

JOHN 8

NLET

JESUS COMES AGAIN TO THE TEMPLE

1 Now, Jesus went to the Mount of the Olive *Trees*.

2 Now, in the period preceding daybreak while it is still dark, He again came near to the Temple. And, all the People were coming to Him. And, having sat, He was teaching them.

JESUS HELPS THE SCRIBES AND PHARISEES TO SEE THEIR SELF-RIGHTEOUS ATTITUDE TOWARD AN ADULTEROUS WOMAN

3 Now, the Scribes and the Pharisees *forcibly* brought before Him¹ a woman, having been caught in adultery. And, having stood her in *the* midst, 4 they are saying to Him, "Teacher, we found this *woman*², having been caught in the act of committing adultery³.

5 Now, in the Law that is ours Moses commanded the *women* such as this to be stoned *to death*⁴.

So then, YOU, *for Your part*, what do you say?"

6 Now, they were saying this, making a trial of Him, in order that they might have an accusation against Him⁵.

Now, the Jesus, having stooped down, with the finger wrote⁶ in the dirt, making as if *it is not so*⁷.

7 Now, as they continued asking Him, having lifted up

¹ Most of the Greek manuscripts, including the best line of transmission (f35), include 'before Him' here. The NU omits this prepositional phrase.

² Most of the Greek manuscripts, including the best line of transmission (f35), have 'we found this woman' here instead of 'this, the woman, having been lasting caught'.

³ Most of the Greek manuscripts, including the best line of transmission (f35), have 'in the Law that is ours Moses commanded the women such as this to be stone to death' here instead of 'in the law Moses commanded us to stone the women such as these'.

⁴ Most of the Greek manuscripts, including the best line of transmission (f35), have 'to be pelted with stones' here instead of 'to stone'.

⁵ Most of the Greek manuscripts, including the best line of transmission (f35), have 'an accusation against Him' here instead of '(something) to accuse Him'.

⁶ Most of the Greek manuscripts, including the best line of transmission (f35), have 'wrote' here instead of 'engraved'.

⁷ Most of the Greek manuscripts, including the best line of transmission (f35), include the participial phrase 'making as if is not so' here. The NU omits this participial phrase.

⁸ Most of the Greek manuscripts, including the best line of transmission (f35), have 'having lifted up the head' here instead of 'He lifted up the head, and'.

⁹ Most of the Greek manuscripts, including the best line of transmission (f35), have a prepositional phrase here instead of a dative pronoun.

¹⁰ Most of the Greek manuscripts, including the best line of transmission (f35), have 'let him cast the Stone upon her' here instead of 'upon her let him cast a stone'.

the head⁸, He said to them⁹, "First let the one without moral failure among you throw the Stone upon her¹⁰."

8 And, again having stooped down¹¹, He was writing in the dirt.

9 Now, the ones who heard and ones who by the conscience were being put to shame¹² were going away one by one, beginning from the elder *ones* until the last *ones*¹³.

JESUS ACQUITS THE WOMAN

And, the Jesus¹⁴ was left alone; also the woman who was in the middle.

10 Now, having lifted up the head and being one who was observing no one except the woman¹⁵, the Jesus said to her, " ¹⁶ Where are those —*that is*, the accusers *that were yours*¹⁷? No one passed a sentence against you?"

11 Now, the *woman* said, "No one, Lord!"

Now, the Jesus said to her, "Neither do I, *for My part*, pass a sentence against you. Go! And, from the present time *on* no longer morally fail." ¹⁸

JESUS PROCLAIMS

THAT HE IS THE LIGHT OF THE CREATED ORDER

12 So then, again with them the Jesus spoke¹⁹, saying, "I Am²⁰ the Light of the *Created Order*! The one who keeps on following Me should by no means

¹¹ Most of the Greek manuscripts, including the best line of transmission (f35), have an adverb and a participle here instead of a participle prefixed with a preposition. The meaning is the same.

¹² Most of the Greek manuscripts, including the best line of transmission (f35), include 'and being ones who by the conscience were being put to shame' here. The NU omits these words.

¹³ Most of the Greek manuscripts, including the best line of transmission (f35), include 'until the last ones' here. The NU omits these words.

¹⁴ Most of the Greek manuscripts, including the best line of transmission (f35), include the name 'the Jesus' here. The NU omits it.

¹⁵ Most of the Greek manuscripts, including the best line of transmission (f35), include the words 'and being one who was observing no one except the woman' here. The NU omits them.

¹⁶ Most of the Greek manuscripts, including the best line of transmission (f35), do not include 'Woman' here. The NU includes this word.

¹⁷ Most of the Greek manuscripts, including the best line of transmission (f35), include 'those, the accusers *that were yours*' here. The NU omits these words.

¹⁸ 85% of the Greek manuscripts, including the best line of transmission (f35), include the verses 7:53-8:11. The NU includes them, but in double brackets, indicating that it is their opinion that these verses were a later addition.

¹⁹ 85% of the Greek manuscripts, including the best line of transmission (f35), have 'with them the Jesus spoke' instead of 'the Jesus with them spoke'.

²⁰ 'I Am' – This simple Greek construction (Εγώ Είμι, pronounced e-gō' ā-mē') might be translated simply as, 'I, for My part, am.' However, in Exodus 3:14 God (Elohim) identifies Himself to Moses

walk in the Darkness. Rather, he shall have the Light of the Life.”

JESUS DEFENDS HIS RIGHT

TO BEAR WITNESS CONCERNING HIMSELF AND TO JUDGE

13 So then, the Pharisees said to Him, “You, *for Your part*, are bearing witness concerning Yourself! The testimony *that is Yours* is NOT true!”

14 Jesus responded; and, He said to them, “Even if ever I, *for My part*, might bear witness concerning Myself, the testimony *that is Mine* is TRUE! Because, I know from where I came and where I am going.

15 You, *for your parts*, are judging according to the Flesh. I, *for My part*, am judging no one.

16 Now, even if ever I, *for My part*, am judging, the judgment – *that is*, the *judgment that is Mine* – is true. Because, I am not ALONE. Rather, I, *for My part*, and the One Who sent Me – Father – *are judging*.

17 Now, even in the Law – the *one that is your own* – it has been lastingly written, **‘The testimony of two men is true.’**²¹

18 I Am²² the One Who is bearing witness concerning Myself. And, He is bearing witness concerning Me – *that is*, the One Who sent Me – Father.”

JESUS CHIDES THE SCRIBES AND PHARISEES

FOR KNOWING NEITHER HIM NOR THE FATHER

19 So then, they were saying to Him, “Where is the Father *that is Yours*?”

Jesus responded, “You neither know Me nor the Father *that is Mine*. If you had lastingly known Me, also you had lastingly ever known the Father *that is Mine*.”

20 The Jesus²³ spoke these – *that is*, the utterances – in the Treasury, while teaching in the Temple.

And, no one repressed Him; because, the Hour *that was His* had not yet lastingly come.

JESUS EXPLAINS HOW CRUCIAL IT IS FOR THE SCRIBES

AND PHARISEES TO UNDERSTAND

WHENCE HE CAME AND WHO HE IS

21 So then, the Jesus²⁴ said again to them, “I, *for My part*, am going away. And, you shall seek Me.

And, in connection with the moral failures *that are yours* you shall get yourselves dead.

Where I, *for My part*, am going you, *for your parts*, are not able to come.”

22 So then, the Jews were saying, “He shall not kill Himself, *shall He*? Because, He says, ‘Where I, *for My part*, am going you, *for your parts*, are not able to come.’

23 And, He said²⁵ to them, “You, *for your parts*, are from the *places below*. I, *for My part*, am from the *places above*.

You, *for your parts*, are from the *Created Order* – *that is*, this *one*²⁶.” I, *for My part*, am NOT from the *Created Order* – *that is*, this *one*!”

24 So then, I said to you that you shall get yourselves dead in connection with the moral failures *that are yours*. For, if ever you might not believe that I Am²⁷, you shall get yourselves dead in connection with the moral failure *that are yours*. 25 So then, they were saying to Him, “Who are You, *for Your part*? And,²⁸ the Jesus said to them, “To begin, *I am* that which also I am telling you.

26 I have MANY THINGS to speak and to judge concerning you.

Moreover, the One Who sent Me is true. And, I, *for My part*, I am saying²⁹ the *things that* I heard issuing from Him – *that is*, these *things* – in regard to the *Created Order*.”

with the Hebrew word אֲנִי, which is rendered in Greek as Ἐγώ Εἰμι or, in English as ‘I Am’. In John’s Gospel Jesus often uses this simple expression to identify Himself with the Elohim Who revealed Himself to Moses as such in Exodus 3:15.

²¹ A reference to Deuteronomy 17:6 and Deuteronomy 19:15.

²² ‘I Am’ – This simple Greek construction (Ἐγώ Εἰμι, pronounced e-gō’ ā-mē) might be translated simply as, ‘I, for My part, am.’ However, in Exodus 3:14 God (Elohim) identifies Himself to Moses

with the Hebrew word אֲנִי, which is rendered in Greek as Ἐγώ Εἰμι or, in English as ‘I Am’. In John’s Gospel Jesus often uses this simple expression to identify Himself with the Elohim Who revealed Himself as such to Moses in Exodus 3:15.

²³ 97% of the Greek manuscripts, including the best line of transmission (f35), include ‘the Jesus’ here.

²⁴ 97% of the Greek manuscripts, including the best line of transmission (f35), include the name ‘the Jesus’ here.

²⁵ 97% of the Greek manuscripts, including the best line of transmission (f35), have ‘He said’ here instead of ‘He was saying’.

²⁶ 95.8% of the Greek manuscripts, including the best line of transmission (f35), have ‘the Created Order – that is, this one’ here instead of ‘this, the Created Order’.

²⁷ ‘I Am’ – This simple Greek construction (Ἐγώ Εἰμι, pronounced e-gō’ ā-mē) might be translated simply as, ‘I, for My part, am’ here. However, in Exodus 3:14 God (Elohim) identifies Himself to Moses with the Hebrew word אֲנִי, which is rendered in Greek as Ἐγώ Εἰμι or, in English as ‘I Am’. In John’s Gospel Jesus often uses this simple expression to identify Himself with the Elohim Who revealed Himself to Moses as such in Exodus 3:15.

²⁸ 90% of the Greek manuscripts, including the best line of transmission (f35), include ‘And,’ here.

²⁹ 80% of the Greek manuscripts, including the best line of transmission (f35), have ‘I say’ instead of ‘I speak’.

27 They did not come to know that He was speaking of the Father to them.

28 So then, the Jesus said to them³⁰, “Whenever you might exalt the Son of the Man, then you might come to know for yourselves that *I am* ‘I Am’³¹ and *that* from Myself I am doing nothing. Rather, just as the Father *that is* Mine³² taught Me, I keep on speaking these things.

29 And, the One Who sent Me is with Me. The Father³³, has NOT left me alone; because, I, *for My part*, am doing the *things that are* pleasing to Him always.”

JESUS ADDRESSES THE ONES WHO BELIEVED

IN REGARD TO HIM

BUT WITH A FATAL MISUNDERSTANDING

30 While He was saying speaking these things, many directed faith toward Him

31 So then, the Jesus was saying to the ones who had lastingly believed with respect to Him – *namely*, Jews, “If ever you, *for your parts*, might remain in the Word – *that is*, the *Word which is* Mine, truly you keep on being disciples *that are* Mine.

32 And, you shall come to know for yourselves the Truth. And, the Truth shall set you free.”

33 And, they responded; and, they said³⁴ to Him³⁵, “We are seed from Habraham³⁶; and, we have not been lastingly enslaved to anyone ever yet. How do You, *for Your part*, say, ‘You shall come to be free *ones*?’”

34 The Jesus responded to them, “Assuredly, assuredly I say to you that everyone who keeps on doing the Moral Failure is a slave of the Moral Failure.”

35 Now, the slave does not remain in the home until *the end of* the lifetime *that is* his. The son remains *in the home* until *the end of* the lifetime *that is* his.

36 So then, if ever the Son shall set you free, really you shall be free *ones*!

37 I know that you are seed from Habraham³⁷. However, you are seeking to kill Me; because, the Word – *that is*, the *Word that is* Mine – does not make progress in you.

JESUS IDENTIFIES THE FATHER

THAT THESE JEWS STILL HAVE

38 I, *for My part*, keep on saying what *thing*³⁸ I have lastingly seen in the presence of the Father³⁹ *that is* Mine⁴⁰.

So then, you also, *for your parts*, what *thing*⁴¹ you have lastingly seen⁴² is in the presence of the father⁴³ *that is* yours⁴⁴ you keep on doing.”

39 They responded; and, they said to Him, “The father *that is* ours is Habraham.”

Jesus says to them, “If you were being⁴⁵ children of the Habraham, you were doing the works of the Habraham.

40 Now, however, you keep on seeking to kill Me – a man Who has lastingly spoken the Truth to you, which

³⁰ 97% of the Greek manuscripts, including the best line of transmission (f35), include ‘to them’ here.

³¹ ‘I Am’ – This simple Greek construction (Εγώ Εἰμι, pronounced e-gō’ā-mē) might be translated simply as, ‘I, for My part, am.’ However, in Exodus 3:14 God (Elohim) identifies Himself to Moses with the Hebrew word אֶהְיֶה, which is rendered in Greek as Εγώ Εἰμι or, in English as ‘I Am’. In John’s Gospel Jesus often uses this simple expression to identify Himself with the Elohim Who revealed Himself to Moses as such in Exodus 3:15.

³² 98% of the Greek manuscripts, including the best line of transmission (f35), include personal, possessive pronoun translated as ‘that is Mine’ here.

³³ 96% of the Greek manuscripts, including the best line of transmission (f35), include the name ‘the Father’ here.

³⁴ 30% of the Greek manuscripts, including the best line of transmission (f35), include ‘And, they said’ here.

³⁵ 99% of the Greek manuscripts, including the best line of transmission (f35), have a dative pronoun here instead of a prepositional phrase. Both may be translated as ‘to Him’.

³⁶ 80% of the Greek manuscripts, including the best line of transmission (f35), have the spelling ‘Habraham’ instead of ‘Abraham’ here.

³⁷ 50% of the Greek manuscripts, including the best line of transmission (f35), have the spelling ‘Habraham’ instead of ‘Abraham’ here and throughout the rest of the chapter.

³⁸ 92.7% of the Greek manuscripts, including the best line of

transmission (f35), have ‘I, for My part, ... what thing’ (singular) here. On the basis of 0.6% the NU has ‘What (things, plural) I, for My part,’

³⁹ 80% of the Greek manuscripts, including the best line of transmission (f35), have ‘in the presence of the Father’ instead of ‘issuing from the Father’ here.

⁴⁰ 97.8% of the Greek manuscripts, including the best line of transmission (f35), include the possessive pronoun translated as ‘that is Mine’ here. On the basis of 1.1% the NU omits it.

⁴¹ 90% of the Greek manuscripts, including the best line of transmission (f35), have ‘what thing’ (singular) here. On the basis of 10% the NU has ‘what things’ (plural).

⁴² 86.8% of the Greek manuscripts, including the best line of transmission (f35), have ‘you (plural) have lastingly seen’ here. On the basis of 10% the NU has ‘you have heard’.

⁴³ 89.5% of the Greek manuscripts, including the best line of transmission (f35), have ‘in the presence of the father’ (the preposition with the dative case) here. On the basis of 9.8% the NU has ‘issuing from the father’ (the preposition with the genitive case).

⁴⁴ 98.2% of the Greek manuscripts, including the best line of transmission (f35), include the possessive pronoun translated as ‘that is yours’ here. On the basis of 0.6% the NU omits it.

⁴⁵ 99% of the Greek manuscripts, including the best line of transmission (f35), have ‘If you were being’ (imperfect case) or ‘If you might be’ (subjunctive case) here instead of ‘If you are’ (indicative case) speak’.

I heard in the presence of the God. Habraham did not do THIS!

41 You, *for your parts*, keep on doing the works of the father *that is* yours.”

So then,⁴⁶ they said to Him, “We, *for our part*, have not been lastingly born in consequence of sexual immorality. We have one father – the God.”

42 So then,⁴⁷ the Jesus said to them, “If the God was being your father, you were ever loving Me.

For, from the God I, *for My part*, have come forth. And, I am present. For, not even from Myself have I lastingly come. Rather, that *One* commissioned Me.

43 For what *reason* are you not coming to know the talk – *that is*, the *talk that is* Mine? *It is* because you are not able to hear the Word – *that is*, the *Word that is* Mine.

44 You, *for your parts*, are from the father – *namely*, the Devil⁴⁸. And, you keep on delighting to do the desires of the father *that is* yours.

That *one* was a people-murderer from *the* beginning. And, he did not lastingly stand in the Truth; because, truth is NOT in him. Whenever he might speak the Lie, he is speaking from the *inclinations that are* his own; because, he is a liar and the father of it.

45 Now, because I, *for My part*, say the Truth, you do not believe Me.

46 Who from among you puts Me to shame concerning a moral failure?

Now,⁴⁹ if I speak truth, why do you, *for your parts*, not believe Me?

47 The *one* who is from the God keeps on listening to the Utterances of the God. For this reason you, *for your parts*, do not keep on listening – because you are not from the God.”

JESUS DOES NOT CONVINCe THE JEWS

THAT HE DOES NOT HAVE A DEMON

48 So then,⁵⁰ the Jews responded; and, they said to Him, “Do we, *for our parts*, not say properly, ‘You, *for Your part*, are a Samaritan’ and ‘You have a demon’?”

49 Jesus responded, “I, *for My part*, do NOT have a demon! Rather, I keep on honoring the Father *that is* Mine. And, you, *for your parts*, keep on dishonoring Me.

50 I, *for My part*, do not keep on seeking the Glory *that is* Mine.

There is One Who keeps on seeking *it* and One Who keeps on judging.

51 Assuredly, assuredly I say to you, if ever anyone might keep the Word – *that is*, the *Word that is* Mine⁵¹, he should by no means contemplate *the possibility of* death for the rest of *his* lifetime.”

52 So then, the Jews said to Him, “Now we lastingly know that You have a demon.

Habraham died. And, the Prophets *died*. And, You, *for Your part*, keep on saying, ‘If ever anyone might keep the Word *that is* Mine, he shall by no means taste death for the rest of *his* lifetime’!

53 You, *for Your part*, are NOT greater than the father *that is* ours – *namely*, Habraham – who died, *are You?* Even the Prophets died!

Whom do You, *for Your part*,⁵² make Yourself *out to be?*”

JESUS ASSERTS HIS FAMILIARITY WITH THE FATHER

54 Jesus responded, “If ever I keep on glorifying⁵³ Myself, the glory *that is* Mine is nothing.

The Father *that is* Mine is the One who keeps on glorifying Me – Whom you, *for your parts*, are saying, ‘He is the God *that is* ours.’ 55 And, you have not lastingly known Him.

Now, I, *for My part*, know Him. And, if ever I might say, ‘I do not know Him,’ I shall be similar to you *people* – a liar. Rather, I know Him. And, I keep on keeping

⁴⁶ 99% of the Greek manuscripts, including the best line of transmission (f35), include the conjunction ‘So then,’ here.

⁴⁷ 70% of the Greek manuscripts, including the best line of transmission (f35), include the conjunction ‘So then,’ here.

⁴⁸ ‘Devil’ – an Old English transliteration of the Greek word διαβόλου, meaning ‘slanderer’ or ‘enemy’. A modern, English transliteration would be ‘diabolos’.

⁴⁹ 95% of the Greek manuscripts, including the best line of transmission (f35), include the conjunction ‘Now,’ here.

⁵⁰ 95% of the Greek manuscripts, including the best line of transmission (f35), include the conjunction ‘So then,’ here.

⁵¹ 99% of the Greek manuscripts, including the best line of transmission (f35), have ‘the Word – *that is*, the *Word that is* Mine’ instead of ‘*the My Word*’.

⁵² 75% of the Greek manuscripts, including the best line of transmission (f35), include the pronoun translated as ‘You, *for Your part*,’ here.

⁵³ 95% of the Greek manuscripts, including the best line of transmission (f35), have ‘am glorifying’ (a present tense verb) here instead of ‘shall glorify’ (a future tense verb).

the Word *that is* His.

JESUS ASSERTS HIS ETERNAL EXISTENCE

56 Habraham, the father *that is* yours, rejoiced exceedingly with reference to himself that he might see the Day – *that is*, the *Day that is* Mine. And, he saw *it!* And, he rejoiced!”

57 So then, the Jews said to Him, “You do not yet have fifty years; and, have You lastingly seen Habraham?”

58 The⁵⁴ Jesus said to them, “Assuredly, assuredly I say to you: before Habraham came into being, I Am⁵⁵.”

THE JEWS ATTEMPT TO STONE JESUS

59 So then, they picked up stones in order that they might throw *them* against Him.

Now, Jesus was hidden. And, He went out from the Temple, going through the midst of them. And, He passed by *them* in this way⁵⁶.

⁵⁴ 99.5% of the Greek manuscripts, including the best line of transmission (f35), include the definite article ‘the,’ here.

⁵⁵ ‘I Am’ – This simple Greek construction (Εγώ Είμι, pronounced e-gō’ ā-mē’) might be translated simply as, ‘I, for My part, am.’ However, in Exodus 3:14 God (Elohim) identifies Himself to Moses with the Hebrew word אֲנִי הָאֵלֹהִים, which is rendered in Greek as Εγώ

Είμι or, in English as ‘I Am’. In John’s Gospel Jesus often uses this simple expression to identify Himself with the Elohim Who revealed Himself to Moses as such in Exodus 3:15.

⁵⁶ 99% of the Greek manuscripts, including the best line of transmission (f35), include the words ‘going through the midst of them. And, He passed by *them* in this way’ with some variations here. On the basis of 1% the NU omits these words altogether.