THE GOSPEL ACCORDING TO JOHN

Greek–English Interlinear with Koine Phonetics

NA28 Critical Text · Modern English Translation · Reconstructed First-Century Pronunciation

HOW TO USE THIS EDITION

Each verse is presented in three lines:
LINE 1 — ENGLISH (black): Modern English translation from the NA28 Greek critical text.
LINE 2 — GREEK (blue): NA28 text with original diacritical marks (breathings, accents, iota subscripts).
LINE 3 — PHONETICS (grey italic): Reconstructed first-century Koine Greek pronunciation.

PHONETIC KEY:
Vowels: a = 'father' | e = 'bed' | ē / ī = long 'ee' | o = 'hot' | ō = long 'oh' | ū = 'moon'
Diphthongs: ai = 'aisle' | ei → ī | oi = 'oil' | au → av/af | eu → ev/ef | ou → ū
Consonants: β = 'v' | γ = 'g' | δ = 'th' as in 'then' | θ = 'th' as in 'thin'
φ = 'f' | χ = 'ch' as in German 'Bach' | ψ = 'ps' | ξ = 'ks' | ζ = 'z'
Stress: CAPITALS indicate the stressed syllable.
Breathings: Initial h- = rough breathing; smooth breathing silent in Koine.

JOHN'S GREEK: The most theologically elevated Greek in the NT, built on simple vocabulary but profound conceptual depth. Characteristic Johannine terms: λόγος (the Word), ζωή (life), φῶς (light), σκοτία (darkness), ἀλήθεια (truth), ἀγάπη (love), μένειν (to remain/abide). The seven 'I AM' (ἐγώ εἰμι) declarations are a signature feature of this Gospel.

TRANSLATOR'S PREFACE

The Gospel of John stands apart from the Synoptic tradition in almost every dimension — chronology, geography, vocabulary, theology, and literary structure. Where Matthew, Mark, and Luke share a common outline traceable to a network of overlapping sources, John follows an independent tradition, preserving historical details absent from the Synoptics (multiple visits to Jerusalem, a ministry of over three years, the Bethany raising of Lazarus, the precise timing of the Passion relative to Passover) while omitting large blocks of Synoptic material (the baptism, the temptation, the Transfiguration, the institution of the Eucharist at the Last Supper, Gethsemane). The ancient church recognized this: Clement of Alexandria, writing at the end of the second century, called John 'a spiritual gospel,' written last to supplement what the others had left out.

The authorship question is one of the most contested in New Testament scholarship. Ancient tradition unanimously identifies the author with the Apostle John, the son of Zebedee, who is never named in the gospel but is likely identical with 'the disciple whom Jesus loved' — the Beloved Disciple who reclines at table beside Jesus (13:23), stands at the cross (19:26), and outruns Peter to the empty tomb (20:4). The closing verses (21:24) explicitly identify this disciple as the source behind the written text. Critical scholarship since the nineteenth century has proposed various alternatives: a Johannine 'school,' a two-stage composition, a redactor who added chapter 21. The NA28 text used in this edition does not presuppose a resolution to this question; the translation is based on the text as it stands.

The Greek of John is at once the simplest and the most profound in the New Testament. The vocabulary is small — far smaller than Luke's — but the theological weight carried by individual words is enormous. The Prologue (1:1–18) is among the most studied passages in the entire Bible. It opens with a deliberate echo of Genesis 1:1 (ἐν ἀρχῇ, 'In the beginning'), identifies the pre-existent λόγος (Logos, 'Word') with the agent of creation and with the historical Jesus, and deploys the antitheses of light/darkness, life/death, and truth/deception that will structure the entire gospel. The Logos concept draws on both Hellenistic philosophical usage (Stoic universal reason) and the Jewish tradition of divine Wisdom (Proverbs 8; Sirach 24; Wisdom of Solomon) and the Word of God in creation — a richness that resists single-strand explanation.

John's distinctive theological vocabulary includes terms that recur with almost musical regularity: ζωή αἰώνιος (eternal life, 17 occurrences), πιστεύειν εἰς (to believe into, expressing union rather than mere assent), μένειν (to remain, abide, dwell — 40 occurrences), ἀγάπη and ἀγαπᾶν (love, in the Farewell Discourse chapters 13–17), ἀλήθεια (truth, 25 occurrences). The seven 'I AM' declarations with predicate nominatives are a structural spine of the gospel: the Bread of Life (6:35), the Light of the World (8:12), the Gate (10:7,9), the Good Shepherd (10:11,14), the Resurrection and the Life (11:25), the Way, the Truth, and the Life (14:6), and the True Vine (15:1). These are overlaid on the foundational absolute 'I AM' (ἐγώ εἰμι, 8:58) — an allusion to the divine self-identification of Exodus 3:14 — that caused Jesus' hearers to take up stones.

The seven signs (σημεῖα) that structure the public ministry (chapters 2–12) — water into wine, the healing of the official's son, the Bethesda healing, the feeding of the five thousand, the walking on water, the healing of the man born blind, and the raising of Lazarus — function not as miracle stories but as revelatory acts, each generating a discourse or controversy that interprets its theological meaning. The Farewell Discourse (chapters 13–17), unique to John, contains some of the most sustained and intimate theological reflection in the NT, including the Paraclete sayings (14:16–17, 26; 15:26; 16:7–15) and the High Priestly Prayer of chapter 17.

The primary manuscript witnesses are the same as for the other volumes in this series. P75 (Bodmer XIV–XV, late second century) preserves Luke and John together and is the single most important papyrus for Johannine textual criticism, standing in close agreement with Codex Vaticanus (B). P66 (Bodmer II, c. 200 CE) provides an early and substantially complete witness to John alone. P45 covers portions of chapters 4, 6, and 10–11. Codex Sinaiticus (א) and Codex Vaticanus (B) remain the foundational witnesses. The Textus Receptus tradition, underlying the King James Version, follows the Byzantine text at numerous points where the Alexandrian tradition diverges — including the Pericope Adulterae (7:53–8:11), which is absent from the earliest manuscripts and best understood as a genuine early tradition secondarily inserted into the Fourth Gospel at a later point in the manuscript tradition.

The phonetic system is the same reconstructed first-century Koine system used throughout this interlinear series. John's Prologue, with its elevated cadences and philosophical density, is among the most phonetically striking passages in the NT when read aloud in this system. The simplicity of the grammar — predominantly short clauses joined by καί — stands in productive tension with the depth of meaning, a tension that the three-line interlinear format is designed to make visible and audible simultaneously.

CHAPTER 1: THE PROLOGUE AND THE CALLING OF THE FIRST DISCIPLES

ENGLISH | **GREEK (NA28)** | ***KOINE PHONETICS***

[1] In the beginning was the Word, and the Word was with God, and the Word was God.
Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ λόγος.
En ar-KHĪÍ ĪN ho LÓ-gos, ke ho LÓ-gos ĪN pròs ton the-ÓN, ke the-ÒS ĪN ho LÓ-gos.

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[2] He was with God in the beginning.
οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν θεόν.
HŪ-tos ĪN en ar-KHĪÍ pròs ton the-ÓN.

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[3] Through him all things were made; without him nothing was made that has been made.
πάντα δι' αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἕν ὃ γέγονεν.
PÁN-ta di' af-TŪ e-GÉ-ne-to, ke khō-RÌS af-TŪ e-GÉ-ne-to ū-DÈ HÈN HÒ GÉ-go-nen.

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[4] In him was life, and that life was the light of all mankind.
ἐν αὐτῷ ζωὴ ἦν, καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων·
en af-TŌ zō-ĪÍ ĪN, ke hī zō-ĪÍ ĪN to PHŌS tōn an-THRŌ-pōn:

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[5] The light shines in the darkness, and the darkness has not overcome it.
καὶ τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει, καὶ ἡ σκοτία αὐτὸ οὐ κατέλαβεν.
ke to PHŌS en tī sko-TÍ-a PHÉÍ-nei, ke hī sko-TÍ-a af-TÒ ŪÍ ka-TÉ-la-ven.

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[6] There was a man sent from God whose name was John.
Ἐγένετο ἄνθρωπος, ἀπεσταλμένος παρὰ θεοῦ, ὄνομα αὐτῷ Ἰωάννης·
E-GÉ-ne-to ÁN-thrō-pos, a-pes-tal-MÉ-nos pa-RÀ the-ŪÍ, Ó-no-ma af-TŌ Yi-ō-ÁN-nīs:

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[7] He came as a witness to testify concerning that light, so that through him all might believe.
οὗτος ἦλθεν εἰς μαρτυρίαν, ἵνα μαρτυρήσῃ περὶ τοῦ φωτός, ἵνα πάντες πιστεύσωσιν δι' αὐτοῦ.
HŪ-tos ĪL-then eis mar-ty-RÍ-an, HÍ-na mar-ty-RĪÍ-sī pe-RÌ tū PHŌ-TÓS, HÍ-na PÁN-tes pis-TÉF-sō-sin di' af-TŪ.

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[8] He himself was not the light; he came only as a witness to the light.
οὐκ ἦν ἐκεῖνος τὸ φῶς, ἀλλ' ἵνα μαρτυρήσῃ περὶ τοῦ φωτός.
ŪK ĪN e-KĪÍ-nos to PHŌS, ALL' HÍ-na mar-ty-RĪÍ-sī pe-RÌ tū PHŌ-TÓS.

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[9] The true light that gives light to everyone was coming into the world.
Ἦν τὸ φῶς τὸ ἀληθινόν, ὃ φωτίζει πάντα ἄνθρωπον, ἐρχόμενον εἰς τὸν κόσμον.
ĪN to PHŌS to a-lī-thi-NÓN, HÒ phō-TÍ-zei PÁN-ta ÁN-thrō-pon, er-KHÓ-me-non eis ton KÓZ-mon.

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[10] He was in the world, and though the world was made through him, the world did not recognize him.
ἐν τῷ κόσμῳ ἦν, καὶ ὁ κόσμος δι' αὐτοῦ ἐγένετο, καὶ ὁ κόσμος αὐτὸν οὐκ ἔγνω.
en tō KÓZ-mō ĪN, ke ho KÓZ-mos di' af-TŪ e-GÉ-ne-to, ke ho KÓZ-mos af-TÒN ŪK ÉG-nō.

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[11] He came to that which was his own, but his own did not receive him.
εἰς τὰ ἴδια ἦλθεν, καὶ οἱ ἴδιοι αὐτὸν οὐ παρέλαβον.
eis ta ÍD-i-a ĪL-then, ke hoi ÍD-i-oi af-TÒN ŪÍ pa-RÉ-la-von.

[12] Yet to all who did receive him, to those who believed in his name, he gave the right to become children of God —

ὅσοι δὲ ἔλαβον αὐτόν, ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα θεοῦ γενέσθαι, τοῖς πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ,

HÓ-soi de É-la-von af-TÓN, É-dō-ken af-TOIS ek-sū-SÍ-an TÉK-na the-ŪÍ ge-NÉS-thai, tois pis-TÉF-ū-sin eis to Ó-no-ma af-TŪ,

[13] children born not of natural descent, nor of human decision or a husband's will, but born of God.

οἳ οὐκ ἐξ αἱμάτων οὐδὲ ἐκ θελήματος σαρκὸς οὐδὲ ἐκ θελήματος ἀνδρὸς ἀλλ' ἐκ θεοῦ ἐγεννήθησαν.

HOÌ ŪK ek-SÌ hai-MÁ-tōn ū-DÈ ek the-LĪÍ-ma-tos sar-KÒS ū-DÈ ek the-LĪÍ-ma-tos an-DRÒS ALL' ek the-ŪÍ e-gen-NĪÍ-thī-san.

[14] The Word became flesh and made his dwelling among us. We have seen his glory, the glory of the one and only Son, who came from the Father, full of grace and truth.

Καὶ ὁ λόγος σὰρξ ἐγένετο καὶ ἐσκήνωσεν ἐν ἡμῖν, καὶ ἐθεασάμεθα τὴν δόξαν αὐτοῦ, δόξαν ὡς μονογενοῦς παρὰ πατρός, πλήρης χάριτος καὶ ἀληθείας.

Ke ho LÓ-gos SÀRKS e-GÉ-ne-to ke e-SKĪÍ-nō-sen en hī-MĪN, ke e-the-a-SÁ-me-tha tīn DÓK-san af-TŪ, DÓK-san hōs mo-no-ge-NŪS pa-RÀ pat-RÓS, PLĪ-rīs KHÁ-ri-tos ke a-lī-THĪÍ-as.

[16] Out of his fullness we have all received grace in place of grace already given.

ὅτι ἐκ τοῦ πληρώματος αὐτοῦ ἡμεῖς πάντες ἐλάβομεν, καὶ χάριν ἀντὶ χάριτος·

HÓ-ti ek tū plī-RŌ-ma-tos af-TŪ hī-MĪÍS PÁN-tes e-LÁ-vo-men, ke KHÁ-rin an-TÌ KHÁ-ri-tos:

[17] For the law was given through Moses; grace and truth came through Jesus Christ.

ὅτι ὁ νόμος διὰ Μωϋσέως ἐδόθη, ἡ χάρις καὶ ἡ ἀλήθεια διὰ Ἰησοῦ Χριστοῦ ἐγένετο.

HÓ-ti ho NÓ-mos di-À Mō-ü-SÉ-ōs e-DÓ-thī, hī KHÁ-ris ke hī a-LĪÍ-thei-a di-À Yi-ī-SŪ Khri-STŪ e-GÉ-ne-to.

[18] No one has ever seen God, but the one and only Son, who is himself God and is in closest relationship with the Father, has made him known.

θεὸν οὐδεὶς ἑώρακεν πώποτε· μονογενὴς θεὸς ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς ἐκεῖνος ἐξηγήσατο.

the-ÒN ū-DĪÍS he-ŌÍ-ra-ken PŌ-po-te: mo-no-ge-NĪS the-ÒS ho ŌN eis ton KÓL-pon tū pat-RÒS e-KĪÍ-nos ek-sī-GĪÍ-sa-to.

[23] John replied in the words of Isaiah the prophet, 'I am the voice of one calling in the wilderness, Make straight the way for the Lord.'

ἔφη· ἐγὼ φωνὴ βοῶντος ἐν τῇ ἐρήμῳ· εὐθύνατε τὴν ὁδὸν κυρίου, καθὼς εἶπεν Ἡσαΐας ὁ προφήτης.

É-phī: e-GŌ phō-NĪ vo-ŌN-tos en tī e-RĪ-mō: ev-THŸ-na-te tīn ho-DÒN KY-ri-u, ka-THŌS ĪÍ-pen Ī-sa-Í-as ho pro-PHĪ-tīs.

[29] The next day John saw Jesus coming toward him and said, 'Look, the Lamb of God, who takes away the sin of the world!'

Τῇ ἐπαύριον βλέπει τὸν Ἰησοῦν ἐρχόμενον πρὸς αὐτὸν καὶ λέγει· ἴδε ὁ ἀμνὸς τοῦ θεοῦ ὁ αἴρων τὴν ἁμαρτίαν τοῦ κόσμου.

Tī e-PAF-ri-on VLÉP-ei ton Yi-ī-SŪN er-KHÓ-me-non pròs af-TÒN ke LÉ-gei: Í-de ho am-NÒS tū the-ŪÍ ho AÍ-rōn tīn ha-mar-TÍ-an tū KÓZ-mu.

[34] I have seen and I testify that this is God's Chosen One.'

κἀγὼ ἑώρακα καὶ μεμαρτύρηκα ὅτι οὗτός ἐστιν ὁ υἱὸς τοῦ θεοῦ.

ka-GŌ he-ŌÍ-ra-ka ke me-mar-TÝ-rī-ka HÓ-ti HŪ-TÓS É-stin ho yi-ÒS tū the-ŪÍ.

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[38] Turning around, Jesus saw them following and asked, 'What do you want?' They said, 'Rabbi' (which means Teacher), 'where are you staying?'

στραφεὶς δὲ ὁ Ἰησοῦς καὶ θεασάμενος αὐτοὺς ἀκολουθοῦντας λέγει αὐτοῖς· τί ζητεῖτε; οἱ δὲ εἶπαν αὐτῷ· ῥαββί, ὃ λέγεται μεθερμηνευόμενον διδάσκαλε, ποῦ μένεις;

stra-PHĪS de ho Yi-ī-SŪS ke the-a-SÁ-me-nos af-TŪS a-ko-lu-THŪN-tas LÉ-gei af-TOIS: TÍ zī-TĪÍ-te? hoi de ĪÍ-pan af-TŌ: hrab-BÍ, HÒ LÉ-ge-tai me-ther-mī-neu-Ó-me-non di-DÁS-ka-le, PŪ MÉ-neis?

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[39] 'Come,' he replied, 'and you will see.' So they went and saw where he was staying, and they spent that day with him. It was about four in the afternoon.

λέγει αὐτοῖς· ἔρχεσθε καὶ ὄψεσθε. ἦλθαν οὖν καὶ εἶδαν ποῦ μένει, καὶ παρ' αὐτῷ ἔμειναν τὴν ἡμέραν ἐκείνην· ὥρα ἦν ὡς δεκάτη.

LÉ-gei af-TOIS: ÉR-khes-the ke ÓP-ses-the. ĪL-than ŪN ke ĪÍ-dan PŪ MÉ-nei, ke par' af-TŌ É-mei-nan tīn hī-MÉ-ran e-KĪÍ-nīn: HŌ-ra ĪN hōs de-KÁ-tī.

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[42] And he brought him to Jesus. Jesus looked at him and said, 'You are Simon son of John. You will be called Cephas' (which, when translated, is Peter).

ἤγαγεν αὐτὸν πρὸς τὸν Ἰησοῦν. ἐμβλέψας αὐτῷ ὁ Ἰησοῦς εἶπεν· σὺ εἶ Σίμων ὁ υἱὸς Ἰωάννου, σὺ κληθήσῃ Κηφᾶς, ὃ ἑρμηνεύεται Πέτρος.

ĪÍ-ga-gen af-TÒN pròs ton Yi-ī-SŪN. em-VLÉK-sas af-TŌ ho Yi-ī-SŪS ĪÍ-pen: SÝ ĪÍ SÍ-mōn ho yi-ÒS Yi-ō-ÁN-nu, SÝ klī-THĪÍ-sī Kī-PHÂS, HÒ her-mī-NÉF-e-tai PÉT-ros.

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[46] 'Nazareth! Can anything good come from there?' Nathanael asked. 'Come and see,' said Philip.

καὶ εἶπεν αὐτῷ Ναθαναήλ· ἐκ Ναζαρὲτ δύναταί τι ἀγαθὸν εἶναι; λέγει αὐτῷ ὁ Φίλιππος· ἔρχου καὶ ἴδε.

ke ĪÍ-pen af-TŌ Na-tha-na-ĪL: ek Na-za-RÈT DÝ-na-TAÍ ti a-ga-THÒN ĪÍ-nai? LÉ-gei af-TŌ ho PHÍ-lip-pos: ÉR-khu ke Í-de.

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[51] He then added, 'Very truly I tell you, you will see heaven open, and the angels of God ascending and descending on the Son of Man.'

καὶ λέγει αὐτῷ· ἀμὴν ἀμὴν λέγω ὑμῖν, ὄψεσθε τὸν οὐρανὸν ἀνεῳγότα καὶ τοὺς ἀγγέλους τοῦ θεοῦ ἀναβαίνοντας καὶ καταβαίνοντας ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου.

ke LÉ-gei af-TŌ: a-MĪN a-MĪN LÉ-gō hy-MĪN, ÓP-ses-the ton ū-ra-NÒN a-ne-ōi-GÓ-ta ke tūs an-GÉ-lus tū the-ŪÍ a-na-VÉ-non-tas ke ka-ta-VÉ-non-tas e-PÌ ton yi-ÒN tū an-THRŌ-pu.

CHAPTER 2: THE WEDDING AT CANA AND THE CLEANSING OF THE TEMPLE

ENGLISH | **GREEK (NA28)** | ***KOINE PHONETICS***

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[1] On the third day a wedding took place at Cana in Galilee. Jesus' mother was there,

Καὶ τῇ ἡμέρᾳ τῇ τρίτῃ γάμος ἐγένετο ἐν Κανὰ τῆς Γαλιλαίας, καὶ ἦν ἡ μήτηρ τοῦ Ἰησοῦ ἐκεῖ·

Ke tī hī-MÉ-ra tī TRÍ-tī GÁ-mos e-GÉ-ne-to en Ka-NÀ tīs Ga-li-LÉ-as, ke ĪN hī MĪ-tīr tū Yi-ī-SŪ e-KĪÍ:

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[4] 'Woman, why do you involve me?' Jesus replied. 'My hour has not yet come.'

καὶ λέγει αὐτῇ ὁ Ἰησοῦς· τί ἐμοὶ καὶ σοί, γύναι; οὔπω ἥκει ἡ ὥρα μου.

ke LÉ-gei af-TĪ ho Yi-ī-SŪS: TÍ e-MOÌ ke SOÍ, GÝ-nai? ŪÍ-pō ĪÍ-kei hī HŌ-ra mu.

[7] Jesus said to the servants, 'Fill the jars with water'; so they filled them to the brim.

λέγει αὐτοῖς ὁ Ἰησοῦς· γεμίσατε τὰς ὑδρίας ὕδατος. καὶ ἐγέμισαν αὐτὰς ἕως ἄνω.

LÉ-gei af-TOIS ho Yi-ī-SŪS: ge-MÍ-sa-te tas hyd-RÍ-as HÝ-da-tos. ke e-GÉ-mi-san af-TÀS HÉ-ōs Á-nō.

[11] What Jesus did here in Cana of Galilee was the first of the signs through which he revealed his glory; and his disciples believed in him.

Ταύτην ἐποίησεν ἀρχὴν τῶν σημείων ὁ Ἰησοῦς ἐν Κανὰ τῆς Γαλιλαίας καὶ ἐφανέρωσεν τὴν δόξαν αὐτοῦ, καὶ ἐπίστευσαν εἰς αὐτὸν οἱ μαθηταὶ αὐτοῦ.

TAF-tīn e-POÍ-ī-sen ar-KHĪN tōn sī-MĪÍ-ōn ho Yi-ī-SŪS en Ka-NÀ tīs Ga-li-LÉ-as ke e-pha-NÉ-rō-sen tīn DÓK-san af-TŪ, ke e-PÍS-tef-san eis af-TÒN hoi ma-thī-TÀI af-TŪ.

[16] To those who sold doves he said, 'Get these out of here! Stop turning my Father's house into a market!'

καὶ τοῖς τὰς περιστερὰς πωλοῦσιν εἶπεν· ἄρατε ταῦτα ἐντεῦθεν· μὴ ποιεῖτε τὸν οἶκον τοῦ πατρός μου οἶκον ἐμπορίου.

ke tois tas pe-ri-ste-RÀS pō-LŪÍ-sin ĪÍ-pen: ÁR-a-te TAŪ-ta en-TĪF-then: mī poi-ĪÍ-te ton OÌ-kon tū pat-RÓS mu OÌ-kon em-po-RÍ-u.

[19] Jesus answered them, 'Destroy this temple, and I will raise it again in three days.'

ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς· λύσατε τὸν ναὸν τοῦτον καὶ ἐν τρισὶν ἡμέραις ἐγερῶ αὐτόν.

a-pe-KRÍ-thī Yi-ī-SŪS ke ĪÍ-pen af-TOIS: LÝ-sa-te ton na-ÒN TŪ-ton ke en tri-SÌN hī-MÉ-rais e-ge-RŌ af-TÓN.

CHAPTER 3: NICODEMUS AND THE NEW BIRTH; JOHN'S FINAL TESTIMONY

ENGLISH | **GREEK (NA28)** | ***KOINE PHONETICS***

[1] Now there was a Pharisee, a man named Nicodemus who was a member of the Jewish ruling council.

Ἦν δὲ ἄνθρωπος ἐκ τῶν Φαρισαίων, Νικόδημος ὄνομα αὐτῷ, ἄρχων τῶν Ἰουδαίων·

ĪN de ÁN-thrō-pos ek tōn Pha-ri-SÉ-ōn, Ni-KÓ-dī-mos Ó-no-ma af-TŌ, ÁR-khōn tōn Yi-ū-DÉ-ōn:

[3] Jesus replied, 'Very truly I tell you, no one can see the kingdom of God unless they are born again.'

ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ· ἀμὴν ἀμὴν λέγω σοι, ἐὰν μή τις γεννηθῇ ἄνωθεν, οὐ δύναται ἰδεῖν τὴν βασιλείαν τοῦ θεοῦ.

a-pe-KRÍ-thī Yi-ī-SŪS ke ĪÍ-pen af-TŌ: a-MĪN a-MĪN LÉ-gō SOI, e-ÀN mī tis gen-nī-THĪÍ Á-nō-then, ŪÍ DÝ-na-tai i-DĪÍN tīn va-si-LÍ-an tū the-ŪÍ.

[5] Jesus answered, 'Very truly I tell you, no one can enter the kingdom of God unless they are born of water and the Spirit.'

ἀπεκρίθη Ἰησοῦς· ἀμὴν ἀμὴν λέγω σοι, ἐὰν μή τις γεννηθῇ ἐξ ὕδατος καὶ πνεύματος, οὐ δύναται εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ θεοῦ.

a-pe-KRÍ-thī Yi-ī-SŪS: a-MĪN a-MĪN LÉ-gō SOI, e-ÀN mī tis gen-nī-THĪÍ ek-SÌ HÝ-da-tos ke PNÉV-ma-tos, ŪÍ DÝ-na-tai eis-el-THĪÍN eis tīn va-si-LÍ-an tū the-ŪÍ.

[6] Flesh gives birth to flesh, but the Spirit gives birth to spirit.

τὸ γεγεννημένον ἐκ τῆς σαρκὸς σάρξ ἐστιν, καὶ τὸ γεγεννημένον ἐκ τοῦ πνεύματος πνεῦμά ἐστιν.

to ge-gen-nī-MÉ-non ek tīs sar-KÒS SÀRKS É-stin, ke to ge-gen-nī-MÉ-non ek tū PNÉV-ma-tos PNÉV-MÁ É-stin.

[7] You should not be surprised at my saying, You must be born again.

μὴ θαυμάσῃς ὅτι εἶπόν σοι· δεῖ ὑμᾶς γεννηθῆναι ἄνωθεν.

mī thaf-MÁ-sīs HÓ-ti ÍÍ-pón SOI: DÍÍ hy-MÂS gen-nī-THÍÍ-nai Á-nō-then.

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[8] The wind blows wherever it pleases. You hear its sound, but you cannot tell where it comes from or where it is going. So it is with everyone born of the Spirit.'

τὸ πνεῦμα ὅπου θέλει πνεῖ, καὶ τὴν φωνὴν αὐτοῦ ἀκούεις, ἀλλ' οὐκ οἶδας πόθεν ἔρχεται καὶ ποῦ ὑπάγει· οὕτως ἐστὶν πᾶς ὁ γεγεννημένος ἐκ τοῦ πνεύματος.

to PNÉV-ma HÓ-pu THÉ-lei PNÍÍ, ke tīn phō-NÍN af-TŪ a-KŪ-eis, ALL' ŪK OÌ-das PÓ-then ÉR-khe-tai ke PŪ hy-PÁ-gei: HŪ-tōs É-stin PÂS ho ge-gen-nī-MÉ-nos ek tū PNÉV-ma-tos.

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[14] Just as Moses lifted up the snake in the wilderness, so the Son of Man must be lifted up,

καὶ καθὼς Μωϋσῆς ὕψωσεν τὸν ὄφιν ἐν τῇ ἐρήμῳ, οὕτως ὑψωθῆναι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου,

ke ka-THŌS Mō-ü-SÍS HÝP-sō-sen ton Ó-phin en tī e-RĪ-mō, HŪ-tōs hyp-sō-THÍÍ-nai DÍÍ ton yi-ÒN tū an-THRŌ-pu,

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[15] that everyone who believes may have eternal life in him.

ἵνα πᾶς ὁ πιστεύων ἐν αὐτῷ ἔχῃ ζωὴν αἰώνιον.

HÍ-na PÂS ho pis-TÉF-ōn en af-TŌ É-khī zō-ÍN ai-ŌN-ni-on.

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[16] For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life.

οὕτως γὰρ ἠγάπησεν ὁ θεὸς τὸν κόσμον, ὥστε τὸν υἱὸν τὸν μονογενῆ ἔδωκεν, ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπόληται ἀλλ' ἔχῃ ζωὴν αἰώνιον.

HŪ-tōs gàr ī-GÁ-pī-sen ho the-ÒS ton KÓZ-mon, HŌS-te ton yi-ÒN ton mo-no-ge-NÎ É-dō-ken, HÍ-na PÂS ho pis-TÉF-ōn eis af-TÒN mī a-PÓ-lī-tai ALL' É-khī zō-ÍN ai-ŌN-ni-on.

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[17] For God did not send his Son into the world to condemn the world, but to save the world through him.

οὐ γὰρ ἀπέστειλεν ὁ θεὸς τὸν υἱὸν εἰς τὸν κόσμον ἵνα κρίνῃ τὸν κόσμον, ἀλλ' ἵνα σωθῇ ὁ κόσμος δι' αὐτοῦ.

ŪÍ gàr a-PÉS-tei-len ho the-ÒS ton yi-ÒN eis ton KÓZ-mon HÍ-na KRÍ-nī ton KÓZ-mon, ALL' HÍ-na sō-THÍÍ ho KÓZ-mos di' af-TŪ.

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[19] This is the verdict: Light has come into the world, but people loved darkness instead of light because their deeds were evil.

αὕτη δέ ἐστιν ἡ κρίσις, ὅτι τὸ φῶς ἐλήλυθεν εἰς τὸν κόσμον καὶ ἠγάπησαν οἱ ἄνθρωποι μᾶλλον τὸ σκότος ἢ τὸ φῶς· ἦν γὰρ αὐτῶν πονηρὰ τὰ ἔργα.

HAF-tī DÉ É-stin hī KRÍ-sis, HÓ-ti to PHŌS e-LÍÍ-ly-then eis ton KÓZ-mon ke ī-GÁ-pī-san hoi ÁN-thrō-poi MÂL-lon to SKÓ-tos ÍÍ to PHŌS: ÍN gàr af-TŌN po-nī-RÀ ta ÉR-ga.

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[30] He must become greater; I must become less.'

ἐκεῖνον δεῖ αὐξάνειν, ἐμὲ δὲ ἐλαττοῦσθαι.

e-KÍÍ-non DÍÍ afk-SÁ-nein, e-MÈ de e-lat-TŪS-thai.

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[36] Whoever believes in the Son has eternal life, but whoever rejects the Son will not see life, for God's wrath remains on them.

ὁ πιστεύων εἰς τὸν υἱὸν ἔχει ζωὴν αἰώνιον· ὁ δὲ ἀπειθῶν τῷ υἱῷ οὐκ ὄψεται ζωήν, ἀλλ' ἡ ὀργὴ τοῦ θεοῦ μένει ἐπ' αὐτόν.

ho pis-TÉF-ōn eis ton yi-ÒN É-khei zō-ÍN ai-ŌN-ni-on: ho de a-pei-THŌN tō yi-Ō ŪK ÓP-se-tai zō-ÍN, ALL' hī or-GÍÍ tū the-ŪÍ MÉ-nei ep' af-TÓN.

CHAPTER 4: THE WOMAN AT THE WELL AND THE OFFICIAL'S SON

ENGLISH | **GREEK (NA28)** | ***KOINE PHONETICS***

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[7] When a Samaritan woman came to draw water, Jesus said to her, 'Will you give me a drink?'

ἔρχεται γυνὴ ἐκ τῆς Σαμαρείας ἀντλῆσαι ὕδωρ. λέγει αὐτῇ ὁ Ἰησοῦς· δός μοι πεῖν·

ÉR-khe-tai gy-NÌ ek tīs Sa-ma-RÍÍ-as an-TLÍÍ-sai HÝ-dōr. LÉ-gei af-TĪ ho Yi-ī-SŪS: DÓS moi PÍÍN:

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[10] Jesus answered her, 'If you knew the gift of God and who it is that asks you for a drink, you would have asked him and he would have given you living water.'

ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῇ· εἰ ᾔδεις τὴν δωρεὰν τοῦ θεοῦ καὶ τίς ἐστιν ὁ λέγων σοι· δός μοι πεῖν, σὺ ἂν ᾔτησας αὐτὸν καὶ ἔδωκεν ἄν σοι ὕδωρ ζῶν.

a-pe-KRÍ-thī Yi-ī-SŪS ke ÍÍ-pen af-TĪ: EI ÍÍ-deis tīn dō-re-ÀN tū the-ŪÍ ke TÍS É-stin ho LÉ-gōn SOI: DÓS moi PÍÍN, SÝ ÀN ÍÍ-tī-sas af-TÒN ke É-dō-ken ÀN SOI HÝ-dōr ZŌN.

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[13] Jesus answered, 'Everyone who drinks this water will be thirsty again,

ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῇ· πᾶς ὁ πίνων ἐκ τοῦ ὕδατος τούτου διψήσει πάλιν·

a-pe-KRÍ-thī Yi-ī-SŪS ke ÍÍ-pen af-TĪ: PÂS ho PÍ-nōn ek tū HÝ-da-tos TŪ-tu dip-SÍÍ-sei PÁ-lin:

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[14] but whoever drinks the water I give them will never thirst. Indeed, the water I give them will become in them a spring of water welling up to eternal life.'

ὃς δ' ἂν πίῃ ἐκ τοῦ ὕδατος οὗ ἐγὼ δώσω αὐτῷ, οὐ μὴ διψήσει εἰς τὸν αἰῶνα· ἀλλὰ τὸ ὕδωρ ὃ δώσω αὐτῷ γενήσεται ἐν αὐτῷ πηγὴ ὕδατος ἁλλομένου εἰς ζωὴν αἰώνιον.

HÒS d' ÀN PÍ-ī ek tū HÝ-da-tos HŪ e-GŌ DŌ-sō af-TŌ, ŪÍ mī dip-SÍÍ-sei eis ton ai-ŌN-a: AL-là to HÝ-dōr HÒ DŌ-sō af-TŌ ge-NÍÍ-se-tai en af-TŌ pī-GÍÍ HÝ-da-tos hal-lo-MÉ-nu eis zō-ÍN ai-ŌN-ni-on.

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[23] Yet a time is coming and has now come when the true worshipers will worship the Father in the Spirit and in truth, for they are the kind of worshipers the Father seeks.

ἀλλὰ ἔρχεται ὥρα καὶ νῦν ἐστιν, ὅτε οἱ ἀληθινοὶ προσκυνηταὶ προσκυνήσουσιν τῷ πατρὶ ἐν πνεύματι καὶ ἀληθείᾳ· καὶ γὰρ ὁ πατὴρ τοιούτους ζητεῖ τοὺς προσκυνοῦντας αὐτόν.

AL-là ÉR-khe-tai HŌ-ra ke NỤN É-stin, HÓ-te hoi a-lī-thi-NOÌ pros-ky-nī-TÀI pros-ky-NÍÍ-sū-sin tō pat-RÌ en PNÉV-ma-ti ke a-lī-THÍÍ-a: ke gàr ho pa-TÍÍR toi-ŪÍ-tus ZÍÍ-tei tūs pros-ky-NŪN-tas af-TÓN.

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[24] God is spirit, and his worshipers must worship in the Spirit and in truth.'

πνεῦμα ὁ θεός, καὶ τοὺς προσκυνοῦντας αὐτὸν ἐν πνεύματι καὶ ἀληθείᾳ δεῖ προσκυνεῖν.

PNÉV-ma ho the-ÓS, ke tūs pros-ky-NŪN-tas af-TÒN en PNÉV-ma-ti ke a-lī-THÍÍ-a DÍÍ pros-ky-NÍÍN.

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[34] 'My food,' said Jesus, 'is to do the will of him who sent me and to finish his work.'

λέγει αὐτοῖς ὁ Ἰησοῦς· ἐμὸν βρῶμά ἐστιν ἵνα ποιήσω τὸ θέλημα τοῦ πέμψαντός με καὶ τελειώσω αὐτοῦ τὸ ἔργον.

LÉ-gei af-TOIS ho Yi-ī-SŪS: e-MÒN BRŌÍ-MÁ É-stin HÍ-na poi-ÍÍ-sō to THÉ-lī-ma tū PÉM-psan-TÓS me ke te-lei-Ō-sō af-TŪ to ÉR-gon.

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[42] They said to the woman, 'We no longer believe just because of what you said; now we have heard for ourselves, and we know that this man really is the Savior of the world.'

τῇ τε γυναικὶ ἔλεγον ὅτι οὐκέτι διὰ τὴν σὴν λαλιὰν πιστεύομεν· αὐτοὶ γὰρ ἀκηκόαμεν, καὶ οἴδαμεν ὅτι οὗτός ἐστιν ἀληθῶς ὁ σωτὴρ τοῦ κόσμου.

tī te gy-nai-KÌ ÉL-e-gon HÓ-ti ū-KÉ-ti di-À tīn SÍN la-li-ÀN pis-TÉF-o-men: af-TOÌ gàr a-kī-KÓ-a-men, ke OÍ-da-men HÓ-ti HŪ-TÓS É-stin a-lī-THŌS ho sō-TÍÍR tū KÓZ-mu.

CHAPTER 5: THE HEALING AT BETHESDA AND THE AUTHORITY OF THE SON

ENGLISH | **GREEK (NA28)** | ***KOINE PHONETICS***

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[6] When Jesus saw him lying there and learned that he had been in this condition for a long time, he asked him, 'Do you want to get well?'

τοῦτον ἰδὼν ὁ Ἰησοῦς κατακείμενον, καὶ γνοὺς ὅτι πολὺν ἤδη χρόνον ἔχει, λέγει αὐτῷ· θέλεις ὑγιὴς γενέσθαι;

TŪ-ton i-DŌN ho Yi-ī-SŪS ka-ta-KÍ͡Í-me-non, ke GNŪS HÓ-ti po-LÝN Ī-dī KHRÓN-on É-khei, LÉ-gei af-TŌ: THÉ-leis hy-gi-ÍS ge-NÉS-thai?

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[8] Then Jesus said to him, 'Get up! Pick up your mat and walk.'

λέγει αὐτῷ ὁ Ἰησοῦς· ἔγειρε ἆρον τὸν κράβαττόν σου καὶ περιπάτει.

LÉ-gei af-TŌ ho Yi-ī-SŪS: É-gei-re ÂR-on ton KRÁ-vat-TÓN su ke pe-ri-PÁ-tei.

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[17] In his defense Jesus said to them, 'My Father is always at his work to this very day, and I too am working.'

ὁ δὲ Ἰησοῦς ἀπεκρίνατο αὐτοῖς· ὁ πατήρ μου ἕως ἄρτι ἐργάζεται, κἀγὼ ἐργάζομαι.

ho de Yi-ī-SŪS a-pe-KRÍ-na-to af-TOIS: ho pa-TÍ͡ÍR mu HÉ-ōs ÁR-ti er-GÁ-ze-tai, ka-GŌ er-GÁ-zo-mai.

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[24] Very truly I tell you, whoever hears my word and believes him who sent me has eternal life and will not be judged but has crossed over from death to life.

ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι ὁ τὸν λόγον μου ἀκούων καὶ πιστεύων τῷ πέμψαντί με ἔχει ζωὴν αἰώνιον, καὶ εἰς κρίσιν οὐκ ἔρχεται ἀλλὰ μεταβέβηκεν ἐκ τοῦ θανάτου εἰς τὴν ζωήν.

a-MÍN a-MÍN LÉ-gō hy-MÍN HÓ-ti ho ton LÓ-gon mu a-KŪ-ōn ke pis-TÉF-ōn tō PÉM-psan-TÍ me É-khei zō-ÍN ai-ŌN-ni-on, ke eis KRÍ-sin ŪK ÉR-khe-tai AL-là me-ta-VÉ-vī-ken ek tū tha-NÁ-tu eis tīn zō-ÍN.

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[39] You study the Scriptures diligently because you think that in them you have eternal life. These are the very Scriptures that testify about me,

ἐραυνᾶτε τὰς γραφάς, ὅτι ὑμεῖς δοκεῖτε ἐν αὐτοῖς ζωὴν αἰώνιον ἔχειν· καὶ ἐκεῖναί εἰσιν αἱ μαρτυροῦσαι περὶ ἐμοῦ·

e-rav-NÂ-te tas gra-PHÁS, HÓ-ti hy-MÍ͡ÍS do-KÍ͡Í-te en af-TOIS zō-ÍN ai-ŌN-ni-on É-khein: ke e-KÍ͡Í-naí Í͡Í-sin hai mar-ty-RŪÍ-sai pe-RÌ e-MŪ:

CHAPTER 6: THE FEEDING OF THE FIVE THOUSAND AND THE BREAD OF LIFE DISCOURSE

ENGLISH | **GREEK (NA28)** | ***KOINE PHONETICS***

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[20] But he said to them, 'It is I; don't be afraid.'

ὁ δὲ λέγει αὐτοῖς· ἐγώ εἰμι· μὴ φοβεῖσθε.

ho de LÉ-gei af-TOIS: e-GŌ Í͡Í-mi: mī pho-VÍ͡ÍS-the.

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[27] Do not work for food that spoils, but for food that endures to eternal life, which the Son of Man will give you. For on him God the Father has placed his seal of approval.'

ἐργάζεσθε μὴ τὴν βρῶσιν τὴν ἀπολλυμένην ἀλλὰ τὴν βρῶσιν τὴν μένουσαν εἰς ζωὴν αἰώνιον, ἣν ὁ υἱὸς τοῦ ἀνθρώπου ὑμῖν δώσει· τοῦτον γὰρ ὁ πατὴρ ἐσφράγισεν ὁ θεός.

er-GÁ-zes-the mī tīn BRŌÍ-sin tīn a-pol-ly-MÉ-nīn AL-là tīn BRŌÍ-sin tīn MÉ-nū-san eis zō-ÍN ai-ŌN-ni-on, HÍN ho yi-ÒS tū an-THRŌ-pu hy-MÍN DŌ-sei: TŪ-ton gàr ho pa-TÍ͡ÍR e-SPHRÁ-gi-sen ho the-ÓS.

[35] Then Jesus declared, 'I am the bread of life. Whoever comes to me will never go hungry, and whoever believes in me will never be thirsty.'

εἶπεν αὐτοῖς ὁ Ἰησοῦς· ἐγώ εἰμι ὁ ἄρτος τῆς ζωῆς· ὁ ἐρχόμενος πρός με οὐ μὴ πεινάσῃ, καὶ ὁ πιστεύων εἰς ἐμὲ οὐ μὴ διψήσει πώποτε.

ÍÍ-pen af-TOIS ho Yi-ī-SŪS: e-GŌ ÍÍ-mi ho ÁR-tos tīs zō-ÍS: ho er-KHÓ-me-nos PRÓS me ŪÍ mī pei-NÁ-sī, ke ho pis-TÉF-ōn eis e-MÈ ŪÍ mī dip-SÍÍ-sei PŌ-po-te.

[37] All those the Father gives me will come to me, and whoever comes to me I will never drive away.

πᾶν ὃ δίδωσίν μοι ὁ πατὴρ πρὸς ἐμὲ ἥξει, καὶ τὸν ἐρχόμενον πρός με οὐ μὴ ἐκβάλω ἔξω·

PÂN HÒ DÍ-dō-SÍN moi ho pa-TÍÍR pròs e-MÈ ÍK-sei, ke ton er-KHÓ-me-non PRÓS me ŪÍ mī ek-BÁ-lō ÉK-sō:

[40] For my Father's will is that everyone who looks to the Son and believes in him shall have eternal life, and I will raise them up at the last day.'

τοῦτο γάρ ἐστιν τὸ θέλημα τοῦ πατρός μου, ἵνα πᾶς ὁ θεωρῶν τὸν υἱὸν καὶ πιστεύων εἰς αὐτὸν ἔχῃ ζωὴν αἰώνιον, καὶ ἀναστήσω αὐτὸν ἐγὼ τῇ ἐσχάτῃ ἡμέρᾳ.

TŪ-to GÁR É-stin to THÉ-lī-ma tū pat-RÓS mu, HÍ-na PÂS ho the-ō-RŌN ton yi-ÒN ke pis-TÉF-ōn eis af-TÒN É-khī zō-ÍN ai-ŌN-ni-on, ke a-na-STÍÍ-sō af-TÒN e-GŌ tī es-KHÁ-tī hī-MÉ-ra.

[51] I am the living bread that came down from heaven. Whoever eats this bread will live forever. This bread is my flesh, which I will give for the life of the world.'

ἐγώ εἰμι ὁ ἄρτος ὁ ζῶν ὁ ἐκ τοῦ οὐρανοῦ καταβάς· ἐάν τις φάγῃ ἐκ τούτου τοῦ ἄρτου, ζήσει εἰς τὸν αἰῶνα· καὶ ὁ ἄρτος δὲ ὃν ἐγὼ δώσω ἡ σάρξ μού ἐστιν ὑπὲρ τῆς τοῦ κόσμου ζωῆς.

e-GŌ ÍÍ-mi ho ÁR-tos ho ZŌN ho ek tū ū-ra-NŪ ka-ta-VÁS: e-ÀN tis PHÁ-gī ek TŪ-tu tū ÁR-tu, ZÍÍ-sei eis ton ai-ŌN-a: ke ho ÁR-tos de HÒN e-GŌ DŌ-sō hī SÀRKS MŪ É-stin hy-PÈR tīs tū KÓZ-mu zō-ÍS.

[63] The Spirit gives life; the flesh counts for nothing. The words I have spoken to you — they are full of the Spirit and life.

τὸ πνεῦμά ἐστιν τὸ ζῳοποιοῦν, ἡ σὰρξ οὐκ ὠφελεῖ οὐδέν· τὰ ῥήματα ἃ ἐγὼ λελάληκα ὑμῖν πνεῦμά ἐστιν καὶ ζωή ἐστιν.

to PNÉV-MÁ É-stin to zō-o-poi-ŪN, hī SÀRKS ŪK ō-phe-LÍÍ ū-DÉN: ta HRÍÍ-ma-ta HÀ e-GŌ le-LÁ-lī-ka hy-MÍN PNÉV-MÁ É-stin ke zō-ÍÍ É-stin.

[68] Simon Peter answered him, 'Lord, to whom shall we go? You have the words of eternal life.'

ἀπεκρίθη αὐτῷ Σίμων Πέτρος· κύριε, πρὸς τίνα ἀπελευσόμεθα; ῥήματα ζωῆς αἰωνίου ἔχεις,

a-pe-KRÍ-thī af-TŌ SÍ-mōn PÉT-ros: KÝ-ri-e, pròs TÍ-na a-pe-LEF-só-me-tha? HRÍÍ-ma-ta zō-ÍS ai-ō-NÍ-u É-kheis,

[69] and we have come to believe and to know that you are the Holy One of God.'

καὶ ἡμεῖς πεπιστεύκαμεν καὶ ἐγνώκαμεν ὅτι σὺ εἶ ὁ ἅγιος τοῦ θεοῦ.

ke hī-MÍÍS pe-pis-TÉF-ka-men ke eg-NŌ-ka-men HÓ-ti SÝ ÍÍ ho HÁ-gi-os tū the-ŪÍ.

CHAPTER 7: CONTROVERSY AT THE FEAST OF TABERNACLES

ENGLISH | **GREEK (NA28)** | ***KOINE PHONETICS***

[16] Jesus answered, 'My teaching is not my own. It comes from the one who sent me.'

ἀπεκρίθη οὖν αὐτοῖς Ἰησοῦς καὶ εἶπεν· ἡ ἐμὴ διδαχὴ οὐκ ἔστιν ἐμὴ ἀλλὰ τοῦ πέμψαντός με·

a-pe-KRÍ-thī ŪN af-TOIS Yi-ī-SŪS ke ÍÍ-pen: hī e-MÍÍ di-da-KHÍÍ ŪK ÉS-tin e-MÍÍ AL-là tū PÉM-psan-TÓS me:

17 Anyone who chooses to do the will of God will find out whether my teaching comes from God or whether I speak on my own.

ἐάν τις θέλῃ τὸ θέλημα αὐτοῦ ποιεῖν, γνώσεται περὶ τῆς διδαχῆς, πότερον ἐκ τοῦ θεοῦ ἐστιν ἢ ἐγὼ ἀπ' ἐμαυτοῦ λαλῶ.

e-ÀN tis THÉ-lī to THÉ-lī-ma af-TŪ poi-ÎÍN, GNŌÍ-se-tai pe-RÌ tīs di-da-KHÎÍS, PÓ-te-ron ek tū the-ŪÍ É-stin ÎÍ e-GŌ ap' e-maf-TŪ la-LŌ.

37 On the last and greatest day of the festival, Jesus stood and said in a loud voice, 'Let anyone who is thirsty come to me and drink.'

Ἐν δὲ τῇ ἐσχάτῃ ἡμέρᾳ τῇ μεγάλῃ τῆς ἑορτῆς εἱστήκει ὁ Ἰησοῦς καὶ ἔκραξεν λέγων· ἐάν τις διψᾷ, ἐρχέσθω πρός με καὶ πινέτω.

En de tī es-KHÁ-tī hī-MÉ-ra tī me-GÁ-lī tīs he-or-TÎS heis-TÎÍ-kei ho Yi-ī-SŪS ke ÉK-rak-sen LÉ-gōn: e-ÀN tis dip-SÂ, er-KHÉS-thō PRÓS me ke pi-NÉ-tō.

38 Whoever believes in me, as Scripture has said, rivers of living water will flow from within them.'

ὁ πιστεύων εἰς ἐμέ, καθὼς εἶπεν ἡ γραφή, ποταμοὶ ἐκ τῆς κοιλίας αὐτοῦ ῥεύσουσιν ὕδατος ζῶντος.

ho pis-TÉF-ōn eis e-MÉ, ka-THŌS ÎÍ-pen hī gra-PHÎ, po-ta-MOÌ ek tīs koi-LÍ-as af-TŪ HRÉF-sū-sin HÝ-da-tos ZŌN-tos.

CHAPTER 8: THE WOMAN CAUGHT IN ADULTERY AND THE LIGHT OF THE WORLD

ENGLISH | **GREEK (NA28)** | ***KOINE PHONETICS***

7 When they kept on questioning him, he straightened up and said to them, 'Let any one of you who is without sin be the first to throw a stone at her.'

ὡς δὲ ἐπέμενον ἐρωτῶντες αὐτόν, ἀνέκυψεν καὶ εἶπεν αὐτοῖς· ὁ ἀναμάρτητος ὑμῶν πρῶτος ἐπ' αὐτὴν βαλέτω λίθον.

hōs de e-PÉ-me-non e-rō-TŌN-tes af-TÓN, a-NÉ-kyp-sen ke ÎÍ-pen af-TOIS: ho a-na-MÁR-tī-tos hy-MŌN PRŌ-tos ep' af-TÎN ba-LÉ-tō LÍ-thon.

11 'No one, sir,' she said. 'Then neither do I condemn you,' Jesus declared. 'Go now and leave your life of sin.'

ἡ δὲ εἶπεν· οὐδείς, κύριε. εἶπεν δὲ ὁ Ἰησοῦς· οὐδὲ ἐγώ σε κατακρίνω· πορεύου, ἀπὸ τοῦ νῦν μηκέτι ἁμάρτανε.

hī de ÎÍ-pen: ū-DÎÍS, KÝ-ri-e. ÎÍ-pen de ho Yi-ī-SŪS: ū-DÈ e-GŌ se ka-ta-KRÍ-nō: po-RÉF-ū, a-PÒ tū NỤN mī-KÉ-ti ha-MÁR-ta-ne.

12 When Jesus spoke again to the people, he said, 'I am the light of the world. Whoever follows me will never walk in darkness, but will have the light of life.'

Πάλιν οὖν αὐτοῖς ἐλάλησεν ὁ Ἰησοῦς λέγων· ἐγώ εἰμι τὸ φῶς τοῦ κόσμου· ὁ ἀκολουθῶν ἐμοὶ οὐ μὴ περιπατήσῃ ἐν τῇ σκοτίᾳ, ἀλλ' ἕξει τὸ φῶς τῆς ζωῆς.

PÁ-lin ŪN af-TOIS e-LÁ-lī-sen ho Yi-ī-SŪS LÉ-gōn: e-GŌ ÎÍ-mi to PHŌS tū KÓZ-mu: ho a-ko-lu-THŌN e-MOÌ ŪÍ mī pe-ri-pa-TÎÍ-sī en tī sko-TÍ-a, ALL' HÉK-sei to PHŌS tīs zō-ÎS.

31 To the Jews who had believed him, Jesus said, 'If you hold to my teaching, you are really my disciples.

Ἔλεγεν οὖν ὁ Ἰησοῦς πρὸς τοὺς πεπιστευκότας αὐτῷ Ἰουδαίους· ἐὰν ὑμεῖς μείνητε ἐν τῷ λόγῳ τῷ ἐμῷ, ἀληθῶς μαθηταί μού ἐστε,

ÉL-e-gen ŪN ho Yi-ī-SŪS pròs tūs pe-pis-tef-KÓ-tas af-TŌ Yi-ū-DÉ-us: e-ÀN hy-MÎÍS MÎÍ-nī-te en tō LÓ-gō tō e-MŌ, a-lī-THŌS ma-thī-TÉ MŪ É-ste,

[32] Then you will know the truth, and the truth will set you free.'
καὶ γνώσεσθε τὴν ἀλήθειαν, καὶ ἡ ἀλήθεια ἐλευθερώσει ὑμᾶς.
ke GNŌÍ-ses-the tīn a-LĪÍ-thei-an, ke hī a-LĪÍ-thei-a e-lef-the-RŌ-sei hy-MÂS.

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[36] So if the Son sets you free, you will be free indeed.
ἐὰν οὖν ὁ υἱὸς ὑμᾶς ἐλευθερώσῃ, ὄντως ἐλεύθεροι ἔσεσθε.
e-ÀN ŪN ho yi-ÒS hy-MÂS e-lef-the-RŌ-sī, ÓN-tōs e-LÉF-the-roi É-ses-the.

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[58] 'Very truly I tell you,' Jesus answered, 'before Abraham was born, I am!'
εἶπεν αὐτοῖς Ἰησοῦς· ἀμὴν ἀμὴν λέγω ὑμῖν, πρὶν Ἀβραὰμ γενέσθαι, ἐγώ εἰμι.
ĪÍ-pen af-TOIS Yi-ī-SŪS: a-MĪN a-MĪN LÉ-gō hy-MĪN, PRÌN A-vra-ÀM ge-NÉS-thai, e-GŌ ĪÍ-mi.

CHAPTER 9: THE MAN BORN BLIND AND THE NATURE OF SIGHT

ENGLISH | GREEK (NA28) | *KOINE PHONETICS*

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[1] As he went along, he saw a man blind from birth.
Καὶ παράγων εἶδεν ἄνθρωπον τυφλὸν ἐκ γενετῆς.
Ke pa-RÁ-gōn ĪÍ-den ÁN-thrō-pon typh-LÒN ek ge-ne-TĪS.

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[3] 'Neither this man nor his parents sinned,' said Jesus, 'but this happened so that the works of God might be displayed in him.'
ἀπεκρίθη Ἰησοῦς· οὔτε οὗτος ἥμαρτεν οὔτε οἱ γονεῖς αὐτοῦ, ἀλλ' ἵνα φανερωθῇ τὰ ἔργα τοῦ θεοῦ ἐν αὐτῷ.
a-pe-KRÍ-thī Yi-ī-SŪS: ŪÍ-te HŪ-tos HĪÍ-mar-ten ŪÍ-te hoi go-NĪÍS af-TŪ, ALL' HÍ-na pha-ne-rō-THĪÍ ta ÉR-ga tū the-ŪÍ en af-TŌ.

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[5] While I am in the world, I am the light of the world.'
ὅταν ἐν τῷ κόσμῳ ὦ, φῶς εἰμι τοῦ κόσμου.
HÓ-tan en tō KÓZ-mō ŌÍ, PHŌS ĪÍ-mi tū KÓZ-mu.

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[25] He replied, 'Whether he is a sinner or not, I don't know. One thing I do know. I was blind but now I see!'
ἀπεκρίθη οὖν ἐκεῖνος· εἰ ἁμαρτωλός ἐστιν οὐκ οἶδα· ἓν οἶδα, ὅτι τυφλὸς ὢν ἄρτι βλέπω.
a-pe-KRÍ-thī ŪN e-KĪÍ-nos: EI ha-mar-tō-LÓS É-stin ŪK OÌ-da: HÈN OÌ-da, HÓ-ti typh-LÒS ŌN ÁR-ti VLÉP-ō.

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[35] Jesus heard that they had thrown him out, and when he found him, he said, 'Do you believe in the Son of Man?'
ἤκουσεν Ἰησοῦς ὅτι ἐξέβαλον αὐτὸν ἔξω, καὶ εὑρὼν αὐτὸν εἶπεν· σὺ πιστεύεις εἰς τὸν υἱὸν τοῦ ἀνθρώπου;
ĪÍ-ku-sen Yi-ī-SŪS HÓ-ti ek-SÉ-va-lon af-TÒN ÉK-sō, ke hev-RŌN af-TÒN ĪÍ-pen: SÝ pis-TÉF-eis eis ton yi-ÒN tū an-THRŌ-pu?

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[39] Jesus said, 'For judgment I have come into this world, so that the blind will see and those who see will become blind.'
καὶ εἶπεν ὁ Ἰησοῦς· εἰς κρίμα ἐγὼ εἰς τὸν κόσμον τοῦτον ἦλθον, ἵνα οἱ μὴ βλέποντες βλέπωσιν καὶ οἱ βλέποντες τυφλοὶ γένωνται.
ke ĪÍ-pen ho Yi-ī-SŪS: eis KRÍ-ma e-GŌ eis ton KÓZ-mon TŪ-ton ĪL-thon, HÍ-na hoi mī VLÉP-on-tes VLÉP-ō-sin ke hoi VLÉP-on-tes typh-LOÌ GÉ-nōn-tai.

CHAPTER 10: THE GOOD SHEPHERD AND THE FEAST OF DEDICATION

ENGLISH | **GREEK (NA28)** | ***KOINE PHONETICS***

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[7] Therefore Jesus said again, 'Very truly I tell you, I am the gate for the sheep.'

εἶπεν οὖν πάλιν ὁ Ἰησοῦς· ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι ἐγώ εἰμι ἡ θύρα τῶν προβάτων.

ÍÍ-pen ŪN PÁ-lin ho Yi-ī-SŪS: a-MÍN a-MÍN LÉ-gō hy-MÍN HÓ-ti e-GŌ ÍÍ-mi hī THÝR-a tōn pro-VÁ-tōn.

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[9] I am the gate; whoever enters through me will be saved. They will come in and go out, and find pasture.

ἐγώ εἰμι ἡ θύρα· δι' ἐμοῦ ἐάν τις εἰσέλθῃ, σωθήσεται, καὶ εἰσελεύσεται καὶ ἐξελεύσεται καὶ νομὴν εὑρήσει.

e-GŌ ÍÍ-mi hī THÝR-a: di' e-MŪ e-ÀN tis eis-ÉL-thī, sō-THÍÍ-se-tai, ke eis-e-LÉF-se-tai ke ek-se-LÉF-se-tai ke no-MÍN hev-RÍÍ-sei.

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[10] The thief comes only to steal and kill and destroy; I have come that they may have life, and have it to the full.

ὁ κλέπτης οὐκ ἔρχεται εἰ μὴ ἵνα κλέψῃ καὶ θύσῃ καὶ ἀπολέσῃ· ἐγὼ ἦλθον ἵνα ζωὴν ἔχωσιν καὶ περισσὸν ἔχωσιν.

ho KLÉPT-tīs ŪK ÉR-khe-tai EI mī HÍ-na KLÉP-sī ke THÝ-sī ke a-po-LÉ-sī: e-GŌ ÍL-thon HÍ-na zō-ÍN É-khō-sin ke peris-SÒN É-khō-sin.

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[11] 'I am the good shepherd. The good shepherd lays down his life for the sheep.'

ἐγώ εἰμι ὁ ποιμὴν ὁ καλός· ὁ ποιμὴν ὁ καλὸς τὴν ψυχὴν αὐτοῦ τίθησιν ὑπὲρ τῶν προβάτων·

e-GŌ ÍÍ-mi ho poi-MÍN ho ka-LÓS: ho poi-MÍN ho ka-LÒS tīn psy-KHÍN af-TŪ TÍ-thī-sin hy-PÈR tōn pro-VÁ-tōn:

---

[14] 'I am the good shepherd; I know my sheep and my sheep know me —

ἐγώ εἰμι ὁ ποιμὴν ὁ καλός, καὶ γινώσκω τὰ ἐμὰ καὶ γινώσκουσί με τὰ ἐμά,

e-GŌ ÍÍ-mi ho poi-MÍN ho ka-LÓS, ke gi-NŌS-kō ta e-MÀ ke gi-NŌS-kū-SÍ me ta e-MÁ,

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[16] I have other sheep that are not of this sheep pen. I must bring them also. They too will listen to my voice, and there shall be one flock and one shepherd.

καὶ ἄλλα πρόβατα ἔχω ἃ οὐκ ἔστιν ἐκ τῆς αὐλῆς ταύτης· κἀκεῖνα δεῖ με ἀγαγεῖν, καὶ τῆς φωνῆς μου ἀκούσουσιν, καὶ γενήσονται μία ποίμνη, εἷς ποιμήν.

ke ÁL-la PRÓ-va-ta É-khō HÀ ŪK ÉS-tin ek tīs av-LÍS TAŪ-tīs: ka-KÍÍ-na DÍÍ me a-ga-GÍÍN, ke tīs phō-NÍS mu a-KŪ-sū-sin, ke ge-NÍÍ-son-tai MÍ-a POÍM-nī, HÍÍS poi-MÍN.

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[27] My sheep listen to my voice; I know them, and they follow me.

τὰ πρόβατά μου τῆς φωνῆς μου ἀκούουσιν, κἀγὼ γινώσκω αὐτά, καὶ ἀκολουθοῦσίν μοι,

ta PRÓ-va-TÁ mu tīs phō-NÍS mu a-KŪ-ū-sin, ka-GŌ gi-NŌS-kō af-TÁ, ke a-ko-lu-THŪÍ-SÍN moi,

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[28] I give them eternal life, and they shall never perish; no one will snatch them out of my hand.

κἀγὼ ζωὴν αἰώνιον δίδωμι αὐτοῖς, καὶ οὐ μὴ ἀπόλωνται εἰς τὸν αἰῶνα, καὶ οὐχ ἁρπάσει τις αὐτὰ ἐκ τῆς χειρός μου.

ka-GŌ zō-ÍN ai-ŌN-ni-on DÍ-dō-mi af-TOIS, ke ŪÍ mī a-PÓ-lōn-tai eis ton ai-ŌN-a, ke ŪKH har-PÁ-sei tis af-TÀ ek tīs khi-RÓS mu.

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[30] I and the Father are one.'

ἐγὼ καὶ ὁ πατὴρ ἕν ἐσμεν.

e-GŌ ke ho pa-TÍÍR HÈN ÉZ-men.

CHAPTER 11: THE RAISING OF LAZARUS

ENGLISH | **GREEK (NA28)** | ***KOINE PHONETICS***

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[21] 'Lord,' Martha said to Jesus, 'if you had been here, my brother would not have died.'

εἶπεν οὖν ἡ Μάρθα πρὸς τὸν Ἰησοῦν· κύριε, εἰ ἦς ὧδε οὐκ ἂν ἀπέθανεν ὁ ἀδελφός μου·

ÍÍ-pen ŪN hī MÁR-tha pròs ton Yi-ī-SŪN: KÝ-ri-e, EI ÍS HŌ-de ŪK ÀN a-PÉ-tha-nen ho a-del-PHÓS mu:

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[23] Jesus said to her, 'Your brother will rise again.'

λέγει αὐτῇ ὁ Ἰησοῦς· ἀναστήσεται ὁ ἀδελφός σου.

LÉ-gei af-TĪ ho Yi-ī-SŪS: a-na-STĪÍ-se-tai ho a-del-PHÓS su.

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[25] Jesus said to her, 'I am the resurrection and the life. The one who believes in me will live, even though they die;

εἶπεν αὐτῇ ὁ Ἰησοῦς· ἐγώ εἰμι ἡ ἀνάστασις καὶ ἡ ζωή· ὁ πιστεύων εἰς ἐμὲ κἂν ἀποθάνῃ ζήσεται,

ÍÍ-pen af-TĪ ho Yi-ī-SŪS: e-GŌ ÍÍ-mi hī a-NÁS-ta-sis ke hī zō-ÍÍ: ho pis-TÉF-ōn eis e-MÈ kàn a-po-THÁ-nī ZÍÍ-se-tai,

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[26] and whoever lives by believing in me will never die. Do you believe this?'

καὶ πᾶς ὁ ζῶν καὶ πιστεύων εἰς ἐμὲ οὐ μὴ ἀποθάνῃ εἰς τὸν αἰῶνα. πιστεύεις τοῦτο;

ke PÂS ho ZŌN ke pis-TÉF-ōn eis e-MÈ ŪÍ mī a-po-THÁ-nī eis ton ai-ŌN-a. pis-TÉF-eis TŪ-to?

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[35] Jesus wept.

ἐδάκρυσεν ὁ Ἰησοῦς.

e-DÁK-ry-sen ho Yi-ī-SŪS.

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[43] When he had said this, Jesus called in a loud voice, 'Lazarus, come out!'

καὶ ταῦτα εἰπὼν φωνῇ μεγάλῃ ἐκραύγασεν· Λάζαρε, δεῦρο ἔξω.

ke TAŪ-ta ei-PŌN phō-NĪÍ me-GÁ-lī ek-RÁFF-ga-sen: LÁ-za-re, DEF-ro ÉK-sō.

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[44] The dead man came out, his hands and feet wrapped with strips of linen, and a cloth around his face. Jesus said to them, 'Take off the grave clothes and let him go.'

ἐξῆλθεν ὁ τεθνηκὼς δεδεμένος τοὺς πόδας καὶ τὰς χεῖρας κειρίαις, καὶ ἡ ὄψις αὐτοῦ σουδαρίῳ περιεδέδετο. λέγει αὐτοῖς ὁ Ἰησοῦς· λύσατε αὐτὸν καὶ ἄφετε αὐτὸν ὑπάγειν.

ek-SĪL-then ho teth-nī-KŌS de-de-MÉ-nos tūs PÓ-das ke tas KHĪÍ-ras kei-RÍ-ais, ke hī ÓP-sis af-TŪ sū-da-RÍ-ō pe-ri-e-DÉ-de-to. LÉ-gei af-TOIS ho Yi-ī-SŪS: LÝ-sa-te af-TÒN ke Á-phe-te af-TÒN hy-PÁ-gein.

CHAPTER 12: THE ANOINTING, THE TRIUMPHAL ENTRY, AND THE HOUR OF GLORIFICATION

ENGLISH | **GREEK (NA28)** | ***KOINE PHONETICS***

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[1] Six days before the Passover, Jesus came to Bethany, where Lazarus lived, whom Jesus had raised from the dead.

Ὁ οὖν Ἰησοῦς πρὸ ἓξ ἡμερῶν τοῦ πάσχα ἦλθεν εἰς Βηθανίαν, ὅπου ἦν Λάζαρος ὃν ἤγειρεν ἐκ νεκρῶν Ἰησοῦς.

ho ŪN Yi-ī-SŪS prò HÈK-S hī-me-RŌN tū PÁS-kha ÍL-then eis Vī-tha-NÍ-an, HÓ-pu ÍN LÁ-za-ros HÒN ÍÍ-gei-ren ek nek-RŌN Yi-ī-SŪS.

[13] they took palm branches and went out to meet him, shouting, 'Hosanna! Blessed is he who comes in the name of the Lord! Blessed is the king of Israel!'

ἔλαβον τὰ βαΐα τῶν φοινίκων καὶ ἐξῆλθον εἰς ὑπάντησιν αὐτῷ καὶ ἐκραύγαζον· ὡσαννά· εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου, καὶ ὁ βασιλεὺς τοῦ Ἰσραήλ.

É-la-von ta BA-ï-a tōn phoi-NÍ-kōn ke ek-SĪL-thon eis hy-PÁN-tī-sin af-TŌ ke ek-RÁFF-ga-zon: hō-san-NÁ: ev-lo-gī-MÉ-nos ho er-KHÓ-me-nos en o-NÓ-ma-ti ky-RÍ-u, ke ho va-si-LÈFS tū Is-ra-ĪL.

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[24] Very truly I tell you, unless a kernel of wheat falls to the ground and dies, it remains only a single seed. But if it dies, it produces many seeds.

ἀμὴν ἀμὴν λέγω ὑμῖν, ἐὰν μὴ ὁ κόκκος τοῦ σίτου πεσὼν εἰς τὴν γῆν ἀποθάνῃ, αὐτὸς μόνος μένει· ἐὰν δὲ ἀποθάνῃ, πολὺν καρπὸν φέρει.

a-MĪN a-MĪN LÉ-gō hy-MĪN, e-ÀN mī ho KÓK-kos tū SÍ-tu pe-SŌN eis tīn GĪN a-po-THÁ-nī, af-TÒS MÓ-nos MÉ-nei: e-ÀN de a-po-THÁ-nī, po-LÝN kar-PÒN PHÉ-rei.

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[25] Anyone who loves their life will lose it, while anyone who hates their life in this world will keep it for eternal life.

ὁ φιλῶν τὴν ψυχὴν αὐτοῦ ἀπολλύει αὐτήν, καὶ ὁ μισῶν τὴν ψυχὴν αὐτοῦ ἐν τῷ κόσμῳ τούτῳ εἰς ζωὴν αἰώνιον φυλάξει αὐτήν.

ho phi-LŌN tīn psy-KHĪN af-TŪ a-pol-LÝ-ei af-TĪN, ke ho mi-SŌN tīn psy-KHĪN af-TŪ en tō KÓZ-mō TŪ-tō eis zō-ÎN ai-ŌN-ni-on phy-LÁK-sei af-TĪN.

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[32] And I, when I am lifted up from the earth, will draw all people to myself.'

κἀγὼ ἐὰν ὑψωθῶ ἐκ τῆς γῆς, πάντας ἑλκύσω πρὸς ἐμαυτόν.

ka-GŌ e-ÀN hyp-sō-THŌ ek tīs GÎS, PÁN-tas hel-KÝ-sō pròs e-maf-TÓN.

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[46] I have come into the world as a light, so that no one who believes in me should stay in darkness.

ἐγὼ φῶς εἰς τὸν κόσμον ἐλήλυθα, ἵνα πᾶς ὁ πιστεύων εἰς ἐμὲ ἐν τῇ σκοτίᾳ μὴ μείνῃ.

e-GŌ PHŌS eis ton KÓZ-mon e-LÍÍ-ly-tha, HÍ-na PÂS ho pis-TÉF-ōn eis e-MÈ en tī sko-TÍ-a mī MÍÍ-nī.

CHAPTER 13: THE WASHING OF FEET AND THE NEW COMMANDMENT

ENGLISH | **GREEK (NA28)** | ***KOINE PHONETICS***

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[1] It was just before the Passover Festival. Jesus knew that the hour had come for him to leave this world and go to the Father. Having loved his own who were in the world, he loved them to the end.

Πρὸ δὲ τῆς ἑορτῆς τοῦ πάσχα εἰδὼς ὁ Ἰησοῦς ὅτι ἦλθεν αὐτοῦ ἡ ὥρα ἵνα μεταβῇ ἐκ τοῦ κόσμου τούτου πρὸς τὸν πατέρα, ἀγαπήσας τοὺς ἰδίους τοὺς ἐν τῷ κόσμῳ, εἰς τέλος ἠγάπησεν αὐτούς.

Prò de tīs he-or-TÎS tū PÁS-kha ei-DŌS ho Yi-ī-SŪS HÓ-ti ÎL-then af-TŪ hī HŌ-ra HÍ-na me-ta-VÍÍ ek tū KÓZ-mu TŪ-tu pròs ton pa-TÉ-ra, a-ga-PÍÍ-sas tūs i-DÍ-us tūs en tō KÓZ-mō, eis TÉ-los ī-GÁ-pī-sen af-TŪS.

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[4] so he got up from the meal, took off his outer clothing, and wrapped a towel around his waist.

ἐγείρεται ἐκ τοῦ δείπνου καὶ τίθησιν τὰ ἱμάτια, καὶ λαβὼν λέντιον διέζωσεν ἑαυτόν·

e-GÍÍ-re-tai ek tū DÍÍP-nu ke TÍ-thī-sin ta hi-MÁ-ti-a, ke la-VŌN LÉN-ti-on di-ÉZ-zō-sen he-af-TÓN:

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[7] Jesus replied, 'You do not realize now what I am doing, but later you will understand.'

ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ· ὃ ἐγὼ ποιῶ σὺ οὐκ οἶδας ἄρτι, γνώσῃ δὲ μετὰ ταῦτα.

a-pe-KRÍ-thī Yi-ī-SŪS ke ÍÍ-pen af-TŌ: HÒ e-GŌ poi-Ō SÝ ŪK OÌ-das ÁR-ti, GNŌÍ-sī de me-TÀ TAŪ-ta.

[13] 'You call me Teacher and Lord, and rightly so, for that is what I am.

ὑμεῖς φωνεῖτέ με· ὁ διδάσκαλος, καί· ὁ κύριος, καὶ καλῶς λέγετε· εἰμὶ γάρ.

hy-MĪÍS phō-NĪÍTÉ me: ho di-DÁS-ka-los, kaí: ho KÝ-ri-os, ke ka-LŌS LÉ-ge-te: ĪÍ-mi GÁR.

[14] Now that I, your Lord and Teacher, have washed your feet, you also should wash one another's feet.

εἰ οὖν ἐγὼ ἔνιψα ὑμῶν τοὺς πόδας ὁ κύριος καὶ ὁ διδάσκαλος, καὶ ὑμεῖς ὀφείλετε ἀλλήλων νίπτειν τοὺς πόδας·

EI ŪN e-GŌ É-nip-sa hy-MŌN tūs PÓ-das ho KÝ-ri-os ke ho di-DÁS-ka-los, ke hy-MĪÍS o-PHĪÍL-e-te al-LĪÍ-lōn NÍP-tein tūs PÓ-das:

[34] 'A new command I give you: Love one another. As I have loved you, so you must love one another.'

ἐντολὴν καινὴν δίδωμι ὑμῖν, ἵνα ἀγαπᾶτε ἀλλήλους· καθὼς ἠγάπησα ὑμᾶς, ἵνα καὶ ὑμεῖς ἀγαπᾶτε ἀλλήλους.

en-to-LĪN kai-NĪN DÍ-dō-mi hy-MĪN, HÍ-na a-ga-PÂ-te al-LĪÍ-lus: ka-THŌS ī-GÁ-pī-sa hy-MÂS, HÍ-na ke hy-MĪÍS a-ga-PÂ-te al-LĪÍ-lus.

[35] By this everyone will know that you are my disciples, if you love one another.'

ἐν τούτῳ γνώσονται πάντες ὅτι ἐμοὶ μαθηταί ἐστε, ἐὰν ἀγάπην ἔχητε ἐν ἀλλήλοις.

en TŪ-tō GNŌÍ-son-tai PÁN-tes HÓ-ti e-MOÌ ma-thī-TÉ É-ste, e-ÀN a-GÁ-pīn É-khī-te en al-LĪÍ-lois.

CHAPTER 14: THE FAREWELL DISCOURSE — THE WAY, THE TRUTH, AND THE LIFE

ENGLISH | **GREEK (NA28)** | ***KOINE PHONETICS***

[1] 'Do not let your hearts be troubled. You believe in God; believe also in me.'

Μὴ ταρασσέσθω ὑμῶν ἡ καρδία· πιστεύετε εἰς τὸν θεόν, καὶ εἰς ἐμὲ πιστεύετε.

MĪ ta-ras-SÉS-thō hy-MŌN hī kar-DÍ-a: pis-TÉF-e-te eis ton the-ÓN, ke eis e-MÈ pis-TÉF-e-te.

[2] My Father's house has many rooms; if that were not so, would I have told you that I am going there to prepare a place for you?

ἐν τῇ οἰκίᾳ τοῦ πατρός μου μοναὶ πολλαί εἰσιν· εἰ δὲ μή, εἶπον ἂν ὑμῖν ὅτι πορεύομαι ἑτοιμάσαι τόπον ὑμῖν·

en tī oi-KÍ-a tū pat-RÓS mu mo-NAÌ pol-LÉ ĪÍ-sin: EI de MĪ, ĪÍ-pon ÀN hy-MĪN HÓ-ti po-RÉF-o-mai he-toi-MÁ-sai TÓ-pon hy-MĪN:

[6] Jesus answered, 'I am the way and the truth and the life. No one comes to the Father except through me.'

λέγει αὐτῷ ὁ Ἰησοῦς· ἐγώ εἰμι ἡ ὁδὸς καὶ ἡ ἀλήθεια καὶ ἡ ζωή· οὐδεὶς ἔρχεται πρὸς τὸν πατέρα εἰ μὴ δι' ἐμοῦ.

LÉ-gei af-TŌ ho Yi-ī-SŪS: e-GŌ ĪÍ-mi hī ho-DÒS ke hī a-LĪÍ-thei-a ke hī zō-ĪÍ: ū-DĪÍS ÉR-khe-tai pròs ton pa-TÉ-ra EI mī di' e-MŪ.

[9] Jesus answered: 'Don't you know me, Philip, even after I have been among you such a long time? Anyone who has seen me has seen the Father. How can you say, Show us the Father?'

λέγει αὐτῷ ὁ Ἰησοῦς· τοσούτῳ χρόνῳ μεθ' ὑμῶν εἰμι καὶ οὐκ ἔγνωκάς με, Φίλιππε; ὁ ἑωρακὼς ἐμὲ ἑώρακεν τὸν πατέρα· πῶς σὺ λέγεις· δεῖξον ἡμῖν τὸν πατέρα;

LÉ-gei af-TŌ ho Yi-ī-SŪS: to-SŪÍ-tō KHRÓN-ō meth' hy-MŌN ĪÍ-mi ke ŪK ÉG-nō-kás me, PHÍ-lip-pe? ho he-ō-ra-KŌS e-MÈ he-ŌÍ-ra-ken ton pa-TÉ-ra: PŌS SÝ LÉ-geis: DĪÍK-son hī-MĪN ton pa-TÉ-ra?

[16] And I will ask the Father, and he will give you another advocate to help you and be with you forever —

κἀγὼ ἐρωτήσω τὸν πατέρα καὶ ἄλλον παράκλητον δώσει ὑμῖν, ἵνα μεθ' ὑμῶν εἰς τὸν αἰῶνα ᾖ,

ka-GŌ e-rō-TĪ́-sō ton pa-TÉ-ra ke ÁL-lon pa-RÁK-lī-ton DŌ-sei hy-MĪN, HÍ-na meth' hy-MŌN eis ton ai-ṒN-a ÎÍ,

[17] the Spirit of truth. The world cannot accept him, because it neither sees him nor knows him. But you know him, for he lives with you and will be in you.

τὸ πνεῦμα τῆς ἀληθείας, ὃ ὁ κόσμος οὐ δύναται λαβεῖν, ὅτι οὐ θεωρεῖ αὐτὸ οὐδὲ γινώσκει· ὑμεῖς γινώσκετε αὐτό, ὅτι παρ' ὑμῖν μένει καὶ ἐν ὑμῖν ἔσται.

to PNÉV-ma tīs a-lī-THĪ́-as, HÒ ho KÓZ-mos ŪÍ DÝ-na-tai la-VĪ́N, HÓ-ti ŪÍ the-ō-RĪ́ af-TÒ ū-DÈ gi-NŌS-kei: hy-MĪ́S gi-NŌS-ke-te af-TÓ, HÓ-ti par' hy-MĪN MÉ-nei ke en hy-MĪN ÉS-tai.

[27] Peace I leave with you; my peace I give you. I do not give to you as the world gives. Do not let your hearts be troubled and do not be afraid.

εἰρήνην ἀφίημι ὑμῖν, εἰρήνην τὴν ἐμὴν δίδωμι ὑμῖν· οὐ καθὼς ὁ κόσμος δίδωσιν ἐγὼ δίδωμι ὑμῖν. μὴ ταρασσέσθω ὑμῶν ἡ καρδία μηδὲ δειλιάτω.

ei-RĪ́-nīn a-FÍ-ī-mi hy-MĪN, ei-RĪ́-nīn tīn e-MĪN DÍ-dō-mi hy-MĪN: ŪÍ ka-THŌS ho KÓZ-mos DÍ-dō-sin e-GŌ DÍ-dō-mi hy-MĪN. mī ta-ras-SÉS-thō hy-MŌN hī kar-DÍ-a mī-DÈ dei-li-Á-tō.

CHAPTER 15: THE VINE AND THE BRANCHES

ENGLISH | GREEK (NA28) | *KOINE PHONETICS*

[1] 'I am the true vine, and my Father is the gardener.'

Ἐγώ εἰμι ἡ ἄμπελος ἡ ἀληθινή, καὶ ὁ πατήρ μου ὁ γεωργός ἐστιν.

e-GŌ ĪÍ-mi hī ÁM-pe-los hī a-lī-thi-NĪ́, ke ho pa-TĪ́R mu ho ge-ōr-GÓS É-stin.

[4] Remain in me, as I also remain in you. No branch can bear fruit by itself; it must remain in the vine. Neither can you bear fruit unless you remain in me.

μείνατε ἐν ἐμοί, κἀγὼ ἐν ὑμῖν. καθὼς τὸ κλῆμα οὐ δύναται καρπὸν φέρειν ἀφ' ἑαυτοῦ ἐὰν μὴ μένῃ ἐν τῇ ἀμπέλῳ, οὕτως οὐδὲ ὑμεῖς ἐὰν μὴ ἐν ἐμοὶ μένητε.

MĪ́-na-te en e-MOÍ, ka-GŌ en hy-MĪN. ka-THŌS to KLĪ́-ma ŪÍ DÝ-na-tai kar-PÒN PHÉ-rein aph' he-af-TŪ e-ÀN mī MÉ-nī en tī am-PÉ-lō, HŪ-tōs ū-DÈ hy-MĪ́S e-ÀN mī en e-MOÌ MÉ-nī-te.

[5] 'I am the vine; you are the branches. If you remain in me and I in you, you will bear much fruit; apart from me you can do nothing.'

ἐγώ εἰμι ἡ ἄμπελος, ὑμεῖς τὰ κλήματα. ὁ μένων ἐν ἐμοὶ κἀγὼ ἐν αὐτῷ, οὗτος φέρει καρπὸν πολύν, ὅτι χωρὶς ἐμοῦ οὐ δύνασθε ποιεῖν οὐδέν.

e-GŌ ĪÍ-mi hī ÁM-pe-los, hy-MĪ́S ta KLĪ́-ma-ta. ho MÉ-nōn en e-MOÌ ka-GŌ en af-TŌ, HŪ-tos PHÉ-rei kar-PÒN po-LÝN, HÓ-ti khō-RÌS e-MŪ ŪÍ DÝ-nas-the poi-ĪÍN ū-DÉN.

[9] 'As the Father has loved me, so have I loved you. Now remain in my love.'

καθὼς ἠγάπησέν με ὁ πατήρ, κἀγὼ ὑμᾶς ἠγάπησα· μείνατε ἐν τῇ ἀγάπῃ τῇ ἐμῇ.

ka-THŌS ī-GÁ-pī-SÉN me ho pa-TĪ́R, ka-GŌ hy-MÂS ī-GÁ-pī-sa: MĪ́-na-te en tī a-GÁ-pī tī e-MĪ́.

[12] My command is this: Love each other as I have loved you.

αὕτη ἐστὶν ἡ ἐντολὴ ἡ ἐμή, ἵνα ἀγαπᾶτε ἀλλήλους καθὼς ἠγάπησα ὑμᾶς.

HAF-tī É-stin hī en-to-LĪÍ hī e-MĪÍ, HÍ-na a-ga-PÂ-te al-LĪÍ-lus ka-THŌS ī-GÁ-pī-sa hy-MÂS.

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[13] Greater love has no one than this: to lay down one's life for one's friends.

μείζονα ταύτης ἀγάπην οὐδεὶς ἔχει, ἵνα τις τὴν ψυχὴν αὐτοῦ θῇ ὑπὲρ τῶν φίλων αὐτοῦ.

MĪÍ-zo-na TAF-tīs a-GÁ-pīn ū-DĪÍS É-khei, HÍ-na tis tīn psy-KHĪN af-TŪ THĪÍ hy-PÈR tōn PHÍ-lōn af-TŪ.

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[16] You did not choose me, but I chose you and appointed you so that you might go and bear fruit — fruit that will last — and so that whatever you ask in my name the Father will give you.

οὐχ ὑμεῖς με ἐξελέξασθε, ἀλλ' ἐγὼ ἐξελεξάμην ὑμᾶς, καὶ ἔθηκα ὑμᾶς ἵνα ὑμεῖς ὑπάγητε καὶ καρπὸν φέρητε, καὶ ὁ καρπὸς ὑμῶν μένῃ· ἵνα ὅ τι ἂν αἰτήσητε τὸν πατέρα ἐν τῷ ὀνόματί μου, δῷ ὑμῖν.

ŪKH hy-MĪÍS me ek-se-LÉK-sas-the, ALL' e-GŌ ek-se-LEK-sá-mīn hy-MÂS, ke É-thī-ka hy-MÂS HÍ-na hy-MĪÍS hy-PÁ-gī-te ke kar-PÒN PHÉ-rī-te, ke ho kar-PÒS hy-MŌN MÉ-nī: HÍ-na HÓ ti ÀN ai-TĪÍ-sī-te ton pa-TÉ-ra en tō o-NÓ-ma-TÍ mu, DŌÍ hy-MĪN.

CHAPTER 16: THE WORK OF THE SPIRIT AND SORROW TURNED TO JOY

ENGLISH | **GREEK (NA28)** | ***KOINE PHONETICS***

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[7] But very truly I tell you, it is for your good that I am going away. Unless I go away, the Advocate will not come to you; but if I go, I will send him to you.

ἀλλ' ἐγὼ τὴν ἀλήθειαν λέγω ὑμῖν· συμφέρει ὑμῖν ἵνα ἐγὼ ἀπέλθω. ἐὰν γὰρ μὴ ἀπέλθω, ὁ παράκλητος οὐκ ἐλεύσεται πρὸς ὑμᾶς· ἐὰν δὲ πορευθῶ, πέμψω αὐτὸν πρὸς ὑμᾶς.

ALL' e-GŌ tīn a-LĪÍ-thei-an LÉ-gō hy-MĪN: sym-PHÉR-ei hy-MĪN HÍ-na e-GŌ a-PÉL-thō. e-ÀN gàr mī a-PÉL-thō, ho pa-RÁK-lī-tos ŪK e-LÉF-se-tai pròs hy-MÂS: e-ÀN de po-ref-THŌ, PÉM-psō af-TÒN pròs hy-MÂS.

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[13] But when he, the Spirit of truth, comes, he will guide you into all the truth. He will not speak on his own; he will speak only what he hears, and he will tell you what is yet to come.

ὅταν δὲ ἔλθῃ ἐκεῖνος, τὸ πνεῦμα τῆς ἀληθείας, ὁδηγήσει ὑμᾶς ἐν τῇ ἀληθείᾳ πάσῃ· οὐ γὰρ λαλήσει ἀφ' ἑαυτοῦ, ἀλλ' ὅσα ἀκούσει λαλήσει, καὶ τὰ ἐρχόμενα ἀναγγελεῖ ὑμῖν.

HÓ-tan de ÉL-thī e-KĪÍ-nos, to PNÉV-ma tīs a-lī-THĪÍ-as, ho-dī-GĪÍ-sei hy-MÂS en tī a-lī-THĪÍ-a PÁ-sī: ŪÍ gàr la-LĪÍ-sei aph' he-af-TŪ, ALL' HÓ-sa a-KŪ-sei la-LĪÍ-sei, ke ta er-KHÓ-me-na a-nan-ge-LĪÍ hy-MĪN.

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[22] So with you: Now is your time of grief, but I will see you again and you will rejoice, and no one will take away your joy.

καὶ ὑμεῖς οὖν νῦν μὲν λύπην ἔχετε· πάλιν δὲ ὄψομαι ὑμᾶς, καὶ χαρήσεται ὑμῶν ἡ καρδία, καὶ τὴν χαρὰν ὑμῶν οὐδεὶς αἴρει ἀφ' ὑμῶν.

ke hy-MĪÍS ŪN NŲN MÈN LÝ-pīn É-khe-te: PÁ-lin de ÓP-so-mai hy-MÂS, ke kha-RĪÍ-se-tai hy-MŌN hī kar-DÍ-a, ke tīn kha-RÀN hy-MŌN ū-DĪÍS AÍ-rei aph' hy-MŌN.

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[33] 'I have told you these things, so that in me you may have peace. In this world you will have trouble. But take heart! I have overcome the world.'

ταῦτα λελάληκα ὑμῖν ἵνα ἐν ἐμοὶ εἰρήνην ἔχητε. ἐν τῷ κόσμῳ θλῖψιν ἔχετε· ἀλλὰ θαρσεῖτε, ἐγὼ νενίκηκα τὸν κόσμον.

TAŪ-ta le-LÁ-lī-ka hy-MĪN HÍ-na en e-MOÌ ei-RĪÍ-nīn É-khī-te. en tō KÓZ-mō THLĪÍP-sin É-khe-te: AL-là thar-SĪÍTE, e-GŌ ne-NÍ-kī-ka ton KÓZ-mon.

CHAPTER 17: THE HIGH PRIESTLY PRAYER

ENGLISH | **GREEK (NA28)** | ***KOINE PHONETICS***

[1] After Jesus said this, he looked toward heaven and prayed: 'Father, the hour has come. Glorify your Son, that your Son may glorify you.'

Ταῦτα ἐλάλησεν Ἰησοῦς, καὶ ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ εἰς τὸν οὐρανὸν εἶπεν· πάτερ, ἐλήλυθεν ἡ ὥρα· δόξασόν σου τὸν υἱόν, ἵνα ὁ υἱὸς δοξάσῃ σέ,

TAŪ-ta e-LÁ-lī-sen Yi-ī-SŪS, ke e-PÁ-ras tūs oph-thal-MŪS af-TŪ eis ton ū-ra-NÒN ĪÍ-pen: PÁ-ter, e-LĪÍ-ly-then hī HŌ-ra: DÓK-sa-SÓN su ton yi-ÓN, HÍ-na ho yi-ÒS dok-SÁ-sī SÉ,

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[3] Now this is eternal life: that they know you, the only true God, and Jesus Christ, whom you have sent.

αὕτη δέ ἐστιν ἡ αἰώνιος ζωή, ἵνα γινώσκωσιν σὲ τὸν μόνον ἀληθινὸν θεὸν καὶ ὃν ἀπέστειλας Ἰησοῦν Χριστόν.

HAF-tī DÉ É-stin hī ai-ŌN-ni-os zō-ĪÍ, HÍ-na gi-NŌS-kō-sin SÈ ton MÓ-non a-lī-thi-NÒN the-ÒN ke HÒN a-PÉS-tei-las Yi-ī-SŪN Khri-STÓN.

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[11] Holy Father, protect them by the power of your name, the name you gave me, so that they may be one as we are one.

καὶ οὐκέτι εἰμὶ ἐν τῷ κόσμῳ, καὶ αὐτοὶ ἐν τῷ κόσμῳ εἰσίν, κἀγὼ πρὸς σὲ ἔρχομαι. πάτερ ἅγιε, τήρησον αὐτοὺς ἐν τῷ ὀνόματί σου ᾧ δέδωκάς μοι, ἵνα ὦσιν ἓν καθὼς ἡμεῖς.

ke ū-KÉ-ti ĪÍ-mi en tō KÓZ-mō, ke af-TOÌ en tō KÓZ-mō ei-SÍN, ka-GŌ pròs SÈ ÉR-kho-mai. PÁ-ter HÁ-gi-e, TĪÍ-rī-son af-TŪS en tō o-NÓ-ma-TÍ su HŌÍ DÉ-dō-KÁS moi, HÍ-na ŌÍ-sin HÈN ka-THŌS hī-MĪÍS.

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[17] Sanctify them by the truth; your word is truth.

ἁγίασον αὐτοὺς ἐν τῇ ἀληθείᾳ· ὁ λόγος ὁ σὸς ἀλήθειά ἐστιν.

ha-GÍ-a-son af-TŪS en tī a-lī-THĪÍ-a: ho LÓ-gos ho SÒS a-LĪÍ-thei-Á É-stin.

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[20] My prayer is not for them alone. I pray also for those who will believe in me through their message,

Οὐ περὶ τούτων δὲ ἐρωτῶ μόνον, ἀλλὰ καὶ περὶ τῶν πιστευόντων διὰ τοῦ λόγου αὐτῶν εἰς ἐμέ,

ŪÍ pe-RÌ TŪ-tōn de e-rō-TŌ MÓ-non, AL-là ke pe-RÌ tōn pis-tef-ÓN-tōn di-À tū LÓ-gu af-TŌN eis e-MÉ,

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[21] that all of them may be one, Father, just as you are in me and I am in you. May they also be in us so that the world may believe that you have sent me.

ἵνα πάντες ἓν ὦσιν· καθὼς σύ, πάτερ, ἐν ἐμοὶ κἀγὼ ἐν σοί, ἵνα καὶ αὐτοὶ ἐν ἡμῖν ὦσιν, ἵνα ὁ κόσμος πιστεύῃ ὅτι σύ με ἀπέστειλας.

HÍ-na PÁN-tes HÈN ŌÍ-sin: ka-THŌS SÝ, PÁ-ter, en e-MOÌ ka-GŌ en SOÍ, HÍ-na ke af-TOÌ en hī-MĪN ŌÍ-sin, HÍ-na ho KÓZ-mos pis-TÉF-ī HÓ-ti SÝ me a-PÉS-tei-las.

CHAPTER 18: THE ARREST AND THE TRIALS BEFORE ANNAS AND PILATE

ENGLISH | **GREEK (NA28)** | ***KOINE PHONETICS***

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[4] Jesus, knowing all that was going to happen to him, went out and asked them, 'Who is it you want?'

Ἰησοῦς οὖν εἰδὼς πάντα τὰ ἐρχόμενα ἐπ' αὐτόν, ἐξελθὼν εἶπεν αὐτοῖς· τίνα ζητεῖτε;

Yi-ī-SŪS ŪN ei-DŌS PÁN-ta ta er-KHÓ-me-na ep' af-TÓN, ek-sel-THŌN ĪÍ-pen af-TOIS: TÍ-na zī-TĪÍ-te?

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[5] 'Jesus of Nazareth,' they replied. 'I am he,' Jesus said.

ἀπεκρίθησαν αὐτῷ· Ἰησοῦν τὸν Ναζωραῖον. λέγει αὐτοῖς· ἐγώ εἰμι.

a-pe-KRÍ-thī-san af-TŌ: Yi-ī-SŪN ton Na-zō-RÉ-on. LÉ-gei af-TOIS: e-GŌ ĪÍ-mi.

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[36] Jesus said, 'My kingdom is not of this world. If it were, my servants would fight to prevent my arrest by the Jewish leaders. But now my kingdom is from another place.'

ἀπεκρίθη Ἰησοῦς· ἡ βασιλεία ἡ ἐμὴ οὐκ ἔστιν ἐκ τοῦ κόσμου τούτου· εἰ ἐκ τοῦ κόσμου τούτου ἦν ἡ βασιλεία ἡ ἐμή, οἱ ὑπηρέται ἂν οἱ ἐμοὶ ἠγωνίζοντο, ἵνα μὴ παραδοθῶ τοῖς Ἰουδαίοις· νῦν δὲ ἡ βασιλεία ἡ ἐμὴ οὐκ ἔστιν ἐντεῦθεν.

a-pe-KRÍ-thī Yi-ī-SŪS: hī va-si-LÍ-a hī e-MĪÍ ŪK ÉS-tin ek tū KÓZ-mu TŪ-tu: EI ek tū KÓZ-mu TŪ-tu ĪN hī va-si-LÍ-a hī e-MĪÍ, hoi hy-pī-RÉ-tai ÀN hoi e-MOÌ ī-gō-NÍ-zon-to, HÍ-na mī pa-ra-do-THŌ tois Yi-ū-DÉ-ois: NỤN de hī va-si-LÍ-a hī e-MĪÍ ŪK ÉS-tin en-TĪF-then.

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[37] 'You are a king, then!' said Pilate. Jesus answered, 'You say that I am a king. In fact, the reason I was born and came into the world is to testify to the truth. Everyone on the side of truth listens to me.'

εἶπεν οὖν αὐτῷ ὁ Πιλᾶτος· οὐκοῦν βασιλεὺς εἶ σύ; ἀπεκρίθη ὁ Ἰησοῦς· σὺ λέγεις ὅτι βασιλεύς εἰμι. ἐγὼ εἰς τοῦτο γεγέννημαι καὶ εἰς τοῦτο ἐλήλυθα εἰς τὸν κόσμον, ἵνα μαρτυρήσω τῇ ἀληθείᾳ· πᾶς ὁ ὢν ἐκ τῆς ἀληθείας ἀκούει μου τῆς φωνῆς.

ĪÍ-pen ŪN af-TŌ ho Pi-LÂ-tos: ū-KŪN va-si-LÈFS ĪÍ SÝ? a-pe-KRÍ-thī ho Yi-ī-SŪS: SÝ LÉ-geis HÓ-ti va-si-LÈFS ĪÍ-mi. e-GŌ eis TŪ-to ge-GÉN-nī-mai ke eis TŪ-to e-LĪÍ-ly-tha eis ton KÓZ-mon, HÍ-na mar-ty-RĪÍ-sō tī a-lī-THĪÍ-a: PÂS ho ŌN ek tīs a-lī-THĪÍ-as a-KŪ-ei mu tīs phō-NĪS.

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[38] 'What is truth?' retorted Pilate.

λέγει αὐτῷ ὁ Πιλᾶτος· τί ἐστιν ἀλήθεια;

LÉ-gei af-TŌ ho Pi-LÂ-tos: TÍ É-stin a-LĪÍ-thei-a?

CHAPTER 19: THE CRUCIFIXION AND BURIAL

ENGLISH | **GREEK (NA28)** | ***KOINE PHONETICS***

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[5] When Jesus came out wearing the crown of thorns and the purple robe, Pilate said to them, 'Here is the man!'

ἐξῆλθεν οὖν ὁ Ἰησοῦς ἔξω, φορῶν τὸν ἀκάνθινον στέφανον καὶ τὸ πορφυροῦν ἱμάτιον. καὶ λέγει αὐτοῖς· ἰδοὺ ὁ ἄνθρωπος.

ek-SĪL-then ŪN ho Yi-ī-SŪS ÉK-sō, pho-RŌN ton a-KÁN-thi-non STÉ-pha-non ke to por-phy-RŪN hi-MÁ-ti-on. ke LÉ-gei af-TOIS: i-DŪ ho ÁN-thrō-pos.

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[17] Carrying his own cross, he went out to the place of the Skull (which in Aramaic is called Golgotha).

καὶ βαστάζων ἑαυτῷ τὸν σταυρὸν ἐξῆλθεν εἰς τὸν λεγόμενον Κρανίου Τόπον, ὃ λέγεται Ἑβραϊστὶ Γολγοθα,

ke vas-TÁ-zōn he-af-TŌ ton stav-RÒN ek-SĪL-then eis ton le-GÓ-me-non Kra-NÍ-u TÓ-pon, HÒ LÉ-ge-tai He-vra-ïs-TÌ Gol-go-THA,

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[26] When Jesus saw his mother there, and the disciple whom he loved standing nearby, he said to her, 'Woman, here is your son,'

Ἰησοῦς οὖν ἰδὼν τὴν μητέρα καὶ τὸν μαθητὴν παρεστῶτα ὃν ἠγάπα, λέγει τῇ μητρί· γύναι, ἴδε ὁ υἱός σου.

Yi-ī-SŪS ŪN i-DŌN tīn mī-TÉ-ra ke ton ma-thī-TĪN pa-res-TŌ-ta HÒN ī-GÁ-pa, LÉ-gei tī mī-TRÌÍ: GÝ-nai, Í-de ho yi-ÓS su.

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[28] Later, knowing that everything had now been finished, and so that Scripture would be fulfilled, Jesus said, 'I am thirsty.'

μετὰ τοῦτο εἰδὼς ὁ Ἰησοῦς ὅτι ἤδη πάντα τετέλεσται, ἵνα τελειωθῇ ἡ γραφή, λέγει· διψῶ.

me-TÀ TŪ-to ei-DŌS ho Yi-ī-SŪS HÓ-ti Ī-dī PÁN-ta te-TÉ-les-tai, HÍ-na te-lei-ō-THĪÍ hī gra-PHĪ, LÉ-gei: dip-SŌ.

[30] When he had received the drink, Jesus said, 'It is finished.' With that, he bowed his head and gave up his spirit.

ὅτε οὖν ἔλαβεν τὸ ὄξος ὁ Ἰησοῦς εἶπεν· τετέλεσται. καὶ κλίνας τὴν κεφαλὴν παρέδωκεν τὸ πνεῦμα.

HÓ-te ŪN É-la-ven to ÓK-sos ho Yi-ī-SŪS ĪÍ-pen: te-TÉ-les-tai. ke KLÍ-nas tīn ke-pha-LĪN pa-RÉ-dō-ken to PNÉV-ma.

CHAPTER 20: THE RESURRECTION AND THE APPEARANCES

ENGLISH | **GREEK (NA28)** | ***KOINE PHONETICS***

[1] Early on the first day of the week, while it was still dark, Mary Magdalene went to the tomb and saw that the stone had been removed from the entrance.

Τῇ δὲ μιᾷ τῶν σαββάτων Μαρία ἡ Μαγδαληνὴ ἔρχεται πρωὶ σκοτίας ἔτι οὔσης εἰς τὸ μνημεῖον, καὶ βλέπει τὸν λίθον ἠρμένον ἐκ τοῦ μνημείου.

Tī de mi-Â tōn sab-BÁ-tōn Ma-RÍ-a hī Mag-da-lī-NÌ ÉR-khe-tai prō-Ì sko-TÍ-as É-ti ŪÍ-sīs eis to mnī-MĪÍ-on, ke VLÉP-ei ton LÍ-thon ī-RMÉN-on ek tū mnī-MĪÍ-u.

[14] At this, she turned around and saw Jesus standing there, but she did not realize that it was Jesus.

ταῦτα εἰποῦσα ἐστράφη εἰς τὰ ὀπίσω, καὶ θεωρεῖ τὸν Ἰησοῦν ἑστῶτα, καὶ οὐκ ᾔδει ὅτι Ἰησοῦς ἐστιν.

TAŪ-ta ei-PŪÍ-sa e-STRÁ-phī eis ta o-PÍ-sō, ke the-ō-RĪÍ ton Yi-ī-SŪN hes-TŌ-ta, ke ŪK ĪÍ-dei HÓ-ti Yi-ī-SŪS É-stin.

[15] He asked her, 'Woman, why are you crying? Who is it you are looking for?' Thinking he was the gardener, she said, 'Sir, if you have carried him away, tell me where you have put him, and I will get him.'

λέγει αὐτῇ ὁ Ἰησοῦς· γύναι, τί κλαίεις; τίνα ζητεῖς; ἐκείνη δοκοῦσα ὅτι ὁ κηπουρός ἐστιν λέγει αὐτῷ· κύριε, εἰ σύ ἐβάστασας αὐτόν, εἰπέ μοι ποῦ ἔθηκας αὐτόν, κἀγὼ αὐτὸν ἀρῶ.

LÉ-gei af-TĪ ho Yi-ī-SŪS: GÝ-nai, TÍ KLÉ-eis? TÍ-na zī-TĪÍs? e-KĪÍ-nī do-KŪÍ-sa HÓ-ti ho kī-PŪ-RÓS É-stin LÉ-gei af-TŌ: KÝ-ri-e, EI SÝ e-VÁS-ta-sas af-TÓN, ei-PÉ moi PŪ É-thī-kas af-TÓN, ka-GŌ af-TÒN a-RŌ.

[16] Jesus said to her, 'Mary.' She turned toward him and cried out in Aramaic, 'Rabboni!' (which means Teacher).

λέγει αὐτῇ Ἰησοῦς· Μαριάμ. στραφεῖσα ἐκείνη λέγει αὐτῷ Ἑβραϊστί· ῥαββουνί, ὃ λέγεται διδάσκαλε.

LÉ-gei af-TĪ Yi-ī-SŪS: Ma-ri-ÁM. stra-PHĪÍ-sa e-KĪÍ-nī LÉ-gei af-TŌ He-vra-ïs-TÍ: hrab-bū-NÍ, HÒ LÉ-ge-tai di-DÁS-ka-le.

[19] On the evening of that first day of the week, when the disciples were together, with the doors locked for fear of the Jewish leaders, Jesus came and stood among them and said, 'Peace be with you!'

Οὔσης οὖν ὀψίας τῇ ἡμέρᾳ ἐκείνῃ τῇ μιᾷ σαββάτων, καὶ τῶν θυρῶν κεκλεισμένων ὅπου ἦσαν οἱ μαθηταὶ διὰ τὸν φόβον τῶν Ἰουδαίων, ἦλθεν ὁ Ἰησοῦς καὶ ἔστη εἰς τὸ μέσον, καὶ λέγει αὐτοῖς· εἰρήνη ὑμῖν.

ŪÍ-sīs ŪN op-SÍ-as tī hī-MÉ-ra e-KĪÍ-nī tī mi-Â sab-BÁ-tōn, ke tōn thy-RŌN kek-leis-MÉ-nōn HÓ-pu ĪÍ-san hoi ma-thī-TÀI di-À ton PHÓ-von tōn Yi-ū-DÉ-ōn, ĪL-then ho Yi-ī-SŪS ke ÉS-tī eis to MÉ-son, ke LÉ-gei af-TOIS: ei-RĪÍ-nī hy-MĪN.

[21] Again Jesus said, 'Peace be with you! As the Father has sent me, I am sending you.'

εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς πάλιν· εἰρήνη ὑμῖν· καθὼς ἀπέσταλκέν με ὁ πατήρ, κἀγὼ πέμπω ὑμᾶς.

ĪÍ-pen ŪN af-TOIS ho Yi-ī-SŪS PÁ-lin: ei-RĪÍ-nī hy-MĪN: ka-THŌS a-PÉS-tal-KÉN me ho pa-TĪR, ka-GŌ PÉM-pō hy-MÂS.

[22] And with that he breathed on them and said, 'Receive the Holy Spirit.'

καὶ τοῦτο εἰπὼν ἐνεφύσησεν καὶ λέγει αὐτοῖς· λάβετε πνεῦμα ἅγιον·

ke TŪ-to ei-PŌN e-ne-PHÝS-sī-sen ke LÉ-gei af-TOIS: LÁ-ve-te PNÉV-ma HÁ-gi-on:

[27] Then he said to Thomas, 'Put your finger here; see my hands. Reach out your hand and put it into my side. Stop doubting and believe.'

εἶτα λέγει τῷ Θωμᾷ· φέρε τὸν δάκτυλόν σου ὧδε καὶ ἴδε τὰς χεῖράς μου, καὶ φέρε τὴν χεῖρά σου καὶ βάλε εἰς τὴν πλευράν μου, καὶ μὴ γίνου ἄπιστος ἀλλὰ πιστός.

ÍÍ-ta LÉ-gei tō Thō-MÂ: PHÉ-re ton DÁK-ty-LÓN su HŌ-de ke Í-de tas KHĪÍ-RÁS mu, ke PHÉ-re tīn KHĪÍR-Á su ke VÁ-le eis tīn plef-RÁN mu, ke mī GÍ-nu ÁP-is-tos AL-là pis-TÓS.

[28] Thomas said to him, 'My Lord and my God!'

ἀπεκρίθη Θωμᾶς καὶ εἶπεν αὐτῷ· ὁ κύριός μου καὶ ὁ θεός μου.

a-pe-KRÍ-thī Thō-MÂS ke ÍÍ-pen af-TŌ: ho KÝ-ri-ÓS mu ke ho the-ÓS mu.

[29] Then Jesus told him, 'Because you have seen me, you have believed; blessed are those who have not seen and yet have believed.'

λέγει αὐτῷ ὁ Ἰησοῦς· ὅτι ἑώρακάς με πεπίστευκας· μακάριοι οἱ μὴ ἰδόντες καὶ πιστεύσαντες.

LÉ-gei af-TŌ ho Yi-ī-SŪS: HÓ-ti he-ŌÍ-ra-KÁS me pe-PÍS-tef-kas: ma-KÁ-ri-oi hoi mī i-DÓN-tes ke pis-TÉF-san-tes.

[31] But these are written that you may believe that Jesus is the Messiah, the Son of God, and that by believing you may have life in his name.

ταῦτα δὲ γέγραπται ἵνα πιστεύσητε ὅτι Ἰησοῦς ἐστιν ὁ Χριστὸς ὁ υἱὸς τοῦ θεοῦ, καὶ ἵνα πιστεύοντες ζωὴν ἔχητε ἐν τῷ ὀνόματι αὐτοῦ.

TAŪ-ta de GÉG-rap-tai HÍ-na pis-TÉF-sī-te HÓ-ti Yi-ī-SŪS É-stin ho Khri-STÒS ho yi-ÒS tū the-ŪÍ, ke HÍ-na pis-TÉF-on-tes zō-ÎN É-khī-te en tō o-NÓ-ma-ti af-TŪ.

CHAPTER 21: THE APPEARANCE IN GALILEE AND THE RESTORATION OF PETER

ENGLISH | GREEK (NA28) | *KOINE PHONETICS*

[1] Afterward Jesus appeared again to his disciples, by the Sea of Galilee. It happened this way:

Μετὰ ταῦτα ἐφανέρωσεν ἑαυτὸν πάλιν ὁ Ἰησοῦς τοῖς μαθηταῖς ἐπὶ τῆς θαλάσσης τῆς Τιβεριάδος· ἐφανέρωσεν δὲ οὕτως.

Me-TÀ TAŪ-ta e-pha-NÉ-rō-sen he-af-TÒN PÁ-lin ho Yi-ī-SŪS tois ma-thī-TĀÍS e-PÌ tīs tha-LÁS-sīs tīs Ti-ve-ri-Á-dos: e-pha-NÉ-rō-sen de HŪ-tōs.

[6] He said, 'Throw your net on the right side of the boat and you will find some.' When they did, they were unable to haul the net in because of the large number of fish.

ὁ δὲ εἶπεν αὐτοῖς· βάλετε εἰς τὰ δεξιὰ μέρη τοῦ πλοίου τὸ δίκτυον, καὶ εὑρήσετε. ἔβαλον οὖν, καὶ οὐκέτι αὐτὸ ἑλκύσαι ἴσχυον ἀπὸ τοῦ πλήθους τῶν ἰχθύων.

ho de ÍÍ-pen af-TOIS: BÁ-le-te eis ta dek-si-À MÉ-rī tū PLŌ-ï-u to DÍK-ty-on, ke hev-RÍÍ-se-te. É-va-lon ŪN, ke ū-KÉ-ti af-TÒ hel-KÝ-sai ÍS-khy-on a-PÒ tū PLĪÍ-thus tōn ikh-THÝŌN.

[12] Jesus said to them, 'Come and have breakfast.' None of the disciples dared ask him, 'Who are you?' They knew it was the Lord.

λέγει αὐτοῖς ὁ Ἰησοῦς· δεῦτε ἀριστήσατε. οὐδεὶς δὲ ἐτόλμα τῶν μαθητῶν ἐξετάσαι αὐτόν· σύ τίς εἶ; εἰδότες ὅτι ὁ κύριός ἐστιν.

LÉ-gei af-TOIS ho Yi-ī-SŪS: DEF-te a-ris-TĪÍ-sa-te. ū-DĪÍS de e-TÓL-ma tōn ma-thī-TŌN ek-se-TÁ-sai af-TÓN: SÝ TÍS ÍÍ? ei-DÓ-tes HÓ-ti ho KÝ-ri-ÓS É-stin.

[15] When they had finished eating, Jesus said to Simon Peter, 'Simon son of John, do you love me more than these?' 'Yes, Lord,' he said, 'you know that I love you.' Jesus said, 'Feed my lambs.'

Ὅτε οὖν ἠρίστησαν, λέγει τῷ Σίμωνι Πέτρῳ ὁ Ἰησοῦς· Σίμων Ἰωάννου, ἀγαπᾷς με πλέον τούτων; λέγει αὐτῷ· ναί, κύριε· σὺ οἶδας ὅτι φιλῶ σε. λέγει αὐτῷ· βόσκε τὰ ἀρνία μου.

HÓ-te ŪN ī-RÍS-tī-san, LÉ-gei tō SÍ-mō-ni PÉT-rō ho Yi-ī-SŪS: SÍ-mōn Yi-ō-ÁN-nu, a-ga-PÂS me PLÉ-on TŪ-tōn? LÉ-gei af-TŌ: NAÍ, KÝ-ri-e: SÝ OÌ-das HÓ-ti phi-LŌ se. LÉ-gei af-TŌ: BÓS-ke ta ar-NÍ-a mu.

[17] The third time he said to him, 'Simon son of John, do you love me?' Peter was hurt because Jesus asked him the third time, 'Do you love me?' He said, 'Lord, you know all things; you know that I love you.' Jesus said, 'Feed my sheep.'

λέγει αὐτῷ τὸ τρίτον· Σίμων Ἰωάννου, φιλεῖς με; ἐλυπήθη ὁ Πέτρος ὅτι εἶπεν αὐτῷ τὸ τρίτον· φιλεῖς με; καὶ εἶπεν αὐτῷ· κύριε, πάντα σὺ οἶδας· σὺ γινώσκεις ὅτι φιλῶ σε. λέγει αὐτῷ ὁ Ἰησοῦς· βόσκε τὰ πρόβατά μου.

LÉ-gei af-TŌ to TRÍ-ton: SÍ-mōn Yi-ō-ÁN-nu, phi-LŪÍS me? e-ly-PĪÍ-thī ho PÉT-ros HÓ-ti ĪÍ-pen af-TŌ to TRÍ-ton: phi-LŪÍS me? ke ĪÍ-pen af-TŌ: KÝ-ri-e, PÁN-ta SÝ OÌ-das: SÝ gi-NŌS-keis HÓ-ti phi-LŌ se. LÉ-gei af-TŌ ho Yi-ī-SŪS: BÓS-ke ta PRÓ-va-TÁ mu.

[22] Jesus answered, 'If I want him to remain alive until I return, what is that to you? You must follow me.'

λέγει αὐτῷ ὁ Ἰησοῦς· ἐὰν αὐτὸν θέλω μένειν ἕως ἔρχομαι, τί πρὸς σέ; σύ μοι ἀκολούθει.

LÉ-gei af-TŌ ho Yi-ī-SŪS: e-ÀN af-TÒN THÉ-lō MÉ-nein HÉ-ōs ÉR-kho-mai, TÍ pròs SÉ? SÝ moi a-ko-LŪ-thei.

[24] This is the disciple who testifies to these things and who wrote them down. We know that his testimony is true.

οὗτός ἐστιν ὁ μαθητὴς ὁ μαρτυρῶν περὶ τούτων καὶ ὁ γράψας ταῦτα, καὶ οἴδαμεν ὅτι ἀληθὴς αὐτοῦ ἡ μαρτυρία ἐστίν.

HŪ-TÓS É-stin ho ma-thī-TÎS ho mar-ty-RŌN pe-RÌ TŪ-tōn ke ho GRÁK-psas TAŪ-ta, ke OÍ-da-men HÓ-ti a-lī-THÎS af-TŪ hī mar-ty-RÍ-a É-stin.

[25] Jesus did many other things as well. If every one of them were written down, I suppose that even the whole world would not have room for the books that would be written.

ἔστιν δὲ καὶ ἄλλα πολλὰ ἃ ἐποίησεν ὁ Ἰησοῦς, ἅτινα ἐὰν γράφηται καθ' ἕν, οὐδ' αὐτὸν οἶμαι τὸν κόσμον χωρῆσαι τὰ γραφόμενα βιβλία.

ÉS-tin de ke ÁL-la pol-LÀ HÀ e-POÍ-ī-sen ho Yi-ī-SŪS, HÁ-ti-na e-ÀN GRÁK-phī-tai KATH' HÈN, ūd' af-TÒN OÌ-mai ton KÓZ-mon khō-RĪÍ-sai ta gra-PHÓ-me-na viv-LÍ-a.