This arrangement of the Greek text and the English translation is in the Public Domain.

The Greek text is that of the Westcott and Hort, edition of 1893; New York: Harper & Brothers, Franklin Square (usually WITHOUT the marginal readings and their punctuation). Verse references are added before each Greek verse.

The English translation with four highlight colors: **first** **second** **third** highest plus **bold** and/or **bold underline** and/or **ALL CAPS underline** are used for various degrees of emphasis. **Red Font color** is used for emphasis in some notes. **Italics** are used for quotations. Bracketed Bible references will be supplied. For example Genesis 1:1 = [GEN 1:1] and 1 Kings1:1 = [1KI 1:1]. Because of a conflict two references will differ from the ordinary first 3 digits for the name of the book (i.e.) Judges = [JDG 1:1] and Philemon = [PHM 1:1]. A one chapter book will be treated as other books for reference (i.e.) Jude = [JUD 1:1].

With its inconsistencies and errors, A. Allison Lewis, over several years ending in 2008, is totally responsible for English translations, references and selected quotes. Users bringing errors to my attention would be greatly appreciated.

[Differences of philosophy such as to text type(s); English or other version preference(s); "bible" code(s) or numerics of whatever kind will NOT receive a "thank you" OR REPLY OF ANY KIND].

**NOTE**: Some people in the Bible had more than one name AND MANY different people had the same name. Different people with the same name in the New Testament English translation will here be spelled the same way AND if possible the individual clearly identified.

**Unicode FONTS**: Arial & Times New Roman **almost always** have been used in this document.

**JOH 3:36** ο πιστευων εις τον υιον εχει ζωην αιωνιον ο δε απειθων τω υιω ουκ ουτει ζωην αλλ η οργη του θεου μενει επ αυτον. **Times New Roman** type has been chosen for the Greek text for its smooth clean beauty of the Greek letters.

**The following is used for typing OR copying Greek:**
- to indicate the first word in a sentence, proper names, some pronouns, making corrections, etc.
EASY TYPING GREEK.

**To setup your Windows computer for using multiple languages please visit:**
http://www.microsoft.com/windowsxp/using/setup/winxp/yourlanguage.mspx

Set up keyboard layout in **EL Mode**.
Set in **EL** code line **1**: 1a, 1b, 1c. and 1d.
Set in **EL** code line **2**: 1a, 1b, 1c, and 1d. **A TOTAL OF 8 LINES.**
THEN change each line **2** to **EN Arial**.

To type **ENGLISH LETTERS** you **MUST** have **EN Mode ON**.
To type **GREEK LETTERS** you **MUST** have **EL Mode ON**.

**LOWER CASE**

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\ 1 2 3 4 5 6 7 8 9 0 - = \n, 1 2 3 4 5 6 7 8 9 0 - = \n; ς ε ρ τ ν θ ι ο π [ ]
q w e r t y u l o p [ ]
α σ δ φ γ η ξ κ λ ’ ,
as d f g h j k l ; ,
ζ χ ψ ω β ν μ , . /
z x c v b n m , . /
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**UPPER CASE** – Shift OR caps – (some exceptions!)

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~ ! @ # $ % ^ & * ( ) _ + |
~ ! @ # $ % ^ & * ( ) _ + |
: ; , E Π Τ Υ Θ Ι Ο Π { ]
Q W E R T Y U I O P { ]
Α Σ Δ Φ Γ Η Ξ Κ Λ ’ ” »
Α S D F G H J K L : »
Z Χ Ψ Ω B N M < > ?
Z X C V B N M < > ?
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**P39LS** TrueType Uncial Font. SAMPLE = αλπχα και ιωμεγα.

**Greek Uncials** TrueType Font. SAMPLE = αλπχα και ιωμεγα

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1  2  3  4  5  6  7  8  9  0
` 1  2  3  4  5  6  7  8  9  0 - = \n```

```
q w e r t y u l o p
q w e r t y u l o p
```

```
a s d f g h k l
a s d f g h j k l
```

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z x c b n m /
z x c b n m , . /
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(DO NOT USE EL Mode for either of these uncials)

Either of these two uncials may be used on this web site.

**Punctuation marks frequently used for Greek text.**

- Period: .
- Comma: ,
- Semicolon: ;
- Question mark: ;

=================================================================
ΚΑΤΑ ΙΩΑΝΝΗ

According to John
Written 85-90 AD

**JOH 1:1** Εν αρχη ἦν ο Λογος και ο Λογος ἦν προς τον Θεον και Θεος ἦν ο Λογος.
*In the beginning [before creation] was the Word and the Word was with God and the Word was God [NOTE: DO NOT use the English usage to determine the koine Greek use of the article OR word order.)

**JOH 1:2** ουτος ἦν εν αρχη προς τον Θεον
*This One [Jesus Christ] was in the beginning with God.*

**JOH 1:3** και ο Λογος ουδε ἦν εν αρχη προς τον Θεον και χωρις αυτου εγενετο ουδε εν ο γεγονεν.
*All things through Him were made [EPH 3:9; GEN 1:1, 26; PSA 33:6-9; 19:1-3] and without Him was not one thing made which has been made.*

**JOH 1:4** εν αυτω ζωη ἦν και η ζωη ἦν το φως των ανθρωπων.
*In Him was life and the life was the Light of men.*

**JOH 1:5** Και το φως εν τη σκοτια φαινει και η σκοτια αυτο ου κατελαβεν.
*And the Light shines in the darkness and the darkness did not receive it [see JOH 1:10. Just as the blind man cannot see the light of the Sun].*

**JOH 1:6** Εγενετο ανθρωπος απεσταλμενος παρα Θεου ονομα αυτω Ιωαννης.
*There was a man sent from God; his name was John.*

**JOH 1:7** ουτος ηλθεν εις μαρτυριαν ινα μαρτυρηση περι του φωτος ινα παντες πιστευσωσιν δι αυτου.
*This one came to be a witness [JOH 1:7; 8; 15; 19; 32; 34 - See also MAL 3:1; MAT 17:9-14], in order that he might witness about the Light, in order that all might believe through Him.*

**JOH 1:8** ουκ ην εκεινος το φως αλλ ινα μαρτυρηση περι του φωτος.
*He was not that Light but in order that he might witness about the Light.*

**JOH 1:9** ην το φως το αληθινον ο φωτιζει παντα ανθρωπον ερχομενον εις τον κοσμον.
*He [Jesus] was the true Light Who lights all men [JOH 8:12, a light to ALL - not just to the Jews; see also JOH 1:4, 5; 3:19-21; 2CO 4:3, 4; ROM 1:19-25] coming into the world.*

We see, first, in these verses, the true nature of a Christian minister’s office. We have it in the description of John the Baptist: *He came for a witness, to bear witness of the light, that all men through him might believe.* Christian ministers are not priests, nor mediators between God and man. They are not agents into whose
hands men may commit their souls, and carry on their religion by proxy. They are witnesses. They are intended to bear witness to God’s truth, and specially to the great truth that Christ is the ONLY Savior and light of the world. ...Unless a Christian minister bears a full witness to Christ, he is not faithful to his office. So long as he does witness of Christ, he has done his part, and will receive his reward, although his hearers may not believe his witness. Until a minister’s hearers believe on that Christ of whom they are told, they receive no benefit from the ministry. They may be pleased and interested; but they are not profited until they believe. The great end of a minister’s witness is "that through Him, men may believe."

We see, second, in these verses, one principal position which our Lord Jesus Christ occupies towards mankind. We have it in the words, He was the true light Who lights every man who comes into the world. Christ is to the souls of men what the Sun is to the world. He is the center and source of all spiritual light, warmth, life, health, growth, beauty, and fertility. Like the Sun, He shines for the common benefit of all mankind, — for high and for low, for rich and for poor, for Jew and Greek. Like the Sun, He is free to all. All may look at Him, and drink health out of His light. If millions of mankind were mad enough to dwell in caves underground, or to bandage their eyes, their darkness would be their own fault, and not the fault of the Sun. So, likewise, if millions of men and women love spiritual darkness rather than light, the blame must be laid on their blind hearts, and not on Christ. Their foolish hearts are darkened [JOH 3:19; ROM 1:21]. But whether men will see or not, Christ is the true Sun, and the light of the world. There is no light for sinners except in the Lord Jesus.

We see, third, in these verses, the desperate wickedness of man’s natural heart. We have it in the words, Christ was in the world, and the world was made by Him, and the world knew Him not. He came unto His own, and His own received Him not. Christ was in the world invisibly, long before He was born of the Virgin Mary. He was there from the very beginning, ruling, ordering, and governing the whole creation. By Him all things consisted [COL 1:17]. He gave to all life and breath, rain from heaven, and fruitful seasons. By Him kings reigned, and nations were increased or diminished. Yet men knew Him not, and honored Him not. They worshipped and served the creature more than the Creator [ROM 1:25]. Well may the natural heart be called "wicked!"
We see, last, in these verses, the vast privileges of all who receive Christ, and believe on Him. We are told that as many as received Him, to them gave He power to become the sons of God, even to those who believe on His name. Christ will never be without some servants. If the vast majority of the Jews did not receive Him as the Messiah, there were, at any rate, a few who did. To them He gave the privilege of being God's children. He adopted them as members of His Father's family. He reckoned them His own brothers and sisters, bone of His bone, and flesh of His flesh. He conferred on them a dignity which was ample recompense for the cross which they had to carry for His sake. He made them sons and daughters of the Lord Almighty.

Privileges like these, be it remembered, are the possession of all, in every age, who receive Christ by faith, and follow Him as their Savior. They are children of God by faith in Christ Jesus [GAL 3:26]. They are born again by a new and heavenly birth, and adopted into the family of the King of kings. Few in number, and despised by the world as they are, they are cared for with infinite love by a Father in Heaven, Who, for His Son's sake, is well pleased with them. In time He provides them with everything that is for their good. In eternity He will give them a crown of glory that fades not away. These are great things! But faith in Christ gives men an ample title to them. Good masters care for their servants, and Christ cares for His.

Are we ourselves sons of God? Have we been born again? Have we the marks which always accompany the new birth, — sense of sin, faith in Jesus, love of others, righteous living, separation from the world? Let us never be content till we can give a satisfactory answer to these questions.

Do we desire to be sons of God? Then let us "receive Christ" as our Savior, and believe on Him with the heart. To every one who so receives Him, He will give the privilege of becoming a child of God [J. C. Ryle, JOHN 1-10, pp. 14-16].

**JOH 1:10** en τω κόσμῳ ἦν καὶ ο ὁ κόσμος δι αὐτοῦ εγενετο καὶ ο κόσμος αὐτον οὐκ εγνω.

**And He [Jesus] was in the world, and the world through Him was made, and the world knew Him not** [see JOH 1:5].

**JOH 1:11** εις τα ἱδια ἠλθεν καὶ οι ἱδιοι αὐτον ου παρελαβον

He came to His own, and His own received Him not.
But those who received Him He gave to them authority to become children of God — to those believing in His name.

And the Word became flesh and lived among us, and we beheld His glory as from the Only Begotten by the Father, full of grace and truth.

That out of His fullness we all received and grace on grace.

That the Law was given by Moses; but grace and truth came by Jesus Christ.

No one has ever seen God, the Only Begotten God [COL 1:15], the One being in the bosom of the Father, that One has made Him known.

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

[They were: 1. Looking for the Messiah - **John is not the Messiah**; 2. Looking for Elijah - **John is not Elijah** (Jesus said John was the one spoken of in MAL 3:1; 4:5, 6; LUK 1:17; MAT 11:14; 17:10-13, **who came in the spirit and power of Elijah**. See also Arndt p. x ff. and Broadus on MAT 11:14); 3. Looking for the prophet [DEU 18:15-18] - **John is not the prophet and later on 4.** Herod thought that John the Baptist had risen from the dead [MAR 6:16]].
And He confessed and denied not, but confessed, that I am NOT the Christ [Messiah].

And they asked him, Therefore who are you? Are you Elijah? and he answered, No.

Therefore they said to him, Who are you in order that we may give an answer to the ones who sent us? What do you say about yourself?

He said, I am a voice crying in the wilderness, Make straight the way of the Lord, as said the prophet Isaiah [ISA 40:3].

And they were sent by the Pharisees.

And they asked him and said to him, Why, therefore do you baptize if you are not the Christ [Messiah], nor Elijah nor the prophet?

John answered them saying, I baptize in water. In the midst of you He stands Whom you do not know.

The One coming after me of Whom I am not worthy in order that I should loose His sandal.

These things were done in Bethany beyond the Jordan where John was baptizing.

The next day he sees Jesus coming to him and says, Behold the Lamb of God, the One taking away the sin of the world.

This is the One about Whom I said, ‘After me a Man is coming Who was before me, because He was before [first of] me
JOH 1:31 καγώ ουκ ήδειν αυτον αλλ ινα φανερωθη τω ισραηλ δια τουτο ηλθον εγω εν υδατι βαπτιζον
and I knew Him not, but in order that He should be made known to Israel, for this reason [on account of this] I came baptizing in water.’
JOH 1:32 και ειμαρτυρησεν ιωαννης λεγων οτι ι ηδειν αυτον αλλ ινα φανερωθη τω ισραηλ δια τουτο ηλθον εγω εν υδατι βαπτιζον
And John witnessed saying that, I have seen the Spirit coming down as a dove from Heaven and He remained upon Him.
JOH 1:33 καγώ ουκ ήδειν αυτον αλλ ο πεμψας με βαπτιζειν εν υδατι εκεινος μοι ειπεν εφ ον αν ιδης το πνευμα καταβαινον και μενον επ αυτον ουτος εστιν ο βαπτιζων εν πνευματι αγιω
And I knew Him not but the One Who sent me to baptize with water, that One said to me, ‘On Whom you see the Spirit descending and remaining upon Him, this is the One Who is baptizing with the Holy Spirit.’
JOH 1:34 και εωρακα και μεμαρτυρηκα οτι ουτος εστιν ο βαπτιζων εν πνευματι αγιω
And I have seen and have witnessed that this One is the Son of God.
JOH 1:35 τη επαυριον παλιν ειστηκει ιωαννης και εκ των μαθητων αυτου δυο
Again the next day John was standing and with two of his disciples
JOH 1:36 και εμβλεψας τω ιησου περιπατουντι λεγει ιδε ο αμνος του θεου
and he looked at Jesus walking, he says, Behold the Lamb of God!
JOH 1:37 και ηκουσαν οι δυο μαθηται αυτου λαλουντος και ηκολουθησαν τω ιησου
and the two disciples heard him speaking and they followed Jesus.
JOH 1:38 στραφεις δε ο ιησους και θεασαμενοι αυτους ακολουθουντας λεγει αυτοις τι ζητειτε οι δε ειπαν αυτω ραββι — which is saying, being translated, Teacher — where are You staying?
He says to them, Come and you will see. And therefore they went and saw where He was staying and they stayed with Him that day. It was the tenth hour [10 AM (Roman time)].
JOH 1:40 ην ανδρεας ο αδελφος σιμωνος πετρου εις εκ των δυο των ακουσαντων παρα ιωαννου και ακολουθησαντων αυτω
Andrew, the brother of Simon Peter was one of the two who heard from John and followed Him.
JOH 1:41 ευρισκει ουτος πρωτον τον αδελφον τον ιδιον σιμωνα και λεγει αυτω ευρηκαμεν τον μεσσιαν ο εστιν μεθερμηνευομενον χριστος
First he finds his own brother Simon and says to him, We have found the Messiah [Hebrew], which is being translated, Christ [Greek], Anointed One [English].
JOH 1:42 ηγαγεν αυτον προς τον ιησου εμβλεψας αυτω ο ιησους ειπεν συ ει σιμων ο ιως ιωαννου συ κληθηση κηφας ο ερμηνευεται πετρος
He brought him to Jesus. Jesus looked at him, said, You are Simon the son of John. You will be called Cephas, which being translated is Peter [English - a stone/rock].

John 1:43

The next day, He desired to go into Galilee and He finds Philip and Jesus says to him, Follow Me.

John 1:44

Now Philip was from Bethsaida, of the city of Andrew and Peter.

John 1:45

Philip finds Nathanael and he says to him, We have found the One of Whom Moses in the Law and the Prophets wrote [DEU 18:15, 18], Jesus son of Joseph, the One from Nazareth.

John 1:46

And Nathanael said to him, Is any good thing able to come out of Nazareth? Philip says to him, Come and see.

John 1:47

Jesus saw Nathanael coming to Him and He says about him, Behold truly an Israelite, in whom is no deceit!

John 1:48

Nathanael answered Him, Rabbi [Teacher], You are the Son of God. You are the King of Israel.

John 1:50

And He says to him, Most assuredly, I say to you, ‘You will see Heaven open and the angels of God; going up and coming down upon the Son of man.’

John 2:1

Now the third day [In three days] there was a marriage in Cana of Galilee and the mother of Jesus was there,
And when the wine ran out the mother of Jesus says to Him, *They have no wine.*

And Jesus says to her, *Woman, what is this to Me and to you? My hour has not yet come.*

His mother says to the servants, *Whatever He may say to you, do it.*

Jesus says to them, *Fill the water pots with water,* they filled them up to the top.

Then He says to them, *Draw out now and take some to the master of the feast.* And they took it

and when the master of the feast tasted the water that was made wine and knew not where it came from (but the servants who drew the water knew) the master of the feast called the bridegroom

and says to him, *Every man at the beginning sets out good wine and when they have drunk [freely; too much - become drunk (the very least that one can say is that those referred to in this passage were so under the influence of wine that they could not distinguish between that which was "good" and that which was "bad" and thus in a condition that the Bible clearly warns against)] then that which is worse. But you have kept the good wine until now.*

This beginning of signs Jesus did in Cana of Galilee, and manifested His glory, and His disciples believed in Him.
After this He went down to Capernaum, He and His mother and His brothers and disciples. And remained there many days.

And the Passover of the Jews [JOH 2:13, 23; (5:1); 6:4; 11:55 (twice); 12:1; 13:1; 18:28, 39; 19:14] was near and Jesus went up to Jerusalem.

And He found in the Temple [1st cleansing of the Temple] those selling oxen, sheep and doves, and the money changers sitting.

And He had made a whip of cords, He cast out of the Temple the sheep and oxen, poured out the money changers coins and overturned the tables.

And to the ones selling doves He said, Take these away and do not make My Father’s house a market.

His disciples remembered that it has been written, The zeal of Your house will eat Me up [PSA 69:9].

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

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

Therefore the Jews said, It took forty-six years to build this temple [Herod's] and will You raise it up in three days?!

But that One spoke of the temple of His body.

οτε ουν ηγερθη εκ νεκρων εμνησθησαν οι μαθηται αυτου οτι τουτο ελεγεν και επιστευσαν τη γραφη και το λογον εν επεν ο ιησους

Therefore when He was rinsed from the dead His disciples remembered that He said this and they believed the Scripture and the word which Jesus said.

ως δε ην εν τοις ιεροσολυμοις εν τω πασχα εν τη εορτη πολλοι επιστευσαν εις το ονομα αυτου θεωρουντες αυτον τα σημεια α εποιει
Now when He was in Jerusalem in the Passover in the Feast, many believed in His Name beholding His signs which He was doing.

JOH 2:24 αυτος δε ιησους ουκ επιστευεν αυτον αυτοις δια το αυτον γινωσκειν παντας

BUT Jesus Himself, He believed not in them because He knew all men.

JOH 2:25 και οτι ου χρειαν ειχεν ινα τις μαρτυρηση περι του ανθρωπου αυτος γαρ εγινωσκεν τι ην εν τω ανθρωπω and that He had no need in order that anyone should witness about man, for He knew what was in man [He knew their very thoughts].

JOH 3:1 ην δε ανθρωπος εκ των φαρισαιων νικοδημος ονομα αυτω αρχων των ιουδαιων

Now there was a man of the Pharisees, a ruler of the Jews; his name was Nicodemus.

JOH 3:2 ουτος ηλθεν προς αυτον νυκτος και ειπεν αυτω ραββι [Teacher], we know that You are a teacher sent from God. For no one is able to do these signs which You are doing unless God be with him.

JOH 3:3 απεκριθη ιησους και ειπεν αυτω αμην αμην λεγω σοι εαν μη τις γεννηθη ανωθεν ου δυναται τεταρτα τα σημεια ποιειν α συ ποιεις εαν μη η ο θεος μετ αυτου

He came to Him by night and said to Him, Rabbi [Teacher], we know that You are a teacher sent from God. For no one is able to do these signs which You are doing unless God be with him.

JOH 3:4 Jesus answered and said to him, Most assuredly, I say to you, Except one should be born again [from above does not fit the context – see Verse 6 explains verse 5] he is not able to see the Kingdom of God.

Verse 5 explains verse 3] he is not able to SEE the Kingdom of God [JOH 18:36; LUK 16:16; 18:17 f.].

JOH 3:4 λεγει προς αυτον ο νικοδημος πως δυναται ανθρωπος γεννηθηναι γερων ον μη δυναται εις την κοιλιαν της μητρος αυτου δευτερον εισελθειν και γεννηθηναι

Nicodemus says to Him, How is a man able to be born being old? He is not able to enter his mother’s womb a second time and to be born!

JOH 3:5 απεκριθη ιησους και ειπεν αυτον σε μην αμην αμην λεγω σοι εαν μη τις γεννηθη εξ υδατος και πνευματος ου δυναται εισελθειν εις την βασιλειαν του θεου

Jesus answered, Most assuredly, I say to you, ‘Except one be born of water [1st birth] and spirit [2nd birth – Verse 6 explains verse 5] he is not able to enter into the Kingdom of God.

JOH 3:6 λεγει προς αυτον το γεγενημενον εκ της σαρκος σαρξ εστιν και το γεγενημενον εκ του πνευματος πνευμα εστιν

The one having been born of the flesh is flesh [1st birth = the physical birth] and one having been born of the Spirit is spirit [2nd birth = the spiritual birth - see JOH 3:12]
[One becomes a child of God **NOT** by physical birth, one’s own works, or the works of others **BUT** by God – JOH 1:13; ROM 9:15, 16. **Baptism**, which **is NOT** even alluded to in this passage, is only a witness to one’s **profession** that he has been born again by trusting in the promise of God – Peter plainly calls it a **figure** [1PE 3:21] and Paul calls it a **sign** [ROM 4:9-11]].

**JOH 3:7**

μη θαυμάσης οτι εἰπον σοι δει υμας γεννηθηναι ανωθεν

**Marvel not that I said to you, ‘It is necessary **FOR YOU** to be born again.’**

**JOH 3:8**

to πνεῦμα ὁπου θελει πνει και την φωνην αυτου ακουεις αλλ οιδας ποθεν ερχεται και που υπαγει ουτως εστιν πας ο γεγενημενος εκ του πνευματος

**The wind blows where it wishes and you hear its sound but do not know from where it comes and where it goes; so are all who have been born of the spirit.**

**JOH 3:9**

απεκριθη νικοδημος και ειπεν αυτω πως δυναται ταυτα γενεσθαι

Nicodemus answered and said to Him, **How are these things able be?**

**JOH 3:10**

απεκριθη ιησους και ειπεν αυτω συ ει ο διδασκαλος του ισραηλ και ταυτα ου γινωσκεις

Jesus answered and said to him, **You are a teacher of Israel, and these things you do not know?**

**The Use of the word ανωθεν in the New Testament**

- MAT 27:51 = above (top)
- MAR 15:38 = above (top)
- LUK 1:3 = from the beginning (possibly again)
- JOH 3:3 = again
- JOH 3:7 = again
- JOH 3:15 = (from) above
- JOH 3:17 = (from) above
- JOH 3:31 = above
- JOH 19:11 = (from) above
- JOH 19:23 = from the beginning
- ACT 26:5 = from the beginning
- GAL 4:9 = again
- JAM 1:17 = (from) above

**JOH 3:11**

αμην αμην λεγω σοι οτι ο οιδαμεν λαλουμεν και ο εωρακαμεν

μαρτυρουμεν και την μαρτυριαν ημον ου λαμβανετε

**Most assuredly, I say to you that which We know We are speaking, and what We have seen We are witnessing; and Our witness you do not receive.**
JOH 3:12 If the things upon Earth I said to you AND you do not believe, HOW will you believe IF I tell you the Heavenly things?

JOH 3:13 No one has gone up into Heaven except the Son of Man Who came down from Heaven.

JOH 3:14 Even as Moses lifted up the serpent in the desert so it is necessary for the Son of Man to be lifted up

JOH 3:15 in order that all those believeing in Him might have eternal life.

JOH 3:16 For God so loved the world that He gave His Only Begotten Son, in order that all those believeing in Him should not perish but might have eternal life.

JOH 3:17 For God sent not the Son into the world in order that He should judge the world but in order that the world might be saved through Him.

JOH 3:18 The one believeing in Him is not judged [condemned], BUT the one not believeing is judged [condemned] already because he has not believed in the name of the Only Begotten Son of God.

JOH 3:19 And this is the judgment, that the Light has come into the world and men loved the dark rather than the Light for their works were evil.

JOH 3:20 For all who are practicing evil hates the light and does not come to the light in order that his works be manifested.

JOH 3:21 But one doing the truth comes to the Light, in order that his works may be shown that they have been done in God.

JOH 3:22 meta tauta elthen o ı̂sous kai oi matheis au tov eis tin iουdaiav gyn kai ekei dietriben met au tov kai ebaptei̇en
After these things came Jesus and His disciples into the land of Judaea. There He stayed with them and baptized [ONLY the disciples baptized - JOH 4:2].

JOH 3:23 ἡν δὲ καὶ ο ἰωαννὴς βαπτίζον ἐν αἰνὼν εὐγγὺς τοῦ σαλείμ ὑπὸ υδάτα πολλὰ
ην εἰκι καὶ παρεγινόντο καὶ εβαπτίζοντο
But John also was baptizing, in Aenon near Salim, because there was much water there and they came and were being baptized.

JOH 3:24 ουπω γαρ ην βεβλημένος εἰς τὴν φυλακὴν ἰωαννῆς
For John had not yet been cast into prison.

JOH 3:25 εγενετο ουν ζητησις εκ τῶν μαθητῶν ἰωαννοῦ μετὰ ιουδαῖου περὶ καθαρισμοῦ
Then there arose a question between some of John’s disciples and the Jews about purifying

JOH 3:26 και ἠλθον πρὸς τὸν ἰωαννῆν καὶ εἰπὰν αὐτῷ ῥαββί ος τὸν μετὰ σου πέραν τοῦ ἱορδάνου ὁ οὗτος βαπτίζει καὶ πάντες ερχονται πρὸς αὐτὸν
and they came to John and said to him, Rabbi [Teacher], He Who was with you beyond Jordan, to Whom you bare witness, behold, the same baptizes and all are coming to Him.

JOH 3:27 απεκριθη ἰωαννῆς καὶ εἰπεν οὐδῆν εἰς αὐτὸν αὐτὸς βαπτίζει καὶ πάντες ερχονται πρὸς αὐτὸν
JOH 3:28 αὐτοὶ γὰρ οἱ μαθηταὶ τῆς μοι μαρτυρεῖτε ὅτι εἰπὼν εἰκάς εἰμι εἰκών ο ὁ χριστὸς άλλ οτι απεσταλμένος εἰμι εἰμπροσθέν εἰκανοῦ
You yourselves bear me witness that I said, ‘I am not the Christ but that I am sent before Him.’

JOH 3:29 ο εξον τὴν νυμφὴν νυμφίου ἐστὶν ὁ δὲ φίλος τοῦ νυμφίου ο εστήκως καὶ ἠκούν αὐτοῦ χαρὰ χαίρει διὰ τὴν φωνῆν τοῦ νυμφίου αὐτῆς ὑπὸ ην χαρὰ η εἰμὶ πεπληρωταί
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 fulfilled.

JOH 3:30 εξεινον δει αὐξάνειν εἰμι δε ελαττοῦσθαι
JOH 3:31 ο αὐτῆς ερχόμενος επάνω πάντων ἐστίν ὁ ὁ διὰ τῆς ἐγγυτης ἐκ τῆς ἡγίαστης ἐπάνω πάντων ἐστίν
It is necessary that that one increase but I must decrease.

JOH 3:32 ὁ εἰσέρχεται καὶ ἡξούσεν τοῦτο ἀντὶς ἔστιν καὶ τὴν ἡμερίαν αὐτοῦ οὐδεὶς λαμβάνει
He Who comes from above is over all. He who is of the Earth is of the Earth and speaks of the Earth. He Who comes from Heaven is above all

JOH 3:33 ο λαβὼν αὐτοῦ τὴν ἡμερίαν εξεφραζότα ὅτι ὁ θεὸς ἀληθῆς ἐστίν
and what He has seen and heard this He witnesses. And His witness no one receives.
The one receiving His witness has certified [sealed; witnessed with His seal; certified] that God is true.

JOH 3:34  ον γαρ απεστειλεν ο θεος τα ρηματα του θεου λαλει ου γαρ εκ μετρου διδωσιν το πνευμα

For He Whom God sent speaks the sayings of God. For God does not give the Spirit by [limited] measure.

JOH 3:35  ο πατηρ αγαπα τον υιον και παντα δεδωσεν εν τη χειρι αυτου

The Father loves the Son AND has given all things into His hand.

JOH 3:36  ο πιστευων εις τον υιον εχει ζωην αιωνιον ο δε απειθων τω υιω ουκ οψεται ζωην αλλ η οργη του θεου μενει επ αυτον.

The one believing in the Son has eternal life. But the one disobeying the Son shall not see life but the wrath of God abides upon him.

JOH 3:34  ωσ ουν εγνω ο κυριος οτι ηκουσαν οι φαρισαιοι οτι ιησους πλειονας μαθητας ποιει και βαπτιζει η ιωαννης

When therefore the LORD knew that the Pharisees had heard that Jesus was making and baptizing more disciples than John

JOH 4:5  ην δε εκει πηγη του ιακωβ ουν ιησους κεκοπιακως εκ της οδοιποριας εκαθεζετο ουτως επι τη πηγη ωρα 6 ην ως εκτην

Now Jacob’s well was there. Jesus therefore, being wearied with His journey, sat on the well. It was about the 6th hour [6 PM].

Then He came to a city of Samaria, which is called Sychar, near the parcel of land that Jacob gave to his son Joseph.

JOH 4:1  ερχεται ουν εις πολιν της σαμαρειας λεγει αυτη οι μαθηται αυτου διερχεσθαι δια της σαμαρειας

But it was necessary for Him go through Samaria.

JOH 4:6  ερχεται ουν εις πολιν της σαμαρειας λεγει αυτη οι μαθηται αυτου διερχεσθαι δια της σαμαρειας

There came a woman of Samaria to draw water. Jesus said to her, Give Me to drink.

JOH 4:8  ερχεται γυνη εκ της σαμαρειας αντλησαι υδωρ λεγει αυτη εις την γαλιλαιαν

(for His disciples were gone away to the city in order that they might buy food).

JOH 4:9  δος μοι πειν αγορασωσιν εις την πολιν ινα τροφας αγορασωσιν

(though Jesus Himself did not baptize, BUT His disciples [did]).

JOH 4:10  ερχεται γυνη εκ της σαμαρειας αντλησαι υδωρ λεγει αυτη εις την γαλιλαιαν

Therefore said the woman of Samaria says to Him, How is, You, being a Jew, ask a drink of me, who am a woman of Samaria?

JOH 4:11  λεγει ουν αυτω η γυνη η σαμαριτις πως συ ιουδαιος ου παρ εμου πειν αιτεις γυναικος σαμαριτιδος ους ου γαρ συγχρωνται ιουδαιοι σαμαριταις

Therefore said the woman of Samaria says to Him, How is, You, being a Jew, ask a drink of me, who am a woman of Samaria?
Jesus answered and said to her, *If you knew the gift of God and Who says to you, ‘Give Me to drink;’ you would have asked Him, and He would have given you living water.*

**JOH 4:11** λέγει αὐτῷ κύριε οὔτε αντλήμα εχεῖς καὶ τὸ φρέαρ εστίν βαθὺ ποθεν οὐν εχείς τὸ υδωρ τὸ ζων she says to Him, *Sir, You have nothing to draw with and the well is deep.* Therefore from where have You the living water?

**JOH 4:12** μη σὺ μείξαν έτι τον πατρός ήμων ιακώβ ος εδωκεν ήμιν τὸ φρέαρ καὶ αυτὸς εξ αυτοῦ επιεν καὶ οἱ υιοί αυτοῦ καὶ τὰ θρέμματα αυτοῦ Are You greater than our father Jacob, who gave us the well, and drank out of it himself, and his sons, and his livestock?

**JOH 4:13** απεκριθη ησους καὶ εἶπεν αὐτῇ πάς ο πινων εκ του υδατος διψησει παλιν Jesus answered and said to her, All who drink of this water shall thirst again,

**JOH 4:14** ος δ αν πιη εκ του υδατος ου εγω δωσω αυτω ου μη διψησει εις τον αιωνα αλλα το υδωρ το ζων θησαυρυς εστιν εν αυτῳ πηγη υδατος αλλομενου εις ζωην αιωνιον but whoever drinks of the water that I shall will give him will by no means will he thirst again forever; but the water I will give him will be in him a well of water springing up to eternal life.

**JOH 4:15** λέγει προς αυτον η γυνη κυριε δος μοι τουτο το υδωρ ινα μη διψω μηδε διερχωμαι ενθαδε αντλει He says to her, *Sir, give me this water, in order that I thirst not, neither come here to draw.*

**JOH 4:16** λέγει αυτή υπαγε φωνησον σου τον ανδρα και ελθε ενθαδε He says to her, *Go, call your husband and come here.*

**JOH 4:17** απεκριθη η γυνη και ειπεν αυτω ουκ εχω ανδρα λεγει αυτη ο ησους καλως ειπας στι ανδρα ουκ εχω The woman answered and said to Him, *Sir, I have no husband.* Jesus says to her, *You have said well, ‘That I have no husband.’*

**JOH 4:18** πεντε γαρ ανδρας εσχες και νυν ον εχεις ουκ εστιν σου ανηρ τουτο αληθες ειρηκας For you have had five husbands, and he whom you now have is not your husband. *What you have said is true.*

**JOH 4:19** λεγει αυτω η γυνη κυριε θεωρω ότι προφητης ει συ The woman says to Him, *Sir, I perceive that You are a prophet.*

**JOH 4:20** οι πατερες ήμων εν τω ορει οτι προσκυνησαν καὶ υμεις λεγετε οτι οι πατερες ημων εστιν ο τοπος οπου προσκυνησετε δει Our fathers worshiped in this mountain and You say that in Jerusalem is the place where it is necessary to worship.

**JOH 4:21** λεγει αυτη ο ησους πιστευε μοι γιναι οτι ερχεται ωρα οτε ουτε εν τω ορει ουτε εν ιεροσολυμοις προσκυνησετε τω πατρι
Jesus says to her, *Woman, believe Me, that the hour is coming, when you shall neither in this mountain nor in Jerusalem, worship the Father.*

**JOH 4:22** ομεις προσκυνειτε ο ουκ οιδατε ημεις προσκυνουμεν ο οιδαμεν ότι η σωτηρια εκ τον ιουδαιων εστιν

*You worship you know not what. We know Who We worship for salvation is of the Jews.*

**JOH 4:23** ημεις προσκυνουμε ο οιδαμεν η σωτηρια εκ των ιουδαιων εστιν

*God is Spirit and it is necessary for those who worship Him, in Him spirit and truth to worship.***

**JOH 4:24** ημεις προσκυνουμεν ο θεος και ημεις προσκυνουντας αυτον εν πνευματι και αληθεια δει προσκυνειν

*But the hour is coming and now is, when the true worshippers will worship the Father in spirit and in truth; for even the Father seeks those to worship Him.*

**JOH 4:25** λεγει αυτω η γυνη οιδα οτι μεσσιας ερχεται ο λεγομενος χριστος οταν ελθη εκεινος αναγγελει ημις

*The woman says to Him, I know that Messiah is coming, Who is called Christ. When that One comes, He will announce all things to us.*

**JOH 4:26** λεγει αυτη η ιησους εγω ειμι ο λαλων σοι

*Then came His disciples and marveled that He talked with the woman, yet no man said, 'What do You seek? Or, why do You talk with her?***

**JOH 4:27** και επι τουτω ηλθαν οι μαθηται αυτου και εθαυμαζον οτι μετα γυναικος ελαει ουδεις μεντοι ειπεν τι ζητεις η τι λαλεις μετ αυτης

*Jesus said to her, I AM He, the One speaking to you.***

**JOH 4:28** αφηκεν ουν την υδριαν αυτης και απηλθεν εις την πολιν και λεγει τοις ανθρωποις

*The woman then left her water pot and went into the city and says to the men,***

**JOH 4:29** δευτε ιδετε ανθρωπον ος ειπεν μοι παντα α εποιησα μητι ουτος εστιν ο χριστος

*Come, see a Man, Who told me all things which I did. Is not this the Christ?***

**JOH 4:30** εξηλθον εκ της πολεως και ηρχοντο προς αυτον

*Then they went out of the city and came to Him.***

**JOH 4:31** εν τω μεταξυ ηρωτων αυτον οι μαθηται λεγοντες ραββι φαγε

*In the meantime His disciples were asking Him saying, Teacher, eat.*

**JOH 4:32** ο δε ειπεν αυτοις εγω βρωσιν εγω φαγειν ην ημεις ουκ οιδατε

*But He said to them, I have food to eat that you know not of.*

**JOH 4:33** ελεγον ουν οι μαθηται προς αλληλους μη τις ηνεγκεν αυτω φαγειν

*Therefore said the disciples one to another, Has any man brought Him anything to eat?***
Jesus says to them, **My food is to do the will of Him Who sent Me and to finish His work.**

*Say not, ‘There are yet four months and then comes harvest?’* Behold, I say to you, ‘Lift up your eyes and look on the fields, because they are white [ripe] for harvest.

Already the one sowing receives wages and gathers fruit to eternal life, in order that the one sowing might rejoice together with the one reaping.

For in this the saying *is true, ‘That one sows and another reaps.’*

I sent you to reap that whereon you bestowed no labor; others have labored and you have entered into their labors.

But many of the Samaritans of that city believed on Him for the saying of the woman who testified, ‘He told me all things which I did.’

So when the Samaritans came to Him, they asked Him to remain with them and He remained there two days.

And many more believed through His word

Now after two days He went out from there went into Galilee.

For Jesus Himself witnessed, that a prophet has no honor in his own native place.
Therefore when He came into Galilee, the Galilaeans received Him, having seen all the things which He did in Jerusalem at the feast; for they also went to the feast.

Therefore He came again to Cana of Galilee where He had made the water wine. Now there was a certain nobleman whose son was sick at Capernaum.

This man hearing that Jesus came out of Judaea into Galilee, went to Him and asked in order that He would come down and heal his son; for he was about to die.

Jesus therefore said to him, \textit{Except you see signs and wonders, by no means will you believe.}

The royal official says to Him, \textit{Sir, come down before my child dies.}

Jesus said to him, \textit{Go your way. Your son lives. And the man believed the word that Jesus had spoken to him and he went his way.}

but already as he was now going down, his servants met him and told him saying that, \textit{Your son lives.}

Therefore inquired he of them the hour when he began to get well. They said to him, \textit{Yesterday at the 7th hour the fever left him.}

Therefore the father knew that it was in that hour, in which Jesus said to him, \textit{Your son lives;} and he believed himself and his whole house.

Now this is again the second sign Jesus did having come out of Judaea into Galilee.
After these things there was a feast of the Jews [A Passover - see Robertson, A. T., Harmony, pp. 267 ff.] and Jesus went up to Jerusalem. Now there is in Jerusalem by the sheep market [or gate] a pool, which is called in Hebrew Bethsaida, having five porches. In these lay a great multitude of sick ones, blind, lame and withered.

Now that was on the Sabbath day.
He who was healed knew not Who it was — for Jesus had conveyed Himself away, a multitude being in that place.

JOH 5:14

μετα ταυτα ευρισκει αυτον ο ιησους εν τω ιερω και ειπεν αυτω ιδε γεγονα

After these things Jesus found him in the temple and said to him, Behold, you have been made well. Sin no more, lest a worse thing come to you.

JOH 5:15

απηλθεν ο ανθρωπος και ειπεν τοις ιουδαιοις οτι οιησους εστιν ο ποιησας αυτον γηη

The man departed and said to the Jews that it was Jesus Who had made him well.

JOH 5:16

και δια τουτο εδιωκαν οι ιουδαιοι τον ιησουν οτι ταυτα εποιει εν σαββατω

and because of this the Jews persecuted Jesus because He did these things in the Sabbath.

JOH 5:17

απεκρινατο οι ιουδαιοι οτι οιησους εστιν ο ποιησας αυτον υγιη

Therefore because of this the Jews sought the more to kill Him because He not only broke the Sabbath but said also God was His own Father, making Himself God.

JOH 5:18

ο γαρ πατηρ φιλει τον υιον και παντα δεικνυσιν αυτω αυτος και ουδε

For the Father loves the Son and shows Him all things that Himself does. And He will show Him greater works than these in order that you may marvel.

JOH 5:20

οις θελει υιος ζωοποιει τον πατερα τον πεμψαντα αυτον

For as the Father raises the dead and gives life to them; even so the Son makes alive whom He will.

JOH 5:22

ουδε γαρ ο πατηρ κρινει ουδενα αλλα την κρισιν πασαν δεδωκεν τω υιω

For the Father judges no one but all judgment has been given to the Son:

JOH 5:23
in order that all may honor the Son, even as they honor the Father. He who honors not the Son honors not the Father Who has sent Him.

On 1JO 2:22, 23 – “Rollock remarks, ‘The Jews and the Turks [Moslems - aal] in the present day profess to worship God earnestly, not only without the Son, but even with contempt of the Son Jesus Christ. But the whole of such worship is idolatrous, and that which they worship is an idol. There is no knowledge of the true God except in the face of the Son.’” Quoted by J. C. Ryle, John, vol. I, p. 288.

JOH 5:24 αμην αμην λεγω υμιν οτι ο τον λογον μου ακουων και πιστευων το πεμψαντι με εχει ζωην αιωνιον και εις κρισιν ουκ ερχεται αλλα μεταβεβηκεν εκ του θανατου εις την ζωην

Most assuredly, I say to you, ‘That the one hearing My Word and believing in the one Who sent Me has eternal life and does not come into judgement; but has passed out of death unto life.’

JOH 5:25 αμην αμην λεγω υμιν οτι ερχεται ωρα και νυν εστιν οτα οι νεκροι ακουσουσιν της φωνης του υιου του θεου και οι ακουσαντες ξησουσιν

Most assuredly, I say to you, ‘That an hour is coming, and now is, when the dead will hear the voice of the Son of God; and those who hear will live.’

JOH 5:26 ωσπερ γαρ ο πατηρ εχει ζωην εν εαυτω ουτως και τω υιω εδωκεν ζωην εχειν εν εαυτω

For just as the Father has life in Himself; thus also He has given life to the Son to have in Himself;

JOH 5:27 και εξουσιαν εδωκεν αυτω κρισιν ποιειν οτι υιος ανθρωπου εστιν

and has given to Him authority to do judgment because He is the Son of man.

JOH 5:28 μη θαυμαζετε τουτο οτι ερχεται ωρα εν η παντες οι εν τοις μνημειοις ακουσουσιν της φωνης αυτου

Marvel not at this; that the hour is coming, in which all who are in the graves will hear His voice.

JOH 5:29 και εκπορευσονται οι τα αγαθα ποιησαντες εις αναστασιν ζωης οι τα φαυλα πραξαντες εις αναστασιν κρισεως

and will come out. Those who have done good to the resurrection of life; those who have done evil to resurrection of judgment.

JOH 5:30 ου δυναμαι εγω ποιειν απ εμαυτου ουδεν καθως ακουω κρινω και η κρισις η εμι δικαια εστιν οτι ου ζητω το θελημα το εμον αλλα το θελημα του πεμψαντος με

I am not able to do anything of Myself. As I hear, I judge and My judgment is righteous; because I seek not My will but the will of the one Who has sent Me.

JOH 5:31 εαν εγω μαρτυρω περι εμαυτου η μαρτυρια μου ουκ εστιν αληθης

If I witness concerning Myself, My witness is not true.
JOH 5:32 There is another Who bears witness concerning Me and I know that true is the witness which He witnesses concerning Me.

JOH 5:33 You have sent to John and he has witnessed the truth.

JOH 5:34 But I receive not the witness from man.

JOH 5:35 That one was the burning and shining lamp but you were willing for an hour to rejoice in his light.

JOH 5:36 And the Father who sent Me, that One has witnessed concerning Me.

JOH 5:37 For the works which My Father has given Me to finish, the works which I do witness about Me, because the Father has sent Me.

JOH 5:38 And His Word you do not have remaining in you; because Whom that One has sent, this One you do not believe.

JOH 5:39 You search the Scriptures; because you think you have eternal life in them: and those are the ones witnessing concerning Me.

JOH 5:40 And you will not come to Me in order that you might have life.

JOH 5:41 I receive not glory from men.

JOH 5:42 But I have known you, that you have not the love of God in yourselves.

JOH 5:43 I have come in My Father’s name and you do not receive Me. If another should come in his own name, that one you will receive.
How are you able to believe, who are receiving glory from one another, and the glory that comes from the only God you do not seek?

Do not think that I will accuse you before the Father. Moses in whom you have hoped is the one accusing you.

For if you had believed Moses, you would have believed Me. For that one wrote concerning Me [DEU 18:15, 18].

But if you believe not the writings of that one, how will you believe My sayings? [JOH 5:24; LUK 16:29-31].

After these things Jesus went over the sea of Galilee, which is the sea of Tiberias.

And a great multitude [JOH 6:66] followed Him because they saw His signs which He did on those who were diseased.

Then when Jesus lifted up His eyes and saw a great crowd come to Him He said to Philip, Where shall we buy bread that these may eat?

This He said to test him. For He Himself knew what He would do.

Philip answered Him, Two hundred denarii [eight months wages (?)] worth of loaves is not sufficient for them that every one of them may take a little.

One of His disciples, Andrew, Simon Peter’s brother, says to Him, estin pайдарιον ὦδε ὦς ἔχει πεντε ἀρτους κριθινους και δυο ὄψαρια ἀλλα ταυτά τι εστιν εἰς τοσοῦτους

JOH 5:44 ἵππως δυνασθε υμεις πιστευσαι δοξαν παρα ἀλληλων λαμβανοντες και την δοξαν την παρα του μονου θεου ου ζητετε

JOH 5:45 μη δοκειτε οτι εγω κατηγορησω υμων προς τον πατερα εστιν ο κατηγορονων υμον μωσης εις ον υμεις ηλπικατε

JOH 5:46 ει γαρ επιστευτε μωσης εις ον μονου θεου ζητειτε

JOH 6:1 μετα ταυτα απηλθεν ο ιησους περαν της θαλασσης της γαλιλαιας της τιβεριαδος

JOH 6:2 ηκολουθε δε αυτω οχλος πολυς οτι εθεωρουν τα σημεια α εποιει επι των ασθενουντων

JOH 6:3 ανηλθεν δε εις τον ομορος ιησους και εκει εκαθητο μετα των μαθητων αυτου

JOH 6:4 ην δε εγγυς το πασχα η εορτη των ιουδαιων

JOH 6:5 επαρας ουν τους οφθαλμους ο ιησους και θεασαμενος οτι πολυς οχλος ερχεται προς αυτον λεγει προς φιλιππον ποθεν αγορασωμεν αρτους ινα φαγωσιν αυτοι

JOH 6:6 τουτο δε ελεγεν πειραζων αυτον αυτος γαρ ηδει τι εμελλεν ποιειν

JOH 6:7 απεκριθη αυτω φιλιππος διακοσιων δηναριων αρτοι ουκ αρκουσιν αυτοις ινα εκαστος βραχυ λαβη

JOH 6:8 λεγει αυτω εις εκ των μαθητων αυτου ανδρας ο αδελφος σιμωνος πετρου

JOH 6:9 οιμαι παιδμαριον οδε οσ εχει πεντε αρτους κριθινους και δυο ύψαρια αλλα ταυτα τι εστιν εις τοσοῦτους
There is a little boy here, who has five barley loaves and two small fish, but what are they among so many?

Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about 5,000.

Jesus took the loaves and when He had given thanks, He distributed it to the disciples and the disciples to those who were set down and likewise of the fish as much as they desired.

When they were filled, He said to His disciples, Gather up the fragments that remain that nothing be lost.

Therefore they gathered and filled twelve baskets of pieces of the five barley loaves, which were left over by those having eaten.

When Jesus therefore understood that they would come and take Him by force, to make Him a king, He departed again into a mountain Himself alone.

When evening came, His disciples went down to the sea, and entering into a boat went across the sea to Capernaum. Darkness had already come and Jesus had not yet come to them. The sea became rough as a great wind blew.

When they had rowed about 3 or 4 miles they saw Jesus walking on the sea and coming near to the boat. They were afraid.

But He said to them, It is I. Be not afraid.
Therefore they wished to take Him into the boat and immediately the boat was at the land to which they were going.

The day following, the people who stood on the other side of the sea saw that there was no other boat there, except the one in which His disciples entered, and knew that Jesus went not with His disciples into the boat, but His disciples went away alone.

(However there came other boats from Tiberias near to the place where they did eat bread, after that the Lord had given thanks).

Therefore when the crowd saw that Jesus was not there, nor His disciples, they got into the boats and came to Capernaum, seeking Jesus.

Jesus answered them and said, 
Most assuredly, I say to you, 'You seek Me, not because you saw the signs, but because you did eat of the loaves and were filled.'

When they had found Him on the other side of the sea, they said to Him, 
Rabbi, when did You come here?

Jesus answered them and said, 
This is the work of God, that you believe in the One Whom He sent.

Jesus answered and said to them, This is the work of God, that you believe in the One Whom He sent.
They said therefore to Him, *What sign do You show then, that we may see and believe You? And what work are You doing?*

**JOH 6:31** οἱ πατέρες ἡμῶν τὸ μαννὰ εφαγον ἐν τῇ ἐρήμῳ καθὼς εστὶν γεγραμμενον αρτον εκ τοῦ οὐρανοῦ εδωκεν αὐτοῖς φαγεῖν

Our fathers did eat manna in the desert. As it is written, ‘*He gave them bread from Heaven to eat*’ [EXO 16:4; NEH 9:15; PSA 78:24].

**JOH 6:32** εἰπεν οὖν αὐτοῖς ο ιησους αμην αμην λεγω υμιν 'Μωυσῆς εδωκεν υμίν τον αρτόν εκ του ουρανου καθως εστιν γεγραμμενον ο γαρ αρτός του θεου εστιν ο καταβαινων εκ του ουρανου και ζωην διδους τω κοσμω

For the bread of God [Bread of Life] *is He Who comes down from Heaven and gives life to the world.*

**JOH 6:33** εἶπον οὖν πρὸς αὐτὸν κυριε πάντοτε δος ὑμῖν τον αρτὸν τουτὸν και μη πεινάσῃ και μη διψῇς πώποτε

Then said they to Him, *Most assuredly, I say to you, ‘Moses gave you not that bread from Heaven; but My Father gives you the true bread from Heaven.*

**JOH 6:34** εἶπεν αὐτοῖς ο ιησους εγώ εἰμι ὁ αρτὸς τῆς ζωῆς ὁ ερχομένος πρὸς ὑμᾶς

And Jesus said to them, *I am the Bread of Life. He who comes to Me shall never hunger, and he who believes on Me shall never thirst* [He who comes and he who believes are used interchangeably - see also JOH 6:29 - to believe is to eat the flesh and drink His blood].

**JOH 6:35** εἶπον υμῖν ὅτι καταβεβήκα απὸ τοῦ οὐρανοῦ οὐχ ἵνα ποιῶ το θελήμα το εμοῦ αλλὰ το θελήμα του πεμψαντος με

But I said to you, *That you also have seen and believe not.*

**JOH 6:36** εἶπον υμῖν ὅτι καταβαβήκα απὸ τοῦ οὐρανοῦ οὐχ ἵνα ποιῶ το θελήμα το εμοῦ αλλὰ το θελήμα του πεμψαντος με

All whom the Father gives Me shall come to Me, and he who comes to Me I will in no wise cast out.

**JOH 6:37** εἶπον υμῖν ὅτι καταβαβήκα απὸ τοῦ οὐρανοῦ οὐχ ἵνα ποιῶ το θελήμα το εμοῦ αλλὰ το θελήμα του πεμψαντος με

For I came down from Heaven, not to do My own will but the will of Him Who sent Me.

**JOH 6:38** εἶπον υμῖν ὅτι καταβαβήκα απὸ τοῦ οὐρανοῦ οὐχ ἵνα ποιῶ το θελήμα το εμοῦ αλλὰ το θελήμα του πεμψαντος με

This is the Father’s will Who has sent Me, that of all whom He has given Me I should lose no one, but should raise them up again at the last day.

**JOH 6:39** εἶπον υμῖν ὅτι καταβαβήκα απὸ τοῦ οὐρανοῦ οὐχ ἵνα ποιῶ το θελήμα το εμοῦ αλλὰ το θελήμα του πεμψαντος με

This is the will of My Father, that everyone who sees the Son and believes on Him, may have eternal life; and I will raise him up at the last day.
JOH 6:41 eγογγυζον ουν οι ιουδαιοι περι αυτου οτι ειπεν εγω ειμι ο αρτος ο καταβας εκ του ουρανου
The Jews then murmured [unbelief] at Him because He said, ‘I am the Bread which came down from Heaven.’

JOH 6:42 και ελεγον ουν ειπεν ετοσ ειπεν ο ιουδαιοι περι αυτου οτι ειπεν εγω ειμι ο αρτος ο καταβας εκ του ουρανου καταβεβηκα
And they said, Is not this Jesus, the son of Joseph, Whose father and mother we know? How is it then that He said, I came down from Heaven?

JOH 6:43 απεκριθη ιησους και ειπεν αυτοις μη γογγυζετε μετ αλληλων
Jesus therefore answered and said to them, Murmur not among yourselves.

JOH 6:44 ουδεις δυναται ελθειν προς με εαν μη ο πατηρ ο πεμψας με ελκυση αυτον καγω αναστησω αυτον εν τη εσχατη ημερα
No one can come to Me, except the Father Who has sent Me draw him and I will raise him up at the last day [From a human standpoint they had the very best opportunity: the preacher - Jesus; the evidence - miracles and signs; BUT except …].

JOH 6:45 εστιν γεγραμμενον εν τοις προφηταις και εσονται παντες διδακτοι θεου πας ο ακουσας παρα του πατρος και μαθων ερχεται προς εμε
It is written in the prophets, ‘And they shall all be taught by God [ISA 54:13. See also 1CO 2:14, 15 - the natural man].’ Everyone hearing from the Father and learning comes to Me.

JOH 6:46 ουχ οτι τον πατερα εωρακεν τις ει μη ο σαρξ του θεου ουτος εωρακεν τον πατερα
Not that anyone has seen the Father, except the One Who is from God, He has seen the Father.

JOH 6:47 αμην αμην λεγω υμιν ο πιστευων εχει ζωην αιωνιον
Most assuredly, I say to you, ‘He who believes on Me has eternal life.’

JOH 6:48 εγω ειμι ο αρτος της ζωης
I am that Bread of Life.

JOH 6:49 οι πατερες υμων εφαγον εν τη ερημω το μαννα και απεθανον
Your fathers did eat manna in the wilderness and are dead.

JOH 6:50 ουτος εστιν ο αρτος ο εκ του ουρανου καταβασινον ινα τις εξ αυτου φαγη και μη αποθανη
This is the Bread which comes down from Heaven, that a man may eat thereof and not die.

JOH 6:51 εγω ειμι ο αρτος ο ζων ο εκ του ουρανου καταβας εαν τις φαγη εκ του αρτου ζησει εις τον αιωνα και ο αρτος δε ον εγω δωσω η σαρξ μου εστιν υπερ της του κοσμου ζωης
I am the Living Bread Who came down from Heaven. If any man eat of this Bread he shall live for ever. But the Bread that I will give is My flesh which I will give for the life of the world [JOH 1:29; 3:16].
The Jews therefore argued among themselves saying, **How is this One able give the flesh to us to eat?**

Therefore Jesus said to them, **Most assuredly, I say to you, 'Except you eat the flesh of the Son of man and drink His blood you have no life in you.**

[see JOH 6:29, 35 **TO BELIEVE IS TO EAT THE FLESH AND DRINK HIS BLOOD**, JOH 6:47, 51; HEB 9:25-28; Romanism: “That the Roman Church has within it much of truth is not to be denied. It teaches the inspiration of the Scriptures, the deity of Christ, the virgin birth, the miracles, the resurrection of the body, a future judgment, Heaven and Hell, and many other Scripture truths. IN EVERY INSTANCE, however, IT NULLIFIES THESE TRUTHS to a considerable extent BY ADDING TO OR SUBTRACTING FROM what THE BIBLE teaches” [Boettner, Roman Catholicism, p. 455]. [They do not believe these or other doctrines (“truths”) AS TAUGHT IN THE BIBLE. Therefore, they do not, in fact, teach the truth regarding these doctrines in the least. They are as much a false religion as Mormonism, Jehovah’s Witnesses, Liberalism, Modernism, Neo-Orthodoxy, Judaism, Baalism, Islam, Hinduism, Branhamism, or Buddhism - aal].

**He who eats My flesh and drinks My blood has eternal life** [JOH 6:47] and I will raise him up at the last day.

**He who eats My flesh and drinks My blood, remains in Me and I in him.**

As the Living Father has sent Me and I live by the Father, so he who eats Me, even he shall live by Me.

This is that Bread which came down from Heaven. Not as your fathers did eat manna and are dead. He who eats of this Bread shall live for ever.’

**καθως απεστειλεν με ο ζων πατηρ και αυτον τη εσχατη ημερα**

**καθως απεθανον ο αρτος και απεθανον ο τρωγων τουτον τον αρτον ζησει εις τον αιωνα**

**ταυτα ειπεν εν συναγωγη διδασκων εν καφαρνουμ**
These things He said in the synagogue as He taught in Capernaum.

Many therefore of His disciples, when they had heard this, said, *This is a hard saying* [JOH 6:65]. *Who is able to hear it?*

But Jesus knowing in Himself that His disciples were murmuring about this, He said to them, *Does this cause you to stumble?*

*What then if you should see the Son of Man ascending up where He was before!*

*It is the Spirit Who gives life. The flesh profits nothing. The words that I speak to you, they are spirit and they are life.*

But there are some of you who believe not (for Jesus knew from the beginning who they were who believed not and who should betray Him) [JOH 6:71].

And He said, *Therefore said I to you, that no man can come to Me except it were given to him of My Father* [JOH 6:60].

From this many of His disciples went back and walked no longer with Him [JOH 6:2].

Therefore Jesus said to the twelve [disciples], *Will you not also go away?*

*And we have believed and have known that You are the Holy One of God.*

Jesus answered them, *Have not I chosen you twelve and of you one is a devil* [Judas is here called a "devil" — that is a slanderer. ALL other
uses of this Greek word refer to the Devil. The demons are not devils they are the Devil's wicked followers and servants]

JOH 6:71 ελεγεν δε τον Ιουδαιν σιμωνος ισκαριωτου αυτος γαρ εμελλεν paraΩδοναι αυτον εις εκ των δωδεκα

He spoke of Judas the son of Simon Iscariot, for he (one of the twelve) was about to betray Him.

JOH 7:1 και μετα ταυτα περιπατηται ο ιησους εν τι γαλιλαια ου γαρ ηθελεν εν τι ιουδαια περιπατειν οτι εξητουν αυτον οι ιουδαιοι αποκτειναι

After these things Jesus walked in Galilee. For He would not walk in Judaea because the Jews sought to kill Him.

JOH 7:2 ην δε εγγυς η εορτη των ιουδαιων η σκηνοπηγια

Now the Jew’s Feast of Tabernacles was at hand.

JOH 7:3 ειπον ουν προς αυτον οι αδελφοι αυτου μεταβηθι εντευθεν και υπαγε εις την ιουδαια ινα και οι μαθηται σου θεωρησουσιν σου τα εργα α ποιεις

His brothers therefore said to Him, Depart and go into Judaea that Your disciples also may see the works that You do.

JOH 7:4 ουδεις γαρ τι εν κρυπτω ποιει και ζητει αυτος εν παρρησια ειναι ει ταυτα ποιεις φανερωσον σεαυτον τω κοσμω

For there is no man who does any thing in secret and he himself seeks to be known openly. If You do these things, show Yourself to the world.

JOH 7:5 ουδε γαρ οι αδελφοι αυτου επιστευον εις αυτον

For none of His brothers believed in Him.

JOH 7:6 λεγει ουν αυτοις ο ιησους ο καιρος ουπω παρεστιν ο δε καιρος ο υμετερος παντοτε εστιν ετοιμος

Then Jesus said to them, My time is not yet come, but your time is always ready.

JOH 7:7 ου δυναται ο κοσμος μισειν υμας εμε δε μισει οτι εγω μαρτυρω περι αυτου οτι τα εργα αυτου πονηρα εστιν

The world cannot hate you but Me it hates because I witness of it, that its works are evil.

JOH 7:8 υμεις αναβητε εις την εορτην εγω ουπω αναβαινω εις την εορτην ταυτην οτι ο εμος καιρος ουπω πεπληρωται

Go up to this feast. I go not up yet to this feast for My time is not yet fully come.

JOH 7:9 ταυτα δε ειπον αυτοις εμεινεν εν τη γαλιλαια

And these things saying to them He remained in Galilee.

JOH 7:10 ος δε ανεβησαν οι αδελφοι αυτου εις την εορτην τοτε και αυτος ανεβη ου φανερως αλλα ως εν κρυπτω

But as His brothers went up to the feast, then He also went up, not publicly, but in secret.

JOH 7:11 οι ουν ιουδαιοι εξητουν αυτον εν τη εορτη και ελεγον που εστιν εκεινος

Therefore the Jews sought Him at the feast and said, Where is that One?

JOH 7:12 ως εν τοις σχολιοις οι μεν ελεγον οτι αγαθος εστιν αλλοι δε ελεγον ου αλλα πλανα τον οχλον
Now there was much murmuring among the crowds concerning Him. Some said, *He is a good man.* Others said, *No, but He deceives the people.*

However no one openly spoke about Him for fear of the Jews.

Now about the middle of the feast Jesus went up into the temple and taught.

Therefore the Jews marveled saying, *How does this Man know Scripture [writings], not having learned?*

Therefore Jesus answered them and said, *My teaching is not Mine, but of the One Who sent Me.*

If anyone wills to do His will, he will know about the teaching, whether it is of God or whether I speak from Myself.

The crowd answered, *You have a demon. Who seeks to kill You?*

Jesus answered and said to them, *I have done one work and you all marvel.*

Because of this Moses has given you circumcision (not that it is of Moses, but is of the fathers) and on the Sabbath you circumcise a man.

If a man receives circumcision on the Sabbath that the Law of Moses may not be broken, are you angry with Me because I made a man healthy on the Sabbath?
Judge not according to appearance [face], but judge with righteous judgment.

JOH 7:25 ἐλεγον οὖν τινες ἐκ τῶν ἱεροσολυμιτῶν οὐχ οὕτως ἐστιν ον ζητοῦσιν αποκτειναι
Therefore said some from Jerusalem, Is not this He, Whom they are seeking to kill?

JOH 7:26 καὶ ἰδε παρρησια λαλεὶ και οὐδὲν αὐτῷ λεγοῦσιν μηποτε αληθῶς εγνωσαν οι αρχοντες οτι οὕτως ο χριστος
But, look, He is speaking publicly, and they are saying nothing to Him. Perhaps truly the rulers knew that this is the Christ?

JOH 7:27 ἀλλα τουτὸν οἶδαμεν ποθὲν εστὶν ο δὲ χριστὸς οταν ερχηται οὐδεὶς γινωσκει ποθὲν εστὶν
But we know where this Man is from. But when Christ comes, no one knows where He is from.

JOH 7:28 εκραξεν οὖν ἐν τῷ ἱερῳ διδασκων ὁ Ἰησους και λεγων καυτο τοιοι και οὐδεὶς επεβαλεν επ αὐτόν την χειρα οτι οὐπώ εληλυθει η ωρα αὐτου
Therefore He cried out in the temple teaching and saying, You both know Me and know where I am from. And I have not come of Myself, but the One having sent Me is true, Whom you know not.

JOH 7:29 εγω οἶδα αὐτὸν οτι παρ αὐτῳ εἰμι κακεῖνος με απεστείλεν
I know Him, because I am from Him and that One sent Me.

JOH 7:30 εξητουν ουν αὐτὸν πισαι και οὐδεὶς επεβαλεν επ αὐτὸν την χειρα οτι οὐπώ εληλυθει η ωρα αὐτου
Therefore they were seeking to seize Him, but no one laid a hand on Him, because His hour had not yet come.

JOH 7:31 εκ του οχλου δε πολλοι επιστευσαν εις αὐτὸν καὶ ελεγον ο χριστος οταν ελθη μη πλειονα σημεια ποιησει ον οὕτως εποιησεν
And many of the crowd believed on Him and said, When Christ shall come, will He do more signs than this Man did?

JOH 7:32 ηκουσαν οι φαρισαιοι του οχλου γογγυζοντος περι αὐτου ταυτα και απεστειλαν οι αρχειεις και οι φαρισαιοι υπηρετας ινα πιασωσιν αυτον
The Pharisees heard the crowd murmuring these things about Him and the chief priests and the Pharisees sent officers to arrest Him.

JOH 7:33 ειπεν ουν ο ιησους ετι χρονον μικρον μεθ υμων ειμι και υπαγω προς τον πεμψαντα με
Then said Jesus to them, Yet a little while am I with you and then I go to Him Who sent Me.

JOH 7:34 ζητησετε με και ουχ ευρησετε με και οπου ειμι εγω υμεις ου δυνασθε ελθειν
You shall seek Me and shall not find Me. Where I am going there YOU CANNOT COME.
JOH 7:35 εἰπον οὖν οἱ Ιουδαῖοι πρὸς εαυτοὺς ποῦ οὗτος μελλεῖ πορευεσθαί οτι ἡμεῖς οὐχ εὐρήσομεν αὐτὸν μὴ εἰς τὴν διασπορὰν τῶν ἕλληνων μελλεῖ πορευεσθαί καὶ διδάσκειν τοὺς ἕλληνας
Then said the Jews among themselves, Where will He go that we shall not find Him? Will He go to the dispersed among the Gentiles and teach the Gentiles?

JOH 7:36 τις εστιν ὁ λόγος οὗτος ον εἰπεν ζητήσετε με καὶ οὐχ εὑρησετε καὶ οπου εἰμι εγὼ ὑμεῖς οὐ δύνασθε εὑλθείν
What manner of saying is this that He said, ‘You shall seek Me and shall not find Me and where I am going, there you cannot come?’

JOH 7:37 εν δὲ τῇ εσχατῇ ἡμέρᾳ τῇ μεγάλῃ τῆς εορτῆς εἰστηκεὶ ὁ Ἰησοῦς καὶ ἐκράξεν λεγων ἐαν τις διψα ἐρχεσθω πρὸς με καὶ πινετω
Now in the last day, the great day of the feast, Jesus stood and cried saying, If any man thirst, let him come to Me and drink.

JOH 7:38 ο πιστευων εἰς εμε καθως εἰπεν η γραφη ποταμοι εκ της κοιλιας αὑτου ρευσουσιν υδατος ζωντος
He who believes on Me, as the Scripture has said, ‘Out of his belly [innermost being] shall flow rivers of living water.’

JOH 7:39 τουτο δε εἰπεν περι του πνεύματος ου εμελλον λαμβανειν οι πιστευσαντες εις αὑτον ουπω γαρ την πνευμα οτι ησους ουπω εδοξασθη (But this spoke He of the Spirit, Who those who believe on Him should receive. For the Holy Spirit was not yet given because that Jesus was not yet glorified).

JOH 7:40 εκ του οχλου ουν ακουσαντες των λογων τουτων ελεγον οτι ουτος εστιν αληθως ο προφητης
Many of the people therefore, when they heard this saying said, Truly this one is the Prophet.

JOH 7:41 αλλοι ελεγον ουτος εστιν ο χριστος οι δε ελεγον μη γαρ εκ της γαλιλαιας ο χριστος ερχεται
Others said, This is the Christ. But some said, Shall Christ come out of Galilee?

JOH 7:42 ουχ η γραφη ειπεν οτι εκ του σπερματος δαυιδ και απο βηθλεεμ της κωμης οπου ην δαυιδ ερχεται ο χριστος
Has not the Scripture said, ‘That Christ comes of the seed of David and out of the town of Bethlehem where David was?’

JOH 7:43 σχισμα ουν εγενετο εν τω οχλω δι αυτον
Therefore there was a division among the people because of Him.

JOH 7:44 τινες δε θηλον εξ αυτων πιασαι αυτον αλλ ουδεις εβαλεν επ αυτον τας χειρας
And some of them would have taken Him but no man laid hands on Him.

JOH 7:45 ηλθον ουν οι υπηρεται προς τους αρχιερεις και φαρισαιους και ειπον αυτοις εκεινοι δια τι ουκ ηγαγετε αυτον
Then came the officers to the chief priests and Pharisees and they said to them, Why have you not brought Him?
The officers answered, *Never spoke a Man as this Man speaks.*

Therefore the Pharisees answered them, *Are you also deceived?*

*Have any of the rulers or the Pharisees believed on Him?*

*But this crowd not knowing the Law are cursed.*

Nicodemus says to them, (the one who came to Him by night, being one of them),

*Does our law judge any man before it hear Him and know what He does?*

*They answered and said to Him, Are you also of Galilee? Search and look, for out of Galilee arises no prophet.*

[JOH 7:53 through JOH 8:11 is lacking in the WH text AND therefore in the Greek and English here. IT IS NOT in some of the manuscripts AND probably was not a part of the original Gospel of John - aal].

*Then spoke Jesus again to them saying, I am the Light of the world, he who follows Me shall not walk in darkness but shall have the Light of life.*

The Pharisees therefore said to Him, *You bear witness of Yourself. Your witness is not true.*

*And yet if I judge, My judgment is true for I am not alone but I and the One Who sent Me.*
και εν τω νομω δε τω υμετερω γεγραπται οτι δυο ανθρωπων η μαρτυρια αληθης εστιν

It is also written in your Law that the testimony of two men [DEU 19:15; 17:6] is true.

εγω ειμι ο μαρτυρων περι εμαυτου και μαρτυρει περι εμου ο πεμψας με πατηρ

I am one Who bears witness of Myself also the Father Who sent Me bears witness of Me.

ελεγον ουν αυτω που εστιν ο πατηρ σου απεκριθη ιησους ουτε εμε οιδατε ουτε τον πατερα μου αν ηδειτε

Then they said to Him, Where is Your Father? Jesus answered, You neither know Me nor My Father. If you had known Me, you would have known My Father also.

ελιπτη εν τω γαζοφυλακιω διδασκων εν τω ιερω και ουδεις επιασεν αυτον οτι ουπω εληλυθει η ωρα αυτου

These words spoke Jesus in the treasury, as He taught in the Temple. And no man laid hands on Him for His hour was not yet come.

ειπον ουν αυτοις εγω υπαγω και ζητησετε με και εν τη αμαρτια υμον αποθανεισθε οπου εγω υπαγω υμεις ου δυνασθε ελθειν

Then said Jesus again to them, I go My way and you will seek Me and will die in your sins. Where I go, you cannot come.

αυτω συ τις ει ειπεν αυτοις ο ιησους την αρχην οτι λεγει εσεν εγω υπαγω υμεις ου δυνασθε ελθειν

Then said the Jews, Will He kill Himself? Because He said, ‘Where I go, you cannot come.’

και ελεγεν αυτοις υμεις εκ των κατω εστε εγω εκ των ανω ειμι υμεις εκ τουτου του κοσμου εστε εγω ουε ειμι εκ του κοσμου τουτου

He said to them, You are from beneath. I am from above. You are of this world. I am not of this world.

ειπεν ουν υμιν αυταις αμαρτιας υμων εαν γαρ μη πιστευσητε οτι εγω ειμι αποθανεισθε εν τας αμαρτιας υμων

I said therefore to you, that you shall die in your sins, for if you believe not that I am He, you shall die in your sins.

ελεγεν αυτοις εις τον κοσμον αυτον ταυτα λαλω εις τον κοσμον

I have many things to say and to judge of you. But He Who sent Me is true and I speak to the world those things which I have heard of Him.

ειπεν εις τον πατηρα αυτοις ελεγεν

They understood not that He spoke to them of the Father.
Then said Jesus to them, When you have lifted up the Son of Man, then shall you know that I am He and that I do nothing of Myself. As My Father has taught Me, I speak these things.

He Who sent Me is with Me. The Father has not left Me alone, for I do always those things that please Him.

As He spoke these words many believed on Him.

As He pressed these words many believed on Him.

He Who sent Me is with Me. The Father has not left Me alone, for I do always those things that please Him.

As He spoke these words many believed on Him.

As He spoke these words many believed on Him.

He Who sent Me is with Me. The Father has not left Me alone, for I do always those things that please Him.

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As He spoke these words many believed on Him.

He Who sent Me is with Me. The Father has not left Me alone, for I do always those things that please Him.

As He spoke these words many believed on Him.

He Who sent Me is with Me. The Father has not left Me alone, for I do always those things that please Him.

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As He spoke these words many believed on Him.

He Who sent Me is with Me. The Father has not left Me alone, for I do always those things that please Him.

As He spoke these words many believed on Him.
JOH 8:40  
νυν δὲ ζητείτε με αποκτείναι ανθρωπόν ος την αλήθειαν υμιν λελαλήκα 
ην ηκουσα παρα του θεου τουτο αβρααμ ουκ εποίησεν  
But now you seek to kill Me, a Man Who has told you the truth, which I 
have heard of God. Abraham did not do this.

JOH 8:41  
υμεις ποιειτε τα εργα του πατρος υμων ειπαν αυτω υμεις εκ πορνειας ουκ 
εγεννήθημεν ενα πατερα εχομεν τον θεον  
You do the works of your father. Then they said to Him, We were not born 
of fornication.

JOH 8:42  
eιπεν αυτοις ο ιησους ει ο θεος πατηρ υμων ην αβρααμ ουκ 
εποιησεν  
Jesus said to them, If God were your Father, you would love Me, for I 

JOH 8:43  
ειπεν αυτοις ο ιησους ει ο θεος πατηρ υμων ην αληθεια 
εις αμαρτιας ει αληθειαν λεγω δια τι υμεις ουκ 
πιστευετε μοι  
Because I say the truth, you do not believe Me.

JOH 8:44  
ην ηκουσα παρα του θεου τουτο αβρααμ ουκ 
εποιησεν  
Jesus said to them, If God were your Father, you would love Me, for I 
proceeded forth and came from God, neither came I of Myself but He sent 
Me.

JOH 8:45  
εγω δε οτι την αληθειαν λεγω ου πιστευετε μοι  
Because I say the truth, you do not believe Me.

JOH 8:46  
τις εξ υμων ελεγχει με περι αμαρτιας ει αληθειαν λεγω δια τι υμεις ου 
πιστευετε μοι  
Who of you convinces Me of sin? And if I say the truth, why do you not 
believe Me?

JOH 8:47  
οι ιουδαιοι απεκριθησαν οι ιουδαιοι και ειπαν αυτω ουκ 
εκ του θεου ακουετε οτι εκ του θεου ουκ 
εστε  
He who is of God hears the sayings of God. Therefore you hear not, 
because you are not of God.

JOH 8:48  
απεκριθησαν οι ιουδαιοι και ειπαν αυτω ουκ 
εκ του θεου ακουετε οτι εκ του θεου ουκ 
εστε  
Then answered the Jews and said to Him, Say we not well that You are a 
Samaritan and have a demon?

JOH 8:49  
απεκριθη ιησους εγω δαιμονιον ουκ εχω αλλα 
τιμω τον πατερα μου και 
υμεις ατιμαζετε με
Jesus answered, *I have not a demon, but I honor My Father, and you dishonor Me.*

JOH 8:50

εγώ δέ οὐ ζήτω τὴν δοξάν μου εστίν ο ζήτων καὶ κρίνων

I seek not My own glory. *There is One Who seeks and judges.*

JOH 8:51

αμὴν αμὴν λέγω υμῖν εαν τις τὸν εμὸν λόγον τηρήσῃ θανατὸν οὐ μὴ θεώρησῃ εἰς τὸν αἰῶνα

*Most assuredly, I say to you, ‘If anyone keeps My word, he will by no means see death for ever.’*

JOH 8:52

εἰπον αὐτῷ οἱ Ἰουδαῖοι νῦν εγνώκαμεν ὅτι δαίμονι εχεῖς ἀβραὰμ ἀπέθανεν καὶ οἱ προφῆται καὶ σὺ λέγεις ἐαν τῷ λόγῳ μου τηρήσῃ οὐ μὴ γευσηται θανάτου εἰς τὸν αἰῶνα

Then said the Jews to Him, *Now we know that You have a demon. Abraham is dead and the prophets, and You say, ‘If anyone keeps My word, he will by no means taste of death for ever.’*

JOH 8:53

οἱ Προφῆται ἀπέθανον τινὰ σεαυτὸν ποιεῖς

You are not greater than our father Abraham, who died. And the prophets died. *Who do You make Yourself to be?*

JOH 8:54

σὺ μὲν εἰσὶν εἰς τὸν πατρὸς ὑμῶν ἀβραὰμ ὁς ἀπεθάνεν καὶ οἱ προφῆται ἀπεθάνον τινα σεαυτὸν ποιεῖς

Jesus answered, *If I glorify Myself, My glory is nothing. My Father is the One glorifying Me. Whom you say, that ‘He is our God.’*

JOH 8:55

οὐκ εγνώκατε αὐτὸν εἰς τὸν σαυτόν τινα σεαυτὸν ποιεῖς

Yet you have not known Him, but I know Him. *If I said that I do not know Him, I would be a liar like you. But I know Him and keep His word.*

JOH 8:56

αβραὰμ ὁ πατὴρ ὑμῶν ἤγαλλιασατο ἵνα ἴδη τὴν ἡμέραν τὴν ἐμὴν καὶ εἶδεν καὶ ἔχαρη

Your father Abraham was glad to see My day, and He saw and rejoiced. *And the prophets died. Who do You make Yourself to be?*

JOH 8:57

εἰπεν αὐτοῖς ὑσσοὺς αμὴν αμὴν λέγω υμῖν πρὶν αβραὰμ γενεσθαι εγὼ εἰμὶ οἱ γονεῖς αὐτοῦ ἵνα τυφλὸς γεννηθῇ

Jesus said to them, *Most assuredly, I say to you, ‘Before Abraham was, I AM.’*

JOH 8:59

πρὶν οὖν λίθους ἵνα βαλὼσιν επ αὐτὸν ὑσσοὺς δὲ εκρυβή καὶ εξῆλθεν εκ τοῦ ἱεροῦ

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

JOH 8:58

καὶ παραγόντες εἰκεν αὐτὸν τυφλὸν εκ γενετής

Therefore they took stones that they might throw at Him; but Jesus was hidden and went out of the temple.

JOH 9:1

καὶ παραγόντες εἰκεν αὐτὸν τυφλὸν εκ γενετής

And passing along He saw a man blind from birth.

JOH 9:2

καὶ ἠρώτησαν αὐτὸν ὅτι μαθήται αὐτοῦ λέγοντες ραββί τις ἡμαρτεν οὗτος ἡ ὁι γονεῖς αὐτοῦ ἵνα τυφλὸς γεννηθῇ
His disciples asked Him saying, “Master, who sinned, this man or his parents, in that he was born blind?”

Jesus answered, *It was not because this man sinned or his parents but that the works of God should be shown in him.*

*Jesus answered,* 

*It was not because this man sinned or his parents but that the works of God should be shown in him.*

*I must work the works of Him Who sent Me while it is day for night comes when no man can work.*

While I am in the world, I am the Light of the world.

Having said these things He spit on the ground and with the spit made mud. He put the mud on the eyes of the blind man

*I am he.* Others said, “This is he.” Others said, “No, but he is like him.” He himself said that, “I am he.”

*How were your eyes opened?* He answered, “The man Who is called Jesus made mud, anointed my eyes and said to me, ‘Go to the pool of Siloam and wash.’ Therefore going and washing I saw.”

And they said to him, *Where is that one?* He said, *I know not.* They brought to the Pharisees him who before was blind.

Now it was a Sabbath day when Jesus made the mud and opened his eyes.
JOH 9:15 παλιν ουν ηρωτον αυτον και οι φαρισαιοι πως ανεβλεψεν ο δε ειπεν αυτοις πηλον επεθηκεν μου επι τους οφθαλμους και ενιψαμην και βλεπω Again, therefore, the Pharisees also asked him how he saw. He said to them, “He put mud on my eyes, I washed and I see.”

JOH 9:16 ελεγον ουν εκ των φαρισαιων τινες ουκ εστιν ουτος παρα θεου ο ανθρωπος οτι το σαββατον έντα γηροι ου τηρει και ειπαν Πως δυναται άμαρτωλος αμαρτωλος τοιουτα σημεια ποιειν και σχισμα ην εν αυτοις Therefore said some of the Pharisees, This Man is not of God because He does not keep the Sabbath. Others said, How is a sinful Man able to do such signs? And there was a division among them.

JOH 9:17 λεγουσιν ουν τω τυφλω παλιν τι συ λεγεις περι αυτου οτι ηνεωξεν σου τους οφθαλμους ο δε ειπεν οτι προφητης The Jews did not believe that he was blind and now saw until they called the parents of him who saw.

JOH 9:18 ήφωνησαν ουν οι γονεις του αυτου του αναβλεψαντος The Jews did not believe that he was blind and now saw until they called the parents of him who saw.

JOH 9:19 και ηρωτησαν αυτους λεγοντες ουτος εστιν ο υιος υμων ον ημεις λεγετε οτι τυφλος εγεννηθη πως οιδαμεν ην η αυτον τους ερωτησατε ηλικιαν εχει αυτος περι εαυτου λαλησει They asked them saying, Is this your son, who you say was born blind? How then does he now see?

JOH 9:20 απεκριθησαν ουν οι γονεις αυτου και ειπαν οιδαμεν οτι ουτος εστιν ο υιος ημων και οτι τυφλος εγεννηθη His parents answered them and said, “We know that this is our son and that he was born blind.

JOH 9:21 πως δε νυν βλεπει ουκ οιδαμεν η τις ηνοιξεν αυτου τους οφθαλμους ημεις ουκ οιδαμεν αυτον ερωτησατε ηλικιαν εχει αυτος περι εαυτου λαλησει But how he now sees we do not know. Or who opened his eyes we do not know. Ask him. He is of age. He will speak for himself.

JOH 9:22 ταυτα ειπαν οι γονεις αυτου οτι εροβουντο οιουδαιους ηδη γαρ συνετεθειντο οι ιουδαιοι ινα εαν τις αυτον ομολογηση χριστον αποσυναγωγος γενηται His parents said these things because they feared the Jews. For the Jews had agreed already, that if anyone should confess Him to be Christ, he should be put out of the synagogue.

JOH 9:23 δια τουτο οι γονεις αυτου ειπαν οτι ηλικιαν εχει αυτον επερωτησατε Therefore his parents said that, He is of age, ask him.

JOH 9:24 ερωτησαν ουν τον ανθρωπον εκ δευτερου ος ην τυφλος και ειπαν αυτο δος δοξαν τω θεω ημεις οιδαμεν οτι ουτος ο ανθρωπος αμαρτωλος εστιν Therefore, a second time, they called the man who was blind and said to him, Give glory to God. We know that this One is a sinful Man.

JOH 9:25 απεκριθη ουν εκεινος ει αμαρτωλος εστιν ουκ οιδα εν οιδα οτι τυφλος ον αρτι βλεπω
Therefore that one answered, *If He is a sinner I know not. One thing I know, that being blind now I see!*

Then said they to him again, *What did He to you? How did He open your eyes?*

Then they reviled him and said, *You are His disciple. But we are Moses’ disciples.*

We know that God spoke to Moses. As for this Fellow we do not know where He is from.

*Since the world began it has not been heard that anyone opened the eyes of a man who was born blind.*

If this Man was not from God He could do nothing.

They answered and said to him, *You were born entirely in sins and do you teach us!* And they cast him out.

Jesus heard that they cast him out and finding him He said, *Do you believe in the Son of Man?*

He answered, *And Who is this Lord, that I may believe in Him?*
Jesus said to him, You have both seen Him and the One speaking with you is that One.

JOH 9:38  ο δε εφη πιστευω κυρε και προσεκυνησεν αυτω

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

JOH 9:39  και ειπεν ο ιησους εις κριμα εγω εις τον κοσμον τουτον ηλθον ινα οι μη βλεποντες βλεπωσιν και οι βλεποντες τυφλοι γενωνται

Jesus said, For judgment I came into this world that the ones not seeing may see and the ones seeing may become blind.

JOH 9:40  ηκουσαν εκ των φαρισαιων ταυτα οι μετ αυτου οντες και ειπον αυτω ημεις τυφλοι εσμεν

Some of the Pharisees, being with Him, heard these things and said to Him, We are not blind also, are we?

JOH 9:41  ειπεν αυτοις ο ιησους ει τυφλοι ητε ουκ αν ειχετε αμαρτιαν νυν δε λεγετε οτι βλεπομεν η αμαρτια υμον μενει

Jesus said to them, If you were blind you would have had no sin, but now that you say, ‘We see’; your sin remains.

JOH 10:1  αμην αμην λεγω υμιν οτι ταυτην την παροιμιαν ειπεν αυτοις ο ιησους εκεινοι δε ουκ εγνωσαν τινα ην α

Then said Jesus to them again, Most assuredly, I say to you, I am the Door of the sheep.
John 10:8  
πάντες οσοὶ ἦλθον πρὸς εμοῦ κλεπταί εἰσίν καὶ λησταὶ ἀλλ' οὐκ ἠκούσαν αὐτῶν τὰ πρὸβατα  
All who ever came before Me are thieves and robbers. But the sheep did not hear them.

John 10:9  
ἐγὼ εἰμὶ η ὑπέρ δι' εμοῦ εὰν τις εἰσελθῇ σωθῆται καὶ εἰσελευσθῇ καὶ εξελευσθῇ καὶ νομὶν εὐρήσει  
I am the Door. By Me if any man enter in, he shall be saved, and shall go in and out, and find pasture.

John 10:10  
ο κλεπτὴς οὐκ ερχεται εἰ μή ἵνα κλέψῃ καὶ θυσῇ καὶ απολεσῇ εγὼ ἠλθὼν ἵνα καλῶς εχωσίν καὶ περισσὸν εχωσίν  
The thief comes not except that he may steal, kill and destroy. I came that they might have life and might have it abundantly.

John 10:11  
ἐγὼ εἰμὶ ο ποιμην ὁ καλὸς ὁ ποιμην ὁ καλὸς τὴν ψυχὴν αὐτοῦ τιθήσι μου ὑπὲρ τῶν προβατῶν  
I am the Good Shepherd. The Good Shepherd lays down His life for the sheep.

John 10:12  
ὁ μισθωτὸς καὶ οὐκ ὁ ποιμήν οὐκ ὁ ποιμὴν αὐτῶν ἕνα ποιμήν τιθήσει καὶ φευγεῖ καὶ ὁ λύκος ἀρπαζεῖ αὐτα καὶ σκορπίζει  
But the hired man, not being a shepherd, of whom the sheep are not his own [he does not own the sheep], sees the wolf coming, leaves the sheep and flees and the wolf seizes and scatters them.

John 10:13  
οτι μισθωτὸς εστιν καὶ οὐ μελεί αὐτὸν περὶ τῶν προβατῶν  
because he is a hired man and the sheep do not matter to him.

John 10:14  
ἐγὼ εἰμὶ ο ποιμὴν ο καλὸς καὶ γινώσκω τὰ ε-Methods καὶ γινώσκουσιν με τὰ ε-Methods  
I am the Good Shepherd and I know My sheep and Mine know Me.

John 10:15  
καθὼς γινώσκει με ο πατὴρ καγω γινώσκω τὸν πατέρα καὶ τὴν ψυχὴν μου τιθήμη υπὲρ τῶν προβατῶν  
even as the Father knows Me and I know the Father. And I lay down My life for the sheep.

John 10:16  
καὶ αὐτὰ προβατα εχω α οὐκ εστιν εκ τῆς αὐλῆς ταύτης κακείνα δεί με αγαγει καὶ τῆς φωνῆς μου ακουσούσιν καὶ γενησόται μια ποιμὴν εἰς ποιμήν  
I have other sheep which are not of this fold [Gentiles, see ISA 56:7, 8]; those also I must bring. My voice they will hear and there shall be one flock and one Shepherd.

John 10:17  
διὰ τούτῳ με ο πατήρ αγαπά οτι εγώ τιθήμι τὴν ψυχήν μου ονα παλιν λαβω αὐτὴν  
Therefore the Father loves Me because I lay down My life, that I might take it again.

John 10:18  
οὐδεὶς ἤρεν αὐτὴν ἀπ' εμοῦ αὐτὴν ἀπ' εμαυτοῦ εξουσιάν εχω θειναι αὐτὴν καὶ εξουσιαν εχω παλιν λαβειν αὐτὴν ταυτὴν τὴν εντολὴν ελαβον παρὰ τοῦ πατρὸς μου  

No one takes it from Me but I lay it down of Myself. I have authority to lay it down and I have authority to take it again. This command I received from My Father.

JOH 10:19 σχισμα παλιν εγενετο εν τοις ιουδαιοις δια τους λογους τουτους Again there was a division among the Jews because of these words.

JOH 10:20 ελεγον δε πολλοι εξ εαυτων δαιμονιον εχει και μανεται τι αυτου ακουετε But many of them said, He has a demon and is mad. Why do you hear Him?

JOH 10:21 αλλοι ελεγον ταυτα τα ρηματα τουτους εστιν δαιμονιζομενου μη δαιμονιον δυναται τυφλων οφθαλμους ανοιξαι Others said, These are not the sayings of one being demon possessed. A demon is not able to open the eyes of blind ones.

JOH 10:22 εγενετο τοτε τα εγκαινια εν τοις ιεροσολυμοις χειμωνην There was then the Feast of Dedication [2CH 7:9-22] at Jerusalem. It was winter,

JOH 10:23 και περιεπατει ο ιησους εν τω ιερω εν τη στοα του σολομωνος and Jesus was walking in the Temple in Solomon's porch.

JOH 10:24 εκυκλωσαν ουν αυτον οι ιουδαιοι και ελεγον αυτω εως ποτε την ψυχην ημων αιρεις ει συ ει ο χριστος ειπον ημιν παρρησια Therefore the Jews surrounded Him and said to Him, How long will You keep us in suspense? If You are the Christ, tell us plainly.

JOH 10:25 απεκριθη αυτοις ο ιησους ειπον υμιν και υμεις οτι ουκ εστε εκ των προβατων των εμων Jesus answered them, I told you and you do not believe. The works which I do in My Father's name, these bear witness of Me.

JOH 10:26 αλλα υμεις ου πιστευετε οτι ουκ εστε εκ των προβατων των εμων But you do not believe because you are not of My sheep.

JOH 10:27 τα προβατα τα εμα της φωνης μου ακουουσιν καγω γινωσκω αυτα και ακολουθουσιν μοι My sheep hear My voice, and I know them and they follow Me.

JOH 10:28 καγω διδωμι αυτοις ζωην αιωνιον και ου μη απολωνται εις τον αιωνα και ουχ αρπαξει τις αυτα εκ της χειρος μου And I give to them eternal life. And by no means will they ever perish and no one shall snatch any of them out of My hand.

JOH 10:29 ο πατηρ μου ο δεδωκεν μοι παντων μειξον εστιν και ουδεις δυναται αρπαξειν εκ της χειρος του πατρου My Father, Who has given them to Me, is greater than all. No one is able to snatch them out of the hand of the Father.

JOH 10:30 εγω και ο πατηρ εν εσμεν I and the Father We are one.

JOH 10:31 εβαστασαν παλιν λιθους οι ιουδαιοι ενα λιθασωσιν αυτον Again the Jews took up stones in order that they might stone Him.

JOH 10:32 απεκριθη αυτοις ο ιησους πολλα εργα εδειξα υμιν καλα εκ του πατρου δια ποιον αυτων εργον εμε λιθαζετε
Jesus answered them, *Many good works I showed you from My Father. For which of those works do you stone Me?*

*JOH 10:33*

The Jews answered Him, *For a good work we do not stone You but for blasphemy. Even because You, being a man, make Yourself God [claim to be].*

*JOH 10:34*

Jesus answered them, *Has it not been written in your Law that I said, 'You are gods' [PSA 82:6]?*

*JOH 10:35*

If he called them gods (to whom the Word of God came, and the Scripture cannot be broken)

*JOH 10:36*

But if I do [the works of My Father], even if you do not believe Me, believe the works that you may know and understand that the Father is in Me and I in the Father.

*JOH 10:39*

And He went away again across the Jordan to the place where John was first baptizing and there He remained.

*JOH 10:41*

Many came to Him and said that, *John indeed did no sign but all things that John said about this One was true.*

*JOH 11:1*

Now there was a certain sick man, Lazarus of Bethany, the village of Mary and her sister Martha.
JOH 11:2 ἦν δὲ μαριὰμ ἡ ἀλειψάσα τὸν κυρίον μῦρῳ καὶ εκμαξάσα τοὺς ποδας αὐτοῦ ταῖς ὅριζεν αὐτῆς ἢς ο ἀδελφὸς λαξάρος ἐσθενεί

(It was that Mary who anointed the Lord with perfume and wiped His feet with her hair, whose brother Lazarus was sick).

JOH 11:3 ἀπεστειλαν οὖν αἱ ἀδελφαὶ πρὸς αὐτὸν λέγουσαι κυρίε ἰδε ὁ φίλεις ασθενεὶ

Therefore his sisters sent to Him saying, *Lord, behold, he whom You love is sick.*

JOH 11:4 ακούσας δὲ ο Ἰησοῦς εἶπεν αὐτῇ ἡ ἀσθενεία οὐκ εστίν πρὸς θάνατον ἀλλὰ ὑπὲρ τῆς δοξῆς τοῦ θεοῦ ἵνα δοξασθῇ ο θεοῦ τοῦ θεοῦ διὰ αὐτῆς

When Jesus heard that, He said, *This sickness is not to death but for the glory of God, that the Son of God might be glorified thereby.*

JOH 11:5 ἦγαπα δὲ ο Ἰησοῦς τὴν Μαρθὰν καὶ τὴν αδελφήν αὐτῆς καὶ τὸν λαζάρον

Now Jesus loved Martha, her sister and Lazarus.

JOH 11:6 ὡς οὖν ηκουσὲν οτι ασθενεῖ τοτε μὲν εμεῖνεν εν ὁ ἐν τοπῷ δύο ἡμέρας

When He had heard therefore that he was sick, He remained two days still in the same place where He was.

JOH 11:7 επεὶta metα τοῦτo λεγεi τοῖς μαθηταῖς ἀγωμεν εις την ιουδαιαν παλιν

Then after that He says to His disciples, *Let us go into Judaea again.*

JOH 11:8 λεγουσιν αυτω οἱ μαθηταὶ ραββι νυν εζητουν σε λιθασαι οἱ ιουδαιοι και παλιν υπαγεις εκει

His disciples said to Him, *Rabbi, the Jews were just now seeking to stone You [JOH 7:1; 8:59; 10:31] and are You going there again?*

JOH 11:9 απεκριθη ο Ἰησοῦς οὐκ δωδεκα ωραὶ εἰσιν τῆς ἡμέρας εαν τις περιπατηεν εν τῇ ἡμέρα ου προσκοπτει οτι το φως του κοσμου τουτον βλεπει

Jesus answered, *Are there not twelve hours in the day? If anyone walk in the day, he does not stumble because he sees by the light of this world.*

JOH 11:10 εαν δε τις περιπατηεν εν τῃ νυκτι προσκοπτει οτι το φως ουκ εστιν εν αυτω

*But if a man walk in the night, he stumbles because there is no light in it.*

JOH 11:11 ταυτα εἰπεν καὶ μετα τοῦτο λεγει αὐτοῖς λαξάρος ο φίλος ημῶν κεκοιμηται ἀλλὰ πορευομαι καὶ εξυπνισω αὐτον

He said these things and afterward told them, *Our friend Lazarus sleeps but I am going that I may wake him out of sleep.*

JOH 11:12 εἰπαν οὖν οἱ μαθηταὶ αὐτῷ κυρίε εἰ κεκοιμηται σωθησεται

Then said His disciples, *Lord, if he his been sleeping, he will get well.*

JOH 11:13 εἰρηκει δὲ ο Ἰησοῦς περὶ τοῦ θανατοῦ αὐτοῦ εκεῖνοι δὲ εἰδοξαν οτι περὶ της κοιμησεως τοῦ υπνου λεγει

Now Jesus had spoken of his death but they thought that He had spoken of taking of rest in sleep.

JOH 11:14 τοτε οὖν εἰπεν αὐτοῖς ο ιησοῦς παρρησια λαξάρος ἀπεθανεν

Then therefore Jesus said to them plainly, *Lazarus is dead.*

JOH 11:15 καὶ χαιρω δι υμας Ινα πιστευσητε οτι ουκ ημην εκει ἀλλὰ αγωμεν προς αὐτον
And I am glad for your sakes (in order that you may believe) that I was not there but let us go to him.

JOH 11:16 εἰπεν οὖν θὼμας ο λεγομένος διδύμος τοις συμμαθηταις σημφωνεῖ καὶ ἡμεῖς οἱ αποθανόμενοι μετ αὐτοῦ

Then said Thomas, who is called Didymus, to his fellow disciples, Let us also go that we may die with Him.

JOH 11:17 ἐλθὼν οὖν ὁ ἴησος εὐφν ἀυτοὺς τεσσαράς ἡδὴ ἡμέραις ἔχοντα εν τῷ μνημείῳ

Therefore when Jesus came, He found that he had been in the tomb four days already.

JOH 11:18 ἦν δὲ βηθανία εἰγνὸς τῶν ιεροσολύμων ὡς ἀπὸ σταδίων δεκαπεντε σαράντα

Now Bethany was near Jerusalem — about two miles away.

JOH 11:19 πόλλοι δὲ εἰκ τῶν ιουδαίων ἠληλυθεῖσαν πρὸς τὴν μαρθᾶν καὶ μαρίαν ινα παραμυθῆσωνται αὐτὰς περὶ τοῦ ἀδέλφου

Many of the Jews had come to Martha and Mary to comfort them concerning their brother.

JOH 11:20 ἡ οὖν μαρθᾶ οὐς ἤκουσεν ὅτι ἱησοῦς ἐρχεται ὑπηντήσεν αὐτῷ ινα παραμυθῆσωνται αὐτὰς περὶ τοῦ ἀδέλφου

Then Martha when she heard that Jesus was coming met Him but Mary sat in the house.

JOH 11:21 εἰπεν οὖν η μαρθᾶ πρὸς ιησοῦν κυριε εἰς ὅλη συν αν ἀπεθαναν ο ἀδέλφος μου

Then said Martha to Jesus, Lord, if You had been here, my brother would not have died.

JOH 11:22 καὶ γὰρ οἶδα ὅτι οὐκ ἐπιτυγχάνεις τὸν θεόν δοσιν σοι ο θεός

Even now I know that whatever things You ask God, God will give You.

JOH 11:23 λέγει αὐτῷ ο ιησοῦς αναστησέται ο ἀδέλφος σου

Jesus said to her, Your brother will rise again.

JOH 11:24 λέγει αὐτῷ η μαρθᾶ οἶδα ὅτι αναστησέται εν τῇ αναστασίᾳ εν τῇ ἐσχάτῃ ἡμέρᾳ

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

JOH 11:25 εἰπεν αὐτῇ ο ιησοῦς εἰμι η αναστασις καὶ η ζωή ο πιστευων εἰς εμὲ καὶ αποθαναν ζησεται

Jesus said to her, I am the resurrection and the life. The one believing in Me even if he should die he will live.

JOH 11:26 καὶ πας ο ζων καὶ πιστευων εἰς εμὲ οὐ μη αποθαναι εἰς τὸν αἰωνα

Everyone living and believing in Me will never die. Do you believe this?

JOH 11:27 λέγει αὐτῷ καὶ κυρίε εἰς πεπιστευκα στι συ ει ο χριστος ο νιος του θεου ο εις τον κοσμον ερχομενος

She said to Him, Yes, Lord. I have believed that You are the Christ, the Son of God, the one coming into the world.
And saying this she went and called Mary her sister secretly saying, The Teacher is here and calls for you.

When she heard, she arose quickly and came to Him.

Now Jesus had not yet come into the village but was yet in the place where Martha met Him.

Then the Jews who were with her in the house and comforting her, when they saw Mary, that she rose up quickly and went out, followed her thinking, she is going to the tomb to weep there.

When Mary came where Jesus was, seeing Him, she fell at His feet saying to Him, Lord, if You had been here, my brother would not have died.

Therefore when Jesus saw her weeping and the Jews weeping who came with her, He was troubled, groaned in the spirit

and said, Where have you put him? They said to Him, Lord, come and see.

Jesus wept [The shortest verse in the English Bible BUT 1TH 5:16 is shorter in Greek].

Therefore the Jews said, Behold how He loved him!

But some of them said, Could not this One Who opened the eyes of the blind have caused that even this one should not have died?

Jesus therefore again groaning in Himself came to the tomb. It was a cave and a stone was lying on it.
Jesus said, *Take away the stone.* Martha, the sister of the one who had died said to Him, *Lord, already he smells; for it is the fourth day.*

**JOH 11:40**  

Jesus said to her, *Did I not tell you, that if you would believe, you would see the glory of God?*

**JOH 11:41**  

Therefore they took away the stone. And Jesus lifted up His eyes and said, *Father, I thank You that You have heard Me.*

**JOH 11:42**  

When He had said these things, He cried out with a loud voice,* Lazarus, come out.***

**JOH 11:44**  

He who had died came out with his hands and feet bound with bandages and his face bound about with a napkin. Jesus said to them, *Loose him and let him go.*

**JOH 11:45**  

Therefore many of the Jews who came to Mary and had seen what He did believed in Him.

**JOH 11:46**  

But some of them went away to the Pharisees and told them what things Jesus had done.

**JOH 11:47**  

Therefore the chief priests and the Pharisees assembled a council and said, *What are we going to do, because this man is doing many signs?*

**JOH 11:48**  

If we let Him alone all men will believe in Him and the Romans will come and take away both our place and nation.

**JOH 11:49**  

But a certain one of them, Caiaphas, being high priest that year said to them, *You know nothing,*
JOH 11:50 nor consider that it is expedient for you, that One Man should die for the people than that the whole nation perish.

JOH 11:51 But this he said not from himself but being high priest that year he prophesied that Jesus was about to die for the nation,

JOH 11:52 and not for the nation only [Israel], but in order that also He might gather together in one the children of God who were scattered abroad.

JOH 11:53 From that day therefore they made plans in order that they might kill Him.

JOH 11:54 Now the chief priests and the Pharisees had given commands in order that, if anyone knew where He was, he should report it, so that they might arrest Him.

JOH 12:1 Therefore Jesus, six days before the Passover, came to Bethany, where Lazarus was, whom Jesus had raised from the dead.

[Saturday; JOH 2:13. Lightfoot draws out the following interesting scheme of our Lord’s disposal of time during the last six days before His crucifixion: (1) On Saturday He [ate] with Lazarus. (2) On Sunday He rode into Jerusalem publicly on [a donkey]. This was the day when the Jews used to take out a lamb from the flock, for each family, and to keep it separate for the Passover. On this day the
Lamb of God publicly presented Himself in Zion [Jerusalem]. (3) On Monday He went to Jerusalem again, and cursed the barren fig tree on the way. (4) On Tuesday He went again to Jerusalem, and spoke for the last time to the people. Returning, He sat on the Mount of Olives and delivered the famous prophecy of Matthew 24, 25, and ate that night with Simon the leper. (5) On Wednesday He [remained] in Bethany. (6) On Thursday He went to Jerusalem, ate the Passover, appointed the Lord’s Supper and the same night was taken before the priests as a prisoner. (7) On Friday He was crucified [J. C. Ryle, JOHN, pp. 101, 102].

JOH 12:2 εποιησαν ουν αυτω δειπνον εκει και η μαρθα διηκονει ο δε λαζαρος εις ην εκ των ανακειμενων συν αυτω

There they made Him a supper. Martha served and Lazarus was one of those reclining with Him.

JOH 12:3 η ουν μαριαμ λαβουσα λιτραν μυρου ναρδου πιστικης πολυτιμου ηλειψεν τους ποδας του ιησου και εξεμαξεν ταις θριξιν αυτης τους ποδας αυτου η δε οικια επληρωθη εκ της οσμης του μυρου

Then Mary took half a liter of very expensive perfume of pure nard and poured it on the feet of Jesus and wiped His feet with her hair. The house was filled with the fragrance of the perfume.

JOH 12:4 λεγει δε ιουδας ο ισκαριωτης ο μελλων αυτον παραδιδοναι

Judas Iscariot says, one of His disciples, the one who was about to betray Him,

JOH 12:5 δια τι τουτο το μυρον ουκ επραθη τριακοσιων δηναριων και εδοθη πτωχοις

Why was this perfume not sold for 300 denarii [11 months wages] and given to the poor?

JOH 12:6 ειπεν δε τουτο ουχ οτι περι των πτωχων εμελεν αυτω αλλ οτι κλεπτης ην και το γλωσσοκομον εχων τα βαλλομενα εβασταζεν

He said this, not because he cared about the poor, but because he was a thief and having the money bag he used to steal from what was put in it.

JOH 12:7 ειπεν ουν ο ιησους αφες αυτην ινα εις την ημεραν του ενταφιασμου μου τηρηση αυτο

Therefore said Jesus, Leave her alone, in order that she may keep it for the day of My burial.

JOH 12:8 τους πτωχους γαρ παντοτε εχετε μεθ εαυτων εμε δε ου παντοτε εχετε

For the poor you always have with you but Me you do not always have.

JOH 12:9 εγνω ουν ο σχολος πολυς εκ των ηυδαιων οτι εκει εστιν και ηλθον ου δια τον ιησουν μονον αλλ ινα και τον λαζαρον ιδωσιν ον ηγειρεν εκ νεκρων

Therefore a great crowd of the Jews knew that He was there, but they came not only because of Jesus but also that they might see Lazarus whom He raised from the dead.
JOH 12:10 εβουλευσαντο δε οι αρχιερεις ινα και τον λαζαρον αποκτεινωσιν
But the chief priests took counsel in order that they might kill Lazarus also,
JOH 12:11 οτι πολλοι δι αυτον υπηγον των ιουδαιων και επιστευον εις τον ιησουν
because many of the Jews went on account of him and believed in Jesus.
JOH 12:12 τη επαυριον ο οχλος πολυς ο ελθων εις την εορτην ακουσαντες οτι
the next day [“Palm” Sunday] a great crowd coming to the feast, on
JOH 12:13 ελαβον τα βαια των φοινικων και εξηλθον εις ηγειρεν αυτον
hearing that Jesus was coming to Jerusalem,
JOH 12:14 ευρων δε το ιησους οναριον εκαθισεν επ αυτο καθως εστιν
took the branches of the palm trees and went out to meet Him and cried
JOH 12:15 ευλογημενος ο ερχομενος εν ονοματι κυριου και
out, Hosanna, blessed is the One coming in the name of the Lord, even
JOH 12:16 μη φοβου θυγατηρ σιων ιδου το βασιλευς του ισραηλ
the King of Israel.
JOH 12:17 αλλατον εγνωσαν αυτου οι μαθηται το πρωτον
At first His disciples did not understand these things, but when
JOH 12:18 οτε δοξασθη ιησους
together did not understand these things when Jesus was glorified [JOH 12:23, 28], then they remembered that
JOH 12:19 ταυτα ουκ εγνωσαν αυτου
these things had been written of Him and that they had done these
JOH 12:20 αυτω things to Him.

JOH 12:21 εμαρτυρει ουν ο οχλος ο οικος ο τον λαζαρον εφωνησεν εκ
everyone who being with Him when He called
JOH 12:22 του μνημειου και ηγειρεν αυτον εκ νεκρων
Lazarus out of the tomb and raised him from the dead.
JOH 12:23 δια τουτο και υπηντησεν αυτω ο οχλος οτι ηκουσαν τουτο αυτου
Therefore the crowd gave witness — who being with Him when He called
JOH 12:24 πεποιηκεναι το σημειον
Lazarus out of the tomb and raised him from the dead.
JOH 12:25 οι τουτο και υπηντησεν αυτον εκ νεκρων
Therefore the crowd gave witness — who being with Him when He called
JOH 12:26 πεποιηκεναι το σημειον
Lazarus out of the tomb and raised him from the dead.
JOH 12:27 οι τουτο και υπηντησεν αυτον εκ νεκρων
Therefore the crowd gave witness — who being with Him when He called
JOH 12:28 τον λαζαρον εφωνησεν εκ του μνημειου και ηγειρεν αυτον εκ νεκρων
Lazarus out of the tomb and raised him from the dead.

Therefore the crowd gave witness — who being with Him when He called
Lazarus out of the tomb and raised him from the dead.
JOH 12:29 δια τουτο και υπηντησεν αυτον εκ νεκρων
Therefore the crowd gave witness — who being with Him when He called
Lazarus out of the tomb and raised him from the dead.

And there were some Greeks among those going up in order that they
might worship at the feast.
JOH 12:21 Therefore these came to Philip, who was of Bethsaida of Galilee, and asked him saying, *Sir, we wish to see Jesus.*

JOH 12:22 Philip comes and tells Andrew. Andrew and Philip went and they tell Jesus.

JOH 12:23 *Therefore this came to Philip, who was of Bethsaida of Galilee, and asked him saying,* "Sir, we wish to see Jesus."

JOH 12:33 But this He said showing what kind of death He was about to die [See JOH 3:15].

JOH 12:34 Therefore the crowd answered Him, We have heard out of the Law that Christ remains for ever [DAN 2:44]. How do You say, ‘That it is necessary that the Son of Man must be lifted up?’ Who is this Son of Man?

JOH 12:35 Therefore Jesus said to them, Yet a little time the Light is with you. Walk while you have the Light in order that darkness should not cast you down, and the one walking in darkness knows not where he goes.

JOH 12:36 While you have the Light, believe in the Light, in order that you may become sons of Light. These things spoke Jesus and going away He was hidden from them.

JOH 12:37 Even though having done so many of His signs before them they believed not in Him,

JOH 12:38 in order that the word of Isaiah the prophet might be fulfilled which he said, Lord, who believed our report? And the arm of the Lord, to whom was it revealed? [ISA 53:1].

JOH 12:39 On account of this they were not able to believe. Because again Isaiah said,

JOH 12:40 He has blinded their eyes and hardened their heart in order that they might not see with the eyes, understand with the heart, and might turn and I should heal them [ISA 6:10].

JOH 12:41 These things said Isaiah because he saw His glory and spoke about Him.
Yet even of the rulers many believed in Him. But on account of the Pharisees they did not confess [ROM 10:9, 10] in order that they should not be put out of the synagogue.

But Jesus cried out and said, The one who believes in Me believes not in Me but in the One having sent Me.

And the one beholding Me beholds the One Who sent Me.

I have come, a Light, into the world in order that everyone believing in Me may not remain in the darkness.

And if anyone hears My sayings and does not keep them, I do not judge him. For I came not in order to judge the world but in order that I might save the world.

The one who rejects Me and does not receive My sayings, he has the word which I spoke, that will judge him in the last day.

Because I did not speak of Myself, but the Father Who sent Me He has given Me a command what I may say and what I may speak.

And I know that His commandment is eternal life. What things therefore I speak, even as the Father has said to Me, thus I speak.
During supper the Devil having already put into the heart of Judas, son of Simon Iscariot, that he should betray Him.

Knowing that the Father had given all things into His hands, and that He had come from God and was going to God;

He rose from the supper and laid aside His [outer] garments, took a towel and girded Himself.

When coming to Simon Peter, he said to Him, *Lord, do You wash my feet?*

Jesus answered and said to him, *What I am doing you do not know yet but you will know after these things.*

Peter says to Him, *By no means shall You ever wash my feet.* Jesus answered him, *Unless I wash you, you have no part with Me.*

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

Jesus said to him, *The one having been bathed has no need to wash but is entirely clean and you [plural] are clean but not all of you.*

For He knew the one betraying Him. On account of this He said that, *'Not all of you are clean.'*
When therefore He had washed their feet, had taken His garments and had reclined again He said to them, “Do you know what I have done to you?

JOH 13:13 υμεις φωνειτε με ο διδασκαλος και ο κυριος και καλως λεγετε ειμι γαρ You call Me Teacher and Lord and you say well for I am.

JOH 13:14 ει ουν εγω ενιψα υμον τους ποδας ο κυριος και ο διδασκαλος και υμεις oifielete allhlon nipten tous podas If therefore I, your Lord and Teacher, washed your feet, you also ought to wash the feet of one another.

JOH 13:15 οποδειγμα γαρ εδωκα υμιν ινα καθως εγω εποιησα υμιν και υμεις ποιητε For I have given an example to you in order that as I did to you, you also should do.

JOH 13:16 αμην αμην λεγω υμιν ουκ εστιν δουλος μειζων του κυριου αυτου ουδε apostolos meiezon ton peimantos auton Most assuredly, I say to you, ‘A slave is not greater than His lord; nor a apostle greater than the one sending him.’

JOH 13:17 ει ταυτα οιδατε μακαριοι εστε εαν ποιητε αυτα If you know these things, blessed are you if you do them.

JOH 13:18 ου περι παντων υμων λεγο εγω οιδα τινας εξελεξαμην αλλ ινα η γραφη plherothi o trwgon mou ton arton epren ep eme tin pteran auton I do not speak of all of you. I know whom I have chosen but in order that the Scripture may be fulfilled, ‘He who eats bread with Me has lifted up his heel against Me [PSA 41:9].’

JOH 13:19 απ αρτι λεγω υμιν προ του γενεσθαι ινα πιστευητε οταν γενηται οτι εγω emi Now I tell you before it comes to pass, in order that when it does come to pass, you may believe that I AM [He].

JOH 13:20 αμην αμην λεγω υμιν ο λαμβανον αν τινα πεμψω eme lambanei o de eme lambanov lambanei ton peimantas me Most assuredly, I say to you, ‘The one who receives whoever sent Me, he also receives the one Who sent Me.’

JOH 13:21 ταυτα ειπων ιησους εταραχθη τω πνευματι και εμαρτυρησεν και ειπεν αμην αμην λεγω υμιν οτι εις εξ υμων paradosei me When Jesus said these things, He was troubled in His spirit, and witnessed, and said, “Most assuredly, I say to you, that one of you will betray Me.”

JOH 13:22 εβλεπον εις αλληλους οι μαθηται απορουμενοι περι τινος λεγει The disciples looked on one another, wondering of whom He spoke.

JOH 13:23 ην ανακειμενος εις εκ των μαθητων αυτου εν τω κολπω του ιησου ον etan anakeimenos eis ek ton mathitov autov en to kolpo tou ihsou oν ηγαπα o ihsous There was leaning on Jesus’ breast one of His disciples, whom Jesus loved.

JOH 13:24 νευει ουν τουτω σιμων πετρος και λεγει αυτω ειπε τις εστιν περι ου λεγει
Simon Peter therefore beckoned to Him, and says to him: *ask who it is of whom He spoke.*


**JOH 13:25**  
αναπεσων εκεινος ουτως επι το στηθος του ιησου λεγει αυτω κυριε τις εστιν

That one lying on Jesus’ breast says to Him, *Lord, who is it?*


**JOH 13:26**  
αποκρινεται ουν ο ιησους εκεινος ουτως εστιν ουτως εντος εν τοις πτωχοις ινα τι δω

Therefore Jesus answered, *It is that one to whom I will dip the piece of bread and give the piece of bread to him.* And He gave it to Judas, [son] of Simon Iscariot.


**JOH 13:27**  
και μετα το ψωμιον τοτε εισηλθεν εις αυτων ο σατανας λεγει ουτως εντος εις αυτων ησους εκεινος οι ποιεις συνειπον ταχιν

And after dipping then Satan entered into that one. Therefore Jesus says to him, *What you do, do quickly.*


**JOH 13:28**  
τουτο δε ουδεις εντος εις τοις ανακειμενοις προς τι ειπεν αυτω

But no one at the table knew why He said this to him.


**JOH 13:29**  
τινες γαρ εδοκουν επι το γλωσσοκομον ειχεν ιουδας ότι λεγει αυτως ησους αγορασον ων χρειαν εχομεν εις την εορτην η τοις πτωχοις ινα τι δω

For some thought, since Judas had the [treasurer’s] bag, that Jesus says to him, *Buy those things that we have need of for the feast, or in order that he should give something to the poor.*


**JOH 13:30**  
λαβων ουν το ψωμιον εξηλθεν ευθυς ην δε νυξ

Therefore that one receiving the piece of bread went out immediately, and it was night.


**JOH 13:31**  
οτε ουν εξηλθεν λεγει ησους ην δε εν τους ανακειμενοις οι ποιεις συνειπον ταχιν αυτω

Therefore, when he was gone out, Jesus says, *Now the Son of Man has been glorified and God has been glorified in Him.*


**JOH 13:32**  
και ο θεος δοξασει αυτον εν τοις ανακειμενοις εν τοις ανθρωπους και εν τοις πτωχοις εν τοις ανακειμενοις εν τοις θεοις εν αυτω

And God will glorify Him in Him, and immediately He will glorify Him.


**JOH 13:33**  
τεκνια ετι μικρον μεθ υμων ειμι ζητησετε με και καθως ειπον τοις ανακειμενοις οτι σε αυτον ευθυς δοξασει και δοξασει αυτον

*Children, yet a little I am with you. You will seek Me and as I said to the Jews, ‘That where I go you will not be able to come’ [JOH 8:22], and now I say to you.*


**JOH 13:34**  
εντολην καινην διδωμι εφον εις αγαπατε αλληλους καθως ηγαπησα υμας εφον εις αγαπατε αλληλους

A new commandment I give to you, *In order that you love one another; as I have loved you, in order that you also love one another.*


**JOH 13:35**  
αγαπην εφον εις αγαπατε αλληλους

En touto γνωσται παντες οι εμοι μαθηται εστε εαν αγαπην εχετε εν αλληλοις

*By this will all men know that you are My disciples, if you have love one to another.*
JOHN 13:36  λεγει αυτω σιμων πετρος κυριε σου υπαγεις απεκριθη ιησους οπου υπαγω ου δυνασαι μοι ναν ακολουθησαι ακολουθησεις δε υστερον
Simon Peter says to Him, Lord, where are You going? Jesus answered, Where I go you are not able to follow Me now, but you will follow Me later.

JOHN 13:37  λεγει αυτω σιμων πετρος κυριε που υπαγεις απεκριθη ιησους οπου υπαγω οου δυνασαι μοι νυν ακολουθησαι ακολουθησεις δε υστερον
Peter says to Him, Lord, why am I not able to follow You now? I will lay down my soul for You.

JOHN 14:1  μη ταρασσεσθω υμων η καρδια πιστευετε εις τον θεον και εις εμε πιστευετε
Let not your heart be troubled. Believe in God, also believe in Me.

JOHN 14:2  εν τη οικια του πατρος μου μοναι εισιν ει δε μη ειπον αν υμιν στο πορευομαι ετοιμασαι τοπον υμιν
In My Father’s house are many abiding places. And if not so, I would have told you that I am going to prepare a place for you.

JOHN 14:3  και εαν πορευθω και ετοιμασω τοπον υμιν παλιν ερχομαι και παραλημψω υμας προς εμαυτον και εν εμοι ερχεσθαι
And if I go and prepare a place for you [Eternal - The New Heaven and Earth], I am coming again, and will receive you to Myself in order that where I am, you may be also.

JOHN 14:4  και εαν υπαγω οιδατε την οδον
And where I go you know the way.

JOHN 14:5  λεγει αυτω θωμας κυριε ουκ ειδατε την οδον παλιν ειμεν την οδον
Thomas says to Him: Lord, we do not know where You are going. How can we know the way?

JOHN 14:6  λεγει αυτω ιησους κυριε εγω ειμι εις τον θεον και εις ανθρωπον ητε εις τον πατερα ει μη δι εμου
Jesus says to him, I am the way, and the truth, and the life. No one comes to the Father except through Me.

JOHN 14:7  ει εγνωκειτε με και τον πατερα μου αν ηδειτε απ αρτι γινωσκετε αυτον και εωρακατε
If you had known Me, you would have known My Father also; and from now you know Him and have seen Him.

JOHN 14:8  λεγει αυτω φιλιππος κυριε δειξον υμιν τον πατερα και αρκει ημιν
Philip says to Him, Lord, show us the Father and it will satisfy us.

JOHN 14:9  λεγει αυτω ο ιησους τοσοντον χρονον μεθ υμων ειμι και υοικ εγνωκας με φιλιππο ο εωρακας εμε εωρακεν τον πατερα πως θυν λεγεις δειξον ημιν τον πατερα
Jesus says to him, *Have I been so long time with you and yet have you not known Me, Philip? He who has seen Me has seen the Father and how do you say then, ‘Show us the Father’* [JOH 10:38, 30, 33; 12:44, 45; 13:20]?

**JOH 14:10**

οὐ πιστευεῖς οτι εγώ εν τῷ πατρί καὶ ο πάτηρ εν εμοί εστιν τα ρήματα α εγὼ λέγω υμίν απ εμαυτοῦ οὐ λαλῶ ο δὲ πάτηρ εν εμοί μενον ποιεῖ τα εργα αυτοῦ

*Do you not believe that I am in the Father and the Father is in Me? The sayings which I say to you I speak not from Myself, but the Father Who remains in Me, He does His works.*

**JOH 14:11**

πιστευετε μοι οτι εγώ εν τῳ πατρι καὶ ο πάτηρ εν εμοί ει δε μη δια τα εργα αυτα πιστευετε

*Believe Me that I am in the Father and the Father in Me or else believe Me on account of the works’ themselves.*

**JOH 14:12**

αμην αμην λεγω υμιν ο πιστευων εις εμει τα εργα αυτων ειδε δια τα εργα αυτα πιστευετε

*Most assuredly, I say to you, the one who believes in Me, the works that I do will he do also. And greater works than these will he do because I go to the Father.*

**JOH 14:13**

και ο τι αιτησητε εν τῳ ονοματι μου τουτο ποιησω ινα δοξασθη ο πατηρ εν εμοι

*And whatever you will ask in My name that will I do, in order that the Father may be glorified in the Son.*

**JOH 14:14**

εαν τι αιτησητε με εν τῳ ονοματι μου τουτο ποιησω

*If you will ask anything in My name, I will do it [1JO 5:14, 15].*

**JOH 14:15**

εαν αγαπατε με τας εντολας τας εμας τηρησετε

*If you love Me, you will keep My commandments [1JO 2:3-6];*

καγω ερωτησω τον πατερα και αλλον παρακλητον δωσει υμιν ινα η μεθ υμων εις τον αιωνα

*and I will ask the Father and He will give you another Comforter [JOH 14:26; 15:26; 16:7; 1JO 2:1], in order that He may be with you for ever;*

**JOH 14:17**

το πνευμα της αληθειας, ο ο κοσμος ου δυναται λαβειν οτι ου θεωρει αυτο ουδε γινοσκει υμιν γινωσκετε αυτο οτι παρ υμιν μενει και εν υμιν εστιν the Spirit of truth; whom the world is not able to receive because it sees Him not, neither knows Him. But you know Him; for He dwells with you and will be in you.

**JOH 14:18**

ουκ αφησω υμας ορφανους ερχομαι προς υμας

*I will not leave you orphans. I come to you.*

**JOH 14:19**

ετι μικρον και ο κοσμος με ουκετι θεωρει υμεις δε θεωρετε με οτι εγω ζω και υμεις ζησετε

*Yet a little and the world sees Me no longer, but you see Me; and because I live, you will live.*

**JOH 14:20**

εν εκεινη τη ημερα υμεις γνωσεσθε οτι εγω εν τῳ πατρι μου και υμεις εν εμοι καγω εν υμιν
In that day [Second Coming] you will know that I am in My Father, and you in Me and I in you.

John 14:21 o εχων τας εντολας μου και τηρων αυτας εκεινος εστιν ο αγαπων με ο δε αγαπων με αγαπηθησεται υπο του πατρος μου καγω αγαπησω αυτον και εμφανισω αυτο εμαυτον

He who has My commandments and keeps them, he it is who loves Me. He who loves Me shall be loved of My Father and I will love him, and will manifest Myself to him.”

John 14:22 λεγει αυτω Ιουδας ουχ ο Ισκαριωτης Κυριε τι γεγονεν οτι ημιν μελεις εμφανιζει σεαυτον και ουχι τω κοσμω

Jesus answered and said to him, if anyone love Me, he will keep My word and My Father will love him, and We will come to him and make our abode with him.

John 14:24 o μη αγαπων με τους λογους μου ου τηρει και ο λογος ον ακουετε ουκ εστιν εμος αλλα του πεμψαντος με πατρος

The one who does not love Me keeps not My words. The word which you hear is not Mine but the Father's Who sent Me.

John 14:25 αυτω λελαληκα υμιν παντα και υπομνησει υμας παντα α ειπον υμιν εγω

These things have I spoken to you while remaining with you.

John 14:26 o δε παρακλητος το πνευμα το αγιον ο πεμψει ο πατηρ εν τω ονοματι μου εκεινος υμας διδαξει παντα και υπομνησει υμας παντα α ειπον υμιν εγω

But the Comforter, Who is the Holy Spirit, Whom the Father will send in My Name, He shall teach you all things and bring all things to your remembrance, whatever I have said to you [God uses means – the Scriptures].

John 14:27 ειρηνην αφιημι υμιν ειρηνην την εμην διδωσον υμιν ου καθως ο κοσμος διδωσιν εγω διδωσει υμιν μη ταρασσεσθω υμων η καρδια μηδε δειλιατω

Peace I leave with you, My peace I give to you. Not as the world gives, give I to you. Let not your heart be troubled, neither let it be afraid.

John 14:28 ηκουσατε οτι εγω ειπον υμιν υπαγω και ερχομαι προς υμας ει ηγαπητε με εχαρητε αν οι πορευομαι προς τον πατερα οτι ο πατηρ μειξον μου εστιν

You have heard how I said to you, ‘I go away and come again to you.’ If you loved Me you would rejoice because I said, ‘I go to the Father, for My Father is greater than I.’

John 14:29 και νυν ειρηνα υμιν πριν γενεσθαι ινα οταν γενηται πιστευσητε

And now I have told you before it come to pass, in order that when it is come to pass you might believe.
JOH 14:30  οὐκέτι πολλα λαλήσω μεθ υμών ερχέται γαρ ο του κοσμου αρχων και εν εμοι ουκ εχει ουδεν
No longer will I speak much with you. For the ruler of this world is coming and has nothing in Me [DAN 9:26 - ?],

JOH 14:31  ἀλλ ινα γνω ο κοσμος οτι αγαπω τον πατερα και καθως εντολην εδωκεν μοι ο πατηρ ουδεν εχει ουδεν
but in order that the world may know that I love the Father, even as the Father gave Me commandment, even so I do. Arise, let us go hence.

JOH 15:1  εγω ειμι η αμπελος η αληθινη και ο πατηρ μου ο γεωργος εστιν
I am the true vine and My Father is the vinedresser [one who cares for grapevines].

JOH 15:2  παν κλημα εν εμοι μη φερον καρπον αιρει αυτο και παν το καρπον φερον καθαιρει αυτο ινα καρπον πλειονα φερη
Every branch in Me that bears not fruit He takes it away. And every branch that bears fruit,

[GAL 5:18-25 - "He who would know what the word 'fruit' means, need not wait long for an answer. Repentance toward God, faith toward our Lord Jesus Christ, holiness of life and conduct, these are what the New Testament calls 'fruit'. These are the distinguishing marks of the man who is a living branch of the true Vine. Where those things are wanting, it is vain to talk of possessing dormant grace and spiritual life. Where there is no fruit there is no life." J. C. Ryle, Gospels, p. 96]

He prunes it [1PE 1:6-9; HEB 12:5-14], in order that it may bear more fruit.

JOH 15:3  ηδη υμεις καθαροι εστε δια τον λογον ον λελαληκα υμιν
Already you are clean through the Word which I have spoken to you.

JOH 15:4  μεινατε εν εμοι καγω εν υμιν καθως το κλημα ου δυναται καρπον φερειν αφ εαυτου εαυ μη μενεν εν τη αμπελω ουτως ουδε υμεις εαυ μη εν εμοι μενητε
Abide in Me and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can you, except you abide in Me.

JOH 15:5  εγω ειμι η αμπελος υμεις τα κληματα ο μενου εν εμοι καγω εν αυτω ουτως φερει καρπον πολυν οτι χωρις εμου ου δυνασθε ποιειν ουδεν
I am the vine, you are the branches. He Who abides in Me, and I in him, the this one brings forth much fruit. For without Me you can do nothing.

JOH 15:6  εαν μη τις μενυν εν εμοι εβληθη εξω ως το κλημα και εξηρανθη και συναγουσιν αυτα και εις το πυρ βαλουσιν και καιεται
If anyone abide not in Me, he is cast out as a branch, is withered and men gather them, cast them into the fire and they are burned.

JOH 15:7  εαν μεινητε εν εμοι και τα ρηματα μου εν υμιν μεινη ο εαν θελητε αιτησασθε και γενησεται υμιν
If you abide in Me, and My words abide in you, you shall ask what you will, and it shall be done to you [Keep 1JO 5:14, 15 in mind].
JOH 15:8  
In this is My Father glorified, that you bear much fruit. And you shall be My disciples.

JOH 15:9  
As the Father has loved Me, I also have loved you. Abide in My love.

JOH 15:10  
If you shall keep My commandments, abide in My love; as I have kept the Father's commandments and abide in His love.

JOH 15:11  
These things have I spoken to you, in order that My joy might be in you and your joy may be full.

JOH 15:12  
This is My commandment, 'In order that you love one another as I have loved you.'

JOH 15:13  
No one has greater love than this, in order that one lay down [place] his soul on behalf of his friends.

JOH 15:14  
You are My friends, if you do whatever I command you.

JOH 15:15  
You have not chosen Me, but I have chosen you and appointed you, that you should go and bring forth fruit, and that your fruit should remain: that whatever you shall ask [1JO 5:14, 15] of the Father in My name, He may give it to you."

JOH 15:17  
These things I command you, in order that you love one another.
JOH 15:19  
ει εκ του κοσμου ητε ο κοσμος αν το ιδιον εφιει οτι δε εκ του κοσμου ουκ εστε αλλ εγω εξελεξαμην υμας εκ του κοσμου δια τουτο μισει υμας ο κοσμος

If you were of the world, the world would love his own; but because you are not of the world, but I have chosen you out of the world, therefore the world hates you[1JO 4:1 ff.].

JOH 15:20  
μημονευετε του λογου ου εγω ειπον υμιν ουκ εστιν δουλος μειξων του κυριου αυτου ει εμε εδιωξαν και υμας διωξουσιν ει τον λογον μου ετηρησαν και τον ιδιον τηρησουσιν

Remember the word that I said to you, ‘The servant is not greater than His Lord. If they have persecuted Me, they will also persecute you. If they have kept My saying, they will keep yours also.

JOH 15:21  
αλλα ταυτα παντα ποιησουσιν εις υμας δια το ονομα μου οτι ουκ οιδασιν τον πεμψαντα με

But all these things will they do to you for My name’s sake, because they know not the One Who sent Me.’

JOH 15:22  
ει μη ηλθον και ελαλησα αυτοις αμαρτιαν ουκ ειχοσαν νυν δε προφασιν ουκ εχουσιν περι της αμαρτιας αυτων

If I had not come and spoken to them, they would not have [be guilty of] sin: but now they have no excuse for their sin.

JOH 15:23  
ο εμε μισων και τον πατερα μου μισει

The one hating Me, he also hates My Father.

JOH 15:24  
ει τα εργα μη εποιησα εν αυτοις α ανεδεις αλλος εποιησεν αμαρτιαν ουκ ειχοσαν νυν δε και εωρακασιν και μεμισηκασιν και εμε και τον πατερα μου

If I had not done among them the works which none other man did, they had not had sin: but now they both seen and hated both Me and My Father.

JOH 15:25  
αλλ ινα πληρωθη ο λογος ο εν τω νομω αυτων γεγαραμενος οτι εμισησαν με δωρεαν

But this comes to pass, in order that the word might be fulfilled that is written in their Law [OT - "The things He mentions did not happen in order that Scripture might be fulfilled, but by their happening Scripture was fulfilled." Ryle, p. 127. See also pp. 321, 333], ‘They hated Me without a cause [PSA 35:19].’

JOH 16:1  
οταν ελθη ο παρακλητος ον εγω πεμψαμεν ον παρα του πατρος ο νομισμα της αληθειας ο παρα του πατρος εκπορευεται εκεινος μαρτυρησει περι εμου

But when the Comforter [Advocate] is come, Whom I will send to you from the Father, even the Spirit of Truth, Who proceeds from the Father, He shall bear witness of Me.

JOH 16:27  
και υμεις δε μαρτυρειτε οτι απ αρχης μετ εμου εστε

You also shall bear witness, because you have been with Me from the beginning.

JOH 16:1  
ταυτα λελαληκα υμιν ινα μη σκανδαλισθητε
These things I have spoken to you, in order that you should not be caused to stumble.

JOH 16:2 They shall put you out of the synagogues. But, the time is coming in order that whoever kills will think that he does God service.

And these things they will do to you because they have not known the Father nor Me.

JOH 16:4 But these things I have told you, in order that when the time shall come, you may remember that I told you of them. These things I said not to you at the beginning because I was with you.

JOH 16:5 But I say the truth to you. It is expedient for you in order that I go away, for if I go not away, the Comforter will not come to you. But if I depart, I will send Him to you [Christ on Earth limited Himself, but the Holy Spirit is not so limited].

And when that one is come, He will reprove the world of sin, righteousness and judgment:

JOH 16:6 concerning sin, because they believe not in Me;

JOH 16:7 and concerning righteousness, because I go to My Father and you see Me no longer;

JOH 16:8 and concerning judgment, because the ruler of this world has been judged.

Yet I have yet many things to say to you, but you are not able to bear them now [ACT 1:3].
But when that one comes, the Spirit of Truth, He will guide you into all truth, for He will not speak from Himself, but whatever He will hear He will speak and He will announce to you the things to come.

That one will glorify Me because of the things of Me He will receive and will announce to you.

All things that the Father has are Mine. On account o this I said, that from Me He receives and will announce to you.

Therefore said some of His disciples to one another, What is this which He says to us, ‘A little while and you see Me not. And again, a little while and you will see Me, even because I am going to the Father?’

They said therefore, What is this which He says, ‘A little while?’ We do not know what He says.

Because Jesus knew they desired to ask Him and He said to them, Do you seek with one another because I said, ‘A little while and you will no longer see Me. And again, a little while and you will see Me.’

Most assuredly, I say to you, ‘That you will weep and lament, but the world will rejoice.’ You will be sorrowful, but your sorrow will turn to joy.

A woman when she is in labor has sorrow because her hour is come, but the child is born, she remembers no longer the anguish, because of the joy that a man was born into the world.
And you therefore now have sorrow but again I will see you and your heart will rejoice, and your joy no one will take from you.

JOH 16:23 καὶ ἐν εἰκονὶ τῇ ἡμέρᾳ εἰμὶ ὑμῖν ἐρωτήσετε ὑμᾶς αἱμὴν λέγω ὑμῖν ἀν τι αἰτήσητε τὸν πατέρα δοσεῖ ὑμῖν εἰς τὸ ὄνομά μου

And in that day you will ask Me nothing. Most assuredly, I say to you, ‘Whatever you will ask the Father in My name, He will give it to you.

JOH 16:24 εἰς αὐτήν ὑμᾶς αἰτήσετε καὶ λήμψεσθε ὑμῖν τὴν χάρα ὑμῶν ἡ πεπλήρωμεν

Until now you have asked nothing in My name. Ask [1JO 5:14, 15] and you will receive, in order that your joy may be made full.’

JOH 16:25 ταῦτα εἰς παροιμίας λελαλήκαμεν ὑμῖν ἐπερεῖτε εἰς παροιμίας λαλήσω ὑμῖν ἀλλὰ παρρησία ἐν τῷ πατρός απαγγέλω ὑμῖν

These things have I spoken to you in proverbs [parables -also again in JOH 16:25, 29] but the hour is coming when no longer will I speak to you in proverbs, but I will announce to you boldly about the Father.

JOH 16:26 εἰς εἰκονίν τῇ ἡμέρᾳ ἐν τῷ ὄνοματι μου αἰτήσεσθε καὶ ὑμᾶς λέγω ὑμῖν ὅτι εἰς ἐρωτήσεως τὸν πατέρα ἐπερεῖς ὑμῖν

In that day you will ask in My name and I say not to you, that I will pray the Father for you,

JOH 16:27 αὐτὸς γὰρ ὁ πατὴρ φίλει ὑμᾶς ὅτι ὑμεῖς ἔμεινεν εἰς παραφήλικατε καὶ πεπιστεύκατε ὅτι εἰς παραφήλικατε εἰς τὸν πατρὸς εξήλθον

for the Father Himself loves you, because you have loved Me and have believed that I came from the Father.

JOH 16:28 εξήλθον εἰς τὸν πατρὸς καὶ εληλυθα εἰς τὸν κόσμον πάλιν ἀφιήμι τὸν κόσμον καὶ πορεύομαι πρὸς τὸν πατέρα

I came out from the Father and have come into the world. Again, I leave the world and go to the Father [1JO 2:22, 23].

JOH 16:29 λέγουσιν οἱ μαθηται αὐτοῦ ἰδε νῦν ἐν παραγγελίᾳ λαλεῖς καὶ παροιμίαν οὐδεμιὰν λέγεις

His disciples say to Him, Behold, now You speak plainly and You say no proverb.

JOH 16:30 νῦν οἴδαμεν ὅτι οἶδαν πάντα καὶ οὐ χρείαν εἶχαν ἵνα τις σε ἐρωτήσῃ εἰς τὸν πατρὸς ὑμῶν ὑμῖν ἐρωτήσετε αὐτὸς ἀντίοις ἀρτί πιστεύετε

Now we know that You know all things and You have no need in order that anyone should ask You. By this we believe that You have come out from God.

JOH 16:31 ἀπεκρίθη αὐτοῖς ὅτι ἐρωτήσατε οὐχ ἀρτί πιστεύετε

Jesus answered them, Now do you believe?

JOH 16:32 ἦδον ἐρωτήσατε ὑμᾶς καὶ εληλυθερα εἰς ταῖς εὐθυγραμμοῖς εἰς τὸ θεόν καὶ μεν αἰτήστε καὶ οὐκ εἰμὶ μονὸς οὐκ ὁ πατὴρ μετέχειν εἰς τὸν ὀνόμα τοῦ πατρὸς

Behold, the hour comes, yes, has now come, in order that you shall be scattered, every man to his own [home - things] and Me you leave alone. And I am not alone because the Father is with Me.
JOH 16:33  
**These things I have spoken to you in order that in Me you may have peace. In the world you have tribulation but be of good cheer, I have overcome the world.**

JOH 17:1  
**And Jesus having said these things, lifted up His eyes to Heaven said, Father, the hour has come. Glorify Your Son in order that the Son may glorify You.**

JOH 17:2  
**Even as You gave to Him [the Son] AUTHORITY over all flesh, in order that all whom you have given to Him He will give to them eternal life.**

JOH 17:3  
**And this is eternal life, in order that they may know You the only true God and Jesus Christ Whom You sent.**

JOH 17:4  
**I glorified You on the Earth. I finished the work which You gave to Me in order that I should do.**

JOH 17:5  
**And now, Father, You glorify Me with Your self, with the glory which I had with You before the world was [JOH 17:24].**

JOH 17:6  
**I have manifested Your name to the men [11 disciples] whom You gave Me out of the world. Yours they were and You gave them to Me and they have kept Your word.**

JOH 17:7  
**Now they have known that all things whatever You have given Me are of You.**

JOH 17:8  
**Because I have given to them the words which You gave Me. And they have received them and have known truly that I came out from You. And they have believed that You did send Me.**

JOH 17:9  
**I ask for them. I ask not for the world but for those whom You have given Me because they are Yours [See also JOH 17:20].**
JOH 17:10 And all Mine are Yours and Yours are Mine and I have been glorified in them.

JOH 17:11 And I will be no longer in the world but these are in the world and I come to You. Holy Father, keep in Your own name those whom You have given Me in order that they may be one, as We are [one - JOH 17:21].

JOH 17:12 When I was with them I kept them in Your name, whom You have given Me and I have guarded and lost none of them except the son of destruction, in order that the Scripture might be fulfilled [PSA 109:8 & 69:25 (ACT 1:20 - 1PE 5:2, 3; 2:25; TIT 1:7; 1TI 3:1, 2; ACT 20:28; PHI 1:1)].

JOH 17:13 But now I come to You. And these things I speak in the world in order that they might have My joy fulfilled in them.

JOH 17:14 I have given them Your Word and the world has hated them because they are not of the world even as I am not of the world.

JOH 17:15 I ask not in order that You should take them out of the world but in order that You should keep them out of evil.

JOH 17:16 They are not of the world even as I am not out of the world.

JOH 17:17 Make them holy in the truth. Your word is truth.

JOH 17:18 Even as You sent Me into the world I also sent them into the world.

JOH 17:19 But I ask not concerning these only but also concerning the ones believing on Me through their word about Me [See also JOH 17:9],
JOH 17:21  in order that they all may be one; even as You Father are in Me and I in You, in order that those also may be one in Us in order that the world may believe that You sent Me.

JOH 17:22  in order that they all may be one; even as You Father are in Me and I in You, in order that those also may be one in Us in order that the world may believe that You sent Me.

JOH 17:23  in order that they all may be one; even as You Father are in Me and I in You, in order that those also may be one in Us in order that the world may believe that You sent Me.

JOH 17:24  in order that they all may be one; even as You Father are in Me and I in You, in order that those also may be one in Us in order that the world may believe that You sent Me.

JOH 17:25  in order that they all may be one; even as You Father are in Me and I in You, in order that those also may be one in Us in order that the world may believe that You sent Me.

JOH 17:26  in order that they all may be one; even as You Father are in Me and I in You, in order that those also may be one in Us in order that the world may believe that You sent Me.

JOH 18:1  Therefore when Jesus had said these things, He went out with His disciples beyond the brook Kidron where there was a garden and He entered it with His disciples.

JOH 18:2  Therefore when Jesus had said these things, He went out with His disciples beyond the brook Kidron where there was a garden and He entered it with His disciples.

JOH 18:3  Therefore when Jesus had said these things, He went out with His disciples beyond the brook Kidron where there was a garden and He entered it with His disciples.

JOH 18:4  Therefore when Jesus had said these things, He went out with His disciples beyond the brook Kidron where there was a garden and He entered it with His disciples.
Jesus therefore, knowing all things that would happen to Him, went forth and said to them, *Who do you seek?*

JOH 18:5 απεκρίθησαν αυτοί ἤσουν τὸν ναζωραῖον λέγει αὐτοῖς εἰσιν εἰσιν εἰσιν δὲ καὶ Ἰουδαίοις ὁ παραδίδους αὐτὸν μετὰ αὐτῶν

They answered Him, *Jesus the Nazarene.* He says to them, *I AM [He].* And also Judas who betrayed Him, [stood] with them.

JOH 18:6 ὡς οὖν εἰπέν ἄνωτερ οὖν εἰσιν αὐτοδίδουν εἰς τὰ ὁπίσω καὶ ὁμολόγησαν χαμαι

Therefore as He said to them, *I AM [He],* They went backward and fell to the ground.

JOH 18:7 πάλιν οὖν εἰπών ἔλθετε αὐτοῖς τίνα ζητεῖτε οἱ δὲ εἶπαν ἦσουν τὸν

Therefore again He asked them, *Who do you seek?* And they said, *Jesus the Nazarene.*

JOH 18:8 απεκρίθη ἦσους εἶπον υμίν ότι εἰσιν εἰσιν εἰσιν καὶ ἐλέησαν αὐτοῖς υπαγείν

Jesus answered, *I said to you that I AM [He]. If therefore you seek Me, let these go away.*

JOH 18:9 ίνα πληρωθῆι ὁ λόγος οὗ εἰπών οὗτοι δεδώκασα μοι οὗτοι αὐτοῖς οὗτοι οὗτοι οὗτοι οὗτοι οὗτοι

In order that the word which He said might be fulfilled that ‘Of those whom You have given Me out of them not one should be lost’ [destroyed - JOH 17:11-12].

JOH 18:10 σιμὼν οὖν πετρὸς εἶχον μαχαίραν εὑρίσκεσθαι αὐτὴν καὶ ἐπεασάν τὸν τὸν ἀρχιερεῖον δούλον καὶ ἀπεκοψαν αὐτοῦ τὸ ὀτόριον τῷ ὀτόριῳ τῶν ὀτόριων ὁ τὸν μάλχος

Therefore Simon Peter having a sword drew it and struck the high priest’s servant and cut off his right ear [Healed - LUK 22:49-51]. Now the servant’s name was Malchos.

JOH 18:11 εἶπεν οὖν ὁ ισχυός τῷ πετρῷ βαλε τὴν μαχαίραν εἰς τὴν θηκὴν τοῦ τηθηκήν τοῦ ποτηρίου δούλου ὁ διδώκες μοι ὁ πατὴρ οὐ μη πιὼ αὐτὸ

Therefore Jesus said to Peter, *Put up your sword into its sheath. The cup which My Father has given Me, shall I not drink it?*

JOH 18:12 η οὖν σκέπῃ καὶ ὁ χιλιαρχὸς καὶ οἱ υπηρετῶν ὁι ιουδαῖοι συνελέβον τὸν ἦσουν καὶ ἔδησαν αὐτὸν

Then the band and the captain and officers of the Jews took Jesus, bound Him

JOH 18:13 καὶ ἦγαγον πρὸς αὐτὸν πρῶτον τὸν γαρ πενθερὸς τοῦ καίαφας ὁς ἦν ἀρχιερεὺς τοῦ εὐαντοῦ εἰκεῖνον

and led Him away to Annas first (for he was father in law to Caiaphas, who was the high priest that year).

JOH 18:14 ἦν δὲ καίαφας οἱ συμβουλεύσας τοῖς ιουδαίοις ὁτι συμφερει ενα αὐθροπων αὐθομαίνειν ὑπερ τοῦ λαοῦ

Now Caiaphas was he, who gave counsel to the Jews, that it was expedient that one Man should die for the people [JOH 11:49-51].
And Simon Peter followed Jesus and so did another disciple [John - ?] who was known to the high priest and went in with Jesus into the court of the high priest.

But Peter stood outside the door. Then went out that other disciple, who was known to the high priest, and spoke to her who kept the door and brought in Peter.

But the servants and officers who stood there, having made a fire (because it was cold) were warming themselves. But Peter also was standing with them and warming himself.

When He had thus spoken, one of the officers who stood by struck Jesus with the palm of his hand saying, 

Why do you ask Me? Ask those who heard Me, what I have said to them. Behold, those know what I said.

Now Annas sent Him bound to Caiaphas the chief priest.
Now Simon Peter was standing and warming himself. They said therefore to him, *Are not you also one of His disciples?* He denied it and said, *I am not.*

One of the servants of the high priest, being a relative of him whose ear Peter cut off, said, *Did not I see you in the garden with Him?*

Therefore Peter denied again and immediately the rooster sounded [JOH 13:38].

Then led they Jesus from Caiaphas to the governors palace. But it was early [Friday morning]. *And they went not into the governors palace, in order that they should be defiled, but that they might eat the Passover* [JOH 2:13].

Therefore Pilate went out to them and said, *What accusation do you bring of this Man?*

They answered and said to him, *“If He were not doing evil, we would not have delivered Him to you.*

*in order that the word of Jesus might be fulfilled, which He said, signifying what death He should die [JOH 12:32, 33; MAT 20:19].*
JOH 18:35 Pilate answered, *I am not a Jew. Your nation and the chief priests delivered You to me. What did You do?*

JOH 18:36 Jesus answered, *My Kingdom is not of this world. If My Kingdom were of this world, then would My servants fight, in order that I should not be delivered to the Jews. But now My Kingdom is not from here.*

JOH 18:37 Pilate therefore said to Him, *Are You not a king then?* Jesus answered, *You say that I am a king. To this end was I born and for this cause came I into the world, in order that I might bear witness to the truth. Every one being of the truth hears My voice.*

JOH 18:38 Pilate says to Him, *What is truth?* And when he had said this, he went out again to the Jews and says to them, *I find no reason for the charge in Him.*

JOH 18:39 But you have a custom, in order that I should release to you one at the Passover [JOH 2:13]. Will you therefore that I release to you the King of the Jews?

JOH 18:40 Therefore again they cried out saying, *Not this One but Barabbas.* And Barabbas was a robber [and murderer - ACT 3:14].

JOH 19:1 Then Pilate therefore took Jesus and whipped Him.

JOH 19:2 And the soldiers weaved a crown of thorns and put it on His head. Then they put on Him a purple garment and they came to Him and said, *Hail, King of the Jews!* And they were giving Him slaps with their hands [MAT 27:27, 30].
JOH 19:4 και εξηλθεν παλιν εξω ο πιλατος και λεγει αυτοις ιδε αγω υμιν αυτον εξω ινα γνωτε οτι ουδεμιαν αιτιαν ευρισκω εν αυτω
And Pilate therefore went out again and says to them, Behold, I bring Him out to you that you may know that I find no guilt in Him.

JOH 19:5 εξηλθεν ουν ο ιησους εξω φορων τον ακανθινον στεφανον και το πορφυρουν ιματιον και λεγει αυτοις ιδεου ο ανθρωπος
Therefore came out Jesus, wearing the crown of thorns and the purple garment, and he [Pilate] said to them, Behold the Man!

JOH 19:6 Therefore when the chief priests and officers saw Him they cried out saying, Crucify, crucify. Pilate says to them, You take and crucify Him, for I find no cause [of death] in Him.

JOH 19:7 When Pilate therefore heard this word, he was more afraid

JOH 19:8 οτε ουν ηκουσεν ο πιλατος τουτον τον λογον μαλλον εφοβηθη
When Pilate therefore heard this word, he was more afraid

JOH 19:9 και εισηλθεν εις το πραιτωριον παλιν και λεγει τω ιησου ποθεν ει συ ο δε ιησους αποκρισιν ουκ εδωκεν αυτω
and went again into the governors palace and says to Jesus, Where are You from? But Jesus gave him no answer.

JOH 19:10 λεγει ουν αυτο ο πιλατος εμοι ου λαλεις ουκ οιδας οτι εξουσιαν εχω απολυσαι σε και εξουσιαν εχω σταυρωσαι σε
Therefore Pilate says to Him, Do You not speak to me? Do You not know that I have authority to release You and I have authority to crucify You?

JOH 19:11 απεκριθη αυτο ιησους ουκ ειχες εξουσιαν κατ εμοι ουδεμιαν ει μη ην δεδομενον σοι ανωθεν δια τουτο ο παραδους με σοι μειζονα αμαρτιαν εχει
Jesus answered him, You could have no authority to do anything against Me, unless it were given you from above. Through this the one who delivered Me to you has the greater sin.

JOH 19:12 εκ τουτου ο πιλατος εξητε απολυσαι αυτον οι δε ιουδαιοι εκραυγασαν λεγοντες εαν τουτον απολυσης ουκ ει φιλος του καισαρος πας ο βασιλεα εαυτον ποιων αντιλεγει τω καισαρι
After this Pilate sought to release Him. But the Jews cried out saying, If you loose this One, you are not Caesar's friend. Everyone making Himself king speaks against Caesar.

JOH 19:13 ο ουν πιλατος ακουσας των λογων τουτων ηγαγεν εξω των ιησουν και εκαθισεν επι βηματος εις τοπον λεγομενον λιθοστρωτον εβραιστι δε γαββαθα
Therefore Pilate hearing these words, he led out Jesus and he sat upon the judicial bench in a place that is called Stone Pavement, but in Hebrew, Gabbatha.

Joh 19:14  ην δὲ παρασκευὴ τοῦ πασχα ὥρα ὡς εκτ καὶ λεγε τοις ιουδαιοις ἵδε ὁ βασιλεὺς ὑμων

Now it was the preparation [Friday - Joh 19:14, 31, 42; Mar 15:42] of the Passover [week Joh 2:13, 23; (5:1); 6:4; 11:55 (2); 12:1; 13:1; 18:28, 39; 19:14] — it was about the 6th hour [6 a.m. - early - YES - see Luk 22:66. See Robertson's Harmony, pp. 284 ff.] — and he says to the Jews, Behold your King!

Joh 19:15  εκραυγασαν ουν εκεινοι αρον αρον σταυρωσον αυτον λεγει αυτοις ο πιλατος τον βασιλεα υμων σταυρωσω

They therefore cried out, Away, away! Crucify Him. Pilate says to them, Shall I crucify your King? The chief priests answered, We have no king except Caesar

Joh 19:16  τοτε ουν παρεδωκεν αυτον εινα παρελαβον ουν τον ιησουν

Therefore then he delivered Him to them in order that He might be crucified. Therefore they took Jesus away,

Joh 19:17  και βασταζων εαυτω τον σταυρον εξηλθεν εις τον λεγομενον κρανιου τοπον ο λεγεται εβραιστι γολγοθα

and bearing His cross went out to a place called place of a skull, which is called in the Hebrew Golgotha,

Joh 19:18  οπου αυτον εσταυρωσαν και μετ αυτον αλλους δυο εντευθεν και εντευθεν μεσον δε τον ιησουν

where they crucified Him and with Him two others, one on either side and Jesus in the middle.

Joh 19:19  εγραψεν δε και τιτλον ο πιλατος και εθηκεν επι του σταυρου ην δε γεγραμμενον ιησους ο ναζωραιος ο βασιλευς των ιουδαιων

And Pilate also wrote a title and put it on the cross. And the writing was: JESUS OF NAZARETH THE KING OF THE JEWS.

Joh 19:20  τουτον ουν τον τίτλον πολλοι ανεγνωσαν των ιουδαιων οτι εγγυς ην το τοπος της πολεως οπου εσταυρωθη ο ιησους και ην γεγραμμενον εβραιστι ρωμαιστι ελληνιστι

This title therefore (having been written in Hebrew, Roman [Latin] and Greek) was read by many of the Jews because the place where Jesus was crucified was near the city.

Joh 19:21  ελεγον ουν τω πιλατοι οι αρχιερεις των ιουδαιων μη γραφε ο βασιλευς των ιουδαιων αλλ οτι εκεινος ειπεν βασιλευς των ιουδαιων ειμι

Then said the chief priest of the Jews to Pilate, Write not, 'The King of the Jews;' but that One said, 'I am King of the Jews.'

Joh 19:22  απεκριθη ο πιλατος ο γεγραφα γεγραφα

Pilate answered, What I have written I have written.
Therefore the soldiers, when they crucified Jesus, took His garments and made four parts, to every soldier a part; and also His coat. Now the coat was seamless, woven from the beginning through the whole. 

They said therefore among themselves, *Let us not tear it, but cast lots for it to determine whose it shall be; in order that the Scripture might be fulfilled: ‘They parted My garments among them and for My clothing they did cast lots’ [PSA 22:18].’ These things therefore the soldiers did.

Now there stood by the cross of Jesus His mother, His mother’s sister, Mary the wife of Cleopas and Mary Magdalene.

Jesus therefore seeing the mother and the disciple standing near whom He loved [John] He says to the mother, *Woman, behold your son.* Then He says to the disciple, *Behold your mother.* And from that hour the disciple took her into his own home.

After this, Jesus knowing that all things were now finished [were provided for], in order that the Scripture might be fulfilled He says [PSA 69:21], *I thirst.*

Now a vessel full of wine vinegar [sour wine] was there and they filled a sponge with the vinegar and put it on a hyssop plant and put it to His mouth.

Therefore when Jesus received the sour wine He said, *It has been finished* [See ACT 13:29]. And He bowed His head and gave up the spirit.
The Jews therefore, because it was the preparation [for the Sabbath - Friday - JOH 19:14, 31, 42], in order that the bodies might not remain on the cross on the Sabbath day (for it was the great day — THAT OF THE SABBATH) they asked Pilate in order that their legs might be broken and that they might be taken away.

Therefore came the soldiers and broke the legs of the first and of the other who was crucified with Him.

But upon coming to Jesus, as they saw He was already dead they broke not His legs.

And the one who saw has given witness, and his witness is true. And that one knows that he says is true, in order that you might believe.

For these things were done, in order that the Scripture might be fulfilled, ‘A bone of Him shall not be broken’ [NUM 9:12; EXO 12:46; PSA 34:20].

Again another Scripture says, ‘They shall look on Him Whom they pierced’ [ZEC 12:10; REV 1:7].

But after this Joseph of Arimathaea, being a disciple of Jesus, but secretly for fear of the Jews, asked Pilate [boldly - MAR 15:43] in order that he might take away the body of Jesus. Pilate gave him permission. He came therefore and took His body.

And also Nicodemus came, the one coming at the first by night [JOH 3:1 ff.], bearing a mixture of myrrh and aloes — about seventy-five pounds.
Therefore they took the body of Jesus and bound it in linen strips with the spices, as the manner of the Jews is to bury. And there was in the place where He was crucified a garden and in the garden a new tomb, in which no one was ever placed. Therefore on account of the preparation day of the Jews’ Friday - because the tomb was near there they placed Jesus. Therefore she ran and coming to Simon Peter and to the other disciple, whom Jesus loved [John], and says to them, They took away the LORD out of the tomb and we do know not where they have placed Him. Therefore went Peter and that other disciple, and came to the tomb. And he [John] stooping down sees the linen strips lying there. Yet he went not in.
Therefore then went in also that other disciple [John], the one coming first to the tomb and **he saw and believed.**

**JOH 20:9**

οὐδὲν γὰρ ἴδεισαν τὴν γραφὴν ὅτι δεῖ αυτὸν ἐκ νεκρῶν αναστηναι

For they understood not the Writing, that it was necessary for Him to rise from the dead [JOH 2:22; LUK 24:7, 8; ACT 13:29-37; PSA 16:10; MAT 16:21].

**JOH 20:10**

απήλθον οὖν πάλιν πρὸς αὐτοὺς οἱ μαθηταί

**Therefore the disciples went away again to their homes.**

**JOH 20:11**

μαρία δὲ εἰστηκεί πρὸς τὸ μνημεῖον ἐξω κλαιοῦσα ὡς οὖν ἐκλαίεν παρεκύπσεν εἰς τὸ μνημεῖον

But Mary [Mary Magdalene] stood outside the tomb weeping. Therefore as she wept she stooped down and looked into the tomb, and beholds two angels in white sitting, the one at the head and one at the feet, where the body of Jesus had been lying.

**JOH 20:12**

καὶ θεώρει δύο αγγελοὺς ἐν λευκοῖς καθεζομένους ενα πρὸς τὴ κεφαλή καὶ ἕνα πρὸς τοῖς ποσίν ὅπου ἦν τὸ σῶμα τοῦ ιησοῦ

and they say to her, **Woman, why are you weeping? She says to them, Because they have taken my LORD and I do not know where they have placed Him.**

**JOH 20:13**

ταύτα εἰποῦσα εστραφῆ εἰς τὰ ὀπίσω καὶ θεώρησεν τὸν ιησοῦν ἐστώτα καὶ οὐκ ἤδει ὅτι ιησοῦς εστίν

When she had said these things, she turned back [around to go home], and saw Jesus standing and knew not that it was Jesus.

**JOH 20:14**

λέγει αὐτῇ ιησοῦς γυναι τί κλαιεις τινα ζητεῖς ἐκεῖνη δοκοῦσα ὅτι ὁ κηποῦρος εστίν λέγει αὐτῷ κυρίει εἰ σὺ εβαστάσας αὐτὸν εἰπέ μοι ποῦ εἶχας αὐτὸν κἀγὼ αὐτὸν ἀρω

Jesus says to her, **Woman, why do you weep? Whom do you seek?** Thinking that He is the gardener, she says to Him, **Lord, if You have taken Him away, tell me where You have placed Him.**

**JOH 20:15**

λέγει αὐτῇ ιησοῦς γυναι τί κλαιεις τινα ζητεῖς εἰς ὅπερ καὶ θεώρησεν τὸν ιησοῦν εστωτα καὶ οὐκ ἤδει ὅτι ιησοῦς εστίν

Jesus says to her, **Woman, why do you weep? Whom do you seek?** Thinking that He is the gardener, she says to Him, **Lord, if You have taken Him away, tell me where You have placed Him and I will take Him.**

**JOH 20:16**

λέγει αὐτῇ ιησοῦς μαρίαμ στραφείσα εἰς τὸν ιησοῦν ἐκεῖνη λέγει αὐτῷ εὐχαριστοῦ ὅτι εἰς τὸν ιησοῦς εστιν λέγει αὐτῷ κω να φημον καὶ λέγεται διδασκαλε

Jesus says to her, **"Mary."** Turning she says to Him in Hebrew, **"Rabboni" (which [translated] is to say Teacher).**

**JOH 20:17**

λέγει αὐτῇ ιησοῦς μη µου ἀπτού ὑπὸ γὰρ αναβεβηκα πρὸς τὸν πατέρα πορεύου δὲ πρὸς τοὺς ἀδέλφους μου καὶ εἰπε αὐτοῦς αναβαίνω πρὸς τὸν πατέρα μου καὶ πατέρα υμῶν καὶ θεον μου καὶ θεον υμῶν

Jesus says to her, **Do not touch Me for I have not yet ascended** [Still very early in the morning. LUK 23:43 - today . . . Paradise] to the **Father. BUT go to My brothers and say to them, I am ascending to My Father and your Father, My God and your God.**
JOH 20:18  Mary Magdalene comes announcing to the disciples that I have seen the LORD and the things He said to her.

JOH 20:19  Therefore it being evening on the first day of that week [Sunday evening - obviously Roman time (Jewish Saturday evening begins the new day - Sunday)], and the doors having been locked where the disciples were for the fear of the Jews, Jesus came and stood in the midst, and says to them, Peace to you.

JOH 20:20  And saying this, He showed His hands and His side to them. Therefore the disciples rejoiced seeing the LORD.

JOH 20:21  Therefore Jesus said to them again, Peace to you; as My Father has sent Me, I also send you.

JOH 20:22  And saying this, He breathed on them and says to them, Receive the Holy Spirit [BEFORE THE DAY OF PENTECOST - NOTE THE CONTEXT 20:1-21:1].

JOH 20:23  Anyone whose sins you forgive, they are forgiven to them. Anyone whose you retain, they are retained [See C. Chinquy, The Priest, the Woman and the Confessional, NUM 14 - pp. 103-106 (LEV 13:3, 6)].

JOH 20:24  But Thomas, one of the twelve, called Didymus, was not with them when Jesus came.

JOH 20:25  Except I shall 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.

JOH 20:26  The other disciples therefore were saying to him, We have seen the LORD. But he said to them, Except I shall see in His hands the print of the nails, put my hand into His side, I will not believe.
And after eight days [Sunday to Sunday] again His disciples were within and Thomas with them. Then came Jesus, the doors having been locked, and stood in the midst and said, \textit{Peace to you.}

Then He says to Thomas, \textit{Reach here your finger and behold My hands. Reach here your hand and thrust it into My side and be not unbelieving, but believing.}

Thomas answered and said to Him, \textit{My LORD and my God.}

Jesus says to him, \textit{Because you have seen Me you have believed. Blessed are those who have not seen and believed [JOH 17:9, 20].}

Therefore also many other signs did Jesus in the presence of the disciples which have not been written in this scroll.

But these things have been written, in order that you may believe that Jesus is the Christ, the Son of God, and in order that believing you may have life through His Name.

After these things Jesus showed Himself again to the disciples at the sea of Tiberias. It took place this way.

There were together Simon Peter, Thomas called Didymus, Nathanael of Cana in Galilee, the sons of Zebedee and two other of His disciples.

Simon Peter says to them: \textit{I am going fishing.} They say to him: \textit{We will also go with you.} They went forth and entered into a ship immediately.

That night they caught nothing.

Now when the morning came Jesus stood on the shore but the disciples knew not that it was Jesus.
Therefore Jesus says to them: *Children, do you have any fish?* They answered Him: *No.*

And He said to them, *Cast the net on the right side of the ship and you will find.* Therefore they cast and no longer were they able to draw it in because of the multitude of fish.

Therefore that disciple whom Jesus loved says to Peter: *It is the Lord.* Therefore when Simon Peter heard that it was the Lord, he put his outer garment on (for he had taken it off to work) and did cast himself into the sea.

As soon then as they came to land they saw a fire of coals there and fish laid thereon, and bread.

Jesus says to them: *Bring of the fish which you have now caught.* Simon Peter went up and drew the net to land full of big fish — 153. Even though there were so many, yet the net was not broken.

Jesus says to them, *Come and have breakfast.* And knowing that it was the Lord, none of the disciples dared ask Him, *'Who are You?'

Jesus came and took bread and gave it to them and fish likewise.

This was now the third time that Jesus appeared to the disciples after He was risen from the dead.
Therefore when they had breakfast, Jesus said to Simon Peter: Simon, son of John, do you love Me more than these? He said to Him: Yes Lord. You know that I love You. He said to him: Feed My lambs.

He says to him again the second time: Simon, son of John, do you love Me? He says to Him: Yes, Lord. You know that I love You. He says to him: Shepherd My little sheep.

He says to him the third time: Simon, son of John, do you love Me? Peter was grieved because He said to him the third time, Do you love Me? And he said to Him: Lord, You know all things. You know that I love You.

Jesus said to him: Feed My little sheep.

This He said, signifying by what death [martyrdom - see Westcott, John. 370, 371] he will glorify God. And this saying, He says to him: Follow Me.

Peter, turning he sees the disciple whom Jesus loved following, who also (at the supper) leaned on His breast and said: Lord, who is the one betraying You?

Peter therefore seeing this one [John] says to Jesus: Lord, What about this one?

Jesus says to him: If I wish him to remain until I come, what is this to you? You follow Me.
Therefore went out this saying among the brothers, that that disciple would not die, but Jesus said not to him, ‘He will not die’ but, **If I wish him to remain until I come, what is that to you?**

This is the disciple witnessing concerning these things and the one who wrote these things, and we know that his witness is true.

And there are also many other things which Jesus did, which if each one is written, I think the world itself could not contain the scrolls [the scroll made from the inner bark of the papyrus plant] that would be written.

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