

The Gospel According to John - Chapter 14

¹ Μὴ ταρασσέσθω¹ ὑμῶν ἡ καρδία· πιστεύετε εἰς τὸν θεὸν καὶ εἰς ἐμὲ πιστεύετε.² ² ἐν τῇ οἰκίᾳ τοῦ πατρὸς μου μοναὶ³ πολλαὶ εἰσιν· εἰ δὲ μή, εἶπον ἂν ὑμῖν ὅτι πορεύομαι ἐτοιμάσαι⁴ τόπον ὑμῖν; ³ καὶ ἐὰν⁵ πορευθῶ καὶ ἐτοιμάσω τόπον ὑμῖν, πάλιν ἔρχομαι καὶ παραλήμψομαι ὑμᾶς πρὸς ἐμαυτὸν, ἵνα ὅπου εἰμι ἐγὼ καὶ ὑμεῖς ἦτε. ⁴ καὶ ὅπου ἐγὼ ὑπάγω οἴδατε τὴν ὁδόν.

⁵ Λέγει αὐτῷ Θωμᾶς· κύριε, οὐκ οἶδαμεν ποῦ ὑπάγεις· πῶς δυνάμεθα τὴν ὁδὸν εἰδέναί; ⁶ λέγει αὐτῷ ὁ Ἰησοῦς· ἐγὼ εἰμι ἡ ὁδὸς⁶ καὶ ἡ ἀλήθεια καὶ ἡ ζωὴ· οὐδεὶς ἔρχεται πρὸς τὸν πατέρα εἰ μὴ δι' ἐμοῦ. ⁷ εἰ ἐγνώκατέ⁷ με, καὶ τὸν πατέρα μου γνώσεσθε. καὶ ἅπ' ἄρτι γινώσκετε αὐτὸν καὶ ἐώρακατε αὐτόν.

⁸ Λέγει αὐτῷ Φίλιππος· κύριε, δεῖξον ἡμῖν τὸν πατέρα, καὶ ἄρκει⁸ ἡμῖν. ⁹ λέγει αὐτῷ ὁ Ἰησοῦς· τοσοῦτῳ χρόνῳ μεθ' ὑμῶν εἰμι καὶ οὐκ ἔγνωκάς με, Φίλιππε; ὁ ἐωρακὼς ἐμὲ ἐώρακεν τὸν πατέρα· πῶς σὺ λέγεις· δεῖξον ἡμῖν τὸν πατέρα; ¹⁰ οὐ πιστεύεις⁹ ὅτι ἐγὼ ἐν τῷ πατρὶ καὶ ὁ πατὴρ ἐν ἐμοὶ ἐστίν; τὰ ῥήματα ἃ ἐγὼ λέγω ὑμῖν ἅπ' ἐμαυτοῦ οὐ λαλῶ, ὁ δὲ πατὴρ ἐν ἐμοὶ μένων ποιεῖ τὰ ἔργα αὐτοῦ. ¹¹ πιστεύετε¹⁰ μοι ὅτι ἐγὼ ἐν τῷ πατρὶ καὶ ὁ πατὴρ ἐν ἐμοὶ· εἰ δὲ μή, διὰ τὰ ἔργα αὐτὰ πιστεύετε.

¹² Ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ πιστεύων εἰς ἐμὲ τὰ ἔργα ἃ ἐγὼ ποιῶ κάκεινος ποιήσει καὶ μείζονα τούτων¹¹ ποιήσει, ὅτι¹² ἐγὼ πρὸς τὸν πατέρα πορεύομαι. ¹³ καὶ ὅ τι ἂν αἰτήσητε ἐν τῷ ὀνόματί μου τοῦτο ποιήσω, ἵνα δοξασθῇ ὁ πατὴρ ἐν τῷ υἱῷ. ¹⁴ ἐάν τι αἰτήσητέ με ἐν τῷ ὀνόματί μου ἐγὼ ποιήσω.

¹⁵ Ἐὰν ἀγαπᾶτέ με, τὰς ἐντολὰς τὰς ἐμὰς τηρήσετε· ¹⁶ κἀγὼ ἐρωτήσω τὸν πατέρα καὶ ἄλλον¹³ παράκλητον δώσει ὑμῖν, ἵνα μεθ' ὑμῶν εἰς τὸν αἰῶνα ἦ, ¹⁷ 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. ¹⁸ Οὐκ ἀφήσω ὑμᾶς ὀρφανούς, ἔρχομαι πρὸς ὑμᾶς. ¹⁹ ἔτι μικρὸν¹⁴ καὶ ὁ κόσμος

¹ ταρασσω (BDAG) to stir up. This is a good time to review the present passive imperative, 3rd person. Consider why the form here is singular.

² Make an argument for this as an indicative verb or an imperative verb.

³ μονή, ἡς, ἡ (BDAG) a dwelling

⁴ ἐτοιμάζω (BDAG) to prepare, get ready

⁵ You can make a good argument for this word being translated "since" rather than "if."

⁶ Notice Jesus here says he is the way to where he is going, and that Thomas knows the way because he knows Jesus.

⁷ Consider the impact of the conditional statement. This is not a contrary-to-fact condition.

⁸ ἄρκειω (BDAG) to be sufficient, adequate

⁹ It's interesting that Jesus here speaks of "believing" rather than "knowing."

¹⁰ You could argue this as an indicative or an imperative. The next instance is almost certainly imperative, though it could potentially be used as an indicative.

¹¹ genitive of comparison

¹² Jesus chooses an interesting reason here. The works of his people are greater because he goes to the Father. Unpack some of the possible reasoning.

¹³ ἄλλος, η, ο (BDAG) other, usually of a different type, as opposed to ἕτερος.

¹⁴ "a brief" (time)

με οὐκέτι θεωρεῖ,¹⁵ ὑμεῖς δὲ θεωρεῖτέ με, ὅτι ἐγὼ ζῶ καὶ ὑμεῖς ζήσετε.²⁰ ἐν ἐκείνῃ τῇ ἡμέρᾳ γνώσεσθε ὑμεῖς ὅτι ἐγὼ ἐν τῷ πατρὶ μου καὶ ὑμεῖς ἐν ἐμοὶ κἀγὼ ἐν ὑμῖν.²¹ ὁ ἔχων τὰς ἐντολάς μου καὶ τηρῶν¹⁶ αὐτὰς ἐκεῖνός ἐστιν ὁ ἀγαπῶν με· ὁ δὲ ἀγαπῶν με ἀγαπηθήσεται ὑπὸ τοῦ πατρὸς μου, κἀγὼ ἀγαπήσω αὐτὸν καὶ ἐμφανίσω¹⁷ αὐτῷ ἐμαυτόν.

²² Λέγει αὐτῷ Ἰούδας, οὐχ ὁ Ἰσκαριώτης· κύριε, καὶ τί γέγονεν¹⁸ ὅτι ἡμῖν μέλλεις ἐμφανίζειν σεαυτὸν καὶ οὐχὶ τῷ κόσμῳ; ²³ ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ· ἐάν τις ἀγαπᾷ με τὸν λόγον μου τηρήσει, καὶ ὁ πατήρ μου ἀγαπήσει αὐτὸν καὶ πρὸς αὐτὸν ἐλευσόμεθα καὶ μονήν¹⁹ παρ' αὐτῷ ποιησόμεθα.²⁴ ὁ μὴ ἀγαπῶν με τοὺς λόγους μου οὐ τηρεῖ· καὶ ὁ λόγος ὃν ἀκούετε οὐκ ἐστιν ἐμὸς ἀλλὰ τοῦ πέμψαντός με πατρὸς.

²⁵ Ταῦτα λελάληκα²⁰ ὑμῖν παρ' ὑμῖν μένων· ²⁶ ὁ δὲ παράκλητος, τὸ πνεῦμα τὸ ἅγιον, ὃ πέμψει ὁ πατήρ ἐν τῷ ὀνόματί μου, ἐκεῖνος ὑμᾶς διδάξει πάντα καὶ ὑπομνήσει²¹ ὑμᾶς πάντα ἃ εἶπον ὑμῖν ἐγώ.

²⁷ Εἰρήνην ἀφήμι²² ὑμῖν, εἰρήνην τὴν ἐμὴν δίδωμι ὑμῖν· οὐ καθὼς ὁ κόσμος δίδωσιν ἐγὼ δίδωμι ὑμῖν. μὴ ταρασσέσθω ὑμῶν ἡ καρδία μηδὲ δειλιάτω.²³ ²⁸ ἠκούσατε ὅτι ἐγὼ εἶπον ὑμῖν· ὑπάγω καὶ ἔρχομαι πρὸς ὑμᾶς. εἰ ἠγαπᾶτέ με ἐχάρητε ἂν²⁴ ὅτι πορεύομαι πρὸς τὸν πατέρα, ὅτι ὁ πατήρ μερίζων μου ἐστιν.²⁹ καὶ νῦν εἶρηκα ὑμῖν πρὶν γενέσθαι, ἵνα ὅταν γένηται πιστεύσητε.²⁵ ³⁰ Οὐκέτι πολλὰ λαλήσω μεθ' ὑμῶν, ἔρχεται γὰρ ὁ τοῦ κόσμου ἄρχων· καὶ ἐν ἐμοὶ οὐκ ἔχει οὐδέν,³¹ ἀλλ' ἵνα γνῶ²⁶ ὁ κόσμος ὅτι ἀγαπῶ τὸν πατέρα, καὶ καθὼς ἐνετείλατό μοι ὁ πατήρ, οὕτως ποιῶ. ἐγείρεσθε, ἄγωμεν ἐντεῦθεν.

(BDAG) Danker, Frederick W., Walter Bauer, and William F. Arndt. *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*. Chicago: University of Chicago Press, 2000.

Nestle-Aland, Novum Testamentum Graece, 28th Revised Edition, edited by Barbara and Kurt Aland, Johannes Karavidopoulos, Carlo M. Martini, and Bruce M. Metzger in cooperation with

¹⁵ Notice the connotation of looking in the sense of gazing at something to take in its importance. What does this say about the difference between the world as a whole and the disciples?

¹⁶ As at other points, we need to consider the important implications of this verb.

¹⁷ ἐμφανίζω (BDAG) to make visible, make clear

¹⁸ This is yet another interesting word choice. We could well translate the question as, "What happened...?"

¹⁹ Recall that in verse 2 Jesus spoke of a heavenly dwelling. Here he speaks of a dwelling that he makes with the one who loves him.

²⁰ Consider the significance of the perfect tense here.

²¹ ὑπομνήσκω (BDAG) to remind

²² Consider the possible semantic difference between ἀφήμι and δίδωμι. Jesus gives his disciples peace and leaves it with them, but the "leaving" verb appears first, in a place of emphasis.

²³ δειλιάω (BDAG) to be cowardly/fearful

²⁴ Here Jesus has moved to an unreal past condition, signifying that apparently the disciples didn't really love him because they weren't glad that he was going to the Father.

²⁵ The subjunctive holds out a possibility of the disciples having a change of heart and ending up believing after all.

²⁶ Notice here ὁ κόσμος has become the subject.

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Smyth, Herbert Weir. *A Greek Grammar for Colleges*. New York: American Book Company, 1920.