

John One

1 ἐν ἀρχῇ ἦν ὁ λόγος καὶ ὁ λόγος ἦν πρὸς τὸν θεόν καὶ
 In *the* beginning was the word and the word was with – God, and
 θεὸς ἦν ὁ λόγος. 2 οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν θεόν.
 God was the word. this one was in *the* beginning with – God.
 3 πάντα δι’ αὐτοῦ ἐγένετο καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν
 All things through Him became and without Him became not one thing
 ὃ γέγονεν 4 ἐν αὐτῷ ζωὴ ἦν καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν
 which has become. In Him life was and the life was the light –
 ἀνθρώπων. 5 καὶ τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει καὶ ἡ σκοτία αὐτὸ
 of men. And the light in the darkness is shining and the darkness it
 οὐ κατέλαβεν.
 not understand.
 6 ἐγένετο ἄνθρωπος ἀπεσταλμένος παρὰ θεοῦ. ὄνομα αὐτῷ ἰωάννης.
 was A man having been sent from God. Name to him John.
 7 οὗτος ἦλθεν εἰς μαρτυρίαν ἵνα μαρτυρήσῃ περὶ τοῦ
 This one came for a witness in order that he might testify concerning the
 φωτός ἵνα πάντες πιστεύσωσιν δι’ αὐτοῦ. 8 οὐκ ἦν ἐκεῖνος
 light in order that all *people* might believe through him. not was That one
 τὸ φῶς ἀλλ’ ἵνα μαρτυρήσῃ περὶ τοῦ φωτός. 9 ἦν τὸ
 the light but in order that he might testify concerning the light. He was the
 φῶς τὸ ἀληθινόν ὃ φωτίζει πάντα ἄνθρωπον ἐρχόμενον εἰς τὸν
 light the true which lights every man coming into the
 κόσμον. 10 ἐν τῷ κόσμῳ ἦν καὶ ὁ κόσμος δι’ αὐτοῦ ἐγένετο
 world. in the world He was and the world through Him came to be
 καὶ ὁ κόσμος αὐτὸν οὐκ ἔγνω 11 εἰς τὰ ἴδια ἦλθεν καὶ οἱ
 and the world Him not knew into the own things He came and the
 ἴδιοι αὐτὸν οὐ παρέλαβον. 12 ὅσοι δὲ ἔλαβον αὐτόν ἔδωκεν
 own people Him not received. as many as But received Him He gave
 αὐτοῖς ἐξουσίαν τέκνα θεοῦ γενέσθαι τοῖς πιστεύουσιν εἰς
 to them authority children of God to become, to the ones believing in
 τὸ ὄνομα αὐτοῦ, 13 οἳ οὐκ ἐξ αἱμάτων οὐδὲ ἐκ θελήματος σαρκὸς
 the name of Him, who not from blood nor from will of flesh
 οὐδὲ ἐκ θελήματος ἀνδρὸς ἀλλ’ ἐκ θεοῦ ἐγεννήθησαν. 14 καὶ ὁ
 nor from will of a man, but from God were born. And the
 λόγος σὰρξ ἐγένετο καὶ ἐσκήνωσεν ἐν ἡμῖν καὶ ἐθεασάμεθα τὴν
 word flesh became and dwelt with us, and we beheld the
 δόξαν αὐτοῦ δόξαν ὡς μονογενοῦς παρὰ πατρός πλήρης χάριτος καὶ
 glory of Him, glory as unique one from Father, full of grace and

John One

1 In *the* beginning was the word and the word was with God, and the word was God. 2 This one was in *the* beginning with God. 3 All things came to be through Him, and without Him not one thing which has come to be, came to be. 4 In Him was life, and the life was the light of men. 5 And the light was shining in the darkness and the darkness did not understand it.
 6 A man was sent from God. His name was John. 7 This *man* came for a witness that he might testify concerning the light so that all *people* might believe through him. 8 That *man* was not the light, but *he* was sent that he might testify concerning the light. 9 He was the true light which enlightens every man coming into the world. 10 He was in the world, and the world came to be through Him, and the world did not know Him. 11 He came into His own things and His own people did not receive Him. 12 But as many people as did receive Him, He gave authority to them to become children of God, to the ones who believed in His name, 13 who were born not from blood, nor from *the* will of a man, but from God. 14 And the Word became flesh, and dwelt with us, and we beheld His glory, glory as *the* unique one from *the* Father, full of grace and

truth. 15 John testified concerning Him and has cried out saying, This Man was *about* Whom I said, The one coming after me came to be before me, because He was before me. 16 And from His fullness we have all received, even grace instead of grace, 17 because the law was given through Moses; the grace and the truth came to be through Jesus Christ. 18 No one has ever seen God; the unique Son Who is in the bosom of the Father, that one explained *Him*.

19 And this is the testimony of John when the Jews from Jerusalem sent priests and Levites in order that they might ask him, Who are you?

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

21 And they asked him, What then? Are you Elijah?

And he says, I am not.

Are you the Prophet?

And he answered, No.

22 Then they said to him, Who are you, so that we might give *an* answer to the ones who sent us? What do you say concerning yourself?

23 He said, I *am* a voice crying in the desert. Make straight the way of the Lord, just as Isaiah the prophet said.

ἀληθείας. 15 ἰωάννης μαρτυρεῖ περὶ αὐτοῦ καὶ κέκραγεν λέγων truth. John testifies concerning Him and has cried out saying, οὗτος ἦν ὃν εἶπον ὁ ὀπίσω μου ἐρχόμενος ἔμπροσθέν μου This man was Whom I said, the one after me coming before me γέγονεν ὅτι πρῶτός μου ἦν. 16 καὶ ἐκ τοῦ πληρώματος has come to be because first of me He was. And out of the fullness αὐτοῦ ἡμεῖς πάντες ἐλάβομεν καὶ χάριν ἀντὶ χάριτος, 17 ὅτι of Him we all received, even grace instead of grace, because ὁ νόμος διὰ μωσέως ἐδόθη· ἡ χάρις καὶ ἡ ἀλήθεια διὰ the law through Moses was given; the grace and the truth through ἰησοῦ χριστοῦ ἐγένετο 18 θεὸν οὐδεὶς ἑώρακεν πώποτε, ὁ μονογενῆς Jesus Christ came to be. God no one has seen ever the unique υἱός, ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς ἐκεῖνος ἐξηγήσατο. Son the one being in the bosom of the Father, that one explained.

19 καὶ αὕτη ἐστὶν ἡ μαρτυρία τοῦ ἰωάννου ὅτε ἀπέστειλαν οἱ And this is the testimony – of John when sent the Ἰουδαῖοι ἐξ ἱεροσολύμων ἱερεῖς καὶ λευίτας ἵνα ἐρωτήσωσιν αὐτὸν Jews from Jerusalem priests and Levites that they might ask him,

σὺ τίς εἶ; 20 καὶ ὠμολόγησεν καὶ οὐκ ἠρνήσατο καὶ ὠμολόγησεν you who are? And he confessed and not denied and confessed

ὅτι οὐκ εἰμὶ ἐγὼ ὁ χριστός. 21 καὶ ἠρώτησαν αὐτόν, τί οὖν; that not I am I the Christ. And they asked him, What then?

ἠλίας εἶ σύ; καὶ λέγει οὐκ εἰμὶ ὁ προφήτης εἶ σύ; καὶ Elijah are you? And he says, not I am. The Prophet are you? And

ἀπεκρίθη, οὐ. 22 εἶπον οὖν αὐτῷ τίς εἶ ἵνα ἀποκρισῶν he answered, no. They said then to him, Who are you, so that *an* answer

δῶμεν τοῖς πέμψασιν ἡμᾶς; τί λέγεις περὶ σεαυτοῦ; we might give to the ones having sent us? What do you say concerning yourself?

23 ἔφη ἐγὼ φωνὴ βοῶντος ἐν τῇ ἐρήμῳ εὐθύνατε τὴν ὁδὸν He said, I *am* a voice crying in the desert make straight the way

κυρίου καθὼς εἶπεν ἠσαΐας ὁ προφήτης. of Lord just as said Isaiah the Prophet.

24 καὶ οἱ ἀπεσταλμένοι ἦσαν ἐκ τῶν φαρισαίων. 25 καὶ ἠρώτησαν αὐτὸν καὶ εἶπον αὐτῷ τί οὖν βαπτίζεις εἰ σὺ οὐκ εἶ ὁ χριστὸς οὔτε ἠλίας οὔτε ὁ προφήτης; 26 ἀπεκρίθη αὐτοῖς ὁ ἰωάννης λέγων ἐγὼ βαπτίζω ἐν ὕδατι. μέσος δὲ ὑμῶν ἕστηκεν – John saying, myself I baptize in water. among But you has stood ὃν ὑμεῖς οὐκ οἴδατε. 27 αὐτός ἐστιν ὁ ὀπίσω μου ἐρχόμενος one whom you not know. He is the one after me coming ὃς ἔμπροσθέν μου γέγονεν, οὗ ἐγὼ οὐκ εἰμὶ ἄξιος ἵνα who before me has come to be, whom myself not I am worthy that λύσω αὐτοῦ τὸν ἱμάντα τοῦ υποδήματος. 28 ταῦτα ἐν I should loose of Him the strap of the sandal. These things in βηθανία ἐγένετο πέραν τοῦ ἰορδάνου ὅπου ἦν ἰωάννης βαπτίζων. Bethany happened across the Jordan where was John baptizing.

29 τῇ ἐπαύριον βλέπει ὁ ἰωάννης τὸν ἰησοῦν ἐρχόμενον πρὸς αὐτόν On the next day sees – John – Jesus coming toward him καὶ λέγει ἴδε ὁ ἀμνὸς τοῦ θεοῦ ὁ αἴρων τὴν ἁμαρτίαν and says, Behold the lamb – of God the one taking away the sin τοῦ κόσμου. 30 οὗτός ἐστιν περὶ οὗ ἐγὼ εἶπον ὀπίσω μου ἔρχεται the world. This is about whom I said after me comes ἀνὴρ ὃς ἔμπροσθέν μου γέγονεν ὅτι πρῶτός μου ἦν. 31 καὶ γὰρ I a man who before me has become because first of me He was. And I οὐκ ᾔδειν αὐτόν ἀλλ’ ἵνα φανερωθῇ τῷ ἰσραὴλ. διὰ not knew Him but that He might be manifested – Israel. Because of τοῦτο ἦλθον ἐγὼ ἐν τῷ ὕδατι βαπτίζων. 32 καὶ ἐμαρτύρησεν ἰωάννης this came I in – water baptizing. And testified John λέγων ὅτι τεθέαμαι τὸ πνεῦμα καταβαῖνον ὡσεὶ περιστερὰν ἐξ saying, – I beheld the Spirit descending like dove out of οὐρανοῦ καὶ ἔμεινεν ἐπ’ αὐτόν. 33 καὶ γὰρ οὐκ ᾔδειν αὐτόν ἀλλ’ the one having sent me to baptize in water, that one to me said, upon whom ἂν ἴδῃς τὸ πνεῦμα καταβαῖνον καὶ μένον ἐπ’ αὐτόν οὗτός ever you should see the Spirit descending and remaining upon Him this one ἐστιν ὁ βαπτίζων ἐν πνεύματι ἁγίῳ. 34 καὶ γὰρ ἐώρακα καὶ is the one baptizing in Spirit Holy. And I have seen and μεμαρτύρηκα ὅτι οὗτός ἐστιν ὁ υἱὸς τοῦ θεοῦ. have testified that this one is the Son – of God.

24 And the ones who were sent were from the Pharisees. 25 And they asked him and said to him, Why then do you baptize if you are not the Christ, nor Elijah, nor the Prophet?

26 John answered them saying, I myself baptize with water. But among you stands one whom you do not know. 27 He is the one who comes after me, who came to be before me, concerning whom I am not worthy that I should loose His sandal strap. 28 These things happened in Bethany across the Jordan where John was baptizing.

29 On the next day, John saw Jesus coming toward him and said, Behold, the lamb of God who takes away the sin of the world. 30 This is *the one* about whom I said, After me *a* man is coming who is more important than me, because He was prior to me. 31 And I did not know Him, but that He might be manifested to Israel. Because of this I came baptizing in water. 32 And John testified, saying, I beheld the Spirit descending like *a* dove out of heaven, and He remained upon Him. 33 And I did not know Him, but the one who sent me to baptize in water, that one said to me, upon whomever you should see the Spirit descending and remaining upon Him, this is the one who baptizes in the Holy Spirit. 34 And I have seen and have testified that this one is the Son of God.

35 And again on the next day John stood and two of his disciples, 36 and when he saw Jesus walking, he said, Behold, the Lamb of God. 37 And the two disciples heard him speaking, and they followed Jesus.

38 Now Jesus, turning and seeing them following, says to them, What do you seek?

And they said to Him, Rabbi, which is translated teacher, Where are you staying?

39 He said to them, Come and see. They came and saw where He was staying, and they remained with Him that day. It was about the tenth hour.

40 Andrew, one of the two who heard John and who followed Him, was the brother of Simon Peter. 41 This man first finds his own brother Simon, and says to him, We have found the Messiah, which is translated Christ. 42 And he led him to Jesus.

When He looked at him, Jesus said, You are Simon, the son of John. You shall be called Cephas, which is translated rock.

43 On the next day, He desired to go to Galilee, and He found Philip. And Jesus said to him, Follow Me. 44 And Philip was from Bethsaida, the city of Andrew and Peter.

35 τῇ ἐπαύριον πάλιν εἰστήκει ὁ ἰωάννης καὶ ἐκ τῶν μαθητῶν αὐτοῦ
On the next day again stood – John and of the disciples of him

δύο 36 καὶ ἐμβλέψας τῷ ἰησοῦ περιπατοῦντι λέγει ἴδε ὁ ἀμνὸς
two and having seen – Jesus walking, he says behold, the lamb

τοῦ θεοῦ. 37 καὶ ἤκουσαν αὐτοῦ οἱ δύο μαθηταὶ λαλοῦντος καὶ
– of God. And heard him the two disciples speaking and

ἠκολούθησαν τῷ ἰησοῦ. 38 στραφείς δὲ ὁ ἰησοῦς καὶ θεασάμενος
they followed – Jesus. turning Now – Jesus and seeing

αὐτοὺς ἀκολουθοῦντας λέγει αὐτοῖς τί ζητεῖτε; οἱ δὲ εἶπον
them following, He says to them, What do you seek? they And said

αὐτῷ ῥαββί ὃ λέγεται ἐρμηνευόμενον, διδάσκαλε ποῦ μένεις;
to Him, Rabbi which is said being translated teacher, Where do you stay?

39 λέγει αὐτοῖς ἔρχεσθε καὶ ἴδετε. ἦλθον καὶ εἶδον ποῦ μένει
He says to them, come and see. They came and saw where He lives,

καὶ παρ' αὐτῷ ἔμειναν τὴν ἡμέραν ἐκείνην. ὥρα ἦν ὡς δεκάτη.
and with Him they remained the day that. hour It was about tenth.

40 ἦν ἀνδρέας ὁ ἀδελφὸς σίμωνος πέτρου εἷς ἐκ τῶν δύο τῶν
was Andrew the brother of Simon Peter one of the two of the ones

ἀκουσάντων παρὰ ἰωάννου καὶ ἀκολουθησάντων αὐτῷ. 41 εὕρισκε
having heard from John and having followed Him. finds

οὗτος πρῶτος τὸν ἀδελφὸν τὸν ἴδιον σίμωνα καὶ λέγει αὐτῷ
This one first the brother the own Simon, and says to him,

εὕρηκαμεν τὸν μεσίαν ὃ ἐστὶν μεθερμηνευόμενον χριστός.
We have found the Messiah which is having been translated Christ.

42 καὶ ἤγαγεν αὐτὸν πρὸς τὸν ἰησοῦν. ἐμβλέψας αὐτῷ ὁ ἰησοῦς
And he led him to – Jesus. Having looked at him – Jesus

εἶπεν σὺ εἶ σίμων ὁ υἱὸς ἰωνᾶ. σὺ κληθήσῃ κηφᾶς
said, You are Simon the son of John. You shall be called Cephas

ὃ ἐρμηνεύεται πέτρος.
which is translated rock.

43 τῇ ἐπαύριον ἠθέλησεν ἐξελθεῖν εἰς τὴν γαλιλαίαν καὶ εὕρισκε
On the next day He desired to go to – Galilee and He finds

φίλιππον. καὶ λέγει αὐτῷ ὁ ἰησοῦς ἀκολούθει μοι. 44 ἦν δὲ
Philip. And says to him – Jesus, follow Me. was And

ὁ φίλιππος ἀπὸ βηθσαιδᾶ ἐκ τῆς πόλεως ἀνδρέου καὶ πέτρου.
– Philip from Bethsaida, from the city of Andrew and Peter.

- 45 εὕρισκει φίλιππος τὸν ναθαναήλ καὶ λέγει αὐτῷ ὃν ἔγραψεν
finds Philip – Nathanael and says to him, whom wrote
μωσῆς ἐν τῷ νόμῳ καὶ οἱ προφῆται εὐρήκαμεν ἰησοῦν τὸν υἱὸν
Moses in the law and the prophets We have found, Jesus the son
τοῦ ἰωσήφ τὸν ἀπὸ ναζαρέτ. 46 καὶ εἶπεν αὐτῷ ναθαναήλ
– of Joseph the one from Nazareth. And said to him Nathanael
ἐκ ναζαρέτ δύναταί τι ἀγαθὸν εἶναι; λέγει αὐτῷ φίλιππος
out of Nazareth Is possible anything good to be? says to him Philip,
ἔρχου καὶ ἴδε.
come and see.
- 47 εἶδεν ὁ ἰησοῦς τὸν ναθαναήλ ἐρχόμενον πρὸς αὐτὸν καὶ λέγει περὶ
saw – Jesus – Nathanael coming toward Him and says about
αὐτοῦ ἴε ἀληθῶς ἰσραηλίτης ἐν ᾧ δόλος οὐκ ἔστιν.
him, Behold, truly Israelite in whom deceit no is.
- 48 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 – you Philip to call, being under the fig tree
εἶδόν σε. 49 ἀπεκρίθη ναθαναήλ καὶ λέγει αὐτῷ ῥάββι σὺ εἶ ὁ υἱὸς
I saw you. answered Nathanael and says to Him, Rabbi, You are the Son
τοῦ θεοῦ σὺ εἶ ὁ βασιλεὺς τοῦ ἰσραήλ. 50 ἀπεκρίθη ἰησοῦς καὶ
– of God, You are the King – of Israel. answered Jesus and
εἶπεν αὐτῷ ὅτι εἶπόν σοι εἶδόν σε ὑποκάτω τῆς συκῆς
said to him because I said to you I saw you beneath the fig tree
πιστεύεις; μείζω τούτων ὄψει. 51 καὶ λέγει αὐτῷ ἀμὴν ἀμὴν
Do you believe? greater than these You will see. And He says to him, Truly, truly
λέγω ὑμῖν ἀπ’ ἄρτι ὄψεσθε τὸν οὐρανὸν ἀνεωγῶτα καὶ
I say to you, From now you will see – heaven having been opened and
τοὺς ἀγγέλους τοῦ θεοῦ ἀναβαίνοντας καὶ καταβαίνοντας ἐπὶ τὸν
the angels – of God ascending and descending upon the
υἱὸν τοῦ ἀνθρώπου.
Son – of Man.

John Two

- 1 καὶ τῇ ἡμέρᾳ τῇ τρίτῃ γάμος ἐγένετο ἐν κανὰ τῆς γαλιλαίας καὶ
And on the day the third a wedding occurred in Cana – of Galilee and
ἦν ἡ μήτηρ τοῦ ἰησοῦ ἐκεῖ.
was the mother – of Jesus there.

45 Philip found Nathanael and said to him, We have found the one about whom Moses and the prophets wrote, Jesus, the son of Joseph who is from Nazareth.

46 And Nathanael said to him, Is it possible for there to be anything good out of Nazareth?

Philip said to him, Come and see.

47 Jesus saw Nathanael coming toward Him and said about him, Behold, an Israelite in whom truly there is no deceit.

48 Nathanael said 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.

49 Nathanael answered and said to Him, Rabbi, You are the Son of God, You are the King of Israel.

50 Jesus answered and said to him, Do you believe because I said to you that I saw you beneath the fig tree? You will see greater things than these. 51 And He said to him, Truly, truly, I say to you, From this time you will see heaven opened, and the angels of God ascending and descending upon the Son of Man.

John Two

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

2 And also Jesus was invited, and His disciples, to the wedding. 3 And when *they* lacked wine, the mother of Jesus said to Him, They do not have wine.

4 Jesus said to her, What *is it* to Me and to you, woman? My hour has not yet come.

5 His mother said to the servants, Do whatever thing He says to you. 6 And six stone water jars were sitting there, according to the purification of the Jews, each containing two or three measures.

7 Jesus said to them, Fill the water jars with water. And they filled them up to the brim. 8 And He said to them, Draw *some* now, and carry *it* to the headwaiter. And they carried *it*.

9 But when the headwaiter tasted the water which had become wine, and he did not know from where it came (but the servants who had drawn the water knew) the headwaiter called the bridegroom 10 and said to him, Every man sets out the good wine first, and when they have become intoxicated, the inferior. You have kept the good wine until now. 11 This first of the signs, Jesus did in Cana of Galilee, and manifested His glory, and His disciples believed on Him.

12 After this, He went down to Capernaum, He and His mother, and His brothers, and His disciples, and they remained there not many days.

2 ἐκλήθη δὲ καὶ ὁ ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὸν γάμον.
was called And also – Jesus and the disciples of Him to the wedding.

3 καὶ ὑστερήσαντος οἴνου λέγει ἡ μήτηρ τοῦ ἰησοῦ πρὸς αὐτόν
And having lacked wine says the mother – of Jesus to Him

οἶνον οὐκ ἔχουσιν. 4 λέγει αὐτῇ ὁ ἰησοῦς τί ἐμοὶ καὶ σοί γύναι;
wine not They have. says to her – Jesus, What to me and to you, woman?

οὔπω ἦκει ἡ ὥρα μου. 5 λέγει ἡ μήτηρ αὐτοῦ τοῖς διακόνοις
not yet has come the hour of Me. says the mother of Him to the servants,

ὃ τι ἂν λέγη ὑμῖν ποιήσατε. 6 ἦσαν δὲ ἐκεῖ ὑδρίαί λίθιναι
whatever thing He says to you, do. were And there water jars stone

ἕξ κείμεναι κατὰ τὸν καθαρισμόν τῶν ἰουδαίων χωροῦσαι ἀνὰ
six sitting according to the purification of the Jews, containing each

μετρητὰς δύο ἢ τρεῖς. 7 λέγει αὐτοῖς ὁ ἰησοῦς γεμίσατε τὰς ὑδρίας
measures two or three. says to them – Jesus, Fill the water jars

ὑδατος. καὶ ἐγένευσαν αὐτὰς ἕως ἄνω. 8 καὶ λέγει αὐτοῖς ἀντλήσατε
with water. And they filled them up to top. And He says to them, Draw *some*

νῦν καὶ φέρετε τῷ ἀρχιτρικλίνῳ. καὶ ἤνεγκαν. 9 ὡς δὲ ἐγεύσατο
now and carry to the headwaiter. And they carried. as But tasted

ὁ ἀρχιτρίκλιнос τὸ ὕδωρ οἶνον γεγενημένον καὶ οὐκ ᾔδει πόθεν
the headwaiter the water wine having become and not he knew whence

ἐστίν οἱ δὲ διάκονοι ᾔδειςαν οἱ ἠντληκότες τὸ ὕδωρ φωνεῖ
it is (the but servants knew, the ones having drawn the water) calls

τὸν νυμφίον ὁ ἀρχιτρίκλιнос 10 καὶ λέγει αὐτῷ πᾶς ἄνθρωπος
the bridegroom the headwaiter, and he says to him, Every man

πρῶτον τὸν καλὸν οἶνον τίθησιν καὶ ὅταν μεθυσθῶσιν τότε
first the good wine sets out and when they have become drunk then

τὸν ἐλάσσω. σὺ τετήρηκας τὸν καλὸν οἶνον ἕως ἄρτι. 11 ταύτην
the inferior. You have kept the good wine until now. This

ἐποίησεν τὴν ἀρχὴν τῶν σημείων ὁ ἰησοῦς ἐν κανὰ τῆς γαλιλαίας
did the first of the signs – Jesus in Cana – of Galilee

καὶ ἐφάνερωσεν τὴν δόξαν αὐτοῦ καὶ ἐπίστευσαν εἰς αὐτόν οἱ μαθηταὶ
and manifested the glory of Him, and believed on Him the disciples

αὐτοῦ.
of Him.

12 μετὰ τοῦτο κατέβη εἰς καπερναοῦμ, αὐτὸς καὶ ἡ μήτηρ
After this He went down to Capernaum, He and the mother

αὐτοῦ καὶ οἱ ἀδελφοὶ αὐτοῦ καὶ οἱ μαθηταὶ αὐτοῦ καὶ ἐκεῖ
of Him and the brothers of Him and the disciples of Him and there

ἔμειναν οὐ πολλὰς ἡμέρας.
they remained not many days.

- 13 καὶ ἐγγὺς ἦν τὸ πάσχα τῶν ἰουδαίων καὶ ἀνέβη εἰς ἱεροσόλυμα
 And near was the passover of the Jews and went up to Jerusalem
 ὁ ἰησοῦς. 14 καὶ εὗρεν ἐν τῷ ἱερῷ τοὺς πωλοῦντας βόας καὶ
 – Jesus. And He found in the temple the ones selling oxen and
 πρόβατα καὶ περιστερὰς καὶ τοὺς κερματιστὰς καθήμενους. 15 καὶ
 sheep and doves and the money changers sitting. And
 ποιήσας φραγέλλιον ἐκ σχοινίων πάντας ἐξέβαλεν ἐκ τοῦ
 having made whip out of cords, all He threw out from the
 ἱεροῦ τὰ τε πρόβατα καὶ τοὺς βόας καὶ τῶν κολλυβιστῶν
 temple, the both sheep and the oxen, and of the money changers
 ἐξέχεεν τὸ κέρμα καὶ τὰς τραπέζας ἀνέστρεψεν. 16 καὶ τοῖς
 He poured out the coins and the tables He turned over. And to the ones
 τὰς περιστερὰς πωλοῦσιν εἶπεν ἄρατε ταῦτα ἐντεῦθεν. μὴ ποιεῖτε
 the doves selling He said, Remove these things from here. not Make
 τὸν οἶκον τοῦ πατρὸς μου οἶκον ἐμπορίου. 17 ἐμνήσθησαν δὲ
 the house of the Father of Me place of a market. remembered And
 οἱ μαθηταὶ αὐτοῦ ὅτι γεγραμμένον ἐστίν ὁ ζήλος τοῦ οἴκου
 the disciples of Him that having been written it is, The zeal of the house
 σου καταφάγεταί με.
 of You will devour Me.
- 18 ἀπεκρίθησαν οὖν οἱ ἰουδαῖοι καὶ εἶπον αὐτῷ τί σημεῖον δεικνύεις
 answered Then the Jews and said to Him, What sign do You show
 ἡμῖν ὅτι ταῦτα ποιεῖς;
 to us that these things You do?
- 19 ἀπεκρίθη ἰησοῦς καὶ εἶπεν αὐτοῖς λύσατε τὸν ναὸν τοῦτον καὶ ἐν
 answered Jesus and said to them, Destroy the temple this and in
 τρισὶν ἡμέραις ἐγερῶ αὐτόν.
 three days I will raise it.
- 20 εἶπον οὖν οἱ ἰουδαῖοι τεσσαράκοντα καὶ ἕξ ἔτεσιν ᾠκοδομήθη ὁ
 said Then the Jews, forty and six years was built the
 ναὸς οὗτος καὶ σὺ ἐν τρισὶν ἡμέραις ἐγερεῖς αὐτόν; 21 ἐκεῖνος
 temple this and You in three days will raise it? that one
 δὲ ἔλεγεν περὶ τοῦ ναοῦ τοῦ σώματος αὐτοῦ. 22 ὅτε
 But was speaking concerning the temple of the body of Him. When
 οὖν ἠγέρθη ἐκ νεκρῶν ἐμνήσθησαν οἱ μαθηταὶ αὐτοῦ ὅτι
 therefore He was raised from dead, remembered the disciples of Him that
 τοῦτο ἔλεγεν καὶ ἐπίστευσαν τῇ γραφῇ καὶ τῷ λόγῳ ᾧ εἶπεν ὁ
 this He said and they believed the Scripture and the word which said –
 ἰησοῦς.
 Jesus.

13 And the passover of the Jews was near and Jesus went up to Jerusalem. 14 And He found in the temple the ones who were selling oxen and sheep and doves, and He found money changers seated. 15 And having made a whip out of cords, He threw them all out of the temple, both the sheep and the oxen, and He poured out the coins of the money changers, and He turned over the tables. 16 And to the ones who were selling doves He said, Remove these things from here. Do not make My Father's house a market place! 17 And His disciples remembered that it is written, The zeal of Your house will devour Me.

18 Then the Jews answered and said to Him, What sign do You show us that You do these things?

19 Jesus answered and said to them, Destroy this temple, and in three days I will raise it.

20 Then the Jews said, For forty-six years this temple was being built, and in three days You will raise it? 21 But He was speaking about the temple of His body. 22 Therefore, when He was raised from the dead, His disciples remembered that He had said this thing, and they believed the Scripture and the word that Jesus said.

23 And when He was in Jerusalem at the Passover, at the feast, many believed in His name when they saw His signs which He did. 24 But Jesus Himself did not entrust Himself to them, because He knew all men, 25 and because *of this* He had no need that anyone should testify about man, for He Himself knew what was in man.

John Three

1 *There was a man of the Pharisees, named Nicodemus, a ruler of the Jews.* 2 This man came to Him at night and said to Him, Rabbi, we know that You have come from God *as a teacher*, for no one is able to do these signs which You do except God be with him.

3 Jesus answered and said to him, Truly, truly I say to you, unless someone is born from above, he is not able to see the kingdom of God.

4 Nicodemus said to Him, How is a man able to be born when he is old? He is unable to enter *the* second time into his mother's womb and to be born, *isn't he?*

5 Jesus answered, Truly, truly I say to you, unless someone is born by water and *the* Spirit, he is not able to enter into the kingdom of God.

23 ὡς δὲ ἦν ἐν τοῖς ἱεροσολύμοις ἐν τῷ πάσχα ἐν τῇ ἑορτῇ when And He was in – Jerusalem at the passover at the feast πολλοὶ ἐπίστευσαν εἰς τὸ ὄνομα αὐτοῦ θεωροῦντες αὐτοῦ τὰ σημεῖα many believed in the name of Him, seeing of Him the signs ἃ ἐποίει. 24 αὐτὸς δὲ ὁ ἰησοῦς οὐκ ἐπίστευεν ἑαυτὸν αὐτοῖς which He did. Himself But – Jesus not did entrust Himself to them διὰ τὸ αὐτὸν γινώσκειν πάντας 25 καὶ ὅτι οὐ χρεῖαν εἶχεν because – Him to know all men, and because no need He had ἵνα τις μαρτυρήσῃ περὶ τοῦ ἀνθρώπου, αὐτὸς γὰρ ἐγίνωσκεν that anyone should testify about – man, Himself for He knew τί ἦν ἐν τῷ ἀνθρώπῳ. what was in – man.

John Three

1 ἦν δὲ ἄνθρωπος ἐκ τῶν φαρισαίων νικόδημος ὄνομα αὐτῷ ἄρχων was And man of the Pharisees, Nicodemus name to him, ruler τῶν ἰουδαίων. 2 οὗτος ἦλθεν πρὸς αὐτὸν νυκτὸς καὶ εἶπεν αὐτῷ of the Jews. This man came to Him at night and said to Him, ῥαββί οἶδαμεν ὅτι ἀπὸ θεοῦ ἐλήλυθας διδάσκαλος. οὐδεὶς γὰρ Rabbi, we know that from God You have come *as* teacher. no one For ταῦτα τὰ σημεῖα δύναται ποιεῖν ἢ σὺ ποιεῖς ἐὰν μὴ ἢ ὁ θεὸς these the signs is able to do which You do except be – God μετ' αὐτοῦ. with him.

3 ἀπεκρίθη ὁ ἰησοῦς καὶ εἶπεν αὐτῷ ἀμὴν ἀμὴν λέγω σοι ἐὰν μὴ answered – Jesus and said to him, Truly, truly I say to you, unless τις γεννηθῆ ἄνωθεν οὐ δύναται ἰδεῖν τὴν βασιλείαν τοῦ θεοῦ. someone is born from above, not he is able to see the kingdom – God.

4 λέγει πρὸς αὐτὸν ὁ νικόδημος πῶς δύναται ἄνθρωπος γεννηθῆναι says to Him – Nicodemus, How is able a man to be born γέροντων ὧν; μὴ δύναται εἰς τὴν κοιλίαν τῆς μητρὸς αὐτοῦ old being? not He is able into the womb of the mother of him δεύτερον εἰσελθεῖν καὶ γεννηθῆναι; second time to enter and to be born, *is he?*

5 ἀπεκρίθη ἰησοῦς ἀμὴν ἀμὴν λέγω σοι ἐὰν μὴ τις γεννηθῆ answered Jesus, Truly, truly I say to you, unless someone is born ἐξ ὕδατος καὶ πνεύματος οὐ δύναται εἰσελθεῖν εἰς τὴν βασιλείαν by water and Spirit, not he is able to enter into the kingdom τοῦ θεοῦ. – of God.

- 6 τὸ γεγεννημένον ἐκ τῆς σαρκὸς σὰρξ ἐστὶν καὶ τὸ
 The thing having been begotten by the flesh, flesh is and the thing
 γεγεννημένον ἐκ τοῦ πνεύματος πνεῦμά ἐστὶν. 7 μὴ θαυμάσης ὅτι
 having been begotten by the Spirit, spirit is. not Do wonder that
 εἶπόν σοι δεῖ ὑμᾶς γεννηθῆναι ἄνωθεν. 8 τὸ πνεῦμα ὅπου
 I said to you it is necessary for you to be born from above. The wind where
 θέλει πνεῖ καὶ τὴν φωνὴν αὐτοῦ ἀκούεις ἀλλ' οὐκ οἶδας
 it desires blows and the noise of it you hear, but not you know
 πόθεν ἔρχεται καὶ ποῦ ὑπάγει. οὕτως ἐστὶν πᾶς ὁ
 from where it comes and where it goes. Thus is every the one
 γεγεννημένος ἐκ τοῦ πνεύματος.
 having been born by the Spirit.
- 9 ἀπεκρίθη νικόδημος καὶ εἶπεν αὐτῷ πῶς δύναται ταῦτα
 answered Nicodemus and said to Him, How is it possible for these things
 γενέσθαι;
 to happen?
- 10 ἀπεκρίθη ἰησοῦς καὶ εἶπεν αὐτῷ σὺ εἶ ὁ διδάσκαλος τοῦ ἰσραὴλ
 answered Jesus and said to him, You are – a teacher – of Israel
 καὶ ταῦτα οὐ γινώσκεις; 11 ἀμὴν ἀμὴν λέγω σοι ὅτι ὁ
 and these things not you know? Truly truly I say to you that what
 οἴδαμεν λαλοῦμεν καὶ ὃ ἑώρακαμεν μαρτυροῦμεν καὶ τὴν
 We know We speak and what We have seen We testify, and the
 μαρτυρίαν ἡμῶν οὐ λαμβάνετε. 12 εἰ τὰ ἐπίγεια εἶπον ὑμῖν
 testimony of Us not you receive. If the things earthly I speak to you
 καὶ οὐ πιστεύετε πῶς ἂν εἴπω ὑμῖν τὰ ἐπουράνια
 and not you believe, how if I should speak to you the things heavenly
 πιστεύσετε; 13 καὶ οὐδεὶς ἀναβέβηκεν εἰς τὸν οὐρανὸν εἰ μὴ ὁ
 will you believe? And no one has gone up into – heaven except the one
 ἐκ τοῦ οὐρανοῦ καταβάς ὁ υἱὸς τοῦ ἀνθρώπου ὁ ὢν ἐν
 out of – heaven coming down, the Son – of Man the one being in
 τῷ οὐρανῷ. 14 καὶ καθὼς μωσῆς ὑψώσεν τὸν ὄφιν ἐν τῇ ἐρήμῳ
 – heaven. And just as Moses lifted high the serpent in the desert,
 οὕτως ὑψωθῆναι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου
 so to be lifted high it is necessary for the Son – of Man,
 15 ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπόληται, ἀλλ'
 in order that every the one believing in Him not might perish but
 ἔχη ζωὴν αἰώνιον.
 might have life eternal.

6 The thing which has been begotten by the flesh, is flesh, and the thing which has been begotten by the Spirit, is spirit. 7 Do not wonder that I said to you, It is necessary for you to be born from above. 8 The wind blows where it desires, and you hear its noise, but you do not know from where it comes, and where it goes. Thus is everyone who has been born by the Spirit.

9 Nicodemus answered and said to Him, How is it possible for these things to happen?

10 Jesus answered and said to him, You are a teacher of Israel and you do not know these things? 11 Truly truly, I say to you that what We know We speak and what We have seen We testify and you do not receive Our testimony. 12 I speak to you earthly things and you do not believe, how, if I should speak to you heavenly things, will you believe? 13 And no one has gone up into heaven except the one who came down out of heaven, the Son of Man Who was in heaven. 14 And just as Moses lifted high the serpent in the desert, so it is necessary for the Son of Man to be lifted high, 15 in order that everyone who believes in Him might not perish, but might have life eternal.

16 For thus God loved the world, that He gave His unique Son, in order that everyone who believes in Him might not perish, but might have life eternal. 17 For God did not send His Son into the world in order that He might judge the world, but in order that the world might be saved through Him. 18 The one who believes in Him is not judged. But the one who does not believe has been judged already, because he has not believed in the name of the unique Son of God. 19 And 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. 20 For everyone who practices the wrong things hates the light and does not come toward the light in order that his works might not be shown. 21 But the one who does the truth comes toward the light in order that his works might be manifested that they have been worked by God.

22 After these things, Jesus and His disciples came into the Judean land, and there He spent time with them, and He was baptizing. 23 And John was also baptizing in Aenon near Salim, because much water was there. And they were coming and they were being baptized.

16 οὕτως γὰρ ἠγάπησεν ὁ θεὸς τὸν κόσμον ὥστε τὸν υἱὸν αὐτοῦ τὸν
thus For loved – God the world so that the Son of Him the
μονογενῆ ἔδωκεν ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπόληται
unique one He gave in order that every one believing in Him not might perish
ἀλλ' ἔχη ζωὴν αἰώνιον. 17 οὐ γὰρ ἀπέστειλεν ὁ θεὸς τὸν υἱὸν
but might have life eternal. not For sent – God the Son
αὐτοῦ εἰς τὸν κόσμον ἵνα κρίνη τὸν κόσμον ἀλλ'
of Him into the world in order that He might judge the world, but
ἵνα σωθῆ ὁ κόσμος δι' αὐτοῦ. 18 ὁ πιστεύων εἰς
in order that might be saved the world through Him. The one believing in
αὐτὸν οὐ κρίνεται. ὁ δὲ μὴ πιστεύων ἤδη κέκριται
Him not is judged. the one But not believing already has been judged
ὅτι μὴ πεπίστευκεν εἰς τὸ ὄνομα τοῦ μονογενοῦς υἱοῦ τοῦ θεοῦ.
because not he has believed in the name of the unique Son – God.
19 αὕτη δὲ ἐστὶν ἡ κρίσις ὅτι τὸ φῶς ἐλήλυθεν εἰς τὸν κόσμον
this And is the judgment that the light has come into the world
καὶ ἠγάπησαν οἱ ἄνθρωποι μᾶλλον τὸ σκότος ἢ τὸ φῶς ἦν
and loved – men rather the darkness than the light, were
γὰρ πονηρὰ αὐτῶν τὰ ἔργα. 20 πᾶς γὰρ ὁ φαῦλα πράσσω
for evil of them the works. every For the one wrong things practicing
μισεῖ τὸ φῶς καὶ οὐκ ἔρχεται πρὸς τὸ φῶς ἵνα μὴ
hates the light and not comes toward the light in order that not
ἐλεγχθῆ τὰ ἔργα αὐτοῦ. 21 ὁ δὲ ποιῶν τὴν ἀλήθειαν
might be shown the works of him. the one But doing the truth
ἔρχεται πρὸς τὸ φῶς ἵνα φανερωθῆ αὐτοῦ
comes toward the light in order that might be manifested of him
τὰ ἔργα ὅτι ἐν θεῷ ἐστὶν εἰργασμένα.
the works that by God they are having been worked.

22 μετὰ ταῦτα ἦλθεν ὁ ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὴν
After these things came – Jesus and the disciples of Him into the
ἰουδαίαν γῆν καὶ ἐκεῖ διέτριβεν μετ' αὐτῶν καὶ ἐβάπτισεν.
Judean land and there He spent time with them and He was baptizing.

23 ἦν δὲ καὶ ἰωάννης βαπτίζων ἐν αἰνῶν ἐγγὺς τοῦ σαλήμ
was And also John baptizing in Aenon near – Salim
ὅτι ὕδατα πολλὰ ἦν ἐκεῖ. καὶ παρεγίνοντο καὶ
because water much was there. And they were coming and
ἐβαπτίζοντο.
they were being baptized.

24 οὐπω γὰρ ἦν βεβλημένος εἰς τὴν φυλακὴν ὁ ἰωάννης.
not yet For was having been cast into – prison – John.

25 ἐγένετο οὖν ζήτησις ἐκ τῶν μαθητῶν ἰωάννου μετὰ ἰουδαίου
came to be Then a debate by the disciples of John with Jews

περὶ καθαρισμοῦ. 26 καὶ ἦλθον πρὸς τὸν ἰωάννην καὶ εἶπον
concerning purification. And they came to – John and said

αὐτῷ ῥαββί ὃς ἦν μετὰ σοῦ πέραν τοῦ ἰορδάνου ᾧ σὺ
to him Rabbi, He who was with you beyond the Jordan to whom you

μεμαρτύρηκας ἴδε οὗτος βαπτίζει καὶ πάντες ἔρχονται πρὸς
you have testified behold this man is baptizing and all are coming to

αὐτόν. 27 ἀπεκρίθη ἰωάννης καὶ εἶπεν οὐ δύναται ἄνθρωπος
Him. answered John and said, not It is possible a man

λαμβάνειν οὐδὲν ἢ μὴ ἦ δεδομένον αὐτῷ ἐκ τοῦ οὐρανοῦ.
to receive something unless it be having been given to him from – heaven.

28 αὐτοὶ ὑμεῖς μαρτυρεῖτε ὅτι εἶπον οὐκ εἰμὶ ἐγὼ ὁ χριστός
yourselves You you testify that I said Not I am myself the Christ,

ἀλλ' ὅτι ἀπεσταλμένος εἰμὶ ἔμπροσθεν ἐκείνου. 29 ὁ ἔχων τὴν
but that having been sent I am before that one. The one having the

νύμφην νυμφίος ἐστίν. ὁ δὲ φίλος τοῦ νυμφίου ὁ ἐστηκὼς
bride bridegroom is. the But friend of the bridegroom the one standing

καὶ ἀκούων αὐτοῦ χαρᾶ χαίρει διὰ τὴν φωνὴν τοῦ νυμφίου.
and hearing him with joy rejoices because of the voice of the bridegroom.

αὕτη οὖν ἡ χαρὰ ἡ ἐμὴ πεπλήρωται. 30 ἐκείνον δεῖ
this Therefore the joy – my has been fulfilled. that one It is necessary

αὐξάνειν ἐμὲ δὲ ἐλαττοῦσθαι.
to increase me but to decrease.

31 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 ἐστίν καὶ ἐκ τῆς γῆς λαλεῖ. ὁ ἐκ τοῦ
earth, from the earth is, and from the earth he speaks. The one from –

οὐρανοῦ ἐρχόμενος ἐπάνω πάντων ἐστίν. 32 καὶ ὃ ἐώρακεν καὶ
heaven coming above all is. And what He has seen and

ἤκουσεν τοῦτο μαρτυρεῖ καὶ τὴν μαρτυρίαν αὐτοῦ οὐδεὶς λαμβάνει.
heard, this He testifies, and the testimony of Him no one receives.

33 ὁ λαβὼν αὐτοῦ τὴν μαρτυρίαν ἐσφράγισεν ὅτι ὁ θεὸς ἀληθὴς
The one receiving of Him the testimony set a seal that – God true

ἐστίν.
is.

24 For not yet had John been cast into prison. 25

Then *there* was a debate between the disciples of John with *the* Jews concerning purification. 26

And they came to John and said said to him, Rabbi, He who was with you beyond the Jordan, to whom you have testified, behold, this man is baptizing and all are coming to Him. 27 John answered and said, It is not possible for a man to receive something unless it has been given to him from heaven. 28 You yourselves testify that I said, I am not the Christ, but that I have been sent before that one. 29 The one who has the bride is *the* bridegroom. But the friend of the bridegroom, the one who stands and hears him, rejoices with joy because of the voice of the bridegroom. Therefore, this my joy has been fulfilled. 30 It is necessary *for* that one to increase, but *for* me to decrease.

31 The one who comes from above is above all. The one who is from the earth is from the earth, and he speaks from the earth. The one who comes from heaven is above all. 32 And what He has seen and heard, this He testifies, and no one receives His testimony. 33 The one who received His testimony has set a seal that God is true.

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34 For the one whom God sent speaks the statements of God, for God does not give the Spirit by measure. 35 The Father loves the Son and has given all things into His hand. 36 He who believes in the Son has eternal life; but the one who is disobedient to the Son will not see the life, but the wrath of God remains upon him.

John Four

1 Therefore, when the Lord knew that the Pharisees had heard that Jesus was making and baptizing more disciples than John, 2 although Jesus Himself was not baptizing, but His disciples, 3 He departed Judea, and went away into Galilee. 4 But it was necessary for Him to go through Samaria. 5 Therefore, He came to a city of Samaria called Sychar, near the field which Jacob gave to Joseph, his son. 6 And Jacob's spring was there. Therefore, Jesus, having become tired by the journey, was sitting thus by the spring. It was about the sixth hour. 7 A woman of Samaria came to draw water. Jesus said to her, Give Me something to drink. 8 For His disciples had gone away into the city in order that they might buy food. 9 Therefore the Samaritan woman said to Him, How do you, being a Jew, ask something from me to drink, since I am a Samaritan woman? For Jews do not use things together with Samaritans.

34 ὃν γὰρ ἀπέστειλεν ὁ θεὸς τὰ ῥήματα τοῦ θεοῦ λαλεῖ οὐ γὰρ whom For sent – God, the statements – of God speaks, not for ἐκ μέτρου δίδωσιν ὁ θεὸς τὸ πνεῦμα. 35 ὁ πατὴρ ἀγαπᾷ τὸν υἱὸν καὶ by measure gives – God the Spirit. The Father loves the Son and πάντα δέδωκεν ἐν τῇ χειρὶ αὐτοῦ. 36 ὁ πιστεύων εἰς τὸν υἱὸν all things has given in the hand of Him. The one believing in the Son ἔχει ζωὴν αἰώνιον· ὁ δὲ ἀπειθῶν τῷ υἱῷ οὐκ ὄψεται τὴν has life eternal; the one but being disobedient to the Son not will see the ζωὴν ἀλλ' ἡ ὀργὴ τοῦ θεοῦ μένει ἐπ' αὐτόν. life but the wrath of God remains upon him.

John Four

1 ὡς οὖν ἔγνω ὁ κύριος ὅτι ἤκουσαν οἱ φαρισαῖοι ὅτι ἰησοῦς when Therefore knew the Lord that heard the Pharisees that Jesus πλείονας μαθητὰς ποιεῖ καὶ βαπτίζει ἢ ἰωάννης 2 καίτοιγε more disciples is making and baptizing than John, although ἰησοῦς αὐτὸς οὐκ ἐβάπτισεν ἀλλ' οἱ μαθηταὶ αὐτοῦ 3 ἀφῆκεν Jesus Himself not was baptizing, but the disciples of Him, He departed τὴν ἰουδαίαν καὶ ἀπῆλθεν εἰς τὴν γαλιλαίαν. 4 ἔδει δὲ – Judea and went away into – Galilee. it was necessary But αὐτὸν διέρχεσθαι διὰ τῆς σαμαρείας. 5 ἔρχεται οὖν εἰς πόλιν Him to go through – Samaria. He comes Therefore to a city τῆς σαμαρείας λεγομένην συχάρ πλησίον τοῦ χωρίου ὃ ἔδωκεν – of Samaria being called Sychar, near the field which gave ἰακώβ ἰωσήφ τῷ υἱῷ αὐτοῦ. 6 ἦν δὲ ἐκεῖ πηγὴ τοῦ ἰακώβ. ὁ Jacob to Joseph the son of him. was And there spring – of Jacob. – οὖν ἰησοῦς κεκοπιακῶς ἐκ τῆς ὁδοπορίας ἐκαθέζετο οὕτως ἐπὶ Therefore Jesus, having become tired by the journey, was sitting thus by τῇ πηγῇ. ὥρα ἦν ὥσει ἕκτη. 7 ἔρχεται γυνὴ ἐκ τῆς σαμαρείας the spring. Hour was about sixth. comes A woman of – Samaria ἀντλησαὶ ὕδωρ. λέγει αὐτῇ ὁ ἰησοῦς δός μοι πιεῖν. 8 οἱ γὰρ μαθηταὶ to draw water. says to her – Jesus, Give to me to drink. – For disciples αὐτοῦ ἀπεληλύθεισαν εἰς τὴν πόλιν ἵνα τροφὰς ἀγοράσωσιν. of Him had gone away into the city in order that food they might buy. 9 λέγει οὖν αὐτῷ ἡ γυνὴ ἡ σαμαρεῖτις πῶς σὺ ἰουδαῖος ὦν says Therefore to Him the woman – Samaritan, how, you a Jew being, παρ' ἐμοῦ πιεῖν αἰτεῖς οὔσης γυναικὸς σαμαρεῖτιδος; οὐ γὰρ from me to drink you ask, being woman Samaritan? not For συγχρῶνται ἰουδαῖοι σαμαρεῖταις. use things together Jews with Samaritans.

- 10 ἀπεκρίθη ἰησοῦς καὶ εἶπεν αὐτῇ εἰ ἤδεις τὴν δωρεάν τοῦ θεοῦ καὶ answered Jesus and said to her, If you knew the gift – of God and τίς ἐστὶν ὁ λέγων σοι δός μοι πιεῖν, σὺ ἂν who is the one saying to you give to Me to drink, you – ἦτησας αὐτὸν καὶ ἔδωκεν ἅν σοι ὕδωρ ζῶν. would have asked Him and He would have given – to you water living.
- 11 λέγει αὐτῷ ἡ γυνὴ κύριε οὔτε ἄντλημα ἔχεις, καὶ τὸ φρέαρ says to Him the woman, Lord not even a bucket, do you have and the well ἐστὶν βαθύ. πόθεν οὖν ἔχεις τὸ ὕδωρ τὸ ζῶν; 12 μὴ σὺ is deep. From where therefore do you have the water the living? not you μείζων εἶ τοῦ πατρὸς ἡμῶν ἰακώβ ὃς ἔδωκεν ἡμῖν τὸ φρέαρ greater You are than the father of us Jacob who gave us the well καὶ αὐτὸς ἐξ αὐτοῦ ἔπιεν καὶ οἱ υἱοὶ αὐτοῦ καὶ τὰ θρέμματα and he from it drank and the sons of him and the livestock αὐτοῦ; of him?
- 13 ἀπεκρίθη ἰησοῦς καὶ εἶπεν αὐτῇ πᾶς ὁ πίνων ἐκ τοῦ ὕδατος answered Jesus and said to her, Every the one drinking from the water τούτου διψήσει πάλιν. 14 ὃς δ' ἂν πίη ἐκ τοῦ ὕδατος this become thirsty again. But whoever should drink from the water οὗ ἐγὼ δώσω αὐτῷ οὐ μὴ διψήσει εἰς τὸν αἰῶνα. ἀλλὰ τὸ which Myself shall give to him not not shall thirst forever.¹ But the ὕδωρ ὃ δώσω αὐτῷ γενήσεται ἐν αὐτῷ πηγὴ ὕδατος ἀλλομένου water which I shall give to him will become in him spring of water welling up εἰς ζωὴν αἰώνιον. to life eternal.
- 15 λέγει πρὸς αὐτὸν ἡ γυνὴ κύριε δός μοι τοῦτο τὸ ὕδωρ ἵνα says to Him the woman, Lord, give to me this – water so that μὴ διψῶ μηδὲ ἔρχομαι ἐνθάδε ἀντλεῖν. not I might be thirsty nor come here to draw.
- 16 λέγει αὐτῇ ὁ ἰησοῦς, ὕπαγε φώνησον τὸν ἄνδρα σου καὶ ἐλθὲ says to her – Jesus, Go, call the husband of you and come ἐνθάδε. here.
- 17 ἀπεκρίθη ἡ γυνὴ καὶ εἶπεν οὐκ ἔχω ἄνδρα. answered The woman and said, no I have husband. λέγει αὐτῇ ὁ ἰησοῦς καλῶς εἶπας ὅτι ἄνδρα οὐκ ἔχω, says to her – Jesus, Well you said, – husband no I have,

10 Jesus answered and said to her, If you knew the gift of God and who the one saying to you, Give me *something* to drink, you would have asked Him, and He would have given to you living water.

11 The woman said to Him, Lord, you do not even have a bucket, and the well is deep. From where, therefore, do you have the living water? 12 You are not greater than our father, Jacob, who gave us the well and drank from it and his sons and his livestock, *are you?*

13 Jesus answered and said to her, Everyone who drinks from this water becomes thirsty again. 14 But whoever should drink from the water which I shall give to him will never thirst. But the water which I shall give to him will become in him a spring of water welling up to life eternal.

15 The woman said to Him, Lord, give me this water so that I might not be thirsty nor come here to draw.

16 Jesus said to her, Go, call your husband and come here.

17 The woman answered and said, I have no husband.

Jesus said to her, Well did you say, I have no husband,

18 for five husbands you have had and now the one whom you have is not your husband. You have truly spoken this thing.

19 The woman said to Him, Lord, I see that You are a prophet. 20 Our Fathers worshiped in this mountain, and you say that in Jerusalem is the place where it is necessary to worship.

21 Jesus said to her, Woman, believe Me that an hour is coming when neither in this mountain nor in Jerusalem will you worship the Father. 22 You worship what you do not know. We worship what we know because salvation is from the Jews. 23 But *an* hour is coming and now is when the true worshipers will worship the Father in spirit and truth. For indeed, the Father seeks such ones who *will* worship Him. 24 God is spirit, and it is necessary *for* the ones who worship Him to worship in spirit and truth.

25 The woman said to Him, I know that Messiah is coming, the one who is called Christ. When that one comes He will announce to us all things.

26 Jesus said to her, I who speaks to you am *He*.

27 And at this *time* His disciples came, and they marveled that He was speaking with *a* woman. However, no one said, What are you seeking? Or Why are you speaking with her?

18 πέντε γὰρ ἄνδρας ἔσχες καὶ νῦν ὃν ἔχεις οὐκ ἔστιν
five for husbands you had and now the one whom you have not is
σου ἀνὴρ. τοῦτο ἀληθὲς εἶρηκας.
of you husband. this thing truly You have spoken.

19 λέγει αὐτῷ ἡ γυνή κύριε θεωρῶ ὅτι προφήτης εἶ σύ. 20 οἱ
says to Him The woman, Lord I can see that a prophet are You. The
πατέρες ἡμῶν ἐν τῷ ὄρει τούτῳ προσεκύνησαν, καὶ ὑμεῖς λέγετε
fathers of us at the mountain this worshiped, and you say
ὅτι ἐν ἱεροσολύμοις ἐστὶν ὁ τόπος ὅπου δεῖ προσκυνεῖν.
that in Jerusalem is the place where it is necessary to worship.

21 λέγει αὐτῇ ὁ ἰησοῦς γύναι πίστευσον μοι ὅτι ἔρχεται ὥρα ὅτε οὔτε
says to her – Jesus, Woman, believe Me that comes hour when neither
ἐν τῷ ὄρει τούτῳ οὔτε ἐν ἱεροσολύμοις προσκυνήσετε τῷ πατρί.
in the mountain this nor in Jerusalem will you worship the Father.

22 ὑμεῖς προσκυνεῖτε ὃ οὐκ οἴδατε. ἡμεῖς προσκυνοῦμεν ὃ
You worship what not you know. We worship what
οἴδαμεν ὅτι ἡ σωτηρία ἐκ τῶν ἰουδαίων ἐστίν. 23 ἀλλ' ἔρχεται
we know because – salvation from the Jews is. But comes
ὥρα καὶ νῦν ἐστὶν ὅτε οἱ ἀληθινοὶ προσκυνηταὶ προσκυνήσουσιν
hour and now is when the true worshipers will worship
τῷ πατρὶ ἐν πνεύματι καὶ ἀληθείᾳ. καὶ γὰρ ὁ πατὴρ τοιούτους
the Father in spirit and truth. indeed For the Father such ones

ζητεῖ τοὺς προσκυνοῦντας αὐτόν. 24 πνεῦμα ὁ θεὸς καὶ τοὺς
seeks the ones worshipping Him. is spirit – God and the ones
προσκυνοῦντας αὐτόν ἐν πνεύματι καὶ ἀληθείᾳ δεῖ προσκυνεῖν.
worshipping Him in spirit and truth it is necessary to worship.

25 λέγει αὐτῷ ἡ γυνή οἶδα ὅτι μεσίας ἔρχεται ὁ λεγόμενος
says to Him The woman, I know that Messiah comes, the one who being called
χριστός. ὅταν ἔλθῃ ἐκεῖνος ἀναγγελεῖ ἡμῖν πάντα.
Christ. When comes that one He will announce to us all things.

26 λέγει αὐτῇ ὁ ἰησοῦς ἐγώ εἰμι ὁ λαλῶν σοι.
says to her – Jesus, Myself I am the one speaking to you.

27 καὶ ἐπὶ τούτῳ ἦλθον οἱ μαθηταὶ αὐτοῦ καὶ ἐθαύμασαν ὅτι μετὰ
And at this came the disciples of Him and they marveled that with
γυναικὸς ἐλάλει. οὐδεὶς μὲντοι εἶπεν τί ζητεῖς; ἢ τί
a woman He was speaking. no one However said, What are You seeking? or Why
λαλεῖς μετ' αὐτῆς;
are You speaking with her?

- 28 ἀφῆκεν οὖν τὴν ὑδρίαν αὐτῆς ἣ γυνὴ καὶ ἀπῆλθεν εἰς τὴν πόλιν
left Then the water pot of her the woman and departed into the city
καὶ λέγει τοῖς ἀνθρώποις 29 δεῦτε ἴδετε ἄνθρωπον ὃς εἶπέν μοι
and says to the men, Come, behold a man who said to me
πάντα ὅσα ἐποίησα. μήτι οὗτός ἐστιν ὁ χριστός;
all things as many as I did. not this one Is the Christ?
30 ἐξῆλθον ἐκ τῆς πόλεως καὶ ἤρχοντο πρὸς αὐτόν.
They went out of the city and were coming toward Him.
- 31 ἐν δὲ τῷ μεταξύ ἠρώτων αὐτόν οἱ μαθηταὶ λέγοντες ῥαββί
in But the meantime were requesting Him the disciples saying Rabbi,
φάγε.
eat.
- 32 ὁ δὲ εἶπεν αὐτοῖς ἐγὼ ἴσιν ἔχω φαγεῖν ἣν ὑμεῖς οὐκ
– But He said to them, Myself food I have to eat which yourselves not
οἴδατε.
you do know.
- 33 ἔλεγον οὖν οἱ μαθηταὶ πρὸς ἀλλήλους μή τις ἤνεγκεν αὐτῷ
were saying Then the disciples to one another, No someone brought to Him
φαγεῖν;
to eat, did they?
- 34 λέγει αὐτοῖς ὁ ἰησοῦς ἐμὸν βρώμᾳ ἐστὶν ἵνα ποιῶ τὸ θέλημα
says to them – Jesus My food is that I should do the desire
τοῦ πέμψαντός με καὶ τελειώσω αὐτοῦ τὸ ἔργον. 35 οὐχ
of the one sending Me and I should complete of Him the work. not
ὑμεῖς λέγετε ὅτι ἔτι τετράμηνός ἐστιν καὶ ὁ θερισμὸς ἔρχεται;
you Do say that yet four months is and the harvest comes?
ἰδοὺ λέγω ὑμῖν ἐπάρατε τοὺς ὀφθαλμοὺς ὑμῶν καὶ θεάσασθε τὰς
Behold, I say to you raise up the eyes of you and look at the
χώρας ὅτι λευκαί εἰσιν πρὸς θερισμόν ἤδη. 36 καὶ ὁ θερίζων
fields that white they are for harvest already. And the one harvesting
μισθὸν λαμβάνει καὶ συνάγει καρπὸν εἰς ζωὴν αἰώνιον
wage receives and gathers together fruit unto life eternal
ἵνα καὶ ὁ σπείρων ὁμοῦ χαίρη καὶ ὁ θερίζων.
in order that also the one sowing together might rejoice and the one harvesting.
- 37 ἐν γὰρ τούτῳ ὁ λόγος ἐστὶν ὁ ἀληθινὸς ὅτι ἄλλος ἐστὶν
in For this the word is – true that another is
ὁ σπείρων καὶ ἄλλος ὁ θερίζων.
the one sowing and another the one harvesting.

28 Then the woman left her water pot and departed into the city, and said to the men, 29 Come, behold a man who said to me all things, as many as I ever did. Is not this man the Christ? 30 They went out of the city and began coming toward Him.

31 But in the meantime, the disciples kept asking Him saying, Rabbi, eat.

32 But He said to them, I have food to eat about which you do not know.

33 Therefore, the disciples said to one another, No one brought Him anything to eat, did they?

34 Jesus said to them, My food is that I should do the desire of the one who sent Me, and I should complete His work. 35 Do not you yourselves say that it is still four months, and then the harvest comes? Behold, I say to you, raise up your eyes and look at the fields, that they are white for harvest already. 36 And the one who harvests receives a wage and gathers together fruit unto life eternal, in order that also the one who sows and the one who harvest together might rejoice. 37 For in this the saying is true that one is the one who sows, and another is the one who harvests.

38 I sent you to harvest the thing *for* which you have not labored. Others have labored, and you have entered into their labor. 39 And from that city many of the Samaritans believed on Him because of the word of the woman who testified, He said to me all things I ever did.

40 Then as the Samaritans came to Him, they kept requesting Him to remain with them. And He remained there two days. 41 And many more believed because of His word. 42 And to the woman they said, No longer do we believe because of your speech. For we ourselves heard, and we know that this one is truly the Savior of the world, the Christ.

43 And after the two days, He went out from there and departed into Galilee, 44 for Jesus Himself testified that a prophet does not have honor in his own homeland. 45 Therefore, when He went into Galilee, the Galileans received Him, having seen all the things which He did in Jerusalem at the feast, for they themselves also went to the feast.

46 Then Jesus came again into Cana of Galilee where He had made the water wine. And *a* certain royal officer was *there*, whose son in Capernaum was sick.

38 ἐγὼ ἀπέστειλα ὑμᾶς θερίζειν ὃ οὐχ ὑμεῖς κεκοπιάκατε.
I sent you to harvest what not you have labored.

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

39 ἐκ δὲ τῆς πόλεως ἐκείνης πολλοὶ ἐπίστευσαν εἰς αὐτὸν
from And the city that many believed on Him

τῶν σαμαρειτῶν, διὰ τὸν λόγον τῆς γυναικὸς μαρτυρούσης
of the Samaritans because of the word of the woman testifying,

ὅτι εἶπέν μοι πάντα ὅσα ἐποίησα
– He said to me all things as many as I did.

40 ὡς οὖν ἦλθον πρὸς αὐτὸν οἱ σαμαρεῖται, ἠρώτων αὐτὸν
as Then came to Him the Samaritans, they were requesting Him

μεῖναι παρ' αὐτοῖς. καὶ ἔμεινεν ἐκεῖ δύο ἡμέρας. 41 καὶ πολλῶ
to remain with them. And He remained there two days. And many

πλείους ἐπίστευσαν διὰ τὸν λόγον αὐτοῦ. 42 τῇ τε γυναικὶ
more believed because of the word of Him. to the And woman

ἔλεγον ὅτι οὐκέτι διὰ τὴν σὴν λαλιὰν πιστεύομεν.
they were saying – No longer because of – your speaking do we believe.

αὐτοὶ γὰρ ἀκηκόαμεν καὶ οἴδαμεν ὅτι οὗτός ἐστιν ἀληθῶς
ourselves For we heard and we know that this one is truly

ὁ σωτὴρ τοῦ κόσμου ὁ χριστός.
the Savior of the world, the Christ.

43 μετὰ δὲ τὰς δύο ἡμέρας ἐξῆλθεν ἐκεῖθεν καὶ ἀπῆλθεν εἰς τὴν
after And the two days, He went out from there and departed into –

γαλιλαίαν, 44 αὐτὸς γὰρ ὁ ἰησοῦς ἐμαρτύρησεν ὅτι προφήτης ἐν τῇ
Galilee, Himself for – Jesus testified that prophet in –

ἰδίᾳ πατρίδι τιμὴν οὐκ ἔχει. 45 ὅτε οὖν ἦλθεν εἰς τὴν
his own homeland honor not has. when Therefore He went into –

γαλιλαίαν ἐδέξαντο αὐτὸν οἱ γαλιλαῖοι πάντα ἑωρακότες ἃ
Galilee, received Him the Galileans, all things having seen which

ἐποίησεν ἐν ἱεροσολύμοις ἐν τῇ ἑορτῇ καὶ αὐτοὶ γὰρ ἦλθον εἰς
He did in Jerusalem at the feast, also themselves for they went to

τὴν ἑορτήν.
the feast.

46 ἦλθεν οὖν πάλιν ὁ ἰησοῦς εἰς τὴν κανὰ τῆς γαλιλαίας ὅπου ἐποίησεν
came Then again – Jesus into – Cana – of Galilee where He made

τὸ ὕδωρ οἶνον. καὶ ἦν τις βασιλικὸς οὗ ὁ υἱὸς
the water wine. And was *a* certain royal officer of whom the son

ἦσθένει ἐν καπερναοῦμ.
was sick in Capernaum.

- 47 οὗτος ἀκούσας ὅτι ἰησοῦς ἦκει ἐκ τῆς ἰουδαίας εἰς τὴν
 This man having heard that Jesus is coming from – Judea into –
 γαλιλαίαν ἀπήλθεν πρὸς αὐτὸν καὶ ἠρώτα αὐτὸν, ἵνα
 Galilee, went to Him and asked Him that
 καταβῆ καὶ ἰάσῃται αὐτοῦ τὸν υἱὸν ἕμελλεν γὰρ
 He might come down and heal of him the son, he was about for
 ἀποθνήσκειν.
 to die.
- 48 εἶπεν οὖν ὁ ἰησοῦς πρὸς αὐτόν ἐὰν μὴ σημεῖα καὶ τέρατα ἴδῃτε
 said Then – Jesus to him, except signs and wonders you see,
 οὐ μὴ πιστεύσητε.
 not not will you believe.
- 49 λέγει πρὸς αὐτὸν ὁ βασιλικὸς κύριε κατάβηθι πρὶν ἀποθανεῖν
 says to Him The royal officer, Lord, come down before to die
 τὸ παιδίον μου.
 the child of me.
- 50 λέγει αὐτῷ ὁ ἰησοῦς πορεύου. ὁ υἱός σου ζῆ καὶ ἐπίστευσεν ὁ
 says to him – Jesus, go. the son of you lives. And believed the
 ἄνθρωπος τῷ λόγῳ ᾧ εἶπεν αὐτῷ ὁ ἰησοῦς καὶ ἐπορεύετο.
 man the word which said to him – Jesus, and he was going.
- 51 ἤδη δὲ αὐτοῦ καταβαίνοντος οἱ δούλοι αὐτοῦ ἀπήντησαν αὐτῷ καὶ
 already And him going down the slaves of him met him and
 ἀπήγγειλαν λέγοντες ὅτι ὁ παῖς σου ζῆ. 52 ἐπύθετο οὖν παρ’
 announced saying – The child of you lives. he inquired Then from
 αὐτῶν τὴν ὥραν ἐν ἣ κομψότερον ἔσχεν. καὶ εἶπον αὐτῷ ὅτι
 them the hour at which better he had. And they said to him –
 χθὲς ὥραν ἑβδόμην ἀφήκεν αὐτὸν ὁ πυρετός. 53 ἔγνω οὖν ὁ
 yesterday hour seventh left him the fever. knew Then the
 πατὴρ ὅτι ἐν ἐκείνῃ τῇ ὥρᾳ ἐν ἣ εἶπεν αὐτῷ ὁ ἰησοῦς ὅτι ὁ υἱός
 father that at that – hour at which said to him – Jesus – the son
 σου ζῆ. καὶ ἐπίστευσεν αὐτὸς καὶ ἡ οἰκία αὐτοῦ ὅλη. 54 τοῦτο
 of You lives. And he believed himself and the household of him whole. This
 πάλιν δεύτερον σημεῖον ἐποίησεν ὁ ἰησοῦς ἐλθὼν ἐκ τῆς
 again second sign did – Jesus having come from –
 ἰουδαίας εἰς τὴν γαλιλαίαν.
 Judea into – Galilee.

47 This man, after he heard that Jesus was coming from Judea into Galilee, went to Him and asked Him that He might come down and heal his son, for he was about to die.

48 Then Jesus said to him, Except you see signs and wonders, you will *in* no way believe.

49 The royal officer said to Him, Lord, come down before my child dies.

50 Jesus said to him, Go. Your son lives. And the man believed the word which Jesus said to him, and he began going.

51 And, as he was already going down, His slaves met him and reported, saying, Your child lives. 52 Then he inquired of them the hour at which he had *gotten* better. And they said to him, Yesterday, at the seventh hour the fever left him. 53 Then the father knew that *he recovered* at that hour at which Jesus said to him, Your son lives. And he himself believed, and his whole household. 54 Jesus did again this second sign when He came from Judea into Galilee.

John Five

1 After these things *there* was the feast of the Jews, and Jesus went up to Jerusalem. 2 And in Jerusalem at the Sheep Gate is a pool having five covered colonnades, which is called in Hebrew, Bethesda. 3 In these a large crowd of the ones who were sick was lying, *the* blind, crippled and withered, waiting for the movement of the water. [4 For at a specific time an angel went down into the pool and stirred up the water. The the first one who entered after the troubling of the water became healthy from whatever disease he had.] 5 And a certain man was there, who had a ailment thirty-eight years.

6 Jesus, seeing this man lying *there* and knowing that much time had already *passed*, said to him, Do you desire to become well?

7 The one who was sick answered Him, Lord, I do not have a man, so that when the water should be troubled, he could place me in the pool. But while I am going, another goes down before me.

8 Jesus said to him, Rise, take up your pallet and walk. 9 And immediately the man became well, and he took up his pallet and began walking. And *the* Sabbath was on that day.

John Five

1 μετὰ ταῦτα ἦν ἡ ἑορτὴ τῶν ἰουδαίων καὶ ἀνέβη ὁ ἰησοῦς εἰς ἱεροσόλυμα. 2 ἔστιν δὲ ἐν τοῖς ἱεροσολύμοις ἐπὶ τῇ προβατικῇ κολυμβήθρα ἡ ἐπιλεγομένη ἑβραϊστὶ βηθεσδά, πέντε στοὰς ἔχουσα. 3 ἐν ταύταις κατέκειτο πλῆθος πολλὸ τῶν ἀσθενούντων τυφλῶν χωλῶν ξηρῶν ἐκδεχομένων τὴν τοῦ ὕδατος κίνησιν. 4 ἄγγελος γὰρ κατὰ καιρὸν κατέβαινεν ἐν τῇ κολυμβήθρα, καὶ ἐτάρασεν τὸ ὕδωρ. ὁ οὖν πρῶτος ἐμβὰς μετὰ τὴν παραχῆν τοῦ ὕδατος, ὑγιῆς ἐγένετο, ᾧ δῆποτε κατειχέτο νοσήματι.² 5 ἦν δὲ τις ἄνθρωπος ἐκεῖ τριάκοντα καὶ ὀκτὼ ἔτη ἔχων ἐν τῇ ἀσθενείᾳ.

6 τοῦτον ἰδὼν ὁ ἰησοῦς κατακείμενον καὶ γνοὺς ὅτι πολὺν ἤδη χρόνον ἔχει λέγει αὐτῷ θέλεις ὑγιῆς γενέσθαι; time He has says to him Do you desire healthy to become?

7 ἀπεκρίθη αὐτῷ ὁ ἀσθενῶν κύριε ἄνθρωπον οὐκ ἔχω ἵνα ὅταν παραχθῇ τὸ ὕδωρ βάλη με εἰς τὴν κολυμβήθραν, ἐν ᾧ δὲ ἔρχομαι ἐγὼ ἄλλος πρὸ ἐμοῦ καταβαίνει. But am going I another before me goes down.

8 λέγει αὐτῷ ὁ ἰησοῦς ἐγείραι ἄρον τὸν κράββατον σου καὶ περιπάτει. says to him – Jesus, Rise take up the pallet of you and walk.

9 καὶ εὐθέως ἐγένετο ὑγιῆς ὁ ἄνθρωπος καὶ ἦρεν τὸν κράββατον αὐτοῦ καὶ περιπάτει. ἦν δὲ σάββατον ἐν ἐκείνῃ τῇ ἡμέρᾳ. And immediately became well the man and took up the pallet of him and was walking. was And Sabbath on that – day.

- 10 ἔλεγον οὖν οἱ ἰουδαῖοι τῷ τεθεραπευμένῳ σάββατόν ἐστιν. οὐκ
said Thenthe Jews to the one having been healed, Sabbath it is. not
ἔξεστίν σοι ἄραι τὸν κράββατον.
It is lawful for you to take up the pallet.
- 11 ἀπεκρίθη αὐτοῖς ὁ ποιήσας με ὑγιῆ ἐκεῖνός μοι εἶπεν ἄρον
He answered them, the one having made me well, that one to me said, Take up
τὸν κράββατον σου καὶ περιπάτει.
the pallet of you and walk.
- 12 ἠρώτησαν οὖν αὐτόν τίς ἐστιν ὁ ἄνθρωπος ὁ εἰπὼν σοι
they questioned then him, Who is the man the one saying to you
ἄρον τὸν κράββατον σου καὶ περιπάτει;
take up the pallet of you and walk?
- 13 ὁ δὲ ἰαθεὶς οὐκ ᾔδει τίς ἐστιν ὁ γὰρ ἰησοῦς ἐξένευσεν
the one But being cured not knew who it is, – for Jesus moved away,
ὄχλου ὄντος ἐν τῷ τόπῳ.
crowd being in the place.
- 14 μετὰ ταῦτα εὗρίσκει αὐτὸν ὁ ἰησοῦς ἐν τῷ ἱερῷ καὶ εἶπεν αὐτῷ
After these things finds him – Jesus in the temple and said to him,
ἴδε ὑγιῆς γέγονας μηκέτι ἀμάρτανε ἵνα μὴ χειρόν
See, healthy you have become. no longer Sin in order that not worse
τι σοί γένηται.
something to you might happen.
- 15 ἀπήλθεν ὁ ἄνθρωπος καὶ ἀνήγγειλεν τοῖς ἰουδαίοις ὅτι ἰησοῦς ἐστιν
departed The man and reported to the Jews that Jesus is
ὁ ποιήσας αὐτὸν ὑγιῆ.
the one having made him healthy.
- 16 καὶ διὰ τοῦτο ἐδίωκον τὸν ἰησοῦν οἱ ἰουδαῖοι καὶ
And because of this were persecuting – Jesus the Jews and
ἐζήτουν αὐτὸν ἀποκτεῖναι, ὅτι ταῦτα ἐποίει ἐν σαββάτῳ
were seeking Him to kill, because these things He did on Sabbath.
- 17 ὁ δὲ ἰησοῦς ἀπεκρίνατο αὐτοῖς ὁ πατήρ μου ἕως ἄρτι ἐργάζεται
– But Jesus answered them, the Father of Me until now is working
καὶ γὰρ ἐργάζομαι. 18 διὰ τοῦτο οὖν μᾶλλον ἐζήτουν αὐτὸν
and I am working. Because of this then more were seeking Him
οἱ ἰουδαῖοι ἀποκτεῖναι ὅτι οὐ μόνον ἔλυεν τὸ σάββατον
the Jews to kill, because not only He was breaking the Sabbath,
ἀλλὰ καὶ πατέρα ἴδιον ἔλεγεν τὸν θεόν ἴσον ἑαυτὸν ποιῶν τῷ
but also Father His own He was saying – God, equal Himself making –
θεῷ.
with God.
- 10 Then the Jews said to the one who had been healed, It is the Sabbath. It is not lawful for you to take up your pallet.
- 11 He answered them, The one who made me well, that man said to me, Take up your pallet and walk.
- 12 Then they asked him, Who is the man who said to you, Take up your pallet and walk?
- 13 But the one who was cured did not know who it was, for Jesus had moved away, because *there* was a crowd at the place.
- 14 After these things, Jesus found him in the temple and said to him, See, you have become well. Sin no longer, so that something worse might not happen to you.
- 15 The man departed and reported to the Jews that Jesus was the one who made him well.
- 16 And because of this the Jews began persecuting Jesus and kept seeking to kill Him, because He did these things on *the* Sabbath.
- 17 But Jesus answered them, My Father is working until now, and I am working. 18 Because of this the Jews kept on seeking more to kill Him, because not only was He breaking the Sabbath, but also He was saying God *was* His own Father, making Himself equal with God.

19 Jesus answered and said to them, Truly, truly I say to you, the Son is not able to do anything of Himself, except something He sees the Father doing. For the things which that one does, also these things the Son likewise does. 20 For the Father loves the Son and He shows all things to Him, which things He Himself does, and He will show greater works than these to Him, in order that you may marvel. 21 For just as the Father raises the dead and gives life, so also the Son gives life to whom He desires. 22 For the Father judges no one, but every judgment He has given to the Son, 23 in order 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.

24 Truly, truly I say to you that the one who hears My word and believes the one who sent Me has life eternal, and does not come into judgment, but has crossed from death to life. 25 Truly, truly I say to you that *an* hour is coming and now is when the dead will hear the voice of the Son of God, and the ones who have heard shall live. 26 For, just as the Father has life in Himself, so also He gave to the Son to have life in Himself, 27 and He also gave to Him to make judgment because He is *the* Son of Man.

19 ἀπεκρίνατο οὖν ὁ ἰησοῦς καὶ εἶπεν αὐτοῖς ἀμὴν ἀμὴν λέγω ὑμῖν
answered then – Jesus and said to them, Truly truly I say to you
οὐ δύναται ὁ υἱὸς ποιεῖν ἀφ’ ἑαυτοῦ οὐδὲν ἐὰν μὴ τι βλέπη
not is able the Son to do of Himself nothing except something He sees
τὸν πατέρα ποιοῦντα. ἃ γὰρ ἂν ἐκεῖνος ποιῇ ταῦτα
the Father doing. which things For – that one should do these things
καὶ ὁ υἱὸς ὁμοίως ποιεῖ. 20 ὁ γὰρ πατὴρ φιλεῖ τὸν υἱὸν καὶ
also the Son likewise does. the For Father loves the Son and
πάντα δείκνυσιν αὐτῷ ἃ αὐτὸς ποιεῖ καὶ μείζονα
all things He shows to Him, which things Himself He does and greater
τούτων δείξει αὐτῷ ἔργα ἵνα ὑμεῖς θαυμάζητε. 21 ὥσπερ
than these He will show Him works in order that you may marvel. just as
γὰρ ὁ πατὴρ ἐγείρει τοὺς νεκροὺς καὶ ζωοποιεῖ οὕτως καὶ ὁ υἱὸς
For the Father raises the dead and gives life so also the Son
οὓς θέλει ζωοποιεῖ. 22 οὐδὲ γὰρ ὁ πατὴρ κρίνει οὐδένα ἀλλὰ
whom He desires gives life to. neither For the Father judges no one, but
τὴν κρίσιν πᾶσαν δέδωκεν τῷ υἱῷ 23 ἵνα πάντες τιμῶσιν
the judgment all He has given to the Son, in order that all may honor
τὸν υἱὸν καθὼς τιμῶσιν τὸν πατέρα. ὁ μὴ τιμῶν τὸν υἱὸν οὐ
the Son just as they honor the Father. The one not honoring the Son not
τιμᾷ τὸν πατέρα τὸν πέμψαντα αὐτόν.
honors the Father the one who sent Him.

24 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
believing the one who sent Me has life eternal and into judgment
οὐκ ἔρχεται ἀλλὰ μεταβέβηκεν ἐκ τοῦ θανάτου εἰς τὴν ζωὴν.
not comes but has crossed from – death to – life.
25 ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι ἔρχεται ὥρα καὶ νῦν ἐστὶν ὅτε οἱ
Truly, truly I say to you that is coming hour and now is when the
νεκροὶ ἀκούσονται τῆς φωνῆς τοῦ υἱοῦ τοῦ θεοῦ καὶ οἱ
dead will hear the voice of the Son – of God and the ones
ἀκούσαντες ζήσονται. 26 ὥσπερ γὰρ ὁ πατὴρ ἔχει ζωὴν ἐν ἑαυτῷ
who heard shall live. just as For the Father has life in Himself
οὕτως ἔδωκεν καὶ τῷ υἱῷ ζωὴν ἔχειν ἐν ἑαυτῷ 27 καὶ ἐξουσίαν
so He gave also to the Son life to have in Himself, and authority
ἔδωκεν αὐτῷ καὶ κρίσιν ποιεῖν ὅτι υἱὸς ἀνθρώπου ἐστίν.
He gave to Him also judgment to make because Son of Man He is.

28 μὴ θαυμάζετε τοῦτο ὅτι ἔρχεται ὥρα ἐν ἣ πάντες οἱ ἐν
 not Marvel at this that comes hour in which all the ones in
 τοῖς μνημείοις ἀκούσονται τῆς φωνῆς αὐτοῦ 29 καὶ ἐκπορεύσονται
 in the tombs will hear the voice of Him, and will come out
 οἱ τὰ ἀγαθὰ ποιήσαντες εἰς ἀνάστασιν ζωῆς οἱ δὲ τὰ
 the ones the good things doing to resurrection of life, the ones but the
 φαῦλα πράξαντες εἰς ἀνάστασιν κρίσεως. 30 οὐ δύναμαι ἐγὼ
 wicked things practicing to resurrection of judgment. not I am able Myself
 ποιεῖν ἀπ' ἐμαυτοῦ οὐδέν. καθὼς ἀκούω κρίνω καὶ ἡ κρίσις ἡ ἐμὴ
 to do from Myself nothing. Just as I hear I judge, and the judgment – My
 δικαία ἐστίν ὅτι οὐ ζητῶ τὸ θέλημα τὸ ἐμὸν ἀλλὰ τὸ θέλημα
 righteous is, because not I seek the desire – My, but the desire
 τοῦ πέμψαντός με πατρός.
 of the one having sent Me Father.

31 ἐὰν ἐγὼ μαρτυρῶ περὶ ἐμαυτοῦ ἡ μαρτυρία μου οὐκ ἔστιν ἀληθής.
 If I testify about Myself, the testimony of Me not is true.

32 ἄλλος ἐστίν ὁ μαρτυρῶν περὶ ἐμοῦ καὶ οἶδα ὅτι ἀληθής
 Another is the one testifying about Me and I know that true

ἐστίν ἡ μαρτυρία ἣν μαρτυρεῖ περὶ ἐμοῦ. 33 ὑμεῖς ἀπεστάλκατε
 is the testimony which He testifies about Me. You have sent

πρὸς ἰωάννην καὶ μεμαρτύρηκεν τῇ ἀληθείᾳ. 34 ἐγὼ δὲ οὐ παρὰ
 to John and he has testified to the truth. I But not from

ἀνθρώπου τὴν μαρτυρίαν λαμβάνω ἀλλὰ ταῦτα λέγω ἵνα
 a man the testimony I receive but these things I say in order that

ὑμεῖς σωθῆτε. 35 ἐκεῖνος ἦν ὁ λύχνος ὁ καιόμενος καὶ φαίνων
 you might be saved. That one was the lamp the one burning and shining,

ὑμεῖς δὲ ἠθελήσατε ἀγαλλιαθῆναι πρὸς ὥραν ἐν τῷ φωτὶ αὐτοῦ.
 you and you desired to be extremely joyful for hour in the light of him.

36 ἐγὼ δὲ ἔχω τὴν μαρτυρίαν μείζω τοῦ ἰωάννου. τὰ γὰρ ἔργα ἃ
 I But have the testimony greater – than John. the For works which

ἔδωκεν μοι ὁ πατήρ ἵνα τελειώσω αὐτὰ αὐτὰ τὰ ἔργα
 gave Me the Father in order that I might finish them, themselves the works

ἃ ἐγὼ ποιῶ μαρτυρεῖ περὶ ἐμοῦ ὅτι ὁ πατήρ με ἀπέσταλκεν. 37 καὶ
 which I do testify about Me that the Father Me has sent. And

ὁ πέμψας με πατήρ αὐτὸς μεμαρτύρηκεν περὶ ἐμοῦ. οὔτε
 the one having sent Me Father Himself has testified about Me. Neither

φωνὴν αὐτοῦ ἀκηκόατε πώποτε οὔτε εἶδος αὐτοῦ ἐωράκατε.
 voice of Him you have heard at any time nor image of Him have you seen.

28 Do not marvel at this, that *an* hour is coming in which all the ones in the tombs will hear His voice, 29 and the ones doing good things will come out to a resurrection of life, but the ones practicing wicked things to a resurrection of judgment. 30 I am not able to do anything from Myself. Just as I hear, I judge, and My judgment is righteous, because I do not seek My desire, but the desire of the Father who sent me.

31 If I testify about Myself, My testimony is not true.

32 Another is the one who testifies about Me, and I know that the testimony

which He testifies about Me is true. 33 You have sent to

John, and he has testified to the truth. 34 But I do not receive the testimony from a

man, but I say these things in order that you might be

saved. 35 That man was the lamp which burns and shines, and you desired to

be extremely joyful for *an* hour in his light. 36 But I have the greater testimony

than John. For the works which the Father gave Me in order that I might finish

them, the works themselves, which I do, they testify about Me, that the Father

has sent Me. 37 And the one who sent Me, *the* Father Himself, He has testified

about Me. Neither have you heard His voice at any time, nor have you seen

His image.

38 And you do not have His word abiding in you because the one whom that one sent, Him you do not believe. 39 You examine the Scriptures because you suppose that in them you have eternal life. And those are the *writings* which testify about Me. 40 And you do not desire to come to Me in order that you may have life. 41 I do not receive glory from men, 42 but I have known you, that you do not have the love of God in yourselves. 43 I have come in the name of My Father, and you do not receive Me. If another should come in his own name, you will receive that one. 44 How are you able to believe while receiving glory from one another and the glory which is from the only God you do not seek? 45 Do not suppose that I will accuse you to the Father. The one who accuses you is Moses, upon whom you place hope. 46 For if you believed Moses, you would believe Me, because that man wrote about Me! 47 But if you do not believe the writings of that man, how will you believe My words?

John Six

1 After these things Jesus departed across the sea of Galilee, which *is the sea of Tiberius*, 2 and large crowds began following Him because they were seeing His signs, which He was doing for the ones who were ill.

38 καὶ τὸν λόγον αὐτοῦ οὐκ ἔχετε μένοντα ἐν ὑμῖν ὅτι ὃν
And the word of Him not you have abiding in you because the one whom
ἀπέστειλεν ἐκεῖνος τούτῳ ὑμεῖς οὐ πιστεύετε. 39 ἐρευνᾶτε τὰς
sent that one, this one you not believe. You examine the
γραφάς ὅτι ὑμεῖς δοκεῖτε ἐν αὐταῖς ζωὴν αἰώνιον ἔχειν. καὶ
Scriptures because you suppose in them life eternal to have. And
ἐκεῖναί εἰσιν αἱ μαρτυροῦσαι περὶ ἐμοῦ. 40 καὶ οὐ θέλετε
those are the ones testifying about Me. And not you desire
ἐλθεῖν πρὸς με ἵνα ζωὴν ἔχητε. 41 δόξαν παρὰ ἀνθρώπων οὐ
to come to Me in order that life you may have. glory from men not
λαμβάνω, 42 ἀλλ' ἔγνωκα ὑμᾶς ὅτι τὴν ἀγάπην τοῦ θεοῦ οὐκ
I receive, but I have known you that the love – of God not
ἔχετε ἐν ἑαυτοῖς. 43 ἐγὼ ἐλήλυθα ἐν τῷ ὀνόματι τοῦ πατρὸς μου
you have in yourselves. I have come in the name of the Father of Me
καὶ οὐ λαμβάνετε με. ἐὰν ἄλλος ἔλθῃ ἐν τῷ ὀνόματι τῷ ἰδίῳ
and not you receive Me. If another should come in the name the own
ἐκεῖνον λήψετε. 44 πῶς δύνασθε ὑμεῖς πιστεῦσαι δόξαν παρὰ
that one you will receive. How you are able you to believe, glory from
ἀλλήλων λαμβάνοντες καὶ τὴν δόξαν τὴν παρὰ τοῦ μόνου θεοῦ οὐ
one another receiving, and the glory the one from the only God not
ζητεῖτε; 45 μὴ δοκεῖτε ὅτι ἐγὼ κατηγορήσω ὑμῶν πρὸς τὸν πατέρα.
you seek? not Suppose that I will accuse you to the Father.
ἔστιν ὁ κατηγορῶν ὑμῶν μωσῆς, εἰς ὃν ὑμεῖς ἠλπίκατε.
is The one accusing you Moses, on whom you place hope.
46 εἰ γὰρ ἐπιστεύετε μωσῆ, ἐπιστεύετε ἂν ἐμοί, περὶ γὰρ ἐμοῦ
if For you believed Moses you would believe – Me, about because Me
ἐκεῖνος ἔγραψεν. 47 εἰ δὲ τοῖς ἐκείνου γράμμασιν οὐ πιστεύετε
that one wrote! if But the of that man writings not you believe
πῶς τοῖς ἐμοῖς ῥήμασιν πιστεύετε;
how – My words you will believe?

John Six

1 μετὰ ταῦτα ἀπῆλθεν ὁ ἰησοῦς πέραν τῆς θαλάσσης τῆς γαλιλαίας
After these things departed – Jesus across the sea – of Galilee
τῆς τιβεριάδος, 2 καὶ ἠκολούθει αὐτῷ ὄχλος πολὺς ὅτι
the one of Tiberius, and began following Him crowds much because
ἑώρων αὐτοῦ τὰ σημεῖα ἃ ἐποίει ἐπὶ τῶν ἀσθενούντων.
saw of Him the signs which He was doing for the ones being ill.

3 ἀνῆλθεν δὲ εἰς τὸ ὄρος ὁ ἰησοῦς καὶ ἐκεῖ ἐκάθητο μετὰ τῶν
 went up And to the mountain – Jesus and there He sat with the
 μαθητῶν αὐτοῦ. 4 ἦν δὲ ἐγγὺς τὸ πάσχα ἡ ἑορτὴ τῶν ἰουδαίων.
 disciples of Him was And near the passover the feast of the Jews.

5 ἐπάρας οὖν ὁ ἰησοῦς τοὺς ὀφθαλμοὺς καὶ θεασάμενος ὅτι πολὺς
 having raised Then– Jesus the eyes and seeing that much
 ὄχλος ἔρχεται πρὸς αὐτὸν λέγει πρὸς τὸν φίλιππον πόθεν
 crowd comes to Him He says to – Philip, from where
 ἀγοράσομεν ἄρτους ἵνα φάγωσιν οὗτοι; 6 τοῦτο δὲ ἔλεγεν
 shall we purchase bread in order that may eat these people? this But He said
 πειράζων αὐτόν, αὐτὸς γὰρ ᾔδει τί ἔμελλεν ποιεῖν.
 testing him, Himself for He knew what He was about to do.

7 ἀπεκρίθη αὐτῷ φίλιππος διακοσίων δηναρίων ἄρτοι οὐκ ἀρκοῦσιν
 answered Him Philip, two hundred denarii of loaves not sufficient
 αὐτοῖς ἵνα ἕκαστος αὐτῶν βραχὺ τι λάβῃ.
 for them, that each of them small part some might receive.

8 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. 9 ἔστιν παιδάριον ἐν ᾧδε ὃ ἔχει πέντε ἄρτους κριθίνους
 Peter, is small boy one Here who has five loaves of barley
 καὶ δύο ὀψάρια. ἀλλὰ ταῦτα τί ἐστὶν εἰς τοσούτους;
 and two small fish. But these what are for so many?

10 εἶπεν δὲ ὁ ἰησοῦς ποιήσατε τοὺς ἀνθρώπους ἀναπεσεῖν. ἦν δὲ χόρτος
 said But – Jesus make the people to recline. was And grass
 πολὺς ἐν τῷ τόπῳ ἀνέπεσον οὖν οἱ ἄνδρες τὸν ἀριθμὸν ὡσεὶ
 much in the place. reclined then the men the number about
 πεντακισχίλιοι. 11 ἔλαβεν δὲ τοὺς ἄρτους ὁ ἰησοῦς καὶ
 five thousand. took And the loaves – Jesus and
 εὐχαριστήσας διέδωκεν τοῖς μαθηταῖς, οἱ δὲ μαθηταὶ τοῖς
 having given thanks, distributed *them* to the disciples, the and disciples to the
 ἀνακειμένοις. ὁμοίως καὶ ἐκ τῶν ὀψαρίων ὅσον ἤθελον.
 ones reclining. Likewise also of the fish as much as they desired.

12 ὡς δὲ ἐνεπλήσθησαν λέγει τοῖς μαθηταῖς αὐτοῦ συναγάγετε
 when And they were filled, He says to the disciples of Him, Gather
 τὰ περισσεύσαντα κλάσματα ἵνα μή τι ἀπόληται.
 the leftover fragments in order that not anything might be lost.

3 And Jesus went up to the mountain, and He sat there with His disciples. 4 And the Passover, the feast of the Jews, was near. 5 Then, when Jesus raised His eyes and saw that a large crowd was coming toward Him, He said to Philip, From where shall we purchase bread in order that these people may eat? 6 But He said these things to test him, for He Himself knew what He was about to do.

7 Philip answered Him, Loaves from two hundred denarii are not sufficient that each one might receive some small part.

8 One of the disciples, Andrew the brother of Simon Peter, said to Him, 9 Here is a small boy who has five loaves of barley and two small fish. But what are these for so many?

10 But Jesus said, Make the people sit down. And there was much grass at the place. Then the men sat down, the number of which was about five thousand. 11 And Jesus took the loaves and, having given thanks, distributed *them* to the disciples, and the disciples distributed *them* to the ones who were sitting, and likewise also of the fish as much as they desired. 12 And when they were filled, He said to His disciples, Gather the leftover fragments, in order that nothing might be lost.

13 Then they gathered them and filled twelve baskets of fragments from the five loaves of barley which were left over by the ones who ate. 14 Therefore, the people, having seen the sign which Jesus did, said, This one truly is the Prophet who comes into the world.

15 Therefore, Jesus knowing that they were about to come and seize Him in order that they might make Him king, withdrew Himself to the mountain alone.

16 Now when it became late, His disciples went down to the sea, 17 and getting into the boat, they were going across the sea to Capernaum. And it had become dark, and Jesus had not come to them. 18 And the sea was being aroused from a great wind blowing. 19 Therefore, when they had rowed about twenty-five or thirty stadia, they saw Jesus walking on the sea, and coming near the boat, and they were afraid.

20 And He said to them, It is I. Do not be afraid. 21 Then they desired to take Him into the boat, and immediately the boat came to the land to which they were going.

13 συνήγαγον οὖν καὶ ἐγένευσαν δώδεκα κοφίνους κλασμάτων ἐκ τῶν
they gathered Then and filled twelve baskets of fragments from the
πέντε ἄρτων τῶν κριθίνων ἃ ἐπερίσσευσεν τοῖς βεβρωκόσιν.
five loaves – of barley which were left over by the ones having eaten.

14 οἱ οὖν ἄνθρωποι ἰδόντες ὃ ἐποίησεν σημεῖον ὁ ἰησοῦς,
the Therefore people, seeing which did sign – Jesus
ἔλεγον ὅτι οὗτός ἐστιν ἀληθῶς ὁ προφήτης ὁ ἐρχόμενος
were saying, – This one is truly the prophet the one coming
εἰς τὸν κόσμον.
into the world.

15 ἰησοῦς οὖν γινούς ὅτι μέλλουσιν ἔρχεσθαι καὶ ἀρπάζειν αὐτὸν
Jesus Therefore knowing that they were about to come and seize Him
ἵνα ποιήσωσιν αὐτὸν βασιλέα ἀνεχώρησεν εἰς τὸ ὄρος
in order that they might make Him king, withdrew to the mountain
αὐτὸς μόνος.
Himself alone.

16 ὥς δὲ ὀψία ἐγένετο κατέβησαν οἱ μαθηταὶ αὐτοῦ ἐπὶ τὴν θάλασσαν,
when And late it became went down the disciples of Him to the sea,

17 καὶ ἐμβάντες εἰς τὸ πλοῖον ἤρχοντο πέραν τῆς θαλάσσης εἰς
and getting into the boat they were going across the sea to
καπερναοῦμ. καὶ σκοτία ἤδη ἐγεγόνει καὶ οὐκ ἐληλύθει πρὸς
Capernaum. And darkness already had come and not had come to

αὐτοὺς ὁ ἰησοῦς. 18 ἢ τε θάλασσα ἀνέμου μεγάλου πνέοντος
them – Jesus. the And sea from a wind great blowing

διηγείρετο. 19 ἐληλακότες οὖν ὥς σταδίου εἴκοσι πέντε ἢ
was being aroused. having rowed Therefore about stadia³ twenty five or
τριᾶκοντα θεωροῦσιν τὸν ἰησοῦν περιπατοῦντα ἐπὶ τῆς θαλάσσης
thirty, they saw – Jesus walking upon the sea

καὶ ἐγγὺς τοῦ πλοίου γινόμενον καὶ ἐφοβήθησαν.
and near the boat becoming, and they were afraid.

20 ὁ δὲ λέγει αὐτοῖς ἐγώ εἰμι μὴ φοβεῖσθε. 21 ἤθελον οὖν λαβεῖν
the one And says to them, I am. not Be afraid. they desired Then to take
αὐτὸν εἰς τὸ πλοῖον καὶ εὐθέως τὸ πλοῖον ἐγένετο ἐπὶ τῆς γῆς εἰς
Him into the boat, and immediately the boat came to the land to
ἣν ὑπῆγον.
which they were going.

- 22 τῇ ἐπαύριον ὁ ὄχλος ὁ ἑστηκώς πέραν τῆς θαλάσσης ἰδὼν
 On the next day the crowd which stood across the sea, having seen
 ὅτι πλοιάριον ἄλλο οὐκ ἦν ἐκεῖ εἰ μὴ ἓν ἐκεῖνο εἰς ὃ ἐνέβησαν
 that small boat other not was there except one that into which entered
 οἱ μαθηταὶ αὐτοῦ καὶ ὅτι οὐ συνεισηλθεν τοῖς μαθηταῖς αὐτοῦ
 the disciples of Him and that not entered together with the disciples of Him
 ὁ ἰησοῦς εἰς τὸ πλοιάριον ἀλλὰ μόνοι οἱ μαθηταὶ αὐτοῦ, ἀπῆλθον
 – Jesus into the small boat but only the disciples of Him, departed—
 23 ἄλλα δὲ ἦλθεν πλοιάρια ἐκ τιβεριάδος ἐγγὺς τοῦ τόπου ὅπου
 other but came small boats from Tiberias near the place where
 ἔφαγον τὸν ἄρτον εὐχαριστήσαντος τοῦ κυρίου—
 they ate the bread having given thanks the Lord—
 24 ὅτε οὖν εἶδεν ὁ ὄχλος ὅτι ἰησοῦς οὐκ ἔστιν ἐκεῖ οὐδὲ
 when therefore saw the crowd that Jesus not is there nor
 οἱ μαθηταὶ αὐτοῦ ἐνέβησαν αὐτοὶ εἰς τὰ πλοῖα, καὶ ἦλθον εἰς
 the disciples of Him they entered themselves into the boats, and went to
 καπερναοὺμ ζητοῦντες τὸν ἰησοῦν. 25 καὶ εὐρόντες αὐτὸν πέραν τῆς
 Capernaum seeking – Jesus. And having found Him across the
 θαλάσσης εἶπον αὐτῷ ῥαββί, πότε ὧδε γέγονας;
 sea they said to Him, Rabbi, when here did You come?
 26 ἀπεκρίθη αὐτοῖς ὁ ἰησοῦς καὶ εἶπεν, ἀμὴν, ἀμὴν λέγω ὑμῖν, ζητεῖτε
 answered to them – Jesus and said, Truly, truly I say to you, you seek
 με, οὐχ ὅτι εἴδετε σημεῖα, ἀλλ’ ὅτι ἐφάγετε ἐκ τῶν ἄρτων
 Me not because you saw signs, but because you ate from the loaves
 καὶ ἐχορτάσθητε. 27 ἐργάζεσθε μὴ τὴν βρώσιν τὴν ἀπολλυμένην
 and you were satisfied. Work for not the food which perishes
 ἀλλὰ τὴν βρώσιν τὴν μένουσαν εἰς ζωὴν αἰώνιον ἣν ὁ υἱὸς
 but the food which abides unto life eternal which the Son
 τοῦ ἀνθρώπου ὑμῖν δώσει· τοῦτον γὰρ ὁ πατὴρ ἐσφράγισεν ὁ θεός.
 – of Man to you will give; on this for the Father set a seal – God.
 28 εἶπον οὖν πρὸς αὐτόν τί ποιῶμεν ἵνα ἐργαζώμεθα
 They said therefore to Him, What should we do in order that we might work
 τὰ ἔργα τοῦ θεοῦ;
 the works – of God?
 29 ἀπεκρίθη ἰησοῦς καὶ εἶπεν αὐτοῖς τοῦτό ἐστιν τὸ ἔργον τοῦ θεοῦ
 answered Jesus and said to them, This is the work – of God
 ἵνα πιστεύσητε εἰς ὃν ἀπέστειλεν ἐκεῖνος.
 that you should believe in whom sent that one.

22 On the next when the crowd which stood across the sea saw that no other small boat was there except one into which His disciples entered, and that Jesus did not enter the small boat together with His disciples, but only His disciples had departed—23 but other small boats came from Tiberias near the place where they ate the bread after the Lord gave thanks 24 —when, therefore, the crowd saw that was was not there, nor His disciples, they themselves entered into the boats, and went to Capernaum seeking Jesus. 25 And when they found Him across the sea, they said to Him, Rabbi, when did you come here?

26 Jesus answered and said to them, Truly, truly I say to you, you seek Me not because you saw signs, but because you ate from the loaves and you were satisfied. 27 Do not work for the food which perishes, but for the food which abides unto life eternal, which the Son of Man will give; for God the Father set a seal on this.

28 Therefore, they said to Him, What should we do in order that we might work the works of God?

29 Jesus answered and said to them, This is the work of God, that you should believe in *the one* whom that one sent.

30 Therefore, they said to Him, What sign do You make so that we may see it and believe You? What do you work? 31 Our fathers ate manna in the desert. Just as it is written, He gave us bread from heaven to eat.

32 Therefore, Jesus said to them, Truly, truly, I say to you, Moses does not give you the bread from heaven, but my Father give you the true bread from heaven. 33 For the bread of God is the one who comes down from heaven and gives life to the world.

34 Then they said to Him, Lord, Give us always this bread.

35 But Jesus said to them, I am the bread of life. The one who comes to Me will *in no way* be hungry, and the one who believes in me will in no way ever be thirsty. 36 But I said to you that you have both seen Me and *that* you do not believe. 37 All whom the Father gives Me will come to Me, and the one who comes to Me I will *in no way* cast out, 38 because I have not come down from heaven in order that I might do My desire, but the desire of the one who sent Me. 39 But this is the desire of *the* Father who sent me, that I should not lose any He has given me, but *that* I should raise him on the last day.

30 εἶπον οὖν αὐτῷ τί οὖν ποιεῖς σὺ σημεῖον ἵνα ἴδωμεν
They said therefore to Him, What then do make You sign so that we may see
καὶ πιστεύσωμέν σοι; τί ἐργάζῃ; 31 οἱ πατέρες ἡμῶν τὸ μάννα
and believe You? What do You work? The fathers of us – manna
ἔφαγον ἐν τῇ ἐρήμῳ. καθὼς ἐστὶν γεγραμμένον ἄρτον ἐκ τοῦ
ate in the desert. Just as it is having been written, Bread from –
οὐρανοῦ ἔδωκεν αὐτοῖς φαγεῖν.
heaven He gave to us to eat.

32 εἶπεν οὖν αὐτοῖς ὁ ἰησοῦς ἀμὴν ἀμὴν λέγω ὑμῖν οὐ μωϋσῆς
said Therefore to them – 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 – heaven, but the Father of Me
δίδωσιν ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ τὸν ἀληθινόν. 33 ὁ γὰρ
gives you the bread from – heaven the true. the For
ἄρτος τοῦ θεοῦ ἐστὶν ὁ καταβαίνων ἐκ τοῦ οὐρανοῦ καὶ ζωὴν
bread – of God is the one coming down from – heaven and life
διδούς τῷ κόσμῳ.
giving to the world.

34 εἶπον οὖν πρὸς αὐτόν κύριε πάντοτε δὸς ἡμῖν τὸν ἄρτον τοῦτον.
they said Then to Him, Lord, always give us the bread this.

35 εἶπεν δὲ αὐτοῖς ὁ ἰησοῦς ἐγὼ εἰμι ὁ ἄρτος τῆς ζωῆς. ὁ
said But to them – Jesus, I am the bread – of life. The one
ἐρχόμενος πρὸς μὲ, οὐ μὴ πεινάσῃ καὶ ὁ πιστευῶν εἰς ἐμὲ οὐ
coming to Me, not not will be hungry and the one believing in Me not
μὴ διψήσῃ πώποτε. 36 ἀλλ' εἶπον ὑμῖν ὅτι καὶ ἐώρακάτε με καὶ
not be thirsty ever. But I said to you that both you have seen Me and
οὐ πιστεύετε. 37 πᾶν ὃ δίδωσίν μοι ὁ πατήρ πρὸς ἐμὲ ἥξει
not you believe. All whom gives Me the Father, to Me will come
καὶ τὸν ἐρχόμενον πρὸς με οὐ μὴ ἐκβάλω ἔξω, 38 ὅτι
and the one coming to Me not not I will cast out, because
καταβέβηκα ἐκ τοῦ οὐρανοῦ οὐχ ἵνα ποιῶ τὸ θέλημα τὸ ἐμὸν
I have come from – heaven not in order that I might do – desire – My
ἀλλὰ τὸ θέλημα τοῦ πέμψαντός με. 39 τοῦτο δὲ ἐστὶν τὸ θέλημα
but the desire of the one having sent Me. this But is the desire
τοῦ πέμψαντός με πατρός, ἵνα πᾶν ὃ δέδωκέν μοι μὴ
of the having sent Me Father, that all which He has given to Me not
ἀπολέσω ἐξ αὐτοῦ, ἀλλὰ ἀναστήσω αὐτὸ ἐν τῇ ἐσχάτῃ ἡμέρᾳ.
I might lose from it, but I will raise it on the last day.

40 τοῦτο δὲ ἐστὶν τὸ θέλημα τοῦ πέμψαντος με, ἵνα πᾶς ὁ
 this And is the desire of the one having sent Me, that every one
 θεωρῶν τὸν υἱὸν καὶ πιστεύων εἰς αὐτὸν ἔχη ζωὴν αἰώνιον
 seeing the Son and believing on Him might have life eternal
 καὶ ἀναστήσω αὐτὸν ἐγὼ τῇ ἐσχάτῃ ἡμέρᾳ.
 and I shall raise him myself on the last day.

41 ἐγόγγυζον οὖν οἱ Ἰουδαῖοι περὶ αὐτοῦ ὅτι εἶπεν ἐγὼ
 were grumbling Therefore the Jews about Him because He said, Myself
 εἰμι ὁ ἄρτος ὁ καταβάς ἐκ τοῦ οὐρανοῦ. 42 καὶ
 I am the bread the one coming down from – heaven. And
 ἔλεγον οὐχ οὗτός ἐστιν Ἰησοῦς ὁ υἱὸς Ἰωσήφ οὗ
 they were saying not this is Jesus the son of Joseph of whom
 ἡμεῖς οἴδαμεν τὸν πατέρα καὶ τὴν μητέρα; πῶς οὖν λέγει οὗτός
 ourselves we know the father and the mother? How then says this man
 ὅτι ἐκ τοῦ οὐρανοῦ καταβέβηκα;
 – from – heaven I have come down?

43 ἀπεκρίθη οὖν ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς μὴ γογγύζετε μετ'
 answered Therefore – Jesus and said to them, Not complain with
 ἀλλήλων. 44 οὐδεὶς δύναται ἐλθεῖν πρὸς με ἢ ἂν μὴ ὁ πατήρ ὁ
 one another. No one is able to come to Me unless the Father the one
 πέμψας με ἐλκύσῃ αὐτόν καὶ ἐγὼ ἀναστήσω αὐτὸν ἐν τῇ
 having sent Me should draw him and I will raise him on the
 ἐσχάτῃ ἡμέρᾳ. 45 ἔστιν γεγραμμένον ἐν τοῖς προφήταις, καὶ
 last day. It is having been written in the prophets, And
 ἔσονται πάντες διδακτοὶ θεοῦ. πᾶς οὖν ὁ ἀκούων παρὰ
 will be all taught from God. every Therefore the one hearing from
 τοῦ πατρὸς καὶ μαθὼν ἔρχεται πρὸς με. 46 οὐχ ὅτι τὸν πατέρα
 the Father and having learned comes to Me. Not that the Father
 τις ἑώρακέν, εἰ μὴ ὁ ὢν παρὰ τοῦ θεοῦ. οὗτος ἑώρακεν τὸν
 anyone has seen, except the one being from – God. This one has seen the
 πατέρα. 47 ἀμὴν ἀμὴν λέγω ὑμῖν ὁ πιστεύων εἰς ἐμέ, ἔχει ζωὴν
 Father. Truly, truly I say to you, The one believing in Me has life
 αἰώνιον. 48 ἐγὼ εἰμι ὁ ἄρτος τῆς ζωῆς. 49 οἱ πατέρες ὑμῶν
 eternal. Myself I am the bread – of life. The fathers of you
 ἔφαγον τὸ μάννα ἐν τῇ ἐρήμῳ καὶ ἀπέθανον. 50 οὗτός ἐστιν ὁ
 ate the manna in the desert and they died. This is the
 ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβαίνων ἵνα τις ἐξ αὐτοῦ
 bread the one from – heaven coming down, so that anyone from it
 φάγῃ καὶ μὴ ἀποθάνῃ. 51 ἐγὼ εἰμι ὁ ἄρτος ὁ ζῶν ὁ
 may eat and not die. Myself I am the bread the one living the one

40 And this is the desire of the one who sent Me, that everyone who sees the Son and believes on Him should have life eternal, and I will raise him on the last day.

41 Therefore the Jews were complaining about Him because He said, I myself am the bread which came down from heaven. 42 And they kept saying, Is not this Jesus, the son of Joseph, whose father and mother we know? How then does this man say, I have come down from heaven?

43 Therefore, Jesus answered and said to them, Do not complain among one another. 44 No one is able to come to Me unless the Father who sent Me should draw him, and I will raise him on the last day. 45 It has been written in the prophets, And all will be taught from God. Therefore, every one who hears and has learned from the Father comes to Me. 46 Not that anyone has seen the Father, except the one who is from God. This one has seen the Father. 47 Truly, truly, I say to you, The one who believes in Me has life eternal. 48 I myself am the bread of life. 49 Your Fathers ate the manna in the desert, and they died. 50 This is the bread which comes down from heaven, so that any one may eat of it and not die. 51 I am the bread which lives, the one which

has come down from heaven. If anyone should eat from this bread, he will live forever. But indeed, I shall give the bread which is My flesh, which I shall give on behalf of the life of the world.

52 Therefore, the Jews were quarreling with one another, saying, How is this man able to give us his flesh to eat?

53 Therefore, Jesus 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. 54 The one who eats My flesh and drinks My blood has life eternal, and I will raise him on the last day. 55 For My flesh truly is food, and My blood truly is drink. 56 The one who eats My flesh and drinks My blood abides in Me, and I in him. 57 Just as the living Father sent Me, and I live because of the Father, also the one who eats Me, that one also will live because of Me. 58 This is the bread which came down from heaven, not like the manna your fathers ate, and died. The one who eats this bread will live forever. 59 He said these things while teaching in *the* synagogue in Capernaum.

60 Therefore, many who heard it from His disciples said,

ἐκ τοῦ οὐρανοῦ καταβάς. ἂν τις φάγη ἐκ τούτου τοῦ ἄρτου ζήσεται εἰς τὸν αἰῶνα. καὶ ὁ ἄρτος δὲ ὃν ἐγὼ δώσω ἡ σὰρξ μου ἐστίν, ἣν ἐγὼ δώσω ὑπὲρ τῆς τοῦ κόσμου ζωῆς.
from – heaven having come down. If anyone should eat from this bread he will live forever. indeed the bread But which I shall give the flesh of Me is, which I shall give on behalf of the of the world life.

52 ἐμάχοντο οὖν πρὸς ἀλλήλους οἱ Ἰουδαῖοι λέγοντες πῶς δύναται οὗτος ἡμῖν δοῦναι τὴν σάρκα φαγεῖν; is able this man to us to give the flesh to eat?

53 εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς ἀμὴν ἀμὴν λέγω ὑμῖν ἐὰν μὴ φάγητε τὴν σάρκα τοῦ υἱοῦ τοῦ ἀνθρώπου καὶ πίητε αὐτοῦ τὸ αἷμα οὐκ ἔχετε ζωὴν ἐν ἑαυτοῖς. 54 ὁ τρώγων μου τὴν σάρκα καὶ πίνων μου τὸ αἷμα ἔχει ζωὴν αἰώνιον καὶ ἐγὼ ἀναστήσω αὐτὸν τῇ ἐσχάτῃ ἡμέρᾳ. 55 ἡ γὰρ σὰρξ μου ἀληθῶς ἐστίν βρῶσις καὶ τὸ αἷμά μου ἀληθῶς ἐστίν πόσις. 56 ὁ τρώγων μου τὴν σάρκα καὶ πίνων μου τὸ αἷμα ἐν ἐμοὶ μένει καὶ ἐγὼ ἐν αὐτῷ. 57 καθὼς ἀπέστειλέν με ὁ ζῶν πατὴρ καὶ ἐγὼ ζῶ διὰ τὸν πατέρα καὶ ὁ τρώγων με κακεῖνος ζήσεται δι' ἐμέ 58 οὗτός ἐστιν ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβάς οὐ καθὼς ἔφαγον οἱ πατέρες ὑμῶν τὸ μάννα, καὶ ἀπέθανον. ὁ τρώγων τοῦτον τὸν ἄρτον ζήσεται εἰς τὸν αἰῶνα. 59 ταῦτα εἶπεν ἐν συναγωγῇ διδάσκων ἐν καπερναοῦμ.
said Therefore to them – Jesus, Truly, truly I say to you, unless you eat the flesh of the Son – of Man and drink of Him the blood not you have life in yourselves. The one eating of Me the flesh and drinking of Me the blood has life eternal and I will raise him on the last day. the For flesh of Me truly is food and the blood of Me truly is drink. The one eating of Me the flesh and drinking of Me the blood in Me abides and I in him. Just as ἀπέστειλέν με ὁ ζῶν πατὴρ καὶ ἐγὼ ζῶ διὰ τὸν πατέρα καὶ ὁ τρώγων με κακεῖνος ζήσεται δι' ἐμέ 58 οὗτός ἐστιν ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβάς οὐ καθὼς ἔφαγον οἱ πατέρες ὑμῶν τὸ μάννα, καὶ ἀπέθανον. ὁ τρώγων τοῦτον τὸν ἄρτον ζήσεται εἰς τὸν αἰῶνα. 59 ταῦτα εἶπεν ἐν συναγωγῇ διδάσκων ἐν καπερναοῦμ.

60 πολλοὶ οὖν ἀκούσαντες ἐκ τῶν μαθητῶν αὐτοῦ εἶπον, many Therefore having heard from the disciples of Him said,

σκληρός ἐστιν οὗτος ὁ λόγος. τίς δύναται αὐτοῦ ἀκούειν;
hard is This – word. Who is able it to hear?

This word is hard. Who is able to understand it?

61 εἰδὼς δὲ ὁ ἰησοῦς ἐν ἑαυτῷ ὅτι γογγύζουσιν περὶ τούτου
having known And – Jesus in Himself that are grumbling about this

61 And when Jesus knew in Himself that His disciples were grumbling about this, He said to them, Does this offend You? 62 Then *what* if you should see the Son of Man going up where He was before? 63 The spirit is that which makes life. The flesh benefits nothing. The statements which I speak to you are spirit and are life.

οἱ μαθηταὶ αὐτοῦ εἶπεν αὐτοῖς, τούτο ὑμᾶς σκανδαλίζει; 62 ἐὰν
the disciples of Him, He said to them, this you offends? *what* if

οὖν θεωρήτε τὸν υἱὸν τοῦ ἀνθρώπου ἀναβαίνοντα ὅπου ἦν
Then you should see the Son – of Man going up where He was
τὸ πρότερον; 63 τὸ πνεῦμά ἐστιν τὸ ζωοποιοῦν. ἡ σὰρξ οὐκ
– before? The spirit is the thing making alive. The flesh not

ὠφελεῖ οὐδέν. τὰ ῥήματα ἃ ἐγὼ λαλῶ ὑμῖν πνεῦμά ἐστιν
benefits nothing. The statements which I speak to you spirit are

καὶ ζωὴ ἐστιν. 64 ἀλλ' εἰσὶν ἐξ ὑμῶν τινες οἳ οὐ πιστεύουσιν.
and life are. But are from you some who not believe.

ἦδει γὰρ ἐξ ἀρχῆς ὁ ἰησοῦς τίνες εἰσὶν οἳ μὴ πιστεύοντες καὶ
knew for from beginning – Jesus who were the ones not believing and

τίς ἐστιν ὁ παραδώσων αὐτόν 65 καὶ ἔλεγεν διὰ τοῦτο,
who is the one will betray Him. And He was saying because of this,

εἶρηκα ὑμῖν ὅτι οὐδεὶς δύναται ἐλθεῖν πρὸς με ἐὰν μὴ ἦ
I have said to you that no one is able to come to Me unless it should be

δεδομένον αὐτῷ ἐκ τοῦ πατρὸς μου.
having been given to him from the Father of Me.

For Jesus knew from *the* beginning who the ones were who did not believe, and who the one was who would betray Him. 65 And become of this He said, I have said to you that no one is able to come to Me unless it should be given to him by My Father.

66 ἐκ τούτου πολλοὶ ἀπήλθον τῶν μαθητῶν αὐτοῦ εἰς τὰ ὀπίσω
From this many departed of the disciples of Him to the things behind

66 From this *event* many of His disciples departed to their previous things, and no longer were walking with Him. 67 Then Jesus said to the twelve, You do not also desire to go, *do you*?

καὶ οὐκέτι μετ' αὐτοῦ περιεπάτουν. 67 εἶπεν οὖν ὁ ἰησοῦς τοῖς
and no longer with Him were walking. said Then – Jesus to the

δώδεκα μὴ καὶ ὑμεῖς θέλετε ὑπάγειν;
twelve, not also You do desire to go, *do you*?

68 ἀπεκρίθη οὖν αὐτῷ σίμων πέτρος κύριε πρὸς τίνα ἀπελευσόμεθα;
answered Then to Him Simon Peter, Lord, to whom shall we go?

ῥήματα ζωῆς αἰωνίου ἔχεις. 69 καὶ ἡμεῖς πεπιστεύκαμεν καὶ
sayings of life eternal You have. And we have believed and

ἐγνώκαμεν ὅτι σὺ εἶ ὁ χριστὸς ὁ υἱὸς τοῦ θεοῦ τοῦ ζώντος.
have known that You are the Christ, the Son – of God the living.

68 Then Simon Peter answered Him, Lord, to whom shall we go? You have *the* sayings about life eternal. 69 And we do believe and do know that You are the Christ, the Son of the living God.

70 ἀπεκρίθη αὐτοῖς ὁ ἰησοῦς οὐκ ἐγὼ ὑμᾶς τοὺς δώδεκα ἐξελεξάμην;
answered them – Jesus, not I you the twelve Did choose?

καὶ ἐξ ὑμῶν εἷς διάβολός ἐστιν. 71 ἔλεγεν δὲ τὸν ἰούδαν
And of you one a devil is. He was speaking of And – Judas

70 Jesus answered them, Did I not choose you, the twelve? And one of you is a devil. 71 Now, He was speaking about Judas

son of Simon Iscariot. For this one was going to betray Him, although he was one of the twelve.

John Seven

1 And after these things, Jesus was walking in Galilee. For He did not desire to walk in Judea because the Jews were seeking to kill Him. 2 And the Jews' Feast of Tabernacles was near.

3 Therefore, His brothers said to Him, Depart from here and go into Judea, in order that Your disciples may see Your works which You are doing. 4 For no one does something in secret, and *still* seeks to be *known* publically. If You are doing these things, show yourself to the world. 5 For not even His brothers believed in Him.

6 Therefore, Jesus said to them, Now is not yet My season. But your season is always ready. 7 The world is not able to hate you, but it hates Me, because I testify about it, that its works are evil. 8 You go up to this feast. I am not going to this feast yet because My season has not yet been fulfilled. 9 And having said these things to them, He remained in Galilee.

σίμωνος ἰσκαριώτην. οὗτος γὰρ ἔμελλεν αὐτόν παραδιδόναι εἰς
son of Simon Iscariot. this one For was going to Him betray, one
ᾧν ἐκ τῶν δώδεκα.
being of the twelve.

John Seven

1 καὶ περιεπάτει ὁ ἰησοῦς μετὰ ταῦτα ἐν τῇ γαλιλαίᾳ. οὐ γὰρ
And was walking – Jesus after these things in – Galilee. not For
ἤθελεν ἐν τῇ ἰουδαίᾳ περιπατεῖν ὅτι ἐζήτουν αὐτὸν οἱ
He was desiring in – Judea to walk because were seeking Him the
ἰουδαῖοι ἀποκτείνειν. 2 ἦν δὲ ἐγγὺς ἡ ἑορτὴ τῶν ἰουδαίων ἡ
Jews to kill. was And near the feast of the Jews the
σκηνοπηγία.
tabernacles.

3 εἶπον οὖν πρὸς αὐτόν οἱ ἀδελφοὶ αὐτοῦ, μετάβηθι ἐντεῦθεν καὶ
said Therefore to Him the brothers of Him, Depart from here and
ὑπάγε εἰς τὴν ἰουδαίαν ἵνα καὶ οἱ μαθηταί σου θεωρήσωσιν
go into – Judea in order that also the disciples of You may see
τὰ ἔργα σου ἃ ποιεῖς. 4 οὐδεὶς γὰρ ἐν κρυπτῷ τι ποιεῖ
the works of You which You are doing. no one for in secret something does
καὶ ζητεῖ αὐτὸς ἐν παρρησίᾳ εἶναι. εἰ ταῦτα ποιεῖς φανέρωσον
and seeks himself in openness to be. If these things You do show
σεαυτὸν τῷ κόσμῳ. 5 οὐδὲ γὰρ οἱ ἀδελφοὶ αὐτοῦ ἐπίστευον εἰς
yourself to the world. not even For the brothers of Him believed in
Him.

αὐτόν.
Him.

6 λέγει οὖν αὐτοῖς ὁ ἰησοῦς ὁ καιρὸς ὁ ἐμὸς οὐπω πάρεστιν. ὁ δὲ
says Therefore to them – Jesus, the season – My not yet is now. the But
καιρὸς ὁ ὑμέτερος πάντοτε ἐστὶν ἕτοιμος. 7 οὐ δύναται ὁ κόσμος
season – your always is ready. not is able The world
μισεῖν ὑμᾶς ἐμὲ δὲ μισεῖ ὅτι ἐγὼ μαρτυρῶ περὶ αὐτοῦ ὅτι τὰ ἔργα
to hate you, Me but it hates, because I testify about it that the works
αὐτοῦ πονηρὰ ἐστὶν. 8 ὑμεῖς ἀνάβητε εἰς τὴν ἑορτὴν ταύτην. ἐγὼ
of it evil are. You go up to – feast this. Myself
οὐπω ἀναβαίνω εἰς τὴν ἑορτὴν ταύτην ὅτι ὁ καιρὸς ὁ ἐμὸς οὐπω
not yet I am going to – feast this because the season – My not yet
πεπλήρωται. 9 ταῦτα δὲ εἰπὼν αὐτοῖς ἔμεινεν ἐν τῇ
has been fulfilled. these things And having said to them, He remained in –
γαλιλαία.
Galilee.

- 10 ὡς δὲ ἀνέβησαν οἱ ἀδελφοὶ αὐτοῦ τότε καὶ αὐτὸς ἀνέβη εἰς τὴν
when But went up the brothers of Him, then also He He went up to the
ἑορτὴν οὐ φανερώς ἀλλ' ὡς ἐν κρυπτῷ. 11 οἱ οὖν Ἰουδαῖοι ἐζήτουν
feast, not publically, but as in secret.⁴ the Then Jews were seeking
αὐτὸν ἐν τῇ ἑορτῇ καὶ ἔλεγον ποῦ ἐστὶν ἐκεῖνος; 12 καὶ
Him at the feast and were saying, Where is that man? And
γογγυσμὸς πολὺς περὶ αὐτοῦ ἦν ἐν τοῖς ὄχλοις. οἱ μὲν ἔλεγον
grumbling much about Him was among the crowd. Some were saying
ὅτι ἀγαθὸς ἐστὶν ἄλλοι ἔλεγον οὐ ἀλλὰ πλανᾷ τὸν ὄχλον.
that good He is, others were saying, no, but He deceives the crowd.
13 οὐδεὶς μὲντοι παρρησίᾳ ἐλάλει περὶ αὐτοῦ διὰ τὸν
no one However boldly was speaking about Him because of the
φόβον τῶν Ἰουδαίων.
fear of the Jews.
- 14 ἤδη δὲ τῆς ἑορτῆς μεσοῦσης ἀνέβη ὁ Ἰησοῦς εἰς τὸ ἱερόν
now But of the feast being in the middle, went up – Jesus to the temple
καὶ ἐδίδασκεν. 15 καὶ ἐθαύμαζον οἱ Ἰουδαῖοι λέγοντες πῶς οὗτος
and was teaching. And were wondering the Jews saying, How this man
γράμματα οἶδεν μὴ μεμαθηκώς;
letters knows, not having learned?⁵
- 16 ἀπεκρίθη οὖν αὐτοῖς ὁ Ἰησοῦς καὶ εἶπεν ἡ ἐμὴ διδαχὴ οὐκ ἔστιν
answered Therefore to them – Jesus and said – My teaching⁶ not is
ἐμὴ ἀλλὰ τοῦ πέμψαντός με. 17 ἐάν τις θέλῃ τὸ θέλημα
Mine but is from the one having sent Me. If anyone desires the will
αὐτοῦ ποιεῖν γνώσεται περὶ τῆς διδαχῆς πότερον ἐκ τοῦ θεοῦ ἐστὶν
of Him to do, let him know about the teaching, whether from – God it is
ἢ ἐγὼ ἀπ' ἐμαυτοῦ λαλῶ. 18 ὁ ἀφ' ἐαυτοῦ λαλῶν τὴν δόξαν
or I from Myself am speaking. The one from himself speaking the glory
τὴν ἰδίαν ζητεῖ. ὁ δὲ ζητῶν τὴν δόξαν τοῦ πέμψαντος
– his own is seeking, the one But seeking the glory of the one having sent
αὐτόν, οὗτος ἀληθὴς ἐστὶν καὶ ἀδικία ἐν αὐτῷ οὐκ ἔστιν. 19 οὐ
Him, this one true is and unrighteousness in Him no is. not
μωσῆς δέδωκεν ὑμῖν τὸν νόμον καὶ οὐδεὶς ἐξ ὑμῶν ποιεῖ τὸν νόμον;
Moses has given you the law and not one of you does the law?
τί με ζητεῖτε ἀποκτείνειν;
Why Me are you seeking to kill?
- 20 ἀπεκρίθη ὁ ὄχλος καὶ εἶπεν δαιμόνιον ἔχεις.
answered The crowd and said, a demon You have.

10 But when His brothers went up, then He also went up to the feast, not publically, but as *though* in secret. 11 Then the Jews began seeking Him at the feast, and kept saying, Where is that man? 12 And *there* was much grumbling about Him among the crowd. Indeed, some were saying that He is a good man, but others *were saying*, No, He deceives the crowd. 13 However, no one was speaking about Him openly, because of their fear of the Jews.

14 But now, being in the middle of the feast, Jesus went up to the temple and began teaching. 15 And the Jews were wondering, saying, How does this man know letters, not having *an* education?

16 Therefore, Jesus answered and said to them, My doctrine is not Mine, but is from the one who sent Me. 17 If anyone desires to do His will, let him know about the doctrine, whether it is from God, or *whether* I am speaking from myself. 18 The one who speaks from himself is seeking his own glory. But the one who seeks the glory of the one who sent Him, this one is true, and *there* is no unrighteousness in Him. 19 Has not Moses given you the law, and not one of you performs the law? Why are you seeking to kill Me?

20 The crowd answered and said, You have *a* demon.

Who is seeking to kill you?

21 Jesus answered and said to them, I did one work, and you all wonder. 22 Because of this Moses has given to you circumcision (not that it is from Moses, but from the fathers), and on *the Sabbath* you circumcise a man. 23 If a man receives circumcision on *the Sabbath* in order that the law of Moses should not be broken, are you mad at Me because I made a man totally healthy on *the Sabbath*? 24 Do not judge according to what you see, but judge according to the right judgement.

25 Therefore, some of the Jerusalemites were saying, Is this not *the one* whom they are seeking to kill? 26 And look! He speaks openly, and they say nothing to Him. Can the rulers possibly have actually come to know that this man truly is the Christ? 27 But we know where this man is from, and when the Christ comes, no one knows where He is from.

28 Therefore, while teaching and speaking in the temple Jesus cried out, You both know Me and know where I am from. And I have not come from myself, but the one who sent Me, whom you do not know, is true. 29 I know Him because I am from Him, and that one sent Me.

30 Therefore, they were seeking to seize Him, but no one laid their hand on Him because His hour had not yet come. 31 But many from the

τίς σε ζητεῖ ἀποκτεῖναι;
Who You is seeking to kill?

21 ἀπεκρίθη ἰησοῦς καὶ εἶπεν αὐτοῖς ἕν ἔργον ἐποίησα καὶ πάντες ἀναμύζετε. 22 διὰ τοῦτο μωσῆς δέδωκεν ὑμῖν τὴν περιτομὴν (οὐχ οὗτι ἐκ τοῦ μωσέως ἐστὶν ἀλλ' ἐκ τῶν πατέρων) καὶ ἐν σαββάτῳ περιτέμνετε ἄνθρωπον. 23 εἰ περιτομὴν λαμβάνει ἄνθρωπος ἐν σαββάτῳ ἵνα μὴ λυθῇ ὁ νόμος μωσέως, ἐμοὶ χολᾶτε ὅτι ὅλον ἄνθρωπον ὑγιῆ ἐποίησα ἐν σαββάτῳ; 24 μὴ κρίνετε κατ' ὄψιν ἀλλὰ τὴν δικαίαν κρίσιν κρίνατε. Do judge according to what is seen but the right judgment judge according to.

25 ἔλεγον οὖν τινες ἐκ τῶν ἱεροσολυμιτῶν οὐχ οὗτός ἐστιν ὃν ζητοῦσιν ἀποκτεῖναι; 26 καὶ ἴδε. παρρησίᾳ λαλεῖ καὶ οὐδὲν αὐτῷ λέγουσιν. μήποτε ἀληθῶς ἔγνωσαν οἱ ἄρχοντες ὅτι οὗτός ἐστιν ἀληθῶς ὁ χριστός; 27 ἀλλὰ τοῦτον οἶδαμεν πόθεν ἐστίν, ὁ δὲ χριστὸς ὅταν ἔρχηται οὐδεὶς γινώσκει πόθεν ἐστίν. the and Christ when comes, no one knows from where He is.

28 ἔκραζεν οὖν ἐν τῷ ἱερῷ διδάσκων ὁ ἰησοῦς καὶ λέγων κάμῃ οἴδατε καὶ οἴδατε πόθεν εἰμί. καὶ ἀπ' ἐμαυτοῦ οὐκ ἐλήλυθα ἀλλ' ἔστιν ἀληθινὸς ὁ πέμψας με ὃν ὑμεῖς οὐκ οἴδατε. 29 ἐγὼ οἶδα αὐτόν ὅτι παρ' αὐτοῦ εἰμι κάκεῖνός με ἀπέστειλεν. I know Him because from Him I am, and that one Me sent.

30 ἐζήτουν οὖν αὐτὸν πιάσαι καὶ οὐδεὶς ἐπέβαλεν ἐπ' αὐτὸν τὴν χεῖρα ὅτι οὐπω ἐληλύθει ἡ ὥρα αὐτοῦ. 31 πολλοὶ δὲ ἐκ τοῦ

ὄχλου ἐπίστευσαν εἰς αὐτόν καὶ ἔλεγον ὅτι ὁ χριστὸς ὅταν
crowd believed in Him and were saying – the Christ, When
ἔλθῃ μήτι πλείονα σημεῖα τούτων ποιήσει ὧν οὗτος
He should come, not more signs than these He will do which this man
ἐποίησεν;
did, will He?

32 ἤκουσαν οἱ φαρισαῖοι τοῦ ὄχλου γογγύζοντος περὶ αὐτοῦ ταῦτα
heard The Pharisees the crowd grumbling about Him these things
καὶ ἀπέστειλαν ὑπηρέτας οἱ φαρισαῖοι καὶ οἱ ἀρχιερεῖς ἵνα
and sent attendants the Pharisees and the chief priests in order that
πιάσωσιν αὐτόν.
they might seize Him.

33 εἶπεν οὖν ὁ ἰησοῦς ἔτι μικρὸν χρόνον μεθ' ὑμῶν εἰμι καὶ ὑπάγω
said Then – Jesus, Yet a little time with you I am, and I go
πρὸς τὸν πέμψαντά με. 34 ζητήσετέ με καὶ οὐχ εὐρήσετε καὶ
to the one having sent Me. You will seek Me and not will find Me and
ὅπου εἰμὶ ἐγὼ ὑμεῖς οὐ δύνασθε ἐλθεῖν.
where I am Myself yourselves not you are able to come.

35 εἶπον οὖν οἱ ἰουδαῖοι πρὸς ἑαυτούς ποῦ οὗτος μέλλει
said Therefore the Jews among themselves, Where this man is about
πορεύεσθαι ὅτι ἡμεῖς οὐχ εὐρήσομεν αὐτόν; μὴ εἰς τὴν διασπορὰν
to go that we not will find Him? Not into the dispersion
τῶν ἐλλήνων μέλλει πορεύεσθαι καὶ διδάσκειν τοὺς Ἕλληνας;
of the Greeks He is about to go and to teach the Greeks?

36 τίς ἐστὶν οὗτος ὁ λόγος ὃν εἶπεν ζητήσετέ με καὶ οὐχ
What is this – word which He said, You will seek Me and not
εὐρήσετε καὶ ὅπου εἰμὶ ἐγὼ ὑμεῖς οὐ δύνασθε ἐλθεῖν;
you will find Me, and where I am Myself yourselves not you will be able to come?

37 ἐν δὲ τῇ ἐσχάτῃ ἡμέρᾳ τῇ μεγάλῃ τῆς ἑορτῆς εἰστήκει ὁ ἰησοῦς καὶ
on And the last day the great one of the feast stood – Jesus and
ἔκραξεν λέγων εἰ τις διψᾷ ἐρχέσθω πρὸς με καὶ
cried out saying, If anyone should thirst let him come to Me and
πινέτω. 38 ὁ πιστεύων εἰς ἐμέ καθὼς εἶπεν ἡ γραφή ποταμοὶ
let him drink. The one believing in Me just as said the Scripture rivers
ἐκ τῆς κοιλίας αὐτοῦ ρεύσουσιν ὕδατος ζώντος. 39 τοῦτο δὲ εἶπεν
from the belly of him will flow of water living. this But He said
περὶ τοῦ πνεύματος οὗ ἔμελλον λαμβάνειν οἱ πιστεύοντες εἰς
about the Spirit whom were about to receive the ones believing in
αὐτόν. οὐπω γὰρ ἦν πνεῦμα ἅγιον, ὅτι ἰησοῦς οὐδέπω ἐδοξάσθη.
Him. not yet For was Spirit Holy because Jesus not yet was glorified.

crowd believed in Him, and
were saying, Whenever the
Christ comes, He will not
do more signs than these
which this man has done,
will He?

32 The Pharisees heard the
crowd grumbling these
things about Him, and the
Pharisees and the chief
priests sent attendants in or-
der that they might seize
Him.

33 Then Jesus said, I am
with you only a little time, I
am going to the one who
sent Me. 34 You will seek
Me and not find Me, and
where I am, you are not
able to come.

35 Therefore, the Jews said
among themselves, Where
is this man about to go that
we will not find Him? He is
not about to go into the dis-
persion of the Greeks and to
teach the Greeks, is He? 36
What is this statement
which He said, You will
seek Me and you will not
find Me, and where I am,
you will not be able to
come?

37 And on the last great day
of the feast, Jesus stood and
cried out saying, If anyone
thirsts, let him come to Me
and let him drink. 38 The
one who believes in Me,
just as the Scripture said,
out of his belly rivers of liv-
ing water will flow. 39 But
He said this about the
Spirit, whom the ones who
were believing in Him were
about to receive. For the
Holy Spirit was not yet
given because Jesus was not
yet glorified.

40 Therefore, many from the crowd, when they heard the word, began saying, This man truly is the prophet.

41 Others were saying, This man is the Christ.

Others were saying, But the Christ does not come out of Galilee, *does He?* 42 Did not the Scripture say that the Christ is coming out of the seed of David and from the village of Bethlehem where David was from? 43 Therefore, *there* came to be a division among the crowd because of Him. 44 So some of them desired to seize Him, but no one laid their hands on Him.

45 Then the attendants came to the chief priests and Pharisees, and those men said to them, Why did you not bring Him?

46 The attendants answered, Never did a man speak thus like this man!

47 Therefore, the Pharisees answered them, You have not also been deceived, *have you?* 48 Not one of the rulers nor of the Pharisees have believed in Him, *have they?* 49 But this crowd which does not know the law is cursed.

50 Nicodemus said to them, – the one who had come at night to Him, being one of them – 51 Our law does not judge a man unless

40 πολλοὶ οὖν ἐκ τοῦ ὄχλου ἀκούσαντες τὸν λόγον, ἔλεγον οὗτός ἐστιν ἀληθῶς ὁ προφήτης.
many Therefore from the crowd having heard the word were saying this man is truly the prophet.

41 ἄλλοι ἔλεγον οὗτός ἐστιν ὁ χριστός.
Others were saying, This man is the Christ.

ἄλλοι ἔλεγον μὴ γὰρ ἐκ τῆς γαλιλαίας ὁ χριστὸς ἔρχεται;
Others were saying, not But out of – Galilee the Christ comes, *does He?*

42 οὐχὶ ἡ γραφὴ εἶπεν ὅτι ἐκ τοῦ σπέρματος δαυὶδ καὶ ἀπὸ βηθλέεμ τῆς κώμης ὅπου ἦν δαυὶδ ὁ χριστὸς ἔρχεται;
not the Scripture Did say that out of the seed of David, and from Bethlehem the village from where was David the Christ is coming?

43 σχίσμα οὖν ἐν τῷ ὄχλῳ ἐγένετο δι' αὐτόν.
a division Therefore among the crowd came to be because of Him.

44 τινὲς δὲ ἤθελον ἐξ αὐτῶν πιάσαι αὐτόν ἀλλ' οὐδεὶς ἐπέβαλεν ἐπ' αὐτόν τὰς χεῖρας.
some So desired of them to seize Him, but no one laid on Him the hands.

45 ἦλθον οὖν οἱ ὑπηρέται πρὸς τοὺς ἀρχιερεῖς καὶ φαρισαίους καὶ εἶπον αὐτοῖς ἐκεῖνοι διὰ τί οὐκ ἠγάγετε αὐτόν;
came Then the attendants to the chief priests and Pharisees, and said to them those men, Why not did you bring Him?

46 ἀπεκρίθησαν οἱ ὑπηρέται, οὐδέποτε οὕτως ἐλάλησεν ἄνθρωπος ὡς οὗτος ὁ ἄνθρωπος.
answered The attendants, Never thus spoke a man like this – man!

47 ἀπεκρίθησαν οὖν αὐτοῖς οἱ φαρισαῖοι μὴ καὶ ὑμεῖς ἀνέκριθησαν οὖν αὐτοῖς οἱ φαρισαῖοι μὴ καὶ ὑμεῖς
answered Therefore to them the Pharisees, Not also You

πεπλάνησθε; 48 μὴ τις ἐκ τῶν ἀρχόντων ἐπίστευσεν εἰς αὐτόν ἢ ἐκ τῶν φαρισαίων; 49 ἀλλ' ὁ ὄχλος οὗτος ὁ μὴ γινώσκων τὸν νόμον ἐπικατάρατοι εἰσιν
have been deceived, *have you?* Not anyone of the rulers has believed in Him, nor of the Pharisees, *have they?* But the crowd this the one not knowing the law cursed are.

50 λέγει νικόδημος πρὸς αὐτούς ὁ ἐλθὼν νυκτὸς πρὸς αὐτόν εἷς ὢν ἐξ αὐτῶν 51 μὴ ὁ νόμος ἡμῶν κρίνει τὸν ἄνθρωπον ἐὰν μὴ
says Nicodemus to them, – the one having come at night to Him, one being of them – not the law of us judges the man unless

ἀκούσῃ παρ' αὐτοῦ πρότερον, καὶ γινῶ τί ποιεῖ;
it hears from him first, and knows what he does, *does it?*

52 ἀπεκρίθησαν καὶ εἶπον αὐτῷ μὴ καὶ σὺ ἐκ τῆς γαλιλαίας
They answered and said to him, not also you from – Galilee,
εἰ ἐρεύνησον καὶ ἴδε ὅτι προφήτης ἐκ τῆς γαλιλαίας οὐκ
are, *are you?* Search and see that a prophet from – Galilee not
ἐγηγέρται.
risen.

53 καὶ ἀπῆλθεν ἕκαστος εἰς τὸν οἶκον αὐτοῦ.
And went each one to the house of him.

John Eight

1 ἰησοῦς δὲ ἐπορεύθη εἰς τὸ ὄρος τῶν ἔλαιων. 2 ὄρθρου δὲ πάλιν
Jesus And went to the Mount – of Olives. at dawn And again
παρεγένετο εἰς τὸ ἱερόν καὶ πᾶς ὁ λαὸς ἤρχετο πρὸς αὐτόν καὶ
came along into the temple and all the people was coming to Him. And
καθίσας ἐδίδασκεν αὐτούς.
having sat He was teaching them.

3 ἄγουσιν δὲ οἱ γραμματεῖς καὶ οἱ φαρισαῖοι πρὸς αὐτὸν γυναῖκα ἐπι
bring And the scribes and the Pharisees to Him a woman in
μοιχείᾳ κατειλημμένην καὶ στήσαντες αὐτὴν ἐν μέσῳ
adultery having been caught and having made stand her in midst,

4 λέγουσιν αὐτῷ πειράζοντες διδάσκαλε ταύτην εὗρομεν ἐπ'
they say to Him testing, Teacher, this woman we found in
αὐτοφώρῳ μοιχευομένην. 5 ἐν δὲ τῷ νόμῳ ἡμῶν μωϋσῆς ἐνετείλατο
the act of committing adultery. in Now the law of us Moses commanded
τὰς τοιαύτας λιθοβολεῖσθαι. σὺ οὖν τί λέγεις περὶ αὐτῆς;
– such women to be stoned. You Therefore, what do you say about her?

6 τοῦτο δὲ ἔλεγον πειράζοντες αὐτόν ἵνα ἔχωσιν
this But they were saying testing Him in order that they might have
κατηγορίαν κατ' αὐτοῦ.
an accusation against Him.

ὁ δὲ ἰησοῦς κάτω κύψας τῷ δακτύλῳ ἔγραφεν εἰς τὴν
– But Jesus down having stooped with the finger was writing on the
γῆν μὴ προσποιούμενος. 7 ὡς δὲ ἐπέμεινον ἐρωτῶντες
ground, not taking notice.⁸ as And they were continuing questioning
αὐτόν ἀνάκυσας εἶπεν πρὸς αὐτούς ὁ ἀναμάρτητος ὑμῶν
Him, having stood up He said to them, the one sinless of you
πρῶτος ἐπ' αὐτὴν τὸν λίθον βαλέτω. 8 καὶ πάλιν κάτω κύψας
first at her the stone Let him throw. And again down having stooped

it hears from him first, and knows what he is doing, *does it?*

52 They answered and said to him, you are not also from Galilee, *are you?* Search and see that a prophet has not risen from Galilee.

53 And each one went to his house.

John Eight

1 And Jesus went to the Mount of Olives. 2 And at dawn He again came into the temple, and all the people were coming to Him. And after He sat, He began teaching them.

3 And the scribes and the Pharisees brought to Him a woman having been caught in adultery, and after they made her stand in *their* midst, 4 they said testing Him, Teacher, we found this woman in the act of committing adultery. 5 Now in our law, Moses commanded such women to be stoned. Therefore, what do You say about her? 6 But they said this testing Him, in order that they might have an accusation against Him.

But having stooped down, Jesus began writing with His finger on the ground, not taking notice *of them*. 7 And as they continued questioning Him, after He stood up, He said to them, Let the sinless one of you throw the first stone at her. 8 And having stooped down again

He began writing on the ground. 9 And when they heard, being rebuked by their conscience, they went out one by one, beginning with the oldest ones until the final ones. And Jesus was left alone, and the woman who was in *the* midst. 10 And when Jesus stood and saw no one except the woman, He said to her, Woman where are your accusers? Did no one condemn you?

11 And she said, No one, Lord.

And Jesus said to her, Neither do I condemn you. Go and from now *on*, sin no longer.

12 Then Jesus spoke to them again, saying, I am the light of the world. The one who follows Me shall in no way walk in the darkness, but will have the light of life.

13 Therefore, the Pharisees said to Him, You testify concerning yourself. Your testimony is not true.

14 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 came from and where I am going. 15 You judge according to the flesh. I do not judge anyone. 16 But even if I should judge, My judgment is true because I am not alone, but I and the Father who sent Me *judge*.

ἔγραφεν εἰς τὴν γῆν. 9 οἱ δὲ ἀκούσαντες καὶ ὑπὸ τῆς
He was writing on the ground. the ones And having heard – by the
συνειδήσεως ἐλεγχόμενοι, ἐξήρχοντο εἰς καθ' εἰς ἀρξάμενοι ἀπὸ
conscience being rebuked, went out one by one having begun from
τῶν πρεσβυτέρων ἕως τῶν ἐσχάτων. καὶ κατελείφθη μόνος ὁ ἰησοῦς,
the oldest ones until the last ones. And was left behind alone – Jesus
καὶ ἡ γυνὴ ἐν μέσῳ οὔσα. 10 ἀνακύψας δὲ ὁ ἰησοῦς καὶ μηδένα
and the woman in *the* midst being. having stood And– Jesus and no one
θεασάμενος πλὴν τῆς γυναικὸς, εἶπεν αὐτῇ γύναι ποῦ εἰσιν ἐκείνοι
having seen, except the woman, He said to her, Woman, where are those
οἱ κατήγοροί σου; οὐδεὶς σε κατέκρινεν;
– accusers of you? no one you Did condemn?

11 ἡ δὲ εἶπεν οὐδεὶς κύριε.
the one And said, No one, Lord.

εἶπεν δὲ αὐτῇ ὁ ἰησοῦς Οὐδὲ ἐγὼ σε κατακρίνω. πορεύου καὶ ἀπὸ
said And to her – Jesus, Neither I you do condemn. Go and from
τοῦ νῦν μηκέτι ἀμάρτανε
the now, no longer sin.

12 πάλιν οὖν αὐτοῖς ὁ ἰησοῦς ἐλάλησεν λέγων ἐγὼ εἰμι τὸ φῶς τοῦ
again Then to them – Jesus spoke, saying, I am the light of the
κόσμου. ὁ ἀκολουθῶν ἐμοὶ οὐ μὴ περιπατήσῃ ἐν τῇ σκοτίᾳ ἀλλ'
world. The one following Me not not shall walk in the darkness, but
ἔξει τὸ φῶς τῆς ζωῆς.
will have the light – of life.

13 εἶπον οὖν αὐτῷ οἱ φαρισαῖοι σὺ περὶ σεαυτοῦ μαρτυρεῖς.
said Therefore, to Him the Pharisees, You concerning Yourself testify.

ἡ μαρτυρία σου οὐκ ἔστιν ἀληθής.
the testimony of You not is true.

14 ἀπεκρίθη ἰησοῦς καὶ εἶπεν αὐτοῖς καὶ 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 καὶ ποῦ ὑπάγω. 15
I am going. you But not know from where I come and where I go.

ὑμεῖς κατὰ τὴν σάρκα κρίνετε. ἐγὼ οὐ κρίνω οὐδένα. 16 καὶ ἐὰν
You according to the flesh judge. I not do judge no one. even if

κρίνω δὲ ἐγὼ ἡ κρίσις ἡ ἐμὴ ἀληθής ἐστιν ὅτι μόνος οὐκ
should judge But I, the judgment – My true is because alone not

εἰμί ἀλλ' ἐγὼ καὶ ὁ πέμψας με πατήρ.
I am, but I and the having sent Me Father *judge*.

I am, but I and the having sent Me Father *judge*.

- 17 καὶ ἐν τῷ νόμῳ δὲ τῷ ὑμετέρῳ γέγραπται ὅτι δύο ἀνθρώπων
also in the law But – your it has been written that two of men
ἡ μαρτυρία ἀληθής ἐστίν. 18 ἐγὼ εἰμι ὁ μαρτυρῶν περὶ
the testimony true is. I am the one testifying about
ἐμαυτοῦ καὶ μαρτυρεῖ περὶ ἐμοῦ ὁ πέμψας με πατήρ.
myself, and is testifying about Me the having sent Me Father.
- 19 ἔλεγον οὖν αὐτῷ, ποῦ ἐστίν ὁ πατήρ σου;
they said Then to Him, Where is the Father of You?
ἀπεκρίθη ἰησοῦς, οὔτε ἐμὲ οἴδατε οὔτε τὸν πατέρα μου. εἰ ἐμὲ
answered Jesus, neither Me You know nor the Father of Me. If Me
ἤδειτε καὶ τὸν πατέρα μου ἤδειτε ἂν. 20 ταῦτα τὰ
you should know, also the Father of Me you would know – these –
ῥήματα ἐλάλησεν ὁ ἰησοῦς ἐν τῷ γαζοφυλακίῳ διδάσκων ἐν τῷ
utterances spoke – Jesus in the treasury teaching in the
ἱερῷ. καὶ οὐδεὶς ἐπίασεν αὐτόν ὅτι οὐπω ἐληλύθει ἡ ὥρα αὐτοῦ.
temple. And no one seized Him because not yet had come the hour of Him.
- 21 εἶπεν οὖν πάλιν αὐτοῖς ὁ ἰησοῦς, ἐγὼ ὑπάγω καὶ ζητήσετέ με καὶ
said Then again to them – Jesus, I am going and you will seek Me, and
ἐν τῇ ἁμαρτίᾳ ὑμῶν ἀποθανεῖσθε. ὅπου ἐγὼ ὑπάγω ὑμεῖς οὐ
in the sin of you you will die. Where I am going you not
δύνασθε ἐλθεῖν.
are able to come.
- 22 ἔλεγον οὖν οἱ ἰουδαῖοι μήτι ἀποκτενεῖ ἑαυτόν;
were saying Therefore the Jews, not He will kill Himself, *will He? They asked*
ὅτι λέγει ὅπου ἐγὼ ὑπάγω ὑμεῖς οὐ δύνασθε ἐλθεῖν.
because He says, Where I am going, you not are able to come.
- 23 καὶ εἶπεν αὐτοῖς ὑμεῖς ἐκ τῶν κάτω ἐστέ ἐγὼ ἐκ τῶν ἄνω εἰμί·
And He said to them, you from – below are, I from – above am;
ὑμεῖς ἐκ τοῦ κόσμου τούτου ἐστέ, ἐγὼ οὐκ εἰμι ἐκ τοῦ κόσμου
you from the world this are, I not am from the world
τούτου. 24 εἶπον οὖν ὑμῖν ὅτι ἀποθανεῖσθε ἐν ταῖς ἁμαρτίαις
this. I said Therefore to you that you will die in the sins
ὑμῶν. ἐὰν γὰρ μὴ πιστεύσητε ὅτι ἐγὼ εἰμι ἀποθανεῖσθε ἐν ταῖς
of you. if For not you should believe that I am, you will die in the
ἁμαρτίαις ὑμῶν.
sins of you.
- 25 ἔλεγον οὖν αὐτῷ σὺ τίς εἶ;
they were saying Therefore, to Him, You who are?
καὶ εἶπεν αὐτοῖς ὁ ἰησοῦς τὴν ἀρχὴν ὃ τι καὶ λαλῶ ὑμῖν.
And said to them – Jesus, the beginning whom – even I say to you.

17 But it is written also in your law that the testimony of two men is true. 18 I am the one who testifies about myself, and the Father who sent Me testifies about Me.

19 Then they said to Him, Where is Your Father?

Jesus answered, You know neither Me nor My Father. If you knew Me, you would also know My Father. 20 Jesus spoke these utterances in the treasury while teaching in the temple. And no one seized Him, because His hour had not yet come.

21 Then Jesus said again to them, I am going and you will seek Me, and you will die in your sin. Where I am going you are not able to come.

22 Therefore, the Jews kept saying, He will not kill Himself, *will He? They asked* because He said, Where I am going, you are not able to come.

23 And He said to them, You are from below, I am from above; you are from this world, I am not from this world. 24 Therefore, I said to you that you will die in your sins. For if you do not believe that I am *He*, you will die in your sins.

25 Then they said to Him, Who are You?

And Jesus said to them, The one whom I said to you even *from* the beginning.

26 I have many things to say and to judge about you, but the one who sent Me is true, and *the* things which I heard from Him, these things I say to the world.

27 They did not know that He was speaking to them *about* the Father.

28 Therefore, Jesus said to them, Whenever you raise up the Son of Man, then you will know that I am *He*, and I do nothing from myself, but just as My Father taught Me, these things I speak. 29 And the one who sent Me is with Me. The Father did not leave Me alone, because I always do the things pleasing to Him.

30 While He was speaking these things, many believed in Him.

31 Then Jesus said to the Jews who had believed in Him, If you abide in My word, you are truly My disciples. 32 And you will know the truth, and the truth will make you free.

33 They answered Him, We are the seed of Abraham, and we have never been enslaved by anyone. How *is it* you *can* say, You will become free?

34 Jesus answered them, Truly, truly, I say to you that every one who performs sin is *a* slave of sin. 35 But *a* slave does not abide in the house forever, but *a* son abides forever. 36 Therefore, if the Son makes you free, certainly you will be free.

26 πολλὰ ἔχω περὶ ὑμῶν λαλεῖν καὶ κρίνειν ἀλλ' ὁ many things I have about you to say and to judge, but the one πέμψας με ἀληθῆς ἐστίν· καὶ ἐγὼ ἃ ἤκουσα παρ' αὐτοῦ having sent Me true is, and I which things heard from Him, ταῦτα λέγω εἰς τὸν κόσμον. these things I say to the world.

27 οὐκ ἔγνωσαν ὅτι τὸν πατέρα αὐτοῖς ἔλεγεν. not They did know that *about* the Father to them He was speaking.

28 εἶπεν οὖν αὐτοῖς ὁ ἰησοῦς ὅταν ὑψώσῃτε τὸν υἱὸν τοῦ said Therefore, to them – Jesus, Whenever you raise up the Son – ἀνθρώπου τότε γνώσεσθε ὅτι ἐγὼ εἰμι καὶ ἀπ' ἐμαυτοῦ ποιῶ of Man, then you will know that I am *He*, and from myself I do οὐδέν· ἀλλὰ καθὼς ἐδίδαξέν με ὁ πατήρ μου, ταῦτα λαλῶ. nothing, but just as taught Me the Father of Me, these things I speak.

29 καὶ ὁ πέμψας με μετ' ἐμοῦ ἐστίν· οὐκ ἀφῆκέν με μόνον ὁ And the one having sent Me with Me is. not did leave Me alone the πατήρ, ὅτι ἐγὼ τὰ ἀρεστὰ αὐτῷ ποιῶ πάντοτε. Father, because I the things pleasing to Him I do always.

30 ταῦτα αὐτοῦ λαλοῦντος πολλοὶ ἐπίστευσαν εἰς αὐτόν. these things Him speaking, many believed in Him.

31 ἔλεγεν οὖν ὁ ἰησοῦς πρὸς τοὺς πεπιστευκότας αὐτῷ Ἰουδαίους· ἐὰν was saying then – Jesus to the ones having believed in Him Jews, If ὑμεῖς μένητε ἐν τῷ λόγῳ τῷ ἐμῷ ἀληθῶς μαθηταὶ μου ἐστε. 32 καὶ you abide in – word – My, truly disciples My you are. And γνώσεσθε τὴν ἀλήθειαν καὶ ἡ ἀλήθεια ἐλευθερώσει ὑμᾶς. you will know the truth and the truth will make free you.

33 ἀπεκρίθησαν αὐτῷ σπέρμα ἀβραάμ ἐσμεν καὶ οὐδενὶ They answered Him, *the* seed of Abraham We are, and by no one δεδουλεύκαμεν πώποτε. πῶς σὺ λέγεις ὅτι ἐλεύθεροι γενήσεσθε; we have been enslaved ever. How you say, – free You will become?

34 ἀπεκρίθη αὐτοῖς ὁ ἰησοῦς ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι πᾶς ὁ ποιῶν answered them – Jesus, Truly, truly I say to you that every one doing τὴν ἁμαρτίαν δοῦλός ἐστιν τῆς ἁμαρτίας. 35 ὁ δὲ δοῦλος οὐ μένει – sin a slave is – of sin. the But slave not abides

ἐν τῇ οἰκίᾳ εἰς τὸν αἰῶνα· ὁ υἱὸς μένει εἰς τὸν αἰῶνα 36 ἐὰν in the house forever; the son abides forever. if

οὖν ὁ υἱὸς ὑμᾶς ἐλευθερώσῃ, ὄντως ἐλεύθεροι ἔσεσθε. Therefore the Son you makes free, certainly free you will be.

- 37 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. 38 ἐγὼ δὲ ἐώρακα παρὰ τῷ
– word – My not has a place in you. I What I have seen from the
πατρὶ μου λαλῶ. καὶ ὑμεῖς οὖν ὃ ἐώρακατε παρὰ τῷ πατρὶ
Father of Me I speak. And you therefore what have seen from the father
ὑμῶν ποιεῖτε.
of you you do.
- 39 ἀπεκρίθησαν καὶ εἶπον αὐτῷ ὁ πατὴρ ἡμῶν ἀβραάμ ἐστίν.
They answered and said to Him, the father of us Abraham is.
λέγει αὐτοῖς ὁ ἰησοῦς εἰ τέκνα τοῦ ἀβραάμ ἦτε, τὰ ἔργα τοῦ
says to them – Jesus, If children – of Abraham you were, the works –
ἀβραάμ ἐποιεῖτε ἄν. 40 νῦν δὲ ζητεῖτέ με ἀποκτεῖναι ἄνθρωπον
of Abraham you would do – now But you seek Me to kill, a man
ὃς τὴν ἀλήθειαν ὑμῖν λελάληκα ἣν ἤκουσα παρὰ τοῦ θεοῦ. τοῦτο
who the truth to you has spoken, which I heard from – God. this
ἀβραάμ οὐκ ἐποίησεν. 41 ὑμεῖς ποιεῖτε τὰ ἔργα τοῦ πατρὸς ὑμῶν.
Abraham not did. You do the works of the father of you.
εἶπον οὖν αὐτῷ ἡμεῖς ἐκ πορνείας οὐ γεγεννημέθα. ἓνα πατέρα
they said Then to Him, We from fornication not have been born. one Father
ἔχομεν τὸν θεόν.
we have, – God.
- 42 εἶπεν οὖν αὐτοῖς ὁ ἰησοῦς εἰ ὁ θεὸς πατὴρ ὑμῶν ἦν ἠγαπάτε
said Therefore to them – Jesus, If – God Father of you were, you would love
ἂν ἐμὲ ἐγὼ γὰρ ἐκ τοῦ θεοῦ ἐξῆλθον καὶ ἦκω. οὐδὲ γὰρ ἀπ’
– Me, I for from – God came forth and I am here. not For from
ἐμαυτοῦ ἐλήλυθα ἀλλ’ ἐκεῖνός με ἀπέστειλεν. 43 διὰ τί τὴν
myself I have come, but that one Me sent. Why –
λαλιὰν τὴν ἐμὴν οὐ γινώσκετε; ὅτι οὐ δύνασθε ἀκούειν τὸν
speech – My not you understand? Because not you are able to hear –
λόγον τὸν ἐμόν. 44 ὑμεῖς ἐκ τοῦ πατρὸς τοῦ διαβόλου ἐστὲ καὶ τὰς
word – My. You from the father the devil you are, and the
ἐπιθυμίας τοῦ πατρὸς ὑμῶν θέλετε ποιεῖν. ἐκεῖνος ἀνθρωποκτόνος
lusts of the father of you you desire to do. That one a man killer
ἦν ἀπ’ ἀρχῆς καὶ ἐν τῇ ἀληθείᾳ οὐχ ἕστηκεν ὅτι οὐκ ἔστιν
was from beginning and in the truth not he was standing because not is
ἀλήθεια ἐν αὐτῷ. ὅταν λαλή τὸ ψεῦδος ἐκ τῶν ἰδίων λαλεῖ
truth in him. When he speaks the lie, from the own he speaks
ὅτι ψεύστης ἐστίν καὶ ὁ πατὴρ αὐτοῦ.
because a liar he is and the father of it.

37 I know that you are Abraham’s seed. But you seek to kill Me because My word does not have a place in you. 38 I speak what I have seen from My Father. And, therefore, you do what you have seen from your father.

39 They answered and said to Him, Our Father is Abraham.

Jesus said to them, If you were children of Abraham, you would do the works of Abraham. 40 But now you seek to kill Me, a man who has spoken the truth to you, which I heard from God. Abraham did not do this. 41 You do the works of your father.

Then they said to Him, We have not been born from fornication. We have one Father, God.

42 Therefore, Jesus said to them, If God were your Father, you would love Me, for I came forth from God and I am here. For I have not come from myself, but that one sent Me. 43 Why do you not understand My speech? *It is* because you are not able to listen to My word. 44 You are from your father the devil, and the lusts of your father you desire to do. That one was a man killer from *the* beginning and he was not standing in the truth because the truth is not in him. Whenever he speaks a lie, he speaks from his own sources, because he is a liar, and the father of lying.

45 But because I speak the truth, you do not believe Me. 46 Which of you convicts Me of sin? But if I speak truth, why do you not believe Me? 47 The one who is from God hears the utterances of God. Because of this you do not hear, because you are not from God.

48 Therefore, the Jews answered and said to Him, Do we not say correctly that You are a Samaritan and You have a demon?

49 Jesus answered, I do not have a demon, but I honor My Father, and you dishonor Me. 50 But I am not seeking My glory. *There* is one who seeks and judges. 51 Truly, truly I say to you, if anyone keeps My word, he will never see death.

52 Therefore, the Jews said to Him, Now we know that You have a demon. Abraham and the prophets died, and You say, If any one keeps My word, he will never taste death? 53 You are not greater than our father Abraham who died, *are You?* Even the prophets died. Who are You making yourself *to be?*

54 Jesus answered, If I glorify myself, My glory is nothing. My Father is the one who glorifies Me, *the one* whom you say, He is our God. 55 And you have not known Him, but I know Him, and if I should say that I do not know Him, I would be like you, a liar.

45 ἐγὼ δὲ ὅτι τὴν ἀλήθειαν λέγω οὐ πιστεύετε μοι. 46 τίς ἔξ ὑμῶν ἐλέγχει με περὶ ἁμαρτίας; εἰ δὲ ἀλήθειαν λέγω διὰ τί οὐ πιστεύετε μοι; 47 ὁ ὢν ἐκ τοῦ θεοῦ τὰ ῥήματα τοῦ θεοῦ ἀκούει. διὰ τοῦτο ὑμεῖς οὐκ ἀκούετε ὅτι ἐκ τοῦ θεοῦ οὐκ ἐστέ.
I But because the truth I speak, not you believe Me. Which of you convicts Me concerning sin? if But truth I speak why you not do believe Me? The one being from – God the utterances – of God hears. Because of this you not do hear because from – God not you are.

48 ἀπεκρίθησαν οὖν οἱ Ἰουδαῖοι καὶ εἶπον αὐτῷ οὐ καλῶς λέγομεν ἡμεῖς ὅτι σαμαρείτης εἶ σὺ καὶ δαιμόνιον ἔχεις; answered Therefore the Jews and said to Him, not well do say we that a Samaritan are You and a demon You have?

49 ἀπεκρίθη ἰησοῦς ἐγὼ δαιμόνιον οὐκ ἔχω ἀλλὰ τιμῶ τὸν πατέρα μου καὶ ὑμεῖς ἀτιμάζετε με. 50 ἐγὼ δὲ οὐ ζητῶ τὴν δόξαν μου. ἔστιν ὁ ζητῶν καὶ κρίνων. 51 ἀμὴν ἀμὴν λέγω ὑμῖν ἐάν τις τὸν λόγον τὸν ἐμὸν τηρήσῃ θάνατον οὐ μὴ θεωρήσῃ εἰς τὸν αἰῶνα.
answered Jesus, I a demon not have, but I honor the Father of Me and you dishonor Me. I But not am seeking the glory of Me. There is the one seeking and judging. Truly, truly I say to you, if anyone – word – My keeps, death not not will he see forever.

52 εἶπον οὖν αὐτῷ οἱ Ἰουδαῖοι νῦν ἐγνώκαμεν ὅτι δαιμόνιον ἔχεις. ἄβραάμ ἀπέθανεν καὶ οἱ προφῆται καὶ σὺ λέγεις, ἐάν τις τὸν λόγον μου τηρήσῃ οὐ μὴ γεύσῃται θανάτου εἰς τὸν αἰῶνα; 53 μὴ σὺ μείζων εἶ τοῦ πατρὸς ἡμῶν ἄβραάμ ὅστις ἀπέθανεν; καὶ οἱ προφῆται ἀπέθανον. τίνα σεαυτὸν σὺ ποιεῖς; said Therefore, to Him the Jews, Now we know that a demon You have. Abraham died and the prophets and You say If anyone the word of Me keeps not not he will taste death forever? not You greater are than the father of us, Abraham who died? Even the prophets died. Who yourself You are making?

54 ἀπεκρίθη ἰησοῦς ἐὰν ἐγὼ δοξάζω ἑμαυτὸν ἢ δόξα μου οὐδέν ἐστιν. ἔστιν ὁ πατὴρ μου ὁ δοξάζων με ὃν ὑμεῖς λέγετε ὅτι θεὸς ἡμῶν ἐστιν. 55 καὶ οὐκ ἐγνώκατε αὐτόν ἐγὼ δὲ οἶδα αὐτόν καὶ ἐὰν εἴπω ὅτι οὐκ οἶδα αὐτόν ἔσομαι ὅμοιος ὑμῶν, ψεύστης. answered Jesus, If I glorify myself, the glory of Me nothing is. is the Father of Me the one glorifying Me, whom you say – God of us He is. And not you have known Him, I but know Him and if I should say that not I know Him, I would be like you, a liar.

ἀλλ' οἶδα αὐτὸν καὶ τὸν λόγον αὐτοῦ τηρῶ. 56 ἄβραάμ ὁ πατὴρ
 But I do know Him, and the word of Him I keep. Abraham the Father
 ὑμῶν ἠγαλλιάσατο ἵνα ἴδῃ τὴν ἡμέραν τὴν ἐμὴν καὶ εἶδεν καὶ
 of us rejoiced greatly that he should see – day – My and he saw and
 ἐχάρη.
 was joyful.

57 εἶπον οὖν οἱ Ἰουδαῖοι πρὸς αὐτὸν πεντήκοντα ἔτη οὐπω ἔχεις
 said Then the Jews to Him, fifty years not yet You have,
 καὶ ἄβραάμ ἐώρακας;
 and Abraham You have seen?

58 εἶπεν αὐτοῖς ὁ ἰησοῦς ἀμὴν ἀμὴν λέγω ὑμῖν πρὶν ἄβραάμ γενέσθαι
 said to them – Jesus, Truly, truly I say to you, before Abraham to become
 ἐγὼ εἰμί. 59 ἦραν οὖν λίθους ἵνα βάλωσιν
 I am. they took up Therefore, stones in order that they might throw *them*
 ἐπ' αὐτόν. ἰησοῦς δὲ ἐκρύβη καὶ ἐξῆλθεν ἐκ τοῦ ἱεροῦ διελθὼν
 on Him. Jesus But was hidden and went out of the temple, having gone
 διὰ μέσου αὐτῶν. καὶ παρήγεν οὕτως.
 through *the* middle of them. And He passed by thus.

John Nine

1 καὶ παράγων εἶδεν ἄνθρωπον τυφλὸν ἐκ γενετῆς. 2 καὶ ἠρώτησαν
 And passing by He saw a man blind from birth. And questioned
 αὐτὸν οἱ μαθηταὶ αὐτοῦ λέγοντες ῥαββί τίς ἥμαρτεν οὗτος ἢ οἱ
 Him the disciples of Him saying, Rabbi, who sinned, this man or the
 γονεῖς αὐτοῦ ἵνα τυφλὸς γεννηθῆ;
 parents of him, so that blind he was born?

3 ἀπεκρίθη ἰησοῦς οὔτε οὗτος ἥμαρτεν οὔτε οἱ γονεῖς αὐτοῦ ἀλλ'
 answered Jesus, neither this man sinned nor the parents of him, but
 ἵνα φανερωθῇ τὰ ἔργα τοῦ θεοῦ ἐν αὐτῷ. 4 ἐμὲ
 in order that could be manifested the works – of God in him. Me
 δεῖ ἐργάζεσθαι τὰ ἔργα τοῦ πέμψαντός με ἕως ἡμέρα
 It is necessary to work the works of the one having sent Me while day
 ἐστίν. ἔρχεται νύξ ὅτε οὐδεὶς δύναται ἐργάζεσθαι. 5 ὅταν ἐν τῷ
 it is. is coming Night when no one is able to work. When in the
 κόσμῳ ὧ φῶς εἰμι τοῦ κόσμου. 6 ταῦτα εἰπὼν ἔπτυσεν
 world being, light I am of the world. these things Having said He spit
 χαμαὶ καὶ ἐποίησεν πηλὸν ἐκ τοῦ πτύσματος καὶ ἐπέχρισεν
 on the ground and made mud from the spittle and He spread
 τὸν πηλὸν ἐπὶ τοὺς ὀφθαλμοὺς τοῦ τυφλοῦ. 7 καὶ εἶπεν αὐτῷ
 the mud on the eyes of the blind man. And He said to him,

But I do know Him, and I keep His word. 56 Abraham our father rejoiced greatly that he should see My day, and he saw *it*, and was joyful.

57 Then the Jews said to Him, You are not yet fifty years *old*, and you have seen Abraham?

58 And Jesus said to them, Truly, truly I say to you, before Abraham came to be, I am. 59 Therefore, they took up stones in order that they might throw *them* at Him. But Jesus was hidden, and went out of the temple by going through their midst. And He passed by in this way.

John Nine

1 And as He was passing by He saw a man blind from birth. 2 And His disciples questioned Him saying, Rabbi, who sinned, this man or his parents, so that he was born blind?

3 Jesus answered, Neither this man or his parents sinned, but *he is blind* in order that the works of God could be manifested in him. 4 It is necessary for Me to work the works of the one who sent Me while it is day. Night is coming when no one is able to work. 5 While I am in the world, I am the light of the world. 6 And after He said these things, He spit on the ground and made mud from the spittle, and He spread the mud on the eyes of the blind man. 7 And He said to him,

Go, wash in the pool of Siloam, which is translated, Sent. Then he went away and washed, and he came back seeing.

8 Then the neighbors and the ones who saw him formerly that he was blind said, Is this not the one who was sitting and begging?

9 Some were saying, This is *the one*, but others said, He is like him. That one kept saying, I am *the one*.

10 Therefore, they kept saying to him, How were your eyes opened?

11 That man answered and said, *A* man called Jesus made mud and spread it on my eyes, and He said to me, Go into the pool of Siloam and wash. Then when I went and washed, I saw.

12 Therefore, they said to him, Where is that man? He said, I do not know.

13 They brought him, the man previously blind, to the Pharisees. 14 Now, it was *a* sabbath when Jesus made the mud and opened his eyes. 15 Then again the Pharisees were also questioning him *about* how he received *his* sight. And he said to them, He put mud on my eyes, and I washed, and I *could* see.

16 Therefore, some of the Pharisees said, This man is not from God because He does not keep the Sabbath.

ὑπαγε νίψαι εἰς τὴν κολυμβήθραν τοῦ σιλωάμ ὃ ἐρμηνεύεται
Go, wash in the pool – of Siloam, which is translated
ἀπεσταλμένος. ἀπῆλθεν οὖν καὶ ἐνίψατο καὶ ἦλθεν βλέπων.
Having been sent, he went away Then and washed and came back seeing.

8 οἱ οὖν γείτονες καὶ οἱ θεωροῦντες αὐτὸν τὸ πρότερον ὅτι τυφλὸς
the Then neighbors and the ones seeing him – formerly that blind
ἦν ἔλεγον οὐχ οὗτός ἐστιν ὁ καθηήμενος καὶ προσαιτῶν;
he was were saying, not this Is the one sitting and begging?

9 ἄλλοι ἔλεγον ὅτι οὗτός ἐστιν, ἄλλοι δὲ, ὅτι ὅμοιος αὐτῷ ἐστιν
Others were saying – This is *he*, others but – like him He is.
ἐκεῖνος ἔλεγεν ὅτι ἐγὼ εἰμι.
That man was saying – I am *he*.

10 ἔλεγον οὖν αὐτῷ πῶς ἀνεώχθησάν σου οἱ ὀφθαλμοί;
they were saying Therefore to him, How were opened of you the eyes?

11 ἀπεκρίθη ἐκεῖνος καὶ εἶπεν ἄνθρωπος λεγόμενος ἰησοῦς πηλὸν
answered That one and said, *A* man being called Jesus mud
ἐποίησεν καὶ ἐπέχρισέν μου τοὺς ὀφθαλμοὺς καὶ εἶπεν μοι ὑπαγε
made and spread it on of me the eyes and said to me, Go
εἰς τὴν κολυμβήθραν τοῦ σιλωάμ καὶ νίψαι. ἀπελθὼν δὲ καὶ
into the pool – of Siloam and wash. Having gone and and
νιψάμενος ἀνέβλεψα.
having washed, I saw.

12 εἶπον οὖν αὐτῷ ποῦ ἐστιν ἐκεῖνος; λέγει οὐκ οἶδα
they said Therefore to him, Where is that man? He says, not I know.

13 ἄγουσιν αὐτὸν πρὸς τοὺς φαρισαίους τὸν ποτε τυφλόν. 14 ἦν
They bring him to the Pharisees the one previously blind. it was
δὲ σάββατον ὅτε τὸν πηλὸν ἐποίησεν ὁ ἰησοῦς καὶ ἀνέωξεν αὐτοῦ
And sabbath when the mud made – Jesus and opened of him
τοὺς ὀφθαλμοὺς. 15 πάλιν οὖν ἠρώτων αὐτὸν καὶ οἱ φαρισαῖοι
the eyes. again Then were questioning him also the Pharisees
πῶς ἀνέβλεψεν. ὁ δὲ εἶπεν αὐτοῖς πηλὸν ἐπέθηκέν μου ἐπὶ
how he received sight. the one And said to them, mud He put of me on
τοὺς ὀφθαλμοὺς καὶ ἐνιψάμην καὶ βλέπω
the eyes, and I washed and I see.

16 ἔλεγον οὖν ἐκ τῶν φαρισαίων τινὲς οὗτος ὁ ἄνθρωπος οὐκ
were saying Therefore of the Pharisees some, This – man not
ἐστιν παρὰ τοῦ θεοῦ ὅτι τὸ σάββατον οὐ τηρεῖ.
is from – God because the Sabbath not He keeps.

ἄλλοι ἔλεγον πῶς δύναται ἄνθρωπος ἁμαρτωλὸς τοιαῦτα σημεῖα ποιεῖν; καὶ σχίσμα ἦν ἐν αὐτοῖς.
Others were saying, How is able a man a sinner such signs to do? And a division was among them.

- 17 λέγουσιν τῷ τυφλῷ πάλιν, σὺ τί λέγεις περὶ αὐτοῦ ὅτι
They say to the blind man again, you What do say about Him because opened
ἤνοιξεν σου τοὺς ὀφθαλμούς;
He opened of you the eyes?
ὁ δὲ εἶπεν ὅτι προφήτης ἐστίν.
the one and said, – a prophet He is.
- 18 οὐκ ἐπίστευσαν οὖν οἱ Ἰουδαῖοι περὶ αὐτοῦ ὅτι τυφλὸς ἦν καὶ
not believed Therefore the Jews about him that blind he was and
ἀνέβλεψεν ἕως ὅτου ἐφώνησαν τοὺς γονεῖς αὐτοῦ τοῦ
received sight until⁹ which time they called the parents of him the one
ἀναβλέψαντος. 19 καὶ ἠρώτησαν αὐτοὺς λέγοντες οὗτός ἐστιν ὁ
having received sight. And they questioned them saying, this Is the
υἱὸς ὑμῶν ὃν ὑμεῖς λέγετε ὅτι τυφλὸς ἐγεννήθη; πῶς οὖν ἄρτι
son of you, whom you say – blind he was born? how Then now
βλέπει;
does he see?
- 20 ἀπεκρίθησαν δὲ αὐτοῖς οἱ γονεῖς αὐτοῦ καὶ εἶπον, οἶδαμεν ὅτι οὗτός
answered And them the parents of him and said, We know that this
ἐστίν ὁ υἱὸς ἡμῶν καὶ ὅτι τυφλὸς ἐγεννήθη. 21 πῶς δὲ νῦν βλέπει
is the son of us, and that blind he was born. how But now he sees
οὐκ οἶδαμεν ἢ τίς ἤνοιξεν αὐτοῦ τοὺς ὀφθαλμούς; ἡμεῖς οὐκ
not do we know or who opened of him the eyes we not
οἶδαμεν. αὐτὸς ἡλικίαν ἔχει. αὐτὸν ἐρωτήσατε. αὐτὸς περὶ ἑαυτοῦ
we do know. He age has. him Question. He about himself
λαλήσει. 22 ταῦτα εἶπον οἱ γονεῖς αὐτοῦ ὅτι ἐφοβοῦντο
will speak. these things said The parents of him because they were fearing
τοὺς Ἰουδαίους. ἤδη γὰρ συνετέθειντο οἱ Ἰουδαῖοι ἵνα ἐάν τις
the Jews. already For agreed together the Jews that if anyone
αὐτὸν ὁμολογήσῃ χριστὸν ἀποσυνάγωγος γένηται 23 διὰ τοῦτο
Him should confess as Christ, from the synagogue he would be. Because of this
οἱ γονεῖς αὐτοῦ εἶπον, ὅτι ἡλικίαν ἔχει. αὐτὸν ἐρωτήσατε.
the parents of him said, – age He has. him Question.
- 24 ἐφώνησαν οὖν ἐκ δευτέρου τὸν ἄνθρωπον ὃς ἦν τυφλὸς καὶ
they called Therefore for a second the man who was blind and

Others said, How is a man who is a sinner able to do such signs? So there was a division among them.

17 They said again to the blind man, What do you yourself say about Him because He opened your eyes?

And he said, He is a prophet.

18 Therefore, the Jews did not believe about him, that he was blind and received his sight, until they called the parents of him, the one who received his sight. 19 And they questioned them saying, Is this your son, whom you say was born blind? Then how does he now see?

20 And his parents answered and said, We know that this is our son and that he was born blind. 21 But we do not know how he now sees, nor do we know who opened his eyes. He is old enough. Question him. He will speak for himself. 22 His parents said these things because they were fearing the Jews. For the Jews had already agreed together that if anyone should confess Him as the Christ, he would be put out of the synagogue. 23 Because of this, His parents said, He is old enough. Question him.

24 Therefore, for a second time they called the man who was blind and

said to him, Give glory to God. We know that this man is a sinner.

25 Therefore, that man answered and said, Whether He is a sinner I do not know. One thing I do know, that I was blind, but now I see.

26 And again they said to him, What did He do to you? How did He open your eyes?

27 He answered them, I told you already, and you did not listen. Why do you desire to hear it again? You do not desire to become His disciples, do you?

28 They railed at him and said, You are a disciple of that man, but we are disciples of Moses. 29 We know that God has spoken to Moses, but we do not know where this man is from.

30 The man answered and said to them, Indeed, this is an amazing thing, that you do not know where He is from, yet He opened my eyes. 31 And we know that God does not hear sinners, but if anyone is God-fearing, and does His will, He hears this one. 32 It has never been heard that anyone opened the eyes of a man born blind. 33 Unless this man was from God, He would not be able to do anything.

34 They answered and said to him, You were born wholly in sin and do you teach us? And they threw him out.

εἶπον αὐτῷ δὸς δόξαν τῷ θεῷ. ἡμεῖς οἶδαμεν ὅτι ὁ ἄνθρωπος οὗτος ἄμαρτωλός ἐστιν.

a sinner is.

25 ἀπεκρίθη οὖν ἐκεῖνος καὶ εἶπεν, εἰ ἄμαρτωλός ἐστιν οὐκ οἶδα. ἓν οἶδα ὅτι τυφλὸς ὢν ἄρτι βλέπω. One thing I do know, that blind being, now I see.

26 εἶπον δὲ αὐτῷ πάλιν, τί ἐποίησέν σοι; πῶς ἤνοιξέν σου τοὺς ὀφθαλμούς; they said And to him again, What did He do to you? How did He open of you the eyes?

27 ἀπεκρίθη αὐτοῖς εἶπον ὑμῖν ἤδη καὶ οὐκ ἠκούσατε. τί πάλιν θέλετε ἀκούειν; μὴ καὶ ὑμεῖς θέλετε αὐτοῦ μαθηταὶ γενέσθαι; do you desire to hear? Not also you desire of Him disciples to become?

28 ἐλοιδόρησαν αὐτὸν καὶ εἶπον σὺ εἶ μαθητῆς ἐκείνου ἡμεῖς δὲ τοῦ Μωσέως ἐσμὲν μαθηταί. 29 ἡμεῖς οἶδαμεν ὅτι Μωσῆς λελάληκεν ὁ θεὸς τοῦτον δὲ οὐκ οἶδαμεν πόθεν ἐστίν. They railed at him and said, You are a disciple of that one, we but – of Moses are disciples. We know that to Moses has spoken – God, this one but not we do know from where is.

30 ἀπεκρίθη ὁ ἄνθρωπος καὶ εἶπεν αὐτοῖς ἐν γὰρ τούτῳ θαυμαστόν ἐστιν ὅτι ὑμεῖς οὐκ οἴδατε πόθεν ἐστίν καὶ ἀνέωξεν μου τοὺς ὀφθαλμούς. 31 οἶδαμεν δὲ ὅτι ἄμαρτωλῶν ὁ θεὸς οὐκ ἀκούει ἀλλ' ἐάν τις θεοσεβῆς ἢ καὶ τὸ θέλημα αὐτοῦ ποιῆ τούτου ἀκούει. 32 ἐκ τοῦ αἰῶνος οὐκ ἠκούσθη ὅτι ἤνοιξεν τις ὀφθαλμούς τυφλοῦ γεγεννημένου. 33 εἰ μὴ ἦν οὗτος παρὰ θεοῦ οὐκ ἠδύνατο ποιεῖν οὐδέν. answered The man and said to them, in Indeed this an amazing thing is that you not do know from where He is, yet He opened of me the eyes. we know And that sinners – God not does hear, but if

any God-fearing is and the will of Him does, this one He hears. never¹⁰ was heard that opened anyone eyes of a blind man

32 ἐκ τοῦ αἰῶνος οὐκ ἠκούσθη ὅτι ἤνοιξεν τις ὀφθαλμούς τυφλοῦ γεγεννημένου. 33 εἰ μὴ ἦν οὗτος παρὰ θεοῦ οὐκ ἠδύνατο ποιεῖν οὐδέν. having been born. Unless was this man from God not He was able to do nothing.

34 ἀπεκρίθησαν καὶ εἶπον αὐτῷ, ἐν ἁμαρτίαις σὺ ἐγεννήθης ὅλος καὶ σὺ διδάσκεις ἡμᾶς; καὶ ἐξέβαλον αὐτὸν ἔξω. They answered and said to him, in sin You were born wholly, and you do teach us? And they threw him out.

- 35 ἤκουσεν ὁ ἰησοῦς ὅτι ἐξέβαλον αὐτὸν ἔξω καὶ εὐρών αὐτὸν εἶπεν
 heard – Jesus that they threw him out and having found him He said
 αὐτῷ σὺ πιστεύεις εἰς τὸν υἱὸν τοῦ θεοῦ;
 to him, You do believe in the Son – of God?
- 36 ἀπεκρίθη ἐκεῖνος καὶ εἶπεν καὶ τίς ἐστὶν κύριε ἵνα πιστεύσω
 answered That man and said, And who is *He*, Lord, so that I may believe
 εἰς αὐτόν;
 in Him?
- 37 εἶπεν δὲ αὐτῷ ὁ ἰησοῦς καὶ ἑώρακας αὐτὸν καὶ ὁ λαλῶν
 said And to him – Jesus, both You have seen Him and the one speaking
 μετὰ σοῦ ἐκεῖνός ἐστιν.
 with you that one is.
- 38 ὁ δὲ ἔφη πιστεύω κύριε. καὶ προσεκύνησεν αὐτῷ.
 the one And said, I believe, Lord! And he worshiped Him.
- 39 καὶ εἶπεν ὁ ἰησοῦς εἰς κρίμα ἐγὼ εἰς τὸν κόσμον τοῦτον ἦλθον
 And said – Jesus, For judgment I into the world this came
 ἵνα οἱ μὴ βλέποντες βλέπωσιν καὶ οἱ βλέποντες τυφλοὶ
 so that the ones not seeing may see, and the ones seeing blind
 γένωνται.
 may become.
- 40 καὶ ἤκουσαν ἐκ τῶν φαρισαίων ταῦτα οἱ ὄντες μετ’ αὐτοῦ καὶ
 And heard of the Pharisees these things the ones being with Him, and
 εἶπον αὐτῷ, μὴ καὶ ἡμεῖς τυφλοὶ ἐσμεν;
 they said to Him, not also We blind are?
- 41 εἶπεν αὐτοῖς ὁ ἰησοῦς εἰ τυφλοὶ ἦτε οὐκ ἂν εἶχετε ἁμαρτίαν.
 said to them – Jesus, If blind you were, not, – you would have sin.
 νῦν δὲ λέγετε ὅτι βλέπομεν. ἢ οὖν ἁμαρτία ὑμῶν μένει.
 now But you say, – We see. the Therefore sin of you remains.

35 Jesus heard that they had thrown him out, and when He found him He said to him, Do you believe in the Son of God?

36 That man answered and said, And who is *He*, Lord, so that I may believe in Him?

37 And Jesus said to him, You have both seen Him, and it is that man who is speaking with you.

38 And he said, I believe, Lord! And he worshiped Him.

39 And Jesus said, I came into this world for judgment, so that the ones who do not see may see, and the ones who do see may become blind.

40 And those of the Pharisees who were with Him heard these things, and they said to Him, We are not also blind, *are we?*

41 Jesus said to them, If you were blind, you would not have sin. But now you say, We see. Therefore, your sin remains.

John Ten

- 1 ἀμὴν ἀμὴν λέγω ὑμῖν ὁ μὴ εἰσερχόμενος διὰ τῆς θύρας εἰς
 Truly, truly I say to you, the one not coming into through the door into
 τὴν αὐλήν τῶν προβάτων ἀλλὰ ἀναβαίνων ἀλλαχόθεν ἐκεῖνος κλέπτης
 the fold of the sheep but going up another way, that one a thief
 ἐστὶν καὶ ληστής. 2 ὁ δὲ εἰσερχόμενος διὰ τῆς θύρας ποιμὴν
 is and a robber. the one But going into through the door shepherd
 ἐστὶν τῶν προβάτων. 3 τούτῳ ὁ θυρωρὸς ἀνοίγει καὶ τὰ πρόβατα
 is of the sheep. for this one the doorman opens and the sheep
 τῆς φωνῆς αὐτοῦ ἀκούει καὶ τὰ ἴδια πρόβατα καλεῖ κατ’ ὄνομα
 the voice of him hear and – his own sheep he calls by name
 καὶ ἐξάγει αὐτά. 4 καὶ ὅταν τὰ ἴδια πρόβατα ἐκβάλῃ
 and he leads out them. And when – his own sheep he brings out,

John Ten

1 Truly, truly I say to you, the one who does not enter through the door into the sheep fold, but goes up another way, that person is a thief and a robber. 2 But the one who enters through the door is the shepherd of the sheep. 3 The doorman opens for him and his sheep hear his voice, and he calls his own sheep by name, and leads them out. 4 And when he brings out his own sheep,

he goes before them, and the sheep follow him because they know his voice. 5 But they will in no way follow a stranger, but they will run from him because they do not know the voice of strangers. 6 Jesus spoke this proverb to them, but those men did not understand what the things were about which He was speaking to them.

7 Then again Jesus said to them, Truly, truly I say to you, I am the door for the sheep. 8 All who came are thieves and robbers, but the sheep did not hear them. 9 I am the door. If anyone should enter, he will be saved, and will go in and will go out, and will find a pasture. 10 The thief does not come except for the purpose of stealing, and slaughtering and destroying. I came only so that they may have life, and may have it abundantly. 11 I am the good shepherd. The good shepherd gives up His life on behalf of the sheep. 12 But the hired man, not even being a shepherd, whose sheep are not his own, sees the wolf coming and he leaves the sheep and flees. And the wolf snatches them away, and scatters the sheep. 13 But the hired man flees because he is a hired man, and it does not matter to him about the sheep. 14 I am the good shepherd, and I know Mine, and I am known by Mine. 15 Just as the Father knows Me, and I know the Father,

ἔμπροσθεν αὐτῶν πορεύεται καὶ τὰ πρόβατα αὐτῷ ἀκολουθεῖ ὅτι before them he goes, and the sheep him follow because οἴδασιν τὴν φωνὴν αὐτοῦ. 5 ἀλλοτρίῳ δὲ οὐ μὴ ἀκολουθήσωσιν, they know the voice of him. a stranger But not not they will follow, ἀλλὰ φεύξονται ἀπ' αὐτοῦ ὅτι οὐκ οἴδασιν τῶν ἀλλοτρίων τὴν φωνήν. 6 ταύτην τὴν παροιμίαν εἶπεν αὐτοῖς ὁ ἰησοῦς, ἐκεῖνοι δὲ voice. this – proverb spoke to them – Jesus, those people but οὐκ ἔγνωσαν τίνα ἦν ἃ ἐλάλει αὐτοῖς. not knew what things were which He was speaking to them.

7 εἶπεν οὖν πάλιν αὐτοῖς ὁ ἰησοῦς ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι ἐγὼ said Then again to them – Jesus, Truly, truly I say to you – I

εἶμι ἢ θύρα τῶν προβάτων. 8 πάντες ὅσοι ἦλθον κλέπται εἰσὶν am the door of the sheep. All as many as came¹¹ thieves are

καὶ λησταὶ ἀλλ' οὐκ ἤκουσαν αὐτῶν τὰ πρόβατα. 9 ἐγὼ εἶμι ἢ θύρα. and robbers, but not did hear them the sheep. I am the door.

δι' ἐμοῦ εἴαν τις εἰσέλθῃ σωθήσεται καὶ εἰσελεύσεται καὶ through Me If anyone should enter he will be saved and will go in and

ἐξελεύσεται καὶ νομὴν εὐρήσει. 10 ὁ κλέπτης οὐκ ἔρχεται εἰ μὴ will go out and a pasture will find. The thief not comes except

ἵνα κλέψῃ καὶ θύσῃ καὶ ἀπολέσῃ. ἐγὼ ἦλθον ἵνα that he may steal and may slaughter and may destroy. I came in order that

ζωὴν ἔχωσιν καὶ περισσὸν ἔχωσιν. 11 ἐγὼ εἶμι ὁ ποιμὴν ὁ life they may have and abundantly they may have it. I am the shepherd –

καλός. ὁ ποιμὴν ὁ καλὸς τὴν ψυχὴν αὐτοῦ τίθησιν ὑπὲρ τῶν good. The shepherd – good the life of Him gives up on behalf of the

προβάτων. 12 ὁ μισθωτὸς δὲ, καὶ οὐκ ὢν ποιμὴν, οὗ οὐκ sheep. the hired man But, even not being a shepherd, of whom not

εἰσιν τὰ πρόβατα ἴδια θεωρεῖ τὸν λύκον ἐρχόμενον καὶ ἀφήσιν are the sheep his own, sees the wolf coming and he leaves

τὰ πρόβατα καὶ φεύγει. καὶ ὁ λύκος ἀρπάζει αὐτὰ καὶ σκορπίζει the sheep and flees. And the wolf snatches them and scatters

τὰ πρόβατα. 13 ὁ δὲ μισθωτὸς φεύγει ὅτι μισθωτὸς ἐστίν καὶ οὐ the sheep. the But hired man flees because a hired man he is and not

μέλει αὐτῷ περὶ τῶν προβάτων. 14 ἐγὼ εἶμι ὁ ποιμὴν ὁ καλός, does it matter to him about the sheep. I am the shepherd – good,

καὶ γινώσκω τὰ ἐμὰ καὶ γινώσκομαι ὑπὸ τῶν ἐμῶν. 15 καθὼς and I know – mine and I am known by – mine. Just as

γινώσκει με ὁ πατήρ καὶ γὼ γινώσκω τὸν πατέρα, knows Me the Father and I know the Father,

καὶ τὴν ψυχὴν μου τίθημι ὑπὲρ τῶν προβάτων. 16 καὶ ἄλλα
 and the life of Me I give up on behalf of the sheep. And other
 πρόβατα ἔχω ἃ οὐκ ἔστιν ἐκ τῆς ἀλύης ταύτης. κακέινα με
 sheep I have which not are of the sheepfold this. And those Me
 δεῖ ἀγαγεῖν καὶ τῆς φωνῆς μου ἀκούσουσιν καὶ γενήσεται μία
 it is necessary to bring and the voice of Me they will hear and will become one
 ποίμνη εἰς ποιμήν. 17 διὰ τοῦτό ὁ πατήρ με ἀγαπᾷ ὅτι ἐγὼ
 flock, one shepherd. Because of this the Father Me loves, because I
 τίθημι τὴν ψυχὴν μου ἵνα πάλιν λάβω αὐτήν. 18 οὐδεὶς
 give up the life of Me in order that again I may take it. No one
 αἶρει αὐτήν ἀπ' ἐμοῦ ἀλλ' ἐγὼ τίθημι αὐτήν ἀπ' ἐμαυτοῦ. ἐξουσίαν
 takes it from Me, but I give up it from myself. authority
 ἔχω θεῖναι αὐτήν καὶ ἐξουσίαν ἔχω πάλιν λαβεῖν αὐτήν. ταύτην
 I have to give up it and authority I have again to take it. This
 τὴν ἐντολὴν ἔλαβον παρὰ τοῦ πατρός μου.
 – commandment I received from the Father of Me.

19 σχίσμα οὖν πάλιν ἐγένετο ἐν τοῖς ἰουδαίοις διὰ τοὺς
 a division Therefore again became among the Jews because of the
 λόγους τούτους. 20 ἔλεγον δὲ πολλοὶ ἐξ αὐτῶν, δαιμόνιον ἔχει
 words these. were saying And many of them, a demon He has
 καὶ μαίνεται. τί αὐτοῦ ἀκούετε;
 and He is mad. Why Him do you hear?

21 ἄλλοι ἔλεγον ταῦτα τὰ ῥήματα οὐκ ἔστιν δαιμονιζομένου.
 Others were saying, These – statements not are from one who has a demon.
 μὴ δαιμόνιον δύναται τυφλῶν ὀφθαλμοὺς ἀνοίγειν;
 not for a demon It is possible of a blind man the eyes to open, is it?

22 ἐγένετο δὲ τὰ ἐγκαίνια ἐν ἱεροσολύμοις καὶ χειμῶν ἦν. 23
 occurred Now the Feast of Dedication¹² in Jerusalem and winter it was.
 καὶ περιεπάτει ὁ ἰησοῦς ἐν τῷ ἱερῷ ἐν τῇ στοᾷ σολομῶνος.
 And was walking – Jesus in the temple in the Colonnade of Solomon.¹³

24 ἐκύκλωσαν οὖν αὐτὸν οἱ ἰουδαῖοι καὶ ἔλεγον αὐτῷ ἕως πότε
 surrounded Then Him the Jews and were saying to Him, Until when
 τὴν ψυχὴν ἡμῶν αἶρεις; εἰ σὺ εἶ ὁ χριστός εἰπέ ἡμῖν
 the life of us will You hold up? If You are the Christ tell us
 παρρησίᾳ.
 clearly.

25 ἀπεκρίθη αὐτοῖς ὁ ἰησοῦς εἶπον ὑμῖν καὶ οὐ πιστεύετε. τὰ ἔργα
 answered them – Jesus, I spoke to you, and not you do believe. The works
 ἃ ἐγὼ ποιῶ ἐν τῷ ὀνόματι τοῦ πατρός μου ταῦτα μαρτυρεῖ
 which I do in the name of the Father of Me, these testify

and I give up My life on behalf of the sheep. 16 And I have other sheep which are not of this sheepfold. And it is necessary for Me to bring those, and they will hear My voice, and there will come to be one flock, one shepherd. 17 Because of this the Father loves Me, because I give up My life in order that I may take it up again. 18 No one takes it from Me, But I give it up of myself. I have authority to give it up, and I have authority to take it up again. I received this commandment from My Father.

19 Therefore, *there* again came to be a division among the Jews because of these words. 20 And many of them were saying, He has a demon, and He is mad. Why do you listen to Him?

21 Others were saying, These statements are not from a man who has a demon. It is not possible for a demon to open the eyes of a blind man, *is it?*

22 Now the Feast of Dedication occurred in Jerusalem, and it was winter. 23 And Jesus was walking in the temple in the Colonnade of Solomon. 24 Then the Jews surrounded Him and said, How long will You hold us in suspense? If You are the Christ, tell us clearly.

25 Jesus answered them, I spoke to you, and you do not believe. The works which I do in My Father's name, these testify

concerning Me. 26 But you do not believe, for you are not of My sheep, just as I said to you. 27 My sheep hear My voice, and I know them, and they follow Me. 28 And I give them life eternal, and they will in no way ever perish, and no one will snatch them out of My hand. 29 My Father, who has given *them* to Me, is greater than all, and no one is able to snatch *them* out of My Father's hand. 30 The Father and I are one.

31 Therefore, the Jews again took up stones in order that they might stone Him.

32 Jesus answered them, I have shown you many good works from My Father, Because of which work do you stone Me?

33 The Jews answered Him saying, We do not stone You concerning *a* good work, but concerning blasphemy, and because You, being *a* man, make yourself God.

34 Jesus answered them, Is it not written in your law, I said, you are Gods? 35 If He called those people Gods, to whom the word of God came (and the Scripture is not able to be broken), 36 do you say *about the one* whom the Father sanctified and sent into the world, You blaspheme, because I said, I am *the* Son of God? 37 If I do not do the works of My Father, do not believe Me. 38 But if I do *them*

περὶ ἐμοῦ. 26 ἀλλ' ὑμεῖς οὐ πιστεύετε οὐ γὰρ ἐστὲ ἐκ τῶν concerning Me. But you not believe, not for you are of –

προβάτων τῶν ἐμῶν καθὼς εἶπον ὑμῖν. 27 τὰ πρόβατα τὰ ἐμὰ τῆς φωνῆς sheep – My, just as I said to you. – sheep – My the voice

μου ἀκούει, καὶ γὰρ γινώσκω αὐτὰ καὶ ἀκολουθοῦσίν μοι 28 καὶ γὰρ ζωὴν of Me hear, and I know them and they follow Me. And I life

αἰώνιον δίδωμι αὐτοῖς καὶ οὐ μὴ ἀπόλωνται εἰς τὸν αἰῶνα καὶ οὐχ eternal give them and not not they will perish forever, and not

ἀρπάσει τις αὐτὰ ἐκ τῆς χειρὸς μου. 29 ὁ πατὴρ μου ὃς will snatch anyone them out of the hand of Me. the Father of Me, who

δέδωκέν μοι μεζῶν πάντων ἐστίν καὶ οὐδεὶς δύναται ἀρπάζειν has given *them* to Me, greater than all is, and no one is able to snatch *them*

ἐκ τῆς χειρὸς τοῦ πατρὸς μου. 30 ἐγὼ καὶ ὁ πατὴρ ἓν ἐσμεν. out of the hand of the Father of Me. I and the Father one We are.

31 ἐβάστασαν οὖν πάλιν λίθους οἱ Ἰουδαῖοι ἵνα λιθάσωσιν took up Therefore again stones the Jews in order that they might stone αὐτόν. Him.

32 ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς πολλὰ καλὰ ἔργα ἔδειξα ὑμῖν ἐκ τοῦ answered them – Jesus, Many good works I showed you from the πατρὸς μου. διὰ ποῖον αὐτῶν ἔργον λιθάζετε μὲ; Father of Me. Because of which of them work do you stone Me?

33 ἀπεκρίθησαν αὐτῷ οἱ Ἰουδαῖοι λέγοντες, περὶ καλοῦ ἔργου οὐ answered Him The Jews saying, concerning *a* good work not λιθάζομέν σε ἀλλὰ περὶ βλασφημίας καὶ ὅτι σὺ ἄνθρωπος We do stone You, but concerning blasphemy and because You *a* man ὢν ποιεῖς σεαυτὸν θεόν. being make yourself God.

34 ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς οὐκ ἔστιν γεγραμμένον ἐν τῷ νόμῳ ὑμῶν answered them – Jesus, not Is it having been written in the law of you,

ἐγὼ εἶπα θεοὶ ἐστε; 35 εἰ ἐκείνους εἶπεν θεοὺς πρὸς οὓς ὁ λόγος I said, gods you are? If those people He called gods to whom the word

τοῦ θεοῦ ἐγένετο (καὶ οὐ δύναται λυθῆναι ἡ γραφή), 36 – of God came to be (and not able to be broken the Scripture),

ὃν ὁ πατὴρ ἡγάσεν καὶ ἀπέστειλεν εἰς τὸν κόσμον ὑμεῖς the one whom the Father sanctified and sent into the world you

λέγετε ὅτι βλασφημεῖς ὅτι εἶπον Υἱὸς τοῦ θεοῦ εἰμι; 37 εἰ οὐ do say, – You blaspheme because I said Son – of God I am? If not

ποιῶ τὰ ἔργα τοῦ πατρὸς μου μὴ πιστεύετε μοι. 38 εἰ δὲ ποιῶ I do the works of the Father of Me, not do believe Me. if But I do *them*

κὰν ἐμοὶ μὴ πιστεύητε τοῖς ἔργοις πιστεύσατε ἵνα
 even if Me not you do believe, the works believe, in order that
 γνῶτε καὶ πιστεύσητε ὅτι ἐν ἐμοὶ ὁ πατήρ καὶ γὰρ ἐν αὐτῷ.
 you may know and believe that in Me the Father is, and I in Him.

39 ἐζήτουν οὖν πάλιν αὐτὸν πιάσαι καὶ ἐξῆλθεν
 they were seeking Therefore again Him to seize, but He went out

ἐκ τῆς χειρὸς αὐτῶν.
 from the hand of them.

40 καὶ ἀπῆλθεν πάλιν πέραν τοῦ ἰορδάνου εἰς τὸν τόπον ὅπου ἦν
 And He departed again across the Jordan to the place where was
 ἰωάννης τὸ πρῶτον βαπτίζων καὶ ἔμεινεν ἐκεῖ. 41 καὶ πολλοὶ
 John – first baptizing, and He remained there. And many
 ἦλθον πρὸς αὐτὸν καὶ ἔλεγον ὅτι ἰωάννης μὲν σημεῖον ἐποίησεν
 came to Him and were saying, – John indeed sign did
 οὐδέν πάντα δὲ ὅσα εἶπεν ἰωάννης περὶ τούτου ἀληθῆ ἦν.
 not one, all things but as many said John about this man true were.

42 καὶ ἐπίστευσαν πολλοὶ ἐκεῖ εἰς αὐτὸν.
 And believed many there in Him.

John Eleven

1 ἦν δὲ τις ἀσθενῶν λάζαρος ἀπὸ βηθανίας ἐκ τῆς κώμης
 was And a certain one being sick, Lazarus from Bethany from the village
 μαρίας καὶ μάρθας τῆς ἀδελφῆς αὐτῆς. 2 ἦν δὲ μαρία ἡ
 of Mary, and Martha the sister of her.¹⁴ was And Mary the one
 ἀλείψασα τὸν κύριον μύρω καὶ ἐκμάζασα τοὺς πόδας αὐτοῦ
 having anointed the Lord with perfume and having wiped the feet of Him
 ταῖς θριξίν αὐτῆς ἧς ὁ ἀδελφὸς λάζαρος ἦσθένει. 3
 with the hair of her, of whom the brother Lazarus was sick.
 ἀπέστειλαν οὖν αἱ ἀδελφαὶ πρὸς αὐτὸν λέγουσαι κύριε ἴδε
 sent Therefore, the sisters to Him saying, Lord, behold,
 ὃν φιλεῖς ἀσθενεῖ.
 the one whom You love is sick.

4 ἀκούσας δὲ ὁ ἰησοῦς εἶπεν αὕτη ἡ ἀσθένεια οὐκ ἔστιν πρὸς
 having heard And – Jesus said, This – sickness not is to
 θάνατον ἀλλ' ὑπὲρ τῆς δόξης τοῦ θεοῦ ἵνα δοξασθῇ ὁ υἱὸς
 death, but is for the glory – of God so that may be glorified the Son
 τοῦ θεοῦ δι' αὐτῆς. 5 ἡγάπα δὲ ὁ ἰησοῦς τὴν μάρθαν καὶ τὴν
 – God through it. was loving Now – Jesus – Martha and the
 ἀδελφὴν αὐτῆς καὶ τὸν λάζαρον. 6 ὡς οὖν ἤκουσεν ὅτι ἀσθενεῖ
 sister of her, and – Lazarus. when Therefore, He heard that he is sick,
 τότε μὲν ἔμεινεν ἐν ᾧ ἦν τόπῳ δύο ἡμέρας.
 then – He remained in in which He was the place two days.

even if you do not believe Me, believe My works, in order that you may know and believe that the Father is in Me and I am in Him. 39 Therefore, they were again seeking to seize Him, but He escaped their hand.

40 And again He departed across the Jordan to the place where John was first baptizing, and He remained there. 41 And many came to Him, and began saying, John indeed did not do one sign, but all things that John said about this man were true. 42 And many believed in Him there.

John Eleven

1 And a certain man was sick, Lazarus from Bethany, from the village of Mary, and her sister Martha. 2 And Mary was the one who anointed the Lord with perfume, and wiped His feet with her hair, whose brother Lazarus was sick. 3 Therefore, the sisters sent for Him saying, Lord, behold, the one whom You love is sick.

4 And when Jesus heard, He said, This sickness is not to death, but is for the glory of God, so that the Son of God may be glorified through it. 5 Now Jesus loved Martha and her sister, and Lazarus. 6 Therefore, when He heard that he was sick, He then remained in the place in which He was two days.

7 Then after this He said to the disciples, Let us go into Judea again.

8 The disciples said to Him, Rabbi, recently the Jews were seeking to stone You, and You are going there again?

9 Jesus answered, Are *there* not twelve hours in the day? If anyone walks in the day, he does not stumble because he sees the light of this world. 10 But if anyone walks in the night, he stumbles because the light is not in him. 11 He spoke these things, and after this He said to them, Lazarus, our friend, has fallen asleep, but I am going in order that I may awaken him.

12 Then His disciples said, Lord, if he has fallen asleep, he will recover. 13 But those men supposed that He spoke of the rest from sleep.

14 Therefore, Jesus then spoke to them clearly, Lazarus died. 15 And I rejoice on your account that I was not there, in order that you may believe.

16 Then Thomas, the one called Didymus, said to his co-disciples, Let us also go in order that we may die with Him.

17 Therefore, when He had come, Jesus found him already in the tomb *for* four days. 18 And Bethany was near Jerusalem, about fifteen stadia from *there*. 19 And many of the Jews

7 ἔπειτα μετὰ τοῦτο λέγει τοῖς μαθηταῖς ἄγωμεν εἰς τὴν ἰουδαίαν
Then after this He says to the disciples, Let us go into – Judea
πάλιν.
again.

8 λέγουσιν αὐτῷ οἱ μαθηταὶ ῥαββί νῦν ἐζήτουν σε λιθάσαι οἱ
say to Him The disciples, Rabbi, now were seeking You to stone the
ἰουδαῖοι καὶ πάλιν ὑπάγεις ἐκεῖ;
Jews, and again You are going there?

9 ἀπεκρίθη ἰησοῦς οὐχὶ δώδεκα εἰσιν ὥραὶ τῆς ἡμέρας; εἴαν τις
answered Jesus, not twelve Are hours of the day? If anyone
περιπατῆ ἐν τῇ ἡμέρᾳ οὐ προσκόπτει ὅτι τὸ φῶς τοῦ κόσμου
walks in the day, not he does stumble because the light of the world
τούτου βλέπει. 10 εἴαν δέ τις περιπατῆ ἐν τῇ νυκτί προσκόπτει
this he sees. if But anyone walks in the night he stumbles
ὅτι τὸ φῶς οὐκ ἔστιν ἐν αὐτῷ. 11 ταῦτα εἶπεν καὶ μετὰ τοῦτο
because the light not is in him. these things He said, and after this
λέγει αὐτοῖς λάζαρος ὁ φίλος ἡμῶν κεκοίμηται, ἀλλὰ πορεύομαι
He says to them, Lazarus, the friend of us has fallen asleep, but I am going
ἵνα ἐξυπνίσω αὐτόν.
in order that I may awaken him.

12 εἶπον οὖν οἱ μαθηταὶ αὐτοῦ, κύριε εἰ κεκοίμηται σωθήσεται.
said Then the disciples of Him, Lord, if he has fallen asleep, he will be saved.

13 εἰρήκει δὲ ὁ ἰησοῦς περὶ τοῦ θανάτου αὐτοῦ. ἐκεῖνοι δὲ
had spoken But – Jesus concerning the death of him. those men But
ἔδοξαν ὅτι περὶ τῆς κοιμήσεως τοῦ ὕπνου λέγει
supposed that concerning the rest – from sleep He speaks.

14 τότε οὖν εἶπεν αὐτοῖς ὁ ἰησοῦς παρρησίᾳ λάζαρος ἀπέθανεν 15 καὶ
then Therefore, said to them – Jesus in the open, Lazarus died. And
χαίρω δι' ὑμᾶς ἵνα πιστεύσητε ὅτι οὐκ ἦμην ἐκεῖ.
I rejoice on account of you in order that you may believe, that not I was there.
ἀλλὰ ἄγωμεν πρὸς αὐτόν.
But let us go to him.

16 εἶπεν οὖν θωμᾶς ὁ λεγόμενος δίδυμος τοῖς συμμαθηταῖς ἄγωμεν
said Then Thomas the one being called Didymus to the co-disciples, Let us go
καὶ ἡμεῖς ἵνα ἀποθάνωμεν μετ' αὐτοῦ.
also we in order that may die with Him.

17 ἐλθὼν οὖν ὁ ἰησοῦς εὗρεν αὐτὸν τέσσαρας ἡμέρας ἤδη
having come Therefore, – Jesus found him already days already
ἔχοντα ἐν τῷ μνημείῳ. 18 ἦν δὲ ἡ βηθανία ἐγγὺς τῶν ἱεροσολύμων
having in the tomb. was And – Bethany near – Jerusalem
ὡς ἀπὸ σταδίων δεκαπέντε. 19 καὶ πολλοὶ ἐκ τῶν ἰουδαίων
about from stadia¹⁵ fifteen. And many of the Jews

ἐληλύθεισαν πρὸς τὰς περὶ μάρθαν καὶ μαρίαν, ἵνα
had come to the women around Martha and Mary in order that
παραμυθήσωνται αὐτὰς περὶ τοῦ ἀδελφοῦ αὐτῶν. 20 ἢ οὖν μάρθα
they might console them about the brother of them. – Then Martha
ὡς ἤκουσεν ὅτι ἰησοῦς ἔρχεται ὑπήντησεν αὐτῷ. μαρία δὲ ἐν
when heard that Jesus is coming, she met Him. Mary But in
τῷ οἴκῳ ἐκαθέζετο.
the house was sitting.

- 21 εἶπεν οὖν μάρθα πρὸς τὸν ἰησοῦν κύριε εἰ ἦς ὧδε ὁ ἀδελφός
said Then Martha to – Jesus, Lord, if You were here the brother
μου οὐκ ἂν ἐτεθνήκει. 22 ἀλλὰ καὶ νῦν οἶδα ὅτι ὅσα ἂν
of me not – would have died. But even now I know that as many things as –
αἰτήσῃ τὸν θεὸν, δώσει σοι ὁ θεός.
You ask – God, will give to You – God.
- 23 λέγει αὐτῇ ὁ ἰησοῦς ἀναστήσεται ὁ ἀδελφός σου.
says to her – Jesus, will rise the brother of you.
- 24 λέγει αὐτῷ μάρθα οἶδα ὅτι ἀναστήσεται ἐν τῇ ἀναστάσει ἐν τῇ
says to Him Martha, I know that he will rise in the resurrection in the
ἐσχάτῃ ἡμέρᾳ.
last day.
- 25 εἶπεν αὐτῇ ὁ ἰησοῦς ἐγὼ εἰμι ἡ ἀνάστασις καὶ ἡ ζωὴ. ὁ
said to her – Jesus, I am the resurrection and the life. The one
πιστεύων εἰς ἐμὲ καὶ ἂν ἀποθάνῃ ζήσει. 26 καὶ πᾶς ὁ ζῶν καὶ
believing in Me even if he should die, he will live. And every one living and
πιστεύων εἰς ἐμὲ οὐ μὴ ἀποθάνῃ εἰς τὸν αἰῶνα. πιστεύεις τοῦτο;
believing in Me not not shall die forever. Do you believe this?
- 27 λέγει αὐτῷ ναὶ 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 God the one into the world coming.
- 28 καὶ ταῦτά εἰποῦσα ἀπῆλθεν καὶ ἐφώνησεν μαρίαν τὴν ἀδελφὴν
And these things having said, she went out and called Mary the sister
αὐτῆς λάθρᾳ εἰποῦσα ὁ διδάσκαλος πάρεστιν καὶ φωνεῖ σε.
of her secretly, having said, The teacher has arrived and is calling you.
- 29 ἐκείνη ὡς ἤκουσεν ἐγείρεται ταχὺ καὶ ἔρχεται πρὸς αὐτόν.
that woman When heard, she rose quickly and comes to Him.
- 30 οὐπω δὲ ἐληλύθει ὁ ἰησοῦς εἰς τὴν κώμην ἀλλ' ἦν ἐν τῷ τόπῳ
not yet But had come – Jesus into the village, but was in the place
ὅπου ὑπήντησεν αὐτῷ ἡ μάρθα. 31 οἱ οὖν ἰουδαῖοι οἱ ὄντες μετ'
where met Him – Martha. the Then Jews the ones being with
αὐτῆς ἐν τῇ οἰκίᾳ καὶ παραμυθούμενοι αὐτὴν ἰδόντες τὴν μαρίαν,
her in the house and consoling her, having seen – Mary

ὅτι ταχέως ἀνέστη καὶ ἐξῆλθεν ἠκολούθησαν αὐτῇ λέγοντες, ὅτι

had come to join the women around Martha and Mary so that they might console them about their brother. 20 Then when Martha heard that Jesus was coming, she met Him. But Mary kept sitting in the house.

21 Then Martha said to Jesus, Lord if You were here, my brother would not have died. 22 But even now I know that as much as You ask from God, God will give to You.

23 Jesus said to her, Your brother will rise.

24 Martha said to Him, I know that he will rise in the resurrection on the last day.

25 Jesus said to her, I am the resurrection and the life. The one who believes in me, even if he should die, he will live. 26 And every one who lives and believes in Me shall certainly never die. Do you believe this?

27 She said to Him, Yes, Lord, I believe that You are the Christ, the Son of God who has come into the world.

28 And when she had said these things, she went out and called Mary, her sister secretly, saying, The teacher has arrived and is calling you. 29 When that woman heard, she quickly and came to Him. 30 But Jesus had not yet come into the village, but was at the place where Martha met Him. 31 Then the Jews who were with her in the house and consoling her, when they saw Mary,

that she rose quickly and went out, followed her saying, She is going to the tomb so that she might weep there.

32 Then when Mary came to where Jesus was, after she saw Him, she fell at His feet, saying to Him, Lord, If you were here, my brother would not have died.

33 Therefore, when Jesus saw her weeping and the Jews who came with her weeping, He was deeply moved in His spirit, and it troubled Him.

34 And He said, Where have you put him?

They said to Him, Lord, come and see.

35 Jesus wept.

36 Therefore the Jews were saying, See how He loved him.

37 But some of them said, Was this man who opened the eyes of the blind man not able to act, so that this man also may not have died?

38 Then Jesus, again being deeply moved in himself, came to the tomb. Now, it was a cave, and a stone was lying over it. 39 Jesus said, Remove the stone.

Martha, the sister of the one who had died, said to Him, Lord, he already stinks, for it has been four days.

40 Jesus said to her, Did I not say to you that if you believe you will see the glory of God?

that quickly she rose and went out, followed her saying, –

ὑπάγει εἰς τὸ μνημεῖον ἵνα κλαύσῃ ἐκεῖ.

She is going to the tomb so that she may weep there.

32 ἡ οὖν μαρία, ὡς ἦλθεν ὅπου ἦν ὁ ἰησοῦς ἰδοῦσα αὐτὸν ἔπεσεν – Then Mary, as she came where was – Jesus, having seen Him she fell

αὐτοῦ εἰς τοὺς πόδας λέγουσα αὐτῷ κύριε εἰ ἦς ὦδε οὐκ ἂν of Him at the feet, saying to Him, Lord, if You were here not –

ἀπέθανεν μου ὁ ἀδελφός. died of me the brother.

33 ἰησοῦς οὖν ὡς εἶδεν αὐτὴν κλαίουσαν καὶ τοὺς συνελθόντας Jesus Therefore, when saw her weeping and the having come with

αὐτῇ ἰουδαίουσιν κλαίοντασιν ἐνεβριμήσατο τῷ πνεύματι καὶ ἐτάραξεν her Jews weeping was deeply moved in the spirit and He troubled

ἑαυτόν. Himself.

34 καὶ εἶπεν ποῦ θεθείκατε αὐτόν; And He said, Where have you put him?

λέγουσιν αὐτῷ κύριε ἔρχου καὶ ἴδε.

They say to Him, Lord, come and see.

35 ἐδάκρυσεν ὁ ἰησοῦς. wept – Jesus.

36 ἔλεγον οὖν οἱ ἰουδαῖοι ἴδε πῶς ἐφίλει αὐτόν. were saying Therefore, the Jews, See how He loved him.

37 τινὲς δὲ ἐξ αὐτῶν εἶπον, οὐκ ἠδύνατο οὗτος ὁ ἀνοίξας τοὺς some But of them said, not Was able this man the one having opened the ὀφθαλμοὺς τοῦ τυφλοῦ ποιῆσαι ἵνα καὶ οὗτος μὴ ἀποθάνῃ eyes of the blind man to act so that also this man not may have died?

38 ἰησοῦς οὖν πάλιν ἐμβριμώμενος ἐν ἑαυτῷ ἔρχεται εἰς τὸ μνημεῖον. Jesus Then, again being deeply moved in himself, comes to the tomb.

ἦν δὲ σπήλαιον καὶ λίθος ἐπέκειτο ἐπ' αὐτῷ. 39 λέγει ὁ ἰησοῦς it was And a cave and a stone was lying over it. says – Jesus,

ἄρατε τὸν λίθον. Take away the stone.

λέγει αὐτῷ ἡ ἀδελφή τοῦ τεθνηκότος μάρθα, κύριε ἤδη ὀζει, says to Him the sister of the one having died, Martha, Lord, already he stinks,

τεταρταῖος γὰρ ἐστίν. fourth day for it is.

40 λέγει αὐτῇ ὁ ἰησοῦς οὐκ εἶπόν σοι ὅτι ἐὰν πιστεύσῃς ὄψει τὴν says to her – Jesus, not Did I say to you that if you believe you will see the δόξαν τοῦ θεοῦ; glory – of God?

- 41 ἦραν οὖν τὸν λίθον οὗ ἦν ὁ τεθνηκὼς κειμένος. 41 they took away Then the stone from which was the one having died lying.
 ὁ δὲ ἰησοῦς ἤρην τοὺς ὀφθαλμοὺς ἄνω καὶ εἶπεν, πάτερ εὐχαριστῶ
 – And Jesus raised the eyes upward and said, Father, I thank
 σοι ὅτι ἤκουσάς μου. 42 ἐγὼ δὲ ᾔδειν ὅτι πάντοτέ μου ἀκούεις
 You that You heard Me. I And I have known that always Me You hear
 ἀλλὰ διὰ τὸν ὄχλον τὸν περιεστῶτα εἶπον ἵνα
 but because of the crowd the one standing about I spoke, in order that
 πιστεύσωσιν ὅτι σύ με ἀπέστειλας. 43 καὶ ταῦτα εἰπὼν
 they may believe that You Me sent. And these things having said,
 φωνῇ μεγάλῃ ἐκραύγασεν λέζαρε δεῦρο ἕξω. 44 καὶ ἐξῆλθεν ὁ
 with a voice great He cried out, Lazarus, come out! And came out the one
 τεθνηκὼς δεδεμένος τοὺς πόδας καὶ τὰς χεῖρας κειρίαις
 having died, having been bound the feet and the hands with strips of cloth,
 καὶ ἡ ὄψις αὐτοῦ σουδαρίῳ περιεδέδετο. λέγει αὐτοῖς ὁ ἰησοῦς
 and the face of him with a face cloth was wrapped. says to them – Jesus,
 λύσατε αὐτὸν καὶ ἄφετε ὑπάγειν
 Loose him, and allow him to go.
- 45 πολλοὶ οὖν ἐκ τῶν ἰουδαίων οἱ ἐλθόντες πρὸς τὴν μαρίαν
 many Therefore, of the Jews the ones having come to – Mary
 καὶ θεασάμενοι ἃ ἐποίησεν ὁ ἰησοῦς, ἐπίστευσαν εἰς αὐτόν.
 and having seen things which did – Jesus, believed in Him.
- 46 τινὲς δὲ ἐξ αὐτῶν ἀπήλθον πρὸς τοὺς φαρισαίους καὶ εἶπον
 some But of them went away to the Pharisees and told
 αὐτοῖς ἃ ἐποίησεν ὁ ἰησοῦς.
 them things which did – Jesus.
- 47 συνήγαγον οὖν οἱ ἀρχιερεῖς καὶ οἱ φαρισαῖοι συνέδριον καὶ
 gathered together Then the chief priests and the Pharisees a council and
 ἔλεγον τί ποιοῦμεν ὅτι οὗτος ὁ ἄνθρωπος πολλὰ σημεῖα
 were saying, What are we doing, since this – man many signs
 ποιεῖ; 48 ἐὰν ἀφώμεν αὐτὸν οὕτως πάντες πιστεύσουσιν εἰς αὐτόν
 does? If we leave Him thus, all will believe in Him
 καὶ ἐλεύσονται οἱ ῥωμαῖοι καὶ ἀροῦσιν ἡμῶν καὶ τὸν τόπον καὶ
 and will come the Romans and take away from us both the place and
 τὸ ἔθνος.
 the nation.
- 49 εἷς δὲ τις ἐξ αὐτῶν καϊάφας ἀρχιερεὺς ὢν τοῦ ἐνιαυτοῦ ἐκείνου
 one And a certain of them, Caiaphas, high priest being the year that,
 εἶπεν αὐτοῖς ὑμεῖς οὐκ οἴδατε οὐδὲν, 50 οὐδὲ διαλογίζεσθε ὅτι
 said to them, You not do know nothing, nor do you reason that
 συμφέρει ἡμῖν ἵνα εἷς ἄνθρωπος ἀποθάνῃ ὑπὲρ τοῦ λαοῦ καὶ
 it is better for us that one man should die on behalf of the people, and

41 Then they took away the stone from where the one who had died was lying. And Jesus raised His eyes upward and said, Father I thank You that You heard Me. 42 And I know that You always hear Me, but I spoke because of the crowd which is standing about, in order that they may believe that You sent Me. 43 And after He said these things, He cried out with a loud voice, Lazarus, come out! 44 And the one who had died came out, his feet and hands bound with strips of cloth, and his face was wrapped with a face cloth. Jesus said said to them, Loose him, and allow him to go.

45 Therefore, many of the Jews who had come with Mary and had seen the things which Jesus did believed in Him. 46 But some of them went to the Pharisees and told them the things which Jesus did.

47 Then the chief priests and the Pharisees gathered together a council and said, What do we do, since this man does many signs? 48 If we leave Him alone thus, all people will believe in Him, and the Romans will come and take from us both our place and our nation.

49 And a certain one of them, Caiaphas, who was high priest that year, said to them, You know nothing, 50 nor do you reason that it is better for us that one man should die on behalf of the people, and

the whole nation should not perish. 51 But he did not say this thing from himself, but being high priest that year, he prophesied that Jesus was about to die on behalf of the nation, 52 and not on behalf of the nation only, but also *that* He might gather together into one the children of God who had been scattered. 53 Therefore, from that day *on*, they plotted among themselves how they could kill Him.

54 Therefore, Jesus no longer kept walking openly among the Jews, but departed from there to the country near the desert, to a city called Ephriam. And He spent time there with His disciples. 55 And the Passover of the Jews was near, and many people went up to Jerusalem from the country before the Passover in order that they might purify themselves. 56 At that time they kept seeking Jesus and, as they stood in the temple, were speaking with one another, Does it seem to you that He undoubtedly will not come to the feast? 57 And both the chief priests and the Pharisees had issued a command that if anyone knew where He was, they should disclose *it*, so that they could seize Him.

John Twelve

1 Then, six days before the Passover, Jesus went to Bethany where Lazarus who died was, whom He raised from *the* dead.

μή ὅλον τὸ ἔθνος ἀπόληται. 51 τοῦτο δὲ ἀφ' ἑαυτοῦ οὐκ εἶπεν not whole the nation should perish. this thing But from himself not he said ἀλλὰ ἀρχιερεὺς ὢν τοῦ ἐνιαυτοῦ ἐκείνου προεφήτευσεν ὅτι ἔμελλεν but high priest being the year that, he prophesied that was about ἰησοῦς ἀποθνήσκειν ὑπὲρ τοῦ ἔθνους, 52 καὶ οὐχ ὑπὲρ τοῦ Jesus to die on behalf of the nation, and not on behalf of the ἔθνους μόνον ἀλλ' ἵνα καὶ τὰ τέκνα τοῦ θεοῦ τὰ διεσκορπισμένα nation alone, but that also the children – of God the ones having been scattered συναγάγη εἰς ἓν. 53 ἀπ' ἐκείνης οὖν τῆς ἡμέρας He might gather together into one. from that Therefore, – day συνεβουλεύσαντο ἵνα ἀποκτείνωσιν αὐτόν. they plotted among themselves that they might kill Him.

54 ἰησοῦς οὖν οὐκέτι παρρησίᾳ περιεπάτει ἐν τοῖς ἰουδαίοις ἀλλὰ ἀπήλθεν ἐκεῖθεν εἰς τὴν χώραν ἐγγὺς τῆς ἐρήμου εἰς ἐφραὶμ departed from there to the country near the desert to Ephriam λεγομένην πόλιν. κακεῖ διέτριβεν μετὰ τῶν μαθητῶν αὐτοῦ. 55 ἦν δὲ ἐγγὺς τὸ πάσχα τῶν ἰουδαίων καὶ ἀνέβησαν πολλοὶ εἰς being called a city. And there He spent time with the disciples of Him. was And near the Passover of the Jews and went up many to ἱεροσόλυμα ἐκ τῆς χώρας πρὸ τοῦ πάσχα ἵνα ἀγνίσωσιν Jerusalem from the country before the Passover in order that they might purify ἑαυτούς. 56 ἐζήτουν οὖν τὸν ἰησοῦν καὶ ἔλεγον μετ' themselves. they were seeking Then – Jesus and were speaking with ἀλλήλων ἐν τῷ ἱερῷ ἐστηκότες, τί δοκεῖ ὑμῖν ὅτι οὐ μὴ one another in the temple having stood, – Does it seem to you that not not ἔλθῃ εἰς τὴν ἑορτήν; 57 δεδώκεισαν δὲ καὶ οἱ ἀρχιερεῖς καὶ He will come to the feast?¹⁶ had given And both the chief priests and οἱ φαρισαῖοι ἐντολήν ἵνα εἴαν τις γνῶ ποῦ ἐστὶν the Pharisees a command that if anyone knew where He is, μηνύσῃ ὅπως πιάσωσιν αὐτόν. they should disclose *it*, so that they could seize Him.

John Twelve

1 ὁ οὖν ἰησοῦς πρὸ ἕξ ἡμερῶν τοῦ πάσχα ἦλθεν εἰς βηθανίαν ὅπου – Then Jesus before six days the Passover went to Bethany where ἦν λάζαρος ὁ τεθνηκώς, ὃν ἤγειρεν ἐκ νεκρῶν. was Lazarus the one having died, whom He raise from dead ones.

- 2 ἐποίησαν οὖν αὐτῷ δεῖπνον ἐκεῖ καὶ ἡ μάρθα διηκόνει, ὁ δὲ
they made Then for Him dinner there, and – Martha was serving, – and
λάζαρος εἷς ἦν τῶν ἀνακειμένων σὺν αὐτῷ. 3 ἡ οὖν μαρία
Lazarus one was of the ones reclining with Him. – Then Mary
λαβοῦσα λίτραν μύρου νάρδου πιστικῆς πολυτίμου ἤλειψεν
having taken a litra¹⁷ of perfume of nard¹⁸ pure expensive, she anointed
τοὺς πόδας τοῦ ἰησοῦ καὶ ἐξέμαξεν ταῖς θριξίν αὐτῆς τοὺς
the feet – of Jesus and she whiped off with the hair of her the
πόδας αὐτοῦ. ἡ δὲ οἰκία ἐπληρώθη ἐκ τῆς ὁσμῆς τοῦ μύρου.
feet of Him. the And house was full of the scent of the perfume.
- 4 λέγει οὖν εἷς ἐκ τῶν μαθητῶν αὐτοῦ ἰούδας σίμωνος
says Therefore one of the disciples of Him, Judas, son of Simon
ἰσκαριώτης ὁ μέλλων αὐτὸν παραδιόναι. 5 διὰ τί τοῦτο
Iscariot,¹⁹ the one about Him to betray. On account of what this
τὸ μύρον οὐκ ἐπράθη τριακοσίων δηναρίων καὶ ἐδόθη πτωχοῖς;
– perfume not was sold for three hundred denarii²⁰ and given to poor ones?
6 εἶπεν δὲ τοῦτο οὐχ ὅτι περὶ τῶν πτωχῶν ἔμελεν αὐτῷ ἀλλ’
he said But this not because about the poor it mattered to him but
ὅτι κλέπτης ἦν καὶ τὸ γλωσσόκομον εἶχεν καὶ τὰ
because a thief he was and the money bag he was having and the things
βαλλόμενα ἐβάσταζεν.
being put he was taking.
- 7 εἶπεν οὖν ὁ ἰησοῦς ἄφες αὐτὴν εἰς τὴν ἡμέραν τοῦ ἐνταφιασμοῦ
said Then – Jesus, Allow her. for the day of the burial
μου τετηρήκεν αὐτό. 8 τοὺς πτωχοὺς γὰρ πάντοτε ἔχετε μεθ’
of Me She has kept it. the poor For always you have with
ἑαυτῶν ἐμὲ δὲ οὐ πάντοτε ἔχετε.
yourselves, Me but not always you have.
- 9 ἔγνω οὖν ὄχλος πολὺς ἐκ τῶν ἰουδαίων ὅτι ἐκεῖ ἐστὶν καὶ ἦλθον
knew Then a crowd much of the Jews that there He is and they came
οὐ διὰ τὸν ἰησοῦν μόνον ἀλλ’ ἵνα καὶ τὸν λάζαρον ἴδωσιν
not because of – Jesus only, but so that also – Lazarus they could see
ὃν ἤγειρεν ἐκ νεκρῶν. 10 ἐβουλεύσαντο δὲ οἱ ἀρχιερεῖς ἵνα
whom He raised from the dead. determined Then the chief priests that
καὶ τὸν λάζαρον ἀποκτείνωσιν, 11 ὅτι πολλοὶ δι’ αὐτὸν
also – Lazarus should kill, because many because of him
ὑπήγον τῶν ἰουδαίων καὶ ἐπίστευον εἰς τὸν ἰησοῦν.
were departing from the Jews and were believing in – Jesus.
- 12 τῇ ἐπαύριον ὄχλος πολὺς ὁ ἐλθὼν εἰς τὴν ἑορτὴν
On the next day a crowd much the one having come to the feast
ἀκούσαντες ὅτι ἔρχεται ἰησοῦς εἰς ἱεροσόλυμα
having heard that comes Jesus to Jerusalem

2 Then they made dinner for Him there, and Martha was serving, and Lazarus was one of the ones reclining to eat with Him. 3 Then having taken a litra of the expensive perfume of pure nard, Mary anointed Jesus’ feet and whiped off His feet with her hair. And the house was full of the scent of the perfume.

4 Therefore, one of His disciples, Judas, the son of Simon Iscariot, who was about to betray Him, said, 5 Why was this perfume not sold for three hundred denarii and given to poor people? 6 But he did not say this because it mattered to him about the poor, but because he was a thief, and he had the money bag, and used to pilfer the money which was being put in it.

7 Then Jesus said, Allow her. She has kept it for the day of My burial. 8 For you always have the poor with you, but you do not always have Me.

9 Then a large crowd of the Jews knew that He was there, and they came, not only because of Jesus, but also so that they could see Lazarus, whom He had raised from the dead. 10 Then the chief priests determined that they should also kill Lazarus, 11 because many began to depart from the Jews and were believing in Jesus because of him.

12 On the next day, a large crowd which had come to the feast, when they heard that Jesus came to Jerusalem,

13 took the branches of Palm trees and went out to meet Him, and cried out, Hosanna! Blessed is the one who comes in *the* name of *the* Lord, *the* King of Israel.

14 And Jesus, having found a young donkey, sat on it, just as it has been written,
15 Do not fear, daughter of Zion. Behold, your King is coming, sitting on *the* colt of a donkey.

16 But His disciples did not understand these things *at* first, but when Jesus was glorified, they then remembered that these things were written about Him, and that they did these things for Him. 17 Therefore, the crowd which was with Him when He called Lazarus out of the tomb and raised him from *the* dead. 18 For this *reason* also the crowd met Him, because it had heard *that* He had done this sign.

19 Therefore, the Pharisees said among themselves, You can see that you are achieving nothing. Look, the world has gone away after Him.

20 But some of the ones going up in order that they might worship at the feast were Greeks. 21 Then these men came to Philip, who *was* from Bethesda of Galilee, and made *a* request of him, saying, Lord, we desire to see Jesus. 22 Philip came and spoke to Andrew, and then Andrew and Philip spoke to Jesus.

13 ἔλαβον τὰ βαΐα τῶν φοινίκων καὶ ἐξῆλθον εἰς ὑπάντησιν
took the branches of the palm trees and went out to *a* meeting
αὐτῷ καὶ ἔκραζον, ὡσαννά. εὐλογημένος ὁ ἐρχόμενος ἐν
with Him, and cried out, Hosanna! Having been blessed the one coming in
ὀνόματι κυρίου βασιλεὺς τοῦ ἰσραήλ.
the name of *the* Lord, *the* King – of Israel.

14 εὐρών δὲ ὁ ἰησοῦς ὀνάριον ἐκάθισεν ἐπ' αὐτό καθώς ἐστιν
having found And – Jesus *a* young donkey He sat on it, just as it is
γεγραμμένον, 15 μὴ φοβοῦ θύγατερ σιών. ἰδοὺ ὁ βασιλεὺς σου
having been written, not Do fear, daughter of Zion. Behold the King of you
ἔρχεται καθήμενος ἐπὶ πῶλον ὄνου
is coming sitting on *the* colt of *a* donkey.

16 ταῦτα δὲ οὐκ ἔγνωσαν οἱ μαθηταὶ αὐτοῦ τὸ πρῶτον ἀλλ' ὅτε
these things But not did know the disciples of Him the first, but when
ἐδοξάσθη ὁ 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. 17 ἔμαρτύρει οὖν
having been written and these things they did for Him. was testifying Therefore
ὁ ὄχλος ὁ ὢν μετ' αὐτοῦ ὅτε τὸν λάζαρον ἐφώνησεν ἐκ τοῦ
the crowd the one being with Him when – Lazarus He called out of the
μνημείου καὶ ἤγειρεν αὐτὸν ἐκ νεκρῶν. 18 διὰ τοῦτο καὶ
tomb and raised him from dead ones. Because of this also
ὑπήντησεν αὐτῷ ὁ ὄχλος ὅτι ἤκουσεν τοῦτο αὐτὸν πεποιηκέναι
met Him the crowd, because it heard this Him to have done
τὸ σημεῖον.
the sign.

19 οἱ οὖν φαρισαῖοι εἶπον πρὸς ἑαυτοὺς θεωρεῖτε ὅτι οὐκ
the Therefore Pharisees said among themselves, You see that not
ὠφελεῖτε οὐδέν. ἴδε ὁ κόσμος ὀπίσω αὐτοῦ ἀπήλθεν
you are achieving nothing. Look, the world after Him went away.

20 ἦσαν δὲ τινες ἕλληνες ἐκ τῶν ἀναβαινόντων ἵνα
were But some Greeks of the ones going up in order that
προσκυνήσωσιν ἐν τῇ ἑορτῇ. 21 οὗτοι οὖν προσῆλθον φιλίππῳ
they might worship at the feast. these men Then came to Philip
τῷ ἀπὸ βηθσαϊδᾶ τῆς γαλιλαίας καὶ ἠρώτων αὐτὸν λέγοντες,
the one from Bethsaida – of Galilee and were asking him saying,
κύριε θέλομεν τὸν ἰησοῦν ἰδεῖν. 22 ἔρχεται φίλιππος καὶ λέγει τῷ
Lord, we desire – Jesus to see. comes Philip and speaks –
ἀνδρέα καὶ πάλιν ἀνδρέας καὶ φίλιππος λέγουσιν τῷ ἰησοῦ.
Andrew and again Andrew and Philip speak – to Jesus.

- 23 ὁ δὲ ἰησοῦς ἀπεκρίνατο αὐτοῖς λέγων ἐλήλυθεν ἡ ὥρα ἵνα
 – But Jesus answered them, saying, has come The hour that
 δοξασθῆ ὁ υἱὸς τοῦ ἀνθρώπου. 24 ἀμὴν ἀμὴν λέγω ὑμῖν
 should be glorified the Son – of Man. Truly, truly I say to you,
 ἐὰν μὴ ὁ κόκκος τοῦ σίτου πεσὼν εἰς τὴν γῆν ἀποθάνῃ αὐτὸς
 unless the grain – of wheat having fallen into the ground should die, it
 μόνος μένει. ἐὰν δὲ ἀποθάνῃ πολὺν καρπὸν φέρει. 25 ὁ
 alone it remains. if But it should die much fruit it bears. The one
 φιλῶν τὴν ψυχὴν αὐτοῦ ἀπολέσει αὐτήν καὶ ὁ μισῶν τὴν ψυχὴν
 loving the life of him will lose it and the one hating the life
 αὐτοῦ ἐν τῷ κόσμῳ τούτῳ εἰς ζωὴν αἰώνιον φυλάξει αὐτήν. 26 ἐὰν
 of him in the world this unto life eternal will keep it. If
 ἐμοὶ διακονῆ τις ἐμοὶ ἀκολουθεῖτω καὶ ὅπου εἰμὶ ἐγὼ ἐκεῖ καὶ
 Me serves anyone, Me let him follow and where am I there also
 ὁ διάκονος ὁ ἐμὸς ἔσται. καὶ ἐὰν τις ἐμοὶ διακονῆ τιμήσει αὐτὸν
 – servant – My will be. And if anyone Me serves will honor him
 ὁ πατήρ.
 the Father.
- 27 νῦν ἡ ψυχὴ μου τετάραται καὶ τί εἶπω; πᾶτερ σῶσόν
 Now the soul of Me has become troubled and what should I say? Father, save
 με ἐκ τῆς ὥρας ταύτης; ἀλλὰ διὰ τοῦτο ἦλθον εἰς τὴν ὥραν
 Me from the hour this? But because of this I came to the hour
 ταύτην. 28 πᾶτερ δόξασόν σου τὸ ὄνομα.
 this. Father, glorify of You the name.
 ἦλθεν οὖν φωνὴ ἐκ τοῦ οὐρανοῦ, καὶ ἐδόξασα καὶ πάλιν δοξάσω.
 came Then a voice out of – heaven, Both I glorified and again I will glorify.
- 29 ὁ οὖν ὄχλος ὁ ἐστὼς καὶ ἀκούσας ἔλεγεν, βροντὴν
 the Then crowd the one having stood and having heard were saying, Thunder
 γεγονέναι. ἄλλοι ἔλεγον ἄγγελος αὐτῷ λελάληκεν.
 to have become. Others were saying, an angel to Him has spoken.
- 30 ἀπεκρίθη ὁ ἰησοῦς καὶ εἶπεν οὐ δι ἐμὲ αὕτη ἡ φωνὴ
 answered – Jesus and said, not on account of Me This the voice
 γέγονεν ἀλλὰ δι ὑμᾶς. 31 νῦν κρίσις ἐστὶν τοῦ κόσμου
 has become, but on account of you. Now judgment is of the world
 τούτου. νῦν ὁ ἄρχων τοῦ κόσμου τούτου ἐκβληθήσεται ἔξω. 32 κἀγὼ
 this. Now the ruler of the world this will be cast out. And I,
 ἐὰν ὑψωθῶ ἐκ τῆς γῆς πάντας ἐλκύσω πρὸς ἑμαυτόν 33
 if I should be lifted from the earth, all I will draw to Myself.
 τοῦτο δὲ ἔλεγεν σημαίνων ποίῳ θανάτῳ ἔμελλεν
 this But He was saying signifying what sort of death He was about
 ἀποθνήσκειν.
 to die.
- 34 ἀπεκρίθη αὐτῷ ὁ ὄχλος ἡμεῖς ἠκούσαμεν ἐκ

23 But Jesus answered them, saying, The hour has come that the son of Man should be glorified. 24 Truly, truly, I say to you, Unless a grain of wheat, having fallen to the ground, dies, it remains alone. But if it should die, it bears much fruit. 25 The one who loves his life will lose it, and the one who hates his life in this world will keep it unto life eternal. 26 If anyone serves Me, let him follow Me, and where I am, there My servant will also be. And if anyone serves Me, the Father will honor him.

27 Now My soul has become troubled, and what should I say? Father, save Me from this hour? But I came to this hour because of this. 28 Father, glorify Your name.

Then a voice came out of heaven, I have both glorified it, and will glorify it again.

29 Then the crowd which had stood about and heard began saying, Thunder has happened. Others were saying, An angel has spoken to Him.

30 Jesus answered and said, This voice did not come because of Me, but because of you. 31 Now is the judgment of this world. Now will the ruler of this world be cast out. 32 And if I should be lifted from the earth, I will draw all men to Myself. 33 But He said this signifying what sort of death He was about to die.

34 The crowd answered Him, We have heard from the law that the Christ remains forever; so how do You say, It is necessary for the Son of Man to be lifted up?

35 Therefore, Jesus said to them, The light is still with you *for a* little time. Walk while you have the light so that darkness does not take hold of you. And the one who walks in the darkness does not know where he is going. 36 While you have the light, believe in the light, in order that you may become sons of light.

Jesus said these things, and after having departed, He was hidden from them. 37 But although He had done signs before them, they were not believing in Him, 38 in order that the word of Isaiah the prophet might be fulfilled, which said, Lord, Who has believed our report? And to whom has the arm of the Lord been revealed?

39 Because of this they were not able to believe because again Isaiah said, 40 He has blinded their eyes, and has hardened their heart, lest they should see with their eyes, and should understand with their heart, and should turn, and I would heal them. 41 Isaiah said these things when he saw His glory and spoke about Him.

42 Nevertheless, many from among the rulers even believed in Him, but they were not confessing *Him*, lest

του νόμου ὅτι χριστὸς answered Him The crowd, We heard from the law that the Christ μένει εἰς τὸν αἰῶνα· καὶ πῶς σὺ λέγεις δεῖ ὑψωθῆναι τὸν remains forever; and how You do say, It is necessary to be lifted the υἱὸν τοῦ ἀνθρώπου; τίς ἐστὶν οὗτος ὁ υἱὸς τοῦ ἀνθρώπου; Son - of Man? Who is this - Son - of Man?

35 εἶπεν οὖν αὐτοῖς ὁ ἰησοῦς ἔτι μικρὸν χρόνον τὸ φῶς μεθ' ὑμῶν said Therefore, to them - Jesus, still a little time The light with you ἐστὶν. περιπατεῖτε ἕως τὸ φῶς ἔχετε ἵνα μὴ σκοτία ὑμᾶς is. Walk while the light you have so that not darkness you

καταλάβῃ. καὶ ὁ περιπατῶν ἐν τῇ σκοτίᾳ οὐκ οἶδεν ποῦ ὑπάγει. take hold of. And the one walking in the darkness not knows where he goes.

36 ἕως τὸ φῶς ἔχετε πιστεύετε εἰς τὸ φῶς ἵνα υἱοὶ φωτὸς While the light you have, believe in the light in order that sons of light γένησθε. you may become.

ταῦτα ἐλάλησεν ὁ ἰησοῦς καὶ ἀπελθὼν ἐκρύβη ἀπ' αὐτῶν. 37 these things said - Jesus and having departed was hidden from them.

τοσαῦτα δὲ αὐτοῦ σημεῖα πεποιηκότος ἔμπροσθεν αὐτῶν οὐκ although But Him signs having done before them not ἐπίστευον εἰς αὐτόν, 38 ἵνα ὁ λόγος ἡσαΐου τοῦ they were believing in Him, in order that the word of Isaiah the προφήτου πληρωθῇ ὃν εἶπεν κύριε τίς ἐπίστευσεν τῇ ἀκοῇ prophet might be fulfilled, which said, Lord, who believed the report ἡμῶν; καὶ ὁ βραχίον κυρίου τίνι ἀπεκαλύφθη; of us? And the arm of Lord to whom has been revealed?

39 διὰ τοῦτο οὐκ ἠδύναντο πιστεῦειν ὅτι πάλιν εἶπεν ἡσαΐας Because of this not they were able to believe because again said Isaiah,

40 τετύφλωκεν αὐτῶν τοὺς ὀφθαλμοὺς καὶ πεπώρωκεν αὐτῶν τὴν He has blinded of them the eyes and He has hardened of them the καρδίαν ἵνα μὴ ἴδωσιν τοῖς ὀφθαλμοῖς καὶ heart in order that not they should see with the eyes and

νοήσωσιν τῇ καρδίᾳ καὶ ἐπιστραφῶσιν καὶ ἰάσωμαι αὐτούς should understand with the heart and should be turned and I would heal them.

41 ταῦτα εἶπεν ἡσαΐας ὅτε εἶδεν τὴν δόξαν αὐτοῦ καὶ ἐλάλησεν περὶ αὐτοῦ. these things said Isaiah when he saw the glory of Him and spoke about Him.

42 ὅμως μέντοι καὶ ἐκ τῶν ἀρχόντων πολλοὶ ἐπίστευσαν εἰς αὐτόν Nevertheless even from the rulers many believed in Him, ἀλλὰ διὰ τοὺς φαρισαίους οὐχ ὠμολόγουν ἵνα μὴ but because of the Pharisees not they were confessing, so that not

ἀποσυνάγωγοι γένωνται. 43 ἠγάπησαν γὰρ τὴν δόξαν τῶν
put out of the synagogue they should be. they loved for the glory –
ἀνθρώπων μᾶλλον ἢ περ τὴν δόξαν τοῦ θεοῦ.
of men more than the glory – of God.

44 ἰησοῦς δὲ ἔκραξεν καὶ εἶπεν, ὁ πιστεύων εἰς ἐμὲ οὐ πιστεύει
Jesus But cried out and said, The one believing in Me not is believing
εἰς ἐμὲ ἀλλ' εἰς τὸν πέμψαντά με. 45 καὶ ὁ θεωρῶν ἐμὲ θεωρεῖ
in Me, but in the one having sent Me. And the one seeing Me is seeing
τὸν πέμψαντά με. 46 ἐγὼ φῶς εἰς τὸν κόσμον ἐλήλυθα ἵνα πᾶς
the one having sent Me. I a light into the world have come so that every
ὁ πιστεύων εἰς ἐμὲ ἐν τῇ σκοτίᾳ μὴ μείνῃ. 47 καὶ ἐάν τις
one believing in Me in the darkness not should remain. And if anyone
μου ἀκούσῃ τῶν ῥημάτων καὶ μὴ πιστεύσῃ, ἐγὼ οὐ κρίνω
of Me should hear the statements and not should believe, I not do judge
αὐτόν, οὐ γὰρ ἦλθον ἵνα κρίνω τὸν κόσμον ἀλλ' ἵνα
him, not for I came in order that I might judge the world, but in order that
σώσω τὸν κόσμον. 48 ὁ ἀθετῶν ἐμὲ καὶ μὴ λαμβάνων τὰ
I may save the world. The one rejecting Me and not receiving the
ῥήματά μου ἔχει τὸν κρίνοντα αὐτόν ὁ λόγος ὃν ἐλάλησα.
statements of Me has the one judging him, the word which I spoke.
ἐκεῖνος κρινεῖ αὐτὸν ἐν τῇ ἐσχάτῃ ἡμέρᾳ, 49 ὅτι ἐγὼ ἐξ
That *word* will judge him in the last day, because I from
ἐμαυτοῦ οὐκ ἐλάλησα ἀλλ' ὁ πέμψας με πατὴρ αὐτός μοι
Myself not did speak, but the having sent Me Father, He to Me
ἐντολὴν ἔδωκεν τί εἶπω καὶ τί λαλήσω. 50 καὶ οἶδα
a commandment gave, what I should say and what I should speak. And I know
ὅτι ἡ ἐντολὴ αὐτοῦ ζωὴ αἰώνιος ἐστίν. ἃ οὖν
that the commandment of Him life eternal is. the things which Therefore,
λαλῶ ἐγὼ καθὼς εἴρηκέν μοι ὁ πατὴρ οὕτως λαλῶ.
I speak Myself, just as has spoken to Me the Father, thus I speak.

John Thirteen

1 πρὸ δὲ τῆς ἑορτῆς τοῦ πάσχα εἰδὼς ὁ ἰησοῦς ὅτι ἐλήλυθεν
before Now the Feast – of Passover, having seen – Jesus that has come
αὐτοῦ ἡ ὥρα ἵνα μεταβῇ ἐκ τοῦ κόσμου τούτου πρὸς τὸν
of Him the hour that He should depart from the world this to the
πατέρα ἀγαπήσας τοὺς ἰδίους τοὺς ἐν τῷ κόσμῳ εἰς τέλος
Father having loved the own the ones in the world to the end
ἠγάπησεν αὐτούς.
He loved them.

they should be put out of the synagogue, 43 for they loved the glory of men more than the glory of God.

44 But Jesus cried out and said, The one who believes in Me is not believing in Me, but in the one who sent Me. 45 And the one who sees Me is seeing the one who sent Me. 46 I have come as a light into the world, so that everyone who believes in Me should not remain in the darkness. 47 And if anyone should hear My statements and should not believe, I do not judge him, for I did not come in order that I should judge the world, but that I may save the world. 48 The one who rejects Me and does not receive My statements has the thing which judges him, the word which I spoke. That *word* will judge him on the last day, 49 because I did not speak from Myself, but the Father who sent Me, He gave Me a commandment *as to* what I should say and what I should speak. 50 And I know that His commandment is life eternal. Therefore, the things which I Myself speak, so I speak just as the Father has spoken to Me.

John Thirteen

1 Now before the Feast of Passover, when Jesus saw that His hour that He should depart to the Father from this world had come, because *He* loved His own *who were* in the world, He loved them to the end.

2 And supper having occurred, the devil having already put into the heart of Judas, Son of Simon Iscariot, that he should betray Him, 3 because Jesus knew that the Father had given all things into His hands, and that He came from God and was going to God, 4 He rose from the dinner and put aside His garments, and taking an apron, He wrapped Himself. 5 Then He put water into the washbasin and began to wash the feet of the disciples and to dry *them* with the apron with which He was wrapped. 6 Then He came to Simon Peter, and that man said to Him, Lord, are You washing my feet?

7 Jesus answered and said to him, That which I do, you do not now understand, but you will understand after these things.

8 Peter said to Him, You certainly shall never wash my feet. Jesus answered him, If I do not wash you, you do not have a part with Me.

9 Simon Peter said to Him, Lord, not only my feet, but also my hands and head.

10 Jesus said to him, The one who has been bathed has no need except to wash his feet, but is wholly clean. And you are clean, but not all *of you*. 11 For He knew who the one betraying Him was; therefore, He said, Not all *of you* are clean.

2 καὶ δεῖπνου γενομένου, τοῦ διαβόλου ἤδη βεβληκότος εἰς τὴν
And supper having come to be, the devil already having put into the
καρδίαν ἰούδα σίμωνος ἰσκαριώτου ἵνα αὐτὸν παραδῶ,
heard of Judas, son of Simon Iscariot that Him he should betray *Him*,

3 εἰδὼς ὁ ἰησοῦς ὅτι πάντα δέδωκεν αὐτῷ ὁ πατήρ εἰς τὰς
having known – Jesus that all things has given to Him the Father into the
χεῖρας καὶ ὅτι ἀπὸ θεοῦ ἐξηλθεν καὶ πρὸς τὸν θεὸν ὑπάγει,
hands and that from God He came and to – God He goes,

4 ἐγείρεται ἐκ τοῦ δεῖπνου καὶ τίθησιν τὰ ἱμάτια καὶ λαβὼν
He rose from the dinner and places aside the garments and having taken
λέντιον διέζωσεν ἑαυτὸν. 5 εἶτα βάλλει ὕδωρ εἰς τὸν νιπτῆρα καὶ
an apron He wrapped Himself. Then He puts water into the washbasin and
ἤρξατο νίπτειν τοὺς πόδας τῶν μαθητῶν καὶ ἐκμάσσειν τῷ λεντίῳ
began to wash the feet of the disciples and to dry with the apron

ᾧ ἦν διεζωσμένος. 6 ἔρχεται οὖν πρὸς σίμωνα πέτρον,
with which He was having been wrapped. He comes then to Simon Peter,

καὶ λέγει αὐτῷ ἐκεῖνος, κύριε σύ μου νίπτεις τοὺς πόδας;
and says to Him that one, Lord, You of me are washing the feet?

7 ἀπεκρίθη ἰησοῦς καὶ εἶπεν αὐτῷ ὃ ἐγὼ ποιῶ σὺ οὐκ οἶδας
answered Jesus and said to him, That which I do, you not know

ἄρτι, γνώση δὲ μετὰ ταῦτα.
now, you will know but after these things.

8 λέγει αὐτῷ πέτρος οὐ μὴ νίψῃς τοὺς πόδας μου εἰς τὸν αἰῶνα.
says to Him Peter, no no You may wash the feet of me forever.

ἀπεκρίθη αὐτῷ ὁ ἰησοῦς ἐὰν μὴ νίψω σε οὐκ ἔχεις μέρος μετ'
answered him – Jesus, If not I may wash you, not you have a part with
ἐμοῦ.
Me.

9 λέγει αὐτῷ σίμων πέτρος κύριε μὴ τοὺς πόδας μου μόνον ἀλλὰ καὶ
says to Him Simon Peter, Lord, not the feet of me only but also
τὰς χεῖρας καὶ τὴν κεφαλὴν.
the hands and the head.

10 λέγει αὐτῷ ὁ ἰησοῦς ὁ λελουμένος οὐ χρεῖαν ἔχει ἢ τοὺς
says to him – Jesus, the one having been bathed not need has except the
πόδας νίψασθαι ἀλλ' ἔστιν καθαρὸς ὅλος. καὶ ὑμεῖς καθαροὶ ἐστε
feet to wash but is clean wholly. And you clean are,

ἀλλ' οὐχὶ πάντες. 11 ᾔδει γὰρ τὸν παραδιδόντα αὐτόν· διὰ
but not all. He knew For the one betraying Him; because of

τοῦτο εἶπεν οὐχὶ πάντες καθαροὶ ἐστε.
this He said, Not all clean are.

12 ὅτε οὖν ἔνιψεν τοὺς πόδας αὐτῶν καὶ ἔλαβεν τὰ ἱμάτια αὐτοῦ
 when Then He washed the feet of them and took the garments of Him
 ἀναπεσὼν πάλιν εἶπεν αὐτοῖς γινώσκετε τί πεποίηκα ὑμῖν; 13
 having sat again He said to them, Do you know what I have done for you?
 ὑμεῖς φωνεῖτέ με ὁ διδάσκαλος καὶ ὁ κύριος καὶ καλῶς λέγετε
 You call Me – Teacher and – Lord, and well you speak,
 εἰμὶ γάρ. 14 εἰ οὖν ἐγὼ ἔνιψα ὑμῶν τοὺς πόδας ὁ κύριος καὶ ὁ
 I am For. If then I washed of you the feet, the Lord and the
 διδάσκαλος καὶ ὑμεῖς ὀφείλετε ἀλλήλων νίπτειν τοὺς πόδας.
 Teacher, also you ought of one another to wash the feet.
 15 ὑπόδειγμα γὰρ ἔδωκα ὑμῖν ἵνα καθὼς ἐγὼ ἐποίησα ὑμῖν
 an example For I gave to you in order that just as I did for you
 καὶ ὑμεῖς ποιῆτε. 16 ἀμὴν ἀμὴν λέγω ὑμῖν οὐκ ἔστιν δοῦλος μείζων
 also you should do. Truly, truly I say to you, not is A slave greater
 μείζων τοῦ κυρίου αὐτοῦ οὐδὲ ἀπόστολος μείζων τοῦ
 greater than the Lord of him, nor one sent with a message greater than the one
 πέμψαντος αὐτόν. 17 εἰ ταῦτα οἴδατε μακάριοί ἐστε ἐὰν ποιῆτε
 having sent him. If these things you know, blessed you are if you do
 αὐτά. 18 οὐ περὶ πάντων ὑμῶν λέγω. ἐγὼ οἶδα οὓς
 them. not about all of you I do speak. I know the ones whom
 ἐξελεξάμην, ἀλλ' ἵνα ἡ γραφή πληρωθῇ ὁ τρώγων
 I chose, but in order that the Scripture might be fulfilled, the one eating
 μετ' ἐμοῦ τὸν ἄρτον ἐπήρειν ἐπ' ἐμὲ τὴν πτέρναν αὐτοῦ. 19 ἀπ'
 with Me – bread raised up against Me the heel of him. From
 ἄρτι λέγω ὑμῖν πρὸ τοῦ γενέσθαι ἵνα ὅταν γένηται
 now I speak to you before the thing to become, so that when it comes to be
 πιστεύσητε ὅτι ἐγὼ εἰμι. 20 ἀμὴν ἀμὴν λέγω ὑμῖν ὁ λαμβάνων
 you may believe that I am. Truly, truly I say to you, the one receiving
 ἐάν τινα πέμψω ἐμὲ λαμβάνει ὁ δὲ ἐμὲ λαμβάνων λαμβάνει
 whomever I should send, Me he receives, the one and Me receiving, he receives
 τὸν πέμψαντά με.
 the one having sent Me.

21 ταῦτα εἰπὼν ὁ ἰησοῦς ἐταράχθη τῷ πνεύματι καὶ
 these things Having said – Jesus was troubled in the spirit and
 ἐμαρτύρησεν καὶ εἶπεν ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι εἷς ἐξ ὑμῶν
 He testified and said, Truly, truly I say to you that one of you
 παραδώσει με. 22 ἔβλεπον οὖν εἰς ἀλλήλους οἱ μαθηταὶ
 will betray Me. were seeing Therefore, one another the disciples
 ἀπορούμενοι περὶ τίνος λέγει.
 being perplexed about whom He speaks.

12 Then, when He had washed their feet and had taken His garments, He said to them after He sat again, Do you understand what I have done for you? 13 You call me Teacher and Lord, and you speak well, for I am. 14 If, then, I, your Lord and your Teacher, washed your feet, you ought also to wash the feet of one another. 15 For I have given an example to you, in order that just as I have done for you, you also should do. 16 Truly, truly I say to you, A slave is not greater than his master, nor is one sent with a message greater than the one who sent him. 17 Since you know these things, you are blessed if you do them. 18 I do not speak about all of you. I know the ones whom I have chosen, but in order that the Scripture might be fulfilled, The one who eats bread with Me has raised up his heel against Me. 19 From now on I will speak to you before the thing comes to be, so that when it comes to be you may believe that I am He. 20 Truly, truly I say to you, The one who receives whomever I should send, receives Me, and the one who receives Me, receives the one who sent Me.

21 Having said these things, Jesus was troubled in His spirit, and He testified and said, Truly, truly I say to you that one of you will betray Me. 22 Therefore, the disciples began watching one another, because they were perplexed about whom He was speaking.

23 And one of His disciples was reclining on the chest of Jesus, *one* whom Jesus loved. 24 Then Simon Peter nods to this man to inquire who it could be about whom He was speaking.

25 And when that man had pressed back upon the chest of Jesus, he said to Him, Lord, who is it?

26 Jesus answered, It is that man to whom I shall give the morsel after having dipped *it*. And after He dipped the morsel, He gave *it* to Judas, *the son* of Simon Iscariot. 27 And after the morsel, Satan then entered into that man. Then Jesus said to him, Do what you do quickly. 28 But none of the ones who were reclining *to eat* knew why He said this to him. 29 For some were supposing that since Judas used to hold the money bag that Jesus said to him, Buy what we need for the feast, or that he should give something to the poor. 30 Therefore, after receiving the morsel, that man departed immediately. And it was night.

31 When he departed, Jesus said, Now the Son of Man has been glorified, and God has been glorified by Him. 32 If God was glorified by Him, also God will glorify Him in Himself, and will glorify Him immediately. 33 Little children, I am with you yet *a little more time*. You will seek Me, and, just as I said to the Jews, also I say to you now, that where I am going, you are not able to come.

23 ἦν δέ ἀνακείμενος εἰς τῶν μαθητῶν αὐτοῦ ἐν τῷ κόλπῳ τοῦ
was And reclining one of the disciples of Him on the chest –
ἰησοῦ ὃν ἠγάπα ὁ ἰησοῦς. 24 νεύει οὖν τούτῳ σίμων πέτρος
of Jesus whom was loving – Jesus. nods Then to this one Simon Peter
πυθέσθαι τίς ἂν εἴη περὶ οὗ λέγει.
to inquire who – it could be about whom He speaks.

25 ἐπιπεσὼν δὲ ἐκεῖνος οὕτως ἐπὶ τὸ στήθος τοῦ ἰησοῦ λέγει
having pressed And that one thus upon the chest – of Jesus, he says
αὐτῷ κύριε τίς ἐστίν;
to Him, Lord, who is it?

26 ἀποκρίνεται ὁ ἰησοῦς ἐκεῖνός ἐστιν ᾧ ἐγὼ βάψας τὸ ψωμίον
answered – Jesus, that one It is to whom I having dipped the morsel
ἐπιδώσω. καὶ ἐμβάψας τὸ ψωμίον δίδωσιν ἰούδα σίμωνος
I shall give. And having dipped the morsel He gave to Judas son of Simon
ἰσκαριώτη. 27 καὶ μετὰ τὸ ψωμίον τότε εἰσῆλθεν εἰς ἐκεῖνον
Iscariot. And after the morsel, then entered into that man
ὁ σατανᾶς. λέγει οὖν αὐτῷ ὁ ἰησοῦς, ὃ ποιεῖς ποίησον τάχιον.
– Satan. says then to him – Jesus, what you do, Do quickly.

28 τοῦτο δὲ οὐδεὶς ἔγνω τῶν ἀνακειμένων πρὸς τί εἶπεν αὐτῷ.
this But no one knew of the ones reclining for what He said to him.

29 τινὲς γὰρ ἐδόκουν ἐπεὶ τὸ γλωσσόκομον εἶχεν ὁ ἰούδας ὅτι
some For were supposing since the money bag was holding – Judas that
λέγει αὐτῷ ὁ ἰησοῦς ἀγόρασον ὧν χρεῖαν ἔχομεν εἰς τὴν ἑορτὴν ἢ
says to him – Jesus, Buy what need we have for the feast or
τοῖς πτωχοῖς ἵνα τι δῶ. 30 λαβὼν οὖν τὸ
to the poor that something he should give. having received Therefore, the
ψωμίον ἐκεῖνος εὐθέως ἐξῆλθεν. ἦν δὲ νύξ.
morsel, that one immediately departed. it was And night.

31 ὅτε ἐξῆλθεν λέγει ὁ ἰησοῦς νῦν ἐδοξάσθη ὁ υἱὸς τοῦ ἀνθρώπου
When he departed, says – Jesus, Now was glorified the Son – of Man,
καὶ ὁ θεὸς ἐδοξάσθη ἐν αὐτῷ. 32 εἰ ὁ θεὸς ἐδοξάσθη ἐν αὐτῷ καὶ
and – God was glorified by Him. If – God was glorified by Him also

ὁ θεὸς δοξάσει αὐτὸν ἐν ἑαυτῷ, καὶ εὐθὺς δοξάσει αὐτόν 33
– God will glorify Him in Himself, and immediately will glorify Him.

τεκνία ἔτι μικρὸν μεθ' ὑμῶν εἰμι. ζητήσετέ με καὶ καθὼς
Little children yet *a little time* with you I am. You will seek Me and, just as
εἶπον τοῖς ἰουδαίοις ὅτι ὅπου ὑπάγω ἐγὼ ὑμεῖς οὐ δύνασθε ἐλθεῖν.
I said to the Jews, that where am going I you not are able to come.
καὶ ὑμῖν λέγω ἄρτι.
also to you I say now.

34 ἐντολὴν καινὴν δίδωμι ὑμῖν ἵνα ἀγαπᾶτε ἀλλήλους·
commandment A new I am giving to you, that you should love one another;
καθὼς ἠγάπησα ὑμᾶς ἵνα καὶ ὑμεῖς ἀγαπᾶτε ἀλλήλους. 35 ἐν τούτῳ
just as I loved you, that also you should love one another. by this
γινώσκονται πάντες ὅτι ἐμοὶ μαθηταὶ ἐστε ἐὰν ἀγάπην ἔχητε
will know All people that to Me disciples you are, if love you have
ἐν ἀλλήλοις.
with one another.

36 λέγει αὐτῷ σίμων πέτρος κύριε ποῦ ὑπάγεις;
says to Him Simon Peter, Lord, Where are you going?
ἀπεκρίθη αὐτῷ ὁ ἰησοῦς ὅπου ὑπάγω οὐ δύνασαι μοι νῦν
answered him – Jesus, Where I am going not you are able Me now
ἀκολουθῆσαι· ὕστερον δὲ ἀκολουθήσεις μοι.
to follow; later but you will follow Me.

37 λέγει αὐτῷ πέτρος κύριε διὰ τί οὐ δύναμαί σοι ἀκολουθῆσαι
says to Him Peter, Lord, because of what not am I able You to follow
ἄρτι; τὴν ψυχὴν μου ὑπὲρ σοῦ θήσω.
now? the life of me on behalf of You I will lay down.

38 ἀπεκρίθη αὐτῷ ὁ ἰησοῦς τὴν ψυχὴν σου ὑπὲρ ἐμοῦ θήσεις;
answered him – Jesus, the life of you on behalf of Me Will you lay down?
ἀμὴν ἀμὴν λέγω σοι οὐ μὴ ἀλέκτωρ φωνήσῃ ἕως οὗ ἀπαρνήσῃ
Truly truly I say to you, not not A rooster will crow until which you deny
με τρίς.
Me three times.

John Fourteen

1 μὴ ταρασέσθω ὑμῶν ἡ καρδιά. πιστεύετε εἰς τὸν θεόν καὶ εἰς
not Let be troubled of you the heart. Believe in – God; also in
ἐμὲ πιστεύετε 2 ἐν τῇ οἰκίᾳ τοῦ πατρὸς μου μοναὶ πολλαὶ εἰσιν,
Me believe. In the house of the Father of Me dwellings many are,
εἰ δὲ μὴ εἶπον ἂν ὑμῖν. πορεύομαι ἐτοιμάσαι τόπον ὑμῖν. 3
if but not,²¹ I would have told – you. I am going to prepare a place for you.
καὶ ἐὰν πορευθῶ καὶ ἐτοιμάσω ὑμῖν τόπον, πάλιν ἔρχομαι καὶ
And if I go and prepare for you a place, again I am coming, and
παραλήψομαι ὑμᾶς πρὸς ἐμαυτὸν ἵνα ὅπου εἰμι ἐγὼ καὶ
I will take you with Myself, in order that where I am Myself, also
ὑμεῖς ᾗτε. 4 καὶ ὅπου ἐγὼ ὑπάγω οἴδατε καὶ τὴν ὁδὸν οἴδατε.
you will be. And where I am going you know and the way you know.
5 λέγει αὐτῷ θωμᾶς κύριε οὐκ οἶδαμεν ποῦ ὑπάγεις. καὶ πῶς
says to Him Thomas, Lord not do we know where You are going. So how
δυνάμεθα τὴν ὁδὸν εἰδέναι;
are we able the way to know?
6 λέγει αὐτῷ ὁ ἰησοῦς ἐγὼ εἰμι ἡ ὁδὸς καὶ ἡ ἀλήθεια καὶ ἡ ζωή.
says to him – Jesus, I am the way and the truth and the life.
οὐδεὶς ἔρχεται πρὸς τὸν πατέρα εἰ μὴ δι

34 I am giving a new commandment to you, that you should love one another; just as I loved you, that also you should love one another. 35 By this all people will know that you are My disciples, if you have love for one another.

36 Simon Peter said to Him, Lord, where are You going?

Jesus answered him, I am going where you are not now able to follow Me; but later you will follow Me.

37 Peter said to Him, Lord, why am I not able to follow You now? I will lay down my life on Your behalf.

38 Jesus answered him, Will you lay down your life on My behalf? Truly, truly, I say to you, A rooster will not crow until you deny Me three times.

John Fourteen

1 Do not let your heart be troubled. You are believing in God; also believe in Me. 2 In My Father's house are many dwellings, but if not, I would have told you. I am going to prepare a place for you. 3 And if I go and prepare a place for you, I am coming again, and I will take you with Me, in order that where I Myself am, you may be also. 4 And you know where I am going, and you know the way.

5 Thomas said to Him, Lord, we do not know where You are going. So how are we able to know the way?

6 Jesus said to him, I am the way, and the truth, and the life.

No one comes to the Father except through Me.

7 If you had known Me, you would also have know My Father; and from now on you do know Him, and have seen Him.

8 Philip said to Him, Lord, show us the Father and it is enough for us.

9 Jesus said to him, Have I been with you *for* so long a time, and you have not known Me, Philip? The one who has seen Me has seen the Father, so how do you say, Show us the Father? 10 Do you not believe that I *am* in the Father, and the Father is in Me? The statements which I speak to you I do not speak from Myself, but the Father who abides in Me, He does the works Himself. 11 Believe Me that I *am* in the Father and the Father *is* in Me, but if not, believe Me on account of the works themselves.

12 Truly, truly, I say to you, the one who believes in Me, that person will also do the works which I do, and he will do greater *works* than these because I am going to My Father. 13 And whatever you should ask Me in My name, I will do these things in order that the Father may be glorified by the Son. 14 If you should ask something in My name, I will do *it*. 15 If you love Me, keep my commandments.

16 And I will request the Father, and He will give you another another advocate

ἐμοῦ.

No one comes to the Father except through Me.

7 εἰ ἐγνώκειτέ με καὶ τὸν πατέρα μου ἐγνώκειτε ἂν· καὶ ἴφ you had known Me, also the Father of Me you would have known –; and ἀπ’ ἄρτι γινώσκετε αὐτὸν καὶ ἑώρακατε αὐτόν. from now you do know Him and have seen Him.

8 λέγει αὐτῷ φίλιππος κύριε δεῖξον ἡμῖν τὸν πατέρα καὶ ἀρκεῖ ἡμῖν. says to Him Philip, Lord, show us the Father and it is enough for us.

9 λέγει αὐτῷ ὁ ἰησοῦς τοσοῦτον χρόνον μεθ’ ὑμῶν εἰμι καὶ οὐκ ἔγνωκάς με φίλιππε; ὁ ἑωρακῶς ἐμὲ ἑώρακεν τὸν πατέρα καὶ πῶς σὺ λέγεις δεῖξον ἡμῖν τὸν πατέρα; 10 οὐ πιστεύεις ὅτι ἐγὼ ἐν τῷ πατρὶ καὶ ὁ πατὴρ ἐν ἐμοὶ ἐστίν; τὰ ῥήματα ἃ ἐγὼ

I in the Father and the Father in Me is? The statements which I λαλῶ ὑμῖν ἀπ’ ἐμαυτοῦ οὐ λαλῶ, ὁ δὲ πατὴρ ὁ ἐν ἐμοὶ μένων speak to you from Myself not I speak, the but Father the one in Me abiding, αὐτὸς ποιεῖ τὰ ἔργα. 11 πιστεῦτέ μοι ὅτι ἐγὼ ἐν τῷ πατρὶ καὶ ὁ Himself He does the works. Believe Me that I *am* in the Father and the πατὴρ ἐν ἐμοί, εἰ δὲ μὴ διὰ τὰ ἔργα αὐτὰ πιστεῦτε μοι Father *is* in Me, if but not, on account of the works themselves believe Me.

12 ἀμὴν ἀμὴν λέγω ὑμῖν ὁ πιστεῦων εἰς ἐμὲ τὰ ἔργα ἃ ἐγὼ ποιῶ καὶ ὁ κἀκεῖνος ποιήσει καὶ μείζονα τούτων ποιήσει ὅτι ἐγὼ πρὸς τὸν also that one will do, and greater than these he will do because I to the πατέρα μου πορεύομαι. 13 καὶ ὅ τι ἂν αἰτήσητε ἐν τῷ ὀνόματί Father of Me I am going. And whatever you should ask in the name

μου τοῦτο ποιήσω ἵνα δοξασθῇ ὁ πατὴρ ἐν τῷ υἱῷ. of Me, these things I will do in order that may be glorified the Father by the Son.

14 εἰάν τι αἰτήσητέ με ἐν τῷ ὀνόματί μου ἐγὼ ποιήσω.

If something you should ask Me in the name of Me, I will do *it*.

15 εἰάν ἀγαπάτέ με τὰς ἐντολάς τὰς ἐμὰς τηρήσατε.

If you love Me, – commandments – My keep.

16 καὶ ἐγὼ ἐρωτήσω τὸν πατέρα καὶ ἄλλον παράκλητον δώσει ὑμῖν And I will request the Father and another advocate He will give to you

ἵνα μένη μεθ' ὑμῶν εἰς τὸν αἰῶνα. 17 τὸ πνεῦμα τῆς
 in order that He may abide with you forever, the Spirit of the
 ἀληθείας ὃ ὁ κόσμος οὐ δύναται λαβεῖν ὅτι οὐ θεωρεῖ αὐτὸ
 truth, whom the world not is able to receive, because not it sees Him
 οὐδὲ γινώσκει αὐτό, ὑμεῖς δὲ γινώσκετε αὐτὸ, ὅτι παρ' ὑμῖν μένει
 nor knows Him, you but know Him, because with you He abides
 καὶ ἐν ὑμῖν ἔσται. 18 οὐκ ἀφήσω ὑμᾶς ὀρφανούς· ἔρχομαι πρὸς
 and in you He will be. not I will leave you orphans; I am coming to
 ὑμᾶς.
 you.

19 ἔτι μικρὸν καὶ ὁ κόσμος με οὐκέτι θεωρεῖ ὑμεῖς δὲ θεωρεῖτέ με
 Yet a little time and the world Me no longer sees, you but see Me
 ὅτι ἐγὼ ζῶ καὶ ὑμεῖς ζήσεσθε. 20 ἐν ἐκείνῃ τῇ ἡμέρᾳ γνώσεσθε
 because I live and you will live. In that - day will know
 ὑμεῖς ὅτι ἐγὼ ἐν τῷ πατρὶ μου καὶ ὑμεῖς ἐν ἐμοὶ καὶ ἐγὼ ἐν ὑμῖν.
 you that I am in the Father of Me and you are in Me and I am in you.

21 ὁ ἔχων τὰς ἐντολάς μου καὶ τηρῶν αὐτάς ἐκεῖνός
 The one having the commandments of Me and keeping them, that one
 ἐστὶν ὁ ἀγαπῶν με. ὁ δὲ ἀγαπῶν με ἀγαπηθήσεται ὑπὸ τοῦ
 is the one loving Me. the one And loving Me will be loved by the
 πατρός μου καὶ ἐγὼ ἀγαπήσω αὐτὸν καὶ ἐμφανίσω αὐτῷ ἑμαυτόν.
 Father of Me and I will love him and manifest to him Myself.

22 λέγει αὐτῷ Ἰούδας (οὐχ ὁ Ἰσκαριώτης), κύριε καὶ τί γέγονεν ὅτι
 says to Him Judas (not - Iscariot), Lord, so what has occurred that
 ἡμῖν μέλλεις ἐμφανίζειν σεαυτὸν καὶ οὐχὶ τῷ κόσμῳ;
 to us You are about to manifest Yourself, and not to the world?

23 ἀπεκρίθη ἰησοῦς καὶ εἶπεν αὐτῷ ἂν τις ἀγαπᾷ με, τὸν λόγον
 answered Jesus and said to him, If anyone should love Me, the word
 μου τηρήσει. καὶ ὁ πατήρ μου ἀγαπήσει αὐτόν καὶ πρὸς αὐτόν
 of Me he will keep. And the Father of Me will love him and to him
 ἐλευσόμεθα καὶ μονήν παρ' αὐτῷ ποιησόμεν. 24 ὁ μὴ ἀγαπῶν
 We will come and dwelling with him We will make. The one not loving
 με, τοὺς λόγους μου οὐ τηρεῖ· καὶ ὁ λόγος ὃν ἀκούετε οὐκ
 Me, the words of Me not does keep; and the word which you hear not
 ἔστιν ἐμὸς ἀλλὰ τοῦ πέμψαντός με πατρός.
 is Mine, but of the one having sent Me Father.

25 ταῦτα λελάληκα ὑμῖν παρ' ὑμῖν μένων. 26 ὁ δὲ παράκλητος
 these things I have spoken to you with you being. the But advocate
 τὸ πνεῦμα τὸ ἅγιον ὃ πέμψει ὁ πατήρ
 the Spirit - Holy which will send the Father

in order that He may abide with you forever, 17 the Spirit of the truth, whom the world is not able to receive, because it does not see Him nor does it know Him, but you know Him, because He abides with you, and He will be in you. 18 I will not leave you orphans; I am coming to you.

19 For yet a little time, and the world no longer sees Me, but you see Me, because I live, and you will know that I am in My Father, and you are in Me, and I am in you. 21 The one who has My commandments and keeps them, that one is the one who loves Me. And the one who loves Me will be loved by My Father, and I will love him, and manifest Myself to him.

22 And Judas (not Iscariot) said to Him, Lord, so what has occurred that You are about to manifest Yourself to us, and not to the world?

23 Jesus answered and said to him, If anyone loves Me, he will keep My word. And My Father will love him, and We will come to him, and We will make a dwelling place with him. 24 The one who does not love Me does not keep My words; and the word which you hear is not Mine, but is from the Father who sent Me.

25 I have spoken these things to you while remaining with you. 26 But the advocate, the Holy Spirit, who the Father will send

in My name, that one will teach you all things, and He will remind you of all the things which I spoke to you.

27 I leave peace with you, I give My peace to you; I give to you not like the world gives. Do not let your heart be troubled, nor let it be fearful. 28 You heard that I said to you, I am going and I am coming to you. If you loved Me, you would rejoice that I said I am going to the Father, because My Father is greater than I. 29 And now I have spoken to you before it occurs, in order that when it should occur, you might believe. 30 I will no longer speak about many things with you, for the ruler of the world is coming, and in Me he has nothing. 31 But, in order that the world may know that I love My Father, and just as the Father has given orders to Me, thus I do. Rise, let us go from here.

John Fifteen

1 I am the true vine and My Father is the farmer. 2 Every branch in Me not bearing fruit, He removes it and every one which bears fruit, He cleans it, in order that it may bear more fruit. 3 You are already clean because of the word which I have spoken to you. 4 Abide in Me and I will abide in you. Just as the branch is not able to bear fruit from itself, unless it abides in the vine, so neither are you able unless you abide in Me.

ἐν τῷ ὀνόματί μου ἐκεῖνος ὑμᾶς διδάξει πάντα καὶ ὑπομνήσει
in the name of Me, that one you will teach all things and He will remind
ὑμᾶς πάντα ἃ εἶπον ὑμῖν.
you of all things which I spoke to you.

27 εἰρήνην ἀφήμι ὑμῖν εἰρήνην τὴν ἐμὴν δίδωμι ὑμῖν· οὐ καθὼς
peace I leave with you, peace – My I give to you; not as
ὁ κόσμος δίδωσιν ἐγὼ δίδωμι ὑμῖν. μὴ ταραστέσθω ὑμῶν ἡ καρδία
the world gives, I do give to you. not Let be troubled of you the heart
μηδὲ δειλιάτω. 28 ἠκούσατε ὅτι ἐγὼ εἶπον ὑμῖν ὑπάγω καὶ
nor let it be fearful. You heard that I said to you, I am going and
ἔρχομαι πρὸς ὑμᾶς. εἰ ἠγαπήτέ με ἐχάρητε ἅν ὅτι εἶπον
I am coming to you. If you loved Me, you would rejoice that I said
πορεύομαι πρὸς τὸν πατέρα ὅτι ὁ πατήρ μου μείζων μου ἐστίν.
I am going to the Father, because the Father of Me greater than Me is.
29 καὶ νῦν εἴρηκα ὑμῖν πρὶν γενέσθαι ἵνα ὅταν γένηται
And now I have spoken to you before to occur in order that when it may occur
πιστεύσητε. 30 οὐκέτι πολλὰ λαλήσω μεθ' ὑμῶν, ἔρχεται γὰρ ὁ
you might believe. No longer many things I will speak with you, comes for the
τοῦ κόσμου ἄρχων, καὶ ἐν ἐμοὶ οὐκ ἔχει οὐδέν. 31 ἀλλ' ἵνα
of the world ruler, and in Me not he has nothing. But in order that
γινῶ ὁ κόσμος ὅτι ἀγαπῶ τὸν πατέρα καὶ καθὼς ἐνετείλατο μοι
may know the world that I love the Father and just as gave orders to Me
ὁ πατήρ οὕτως ποιῶ. ἐγείρεσθε, ἄγωμεν ἐντεῦθεν.
the Father, thus I do. Rise, let us go from here.

John Fifteen

1 ἐγὼ εἶμι ἡ ἄμπελος ἡ ἀληθινή καὶ ὁ πατήρ μου ὁ γεωργός ἐστιν.
I am the vine – true and the Father of Me the farmer is.
2 πᾶν κλῆμα ἐν ἐμοὶ μὴ φέρον καρπὸν αἶρει αὐτὸ καὶ πᾶν τὸ
Every branch in Me not bearing fruit He removes it and every the one
καρπὸν φέρον καθαίρει αὐτὸ ἵνα πλείονα καρπὸν φέρῃ. 3
fruit bearing, He cleans it in order that more fruit it may bear.
ἤδη ὑμεῖς καθαροὶ ἐστε διὰ τὸν λόγον ὃν λελάληκα ὑμῖν.
already You clean are because of the word which I have spoken to you.
4 μέναιτε ἐν ἐμοὶ καὶ ἐγὼ ἐν ὑμῖν. καθὼς τὸ κλῆμα οὐ δύναται καρπὸν
Abide²² in Me and I in you. Just as the branch not is able fruit
φέρειν ἀφ' ἑαυτοῦ ἐὰν μὴ μένῃ ἐν τῇ ἀμπέλῳ οὕτως οὐδὲ ὑμεῖς
to bear from itself, unless it abides in the vine, so neither you
ἐὰν μὴ ἐν ἐμοὶ μένῃτε.
unless in Me you abide.

5 ἐγὼ εἶμι ἡ ἄμπελος ὑμεῖς τὰ κλήματα. ὁ μένων ἐν ἐμοὶ καὶ γὰρ
 I am the vine, you are the branches. The one abiding in Me and I
 ἐν αὐτῷ οὗτος φέρει καρπὸν πολὺν ὅτι χωρὶς ἐμοῦ οὐ δύνασθε
 in him, this one bears fruit much, because without Me not you are able
 ποιεῖν οὐδέν. 6 ἐὰν μὴ τις μένῃ ἐν ἐμοὶ ἐβλήθη²³ ἔξω ὡς τὸ
 to do nothing. If not anyone should abide in Me, he is thrown out as the
 κλῆμα καὶ ἐξηράνθη καὶ συναγούσιν αὐτὰ καὶ εἰς τὸ πῦρ
 branch and becomes dried up and they gather them and into the fire
 βάλλουσιν καὶ καίεται. 7 ἐὰν μείνητε ἐν ἐμοὶ καὶ τὰ
 they throw and they are burned. If you should abide in Me and the
 ῥήματά μου ἐν ὑμῖν μένῃ ὃ ἐὰν θέλητε αἰτήσεσθε
 statements of Me in you should abide, whatever you should desire you will ask
 καὶ γενήσεται ὑμῖν. 8 ἐν τούτῳ ἐδοξάσθη²⁴ ὁ πατήρ μου ἵνα
 and it will happen for you. By this is glorified the Father of Me in order that
 καρπὸν πολὺν φέρητε καὶ γενήσεσθε ἐμοὶ μαθηταί.
 fruit much you may bear and you will become to Me disciples.

9 καθὼς ἠγάπησέν με ὁ πατήρ καὶ γὰρ ἠγάπησα ὑμᾶς· μέναιτε ἐν τῇ
 Just as loved Me the Father, I also loved you; abide in the
 ἀγάπῃ τῇ ἐμῇ. 10 ἐὰν τὰς ἐντολάς μου τηρήσητε μενεῖτε ἐν
 love – My. If the commandments of Me you would keep abide in
 τῇ ἀγάπῃ μου, καθὼς ἐγὼ τὰς ἐντολάς τοῦ πατρός μου
 the love of Me, just as I the commandments of the Father of Me
 τετήρηκα καὶ μένω αὐτοῦ ἐν τῇ ἀγάπῃ. 11 ταῦτα λελάληκα
 I have kept and I am abiding of Him in the love. these things I have spoken
 ὑμῖν ἵνα ἡ χαρὰ ἡ ἐμῇ ἐν ὑμῖν μένῃ, καὶ ἡ χαρὰ ὑμῶν
 to you in order that the joy – My in you may abide and the joy of you
 πληρωθῇ. 12 αὕτη ἐστὶν ἡ ἐντολὴ ἡ ἐμῇ ἵνα ἀγαπᾶτε ἀλλήλους
 may be full. This is the commandment – My that you love one another
 καθὼς ἠγάπησα ὑμᾶς. 13 μείζονα ταύτης ἀγάπῃν οὐδεὶς ἔχει ἵνα
 just as I loved you. greater than this love No one has that
 τις τὴν ψυχὴν αὐτοῦ θῆ ὑπὲρ τῶν φίλων αὐτοῦ. 14
 anyone the life of him should lay down on behalf of the friends of him.
 ὑμεῖς φίλοι μου ἔστε ἐὰν ποιῆτε ὅσα ἐγὼ ἐντέλλομαι ὑμῖν.
 You friends of Me are if you do as many things as I command you.

15 οὐκέτι ὑμᾶς λέγω δούλους ὅτι ὁ δούλος οὐκ οἶδεν τί ποιεῖ
 no longer you I call slaves because the slave not knows what does
 αὐτοῦ ὁ κύριος. ὑμᾶς δὲ εἶρηκα φίλους ὅτι πάντα ἃ
 of him the lord. 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.

5 I am the vine, you are the branches. The one who abides in Me and I in him, this one bears much fruit, because without Me you are not able to do anything. 6 If anyone should not abide in Me, he is thrown out as a branch and becomes dried up, and they gather them and throw them into the fire, and they are burned. 7 If you abide in Me and My statements abide in you, you will ask whatever you desire, and it will happen for you. 8 By this My Father is glorified, that you bear much fruit, and you will become My disciples.

9 Just as the Father loved Me, I also loved you; abide in My love. 10 If you would keep My commandments, abide in My love, just as I have kept the commandments of My Father and am abiding in His love. 11 I have spoken these things to you, in order that My joy may abide in you, and that your joy may be full. 12 This is My commandment, that you love one another just as I have loved you. 13 No one has greater love than this, that someone should lay down his life on behalf of his friends. 14 You are My friends if you do as many things as I command you. 15 I no longer call you slaves because the slave does not know what his master does. But I have called you friends because I have made known to you all things which I have heard from My Father.

16 You did not choose Me, but I chose you and appointed you, in order that you should go and bear fruit and your fruit should remain, in order that whatever thing you might ask the Father in My name, He would give you. 17 I command you these things, that you love one another.

18 If the world hates you, you know that it has hated Me before you. 19 If you were from the world, the world would love its own. But because you are not from the world, but I chose you out of the world, therefore, the world hates you. 20 Remember the word which I spoke to you, *A* slave is not greater than his master. If they persecuted Me, they will also persecute you. If My word they keep, they will also keep yours. 21 But all these things they will do to you on account of My name, because they do not know the one who sent Me. 22 If I had not come and spoken to them, they would have no sin. But now they have no excuse concerning their sin. 23 The one who hates Me, is also hating My Father. 24 But now they have both seen and have hated both Me and My Father. 25 But *they did these things* in order that the word which was written in their law might be fulfilled, They hated Me for no reason.

26 But when the advocate whom I will send to you comes from the

16 οὐχ ὑμεῖς με ἐξελέξασθε ἀλλ' ἐγὼ ἐξελεξάμην ὑμᾶς καὶ ἔθηκα
not You Me did choose, but I chose you and placed
ὑμᾶς ἵνα ὑμεῖς ὑπάγητε καὶ καρπὸν φέριητε καὶ ὁ καρπὸς ὑμῶν
you, in order that you should go and fruit bear and the fruit of you
μένῃ ἵνα ὅτι ἂν αἰτήσητε τὸν πατέρα ἐν τῷ
should remain, in order that what thing ever you might ask the Father in the
ὀνόματί μου δῶ ὑμῖν. 17 ταῦτα ἐντέλλομαι ὑμῖν ἵνα
name of Me, He would give to you. these things I command you, that
ἀγαπᾶτε ἀλλήλους.
you should love one another.

18 εἰ ὁ κόσμος ὑμᾶς μισεῖ γινώσκετε ὅτι ἐμὲ πρῶτον ὑμῶν μεμίσηκεν.
If the world you hates, you know that Me first of you it has hated.

19 εἰ ἐκ τοῦ κόσμου ἦτε ὁ κόσμος ἂν τὸ ἴδιον ἐφίλει. ὅτι
If out of the world you were, the world – the own would love.²⁵ because

δὲ ἐκ τοῦ κόσμου οὐκ ἐστέ ἀλλ' ἐγὼ ἐξελεξάμην ὑμᾶς ἐκ τοῦ
But out of the world not you are, but I chose you out of the
κόσμου διὰ τοῦτο μισεῖ ὑμᾶς ὁ κόσμος. 20 μνημονεύετε τοῦ λόγου
world, therefore hates you the world. Remember the word
οὗ ἐγὼ εἶπον ὑμῖν οὐκ ἔστιν δοῦλος μείζων τοῦ κυρίου αὐτοῦ.
which I spoke to you, not is *A* slave greater than the lord of him.

εἰ ἐμὲ ἐδίωξαν καὶ ὑμᾶς διώξουσιν. εἰ τὸν λόγον μου
If Me they persecuted, also you they will persecute.²⁶ If the word of Me

ἐτήρησαν καὶ τὸν ὑμέτερον τηρήσουσιν. 21 ἀλλὰ ταῦτα πάντα
they keep, also – yours they will keep. But these things all
ποιήσουσιν ὑμῖν διὰ τὸ ὄνομά μου ὅτι οὐκ οἴδασιν
they will do to you on account of the name of Me, because not they do know

τὸν πέμψαντά με. 22 εἰ μὴ ἦλθον καὶ ἐλάλησα αὐτοῖς ἁμαρτίαν
the one having sent Me. If not I came and I spoke to them, sin

οὐκ εἶχον. νῦν δὲ πρόφασιν οὐκ ἔχουσιν περὶ τῆς
no they were having.²⁷ now But excuse no they have concerning the

ἁμαρτίας αὐτῶν. 23 ὁ ἐμὲ μισῶν καὶ τὸν πατέρα μου μισεῖ.
sin of them. The one Me hating, also the Father of Me is hating.

24 εἰ τὰ ἔργα μὴ ἐποίησα ἐν αὐτοῖς ἃ οὐδεὶς ἄλλος πεποίηκεν,
If the works not I did among them which no one other has done,

ἁμαρτίαν οὐκ εἶχον. νῦν δὲ καὶ ἐωράκασιν καὶ μεμισήκασιν
sin no they were having.²⁸ now But both they have seen and have hated

καὶ ἐμὲ καὶ τὸν πατέρα μου. 25 ἀλλ' ἵνα πληρωθῇ ὁ λόγος
both Me and the Father of Me. But in order that may be fulfilled the word

ὁ γεγραμμένος ἐν τῷ νόμῳ αὐτῶν ὅτι ἐμίσησάν με δωρεάν.
the one having been written in the law of them, – They hated Me for no reason.

26 ὅταν δὲ ἔλθῃ ὁ παράκλητος ὃν ἐγὼ πέμψω ὑμῖν παρὰ τοῦ
when But should come the advocate, whom I will send to you from the

πατρός, τὸ πνεῦμα τῆς ἀληθείας ὃ παρὰ τοῦ πατρὸς ἐκπορεύεται
 Father, the Spirit of the truth, who from the Father comes forth,
 ἐκεῖνος μαρτυρήσει περὶ ἐμοῦ. 27 καὶ ὑμεῖς δὲ μαρτυρεῖτε
 that one will testify concerning Me. also you And testify
 ὅτι ἀπ' ἀρχῆς μετ' ἐμοῦ ἐστε.
 because from beginning with Me you are.

John Sixteen

1 ταῦτα λελάληκα ὑμῖν ἵνα μὴ σκανδαλισθῆτε. 2
 these things I have spoken to you in order that not you might be caused to stumble.
 ἀποσυναγώγους ποιήσουσιν ὑμᾶς· ἀλλ' ἔρχεται ὥρα ἵνα
 put out from the synagogue They will make you; but is coming an hour that
 πᾶς ὁ ἀποκτείνας ὑμᾶς δόξῃ λατρείαν προσφέρειν τῷ θεῷ. 3
 every one having killed you will suppose a service to offer – to God.
 καὶ ταῦτα ποιήσουσιν ὅτι οὐκ ἔγνωσαν τὸν πατέρα οὐδὲ ἐμέ.
 And these things they will do because not they knew the Father nor Me.
 4 ἀλλὰ ταῦτα λελάληκα ὑμῖν ἵνα ὅταν ἔλθῃ ἡ
 But these things I have spoken to you in order that when should come the
 ὥρα μνημονεύητε αὐτῶν ὅτι ἐγὼ εἶπον ὑμῖν. ταῦτα δὲ ὑμῖν
 hour, you will remember of them that I spoke to you. these things But to you
 ἐξ ἀρχῆς οὐκ εἶπον ὅτι μεθ' ὑμῶν ἦμην.
 from beginning not I spoke, because with you I was.
 5 νῦν δὲ ὑπάγω πρὸς τὸν πέμψαντά με καὶ οὐδεὶς ἐξ ὑμῶν ἐρωτᾷ
 now But I am going to the one having sent Me and not one of you asks
 με ποῦ ὑπάγεις; 6 ἀλλ' ὅτι ταῦτα λελάληκα ὑμῖν ἡ
 Me, Where are You going? But because these things I have spoken to you –
 λύπη πεπλήρωκεν ὑμῶν τὴν καρδίαν. 7 ἀλλ' ἐγὼ τὴν ἀλήθειαν λέγω
 sorrow has filled of you the heart. But I the truth I speak
 ὑμῖν. συμφέρι ὑμῖν ἵνα ἐγὼ ἀπέλθω ἐὰν γὰρ ἐγὼ μὴ ἀπέλθω ὁ
 to you. It is profitable for you that I depart, if for I not do depart the
 παράκλητος οὐκ ἐλεύσεται πρὸς ὑμᾶς, ἐὰν δὲ πορευθῶ πέμψω
 Advocate not will come to you, if but I go, I will send
 αὐτὸν πρὸς ὑμᾶς. 8 καὶ ἐλθὼν ἐκεῖνος ἐλέγξει τὸν κόσμον
 Him to you. And having come that one will convince the world
 περὶ ἁμαρτίας καὶ περὶ δικαιοσύνης καὶ περὶ κρίσεως·
 concerning sin and concerning righteousness and concerning judgment;
 9 περὶ ἁμαρτίας μὲν ὅτι οὐ πιστεύουσιν εἰς ἐμέ·
 concerning sin – because not they do believe in Me;

Father, the Spirit of truth, who comes forth from the Father, that one will testify concerning Me. 27 And you also will testify, because you were with Me from the beginning.

John Sixteen

1 I have spoken these things to you in order that you might not be caused to stumble. 2 They will cause you to be put out of the synagogue; and an hour is coming when everyone who has killed you will suppose he has offered a service to God. 3 And they will do these things because they did not know the Father nor Me. 4 But I have spoken these things to you in order that when the hour comes, you will remember that I spoke to you about them. But I did not say these things to you from the beginning, because I was with you.
 5 But now I am going to the one who sent Me, and not one of you asks Me, Where are You going? 6 But sorrow has filled your heart because I have spoken these things to you. 7 But I am speaking the truth to you. It is profitable for you that I depart, for if I do not depart the Advocate will not come to you, but if I go, I will send Him to you. 8 And when He comes, that one will convince the world concerning sin, and concerning righteousness, and concerning judgment; 9 concerning sin because they do not believe in Me;

10 and concerning righteousness because I am going to My Father, and you will not see Me any longer; 11 and concerning judgment because the ruler of this world has been judged. 12 I still have many things to say to you, but you are not able to bear *them* now. 13 But when that one comes, the Spirit of truth, He will guide you to all truth, for He will not speak from Himself, but He will speak as many things as He hears, and He will announce to you the things which are coming. 14 That one will glorify Me, because He will receive My word and He will announce *it* to you. 15 As many things as the Father has are Mine. Because of this I said that He receives My *word* and will announce *it* to you.

16 *In a little time* you will not see Me, and again *in a little time* you will see Me, because I am going to My Father.

17 Then, *some* of His disciples said to one another, What is this thing which He said to us, *In a little time* you will not see Me, and again *in a little time* you will see Me, and, Because I am going to My Father? 18 Therefore they said, What is this thing which He says? We do not understand what He is saying.

19 Therefore Jesus knew that they were desiring to ask Him, and He said to them, Are you discussing with one another about this that I said, *In a little time*

10 περὶ δικαιοσύνης δὲ ὅτι πρὸς τὸν πατέρα μου ὑπάγω καὶ concerning righteousness and because to the Father of Me I am going and οὐκέτι θεωρεῖτέ με· 11 περὶ δὲ κρίσεως ὅτι ὁ ἄρχων τοῦ no longer do you see Me; concerning and judgment because the ruler – κόσμου τούτου κέκριται. 12 ἔτι πολλὰ ἔχω λέγειν ὑμῖν ἀλλ' οὐ world this has been judged. still many things I have to say to you but not δύνασθε βαστάζειν ἄρτι. 13 ὅταν δὲ ἔλθῃ ἐκεῖνος τὸ πνεῦμα τῆς you are able to bear *them* now. when But comes that one, the Spirit – ἀληθείας ὁδηγήσει ὑμᾶς εἰς πάσαν τὴν ἀληθειάν, οὐ γὰρ λαλήσει of truth, He will guide you to all – truth, not for He will speak ἀφ' ἑαυτοῦ ἀλλ' ὅσα ἂν ἀκούσῃ λαλήσει καὶ τὰ ἐρχόμενα from Himself, but as many things as He hears He will speak and the coming things ἀναγγελεῖ ὑμῖν. 14 ἐκεῖνος ἐμὲ δοξάσει ὅτι ἐκ τοῦ ἐμοῦ He will announce to you. That one Me will glorify because from the *word* of Me λήψεται, καὶ ἀναγγελεῖ ὑμῖν. 15 πάντα ὅσα ἔχει ὁ He will receive, and He will announce *it* to you. all things as many as has the πατὴρ ἐμὰ ἐστίν. διὰ τοῦτο εἶπον ὅτι ἐκ τοῦ ἐμοῦ λαμβάνει Father mine are. Because of this I said that from the *word* of Me He receives καὶ ἀναγγελεῖ ὑμῖν. and will announce *it* to you.

16 μικρὸν καὶ οὐ θεωρεῖτέ με καὶ πάλιν μικρὸν καὶ ὄψεσθέ με A little *time* and not you will see Me and again a little *time* and you will see Me ὅτι ὑπάγω πρὸς τὸν πατέρα. because I am going to the Father.

17 εἶπον οὖν ἐκ τῶν μαθητῶν αὐτοῦ πρὸς ἀλλήλους τί ἐστὶν τοῦτο they said Then of the disciples of Him to one another, What is this thing ὃ λέγει ἡμῖν μικρὸν καὶ οὐ θεωρεῖτέ με καὶ πάλιν μικρὸν καὶ which He says to us, A little *time* and not you will see Me and again a little *time* – ὄψεσθέ με καὶ ὅτι ἐγὼ ὑπάγω πρὸς τὸν πατέρα; 18 ἔλεγον you will see Me, and, because I am going to the Father? they said οὖν τοῦτο τί ἐστὶν ὃ λέγει τὸ μικρὸν; οὐκ οἶδαμεν τί Therefore, this what is which He says, The little *time*? not We do know what λαλεῖ. He is saying.

19 ἔγνω οὖν ὁ ἰησοῦς ὅτι ἤθελον αὐτὸν ἐρωτᾶν καὶ εἶπεν knew Therefore – Jesus that they were desiring Him to ask and He said αὐτοῖς περὶ τούτου ζητεῖτε μετ' ἀλλήλων ὅτι εἶπον μικρὸν to them, about this Are you seeking with one another that I said, A little *time*

καὶ οὐ θεωρεῖτέ με καὶ πάλιν μικρὸν καὶ ὄψεσθέ με; 20 ἀμὴν
 and not you see Me, and again a little time and you will see Me? Truly
 ἀμὴν λέγω ὑμῖν ὅτι κλαύσετε καὶ θρηνήσετε ὑμεῖς ὁ δὲ κόσμος
 truly I say to you that you will weep and will mourn you, the but world
 χαρήσεται· ὑμεῖς δὲ λυπηθήσεσθε ἀλλ' ἡ λύπη ὑμῶν εἰς χαρὰν
 will rejoice; you and will be sorrowful but the sorrow of you into joy
 γενήσεται. 21 ἡ γυνὴ ὅταν τίκτῃ λύπην ἔχει ὅτι ἦλθεν
 will become. The woman when she gives birth sorrow has because has come
 ἡ ὥρα αὐτῆς· ὅταν δὲ γεννήσῃ τὸ παιδίον οὐκέτι
 the hour of her; when but has come to be the child, no longer
 μνημονεύει τῆς θλίψεως διὰ τὴν χαρὰν ὅτι ἐγεννήθη
 does she remember the trouble, because of the joy that has come to be
 ἄνθρωπος εἰς τὸν κόσμον. 22 καὶ ὑμεῖς οὖν λύπην μὲν νῦν ἔχετε·
 a man into the world. also You therefore sorrow – now have;
 πάλιν δὲ ὄψομαι ὑμᾶς καὶ χαρήσεται ὑμῶν ἡ καρδιά καὶ τὴν
 again but I will see you, and will rejoice of you the heart, and the
 χαρὰν ὑμῶν οὐδεὶς αἴρει ἀφ' ὑμῶν. 23 καὶ ἐν ἐκείνῃ τῇ ἡμέρᾳ
 joy of you no one takes away from you. And in that – day
 ἐμὲ οὐκ ἐρωτήσετε οὐδέν. ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι ὅσα
 Me not you will ask nothing. Truly truly I say to you that as many things as
 ἂν αἰτήσητε τὸν πατέρα ἐν τῷ ὀνόματί μου δώσει ὑμῖν.
 – you should ask the Father in the name of Me, He will give them to you.
 24 ἕως ἄρτι οὐκ ἠτήσατε οὐδὲν ἐν τῷ ὀνόματί μου. αἰτεῖτε καὶ
 until now not You asked nothing in the name of Me. Ask and
 λήψεσθε, ἵνα ἡ χαρὰ ὑμῶν ᾗ πεπληρωμένη.
 you will receive, in order that the joy of you may be having been filled.

25 ταῦτα ἐν παροιμίαις λελάληκα ὑμῖν, ἀλλ' ἔρχεται ὥρα ὅτε
 these things in proverbs I have spoken to you, but is coming an hour when
 οὐκέτι ἐν παροιμίαις λαλήσω ὑμῖν ἀλλὰ παρρησίᾳ περὶ τοῦ
 no longer in proverbs I will speak to you, but plainly concerning the
 πατρὸς ἀναγγελωῦ ὑμῖν. 26 ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐν τῷ ὀνόματί μου
 Father I will inform you. In that – day in the name of Me
 αἰτήσεσθε, καὶ οὐ λέγω ὑμῖν ὅτι ἐγὼ ἐρωτήσω τὸν πατέρα περὶ
 you will ask, and not I say to you that I will request the Father concerning
 ὑμῶν. 27 αὐτὸς γὰρ ὁ πατὴρ φιλεῖ ὑμᾶς, ὅτι ὑμεῖς ἐμὲ
 you. Himself For the Father loves you, because you Me
 πεφιλήκατε, καὶ πεπιστεύκατε ὅτι ἐγὼ παρὰ τοῦ θεοῦ ἐξῆλθον.
 have loved, and you have believed that I from – God came forth.

28 ἐξῆλθον παρὰ τοῦ πατρὸς καὶ ἐλήλυθα εἰς τὸν κόσμον. πάλιν,
 I came forth from the Father and I have come into the world. Again,
 ἀφίημι τὸν κόσμον καὶ πορεύομαι πρὸς τὸν πατέρα.
 I am leaving the world and going to the Father.

you will not see Me, and again in a little time, you will see Me? 20 Truly, truly I say to you that you will weep and mourn, but the world will rejoice; and you will be sorrowful, but your sorrow will become joy. 21 When a woman is giving birth she has sorrow, because her hour has come; but when the child has come, she no longer remembers the trouble, because of the joy that a human has come into the world. 22 You, therefore, now also have sorrow; but I will see you again, and your heart will rejoice, and no one will take your joy away from you. 23 And in that day, you will ask Me nothing. Truly, truly, I say to you that as many things as you should ask the Father in My name, He will give them to you. 24 You have asked nothing in My name until now. Ask and you will receive, in order that your joy may be full.

25 I have spoken these things to you in proverbs, but an hour is coming when I will no longer speak to you in proverbs, but I will openly inform you concerning the Father. 26 In that day, you will ask in My name, but I do not say to you that I will request the Father concerning you. 27 For the Father Himself loves you, because you have loved Me, and you have believed that I came forth from God. 28 I came forth from the Father, and I have come into the world. Again, I am leaving the world and going to the Father.

29 His disciples said to Him, See, Now You are speaking openly, and You do not speak one proverb. 30 By this we believe that You did come forth from God.

31 Jesus answered them, Do you believe now? 32 Look, the hour is coming, and has now come that you will be scattered, each to his own *places*, and you will leave Me alone. But I am not alone, because the Father is with Me. 33 I have spoken these things to you in order that you may have peace in Me. You have tribulation in the world, but have courage; I have overcome the world.

John Seventeen

1 Jesus spoke these things and raised His eyes to heaven, and said, Father My hour has come. Glorify You Son, in order that Your Son may also glorify You, 2 just as You gave to Him authority over all flesh, in order that all whom You have given to Him, He will give to them life eternal. 3 And this is eternal life, that they may know You, the only true God, and the one whom You sent, Jesus Christ. 4 I glorified You on the earth. I have completed the work that I should perform which You have given Me. 5 And now, Father, You Yourself glorify Me with Yourself with the glory which I was having with You before the world was.

29 λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ ἴδε νῦν παρρησίᾳ λαλεῖς καὶ παροιμίαν οὐδεμίαν λέγεις. 30 νῦν οἶδαμεν ὅτι οἶδας πάντα καὶ οὐ χρείαν ἔχεις ἵνα τίς σε ἐρωτᾷ. ἐν τούτῳ πιστεύομεν ὅτι ἀπὸ θεοῦ ἐξῆλθες.

31 ἀπεκρίθη αὐτοῖς ὁ ἰησοῦς ἄρτι πιστεύετε; 32 ἰδοὺ ἔρχεται ὥρα καὶ νῦν ἐλήλυθεν ἵνα σκορπισθῆτε ἕκαστος εἰς τὰ ἴδια, καὶ ἐμὲ μόνον ἀφήτε. καὶ οὐκ εἰμὶ μόνος ὅτι ὁ πατήρ μετ' ἐμοῦ ἐστίν. 33 ταῦτα λελάληκα ὑμῖν ἵνα ἐν ἐμοὶ εἰρήνην ἔχητε. ἐν τῷ κόσμῳ θλίψιν ἔχετε ἀλλὰ θαρσεῖτε· ἐγὼ νενίκηκα τὸν κόσμον.

John Seventeen

1 ταῦτα ἐλάλησεν ὁ ἰησοῦς καὶ ἐπήρην τοὺς ὀφθαλμοὺς αὐτοῦ εἰς τὸν οὐρανὸν καὶ εἶπεν πάτερ ἐλήλυθεν ἡ ὥρα. δόξασόν σου τὸν υἱόν ἵνα καὶ ὁ υἱὸς σου δοξάσῃ σέ, 2 καθὼς ἔδωκας αὐτῷ ἐξουσίαν πάσης σαρκός ἵνα πᾶν ὃ δέδωκας αὐτῷ δώσει αὐτοῖς ζωὴν αἰώνιον. 3 αὕτη δέ ἐστιν ἡ αἰώνιος ζωὴ ἵνα γινώσκωσιν σέ τὸν μόνον ἀληθινὸν θεὸν καὶ ὃν ἀπέστειλας ἰησοῦν χριστόν. 4 ἐγὼ σε ἐδόξασα ἐπὶ τῆς γῆς. τὸ ἔργον ἐτελείωσα ὃ δέδωκάς μοι ἵνα ποιήσω. 5 καὶ νῦν δόξασόν με σύ, πάτερ, παρὰ σεαυτῷ τῇ δόξῃ ἣ εἶχον πρὸ τοῦ τὸν κόσμον εἶναι παρὰ σοί.

6 ἐφανερώσά σου τὸ ὄνομα τοῖς ἀνθρώποις οὓς δέδωκάς μοι
 I made known of You the name to the men whom You have given to Me
 ἐκ τοῦ κόσμου. σοὶ ἦσαν καὶ ἐμοὶ αὐτοὺς δέδωκάς καὶ
 out of the world. to You they were, and to Me them You have given, and
 τὸν λόγον σου τετηρήκασι. 7 νῦν ἔγνωκαν³¹ ὅτι πάντα ὅσα
 the word of You they have kept. Now they have known that all things which
 δέδωκάς μοι παρὰ σοῦ ἐστίν. 8 ὅτι τὰ ῥήματα ἃ δέδωκάς
 You have given to Me from You are. For the words which You have given
 μοι δέδωκα αὐτοῖς καὶ αὐτοὶ ἔλαβον καὶ ἔγνωσαν ἀληθῶς
 to Me, I have given to them, and they received *them* and knew truly
 ὅτι παρὰ σοῦ ἐξῆλθον καὶ ἐπίστευσαν ὅτι σύ με ἀπέστειλας. 9 ἐγὼ
 that from You I came forth, and they believed that You Me sent. I
 περὶ αὐτῶν ἐρωτῶ. οὐ περὶ τοῦ κόσμου ἐρωτῶ, ἀλλὰ περὶ
 about them I am requesting. not about the world am requesting, but about
 ὧν δέδωκάς μοι ὅτι σοί εἰσιν. 10 καὶ τὰ ἐμὰ
 the ones who You have given to Me, because to You they are. And – My
 πάντα σὰ ἐστίν καὶ τὰ σὰ ἐμὰ καὶ δεδόξασμαι ἐν
 all things Yours are, and things Your *are* Mine and I have been glorified by
 αὐτοῖς. 11 καὶ οὐκέτι εἰμὶ ἐν τῷ κόσμῳ καὶ οὗτοι ἐν τῷ κόσμῳ
 them. And no longer I am in the world but these in the world
 εἰσίν καὶ ἐγὼ πρὸς σὲ ἔρχομαι. πᾶτερ ἅγιε, τήρησον αὐτοὺς ἐν τῷ
 are, and I to You am coming. Father Holy, keep them in the
 ὀνόματί σου ᾧ³² δέδωκάς μοι ἵνα ὧσιν ἐν καθῶς
 name of You, which You have given to Me, so that they may be one, just as
 ἡμεῖς. 12 ὅτε ἦμην μετ' αὐτῶν ἐν τῷ κόσμῳ, ἐγὼ ἐτήρουν αὐτοὺς
 We *are*. When I was with them in the world, I was keeping them
 ἐν τῷ ὀνόματί σου. οὓς δέδωκάς μοι ἐφύλαξα, καὶ
 in the name of You. the ones whom You have given to Me I guarded, and
 οὐδεὶς ἐξ αὐτῶν ἀπώλετο, εἰ μὴ ὁ υἱὸς τῆς ἀπωλείας, ἵνα
 not one of them perished, except the son – of destruction in order that
 ἡ γραφή πληρωθῇ. 13 νῦν δὲ πρὸς σὲ ἔρχομαι καὶ ταῦτα
 the Scripture might be fulfilled. now But to You I am coming and these things
 λαλῶ ἐν τῷ κόσμῳ ἵνα ἔχωσιν τὴν χαρὰν τὴν ἐμὴν
 I am speaking in the world in order that they may have – joy – My
 πεπληρωμένη ἐν αὐτοῖς. 14 ἐγὼ δέδωκα αὐτοῖς τὸν λόγον σου,
 having been filled in them. I have given to them the word of You,
 καὶ ὁ κόσμος ἐμίσησεν αὐτούς ὅτι οὐκ εἰσὶν ἐκ τοῦ κόσμου
 and the world hated them because not they are of the world
 καθὼς ἐγὼ οὐκ εἰμὶ ἐκ τοῦ κόσμου.
 just as I not am of the world.

6 I made known Your name to the men whom You have given to Me out of the world. They were Yours, and You have given them to Me, and they have kept Your word. 7 Now, they have come to know that all things which You have given to Me are from You. 8 For the words which you have given to Me, I have given to them, and they received *them* and truly know that I came forth from You, and they believed that You sent Me. 9 I am requesting about them; I am not requesting about the world, but about the ones whom You have given to Me, because they are yours. 10 And all My things are Yours, and all Your things *are* Mine, and I have been glorified by them. 11 And I am no longer in the world, but these men are in the world, and I am coming to You. Holy Father, keep them in Your name, which You have given to Me, so that they may be one, just as We *are*. 12 When I was in the world, I kept them in Your name. I guarded the ones whom You have given to Me, and not one of them perished, except the son of destruction in order that the Scripture might be fulfilled. 13 But now I am coming to You, and I am speaking these things in the world in order that they may have My joy fulfilled in them. 14 I have given Your word to them, and the world hated them because they are not of the world, just as I am not of the world.

15 I do not request that You should remove them from the world, but that You should keep them from the evil one. 16 They are not of the world just as I am not of the world. 17 Sanctify them in Your truth. Your word is truth. 18 Just as You sent Me into the world, I also sent them into the world. 19 And I sanctify Myself on behalf of them, in order that they may also be sanctified in truth.

20 I do not request only concerning these men, but also concerning the ones who believe in Me through their word, 21 in order that they all may be one, just as You, Father, *are* in Me and I in You, in order that they may also be one in Us, in order that the world may believe that You Yourself sent Me. 22 And I have given to them the glory which you have given to Me, in order that they may be one just as We are one. 23 I am in them, and You are in Me, in order that they may be complete in one, and in order that the world may know that You sent Me, and You loved them just as You loved Me. 24 Father, the ones You have given Me, I desire that where I am, those *men* may also be with Me, in order that they may see My glory which You gave to Me because You loved Me before *the* foundation of *the* world. 25 Righteous Father, the world certainly did not know You, but I did know You, and these *men* knew that You sent Me.

15 οὐκ ἔρωτῶ ἵνα ἄρῃς αὐτοὺς ἐκ τοῦ κόσμου ἀλλ' ἵνα not I do request that You should remove them from the world, but that τηρήσης αὐτοὺς ἐκ τοῦ ποιηροῦ. 16 ἐκ τοῦ κόσμου οὐκ εἰσὶν You should keep them from the evil one. of the world not They are καθὼς ἐγὼ ἐκ τοῦ κόσμου οὐκ εἰμὶ. 17 ἀγιάσον αὐτοὺς ἐν τῇ ἀληθείᾳ just as I of the world not am. Sanctify them in the truth σου. ὁ λόγος ὁ σὸς ἀλήθειά ἐστιν. 18 καθὼς ἐμὲ ἀπέστειλας εἰς τὸν of You. – word – Your truth is. Just as Me You sent into the κόσμον κἀγὼ ἀπέστειλα αὐτοὺς εἰς τὸν κόσμον. 19 καὶ ὑπὲρ world, I also sent them into the world. And on behalf αὐτῶν ἐγὼ ἀγιάζω ἑμαυτὸν ἵνα καὶ αὐτοὶ ὧσιν of them I sanctify Myself in order that also they may be ἡγιασμένοι ἐν ἀληθείᾳ. having been sanctified in truth.

20 οὐ περὶ τούτων δὲ ἔρωτῶ μόνον ἀλλὰ καὶ περὶ τῶν not concerning these – I do request only but also concerning the ones πιστευόντων διὰ τοῦ λόγου αὐτῶν εἰς ἐμέ, 21 ἵνα πάντες ἐν believing through the word of them in Me, in order that all one ὧσιν καθὼς σὺ πάτερ ἐν ἐμοὶ κἀγὼ ἐν σοὶ ἵνα καὶ they may be, just as You, *are* Father, in Me, and I in You, in order that also αὐτοὶ ἐν ἡμῖν ἕν ὧσιν ἵνα ὁ κόσμος πιστεύσῃ ὅτι σὺ they in Us one may be, in order that the world may believe that Yourself με ἀπέστειλας. 22 καὶ ἐγὼ τὴν δόξαν ἣν δέδωκάς μοι δέδωκα Me You sent. And I the glory which You have given to Me have given αὐτοῖς ἵνα ὧσιν ἕν καθὼς ἡμεῖς ἕν ἐσμεν. 23 ἐγὼ ἐν to them in order that they may be one just as We one are. I *am* in αὐτοῖς καὶ σὺ ἐν ἐμοὶ ἵνα ὧσιν τετελειωμένοι them, and You *are* in Me, in order that they may be have have been completed εἰς ἕν, καὶ ἵνα γινώσκῃ ὁ κόσμος ὅτι σὺ με ἀπέστειλας καὶ in one, and in order that may know the world that You Me sent and ἡγάπησας αὐτοὺς καθὼς ἐμὲ ἡγάπησας. 24 πάτερ οὓς You loved them just as Me You loved. Father, the ones whom δέδωκάς μοι, θέλω ἵνα ὅπου εἰμὶ ἐγὼ κἀκεῖνοι ὧσιν μετ' ἐμοῦ You have given to Me, I desire that where am I those also may be with Me ἵνα θεωρῶσιν τὴν δόξαν τὴν ἐμὴν ἣν ἔδωκάς μοι ὅτι in order that they may see – glory – My which You gave to Me because ἡγάπησάς με πρὸ καταβολῆς κόσμου. 25 πάτερ δίκαιε, καὶ ὁ You loved Me before *the* foundation of *the* world. Father Righteous, certainly the κόσμος σε οὐκ ἔγνω, ἐγὼ δέ σε ἔγνω, καὶ οὗτοι ἔγνωσαν ὅτι world You not did know, I but You did know, and these knew that σὺ με ἀπέστειλας. You Me sent.

26 καὶ ἐγνώρισα αὐτοῖς τὸ ὄνομά σου καὶ γνωρίσω ἵνα
 And I made known to them the name of You, and I will make known in order that
 ἡ ἀγάπη ἣν ἠγάπησάς με ἐν αὐτοῖς ἧ καὶ γὰρ ἐν αὐτοῖς.
 the love which You loved Me, in them may be, and I in them.

John Eighteen

1 ταῦτα εἰπὼν ὁ ἰησοῦς ἐξῆλθεν σὺν τοῖς μαθηταῖς αὐτοῦ πέραν
 these things Having said— Jesus went out with the disciples of Him across
 τοῦ χειμάρρου τῶν κεδρῶν ὅπου ἦν κήπος εἰς ὃν εἰσῆλθεν αὐτὸς
 the wadi — Kedron where was a garden into which entered He
 καὶ οἱ μαθηταὶ αὐτοῦ. 2 ἤδει δὲ καὶ ἰούδας ὁ παραδιδούς αὐτὸν
 and the disciples of Him. knew And also Judas the one betraying Him
 τὸν τόπον ὅτι πολλάκις συνήχθη καὶ ὁ ἰησοῦς ἐκεῖ μετὰ τῶν
 the place because frequently gathered together also — Jesus there with the
 μαθητῶν αὐτοῦ 3 ὁ οὖν ἰούδας λαβὼν τὴν σπεῖραν καὶ ἐκ τῶν
 disciples of Him. — Then Judas, having taken the cohort³³ and from the
 ἀρχιερέων καὶ φαρισαίων ὑπηρέτας ἔρχεται ἐκεῖ μετὰ φανῶν καὶ
 chief priests and Pharisees attendants comes there with lanterns and
 λαμπάδων καὶ ὄπλων. 4 ἰησοῦς οὖν εἰδὼς πάντα τὰ
 torches and weapons. Jesus therefore having known all the things
 ἐρχόμενα ἐπ’ αὐτὸν ἐξελθὼν εἶπεν αὐτοῖς τίνα ζητεῖτε;
 coming upon Him, having gone out He said to them, Whom are you seeking?
 5 ἀπεκρίθησαν αὐτῷ ἰησοῦν τὸν ναζωραῖον. λέγει αὐτοῖς ὁ ἰησοῦς,
 They answered Him, Jesus, the Nazarene. says to them — Jesus,
 ἐγὼ εἰμι. εἰστήκει δὲ καὶ ἰούδας ὁ παραδιδούς αὐτὸν μετ’
 I am. was standing And also Judas, the one betraying Him with
 αὐτῶν. 6 ὥς οὖν εἶπεν αὐτοῖς ὅτι ἐγὼ εἰμι, ἀπῆλθον εἰς
 them. when Therefore He said to them — I am, they went away to
 τὰ ὀπίσω καὶ ἔπεσον χαμαί.
 the behind and fell on the ground.
 7 πάλιν οὖν αὐτοὺς ἐπηρώτησεν τίνα ζητεῖτε;
 again Therefore, them He questioned, Whom are you seeking?
 οἱ δὲ εἶπον, ἰησοῦν τὸν ναζωραῖον.
 the ones And they said, Jesus the Nazarene.
 8 ἀπεκρίθη ἰησοῦς εἶπον ὑμῖν ὅτι ἐγὼ εἰμι. εἰ οὖν ἐμὲ ζητεῖτε
 answered Jesus, I said to you that I am. If then Me you are seeking
 ἄφετε τούτους ὑπάγειν, ἵνα πληρωθῇ ὁ λόγος ὃν εἶπεν
 allow these to go, in order that might be fulfilled the word which He said,

26 And I made Your name known to them, and I will make *it* known, in order that the love which You loved Me *with* may be in them, and I *may be* in them.

John Eighteen

1 After He said these things, Jesus went out with His disciples across the wadi Kedron where a garden was, into which He and His disciples entered. 2 And Judas, the one who betrayed Him, also know the place because Jesus also frequently gathered together there with His disciples. 3 Then Judas, having received the cohort and attendants from the chief priests and Pharisees, came there with lanterns, and torches, and weapons. 4 Therefore Jesus, because He knew all the things coming upon Him, went forth *and* said to them, Whom are you seeking?

5 They answered Him, Jesus, the Nazarene.

Jesus said to them, I am *He*. And Judas, the one who betrayed Him, was also standing with them. 6 Therefore, when He said to them, I am *He*, they went backward, and fell on the ground.

7 Therefore, He asked them again, Whom are you seeking?

And they said, Jesus the Nazarene.

8 Jesus answered, I said to you that I am *He*. If, then, you are seeking Me, allow these men to go, 9 in order that the word might be fulfilled which He said,

The ones whom You have given Me, I did not lose one of them. 10 Then Simon Peter, having a sword, drew it and struck the slave of the high priest, and cut off his right ear. And the slave's name was Malchus. 11 Then Jesus said to Peter, Put your sword into its scabbard. The cup which the Father has given to Me, shall I not drink it?

12 Then the cohort, and the chiliarch and the attendants of the Jews seized Jesus and bound Him. 13 And they led Him away to Annas first, for he was the father-in-law of Caiaphas, who was high priest that year. 14 Now Caiaphas was the one who counseled the Jew that it is better for one man to perish on behalf of the people.

15 And Simon Peter was following Jesus, and the other disciple also. Now the other disciple was known to the high priest, and entered with Jesus into the court of the high priest. 16 But Peter was standing at the door outside. Then the other disciple who was known to the high priest spoke to the doorkeeper, and led Peter in.

17 Then the serving girl, the doorkeeper, said to Peter, Are you not also one of this man's disciples?

That man said, I am not.

18 And the slaves and the attendants, having made a charcoal fire, stood there,

ὅτι οὐς δέδωκάς μοι οὐκ ἀπώλεσα ἐξ αὐτῶν οὐδένα.
– The ones whom You have given Me not I did not lose of them not one.

10 σίμων οὖν πέτρος ἔχων μάχαιραν εἴλκυσε αὐτὴν καὶ ἔπαισεν τὸν
Simon Then Peter, having a sword, drew it and struck the
τοῦ ἀρχιερέως δούλον καὶ ἀπέκοψε αὐτοῦ τὸ ὠτίον τὸ δεξιόν. ἦν δὲ
of the high priest slave and cut off of him the ear – right. was And
ὄνομα τῷ δούλῳ μάλχος. 11 εἶπεν οὖν ὁ ἰησοῦς τῷ πέτρῳ, βάλε τὴν
name to the slave Malchus. said Then – Jesus – to Peter, Put the
μάχαιραν σου εἰς τὴν θήκην. τὸ ποτήριον ὃ δέδωκέν μοι ὁ
sword of you into the scabbard. The cup which has given to Me the
πατὴρ οὐ μὴ πῖω αὐτό;
Father, not not shall I drink it?

12 ἡ οὖν σπεῖρα καὶ ὁ χιλιάρχος καὶ οἱ ὑπηρέται τῶν ἰουδαίων
the Then cohort and the chiliarch³⁴ and the attendants of the Jews

συνέλαβον τὸν ἰησοῦν καὶ ἔδησαν αὐτὸν. 13 καὶ ἀπήγαγον αὐτὸν
seized – Jesus and bound Him. And they led away Him

πρὸς ἄνναν πρῶτον, ἦν γὰρ πενθερὸς τοῦ καϊάφα ὃς ἦν
to Annas first, he was for father-in-law – of Caiaphas, who was

ἀρχιερεὺς τοῦ ἐνιαυτοῦ ἐκείνου. 14 ἦν δὲ καϊάφας ὁ
high priest – year that. was And Caiaphas the one

συμβουλεύσας τοῖς ἰουδαίοις ὅτι συμφέρει ἓνα ἄνθρωπον ἀπολέσθαι³⁵
having counseled the Jews that it is better for one man to perish

ὑπὲρ τοῦ λαοῦ.³⁶
on behalf of the people.

15 ἠκολούθει δὲ τῷ ἰησοῦ σίμων πέτρος καὶ ὁ ἄλλος μαθητῆς. ὁ δὲ
was following And – Jesus Simon Peter, and the other disciple.³⁷ the Now

μαθητῆς ἐκεῖνος ἦν γνωστὸς τῷ ἀρχιερεὶ καὶ συνεισῆλθεν τῷ ἰησοῦ
disciple other was known to the high priest and entered with – Jesus

εἰς τὴν αὐλὴν τοῦ ἀρχιερέως. 16 ὁ δὲ πέτρος εἰστήκει πρὸς τῆ θύρᾳ
into the court of the high priest. – But Peter was standing at the door

ἔξω. ἐξῆλθεν οὖν ὁ μαθητῆς ὁ ἄλλος ὃς ἦν γνωστὸς τῷ ἀρχιερεὶ
outside. went out Then the disciple – other who was known to the high priest

καὶ εἶπεν τῇ θυρωρῷ καὶ εἰσῆγαγεν τὸν πέτρον.
and spoke to the doorkeeper³⁸ and led in – Peter.

17 λέγει οὖν ἡ παιδίσκη³⁹, ἡ θυρωρός, τῷ πέτρῳ μὴ καὶ σὺ ἐκ
says Then the serving girl, the doorkeeper, – to Peter, not also you one of

τῶν μαθητῶν εἶ τοῦ ἀνθρώπου τούτου;
the disciples Are you – of man this?

λέγει ἐκεῖνος, οὐκ εἰμί.
says That man, not I am.

18 εἰστήκεισαν δὲ οἱ δούλοι καὶ οἱ ὑπηρέται ἀνθρακιὰν πεποιηκότες
had stood And the slaves and the attendants, a charcoal fire having made

- ὅτι ψυχὸς ἦν καὶ ἐθερμαίνοντο. ἦν δὲ μετ' αὐτῶν
 because cold it was and they were warming themselves. was And with them
 ὁ πέτρος ἑστῶς καὶ θερμαινόμενος.
 – Peter having stood, and warming himself.
- 19 ὁ οὖν ἀρχιερεὺς ἠρώτησεν τὸν ἰησοῦν περὶ τῶν μαθητῶν αὐτοῦ
 the Then high priest questioned – Jesus about the disciples of Him
 καὶ περὶ τῆς διδαχῆς αὐτοῦ.
 and about the doctrine of Him.
- 20 ἀπεκρίθη αὐτῷ ὁ ἰησοῦς ἐγὼ παρρησίᾳ ἐλάλησα τῷ κόσμῳ· ἐγὼ
 answered him – Jesus, I openly spoke to the world; I
 πάντοτε ἐδίδαξα ἐν συναγωγῇ καὶ ἐν τῷ ἱερῷ ὅπου πάντοτε⁴⁰ οἱ
 always taught in a synagogue and in the temple where always the
 Ἰουδαῖοι συνέρχονται καὶ ἐν κρυπτῷ ἐλάλησα οὐδέν 21 τί με
 Jews come together and in secret I spoke not one thing. Why Me
 ἐπερωτᾶς; ἐπερώτησον τοὺς ἀκηκοτάς τί ἐλάλησα αὐτοῖς.
 are you asking? Ask the ones having heard what I said to them.
 Ἴδε οὗτοι οἴδασιν ἃ εἶπον ἐγώ.
 Look, these know what said I.
- 22 ταῦτα δὲ αὐτοῦ εἰπόντος, εἷς τῶν ὑπηρετῶν παρεστηκῶς
 these things And Him having said, one of the attendants having stood beside
 ἔδωκεν ῥάπισμα τῷ ἰησοῦ εἰπὼν οὕτως ἀποκρίνη τῷ ἀρχιερεῖ;
 gave a strike – to Jesus having said thus Do You answer the high priest?
- 23 ἀπεκρίθη αὐτῷ ὁ ἰησοῦς εἰ κακῶς ἐλάλησα μαρτύρησον περὶ τοῦ
 answered him – Jesus, If badly I spoke, testify about the
 κακοῦ· εἰ δὲ καλῶς τί με δέρεις; 24 ἀπέστειλεν αὐτὸν ὁ ἄννας
 bad thing; if but well, why Me do you hit? sent Him – Annas
 δεδεμένον πρὸς καϊάφαν τὸν ἀρχιερέα.
 having been bound to Caiaphas the high priest.
- 25 ἦν δὲ σίμων πέτρος ἑστῶς καὶ θερμαινόμενος. εἶπον οὖν
 was And Simon Peter having stood and warming himself. they said Therefore
 αὐτῷ, μὴ καὶ σὺ ἐκ τῶν μαθητῶν αὐτοῦ εἶ;
 to him, not also you of the disciples of Him are?
 ἠρνήσατο οὖν ἐκεῖνος καὶ εἶπεν, οὐκ εἰμί.
 denied it Then that one and said, not I am.
- 26 λέγει εἷς ἐκ τῶν δούλων τοῦ ἀρχιερέως, συγγενῆς ὢν οὖ
 says One of the slaves of the high priest, a relative being of the one whose
 ἀπέκοψε πέτρος τὸ ὠτίον, οὐκ ἐγὼ σε εἶδον ἐν τῷ κήπῳ μετ'
 cut off Peter the ear, not I you Did see in the garden with
 αὐτοῦ;
 Him?
- 27 πάλιν οὖν ἠρνήσατο ὁ πέτρος καὶ εὐθέως ἀλέκτωρ ἐφώνησεν.
 again Then denied it – Peter, and immediately a rooster made a sound.
- because it was cold, and they were warming themselves. And Peter was standing with them, and was warming himself.
- 19 Then the high priest questioned Jesus about His disciples and about His doctrine.
- 20 Jesus answered him, I spoke openly to the world; I always taught in a synagogue and in the temple, places where the Jews always come together, and I spoke nothing in secret. 21 Why are you asking Me? Ask the ones who have heard what I said to them. Look, these people know what I said.
- 22 And after He said these things, one of the attendants who stood alongside, struck Jesus, and said, Do You answer the high priest in this manner?
- 23 Jesus answered him, If I spoke badly, testify about the bad thing; but if well, why do you hit Me? 24 Annas sent Him bound to Caiaphas the high priest.
- 25 And Simon Peter was standing and warming himself. Therefore they said to him, Are you not also one of His disciples?
- Then that man denied it and said, I am not.
- 26 One of the slaves of the high priest, who was a relative of the one whose ear Peter cut off, said, Did I not see you in the garden with Him?
- 27 Then Peter denied it again, and immediately a rooster crowed.

- 28 Then they led Jesus from Caiaphas into the Praetorium; and it was early morning. But they themselves did not go into the Praetorium, so that they might not be defiled, but that they might eat the Passover.
- 29 Therefore, Pilate came out to them and said, What accusation do you bring against this man?
- 30 They answered and said to him, If this man were not a wrongdoer, we would not have given Him over to you.
- 31 Then Pilate said to them, You take Him and judge Him according to your law. Therefore, the Jews said to him, It is not lawful for us to kill anyone. 32 *They said this* in order that the word of Jesus might be fulfilled which He spoke, indicating by what sort of death He was about to die.
- 33 Then Pilate again entered the Praetorium and called Jesus and said to Him, Are You the king of the Jews?
- 34 Jesus answered him, Do you say this from yourself, or did others speak to you about Me?
- 35 Pilate answered, I am not a Jew, am I? Your nation and the chief priests have handed You over to me. What did You do?
- 36 Jesus answered, My kingdom is not of this world. If My kingdom were of this world, My servants would fight,
- 28 ἄγουσιν οὖν τὸν ἰησοῦν ἀπὸ τοῦ καϊάφα εἰς τὸ πραιτώριον· ἦν δὲ πρωΐ. καὶ αὐτοὶ οὐκ εἰσῆλθον εἰς τὸ πραιτώριον ἵνα μὴ μιανθῶσιν ἀλλ' ἵνα φάγωσιν τὸ πάσχα. 29 ἐξῆλθεν οὖν ὁ πιλάτος πρὸς αὐτοὺς καὶ εἶπεν τίνα κατηγορίαν φέρετε κατὰ τοῦ ἀνθρώπου τούτου; 30 ἀπεκρίθησαν καὶ εἶπον αὐτῷ εἰ μὴ ἦν οὗτος κακὸποιός, οὐκ ἄν σοι παρεδώκαμεν αὐτόν. 31 εἶπεν οὖν αὐτοῖς ὁ πιλάτος, λάβετε αὐτὸν ὑμεῖς καὶ κατὰ τὸν νόμον ὑμῶν κρίνατε αὐτόν. εἶπον οὖν αὐτῷ οἱ ἰουδαῖοι ἡμῖν οὐκ ἔξεστιν ἀποκτεῖναι οὐδένα. 32 ἵνα ὁ λόγος τοῦ ἰησοῦ πληρωθῇ ὃν εἶπεν σημαίνων ποίῳ θανάτῳ ἤμελλεν ἀποθνήσκειν. 33 εἰσῆλθεν οὖν εἰς τὸ πραιτώριον πάλιν ὁ πιλάτος καὶ ἐφώνησεν τὸν ἰησοῦν καὶ εἶπεν αὐτῷ σὺ εἶ ὁ βασιλεὺς τῶν ἰουδαίων; 34 ἀπεκρίθη αὐτῷ ὁ ἰησοῦς ἀφ' ἑαυτοῦ σὺ τοῦτο λέγεις ἢ ἄλλοι σοι εἶπόν περὶ ἐμοῦ; 35 ἀπεκρίθη ὁ πιλάτος μήτι ἐγὼ ἰουδαῖός εἰμι; τὸ ἔθνος τὸ σὸν καὶ οἱ ἀρχιερεῖς παρέδωκάν σε ἐμοί. τί ἐποίησας; 36 ἀπεκρίθη ἰησοῦς, ἡ βασιλεία ἡ ἐμὴ οὐκ ἔστιν ἐκ τοῦ κόσμου τούτου. εἰ ἐκ τοῦ κόσμου τούτου ἦν ἡ βασιλεία ἡ ἐμή οἱ ὑπηρεταὶ ἄν οἱ ἐμοὶ ἠγωνίζοντο,⁴¹

ἵνα μὴ παραδοθῶ τοῖς ἰουδαίοις. νῦν δὲ ἡ βασιλεία ἡ ἐμὴ
so that not I might be given over to the Jews. now But the kingdom – My
οὐκ ἔστιν ἐντεῦθεν.
not is from here.

37 εἶπεν οὖν αὐτῷ ὁ πιλάτος οὐκοῦν βασιλεὺς εἶ σύ.
said Therefore to Him – Pilate, So then, a king are You.
ἀπεκρίθη ὁ ἰησοῦς σὺ λέγεις ὅτι βασιλεὺς εἰμι ἐγὼ. ἐγὼ εἰς τοῦτο
answered – Jesus, You say that a king am I. I For this
γεγέννημαι καὶ εἰς τοῦτο ἐλήλυθα εἰς τὸν κόσμον ἵνα μαρτυρήσω
I have been born, and for this I have come into the world, that I might testify
τῇ ἀληθείᾳ. πᾶς ὁ ὢν ἐκ τῆς ἀληθείας ἀκούει μου τῆς φωνῆς.
to the truth. Every the one being of the truth hears of Me the voice.

38 λέγει αὐτῷ ὁ πιλάτος τί ἐστὶν ἀλήθεια;
says to Him – Pilate, What is truth?
καὶ τοῦτο εἰπὼν πάλιν ἐξῆλθεν πρὸς τοὺς ἰουδαίους καὶ λέγει
And this having said, again he went out to the Jews and says
αὐτοῖς ἐγὼ οὐδεμίαν αἰτίαν εὐρίσκω ἐν αὐτῷ. 39 ἔστιν δὲ συνήθεια
to them, I not one crime do find by Him. there is But a custom
ὑμῖν ἵνα ἕνα ὑμῖν ἀπολύσω ἐν τῷ πάσχα. βούλεσθε οὖν
to you that one to you I should set free at the Passover. Do you want therefore
ὑμῖν ἀπολύσω τὸν βασιλέα τῶν ἰουδαίων;
to you I should set free the King of the Jews?

40 ἐκραύγασαν οὖν πάλιν πάντες, λέγοντες μὴ τοῦτον ἀλλὰ τὸν βαραββᾶν.
they cried out then again all, saying Not this man but – Barabbas.
ἦν δὲ ὁ βαραββᾶς ληστής.
was But – Barabbas a robber.

John Nineteen

1 τότε οὖν ἔλαβεν ὁ πιλάτος τὸν ἰησοῦν καὶ ἐμαστίγωσεν. 2 καὶ
Then therefore, took – Pilate – Jesus, and whipped Him. And
οἱ στρατιῶται πλέξαντες στέφανον ἐξ ἀκανθῶν ἐπέθηκαν αὐτοῦ
the soldiers having woven a crown from a thorn bush, they placed it
τῇ κεφαλῇ καὶ ἱμάτιον πορφυροῦν περιέβαλον αὐτόν 3 καὶ
on the head, and a garment purple⁴² put around Him. And
ἔλεγον⁴³ χαῖρε⁴⁴ ὁ βασιλεὺς τῶν ἰουδαίων. καὶ ἐδίδουν
they were saying, Rejoice – King of the Jews. And they were giving
αὐτῷ ραπίσματα. 4 ἐξῆλθεν οὖν πάλιν ἔξω ὁ πιλάτος καὶ λέγει αὐτοῖς
Him blows.⁴⁵ came Then again out – Pilate and says to them,
ἴδε. ἄγω ὑμῖν αὐτὸν ἔξω ἵνα γινώτε ὅτι ἐν αὐτῷ
Look! I am bringing to you Him out, so that you might know that in Him
οὐδεμίαν αἰτίαν εὐρίσκω.
not one crime I do find.

so that I might not be given over to the Jews. But now My kingdom is not from here.

37 Therefore, Pilate said to Him, So then, are You a king.

Jesus answered, You say that I am a king. For this reason I was born, and for this reason I came into the world, so that I might testify to the truth. Everyone who is of the truth hears My voice.

38 Pilate said to Him, What is truth?

And having said this, he again went out to the Jews and said to them, I do not find one crime by Him. 39 But you have a custom that I should set one person free at the Passover. Do you want, therefore, that I should set free the King of the Jews?

40 Then they all cried out again, saying, Not this man, but Barabbas. However, Barabbas was a robber.

John Nineteen

1 Then, therefore, Pilate took Jesus and whipped Him. 2 And when the soldiers had woven a crown from a thorn bush, they placed it on His head, and they put a purple garment around Him. 3 And they kept saying, Hail, King of the Jews. And they kept giving Him blows. 4 Then Pilate came out again and said to them, Look! I am bringing Him out to you, so that you may know that I find not one crime by Him.

5 Then Jesus came out, wearing the thorny crown and the purple garment. And he said to them, See the man!

6 Therefore, when the chief priests and the attendants saw Him, they cried out, saying, Crucify! Crucify Him.

Pilate said to them, You take Him, and crucify Him. For I do not find a crime by Him.

The Jews answered him, We have a law, and according to our law, He ought to die, because He made Himself the Son of God.

8 Therefore, when Pilate heard this statement, he was more afraid, 9 so he entered again into the Praetorium and said to Jesus, Where are You from? But Jesus did not give him an answer. 10 Therefore, Pilate said to Him, Do you not speak to me? Do you not know that I have authority to crucify You and I have authority to set You free?

11 Jesus answered, You would not have any authority over Me unless it had been given to you from above. Because of this, the one who handed Me over to you has greater sin. 12 From this point, Pilate kept seeking to set Him free.

But the Jews began crying out, saying, If you set this man free, you are not a friend of Caesar. Everyone who makes himself a king is speaking against Caesar. 13 Therefore Pilate, having heard this statement,

5 ἐξῆλθεν οὖν ὁ ἰησοῦς ἔξω φορῶν τὸν ἀκάνθινον στέφανον καὶ came Then – Jesus out, wearing the thorny crown and τὸ πορφυροῦν ἱμάτιον. καὶ λέγει αὐτοῖς Ἴδε ὁ ἄνθρωπος. the purple garment. And he says to them, Look at the man.

6 ὅτε οὖν εἶδον αὐτὸν οἱ ἀρχιερεῖς καὶ οἱ ὑπηρέται, ἐκραύγασαν when Therefore saw Him the chief priests and the attendants, they cried out λέγοντες, σταύρωσον. σταύρωσον αὐτὸν. saying, Crucify! Crucify Him.

λέγει αὐτοῖς ὁ πιλάτος λάβετε αὐτὸν ὑμεῖς καὶ σταυρώσατε. ἐγὼ says to them – Pilate, take Him You, and crucify Him. I

γὰρ οὐχ εὐρίσκω ἐν αὐτῷ αἰτίαν. For not I do find by Him a crime.

7 ἀπεκρίθησαν αὐτῷ οἱ ἰουδαῖοι ἡμεῖς νόμον ἔχομεν, καὶ κατὰ τὸν answered him The Jews, We law have, and according to the νόμον ἡμῶν ὀφείλει ἀποθανεῖν ὅτι ἑαυτὸν υἱὸν θεοῦ ἐποίησεν. law of us, He ought to die, because Himself Son of God He made.

8 ὅτε οὖν ἤκουσεν ὁ πιλάτος τοῦτον τὸν λόγον μᾶλλον ἐφοβήθη, when Therefore, heard – Pilate this – word, more he was afraid,

9 καὶ εἰσῆλθεν εἰς τὸ πραιτώριον πάλιν καὶ λέγει τῷ ἰησοῦ, πόθεν and he entered into the Praetorium again and says – to Jesus, From where

εἶ σύ; ὁ δὲ ἰησοῦς ἀπόκρισιν οὐκ ἔδωκεν αὐτῷ. 10 λέγει οὖν are You? – But Jesus an answer not gave to him. says Therefore

αὐτῷ ὁ πιλάτος ἐμοὶ οὐ λαλεῖς; οὐκ οἶδας ὅτι ἐξουσίαν ἔχω to Him – Pilate, to me not Do You speak? not Do you know that authority I have

σταυρώσαι σε καὶ ἐξουσίαν ἔχω ἀπολύσαι σε; to crucify You and authority I have to set free You?

11 ἀπεκρίθη ἰησοῦς, οὐκ εἶχες ἐξουσίαν οὐδεμίαν κατ' ἐμοῦ answered Jesus, not You were having authority not any against Me

εἰ μὴ ἦν σοι δεδομένον⁴⁶ ἄνωθεν. διὰ τοῦτο ὁ unless it was to you having been given from above. Because of this the one

παραδιδούς μέ σοι μείζονα ἁμαρτίαν ἔχει. 12 ἐκ τούτου ἐζήτηε handing over Me to you greater sin has. From this was seeking

ὁ πιλάτος ἀπολύσαι αὐτόν.

– Pilate to set free Him.

οἱ δὲ ἰουδαῖοι ἔκραζον λέγοντες ἐὰν τοῦτον ἀπολύσης οὐκ εἶ the But Jews were crying out saying, If this man you set free, not you are

φίλος τοῦ καίσαρος. πᾶς ὁ βασιλέα ἑαυτὸν ποιῶν ἀντιλέγει τῷ a friend – of Caesar. Every one a king himself making is speaking against –

καίσαρι. 13 ὁ οὖν πιλάτος ἀκούσας τοῦτον τὸν λόγον, Caesar – Therefore Pilate, having heard this – word

ἤγαγεν ἔξω τὸν ἰησοῦν καὶ ἐκάθισεν ἐπὶ τοῦ βήματος εἰς τόπον
 he led out – Jesus and sat on the judicial bench in a place
 λεγόμενον λιθόστρωτον ἑβραϊστὶ δὲ γαββαθα. 14 ἦν δὲ παρασκευὴ
 being called Pavement,⁴⁷ in Hebrew but Gabbatha.⁴⁸ it was And the Preparation
 τοῦ πάσχα ὥρα δὲ ὥσει ἕκτη.⁴⁹ καὶ λέγει τοῖς ἰουδαίοις ἴδε,
 of the Passover, the hour and about the sixth. And he says to the Jews, Look,
 ὁ βασιλεὺς ὑμῶν.
 the King of you!

15 οἱ δὲ ἐκράυγασαν, ἄρον ἄρον σταύρωσον αὐτόν.
 the ones But cried out, Away, away, crucify Him.

λέγει αὐτοῖς ὁ πιλάτος τὸν βασιλέα ὑμῶν σταυρώσω;
 says to them – Pilate, the king of you Shall I crucify?

ἀπεκρίθησαν οἱ ἀρχιερεῖς, οὐκ ἔχομεν βασιλέα εἰ μὴ καίσαρα. 16
 answered The chief priests, no We have king except Caesar!

τότε οὖν παρέδωκεν αὐτὸν αὐτοῖς ἵνα σταυρωθῆ.
 then Therefore he handed over Him to them so that He might be crucified.

παρέλαβον δὲ τὸν ἰησοῦν καὶ ἤγαγον. 17 καὶ βαστάζων τὸν σταυρὸν
 they took So – Jesus and led Him. And carrying the cross

αὐτοῦ⁵⁰ ἐξῆλθεν εἰς τόπον λεγόμενον κρανίου τόπον, ὅς λέγεται
 of Him, He went out to a place being called of a Skull Place, which is called
 ἑβραϊστὶ γολγοθα,⁵¹ 18 ὅπου αὐτὸν ἐσταύρωσαν καὶ μετ' αὐτοῦ ἄλλους
 in Hebrew, Golgotha, where Him they crucified, and with Him others

δύο, ἐντεῦθεν καὶ ἐντεῦθεν, μέσον δὲ τὸν ἰησοῦν. 19 ἔγραψεν
 two, on this side and on that side, in the middle and – Jesus. wrote

δὲ καὶ τίτλον⁵² ὁ πιλάτος καὶ ἔθηκεν ἐπὶ τοῦ σταυροῦ. ἦν δὲ
 And also a notice – Pilate, and placed it on the cross. it was And
 γεγραμμένον· ἰησοῦς ὁ ναζωραῖος ὁ βασιλεὺς τῶν ἰουδαίων.
 having been written: Jesus the Nazarene, the King of the Jews.

20 τοῦτον οὖν τὸν τίτλον πολλοὶ ἀνέγνωσαν τῶν ἰουδαίων
 this Therefore – title many read of the Jews

ὅτι ἐγγὺς ἦν ὁ τόπος τῆς πόλεως ὅπου ἐσταυρώθη ὁ ἰησοῦς. καὶ
 because near was the place of the city where was crucified – Jesus. And

ἦν γεγραμμένον ἑβραϊστὶ ἑλληνιστὶ ῥωμαϊστὶ.⁵³
 it was having been written in Hebrew, in Greek, in Latin.

21 ἔλεγον οὖν τῷ πιλάτῳ οἱ ἀρχιερεῖς τῶν ἰουδαίων μὴ γράφει,
 were saying Therefore – to Pilate the chief priests of the Jews, not Do write,

ὁ βασιλεὺς τῶν ἰουδαίων ἀλλ' ὅτι ἐκεῖνος εἶπεν βασιλεὺς εἰμι τῶν
 The King of the Jews, but that that one said, King I am of the
 ἰουδαίων.
 Jews.

22 ἀπεκρίθη ὁ πιλάτος, ὃ γέγραφα, γέγραφα
 answered – Pilate, what I have written, I have written.

led Jesus out and sat on the judicial bench in a place called Pavement, but in Hebrew, *Gabbatha*. 14 And it was the Preparation Day for the Passover, and the hour was about the sixth. And he said to the Jews, Look, your king!

15 But they cried out, Away, away, crucify Him.

Pilate said to them, Shall I crucify your king? The chief priests answered, We have no king except Caesar! 16 Therefore, he then handed Him over to them so that He might be crucified.

So they took Jesus and led Him away. 17 And carrying His cross, He went out to a place called *The Place of a Skull*, which is called in Hebrew, *Golgotha*, 18 where they crucified Him, and with Him two others, one on one side and one on the other side, and Jesus in the middle. 19 And Pilate also wrote a notice, and placed it on the cross. And it was written: JESUS THE NAZARENE, THE KING OF THE JEWS. 20 Therefore, many of the Jews read this title because the place where Jesus was crucified was near the city. And it was written in Hebrew, in Greek, and in Latin.

21 Therefore, the chief priests of the Jews were saying to Pilate, Do not write, THE KING OF THE JEWS, but write that the man said, I AM KING OF THE JEWS.

22 Pilate answered, I have written what I have written.

23 Then the soldiers, when they crucified Jesus, took His clothes and made four parts, a part for each soldier, and *also they took* the shirt. But the shirt was seamless, woven through-out the whole from the top. 24 Therefore, they said to one another, Let's not tear it, but let's cast lots for it, *for* whose it will be. *They did so* in order that the Scripture might be fulfilled which said, They divided My clothes among themselves and they cast lots for My clothing. Then indeed the soldiers did these things.

25 And beside the cross of Jesus, His mother and His mother's sister, Mary the wife of Clopas, and Mary the Magdalene were standing. 26 Therefore, when Jesus saw His mother and the disciple whom He loved standing along side, He said to His mother, Woman, behold your son. 27 Then He said to His disciple, Behold, your mother. And from that hour, His disciple took her as his own.

28 After this, when Jesus saw that all things had already been completed, so that the Scripture might be fulfilled, He said, I am thirsty. 29 Now *a* container full of sour wine was standing *there*; and after they filled *a* sponge with sour wine and placed *it* around *a* hyssop *branch*, they brought *it* to His mouth. 30 Therefore, when Jesus took the sour wine, He said, It has been completed. And having bowed His head, He gave up His spirit.

23 οἱ οὖν στρατιῶται ὅτε ἐσταύρωσαν τὸν ἰησοῦν ἔλαβον τὰ ἱμάτια αὐτοῦ καὶ ἐποίησαν τέσσαρα μέρη ἐκάστῳ στρατιώτῃ μέρος καὶ τὸν χιτῶνα. ἦν δὲ ὁ χιτῶν ἄραφος ἐκ τῶν ἄνωθεν ὑφαντὸς δι' ὅλου. 24 εἶπον οὖν πρὸς ἀλλήλους, μὴ σχίσωμεν αὐτόν ἀλλὰ λάχωμεν περὶ αὐτοῦ τίνος ἔσται. ἵνα ἡ γραφή πληρωθῇ ἡ λέγουσα, διμερίσαντο τὰ ἱμάτιά μου ἑαυτοῖς καὶ ἐπὶ τὸν ἱματισμόν μου ἔβαλον κλῆρον. οἱ μὲν οὖν στρατιῶται ταῦτα ἐποίησαν. 25 εἰστήκεισαν⁵⁶ δὲ παρὰ τῷ σταυρῷ τοῦ ἰησοῦ ἡ μήτηρ αὐτοῦ καὶ ἡ ἀδελφὴ τῆς μητρὸς αὐτοῦ, μαρία ἡ τοῦ κλωπᾶ, καὶ μαρία ἡ μαγδαληνή. 26 ἰησοῦς οὖν ἰδὼν τὴν μητέρα καὶ τὸν μαθητὴν μαρταθαί⁵⁷. 27 εἶτα λέγει τῷ μαθητῇ, ἰδοὺ ἡ μήτηρ σου. καὶ ἀπ' ἐκείνης τῆς ὥρας ἔλαβεν ὁ μαθητὴς αὐτὴν εἰς τὰ ἴδια. 28 μετὰ τοῦτο ἰδὼν⁵⁹ ὁ ἰησοῦς ὅτι πάντα ἤδη τετέλεσται ἵνα τελειωθῇ ἡ γραφή λέγει, διψῶ. 29 σκεῦος οὖν ἔκειτο ὄξους μεστόν· οἱ δὲ, πλήσαντες σπόγγον ὄξους καὶ ὑσώπῳ περιθέντες προσήνεγκαν αὐτοῦ τῷ στόματι. 30 ὅτε οὖν ἔλαβεν τὸ ὄξος ὁ ἰησοῦς εἶπεν, τετέλεσται. καὶ κλίνας τὴν κεφαλὴν παρέδωκεν τὸ πνεῦμα.

31 οἱ οὖν Ἰουδαῖοι ἵνα μὴ μείνη ἐπὶ τοῦ σταυροῦ τὰ
the Therefore, Jews, in order that not would remain on the cross the
σώματα ἐν τῷ σαββάτῳ ἐπεὶ παρασκευὴ ἦν (ἦν γὰρ μεγάλη ἡ
bodies on the Sabbath since Preparation Day it was (was for great –
ἡμέρα ἐκείνου τοῦ σαββάτου), ἠρώτησαν τὸν πιλάτον ἵνα κατεαγῶσιν
day of that – Sabbath), asked – Pilate that might be broken
αὐτῶν τὰ σκέλη καὶ ἀρθῶσιν. 32 ἦλθον οὖν οἱ στρατιῶται καὶ
of them the legs and they might be removed.⁶⁰ came Then the soldiers and
τοῦ μὲν πρώτου κατέαξαν τὰ σκέλη καὶ τοῦ ἄλλου τοῦ
of the – first they broke the legs and of the other one
συσταυρωθέντος αὐτῷ. 33 ἐπὶ δὲ τὸν ἰησοῦν ἐλθόντες ὡς εἶδον
having been crucified with Him. upon But – Jesus having come, when they saw
αὐτὸν ἤδη τεθνηκότα οὐ κατέαξαν αὐτοῦ τὰ σκέλη. 34 ἀλλ’ εἷς
Him already having died, not they did break of Him the legs. But one
τῶν στρατιωτῶν λόγχῃ αὐτοῦ τὴν πλευρὰν ἔνυξεν καὶ εὐθὺς
of the soldiers with a spear of Him the side stabbed and immediately
ἔξηλθεν αἷμα καὶ ὕδωρ. 35 καὶ ὁ ἑώρακὼς μεμαρτύρηκεν καὶ
came out blood and water. And the one having seen has testified and
ἀληθινὴ ἐστὶν αὐτοῦ ἡ μαρτυρία καὶ κεῖνος οἶδεν ὅτι ἀληθὴ λέγει
true is of him the testimony and that man knows that truth he speaks
ἵνα ὑμεῖς πιστεύσητε. 36 ἐγένετο γὰρ ταῦτα ἵνα ἡ
in order that you might believe. came to be For these things so that the
γραφὴ πληρωθῆ, ὅσοι οὐ συντριβήσεται αὐτοῦ. 37 καὶ
Scripture might be fulfilled, a bone not shall be broken of Him.⁶¹ And
πάλιν ἑτέρα γραφὴ λέγει ὅψονται εἰς ὃν ἐξεκέντησαν.⁶²
again a different Scripture says, They shall look and the one whom they pierced.⁶²

38 μετὰ ταῦτα ἠρώτησεν τὸν πιλάτον ὁ ἰωσήφ ὁ ἀπὸ ἀριμαθαίας
After these things asked⁶³ – Pilate – Joseph the one from Arimathea
ὢν μαθητὴς τοῦ ἰησοῦ κεκρυμμένος δὲ διὰ τὸν φόβον τῶν
being a disciple – of Jesus, having been hidden but because of the fear of the
Ἰουδαίων ἵνα ἄρῃ τὸ σῶμα τοῦ ἰησοῦ· καὶ ἐπέτρεψε τὸν
Jews, that he might remove the body – of Jesus; and allowed –
πιλάτος. ἦλθεν οὖν καὶ ἦρεν τὸ σῶμα τοῦ ἰησοῦ. 39 ἦλθεν δὲ
Pilate. he came Therefore and removed the body – of Jesus. came And
καὶ νικόδημος ὁ ἐλθὼν πρὸς τὸν ἰησοῦν νυκτὸς τὸ πρῶτον
also Nicodemus the one having come to – Jesus at night – at night,
φέρων μίγμα σμύρνης καὶ ἀλόης ὡς λίτρας ἑκατόν. 40 ἔλαβον οὖν
bearing a mixture of myrrh and aloes about litra a hundred.⁶⁴ they took Then
τὸ σῶμα τοῦ ἰησοῦ καὶ ἔδησαν αὐτὸ ἐν ὀθονίοις μετὰ τῶν ἀρωμάτων
the body – of Jesus and bound it in linen with the spices,
καθὼς ἔθος ἐστὶν τοῖς Ἰουδαίοις ἐνταφιάζειν.
just as the custom is for the Jews to bury.

31 Therefore, in order that the bodies would not remain on the cross on the sabbath, since it was Preparation Day (for the day of that Sabbath was a great one), the Jews asked Pilate that their legs might be broken and they might be removed. 32 Then the soldiers came and broke the legs of the first man, then of the other one who was crucified with Him. 33 But having come upon Jesus, when they saw that He had already died, they did not break His legs. 34 But one of the soldiers stabbed His side with a spear, and immediately blood and water came out. 35 And the one who has seen has testified and his testimony is true, and that man knows that he speaks truth, in order that you might believe. 36 For these things came to be so that the Scripture might be fulfilled, Not a bone of Him shall be broken. 37 And again a different Scripture says, They shall look at the one whom they pierced.

38 After these things, Joseph, who was from Arimathea, being a disciple of Jesus, but a secret one because of the fear of the Jews, asked Pilate that he might remove the body of Jesus; and Pilate allowed him. 39 And Nicodemus, who had first come to Jesus at night, also came bringing a mixture of about a hundred litra of myrrh and aloes. 40 Then they took the body of Jesus and bound it in linen strips with the spices, just as is the custom for the Jews to bury a body.

41 Now *there* was a garden in the place where He was crucified, and in the garden a new tomb in which no one had yet been buried. 42 Therefore, on account of the Preparation Day of the Jews, because the tomb was near, they placed Jesus there.

John Twenty

1 Now, on the first day of the week, Mary the Magdalene came to the tomb early while it was still dark and saw *that* the stone had been removed from the tomb. 2 Therefore, she ran and came to Simon Peter and to the other disciple whom Jesus loved, and said to them, They took the Lord away from the tomb and we do not know where they put Him. 3 Therefore, Peter and the other disciple went out, and they were going to the tomb. 4 And the two were running together, and the other disciple ran ahead faster than Peter, and came first to the tomb. 5 And when he stooped, he saw the linen cloths lying *there*. However, he did not enter. 6 Then Simon Peter came following him, and he entered into the tomb and observed the linen cloths lying there, 7 and the handkerchief which was on His head not lying with the linen clothes, but folded, *and* set apart in a *separate* place. 8 Therefore, the other disciple, the one who had come to the tomb first, entered then, and he saw, and he believed. 9 For they did not yet know the Scripture that it was necessary for Him

41 ἦν δὲ ἐν τῷ τόπῳ ὅπου ἐσταυρώθη κήπος καὶ ἐν τῷ κήπῳ
was And in the place where He was crucified a garden and in the garden
μνημεῖον καινὸν ἐν ᾧ οὐδέπω οὐδεὶς ἐτέθη. 42 ἐκεῖ οὖν διὰ
a tomb⁶⁵ new in which not yet no one was placed. there Therefore because
τὴν παρασκευὴν τῶν ἰουδαίων ὅτι ἐγγὺς ἦν τὸ μνημεῖον ἔθηκαν
the Preparation Day of the Jews because near was the tomb they put
τὸν ἰησοῦν.
– Jesus.

John Twenty

1 τῇ δὲ μιᾷ τῶν σαββάτων μαρία ἡ μαγδαληνὴ ἔρχεται πρῶτὴ σκοτίας
on the Now first of the week,⁶⁶ Mary the Magdalene comes early, dark
ἔτι οὔσης εἰς τὸ μνημεῖον καὶ βλέπει τὸν λίθον ἡρμένον ἐκ
still being to the tomb and sees the stone having been removed from
τοῦ μνημείου. 2 τρέχει οὖν καὶ ἔρχεται πρὸς σίμωνα πέτρον καὶ
the tomb. she runs Therefore, and comes to Simon Peter and
πρὸς τὸν ἄλλον μαθητὴν ὃν ἐφίλει ὁ ἰησοῦς καὶ λέγει αὐτοῖς
to the other disciple whom loved – Jesus, and says to them,
ἦραν τὸν κύριον ἐκ τοῦ μνημείου καὶ οὐκ οἴδαμεν ποῦ
they took away the Lord from the tomb and not we do know⁶⁷ where
ἔθηκαν αὐτόν. 3 ἐξῆλθεν οὖν ὁ πέτρος καὶ ὁ ἄλλος μαθητὴς καὶ
they put Him. went out Therefore, – Peter and the other disciple and
ἦρχοντο εἰς τὸ μνημεῖον. 4 ἔτρεχον δὲ οἱ δύο ὁμοῦ, καὶ ὁ
they were going to the tomb. were running And the two together, and the
ἄλλος μαθητὴς προέδραμεν τάχιον τοῦ πέτρου καὶ ἦλθεν πρῶτος εἰς τὸ
other disciple ran ahead faster – than Peter and came first to the
μνημεῖον. 5 καὶ παρακύψας βλέπει κείμενα τὰ ὀθόνια. οὐ μέντοι
tomb. And having stooped, he sees lying the linen cloths. not However
εἰσῆλθεν. 6 ἔρχεται οὖν σίμων πέτρος ἀκολουθῶν αὐτῷ καὶ εἰσῆλθεν εἰς
he entered. comes Then Simon Peter following him, and he entered into
τὸ μνημεῖον καὶ θεωρεῖ τὰ ὀθόνια κείμενα, 7 καὶ τὸ σουδάριον ὃ
the tomb and observes the linen cloths lying, and the handkerchief which
ἦν ἐπὶ τῆς κεφαλῆς αὐτοῦ οὐ μετὰ τῶν ὀθονίων κείμενον ἀλλὰ χωρὶς
was on the head of Him not with the linen cloths lying but apart
ἐντετυλιγμένον εἰς ἓνα τόπον. 8 τότε οὖν εἰσῆλθεν καὶ ὁ ἄλλος
having been folded in one place. then Therefore entered also the other
μαθητὴς ὁ ἐλθὼν πρῶτος εἰς τὸ μνημεῖον καὶ εἶδεν καὶ
disciple the one having come first to the tomb, and he saw and
ἐπίστευσεν. 9 οὐδέπω γὰρ ᾔδεισαν τὴν γραφὴν ὅτι δεῖ αὐτὸν
believed. not yet For they knew the Scripture, that it is necessary for Him

ἐκ νεκρῶν ἀναστῆναι. 10 ἀπήλθον οὖν πάλιν πρὸς ἑαυτοὺς οἱ
from dead ones to rise. departed Then again to themselves the
μαθηταί.
disciples.

11 μαρία δὲ εἰστήκει πρὸς τὸ μνημεῖον κλαίουσα ἔξω. ὡς οὖν
Mary But stood near the tomb crying outside. as Then
ἔκλαιεν παρέκυψεν εἰς τὸ μνημεῖον. 12 καὶ θεωρεῖ δύο
she was crying she stooped to look into the tomb. And she observed two
ἀγγέλους ἐν λευκοῖς καθεζομένους ἕνα πρὸς τῇ κεφαλῇ καὶ ἕνα πρὸς
angels in white sitting one at the head and one at
τοῖς ποσίν ὅπου ἔκειτο τὸ σῶμα τοῦ ἰησοῦ.
the feet where was lying the body – of Jesus.

13 καὶ λέγουσιν αὐτῇ ἐκεῖνοι γύναι τί κλαίεις;
And say to her those beings, Woman, Why are you crying?
λέγει αὐτοῖς ὅτι ἦραν τὸν κύριόν μου καὶ οὐκ οἶδα
She says to them, Because they took away the Lord of me, and not I know
ποῦ ἔθηκαν αὐτόν. 14 καὶ ταῦτα εἰποῦσα ἐστράφη εἰς
where they placed Him. And these things having said, she turned to
τὰ ὀπίσω καὶ θεωρεῖ τὸν ἰησοῦν ἐστῶτα καὶ οὐκ ᾔδει ὅτι
the things behind and sees – Jesus having stood and not knew that
ἰησοῦς ἐστίν.
Jesus it is.

15 λέγει αὐτῇ ὁ ἰησοῦς γύναι τί κλαίεις; τίνα ζητεῖς;
says to her – Jesus, Woman, why are you crying? Whom are you seeking?
ἐκείνη δοκοῦσα ὅτι ὁ κηπουρός ἐστίν λέγει αὐτῷ κύριε εἰ σὺ
That woman, thinking that the gardener He is, says to Him, Lord, if you
ἐβάστασας αὐτόν εἰπέ μοι ποῦ ἔθηκας αὐτόν κἀγὼ αὐτόν ἄρῶ.
bore away Him, tell me where you placed Him, and I Him will take away.

16 λέγει αὐτῇ ὁ ἰησοῦς μαρία.
says to her – Jesus, Mary!
στραφείσα ἐκείνη λέγει αὐτῷ ράββουνι - ὁ λέγεται διδάσκαλε.
Having turned that woman says to Him, Rabboni! – which is said, Teacher.

17 λέγει αὐτῇ ὁ ἰησοῦς μή μου ἅπτου, οὐπω γὰρ ἀναβέβηκα πρὸς τὸν
says to her – Jesus, not Me Do touch, not yet for I have ascended to the
πατέρα μου. πορεύου δὲ πρὸς τοὺς ἀδελφούς μου καὶ εἰπέ αὐτοῖς
Father of Me. go But to the brothers of Me and say to them,
ἀναβαίνω πρὸς τὸν πατέρα καὶ πατέρα ὑμῶν καὶ θεόν μου καὶ
I am ascending to the Father of Me and Father of you and God of Me and
θεὸν ὑμῶν. 18 ἔρχεται μαρία ἡ μαγδαληνὴ ἀπαγγέλλουσα
God of you. goes Mary the Magdalene, announcing

to rise from *the* dead. 10 Then the disciples again departed to their own homes.

11 But Mary stood outside near the tomb crying. Then as she was crying, she stooped to look into the tomb. 12 And she saw two angels in white sitting where the body of Jesus had been lying, one at the head and one at the feet.

13 And those *beings* said to her, Woman, why are you crying?

She said to them, Because they took away my Lord, and I do not know where they put Him. 14 And after she said these things, she turned around and saw Jesus standing *there*, and did not know that it was Jesus.

15 Jesus said to her, Woman, why are you crying? Whom are you seeking?

That woman, thinking that He was the gardener, said to Him, Lord if you carried Him away, tell me where you put Him, and I will take Him away.

16 Jesus said to her, Mary!

Turning, that woman said to Him, Rabboni! – which is translated, Teacher.

17 Jesus said to her, Do not touch Me, for I have not yet ascended to My Father. But go to My brothers and say to them, I am ascending to My Father and your Father and My God and your God. 18 Mary the Magdalene went, announcing

to the disciples that she had seen the Lord, and *that* He said these things to her.

19 Then when it was evening on that first day of the week, and the doors having been shut where the disciples were gathered because of the fear of the Jews, Jesus came and stood in their midst and said to them, Peace to you. 20 And after He said this, He showed them His hands and His side. Then the disciples rejoiced because they had seen the Lord. 21 Then Jesus said to them again, Peace to you; just as the Father sent Me, I also send you. 22 And after He said this, He breathed on *them* and said to them, Receive *the* Holy Spirit. 23 Whose ever sins you forgive, they are forgiven to them; whose ever you retain, they are retained.

24 But Thomas, one of the twelve who was called Didymus, was not with them when Jesus came. 25 Therefore, the other disciples said to him, We have seen the Lord.

But he said to them, Unless I see the mark of the nails in His hands and I put my finger into the mark of the nails, and I put my hand into His side, *there is no way* I will believe.

26 And after eight days, His disciples were again inside and Thomas with them. When the doors had been shut, Jesus came and stood in their midst and said, Peace to you.

τοῖς μαθηταῖς ὅτι ἐώρακεν τὸν κύριον καὶ ταῦτα εἶπεν αὐτῇ.
to the disciples that she has seen the Lord, and these things He said to her.

19 οὔσης οὖν ὀψίας τῇ ἡμέρᾳ ἐκείνῃ τῇ μιᾷ τῶν σαββάτων καὶ τῶν θυρῶν κεκλεισμένων ὅπου ἦσαν οἱ μαθηταὶ συνηγμένοι διὰ τὸν φόβον τῶν ἰουδαίων ἦλθεν ὁ ἰησοῦς καὶ ἔστη εἰς τὸ μέσον καὶ λέγει αὐτοῖς εἰρήνη ὑμῖν. 20 καὶ τοῦτο εἰπὼν ἔδειξεν αὐτοῖς τὰς χεῖρας καὶ τὴν πλευρὰν αὐτοῦ. ἐχάρησαν οὖν οἱ μαθηταὶ ἰδόντες τὸν κύριον. 21 εἶπεν οὖν αὐτοῖς ὁ ἰησοῦς πάλιν εἰρήνη ὑμῖν· καθὼς ἀπέσταλκέν με ὁ πατήρ ἀγὼ πέμπω ὑμᾶς. 22 καὶ τοῦτο εἰπὼν ἐνεφύσησεν καὶ λέγει αὐτοῖς λάβετε πνεῦμα ἅγιον. 23 ἂν τινῶν ἀφῆτε τὰς ἁμαρτίας ἀφιένται αὐτοῖς· ἂν τινῶν κρατῆτε κεκράτηνται.
being Then evening – day on that the one of the week, and the doors having been shut where were the disciples having been gathered because of the fear of the Jews, came – Jesus and stood in the midst and says to them, Peace to you. And this having said He showed them the hands and the side of Him. rejoiced Then the disciples having seen the Lord. said Then to them – Jesus again, Peace to you; just as sent Me the Father, I also send you. And this having said He breathed on *them* and says to them, Receive Spirit Holy. ever Whose you forgive the sins, they are forgiven for them; ever whose you retain they have been retained.

24 θωμᾶς⁶⁸ δὲ εἷς ἐκ τῶν δώδεκα ὁ λεγόμενος δίδυμος οὐκ ἦν μετ' αὐτῶν ὅτε ἦλθεν ὁ ἰησοῦς. 25 ἔλεγον οὖν αὐτῷ οἱ ἄλλοι μαθηταὶ ἐώρακάμεν τὸν κύριον.
Thomas But one of the twelve the one being called Didymus not was with them when came – Jesus. said Therefore, to him the other disciples, We have seen the Lord.

ὁ δὲ εἶπεν αὐτοῖς ἐὰν μὴ ἴδω ἐν ταῖς χερσὶν αὐτοῦ τὸν τύπον τῶν ἥλων καὶ βάλω τὸν δάκτυλόν μου εἰς τὸν τύπον τῶν ἥλων καὶ βάλω τὴν χεῖρα μου εἰς τὴν πλευρὰν αὐτοῦ οὐ μὴ πιστεύσω.
– But he said to them, Unless I see in the hands of Him the mark of the nails and I put the finger of me into the mark of the nails and I put the hand of me into the side of Him, not not I will believe.

26 καὶ μεθ' ἡμέρας ὀκτῶ πάλιν ἦσαν ἔσω οἱ μαθηταὶ αὐτοῦ καὶ θωμᾶς μετ' αὐτῶν. ἔρχεται ὁ ἰησοῦς τῶν θυρῶν κεκλεισμένων καὶ ἔστη εἰς τὸ μέσον καὶ εἶπεν εἰρήνη ὑμῖν.
And after days eight again were inside the disciples of Him and Thomas with them. comes – Jesus the doors having been shut and stood in the midst and said, Peace to you.

27 εἶτα λέγει τῷ θωμᾶ φέρε τὸν δάκτυλόν σου ὧδε καὶ ἴδε τὰς
 Then He says – to Thomas, Bring the finger of you here and see the
 χεῖράς μου καὶ φέρε τὴν χεῖρά σου καὶ βάλε εἰς τὴν πλευράν μου.
 hands of Me and bring the hand of you and put *it* into the side of Me.
 καὶ μὴ γίνου ἄπιστος ἀλλὰ πιστός.
 And not be *an* unbeliever but *a* believer.

28 καὶ ἀπεκρίθη θωμᾶς καὶ εἶπεν αὐτῷ ὁ κύριός μου καὶ ὁ θεός μου.
 And answered Thomas and said to Him, the Lord of me and the God of me.

29 λέγει αὐτῷ ὁ ἰησοῦς ὅτι ἑώρακάς με πεπίστευκας. μακάριοι
 says to him – Jesus, because you have seen Me You have believed. Blessed *are*
 οἱ μὴ ἰδόντες καὶ πιστεύσαντες.
 the ones not having seen and having believed.

30 πολλὰ μὲν οὖν καὶ ἄλλα σημεῖα ἐποίησεν ὁ ἰησοῦς ἐνώπιον τῶν
 many indeed Now also other signs did – Jesus in the presence of the
 μαθητῶν αὐτοῦ ἃ οὐκ ἔστιν γεγραμμένα ἐν τῷ βιβλίῳ τούτῳ.
 disciples of Him which not are having been written in the book this.

31 ταῦτα δὲ γέγραπται ἵνα πιστεύσητε ὅτι ἰησοῦς
 these things But have been written in order that you might believe that Jesus
 ἐστὶν ὁ χριστὸς ὁ υἱὸς τοῦ θεοῦ καὶ ἵνα πιστεύοντες ζωὴν
 is the Christ, the Son – of God, and in order that by believing, life
 ἔχητε ἐν τῷ ὀνόματι αὐτοῦ.
 you may have in the name of Him.

John Twenty-one

1 μετὰ ταῦτα ἐφάνησεν ἑαυτὸν πάλιν ὁ ἰησοῦς τοῖς μαθηταῖς
 After these things manifested Himself again – Jesus to the disciples
 αὐτοῦ ἐπὶ τῆς θαλάσσης τῆς τιβεριάδος, ἐφάνησεν δὲ οὕτως 2 ἦσαν
 of Him on the sea – of Tiberias, He manifested and thusly. were
 ὁμοῦ σίμων πέτρος καὶ θωμᾶς ὁ λεγόμενος διδυμος καὶ
 together Simon Peter and Thomas, the one being called Didymus, and
 ναθαναήλ ὁ ἀπὸ κανὰ τῆς γαλιλαίας καὶ οἱ τοῦ ζεβεδαίου καὶ
 Nathanael the one from Cana – of Galilee and the sons of Zebedee and
 ἄλλοι ἐκ τῶν μαθητῶν αὐτοῦ δύο. 3 λέγει αὐτοῖς σίμων πέτρος
 other of the disciples of Him two. says to them Simon Peter,
 ὑπάγω ἀλιεῦν.
 I am going to fish.

λέγουσιν αὐτῷ ἐρχόμεθα καὶ ἡμεῖς σὺν σοί. ἐξῆλθον καὶ ἐνέβησαν
 They say to him, are going also We with you. They went out and entered
 εἰς τὸ πλοῖον εὐθὺς, καὶ ἐν ἐκείνῃ τῇ νυκτὶ ἐπίασαν οὐδέν. 4
 into the boat immediately, and in that – night they caught nothing.
 πρωΐας δὲ ἤδη γενομένης ἔστη ὁ ἰησοῦς εἰς τὸν αἰγιαλὸν οὐ
 early morning But already having come, stood – Jesus on the shore, not
 μέντοι ἤδεισαν οἱ μαθηταὶ ὅτι ἰησοῦς ἐστὶν
 however did know the disciples that Jesus it is.

27 Then He said to Thomas, Bring your finger here and see My hands, and bring your hand and put *it* into My side. And do not be *an* unbeliever, but *a* believer.

28 And Thomas answered and said to Him, My Lord and my God.

29 Jesus said to him, You have believed because you have seen Me. Blessed *are* the ones who have not seen and have believed.

30 Now Jesus indeed did many other signs in the presence of His disciples which are not written in this book. 31 But these have been written in order that you might believing that Jesus is the Christ, the Son of God, and in order that by believe, you may have life in His name.

John Twenty-one

1 After these things, Jesus again manifested Himself to His disciples at the sea of Tiberias, and He manifested *Himself* in this way: 2 Simon Peter, Thomas, who is called Didymus, and Nathanael, the one from Cana of Galilee, and the sons of Zebedee, and two other of His disciples were together. 3 Simon Peter said to them, I am going fishing.

They said to him, We are also going with you. They went out and immediately entered into the boat, and they caught nothing that night. 4 But the early morning having already come, Jesus stood on the shore, however the disciples did not know that it was Jesus.

5 Jesus then said to them, Little children, do you not have any fish?

They answered Him, No.

6 But He said to them, Cast your nets to the right side of the boat and you will find *some fish*. Therefore, they cast, and they were no longer strong *enough* to haul it *in* because of the multitude of the fish.

7 Then that disciple whom Jesus loved said to Peter, It is the Lord. Therefore, Simon Peter, when he heard that it was the Lord, wrapped his cloak around *him*, for he was uncovered, and threw himself into the sea. 8 But the other disciples went in the small boat (for they were not far from the land, only about two hundred cubits from *it*), dragging the net *full* of fish. 9 Then as they got out onto the land, they saw a charcoal fire laid, and a fish lying on it, and bread.

10 Jesus said to them, Bring *some* from the fish which you caught *just* now. 11 Simon Peter went over and hauled the net on *to* the land, full of one hundred fifty-three large fish; and though *there* were so many, the net was not torn. 12 Jesus said to them, Come, have breakfast. But not one of the disciples dared to inquire of Him, Who are You? knowing that it was the Lord. 13 Then Jesus came and took the bread and gave it to them, and likewise the fish.

5 λέγει οὖν αὐτοῖς ὁ ἰησοῦς παιδία μή τι προσφάγιον ἔχετε; says then to them – Jesus, Children, not any fish do you have?

ἀπεκρίθησαν αὐτῷ οὐ They answered Him, No.

6 ὁ δὲ εἶπεν αὐτοῖς βάλετε εἰς τὰ δεξιὰ μέρη τοῦ πλοίου τὸ δίκτυον – But He said to them, Cast to the right parts of the boat the nets καὶ εὐρήσετε ἕβαλον οὖν καὶ οὐκέτι αὐτὸ ἐλκύσαι and you will find *some*. they cast Therefore, and no longer it to haul ἴσχυσαν ἀπὸ τοῦ πλήθους τῶν ἰχθύων. they were strong *enough* from the multitude of the fish.

7 λέγει οὖν ὁ μαθητὴς ἐκεῖνος ὃν ἠγάπα ὁ ἰησοῦς τῷ πέτρῳ ὁ says Then the disciple that whom loved – Jesus – to Peter, the κύριός ἐστιν. σίμων οὖν πέτρος ἀκούσας ὅτι ὁ κύριός ἐστιν, Lord It is. Simon Therefore Peter, having heard that the Lord it is, τὸν ἐπενδύτην διεζώσατο ἦν γὰρ γυμνός καὶ ἔβαλεν ἑαυτὸν the cloak wrapped around, he was for uncovered, and threw himself εἰς τὴν θάλασσαν. 8 οἱ δὲ ἄλλοι μαθηταὶ τῷ πλοιαρίῳ ἦλθον οὐ γὰρ ἦσαν μακρὰν ἀπὸ τῆς γῆς ἀλλ' ὡς ἀπὸ πηχῶν διακοσίων σύροντες into the sea. the But other disciples in the small boat went (not for they were far from the land, but about from cubits⁶⁹ two hundred) dragging τὸ δίκτυον τῶν ἰχθύων. 9 ὡς οὖν ἀπέβησαν εἰς τὴν γῆν βλέπουσιν the net – of fish. as Then they got out onto the land, they see ἀνθρακιὰν κειμένην καὶ ὀψάριον ἐπικείμενον καὶ ἄρτον. a charcoal fire lying and a fish lying on it, and bread.

10 λέγει αὐτοῖς ὁ ἰησοῦς ἐνέγκατε ἀπὸ τῶν ὀψαρίων ὧν ἐπιάσατε says to them – Jesus, Bring from the fish which you caught νῦν. 11 ἀνέβη σίμων πέτρος καὶ ἐλκύσεν τὸ δίκτυον ἐπὶ τῆς now. went over Simon Peter and hauled the net on the

γῆς, μεστὸν ἰχθύων μεγάλων ἑκατὸν πενήκοντα τριῶν· καὶ land, full of fish large one hundred fifty three; and

τοσοῦτων ὄντων οὐκ ἐσχίσθη τὸ δίκτυον. 12 λέγει αὐτοῖς ὁ ἰησοῦς so many being, not was torn the net. says to them – Jesus,

δεῦτε ἀριστήσατε. οὐδεὶς δὲ ἐτόλμα τῶν μαθητῶν ἐξετάσαι αὐτόν Come, have breakfast. not one But dared of the disciples to inquire of Him,

σὺ τίς εἶ; εἰδότες ὅτι ὁ κύριός ἐστιν. 13 ἔρχεται οὖν ὁ ἰησοῦς You who are? knowing that the Lord it is. comes Then – Jesus

καὶ λαμβάνει τὸν ἄρτον καὶ δίδωσιν αὐτοῖς καὶ τὸ ὀψάριον ὁμοίως. and takes the bread and gives it to them and the fish likewise.

14 τοῦτο ἤδη τρίτον ἐφανερώθη ὁ ἰησοῦς τοῖς μαθηταῖς αὐτοῦ,
This now third was manifested – Jesus to the disciples of Him,
ἐγερωθεὶς ἐκ νεκρῶν.
having been raised out from dead ones.

15 ὅτε οὖν ἤρτισθησαν λέγει τῷ σίμωνι πέτρῳ ὁ ἰησοῦς σίμων
when Therefore, they ate says – to Simon Peter – Jesus, Simon
ἰωνᾶ, ἀγαπᾶς με πλεῖόν τούτων;
son of Jonah, do you love Me more than these?
λέγει αὐτῷ ναί κύριε σὺ οἶδας ὅτι φιλῶ σε.
He says to Him, Yes, Lord, You know that I love You.
λέγει αὐτῷ βόσκει τὰ ἀρνία μου. 16 λέγει αὐτῷ πάλιν δεύτερον,
He says to him, Feed the lambs of Me. He says to him again a second time,
σίμων ἰωνᾶ ἀγαπᾶς με;
Simon, *son of Jonah, do you love Me?*
λέγει αὐτῷ ναί κύριε σὺ οἶδας ὅτι φιλῶ σε.
He says to Him, Yes, Lord, You know that I love You.
λέγει αὐτῷ ποιμαίνει τὰ πρόβατά μου. 17 λέγει αὐτῷ τὸ τρίτον
He says to him, Shepherd the sheep of Me. He says to him the third time,
σίμων ἰωνᾶ, φιλεῖς με;
Simon, *son of Jonah, Do you love Me?*
ἐλυπήθη ὁ πέτρος ὅτι εἶπεν αὐτῷ τὸ τρίτον, φιλεῖς με;
was grieved – Peter because He said to him the third time, Do you love Me?
καὶ εἶπεν αὐτῷ, κύριε σὺ πάντα οἶδας. σὺ γινώσκεις ὅτι φιλῶ σε.
And he said to Him, Lord, You all things know. You know that I love You.
λέγει αὐτῷ ὁ ἰησοῦς βόσκει τὰ πρόβατά μου. 18 ἀμὴν ἀμὴν λέγω σοι
says to him – Jesus, Feed the sheep of Me. Truly, truly, I say to you,
ὅτε ἤς νεώτερος ἐζώνυες σεαυτὸν καὶ περιεπάτεῖς ὅπου
when you were younger, you were girding yourself and were walking where
ἤθελες· ὅταν δὲ γηράσῃς ἐκτενεῖς τὰς χεῖράς
you desired; when but you shall become old you will stretch out the hands
σου καὶ ἄλλος σε ζώσει καὶ οἴσει ὅπου οὐ θέλεις. 19 τοῦτο
of you and another you will gird and will carry where not you desire. this
δὲ εἶπεν σημαίνων ποίῳ θανάτῳ δοξάσει τὸν θεόν. καὶ
But He said signifying by what kind of death he will glorify – God. And
τοῦτο εἰπὼν λέγει αὐτῷ ἀκολούθει μοι.
this having said, He says to him, Follow Me.

20 ἐπιστραφεὶς δὲ ὁ πέτρος βλέπει τὸν μαθητὴν ὃν ἠγάπα ὁ ἰησοῦς
having turned But – Peter sees the disciple whom loved – Jesus

14 Jesus now was manifested this third time to His disciples, after having been raised from *the* dead.

15 Therefore, when they had eaten, Jesus said to Simon Peter, Simon, son of Jonah, do you love Me more than these?

He said to Him, Yes, Lord, You know that I love You.

He said to him, Feed My lambs. 16 He said to him again a second time, Simon, *son of Jonah, do you love Me?*

He said to Him, Yes, Lord, You know that I love You.

He said to him, Shepherd My sheep. 17 He said to him the third time, Simon, *son of Jonah, 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 said to him, Feed My sheep. 18 Truly, truly, I say to you, when you were younger, you used to gird yourself and used to walk where you desired; but when you become old, you will stretch out your hands, and another will gird you, and will carry you where you do not desire. 19 But He said this signifying by what sort of death he would glorify God. And after having said this, He said to him, Follow Me.

20 But when he turned, Peter saw the disciple whom Jesus loved

following, who also reclined on His chest at the supper and said, Lord who is the one who betrays You?
21 When he saw this man, Peter said to Jesus, Lord, what *about* this man?

22 Jesus said to him, If I desire him to remain until I come, What *is it* to you? You follow Me! 23 Then this word went forth to the brothers that that disciple *would* not die. But Jesus did not say to him that he *would* not die, but *He said*, If I desire for him to remain until I come, what *is it* to you?

24 This is the disciple who is testifying about these things and who has written these things, and we know that his testimony is true.

25 But *there* are also many other things which Jesus did, which, if they were written one by one, I suppose not even the world itself *would* have space for the books which *would* be written.

ἀκολουθοῦντα ὃς καὶ ἀνέπεσεν ἐν τῷ δείπνῳ ἐπὶ τὸ στήθος αὐτοῦ καὶ following, who also reclined at the supper on the chest of Him and εἶπεν κύριε τίς ἐστὶν ὁ παραδιδούς σε; said, Lord, who is the one betrays You?

21 τοῦτον ἰδὼν ὁ πέτρος λέγει τῷ ἰησοῦ κύριε οὗτος δὲ τί this one having seen – Peter says – to Jesus, Lord, this man but what *of*?

22 λέγει αὐτῷ ὁ ἰησοῦς ἐὰν αὐτὸν θέλω μένειν ἕως ἔρχομαι τί πρὸς σέ; says to him – Jesus, If him I desire to remain until I come, what to you?

σύ ἀκολουθεῖ μοι. 23 ἐξῆλθεν οὖν ὁ λόγος οὗτος εἰς τοὺς ἀδελφοὺς ὅτι You follow Me! went out Then – word this to the brothers that ὁ μαθητῆς ἐκεῖνος οὐκ ἀποθνήσκει. καὶ οὐκ εἶπεν αὐτῷ ὁ ἰησοῦς ὅτι οὐκ – disciple that not dies. But not said to him – Jesus that not

ἀποθνήσκει, ἀλλ' ἐὰν αὐτὸν θέλω μένειν ἕως ἔρχομαι τί πρὸς σέ; he dies, but, If him I desire to remain until I come, what to you?

24 οὗτός ἐστιν ὁ μαθητῆς ὁ μαρτυρῶν περὶ τούτων καὶ This is the disciple the one testifying about these things and γράψας ταῦτα καὶ οἶδαμεν ὅτι ἀληθῆς ἐστὶν ἡ μαρτυρία αὐτοῦ. having written these things, and we know that true is the testimony of him.

25 ἔστιν δὲ καὶ ἄλλα πολλὰ ὅσα ἐποίησεν ὁ ἰησοῦς ἅτινα ἐὰν is But also other things many which did – Jesus which if γράφηται καθ' ἓν οὐδὲ αὐτὸν οἶμαι τὸν κόσμον it were written according to one not even itself I suppose the world

χωρῆσαι τὰ γραφόμενα βιβλία. ἀμήν. to have space for the having been written books. Amen.

Endnotes

- 1 The phrase εἰς τὸν αἰῶνα cannot be translated word-for-word. Literally it would be translated *unto the age*. But idiomatically, it means *forever*. This is probably because the word αἰών, in its various forms, means simply a long time, an age. When used in prepositional phrase such as the one here, it came to mean an unending period of time, forever. See also John 6:51, & 58, as well as many other places in the New Testament.
- 2 Some ancient manuscripts omit this verse.
- 3 A stadia is about 600 feet. So 25 stadia are about 2.8 miles, and 35 stadia are about 3.4 miles.
- 4 This secrecy occurred only on the journey. Once the Lord got to Jerusalem, He taught openly in the temple (7:14).
- 5 The Lord was confounding the Jews because He had no formal education, such as did a rabbi.
- 6 The word for teaching refers not to the act of teaching, but to the content of the teaching, the doctrine taught.
- 7 After Lidell and Scott, et. al.
- 8 Some ancient manuscripts leave out μή προσποιούμενος.
- 9 The Greek construction ἕως ὅτου means literally, *until which*. In this place it should be understood as *until which time*. See ATR, *Word Pictures* under the verse. Also see Thayer under ἕως II., 1, b, β.
- 10 The phrase ἐκ τοῦ αἰῶνος is idiomatic and cannot be translated word-for-word. Literally it means “from the age.” But like εἰς τὸν αἰῶνα (see the note on John 4:14) it became an idiom of the language. It could be translated *ever*, but since it is followed by the negative οὐκ I translated it with the idiomatic English word *never*.
- 11 Some ancient manuscripts insert πρὸ ἐμοῦ (*before Me*) after ἦλθον (*came*).
- 12 This was not a biblical feast, but was instituted by Judas Maccabaeus (B. C. 164) in memory of the cleansing of the temple from the defilement of Antiochus Epiphanes. It is celebrated for eight days beginning in the middle of December. Today it is called Hanukkah. Since it was not a biblically mandated feast, it could be celebrated anywhere rather than coming to Jerusalem. The events of John 10:22 and following were probably a couple of months after the events recorded in the immediately preceding verses.
- 13 This structure was built by Solomon in the eastern part of the temple. When the temple was destroyed by the Babylonians it was left intact. The Colonnade of Solomon is mentioned three times in the New Testament, once here and two times in Acts (3:11 and 5:12). (See Thayer’s *Greek Lexicon* under the word στόα.)
- 14 The verb phrase *was sick* is an imperfect periphrastic. Lazarus had an on-going illness, though John does not indicate the length of time. However, the verb *was sick* in vs. 2 is a simple imperfect, but still implies an on-going illness.
- 15 A stadia is about 600 feet. So 15 stadia are about a mile and three-quarters.
- 16 This sentence cannot be rendered literally into English. There is a major ellipsis that was normal at the time that goes something like this: “How does it appear to you? *Does it appear* that He will undoubtedly not come to the feast?” The words in italics are left out, and assumed from the previous clause. I short-circuited the issue by leaving out the word “*How*” and attaching the second sentence to the first verb.
- 17 The Greek word *litra* is generally translated “pound,” but was actually $\frac{3}{4}$ of a pound, or approximately 12 ounces. It was the standard weight measure of the Roman Empire.
- 18 See the note on Mark 14:3, which records a different incident that was similar.
- 19 The word Iscariot is not a surname, but means “a person from Kerioth.” Kerioth was a small town in Judah.
- 20 A denarius was about a day’s wage, so this perfume was worth about a half-year’s salary for a working man.
- 21 A.T. Robertson says about this phrase, “Here a suppressed condition of the second class (determined as unfulfilled) as the conclusion shows.” In other words, the phrase, “And if not...” introduces a contrary to fact condition meaning approximately, “And if it were not so, but it is so....”
- 22 John uses an aorist imperative to indicate constant action. It’s like saying, “Abide, and don’t stop.” Later in this verse he uses the same verb, but in the aorist subjunctive. In both cases, the aorist is constative.
- 23 This is a gnomic aorist, referring to timeless action, hence we translate it as a present. In fact, there is no English idiomatic structure that inherently carries the gnomic idea.
- 24 Gnomic, or timeless aorist.
- 25 2nd class condition.
- 26 The first of two 1st class conditions in this verse.
- 27 Unusual 2nd class condition without ἄν in the apodosis. See vs. 19 for the normal 2nd class condition construction. The verb must be translated with a subjective auxiliary verb, such as would or should.
- 28 Another 2nd class condition without ἄν in the apodosis as in vs. 22.

Endnotes

- 29 πᾶν ὃ – this peculiar singular neuter construction is classified by ATR as a classical collective construction referring to people. I have translated it as a neuter singular in the word literal section, but as a masculine plural (“all whom”) in the side column translation. See ATR, *Word Pictures*, on the verse, as well as ATR, *A Grammar of the Greek New Testament in the Light of Historical Research*, on the bottom of page 653, where he is discussing the neuter adjective (πᾶν, in this case) being used as a substantive, which carries the collective idea of “all *the people* whom.”
- 30 The article τοῦ which appears to be standing by itself with no referent actually governs the infinitive εἶναι. Articular infinitives are often used as finite clauses, such as here. Note the translation in the side column.
- 31 Here we have the temporal use of the perfect ἔγνωκαν with the adverb νῦν. Correctly translated, it should be “have come to know” rather than simply, “have known.”
- 32 The relative pronoun ᾧ, which we would expect to be ὃν, has been attracted back to its antecedent, ὀνόματί. In fact, the relative is accusative, even though it is attracted to the locative form of its antecedent noun. This is another example of the fact that case is not determined by form, but by function.
- 33 A cohort (σπεῖρα) was a large company of men, about 1/10th of a legion, which was about 6,000 men. The cohort, therefore, usually consisted of about 600 men, which seems to be too large a body for this situation. It is possible that the word was also used of a part of a cohort rather than the entire thing.
- 34 A chiliarch (χιλίαρχος – leader of a thousand) was a fairly high ranking Roman officer. He regularly had authority over a cohort of 600 to 1000 men. The word is used some 22 times in the Greek New Testament. See John 18:3, note.
- 35 The critical text (CR) reads ἀποθανεῖν (to die) rather than ἀπολέσθαι.
- 36 See John 11:49-50.
- 37 This “other disciple” was undoubtedly John, the author of this Gospel. So thinks ATR (*Word Pictures* under this verse), as well as Edwin Blum (though he is more cautious) in BKC under this verse.
- 38 The word translated doorkeeper is feminine, indicating that this was a female, and is therefore sometimes translated *girl* or *maid*. However there is no telling how old she was from this word, of which there is also a masculine form. However, see the note on vs. 17.
- 39 The word translated serving girl (παιδίσκη) implies youth. She was in service to the high priest (Mark 14:66).
- 40 Some ancient manuscripts read παντες (all) instead of πανποτε.
- 41 This is a second class (contrary to fact) condition. “If My kingdom were of this world (but it’s not), My servants would fight (but they’re not).”
- 42 Matthew uses the word κόκκινος (red), rather than πορφυροῦς (purple). The word refers to a shell fish in the Mediterranean from which was derived various shades of red and purple. Evidently the ancients did not make a fine distinction between the two colors as we do today.
- 43 Some ancient Egyptian manuscripts precede ἔλεγον with καὶ ἦρχοντο πρὸς αὐτὸν καὶ, (and they came to Him, and).
- 44 The word χαῖρε was used as a greeting. Its literal meaning was *rejoice*, but in formal situations it meant *hail*, especially when greeting royalty (see column translation).
- 45 The word ῥαπίσματα (the plural of ῥάπισμα) can mean to slap with an open hand, or it can mean to hit or beat with a stick or rod. It is likely they were slapping Jesus as a form of insult, as well as beating Him with a rod (see Mark 15:19). Hence, I translated the word ῥαπίσματα “blows.”
- 46 ἦν σοι δεδομένον is a periphrastic perfect, indicating a settled state. All earthly authority is ultimately given by God.
- 47 The Greek word actually means “spread with stones,” and possibly referred to a place with a mosaic floor. These were sometimes actually portraits, and at other times they were geometric patterns.
- 48 *Gabbatha* is actually an Aramaic word meaning an elevation, or a raised place. Evidently, Pilate was sitting on a bench which was sitting on a raised platform paved with mosaics.
- 49 The sixth hour by Roman reckoning was 6:00 a.m., because the Romans started their reckoning at midnight, as we do today. The actual crucifixion was three hours later. Mark 15:25, using the Jewish time of reckoning, says that the Lord was crucified at the third hour, because the Jews began their reckoning at 6:00 a.m.
- 50 Evidently the Romans required the condemned to carry their own cross. John doesn’t mention Simon the Cyrene, who was impressed to help Jesus along the way.
- 51 The Aramaic word for skull is γολγοθα.
- 52 Mark says that Pilate placed an inscription (ἐπιγραφῆ), but John uses the Latin word τίτλον, meaning a short notice or a title.

Endnotes

- 53 The words for the three languages are not nouns in the original, but adverbs, and are difficult to render with the right connotation into English. More accurately they mean “in the manner of the Hebrews, the Hellenes (Greeks) and Romans.” The force is one of association with the people rather than an actual word indicating the language. The word *Hebrew* does not mean the Old Testament language, which had not been spoken since the return from Babylonian and Persian captivity, but the form of Aramaic which was spoken by the Hebrews at that time in the Levant.
- 54 According to ATR, “The four pieces would be the head gear, the sandals, the girdle, the tallith (outer garment with fringes).” WP under the verse.
- 55 Clothing was an expensive item in those days, because all of it was made by hand. So the soldiers desired it. But the inner shirt (probably worn against the skin) could not be divided, so they cast lots, in fulfillment of Psalm 22:18.
- 56 The form of the verb is pluperfect, which ATR says is the use of the pluperfect for the imperfect. Not quite, but there is a similarity between the two tenses, since the pluperfect implies that the event began in the past and continued in the past. But the difference between the imperfect and the pluperfect is that the imperfect emphasizes the continuing action in the past, while the pluperfect simply states that the action was continuing up to the present time, which in the context refers to the time when Jesus spoke from the cross. The implication of the pluperfect here is that the standing was coming to an end, since Jesus would die soon. Otherwise, John would probably have used the perfect rather than the pluperfect.
- 57 Nothing is actually known about the wife of Clopas, but Mary, the Magdalene (Magdalene is not her last name, but the name of her hometown) is well known. She was from Galilee, and today there is a small village there called Magdala, which may be near to where she was from. According to Mark and Luke, the Lord had cast out 7 demons from this Mary. She came to the tomb of the Lord early, and saw Him there (John 20). She then went and told His disciples.
- 58 It is impossible to know exactly what would have popped into John’s mind upon hearing this idiomatic expression, but the general idea is clear. He treated Mary as his own mother.
- 59 Egyptian manuscripts read εἰδὼς (having known) here, rather than ἰδὼν (having seen).
- 60 “In the only known archeological find of a crucifixion, which came to light in 1968, the skeletal remains revealed that the lower legs had been shattered by a single blow. This illustrates this passage. Because of the Law (Deu 21:22-23) a body was not to remain exposed on a tree (or cross) overnight and certainly not on a Sabbath. A person so executed was under God’s curse and his body if left exposed would defile the land (cf. Deu 21:23; Gal 3:13).” (BKC)
It appears that each Sabbath by custom had a preparation time before it. Josephus, Ant. b. xvi. c. 6, s. 2, recites an edict of the Emperor Augustus in favor of the Jews, which orders, “that no one shall be obliged to give bail or surety on the Sabbath day, nor on the preparation before it, after the ninth hour.”
However, John seems to indicate a special Sabbath was in view here, rather than the Sabbath of the seventh day. It is more likely that this was the preparation day for the day of the Passover meal.
“The smashing of the lower leg bones was called in Latin the *crurifragium*. This caused death to occur fairly quickly by shock, loss of blood, and inability to breathe (the chest cavity would bear the pressure of the body’s weight after the legs were broken). Without this procedure, a person could live for many hours or even days. This *crurifragium* was done to the two thieves on each side of Jesus.” (BKC)
- 61 This is a comparative allusion to the passover lamb, whose bones were not to be broken. See Exodus 12:46. Some also refer this back to Psalm 34:20, in which case the allusion is not comparative, but purely literary, referring to a righteous man.
- 62 Zechariah 12:10.
- 63 We are told by Mark (15:43) that Joseph went in “boldly” to ask Pilate for the body of the Lord, although he uses the word αἰτέω to refer to Joseph’s asking. John, on the other hand uses the word ἐρωτάω, indicating no deference to Pilate on Joseph’s part. Evidently he had lost his fear.
- 64 A *litra* was about 12 ounces, so the entire load was about 75 pounds. Myrrh is the gum of a species of balsam, a stunted tree that grows in Arabia. Aloes was imported gum from India. Nicodemus, being extremely wealthy, brought the most expensive spices for the body.
- 65 Matthew, Mark, and Luke indicate that this was a tomb belonging to Joseph of Armamithea. It was new in the sense that it had recently been cut out of rock, and was unused.
- 66 The actual idiom is “on *day* one of the week,” rather than using the word “first” (πρωτος).
- 67 Note the plural “we.” Mary was not alone – Mark 16:1.

Endnotes

- 68 The name Thomas is derived from a Hebrew word (תאומים), while Didymus is the Greek equivalent (δίδυμος). Both words can be translated *twin*.
- 69 A cubit was approximately 18 inches. That would make the boat's distance from shore to be about a hundred yards.