

# The Good News According to

John

## KATA ΙΩΑΝΝΗΝ

**1** Ἐν ἀρχῇ ἦν ὁ Λόγος, καὶ ὁ  
Λόγος ἦν πρὸς τὸν Θεόν, καὶ  
Θεὸς ἦν ὁ Λόγος. **2** Οὗτος ἦν ἐν  
ἀρχῇ πρὸς τὸν Θεόν. **3** πάντα δι’  
αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ  
ἐγένετο οὐδὲ ἕν. ὃ γέγονεν **4** ἐν αὐτῷ  
ζωὴ ἦν, καὶ ἡ ζωὴ ἦν τὸ φῶς  
τῶν ἀνθρώπων• **5** καὶ τὸ φῶς ἐν τῇ  
σκοτίᾳ φαίνεται, καὶ ἡ σκοτία αὐτὸν οὐ  
κατέλαβεν.

<sup>6</sup> Ἐγένετο ἄνθρωπος,  
ἀπεσταλμένος παρὰ Θεοῦ, ὃνομα  
αὐτῷ Ἰωάννης· <sup>7</sup> οὗτος ἦλθεν εἰς  
μαρτυρίαν ἵνα μαρτυρήσῃ περὶ τοῦ  
φωτός, ἵνα πάντες πιστεύσωσιν  
δι’ αὐτοῦ. <sup>8</sup> οὐκ ἦν ἐκεῖνος τὸ  
φῶς, ὀλλ’ ἵνα μαρτυρήσῃ περὶ  
τοῦ φωτός.

⁹ Ἡν τὸ φῶς τὸ ἀληθινὸν,  
ὅ φωτίζει πάντα ἄνθρωπον,  
ἐρχόμενον εἰς τὸν κόσμον. <sup>10</sup> ἐν τῷ  
κόσμῳ ἦν, καὶ ὁ κόσμος δι' αὐτοῦ  
ἐγένετο, καὶ ὁ κόσμος αὐτὸν οὐκ  
ἔγνω. <sup>11</sup> εἰς τὰ ἔδια ἥλθεν, καὶ οἱ  
ἔδιοι αὐτὸν οὐ παρέλαβον. <sup>12</sup> ὅσοι  
δὲ ἔλαβον αὐτόν, ἔδωκεν αὐτοῖς  
ἔξουσίαν τέκνα Θεοῦ γενέσθαι,  
τοῖς πιστεύουσιν εἰς τὸ ὄνομα  
αὐτοῦ, <sup>13</sup> οἵ οὐκ ἔξ αἰμάτων οὐδὲ

**1** In the beginning was the Word, and the Word was with God, and the Word was God. **2** The same was in the beginning with God. **3** All things were made through him. Without him, nothing was made that has been made. **4** In him was life, and the life was the light of men. **5** The light shines in the darkness, and the darkness hasn't overcome<sup>a</sup> it. **6** There came a man, sent from God, whose name was John. **7** The same came as a witness, that he might testify about the light, that all might believe through him. **8** He was not the light, but was sent that he might testify about the light. **9** The true light that enlightens everyone was coming into the world.

<sup>10</sup>He was in the world, and the world was made through him, and the world didn't recognize him. <sup>11</sup>He came to his own, and those who were his own didn't receive him. <sup>12</sup>But as many as received him, to them he gave

<sup>a</sup> 1:5 The word translated “overcome” (*κατέλαβεν*) can also be translated “comprehended.” It refers to getting a grip on an enemy to defeat him.

the right to become God's children, to those who believe in his name:<sup>13</sup> who were born not of blood, nor of the will of the flesh, nor of the will of man, but of God.<sup>14</sup> The Word became flesh, and lived among us. We saw his glory, such glory as of the one and only Son of the Father, full of grace and truth.<sup>15</sup> John testified about him. He cried out, saying, "This was he of whom I said, 'He who comes after me has surpassed me, for he was before me.'"<sup>16</sup> From his fullness we all received grace upon grace.<sup>17</sup> For the law was given through Moses. Grace and truth were realized through Jesus Christ.<sup>18</sup> No one has seen God at any time. The one and only Son,<sup>a</sup> who is in the bosom of the Father, has declared him.

<sup>19</sup>This is John's testimony, when the Jews sent priests and Levites from Jerusalem to ask him, "Who are you?"

<sup>20</sup>He declared, and didn't deny, but he declared, "I am not the Christ."

<sup>21</sup>They asked him, "What then? Are you Elijah?"

He said, "I am not."

"Are you the prophet?"

He answered, "No."

<sup>22</sup>They said therefore to him, "Who are you? Give us an answer to take

έκ θελήματος σαρκὸς οὐδὲ ἐκ θελήματος ἀνδρὸς ἀλλ' ἐκ Θεοῦ ἐγεννήθησαν.

<sup>14</sup>Καὶ ὁ Λόγος σὰρξ ἐγένετο καὶ ἐσκήνωσεν ἐν ἡμῖν, καὶ ἐθεασάμεθα τὴν δόξαν αὐτοῦ, δόξαν ὡς μονογενούς παρὰ Πατρός, πλήρους χάριτος καὶ ἀληθείας.<sup>15</sup> Ἰωάννης μαρτυρεῖ περὶ αὐτοῦ καὶ κέκραγεν λέγων· Οὗτος ἦν ὃν εἶπον· Ὁ ὅπιστος μου ἐρχόμενος ἔμπροσθέν μου γέγονεν, ὅτι πρῶτός μου ἦν.<sup>16</sup> Οτι ἐκ τοῦ πληρώματος αὐτοῦ ἡμεῖς πάντες ἐλάβομεν καὶ χάριν ἀντὶ χάριτος.<sup>17</sup> ὅτι ὁ νόμος διὰ Μωϋσέως ἐδόθη, ἡ χάρις καὶ ἡ ἀληθεία διὰ Ἰησοῦ Χριστοῦ ἐγένετο.<sup>18</sup> Θεὸν οὐδεὶς ἐώρακεν πώποτε· μονογενῆς Θεὸς ὁ ὃν εἰς τὸν κόλπον τοῦ Πατρὸς ἐκεῖνος ἐξηγήσατο.<sup>19</sup> Καὶ αὕτη ἐστὶν ἡ μαρτυρία τοῦ Ἰωάννου, ὅτε ἀπέστειλαν πρὸς αὐτὸν οἱ Ἰουδαῖοι ἐξ Ἱεροσολύμων ἰερεῖς καὶ Λευίτας ἵνα ἐρωτήσωσιν αὐτόν.<sup>20</sup> Σὺ τίς εἶ;<sup>21</sup> καὶ ὡμολόγησεν καὶ οὐκ ἤρωτήσατο, καὶ ὡμολόγησεν ὅτι Ἐγώ οὐκ εἰμὶ ὁ Χριστός.<sup>21</sup> Καὶ ἤρωτησαν αὐτόν.<sup>22</sup> Τί οὖν; σὺ Ἡλίας εἶ;<sup>23</sup> Καὶ λέγει· Οὐκ εἰμὶ.<sup>24</sup> Ο προφήτης εἶ σύ;<sup>25</sup> Καὶ ἀπεκρίθη· Οὐ.<sup>26</sup> Εἶπαν οὖν αὐτῷ· Τίς εἶ;<sup>27</sup> ἵνα ἀπόκρισιν δῶμεν τοῖς πέμψασιν ἡμᾶς.<sup>28</sup> τί λέγεις περὶ σεαυτοῦ;

<sup>a</sup> 1:18 NU reads "God"

<sup>23</sup>Ἐφη· Ἐγὼ φωνὴ βιώντος ἐν τῇ ἑρήμῳ· Εὐθύνατε τὴν ὁδὸν Κυρίου, καθὼς εἶπεν Ἡσαΐας ὁ προφήτης.

<sup>24</sup>Καὶ ἀπεσταλμένοι ἦσαν ἐκ τῶν Φαρισαίων. <sup>25</sup>καὶ ἡρώτησαν αὐτὸν καὶ εἶπαν αὐτῷ· Τί οὖν βαπτίζεις εἰ σὺ οὐκ εἶ ὁ Χριστός οὐδὲ Ἡλίας οὐδὲ ὁ προφήτης; <sup>26</sup>Ἀπεκρίθη αὐτοῖς ὁ Ἰωάννης λέγων· Ἐγὼ βαπτίζω ἐν ὕδατι· μέσος ὑμῶν ἔστηκεν ὃν ὑμεῖς οὐκ οἴδατε, <sup>27</sup>ὅ δόπισω μου ἐρχόμενος, οὗ οὐκ εἰμὶ ἐγὼ ἄξιος ἵνα λύσω αὐτοῦ τὸν ἱμάντα τοῦ ὑποδήματος. <sup>28</sup>Ταῦτα ἐν Βηθανίᾳ ἐγένετο πέραν τοῦ Ἰορδάνου, ὅπου ἦν ὁ Ἰωάννης βαπτίζων.

<sup>29</sup>Τῇ ἐπαύριον βλέπει τὸν Ἰησοῦν ἐρχόμενον πρὸς αὐτὸν καὶ λέγει· “Ιδε ὁ ἄμνος τοῦ Θεοῦ ὁ αἱρων τὴν ἀμαρτίαν τοῦ κόσμου. <sup>30</sup>Οὗτός ἐστιν ὑπὲρ οὗ ἐγὼ εἶπον· Ὁπίσω μου ἔρχεται ἀνὴρ ὃς ἔμπροσθέν μου γέγονεν, ὅτι πρωτός μου ἦν. <sup>31</sup>καὶ γὰρ οὐκ ἥδειν αὐτὸν, ἀλλ’ ἵνα φανερωθῇ τῷ Ἰσραὴλ διὰ τοῦτο ἥλθον ἐγὼ ἐν ὕδατι βαπτίζων. <sup>32</sup>Καὶ ἐμαρτύρησεν Ἰωάννης λέγων ὅτι Τεθέαμαι τὸ Πνεῦμα καταβαῖνον ὡς περιστερὰν ἐξ οὐρανοῦ καὶ ἔμεινεν ἐπ’ αὐτόν. <sup>33</sup>καὶ γὰρ οὐκ ἥδειν αὐτὸν, ἀλλ’ ὁ

back to those who sent us. What do you say about yourself?”

<sup>23</sup>He said, “I am the voice of one crying in the wilderness, ‘Make straight the way of the Lord,’<sup>†</sup> as Isaiah the prophet said.”

<sup>24</sup>The ones who had been sent were from the Pharisees. <sup>25</sup>They asked him, “Why then do you baptize, if you are not the Christ, nor Elijah, nor the prophet?”

<sup>26</sup>John answered them, “I baptize in water, but among you stands one whom you don’t know. <sup>27</sup>He is the one who comes after me, who is preferred before me, whose sandal strap I’m not worthy to loosen.” <sup>28</sup>These things were done in Bethany beyond the Jordan, where John was baptizing.

<sup>29</sup>The next day, he saw Jesus coming to him, and said, “Behold,<sup>a</sup> the Lamb of God, who takes away the sin of the world! <sup>30</sup>This is he of whom I said, ‘After me comes a man who is preferred before me, for he was before me.’ <sup>31</sup>I didn’t know him, but for this reason I came baptizing in water: that he would be revealed to Israel.” <sup>32</sup>John testified, saying, “I have seen

<sup>a</sup> 1:29 “Behold”, from “ἰδού”, means look at, take notice, observe, see, or gaze at. It is often used as an interjection.

<sup>†</sup> 1:23 Isaiah 40:3

the Spirit descending like a dove out of heaven, and it remained on him. <sup>33</sup>I didn't recognize him, but he who sent me to baptize in water said to me, 'On whomever you will see the Spirit descending and remaining on him is he who baptizes in the Holy Spirit.' <sup>34</sup>I have seen, and have testified that this is the Son of God."

<sup>35</sup>Again, the next day, John was standing with two of his disciples, <sup>36</sup>and he looked at Jesus as he walked, and said, "Behold, the Lamb of God!" <sup>37</sup>The two disciples heard him speak, and they followed Jesus. <sup>38</sup>Jesus turned and saw them following, and said to them, "What are you looking for?"

They said to him, "Rabbi" (which is to say, being interpreted, Teacher), "where are you staying?"

<sup>39</sup>He said to them, "Come, and see."

They came and saw where he was staying, and they stayed with him that day. It was about the tenth hour.<sup>a</sup> <sup>40</sup>One of the two who heard John and followed him was Andrew, Simon Peter's brother. <sup>41</sup>He first found his own brother, Simon, and said to him, "We have found the Messiah!"

πέμψας με βαπτίζειν ἐν ὕδατι ἑκεῖνός μοι εἶπεν· Ἐφ' ὃν ἂν ἵδης τὸ Πνεῦμα καταβαῖνον καὶ μένον ἐπ' αὐτόν, οὗτός ἐστιν ὁ βαπτίζων ἐν Πνεύματι ἄγιῳ. <sup>34</sup>κάγὼ ἔώρακα καὶ μεμαρτύρηκα ὅτι οὗτός ἐστιν ὁ Υἱὸς τοῦ Θεοῦ.

<sup>35</sup>Τῇ ἐπαύριον πάλιν είστηκει ὁ Ἰωάννης καὶ ἐκ τῶν μαθητῶν αὐτοῦ δύο <sup>36</sup>καὶ ἐμβλέψας τῷ Ἰησοῦ περιπατοῦντι λέγει· Ἐδε ὁ Αμνὸς τοῦ Θεοῦ. <sup>37</sup>καὶ ἤκουσαν οἱ δύο μαθηταὶ αὐτοῦ λαλοῦντος καὶ ἡκολούθησαν τῷ Ἰησοῦ. <sup>38</sup>Στραφεὶς δὲ ὁ Ἰησοῦς καὶ θεασάμενος αὐτοὺς ἀκολουθοῦντας λέγει αὐτοῖς· Τί ζητεῖτε; Οἱ δὲ εἶπαν αὐτῷ· Ραββί, ὁ λέγεται μεθερμηνευόμενον Διδάσκαλε, Ποῦ μένεις; <sup>39</sup>Λέγει αὐτοῖς· Ἔρχεσθε καὶ ὅψεσθε. ἥλθαν οὖν καὶ εἶδαν ποὺ μένει καὶ παρ' αὐτῷ ἔμειναν τὴν ἡμέραν ἑκείνην· ὥρα ἦν ὡς δεκάτη. <sup>40</sup>Ἦν Ἀνδρέας ὁ ἀδελφὸς Σίμωνος Πέτρου εἷς ἐκ τῶν δύο τῶν ἀκουσάντων παρὰ Ἰωάννου καὶ ἀκολουθησάντων αὐτῷ·

<sup>41</sup>εὑρίσκει οὗτος πρῶτον τὸν ἀδελφὸν τὸν ἴδιον Σίμωνα καὶ λέγει αὐτῷ· Εύρήκαμεν τὸν Μεσσίαν, ὅ ἐστιν μεθερμηνευόμενον Χριστός. <sup>42</sup>ἤγαγεν αὐτὸν πρὸς τὸν Ἰησοῦν. ἐμβλέψας αὐτῷ ὁ Ἰησοῦς εἶπεν·

Σὺ εὶς Σίμων ὁ νιὸς Ἰωάννου, σὺ κληθήσῃ Κηφᾶς, ὁ ἐρμηνεύεται Πέτρος.

<sup>43</sup> Τῇ ἐπαύριον ἦθελησεν ἔξελθεῖν εἰς τὴν Γαλιλαίαν καὶ εὑρίσκει Φίλιππον. καὶ λέγει αὐτῷ ὁ Ἰησοῦς· Ἀκολούθει μοι. <sup>44</sup> ἦν δὲ ὁ Φίλιππος ἀπὸ Βηθσαϊδά, ἐκ τῆς πόλεως Ἀνδρέου καὶ Πέτρου. <sup>45</sup> Εὗρισκει Φίλιππος τὸν Ναθαναὴλ καὶ λέγει αὐτῷ· “Ον ἔγραψεν Μωϋσῆς ἐν τῷ νόμῳ καὶ οἱ προφῆται εὐρήκαμεν, Ἰησοῦν νίδον τοῦ Ἰωσὴφ τὸν ἀπὸ Ναζαρέτ.

<sup>46</sup> Καὶ εἶπεν αὐτῷ Ναθαναὴλ· Ἐκ Ναζαρέτ δύναται τι ἀγαθὸν εἶναι; Λέγει αὐτῷ ὁ Φίλιππος· ”Ἐρχου καὶ ἴδε. <sup>47</sup> Εἶδεν ὁ Ἰησοῦς τὸν Ναθαναὴλ ἐρχόμενον πρὸς αὐτὸν καὶ λέγει περὶ αὐτοῦ· ”Ιδε ἀληθῶς Ἰσραηλίτης ἐν ᾧ δόλος οὐκ ἔστιν.

<sup>48</sup> Λέγει αὐτῷ Ναθαναὴλ· Πόθεν με γινώσκεις; Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ· Πρὸ τοῦ σε Φίλιππον φωνῆσαι ὅντα ὑπὸ τὴν συκῆν εἶδόν σε. <sup>49</sup> Ἀπεκρίθη αὐτῷ Ναθαναὴλ· Ῥαββί, σὺ εὶς ὁ Υἱὸς τοῦ Θεοῦ, σὺ Βασιλεὺς εὶς τοῦ Ἰσραὴλ. <sup>50</sup> Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ· ”Οτι εἶπόν σοι ὅτι εἶδόν σε ὑποκάτω τῆς συκῆς, πιστεύεις; μείζω τούτων ὅψη. <sup>51</sup> καὶ λέγει αὐτῷ· Ἄμην ἀμήν λέγω ὑμῖν, ὅψεσθε τὸν οὐρανὸν ἀνεῳγότα καὶ τοὺς ἀγγέλους τοῦ Θεοῦ

(which is, being interpreted, Christ<sup>a</sup>).

<sup>42</sup> He brought him to Jesus. Jesus looked at him, and said, “You are Simon the son of Jonah. You shall be called Cephas” (which is by interpretation, Peter).<sup>b</sup> <sup>43</sup> On the next day, he was determined to go out into Galilee, and he found Philip. Jesus said to him, “Follow me.” <sup>44</sup> Now Philip was from Bethsaida, of the city of Andrew and Peter. <sup>45</sup> Philip found Nathanael, and said to him, “We have found him, of whom Moses in the law, and the prophets, wrote: Jesus of Nazareth, the son of Joseph.”

<sup>46</sup> Nathanael said to him, “Can any good thing come out of Nazareth?”

Philip said to him, “Come and see.”

<sup>47</sup> Jesus saw Nathanael coming to him, and said about him, “Behold, an Israelite indeed, in whom is no deceit!”

<sup>48</sup> Nathanael said to him, “How do you know me?”

Jesus answered him, “Before Philip called you, when you were under the fig tree, I saw you.”

<sup>49</sup> Nathanael answered him, “Rabbi, you are the Son of God! You are King of Israel!”

<sup>a</sup> 1:41 “Messiah” (Hebrew) and “Christ” (Greek) both mean “Anointed One”.

<sup>b</sup> 1:42 “Cephas” (Aramaic) and “Peter” (Greek) both mean “Rock”.

<sup>50</sup> Jesus answered him, “Because I told you, ‘I saw you underneath the fig tree,’ do you believe? You will see greater things than these!” <sup>51</sup> He said to him, “Most certainly, I tell you all, hereafter you will see heaven opened, and the angels of God ascending and descending on the Son of Man.”

**2** The third day, there was a wedding in Cana of Galilee. Jesus’ mother was there. <sup>2</sup> Jesus also was invited, with his disciples, to the wedding. <sup>3</sup> When the wine ran out, Jesus’ mother said to him, “They have no wine.”

4 Jesus said to her, “Woman, what does that have to do with you and me? My hour has not yet come.”

<sup>5</sup> His mother said to the servants, “Whatever he says to you, do it.” <sup>6</sup> Now there were six water pots of stone set there after the Jews’ way of purifying, containing two or three metretes<sup>a</sup> apiece. <sup>7</sup> Jesus said to them, “Fill the water pots with water.” So they filled them up to the brim. <sup>8</sup> He said to them, “Now draw some out, and take it to the ruler of the feast.” So they took it. <sup>9</sup> When the ruler of the feast tasted the water now become wine, and didn’t know where it came from (but the servants who had drawn

ἀναβαίνοντας καὶ καταβαίνοντας ἐπὶ τὸν Υἱὸν τοῦ ἀνθρώπου.

**2** Καὶ τῇ ἡμέρᾳ τῇ τρίτῃ γάμος ἐγένετο ἐν Κανὰ τῆς Γαλιλαίας, καὶ ἦν ἡ μήτηρ τοῦ Ἰησοῦ ἐκεῖ. <sup>2</sup> ἐκλήθη δὲ καὶ ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὸν γάμον. <sup>3</sup> καὶ ὑστερήσαντος οἵνου λέγει ἡ μήτηρ τοῦ Ἰησοῦ πρὸς αὐτόν· Οἶνον οὐκ ἔχουσιν. <sup>4</sup> Καὶ λέγει αὐτῇ ὁ Ἰησοῦς· Τί ἔμοι καὶ σοί, γύναι; οὕπω ἥκει ἡ ὥρα μου. <sup>5</sup> Λέγει ἡ μήτηρ αὐτοῦ τοῖς διακόνοις· “Ο τι ἀν λέγη ὑμῖν ποιήσατε. <sup>6</sup> Ἡσαν δὲ ἐκεῖ λίθιναι ὑδρίαι ἔξ κατὰ τὸν καθαρισμὸν τῶν Ἰουδαίων κείμεναι, χωροῦσαι ἀνὰ μετρητὰς δύο ἥ τρεῖς. <sup>7</sup> λέγει αὐτοῖς ὁ Ἰησοῦς· Γεμίσατε τὰς ὑδρίας ὕδατος. Καὶ ἐγέμισαν αὐτὰς ἔως ἄνω. <sup>8</sup> Καὶ λέγει αὐτοῖς· Ἀντλήσατε νῦν καὶ φέρετε τῷ ἀρχιτρικλίνῳ· Οἱ δὲ ἤνεγκαν. <sup>9</sup> ὡς δὲ ἐγεύσατο ὁ ἀρχιτρίκλινος τὸ ὕδωρ οἶνον γεγενημένον καὶ οὐκ ἦδει πόθεν ἐστίν, οἱ δὲ διάκονοι ἤδεισαν οἱ ἡντληκότες τὸ ὕδωρ, φωνεῖ τὸν νυμφίον ὁ ἀρχιτρίκλινος <sup>10</sup> καὶ λέγει αὐτῷ· Πᾶς ἀνθρωπὸς πρῶτον τὸν καλὸν οἶνον τίθησιν

<sup>a</sup> **2:6** 2 to 3 metretes is about 20 to 30 U. S. Gallons, or 75 to 115 liters.

καὶ ὅταν μεθυσθῶσιν τὸν ἐλάσσω• σὺ τετήρηκας τὸν καλὸν οἶνον ἕως ἄρτι. <sup>11</sup>Ταύτην ἐποίησεν ἀρχὴν τῶν σημείων ὁ Ἰησοῦς ἐν Κανὰ τῆς Γαλιλαίας καὶ ἐφανέρωσεν τὴν δόξαν αὐτοῦ, καὶ ἐπίστευσαν εἰς αὐτὸν οἱ μαθηταὶ αὐτοῦ.

<sup>12</sup>Μετὰ τοῦτο κατέβη εἰς Καφαρναοὺμ αὐτὸς καὶ ἡ μήτηρ αὐτοῦ καὶ οἱ ἀδελφοὶ αὐτοῦ καὶ οἱ μαθηταὶ αὐτοῦ καὶ ἐκεῖ ἔμειναν οὐ πολλὰς ἡμέρας.

<sup>13</sup>Καὶ ἐγγὺς ἦν τὸ πάσχα τῶν Ἰουδαίων, καὶ ἀνέβη εἰς Ἱεροσόλυμα ὁ Ἰησοῦς.

<sup>14</sup>καὶ εὑρεν ἐν τῷ ἱερῷ τοὺς πωλοῦντας βόας καὶ πρόβατα καὶ περιστερὰς καὶ τοὺς κερματιστὰς καθημένους, <sup>15</sup>καὶ ποιήσας φραγέλλιον ἐκ σχοινίων πάντας ἔξεβαλεν ἐκ τοῦ ἱεροῦ τά τε πρόβατα καὶ τοὺς βόας, καὶ τῶν κολλυβιστῶν ἔξέχεεν τὰ\* κέρματα\* καὶ τὰς τραπέζας ἀνέτρεψεν, <sup>16</sup>καὶ τοῖς τὰς περιστερὰς πωλοῦσιν εἶπεν· Ἐρατε ταῦτα ἐντεῦθεν, μὴ ποιεῖτε τὸν οἶκον τοῦ Πατρός μου οἶκον ἐμπορίου. <sup>17</sup>Ἐμνήσθησαν οἱ μαθηταὶ αὐτοῦ ὅτι γεγραμμένον ἔστιν· Ὁ ζῆλος τοῦ οἴκου σου καταράγεται με.

the water knew), the ruler of the feast called the bridegroom <sup>10</sup>and said to him, “Everyone serves the good wine first, and when the guests have drunk freely, then that which is worse. You have kept the good wine until now!” <sup>11</sup>This beginning of his signs Jesus did in Cana of Galilee, and revealed his glory; and his disciples believed in him.

<sup>12</sup>After this, he went down to Capernaum, he, and his mother, his brothers, and his disciples; and they stayed there a few days. <sup>13</sup>The Passover of the Jews was at hand, and Jesus went up to Jerusalem.

<sup>14</sup>He found in the temple those who sold oxen, sheep, and doves, and the changers of money sitting. <sup>15</sup>He made a whip of cords, and threw all out of the temple, both the sheep and the oxen; and he poured out the changers' money and overthrew their tables. <sup>16</sup>To those who sold the doves, he said, “Take these things out of here! Don't make my Father's house a marketplace!” <sup>17</sup>His disciples remembered that it was written, “Zeal for your house will eat me up.”<sup>†</sup>

<sup>†</sup> 2:17 Psalm 69:9

<sup>18</sup>The Jews therefore answered him, “What sign do you show us, seeing that you do these things?”

<sup>19</sup>Jesus answered them, “Destroy this temple, and in three days I will raise it up.”

<sup>20</sup>The Jews therefore said, “It took forty-six years to build this temple! Will you raise it up in three days?”

<sup>21</sup>But he spoke of the temple of his body. <sup>22</sup>When therefore he was raised from the dead, his disciples remembered that he said this, and they believed the Scripture, and the word which Jesus had said.

<sup>23</sup>Now when he was in Jerusalem at the Passover, during the feast, many believed in his name, observing his signs which he did. <sup>24</sup>But Jesus didn’t entrust himself to them, because he knew everyone, <sup>25</sup>and because he didn’t need for anyone to testify concerning man; for he himself knew what was in man.

**3** Now there was a man of the Pharisees named Nicodemus, a ruler of the Jews. <sup>2</sup>The same came to him by night, and said to him, “Rabbi, we know that you are a teacher come from God, for no one can do these signs that you do, unless God is with him.”

<sup>18</sup>Ἄπεκριθησαν οὖν οἱ Ἰουδαῖοι καὶ εἶπαν αὐτῷ· Τί σημεῖον δεικνύεις ἡμῖν ὅτι ταῦτα ποιεῖς;

<sup>19</sup>Ἄπεκριθη Ἰησοῦς καὶ εἶπεν αὐτοῖς· Λύσατε τὸν ναὸν τοῦτον καὶ ἐν τρισὶν ἡμέραις ἐγερώ αὐτόν. <sup>20</sup>Εἶπαν οὖν οἱ Ἰουδαῖοι·

Τεσσεράκοντα καὶ ἔξ ἔτεσιν οἰκοδομήθη ὁ ναὸς οὗτος, καὶ σὺ ἐν τρισὶν ἡμέραις ἐγερεῖς αὐτόν;

<sup>21</sup>Ἐκεῖνος δὲ ἔλεγεν περὶ τοῦ ναοῦ τοῦ σώματος αὐτοῦ. <sup>22</sup>ὅτε οὖν ἥγερθη ἐκ νεκρῶν, ἐμνήσθησαν οἱ μαθηταὶ αὐτοῦ ὅτι τοῦτο ἔλεγεν, καὶ ἐπίστευσαν τῇ γραφῇ καὶ τῷ λόγῳ ὃν εἶπεν ὁ Ἰησοῦς.

<sup>23</sup>Ως δὲ ἦν τοῖς Ἱεροσολύμοις ἐν τῷ πάσχα ἐν τῇ ἑορτῇ, πολλοὶ ἐπίστευσαν εἰς τὸ ὄνομα αὐτοῦ θεωροῦντες αὐτοῦ τὰ σημεῖα ἀέποιει· <sup>24</sup>αὐτὸς δὲ Ἰησοῦς οὐκ ἐπίστευεν αὐτὸν αὐτοῖς διὰ τὸ αὐτὸν γινώσκειν πάντας <sup>25</sup>καὶ ὅτι οὐ χρείαν εἶχεν ἵνα τις μαρτυρήσῃ περὶ τοῦ ἀνθρώπου· αὐτὸς γὰρ ἐγίνωσκεν τί ἦν τῷ ἀνθρώπῳ.

**3** Ἡν δὲ ἄνθρωπος ἐκ τῶν Φαρισαίων, Νικόδημος ὄνομα αὐτῷ, ἄρχων τῶν Ἰουδαίων·

<sup>2</sup>οὗτος ἥλθεν πρὸς αὐτὸν νυκτὸς καὶ εἶπεν αὐτῷ· Παββί, οἶδαμεν ὅτι ἀπὸ Θεοῦ ἐλήλυθας διδάσκαλος· οὐδεὶς γὰρ δύναται ταῦτα τὰ σημεῖα ποιεῖν ἀ σὺ ποιεῖς, ἐὰν μὴ ἦ ὁ Θεὸς μετ’ αὐτοῦ. <sup>3</sup>Ἀπεκρίθη

Ίησούς καὶ εἶπεν αὐτῷ· Ἄμὴν ἀμὴν λέγω σοι, ἐὰν μή τις γεννηθῇ ἄνωθεν, οὐ δύναται ἵδεῖν τὴν βασιλείαν τοῦ Θεοῦ. <sup>4</sup>Λέγει πρὸς αὐτὸν ὁ Νικόδημος· Πῶς δύναται ἄνθρωπος γεννηθῆναι γέρων ὡν; μὴ δύναται εἰς τὴν κοιλίαν τῆς μητρὸς αὐτοῦ δεύτερον εἰσελθεῖν καὶ γεννηθῆναι; <sup>5</sup>Ἄπεκριθεὶς Ἰησούς· Ἄμὴν ἀμὴν λέγω σοι, ἐὰν μή τις γεννηθῇ ἐξ ὕδατος καὶ Πνεύματος, οὐ δύναται εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ Θεοῦ. <sup>6</sup>τὸ γεγεννημένον ἐκ τῆς σαρκὸς σάρξ ἔστιν, καὶ τὸ γεγεννημένον ἐκ τοῦ Πνεύματος πνεῦμά ἔστιν. <sup>7</sup>μὴ θαυμάσῃς ὅτι εἰπόν· σοι· Δεῖ νῦμαζ γεννηθῆναι ἄνωθεν. <sup>8</sup>τὸ πνεῦμα ὃπου θέλει πνεῖ καὶ τὴν φωνὴν αὐτοῦ ἀκούεις, ἀλλ’ οὐκ οἶδας πόθεν ἔρχεται καὶ ποῦ ὑπάγει· οὕτως ἔστιν πᾶς ὁ γεγεννημένος ἐκ τοῦ Πνεύματος. <sup>9</sup>Ἄπεκριθη Νικόδημος καὶ εἶπεν αὐτῷ· Πῶς δύναται ταῦτα γενέσθαι; <sup>10</sup>Ἄπεκριθη Ἰησούς καὶ εἶπεν αὐτῷ· Σὺ εἰ ὁ διδάσκαλος τοῦ Ἰσραὴλ καὶ ταῦτα οὐ γινώσκεις; <sup>11</sup>ἀμὴν ἀμὴν λέγω σοι ὅτι ὁ οἶδαμεν λαλοῦμεν καὶ ὁ ἐωράκαμεν μαρτυροῦμεν, καὶ τὴν μαρτυρίαν ἡμῶν οὐ λαμβάνετε. <sup>12</sup>Εἰ τὰ ἐπίγεια εἶπον ὑμῖν καὶ οὐ πιστεύετε, πῶς ἐὰν εἴπω ὑμῖν τὰ ἐπουράνια πιστεύσετε; <sup>13</sup>καὶ

<sup>3</sup>Jesus answered him, “Most certainly, I tell you, unless one is born anew, <sup>a</sup>he can’t see God’s Kingdom.”

<sup>4</sup>Nicodemus said to him, “How can a man be born when he is old? Can he enter a second time into his mother’s womb, and be born?”

<sup>5</sup>Jesus answered, “Most certainly I tell you, unless one is born of water and spirit, he can’t enter into God’s Kingdom. <sup>6</sup>That which is born of the flesh is flesh. That which is born of the Spirit is spirit. <sup>7</sup>Don’t marvel that I said to you, ‘You must be born anew.’ <sup>8</sup>The wind<sup>b</sup> blows where it wants to, and you hear its sound, but don’t know where it comes from and where it is going. So is everyone who is born of the Spirit.”

<sup>9</sup>Nicodemus answered him, “How can these things be?”

<sup>10</sup>Jesus answered him, “Are you the teacher of Israel, and don’t understand these things? <sup>11</sup>Most certainly I tell you, we speak that which we know, and testify of that which we have seen, and you don’t receive our witness. <sup>12</sup>If I told you earthly things and you don’t believe, how will you believe if

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<sup>a</sup> 3:3 The word translated “anew” here and in John 3:7 (ἄνωθεν) also means “again” and “from above”. <sup>b</sup> 3:8 The same Greek word (πνεῦμα) means wind, breath, and spirit.

I tell you heavenly things? <sup>13</sup>No one has ascended into heaven but he who descended out of heaven, the Son of Man, who is in heaven. <sup>14</sup>As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, <sup>15</sup>that whoever believes in him should not perish, but have eternal life. <sup>16</sup>For God so loved the world, that he gave his one and only Son, that whoever believes in him should not perish, but have eternal life. <sup>17</sup>For God didn't send his Son into the world to judge the world, but that the world should be saved through him. <sup>18</sup>He who believes in him is not judged. He who doesn't believe has been judged already, because he has not believed in the name of the one and only Son of God. <sup>19</sup>This is the judgment, that the light has come into the world, and men loved the darkness rather than the light; for their works were evil. <sup>20</sup>For everyone who does evil hates the light, and doesn't come to the light, lest his works would be exposed. <sup>21</sup>But he who does the truth comes to the light, that his works may be revealed, that they have been done in God."

<sup>22</sup>After these things, Jesus came with his disciples into the land of Judea. He stayed there with them and baptized. <sup>23</sup>John also was baptizing in Enon near Salim, because there was

οὐδεὶς ἀναβέβηκεν εἰς τὸν οὐρανὸν εἰ μὴ ὁ ἐκ τοῦ οὐρανοῦ καταβάς, ὁ Υἱὸς τοῦ ἀνθρώπου. <sup>14</sup>καὶ καθὼς Μωϋσῆς ὑψωσεν τὸν ὄφιν ἐν τῇ ἐρήμῳ, οὕτως ὑψωθῆναι δεῖ τὸν Υἱὸν τοῦ ἀνθρώπου, <sup>15</sup>ἴνα πᾶς ὁ πιστεύων ἐν αὐτῷ ἔχῃ ζωὴν αἰώνιον. <sup>16</sup>Οὕτως γάρ ἡγάπησεν ὁ Θεὸς τὸν κόσμον, ὥστε τὸν Υἱὸν τὸν μονογενῆ ἔδωκεν, ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπόληται ἀλλ’ ἔχῃ ζωὴν αἰώνιον. <sup>17</sup>οὐ γάρ ἀπέστειλεν ὁ Θεὸς τὸν Υἱὸν εἰς τὸν κόσμον ἵνα κρίνῃ τὸν κόσμον, ἀλλ’ ἵνα σωθῆ ὁ κόσμος δι’ αὐτοῦ. <sup>18</sup>ὁ πιστεύων εἰς αὐτὸν οὐ κρίνεται· ὁ δὲ μὴ πιστεύων ἥδη κέκριται, ὅτι μὴ πεπίστευκεν εἰς τὸ ὄνομα τοῦ μονογενοῦς Υἱοῦ τοῦ Θεοῦ. <sup>19</sup>Αὕτη δέ ἐστιν ἡ κρίσις ὅτι τὸ φῶς ἐλήλυθεν εἰς τὸν κόσμον καὶ ἡγάπησαν οἱ ἀνθρωποι μᾶλλον τὸ σκότος ἢ τὸ φῶς· ἦν γὰρ αὐτῶν πονηρὰ τὰ ἔργα. <sup>20</sup>πᾶς γάρ ὁ φαῦλα πράσσων μισεῖ τὸ φῶς καὶ οὐκ ἔρχεται πρὸς τὸ φῶς, ἵνα μὴ ἐλεγχθῇ τὰ ἔργα αὐτοῦ. <sup>21</sup>ὁ δὲ ποιῶν τὴν ἀλήθειαν ἔρχεται πρὸς τὸ φῶς, ἵνα φανερωθῇ αὐτοῦ τὰ ἔργα ὅτι ἐν Θεῷ ἐστιν εἰργασμένα.

<sup>22</sup>Μετὰ ταῦτα ἤλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὴν Ἰουδαίαν γῆν καὶ ἐκεὶ διέτριβεν μετ’ αὐτῶν καὶ ἐβάπτιζεν.

<sup>23</sup> Ἡν δὲ καὶ ὁ Ἰωάννης βαπτίζων ἐν Αἶνών ἐγγὺς τοῦ Σαλείμ, ὅτι ὕδατα πολλὰ ἦν ἔκει, καὶ παρεγίνοντο καὶ ἐβαπτίζοντο.

<sup>24</sup> οὕπω γὰρ ἦν βεβλημένος εἰς τὴν φυλακὴν ὁ Ἰωάννης.

<sup>25</sup> Ἐγένετο οὖν ζήτησις ἐκ τῶν μαθητῶν Ἰωάννου μετὰ Ἰουδαίου περὶ καθαρισμοῦ. <sup>26</sup> καὶ ἥλθον πρὸς τὸν Ἰωάννην καὶ εἰπαν αὐτῷ• Ὦ Ραββί, ὃς ἦν μετὰ σοῦ πέραν τοῦ Ἰορδάνου, ὃ σὺ μεμαρτύρηκας, ἵδε οὗτος βαπτίζει καὶ πάντες ἔρχονται πρὸς αὐτόν. <sup>27</sup> Απεκρίθη Ἰωάννης καὶ εἶπεν• Οὐ δύναται ἄνθρωπος λαμβάνειν οὐδὲ ἔν ἐὰν μὴ ἦν δεδομένον αὐτῷ ἐκ τοῦ οὐρανοῦ. <sup>28</sup> αὐτοὶ ὑμεῖς μοι μαρτυρεῖτε ὅτι εἴπον ὅτι Οὐκ εἰμὶ ἐγὼ ὁ Χριστός, ἀλλ’ ὅτι Απεσταλμένος εἰμὶ ἔμπροσθεν ἔκείνου. <sup>29</sup> Οἱ ἔχων τὴν νύμφην νυμφίος ἔστιν• ὁ δὲ φίλος τοῦ νυμφίου ὁ ἑστηκὼς καὶ ἀκούων αὐτοῦ χαρὰ χαίρει διὰ τὴν φωνὴν τοῦ νυμφίου. αὕτη οὖν ἡ χαρὰ ἡ ἐμὴ πεπλήρωται. <sup>30</sup> ἔκεινον δεῖ αὐξάνειν, ἐμὲ δὲ ἐλαττοῦσθαι.

<sup>31</sup> Ὁ ἄνωθεν ἔρχόμενος ἐπάνω πάντων ἔστιν• ὁ ὃν ἐκ τῆς γῆς ἐκ τῆς γῆς ἔστιν καὶ ἐκ τῆς γῆς λαλεῖ. ὁ ἐκ τοῦ οὐρανοῦ ἔρχόμενος ἐπάνω πάντων ἔστιν• <sup>32</sup> Ὁ ἐώρακεν καὶ ἤκουσεν τοῦτο μαρτυρεῖ, καὶ τὴν μαρτυρίαν αὐτοῦ οὐδεὶς λαμβάνει.

much water there. They came, and were baptized; <sup>24</sup> for John was not yet thrown into prison. <sup>25</sup> Therefore a dispute arose on the part of John's disciples with some Jews about purification. <sup>26</sup> They came to John and said to him, "Rabbi, he who was with you beyond the Jordan, to whom you have testified, behold, he baptizes, and everyone is coming to him."

<sup>27</sup> John answered, "A man can receive nothing unless it has been given him from heaven. <sup>28</sup> You yourselves testify that I said, 'I am not the Christ,' but, 'I have been sent before him.' <sup>29</sup> He who has the bride is the bridegroom; but the friend of the bridegroom, who stands and hears him, rejoices greatly because of the bridegroom's voice. This, my joy, therefore is made full. <sup>30</sup> He must increase, but I must decrease. <sup>31</sup> He who comes from above is above all. He who is from the earth belongs to the earth and speaks of the earth. He who comes from heaven is above all. <sup>32</sup> What he has seen and heard, of that he testifies; and no one receives his witness. <sup>33</sup> He who has received his witness has set his seal to this, that God is true. <sup>34</sup> For he whom God has sent speaks the words of God; for God gives the Spirit without measure. <sup>35</sup> The Father loves the Son, and has given all things into his hand. <sup>36</sup> One

who believes in the Son has eternal life, but one who disobeys<sup>a</sup> the Son won't see life, but the wrath of God remains on him."

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<sup>a</sup> **3:36** The same word can be translated "disobeys" or "disbelieves" in this context.

<sup>33</sup> ὁ λαβὼν αὐτοῦ τὴν μαρτυρίαν ἐσφράγισεν ὅτι ὁ Θεὸς ἀληθής ἐστιν. <sup>34</sup> ὅν γὰρ ἀπέστειλεν ὁ Θεὸς τὰ δόγματα τοῦ Θεοῦ λαλεῖ, οὐ γὰρ ἐκ μέτρου δίδωσιν τὸ Πνεῦμα. <sup>35</sup> Ὁ Πατὴρ ἀγαπᾷ τὸν Υἱὸν καὶ πάντα δέδωκεν ἐν τῇ χειρὶ αὐτοῦ. <sup>36</sup> ὁ πιστεύων εἰς τὸν Υἱὸν ἔχει ζωὴν αἰώνιον· ὁ δὲ ἀπειθῶν τῷ Υἱῷ οὐκ ὄψεται ζωὴν, ἀλλ’ ἡ ὄργη τοῦ Θεοῦ μένει ἐπ’ αὐτόν.