

## Appendix L

### A Summary of Proofs That God Is Not a Trinity

#### *Historical Proof*

1) The trinity teaching originated in the latter half of the second century—a hundred years *after* the New Testament had been written and canonized.

2) The trinity doctrine was officially adopted at the Council of Constantinople in 381 AD.

3) A 4th-century spurious addition was made to I John 5:7: "...in heaven, the Father, the Word, and the Holy Ghost: and these three are one...." *Peake's Commentary* says, "No respectable Greek [manuscript] contains it. Appearing first in a late 4th century Latin text, it entered the *Vulgate* and finally the NT of Erasmus [and eventually the *KJV*]" (p. 1038). Numerous Bible commentaries agree; most modern translations omit the passage.

I John 5:6-8 should read: "This is He Who came by water and blood—Jesus the Christ; not by water only, but by water and blood. And it is the Spirit that bears witness because the Spirit is the truth. For there are three that bear witness on the earth: the Spirit, and the water, and the blood; and these three witness unto the one *truth*."

#### *Biblical Proof*

1) The word "trinity" is not in the Bible.

2) The Holy Spirit was "poured out" on Pentecost (Acts 2:18)—and was "poured out" upon Gentiles (Acts 10:45). A person is not "poured out."

3) Acts 2:2: "And suddenly *there* came from heaven a sound like *the* rushing of a powerful wind, and filled the whole house..." A person doesn't sound like a mighty wind, and cannot fill a house.

4) The Holy Spirit appeared as cloven tongues—something a person cannot do (Acts 2:3).

5) Christ was conceived by the Holy Spirit (Matt. 1:18, 20). If the Holy Spirit were a person, that would make the Holy Spirit Christ's Father!

6) The Holy Spirit is not a person; it is the *power* God uses to accomplish His work.

7) Sometimes Scripture *personifies* a thing or quality as if it were a person: "Wisdom cries outside; she utters her voice in the streets." (See Prov. 1:20-33.) Another example refers to "understanding": "Lift up your voice for understanding; if you seek her as silver, and search *for* her as for hidden treasures..." (See Prov. 2:3-4.) The use of "she" and "her" does not make wisdom or understanding a person. Nor can the use of "he" in the *KJV*, etc. make the Holy Spirit a person.

8) Christ said, "I and My Father are one" (John 10:30; 17:21-22). He never mentioned the Holy Spirit as being one with Him and His Father.

9) "The Son of man ... came to the Ancient of Days, and they brought Him near before Him" (Dan. 7:13). Daniel, a loyal servant of God, spoke of only *two* members of the Godhead.

10) "The LORD said to my Lord, 'Sit at My right hand...' " (Psalm 110:1). David, a man after God's own heart (Acts 13:22), spoke of only *two* members of the Godhead.

11) In most of his letters Paul gave salutations from God the Father and Christ—but never included the Holy Spirit. If the Holy Spirit were a person and a member of a triune Godhead, Paul would have sent greetings from the Holy Spirit as well.

12) In three of Paul's letters, God the Father and Christ are referred to as persons—but the Holy Spirit is never referred to as such (Col. 1:3; I Thess. 1:1; Hebrews 1:1-2).

13) Matthew 28:19 reads: "Go ... baptizing them into the name of the Father, and of the Son, and of the Holy Spirit." The use of "Holy Spirit" here in no way makes it a person.

14) In John's vision of the throne of God (Rev. 4-5), he saw only the Father and the Son. He did not see a third person designated as "God, the Holy Spirit."

15) Satan's religions teach the doctrine of the *trinity*; God teaches the *Family*.

16) God is an open *Family*—not a closed, triangular trinity. Converted, begotten believers can be *born into* the *Family of God* at the first resurrection.

## Appendix K

### Exegesis for the Translation of the Phrase “the Holy Spirit” as Antecedent in John 14, 15 and 16

In this translation, the true scriptural understanding of the Holy Spirit is presented. The Greek New Testament reveals that the Holy Spirit is not a person. Rather, it is the power of God, which is imparted as the gift of God to everyone who repents of sin and accepts the sacrifice of Jesus Christ for the forgiveness of sin. Upon true repentance, baptism and the laying on of hands, God the Father puts the power of the Holy Spirit within each true Christian, thereby making him or her His begotten child. This process is called conversion. However, it is not until the resurrection, when Jesus Christ returns to the earth, that all those who have died in the faith, together with those truly converted Christians who are still alive, will be born again. They will be transformed from fleshly human beings to glorified children of God and will reign with Jesus Christ as kings and priests in the Kingdom of God.

In his account of the begetting and birth of Jesus Christ, Luke clearly describes the function of the Holy Spirit as the power of God. Note the angel Gabriel’s message to the virgin Mary: “ ‘And behold, you shall conceive in *your* womb and give birth to a son; and you shall call His name Jesus. He shall be great, and shall be called *the* Son of *the* Highest; and *the* Lord God shall give Him the throne of David, His forefather; and He shall reign over the house of Jacob into the ages, and of His kingdom there shall be no end.’ But Mary said to the angel, ‘How shall this be, since I have not had sexual relations with a man?’ And the angel answered *and* said to her, ‘**The Holy Spirit** [Greek πνευμα αγιον *pneuma agion*] shall come upon you, and *the* power [Greek δυναμις *dunamis*] of *the* Highest shall overshadow you; and for this reason, the Holy One being begotten in you shall be called *the* Son of God’ ” (Luke 1:31-35).

Just before Jesus Christ ascended into heaven, He told His disciples that they would receive power from the Father: “And while *they* were assembled with *Him*, He commanded them not to depart from Jerusalem but to ‘await the promise of the Father, which,’ *He* said, ‘you have heard of Me. For John indeed baptized with water, but, you shall be baptized with *the* Holy Spirit [Greek πνευματι αγιω *pneumati agioo*] after not many days ... **But you yourselves shall receive power** [Greek δυναμις *dunamis*] **when the Holy Spirit** [Greek του αγιου πνευματος του αγιου *pneumatos, neuter gender*] **has come upon you**, and you shall be My witnesses, both in Jerusalem and in all Judea and Samaria, and unto *the* ends of the earth’ ” (Acts 1:4-5, 8).

In the New Testament, the Greek noun *pneuma*, which is translated “spirit,” is in the neuter gender. Likewise, the Greek noun phrases that are translated “the Spirit,” “the Holy Spirit,” and “the Holy Ghost” are always and only in the neuter gender. No masculine gender noun is used anywhere in the New Testament to designate the Holy Spirit, but only the Father and the Son. The use of the neuter gender in every Scripture reveals that the Holy Spirit is not a person but the power that emanates from both the Father and the Son.

The forms of the noun *pneuma* that are found in the Greek text of the New Testament are as follows:

- 1) πνευμα *pneuma* spirit
- 2) το πνευμα *to pneuma* the spirit
- 3) το πνευματος *to pneumatos* the spirit
- 4) πνευμα αγιον *pneuma hagion* spirit holy
- 5) το αγιον πνευμα *to hagion pneuma* the holy spirit
- 6) το αγιον πνευματος *to hagion pneumatos* the holy spirit
- 7) το πνευμα το αγιον *to pneuma to hagion* the spirit the holy

#### Exegesis for the Translation of “The Holy Spirit”

The Greek noun *pneuma*, in all its various forms, is always and only neuter in gender. Likewise, all pronouns that refer to *pneuma* are always and only neuter in gender. If the Holy Spirit were a person, the nouns and pronouns in the Greek text would have to be written in the masculine gender, as are all the nouns

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and pronouns that refer to God the Father and Jesus Christ. However, nowhere in the Greek text of the New Testament is the Holy Spirit ever designated by a noun or pronoun in the masculine gender.

It is absolutely incorrect to translate any form or pronoun of *πνευμα* *pneuma* in the masculine gender. Unfortunately, because most translators believe in the doctrine of the trinity, they have deliberately and wrongly used the English masculine gender when translating the Greek neuter gender nouns and pronouns pertaining to the Holy Spirit. They have not made such a flagrant, determined mistranslation of the Greek neuter gender for any other word in the New Testament.

Following are five key verses in the Gospel of John that have been incorrectly translated in the *King James Version*:

1) John 14:17, *KJV*: “Even **the Spirit of truth**; **whom** the world cannot receive, because it seeth **him** not, neither knoweth **him**: but ye know **him**; for **he** dwelleth with you, and shall be in you.”

“**The Spirit of truth**” is translated from the Greek phrase *το πνευμα της αληθειας* *to pneuma tees aleetheias*—literally, “the Spirit of the truth.” This noun phrase is in the neuter gender. The pronoun “**whom**” is translated from the neuter relative pronoun *ο*, and should accordingly be translated “which.” If the Greek text were expressing the masculine gender, the masculine relative pronoun *ος* would have been used instead of the neuter relative pronoun *ο*.

The three personal pronouns translated “**him**” are incorrectly translated into the masculine gender from the Greek neuter personal pronoun *αυτο* *auto*, which is properly translated “it.” If “the Spirit” were a person rather than the power of God, the verse would read *ο πνευματος*, rather than the neuter *το πνευμα*. However, there is no such masculine noun anywhere in the Greek New Testament. If there were such a masculine gender noun, the masculine pronoun *αυτος* *autos* would be used instead of the neuter pronoun *αυτο* *auto*. Translators who know and understand the rules of Greek grammar do not mistake the neuter pronoun *αυτο* *auto* for the masculine pronoun *αυτος*. Thus, the translation of the neuter pronoun *αυτο* in John 14:17 into the masculine personal pronoun “**him**” is completely incorrect. The neuter pronoun *αυτο* is used twice in this verse: “because it [the world] perceives **it** [*αυτο* *auto*] not, nor knows **it** [*αυτο* *auto*].”

The *KJV* translation of John 14:17 also violates another rule of Greek grammar. In the Greek text, a noun that serves as the subject of a verse often governs a number of verbs. In John 14:17, the noun phrase *το πνευμα της αληθειας* *to pneuma tees aleetheias*, meaning “the Spirit of the truth,” is the subject. Since the noun *pneuma* is neuter in gender, the subjects of all verbs that it governs should be translated in the neuter gender. In John 14:17, two third person verbs are governed by this noun. In the first instance, the translators have incorrectly translated the third person verb *μενει* *memei* as “**he dwelleth**,” rather than “**it dwelleth**.” In the second instance, the subject of the verb *εσται* *estai*, “[**it**] shall be,” was not translated, making it appear that “**he**” is the subject of both Greek verbs.

A correct translation of John 14:17 should read: “Even the Spirit of the truth, **which** [*ο*] the world cannot receive because it perceives **it** [*αυτο* *auto*] not, nor knows **it** [*αυτο* *auto*]; but you know **it** [*αυτο* *auto*] because **it dwells** [verb *μενει* *memei*] with you, and **shall be** [verb *εσται* *estai*] within you.”

2) John 15:26, *KJV*: “But when **the Comforter** is come, **whom** I will send unto you from the Father, **even the Spirit of truth**, **which** proceedeth from the Father, **he** shall testify of me.”

The word “which,” referring to “**the Spirit of truth**,” is correctly translated from the neuter pronoun *ο*. In John 14:17, the translators of the *KJV* had incorrectly rendered this neuter pronoun as “whom.” However, in John 15:26, they have correctly rendered the neuter relative pronoun *ο* as “which.”

The descriptive noun “**the Comforter**” is correctly translated from the masculine Greek noun *ο παρακλητος* *ho parakleetos*. While this masculine noun is used to describe a vital function of the Holy Spirit, it does not designate the Holy Spirit, or “**the Spirit of the truth**,” as a person. A descriptive noun never changes the gender of the principal noun. For example: Jesus said that He is “the true vine” (John 15:1). The Greek word translated “vine” is the feminine noun *η αμπλος* *he ampilos*. The use of this feminine noun to describe Jesus Christ does not change His masculine gender to the feminine gender. In exactly the same way, the use of the masculine noun *ο παρακλητος* *ho parakleetos* to describe a function of the Holy Spirit does not alter the fact that the Holy Spirit is neuter. Because the Holy Spirit is neuter in gender—not masculine—there is no basis in the New Testament Greek text for mistranslating and interpreting the Holy Spirit as a person.

Although the Holy Spirit is not a person, it is in accord with Greek grammar to translate the pronoun *ον* *on* as “**whom**” because its antecedent is the masculine descriptive noun *ο παρακλητος* *ho*

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*parakleetos*, “the Comforter.” However, it is misleading to translate the personal pronoun *ον on* as “whom” when the principal noun is *το πνευμα της αληθειας to pneuma tees aleetheias*, which is neuter in gender.

The last part of this verse has been translated: “... **he** shall testify of me.” The use of the personal pronoun “**he**” once again gives the impression that the Holy Spirit is a person. However, that is not the meaning of the Greek text. The word “**he**” is translated from the Greek word *εκεινος ekeinon*, which means “that” or “that one.” As with the pronoun *ον on*, the antecedent of *εκεινος ekeinon* is *ο παρακλητος ho parakleetos*, “the Comforter,” which is a descriptive noun. Although it is masculine in gender, the principal noun is *το πνευμα της αληθειας to pneuma tees aleetheias*, which is neuter. The gender of the principal noun always takes precedence over the gender of the descriptive noun. Therefore, *εκεινος ekeinon* has been translated “... **that one** shall bear witness of Me” in order to reflect the true meaning of the Greek text.

The translation of John 15:26 should read: “But when the Comforter has come, **which** I will send to you from the Father, *even the Spirit of the truth, which* proceeds from the Father, **that one** shall bear witness of Me.”

3) John 14:26, *KJV*: “But the Comforter, *which is* the Holy Ghost, **whom** the Father will send in my name, **he** shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.” As in John 15:26, the descriptive noun *ho parakleetos*, “the Comforter,” is used with the principal noun *to pneuma*, “the Spirit.” In the Greek text, the verse begins with these words: *ο δε παρακλητος, το πνευμα το αγιον, ο ... ho de parakleetos, to pneuma to hagion, ο ...* The noun phrase *το πνευμα το αγιον to pneuma to hagion*, “the Holy Spirit,” is the antecedent of the neuter pronoun *ο*, which has been incorrectly translated “whom” in the *KJV*. Since *ο* is a neuter relative pronoun, it should be translated “which.” If the Greek text contained the masculine pronoun *ος*, it should be proper to translate it as “whom” to reflect the masculine gender. However, the Greek text uses the neuter form of the pronoun, not the masculine form.

The pronoun “**he**” in this verse is translated from the Greek *εκεινος ekeinon* and should be translated “**that one**.”

The following translation of John 14:26 conveys the precise meaning of the Greek text: “But *when* the Comforter *comes, even* the Holy Spirit, **which** the Father will send in My name, **that one** shall teach you all things, and shall bring to your remembrance everything that I have told you.”

The translators of the *KJV* have also used the masculine pronoun “**he**” in verse 16 of this same chapter: “And I will pray the Father, and he shall give you another **Comforter**, that **he** may abide with you for ever” (John 14:16, *KJV*). As verse 17 shows, “the Comforter” is describing the Holy Spirit, or “the Spirit of truth,” which is translated from *to pneuma tees aleetheias*, the same noun phrase that is used in John 15:26. Since *pneuma* is the principal noun, the meaning of the pronoun is governed by its neuter gender, not by the masculine gender of *parakleetos*, or “Comforter,” which is a descriptive noun. This translation of John 14:16 accurately conveys the meaning of the Greek text: “And I will ask the Father, and He shall give you another **Comforter**, that **it** may be with you throughout the age.”

4) John 16:13, *KJV*: “Howbeit when **he**, the Spirit of truth, is come, **he** will guide you into all truth: for **he** shall not speak of himself; but whatsoever **he** shall hear, *that* shall **he** speak: and **he** will show you things to come.”

All six occurrences of the pronoun “**he**” in this verse refer to “the Spirit of truth,” which is translated from *το πνευμα της αληθειας to pneuma tees aleetheias*. Since *pneuma* is neuter in gender, all six pronouns should accordingly be translated in the neuter gender. The first “**he**” is an incorrect rendering of the Greek *εκεινος ekeinon* and should be translated “that one.” The remaining five occurrences of “**he**” are all subjects of verbs that are governed by the neuter noun *pneuma* and should be translated “**it**.”

The correct meaning of John 16:13 is reflected in this translation: “However, when **that one** has come, *even* the Spirit of the truth, **it will lead** [verb *οδηγησει odeegeesei*] you into all truth because **it shall not speak** [verb *λαλησει laleesei*] from itself, but whatever **it shall hear** [verb *ακουση akousee*] **it shall speak** [verb *λαλησει laleesei*]. And **it shall disclose** [verb *αναγγειλει anaggelei*] to you the things to come.”

5) John 16:14, *KJV*: “**He** shall glorify me: for **he** shall receive of mine, and **shall show** it unto you.”

As in John 16:13, the first “**he**” is translated from the Greek *εκεινος ekeinon*, meaning “that one.” Since the antecedent of *ekeinon* is “the Spirit of truth” in verse 13, both the noun and its pronoun are neuter in gender. The second “**he**,” which is the subject of the verb “**shall receive**,” is governed by

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“the Spirit of truth,” or το πνευμα της αληθειας to *pneuma tes aleetheias*, and should also be translated in the neuter gender. The verb “shall show,” which the translators of the *KJV* have rendered as a compound verb with “shall receive,” is also governed by “the Spirit of truth,” and should accordingly be translated in the neuter gender.

This translation of John 16:14 correctly follows the Greek text: “That one shall glorify Me because it shall disclose [verb αναγγελει *anaggelei*] to you the things that it receives [verb ληψεται *leipse-tai*] from Me.”

As the New Testament reveals, the Holy Spirit is not a person; rather it is the power of God. All references to the Holy Spirit in the Greek text are in the neuter gender. The use of the descriptive noun “the Comforter,” which is masculine in gender, does not alter the neuter gender of the Holy Spirit. There is no basis in the New Testament for the claim that the Holy Spirit is a third person in a trinity.

### *Eminent Greek Scholar Refutes Personality of the Holy Spirit*

The use of the pronoun *εκεινος* *ekeinos*, “that one,” does not affirm that the Holy Spirit has personality or is a person. The arguments concerning *ekeinos*, attempting to make the Holy Spirit a third person in the Godhead, are only unsubstantiated theological theories that are not based on the true meaning of the Greek. In fact, there is no place in the New Testament where the Holy Spirit is designated as a third person of a trinity. These fallacious arguments begin with the premise that the Godhead is a so-called “trinity”—a word found nowhere in the New Testament. Rather than seeking the truth of the Scriptures, the proponents of this theory must resort to twisted interpretations of Scripture in order to give a plausible, but false, explanation. However, the Greek New Testament does not teach that the Holy Spirit is a person, nor a third member of a triune Godhead. Rather, it teaches that the Holy Spirit is the power of God that He uses to accomplish His will.

The advocates of attributing personality to the Holy Spirit use several key Scriptures to attempt to prove their theory. One verse in question is John 15:26, which reads: “But when the Comforter has come, which I will send to you from the Father, even the Spirit of the truth, which proceeds from the Father, that one shall bear witness of Me.”

In a detailed refutation of their claims, the eminent New Testament Greek scholar and syntax expert, Daniel B. Wallace wrote of this verse: “The use of *εκεινος* [a masculine pronoun, *that one*] here [in John 15:26] is frequently regarded by students of the NT to be an affirmation of the personality of the Spirit. Such an approach is based on the assumption that the antecedent of *εκεινος* [*that one*] is *πνευμα* [*spirit* a neuter noun]: [It is claimed], ‘the masculine pronoun *εκεινος* [*that one*] is [also] used in John 14:26 and 16:13-14 to refer to the neuter noun *πνευμα* [*spirit*] to emphasize the personality of the Holy Spirit’ ” (Wallace, *Greek Grammar Beyond the Basics*, p. 331). In Footnote 42, Wallace noted: “The view is especially popular among theologians, not infrequently becoming the mainstay [the only basis] in their argument for the personality of the Spirit” (Ibid., p. 331).

“But this [conclusion] is erroneous. In all these Johannine passages, *πνευμα* [*spirit*] is appositional to a masculine noun. The gender of *εκεινος* [*that one*] thus has nothing to do with the natural [neuter] gender of *πνευμα* [*spirit*]. The antecedent of *εκεινος*, [*that one*] in each case, is *παρακλητος* [*comforter*, a masculine noun], not *πνευμα* [*spirit*, a neuter noun]. John 14:26 reads: ο παρακλητος, το πνευμα το αγιον ο πεμψει ο πατηρ εν τω ονοματι μου, *εκεινος* υμας διδαξει παντα ... (‘the Comforter, the Holy Spirit whom [which] the Father sends in my name, that one will teach you all things’). *πνευμα* [*spirit*] not only is appositional to *παρακλητος* [*comforter*] but the relative pronoun that follows it [*πνευμα* (*spirit*)] is neuter! This hardly assists the grammatical argument for the Spirit’s personality. In John 16:13-14 the immediate context is deceptive: οταν δε ελθη *εκεινος*, το πνευμα της αληθειας, οδηγησει υμας εν τη αληθεια παση ... *εκεινος* εμε δοξασει ... (‘whenever that one comes—the Spirit of truth—he [it] will guide you in all truth...he [that one] will glorify me ...’). The *εκεινος* [*that one*] [in these verses] reaches back to v 7, where *παρακλητος* [*comforter*] is mentioned. Thus, since *παρακλητος* [*comforter*] is masculine, so is the pronoun [*εκεινος* “that one” is masculine]. Although one might argue that the Spirit’s personality is in view in these passages, the view must be based on the nature of a *παρακλητος* [*comforter*] and the things said about the Comforter, not on any supposed grammatical subtleties [concerning το πνευμα το αγιον “the Spirit of the truth,” which is neuter gender]. Indeed, it is difficult to find any text [in the New Testament] in which *πνευμα* [*spirit*] is grammatically referred to with the

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**masculine gender** [because there are not any]" (Wallace, *Greek Grammar Beyond the Basics*, pp. 331-332, some bold emphasis and all bracketed comments added).

Wallace added further comments in related footnotes. Concerning John 16:13, he wrote: "Although translations of v. 13 such as that of the *NRSV* may be misleading as to what the subject of the sentence is ('When the Spirit of truth comes, he will guide you...'), their objective is not to be a handbook for Greek students" (Ibid., *Footnote 43*, p. 332). To paraphrase, Wallace is saying that John 16:13 in the *NRSV* is an incorrect translation that does not follow the Greek text.

A correct translation of John 16:13-14 reads: "However, when **that one** has come, *even* the Spirit of the truth, it will lead you into all truth because it shall not speak from itself, but whatever it shall hear it shall speak. And it shall disclose to you the things to come. **That one** shall glorify Me because it shall disclose to you *the things that* it receives from Me."

Wallace further refuted the notion that personality of the Holy Spirit can be found in the Greek New Testament. In another extended footnote he wrote: "Besides the Johannine texts, three other passages are occasionally used for this: Eph 1:14; 2 Thess 2:6-7; and 1 John 5:7. All of these have problems. In Eph 1:14 **ος εστιν αρραβων** [*which is the earnest*] refers back to **τω πνευματι** [*the spirit*] (v 13), but the masculine relative pronoun [**ος he/which**] (v.l.) is easily explained without resorting to seeing the theological motifs [of attempting to prove personality of the Spirit] ... In 2 Thess 2:6-7 **πνευμα** [*spirit*] is nowhere mentioned; **το κατεχον/ο κατεχων** [*holding back/one Who is restraining*] are often assumed to both refer to the Holy Spirit. But in spite of the fact that there is much to commend this view, it certainly cannot use clear natural-gender passages in support [of personality for the Holy Spirit], nor can such a known *crux interpretum* [critical interpretation] become the basis for such a syntactical point. [In other words, such an interpretation is contrary to the Greek.] First John 5:7 is perhaps the most plausible of the passages enlisted. The masculine participle in **τρεις εισιν οι μαρτυρουντες** [*three that bear witness*] refers to **το πνευμα και το υδωρ και το αιμα** [*the Spirit and the water and the blood*] (v 8), all neuter nouns. Some see this as an oblique reference to the Spirit's personality ... but the fact that the author [John] has personified water and blood, turning them into witnesses along with the Spirit, may be enough to account for [the use of] the masculine gender [plural participle **μαρτυρουντες**—*bear witness*]. This interpretation also has in its behalf the allusion to Deut. 19:15 (the necessity of 'two or three witnesses'), for in the OT the testimony only of males was acceptable. Thus, the elder [the apostle John] may be subtly indicating (via the masculine participle) that the Spirit, water and blood are all valid witnesses" (Ibid., *Footnote 44*, p. 332, bracketed comments and some bold emphasis added).

When the context of I John 5:6-9 is included, it is clear that Wallace is quite correct: "This is He Who came by water and blood—Jesus the Christ; not by water only, but by water and blood. And it is the Spirit that **bears witness** [neuter singular participle] because the Spirit is the truth. For there are **three that bear witness** [masculine plural participle] on the earth: the Spirit, and the water, and the blood [all neuter nouns]; and these three *witness* unto the one *truth* [that Jesus was God manifested in the flesh and died for the sins of the world]. If we accept the witness of men, the witness of God is superior. For this is the witness of God, which He has witnessed [through the Spirit, the water and the blood] concerning His Son."

In I John 5:6 "the Spirit **that bears witness**" is translated from the neuter singular participle, **μαρτυρουν** *marturoun*. If John had intended to attribute personality to the Holy Spirit, he would have used a masculine participle, but he did not. Therefore, the shift to the masculine plural participle **μαρτυρουντες** *marturountes* in verse 7 does not by any means constitute attributing personality to the Spirit. Moreover, if the use of the masculine plural participle in verse 7 did, in fact, attribute personality to the Holy Spirit, then it would also have attributed personality to the water and the blood. However, no such argument has ever been made. Wallace's analysis of the three witnesses in verse 7 with John's use of the masculine participle is correct.

Proper analysis and exegesis of these critical verses clearly reveals that the Holy Spirit does not have personality. Therefore, the Holy Spirit cannot be a third person in a triune Godhead. The doctrine that the Godhead is a trinity of three persons is found nowhere in the Old or New Testaments.

Finally, the New Testament reveals that there are only two Persons in the Godhead—God the Father and Jesus Christ. The Holy Spirit is revealed to be the power by which God accomplishes His will. There is no basis in the New Testament for the claim that the Holy Spirit is the third person in a trinity.

# NEW TESTAMENT GREEK

## LESSON I

### The Alphabet

1. The Greek alphabet is as follows:

Capital Letters	Small Letters	Name	Pronunciation
A	$\alpha$	Alpha	a as in <i>father</i>
B	$\beta$	Beta	b
Γ	$\gamma$	Gamma	g as in <i>got</i> <sup>1</sup>
Δ	$\delta$	Delta	d
E	$\epsilon$	Epsilon	e as in <i>get</i>
Z	$\zeta$	Zeta	dz
H	$\eta$	Eta	a as in <i>late</i>
Θ	$\theta$	Theta	th
I	$\iota$	Iota	i as in <i>pit</i> , ee as in <i>feet</i>
K	$\kappa$	Kappa	k
Λ	$\lambda$	Lambda	l
M	$\mu$	Mu	m
N	$\nu$	Nu	n
Ξ	$\xi$	Xi	x
O	$\omicron$	Omicron	o as in <i>obey</i>
Π	$\pi$	Pi	p
P	$\rho$ <sup>2</sup>	Rho	r
Σ	$\sigma$ (s) <sup>3</sup>	Sigma	s
T	$\tau$	Tau	t
Υ	$\upsilon$	Upsilon	French u or German ü
Φ	$\phi$	Phi	ph
X	$\chi$	Chi	German ch in <i>Ach</i>
Ψ	$\psi$	Psi	ps
Ω	$\omega$	Omega	o as in <i>note</i>

<sup>1</sup> Before another  $\gamma$  or  $\kappa$  or  $\chi$ ,  $\gamma$  is pronounced like ng.

<sup>2</sup> At the beginning of a word  $\rho$  is written  $\rho$ , rh.

<sup>3</sup> s is written at the end of a word, elsewhere  $\sigma$ .

## LESSON III

## Present Active Indicative

## 16. Vocabulary

(The vocabularies should be learned after the paradigms and explanatory parts of the lessons, but before the exercises.)

βλέπω, *I see.*

γινώσκω, *I know.*

γράφω, *I write.*

διδάσκω, *I teach.*

λαμβάνω, *I take.*

λέγω, *I say.*

λύω, *I loose, I destroy.*

ἔχω, *I have.*

17. The Greek verb has *tense*, *voice*, and *mood*, like the verb in other languages. The *present* tense (in the indicative) refers to present time; the *active* voice represents the subject as acting instead of being acted upon; the *indicative* mood makes an assertion, in distinction, for example, from a command or a wish.

18. The present active indicative of the verb λύω, *I loose*, is as follows:

Sing.	Plur.
1. <u>λύω</u> , <i>I loose or I am loosing.</i>	1. <u>λύομεν</u> , <i>we loose or we are loosing.</i>
2. <u>λύεις</u> , <i>thou loosest or thou art loosing.</i>	2. <u>λύετε</u> , <i>ye loose or ye are loosing.</i>
3. <u>λύει</u> , <i>he looses or he is loosing.</i>	3. <u>λύουσι</u> , <i>they loose or they are loosing.</i>
<u>ἡε, Σιχα, Ιτ</u>	

19. It will be observed that the distinctions between *first person* (person speaking), *second person* (person spoken to), *third person* (person spoken of), and between *singular* and *plural numbers*, which in English are indicated for the



ENGLISH  
ONE  
THE

GREEK

24-

THE

63. The declension of the article is as follows:

Sing.			Plur.		
Masc.	Fem.	Neut.	Masc.	Fem.	Neut.
N. ὁ	ἡ	τό	N. οἱ	αἱ	τά
G. τοῦ	τῆς	τοῦ	G. τῶν	τῶν	τῶν
D. τῷ	τῇ	τῷ	D. τοῖς	ταῖς	τοῖς
A. τόν	τήν	τό	A. τοὺς	τάς	τά

64. The forms ὁ, ἡ, οἱ, αἱ are *proclitics*. A *proclitic* is a word that goes so closely with the following word as to have no accent of its own.

65. Note that except for (1) these irregular proclitic forms, (2) the form τό in the nominative and accusative singular (instead of τόν), and (3) the absence of the vocative, the article is declined like the adjective ἀγαθός.

Pronouns

581. The declensions of the personal pronouns, *ἐγώ*, I, *σύ*, thou, and *αὐτός*, *ή*, *ό*, he, she, it, are as follows:

		M.	F.	N.	
	<i>ἐγώ</i>	<i>σύ</i>	<i>αὐτός</i>	<i>αὐτή</i>	<i>αὐτό</i>
		Sing.			
N.	<i>ἐγώ</i>	<i>σύ</i>	<i>αὐτός</i>	<i>αὐτή</i>	<i>αὐτό</i>
G.	<i>ἐμοῦ</i> (μου)	<i>σοῦ</i>	<i>αὐτοῦ</i>	<i>αὐτῆς</i>	<i>αὐτοῦ</i>
D.	<i>ἐμοί</i> (μοι)	<i>σοί</i>	<i>αὐτῶ</i>	<i>αὐτῇ</i>	<i>αὐτῶ</i>
A.	<i>ἐμέ</i> (με)	<i>σέ</i>	<i>αὐτόν</i>	<i>αὐτήν</i>	<i>αὐτό</i>
		Plur.			
N.	<i>ἡμεῖς</i>	<i>ὑμεῖς</i>	<i>αὐτοί</i>	<i>αὐταί</i>	<i>αὐτά</i>
G.	<i>ἡμῶν</i>	<i>ὑμῶν</i>	<i>αὐτῶν</i>	<i>αὐτῶν</i>	<i>αὐτῶν</i>
D.	<i>ἡμῖν</i>	<i>ὑμῖν</i>	<i>αὐτοῖς</i>	<i>αὐταῖς</i>	<i>αὐτοῖς</i>
A.	<i>ἡμᾶς</i>	<i>ὑμᾶς</i>	<i>αὐτούς</i>	<i>αὐτάς</i>	<i>αὐτά</i>

582. The declension of *οὗτος*, *αὕτη*, *τούτο*, this, is as follows:

Sing.			Plur.				
M.	F.	N.	M.	F.	N.		
N.	<i>οὗτος</i>	<i>αὕτη</i>	<i>τούτο</i>	N.	<i>οὗτοι</i>	<i>αὗται</i>	<i>ταῦτα</i>
G.	<i>τούτου</i>	<i>ταύτης</i>	<i>τούτου</i>	G.	<i>τούτων</i>	<i>ταύτων</i>	<i>τούτων</i>
D.	<i>τούτῳ</i>	<i>ταύτῃ</i>	<i>τούτῳ</i>	D.	<i>τούτοις</i>	<i>ταύταις</i>	<i>τούτοις</i>
A.	<i>τούτον</i>	<i>ταύτην</i>	<i>τούτο</i>	A.	<i>τούτους</i>	<i>ταύτας</i>	<i>ταῦτα</i>

*ἐκεῖνος*, *η*, *ο*, that, has the same endings as *αὐτός*.

583. The declension of the relative pronoun, *ὅς*, *ἣ*, *ὅ*, who, which, what, is as follows:

Sing.			Plur.				
M.	F.	N.	M.	F.	N.		
N.	<i>ὅς</i>	<i>ἣ</i>	<i>ὅ</i>	N.	<i>οἱ</i>	<i>αἱ</i>	<i>ἅ</i>
G.	<i>οὗ</i>	<i>ἣς</i>	<i>οὗ</i>	G.	<i>ῶν</i>	<i>ῶν</i>	<i>ῶν</i>
D.	<i>ᾧ</i>	<i>ἣ</i>	<i>ᾧ</i>	D.	<i>οῖς</i>	<i>αῖς</i>	<i>οῖς</i>
A.	<i>ὄν</i>	<i>ἣν</i>	<i>ὄ</i>	A.	<i>οὓς</i>	<i>ἄς</i>	<i>ἅ</i>

~~οὗτος~~ " OVER THE RELATIVE PRONOUN IS ITS DESIGNATION

ὁ θεός  
αὐτός - HE  
ὅς - WHO

M.

GOD

Τὸ Πνεῦμα

διὺ τὸ-IT

Ö- WHICH

N.

THE SPIRIT

50 And he led them out as far as to Bethany, and he lifted up his hands, and blessed them. 51 And it came to pass, while he blessed them, he was parted from them, and carried up into heaven. 52 And they worshipped him, and returned to Jerusalem with great joy: 53 and were continually in the temple, praising and blessing God. Amen.

50 Ἐξήγαγεν δὲ αὐτοὺς ἕως Βηθανίαν, καὶ ἐπάρας τὰς χεῖρας αὐτοῦ εὐλόγησεν αὐτούς. 51 καὶ ἐγένετο ἐν τῷ εὐλογεῖν αὐτὸν αὐτοὺς διέστη ἀπ' αὐτῶν καὶ ἀνεφέρετο εἰς τὸν οὐρανόν. 52 καὶ αὐτοὶ προσκυνήσαντες αὐτὸν ὑπέστρεψαν εἰς Ἱερουσαλὴμ μετὰ χαρᾶς μεγάλης· 53 καὶ ἦσαν διαπαντός ἐν τῷ ἱερῷ, αἰνοῦντες καὶ εὐλογοῦντες τὸν θεόν. Ἑ. Ἀμήν.

Ἡ τὸ κατὰ Λουκᾶν εὐαγγέλιον.  
The according to Luke glad tidings.

Ἡ ΤΟ ΚΑΤΑ ΙΩΑΝΝΗΝ ἍΓΙΟΝ ΕΥΑΓΓΕΛΙΟΝ.  
THE ACCORDING TO JOHN HOLY GLAD TIDINGS.

IN the beginning was the Word, and the Word was with God, and the Word was God. 2 The same was in the beginning with God. 3 All things were made by him; and without him was not any thing made that was made. 4 In him was life; and the life was the light of men. 5 And the light shineth in darkness; and the darkness comprehended it not.

ἘΝ ἀρχῇ ἦν ὁ λόγος καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ λόγος. 2 οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν θεόν. 3 Πάντα δι' αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν ὃ γέγονεν. 4 ἐν αὐτῷ ζωὴ ἦν, καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων. 5 καὶ τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει, καὶ ἡ σκοτία αὐτὸ οὐ κατέλαβεν.

TWO NOT THREE

NEVER

6 There was a man sent from God, whose name was John. 7 The same came for a witness, to bear witness of the Light, that all men through him might believe. 8 He was not that Light, but was sent to bear witness of that Light. 9 That was the true Light, which lighteth every man that cometh into the world. 10 He was in the world, and the world was made by him, and the world knew him not. 11 He came unto his own, and his own received him not. 12 But as many as received him, to them gave he power

6 Ἐγένετο ἄνθρωπος ἀπεσταλμένος παρὰ θεοῦ, ὄνομα αὐτῷ Ἰωάννης. 7 οὗτος ἦλθεν εἰς μαρτυρίαν, ἵνα μαρτυρήσῃ περὶ τοῦ φωτός, ἵνα πάντες πιστεύσωσιν δι' αὐτοῦ. 8 οὐκ ἦν ἐκεῖνος τὸ φῶς, ἀλλ' ἵνα μαρτυρήσῃ περὶ τοῦ φωτός. 9 ἦν τὸ φῶς τὸ ἀληθινόν ὃ φωτίζει πάντα ἄνθρωπον ἐρχόμενον εἰς τὸν κόσμον. 10 ἐν τῷ κόσμῳ ἦν, καὶ ὁ κόσμος δι' αὐτοῦ ἐγένετο, καὶ ὁ κόσμος αὐτὸν οὐκ ἔγνω. 11 εἰς τὰ ἴδια ἦλθεν, καὶ οἱ ἴδιοι αὐτὸν οὐ παρέλαβον. 12 ὅσοι δὲ ἔλαβον αὐτὸν ἔδωκεν αὐτοῖς ἐξουσίαν

a — εἶς [L] ITTA. b πρὸς LITTA. c — καὶ ἀνεφέρετο εἰς τὸν οὐρανόν T. d — προσκυνήσαντες αὐτὸν T. e διὰ παντός LA. f [αἰνοῦντες καὶ] εὐλογοῦντες TTA; — καὶ εὐλογοῦντες T. g — Ἀμήν G[L] ITTA. h Κατὰ Λουκᾶν TTA; — Τὸ κατὰ Λουκᾶν εὐαγγέλιον EOLTW. i — ἅγιος E; Εὐαγγέλιον κατὰ Ἰωάννην (Ἰωάννην T) OLTAW; κατὰ Ἰωάννην T. k ἐν. δ γέγονεν ἐν (read one [thing]). That which was in him was life) LTT. l ἔστιν is LZ. m Ἰωάννης T. n ἔλαβαν T.

F.

## The Regular Verb

The conjugation of λύω, I loose, stem λυ-, is as follows:

Principal Parts	λύω		λύσω		έλυσα		λέλυκα		λέλυμαι		έλύθην			
	Pres. Act.	Imp. Act.	Pres. M. P.	Imp. M. P.	Fut. Act.	Fut. Mid.	Aor. Act.	Aor. Mid.	Perf. Act.	Plur. Act.	Perf. M. P.	Aor. Pass.	Fut. Pass.	
Indic. S.	1. λύω	έλυον	λύομαι	ελύομην	λύσω	λύσομαι	έλυσα	έλυσάμην	λέλυκα	(έ)λελύκειν	λέλυμαι	έλύθην	λυθήσομαι	
	2. λύεις	έλυες	λύη	ελύου	λύσεις	λύση	έλυσας	έλυσω	λέλυκας	(έ)λελύκεις	λέλυσαι	έλύθης	λυθήσῃ	
	3. λύει	έλυε(ν)	λύεται	ελύετο	λύσει	λύσεται	έλυσε(ν)	έλυσατο	λέλυκε(ν)	(έ)λελύκει	λέλυται	έλύθη	λυθήσεται	
Pl.	1. λύομεν	έλύομεν	λύόμεθα	ελύομεθα	λύσομεν	λυσόμεθα	έλυσαμεν	έλυσάμεθα	λελύκαμεν	(έ)λελύκειμεν	λελύμεθα	έλύθημεν	λυθησόμεθα	
	2. λύετε	έλύετε	λύεσθε	έλυεσθε	λύσετε	λύσεσθε	έλυσατε	έλυσασθε	λελύκατε	(έ)λελύκειτε	έλυσθε	έλύθητε	λυθήσεσθε	
	3. λύουσι(ν)	έλυον	λύονται	ελύοντο	λύσουσι(ν)	λύσονται	έλυσαν	έλυσαντο	λελύκασι(ν)	(έ)λελύκεισαν	έλυνται	έλύθησαν	λυθήσονται	
Subj. S.	1. λύω		λύωμαι				λύσω	λύσωμαι					λυθῶ	
	2. λύῃς		λύῃ				λύσῃς	λύσῃ					λυθῆς	
	3. λύῃ		λύῃται				λύσῃ	λύσῃται					λυθῆ	
	Pl.	1. λύωμεν		λύώμεθα				λύσωμεν	λυσώμεθα					λυθῶμεν
		2. λύητε		λύησθε				λύσητε	λύσησθε					λυθῆτε
		3. λύωσι(ν)		λύωνται				λύωσι(ν)	λύωνται					λυθῶσι(ν)
Imper. S.	2. λύε		λύου				λύσον	λύσαι					λύθητι	
	3. λύέτω		λύέσθω				λυσάτω	λυσάσθω					λυθήτω	
	Pl.	2. λύετε		λύεσθε				λύσατε	λύσασθε					λύθητε
3. λύέτωσαν			λύέσθωσαν				λυσάτωσαν	λυσάσθωσαν					λυθήτωσαν	
Infin.	λύειν		λύεσθαι				λύσαι	λύσασθαι	λελυκέναι		λελύσθαι	λυθῆναι		
Part.	λύων		λύόμενος				λύσας	λυσάμενος	λελυκώς		λελυμένος	λυθείς		
	λύουσα		λυομένη				λύσασα	λυσαμένη	λελυκυῖα		λελυμένη	λυθείσα		
	λύον		λύόμενον				λύσαν	λυσάμενον	λελυκός		λελυμένον	λυθέν		



590. The present system of τιμάω, I honor, is as follows:

	Pres. Act.	Imperf. Act.	Pres. Mid. and Pass.	Imperf. Mid. and Pass.
Indic. S. 1.	τιμῶ	(ἐτίμαον) ἐτίμων	(τιμάομαι) τιμῶμαι	(ἐτιμαόμην) ἐτιμώμην
2.	τιμῆς	(ἐτίμαες) ἐτίμας	(τιμάη) τιμῆ	(ἐτιμάου) ἐτιμῶ
3.	τιμῆ	(ἐτίμαε) ἐτίμα	(τιμάεται) τιμᾶται	(ἐτιμάετο) ἐτιμᾶτο
Pl. 1.	τιμῶμεν	(ἐτιμάομεν) ἐτιμῶμεν	(τιμαόμεθα) τιμώμεθα	(ἐτιμαόμεθα) ἐτιμώμεθα
2.	τιμᾶτε	(ἐτιμάετε) ἐτιμᾶτε	(τιμάεσθε) τιμᾶσθε	(ἐτιμάεσθε) ἐτιμᾶσθε
3.	τιμᾶσσι(ν)	(ἐτίμαον) ἐτίμων	(τιμάονται) τιμῶνται	(ἐτιμάοντο) ἐτιμῶντο
Subj. S. 1.	τιμῶ		(τιμάωμαι) τιμῶμαι	
2.	τιμῆς		(τιμάη) τιμῆ	
3.	τιμῆ		(τιμάηται) τιμᾶται	
Pl. 1.	τιμῶμεν		(τιμαώμεθα) τιμώμεθα	
2.	τιμᾶτε		(τιμάησθε) τιμᾶσθε	
3.	τιμῶσσι(ν)		(τιμάωνται) τιμῶνται	
Imp. S. 2.	τίμα		(τιμάου) τιμῶ	
3.	τιμάτω		(τιμαέσθω) τιμάσθω	
Pl. 2.	τιμᾶτε		(τιμάεσθε) τιμᾶσθε	
3.	τιμαέτωσαν	τιμάτωσαν	(τιμαέσθωσαν) τιμάσθωσαν	
Inf. n.	τιμᾶν		(τιμάεσθαι) τιμᾶσθαι	
Part.	τιμῶν		(τιμαδμενος) τιμώμενος,	
	τιμᾶσα		(τιμαομένη) τιμωμένη	
	τιμῶν		(τιμαδμενον) τιμώμενον	

14 Μὴ ταρασσεσθῶ ὑμῶν ἡ καρδιά· πιστεύετε εἰς τὸν θεόν,  
 Let not be troubled your heart; ye believe on God,  
 καὶ εἰς ἐμὲ πιστεῖτε. 2 ἐν τῇ οἰκίᾳ τοῦ πατρὸς μου μοναὶ  
 also on me believe. In the house of my Father abodes  
 πολλαὶ εἰσιν· εἰδὲ μή, εἶπον ἂν ὑμῖν· εἰ πορεύομαι ἐτοι-  
 many there are; otherwise I would have told you; I go to pre-  
 μάσαι τόπον ὑμῖν. 3 καὶ ἂν πορευθῶ ἡκαὶ εἰτοιμάσω ὑμῖν  
 pare a place for you; and if I go and prepare for you  
 τόπον, πάλιν ἔρχομαι καὶ παραλήψομαι ὑμᾶς πρὸς ἐμαυ-  
 a place, again I am coming and will receive you to my-  
 τόν· ἵνα ὅπου εἰμι ἐγώ, καὶ ὑμεῖς ἦτε. 4 καὶ ὅπου ἐγώ  
 self, that where I am, ye may be. And where I  
 ὑπάγω οἴδατε καὶ τὴν ὁδὸν οἴδατε. 5 λέγει αὐτῷ Θωμᾶς,  
 go ye know and the way ye know. Says to him Thomas,  
 Κύριε, οὐκ οἶδ' αὖτε ποῦ ὑπάγεις, καὶ πῶς ὀδύναμεθα τὴν  
 Lord, we know not where thou goest, and how can we the  
 ὁδὸν εἰδεῖν; 6 λέγει αὐτῷ Ἰησοῦς, Ἐγώ εἰμι ἡ ὁδὸς  
 way know? Says to him Jesus, I am the way  
 καὶ ἡ ἀλήθεια καὶ ἡ ζωὴ· οὐδεὶς ἔρχεται πρὸς τὸν πατέρα  
 and the truth and the life. No one comes to the Father  
 εἰ μὴ δι' ἐμοῦ. 7 εἰ ἔγνωνκετέ με, καὶ τὸν πατέρα μου  
 but by me. If ye had known me, also my Father  
 ἔγνωνκετε καὶ ἀπ' ἀρτί· γινώσκετε αὐτόν, καὶ ἐώρα-  
 ye would have known; and henceforth ye know him, and have  
 κάτε αὐτόν. 8 λέγει αὐτῷ Φίλιππος, Κύριε, δεῖξον ἡμῖν  
 seen him. Says to him Philip, Lord, shew us  
 τὸν πατέρα, καὶ ἀρκεῖ ἡμῖν. 9 λέγει αὐτῷ Ἰησοῦς,  
 the Father, and it suffices us. Says to him Jesus,  
 ὅσοῦτον χρόνον μεθ' ὑμῶν εἰμι, καὶ οὐκ ἔγνωνκάς με,  
 So long a time with you am I, and thou hast not known me,  
 Φίλιππε; ὁ ἐώρακώς ἐμέ, ἐώρακεν τὸν πατέρα· καὶ πῶς  
 Philip? He that has seen me, has seen the Father; and how  
 σὺ λέγεις, Δείξον ἡμῖν τὸν πατέρα; 10 οὐ πιστεύεις ὅτι  
 thou sayest, Shew us the Father? Believest thou not that  
 ἐγώ ἐν τῷ πατρὶ, καὶ ὁ πατὴρ ἐν ἐμοὶ ἐστίν; τὰ ῥήματα  
 I [am] in the Father, and the Father in me is? The words  
 ἃ ἐγὼ λαλῶ ὑμῖν, ἀπ' ἐμαυτοῦ οὐ λαλῶ· ὁ δὲ πατὴρ  
 which I speak to you, from myself I speak not; but the Father  
 ὁ ἐν ἐμοὶ μένων αὐτὸς ποιεῖ τὰ ἔργα. 11 πιστεύετε μοι  
 who in me abideth he does the works. Believe me  
 ὅτι ἐγώ ἐν τῷ πατρὶ, καὶ ὁ πατὴρ ἐν ἐμοὶ εἰδὲ μή.  
 that I [am] in the Father, and the Father in me; but if not,  
 διὰ τὰ ἔργα αὐτὰ πιστεύετε μοι. 12 Ἀμὴν ἀμὴν λέγω  
 because of the works themselves believe me. Verily verily I say  
 ὑμῖν, ὁ πιστεύων εἰς ἐμὲ τὰ ἔργα ἃ ἐγὼ ποιῶ, κάκεινος  
 to you, He that believes on me, the works which I do, also he  
 ποιήσει, καὶ μείζονα τούτων ποιήσει, ὅτι ἐγώ πρὸς τὸν  
 shall do, and greater than these he shall do, because I to  
 πατέρα μου πορεύομαι. 13 καὶ ὅτι ἂν αἰτήσητε ἐν τῷ  
 my Father go and so. And whatsoever ye may ask in

XIV. Let not your heart be troubled: ye believe in God, believe also in me. 2 In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. 3 And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. 4 And whither I go ye know, and the way ye know. 5 Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way? 6 Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me. 7 If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him. 8 Philip saith unto him, Lord, shew us the Father, and it sufficeth us. 9 Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father? 10 Believest thou not that I speak unto you? I speak not of myself: but the Father that dwelleth in me, he doeth the works. 11 Believe me for the very works' sake. 12 Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. 13 And whatsoever ye shall ask in

THE ONE WHO

F.

M.

M.

No P.

THE ONE WHO

ε + ὅτι for LTTGA. h — καὶ L. i τόπον ὑμῖν TTTA. k παραλήψομαι LTTGA.  
 l [ἐγώ] L. m — καὶ [L] TTTA. n — οἶδατε [L] TTTA. o — καὶ LTr. P οἶδαμεν τὴν ὁδὸν  
 know the way LTTGA. q — ὁ τ. r ἐγνωνκετέ με ye have known me T. s ἂν ᾗδετε  
 TTA; γνώσεσθε ye will know T. t — καὶ [L] TTTA. u ἀπάρτι T. v [αὐτόν] LTTA.  
 x τοσοῦτω χρόνω LT. y — καὶ LT[Tr]. z λέγω TTTA. a [ὁ] LTTA. b ποιεῖ τὰ ἔργα  
 αὐτοῦ does his works TTTA. c + [αὐτοῦ] (read his works) L. d + ἐστίν is E.  
 e — μοι TTTA. f — μου (read the father) LTTGA.

ἢ γὰρ βλέπει τις τί <sup>καὶ</sup> ἐλπίζει; 25 εἰ δὲ ὁ οὐ  
 for what <sup>sees</sup> anyone why also does he hope for? But if what <sup>not</sup>  
 βλέπομεν ἐλπίζομεν, δι' ὑπομονῆς ἀπεκδεχόμεθα. 26 Ὡσαύτως  
 we see we hope for, in endurance, we await. <sup>In</sup> like manner

δὲ καὶ τὸ πνεῦμα συναντιλαμβάνεται <sup>ταῖς ἀσθενείαις</sup> ἡμῶν.  
 and also the Spirit jointly helps our weaknesses;

τὸ γὰρ τί προσευξώμεθα καθὼς δεῖ, οὐκ οἶδαμεν, ὁ ἀλλ'  
 for that which we should pray for according as it behoves, we know not, but

αὐτὸ τὸ πνεῦμα ὑπερεντυγχάνει ὑπὲρ ἡμῶν <sup>στεναγμοῖς</sup>  
 itself the Spirit makes intercession for us with groanings

ἀλαλήτοις. 27 ὁ δὲ ἑρευνῶν <sup>τὰς καρδίας</sup> οἶδεν τί τὸ  
 inexpressible. But he who searches the hearts knows what [is] the

φρόνημα τοῦ πνεύματος, ὅτι κατὰ θεὸν ἐντυγχάνει ὑπὲρ  
 mind of the Spirit, because according to God he maketh intercession for

ἁγίων. 28 Οἶδαμεν δὲ ὅτι τοῖς ἀγαπῶσιν τὸν θεὸν πάντα  
 saints. But we know that to those who love God all things

συνεργεῖ εἰς ἀγαθόν, τοῖς κατὰ πρόθεσιν κλητοῖς  
 work together for good; to those who according to purpose called

οὖσιν. 29 ὅτι οὓς προέγνω, καὶ προώρισεν συμμόρ-  
 are. Because whom he foreknew; also he predestinated [to be] conformed

φους τῆς εἰκόνης τοῦ υἱοῦ αὐτοῦ, εἰς τὸ εἶναι αὐτὸν πρω-  
 to the image of his Son, for to be him [the] first-

τότοκόν ἐν πολλοῖς ἀδελφοῖς. 30 οὓς δὲ προώρισεν, τούτους  
 born among many brethren. But whom he predestinated, these

καὶ ἐκάλεσεν· καὶ οὓς ἐκάλεσεν, τούτους καὶ ἐδικαίωσεν· οὓς  
 also he called; and whom he called, these also he justified; whom

δὲ ἐδικαίωσεν, τούτους καὶ ἐδόξασεν.  
 but he justified, these also he glorified.

31 Τί οὖν ἐροῦμεν πρὸς ταῦτα; εἰ ὁ θεὸς ὑπὲρ ἡμῶν,  
 What then shall we say to these things? If God [be] for us,

τις καθ' ἡμῶν; 32 ὅς γε τοῦ ἰδίου υἱοῦ οὐκ ἐφείσατο, ὁ ἀλλ'  
 who against us? Who indeed his own Son spared not, but

ὑπὲρ ἡμῶν πάντων παρέδωκεν αὐτόν, πῶς οὐχὶ καὶ σὺν αὐτῷ  
 for us all gave up him, how not also with him

τὰ πάντα ἡμῖν χαρίσεται; 33 τις ἐγκαλέσει κατὰ  
 all things us will he grant? Who shall bring an accusation against

ἐκλεκτῶν θεοῦ; θεὸς ὁ δικαίων. 34 τις ὁ κατα-  
 [the] elect of God? It is God who justifies: who he that con-

κρίνων; <sup>χριστός</sup> ὁ ἀποθανών, μᾶλλον δὲ καὶ ἐγερεῖς,  
 demns? [It is] Christ who died, but rather also is raised up;

ὅς καὶ ἐστὶν ἐν δεξιᾷ τοῦ θεοῦ, ὅς καὶ ἐντυγχάνει ὑπὲρ  
 who also is at [the] right hand of God; who also intercedes for

ἡμῶν. 35 τις ἡμᾶς χωρίσει ἀπὸ τῆς ἀγάπης τοῦ χριστοῦ;  
 us: who us shall separate from the love of Christ?

θλίψις, ἢ στενοχωρία, ἢ διωγμός, ἢ λιμός, ἢ γυμνότης, ἢ  
 tribulation, or strait, or persecution, or famine, or nakedness, or

κίνδυνος, ἢ μάχαιρα; 36 καθὼς γέγραπται, "Ὅτι ἕνεκά σου  
 danger, or sword? According as it has been written, For thy sake

θανατούμεθα ὅλην τὴν ἡμέραν ἐλογίσθημεν ὡς πρόβατα  
 we are put to death whole the day; we were reckoned as sheep

σφαγῆς. 37 Ἀλλ' ἐν τούτοις πᾶσιν ὑπερνικῶμεν διὰ  
 of slaughter. But in these things all we more than overcome through

man seeth, why doth he yet hope for? 25 But if what not if we hope for that we see not, then do we with patience wait for it. 26 Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. 27 And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God. 28 And we know that all things work together for good to them that love God, to them who are the called according to his purpose. 29 For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. 30 Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

31 What shall we then say to these things? If God be for us, who can be against us? 32 He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? 33 Who shall lay any thing to the charge of God's elect? It is God that justifieth. 34 Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. 35 Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? 36 As it is written, For thy sake we are killed all the day long; we are

N.

M.

IS THE ONE WHO IS JUSTIFYING

M

M

<sup>m</sup> — καὶ LIT[A].      <sup>n</sup> τῇ ἀσθενείᾳ (read our weakness) LITTAW.      <sup>o</sup> ἀλλὰ TITW.  
<sup>p</sup> — ὑπὲρ ἡμῶν LITTAW.      <sup>q</sup> ἐραυνῶν TIT.      <sup>r</sup> συνεργεῖ ὁ θεὸς God works together L.  
<sup>s</sup> ἀλλὰ LITTA.      <sup>t</sup> — Ἰησοῦς Jesus [L]T.      <sup>v</sup> — καὶ LIT[A].      <sup>w</sup> — καὶ [L]T.      <sup>x</sup> ἕνεκα

WHICH  
IT N

my name, that will I do, that the Father may be glorified in the Son. 14 If ye shall ask any thing in my name, I will do it. 15 If ye love me, keep my commandments. 16 And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; 17 even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. 18 I will not leave you comfortless: I will come to you. 19 Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. 20 At that day yeshall know that I am in my Father, and ye in me, and I in you. 21 He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. 22 Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? 23 Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. 24 He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me. 25 These things have I spoken unto you, being yet present with you. 26 But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, which I have said unto you.

ὀνόματί μου, τοῦτο ποιήσω, ἵνα δοξασθῇ ὁ πατήρ ἐν τῷ  
my name, this will I do, that may be glorified the Father in the  
ὀνόματί μου, ἐγὼ ποιήσω.  
Son. If anything ye ask in my name, I will do [it].  
14 εἴαν τι αἰτήσητε ἐν τῷ ὀνόματί μου, ἐγὼ ποιήσω.  
15 εἴαν ἀγαπᾶτέ με, τὰς ἐντολάς τὰς ἐμὰς τηρήσατε.  
If ye love me, commandments my keep.  
16 καὶ ἐγὼ ἐρωτήσω τὸν πατέρα, καὶ ἄλλον παράκλητον  
And I will ask the Father, and another Paraclete  
δώσει ὑμῖν, ἵνα μένη μεθ' ὑμῶν εἰς τὸν αἰῶνα, ἡ τοῦ  
he will give you, that he may remain with you for ever, the

πνεῦμα τῆς ἀληθείας, ὃ ὃς κόσμος οὐ δύναται λαβεῖν, ὅτι  
Spirit of truth, whom the world cannot receive, because  
οὐ θεωρεῖ αὐτό, οὐδὲ γινώσκει αὐτό, ὑμεῖς δὲ γινώσκετε  
it does not see him, nor know him; but ye know  
αὐτό, ὅτι παρ' ὑμῶν μένει, καὶ ἐν ὑμῖν ἔσται. 18 οὐκ ἀφήσω  
him for with you he abides, and in you shall be. I will not leave  
ὑμᾶς ὀρφανούς· ἐρχομαι πρὸς ὑμᾶς. 19 ἔτι μικρὸν καὶ ὁ  
you orphans, I am coming to you. Yet a little while and the  
κόσμος με οὐκ ἔτι θεωρεῖ, ὑμεῖς δὲ θεωρεῖτέ με, ὅτι ἐγὼ  
world me no longer sees, but ye see me: because I  
ζῶ, καὶ ὑμεῖς ζήσεσθε. 20 ἐν ἐκείνῃ τῇ ἡμέρᾳ γινώσεσθε  
live, also ye shall live. In that day shall know  
ὑμεῖς ὅτι ἐγὼ ἐν τῷ πατρί μου, καὶ ὑμεῖς ἐν ἐμοί, καὶ ἐγὼ  
ye that I [am] in my Father, and ye in me, and I  
ἐν ὑμῖν. 21 ὁ ἔχων τὰς ἐντολάς μου καὶ τηρῶν αὐτάς,  
in you. He that has my commandments and keeps them,

ἐκεῖνός ἐστιν ὁ ἀγαπῶν με· ὁ δὲ ἀγαπῶν με, ἀγαπηθήσε-  
he it is that loves me; but he that loves me, shall be loved  
ται ὑπὸ τοῦ πατρὸς μου· καὶ ἐγὼ ἀγαπήσω αὐτόν, καὶ  
by my Father; and I will love him, and  
ἐμφανίσω αὐτῷ ἐμαυτόν. 22 λέγει αὐτῷ Ἰούδας οὐχ  
will manifest to him myself. Says to him Judas, (not  
ὁ Ἰσκαριώτης, Κύριε, τί γέγονεν ὅτι ἡμῖν μέλλεις  
the Iscariote,) Lord, what has occurred that to us thou art about  
ἐμφανίζειν σεαυτόν, καὶ οὐχὶ τῷ κόσμῳ; 23 ἀπεκρίθη ἰσοῦς  
to manifest thyself; and not to the world? Answered  
καὶ εἶπεν αὐτῷ, Ἐάν τις ἀγαπᾷ με, τὸν λόγον μου  
Jesus and said to him, If anyone love me, my word  
τηρήσει, καὶ ὁ πατήρ μου ἀγαπήσει αὐτόν, καὶ πρὸς αὐτόν  
he will keep, and my Father will love him, and to him  
ἐλευσόμεθα, καὶ μονήν παρ' αὐτῷ ποιήσομεν. 24 ὁ μὴ  
we will come, and an abode with him will make. He that not  
ἀγαπῶν με, τοὺς λόγους μου οὐ τηρεῖ, καὶ ὁ λόγος ὃν  
loves me, my words does not keep; and the word which

ἀκούετε οὐκ ἐστὶν ἐμός, ἀλλὰ τοῦ πέμψαντός με πατρὸς.  
ye hear is not mine, but of the who sent me Father.  
25 Ταῦτα λελάληκα ὑμῖν παρ' ὑμῖν μένων· 26 ὁ δὲ παρά-  
These things I have said to you with you abiding; but the Para-  
κλήτος τὸ πνεῦμα τὸ ἅγιον, ὃ πέμψει ὁ πατήρ ἐν τῷ  
clete, the Spirit the Holy, whom will send the Father in  
ὀνόματί μου, ἐκεῖνος ὑμᾶς διδάξει πάντα, καὶ ἰπο-  
my name, he you will teach all things, and will bring to re-

8 + με με [L]T. 2 τηρήσατε ye will keep TTR. 1 κάγω LTTA. 2 μεθ' ὑμῶν εἰς τὸν  
αἰῶνα ἢ he may be with you for ever L; μεθ' ὑμῶν ἢ εἰς τὸν αἰῶνα T; ἢ μεθ' ὑμῶν εἰς τὸν  
αἰῶνα TRa. 1 [αὐτό] L. 2 — δὲ but [L]T[TR]A. 2 ἐστὶν IS LTRa. 3 οὐκέτι OIT.  
P ζήσατε TTTA. 4 ὑμεῖς ([ὑμεῖς] L) γνώσεσθε LTRa. 5 κάγω LTTAW. 6 + καὶ  
then GT[A]W. 7 — ὁ GLTTAW. 8 ποιησόμεθα LTTA.

8 + με με [L]T. 2 τηρήσατε ye will keep TTR. 1 κάγω LTTA. 2 μεθ' ὑμῶν εἰς τὸν  
αἰῶνα ἢ he may be with you for ever L; μεθ' ὑμῶν ἢ εἰς τὸν αἰῶνα T; ἢ μεθ' ὑμῶν εἰς τὸν  
αἰῶνα TRa. 1 [αὐτό] L. 2 — δὲ but [L]T[TR]A. 2 ἐστὶν IS LTRa. 3 οὐκέτι OIT.  
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then GT[A]W. 7 — ὁ GLTTAW. 8 ποιησόμεθα LTTA.

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αἰῶνα ἢ he may be with you for ever L; μεθ' ὑμῶν ἢ εἰς τὸν αἰῶνα T; ἢ μεθ' ὑμῶν εἰς τὸν  
αἰῶνα TRa. 1 [αὐτό] L. 2 — δὲ but [L]T[TR]A. 2 ἐστὶν IS LTRa. 3 οὐκέτι OIT.  
P ζήσατε TTTA. 4 ὑμεῖς ([ὑμεῖς] L) γνώσεσθε LTRa. 5 κάγω LTTAW. 6 + καὶ  
then GT[A]W. 7 — ὁ GLTTAW. 8 ποιησόμεθα LTTA.

NAMELY  
M  
DESCRIPTIVE  
NOGN  
N.

M  
F.

THE ONE  
WHO

THE ONE  
WHO  
M.A.

N.  
IF  
THE ONE  
WHO  
THAT  
ONE  
THE ONE  
WHO  
DESCRIPTIVE  
THE  
COMFORTER  
MAIN NDUN  
NEETER

THAT ONE

WHICH

μνήσει ὑμᾶς πάντα ἃ εἶπον ὑμῖν. 27 εἰρήνην ἀφήμι  
 remembrance your all things which I said to you. Peace I leave  
 ὑμῖν, εἰρήνην τὴν ἐμὴν δίδωμι ὑμῖν· οὐ καθὼς ὁ κόσμος  
 with you; peace my I give to you; not as the world  
 δίδωσιν, ἐγὼ δίδωμι ὑμῖν· μὴ ταρασσέσθω ὑμῶν ἡ καρδία, μηδὲ  
 gives, I give to you. Let not be troubled your heart, nor  
 δειλιάτω. 28 ἤκούσατε ὅτι ἐγὼ εἶπον ὑμῖν, Ἰπάγω καὶ  
 let it fear. Ye heard that I said to you, I am going away and  
 ἔρχομαι πρὸς ὑμᾶς. εἰ ἠγαπήτε με, ἐχάρητε ἅτιν' ὅτι  
 I am coming to you. If ye loved me, ye would have rejoiced that  
 εἶπον, Πορεύομαι πρὸς τὸν πατέρα· ὅτι ὁ πατήρ μου  
 I said, I am going to the Father, for my Father  
 μείζων μου ἐστίν. 29 καὶ νῦν εἶρηκα ὑμῖν πρὶν γενέ-  
 greater than I is. And now I have told you before it comes to  
 σθαι, ἵνα ὅταν γένηται πιστεύσητε. 30 οὐκ ἔτι  
 pass, that when it shall have come to pass ye may believe. No longer  
 πολλά λαλήσω μεθ' ὑμῶν· ἔρχεται γὰρ ὁ τοῦ κόσμου  
 much I will speak with you, for comes the of world  
 τούτου ἀρχῶν καὶ ἐν ἐμοὶ οὐκ ἔχει οὐδέν· 31 ἀλλ' ἵνα  
 this ruler and in me he has nothing; but that  
 γνῶ ὁ κόσμος ὅτι ἀγαπῶ τὸν πατέρα, καὶ καθὼς  
 may know the world that I love the Father, and as  
 ἐνετείλατό μοι ὁ πατήρ, οὕτως ποιῶ· ἐγείρεσθε, ἄγωμεν  
 commanded me the Father, thus I do. Rise up, let us go  
 ἐντεῦθεν.  
 hence.

whatssoever I have said unto you. 27 Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. 28 Ye have heard how I said unto you, I go away and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I. 29 And now I have told you before it comes to pass, that, when it comes to pass, ye might believe. 30 Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me. 31 But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence.

COBOUTSOWA  
M.

15 Ἐγὼ εἰμι ἡ ἀμπελοσ ἡ ἀληθινή, καὶ ὁ πατήρ μου ὁ  
 I am the vine true and my Father the  
 γεωργός ἐστιν. 2 πᾶν κλήμα ἐν ἐμοὶ μὴ φέρον καρπὸν,  
 husbandman is. Every branch in me not bearing fruit  
 αἶρει αὐτό· καὶ πᾶν τὸ καρπὸν φέρον, καθαίρει αὐτό·  
 he takes away it; and everyone that fruit bears, he cleanses it  
 ἵνα πλείονα καρπὸν φέρῃ. 3 ἢ ὅσα ὑμεῖς καθαροὶ ἐστε  
 that more fruit it may bear. Already ye clean are  
 διὰ τὸν λόγον ὃν λελάληκα ὑμῖν. 4 μέναιτε ἐν ἐμοί,  
 by reason of the word which I have spoken to you. Abide in me,  
 καὶ ἐν ὑμῖν. καθὼς τὸ κλήμα οὐ δύναται καρπὸν φέρειν ἀφ'  
 and I in you. As the branch is not able fruit to bear of  
 ἑαυτοῦ ἂν μὴ μένῃ ἐν τῇ ἀμπέλῳ, οὕτως οὐδὲ ὑμεῖς  
 itself unless it abide in the vine, so neither [can] ye  
 ἂν μὴ ἐν ἐμοὶ μένητε. Ὁ ἐγὼ εἰμι ἡ ἀμπελοσ, ὑμεῖς τὰ  
 unless in me ye abide. I am the vine, ye [are] the  
 κλήματα ὁ μένων ἐν ἐμοί, καὶ ἐν αὐτῷ, οὗτος φέρει  
 branches. He that abides in me, and I in him, he bears  
 καρπὸν πολὺν· ὅτι χωρὶς ἐμοῦ οὐ δύνασθε ποιεῖν οὐδέν.  
 fruit much; for apart from me ye are able to do nothing.  
 Ὁ ἂν μὴ τις μένῃ ἐν ἐμοί, ἐβλήθη ἔξω ὡς τὸ κλήμα, καὶ  
 Unless anyone abide in me, he is cast out as the branch, and  
 ἐξηράνθη, καὶ συναγουσιν αὐτὰ καὶ εἰς πῦρ βάλλουσιν, καὶ  
 is dried up, and they gather them and into a fire cast, and  
 καίεται. 7 ἂν μὴ ἐν ἐμοί, καὶ τὰ ῥήματά μου ἐν ὑμῖν  
 it is burned. If ye abide in me, and my words in you

XV. I am the true vine, and my Father is the husbandman. 2 Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. 3 Now ye are clean through the word which I have spoken unto you. 4 Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. 5 I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. 6 If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. 7 If ye abide in me, and my words abide in you;

F F NAMELY N.S. N.S.  
 N.S.  
 M.S.  
 M.S.  
 THE ONE WHO  
 + τὸ the (fire) TTRAW. ΠΛΗΡΑΚ

— εἶπον GLTTRAW. — μου (read the Father) [L]TTRAW. οὐκέτι GLT. ὑμῖν w.  
 — τούτου (read of the world) GLTTRAW. [καὶ] L. ἐντολὴν ἐδωκέν gave (me) com-  
 mandment LTR. καρπὸν πλείονα LITRA. μένῃ T. μένητε LITRA. μένῃ LTR.  
 αὐτό it

ye shall ask what ye will, and it shall be done unto you. 8 Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. 9 As the Father hath loved me, so have I loved you: continue ye in my love. 10 If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. 11 These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. 12 This is my commandment, That ye love one another, as I have loved you. 13 Greater love hath no man than this, that a man lay down his life for his friends. 14 Ye are my friends, if ye do whatsoever I command you. 15 Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you. 16 Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you. 17 These things I command you, that ye love one another. 18 If the world hate you, ye know that it hated me before it hated you. 19 If ye were of the world, the world would love his own: but because ye are not of the world, therefore the world hateth you. 20 Remember the word that I said unto you, The servant is not greater than his lord: If they have persecuted me, they will also persecute you; if they

μείνη, <sup>(ὅτι ἐάν)</sup> θέλητε αἰτήσεσθε, καὶ γενήσεται ὑμῖν.  
 abide, <sup>whatever</sup> ye will ye shall ask, and it shall come to pass to you.  
 8 ἐν τούτῳ εδοξάσθη ὁ πατήρ μου, ἵνα καρπὸν πολὺν φέρητε,  
 In this is glorified my Father, that <sup>fruit</sup> <sup>much</sup> ye should bear,  
 καὶ <sup>γενήσεσθε</sup> ἐμοὶ μαθηταί. 9 καθὼς ἠγάπησέν με ὁ  
 and ye shall become <sup>to me</sup> <sup>disciples</sup>. As <sup>loved</sup> <sup>me</sup> the  
 πατήρ, καὶ γὰρ ἠγάπησα ὑμᾶς· μέinate ἐν <sup>ἡ ἀγάπῃ</sup> <sup>τῆ ἐμῆ</sup>.  
 Father, I also <sup>loved</sup> you: abide in <sup>love</sup> <sup>my</sup>.  
 10 ἐάν τὰς ἐντολάς μου τηρήσητε, μενεῖτε ἐν τῇ ἀγάπῃ μου·  
 If my commandments ye keep, ye shall abide in my love,  
 καθὼς ὁ ἐγὼ <sup>ῤ</sup> τὰς ἐντολάς τοῦ πατρὸς <sup>μου</sup> <sup>ἔτηρηκα</sup>, καὶ  
 as I the commandments of my Father <sup>have kept</sup>, and  
 μένω αὐτοῦ ἐν τῇ ἀγάπῃ. 11 ταῦτα λελάληκα ὑμῖν, ἵνα  
 abide <sup>his</sup> <sup>in</sup> love. These things I have spoken to you, that  
 ἡ χαρὰ ἡ μὴ ἐν ὑμῖν μείνη, καὶ ἡ χαρὰ ὑμῶν πληρωθῇ.  
<sup>ἡ</sup> <sup>χαρὰ</sup> <sup>ἡ</sup> <sup>μὴ</sup> <sup>ἐν</sup> <sup>ὑμῖν</sup> <sup>μείνη</sup>, and your joy may be full.  
 12 αὕτη ἐστὶν ἡ ἐντολή ἡ ἐμὴ ἵνα ἀγαπᾶτε ἀλλήλους,  
<sup>ἡ</sup> <sup>ἐντολή</sup> <sup>ἡ</sup> <sup>ἐμὴ</sup> <sup>ἵνα</sup> <sup>ἀγαπᾶτε</sup> <sup>ἀλλήλους</sup>,  
<sup>ἡ</sup> <sup>ἐντολή</sup> <sup>ἡ</sup> <sup>ἐμὴ</sup> <sup>ἵνα</sup> <sup>ἀγαπᾶτε</sup> <sup>ἀλλήλους</sup>,  
 this is commandment <sup>my</sup> that ye love one another,  
 καθὼς ἠγάπησα ὑμᾶς. 13 μείζονα ταύτης ἀγάπῃ οὐδεὶς  
 as I loved you. Greater than this <sup>love</sup> no one  
 ἔχει, ἵνα <sup>τις</sup> τὴν ψυχὴν αὐτοῦ θῆ ὑπὲρ τῶν φίλων  
 has, that one <sup>his</sup> life should lay down for <sup>friends</sup>  
 αὐτοῦ. 14 ὑμεῖς φίλοι μου ἐστέ ἐάν ποιῆτε ὅσα ἐγὼ  
<sup>his</sup>. Ye <sup>friends</sup> <sup>my</sup> are if ye practise whatsoever I  
 ἐντέλλομαι ὑμῖν. 15 οὐκέτι ὑμᾶς λέγω δούλους, ὅτι ὁ δοῦ-  
 command you. No longer you I call bondmen, for the bond-  
 λος οὐκ οἶδεν τί ποιεῖ αὐτοῦ ὁ κύριος ὑμᾶς δὲ εἶρηκα  
 man knows not what <sup>is</sup> <sup>doing</sup> <sup>his</sup> <sup>master</sup>. But you I have called  
 φίλους, ὅτι πάντα ἃ ἤκουσα παρὰ τοῦ πατρὸς μου ἐγίνω-  
 friends, for all things which I heard of my Father I made  
 ρισα ὑμῖν. 16 οὐχ ὑμεῖς με ἐξελέξαθε ἀλλ' ἐγὼ ἐξελέξαμην  
 known to you. <sup>Not</sup> ye <sup>me</sup> <sup>chose</sup> but I <sup>chose</sup>  
 ὑμᾶς, καὶ ἔθηκα ὑμᾶς ἵνα ὑμεῖς ὑπάγητε καὶ καρπὸν φέ-  
 you, and appointed you that ye should go and fruit ye should  
 ρητε, καὶ ὁ καρπὸς ὑμῶν μένη ἵνα ὅταν αἰτήσητε τῶν  
 bear, and your fruit should abide; that whatsoever ye may ask the  
 πατέρα ἐν τῷ ὀνόματί μου δῶ ὑμῖν. 17 ταῦτα ἐντέλ-  
 Father in my name he may give you. These things I com-  
 λομαι ὑμῖν, ἵνα ἀγαπᾶτε ἀλλήλους. 18 εἰ ὁ κόσμος ὑμᾶς  
 mand you; that ye love one another. If the world you  
 μισεῖ, γινώσκετε ὅτι ἐμὲ πρῶτον ὑμῶν μεμίσηκεν. 19 εἰ ἐκ  
 hates, ye know that me before you it has hated. If of  
 τοῦ κόσμου ἦτε, ὁ κόσμος αὐτὸ ἴδιον ἐφίλει· ὅτι δὲ ἐκ τοῦ  
 the world ye were, the world would love its own; but because of the  
 κόσμου οὐκ ἐστέ, ἀλλ' ἐγὼ ἐξελέξαμην ὑμᾶς ἐκ τοῦ κόσμου,  
 world ye are not, but I <sup>chose</sup> you out of the world,  
 διὰ τοῦτο μισεῖ ὑμᾶς ὁ κόσμος. 20 μνημονεύετε τοῦ  
 on account of this <sup>hates</sup> you <sup>the</sup> <sup>world</sup>. Remember the  
 λόγου οὗ ἐγὼ εἶπον ὑμῖν, <sup>οὐκ</sup> ἐστὶν δούλος μείζων τοῦ  
 word <sup>which</sup> I said to you, <sup>is</sup> not <sup>a</sup> <sup>bondman</sup> greater  
 κυρίου αὐτοῦ. εἰ ἐμὲ ἐδίωξαν, καὶ ὑμᾶς διώξουσιν· εἰ  
 than his master. If me they persecuted, also you they will persecute; if

NAMELY  
F.

SOUL

NAMELY

N.P.

N.S.

M.S.  
G.

ἐάν L. αἰτήσασθε ask ye LTTraW. γενήσθε ye should become LTrA. ὑμᾶς  
 ἠγάπησα LTrA. καὶ γὰρ I also T. τοῦ πατρὸς (+ μου T) τὰς ἐντολάς TA. — μου  
 (read the Father) LTA. ἡ may be LTTra. — τις T. ἃ what LTTra. λέγω  
 ὑμᾶς LTTra. — ὑμῶν T.

N.P

του λόγου μου ἐτήρησάν, καὶ τὸν ὑμέτερον τηρήσουσιν. 21 ἀλλὰ  
my word they kept, also yours they will keep. But

ταῦτα πάντα ποιήσουσιν ὑμῖν διὰ τὸ ὄνομά μου,  
these things all they will do to you on account of my name,

ὅτι οὐκ οἶδασιν τον πέμψαντά με. 22 εἰ μὴ ἦλθον καὶ  
because they know not him who sent me. If I had not come and

ἐλάλησα αὐτοῖς, ἁμαρτιαν οὐκ εἶχον· νῦν δὲ πρόφασιν  
spoken to them, sin they had not had; but now a pretext

οὐκ ἔχουσιν περὶ τῆς ἁμαρτίας αὐτῶν. 23 ὁ ἐμὲ μισῶν, καὶ  
they have not for their sin. He that me hates, also

τον πατέρα μου μισεῖ. 24 εἰ τὰ ἔργα μὴ ἐποίησα ἐν  
my Father hates. If the works I had not done among

αὐτοῖς ἂν οὐδεὶς ἄλλος ἐποίησεν, ἁμαρτιαν οὐκ εἶχον·  
them which no other one has done, sin they had not had,

νῦν δὲ καὶ ἐώρακασιν καὶ μεμισήκασιν καὶ ἐμὲ καὶ τὸν πατέρα  
but now both they have seen and have hated both me and Father

μου· 25 ἀλλ' ἵνα πληρωθῇ ὁ λόγος ὁ γεγραμμένος ἐν  
my. But that might be fulfilled the word that has been written in

τῷ νόμῳ αὐτῶν, "Ὅτι ἐμίσησάν με ὄψεσάν με." 26 "Ὅταν δὲ"  
their law, They hated me without cause. But when

ἔλθῃ ὁ παράκλητος, ὃν ἐγὼ πέμψω ὑμῖν παρὰ τοῦ πατρὸς,  
is come the Paraclete whom I will send to you from the Father,

τὸ πνεῦμα τῆς ἀληθείας, ὃ παρὰ τοῦ πατρὸς ἐκπορεύεται,  
the Spirit of truth, who from the Father goes forth,

ἐκεῖνος μαρτυρήσει περὶ ἐμοῦ· 27 καὶ ὑμεῖς δὲ μαρ-  
he will bear witness concerning me; also ye and bear

τυρεῖτε, ὅτι ἀπ' ἀρχῆς μετ' ἐμοῦ ἔστε. WHICH  
witness, because from [the] beginning with me ye are.

16 Ταῦτα λελάληκα ὑμῖν ἵνα μὴ σκανδαλισθῆτε. 2 ἀπο-  
These things I have spoken to you that ye may not be offended. Out of

συναγωγῶν ποιήσουσιν ὑμᾶς· ἀλλ' ἔρχεται ὥρα ἵνα πᾶς  
the synagogues they will put you; but is coming an hour that everyone

ὁ ἀποκτείνας ὑμᾶς δόξῃ λατρείαν προσφέρειν τῷ θεῷ·  
who kills you will think service to render to God;

3 καὶ ταῦτα ποιήσουσιν ὑμῖν ὅτι οὐκ ἔγνωσαν τὸν πα-  
and these things they will do to you because they know not the Fa-

τέρα οὐδὲ ἐμέ. 4 ἀλλὰ ταῦτα λελάληκα ὑμῖν, ἵνα ὅταν  
ther nor me. But these things I have said to you, that when

ἔλθῃ ἡ ὥρα μνημονεύητε αὐτῶν· ὅτι ἐγὼ εἶπον  
may have come the hour ye may remember them that I said [them]

ὑμῖν· ταῦτα δὲ ὑμῖν ἐξ ἀρχῆς οὐκ εἶπον ὅτι  
to you. But these things to you from [the] beginning I did not say, because

μεθ' ὑμῶν ἦμην. 5 νῦν δὲ ὑπάγω πρὸς τὸν πέμψαντά με,  
with you I was. But now I go to him who sent me,

καὶ οὐδεὶς ἐξ ὑμῶν ἐρωτᾷ με, Ποῦ ὑπάγεις; 6 ἀλλ' ὅτι  
and none of you asks me, Where goest thou? But because

ταῦτα λελάληκα ὑμῖν ἡ λύπη πεπλήρωκεν ὑμῶν τὴν  
these things I have said to you grief has filled your

καρδίαν· 7 ἀλλ' ἐγὼ τὴν ἀλήθειαν λέγω ὑμῖν, συμφέρι  
heart. But I the truth say to you, It is profitable

ὑμῖν ἵνα ἐγὼ ἀπέλθω· εἰ γὰρ μὴ ἀπέλθω ὁ παράκλη-  
for you that I should go away; for if I go not away the Paraclete

τος οὐκ ἐλεύσεται πρὸς ὑμᾶς· εἰ δὲ πορευθῶ, πέμψω  
will not come to you; but if I go, I will send

have kept my saying, they will keep yours also. 21 But all these things will they do unto you for my name's sake, because they know not him that sent me. 22 If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin. 23 He that hateth me hateth my Father also. 24 If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father. 25 But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause. 26 But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me: 27 and ye also shall bear witness, because ye have been with me from the beginning.

THE ONE WHO

N.P

THAT ONE

THE ONE WHO

M.

† eis ὑμᾶς to you LITTA. † εἶχουσαν LITTA. † ἐποίησεν did LITTA. † εἶχουσαν LITTA. † ἐν τῷ νόμῳ αὐτῶν γεγραμμένος LITTA. † — δὲ T[ITTA]. † — ὑμῖν GLITTA V. † + αὐτῶν (read their hour) LITTA. † [αὐτῶν] Tr. † + ἐγὼ L[A]W. † οὐ μὴ ἔλθῃ in no wise should come Tr.

SAME AS IT

THAT ONE

ΙΩΑΝΝΗΣ.

XVI.

him unto you. 8 And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: 9 of sin, because they believe not on me; 10 of righteousness, because I go to my Father, and ye see me no more; 11 of judgment, because the prince of this world is judged. 12 I have yet many things to say unto you, but ye cannot bear them now. 13 Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. 14 He shall glorify me; for he shall receive of mine, and shall shew it unto you. 15 All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you. 16 A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father. 17 Then said some of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me: and again, a little while, and ye shall see me: and because I go to the Father? 18 They said therefore, What is this that he saith, A little while? we cannot tell what he saith. 19 Now Jesus knew that they were desirous to ask him, and said unto them, Do ye inquire among yourselves of that I said, A little while, and ye shall not see me: and again, a little while, and ye shall see me? 20 Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye

αὐτὸν πρὸς ὑμᾶς· 8 καὶ ἐλθὼν ἐκεῖνος ἐλέγξει τὸν κόσμον περὶ ἁμαρτίας καὶ περὶ δικαιοσύνης καὶ περὶ κρίσεως. 9 περὶ ἁμαρτίας μὲν, ὅτι οὐ πιστεύουσιν εἰς ἐμὲ· 10 περὶ δικαιοσύνης δέ, ὅτι πρὸς τὸν πατέρα μου ὑπάγω, καὶ οὐκ ἔτι θεωρεῖτέ με· 11 περὶ δὲ κρίσεως, ὅτι ὁ ἀρχὼν τοῦ κόσμου τούτου κέκριται. 12 Ἐτι πολλὰ ἔχω λέγειν ὑμῖν, ἀλλ' οὐ δύνασθε βιασάζειν αὐτῶν· 13 ὅταν δὲ ἔλθῃ ἐκεῖνος, τὸ πνεῦμα τῆς ἀληθείας, ὁδηγήσει ὑμᾶς εἰς πᾶσαν τὴν ἀληθειαν· οὐ γὰρ λαλήσει ἀφ' ἑαυτοῦ, ἀλλ' ὅσα ἴδῃ, ἠκούσει, καὶ τὰ ἐρχόμενα ἀναγγελεῖ ὑμῖν. 14 ἐκεῖνος ἐμὲ δοξάσει, ὅτι ἐκ τοῦ ἐμοῦ λήψεται, καὶ ἀναγγελεῖ ὑμῖν. 15 πάντα ὅσα ἔχει ὁ πατὴρ ἐμά ἐστιν, διὰ τοῦτο εἶπον, ὅτι ἐκ τοῦ ἐμοῦ λήψεται, καὶ ἀναγγελεῖ ὑμῖν. 16 Μικρὸν καὶ οὐ θεωρεῖτέ με, καὶ πάλιν μικρὸν καὶ ὄψεσθέ με, ὅτι ἐγὼ ὑπάγω πρὸς τὸν πατέρα. 17 εἶπον οὖν ἐκ τῶν μαθητῶν αὐτοῦ πρὸς ἀλλήλους, τί ἐστὶν τοῦτο ὃ λέγει ἡμῖν, Μικρὸν καὶ οὐ θεωρεῖτέ με, καὶ πάλιν μικρὸν καὶ ὄψεσθέ με; καὶ ὅτι ἐγὼ ὑπάγω πρὸς τὸν πατέρα; 18 ἔλεγον οὖν, ὅτι ἐγὼ ὑπάγω πρὸς τὸν πατέρα; 19 εἶπεν αὐτοῖς, Περὶ τούτου ζητεῖτε μετ' ἀλλήλων, ὅτι εἶπον, Μικρὸν καὶ οὐ θεωρεῖτέ με, καὶ πάλιν μικρὸν καὶ ὄψεσθέ με; 20 ἀμὴν ἀμὴν λέγω ὑμῖν, ὅτι κλαύσετε καὶ θρηνήσετε ὑμεῖς, ὁ δὲ κόσμος χαρήσεται;

BECAUSE

MAIN SUBJECT

THAT ONE

IT

THAT ONE

No. 5.

IT ITSELF

IT

IT

i — μου (read the Father) ΤΤΓ[Α].      κ οὐκέτι GLT.      ἰ ὑμῖν λέγειν ΤΤΓΑ.      ἢ εἰς τὴν ἀλήθειαν πᾶσαν LTΓΑ; ἐν τῇ ἀληθείᾳ πάση T.      ἢ — ἄν·LTTΓΑ.      ὁ ἀκούσει he shall hear TΓΑ; ἀκούει he hears T.      P λήψεται LTTΓΑ.      ἰ λαμβάνει receives GLTTΓΑ·W.      ἰ οὐκέτι no longer (do ye behold) LTA; οὐκ ἔτι Tγ.      ἰ — ὅτι ἐγὼ ὑπάγω πρὸς τὸν πατέρα ΤΤΓΑ; ὅτι ὑπάγω πρὸς τὸν πατέρα G[L]W.      ἰ — ἐγὼ (read ὑπάγω I go away) LTTΓΑ·W.      ἰ τί ἐστὶν τοῦτο LTr.      ἰ — τὸ (read a little [while], TΓΑ.      ἰ — οὖν GTΓ·A·W.      ἰ — ὁ ΤΤΓΑ.



ὑμεῖς· δὲ<sup>δ</sup> λυπηθήσεσθε, ἀλλ<sup>α</sup> ἡ λύπη ὑμῶν εἰς χαρὰν γεινή-  
 but ye will be grieved, but your grief to joy shall be-  
 σεται. 21 ἡ γυνὴ ὅταν τίκῃ, λύπην ἔχει, ὅτι ἦλθεν  
 come. The woman when she gives birth, grief has, because is come  
 ἡ ὥρα αὐτῆς, ὅταν δὲ γεινήσῃ τὸ παιδίον, οὐκ ἔτι<sup>ε</sup>  
 her hour, but when she brings forth the child, no longer  
 μνημονεύει τῆς θλίψεως, διὰ τὴν χαρὰν ὅτι ἐγεννήθη  
 she remembers the tribulation, on account of the joy that has been born  
 ἄνθρωπος εἰς τὸν κόσμον. 22 καὶ ὑμεῖς οὖν λυπῆν μὲν  
 a man into the world. And ye therefore grief indeed  
 ἔχετε· ἀλλ<sup>α</sup> πάλιν δὲ ὄψομαι ὑμᾶς, καὶ χαρήσεται ὑμῶν  
 now have; but again I will see you, and shall rejoice your  
 ἡ καρδία, καὶ τὴν χαρὰν ὑμῶν οὐδεὶς αἶρει ἀφ' ὑμῶν. 23 καὶ  
 heart, and your joy no one takes from you. And  
 ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐμὲ οὐκ ἐρωτήσετε οὐδέν. Ἀμὴν ἀμὴν  
 in that day of me ye shall ask nothing. Verily verily  
 λέγω ὑμῖν, ὅτι ὅσα ἂν αἰτήσητε τὸν πατέρα ἐν τῷ  
 I say to you, That whatsoever ye may ask the Father in  
 ὀνόματί μου, ὀώσει ὑμῖν. 24 ἕως ἄρτι οὐκ ᾔτησατε οὐδέν  
 my name he will give you. Hitherto ye asked nothing  
 ἐν τῷ ὀνόματί μου· αἰτεῖτε, καὶ ἴληψετε, ἵνα ἡ χαρὰ ὑμῶν  
 in my name: ask, and ye shall receive, that your joy  
 ᾗ πεπληρωμένη. 25 ταῦτα ἐν παροιμίαις λελάληκα ὑμῖν·  
 may be full These things in allegories I have spoken to you;  
 ἀλλ<sup>α</sup> ἔρχεται ὥρα ὅτε οὐκ ἔτι ἐν παροιμίαις λαλήσω  
 but is coming an hour when no longer in allegories I will speak  
 ὑμῖν, ἀλλὰ παρρησίᾳ περὶ τοῦ πατρὸς ἀναγγελωῦ ὑμῖν.  
 to you, but plainly concerning the Father. I will announce to you.  
 26 ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐν τῷ ὀνόματί μου αἰτήσεσθε· καὶ οὐ  
 in that day in my name ye shall ask; and not  
 λέγω ὑμῖν ὅτι ἐγὼ ἐρωτήσω τὸν πατέρα περὶ ὑμῶν. 27 αὐ-  
 I say to you that I will beseech the Father for you, him-  
 τὸς γὰρ ὁ πατὴρ φιλεῖ ὑμᾶς, ὅτι ὑμεῖς ἐμὲ πεφιλήκατε, καὶ  
 self for the Father loves you, because ye me have loved, and  
 πεπιστεύκατε ὅτι ἐγὼ παρὰ τοῦ θεοῦ ἐξῆλθον. 28 ἐξῆλθον  
 have believed that I from God came out, I came out  
 παρὰ τοῦ πατρὸς καὶ ἐλήλυθα εἰς τὸν κόσμον· πάλιν ἀφήμι  
 from the Father and have come into the world; again I leave  
 τὸν κόσμον καὶ πορεύομαι πρὸς τὸν πατέρα. 29 Λέγουσιν  
 the world and go to the Father. Say  
 αὐτῷ οἱ μαθηταὶ αὐτοῦ. Ἰδε, νῦν παρρησίᾳ λαλεῖς, καὶ  
 to him his disciples, Lo, now plainly thou speakest; and  
 παροιμίαν οὐδεμίαν λέγεις. 30 νῦν οἶδαμεν ὅτι οἶδας  
 allegory no speakest. Now we know that thou knowest  
 πάντα, καὶ οὐ χρεῖαν ἔχεις ἵνα τίς σε ἐρωτᾷ. ἐν τούτῳ  
 all things, and not need hast that anyone thee should ask. By this  
 πιστεύομεν ὅτι ἀπὸ θεοῦ ἐξῆλθες. 31 Ἀπεκρίθη αὐτοῖς  
 we believe that from God thou camest forth. Answered them  
 ὁ Ἰησοῦς, Ἄρτι πιστεύετε; 32 ἰδοὺ, ἔρχεται ὥρα καὶ νῦν  
 Jesus, Now do ye believe? Lo, is coming an hour and now  
 ἐλήλυθεν; ἵνα σκορπισθῆτε ἕκαστος εἰς τὰ ἴδια, καὶ ἐμὲ  
 has come, that ye will be scattered each to his own, and me

shall be sorrowful, but your sorrow shall be turned into joy. 21 A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world. 22 And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you. 23 And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you. 24 Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full. 25 These things have I spoken unto you in proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father. 26 At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you: 27 for the Father himself loveth you, because ye have loved me, and have believed that I came out from God. 28 I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father. 29 His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb. 30 Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God. 31 Jesus answered them, Do ye now believe? 32 Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me a-

<sup>δ</sup> — δὲ but LITTA. <sup>α</sup> ἀλλὰ T. A. <sup>ε</sup> οὐκέτι GLT. <sup>ζ</sup> νῦν μὲν λυπῆν LITTA. <sup>δ</sup> ἐξετε shall have L. <sup>ε</sup> ἀρεῖ shall take LITTA. <sup>ε</sup> — ὅτι [L]ITTA. <sup>ε</sup> ἂν τι if anything LITTA. <sup>δ</sup> ὀώσει ὑμῖν ἐν τῷ ὀνόματί μου TITTA. <sup>ε</sup> ἴληψετε LITTA. <sup>ε</sup> — ἀλλ [L]ITTA. <sup>ε</sup> οὐκέτι GLT. <sup>δ</sup> ἀπαγγελωῦ LITTA. <sup>ε</sup> — τοῦ L; τοῦ πατρὸς the Father T. A. <sup>ε</sup> ἐκ LITTA. <sup>ε</sup> — αὐτῷ [L]ITTA. <sup>ε</sup> + ἐν LITTA. <sup>ε</sup> — ὁ TITTA. <sup>ε</sup> — νῦν LITTA. <sup>ε</sup> κάμῃ TITTA.

lone: and yet I am not alone, because the Father is with me. 83 These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.

μονον ἀφήτε· και οὐκ εἰμι μόνος, ὅτι ὁ πατήρ μετ' ἐμοῦ ἐστιν. 83 ταῦτα λελάληκα ὑμῖν ἵνα ἐν ἐμοὶ εἰρήνην ἔχητε· ἐν τῷ κόσμῳ θλίψιν ἔχετε· ἄλλα θαρσεῖτε, ἐγὼ νενίκηκα τὸν κόσμον.

XVII. These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: 2 as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. 3 And this is life eternal, that they might know thee the only true God, and Jesus, Christ, whom thou hast sent. 4 I have glorified thee on the earth: I have finished the work which thou gavest me to do. 5 And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. 6 I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. 7 Now they have known that all things whatsoever thou hast given me are of thee. 8 For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me. 9 I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. 10 And all mine are thine, and thine are mine; and I am glorified in them. 11 And now I am no more in the world, but these are in the world,

17 Ταῦτα ἐλάλησεν ὁ Ἰησοῦς, και ἐπέηρεν τοὺς ὀφθαλμοὺς αὐτοῦ εἰς τὸν οὐρανὸν· και εἶπεν, Πάτερ, ἔλθου ἡ ὥρα· δόξασόν σου τὸν υἱόν, ἵνα και ὁ υἱός σου δοξάσῃ σε· 2 καθὼς ἔδωκας αὐτῷ ἐξουσίαν πάσης σαρκός, ἵνα πᾶν ὃ δέδωκας αὐτῷ, δώσῃ αὐτοῖς ζωὴν αἰώνιον. 3 αὕτη ὁ ἐστὶν ἡ αἰώνιος ζωὴ, ἵνα γινώσκωσιν σε τὸν μόνον ἀληθινὸν θεόν, και ὃν ἀπέστειλας Ἰησοῦν χριστόν. 4 ἐγὼ σε ἐδόξασα ἐπὶ τῆς γῆς· τὸ ἔργον δέτελείωσα ὃ δέδωκάς μοι ἵνα ποιήσω. 5 και νῦν δόξασόν με σύ, Πάτερ, παρὰ σεαυτῷ, τῇ δόξῃ ἣ ἔχον πρό του τὸν κόσμον εἶναι παρὰ σοί. 6 Ἐφανέρωσά σου τὸ ὄνομα τοῖς ἀνθρώποις οὓς ἐδέδωκάς μοι ἐκ τοῦ κόσμου· σοὶ ἦσαν, και ἐμοὶ αὐτοὺς ἐδέδωκας και τὸν λόγον σου ἔτηρηκασιν. 7 νῦν ἔγνωκαν ὅτι πάντα ὅσα δέδωκάς μοι, παρὰ σου ἐστίν. 8 ὅτι τὰ ῥήματα ἃ δέδωκάς μοι δέδωκα αὐτοῖς, και αὐτοὶ ἔλαβον, και ἔγνωσαν ἀληθῶς ὅτι παρὰ σου ἐξῆλθον, και ἐπίστευσαν ὅτι σύ με ἀπέστειλας. 9 ἐγὼ περὶ αὐτῶν ἐρωτῶ οὐ περὶ τοῦ κόσμου ἐρωτῶ, ἀλλὰ περὶ ὧν δέδωκάς μοι, ὅτι σοὶ εἰσιν. 10 και τὰ ἐμὰ πάντα σὰ ἐστίν, και τὰ σὰ ἐμὰ και δεδόξασμαι ἐν αὐτοῖς. 11 και οὐκ ἔτι εἰμι ἐν τῷ κόσμῳ, και οὗτοι ἐν

F. (u n)

F.

M.A.

N.S.

NAMELY

N.P.

N.P.

N.P.

ἔχετε ye will have FL. ὁ τ. ἐπάρας having lifted up LTT.A. και LTTA. — και LTTAW. σου (read the Son) TTT[A]. δώσει he shall give A. γινώσκουσιν they know TTT. τελειώσας having completed LTTA. ἔδωκάς thou gavest LTT. κάμοι Tr. ἔτηρηκαν LTTA. ἔδωκάς thou gavest L. εἰσίν ITTA. ἐδωκάς thou gavest LTTA. [και ἔγνωσαν] L. οὐκέτι LTW. αὐτοὶ they T.

τῶ κόσμῳ εἰσίν, <sup>ο</sup>καὶ ἐγὼ <sup>π</sup>πρὸς σε ἔρχομαι. πᾶτερ ἅγιε, τήρη-  
 the world are, and I to thee come. <sup>2</sup>Father <sup>1</sup>Holy, keep  
 σου αὐτοὺς ἐν τῷ ὀνόματί σου τοὺς <sup>ο</sup>δεδωκὰς μοι. ἵνα  
 them in thy name whom thou hast given me, that  
 ὡς <sup>ε</sup>εν, καθὼς <sup>ε</sup>ἡμεῖς. 12 ὅτε ἦμην μετ' αὐτῶν ἐν τῷ  
 they may be one, as we. When I was with them in the  
 κόσμῳ ἐγὼ ἐτήρουν αὐτοὺς ἐν τῷ ὀνόματί σου τοὺς <sup>ο</sup>δὲ-  
 world I was keeping them in thy name: whom thou  
 δωκᾶς μοι ἐφίλαξα, καὶ οὐδεὶς ἐξ αὐτῶν ἀπώλετο, εἰ μὴ ὁ  
 hast given me I guarded, and none of them perished, except the  
 υἱὸς τῆς ἀπωλείας, ἵνα ἡ γραφὴ πληρωθῇ. 13 νῦν δὲ  
 son of perdition, that the scripture might be fulfilled. And now  
 πρὸς σε ἔρχομαι, καὶ ταῦτα λαλῶ ἐν τῷ κόσμῳ ἵνα ἔχω-  
 to thee I come; and these things I speak in the world that they may  
 σιν τὴν χαρὰν τὴν ἔμην πεπληρωμένην ἐν αὐτοῖς. 14 ἐγὼ  
 have joy my fulfilled in them. I  
 δέδωκα αὐτοῖς τὸν λόγον σου, καὶ ὁ κόσμος ἐμίσησεν αὐτοὺς,  
 have given them thy word, and the world hated them,  
 ὅτι οὐκ εἰσίν ἐκ τοῦ κόσμου, καθὼς ἐγὼ οὐκ εἰμι ἐκ τοῦ  
 because they are not of the world, as I am not of the  
 κόσμου. 15 οὐκ ἐρωτῶ ἵνα ἄρῃς αὐτοὺς ἐκ τοῦ  
 world. I do not make request that thou shouldst take them out of the  
 κόσμου, ἀλλ' ἵνα τηρήσῃς αὐτοὺς ἐκ τοῦ πονηροῦ.  
 world, but that thou shouldst keep them out of the evil.  
 16 ἐκ τοῦ κόσμου οὐκ εἰσίν, καθὼς ἐγὼ <sup>ἐκ</sup> τοῦ κόσμου οὐκ  
 Of the world they are not, as I of the world not  
 εἰμι. 17 ἀγιάσον αὐτοὺς ἐν τῇ ἀληθείᾳ σου. <sup>ὁ</sup>λόγος <sup>ὁ</sup>σοῦ  
 am. Sanctify them by thy truth; word thy  
 ἀλήθειά ἐστιν. 18 καθὼς ἐμὲ ἀπέστειλας εἰς τὸν κόσμον,  
 truth is. As me thou didst send into the world,  
 καὶ γὰρ ἀπέστειλα αὐτοὺς εἰς τὸν κόσμον. 19 καὶ ὑπὲρ αὐτῶν  
 I also sent them into the world; and for them  
 ἐγὼ ἀγιάζω ἑμαυτόν, ἵνα καὶ αὐτοὶ ὡς ἡγιασμένοι ἐν  
 I sanctify my-self, that also they may be sanctified in  
 ἀληθείᾳ. 20 Οὐ περὶ τούτων δὲ ἐρωτῶ μόνον, ἀλλὰ  
 truth. Not for these and make I request only, but  
 καὶ περὶ τῶν πιστευόντων διὰ τοῦ λόγου αὐτῶν εἰς  
 also for those who shall believe through their word on  
 ἐμὲ. 21 ἵνα πάντες ἐν ὡσιν, καθὼς σύ, πάτερ, ἐν ἐμοί,  
 me; that all one may be, as thou, Father, [art] in me,  
 καὶ ἐγὼ ἐν σοί, ἵνα καὶ αὐτοὶ ἐν ἡμῖν ὡς ὡσιν ἵνα ὁ κόσμος  
 and I in thee, that also they in us one may be, that the world  
 πιστεύσῃ ὅτι σύ με ἀπέστειλας. 22 καὶ ἐγὼ τὴν δόξαν  
 may believe that thou me didst send. And I the glory  
 ἣν <sup>ο</sup>δεδωκᾶς μοι δέδωκα αὐτοῖς, ἵνα ὡσιν ἐν, καθὼς  
 which thou hast given me have given them, that they may be one, as  
 ἡμεῖς ἐν ἑσμέν. 23 ἐγὼ ἐν αὐτοῖς, καὶ σύ ἐν ἐμοί, ἵνα  
 we one are: I in them, and thou in me, that  
 ὡσιν τετελειωμένοι εἰς ἓν, καὶ ἵνα γινώσκῃ ὁ κόσμος  
 they may be perfected into one, and that may know the world

and I come to thee.  
 Holy Father, keep  
 through thine own  
 name those whom  
 thou hast given me,  
 that they may be  
 one, as we are.  
 12 While I was with  
 them in the world, I  
 kept them in thy name:  
 those that thou gavest  
 me I have kept, and  
 none of them is lost,  
 but the son of perdition;  
 that the scripture might be fulfilled.  
 13 And now come I to  
 thee; and these things  
 I speak in the world,  
 that they might have  
 my joy fulfilled in  
 themselves. 14 I have  
 given them thy word;  
 and the world hath  
 hated them, because  
 they are not of the  
 world, even as I am  
 not of the world. 15 I  
 pray not that thou  
 shouldst take them  
 out of the world, but  
 that thou shouldst  
 keep them from the  
 evil. 16 They are not  
 of the world, even as  
 I am not of the world.  
 17 Sanctify them  
 through thy truth:  
 thy word is truth.  
 18 As thou hast sent  
 me into the world, even  
 so have I also sent  
 them into the world.  
 19 And for their sakes  
 I sanctify myself, that  
 they also might be  
 sanctified through the  
 truth. 20 Neither pray  
 I for these alone, but  
 for them also which  
 shall believe on me  
 through their word;  
 21 that they all may be  
 one; as thou, Father,  
 art in me, and I in  
 thee, that they also  
 may be one in us: that  
 the world may believe  
 that thou hast sent  
 me. 22 And the glory  
 which thou gavest me  
 I have given them;  
 that they may be one,  
 even as we are one:  
 23 I in them, and thou  
 in me; that they may  
 be made perfect in one;  
 and that the world  
 may know that thou

POSSESSIVE  
 [GRASP]  
 NAMELY

F.N.

<sup>ο</sup> καὶ LITRA. <sup>π</sup> ὧ which GLTTAW. <sup>ε</sup> + καὶ also Tr. <sup>ε</sup> — ἐν τῷ κόσμῳ LITRA. <sup>ο</sup> ὧ  
 which TTRA. <sup>ε</sup> + καὶ and (read I was keeping them in thy name which thou hast given  
 me, and I guarded [them]) [LITRA. <sup>ε</sup> αὐτοῖς TTRA. <sup>ε</sup> οὐκ εἰμι ἐκ τοῦ κόσμου LITRA.  
 ε — σου (read the truth) LITRA. <sup>ε</sup> — ἐγὼ (read ἁγ. I sanctify) [L]T. <sup>ε</sup> ὡσιν καὶ  
 αὐτοὶ LITRA. <sup>ε</sup> πιστευόντων believe GLTTAW. <sup>ε</sup> πατήρ TTRA. <sup>ε</sup> — ἐν [L]ITRA.  
 πιστεύη TTR. <sup>ε</sup> καὶ LITRA. <sup>ε</sup> εἶδωκας thou gavest L. <sup>ε</sup> — ἐσμεν (read [are]) TTRA.  
 ε — καὶ LITRA.

hast sent me, and hast loved them, as thou hast loved me. 24 Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world. 25 O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me. 26 And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them.

ὅτι σύ με ἀπέστειλας, καὶ ἠγάπησας αὐτοὺς καθὼς ἐμὲ ἠγάπησας. 24 Ἐπίτερον, ἡ ὅσους ἠδὲδωκάς. μοι θέλω ἵνα ὅπου εἰμι ἐγὼ κακεῖνοι ὣσιν μετ' ἐμοῦ, ἵνα θεωρῶσιν τὴν δόξαν τὴν ἔμην ἣν ἔδωκάς μοι, ὅτι ἠγάπησάς με πρὸ καταβολῆς κόσμου 25 Ἐπίτερον δίκαιε, καὶ ὁ κόσμος σε οὐκ ἔγνω, ἐγὼ δέ σε ἔγνω, καὶ οὗτοι ἔγνωσαν ὅτι σύ με ἀπέστειλας. 26 καὶ ἐγνώρισά αὐτοῖς τὸ ὄνομά σου, καὶ γυνώρισω ἵνα ἡ ἀγάπη ἣν ἠγάπησάς με ἐν αὐτοῖς ᾗ, καὶ ἐν αὐτοῖς.

KEY  
P

F

XVIII. When Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples. 2 And Judas also, which betrayed him, knew the place: for Jesus oftentimes resorted thither with his disciples. 3 Judas then, having received a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons. 4 Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye? 5 They answered him, Jesus of Nazareth. Jesus saith unto them, I am he. And Judas also, which betrayed him, stood with them. 6 As soon then as he had said unto them, I am he, they went backward, and fell to the ground. 7 Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth. 8 Jesus answered, I have told you that I am he: if therefore ye seek me, let these go their way:

18 Ταῦτα εἰπὼν ὁ Ἰησοῦς ἐξῆλθεν σὺν τοῖς μαθηταῖς αὐτοῦ πέραν τοῦ χειμάρρου τῶν Κεδρών, ὅπου ἦν κήπος, εἰς ὃν εἰσῆλθεν αὐτὸς καὶ οἱ μαθηταὶ αὐτοῦ. 2 Ἦδει δὲ καὶ Ἰούδας ὁ παραδιδὼς αὐτὸν τὸν τόπον ὅτι πολλάκις συνήχθη ὁ Ἰησοῦς ἐκεῖ μετὰ τῶν μαθητῶν αὐτοῦ. 3 Ὁ οὖν Ἰούδας λαβὼν τὴν σπεῖραν, καὶ ἐκ τῶν ἀρχιερέων καὶ Φαρισαίων ὑπηρέτας, ἔρχεται ἐκεῖ μετὰ φανῶν καὶ λαμπάδων καὶ ὅπλων. 4 Ἰησοῦς οὖν εἰδὼς πάντα τὰ ἐρχόμενα ἐπ' αὐτόν, ἐξελθὼν εἶπεν αὐτοῖς, Τίνα ζητεῖτε; 5 Ἀπεκρίθησαν αὐτῷ, Ἰησοῦν τὸν Ναζωραῖον. Λέγει αὐτοῖς ὁ Ἰησοῦς, Ἐγὼ εἰμι. Εἰστήκει δὲ καὶ Ἰούδας ὁ παραδιδὼς αὐτὸν μετ' αὐτῶν. 6 Ὡς οὖν εἶπεν αὐτοῖς, Ὅτι ἐγὼ εἰμι, ἀπήλθον εἰς τὰ ὀπίσω καὶ ἔπεσον χαμαί. 7 Πάλιν οὖν αὐτοὺς ἐπηρώτησεν, Τίνα ζητεῖτε; Οἱ δὲ εἶπον, Ἰησοῦν τὸν Ναζωραῖον. 8 Ἀπεκρίθη ὁ Ἰησοῦς, Εἶπον ὑμῖν ὅτι ἐγὼ εἰμι. εἰ οὖν ἐμὲ ζητεῖτε, ἄφετε τουτοὺς ὑπάγειν.

F.A

ἡ πατήρ LTTA. ἰ ὅ what TTA. ἰ ἔδωκάς thou gavest L. ἰ δέδωκάς thou hast given LTTAW. ἰ πατήρ LTTA. ἡ — ὁ TTA. ἡ τοῦ Κεδρών GL; τοῦ κέδρον T. ὁ — ὁ TTA. P + τῶν LTTA; + ἐκ τῶν from the T. ἡ δὲ and (Jesus) TT. ἡ ἐξῆλθεν καὶ λέγει went forth and says LTTA. ἡ — ὁ T; — ὁ Ἰησοῦς (read he says) TTA. ἡ — ὅτι LTTA. ἡ ἀπήλθον LTTA. ἡ ἔπεσαν LTTA. ἡ ἐπηρώτησεν αὐτοὺς LTTA; αὐτὸς ἐπηρώτησεν W. ἡ — ὁ GLTTAW.