

## The Good News According to

### John

### KATA IΩΑΝΝΗΝ

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

**6** Ἐγένετο ἄνθρωπος, ἀπεσταλμένος παρὰ Θεοῦ, ὅνομα αὐτῷ Ἰωάννης• **7** οὗτος ἦλθεν εἰς μαρτυρίαν ἵνα μαρτυρήσῃ περὶ τοῦ φωτός, ἵνα πάντες πιστεύσωσιν δι’ αὐτοῦ. **8** οὐκ ἦν ἐκεῖνος τὸ φῶς, ἀλλ’ ἵνα μαρτυρήσῃ περὶ τοῦ φωτός.

**9** Ἡν τὸ φῶς τὸ ἀληθινὸν, ὃ φωτίζει πάντα ἄνθρωπον, ἐρχόμενον εἰς τὸν κόσμον. **10** ἐν τῷ κόσμῳ ἦν, καὶ ὁ κόσμος δι’ αὐτοῦ ἐγένετο, καὶ ὁ κόσμος αὐτὸν οὐκ ἔγνω. **11** εἰς τὰ ἴδια ἦλθεν, καὶ οἱ ἴδιοι αὐτὸν οὐ παρέλαβον. **12** ὅσοι δὲ ἔλαβον αὐτόν, ἔδωκεν αὐτοῖς ἔξουσίαν τέκνα Θεοῦ γενέσθαι,

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

**10** He was in the world, and the world was made through him, and the world didn't recognize him. **11** He came to his own, and those who were

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

his own didn't receive him.<sup>12</sup> But as many as received him, to them he gave the right to become God's children, to those who believe in his name:<sup>13</sup> who were born not of blood, nor of the will of the flesh, nor of the will of man, but of God.<sup>14</sup> The Word became flesh, and lived among us. We saw his glory, such glory as of the one and only Son of the Father, full of grace and truth.<sup>15</sup> John testified about him. He cried out, saying, "This was he of whom I said, 'He who comes after me has surpassed me, for he was before me.'"<sup>16</sup> From his fullness we all received grace upon grace.<sup>17</sup> For the law was given through Moses. Grace and truth were realized through Jesus Christ.<sup>18</sup> No one has seen God at any time. The one and only Son,<sup>a</sup> who is in the bosom of the Father, has declared him.

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

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

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

He said, "I am not."

"Are you the prophet?"

τοῖς πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ,<sup>13</sup> οἵ οὐκ ἔξ αἰμάτων οὐδὲ ἐκ θελήματος σαρκὸς οὐδὲ ἐκ θελήματος ἀνδρὸς ἀλλ' ἐκ Θεοῦ ἐγεννήθησαν.

<sup>14</sup> Καὶ ὁ Λόγος σὰρξ ἐγένετο καὶ ἐσκήνωσεν ἐν ἡμῖν, καὶ ἐθεασάμεθα τὴν δόξαν αὐτοῦ, δόξαν ὡς μονογενοῦς παρὰ Πατρός, πλήρης χάριτος καὶ ἀληθείας.<sup>15</sup> Ἰωάννης μαρτυρεῖ περὶ αὐτοῦ καὶ κέκραγεν λέγων• Οὗτος ἦν ὃν εἶπον• Ὁ δόπισω μου ἐρχόμενος ἔμπροσθέν μου γέγονεν, ὅτι πρώτος μου ἦν.<sup>16</sup> Οτι ἐκ τοῦ πληρώματος αὐτοῦ ἡμεῖς πάντες ἐλάβομεν καὶ χάριν ἀντὶ χάριτος.<sup>17</sup> ὅτι ὁ νόμος διὰ Μωϋσέως ἐδόθη, ἡ χάρις καὶ ἡ ἀληθεία διὰ Ἰησοῦ Χριστοῦ ἐγένετο.<sup>18</sup> Θεὸν οὐδεὶς ἐώρακεν πώποτε• μονογενῆς Θεός ὁ ὧν εἰς τὸν κόλπον τοῦ Πατρὸς ἐκεῖνος ἔξηγήσατο.<sup>19</sup> Καὶ αὕτη ἐστὶν ἡ μαρτυρία τοῦ Ἰωάννου, ὅτε ἀπέστειλαν πρὸς αὐτὸν οἱ Ἰουδαῖοι ἔξ Ἱεροσολύμων ἰερεῖς καὶ Λευΐτας ἵνα ἐρωτήσωσιν αὐτόν. Σὺ τίς εἶ;<sup>20</sup> καὶ ὡμολόγησεν καὶ οὐκ ἤρνήσατο, καὶ ὡμολόγησεν ὅτι Ἐγὼ οὐκ εἰμὶ ὁ Χριστός.<sup>21</sup> Καὶ ἤρωτησαν αὐτόν• Τί οὖν; σὺ Ἡλίας εἶ; Καὶ λέγει• Οὐκ εἰμί.<sup>22</sup> Οἱ προφήτης εἶ σύ; Καὶ ἀπεκρίθη•

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

Οὕ. <sup>22</sup> Εἶπαν οὖν αὐτῷ• Τίς εἶ; ἵνα ἀπόκρισιν δῶμεν τοῖς πέμψασιν ἡμᾶς• τί λέγεις περὶ σεαυτοῦ;  
<sup>23</sup> Ἔφη• Ὑγώ φωνὴ βοῶντος ἐν τῇ ἐρήμῳ• Εὐθύνατε τὴν ὁδὸν Κυρίου,  
 καθὼς εἶπεν Ὅσαιας ὁ προφήτης.

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

<sup>29</sup> Τῇ ἐπαύριον βλέπει τὸν Ἰησοῦν ἐρχόμενον πρὸς αὐτόν καὶ λέγει• “Ιδε ὁ Ἄμνος τοῦ Θεοῦ ὁ αἵρων τὴν ἄμαρτίαν τοῦ κόσμου. <sup>30</sup> οὗτός ἐστιν ὑπὲρ οὗ ἐγὼ εἶπον• Ὁπίσω μου ἐρχεται ἀνὴρ ὃς ἔμπροσθέν μου γέγονεν, ὅτι πρωτός μου ἦν. <sup>31</sup> κἀγὼ οὐκ ἔδειν αὐτόν, ἀλλ’ ἵνα φανερωθῇ τῷ Ἰσραὴλ διὰ τούτο ἥλθον ἐγὼ ἐν ὕδατι βαπτίζων.

He answered, “No.”

<sup>22</sup> They said therefore to him, “Who are you? Give us an answer to take back to those who sent us. What do you say about yourself?”

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

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

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

<sup>28</sup> These things were done in Bethany beyond the Jordan, where John was baptizing.

<sup>29</sup> The next day, he saw Jesus coming to him, and said, “Behold,<sup>a</sup> the Lamb of God, who takes away the sin of the world! <sup>30</sup> This is he of whom I said, ‘After me comes a man who is

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

<sup>a</sup> **1:23** Isaiah 40:3

preferred before me, for he was before me.’<sup>31</sup> I didn’t know him, but for this reason I came baptizing in water: that he would be revealed to Israel.”  
 32 John testified, saying, “I have seen the Spirit descending like a dove out of heaven, and it remained on him.  
 33 I didn’t recognize him, but he who sent me to baptize in water said to me, ‘On whomever you will see the Spirit descending and remaining on him is he who baptizes in the Holy Spirit.’  
 34 I have seen, and have testified that this is the Son of God.”

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

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

39 He said to them, “Come, and see.”

They came and saw where he was staying, and they stayed with him that day. It was about the tenth hour.<sup>a</sup>

32 Καὶ ἐμαρτύρησεν Ἰωάννης λέγων ὅτι Τεθέαμαι τὸ Πνεῦμα καταβαῖνον ὡς περιστερὰν ἐξ οὐρανοῦ καὶ ἔμεινεν ἐπ’ αὐτόν.  
 33 κἀγὼ οὐκ ἥδειν αὐτόν, ἀλλ’ ὁ πέμψας με βαπτίζειν ἐν ὕδατι ἐκεῖνός μοι εἶπεν• Ἐφ’ ὃν ἂν ἴδῃς τὸ Πνεῦμα καταβαῖνον καὶ μένον ἐπ’ αὐτόν, οὗτός ἐστιν ὁ βαπτίζων ἐν Πνεύματι Ἅγιῳ. 34 κἀγὼ ἑώρακα καὶ μεμαρτύρηκα ὅτι οὗτός ἐστιν ὁ Υἱὸς τοῦ Θεοῦ.

35 Τῇ ἐπαύριον πάλιν είστηκει ὁ Ἰωάννης καὶ ἐκ τῶν μαθητῶν αὐτοῦ δύο 36 καὶ ἐμβλέψας τῷ Ἰησοῦ περιπατοῦντι λέγει•  
 ”Ιδε ὁ ἄμνὸς τοῦ Θεοῦ. 37 καὶ ἥκουσαν οἱ δύο μαθηταὶ αὐτοῦ λαλοῦντος καὶ ἥκολούθησαν τῷ Ἰησοῦ. 38 Στραφεὶς δὲ ὁ Ἰησοῦς καὶ θεασάμενος αὐτοὺς ἀκολουθοῦντας λέγει αὐτοῖς· Τί ζητεῖτε; Οἱ δὲ εἶπαν αὐτῷ· Ῥαββί,  
 ὃ λέγεται μεθερμηνευόμενον Διδάσκαλε, Ποῦ μένεις; 39 Λέγει αὐτοῖς· ”Ερχεσθε καὶ δψεσθε.  
 ἥλθαν οὖν καὶ εἶδαν ποὺ μένει καὶ παρ’ αὐτῷ ἔμειναν τὴν ἡμέραν ἐκείνην ὥρα ἦν ὡς δεκάτη. 40 Ἡν Ἀνδρέας ὁ ἀδελφὸς Σίμωνος Πέτρου εἶς ἐκ τῶν δύο τῶν

<sup>a</sup> 1:39 4:00 p.m.

ἀκουσάντων παρὰ Ἰωάννου καὶ ἀκολουθησάντων αὐτῷ·<sup>41</sup> εὑρίσκει οὗτος πρώτον τὸν ἀδελφὸν τὸν ἕδιον Σίμωνα καὶ λέγει αὐτῷ· Εὑρήκαμεν τὸν Μεσσίαν, ὃ ἐστιν μιθερμηνεύμενον Χριστός.<sup>42</sup> ἦγαγεν αὐτὸν πρὸς τὸν Ἰησοῦν. ἐμβλέψας αὐτῷ ὁ Ἰησοῦς εἶπεν· Σὺ εὶς Σίμων ὁ νιὸς Ἰωάννου, σὺ κληθήσῃ Κηφᾶς, ὃ ἐρμηνεύεται Πέτρος.

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

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

<sup>48</sup> Λέγει αὐτῷ Ναθαναὴλ· Πόθεν με γνώσκεις; Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ· Πρὸ τοῦ σε Φίλιππον φωνῆσαι ὅντα ὑπὸ τὴν συκῆν εἶδόν

<sup>40</sup> One of the two who heard John and followed him was Andrew, Simon Peter's brother. <sup>41</sup> He first found his own brother, Simon, and said to him, "We have found the Messiah!" (which is, being interpreted, Christ<sup>a</sup>). <sup>42</sup> He brought him to Jesus. Jesus looked at him, and said, "You are Simon the son of Jonah. You shall be called Cephas" (which is by interpretation, Peter).<sup>b</sup> <sup>43</sup> On the next day, he was determined to go out into Galilee, and he found Philip. Jesus said to him, "Follow me." <sup>44</sup> Now Philip was from Bethsaida, of the city of Andrew and Peter. <sup>45</sup> Philip found Nathanael, and said to him, "We have found him, of whom Moses in the law, and the prophets, wrote: Jesus of Nazareth, the son of Joseph."

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

Philip said to him, "Come and see."

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

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

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

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

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

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

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

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

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

<sup>5</sup> His mother said to the servants, “Whatever he says to you, do it.”

<sup>6</sup> Now there were six water pots of stone set there after the Jews' way of purifying, containing two or three metretes<sup>a</sup> apiece. <sup>7</sup> Jesus said to them,

σε. <sup>49</sup> Ἀπεκρίθη αὐτῷ Ναθαναήλ• Ραββί, σὺ εἶ ὁ Υἱὸς τοῦ Θεοῦ, σὺ Βασιλεὺς εἶ τοῦ Ἰσραὴλ.

<sup>50</sup> Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ• Ὁτι εἶπόν σοι ὅτι εἰδόν σε ὑποκάτω τῆς συκῆς, πιστεύεις; μείζω τούτων ὅψη. <sup>51</sup> καὶ λέγει αὐτῷ• Ἄμην ἀμήν λέγω ὑμῖν, ὅψεσθε τὸν οὐρανὸν ἀνεῳγότα καὶ τοὺς ἀγγέλους τοῦ Θεοῦ ἀναβαίνοντας καὶ καταβαίνοντας ἐπὶ τὸν Υἱὸν τοῦ ἀνθρώπου.

**2** Καὶ τῇ ἡμέρᾳ τῇ τρίτῃ γάμος ἐγένετο ἐν Κανὰ τῆς Γαλιλαίας, καὶ ἦν ἡ μήτηρ τοῦ Ἰησοῦ ἐκεῖ• <sup>2</sup> ἐκλήθη δὲ καὶ ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὸν γάμον. <sup>3</sup> καὶ ὑστερήσαντος οἵνου λέγει ἡ μήτηρ τοῦ Ἰησοῦ πρὸς αὐτόν• Οἶνον οὐκ ἔχουσιν. <sup>4</sup> Καὶ λέγει αὐτῇ ὁ Ἰησοῦς• Τί ἐμοὶ καὶ σοί, γύναι; οὕπω ἥκει ἡ ὥρα μου. <sup>5</sup> Λέγει ἡ μήτηρ αὐτοῦ τοῖς διακόνοις• Ὁ τι ἀν λέγῃ ὑμῖν ποιήσατε. <sup>6</sup> Ἡσαν δὲ ἐκεὶ λίθιναι ὑδρίαι ἔξι κατὰ τὸν καθαρισμὸν τῶν Ἰουδαίων κείμεναι, χωροῦσαι ἀνὰ μετρητὰς δύο ἢ τρεῖς. <sup>7</sup> λέγει αὐτοῖς ὁ Ἰησοῦς• Γεμίσατε τὰς ὑδρίας ὕδατος. Καὶ ἐγέμισαν αὐτὰς ἔως ἄνω. <sup>8</sup> Καὶ λέγει αὐτοῖς• Ἀντλήσατε νῦν καὶ φέρετε τῷ

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

ἀρχιτρικλίνω• Οἱ δὲ ἤνεγκαν. <sup>9</sup> ὡς δὲ ἐγεύσατο ὁ ἀρχιτρίκλινος τὸ ὕδωρ οἶνον γεγενημένον καὶ οὐκ ἥδει πόθεν ἔστιν, οἱ δὲ διάκονοι ἥδεισαν οἱ ἡντληκότες τὸ ὕδωρ, φωνεῖ τὸν νυμφίον ὁ ἀρχιτρίκλινος <sup>10</sup> καὶ λέγει αὐτῷ• Πᾶς ἄνθρωπος πρῶτον τὸν καλὸν οἶνον τίθησιν καὶ ὅταν μεθυσθῶσιν τὸν ἐλάσσων· σὺ τετήρηκας τὸν καλὸν οἶνον ἔως ἄρτι. <sup>11</sup> Ταύτην ἐποίησεν ἀρχὴν τῶν σημείων ὁ Ἰησοῦς ἐν Κανὰ τῆς Γαλιλαίας καὶ ἐφανέρωσεν τὴν δόξαν αὐτοῦ, καὶ ἐπίστευσαν εἰς αὐτὸν οἱ μαθηταὶ αὐτοῦ.

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

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

<sup>14</sup> καὶ εὗρεν ἐν τῷ ἱερῷ τοὺς πωλοῦντας βόας καὶ πρόβατα καὶ περιστερὰς καὶ τοὺς κερματιστὰς καθημένους, <sup>15</sup> καὶ ποιήσας φραγέλλιον ἐκ σχοινίων πάντας ἐξέβαλεν ἐκ τοῦ ἱεροῦ τά τε πρόβατα καὶ τοὺς βόας, καὶ τῶν

“Fill the water pots with water.” So they filled them up to the brim. <sup>8</sup> He said to them, “Now draw some out, and take it to the ruler of the feast.” So they took it. <sup>9</sup> When the ruler of the feast tasted the water now become wine, and didn’t know where it came from (but the servants who had drawn the water knew), the ruler of the feast called the bridegroom <sup>10</sup> and said to him, “Everyone serves the good wine first, and when the guests have drunk freely, then that which is worse. You have kept the good wine until now!”

<sup>11</sup> This beginning of his signs Jesus did in Cana of Galilee, and revealed his glory; and his disciples believed in him.

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

<sup>14</sup> He found in the temple those who sold oxen, sheep, and doves, and the changers of money sitting. <sup>15</sup> He made a whip of cords, and threw all out of the temple, both the sheep and the oxen; and he poured out the changers’ money and overthrew their tables. <sup>16</sup> To those who sold the doves, he said, “Take these things

out of here! Don't make my Father's house a marketplace!"<sup>17</sup> His disciples remembered that it was written, "Zeal for your house will eat me up."<sup>a</sup>

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

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

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

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

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

κολλυβιστῶν ἔξέχεεν τὰ\* κέρματα\* καὶ τὰς τραπέζας ἀνέτρεψεν,<sup>16</sup> καὶ τοῖς τὰς περιστερὰς πωλοῦσιν εἶπεν· Ἐρατε ταῦτα ἐντεῦθεν, μὴ ποιεῖτε τὸν οἶκον τοῦ Πατρός μου οἶκον ἐμπορίου.<sup>17</sup> Ἐμνήσθησαν οἱ μαθηταὶ αὐτοῦ ὅτι γεγραμμένον ἐστίν· Ὁ ζῆλος τοῦ οἴκου σου καταφάγεται με.

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

<sup>19</sup> Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς· Λύσατε τὸν ναὸν τοῦτον καὶ ἐν τρισὶν ἡμέραις ἐγερώ αὐτόν. <sup>20</sup> Εἶπαν οὖν οἱ Ἰουδαῖοι· Τεσσεράκοντα καὶ ἔξ ἔτεσιν οἰκοδομήθη ὁ ναὸς οὗτος, καὶ σὺ ἐν τρισὶν ἡμέραις ἐγερεῖς αὐτόν;

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

<sup>23</sup> Ὡς δὲ ἦν ἐν τοῖς Ἱεροσολύμοις ἐν τῷ πάσχα ἐν τῇ ἑορτῇ, πολλοὶ ἐπίστευσαν εἰς τὸ ὄνομα αὐτοῦ θεωροῦντες αὐτοῦ τὰ σημεῖα ἂ ἐποίει· <sup>24</sup> αὐτὸς δὲ Ἰησοῦς οὐκ ἐπίστευεν αὐτὸν αὐτοῖς διὰ τὸ αὐτὸν γινώσκειν πάντας <sup>25</sup> καὶ ὅτι οὐ χρείαν εἶχεν ἵνα τις μαρτυρήσῃ

<sup>a</sup> 2:17 Psalm 69:9

περὶ τοῦ ἀνθρώπου· αὐτὸς γάρ  
ἐγίνωσκεν τί ἦν ἐν τῷ ἀνθρώπῳ.

**3** Ἡν δὲ ἄνθρωπος ἐκ τῶν Φαρισαίων, Νικόδημος ὄνομα αὐτῷ, ἄρχων τῶν Ἰουδαίων·  
 2 οὗτος ἥλθεν πρὸς αὐτὸν νυκτὸς καὶ εἶπεν αὐτῷ· Ῥαββί, οἴδαμεν ὅτι ἀπὸ Θεοῦ ἐλήλυθας διδάσκαλος· οὐδεὶς γάρ δύναται ταῦτα τὰ σημεῖα ποιεῖν ἢ σὺ ποιεῖς, ἐὰν μὴ ἦ ὁ Θεὸς μετ' αὐτοῦ. 3 Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ· Ἄμην ἀμὴν λέγω σοι, ἐὰν μὴ τις γεννηθῇ ἄνωθεν, οὐ δύναται ιδεῖν τὴν βασιλείαν τοῦ Θεοῦ. 4 Λέγει πρὸς αὐτὸν ὁ Νικόδημος· Πῶς δύναται ἄνθρωπος γεννηθῆναι γέρων ὥν; μὴ δύναται εἰς τὴν κοιλίαν τῆς μητρὸς αὐτοῦ δεύτερον εἰσελθεῖν καὶ γεννηθῆναι; 5 Ἀπεκρίθη Ἰησοῦς· Ἄμην ἀμὴν λέγω σοι, ἐὰν μὴ τις γεννηθῇ ἐξ ὕδατος καὶ Πνεύματος, οὐ δύναται εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ Θεοῦ. 6 τὸ γεγεννημένον ἐκ τῆς σαρκὸς σάρξ ἔστιν, καὶ τὸ γεγεννημένον ἐκ τοῦ Πνεύματος πνεῦμά ἔστιν. 7 μὴ θαυμάσῃς ὅτι εἰπόν σοι· Δεῖ ὑμᾶς γεννηθῆναι ἄνωθεν. 8 τὸ πνεῦμα ὃπου θέλει πνεῖ καὶ τὴν φωνὴν αὐτοῦ ἀκούεις, ἀλλ’ οὐκ οἶδας πόθεν ἔρχεται

didn't need for anyone to testify concerning man; for he himself knew what was in man.

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

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

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

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

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

where it is going. So is everyone who is born of the Spirit.”

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

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

<sup>12</sup> If I told you earthly things and you don’t believe, how will you believe if I tell you heavenly things? <sup>13</sup> No one has ascended into heaven but he who descended out of heaven, the Son of Man, who is in heaven. <sup>14</sup> As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, <sup>15</sup> that whoever believes in him should not perish, but have eternal life. <sup>16</sup> For God so loved the world, that he gave his one and only Son, that whoever believes in him should not perish, but have eternal life. <sup>17</sup> For God didn’t send his Son into the world to judge the world, but that the world should be saved through him. <sup>18</sup> He who believes in him is not judged. He who doesn’t believe has been judged already, because he has not believed in the name of the one and only Son of God. <sup>19</sup> This is the judgment, that the light has come into the world, and

καὶ ποὺ ὑπάγει• οὔτως ἐστὶν πᾶς ὁ γεγεννημένος ἐκ τοῦ Πνεύματος. <sup>9</sup> Ἀπεκρίθη Νικόδημος καὶ εἶπεν αὐτῷ• Πῶς δύναται ταῦτα γενέσθαι; <sup>10</sup> Ἀπεκρίθη ’Ιησοῦς καὶ εἶπεν αὐτῷ• Σὺ εἶ ὁ διδάσκαλος τοῦ Ἰσραὴλ καὶ ταῦτα οὐ γινώσκεις; <sup>11</sup> ἀμὴν ἀμὴν λέγω σοι ὅτι ὃ οἴδαμεν λαλοῦμεν καὶ ὃ ἔωράκαμεν μαρτυροῦμεν, καὶ τὴν μαρτυρίαν ἡμῶν οὐ λαμβάνετε. <sup>12</sup> Εἰ τὰ ἐπίγεια εἶπον ὑμῖν καὶ οὐ πιστεύετε, πῶς ἐὰν εἴπω ὑμῖν τὰ ἐπουράνια πιστεύσετε; <sup>13</sup> καὶ οὐδεὶς ἀναβέβηκεν εἰς τὸν οὐρανὸν εἰ μὴ ὁ ἐκ τοῦ οὐρανοῦ καταβάσ, ὁ Υἱὸς τοῦ ἀνθρώπου. <sup>14</sup> καὶ καθὼς Μωϋσῆς ὑψωσεν τὸν ὄφιν ἐν τῇ ἐρήμῳ, οὕτως ὑψωθῆναι δεῖ τὸν Υἱὸν τοῦ ἀνθρώπου, <sup>15</sup> ἵνα πᾶς ὁ πιστεύων ἐν αὐτῷ ἔχῃ ζωὴν αἰώνιον. <sup>16</sup> Οὕτως γάρ ἡγάπησεν ὁ Θεὸς τὸν κόσμον, ὥστε τὸν Υἱὸν τὸν μονογενῆ ἔδωκεν, ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπόληται ἀλλ’ ἔχῃ ζωὴν αἰώνιον. <sup>17</sup> οὐ γάρ ἀπέστειλεν ὁ Θεὸς τὸν Υἱὸν εἰς τὸν κόσμον ἵνα κρίνῃ τὸν κόσμον, ἀλλ’ ἵνα σωθῇ ὁ κόσμος δι’ αὐτοῦ. <sup>18</sup> ὁ πιστεύων εἰς αὐτὸν οὐ κρίνεται· ὃ δὲ μὴ πιστεύων ἥδη κέκριται, ὅτι μὴ πεπίστευκεν εἰς τὸ ὄνομα τοῦ μονογενοῦς Υἱοῦ τοῦ Θεοῦ.

<sup>19</sup> Αὕτη δέ ἐστιν ἡ κρίσις ὅτι τὸ φῶς ἐλήλυθεν εἰς τὸν κόσμον καὶ ἤγάπησαν οἱ ἄνθρωποι μᾶλλον τὸ σκότος ἢ τὸ φῶς• ἦν γὰρ αὐτῶν πονηρὰ τὰ ἔργα. <sup>20</sup> πᾶς γὰρ ὁ φαῦλα πράσσων μισεῖ τὸ φῶς καὶ οὐκ ἔρχεται πρὸς τὸ φῶς, ἵνα μὴ ἐλεγχθῇ τὰ ἔργα αὐτοῦ. <sup>21</sup> ὁ δὲ ποιῶν τὴν ἀλήθειαν ἔρχεται πρὸς τὸ φῶς, ἵνα φανερωθῇ αὐτοῦ τὰ ἔργα ὅτι ἐν Θεῷ ἐστιν εἰργασμένα.

<sup>22</sup> Μετὰ ταῦτα ἥλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὴν Ἰουδαίαν γῆν καὶ ἐκεῖ διέτριψεν μετ' αὐτῶν καὶ ἐβάπτιζεν.

<sup>23</sup> Ἡν δὲ καὶ ὁ Ἰωάννης βαπτίζων ἐν Αἰνῶν ἐγγὺς τοῦ Σαλείμ, ὅτι ὕδατα πολλὰ ἦν ἐκεῖ, καὶ παρεγίνοντο καὶ ἐβαπτίζοντο. <sup>24</sup> οὕπω γὰρ ἦν βεβλημένος εἰς τὴν φυλακὴν ὁ Ἰωάννης.

<sup>25</sup> Ἐγένετο οὖν ξήτησις ἐκ τῶν μαθητῶν Ἰωάννου μετὰ Ἰουδαίου περὶ καθαρισμοῦ. <sup>26</sup> καὶ ἥλθον πρὸς τὸν Ἰωάννην καὶ εἶπαν αὐτῷ• ‘Ραββί, ὃς ἦν μετὰ σοῦ πέραν τοῦ Ἰορδάνου, ὃ σὺ μεμαρτύρηκας, ἵδε οὗτος βαπτίζει καὶ πάντες ἔρχονται πρὸς αὐτόν. <sup>27</sup> Ἀπεκρίθη Ἰωάννης καὶ εἶπεν• Οὐ δύναται ἄνθρωπος λαμβάνειν οὐδὲ ἐν ἐαν μὴ ἦ δεδομένον αὐτῷ ἐκ τοῦ οὐρανοῦ. <sup>28</sup> αὐτοὶ ύμεις μοι

men loved the darkness rather than the light; for their works were evil. <sup>20</sup> For everyone who does evil hates the light, and doesn't come to the light, lest his works would be exposed. <sup>21</sup> But he who does the truth comes to the light, that his works may be revealed, that they have been done in God.”

<sup>22</sup> After these things, Jesus came with his disciples into the land of Judea. He stayed there with them and baptized. <sup>23</sup> John also was baptizing in Enon near Salim, because there was much water there. They came, and were baptized; <sup>24</sup> for John was not yet thrown into prison. <sup>25</sup> Therefore a dispute arose on the part of John's disciples with some Jews about purification. <sup>26</sup> They came to John and said to him, “Rabbi, he who was with you beyond the Jordan, to whom you have testified, behold, he baptizes, and everyone is coming to him.”

<sup>27</sup> John answered, “A man can receive nothing unless it has been given him from heaven. <sup>28</sup> You yourselves testify that I said, ‘I am not the Christ,’ but, ‘I have been sent before him.’ <sup>29</sup> He who has the bride is the bridegroom; but the friend of

the bridegroom, who stands and hears him, rejoices greatly because of the bridegroom's voice. This, my joy, therefore is made full. <sup>30</sup> He must increase, but I must decrease. <sup>31</sup> He who comes from above is above all. He who is from the earth belongs to the earth and speaks of the earth. He who comes from heaven is above all. <sup>32</sup> What he has seen and heard, of that he testifies; and no one receives his witness. <sup>33</sup> He who has received his witness has set his seal to this, that God is true. <sup>34</sup> For he whom God has sent speaks the words of God; for God gives the Spirit without measure. <sup>35</sup> The Father loves the Son, and has given all things into his hand. <sup>36</sup> One who believes in the Son has eternal life, but one who disobeys<sup>a</sup> the Son won't see life, but the wrath of God remains on him."

**4** Therefore when the Lord knew that the Pharisees had heard that

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

μαρτυρεῖτε ὅτι εἶπον ὅτι Οὐκ εἰμὶ ἐγὼ ὁ Χριστός, ἀλλ' ὅτι Ἀπεσταλμένος εἰμὶ ἔμπροσθεν ἐκείνου. <sup>29</sup> Ὁ ἔχων τὴν νύμφην νυμφίος ἐστίν• ὁ δὲ φίλος τοῦ νυμφίου ὁ ἐστηκὼς καὶ ἀκούων αὐτοῦ χαρᾶ χαίρει διὰ τὴν φωνὴν τοῦ νυμφίου. αὕτη οὖν ἡ χαρὰ ἡ ἐμὴ πεπλήρωται. <sup>30</sup> ἐκείνον δεῖ αὐξάνειν, ἐμὲ δὲ ἐλαττοῦσθαι.

<sup>31</sup> Ὁ ἄνωθεν ἐρχόμενος ἐπάνω πάντων ἐστίν• ὁ ὥν ἐκ τῆς γῆς ἐκ τῆς γῆς ἐστιν καὶ ἐκ τῆς γῆς λαλεῖ. ὁ ἐκ τοῦ οὐρανοῦ ἐρχόμενος ἐπάνω πάντων ἐστίν• <sup>32</sup> ὁ ἐώρακεν καὶ ἤκουσεν τοῦτο μαρτυρεῖ, καὶ τὴν μαρτυρίαν αὐτοῦ οὐδεὶς λαμβάνει. <sup>33</sup> ὁ λαβὼν αὐτοῦ τὴν μαρτυρίαν ἐσφράγισεν ὅτι ὁ Θεὸς ἀληθῆς ἐστιν. <sup>34</sup> ὃν γὰρ ἀπέστειλεν ὁ Θεὸς τὰ δόγματα τοῦ Θεοῦ λαλεῖ, οὐ γὰρ ἐκ μέτρου δίδωσιν τὸ Πνεῦμα. <sup>35</sup> Ὁ Πατὴρ ἀγαπᾷ τὸν Υἱόν καὶ πάντα δέδωκεν ἐν τῇ χειρὶ αὐτοῦ. <sup>36</sup> ὁ πιστεύων εἰς τὸν Υἱὸν ἔχει ζωὴν αἰώνιον• ὁ δὲ ἀπειθῶν τῷ Υἱῷ οὐκ ὅψεται ζωήν, ἀλλ' ἡ ὀργὴ τοῦ Θεοῦ μένει ἐπ' αὐτόν.

**4** Ὡς οὖν ἔγνω ὁ Ἰησοῦς ὅτι ἤκουσαν οἱ Φαρισαῖοι ὅτι Ἰησοῦς πλείονας μαθητὰς ποιεῖ καὶ βαπτίζει ἢ Ἰωάννης—<sup>2</sup> καίτοι γε Ἰησοῦς αὐτὸς οὐκ ἐβάπτιζεν ἀλλ'

οἱ μαθηταὶ αὐτοῦ—<sup>3</sup> ἀφῆκεν τὴν Ἰουδαίαν καὶ ἀπῆλθεν πάλιν εἰς τὴν Γαλιλαίαν.

<sup>4</sup>Ἐδει δὲ αὐτὸν διέρχεσθαι διὰ τῆς Σαμαρείας. <sup>5</sup> ἔρχεται οὖν εἰς πόλιν τῆς Σαμαρείας λεγομένην Συχάρ πλησίον τοῦ χωρίου ὃ ἔδωκεν Ἰακώβ τῷ Ἰωσήφ τῷ σιδῇ αὐτοῦ. <sup>6</sup> ἦν δὲ ἐκεῖ πηγὴ τοῦ Ἰακώβ. ὁ οὖν Ἰησοῦς κεκοπιακὼς ἐκ τῆς ὁδοιπορίας ἐκαθέζετο οὕτως ἐπὶ τῇ πηγῇ· ὥρα ἦν ὡς ἑκτη. <sup>7</sup> ἔρχεται γυνὴ ἐκ τῆς Σαμαρείας ἀντλῆσαι ὕδωρ. λέγει αὐτῇ ὁ Ἰησοῦς· Δός μοι πεῖν· <sup>8</sup> οἱ γὰρ μαθηταὶ αὐτοῦ ἀπεληλύθεισαν εἰς τὸν πόλιν ἵνα τροφὰς ἀγοράσωσιν. <sup>9</sup> Λέγει οὖν αὐτῷ ἡ γυνὴ ἡ Σαμαρίτις· Πῶς σὺ Ἰουδαῖος ὧν παρ’ ἐμοῦ πεῖν αἰτεῖς γυναικὸς Σαμαρίτιδος οὕσης; οὐ γὰρ συνχρῶνται Ἰουδαῖοι Σαμαρίταις. <sup>10</sup> Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῇ· Εἰ ἦδεις τὴν δωρεὰν τοῦ Θεοῦ καὶ τίς ἐστιν ὁ λέγων σοι· Δός μοι πεῖν, σὺ ἂν ἤτησας αὐτὸν καὶ ἔδωκεν ἄν οἱ ὕδωρ ζῶν. <sup>11</sup> Λέγει αὐτῷ ἡ γυνὴ· Κύριε, οὔτε ἀντλημα ἔχεις καὶ τὸ φρέαρ ἐστὶν βαθύ· πόθεν οὖν ἔχεις τὸ ὕδωρ τὸ ζῶν; <sup>12</sup> μὴ σὺ μείζων εἶ τοῦ πατρὸς ἡμῶν Ἰακώβ, ὃς ἔδωκεν ἡμῖν τὸ φρέαρ καὶ αὐτὸς ἔξ αὐτοῦ ἔπιεν καὶ οἱ

Jesus was making and baptizing more disciples than John <sup>2</sup> (although Jesus himself didn't baptize, but his disciples), <sup>3</sup> he left Judea and departed into Galilee. <sup>4</sup> He needed to pass through Samaria. <sup>5</sup> So he came to a city of Samaria, called Sychar, near the parcel of ground that Jacob gave to his son, Joseph. <sup>6</sup> Jacob's well was there. Jesus therefore, being tired from his journey, sat down by the well. It was about the sixth hour.<sup>a</sup> <sup>7</sup> A woman of Samaria came to draw water. Jesus said to her, "Give me a drink." <sup>8</sup> For his disciples had gone away into the city to buy food.

<sup>9</sup> The Samaritan woman therefore said to him, "How is it that you, being a Jew, ask for a drink from me, a Samaritan woman?" (For Jews have no dealings with Samaritans.)

<sup>10</sup> Jesus answered her, "If you knew the gift of God, and who it is who says to you, 'Give me a drink,' you would have asked him, and he would have given you living water."

<sup>11</sup> The woman said to him, "Sir, you have nothing to draw with, and the well is deep. So where do you get that living water? <sup>12</sup> Are you greater than our father, Jacob, who gave us the

<sup>a</sup> 4:6 noon

well and drank from it himself, as did his children and his livestock?”

<sup>13</sup> Jesus answered her, “Everyone who drinks of this water will thirst again, <sup>14</sup> but whoever drinks of the water that I will give him will never thirst again; but the water that I will give him will become in him a well of water springing up to eternal life.”

<sup>15</sup> The woman said to him, “Sir, give me this water, so that I don’t get thirsty, neither come all the way here to draw.”

<sup>16</sup> Jesus said to her, “Go, call your husband, and come here.”

<sup>17</sup> The woman answered, “I have no husband.”

Jesus said to her, “You said well, ‘I have no husband,’ <sup>18</sup> for you have had five husbands; and he whom you now have is not your husband. This you have said truly.”

<sup>19</sup> The woman said to him, “Sir, I perceive that you are a prophet. <sup>20</sup> Our fathers worshiped in this mountain, and you Jews say that in Jerusalem is the place where people ought to worship.”

<sup>21</sup> Jesus said to her, “Woman, believe me, the hour comes, when neither in this mountain, nor in Jerusalem, will you worship the Father. <sup>22</sup> You worship that which

νίοι αὐτοῦ καὶ τὰ θρέμματα αὐτοῦ;  
<sup>13</sup> Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῇ• Πᾶς ὁ πίνων ἐκ τοῦ ὕδατος τούτου διψήσει πάλιν• <sup>14</sup> ὅς δ’ ἀν πίη ἐκ τοῦ ὕδατος οὐ ἐγὼ δώσω αὐτῷ, οὐ μὴ διψήσει εἰς τὸν αἰῶνα, ἀλλὰ τὸ ὕδωρ ὃ δώσω αὐτῷ γενήσεται ἐν αὐτῷ πιγὴ ὕδατος ἀλλομένου εἰς ζωὴν αἰώνιον. <sup>15</sup> Λέγει πρὸς αὐτὸν ἡ γυνὴ• Κύριε, δός μοι τοῦτο τὸ ὕδωρ, ἵνα μὴ διψῶ μηδὲ διέρχωμαι ἐνθάδε ἀντλεῖν. <sup>16</sup> Λέγει αὐτῇ• “Ὕπαγε φάνησον τὸν ἄνδρα σου καὶ ἔλθε ἐνθάδε. <sup>17</sup> Ἀπεκρίθη ἡ γυνὴ καὶ εἶπεν αὐτῷ• Οὐκ ἔχω ἄνδρα. Λέγει αὐτῇ ὃ Ἰησοῦς• Καλῶς εἶπας ὅτι Ἄνδρα οὐκ ἔχω• <sup>18</sup> πέντε γάρ ἄνδρας ἔσχες καὶ νῦν ὃν ἔχεις οὐκ ἔστιν σου ἀνήρ• τοῦτο ἀληθὲς εἴρηκας. <sup>19</sup> Λέγει αὐτῷ ἡ γυνὴ• Κύριε, θεωρῶ ὅτι προφήτης εἶ σύ. <sup>20</sup> οἱ πατέρες ἡμῶν ἐν τῷ ὅρει τούτῳ προσεκύνησαν• καὶ ὑμεῖς λέγετε ὅτι ἐν Ἱεροσολύμοις ἔστιν ὁ τόπος ὅπου προσκυνεῖν δεῖ. <sup>21</sup> Λέγει αὐτῇ ὃ Ἰησοῦς• Πίστευέ μοι, γύναι, ὅτι ἔρχεται ὥρα ὅτε οὔτε ἐν τῷ ὅρει τούτῳ οὔτε ἐν Ἱεροσολύμοις προσκυνήσετε τῷ Πατρί. <sup>22</sup> ὑμεῖς προσκυνεῖτε ὃ οὐκ οἴδατε• ἡμεῖς προσκυνοῦμεν ὃ οἴδαμεν, ὅτι ἡ σωτηρία ἐκ τῶν Ἰουδαίων ἔστιν. <sup>23</sup> ἀλλὰ ἔρχεται

ώρα καὶ νῦν ἔστιν, ὅτε οἱ ἀληθινοὶ προσκυνηταὶ προσκυνήσουσιν τῷ Πατρὶ ἐν πνεύματι καὶ ἀληθείᾳ· καὶ γὰρ ὁ Πατὴρ τοιούτους ζητεῖ τοὺς προσκυνοῦντας αὐτὸν.<sup>24</sup> Πνεῦμα ὁ Θεός, καὶ τοὺς προσκυνοῦντας αὐτὸν ἐν πνεύματι καὶ ἀληθείᾳ δεῖ προσκυνεῖν.<sup>25</sup> Λέγει αὐτῷ ἡ γυνὴ· Οἶδα ὅτι Μεσσίας ἔρχεται ὁ λεγόμενος Χριστός· ὅταν ἔλθῃ ἐκεῖνος, ἀναγγελεῖ ἡμῖν ἄπαντα.<sup>26</sup> Λέγει αὐτῇ ὁ Ἰησοῦς· Ἐγώ εἰμι, ὁ λαλῶν σοι.

<sup>27</sup> Καὶ ἐπὶ τούτῳ ἥλθαν οἱ μαθηταὶ αὐτοῦ καὶ ἐθαύμαζον ὅτι μετὰ γυναικὸς ἔλαλει· οὐδὲις μέντοι εἶπεν· Τί ζητεῖς ἢ Τί λαλεῖς μετ' αὐτῆς;<sup>28</sup> Ἀφῆκεν οὖν τὴν ὑδρίαν αὐτῆς ἡ γυνὴ καὶ ἀπῆλθεν εἰς τὴν πόλιν καὶ λέγει τοῖς ἀνθρώποις·<sup>29</sup> Δεῦτε ἄνθρωπον ὃς εἶπέν μοι πάντα ὅσα ἐποίησα, μήτι οὗτός ἔστιν ὁ Χριστός;<sup>30</sup> ἐξῆλθον ἐκ τῆς πόλεως καὶ ἤρχοντο πρὸς αὐτόν.

<sup>31</sup> Ἐν τῷ μεταξὺ ἥρώτων αὐτὸν οἱ μαθηταὶ λέγοντες· Ῥαββί, φάγε.<sup>32</sup> Ο δὲ εἶπεν αὐτοῖς· Ἐγὼ βρῶσιν ἔχω φαγεῖν ἦν ὑμεῖς οὐκ οἴδατε.<sup>33</sup> Ἔλεγον οὖν οἱ μαθηταὶ πρὸς ἀλλήλους· Μή τις ἥνεγκεν αὐτῷ φαγεῖν;<sup>34</sup> Λέγει αὐτοῖς ὁ Ἰησοῦς· Ἐμὸν βρῶμά ἔστιν ἵνα ποιήσω

you don't know. We worship that which we know; for salvation is from the Jews.<sup>23</sup> But the hour comes, and now is, when the true worshipers will worship the Father in spirit and truth, for the Father seeks such to be his worshipers.<sup>24</sup> God is spirit, and those who worship him must worship in spirit and truth."

<sup>25</sup> The woman said to him, "I know that Messiah comes, he who is called Christ. When he has come, he will declare to us all things."

<sup>26</sup> Jesus said to her, "I am he, the one who speaks to you."<sup>27</sup> At this, his disciples came. They marveled that he was speaking with a woman; yet no one said, "What are you looking for?" or, "Why do you speak with her?"<sup>28</sup> So the woman left her water pot, went away into the city, and said to the people,<sup>29</sup> "Come, see a man who told me everything that I did. Can this be the Christ?"

<sup>30</sup> They went out of the city, and were coming to him.<sup>31</sup> In the meanwhile, the disciples urged him, saying, "Rabbi, eat."

<sup>32</sup> But he said to them, "I have food to eat that you don't know about."

<sup>33</sup> The disciples therefore said to one another, "Has anyone brought him something to eat?"

<sup>34</sup> Jesus said to them, “My food is to do the will of him who sent me and to accomplish his work. <sup>35</sup> Don’t you say, ‘There are yet four months until the harvest?’ Behold, I tell you, lift up your eyes and look at the fields, that they are white for harvest already.

<sup>36</sup> He who reaps receives wages and gathers fruit to eternal life; that both he who sows and he who reaps may rejoice together. <sup>37</sup> For in this the saying is true, ‘One sows, and another reaps.’ <sup>38</sup> I sent you to reap that for which you haven’t labored. Others have labored, and you have entered into their labor.”

<sup>39</sup> From that city many of the Samaritans believed in him because of the word of the woman, who testified, “He told me everything that I did.” <sup>40</sup> So when the Samaritans came to him, they begged him to stay with them. He stayed there two days. <sup>41</sup> Many more believed because of his word. <sup>42</sup> They said to the woman, “Now we believe, not because of your speaking; for we have heard for ourselves, and know that this is indeed the Christ, the Savior of the world.”

<sup>43</sup> After the two days he went out from there and went into Galilee. <sup>44</sup> For Jesus himself testified that

τὸ θέλημα τοῦ πέμψαντός με καὶ τελειώσω αὐτοῦ τὸ ἔργον. <sup>35</sup> οὐχ ὑμεῖς λέγετε ὅτι Ἐτι τετράμηνός ἐστιν καὶ ὁ θερισμὸς ἔρχεται; ιδοὺ λέγω ὑμῖν, ἐπάρατε τοὺς δόφθαλμοὺς ὑμῶν καὶ θεάσασθε τὰς χώρας ὅτι λευκαί εἰσιν πρὸς θερισμόν. <sup>36</sup> Ὁ θερίζων μισθὸν λαμβάνει καὶ συνάγει καρπὸν εἰς ζωὴν αἰώνιον, ἵνα ὁ σπείρων ὁμοῦ χαίρῃ καὶ ὁ θερίζων. <sup>37</sup> ἐν γὰρ τούτῳ ὁ λόγος ἐστὶν ἀληθινὸς ὅτι Ἀλλος ἐστὶν ὁ σπείρων καὶ ἄλλος ὁ θερίζων. <sup>38</sup> ἐγὼ ἀπέστειλα ὑμᾶς θερίζειν ὃ οὐχ ὑμεῖς κεκοπιάκατε• ἄλλοι κεκοπιάκασιν καὶ ὑμεῖς εἰς τὸν κόπον αὐτῶν εἰσεληλύθατε.

<sup>39</sup> Ἐκ δὲ τῆς πόλεως ἐκείνης πολλοὶ ἐπίστευσαν εἰς αὐτὸν τῶν Σαμαριτῶν διὰ τὸν λόγον τῆς γυναικὸς μαρτυρούσης ὅτι Εἶπέν μοι πάντα ἂν ἐποίησα. <sup>40</sup> ὡς οὖν ἥλθον πρὸς αὐτὸν οἱ Σαμαρῖται, ἥρωτων αὐτὸν μεῖναι παρ’ αὐτοῖς· καὶ ἔμεινεν ἐκεῖ δύο ἡμέρας. <sup>41</sup> Καὶ πολλῷ πλείους ἐπίστευσαν διὰ τὸν λόγον αὐτοῦ, <sup>42</sup> τῇ τε γυναικὶ ἔλεγον ὅτι Οὐκέτι διὰ τὴν σὴν λαλιὰν πιστεύομεν, αὐτοὶ γὰρ ἀκηκόαμεν καὶ οἴδαμεν ὅτι οὗτός ἐστιν ἀληθῶς ὁ Σωτὴρ τοῦ κόσμου. <sup>43</sup> Μετὰ δὲ τὰς δύο ἡμέρας ἐξῆλθεν ἐκεῖθεν εἰς τὴν Γαλιλαίαν• <sup>44</sup> αὐτὸς

γάρ Ἰησοῦς ἐμαρτύρησεν ὅτι προφήτης ἐν τῇ Ἰδίᾳ πατρίδι τιμὴν οὐκ ἔχει.<sup>45</sup> ὅτε οὖν ἦλθεν εἰς τὴν Γαλιλαίαν, ἐδέξαντο αὐτὸν οἱ Γαλιλαῖοι πάντα ἑωρακότες ὅσα ἐποίησεν ἐν Ἱεροσολύμοις ἐν τῇ ἑορτῇ, καὶ αὐτοὶ γάρ ἦλθον εἰς τὴν ἑορτήν.

<sup>46</sup> Ἡλθεν οὖν πάλιν εἰς τὴν Κανὰ τῆς Γαλιλαίας, ὅπου ἐποίησεν τὸ ὕδωρ οἶνον.

Καὶ ἦν τις βασιλικὸς οὖν ὁ νιὸς ἡσθένει ἐν Καφαρναούμ.

<sup>47</sup> Οὗτος ἀκούσας ὅτι Ἰησοῦς ἥκει ἐκ τῆς Ἰουδαίας εἰς τὴν Γαλιλαίαν ἀπῆλθεν πρὸς αὐτὸν καὶ ἤρωτα ἵνα καταβῇ καὶ ἴασηται αὐτοῦ τὸν νιόν, ἥμελλεν γάρ ἀποθνήσκειν.<sup>48</sup> Εἶπεν οὖν ὁ Ἰησοῦς πρὸς αὐτόν• Ἐὰν μὴ σημεῖα καὶ τέρατα ἴδητε, οὐ μὴ πιστεύσητε.<sup>49</sup> Λέγει πρὸς αὐτὸν ὁ βασιλικός• Κύριε, κατάβηθι πρὶν ἀποθανεῖν τὸ παιδίον μου.<sup>50</sup> Λέγει αὐτῷ ὁ Ἰησοῦς• Πορεύου, οὐ νιός σου ζῇ.<sup>51</sup> Επίστευσεν ὁ ἄνθρωπος τῷ λόγῳ ὃν εἶπεν αὐτῷ ὁ Ἰησοῦς καὶ ἐπορεύετο.<sup>52</sup> ἦδη δὲ αὐτοῦ καταβαίνοντος οἱ δοῦλοι αὐτοῦ ὑπήντησαν αὐτῷ λέγοντες ὅτι ὁ παῖς αὐτοῦ ζῇ.<sup>53</sup> Επύθετο οὖν τὴν ὥραν παρ' αὐτῶν ἐν ᾧ κομψότερον ἔσχεν• εἶπαν οὖν αὐτῷ ὅτι Ἐχθὲς ὥραν ἐβδόμην ἀφῆκεν αὐτὸν ὁ

a prophet has no honor in his own country.<sup>45</sup> So when he came into Galilee, the Galileans received him, having seen all the things that he did in Jerusalem at the feast, for they also went to the feast.<sup>46</sup> Jesus came therefore again to Cana of Galilee, where he made the water into wine. There was a certain nobleman whose son was sick at Capernaum.<sup>47</sup> When he heard that Jesus had come out of Judea into Galilee, he went to him, and begged him that he would come down and heal his son, for he was at the point of death.<sup>48</sup> Jesus therefore said to him, “Unless you see signs and wonders, you will in no way believe.”

<sup>49</sup> The nobleman said to him, “Sir, come down before my child dies.”

<sup>50</sup> Jesus said to him, “Go your way. Your son lives.” The man believed the word that Jesus spoke to him, and he went his way.<sup>51</sup> As he was now going down, his servants met him and reported, saying “Your child lives!”

<sup>52</sup> So he inquired of them the hour when he began to get better. They said therefore to him, “Yesterday at the seventh hour,<sup>a</sup> the fever left him.”

<sup>53</sup> So the father knew that it was at that hour in which Jesus said to him,

“Your son lives.” He believed, as did his whole house.<sup>54</sup> This is again the second sign that Jesus did, having come out of Judea into Galilee.

**5** After these things, there was a feast of the Jews, and Jesus went up to Jerusalem.<sup>2</sup> Now in Jerusalem by the sheep gate, there is a pool, which is called in Hebrew, “Bethesda”, having five porches.<sup>3</sup> In these lay a great multitude of those who were sick, blind, lame, or paralyzed, waiting for the moving of the water;<sup>4</sup> for an angel went down at certain times into the pool and stirred up the water. Whoever stepped in first after the stirring of the water was healed of whatever disease he had.<sup>a</sup> <sup>5</sup>A certain man was there who had been sick for thirty-eight years.<sup>6</sup> When Jesus saw him lying there, and knew that he had been sick for a long time, he asked him, “Do you want to be made well?”

7 The sick man answered him, “Sir, I have no one to put me into the pool when the water is stirred up, but

πυρετός.<sup>53</sup> Εγνω οὖν ὁ πατὴρ ὅτι ἐν ἑκείνῃ τῇ ὥρᾳ ἐν ᾧ εἰπεν αὐτῷ ὁ Ἰησοῦς• Ὁ νιός σου ζῇ, καὶ ἐπίστευσεν αὐτὸς καὶ ἡ οἰκία αὐτοῦ ὅλη.<sup>54</sup> Τοῦτο δὲ πάλιν δεύτερον σημεῖον ἐποίησεν ὁ Ἰησοῦς ἐλθών ἐκ τῆς Ἰουδαίας εἰς τὴν Γαλιλαίαν.

**5** Μετὰ ταῦτα ἦν ἑορτὴ τῶν Ἰουδαίων καὶ ἀνέβη Ἰησοῦς εἰς Ἱεροσόλυμα.

<sup>2</sup> Εστιν δὲ ἐν τοῖς Ἱεροσολύμοις ἐπὶ τῇ προβατικῇ κολυμβήθρᾳ ἡ ἐπιλεγομένη Ἐβραϊστὶ Βηθζαθά πέντε στοάς ἔχουσα.

<sup>3</sup> ἐν ταύταις κατέκειτο πλῆθος τῶν ἀσθενούντων, τυφλῶν, χωλῶν, ξηρῶν.<sup>5</sup> Ήν δέ τις ἄνθρωπος ἐκεῖ τριάκοντα καὶ ὀκτὼ ἔτη ἔχων ἐν τῇ ἀσθενείᾳ αὐτοῦ.<sup>6</sup> τοῦτον ίδων ὁ Ἰησοῦς κατακείμενον καὶ γνοὺς ὅτι πολὺν ἥδη χρόνον ἔχει, λέγει αὐτῷ.<sup>7</sup> Θέλεις ὑγιὴς γενέσθαι;

<sup>7</sup> Ἀπεκρίθη αὐτῷ ὁ ἀσθενῶν· Κύριε, ἄνθρωπον οὐκ ἔχω ἵνα ὅταν ταραχθῇ τὸ ὕδωρ βάλῃ με εἰς τὴν κολυμβήθραν.<sup>8</sup> ἐν ᾧ δὲ ἔρχομαι ἐγώ, ἄλλος πρὸ ἐμοῦ καταβαίνει.

<sup>8</sup> Λέγει αὐτῷ ὁ Ἰησοῦς.<sup>9</sup> Εγειρε ἄρον τὸν κράβαττόν σου καὶ περιπάτει. <sup>9</sup> Καὶ εὐθέως ἐγένετο ὑγιὴς ὁ ἄνθρωπος καὶ ἦρεν τὸν κράβαττον αὐτοῦ καὶ περιεπάτει.

<sup>a</sup> **5:4** NU omits from “waiting” in verse 3 to the end of verse 4.

while I'm coming, another steps down before me."

<sup>8</sup> Jesus said to him, "Arise, take up your mat, and walk."

<sup>9</sup> Immediately, the man was made well, and took up his mat and walked.

Now it was the Sabbath on that day. <sup>10</sup> So the Jews said to him who was cured, "It is the Sabbath. It is not lawful for you to carry the mat."

<sup>11</sup> He answered them, "He who made me well said to me, 'Take up your mat and walk.'"

<sup>12</sup> Then they asked him, "Who is the man who said to you, 'Take up your mat and walk'?"

<sup>13</sup> But he who was healed didn't know who it was, for Jesus had withdrawn, a crowd being in the place.

<sup>14</sup> Afterward Jesus found him in the temple, and said to him, "Behold, you are made well. Sin no more, so that nothing worse happens to you."

<sup>15</sup> The man went away, and told the Jews that it was Jesus who had made him well. <sup>16</sup> For this cause the Jews persecuted Jesus, and sought to kill him, because he did these things on the Sabbath. <sup>17</sup> But Jesus answered them, "My Father is still working, so I am working, too." <sup>18</sup> For this cause therefore the Jews sought all the more to kill him, because he not only broke

<sup>7</sup> Ήν δὲ σάββατον ἐν ἐκείνῃ τῇ ἡμέρᾳ. <sup>10</sup> ἔλεγον οὖν οἱ Ἰουδαῖοι τῷ τεθεραπευμένῳ Σάββατόν ἔστιν, καὶ οὐκ ἔξεστίν σοι ἀραι τὸν κράβαττον σου. <sup>11</sup> ὁ δὲ ἀπεκρίθη αὐτοῖς· Ὁ ποιήσας με ὑγιῆ ἐκεῖνός μοι εἶπεν· Ἄρον τὸν κράβαττόν σου καὶ περιπάτει. <sup>12</sup> Ἡρώτησαν αὐτόν· Τίς ἔστιν ὁ ἄνθρωπος ὁ εἶπεν σοι· Ἄρον καὶ περιπάτει; <sup>13</sup> Ὁ δὲ ἴαθεὶς οὐκ ἤδει τίς ἔστιν, ὁ γὰρ Ἰησοῦς ἔξενευσεν ὅχλου ὃντος ἐν τῷ τόπῳ. <sup>14</sup> Μετὰ ταῦτα εὑρίσκει αὐτὸν ὁ Ἰησοῦς ἐν τῷ ἱερῷ καὶ εἶπεν αὐτῷ· Ἰδε ὑγῆς γέγονας, μηκέτι ἀμάρτανε, ἵνα μὴ χειρόν σοί τι γένηται. <sup>15</sup> ἀπῆλθεν ὁ ἄνθρωπος καὶ ἀνήγγειλεν τοῖς Ἰουδαίοις ὅτι Ἰησοῦς ἔστιν ὁ ποιήσας αὐτὸν ὑγῆ. <sup>16</sup> Καὶ διὰ τοῦτο ἐδίωκον οἱ Ἰουδαῖοι τὸν Ἰησοῦν, ὅτι ταῦτα ἐποίει ἐν σαββάτῳ.

<sup>17</sup> ὁ δὲ Ἰησοῦς ἀπεκρίνατο αὐτοῖς· Ὁ Πατήρ μου ἔως ἅρτι ἐργάζεται κάγὼ ἐργάζομαι· <sup>18</sup> Διὰ τοῦτο οὖν μᾶλλον ἐξήτουν αὐτὸν οἱ Ἰουδαῖοι ἀποκτεῖναι, ὅτι οὐ

the Sabbath, but also called God his own Father, making himself equal with God.<sup>19</sup> Jesus therefore answered them, “Most certainly, I tell you, the Son can do nothing of himself, but what he sees the Father doing. For whatever things he does, these the Son also does likewise.<sup>20</sup> For the Father has affection for the Son, and shows him all things that he himself does. He will show him greater works than these, that you may marvel.<sup>21</sup> For as the Father raises the dead and gives them life, even so the Son also gives life to whom he desires.<sup>22</sup> For the Father judges no one, but he has given all judgment to the Son,<sup>23</sup> that all may honor the Son, even as they honor the Father. He who doesn’t honor the Son doesn’t honor the Father who sent him.

<sup>24</sup>“Most certainly I tell you, he who hears my word and believes him who sent me has eternal life, and doesn’t come into judgment, but has passed out of death into life.<sup>25</sup> Most certainly I tell you, the hour comes, and now is, when the dead will hear the Son of God’s voice; and those who hear will live.<sup>26</sup> For as the Father has life in himself, even so he

μόνον ἔλυεν τὸ σάββατον, ἀλλὰ καὶ Πατέρα ἵδιον ἔλεγεν τὸν Θεόν ἵσον ἑαυτὸν ποιῶν τῷ Θεῷ.

<sup>19</sup> Ἀπεκρίνατο οὖν ὁ Ἰησοῦς καὶ ἔλεγεν αὐτοῖς• Ἀμὴν ἀμὴν λέγω ὑμῖν, οὐ δύναται ὁ Υἱὸς ποιεῖν ἀφ’ ἑαυτοῦ οὐδὲν ἐὰν μή τι βλέπῃ τὸν Πατέρα ποιοῦντα•

ἄ γάρ ἂν ἐκεῖνος ποιῇ, ταῦτα καὶ ὁ Υἱὸς ὅμοιώς ποιεῖ.<sup>20</sup> ὁ γάρ Πατήρ φιλεῖ τὸν Υἱὸν καὶ πάντα δείκνυσιν αὐτῷ ἢ αὐτὸς ποιεῖ, καὶ μείζονα τούτων δεῖξει αὐτῷ ἔργα, ἵνα ὑμεῖς θαυμάζητε.

<sup>21</sup>“Ωσπερ γάρ ὁ Πατήρ ἐγείρει τοὺς νεκροὺς καὶ ζωοποιεῖ, οὕτως καὶ ὁ Υἱὸς οὓς θέλει ζωοποιεῖ.

<sup>22</sup>οὐδὲ γάρ ὁ Πατήρ κρίνει οὐδένα, ἀλλὰ τὴν κρίσιν πᾶσαν δέδωκεν τῷ Υἱῷ,<sup>23</sup>ἵνα πάντες τιμῶσι τὸν Υἱὸν καθὼς τιμῶσι τὸν Πατέρα. ὁ μὴ τιμῶν τὸν Υἱὸν οὐ τιμᾷ τὸν Πατέρα τὸν πέμψαντα αὐτόν.

<sup>24</sup> Ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι ὁ τὸν λόγον μου ἀκούων καὶ πιστεύων τῷ πέμψαντί με ἔχει ζωὴν αἰώνιον καὶ εἰς κρίσιν οὐκ ἔρχεται, ἀλλὰ μεταβέβηκεν ἐκ τοῦ θανάτου εἰς τὴν ζωὴν.<sup>25</sup> Ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι ἔρχεται ὥρα καὶ νῦν ἔστιν ὅτε οἱ νεκροὶ ἀκούσουσιν τῆς φωνῆς τοῦ Υἱοῦ τοῦ Θεοῦ καὶ οἱ ἀκούσαντες ζήσουσιν.<sup>26</sup> ὥσπερ γάρ ὁ Πατήρ

ἔχει ζωὴν ἐν ἑαυτῷ, οὕτως καὶ τῷ  
Υἱῷ ἔδωκεν ζωὴν ἔχειν ἐν ἑαυτῷ.  
27 καὶ ἔξουσίαν ἔδωκεν αὐτῷ  
κρίσιν ποιεῖν, ὅτι Υἱὸς ἀνθρώπου  
ἐστίν. 28 μὴ θαυμάζετε τοῦτο, ὅτι  
ἔρχεται ὥρα ἐν ᾧ πάντες οἱ ἐν τοῖς  
μνημείοις ἀκούσουσιν τῆς φωνῆς  
αὐτοῦ 29 καὶ ἐκπορεύσονται οἱ τὰ  
ἀγαθὰ ποιήσαντες εἰς ἀνάστασιν  
ζωῆς, οἱ δὲ τὰ φαῦλα πράξαντες  
εἰς ἀνάστασιν κρίσεως.

30 Οὐ δύναμαι ἐγὼ ποιεῖν ἀπ'  
ἐμαυτοῦ οὐδέν• καθὼς ἀκούω  
κρίνω, καὶ ἡ κρίσις ἡ ἐμὴ  
δικαία ἐστίν, ὅτι οὐ ζητῶ τὸ  
θέλημα τὸ ἐμὸν ἀλλὰ τὸ θέλημα  
τοῦ πέμψαντός με. 31 Ἐὰν ἐγὼ  
μαρτυρῶ περὶ ἐμαυτοῦ, ἡ μαρτυρία  
μου οὐκ ἔστιν ἀληθής• 32 ἄλλος  
ἐστὶν ὁ μαρτυρῶν περὶ ἐμοῦ, καὶ  
οἶδα ὅτι ἀληθής ἔστιν ἡ μαρτυρία  
ἥν μαρτυρεῖ περὶ ἐμοῦ. 33 Ὅτι  
ἀπεστάλκατε πρὸς Ἰωάννην, καὶ  
μεμαρτύρηκεν τῇ ἀληθείᾳ• 34 ἐγὼ δὲ  
οὐ παρὰ ἀνθρώπου τὴν μαρτυρίαν  
λαμβάνω, ἀλλὰ ταῦτα λέγω ἵνα  
ὑμεῖς οωθῆτε. 35 Ἐκεῖνος ἦν δὲ  
λύχνος ὁ καιόμενος καὶ φαίνων,  
ὑμεῖς δὲ ηθελήσατε ἀγαλλιαθῆναι  
πρὸς ὥραν ἐν τῷ φωτὶ αὐτοῦ.

36 ἐγὼ δὲ ἔχω τὴν μαρτυρίαν  
μείζω τοῦ Ἰωάννου• τὰ γὰρ ἔργα ἂ  
δέδωκέν μοι ὁ Πατήρ ἵνα τελειώσω

gave to the Son also to have life in  
himself. 27 He also gave him authority  
to execute judgment, because he is a  
son of man. 28 Don't marvel at this,  
for the hour comes in which all who  
are in the tombs will hear his voice,  
29 and will come out; those who have  
done good, to the resurrection of life;  
and those who have done evil, to the  
resurrection of judgment. 30 I can  
of myself do nothing. As I hear, I  
judge, and my judgment is righteous;  
because I don't seek my own will, but  
the will of my Father who sent me.

31 "If I testify about myself, my  
witness is not valid. 32 It is another  
who testifies about me. 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  
the testimony which I receive is not  
from man. However, I say these things  
that you may be saved. 35 He was the  
burning and shining lamp, and you  
were willing to rejoice for a while in  
his light. 36 But the testimony which I  
have is greater than that of John, for  
the works which the Father gave me to  
accomplish, the very works that I do,  
testify about me, that the Father has  
sent me. 37 The Father himself, who  
sent me, has testified about me. You  
have neither heard his voice at any

time, nor seen his form. <sup>38</sup> You don't have his word living in you, because you don't believe him whom he sent.

<sup>39</sup> "You search the Scriptures, because you think that in them you have eternal life; and these are they which testify about me. <sup>40</sup> Yet you will not come to me, that you may have life. <sup>41</sup> I don't receive glory from men. <sup>42</sup> But I know you, that you don't have God's love in yourselves. <sup>43</sup> I have come in my Father's name, and you don't receive me. If another comes in his own name, you will receive him. <sup>44</sup> How can you believe, who receive glory from one another, and you don't seek the glory that comes from the only God?

<sup>45</sup> "Don't think that I will accuse you to the Father. There is one who accuses you, even Moses, on whom you have set your hope. <sup>46</sup> For if you believed Moses, you would believe me; for he wrote about me. <sup>47</sup> But if

αὐτά, αὐτὰ τὰ ἔργα ἢ ποιῶ μαρτυρεῖ περὶ ἐμοῦ ὅτι ὁ Πατήρ με ἀπέσταλκεν. <sup>37</sup> καὶ ὁ πέμψας με Πατήρ ἐκεῖνος μεμαρτύρηκεν περὶ ἐμοῦ. οὕτε φωνὴν αὐτοῦ πώποτε ἀκηκόατε οὕτε εἰδος αὐτοῦ ἐωράκατε, <sup>38</sup> καὶ τὸν λόγον αὐτοῦ οὐκ ἔχετε ἐν ὑμῖν μένοντα, ὅτι δὲν ἀπέστειλεν ἐκεῖνος, τούτῳ ὑμεῖς οὐ πιστεύετε. <sup>39</sup> Ἐραυνᾶτε τὰς γραφάς, ὅτι ὑμεῖς δοκεῖτε ἐν αὐταῖς ζωὴν αἰώνιον ἔχειν• καὶ ἐκεῖναί εἰσιν αἱ μαρτυροῦσαι περὶ ἐμοῦ<sup>40</sup> καὶ οὐ θέλετε ἐλθεῖν πρός με ἵνα ζωὴν ἔχητε.

<sup>41</sup> Δόξαν παρὰ ἀνθρώπων οὐ λαμβάνω, <sup>42</sup> ἀλλὰ ἔγνωκα ὑμᾶς ὅτι τὴν ἀγάπην τοῦ Θεοῦ οὐκ ἔχετε ἐν ἑαυτοῖς. <sup>43</sup> ἐγὼ ἐλήλυθα ἐν τῷ δόνόματι τοῦ Πατρός μου, καὶ οὐ λαμβάνετέ με• ἐὰν ἄλλος ἐλθῇ ἐν τῷ δόνόματι τῷ ἴδιῳ, ἐκεῖνον λήμψεσθε. <sup>44</sup> πῶς δύνασθε ὑμεῖς πιστεῦσαι δόξαν παρὰ ἀλλήλων λαμβάνοντες, καὶ τὴν δόξαν τὴν παρὰ τοῦ μόνου Θεοῦ οὐ ζητεῖτε;

<sup>45</sup> Μὴ δοκεῖτε ὅτι ἐγὼ κατηγορήσω ὑμῶν πρὸς τὸν Πατέρα• ἔστιν ὁ κατηγορῶν ὑμῶν Μωϋσῆς, εἰς δὲν ὑμεῖς ἥλπίκατε. <sup>46</sup> εὶ γάρ ἐπιστεύετε Μωϋσεῖ, ἐπιστεύετε ἂν ἐμοὶ• περὶ γάρ ἐμοῦ ἐκεῖνος ἔγραψεν. <sup>47</sup> εὶ δὲ τοῖς

έκείνου γράμμασιν οὐ πιστεύετε,  
πῶς τοῖς ἐμοῖς δόγμασιν πιστεύσετε;

**6** Μετὰ ταῦτα ἀπῆλθεν ὁ Ἰησοῦς πέραν τῆς θαλάσσης τῆς Γαλιλαίας τῆς Τιβεριάδος.  
<sup>2</sup> ἡκολούθει δὲ αὐτῷ ὄχλος πολὺς, ὅτι ἐθεώρουν τὰ σημεῖα ἢ ἐποίει ἐπὶ τῶν ἀσθενούντων.  
<sup>3</sup> ἀνῆλθεν δὲ εἰς τὸ δόρος Ἰησοῦς καὶ ἐκεῖ ἐκάθητο μετὰ τῶν μαθητῶν αὐτοῦ.  
<sup>4</sup> Ἡν δὲ ἐγγὺς τὸ πάσχα, ἡ ἑορτὴ τῶν Ἰουδαίων.

<sup>5</sup> ἐπάρας οὖν τοὺς ὀφθαλμοὺς ὁ Ἰησοῦς καὶ θεασάμενος ὅτι πολὺς ὄχλος ἔρχεται πρὸς αὐτὸν λέγει πρὸς Φίλιππον· Πόθεν ἀγοράσωμεν ἄρτους ἵνα φάγωσιν οὗτοι; <sup>6</sup> τοῦτο δὲ ἔλεγεν πειράζων αὐτόν· αὐτὸς γάρ οὐδεὶς τί ἔμελλεν ποιεῖν. <sup>7</sup> Ἀπεκρίθη αὐτῷ ὁ Φίλιππος· Διακοσίων δηναρίων ἄρτοι οὐκ ἀρκοῦσιν αὐτοῖς ἵνα ἔκαστος βραχὺ τι λάβῃ. <sup>8</sup> Λέγει αὐτῷ εἶς ἐκ τῶν μαθητῶν αὐτοῦ, Ἄνδρέας ὁ ἀδελφὸς Σίμωνος Πέτρου· <sup>9</sup> "Εστιν παιδάριον ὥδε ὃς ἔχει πέντε ἄρτους κριθίνους καὶ δύο ὄψαρια· ἀλλὰ ταῦτα τί ἔστιν εἰς τοσούτους; <sup>10</sup> Εἶπεν ὁ Ἰησοῦς· Ποιήσατε τοὺς ἀνθρώπους ἀναπεσεῖν. ἦν δὲ χόρτος πολὺς ἐν τῷ τόπῳ ἀνέπεσαν οὖν οἱ ἀνδρες τὸν ἀριθμὸν ὡς πεντακισχίλιοι.

you don't believe his writings, how will you believe my words?"

**6** After these things, Jesus went away to the other side of the sea of Galilee, which is also called the Sea of Tiberias. <sup>2</sup> A great multitude followed him, because they saw his signs which he did on those who were sick. <sup>3</sup> Jesus went up into the mountain, and he sat there with his disciples. <sup>4</sup> Now the Passover, the feast of the Jews, was at hand. <sup>5</sup> Jesus therefore lifting up his eyes, and seeing that a great multitude was coming to him, said to Philip, "Where are we to buy bread, that these may eat?" <sup>6</sup> He said this to test him, for he himself knew what he would do.

<sup>7</sup> Philip answered him, "Two hundred denarii<sup>a</sup> worth of bread is not sufficient for them, that every one of them may receive a little."

<sup>8</sup> One of his disciples, Andrew, Simon Peter's brother, said to him, <sup>9</sup> "There is a boy here who has five barley loaves and two fish, but what are these among so many?"

<sup>a</sup> **6:7** A denarius was a silver coin worth about a day's wages for an agricultural laborer, so 200 denarii would be between 6 and 7 month's pay.

<sup>10</sup> Jesus said, “Have the people sit down.” Now there was much grass in that place. So the men sat down, in number about five thousand. <sup>11</sup> Jesus took the loaves; and having given thanks, he distributed to the disciples, and the disciples to those who were sitting down; likewise also of the fish as much as they desired. <sup>12</sup> When they were filled, he said to his disciples, “Gather up the broken pieces which are left over, that nothing be lost.” <sup>13</sup> So they gathered them up, and filled twelve baskets with broken pieces from the five barley loaves, which were left over by those who had eaten. <sup>14</sup> When therefore the people saw the sign which Jesus did, they said, “This is truly the prophet who comes into the world.” <sup>15</sup> Jesus therefore, perceiving that they were about to come and take him by force to make him king, withdrew again to the mountain by himself.

<sup>16</sup> When evening came, his disciples went down to the sea. <sup>17</sup> They entered into the boat, and were going over the sea to Capernaum. It was now dark, and Jesus had not come to them. <sup>18</sup> The sea was tossed by a great wind blowing. <sup>19</sup> When therefore they had rowed about twenty-five or thirty

<sup>11</sup> Ἐλαβεν οὖν τοὺς ἄρτους ὁ Ἰησοῦς καὶ εὐχαριστήσας διέδωκεν τοῖς ἀνακειμένοις δόμοιώς καὶ ἐκ τῶν ὀψαρίων ὅσον ἥθελον. <sup>12</sup> Ὡς δὲ ἐνεπλήσθησαν, λέγει τοῖς μαθηταῖς αὐτοῦ· Συναγάγετε τὰ περισσεύσαντα κλάσματα, ἵνα μή τι ἀπόληται. <sup>13</sup> συνήγαγον οὖν καὶ ἐγέμισαν δώδεκα κοφίνους κλασμάτων ἐκ τῶν πέντε ἄρτων τῶν κριθίνων ἢ ἐπερίσσευσαν τοῖς βεβρωκόσιν. <sup>14</sup> Οἱ οὖν ἀνθρώποι ιδόντες ὃ ἐποίησεν σημεῖον ἔλεγον ὅτι Οὐτός ἐστιν ἀληθῶς ὁ προφήτης ὁ ἐρχόμενος εἰς τὸν κόσμον. <sup>15</sup> Ἰησοῦς οὖν γνοὺς ὅτι μέλλουσιν ἔρχεσθαι καὶ ἀρπάζειν αὐτὸν ἵνα ποιήσωσιν βασιλέα, ἀνεχώρησεν πάλιν εἰς τὸ ὅρος αὐτὸς μόνος. <sup>16</sup> Ὡς δὲ ὡψία ἐγένετο κατέβησαν οἱ μαθηταὶ αὐτοῦ ἐπὶ τὴν θάλασσαν <sup>17</sup> καὶ ἐμβάντες εἰς πλοῖον ἤρχοντο πέραν τῆς θαλάσσης εἰς Καφαρναούμ. καὶ σκοτίᾳ ἥδη ἐγεγόνει καὶ οὕπω ἐληλύθει πρὸς αὐτοὺς ὁ Ἰησοῦς, <sup>18</sup> ἥ τε θάλασσα ἀνέμου μεγάλου πνέοντος διεγείρετο. <sup>19</sup> Ἐληλακότες οὖν ώς σταδίους εἴκοσι πέντε ἡ τριάκοντα θεωροῦσιν τὸν Ἰησοῦν περιπατοῦντα ἐπὶ τῆς θαλάσσης καὶ ἐγγὺς τοῦ πλοίου γινόμενον,

καὶ ἐφοβήθησαν. <sup>20</sup> ὁ δὲ λέγει αὐτοῖς• Ἐγώ εἰμι· μὴ φοβεῖσθε. <sup>21</sup> ἤθελον οὖν λαβεῖν αὐτὸν εἰς τὸ πλοῖον, καὶ εὐθέως ἐγένετο τὸ πλοῖον ἐπὶ τῆς γῆς εἰς ᾧν ὑπῆργον.

<sup>22</sup> Τῇ ἐπαύριον ὁ ὄχλος ὁ ἑστηκὼς πέραν τῆς θαλάσσης εἶδον ὅτι πλοιάριον ἄλλο οὐκ ἦν ἐκεῖ εἰ μὴ ἔν καὶ ὅτι οὐ συνεισῆλθεν τοῖς μαθηταῖς αὐτοῦ ὁ Ἰησοῦς εἰς τὸ πλοῖον ἀλλὰ μόνοι οἱ μαθηταὶ αὐτοῦ ἀπῆλθον. <sup>23</sup> ἀλλὰ ἦλθεν πλοιάρια ἐκ Τιβεριάδος ἐγγὺς τοῦ τόπου ὅπου ἔφαγον τὸν ἄρτον εὐχαριστήσαντος τοῦ Κυρίου. <sup>24</sup> ὅτε οὖν εἶδεν ὁ ὄχλος ὅτι Ἰησοῦς οὐκ ἔστιν ἐκεῖ οὐδὲ οἱ μαθηταὶ αὐτοῦ, ἐνέβησαν αὐτοὶ εἰς τὰ πλοιάρια καὶ ἤλθον εἰς Καφαρναοῦμ ζητοῦντες τὸν Ἰησοῦν. <sup>25</sup> καὶ εὐρόντες αὐτὸν πέραν τῆς θαλάσσης εἶπον αὐτῷ· ὉΡΑΒΙ, πότε ὥδε γέγονας;

<sup>26</sup> Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς καὶ εἶπεν· Ἄμην ἀμήν λέγω ὑμῖν, ζητεῖτέ με οὐχ ὅτι εἴδετε σημεῖα, ἀλλ’ ὅτι ἐφάγετε ἐκ τῶν ἄρτων καὶ ἐχορτάσθητε. <sup>27</sup> ἐργάζεσθε μὴ τὴν βρῶσιν τὴν ἀπολλυμένην ἀλλὰ τὴν βρῶσιν τὴν μένουσαν εἰς ζωὴν

stadia,<sup>a</sup> they saw Jesus walking on the sea,<sup>a</sup> and drawing near to the boat; and they were afraid. <sup>20</sup> But he said to them, “It is I.<sup>b</sup> Don’t be afraid.” <sup>21</sup> They were willing therefore to receive him into the boat. Immediately the boat was at the land where they were going.

<sup>22</sup> On the next day, the multitude that stood on the other side of the sea saw that there was no other boat there, except the one in which his disciples had embarked, and that Jesus hadn’t entered with his disciples into the boat, but his disciples had gone away alone. <sup>23</sup> However boats from Tiberias came near to the place where they ate the bread after the Lord had given thanks. <sup>24</sup> When the multitude therefore saw that Jesus wasn’t there, nor his disciples, they themselves got into the boats, and came to Capernaum, seeking Jesus. <sup>25</sup> When they found him on the other side of the sea, they asked him, “Rabbi, when did you come here?”

<sup>26</sup> Jesus answered them, “Most certainly I tell you, you seek me, not because you saw signs, but because

<sup>a</sup> **6:19** 25 to 30 stadia is about 5 to 6 kilometers or about 3 to 4 miles    <sup>b</sup> **6:20** or, I AM

<sup>a</sup> **6:19** See Job 9:8

you ate of the loaves, and were filled.

<sup>27</sup> Don't work for the food which perishes, but for the food which remains to eternal life, which the Son of Man will give to you. For God the Father has sealed him."

<sup>28</sup> They said therefore to him, "What must we do, that we may work the works of God?"

<sup>29</sup> Jesus answered them, "This is the work of God, that you believe in him whom he has sent."

<sup>30</sup> They said therefore to him, "What then do you do for a sign, that we may see and believe you? What work do you do? <sup>31</sup> Our fathers ate the manna in the wilderness. As it is written, 'He gave them bread out of heaven<sup>a</sup> to eat.'" <sup>a</sup>

<sup>32</sup> Jesus therefore said to them, "Most certainly, I tell you, it wasn't Moses who gave you the bread out of heaven, but my Father gives you the true bread out of heaven. <sup>33</sup> For the bread of God is that which comes down out of heaven, and gives life to the world."

<sup>a</sup> **6:31** Greek and Hebrew use the same word for "heaven", "the heavens", "the sky", and "the air".

<sup>a</sup> **6:31** Exodus 16:4; Nehemiah 9:15; Psalm 78:24-25

αιώνιον, ἦν ὁ Υἱὸς τοῦ ἀνθρώπου ὑμῖν δώσει• τοῦτον γὰρ ὁ Πατὴρ ἐσφράγισεν ὁ Θεός. <sup>28</sup> Εἶπον οὖν πρὸς αὐτόν• Τί ποιῶμεν ἵνα ἔργαζώμεθα τὰ ἔργα τοῦ Θεοῦ;

<sup>29</sup> Ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς• Τοῦτό ἐστιν τὸ ἔργον τοῦ Θεοῦ, ἵνα πιστεύητε εἰς ὃν ἀπέστειλεν ἐκεῖνος.

<sup>30</sup> Εἶπον οὖν αὐτῷ• Τί οὖν ποιεῖς σὺ σημεῖον, ἵνα ἴδωμεν καὶ πιστεύσωμεν σοι; τί ἔργάξῃ;

<sup>31</sup> οἱ πατέρες ἡμῶν τὸ μάννα ἔφαγον ἐν τῇ ἐρήμῳ, καθὼς ἐστιν γεγραμμένον• Ἄρτον ἐκ τοῦ οὐρανοῦ ἔδωκεν αὐτοῖς φαγεῖν. <sup>32</sup> Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς• Ἀμὴν ἀμὴν λέγω ὑμῖν, οὐ Μωϋσῆς δέδωκεν ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ, ἀλλ' ὁ Πατὴρ μου δίδωσιν ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ τὸν ἀληθινόν• <sup>33</sup> ὁ γὰρ ἄρτος τοῦ Θεοῦ ἐστιν ὁ καταβαίνων ἐκ τοῦ οὐρανοῦ καὶ ζωὴν διδοὺς τῷ κόσμῳ. <sup>34</sup> Εἶπον οὖν πρὸς αὐτόν• Κύριε, πάντοτε δὸς ἡμῖν τὸν ἄρτον τοῦτον.

<sup>35</sup> Εἶπεν αὐτοῖς ὁ Ἰησοῦς• Ἐγώ εἰμι ὁ ἄρτος τῆς ζωῆς• ὁ ἐρχόμενος πρὸς ἐμὲ οὐ μὴ πεινάσῃ, καὶ ὁ

πιστεύων εἰς ἐμὲ οὐ μὴ διψήσει πώποτε.

<sup>36</sup> ἀλλ’ εἶπον ὑμῖν ὅτι καὶ ἔωράκατέ με καὶ οὐ πιστεύετε.  
<sup>37</sup> Πᾶν ὁ δίδωσίν μοι ὁ Πατὴρ πρὸς ἐμὲ ἥξει, καὶ τὸν ἐρχόμενον πρὸς ἐμὲ οὐ μὴ ἐκβάλω ἔξω, <sup>38</sup> ὅτι καταβέβηκα ἀπὸ τοῦ οὐρανοῦ οὐχ ἵνα ποιῶ τὸ θέλημα τὸ ἐμὸν ἀλλὰ τὸ θέλημα τοῦ πέμψαντός με. <sup>39</sup> Τοῦτο δέ ἐστιν τὸ θέλημα τοῦ πέμψαντός με, ἵνα πᾶν ὁ δέδωκέν μοι μὴ ἀπολέσω ἐξ αὐτοῦ, ἀλλὰ ἀναστήσω αὐτὸν ἐν τῇ ἐσχάτῃ ἡμέρᾳ. <sup>40</sup> Τοῦτο γάρ ἐστιν τὸ θέλημα τοῦ Πατρός μου, ἵνα πᾶς ὁ θεωρῶν τὸν Υἱὸν καὶ πιστεύων εἰς αὐτὸν ἔχῃ ζωὴν αἰώνιον, καὶ ἀναστήσω αὐτὸν ἐγὼ ἐν τῇ ἐσχάτῃ ἡμέρᾳ.

<sup>41</sup> Ἐγόγγυζον οὖν οἱ Ἰουδαῖοι περὶ αὐτοῦ ὅτι εἶπεν• Ἔγώ εἰμι ὁ ἄρτος ὁ καταβὰς ἐκ τοῦ οὐρανοῦ, <sup>42</sup> καὶ ἔλεγον• Οὐχ οὗτός ἐστιν Ἰησοῦς ὁ υἱὸς Ἰωσῆφ, οὗτος ἡμεῖς οὐδαμεν τὸν πατέρα καὶ τὴν μητέρα; πῶς νῦν λέγει ὅτι Ἐκ τοῦ οὐρανοῦ καταβέβηκα; <sup>43</sup> Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς• Μή γογγύζετε μετ’ ἀλλήλων. <sup>44</sup> οὐδεὶς δύναται ἐλθεῖν πρός με ἐὰν μὴ ὁ

<sup>34</sup> They said therefore to him, “Lord, always give us this bread.”

<sup>35</sup> Jesus said to them, “I am the bread of life. Whoever comes to me will not be hungry, and whoever believes in me will never be thirsty.

<sup>36</sup> But I told you that you have seen me, and yet you don’t believe. <sup>37</sup> All those whom the Father gives me will come to me. He who comes to me I will in no way throw out. <sup>38</sup> For I have come down from heaven, not to do my own will, but the will of him who sent me. <sup>39</sup> This is the will of my Father who sent me, that of all he has given to me I should lose nothing, but should raise him up at the last day. <sup>40</sup> This is the will of the one who sent me, that everyone who sees the Son, and believes in him, should have eternal life; and I will raise him up at the last day.”

<sup>41</sup> The Jews therefore murmured concerning him, because he said, “I am the bread which came down out of heaven.” <sup>42</sup> They said, “Isn’t this Jesus, the son of Joseph, whose father and mother we know? How then does he say, ‘I have come down out of heaven?’”

<sup>43</sup> Therefore Jesus answered them, “Don’t murmur among yourselves.

<sup>44</sup> No one can come to me unless the

Father who sent me draws him, and I will raise him up in the last day.

<sup>45</sup> It is written in the prophets, ‘They will all be taught by God.’ <sup>a</sup>Therefore everyone who hears from the Father and has learned, comes to me.

<sup>46</sup> Not that anyone has seen the Father, except he who is from God. He has seen the Father.

<sup>47</sup> Most certainly, I tell you, he who believes in me has eternal life.

<sup>48</sup> I am the bread of life.

<sup>49</sup> Your fathers ate the manna in the wilderness and they died.

<sup>50</sup> This is the bread which comes down out of heaven, that anyone may eat of it and not die.

<sup>51</sup> I am the living bread which came down out of heaven. If anyone eats of this bread, he will live forever. Yes, the bread which I will give for the life of the world is my flesh.”

<sup>52</sup> The Jews therefore contended with one another, saying, “How can this man give us his flesh to eat?”

<sup>53</sup> Jesus therefore said to them, “Most certainly I tell you, unless you eat the flesh of the Son of Man and drink his blood, you don’t have life in yourselves.

<sup>54</sup> He who eats my flesh and drinks my blood has eternal life,

<sup>a</sup> 6:45 Isaiah 54:13

Πατήρ ὁ πέμψας με ἐλκύσῃ αὐτόν, κάγῳ ἀναστήσω αὐτὸν ἐν τῇ ἐσχάτῃ ήμέρᾳ.

<sup>45</sup> ἔστιν γεγραμμένον ἐν τοῖς προφήταις• Καὶ ἔσονται πάντες διδακτοὶ Θεοῦ• πᾶς ὁ ἀκούσας παρὰ τοῦ Πατρὸς καὶ μαθὼν ἔρχεται πρὸς ἐμέ.

<sup>46</sup> οὐχ ὅτι τὸν Πατέρα ἑώρακέν τις εἰ μὴ ὁ ὁν παρὰ τοῦ Θεοῦ, οὗτος ἑώρακεν τὸν Πατέρα.

<sup>47</sup> Άμὴν ἀμὴν λέγω ὑμῖν, ὁ πιστεύων ἔχει ζωὴν αἰώνιον.

<sup>48</sup> ἐγώ εἰμι ὁ ἄρτος τῆς ζωῆς.

<sup>49</sup> οἱ πατέρες ὑμῶν ἔφαγον ἐν τῇ ἐρήμῳ τὸ μάννα καὶ ἀπέθανον•

<sup>50</sup> οὗτος ἔστιν ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβαίνων, ἵνα τις ἔξ αὐτοῦ φάγη καὶ μὴ ἀποθάνῃ.

<sup>51</sup> ἐγώ εἰμι ὁ ἄρτος ὁ ζῶν ὁ ἐκ τοῦ οὐρανοῦ καταβάζεις• ἐάν τις φάγῃ ἐκ τούτου τοῦ ἄρτου ζήσει εἰς τὸν αἰώνα, καὶ ὁ ἄρτος δὲ ὃν ἐγὼ δώσω ἡ σάρος μου ἔστιν ὑπὲρ τῆς τοῦ κόσμου ζωῆς.

<sup>52</sup> Ἐμάχοντο οὖν πρὸς ἀλλήλους οἱ Ἰουδαῖοι λέγοντες• Πῶς δύναται οὗτος ἡμῖν δοῦναι τὴν σάρκα αὐτοῦ φαγεῖν;

<sup>53</sup> Ἐπεν οὖν αὐτοῖς ὁ Ἰησοῦς• Άμὴν ἀμὴν λέγω ὑμῖν, ἐὰν μὴ φάγητε τὴν σάρκα τοῦ Υἱοῦ τοῦ ἀνθρώπου καὶ πίητε αὐτοῦ τὸ αἷμα, οὐκ ἔχετε ζωὴν ἐν ἑαυτοῖς.

<sup>54</sup> ὁ τρώγων μου τὴν σάρκα καὶ πίνων μου τὸ αἷμα ἔχει ζωὴν αἰώνιον, κάγῳ ἀναστήσω

αὐτὸν τῇ ἐσχάτῃ ἡμέρᾳ. <sup>55</sup> ἢ γὰρ σάρξ μου ἀληθής ἔστιν βρῶσις, καὶ τὸ αἷμά μου ἀληθής ἔστιν πόσις. <sup>56</sup> Ὁ τρώγων μου τὴν σάρκα καὶ πίνων μου τὸ αἷμα ἐν ἐμοὶ μένει κάγῳ ἐν αὐτῷ. <sup>57</sup> καθὼς ἀπέστειλέν με ὁ ζῶν Πατὴρ κάγῳ ζῶ διὰ τὸν Πατέρα, καὶ ὁ τρώγων με κάκεῦνος ζήσει δι’ ἐμέ. <sup>58</sup> οὗτός ἔστιν ὁ ἄρτος ὃ ἔξ οὐρανοῦ καταβάς, οὐ καθὼς ἔφαγον οἱ πατέρες καὶ ἀπέθανον· ὁ τρώγων τούτον τὸν ἄρτον ζήσει εἰς τὸν αἰώνα.

<sup>59</sup> Ταῦτα εἶπεν ἐν συναγωγῇ διδάσκων ἐν Καφαρναούμ. <sup>60</sup> Πολλοὶ οὖν ἀκούσαντες ἐκ τῶν μαθητῶν αὐτοῦ εἶπαν· Σκληρός ἔστιν ὁ λόγος οὗτος· τίς δύναται αὐτοῦ ἀκούειν; <sup>61</sup> Εἰδὼς δὲ ὁ Ἰησοῦς ἐν ἑαυτῷ ὅτι γογγύζουσιν περὶ τούτου οἱ μαθηταὶ αὐτοῦ εἶπεν αὐτοῖς· Τοῦτο ὑμᾶς σκανδαλίζει; <sup>62</sup> ἐὰν οὖν θεωρῆτε τὸν Υἱὸν τοῦ ἀνθρώπου ἀναβαίνοντα ὅπου ἦν τὸ πρότερον; <sup>63</sup> Τὸ πνεῦμά ἔστιν τὸ ζωοποιοῦν, ἡ σάρξ οὐκ ὀφελεῖ οὐδέν· τὰ δύματα ἂ ἐγὼ λελάληκα ὑμῖν πνεῦμά ἔστιν καὶ ζωή ἔστιν. <sup>64</sup> ἀλλ’ εἰσὶν ἔξ ὑμῶν τινες οἵ οὐ πιστεύουσιν. ἥδει γὰρ ἔξ ἀρχῆς ὁ Ἰησοῦς τίνες εἰσὶν οἱ μὴ πιστεύοντες καὶ τίς ἔστιν ὁ παραδώσων αὐτόν. <sup>65</sup> Καὶ

and I will raise him up at the last day. <sup>55</sup> For my flesh is food indeed, and my blood is drink indeed. <sup>56</sup> He who eats my flesh and drinks my blood lives in me, and I in him. <sup>57</sup> As the living Father sent me, and I live because of the Father; so he who feeds on me, he will also live because of me. <sup>58</sup> This is the bread which came down out of heaven—not as our fathers ate the manna, and died. He who eats this bread will live forever.” <sup>59</sup> He said these things in the synagogue, as he taught in Capernaum.

<sup>60</sup> Therefore many of his disciples, when they heard this, said, “This is a hard saying! Who can listen to it?”

<sup>61</sup> But Jesus knowing in himself that his disciples murmured at this, said to them, “Does this cause you to stumble? <sup>62</sup> Then what if you would see the Son of Man ascending to where he was before? <sup>63</sup> It is the spirit who gives life. The flesh profits nothing. The words that I speak to you are spirit, and are life. <sup>64</sup> But there are some of you who don’t believe.” For Jesus knew from the beginning who they were who didn’t believe, and who it was who would betray him. <sup>65</sup> He said, “For this cause I have said to you that no one can come to

me, unless it is given to him by my Father.”

<sup>66</sup> At this, many of his disciples went back, and walked no more with him. <sup>67</sup> Jesus said therefore to the twelve, “You don’t also want to go away, do you?”

<sup>68</sup> Simon Peter answered him, “Lord, to whom would we go? You have the words of eternal life. <sup>69</sup> We have come to believe and know that you are the Christ, the Son of the living God.”

<sup>70</sup> Jesus answered them, “Didn’t I choose you, the twelve, and one of you is a devil?” <sup>71</sup> Now he spoke of Judas, the son of Simon Iscariot, for it was he who would betray him, being one of the twelve.

**7** After these things, Jesus was walking in Galilee, for he wouldn’t walk in Judea, because the Jews sought to kill him. <sup>2</sup> Now the feast of the Jews, the Feast of Booths, was at hand. <sup>3</sup> His brothers therefore said to him, “Depart from here and go into Judea, that your disciples also may see your works which you do. <sup>4</sup> For no one does anything in secret while he seeks to be known openly. If you do these things, reveal yourself

ἐλεγεν• Διὰ τοῦτο εἶρηκα ὑμῖν ὅτι οὐδεὶς δύναται ἐλθεῖν πρός με ἐὰν μὴ ἦ δεδομένον αὐτῷ ἐκ τοῦ Πατρός. <sup>66</sup> Ἐκ τούτου πολλοὶ ἐκ τῶν μαθητῶν αὐτοῦ ἀπῆλθον εἰς τὰ ὄπίσω καὶ οὐκέτι μετ’ αὐτοῦ περιεπάτουν. <sup>67</sup> εἶπεν οὖν ὁ Ἰησοῦς τοῖς δώδεκα• Μὴ καὶ ὑμεῖς θέλετε ὑπάγειν; <sup>68</sup> Ἀπεκρίθη αὐτῷ Σίμων Πέτρος• Κύριε, πρὸς τίνα ἀπελευσόμεθα; δόματα ζωῆς αἰωνίου ἔχεις, <sup>69</sup> καὶ ὑμεῖς πεπιστεύκαμεν καὶ ἐγνώκαμεν ὅτι σὺ εἶ ὁ Ἁγιος τοῦ Θεοῦ. <sup>70</sup> Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς• Οὐκ ἔγω ὑμᾶς τοὺς δώδεκα ἔξελεξάμην; καὶ ἔξ ύμῶν εἰς διάβολός ἐστιν. <sup>71</sup> ἐλεγεν δὲ τὸν Ἰούδαν Σίμωνος Ἰσκαριώτου· οὗτος γάρ ἔμελλεν παραδιδόναι αὐτόν, εἰς ἐκ τῶν δώδεκα.

**7** Καὶ μετὰ ταῦτα περιεπάτει ὁ Ἰησοῦς ἐν τῇ Γαλιλαΐᾳ• οὐ γάρ ἤθελεν ἐν τῇ Ἰουδαίᾳ περιπατεῖν, ὅτι ἐζήτουν αὐτὸν οἱ Ἰουδαῖοι ἀποκτεῖναι.

<sup>2</sup> ἦν δὲ ἐγγὺς ἡ ἑορτὴ τῶν Ἰουδαίων ἡ σκηνοπηγία. <sup>3</sup> εἶπον οὖν πρὸς αὐτὸν οἱ ἀδελφοὶ αὐτοῦ• Μετάβηθι ἐντεῦθεν καὶ ὑπαγε εἰς τὴν Ἰουδαίαν, ἵνα καὶ οἱ μαθηταί σου θεωρήσουσιν σοῦ τὰ ἔργα ἢ ποιεῖς. <sup>4</sup> οὐδεὶς γάρ τι ἐν

κρυπτῷ ποιεῖ καὶ ζητεῖ αὐτὸς ἐν παροησίᾳ εἶναι. εἰ ταῦτα ποιεῖς, φανέρωσον σεαυτὸν τῷ κόσμῳ.  
 5 οὐδὲ γάρ οἱ ἀδελφοὶ αὐτοῦ ἐπίστευον εἰς αὐτόν. 6 Λέγει οὖν αὐτοῖς ὁ Ἰησοῦς· Ὁ καιρὸς ὁ ἐμὸς οὕπω πάρεστιν, ὁ δὲ καιρὸς ὁ ὑμέτερος πάντοτέ ἔστιν ἔτοιμος.  
 7 οὐ δύναται ὁ κόσμος μισεῖν ὑμᾶς, ἐμὲ δὲ μισεῖ, ὅτι ἐγὼ μαρτυρῶ περὶ αὐτοῦ ὅτι τὰ ἔργα αὐτοῦ πονηρά ἔστιν. 8 ὑμεῖς ἀνάβητε εἰς τὴν ἑορτήν· ἐγὼ οὐκ ἀναβαίνω εἰς τὴν ἑορτὴν ταύτην, ὅτι ὁ ἐμὸς καιρὸς οὕπω πεπλήρωται. 9 Ταῦτα δὲ εἰπών αὐτὸς ἔμεινεν ἐν τῇ Γαλιλαίᾳ.

10 Ὡς δὲ ἀνέβησαν οἱ ἀδελφοὶ αὐτοῦ εἰς τὴν ἑορτήν, τότε καὶ αὐτὸς ἀνέβη οὐ φανερῶς ἀλλὰ ὡς ἐν κρυπτῷ. 11 Οἱ οὖν Ἰουδαῖοι ἔζητον αὐτὸν ἐν τῇ ἑορτῇ καὶ ἔλεγον· Ποῦ ἔστιν ἐκεῖνος; 12 καὶ γογγυσμὸς περὶ αὐτοῦ ἦν πολὺς ἐν τοῖς ὄχλοις· οἱ μὲν ἔλεγον ὅτι Ἀγαθός ἔστιν, Ἄλλοι δὲ ἔλεγον· Οὐ, ἀλλὰ πλανᾷ τὸν ὄχλον. 13 Οὐδεὶς μέντοι παροησίᾳ ἐλάλει περὶ αὐτοῦ διὰ τὸν φόβον τῶν Ἰουδαίων.

14 Ἡδὴ δὲ τῆς ἑορτῆς μεσούσης ἀνέβη Ἰησοῦς εἰς τὸ ἱερὸν καὶ ἐδίδασκεν. 15 ἐθαύμαζον οὖν οἱ Ἰουδαῖοι λέγοντες· Πῶς οὗτος

to the world.” 5 For even his brothers didn’t believe in him.

6 Jesus therefore said to them, “My time has not yet come, but your time is always ready. 7 The world can’t hate you, but it hates me, because I testify about it, that its works are evil. 8 You go up to the feast. I am not yet going up to this feast, because my time is not yet fulfilled.”

9 Having said these things to them, he stayed in Galilee. 10 But when his brothers had gone up to the feast, then he also went up, not publicly, but as it were in secret. 11 The Jews therefore sought him at the feast, and said, “Where is he?” 12 There was much murmuring among the multitudes concerning him. Some said, “He is a good man.” Others said, “Not so, but he leads the multitude astray.” 13 Yet no one spoke openly of him for fear of the Jews. 14 But when it was now the middle of the feast, Jesus went up into the temple and taught. 15 The Jews therefore marveled, saying, “How does this man know letters, having never been educated?”

16 Jesus therefore answered them, “My teaching is not mine, but his who sent me. 17 If anyone desires to do his will, he will know about the teaching, whether it is from God, or

if I am speaking from myself.<sup>18</sup> He who speaks from himself seeks his own glory, but he who seeks the glory of him who sent him is true, and no unrighteousness is in him.<sup>19</sup> Didn't Moses give you the law, and yet none of you keeps the law? Why do you seek to kill me?"

<sup>20</sup> The multitude answered, "You have a demon! Who seeks to kill you?"

<sup>21</sup> Jesus answered them, "I did one work and you all marvel because of it.<sup>22</sup> Moses has given you circumcision (not that it is of Moses, but of the fathers), and on the Sabbath you circumcise a boy.<sup>23</sup> If a boy receives circumcision on the Sabbath, that the law of Moses may not be broken, are you angry with me, because I made a man completely healthy on the Sabbath?<sup>24</sup> Don't judge according to appearance, but judge righteous judgment."

<sup>25</sup> Therefore some of them of Jerusalem said, "Isn't this he whom

γράμματα οἶδεν μὴ μεμαθηκώς;<sup>16</sup> Ἀπεκρίθη οὖν αὐτοῖς ὁ Ἰησοῦς καὶ εἶπεν· Ἡ Ἐμὴ διδαχὴ οὐκ ἔστιν ἐμὴ ἀλλὰ τοῦ πέμψαντός με.<sup>17</sup> ἐάν τις θέλῃ τὸ θέλημα αὐτοῦ ποιεῖν, γνώσεται περὶ τῆς διδαχῆς πότερον ἐκ τοῦ Θεοῦ ἔστιν ἢ ἐγὼ ἀπ' ἐμαυτοῦ λαλῶ.<sup>18</sup> Ὁ ἀφ' ἐμαυτοῦ λαλῶν τὴν δόξαν τὴν ἰδίαν ζητεῖ· ὁ δὲ ζητῶν τὴν δόξαν τοῦ πέμψαντος αὐτὸν οὗτος ἀληθής ἔστιν καὶ ἀδικία ἐν αὐτῷ οὐκ ἔστιν.

<sup>19</sup> Οὐ Μωϋσῆς δέδωκεν ὑμῖν τὸν νόμον; καὶ οὐδεὶς ἔξ ὑμῶν ποιεῖ τὸν νόμον. τί με ζητεῖτε ἀποκτεῖναι;<sup>20</sup> Ἀπεκρίθη ὁ ὄχλος· Δαιμόνιον ἔχεις· τίς σε ζητεῖ ἀποκτεῖναι;<sup>21</sup> Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς· "Ἐν ἔργον ἐποίησα καὶ πάντες θαυμάζετε.<sup>22</sup> διὰ τοῦτο Μωϋσῆς δέδωκεν ὑμῖν τὴν περιτομὴν— οὐχ ὅτι ἐκ τοῦ Μωϋσέως ἔστιν ἀλλ’ ἐκ τῶν πατέρων— καὶ ἐν σαββάτῳ περιτέμνετε ἄνθρωπον.<sup>23</sup> εἰ περιτομὴν λαμβάνει ἄνθρωπος ἐν σαββάτῳ ἵνα μὴ λυθῇ ὁ νόμος Μωϋσέως, ἐμοὶ χολάτε ὅτι ὅλον ἄνθρωπον ὑγιῆ ἐποίησα ἐν σαββάτῳ;<sup>24</sup> μὴ κρίνετε κατ' ὅψιν, ἀλλὰ τὴν δικαίαν κρίσιν κρίνετε.

<sup>25</sup>"Ἐλεγον οὖν τινες ἐκ τῶν Ἱεροσολυμιτῶν· Οὐχ οὗτος ἔστιν

δὸν ζητοῦσιν ἀποκτεῖναι;<sup>26</sup> καὶ ἵδε παρρησίᾳ λαλεῖ καὶ οὐδὲν αὐτῷ λέγουσιν. Μήποτε ἀληθῶς ἔγνωσαν οἱ ἄρχοντες ὅτι οὗτός ἐστιν ὁ Χριστός;<sup>27</sup> ἀλλὰ τοῦτον οἴδαμεν πόθεν ἐστίν· ὁ δὲ Χριστὸς ὅταν ἔρχηται οὐδεὶς γινώσκει πόθεν ἐστίν.<sup>28</sup> Ἐκραξεν οὖν ἐν τῷ Ἱερῷ διδάσκων ὁ Ἰησοῦς καὶ λέγων· Κἀμετοῦδατε καὶ οἴδατε πόθεν εἰμί· καὶ ἀπ' ἐμαυτοῦ οὐκ ἐλήλυθα, ἀλλ' ἐστιν ἀληθινὸς ὁ πέμψας με, δὸν ὑμεῖς οὐκ οἴδατε.<sup>29</sup> ἐγὼ οἶδα αὐτόν, ὅτι παρ' αὐτοῦ εἰμι κάκεινός με ἀπέστειλεν.<sup>30</sup> Ἐζήτουν οὖν αὐτὸν πιάσαι, καὶ οὐδεὶς ἐπέβαλεν ἐπ' αὐτὸν τὴν χεῖρα, ὅτι οὕπω ἐληλύθει ἡ ὥρα αὐτοῦ.

<sup>31</sup> Ἐκ τοῦ ὄχλου δὲ πολλοὶ ἐπίστευσαν εἰς αὐτόν καὶ ἔλεγον· Ὁ Χριστὸς ὅταν ἔλθῃ μὴ πλείσα σημεῖα ποιήσει ὥν οὗτος ἐποίησεν;<sup>32</sup> Ἡκουσαν οἱ Φαρισαῖοι τοῦ ὄχλου γογγύζοντος περὶ αὐτοῦ ταῦτα, καὶ ἀπέστειλαν οἱ ἄρχιερεῖς καὶ οἱ Φαρισαῖοι ὑπηρέτας ἵνα πιάσωσιν αὐτόν.<sup>33</sup> εἶπεν οὖν ὁ Ἰησοῦς· Ἔτι χρόνον μικρὸν μεθ' ὑμῶν εἰμι καὶ ὑπάγω πρὸς τὸν πέμψαντά με.<sup>34</sup> Ζητήσετέ με καὶ οὐχ εὑρήσετε με, καὶ ὅπου εἰμὶ ἐγὼ ὑμεῖς οὐ δύνασθε ἐλθεῖν.<sup>35</sup> Εἶπον οὖν οἱ Ιουδαῖοι πρὸς ἑαυτούς·

they seek to kill?<sup>26</sup> Behold, he speaks openly, and they say nothing to him. Can it be that the rulers indeed know that this is truly the Christ?

<sup>27</sup> However we know where this man comes from, but when the Christ comes, no one will know where he comes from.”

<sup>28</sup> Jesus therefore cried out in the temple, teaching and saying, “You both know me, and know where I am from. I have not come of myself, but he who sent me is true, whom you don’t know. <sup>29</sup> I know him, because I am from him, and he sent me.”

<sup>30</sup> They sought therefore to take him; but no one laid a hand on him, because his hour had not yet come.

<sup>31</sup> But of the multitude, many believed in him. They said, “When the Christ comes, he won’t do more signs than those which this man has done, will he?” <sup>32</sup> The Pharisees heard the multitude murmuring these things concerning him, and the chief priests and the Pharisees sent officers to arrest him.

<sup>33</sup> Then Jesus said, “I will be with you a little while longer, then I go to him who sent me. <sup>34</sup> You will seek me, and won’t find me. You can’t come where I am.”

<sup>35</sup>The Jews therefore said among themselves, “Where will this man go that we won’t find him? Will he go to the Dispersion among the Greeks, and teach the Greeks? <sup>36</sup>What is this word that he said, ‘You will seek me, and won’t find me;’ and ‘Where I am, you can’t come?’”

<sup>37</sup>Now on the last and greatest day of the feast, Jesus stood and cried out, “If anyone is thirsty, let him come to me and drink! <sup>38</sup>He who believes in me, as the Scripture has said, from within him will flow rivers of living water.” <sup>39</sup>But he said this about the Spirit, which those believing in him were to receive. For the Holy Spirit was not yet given, because Jesus wasn’t yet glorified.

<sup>40</sup>Many of the multitude therefore, when they heard these words, said, “This is truly the prophet.” <sup>41</sup>Others said, “This is the Christ.” But some said, “What, does the Christ come out of Galilee? <sup>42</sup>Hasn’t the Scripture said that the Christ comes of the offspring<sup>a</sup> of David, <sup>a</sup>and from Bethlehem,<sup>b</sup> the village where David was?” <sup>43</sup>So a division arose in the multitude because

Ποῦ οὗτος μέλλει πορεύεσθαι ὅτι ἡμεῖς οὐχ εὑρήσομεν αὐτόν; μὴ εἰς τὴν Διασπορὰν τῶν Ἑλλήνων μέλλει πορεύεσθαι καὶ διδάσκειν τοὺς Ἑλληνας; <sup>36</sup>τίς ἐστιν ὁ λόγος οὗτος ὃν εἶπεν· Ζητήσετε με καὶ οὐχ εὑρήσετέ με, καὶ Ὅπου εἰμὶ ἐγώ ὑμεῖς οὐ δύνασθε ἐλθεῖν;

<sup>37</sup>Ἐν δὲ τῇ ἐσχάτῃ ἡμέρᾳ τῇ μεγάλῃ τῆς ἑορτῆς εἰστήκει ὁ Ἰησοῦς καὶ ἔκραξεν λέγων· Ἐάν τις διψᾷ ἐρχέσθω πρός με καὶ πινέτω. <sup>38</sup>ὁ πιστεύων εἰς ἐμέ, καθὼς εἶπεν ἡ γραφή, Ποταμὸι ἐκ τῆς κοιλίας αὐτοῦ ῥεύσουσιν ὕδατος ζῶντος. <sup>39</sup>τοῦτο δὲ εἶπεν περὶ τοῦ Πνεύματος οὐ<sup>\*</sup> ἔμελλον λαμβάνειν οἱ πιστεύσαντες εἰς αὐτόν· οὕπω γὰρ ἦν Πνεῦμα, ὅτι Ἰησοῦς οὐδέπω ἐδοξάσθη.

<sup>40</sup>Ἐκ τοῦ ὄχλου οὖν ἀκούσαντες τῶν λόγων τούτων ἔλεγον· Οὗτός ἐστιν ἀληθῶς ὁ προφήτης· <sup>41</sup>Ἄλλοι ἔλεγον· Οὗτός ἐστιν ὁ Χριστός, Οἱ δὲ ἔλεγον· Μὴ γὰρ ἐκ τῆς Γαλιλαίας ὁ Χριστὸς ἔρχεται; <sup>42</sup>οὐχ ἡ γραφὴ εἶπεν ὅτι ἐκ τοῦ σπέρματος Δαυὶδ καὶ ἀπὸ Βηθλεὲμ τῆς κώμης ὅπου ἦν Δαυὶδ ἔρχεται ὁ Χριστός; <sup>43</sup>Σχίσμα οὖν ἐγένετο ἐν τῷ ὄχλῳ δι’ αὐτόν· <sup>44</sup>τινὲς δὲ ἤθελον ἐξ αὐτῶν πιάσαι αὐτόν, ἀλλ’ οὐδεὶς ἐπέβαλεν ἐπ’ αὐτὸν τὰς χεῖρας.

<sup>a</sup> 7:42 or, seed

<sup>a</sup> 7:42 2 Samuel 7:12    <sup>b</sup> 7:42 Micah 5:2

<sup>45</sup> Ἡλθον οὖν οἱ ὑπηρέται πρὸς τοὺς ἀρχιερεῖς καὶ Φαρισαίους, καὶ εἶπον αὐτοῖς ἐκεῖνοι• Διὰ τί οὐκ ἡγάγετε αὐτόν; <sup>46</sup> Ἀπεκρίθησαν οἱ ὑπηρέται• Οὐδέποτε ἐλάλησεν οὗτως ἄνθρωπος. <sup>47</sup> Ἀπεκρίθησαν οὖν αὐτοῖς οἱ Φαρισαῖοι• Μὴ καὶ ὑμεῖς πεπλάνησθε; <sup>48</sup> μή τις ἐκ τῶν ἀρχόντων ἐπίστευσεν εἰς αὐτὸν ἢ ἐκ τῶν Φαρισαίων; <sup>49</sup> ἀλλὰ ὁ ὄχλος οὗτος ὁ μὴ γινώσκων τὸν νόμον ἐπάρατοι εἰσιν. <sup>50</sup> Λέγει Νικόδημος πρὸς αὐτούς, ὁ ἐλθὼν πρὸς αὐτὸν τὸ πρότερον, εἰς ὃν ἐξ αὐτῶν. <sup>51</sup> Μὴ ὁ νόμος ἡμῶν κρίνει τὸν ἄνθρωπον ἐὰν μὴ ἀκούσῃ πρῶτον παρ' αὐτοῦ καὶ γνῷ τί ποιεῖ; <sup>52</sup> Ἀπεκρίθησαν καὶ εἶπαν αὐτῷ• Μὴ καὶ σὺ ἐκ τῆς Γαλιλαίας εἶ; ἔραύνησον καὶ ἵδε ὅτι ἐκ τῆς Γαλιλαίας προφήτης οὐκ ἐγείρεται.

<sup>53</sup> [[Καὶ ἐπορεύθησαν ἔκαστος εἰς τὸν οἶκον αὐτοῦ,

of him. <sup>44</sup> Some of them would have arrested him, but no one laid hands on him. <sup>45</sup> The officers therefore came to the chief priests and Pharisees, and they said to them, “Why didn’t you bring him?”

<sup>46</sup> The officers answered, “No man ever spoke like this man!”

<sup>47</sup> The Pharisees therefore answered them, “You aren’t also led astray, are you? <sup>48</sup> Have any of the rulers believed in him, or of the Pharisees? <sup>49</sup> But this multitude that doesn’t know the law is cursed.”

<sup>50</sup> Nicodemus (he who came to him by night, being one of them) said to them, <sup>51</sup> “Does our law judge a man, unless it first hears from him personally and knows what he does?”

<sup>52</sup> They answered him, “Are you also from Galilee? Search, and see that no prophet has arisen out of Galilee.”<sup>a</sup>

<sup>53</sup> Everyone went to his **8** own house, but Jesus went to the Mount of Olives. <sup>2</sup> Now very early in the morning, he came again into the temple, and all the people came to him. He sat down and taught them. <sup>3</sup> The scribes and the Pharisees brought a woman taken in adultery. Having set her in the middle, <sup>4</sup> they

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<sup>a</sup> 7:52 See Isaiah 9:1; Matthew 4:13-16

told him, “Teacher, we found this woman in adultery, in the very act. <sup>5</sup>Now in our law, Moses commanded us to stone such women.<sup>a</sup> What then do you say about her?” <sup>6</sup>They said this testing him, that they might have something to accuse him of.

But Jesus stooped down and wrote on the ground with his finger. <sup>7</sup>But when they continued asking him, he looked up and said to them, “He who is without sin among you, let him throw the first stone at her.” <sup>8</sup>Again he stooped down and wrote on the ground with his finger.

<sup>9</sup>They, when they heard it, being convicted by their conscience, went out one by one, beginning from the oldest, even to the last. Jesus was left alone with the woman where she was, in the middle. <sup>10</sup>Jesus, standing up, saw her and said, “Woman, where are your accusers? Did no one condemn you?”

<sup>11</sup>She said, “No one, Lord.”

Jesus said, “Neither do I condemn you. Go your way. From now on, sin no more.”<sup>a</sup>

<sup>a</sup> 8:11 NU includes John 7:53–John 8:11, but puts brackets around it to indicate that the textual critics had less confidence that this was original.

<sup>a</sup> 8:5 Leviticus 20:10; Deuteronomy 22:22

**8** Ἰησοῦς δὲ ἐπορεύθη εἰς τὸ ὄρος τῶν ἐλαιῶν. <sup>2</sup>Ορθρου δὲ πάλιν παρεγένετο εἰς τὸ ἱερόν καὶ πᾶς ὁ λαὸς ἥρχετο πρὸς αὐτόν, καὶ καθίσας ἐδίδασκεν αὐτούς. <sup>3</sup>Ἄγουσιν δὲ οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι γυναῖκα ἐπὶ μοιχείᾳ κατειλημμένην καὶ στήσαντες αὐτὴν ἐν μέσῳ <sup>4</sup>λέγουσιν αὐτῷ• Διδάσκαλε, αὕτη ἡ γυνὴ κατείληπται ἐπ’ αυτοφώρῳ μοιχευομένῃ• <sup>5</sup>ἐν δὲ τῷ νόμῳ ἡμῶν Μωϋσῆς ἐνετείλατο τὰς τοιαύτας λιθάζειν. σὺ οὖν τί λέγεις; <sup>6</sup>Τοῦτο δὲ ἔλεγον πειράζοντες αὐτόν, ἵνα ἔχωσιν κατηγορεῖν αὐτοῦ. ὁ δὲ Ἰησοῦς κάτω κύψας τῷ δακτύλῳ κατέγραφεν εἰς τὴν γῆν. <sup>7</sup>Ως δὲ ἐπέμενον ἐρωτῶντες αὐτόν, ἀνέκυψεν καὶ εἶπεν αὐτοῖς• Ὁ ἀναμάρτητος ὑμῶν πρῶτος ἐπ’ αὐτῇ βαλέτω λίθον. <sup>8</sup>καὶ πάλιν κατακύψας ἔγραφεν εἰς τὴν γῆν. <sup>9</sup>Οἱ δὲ ἀκούσαντες ἐξήρχοντο εἰς καθ εἰς ἀρξάμενοι ἀπὸ τῶν πρεσβυτέρων καὶ κατελείφθη

μόνος καὶ ἡ γυνὴ ἐν μέσῳ οὐσα.  
 10 ἀνακύψας δὲ ὁ Ἰησοῦς εἶπεν  
 αὐτῇ· Γύναι, ποὺ εἰσιν; οὐδείς σε  
 κατέκρινεν;<sup>11</sup> Ἡ δὲ εἶπεν· Οὐδείς,  
 κύριε. Εἶπεν δὲ ὁ Ἰησοῦς· Οὐδὲ  
 ἐγώ σε κατακρίνω· πορεύου, καὶ  
 ἀπὸ τοῦ νῦν μηκέτι ἀμάρτανε.]]

12 Πάλιν οὖν αὐτοῖς ἐλάλησεν ὁ  
 Ἰησοῦς λέγων· Ἐγώ εἰμι τὸ φῶς  
 τοῦ κόσμου· ὁ ἀκολουθῶν ἔμοι οὐ  
 μὴ περιπατήσῃ ἐν τῇ σκοτίᾳ, ἀλλ’  
 ἔξει τὸ φῶς τῆς ζωῆς.<sup>13</sup> Εἶπον  
 οὖν αὐτῷ οἱ Φαρισαῖοι· Σὺ περὶ  
 σεαυτοῦ μαρτυρεῖς· ἡ μαρτυρία  
 σου οὐκ ἔστιν ἀληθής.<sup>14</sup> Απεκρίθη  
 Ἰησοῦς καὶ εἶπεν αὐτοῖς· Κἀν ἐγώ  
 μαρτυρῶ περὶ ἐμαυτοῦ, ἀληθής  
 ἔστιν ἡ μαρτυρία μου, ὅτι οἶδα  
 πόθεν ἦλθον καὶ ποῦ ὑπάγω· ὑμεῖς  
 δὲ οὐκ οἴδατε πόθεν ἔρχομαι ἢ ποῦ  
 ὑπάγω.<sup>15</sup> Ὦμεῖς κατὰ τὴν σάρκα  
 κρίνετε, ἐγὼ οὐ κρίνω οὐδένα.  
 16 καὶ ἐὰν κρίνω δὲ ἐγώ, ἡ κρίσις  
 η ἐμὴ ἀληθινή ἔστιν, ὅτι μόνος  
 οὐκ εἰμί, ἀλλ’ ἐγώ καὶ ὁ πέμψας  
 με πατήρ.<sup>17</sup> Καὶ ἐν τῷ νόμῳ δὲ  
 τῷ ὑμετέρῳ γέγραπται ὅτι δύο  
 ἀνθρώπων ἡ μαρτυρία ἀληθής  
 ἔστιν.<sup>18</sup> ἐγώ εἰμι ὁ μαρτυρῶν περὶ  
 ἐμαυτοῦ καὶ μαρτυρεῖ περὶ ἐμοῦ ὁ  
 πέμψας με Πατήρ.<sup>19</sup> Ἔλεγον οὖν  
 αὐτῷ· Ποὺ ἔστιν ὁ Πατήρ σου;  
 Απεκρίθη Ἰησοῦς· Οὕτε ἐμὲ οἴδατε

<sup>12</sup> Again, therefore, Jesus spoke to them, saying, “I am the light of the world.<sup>a</sup> He who follows me will not walk in the darkness, but will have the light of life.”

<sup>13</sup> The Pharisees therefore said to him, “You testify about yourself. Your testimony is not valid.”

<sup>14</sup> Jesus answered them, “Even if I testify about myself, my testimony is true, for I know where I came from, and where I am going; but you don’t know where I came from, or where I am going. <sup>15</sup> You judge according to the flesh. I judge no one. <sup>16</sup> Even if I do judge, my judgment is true, for I am not alone, but I am with the Father who sent me. <sup>17</sup> It’s also written in your law that the testimony of two people is valid.<sup>b</sup> <sup>18</sup> I am one who testifies about myself, and the Father who sent me testifies about me.”

<sup>a</sup> 8:12 Isaiah 60:1

<sup>b</sup> 8:17 Deuteronomy 17:6; 19:15

<sup>19</sup> They said therefore to him, “Where is your Father?”

Jesus answered, “You know neither me nor my Father. If you knew me, you would know my Father also.”

<sup>20</sup> Jesus spoke these words in the treasury, as he taught in the temple. Yet no one arrested him, because his hour had not yet come. <sup>21</sup> Jesus said therefore again to them, “I am going away, and you will seek me, and you will die in your sins. Where I go, you can’t come.”

<sup>22</sup> The Jews therefore said, “Will he kill himself, because he says, ‘Where I am going, you can’t come?’”

<sup>23</sup> He said to them, “You are from beneath. I am from above. You are of this world. I am not of this world. <sup>24</sup> I said therefore to you that you will die in your sins; for unless you believe that I am<sup>a</sup> he, you will die in your sins.”

<sup>25</sup> They said therefore to him, “Who are you?”

Jesus said to them, “Just what I have been saying to you from the beginning. <sup>26</sup> I have many things to speak and to judge concerning you. However he who sent me is true; and

ούτε τὸν Πατέρα μου• εἰ ἐμὲ ἤδειτε, καὶ τὸν Πατέρα μου ἂν ἤδειτε.

<sup>20</sup> Ταῦτα τὰ δόγματα ἐλάλησεν ἐν τῷ γαζοφυλακίῳ διδάσκων ἐν τῷ ἱερῷ• καὶ οὐδεὶς ἐπίασεν αὐτόν, ὅτι οὕπω ἐληλύθει ἡ ὥρα αὐτοῦ.

<sup>21</sup> Εἶπεν οὖν πάλιν αὐτοῖς• Ἐγὼ ὑπάγω καὶ ζητήσετέ με, καὶ ἐν τῇ ἀμαρτίᾳ ὑμῶν ἀποθανεῖσθε· ὅπου ἐγὼ ὑπάγω ὑμεῖς οὐδὲ δύνασθε ἐλθεῖν. <sup>22</sup> Ελεγον οὖν οἱ Ἰουδαῖοι• Μήτι ἀποκτενεῖ ἑαυτὸν, ὅτι λέγει• Ὅπου ἐγὼ ὑπάγω ὑμεῖς οὐδὲ δύνασθε ἐλθεῖν; <sup>23</sup> Καὶ ἔλεγεν αὐτοῖς• Ὦ Υμεῖς ἐκ τῶν κάτω ἐστέ, ἐγὼ ἐκ τῶν ἄνω εἰμί• ὑμεῖς ἐκ τούτου τοῦ κόσμου ἐστέ, ἐγὼ οὐκ εἰμὶ ἐκ τοῦ κόσμου τούτου. <sup>24</sup> εἶπον οὖν ὑμῖν ὅτι ἀποθανεῖσθε ἐν ταῖς ἀμαρτίαις ὑμῶν· ἐὰν γάρ μὴ πιστεύσητε ὅτι ἐγώ εἰμι, ἀποθανεῖσθε ἐν ταῖς ἀμαρτίαις ὑμῶν. <sup>25</sup> Ελεγον οὖν αὐτῷ• Σὺ τίς εἶ; Εἶπεν αὐτοῖς ὁ Ἰησοῦς• Τὴν ἀρχὴν ὅ τι καὶ λαλῶ ὑμῖν; <sup>26</sup> πολλὰ ἔχω περὶ ὑμῶν λαλεῖν καὶ κρίνειν, ἀλλ’ ὁ πέμψας με ἀληθῆς ἐστιν, καὶ γὰρ ἂν ἤκουσα παρ’ αὐτοῦ ταῦτα λαλῶ εἰς τὸν κόσμον. <sup>27</sup> Οὐκ ἔγνωσαν ὅτι τὸν Πατέρα αὐτοῖς ἔλεγεν. <sup>28</sup> εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς• Ὅταν ὑψώσητε τὸν Υἱὸν τοῦ ἀνθρώπου, τότε γνώσεσθε ὅτι ἐγώ εἰμι, καὶ ἀπ’

<sup>a</sup> 8:24 or, I AM

ἐμαυτοῦ ποιῶ οὐδέν, ἀλλὰ καθὼς  
ἔδιδαξέν με ὁ Πατὴρ ταῦτα λαλῶ.  
29 καὶ ὁ πέμψας με μετ' ἐμοῦ ἔστιν·  
οὐκ ἀφῆκέν με μόνον, ὅτι ἐγώ τὰ  
ἀρεστὰ αὐτῷ ποιῶ πάντοτε.

30 Ταῦτα αὐτοῦ λαλούντος  
πολλοὶ ἐπίστευσαν εἰς αὐτόν.  
31 Ἐλεγεν οὖν ὁ Ἰησοῦς πρὸς τοὺς  
πεπιστευκότας αὐτῷ Ἰουδαίους·  
Ἐὰν ὑμεῖς μείνητε ἐν τῷ λόγῳ τῷ  
ἐμῷ, ἀληθῶς μαθηταί μού ἔστε  
32 καὶ γνώσεσθε τὴν ἀλήθειαν,  
καὶ ἡ ἀλήθεια ἐλευθερώσει ὑμᾶς.  
33 Ἀπεκρίθησαν πρὸς αὐτόν·  
Σπέρμα Ἀβραάμ ἔσμεν καὶ οὐδενὶ  
δεδουλεύκαμεν πώποτε· πῶς σὺ  
λέγεις ὅτι Ἐλεύθεροι γενήσεσθε;  
34 Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς· Ἄμήν  
ἀμὴν λέγω ὑμῖν ὅτι πᾶς ὁ ποιῶν  
τὴν ἄμαρτίαν δοῦλός ἔστιν τῆς  
ἄμαρτίας. 35 ὁ δὲ δοῦλος οὐ μένει  
ἐν τῇ οἰκίᾳ εἰς τὸν αἰώνα, ὁ νίδιος  
μένει εἰς τὸν αἰώνα. 36 ἐὰν οὖν  
ὁ Υἱὸς ὑμᾶς ἐλευθερώσῃ, ὅντως  
ἐλεύθεροι ἔσεσθε.

the things which I heard from him,  
these I say to the world.”

27 They didn’t understand that he  
spoke to them about the Father.

28 Jesus therefore said to them, “When  
you have lifted up the Son of Man,  
then you will know that I am he, and I  
do nothing of myself, but as my Father  
taught me, I say these things. 29 He  
who sent me is with me. The Father  
hasn’t left me alone, for I always do  
the things that are pleasing to him.”

30 As he spoke these things, many  
believed in him. 31 Jesus therefore  
said to those Jews who had believed  
him, “If you remain in my word, then  
you are truly my disciples. 32 You  
will know the truth, and the truth will  
make you free.” <sup>a</sup>

33 They answered him, “We are  
Abraham’s offspring, and have never  
been in bondage to anyone. How do  
you say, ‘You will be made free’?”

34 Jesus answered them, “Most  
certainly I tell you, everyone who  
commits sin is the bondservant of sin.

35 A bondservant doesn’t live in the  
house forever. A son remains forever.

36 If therefore the Son makes you free,  
you will be free indeed. 37 I know that  
you are Abraham’s offspring, yet you

<sup>a</sup> 8:32 Psalm 119:45

seek to kill me, because my word finds no place in you. <sup>38</sup> I say the things which I have seen with my Father; and you also do the things which you have seen with your father.”

<sup>39</sup> They answered him, “Our father is Abraham.”

Jesus said to them, “If you were Abraham’s children, you would do the works of Abraham. <sup>40</sup> But now you seek to kill me, a man who has told you the truth which I heard from God. Abraham didn’t do this. <sup>41</sup> You do the works of your father.”

They said to him, “We were not born of sexual immorality. We have one Father, God.”

<sup>42</sup> Therefore Jesus said to them, “If God were your father, you would love me, for I came out and have come from God. For I haven’t come of myself, but he sent me. <sup>43</sup> Why don’t you understand my speech? Because you can’t hear my word. <sup>44</sup> You are of your father, the devil, and you want to do the desires of your father. He was a murderer from the beginning, and doesn’t stand in the truth, because there is no truth in him. When he speaks a lie, he speaks on his own; for he is a liar, and the father of lies. <sup>45</sup> But because I tell the truth, you don’t believe me. <sup>46</sup> Which of you

<sup>37</sup> Οἶδα ὅτι σπέρμα Ἀβραάμ ἔστε• ἀλλὰ ζητεῖτε με ἀποκτεῖναι, ὅτι ὁ λόγος ὁ ἐμὸς οὐ χωρεῖ ἐν ὑμῖν. <sup>38</sup> Ἡ ἐγὼ ἐώρακα παρὰ τῷ Πατρὶ λαλῶ• καὶ ὑμεῖς οὖν ἂν ἡκουύσατε παρὰ τοῦ πατρὸς ποιεῖτε. <sup>39</sup> Ἀπεκρίθησαν καὶ εἶπαν αὐτῷ• Ὁ πατὴρ ὑμῶν Ἀβραάμ ἔστιν. Λέγει αὐτοῖς ὁ Ἰησοῦς• Εἰ τέκνα τοῦ Ἀβραάμ ἔστε, τὰ ἔργα τοῦ Ἀβραὰμ ἐποιεῖτε• <sup>40</sup> νῦν δὲ ζητεῖτε με ἀποκτεῖναι ἀνθρωπον ὃς τὴν ἀλήθειαν ὑμῖν λελάληκα ἦν ἡκουύσα παρὰ τοῦ Θεοῦ• τοῦτο Ἀβραάμ οὐκ ἐποίησεν. <sup>41</sup> ὑμεῖς ποιεῖτε τὰ ἔργα τοῦ πατρὸς ὑμῶν. Εἶπαν οὖν αὐτῷ• Ἡμεῖς ἐκ πορνείας οὐ γεγεννήμεθα, ἔνα Πατέρα ἔχομεν τὸν Θεόν. <sup>42</sup> Εἶπεν αὐτοῖς ὁ Ἰησοῦς• Εἰ ὁ Θεὸς Πατὴρ ὑμῶν ἦν ἡγαπᾶτε ἀν ἐμέ, ἐγὼ γὰρ ἐκ τοῦ Θεοῦ ἐξῆλθον καὶ ἥκω• οὐδὲ γὰρ ἀπ’ ἐμαυτοῦ ἐλήλυθα, ἀλλ’ ἐκεῖνός με ἀπέστειλεν. <sup>43</sup> Διὰ τί τὴν λαλιὰν τὴν ἐμὴν οὐ γινώσκετε; ὅτι οὐ δύνασθε ἀκούειν τὸν λόγον τὸν ἐμόν. <sup>44</sup> ὑμεῖς ἐκ τοῦ πατρὸς τοῦ διαβόλου ἔστε καὶ τὰς ἐπιθυμίας τοῦ πατρὸς ὑμῶν θέλετε ποιεῖν. ἐκεῖνος ἀνθρωποκτόνος ἦν ἀπ’ ἀρχῆς καὶ ἐν τῇ ἀληθείᾳ οὐκ ἔστηκεν, ὅτι οὐκ ἔστιν ἀλήθεια ἐν αὐτῷ. ὅταν λαλῇ τὸ ψεῦδος, ἐκ τῶν ἰδίων λαλεῖ, ὅτι ψεύστης ἔστιν

καὶ ὁ πατήρ αὐτοῦ. <sup>45</sup> ἐγὼ δὲ ὅτι τὴν ἀλήθειαν λέγω, οὐ πιστεύετε μοι. <sup>46</sup> Τίς ἔξ ύμῶν ἐλέγχει με περὶ ἄμαρτίας; εἰ ἀλήθειαν λέγω, διὰ τί ὑμεῖς οὐ πιστεύετε μοι; <sup>47</sup> Ὁ ὥν ἐκ τοῦ Θεοῦ τὰ δόγματα τοῦ Θεοῦ ἀκούει• διὰ τοῦτο ὑμεῖς οὐκ ἀκούετε, ὅτι ἐκ τοῦ Θεοῦ οὐκ ἐστέ.

<sup>48</sup> Ἀπεκρίθησαν οἱ Ἰουδαῖοι καὶ εἶπαν αὐτῷ· Οὐ καλῶς λέγομεν ὑμεῖς ὅτι Σαμαρίτης εἰ σὺ καὶ δαιμόνιον ἔχεις; <sup>49</sup> Ἀπεκρίθη Ἰησοῦς· Ἐγὼ δαιμόνιον οὐκ ἔχω, ἀλλὰ τιμῶ τὸν Πατέρα μου, καὶ ὑμεῖς ἀτιμάζετε με. <sup>50</sup> ἐγὼ δὲ οὐ ζητῶ τὴν δόξαν μου· ἔστιν ὁ ζητῶν καὶ κρίνων. <sup>51</sup> ἀμὴν ἀμὴν λέγω ὑμῖν, ἐάν τις τὸν ἐμὸν λόγον τηρήσῃ, θάνατον οὐ μὴ θεωρήσῃ εἰς τὸν αἰώνα. <sup>52</sup> Εἶπον οὖν αὐτῷ οἱ Ἰουδαῖοι· Νῦν ἐγνώκαμεν ὅτι δαιμόνιον ἔχεις. Ἀβραὰμ ἀπέθανεν καὶ οἱ προφῆται, καὶ σὺ λέγεις· Ἐάν τις τὸν λόγον μου τηρήσῃ, οὐ μὴ γεύσηται θανάτου εἰς τὸν αἰώνα. <sup>53</sup> μὴ σὺ μείζων εἶ τοῦ πατρὸς ἡμῶν Ἀβραὰμ, δοτις ἀπέθανεν; καὶ οἱ προφῆται ἀπέθανον. τίνα σεαυτὸν ποιεῖς; <sup>54</sup> Ἀπεκρίθη Ἰησοῦς· Ἐάν ἐγὼ δοξάσω ἐμαυτόν, ή δόξα μου οὐδέν ἔστιν· ἔστιν ὁ Πατήρ μου ὁ δοξάζων με, ὃν

convicts me of sin? If I tell the truth, why do you not believe me? <sup>47</sup> He who is of God hears the words of God. For this cause you don't hear, because you are not of God.”

<sup>48</sup> Then the Jews answered him, “Don't we say well that you are a Samaritan, and have a demon?”

<sup>49</sup> Jesus answered, “I don't have a demon, but I honor my Father and you dishonor me. <sup>50</sup> But I don't seek my own glory. There is one who seeks and judges. <sup>51</sup> Most certainly, I tell you, if a person keeps my word, he will never see death.”

<sup>52</sup> Then the Jews said to him, “Now we know that you have a demon. Abraham died, as did the prophets; and you say, ‘If a man keeps my word, he will never taste of death.’ <sup>53</sup> Are you greater than our father, Abraham, who died? The prophets died. Who do you make yourself out to be?”

<sup>54</sup> Jesus answered, “If I glorify myself, my glory is nothing. It is my Father who glorifies me, of whom you say that he is our God. <sup>55</sup> You have not known him, but I know him. If I said, ‘I don't know him,’ I would be like you, a liar. But I know him

and keep his word. <sup>56</sup> Your father Abraham rejoiced to see my day. He saw it, and was glad.”

<sup>57</sup> The Jews therefore said to him, “You are not yet fifty years old! Have you seen Abraham?”

<sup>58</sup> Jesus said to them, “Most certainly, I tell you, before Abraham came into existence, I AM.<sup>a</sup>”

<sup>59</sup> Therefore they took up stones to throw at him, but Jesus was hidden, and went out of the temple, having gone through the middle of them, and so passed by.

**9** As he passed by, he saw a man blind from birth. <sup>2</sup> His disciples asked him, “Rabbi, who sinned, this man or his parents, that he was born blind?”

<sup>3</sup> Jesus answered, “This man didn’t sin, nor did his parents; but, that the works of God might be revealed in him. <sup>4</sup> I must work the works of him who sent me while it is day. The night is coming, when no one can work. <sup>5</sup> While I am in the world, I am the light of the world.” <sup>6</sup> When he had said this, he spat on the ground, made mud with the saliva, anointed the

ύμεις λέγετε ὅτι Θεὸς ἡμῶν ἐστιν,  
<sup>55</sup> καὶ οὐκ ἐγνώκατε αὐτόν, ἐγὼ  
 δὲ οἶδα αὐτόν. καὶν εἴπω ὅτι οὐκ  
 οἶδα αὐτόν, ἔσομαι ὅμοιος ὑμῖν  
 ψεύστης• ἀλλὰ οἶδα αὐτὸν καὶ τὸν  
 λόγον αὐτοῦ τηρῶ. <sup>56</sup> Ἀβραὰμ ὁ  
 πατὴρ ὑμῶν ἤγαλλιάσατο ἵνα ἰδῃ  
 τὴν ἡμέραν τὴν ἡμήν, καὶ εἰδεν καὶ  
 ἐχάρη. <sup>57</sup> Εἶπον οὖν οἱ Ἰουδαῖοι  
 πρὸς αὐτόν• Πεντήκοντα ἔτη  
 οὕπω ἔχεις καὶ Ἀβραὰμ ἑώρακας;  
<sup>58</sup> Εἶπεν αὐτοῖς Ἰησοῦς• Ἄμην ἀμὴν  
 λέγω ὑμῖν, πρὶν Ἀβραὰμ γενέσθαι  
 ἐγὼ εἰμί. <sup>59</sup> Ἡραν οὖν λίθους ἵνα  
 βάλωσιν ἐπ’ αὐτόν. Ἰησοῦς δὲ  
 ἐκρύψῃ καὶ ἔξηλθεν ἐκ τοῦ ἱεροῦ.

**9** Καὶ παράγων εἶδεν ἄνθρωπον  
 τυφλὸν ἐκ γενετῆς. <sup>2</sup> καὶ  
 ἥρωτησαν αὐτὸν οἱ μαθηταὶ αὐτοῦ  
 λέγοντες• Ῥαββί, τίς ἡμαρτεν,  
 οὗτος ἢ οἱ γονεῖς αὐτοῦ, ἵνα  
 τυφλὸς γεννηθῇ; <sup>3</sup> Ἀπεκρίθη  
 Ἰησοῦς• Οὔτε οὗτος ἡμαρτεν  
 οὔτε οἱ γονεῖς αὐτοῦ, ἀλλ’ ἵνα  
 φανερωθῇ τὰ ἔργα τοῦ Θεοῦ  
 ἐν αὐτῷ. <sup>4</sup> ἡμᾶς δεῖ ἐργάζεσθαι  
 τὰ ἔργα τοῦ πέμψαντός με ἔως  
 ἡμέρα ἐστίν• ἐρχεται νὺξ ὅτε  
 οὐδεὶς δύναται ἐργάζεσθαι. <sup>5</sup> ὅταν  
 ἐν τῷ κόσμῳ ὁ, φῶς εἰμι τοῦ  
 κόσμου. <sup>6</sup> Ταῦτα εἰπὼν ἔπινσεν  
 χαμαὶ καὶ ἐποίησεν πηλὸν ἐκ τοῦ  
 πτύσματος καὶ ἐπέχρισεν αὐτοῦ

<sup>a</sup> 8:58 Exodus 3:14

τὸν πηλὸν ἐπὶ τοὺς ὀφθαλμούς  
 7 καὶ εἶπεν αὐτῷ • “Υπαγε νίψαι  
 εἰς τὴν κολυμβήθραν τοῦ Σιλωάμ  
 ὃ ἔρμηνεύεται Ἀπεσταλμένος.  
 ἀπῆλθεν οὖν καὶ ἐνίψατο καὶ ἤλθεν  
 βλέπων. 8 Οἱ οὖν γείτονες καὶ οἱ  
 θεωροῦντες αὐτὸν τὸ πρότερον ὅτι  
 προσαίτης ἦν ἔλεγον• Οὐχ οὗτός  
 ἔστιν ὁ καθήμενος καὶ προσαιτῶν;  
 9 Ἀλλοι ἔλεγον ὅτι Οὗτός ἔστιν,  
 ἄλλοι ἔλεγον• Οὐχί, ἀλλὰ ὅμοιος  
 αὐτῷ ἔστιν. Ἐκεῖνος ἔλεγεν ὅτι  
 ’Εγώ εἰμι. 10 Ἔλεγον οὖν αὐτῷ•  
 Πῶς οὖν ἡνεώχθησάν σου οἱ  
 ὀφθαλμοί; 11 Ἀπεκρίθη ἐκεῖνος• Ὁ  
 ἀνθρωπὸς ὃ λεγόμενος Ἰησοῦς  
 πηλὸν ἐποίησεν καὶ ἐπέχρισέν μου  
 τοὺς ὀφθαλμούς καὶ εἶπεν μοι  
 ὅτι “Υπαγε εἰς τὸν Σιλωάμ καὶ  
 νίψαι• ἀπελθὼν οὖν καὶ νιψάμενος  
 ἀνέβλεψα. 12 Καὶ εἶπαν αὐτῷ• Ποῦ  
 ἔστιν ἐκεῖνος; Λέγει• Οὐκ οἶδα.

13 Ἦγουσιν αὐτὸν πρὸς τοὺς  
 Φαρισαίους τόν ποτε τυφλόν.  
 14 ἦν δὲ σάββατον ἐν ᾧ ἡμέρᾳ τὸν  
 πηλὸν ἐποίησεν ὁ Ἰησοῦς καὶ  
 ἀνέῳξεν αὐτοῦ τοὺς ὀφθαλμούς.  
 15 πάλιν οὖν ἥρωτῶν αὐτὸν καὶ οἱ  
 Φαρισαῖοι πῶς ἀνέβλεψεν. Ὁ δὲ  
 εἶπεν αὐτοῖς• Πηλὸν ἐπέθηκέν μου  
 ἐπὶ τοὺς ὀφθαλμούς καὶ ἐνιψάμην  
 καὶ βλέπω. 16 Ἔλεγον οὖν ἐκ τῶν  
 Φαρισαίων τινές• Οὐκ ἔστιν οὗτος

blind man’s eyes with the mud,<sup>7</sup> and  
 said to him, “Go, wash in the pool of  
 Siloam” (which means “Sent”). So he  
 went away, washed, and came back  
 seeing.<sup>8</sup> The neighbors therefore,  
 and those who saw that he was blind  
 before, said, “Isn’t this he who sat and  
 begged?”<sup>9</sup> Others were saying, “It  
 is he.” Still others were saying, “He  
 looks like him.”

He said, “I am he.”<sup>10</sup> They  
 therefore were asking him, “How  
 were your eyes opened?”

<sup>11</sup> He answered, “A man called  
 Jesus made mud, anointed my eyes,  
 and said to me, ‘Go to the pool of  
 Siloam and wash.’ So I went away  
 and washed, and I received sight.”

<sup>12</sup> Then they asked him, “Where  
 is he?”

He said, “I don’t know.”

<sup>13</sup> They brought him who had been  
 blind to the Pharisees.<sup>14</sup> It was a  
 Sabbath when Jesus made the mud and  
 opened his eyes.<sup>15</sup> Again therefore  
 the Pharisees also asked him how he  
 received his sight. He said to them,  
 “He put mud on my eyes, I washed,  
 and I see.”

<sup>16</sup> Some therefore of the Pharisees  
 said, “This man is not from God,  
 because he doesn’t keep the Sabbath.”

Others said, “How can a man who is a sinner do such signs?” So there was division among them.<sup>17</sup> Therefore they asked the blind man again, “What do you say about him, because he opened your eyes?”

He said, “He is a prophet.”

<sup>18</sup> The Jews therefore didn’t believe concerning him, that he had been blind, and had received his sight, until they called the parents of him who had received his sight,<sup>19</sup> and asked them, “Is this your son, whom you say was born blind? How then does he now see?”

<sup>20</sup> His parents answered them, “We know that this is our son, and that he was born blind;<sup>21</sup> but how he now sees, we don’t know; or who opened his eyes, we don’t know. He is of age. Ask him. He will speak for himself.”<sup>22</sup> His parents said these things because they feared the Jews; for the Jews had already agreed that if any man would confess him as Christ, he would be put out of the synagogue.<sup>23</sup> Therefore his parents said, “He is of age. Ask him.”

παρὰ Θεοῦ ὁ ἄνθρωπος, ὅτι τὸ σάββατον οὐ τηρεῖ. Ἀλλοι δὲ ἔλεγον· Πῶς δύναται ἄνθρωπος ἀμαρτωλὸς τοιαῦτα σημεῖα ποιεῖν; Καὶ σχίσμα ἦν ἐν αὐτοῖς.

<sup>17</sup> λέγουσιν οὖν τῷ τυφλῷ πάλιν· Τί σὺ λέγεις περὶ αὐτοῦ, ὅτι ἡνέῳξέν σου τοὺς ὀφθαλμούς; Ο δὲ εἶπεν ὅτι Προφήτης ἐστίν.

<sup>18</sup> Οὐκ ἐπίστευσαν οὖν οἱ Ἰουδαῖοι περὶ αὐτοῦ ὅτι ἦν τυφλὸς καὶ ἀνέβλεψεν ἔως ὅτου ἐφώνησαν τοὺς γονεῖς αὐτοῦ τοῦ ἀναβλέψαντος<sup>19</sup> καὶ ἥρωτησαν αὐτοὺς λέγοντες· Οὗτός ἐστιν ὁ νιὸς ὑμῶν, ὃν ὑμεῖς λέγετε ὅτι τυφλὸς ἐγεννήθη; πῶς οὖν βλέπει ἄρτι;<sup>20</sup> Άπεκριθησαν οὖν οἱ γονεῖς αὐτοῦ καὶ εἶπαν· Οἴδαμεν ὅτι οὗτός ἐστιν ὁ νιὸς ὑμῶν καὶ ὅτι τυφλὸς ἐγεννήθη.<sup>21</sup> πῶς δὲ νῦν βλέπει οὐκ οἴδαμεν, ἢ τίς ἤνοιξεν αὐτοῦ τοὺς ὀφθαλμοὺς ὑμεῖς οὐκ οἴδαμεν· αὐτὸν ἐρωτήσατε, ἥλικίαν ἔχει, αὐτὸς περὶ ἑαυτοῦ λαλήσει.

<sup>22</sup> Ταῦτα εἶπαν οἱ γονεῖς αὐτοῦ ὅτι ἐφοβοῦντο τοὺς Ἰουδαίους· ἥδη γάρ συνετέθειντο οἱ Ἰουδαῖοι ἵνα ἔάν τις αὐτὸν ὁμολογήσῃ Χριστόν, ἀποσυνάγωγος γένηται.<sup>23</sup> διὰ τοῦτο οἱ γονεῖς αὐτοῦ εἶπαν ὅτι Ἡλικίαν ἔχει, αὐτὸν ἐπερωτήσατε.

<sup>24</sup> Ἐφώνησαν οὖν τὸν ἄνθρωπον ἐκ δευτέρου ὃς ἦν τυφλός καὶ εἶπαν αὐτῷ· Δός δόξαν τῷ Θεῷ· ἡμεῖς οἴδαμεν ὅτι οὗτος ὁ ἄνθρωπος ἀμαρτωλός ἐστιν.<sup>25</sup> Ἀπεκρίθη οὖν ἐκεῖνος· Εἰ ἀμαρτωλός ἐστιν οὐκ οἶδα· ἐν οἴδα ὅτι τυφλός ὁν ἄρτι βλέπω.<sup>26</sup> Εἶπον οὖν αὐτῷ· Τί ἐποίησέν σοι; πῶς ἤνοιξέν σου τοὺς ὀφθαλμούς;<sup>27</sup> Ἀπεκρίθη αὐτοῖς· Εὗπον ὑμῖν ἥδη καὶ οὐκ ἤκουόσατε· τί πάλιν θέλετε ἀκούειν; μὴ καὶ ὑμεῖς θέλετε αὐτοῦ μαθητὰ γενέσθαι;<sup>28</sup> Καὶ ἐλοιδόρησαν αὐτὸν καὶ εἶπον· Σὺ μαθητής εἰ ἐκείνου, ἡμεῖς δὲ τοῦ Μωϋσέως ἐσμὲν μαθηταί.<sup>29</sup> ἡμεῖς οἴδαμεν ὅτι Μωϋσῆν λελάληκεν ὁ Θεός, τοῦτον δὲ οὐκ οἴδαμεν πόθεν ἐστίν.<sup>30</sup> Ἀπεκρίθη ὁ ἄνθρωπος καὶ εἶπεν αὐτοῖς· Ἐν τούτῳ γάρ τὸ θαυμαστόν ἐστιν, ὅτι ὑμεῖς οὐκ οἴδατε πόθεν ἐστίν, καὶ ἤνοιξέν μου τοὺς ὀφθαλμούς.<sup>31</sup> οἴδαμεν ὅτι ἀμαρτωλῶν ὁ Θεὸς οὐκ ἀκούει, ἀλλ’ ἔάν τις θεοσεβῆς ἦ καὶ τὸ θέλημα αὐτοῦ ποιῇ τούτου ἀκούει.<sup>32</sup> ἐκ τοῦ αἰώνος οὐκ ἤκουόσθη ὅτι ἥνεψεν τις ὀφθαλμούς τυφλοῦ γεγεννημένου.<sup>33</sup> εἰ μὴ ἦν οὗτος παρὰ Θεοῦ, οὐκ ἤδύνατο ποιεῖν οὐδέν.<sup>34</sup> Ἀπεκρίθησαν καὶ εἶπαν αὐτῷ· Ἐν ἀμαρτίαις σὺ ἐγεννήθης

<sup>24</sup> So they called the man who was blind a second time, and said to him, “Give glory to God. We know that this man is a sinner.”

<sup>25</sup> He therefore answered, “I don’t know if he is a sinner. One thing I do know: that though I was blind, now I see.”

<sup>26</sup> They said to him again, “What did he do to you? How did he open your eyes?”

<sup>27</sup> He answered them, “I told you already, and you didn’t listen. Why do you want to hear it again? You don’t also want to become his disciples, do you?”

<sup>28</sup> They insulted him and said, “You are his disciple, but we are disciples of Moses. <sup>29</sup> We know that God has spoken to Moses. But as for this man, we don’t know where he comes from.”

<sup>30</sup> The man answered them, “How amazing! You don’t know where he comes from, yet he opened my eyes.

<sup>31</sup> We know that God doesn’t listen to sinners, but if anyone is a worshiper of God, and does his will, he listens to him.<sup>a</sup> <sup>32</sup> Since the world began it has never been heard of that anyone opened the eyes of someone born

<sup>a</sup> 9:31 Psalm 66:18; Proverbs 15:29; 28:9

blind. <sup>33</sup>If this man were not from God, he could do nothing.”

<sup>34</sup>They answered him, “You were altogether born in sins, and do you teach us?” Then they threw him out.

<sup>35</sup>Jesus heard that they had thrown him out, and finding him, he said, “Do you believe in the Son of God?”

<sup>36</sup>He answered, “Who is he, Lord, that I may believe in him?”

<sup>37</sup>Jesus said to him, “You have both seen him, and it is he who speaks with you.”

<sup>38</sup>He said, “Lord, I believe!” and he worshiped him.

<sup>39</sup>Jesus said, “I came into this world for judgment, that those who don’t see may see; and that those who see may become blind.”

<sup>40</sup>Those of the Pharisees who were with him heard these things, and said to him, “Are we also blind?”

<sup>41</sup>Jesus said to them, “If you were blind, you would have no sin; but now you say, ‘We see.’ Therefore your sin remains.

**10** “Most certainly, I tell you, one who doesn’t enter by the door into the sheep fold, but climbs up some other way, is a thief and a robber. <sup>2</sup>But one who enters in by the door is the shepherd of the sheep. <sup>3</sup>The gatekeeper opens the gate for

ὅλος καὶ σὺ διδάσκεις ἡμᾶς; καὶ ἔξέβαλον αὐτὸν ἔξω.

<sup>35</sup>”Ηκουσεν Ἰησοῦς ὅτι ἔξέβαλον αὐτὸν ἔξω καὶ εὔρων αὐτὸν εἶπεν· Σὺ πιστεύεις εἰς τὸν Υἱὸν τοῦ ἀνθρώπου; <sup>36</sup>Ἀπεκρίθη ἐκεῖνος καὶ εἶπεν· Καὶ τίς ἐστιν, Κύριε, ἵνα πιστεύσω εἰς αὐτόν; <sup>37</sup>Εἶπεν αὐτῷ ὁ Ἰησοῦς· Καὶ ἐώρακας αὐτὸν καὶ ὁ λαλῶν μετὰ σοῦ ἐκεῖνός ἐστιν.

<sup>38</sup>Ο δὲ ἔφη· Πιστεύω, Κύριε· καὶ προσεκύνησεν αὐτῷ.

<sup>39</sup>Καὶ εἶπεν ὁ Ἰησοῦς· Εἰς κρίμα ἐγὼ εἰς τὸν κόσμον τοῦτον ἥλθον, ἵνα οἱ μὴ βλέποντες βλέπωσιν καὶ οἱ βλέποντες τυφλοὶ γένωνται.

<sup>40</sup>ἡκουσαν ἐκ τῶν Φαρισαίων ταῦτα οἱ μετ’ αὐτοῦ ὄντες καὶ εἶπον αὐτῷ· Μὴ καὶ ἡμεῖς τυφλοί ἐσμεν; <sup>41</sup>Εἶπεν αὐτοῖς ὁ Ἰησοῦς· Εἴ τυφλοὶ ἦτε, οὐκ ἀν εἶχετε ἀμαρτίαν· νῦν δὲ λέγετε ὅτι Βλέπομεν, ή ἀμαρτία ὑμῶν μένει.

**10** Ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ μὴ εἰσερχόμενος διὰ τῆς θύρας εἰς τὴν αὐλὴν τῶν προβάτων ἀλλὰ ἀναβαίνων ἀλλαχόθεν ἐκεῖνος κλέπτης ἐστὶν καὶ λῃστής· <sup>2</sup>ὁ δὲ εἰσερχόμενος διὰ τῆς θύρας ποιμὴν ἐστιν τῶν προβάτων.

<sup>3</sup> τούτῳ ὁ θυρωρὸς ἀνοίγει καὶ τὰ πρόβατα τῆς φωνῆς αὐτοῦ ἀκούει καὶ τὰ ἵδια πρόβατα φωνεῖ κατ’ ὄνομα καὶ ἔξαγει αὐτά. <sup>4</sup> Οταν τὰ ἵδια πάντα ἐκβάλῃ, ἔμπροσθεν αὐτῶν πορεύεται καὶ τὰ πρόβατα αὐτῷ ἀκολουθεῖ, ὅτι οἴδασιν τὴν φωνὴν αὐτοῦ. <sup>5</sup> ἀλλοτρίῳ δὲ οὐ μὴ ἀκολουθήσουσιν, ἀλλὰ φεύξονται ἀπ’ αὐτοῦ, ὅτι οὐκ οἴδασιν τῶν ἀλλοτρίων τὴν φωνὴν. <sup>6</sup> Ταύτην τὴν παροιμίαν εἶπεν αὐτοῖς ὁ Ἰησοῦς, ἐκεῖνοι δὲ οὐκ ἔγνωσαν τίνα ἦν ἢ ἐλάλει αὐτοῖς.

<sup>7</sup> Εἶπεν οὖν πάλιν ὁ Ἰησοῦς• Ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι ἐγώ εἰμι ἡ θύρα τῶν προβάτων. <sup>8</sup> πάντες ὅσοι ἥλθον πρὸ ἐμοῦ κλέπται εἰσὶν καὶ λησταί, ἀλλ’ οὐκ ἥκουσαν αὐτῶν τὰ πρόβατα. <sup>9</sup> ἐγώ εἰμι ἡ θύρα• δι’ ἐμοῦ ἔάν τις εἰσέλθῃ σωθήσεται καὶ εἰσελεύσεται καὶ ἔξελεύσεται καὶ νομὴν εὑρήσει. <sup>10</sup> ὁ κλέπτης οὐκ ἔρχεται εἰ μὴ ὅνα κλέψῃ καὶ θύσῃ καὶ ἀπολέσῃ• ἐγὼ ἥλθον ὅνα ζωὴν ἔχωσιν καὶ περισσὸν ἔχωσιν.

<sup>11</sup> Ἐγώ εἰμι ὁ ποιμὴν ὁ καλός. ὁ ποιμὴν ὁ καλὸς τὴν ψυχὴν αὐτοῦ τίθησιν ὑπὲρ τῶν προβάτων. <sup>12</sup> ὁ μισθωτὸς καὶ οὐκ ὁν ποιμήν, οὗ οὐκ ἔστιν τὰ πρόβατα ἵδια, θεωρεῖ τὸν λύκον ἐρχόμενον καὶ ἀφίησιν τὰ πρόβατα καὶ φεύγει—

him, and the sheep listen to his voice. He calls his own sheep by name, and leads them out. <sup>4</sup> Whenever he brings out his own sheep, he goes before them, and the sheep follow him, for they know his voice. <sup>5</sup> They will by no means follow a stranger, but will flee from him; for they don’t know the voice of strangers.” <sup>6</sup> Jesus spoke this parable to them, but they didn’t understand what he was telling them.

<sup>7</sup> Jesus therefore said to them again, “Most certainly, I tell you, I am the sheep’s door. <sup>8</sup> All who came before me are thieves and robbers, but the sheep didn’t listen to them. <sup>9</sup> I am the door. If anyone enters in by me, he will be saved, and will go in and go out, and will find pasture. <sup>10</sup> The thief only comes to steal, kill, and destroy. I came that they may have life, and may have it abundantly. <sup>11</sup> I am the good shepherd.<sup>a</sup> The good shepherd lays down his life for the sheep. <sup>12</sup> He who is a hired hand, and not a shepherd, who doesn’t own the sheep, sees the wolf coming, leaves the sheep, and flees. The wolf snatches the sheep,

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<sup>a</sup> 10:11 Isaiah 40:11; Ezekiel 34:11-12,15,22

and scatters them. <sup>13</sup>The hired hand flees because he is a hired hand, and doesn't care for the sheep. <sup>14</sup>I am the good shepherd. I know my own, and I'm known by my own; <sup>15</sup>even as the Father knows me, and I know the Father. I lay down my life for the sheep. <sup>16</sup>I have other sheep, which are not of this fold.<sup>a</sup> I must bring them also, and they will hear my voice. They will become one flock with one shepherd. <sup>17</sup>Therefore the Father loves me, because I lay down my life, <sup>b</sup>that I may take it again. <sup>18</sup>No one takes it away from me, but I lay it down by myself. I have power to lay it down, and I have power to take it again. I received this commandment from my Father.”

<sup>19</sup>Therefore a division arose again among the Jews because of these words. <sup>20</sup>Many of them said, “He has a demon, and is insane! Why do you listen to him?” <sup>21</sup>Others said, “These are not the sayings of one possessed by a demon. It isn't possible for a

καὶ ὁ λύκος ἀρπάζει αὐτὰ καὶ σκορπίζει— <sup>13</sup>ὅτι μισθωτός ἐστιν καὶ οὐ μέλει αὐτῷ περὶ τῶν προβάτων.

<sup>14</sup>Ἐγώ εἰμι ὁ ποιμὴν ὁ καλός καὶ γινώσκω τὰ ἐμὰ καὶ γινώσκουσί με τὰ ἐμά, <sup>15</sup>καθὼς γινώσκει με ὁ Πατὴρ κἀγὼ γινώσκω τὸν Πατέρα, καὶ τὴν ψυχήν μου τίθημι ὑπὲρ τῶν προβάτων. <sup>16</sup>καὶ ἄλλα πρόβατα ἔχω ἢ οὐκ ἔστιν ἐκ τῆς αὐλῆς ταύτης• κάκεῖνα δεῖ με ἀγαγεῖν καὶ τῆς φωνῆς μου ἀκούσουσιν, καὶ γενήσονται μία ποίμνη, εἷς ποιμήν.

<sup>17</sup>Διὰ τοῦτο με ὁ Πατὴρ ἀγαπᾷ ὅτι ἔγὼ τίθημι τὴν ψυχήν μου, ἵνα πάλιν λάβω αὐτήν. <sup>18</sup>οὐδεὶς αἴρει αὐτὴν ἀπ' ἐμοῦ, ἀλλ' ἔγὼ τίθημι αὐτὴν ἀπ' ἐμαυτοῦ. ἔξουσίαν ἔχω θεῖναι αὐτήν, καὶ ἔξουσίαν ἔχω πάλιν λαβεῖν αὐτήν• ταύτην τὴν ἐντολὴν ἔλαβον παρὰ τοῦ Πατρός μου.

<sup>19</sup>Σχίσμα πάλιν ἐγένετο ἐν τοῖς Ἰουδαίοις διὰ τοὺς λόγους τούτους. <sup>20</sup>ἔλεγον δὲ πολλοὶ ἔξ αὐτῶν• Δαιμόνιον ἔχει καὶ μαίνεται• τί αὐτοῦ ἀκούετε;

<sup>21</sup>Ἄλλοι ἔλεγον• Ταῦτα τὰ ὅγματα οὐκ ἔστιν δαιμονιζομένου• μὴ δαιμόνιον δύναται τυφλῶν ὀφθαλμοὺς ἀνοίξαι;

<sup>a</sup> 10:16 Isaiah 56:8    <sup>b</sup> 10:17 Isaiah 53:7-8

22 Ἐγένετο τότε τὰ ἐνκαίνια ἐν τοῖς Ἱεροσολύμοις, χειμῶν ἦν,  
 23 καὶ περιεπάτει ὁ Ἰησοῦς ἐν τῷ ἱερῷ ἐν τῇ στοᾷ τοῦ Σολομῶνος.  
 24 ἐκύκλωσαν οὖν αὐτὸν οἱ Ἰουδαῖοι καὶ ἔλεγον αὐτῷ· Ἔως πότε τὴν ψυχὴν ἡμῶν αἴρεις; εἰ σὺ εἶ ὁ Χριστός, εἰπὲ ἡμῖν παρρησίᾳ.  
 25 Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς· Ἐπίπον ὑμῖν καὶ οὐ πιστεύετε· τὰ ἔργα ἃ ἔγω ποιῶ ἐν τῷ ὄνδραι τοῦ Πατρός μου ταῦτα μαρτυρεῖ περὶ ἐμοῦ·<sup>a</sup> 26 ἀλλὰ ὑμεῖς οὐ πιστεύετε, διτι οὐκ ἔστε ἐκ τῶν προβάτων τῶν ἐμῶν. 27 τὰ πρόβατα τὰ ἐμὰ τῆς φωνῆς μου ἀκούουσιν, κἀγώ γινώσκω αὐτά καὶ ἀκολουθοῦσίν μοι, 28 κἀγὼ δίδωμι αὐτοῖς ζωὴν αἰώνιον καὶ οὐ μὴ ἀπόλωνται εἰς τὸν αἰώνα καὶ οὐχ ἀρπάσει τις αὐτὰ ἐκ τῆς χειρὸς μου. 29 ὁ Πατήρ μου ὃ δέδωκέν μοι πάντων μεῖζόν ἐστιν, καὶ οὐδεὶς δύναται ἀρπάζειν ἐκ τῆς χειρὸς τοῦ Πατρός. 30 ἐγὼ καὶ ὁ Πατήρ ἐν ἐσμεν.

demon to open the eyes of the blind, is it?”<sup>a</sup>

22 It was the Feast of the Dedication<sup>a</sup> at Jerusalem. 23 It was winter, and Jesus was walking in the temple, in Solomon's porch. 24 The Jews therefore came around him and said to him, “How long will you hold us in suspense? If you are the Christ, tell us plainly.”

25 Jesus answered them, “I told you, and you don't believe. The works that I do in my Father's name, these testify about me. 26 But you don't believe, because you are not of my sheep, as I told you. 27 My sheep hear my voice, and I know them, and they follow me. 28 I give eternal life to them. They will never perish, and no one will snatch them out of my hand. 29 My Father who has given them to me is greater than all. No one is able to snatch them out of my Father's hand. 30 I and the Father are one.”

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<sup>a</sup> 10:22 The “Feast of the Dedication” is the Greek name for “Hanukkah”, a celebration of the rededication of the Temple.

<sup>a</sup> 10:21 Exodus 4:11

<sup>31</sup> Therefore the Jews took up stones again to stone him. <sup>32</sup> Jesus answered them, “I have shown you many good works from my Father. For which of those works do you stone me?”

<sup>33</sup> The Jews answered him, “We don’t stone you for a good work, but for blasphemy: because you, being a man, make yourself God.”

<sup>34</sup> Jesus answered them, “Isn’t it written in your law, ‘I said, you are gods?’<sup>a</sup> <sup>35</sup> If he called them gods, to whom the word of God came (and the Scripture can’t be broken), <sup>36</sup> do you say of him whom the Father sanctified and sent into the world, ‘You blaspheme,’ because I said, ‘I am the Son of God?’ <sup>37</sup> If I don’t do the works of my Father, don’t believe me. <sup>38</sup> But if I do them, though you don’t believe me, believe the works, that you may know and believe that the Father is in me, and I in the Father.”

<sup>39</sup> They sought again to seize him, and he went out of their hand.

<sup>40</sup> He went away again beyond the Jordan into the place where John was baptizing at first, and he stayed there. <sup>41</sup> Many came to him. They said, “John indeed did no sign, but

<sup>31</sup> Ἐβάστασαν πάλιν λίθους οἱ Ἰουδαῖοι ἵνα λιθάσωσιν αὐτόν.  
<sup>32</sup> ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς• Πολλὰ ἔργα καλὰ ἔδειξα ύμῖν ἐκ τοῦ Πατρός• διὰ ποιὸν αὐτῶν ἔργον ἦμε λιθάζετε; <sup>33</sup> Ἀπεκρίθησαν αὐτῷ οἱ Ἰουδαῖοι• Περὶ καλοῦ ἔργου οὐ λιθάζομέν σε ἀλλὰ περὶ βλασφημίας, καὶ ὅτι σὺ ἀνθρωπος ὃν ποιεῖς σεαυτὸν Θεόν. <sup>34</sup> Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς• Οὐκ ἔστιν γεγραμμένον ἐν τῷ νόμῳ ύμῶν ὅτι Ἐγὼ εἰπα· Θεοί ἔστε; <sup>35</sup> εἰ ἐκείνους εἶπεν θεοὺς πρὸς οὓς ὁ λόγος τοῦ Θεοῦ ἐγένετο, καὶ οὐ δύναται λυθῆναι ἡ γραφή, <sup>36</sup> ὃν ὁ Πατὴρ ἡγίασεν καὶ ἀπέστειλεν εἰς τὸν κόσμον ύμεῖς λέγετε ὅτι Βλασφημεῖς, ὅτι εἶπον· Υἱὸς τοῦ Θεοῦ εἰμι; <sup>37</sup> Εἰ οὐ ποιῶ τὰ ἔργα τοῦ Πατρός μου, μὴ πιστεύετέ μοι• <sup>38</sup> εἰ δὲ ποιῶ, κἀν ἐμοὶ μὴ πιστεύητε, τοῖς ἔργοις πιστεύετε, ἵνα γνῶτε καὶ γινώσκητε ὅτι ἐν ἐμοὶ ὁ Πατὴρ κάγὼ ἐν τῷ Πατρὶ. <sup>39</sup> Ἐζήτουν οὖν αὐτὸν πάλιν πιάσαι, καὶ ἐξῆλθεν ἐκ τῆς χειρὸς αὐτῶν.

<sup>40</sup> Καὶ ἀπῆλθεν πάλιν πέραν τοῦ Ἰορδάνου εἰς τὸν τόπον ὃπου ἦν Ἰωάννης τὸ πρώτον βαπτίζων καὶ ἔμεινεν ἐκεῖ. <sup>41</sup> καὶ πολλοὶ ἦλθον πρὸς αὐτὸν καὶ

<sup>a</sup> 10:34 Psalm 82:6

ἔλεγον ὅτι Ἰωάννης μὲν σημεῖον ἐποίησεν οὐδέν, πάντα δὲ ὅσα εἶπεν Ἰωάννης περὶ τούτου ἀληθῆ ἦν. <sup>42</sup> καὶ πολλοὶ ἐπίστευσαν εἰς αὐτὸν ἐκεῖ.

**11** Ἡν δέ τις ἀσθενῶν, Λάζαρος ἀπὸ Βηθανίας, ἐκ τῆς κώμης Μαρίας καὶ Μάρθας τῆς ἀδελφῆς αὐτῆς. <sup>2</sup> ἦν δὲ Μαριὰμ ἡ ἀλειφασσα τὸν Κύριον μύρῳ καὶ ἐκμάξασα τοὺς πόδας αὐτοῦ ταῖς θριξὶν αὐτῆς, ἥς ὁ ἀδελφὸς Λάζαρος ἤσθενε. <sup>3</sup> ἀπέστειλαν οὖν αἱ ἀδελφαὶ πρὸς αὐτὸν λέγουσαι· Κύριε, ἵδε ὁν φιλεῖς ἀσθενεῖ. <sup>4</sup> Ακούσας δὲ ὁ Ἰησοῦς εἶπεν· Αὕτη ἡ ἀσθενεία οὐκ ἔστιν πρὸς θάνατον ἀλλ' ὑπὲρ τῆς δόξης τοῦ Θεοῦ, ἵνα δοξασθῇ ὁ Υἱὸς τοῦ Θεοῦ δι' αὐτῆς. <sup>5</sup> Ἡγάπα δὲ ὁ Ἰησοῦς τὴν Μάρθαν καὶ τὴν ἀδελφὴν αὐτῆς καὶ τὸν Λάζαρον. <sup>6</sup> ὡς οὖν ἤκουσεν ὅτι ἀσθενεῖ, τότε μὲν ἔμεινεν ἐν ᾧ ἦν τόπῳ δύο ἡμέρας, <sup>7</sup> ἐπειτα μετὰ τοῦτο λέγει τοῖς μαθηταῖς· Ἀγωμεν εἰς τὴν Ἰουδαίαν πάλιν. <sup>8</sup> Λέγουσιν αὐτῷ οἱ μαθηταί· Ραββί, νῦν ἐξήτουν σε λιθάσαι οἱ Ἰουδαῖοι, καὶ πάλιν ὑπάγεις ἐκεῖ; <sup>9</sup> Ἀπεκρίθη Ἰησοῦς· Οὐχὶ δώδεκα ὥραι εἰσιν τῆς ἡμέρας; ἐάν τις περιπατῇ ἐν τῇ ἡμέρᾳ, οὐ προσκόπτει, ὅτι τὸ φῶς τοῦ κόσμου τούτου βλέπει·

everything that John said about this man is true.” <sup>42</sup> Many believed in him there.

**11** Now a certain man was sick, Lazarus from Bethany, of the village of Mary and her sister, Martha. <sup>2</sup> It was that Mary who had anointed the Lord with ointment and wiped his feet with her hair, whose brother, Lazarus, was sick. <sup>3</sup> The sisters therefore sent to him, saying, “Lord, behold, he for whom you have great affection is sick.” <sup>4</sup> But when Jesus heard it, he said, “This sickness is not to death, but for the glory of God, that God’s Son may be glorified by it.” <sup>5</sup> Now Jesus loved Martha, and her sister, and Lazarus. <sup>6</sup> When therefore he heard that he was sick, he stayed two days in the place where he was. <sup>7</sup> Then after this he said to the disciples, “Let’s go into Judea again.”

<sup>8</sup> The disciples asked him, “Rabbi, the Jews were just trying to stone you. Are you going there again?”

<sup>9</sup> Jesus answered, “Aren’t there twelve hours of daylight? If a man walks in the day, he doesn’t stumble, because he sees the light of this world. <sup>10</sup> But if a man walks in the night, he stumbles, because the light isn’t in

him.”<sup>11</sup> He said these things, and after that, he said to them, “Our friend, Lazarus, has fallen asleep, but I am going so that I may awake him out of sleep.”

<sup>12</sup> The disciples therefore said, “Lord, if he has fallen asleep, he will recover.”

<sup>13</sup> Now Jesus had spoken of his death, but they thought that he spoke of taking rest in sleep.<sup>14</sup> So Jesus said to them plainly then, “Lazarus is dead.<sup>15</sup> I am glad for your sakes that I was not there, so that you may believe. Nevertheless, let’s go to him.”

<sup>16</sup> Thomas therefore, who is called Didymus,<sup>a</sup> said to his fellow disciples, “Let’s go also, that we may die with him.”

<sup>17</sup> So when Jesus came, he found that he had been in the tomb four days already.<sup>18</sup> Now Bethany was near Jerusalem, about fifteen stadia<sup>b</sup> away.<sup>19</sup> Many of the Jews had joined the women around Martha and Mary, to console them concerning their brother.<sup>20</sup> Then when Martha heard that Jesus was coming, she went

<sup>10</sup> ἐὰν δέ τις περιπατῇ ἐν τῇ νυκτὶ, προσκόπτει, ὅτι τὸ φῶς οὐκ ἔστιν ἐν αὐτῷ.

<sup>11</sup> Ταῦτα εἶπεν, καὶ μετὰ τοῦτο λέγει αὐτοῖς• Λάζαρος ὁ φίλος ἡμῶν κεκοίμηται• ἀλλὰ πορεύομαι ἵνα ἔξυπνίσω αὐτόν.<sup>12</sup> Εἶπαν οὖν οἱ μαθηταὶ αὐτῷ• Κύριε, εἰ κεκοίμηται σωθήσεται.<sup>13</sup> εἰρήκει δὲ ὁ Ἰησοῦς περὶ τοῦ θανάτου αὐτοῦ, ἐκεῖνοι δὲ ἔδοξαν ὅτι περὶ τῆς κοιμήσεως τοῦ ὑπνου λέγει.<sup>14</sup> Τότε οὖν εἶπεν αὐτοῖς ὁ Ἰησοῦς παρρησίᾳ• Λάζαρος ἀπέθανεν,<sup>15</sup> καὶ χαίρω δι’ ὑμᾶς ἵνα πιστεύσητε, ὅτι οὐκ ἥμην ἔκεινος· ἀλλὰ ἄγωμεν πρὸς αὐτόν.<sup>16</sup> Εἶπεν οὖν Θωμᾶς ὁ λεγόμενος Δίδυμος τοῖς συμμαθηταῖς• Ἅγωμεν καὶ ἡμεῖς ἵνα ἀποθάνωμεν μετ’ αὐτοῦ.

<sup>17</sup> Ἐλθὼν οὖν ὁ Ἰησοῦς εῦρεν αὐτὸν τέσσαρας ἥδη ἡμέρας ἔχοντα ἐν τῷ μνημείῳ.<sup>18</sup> ἦν δὲ ἡ Βηθανία ἐγγὺς τῶν Ἱεροσολύμων ὡς ἀπὸ σταδίων δεκαπέντε.<sup>19</sup> πολλοὶ δὲ ἐκ τῶν Ἰουδαίων ἐληλύθεισαν πρὸς τὴν Μάρθαν καὶ Μαριὰμ ἵνα παραμυθήσωνται αὐτὰς περὶ τοῦ ἀδελφοῦ.<sup>20</sup> ἦν οὖν Μάρθα ὡς ἤκουσεν ὅτι Ἰησοῦς ἔρχεται ὑπήντησεν αὐτῷ• Μαριὰμ δὲ ἐν τῷ οἴκῳ ἐκαθέζετο.<sup>21</sup> Εἶπεν οὖν ἡ Μάρθα πρὸς τὸν Ἰησοῦν• Κύριε,

<sup>a</sup> 11:16 “Didymus” means “Twin”.

<sup>b</sup> 11:18 15 stadia is about 2.8 kilometers or 1.7 miles

εὶς ἦσαν οὐκ ἀν ἀπέθανεν ὁ ἀδελφός μου·<sup>22</sup> ἀλλὰ καὶ νῦν οἶδα ὅτι ὅσα ἀν αἰτήσῃ τὸν Θεὸν δώσει σοι ὁ Θεός.<sup>23</sup> Λέγει αὐτῇ ὁ Ἰησοῦς· Ἀναστήσεται ὁ ἀδελφός σου.<sup>24</sup> Λέγει αὐτῷ ἡ Μάρθα· Οἶδα ὅτι ἀναστήσεται ἐν τῇ ἀναστάσει ἐν τῇ ἐσχάτῃ ἡμέρᾳ.<sup>25</sup> Εἶπεν αὐτῇ ὁ Ἰησοῦς· Ἐγὼ εἰμι ἡ ἀνάστασις καὶ ἡ ζωή· ὁ πιστεύων εἰς ἐμὲ κἀν ἀποθάνῃ ζήσεται,<sup>26</sup> καὶ πᾶς ὁ ζῶν καὶ πιστεύων εἰς ἐμὲ οὐ μὴ ἀποθάνῃ εἰς τὸν αἰώνα. πιστεύεις τοῦτο;<sup>27</sup> Λέγει αὐτῷ· Ναί Κύριε, ἐγὼ πεπίστευκα ὅτι σὺ εἶ ὁ Χριστὸς ὁ Υἱὸς τοῦ Θεοῦ ὁ εἰς τὸν κόσμον ἐρχόμενος.

<sup>28</sup> Καὶ τοῦτο εἰπούσα ἀπῆλθεν καὶ ἐφώνησεν Μαριὰμ τὴν ἀδελφὴν αὐτῆς λάθρᾳ εἰπούσα· Ὁ Διδάσκαλος πάρεστιν καὶ φωνεῖ σε.<sup>29</sup> ἐκείνη δὲ ὡς ἥκουσεν ἤγερθη ταχὺ καὶ ἤρχετο πρὸς αὐτόν.<sup>30</sup> Οὕπω δὲ ἐληλύθει ὁ Ἰησοῦς εἰς τὴν κώμην, ἀλλ’ ἦν ἔτι ἐν τῷ τόπῳ ὃπου ὑπήντησεν αὐτῷ ἡ Μάρθα.<sup>31</sup> οἵ οὖν Ἰουδαῖοι οἱ ὅντες μετ’ αὐτῆς ἐν τῇ οἰκίᾳ καὶ παραμυθούμενοι αὐτήν,

and met him, but Mary stayed in the house.<sup>21</sup> Therefore Martha said to Jesus, “Lord, if you would have been here, my brother wouldn’t have died.”

<sup>22</sup> Even now I know that whatever you ask of God, God will give you.”

<sup>23</sup> Jesus said to her, “Your brother will rise again.”

<sup>24</sup> Martha said to him, “I know that he will rise again in the resurrection at the last day.”

<sup>25</sup> Jesus said to her, “I am the resurrection and the life. He who believes in me will still live, even if he dies.<sup>26</sup> Whoever lives and believes in me will never die. Do you believe this?”

<sup>27</sup> She said to him, “Yes, Lord. I have come to believe that you are the Christ, God’s Son, he who comes into the world.”

<sup>28</sup> When she had said this, she went away and called Mary, her sister, secretly, saying, “The Teacher is here and is calling you.”

<sup>29</sup> When she heard this, she arose quickly and went to him.<sup>30</sup> Now Jesus had not yet come into the village, but was in the place where Martha met him.<sup>31</sup> Then the Jews who were with her in the house and were consoling her, when they saw Mary, that she rose up quickly and went out, followed her,

saying, “She is going to the tomb to weep there.” <sup>32</sup> Therefore when Mary came to where Jesus was and saw him, she fell down at his feet, saying to him, “Lord, if you would have been here, my brother wouldn’t have died.”

<sup>33</sup> When Jesus therefore saw her weeping, and the Jews weeping who came with her, he groaned in the spirit, and was troubled, <sup>34</sup> and said, “Where have you laid him?”

They told him, “Lord, come and see.”

<sup>35</sup> Jesus wept.

<sup>36</sup> The Jews therefore said, “See how much affection he had for him!”

<sup>37</sup> Some of them said, “Couldn’t this man, who opened the eyes of him who was blind, have also kept this man from dying?”

<sup>38</sup> Jesus therefore, again groaning in himself, came to the tomb. Now it was a cave, and a stone lay against it.

<sup>39</sup> Jesus said, “Take away the stone.”

Martha, the sister of him who was dead, said to him, “Lord, by this time there is a stench, for he has been dead four days.”

<sup>40</sup> Jesus said to her, “Didn’t I tell you that if you believed, you would see God’s glory?”

ιδόντες τὴν Μαριὰμ ὅτι ταχέως ἀνέστη καὶ ἐξῆλθεν, ἡκολούθησαν αὐτῇ δόξαντες ὅτι ὑπάγει εἰς τὸ μνημεῖον ἵνα κλαύσῃ ἐκεῖ.

<sup>32</sup> ἡ οὖν Μαριὰμ ὡς ἥλθεν ὅπου ἦν Ἰησοῦς ἰδοῦσα αὐτὸν ἔπεσεν αὐτῷ πρὸς τοὺς πόδας λέγουσα αὐτῷ• Κύριε, εἰ ἦς ὁδε σύκ ἄν μου ἀπέθανεν ὁ ἀδελφός. <sup>33</sup> Ἰησοῦς οὖν ὡς εἶδεν αὐτὴν κλαίουσαν καὶ τοὺς συνελθόντας αὐτῇ Ἰουδαίους κλαίοντας, ἐνεβριμήσατο τῷ πνεύματι καὶ ἐτάραξεν ἑαυτόν;

<sup>34</sup> καὶ εὗπεν• Ποῦ τεθείκατε αὐτόν; Λέγουσιν αὐτῷ• Κύριε, ἔρχου καὶ ἤδε. <sup>35</sup> Ἐδάκρυσεν ὁ Ἰησοῦς. <sup>36</sup> Ἐλεγον οὖν οἱ Ἰουδαῖοι• Ἰδε πῶς ἐφίλει αὐτόν. <sup>37</sup> Τινὲς δὲ ἐξ αὐτῶν εἶπαν• Οὐκ ἐδύνατο οὗτος ὁ ἀνοίξας τοὺς ὀφθαλμοὺς τοῦ τυφλοῦ ποιῆσαι ἵνα καὶ οὗτος μὴ ἀποθάνῃ;

<sup>38</sup> Ἰησοῦς οὖν πάλιν ἐμβριψάμενος ἐν ἑαυτῷ ἔρχεται εἰς τὸ μνημεῖον• ἦν δὲ σπήλαιον καὶ λίθος ἐπέκειτο ἐπ’ αὐτῷ.

<sup>39</sup> λέγει ὁ Ἰησοῦς• Ἄρατε τὸν λίθον. Λέγει αὐτῷ ἡ ἀδελφὴ τοῦ τετελευτηκότος Μάρθα• Κύριε, ἦδη ὅξει, τεταρταῖος γάρ ἐστιν.

<sup>40</sup> Λέγει αὐτῇ ὁ Ἰησοῦς• Οὐκ εἰπόν σοι ὅτι ἐὰν πιστεύσῃς ὅψῃ τὴν δόξαν τοῦ Θεοῦ; <sup>41</sup> Ἡραν οὖν

τὸν λίθον. ὁ δὲ Ἰησοῦς ἤρεν τοὺς ὀφθαλμοὺς ἄνω καὶ εἶπεν· Πάτερ, εὐχαριστῶ σοι ὅτι ἤκουσάς μου. <sup>42</sup> ἐγὼ δὲ ἥδειν ὅτι πάντοτέ μου ἀκούεις, ἀλλὰ διὰ τὸν ὄχλον τὸν περιεστῶτα εἶπον, ὅνα πιστεύσωσιν ὅτι σύ με ἀπέστειλας. <sup>43</sup> Καὶ ταῦτα εἶπὼν φωνῇ μεγάλῃ ἐκραύγασεν· Λάζαρε, δεῦρο ἔξω. <sup>44</sup> ἔξῆλθεν ὁ τεθνηκὼς δεδεμένος τοὺς πόδας καὶ τὰς χεῖρας κειρίαις καὶ ἡ ὄψις αὐτοῦ σουδαρίῳ περιεδέδετο. Λέγει αὐτοῖς ὁ Ἰησοῦς· Λύσατε αὐτὸν καὶ ἀφετε αὐτὸν ὑπάγειν.

<sup>45</sup> Πολλοὶ οὖν ἐκ τῶν Ἰουδαίων οἱ ἐλθόντες πρὸς τὴν Μαριὰμ καὶ θεασάμενοι ἂν ἐποίησεν ἐπίστευσαν εἰς αὐτόν· <sup>46</sup> τινὲς δὲ ἔξι αὐτῶν ἀπῆλθον πρὸς τοὺς Φαρισαίους καὶ εἶπαν αὐτοῖς ἂν ἐποίησεν Ἰησοῦς.

<sup>47</sup> Συνήγαγον οὖν οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι συνέδριον καὶ ἔλεγον· Τί ποιοῦμεν ὅτι οὗτος ὁ ἄνθρωπος πολλὰ ποιεῖ σημεῖα; <sup>48</sup> ἐὰν ἀφώμεν αὐτὸν οὕτως, πάντες πιστεύσουσιν εἰς αὐτόν, καὶ ἐλεύσονται οἱ Ῥωμαῖοι καὶ ἀρούσιν ἡμῶν καὶ τὸν τόπον καὶ τὸ ἔθνος. <sup>49</sup> Εἴς δέ τις ἔξ-

<sup>41</sup> So they took away the stone from the place where the dead man was lying.<sup>a</sup> Jesus lifted up his eyes, and said, “Father, I thank you that you listened to me. <sup>42</sup> I know that you always listen to me, but because of the multitude standing around I said this, that they may believe that you sent me.” <sup>43</sup> When he had said this, he cried with a loud voice, “Lazarus, come out!”

<sup>44</sup> He who was dead came out, bound hand and foot with wrappings, and his face was wrapped around with a cloth.

Jesus said to them, “Free him, and let him go.”

<sup>45</sup> Therefore many of the Jews who came to Mary and saw what Jesus did believed in him. <sup>46</sup> But some of them went away to the Pharisees and told them the things which Jesus had done.

<sup>47</sup> The chief priests therefore and the Pharisees gathered a council, and said, “What are we doing? For this man does many signs. <sup>48</sup> If we leave him alone like this, everyone will believe in him, and the Romans will come and take away both our place and our nation.”

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<sup>a</sup> 11:41 NU omits “from the place where the dead man was lying.”

<sup>49</sup> But a certain one of them, Caiaphas, being high priest that year, said to them, “You know nothing at all, <sup>50</sup> nor do you consider that it is advantageous for us that one man should die for the people, and that the whole nation not perish.” <sup>51</sup> Now he didn’t say this of himself, but being high priest that year, he prophesied that Jesus would die for the nation, <sup>52</sup> and not for the nation only, but that he might also gather together into one the children of God who are scattered abroad. <sup>53</sup> So from that day forward they took counsel that they might put him to death. <sup>54</sup> Jesus therefore walked no more openly among the Jews, but departed from there into the country near the wilderness, to a city called Ephraim. He stayed there with his disciples.

<sup>55</sup> Now the Passover of the Jews was at hand. Many went up from the country to Jerusalem before the Passover, to purify themselves. <sup>56</sup> Then they sought for Jesus and spoke with one another as they stood in the temple, “What do you think—that he isn’t coming to the feast at all?” <sup>57</sup> Now the chief priests and the Pharisees had commanded that if anyone knew where he was,

αὐτῶν Καϊάφας, ἀρχιερεὺς ὃν τοῦ ἐνιαυτοῦ ἔκείνου, εἶπεν αὐτοῖς• ‘Υμεῖς οὐκ οἴδατε οὐδέν, <sup>50</sup> οὐδὲ λογίζεσθε ὅτι συμφέρει ὑμῖν ἵνα εἰς ἄνθρωπος ἀποθάνῃ ὑπὲρ τοῦ λαοῦ καὶ μὴ ὅλον τὸ ἔθνος ἀπόληται. <sup>51</sup> Τοῦτο δὲ ἀφ’ ἑαυτοῦ οὐκ εἶπεν, ἀλλὰ ἀρχιερεὺς ὃν τοῦ ἐνιαυτοῦ ἔκείνου ἐπροφήτευσεν ὅτι ἔμελλεν Ἰησοῦς ἀποθνήσκειν ὑπὲρ τοῦ ἔθνους, <sup>52</sup> καὶ οὐχ ὑπὲρ τοῦ ἔθνους μόνον ἀλλ’ ἵνα καὶ τὰ τέκνα τοῦ Θεοῦ τὰ διεσκορπισμένα συναγάγῃ εἰς ἔν. <sup>53</sup> Ἀπ’ ἔκείνης οὖν τῆς ἡμέρας ἐβουλεύσαντο ἵνα ἀποκτείνωσιν αὐτόν.

<sup>54</sup> Ὁ οὖν Ἰησοῦς οὐκέτι παρρησίᾳ περιεπάτει ἐν τοῖς Ἰουδαίοις, ἀλλὰ ἀπῆλθεν ἔκειθεν εἰς τὴν χώραν ἐγγὺς τῆς ἑρήμου, εἰς Ἐφραὶμ λεγομένην πόλιν, κάκει ἔμεινεν μετὰ τῶν μαθητῶν.

<sup>55</sup> Ἡν δὲ ἐγγὺς τὸ πάσχα τῶν Ἰουδαίων, καὶ ἀνέβησαν πολλοὶ εἰς Ἱεροσόλυμα ἐκ τῆς χώρας πρὸ τοῦ πάσχα ἵνα ὁγνίσωσιν ἑαυτούς. <sup>56</sup> ἐξήτουν οὖν τὸν Ἰησοῦν καὶ ἔλεγον μετ’ ἀλλήλων ἐν τῷ ἱερῷ ἐστηκότες• Τί δοκεῖ ὑμῖν; ὅτι οὐ μὴ ἔλθῃ εἰς τὴν ἑορτήν; <sup>57</sup> δεδώκεισαν δὲ οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι ἐντολὰς ἵνα ἔάν τις γνῷ ποῦ ἐστιν μηνύσῃ, ὅπως πιάσωσιν αὐτόν.

he should report it, that they might seize him.

**12** Ὁ οὖν Ἰησοῦς πρὸ ἐξ ἡμερῶν τοῦ πάσχα ἦλθεν εἰς Βηθανίαν, ὅπου ἦν Λάζαρος, ὃν ἤγειρεν ἐκ νεκρῶν Ἰησοῦς.  
2 ἐποίησαν οὖν αὐτῷ δεῖπνον ἐκεῖ, καὶ ἡ Μάρθα διηκόνει, ὁ δὲ Λάζαρος εἶς ἦν ἐκ τῶν ἀνακειμένων σὺν αὐτῷ.

3 ἡ οὖν Μαριὰμ λαβούσα λίτραν μύρου νάρδου πιστικῆς πολυτίμου ἥλεψεν τοὺς πόδας τοῦ Ἰησοῦ καὶ ἐξέμαξεν ταῖς θριξὶν αὐτῆς τοὺς πόδας αὐτοῦ· ἡ δὲ οἰκία ἐπληρώθη ἐκ τῆς ὁσμῆς τοῦ μύρου. 4 Λέγει δὲ Ἰούδας ὁ Ἰσκαριώτης εἷς ἐκ τῶν μαθητῶν αὐτοῦ, ὁ μέλλων αὐτὸν παραδιδόναι· 5 Διὰ τί τοῦτο τὸ μύρον οὐκ ἐπράθη τριακοσίων δηναρίων καὶ ἐδόθη πτωχοῖς;  
6 εἶπεν δὲ τοῦτο οὐχ ὅτι περὶ τῶν πτωχῶν ἔμελεν αὐτῷ, ἀλλ’ ὅτι κλέπτης ἦν καὶ τὸ γλωσσόκομον ἔχων τὰ βαλλόμενα ἐβάσταζεν.  
7 Εἶπεν οὖν ὁ Ἰησοῦς· Ἀφες αὐτήν, ἵνα εἰς τὴν ἡμέραν τοῦ ἐνταφιασμοῦ μου τηρήσῃ αὐτό·  
8 τοὺς πτωχοὺς γὰρ πάντοτε ἔχετε μεθ’ ἑαυτῶν, ἔμε δὲ οὐ πάντοτε ἔχετε.

**12** Then six days before the Passover, Jesus came to Bethany, where Lazarus was, who had been dead, whom he raised from the dead. 2 So they made him a supper there. Martha served, but Lazarus was one of those who sat at the table with him. 3 Therefore Mary took a pound<sup>a</sup> of ointment of pure nard, very precious, and anointed Jesus's feet and wiped his feet with her hair. The house was filled with the fragrance of the ointment. 4 Then Judas Iscariot, Simon's son, one of his disciples, who would betray him, said, 5 "Why wasn't this ointment sold for three hundred denarii,<sup>b</sup> and given to the poor?" 6 Now he said this, not because he cared for the poor, but because he was a thief, and having the money box, used to steal what was put into it. 7 But Jesus said, "Leave her alone. She has kept this for the day of my burial. 8 For you always have the poor with you, but you don't always have me."

<sup>a</sup> 12:3 a Roman pound of 12 ounces, or about 340 grams      <sup>b</sup> 12:5 300 denarii was about a year's wages for an agricultural laborer.

<sup>9</sup> A large crowd therefore of the Jews learned that he was there, and they came, not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead.  
<sup>10</sup> But the chief priests conspired to put Lazarus to death also,<sup>11</sup> because on account of him many of the Jews went away and believed in Jesus.

<sup>12</sup> On the next day a great multitude had come to the feast. When they heard that Jesus was coming to Jerusalem,<sup>13</sup> they took the branches of the palm trees and went out to meet him, and cried out, “Hosanna!<sup>a</sup> Blessed is he who comes in the name of the Lord,<sup>a</sup> the King of Israel!”

<sup>14</sup> Jesus, having found a young donkey, sat on it. As it is written,  
<sup>15</sup> “Don't be afraid, daughter of Zion. Behold, your King comes, sitting on a donkey's colt.”<sup>b</sup> <sup>16</sup> His disciples didn't understand these things at first, but when Jesus was glorified, then they remembered that these things were written about him, and that they had done these things to him. <sup>17</sup> The multitude therefore that was with him

<sup>a</sup> 12:13 “Hosanna” means “save us” or “help us, we pray”.

<sup>a</sup> 12:13 Psalm 118:25-26

<sup>b</sup> 12:15 Zechariah 9:9

<sup>9</sup> Εγνω οὖν ὁ ὄχλος πολὺς ἐκ τῶν Ιουδαίων ὅτι ἔκει ἐστιν καὶ ἥλθον οὐ διὰ τὸν Ἰησοῦν μόνον, ἀλλ' ἵνα καὶ τὸν Λάζαρον ἤδωσιν ὃν ἤγειρεν ἐκ νεκρῶν.<sup>10</sup> ἐβούλεύσαντο δὲ οἱ ἀρχιερεῖς ἵνα καὶ τὸν Λάζαρον ἀποκτείνωσιν,<sup>11</sup> ὅτι πολλοὶ δι' αὐτὸν ὑπῆγον τῶν Ιουδαίων καὶ ἐπίστευον εἰς τὸν Ἰησοῦν.

<sup>12</sup> Τῇ ἐπαύριον ὁ ὄχλος πολὺς ὁ ἐλθὼν εἰς τὴν ἑορτήν, ἀκούσαντες ὅτι ἔρχεται ὁ Ἰησοῦς εἰς Ἱεροσόλυμα<sup>13</sup> ἔλαβον τὰ βαῖα τῶν φοινίκων καὶ ἔξηλθον εἰς ὑπάντησιν αὐτῷ καὶ ἔκραύγαζον· Ὡσαννά•  
 Εὐλογημένος ὁ ἔρχόμενος ἐν ὀνόματι Κυρίου, Καὶ ὁ Βασιλεὺς τοῦ Ἰσραὴλ.<sup>14</sup> Εὐρών δὲ ὁ Ἰησοῦς ὀνάριον ἐκάθισεν ἐπ' αὐτό, καθὼς ἐστιν γεγραμμένον.<sup>15</sup> Μή φοβοῦ, θυγάτηρ Σιών• ίδού ὁ Βασιλεὺς σου ἔρχεται, καθήμενος ἐπὶ πῶλον ὃνου.

<sup>16</sup> Ταῦτα οὐκ ἔγνωσαν αὐτοῦ οἱ μαθηταὶ τὸ πρῶτον, ἀλλ' ὅτε ἐδοξάσθη Ἰησοῦς τότε ἐμνήσθησαν ὅτι ταῦτα ἦν ἐπ' αὐτῷ γεγραμμένα καὶ ταῦτα ἐποίησαν αὐτῷ.<sup>17</sup> Ἐμαρτύρει οὖν ὁ ὄχλος ὃ ὠν μετ' αὐτοῦ ὅτε τὸν Λάζαρον ἐφώνησεν ἐκ τοῦ μνημείου καὶ ἤγειρεν αὐτὸν ἐκ νεκρῶν.<sup>18</sup> διὰ

τοῦτο καὶ ὑπῆρησεν αὐτῷ ὁ  
ὄχλος, ὅτι ἤκουσαν τοῦτο αὐτὸν  
πεποιηκέναι τὸ σημεῖον. <sup>19</sup>Οἱ οὖν  
Φαρισαῖοι εἶπαν πρὸς ἔαυτούς·  
Θεωρεῖτε ὅτι οὐκ ὠφελεῖτε οὐδέν·  
ἴδε ὁ κόσμος ὀπίσω αὐτοῦ ἀπῆλθεν.

<sup>20</sup>Ἦσαν δὲ Ἔλληνές τινες  
ἐκ τῶν ἀναβαινόντων ἵνα  
προσκυνήσωσιν ἐν τῇ ἑορτῇ.  
<sup>21</sup>Οὗτοι οὖν προσῆλθον Φιλίππω  
τῷ ἀπὸ Βηθσαϊδὰ τῆς Γαλιλαίας  
καὶ ἡρώτων αὐτὸν λέγοντες·  
Κύριε, θέλομεν τὸν Ἰησοῦν ἴδεν.  
<sup>22</sup>Ἐρχεται ὁ Φίλιππος καὶ λέγει  
τῷ Ἀνδρέᾳ, ἐρχεται Ἀνδρέας καὶ  
Φίλιππος καὶ λέγουσιν τῷ Ἰησοῦ.  
<sup>23</sup>Ο δὲ Ἰησοῦς ἀποκρίνεται  
αὐτοῖς λέγων· Ἐλήγουθεν ἡ ὥρα ἵνα  
δοξασθῇ ὁ Υἱὸς τοῦ ἀνθρώπου.  
<sup>24</sup>Ἄμην ἀμην λέγω ὑμῖν, ἐὰν μὴ  
ὁ κόκκος τοῦ σίτου πεσὼν εἰς  
τὴν γῆν ἀποθάνῃ, αὐτὸς μόνος  
μενει· ἐὰν δὲ ἀποθάνῃ, πολὺν  
καρπὸν φέρει. <sup>25</sup>ὁ φιλῶν τὴν  
ψυχὴν αὐτοῦ ἀπολλύει αὐτήν, καὶ  
ὁ μισῶν τὴν ψυχὴν αὐτοῦ ἐν τῷ  
κόσμῳ τούτῳ εἰς ζωὴν αἰώνιον  
φυλάξει αὐτήν. <sup>26</sup>ἐὰν ἐμοὶ τις  
διακονῇ, ἐμοὶ ἀκολουθείτω, καὶ  
ὅπου εἰμὶ ἐγὼ ἔκει καὶ ὁ διάκονος

when he called Lazarus out of the  
tomb and raised him from the dead  
was testifying about it. <sup>18</sup>For this  
cause also the multitude went and  
met him, because they heard that he  
had done this sign. <sup>19</sup>The Pharisees  
therefore said among themselves, “See  
how you accomplish nothing. Behold,  
the world has gone after him.”

<sup>20</sup>Now there were certain Greeks  
among those who went up to worship  
at the feast. <sup>21</sup>These, therefore, came  
to Philip, who was from Bethsaida  
of Galilee, and asked him, saying,  
“Sir, we want to see Jesus.” <sup>22</sup>Philip  
came and told Andrew, and in turn,  
Andrew came with Philip, and they  
told Jesus. <sup>23</sup>Jesus answered them,  
“The time has come for the Son of  
Man to be glorified. <sup>24</sup>Most certainly  
I tell you, unless a grain of wheat falls  
into the earth and dies, it remains by  
itself alone. But if it dies, it bears  
much fruit. <sup>25</sup>He who loves his life  
will lose it. He who hates his life in  
this world will keep it to eternal life.  
<sup>26</sup>If anyone serves me, let him follow  
me. Where I am, there my servant  
will also be. If anyone serves me, the  
Father will honor him.

<sup>27</sup>“Now my soul is troubled. What  
shall I say? ‘Father, save me from this

time?’ But I came to this time for this cause. <sup>28</sup> Father, glorify your name!”

Then a voice came out of the sky, saying, “I have both glorified it, and will glorify it again.”

<sup>29</sup> Therefore the multitude who stood by and heard it said that it had thundered. Others said, “An angel has spoken to him.”

<sup>30</sup> Jesus answered, “This voice hasn’t come for my sake, but for your sakes. <sup>31</sup> Now is the judgment of this world. Now the prince of this world will be cast out. <sup>32</sup> And I, if I am lifted up from the earth, will draw all people to myself.” <sup>33</sup> But he said this, signifying by what kind of death he should die. <sup>34</sup> The multitude answered him, “We have heard out of the law that the Christ remains forever.<sup>a</sup> How do you say, ‘The Son of Man must be lifted up?’ Who is this Son of Man?”

<sup>35</sup> Jesus therefore said to them, “Yet a little while the light is with you. Walk while you have the light, that darkness doesn’t overtake you. He who walks in the darkness doesn’t know where he is going. <sup>36</sup> While you have the light, believe in the light, that you may become children of light.” Jesus said these things, and he

ό ἐμὸς ἔσται· ἐάν τις ἐμοὶ διακονῇ τιμήσει αὐτὸν ὁ Πατήρ. <sup>27</sup> Νῦν ἡ ψυχὴ μου τετάρακται, καὶ τί εἴπω; Πάτερ, σῶσόν με ἐκ τῆς ὥρας ταύτης; ἀλλὰ διὰ τοῦτο ἥλθον εἰς τὴν ὥραν ταύτην. <sup>28</sup> Πάτερ, δόξασόν σου τὸ ὄνομα. <sup>29</sup> Ἡλθεν οὖν φωνὴ ἐκ τοῦ οὐρανοῦ· Καὶ ἐδόξασα καὶ πάλιν δοξάσω. <sup>29</sup> Ο οὖν ὄχλος ὁ ἔστως καὶ ἀκούσας ἔλεγεν Βροντὴν γεγονέναι, ἄλλοι ἔλεγον· Ἄγγελος αὐτῷ λελάληκεν. <sup>30</sup> Απεκρίθη Ἰησοῦς καὶ εἶπεν· Οὐ δι’ ἐμὲ ἡ φωνὴ αὕτη γέγονεν ἀλλὰ δι’ ὑμᾶς. <sup>31</sup> νῦν κρίσις ἔστιν τοῦ κόσμου τούτου, νῦν ὁ ἄρχων τοῦ κόσμου τούτου ἐκβληθήσεται ἔξω· <sup>32</sup> κάγὼ ἐὰν ὑψωθῶ ἐκ τῆς γῆς, πάντας ἐλκύσω πρὸς ἐμαυτόν. <sup>33</sup> τοῦτο δὲ ἔλεγεν σημαίνων ποίω θανάτῳ ἥμελλεν ἀποθνήσκειν.

<sup>34</sup> Απεκρίθη οὖν αὐτῷ ὁ ὄχλος· ‘Ημεῖς ἡκούσαμεν ἐκ τοῦ νόμου ὅτι ὁ Χριστὸς μένει εἰς τὸν αἰώνα, καὶ πῶς λέγεις σὺ ὅτι δεῖ ὑψωθῆναι τὸν Υἱὸν τοῦ ἀνθρώπου; τίς ἔστιν οὗτος ὁ Υἱὸς τοῦ ἀνθρώπου; <sup>35</sup> Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς· ”Ετι μικρὸν χρόνον τὸ φῶς ἐν ὑμῖν ἔστιν. περιπατεῖτε ὡς τὸ φῶς ἔχετε, ἵνα μὴ σκοτία ὑμᾶς καταλάβῃ· καὶ ὁ περιπατῶν ἐν τῇ σκοτίᾳ οὐκ οἶδεν ποῦ ὑπάγει. <sup>36</sup> ὡς τὸ

<sup>a</sup> 12:34 Isaiah 9:7; Daniel 2:44; See Isaiah 53:8

φῶς ἔχετε, πιστεύετε εἰς τὸ φῶς, ἵνα υἱοὶ φωτὸς γένησθε. Ταῦτα ἐλάλησεν Ἰησοῦς, καὶ ἀπελθὼν ἐκρύβη ἀπ' αὐτῶν.

<sup>37</sup> Τοσαῦτα δὲ αὐτοῦ σημεῖα πεποιηκότος ἔμπροσθεν αὐτῶν οὐκ ἐπίστευνον εἰς αὐτόν, <sup>38</sup> ἵνα ὁ λόγος Ἰησαῖου τοῦ προφήτου πληρωθῇ δὸν εἶπεν· Κύριε, τίς ἐπίστευσεν τῇ ἀκοῇ ἡμῶν; καὶ ὁ βραχίων Κυρίου τίνι ἀπεκαλύφθη;

<sup>39</sup> Διὰ τοῦτο οὐκ ἦδύναντο πιστεύειν, ὅτι πάλιν εἶπεν Ἰησαῖας· <sup>40</sup> Τετύφλωκεν αὐτῶν τοὺς ὀφθαλμοὺς καὶ ἐπώρωσεν αὐτῶν τὴν καρδίαν, ἵνα μὴ ἴδωσιν τοῖς ὀφθαλμοῖς καὶ νοήσωσιν τῇ καρδίᾳ καὶ στραφῶσιν, καὶ ἴασομαι αὐτούς.

<sup>41</sup> Ταῦτα εἶπεν Ἰησαῖας ὅτι εἶδεν τὴν δόξαν αὐτοῦ, καὶ ἐλάλησεν περὶ αὐτοῦ. <sup>42</sup> Ὁμως μέντοι καὶ ἐκ τῶν ἀρχόντων πολλοὶ ἐπίστευσαν εἰς αὐτόν, ἀλλὰ διὰ τοὺς Φαρισαίους οὐχ ὡμολόγουν ἵνα μὴ ἀποσυνάγωγοι γένωνται. <sup>43</sup> ἡγάπησαν γὰρ τὴν δόξαν τῶν ἀνθρώπων μᾶλλον ἢ περ τὴν δόξαν τοῦ Θεοῦ.

departed and hid himself from them.

<sup>37</sup> But though he had done so many signs before them, yet they didn't believe in him, <sup>38</sup> that the word of Isaiah the prophet might be fulfilled, which he spoke,

“Lord, who has believed our report? To whom has the arm of the Lord been revealed?”<sup>a</sup>

<sup>39</sup> For this cause they couldn't believe, for Isaiah said again,

<sup>40</sup> “He has blinded their eyes and he hardened their heart, lest they should see with their eyes, and perceive with their heart, and would turn, and I would heal them.”<sup>b</sup>

<sup>41</sup> Isaiah said these things when he saw his glory, and spoke of him.

<sup>c</sup><sup>42</sup> Nevertheless even many of the rulers believed in him, but because of the Pharisees they didn't confess it, so that they wouldn't be put out of the synagogue, <sup>43</sup> for they loved men's praise more than God's praise.

<sup>a</sup> 12:38 Isaiah 53:1

<sup>b</sup> 12:40 Isaiah 6:10

<sup>c</sup> 12:41 Isaiah 6:1

<sup>44</sup> Jesus cried out and said, “Whoever believes in me, believes not in me, but in him who sent me. <sup>45</sup> He who sees me sees him who sent me. <sup>46</sup> I have come as a light into the world, that whoever believes in me may not remain in the darkness. <sup>47</sup> If anyone listens to my sayings, and doesn’t believe, I don’t judge him. For I came not to judge the world, but to save the world. <sup>48</sup> He who rejects me, and doesn’t receive my sayings, has one who judges him. The word that I spoke will judge him in the last day. <sup>49</sup> For I spoke not from myself, but the Father who sent me, he gave me a commandment, what I should say, and what I should speak. <sup>50</sup> I know that his commandment is eternal life. The things therefore which I speak, even as the Father has said to me, so I speak.”

**13** Now before the feast of the Passover, Jesus, knowing that his time had come that he would depart from this world to the Father, having loved his own who were in the world, he loved them to the end. <sup>2</sup> During supper, the devil having already put into the heart of Judas Iscariot, Simon’s son, to betray him, <sup>3</sup> Jesus, knowing that the Father had

<sup>44</sup> Ἰησοῦς δὲ ἔκραξεν καὶ εἶπεν· ‘Ο πιστεύων εἰς ἐμὲ οὐ πιστεύει εἰς ἐμὲ ἀλλὰ εἰς τὸν πέμψαντά με, <sup>45</sup> καὶ ὁ θεωρῶν ἐμὲ θεωρεῖ τὸν πέμψαντά με. <sup>46</sup> ἐγὼ φῶς εἰς τὸν κόσμον ἐλήλυθα, ἵνα πᾶς ὁ πιστεύων εἰς ἐμὲ ἐν τῇ σκοτίᾳ μὴ μείνῃ. <sup>47</sup> Καὶ ἐάν τις μου ἀκούσῃ τῶν ὁρμάτων καὶ μὴ φυλάξῃ, ἐγὼ οὐ κρίνω αὐτόν· οὐ γὰρ ἥλθον ἵνα κρίνω τὸν κόσμον, ἀλλ’ ἵνα σώσω τὸν κόσμον. <sup>48</sup> ὁ ἀθετῶν ἐμὲ καὶ μὴ λαμβάνων τὰ ὁρμάτα μου ἔχει τὸν κρίνοντα αὐτόν· ὁ λόγος ὃν ἐλάλησα ἐκεῖνος κρινεῖ αὐτὸν ἐν τῇ ἐσχάτῃ ἡμέρᾳ. <sup>49</sup> Ὄτι ἐγὼ ἔξ ἐμαυτοῦ οὐκ ἐλάλησα, ἀλλ’ ὁ πέμψας με Πατήρ αὐτός μοι ἐντολὴν δέδωκεν τί εἴπω καὶ τί λαλήσω. <sup>50</sup> καὶ οἶδα ὅτι ἡ ἐντολὴ αὐτοῦ ζωὴ ἀιώνιός ἐστιν. ἂν οὖν ἐγὼ λαλῶ, καθὼς εἴρηκέν μοι ὁ Πατήρ, οὕτως λαλῶ.

**13** Πρὸ δὲ τῆς ἑορτῆς τοῦ πάσχα εἰδὼς ὁ Ἰησοῦς ὅτι ἥλθεν αὐτοῦ ἡ ὥρα ἵνα μεταβῇ ἐκ τοῦ κόσμου τούτου πρὸς τὸν Πατέρα, ἀγαπήσας τὸν ἰδίους τὸν ἐν τῷ κόσμῳ εἰς τέλος ἥγαπτησεν αὐτούς. <sup>2</sup> καὶ δείπνου γινομένου, τοῦ διαβόλου ἥδη βεβληκότος εἰς τὴν καρδίαν ἵνα παραδοῖ αὐτὸν Ἰούδας Σίμωνος

Ίσκαριώτου, <sup>3</sup> εἰδὼς ὅτι πάντα ἔδωκεν αὐτῷ ὁ Πατὴρ εἰς τὰς χεῖρας καὶ ὅτι ἀπὸ Θεοῦ ἐξῆλθεν καὶ πρὸς τὸν Θεόν ὑπάγει, <sup>4</sup> ἐγέρεται ἐκ τοῦ δείπνου καὶ τίθησιν τὰ ἱμάτια καὶ λαβὼν λέντιον διεξωσεν ἑαυτόν• <sup>5</sup> εἶτα βάλλει ὑδωρ εἰς τὸν νιπτήρα καὶ ἥρξατο νίπτειν τοὺς πόδας τῶν μαθητῶν καὶ ἐκμάσσειν τῷ λεντίῳ ὡς ἦν διεξωσμένος. <sup>6</sup> Ἔρχεται οὖν πρὸς Σίμωνα Πέτρον• λέγει αὐτῷ• Κύριε, σύ μου νίπτεις τοὺς πόδας; <sup>7</sup> Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ• Ὁ ἐγὼ ποιῶ σὺ οὐκ οἶδας ἄρτι, γνώσῃ δὲ μετὰ ταῦτα. <sup>8</sup> Λέγει αὐτῷ Πέτρος• Οὐ μὴ νίψῃς μου τοὺς πόδας εἰς τὸν αἰῶνα. Ἀπεκρίθη Ἰησοῦς αὐτῷ• Ἐὰν μὴ νίψω σε, οὐκ ἔχεις μέρος μετ' ἐμοῦ. <sup>9</sup> Λέγει αὐτῷ Σίμων Πέτρος• Κύριε, μὴ τοὺς πόδας μου μόνον ἀλλὰ καὶ τὰς χεῖρας καὶ τὴν κεφαλήν. <sup>10</sup> Λέγει αὐτῷ ὁ Ἰησοῦς• Ὁ λελουμένος οὐκ ἔχει χρείαν εἰ μὴ τοὺς πόδας νίψασθαι, ἀλλ’ ἔστιν καθαρὸς ὅλος• καὶ ὑμεῖς καθαροί ἔστε, ἀλλ’ οὐχὶ πάντες. <sup>11</sup> ἢδει γάρ τὸν παραδιδόντα αὐτόν• διὰ τοῦτο εἶπεν ὅτι Οὐχὶ πάντες καθαροί ἔστε.

<sup>12</sup> Ὁτε οὖν ἔνιψεν τοὺς πόδας αὐτῶν καὶ ἔλαβεν τὰ ἱμάτια

given all things into his hands, and that he came from God, and was going to God, <sup>4</sup> arose from supper, and laid aside his outer garments. He took a towel and wrapped a towel around his waist. <sup>5</sup> Then he poured water into the basin, and began to wash the disciples' feet and to wipe them with the towel that was wrapped around him. <sup>6</sup> Then he came to Simon Peter. He said to him, "Lord, do you wash my feet?"

<sup>7</sup> Jesus answered him, "You don't know what I am doing now, but you will understand later."

<sup>8</sup> Peter said to him, "You will never wash my feet!"

Jesus answered him, "If I don't wash you, you have no part with me."

<sup>9</sup> Simon Peter said to him, "Lord, not my feet only, but also my hands and my head!"

<sup>10</sup> Jesus said to him, "Someone who has bathed only needs to have his feet washed, but is completely clean. You are clean, but not all of you." <sup>11</sup> For he knew him who would betray him, therefore he said, "You are not all clean."

<sup>12</sup> So when he had washed their feet, put his outer garment back on, and sat down again, he said to them, "Do you know what I have done to you? <sup>13</sup> You call me, 'Teacher' and

'Lord.' You say so correctly, for so I am. <sup>14</sup>If I then, the Lord and the Teacher, have washed your feet, you also ought to wash one another's feet. <sup>15</sup>For I have given you an example, that you should also do as I have done to you. <sup>16</sup>Most certainly I tell you, a servant is not greater than his lord, neither is one who is sent greater than he who sent him. <sup>17</sup>If you know these things, blessed are you if you do them. <sup>18</sup>I don't speak concerning all of you. I know whom I have chosen. But that the Scripture may be fulfilled, 'He who eats bread with me has lifted up his heel against me.'<sup>a</sup> <sup>19</sup>From now on, I tell you before it happens, that when it happens, you may believe that I am he. <sup>20</sup>Most certainly I tell you, he who receives whomever I send, receives me; and he who receives me, receives him who sent me."

<sup>21</sup>When Jesus had said this, he was troubled in spirit, and testified, "Most certainly I tell you that one of you will betray me."

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<sup>a</sup> 13:18 Psalm 41:9

αὐτοῦ καὶ ἀνέπεσεν πάλιν, εἰπεν αὐτοῖς• Γινώσκετε τί πεποίηκα ὑμῖν; <sup>13</sup>ὑμεῖς φωνεῖτέ με• 'Ο Διδάσκαλος, καὶ ὁ Κύριος, καὶ καλῶς λέγετε• εἰμὶ γάρ. <sup>14</sup>εἰ οὖν ἐγὼ ἔνιψα ὑμῶν τοὺς πόδας ὁ Κύριος καὶ ὁ Διδάσκαλος, καὶ ὑμεῖς ὀφείλετε ἀλλήλων νίπτειν τοὺς πόδας• <sup>15</sup>ὑπόδειγμα γὰρ ἔδωκα ὑμῖν ἵνα καθὼς ἐγὼ ἐποίησα ὑμῖν καὶ ὑμεῖς ποιῆτε. <sup>16</sup>ἀμὴν ἀμὴν λέγω ὑμῖν, οὐκ ἔστιν δοῦλος μείζων τοῦ κυρίου αὐτοῦ οὐδὲ ἀπόστολος μείζων τοῦ πέμψαντος αὐτόν. <sup>17</sup>εἰ ταῦτα οἴδατε, μακάριοί ἔστε ἐὰν ποιῆτε αὐτά.

<sup>18</sup>Οὐ περὶ πάντων ὑμῶν λέγω• ἐγὼ οἶδα τίνας ἔξελεξάμην• ἀλλ' ἵνα ἡ γραφὴ πληρωθῇ• 'Ο τρώγων μου τὸν ἄρτον ἐπῆρεν ἐπ' ἐμὲ τὴν πτέρωναν αὐτοῦ. <sup>19</sup>ἀπ' ἄρτι λέγω ὑμῖν πρὸ τοῦ γενέσθαι, ἵνα πιστεύσητε ὅταν γένηται ὅτι ἐγὼ εἰμι. <sup>20</sup>ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ λαμβάνων ἄν τινα πέμψω ἐμὲ λαμβάνει, ὁ δὲ ἐμὲ λαμβάνων λαμβάνει τὸν πέμψαντά με.

<sup>21</sup>Ταῦτα εἰπὼν ὁ Ἰησοῦς ἐταράχθη τῷ πνεύματι καὶ ἐμαρτύρησεν καὶ εἶπεν• Ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι εἰς ἐξ ὑμῶν παραδώσει με. <sup>22</sup>"Ἐβλεπον εἰς ἀλλήλους οἱ μαθηταὶ ἀπορούμενοι

περὶ τίνος λέγει. <sup>23</sup> ἦν ἀνακείμενος εἰς ἐκ τῶν μαθητῶν αὐτοῦ ἐν τῷ κόλπῳ τοῦ Ἰησοῦ, ὃν ἤγάπα ὁ Ἰησοῦς. <sup>24</sup> νεύει οὖν τούτῳ Σίμων Πέτρος πυθέσθαι τίς ἀν εὗη περὶ οὗ λέγει. <sup>25</sup> ἀναπεσὼν οὖν ἐκεῖνος οὕτως ἐπὶ τὸ στῆθος τοῦ Ἰησοῦ λέγει αὐτῷ• Κύριε, τίς ἔστιν; <sup>26</sup> Ἀποκρίνεται ὁ Ἰησοῦς• Ἐκεῖνός ἔστιν ὁ ἐγὼ βάψω τὸ ψωμίον καὶ δώσω αὐτῷ. βάψας οὖν τὸ ψωμίον λαμβάνει καὶ δίδωσιν Ἰούδᾳ Σίμωνος Ἰσκαριώτου. <sup>27</sup> καὶ μετὰ τὸ ψωμίον τότε εἰσῆλθεν εἰς ἐκεῖνον ὁ Σατανᾶς. Λέγει οὖν αὐτῷ ὁ Ἰησοῦς• “Ο ποιεῖς ποίησον τάχιον. <sup>28</sup> τοῦτο δὲ οὐδεὶς ἔγνω τῶν ἀνακειμένων πρὸς τί εἶπεν αὐτῷ. <sup>29</sup> τινὲς γὰρ ἐδόκουν, ἐπεὶ τὸ γλωσσόκομον εἶχεν Ἰούδας, ὅτι λέγει αὐτῷ ὁ Ἰησοῦς• Ἀγόρασον ὃν χρείαν ἔχομεν εἰς τὴν ἑορτήν, ἥτις πτωχοῖς ἵνα τι δῷ. <sup>30</sup> λαβὼν οὖν τὸ ψωμίον ἐκεῖνος ἔξῆλθεν εὐθύς. ἦν δὲ νύξ.

<sup>31</sup> Ὁτε οὖν ἔξῆλθεν, λέγει Ἰησοῦς• Νῦν ἐδοξάσθη ὁ Υἱὸς τοῦ ἀνθρώπου καὶ ὁ Θεὸς ἐδοξάσθη ἐν αὐτῷ. <sup>32</sup> εὶς ὁ Θεὸς ἐδοξάσθη ἐν

<sup>22</sup> The disciples looked at one another, perplexed about whom he spoke. <sup>23</sup> One of his disciples, whom Jesus loved, was at the table, leaning against Jesus' breast. <sup>24</sup> Simon Peter therefore beckoned to him, and said to him, "Tell us who it is of whom he speaks."

<sup>25</sup> He, leaning back, as he was, on Jesus' breast, asked him, "Lord, who is it?"

<sup>26</sup> Jesus therefore answered, "It is he to whom I will give this piece of bread when I have dipped it." So when he had dipped the piece of bread, he gave it to Judas, the son of Simon Iscariot. <sup>27</sup> After the piece of bread, then Satan entered into him.

Then Jesus said to him, "What you do, do quickly."

<sup>28</sup> Now nobody at the table knew why he said this to him. <sup>29</sup> For some thought, because Judas had the money box, that Jesus said to him, "Buy what things we need for the feast," or that he should give something to the poor. <sup>30</sup> Therefore having received that morsel, he went out immediately. It was night.

<sup>31</sup> When he had gone out, Jesus said, "Now the Son of Man has been glorified, and God has been glorified in him. <sup>32</sup> If God has been glorified

in him, God will also glorify him in himself, and he will glorify him immediately. <sup>33</sup> Little children, I will be with you a little while longer. You will seek me, and as I said to the Jews, ‘Where I am going, you can’t come,’ so now I tell you. <sup>34</sup> A new commandment I give to you, that you love one another. Just as I have loved you, you also love one another. <sup>35</sup> By this everyone will know that you are my disciples, if you have love for one another.”

<sup>36</sup> Simon Peter said to him, “Lord, where are you going?”

Jesus answered, “Where I am going, you can’t follow now, but you will follow afterwards.”

<sup>37</sup> Peter said to him, “Lord, why can’t I follow you now? I will lay down my life for you.”

<sup>38</sup> Jesus answered him, “Will you lay down your life for me? Most certainly I tell you, the rooster won’t crow until you have denied me three times.

**14** “Don’t let your heart be troubled. Believe in God. Believe also in me. <sup>2</sup> In my Father’s house are many homes. If it weren’t so, I would have told you. I am going to prepare a place for you. <sup>3</sup> If I go and prepare a place for you, I will

αὐτῷ, καὶ ὁ Θεὸς δοξάσει αὐτὸν ἐν αὐτῷ, καὶ εὐθὺς δοξάσει αὐτόν.

<sup>33</sup> Τεκνία, ἔτι μικρὸν μεθ’ ὑμῶν εἰμι• ζητήσετέ με, καὶ καθὼς εἶπον τοῖς Ἰουδαίοις ὅτι “Οπου ἐγὼ ὑπάγω ὑμεῖς οὐ δύνασθε ἐλθεῖν, καὶ ὑμῖν λέγω ἄρτι. <sup>34</sup> Ἐντολὴν καινὴν δίδωμι ὑμῖν, ἵνα ἀγαπᾶτε ἀλλήλους, καθὼς ἡγάπησα ὑμᾶς ἵνα καὶ ὑμεῖς ἀγαπᾶτε ἀλλήλους. <sup>35</sup> ἐν τούτῳ γνώσονται πάντες ὅτι ἐμοὶ μαθηταί ἔστε, ἐὰν ἀγάπην ἔχητε ἐν ἀλλήλοις.

<sup>36</sup> Λέγει αὐτῷ Σίμων Πέτρος• Κύριε, ποῦ ὑπάγεις; Ἀπεκρίθη αὐτῷ Ἰησοῦς• “Οπου ὑπάγω οὐ δύνασαι μοι νῦν ἀκολουθῆσαι, ἀκολουθήσεις δὲ ὑστερον. <sup>37</sup> Λέγει αὐτῷ ὁ Πέτρος• Κύριε, διὰ τί οὐ δύναμαι σοι ἀκολουθῆσαι ἄρτι; τὴν ψυχὴν μου ὑπὲρ σοῦ θήσω. <sup>38</sup> Ἀποκρίνεται Ἰησοῦς• Τὴν ψυχὴν σου ὑπὲρ ἐμοῦ θήσεις; ἀμὴν ἀμὴν λέγω σοι, οὐ μὴ ἀλέκτωρ φωνήσῃ ἔως οὗ ἀρνήσῃ με τρίς.

**14** Μὴ ταρασσέσθω ὑμῶν ἡ καρδία• πιστεύετε εἰς τὸν Θεόν καὶ εἰς ἐμὲ πιστεύετε. <sup>2</sup> ἐν τῇ οἰκίᾳ τοῦ Πατρός μου μονάι πολλαί εἰσιν• εἰ δὲ μή, εἶπον ἂν ὑμῖν ὅτι πορεύομαι ἐτοιμάσαι τόπον ὑμῖν; <sup>3</sup> καὶ ἐὰν πορευθῶ

καὶ ἐτοιμάσω τόπον ὑμῖν, πάλιν  
ἔρχομαι καὶ παραλήμψομαι ὑμᾶς  
πρὸς ἐμαυτόν, ἵνα ὅπου εἰμὶ ἐγὼ  
καὶ ὑμεῖς ἥτε. <sup>4</sup> καὶ ὅπου ἐγὼ  
ὑπάγω οἴδατε τὴν ὁδόν.

<sup>5</sup> Λέγει αὐτῷ Θωμᾶς• Κύριε,  
οὐκ οἴδαμεν ποῦ ὑπάγεις• πῶς  
δυνάμεθα τὴν ὁδὸν εἰδέναι; <sup>6</sup> Λέγει  
αὐτῷ ὁ Ἰησοῦς• Ἔγὼ εἰμι ἡ ὁδὸς  
καὶ ἡ ἀλήθεια καὶ ἡ ζωὴ• οὐδεὶς  
ἔρχεται πρὸς τὸν Πατέρα εἰ μὴ  
δι’ ἐμοῦ. <sup>7</sup> εἰ ἐγνώκατε με, καὶ τὸν  
Πατέρα μου γνώσεσθε. καὶ ἀπ’  
ἄρτι γινώσκετε αὐτὸν καὶ ἔωράκατε  
αὐτόν.

<sup>8</sup> Λέγει αὐτῷ Φίλιππος• Κύριε,  
δεῖξον ἡμῖν τὸν Πατέρα, καὶ ἀρκεῖ  
ἡμῖν. <sup>9</sup> Λέγει αὐτῷ ὁ Ἰησοῦς•  
Τοσούτῳ χρόνῳ μεθ’ ὑμῶν εἰμι  
καὶ οὐκ ἐγνωκάς με, Φίλιππε; ὁ  
ἔωρακὼς ἐμὲ ἐώρακεν τὸν Πατέρα;  
πῶς σὺ λέγεις• Δεῖξον ἡμῖν τὸν  
Πατέρα; <sup>10</sup> οὐ πιστεύεις ὅτι ἐγὼ  
ἐν τῷ Πατρὶ καὶ ὁ Πατὴρ ἐν ἐμοὶ  
ἐστιν; τὰ δόγματα ἂν ἐγὼ λέγω  
ὑμῖν ἀπ’ ἐμαυτοῦ οὐ λαλῶ, ὁ δὲ  
Πατὴρ ἐν ἐμοὶ μένων ποιεῖ τὰ  
ἔργα αὐτοῦ. <sup>11</sup> πιστεύετε μοι ὅτι  
ἐγὼ ἐν τῷ Πατρὶ καὶ ὁ Πατὴρ ἐν  
ἐμοί• εἰ δὲ μή, διὰ τὰ ἔργα αὐτὰ  
πιστεύετε. <sup>12</sup> Ἀμὴν ἀμὴν λέγω ὑμῖν,  
ὅ πιστεύων εἰς ἐμὲ τὰ ἔργα ἂν ἐγὼ  
ποιῶ κάκεινος ποιήσει καὶ μείζονα

come again, and will receive you to myself; that where I am, you may be there also. <sup>4</sup> You know where I go, and you know the way.”

<sup>5</sup> Thomas said to him, “Lord, we don’t know where you are going. How can we know the way?”

<sup>6</sup> Jesus said to him, “I am the way, the truth, and the life. No one comes to the Father, except through me. <sup>7</sup> If you had known me, you would have known my Father also. From now on, you know him, and have seen him.”

<sup>8</sup> Philip said to him, “Lord, show us the Father, and that will be enough for us.”

<sup>9</sup> Jesus said to him, “Have I been with you such a long time, and do you not know me, Philip? He who has seen me has seen the Father. How do you say, ‘Show us the Father?’

<sup>10</sup> Don’t you believe that I am in the Father, and the Father in me? The words that I tell you, I speak not from myself; but the Father who lives in me does his works. <sup>11</sup> Believe me that I am in the Father, and the Father in me; or else believe me for the very works’ sake. <sup>12</sup> Most certainly I tell you, he who believes in me, the works that I do, he will do also; and he will

do greater works than these, because I am going to my Father. <sup>13</sup> Whatever you will ask in my name, I will do it, that the Father may be glorified in the Son. <sup>14</sup> If you will ask anything in my name, I will do it. <sup>15</sup> If you love me, keep my commandments. <sup>16</sup> I will pray to the Father, and he will give you another Counselor, <sup>a</sup>that he may be with you forever: <sup>17</sup> the Spirit of truth, whom the world can't receive; for it doesn't see him and doesn't know him. You know him, for he lives with you, and will be in you. <sup>18</sup> I will not leave you orphans. I will come to you. <sup>19</sup> Yet a little while, and the world will see me no more; but you will see me. Because I live, you will live also. <sup>20</sup> In that day you will know that I am in my Father, and you in me, and I in you. <sup>21</sup> One who has my commandments and keeps them, that person is one who loves me. One who loves me will be loved by my Father, and I will love him, and will reveal myself to him.”

<sup>22</sup> Judas (not Iscariot) said to him, “Lord, what has happened that you

<sup>a</sup> **14:16** Greek παρακλητον: Counselor, Helper, Intercessor, Advocate, and Comforter.

τούτων ποιήσει, ὅτι ἐγὼ πρὸς τὸν Πατέρα πορεύομαι• <sup>13</sup> καὶ ὅ τι ἀν αἰτήσητε ἐν τῷ ὄνόματί μου τοῦτο ποιήσω, ἵνα δοξασθῇ ὁ Πατὴρ ἐν τῷ Υἱῷ. <sup>14</sup> ἐάν τι αἰτήσητέ με ἐν τῷ ὄνόματί μου ἐγὼ ποιήσω.

<sup>15</sup> Ἐὰν ἀγαπᾶτέ με, τὰς ἐντολὰς τὰς ἐμὰς τηρήσετε• <sup>16</sup> Κἀγὼ ἔρωτήσω τὸν Πατέρα καὶ ἄλλον Παράκλητον δώσει ὑμῖν, ἵνα μεθ' ὑμῶν εἰς τὸν αἰώνα ἥ, <sup>17</sup> τὸ Πνεῦμα τῆς ἀληθείας, ὃ ὁ κόσμος οὐδὲν δύναται λαβεῖν, ὅτι οὐ θεωρεῖ αὐτὸν οὐδὲ γινώσκει· ὑμεῖς γινώσκετε αὐτό, ὅτι παρ' ὑμῖν μένει καὶ ἐν ὑμῖν ἔσται. <sup>18</sup> Οὐκ ἀφήσω ὑμᾶς ὄρφανούς, ἔρχομαι πρὸς ὑμᾶς. <sup>19</sup> ἔτι μικρὸν καὶ ὁ κόσμος με οὐκέτι θεωρεῖ, ὑμεῖς δὲ θεωρεῖτέ με, ὅτι ἐγὼ ζῶ καὶ ὑμεῖς ζήσετε. <sup>20</sup> ἐν ἐκείνῃ τῇ ἡμέρᾳ γνώσεσθε ὑμεῖς ὅτι ἐγὼ ἐν τῷ Πατρί μου καὶ ὑμεῖς ἐν ἐμοὶ κἀγὼ ἐν ὑμῖν. <sup>21</sup> ὁ ἔχων τὰς ἐντολὰς μου καὶ τηρῶν αὐτὰς ἐκεῖνός ἔστιν ὁ ἀγαπῶν με· ὁ δὲ ἀγαπῶν με ἀγαπηθήσεται ὑπὸ τοῦ Πατρός μου, κἀγὼ ἀγαπήσω αὐτὸν καὶ ἐμφανίσω αὐτῷ ἐμαυτόν.

<sup>22</sup> Λέγει αὐτῷ Ἰούδας, οὐχ ὁ Ἰσκαριώτης• Κύριε, καὶ τί γέγονεν ὅτι ἡμῖν μέλλεις ἐμφανίζειν σεαυτὸν καὶ οὐχὶ τῷ κόσμῳ; <sup>23</sup> Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν

αὐτῷ• Ἐάν τις ἀγαπᾷ με τὸν λόγον μου τηρήσει, καὶ ὁ Πατήρ μου ἀγαπήσει αὐτὸν καὶ πρὸς αὐτὸν ἐλευσόμεθα καὶ μονὴν παρ' αὐτῷ ποιησόμεθα. <sup>24</sup>ὁ μὴ ἀγαπῶν με τοὺς λόγους μου οὐ τηρεῖ• καὶ ὁ λόγος ὃν ἀκούετε οὐκ ἔστιν ἐμὸς ἀλλὰ τοῦ πέμψαντός με Πατρός.

<sup>25</sup>Ταῦτα λελάληκα ὑμῖν παρ' ὑμῖν μένων• <sup>26</sup>ὁ δὲ Παράκλητος, τὸ Πνεῦμα τὸ Ἅγιον, ὃ πέμψει ὁ Πατὴρ ἐν τῷ ὄντοματί μου, ἐκεῖνος ὑμᾶς διδάξει πάντα καὶ ὑπομνήσει ὑμᾶς πάντα ἡ εἰπον ὑμῖν ἐγώ.

<sup>27</sup>Εἰρήνην ἀφίημι ὑμῖν, εἰρήνην τὴν ἐμὴν δίδωμι ὑμῖν• οὐ καθὼς ὁ κόσμος δίδωσιν ἐγώ δίδωμι ὑμῖν. μὴ ταρασσέσθω ὑμῶν ἡ καρδία μηδὲ δειλιάτω. <sup>28</sup>Ὕκουσατε ὅτι ἐγώ εἰπον ὑμῖν• ‘Υπάγω καὶ ἔρχομαι πρὸς ὑμᾶς. εἰ ἡγαπᾶτέ με ἔχάρητε ἂν ὅτι πορεύομαι πρὸς τὸν Πατέρα, ὅτι ὁ Πατὴρ μείζων μού ἐστιν. <sup>29</sup>καὶ νῦν εἴρηκα ὑμῖν πρὸν γενέσθαι, ὅταν γένηται πιστεύσῃτε. <sup>30</sup>Οὐκέτι πολλὰ λαλήσω μεθ' ὑμῶν, ἔρχεται γάρ ὁ τοῦ κόσμου ἄρχων• καὶ ἐν ἐμοὶ οὐκ ἔχει οὐδέν, <sup>31</sup>ἀλλ' ὅταν γνῷ ὁ κόσμος ὅτι ἀγαπῶ τὸν Πατέρα, καὶ καθὼς ἐνετείλατο μοι ὁ Πατὴρ, οὕτως ποιῶ. Ἐγείρεσθε, ἄγωμεν ἐντεῦθεν.

are about to reveal yourself to us, and not to the world?”

<sup>23</sup>Jesus answered him, “If a man loves me, he will keep my word. My Father will love him, and we will come to him, and make our home with him. <sup>24</sup>He who doesn’t love me doesn’t keep my words. The word which you hear isn’t mine, but the Father’s who sent me. <sup>25</sup>I have said these things to you while still living with you. <sup>26</sup>But the Counselor, the Holy Spirit, whom the Father will send in my name, will teach you all things, and will remind you of all that I said to you. <sup>27</sup>Peace I leave with you. My peace I give to you; not as the world gives, I give to you. Don’t let your heart be troubled, neither let it be fearful. <sup>28</sup>You heard how I told you, ‘I go away, and I come to you.’ If you loved me, you would have rejoiced, because I said ‘I am going to my Father;’ for the Father is greater than I. <sup>29</sup>Now I have told you before it happens so that when it happens, you may believe. <sup>30</sup>I will no more speak much with you, for the prince of the world comes, and he has nothing in me. <sup>31</sup>But that the world may know that I love the Father, and as the Father commanded me, even so I do. Arise, let’s go from here.

**15** “I am the true vine, and my Father is the farmer. <sup>2</sup> Every branch in me that doesn’t bear fruit, he takes away. Every branch that bears fruit, he prunes, that it may bear more fruit. <sup>3</sup> You are already pruned clean because of the word which I have spoken to you. <sup>4</sup> Remain in me, and I in you. As the branch can’t bear fruit by itself unless it remains in the vine, so neither can you, unless you remain in me. <sup>5</sup> I am the vine. You are the branches. He who remains in me and I in him bears much fruit, for apart from me you can do nothing. <sup>6</sup> If a man doesn’t remain in me, he is thrown out as a branch and is withered; and they gather them, throw them into the fire, and they are burned. <sup>7</sup> If you remain in me, and my words remain in you, you will ask whatever you desire, and it will be done for you.

<sup>8</sup> “In this my Father is glorified, that you bear much fruit; and so you will be my disciples. <sup>9</sup> Even as the Father has loved me, I also have loved you. Remain in my love. <sup>10</sup> If you keep my commandments, you will remain in my love; even as I have kept my Father’s commandments, and remain in his love. <sup>11</sup> I have spoken these things to you, that my joy may remain

**15** Ἐγώ εἰμι ἡ ἄμπελος ἡ ἀληθινή καὶ ὁ Πατήρ μου ὁ γεωργός ἐστιν. <sup>2</sup> πᾶν κλῆμα ἐν ἐμοὶ μὴ φέρον καρπὸν αἴρει αὐτό, καὶ πᾶν τὸ καρπὸν φέρον καθαίρει αὐτὸν ἵνα καρπὸν πλείονα φέρῃ. <sup>3</sup> ἦδη ὑμεῖς καθαροί ἐστε διὰ τὸν λόγον ὃν λελάληκα ὑμῖν. <sup>4</sup> μείνατε ἐν ἐμοί, κάγῳ ἐν ὑμῖν. καθὼς τὸ κλῆμα οὐ δύναται καρπὸν φέρειν ἀφ’ ἑαυτοῦ ἐὰν μὴ μένῃ ἐν τῇ ἀμπέλῳ, οὕτως οὐδὲ ὑμεῖς ἐὰν μὴ ἐν ἐμοὶ μένητε. <sup>5</sup> Ἐγώ εἰμι ἡ ἄμπελος, ὑμεῖς τὰ κλήματα. ὁ μένων ἐν ἐμοὶ κάγῳ ἐν αὐτῷ οὔτος φέρει καρπὸν πολύν, διτι χωρὶς ἐμοῦ οὐ δύνασθε ποιεῖν οὐδέν. <sup>6</sup> ἐὰν μὴ τις μένῃ ἐν ἐμοὶ, ἐβλήθη ἔξω ὡς τὸ κλῆμα καὶ ἐξηράνθη καὶ συνάγουσιν αὐτὰ καὶ εἰς τὸ πῦρ βάλλουσιν καὶ καίεται. <sup>7</sup> ἐὰν μείνητε ἐν ἐμοὶ καὶ τὰ ὄχηματά μου ἐν ὑμῖν μείνῃ, δὲ ἐὰν θέλητε αἰτήσασθε, καὶ γενήσεται ὑμῖν. <sup>8</sup> ἐν τούτῳ ἐδοξάσθη ὁ Πατήρ μου, ἵνα καρπὸν πολὺν φέρητε καὶ γένησθε ἐμοὶ μαθηταί. <sup>9</sup> Καθὼς ἡγάπησέν με ὁ Πατήρ, κάγῳ ὑμᾶς ἡγάπησα· μείνατε ἐν τῇ ἡγάπῃ τῇ ἐμῇ. <sup>10</sup> ἐὰν τὰς ἐντολὰς μου τηρήσητε, μενεῦτε ἐν τῇ ἡγάπῃ μου, καθὼς ἐγὼ τὰς ἐντολὰς τοῦ Πατρός μου τετήρηκα καὶ μένω

αύτοῦ ἐν τῇ ἀγάπῃ.<sup>11</sup> Ταῦτα λελάληκα ὑμῖν ἵνα ἡ χαρὰ ἡ ἐμὴ ἐν ὑμῖν ἦ καὶ ἡ χαρὰ ὑμῶν πληρωθῆ.<sup>12</sup> Αὕτη ἐστὶν ἡ ἐντολὴ ἡ ἐμὴ, ἵνα ἀγαπᾶτε ἀλλήλους καθὼς ἡγάπησα ὑμᾶς.<sup>13</sup> μείζονα ταύτης ἀγάπην οὐδεὶς ἔχει, ἵνα τις τὴν ψυχὴν αὐτοῦ θῇ ὑπὲρ τῶν φίλων αὐτοῦ.<sup>14</sup> Ὦμεῖς φίλοι μού ἐστε ἐὰν ποιῆτε ἂ ἐγὼ ἐντέλλομαι ὑμῖν.<sup>15</sup> οὐκέτι λέγω ὑμᾶς δούλους, ὅτι ὁ δούλος οὐκ οἶδεν τί ποιεῖ αὐτοῦ ὁ κύριος· ὑμᾶς δὲ εἰρηκα φίλους, ὅτι πάντα ἂ ἥκουσα παρὰ τὸν Πατρός μου ἐγνώρισα ὑμῖν.<sup>16</sup> οὐχ ὥμεῖς με ἐξελέξασθε, ἀλλ’ ἐγὼ ἐξελεξάμην ὑμᾶς καὶ ἔθηκα ὑμᾶς ἵνα ὥμεῖς ὑπάγητε καὶ καρπὸν φέρητε καὶ ὁ καρπὸς ὑμῶν μένη, ἵνα ὅ τι ἀν αἰτήσητε τὸν Πατέρα ἐν τῷ ὄνόματί μου δῷ ὑμῖν.<sup>17</sup> ταῦτα ἐντέλλομαι ὑμῖν, ἵνα ἀγαπᾶτε ἀλλήλους.

<sup>18</sup> Εἰ ὁ κόσμος ὑμᾶς μισεῖ, γινώσκετε ὅτι ἐμὲ πρῶτον ὑμῶν μεμίσηκεν.<sup>19</sup> εἰ ἐκ τοῦ κόσμου ἦτε, ὁ κόσμος ἀν τὸ ὄντον ἐφίλει· ὅτι δὲ ἐκ τοῦ κόσμου οὐκ ἐστέ, ἀλλ’ ἐγὼ ἐξελεξάμην ὑμᾶς ἐκ τοῦ κόσμου, διὰ τοῦτο μισεῖ ὑμᾶς ὁ κόσμος.<sup>20</sup> Μνημονεύετε τοῦ λόγου οὐ ἐγὼ εἶπον ὑμῖν· Οὐκ ἔστιν δούλος μείζων τοῦ κυρίου αὐτοῦ. εἰ ἐμὲ ἐδίωξαν, καὶ ὑμᾶς διώξουσιν·

in you, and that your joy may be made full.

<sup>12</sup> “This is my commandment, that you love one another, even as I have loved you. <sup>13</sup> Greater love has no one than this, that someone lay down his life for his friends. <sup>14</sup> You are my friends, if you do whatever I command you. <sup>15</sup> No longer do I call you servants, for the servant doesn’t know what his lord does. But I have called you friends, for everything that I heard from my Father, I have made known to you. <sup>16</sup> You didn’t choose me, but I chose you and appointed you, that you should go and bear fruit, and that your fruit should remain; that whatever you will ask of the Father in my name, he may give it to you.

<sup>17</sup> “I command these things to you, that you may love one another. <sup>18</sup> If the world hates you, you know that it has hated me before it hated you.

<sup>19</sup> If you were of the world, the world would love its own. But because you are not of the world, since I chose you out of the world, therefore the world hates you. <sup>20</sup> Remember the word that I said to you: ‘A servant is not greater than his lord.’<sup>a</sup> If they persecuted me, they will also persecute you. If they

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<sup>a</sup> 15:20 John 13:16

kept my word, they will also keep yours. <sup>21</sup> But they will do all these things to you for my name's sake, because they don't know him who sent me. <sup>22</sup> If I had not come and spoken to them, they would not have had sin; but now they have no excuse for their sin. <sup>23</sup> He who hates me, hates my Father also. <sup>24</sup> If I hadn't done among them the works which no one else did, they wouldn't have had sin. But now they have seen and also hated both me and my Father. <sup>25</sup> But this happened so that the word may be fulfilled which was written in their law, 'They hated me without a cause.'<sup>a</sup>

<sup>26</sup> "When the Counselor<sup>a</sup> has come, whom I will send to you from the Father, the Spirit of truth, who proceeds from the Father, he will testify about me. <sup>27</sup> You will also testify, because you have been with me from the beginning.

**16** "I have said these things to you so that you wouldn't be caused to stumble. <sup>2</sup> They will put you out of the synagogues. Yes, the time comes that whoever kills you will

<sup>a</sup> 15:26 Greek Parakletos: Counselor, Helper, Advocate, Intercessor, and Comforter.

<sup>a</sup> 15:25 Psalm 35:19; 69:4

εἰ τὸν λόγον μου ἐτήρησαν, καὶ τὸν ὑμέτερον τηρήσουσιν. <sup>21</sup> ἀλλὰ ταῦτα πάντα ποιήσουσιν εἰς ὑμᾶς διὰ τὸ ὄνομά μου, ὅτι οὐκ οἴδασιν τὸν πέμψαντά με. <sup>22</sup> εἰ μὴ ἥλθον καὶ ἐλάλησα αὐτοῖς, ἀμαρτίαν οὐκ εἴχοσαν· νῦν δὲ πρόφασιν οὐκ ἔχουσιν περὶ τῆς ἀμαρτίας αὐτῶν. <sup>23</sup> Ὁ ἐμὲ μισῶν καὶ τὸν Πατέρα μου μισεῖ. <sup>24</sup> εἰ τὰ ἔργα μὴ ἐποίησα ἐν αὐτοῖς ἢ οὐδεὶς ἄλλος ἐποίησεν, ἀμαρτίαν οὐκ εἴχοσαν· νῦν δὲ καὶ ἐωράκασιν καὶ μεμισήκασιν καὶ ἐμὲ καὶ τὸν Πατέρα μου. <sup>25</sup> ἀλλ᾽ ἵνα πληρωθῇ ὁ λόγος ὁ ἐν τῷ νόμῳ αὐτῶν γεγραμμένος ὅτι Ἐμίσησάν με δωρεάν.

<sup>26</sup> Ὄταν ἔλθῃ ὁ Παράκλητος ὃν ἐγὼ πέμψω ὑμῖν παρὰ τοῦ Πατρός, τὸ Πνεῦμα τῆς ἀληθείας ὃ παρὰ τοῦ Πατρὸς ἐκπορεύεται, ἐκεῖνος μαρτυρήσει περὶ ἐμοῦ. <sup>27</sup> καὶ ὑμεῖς δὲ μαρτυρεῖτε, ὅτι ἀπ' ἀρχῆς μετ' ἐμοῦ ἔστε.

**16** Ταῦτα λελάληκα ὑμῖν ἕνα μὴ σκανδαλισθῆτε. <sup>2</sup> ἀποσυναγώγους ποιήσουσιν ὑμᾶς· ἀλλ' ἔρχεται ὥρα ἕνα πᾶς ὁ ἀποκτείνας ὑμᾶς δόξῃ λατρείαν προσφέρειν τῷ Θεῷ. <sup>3</sup> καὶ ταῦτα ποιήσουσιν ὅτι οὐκ ἔγνωσαν τὸν Πατέρα οὐδὲ ἐμέ. <sup>4</sup> ἀλλὰ ταῦτα λελάληκα ὑμῖν ἕνα ὅταν ἔλθῃ ἡ

ώρα αὐτῶν μνημονεύητε αὐτῶν  
ὅτι ἐγὼ εἶπον ὑμῖν. ταῦτα δὲ  
ὑμῖν ἐξ ἀρχῆς οὐκ εἶπον, ὅτι μεθ'  
ὑμῶν ἥμην. <sup>5</sup> Νῦν δὲ ὑπάγω πρὸς  
τὸν πέμψαντά με, καὶ οὐδεὶς ἐξ  
ὑμῶν ἔρωτᾶ με• Ποῦ ὑπάγεις;  
<sup>6</sup> ἄλλ' ὅτι ταῦτα λελάληκα ὑμῖν  
ἡ λύπη πεπλήρωκεν ὑμῶν τὴν  
καρδίαν. <sup>7</sup> ἄλλ' ἐγὼ τὴν ἀλήθειαν  
λέγω ὑμῖν, συμφέρει ὑμῖν ἵνα ἐγὼ  
ἀπέλθω. ἐὰν γὰρ μὴ ἀπέλθω, ὁ  
Παράκλητος οὐκ ἐλεύσεται πρὸς  
ὑμᾶς• ἐὰν δὲ πορευθῶ, πέμψω  
αὐτὸν πρὸς ὑμᾶς. <sup>8</sup> Καὶ ἐλθὼν  
ἐκεῖνος ἐλέγξει τὸν κόσμον περὶ  
ἀμαρτίας καὶ περὶ δικαιοσύνης καὶ  
περὶ κρίσεως• <sup>9</sup> περὶ ἀμαρτίας μέν,  
ὅτι οὐ πιστεύουσιν εἰς ἐμέ• <sup>10</sup> περὶ  
δικαιοσύνης δέ, ὅτι πρὸς τὸν  
Πατέρα ὑπάγω καὶ οὐκέτι θεωρεῖτε  
με• <sup>11</sup> περὶ δὲ κρίσεως, ὅτι ὁ ἄρχων  
τοῦ κόσμου τούτου κέκριται.

<sup>12</sup> Ἔτι πολλὰ ἔχω ὑμῖν λέγειν,  
ἄλλ' οὐ δύνασθε βαστάξειν ἄρτι•  
<sup>13</sup> ὅταν δὲ ἐλθῇ ἐκεῖνος, τὸ Πνεῦμα  
τῆς ἀληθείας, ὁδηγήσει ὑμᾶς ἐν τῇ  
ἀληθείᾳ πάσῃ• οὐ γὰρ λαλήσει ἀφ'  
ἔαυτοῦ, ἀλλ' ὅσα ἀκούσει λαλήσει  
καὶ τὰ ἐρχόμενα ἀναγγελεῖ ὑμῖν.  
<sup>14</sup> ἐκεῖνος ἐμὲ δοξάσει, ὅτι ἐκ τοῦ

think that he offers service to God.

<sup>3</sup> They will do these things<sup>a</sup> because they have not known the Father, nor me. <sup>4</sup> But I have told you these things, so that when the time comes, you may remember that I told you about them. I didn't tell you these things from the beginning, because I was with you.

<sup>5</sup> But now I am going to him who sent me, and none of you asks me, 'Where are you going?' <sup>6</sup> But because I have told you these things, sorrow has filled your heart. <sup>7</sup> Nevertheless I tell you the truth: It is to your advantage that I go away, for if I don't go away, the Counselor won't come to you. But if I go, I will send him to you. <sup>8</sup> When he has come, he will convict the world about sin, about righteousness, and about judgment; <sup>9</sup> about sin, because they don't believe in me; <sup>10</sup> about righteousness, because I am going to my Father, and you won't see me any more; <sup>11</sup> about judgment, because the prince of this world has been judged.

<sup>12</sup> "I still have many things to tell you, but you can't bear them now.

<sup>13</sup> However when he, the Spirit of truth, has come, he will guide you into all truth, for he will not speak from himself; but whatever he hears,

<sup>a</sup> 16:3 TR adds "to you"

he will speak. He will declare to you things that are coming. <sup>14</sup> He will glorify me, for he will take from what is mine, and will declare it to you. <sup>15</sup> All things that the Father has are mine; therefore I said that he takes<sup>a</sup> of mine and will declare it to you. <sup>16</sup> A little while, and you will not see me. Again a little while, and you will see me.”

<sup>17</sup> Some of his disciples therefore said to one another, “What is this that he says to us, ‘A little while, and you won’t see me, and again a little while, and you will see me,’ and, ‘Because I go to the Father?’” <sup>18</sup> They said therefore, “What is this that he says, ‘A little while’? We don’t know what he is saying.”

<sup>19</sup> Therefore Jesus perceived that they wanted to ask him, and he said to them, “Do you inquire among yourselves concerning this, that I said, ‘A little while, and you won’t see me, and again a little while, and you will see me?’ <sup>20</sup> Most certainly I tell you that you will weep and lament, but the world will rejoice. You will be sorrowful, but your sorrow will be turned into joy. <sup>21</sup> A woman, when

έμοι ἡμίψεται καὶ ἀναγγελεῖ ὑμῖν. <sup>15</sup> πάντα ὅσα ἔχει ὁ Πατὴρ ἐμά ἐστιν• διὰ τοῦτο εἶπον ὅτι ἐκ τοῦ ἐμοῦ λαμβάνει καὶ ἀναγγελεῖ ὑμῖν.

<sup>16</sup> Μικρὸν καὶ οὐκέτι θεωρεῖτε με, καὶ πάλιν μικρὸν καὶ ὄψεοθέ με. <sup>17</sup> Εἶπαν οὖν ἐκ τῶν μαθητῶν αὐτοῦ πρὸς ἀλλήλους• Τί ἐστιν τοῦτο ὃ λέγει ἡμῖν• Μικρὸν καὶ οὐ θεωρεῖτε με, καὶ πάλιν μικρὸν καὶ ὄψεοθέ με; καὶ• “Οτι ὑπάγω πρὸς τὸν Πατέρα; <sup>18</sup> ἔλεγον οὖν• τί ἐστιν Τοῦτο ὃ λέγει Τὸ μικρόν; οὐκ οἴδαμεν τί λαλεῖ.

<sup>19</sup> Ἔγνω ὁ Ἰησοῦς ὅτι ἥθελον αὐτὸν ἐρωτᾶν, καὶ εἶπεν αὐτοῖς• Περὶ τούτου ζητεῖτε μετ’ ἀλλήλων ὅτι εἶπον• Μικρὸν καὶ οὐ θεωρεῖτε με, καὶ πάλιν μικρὸν καὶ ὄψεοθέ με; <sup>20</sup> ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι κλαύσετε καὶ θρηνήσετε ὑμεῖς, ὃ δὲ κόσμος χαρίσεται• ὑμεῖς λυπηθήσεσθε, ἀλλ’ ἡ λύπη ὑμῶν εἰς χαρὰν γενήσεται. <sup>21</sup> ἡ γυνὴ ὅταν τίκτῃ λύπην ἔχει, ὅτι ἥλθεν ἡ ὥρα αὐτῆς• ὅταν δὲ γεννήσῃ τὸ παιδίον, οὐκέτι μνημονεύει τῆς θλίψεως διὰ τὴν χαρὰν ὅτι ἐγεννήθη ἄνθρωπος

<sup>a</sup> 16:15 TR reads “will take” instead of “takes”

εἰς τὸν κόσμον. <sup>22</sup> καὶ ὑμεῖς οὖν νῦν μὲν λύπην ἔχετε· πάλιν δὲ ὅψομαι ὑμᾶς, καὶ χαρήσεται ὑμῶν ἡ καρδία, καὶ τὴν χαρὰν ὑμῶν οὐδεὶς αἴρει ἀφ' ὑμῶν.

<sup>23</sup> Καὶ ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐμὲ οὐκ ἐρωτήσετε οὐδέν. ἀμὴν ἀμὴν λέγω ὑμῖν, ἂν τι αἰτήσῃς τὸν Πατέρα ἐν τῷ ὄνόματί μου δώσει ὑμῖν. <sup>24</sup> ἔως ἀρτὶ οὐκ ἥτησατε οὐδέν τῷ ὄνόματί μου· αἰτεῖτε καὶ λήμψεσθε, ἵνα ἡ χαρὰ ὑμῶν ἦται πεπληρωμένη.

<sup>25</sup> Ταῦτα ἐν παροιμίαις λελάληκα ὑμῖν· ἔρχεται ὥρα ὅτε οὐκέτι ἐν παροιμίαις λαλήσω ὑμῖν, ἀλλὰ παροησίᾳ περὶ τοῦ Πατρὸς ἀπαγγελῶ ὑμῖν. <sup>26</sup> ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐν τῷ ὄνόματί μου αἰτήσεσθε, καὶ οὐ λέγω ὑμῖν ὅτι ἐγὼ ἐρωτήσω τὸν Πατέρα περὶ ὑμῶν· <sup>27</sup> αὐτὸς γάρ ὁ Πατὴρ φιλεῖ ὑμᾶς, ὅτι ὑμεῖς ἐμὲ πεφιλήκατε καὶ πεπιστεύκατε ὅτι ἐγὼ παρὰ τοῦ Θεοῦ ἐξῆλθον. <sup>28</sup> ἐξῆλθον παρὰ τοῦ Πατρὸς καὶ ἐλήλυθα εἰς τὸν κόσμον· πάλιν ἀφίμη τὸν κόσμον καὶ πορεύομαι πρὸς τὸν Πατέρα.

<sup>29</sup> Λέγουσιν οἱ μαθηταὶ αὐτοῦ· "Ιδε νῦν ἐν παροησίᾳ λαλεῖς καὶ

she gives birth, has sorrow because her time has come. But when she has delivered the child, she doesn't remember the anguish any more, for the joy that a human being is born into the world. <sup>22</sup> Therefore you now have sorrow, but I will see you again, and your heart will rejoice, and no one will take your joy away from you.

<sup>23</sup> "In that day you will ask me no questions. Most certainly I tell you, whatever you may ask of the Father in my name, he will give it to you.

<sup>24</sup> Until now, you have asked nothing in my name. Ask, and you will receive, that your joy may be made full. <sup>25</sup> I have spoken these things to you in figures of speech. But the time is coming when I will no more speak to you in figures of speech, but will tell you plainly about the Father. <sup>26</sup> In that day you will ask in my name; and I don't say to you that I will pray to the Father for you, <sup>27</sup> for the Father himself loves you, because you have loved me, and have believed that I came from God. <sup>28</sup> I came from the Father, and have come into the world. Again, I leave the world, and go to the Father."

<sup>29</sup> His disciples said to him, "Behold, now you are speaking

plainly, and using no figures of speech. <sup>30</sup> Now we know that you know all things, and don't need for anyone to question you. By this we believe that you came from God."

<sup>31</sup> Jesus answered them, "Do you now believe? <sup>32</sup> Behold, the time is coming, yes, and has now come, that you will be scattered, everyone to his own place, and you will leave me alone. Yet I am not alone, because the Father is with me. <sup>33</sup> I have told you these things, that in me you may have peace. In the world you have trouble; but cheer up! I have overcome the world."

**17** Jesus said these things, then lifting up his eyes to heaven, he said, "Father, the time has come. Glorify your Son, that your Son may also glorify you; <sup>2</sup> even as you gave him authority over all flesh, so he will give eternal life to all whom you have given him. <sup>3</sup> This is eternal life, that they should know you, the only true God, and him whom you sent, Jesus Christ. <sup>4</sup> I glorified you on the earth. I have accomplished the work which you have given me to do. <sup>5</sup> Now, Father, glorify me with your own self with the glory which I had with you before the world existed. <sup>6</sup> I revealed your name to the people whom you

παροιμίαν οὐδεμίαν λέγεις. <sup>30</sup> νῦν οἶδαμεν ὅτι οἶδας πάντα καὶ οὐ χρείαν ἔχεις ἵνα τίς σε ἐρωτᾷ• ἐν τούτῳ πιστεύομεν ὅτι ἀπὸ Θεοῦ ἐξῆλθες. <sup>31</sup> Ἀπεκρίθη αὐτοῖς Ἰησοῦς· Ἄρτι πιστεύετε; <sup>32</sup> ἴδον ἔρχεται ὥρα καὶ ἐλήλυθεν ἵνα σκορπισθῆτε ἕκαστος εἰς τὰ ἵδια κάμε μόνον ἀφῆτε• καὶ οὐκ εἰμὶ μόνος, ὅτι ὁ Πατὴρ μετ' ἐμοῦ ἔστιν. <sup>33</sup> ταῦτα λελάληκα ὑμῖν ἵνα ἐν ἐμοὶ εἰρήνην ἔχητε. ἐν τῷ κόσμῳ θλῖψιν ἔχετε• ἀλλὰ θαρσεῖτε, ἐγὼ νενίκηκα τὸν κόσμον.

**17** Ταῦτα ἐλάλησεν Ἰησοῦς καὶ ἐπάρας τοὺς ὄφθαλμοὺς αὐτοῦ εἰς τὸν οὐρανὸν εἶπεν• Πάτερ, ἐλήλυθεν ἡ ὥρα• δόξασόν σου τὸν Υἱόν, ἵνα ὁ Υἱὸς δοξάσῃ σέ, <sup>2</sup> καθὼς ἔδωκας αὐτῷ ἐξουσίαν πάσης σαρκός, ἵνα πᾶν ὃ δέδωκας αὐτῷ δώσῃ αὐτοῖς ζωὴν αἰώνιον. <sup>3</sup> αὕτη δέ ἔστιν ἡ αἰώνιος ζωὴ ἵνα γινώσκωσιν σὲ τὸν μόνον ἀληθινὸν Θεόν καὶ ὃν ἀπέστειλας Ἰησοῦν Χριστόν. <sup>4</sup> ἐγὼ σε ἐδόξασα ἐπὶ τῆς γῆς τὸ ἔργον τελειώσας ὃ δέδωκάς μοι ἵνα ποιήσω• <sup>5</sup> καὶ νῦν δόξασόν με σύ, Πάτερ, παρὰ σεαυτῷ τῇ δόξῃ ἣ ἔιχον πρὸ τοῦ τὸν κόσμον εἶναι παρὰ σοί.

<sup>6</sup> Ἐφανέρωσά σου τὸ ὄνομα τοῖς ἀνθρώποις οὓς ἔδωκάς μοι ἐκ τοῦ κόσμου. σοὶ ἥσαν κάμοὶ αὐτοὺς ἔδωκας καὶ τὸν λόγον σου τετήρηκαν. <sup>7</sup> νῦν ἔγνωκαν ὅτι πάντα ὅσα δέδωκάς μοι παρὰ σοῦ εἰσιν· <sup>8</sup> ὅτι τὰ ὄψιμα ἂν ἔδωκάς μοι δέδωκα αὐτοῖς, καὶ αὐτοὶ ἔλαβον καὶ ἔγνωσαν ἀληθῶς ὅτι παρὰ σοῦ ἔξῆλθον, καὶ ἐπίστευσαν ὅτι σύ με ἀπέστειλας.

<sup>9</sup> Ἔγὼ περὶ αὐτῶν ἐρωτῶ, οὐ περὶ τοῦ κόσμου ἐρωτῶ ὀλλὰ περὶ ὧν δέδωκάς μοι, ὅτι σοὶ εἰσιν, <sup>10</sup> καὶ τὰ ἐμὰ πάντα σά ἔστιν καὶ τὰ σὰ ἐμά, καὶ δεδόξασμαι ἐν αὐτοῖς. <sup>11</sup> καὶ οὐκέτι εἰμὶ ἐν τῷ κόσμῳ, καὶ αὐτοὶ ἐν τῷ κόσμῳ εἰσίν, κάγω πρὸς σὲ ἔρχομαι. Πάτερ ἄγιε, τήρησον αὐτοὺς ἐν τῷ ὄνόματί σου ὃ δέδωκάς μοι, ἵνα ὁσιν ἐν καθὼς ἡμεῖς. <sup>12</sup> ὅτε ἥμην μετ' αὐτῶν ἐγὼ ἐτήρουν αὐτοὺς ἐν τῷ ὄνόματί σου ὃ δέδωκάς μοι, καὶ ἐφύλαξα, καὶ οὐδεὶς ἐξ αὐτῶν ἀπώλετο εἰ μὴ ὁ νιὸς τῆς ἀπωλείας, ἵνα ἡ γραφὴ πληρωθῇ. <sup>13</sup> Νῦν δὲ πρὸς σὲ ἔρχομαι καὶ ταῦτα λαλῶ ἐν τῷ κόσμῳ ἵνα ἔχωσιν τὴν χαρὰν τὴν ἐμὴν πεπληρωμένην ἐν ἑαυτοῖς. <sup>14</sup> ἐγὼ δέδωκα αὐτοῖς τὸν λόγον σου καὶ ὁ κόσμος ἐμίσησεν αὐτούς, ὅτι οὐκ εἰσὶν ἐκ τοῦ κόσμου καθὼς

have given me out of the world. They were yours, and you have given them to me. They have kept your word.

<sup>7</sup> Now they have known that all things whatever you have given me are from you, <sup>8</sup> for the words which you have given me I have given to them, and they received them, and knew for sure that I came from you. They have believed that you sent me. <sup>9</sup> I pray for them. I don't pray for the world, but for those whom you have given me, for they are yours. <sup>10</sup> All things that are mine are yours, and yours are mine, and I am glorified in them. <sup>11</sup> I am no more in the world, but these are in the world, and I am coming to you. Holy Father, keep them through your name which you have given me, that they may be one, even as we are. <sup>12</sup> While I was with them in the world, I kept them in your name. I have kept those whom you have given me. None of them is lost except the son of destruction, that the Scripture might be fulfilled. <sup>13</sup> But now I come to you, and I say these things in the world, that they may have my joy made full in themselves. <sup>14</sup> I have given them your word. The world hated them, because they are not of the world, even as I am not of the world. <sup>15</sup> I pray not that you would take them

from the world, but that you would keep them from the evil one. <sup>16</sup>They are not of the world even as I am not of the world. <sup>17</sup>Sanctify them in your truth. Your word is truth.<sup>a</sup> <sup>18</sup>As you sent me into the world, even so I have sent them into the world. <sup>19</sup>For their sakes I sanctify myself, that they themselves also may be sanctified in truth. <sup>20</sup>Not for these only do I pray, but for those also who will believe in me through their word, <sup>21</sup>that they may all be one; even as you, Father, are in me, and I in you, that they also may be one in us; that the world may believe that you sent me. <sup>22</sup>The glory which you have given me, I have given to them; that they may be one, even as we are one; <sup>23</sup>I in them, and you in me, that they may be perfected into one; that the world may know that you sent me and loved them, even as you loved me. <sup>24</sup>Father, I desire that they also whom you have given me be with me where I am, that they may see my glory, which you have given me, for you loved me before the foundation of the world. <sup>25</sup>Righteous Father, the world hasn't known you, but I knew you; and these knew that you sent me. <sup>26</sup>I made known to them

έγώ ούκ εἰμὶ ἐκ τοῦ κόσμου. <sup>15</sup>Οὐκ ἔρωτῶ ὅνα ἄρης αὐτοὺς ἐκ τοῦ κόσμου, ἀλλ' ὅνα τηρήσῃς αὐτοὺς ἐκ τοῦ πονηροῦ. <sup>16</sup>ἐκ τοῦ κόσμου ούκ εἰσὶν καθὼς ἔγώ ούκ εἰμὶ ἐκ τοῦ κόσμου. <sup>17</sup>ἅγιασον αὐτοὺς ἐν τῇ ἀληθείᾳ• ὁ λόγος ὁ σὸς ἀλήθεια ἐστιν. <sup>18</sup>καθὼς ἐμὲ ἀπέστειλας εἰς τὸν κόσμον, κάγῳ ἀπέστειλα αὐτοὺς εἰς τὸν κόσμον• <sup>19</sup>καὶ ὑπὲρ αὐτῶν ἔγώ ἀγιάζω ἐμαυτόν, ὅνα ὠσιν καὶ αὐτοὶ ἡγιασμένοι ἐν ἀληθείᾳ.

<sup>20</sup>Οὐ περὶ τούτων δὲ ἔρωτῷ μόνον, ἀλλὰ καὶ περὶ τῶν πιστευόντων διὰ τοῦ λόγου αὐτῶν εἰς ἐμέ, <sup>21</sup>ὅνα πάντες ἐν ὠσιν, καθὼς σύ, πάτερ, ἐν ἐμοὶ κάγῳ ἐν σοί, ὅνα καὶ αὐτοὶ ἐν ἡμῖν ὠσιν, ὅνα ὁ κόσμος πιστεύῃ ὅτι σύ με ἀπέστειλας. <sup>22</sup>Κάγῳ τὴν δόξαν ἦν δέδωκάς μοι δέδωκα αὐτοῖς, ὅνα ὠσιν ἐν καθὼς ἡμεῖς ἐν• <sup>23</sup>ἔγώ ἐν αὐτοῖς καὶ σὺ ἐν ἐμοί, ὅνα ὠσιν τετελειωμένοι εἰς ἓν, ὅνα γινώσκῃ ὁ κόσμος ὅτι σύ με ἀπέστειλας καὶ ἡγάπησας αὐτοὺς καθὼς ἐμὲ ἡγάπησας.

<sup>24</sup>Πάτερ, ὁ δέδωκάς μοι, θέλω ὅνα ὅπου εἰμὶ ἔγώ κάκενοι ὠσιν μετ' ἐμοῦ, ὅνα θεωρῶσιν τὴν δόξαν τὴν ἐμὴν, ἦν δέδωκάς μοι ὅτι ἡγάπησάς με πρὸ καταβολῆς

<sup>a</sup> 17:17 Psalm 119:142

κόσμου. <sup>25</sup> Πάτερ δίκαιε, καὶ ὁ κόσμος σε οὐκ ἔγνω, ἐγὼ δέ σε ἔγνων, καὶ οὗτοι ἔγνωσαν ὅτι σύ με ἀπέστειλας. <sup>26</sup> καὶ ἐγνώρισα αὐτοῖς τὸ ὄνομά σου καὶ γνωρίσω, ἵνα ἡ ἀγάπη ἣν ἤγάπησάς με ἐν αὐτοῖς ἥ κάγὼ ἐν αὐτοῖς.

**18** Ταῦτα εἶπὼν Ἰησοῦς ἐξῆλθεν σὺν τοῖς μαθηταῖς αὐτοῦ πέραν τοῦ χειμάρρου τοῦ Κέδρων ὅπου ἦν κῆπος, εἰς ὃν εἰσῆλθεν αὐτὸς καὶ οἱ μαθηταὶ αὐτοῦ.

<sup>2</sup> ἦδει\* δὲ καὶ Ἰούδας ὁ παραδιδούς αὐτὸν τὸν τόπον, ὅτι πολλάκις συνήχθη Ἰησοῦς ἐκεῖ μετὰ τῶν μαθητῶν αὐτοῦ. <sup>3</sup> ὁ οὖν Ἰούδας λαβὼν τὴν σπεῖραν καὶ ἐκ τῶν ἀρχιερέων καὶ ἐκ τῶν Φαρισαίων ὑπηρέτας ἔρχεται ἐκεῖ μετὰ φανῶν καὶ λαμπάδων καὶ ὅπλων. <sup>4</sup> Ἰησοῦς οὖν εἰδὼς πάντα τὰ ἐρχόμενα ἐπ’ αὐτὸν ἐξῆλθεν καὶ λέγει αὐτοῖς· Τίνα ζητεῖτε; <sup>5</sup> Ἀπεκρίθησαν αὐτῷ· Ἰησοῦν τὸν Ναζωραῖον. Λέγει αὐτοῖς· Ἐγώ εἰμι. Είστηκει δὲ καὶ Ἰούδας ὁ παραδιδούς αὐτὸν μετ’ αὐτῶν. <sup>6</sup> ὡς οὖν εἶπεν αὐτοῖς· Ἐγώ εἰμι, ἀπῆλθον εἰς τὰ ὄπισθι καὶ ἔπεσαν χαμαί. <sup>7</sup> Πάλιν οὖν ἐπηρώτησεν αὐτούς· Τίνα ζητεῖτε; Οἱ δὲ εἶπαν· Ἰησοῦν τὸν Ναζωραῖον.

your name, and will make it known; that the love with which you loved me may be in them, and I in them.”

**18** When Jesus had spoken these words, he went out with his disciples over the brook Kidron, where there was a garden, into which he and his disciples entered. <sup>2</sup> Now Judas, who betrayed him, also knew the place, for Jesus often met there with his disciples. <sup>3</sup> Judas then, having taken a detachment of soldiers and officers from the chief priests and the Pharisees, came there with lanterns, torches, and weapons. <sup>4</sup> Jesus therefore, knowing all the things that were happening to him, went out, and said to them, “Who are you looking for?”

<sup>5</sup> They answered him, “Jesus of Nazareth.”

Jesus said to them, “I am he.”

Judas also, who betrayed him, was standing with them. <sup>6</sup> When therefore he said to them, “I am he,” they went backward, and fell to the ground.

<sup>7</sup> Again therefore he asked them, “Who are you looking for?”

They said, “Jesus of Nazareth.”

<sup>8</sup> Jesus answered, “I told you that I am he. If therefore you seek me, let these go their way,” <sup>9</sup>that the word might be fulfilled which he spoke, “Of those whom you have given me, I have lost none.”<sup>a</sup>

<sup>10</sup> Simon Peter therefore, having a sword, drew it, struck the high priest’s servant, and cut off his right ear. The servant’s name was Malchus. <sup>11</sup> Jesus therefore said to Peter, “Put the sword into its sheath. The cup which the Father has given me, shall I not surely drink it?”

<sup>12</sup> So the detachment, the commanding officer, and the officers of the Jews seized Jesus and bound him, <sup>13</sup> and led him to Annas first, for he was father-in-law to Caiaphas, who was high priest that year. <sup>14</sup> Now it was Caiaphas who advised the Jews that it was expedient that one man should perish for the people. <sup>15</sup> Simon Peter followed Jesus, as did another disciple. Now that disciple was known to the high priest, and entered in with Jesus into the court of the high priest; <sup>16</sup> but Peter was standing at the door outside. So the other disciple, who was known to the high priest, went out and spoke to

<sup>8</sup> Ἀπεκρίθη Ἰησοῦς• Εἶπον ύμῖν ὅτι ἐγώ εἰμι. εἰ οὖν ἐμὲ ζητεῖτε, ἔφετε τούτους ὑπάγειν· <sup>9</sup> ἵνα πληρωθῇ ὁ λόγος ὃν εἶπεν ὅτι Οὓς δέδωκάς μοι οὐκ ἀπώλεσα ἐξ αὐτῶν οὐδένα. <sup>10</sup> Σίμων οὖν Πέτρος ἔχων μάχαιραν εἴλκυσεν αὐτὴν καὶ ἔπαισεν τὸν τοῦ ἀρχιερέως δοῦλον καὶ ἀπέκοψεν αὐτοῦ τὸ ὡτάριον τὸ δεξιόν· ἦν δὲ ὄνομα τῷ δούλῳ Μάλχος. <sup>11</sup> εἶπεν οὖν ὁ Ἰησοῦς τῷ Πέτρῳ· Βάλε τὴν μάχαιραν εἰς τὴν θήκην· τὸ ποτήριον ὃ δέδωκέν μοι ὁ Πατήρ οὐ μὴ πίω αὐτό;

<sup>12</sup> Ἡ οὖν σπεῖρα καὶ ὁ χιλίαρχος καὶ οἱ ὑπηρέται τῶν Ἰουδαίων συνέλαβον τὸν Ἰησοῦν καὶ ἔδησαν αὐτὸν <sup>13</sup> καὶ ἤγαγον πρὸς Ἀνναν πρώτον· ἦν γὰρ πενθερὸς τοῦ Καϊάφα, ὃς ἦν ἀρχιερεὺς τοῦ ἐνιαυτοῦ ἐκείνουν· <sup>14</sup> ἦν δὲ Καϊάφας ὁ συμβουλεύσας τοῖς Ἰουδαίοις ὅτι συμφέρει ἔνα ἄνθρωπον ἀποθανεῖν ὑπὲρ τοῦ λαοῦ.

<sup>15</sup> Ἦκολούθει δὲ τῷ Ἰησοῦ Σίμων Πέτρος καὶ ἄλλος μαθητής. ὁ δὲ μαθητὴς ἐκεῖνος ἦν γνωστὸς τῷ ἀρχιερεῖ καὶ συνεισῆλθεν τῷ Ἰησοῦ εἰς τὴν αὐλὴν τοῦ ἀρχιερέως, <sup>16</sup> ὁ δὲ Πέτρος εἰστήκει πρὸς τὴν θύραν ἔξω. ἐξῆλθεν οὖν ὁ μαθητὴς ὁ ἄλλος ὁ γνωστὸς τοῦ ἀρχιερέως καὶ εἶπεν τῇ θυρωρῷ καὶ εἰσήγαγεν

<sup>a</sup> 18:9 John 6:39

τὸν Πέτρον.<sup>17</sup> Λέγει οὖν τῷ Πέτρῳ ἡ παιδίσκη ἡ θυρωρός• Μὴ καὶ σὺ ἐκ τῶν μαθητῶν εἶ τοῦ ἀνθρώπου τούτου; Λέγει ἐκεῖνος• Οὐκ εἰμί.

<sup>18</sup> Είστηκεισαν δὲ οἱ δοῦλοι καὶ οἱ ὑπηρέται ἀνθρακιὰν πεποιηκότες, ὅτι ψύχοις ἦν, καὶ ἐθερμαίνοντο• ἦν δὲ καὶ ὁ Πέτρος μετ' αὐτῶν ἔστως καὶ θερμανόμενος.

<sup>19</sup> Ο οὖν ἀρχιερεὺς ἡρώτησεν τὸν Ἰησοῦν περὶ τῶν μαθητῶν αὐτοῦ καὶ περὶ τῆς διδαχῆς αὐτοῦ.

<sup>20</sup> Ἀπεκρίθη αὐτῷ Ἰησοῦς• Ἐγὼ παρρησίᾳ λελάληκα τῷ κόσμῳ, ἐγὼ πάντοτε ἐδίδαξα ἐν συναγωγῇ καὶ ἐν τῷ ἱερῷ, ὅπου πάντες οἱ Ἰουδαῖοι συνέρχονται, καὶ ἐν κρυπτῷ ἐλάλησα οὐδέν. <sup>21</sup> τί με ἐρωτᾶς; ἐρώτησον τοὺς ἀκηκοότας τί ἐλάλησα αὐτοῖς• ἵδε οὗτοι οἵδασιν ἂν εἶπον ἐγώ. <sup>22</sup> Ταῦτα δὲ αὐτοῦ εἰπόντος εἶς παρεστηκώς τῶν ὑπηρετῶν ἔδωκεν ῥάπισμα τῷ Ἰησούν εἰπών• Οὕτως ἀποκρίνῃ τῷ ἀρχιερεῖ; <sup>23</sup> Ἀπεκρίθη αὐτῷ Ἰησοῦς• Εἰ κακῶς ἐλάλησα, μαρτύρησον περὶ τοῦ κακοῦ• εἰ δὲ καλῶς, τί με δέρεις; <sup>24</sup> Ἀπέστειλεν οὖν αὐτὸν ὁ Ἄννας δεδεμένον πρὸς Καϊάφαν τὸν ἀρχιερέα.

her who kept the door, and brought in Peter. <sup>17</sup> Then the maid who kept the door said to Peter, “Are you also one of this man’s disciples?”

He said, “I am not.”

<sup>18</sup> Now the servants and the officers were standing there, having made a fire of coals, for it was cold. They were warming themselves. Peter was with them, standing and warming himself. <sup>19</sup> The high priest therefore asked Jesus about his disciples and about his teaching. <sup>20</sup> Jesus answered him, “I spoke openly to the world. I always taught in synagogues, and in the temple, where the Jews always meet. I said nothing in secret. <sup>21</sup> Why do you ask me? Ask those who have heard me what I said to them. Behold, they know the things which I said.”

<sup>22</sup> When he had said this, one of the officers standing by slapped Jesus with his hand, saying, “Do you answer the high priest like that?”

<sup>23</sup> Jesus answered him, “If I have spoken evil, testify of the evil; but if well, why do you beat me?”

<sup>24</sup> Annas sent him bound to Caiaphas, the high priest. <sup>25</sup> Now Simon Peter was standing and warming himself. They said therefore to him, “You aren’t also one of his disciples, are you?”

He denied it and said, “I am not.”

<sup>26</sup>One of the servants of the high priest, being a relative of him whose ear Peter had cut off, said, “Didn’t I see you in the garden with him?”

<sup>27</sup>Peter therefore denied it again, and immediately the rooster crowed.

<sup>28</sup>They led Jesus therefore from Caiaphas into the Praetorium. It was early, and they themselves didn’t enter into the Praetorium, that they might not be defiled, but might eat the Passover. <sup>29</sup>Pilate therefore went out to them, and said, “What accusation do you bring against this man?”

<sup>30</sup>They answered him, “If this man weren’t an evildoer, we wouldn’t have delivered him up to you.”

<sup>31</sup>Pilate therefore said to them, “Take him yourselves, and judge him according to your law.”

Therefore the Jews said to him, “It is illegal for us to put anyone to death,” <sup>32</sup>that the word of Jesus might be fulfilled, which he spoke, signifying by what kind of death he should die.

<sup>33</sup>Pilate therefore entered again into the Praetorium, called Jesus, and

<sup>25</sup><sup>9</sup>Ἦν δὲ Σίμων Πέτρος ἐστὼς καὶ θερμαινόμενος. εἶπον οὖν αὐτῷ• Μὴ καὶ σὺ ἐκ τῶν μαθητῶν αὐτοῦ εἶ; Ἡρνήσατο ἐκεῖνος καὶ εἰπεν• Οὐκ εἰμί. <sup>26</sup>Λέγει εἰς ἐκ τῶν δούλων τοῦ ἀρχιερέως, συγγενῆς ὧν οὐ ἀπέκοψεν Πέτρος τὸ ὡτίον. Οὐκ ἐγώ σε εἶδον ἐν τῷ κήπῳ μετ’ αὐτοῦ; <sup>27</sup>Πάλιν οὖν ἤρνήσατο Πέτρος, καὶ εὐθέως ἀλέκτωρ ἐφώνησεν.

<sup>28</sup>Ἄγουσιν οὖν τὸν Ἰησοῦν ἀπὸ τοῦ Καϊάφα εἰς τὸ πραιτώριον· ἦν δὲ πρωΐ• καὶ αὐτὸι οὐκ εἰσῆλθον εἰς τὸ πραιτώριον, ἵνα μὴ μιανθῶσιν ἀλλὰ φάγωσιν τὸ πάσχα. <sup>29</sup>Ἐξῆλθεν οὖν ὁ Πιλᾶτος ἔξω πρὸς αὐτοὺς καὶ φησίν• Τίνα κατηγορίαν φέρετε κατὰ τοῦ ἀνθρώπου τούτου;

<sup>30</sup>Ἀπεκρίθησαν καὶ εἶπαν αὐτῷ• Εἰ μὴ ἦν οὗτος κακὸν ποιῶν, οὐκ ἂν σοι παρεδώκαμεν αὐτόν. <sup>31</sup>Εἶπεν οὖν αὐτοῖς ὁ Πιλᾶτος• Λάβετε αὐτὸν ὑμεῖς καὶ κατὰ τὸν νόμον ὑμῶν κρίνατε αὐτόν. Εἶπον αὐτῷ οἱ Ἰουδαῖοι• Ἡμῖν οὐκ ἔξεστιν ἀποκτεῖναι οὐδένα. <sup>32</sup>Ἱνα ὁ λόγος τοῦ Ἰησοῦ πληρωθῇ ὃν εἶπεν σημαίνων ποίω θανάτῳ ἥμελλεν ἀποθνήσκειν.

<sup>33</sup>Εἰσῆλθεν οὖν πάλιν εἰς τὸ πραιτώριον ὁ Πιλᾶτος καὶ

ἐφώνησεν τὸν Ἰησοῦν καὶ εἶπεν αὐτῷ· Σὺ εἰ ὁ Βασιλεὺς τῶν Ἰουδαίων; <sup>34</sup> Ἀπεκρίθη Ἰησοῦς· Ἀπὸ σεαυτοῦ σὺ τοῦτο λέγεις ή̄ ἄλλοι εἶπόν σοι περὶ ἐμοῦ; <sup>35</sup> Ἀπεκρίθη ὁ Πιλάτος· Μήτι ἐγὼ Ἰουδαῖός εἰμι; τὸ ἔθνος τὸ σὸν καὶ οἱ ἀρχιερεῖς παρέδωκάν σε ἐμοί· τί ἐποίησας; <sup>36</sup> Ἀπεκρίθη Ἰησοῦς· Ἡ βασιλεία ἡ ἐμὴ οὐκ ἔστιν ἐκ τοῦ κόσμου τούτου· εἰ ἐκ τοῦ κόσμου τούτου ἦν ἡ βασιλεία ἡ ἐμή, οἱ ὑπηρέται οἱ ἐμοὶ ἤγωντο ἂν ἵνα μὴ παραδοθῶ τοῖς Ἰουδαίοις· νῦν δὲ ἡ βασιλεία ἡ ἐμὴ οὐκ ἔστιν ἐντεῦθεν. <sup>37</sup> Εἶπεν οὖν αὐτῷ ὁ Πιλάτος· Οὐκοῦν βασιλεὺς εἶ σύ; Ἀπεκρίθη ὁ Ἰησοῦς· Σὺ λέγεις ὅτι βασιλεύς εἰμι. ἐγὼ εἰς τοῦτο γεγέννημαι καὶ εἰς τοῦτο ἐλήλυθα εἰς τὸν κόσμον, ἵνα μαρτυρήσω τῇ ἀληθείᾳ· πᾶς ὁ ὥν ἐκ τῆς ἀληθείας ἀκούει μου τῆς φωνῆς. <sup>38</sup> Λέγει αὐτῷ ὁ Πιλάτος· Τί ἔστιν ἀλήθεια;

Καὶ τοῦτο εἰπὼν πάλιν ἐξῆλθεν πρὸς τοὺς Ἰουδαίους καὶ λέγει αὐτοῖς· Ἐγὼ οὐδεμίαν εὑρίσκω ἐν αὐτῷ αἰτίαν. <sup>39</sup> ἔστιν δὲ συνήθεια ὑμῖν ἵνα ἔνα ἀπολύσω ὑμῖν ἐν τῷ πάσχα· βούλεσθε οὖν ἀπολύσω ὑμῖν τὸν Βασιλέα τῶν Ἰουδαίων; <sup>40</sup> Ἐκραύγασαν οὖν

said to him, “Are you the King of the Jews?”

<sup>34</sup> Jesus answered him, “Do you say this by yourself, or did others tell you about me?”

<sup>35</sup> Pilate answered, “I’m not a Jew, am I? Your own nation and the chief priests delivered you to me. What have you done?”

<sup>36</sup> Jesus answered, “My Kingdom is not of this world. If my Kingdom were of this world, then my servants would fight, that I wouldn’t be delivered to the Jews. But now my Kingdom is not from here.”

<sup>37</sup> Pilate therefore said to him, “Are you a king then?”

Jesus answered, “You say that I am a king. For this reason I have been born, and for this reason I have come into the world, that I should testify to the truth. Everyone who is of the truth listens to my voice.”

<sup>38</sup> Pilate said to him, “What is truth?”

When he had said this, he went out again to the Jews, and said to them, “I find no basis for a charge against him. <sup>39</sup> But you have a custom, that I should release someone to you at the Passover. Therefore, do you want me to release to you the King of the Jews?”

<sup>40</sup> Then they all shouted again, saying, “Not this man, but Barabbas!” Now Barabbas was a robber.

**19** So Pilate then took Jesus, and flogged him. <sup>2</sup> The soldiers twisted thorns into a crown, and put it on his head, and dressed him in a purple garment. <sup>3</sup> They kept saying, “Hail, King of the Jews!” and they kept slapping him.

<sup>4</sup> Then Pilate went out again, and said to them, “Behold, I bring him out to you, that you may know that I find no basis for a charge against him.”

<sup>5</sup> Jesus therefore came out, wearing the crown of thorns and the purple garment. Pilate said to them, “Behold, the man!”

<sup>6</sup> When therefore the chief priests and the officers saw him, they shouted, saying, “Crucify! Crucify!”

Pilate said to them, “Take him yourselves, and crucify him, for I find no basis for a charge against him.”

<sup>7</sup> The Jews answered him, “We have a law, and by our law he ought to die, because he made himself the Son of God.”

<sup>8</sup> When therefore Pilate heard this saying, he was more afraid. <sup>9</sup> He entered into the Praetorium again,

πάλιν λέγοντες• Μή τοῦτον ἀλλὰ τὸν Βαραββᾶν. ἦν δὲ ὁ Βαραββᾶς ληστής.

**19** Τότε οὖν ἔλαβεν ὁ Πιλάτος τὸν Ἰησοῦν καὶ ἐμαστίγωσεν. <sup>2</sup> καὶ οἱ στρατιῶται πλέξαντες στέφανον ἐξ ἀκανθῶν ἐπέθηκαν αὐτοῦ τῇ κεφαλῇ καὶ ἴματιον πορφυροῦν περιέβαλον αὐτόν <sup>3</sup> καὶ ἤρχοντο πρὸς αὐτὸν καὶ ἔλεγον• Χαῖρε ὁ Βασιλεὺς τῶν Ἰουδαίων• καὶ ἐδίδοσαν αὐτῷ δαπίσματα. <sup>4</sup> Καὶ ἐξῆλθεν πάλιν ἔξω ὁ Πιλάτος καὶ λέγει αὐτοῖς• “Ιδε ἄγω ὑμῖν αὐτὸν ἔξω, ἵνα γνώτε ὅτι οὐδεμίαν αἰτίαν εὑρίσκω ἐν αὐτῷ. <sup>5</sup> ἐξῆλθεν οὖν ὁ Ἰησοῦς ἔξω, φορῶν τὸν ἀκάνθινον στέφανον καὶ τὸ πορφυροῦν ἴματιον. καὶ λέγει αὐτοῖς• ‘Ιδοὺ ὁ ἄνθρωπος.

<sup>6</sup> “Οτε οὖν εἶδον αὐτὸν οἱ ἀρχιερεῖς καὶ οἱ ὑπηρέται ἐκραύγασαν λέγοντες• Σταύρωσον σταύρωσον. Λέγει αὐτοῖς ὁ Πιλάτος• Λάβετε αὐτὸν ὑμεῖς καὶ σταυρώσατε• ἐγὼ γὰρ οὐχ εὑρίσκω ἐν αὐτῷ αἰτίαν. <sup>7</sup> Ἀπεκρίθησαν αὐτῷ οἱ Ἰουδαῖοι• ‘Ημεῖς νόμον ἔχομεν καὶ κατὰ τὸν νόμον ὀφείλει ἀποθανεῖν, ὅτι Υἱὸν Θεοῦ ἔαυτὸν ἐποίησεν. <sup>8</sup> “Οτε οὖν ἤκουσεν ὁ Πιλάτος τοῦτον τὸν λόγον, μᾶλλον ἐφοβήθη, <sup>9</sup> καὶ εἰσῆλθεν εἰς τὸ

πραιτώριον πάλιν καὶ λέγει τῷ Ἰησοῦ· Πόθεν εἶ σύ; Ὁ δὲ Ἰησοῦς ἀπόκρισιν οὐκ ἔδωκεν αὐτῷ.

<sup>10</sup> Λέγει οὖν αὐτῷ ὁ Πιλᾶτος· Ἐμοὶ οὐ λαλεῖς; οὐκ οἶδας ὅτι ἔξουσίαν ἔχω ἀπολύσαι σε καὶ ἔξουσίαν ἔχω σταυρώσαι σε; <sup>11</sup> Ἀπεκρίθη αὐτῷ Ἰησοῦς· Οὐκ εἶχες ἔξουσίαν κατ’ ἐμοῦ οὐδεμίαν εἰ μὴ ἦν δεδομένον σοι ἄνωθεν· διὰ τοῦτο ὁ παραδούς μέ σοι μείζονα ἀμαρτίαν ἔχει.

<sup>12</sup> Ἐκ τούτου ὁ Πιλᾶτος ἔξήτει ἀπολύσαι αὐτὸν· οἱ δὲ Ἰουδαῖοι ἐκραύγασαν λέγοντες· Ἐὰν τοῦτον ἀπολύσῃς, οὐκ εἴ φίλος τοῦ Καίσαρος· πᾶς ὁ βασιλέα ἔαυτὸν ποιῶν ἀντιλέγει τῷ Καίσαρι. <sup>13</sup> Ὁ οὖν Πιλᾶτος ἀκούσας τῶν λόγων τούτων ἥγαγεν ἔξω τὸν Ἰησοῦν καὶ ἐκάθισεν ἐπὶ βῆματος εἰς τόπον λεγόμενον Λιθόστρωτον, Ἐβραϊστὶ δὲ Γαββαθα. <sup>14</sup> ἦν δὲ Παρασκευὴ τοῦ πάσχα, ὥρα ἦν ὡς ἕκτη. καὶ λέγει τοῖς Ἰουδαίοις· Ἰδε ὁ Βασιλεὺς ὑμῶν.

<sup>15</sup> Ἐκραύγασαν οὖν Ἐκεῖνοι· Ἄρον δρόν, σταύρωσον αὐτόν. Λέγει αὐτοῖς ὁ Πιλᾶτος· Τὸν Βασιλέα ὑμῶν σταυρώσω; Ἀπεκρίθησαν οἱ ἀρχιερεῖς· Οὐκ ἔχομεν βασιλέα εἰ μὴ Καίσαρα. <sup>16</sup> Τότε οὖν παρέδωκεν αὐτὸν αὐτοῖς ἵνα σταυρωθῇ.

and said to Jesus, “Where are you from?” But Jesus gave him no answer.

<sup>10</sup> Pilate therefore said to him, “Aren’t you speaking to me? Don’t you know that I have power to release you and have power to crucify you?”

<sup>11</sup> Jesus answered, “You would have no power at all against me, unless it were given to you from above. Therefore he who delivered me to you has greater sin.”

<sup>12</sup> At this, Pilate was seeking to release him, but the Jews cried out, saying, “If you release this man, you aren’t Caesar’s friend! Everyone who makes himself a king speaks against Caesar!”

<sup>13</sup> When Pilate therefore heard these words, he brought Jesus out and sat down on the judgment seat at a place called “The Pavement”, but in Hebrew, “Gabbatha.” <sup>14</sup> Now it was the Preparation Day of the Passover, at about the sixth hour.<sup>a</sup> He said to the Jews, “Behold, your King!”

<sup>15</sup> They cried out, “Away with him! Away with him! Crucify him!”

Pilate said to them, “Shall I crucify your King?”

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<sup>a</sup> **19:14** “the sixth hour” would have been 6:00 a.m. according to the Roman timekeeping system, or noon for the Jewish timekeeping system in use, then.

The chief priests answered, “We have no king but Caesar!”

<sup>16</sup> So then he delivered him to them to be crucified. So they took Jesus and led him away. <sup>17</sup> He went out, bearing his cross, to the place called “The Place of a Skull”, which is called in Hebrew, “Golgotha”, <sup>18</sup> where they crucified him, and with him two others, on either side one, and Jesus in the middle. <sup>19</sup> Pilate wrote a title also, and put it on the cross. There was written, “JESUS OF NAZARETH, THE KING OF THE JEWS.” <sup>20</sup> Therefore many of the Jews read this title, for the place where Jesus was crucified was near the city; and it was written in Hebrew, in Latin, and in Greek. <sup>21</sup> The chief priests of the Jews therefore said to Pilate, “Don’t write, ‘The King of the Jews,’ but, ‘he said, ‘I am King of the Jews.’””

<sup>22</sup> Pilate answered, “What I have written, I have written.”

<sup>23</sup> Then the soldiers, when they had crucified Jesus, took his garments and made four parts, to every soldier a part; and also the coat. Now the coat was without seam, woven from the top throughout. <sup>24</sup> Then they said to one another, “Let’s not tear it, but cast lots for it to decide whose it will be,”

Παρέλαβον οὖν τὸν Ἰησοῦν,  
<sup>17</sup> Καὶ βαστάζων ἐαυτῷ τὸν σταυρὸν ἐξῆλθεν εἰς τὸν λεγόμενον Κρανίου τόπον, ὃ λέγεται Ἐβραϊστὶ Γολγοθᾶ, <sup>18</sup> ὅπου αὐτὸν ἐσταύρωσαν, καὶ μετ’ αὐτοῦ ἄλλους δύο ἐντεῦθεν καὶ ἐντεῦθεν, μέσον δὲ τὸν Ἰησοῦν. <sup>19</sup> Εγραψεν δὲ καὶ τίτλον ὁ Πιλάτος καὶ ἔθηκεν ἐπὶ τοῦ σταυροῦ· ἦν δὲ γεγραμμένον· ΙΗΣΟΥΣ Ο ΝΑΖΩΡΑΙΟΣ Ο ΒΑΣΙΛΕΥΣ ΤΩΝ ΙΟΥΔΑΙΩΝ.  
<sup>20</sup> Τοῦτον οὖν τὸν τίτλον πολλοὶ ἀνέγνωσαν τῶν Ιουδαίων, ὅτι ἐγγὺς ἦν ὁ τόπος τῆς πόλεως ὅπου ἐσταυρώθη ὁ Ἰησοῦς· καὶ ἦν γεγραμμένον Ἐβραϊστὶ, Ῥωμαϊστὶ, Ἐλληνιστὶ. <sup>21</sup> ἔλεγον οὖν τῷ Πιλάτῳ οἱ ἀρχιερεῖς τῶν Ιουδαίων· Μὴ γράφε· Ο Βασιλεὺς τῶν Ιουδαίων, ἀλλ’ ὅτι ἐκεῖνος εἶπεν· Βασιλεὺς εἴμι τῶν Ιουδαίων. <sup>22</sup> Ἀπεκρίθη ὁ Πιλάτος· Ο γέγραφα, γέγραφα.

<sup>23</sup> Οἱ οὖν στρατιῶται, ὅτε ἐσταύρωσαν τὸν Ἰησοῦν, ἔλαβον τὰ ἴματα αὐτοῦ καὶ ἐποίησαν τέσσαρα μέρη, ἐκάστῳ στρατιώτῃ μέρος, καὶ τὸν χιτῶνα. ἦν δὲ ὁ χιτὼν ἄραφος, ἐκ τῶν ἄνωθεν ὑφαντὸς δι’ ὅλου. <sup>24</sup> εἶπαν οὖν πρὸς ἀλλήλους· Μὴ σχίσωμεν

αὐτόν, ἀλλὰ λάχωμεν περὶ αὐτοῦ τίνος ἔσται· ἵνα ἡ γραφὴ πληρωθῇ ἡ λέγουσα· Διεμερίσαντο τὰ ἴματιά μου ἑαυτοῖς καὶ ἐπὶ τὸν ἴματισμόν μου ἔβαλον κλῆρον.

Οἱ μὲν οὖν στρατιῶται ταῦτα ἐποίησαν.

<sup>25</sup> Εἰστήκεισαν δὲ παρὰ τῷ σταυρῷ τοῦ Ἰησοῦ ἡ μήτηρ αὐτοῦ καὶ ἡ ἀδελφὴ τῆς μητρὸς αὐτοῦ, Μαρία ἡ τοῦ Κλωπᾶ καὶ Μαρία ἡ Μαγδαληνή. <sup>26</sup> Ἰησοῦς οὖν ἰδὼν τὴν μητέρα καὶ τὸν μαθητὴν παρεστώτα ὃν ἤγάπα, λέγει τῇ μητρὶ· Γύναι, ἵδε ὁ υἱός σου. <sup>27</sup> εἶτα λέγει τῷ μαθητῇ· Ἐσείσου, μητήρ σου. καὶ ἀπ’ ἐκείνης τῆς ὥρας ἔλαβεν ὁ μαθητὴς αὐτὴν εἰς τὰ ἴδια.

<sup>28</sup> Μετὰ τοῦτο εἰδὼς ὁ Ἰησοῦς ὅτι ἥδη πάντα τετέλεσται, ἵνα τελειωθῇ ἡ γραφὴ, λέγει· Διψῶ. <sup>29</sup> σκεύος ἔκειτο ὄξους μεστόν· σπόργον οὖν μεστὸν τοῦ ὄξους ὑσσώπῳ περιθέντες προσήνεγκαν αὐτοῦ τῷ στόματι. <sup>30</sup> ὅτε οὖν ἔλαβεν τὸ ὄξος ὁ Ἰησοῦς εἰπεν· Τετέλεσται, καὶ κλίνας τὴν κεφαλὴν παρέδωκεν τὸ πνεῦμα.

that the Scripture might be fulfilled, which says,

“They parted my garments among them.

For my cloak they cast lots.”<sup>a</sup>

Therefore the soldiers did these things.

<sup>25</sup> But standing by Jesus' cross were his mother, his mother's sister, Mary the wife of Clopas, and Mary Magdalene. <sup>26</sup> Therefore when Jesus saw his mother, and the disciple whom he loved standing there, he said to his mother, “Woman, behold, your son!” <sup>27</sup> Then he said to the disciple, “Behold, your mother!” From that hour, the disciple took her to his own home.

<sup>28</sup> After this, Jesus, seeing<sup>a</sup> that all things were now finished, that the Scripture might be fulfilled, said, “I am thirsty.” <sup>29</sup> Now a vessel full of vinegar was set there; so they put a sponge full of the vinegar on hyssop, and held it at his mouth. <sup>30</sup> When Jesus therefore had received the vinegar, he said, “It is finished.” Then he bowed his head, and gave up his spirit.

<sup>a</sup> 19:28 NU, TR read “knowing” instead of “seeing”

<sup>a</sup> 19:24 Psalm 22:18

<sup>31</sup> Therefore the Jews, because it was the Preparation Day, so that the bodies wouldn't remain on the cross on the Sabbath (for that Sabbath was a special one), asked of Pilate that their legs might be broken, and that they might be taken away. <sup>32</sup> Therefore the soldiers came, and broke the legs of the first, and of the other who was crucified with him; <sup>33</sup> but when they came to Jesus, and saw that he was already dead, they didn't break his legs. <sup>34</sup> However one of the soldiers pierced his side with a spear, and immediately blood and water came out. <sup>35</sup> He who has seen has testified, and his testimony is true. He knows that he tells the truth, that you may believe. <sup>36</sup> For these things happened that the Scripture might be fulfilled, "A bone of him will not be broken."<sup>a</sup>

<sup>37</sup> Again another Scripture says, "They will look on him whom they pierced."<sup>b</sup>

<sup>38</sup> After these things, Joseph of Arimathaea, being a disciple of Jesus, but secretly for fear of the Jews, asked of Pilate that he might take away Jesus' body. Pilate gave him permission. He came therefore and

<sup>a</sup> 19:36 Exodus 12:46; Numbers 9:12; Psalm 34:20    <sup>b</sup> 19:37 Zechariah 12:10

<sup>31</sup> Οἱ οὖν Ἰουδαῖοι, ἐπεὶ παρασκευὴ ἦν, ἵνα μὴ μείνῃ ἐπὶ τοῦ σταυροῦ τὰ σώματα ἐν τῷ σαββάτῳ, ἦν γὰρ μεγάλη ἡ ἡμέρα ἐκείνου τοῦ σαββάτου, ἥρωτησαν τὸν Πιλᾶτον ἵνα κατεαγῶσιν αὐτῶν τὰ σκέλη καὶ ἀρθῶσιν. <sup>32</sup> ἥλθον οὖν οἱ στρατιῶται καὶ τοῦ μὲν πρώτου κατέαξαν τὰ σκέλη καὶ τοῦ ἄλλου τοῦ συσταυρωθέντος αὐτῷ. <sup>33</sup> ἐπὶ δὲ τὸν Ἰησοῦν ἐλθόντες, ὡς εἶδον ἥδη αὐτὸν τεθνηκότα, οὐ κατέαξαν αὐτοῦ τὰ σκέλη, <sup>34</sup> ἀλλ’ εἰς τῶν στρατιωτῶν λόγχῃ αὐτοῦ τὴν πλευρὰν ἔνυξεν, καὶ ἐξῆλθεν εὐθὺς αἷμα καὶ ύδωρ. <sup>35</sup> καὶ ὁ ἑωρακὼς μεμαρτύρηκεν, καὶ ἀληθινὴ αὐτοῦ ἐστιν ἡ μαρτυρία, καὶ ἐκεῖνος οἶδεν ὅτι ἀληθῆ λέγει, ἵνα καὶ ὑμεῖς πιστεύητε.\* <sup>36</sup> Ἐγένετο γὰρ ταῦτα ἵνα ἡ γραφὴ πληρωθῇ. Ὁστοῦν οὐ συντριβήσεται αὐτοῦ. <sup>37</sup> καὶ πάλιν ἐτέρα γραφὴ λέγει. "Οψονται εἰς ὃν ἐξεκέντησαν.

<sup>38</sup> Μετὰ δὲ ταῦτα ἥρωτησεν τὸν Πιλᾶτον Ἰωσὴφ ὁ ἀπὸ Αριμαθαίας, ὃν μαθητὴς τοῦ Ἰησοῦ κεκρυμμένος δὲ διὰ τὸ φόβον τῶν Ἰουδαίων, ἵνα ἄρῃ τὸ σῶμα τοῦ Ἰησοῦ· καὶ ἐπέτρεψεν ὁ Πιλᾶτος. ἥλθεν οὖν καὶ ἥρεν τὸ σῶμα αὐτοῦ. <sup>39</sup> ἥλθεν δὲ καὶ Νικόδημος, ὁ ἐλθὼν πρὸς αὐτὸν

νυκτὸς τὸ πρῶτον, φέρων μίγμα σιμύρνης καὶ ἀλόης ὡς λίτρας ἑκατόν. <sup>40</sup> ἔλαβον οὖν τὸ σῶμα τοῦ Ἰησοῦ καὶ ἔδησαν αὐτὸ δόθονίοις μετὰ τῶν ἀρωμάτων, καθὼς ἔθος ἐστὶν τοῖς Ἰουδαίοις ἐνταφιάζειν. <sup>41</sup> Ἡν δὲ ἐν τῷ τόπῳ ὅπου ἐσταυρώθη κῆπος, καὶ ἐν τῷ κήπῳ μνημεῖον καινόν ἐν ᾧ οὐδέπω οὐδεὶς ἦν τεθειμένος. <sup>42</sup> ἐκεῖ οὖν διὰ τὴν Παρασκευὴν τῶν Ἰουδαίων, ὅτι ἐγγὺς ἦν τὸ μνημεῖον, ἔθηκαν τὸν Ἰησοῦν.

**20** Τῇ δὲ μιᾷ τῶν σαββάτων Μαρία ἡ Μαγδαληνὴ ἔρχεται πρωῒ σκοτίας ἔτι οὕσης εἰς τὸ μνημεῖον καὶ βλέπει τὸν λίθον ἥρμένον ἐκ τοῦ μνημείου. <sup>2</sup> τρέχει οὖν καὶ ἔρχεται πρὸς Σίμωνα Πέτρον καὶ πρὸς τὸν ἄλλον μαθητὴν ὃν ἐφίλει ὁ Ἰησοῦς καὶ λέγει αὐτοῖς. <sup>3</sup> Ἡραν τὸν Κύριον ἐκ τοῦ μνημείου καὶ οὐκ οἴδαμεν ποῦ ἔθηκαν αὐτόν. <sup>4</sup> Ἐξῆλθεν οὖν ὁ Πέτρος καὶ ὁ ἄλλος μαθητής καὶ ἤρχοντο εἰς τὸ μνημεῖον. <sup>5</sup> ἔτρεχον δὲ οἱ δύο ὄμοι· καὶ ὁ ἄλλος μαθητὴς προέδραμεν τάχιον τοῦ Πέτρου καὶ ἥλθεν πρῶτος εἰς τὸ μνημεῖον, <sup>6</sup> καὶ παρακύψας βλέπει κείμενα τὰ ὀθόνια, οὐ μέντοι εἰσῆλθεν. <sup>6</sup> Ἔρχεται οὖν

took away his body. <sup>39</sup> Nicodemus, who at first came to Jesus by night, also came bringing a mixture of myrrh and aloes, about a hundred Roman pounds.<sup>a</sup> <sup>40</sup> So they took Jesus' body, and bound it in linen cloths with the spices, as the custom of the Jews is to bury. <sup>41</sup> Now in the place where he was crucified there was a garden. In the garden was a new tomb in which no man had ever yet been laid. <sup>42</sup> Then because of the Jews' Preparation Day (for the tomb was near at hand) they laid Jesus there.

**20** Now on the first day of the week, Mary Magdalene went early, while it was still dark, to the tomb, and saw the stone taken away from the tomb. <sup>2</sup> Therefore she ran and came to Simon Peter and to the other disciple whom Jesus loved, and said to them, “They have taken away the Lord out of the tomb, and we don’t know where they have laid him!”

<sup>3</sup> Therefore Peter and the other disciple went out, and they went toward the tomb. <sup>4</sup> They both ran together. The other disciple outran Peter, and came to the tomb first. <sup>5</sup> Stooping and looking in, he saw

<sup>a</sup> **19:39** 100 Roman pounds of 12 ounces each, or about 72 pounds, or 33 Kilograms.

the linen cloths lying, yet he didn't enter in.<sup>6</sup> Then Simon Peter came, following him, and entered into the tomb. He saw the linen cloths lying,<sup>7</sup> and the cloth that had been on his head, not lying with the linen cloths, but rolled up in a place by itself.<sup>8</sup> So then the other disciple who came first to the tomb also entered in, and he saw and believed.<sup>9</sup> For as yet they didn't know the Scripture, that he must rise from the dead.<sup>10</sup> So the disciples went away again to their own homes.

<sup>11</sup> But Mary was standing outside at the tomb weeping. So as she wept, she stooped and looked into the tomb,<sup>12</sup> and she saw two angels in white sitting, one at the head, and one at the feet, where the body of Jesus had lain.<sup>13</sup> They asked her, "Woman, why are you weeping?"

She said to them, "Because they have taken away my Lord, and I don't know where they have laid him."  
<sup>14</sup> When she had said this, she turned around and saw Jesus standing, and didn't know that it was Jesus.

<sup>15</sup> Jesus said to her, "Woman, why are you weeping? Who are you looking for?"

She, supposing him to be the gardener, said to him, "Sir, if you

καὶ Σίμων Πέτρος ἀκολουθῶν αὐτῷ καὶ εἰσῆλθεν εἰς τὸ μνημεῖον, καὶ θεωρεῖ τὰ ὄθόνια κείμενα,<sup>7</sup> καὶ τὸ σουδάριον, ὃ ἦν ἐπὶ τῆς κεφαλῆς αὐτοῦ, οὐ μετὰ τῶν διθονίων κείμενον ἀλλὰ χωρὶς ἐντευλιγμένον εἰς ἔνα τόπον.<sup>8</sup> τότε οὖν εἰσῆλθεν καὶ ὁ ἄλλος μαθητὴς ὃ ἐλθών πρῶτος εἰς τὸ μνημεῖον καὶ εἶδεν καὶ ἐπίστευσεν.<sup>9</sup> οὐδέπω γάρ ἥδεισαν τὴν γραφὴν ὅτι δεῖ αὐτὸν ἐκ νεκρῶν ἀναστῆναι.<sup>10</sup> Ἀπῆλθον οὖν πάλιν πρὸς αὐτοὺς οἱ μαθηταί.

<sup>11</sup> Μαρία δὲ είστηκε πρὸς τῷ μνημείῳ ἔξω κλαίουσα. ὡς οὖν ἔκλαιεν, παρέκυψεν εἰς τὸ μνημεῖον<sup>12</sup> καὶ θεωρεῖ δύο ἀγγέλους ἐν λευκοῖς καθεζομένους, ἔνα πρὸς τῇ κεφαλῇ καὶ ἔνα πρὸς τοῖς ποσίν, ὅπου ἔκειτο τὸ σῶμα τοῦ Ἰησοῦ.<sup>13</sup> Καὶ λέγουσιν αὐτῇ ἔκεινοι• Γύναι, τί κλαίεις; Λέγει αὐτοῖς "Οτι Ἡραν τὸν Κύριόν μου, καὶ οὐκ οἶδα ποῦ ἔθηκαν αὐτόν.<sup>14</sup> Ταῦτα εἰπούσα ἐστράφη εἰς τὰ δπίοιω καὶ θεωρεῖ τὸν Ἰησοῦν ἐστῶτα καὶ οὐκ ἥδει ὅτι Ἰησοῦς ἐστιν.<sup>15</sup> λέγει αὐτῇ Ἰησοῦς• Γύναι, τί κλαίεις; τίνα ζητεῖς; Ἐκείνη δοκούσα ὅτι ὁ κηπουρός ἐστιν λέγει αὐτῷ• Κύριε, εἰ σὺ ἐβάστασας αὐτόν, εἰπέ μοι ποῦ ἔθηκας αὐτόν,

κάγω αὐτὸν ἀρῷ. <sup>16</sup>Λέγει αὐτῇ Ἰησοῦς• Μαριάμ. Στραφεῖσα ἐκείνη λέγει αὐτῷ Ἐβραϊστί• Ραββούνι, ὁ λέγεται Διδάσκαλε. <sup>17</sup>Λέγει αὐτῇ Ἰησοῦς• Μή μου ἄπτου, οὕτω γάρ ἀναβέβηκα πρὸς τὸν Πατέρα• πορεύου δὲ πρὸς τοὺς ἀδελφούς μου καὶ εἰπὲ αὐτοῖς• Ἀναβαίνω πρὸς τὸν Πατέρα μου καὶ Πατέρα ὑμῶν καὶ Θεόν μου καὶ Θεὸν ὑμῶν. <sup>18</sup>Ἐρχεται Μαριάμ ἡ Μαγδαληνὴ ἀγγέλλουσα τοῖς μαθηταῖς ὅτι Ἐώρακα τὸν Κύριον, καὶ ταῦτα εἶπεν αὐτῇ.

<sup>19</sup>Οὕσης οὖν ὁψίας τῇ ἡμέρᾳ ἐκείνῃ τῇ μιᾷ σαββάτῳ καὶ τῶν θυρῶν κεκλεισμένων ὅπου ἦσαν οἱ μαθηταὶ διὰ τὸν φόβον τῶν Ἰουδαίων, ἥλθεν ὁ Ἰησοῦς καὶ ἔστη εἰς τὸ μέσον καὶ λέγει αὐτοῖς• Εἰρήνη ὑμῖν. <sup>20</sup>καὶ τοῦτο εἰπὼν ἔδειξεν τὰς χεῖρας καὶ τὴν πλευρὰν αὐτοῖς. Ἐχάρησαν οὖν οἱ μαθηταὶ ἰδόντες τὸν Κύριον. <sup>21</sup>Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς πάλιν• Εἰρήνη ὑμῖν• καθὼς ἀπέσταλκέν με ὁ Πατήρ, καγὼ πέμπω ὑμᾶς. <sup>22</sup>καὶ τοῦτο εἰπὼν ἐνεφύσησεν καὶ λέγει αὐτοῖς• Λάβετε Πνεῦμα Ἅγιον• <sup>23</sup>ἄν τινων ἀφῆτε τὰς ἀμαρτίας ἀφέωνται αὐτοῖς, ἄν τινων κρατῆτε κεκράτηνται.

have carried him away, tell me where you have laid him, and I will take him away.”

<sup>16</sup>Jesus said to her, “Mary.” She turned and said to him, “Rabboni!”<sup>a</sup> which is to say, “Teacher!”<sup>b</sup>

<sup>17</sup>Jesus said to her, “Don’t hold me, for I haven’t yet ascended to my Father; but go to my brothers and tell them, ‘I am ascending to my Father and your Father, to my God and your God.’”

<sup>18</sup>Mary Magdalene came and told the disciples that she had seen the Lord, and that he had said these things to her. <sup>19</sup>When therefore it was evening on that day, the first day of the week, and when the doors were locked where the disciples were assembled, for fear of the Jews, Jesus came and stood in the middle, and said to them, “Peace be to you.”

<sup>20</sup>When he had said this, he showed them his hands and his side. The disciples therefore were glad when they saw the Lord. <sup>21</sup>Jesus therefore said to them again, “Peace be to you. As the Father has sent me, even so I

<sup>a</sup> **20:16** Rabboni is a transliteration of the Hebrew word for “great teacher.”

<sup>b</sup> **20:16** or, Master

send you.”<sup>22</sup> When he had said this, he breathed on them, and said to them, “Receive the Holy Spirit! <sup>23</sup> If you forgive anyone’s sins, they have been forgiven them. If you retain anyone’s sins, they have been retained.”

<sup>24</sup> But Thomas, one of the twelve, called Didymus, wasn’t with them when Jesus came. <sup>25</sup> The other disciples therefore said to him, “We have seen the Lord!”

But he said to them, “Unless I see in his hands the print of the nails, put my finger into the print of the nails, and put my hand into his side, I will not believe.”

<sup>26</sup> After eight days again his disciples were inside and Thomas was with them. Jesus came, the doors being locked, and stood in the middle, and said, “Peace be to you.” <sup>27</sup> Then he said to Thomas, “Reach here your finger, and see my hands. Reach here your hand, and put it into my side. Don’t be unbelieving, but believing.”

<sup>28</sup> Thomas answered him, “My Lord and my God!”

<sup>29</sup> Jesus said to him, “Because you have seen me,<sup>a</sup> you have believed. Blessed are those who have not seen, and have believed.”

<sup>24</sup> Θωμᾶς δὲ εῖς ἐκ τῶν δώδεκα, ὁ λεγόμενος Δίδυμος, οὐκ ἦν μετ’ αὐτῶν ὅτε ἦλθεν Ἰησοῦς. <sup>25</sup> ἔλεγον οὖν αὐτῷ οἱ ἄλλοι μαθηταί• ‘Ἐωράκαμεν τὸν Κύριον. Ὁ δὲ εἶπεν αὐτοῖς• ’Εὰν μὴ ἴδω ἐν ταῖς χερσὶν αὐτοῦ τὸν τύπον τῶν ἥλων καὶ βάλω τὸν δάκτυλόν μου εἰς τὸν τύπον τῶν ἥλων καὶ βάλω μου τὴν χεῖρα εἰς τὴν πλευρὰν αὐτοῦ, οὐ μὴ πιστεύσω. <sup>26</sup> Καὶ μεθ’ ἡμέρας ὀκτὼ 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. <sup>27</sup> εἶτα λέγει τῷ Θωμᾷ• Φέρε τὸν δάκτυλόν σου ὥδε καὶ ἴδε τὰς χειράς μου καὶ φέρε τὴν χειρά σου καὶ βάλε εἰς τὴν πλευράν μου, καὶ μὴ γίνου ἀπιστος ἀλλὰ πιστός. <sup>28</sup> Ἀπεκρίθη Θωμᾶς καὶ εἶπεν αὐτῷ• ‘Ο Κύριός μου καὶ ὁ Θεός μου. <sup>29</sup> Λέγει αὐτῷ ὁ Ἰησοῦς• ‘Οτι ἐώρακάς με πεπίστευκας; μακάριοι οἱ μὴ ἰδόντες καὶ πιστεύσαντες.

<sup>a</sup> 20:29 TR adds “Thomas,”

<sup>30</sup> Πολλὰ μὲν οὖν καὶ ἄλλα σημεῖα ἐποίησεν ὁ Ἰησοῦς ἐνώπιον τῶν μαθητῶν αὐτοῦ, ἀ οὐκ ἔστιν γεγραμμένα ἐν τῷ βιβλίῳ τούτῳ. <sup>31</sup> ταῦτα δὲ γέγραπται ἵνα πιστεύητε\* ὅτι Ἰησοῦς ἔστιν ὁ Χριστὸς ὁ Υἱὸς τοῦ Θεοῦ, καὶ ἵνα πιστεύοντες ζωὴν ἔχητε ἐν τῷ ὀνόματι αὐτοῦ.

**21** Μετὰ ταῦτα ἐφανέρωσεν ἑαυτὸν πάλιν ὁ Ἰησοῦς τοῖς μαθηταῖς ἐπὶ τῆς θαλάσσης τῆς Τιβεριάδος• ἐφανέρωσεν δὲ οὕτως. <sup>2</sup> ἦσαν ὅμοι Σίμων Πέτρος καὶ Θωμᾶς ὁ λεγόμενος Δίδυμος καὶ Ναθαναὴλ ὁ ἀπὸ Κανᾶ τῆς Γαλιλαίας καὶ οἱ τοῦ Ζεβεδαίου καὶ ἄλλοι ἐκ τῶν μαθητῶν αὐτοῦ δύο. <sup>3</sup> λέγει αὐτοῖς Σίμων Πέτρος• ‘Υπάγω ἀλιεύειν. Λέγουσιν αὐτῷ• ‘Ἐρχόμεθα καὶ ἡμεῖς σὺν σοί. ἐξῆλθον καὶ ἐνέβησαν εἰς τὸ πλοῖον, καὶ ἐν ἐκείνῃ τῇ νυκτὶ ἐπίασαν οὐδέν. <sup>4</sup> Προϊας δὲ ἦδη γενομένης ἔστη Ἰησοῦς εἰς τὸν αἰγαλόν, οὐ μέντοι ἤδεισαν οἱ μαθηταὶ ὅτι Ἰησοῦς ἔστιν. <sup>5</sup> λέγει οὖν αὐτοῖς ὁ Ἰησοῦς• Παιδία, μή τι προσφάγιον ἔχετε; Ἀπεκρίθησαν αὐτῷ· Οὔ. <sup>6</sup> Ο δὲ εἶπεν αὐτοῖς· Βάλετε εἰς τὰ δεξιὰ μέρη τοῦ πλοίου τὸ δίκτυον, καὶ εύρηστε. ἔβαλον οὖν, καὶ οὐκέτι αὐτὸ-

<sup>30</sup> Therefore Jesus did many other signs in the presence of his disciples, which are not written in this book; <sup>31</sup> but these are written, that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in his name.

**21** After these things, Jesus revealed himself again to the disciples at the sea of Tiberias. He revealed himself this way. <sup>2</sup> Simon Peter, Thomas called Didymus, Nathanael of Cana in Galilee, and the sons of Zebedee, and two others of his disciples were together. <sup>3</sup> Simon Peter said to them, “I’m going fishing.”

They told him, “We are also coming with you.” They immediately went out, and entered into the boat. That night, they caught nothing. <sup>4</sup> But when day had already come, Jesus stood on the beach, yet the disciples didn’t know that it was Jesus. <sup>5</sup> Jesus therefore said to them, “Children, have you anything to eat?”

They answered him, “No.”

<sup>6</sup> He said to them, “Cast the net on the right side of the boat, and you will find some.”

They cast it therefore, and now they weren’t able to draw it in for

the multitude of fish. <sup>7</sup>That disciple therefore whom Jesus loved said to Peter, “It’s the Lord!”

So when Simon Peter heard that it was the Lord, he wrapped his coat around himself (for he was naked), and threw himself into the sea. <sup>8</sup>But the other disciples came in the little boat (for they were not far from the land, but about two hundred cubits<sup>a</sup> away), dragging the net full of fish. <sup>9</sup>So when they got out on the land, they saw a fire of coals there, with fish and bread laid on it. <sup>10</sup>Jesus said to them, “Bring some of the fish which you have just caught.”

<sup>11</sup>Simon Peter went up, and drew the net to land, full of one hundred fifty-three great fish. Even though there were so many, the net wasn’t torn.

<sup>12</sup>Jesus said to them, “Come and eat breakfast!”

None of the disciples dared inquire of him, “Who are you?” knowing that it was the Lord.

<sup>13</sup>Then Jesus came and took the bread, gave it to them, and the fish likewise. <sup>14</sup>This is now the third time that Jesus was revealed to his disciples

έλκύσαι ἵσχυον ἀπὸ τοῦ πλήθους τῶν ἰχθύων. <sup>7</sup>Λέγει οὖν ὁ μαθητὴς ἐκεῖνος δὲν ἥγάπα ὁ Ἰησοῦς τῷ Πέτρῳ· Ὁ Κύριός ἐστιν. Σίμων οὖν Πέτρος ἀκούσας ὅτι ὁ Κύριός ἐστιν τὸν ἐπενδύτην διεζώσατο, ἦν γάρ γυμνός, καὶ ἔβαλεν ἑαυτὸν εἰς τὴν θάλασσαν, <sup>8</sup>οἱ δὲ ἄλλοι μαθηταὶ τῷ πλοιαρίῳ ἥλθον, οὐ γάρ ἡσαν μακρὰν ἀπὸ τῆς γῆς ἀλλὰ ὡς ἀπὸ πηχῶν διακοσίων, σύροντες τὸ δίκτυον τῶν ἰχθύων. <sup>9</sup>Ως οὖν ἀπέβησαν εἰς τὴν γῆν βλέπουσιν ἀνθρακιὰν κειμένην καὶ ὄψάριον ἐπικείμενον καὶ ἄρτον. <sup>10</sup>Λέγει αὐτοῖς ὁ Ἰησοῦς· Ἐνέγκατε ἀπὸ τῶν ὄψαρίων ὧν ἐπιάσατε νῦν. <sup>11</sup>ἀνέβη οὖν Σίμων Πέτρος καὶ εἴλκυσεν τὸ δίκτυον εἰς τὴν γῆν μεστὸν ἰχθύων μεγάλων ἑκατὸν πεντήκοντα τριῶν· καὶ τοσούτων ὄντων οὐκ ἐσχίσθη τὸ δίκτυον. <sup>12</sup>Λέγει αὐτοῖς ὁ Ἰησοῦς· Δεῦτε ἀριστήσατε. οὐδεὶς δὲ ἐτόλμα τῶν μαθητῶν ἐξετάσαι αὐτόν· Σὺ τίς εἶ; εἰδότες ὅτι ὁ Κύριός ἐστιν. <sup>13</sup>ἔρχεται Ἰησοῦς καὶ λαμβάνει τὸν ἄρτον καὶ δίδωσιν αὐτοῖς, καὶ τὸ ὄψάριον ὁμοίως. <sup>14</sup>Τοῦτο ἥδη τρίτον ἐφανερώθη Ἰησοῦς τοῖς μαθηταῖς ἐγερθεὶς ἐκ νεκρῶν.

<sup>a</sup> 21:8 200 cubits is about 100 yards or about 91 meters

<sup>15</sup>Οτε οὖν ἤριστησαν λέγει τῷ Σίμωνι Πέτρῳ ὁ Ἰησοῦς· Σίμων Ἰωάννου, ἀγαπᾶς με πλέον τούτων; Λέγει αὐτῷ· Ναὶ Κύριε, σὺ οἶδας ὅτι φιλῶ σε. Λέγει αὐτῷ· Βόσκε τὰ ἄρνια μου. <sup>16</sup>Λέγει αὐτῷ πάλιν δεύτερον· Σίμων Ἰωάννου, ἀγαπᾶς με; Λέγει αὐτῷ· Ναὶ Κύριε, σὺ οἶδας ὅτι φιλῶ σε. Λέγει αὐτῷ· Ποίμαινε τὰ πρόβατά μου. <sup>17</sup>Λέγει αὐτῷ τὸ τρίτον· Σίμων Ἰωάννου, φιλεῖς με; Ἐλυπήθη ὁ Πέτρος ὅτι εἶπεν αὐτῷ τὸ τρίτον· Φιλεῖς με; Καὶ λέγει αὐτῷ· Κύριε, πάντα σὺ οἶδας, σὺ γινώσκεις ὅτι φιλῶ σε. Λέγει αὐτῷ ὁ Ἰησοῦς· Βόσκε τὰ πρόβατά μου. <sup>18</sup>Ἀμὴν ἀμὴν λέγω σοι, ὅτε ἴς νεώτερος, ἔξωννυες σεαυτὸν καὶ περιεπάτεις ὅπου ἥθελες· ὅταν δὲ γηράσῃς, ἐκτενεῖς τὰς χειράς σου, καὶ ἄλλος σε ξώσει καὶ οἴσει ὅπου οὐ θέλεις. <sup>19</sup>τοῦτο δὲ εἶπεν σημαίνων ποίω θανάτῳ δοξάσει τὸν Θεόν. Καὶ τοῦτο εἰπὼν λέγει αὐτῷ· Ἀκολούθει μοι.

after he had risen from the dead. <sup>15</sup> So when they had eaten their breakfast, 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 have affection for you.”

He said to him, “Feed my lambs.”

<sup>16</sup> 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 have affection for you.”

He said to him, “Tend my sheep.”

<sup>17</sup> He said to him the third time, “Simon, son of Jonah, do you have affection for me?”

Peter was grieved because he asked him the third time, “Do you have affection for me?” He said to him, “Lord, you know everything. You know that I have affection for you.”

Jesus said to him, “Feed my sheep.”

<sup>18</sup> Most certainly I tell you, when you were young, you dressed yourself and walked where you wanted to. But when you are old, you will stretch out your hands, and another will dress you and carry you where you don’t want to go.”

<sup>19</sup> Now he said this, signifying by what kind of death he would glorify

God. When he had said this, he said to him, “Follow me.”

<sup>20</sup> Then Peter, turning around, saw a disciple following. This was the disciple whom Jesus loved, the one who had also leaned on Jesus’ breast at the supper and asked, “Lord, who is going to betray you?” <sup>21</sup> Peter seeing him, said to Jesus, “Lord, what about this man?”

<sup>22</sup> Jesus said to him, “If I desire that he stay until I come, what is that to you? You follow me.” <sup>23</sup> This saying therefore went out among the brothers,<sup>a</sup> that this disciple wouldn’t die. Yet Jesus didn’t say to him that he wouldn’t die, but, “If I desire that he stay until I come, what is that to you?” <sup>24</sup> This is the disciple who testifies about these things, and wrote these things. We know that his witness is true. <sup>25</sup> There are also many other things which Jesus did, which if they would all be written, I suppose that even the world itself wouldn’t have room for the books that would be written.

<sup>a</sup> **21:23** The word for “brothers” here may be also correctly translated “brothers and sisters” or “siblings.”

<sup>20</sup> Ἐπιστραφεὶς ὁ Πέτρος βλέπει τὸν μαθητὴν ὃν ἤγάπα ὁ Ἰησοῦς ἀκολουθοῦντα, ὃς καὶ ἀνέπεσεν ἐν τῷ δείπνῳ ἐπὶ τὸ στῆθος αὐτοῦ καὶ εἶπεν• Κύριε, τίς ἔστιν ὁ παραδιδούς σε; <sup>21</sup> τοῦτον οὖν ἴδων ὁ Πέτρος λέγει τῷ Ἰησοῦ• Κύριε, οὗτος δὲ τί; <sup>22</sup> Λέγει αὐτῷ ὁ Ἰησοῦς• Ἐὰν αὐτὸν θέλω μένειν ἔως ἔρχομαι, τί πρὸς σέ; σύ μοι ἀκολούθει. <sup>23</sup> ἔξῆλθεν οὖν οὗτος ὁ λόγος εἰς τοὺς ἀδελφοὺς ὅτι ὁ μαθητὴς ἐκεῖνος οὐκ ἀποθνήσκει• οὐκ εἶπεν δὲ αὐτῷ ὁ Ἰησοῦς ὅτι οὐκ ἀποθνήσκει ἄλλα• Ἐὰν αὐτὸν θέλω μένειν ἔως ἔρχομαι, τί πρὸς σέ; <sup>24</sup> Οὗτός ἔστιν ὁ μαθητὴς ὁ μαρτυρῶν περὶ τούτων καὶ ὁ γράψας ταῦτα, καὶ οἴδαμεν ὅτι ἀληθῆς αὐτοῦ ἡ μαρτυρία ἔστιν. <sup>25</sup> Ἔστιν δὲ καὶ ἄλλα πολλὰ ἂν ἐποίησεν ὁ Ἰησοῦς, ἅτινα ἔὰν γράφηται καθ’ ἓν, οὐδ’ αὐτὸν οἷμαι τὸν κόσμον χωρῆσειν\* τὰ γραφόμενα βιβλία.

