	you will see	me

CLOSE ENGLISH

Jesus knew that they wanted to ask him, and he said to them, “Are you discussing this with one another because I said, ‘A little while, and you do not see me; and again a little while, and you will see me’?

FLUENT ENGLISH

Jesus knew they wanted to question him, so he said, “Are you discussing what I meant by saying, ‘In a little while you will not see me, and after another little while you will see me’?

John 16:20

Greek: adopted SBLGNT text. Word-order interlinear.

ἀμὴν	ἀμὴν	λέγω	ὑμῖν	ὅτι	κλαύσετε	καὶ	θρηνήσετε	ὑμεῖς,	ὁ	δὲ
truly	truly	I say	to you	that	you will weep	and	mourn	you	the	but

κόσμος	χαρήσεται·	ὑμεῖς	λυπηθήσεσθε,	ἀλλ’	ἡ	λύπη	ὑμῶν	εἰς	χαρὰν
world	will rejoice	you	will be sorrowful	but	the	sorrow	of you	into	joy

γενήσεται.
will become

CLOSE ENGLISH

Truly, truly, I tell you that you will weep and mourn, but the world will rejoice. You will be sorrowful, but your sorrow will become joy.

FLUENT ENGLISH

Truly, truly, I tell you: you will weep and mourn while the world rejoices. You will grieve, but your grief will turn to joy.

John 16:21

Greek: adopted SBLGNT text. Word-order interlinear.

ἡ	γυνὴ	ὅταν	τίκτῃ	λύπην	ἔχει,	ὅτι	ἦλθεν	ἡ	ὥρα	αὐτῆς·
the	woman	when	she gives birth	sorrow	has	because	came	the	hour	of her

ὅταν	δὲ	γεννήσῃ	τὸ	παιδίον,	οὐκέτι	μνημονεύει	τῆς	θλίψεως	διὰ
when	but	she has borne	the	child	no longer	she remembers	the	distress	because of

τὴν	χαρὰν	ὅτι	ἐγεννήθη	ἄνθρωπος	εἰς	τὸν	κόσμον.
the	joy	that	was born	a human being	into	the	world

CLOSE ENGLISH

When a woman gives birth, she has sorrow because her hour has come. But when she has borne the child, she no longer remembers the distress because of the joy that a human being has been born into the world.

FLUENT ENGLISH

A woman in labor suffers because her time has come. Once the child is born, she no longer remembers the pain, for joy that a human being has been born into the world.

John 16:22

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ὑμεῖς	οὖν	νῦν	μὲν	λύπην	ἔχετε·	πάλιν	δὲ	ὄψομαι	ὑμᾶς,	καὶ
and	you	therefore	now	indeed	sorrow	have	again	but	I will see	you	and

χαρήσεται	ὑμῶν	ἡ	καρδία,	καὶ	τὴν	χαρὰν	ὑμῶν	οὐδεὶς	αἴρει	ἀφ’
will rejoice	of you	the	heart	and	the	joy	of you	no one	takes	from

ὑμῶν.
you

CLOSE ENGLISH

So you too now have sorrow. But I will see you again, and your heart will rejoice, and no one takes your joy away from you.

FLUENT ENGLISH

You are grieving now, but I will see you again. Your hearts will rejoice, and no one will take that joy away from you.

SECTION NOTES

Verse 19 includes the narrator’s introduction. In 16:22 Jesus says I will see you, reversing the direction of you will see me in 16:16.

The birth image retains a human being, rather than narrowing anthropos to a male child. Fluent uses grief and labor pain for the different settings of lype.

VII-JN-016 / John 16:23-24

Questions, requests and joy

John 16:23

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἐν	ἐκείνῃ	τῇ	ἡμέρᾳ	ἐμὲ	οὐκ	ἐρωτήσετε	οὐδέν·	ἀμὴν	ἀμὴν	λέγω
and	in	that	the	day	me	not	you will ask	anything	truly	truly	I say

ὑμῖν,	ἄν	τι	αἰτήσητε	τὸν	πατέρα	δώσει	ὑμῖν	ἐν	τῷ	ὀνόματί
to you	if	anything	you ask	the	Father	he will give	to you	in	the	name

μου.
of me

CLOSE ENGLISH

And in that day you will ask me nothing. Truly, truly, I tell you: if you ask the Father for anything, he will give it to you in my name.

FLUENT ENGLISH

On that day you will have no questions for me. Truly, truly, I tell you: whatever you ask the Father for, he will give you in my name.

John 16:24

Greek: adopted SBLGNT text. Word-order interlinear.

ἕως	ἄρτι	οὐκ	ᾐτήσατε	οὐδὲν	ἐν	τῷ	ὀνόματί	μου·	αἰτεῖτε	καὶ
until	now	not	you asked	anything	in	the	name	of me	ask	and

λήμψεσθε,	ἵνα	ἡ	χαρὰ	ὑμῶν	ᾖ	πεπληρωμένη.
you will receive	so that	the	joy	of you	may be	made full

CLOSE ENGLISH

Until now you have asked for nothing in my name. Ask, and you will receive, so that your joy may be made full.

FLUENT ENGLISH

Until now you have asked for nothing in my name. Ask, and you will receive, so that your joy may be complete.

SECTION NOTES

The first ask in 16:23 is erotao, taken here as asking a question; the second is aiteo, requesting something. This is a contextual distinction, not an absolute distinction between the verbs in every passage.

In my name follows he will give in the adopted Greek order and is attached to giving here. Attachment to asking is also possible. Verse 24 explicitly has asking in Jesus’s name.

VII-JN-016 / John 16:25-28

Speaking plainly about the Father

John 16:25

Greek: adopted SBLGNT text. Word-order interlinear.

Ταῦτα	ἐν	παροιμίαις	λελάληκα	ὑμῖν·	ἔρχεται	ὥρα	ὅτε	οὐκέτι	ἐν
these things	in	figures of speech	I have spoken	to you	comes	an hour	when	no longer	in

παροιμίαις	λαλήσω	ὑμῖν	ἀλλὰ	παρρησίᾳ	περὶ	τοῦ	πατρὸς	ἀπαγγελῶ
figures of speech	I will speak	to you	but	plainly	about	the	Father	I will tell

ὑμῖν.
you

CLOSE ENGLISH

I have spoken these things to you in figures of speech. An hour is coming when I will no longer speak to you in figures of speech, but will tell you plainly about the Father.

FLUENT ENGLISH

I have told you these things in figures of speech. A time is coming when I will speak to you plainly about the Father, without figures of speech.

John 16:26

Greek: adopted SBLGNT text. Word-order interlinear.

ἐν	ἐκείνῃ	τῇ	ἡμέρᾳ	ἐν	τῷ	ὀνόματί	μου	αἰτήσεσθε,	καὶ	οὐ	λέγω
in	that	the	day	in	the	name	of me	you will ask	and	not	I say

ὑμῖν	ὅτι	ἐγὼ	ἐρωτήσω	τὸν	πατέρα	περὶ	ὑμῶν·
to you	that	I	will ask	the	Father	concerning	you

CLOSE ENGLISH

In that day you will ask in my name, and I do not tell you that I will ask the Father for you;

FLUENT ENGLISH

On that day you will ask in my name. I am not saying that I will ask the Father on your behalf,

John 16:27

Greek: adopted SBLGNT text. Word-order interlinear.

αὐτὸς	γὰρ	ὁ	πατὴρ	φιλεῖ	ὑμᾶς,	ὅτι	ὑμεῖς	ἐμὲ	πεφιλήκατε	καὶ
himself	for	the	Father	loves	you	because	you	me	have loved	and

πεπιστεύκατε	ὅτι	ἐγὼ	παρὰ	τοῦ	θεοῦ	ἐξῆλθον.
have believed	that	I	from	the	God	came out

CLOSE ENGLISH

for the Father himself loves you, because you have loved me and have believed that I came from God.

FLUENT ENGLISH

for the Father himself loves you, because you have loved me and believed that I came from God.

John 16:28

Greek: adopted SBLGNT text. Word-order interlinear.

ἐξῆλθον	ἐκ	τοῦ	πατρὸς	καὶ	ἐλήλυθα	εἰς	τὸν	κόσμον·	πάλιν	ἀφίημι
I came out	from	the	Father	and	have come	into	the	world	again	I leave

τὸν	κόσμον	καὶ	πορεύομαι	πρὸς	τὸν	πατέρα.
the	world	and	go	to	the	Father

CLOSE ENGLISH

I came from the Father and have come into the world. Again, I am leaving the world and going to the Father.”

FLUENT ENGLISH

I came from the Father into the world. Now I am leaving the world and going to the Father.”

SECTION NOTES

Figures of speech renders paroimiai, without assigning every saying to a specific literary form.

The Father himself loves you supplies the reason for 16:26. The statement is not expanded into a denial of every form of intercession. The adopted 16:27 reads from God; 16:28 says from the Father.

Comparing the passages (H-123, SR-0472)
No exact counterpart to the individual saying is established.
No direct Thomas counterpart is established.

VII-JN-016 / John 16:29-30

The disciples profess belief

John 16:29

Greek: adopted SBLGNT text. Word-order interlinear.

Λέγουσιν	οἱ	μαθηταὶ	αὐτοῦ·	Ἴδε	νῦν	ἐν	παρρησίᾳ	λαλεῖς,	καὶ
say	the	disciples	of him	look	now	in	plainness	you speak	and

παροιμίαν	οὐδεμίαν	λέγεις.
a figure of speech	none	you say

CLOSE ENGLISH

His disciples say, “Look, now you are speaking plainly and using no figure of speech.

FLUENT ENGLISH

His disciples said, “Now you are speaking plainly, without figures of speech.

John 16:30

Greek: adopted SBLGNT text. Word-order interlinear.

νῦν	οἴδαμεν	ὅτι	οἶδας	πάντα	καὶ	οὐ	χρείαν	ἔχεις	ἵνα	τίς	σε
now	we know	that	you know	all things	and	not	need	you have	that	anyone	you

ἐρωτᾷ·	ἐν	τούτῳ	πιστεύομεν	ὅτι	ἀπὸ	θεοῦ	ἐξῆλθες.
should question	by	this	we believe	that	from	God	you came

CLOSE ENGLISH

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.”

FLUENT ENGLISH

Now we know that you know everything and do not need anyone to question you. Because of this we believe that you came from God.”

SECTION NOTES

The disciples claim that Jesus is now speaking plainly. Their reference to questioning concerns Jesus’s knowledge; it does not add a prohibition against asking questions. Jesus’s reply and prediction follow in verses 31-33.

VII-JN-016 / John 16:31-33

Peace and courage

John 16:31

Greek: adopted SBLGNT text. Word-order interlinear.

ἀπεκρίθη	αὐτοῖς	Ἰησοῦς·	Ἄρτι	πιστεύετε;
answered	to them	Jesus	now	do you believe

CLOSE ENGLISH

Jesus answered them, “Do you now believe?

FLUENT ENGLISH

Jesus answered, “Do you believe now?

John 16:32

Greek: adopted SBLGNT text. Word-order interlinear.

ἰδοὺ	ἔρχεται	ὥρα	καὶ	ἐλήλυθεν	ἵνα	σκορπισθῆτε	ἕκαστος	εἰς	τὰ
look	comes	an hour	and	has come	when	you may be scattered	each	to	what

ἴδια	κἀμὲ	μόνον	ἀφῆτε·	καὶ	οὐκ	εἰμὶ	μόνος,	ὅτι	ὁ	πατὴρ
is one’s own	and me	alone	leave	and	not	I am	alone	because	the	Father

μετ’	ἐμοῦ	ἐστιν.
with	me	is

CLOSE ENGLISH

Look, an hour is coming and has come when you will be scattered, each to his own, and leave me alone. Yet I am not alone, because the Father is with me.

FLUENT ENGLISH

A time is coming-indeed, it has come-when you will scatter, each to your own home, and leave me alone. Yet I am not alone, because the Father is with me.

John 16:33

Greek: adopted SBLGNT text. Word-order interlinear.

ταῦτα	λελάληκα	ὑμῖν	ἵνα	ἐν	ἐμοὶ	εἰρήνην	ἔχητε·	ἐν	τῷ
these things	I have spoken	to you	so that	in	me	peace	you may have	in	the

κόσμῳ	θλῖψιν	ἔχετε,	ἀλλὰ	θαρσεῖτε,	ἐγὼ	νενίκηκα	τὸν	κόσμον.
world	distress	you have	but	take courage	I	have overcome	the	world

CLOSE ENGLISH

I have spoken these things to you so that in me you may have peace. In the world you have distress, but take courage: I have overcome the world.”

FLUENT ENGLISH

I have told you these things so that you may have peace in me. In the world you face trouble. Take courage: I have overcome the world.”

SECTION NOTES

Do you believe now? follows the adopted question punctuation. Each to your own home makes the idiom to one’s own explicit.

The adopted 16:33 has present you have distress, not an alternative future. Have overcome preserves the completed victory expressed by the perfect tense.

Comparing the passages (H-123, SR-0473)
No exact counterpart to the individual saying is established.
No direct Thomas counterpart is established.

VII-JN-017 / John 17:1-26

Jesus prays for his disciples

The hour and the glory

John 17:1

Greek: adopted SBLGNT text. Word-order interlinear.

Ταῦτα	ἐλάλησεν	Ἰησοῦς,	καὶ	ἐπάρας	τοὺς	ὀφθαλμοὺς	αὐτοῦ	εἰς	τὸν
these things	spoke	Jesus	and	having lifted	the	eyes	of him	to	the

οὐρανὸν	εἶπεν·	Πάτερ,	ἐλήλυθεν	ἡ	ὥρα·	δόξασόν	σου	τὸν	υἱόν,
heaven	he said	Father	has come	the	hour	glorify	of you	the	Son

ἵνα	ὁ	υἱὸς	δοξάσῃ	σέ,
so that	the	Son	may glorify	you

CLOSE ENGLISH

Jesus spoke these things, and lifting his eyes to heaven, he said, “Father, the hour has come. Glorify your Son so that the Son may glorify you,

FLUENT ENGLISH

After saying this, Jesus looked up to heaven and said, “Father, the hour has come. Glorify your Son so that your Son may glorify you,

John 17:2

Greek: adopted SBLGNT text. Word-order interlinear.

καθὼς	ἔδωκας	αὐτῷ	ἐξουσίαν	πάσης	σαρκός,	ἵνα	πᾶν	ὃ	δέδωκας
just as	you gave	to him	authority	over all	flesh	so that	all	that	you have given

αὐτῷ	δώσῃ	αὐτοῖς	ζωὴν	αἰώνιον.
to him	he may give	to them	life	eternal

CLOSE ENGLISH

just as you gave him authority over all flesh, so that he may give eternal life to all whom you have given him.

FLUENT ENGLISH

just as you gave him authority over all humanity, so that he might give eternal life to all those you have given him.

John 17:3

Greek: adopted SBLGNT text. Word-order interlinear.

αὕτη	δέ	ἐστιν	ἡ	αἰώνιος	ζωὴ	ἵνα	γινώσκωσι	σὲ	τὸν	μόνον
this	and	is	the	eternal	life	that	they may know	you	the	only

ἀληθινὸν	θεὸν	καὶ	ὃν	ἀπέστειλας	Ἰησοῦν	Χριστόν.
true	God	and	whom	you sent	Jesus	Christ

CLOSE ENGLISH

And this is eternal life: that they know you, the only true God, and Jesus Christ, whom you sent.

FLUENT ENGLISH

This is eternal life: to know you, the only true God, and Jesus Christ, whom you sent.

John 17:4

Greek: adopted SBLGNT text. Word-order interlinear.

ἐγώ	σε	ἐδόξασα	ἐπὶ	τῆς	γῆς,	τὸ	ἔργον	τελειώσας	ὃ	δέδωκάς
I	you	glorified	upon	the	earth	the	work	having completed	which	you have given

μοι	ἵνα	ποιήσω·
to me	that	I should do

CLOSE ENGLISH

I glorified you on the earth, having completed the work you have given me to do.

FLUENT ENGLISH

I have glorified you on earth by completing the work you gave me to do.

John 17:5

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	νῦν	δόξασόν	με	σύ,	πάτερ,	παρὰ	σεαυτῷ	τῇ	δόξῃ	ᾗ	εἶχον
and	now	glorify	me	you	Father	beside	yourself	with the	glory	which	I had

πρὸ	τοῦ	τὸν	κόσμον	εἶναι	παρὰ	σοί.
before	the	the	world	to exist	beside	you

CLOSE ENGLISH

And now, Father, glorify me beside yourself with the glory I had beside you before the world existed.

FLUENT ENGLISH

Now, Father, glorify me in your presence with the glory I had with you before the world existed.

SECTION NOTES

Verse 1 includes the narrator’s introduction before the prayer begins. Glorify and glory preserve the recurring vocabulary.

All flesh in 17:2 means all humanity in fluent. The collective neuter expression all that you have given him is rendered as people in close and fluent; the interlinear retains its form.

The work is described as completed in the adopted 17:4. Verse 5 retains glory with the Father before the world existed. These statements are not expanded into a theological explanation.

VII-JN-017 / John 17:6-10

The name and the words received

John 17:6

Greek: adopted SBLGNT text. Word-order interlinear.

Ἐφανέρωσά	σου	τὸ	ὄνομα	τοῖς	ἀνθρώποις	οὓς	ἔδωκάς	μοι	ἐκ
I revealed	of you	the	name	to the	people	whom	you gave	to me	out of

τοῦ	κόσμου.	σοὶ	ἦσαν	κἀμοὶ	αὐτοὺς	⸀ἔδωκας,	καὶ	τὸν	λόγον	σου
the	world	yours	they were	and to me	them	you gave	and	the	word	of you

τετήρηκαν.
they have kept

CLOSE ENGLISH

I revealed your name to the people you gave me out of the world. They were yours, and you gave them to me, and they have kept your word.

FLUENT ENGLISH

I have made your name known to the people you gave me out of the world. They belonged to you, and you gave them to me. They have obeyed your word.

John 17:7

Greek: adopted SBLGNT text. Word-order interlinear.

νῦν	ἔγνωκαν	ὅτι	πάντα	ὅσα	δέδωκάς	μοι	παρὰ	σοῦ	εἰσιν·
now	they have known	that	all things	whatever	you have given	to me	from	you	are

CLOSE ENGLISH

Now they have come to know that everything you have given me is from you,

FLUENT ENGLISH

Now they know that everything you have given me comes from you,

John 17:8

Greek: adopted SBLGNT text. Word-order interlinear.

ὅτι	τὰ	ῥήματα	ἃ	ἔδωκάς	μοι	δέδωκα	αὐτοῖς,	καὶ	αὐτοὶ
because	the	words	which	you gave	to me	I have given	to them	and	they

ἔλαβον	καὶ	ἔγνωσαν	ἀληθῶς	ὅτι	παρὰ	σοῦ	ἐξῆλθον,	καὶ	ἐπίστευσαν
received	and	knew	truly	that	from	you	I came out	and	believed

ὅτι	σύ	με	ἀπέστειλας.
that	you	me	sent

CLOSE ENGLISH

because I have given them the words you gave me, and they received them and truly knew that I came from you, and believed that you sent me.

FLUENT ENGLISH

because I gave them the words you gave me. They received those words, knew for certain that I came from you and believed that you sent me.

John 17:9

Greek: adopted SBLGNT text. Word-order interlinear.

ἐγὼ	περὶ	αὐτῶν	ἐρωτῶ·	οὐ	περὶ	τοῦ	κόσμου	ἐρωτῶ	ἀλλὰ
I	concerning	them	ask	not	concerning	the	world	I ask	but

περὶ	ὧν	δέδωκάς	μοι,	ὅτι	σοί	εἰσιν,
concerning	those whom	you have given	to me	because	yours	they are

CLOSE ENGLISH

I ask for them. I do not ask for the world but for those you have given me, because they are yours.

FLUENT ENGLISH

I am praying for them. I am praying for those you have given me, rather than for the world, because they belong to you.

John 17:10

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	τὰ	ἐμὰ	πάντα	σά	ἐστιν	καὶ	τὰ	σὰ	ἐμά,	καὶ
and	the things	mine	all	yours	are	and	the things	yours	mine	and

δεδόξασμαι	ἐν	αὐτοῖς.
I have been glorified	in	them

CLOSE ENGLISH

And all that is mine is yours, and what is yours is mine, and I have been glorified in them.

FLUENT ENGLISH

All I have is yours, and all you have is mine. I have been glorified in them.

SECTION NOTES

The source marker ᶠ attached to the giving verb in 17:6 is preserved as apparatus, not glossed as a word. Name is retained in both sentence translations.

Ask in 17:9 is a request in prayer, unlike the question sense selected in 16:23. The prayer's stated focus is retained without generalizing it to every prayer Jesus makes.

Singular word and plural words are distinguished in 17:6 and 17:8. The pronoun them in 17:10 refers to the people already in view.

VII-JN-017 / John 17:11-13

Kept in the Father’s name

John 17:11

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	οὐκέτι	εἰμὶ	ἐν	τῷ	κόσμῳ,	καὶ	αὐτοὶ	ἐν	τῷ	κόσμῳ	εἰσίν,	κἀγὼ
and	no longer	I am	in	the	world	and	they	in	the	world	are	and I

πρὸς	σὲ	ἔρχομαι.	πάτερ	ἅγιε,	τήρησον	αὐτοὺς	ἐν	τῷ	ὀνόματί	σου
to	you	come	Father	holy	keep	them	in	the	name	of you

ᾧ	δέδωκάς	μοι,	ἵνα	ὦσιν	ἓν	καθὼς	ἡμεῖς.
which	you have given	to me	so that	they may be	one	just as	we

CLOSE ENGLISH

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.

FLUENT ENGLISH

I am no longer in the world, but they are still in the world, and I am coming to you. Holy Father, protect them in your name, the name you have given me, so that they may be one as we are one.

John 17:12

Greek: adopted SBLGNT text. Word-order interlinear.

ὅτε	ἤμην	μετ’	αὐτῶν	ἐγὼ	ἐτήρουν	αὐτοὺς	ἐν	τῷ	ὀνόματί	σου	ᾧ
when	I was	with	them	I	was keeping	them	in	the	name	of you	which

δέδωκάς	μοι,	καὶ	ἐφύλαξα,	καὶ	οὐδεὶς	ἐξ	αὐτῶν	ἀπώλετο	εἰ	μὴ
you have given	to me	and	I guarded	and	no one	from	them	perished	if	not

ὁ	υἱὸς	τῆς	ἀπωλείας,	ἵνα	ἡ	γραφὴ	πληρωθῇ.
the	son	of the	destruction	so that	the	scripture	may be fulfilled

CLOSE ENGLISH

When I was with them, I kept them in your name, which you have given me, and guarded them. Not one of them perished except the son of destruction, so that the scripture might be fulfilled.

FLUENT ENGLISH

While I was with them, I protected them in your name, the name you have given me. I guarded them, and none was lost except the one marked for destruction, so that Scripture might be fulfilled.

John 17:13

Greek: adopted SBLGNT text. Word-order interlinear.

νῦν	δὲ	πρὸς	σὲ	ἔρχομαι,	καὶ	ταῦτα	λαλῶ	ἐν	τῷ	κόσμῳ	ἵνα
now	but	to	you	I come	and	these things	I speak	in	the	world	so that

ἔχωσιν	τὴν	χαρὰν	τὴν	ἐμὴν	πεπληρωμένην	ἐν	ἑαυτοῖς.
they may have	the	joy	the	mine	made full	in	themselves

CLOSE ENGLISH

But now I am coming to you, and I speak these things in the world so that they may have my joy made full in themselves.

FLUENT ENGLISH

Now I am coming to you. I say these things while I am in the world so that they may have the fullness of my joy within them.

SECTION NOTES

The adopted relative pronoun in 17:11-12 refers to the name given to Jesus, not to people given to him. Fluent repeats the name to keep this relation clear.

The present I am no longer in the world is retained, alongside while I am in the world in 17:13. The translation does not silently change the first statement to future tense.

Son of destruction is kept in close; fluent renders the idiom the one marked for destruction. The note identifies the idiom without adding an account of how that outcome was determined.

VII-JN-017 / John 17:14-19

In the world and set apart

John 17:14

Greek: adopted SBLGNT text. Word-order interlinear.

ἐγὼ	δέδωκα	αὐτοῖς	τὸν	λόγον	σου,	καὶ	ὁ	κόσμος	ἐμίσησεν	αὐτούς,
I	have given	to them	the	word	of you	and	the	world	hated	them

ὅτι	οὐκ	εἰσὶν	ἐκ	τοῦ	κόσμου	καθὼς	ἐγὼ	οὐκ	εἰμὶ	ἐκ	τοῦ
because	not	they are	from	the	world	just as	I	not	am	from	the

κόσμου.
world

CLOSE ENGLISH

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.

FLUENT ENGLISH

I have given them your word. The world has hated them because they do not belong to the world, just as I do not belong to the world.

John 17:15

Greek: adopted SBLGNT text. Word-order interlinear.

οὐκ	ἐρωτῶ	ἵνα	ἄρῃς	αὐτοὺς	ἐκ	τοῦ	κόσμου	ἀλλ’	ἵνα	τηρήσῃς
not	I ask	that	you take	them	out of	the	world	but	that	you keep

αὐτοὺς	ἐκ	τοῦ	πονηροῦ.
them	from	the	evil one

CLOSE ENGLISH

I do not ask that you take them out of the world, but that you keep them from the evil one.

FLUENT ENGLISH

I am not asking you to take them out of the world, but to protect them from the evil one.

John 17:16

Greek: adopted SBLGNT text. Word-order interlinear.

ἐκ	τοῦ	κόσμου	οὐκ	εἰσὶν	καθὼς	ἐγὼ	οὐκ	εἰμὶ	ἐκ	τοῦ	κόσμου.
from	the	world	not	they are	just as	I	not	am	from	the	world

CLOSE ENGLISH

They are not of the world, just as I am not of the world.

FLUENT ENGLISH

They do not belong to the world, just as I do not belong to the world.

John 17:17

Greek: adopted SBLGNT text. Word-order interlinear.

ἁγίασον	αὐτοὺς	ἐν	τῇ	ἀληθείᾳ·	ὁ	λόγος	ὁ	σὸς	ἀλήθειά	ἐστιν.
consecrate	them	in	the	truth	the	word	the	yours	truth	is

CLOSE ENGLISH

Consecrate them in the truth; your word is truth.

FLUENT ENGLISH

Set them apart in the truth; your word is truth.

John 17:18

Greek: adopted SBLGNT text. Word-order interlinear.

καθὼς	ἐμὲ	ἀπέστειλας	εἰς	τὸν	κόσμον,	κἀγὼ	ἀπέστειλα	αὐτοὺς	εἰς
just as	me	you sent	into	the	world	I also	sent	them	into

τὸν	κόσμον·
the	world

CLOSE ENGLISH

Just as you sent me into the world, I also sent them into the world.

FLUENT ENGLISH

As you sent me into the world, I have sent them into the world.

John 17:19

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ὑπὲρ	αὐτῶν	ἐγὼ	ἁγιάζω	ἐμαυτόν,	ἵνα	ὦσιν	καὶ	αὐτοὶ
and	for	them	I	consecrate	myself	so that	they may be	also	they

ἡγιασμένοι	ἐν	ἀληθείᾳ.
consecrated	in	truth

CLOSE ENGLISH

And for them I consecrate myself, so that they too may be consecrated in truth.

FLUENT ENGLISH

For their sake I set myself apart, so that they too may be set apart in truth.

SECTION NOTES

The Greek of 17:15 can mean the evil one or evil. This translation selects the personal reading while recording the alternative.

Consecrate and set apart render hagiazo consistently in 17:17 and 17:19. They express dedication to a holy purpose; no moral impurity is implied in Jesus’s consecration of himself.

In the truth retains en in 17:17. The phrase can also be understood instrumentally, by the truth. The sending into the world remains alongside not belonging to it.

VII-JN-017 / John 17:20-23

Unity and the world’s belief

John 17:20

Greek: adopted SBLGNT text. Word-order interlinear.

Οὐ	περὶ	τούτων	δὲ	ἐρωτῶ	μόνον,	ἀλλὰ	καὶ	περὶ	τῶν
not	concerning	these	but	I ask	only	but	also	concerning	those

πιστευόντων	διὰ	τοῦ	λόγου	αὐτῶν	εἰς	ἐμέ,
believing	through	the	word	of them	in	me

CLOSE ENGLISH

But I ask not only for these, but also for those who believe in me through their word,

FLUENT ENGLISH

I pray not only for these, but also for those who believe in me through their message,

John 17:21

Greek: adopted SBLGNT text. Word-order interlinear.

ἵνα	πάντες	ἓν	ὦσιν,	καθὼς	σύ,	πάτερ,	ἐν	ἐμοὶ	κἀγὼ	ἐν	σοί,
so that	all	one	they may be	just as	you	Father	in	me	and I	in	you

ἵνα	καὶ	αὐτοὶ	ἐν	ἡμῖν	ὦσιν,	ἵνα	ὁ	κόσμος	πιστεύῃ	ὅτι	σύ	με
so that	also	they	in	us	may be	so that	the	world	may believe	that	you	me

ἀπέστειλας.
sent

CLOSE ENGLISH

so that they may all be one, just as you, Father, are in me and I in you, so that they also may be in us, so that the world may believe that you sent me.

FLUENT ENGLISH

so that they may all be one. As you, Father, are in me and I am in you, may they also be in us, so that the world may believe that you sent me.

John 17:22

Greek: adopted SBLGNT text. Word-order interlinear.

κἀγὼ	τὴν	δόξαν	ἣν	δέδωκάς	μοι	δέδωκα	αὐτοῖς,	ἵνα	ὦσιν
and I	the	glory	which	you have given	to me	I have given	to them	so that	they may be

ἓν	καθὼς	ἡμεῖς	ἕν,
one	just as	we	one

CLOSE ENGLISH

And I have given them the glory you have given me, so that they may be one, just as we are one:

FLUENT ENGLISH

I have given them the glory you gave me, so that they may be one as we are one:

John 17:23

Greek: adopted SBLGNT text. Word-order interlinear.

ἐγὼ	ἐν	αὐτοῖς	καὶ	σὺ	ἐν	ἐμοί,	ἵνα	ὦσιν	τετελειωμένοι	εἰς	ἕν,
I	in	them	and	you	in	me	so that	they may be	made complete	into	one

ἵνα	γινώσκῃ	ὁ	κόσμος	ὅτι	σύ	με	ἀπέστειλας	καὶ	ἠγάπησας	αὐτοὺς
so that	may know	the	world	that	you	me	sent	and	loved	them

καθὼς	ἐμὲ	ἠγάπησας.
just as	me	you loved

CLOSE ENGLISH

I in them and you in me, so that they may be made complete into one, so that the world may know that you sent me and loved them just as you loved me.

FLUENT ENGLISH

I in them and you in me. May they be brought into complete unity, so that the world may know that you sent me and have loved them as you have loved me.

SECTION NOTES

The adopted 17:20 uses a present participle, those who believe, retained without restricting the prayer to the immediate disciples. The following phrase connects their belief with the disciples' message.

The adopted 17:21 has may they also be in us; an additional one found in other witnesses is not inserted there. The unity language surrounding it remains intact.

In 17:23 loved them is the adopted wording. The comparison with the Father's love for Jesus is retained without reducing it to a looser resemblance.

VII-JN-017 / John 17:24-26

Glory, love and the name

John 17:24

Greek: adopted SBLGNT text. Word-order interlinear.

πάτερ,	ὃ	δέδωκάς	μοι,	θέλω	ἵνα	ὅπου	εἰμὶ	ἐγὼ	κἀκεῖνοι	ὦσιν
Father	what	you have given	to me	I desire	that	where	am	I	they also	may be

μετ’	ἐμοῦ,	ἵνα	θεωρῶσιν	τὴν	δόξαν	τὴν	ἐμὴν	ἣν	δέδωκάς	μοι,
with	me	so that	they may see	the	glory	the	mine	which	you have given	to me

ὅτι	ἠγάπησάς	με	πρὸ	καταβολῆς	κόσμου.
because	you loved	me	before	the foundation	of the world

CLOSE ENGLISH

Father, as for those you have given me, I desire that they too may be with me where I am, so that they may see my glory, which you have given me because you loved me before the foundation of the world.

FLUENT ENGLISH

Father, I want those you have given me to be with me where I am and to see my glory-the glory you gave me because you loved me before the world was founded.

John 17:25

Greek: adopted SBLGNT text. Word-order interlinear.

Πάτερ	δίκαιε,	καὶ	ὁ	κόσμος	σε	οὐκ	ἔγνω,	ἐγὼ	δέ	σε	ἔγνων,	καὶ
Father	righteous	and	the	world	you	not	knew	I	but	you	knew	and

οὗτοι	ἔγνωσαν	ὅτι	σύ	με	ἀπέστειλας,
these	knew	that	you	me	sent

CLOSE ENGLISH

Righteous Father, the world did not know you, but I knew you, and these knew that you sent me.

FLUENT ENGLISH

Righteous Father, the world has not known you, but I have known you, and these have known that you sent me.

John 17:26

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἐγνώρισα	αὐτοῖς	τὸ	ὄνομά	σου	καὶ	γνωρίσω,	ἵνα	ἡ	ἀγάπη
and	I made known	to them	the	name	of you	and	I will make known	so that	the	love

ἣν	ἠγάπησάς	με	ἐν	αὐτοῖς	ᾖ	κἀγὼ	ἐν	αὐτοῖς.
with which	you loved	me	in	them	may be	and I	in	them

CLOSE ENGLISH

And I made your name known to them and will make it known, so that the love with which you loved me may be in them, and I in them.”

FLUENT ENGLISH

I have made your name known to them and will continue to make it known, so that the love you have for me may be in them, and I may be in them.”

SECTION NOTES

The adopted 17:24 begins with a neuter singular relative, what you have given me, then resumes with a plural pronoun for people. Close and fluent use those for readable English; the interlinear shows the collective form.

The final verse keeps both the making known already done and the making known still to come. The prayer ends with love in them and Jesus in them.

Comparing the passages (H-123, SR-0474)
No exact counterpart to the individual saying is established.
No direct Thomas counterpart is established.

VII-JN-018 / John 18:1-40

Arrest, denial, and the hearing before Pilate

Across the Kidron

John 18:1

Greek: adopted SBLGNT text. Word-order interlinear.

Ταῦτα	εἰπὼν	Ἰησοῦς	ἐξῆλθεν	σὺν	τοῖς	μαθηταῖς	αὐτοῦ	πέραν	τοῦ
these things	having said	Jesus	went out	with	the	disciples	of him	across	the

χειμάρρου	τοῦ	Κεδρὼν	ὅπου	ἦν	κῆπος,	εἰς	ὃν	εἰσῆλθεν	αὐτὸς	καὶ
winter stream	the	Kidron	where	was	a garden	into	which	entered	he	and

οἱ	μαθηταὶ	αὐτοῦ.
the	disciples	of him

CLOSE ENGLISH

Having said these things, Jesus went out with his disciples across the Kidron stream, where there was a garden, into which he and his disciples entered.

FLUENT ENGLISH

After saying this, Jesus went out with his disciples across the Kidron stream. There was a garden there, and he and his disciples went into it.

John 18:2

Greek: adopted SBLGNT text. Word-order interlinear.

ᾔδει	δὲ	καὶ	Ἰούδας	ὁ	παραδιδοὺς	αὐτὸν	τὸν	τόπον,	ὅτι
knew	and	also	Judas	the one	handing over	him	the	place	because

πολλάκις	συνήχθη	Ἰησοῦς	ἐκεῖ	μετὰ	τῶν	μαθητῶν	αὐτοῦ.
often	gathered	Jesus	there	with	the	disciples	of him

CLOSE ENGLISH

Now Judas, the one handing him over, also knew the place, because Jesus often gathered there with his disciples.

FLUENT ENGLISH

Judas, who was betraying him, also knew the place, because Jesus had often met there with his disciples.

John 18:3

Greek: adopted SBLGNT text. Word-order interlinear.

ὁ	οὖν	Ἰούδας	λαβὼν	τὴν	σπεῖραν	καὶ	ἐκ	τῶν	ἀρχιερέων	καὶ
the	therefore	Judas	having taken	the	detachment	and	from	the	chief priests	and

ἐκ	τῶν	Φαρισαίων	ὑπηρέτας	ἔρχεται	ἐκεῖ	μετὰ	φανῶν	καὶ	λαμπάδων
from	the	Pharisees	officers	comes	there	with	lanterns	and	torches

καὶ	ὅπλων.
and	weapons

CLOSE ENGLISH

So Judas, taking the detachment and officers from the chief priests and the Pharisees, comes there with lanterns and torches and weapons.

FLUENT ENGLISH

So Judas came there with a detachment of soldiers and officers from the chief priests and Pharisees. They carried lanterns, torches and weapons.

SECTION NOTES

John calls the place a garden without giving it a further name here. The detachment and the officers are distinguished; the Greek military terms do not supply an exact headcount for this arrest. Lanterns, torches, and weapons remain separate details.

VII-JN-018 / John 18:4-9

The arresting party meets Jesus

John 18:4

Greek: adopted SBLGNT text. Word-order interlinear.

Ἰησοῦς	οὖν	εἰδὼς	πάντα	τὰ	ἐρχόμενα	ἐπ’	αὐτὸν	ἐξῆλθεν,	καὶ
Jesus	therefore	knowing	all	the things	coming	upon	him	went out	and

λέγει	αὐτοῖς·	Τίνα	ζητεῖτε;
says	to them	whom	do you seek

CLOSE ENGLISH

Then Jesus, knowing everything coming upon him, went out and says to them, “Whom are you seeking?”

FLUENT ENGLISH

Jesus, knowing everything that was going to happen to him, went out and asked them, “Who are you looking for?”

John 18:5

Greek: adopted SBLGNT text. Word-order interlinear.

ἀπεκρίθησαν	αὐτῷ·	Ἰησοῦν	τὸν	Ναζωραῖον.	λέγει	αὐτοῖς·	Ἐγώ	εἰμι.
they answered	him	Jesus	the	Nazarene	he says	to them	I	am

εἱστήκει	δὲ	καὶ	Ἰούδας	ὁ	παραδιδοὺς	αὐτὸν	μετ’	αὐτῶν.
had been standing	and	also	Judas	the one	handing over	him	with	them

CLOSE ENGLISH

They answered him, “Jesus the Nazarene.” He says to them, “I am.” Judas, the one handing him over, was also standing with them.

FLUENT ENGLISH

They answered, “Jesus of Nazareth.” He told them, “I am he.” Judas, who was betraying him, was also standing with them.

John 18:6

Greek: adopted SBLGNT text. Word-order interlinear.

ὡς	οὖν	εἶπεν	αὐτοῖς·	Ἐγώ	εἰμι,	ἀπῆλθον	εἰς	τὰ	ὀπίσω	καὶ
when	therefore	he said	to them	I	am	they went	to	the	rear	and

ἔπεσαν	χαμαί.
fell	to the ground

CLOSE ENGLISH

When, therefore, he said to them, “I am,” they went backward and fell to the ground.

FLUENT ENGLISH

When he told them, “I am he,” they moved back and fell to the ground.

John 18:7

Greek: adopted SBLGNT text. Word-order interlinear.

πάλιν	οὖν	ἐπηρώτησεν	αὐτούς·	Τίνα	ζητεῖτε;	οἱ	δὲ	εἶπαν·	Ἰησοῦν
again	therefore	he asked	them	whom	do you seek	they	and	said	Jesus

τὸν	Ναζωραῖον.
the	Nazarene

CLOSE ENGLISH

Then he asked them again, “Whom are you seeking?” And they said, “Jesus the Nazarene.”

FLUENT ENGLISH

Again he asked them, “Who are you looking for?” They answered, “Jesus of Nazareth.”

John 18:8

Greek: adopted SBLGNT text. Word-order interlinear.

ἀπεκρίθη	Ἰησοῦς·	Εἶπον	ὑμῖν	ὅτι	ἐγώ	εἰμι·	εἰ	οὖν	ἐμὲ	ζητεῖτε,
answered	Jesus	I said	to you	that	I	am	if	therefore	me	you seek

ἄφετε	τούτους	ὑπάγειν·
allow	these	to go

CLOSE ENGLISH

Jesus answered, “I told you that I am. If, therefore, you seek me, let these go,”

FLUENT ENGLISH

Jesus answered, “I told you that I am he. If you are looking for me, let these men go.”

John 18:9

Greek: adopted SBLGNT text. Word-order interlinear.

ἵνα	πληρωθῇ	ὁ	λόγος	ὃν	εἶπεν	ὅτι	Οὓς	δέδωκάς	μοι
so that	may be fulfilled	the	word	which	he said	that	those whom	you have given	to me

οὐκ	ἀπώλεσα	ἐξ	αὐτῶν	οὐδένα.
not	I lost	from	them	anyone

CLOSE ENGLISH

so that the word he spoke might be fulfilled: “Of those you have given me, I lost not one.”

FLUENT ENGLISH

This fulfilled what he had said: “I have lost none of those you have given me.”

SECTION NOTES

The narrator states Jesus’s knowledge before the question. Fluent uses past-tense narration for the Greek historical present says.

Comparing the passages (H-124b, SR-0475)
A scene relationship is retained; no exact counterpart to the individual saying is established.
No direct Thomas counterpart is established.

The answer I am is uncompleted in Greek and retained in close; fluent supplies he for the immediate identification, as in 13:19. Jesus the Nazarene becomes Jesus of Nazareth. The final sentence identifies Judas as present with the arresting party.

Comparing the passages (H-124b, SR-0323)
This comparison links Luke 22:48 and Matt. 26:50 through the arrest scene and Judas’s presence.
Their words differ; a kiss is not inserted into John’s saying.
No direct Thomas counterpart is established.
This is the narrator’s report, including a quotation of Jesus’s answer. The movement and fall are retained without specifying a cause beyond the narrated sequence.

Comparing the passages (H-124b, SR-0476)
A scene relationship is retained; no exact counterpart to the individual saying is established.
No direct Thomas counterpart is established.

The question and the answer retain the wording used in 18:4-5. Both speakers remain present in the complete verse.

Comparing the passages (H-124b, SR-0477)
A scene relationship is retained; no exact counterpart to the individual saying is established.
No direct Thomas counterpart is established.

Verse 9 is the narrator’s fulfillment statement, quoting an earlier saying. It is not a further sentence addressed to the arresting party. The quotation is retained as given rather than replaced with the longer wording of 17:12.

Comparing the passages (H-124b, SR-0478)
A scene relationship is retained; no exact counterpart to the individual saying is established.
No direct Thomas counterpart is established.

VII-JN-018 / John 18:10-11

The sword and the cup

John 18:10

Greek: adopted SBLGNT text. Word-order interlinear.

Σίμων	οὖν	Πέτρος	ἔχων	μάχαιραν	εἵλκυσεν	αὐτὴν	καὶ	ἔπαισεν	τὸν
Simon	therefore	Peter	having	a sword	drew	it	and	struck	the

τοῦ	ἀρχιερέως	δοῦλον	καὶ	ἀπέκοψεν	αὐτοῦ	τὸ	ὠτάριον	τὸ	δεξιόν.	ἦν
of the	high priest	slave	and	cut off	of him	the	ear	the	right	was

δὲ	ὄνομα	τῷ	δούλῳ	Μάλχος.
and	the name	of the	slave	Malchus

CLOSE ENGLISH

So Simon Peter, having a sword, drew it and struck the high priest’s slave and cut off his right ear. And the slave’s name was Malchus.

FLUENT ENGLISH

Then Simon Peter drew a sword he was carrying, struck the high priest’s slave and cut off his right ear. The slave’s name was Malchus.

John 18:11

Greek: adopted SBLGNT text. Word-order interlinear.

εἶπεν	οὖν	ὁ	Ἰησοῦς	τῷ	Πέτρῳ·	Βάλε	τὴν	μάχαιραν	εἰς	τὴν
said	therefore	the	Jesus	to the	Peter	put	the	sword	into	the

θήκην·	τὸ	ποτήριον	ὃ	δέδωκέν	μοι	ὁ	πατὴρ	οὐ	μὴ	πίω
sheath	the	cup	which	has given	to me	the	Father	not	ever	may I drink

αὐτό;
it

CLOSE ENGLISH

Then Jesus said to Peter, “Put the sword into its sheath. The cup the Father has given me-shall I not drink it?”

FLUENT ENGLISH

Jesus told Peter, “Put your sword back in its sheath. Am I not to drink the cup the Father has given me?”

SECTION NOTES

The narrative names both Simon Peter and Malchus and specifies the right ear.

Sheath and the Father’s cup are both explicit. The final question expects acceptance of drinking the cup; it is not translated as a refusal.

Comparing the passages (H-124b, SR-0479)
This comparison links Matt. 26:52, the instruction to put away the sword.
John names Peter and the sheath and adds the question about the cup; Matthew’s angels and Scriptures are not imported.
No direct Thomas counterpart is established.

VII-JN-018 / John 18:12-14

Jesus is taken to Annas

John 18:12

Greek: adopted SBLGNT text. Word-order interlinear.

Ἡ	οὖν	σπεῖρα	καὶ	ὁ	χιλίαρχος	καὶ	οἱ	ὑπηρέται	τῶν	Ἰουδαίων
the	therefore	detachment	and	the	commander	and	the	officers	of the	Jews

συνέλαβον	τὸν	Ἰησοῦν	καὶ	ἔδησαν	αὐτὸν
arrested	the	Jesus	and	bound	him

CLOSE ENGLISH

So the detachment and the commander and the officers of the Jews arrested Jesus and bound him

FLUENT ENGLISH

Then the detachment, its commander and the Jewish officers arrested Jesus and bound him.

John 18:13

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἤγαγον	πρὸς	Ἄνναν	πρῶτον·	ἦν	γὰρ	πενθερὸς	τοῦ	Καϊάφα,	ὃς
and	led	to	Annas	first	he was	for	father-in-law	of	Caiaphas	who

ἦν	ἀρχιερεὺς	τοῦ	ἐνιαυτοῦ	ἐκείνου·
was	high priest	of the	year	that

CLOSE ENGLISH

and led him to Annas first; for he was the father-in-law of Caiaphas, who was high priest that year.

FLUENT ENGLISH

They led him first to Annas, the father-in-law of Caiaphas, who was high priest that year.

John 18:14

Greek: adopted SBLGNT text. Word-order interlinear.

ἦν	δὲ	Καϊάφας	ὁ	συμβουλεύσας	τοῖς	Ἰουδαίοις	ὅτι	συμφέρει
was	and	Caiaphas	the one	having advised	the	Jews	that	it is advantageous

ἕνα	ἄνθρωπον	ἀποθανεῖν	ὑπὲρ	τοῦ	λαοῦ.
one	man	to die	for	the	people

CLOSE ENGLISH

Now Caiaphas was the one who had advised the Jews that it was advantageous for one man to die for the people.

FLUENT ENGLISH

Caiaphas was the one who had advised the Jews that it was better for one man to die for the people.

SECTION NOTES

The order is arrest, binding, and the first transfer to Annas. The narrator recalls Caiaphas’s earlier advice in John 11:49-52.

VII-JN-018 / John 18:15-18

Peter enters the courtyard

John 18:15

Greek: adopted SBLGNT text. Word-order interlinear.

Ἠκολούθει	δὲ	τῷ	Ἰησοῦ	Σίμων	Πέτρος	καὶ	ἄλλος	μαθητής.	ὁ	δὲ
was following	and	the	Jesus	Simon	Peter	and	another	disciple	the	and

μαθητὴς	ἐκεῖνος	ἦν	γνωστὸς	τῷ	ἀρχιερεῖ	καὶ	συνεισῆλθεν	τῷ	Ἰησοῦ
disciple	that	was	known	to the	high priest	and	entered with	the	Jesus

εἰς	τὴν	αὐλὴν	τοῦ	ἀρχιερέως,
into	the	courtyard	of the	high priest

CLOSE ENGLISH

Now Simon Peter and another disciple were following Jesus. And that disciple was known to the high priest and entered with Jesus into the high priest’s courtyard,

FLUENT ENGLISH

Simon Peter and another disciple followed Jesus. That disciple was known to the high priest and went with Jesus into the high priest’s courtyard.

John 18:16

Greek: adopted SBLGNT text. Word-order interlinear.

ὁ	δὲ	Πέτρος	εἱστήκει	πρὸς	τῇ	θύρᾳ	ἔξω.	ἐξῆλθεν	οὖν	ὁ
the	but	Peter	was standing	at	the	door	outside	went out	therefore	the

μαθητὴς	ὁ	ἄλλος	ὁ	γνωστὸς	τοῦ	ἀρχιερέως	καὶ	εἶπεν	τῇ
disciple	the	other	the one	known	to the	high priest	and	spoke	to the

θυρωρῷ	καὶ	εἰσήγαγεν	τὸν	Πέτρον.
woman at the door	and	brought in	the	Peter

CLOSE ENGLISH

but Peter was standing outside at the door. So the other disciple, the one known to the high priest, went out and spoke to the woman at the door and brought Peter in.

FLUENT ENGLISH

Peter stayed outside at the door. The other disciple, who was known to the high priest, went out, spoke to the woman keeping the door, and brought Peter in.

John 18:17

Greek: adopted SBLGNT text. Word-order interlinear.

λέγει	οὖν	τῷ	Πέτρῳ	ἡ	παιδίσκη	ἡ	θυρωρός·	Μὴ	καὶ	σὺ	ἐκ
says	therefore	to	Peter	the	servant girl	the	doorkeeper	not	also	you	of

τῶν	μαθητῶν	εἶ	τοῦ	ἀνθρώπου	τούτου;	λέγει	ἐκεῖνος·	Οὐκ	εἰμί.
the	disciples	are	of the	man	this	says	he	not	I am

CLOSE ENGLISH

So the servant girl who kept the door says to Peter, “You are not also one of this man’s disciples, are you?” He says, “I am not.”

FLUENT ENGLISH

The servant girl at the door asked Peter, “You are not one of this man’s disciples too, are you?” He replied, “I am not.”

John 18:18

Greek: adopted SBLGNT text. Word-order interlinear.

εἱστήκεισαν	δὲ	οἱ	δοῦλοι	καὶ	οἱ	ὑπηρέται	ἀνθρακιὰν	πεποιηκότες,
were standing	and	the	slaves	and	the	officers	a charcoal fire	having made

ὅτι	ψῦχος	ἦν,	καὶ	ἐθερμαίνοντο·	ἦν	δὲ	καὶ	ὁ	Πέτρος	μετ’
because	cold	it was	and	were warming themselves	was	and	also	the	Peter	with

αὐτῶν	ἑστὼς	καὶ	θερμαινόμενος.
them	standing	and	warming himself

CLOSE ENGLISH

Now the slaves and officers were standing there, having made a charcoal fire because it was cold, and were warming themselves. Peter also was with them, standing and warming himself.

FLUENT ENGLISH

The slaves and officers had made a charcoal fire because it was cold, and they stood warming themselves. Peter stood with them, warming himself too.

SECTION NOTES

The other disciple is not named here. The first question expects a negative answer, which the English question preserves. Slaves and officers are distinguished, and the charcoal fire is a specific narrative detail.

VII-JN-018 / John 18:19-21

Questioned about disciples and teaching

John 18:19

Greek: adopted SBLGNT text. Word-order interlinear.

Ὁ	οὖν	ἀρχιερεὺς	ἠρώτησεν	τὸν	Ἰησοῦν	περὶ	τῶν	μαθητῶν	αὐτοῦ
the	therefore	high priest	questioned	the	Jesus	about	the	disciples	of him

καὶ	περὶ	τῆς	διδαχῆς	αὐτοῦ.
and	about	the	teaching	of him

CLOSE ENGLISH

So the high priest questioned Jesus about his disciples and about his teaching.

FLUENT ENGLISH

The high priest questioned Jesus about his disciples and his teaching.

John 18:20

Greek: adopted SBLGNT text. Word-order interlinear.

ἀπεκρίθη	αὐτῷ	Ἰησοῦς·	Ἐγὼ	παρρησίᾳ	λελάληκα	τῷ	κόσμῳ·	ἐγὼ
answered	him	Jesus	I	openly	have spoken	to the	world	I

πάντοτε	ἐδίδαξα	ἐν	συναγωγῇ	καὶ	ἐν	τῷ	ἱερῷ,	ὅπου	πάντες	οἱ
always	taught	in	a synagogue	and	in	the	temple	where	all	the

Ἰουδαῖοι	συνέρχονται,	καὶ	ἐν	κρυπτῷ	ἐλάλησα	οὐδέν·
Jews	gather	and	in	secret	I spoke	nothing

CLOSE ENGLISH

Jesus answered him, “I have spoken openly to the world. I always taught in a synagogue and in the temple, where all the Jews gather, and I spoke nothing in secret.

FLUENT ENGLISH

Jesus answered, “I have spoken openly to the world. I always taught in synagogues and in the temple, where all the Jews gather. I have said nothing in secret.

John 18:21

Greek: adopted SBLGNT text. Word-order interlinear.

τί	με	ἐρωτᾷς;	ἐρώτησον	τοὺς	ἀκηκοότας	τί	ἐλάλησα	αὐτοῖς·	ἴδε
why	me	do you ask	ask	those	having heard	what	I spoke	to them	look

οὗτοι	οἴδασιν	ἃ	εἶπον	ἐγώ.
these	know	what	said	I

CLOSE ENGLISH

Why do you question me? Question those who have heard what I spoke to them. Look, they know what I said.”

FLUENT ENGLISH

Why question me? Ask the people who heard me. They know what I said to them.”

SECTION NOTES

The question concerns Jesus’s disciples and teaching. The narrative retains its designation the high priest without inserting an explanation of the holders of the office.

The teaching is presented as public, with synagogue and temple named. All the Jews is retained as part of the description of gathering; the text is not reduced to a private audience.

The repeated questioning verb refers here to interrogation. Fluent’s plural synagogues expresses the recurring setting of always taught.

Comparing the passages (H-125, SR-0480)
A scene relationship is retained; no exact counterpart to the individual saying is established.
No direct Thomas counterpart is established.

VII-JN-018 / John 18:22-24

The blow and the transfer

John 18:22

Greek: adopted SBLGNT text. Word-order interlinear.

ταῦτα	δὲ	αὐτοῦ	εἰπόντος	εἷς	παρεστηκὼς	τῶν	ὑπηρετῶν	ἔδωκεν
these things	and	of him	having said	one	standing nearby	of the	officers	gave

ῥάπισμα	τῷ	Ἰησοῦ	εἰπών·	Οὕτως	ἀποκρίνῃ	τῷ	ἀρχιερεῖ;
a slap	to	Jesus	saying	thus	do you answer	the	high priest

CLOSE ENGLISH

When he said these things, one of the officers standing nearby gave Jesus a slap, saying, “Is this how you answer the high priest?”

FLUENT ENGLISH

When Jesus said this, one of the officers standing nearby struck him and said, “Is that how you answer the high priest?”

John 18:23

Greek: adopted SBLGNT text. Word-order interlinear.

ἀπεκρίθη	αὐτῷ	Ἰησοῦς·	Εἰ	κακῶς	ἐλάλησα,	μαρτύρησον	περὶ	τοῦ
answered	him	Jesus	if	wrongly	I spoke	testify	concerning	the

κακοῦ·	εἰ	δὲ	καλῶς,	τί	με	δέρεις;
wrong	if	but	rightly	why	me	do you strike

CLOSE ENGLISH

Jesus answered him, “If I spoke wrongly, testify about the wrong. But if rightly, why do you strike me?”

FLUENT ENGLISH

Jesus answered, “If I said something wrong, give evidence of it. If I spoke rightly, why are you hitting me?”

John 18:24

Greek: adopted SBLGNT text. Word-order interlinear.

ἀπέστειλεν	οὖν	αὐτὸν	ὁ	Ἄννας	δεδεμένον	πρὸς	Καϊάφαν	τὸν
sent	therefore	him	the	Annas	bound	to	Caiaphas	the

ἀρχιερέα.
high priest

CLOSE ENGLISH

So Annas sent him bound to Caiaphas the high priest.

FLUENT ENGLISH

Then Annas sent him, still bound, to Caiaphas the high priest.

SECTION NOTES

The noun rendered slap indicates a blow; the Greek does not name the part of the body struck.

Wrongly and rightly concern the speech’s validity here, not merely its politeness. The request is for testimony about the alleged wrong.

Comparing the passages (H-125, SR-0481)
A scene relationship is retained; no exact counterpart to the individual saying is established.
No direct Thomas counterpart is established.

Annas sends Jesus onward while he remains bound. The sequence is not rearranged to match another Gospel.

VII-JN-018 / John 18:25-27

Peter’s further denials

John 18:25

Greek: adopted SBLGNT text. Word-order interlinear.

Ἦν	δὲ	Σίμων	Πέτρος	ἑστὼς	καὶ	θερμαινόμενος.	εἶπον	οὖν	αὐτῷ·
was	and	Simon	Peter	standing	and	warming himself	they said	therefore	to him

Μὴ	καὶ	σὺ	ἐκ	τῶν	μαθητῶν	αὐτοῦ	εἶ;	ἠρνήσατο	ἐκεῖνος	καὶ	εἶπεν·
not	also	you	of	the	disciples	of him	are	denied	he	and	said

Οὐκ	εἰμί.
not	I am

CLOSE ENGLISH

Now Simon Peter was standing and warming himself. So they said to him, “You are not also one of his disciples, are you?” He denied it and said, “I am not.”

FLUENT ENGLISH

Simon Peter was still standing there warming himself. They asked him, “You are not one of his disciples too, are you?” He denied it, saying, “I am not.”

John 18:26

Greek: adopted SBLGNT text. Word-order interlinear.

λέγει	εἷς	ἐκ	τῶν	δούλων	τοῦ	ἀρχιερέως,	συγγενὴς	ὢν	οὗ
says	one	of	the	slaves	of the	high priest	a relative	being	of the one whose

ἀπέκοψεν	Πέτρος	τὸ	ὠτίον·	Οὐκ	ἐγώ	σε	εἶδον	ἐν	τῷ	κήπῳ	μετ’
cut off	Peter	the	ear	not	I	you	saw	in	the	garden	with

αὐτοῦ;
him

CLOSE ENGLISH

One of the high priest’s slaves, being a relative of the man whose ear Peter cut off, says, “Did I not see you in the garden with him?”

FLUENT ENGLISH

One of the high priest’s slaves, a relative of the man whose ear Peter had cut off, asked, “Didn’t I see you in the garden with him?”

John 18:27

Greek: adopted SBLGNT text. Word-order interlinear.

πάλιν	οὖν	ἠρνήσατο	Πέτρος·	καὶ	εὐθέως	ἀλέκτωρ	ἐφώνησεν.
again	therefore	denied	Peter	and	immediately	a rooster	crowed

CLOSE ENGLISH

So Peter denied it again, and immediately a rooster crowed.

FLUENT ENGLISH

Peter denied it again. Immediately a rooster crowed.

SECTION NOTES

The relative’s question expects confirmation that he saw Peter in the garden. Peter’s renewed denial is followed immediately by the rooster’s crow.

VII-JN-018 / John 18:28-32

Outside the governor’s headquarters

John 18:28

Greek: adopted SBLGNT text. Word-order interlinear.

Ἄγουσιν	οὖν	τὸν	Ἰησοῦν	ἀπὸ	τοῦ	Καϊάφα	εἰς	τὸ	πραιτώριον·	ἦν
they lead	therefore	the	Jesus	from	the	Caiaphas	into	the	headquarters	it was

δὲ	πρωΐ·	καὶ	αὐτοὶ	οὐκ	εἰσῆλθον	εἰς	τὸ	πραιτώριον,	ἵνα	μὴ
and	early morning	and	they	not	entered	into	the	headquarters	so that	not

μιανθῶσιν	ἀλλὰ	φάγωσιν	τὸ	πάσχα.
they might be defiled	but	might eat	the	Passover

CLOSE ENGLISH

So they lead Jesus from Caiaphas to the governor’s headquarters. And it was early morning, and they themselves did not enter the headquarters, so that they might not be defiled but might eat the Passover.

FLUENT ENGLISH

Early in the morning they led Jesus from Caiaphas to the governor’s headquarters. They themselves stayed outside to avoid ritual defilement so that they could eat the Passover meal.

John 18:29

Greek: adopted SBLGNT text. Word-order interlinear.

ἐξῆλθεν	οὖν	ὁ	Πιλᾶτος	ἔξω	πρὸς	αὐτοὺς	καὶ	φησίν·	Τίνα
went out	therefore	the	Pilate	outside	to	them	and	says	what

κατηγορίαν	φέρετε	κατὰ	τοῦ	ἀνθρώπου	τούτου;
accusation	do you bring	against	the	man	this

CLOSE ENGLISH

So Pilate went outside to them and says, “What accusation do you bring against this man?”

FLUENT ENGLISH

Pilate came outside to them and asked, “What charge are you bringing against this man?”

John 18:30

Greek: adopted SBLGNT text. Word-order interlinear.

ἀπεκρίθησαν	καὶ	εἶπαν	αὐτῷ·	Εἰ	μὴ	ἦν	οὗτος	κακὸν	ποιῶν,	οὐκ
they answered	and	said	to him	if	not	was	this one	evil	doing	not

ἄν	σοι	παρεδώκαμεν	αὐτόν.
would	to you	we have handed over	him

CLOSE ENGLISH

They answered and said to him, “If this man were not doing evil, we would not have handed him over to you.”

FLUENT ENGLISH

They answered, “If this man were not a criminal, we would not have handed him over to you.”

John 18:31

Greek: adopted SBLGNT text. Word-order interlinear.

εἶπεν	οὖν	αὐτοῖς	ὁ	Πιλᾶτος·	Λάβετε	αὐτὸν	ὑμεῖς,	καὶ	κατὰ
said	therefore	to them	the	Pilate	take	him	you	and	according to

τὸν	νόμον	ὑμῶν	κρίνατε	αὐτόν.	εἶπον	αὐτῷ	οἱ	Ἰουδαῖοι·	Ἡμῖν	οὐκ
the	law	of you	judge	him	said	to him	the	Jews	for us	not

ἔξεστιν	ἀποκτεῖναι	οὐδένα·
it is lawful	to kill	anyone

CLOSE ENGLISH

So Pilate said to them, “Take him yourselves, and judge him according to your law.” The Jews said to him, “It is not lawful for us to put anyone to death,”

FLUENT ENGLISH

Pilate said, “Take him yourselves and judge him by your own law.” The Jews replied, “We are not allowed to put anyone to death.”

John 18:32

Greek: adopted SBLGNT text. Word-order interlinear.

ἵνα	ὁ	λόγος	τοῦ	Ἰησοῦ	πληρωθῇ	ὃν	εἶπεν	σημαίνων	ποίῳ
so that	the	word	of the	Jesus	might be fulfilled	which	he said	indicating	by what kind

θανάτῳ	ἤμελλεν	ἀποθνῄσκειν.
of death	he was going	to die

CLOSE ENGLISH

so that Jesus’s word might be fulfilled, which he spoke indicating by what kind of death he was going to die.

FLUENT ENGLISH

This fulfilled what Jesus had said when he indicated the kind of death he would die.

SECTION NOTES

Praetorium is rendered governor’s headquarters without identifying a particular building. Defilement here concerns ritual eligibility for eating the Passover. John’s timing is retained without reconciling it with other accounts.

The statement about the authority to execute is spoken by the people addressing Pilate. Verse 32 gives the narrator’s link to Jesus’s words about the manner of his death.

VII-JN-018 / John 18:33-37

Pilate and Jesus on kingship

John 18:33

Greek: adopted SBLGNT text. Word-order interlinear.

Εἰσῆλθεν	οὖν	πάλιν	εἰς	τὸ	πραιτώριον	ὁ	Πιλᾶτος	καὶ	ἐφώνησεν
entered	therefore	again	into	the	headquarters	the	Pilate	and	called

τὸν	Ἰησοῦν	καὶ	εἶπεν	αὐτῷ·	Σὺ	εἶ	ὁ	βασιλεὺς	τῶν	Ἰουδαίων;
the	Jesus	and	said	to him	you	are	the	king	of the	Jews

CLOSE ENGLISH

So Pilate entered the governor’s headquarters again and called Jesus and said to him, “Are you the king of the Jews?”

FLUENT ENGLISH

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

John 18:34

Greek: adopted SBLGNT text. Word-order interlinear.

ἀπεκρίθη	Ἰησοῦς·	Ἀπὸ	σεαυτοῦ	σὺ	τοῦτο	λέγεις	ἢ	ἄλλοι	εἶπόν	σοι
answered	Jesus	from	yourself	you	this	say	or	others	said	to you

περὶ	ἐμοῦ;
about	me

CLOSE ENGLISH

Jesus answered, “Do you say this from yourself, or did others tell you about me?”

FLUENT ENGLISH

Jesus answered, “Is this your own question, or did others tell you about me?”

John 18:35

Greek: adopted SBLGNT text. Word-order interlinear.

ἀπεκρίθη	ὁ	Πιλᾶτος·	Μήτι	ἐγὼ	Ἰουδαῖός	εἰμι;	τὸ	ἔθνος	τὸ	σὸν
answered	the	Pilate	surely not	I	a Jew	am	the	nation	the	your

καὶ	οἱ	ἀρχιερεῖς	παρέδωκάν	σε	ἐμοί·	τί	ἐποίησας;
and	the	chief priests	handed over	you	to me	what	did you do

CLOSE ENGLISH

Pilate answered, “I am not a Jew, am I? Your own nation and the chief priests handed you over to me. What did you do?”

FLUENT ENGLISH

Pilate answered, “Am I a Jew? Your own nation and the chief priests handed you over to me. What have you done?”

John 18:36

Greek: adopted SBLGNT text. Word-order interlinear.

ἀπεκρίθη	Ἰησοῦς·	Ἡ	βασιλεία	ἡ	ἐμὴ	οὐκ	ἔστιν	ἐκ	τοῦ	κόσμου
answered	Jesus	the	kingdom	the	mine	not	is	from	the	world

τούτου·	εἰ	ἐκ	τοῦ	κόσμου	τούτου	ἦν	ἡ	βασιλεία	ἡ	ἐμή,	οἱ
this	if	from	the	world	this	were	the	kingdom	the	mine	the

ὑπηρέται	οἱ	ἐμοὶ	ἠγωνίζοντο	ἄν,	ἵνα	μὴ	παραδοθῶ	τοῖς	Ἰουδαίοις·
attendants	the	mine	were fighting	would	so that	not	I be handed over	to the	Jews

νῦν	δὲ	ἡ	βασιλεία	ἡ	ἐμὴ	οὐκ	ἔστιν	ἐντεῦθεν.
now	but	the	kingdom	the	mine	not	is	from here

CLOSE ENGLISH

Jesus answered, “My kingdom is not from this world. If my kingdom were from this world, my attendants would be fighting so that I would not be handed over to the Jews. But as it is, my kingdom is not from here.”

FLUENT ENGLISH

Jesus answered, “My kingdom does not come from this world. If it did, my servants would fight to keep me from being handed over to the Jews. As it is, my kingdom does not come from here.”

John 18:37

Greek: adopted SBLGNT text. Word-order interlinear.

εἶπεν	οὖν	αὐτῷ	ὁ	Πιλᾶτος·	Οὐκοῦν	βασιλεὺς	εἶ	σύ;	ἀπεκρίθη	ὁ
said	therefore	to him	the	Pilate	therefore	a king	are	you	answered	the

Ἰησοῦς·	Σὺ	λέγεις	ὅτι	βασιλεύς	εἰμι.	ἐγὼ	εἰς	τοῦτο	γεγέννημαι	καὶ
Jesus	you	say	that	a king	I am	I	for	this	have been born	and

εἰς	τοῦτο	ἐλήλυθα	εἰς	τὸν	κόσμον	ἵνα	μαρτυρήσω	τῇ	ἀληθείᾳ·
for	this	have come	into	the	world	so that	I may testify	to the	truth

πᾶς	ὁ	ὢν	ἐκ	τῆς	ἀληθείας	ἀκούει	μου	τῆς	φωνῆς.
everyone	the one	being	from	the	truth	hears	of me	the	voice

CLOSE ENGLISH

Then Pilate said to him, “So you are a king?” Jesus answered, “You say that I am a king. For this I have been born, and for this I have come into the world: to testify to the truth. Everyone who is of the truth hears my voice.”

FLUENT ENGLISH

Pilate asked him, “So you are a king?” Jesus answered, “You say that I am a king. I was born and came into the world to bear witness to the truth. Everyone who belongs to the truth listens to my voice.”

SECTION NOTES

The question asks where Pilate’s words originated. It is distinct from the you say reply in 18:37.

Pilate’s first question expects no; your own nation and the chief priests remain the parties named in his reply.

From this world and from here express origin. The statement is not expanded into a claim that the kingdom has no relation to earthly life. As it is conveys the contrast of but now.

The Jews in the handing-over clause refers to the opponents in this scene, not every Jewish person. The conditional fighting clause is retained.

Pilate’s question precedes Jesus’s answer. You say that I am a king is retained without adding yes or no. The repeated purpose phrases in close are combined in fluent.

Belonging to the truth and hearing the voice remain linked. The adopted companion scene references do not imply that the full Johannine speech appears in the other accounts.

Comparison records JN-148-150. H-127 links Matt. 27:2, 11-31, Mark 15:1-20 and Luke 23:1-25. SR-0161 relates MT-169 (Matt. 27:11), MK-133 (Mark 15:2) and LK-200 (Luke 23:3) to the interrogation. The you say formula corresponds to JN-150 (John 18:37), not to the counterquestion in 18:34. SR-0482 records a scene relationship for 18:36, without an exact counterpart to that saying. No direct Thomas counterpart is established.

VII-JN-018 / John 18:38-40

The question about truth and the choice of Barabbas

John 18:38

Greek: adopted SBLGNT text. Word-order interlinear.

λέγει	αὐτῷ	ὁ	Πιλᾶτος·	Τί	ἐστιν	ἀλήθεια;	Καὶ	τοῦτο	εἰπὼν	πάλιν
says	to him	the	Pilate	what	is	truth	and	this	having said	again

ἐξῆλθεν	πρὸς	τοὺς	Ἰουδαίους,	καὶ	λέγει	αὐτοῖς·	Ἐγὼ	οὐδεμίαν	εὑρίσκω
he went out	to	the	Jews	and	says	to them	I	no	find

ἐν	αὐτῷ	αἰτίαν·
in	him	charge

CLOSE ENGLISH

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 charge in him.”

FLUENT ENGLISH

Pilate said to him, “What is truth?” After saying this, he went back out to the Jews and told them, “I find no charge against him.”

John 18:39

Greek: adopted SBLGNT text. Word-order interlinear.

ἔστιν	δὲ	συνήθεια	ὑμῖν	ἵνα	ἕνα	ἀπολύσω	ὑμῖν	ἐν	τῷ	πάσχα·
there is	and	a custom	for you	that	one	I should release	to you	at	the	Passover

βούλεσθε	οὖν	ἀπολύσω	ὑμῖν	τὸν	βασιλέα	τῶν	Ἰουδαίων;
do you wish	therefore	I should release	to you	the	king	of the	Jews

CLOSE ENGLISH

“But you have a custom that I should release one person to you at Passover. Do you wish, then, that I release to you the king of the Jews?”

FLUENT ENGLISH

“You have a custom that I release someone to you at Passover. Do you want me to release the king of the Jews to you?”

John 18:40

Greek: adopted SBLGNT text. Word-order interlinear.

ἐκραύγασαν	οὖν	πάλιν	λέγοντες·	Μὴ	τοῦτον	ἀλλὰ	τὸν	Βαραββᾶν.
they shouted	therefore	again	saying	not	this one	but	the	Barabbas

ἦν	δὲ	ὁ	Βαραββᾶς	λῃστής.
was	and	the	Barabbas	a bandit

CLOSE ENGLISH

So they shouted again, saying, “Not this man, but Barabbas!” Now Barabbas was a robber.

FLUENT ENGLISH

They shouted again, “Not him! Barabbas!” Barabbas was a bandit.

SECTION NOTES

Pilate asks about truth, goes outside, and declares that he finds no charge against Jesus. The release custom is presented as Pilate describes it.

Bandit renders lestes, also used for robber. The word can carry associations of violent or insurgent activity, but this verse gives no detailed account of Barabbas’s acts.

VII-JN-019 / John 19:1-42

Judgment, crucifixion, and burial

Flogging and mock kingship

John 19:1

Greek: adopted SBLGNT text. Word-order interlinear.

Τότε	οὖν	ἔλαβεν	ὁ	Πιλᾶτος	τὸν	Ἰησοῦν	καὶ	ἐμαστίγωσεν.
then	therefore	took	the	Pilate	the	Jesus	and	flogged

CLOSE ENGLISH

Then Pilate took Jesus and had him flogged.

FLUENT ENGLISH

Then Pilate had Jesus taken and flogged.

John 19:2

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	οἱ	στρατιῶται	πλέξαντες	στέφανον	ἐξ	ἀκανθῶν	ἐπέθηκαν	αὐτοῦ
and	the	soldiers	having woven	a crown	from	thorns	placed	of him

τῇ	κεφαλῇ,	καὶ	ἱμάτιον	πορφυροῦν	περιέβαλον	αὐτόν,
on the	head	and	a robe	purple	put around	him

CLOSE ENGLISH

And the soldiers, weaving a crown from thorns, placed it on his head and put a purple robe around him,

FLUENT ENGLISH

The soldiers wove a crown of thorns and put it on his head. They dressed him in a purple robe.

John 19:3

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἤρχοντο	πρὸς	αὐτὸν	καὶ	ἔλεγον·	Χαῖρε,	ὁ	βασιλεὺς	τῶν
and	they kept coming	to	him	and	were saying	hail	the	king	of the

Ἰουδαίων·	καὶ	ἐδίδοσαν	αὐτῷ	ῥαπίσματα.
Jews	and	were giving	him	slaps

CLOSE ENGLISH

and they kept coming to him and saying, “Hail, king of the Jews!” And they were giving him slaps.

FLUENT ENGLISH

They kept coming up to him, saying, “Hail, king of the Jews!” and striking him.

SECTION NOTES

The soldiers’ repeated approach, words, and blows are expressed by the imperfect verbs. Pilate’s responsibility for the flogging is conveyed without asserting that he personally wielded the whip.

VII-JN-019 / John 19:4-7

Jesus is brought outside

John 19:4

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἐξῆλθεν	πάλιν	ἔξω	ὁ	Πιλᾶτος	καὶ	λέγει	αὐτοῖς·	Ἴδε	ἄγω
and	went out	again	outside	the	Pilate	and	says	to them	look	I bring

ὑμῖν	αὐτὸν	ἔξω,	ἵνα	γνῶτε	ὅτι	οὐδεμίαν	αἰτίαν	εὑρίσκω	ἐν
to you	him	outside	so that	you may know	that	no	charge	I find	in

αὐτῷ.
him

CLOSE ENGLISH

And Pilate went outside again and says to them, “Look, I bring him outside to you so that you may know that I find no charge in him.”

FLUENT ENGLISH

Pilate went outside again and said to them, “Look, I am bringing him out to you so you will know that I find no charge against him.”

John 19:5

Greek: adopted SBLGNT text. Word-order interlinear.

ἐξῆλθεν	οὖν	ὁ	Ἰησοῦς	ἔξω,	φορῶν	τὸν	ἀκάνθινον	στέφανον	καὶ
went out	therefore	the	Jesus	outside	wearing	the	thorn	crown	and

τὸ	πορφυροῦν	ἱμάτιον.	καὶ	λέγει	αὐτοῖς·	Ἰδοὺ	ὁ	ἄνθρωπος.
the	purple	robe	and	he says	to them	look	the	man

CLOSE ENGLISH

So Jesus came outside, wearing the crown of thorns and the purple robe. And Pilate says to them, “Look, the man!”

FLUENT ENGLISH

Jesus came out wearing the crown of thorns and the purple robe. Pilate said to them, “Here is the man!”

John 19:6

Greek: adopted SBLGNT text. Word-order interlinear.

ὅτε	οὖν	εἶδον	αὐτὸν	οἱ	ἀρχιερεῖς	καὶ	οἱ	ὑπηρέται	ἐκραύγασαν
when	therefore	saw	him	the	chief priests	and	the	officers	they shouted

λέγοντες·	Σταύρωσον	σταύρωσον.	λέγει	αὐτοῖς	ὁ	Πιλᾶτος·	Λάβετε
saying	crucify	crucify	says	to them	the	Pilate	take

αὐτὸν	ὑμεῖς	καὶ	σταυρώσατε,	ἐγὼ	γὰρ	οὐχ	εὑρίσκω	ἐν	αὐτῷ	αἰτίαν.
him	you	and	crucify	I	for	not	find	in	him	a charge

CLOSE ENGLISH

So when the chief priests and officers saw him, they shouted, “Crucify! Crucify!” Pilate says to them, “Take him yourselves and crucify him, for I find no charge in him.”

FLUENT ENGLISH

When the chief priests and officers saw him, they shouted, “Crucify him! Crucify him!” Pilate said, “Take him yourselves and crucify him. I find no charge against him.”

John 19:7

Greek: adopted SBLGNT text. Word-order interlinear.

ἀπεκρίθησαν	αὐτῷ	οἱ	Ἰουδαῖοι·	Ἡμεῖς	νόμον	ἔχομεν,	καὶ	κατὰ	τὸν
answered	him	the	Jews	we	a law	have	and	according to	the

νόμον	ὀφείλει	ἀποθανεῖν,	ὅτι	υἱὸν	θεοῦ	ἑαυτὸν	ἐποίησεν.
law	he ought	to die	because	son	of God	himself	he made

CLOSE ENGLISH

The Jews answered him, “We have a law, and according to the law he ought to die, because he made himself God’s Son.”

FLUENT ENGLISH

The Jews answered, “We have a law, and by that law he must die because he has claimed to be God’s Son.”

SECTION NOTES

Pilate’s repeated statement that he finds no charge against Jesus remains alongside the demands of the chief priests and officers. In verse 5 the English identifies Pilate as the speaker; the Greek verb itself has no expressed subject. The claim about the law is the opponents’ statement.

VII-JN-019 / John 19:8-11

Pilate’s fear and the question of authority

John 19:8

Greek: adopted SBLGNT text. Word-order interlinear.

Ὅτε	οὖν	ἤκουσεν	ὁ	Πιλᾶτος	τοῦτον	τὸν	λόγον,	μᾶλλον	ἐφοβήθη,
when	therefore	heard	the	Pilate	this	the	word	more	he feared

CLOSE ENGLISH

So when Pilate heard this word, he was more afraid,

FLUENT ENGLISH

When Pilate heard this, he became even more afraid.

John 19:9

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	εἰσῆλθεν	εἰς	τὸ	πραιτώριον	πάλιν	καὶ	λέγει	τῷ	Ἰησοῦ·	Πόθεν
and	he entered	into	the	headquarters	again	and	says	to	Jesus	from where

εἶ	σύ;	ὁ	δὲ	Ἰησοῦς	ἀπόκρισιν	οὐκ	ἔδωκεν	αὐτῷ.
are	you	the	but	Jesus	an answer	not	gave	to him

CLOSE ENGLISH

and he entered the governor’s headquarters again and says to Jesus, “Where are you from?” But Jesus gave him no answer.

FLUENT ENGLISH

He went back into the governor’s headquarters and asked Jesus, “Where are you from?” Jesus gave him no answer.

John 19:10

Greek: adopted SBLGNT text. Word-order interlinear.

λέγει	οὖν	αὐτῷ	ὁ	Πιλᾶτος·	Ἐμοὶ	οὐ	λαλεῖς;	οὐκ	οἶδας	ὅτι
says	therefore	to him	the	Pilate	to me	not	do you speak	not	do you know	that

ἐξουσίαν	ἔχω	ἀπολῦσαί	σε	καὶ	ἐξουσίαν	ἔχω	σταυρῶσαί	σε;
authority	I have	to release	you	and	authority	I have	to crucify	you

CLOSE ENGLISH

So Pilate says to him, “Do you not speak to me? Do you not know that I have authority to release you and authority to crucify you?”

FLUENT ENGLISH

Pilate said to him, “You will not speak to me? Do you not know that I have authority to release you and authority to crucify you?”

John 19:11

Greek: adopted SBLGNT text. Word-order interlinear.

ἀπεκρίθη	αὐτῷ	Ἰησοῦς·	Οὐκ	εἶχες	ἐξουσίαν	κατ’	ἐμοῦ	οὐδεμίαν	εἰ
answered	him	Jesus	not	you had	authority	against	me	any	if

μὴ	ἦν	δεδομένον	σοι	ἄνωθεν·	διὰ	τοῦτο	ὁ	παραδούς	μέ
not	it was	given	to you	from above	because of	this	the one	having handed over	me

σοι	μείζονα	ἁμαρτίαν	ἔχει.
to you	greater	sin	has

CLOSE ENGLISH

Jesus answered him, “You would have no authority over me unless it had been given you from above. For this reason the one who handed me over to you has greater sin.”

FLUENT ENGLISH

Jesus answered, “You would have no authority over me unless it had been given to you from above. That is why the one who handed me over to you is guilty of the greater sin.”

SECTION NOTES

Pilate’s fear and Jesus’s silence precede the question about authority. The repeated noun authority is retained in close English.

From above is retained; in this context it points to divine authority. The person who handed Jesus over is left unnamed, as in the Greek. Greater sin makes a comparison; it does not declare Pilate innocent.

Comparing the passages (H-127, SR-0483)
A scene relationship is retained; no exact counterpart to the individual saying is established.
No direct Thomas counterpart is established.

VII-JN-019 / John 19:12-16

The judgment seat

John 19:12

Greek: adopted SBLGNT text. Word-order interlinear.

ἐκ	τούτου	ὁ	Πιλᾶτος	ἐζήτει	ἀπολῦσαι	αὐτόν·	οἱ	δὲ	Ἰουδαῖοι
from	this	the	Pilate	was seeking	to release	him	the	but	Jews

ἐκραύγασαν	λέγοντες·	Ἐὰν	τοῦτον	ἀπολύσῃς,	οὐκ	εἶ	φίλος	τοῦ
shouted	saying	if	this man	you release	not	you are	a friend	of the

Καίσαρος·	πᾶς	ὁ	βασιλέα	ἑαυτὸν	ποιῶν	ἀντιλέγει	τῷ	Καίσαρι.
Caesar	everyone	who	a king	himself	makes	opposes	the	Caesar

CLOSE ENGLISH

From this, Pilate was seeking to release him. But the Jews shouted, “If you release this man, you are not Caesar’s friend. Everyone who makes himself a king opposes Caesar.”

FLUENT ENGLISH

From then on Pilate tried to release him, but the Jews shouted, “If you release this man, you are no friend of Caesar. Anyone who makes himself a king opposes Caesar.”

John 19:13

Greek: adopted SBLGNT text. Word-order interlinear.

Ὁ	οὖν	Πιλᾶτος	ἀκούσας	τῶν	λόγων	τούτων	ἤγαγεν	ἔξω	τὸν
the	therefore	Pilate	having heard	the	words	these	led	outside	the

Ἰησοῦν,	καὶ	ἐκάθισεν	ἐπὶ	βήματος	εἰς	τόπον	λεγόμενον	Λιθόστρωτον,
Jesus	and	sat down	on	a judgment seat	at	a place	called	Stone Pavement

Ἑβραϊστὶ	δὲ	Γαββαθα.
in Hebrew	and	Gabbatha

CLOSE ENGLISH

So Pilate, hearing these words, brought Jesus outside and sat down on the judgment seat at a place called Stone Pavement, and in Hebrew Gabbatha.

FLUENT ENGLISH

When Pilate heard this, he brought Jesus outside and sat on the judgment seat at the place called Stone Pavement, or Gabbatha in Hebrew.

John 19:14

Greek: adopted SBLGNT text. Word-order interlinear.

ἦν	δὲ	παρασκευὴ	τοῦ	πάσχα,	ὥρα	ἦν	ὡς	ἕκτη.	καὶ	λέγει	τοῖς
it was	and	Preparation	of the	Passover	hour	it was	about	sixth	and	he says	to the

Ἰουδαίοις·	Ἴδε	ὁ	βασιλεὺς	ὑμῶν.
Jews	look	the	king	of you

CLOSE ENGLISH

Now it was the day of Preparation for the Passover; it was about the sixth hour. And he says to the Jews, “Look, your king!”

FLUENT ENGLISH

It was the day of Preparation for the Passover, around noon. Pilate said to the Jews, “Here is your king!”

John 19:15

Greek: adopted SBLGNT text. Word-order interlinear.

ἐκραύγασαν	οὖν	ἐκεῖνοι·	Ἆρον	ἆρον,	σταύρωσον	αὐτόν.	λέγει
shouted	therefore	they	take away	take away	crucify	him	says

αὐτοῖς	ὁ	Πιλᾶτος·	Τὸν	βασιλέα	ὑμῶν	σταυρώσω;	ἀπεκρίθησαν	οἱ
to them	the	Pilate	the	king	of you	shall I crucify	answered	the

ἀρχιερεῖς·	Οὐκ	ἔχομεν	βασιλέα	εἰ	μὴ	Καίσαρα.
chief priests	not	we have	a king	except	only	Caesar

CLOSE ENGLISH

So they shouted, “Away! Away! Crucify him!” Pilate says to them, “Shall I crucify your king?” The chief priests answered, “We have no king except Caesar.”

FLUENT ENGLISH

They shouted, “Away with him! Away with him! Crucify him!” Pilate asked, “Shall I crucify your king?” The chief priests answered, “We have no king but Caesar.”

John 19:16

Greek: adopted SBLGNT text. Word-order interlinear.

τότε	οὖν	παρέδωκεν	αὐτὸν	αὐτοῖς	ἵνα	σταυρωθῇ.	Παρέλαβον
then	therefore	he handed over	him	to them	so that	he might be crucified	they took

οὖν	τὸν	Ἰησοῦν·
therefore	the	Jesus

CLOSE ENGLISH

Then he handed him over to them to be crucified. So they took Jesus.

FLUENT ENGLISH

Then Pilate handed Jesus over to them to be crucified. They took him away.

SECTION NOTES

Friend of Caesar is retained without deciding whether the phrase names a formal title or describes political loyalty. The pressure is directed at Pilate’s allegiance to the emperor.

The verb in 19:13 is rendered sat down, with Pilate as subject. It can also be read transitively as seated him, making Jesus the person seated. The translation states the selected reading; it does not remove the alternative. Stone Pavement translates Lithostroton; Gabbatha is the other name given here.

In Hebrew preserves the source’s language designation, which can include Aramaic usage. The sixth hour is represented as around noon in fluent English. John’s reference to the day of Preparation for the Passover is preserved; the timing is presented as John states it.

VII-JN-019 / John 19:17-22

Crucifixion and the inscription

John 19:17

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	βαστάζων	αὐτῷ	τὸν	σταυρὸν	ἐξῆλθεν	εἰς	τὸν	λεγόμενον
and	carrying	for himself	the	cross	he went out	to	the	called

Κρανίου	Τόπον,	ὃ	λέγεται	Ἑβραϊστὶ	Γολγοθα,
of a Skull	Place	which	is called	in Hebrew	Golgotha

CLOSE ENGLISH

And carrying the cross for himself, he went out to the place called Place of a Skull, which is called Golgotha in Hebrew,

FLUENT ENGLISH

Carrying his own cross, Jesus went out to the Place of a Skull, called Golgotha in Hebrew.

John 19:18

Greek: adopted SBLGNT text. Word-order interlinear.

ὅπου	αὐτὸν	ἐσταύρωσαν,	καὶ	μετ’	αὐτοῦ	ἄλλους	δύο	ἐντεῦθεν	καὶ
where	him	they crucified	and	with	him	others	two	on this side	and

ἐντεῦθεν,	μέσον	δὲ	τὸν	Ἰησοῦν.
on that side	in the middle	and	the	Jesus

CLOSE ENGLISH

where they crucified him, and with him two others, one on each side, and Jesus in the middle.

FLUENT ENGLISH

There they crucified him with two others, one on either side, with Jesus between them.

John 19:19

Greek: adopted SBLGNT text. Word-order interlinear.

ἔγραψεν	δὲ	καὶ	τίτλον	ὁ	Πιλᾶτος	καὶ	ἔθηκεν	ἐπὶ	τοῦ	σταυροῦ·
wrote	and	also	an inscription	the	Pilate	and	put	on	the	cross

ἦν	δὲ	γεγραμμένον·	Ἰησοῦς	ὁ	Ναζωραῖος	ὁ	βασιλεὺς	τῶν
it was	and	written	Jesus	the	Nazarene	the	king	of the

Ἰουδαίων.
Jews

CLOSE ENGLISH

Now Pilate also wrote an inscription and put it on the cross. And it was written, “Jesus the Nazarene, the king of the Jews.”

FLUENT ENGLISH

Pilate also had an inscription written and placed on the cross: “Jesus of Nazareth, the king of the Jews.”

John 19:20

Greek: adopted SBLGNT text. Word-order interlinear.

τοῦτον	οὖν	τὸν	τίτλον	πολλοὶ	ἀνέγνωσαν	τῶν	Ἰουδαίων,	ὅτι
this	therefore	the	inscription	many	read	of the	Jews	because

ἐγγὺς	ἦν	ὁ	τόπος	τῆς	πόλεως	ὅπου	ἐσταυρώθη	ὁ	Ἰησοῦς·	καὶ
near	was	the	place	of the	city	where	was crucified	the	Jesus	and

ἦν	γεγραμμένον	Ἑβραϊστί,	Ῥωμαϊστί,	Ἑλληνιστί.
it was	written	in Hebrew	in Latin	in Greek

CLOSE ENGLISH

So many of the Jews read this inscription, because the place where Jesus was crucified was near the city; and it was written in Hebrew, Latin, and Greek.

FLUENT ENGLISH

Many Jews read the inscription because the place where Jesus was crucified was near the city. It was written in Hebrew, Latin, and Greek.

John 19:21

Greek: adopted SBLGNT text. Word-order interlinear.

ἔλεγον	οὖν	τῷ	Πιλάτῳ	οἱ	ἀρχιερεῖς	τῶν	Ἰουδαίων·	Μὴ	γράφε·
were saying	therefore	to	Pilate	the	chief priests	of the	Jews	not	write

Ὁ	βασιλεὺς	τῶν	Ἰουδαίων,	ἀλλ’	ὅτι	ἐκεῖνος	εἶπεν	Βασιλεὺς	τῶν
the	king	of the	Jews	but	that	that man	said	king	of the

Ἰουδαίων	εἰμί.
Jews	I am

CLOSE ENGLISH

So the chief priests of the Jews were saying to Pilate, “Do not write, ‘The king of the Jews,’ but that he said, ‘I am king of the Jews.’”

FLUENT ENGLISH

The Jewish chief priests said to Pilate, “Do not write, ‘The king of the Jews.’ Write that he said, ‘I am king of the Jews.’”

John 19:22

Greek: adopted SBLGNT text. Word-order interlinear.

ἀπεκρίθη	ὁ	Πιλᾶτος·	Ὃ	γέγραφα	γέγραφα.
answered	the	Pilate	what	I have written	I have written

CLOSE ENGLISH

Pilate answered, “What I have written, I have written.”

FLUENT ENGLISH

Pilate replied, “What I have written, I have written.”

SECTION NOTES

John presents Jesus carrying his own cross and does not name either of the two others here. Golgotha is the name supplied in the account; Place of a Skull is the Greek explanation.

The languages appear in the source order: Hebrew, Latin, Greek. The wording of the inscription and Pilate’s refusal to change it remain distinct from the chief priests’ proposed wording.

VII-JN-019 / John 19:23-24

The garments and the tunic

John 19:23

Greek: adopted SBLGNT text. Word-order interlinear.

οἱ	οὖν	στρατιῶται	ὅτε	ἐσταύρωσαν	τὸν	Ἰησοῦν	ἔλαβον	τὰ	ἱμάτια
the	therefore	soldiers	when	they crucified	the	Jesus	took	the	garments

αὐτοῦ	καὶ	ἐποίησαν	τέσσαρα	μέρη,	ἑκάστῳ	στρατιώτῃ	μέρος,	καὶ	τὸν
of him	and	made	four	parts	for each	soldier	a part	and	the

χιτῶνα.	ἦν	δὲ	ὁ	χιτὼν	ἄραφος,	ἐκ	τῶν	ἄνωθεν	ὑφαντὸς	δι’
tunic	was	and	the	tunic	seamless	from	the	top	woven	through

ὅλου·
the whole

CLOSE ENGLISH

So when the soldiers crucified Jesus, they took his garments and made four parts, a part for each soldier, and also took the tunic. Now the tunic was seamless, woven from the top throughout.

FLUENT ENGLISH

After crucifying Jesus, the soldiers took his clothes and divided them into four shares, one for each soldier. They also took his tunic, which was seamless, woven in one piece from top to bottom.

John 19:24

Greek: adopted SBLGNT text. Word-order interlinear.

εἶπαν	οὖν	πρὸς	ἀλλήλους·	Μὴ	σχίσωμεν	αὐτόν,	ἀλλὰ	λάχωμεν	
they said	therefore	to	one another	not	let us tear	it	but	let us cast lots	
περὶ	αὐτοῦ	τίνος	ἔσται·	ἵνα	ἡ	γραφὴ	πληρωθῇ	ἡ	λέγουσα·
for	it	whose	it will be	so that	the	scripture	might be fulfilled	which	says
Διεμερίσαντο	τὰ	ἱμάτιά	μου	ἑαυτοῖς	καὶ	ἐπὶ	τὸν	ἱματισμόν	μου
they divided	the	garments	of me	among themselves	and	for	the	clothing	of me
ἔβαλον	κλῆρον.	Οἱ	μὲν	οὖν	στρατιῶται	ταῦτα	ἐποίησαν.		
they cast	a lot	the	indeed	therefore	soldiers	these things	did		

CLOSE ENGLISH

So they said to one another, “Let us not tear it, but cast lots for it, to see whose it will be,” so that the scripture might be fulfilled which says, “They divided my garments among themselves, and for my clothing they cast lots.” So the soldiers did these things.

FLUENT ENGLISH

They said to one another, “Let’s not tear it. Let’s cast lots to decide who gets it.” This fulfilled the scripture: “They divided my clothes among themselves and cast lots for my clothing.” That is what the soldiers did.

SECTION NOTES

The garments are divided into four shares; the seamless tunic is treated separately. The scripture quoted in 19:24 corresponds to Psalm 22:18 (21:19 in the Greek numbering). John’s quotation is translated as it stands.

VII-JN-019 / John 19:25-27

The mother and the disciple

John 19:25

Greek: adopted SBLGNT text. Word-order interlinear.

Εἱστήκεισαν	δὲ	παρὰ	τῷ	σταυρῷ	τοῦ	Ἰησοῦ	ἡ	μήτηρ	αὐτοῦ	καὶ	ἡ
were standing	and	beside	the	cross	of the	Jesus	the	mother	of him	and	the

ἀδελφὴ	τῆς	μητρὸς	αὐτοῦ,	Μαρία	ἡ	τοῦ	Κλωπᾶ	καὶ	Μαρία	ἡ
sister	of the	mother	of him	Mary	the one	of	Clopas	and	Mary	the

Μαγδαληνή.
Magdalene

CLOSE ENGLISH

Now standing beside Jesus’s cross were his mother and his mother’s sister, Mary of Clopas and Mary Magdalene.

FLUENT ENGLISH

Standing by Jesus’s cross were his mother and his mother’s sister, Mary of Clopas and Mary Magdalene.

John 19:26

Greek: adopted SBLGNT text. Word-order interlinear.

Ἰησοῦς	οὖν	ἰδὼν	τὴν	μητέρα	καὶ	τὸν	μαθητὴν	παρεστῶτα	ὃν
Jesus	therefore	having seen	the	mother	and	the	disciple	standing nearby	whom

ἠγάπα	λέγει	τῇ	μητρί·	Γύναι,	ἴδε	ὁ	υἱός	σου·
he loved	says	to the	mother	woman	look	the	son	of you

CLOSE ENGLISH

Then Jesus, seeing his mother and the disciple whom he loved standing nearby, says to his mother, “Woman, look, your son.”

FLUENT ENGLISH

When Jesus saw his mother and the disciple he loved standing nearby, he said to her, “Woman, here is your son.”

John 19:27

Greek: adopted SBLGNT text. Word-order interlinear.

εἶτα	λέγει	τῷ	μαθητῇ·	Ἴδε	ἡ	μήτηρ	σου.	καὶ	ἀπ’	ἐκείνης	τῆς
then	he says	to the	disciple	look	the	mother	of you	and	from	that	the

ὥρας	ἔλαβεν	ὁ	μαθητὴς	αὐτὴν	εἰς	τὰ	ἴδια.
hour	took	the	disciple	her	into	the things	his own

CLOSE ENGLISH

Then he says to the disciple, “Look, your mother.” And from that hour the disciple took her into his own home.

FLUENT ENGLISH

Then he told the disciple, “Here is your mother.” From that moment the disciple took her into his home.

SECTION NOTES

The list can be punctuated to distinguish three or four women. The adopted wording retains its sequence without adding a number. Mary of Clopas preserves the relationship expressed without supplying wife or daughter.

Woman is retained as the form of address, without adding a dismissive tone. The beloved disciple is not named in this passage. Into his own is expressed as into his home.

The preceding list in 19:25 has been read as three or four women. Its wording is retained without identifying the mother’s sister or expanding Mary of Clopas into a particular family relationship.

Comparing the passages (H-128, SR-0484)
A scene relationship is retained; no exact counterpart to the individual saying is established.
No direct Thomas counterpart is established.

VII-JN-019 / John 19:28-30

Thirst and completion

John 19:28

Greek: adopted SBLGNT text. Word-order interlinear.

Μετὰ	τοῦτο	εἰδὼς	ὁ	Ἰησοῦς	ὅτι	ἤδη	πάντα	τετέλεσται	ἵνα
after	this	knowing	the	Jesus	that	already	all things	have been completed	so that

τελειωθῇ	ἡ	γραφὴ	λέγει·	Διψῶ.
may be completed	the	scripture	he says	I thirst

CLOSE ENGLISH

After this, Jesus, knowing that everything had already been completed, says, so that the scripture might be completed, “I thirst.”

FLUENT ENGLISH

After this, knowing that everything had now been accomplished, Jesus said, to bring Scripture to fulfillment, “I am thirsty.”

John 19:29

Greek: adopted SBLGNT text. Word-order interlinear.

σκεῦος	ἔκειτο	ὄξους	μεστόν·	σπόγγον	οὖν	μεστὸν	τοῦ	ὄξους
a vessel	was standing	of sour wine	full	a sponge	therefore	full	of the	sour wine

ὑσσώπῳ	περιθέντες	προσήνεγκαν	αὐτοῦ	τῷ	στόματι.
on hyssop	having put	they brought	of him	to the	mouth

CLOSE ENGLISH

A vessel full of sour wine stood there. So, putting a sponge full of the sour wine on hyssop, they brought it to his mouth.

FLUENT ENGLISH

A jar full of sour wine stood there. They put a sponge soaked in the sour wine on hyssop and brought it to his mouth.

John 19:30

Greek: adopted SBLGNT text. Word-order interlinear.

ὅτε	οὖν	ἔλαβεν	τὸ	ὄξος	ὁ	Ἰησοῦς	εἶπεν·	Τετέλεσται,	καὶ
when	therefore	he received	the	sour wine	the	Jesus	he said	it has been completed	and

κλίνας	τὴν	κεφαλὴν	παρέδωκεν	τὸ	πνεῦμα.
having bowed	the	head	he handed over	the	spirit

CLOSE ENGLISH

When Jesus had received the sour wine, he said, “It has been completed,” and bowing his head, he handed over his spirit.

FLUENT ENGLISH

After receiving the sour wine, Jesus said, “It is finished.” He bowed his head and gave up his spirit.

SECTION NOTES

The narrator connects the saying with completion and Scripture. The Greek repeats related completion language; fluent uses accomplished and fulfillment. No particular scriptural verse is added to the text.

Comparing the passages (H-128, SR-0485)
A scene relationship is retained; no exact counterpart to the individual saying is established.
No direct Thomas counterpart is established.

Sour wine represents oxos. Hyssop follows the adopted Greek reading; the text is not emended to a weapon or a different plant to resolve the practical difficulty. The people who raise the sponge are not named in this verse.

The completed form of the verb links this saying with 19:28. Handed over his spirit is rendered gave up his spirit; the text does not name a recipient or identify this spirit as the Holy Spirit.

The following context retains the day of Preparation and the Sabbath’s special importance, without choosing between disputed calendar reconstructions.

Comparing the passages (H-128, SR-0486)
A scene relationship is retained; no exact counterpart to the individual saying is established.
No direct Thomas counterpart is established.

VII-JN-019 / John 19:31-37

The pierced side and the witness

John 19:31

Greek: adopted SBLGNT text. Word-order interlinear.

Οἱ	οὖν	Ἰουδαῖοι,	ἐπεὶ	παρασκευὴ	ἦν,	ἵνα	μὴ	μείνῃ	ἐπὶ	τοῦ
the	therefore	Jews	since	Preparation	it was	so that	not	might remain	on	the

σταυροῦ	τὰ	σώματα	ἐν	τῷ	σαββάτῳ,	ἦν	γὰρ	μεγάλη	ἡ	ἡμέρα
cross	the	bodies	on	the	Sabbath	was	for	great	the	day

ἐκείνου	τοῦ	σαββάτου,	ἠρώτησαν	τὸν	Πιλᾶτον	ἵνα	κατεαγῶσιν	αὐτῶν
of that	the	Sabbath	asked	the	Pilate	that	might be broken	of them

τὰ	σκέλη	καὶ	ἀρθῶσιν.
the	legs	and	they might be taken away

CLOSE ENGLISH

So the Jews, since it was Preparation, asked Pilate that their legs might be broken and they might be taken away, so that the bodies would not remain on the cross on the Sabbath-for the day of that Sabbath was great.

FLUENT ENGLISH

Because it was the day of Preparation, the Jews asked Pilate to have the men’s legs broken and their bodies taken away, so that the bodies would not remain on the crosses on the Sabbath. That Sabbath was a day of special importance.

John 19:32

Greek: adopted SBLGNT text. Word-order interlinear.

ἦλθον	οὖν	οἱ	στρατιῶται,	καὶ	τοῦ	μὲν	πρώτου	κατέαξαν	τὰ
came	therefore	the	soldiers	and	of the	indeed	first	they broke	the

σκέλη	καὶ	τοῦ	ἄλλου	τοῦ	συσταυρωθέντος	αὐτῷ·
legs	and	of the	other	the one	having been crucified with	him

CLOSE ENGLISH

So the soldiers came and broke the legs of the first man and of the other who was crucified with him.

FLUENT ENGLISH

The soldiers came and broke the legs of the first man and then of the other man crucified with Jesus.

John 19:33

Greek: adopted SBLGNT text. Word-order interlinear.

ἐπὶ	δὲ	τὸν	Ἰησοῦν	ἐλθόντες,	ὡς	εἶδον	ἤδη	αὐτὸν	τεθνηκότα,	οὐ
to	but	the	Jesus	having come	when	they saw	already	him	having died	not

κατέαξαν	αὐτοῦ	τὰ	σκέλη,
they broke	of him	the	legs

CLOSE ENGLISH

But coming to Jesus, when they saw that he had already died, they did not break his legs,

FLUENT ENGLISH

When they came to Jesus and saw that he was already dead, they did not break his legs.

John 19:34

Greek: adopted SBLGNT text. Word-order interlinear.

ἀλλ’	εἷς	τῶν	στρατιωτῶν	λόγχῃ	αὐτοῦ	τὴν	πλευρὰν	ἔνυξεν,	καὶ
but	one	of the	soldiers	with a spear	of him	the	side	pierced	and

ἐξῆλθεν	εὐθὺς	αἷμα	καὶ	ὕδωρ.
came out	immediately	blood	and	water

CLOSE ENGLISH

but one of the soldiers pierced his side with a spear, and immediately blood and water came out.

FLUENT ENGLISH

Instead, one of the soldiers pierced his side with a spear. Blood and water came out at once.

John 19:35

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ὁ	ἑωρακὼς	μεμαρτύρηκεν,	καὶ	ἀληθινὴ	αὐτοῦ	ἐστιν	ἡ
and	the one	having seen	has testified	and	true	of him	is	the

μαρτυρία,	καὶ	ἐκεῖνος	οἶδεν	ὅτι	ἀληθῆ	λέγει,	ἵνα	καὶ	ὑμεῖς
testimony	and	that one	knows	that	true things	he says	so that	also	you

πιστεύητε.
may believe

CLOSE ENGLISH

And the one who has seen has testified, and his testimony is true, and he knows that he speaks the truth, so that you also may believe.

FLUENT ENGLISH

The one who saw this has testified to it. His testimony is true, and he knows he is telling the truth, so that you too may believe.

John 19:36

Greek: adopted SBLGNT text. Word-order interlinear.

ἐγένετο	γὰρ	ταῦτα	ἵνα	ἡ	γραφὴ	πληρωθῇ·	Ὀστοῦν	οὐ
happened	for	these things	so that	the	scripture	might be fulfilled	a bone	not

συντριβήσεται	αὐτοῦ.
will be broken	of him

CLOSE ENGLISH

For these things happened so that the scripture might be fulfilled: “Not a bone of his will be broken.”

FLUENT ENGLISH

These things happened to fulfill the scripture: “Not one of his bones will be broken.”

John 19:37

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	πάλιν	ἑτέρα	γραφὴ	λέγει·	Ὄψονται	εἰς	ὃν	ἐξεκέντησαν.
and	again	another	scripture	says	they will look	on	whom	they pierced

CLOSE ENGLISH

And again another scripture says, “They will look on the one whom they pierced.”

FLUENT ENGLISH

Another scripture says, “They will look at the one they pierced.”

SECTION NOTES

The request concerns removal of the bodies before the Sabbath. The narrative distinguishes the two men whose legs were broken from Jesus, already dead. Blood and water are reported without adding a medical explanation.

The witness is not named in 19:35. The sequence of seeing, testimony, truth, and the readers’ belief is retained; the pronouns are not replaced with a proposed author’s name.

The statement that no bone will be broken recalls the Passover rule in Exodus 12:46 and Numbers 9:12 as well as Psalm 34:20. The second quotation points to Zechariah 12:10. Both are translated from John’s wording, without replacing it with the wording of another textual tradition.

VII-JN-019 / John 19:38-42

Burial in the nearby garden

John 19:38

Greek: adopted SBLGNT text. Word-order interlinear.

Μετὰ	δὲ	ταῦτα	ἠρώτησεν	τὸν	Πιλᾶτον	Ἰωσὴφ	ἀπὸ	Ἀριμαθαίας,	ὢν
after	and	these things	asked	the	Pilate	Joseph	from	Arimathea	being

μαθητὴς	τοῦ	Ἰησοῦ	κεκρυμμένος	δὲ	διὰ	τὸν	φόβον	τῶν
a disciple	of the	Jesus	having been hidden	but	because of	the	fear	of the

Ἰουδαίων,	ἵνα	ἄρῃ	τὸ	σῶμα	τοῦ	Ἰησοῦ·	καὶ	ἐπέτρεψεν	ὁ
Jews	that	he might take away	the	body	of the	Jesus	and	permitted	the

Πιλᾶτος.	ἦλθεν	οὖν	καὶ	ἦρεν	τὸ	σῶμα	αὐτοῦ.
Pilate	he came	therefore	and	took away	the	body	of him

CLOSE ENGLISH

Now after these things Joseph of Arimathea, being a disciple of Jesus but secretly because of fear of the Jews, asked Pilate that he might take away Jesus’s body. And Pilate permitted it. So he came and took away his body.

FLUENT ENGLISH

After this, Joseph of Arimathea asked Pilate for permission to take Jesus’s body away. Joseph was a disciple of Jesus, but secretly because he feared the Jews. Pilate gave permission, so Joseph came and took the body away.

John 19:39

Greek: adopted SBLGNT text. Word-order interlinear.

ἦλθεν	δὲ	καὶ	Νικόδημος,	ὁ	ἐλθὼν	πρὸς	αὐτὸν	νυκτὸς	τὸ
came	and	also	Nicodemus	the one	having come	to	him	at night	the

πρῶτον,	φέρων	μίγμα	σμύρνης	καὶ	ἀλόης	ὡς	λίτρας	ἑκατόν.
first time	bringing	a mixture	of myrrh	and	aloes	about	pounds	a hundred

CLOSE ENGLISH

Nicodemus also came, the one who had first come to him at night, bringing a mixture of myrrh and aloes, about a hundred pounds.

FLUENT ENGLISH

Nicodemus, who had first visited Jesus at night, also came. He brought a mixture of myrrh and aloes weighing about a hundred Roman pounds.

John 19:40

Greek: adopted SBLGNT text. Word-order interlinear.

ἔλαβον	οὖν	τὸ	σῶμα	τοῦ	Ἰησοῦ	καὶ	ἔδησαν	αὐτὸ	ὀθονίοις	μετὰ
they took	therefore	the	body	of the	Jesus	and	bound	it	in linen cloths	with

τῶν	ἀρωμάτων,	καθὼς	ἔθος	ἐστὶν	τοῖς	Ἰουδαίοις	ἐνταφιάζειν.
the	spices	as	custom	it is	for the	Jews	to prepare for burial

CLOSE ENGLISH

So they took Jesus’s body and bound it in linen cloths with the spices, as is the Jews’ custom for burial.

FLUENT ENGLISH

They took Jesus’s body and wrapped it in linen cloths with the spices, according to Jewish burial custom.

John 19:41

Greek: adopted SBLGNT text. Word-order interlinear.

ἦν	δὲ	ἐν	τῷ	τόπῳ	ὅπου	ἐσταυρώθη	κῆπος,	καὶ	ἐν	τῷ	κήπῳ
was	and	in	the	place	where	he was crucified	a garden	and	in	the	garden

μνημεῖον	καινόν,	ἐν	ᾧ	οὐδέπω	οὐδεὶς	ἦν	τεθειμένος·
a tomb	new	in	which	not yet	no one	had been	laid

CLOSE ENGLISH

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.

FLUENT ENGLISH

There was a garden at the place where Jesus was crucified, and in the garden was a new tomb where no one had yet been laid.

John 19:42

Greek: adopted SBLGNT text. Word-order interlinear.

ἐκεῖ	οὖν	διὰ	τὴν	παρασκευὴν	τῶν	Ἰουδαίων,	ὅτι	ἐγγὺς	ἦν
there	therefore	because of	the	Preparation	of the	Jews	because	near	was

τὸ	μνημεῖον,	ἔθηκαν	τὸν	Ἰησοῦν.
the	tomb	they laid	the	Jesus

CLOSE ENGLISH

So there, because of the Jews’ day of Preparation, since the tomb was nearby, they laid Jesus.

FLUENT ENGLISH

Because it was the Jewish day of Preparation and the tomb was nearby, they laid Jesus there.

SECTION NOTES

Joseph’s hidden discipleship is explained by fear. Here, as elsewhere in this conflict narrative, the reference to the Jews is not a claim about every Jewish person. Nicodemus is identified by his earlier visit at night in John 3.

The pound is the Roman litra, as in John 12:3, not the modern English pound. The approximate quantity of a hundred is retained. Myrrh and aloes name the aromatic materials without identifying a modern botanical species.

The tomb is new and unused, and its proximity is explicitly linked with the urgency of Preparation. No owner of the garden or tomb is identified here.

VII-JN-020 / John 20:1-31

The empty tomb and the risen Jesus

Mary finds the stone removed

John 20:1

Greek: adopted SBLGNT text. Word-order interlinear.

Τῇ	δὲ	μιᾷ	τῶν	σαββάτων	Μαρία	ἡ	Μαγδαληνὴ	ἔρχεται	πρωῒ	
on the	and	first	of the	week	Mary	the	Magdalene	comes	early	
σκοτίας	ἔτι	οὔσης	εἰς	τὸ	μνημεῖον,	καὶ	βλέπει	τὸν	λίθον	
darkness	still	being	to	the	tomb	and	sees	the	stone	
ἠρμένον			ἐκ	τοῦ	μνημείου.					
having been taken away			from	the	tomb					

CLOSE ENGLISH

Now on the first day of the week Mary Magdalene comes to the tomb early, while it is still dark, and sees the stone taken away from the tomb.

FLUENT ENGLISH

Early on the first day of the week, while it was still dark, Mary Magdalene came to the tomb and saw that the stone had been removed.

John 20:2

Greek: adopted SBLGNT text. Word-order interlinear.

τρέχει	οὖν	καὶ	ἔρχεται	πρὸς	Σίμωνα	Πέτρον	καὶ	πρὸς	τὸν	ἄλλον
she runs	therefore	and	comes	to	Simon	Peter	and	to	the	other

μαθητὴν	ὃν	ἐφίλει	ὁ	Ἰησοῦς,	καὶ	λέγει	αὐτοῖς·	Ἦραν	τὸν
disciple	whom	loved	the	Jesus	and	says	to them	they took away	the

κύριον	ἐκ	τοῦ	μνημείου,	καὶ	οὐκ	οἴδαμεν	ποῦ	ἔθηκαν	αὐτόν.
Lord	from	the	tomb	and	not	we know	where	they laid	him

CLOSE ENGLISH

So she runs and comes to Simon Peter and to the other disciple whom Jesus loved, and says to them, “They have taken the Lord out of the tomb, and we do not know where they laid him.”

FLUENT ENGLISH

She ran to Simon Peter and the other disciple, the one Jesus loved, and said, “They have taken the Lord out of the tomb, and we don’t know where they have put him.”

SECTION NOTES

The first day of the week is the idiomatic sense of the Greek expression. Mary says we do not know; the account does not name companions at this point. The other disciple remains unnamed.

VII-JN-020 / John 20:3-10

Peter and the other disciple at the tomb

John 20:3

Greek: adopted SBLGNT text. Word-order interlinear.

ἐξῆλθεν	οὖν	ὁ	Πέτρος	καὶ	ὁ	ἄλλος	μαθητής,	καὶ	ἤρχοντο	εἰς
went out	therefore	the	Peter	and	the	other	disciple	and	they were going	to

τὸ	μνημεῖον.
the	tomb

CLOSE ENGLISH

So Peter and the other disciple went out and were going to the tomb.

FLUENT ENGLISH

Peter and the other disciple set out for the tomb.

John 20:4

Greek: adopted SBLGNT text. Word-order interlinear.

ἔτρεχον	δὲ	οἱ	δύο	ὁμοῦ·	καὶ	ὁ	ἄλλος	μαθητὴς	προέδραμεν	τάχιον
were running	and	the	two	together	and	the	other	disciple	ran ahead	faster

τοῦ	Πέτρου	καὶ	ἦλθεν	πρῶτος	εἰς	τὸ	μνημεῖον,
than	Peter	and	came	first	to	the	tomb

CLOSE ENGLISH

Now the two were running together, and the other disciple ran ahead faster than Peter and came to the tomb first,

FLUENT ENGLISH

The two ran together, but the other disciple outran Peter and reached the tomb first.

John 20:5

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	παρακύψας	βλέπει	κείμενα	τὰ	ὀθόνια,	οὐ	μέντοι	εἰσῆλθεν.
and	having stooped	he sees	lying	the	linen cloths	not	however	he entered

CLOSE ENGLISH

and stooping to look, he sees the linen cloths lying there; however, he did not enter.

FLUENT ENGLISH

He bent down and saw the linen cloths lying there, but he did not go in.

John 20:6

Greek: adopted SBLGNT text. Word-order interlinear.

ἔρχεται	οὖν	καὶ	Σίμων	Πέτρος	ἀκολουθῶν	αὐτῷ,	καὶ	εἰσῆλθεν	εἰς
comes	therefore	also	Simon	Peter	following	him	and	he entered	into

τὸ	μνημεῖον·	καὶ	θεωρεῖ	τὰ	ὀθόνια	κείμενα,
the	tomb	and	he sees	the	linen cloths	lying

CLOSE ENGLISH

Then Simon Peter also comes, following him, and entered the tomb. And he sees the linen cloths lying there,

FLUENT ENGLISH

Simon Peter arrived after him and went into the tomb. He saw the linen cloths lying there.

John 20:7

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	τὸ	σουδάριον,	ὃ	ἦν	ἐπὶ	τῆς	κεφαλῆς	αὐτοῦ,	οὐ	μετὰ	τῶν
and	the	face cloth	which	was	on	the	head	of him	not	with	the

ὀθονίων	κείμενον	ἀλλὰ	χωρὶς	ἐντετυλιγμένον	εἰς	ἕνα	τόπον·
linen cloths	lying	but	separately	having been rolled up	in	one	place

CLOSE ENGLISH

and the cloth which had been on his head, not lying with the linen cloths but rolled up separately in one place.

FLUENT ENGLISH

The cloth that had covered Jesus’s head was separate from the linen cloths, rolled up in a place by itself.

John 20:8

Greek: adopted SBLGNT text. Word-order interlinear.

τότε	οὖν	εἰσῆλθεν	καὶ	ὁ	ἄλλος	μαθητὴς	ὁ	ἐλθὼν	πρῶτος
then	therefore	entered	also	the	other	disciple	the one	having come	first

εἰς	τὸ	μνημεῖον,	καὶ	εἶδεν	καὶ	ἐπίστευσεν·
to	the	tomb	and	he saw	and	believed

CLOSE ENGLISH

Then the other disciple, who had come to the tomb first, also entered, and he saw and believed.

FLUENT ENGLISH

Then the other disciple, who had reached the tomb first, also went in. He saw and believed.

John 20:9

Greek: adopted SBLGNT text. Word-order interlinear.

οὐδέπω	γὰρ	ᾔδεισαν	τὴν	γραφὴν	ὅτι	δεῖ	αὐτὸν	ἐκ	νεκρῶν
not yet	for	they understood	the	scripture	that	it is necessary	him	from	the dead

ἀναστῆναι.
to rise

CLOSE ENGLISH

For they did not yet understand the scripture, that he must rise from the dead.

FLUENT ENGLISH

They still did not understand the scripture that he must rise from the dead.

John 20:10

Greek: adopted SBLGNT text. Word-order interlinear.

ἀπῆλθον	οὖν	πάλιν	πρὸς	αὐτοὺς	οἱ	μαθηταί.
went away	therefore	again	to	their own	the	disciples

CLOSE ENGLISH

So the disciples went back to their own place.

FLUENT ENGLISH

The disciples then went back to where they were staying.

SECTION NOTES

The order of arrival and entry differs: the other disciple arrives first, but Peter enters first. The head cloth is separate from the linen cloths. Rolled up follows the verb without adding a precise shape or a symbolic custom.

The object of believed in 20:8 is not supplied in Greek and is left unstated in English. Verse 9 adds that they had not yet understood the scripture about rising from the dead, without citing a particular passage.

VII-JN-020 / John 20:11-14

Mary outside the tomb

John 20:11

Greek: adopted SBLGNT text. Word-order interlinear.

Μαρία	δὲ	εἱστήκει	πρὸς	τῷ	μνημείῳ	ἔξω	κλαίουσα.	ὡς	οὖν
Mary	but	was standing	beside	the	tomb	outside	weeping	as	therefore

ἔκλαιεν	παρέκυψεν	εἰς	τὸ	μνημεῖον,
she was weeping	she stooped	into	the	tomb

CLOSE ENGLISH

But Mary was standing outside beside the tomb, weeping. So as she wept, she stooped to look into the tomb,

FLUENT ENGLISH

Mary stood outside the tomb, crying. As she cried, she bent down to look inside.

John 20:12

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	θεωρεῖ	δύο	ἀγγέλους	ἐν	λευκοῖς	καθεζομένους,	ἕνα	πρὸς	τῇ
and	she sees	two	angels	in	white	sitting	one	at	the

κεφαλῇ	καὶ	ἕνα	πρὸς	τοῖς	ποσίν,	ὅπου	ἔκειτο	τὸ	σῶμα	τοῦ	Ἰησοῦ.
head	and	one	at	the	feet	where	had lain	the	body	of the	Jesus

CLOSE ENGLISH

and sees two angels in white sitting, one at the head and one at the feet, where Jesus’s body had lain.

FLUENT ENGLISH

She saw two angels dressed in white sitting where Jesus’s body had lain, one at the head and the other at the feet.

John 20:13

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	λέγουσιν	αὐτῇ	ἐκεῖνοι·	Γύναι,	τί	κλαίεις;	λέγει	αὐτοῖς	ὅτι
and	say	to her	they	woman	why	are you weeping	she says	to them	that

Ἦραν	τὸν	κύριόν	μου,	καὶ	οὐκ	οἶδα	ποῦ	ἔθηκαν	αὐτόν.
they took away	the	Lord	of me	and	not	I know	where	they laid	him

CLOSE ENGLISH

And they say to her, “Woman, why are you weeping?” She says to them, “They have taken away my Lord, and I do not know where they laid him.”

FLUENT ENGLISH

They asked, “Woman, why are you crying?” She answered, “They have taken away my Lord, and I don’t know where they have put him.”

John 20:14

Greek: adopted SBLGNT text. Word-order interlinear.

ταῦτα	εἰποῦσα	ἐστράφη	εἰς	τὰ	ὀπίσω,	καὶ	θεωρεῖ	τὸν	Ἰησοῦν
these things	having said	she turned	to	the	back	and	sees	the	Jesus

ἑστῶτα,	καὶ	οὐκ	ᾔδει	ὅτι	Ἰησοῦς	ἐστιν.
standing	and	not	she knew	that	Jesus	it is

CLOSE ENGLISH

Having said these things, she turned around and sees Jesus standing there, and she did not know that it was Jesus.

FLUENT ENGLISH

After saying this, she turned around and saw Jesus standing there, but she did not know it was Jesus.

SECTION NOTES

The angels occupy the places identified as head and feet. Mary’s first answer is now singular: I do not know. The narrator identifies Jesus while stating that Mary did not recognize him.

VII-JN-020 / John 20:15-18

Recognition and the message to the disciples

John 20:15

Greek: adopted SBLGNT text. Word-order interlinear.

λέγει	αὐτῇ	Ἰησοῦς·	Γύναι,	τί	κλαίεις;	τίνα	ζητεῖς;	ἐκείνη	δοκοῦσα
he says	to her	Jesus	woman	why	do you weep	whom	do you seek	she	supposing

ὅτι	ὁ	κηπουρός	ἐστιν	λέγει	αὐτῷ·	Κύριε,	εἰ	σὺ	ἐβάστασας	αὐτόν,
that	the	gardener	he is	says	to him	sir	if	you	carried away	him

εἰπέ	μοι	ποῦ	ἔθηκας	αὐτόν,	κἀγὼ	αὐτὸν	ἀρῶ.
tell	me	where	you laid	him	and I	him	will take away

CLOSE ENGLISH

Jesus says to her, “Woman, why are you weeping? Whom are you seeking?” She, supposing that he is the gardener, says to him, “Sir, if you carried him away, tell me where you laid him, and I will take him away.”

FLUENT ENGLISH

Jesus asked her, “Woman, why are you crying? Who are you looking for?” Thinking he was the gardener, she said, “Sir, if you have taken him away, tell me where you put him, and I will take him.”

John 20:16

Greek: adopted SBLGNT text. Word-order interlinear.

λέγει	αὐτῇ	Ἰησοῦς·	Μαριάμ.	στραφεῖσα	ἐκείνη	λέγει	αὐτῷ	Ἑβραϊστί·
he says	to her	Jesus	Mary	having turned	she	says	to him	in Hebrew

Ραββουνι	(ὃ	λέγεται	Διδάσκαλε).
Rabbouni	which	is called	teacher

CLOSE ENGLISH

Jesus says to her, “Mary.” Turning, she says to him in Hebrew, “Rabbouni,” which means “Teacher.”

FLUENT ENGLISH

Jesus said to her, “Mary.” She turned and said to him in Hebrew, “Rabbouni!”-which means “Teacher.”

John 20:17

Greek: adopted SBLGNT text. Word-order interlinear.

λέγει	αὐτῇ	Ἰησοῦς·	Μή	μου	ἅπτου,	οὔπω	γὰρ	ἀναβέβηκα	πρὸς	τὸν
he says	to her	Jesus	not	of me	take hold	not yet	for	I have ascended	to	the

πατέρα·	πορεύου	δὲ	πρὸς	τοὺς	ἀδελφούς	μου	καὶ	εἰπὲ	αὐτοῖς·
Father	go	but	to	the	brothers	of me	and	say	to them

Ἀναβαίνω	πρὸς	τὸν	πατέρα	μου	καὶ	πατέρα	ὑμῶν	καὶ	θεόν	μου
I am ascending	to	the	Father	of me	and	Father	of you	and	God	of me

καὶ	θεὸν	ὑμῶν.
and	God	of you

CLOSE ENGLISH

Jesus says to her, “Do not hold on to me, for I have not yet ascended to the Father. But go to my brothers and tell them, ‘I am ascending to my Father and your Father, and my God and your God.’”

FLUENT ENGLISH

Jesus told her, “Do not hold on to me, because I have not yet gone up to the Father. Go to my brothers and tell them, ‘I am going up to my Father and your Father, to my God and your God.’”

John 20:18

Greek: adopted SBLGNT text. Word-order interlinear.

ἔρχεται	Μαριὰμ	ἡ	Μαγδαληνὴ	ἀγγέλλουσα	τοῖς	μαθηταῖς	ὅτι	Ἑώρακα
comes	Mary	the	Magdalene	announcing	to the	disciples	that	I have seen

τὸν	κύριον	καὶ	ταῦτα	εἶπεν	αὐτῇ.
the	Lord	and	these things	he said	to her

CLOSE ENGLISH

Mary Magdalene comes, announcing to the disciples, “I have seen the Lord,” and that he said these things to her.

FLUENT ENGLISH

Mary Magdalene went to the disciples with the news, “I have seen the Lord!” She also told them what he had said to her.

SECTION NOTES

The complete verse includes both Jesus’s questions and Mary’s answer. Sir renders her address to someone she takes to be the gardener; it does not anticipate her recognition in the next verse.

Comparing the passages (SR-0487). No direct parallel in the four Gospels is established, and this scene is not separately listed in the adopted harmony. No direct Thomas counterpart is established.

The narrator supplies the meaning Teacher. Hebrew retains the source’s language label; Rabbouni is an Aramaic form of address. The turning is retained without reconstructing Mary’s movements.

Comparing the passages (SR-0488). No direct parallel in the four Gospels is established, and this scene is not separately listed in the adopted harmony. No direct Thomas counterpart is established.

Hold on to gives the sense of the verb of touching or taking hold. The wording does not decide whether Mary is already holding Jesus or trying to do so. The reason introduced by because remains as given; no chronology of the ascension is supplied.

The paired my Father and your Father, my God and your God is retained. Brothers refers here to the disciples who receive Mary’s message in 20:18.

Comparing the passages (SR-0489). This comparison compares Matt. 28:10: the instruction to tell my brothers. John addresses Mary and speaks of ascending; Matthew addresses the women and speaks of Galilee. This scene has no separate entry in the adopted harmony. No direct Thomas counterpart is established.

Mary’s announcement includes both seeing the Lord and reporting his words. The shift from direct quotation to reported speech is retained.

VII-JN-020 / John 20:19-23

Peace, sending, and the Spirit

John 20:19

Greek: adopted SBLGNT text. Word-order interlinear.

Οὔσης	οὖν	ὀψίας	τῇ	ἡμέρᾳ	ἐκείνῃ	τῇ	μιᾷ	σαββάτων,	καὶ	τῶν
being	therefore	evening	on the	day	that	the	first	of the week	and	the

θυρῶν	κεκλεισμένων	ὅπου	ἦσαν	οἱ	μαθηταὶ	διὰ	τὸν	φόβον	τῶν
doors	having been shut	where	were	the	disciples	because of	the	fear	of the

Ἰουδαίων,	ἦλθεν	ὁ	Ἰησοῦς	καὶ	ἔστη	εἰς	τὸ	μέσον,	καὶ	λέγει	αὐτοῖς·
Jews	came	the	Jesus	and	stood	into	the	midst	and	he says	to them

Εἰρήνη	ὑμῖν.
peace	to you

CLOSE ENGLISH

Then, when it was evening on that day, the first of the week, and the doors where the disciples were had been shut for fear of the Jews, Jesus came and stood in their midst, and says to them, “Peace to you.”

FLUENT ENGLISH

That evening, on the first day of the week, the disciples were behind closed doors because they were afraid of the Jews. Jesus came and stood among them and said, “Peace be with you.”

John 20:20

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	τοῦτο	εἰπὼν	ἔδειξεν	τὰς	χεῖρας	καὶ	τὴν	πλευρὰν	αὐτοῖς.
and	this	having said	he showed	the	hands	and	the	side	to them

ἐχάρησαν	οὖν	οἱ	μαθηταὶ	ἰδόντες	τὸν	κύριον.
rejoiced	therefore	the	disciples	having seen	the	Lord

CLOSE ENGLISH

And having said this, he showed them his hands and his side. So the disciples rejoiced when they saw the Lord.

FLUENT ENGLISH

After saying this, he showed them his hands and his side. The disciples were overjoyed when they saw the Lord.

John 20:21

Greek: adopted SBLGNT text. Word-order interlinear.

εἶπεν	οὖν	αὐτοῖς	ὁ	Ἰησοῦς	πάλιν·	Εἰρήνη	ὑμῖν·	καθὼς	ἀπέσταλκέν
said	therefore	to them	the	Jesus	again	peace	to you	just as	has sent

με	ὁ	πατήρ,	κἀγὼ	πέμπω	ὑμᾶς.
me	the	Father	I also	send	you

CLOSE ENGLISH

Then Jesus said to them again, “Peace to you. Just as the Father has sent me, I also send you.”

FLUENT ENGLISH

Jesus said to them again, “Peace be with you. Just as the Father has sent me, I am sending you.”

John 20:22

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	τοῦτο	εἰπὼν	ἐνεφύσησεν	καὶ	λέγει	αὐτοῖς·	Λάβετε	πνεῦμα	ἅγιον·
and	this	having said	he breathed	and	he says	to them	receive	Spirit	holy

CLOSE ENGLISH

And having said this, he breathed and says to them, “Receive the Holy Spirit.

FLUENT ENGLISH

After saying this, he breathed on them and said, “Receive the Holy Spirit.

John 20:23

Greek: adopted SBLGNT text. Word-order interlinear.

ἄν	τινων	ἀφῆτε	τὰς	ἁμαρτίας	ἀφέωνται	αὐτοῖς·	ἄν	τινων
if	of any	you forgive	the	sins	they have been forgiven	to them	if	of any

κρατῆτε	κεκράτηνται.
you retain	they have been retained

CLOSE ENGLISH

If you forgive the sins of any, they have been forgiven them; if you retain the sins of any, they have been retained.”

FLUENT ENGLISH

If you forgive anyone’s sins, they stand forgiven; if you hold anyone’s sins against them, they remain unforgiven.”

SECTION NOTES

The source says the doors were shut; fluent leaves the means of entry unexplained. The Jews refers to the feared opponents in this setting, not to every Jewish person. Jesus’s disciples themselves are Jewish.

Peace to you is an ordinary greeting here carrying the scene’s reassurance. The adopted SBLGNT text of Luke 24:36 lacks the greeting found in other textual traditions; that difference remains visible in the earlier Luke passage.

Comparing the passages (H-132, SR-0334)
This comparison relates Luke 24:36 to this appearance; the greeting differs across the adopted Greek texts.
No direct Thomas counterpart is established.

Hands and side connect the appearance with the preceding crucifixion account. Their response is joy at seeing the Lord.

Again marks the repeated greeting. Has sent and am sending preserve the distinction between the Father’s commission and Jesus’s present commissioning of the disciples.

Comparing the passages (H-132, SR-0490)
This comparison compares Matt. 28:18–20, Mark 16:15–18, the longer ending and Luke 24:47–49.
Their different commissions are not inserted into John’s formula.
No direct Thomas counterpart is established.

He breathed has no expressed object in Greek; fluent supplies on them from the scene. Receive the Holy Spirit is retained without specifying a sacramental or chronological scheme.

The two result clauses use perfect passive forms. Close preserves have been forgiven and have been retained; fluent expresses the resulting state. The grammar is not expanded into a claim about a particular church office or an independently established order of divine and human action.

Comparing the passages (H-132, SR-0491)
This comparison retains a scene relationship; no exact counterpart to the individual formula is established.
No direct Thomas counterpart is established.

VII-JN-020 / John 20:24-29

Thomas and the risen Jesus

John 20:24

Greek: adopted SBLGNT text. Word-order interlinear.

Θωμᾶς	δὲ	εἷς	ἐκ	τῶν	δώδεκα,	ὁ	λεγόμενος	Δίδυμος,	οὐκ	ἦν
Thomas	but	one	of	the	Twelve	the one	called	Twin	not	was

μετ’	αὐτῶν	ὅτε	ἦλθεν	Ἰησοῦς.
with	them	when	came	Jesus

CLOSE ENGLISH

But Thomas, one of the Twelve, the one called Twin, was not with them when Jesus came.

FLUENT ENGLISH

Thomas, one of the Twelve, who was called the Twin, was not with them when Jesus came.

John 20:25

Greek: adopted SBLGNT text. Word-order interlinear.

ἔλεγον	οὖν	αὐτῷ	οἱ	ἄλλοι	μαθηταί·	Ἑωράκαμεν	τὸν	κύριον.	ὁ
were saying	therefore	to him	the	other	disciples	we have seen	the	Lord	he

δὲ	εἶπεν	αὐτοῖς·	Ἐὰν	μὴ	ἴδω	ἐν	ταῖς	χερσὶν	αὐτοῦ	τὸν	τύπον	τῶν
but	said	to them	if	not	I see	in	the	hands	of him	the	mark	of the

ἥλων	καὶ	βάλω	τὸν	δάκτυλόν	μου	εἰς	τὸν	τύπον	τῶν	ἥλων	καὶ
nails	and	put	the	finger	of me	into	the	mark	of the	nails	and

βάλω	μου	τὴν	χεῖρα	εἰς	τὴν	πλευρὰν	αὐτοῦ,	οὐ	μὴ	πιστεύσω.
put	of me	the	hand	into	the	side	of him	not	at all	will I believe

CLOSE ENGLISH

So the other disciples were saying to him, “We have seen the Lord.” But he said to them, “Unless I see the mark of the nails in his hands and put my finger into the mark of the nails and put my hand into his side, I will certainly not believe.”

FLUENT ENGLISH

The other disciples told him, “We have seen the Lord!” But he said, “Unless I see the nail marks in his hands, put my finger into those marks and put my hand into his side, I will never believe.”

John 20:26

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	μεθ’	ἡμέρας	ὀκτὼ	πάλιν	ἦσαν	ἔσω	οἱ	μαθηταὶ	αὐτοῦ	καὶ
and	after	days	eight	again	were	inside	the	disciples	of him	and

Θωμᾶς	μετ’	αὐτῶν.	ἔρχεται	ὁ	Ἰησοῦς	τῶν	θυρῶν	κεκλεισμένων,	καὶ
Thomas	with	them	comes	the	Jesus	the	doors	having been shut	and

ἔστη	εἰς	τὸ	μέσον	καὶ	εἶπεν·	Εἰρήνη	ὑμῖν.
he stood	into	the	midst	and	said	peace	to you

CLOSE ENGLISH

And after eight days his disciples were again inside, and Thomas with them. Jesus comes, the doors having been shut, and stood in their midst and said, “Peace to you.”

FLUENT ENGLISH

Eight days later his disciples were inside again, and Thomas was with them. Although the doors were closed, Jesus came and stood among them and said, “Peace be with you.”

John 20:27

Greek: adopted SBLGNT text. Word-order interlinear.

εἶτα	λέγει	τῷ	Θωμᾷ·	Φέρε	τὸν	δάκτυλόν	σου	ὧδε	καὶ	ἴδε	τὰς
then	he says	to the	Thomas	bring	the	finger	of you	here	and	see	the

χεῖράς	μου,	καὶ	φέρε	τὴν	χεῖρά	σου	καὶ	βάλε	εἰς	τὴν	πλευράν
hands	of me	and	bring	the	hand	of you	and	put	into	the	side

μου,	καὶ	μὴ	γίνου	ἄπιστος	ἀλλὰ	πιστός.
of me	and	not	become	unbelieving	but	believing

CLOSE ENGLISH

Then he says to Thomas, “Bring your finger here and see my hands, and bring your hand and put it into my side. Do not be unbelieving, but believing.”

FLUENT ENGLISH

Then he told Thomas, “Put your finger here and look at my hands. Reach out your hand and put it into my side. Do not refuse to believe; believe.”

John 20:28

Greek: adopted SBLGNT text. Word-order interlinear.

ἀπεκρίθη	Θωμᾶς	καὶ	εἶπεν	αὐτῷ·	Ὁ	κύριός	μου	καὶ	ὁ	θεός	μου.
answered	Thomas	and	said	to him	the	Lord	of me	and	the	God	of me

CLOSE ENGLISH

Thomas answered and said to him, “My Lord and my God!”

FLUENT ENGLISH

Thomas answered him, “My Lord and my God!”

John 20:29

Greek: adopted SBLGNT text. Word-order interlinear.

λέγει	αὐτῷ	ὁ	Ἰησοῦς·	Ὅτι	ἑώρακάς	με	πεπίστευκας;	μακάριοι	οἱ
he says	to him	the	Jesus	because	you have seen	me	you have believed	blessed	those

μὴ	ἰδόντες	καὶ	πιστεύσαντες.
not	having seen	and	having believed

CLOSE ENGLISH

Jesus says to him, “Because you have seen me, have you believed? Blessed are those who have not seen and have believed.”

FLUENT ENGLISH

Jesus said to him, “Have you believed because you have seen me? Blessed are those who have believed without seeing.”

SECTION NOTES

Twin translates Didymus, the explanatory name supplied for Thomas. His condition names the nail marks and the side, and the final negative is emphatic.

Eight days is retained as written, conventionally an inclusive way of describing a week later. Closed doors and the repeated greeting link this appearance with 20:19.

Comparing the passages (H-131b, SR-0492)
This comparison retains the scene relationship; no exact phrase counterpart is established.
No direct Thomas counterpart is established.
The contrast is between unbelieving and believing, not between careful inquiry and carelessness. The invitations repeat Thomas’s stated conditions. The narrative does not say that he actually touched Jesus.

Comparing the passages (H-131b, SR-0493)
This comparison retains the scene relationship; no exact phrase counterpart is established.
No direct Thomas counterpart is established.
Thomas’s response is explicitly addressed to him, Jesus. Both possessive expressions, my Lord and my God, are retained.

The first sentence is a question in the adopted Greek punctuation, and both English layers preserve it. The blessing retains the contrast between seeing and believing; no object beyond the given words is added.

Comparing the passages (H-131b, SR-0494)
This comparison retains the scene relationship; no exact phrase counterpart is established.
No direct Thomas counterpart is established.

VII-JN-020 / John 20:30-31

The purpose of the written signs

John 20:30

Greek: adopted SBLGNT text. Word-order interlinear.

Πολλὰ	μὲν	οὖν	καὶ	ἄλλα	σημεῖα	ἐποίησεν	ὁ	Ἰησοῦς	ἐνώπιον
many	indeed	therefore	also	other	signs	did	the	Jesus	before

τῶν	μαθητῶν,	ἃ	οὐκ	ἔστιν	γεγραμμένα	ἐν	τῷ	βιβλίῳ	τούτῳ·
the	disciples	which	not	are	written	in	the	book	this

CLOSE ENGLISH

Now Jesus also did many other signs before the disciples, which are not written in this book;

FLUENT ENGLISH

Jesus also performed many other signs in the presence of his disciples that are not written in this book.

John 20:31

Greek: adopted SBLGNT text. Word-order interlinear.

ταῦτα	δὲ	γέγραπται	ἵνα	πιστεύητε	ὅτι	Ἰησοῦς	ἐστιν	ὁ	χριστὸς
these	but	have been written	so that	you may believe	that	Jesus	is	the	Christ

ὁ	υἱὸς	τοῦ	θεοῦ,	καὶ	ἵνα	πιστεύοντες	ζωὴν	ἔχητε	ἐν	τῷ
the	Son	of the	God	and	so that	believing	life	you may have	in	the

ὀνόματι	αὐτοῦ.
name	of him

CLOSE ENGLISH

but these have been written so that you may believe that Jesus is the Christ, the Son of God, and so that, believing, you may have life in his name.

FLUENT ENGLISH

These things have been written so that you may believe that Jesus is the Messiah, the Son of God, and that through believing you may have life in his name.

SECTION NOTES

The narrator states the purpose of the written selection without claiming that it records every sign. Christ is rendered Messiah in fluent English; the title Son of God remains explicit.

The adopted text has the present-subjunctive form pisteuete; another reading has the aorist pisteusete. May believe conveys the purpose without deciding solely from the verbal form whether the readers are beginning or continuing to believe. Life in his name remains part of the stated purpose.

VII-JN-021 / John 21:1-25

At the Sea of Tiberias: following and testimony

The disciples go fishing

John 21:1

Greek: adopted SBLGNT text. Word-order interlinear.

Μετὰ	ταῦτα	ἐφανέρωσεν	ἑαυτὸν	πάλιν	ὁ	Ἰησοῦς	τοῖς	μαθηταῖς	ἐπὶ
after	these things	revealed	himself	again	the	Jesus	to the	disciples	at

τῆς	θαλάσσης	τῆς	Τιβεριάδος·	ἐφανέρωσεν	δὲ	οὕτως.
the	sea	of	Tiberias	he revealed	and	in this way

CLOSE ENGLISH

After these things Jesus revealed himself again to the disciples at the Sea of Tiberias; and he revealed himself in this way.

FLUENT ENGLISH

After this, Jesus appeared again to the disciples at the Sea of Tiberias. This is how it happened.

John 21:2

Greek: adopted SBLGNT text. Word-order interlinear.

ἦσαν	ὁμοῦ	Σίμων	Πέτρος	καὶ	Θωμᾶς	ὁ	λεγόμενος	Δίδυμος	καὶ
were	together	Simon	Peter	and	Thomas	the one	called	Twin	and

Ναθαναὴλ	ὁ	ἀπὸ	Κανὰ	τῆς	Γαλιλαίας	καὶ	οἱ	τοῦ	Ζεβεδαίου	καὶ
Nathanael	the one	from	Cana	of	Galilee	and	those	of	Zebedee	and

ἄλλοι	ἐκ	τῶν	μαθητῶν	αὐτοῦ	δύο.
others	of	the	disciples	of him	two

CLOSE ENGLISH

Simon Peter and Thomas, called Twin, and Nathanael from Cana of Galilee, and the sons of Zebedee, and two others of his disciples were together.

FLUENT ENGLISH

Simon Peter, Thomas called the Twin, Nathanael from Cana in Galilee, the sons of Zebedee, and two other disciples were together.

John 21:3

Greek: adopted SBLGNT text. Word-order interlinear.

λέγει	αὐτοῖς	Σίμων	Πέτρος·	Ὑπάγω	ἁλιεύειν·	λέγουσιν	αὐτῷ·	Ἐρχόμεθα
says	to them	Simon	Peter	I am going	to fish	they say	to him	we are coming

καὶ	ἡμεῖς	σὺν	σοί.	ἐξῆλθον	καὶ	ἐνέβησαν	εἰς	τὸ	πλοῖον,	καὶ	ἐν
also	we	with	you	they went out	and	got in	into	the	boat	and	in

ἐκείνῃ	τῇ	νυκτὶ	ἐπίασαν	οὐδέν.
that	the	night	they caught	nothing

CLOSE ENGLISH

Simon Peter says to them, “I am going fishing.” They say to him, “We are also coming with you.” They went out and got into the boat, and that night they caught nothing.

FLUENT ENGLISH

Simon Peter said, “I’m going fishing.” The others said, “We’ll come with you.” They went out and got into the boat, but caught nothing that night.

John 21:4

Greek: adopted SBLGNT text. Word-order interlinear.

Πρωΐας	δὲ	ἤδη	γενομένης	ἔστη	Ἰησοῦς	εἰς	τὸν	αἰγιαλόν·	οὐ
early morning	and	already	having come	stood	Jesus	on	the	shore	not

μέντοι	ᾔδεισαν	οἱ	μαθηταὶ	ὅτι	Ἰησοῦς	ἐστιν.
however	knew	the	disciples	that	Jesus	it is

CLOSE ENGLISH

Now when early morning had already come, Jesus stood on the shore; however, the disciples did not know that it was Jesus.

FLUENT ENGLISH

At daybreak Jesus stood on the shore, but the disciples did not know it was Jesus.

SECTION NOTES

The account names five disciples through personal names or family designation and leaves two unnamed. The sons of Zebedee are not individually named here. The night’s empty catch precedes the appearance at daybreak.

VII-JN-021 / John 21:5-6

The net on the right side

John 21:5

Greek: adopted SBLGNT text. Word-order interlinear.

λέγει	οὖν	αὐτοῖς	ὁ	Ἰησοῦς·	Παιδία,	μή	τι	προσφάγιον	ἔχετε;
he says	therefore	to them	the	Jesus	children	not	any	fish to eat	do you have

ἀπεκρίθησαν	αὐτῷ·	Οὔ.
they answered	him	no

CLOSE ENGLISH

Then Jesus says to them, “Children, you have no fish to eat, do you?” They answered him, “No.”

FLUENT ENGLISH

Jesus called to them, “Children, you have not caught any fish, have you?” “No,” they answered.

John 21:6

Greek: adopted SBLGNT text. Word-order interlinear.

ὁ	δὲ	εἶπεν	αὐτοῖς·	Βάλετε	εἰς	τὰ	δεξιὰ	μέρη	τοῦ	πλοίου	τὸ
he	but	said	to them	cast	into	the	right	parts	of the	boat	the

δίκτυον,	καὶ	εὑρήσετε.	ἔβαλον	οὖν,	καὶ	οὐκέτι	αὐτὸ	ἑλκύσαι
net	and	you will find	they cast	therefore	and	no longer	it	to draw

ἴσχυον	ἀπὸ	τοῦ	πλήθους	τῶν	ἰχθύων.
they were able	because of	the	multitude	of the	fish

CLOSE ENGLISH

He said to them, “Cast the net on the right side of the boat, and you will find.” So they cast it, and they could no longer draw it in because of the multitude of fish.

FLUENT ENGLISH

He told them, “Cast the net on the right side of the boat, and you will find some.” They did, and there were so many fish that they could not pull the net in.

SECTION NOTES

Children retains the familiar address without assigning the disciples an age. The question expects a negative answer. The word for food to accompany bread refers to fish in this fishing scene.

Comparing the passages (H-134, SR-0495)
No direct parallel in the four Gospels or Thomas is established.

Right specifies the side of the boat. The promise leaves its object unexpressed in Greek; some in fluent refers to fish. The following result is part of the complete main verse.

Comparing the passages (H-134, SR-0496)
No direct parallel in the four Gospels or Thomas is established.

VII-JN-021 / John 21:7-9

Recognition and arrival at the shore

John 21:7

Greek: adopted SBLGNT text. Word-order interlinear.

λέγει	οὖν	ὁ	μαθητὴς	ἐκεῖνος	ὃν	ἠγάπα	ὁ	Ἰησοῦς	τῷ	Πέτρῳ·
says	therefore	the	disciple	that	whom	loved	the	Jesus	to	Peter

Ὁ	κύριός	ἐστιν.	Σίμων	οὖν	Πέτρος,	ἀκούσας	ὅτι	ὁ	κύριός	ἐστιν,
the	Lord	it is	Simon	therefore	Peter	having heard	that	the	Lord	it is

τὸν	ἐπενδύτην	διεζώσατο,	ἦν	γὰρ	γυμνός,	καὶ	ἔβαλεν	ἑαυτὸν
the	outer garment	fastened around himself	he was	for	undressed	and	threw	himself

εἰς	τὴν	θάλασσαν·
into	the	sea

CLOSE ENGLISH

So that disciple whom Jesus loved says to Peter, “It is the Lord.” Then Simon Peter, hearing that it was the Lord, fastened his outer garment around himself, for he was undressed, and threw himself into the sea.

FLUENT ENGLISH

Then the disciple Jesus loved said to Peter, “It is the Lord!” When Simon Peter heard that it was the Lord, he fastened his outer garment around him, for he was undressed, and threw himself into the sea.

John 21:8

Greek: adopted SBLGNT text. Word-order interlinear.

οἱ	δὲ	ἄλλοι	μαθηταὶ	τῷ	πλοιαρίῳ	ἦλθον,	οὐ	γὰρ	ἦσαν	μακρὰν
the	but	other	disciples	in the	small boat	came	not	for	they were	far

ἀπὸ	τῆς	γῆς	ἀλλὰ	ὡς	ἀπὸ	πηχῶν	διακοσίων,	σύροντες	τὸ
from	the	land	but	about	at a distance of	cubits	two hundred	dragging	the

δίκτυον	τῶν	ἰχθύων.
net	of the	fish

CLOSE ENGLISH

But the other disciples came in the small boat, for they were not far from the land, only about two hundred cubits away, dragging the net of fish.

FLUENT ENGLISH

The other disciples came in the boat, dragging the net full of fish. They were only about a hundred yards from shore.

John 21:9

Greek: adopted SBLGNT text. Word-order interlinear.

Ὡς	οὖν	ἀπέβησαν	εἰς	τὴν	γῆν	βλέπουσιν	ἀνθρακιὰν	κειμένην
when	therefore	they stepped out	onto	the	land	they see	a charcoal fire	lying

καὶ	ὀψάριον	ἐπικείμενον	καὶ	ἄρτον.
and	fish	lying on it	and	bread

CLOSE ENGLISH

So when they came ashore, they see a charcoal fire there, with fish lying on it, and bread.

FLUENT ENGLISH

When they came ashore, they saw a charcoal fire with fish on it, and bread.

SECTION NOTES

The disciple who recognizes Jesus is not named. Peter’s outer garment and his being undressed are both retained without specifying how much clothing he wore.

The distance is approximately two hundred cubits, rendered about a hundred yards in fluent English. The net is drawn behind the boat; no further detail about the means of propulsion is added. A charcoal fire, fish, and bread are already present when they arrive.

VII-JN-021 / John 21:10-14

Breakfast and the abundant catch

John 21:10

Greek: adopted SBLGNT text. Word-order interlinear.

λέγει	αὐτοῖς	ὁ	Ἰησοῦς·	Ἐνέγκατε	ἀπὸ	τῶν	ὀψαρίων	ὧν	ἐπιάσατε
he says	to them	the	Jesus	bring	from	the	fish	which	you caught

νῦν.
now

CLOSE ENGLISH

Jesus says to them, “Bring some of the fish you have just caught.”

FLUENT ENGLISH

Jesus told them, “Bring some of the fish you have just caught.”

John 21:11

Greek: adopted SBLGNT text. Word-order interlinear.

ἀνέβη	οὖν	Σίμων	Πέτρος	καὶ	εἵλκυσεν	τὸ	δίκτυον	εἰς	τὴν	γῆν
went up	therefore	Simon	Peter	and	dragged	the	net	onto	the	land

μεστὸν	ἰχθύων	μεγάλων	ἑκατὸν	πεντήκοντα	τριῶν·	καὶ	τοσούτων	ὄντων
full	of fish	large	a hundred	fifty	three	and	so many	being

οὐκ	ἐσχίσθη	τὸ	δίκτυον.
not	was torn	the	net

CLOSE ENGLISH

So Simon Peter went up and dragged the net ashore, full of large fish, a hundred and fifty-three; and although there were so many, the net was not torn.

FLUENT ENGLISH

Simon Peter went aboard and pulled the net ashore, full of large fish-153 of them. Even with so many, the net had not torn.

John 21:12

Greek: adopted SBLGNT text. Word-order interlinear.

λέγει	αὐτοῖς	ὁ	Ἰησοῦς·	Δεῦτε	ἀριστήσατε.	οὐδεὶς	δὲ	ἐτόλμα	τῶν
he says	to them	the	Jesus	come	eat breakfast	no one	but	dared	of the

μαθητῶν	ἐξετάσαι	αὐτόν·	Σὺ	τίς	εἶ;	εἰδότες	ὅτι	ὁ	κύριός	ἐστιν.
disciples	to question	him	you	who	are	knowing	that	the	Lord	he is

CLOSE ENGLISH

Jesus says to them, “Come, eat breakfast.” None of the disciples dared question him, “Who are you?” knowing that it was the Lord.

FLUENT ENGLISH

Jesus said to them, “Come and have breakfast.” None of the disciples dared ask him, “Who are you?” They knew it was the Lord.

John 21:13

Greek: adopted SBLGNT text. Word-order interlinear.

ἔρχεται	ὁ	Ἰησοῦς	καὶ	λαμβάνει	τὸν	ἄρτον	καὶ	δίδωσιν	αὐτοῖς,	καὶ
comes	the	Jesus	and	takes	the	bread	and	gives	to them	and

τὸ	ὀψάριον	ὁμοίως.
the	fish	likewise

CLOSE ENGLISH

Jesus comes and takes the bread and gives it to them, and the fish likewise.

FLUENT ENGLISH

Jesus came, took the bread and gave it to them, and did the same with the fish.

John 21:14

Greek: adopted SBLGNT text. Word-order interlinear.

τοῦτο	ἤδη	τρίτον	ἐφανερώθη	ὁ	Ἰησοῦς	τοῖς	μαθηταῖς	ἐγερθεὶς
this	now	third	was revealed	the	Jesus	to the	disciples	having been raised

ἐκ	νεκρῶν.
from	the dead

CLOSE ENGLISH

This was now the third time Jesus was revealed to the disciples after being raised from the dead.

FLUENT ENGLISH

This was now the third time Jesus appeared to the disciples after being raised from the dead.

SECTION NOTES

Some expresses the partitive from the fish. Just conveys the temporal now in relation to the catch. The following context preserves the exact count of 153 and the untorn net.

Comparing the passages (H-134, SR-0497)
No direct parallel in the four Gospels or Thomas is established.

The number 153 and the untorn net are explicit. The number is retained without assigning it a symbolic calculation.

The invitation is followed by the narrator’s statement about the disciples’ knowledge and reluctance to ask. The timing of the scene supports breakfast. No additional words of Jesus are supplied.

Comparing the passages (H-134, SR-0498)
No direct parallel in the four Gospels or Thomas is established.

The narrator calls this the third appearance to the disciples after the resurrection. The statement is retained in its stated scope; it is not expanded into a count of every appearance to any individual.

VII-JN-021 / John 21:15-19

Love, care, and following

John 21:15

Greek: adopted SBLGNT text. Word-order interlinear.

Ὅτε	οὖν	ἠρίστησαν	λέγει	τῷ	Σίμωνι	Πέτρῳ	ὁ	Ἰησοῦς·	Σίμων
when	therefore	they ate breakfast	he says	to the	Simon	Peter	the	Jesus	Simon

Ἰωάννου,	ἀγαπᾷς	με	πλέον	τούτων;	λέγει	αὐτῷ·	Ναί,	κύριε,	σὺ
of John	do you love	me	more	than these	he says	to him	yes	Lord	you

οἶδας	ὅτι	φιλῶ	σε.	λέγει	αὐτῷ·	Βόσκε	τὰ	ἀρνία	μου.
know	that	I love	you	he says	to him	feed	the	lambs	of me

CLOSE ENGLISH

When they had eaten breakfast, Jesus says to Simon Peter, “Simon, son of John, do you love me more than these?” He says to him, “Yes, Lord; you know that I love you.” He says to him, “Feed my lambs.”

FLUENT ENGLISH

After breakfast Jesus asked Simon Peter, “Simon, son of John, do you love me more than these?” “Yes, Lord,” he answered. “You know that I love you.” Jesus told him, “Feed my lambs.”

John 21:16

Greek: adopted SBLGNT text. Word-order interlinear.

λέγει	αὐτῷ	πάλιν	δεύτερον·	Σίμων	Ἰωάννου,	ἀγαπᾷς	με;	λέγει	αὐτῷ·
he says	to him	again	a second time	Simon	of John	do you love	me	he says	to him

Ναί,	κύριε,	σὺ	οἶδας	ὅτι	φιλῶ	σε.	λέγει	αὐτῷ·	Ποίμαινε	τὰ	πρόβατά
yes	Lord	you	know	that	I love	you	he says	to him	shepherd	the	sheep

μου.
of me

CLOSE ENGLISH

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.”

FLUENT ENGLISH

A second time Jesus asked him, “Simon, son of John, do you love me?” “Yes, Lord,” he answered. “You know that I love you.” Jesus told him, “Tend my sheep.”

John 21:17

Greek: adopted SBLGNT text. Word-order interlinear.

λέγει	αὐτῷ	τὸ	τρίτον·	Σίμων	Ἰωάννου,	φιλεῖς	με;	ἐλυπήθη	ὁ
he says	to him	the	third time	Simon	of John	do you love	me	was grieved	the

Πέτρος	ὅτι	εἶπεν	αὐτῷ	τὸ	τρίτον·	Φιλεῖς	με;	καὶ	εἶπεν	αὐτῷ·
Peter	because	he said	to him	the	third time	do you love	me	and	he said	to him

Κύριε,	πάντα	σὺ	οἶδας,	σὺ	γινώσκεις	ὅτι	φιλῶ	σε.	λέγει	αὐτῷ	ὁ
Lord	all things	you	know	you	know	that	I love	you	he says	to him	the

Ἰησοῦς·	Βόσκε	τὰ	πρόβατά	μου.
Jesus	feed	the	sheep	of me

CLOSE ENGLISH

He says to him the third time, “Simon, son of John, do you love me?” Peter was grieved because 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.

FLUENT ENGLISH

The third time Jesus asked, “Simon, son of John, do you love me?” Peter was hurt that Jesus had asked him a third time, “Do you love me?” He said, “Lord, you know everything. You know that I love you.” Jesus told him, “Feed my sheep.

John 21:18

Greek: adopted SBLGNT text. Word-order interlinear.

ἀμὴν	ἀμὴν	λέγω	σοι,	ὅτε	ἦς	νεώτερος,	ἐζώννυες	σεαυτὸν	
truly	truly	I say	to you	when	you were	younger	you fastened a belt on	yourself	

καὶ	περιεπάτεις	ὅπου	ἤθελες·	ὅταν	δὲ	γηράσῃς,	ἐκτενεῖς	τὰς	
and	you walked	where	you wished	when	but	you grow old	you will stretch out	the	

χεῖράς	σου,	καὶ	ἄλλος	σε	ζώσει	καὶ	οἴσει	ὅπου	οὐ	θέλεις.
hands	of you	and	another	you	will fasten a belt on	and	will carry	where	not	you wish

CLOSE ENGLISH

Truly, truly, I say to you: when you were younger, you girded yourself and walked where you wished. But when you grow old, you will stretch out your hands, and another will gird you and carry you where you do not wish.”

FLUENT ENGLISH

Truly, truly, I tell you: when you were younger, you fastened your own belt and went wherever you wanted. When you grow old, you will stretch out your hands, and someone else will fasten your belt and take you where you do not want to go.”

John 21:19

Greek: adopted SBLGNT text. Word-order interlinear.

τοῦτο	δὲ	εἶπεν	σημαίνων	ποίῳ	θανάτῳ	δοξάσει	τὸν	θεόν.	καὶ
this	now	he said	indicating	by what kind of	death	he will glorify	the	God	and

τοῦτο	εἰπὼν	λέγει	αὐτῷ·	Ἀκολούθει	μοι.
this	having said	he says	to him	follow	me

CLOSE ENGLISH

He said this to indicate by what kind of death he would glorify God. And having said this, he says to him, “Follow me.”

FLUENT ENGLISH

Jesus said this to indicate the kind of death by which Peter would glorify God. Then he told him, “Follow me.”

SECTION NOTES

The verbs agapao and phileo both appear as love. The Greek variation remains visible in the interlinear; it is not treated as proof of two fixed levels of love. Likewise the two verbs for knowing in 21:17 do not require different kinds of knowledge.

More than these in 21:15 leaves the comparison open: more than the others love Jesus, or more than Peter loves these people or things. The translation does not resolve the unexpressed comparison. Lambs and sheep, and feed and shepherd/tend, retain the source’s variation.

The repeated belt-fastening image contrasts self-direction with being taken elsewhere. The next verse explicitly relates the saying to Peter’s death. The translation retains the image without adding a particular method of execution.

Comparing the passages (H-134, SR-0499)
No direct parallel in the four Gospels or Thomas is established.

The first sentence is the narrator’s explanation, not Jesus’s direct speech. Fluent names Jesus and Peter to make the two subjects clear. The final command remains short and unexpanded.

Comparing the passages (H-134, SR-0500)
No direct parallel in the four Gospels or Thomas is established.

VII-JN-021 / John 21:20-23

The other disciple and the corrected rumor

John 21:20

Greek: adopted SBLGNT text. Word-order interlinear.

Ἐπιστραφεὶς	ὁ	Πέτρος	βλέπει	τὸν	μαθητὴν	ὃν	ἠγάπα	ὁ	Ἰησοῦς
having turned	the	Peter	sees	the	disciple	whom	loved	the	Jesus

ἀκολουθοῦντα,	ὃς	καὶ	ἀνέπεσεν	ἐν	τῷ	δείπνῳ	ἐπὶ	τὸ	στῆθος	αὐτοῦ
following	who	also	leaned back	at	the	supper	against	the	chest	of him

καὶ	εἶπεν·	Κύριε,	τίς	ἐστιν	ὁ	παραδιδούς	σε;
and	said	Lord	who	is	the one	handing over	you

CLOSE ENGLISH

Turning around, Peter sees the disciple whom Jesus loved following, who also leaned back against his chest at the supper and said, “Lord, who is the one handing you over?”

FLUENT ENGLISH

Peter turned and saw the disciple Jesus loved following them. This was the disciple who had leaned back against Jesus’s chest at the supper and asked, “Lord, who is going to betray you?”

John 21:21

Greek: adopted SBLGNT text. Word-order interlinear.

τοῦτον	οὖν	ἰδὼν	ὁ	Πέτρος	λέγει	τῷ	Ἰησοῦ·	Κύριε,	οὗτος	δὲ
this one	therefore	having seen	the	Peter	says	to	Jesus	Lord	this man	and

τί;
what

CLOSE ENGLISH

So Peter, seeing him, says to Jesus, “Lord, and what about this man?”

FLUENT ENGLISH

When Peter saw him, he asked Jesus, “Lord, what about this man?”

John 21:22

Greek: adopted SBLGNT text. Word-order interlinear.

λέγει	αὐτῷ	ὁ	Ἰησοῦς·	Ἐὰν	αὐτὸν	θέλω	μένειν	ἕως	ἔρχομαι,	τί
he says	to him	the	Jesus	if	him	I wish	to remain	until	I come	what

πρὸς	σέ;	σύ	μοι	ἀκολούθει.
to	you	you	me	follow

CLOSE ENGLISH

Jesus says to him, “If I wish him to remain until I come, what is that to you? You follow me.”

FLUENT ENGLISH

Jesus told him, “If I want him to remain until I come, what is that to you? You must follow me.”

John 21:23

Greek: adopted SBLGNT text. Word-order interlinear.

ἐξῆλθεν	οὖν	οὗτος	ὁ	λόγος	εἰς	τοὺς	ἀδελφοὺς	ὅτι	ὁ	μαθητὴς
went out	therefore	this	the	word	among	the	brothers	that	the	disciple

ἐκεῖνος	οὐκ	ἀποθνήσκει.	οὐκ	εἶπεν	δὲ	αὐτῷ	ὁ	Ἰησοῦς	ὅτι	οὐκ
that	not	dies	not	said	however	to him	the	Jesus	that	not

ἀποθνήσκει	ἀλλ’·	Ἐὰν	αὐτὸν	θέλω	μένειν	ἕως	ἔρχομαι,	τί	πρὸς	σέ;
he dies	but	if	him	I wish	to remain	until	I come	what	to	you

CLOSE ENGLISH

So this word went out among the brothers, that that disciple does not die. But Jesus did not tell him that he does not die, but, “If I wish him to remain until I come, what is that to you?”

FLUENT ENGLISH

So the word spread among the brothers that this disciple would not die. But Jesus had not said that he would not die. He had said, “If I want him to remain until I come, what is that to you?”

SECTION NOTES

The reference to the supper identifies the scene described in John 13:23-25. Peter’s question about this disciple remains brief and does not specify a particular fate.

If keeps the statement conditional; it is not a prediction that the other disciple will live until Jesus comes. The explicit you turns Peter back to his own call to follow.

Comparing the passages (H-134, SR-0501)
No direct parallel in the four Gospels or Thomas is established.

The narrator reports and rejects a conclusion drawn from the conditional saying. Both negatives are preserved: Jesus did not say that the disciple would not die. The wording quoted from 21:22 is kept identical in each English layer.

Brothers denotes the community among whom the report spread. The following context’s we know is retained as a plural voice without assigning names to its members.

Comparing the passages (H-134, SR-0502)
No direct parallel in the four Gospels or Thomas is established.

VII-JN-021 / John 21:24-25

Testimony and the final word

John 21:24

Greek: adopted SBLGNT text. Word-order interlinear.

Οὗτός	ἐστιν	ὁ	μαθητὴς	ὁ	μαρτυρῶν	περὶ	τούτων	καὶ	ὁ
this	is	the	disciple	the one	testifying	about	these things	and	the one

γράψας	ταῦτα,	καὶ	οἴδαμεν	ὅτι	ἀληθὴς	αὐτοῦ	ἡ	μαρτυρία	ἐστίν.
having written	these things	and	we know	that	true	of him	the	testimony	is

CLOSE ENGLISH

This is the disciple who testifies about these things and who wrote these things, and we know that his testimony is true.

FLUENT ENGLISH

This is the disciple who bears witness to these things and wrote them down, and we know that his testimony is true.

John 21:25

Greek: adopted SBLGNT text. Word-order interlinear.

ἔστιν	δὲ	καὶ	ἄλλα	πολλὰ	ἃ	ἐποίησεν	ὁ	Ἰησοῦς,	ἅτινα	ἐὰν
there are	and	also	other	many things	which	did	the	Jesus	which	if

γράφηται	καθ’	ἕν,	οὐδ’	αὐτὸν	οἶμαι	τὸν	κόσμον	χωρήσειν	τὰ
they were written	one by	one	not even	itself	I suppose	the	world	to contain	the

γραφόμενα	βιβλία.
being written	books

CLOSE ENGLISH

Now there are also many other things which Jesus did, which, if written one by one, I suppose not even the world itself would contain the books being written.

FLUENT ENGLISH

Jesus did many other things as well. If every one of them were written down, I suppose the world itself could not hold all the books that would be written.

SECTION NOTES

Verse 24 uses we know; verse 25 uses I suppose. The change of person is retained without deciding the identity or number of contributors from the pronouns alone. The beloved disciple remains unnamed in the text.

The final statement uses expansive language about the many things Jesus did and the books that could be written. It is translated as the closing statement, without treating it as a literal count of unwritten volumes.