

¶ <sup>53</sup> Καὶ ἐπορεύθησαν ἕκαστος εἰς τὸν οἶκον αὐτοῦ,

### The Gospel According to John - Chapter 8

<sup>1</sup> Ἰησοῦς δὲ ἐπορεύθη εἰς τὸ ὄρος τῶν ἐλαιῶν.<sup>1</sup> <sup>2</sup> Ὁρθρου<sup>2</sup> δὲ πάλιν παρεγένετο<sup>3</sup> εἰς τὸ ἱερόν καὶ πᾶς ὁ λαὸς ἤρχετο πρὸς αὐτόν, καὶ καθίσας ἐδίδασκεν αὐτούς.<sup>3</sup> Ἄγουσιν δὲ οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι γυναῖκα ἐπὶ μοιχείᾳ<sup>4</sup> κατειλημμένην<sup>5</sup> καὶ στήσαντες<sup>6</sup> αὐτήν ἐν μέσῳ <sup>4</sup> λέγουσιν αὐτῷ· διδάσκαλε, αὕτη ἡ γυνὴ κατεῖληπται<sup>7</sup> ἐπ' αὐτοφώρῳ<sup>8</sup> μοιχευομένη· <sup>5</sup> ἐν δὲ τῷ νόμῳ ἡμῖν Μωϋσῆς ἐνετείλατο<sup>9</sup> τὰς τοιαύτας λιθάζειν.<sup>10</sup> σὺ οὖν τί λέγεις; <sup>6</sup> τοῦτο δὲ ἔλεγον πειράζοντες<sup>11</sup> αὐτόν, ἵνα ἔχωσιν κατηγορεῖν<sup>12</sup> αὐτοῦ. ὁ δὲ Ἰησοῦς κάτω<sup>13</sup> κύψας<sup>14</sup> τῷ δακτύλῳ<sup>15</sup> κατέγραφεν εἰς τὴν γῆν. <sup>7</sup> ὡς δὲ ἐπέμενον<sup>16</sup> ἐρωτῶντες αὐτόν, ἀνέκυψεν<sup>17</sup> καὶ εἶπεν αὐτοῖς· ὁ ἀναμάρτητος<sup>18</sup> ὑμῶν πρῶτος ἐπ' αὐτήν βαλέτω λίθον. <sup>8</sup> καὶ πάλιν κατακύψας ἔγραφεν εἰς τὴν γῆν. <sup>9</sup> οἱ δὲ ἀκούσαντες ἐξήρχοντο εἷς καθ' εἷς<sup>19</sup> ἀρξάμενοι ἀπὸ τῶν πρεσβυτέρων καὶ κατελείφθη μόνος καὶ ἡ γυνὴ ἐν μέσῳ οὔσα. <sup>10</sup> ἀνακύψας δὲ ὁ Ἰησοῦς εἶπεν αὐτῇ· γύναι, ποῦ εἶσιν; οὐδεὶς σε κατέκρινεν; <sup>11</sup> ἡ δὲ εἶπεν· οὐδεὶς, κύριε. εἶπεν δὲ ὁ Ἰησοῦς· οὐδὲ ἐγὼ σε κατακρίνω· πορεύου, καὶ ἀπὸ τοῦ νῦν μηκέτι ἀμάρτανε.]]

<sup>12</sup> Πάλιν οὖν αὐτοῖς ἐλάλησεν ὁ Ἰησοῦς λέγων· ἐγὼ εἰμι τὸ φῶς τοῦ κόσμου· ὁ ἀκολουθῶν ἐμοὶ οὐ μὴ περιπατήσει ἐν τῇ σκοτίᾳ, ἀλλ' ἔξει τὸ φῶς τῆς ζωῆς. <sup>13</sup> Εἶπον οὖν αὐτῷ οἱ Φαρισαῖοι· σὺ περὶ σεαυτοῦ μαρτυρεῖς· ἡ μαρτυρία σου οὐκ

<sup>1</sup> ἐλαία, ας, ἡ olive tree, olive (BDAG) - distinguish between this and ἔλαιον, ου, τό by noting the circumflex on the genitive plural, characteristic of feminine nouns.

<sup>2</sup> ὄρθρος, ου, ὁ early in the morning, at dawn (BDAG)

<sup>3</sup> παραγίνομαι to be present, draw near, arrive (BDAG)

<sup>4</sup> μοιχεία, ας, ἡ adultery (BDAG)

<sup>5</sup> καταλαμβάνω to gain control of, seize, take (BDAG)

<sup>6</sup> ἵστημι to position, place (BDAG) aorist participle

<sup>7</sup> καταλαμβάνω to gain control of, seize, take (perfect indicative) (BDAG)

<sup>8</sup> αὐτόφωρος, ον in the act (BDAG)

<sup>9</sup> ἐντέλλω to command, order, give orders (BDAG)

<sup>10</sup> λιθάζω to stone (BDAG)

<sup>11</sup> πειράζω to try, attempt, test (BDAG)

<sup>12</sup> κατηγορέω to bring charges, accuse (BDAG)

<sup>13</sup> κάτω below, downwards (BDAG)

<sup>14</sup> κύπτω to bend down (BDAG)

<sup>15</sup> δάκτυλος, ου, ὁ a finger (BDAG)

<sup>16</sup> ἐπιμένω to stay in the same place, continue (BDAG)

<sup>17</sup> ἀνακίπτω to stand up, straighten up (BDAG)

<sup>18</sup> ἀναμάρτητος, ον without sin (BDAG)

<sup>19</sup> idiomatically "one by one"

ἔστιν ἀληθής. <sup>14</sup> ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς· κἂν<sup>20</sup> ἐγὼ μαρτυρῶ περὶ ἑμαυτοῦ, ἀληθής ἐστιν ἡ μαρτυρία μου, ὅτι οἶδα πόθεν ἦλθον καὶ ποῦ ὑπάγω· ὑμεῖς δὲ οὐκ οἶδατε πόθεν ἔρχομαι ἢ ποῦ ὑπάγω. <sup>15</sup> ὑμεῖς κατὰ τὴν σάρκα κρίνετε, ἐγὼ οὐ κρίνω οὐδένα.<sup>21</sup> <sup>16</sup> καὶ ἐὰν κρίνω δὲ ἐγώ, ἡ κρίσις ἡ ἐμὴ ἀληθινή ἐστιν, ὅτι μόνος οὐκ εἰμί, ἀλλ' ἐγὼ καὶ ὁ πέμψας με πατήρ. <sup>17</sup> καὶ ἐν τῷ νόμῳ δὲ τῷ ὑμετέρῳ γέγραπται ὅτι δύο ἀνθρώπων ἡ μαρτυρία ἀληθής ἐστιν. <sup>18</sup> ἐγὼ εἰμι ὁ μαρτυρῶν περὶ ἑμαυτοῦ καὶ μαρτυρεῖ περὶ ἐμοῦ ὁ πέμψας με πατήρ.<sup>22</sup> <sup>19</sup> ἔλεγον οὖν αὐτῶ· ποῦ ἐστιν ὁ πατήρ σου;<sup>23</sup> ἀπεκρίθη Ἰησοῦς· οὔτε ἐμὲ οἶδατε οὔτε τὸν πατέρα μου· εἰ ἐμὲ ἤδείτε, καὶ τὸν πατέρα μου ἂν ἤδειτε. <sup>20</sup> Ταῦτα τὰ ῥήματα ἐλάλησεν ἐν τῷ γαζοφυλακίῳ<sup>24</sup> διδάσκων ἐν τῷ ἱερῷ· καὶ οὐδεὶς ἐπίασεν αὐτόν, ὅτι οὐπω ἐληλύθει ἡ ὥρα αὐτοῦ.

<sup>21</sup> Εἶπεν οὖν πάλιν αὐτοῖς· ἐγὼ ὑπάγω καὶ ζητήσετέ με, καὶ ἐν τῇ ἀμαρτία ὑμῶν ἀποθανεῖσθε· ὅπου ἐγὼ ὑπάγω ὑμεῖς οὐ δύνασθε ἐλθεῖν. <sup>22</sup> ἔλεγον οὖν οἱ Ἰουδαῖοι· μήτι ἀποκτενεῖ ἑαυτόν,<sup>25</sup> ὅτι λέγει· ὅπου ἐγὼ ὑπάγω ὑμεῖς οὐ δύνασθε ἐλθεῖν;<sup>23</sup> καὶ ἔλεγεν αὐτοῖς· ὑμεῖς ἐκ τῶν κάτω ἐστέ, ἐγὼ ἐκ τῶν ἄνω εἰμί· ὑμεῖς ἐκ τούτου τοῦ κόσμου ἐστέ, ἐγὼ οὐκ εἰμί ἐκ τοῦ κόσμου τούτου. <sup>24</sup> εἶπον οὖν ὑμῖν ὅτι ἀποθανεῖσθε ἐν ταῖς ἀμαρτίαις ὑμῶν· ἐὰν γὰρ μὴ πιστεύσητε ὅτι ἐγὼ εἰμι, ἀποθανεῖσθε ἐν ταῖς ἀμαρτίαις ὑμῶν. <sup>25</sup> Ἐλεγον οὖν αὐτῶ· σὺ τίς εἶ;<sup>26</sup> εἶπεν αὐτοῖς ὁ Ἰησοῦς· τὴν ἀρχὴν ὅ τι καὶ λαλῶ ὑμῖν;<sup>26</sup> πολλὰ ἔχω περὶ ὑμῶν λαλεῖν καὶ κρίνειν, ἀλλ' ὁ πέμψας με ἀληθής ἐστιν, καὶ ἐγὼ ἂ ἤκουσα παρ' αὐτοῦ ταῦτα λαλῶ εἰς τὸν κόσμον. <sup>27</sup> οὐκ ἔγνωσαν ὅτι τὸν πατέρα αὐτοῖς ἔλεγεν. <sup>28</sup> εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς· ὅταν ὑψώσητε τὸν υἱὸν τοῦ ἀνθρώπου, τότε γνώσεσθε ὅτι ἐγὼ εἰμι, καὶ ἀπ' ἑμαυτοῦ ποιῶ οὐδέν, ἀλλὰ καθὼς ἐδίδαξέν με ὁ πατήρ ταῦτα λαλῶ. <sup>29</sup> καὶ ὁ πέμψας με μετ' ἐμοῦ ἐστιν· οὐκ ἀφήκέν<sup>27</sup> με μόνον, ὅτι ἐγὼ τὰ ἀρεστὰ<sup>28</sup> αὐτῶ ποιῶ πάντοτε.

<sup>20</sup> Contraction of καὶ and ἂν - "if"

<sup>21</sup> Consider the implications Jesus is making with his use of κρίνω. He is decidedly not saying that he is unable to make judgment or a decision of righteousness. Is the word being used in an equally negative way for the judgment of the Pharisees?

<sup>22</sup> Jesus calls on the Father as the other one testifying on his behalf. He has previously called both the Father and Moses in as witnesses. The challenge, of course, is that they are unlikely to appear live in court in such a way as to allow cross-examination.

<sup>23</sup> Are the Pharisees referring to Jesus' "stepfather," Joseph, the husband of Mary? Or are they laying a trap for him in case he will equate himself with God?

<sup>24</sup> γαζοφυλάκιον, ou, τό the treasury, treasure room (BDAG)

<sup>25</sup> The implication here is that killing oneself would result in a condemned afterlife, that which the faithful Jews would never risk.

<sup>26</sup> Notice the credibility gap continues. Jesus has been consistent in representing himself but the Jews listening to him are still not clear on his identity.

<sup>27</sup> ἀφήμι to send away, dismiss (BDAG)

<sup>28</sup> ἀρεστός, ή, όν pleasing (BDAG)

<sup>30</sup> Ταῦτα αὐτοῦ λαλοῦντος πολλοὶ ἐπίστευσαν εἰς αὐτόν. <sup>31</sup> Ἐλεγεν οὖν ὁ Ἰησοῦς πρὸς τοὺς πεπιστευκότας<sup>29</sup> αὐτῷ Ἰουδαίους· ἐὰν ὑμεῖς μείνητε ἐν τῷ λόγῳ τῷ ἐμῷ, ἀληθῶς μαθηταὶ μου ἔστε <sup>32</sup> καὶ γνώσεσθε<sup>30</sup> τὴν ἀλήθειαν, καὶ ἡ ἀλήθεια ἐλευθερώσει<sup>31</sup> ὑμᾶς. <sup>33</sup> ἀπεκρίθησαν πρὸς αὐτόν· σπέρμα<sup>32</sup> Ἀβραάμ ἐσμεν καὶ οὐδενὶ<sup>33</sup> δεδουλεύκαμεν πώποτε· πῶς σὺ λέγεις ὅτι ἐλεύθεροι γενήσεσθε; <sup>34</sup> ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς· ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι πᾶς ὁ ποιῶν τὴν ἁμαρτίαν δοῦλός ἐστιν τῆς ἁμαρτίας. <sup>35</sup> ὁ δὲ δοῦλος οὐ μένει ἐν τῇ οἰκίᾳ εἰς τὸν αἰῶνα, ὁ υἱὸς μένει εἰς τὸν αἰῶνα. <sup>36</sup> ἐὰν οὖν ὁ υἱὸς ὑμᾶς ἐλευθερώσῃ, ὄντως ἐλεύθεροι ἔσεσθε.

<sup>37</sup> Οἶδα ὅτι σπέρμα Ἀβραάμ ἐστε· ἀλλὰ ζητεῖτέ με ἀποκτεῖναι, ὅτι ὁ λόγος ὁ ἐμὸς οὐ χωρεῖ<sup>34</sup> ἐν ὑμῖν. <sup>38</sup> ἂ ἐγὼ ἐώρακα παρὰ τῷ πατρὶ λαλῶ· καὶ ὑμεῖς οὖν ἂ ἠκούσατε παρὰ τοῦ πατρὸς<sup>35</sup> ποιεῖτε. <sup>39</sup> Ἀπεκρίθησαν καὶ εἶπαν αὐτῷ· ὁ πατὴρ ἡμῶν Ἀβραάμ ἐστιν. λέγει αὐτοῖς ὁ Ἰησοῦς· εἰ τέκνα τοῦ Ἀβραάμ ἐστε, τὰ ἔργα τοῦ Ἀβραάμ ἐποιεῖτε· <sup>40</sup> νῦν δὲ ζητεῖτέ με ἀποκτεῖναι ἄνθρωπον ὃς τὴν ἀλήθειαν ὑμῖν λελάληκα ἣν ἠκούσα παρὰ τοῦ θεοῦ· τοῦτο Ἀβραάμ οὐκ ἐποίησεν. <sup>41</sup> ὑμεῖς ποιεῖτε τὰ ἔργα τοῦ πατρὸς ὑμῶν. Εἶπαν οὖν αὐτῷ· ἡμεῖς ἐκ πορνείας οὐ γεγεννήμεθα, ἓνα πατέρα ἔχομεν τὸν θεόν. <sup>42</sup> εἶπεν αὐτοῖς ὁ Ἰησοῦς· εἰ ὁ θεὸς πατὴρ ὑμῶν ἦν ἠγαπᾶτε ἂν ἐμέ, ἐγὼ γὰρ ἐκ τοῦ θεοῦ ἐξῆλθον καὶ ἦκω· οὐδὲ γὰρ ἀπ' ἐμαυτοῦ ἐλήλυθα, ἀλλ' ἐκεῖνός με ἀπέστειλεν. <sup>43</sup> διὰ τί τὴν λαλίαν<sup>36</sup> τὴν ἐμὴν οὐ γινώσκετε; ὅτι οὐ δύνασθε ἀκούειν τὸν λόγον τὸν ἐμόν. <sup>44</sup> ὑμεῖς ἐκ τοῦ πατρὸς τοῦ διαβόλου ἐστὲ καὶ τὰς ἐπιθυμίας<sup>37</sup> τοῦ πατρὸς ὑμῶν θέλετε ποιεῖν. ἐκεῖνος ἀνθρωποκτόνος<sup>38</sup> ἦν ἀπ' ἀρχῆς καὶ ἐν τῇ ἀληθείᾳ οὐκ ἔστηκεν,<sup>39</sup> ὅτι οὐκ ἔστιν ἀλήθεια ἐν αὐτῷ. ὅταν λαλῇ τὸ ψεῦδος, ἐκ τῶν ἰδίων λαλεῖ, ὅτι ψεύστης ἐστὶν καὶ ὁ πατὴρ αὐτοῦ. <sup>45</sup> ἐγὼ δὲ ὅτι τὴν ἀλήθειαν λέγω, οὐ πιστεύετε μοι. <sup>46</sup> τίς ἐξ ὑμῶν ἐλέγχει<sup>40</sup> με περὶ ἁμαρτίας; εἰ ἀλήθειαν λέγω, διὰ τί ὑμεῖς οὐ πιστεύετε μοι; <sup>47</sup> ὁ ὢν ἐκ τοῦ θεοῦ τὰ ῥήματα τοῦ θεοῦ ἀκούει· διὰ τοῦτο ὑμεῖς οὐκ ἀκούετε, ὅτι ἐκ τοῦ θεοῦ οὐκ ἐστέ.

<sup>29</sup> The verb tense implies a point of action and ongoing result.

<sup>30</sup> Again the future here is significant.

<sup>31</sup> ἐλευθερώω to free, set free (BDAG)

<sup>32</sup> σπέρμα, ατος, τό seed, posterity (BDAG)

<sup>33</sup> Note in the compound the number (εἷς) declines so you can tell the form is dative.

<sup>34</sup> χωρέω Normally to go out, spread, but here a tertiary meaning listed by BDAG, to hold, contain (BDAG)

<sup>35</sup> Assume "your" father.

<sup>36</sup> λαλία, ᾶς, ἡ speech, either in content or form (BDAG)

<sup>37</sup> ἐπιθυμία, ας, ἡ desire, craving, often for a forbidden thing (BDAG)

<sup>38</sup> ἀνθρωποκτόνος, ου, ὁ a murderer (BDAG)

<sup>39</sup> στήκω to stand (probably a NT coinage) (BDAG)

<sup>40</sup> ἐλέγχω to examine, convict, reprove, punish (BDAG)

<sup>48</sup> Ἀπεκρίθησαν οἱ Ἰουδαῖοι καὶ εἶπαν αὐτῷ· οὐ καλῶς λέγομεν ἡμεῖς ὅτι Σαμαρίτης<sup>41</sup> εἶ σὺ καὶ δαιμόνιον ἔχεις; <sup>49</sup> ἀπεκρίθη Ἰησοῦς· ἐγὼ δαιμόνιον οὐκ ἔχω, ἀλλὰ τιμῶ τὸν πατέρα μου, καὶ ὑμεῖς ἀτιμάζετε με. <sup>50</sup> ἐγὼ δὲ οὐ ζητῶ<sup>42</sup> τὴν δόξαν μου· ἔστιν ὁ ζητῶν καὶ κρίνων. <sup>51</sup> ἀμὴν ἀμὴν λέγω ὑμῖν, ἐάν τις τὸν ἐμὸν λόγον τηρήσῃ,<sup>43</sup> θάνατον οὐ μὴ θεωρήσῃ εἰς τὸν αἰῶνα. <sup>52</sup> Εἶπον οὖν αὐτῷ οἱ Ἰουδαῖοι· νῦν ἐγνώκαμεν ὅτι δαιμόνιον ἔχεις. Ἀβραὰμ ἀπέθανεν καὶ οἱ προφῆται, καὶ σὺ λέγεις· ἐάν τις τὸν λόγον μου τηρήσῃ, οὐ μὴ γεύσεται<sup>44</sup> θανάτου εἰς τὸν αἰῶνα. <sup>53</sup> μὴ σὺ μείζων εἶ τοῦ πατρὸς ἡμῶν Ἀβραάμ, ὅστις ἀπέθανεν; καὶ οἱ προφῆται ἀπέθανον. τίνα σεαυτὸν ποιεῖς; <sup>54</sup> ἀπεκρίθη Ἰησοῦς· ἐάν ἐγὼ δοξάσω ἐμαυτόν, ἡ δόξα μου οὐδὲν ἐστίν· ἔστιν ὁ πατήρ μου ὁ δοξάζων με, ὃν ὑμεῖς λέγετε ὅτι θεὸς ἡμῶν ἐστίν, <sup>55</sup> καὶ οὐκ ἐγνώκατε αὐτόν, ἐγὼ δὲ οἶδα αὐτόν. κἂν εἶπω ὅτι οὐκ οἶδα αὐτόν, ἔσομαι ὅμοιος ὑμῖν ψεύστης· ἀλλ' οἶδα αὐτόν καὶ τὸν λόγον αὐτοῦ τηρῶ. <sup>56</sup> Ἀβραὰμ ὁ πατήρ ὑμῶν ἠγαλλιάσατο<sup>45</sup> ἵνα ἴδῃ τὴν ἡμέραν τὴν ἐμήν, καὶ εἶδεν καὶ ἐχάρη. <sup>57</sup> εἶπον οὖν οἱ Ἰουδαῖοι πρὸς αὐτόν· πεντήκοντα ἔτη οὐπω ἔχεις καὶ Ἀβραὰμ ἐώρακας; <sup>58</sup> εἶπεν αὐτοῖς Ἰησοῦς· ἀμὴν ἀμὴν λέγω ὑμῖν, πρὶν Ἀβραὰμ γενέσθαι ἐγὼ εἰμί. <sup>59</sup> Ἦραν οὖν λίθους ἵνα βάλωσιν ἐπ' αὐτόν. Ἰησοῦς δὲ ἐκρύβη<sup>46</sup> καὶ ἐξῆλθεν ἐκ τοῦ ἱεροῦ.

Carson, D. A., and Douglas J. Moo. *An Introduction to the New Testament*. Grand Rapids, MI: Zondervan, 2005.

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*Nestle-Aland, Novum Testamentum Graece, 28th Revised Edition, edited by Barbara and Kurt Aland, Johannes Karavidopoulos, Carlo M. Martini, and Bruce M. Metzger in cooperation with the Institute for New Testament Textual Research, Münster/Westphalia, © 2012 Deutsche Bibelgesellschaft, Stuttgart. Used by permission.*

<sup>41</sup> Consider the implications of a Jew calling Jesus a Samaritan.

<sup>42</sup> ζητέω to seek for (BDAG)

<sup>43</sup> τηρέω to guard, keep, observe (BDAG) This word is relatively rich semantically and often difficult to translate. Here it's the natural result of someone τιμῆ Jesus.

<sup>44</sup> γεύομαι to taste, come to know something (BDAG)

<sup>45</sup> ἀγαλλιάω to exult, be glad (BDAG)

<sup>46</sup> κρύπτω to hide, here an aorist middle (BDAG)

Smyth, Herbert Weir. *A Greek Grammar for Colleges*. New York: American Book Company, 1920.