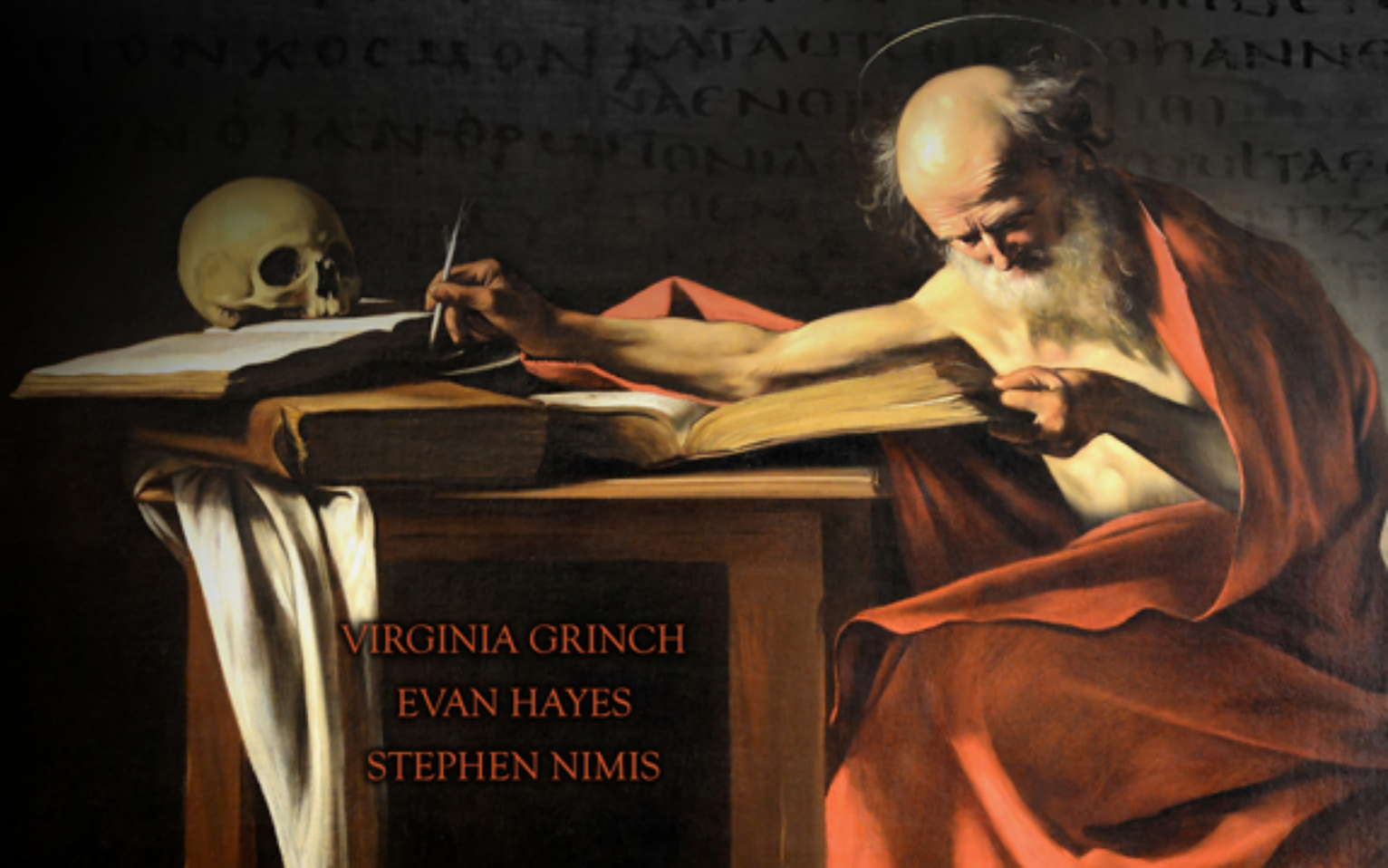


THE GOSPEL OF JOHN IN GREEK AND LATIN

*A Comparative
Intermediate Reader*



VIRGINIA GRINCH
EVAN HAYES
STEPHEN NIMIS

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Greek and Latin Text with Running Vocabulary
and Commentary

Virginia Grinch
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The Gospel of John in Greek and Latin: A Comparative Intermediate Reader
Greek and Latin Text with Running Vocabulary and Commentary

First Edition

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INTRODUCTION

The aim of this book is to make the Gospel of John accessible simultaneously to intermediate students of Ancient Greek and Latin. There are lots of resources available for the study of John's gospel, particularly in Greek, but this edition juxtaposes the Greek text to one of its most famous translations: the rendering into Latin by St. Jerome known as the *Vulgate*. The running vocabulary and grammatical commentary are meant to provide everything necessary to read each page, so that readers can progress through the text, improving their knowledge of Greek and/or Latin while reading one of the key texts of early Christianity. For those who know both Greek and Latin, it will be possible to use one language as a resource to read the other. Meanwhile, the *Vulgate* is a key index of how the Greek text was understood by early Christians in the Latin west.

The Gospel of John is a great text for intermediate readers of both Greek and Latin. It is one of our best examples of *koine* Greek, the *lingua franca* of the eastern Mediterranean for centuries after the time of Alexander the Great. The sentence structure is very simple and there is a great deal of repetition in vocabulary and syntax. The Latin translation follows the Greek closely, translating word for word as much as possible, so that it is a fascinating exercise in translation. St. Jerome did not produce a fresh translation of the New Testament, but was asked by the Pope to regularize the many translations current at the time. As he explains in his own preface, Jerome was constrained by tradition and could not deviate significantly from these older versions, known collectively as the *vetus Latina*.

The Gospel of John narrates the life of Jesus in a way distinct in many features from the other three "synoptic" gospels, so-called because of their strong similarities in content and form. The majority of John's gospel is unique, while episodes such as the last supper and Jesus' encounter with John the Baptist are treated very differently. Most striking are the opening lines identifying Jesus with the divine *Logos*. The divinity of Jesus is emphasized throughout, describing him with such key phrases as "the bread of life," "the light of the world," "the good shepherd," "the resurrection and the life," "the way, the truth and the life." John gives special emphasis to Mary Magdalene's experience of the resurrection, does not record any of the many parables found in the other gospels, nor the

Lord's Prayer, nor important discourses found in the other gospels, such as the Sermon on the Mount.

The gospel is based on the personal testimony of "the disciple whom Jesus loved" as he is called in book 21. For a long time tradition held that the apostle John was the author of this gospel, but biblical scholars now generally agree that it was composed by some kind of community inspired by John the apostle near the end of the first century CE.

How to use this book

The page by page vocabularies gloss all but the most common words. We have endeavored to make these glossaries as useful as possible without becoming fulsome. Words occurring frequently in the text that are not glossed, or not glossed in every instance, can be found in an appendix in the back, but it is our hope that most readers will not need to use this appendix often. In addition, proper names are presented in an appendix and only given in the page by page glossaries when they occur for the first time.

The commentary is almost exclusively grammatical, explaining subordinate clauses, unusual verb forms, and idioms. An introduction on the language and style of the Greek text and its Latin translation highlights the most important differences from the norms of classical Greek and Latin. Starting on page xvi there is a side by side comparison of Greek and Latin characteristics of New Testament grammar with examples. These are elaborations of grammatical points made in the page-by-page commentaries. The commentaries are meant to be a safety net to supply what is necessary for reading each page, and for this reason there is a good deal of repetition. They are not meant to be read continuously, but to be consulted when necessary.

A good strategy is to read a passage in Greek or Latin, check the glossary for unusual words and consult the commentary as a last resort. For those knowing both Latin and Greek, it is possible to observe the parallels between the two languages up close.

An Important Disclaimer:

This volume is a self-published "Print on Demand" (POD) book, and it has not been vetted or edited in the usual way by publishing professionals. There are sure to be some factual and typographical errors in the text, for which we apologize in advance. The volume is also available only through online distributors, since each book is printed when ordered online. However, this publishing

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channel and format also account for the low price of the book; and it is a simple matter to make changes when they come to our attention. For this reason, any corrections or suggestions for improvement are welcome and will be addressed as quickly as possible in future versions of the text.

Please e-mail corrections or suggestions to editor@faenumpublishing.com.

About the Authors:

Virginia Grinch is a graduate in Classics and History at Miami University. She received an MA in History at the University of New Hampshire.

Evan Hayes is a graduate in Classics and Philosophy at Miami University and the 2011 Joanna Jackson Goldman Scholar.

Stephen Nimis is an Emeritus Professor of Classics at Miami University and Professor and Chair of English and Comparative Literature at the American University in Cairo.

The Language of the Book of John: Greek

The Book of John is one of our best examples of *koine* Greek, the *lingua franca* of the eastern Mediterranean during the Hellenistic and Roman periods of the Greek language. Used for a variety of administrative purposes, *koine* is the ancestor of Byzantine medieval Greek and modern Greek. This *koine* was also used in various literary works, where more of the features of classical Greek dialects were preserved, particularly in verse. A revival of interest in the classical Attic dialect in the second century CE led to a strong classicizing movement, called the “second sophistic.” But the Greek of the New Testament writers, especially John, was not affected by this movement and departs from the classical canons of usage in many ways. For example, the emergence of *koine* coincides with the diminishing use of the optative mood, and indeed there are no examples of the optative in John at all. Other important differences include the use of simple sentences instead of subordination, a greater amount of directly reported dialogue, the decreased use of particles, an increase in the use of pronouns and demonstratives, a decline in the use of the dative case, often replaced by prepositional phrases, and the increased use of periphrastic expressions.

The Language of the Book of John: Latin

St. Jerome (347 – 420 CE), a deeply learned man who had had a classical education, was asked to revise and correct the then current Latin translations of the *Bible* in order to produce a definitive version, which is now known as the *Vulgate*. In doing so, he was constrained by the already existing translations (the *vetus Latina*), which had sought in general to produce as literal a translation as possible. This meant departing from the canons of use typical of classical Latin syntax in many respects, just as the *koine* Greek of John departed from classical usage. The result is a kind of “humble style” (*sermo humilis*) which was felt to be appropriate for the new intellectual and spiritual world of Christianity, a world where “the first shall be last,” where the wisdom of men is folly, and where God became man and suffered for his own creatures. The “haughtiness” of pagan antiquity was legible in the canons of classical rhetoric and philosophy; and as Jerome’s contemporary Augustine wrote, it was pride that made him despise the *Bible* before his conversion. Christians throughout the middle ages often studied and imitated pagan Latin works, but the plain Latin of the New Testament became an alternate model of writing about the most serious matters.

Grammatical and stylistic features of John's Gospel: Greek and Latin

1. Use of direct speech

Major narrative forms in antiquity did not include the amount of direct dialogue that John uses. Speeches, often elaborate and carefully crafted, are quite common in epic and history, but not the short exchanges that abound in the New Testament, which smack of the theater. Note the following common expressions used in these exchanges:

ἀπεκρίθη: ao. pass. of ἀποκρίνομαι	<i>respondit</i>	“s/he answered”
ἀπεκρίθησαν: ao. pass. of ἀποκρίνομαι	<i>responderunt</i>	“they answered”
εἶπον: ao. of λέγω	<i>dixi, dixerunt</i>	“I said,” “they said”
εἶπε: ao. of λέγω	<i>dixit</i>	“s/he said”
εἶπαν: ao. 3 pl. of λέγω	<i>dixerunt</i>	“they said”
λέγων/λέγουσα: pr. part. of λέγω	<i>dicens</i>	“saying”
εἰπων/εἵπουσα	<i>cum dixisset</i>	“having said,” “when s/he had said”
various forms of λαλέω	<i>loquor</i>	“he says,” etc.

2. Sentence structure

The syntax of the book of John is disarmingly simple, closer, it is generally believed, to spoken Greek than most surviving literature. The word order seems aimed at clarity rather than elegance, as is the use of extra pronouns, demonstratives and prepositions. Most of these characteristics make the Greek seem more similar to English. The Latin translation follows the Greek word order as much as possible and regularly translates pronouns and prepositions, resulting in an equally mannered Latin prose compared to the terseness generally sought for by classical authors.

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3. Below are some unusual examples of the use of prepositions with their Latin equivalents:

- a. Koine made greater use of prepositions to express relationships that were more typically (but not exclusively) expressed with cases alone in Attic Greek.

17:20	διὰ τοῦ λόγου: “by means of the message” (for dative of means)	<i>per verbum:</i> (for ablative of means)
21:10	Ἐνέγκατε ἀπὸ τῶν ὀψαρίων: “bring (some) of the fish” (for partitive genitive)	<i>Afferte de piscibus:</i> (for partitive genitive)
6:50	καταβαίνων ἵνα τις ἐξ αὐτοῦ φάγη: “descending so that if anyone eats of it” (for partitive genitive)	<i>descendens, ut, si quis ex ipso manducaverit:</i> (for partitive genitive)
6:71	εἰς ἓκ τῶν δώδεκα: “one of the twelve” (for partitive genitive)	<i>unus ex Duodecim:</i> (for partitive genitive)
21:8	μακρὰν ἀπὸ τῆς γῆς: “far from the sea” (for genitive of separation)	<i>longe a terra:</i> (for ablative of separation)

- b. There is an increased use of “improper” prepositions, usually derived from adverbs.

3:22	ἐγγὺς τοῦ πλοίου: “next to the ship”	<i>proximum navi</i>
3:31	ἐπάνω πάντων: “above all”	<i>supra omnes</i>

- c. There is a reduction in the use of the dative case.

8:25-6	λαλῶ ὑμῖν ... λαλῶ εἰς τὸν κόσμον. I speak <i>to you</i> ... I speak <i>to the world</i> .	<i>loquor vobis ... loquor ad mundum</i>
2:11	ἐπίστευσαν εἰς αὐτὸν οἱ μαθηταὶ: the disciples believed <i>in him</i>	<i>crediderunt in eum discipuli eius</i>

- d. Different cases no longer change the meaning of prepositions.

13:25	ἐπὶ τὸ στήθος: “on his breast”	<i>supra pectus</i>
6:19	περιπατοῦντα ἐπὶ τῆς θαλάσσης: “walking <i>on the sea</i> ”	<i>ambulantem super mare</i>
8:6	κατέγραφεν εἰς τὴν γῆν: “he wrote <i>on the ground</i> ”	<i>scribebat in terra</i>
1:18	ὁ ὢν εἰς τὸν κόλπον: “being in the lap”	<i>qui est in sinum</i>
3:15-16	ὁ πιστεύων ἐν αὐτῷ ... ὁ πιστεύων εἰς αὐτὸν: “the one believing in him”	<i>qui credit in ipso... qui credit in eum</i>

4. Indirect Statement

Of the three main forms of indirect statement in Greek, John uses **ὅτι** plus the indicative the most, no matter what verb is introducing the statement. Jerome regularly translates **ὅτι** with the conjunction *quia*, which was rarely used for indirect statement in classical Latin. The accusative infinitive form of indirect statement, the most common in Latin, is rarely used in the book of John. In some cases, the conjunction *quia* retains its normal causal force (*because*), a force that the conjunction **ὅτι** can also have in Greek. For details and examples of indirect statement see below.

5. Indirect Question

The verbs in indirect questions in Greek are normally in the indicative, but can be changed to the corresponding tense of the optative in secondary sequence (i.e. after a main verb that is a past tense). Since there are no optatives in John, all indirect questions are in the indicative. In Latin, indirect questions are normally in the subjunctive, following the sequences of tenses.

ἡρώτων πῶς ἀνέβλεψεν	<i>interrogabant quomodo vidisset</i>	“They were asking <i>how</i> <i>he had seen</i> ”
-----------------------------	---	--

But John also uses **ἵνα** plus the subjunctive for indirect questions, for which Jerome uses *ut* plus the subjunctive:

ἠρώτησεν ... ἵνα ἄρῃ τὸ σῶμα τοῦ Ἰησοῦ.	<i>rogavit... ut tolleret corpus Iesu</i>	“He asked to take the body of Jesus”
--	---	---

6. Conditions

Contrafactual conditions in John follow the rules of classical usage; and Jerome follows the comparable rules of classical Latin. However, future and general conditions are more complicated. In classical Greek there are two future conditions (less and more vivid), one using the optative, one using the subjunctive. Since John does not use the optative, there are only “future more vivid” conditions in this gospel, which must cover a greater range of probability.

In addition, John uses the form of the so-called “present general condition” in some contexts that clearly refer to the future. Both kinds of condition (future more vivid and present general) have the same form of the protasis (**ἐάν** plus the subjunctive), differing only in the tense of the apodosis. Jerome regularly translates these protases with the future perfect indicative, which is the normal form of the future more vivid condition in Latin. Jerome thus rarely uses the usual Latin forms of present general conditions. See below for more details and examples.

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7. Expansion of the use of *ἵνα* plus the subjunctive and *ut* plus the subjunctive

In Attic Greek, *ἵνα* and the subjunctive is used regularly in purpose clauses in primary sequence (i.e., after main verbs in the present and future tenses). In John, this combination is used after any tense, can express purpose, result, or a combination of the two. Such clauses can also be used as complements in a variety of ways, as appositional or explanatory phrases, in indirect statement and command, where classical usage would deploy a participle or infinitive. Jerome translates all these expressions with *ut* plus the subjunctive, expanding the use of that combination as well. The distinction in Latin between negative result clauses (*ut non* + subjunctive) and negative purpose clauses (*ne* + subjunctive) is not observed. Jerome does, however, observe the sequence of tenses in Latin. See below for examples.

8. Participles

Whereas Greek has a full complement of participle forms, Latin lacks an active participle in the past and a passive participle in the present, so that often it was not possible to translate participles directly. In addition, Greek participles generally indicate verbal aspect (complete, incomplete, simple) rather than time, whereas Latin participles regularly indicate time. For attributive participles, Jerome often uses a relative clause with a finite verb.

ἀλλ' ὁ πέμψας με ... μοι εἶπεν:	sed, <u>qui misit me</u> ... ille mihi dixit	“but the one who sent me said to me.”
------------------------------------	---	--

For circumstantial participles, he often uses a *cum* circumstantial clause:

καὶ ποιήσας φραγέλιον ἐκ σχοινίων πάντας ἐξέβαλεν:	et <u>cum fecisset</u> flagellum de funiculis, omnes eiecit:	“and when he had made a whip from rope, he cast out all.”
--	---	---

For examples and more details, see below.

9. Tense, aspect, mood

- i. The Latin perfect indicative must do double duty for the Greek aorist tense and the present perfect tense: hence *dixit* can mean “he spoke (just once)” or “he has spoken.” Greek has two different forms for these two aspects, which Jerome must thus always translate with the perfect tense.

καὶ ἐμαρτύρησεν Ἰωάννης λέγων ὅτι τεθέαμαι τὸ πνεῦμα καταβαῖνον ὡς περιστερὰν ἐξ οὐρανοῦ, καὶ ἔμεινεν ἐπ' αὐτόν.	et testimonium <u>perhibuit</u> <u>Iohannes</u> <u>dicens</u> quia <u>vidi</u> <u>Spiritum</u> <u>descendentem</u> <u>quasi columbam</u> de caelo et <u>mansit</u> super eum.	“and John witnessed saying that “I have seen the spirit descending like a dove from heaven, and it remained over him.”
--	---	--

- ii. The pluperfect tense is used by Jerome to translate aorist tenses in relative clauses (as we often do in English).

<u>πάντα ἑωρακότες ὅσα</u> <u>ἐποίησεν</u>	<i>cum omnia vidissent <u>quae</u></i> <i><u>fecerat</u></i>	“when they had seen what he had done”
---	---	--

- iii. Greek uses the optative in subordinate clauses after past tenses, the subjunctive after present and future tenses; Greek thus has a *sequence of moods*.

Latin uses the subjunctive in subordinate clauses, with the perfect and present after future and present tenses, the imperfect and pluperfect after past tenses: Latin thus has a *sequence of tenses*.

Jerome follows the rules for the sequence of tenses in Latin (but not always), whereas the Greek has the subjunctive after all tenses, there being no optative at all in John.

- iv. The subjunctive in Greek is timeless and indicates only different verbal aspects (complete, incomplete, simple action); the subjunctive in Latin indicates time relative to the main verb. Greek temporal or conditional clauses with the subjunctive are regularly translated by the future perfect indicative, irrespective of the tense of the Greek subjunctive.
- v. The Latin perfect subjunctive is very similar in form to the future perfect indicative, as can be seen in the following chart:

future perfect active		perfect subjunctive	
<i>dixero</i>	<i>dixerimus</i>	<i>dixerim</i>	<i>dixerimus</i>
<i>dixeris</i>	<i>dixeritis</i>	<i>dixeris</i>	<i>dixeritis</i>
<i>dixerit</i>	<i>dixerint</i>	<i>dixerit</i>	<i>dixerint</i>

In non-rhythmical prose, where the quantity of the syllables cannot be determined, only the first person singular form is different, and it would be easy to see how they might be confused. However, the perfect subjunctive seems to be restricted to relative clauses in John and in the *Vulgate* in general. But note the following famous passage from I Corinthians 13 and the shift between future perfect indicative and perfect subjunctive:

Et si habuero prophetiam, et noverim mysteria omnia ... nihil sum.

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10. Periphrastic expressions

Periphrastic expressions (combinations of a participle and a form of the verb “to be”) are not common in classical Greek, but are more common both in *koine* and in Latin. John uses more such expressions than are usual, and these are easily translated into Latin.

Perfect Passive:

γεγραμμένον ἐστίν

scriptum est

“it has been written”

ἐστὶν εἰργασμένα

sunt facta

“they have been done”

ἀπεσταλμένος εἰμι

missus sum

“I have been sent”

Pluperfect Passive:

ἀπεσταλμένοι ἦσαν

missi fuerant

“they have been sent”

ἦν βεβλημένος

missus fuerat

“he had been sent”

Imperfect:

ὅπου ἦν ὁ Ἰωάννης βαπτίζων

ubi erat Ioannes baptizans

“where John was baptizing”

Εἰ μὴ ἦν οὗτος κακὸν ποιῶν

Si non esset hic malefactor

“unless he were doing evil”

The Greek verb **μέλλω**, “to be about to” has no equivalent in Latin, so the future participle is used with various forms of the verb *esse* to translate it.

**γνοὺς ὅτι μέλλουσιν
ἔρχεσθαι:**

*cum cognovisset quia
venturi essent:*

“When they had learned that
they were about to come.”

10. Proper Names

The proper names occurring in the book of John, as with the rest of the New Testament, are derived from three languages: Hebrew (and its later Aramaic form), Greek, and Latin. These can cause some confusion, especially when names are declined at one point in the text and treated as indeclinable at another. Generally, transliterations and derivations of Hebrew names are indeclinable, and can end in any letter:

Ἀβραάμ, Ἰακώβ, Ἰσραήλ, Συχάρ

However, some Hebrew and Aramaic names are Hellenized and inflected. For example:

Nominative	Ἰησοῦς	Iēsus	Μωϋσῆς	Moyses
Genitive	Ἰησοῦ	Iēsū	Μωϋσέως	Moysis
Dative	Ἰησοῦ	Iēsū	Μωϋσεῖ	Moysi
Accusative	Ἰησοῦν	Iēsum	Μωϋσῆν	Moysen
Ablative		Iēsū		Moyse
Vocative	Ἰησοῦ	Iēsū	Μωϋσῆ	Moyse

-as Hebrew Names

Nominative	Ἠλιᾶς	Ēliās
Genitive	Ἠλίου	Ēliae
Dative	Ἠλίᾳ	Ēliae
Accusative	Ἠλίαν	Ēliān
Ablative		Ēliā
Vocative	Ἠλιᾶ	Ēliā

-ās Aramaic Names

Βαραββᾶς	Barabbas
Βαραββᾶ	Barabbae
Βαραββᾱ	Barabbae
Βαραββᾶν	Barabban
	Barabba
Βαραββᾶς	Barabba

Occasionally a name will appear in multiple forms. For example, the name Jerusalem occurs in John's Greek as a regularly declined neuter plural noun: **τὰ Ἱεροσόλυμα, -ύμων** (though elsewhere in the New Testament is indeclinable feminine **ἡ Ἱερουσόλημ** occurs frequently). Jerome's Latin alternates between the singular and plural forms depending on the case (*in Hierosolymis*, abl. pl; *iuxta Hierosolymam*, acc. s.)

Greek and Latin names are regularly declined:

	Latin		Greek	
Nominative	Πιλάτος	Pilātus	Πέτρος	Petrus
Genitive	Πιλάτου	Pilātī	Πέτρου	Petrī
Dative	Πιλάτῳ	Pilātō	Πέτρῳ	Petrō
Accusative	Πιλάτον	Pilātum	Πέτρον	Petrum
Ablative		Pilātō		Petrō
Vocative	Πιλάτε	Pilāte	Πέτρε	Petre

For a complete list of proper names, see the list at the end of the volume.

Introduction

Of the many resources available for the study of John's Gospel, the following were most useful for this project:

Auerbach, Eric. *Literary Latin and its Public in Late Latin Antiquity and in the Middle Ages*. Princeton University Press: Princeton, NJ, 1993

Boyer, James. "Second Class Conditions in New Testament Greek." *Grace Theological Journal* 3.1 (1982) 81-88.

Houghton, H. A. G. *The Latin New Testament: A Guide to its Early History, Texts, Manuscripts*. Oxford University Press: Oxford, 2016.

Wallace, Daniel B. *Greek Grammar: Beyond the Basics: An Exegetical Syntax of the New Testament*. Zondervan: Nashville, TN, 1996

More detailed discussions with examples

1. Indirect statement: Greek

Greek had three forms of indirect statement, depending on the main verb.

- i. Verbs of saying can take **ὅτι** (or **ὡς**) + the indicative
- ii. Verbs of believing and thinking (and also saying) take the accusative + infinitive construction
- iii. Verbs of knowing and perceiving take the accusative + participle construction

In John, the most common form of indirect statement is **ὅτι** plus the indicative, which had become more common in *koine* after all kinds of verbs.

4:51	ὑπήντησαν αὐτῷ λέγοντες ὅτι ὁ παῖς αὐτοῦ ζῇ	“they rushed to him saying <i>that his child was living</i> ”
3:2	οἶδαμεν ὅτι ἀπὸ θεοῦ ἐλήλυθας	“we know <i>that you have come</i> from God”
1:34	καὶ μεμαρτύρηκα ὅτι οὗτός ἐστιν ὁ υἱὸς τοῦ θεοῦ	“and I testified <i>that this one is</i> the son of God”
4:1	ἔγνω ὁ κύριος ὅτι ἤκουσαν οἱ Φαρισαῖοι ὅτι Ἰησοῦς πλείονας μαθητὰς ποιεῖ.	“Jesus knew <i>that the Pharisees heard that Jesus made</i> many disciples”
4:19	θεωρῶ ὅτι προφήτης εἰ σύ.	“I see <i>that you are</i> a prophet”

The accusative infinitive construction occurs less frequently:

12:18	ἤκουσαν τοῦτο αὐτὸν πεποιηκέναι τὸ σημεῖον	“They heard <i>that he had made</i> this sign.”
12:29	ἔλεγεν βροντὴν γεγονέναι	“The crowd said <i>that there was</i> thunder.”
21:25	οὐδ’ αὐτὸν οἶμαι τὸν κόσμον χωρήσειν	“I do not think <i>that the world itself would hold</i> (them).”

The accusative + participle also occurs after verbs of perceiving and knowing:

19:24	εἶδον ἤδη αὐτὸν τεθνηκότα	They saw <i>that he was already</i> dead
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This should be distinguished from those cases (more numerous in John) where the accusative-participle construction emphasizes the actual act of perceiving rather than intellectual perception. This is more like the circumstantial use of the participle:

1. Indirect Statement: Latin

In classical Latin, the accusative + infinitive was by far the most common form of indirect statement. The use of causal conjunctions *quia*, *quod* and *quoniam* to introduce indirect statement, common in Late Latin, is rare in classical Latin.

Jerome follows the syntax of the Greek original closely in translating indirect statement, regularly translating **ὅτι** as *quia*, despite the fact that this is uncommon in classical Latin.

4:51	ὑπήντησαν αὐτῷ λέγοντες ὅτι ὁ παῖς αὐτοῦ ζῇ	<i>occurrerunt ei dicentes quia puer eius vivit</i>
3:2	οἶδαμεν ὅτι ἀπὸ θεοῦ ἐλήλυθας	<i>scimus quia a Deo venisti</i>
1:34	καὶ μεμαρτύρηκα ὅτι οὗτός ἐστιν ὁ υἱὸς τοῦ θεοῦ	<i>et testimonium perhibui quia hic est Filius Dei</i>
4:1	ἔγνω ὁ κύριος ὅτι ἤκουσαν οἱ Φαρισαῖοι ὅτι Ἰησοῦς πλείονας μαθητὰς ποιεῖ.	<i>cognovit Iesus quia audierunt pharisaei quia Iesus plures discipulos facit</i>
4:19	θεωρῶ ὅτι προφήτης εἶ σύ.	<i>video quia propheta es tu</i>

Jerome translates an accusative infinitive with the same form in Latin.

12:18	ἤκουσαν τοῦτο αὐτὸν πεποιημέναι τὸ σημεῖον	<i>audierunt eum fecisse hoc signum</i>
12:29	ἔλεγεν βροντὴν γεγονέναι	<i>dicebat tonitruum factum esse</i>
2:1:25	οὐδ' αὐτὸν οἶμαι τὸν κόσμον χωρήσειν	<i>nec ipsum arbitror mundum capere eos</i>

The one instance of the participle in indirect statement is translated with a periphrastic infinitive, which hues close to the Greek.

19:24	εἶδον ἤδη αὐτὸν τεθνηκότα	<i>viderunt eum iam mortuum (sc. esse)</i>
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Those cases where the accusative-participle construction emphasizes the actual act of perceiving rather than intellectual perception, and is thus not strictly speaking in indirect discourse, is parallel to Greek usage.

1:33 **ἐφ' ὃν ἂν ἴδῃς τὸ πνεῦμα καταβαῖνον καὶ μένον:** “upon whomever you see the spirit descending and abiding”

Only the context can distinguish this circumstantial use from indirect statement, but the difference in English is clear:

“I see that he is descending” (*indirect statement*)

vs.

“I see him descending” (*circumstantial*)

Contrast both of these cases with the attributive participle as a direct object:

13:11 **ᾔδει γὰρ τὸν παραδιδόντα:** “for he knew *the one betraying*,” i.e. he knew who the traitor was.

2. Conditions in Greek

i. **Contrary to fact conditions** in John follow the rules of classical usage.

8:42 **Εἰ ὁ θεὸς πατὴρ ὑμῶν ἦν ἡγαπᾷτε ἂν ἐμέ** “If God were your father, you would love me.”

11:32 **εἰ ἦς ὦδε οὐκ ἂν μου ἀπέθανεν ὁ ἀδελφός** “If you had been here, my brother would not have died.”

ii. **Future conditions:** In classical Greek, there were two main future conditions, which grammarians call the “more vivid” and the “less vivid.” The less-vivid used the potential optative in the apodosis and expressed a *possible premise*; the more-vivid type used the future indicative in the apodosis and expressed a *probable premise*. With the loss of the optative in *koine*, the future more vivid form began to represent a broader range of probability, from likely to unlikely. The protasis of such conditions typically used **ἐάν** with the subjunctive. This combination is marked in our commentary as “future more vivid,” following the conventions of standard grammars, but can sometimes imply conditions that are highly improbable.

Future more vivid conditions

protasis

apodosis

5:43 **ἐὰν ἄλλος ἔλθῃ ἐν τῷ ὀνόματι τῷ ἰδίῳ...**
“If someone comes in his own name...”

ἐκείνον λήμψεσθε
you will accept that one.”

6:51 **ἐάν τις φάγῃ ἐκ τούτου τοῦ ἄρτου...**
“If someone eats from this bread...”

ζήσει εἰς τὸν αἰῶνα
he will live forever.”

1:33 **ἐφ' ὃν ἂν ἴδῃς τὸ πνεῦμα καταβαῖνον καὶ μένον:** *Super quem videris Spiritum descendentem et manentem*

Note how Jerome translates an attributive participle when it is the direct object of a verb of knowing:

13:11 **ἦδει γὰρ τὸν παραδιδόντα:** *Sciebat enim quisnam esset, qui traderet*

2. Conditions in Latin

- i. In the case of **contrary to fact conditions**, Jerome follows the rules of classical Latin.

8:42 *Si Deus pater vester esset, diligeretis me* “If God were your father, you would love me.”

11:32 *si fuisses hic, non esset mortuus frater meus* “If you had been here, my brother would not be dead.”

- ii. **Future conditions:** In classical Latin, there were two main future conditions, which grammarians call the “more vivid” and the “less vivid.” The less-vivid used the subjunctive in the protasis and apodosis, and expressed a *possible premise*; the more-vivid type used the future indicative in the protasis and apodosis, and expressed a *probable premise*. Since there are no “less-vivid” conditions in the Greek, there are none in the *Vulgate* as well, but the “more vivid” type now has a broader range of meaning. We have marked these conditions in our commentary as “future more vivid,” following the conventions of standard grammars, but they can sometimes imply conditions that are highly improbable.

Future more vivid conditions

	protasis	apodosis
5:43	<i>Si alius venerit in nomine suo...</i> “If someone comes in his own name...”	<i>illum accipietis</i> you will accept that one.”
6:51	<i>Si quis manducaverit ex hoc pane...</i> “If someone eats from this bread...”	<i>vivet in aeternum</i> he will live forever.”

- iii. Present general conditions: In classical Greek, the same kind of protasis (ἐάν with the subjunctive) can be used with a present tense in the apodosis to form a “present general” or “indefinite” condition, and this combination is so-marked in our commentary. However, many examples in John clearly refer to the future and some New Testament scholars (Boyer, Wallace) argue that all protases with ἐάν + the subjunctive refer to the future and should be classed together. Indeed, even in classical Greek the present indicative could be used in the protasis of future more vivid conditions.

Present General or Indefinite

	protasis	apodosis
3:3	ἐὰν μή τις γεννηθῇ ἄνωθεν... <i>Nisi quis natus fuerit desuper...</i> “Unless someone is born from above...”	οὐ δύναται ἰδεῖν τὴν βασιλείαν τοῦ θεοῦ <i>non potest videre regnum Dei</i> he is not able to enter into the kingdom of God.”
6:53	ἐὰν μὴ φάγητε τὴν σάρκα... <i>Nisi manducaveritis carnem...</i> “Unless you eat the flesh...”	οὐκ ἔχετε ζωὴν ἐν ἑαυτοῖς <i>non habetis vitam in vobismetipsis</i> you do not have life in you.”

Introduction

- iii. Present general conditions: In classical Latin there were several ways to express a present general condition:

protasis	apodosis
Perfect Indicative: <i>si quid dixit...</i> “If ever he says anything...”	Present Indicative: ... <i>creditur</i>he is believed.”
Present Subjunctive 2 nd singular: <i>si hoc dicas...</i> “If ever one says anything...”	
Present Indicative: <i>si hoc dicit...</i> “Every time he says this...”	

In a few instances, Jerome translates a condition that is in the present general form in Greek with the present indicative in the protasis. In the vast majority of cases, however, he translates the protasis with the future perfect indicative. Thus **ἐάν** + the subjunctive is regularly translated with the future perfect indicative, irrespective of the form of the apodosis.

Present General or Indefinite

	protasis	apodosis
3:3	<i>Nisi quis natus fuerit desuper</i> “Unless someone is born from above...”	<i>non potest videre regnum Dei</i> he is not able to enter into the kingdom of God.
6:53	<i>Nisi manducaveritis carnem</i> “Unless you eat the flesh...”	<i>non habetis vitam in vobismetipsis</i> you do not have life in you

3. General or indefinite clauses in Greek

Indefinite relative and temporal clauses are usually expressed with a relative pronoun or temporal conjunction with **ὅταν** and the subjunctive. The main verb can be either future or present, much like conditional clauses with **εἰάν** and the subjunctive in the protasis. In either case these clauses will be identified in the commentary as general relative or general temporal clauses, because of the indefinite or generalizing force of the expression: “whenever something happens,” or “when something happens, whenever that is.”

Temporal Clause

ὅταν ἔλθῃ ἐκεῖνος

“When he has come (whenever that is)...

Main Clause

ἀναγγελεῖ ἡμῖν ἅπαντα

he will send to us all things.”

ὅς δ' ἂν πίνη ἐκ τοῦ ὕδατος οὗ ἐγὼ δώσω αὐτῷ

“Whoever drinks from the water I will give...

οὐ μὴ διψήσῃ εἰς τὸν αἰῶνα

will certainly never thirst ever.”

4. ἵνα and the subjunctive

In Attic Greek, **ἵνα** and the subjunctive is used regularly in purpose clauses in primary sequence (i.e., after main verbs in the present and future tenses). In John, this combination is used after any tense, can express purpose, result, or a combination of the two. Such clauses can also be used as complements in a variety of ways, as appositional or explanatory phrases, in indirect statement and command, where classical usage would deploy a participle or infinitive. These differences are typical of developments in *koine* Greek (Horrock 1997; Wallace 1996). Here are some examples:

i. Subjunctive in secondary sequence (instead of optative)

1:7 **οὗτος ἦλθεν ... ἵνα μαρτυρήσῃ
περὶ τοῦ φωτός.**

*“This one came ... in order to
witness about the light.”*

3. General or indefinite clauses in Latin

Indefinite relative and temporal clauses that have **ἄν** and the subjunctive in Greek are regularly translated with *cum* or a relative pronoun with the future perfect, parallel to present general and future more vivid protases:

Temporal Clause	Main Clause
ὅταν ἔλθῃ ἐκεῖνος	ἀναγγελεῖ ἡμῖν ἅπαντα
<i>cum venerit ille</i>	<i>nobis annuntiabit omnia</i>
“When he has come (whenever that is)...	he will send to us all things.”
ὅς δ' ἂν πῖνῃ ἐκ τοῦ ὕδατος οὗ ἐγὼ δώσω αὐτῷ	οὐ μὴ διψήσῃ εἰς τὸν αἰῶνα
<i>qui autem biberit ex aqua, quam ego dabo ei</i>	<i>non sitiet in aeternum</i>
“Whoever drinks from the water I will give...	will certainly never thirst ever.”

Related to these clauses are “relative clauses of characteristic,” which describe a class or type rather than an individual, and which do employ the subjunctive. Indeed, the last example, *qui biberit*, could be thought of as such a clause meaning, “a man *who has drunk* from the water I will give.” Such clauses often indicate purpose or result:

5:45	<i>est qui accuset vos: Moses</i>
	ἔστω ὁ κατηγορῶν ὑμῶν: Μωυσῆς
	this is the one would accuse you: Moses

4. *ut* and the subjunctive

In Classical Latin, *ut* and the subjunctive is used regularly in purpose and result clauses, being distinguished only in the negative (*ne* vs. *ut non*). The tense of the subjunctive follows the sequence of tenses in Latin. Jerome uses this combination to translate any Greek clause using **ἵνα** plus the subjunctive, which can be used to express purpose, result, or a combination of the two in the gospel of John. Such clauses can also be used as complements in a variety of ways, as appositional or explanatory phrases, in indirect statement and command. In following the Greek closely, the *Vulgate* often deviates from standard usage. Although Jerome does not always observe the difference between *ut non* and *ne*, he regularly observes the sequence of tenses. Here are some examples.

i. Jerome follows the sequence of tenses in Latin.

1:7	<i>hic venit ... ut testimonium perhiberet de lumine.</i>	“This one came ... in order to witness about the light.”
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ii. Epexegetic clause (instead of an epexegetic infinitive)

1:27 οὐκ εἰμὶ ἐγὼ ἄξιος ἵνα λύσω αὐτοῦ τὸν ἱμάντα τοῦ ὑποδήματος. “I am not worthy to loose the strap of his sandal.”

2:25 οὐ χρεῖαν εἶχεν ἵνα τις μαρτυρήσῃ. “He did not have need to witness.”

iii. Noun clause used as a predicate or subject

4:34 Ἐμὸν βρώμᾳ ἐστὶν ἵνα ποιήσω τὸ θέλημα τοῦ πέμψαντός με. “My bread is *that I do* the will of the one who sent me.”

11:50 συμφέρει ὑμῖν ἵνα εἰς ἄνθρωπος ἀποθάνῃ. “*For one man to die* is expedient for you.”

iv. Noun clause in apposition to a noun or pronoun

6:29 Τοῦτό ἐστιν τὸ ἔργον τοῦ θεοῦ ἵνα πιστεύητε εἰς ὃν ἀπέστειλεν ἐκείνος. “The work of god is this, *that you believe* in the one whom that one sent.”

13:34 ἐντολὴν καινὴν δίδωμι ὑμῖν ἵνα ἀγαπᾶτε ἀλλήλους. “I give you a new command, *that you love one another.*”

v. Indirect command

4:47 ἤρώτα ἵνα καταβῇ καὶ ἰάσῃται αὐτοῦ τὸν υἱόν. “He asked *that he come down and heal* his son.”

vi. Supplementing or complementing a verb (instead of a participle or infinitive)

8:56 Ἀβραὰμ ὁ πατὴρ ὑμῶν ἡγαλλιάσατο ἵνα ἴδῃ τὴν ἡμέραν τὴν ἐμήν. “Abraham your father rejoiced *to see* this day.”

9:22 ἤδη γὰρ συνετέθειντο οἱ Ἰουδαῖοι ἵνα ... ἀποσυνάγωγος γένηται. “The Jews had already decided *that he would become driven from the synagogue.*”

11:53 ἐβουλεύσαντο ἵνα ἀποκτείνωσιν αὐτόν. “They plotted *to kill* him.”

vii. Result clause

9:2 τίς ἥμαρτεν ... ἵνα τυφλὸς γεννηθῇ; “Who sinned ... so that he was born blind?”

Introduction

ii. Epexegetic clause (instead of an epexegetic infinitive)

- | | | |
|------|---|--|
| 1:27 | <i>ego non sum dignus, ut solvam eius corrigiam calceamenti</i> | "I am not worthy <i>to loose</i> the strap of his sandal." |
| 2:25 | <i>opus ei non erat, ut quis testimonium perhiberet</i> | "He did not have need <i>to witness</i> ." |

iii. Noun clause used as a predicate or subject

- | | | |
|-------|--|---|
| 4:34 | <i>Meus cibus est, ut faciam voluntatem eius, qui misit me</i> | "My bread is <i>that I do</i> the will of the one who sent me." |
| 11:50 | <i>expedit vobis, ut unus moriatur homo</i> | " <i>For one man to die</i> is expedient for you." |

iv. Noun clause in apposition to a noun or pronoun

- | | | |
|-------|--|---|
| 6:29 | <i>Hoc est opus Dei, ut credatis in eum, quem misit ille</i> | "The work of god is this, <i>that you believe</i> in the one whom that one sent." |
| 13:34 | <i>Mandatum novum do vobis, ut diligatis invicem</i> | "I give you a new command, <i>that you love one another</i> ." |

v. Indirect command

- | | | |
|------|---|---|
| 4:47 | <i>rogabat, ut descenderet et sanaret filium eius</i> | "He asked <i>that he come down and heal</i> his son." |
|------|---|---|

vi. Supplementing or complementing a verb (instead of a participle or infinitive)

- | | | |
|-------|---|--|
| 8:56 | <i>Abraham pater vester exsultavit, ut videret diem meum</i> | "Abraham your father rejoiced <i>to see</i> this day." |
| 9:22 | <i>iam enim conspiraverant Iudaei, ut... extra synagogam fieret</i> | "The Jews had already decided <i>that he would become driven from the synagogue</i> ." |
| 11:53 | <i>cogitaverunt, ut interficerent eum</i> | "They plotted <i>to kill</i> him." |

vii. Result clause

- | | | |
|-----|---|---|
| 9:2 | <i>quis peccavit ... ut caecus nasceretur</i> | "Who sinned ... so that he was born blind?" |
|-----|---|---|

viii. Mixture of result and purpose

- 3:16 τὸν υἱὸν τὸν μονογενῆ ἔδωκεν, “He gave his only-begotten son so
 ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ that all who believe in him would not
 ἀπόληται ἀλλὰ ἔχῃ ζωὴν αἰώνιον. perish, but would have eternal life.”

5. Greek Participles

Greek participles fall into three broad classes of use, with many other distinctions:

- i. Attributive participles modify a noun or pronoun like other adjectives. They usually occur with an article in the attributive position and are often used substantively:

- 1:12 ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα “he gave to them the power
 θεοῦ γενέσθαι, τοῖς πιστεύουσιν to become sons of God, those
 εἰς τὸ ὄνομα αὐτοῦ: believing in his name.”
- 1:33 ἀλλ’ ὁ πέμψας με ... μοι εἶπεν “but the one *who sent me* said to me”

- ii. Circumstantial participles are added to a noun or pronoun to set forth some circumstance under which an action takes place. Although agreeing with a noun or pronoun, these participles actually qualify the verb in a sentence, indicating time, manner, means, cause, purpose, concession, condition or attendant circumstance.

- 1:38 στραφεὶς δὲ ὁ Ἰησοῦς “and Jesus, *having turned* and
 καὶ θεασάμενος αὐτοὺς *having seen* them following says
 ἀκολουθοῦντας λέγει αὐτοῖς to them”

Circumstantial participles can occur in the genitive absolute construction.

- 2:3 καὶ ὑστερήσαντος οἴνου λέγει ἡ “and the wine having run out,
 μήτηρ τοῦ Ἰησοῦ πρὸς αὐτόν the mother of Jesus says to him”

- iii. Supplementary participles complete the idea of certain verbs. Often it is the participle itself that expresses the main action:

- 8:7 ὥς δὲ ἐπέμενον ἐρωτῶντες αὐτόν “when they persisted *asking* him”

Note also the use of circumstantial participles after verbs of perceiving in the discussion of indirect statement.

viii. Mixture of result and purpose

- 3:16 *Filium suum unigenitum daret, ut omnis, qui credit in eum, non pereat, sed habeat vitam aeternam* “He gave his only-begotten son so that all who believe in him would not perish, but would have eternal life.”

5. Latin Participles

- i. Latin participles can be used as an adjective or a substantive, like the Greek attributive participle, but since Latin lacks a definite article, only the context can distinguish it from circumstantial participles. Jerome generally uses relative clauses to translate Greek attributive participles:

- 1:12 *dedit eis potestatem filios Dei fieri, his, qui credunt in nomine eius* “he gave to them the power to become sons of God, those believing in his name.”

- 1:33 *sed, qui misit me ... ille mihi dixit* “but the one who sent me said to me”

- ii. Latin participles can be used like their Greek counterparts to set forth some circumstance under which an action takes place. Although agreeing with a noun or pronoun, these participles actually qualify the verb in a sentence, indicating time, manner, means, cause, purpose, concession, condition or attendant circumstance.

- 1:38 *Conversus autem Iesus et videns eos sequentes se dicit eis* “and Jesus, having turned and having seen them following says to them”

Note the differences in tense between the Greek and Latin versions of this verse, because Latin has no active aorist or perfect participle. For the same reason, many circumstantial participles are often rendered by *cum* circumstantial clauses with finite verbs. See p. ix above.

Circumstantial participles can occur in the ablative absolute construction.

- 2:3 *Et deficiente vino, dicit mater Iesu ad eum* “and the wine having run out, the mother of Jesus says to him”

- iii. Supplementary participles are rare in Latin, where the infinitive is more common:

- 8:7 *Cum autem perseverarent interrogantes eum* “when they persisted asking him”

Note also the use of circumstantial participles after verbs of perceiving in the discussion of indirect statement.

6. Distinguishing Subject from Predicate: In Greek

In general a nominative subject will be distinguished from a nominative predicate by the fact that the subject is more known than the predicate. This can be signalled in Greek in the following ways.

1. The subject will be a pronoun, stated or implied (except for interrogative pronouns).

1:8 οὐκ ἦν ἐκεῖνος τὸ φῶς “that one was not the light”

1:20 ἐγὼ οὐκ εἰμὶ ὁ χριστός “I am not the annointed one”

2. The subject will have a definite article.

1:1 καὶ θεὸς ἦν ὁ λόγος “and the Word was God”

1:14 καὶ ὁ λόγος σὰρξ ἐγένετο “and the Word became flesh”

3. The subject will be a proper name.

4. Where the last two factors are equal, the subject will be first in order.

1:4 ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων “the life was the light of men”

20:31 Ἰησοῦς ἐστὶν ὁ χριστὸς “Jesus is the annointed one”

6. Distinguishing Subject from Predicate: In Latin

In Latin there is no definite article to distinguish a nominative subject from a nominative predicate. This can lead to some confusion, especially since Jerome rarely changes the word order of the Greek.

ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ λόγος.

In principio erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum.

In the beginning was the word and the word was with God and God was the word.

In Latin the only thing indicating that *Verbum* is the subject of the last phrase is the parallelism with the phrases before it. Note the following examples where the meaning in Latin is less clear.

ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων

vita erat lux hominum

“the life was the light of men”

Ἰησοῦς ἐστὶν ὁ χριστὸς

Iesus est Christus

“Jesus is the annointed one”

Glossing Conventions: Latin

Adjectives of two and three terminations will be formatted thus:

bonus, -a, -um: good

facilis, -e: easy

prior, prius: earlier

Single termination adjectives will have the genitive indicated thus:

plus, pluris (*gen.*): more

Participles will generally be glossed as a verb, but some participles (particularly where their verbal force has been weakened) are glossed as adjectives or nouns: e.g.

decens, decentis (*gen.*): appropriate

valens, valentis (*gen.*): strong

paratus, -a, -um: prepared

parens, parentis m/f: a parent

serpentes, -entis m: a snake

Verbs with regular infinitives are indicated by conjugation number: e.g.,

laudo (1): to praise

moneo (2): to warn

facio (3): to do

venio (4): to come

Where principal parts are predictable, as in the case of most first conjugation verbs, only the conjugation number will be given in the glossary. This format is used even in the case of unpredictable perfect forms, if the word occurring in the text at that point is based on the present stem (present, future, imperfect tenses). Elsewhere the principal parts will be provided as necessary. The following irregular verbs are listed with their infinitive instead of a number: *ferre, nolle, volle, posse*.

Simple syntactical information such as “+ *gen.*” or “+ *inf.*” will often be cited in the glossary with verbs and adjectives. However, the lexical information given for most words is minimal and sometimes specific to the context. To get a broader sense of the peculiarities of language of the gospel, it will be necessary to consult the commentaries or critical literature cited above.

Glossing Conventions: Greek

The glossing conventions for nouns and adjectives is the standard one found in dictionaries, except the genitive is not always given for regular words:

γυνή, γυναικός, ἡ: a woman

but:

μαρτυρία, ἡ: a witness

λογος, ὁ: a word

Since verbs tend to be the biggest challenge in Greek from a morphological standpoint, they have been treated more fully in the commentary than the corresponding forms in Latin. The page by page vocabularies only list the dictionary forms (present indicative). Those tenses that are predictable from the present stem (imperfect, weak aorist, future, etc.) are not generally noted in the commentary. However, unpredictable forms are given fuller treatment in the commentary, which results in much repetition. But the commentary is meant to be consulted as needed rather than read continuously.

There is a small number of important “defective” verbs that lack forms in the present, and these will be found in the glossary with an indication of the tense in parentheses in the following manner:

ἦλθον: to go (*aor.*), used as the aorist of **ἔρχομαι**

εἶμι: to go (*fut.*), used as the future of **ἔρχομαι**

οἶδα: to know (*perf.*), used as the perfect of **ὁράω** (i.e. “I have seen”)

εἶδον: to see (*aor.*), used as the aorist of **ὁράω**

ὄψομαι: to see (*fut.*), used as the future of **ὁράω**

ἤνεγκον: to bear (*aor.*), used as the aorist of **φέρω**

οἴσω: to bear (*fut.*), used as the future of **φέρω**

ἐρέω: to speak (*fut.*), used as the future of **λέγω**

εἶπον: to speak (*aor.*), used as the aorist of **λέγω**

εἶρηκα: to speak (*perf.*), used as the perfect of **λέγω**

ἔφαγον: to eat (*aor.*), used as the aorist of **ἐσθίω**

ἔδραμον: to run (*aor.*), used as the aorist of **τρέχω**

ABBREVIATIONS

abl.	ablative	lit.	literally
abs.	absolute	m.	masculine
acc.	accusative	mid.	middle
act.	active	n.	neuter
adj.	adjective	neg.	negative
adv.	adverb	nom.	nominative
aor.	aorist	obj.	object
attrib.	attributive	part.	participles
cf.	<i>confer</i> (“compare”)	pass.	passive
circum.	circumstantial	perf.	perfect
cl.	clause	periph.	periphrastic
com.	command	pl.	plural
comp.	comparative	plupf.	pluperfect
cond.	condition	poss.	possession
dat.	dative	pred.	predicate
delib.	deliberative	prep.	preposition
dep.	deponent	pres.	present
epex.	epexegetic	prohib.	prohibition
etc.	<i>et cetera</i> (“and the rest”)	pron.	pronoun
f.	feminine	purp.	purpose
fut.	future	quest.	question
gen.	genitive	rel.	relative
i.e.	<i>id est</i> (“that is”)	resp.	respect
imper.	imperative	s.	singular
impers.	impersonal	sc.	<i>scilicet</i> (“supply”)
impf.	imperfect	st.	statement
ind.	indirect	subj.	subjunctive
indecl.	indeclinable	subst.	substantive
indef.	indefinite	suppl.	supplementary
indic.	indicative	sync.	syncopated
inf.	infinitive	temp.	temporal
interrog.	interrogative	voc.	vocative

KATA IOANNHN EYANGELION

EVANGELIUM SECUNDUM IOANNEM

Chapter 1

The Word Becomes Flesh

¹ ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ λόγος. ² οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν θεόν. ³ πάντα δι' αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν. ⁴ ὁ γέγονεν 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.

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.

ἄνθρωπος, ὁ: a man, human
ἀποστέλλω: to send off or away from
ἀρχή, ἡ: first cause, beginning
γίνομαι: to become
εἷς, μία, ἓν: one
ζωή, ἡ: life
ἦλθον: to come (*aor.*)
θεός, ὁ: God
Ἰωάννης, ὁ: John (the Baptist)
καταλαμβάνω: to seize upon, comprehend

λόγος, ὁ: the word
μαρτυρέω: to bear witness
μαρτυρία, ἡ: witness, testimony, evidence
ὄνομα, -ατος, τό: name
πιστεύω: to believe in
σκοτία, ἡ: darkness, gloom
φαίνω: to bring to light, shine
φῶς, φωτός, τό: light
χωρίς: without (+ *gen.*)

- 1:1 θεὸς ἦν ὁ λόγος: the article indicates the subject, “the Word was God”
1:3 ἐγένετο: *aor.* of γίνομαι, “all things *became*”
1:4 γέγονεν: *perf.* of γίνομαι, “what *has become*”
ἡ ζωὴ ἦν τὸ φῶς: “the life was the light.” When both subject and predicate have a definite article, the subject will usually be the first.
1:5 αὐτὸ: *acc. n. s.*, “did not comprehend *it*,” i.e. the light
κατέλαβεν: *aor.* of κατα-λαμβάνω, “*did not comprehend it*”
1:6 ἀπεσταλμένος: *perf. part.* of ἀπο-στέλλω, “having been sent”
αὐτῷ: *dat. of poss.*, “*his* name”
1:7 ἵνα μαρτυρήσῃ: *aor. subj.* in purpose clause, “in order to witness.” John regularly uses the *subj.* in secondary sequence instead of the *optative*.
ἵνα πιστεύσωσιν: *aor. subj.* mixing purpose and result, “so that all believe”
1:8 οὐκ ἦν ἐκεῖνος τὸ φῶς: a pronoun will generally be the subject, “*that one* was not the light”

Chapter 1

The Word Becomes Flesh

¹ In principio erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum. ² Hoc erat in principio apud Deum. ³ Omnia per ipsum facta sunt, et sine ipso factum est nihil, quod factum est; ⁴ in ipso vita erat, et vita erat lux hominum, ⁵ et lux in tenebris lucet, et tenebrae eam non comprehenderunt.

⁶ Fuit homo missus a Deo, cui nomen erat Ioannes; ⁷ hic venit in testimonium, ut testimonium perhiberet de lumine, ut omnes crederent per illum. ⁸ Non erat ille lux, sed ut testimonium perhiberet de lumine.

apud: near, among (+ *acc.*)

comprehendo, (3), **-prendi:** to catch, seize, overcome

Deus, -i m: god

facio, (3), **feci, factum:** to make, do

homo, hominis m: man

Ioannes, Ioannis m: John (i.e. the Baptist)

luceo, (2): to shine, emit light

lumen, luminis n: light

lux, lucis f: light

mitto, (3), **misi, missus:** to send

nihil: nothing

nomen, nominis n: name

omnis, -e: each, every

principium, -i n: beginning

tenebrae, -arum f: darkness (*pl.*)

testimonium, -i n: testimony

perhibeo, (2): to present, give

verbum, -i n: word

vita, -ae f: life

1:1 **Deus:** nom. predicate, “The Word was *God*.” See the note on predication above on pages xxviii-xxix.

1:3 **nihil, quod factum est:** “nothing which was made” Jerome understood the phrase **ὁ γέγονεν** as the end of this verse, instead of the beginning of the next one.

1:5 **eam:** “did not comprehend *her*” i.e. the light

1:6 **cui:** relative pron. dat. of possession, “*whose* name”

1:7 **ut perhiberet:** impf. subj. in purp. clause, “in order to witness”

lumine: “about *the light*,” note the variation of *lux* and *lumen*

ut crederent: impf. subj. mixing purpose and result, “so that all believe”

1:8 **lux:** nom. predicate, “he was not *the light*” a pronoun will usually be the subject, not the predicate

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 αὐτόν, ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα θεοῦ γενέσθαι, τοῖς πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ, ¹³ οἳ οὐκ ἐξ αἱμάτων οὐδὲ ἐκ θελήματος σαρκὸς οὐδὲ ἐκ θελήματος ἀνδρὸς ἀλλ' ἐκ θεοῦ ἐγεννήθησαν.

¹⁴ καὶ ὁ λόγος σὰρξ ἐγένετο καὶ ἐσκήνωσεν ἐν ἡμῖν, καὶ ἐθεασάμεθα τὴν δόξαν αὐτοῦ, δόξαν ὡς μονογενοῦς παρὰ πατρός, πλήρης χάριτος καὶ ἀληθείας.

αἷμα, -ατος, τό: blood

ἀληθινός, -ή, -όν: true

γεννάω: to beget, engender

γινώσκω: to learn to know

δίδωμι: to give

δόξα, ἡ: glory, opinion

ἐξουσία, ἡ: power or authority

ἐρχομαι: to come or go

θεάομαι: to look on, gaze at, view, behold

θέλημα, -ατος, τό: will

ἴδιος, -α, -ον: one's own,

κόσμος, ὁ: world

λαμβάνω: to take

μονογενής, -ές: only-begotten, single

ὅσος, -η, -ον: how many

παραλαμβάνω: to receive from

πατήρ, πατρός, ὁ: a father

πιστεύω: to believe in (+ *dat.*)

σὰρξ, -κος, ἡ: flesh

σκηνώω: to encamp, dwell

τέκνον, τό: a child

πλήρης, -ες: filled with (+ *gen.*)

φωτίζω: to enlighten, illuminate

χάρις, ἡ: grace

I:9 ἐρχόμενον: pres. part. nom. n. used periphrastically, “the light was *coming*”

I:10 οὐκ ἔγνω: aor. of γινώσκω, “did not recognize”

I:11 εἰς τὰ ἴδια: n. pl., “into his own (things);” note the use of ἴδιος here instead of the reflexive pronoun, a common change in *koine*.

οἱ ἴδιοι: “his own people”

οὐ παρέλαβον: aor. of παρα-λαμβάνω, “did not receive”

I:12 ἔλαβον: aor. of λαμβάνω, “those who *received*”

ἔδωκεν: aor. of δίδωμι, “he gave”

γενέσθαι: aor. inf. epexegetic after ἐξουσίαν, “the power *to become*”

τοῖς πιστεύουσιν: pres. part. attributive dat., “gave *to the ones believing*”

I:13 ἐγεννήθησαν: aor. pass. of γεννάω, “who *were begotten*”

I:14 ὡς μονογενοῦς: gen., “the glory *like that of an only-begotten son* of a father”

πλήρης: nom. agreeing with λόγος, “full of” + gen.

⁹ Erat lux vera, quae illuminat omnem hominem, veniens in mundum. ¹⁰ In mundo erat, et mundus per ipsum factus est, et mundus eum non cognovit. ¹¹ In propria venit, et sui eum non receperunt. ¹² Quotquot autem acceperunt eum, dedit eis potestatem filios Dei fieri, his, qui credunt in nomine eius, ¹³ qui non ex sanguinibus neque ex voluntate carnis neque ex voluntate viri, sed ex Deo nati sunt.

¹⁴ Et Verbum caro factum est et habitavit in nobis; et vidimus gloriam eius, gloriam quasi Unigeniti a Patre, plenum gratiae et veritatis.

accipio , (3), accepi , acceptus : to receive, accept	plenus , -a, -um: full of (+ <i>gen.</i>)
caro , carnis <i>f</i> : flesh	potestas , potestatis <i>f</i> : power, rule, force
filius , fili <i>m</i> : son	proprius , -a, -um: own, very own
fio , (3): to happen, become	quotquot : however many
gloria , -ae <i>f</i> : glory, fame	recipio , (3), recepi , receptus : to receive, accept
gratia , -ae <i>f</i> : grace	sanguis , sanguinis <i>m</i> : blood, family
habito , (1): to inhabit, live, stay	unigenitus , -a, -um: only begotten
illumino , (1): to illuminate, light up	veritas , veritatis <i>f</i> : truth, fact
mundus , -i <i>m</i> : world	verus , a, um: true
nascor , (3), natus sum : be produced, born	video , (2), vidi , visus : to see
pater , patris <i>m</i> : father	voluntas , voluntatis <i>f</i> : will, desire, purpose

- I:9 **veniens**: pres. part. used periphrastically, “the light was *coming*”
 I:11 **propria**: used like *ἰδιος* instead of the reflexive pronoun, “into *his own*”
 I:12 **fieri**: epexegetic inf. after *potestatem*, “power to *become*”
in nomine: “believe *in his name*.” Both Jerome and John sometimes use the dative after credo/*πιστεύω* and at other times, as here, use a preposition.
 I:14 **in nobis**: “among us”
quasi Unigeniti: not “as if,” but “as being appropriate for an only-begotten”
plenum: agreeing with *verbum*, “full of” + *gen.*

¹⁵ Ἰωάννης μαρτυρεῖ περὶ αὐτοῦ καὶ κέκραγεν λέγων·
«οὗτος ἦν ὃν εἶπον· ὁ ὀπίσω μου ἐρχόμενος ἔμπροσθέν μου
γέγονεν, ὅτι πρῶτός μου ἦν ·» ¹⁶ ὅτι ἐκ τοῦ πληρώματος
αὐτοῦ ἡμεῖς πάντες ἐλάβομεν, καὶ χάριν ἀντὶ χάριτος· ¹⁷ ὅτι
ὁ νόμος διὰ Μωυσέως ἐδόθη, ἡ χάρις καὶ ἡ ἀλήθεια διὰ Ἰησοῦ
Χριστοῦ ἐγένετο. ¹⁸ θεὸν οὐδεὶς ἑώρακεν πώποτε· μονογενὴς
θεὸς ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς ἐκεῖνος ἐξηγήσατο.

The Testimony of John the Baptist

¹⁹ καὶ αὕτη ἐστὶν ἡ μαρτυρία τοῦ Ἰωάννου ὅτε ἀπέστειλαν
πρὸς αὐτὸν οἱ Ἰουδαῖοι ἐξ Ἱεροσολύμων ἱερεῖς καὶ Λευείτας
ἵνα ἐρωτήσωσιν αὐτόν «Σὺ τίς εἶ;»

εἶπον: to speak, say (*aor.*)

ἔμπροσθεν: before, in front

ἐξηγέομαι: to lead out, to declare

ἐρωτάω: to ask, inquire

Ἰησοῦς, -ου, ὁ: Jesus

κόλπος, ὁ: the bosom

κράζω: to cry out

μονογενής, -ές: only-begotten, single

Μωυσής, Μωυσέως, ὁ: Moses

νόμος, ὁ: custom, law

ὀπίσω: backwards

ὁράω: to see

πλήρωμα, -ατος, τό: a full measure

πρῶτος, -η, -ον: first

πώποτε: ever yet

χάρις, ἡ: grace

Ἰουδαῖος, ὁ: a Jew

Ἱεροσόλυμα, -ων, τά: Jerusalem

ἱερεῖς, ὁ: a priest, sacrificer

Λευεΐτης, -ου, ὁ: a Levite

χριστός, -ή, -όν: anointed

1:15 κέκραγεν: perf. of κράζω, "John *shouted*"

οὗτος ἦν ὃν εἶπον: "this was (the one) about whom I said"

ὁ ὀπίσω μου ἐρχόμενος: pres. part. attributive, "the one coming behind"

1:16 ἐλάβομεν: aor. of λαμβάνω, "we all received"

ἀντὶ χάριτος: "for the sake of grace," perhaps meaning, "grace in abundance"

1:17 ἐδόθη: aor. pass. of δίδωμι, "it was given"

1:18 ἑώρακεν: perf. of ὁράω, "no one *has seen*"

ὁ ὢν: pres. part. attributive, "the one who is"

ἐξηγήσατο: aor. of ἐξ-ηγέομαι, "that one (the son) *has declared*"

1:19 ἀπέστειλαν: aor. of ἀπο-στέλλω, "when *they sent out* priests and Levites"

ἵνα ἐρωτήσωσιν: weak aor. subj. of ἐρωτάω in purpose clause, "in order to question"

¹⁵ Ioannes testimonium perhibet de ipso et clamat dicens: “Hic erat, quem dixi: ‘Qui post me venturus est, ante me factus est, quia prior me erat’.” ¹⁶ Et de plenitudine eius nos omnes accepimus, et gratiam pro gratia; ¹⁷ quia lex per Moysen data est, gratia et veritas per Iesum Christum facta est. ¹⁸ Deum nemo vidit umquam; unigenitus Deus, qui est in sinum Patris, ipse enarravit.

The Testimony of John the Baptist

¹⁹ Et hoc est testimonium Ioannis, quando miserunt ad eum Iudaei ab Hierosolymis sacerdotes et Levitas, ut interrogarent eum: “Tu quis es?”

accipio, (3) **accepi**, **acceptus**: to receive, accept
clamo, (1): to proclaim, declare, shout
enarro, (1): to describe, narrate
Hierosolyma, **-orum** *n*: Jerusalem
Iesus, **Iesu** *m*: Jesus
interrogo, (1): to ask, question, interrogate
Iudaeus, **-i** *m*: Jew, the Jews
Levita, **-ae** *m*: Levite
lex, **legis** *f*: law

nemo, **neminis** *m/f*: no one, nobody
plenitudo, **plenitudinis** *f*: fullness
prior, **prius**: ahead, in front; prior
sacerdos, **-dotis** *m*: a priest
sinus, **sinus** *m*: bosom, lap
umquam: ever, at any time
unigenitus, **-a**, **-um**: only begotten
venio (4): to come
veritas, **-tatis** *f*: the truth

- 1:15 **de ipso**: i.e. about the Word
venturus: fut. part. periphrastic, “who is *about to come*”
1:16 **gratiam pro gratia**: “grace for grace,” reproducing the ambiguity of the Greek phrase, which perhaps means “grace in abundance”
1:18 **in sinum**: “in the lap” where classical Latin would use “in sinu.” Jerome follows the Greek usage.
1:19 **ut interrogarent**: impf. subj. purpose clause, “in order to question him”

²⁰ καὶ ὠμολόγησεν καὶ οὐκ ἡρνήσατο, καὶ ὠμολόγησεν ὅτι «Ἐγὼ οὐκ εἰμὶ ὁ χριστός.»»

²¹ καὶ ἠρώτησαν αὐτόν «Τί οὖν; σὺ Ἡλείας εἶ;»

καὶ λέγει «Οὐκ εἰμί.»

«Ὁ προφήτης εἶ σύ;»

καὶ ἀπεκρίθη «Οὐ.»

²² εἶπαν οὖν αὐτῷ «Τίς εἶ; ἵνα ἀποκρισιν δώμεν τοῖς πέμψασιν ἡμᾶς· τί λέγεις περὶ σεαυτοῦ;»

²³ ἔφη «Ἐγὼ φωνὴ βοῶντος ἐν τῇ ἐρήμῳ· εὐθύνατε τὴν ὁδὸν Κυρίου, καθὼς εἶπεν Ἡσαίας ὁ προφήτης.»

²⁴ καὶ ἀπεσταλμένοι ἦσαν ἐκ τῶν Φαρισαίων. ²⁵ καὶ ἠρώτησαν αὐτόν καὶ εἶπαν αὐτῷ «Τί οὖν βαπτίζεις εἰ σὺ οὐκ εἶ ὁ χριστὸς οὐδὲ Ἡλείας οὐδὲ ὁ προφήτης;»

ἀποκρίνομαι: to answer

ἀπόκρισις, ἡ: an answer

ἀποστέλλω: to send away or forth

ἀρνέομαι: to deny, disown

βαπτίζω: to dip in water, baptize

βοάω: to cry aloud, to shout

ἐρήμος, ὁ: desert

εὐθύνω: to guide straight, direct

Ἡλείας: Elijah the prophet

Ἡσαίας: Isaiah the prophet

καθώς: just as

κύριος, ὁ: lord

ὁδός, ἡ: a way, path

ὁμολογέω: to speak together, agree

πέμπω: to send, despatch

προφήτης, -ου, ὁ: a prophet

Φαρισαῖοι, οἱ: the Pharisees, a Jewish sect

φωνή, ἡ:

1:20 **ὠμολόγησεν:** aor. of **ὁμολογέω**, “he agreed”

οὐκ ἡρνήσατο: aor. of **ἀρνέομαι**, “he did not deny”

1:21 **ἠρώτησαν:** weak aor. of **ἐρωτάω**, “they asked”

ἀπεκρίθη: aor. pass. of **ἀπο-κρίνομαι**, “he answered”

1:22 **εἶπαν:** aor. of **λέγω** with a weak aorist ending, “they said”

ἵνα δώμεν: aor. subj. of **δίδωμι** in result clause, “so that we might give”

τοῖς πέμψασιν: aor. part. dat. pl. of **πέμπω**, “to those sending”

1:23 **βοῶντος:** pres. part. gen. s., “voice of one crying out”

εὐθύνατε: aor. imper. of **εὐθύνω**, “make straight!”

1:24 **ἀπεσταλμένοι ἦσαν:** plupf. periphrastic of **ἀπο-στέλλω**, “they had been sent forth”

1:25 **ὁ χριστὸς ...ὁ προφήτης:** the definite article in the predicate particularizes, “if you are not *the* annointed one or *the* prophet”

²⁰ Et confessus est et non negavit; et confessus est: “Non sum ego Christus.”

²¹ Et interrogaverunt eum: “Quid ergo? Elias es tu?”

Et dicit: “Non sum.”

“Propheta es tu?”

Et respondit: “Non.”

²² Dixerunt ergo ei: “Quis es? Ut responsum demus his, qui miserunt nos. Quid dicis de teipso?”

²³ Ait: “Ego vox clamantis in deserto: ‘Dirigite viam Domini,’ sicut dixit Isaias propheta.”

²⁴ Et qui missi fuerant, erant ex pharisaeis; ²⁵ et interrogaverunt eum et dixerunt ei: “Quid ergo baptizas, si tu non es Christus neque Elias neque propheta?”

baptizo, (1): to baptize

clamo, (1): to cry out

confiteor, (2), **confessus sum**: to agree

desertum, -i *n*: desert

dirigo, (3): to make straight

do, (1) **dedi**, **datus**: to give

dominus, -i *m*: master, lord

Elias: Elijah the prophet

Isaia, -ae *m*: Isaiah the prophet

nego, (1): to deny, say ... not

Pharisaeus, -i *m*: Pharisee

propheta, -ae *m*: prophet

via, -ae *f*: way, road

vox, **vocis** *f*: voice

1:22 **ut... demus**: pres. subj. purpose clause, “*in order that we may give a response*”

1:23 **vox**: predicate nom., “I am *the voice*”

1:24 **missi fuerant**: plupf. (= *missi erant*), “who *had been sent*”

²⁶ ἀπεκρίθη αὐτοῖς ὁ Ἰωάννης λέγων «Ἐγὼ βαπτίζω ἐν ὕδατι· μέσος ὑμῶν στήκει ὃν ὑμεῖς οὐκ οἴδατε, ²⁷ ὀπίσω μου ἐρχόμενος, οὗ οὐκ εἰμὶ [ἐγὼ] ἄξιος ἵνα λύσω αὐτοῦ τὸν ἱμάντα τοῦ ὑποδήματος.»

²⁸ ταῦτα ἐν Βηθανίᾳ ἐγένετο πέραν τοῦ Ἰορδάνου, ὅπου ἦν ὁ Ἰωάννης βαπτίζων.

The Lamb of God

²⁹ τῇ ἐπαύριον βλέπει τὸν Ἰησοῦν ἐρχόμενον πρὸς αὐτόν, καὶ λέγει «Ἴδε ὁ ἀμνὸς τοῦ θεοῦ ὁ αἴρων τὴν ἁμαρτίαν τοῦ κόσμου. ³⁰ οὗτός ἐστιν ὑπὲρ οὗ ἐγὼ εἶπον Ὅπισω μου ἔρχεται ἀνὴρ ὃς ἔμπροσθέν μου γέγονεν, ὅτι πρῶτός μου ἦν.

αἶρω: to take up, raise, lift up
ἁμαρτία, ἡ: a failure, fault, sin
ἀμνός, ὁ: a lamb
ἄξιος, -ία, -ον: worthy
Βηθανία, ἡ: Bethany
βλέπω: to see, have the power of sight
εἶδον: to see (*aor.*)
ἐπαύριον: on the morrow
ἱμάς, -αντις, ὁ: a leathern strap or thong
Ἰορδάνος, ὁ: Jordan River

λύω: to loose
μέσος, -η, -ον: middle, in the middle
οἶδα: to know (*perf.*)
ὀπίσω: behind (+ *gen.*)
πέραν: on the other side of (+ *gen.*)
πρῶτός, -ή, -όν: first
στήκω: to stand
ὑδωρ, ὕδατος, τό: water
ὑπόδημα, -ατος, τό: a sandal

- 1:26 **ἀπεκρίθη:** aor. pass. of **ἀπο-κρίνομαι**, “he answered”
οὐκ οἴδατε (=ἴστε): perf. of **εἶδον**, “you have not seen,” i.e., “you know not”
1:27 **οὗ:** gen. after **ἄξιος**, “of whom I am not worthy”
ἵνα λύσω: aor. subj. in noun clause after **ἄξιος**, in place of an epexegetic inf., “worthy to loose”
1:28 **ἦν ... βαπτίζων:** pres. part. in periphrastic impf., “was baptizing”
1:29 **τῇ ἐπαύριον:** (sc. **ἡμέρᾳ**), “on the next day”
ἐρχόμενον: pres. part. circum. after **βλέπει**, “sees Jesus walking”
ἴδε: imper. of **εἶδον**, “behold!”
ὁ αἴρων: pres. part. attributive, “the one lifting”
1:30 **ὑπὲρ οὗ:** “this is the one about whom”
πρῶτός μου: “first of me” i.e. before me

²⁶ Respondit eis Ioannes dicens: “Ego baptizo in aqua; medius vestrum stat, quem vos non scitis, ²⁷ qui post me venturus est, cuius ego non sum dignus, ut solvam eius corrigiam calceamenti.”

²⁸ Haec in Bethania facta sunt trans Iordanem, ubi erat Ioannes baptizans.

The Lamb of God

²⁹ Altera die videt Iesum venientem ad se et ait: “Ecce agnus Dei, qui tollit peccatum mundi. ³⁰ Hic est, de quo dixi: Post me venit vir, qui ante me factus est, quia prior me erat.

agnus, -i *m*: lamb
alter, -a, -um: one (of two), the other
aqua, -ae *f*: water, sea
Bethania, -ae *f*: Bethany
calceamentum, -i *n*: shoe
corrigia, -ae *f*: shoe-lace, tie
dies, -i *m/f*: day
dignus, -a, -um: worthy (+ *gen.*)
ecce: behold! see!

Iordan, **Iordanis** *f*: Jordan (river)
medius, -a, -um: in the middle of (+ *gen.*)
peccatum, -i *n*: sin
prior, **prius**: ahead, in front, previous
scio, (4): to know, understand
solvo, (3): to loosen
sto, (1), **steti**, **status**: to stand
tollo, (3): to remove
venio, (4): to come

1:26 **vestrum**: gen. pl., “in the middle of *you*”

1:27 **cuius**: gen. after *dignus*, “of *whom* I am not worthy”

ut solvam: pres. subj. epexegetic noun clause after *dignus* instead of an infinitive, “worthy *so as to loosen*”

1:28 **baptizans**: pres. part. used periphrastically with *erat*, “John was *baptizing*”

1:30 **venit**: pres. with fut. meaning, “he is coming”

³¹ καὶ γὰρ οὐκ ᾔδειν αὐτόν, ἀλλ' ἵνα φανερωθῇ τῷ Ἰσραὴλ διὰ τοῦτο ἦλθον ἐγὼ ἐν ὕδατι βαπτίζων.»

³² καὶ ἐμαρτύρησεν Ἰωάννης λέγων ὅτι «Τεθέαμαι τὸ πνεῦμα καταβαῖνον ὡς περιστερὰν ἐξ οὐρανοῦ, καὶ ἔμεινεν ἐπ' αὐτόν. ³³ καὶ γὰρ οὐκ ᾔδειν αὐτόν, ἀλλ' ὁ πέμψας με βαπτίζειν ἐν ὕδατι ἐκείνός μοι εἶπεν Ἐφ' ὃν ἂν ἴδῃς τὸ πνεῦμα καταβαῖνον καὶ μένον ἐπ' αὐτόν, οὗτός ἐστιν ὁ βαπτίζων ἐν πνεύματι ἁγίῳ. ³⁴ καὶ γὰρ ἐώρακα, καὶ μεμαρτύρηκα ὅτι οὗτός ἐστιν ὁ υἱὸς τοῦ θεοῦ.»

ἅγιος, -α, -ον: sacred, holy

θεαομαι: to see

Ἰσραὴλ, ὁ: Israel

καταβαῖνω: to step down, go or come down

μαρτυρέω: to be a witness, to bear witness

μένω: to remain

οὐρανός, ὁ: heaven

περιστερά, ἡ: the common pigeon or dove

πνεῦμα, -ατος, τό: spirit

ὕδωρ, ὕδατος, τό: water

υἱός, ὁ: a son

φανερῶ: to make manifest

I:31 καὶ γὰρ = καὶ ἐγώ

ᾔδειν: plupf. of οἶδα, “I did not know him”

ἵνα φανερωθῇ: aor. pass. subj. of φανερῶ in result/purpose clause, “I came so he will be revealed”

I:32 τεθέαμαι: perf. of θεάομαι, “I have seen”

καταβαῖνον: pres. part. circum., “the spirit descending”

ἔμεινεν: aor. of μένω, “it rested on him”

I:33 ὁ πέμψας: aor. part. attributive, “the one who sent me”

βαπτίζειν: pres. inf. indicating purpose, “sent in order to baptize”

ἐφ' ὃν ἂν ἴδῃς: aor. subj. of ἴδω in general relative clause, “on whomever you see”

καταβαῖνον καὶ μένον: pres. part. circum. after ἴδῃς, “see the spirit descending and remaining”

ὁ βαπτίζων: pres. part. pred., “this is the one baptizing”

I:34 ἐώρακα: perf. of ὁράω, “I have seen”

μεμαρτύρηκα: perf. of μαρτυρέω, “I have witnessed”

³¹ Et ego nesciebam eum, sed ut manifestetur Israel, propterea veni ego in aqua baptizans.”

³² Et testimonium perhibuit Ioannes dicens: “Vidi Spiritum descendentem quasi columbam de caelo, et mansit super eum; ³³ et ego nesciebam eum, sed, qui misit me baptizare in aqua, ille mihi dixit: ‘Super quem videris Spiritum descendentem et manentem super eum, hic est qui baptizat in Spiritu Sancto.’ ³⁴ Et ego vidi et testimonium perhibui quia hic est Filius Dei.”

aqua, -ae f: water

caelus, -i m: heaven, sky

columba, -ae f: dove

descendo, (3): to descend

hic: here, in this place

Israel (*indecl.*): Israel

maneo, (2), mansi, mansus: to remain, stay

manifesto, (1): to reveal, make known

mitto (3) misi, missus: to send

nescio, (4): to not know

perhibeo, (2), perhibui, perhibitus: to give, bestow

propterea: therefore, for this reason

sanctus, -a, -um: consecrated, sacred

spiritus, -us m: spirit

video (2) vidi, visus: to see

1:31 **ut manifestetur:** pres. subj. in purpose clause, “I came *in order that* Israel *be revealed*”

1:32 **quasi:** translating **ὡς** in its adverbial sense, “as if, sort of like”

1:33 **baptizare:** inf. of purpose, “sent me *to baptize*”

quem videris: perf. subj. in relative clause of characteristic, “over (the one) *whom you see*”

1:34 **quia hic est:** vivid form of ind. st., “gave testimony *that he is the son*”

The First Disciples

³⁵ τῇ ἐπαύριον πάλιν εἰστήκει Ἰωάννης καὶ ἐκ τῶν μαθητῶν αὐτοῦ δύο, ³⁶ καὶ ἐμβλέψας τῷ Ἰησοῦ περιπατοῦντι λέγει «Ἴδε ὁ ἀμνὸς τοῦ θεοῦ.»

³⁷ καὶ ἤκουσαν οἱ δύο μαθηταὶ αὐτοῦ λαλοῦντος καὶ ἠκούθησαν τῷ Ἰησοῦ. ³⁸ στραφεῖς δὲ ὁ Ἰησοῦς καὶ θεασάμενος αὐτοὺς ἀκολουθοῦντας λέγει αὐτοῖς «Τί ζητεῖτε;»

οἱ δὲ εἶπαν αὐτῷ «Ραββεῖ, (ὃ λέγεται μεθερμηνευόμενον Διδάσκαλε,) ποῦ μένεις;»

³⁹ λέγει αὐτοῖς «Ἔρχεσθε καὶ ὄψεσθε.» ἦλθαν οὖν καὶ εἶδαν ποῦ μένει, καὶ παρ' αὐτῷ ἔμειναν τὴν ἡμέραν ἐκείνην. ὥρα ἦν ὡς δεκάτη.

ἀκολουθεῖν: to follow

ἀμνός, ὁ: a lamb

Ἀνδρέας ὁ: Andrew

διδάσκαλος, ὁ: teacher

ἐμβλέπω: to look in the face, look at

ἐπαύριον (*adv.*): tomorrow

ζητέω: to seek, seek for

λαλέω: to talk

μαθητής, -οῦ, ὁ: a disciple

μεθερμηνεύω: to translate

ὄψομαι: to see (*fut.*)

πάλιν: again

περιπατέω: to walk about

Ραββεῖ: (Hebr.) teacher

στρέφω: to turn about or aside, turn

ώρα, ἡ: hour

1:35 εἰστήκει: plupf. of ἵστημι, “John *was standing*”

δύο: “and so were *two* of his disciples,” an example of anacolouthon

1:36 ἐμβλέψας: aor. part. of ἐν-βλέπω, “having looked at” + dat.

1:37 ἤκουσαν: aor. of ἀκούω, “they heard” + gen. of source

λαλοῦντος: pres. part. circum. gen. after ἤκουσαν, “heard him *speaking*”

ἠκολούθησαν: aor. pass. of ἀκολουώ, “they followed” + dat.

τῷ Ἰησοῦ: dat. s. as indicated by the article

1:38 στραφεῖς: aor. part. pass. of στρέφω, “having turned”

ἀκολουθοῦντας: pres. part. circum., “having seen them *following*”

μεθερμηνευόμενον: pres. part. of μετα-ερμηνεύω, “which *being translated*”

1:39 ὄψεσθε: fut., “you will see”

ἦλθαν ... εἶδαν: aor. with weak aor. ending (=ἦλθον ... εἶδον), “they came ... they saw”

τὴν ἡμέραν ἐκείνην: acc. of duration, “for that day”

ὥς: “it was *about* the 10th hour”

The First Disciples

³⁵ Altera die iterum stabat Ioannes et ex discipulis eius duo, ³⁶ et respiciens Iesum ambulans dicit: “Ecce agnus Dei.”

³⁷ Et audierunt eum duo discipuli loquentem et secuti sunt Iesum. ³⁸ Conversus autem Iesus et videns eos sequentes se dicit eis: “Quid quaeritis?”

Qui dixerunt ei: “Rabbi — quod dicitur interpretatum Magister — ubi manes?”

³⁹ Dicit eis: “Venite et videbitis.” Venerunt ergo et viderunt, ubi maneret, et apud eum manserunt die illo; hora erat quasi decima.

agnus, -i *m*: lamb

alter, -a, -um: second, next

ambulo, (1): to walk

apud: near, among (+ *acc.*)

audio, (4): to hear, listen, accept

autem: while, however

converto, (3), **converti**, **conversus**: to turn backwards

decem: tenth

dies, **diei** *m/f*: day

discipulus, -i *m*: follower, disciple

hora, -ae *f*: hour, time

interpreto (1): translate

iterum: again, for a second time

loquor, (3), **locutus sum**: speak, tell

quaero, (3): to search for, seek

quasi: as if, about

respicio, (3): to look back at, gaze at

sequor, (3), **secutus sum**: follow

1:36 **ambulans**: pres. part. circumstantial, “looking at him *walking*”

1:37 **loquentem ... sequentes**: note the active participle form of deponent verbs *loquor* and *sequor*, “heard him *speaking* ... seeing them *following*”

1:38 **interpretatum**: perf. part., “which having been translated”

1:39 **ubi maneret**: impf. subj. indirect question, “saw *where he was staying*”

die illo: abl. instead of acc. for duration, “for that day”

⁴⁰ ἦν Ἀνδρέας ὁ ἀδελφὸς Σίμωνος Πέτρου εἰς ἐκ τῶν δύο
τῶν ἀκουσάντων παρὰ Ἰωάνου καὶ ἀκολουθησάντων αὐτῷ.
⁴¹ εὕρισκει οὗτος πρῶτον τὸν ἀδελφὸν τὸν ἴδιον Σίμονα καὶ
λέγει αὐτῷ «Εὐρήκαμεν τὸν Μεσσίαν» (ὅ ἐστιν μεθερμηνευ-
όμενον Χριστός). ⁴² ἤγαγεν αὐτὸν πρὸς τὸν Ἰησοῦν.

ἐμβλέψας αὐτῷ ὁ Ἰησοῦς εἶπεν «Σὺ εἰ Σίμων ὁ υἱὸς
Ἰωάνου, σὺ κληθήσῃ Κηφᾶς» (ὃ ἐρμηνεύεται Πέτρος).

The Calling of Philip and Nathaniel

⁴³ τῇ ἐπαύριον ἠθέλησεν ἐξελθεῖν εἰς τὴν Γαλιλαίαν. καὶ
εὕρισκει Φίλιππον καὶ λέγει αὐτῷ ὁ Ἰησοῦς «Ἀκολούθει μοι.»

ἄγω: to lead or carry, to convey, bring
ἀδελφός, ὁ: brother
Γαλιλαία, ἡ: Galilee
ἐθέλω: to will, wish, purpose
ἐμβλέπω: to look in the face, look at
ἐξῆλθον: to go or come out of (aor.)
ἐρμηνεύω: to interpret
εὕρισκω: to find

καλέω: to call, name
Κηφᾶς, -ᾱ, ὁ (Hebr.): a rock
μεθερμηνεύω: to translate
Μεσσία, -ου, ὁ (Hebr.): anointed
Πέτρος, ὁ: Peter
Σίμων -ονος, ὁ: Simon
Φίλιππος, ὁ: Philip
Χριστός, ὁ: Christ, the anointed one

- I:40 τῶν ἀκουσάντων ... ἀκολουθησάντων: aor. part. attributive gen. pl., “one of the two *who had heard* ... *who had followed*” + dat.
I:41 εὐρήκαμεν: unaugmented perf. of εὕρισκω, “we have found”
ἐστιν μεθερμηνευόμενον: pres. part. pass. periphrastic, “which *is translated*”
I:42 ἤγαγεν: aor. of ἄγω, “he led”
ἐμβλέψας: aor. of ἐν-βλέπω, “having seen him”
κληθήσῃ: fut. pass. of καλέω, “you will be called”
I:43 τῇ ἐπαύριον: (sc. *ἡμέρα*) dat. of time when, “on the next day”
ἠθέλησεν: aor. of ἐθέλω, “he wished” + inf.
ἀκολούθει: pres. imper. of ἀκολουθέω, “follow!”

⁴⁰ Erat Andreas, frater Simonis Petri, unus ex duobus, qui audierant ab Ioanne et secuti fuerant eum. ⁴¹ Invenit hic primum fratrem suum Simonem et dicit ei: “Invenimus Messiam” — quod est interpretatum Christus; ⁴² adduxit eum ad Iesum.

Intuitus eum Iesus dixit: “Tu es Simon filius Ioannis; tu vocaberis Cephas” — quod interpretatur Petrus.

The Calling of Philip and Nathaniel

⁴³ In crastinum voluit exire in Galilaeam et invenit Philippum. Et dicit ei Iesus: “Sequere me.”

adduco , (3): to lead	invenio , (4), inveni , inventus : to find, discover
Andreas , -ae <i>m</i> : Andrew	Petrus , -i <i>m</i> : Peter
Christus , -i <i>m</i> : Christ	Philippus , -i <i>m</i> : Philip
crastinum , -i <i>n</i> : tomorrow	primum : first
exeo , (4): to come, go	sequor (3) secutus sum : follow
frater , fratris <i>m</i> : brother	Simon , Simonis <i>m</i> : Simon
Galilaea , -ae <i>f</i> : Galilee	voco , (1): to call
intueor , (2), intuitus sum : to look at, consider	volo , velle , volui : to wish, want

I:40 **secuti fuerant**: plupf. (=secuti erant): “who *had followed*”

I: 41 **invenimus Messiam**: perf., “*we have found* the Messiah”

I:42 **vocaberis**: fut. pass., “you will be called”

I: 43 **in crastinum**: “in the morning,” where we would expect the ablative

⁴⁴ ἦν δὲ ὁ Φίλιππος ἀπὸ Βηθσαιδά, ἐκ τῆς πόλεως Ἀνδρέου καὶ Πέτρου. ⁴⁵ εὕρισκει Φίλιππος τὸν Ναθαναὴλ καὶ λέγει αὐτῷ «Ὁν ἔγραψεν Μωσῆς ἐν τῷ νόμῳ καὶ οἱ προφῆται εὐρήκαμεν, Ἰησοῦν υἱὸν τοῦ Ἰωσήφ τὸν ἀπὸ Ναζαρέτ.»

⁴⁶ καὶ εἶπεν αὐτῷ Ναθαναὴλ «Ἐκ Ναζαρέτ δύναταί τι ἀγαθὸν εἶναι;»

λέγει αὐτῷ ὁ Φίλιππος «Ἔρχου καὶ ἴδε.»

⁴⁷ εἶδεν Ἰησοῦς τὸν Ναθαναὴλ ἐρχόμενον πρὸς αὐτὸν καὶ λέγει περὶ αὐτοῦ «Ἴδε ἀληθῶς Ἰσραηλείτης ἐν ᾧ δόλος οὐκ ἔστιν.»

⁴⁸ λέγει αὐτῷ Ναθαναὴλ «Πόθεν με γινώσκεις;»

ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ «Πρὸ τοῦ σε Φίλιππον φωνῆσαι ὄντα ὑπὸ τὴν συκῇν εἰδόν σε.»

⁴⁹ ἀπεκρίθη αὐτῷ Ναθαναὴλ «Ῥαββεί, σὺ εἶ ὁ υἱὸς τοῦ θεοῦ, σὺ βασιλεὺς εἶ τοῦ Ἰσραὴλ.»

ἀγαθός, -ή, -όν: good

ἀκολουθεῖν: to follow

βασιλεὺς, -έως, ὁ: a king, chief

Βηθσαιδά, ἡ: Bethesda

γράφω: to write

δόλος, ὁ: guile

δύναμαι: to be able, capable, strong enough

Ἰσραηλείτης, ὁ: an Israelite

Ἰωσήφ: Joseph

Ναζαρέτ: Nazareth

Ναθαναὴλ, ὁ: Nathanael

πόθεν: whence?

πόλις, πόλεως, ἡ: a city

συκῇ, ἡ: a fig tree

φωνέω: to speak

I:45 ἔγραψεν: aor. of γράφω, “the one whom Moses *wrote about*”

ἐν τῷ νόμῳ καὶ οἱ προφῆται: “in the law and the prophets,” i.e. in the Hebrew Bible

I:46 εἶναι: pres. inf. complementing δύναταί, “is anything good able *to be*”

ἔρχου καὶ ἴδε: the imperatives have a conditional force, “if you come, you will see”

I:47 ἐρχόμενον: pres. part. circum., “Jesus saw Nathaniel *coming*”

I:48 πρὸ τοῦ ... φωνῆσαι: aor. inf. articular of φωνέω; the subject is Φίλιππον and the object is σε, “before Philip addressing you”

σε ... ὄντα: pres. part. circum., after εἰδόν, “I saw *you being*”

I:49 ὁ υἱὸς ... σὺ βασιλεὺς: “you are the son ... you are the king.” The two statements are parallel, although only the first has a definite article

⁴⁴ Erat autem Philippus a Bethsaida, civitate Andreae et Petri.

⁴⁵ Invenit Philippus Nathanael et dicit ei: “Quem scripsit Moyses in Lege et Prophetae invenimus, Iesum filium Ioseph a Nazareth.”

⁴⁶ Et dixit ei Nathanael: “A Nazareth potest aliquid boni esse?”

Dicit ei Philippus: “Veni et vide.”

⁴⁷ Vidit Iesus Nathanael venientem ad se et dicit de eo: “Ecce vere Israelita, in quo dolus non est.”

⁴⁸ Dicit ei Nathanael: “Unde me nosti?”

Respondit Iesus et dixit ei: “Priusquam te Philippus vocaret, cum esses sub ficu, vidi te.”

⁴⁹ Respondit ei Nathanael: “Rabbi, tu es Filius Dei, tu rex es Israel!”

aliquis, aliquid: anyone, anything
Bethsaida: Bethsaida (north of the Sea of Galilee)
bonus, -i m: good
civitas, civitatis f: city, community
dolus, -i m: trick, deceit
ficus, -us m: fig tree
Ioseph (indecl.): Joseph
Israel (indecl.): Israel
Israelita, -ae m: Israelite
Nathanael (indecl.): Nathanael

Nazareth (indecl.): Nazareth, city in Galilee
nosco, (3), novi, notus: to know
possum, posse, potui: be able, can
priusquam: before
rex, regis m: king
scribo, (3), scripsi, scriptus: to write
sub: under, beneath (+ *abl.*)
unde: from where
venio, (4): to come
verus, -a, -um: true

I:45 **Ioseph:** gen., “son of *Joseph*”

in Lege et Prophetae: i.e. in the Hebrew Bible

quem scripsit... invenimus: “we have found (him) whom Moses wrote”

I:46 **Nathanael:** nom., “*Nathaniel* said to him”

boni: gen. partitive, “anything of *good*”

I:47 **Nathanael:** acc., “Jesus saw *Nathaniel*”

vere Israelita: voc., “behold a true *Israelite!*”

I:48 **nosti:** syncopated perf. (= *no(vi)sti*), whence *you knew*”

vocaret: impf. subj. anticipatory after *priusquam*, “before Philip *was calling* you”

cum esses: impf. subj. circumstantial clause, “*when you were under*”

I:49 **Israel:** gen., “king of *Israel*”

⁵⁰ ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ «Ὅτι εἰπόν σοι ὅτι εἰδόν σε ὑποκάτω τῆς συκῆς πιστεύεις; μείζω τούτων ὄψῃ.»⁵¹ καὶ λέγει αὐτῷ «Ἀμὴν ἀμὴν λέγω ὑμῖν, ὅψεσθε τὸν οὐρανὸν ἀνεωγότα καὶ τοὺς ἀγγέλους τοῦ θεοῦ ἀναβαίνοντας καὶ καταβαίνοντας ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου.»

Chapter 2

The Wedding at Cana

¹ καὶ τῇ ἡμέρᾳ τῇ τρίτῃ γάμος ἐγένετο ἐν Κανὰ τῆς Γαλιλαίας, καὶ ἦν ἡ μήτηρ τοῦ Ἰησοῦ ἐκεῖ. ² ἐκλήθη δὲ καὶ ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὸν γάμον. ³ καὶ ὑστερήσαντος οἴνου λέγει ἡ μήτηρ τοῦ Ἰησοῦ πρὸς αὐτόν «Οἶνον οὐκ ἔχουσιν.»

ἄγγελος, ὁ: a messenger, angel

ἀναβαίνω: to go up

ἀνοίγνυμι: to open

γάμος: a wedding, wedding-feast

ἡμέρα, ἡ: day

καλέω: to summon, invite

Κανὰ: Cana

καταβαίνω: to go down

μείζων, -ον: greater

μήτηρ, μητρός, ἡ: a mother

οἶνος, ὁ: wine

οὐρανός, ὁ: heaven

ὄψομαι: to see (*fut.*)

πιστεύω: to trust, believe in

συκῆ, ἡ: a fig tree

τρίτος, -η, -ον: the third

ὑποκάτω: below, under

ὑστερέω: to be behind

1:50 ὅτι εἰπόν: causal after πιστεύεις, “you believe *because I said*”

ὅτι εἰδόν σε: ind. st. after εἰπόν, “said *that I saw you*”

ὄψῃ: fut. 2 s., “you will see”

μείζω: (= μείζο(ν)α) n. pl. acc., “greater things”

τούτων: gen. of comparison after μείζω, “greater *than these*”

1:51 ὄψεσθε: fut. 2 pl., “you will see”

ἀνεωγότα: perf. part. circum. after ὄψεσθε, “will see the heaven *having opened*”

ἀναβαίνοντας καὶ καταβαίνοντας: pres. part. circum. after ὄψεσθε, “see angels *ascending and descending*”

2:1 τῇ ἡμέρᾳ τῇ τρίτῃ: dat. of time when, “on the third day”

ἐγένετο: aor. of γίνομαι, “*there was* a wedding”

2:2 ἐκλήθη: aor. pass. of καλέω, “Jesus *was invited*”

καὶ οἱ μαθηταί: “and so were his disciples;” note the casual disagreement of subject and verb

2:3 ὑστερήσαντος: aor. part. of ὑστερέω in gen. abs., “the wine *having given out*”

⁵⁰ Respondit Iesus et dixit ei: “Quia dixi tibi: Vidi te sub ficu, credis? Maiora his videbis.” ⁵¹ Et dicit ei: “Amen, amen dico vobis: Videbitis caelum apertum et angelos Dei ascendentes et descendentes supra Filium hominis.”

Chapter 2

The Wedding at Cana

¹ Et die tertio nuptiae factae sunt in Cana Galilaeae, et erat mater Iesu ibi; ² vocatus est autem et Iesus et discipuli eius ad nuptias. ³ Et deficiente vino, dicit mater Iesu ad eum: “Vinum non habent.”

angelus, -i *m*: angel, messenger
aperio, (4) **aperui**, **apertus**: to open
ascendo, (3): to climb, ascend
caelus, -i *m*: heaven
Cana (*indecl.*): Cana
deficio, (3): to be insufficient, to run out
ibi: there, where

maior, **maius**: more greatly
mater, **matris** *f*: mother
nuptia, -ae *f*: marriage
supra: above (+ *acc.*)
tertius -a, -um: third
vinum, -i *n*: wine

1:50 **his**: abl. comparison, “greater than *these*”

1:51 **apertum**: perf. part. circum. after *videbitis*, “see the heaven *to have been opened*”
ascendentes ... descendentes: pres. part. circum., “will see angels *ascending and descending*”

2:1 **die tertio**: abl. of time when, “on the third day”

2:2 **vocatus est**: singular although it applies to both *Iesus* and *discipuli eius*.

2:3 **deficiente**: pres. part. in abl. abs., “when the wine *was running out*”

⁴ καὶ λέγει αὐτῇ ὁ Ἰησοῦς «Τί ἐμοὶ καὶ σοί, γύναι; οὐπω ἤκει ἡ ὥρα μου.»

⁵ λέγει ἡ μήτηρ αὐτοῦ τοῖς διακόνοις «Ὅτι ἂν λέγῃ ὑμῖν ποιήσατε.»

⁶ ἦσαν δὲ ἐκεῖ λίθιναι ὑδρίαι ἕξ κατὰ τὸν καθαρισμὸν τῶν Ἰουδαίων κείμεναι, χωροῦσαι ἀνὰ μετρητὰς δύο ἢ τρεῖς.

⁷ λέγει αὐτοῖς ὁ Ἰησοῦς «Γεμίσατε τὰς ὑδρίας ὕδατος.» καὶ ἐγένισαν αὐτὰς ἕως ἄνω.

⁸ καὶ λέγει αὐτοῖς «Ἀντλήσατε νῦν καὶ φέρετε τῷ ἀρχι-
τρικλίνῳ.»

ἀντλέω: to draw out

ἀρχιτρικλίνος, ὁ: steward

γεμίζω: to fill full of

γυνή, -γυναικός, ἡ: a woman

διάκονος, ὁ: a servant, waiting-man

δύο: two

ἕξ: six

ἕως: until, till

ἦκω: to have come, be present, be here

καθαρισμός, ὁ: purification

κείμεαι: to be placed

λίθινος, -η, -ον: of stone

μετρητής, -οῦ, ὁ: a liquid measure

οὐπω: not yet

τρεῖς: three

ὑδρία, ἡ: a water-pot, pitcher, urn

φέρω: to bear, bring

χωρέω: to make room for

ώρα, ἡ: hour, time

2:4 τί ἐμοὶ: “what (is this) to me?”

γύναι: voc. of γυνή

2:5 ὃ πᾶν λέγει: pres. subj. in general relative clause, “whatever he says, do!”

2:6 ἦσαν ... κείμεναι: pres. part. periphrastic with impf. force, “they were placed” i.e. they were lying there

κατὰ τὸν καθαρισμὸν: “according to the purification rite”

χωροῦσαι: pres. part. nom. pl. f., “making room for” i.e. holding

2:7 ὕδατος: gen. after γεμίσατε, “fill them full of water”

ἕως ἄνω: “all the way to the top”

ἀντλήσατε ... φέρετε: imper., “draw out! ...and bring!”

2:8 ἀρχιτρικλίνῳ: dat. ind. obj., “bring to the steward”

⁴ Et dicit ei Iesus: “Quid mihi et tibi, mulier? Nondum venit hora mea.”

⁵ Dicit mater eius ministris: “Quodcumque dixerit vobis, facite.”

⁶ Erant autem ibi lapideae hydriae sex positae secundum purificationem Iudaeorum, capientes singulae metretas binas vel ternas.

⁷ Dicit eis Iesus: “Implete hydrias aqua.” Et impleverunt eas usque ad summum.

⁸ Et dicit eis: “Haurite nunc et ferte architriclino.”

aqua , -ae <i>f</i> : water	metreta , -ae <i>f</i> : Greek liquid measure equal to about 40 liters
architriclinus , -i <i>m</i> : one who presides at table; master of a feast	minister , -tri <i>m</i> : attendant, servant, waiter
binus , -a, -um: two	mulier , mulieris <i>f</i> : woman
capio , (3): to hold, occupy	nondum : not yet
facio , (3): to make, do	pono , (3), posui , positus : to place, set
fero , ferre : to bring, carry	purificatio , -ionis <i>f</i> : purification
haurio , (4): to draw up	secundum : according to (+ <i>acc.</i>)
hora , -ae <i>f</i> : hour, time	singulus , -a, -um: every, each one
hydria , -ae <i>f</i> : water-pot	summum , -i <i>n</i> : top
impleo , (2): to fill up	ternus , -a, -um: three
lapideus , -a, -um: of stone; stony	usque : all the way

2:4 **mihi et tibi**: dat. of advantage, “what is this *to me and you*”

venit: perf., “*has* not yet *come*”

2:5 **quodcumque dixerit**: perf. subj. in general relative clause, “whatever he has tells you”

2:6 **capientes singulae**: “six waterpots *each one holding*”

2:7 **aqua**: abl. of means, “fill them *with water*”

ferre: pres. imper., “draw and *bring*”

οἱ δὲ ἤνεγκαν. ⁹ ὥς δὲ ἐγεύσατο ὁ ἀρχιτρίκλινος τὸ ὕδωρ οἶνον γεγεννημένον, καὶ οὐκ ᾔδει πόθεν ἐστίν, οἱ δὲ διάκονοι ᾔδειςαν οἱ ἡντληκότες τὸ ὕδωρ, φωνεῖ τὸν νυμφίον ὁ ἀρχιτρίκλινος ¹⁰ καὶ λέγει αὐτῷ «Πᾶς ἄνθρωπος πρῶτον τὸν καλὸν οἶνον τίθησιν, καὶ ὅταν μεθυσθῶσιν τὸν ἐλάσσω· σὺ τετήρηκας τὸν καλὸν οἶνον ἕως ἄρτι.»

¹¹ ταύτην ἐποίησεν ἀρχὴν τῶν σημείων ὁ Ἰησοῦς ἐν Κανὰ τῆς Γαλιλαίας καὶ ἐφάνέρωσεν τὴν δόξαν αὐτοῦ, καὶ ἐπίστευσαν εἰς αὐτὸν οἱ μαθηταὶ αὐτοῦ.

¹² μετὰ τοῦτο κατέβη εἰς Καφαρναοὺμ αὐτὸς καὶ ἡ μήτηρ αὐτοῦ καὶ οἱ ἀδελφοὶ καὶ οἱ μαθηταὶ αὐτοῦ, καὶ ἐκεῖ ἔμειναν οὐ πολλὰς ἡμέρας.

ἄρτι: just now

ἀρχιτρίκλινος, ὁ: steward

διάκονος, ὁ: a servant, waiting-man

δόξα, ἡ: glory

ἐλάσσων, -ον: lesser, poorer

ἤνεγκα: to bring (*aor.*)

Καφαρναοὺμ: Capernaum

μεθύσκω: to make drunk, inebriate

νυμφίος, ὁ: groom

πόθεν: whence?

σημεῖον, τό: a sign, a mark, token

τηρέω: to watch over, protect, keep

τίθημι: to set, put, place

ὥς: when

2:9 γεγεννημένον: perf. part. of γίνομαι agreeing with ὕδωρ with pred. οἶνον, “tasted the water *having become* wine”

πόθεν ἐστίν: ind. quest., “know *whence it is*”

ᾔδειςαν: plupf. of εἶδον, “they knew”

οἱ ἡντληκότες: perf. part. attributive., “*the ones having drawn* the water”

2:10 ὅταν μεθυσθῶσιν: aor. subj. in general temporal clause, “whenever they have become drunk”

τὸν ἐλάσσω ...τὸν καλόν: “*the lesser* wine ...*the good* wine”

τετήρηκας: perf. of τηρέω, “you have reserved”

ἕως ἄρτι: “up until right now”

2:11 ἐπίστευσαν εἰς αὐτόν: this prep. phrase and the dat. are used interchangeably with πιστεύω

2:12 κατέβη ... ἔμειναν: aor., “he went down ... they remained” note the change in the number of the verbs

οὐ πολλὰς ἡμέρας: acc. of duration, “for a few days”

Illi autem tulerunt. ⁹ Ut autem gustavit architriclinus aquam vinum factam et non sciebat unde esset, ministri autem sciebant, qui haurierant aquam, vocat sponsum architriclinus ¹⁰ et dicit ei: “Omnis homo primum bonum vinum ponit et, cum inebriati fuerint, id quod deterius est; tu servasti bonum vinum usque adhuc.”

¹¹ Hoc fecit initium signorum Iesus in Cana Galilaeae et manifestavit gloriam suam, et crediderunt in eum discipuli eius.

¹² Post hoc descendit Capharnaum ipse et mater eius et fratres eius et discipuli eius, et ibi manserunt non multis diebus.

adhuc: till now	maneo, (2), mansi, mansus: to remain, stay
descendo, (3), descendi, descensus: to descend, go down	multus, -a, -um: much, many
fero, ferre, tuli: to carry	primum: at first
gusto, (1), gustavi, gustatus: to taste, sip	servo, (1): to save
haurio (4) hauri, hauritus: to draw water	signum, -i n: sign
inebrio, (1): to intoxicate, make drunk	sponsus, -i m: groom
initium, -i n: beginning, initial	usque: all the way
	vinum, -i n: wine

2:9 **vinum:** acc. predicate after *factum*, “water made *wine*”
unde esset: subj. indirect question after *sciebat*, “whence it was”

2:10 **cum inebriati fuerint:** fut. perf. in general temporal clause, “when they become drunk”
servasti: syncopated perf. (=servavisti), “you have served”
usque adhuc: “all the way up to this point in time”

2:11 **in eum:** note the prep. phrase instead of the dat. case after *crediderunt*

2:12 **descendit:** s. with pl. subject, “*he descended* and so did his mother”
Capharnaum: acc. place to which
non multis diebus: abl. of duration where the acc. would be expected, “for not many days”

The Cleansing of the Temple

¹³ καὶ ἐγγὺς ἦν τὸ πάσχα τῶν Ἰουδαίων, καὶ ἀνέβη εἰς Ἱεροσόλυμα ὁ Ἰησοῦς. ¹⁴ καὶ εὗρεν ἐν τῷ ἱερῷ τοὺς πωλοῦντας βόας καὶ πρόβατα καὶ περιστερὰς καὶ τοὺς κερματιστὰς καθημένους, ¹⁵ καὶ ποιήσας φραγέλλιον ἐκ σχοινίων πάντας ἐξέβαλεν ἐκ τοῦ ἱεροῦ τά τε πρόβατα καὶ τοὺς βόας, καὶ τῶν κολλυβιστῶν ἐξέχεεν τὰ κέρματα καὶ τὰς τραπέζας ἀνέτρεψεν, ¹⁶ καὶ τοῖς τὰς περιστερὰς πωλοῦσιν εἶπεν «Ἄρατε ταῦτα ἐντεῦθεν, μὴ ποιεῖτε τὸν οἶκον τοῦ πατρὸς μου οἶκον

αἶρω: to remove

ἀναβαίνω: to go up, mount, to go up to

ἀνατρέπω: to turn up or over, overturn, upset

βοῦς, βοός, ὄ: cow

ἐγγύς: near, at hand

ἐκβάλλω: to throw or cast out of

ἐκχέω: to pour out

ἐντεῦθεν: hence or thence

ἱερόν, τό: temple

Ἱεροσόλυμα, -ων, τά: Jerusalem

κάθημαι: to be seated

κέρμα, -ατος, τό: a slice

κερματιστής, -οῦ, ὁ: a money-changer

κολλυβιστής, -οῦ, ὁ: a small money-changer

οἶκος, ὁ: a house, abode, dwelling

πάσχα, τό (*indecl.*): Passover

περιστερά, ἡ: the common pigeon or dove

πρόβατον, τό: sheep

πωλέω: to exchange or barter

σχοινίον, τό: a cord

τραπέζα, -ης, ἡ: four-legged a table

φραγέλλιον, τό: whip

2:13 ἀνέβη: aor. of ἀνα-βαίνω: “he went up”

2:14 εὗρεν: aor. of εὕρισκω, “he found”

τοὺς πωλοῦντας pres. part. attrib. obj. of εὗρεν, “found *those selling*”

καθημένους: pres. part. circum., “found the money-changers *sitting down*”

2:15 ποιήσας: aor. part. circum. of ποιέω, “he *having made*”

ἐξέβαλεν: aor. of βάλλω, “he drove out”

ἐξέχεεν: impf. of ἐκ-χέω, “he was pouring out”

ἀνέτρεψεν: aor. of ἀνα-τρέφω, “he overturned”

2:16 τοῖς ... πωλοῦσιν: pres. part. dat. pl., “said *to those selling*”

ἄρατε: aor. imper. of αἶρω, “remove!”

οἶκον ἐμπορίου: pred. acc. after ποιεῖτε, “don’t make it *a house of business*”

The Cleansing of the Temple

¹³ Et prope erat Pascha Iudaeorum, et ascendit Hierosolymam Iesus. ¹⁴ Et invenit in templo vendentes boves et oves et columbas, et nummularios sedentes; ¹⁵ et cum fecisset flagellum de funiculis, omnes eiecit de templo, oves quoque et boves, et nummulariorum effudit aes et mensas subvertit; ¹⁶ et his, qui columbas vendebant, dixit: “Auferte ista hinc! Nolite facere domum Patris mei domum

aes, aeris *n*: money, pay, fee
ascendo, (3), **ascendi**, **ascensus**: to ascend
aufero, **auferre**, **apstuli**, **ablatus**: remove, take away
bos, bovis *m/f*: ox, bull, cow
columba, **-ae** *f*: dove
domus, **-us** *f*: house
effundo, (3), **effudi**, **effusus**: to eject, throw out
eicio, (3), **eieci**, **ieiectum**: to cast out, throw out
facio, (3): to make
flagellum, **-i** *n*: whip, lash
funiculus, **-i** *m*: thin rope, cord
Hierosolyma, **-ae** *n*: Jerusalem

hinc: from here
Iudaeus, Iudaei *m*: Jew, the Jews
mensa, **-ae** *f*: table
nolo, **nolle**, **nolui**: be unwilling; refuse to
nummularius, **-i** *m*: money exchange tables
ovis, **ovis** *f*: sheep
Pascha, **-ae** *f*: Passover
prope: near
quoque: likewise
sedeo, (2): to sit, remain
subverto, (3), **subverti**, **subversus**: to overturn, cause to topple
templum, **-i** *n*: temple
vendo, (3): to sell

- 2:13 **Hierosylam**: note the variant spelling of Jerusalem
 2:14 **vendentes ... sedentes**: acc. pres. part., “those selling ... those sitting”
nummularios: only Hebrew money could be used in the temple as an offering.
 2:15 **cum fecisset**: plupf. subj. *cum* circumstantial clause, “when he had made”
 2:16 **auferte ... nolite**: imper., “remove! ...don’t!” + inf.
domum negotianis: pred. after *facere*, “make this home a *home of business*!”

ἐμπορίου.» ¹⁷ ἐμνήσθησαν οἱ μαθηταὶ αὐτοῦ ὅτι γεγραμμένον ἐστίν «Ὁ ζήλος τοῦ οἴκου σου καταφάγεται με.»

¹⁸ ἀπεκρίθησαν οὖν οἱ Ἰουδαῖοι καὶ εἶπαν αὐτῷ «Τί σημεῖον δεικνύεις ἡμῖν, ὅτι ταῦτα ποιεῖς;»

¹⁹ ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς «Λύσατε τὸν ναὸν τοῦτον καὶ ἐν τρισὶν ἡμέραις ἐγερῶ αὐτόν.»

²⁰ εἶπαν οὖν οἱ Ἰουδαῖοι «Τεσσαράκοντα καὶ ἕξ ἔτεσιν οἰκοδομήθη ὁ ναὸς οὗτος, καὶ σὺ ἐν τρισὶν ἡμέραις ἐγερεῖς αὐτόν;» ²¹ ἐκεῖνος δὲ ἔλεγεν περὶ τοῦ ναοῦ τοῦ σώματος αὐτοῦ.

²² ὅτε οὖν ἠγέρθη ἐκ νεκρῶν, ἐμνήσθησαν οἱ μαθηταὶ αὐτοῦ ὅτι τοῦτο ἔλεγεν, καὶ ἐπίστευσαν τῇ γραφῇ καὶ τῷ λόγῳ ὃν εἶπεν ὁ Ἰησοῦς.

ἀποκρίνομαι: to answer
 γραφή, ἡ: a writing, scripture
 δείκνυμι: to bring to light, display, exhibit
 ἐγείρω: to raise up
 ἐμπόριον, τό: exchange
 ἔτος, -εος, τό: a year
 ζήλος, -ου, ὁ: eager rivalry
 καταφάγομαι: to eat up, devour (*fut.*)
 λύω: to loose

μαθητής, -οῦ, ὁ: disciple
 μμνήσκω: to remind, put
 ναός, ναοῦ, ὁ: a temple
 νεκρός, ὁ: a dead body, corpse
 οἰκοδομέω: to build a house
 σῶμα, σώματος, τό: body
 τεσσαράκοντα: forty
 τρεῖς: three

- 2:17 ἐμνήσθησαν: aor. pass. of μμνήσκω: “they remembered”
 γεγραμμένον ἐστίν: perf. periphrastic of γράφω, “that *it was written*” Ps. 6:69
 καταφάγεται: fut. (=κατέδεται), “jealousy *will consume*”
 2:18 ὅτι ταῦτα ποιεῖς: noun clause explaining σημείον, “what sign do you show *that you are doing these things?*”
 2:19 λύσατε: aor. imper. of λύω, “loose!”
 ἐν τρισὶν ἡμέραις: “within three days” where the acc. or gen. without a preposition would be expected
 ἐγερῶ: fut. of ἐγείρω, “I will raise”
 2:20 ἕξ ἔτεσιν: dat., “within the course of six years”
 οἰκοδομήθη: aor. pass. unaugmented of οἰκοδομέω, “was built”
 2:22 ἠγέρθη: aor. pass. of ἐγείρω, “when he was raised”
 ἐμνήσθησαν: aor. pass. of μμνήσκω, “they remembered”
 τῇ γραφῇ καὶ τῷ λόγῳ: dat. after ἐπίστευσαν, “they believed the scripture and his word”

negotiationis.” ¹⁷ Recordati sunt discipuli eius quia scriptum est: “Zelus domus tuae comedit me.”

¹⁸ Responderunt ergo Iudaei et dixerunt ei: “Quod signum ostendis nobis, quia haec facis?”

¹⁹ Respondit Iesus et dixit eis: “Solvite templum hoc, et in tribus diebus excitabo illud.”

²⁰ Dixerunt ergo Iudaei: “Quadraginta et sex annis aedificatum est templum hoc, et tu tribus diebus excitabis illud?” ²¹ Ille autem dicebat de templo corporis sui. ²² Cum ergo resurrexisset a mortuis, recordati sunt discipuli eius quia hoc dicebat, et crediderunt Scripturae et sermoni, quem dixit Iesus.

aedifico , (1): to build, erect	quadraginta : forty
annus , -i <i>m</i> : year	recordor , (1): to call to mind, remember
comedo , (3): to eat, consume	resurgo , (3), resurrexi , resurrectus : to rise, appear again, resurrect
corpus , -oris <i>n</i> : body	scriptura , -ae <i>f</i> : scripture
credo , (3), credidi , creditus : to believe, trust	sermo , -onis <i>m</i> : diction, speech, the word
excito , (1): to raise, erect	sex : six
mortuus , -i <i>m</i> : corpse, the dead	solvo , (3): to dissolve, break up, destroy
negotiatio , -onis <i>f</i> : business	tres , tria : three
ostendo (3): to show, reveal	zelus , -i <i>m</i> : jealousy; fervor

2:17 **domus tuae**: objective gen., “zeal *for your house*”

2:18 **quia haec facis**: noun clause explaining *signum*, “what sign *that you are doing these things*”

2:20 **annis... diebus**: abl. of time within which, “in the course of forty six years .. in the course of three days”

2:22 **cum... resurrexisset**: plupf. subj. *cum* circumstantial clause, “when he had risen from the dead”

quia hoc dicebat: indirect statement, “remembered *that he said this*”

scripturae et sermoni: dat. after *crediderunt*, “believed in *the scripture and this word*”

²³ ὥς δὲ ἦν ἐν τοῖς Ἱεροσολύμοις ἐν τῷ πάσχα ἐν τῇ ἑορτῇ, πολλοὶ ἐπίστευσαν εἰς τὸ ὄνομα αὐτοῦ, θεωροῦντες αὐτοῦ τὰ σημεῖα ἃ ἐποίει. ²⁴ αὐτὸς δὲ Ἰησοῦς οὐκ ἐπίστευεν αὐτὸν αὐτοῖς διὰ τὸ αὐτὸν γινώσκειν πάντας ²⁵ καὶ ὅτι οὐ χρείαν εἶχεν ἵνα τις μαρτυρήσῃ περὶ τοῦ ἀνθρώπου, αὐτὸς γὰρ ἐγίνωσκεν τί ἦν ἐν τῷ ἀνθρώπῳ.

Chapter 3

Jesus and Nicodemus

¹ ἦν δὲ ἄνθρωπος ἐκ τῶν Φαρισαίων, Νικόδημος ὄνομα αὐτῷ, ἄρχων τῶν Ἰουδαίων. ² οὗτος ἦλθεν πρὸς αὐτὸν νυκτὸς καὶ εἶπεν αὐτῷ «Ραββεί, οἶδαμεν ὅτι ἀπὸ θεοῦ ἐλήλυθας διδάσκαλος· οὐδεὶς γὰρ δύναται ταῦτα τὰ σημεῖα ποιεῖν ἃ σὺ ποιεῖς, ἐὰν μὴ ἡ ὁ θεὸς μετ’ αὐτοῦ.»

ἄρχων, -οντος, ὁ: a chief
διδάσκαλος, ὁ: a teacher, master
ἑορτή, ἡ: a feast or festival, holiday
ἦλθον: to come (*aor.*)
θεωρέω: to look at, view, behold

μαρτυρέω: to be a witness, to bear witness
Νικόδημος: Nicodemus
νύξ, νυκτός, ἡ: the night
Ραββεί: (Hebr.) a teacher
χρεία, ἡ: use, advantage, service

- 2:23 ἐν τῷ πάσχα: “in the (time of the) Passover”
 εἰς τὸ ὄνομα: contrast the use of the prepositional phrase with ἐπίστευσαν here with the dative in the previous verse
- 2:24 αὐτὸς δὲ Ἰησοῦς: “Jesus himself”
 αὐτὸν (=ἐ-αὐτόν): “did not entrust *himself*”
 αὐτοῖς: dat., “entrust *himself to them*”
 διὰ τὸ αὐτὸν γινώσκειν: pres. inf. articular, “because of him knowing”
 πάντας: acc. pl. m., “knowing *all* (men)”
- 2:25 ἵνα τις μαρτυρήσῃ: aor. subj. in noun clause instead of an infinitive explaining χρείαν, “he had no need *to witness*”
 τί ἦν: ind. quest., “knew *what was* in man”
- 3:2 νυκτὸς: gen. of time within which, “in the course of the night”
 οἶδαμεν: = ἴσμεν, “we know”
 ἐλήλυθας: perf., “you have come”
 ἐὰν μὴ ἡ: pres. subj. of εἴμι in pres. general protasis, “*unless God is* with him”

²³ Cum autem esset Hierosolymis in Pascha, in die festo, multi crediderunt in nomine eius, videntes signa eius, quae faciebat. ²⁴ Ipse autem Iesus non credebat semetipsum eis, eo quod ipse nosset omnes, ²⁵ et quia opus ei non erat, ut quis testimonium perhiberet de homine; ipse enim sciebat quid esset in homine.

Chapter 3

Jesus and Nicodemus

¹ Erat autem homo ex pharisaeis, Nicodemus nomine, princeps Iudaeorum; ² hic venit ad eum nocte et dixit ei: “Rabbi, scimus quia a Deo venisti magister; nemo enim potest haec signa facere, quae tu facis, nisi fuerit Deus cum eo.”

credo , (3), credidi , creditus : to believe, trust	nox , noctis <i>f</i> : night
enim : indeed, in fact	opus , operis <i>n</i> : need; work
festus , -a, -um: festive	possum , posse , potui : can, be able
magister , magistri <i>m</i> : teacher, master	princeps , principis <i>m</i> : leader, chief
Nicodemus (<i>indecl.</i>): Nicodemus	scio , (4): to know, understand
nosco , (3), novi , notus : to know	semetipse , -a, -um: one's own self

2:23	cum... esset : impf. subj. <i>cum</i> circumstantial clause, “while he was in Jerusalem”
	videntes : pres. part. circum., “when they were seeing”
2:24	se-met-ipsum : emphatic pron. (= <i>se</i>), “he did not entrust <i>himself</i> to them”
	quod nosset : syncopated plupf. subj. (= <i>novisset</i>) in causal clause explaining <i>eo</i> , “on account of this, <i>that he himself knows</i> all men”
2:25	ut... perhiberet : impf. subj. after <i>opus</i> , “not necessary <i>that anyone give</i> ”
	quid esset : impf. subj. in ind. question, “knew <i>what was</i> in the man”
3:2	quia... venisti : ind. st., “know <i>that you have come</i> ”
	nisi... fuerit : fut perf. in pres. general protasis, “unless God is with him”

³ ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ «Ἄμην ἀμὴν λέγω σοι, ἐὰν μή τις γεννηθῇ ἄνωθεν, οὐ δύναται ἰδεῖν τὴν βασιλείαν τοῦ θεοῦ.»

⁴ λέγει πρὸς αὐτὸν ὁ Νικόδημος «Πῶς δύναται ἄνθρωπος γεννηθῆναι γέρων ὢν; μὴ δύναται εἰς τὴν κοιλίαν τῆς μητρὸς αὐτοῦ δεύτερον εἰσελθεῖν καὶ γεννηθῆναι;»

⁵ ἀπεκρίθη ὁ Ἰησοῦς «Ἄμην ἀμὴν λέγω σοι, ἐὰν μή τις γεννηθῇ ἐξ ὕδατος καὶ πνεύματος, οὐ δύναται εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ θεοῦ. ⁶ τὸ γεγεννημένον ἐκ τῆς σαρκὸς σὰρξ ἐστίν, καὶ τὸ γεγεννημένον ἐκ τοῦ πνεύματος πνεῦμά ἐστιν. ⁷ μὴ θαυμάσης ὅτι εἶπόν σοι Δεῖ ὑμᾶς γεννηθῆναι ἄνωθεν. ⁸ 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.»

ἀκούω: to hear (+ *gen.*)

ἄνωθεν: from above, from on high

βασιλεία, ἡ: a kingdom, dominion

γεννάω: to beget, engender

γέρων, -οντος, ὁ: an old man

δεῖ: to be necessary

δεύτερος, -α, -ον: second

εἰσῆλθον: to go in, enter (*aor.*)

θαυμάζω: to wonder, marvel, be astonished

θέλω: to will, wish, purpose

κοιλία, ἡ: the belly

πνέω: to blow

πόθεν: whence?

ὕδωρ, -ατος, τό: water

ὑπάγω: to withdraw

φωνή, ἡ: a sound, tone

3:3 ἐὰν μή τις γεννηθῇ: *aor. subj. pass. in pres. general protasis*, “unless someone is born anew”

3:4 γεννηθῆναι: *aor. pass. inf. after δύναται*, “how is a man able to be born?”

γέρων ὢν: *pres. part. circum.*, “being an old man”

μὴ δύναται: expecting a no answer, “surely it is not possible to” + *inf.*

3:6 τὸ γεγεννημένον: *perf. part. of γεννάω*, “that which has been born”

3:7 μὴ θαυμάσης: *aor. subj. of θαυμάζω in prohibition*, “don’t wonder!”

3:8 ὅπου θέλει: *local relative clause*, “blows where it wishes”

πόθεν ἔρχεται: *ind. quest.*, “knows whence it comes”

ποῦ ὑπάγει: *ind. quest.*, “where it goes” where we would expect ποῖ

³ Respondit Iesus et dixit ei: “Amen, amen dico tibi: Nisi quis natus fuerit desuper, non potest videre regnum Dei.”

⁴ Dicit ad eum Nicodemus: “Quomodo potest homo nasci, cum senex sit? Numquid potest in ventrem matris suae iterato introire et nasci?”

⁵ Respondit Iesus: “Amen, amen dico tibi: Nisi quis natus fuerit ex aqua et Spiritu, non potest introire in regnum Dei. ⁶ Quod natum est ex carne, caro est; et, quod natum est ex Spiritu, spiritus est. ⁷ Non mireris quia dixi tibi: Oportet vos nasci denuo. ⁸ Spiritus, ubi vult, spirat, et vocem eius audis, sed non scis unde veniat et quo vadat; sic est omnis, qui natus est ex Spiritu.”

audio, (4): to hear

caro, carnis *f*: flesh

denuo: anew, over again

desuper (*adv.*): from above

fio, fieri, factus sum: happen, come about

introeo, (4): to enter, go into

iterato (*adv.*): again

miro, (1): to be amazed, wonder

nascor, (3), **natus sum**: begotten, born

numquid: is it possible? surely ... not?

oportet, (2): ought, it is necessary (+ *inf.*)

quomodo: how, in what way?

regnum, -*i n*: kingdom

senex, senis *m*: an old man

sic: thus, so

spiro, (1), **spiravi**, **spiratus**: to blow

vado, (3), **vasi**: to go

venio, (4): to come

venter, ventris *m*: womb

3:3 **nisi quis**: (= *quisque*): “unless someone”

nisi... fuerit: fut. perf. in general protasis, “*unless he has been born*”

3:4 **cum... sit**: pres. subj. in cum circumstantial clause, “*when he is old*”

numquid potest: “surely it is not possible to” + *inf.*

3:5 **nisi... fuerit**: fut. perf. in pres. general protasis, “*unless he is born*”

3:7 **non mireris**: pres. subj. in prohibition, where we would expect *ne*, “do not wonder!”

3:8 **unde veniat et quo vadat**: pres. subj. in indirect question, “*know whence it comes and where it goes*”

⁹ ἀπεκρίθη Νικόδημος καὶ εἶπεν αὐτῷ «Πῶς δύναται ταῦτα γενέσθαι;»

¹⁰ ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ «Σὺ εἶ ὁ διδάσκαλος τοῦ Ἰσραὴλ καὶ ταῦτα οὐ γινώσκεις; ¹¹ ἀμὴν ἀμὴν λέγω σοι ὅτι ὁ οἶδαμεν λαλοῦμεν καὶ ὁ ἐώρακαμεν μαρτυροῦμεν, καὶ τὴν μαρτυρίαν ἡμῶν οὐ λαμβάνετε. ¹² εἰ τὰ ἐπίγεια εἶπον ὑμῖν καὶ οὐ πιστεύετε, πῶς ἐὰν εἴπω ὑμῖν τὰ ἐπουράνια πιστεύσετε; ¹³ καὶ οὐδεὶς ἀναβέβηκεν εἰς τὸν οὐρανὸν εἰ μὴ ὁ ἐκ τοῦ οὐρανοῦ καταβάς, ὁ υἱὸς τοῦ ἀνθρώπου. ¹⁴ καὶ καθὼς Μωυσῆς ὕψωσεν τὸν ὄφιν ἐν τῇ ἐρήμῳ, οὕτως ὑψωθῆναι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου, ¹⁵ ἵνα πᾶς ὁ πιστεύων ἐν αὐτῷ ἔχῃ ζωὴν αἰώνιον.»

αἰώνιος, -ον: lasting for an age

γινώσκειν: to know

δεῖ: it is necessary

ἐπίγειος, -ον: earthly

ἐπουράνιος, -ον: in heaven, heavenly

ἐρήμος, ὁ: desert

ζωή, ἡ: life

καταβαίνω: to go or come down

λαμβάνω: to take

ὄφεις, ὁ: a serpent, snake

ὑψόω: to lift high, raise up

3:9 γενέσθαι: aor. inf. of γίνομαι after δύναται, “able to be”

3:11 ὁ οἶδαμεν: perf. (=ἴσμεν), “what we know”

ὁ ἐώρακαμεν: perf. of ὁράω, “what we have seen”

3:12 τὰ ἐπίγεια: “earthly things”

ἐὰν εἴπω: aor. subj. in fut. more vivid protasis, “if I tell you”

πῶς ... πιστεύσετε: fut. serving as a more vivid apodosis, “how will you believe?”

3:13 ἀναβέβηκεν: perf. of ἀνα-βαίνω, “no one has ascended”

ὁ ... καταβάς: aor. part. attrib. of κατα-βαίνω, “except the one who descended”

3:14 καθὼς ... οὕτως: “just as ... so also”

ὑψωσεν: aor. of ὑψόω: “he lifted”

ὑψωθῆναι: aor. pass. inf. of ὑψόω after δεῖ, “it is necessary for the son to be lifted up”

3:15 ἵνα ἔχῃ: pres. subj. in clause of purpose and result, “so that the believer has”

⁹ Respondit Nicodemus et dixit ei: “Quomodo possunt haec fieri?”

¹⁰ Respondit Iesus et dixit ei: “Tu es magister Israel et haec ignoras? ¹¹ Amen, amen dico tibi: Quod scimus, loquimur et, quod vidimus, testamur; et testimonium nostrum non accipitis. ¹² Si terrena dixi vobis, et non creditis, quomodo, si dixero vobis caelestia, credetis? ¹³ Et nemo ascendit in caelum, nisi qui descendit de caelo, Filius hominis. ¹⁴ Et sicut Moyses exaltavit serpentem in deserto, ita exaltari oportet Filium hominis, ¹⁵ ut omnis, qui credit in ipso, habeat vitam aeternam.”

accipio, (3): to receive, accept
aeternus, -a, -um: eternal, everlasting
caelestis, -e: heavenly, celestial
caelus, -i *m*: heaven
desertum, -i *n*: desert
diligo, (3), **dilexi**, **dilectus**: to love
exalto, (1): to elevate, raise
filius, **fili** *m*: son
habeo, (2): to have
ignoro, (1): to not know; be unfamiliar with

Israel (*indecl.*): Israel
magister, -tri *m*: teacher, master
noster, **nostra**, **nostrum**: our
oportet, (2), **oportuit**: it is necessary; ought
serpens, **serpentis** *m/f*: serpent, snake
terrenus, -a, -um: earthly, worldly
testor, (1): to give as evidence; bear witness
video, (2), **vidi**, **visus**: to see
vita, -ae *f*: life

3:10 **Israel**: gen., “teacher of Israel”

3:11 **vidimus**: perf., “what *we have seen*”

3:12 **terrena ...caelestia**: acc. pl. n., “earthly things ...heavenly things”
si dixero: fut. perf. in future more vivid protasis, “if I speak”

3:13 **qui descendit**: perf. in relative clause translating Greek perf. part., “except the one *who has descended*”

3:14 **sicut... ita**: “just as... so also”

exaltari... Filium: acc. + inf. after *oportet*, “fitting *that the son be exalted*”

3:15 **ut... habeat**: pres. subj. combining purpose and result, “so that anyone have”

¹⁶ οὕτως γὰρ ἠγάπησεν ὁ θεὸς τὸν κόσμον ὥστε τὸν υἱὸν τὸν μονογενῆ ἔδωκεν, ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπόληται ἀλλὰ ἔχῃ ζωὴν αἰώνιον. ¹⁷ οὐ γὰρ ἀπέστειλεν ὁ θεὸς τὸν υἱὸν εἰς τὸν κόσμον ἵνα κρίνῃ τὸν κόσμον, ἀλλ' ἵνα σωθῇ ὁ κόσμος δι' αὐτοῦ. ¹⁸ ὁ πιστεύων εἰς αὐτὸν οὐ κρίνεται. ὁ μὴ πιστεύων ἤδη κέκριται, ὅτι μὴ πεπίστευκεν εἰς τὸ ὄνομα τοῦ μονογενοῦς υἱοῦ τοῦ θεοῦ. ¹⁹ 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. ²⁰ πᾶς γὰρ ὁ φαῦλα πράσων μισεῖ τὸ φῶς

ἀγαπάω: to love, be fond of
αἰώνιος, -ον: lasting for an age
ἀπόλλυμι: to destroy utterly, kill, slay
ἤδη: now, already
ἦλθον: to come or go (*aor.*)
κόσμος, ὁ: world
κρίνω: to judge
κρίσις, ἡ: a judgement

μισέω: to hate
μονογενής, -ές: only-begotten, single
ὄνομα, -ατος, τό: name
πονηρός, -ά, -όν: toilsome, painful, grievous
πράσσω: to do
σκότος, -εος, τό: darkness, gloom
σῴζω: to save
φαῦλος, -η, -ον: foul

- 3:16 ἠγάπησεν: *aor.* of ἀγαπάω, “he so loved”
ὥστε ... ἔδωκεν: *aor.* of δίδωμι in result clause, “so that he gave”
ἵνα ... μὴ ἀπόληται ... ἔχῃ: subj. showing result and purpose, “so that every believer *not die* ... but *have*”
ἀπόληται: *aor. subj.* of ἀπόλλυμι
3:17 ἀπέστειλεν: *aor.* of ἀπο-στέλλω, “God *sent*”
ἵνα κρίνῃ: *pres. subj.* in purpose clause, “in order to judge”
ἵνα σωθῇ: *aor. subj. pass.* of σῴζω, “in order for the world to be saved”
δι' αὐτοῦ: “through him”
3:18 ὁ δὲ μὴ πιστεύων: *pres. part.*, with μὴ indicating condition, “if he does not believe”
κέκριται: *perf.* of κρίνομαι: “he is already judged”
ὅτι μὴ πεπίστευκεν: *perf. causal*, “because he has not believed”
3:19 ἐλήλυθεν: *perf.*, “the light *has come*”
μᾶλλον ... ἢ: “more ... than”
3:20 ὁ πράσων: *pres. part. attrib.*, “every man *doing*”

¹⁶ Sic enim dilexit Deus mundum, ut Filium suum unigenitum daret, ut omnis, qui credit in eum, non pereat, sed habeat vitam aeternam. ¹⁷ Non enim misit Deus Filium in mundum, ut iudicet mundum, sed ut salvetur mundus per ipsum. ¹⁸ Qui credit in eum, non iudicatur; qui autem non credit, iam iudicatus est, quia non credidit in nomen Unigeniti Filii Dei. ¹⁹ Hoc est autem iudicium: Lux venit in mundum, et dilexerunt homines magis tenebras quam lucem; erant enim eorum mala opera. ²⁰ Omnis enim, qui mala agit, odit lucem

ago, (3), **egi**, **actus**: to do, act
arguo, (3): to disclose, censure
do, (1): to give
iudicium, **-i n**: judgment
iudico, (1): to judge
lux, **lucis** *f*: light
magis: to greater extent; more

malus, **-a**, **um**: bad, evil
mitto, (3), **misi**, **missus**: to send
odi, **odisse** (*perf*): to hate, dislike
pereo, (2): to die
salvo, (1): to save
tenebrae, **-arum** *f*: darkness
unigenitus, **-a**, **-um**: only begotten

- 3:16 **ut...daret**: impf. subj. result clause, “so that he gave”
ut...non pereat...habeat: pres. subj. result clause, “so that he not die but have”
3:17 **ut iudicet**: pres. subj. purpose clause, “in order that he judge”
ut salvetur: pres. subj. purpose clause, “in order that it be saved”
3:19 **venit**: perf., “he came”
magis... quam: “more X (*acc.*) than Y (*acc.*)”

καὶ οὐκ ἔρχεται πρὸς τὸ φῶς, ἵνα μὴ ἐλεγχθῇ τὰ ἔργα αὐτοῦ.
²¹ ὁ δὲ ποιῶν τὴν ἀλήθειαν ἔρχεται πρὸς τὸ φῶς, ἵνα φανερωθῇ
αὐτοῦ τὰ ἔργα ὅτι ἐν θεῷ ἐστὶν εἰργασμένα.

Jesus and John the Baptist

²² μετὰ ταῦτα ἦλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς
τὴν Ἰουδαίαν γῆν, καὶ ἐκεῖ διέτριβεν μετ' αὐτῶν καὶ ἐβάπτισεν.
²³ ἦν δὲ καὶ ὁ Ἰωάννης βαπτίζων ἐν Αἰνῶν ἐγγὺς τοῦ Σαλείμ,
ὅτι ὕδατα πολλὰ ἦν ἐκεῖ, καὶ παρεγίνοντο καὶ ἐβαπτίζοντο.
²⁴ οὐπω γὰρ ἦν βεβλημένος εἰς τὴν φυλακὴν Ἰωάννης. ²⁵ ἐγένετο
οὖν ζήτησις ἐκ τῶν μαθητῶν Ἰωάννου μετὰ Ἰουδαίου περὶ
καθαρισμοῦ. ²⁶ καὶ ἦλθαν πρὸς τὸν Ἰωάννην καὶ εἶπαν αὐτῷ
«Ραββεῖ, ὃς ἦν μετὰ σοῦ πέραν τοῦ Ἰορδάνου, ᾧ σὺ μεμαρτύ-
ρηκας, ἴδε οὗτος βαπτίζει καὶ πάντες ἔρχονται πρὸς αὐτόν.»

Αἰνῶν (*indecl.*): Aenon

βάλλω: to throw

βαπτίζω: to baptize

γῆ, ἡ: earth

διατρίβω: to spend time

ἐλέγχω: to judge, disgrace

ἐργάζομαι: to work, labour

έρχομαι: to come or go

ζήτησις, -εως, ἡ: a quarrel, examination

Ἰορδάνος, ὁ: Jordan River

καθαρισμός, ὁ: a purification

οὐπω: not yet

παραγίνομαι: to be near

πέραν: on the other side, across, beyond

Σαλείμ (*indecl.*): Salim

φυλάξ, φυλακός, ὁ: prison

3:20 ἵνα μὴ ἐλεγχθῇ: aor. subj. pass. in purpose clause, "lest his deeds be judged"

3:21 ἵνα φανερωθῇ: aor. subj. pass. in purpose clause, "so his deeds are made manifest"

ἐστὶν εἰργασμένα: perf. periphrastic of ἐργάζω, "these deeds have been done"

3:22 διέτριβεν ... ἐβάπτισεν: impf., "he was spending time ... he was baptizing"

3:23 παρεγίνοντο ... ἐβαπτίζοντο: impf., "they were present ... they were being baptized"

3:24 ἦν βεβλημένος: plupf. periphrastic of βάλλω, "he had not yet been cast"

3:25 μετὰ Ἰουδαίου: "with a certain Jew" the only time the singular is used in John

3:26 ἦλθαν ... εἶπαν: note the weak aorist endings, "they came ... they said"

ὃς ἦν: "(he) who was" i.e. Jesus

μεμαρτύρηκας: perf. of μαρτυρέω, "the one about whom you have borne witness"

et non venit ad lucem, ut non arguantur opera eius; ²¹ qui autem facit veritatem, venit ad lucem, ut manifestentur eius opera, quia in Deo sunt facta.

Jesus and John the Baptist

²² Post haec venit Iesus et discipuli eius in Iudaeam terram, et illic demorabatur cum eis et baptizabat. ²³ Erat autem et Ioannes baptizans in Enon iuxta Salim, quia aquae multae erant illic, et adveniebant et baptizabantur; ²⁴ nondum enim missus fuerat in carcerem Ioannes. ²⁵ Facta est ergo quaestio ex discipulis Ioannis cum Iudaeo de purificatione. ²⁶ Et venerunt ad Ioannem et dixerunt ei: “Rabbi, qui erat tecum trans Iordanem, cui tu testimonium perhibuisti, ecce hic baptizat, et omnes veniunt ad eum!”

accipio, (3): to receive, accept, undertake

advenio, (4): to come to, arrive

aqua, **-ae** *f*: water

caelus, **-i** *m*: heaven

carcer, **-eris** *m*: prison, jail

demoror, (1): to linger, stay

ecce: behold! see!

Enon (*indecl.*): on the left bank of the Jordan

homo, **hominis** *m*: man

illic: in that place, there

Ioannes, **Ioannis** *m*: John (i.e. the Baptist)

Iudaeus, **-a**, **-um**: Jewish

iuxta: near, near by (+ *acc.*)

manifesto, (1): to reveal, make known

nondum: not yet

purificatio, **-onis** *f*: purification

quaestio, **-onis** *f*: question, inquiry

Salim: on the left bank of the Jordan

testimonium, **-i** *n*: testimony

trans: across, over (+ *acc.*)

veritas, **-tatis** *f*: truth, honesty

3:20 **ut... arguantur**: pres. subj. mixing result and purpose, “so that they are not disclosed”

3:21 **ut manifestentur**: pres. subj. result clause, “so that they are revealed”

3:22 **venit**: perf. s., although its subject is both *Iesus* and *discipuli*

3:23 **erat ... baptizans**: impf. periphrastic, “he was baptizing”

3:24 **missus fuerat**: (= *missus erat*), plupf., “he had not been sent”

3:25 **cum Iudaeo**: “with a certain Jew,” perhaps John referring to himself

3:26 **qui ... cui ... hic ...eum**: i.e. Jesus, “*he who* was ... *about whom* you presented testimony ... *this one* baptizes ...and all go to *him*”

²⁷ ἀπεκρίθη Ἰωάννης καὶ εἶπεν «Οὐ δύναται ἄνθρωπος λαμβάνειν οὐδὲν ἐὰν μὴ ᾗ δεδομένον αὐτῷ ἐκ τοῦ οὐρανοῦ. ²⁸ αὐτοὶ ὑμεῖς μοι μαρτυρεῖτε ὅτι εἶπον Οὐκ εἰμὶ ἐγὼ ὁ χριστός, ἀλλ' ὅτι Ἀπεσταλμένος εἰμὶ ἔμπροσθεν ἐκείνου. ²⁹ ὁ ἔχων τὴν νύμφην νυμφίος ἐστίν· ὁ δὲ φίλος τοῦ νυμφίου, ὁ ἑστηκὼς καὶ ἀκούων αὐτοῦ, χαρᾷ χαίρει διὰ τὴν φωνὴν τοῦ νυμφίου. αὕτη οὖν ἡ χαρὰ ἡ ἐμὴ πεπλήρωται. ³⁰ ἐκείνον δεῖ αὐξάνειν, ἐμὲ δὲ ἐλαττοῦσθαι.»

³¹ ὁ ἄνωθεν ἐρχόμενος ἐπάνω πάντων ἐστίν. ὁ ὢν ἐκ τῆς γῆς ἐκ τῆς γῆς ἐστίν καὶ ἐκ τῆς γῆς λαλεῖ· ὁ ἐκ τοῦ οὐρανοῦ ἐρχόμενος ἐπάνω πάντων ἐστίν. ³² ὁ ἐώρακεν καὶ ἤκουσεν τοῦτο μαρτυρεῖ, καὶ τὴν μαρτυρίαν αὐτοῦ οὐδεὶς λαμβάνει. ³³ ὁ λαβὼν αὐτοῦ τὴν μαρτυρίαν ἐσφράγισεν ὅτι ὁ θεὸς ἀληθής

ἀληθής, -ές: true	νύμφη, ἡ: a young wife, bride
αὐξάνω: to increase, augment	νυμφίος, ὁ: a groom
ἐλαττώω: to lessen, diminish, lower	πληρῶω: to make full
ἔμπροσθεν: before, in front (+ <i>gen.</i>)	σφραγίζω: to seal
ἐπάνω: above, atop (+ <i>gen.</i>)	φίλος, ὁ: the beloved, dear
ἵστημι: to make to stand	χαίρω: to rejoice, be glad, be delighted
μαρτυρέω: to bear witness	χαρά, ἡ: joy, delight
μαρτυρία, ἡ: witness, testimony, evidence	χριστός, -ή, -όν: anointed

3:27 ἐὰν μὴ ᾗ δεδομένον: perf. subj. periphrastic in present general protasis, “unless it is given”

3:28 ἀπεσταλμένος εἰμὶ: perf. periphrastic of ἀπο-στέλλω, “I have been sent”
ἔμπροσθεν ἐκείνου: “sent *before this one*”

3:29 ὁ ἑστηκὼς: perf. part. of ἵστημι, “the one standing”
αὐτοῦ: gen. after ἀκούων, “listening *to him*”
χαρᾷ: cognate dative with χαίρει, “he rejoices *with joy*”
πεπλήρωται: perf., “my joy *has been filled up*”

3:30 αὐξάνειν: pres. inf. after δεῖ, “it is necessary for him to increase”
ἐλαττοῦσθαι: pres. inf. pass. also after δεῖ, “but for me to be decreased”

3:31 ἐπάνω: = ἐπι-άνω, “above” + gen.

3:33 ὁ λαβὼν: aor. part. attrib. of λαμβάνω, “he who grasped”
ἐσφράγισεν: aor., “*has set his seal*” i.e. has indicated

²⁷ Respondit Ioannes et dixit: “Non potest homo accipere quidquam, nisi fuerit ei datum de caelo. ²⁸ Ipsi vos mihi testimonium perhibetis, quod dixerim: ‘Non sum ego Christus,’ sed ‘Missus sum ante illum.’ ²⁹ Qui habet sponsam, sponsus est; amicus autem sponsi, qui stat et audit eum, gaudio gaudet propter vocem sponsi. Hoc ergo gaudium meum impletum est. ³⁰ Illum oportet crescere, me autem minui.”

³¹ Qui de sursum venit, supra omnes est; qui est de terra, de terra est et de terra loquitur. Qui de caelo venit, supra omnes est; ³² et quod vidit et audivit, hoc testatur, et testimonium eius nemo accipit. ³³ Qui accipit eius testimonium, signavit quia Deus verax

accipio , (3) accepi , acceptus : to receive, accept	oportet , (2): ought to (+ <i>inf.</i>)
amicus , -i <i>m</i> : friend	signo , (1), signavi , signatus : to signal
cresco , (3): to increase, grow	sponsa , -ae <i>f</i> : bride
gaudeo , (2): to be glad, rejoice	sponsus , -i <i>m</i> : groom, bridegroom
gaudium , -i <i>n</i> : joy, delight	sto , (1): to stand, remain
habeo , (2): to have, hold	supra (<i>adu</i>): above; over, in authority over
impleo , (2), implevi , impletus : to fill up	sursum : up, on high
minuo , (3), minui , minutus : to lessen, diminish	terra , -ae <i>f</i> : earth, land
nemo , neminis <i>m/f</i> : no one, nobody	testor , (1): to give as evidence, testify
	verax , veracis (<i>gen.</i>): truthful
	vox , vocis <i>f</i> : voice

3:27 **nisi fuerit datum**: fut. perf. in pres. general protasis, “unless it has been given”

3:28 **quod dixerim**: perf. subj. in an alleged ind. st., “give testimony *that I said*”

3:29 **gaudio**: cognate abl. with *gaudet*, “he rejoices *with joy*”

hoc ...meum: nom., “*this joy of mine* is full”

3:30 **minui**: passive infinitive complementing *oportet*, “ought to be diminished”

3:31 **de sursum**: note the preposition followed by an adverb, “he who comes *from above*”

ἐστιν. ³⁴ ὃν γὰρ ἀπέστειλεν ὁ θεὸς τὰ ῥήματα τοῦ θεοῦ λαλεῖ, οὐ γὰρ ἐκ μέτρου δίδωσιν τὸ πνεῦμα. ³⁵ ὁ πατὴρ ἀγαπᾷ τὸν υἱόν, καὶ πάντα δέδωκεν ἐν τῇ χειρὶ αὐτοῦ. ³⁶ ὁ πιστεύων εἰς τὸν υἱὸν ἔχει ζωὴν αἰώνιον· ὁ δὲ ἀπειθῶν τῷ υἱῷ οὐκ ὄψεται ζωὴν, ἀλλ' ἡ ὀργὴ τοῦ θεοῦ μένει ἐπ' αὐτόν.

Chapter 4

Jesus and the Woman of Samaria

¹ ὥς οὖν ἔγνω ὁ κύριος ὅτι ἤκουσαν οἱ Φαρισαῖοι ὅτι Ἰησοῦς πλείονας μαθητὰς ποιεῖ καὶ βαπτίζει [ἢ] Ἰωάννης, ² — καίτοιγε Ἰησοῦς αὐτοὺς οὐκ ἐβάπτισεν ἀλλ' οἱ μαθηταὶ αὐτοῦ, ³ — ἀφῆκεν τὴν Ἰουδαίαν καὶ ἀπῆλθεν πάλιν εἰς τὴν Γαλιλαίαν.

αἰώνιος, -α, -ον: eternal

ἀπειθέω: to be disobedient

ἀπῆλθον: to go away, depart from (*aor.*)

ἀποστέλλω: to send off or away from

ἀφῆκω: to arrive at

ἀφίημι: to send forth, discharge

γινώσκω: to know

δίδωμι: to give

ζωή, ἡ: life

Ἰουδαία, ἡ: Judea

κύριος, ὁ: a lord, master

μαθητής, -οῦ, ὁ: a disciple

μένω: to remain, abide

μέτρον, τό: a measure

ὀργή, ἡ: anger

ὄψομαι: to see (*fut.*)

πιστεύω: to trust, believe in

πνεῦμα, -ατος, τό: spirit

ῥήμα, -ατος, τό: a word, saying

υἱός, ὁ: a son

χείρ, χειρός, ἡ: the hand

3:34 ἀπέστειλεν: *aor.* of ἀπο-στέλλω, “whom God *sent*”

οὐ ἐκ μέτρου: “not by measure” i.e. he gives abundantly

3:35 δέδωκεν: *perf.* of δίδωμι, “he has given”

3:36 τῷ υἱῷ: *dat. ind. obj.* of ἀπειθῶν, “the one not believing *in the son*”

οὐκ ὄψεται: *fut.*, “will not see”

4:1 ὅτι ...ὅτι: note the embedded *ind. st.*, “he knew *that* they had heard *that*...”

πλείονας ... ἢ: “*more than* John”

4:2 καί-τοι-γε: concessive, “even though”

4:3 ἀφῆκεν: *aor.* of ἀπο-ίημι, “he departed” + *acc.*

est. ³⁴ Quem enim misit Deus, verba Dei loquitur; non enim ad mensuram dat Spiritum. ³⁵ Pater diligit Filium et omnia dedit in manu eius. ³⁶ Qui credit in Filium, habet vitam aeternam; qui autem incredulus est Filio, non videbit vitam, sed ira Dei manet super eum.

Chapter 4

Jesus and the Woman of Samaria

¹ Ut ergo cognovit Iesus quia audierunt pharisaei quia Iesus plures discipulos facit et baptizat quam Ioannes ² — quamquam Iesus ipse non baptizaret sed discipuli eius — ³ reliquit Iudaeam et abiit iterum in Galilaeam.

abeo, (4), **abii**, **abitus**: depart, go forth
Galilaea, -ae *f*: Galilee
incredulus, -a, -um: disbelieving of (+ *dat.*)
ira, -ae *f*: anger, wrath
iterum: again, a second time
Iudaea, -ae *f*: Judaea
manus, -us *f*: hand

mensura, -ae *f*: capacity; limit
plus, **pluris** (*gen.*): more
quamquam: although
relinquo, (3), **reliqui**, **relictus**: to leave
 behind, left
spiritus, -us *m*: spirit
verbum, -i *n*: word, proverb
vita, -ae *f*: life

3:34 **non ... ad mensuram**: “not up to a limit,” i.e. “without limit”

3:35 **in manu eius**: “into his hand,” following the Greek case use where an acc. would be expected

4:1 **quia ... quia**: embedded ind. st., “he knew *that* they had heard *that* he had”
plures... quam: “more...than”

4:2 **baptizaret**: impf. subj. concessive clause with *quamquam*, “*although he was not baptizing*”

⁴ ἔδει δὲ αὐτὸν διέρχεσθαι διὰ τῆς Σαμαρίας. ⁵ ἔρχεται οὖν εἰς πόλιν τῆς Σαμαρίας λεγομένην Συχάρ πλησίον τοῦ χωρίου ὃ ἔδωκεν Ἰακώβ τῷ Ἰωσήφ τῷ υἱῷ αὐτοῦ. ⁶ ἦν δὲ ἐκεῖ πηγὴ τοῦ Ἰακώβ. ὁ οὖν Ἰησοῦς κεκοπιακῶς ἐκ τῆς ὁδοιπορίας ἐκαθέζετο οὕτως ἐπὶ τῇ πηγῇ. ὥρα ἦν ὡς ἕκτη.

⁷ ἔρχεται γυνὴ ἐκ τῆς Σαμαρίας ἀντλήσαι ὕδωρ. ⁸ λέγει αὐτῇ ὁ Ἰησοῦς «Δός μοι πεῖν.» οἱ γὰρ μαθηταὶ αὐτοῦ ἀπεληλύθεισαν εἰς τὴν πόλιν, ἵνα τροφὰς ἀγοράσωσιν.

⁹ λέγει οὖν αὐτῷ ἡ γυνὴ ἡ Σαμαρεῖτις «Πῶς σὺ Ἰουδαῖος ὢν παρ' ἐμοῦ πεῖν αἰτεῖς γυναικὸς Σαμαρεῖτιδος οὔσης;» οὐ γὰρ συνχρῶνται Ἰουδαῖοι Σαμαρεῖταις.

ἀγοράω: to buy	πλήσιος, -α, -ον: near, close to (+ <i>gen.</i>)
αἰτέω: to ask, beg	πόλις, πόλεως, ἡ : a city
διέρχομαι: to go through, pass through	Σαμαρία, ἡ: Samaria
ἕκτος, -η, -ον: sixth	συνχράομαι: to use together, share with (+ <i>dat.</i>)
Ἰακώβ: Jacob	Συχάρ: Suchar
κοπιάω: to be tired, grow weary	τροφή, ἡ: nourishment, food, victuals
ὁδοιπορία, ἡ: a journey, way	ὔδωρ, ὕδατος, τό: water
πηγή, ἡ: running waters, streams	χωρίον, τό: a district
πίνω: to drink	

- 4:4 **διέρχεσθαι:** pres. inf. after **ἔδει**, “it was necessary for him *to go through*”
 4:5 **ἔρχεται:** note the casual shift to the present tense
 4:6 **κεκοπιακῶς:** perf. part. of **κοπιάω**, “Jesus, *having become weary*”
ὥς: “*about* the sixth hour”
 4:7 **ἀντλήσαι:** aor. inf. of purpose, “comes *in order to draw*”
 4:8 **δός:** aor. imper. of **δίδωμι**, “give!”
πεῖν: aor. inf. of purpose after **δός**, “give me *to drink*”
ἀπεληλύθεισαν: plupf. of **ἀπο-ἤλθον**, “they had departed”
ἵνα ... ἀγοράσωσιν: aor. subj. in purpose clause, “went *to buy*”
 4:9 **Ἰουδαῖος ὢν:** pres. part. concessive, “you *although being a Jew*”
γυναικὸς οὔσης: part. gen. concessive, “seek from me *although being a woman*”

⁴ Oportebat autem eum transire per Samariam. ⁵ Venit ergo in civitatem Samariae, quae dicitur Sichar, iuxta praedium, quod dedit Iacob Ioseph filio suo; ⁶ erat autem ibi fons Iacob. Iesus ergo fatigatus ex itinere sedebat sic super fontem; hora erat quasi sexta.

⁷ Venit mulier de Samaria haurire aquam. Dicit ei Iesus: “Da mihi bibere;” ⁸ discipuli enim eius abierant in civitatem, ut cibos emerent.

⁹ Dicit ergo ei mulier illa Samaritana: “Quomodo tu, Iudaeus cum sis, bibere a me poscis, quae sum mulier Samaritana?” Non enim coutuntur Iudaei Samaritanis.

abeo , (4), abii : depart, go away	iter , itineris <i>n</i> : journey
bibo , (3): to drink	iuxta : near by, close to
cibus , -i <i>m</i> : food	mulier , mulieris <i>f</i> : woman
civitas , civitatis <i>f</i> : community	oportet , (2): it is necessary (+ <i>inf.</i>)
coutor , (3), cousus sum : to associate with, have dealings with (+ <i>abl.</i>)	posco , (3), poposci : to ask, demand
emo , (3): to buy	praedium , -i <i>n</i> : farm, estate
fatigo , (1): to be weary	quasi : about
fons , fontis <i>m</i> : spring, fountain, well	Samaria , -ae <i>f</i> : Samaria (middle district of Palestine)
haurio , (4): to draw up	Samaritanus , -a , -um : Samaritan
hora , -ae <i>f</i> : hour, time	sextus , -a , -um : sixth
Iacob (<i>indecl.</i>): Jacob	Sichar (<i>indecl.</i>): Sychar
Ioseph (<i>indecl.</i>): Joseph	transeo , (4): go over, cross

4:5 **Ioseph**: dat., “to his son, Joseph” cf. Genesis 33:18

4:6 **Iacob**: gen., “the fountain *of Jacob*”

ex itinere: *ex* + gen. expressing cause with superfluous preposition, “having been worried *by the journey*”

4:7 **haurire**: *inf.* of purpose, “she came *to draw up*”

bibere: *inf.* of purpose, “give me *to drink*!”

4:8 **ut... emerent**: *impf. subj.* purpose clause, “went *in order to buy*”

4:9 **cum sis**: *pres. subj.* *cum* concessive clause, “*although you are Jewish*”

¹⁰ ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῇ «Εἰ ᾔδεις τὴν δωρεὰν τοῦ θεοῦ καὶ τίς ἐστὶν ὁ λέγων σοι Δός μοι πεῖν, σὺ ἂν ᾔτησας αὐτὸν καὶ ἔδωκεν ἅν σοι ὕδωρ ζῶν.»

¹¹ λέγει αὐτῷ «Κύριε, οὔτε ἄντλημα ἔχεις καὶ τὸ φρέαρ ἐστὶν βαθύ· πόθεν οὖν ἔχεις τὸ ὕδωρ τὸ ζῶν; ¹² μὴ σὺ μεῖζων εἰ τοῦ πατρὸς ἡμῶν Ἰακώβ, ὃς ἔδωκεν ἡμῖν τὸ φρέαρ καὶ αὐτὸς ἐξ αὐτοῦ ἔπιεν καὶ οἱ υἱοὶ αὐτοῦ καὶ τὰ θρέμματα αὐτοῦ;»

¹³ ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῇ «Πᾶς ὁ πίνων ἐκ τοῦ ὕδατος τούτου διψήσει πάλιν. ¹⁴ ὃς δ' ἂν πῖνῃ ἐκ τοῦ ὕδατος οὗ ἐγὼ δώσω αὐτῷ, οὐ μὴ διψήσει εἰς τὸν αἰῶνα, ἀλλὰ τὸ ὕδωρ ὃ δώσω αὐτῷ γενήσεται ἐν αὐτῷ πηγὴ ὕδατος ἀλλομένου εἰς ζωὴν αἰώνιον.»

αἰτέω: to ask, beg

αἰών, -ῶνος, ὁ: age

ἄλλομαι: to spring, leap, bound

ἄντλημα, -ατος, τό: a bucket for drawing water

ἀποκρίνω: to separate, set apart

βαθύς, -εία, -ύ: deep or high

διψάω: to thirst

δίψησις, -εως, ἡ: a thirst, longing

δωρεά, ἡ: a gift, present

ζάω: to live

θρέμμα, -ατος, τό: a creature

οἶδα: to know (perf.)

πατήρ, πατρός, ὁ: a father

πηγή, ἡ: running waters, streams

πίνω: to drink

πόθεν: whence?

ὕδωρ, ὕδατος, τό: water

φρέαρ, τό: a well

4:10 εἰ ᾔδεις: plupf. of οἶδα in present contrafactual, "if you (now) knew"

τίς ἐστὶν ὁ λέγων: ind. quest. after ᾔδεις, "if you knew *who is the one speaking*"

ἂν ᾔτησας ... ἔδωκεν ἅν: aor. in past contrafactual protasis, "you would have asked ...and *he would have given*"

4:11 τὸ ζῶν: pres. part. attributive, "the *living* water"

4:12 μὴ σὺ μεῖζων εἶ: "are you greater than?" + gen., expecting a negative answer

αὐτὸς ἐξ αὐτοῦ: "*he himself drank from it*"

4:13 ὁ πίνων: pres. part. attributive with indefinite force, "everyone *who drinks*"

4:14 ὃς δ' ἂν πῖνῃ: aor. subj. of πίνω in a general rel. clause with conditional force, "whoever drinks" i.e. if anyone drinks

οὐ μὴ + fut. in emphatic denial, "*he certainly will not thirst*"

εἰς τὸν αἰῶνα: "forever"

γενήσεται: fut. of γίνομαι, "will become"

ἀλλομένου: pres. part., "of water *springing up*"

¹⁰ Respondit Iesus et dixit ei: “Si scires donum Dei, et quis est, qui dicit tibi: ‘Da mihi bibere,’ tu forsitan petisses ab eo, et dedisset tibi aquam vivam.”

¹¹ Dicit ei mulier: “Domine, neque in quo haurias habes, et puteus altus est; unde ergo habes aquam vivam? ¹² Numquid tu maior es patre nostro Iacob, qui dedit nobis puteum, et ipse ex eo bibit et filii eius et pecora eius?”

¹³ Respondit Iesus et dixit ei: “Omnis, qui bibit ex aqua hac, sitiet iterum; ¹⁴ qui autem biberit ex aqua, quam ego dabo ei, non sitiet in aeternum; sed aqua, quam dabo ei, fiet in eo fons aquae salientis in vitam aeternam.”

aeternum, -i n: eternity

aqua, -ae f: water

donum, -i n: gift, present

fons, fontis m: spring, fountain, well

forsitan: perhaps

habeo, (2): to have, hold

haurio, (4), hausi, haustus: to draw up

maior, -us: greater

pecus, pecoris n: cattle, herd, flock

peto, (3), petii: to beg, entreat, ask

puteus, -i m: well

salio, (3): to leap, gush

sitio, (4), sitivi: to be thirsty

unde: from where, whence

vivus, -a, -um: living

4:10 **si scires:** impf. subj. pres. contrary to fact protasis, “If you knew (now)”

petisses... dedisset: plupf. subj. past contrary to fact apodosis, “then *you would have asked... he would have given*”

4:11 **in quo haurias:** pres. subj. in relative clause of characteristic, “(anything) into which you could draw,” with superfluous and confusing preposition

4:14 **qui autem biberit:** perf. subj. in relative clause of characteristic, “anyone who has drunk”

salientis: pres. part. gen. s., “of water *gushing*”

¹⁵ λέγει πρὸς αὐτὸν ἡ γυνή «Κύριε, δός μοι τοῦτο τὸ ὕδωρ, ἵνα μὴ διψῶ μηδὲ διέρχωμαι ἐνθάδε ἀντλεῖν.»

¹⁶ λέγει αὐτῇ «Ὑπαγε φώνησόν σου τὸν ἄνδρα καὶ ἐλθέ ἐνθάδε.»

¹⁷ ἀπεκρίθη ἡ γυνή καὶ εἶπεν αὐτῷ «Οὐκ ἔχω ἄνδρα.»

λέγει αὐτῇ ὁ Ἰησοῦς «Καλῶς εἶπες ὅτι Ἄνδρα οὐκ ἔχω . ¹⁸ πέντε γὰρ ἄνδρας ἔσχες, καὶ νῦν ὃν ἔχεις οὐκ ἔστιν σου ἀνὴρ· τοῦτο ἀληθὲς εἶρηκας.»

¹⁹ λέγει αὐτῷ ἡ γυνή «Κύριε, θεωρῶ ὅτι προφήτης εἶ σύ.

²⁰ οἱ πατέρες ἡμῶν ἐν τῷ ὄρει τούτῳ προσεκύνησαν· καὶ ὑμεῖς λέγετε ὅτι ἐν Ἱεροσολύμοις ἐστὶν ὁ τόπος ὅπου προσκυνεῖν δεῖ.»

ἀνὴρ, ἀνδρός, ὁ: a man, husband
διέρχωμαι: to go through, pass through
εἶπον: to say (aor.)
ἐνθάδε: hither
κάλως: well
ὄρος, -εος, τό: a mountain, hill

πέντε (indecl.): five
προσκυνέω: to worship, worship
προφήτης, -ου, ὁ: a prophet
τόπος, ὁ: a place
ὑπάγω: to withdraw
φωνέω: to summon, call

4:15 ἵνα μὴ διψῶ ... μηδὲ διέρχωμαι: pres. subj. in result clause, "give me so I won't thirst ... I won't come here"

ἀντλεῖν: pres. inf. of purpose, "come here to draw"

4:16 Ὑπαγε: pres. imper., "go!"

φώνησον ... ἐλθέ: aor. imper., "summon! ...come!"

4:17 καλῶς εἶπες: aor., "you spoke well"

4:18 ἔσχες: aor. of ἔχω, "you had five husbands"

νῦν ὃν ἔχεις: "(the husband) whom you now have is not"

εἶρηκας: perf., "you have spoken"

4:20 προσκυνεῖν: pres. inf. after δεῖ, "where it is necessary to worship"

ἐν Ἱεροσολμοῖς: prepositional phrase as a pred., "the place is in Jerusalem"

¹⁵ Dicit ad eum mulier: “Domine, da mihi hanc aquam, ut non sitiam neque veniam huc haurire.”

¹⁶ Dicit ei: “Vade, voca virum tuum et veni huc.”

¹⁷ Respondit mulier et dixit ei: “Non habeo virum.”

Dicit ei Iesus: “Bene dixisti: ‘Non habeo virum’; ¹⁸ quinque enim viros habuisti, et nunc, quem habes, non est tuus vir. Hoc vere dixisti.”

¹⁹ Dicit ei mulier: “Domine, video quia propheta es tu. ²⁰ Patres nostri in monte hoc adoraverunt, et vos dicitis quia in Hierosolymis est locus, ubi adorare oportet.”

adoro, (1): to honor, adore, worship
bene: well, rightly
haurio, (4), **hausi**, **haustus**: to draw up
Hierosolyma, **-orum** *n*: Jerusalem
locus, **-i** *m*: place, location
mons, **montis** *m*: mountain
noster, **-ra**, **-rum**: our
nunc: now
oportet, (2): it is proper; ought

pater, **patris** *m*: father
propheta, **-ae** *m*: prophet
quinque: five
venio, (4): to come
vere: really, truly
video, (2), **vidi**, **visus**: to see
vir, **vir** *m*: husband
voco, (1): to call, summon

4:15 **ut non... sitiam...veniam**: pres. subj. result clause, “so that I not be thirsty ...so that I not come,” i.e. not need to come
haurire: inf. purpose, “come *to draw water*”

²¹ λέγει αὐτῇ ὁ Ἰησοῦς «Πίστευέ μοι, γύναι, ὅτι ἔρχεται ὥρα ὅτε οὔτε ἐν τῷ ὅρει τούτῳ οὔτε ἐν Ἱεροσολύμοις προσκυνήσετε τῷ πατρί. ²² ὑμεῖς προσκυνεῖτε ὃ οὐκ οἶδατε, ἡμεῖς προσκυνοῦμεν ὃ οἶδαμεν, ὅτι ἡ σωτηρία ἐκ τῶν Ἰουδαίων ἐστίν. ²³ ἀλλὰ ἔρχεται ὥρα καὶ νῦν ἐστίν, ὅτε οἱ ἀληθινοὶ προσκυνητὰ προσκυνήσουσιν τῷ πατρὶ ἐν πνεύματι καὶ ἀληθείᾳ, καὶ γὰρ ὁ πατὴρ τοιούτους ζητεῖ τοὺς προσκυνοῦντας αὐτόν. ²⁴ πνεῦμα ὁ θεός, καὶ τοὺς προσκυνοῦντας αὐτόν ἐν πνεύματι καὶ ἀληθείᾳ δεῖ προσκυνεῖν.»

²⁵ λέγει αὐτῷ ἡ γυνὴ «Οἶδα ὅτι Μεσσίας ἔρχεται, ὁ λεγόμενος Χριστός· ὅταν ἔλθῃ ἐκεῖνος, ἀναγγελεῖ ἡμῖν ἅπαντα.»

²⁶ λέγει αὐτῇ ὁ Ἰησοῦς «Ἐγώ εἰμι, ὁ λαλῶν σοι.»

ἀλήθεια, ἡ: truth

ἀληθινός, -ή, -όν: true

ἀναγγέλλω: to carry back tidings of, report

ἅπας, ἅπασα, ἅπαν: quite all, the whole

ζητέω: to seek, seek for

λαλέω: to talk

Μεσσίας: the anointed one

προσκυνέω: to worship

προσκυνητής, -οῦ, ὁ: a worshipper

σωτηρία, ἡ: a saving, deliverance

τοιούτος, -αύτη, -οῦτο: such as this

τουτῷ: from here, from there

χριστός, -η, -ον: anointed

ὥρα, ἡ: hour, season

4:22 οἶδατε ... οἶδαμεν: perf. with present force, "what *you know* not ... what *we know*"

4:25 ἔλθῃ: aor. subj. in general temporal clause, "when he comes (whenever that will be)"

ἀναγγελεῖ: fut., "he will send"

4:26 ὁ λαλῶν: pres. part. attributive, "I am he, *the one speaking*"

²¹ Dicit ei Iesus: “Crede mihi, mulier, quia venit hora, quando neque in monte hoc neque in Hierosolymis adorabitis Patrem. ²² Vos adoratis, quod nescitis; nos adoramus, quod scimus, quia salus ex Iudaeis est. ²³ Sed venit hora, et nunc est, quando veri adoratores adorabunt Patrem in Spiritu et veritate; nam et Pater tales quaerit, qui adorent eum. ²⁴ Spiritus est Deus, et eos, qui adorant eum, in Spiritu et veritate oportet adorare.”

²⁵ Dicit ei mulier: “Scio quia Messias venit, qui dicitur Christus; cum venerit ille, nobis annuntiabit omnia.”

²⁶ Dicit ei Iesus: “Ego sum, qui loquor tecum.”

adoro, (1): to adore, worship
annuntio, (1): to announce, preach
Christus, -i *m*: Christ, the annointed one
credo, (3), **credidi**, **creditus**: to trust, believe
Messias, -ae *m*: Messiah, the annointed one
nescio, (4): to not know, be ignorant
oportet, (2), **oportuit**: ought

pater, **patris** *m*: father
quaero, (3): to search for, seek; demand
quando: when
salus, **salutis** *f*: prosperity, salvation
talis, -e: of such kind
veritas, -tatis *f*: truth
verus, -a, -um: true

4:23 **venit hora**: pres. for future, “*the hour is coming* when they will adore”

qui adorent eum: pres. subj. in relative clause of characteristic, “such *who worship him*”

4:24 **Deus**: nom. subject, “*God* is the spirit”

4:25 **cum venerit**: fut. perf. in gen. temp. clause, “when he has come” (i.e. whenever that is)

The Disciples Rejoin Jesus

²⁷ καὶ ἐπὶ τούτῳ ἦλθαν οἱ μαθηταὶ αὐτοῦ, καὶ ἐθαύμαζον ὅτι μετὰ γυναικὸς ἐλάλει· οὐδεὶς μέντοι εἶπεν «Τί ζητεῖς; ἢ Τί λαλεῖς μετ’ αὐτῆς;»

²⁸ ἀφῆκεν οὖν τὴν ὑδρίαν αὐτῆς ἡ γυνὴ καὶ ἀπῆλθεν εἰς τὴν πόλιν καὶ λέγει τοῖς ἀνθρώποις ²⁹ «Δεῦτε ἴδετε ἄνθρωπον ὃς εἶπέ μοι πάντα ἃ ἐποίησα· μήτι οὗτός ἐστιν ὁ χριστός;» ³⁰ ἐξῆλθον ἐκ τῆς πόλεως καὶ ἤρχοντο πρὸς αὐτόν.

³¹ ἐν τῷ μεταξὺ ἡρώτων αὐτὸν οἱ μαθηταὶ λέγοντες «Ραββεῖ, φάγε.»

³² ὁ δὲ εἶπεν αὐτοῖς «Ἐγὼ βρώσιν ἔχω φαγεῖν ἣν ὑμεῖς οὐκ οἶδατε.»

³³ ἔλεγον οὖν οἱ μαθηταὶ πρὸς ἀλλήλους «Μή τις ἤνεγκεν αὐτῷ φαγεῖν;»

ἀφήμι: to release, leave behind
βρώσις, -εως, ἡ: meat
δεῦτε: hither! come here!
ἐρωτάω: to ask
ἔφαγον: to eat (aor.)
ἤνεγκον: to bear (aor.)

θαυμάζω: to wonder
μέντοι: nevertheless
μεταξύ: between
οἶδα: to know (perf.)
πόλις, -εως, ἡ: a city
ὕδρια, ἡ: a water-pot, pitcher, urn

- 4:27 ἐπὶ τούτῳ (sc. χρόνῳ): “at that moment”
ἦλθαν: aor. with weak aor. ending, “they came”
4:28 ἀφῆκεν: aor. of ἀπο-ἵημι, “she left behind”
4:29 ἴδετε: aor. imper. of εἶδον, “behold”
μήτι: expressing doubt, “is this *perhaps*?”
4:30 ἐξῆλθον ...ἤρχοντο: aor. and impf., “they left and were coming”
4:31 ἐν τῷ μεταξὺ (sc. χρόνῳ): “in the meantime”
φάγε: aor. imper., “eat!”
4:32 φαγεῖν: aor. inf. expressing purpose, “I have food *to* eat”
4:33 μή τις ἤνεγκεν: aor. of φέρω, “did no one bring?”

The Disciples Rejoin Jesus

²⁷ Et continuo venerunt discipuli eius et mirabantur quia cum muliere loquebatur; nemo tamen dixit: “Quid quaeris aut quid loqueris cum ea?”

²⁸ Reliquit ergo hydriam suam mulier et abiit in civitatem et dicit illis hominibus: ²⁹ “Venite, videte hominem, qui dixit mihi omnia, quaecumque feci; numquid ipse est Christus?” ³⁰ Exierunt de civitate et veniebant ad eum.

³¹ Interea rogabant eum discipuli dicentes: “Rabbi, manduca.”

³² Ille autem dixit eis: “Ego cibum habeo manducare, quem vos nescitis.”

³³ Dicebant ergo discipuli ad invicem: “Numquid aliquis attulit ei manducare?”

abeo (4), **abii**: to depart, go forth
affero, afferre, attuli: to bring
aliquis, -quae, -quod: someone, something
cibus, -i m: food
civitas, -tatis f: city
continuo: immediately,
exeo, (4), exii: to leave
hydria, -ae f: water-pot
interea: meanwhile

invicem: in turn; mutually
loquor (3), **locutus sum**: to speak
manduco, (1): to eat
miro, (1): to wonder; marvel at
numquid: is it possible, can it be that?
relinquo, (3) relinqui, relictus: to leave
rogo, (1): to ask
tamen: yet, nevertheless
venio (4) **veni, ventus**: to come

4:29 **quaecumque**: n. pl. acc., “said to me *whatever* I did”

4:32 **manducare**: inf. expressing purpose, “I have food *to eat*”

4:33 **ad invicem**: “to each other alternately,” with *ad redundant*

³⁴ λέγει αὐτοῖς ὁ Ἰησοῦς «Ἐμὸν βρῶμά ἐστιν ἵνα ποιήσω τὸ θέλημα τοῦ πέμψαντός με καὶ τελειώσω αὐτοῦ τὸ ἔργον. ³⁵ οὐχ ὑμεῖς λέγετε ὅτι Ἦτι τετράμηνός ἐστιν καὶ ὁ θερισμός ἐρχεται ; ἰδοὺ λέγω ὑμῖν, ἐπάρατε τοὺς ὀφθαλμοὺς ὑμῶν καὶ θεάσασθε τὰς χώρας ὅτι λευκαὶ εἰσιν πρὸς θερισμόν. ³⁶ ἤδη ὁ θερίζων μισθὸν λαμβάνει καὶ συνάγει καρπὸν εἰς ζωὴν αἰώνιον, ἵνα ὁ σπείρων ὁμοῦ χαίρῃ καὶ ὁ θερίζων. ³⁷ ἐν γὰρ τούτῳ ὁ λόγος ἐστὶν ἀληθινὸς ὅτι ἄλλος ἐστὶν ὁ σπείρων καὶ ἄλλος ὁ θερίζων. ³⁸ ἐγὼ ἀπέστειλα ὑμᾶς θερίζειν ὃ οὐχ ὑμεῖς κεκοπιάκατε· ἄλλοι κεκοπιάκασιν, καὶ ὑμεῖς εἰς τὸν κόπον αὐτῶν εἰσεληλύθατε.»

βρῶμα, -ατος, τό: food, meat

εἰσῆλθαι: to go in or into, enter (aor.)

ἐπαίρω: to lift up and set on

ἔργον, τό: work, deed

ἤδη: now, already

θεάομαι: to look on, gaze at, view, behold

θέλημα, -ατος, τό: will

θερίζω: to mow, reap

θερισμός, ὁ: reaping-time, harvest

καρπός, ὁ: fruit

κοπιάω: to labor, grow weary

κόπος, ὁ: labor, toil

λευκός, -ή, -όν: light, white

μισθός, ὁ: wages, pay, hire

ὁμοῦ: at the same place, together

ὀφθαλμός, ὁ: the eye

πέμπω: to send, despatch

σπείρω: to sow

συνάγω: to collect

τελειώω: to make perfect, complete

τετράμηνος, -ον: lasting four months

χώρα, ἡ: a space, place

ὡς: when

4:34 ἵνα ποιήσω: aor. subj. in noun clause that is the predicate of βρῶμα, "my food is that I should do"

τοῦ πέμψαντός: aor. part. of πέμπω, "of the one who sent"

τελειώσω: aor. subj. of τελειώω also with ἵνα, "and that I complete"

4:35 ἰδοὺ: aor. imper. of ἵδον, "behold!"

ἐπάρατε: aor. imper. of ἐπι-αἶρω, "raise up your eyes!"

πρὸς θερισμόν: "white for harvest" i.e. ripe for harvest

4:36 ἵνα ... χαίρῃ: pres. subj. of χαίρω in result clause, "so he rejoices"

4:37 ἄλλος ἐστὶν ... καὶ ἄλλος: one is the sower ... one is the harvester"

4:38 ἀπέστειλα: aor. of ἀπο-στέλλω, "I sent"

θερίζειν: inf. of purpose, "sent to harvest"

κεκοπιάκατε: perf. of κοπιάω, "you have become weary"

εἰσεληλύθατε: perf. of εἰς-ἡλθον, "you have entered their toil"

³⁴ Dicit eis Iesus: “Meus cibus est, ut faciam voluntatem eius, qui misit me, et ut perficiam opus eius. ³⁵ Nonne vos dicitis: ‘Adhuc quattuor menses sunt, et messis venit’? Ecce dico vobis: Levate oculos vestros et videte regiones, quia albae sunt ad messem! ³⁶ Iam qui metit, mercedem accipit et congregat fructum in vitam aeternam, ut et qui seminat, simul gaudeat et qui metit. ³⁷ In hoc enim est verbum verum: ‘Alius est qui seminat, et alius est qui metit.’ ³⁸ Ego misi vos metere, quod vos non laborastis; alii laboraverunt, et vos in laborem eorum introistis.”

accipio, (3): to receive, accept
adhuc: thus far, till now
aeternus, -a, -um: eternal, everlasting
albus, -a, -um: white, favorable
alius, **alia**, **aliud**: other, another
congrego, (1): to collect
fructus, -us *m*: crops, fruit, reward
gaudeo, (2): to be glad, rejoice
introeo, (4), **introii**: to enter, go in or into
labor, -oris, *m*. labor, toil
laboro, (1): to work, labor, produce
levo, (1): to lift, raise
mensis, **mensis** *m*: month
merces, **mercedis** *f*: pay

messis, **messis** *m/f*: harvest
meto, (3): to reap; harvest
mitto (3) **misi**, **missus**: to send
oculus, -i *m*: eye
opus, **operis** *n*: work
perficio, (3): to complete, finish
quattuor: four
regio, **regionis** *f*: area, region
semino, (1): to plant, sow
simul: likewise; also; simultaneously
verbum, -i *n*: word, proverb
verus, -a, -um: true
vita, -ae *f*: life
voluntas, **voluntatis** *f*: will, desire

- 4:34 **ut faciam ... perficiam**: pres. subj. in noun clauses that are predicates of *cibus*: “my food is *that I do ...that I complete*”
albae sunt ad messem: “they are white for the harvest,” i.e. ripe
4:36 **ut... gaudeat**: pres. subj. result clause, “so he rejoices”
et qui ... et qui: “both he who sows... and he who reaps”
4:38 **metere**: pres. inf. of purpose., “I sent you *to reap*”
quod: “(that) *for which* you have not labored”
non laborastis: sync. perf. (= *laboravistis*), “you have not labored”
introistis: perf., “you have entered”

Many Samaritans Believe

³⁹ ἐκ δὲ τῆς πόλεως ἐκείνης πολλοὶ ἐπίστευσαν εἰς αὐτὸν τῶν Σαμαρειτῶν διὰ τὸν λόγον τῆς γυναικὸς μαρτυρούσης ὅτι «Εἶπέν μοι πάντα ἃ ἐποίησα.» ⁴⁰ ὥς οὖν ἦλθον πρὸς αὐτὸν οἱ Σαμαρεῖται, ἠρώτων αὐτὸν μέναι παρ' αὐτοῖς· καὶ ἔμεινεν ἐκεῖ δύο ἡμέρας. ⁴¹ καὶ πολλῶ πλείους ἐπίστευσαν διὰ τὸν λόγον αὐτοῦ,

⁴² τῇ τε γυναικὶ ἔλεγον ὅτι «Οὐκέτι διὰ τὴν σὴν λαλιὰν πιστεύομεν· αὐτοὶ γὰρ ἀκηκόαμεν, καὶ οἶδαμεν ὅτι οὗτός ἐστιν ἀληθῶς ὁ σωτὴρ τοῦ κόσμου.»

ἀληθῶς: truly

γυνή, γυναικός, ἡ: a woman

ἐρωτάω: to ask

ἡμέρα, ἡ: day

λαλιά, ἡ: talking, talk, chat

οὐκέτι: no more, no longer, no further

πλείων, -ον: more

σωτήρ, -ῆρος, ὁ: a saviour, deliverer

4:39 μαρτυρούσης: pres. part. circum. modifying γυναικός, “the word of the woman *witnessing* that”

4:40 μέναι: aor. inf. in ind. quest. after ἠρώτων, “they asked him *to remain*”
 δύο ἡμέρας: acc. of duration, “for two days”

4:41 πολλῶ: dat. of degree of difference with πλείους, “more *by much*”

4:42 αὐτοὶ γὰρ ἀκηκόαμεν: perf. of ἀκούω, “we ourselves have heard”

Many Samaritans Believe

³⁹ Ex civitate autem illa multi crediderunt in eum Samaritanorum propter verbum mulieris testimonium perhibentis: “Dixit mihi omnia, quaecumque feci!” ⁴⁰ Cum venissent ergo ad illum Samaritani, rogaverunt eum, ut apud ipsos maneret; et mansit ibi duos dies. ⁴¹ Et multo plures crediderunt propter sermonem eius;

⁴² et mulieri dicebant: “Iam non propter tuam loquelam credimus; ipsi enim audivimus et scimus quia hic est vere Salvator mundi” !

apud: at, by, near, among (+ *acc.*)
audio, (4), audivi, auditus: to hear
dies, diei *m/f*: day
duo, duae, duo: two
ibi: there, in that place
loquela, -ae *f*: speech, utterance
maneo, (2): to remain, stay

multus, -a, -um: many, much
plus, pluris (*gen.*): more
salvator, salvatoris *m*: savior
Samaritanus, -a, -um: Samaritan
scio, (4): to know, understand
sermo, sermonis *m*: speech, word
vere: really, truly, actually

4:39 **Samaritanorum:** gen. partitive with *multi*, “many of the Samaritans”
perhibentis: pres. part. gen. attributive, “word of the women *providing* testimony”

4:40 **cum venissent:** plupf. subj. *cum* circumstantial clause, “when they had come”
ut... maneret: impf. subj. in indirect command, “they asked him *to stay*”
duos dies: acc. of duration, “for two days”

4:41 **multo:** abl. of degree of difference with *plures*, “more *by much*”

The Healing of the Official's Son

⁴³ μετὰ δὲ τὰς δύο ἡμέρας ἐξῆλθεν ἐκεῖθεν εἰς τὴν Γαλιλαίαν· ⁴⁴ αὐτὸς γὰρ Ἰησοῦς ἐμαρτύρησεν ὅτι προφήτης ἐν τῇ ἰδίᾳ πατρίδι τιμὴν οὐκ ἔχει. ⁴⁵ ὅτε οὖν ἦλθεν εἰς τὴν Γαλιλαίαν, ἐδέξαντο αὐτὸν οἱ Γαλιλαῖοι, πάντα ἑωρακότες ὅσα ἐποίησεν ἐν Ἱεροσολύμοις ἐν τῇ ἑορτῇ, καὶ αὐτοὶ γὰρ ἦλθον εἰς τὴν ἑορτήν.

⁴⁶ ἦλθεν οὖν πάλιν εἰς τὴν Κανὰ τῆς Γαλιλαίας, ὅπου ἐποίησεν τὸ ὕδωρ οἶνον. Καὶ ἦν τις βασιλικὸς οὗ ὁ υἱὸς ἡσθένει ἐν Καφαρναούμ· ⁴⁷ οὗτος ἀκούσας ὅτι Ἰησοῦς ἔκει ἐκ τῆς Ἰουδαίας εἰς τὴν Γαλιλαίαν ἀπῆλθεν πρὸς αὐτὸν καὶ ἡρώτα ἵνα καταβῇ καὶ ἰάσῃται αὐτοῦ τὸν υἱόν, ἥμελλεν γὰρ ἀποθνήσκειν.

ἀποθνήσκω: to die

ἀσθενέω: to be ill

βασιλικός, -ή, -όν: royal, kingly

Γαλιλαῖοι, οἱ: the Galileans

δέχομαι: to take, accept, receive

ἐκεῖθεν: from that place, thence

ἐξῆλθον: to go or come out of (*aor.*)

ἑορτή, ἡ: a feast or festival, holiday

ἦκω: to have come, be present, be here

ἰάομαι: to heal, cure

ἴδιος, -α, -ον: one's own

Ἰουδαία, ἡ: Judea

καταβαίνω: to go or come down

μέλλω: to be about to do (+ *inf.*)

οἶνος, ὁ: wine

ὅσος, -η, -ον: how much

πατρίς, -ίδος, ἡ: fatherland

τιμὴ, ἡ: honor, value

υἱός, ὁ: son

4:45 ἐδέξαντο: *aor.* of δέχομαι, “they received him”

ἑωρακότες: *perf. part.* of ὁράω, “the Galileans *having seen*”

4:46 ὅπου ἐποίησεν: *aor.* of ποιέω, “where he made the water wine” in Book 2 above

οὗ: relative pronoun *gen.*, “whose son”

4:47 ἡρώτα: *impf.* of ἐρωτάω, “this one *was asking*”

ἵνα καταβῇ ... ἰάσῃται: *aor. subj.* in a noun clause expressing *ind. com.*, “asked him *to come down ...to heal*”

ἥμελλεν: *impf.*, “he was about to” + *inf.*

The Healing of the Official's Son

⁴³ Post duos autem dies exiit inde in Galilaeam; ⁴⁴ ipse enim Iesus testimonium perhibuit, quia propheta in sua patria honorem non habet. ⁴⁵ Cum ergo venisset in Galilaeam, exceperunt eum Galilaei, cum omnia vidissent, quae fecerat Hierosolymis in die festo; et ipsi enim venerant in diem festum.

⁴⁶ Venit ergo iterum in Cana Galilaeae, ubi fecit aquam vinum. Et erat quidam regius, cuius filius infirmabatur Capharnaum; ⁴⁷ hic, cum audisset quia Iesus advenerit a Iudaea in Galilaeam, abiit ad eum et rogabat, ut descenderet et sanaret filium eius; incipiebat enim mori.

abeo, (4), **abii**: depart

advenio, (4): to come to, arrive

aqua, -ae *f*: water

Cana (*indecl.*): Cana

descendo, (3): to descend, come down

excipio, (3), **excepi**, **exceptus**: to receive

festus, **festā**, **festum**: festive, joyous

filius, **fili** *m*: son

honor, **honoris** *m*: honor

incipio, (3): to begin; start

inde: from that place

infirmor, (1): to be ill

Iudaea, -ae *f*: Judea, Israel

morior, (3), **mortuus sum**: to die

omnis, -e: all

patria, -ae *f*: native land, home, native city

perhibeo, (2), **perhibui**, **perhibitus**: to present, give

regius, **regia**, **regium**: royal, regal

sano, (1): to cure, heal; correct; quiet;

vinum, -i *n*: wine

4:45 **cum... venisset ... vidissent**: plupf. subj. *cum* circumstantial clauses, “when he had come ...when they had seen”

in diem festum: “had come *to the feast day*”

4:46 **Galilaeae**: gen., “Cana (of the province) *of Galilaea*”

quidam regius: nom. substantive, “there was a certain royal (person)”

Capharnaum: locative, “in Capharnaum”

4:47 **cum audisset**: plupf. subj. *cum* circumstantial clause, “when he had heard”

quia Iesus advenerit: perf. subj. in ind. st., “heard *that Jesus has come*,” violating the sequence of tenses

ut descenderet et sanaret: impf. subj. indirect question, “asked *that he come down and heal*”

⁴⁸ εἶπεν οὖν ὁ Ἰησοῦς πρὸς αὐτόν «Ἐὰν μὴ σημεῖα καὶ τέρατα ἴδῃτε, οὐ μὴ πιστεύσητε.»

⁴⁹ λέγει πρὸς αὐτὸν ὁ βασιλικός «Κύριε, κατὰβηθι πρὶν ἀποθανεῖν τὸ παιδίον μου.»

⁵⁰ λέγει αὐτῷ ὁ Ἰησοῦς «Πορεύου· ὁ υἱός σου ζῇ.»

ἐπίστευσεν ὁ ἄνθρωπος τῷ λόγῳ ὃν εἶπεν αὐτῷ ὁ Ἰησοῦς καὶ ἐπορεύετο. ⁵¹ ἤδη δὲ αὐτοῦ καταβαίνοντος οἱ δούλοι αὐτοῦ ὑπήντησαν αὐτῷ λέγοντες ὅτι ὁ παῖς αὐτοῦ ζῇ. ⁵² ἐπύθετο οὖν τὴν ὥραν παρ' αὐτῶν ἐν ᾗ κομψότερον ἔσχεν· εἶπαν οὖν αὐτῷ ὅτι «Ἐχθὲς ὥραν ἐβδόμην ἀφῆκεν αὐτὸν ὁ πυρετός.»

⁵³ ἔγνω οὖν ὁ πατὴρ ὅτι ἐκείνῃ τῇ ὥρᾳ ἐν ᾗ εἶπεν αὐτῷ ὁ Ἰησοῦς «Ὁ υἱός σου ζῇ,» καὶ ἐπίστευσεν αὐτὸς καὶ ἡ οἰκία αὐτοῦ ὅλη.

δούλος, ὁ: a slave

ἑβδομος, -η, -ον: seventh

ἐχθές: yesterday

καταβαίνω: to step down, go or come down

κομψός, -ή, -όν: good, sound

οἰκία, ἡ: a building, house, dwelling

ὅλος, -η, -ον: whole, entire

παιδίον, τό: little or young child

παῖς, παιδός, ὁ: a child

πιστεύω: to trust, believe in

πορεύω: to make to go, carry, convey

πρὶν: before (+ *inf.*)

πυνθάνομαι: to learn by inquiry

πυρετός, ὁ: burning heat, fiery heat

σημεῖον, τό: a sign, a mark, token

τέρας, -εος, τό: a sign, wonder, marvel

ὑπαντάω: to come or go to meet

4:48 **ἐὰν μὴ ... ἴδῃτε:** aor. subj. of **εἶδον** in fut. more vivid protasis, “unless you see signs”

πιστεύσητε: aor. subj. with **οὐ μὴ** indicates a strong denial, “you certainly will never believe”

4:49 **κατὰβηθι:** aor. imper. of **καταβαίνω**, “come down!”

πρὶν ἀποθανεῖν: aor. *inf.*, “before he dies”

4:50 **πορεύου:** pres. mid. imper., “make your way”

4:51 **καταβαίνοντος:** pres. part. in gen. abs., “when he was *going down*”

ὑπήντησαν: aor. of **ὑπο-ἀντάω**, “they encountered”

4:52 **ἐπύθετο:** aor. of **πυνθάνομαι**, “he inquired”

ὥραν ἐβδόμην: acc., “at the seventh hour” where we would expect the dative

ἔσχεν: aor. of **ἔχω**, “the hour in which *he got* better”

ἀφῆκεν: aor. of **ἀπο-ἵμι**, “the fever *left* him”

4:53 **ἔγνω:** aor. of **γινώσκω**, “he realized”

⁴⁸ Dixit ergo Iesus ad eum: “Nisi signa et prodigia videritis, non credetis.”

⁴⁹ Dicit ad eum regius: “Domine, descende priusquam moriatur puer meus.”

⁵⁰ Dicit ei Iesus: “Vade. Filius tuus vivit.”

Credit homo sermoni, quem dixit ei Iesus, et ibat. ⁵¹ Iam autem eo descendente, servi eius occurrerunt ei dicentes quia puer eius vivit. ⁵² Interrogabat ergo horam ab eis, in qua melius habuerit. Dixerunt ergo ei: “Heri hora septima reliquit eum febris.”

⁵³ Cognovit ergo pater quia illa hora erat, in qua dixit ei Iesus: “Filius tuus vivit,” et credidit ipse et domus eius tota.

dominus, -i *m*: master; the Lord

domus, -us *f*: house

febris, **febris** *f*: fever

heri: yesterday

homo, **hominis** *m*:: a man

interrogo, (1): to ask, question

melior, -or, -us: better

mori (3): to die

occurro, (3), **occurri**, **occursus**: to run to meet

priusquam: before (+ *subj.*)

prodigium, -i *n*: wonder

puer, -i *m*: boy

regius, -a, -um: royal, officer

relinquo, (3), **reliqui**, **relictus**: to leave behind, abandon

septimus, -a, -um: seventh

servus, -i *m*: slave, servant

signum, -i *n*: sign

totus, -a, -um: whole, entire

video (2), **vidi**: to see

vivo, (3): to live; survive

4:48 **nisi...videritis**: fut. perf. in a fut. more vivid protasis, “unless you see”

4:49 **priusquam moriatur**: pres. subj. anticipatory, “before he dies”

4:51 **eo descendente**: abl. abs., “when he was going down”

4:52 **ab eis**: “he asked the hour *from them*,” i.e. the servants

melius: nom. pred., “when he became *better*”

habuerit: perf. subj. in indirect question, “in what hour *he became* better,” violating the sequence of tenses

hora septima: abl. of time when, “at the seventh hour”

⁵⁴ τοῦτο δὲ πάλιν δεύτερον σημείον ἐποίησεν ὁ Ἰησοῦς ἐλθὼν ἐκ τῆς Ἰουδαίας εἰς τὴν Γαλιλαίαν.

Chapter 5

The Healing at the Pool

¹ μετὰ ταῦτα ἦν ἑορτὴ τῶν Ἰουδαίων, καὶ ἀνέβη Ἰησοῦς εἰς Ἱεροσόλυμα. ² ἔστιν δὲ ἐν τοῖς Ἱεροσολύμοις ἐπὶ τῇ προβατικῇ κολυμβήθρα ἡ ἐπιλεγομένη Ἑβραϊστὶ Βηθζαθά, πέντε στοὰς ἔχουσα. ³ ἐν ταύταις κατέκειτο πλῆθος τῶν ἀσθενούντων, τυφλῶν, χωλῶν, ξηρῶν. ⁵ ἦν δέ τις ἄνθρωπος ἐκεῖ τριάκοντα καὶ ὀκτὼ ἔτη ἔχων ἐν τῇ ἀσθενείᾳ αὐτοῦ. ⁶ τοῦτον ἰδὼν ὁ Ἰησοῦς κατακείμενον, καὶ γνοὺς ὅτι πολὺν ἤδη χρόνον ἔχει, λέγει αὐτῷ «Θέλεις ὑγιὲς γενέσθαι;»

ἀναβαίνω: to go up, mount, to go up to
ἀσθένεια, ἡ: feebleness, sickliness
ἀσθενέω: to weaken, to be ill
γινώσκω: to know, to perceive
δεύτερος, -α, -ον: second
ἐορτή, ἡ: a festival, feast
ἐπιλέγω: to name
ἔτος, -εος, τό: a year
ἔχω: : to be in a certain condition
θέλω: to will, wish, purpose
κατάκειμαι: to lie down, lie outstretched
κολυμβήθρα, ἡ: a swimming-bath

ξηρός, -ά, -όν: dry, withered
ὀκτώ (*indecl.*): eight
πέντε (*indecl.*): five
πλῆθος, -εος, τό: a great number, crowd
πολύς, πολλά, πολὺ: many
προβατικός, -ή, -όν: of sheep or goats
στοά, -ās, ἡ: a roofed colonnade
τριάκοντα (*indecl.*): thirty
τυφλός, -ή, -όν: blind
ὑγιής, -ές: sound, healthy
χρόνος, ὁ: time
χωλός, -ή, -όν: lame

- 4:54 ἐλθὼν: aor. part. temporal, "after he had come"
5:1 ἀνέβη: aor. of ἀνα-βαίνω, "he went up"
5:2 ἐπὶ τῇ προβατικῇ (sc. πύλῃ): "at the Sheep Gate"
ἡ ἐπιλεγομένη Ἑβραϊστὶ: attrib. phrase, "the one called in Hebrew"
5:3 τῶν ἀσθενούντων: pres. part. gen. pl., "a number of those being ill"
5:5 ἔχων: pres. part. circum., "a man being in his sickness"
5:6 κατακείμενον: pres. part. circum., "having seen him lying"
ἰδὼν ...γνοὺς: aor. part., "having seen ...realized"
πολὺν ἤδη χρόνον: acc. of duration of time, "already a long time"
γενέσθαι: aor. inf. complementing θέλεις, "do you wish to become"

⁵⁴ Hoc iterum secundum signum fecit Iesus, cum venisset a Iudaea in Galilaeam.

Chapter 5

The Healing at the Pool

¹ Post haec erat dies festus Iudaeorum, et ascendit Iesus Hierosolymam. ² Est autem Hierosolymis, super Probatica, piscina, quae cognominatur Hebraice Bethsatha, quinque porticus habens. ³ In his iacebat multitudo languentium, caecorum, claudorum, aridorum. (⁴⁻⁵) Erat autem quidam homo ibi triginta et octo annos habens in infirmitate sua. ⁶ Hunc cum vidisset Iesus iacentem, et cognovisset quia multum iam tempus habet, dicit ei: “Vis sanus fieri?”

annus, -i m: year

aridus, -a, -um: withered; shriveled

ascendo, (3), ascendi, ascensus: to climb, go up

Bethsaida: Bethsaida (north of the Sea of Galilee)

caecus, -i m: blind person

claudus, -a, -um: limping, lame

cognominor, (1): to be named, called

Hebraicus, -a, -um: in Hebrew language

iaceo, (2): to lie, lie down

infirmitas, -tatis f: weakness; sickness

languo, (2): to be unwell, ill

multitudo, -dinis f: multitude, crowd

multus, -a, -um: much, many

octo: eight

piscina, -ae f: pool

porticus, -us m/f: colonnade, covered walk

Probatica, -orum n: “sheep gate” a transliteration from Greek

quinque: five

sanus, -a, -um: sound, healthy

secundus, -a, -um,: second

signum, -i n: sign

tempus, temporis n: time

triginta: thirty

volo, velle: to be willing, wish

4:54 **cum venisset:** plupf. subj. *cum* circumstantial clause, “when he had come”

5:1-2 **Hierosolymam ...Hierosolymis:** note the variation in the number of this name, from singular to plural

5:4-5 **triginta et octo annos:** acc. duration of time, “for thirty eight years”

habens: “a man *being* in his illness”

5:6 **cum vidisset ...cognovisset:** plupf. subj. *cum* circumstantial clauses, “when he had seen ...understood”

multum iam tempus: acc. duration of time, “already for much time”

⁷ ἀπεκρίθη αὐτῷ ὁ ἀσθενὼν «Κύριε, ἄνθρωπον οὐκ ἔχω ἵνα ὅταν ταραχθῇ τὸ ὕδωρ βάλλῃ με εἰς τὴν κολυμβήθραν· ἐν ᾧ δὲ ἔρχομαι ἐγὼ ἄλλος πρὸ ἐμοῦ καταβαίνει.»

⁸ λέγει αὐτῷ ὁ Ἰησοῦς «Ἐγείρε ἄρον τὸν κράβαττόν σου καὶ περιπάτει.» ⁹ καὶ εὐθέως ἐγένετο ὑγιὴς ὁ ἄνθρωπος, καὶ ἦρε τὸν κράβαττον αὐτοῦ καὶ περιεπάτει.

Ἦν δὲ σάββατον ἐν ἐκείνῃ τῇ ἡμέρᾳ. ¹⁰ ἔλεγον οὖν οἱ Ἰουδαῖοι τῷ τεθεραπευμένῳ Σάββατόν ἐστιν, καὶ οὐκ ἔξεστίν σοι ἄραι τὸν κράβαττον.

¹¹ ὃς δὲ ἀπεκρίθη αὐτοῖς «Ὁ ποιήσας με ὑγιὴ ἐκείνός μοι εἶπεν Ἄρον τὸν κράβαττόν σου καὶ περιπάτει.»

¹² ἠρώτησαν αὐτόν «Τίς ἐστιν ὁ ἄνθρωπος ὁ εἰπὼν σοι Ἄρον καὶ περιπάτει ;»

αἶρω: to take up, raise, lift up

βάλλω: to throw

ἐγείρω: to wake up, rouse

ἔξεστι: it is in one's power, is possible

εὐθέως: straightaway

θεραπεύω: to be an attendant, do service

κράβαττος, ὁ: litter

περιπατέω: to walk about

Σάββατον, τό: Sabbath

ταράσσω: to stir, stir up, trouble

ὑγιής, -ές: sound, healthy, hearty, sound in

5:7 **ὅταν ταραχθῇ:** aor. subj. of **ταράσσω** in general temporal clause, “whenever the water is stirred up”

ἵνα ... βάλλῃ: aor. subj. in purpose clause, “I don’t have a man *to throw me in*”

ἐν ᾧ (sc. **χρόνῳ**): “in which time” i.e. when

ἄλλος: “*someone else* goes down”

5:8 **ἔγειρε:** pres. imper., “arise!”

ἄρον: aor. imper. of **αἶρω**, “*take up* your cot!”

περιπάτει: pres. imper., “walk around!”

5:9 **ἐγένετο:** aor. of **γίνομαι**, “*he became* well”

ἦρεν: aor. of **αἶρω**, “*he took up* his cot”

περιεπάτει: impf. inceptive, “he started walking around”

5:10 **τῷ τεθεραπευμένῳ:** perf. part. pass. dat. s., “said *to the one who was healed*”

ἄραι: aor. inf. of **αἶρω** complementing **ἔξεστίν**, “it is not permitted *to pick up*”

5:11 **ὃς δὲ:** “*but that one* answered”

5:12 **ἠρώτησαν:** aor., “they asked”

⁷ Respondit ei languidus: “Domine, hominem non habeo, ut, cum turbata fuerit aqua, mittat me in piscinam; dum autem venio ego, alius ante me descendit.”

⁸ Dicit ei Iesus: “Surge, tolle grabatum tuum et ambula.” ⁹ Et statim sanus factus est homo et sustulit grabatum suum et ambulabat.

Erat autem sabbatum in illo die. ¹⁰ Dicebant ergo Iudaei illi, qui sanatus fuerat: “Sabbatum est, et non licet tibi tollere grabatum tuum.”

¹¹ Ille autem respondit eis: “Qui me fecit sanum, ille mihi dixit: ‘Tolle grabatum tuum et ambula’.”

¹² Interrogaverunt eum: “Quis est ille homo, qui dixit tibi: ‘Tolle et ambula’?”

alius, alia, aliud: other, another
ambulo, (1): to walk
aqua, -ae f: water
dies, -ei m/f: day
grabatus, -i m: cot, camp bed, pallet
languidus, -i m: an invalid
licet, (2): it is permitted (+ *inf*)
mitto (3): to send

piscina, -ae f: pool
Sabbatum, -i n: Sabbath
sano, (1): to cure, heal
statim: at once, immediately
surgo, (3): to rise
tollo, (3), **sustuli, sublatus:** to lift up, take
turbo, (1): to disturb, turn up

5:7 **ut... mittat:** pres. subj. purpose clause, “I do not have a man *to put me in*”
cum turbata fuerit: fut. perf. in general temporal clause, “*whenever the water is stirred up*”
 5:10 **qui sanatus fuerat:** plupf. pass. periphrastic, “about that one *who had become healed*”

¹³ ὁ δὲ ἰαθεὶς οὐκ ᾔδει τίς ἐστιν, ὁ γὰρ Ἰησοῦς ἐξένευσεν ὄχλου ὄντος ἐν τῷ τόπῳ.

¹⁴ μετὰ ταῦτα εὐρίσκει αὐτὸν ὁ Ἰησοῦς ἐν τῷ ἱερῷ καὶ εἶπεν αὐτῷ «Ἴδε ὑγιῆς γέγονας· μηκέτι ἀμάρτανε, ἵνα μὴ χεῖρόν σοί τι γένηται,» ¹⁵ ἀπῆλθεν ὁ ἄνθρωπος καὶ εἶπεν τοῖς Ἰουδαίοις ὅτι Ἰησοῦς ἐστὶν ὁ ποιήσας αὐτὸν ὑγιῆ.

The Authority of the Son

¹⁶ καὶ διὰ τοῦτο ἐδίωκον οἱ Ἰουδαῖοι τὸν Ἰησοῦν ὅτι ταῦτα ἐποίει ἐν σαββάτῳ. ¹⁷ ὁ δὲ ἀπεκρίνατο αὐτοῖς «Ὁ πατήρ μου ἕως ἄρτι ἐργάζεται, καὶ γὰρ ἐργάζομαι.» ¹⁸ διὰ τοῦτο οὖν μᾶλλον ἐζήτουν αὐτὸν οἱ Ἰουδαῖοι ἀποκτεῖναι ὅτι οὐ μόνον ἔλυνε τὸ σάββατον ἀλλὰ καὶ πατέρα ἴδιον ἔλεγε τὸν θεόν, ἵσον ἑαυτὸν ποιῶν τῷ θεῷ.

ἀμαρτάνω: to miss, miss the mark

ἀποκτείνω: to kill, slay

ἄρτι: just now

διώκω: to pursue

ἐκνεύω: to turn the head aside

ἐλύω: to roll round

ἐργάζομαι: to work, labour

εὐρίσκω: to find

ἕως: until, till

ἰάομαι: to heal

ἰδέ: lo, behold

ἱερόν, τό: temple

λύω: to loose

ὄχλος, ὁ: a moving crowd, a throng, mob

ὑγιῆς, -ές: sound, healthy

χείρων, χείρον: worse, meaner, inferior

5:13 ἰαθεὶς: aor. part. pass., “the one *who had been cured*”

οὐκ ᾔδει: plupf., “he did not know”

ἐξένευσεν: aor. of ἐκ-νεύω, “he turned his head away” i.e. he avoided

ὄντος: pres. part. circum., “from the crowd *which was* in the place”

5:14 γέγονας: perf. of γίνομαι, “*you have become well*”

ἵνα μὴ ... γένηται: aor. subj. in purpose clause, “*lest something befall you*”

χεῖρόν: acc. n. s. with τι, “*lest something worse*”

5:15 ὑγιῆ: pred. acc. after ποιήσας, “the one who made him *healthy*”

5:17 ἕως ἄρτι: “up to the just now,” i.e. even now

5:18 ἀποκτείνει: aor. inf. of ἀπο-κτείνω of purpose, “*seeking to kill him*”

οὐ μόνον ... ἀλλὰ καὶ: “not only ... but also”

πατέρα ἴδιον ... τὸν θεόν (sc. εἶναι): ind. st. after ἔλεγε, “he was saying God (to be) his own father”

ἵσον: “*himself equal to*” + dat.

¹³ Is autem, qui sanus fuerat effectus, nesciebat quis esset; Iesus enim declinavit a turba constituta in loco.

¹⁴ Postea invenit eum Iesus in templo et dixit illi: “Ecce sanus factus es; iam noli peccare, ne deterius tibi aliquid contingat.” ¹⁵ Abiit ille homo et nuntiavit Iudaeis quia Iesus esset, qui fecit eum sanum.

The Authority of the Son

¹⁶ Et propterea persequabantur Iudaei Iesum, quia haec faciebat in sabbato. ¹⁷ Iesus autem respondit eis: “Pater meus usque modo operatur, et ego operor.” ¹⁸ Propterea ergo magis quaerebant eum Iudaei interficere, quia non solum solvebat sabbatum, sed et Patrem suum dicebat Deum, aequalem se faciens Deo.

abeo, (4), **abii**, **abitum**: to depart, go away
aequalis, aequale,: equal to (+ *dat.*)
aliquis, -quid: someone, something
constitutus, -a, -um: constituted, gathered
contingo, (3), **contigi**, **contactus**: to touch, happen, befall
declino, (1): to avoid, stray, slip away
ecce: behold! see! look!
efficio, (3), **effeci**, **effectus**: to bring about
enim: indeed, in fact
homo, hominis m: man
interficio, (3): to kill, destroy
invenio, (4): to come upon; discover
locus, loci m: place

modo: presently
nolo, nolle: wish not to; refuse to
nuntio, (1): to announce, report, tell
operor, (1): to work
pecco, (1): to sin; do wrong
persequor, (3): to follow up, pursue, persecute
postea: afterwards
propterea: therefore, for this reason
solum: only, alone
solvo, (3): to loosen, release, break
templum, -i n: temple
turba, -ae f: crowd, mob, multitude
usque: always, continuously

- 5:13 **fuerat effectus**: plupf. periph., “who *had been made well*”
quis esset: impf. subj. in indirect question, “did not know *who it was*”
5:14 **noli**: imperative, “do not!” + inf.
ne... contingat: pres. subj. purpose clause, “*lest something worse befall you*”
5:15 **quia...esset**: impf. subj. in alleged ind. st., “announced *that it was Jesus*”
5:16 **in sabbato**: abl. of time when, “on the Sabbath”
5:18 **quia ... solvebat**: causal, “*because he was not keeping the Sabbath*”
patrem suum: acc. predicate, “was saying God was *his father*”

¹⁹ ἀπεκρίνατο οὖν ὁ Ἰησοῦς καὶ ἔλεγεν αὐτοῖς «Ἄμην ἀμην λέγω ὑμῖν, οὐ δύναται ὁ υἱὸς ποιεῖν ἀφ’ ἑαυτοῦ οὐδὲν ἂν μὴ τι βλέπῃ τὸν πατέρα ποιούντα· ἃ γὰρ ἂν ἐκεῖνος ποιῇ, ταῦτα καὶ ὁ υἱὸς ὁμοίως ποιεῖ. ²⁰ ὁ γὰρ πατὴρ φιλεῖ τὸν υἱὸν καὶ πάντα δείκνυσιν αὐτῷ ἃ αὐτὸς ποιεῖ, καὶ μείζονα τούτων δείξει αὐτῷ ἔργα, ἵνα ὑμεῖς θαυμάζητε. ²¹ ὥσπερ γὰρ ὁ πατὴρ ἐγείρει τοὺς νεκροὺς καὶ ζωοποιεῖ, οὕτως καὶ ὁ υἱὸς οὓς θέλει ζωοποιεῖ. ²² οὐδὲ γὰρ ὁ πατὴρ κρίνει οὐδένα, ἀλλὰ τὴν κρίσιν πᾶσαν δέδωκεν τῷ υἱῷ, ²³ ἵνα πάντες τιμῶσι τὸν υἱὸν καθὼς τιμῶσι τὸν πατέρα. ὁ μὴ τιμῶν τὸν υἱὸν οὐ τιμᾷ τὸν πατέρα τὸν πέμψαντα αὐτόν.

βλέπω: to see, have the power of sight

δείκνυμι: to bring to light, display, exhibit

δύναμαι: to be able (+ *inf.*)

ζωοποιέω: to cause to live

θαυμάζω: to wonder, marvel, be astonished

κρίνω: to judge

κρίσις, ἡ: a judgement

νεκρός, ὁ: a dead body, corpse

ὁμοιος, -α, -ον: like, resembling

πέμπω: to send

τιμάω: to honor

υἱός, ὁ: a son

φιλέω: to love, regard with affection

5:19 **ἀφ’ ἑαυτοῦ:** “from himself” i.e. independent of the Father

ἂν (=ἐάν) μὴ τι βλέπῃ: pres. subj. in pres. general protasis, “except what he sees”

ποιούντα: pres. part. circum., “sees the father *doing*”

ἃ γὰρ ἂν ἐκεῖνος ποιῇ: pres. subj. in general relative clause, “whatever that one does”

5:20 **τούτων:** gen. of comparison after **μείζονα**, “greater *than these*”

δείξει: fut. of **δείκνυμι**, “he will show”

ἵνα ὑμεῖς θαυμάζητε: pres. subj. in result/purpose clause, “so that you will be amazed”

5:21 **ὥσπερ ... οὕτως:** “just as ... just so”

οὓς θέλει: “whom he wishes”

5:22 **οὐδὲ ... οὐδένα:** the second negative is redundant

δέδωκεν: perf. of **δίδωμι**, “he *has given* to the son”

5:23 **ἵνα τιμῶσι:** pres. subj. in result/purpose clause, “*so that all honor* the son”

καθὼς (=κατὰ ὥς): “*just as* they honor the father”

τὸν πέμψαντα: aor. part. attributive, “the father, *the one who sent*”

¹⁹ Respondit itaque Iesus et dixit eis: “Amen, amen dico vobis:

Non potest Filius a se facere quidquam, nisi quod viderit Patrem facientem; quaecumque enim ille faciat, haec et Filius similiter facit.

²⁰ Pater enim diligit Filium et omnia demonstrat ei, quae ipse facit, et maiora his demonstrabit ei opera, ut vos miremini. ²¹ Sicut enim

Pater suscitatur mortuos et vivificat, sic et Filius, quos vult, vivificat.

²² Neque enim Pater iudicat quemquam, sed iudicium omne dedit Filio, ²³ ut omnes honorificent Filium, sicut honorificant Patrem.

Qui non honorificat Filium, non honorificat Patrem, qui misit illum.

demonstro, (1): to point out, show

diligo, (3): to love

honorifico, (1): to honor

itaque: and so, therefore

iudicium, **-i n**: judgment, sentence

iudico, (1): to judge, give judgment

maior, **-us**: greater, larger

miror, (1): to be amazed, wonder at

mitto, (3), **misī**, **missus**: send

mortuus, **-i m**: the dead

possum, **posse**: be able, can

similiter: similarly

suscito, (1): to awaken, raise

vivifico, (1): to bring back to life, make live

5:19 **a se**: not the agency expression, but expressing origin, “from himself” i.e. independently

quod viderit: perf. subj. in relative clause of characteristic, “except *what he has seen*”

facientem: pres. part. circum., “what he has seen his father *doing*”

faciat: pres. subj. in general relative clause, “whatever *he does*”

5:20 **his**: abl. of comparison after *maiora*, “greater than *these*”

ut...miremini: pres. subj. in result clause, “will show *so that you will wonder*”

5:21 **vult**: 3 s. of *volo*, “whom *he wishes*”

5:23 **ut... honorificent**: pres. subj. in purpose clause, “*in order to honor* the son”

²⁴ ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι ὁ τὸν λόγον μου ἀκούων καὶ πιστεύων τῷ πέμψαντί με ἔχει ζωὴν αἰώνιον, καὶ εἰς κρίσιν οὐκ ἔρχεται ἀλλὰ μεταβέβηκεν ἐκ τοῦ θανάτου εἰς τὴν ζωὴν. ²⁵ ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι ἔρχεται ὥρα καὶ νῦν ἐστὶν ὅτε οἱ νεκροὶ ἀκούσουσιν τῆς φωνῆς τοῦ υἱοῦ τοῦ θεοῦ καὶ οἱ ἀκούσαντες ζήσουσιν. ²⁶ ὥσπερ γὰρ ὁ πατήρ ἔχει ζωὴν ἐν ἑαυτῷ, οὕτως καὶ τῷ υἱῷ ἔδωκεν ζωὴν ἔχειν ἐν ἑαυτῷ. ²⁷ καὶ ἐξουσίαν ἔδωκεν αὐτῷ κρίσιν ποιεῖν, ὅτι υἱὸς ἀνθρώπου ἐστίν. ²⁸ μὴ θαυμάζετε τοῦτο, ὅτι ἔρχεται ὥρα ἐν ᾗ πάντες οἱ ἐν τοῖς μνημείοις ἀκούσουσιν τῆς φωνῆς αὐτοῦ ²⁹ καὶ ἐκπορεύονται οἱ τὰ ἀγαθὰ ποιήσαντες εἰς ἀνάστασιν ζωῆς, οἱ τὰ φαῦλα πράξαντες εἰς ἀνάστασιν κρίσεως. ³⁰ οὐ δύναμαι ἐγὼ ποιεῖν ἀπ' ἑμαυτοῦ οὐδέν· καθὼς ἀκούω κρίνω, καὶ ἡ κρίσις ἡ ἐμὴ δικαία ἐστίν, ὅτι οὐ ζητῶ τὸ θέλημα τὸ ἐμὸν ἀλλὰ τὸ θέλημα τοῦ πέμψαντός με.

ἀγαθός, -ή, -όν: good

ἀνάστασις, -εως, ἡ: a raising up

δίκαιος, -η, -ον: just

ἐκπορεύω: to go out

ἐμαυτοῦ: of me, of myself

ἐξουσία, ἡ: power or authority

ζωή, ἡ: life

θάνατος, ὁ: death

καθώς: just as

μεταβαίνω: to pass over from one place to another

μνημεῖον, τό: a monument, tomb

πράσσω: to do

φαῦλος, -η, -ον: evil

φωνή, ἡ: a sound, tone

ὥρα, ἡ: period of time, hour

5:24 μεταβέβηκεν: perf. of μετα-βαίνω, “he has passed from X to Y”

5:25 οἱ ἀκούσαντες: aor. part. attributive, “they who have heard”

5:26 ἔχειν: inf. of purpose after ἔδωκεν, “he granted the son to have”

5:27 υἱὸς ἀνθρώπου: this phrase usually occurs with the definite article

ὅτι ... ἐστίν: causal, “because he is the son”

5:28 ὥρα ἐν ᾗ: “the hour in which all will hear” i.e. when

τῆς φωνῆς: gen. of after ἀκούουσιν where acc. would be expected; see τὸν λόγον ἀκούων in verse 24 above

5:29 οἱ ... πράξαντες: aor. part. of πράττω, “those having done good ...evil”

5:30 τοῦ πέμψαντός: aor. part. gen. of πέμπω, “the will of the one who sent me”

²⁴ Amen, amen dico vobis: Qui verbum meum audit et credit ei, qui misit me, habet vitam aeternam et in iudicium non venit, sed transiit a morte in vitam. ²⁵ Amen, amen dico vobis: Venit hora, et nunc est, quando mortui audient vocem Filii Dei et, qui audierint, vivent. ²⁶ Sicut enim Pater habet vitam in semetipso, sic dedit et Filio vitam habere in semetipso; ²⁷ et potestatem dedit ei iudicium facere, quia Filius hominis est.

²⁸ Nolite mirari hoc, quia venit hora, in qua omnes, qui in monumentis sunt, audient vocem eius; ²⁹ et procedent, qui bona fecerunt, in resurrectionem vitae, qui vero mala egerunt, in resurrectionem iudicii. ³⁰ Non possum ego a meipso facere quidquam; sicut audio, iudico, et iudicium meum iustum est, quia non quaero voluntatem meam, sed voluntatem eius, qui misit me.

aeternus, -a, -um: eternal, everlasting
ago, (3), egi, actus: to conduct, act
audio, 4): to hear
bonus, -a, -um: good
iudicium, -i n: a judgement
iustus, -a, -um: just
malus, -a, -um: bad, evil, wicked
miror, (1): to be amazed, wonder at
monumentum, -i n: memorial, grave, tomb
mors, mortis f: death
potestas, -tatis f: power to (+ *inf.*)
procedo, (3): to proceed; advance

quaero, (3), quaesivi, quaesitus: to search for, seek
quando: when
resurrectio, -onis f: resurrection, rising again
semetipse, -a, -um: one's self
testimonium, -i n: testimony
transeo, (4), transii: to go over, cross, transition
verbum, -i n: word
vero: but
voluntas, -tatis f: good will
vox, vocis f: voice

- 5:25 **venit:** pres. with future force, “the day is coming”
qui audierint: perf. subj. in general relative clause, “those *who have heard*”
5:29 **bona ... mala:** n. pl., “good things ... bad things”
5:30 **a meipso:** “to do *by myself*” i.e. independently
iustum: nom. predicate, “my judgement is *just*”

Witnesses to Jesus

³¹ ἐὰν ἐγὼ μαρτυρῶ περὶ ἑμαντοῦ, ἡ μαρτυρία μου οὐκ ἔστιν ἀληθής· ³² ἄλλος ἐστὶν ὁ μαρτυρῶν περὶ ἐμοῦ, καὶ οἶδα ὅτι ἀληθής ἐστὶν ἡ μαρτυρία ἣν μαρτυρεῖ περὶ ἐμοῦ.

³³ ὑμεῖς ἀπεστάλκατε πρὸς Ἰωάννην, καὶ μεμαρτύρηκε τῇ ἀληθείᾳ· ³⁴ ἐγὼ δὲ οὐ παρὰ ἀνθρώπου τὴν μαρτυρίαν λαμβάνω, ἀλλὰ ταῦτα λέγω ἵνα ὑμεῖς σωθῆτε. ³⁵ ἐκεῖνος ἦν ὁ λύχνος ὁ καίόμενος καὶ φαίνων, ὑμεῖς δὲ ἠθελήσατε ἀγαλλιαθῆναι πρὸς ὥραν ἐν τῷ φωτὶ αὐτοῦ.

³⁶ ἐγὼ δὲ ἔχω τὴν μαρτυρίαν μείζω τοῦ Ἰωάννου, τὰ γὰρ ἔργα ἃ δέδωκέν μοι ὁ πατὴρ ἵνα τελειώσω αὐτά, αὐτὰ τὰ ἔργα ἃ ποιῶ,

ἀγαλλιάω: to rejoice exceedingly

ἀποστέλλω: to send off

καίω: to burn

λαμβάνω: to take, receive

λύχνος, ὁ: a portable light, a lamp

μαρτυρέω: to bear witness

μαρτυρία, ἡ: witness, testimony

σῶζω: to save

τελειόω: to make perfect, complete

φαίνω: to bring to light, make to appear

φῶς, φωτός, τό: light, daylight

ᾠρα, ἡ: hour, time

5:31 ἐὰν ἐγὼ μαρτυρῶ: pres. subj. of μαρτυρέω in pres. gen protasis, “if (ever) I witness”

5:32 ἣν μαρτυρεῖ: cognate acc., “the testimony *which he gives*”

5:33 ἀπεστάλκατε: perf. of ἀπο-στέλλω, “*you have sent* to John”

μεμαρτύρηκεν: perf., “*you have witnessed to*” + dat.

5:34 παρὰ ἀνθρώπου: “testimony not *from a human*”

ἵνα ὑμεῖς σωθῆτε: aor. pass. subj. of σῶζω in purpose/result clause, “*I speak so that you be saved*”

5:35 ἀγαλλιαθῆναι: aor. inf. pass. complementing ἠθελήσατε, “*you wished to rejoice*”

πρὸς ὥραν: idiomatic, “for an hour” i.e. for a while

5:36 τοῦ Ἰωάννου (sc. τῆς μαρτυρίας): “greater than *John’s* (testimony)”

ἵνα τελειώσω: aor. subj. in purpose clause after δέδωκέν, “*he granted to accomplish*”

αὐτὰ τὰ ἔργα: “*these very works witness*”

Witnesses to Jesus

³¹ Si ego testimonium perhibeo de meipso, testimonium meum non est verum; ³² alius est, qui testimonium perhibet de me, et scio quia verum est testimonium, quod perhibet de me.

³³ Vos misistis ad Ioannem, et testimonium perhibuit veritati; ³⁴ ego autem non ab homine testimonium accipio, sed haec dico, ut vos salvi sitis. ³⁵ Ille erat lucerna ardens et lucens; vos autem voluistis exsultare ad horam in luce eius.

³⁶ Ego autem habeo testimonium maius Ioanne; opera enim, quae dedit mihi Pater, ut perficiam ea, ipsa opera, quae ego facio,

accipio, (3): to receive, accept
ardeo, (2): to burn, glow
exsulto, (1): to rejoice, enjoy
Ioannes, Ioannis *m*: John
luceo, (2), **luxi**: shine, emit light
lucerna, **-ae** *f*: oil lamp
lux, lucis *f*: light
opus, operis *n*: work

pater, patris *m*: father
perficio, (3): to complete, finish
perhibeo, (2), **perhibui, perhibitus**: to present
salvus, -a, -um: safe, saved
scio, (4): to know, understand
veritas, veritatis *f*: truth, fact
verus, -a, -um: true

- 5:32 **quia verum est**: ind. st., “know that the testimony *is true*”
 5:33 **misistis**: perf., “*you sent* (a message) to John”
veritati: dat. after compound verb, “you gave testimony *to the truth*”
 5:34 **ut... sitis**: pres. subj. purpose clause, “*in order that you will be saved*”
 5:35 **ad horam**: “for a time” with superfluous preposition
 5:36 **Ioanne**: gen., “greater than (the testimony) *of John*”
ut perficiam: pres. subj. purpose clause, “in order that I may finish”

μαρτυρεῖ περὶ ἐμοῦ ὅτι ὁ πατήρ με ἀπέσταλκεν, ³⁷ καὶ ὁ πέμψας με πατὴρ ἐκεῖνος μεμαρτύρηκεν περὶ ἐμοῦ. οὔτε φωνὴν αὐτοῦ πώποτε ἀκηκόατε οὔτε εἶδος αὐτοῦ ἐωράκατε, ³⁸ καὶ τὸν λόγον αὐτοῦ οὐκ ἔχετε ἐν ὑμῖν μένοντα, ὅτι ὃν ἀπέστειλεν ἐκεῖνος τούτῳ ὑμεῖς οὐ πιστεύετε. ³⁹ ἐραυνᾶτε τὰς γραφάς, ὅτι ὑμεῖς δοκεῖτε ἐν αὐταῖς ζωὴν αἰώνιον ἔχειν· καὶ ἐκεῖναί εἰσιν αἱ μαρτυροῦσαι περὶ ἐμοῦ. ⁴⁰ καὶ οὐ θέλετε ἐλθεῖν πρὸς με ἵνα ζωὴν ἔχητε.

⁴¹ δόξαν παρὰ ἀνθρώπων οὐ λαμβάνω, ⁴² ἀλλὰ ἔγνωκα ὑμᾶς ὅτι τὴν ἀγάπην τοῦ θεοῦ οὐκ ἔχετε ἐν ἑαυτοῖς. ⁴³ ἐγὼ ἐλήλυθα ἐν τῷ ὀνόματι τοῦ πατρὸς μου καὶ οὐ λαμβάνετε με· ἐὰν ἄλλος ἔλθῃ ἐν τῷ ὀνόματι τῷ ἰδίῳ, ἐκεῖνον λήμψεσθε. ⁴⁴ πῶς δύνασθε ὑμεῖς πιστεῦσαι, δόξαν παρ' ἀλλήλων λαμβάνοντες, καὶ τὴν δόξαν τὴν παρὰ τοῦ μόνου θεοῦ οὐ ζητεῖτε;

ἀγάπη, ἡ: love

ἀλλήλων: of one another

γινώσκω: to know

γραφὴ, ἡ: a writing, scripture

δόξα, ἡ: glory, opinion

εἶδος, τό: an appearance

ἐραυνάω: to search, explore

μόνος, -η, -ον: alone

ὄνομα, -ατος, τό: name

ὁράω: to see

πώποτε: ever yet

5:36 ἀπέσταλκεν: perf. of ἀπο-στέλλω in ind. st., “witness that *he has sent* me”

5:37 μεμαρτύρηκεν: perf. of μαρτυρέω, “that one has witnessed”

ἀκηκόατε ... ἐωράκατε: perf., “you have heard ... you have seen”

5:38 ἄμερόντα: pres. part., acc. pred., “have his word *remaining* in you”

ἀπέστειλεν: aor. of ἀπο-στέλλω, “whom that one *sent*”

ἐκεῖνος: the subject of ἀπέστειλεν, “*that one* (the father) sent”

τούτῳ: dat. after πιστεύετε, “believes in *this one*” whose antecedent is ὃν ἀπέστειλεν

5:39 ἔχειν pres. inf after δοκεῖτε: “because you expect *to have*”

αἱ μαρτυροῦσαι: pres. part. pred., “they (the scriptures) are *the ones witnessing*”

5:40 ἵνα ζωὴν ἔχητε: pres. subj. in purpose clause, “come *in order to have life*”

5:42 ἔγνωκα ὑμᾶς ὅτι: perf. of γινώσκω, “I know you (I know) that”

5:43 ἐὰν ἄλλος ἔλθῃ: aor. subj. in fut. more vivid protasis, “if another comes”

λήμψεσθε: fut. of λαμβάνω, “you will receive him”

5:44 πιστεῦσαι: aor. inf. complementing δύνασθε, “how are you able *to believe*”

testimonium perhibent de me, quia Pater me misit; ³⁷ et, qui misit me, Pater, ipse testimonium perhibuit de me. Neque vocem eius umquam audistis neque speciem eius vidistis; ³⁸ et verbum eius non habetis in vobis manens, quia, quem misit ille, huic vos non creditis. ³⁹ Scrutamini Scripturas, quia vos putatis in ipsis vitam aeternam habere; et illae sunt, quae testimonium perhibent de me. ⁴⁰ Et non vultis venire ad me, ut vitam habeatis.

⁴¹ Gloriam ab hominibus non accipio, ⁴² sed cognovi vos, quia dilectionem Dei non habetis in vobis. ⁴³ Ego veni in nomine Patris mei, et non accipitis me; si alius venerit in nomine suo, illum accipietis. ⁴⁴ Quomodo potestis vos credere, qui gloriam ab invicem accipitis, et gloriam, quae a solo est Deo, non quaeritis?

accipio, (3): to receive, accept
aeternus, -a, -um: eternal, everlasting
dilectio, -onis *f*: love
invicem: in turn, reciprocally, mutually
nomen, -inis *n*: name
puto, (1): to think, expect (+ *inf.*)
quomodo: how, in what way?

scriptura, -ae *f*: scripture
scrutor, (1): to search, examine carefully
solus, -a, -um: alone, only
species, -ei *f*: appearance, splendor
umquam: ever, at any time
vado, (3): to go
vita, -ae *f*: life

5:37 **audistis**: syncopated perf (= *audivistis*), “*you have not heard*”

5:38 **huic**: dat. whose antecedent is *quem misit*, “whom he (i.e. the father) sent, you do not believe in *him*”

5:40 **ut... habeatis**: pres. subj. purpose clause, “*come in order to have*”

non vultis: pres. 2 pl. of *volo*, “*you do not wish to come*”

5:42 **vos, quia ...non habetis**: both the pronoun and the clause are objects of *cognovi*, “I know you ...I know that you do not have”

5:43 **si alius venerit**: fut. perf. in fut. more vivid protasis, “if another one comes”

⁴⁵ μὴ δοκεῖτε ὅτι ἐγὼ κατηγορήσω ὑμῶν πρὸς τὸν πατέρα· ἔστιν ὁ κατηγορῶν ὑμῶν Μωυσῆς, εἰς ὃν ὑμεῖς ἠλπίκατε. ⁴⁶ εἰ γὰρ ἐπιστεύετε Μωυσεῖ, ἐπιστεύετε ἂν ἐμοί, περὶ γὰρ ἐμοῦ ἐκεῖνος ἔγραψεν. ⁴⁷ εἰ δὲ τοῖς ἐκείνου γράμμασιν οὐ πιστεύετε, πῶς τοῖς ἐμοῖς ῥήμασιν πιστεύσετε;»

Chapter 6

Jesus Feeds the Five Thousand

¹ μετὰ ταῦτα ἀπῆλθεν ὁ Ἰησοῦς πέραν τῆς θαλάσσης τῆς Γαλιλαίας τῆς Τιβεριάδος. ² ἠκολούθει δὲ αὐτῷ ὄχλος πολὺς, ὅτι ἐθεώρουν τὰ σημεῖα ἃ ἐποίει ἐπὶ τῶν ἀσθενούντων. ³ ἀνῆλθεν δὲ εἰς τὸ ὄρος Ἰησοῦς, καὶ ἐκεῖ ἐκάθητο μετὰ τῶν μαθητῶν αὐτοῦ. ⁴ ἦν δὲ ἐγγὺς τὸ πάσχα, ἡ ἑορτὴ τῶν Ἰουδαίων.

ἀκολουθέω: to follow

Γαλιλαία, ἡ: Galilee

γράμμα, -ατος, τό: writing, scripture

γράφω: to write

ἐγγύς: near, at hand

ἐλπίζω: to hope for, look for, expect

ἐορτή, ἡ: a festival, feast

θάλασσα, ἡ: the sea

θεωρέω: to look at, view, behold

κάθημαι: to be seated

κατηγορέω: to speak against, to accuse

ὄρος, -εος, τό: a mountain, hill

πάσχα, τό (*indecl.*): Passover

πέραν: on the other side of (+ *gen.*)

ῥῆμα, -ατος, τό: a word, saying

Τιβεριάς, -άδος, ἡ: Tiberias

5:45 μὴ δοκεῖτε: in prohibition, “don’t think!”

Μωυσῆς: nom. pred., “the one accusing is *Moses*”

εἰς ὃν: “*Moses in whom* you have hoped”

ἠλπίκατε: perf. of ἐλπίζω

5:46 εἰ ἐπιστεύετε ... ἐπιστεύετε ἂν: pres. contrafactual condition, “if you now believed *Moses*, you would believe”

5:47 εἰ οὐ πιστεύετε... πῶς πιστεύσετε: mixed condition, “if you do not believe ... how will you believe”

ἐκεῖνον: “believe the words *of that one*” i.e. *Moses*

6:1 πέραν: “to the other side of” + *gen.*

6:2 ἠκολούθει ... ἐθεώρουν: impf., “the crowd *was following* because *they saw*”

τῶν ἀσθενούντων: pres. part. attributive, “upon *those who were sick*”

6:3 ἐκάθητο: impf., “he seated himself”

⁴⁵ Nolite putare quia ego accusaturus sim vos apud Patrem; est qui accuset vos: Moyses, in quo vos speratis. ⁴⁶ Si enim crederetis Moysi, crederetis forsitan et mihi; de me enim ille scripsit. ⁴⁷ Si autem illius litteris non creditis, quomodo meis verbis credetis?”

Chapter 6

Jesus Feeds the Five Thousand

¹ Post haec abiit Iesus trans mare Galilaeae, quod est Tiberiadis. ² Et sequebatur eum multitudo magna, quia videbant signa, quae faciebat super his, qui infirmabantur. ³ Subiit autem in montem Iesus et ibi sedebat cum discipulis suis. ⁴ Erat autem proximum Pascha, dies festus Iudaeorum.

abeo, (4), **abii**, **abitum**: to depart, go away

accuso, (1): to accuse, blame, find fault

apud: before, in the presence of (+ *acc.*)

forsitan: perhaps

Galilaea, **-ae** *f*: Galilee

littera, **-ae** *f*: writing, scripture

magnus, **-a**, **-um**: great, large

mare, **maris** *n*: sea

mons, **montis** *m*: mountain

multitudo, **-inis** *f*: multitude, great number, crowd

Pascha, **-atis** *n*: Passover

proximus, **-a**, **-um**: near, close to

scribo, (3), **scripsi**, **scriptus**: to write

sedeo, (2): to sit, remain; settle

sequor, (3), **secutus sum**: follow

signum, **-i** *n*: sign

spero, (1): to trust

subeo, (4), **subii**, **subitum**: go up, climb, ascend

trans: across (+ *acc.*)

5:45 **quia... sim**: pres. subj. with fut. part. periphrastic in ind. st. after *putare*, “think *that I am about to accuse*” indicating an alleged statement

qui accuset: pres. subj. in relative clause of characteristic, “there is one *who would accuse you*”

5:46 **si... crederetis**: impf. subj. in pres. contrary to fact protasis, “*if you now believed in Moses*, you would believe in me”

6:1 **Tiberiadis**: “which is (the sea) *of Tiberias*”

6:4 **proximum**: predicate adj., “Passover was *near*”

⁵ ἐπάρας οὖν τοὺς ὀφθαλμοὺς ὁ Ἰησοῦς καὶ θεασάμενος ὅτι πολὺς ὄχλος ἔρχεται πρὸς αὐτὸν λέγει πρὸς Φίλιππον «Πόθεν ἀγοράσωμεν ἄρτους ἵνα φάγωσιν οὗτοι;» ⁶ τοῦτο δὲ ἔλεγεν πειράζων αὐτόν, αὐτὸς γὰρ ᾔδει τί ἔμελλεν ποιεῖν.

⁷ ἀπεκρίθη αὐτῷ Φίλιππος «Διακοσίων δηναρίων ἄρτοι οὐκ ἀρκοῦσιν αὐτοῖς ἵνα ἕκαστος βραχὺ λάβῃ.»

⁸ λέγει αὐτῷ εἰς ἐκ τῶν μαθητῶν αὐτοῦ, Ἀνδρέας ὁ ἀδελφὸς Σίμωνος Πέτρου ⁹ «Ἔστιν παιδάριον ὧδε ὃς ἔχει πέντε ἄρτους κριθίνους καὶ δύο ὀψάρια· ἀλλὰ ταῦτα τί ἐστιν εἰς τοσούτους;»

ἀγοράζω: to buy

ἀδελφός ὁ: brother

Ἀνδρέας, ὁ: Andrew

ἀρκέω: to suffice

ἄρτος, ὁ: a loaf of wheat-bread

βραχύς, -εία, -ύ: short

δηνάριον, τό: a denarius (coin)

διακόσιοι, -αι, -α: two hundred

εἰς, μία, ἓν: one

ἕκαστος, -η, -ον: every, every one

ἐπαίρω: to lift up and set on

θεάομαι: to look on, gaze at, view, behold

κρίθινος, -η, -ον: made of or from barley

μέλλω: to intend to do, to be about to do

ὀφθαλμός, ὁ: the eye

ὀψάριον, τό: food, fish

παιδάριον, τό: a young, little boy

πειράζω: to make trial of

πέντε (indecl): five

τοσούτος, -αῦτη, -οῦτο: so large

Φίλιππος: Philip

6:5 ἐπάρας: aor. part. of ἐπι-αἶρω, "Jesus, *having raised*"

πόθεν ἀγοράσωμεν: aor. subj. in deliberative quest., "whence should we buy?"

ἵνα φάγωσιν: aor. subj. of ἐσθίω in result clause, "so that these might eat"

6:6 πειράζων: pres. part. showing purpose, "he said this *in order to test*"

τί ἔμελλεν: ind. quest., "knew *what he was about to*" + inf.

6:7 Διακοσίων δηναρίων: gen. of value, "worth 200 denarii"

ἀρκοῦσιν: "are sufficient for" + dat.

ἵνα λάβῃ: aor. subj. of λαμβάνω in result, "so that each one have"

6:9 ὧδε: "there is a boy *here*"

εἰς τοσούτους: "*for so many people*"

⁵ Cum sublevasset ergo oculos Iesus et vidisset quia multitudo magna venit ad eum, dicit ad Philippum: “Unde ememus panes, ut manducent hi?” ⁶ Hoc autem dicebat tentans eum; ipse enim sciebat quid esset facturus.

⁷ Respondit ei Philippus: “Ducentorum denariorum panes non sufficiunt eis, ut unusquisque modicum quid accipiat!”

⁸ Dicit ei unus ex discipulis eius, Andreas frater Simonis Petri:
⁹ “Est puer hic, qui habet quinque panes hordeaceos et duos pisces; sed haec quid sunt propter tantos?”

accipio, (3): to receive, accept
Andreas *m*: Andrew
denarius, **-i** *m*: denarius (silver coin)
ducenti, **--as**, **-a**: two hundred
duo, **duae**, **duo**: two
emo, (3): to buy, gain, acquire
frater, **fratris** *m*: brother
hordeaceus, **-a**, **-um**: barley
magnus, **-a**, **-um**: large, great
manduco, (1): to eat
modicus, **i**: small amount
multitudo, **-inis** *f*: multitude, crowd
oculus, **-i** *m*: eye

panis, **panis** *m*: bread
Petrus, **-i** *m*: Peter
Philippus, **-i** *m*: Philip
piscis, **-is** *m*: fish
puer, **-i** *m*: boy
quinque: five
Simon, **Simonis** *m*: Simon
sublevo, (1): to lift up, raise
sufficio, (3): to be sufficient, suffice
tantus, **-a**, **-um**: of such size, so many
tento, (1): to test
unde: from where, whence
unusquisque: each one, everyone

- 6:5 **cum sublevasset... vidisset**: plupf. subj. *cum* circumstantial clause, “when he had raised ... when he had seen”
ut manducent: pres. subj. result clause, “buy bread *in order that they may eat*”
6:6 **quid esset facturus**: impf. subj. with fut. part. in periphrastic ind. quest., “knew *what he was about to do*”
6:7 **ducentorum denariorum**: gen. of price, “loaves *worth two hundred denaria* are not sufficient”
ut... accipiat: pres. subj. result clause, “suffice *in order that each receive*”
6:9 **haec quid sunt (sc. boni)**: “What (of good) are these?”

¹⁰ εἶπεν ὁ Ἰησοῦς «Ποιήσατε τοὺς ἀνθρώπους ἀναπεσεῖν.»
 ἦν δὲ χόρτος πολὺς ἐν τῷ τόπῳ. ἀνέπεσαν οὖν οἱ ἄνδρες τὸν
 ἀριθμὸν ὡς πεντακισχίλιοι. ¹¹ ἔλαβεν οὖν τοὺς ἄρτους ὁ
 Ἰησοῦς καὶ εὐχαριστήσας διέδωκεν τοῖς ἀνακειμένοις, ὁμοίως
 καὶ ἐκ τῶν ὀψαρίων ὅσον ἤθελον.

¹² ὡς δὲ ἐνεπλήσθησαν λέγει τοῖς μαθηταῖς αὐτοῦ «Συνα-
 γάγετε τὰ περισσεύσαντα κλάσματα, ἵνα μὴ τι ἀπόληται.»
¹³ συνήγαγον οὖν, καὶ ἐγέμισαν δώδεκα κοφίνους κλασμά-
 των ἐκ τῶν πέντε ἄρτων τῶν κριθίνων ἃ ἐπερίσσευσαν τοῖς
 βεβρωκόσιν.

ἀνάκειμαι: to be laid up	κλάσμα, -ατος, τό: a fragment, morsel
ἀναπίπτω: to fall back	κόφινος, ὁ: a basket
ἀπόλλυμι: to destroy utterly, lose	κριθίνος, -η, -ον: made of or from barley
ἀριθμός: number	ὁμοίος, -α, -ον: like, resembling
βιβρώσκω: to eat, eat up	ὅσος, -η, -ον: how much
γεμίζω: to fill	πεντακισχίλιοι, -αι: five thousand
διαδίδωμι: to distribute	πέντε (indecl.): five
δώδεκα: twelve	περισσεύω: to be left over
ἐμπίμπλημι: to fill	συνάγω: to gather together, collect
εὐχαριστέω: to be thankful, return thanks	χόρτος, ὁ: an inclosed place

- 6:10 ἀναπεσεῖν: aor. inf. of ἀνα-πίπτω after ποιήσατε, “cause them to *fall back*”
 ἀνέπεσαν: aor. 3 pl. of ἀνα-πίπτω with weak ending, “they fell back”
 τὸν ἀριθμὸν: acc. of resp., “5000 *in number*”
 ὡς: “*about* five thousand”
- 6:11 εὐχαριστήσας: aor. part., “Jesus *having blessed*”
 διέδωκεν: aor. of δια-δίδωμι, “he distributed”
 ὅσον ἤθελον: impf. of ἐθέλω, “as much as *they wished*”
- 6:12 ἐνεπλήσθησαν: aor. pass. of ἐμ-πίμπλημι, “they were filled”
 τὰ περισσεύσαντα: aor. part. attributive, “*the remaining morsels*”
 ἵνα μὴ τι ἀπόληται: aor. subj. of ἀπόλλυμι in purpose clause, “lest anything be
 wasted”
- 6:13 συνήγαγον ... ἐγέμισαν: aor., “they gathered ...they filled”
 ἃ ἐπερίσσευσαν: aor., “fragments *which remained*”
 τοῖς βεβρωκόσιν: perf. part. dat. pl. of agent, “remained *from those who had*
eaten”

¹⁰ Dixit Iesus: “Facite homines discumbere.” Erat autem fenum multum in loco. Discubuerunt ergo viri numero quasi quinque milia. ¹¹ Accepit ergo panes Iesus et, cum gratias egisset, distribuit discumbentibus; similiter et ex piscibus, quantum volebant.

¹² Ut autem impleti sunt, dicit discipulis suis: “Colligite, quae superaverunt, fragmenta, ne quid pereat.” ¹³ Collegerunt ergo et impleverunt duodecim cophinos fragmentorum ex quinque panibus hordeaceis, quae superfuerunt his, qui manducaverunt.

ago, (3), **egi**, **actus**: to thank (+ *gratias*)

colligo, (3): to collect, assemble

cophinus, -i *m*: basket

discumbo, (3), **discubui**, **discubitus**: to sit (to eat), recline

distribuo, (3), **distribui**, **distributus**: to divide, distribute

duodecim: twelve

fenum, -i *n*: hay, grass

fragmentum, -i *n*: fragment, piece

gratia, -ae *f*: thanks, appreciation

hordeaceus, -a, -um: barley

impleo, (2), **implevi**, **impletus**: to fill up, satisfy

locus, **loci** *m*: place

manduco, (1): to eat

mille, **milis** *n*: a thousand

multus, -a -um: much, many

numerus, -i *m*: number

pereo, (4): to go to waste

quantum: how much?

quasi: about

quinque: five

similiter: similarly

supero, (1): to remain

supersum, -esse, -fui: to be over and above

volo, **velle**: to wish, want, prefer

6:10 **discumbere**: pres. inf. after causative *facite*, “make them *sit down*”

6:11 **cum... egisset**: plupf. subj. *cum* circumstantial clause, “when he had given thanks”

discumbentibus: pres. part. attributive dat., “he distributed *to those sitting*”

6:12 **ut**: translating *ὡς*, “*when* they were filled”

ne quid (=quidquid) pereat: pres. subj. purpose clause, “lest any go to waste”

6:13 **qui manducaverunt**: perf. where plupf. would be expected, “from these *who had eaten*”

¹⁴ οἱ οὖν ἄνθρωποι ἰδόντες ἃ ἐποίησεν σημεῖα ἔλεγον ὅτι «Οὗτός ἐστιν ἀληθῶς ὁ προφήτης ὁ ἐρχόμενος εἰς τὸν κόσμον.» ¹⁵ Ἰησοῦς οὖν γινὼς ὅτι μέλλουσιν ἔρχεσθαι καὶ ἀρπάζειν αὐτὸν ἵνα ποιήσωσιν βασιλέα ἀνεχώρησεν πάλιν εἰς τὸ ὄρος αὐτὸς μόνος.

Jesus Walks on the Water

¹⁶ ὥς δὲ ὀψία ἐγένετο κατέβησαν οἱ μαθηταὶ αὐτοῦ ἐπὶ τὴν θάλασσαν, ¹⁷ καὶ ἐμβάντες εἰς πλοῖον ἤρχοντο πέραν τῆς θαλάσσης εἰς Καφαρναούμ. καὶ σκοτία ¹⁸ ἤδη ἐγεγόνει καὶ οὐπὼ ἐληλύθει πρὸς αὐτοὺς ὁ Ἰησοῦς, ἧ τε θάλασσα ἀνέμου μεγάλου πνέοντος διεγείρετο. ¹⁹ ἐληλακότες οὖν ὥς

ἀναχωρέω: to go back

ἄνεμος, ὁ: wind

ἀρπάζω: to snatch away, carry off

βασιλεύς, -έως, ὁ: a king, chief

διεγείρω: to rise up

ἐμβαίνω: to step in

Καφαρναούμ: Capharnum

κόσμος, ὁ: world

μόνος, -η, -ον: alone

οὐπὼ: not yet

ὀψία, ἡ: the evening

πλοῖον, τό: a ship, vessel

πνέω: to blow

προφήτης, -ου, ὁ: a prophet

σκοτία, ἡ: darkness, gloom

6:14 ἰδόντες: aor. part. of εἶδον, “having seen”

ἃ ... σημεῖα: “the signs which he did”

6:15 γινὼς: aor. part. of γινώσκω, “having realized”

ἵνα ποιήσωσιν: aor. subj. of ποιέω in purpose clause, “in order to make him king”

ἀνεχώρησεν: aor. of ἀνα-χωρέω, “he withdrew”

6:16 ἐγένετο: aor. of γίνομαι, “it became evening”

κατέβησαν: aor. of κατα-βαίνω, “they went down”

6:17 ἐμβάντες: aor. of ἐν-βαίνω, “having stepped on” i.e. gone onboard

6:18 ἐγεγόνει: plupf. of γίνομαι, “it had become dark”

ἐληλύθει: plupf. of ἔρχομαι, “he had gone”

ἀνέμου μεγάλου πνέοντος: gen. abs., “a great wind blowing”

διεγείρετο: impf. of δια-εγείρω, “the sea was rising”

6:19 ἐληλακότες: perf. part. of ἐλαύνω, “having driven out,” i.e. having proceeded

ὥς: “about 25 or 30 stades”

¹⁴ Illi ergo homines, cum vidissent quod fecerat signum, dicebant: “Hic est vere propheta, qui venit in mundum!” ¹⁵ Iesus ergo, cum cognovisset quia venturi essent, ut raperent eum et facerent eum regem, secessit iterum in montem ipse solus.

Jesus Walks on the Water

¹⁶ Ut autem sero factum est, descenderunt discipuli eius ad mare ¹⁷ et, cum ascendissent navem, veniebant trans mare in Capharnaum. Et tenebrae iam factae erant, et nondum venerat ad eos Iesus. ¹⁸ Mare autem, vento magno flante, exsurgebat. ¹⁹ Cum remigassent ergo quasi

ascendo, (3): to embark, climb on, board
exsurgo, (3): to swell, rise, rear
flo, (1): to blow
iterum: again
magnus, -a -um: large, great
mons, **montis** *m*: mountain
mundus, -i *m*: world
navis, **navis** *f*: ship
nondum: not yet
propheta, -ae *m*: prophet
quasi: about

rapio, (3), **rapui**, **raptus**: to seize, take
remigo, (1): to row, use oars
rex, **regis** *m*: king
secedo, (3), **secessi**, **secessus**: to withdraw
sero: late, evening
stadium, -i *n*: stade, Greek measure of distance (about 607 feet)
tenebrae, -arum *f*: darkness, night
trans: across, over (+ *acc.*)
ventus, **venti** *m*: wind
vere: really, truly

- 6:14 **cum vidissent**: plupf. subj. circumstantial clause., “when they had seen”
 6:15 **cum cognovisset**: plupf. subj. circumstantial clause, “when he had understood”
quia venturi essent: impf. subj. with fut. part. in periphrastic in ind. st., “knew *that they were about to come*”
ut raperent ... facerent: impf. subj. purpose clause, “in order that they seize ...in order that they make”
 6:16 **sero**: abl. time when as a predicate, “when it became *late*”
 6:17 **cum ascendissent**: plupf. subj. *cum* circumstantial clause, “when they had boarded”
 6:18 **vento magno flante**: abl. abs., “with a great wind blowing”
 6:19 **cum remigassent (= remigavissent)**: plupf. subj. *cum* circumstantial clause, “when they had rowed”

σταδίους εἴκοσι πέντε ἢ τριάκοντα θεωροῦσιν τὸν Ἰησοῦν περιπατοῦντα ἐπὶ τῆς θαλάσσης καὶ ἐγγὺς τοῦ πλοίου γινόμενον, καὶ ἐφοβήθησαν. ²⁰ ὁ δὲ λέγει αὐτοῖς «Ἐγώ εἰμι, μὴ φοβεῖσθε.» ²¹ ἤθελον οὖν λαβεῖν αὐτὸν εἰς τὸ πλοῖον, καὶ εὐθέως ἐγένετο τὸ πλοῖον ἐπὶ τῆς γῆς εἰς ἣν ὑπήγον.

²² τῇ ἐπαύριον ὁ ὄχλος ὁ ἐστηκὼς πέραν τῆς θαλάσσης εἶδον ὅτι πλοῖον ἄλλο οὐκ ἦν ἐκεῖ εἰ μὴ ἓν, καὶ ὅτι οὐ συνεισηλθεν τοῖς μαθηταῖς αὐτοῦ ὁ Ἰησοῦς εἰς τὸ πλοῖον ἀλλὰ μόνοι οἱ μαθηταὶ αὐτοῦ ἀπῆλθον. ²³ ἀλλὰ ἦλθεν πλοῖα ἐκ Τιβεριάδος ἐγγὺς τοῦ τόπου ὅπου ἔφαγον τὸν ἄρτον εὐχαριστήσαντος τοῦ κυρίου. ²⁴ ὅτε οὖν εἶδεν ὁ ὄχλος ὅτι Ἰησοῦς οὐκ

ἀπῆλθον: to go away, depart from (*aor.*)

ἐγγὺς: near, at hand

εἴκοσι (*indecl.*): twenty

ἐλαύνω: to drive, drive on, set in motion

ἐπαύριον (*adv.*): on the morrow

εὐθέως (*adv.*): straightaway

εὐχαριστέω: to be thankful, return thanks

ἔφαγον: to eat (*aor.*)

ἵστημι: to make to stand

κύριος, ὁ: a lord, master

μόνος, -η, -ον: only

πέντε (*indecl.*): five

πλοῖον, τό: a skiff, boat

πλοῖον, τό: a ship, vessel

στάδιον, τό: a stade

συνεισηλθον: to enter along with (*aor.*)

Τιβεριάς, -άδος, ἡ: Tiberias (Sea)

τόπος, ὁ: a place

τριάκοντα (*indecl.*): thirty

ὑπάγω: to withdraw

φοβέομαι: to be afraid

6:19 περιπατοῦντα: pres. part. circum. after θεωροῦσιν, “saw him walking around”

ἐφοβήθησαν: aor. pass. of φοβέομαι, “they became afraid”

6:21 λαβεῖν: aor. inf. after ἤθελον, “they wished to grab”

ἐγένετο: aor. of γίνομαι, “the boat became”

ὑπήγον: impf., “towards which they were heading”

6:22 τῇ ἐπαύριον (sc. ἡμέρα): dat. of time when, “on the morrow”

ὁ ἐστηκὼς: perf. part. of ἵστημι, “the crowd which was standing”

εἰ μὴ ἓν: “there was no other except one”

οὐ συνεισηλθεν: aor., “he had not entered with” + dat.

6:23 ἔφαγον: aor. of ἐσθίω, “where they ate the bread”

εὐχαριστήσαντος: aor. part. in gen. abs., “the lord having blessed”

stadia viginti quinque aut triginta, vident Iesum ambulans super mare et proximum navi fieri, et timuerunt. ²⁰ Ille autem dicit eis: “Ego sum, nolite timere!” ²¹ Volebant ergo accipere eum in navem, et statim fuit navis ad terram, in quam ibant.

²² Altera die turba, quae stabat trans mare, vidit quia navicula alia non erat ibi, nisi una, et quia non introisset cum discipulis suis Iesus in navem, sed soli discipuli eius abiissent; ²³ aliae supervenerunt naves a Tiberiade iuxta locum, ubi manducaverant panem, gratias agente Domino. ²⁴ Cum ergo vidisset turba quia Iesus non

abeo, (4), **abii**: to depart, go away

accipio, (3): to receive, accept

ago, (3), **egi**, **actus**: to give thanks (w/*gratias*)

alius, **alia**, **aliud**: other, another

alter, -a, -um: one (of two); next

ambulo, (1): to walk

eo, (4), **ii**, **itus**: go, advance, sail

gratia, -ae *f*: thanks, gratefulness

introeo, (4), **introii**: enter, go into

iuxta: near, close to (+ *acc.*)

locus, **loci** *m*: place, location

navicula, -ae *f*: small ship

nolo, **nolle**: be unwilling; wish not to

proximus, -a, -um: near to + dat

quinque: five

statim: at once, immediately

sto, (1): to stand, remain

supervenio, (4): to come up, arrive

terra, -ae *f*: earth, land

timeo, (2), **timui**: to fear, dread, be afraid

trans: across (+ *acc.*)

triginta: thirty

viginti: twenty

6:19 **fieri**: pres. pass. inf. in ind. st., “they see Jesus *to have become*,” i.e. “*to be near*”
navi: dat. with *proximum*, “near *to the ship*”

6:21 **ad terram**: expressing place where instead of motion toward, “on the land”

6:22 **quia... introisset ... abiissent**: plupf. subj. in alleged ind. st., “saw *that he had* not entered ... that *they had left*” note the change from indicative (*quia non erat*) to subjunctive, contrasting what is actually seen with what is assumed

6:23 **gratias agente Domino**: abl. abs., “the lord giving thanks.”

6:24 **cum vidisset**: plupf. subj. in *cum* circumstantial clause, “when they had seen”

ἐστιν ἐκεῖ οὐδὲ οἱ μαθηταὶ αὐτοῦ, ἐνέβησαν αὐτοὶ εἰς τὰ πλοιάρια καὶ ἦλθον εἰς Καφαρναοὺμ ζητοῦντες τὸν Ἰησοῦν.

Jesus the Bread of Life

²⁵ καὶ εὐρόντες αὐτὸν πέραν τῆς θαλάσσης εἶπον αὐτῷ «Ραββεῖ, πότε ᾧδε γέγονας;»

²⁶ ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς καὶ εἶπεν «Ἀμὴν ἀμὴν λέγω ὑμῖν, ζητεῖτέ με οὐχ ὅτι εἶδετε σημεῖα ἀλλ' ὅτι ἐφάγετε ἐκ τῶν ἄρτων καὶ ἐχορτάσθητε. ²⁷ 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.»

αἰώνιος, -α, -ον: lasting for an age

ἀπόλλυμαι: to be destroyed

βρώσις, -εως, ἡ: food

δίδωμι: to give

εἶπον: to say (aor.)

ἐμβαίνω: to step in

ἐργάζομαι: to labor

ζητέω: to seek, seek for

μαθητής, -οῦ, ὁ: a disciple

μένω: to remain

οἶδα: to know (perf.)

πλοῦριον, τό: a skiff, boat

Ραββεῖ (Hebr): teacher

σημεῖον, τό: a sign, a mark, token

σφραγίζω: to seal

υἱός, ὁ: a son

χορτάζω: to feed, fatten

6:24 ἐνέβησαν: aor. of ἐμ-βαίνω, "they boarded"

6:25 εὐρόντες: aor. part., "they *having found*"

γέγονας: perf. of γίνομαι, "when *did you become* here?"

6:26 ὅτι εἶδετε: aor. in causal clause, "you seek not *because you saw* signs"

ὅτι ἐφάγετε: aor., "but because *you ate*"

ἐχορτάσθητε: aor. pass., "(because) you were fattened"

6:27 μὴ τὴν ... ἀλλὰ τὴν: acc. of goal after ἐργάζεσθε, "labor *not for this ... but for that*"

τὴν ἀπολλυμένην ...τὴν μένουσαν: pres. part. attrib., "the food being destroyed ...the food remaining"

τοῦτον: acc., "set his seal upon *this*," i.e. the everlasting bread"

esset ibi neque discipuli eius, ascenderunt ipsi naviculas et venerunt Capharnaum quaerentes Iesum.

Jesus the Bread of Life

²⁵ Et cum invenissent eum trans mare, dixerunt ei: “Rabbi, quando huc venisti?”

²⁶ Respondit eis Iesus et dixit: “Amen, amen dico vobis: Quaeritis me, non quia vidistis signa, sed quia manducastis ex panibus et saturati estis. ²⁷ Operamini non cibum, qui perit, sed cibum, qui permanet in vitam aeternam, quem Filius hominis vobis dabit; hunc enim Pater signavit Deus!”

cibus, -i *m*: food

huc: here, to this place

noster, -tra, -trum: our

operor, (1): to labor, work

pereo, (4): to be destroyed, go to waste, spoil

permaneo, (2): to last, continue, endure

quando: when, at what time

saturo, (1): to fill to repletion, satisfy

signo, (1): to signal, set a seal on

trans: across (+ *acc.*)

vita, -ae *f*: life

6:24 **quia non esset**: impf. subj. in ind. st., “had seen *that he was not*”

Capharnaum: acc. place to which, “they went *to Capharnaum*”

6:25 **cum invenissent**: plupf. subj. *cum* circumstantial clause, “when they come upon”

6:26 **manducastis**: syncopated perf (= *manducavistis*), “because *you ate*”

6:27 **operamini**: imper. of *operor* with middle force, “exercise yourselves for” + acc.

hunc: acc., “set his seal on *this*” i.e. the everlasting food

²⁸ εἶπον οὖν πρὸς αὐτόν «Τί ποιῶμεν ἵνα ἐργαζώμεθα τὰ ἔργα τοῦ θεοῦ;»

²⁹ ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς «Τοῦτό ἐστιν τὸ ἔργον τοῦ θεοῦ ἵνα πιστεύητε εἰς ὃν ἀπέστειλεν ἐκεῖνος.»

³⁰ εἶπον οὖν αὐτῷ «Τί οὖν ποιεῖς σὺ σημεῖον, ἵνα ἴδωμεν καὶ πιστεύσωμέν σοι; τί ἐργάζῃ; ³¹ οἱ πατέρες ἡμῶν τὸ μάννα ἔφαγον ἐν τῇ ἐρήμῳ, καθὼς ἐστιν γεγραμμένον Ἄρτον ἐκ τοῦ οὐρανοῦ ἔδωκεν αὐτοῖς φαγεῖν .»

³² εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς «Ἀμὴν ἀμὴν λέγω ὑμῖν, οὗ Μωσῆς ἔδωκεν ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ, ἀλλ' ὁ πατήρ μου δίδωσιν ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ τὸν ἀληθινόν. ³³ ὁ γὰρ ἄρτος τοῦ θεοῦ ἐστὶν ὁ καταβαίνων ἐκ τοῦ οὐρανοῦ καὶ ζωὴν διδοὺς τῷ κόσμῳ.»

ἀληθινός, -ή, -όν: true

ἀποστέλλω: to send off, send to

ἄρτος, ὁ: bread

δίδωμι: to give

εἶδον: to see (*aor.*)

ἐρήμος, ὁ: desert

ἔφαγον: to eat (*aor.*)

ζωή, ἡ: life

καθώς: just as

καταβαίνω: to go down

μάννα, τὸ: manna

οὐρανός, ὁ: heaven

πάντοτε: at all times, always

6:28-9 εἶπον πρὸς αὐτόν ... εἶπεν αὐτοῖς: note the variation for the indirect object

6:28 τί ποιῶμεν: pres. subj. in deliberative quest., “what should we do”

ἵνα ἐργαζώμεθα: pres. subj. in result clause, “so that we may work”

6:29 ἵνα πιστεύητε: pres. subj. in subst. clause explaining ἔργον, “this is the work of God, namely, *that you believe*”

6:30 τί ... σημεῖον: “*what sign* do you do?”

ἵνα ἴδωμεν καὶ πιστεύσωμέν: aor. subj. in result clause, “so that we see and believe”

6:31 ἐστὶν γεγραμμένον: perf. periphrastic, “as it is written” (Ex. 16)

φαγεῖν: aor. inf. showing purpose, “he gave *to eat*”

6:33 ὁ καταβαίνων ... διδοὺς: pres. part. attributive, “the one descending ... the one giving”

²⁸ *Dixerunt ergo ad eum: “Quid faciemus, ut operemur opera Dei?”*

²⁹ *Respondit Iesus et dixit eis: “Hoc est opus Dei, ut credatis in eum, quem misit ille.”*

³⁰ *Dixerunt ergo ei: “Quod ergo tu facis signum, ut videamus et credamus tibi? Quid operaris?”* ³¹ *Patres nostri manna manducaverunt in deserto, sicut scriptum est: ‘Panem de caelo dedit eis manducare’.*”

³² *Dixit ergo eis Iesus: “Amen, amen dico vobis: Non Moyses dedit vobis panem de caelo, sed Pater meus dat vobis panem de caelo verum; ³³ panis enim Dei est, qui descendit de caelo et dat vitam mundo.”*

caelus, -i m: heaven

descendo, (3): to descend

desertum, -i n: desert

manna (*indecl.*) *n:* manna (food from God in the Exodus)

operor (1): to work, labor

opus, operis n: a work, labor

panis, -is m: bread

semper: always

signum, -i n: sign,

verus, -a, -um: true

6:28 **opera:** acc. cognate with *operemur*, “work the works” i.e. do works

quid faciemus: fut. in deliberative question where one would expect a subj., “what should we do?”

ut operemur: pres. subj. purpose clause, “in order that we may work”

6:28–9 **dixerunt ad eum ... dixit eis:** note the variation for indirect object

6:29 **ut credatis:** pres. subj. in noun clause explaining *opus*, “this is the work of God, namely, *that you believe*”

6:30 **ut videamus... credamus:** pres. subj. purpose clause, “what sign do you make *in order that we may see and believe?*”

6:31 **sicut scriptum est:** Exodus 16:4; Psalm 78:24–25; Nehemiah 9:15

manducare: pres. inf. expressing purpose, “gave them *to eat*”

6:33 **mundo:** dat. ind. obj., “gives light *to the world*”

³⁴ εἶπον οὖν πρὸς αὐτόν «Κύριε, πάντοτε δὸς ἡμῖν τὸν ἄρτον τοῦτον.»

³⁵ εἶπεν αὐτοῖς ὁ Ἰησοῦς «Ἐγὼ εἰμι ὁ ἄρτος τῆς ζωῆς· ὁ ἐρχόμενος πρὸς ἐμὲ οὐ μὴ πεινάσῃ, καὶ ὁ πιστεύων εἰς ἐμὲ οὐ μὴ διψήσῃ πώποτε. ³⁶ ἀλλ' εἶπον ὑμῖν ὅτι καὶ ἐωράκατε καὶ οὐ πιστεύετε. ³⁷ πᾶν ὃ δίδωσίν μοι ὁ πατήρ πρὸς ἐμὲ ἥξει, καὶ τὸν ἐρχόμενον πρὸς με οὐ μὴ ἐκβάλω ἔξω, ³⁸ ὅτι καταβέβηκα ἀπὸ τοῦ οὐρανοῦ οὐχ ἵνα ποιῶ τὸ θέλημα τὸ ἐμὸν ἀλλὰ τὸ θέλημα τοῦ πέμψαντός με. ³⁹ τοῦτο δέ ἐστιν τὸ θέλημα τοῦ πέμψαντός με ἵνα πᾶν ὃ δέδωκέν μοι μὴ ἀπολέσω ἐξ αὐτοῦ ἀλλὰ ἀναστήσω αὐτὸ τῇ ἐσχάτῃ ἡμέρᾳ. ⁴⁰ τοῦτο γάρ ἐστιν τὸ θέλημα τοῦ πατρός μου ἵνα πᾶς ὁ θεωρῶν τὸν υἱὸν

ἀνίστημι: to raise up

ἀπόλλυμι: to destroy

διψάω: to be thirsty

ἐκβάλλω: to throw or cast out of

ἔξω (*adv.*): outside

ἐρχομαι: to come or go

ἐσχατος, -η, -ον: last

ζωή, ἡ: life

ἦκω: to have come, be present, be here

ἡμέρα, ἡ: day

θέλημα, -ατος, τό: will

θεωρέω: to see

καταβαίνω: to step down, go or come down

κύριος, ὁ: lord

οὐρανός, ὁ: heaven

πατήρ, πατρός, ὁ: a father

πεινάω: to be hungry, suffer hunger

πέμπω: to send, despatch

πώποτε: ever yet

6:34 δὸς: aor. imper. of δίδωμι, "give!"

6:35 οὐ μὴ πεινάσῃ: aor. subj. indicating strong denial, "he certainly shall not hunger"

οὐ μὴ διψήσῃ fut. indic. of διψήσῃ also in strong denial, "he shall not thirst"

6:36 ἐωράκατε: perf., "you have seen and do not believe"

6:37 ἥξει: fut. of ἦκω, "everything will come"

οὐ μὴ ἐκβάλω: aor. subj. in strong denial "I shall not cast out"

6:38 καταβέβηκα: perf., "I have descended"

ἵνα ποιῶ: pres. subj. in purpose clause, "descended in order to do"

τοῦ πέμψαντός: aor. part. attributive, gen. of πέμπω, "the will of the one who sent me"

6:39 ἵνα ... μὴ ἀπολέσω ... ἀναστήσω: aor. subj. in obj. clause explaining θέλημα, "his will, namely, not to destroy ...but in order to raise it up"

³⁴ *Dixerunt ergo ad eum: “Domine, semper da nobis panem hunc.”*

³⁵ *Dixit eis Iesus: “Ego sum panis vitae. Qui venit ad me, non esuriat; et, qui credit in me, non sitiet umquam. ³⁶ Sed dixi vobis, quia et vidistis me et non creditis. ³⁷ Omne, quod dat mihi Pater, ad me veniet; et eum, qui venit ad me, non eiciam foras, ³⁸ quia descendi de caelo, non ut faciam voluntatem meam sed voluntatem eius, qui misit me. ³⁹ Haec est autem voluntas eius, qui misit me, ut omne, quod dedit mihi, non perdam ex eo, sed resuscitem illud in novissimo die. ⁴⁰ Haec est enim voluntas Patris mei, ut omnis, qui videt Filium*

caelus, -i m: heaven

eicio, (3): to drive out, expel

esurio, (4): to be hungry, hunger

foras (*adv.*): out of doors, out

murmuro, (1): to murmur, mutter

novissimus, -a, -um: last, rear

omnis, -e: all

perdo, (3): to ruin, destroy

resuscito, (1): to rouse again, reawaken, raise

sitio, (4), sitivi: to be thirsty

umquam: ever, at any time

video, (2) vidi: to see

6:35 **qui venit ...qui credit:** pres. with indefinite conditional force, “he who comes” or “whoever comes” or “if anyone comes”

6:36 **quia vidistis:** perf. in ind. st., “I say *that you have seen*”

6:38 **non ut faciam:** pres. subj. purpose clause, “I descended not *that I may do*” where *ne* would be expected

6:39 **ut non... perdam... resuscitem:** pres. subj. noun clause explaining *voluntas*, “this is his will, *namely that I destroy ... namely, that I resurrect*”

in novissimo die: abl. of time when, “on the last day”

καὶ πιστεύων εἰς αὐτὸν ἔχη ζωὴν αἰώνιον, καὶ ἀναστήσω αὐτὸν ἐγὼ τῇ ἐσχάτῃ ἡμέρᾳ.»

⁴¹ ἐγόγγυζον οὖν οἱ Ἰουδαῖοι περὶ αὐτοῦ ὅτι εἶπεν «Ἐγὼ εἰμι ὁ ἄρτος ὁ καταβάς ἐκ τοῦ οὐρανοῦ,» καὶ ἔλεγον ⁴² «Οὐχὶ οὗτός ἐστιν Ἰησοῦς ὁ υἱὸς Ἰωσήφ, οὗ ἡμεῖς οἶδαμεν τὸν πατέρα καὶ τὴν μητέρα; πῶς νῦν λέγει ὅτι Ἐκ τοῦ οὐρανοῦ καταβέβηκα ;»

⁴³ ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς «Μὴ γογγύζετε μετ' ἀλλήλων. ⁴⁴ οὐδεὶς δύναται ἐλθεῖν πρὸς με εἰ μὴ ὁ πατὴρ ὁ πέμψας με ἐλκύσῃ αὐτόν, καὶ γὰρ ἀναστήσω αὐτὸν ἐν τῇ ἐσχάτῃ ἡμέρᾳ. ⁴⁵ ἔστιν γεγραμμένον ἐν τοῖς προφήταις Καὶ ἔσονται πάντες διδακτοὶ θεοῦ· πᾶς ὁ ἀκούσας παρὰ τοῦ πατρὸς καὶ μαθὼν ἔρχεται πρὸς ἐμέ. ⁴⁶ οὐχ ὅτι τὸν πατέρα ἐώρακέν τις

ἀκούω: to hear

ἀλλήλων: of one another

γογγύζω: to mutter, murmur

διδάκτος, -η, -ον: taught, learnt

ἔλκω: to draw, drag

καταβαίνω: to go down

μανθάνω: to learn

μήτηρ, μητρός, ἡ: a mother

6:40 ἵνα ... ἔχη: pres. subj. explaining θέλημα, "his will, namely, *that everyone have*"

6:41 ὁ καταβάς: aor. part. attributive, "the bread *descending*"

6:42 οὐχὶ οὗτός ἐστιν: anticipating a negative answer, "is this not?"

οὗ οἶδαμεν: perf., "*whose father we know*" with relative attracted into the case of the antecedent

καταβέβηκα: perf., "I have descended"

6:43 μὴ γογγύζετε: pres. imper., "don't murmur!"

6:44 εἰ μὴ ... ἐλκύσῃ: aor. subj. of ἔλκω in pres. general protasis, "unless the father draws"

ἀναστήσω: fut. of ἀνα-ίστημι, "I will raise him up"

6:45 ἔστιν γεγραμμένον: perf. part. in pres. periphrastic, "it is written" (Is. 54:13)

ἔσονται: fut. of εἰμι, "all *will be* taught"

πᾶς ὁ ἀκούσας ... μαθὼν: aor. part., "everyone *who has heard ... and who has learned*"

παρὰ τοῦ πατρὸς: "from the father" but the gen. of source without a preposition is normal after ἀκούω

6:46 οὐχ (sc. ἐστι) ὅτι: "it is not the case that"

et credit in eum, habeat vitam aeternam; et resuscitabo ego eum in novissimo die.”

⁴¹ Murmurabant ergo Iudaei de illo, quia dixisset: “Ego sum panis, qui de caelo descendi,” ⁴² et dicebant: “Nonne hic est Iesus filius Ioseph, cuius nos novimus patrem et matrem? Quomodo dicit nunc: ‘De caelo descendi?’”

⁴³ Respondit Iesus et dixit eis: “Nolite murmurare in invicem. ⁴⁴ Nemo potest venire ad me, nisi Pater, qui misit me, traxerit eum; et ego resuscitabo eum in novissimo die. ⁴⁵ Est scriptum in Prophetis: ‘Et erunt omnes docibiles Dei.’ Omnis, qui audivit a Patre et didicit, venit ad me. ⁴⁶ Non quia Patrem vidit quisquam,

audio, (4), **audivi**, **auditus**: to hear

caelus, **caeli** *m*: heaven

desertum, **-i** *n*: desert

disco, (3), **didici**, **discitus**: to learn

docibilis, **-e**: teachable

invicem: in turn; reciprocally, mutually

Ioseph (*indecl.*): Joseph

mater, **matris** *f*: mother

mitto, (3), **misi**, **missus**: to send

nemo, **neminis** *m/f*: no one, nobody

nonne: not? (interrogative expecting the answer “Yes”)

nosco, (3), **novi**, **notus**: to know, recognize

traho, (3), **traxi**, **tractus**: to draw, get

6:40 **ut... habeat**: pres. subj. noun clause, “his will is *that* everyone *have*”

6:41 **quia dixisset**: plupf. subj. in alleged causal clause, “murmured *because he had said*”

6:42 **Ioseph**: gen., “son *of Joseph*”

cuius nos novimus patrem: “whose father we know” where the relative is attracted into the case (gen.) of the antecedent

6:43 **in invicem**: “don’t murmur *with each other*” the preposition is redundant

6:44 **nisi ... traxerit**: fut. perf. in pres. general protasis, “unless the father *has drawn*”

6:45 **in Prophetis**: Isaiah 54:13

6:46 **non quia**: “it is not the case that” where *quod* is normal

εἰ μὴ ὁ ὢν παρὰ [τοῦ] θεοῦ, οὗτος ἑώρακεν τὸν πατέρα. ⁴⁷ ἀμὴν
 ἀμὴν λέγω ὑμῖν, ὁ πιστεύων ἔχει ζωὴν αἰώνιον. ⁴⁸ ἐγώ εἰμι ὁ
 ἄρτος τῆς ζωῆς. ⁴⁹ οἱ πατέρες ὑμῶν ἔφαγον ἐν τῇ ἐρήμῳ τὸ
 μάννα καὶ ἀπέθανον. ⁵⁰ οὗτός ἐστιν ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ
 καταβαίνων ἵνα τις ἐξ αὐτοῦ φάγη καὶ μὴ ἀποθάνῃ. ⁵¹ ἐγώ
 εἰμι ὁ ἄρτος ὁ ζῶν ὁ ἐκ τοῦ οὐρανοῦ καταβάς· ἐάν τις φάγη
 ἐκ τούτου τοῦ ἄρτου ζήσκει εἰς τὸν αἰῶνα, καὶ ὁ ἄρτος δὲ ὃν
 ἐγὼ δώσω ἡ σὰρξ μου ἐστὶν ὑπὲρ τῆς τοῦ κόσμου ζωῆς.»

⁵² ἐμάχοντο οὖν πρὸς ἀλλήλους οἱ Ἰουδαῖοι λέγοντες «Πῶς
 δύναται οὗτος ἡμῖν δοῦναι τὴν σάρκα [αὐτοῦ] φαγεῖν;»

αἰών, -ῶνος, ὁ	ζωή, ἡ: life
αἰώνιος, -α, -ον	καταβαίνω: to go down
ἀποθνήσκω: to die off, die	κόσμος, ὁ
ἄρτος, ὁ: a loaf of wheat-bread	μάννα, τό: manna
ἔρημος, ὁ	μάχομαι: to fight, quarrel
ἔφαγον: to eat (aor.)	οὐρανός, ὁ
ζάω: to live	σὰρξ, -κος, ἡ: flesh

- 6:46 εἰ μὴ ὁ ὢν: pres. part. conditional, “except the one being” i.e. the one who is from God
- 6:49 ἔφαγον ... ἀπέθανον: aor., “they ate ... they died”
- 6:50 ὁ καταβαίνων: pres. part. attributive, “this one is the bread *descending*”
- ἵνα τις φάγη ... καὶ μὴ ἀποθάνῃ: aor. subj. in result clause, “so that someone may eat ... and not die
- 6:51 ὁ ζῶν: pres. part. attrib., “*the living* bread”
- ὁ ... καταβάς: aor. part. attrib., “the bread *that descended*”
- ἐάν τις φάγη: aor. subj. in fut. more vivid protasis, “*if anyone eats*, he shall live”
- ἡ σὰρξ: nom. pred., “the bread is *my flesh*”
- 6:52 δοῦναι: aor. inf. after δύναται, “how is he able *to give*”
- φαγεῖν: aor. inf. expressing purpose, “give to us *to eat*”

nisi is qui est a Deo, hic vidit Patrem. ⁴⁷ Amen, amen dico vobis: Qui credit, habet vitam aeternam. ⁴⁸ Ego sum panis vitae. ⁴⁹ Patres vestri manducaverunt in deserto manna et mortui sunt. ⁵⁰ Hic est panis de caelo descendens, ut, si quis ex ipso manducaverit, non moriatur. ⁵¹ Ego sum panis vivus, qui de caelo descendi. Si quis manducaverit ex hoc pane, vivet in aeternum; panis autem, quem ego dabo, caro mea est pro mundi vita.”

⁵² Litigabant ergo Iudaei ad invicem dicentes: “Quomodo potest hic nobis carnem suam dare ad manducandum?”

caelus, -i *m*: heaven

caro, carnis *f*: flesh, body

filius, fili *m*: son

invicem: in turn; reciprocally

litigo, (1): to quarrel

manduco, (1): to eat

manna (*indecl.*) *n*: manna

morior, (3), **mortuus sum**: to die, expire

panis, -is, *m*. bread

vivo, (3): to be alive, live, survive

vivus, -a, -um: alive, living

6:50 **si quis... manducaverit**: fut. perf. in future more vivid protasis with general force, “if anyone eats”

ut... non moriatur: pres. subj. result clause also serving as apodosis, “so that he does not die”

6:51 **pro mundi vita**: “my flesh is *for the life of the world*”

6:52 **ad invicem**: like *in invicem* above, “mutually” with redundant preposition

ad manducandum: gerundive showing purpose, “to give *in order to be eaten*”

⁵³ εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς «Ἀμὴν ἀμὴν λέγω ὑμῖν, ἐὰν μὴ φάγητε τὴν σάρκα τοῦ υἱοῦ τοῦ ἀνθρώπου καὶ πίνητε αὐτοῦ τὸ αἷμα, οὐκ ἔχετε ζωὴν ἐν ἑαυτοῖς. ⁵⁴ ὁ τρώγων μου τὴν σάρκα καὶ πίνων μου τὸ αἷμα ἔχει ζωὴν αἰώνιον, καὶ γὰρ ἀναστήσω αὐτὸν τῇ ἐσχάτῃ ἡμέρᾳ. ⁵⁵ ἡ γὰρ σὰρξ μου ἀληθὴς ἐστὶ βρώσις, καὶ τὸ αἷμά μου ἀληθὴς ἐστὶ πόσις. ⁵⁶ ὁ τρώγων μου τὴν σάρκα καὶ πίνων μου τὸ αἷμα ἐν ἐμοὶ μένει καὶ γὰρ ἐν αὐτῷ. ⁵⁷ καθὼς ἀπέστειλén με ὁ ζῶν πατήρ καὶ γὰρ ζῶ διὰ τὸν πατέρα, καὶ ὁ τρώγων με καὶ ἐκεῖνος ζήσει δι' ἐμέ. ⁵⁸ οὗτός ἐστιν ὁ ἄρτος ὁ ἐξ οὐρανοῦ καταβάς, οὐ καθὼς ἔφαγον οἱ πατέρες καὶ ἀπέθανον· ὁ τρώγων τοῦτον τὸν ἄρτον ζήσει εἰς τὸν αἰῶνα.» ⁵⁹ ταῦτα εἶπεν ἐν συναγωγῇ διδάσκων ἐν Καφαρναούμ.

αἷμα, -ατος, τό: blood

αἰώνιος, -ον: lasting for an age

ἀληθής, -ές: unconcealed, true

ἄρτος, ὁ: bread

διδάσκω: to teach

ἐσχατος, -η, -ον: last

ζάω: to live

ζωή, ἡ: life

καταβαίνω: to descend

Καφαρναούμ: Capharnum

οὐρανός, ὁ: heaven

πίνω: to drink

πόσις, -ιος, ἡ: a drink, beverage

συναγωγή, ἡ: a synagogue

τρώγω: to gnaw, nibble, munch

6:53 **ἐὰν μὴ φάγητε καὶ πίνητε:** aor. subj. in pres. general protasis, “unless you eat and drink”

οὐκ ἔχετε: apodosis of pres. general condition, “you do not have”

6:54 **οὐκ ὁ τρώγων:** pres. part. attrib. with conditional force like others in this verse, “if eating ...drinking, etc.”

ἀναστήσω: fut. of ἀνα-ίστημι, “I will raise him up”

6:56 **καὶ γὰρ (=καὶ ἐγώ) ἐν αὐτῷ:** “and I (remain) in him”

6:57 **ἀπέστειλén:** aor. of ἀπο-στέλλω, “just as *he sent*”

καὶ ἐκεῖνος: = καὶ ἐκεῖνος, “*that one too* shall seek”

⁵³ Dixit ergo eis Iesus: “Amen, amen dico vobis: Nisi manducaveritis carnem Filii hominis et biberitis eius sanguinem, non habetis vitam in vobismetipsis. ⁵⁴ Qui manducat meam carnem et bibit meum sanguinem, habet vitam aeternam; et ego resuscitabo eum in novissimo die. ⁵⁵ Caro enim mea verus est cibus, et sanguis meus verus est potus. ⁵⁶ Qui manducat meam carnem et bibit meum sanguinem, in me manet, et ego in illo. ⁵⁷ Sicut misit me vivens Pater, et ego vivo propter Patrem; et, qui manducat me, et ipse vivet propter me. ⁵⁸ Hic est panis, qui de caelo descendit, non sicut manducaverunt patres et mortui sunt; qui manducat hunc panem, vivet in aeternum.” ⁵⁹ Haec dixit in synagoga docens in Capharnaum.

bibo, (3): to drink

cibus, -i *m*: food

doceo, (2): to teach

durus, -a, -um: hard, harsh, cruel

novissimus, -a, -um: last

panis, panis *m*: bread

potus, potus *m*: a drink

resuscito, (1): to raise up, revive

sanguis, -inis *m*: blood

synagoga, -ae *f*: synagogue

verus, -a, -um: true

vivo, (3): to live

6:53 **nisi manducaveritis ...biberitis**: fut. perf. in pres. general protasis, “unless you have eaten ...have drunk”

vobismetipsis: *vobis* + *met* + *ipsis* emphatic, “in you yourselves”

6:57 **propter patrem ...propter me**: translating **διὰ**, perhaps meaning “near”

6:59 **in Capharnaum**: “in Capharnaum” with redundant preposition

Many Disciples Desert Jesus

⁶⁰ πολλοὶ οὖν ἀκούσαντες ἐκ τῶν μαθητῶν αὐτοῦ εἶπαν
«Σκληρός ἐστιν ὁ λόγος οὗτος· τίς δύναται αὐτοῦ ἀκούειν;»

⁶¹ εἰδὼς δὲ ὁ Ἰησοῦς ἐν ἑαυτῷ ὅτι γογγύζουσιν περὶ τούτου
οἱ μαθηταὶ αὐτοῦ εἶπεν αὐτοῖς «Τοῦτο ὑμᾶς σκανδαλίζει; ⁶² ἐὰν
οὖν θεωρήτε τὸν υἱὸν τοῦ ἀνθρώπου ἀναβαίνοντα ὅπου ἦν τὸ
πρότερον; ⁶³ τὸ πνεῦμά ἐστιν τὸ ζωοποιεῖν, ἡ σὰρξ οὐκ ὠφελεῖ
οὐδέν· τὰ ῥήματα ἃ ἐγὼ λελάληκα ὑμῖν πνεῦμά ἐστιν καὶ ζωὴ
ἐστιν· ⁶⁴ ἀλλὰ εἰσὶν ἐξ ὑμῶν τινὲς οἳ οὐ πιστεύουσιν.» ἦδει
γὰρ ἐξ ἀρχῆς ὁ Ἰησοῦς τίνες εἰσὶν οἳ μὴ πιστεύοντες καὶ τίς
ἐστιν ὁ παραδώσων αὐτόν. ⁶⁵ καὶ ἔλεγεν «Διὰ τοῦτο εἶρηκα
ὑμῖν ὅτι οὐδεὶς δύναται ἐλθεῖν πρὸς με ἐὰν μὴ ἦ δεδομένον
αὐτῷ ἐκ τοῦ πατρὸς.»

ἀναβαίνω: to go up

ἀρχή, ἡ: a beginning

δύναμαι: to be able, capable (+ *inf.*)

ἐρέω: to say (*fut.*)

ζωοποιέω: to make living

λαλέω: to talk

παραδίδωμι: to hand over to another, betray

πνεῦμα, -ατος, τό: spirit

πολύς, πολλά, πολύ: many

πρότερος, -α, -ον: prior

ῥήμα, -ατος, τό: a word, saying

σὰρξ, σαρκός, ἡ: flesh

σκανδαλίζω: to give offence to

σκληρός, -ά, -όν: hard

ὠφελέω: to help, aid, assist

6:61 εἰδὼς: perf. part., “Jesus *knowing*”

6:62 ἐὰν οὖν θεωρήτε: pres. subj. in fut. more vivid protasis with apodosis
suppressed, “*if you saw* (what would you say?)” i.e. what if you saw?
ὅπου ἦν: local relative clause, “going up *where he was*”

6:63 λελάληκα: perf., “which *I have spoken*”

6:64 τίνες εἰσὶν ... τίς ἐστιν: ind. quest., “he knows *who they are* ... *who is*”
ὁ παραδώσων: fut. part., attributive, “the one about to betray him”

6:65 εἶρηκα: perf., “I have spoken”

ἐὰν μὴ ἦ δεδομένον: perf. subj. periphrastic of δίδωμι in a pres. general
protasis, “unless it has been granted”

Many Disciples Desert Jesus

⁶⁰ Multi ergo audientes ex discipulis eius dixerunt: “Durus est hic sermo! Quis potest eum audire?”

⁶¹ Sciens autem Iesus apud semetipsum quia murmurarent de hoc discipuli eius, dixit eis: “Hoc vos scandalizat? ⁶² Si ergo videritis Filium hominis ascendentem ubi erat prius? ⁶³ Spiritus est, qui vivificat, caro non prodest quidquam; verba, quae ego locutus sum vobis, Spiritus sunt et vita sunt. ⁶⁴ Sed sunt quidam ex vobis, qui non credunt.” Sciebat enim ab initio Iesus, qui essent non credentes, et quis traditurus esset eum. ⁶⁵ Et dicebat: “Propterea dixi vobis: Nemo potest venire ad me, nisi fuerit ei datum a Patre.”

ascendo, (3): to rise, ascend
datum, -i *n*: present, gift
initium, -i *n*: beginning
loquor, (3), **locutus sum**: speak, tell
multus, -a, -um: much, many
murmuro, (1): to murmur, mutter
possum, **posse**, **potui**: be able, can
prior, **prius**: earlier, before
propterea: therefore, for this reason

prosum, **prodesse**: be useful, be advantageous
scandalizo, (1): to tempt to evil, offend
scio, (4): to know, understand
semetipse, -a, -um: one's self
sermo, **sermonis** *m*: diction, speech, teaching
spiritus, -us *m*: spirit
trado, (3), **tradidi**, **traditus**: to hand over, surrender
verbum, -i *n*: word
vivifico, (1): to bring back to life, make live

- 6:61 **quia murmurarent**: impf. subj. in ind. st. after *sciens*, “knowing *that they were murmuring*”
 6:62 **si...videritis**: fut. perf. in fut. more vivid protasis with apodosis suppressed, “if you shall see (what then?)”
ubi erat prius: acc. adverbial, “ascending to (the place) *where he was before*”
 6:64 **qui essent**: impf. subj. in ind. quest., “knew *who were* the ones”
quis traditurus esset: impf. subj. in future periphrastic in ind. quest., “knew *who was about to betray*”
 6:65 **nisi fuerit datum**: fut. perf. periphrastic in pres. general protasis, “unless it has been given”

⁶⁶ Ἐκ τούτου πολλοὶ ἐκ τῶν μαθητῶν αὐτοῦ ἀπῆλθον εἰς τὰ ὀπίσω καὶ οὐκέτι μετ' αὐτοῦ περιεπάτουν.

⁶⁷ Εἶπεν οὖν ὁ Ἰησοῦς τοῖς δώδεκα «Μὴ καὶ ὑμεῖς θέλετε ὑπάγειν;»

⁶⁸ ἀπεκρίθη αὐτῷ Σίμων Πέτρος «Κύριε, πρὸς τίνα ἀπελευσόμεθα; ῥήματα ζωῆς αἰωνίου ἔχεις, ⁶⁹ καὶ ἡμεῖς πεπιστεύκαμεν καὶ ἐγνώκαμεν ὅτι σὺ εἶ ὁ ἅγιος τοῦ θεοῦ.»

⁷⁰ ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς «Οὐκ ἐγὼ ὑμᾶς τοὺς δώδεκα ἐξελεξάμην; καὶ ἐξ ὑμῶν εἷς διάβολός ἐστιν.» ⁷¹ ἔλεγεν δὲ τὸν Ἰούδαν Σίμωνος Ἰσκαριώτου· οὗτος γὰρ ἔμελλεν παραδιδόναι αὐτόν, εἷς ἐκ τῶν δώδεκα.

ἅγιος, -α, -ον: sacred, holy

γινώσκω: to know

διάβολος, ὁ: a devil

δώδεκα: twelve

ἐκλέγω: to pick or single out

Ἰσκαριώτης, -ου, ὁ: the Iscariot

ὀπίσω: backwards

οὐκέτι: no more, no longer, no further

παραδίδωμι: to give or hand over, betray

Σίμων, -ονος, ὁ: Simon

ὑπάγω: to withdraw

6:66 ἐκ τούτου (sc. χρόνου): "from this point in time"

εἰς τὰ ὀπίσω: "they went *to the back* (of the crowd)"

οὐκέτι περιεπάτουν: impf., "they no longer were walking around"

6:67 μὴ θέλετε: expecting a negative answer, "don't you wish to" + inf.

6:68 ἀπελευσόμεθα: fut., "to whom *shall we go*"

6:69 πεπιστεύκαμεν ... ἐγνώκαμεν: perf., "we have believed ...we have known"

6:70 οὐκ ἐξελεξάμην: aor. expecting a positive answer, "have I not chosen you?"

6:71 ἔλεγεν: impf., "he was talking about" + acc.

παραδιδόναι: pres. inf. after ἔμελλεν, "he was about *to betray*"

⁶⁶ Ex hoc multi discipulorum eius abierunt retro et iam non cum illo ambulabant.

⁶⁷ Dixit ergo Iesus ad Duodecim: “Numquid et vos vultis abire?”

⁶⁸ Respondit ei Simon Petrus: “Domine, ad quem ibimus? Verba vitae aeternae habes; ⁶⁹ et nos credidimus et cognovimus quia tu es Sanctus Dei.”

⁷⁰ Respondit eis Iesus: “Nonne ego vos Duodecim elegi? Et ex vobis unus Diabolus est.” ⁷¹ Dicebat autem Iudam Simonis Iscariotis; hic enim erat traditurus eum, cum esset unus ex Duodecim.

abeo, (4), **abii**, **abitum**: to depart, go away
ambulo, (1): to walk
credo, (3), **credidi**, **creditus**: to trust, believe
diabolus, -i *m*: devil
duodecim: twelve
eligo, (3), **elegi**, **electus**: to pick out, choose

Petrus, -i *m*: Peter
retro (*adv.*): back
sanctus, -a, -um: divine, holy
Simon, **Simonis** *m*: Simon
vado, (3): to go
volo, **velle**: to wish, want

6:66 **ex hoc (sc. tempore)**: “from this moment”

iam non: “they were *no longer* waling”

6:67 **vultis**: pres. of *volo*, “*don’t you wish* to learn?”

6:71 **traditurus**: fut. part. in periphrasis with *erat*, “he was *about to betray*”

cum esset: impf. subj. in concessive clause, “although he was one of the Twelve”

Chapter 7

Jesus Goes to the Festival of Tabernacles

¹ καὶ μετὰ ταῦτα περιεπάτει ὁ Ἰησοῦς ἐν τῇ Γαλιλαίᾳ, οὐ γὰρ ἤθελεν ἐν τῇ Ἰουδαίᾳ περιπατεῖν, ὅτι ἐζήτουν αὐτὸν οἱ Ἰουδαῖοι ἀποκτείνει. ² ἦν δὲ ἐγγὺς ἡ ἐορτὴ τῶν Ἰουδαίων ἡ σκηνοπηγία. ³ εἶπον οὖν πρὸς αὐτὸν οἱ ἀδελφοὶ αὐτοῦ «Μετάβηθι ἐντεῦθεν καὶ ὕπαγε εἰς τὴν Ἰουδαίαν, ἵνα καὶ οἱ μαθηταί σου θεωρήσουσιν [σοῦ] τὰ ἔργα ἃ ποιεῖς. ⁴ οὐδεὶς γάρ τι ἐν κρυπτῷ ποιεῖ καὶ ζητεῖ αὐτὸς ἐν παρρησίᾳ εἶναι· εἰ ταῦτα ποιεῖς, φανέρωσον σεαυτὸν τῷ κόσμῳ.» ⁵ οὐδὲ γὰρ οἱ ἀδελφοὶ αὐτοῦ ἐπίστευον εἰς αὐτόν.

⁶ λέγει οὖν αὐτοῖς ὁ Ἰησοῦς «Ὁ καιρὸς ὁ ἐμὸς οὐπὼ πάρεστιν, ὁ δὲ καιρὸς ὁ ὑμέτερος πάντοτέ ἐστιν ἑτοιμος. ⁷ οὐ δύναται ὁ κόσμος μισεῖν ὑμᾶς, ἐμὲ δὲ μισεῖ, ὅτι ἐγὼ μαρτυρῶ περὶ αὐτοῦ

ἀποκτείνω: to kill, slay

Γαλιλαία, ἡ: Galilee

ἐντεῦθεν: hence, from here

ἐορτή, ἡ: a feast, festival

ἐτοιμος, -ον: at hand, ready, prepared

θέλω: to will, wish

καιρός, ὁ: due measure, proper time

κρυπτός, -ή, -όν: hidden, secret

μαρτυρέω: to bear witness

μεταβαίνω: to go from one place to another

μισέω: to hate

οὐπὼ: not yet

πάντοτε: at all times, always

παρρησία, ἡ: freeness, openness

περιπατέω: to walk about

σκηνοπηγία, ἡ: the Feast of Tents or Tabernacles

ὑμέτερος, -α, -ον: your

ὑπάγω: to withdraw

φανερῶω: to make manifest

7:1 **ἀποκτείνει:** aor. inf. of purpose after **ἐζήτουν**, “they were seeking *to kill* him”

7:2 **σκηνοπηγία:** the feast of the Tabernacles commemorated the wandering in the desert (Lev. 23: 39-43).

7:3 **μετάβηθι:** aor. imper. of **μετα-βαίνω**, “go elsewhere!”

ἵνα θεωρήσουσιν: aor. subj. in purpose/result clause, “go *so they may see*”

7:4 **ποιεῖ καὶ ζητεῖ:** “no one *does and seeks*” i.e. no one does both

φανέρωσον: aor. imper., “show yourself!”

7:7 **μισεῖν:** pres. inf. complementing **δύναται**, “not able *to hate*”

περὶ αὐτοῦ: “I will witness *about it*” i.e. the world

Chapter 7

Jesus Goes to the Festival of Tabernacles

¹ Et post haec ambulabat Iesus in Galilaeam; non enim volebat in Iudaeam ambulare, quia quaerebant eum Iudaei interficere. ² Erat autem in proximo dies festus Iudaeorum, Scenopegia. ³ Dixerunt ergo ad eum fratres eius: “Transi hinc et vade in Iudaeam, ut et discipuli tui videant opera tua, quae facis. ⁴ Nemo quippe in occulto quid facit et quaerit ipse in palam esse. Si haec facis, manifesta teipsum mundo.” ⁵ Neque enim fratres eius credebant in eum.

⁶ Dicit ergo eis Iesus: “Tempus meum nondum adest, tempus autem vestrum semper est paratum. ⁷ Non potest mundus odisse vos; me autem odit, quia ego testimonium perhibeo de illo,

assum, adesse: be near, be present

hinc: from here, henceforth

interficio, (3): to kill, destroy

Iudaea, -ae f: Judea, Israel

malus, -a, -um: bad, evil, wicked

manifesto, (1): to make visible, disclose

nondum: not yet

occultum, -i n: secrecy, hiding

odi, odisse: to hate (perf.)

opus, -eris n: work, deed

palam: openly, publicly

paratus, -a, -um: prepared, ready, equipped

perhibeo, (2): to present, give

proximus, -a, -um: close

quippe: of course; naturally

scenopegia, -ae f: Jewish Feast of Tabernacles

tempus, -oris n: time

testimonium, -i n: testimony

transeo, (4): to go over, cross

vado, (3): to go

7:1 **in Galilaeam, in Iudaeam:** acc. where one would expect the ablative to translate the Greek dat., “in Galilee, in Judaea”

7:2 **in proximo:** the prep. phrase is used as a predicate, “the day was *near*”

7:3 **transi:** pres. imper. of *transeo*, “cross over!”

ut ... videant: pres. subj. purpose clause, “in order that they may see”

7:4 **quid = quidquid:** “nobody does *anything*”

in palam: “in the open” with redundant preposition

7:7 **odisse:** perf. inf. with present meaning, “able to *hate* you”

de illo: “give testimony *about that*” i.e. the world

ὅτι τὰ ἔργα αὐτοῦ πονηρά ἐστιν. ⁸ ὑμεῖς ἀνάβητε εἰς τὴν ἑορτὴν· ἐγὼ οὐπω ἀναβαίνω εἰς τὴν ἑορτὴν ταύτην, ὅτι ὁ ἐμὸς καιρὸς οὐπω πεπλήρωται.» ⁹ ταῦτα δὲ εἰπὼν αὐτοῖς ἔμεινεν ἐν τῇ Γαλιλαίᾳ.

¹⁰ ὥς δὲ ἀνέβησαν οἱ ἀδελφοὶ αὐτοῦ εἰς τὴν ἑορτὴν, τότε καὶ αὐτὸς ἀνέβη, οὐ φανερώς ἀλλὰ ὥς ἐν κρυπτῷ. ¹¹ οἱ οὖν Ἰουδαῖοι ἐζήτουν αὐτὸν ἐν τῇ ἑορτῇ καὶ ἔλεγον «Ποῦ ἐστὶν ἐκεῖνος;»

¹² καὶ γογγυσμὸς περὶ αὐτοῦ ἦν πολὺς ἐν τοῖς ὄχλοις· οἱ μὲν ἔλεγον ὅτι Ἀγαθὸς ἐστίν,

ἄλλοι δὲ ἔλεγον Οὐ, ἀλλὰ πλανᾷ τὸν ὄχλον. ¹³ οὐδεὶς μέντοι παρρησίᾳ ἐλάλει περὶ αὐτοῦ διὰ τὸν φόβον τῶν Ἰουδαίων.

ἀγαθός, -ή, -όν: good

ἀναβαίνω: to go up, mount, to go up to

Γαλιλαία, -ας, ἡ: Galilee

γογγυσμός, ὁ: a murmuring

ἑορτή, ἡ: a festival, feast

καιρός, ὁ: due measure, proper time

κρυπτός, -ή, -όν: hidden, secret

ὄχλος, ὁ: a crowd, a throng

παρρησία, ἡ: openness, frankness

πλανᾶω: to cause to wander

πληρώω: to make full

πονηρός, -ά, -όν: toilsome, painful, grievous

τότε: at that time, then

φανερός, -ά, -όν: visible, manifest, evident

φόβος, ὁ: fear

7:8 ἀνάβητε: aor. imper. of ἀνα-βαίνω, “go up to the feast!”

πεπλήρωται: perf., “my time is not yet fulfilled”

7:9 ἔμεινεν: aor., “he remained”

7:10 ἀνέβησαν ... ἀνέβη: aor. of ἀνα-βαίνω, “as they went up ...he himself went up”

7:12 πλανᾷ: pres., “he is causing the crowd to wander”

quia opera eius mala sunt. ⁸ Vos ascendite ad diem festum; ego non ascendo ad diem festum istum, quia meum tempus nondum impletum est.” ⁹ Haec autem cum dixisset, ipse mansit in Galilaea.

¹⁰ Ut autem ascenderunt fratres eius ad diem festum, tunc et ipse ascendit, non manifeste sed quasi in occulto. ¹¹ Iudaei ergo quaerebant eum in die festo et dicebant: “Ubi est ille?”

¹² Et murmur multus de eo erat in turba. Alii quidem dicebant: “Bonus est!”

alii autem dicebant: “Non, sed seducit turbam!” ¹³ Nemo tamen palam loquebatur de illo propter metum Iudaeorum.

alius , -a, -ud: other, another	murmur , -is <i>n</i> : murmur
ascendo , (3), ascendi , ascensus : to climb, go up, rise	occultum , -i <i>n</i> : secrecy, hiding
bonus , -a, -um <i>m</i> : good	opus , -eris <i>n</i> : work deed
festus , -a, -um: festive	palam : openly, publicly
impleo , (2), implevi , impletus : to fulfill, complete	quasi : as if, just as
maneo (2), mansi : to remain	seduco , (3): to lead astray
manifestus , -a, -um: conspicuous, noticeable	tamen : yet, nevertheless, still
medio , (1): to be in the middle	tempus , -oris <i>n</i> : time
metus , metus <i>m</i> : fear, anxiety, dread	tunc : then, at that time
	turba , -ae <i>f</i> : crowd, multitude

7:9 **cum dixisset**: plupf. subj. *cum* circumstantial clause, “when he had said”

7:12 **alii quidem ...alii autem**: translating **οἱ μὲν ...ἄλλοι**, “while some ...others”

7:13 **de illo**: “was speaking *about him*” i.e. Jesus

Iudaeorum: objective gen. after *metum*, “fear of the Jews”

Jesus Teaches at the Festival

¹⁴ ἤδη δὲ τῆς ἑορτῆς μεσοῦσης ἀνέβη Ἰησοῦς εἰς τὸ ἱερόν καὶ ἐδίδασκεν. ¹⁵ ἐθαύμαζον οὖν οἱ Ἰουδαῖοι λέγοντες «Πῶς οὗτος γράμματα οἶδεν μὴ μεμαθηκώς;»

¹⁶ ἀπεκρίθη οὖν αὐτοῖς Ἰησοῦς καὶ εἶπεν «Ἡ ἐμὴ διδαχὴ οὐκ ἔστιν ἐμὴ ἀλλὰ τοῦ πέμψαντός με. ¹⁷ ἐάν τις θέλῃ τὸ θέλημα αὐτοῦ ποιεῖν, γνώσεται περὶ τῆς διδαχῆς πότερον ἐκ τοῦ θεοῦ ἐστὶν ἢ ἐγὼ ἀπ' ἐμαυτοῦ λαλῶ. ¹⁸ ὁ ἀφ' ἐαυτοῦ λαλῶν τὴν δόξαν τὴν ἰδίαν ζητεῖ. ὁ δὲ ζητῶν τὴν δόξαν τοῦ πέμψαντος αὐτὸν οὗτος ἀληθὴς ἐστὶν καὶ ἀδικία ἐν αὐτῷ οὐκ ἔστιν. ¹⁹ οὐ Μωυσῆς ἔδωκεν ὑμῖν τὸν νόμον; καὶ οὐδεὶς ἐξ ὑμῶν ποιεῖ τὸν νόμον. τί με ζητεῖτε ἀποκτείνει;»

²⁰ ἀπεκρίθη ὁ ὄχλος «Δαιμόνιον ἔχεις. τίς σε ζητεῖ ἀποκτείνει;»

ἀδικία, ἡ: wrong-doing, injustice

γράμμα, -ατος, τό: a writing

δαμόνιον, τό: a demon

διδαχὴ, ἡ: teaching

ἑορτή, ἡ: a festival, feast

ἤδη: now, already

θαυμάζω: to wonder, marvel

θέλω: to will, wish (+ *inf.*)

ἴδιος, -α, -ον: one's own

ἱερόν, τό: temple

μανθάνω: to learn

μεσῶ: to be in the middle

νόμος, ὁ: custom, law

πότερος, -α, -ον: which of the two?

7:14 μεσοῦσης: pres. part. of μεσῶ in gen. abs., “the festival *being in the middle*”
ἐδίδασκεν: impf., “he started teaching”

7:15 μὴ μεμαθηκώς: perf. part. with μὴ indicating conditional force, “if not having learned”

7:16 τοῦ πέμψαντός: aor. part. gen., “the teaching *of the one who sent me*”

7:17 ἐάν τις θέλῃ: pres. subj. in fut. more vivid protasis, “if someone wishes”

πότερον ἐστὶν ἢ ... λαλῶ: ind. quest. after γνώσεται: “will know *whether it is ... or whether I speak*”

7:18 ὁ ἀφ' ἐαυτοῦ λαλῶν: “the one speaking from himself” i.e. independently

ὁ δὲ ζητῶν ... οὗτος: *the one seeking ... this one is true*”

7:19 ἀποκτείνει: aor. inf. of purpose, “why do you seek *to kill*?”

Jesus Teaches at the Festival

¹⁴ Iam autem die festo mediante, ascendit Iesus in templum et docebat. ¹⁵ Mirabantur ergo Iudaei dicentes: “Quomodo hic litteras scit, cum non didicerit?”

¹⁶ Respondit ergo eis Iesus et dixit: “Mea doctrina non est mea sed eius, qui misit me. ¹⁷ Si quis voluerit voluntatem eius facere, cognoscet de doctrina utrum ex Deo sit, an ego a meipso loquar. ¹⁸ Qui a semetipso loquitur, gloriam propriam quaerit; qui autem quaerit gloriam eius, qui misit illum, hic verax est, et iniustitia in illo non est. ¹⁹ Nonne Moyses dedit vobis legem? Et nemo ex vobis facit legem. Quid me quaeritis interficere?”

²⁰ Respondit turba: “Daemonium habes! Quis te quaerit interficere?”

ascendo , (3), ascendi , ascensus : to climb, go	proprius , -a, -um: individual
daemonium , -i <i>n</i> : evil demon	quaero (3), quaesivi , quaesitus : to search for, seek
disco , (3), didici , discitus : to learn	quomodo : how, in what way?
doctrina , -ae <i>f</i> : learning, teaching	semetipse , -a, -um: one's self
iniustitia , -ae <i>f</i> : injustice, false	templum , -i <i>n</i> : temple
lex , legis <i>f</i> : law	utrum... an : whether... or
littera , litterae <i>f</i> : literature, books	verax , -a, -um: speaking the truth, truthful
miro , (1): to wonder; marvel at	voluntas , voluntatis <i>f</i> : will, desire
opus , operis <i>n</i> : deed	

7:14 **die festo mediante**: abl. abs., “the festival day being in the middle”

7:15 **cum... didicerit**: perf. subj. in *cum* concessive clause, “although he has not been taught”

7:17 **si quis voluerit**: fut. perf. indic. in fut. more vivid protasis, “if anyone wishes” + inf.

utrum... sit an... loquar: pres. subj. in indirect question, “know *whether it is* from God or *whether I speak* from myself”

7:18 Note the profusion of pronouns produced by the translation of Greek participles by relative clauses. The final three demonstratives (*illum*, *hic*, *illo*) all have the same antecedent, the subject of *qui autem quaerit*

²¹ ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς «Ἐν ἔργον ἐποίησα καὶ πάντες θαυμάζετε. ²² διὰ τοῦτο Μωυσῆς δέδωκεν ὑμῖν τὴν περιτομήν, — οὐχ ὅτι ἐκ τοῦ Μωυσέως ἐστὶν ἀλλ' ἐκ τῶν πατέρων, — καὶ [ἐν] σαββάτῳ περιτέμνετε ἄνθρωπον. ²³ εἰ περιτομὴν λαμβάνει ὁ ἄνθρωπος ἐν σαββάτῳ ἵνα μὴ λυθῇ ὁ νόμος Μωυσέως, ἐμοὶ χολᾶτε ὅτι ὅλον ἄνθρωπον ὑγιῇ ἐποίησα ἐν σαββάτῳ; ²⁴ μὴ κρίνετε κατ' ὄψιν, ἀλλὰ τὴν δικαίαν κρίσιν κρίνετε.»

Division Over Who Jesus Is

²⁵ ἔλεγον οὖν τινὲς ἐκ τῶν Ἱεροσολυμειτῶν «Οὐχ οὗτός ἐστιν ὃν ζητοῦσιν ἀποκτεῖναι; ²⁶ καὶ ἴδε παρρησία λαλεῖ καὶ οὐδὲν αὐτῷ λέγουσιν· μή ποτε ἀληθῶς ἔγνωσαν οἱ ἄρχοντες ὅτι οὗτός ἐστιν ὁ χριστός; ²⁷ ἀλλὰ τοῦτον οἶδαμεν πόθεν ἐστίν· ὁ δὲ χριστὸς ὅταν ἔρχηται οὐδεὶς γινώσκει πόθεν ἐστίν.»

ἄρχων, -οντος, ὁ: a commander, captain
γινώσκω: to know
δίκαιος, -η, -ον: just
ιδέ: lo, behold
Ἱεροσολυμειτῆς, ὁ: an Israelite
κρίνω: to judge
κρίσις, ἡ: a judgement
λαμβάνω: to take
λύω: to loose

ὅλος, -η, -ον: whole, complete
ὄψις, -εως, ἡ: look, appearance, aspect
περιτέμνω: to circumcize
περιτομή, ἡ: circumcision
πόθεν: whence?
Σάββατον, τό: Sabbath
ὑγιής, -ές: sound, healthy, hearty, sound in
χολάω: to be angry
χριστός, -ή, -όν: anointed

7:21 **ἐν ἔργον**: “I have done *one deed*”

7:23 **ἵνα μὴ λυθῇ**: aor. subj. pass. of λύω in purpose clause, “*lest that the law is not loosed*”

ὑγιῇ: acc. pred., “I made a whole man *well*”

7:24 **κατ' ὄψιν**: “don't judge *according to appearance*”

κρίσιν: cognate accusative, “judge *a judgement*” i.e. make a judgement

7:25 **οὐχ οὗτός ἐστιν**: anticipating an affirmative answer, “is this not?”

7:26 **μήποτε ἀληθῶς ἔγνωσαν**: anticipating a negative answer, “surely they do not realize”

7:27 **ὅταν ἔρχηται**: pres. subj. in general temporal clause, “whenever he comes”

²¹ Respondit Iesus et dixit eis: “Unum opus feci, et omnes miramini. ²² Propterea Moyses dedit vobis circumcisionem -- non quia ex Moyse est sed ex patribus -- et in sabbato circumciditis hominem. ²³ Si circumcisionem accipit homo in sabbato, ut non solvatur lex Moysis, mihi indignamini, quia totum hominem sanum feci in sabbato? ²⁴ Nolite iudicare secundum faciem, sed iustum iudicium iudicate.”

Division Over Who Jesus Is

²⁵ Dicebant ergo quidam ex Hierosolymitis: “Nonne hic est, quem quaerunt interficere? ²⁶ Et ecce palam loquitur, et nihil ei dicunt. Numquid vere cognoverunt principes quia hic est Christus? ²⁷ Sed hunc scimus unde sit, Christus autem cum venerit, nemo scit unde sit.”

accipio, (3): to receive, accept
circumcido, (3): to circumcise
circumcisio, **-onis** *f*: circumcision
clamo, (1): to proclaim, shout?
ecce: behold! see!
facies, **faciei** *f*: presence, appearance
Hierosolymis, **-itis**, *m./f*: a Jerusalemite
indignor, (1): to scorn, regard with indignation
iudicium, **-i** *n*: judgment, decision
iudico, (1): to judge, give judgment
iustus, **-a**, **-um**: just, fair; right, lawful

miror, (1): to wonder at
nihil (*indecl.*): nothing
palam: openly, publicly, plainly
princeps, **principis** *m*: leader
sabbatum, **-i** *n*: Sabbath
sanus, **-a**, **-um**: sound, healthy
secundus, **-a**, **-um**: inferior
solvo, (3): to loosen, release, unbind
totus, **-a**, **-um**: whole, all, entire
unde: from where, whence
vere: truly, actually, indeed

- 7:22 **et in sabbato**: “even on the Sabbath” circumcision was required on the 8th day even if it fell on the Sabbath
- 7:23 **ut non solvatur**: pres. subj. in purpose clause, “lest the law *be loosed*”
mihi indignamini: “are you indignant with me?” a rhetorical question that is also an apodosis
totum ... sanum: predicate adjs., “I made a man *whole* and *sound*”
- 7:24 **nolite**: imper., “don’t!” + inf.
iustum iudicium: cognate acc. with *iudicate*, “judge a just judgement”
- 7:27 **unde sit**: pres. subj. indirect question after *scimus* and *scit*, “know *whence he is*”
cum... venerit: fut. perf. in circumstantial clause, “when(ever) he has come”

²⁸ ἔκραξεν οὖν ἐν τῷ ἱερῷ διδάσκων ὁ Ἰησοῦς καὶ λέγων
«Κὰ μὲ οἶδατε καὶ οἶδατε πόθεν εἰμί· καὶ ἀπ’ ἐμαντοῦ οὐκ
ἐλήλυθα, ἀλλ’ ἔστιν ἀληθινὸς ὁ πέμψας με, ὃν ὑμεῖς οὐκ
οἶδατε· ²⁹ ἐγὼ οἶδα αὐτόν, ὅτι παρ’ αὐτοῦ εἰμὶ καὶ κεῖνός με
ἀπέστειλεν.»

³⁰ ἐζήτουν οὖν αὐτὸν πιάσαι, καὶ οὐδεὶς ἐπέβαλεν ἐπ’ αὐτὸν
τὴν χεῖρα, ὅτι οὐπω ἐληλύθει ἡ ὥρα αὐτοῦ. ³¹ ἐκ τοῦ ὄχλου
δὲ πολλοὶ ἐπίστευσαν εἰς αὐτόν, καὶ ἔλεγον «Ὁ χριστὸς ὅταν
ἔλθῃ μὴ πλείονα σημεῖα ποιήσῃ ὧν οὗτος ἐποίησεν;»

³² ἤκουσαν οἱ Φαρισαῖοι τοῦ ὄχλου γογγύζοντος περὶ
αὐτοῦ ταῦτα, καὶ ἀπέστειλαν οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι
ὑπηρέτας ἵνα πιάσωσιν αὐτόν.

ἀληθινός, -η, -ον: true

ἀρχιερεῖς, -έως, ὁ: a chief-priest

ἐπιβάλλω: to throw or cast upon

ἔλθω: to go (aor.)

ἱερόν, τό: a temple

κράζω: to cry out

ὄχλος, ὁ: a crowd

πιάζω: to arrest

πλείων, πλείον: more

ὑπηρέτης, -ου, ὁ: a public slave

χεῖρ, χειρός, ἡ: the hand

ὥρα, ἡ: hour

7:28 ἔκραξεν: aor. of κράζω, “he cried out”

καὶ ἐγὼ οἶδατε: perf., “you know me also”

οὐκ ἐλήλυθα: perf. of ἔρχομαι, “I have not come from my own authority”

7:29 καὶ ἐκεῖνός = καὶ ἐκεῖνος: “and that one sent me” i.e. the father

7:30 πιάσαι: aor. inf. of purpose after ἐζήτουν, “they were seeking to arrest him”

ἐπέβαλεν: aor. of ἐπι-βάλλω, “no one placed a hand on him”

ἐληλύθει: plupf. of ἔρχομαι, “his hour had not yet come”

7:31 ὅταν ἔλθῃ: aor. subj. in general temporal clause, “when his hour comes”
(whenever that will be)

ὧν: rel. pron. gen. attracted into the case of its unexpressed antecedent, which
was a gen. of comparison after πλείονα (= *τουνῶν ἃ ἐποίησεν*), “will he do
more things (than the ones) which this one did”

7:32 τοῦ ὄχλου γογγύζοντος: gen. after ἤκουσαν, “they heard the crowd grumbling”
ἵνα πιάσωσιν: aor. subj. in purpose clause, “they sent servants to arrest him”

²⁸ Clamavit ergo docens in templo Iesus et dicens: “Et me scitis et unde sim scitis. Et a meipso non veni, sed est verus, qui misit me, quem vos non scitis. ²⁹ Ego scio eum, quia ab ipso sum, et ipse me misit.”

³⁰ Quaerebant ergo eum apprehendere, et nemo misit in illum manus, quia nondum venerat hora eius. ³¹ De turba autem multi crediderunt in eum et dicebant: “Christus cum venerit, numquid plura signa faciet quam quae hic fecit?”

³² Audierunt pharisaei turbam murmurantem de illo haec et miserunt pontifices et pharisaei ministros, ut apprehenderent eum.

adhuc: thus far, till now

apprehendo, (3): to seize, apprehend

audio, (4): to hear

hora, -ae f: hour, time

manus, -us f: hand

minister, ministri m: guard, attendant

murmuro, (1): to murmur, mutter

pharisaeus, -i m: Pharisee

plus, pluris (gen.): more

pontifex, -icis m: high priest

signum, -i n: sign

verus, -a, -um: true

7:28 **unde sim:** pres. subj. in indirect question, “know *whence I am*”

7:30 **manus:** acc. pl. direct obj. of *misit*, “no one placed *their hands*”

7:31 **cum... venerit:** fut. perf. in gen. temporal clause, “when he has come”
(whenever that will be)

plura signa... quam: “does anyone make *more signs ... than* he?”

7:32 **haec:** acc. obj. of *murmurantem*, “murmuring *these things*”

ut apprehenderent: impf. subj. purpose clause, “sent attendants *to arrest*”

³³ εἶπεν οὖν ὁ Ἰησοῦς «Ἔτι χρόνον μικρὸν μεθ' ὑμῶν εἰμὶ καὶ ὑπάγω πρὸς τὸν πέμψαντά με. ³⁴ ζητήσετέ με καὶ οὐχ εὐρήσετέ με, καὶ ὅπου εἰμὶ ἐγὼ ὑμεῖς οὐ δύνασθε ἐλθεῖν.»

³⁵ εἶπον οὖν οἱ Ἰουδαῖοι πρὸς ἑαυτοὺς «Ποῦ οὗτος μέλλει πορεύεσθαι ὅτι ἡμεῖς οὐχ εὐρήσομεν αὐτόν; μὴ εἰς τὴν διασποράν τῶν Ἑλλήνων μέλλει πορεύεσθαι καὶ διδάσκειν τοὺς Ἑλληνας; ³⁶ τίς ἐστὶν ὁ λόγος οὗτος ὃν εἶπε Ζητήσετέ με καὶ οὐχ εὐρήσετέ με καὶ ὅπου εἰμὶ ἐγὼ ὑμεῖς οὐ δύνασθε ἐλθεῖν ;»

³⁷ ἐν δὲ τῇ ἐσχάτῃ ἡμέρᾳ τῇ μεγάλῃ τῆς ἐορτῆς εἰστήκει ὁ Ἰησοῦς, καὶ ἔκραξεν λέγων «Ἐάν τις διψᾷ ἐρχέσθω πρὸς με καὶ πινέτω. ³⁸ ὁ πιστεύων εἰς ἐμέ, καθὼς εἶπεν ἡ γραφή, ποταμοὶ ἐκ τῆς κοιλίας αὐτοῦ ρεύσουσιν ὕδατος ζῶντος.»

γραφή, ἡ: a writing, scripture
διασπορά, ἡ: dispersion
διψάω: to thirst
δύναμαι: to be able (+ *inf.*)
Ἕλλην, -ηνος, ὁ: a Greek
ἐορτή, ἡ: a festival, feast
εὐρίσκω: to find
ἵστημι: to set up
κοιλία, ἡ: belly

κράζω: to shout
μικρός, -ά, -όν: small, little
πίνω: to drink
πορεύω: to make to go
ποταμός, ὁ: a river, stream
ρέω: to flow, run, stream, gush
ὕδωρ, ὕδατος, τό: water
ὑπάγω: to withdraw

- 7:33 ἔτι χρόνον μικρὸν: acc. of duration, “for a small time still”
7:34 εὐρήσετε: fut. of εὐρίσκω, “you will find”
ἐλθεῖν: aor. inf. complementing δύνασθε, “you will not be able to go”
7:35 ποῦ οὗτος: “whither is this one about to go?” expecting ποῖ
πορεύεσθαι: pres. inf. complementing μέλλει, “he intends to go”
ὅτι: expegetic, “with the effect that we will not find him”
μὴ ... μέλλει: a rhet. quest., “surely he does not intend?”
7:37 εἰστήκει: plupf. of ἵστημι, “he was standing”
ἐάν τις διψᾷ: pres. subj. in fut. more vivid protasis, “if anyone thirsts”
ἐρχέσθω ... πινέτω: 3 s. pres. imper., “let him come! ... let him drink!”
7:38 ρεύσουσιν: fut. of ρέω, “they will flow”
ὕδατος ζῶντος: gen. of description, “rivers of living water” (Is. 58:11)

³³ Dixit ergo Iesus: “Adhuc modicum tempus vobiscum sum et vado ad eum, qui misit me. ³⁴ Quaeretis me et non invenietis; et ubi sum ego, vos non potestis venire.”

³⁵ Dixerunt ergo Iudaei ad seipsos: “Quo hic iturus est, quia nos non inveniemus eum? Numquid in dispersionem Graecorum iturus est et docturus Graecos? ³⁶ Quis est hic sermo, quem dixit: ‘Quaeretis me et non invenietis’ et: ‘Ubi sum ego, vos non potestis venire’?”

³⁷ In novissimo autem die magno festivitatis stabat Iesus et clamavit dicens: “Si quis sitit, veniat ad me et bibat, ³⁸ qui credit in me. Sicut dixit Scriptura, flumina de ventre eius fluent aquae vivae.”

aqua, -ae *f*: water

bibo, (3): to drink

dispersio, -onis *f*: dispersion, diaspora

doceo, (2), docui, doctus: to teach

eo, (4), ii, itus: go

festivitas, -tatis *f*: festivity, feast

flumen, -inis *n*: river

fluo, (3): to flow, stream, emanate

Graecus, -i *m*: a Greek

invenio, (4): to come upon; find

magnus, -a, -um: great

modicus, -a, -um: short, small amount

novissimus, -a, -um: last

scriptura, -ae *f*: writing, scripture

seipse, seipsa, seipsum: one's self

sitio, (4): to be thirsty

sto, (1): to stand

tempus, temporis *n*: time

vado (3): to go

venter, ventris *m*: stomach, womb; belly

vivus, -a, -um: alive, living

7:33 **modicum tempus**: acc. of duration, “for a small amount of time”

7:35 **quo iturus est**: fut. part. in periphrastic “whither is he about to go?” i.e. “whither will he go?”

quia: epexegetic (= *quod*), “where will he go *with the effect that*”

iturus est et docturus: fut. periph., “is he about to go and about to teach?”

7:37 **veniat... bibat**: pres. jussive subj., “let him come! ... let him drink!”

7:38 **aquae vivae**: gen. description, “rivers *of living water*”

³⁹ τοῦτο δὲ εἶπεν περὶ τοῦ πνεύματος οὗ ἔμελλον λαμβάνειν οἱ πιστεύσαντες εἰς αὐτόν· οὐπω γὰρ ἦν πνεῦμα, ὅτι Ἰησοῦς οὐπω ἐδοξάσθη.

⁴⁰ ἐκ τοῦ ὄχλου οὖν ἀκούσαντες τῶν λόγων τούτων ἔλεγον ὅτι «Οὗτός ἐστιν ἀληθῶς ὁ προφήτης.»

⁴¹ ἄλλοι ἔλεγον «Οὗτός ἐστιν ὁ χριστός.»

οἱ δὲ ἔλεγον «Μὴ γὰρ ἐκ τῆς Γαλιλαίας ὁ χριστὸς ἔρχεται; ⁴² οὐχ ἡ γραφὴ εἶπεν ὅτι ἐκ τοῦ σπέρματος Δαυεὶδ καὶ ἀπὸ Βηθλεὲμ τῆς κώμης, ὅπου ἦν Δαυεὶδ, ἔρχεται ὁ χριστός ;» ⁴³ σχίσμα οὖν ἐγένετο ἐν τῷ ὄχλῳ δι' αὐτόν. ⁴⁴ τινὲς δὲ ἤθελον ἐξ αὐτῶν πιάσαι αὐτόν, ἀλλ' οὐδεὶς ἔβαλεν ἐπ' αὐτόν τὰς χεῖρας.

Unbelief of the Jewish Leaders

⁴⁵ ἦλθον οὖν οἱ ὑπηρέται πρὸς τοὺς ἀρχιερεῖς καὶ Φαρισαίους, καὶ εἶπον αὐτοῖς ἐκεῖνοι «Διὰ τί οὐκ ἡγάγετε αὐτόν;»

ἄγω: to lead or carry
Βηθλεὲμ (*indecl.*): Bethlehem
Γαλιλαία, ἡ: Galilee
Δαυεὶδ (*indecl.*): David
δοξάζομαι: to be magnified, glorified
ἐπιβάλλω: to throw upon

κώμη, ἡ: country town, village
πιάζω: to arrest
σπέρμα, -ατος, τό: a seed
σχίσμα, -ατος, τό: a division
ὑπηρέτης, -ου, ὁ: a public official
χείρ, χειρός, ἡ: a hand

- 7:39 οὗ: rel. pron. gen. after λαμβάνειν, “which they were about to receive”
ἐδοξάσθη: aor. pass., “he had not yet been glorified”
7:40 ἀκούσαντες: aor. part., “having heard” + gen.
7:41 οἱ δὲ: “but they said”
μὴ ἔρχεται: “does he not come?” expecting a negative answer
7:42 οὐχ ἡ γραφὴ εἶπεν: expecting an affirmative answer, “does scripture not say?”
ὅπου ἦν Δαυίδ: ind. quest., “say whence David was”
7:43 ἐγένετο: aor. of γίνομαι, “there arose”
7:44 πιάσαι: aor. inf. after ἤθελον, “some wished to arrest him”
ἐπέβαλεν: aor. of ἐπι-βάλλω, “no one laid hands on”
7:45 οἱ ὑπηρέται: lit., “rowers,” then “public servants,” then “public officials”
ἡγάγετε: aor., “why did you not lead him?”

³⁹ Hoc autem dixit de Spiritu, quem accepturi erant qui crediderant in eum. Nondum enim erat Spiritus, quia Iesus nondum fuerat glorificatus.

⁴⁰ Ex illa ergo turba, cum audissent hos sermones, dicebant: “Hic est vere propheta!”

⁴¹ alii dicebant: “Hic est Christus!”

quidam autem dicebant: “Numquid a Galilaea Christus venit?”
⁴² Nonne Scriptura dixit: ‘Ex semine David et de Bethlehem castello, ubi erat David, venit Christus?’” ⁴³ Dissensio itaque facta est in turba propter eum. ⁴⁴ Quidam autem ex ipsis volebant apprehendere eum, sed nemo misit super illum manus.

Unbelief of the Jewish Leaders

⁴⁵ Venerunt ergo ministri ad pontifices et pharisaeos; et dixerunt eis illi: “Quare non adduxistis eum?”

accipio , (3) accepi , acceptus : to receive, accept	David (<i>indecl.</i>) <i>m</i> : David
adduco , (3), adduxi , adductus : to lead away, arrest	dissensio , -onis <i>f</i> : disagreement, conflict
alius , alia , aliud : other, another; different	glorifico , (1): to glorify, honor, worship
apprehendo , (3): to seize, grasp, arrest	itaque : thus, therefore
Bethlehem (<i>indecl.</i>): Bethlehem	nonne : is it not? (interog, expects the answer “Yes”)
castellum , -i <i>n</i> : town, village	semen , seminis <i>n</i> : seed, line
	vere : really, truly, actually

7:39 **accepturi**: fut. part. used periphrastically with *erant*, “they were *about to receive*”

fuerat glorificatus (= **erat glorificatus**): plupf., “because *he had not been glorified*”

7:40 **cum audissent**: plupf. subj. in *cum* circumstantial clause, “when they had heard”

7:42 **David ...Bethlehem**: *indecl.*, here both genitive, “seed of *David* ...village of *Bethlehem*”

7:44 **manus**: acc. pl. direct obj. of *misit*, “no one placed *their hands* on him”

⁴⁶ ἀπεκρίθησαν οἱ ὑπηρέται «Οὐδέποτε ἐλάλησεν οὕτως ἄνθρωπος.»

⁴⁷ ἀπεκρίθησαν οὖν αὐτοῖς οἱ Φαρισαῖοι «Μὴ καὶ ὑμεῖς πεπλάνησθε; ⁴⁸ μή τις ἐκ τῶν ἀρχόντων ἐπίστευσεν εἰς αὐτὸν ἢ ἐκ τῶν Φαρισαίων; ⁴⁹ ἀλλὰ ὁ ὄχλος οὗτος ὁ μὴ γινώσκων τὸν νόμον ἐπάρατοί εἰσιν.»

⁵⁰ λέγει Νικόδημος πρὸς αὐτούς, ὁ ἐλθὼν πρὸς αὐτὸν πρότερον, εἰς ὧν ἐξ αὐτῶν ⁵¹ «Μὴ ὁ νόμος ἡμῶν κρίνει τὸν ἄνθρωπον ἐὰν μὴ ἀκούσῃ πρῶτον παρ' αὐτοῦ καὶ γινῶ τί ποιεῖ;»

⁵² ἀπεκρίθησαν καὶ εἶπαν αὐτῷ «Μὴ καὶ σὺ ἐκ τῆς Γαλιλαίας εἶ; ἐραύνησον καὶ ἴδε ὅτι ἐκ τῆς Γαλιλαίας προφήτης οὐκ ἐγείρεται.»

⁵³ καὶ ἐπορεύθησαν ἕκαστος εἰς τὸν οἶκον αὐτοῦ,

ἀκουσις, ἡ: a hearing

ἐγείρω: to arise

ἕκαστος, -η, -ον: each, each one

ἐπάρατος, -ον: accursed, laid under a curse

ἐραυνάω: to search

οἶκος, -ον, ὁ: a house

οὐδέποτε: never

πλανάω: to make to wander, seduce

πορεύω: to go, convey

πρότερος, -α, -ον: prior

7:46 ἐλάλησεν: aor. of λαλέω, "a man *has never spoken*"

7:47 πεπλάνησθε: perf. pass., "have you been led astray?"

7:48 μή τις ἐκ: "did not any of" + gen.

7:49 ὁ μὴ γινώσκων: μὴ with an attrib. part. has a conditional force, "if (the crowd) does not know"

ἐπάρατοί εἰσιν: "they are cursed," pl. by sense of the word ὄχλος

7:50 ὁ ἐλθὼν: aor. part. attributive, "the one who came"

εἰς ὧν: pres. part. circum., "being one of them (now)"

7:51 ἐὰν μὴ ἀκούσῃ ... γινῶ: aor. subj. in pres. general protasis, "if it (the law) does not first hear ... if it does not come to know"

7:52 ἐραύνησον: aor. imper. of ἐραυνάω, "search!"

7:53 ἐπορεύθησαν: aor. pass., "they made their way"

αὐτοῦ: gen., "to *his own* house" where a reflexive would be expected

⁴⁶ Responderunt ministri: “Numquam sic locutus est homo.”

⁴⁷ Responderunt ergo eis pharisaei: “Numquid et vos seducti estis? ⁴⁸ Numquid aliquis ex principibus credidit in eum aut ex pharisaeis? ⁴⁹ Sed turba haec, quae non novit legem, maledicti sunt!”

⁵⁰ Dicit Nicodemus ad eos, ille qui venit ad eum antea, qui unus erat ex ipsis: ⁵¹ “Numquid lex nostra iudicat hominem, nisi audierit ab ipso prius et cognoverit quid faciat?”

⁵² Responderunt et dixerunt ei: “Numquid et tu ex Galilaea es? Scrutare et vide quia propheta a Galilaea non surgit!”

⁵³ Et reversi sunt unusquisque in domum suam.

antea: before	prior, prius: earlier, before
domus, -us f: house	propheta, -ae m: prophet
Galilaea, -ae f: Galilee	revertor, (3), reversus sum: to go back, return
lex, legis, f: a law	scruto, (1): to examine carefully
maledico, (3), maledixi, maledictus: to curse	seduco, (3), seduxi, seductus: to lead astray, deceive
nosco, (3), novi, notus: to know, learn	surgo, (3): to rise, come from
noster, -tra, -trum: our	turba, -ae f: crowd
numquam: never	unusquisque: each one

7:49 **maledicti sunt:** plural because of the meaning of *turba*

7:50 **ex ipsis:** “who was *from those very ones*” i.e. the Pharisees

7:51 **nisi audierit... cognoverit:** fut. perf. in gen. cond., “unless (our law) has first heard...has known”

quid faciat: pres. subj. indirect question after *cognoverit*, “has known *what he does*”

7:52 **scrutare:** pres. imper. pl., “examine!”

quia non surgit: ind. st., “know *that a prophet does not rise*”

7:53 Many manuscripts do not have John 7:53-8:11. Its earliest witness is a Latin manuscript

Chapter 8

¹ Ἰησοῦς δὲ ἐπορεύθη εἰς τὸ ὄρος τῶν Ἐλαιῶν.

² ὄρθρου δὲ πάλιν παρεγένετο εἰς τὸ ἱερόν, καὶ πᾶς ὁ λαὸς ἤρχετο πρὸς αὐτόν, καὶ καθίσας ἐδίδασκεν αὐτούς. ³ ἄγουσιν δὲ οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι γυναῖκα ἐπὶ μοιχείᾳ κατειλημμένην, καὶ στήσαντες αὐτὴν ἐν μέσῳ ⁴ λέγουσιν αὐτῷ «Διδάσκαλε, αὕτη ἡ γυνὴ κατείληπται ἐπ' αὐτοφώρῳ μοιχευομένη. ⁵ ἐν δὲ τῷ νόμῳ ἡμῶν Μωυσῆς ἐνετείλατο τὰς τοιαύτας λιθάζειν.

ἄγω: to lead or carry

αὐτόφωρος, -ον: caught in the act

γραμματεῖς, -έως, ὁ: a secretary, clerk

διδάσκαλος, ὁ: a teacher, master

ἐντέλλω: to enjoin, command

ἵστημι: to make to stand

καθίζω: to make to sit down, seat

καταλαμβάνω: to seize

λαός, ὁ: the people

λιθάζω: to fling stones

μέσος, -η, -ον: middle

μοιχεία, ἡ: adultery

μοιχεύω: to commit adultery

ὄρθρος, ὁ: dawn

ὄρος, -εος, τό: a mountain, hill

παραγίνομαι: to be near

πορεύω: to make one's way

τοιούτος, -αῦτη, -οὔτο: such as this

8:1 τὸ ὄρος τῶν Ἐλαιῶν: "the mount of Olives," beyond the city walls of Jerusalem

8:2 ὄρθρου: gen., "at dawn" instead of dative of time when

παρεγένετο: aor. of παρα-γίνομαι, "he was present"

ἤρχετο: impf., "all the people *were going*"

καθίσας: aor. part., "*having sat down* he began teaching"

8:3 ἄγουσιν etc. The story of the adulteress is absent from many manuscripts and may not belong here.

κατειλημμένην: perf. part. circum. of κατα-λαμβάνω, "led a woman *having been caught*"

στήσαντες: aor. transitive of ἵστημι, "having set her up"

8:4 κατείληπται: perf. of κατα-λαμβάνω, "she has been caught"

ἐπ' αὐτοφώρῳ: "very clearly"

μοιχευομένη: pres. part. supplementary, "has been caught *committing adultery*"

8:5 ἐνετείλατο: aor. of ἐν-τέλλω, "Moses *enjoined* us"

λιθάζειν: pres. inf. after ἐνετείλατο, "enjoined us *to stone*"

Chapter 8

¹ Iesus autem perrexit in montem Oliveti.

² Diluculo autem iterum venit in templum, et omnis populus veniebat ad eum, et sedens docebat eos. ³ Adducunt autem scribae et pharisaei mulierem in adulterio deprehensam et statuerunt eam in medio ⁴ et dicunt ei: “Magister, haec mulier manifesto deprehensa est in adulterio. ⁵ In lege autem Moyses mandavit nobis huiusmodi lapidare;

adduco, (3): to lead, bring

adulterium, -i *n*: adultery

deprehendo, (3), **deprehendi**, **deprehensus**:
to catch, discover

diluculum, -i *n*: dawn, daybreak

iterum: again; a second time

lapido, (1): to throw stones at; stone

magister, -tri *m*: teacher, master

mando, (1): to order, command

manifesto (*adv.*): openly, clearly

medium, -i *n*: middle, center

mons, **montis** *m*: mountain

mulier, **mulieris** *f*: woman

olivetum, -i *n*: olive-yard

pergo, (3), **perrexi**: to go on, proceed

populus, -i *m*: people

scriba, -ae *m*: scribe, clerk

sedeo, (2): to sit, remain

statuo, (3): to set up, place

8:1 **in montem Oliveti**: “to the Mount of Olives” just east of Jerusalem

8:2 **diliculo**: abl., “at daybreak”

docebat: impf. inceptive, “he began teaching”

8:3 **deprehensam**: perf. part. circum., “a woman *caught* in adultery”

8:5 **lapidare**: pres. inf. indirect command, “commands us *to stone*”

huiusmodi: gen., “someone *of this kind*”

σὺ οὖν τί λέγεις;» ⁶ τοῦτο δὲ ἔλεγον πειράζοντες αὐτόν, ἵνα ἔχωσιν κατηγορεῖν αὐτοῦ.

ὁ δὲ Ἰησοῦς κάτω κύψας τῷ δακτύλῳ κατέγραφεν εἰς τὴν γῆν. ⁷ ὥς δὲ ἐπέμενον ἐρωτῶντες αὐτόν, ἀνέκυψεν καὶ εἶπεν «Ὁ ἀναμάρτητος ὑμῶν πρῶτος ἐπ’ αὐτὴν βαλέτω λίθον.» ⁸ καὶ πάλιν κατακύψας ἔγραφεν εἰς τὴν γῆν.

⁹ οἱ δὲ ἀκούσαντες ἐξήρχοντο εἰς καθ’ εἰς ἀρξάμενοι ἀπὸ τῶν πρεσβυτέρων, καὶ κατελείφθη μόνος, καὶ ἡ γυνὴ ἐν μέσῳ οὔσα. ¹⁰ ἀνακύψας δὲ ὁ Ἰησοῦς εἶπεν αὐτῇ «Γύναι, ποῦ εἰσίν; οὐδεὶς σε κατέκρινεν;»

ἀνακύπτω: to lift up the head
ἀναμάρτητος, -ον: without sin
ἄρχομαι: to be first, begin
βάλλω: to throw
γῆ, ἡ: earth
γράφω: to write
γυνή, ἡ: a woman
δάκτυλος, ὁ: a finger
ἐξέρχομαι: to go or come out of
ἐπιμένω: to stay on, persist
ἐρωτάω: to question
καταγράφω: to scratch, write down

κατακρίνω: to condemn
κατακύπτω: to bend down, stoop
καταλείπω: to leave behind
κατηγορέω: to speak against, to accuse
κάτω (adv.): down, downwards
κύπτω: to bend forward, stoop down
λίθος, ὁ: a stone
μέσος, -η, -ον: middle
μόνος, -η, -ον: alone
πειράζω: to make proof or trial of
πρεσβύτερος, -α, -ον: older
πρῶτος, -η, -ον: first

- 8:6 **πειράζοντες**: pres. part. expressing purpose, “spoke *in order to test* him”
ἵνα ἔχωσιν: pres. subj. of **ἔχω** expressing purpose and result, “test him *so that they could*” + inf.
κύψας: aor. part. of **κύπτω**, “having stooped”
κατέγραφεν: impf., “he began writing down”
- 8:7 **ἐπέμενον**: impf. of **ἐπι-μένω**, “when they persisted” + part.
ἐρωτῶντες: pres. part. supplementary, “persisted *asking*”
ἀνέκυψεν: aor. of **ἀνα-κύπτω**, “he lifted his head”
βαλέτω: aor. imper. 3. s. of **βάλλω**, “let him throw!”
- 8:8 **ἔγραφεν**: impf., “he kept writing;” in some later manuscripts it is added that he was writing “the sins of each of them”
- 8:9 **ἐξήρχοντο**: impf. of **ἐξ-έρχομαι**, “they began leaving”
εἰς καθ’ εἰς: nom. subject, “one by one”
κατελείφθη: aor. pass. of **κατα-λαμβάνω**, “he was left behind”
- 8:10 **ἀνακύψας**: aor., “having raised his head”
κατέκρινεν: aor. of **κατα-κρίνω**, “*did* no one condemn you?”

tu ergo quid dicis?” ⁶ Hoc autem dicebant tentantes eum, ut possent accusare eum.

Iesus autem inclinans se deorsum digito scribebat in terra.
⁷ Cum autem perseverarent interrogantes eum, erexit se et dixit eis:
 “Qui sine peccato est vestrum, primus in illam lapidem mittat”; ⁸ et iterum se inclinans scribebat in terra.

⁹ Audientes autem unus post unum exibant, incipientes a senioribus, et remansit solus, et mulier in medio stans. ¹⁰ Erigens autem se Iesus dixit ei: “Mulier, ubi sunt? Nemo te condemnavit?”

accuso , (1): to accuse, blame, find fault	mitto , (3): to send
autem : but	nemo, neminis <i>m/f</i> : no one
condemno , (1): to condemn, convict	peccatum , -i <i>n</i> : sin
deorsum (<i>adv.</i>): down, downwards	persevero , (1): to persist
digitus , -i <i>m</i> : finger	primus , -a, -um: first
erigo , (3), erexi , erectus : raise	remaneo , (2), remansi , remansus : stay behind, remain
exeo , (4): to go	scribo , (3): to write
incipio , (3): to begin, start	senior , senioris <i>m</i> : senior, elderly
inclino , (1): to lower	solus , -a, -um: only, alone
interrogo , (1): to ask, question, interrogate	tento , (1): to test, try
lapis , lapidis <i>m</i> : stone	terra , -ae <i>f</i> : earth, ground
medium , -i <i>n</i> : middle, center	

8:6	tentantes : pres. part. expressing purpose, “were saying <i>in order to test</i> ”
	ut possent : impf. subj. purpose clause, “testing <i>so that they would be able</i> ” + inf.
	digito : abl. of means, “writing <i>with his finger</i> ”
8:7	cum... perseverarent : impf. subj. in <i>cum</i> causal clause, “ <i>since they persisted</i> questioning him”
	interrogantes : supplementary part. after <i>perseverarent</i>
	vestrum : partitive gen., “who <i>of you</i> ”
	mittat : pres. subj. jussive, “let him throw”
8:9	unus post unum exibant : construction according to sense rather than agreement, “one after another they left”
	solus : “Jesus <i>alone</i> remained”

¹¹ ἡ δὲ εἶπεν «Οὐδεὶς, κύριε.»

εἶπεν δὲ ὁ Ἰησοῦς «Οὐδὲ ἐγὼ σε κατακρίνω· πορεύου, ἀπὸ τοῦ νῦν μηκέτι ἀμάρτανε.»

Dispute Over Jesus' Testimony

¹² πάλιν οὖν αὐτοῖς ἐλάλησεν ὁ Ἰησοῦς λέγων «Ἐγὼ εἰμι τὸ φῶς τοῦ κόσμου· ὁ ἀκολουθῶν μοι οὐ μὴ περιπατήσει ἐν τῇ σκοτίᾳ, ἀλλ' ἔξει τὸ φῶς τῆς ζωῆς.»

¹³ εἶπον οὖν αὐτῷ οἱ Φαρισαῖοι «Σὺ περὶ σεαυτοῦ μαρτυρεῖς· ἡ μαρτυρία σου οὐκ ἔστιν ἀληθής.»

¹⁴ ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς «Κὰν ἐγὼ μαρτυρῶ περὶ ἐμαυτοῦ, ἀληθής ἐστιν ἡ μαρτυρία μου, ὅτι οἶδα πόθεν ἦλθον καὶ ποῦ ὑπάγω· ὑμεῖς δὲ οὐκ οἶδατε πόθεν ἔρχομαι ἢ ποῦ ὑπάγω. ¹⁵ ὑμεῖς κατὰ τὴν σάρκα κρίνετε, ἐγὼ οὐ κρίνω οὐδένα. ¹⁶ καὶ ἐὰν κρίνω δὲ ἐγὼ, ἡ κρίσις ἡ ἐμὴ ἀληθινὴ ἐστιν, ὅτι μόνος οὐκ εἰμί, ἀλλ' ἐγὼ

ἀκολουθέω: to follow

ἀμαρτάνω: to sin

κόσμος, ὁ: world

μαρτυρία, ἡ: witness, testimony, evidence

μηκέτι: no more, no longer

μόνος, -η, -ον: alone

πάλιν: again

πέμπω: to send, despatch

σὰρξ, -κος, ἡ: flesh

σκοτία, ἡ: darkness, gloom

ὑπάγω: to withdraw, go

φῶς, φωτός, τὸ: light, daylight

8:11 ἡ δὲ: "but she said"

ἀπὸ τοῦ νῦν: "from the present" i.e. from now on

8:12 οὐ μὴ περιπατήσῃ: aor. subj. of περι-πατέω expressing strong denial, "he will surely not walk around"

ἔξει: fut. of ἔχω, "he will have the light"

8:14 κὰν (=καὶ ἐὰν) μαρτυρῶ: pres. subj. in pres. general protasis, "even if I am witnessing"

πόθεν ἦλθον ... ποῦ ὑπάγω: ind. quest., "I know whence I came ...where I go"

8:15 οὐ κρίνω οὐδένα: οὐδένα is emphatic, "I judge no one"

8:16 ἐὰν κρίνω: pres. subj. of κρίνω in pres. general protasis, "if ever I judge"

¹¹ Quae dixit: “Nemo, Domine.”

Dixit autem Iesus: “Nec ego te condemno; vade et amplius iam noli peccare.”

Dispute Over Jesus' Testimony

¹² Iterum ergo locutus est eis Iesus dicens: “Ego sum lux mundi; qui sequitur me, non ambulabit in tenebris, sed habebit lucem vitae.”

¹³ Dixerunt ergo ei pharisaei: “Tu de teipso testimonium perhibes; testimonium tuum non est verum.”

¹⁴ Respondit Iesus et dixit eis: “Et si ego testimonium perhibeo de meipso, verum est testimonium meum, quia scio unde veni et quo vado; vos autem nescitis unde venio aut quo vado. ¹⁵ Vos secundum carnem iudicatis, ego non iudico quemquam. ¹⁶ Et si iudico ego, iudicium meum verum est, quia solus non sum, sed ego

ambulo, (1): to walk

amplior, amplius: further, more

iudico (1): to judge

loquor, (3) **locutus sum**: to speak

lux, lucis *f*: light

nescio, (4): to not know, be ignorant

nolo, nolle: to wish not to (+ *inf.*)

pecco, (1): to sin

perhibeo, (2): to present, give, bestow

secundum: according to (+ *acc.*)

sequor, (3), **secutus sum**: follow

tenebrae, -arum *f*: darkness

vado (3): to go

verus, -a, -um: true

vita, -ae *f*: life

8:14 **si ... perhibeo**: an instance in which a presnt general condition is translated with a pres. indic. instead of a fut. perf., “if (ever) I bear witness”

unde veni et quo vado: vivid ind. quest., “know *whence I came and whither I go*”

8:16 **ego et Pater**: (sc. *iudicamus*), “*both I and the father judge*”

si iudico: pres. indicative in general condition instead of a fut. perf., “if I judge”

καὶ ὁ πέμψας με. ¹⁷ καὶ ἐν τῷ νόμῳ δὲ τῷ ὑμετέρῳ γέγραπται ὅτι δύο ἀνθρώπων ἡ μαρτυρία ἀληθὴς ἐστίν. ¹⁸ ἐγὼ εἰμι ὁ μαρτυρῶν περὶ ἐμαντοῦ καὶ μαρτυρεῖ περὶ ἐμοῦ ὁ πέμψας με πατήρ.»

¹⁹ ἔλεγον οὖν αὐτῷ «Ποῦ ἐστὶν ὁ πατήρ σου;»

ἀπεκρίθη Ἰησοῦς «Οὐτε ἐμὲ οἴδατε οὔτε τὸν πατέρα μου· εἰ ἐμὲ ᾔδειτε, καὶ τὸν πατέρα μου ἂν ᾔδειτε.» ²⁰ ταῦτα τὰ ῥήματα ἐλάλησεν ἐν τῷ γαζοφυλακίῳ διδάσκων ἐν τῷ ἱερῷ· καὶ οὐδεὶς ἐπίασεν αὐτόν, ὅτι οὐπω ἐληλύθει ἡ ὥρα αὐτοῦ.

Dispute Over Who Jesus Is

²¹ εἶπεν οὖν πάλιν αὐτοῖς «Ἐγὼ ὑπάγω καὶ ζητήσετέ με, καὶ ἐν τῇ ἀμαρτίᾳ ὑμῶν ἀποθανεῖσθε· ὅπου ἐγὼ ὑπάγω ὑμεῖς οὐ δύνασθε ἐλθεῖν.»

²² ἔλεγον οὖν οἱ Ἰουδαῖοι «Μήτι ἀποκτενεῖ ἑαυτὸν ὅτι λέγει Ὅπου ἐγὼ ὑπάγω ὑμεῖς οὐ δύνασθε ἐλθεῖν ;»

ἀληθής, -ές: unconcealed, true
ἀμαρτία, ἡ: a failure, fault, sin
γαζοφυλάκιον, τό: a treasury
διδάσκω: to teach

ζητέω: to seek, seek for
νόμος, ὁ: custom, law
ῥῆμα, -ατος, τό: a word, saying
ὑμέτερος, -α, -ον: your, yours

8:17 γέγραπται: perf., “it is written” (Deut. 19:15)

8:19 εἰ ἐμὲ ᾔδειτε: plupf. in pres. contrafactual protasis, “if you knew me, you would know my father”

8:20 ἐληλύθει: plupf., “his hour *had not yet come*”

8:21 ζητήσετε: fut., “you will seek me”

ἀποθανεῖσθε: fut. of ἀποθνήσκω, “you will die in sin”

ὅπου ...ὑπάγω: local relative clause where we expect ποῦ, “whither I go”

8:22 μήτι ἀποκτενεῖ: expecting a neg. answer, “he won’t kill himself, will he?”

et, qui me misit, Pater. ¹⁷ Sed et in lege vestra scriptum est, quia duorum hominum testimonium verum est. ¹⁸ Ego sum, qui testimonium perhibeo de meipso, et testimonium perhibet de me, qui misit me, Pater.”

¹⁹ Dicebant ergo ei: “Ubi est Pater tuus?”

Respondit Iesus: “Neque me scitis neque Patrem meum; si me sciretis, forsitan et Patrem meum sciretis.” ²⁰ Haec verba locutus est in gazophylacio docens in templo; et nemo apprehendit eum, quia necdum venerat hora eius.

Dispute Over Who Jesus Is

²¹ Dixit ergo iterum eis: “Ego vado, et quaeritis me et in peccato vestro moriemini! Quo ego vado, vos non potestis venire.”

²² Dicebant ergo Iudaei: “Numquid interficiet semetipsum, quia dicit: ‘Quo ego vado, vos non potestis venire?’”

apprehendo, (3), **apprehendi**, **apprehensus**:
to seize, grasp, arrest
duo, **duae**, **duo**: two
forsitan: perhaps
gazophylachium, **-i** *n*: offertory box, treasury
homo, **hominis** *m*: man

interficio, (3): to kill
morior (3): to die
necdum: not yet
semetipse, **-a**, **-um**: one's self
testimonium, **-i** *n*: testimony
verbum, **-i** *n*: word

8:17 **quia verum est**: ind. st., “it is written *that it is true*”

8:19 **si... sciretis... sciretis**: impf. subj. in pres. contrary to fact cond., “*If you knew me... then you would know my father*”

8:21 **quaeritis ...moriemini**: fut., “you will seek ...you will die”

8:22 **numquid interficiet**: fut., “surely he won't kill himself?”

²³ καὶ ἔλεγεν αὐτοῖς «Ὑμεῖς ἐκ τῶν κάτω ἐστέ, ἐγὼ ἐκ τῶν ἄνω εἰμί· ὑμεῖς ἐκ τούτου τοῦ κόσμου ἐστέ, ἐγὼ οὐκ εἰμι ἐκ τοῦ κόσμου τούτου. ²⁴ εἶπον οὖν ὑμῖν ὅτι ἀποθανεῖσθε ἐν ταῖς ἁμαρτίαις ὑμῶν· ἐὰν γὰρ μὴ πιστεύσητε ὅτι ἐγὼ εἰμι, ἀποθανεῖσθε ἐν ταῖς ἁμαρτίαις ὑμῶν.»

²⁵ ἔλεγον οὖν αὐτῷ «Σὺ τίς εἶ;» εἶπεν αὐτοῖς ὁ Ἰησοῦς «Τὴν ἀρχὴν ὅτι καὶ λαλῶ ὑμῖν. ²⁶ πολλὰ ἔχω περὶ ὑμῶν λαλεῖν καὶ κρίνειν· ἀλλ' ὁ πέμψας με ἀληθὴς ἐστίν, καὶ γὰρ ἡκουσα παρ' αὐτοῦ ταῦτα λαλῶ εἰς τὸν κόσμον.»

²⁷ οὐκ ἔγνωσαν ὅτι τὸν πατέρα αὐτοῖς ἔλεγεν. ²⁸ εἶπεν οὖν ὁ Ἰησοῦς «Ὅταν ὑψώσῃτε τὸν υἱὸν τοῦ ἀνθρώπου, τότε γνώσεσθε ὅτι ἐγὼ εἰμι, καὶ ἀπ' ἐμαυτοῦ ποιῶ οὐδέν, ἀλλὰ καθὼς ἐδίδαξέν με ὁ πατήρ ταῦτα λαλῶ. ²⁹ καὶ ὁ πέμψας με μετ' ἐμοῦ ἐστίν· οὐκ ἀφήκέν με μόνον, ὅτι ἐγὼ

ἁμαρτία, ἡ: sin

ἄνω (*adv.*): upwards

ἀφήμι: to send forth, discharge

γινώσκω: to know

κάτω (*adv.*): down, downwards

κόσμος, ὁ: the world

λαλέω: to talk, say

πατήρ, πατρός, ὁ: a father

τότε: at that time, then

ὑψόω: to lift high, exalt

8:23 ἐκ τῶν κάτω/ἄνω : “from the things below/above”

8:24 ἀποθανεῖσθε: fut. in apodosis, “you will die”

ἐὰν γὰρ μὴ πιστεύσητε: aor. subj. of πιστεύω in fut. more vivid protasis, “for unless you believe”

8:25 τὴν ἀρχὴν: acc. adverbial, “from the beginning”

ὅτι καὶ λαλῶ: noun phrase as pred., “(I am) what I am saying”

8:26 ἔχω: “I am able” + inf.

8:27 οὐκ ἔγνωσαν: aor., “they did not realize”

8:28 ὅταν ὑψώσῃτε: aor. subj. in general temporal clause linked to a future more vivid protasis, “when(ever) you exalt”

γνώσεσθε: fut. of γινώσκω, “then you will realize”

καθὼς ἐδίδαξέν: aor., “just as he taught me”

8:29 οὐκ ἀφήκέν: aor. of ἀπο-ἵημι, “he has not left me alone”

²³ Et dicebat eis: “Vos de deorsum estis, ego de supernis sum; vos de mundo hoc estis, ego non sum de hoc mundo. ²⁴ Dixi ergo vobis quia moriemini in peccatis vestris; si enim non credideritis quia ego sum, moriemini in peccatis vestris.”

²⁵ Dicebant ergo ei: “Tu quis es?” Dixit eis Iesus: “In principio id quod et loquor vobis! ²⁶ Multa habeo de vobis loqui et iudicare; sed, qui misit me, verax est, et ego, quae audiui ab eo, haec loquor ad mundum.”

²⁷ Non cognoverunt quia Patrem eis dicebat. ²⁸ Dixit ergo eis Iesus: “Cum exaltaveritis Filium hominis, tunc cognoscetis quia ego sum et a meipso facio nihil, sed, sicut docuit me Pater, haec loquor. ²⁹ Et qui me misit, mecum est; non reliquit me solum, quia ego,

audio, (4), **audivi**, **auditus**: to hear
deorsum: down, downwards, below
enim: indeed, in fact
exalto, (1): to exalt, elevate, praise
filius, fili *m*: son
mitto, (3), **misi**, **missus**: to send

mundus, -i *m*: world
nihil: nothing
principium, -i *n*: beginning
supernus, -a, -um: heaven, above
verax, -a, -um: speaking the truth, truthful
relinquo, (3), **reliqui**, **relictus**: to leave behind, abandon

8:23 **de deorsum**: adv. as object of prep., “from below”

8:24 **quia moriemini**” ind. st., “I said *that you will die*”

si... credideritis: fut. perf. in future more vivid protasis, “if you will not have believed”

habeo: “I am able to” + inf. translating ἔχω

8:27 **patrem**: acc. without preposition, “that he was speaking *about the father*”

8:28 **cum exaltaveritis**: fut. perf. in temporal clause with conditional force, “*when you exalt* (i.e. if you exalt) then you will know”

τὰ ἄρεστὰ αὐτῷ ποιῶ πάντοτε.» ³⁰ ταῦτα αὐτοῦ λαλοῦντος πολλοὶ ἐπίστευσαν εἰς αὐτόν.

Dispute Over Whose Children Jesus' Opponents Are

³¹ ἔλεγεν οὖν ὁ Ἰησοῦς πρὸς τοὺς πεπιστευκότας αὐτῷ Ἰουδαίους «Ἐὰν ὑμεῖς μείνητε ἐν τῷ λόγῳ τῷ ἐμῷ, ἀληθῶς μαθηταὶ μου ἔστε, ³² καὶ γνώσεσθε τὴν ἀλήθειαν, καὶ ἡ ἀλήθεια ἐλευθερώσει ὑμᾶς.»

³³ ἀπεκρίθησαν πρὸς αὐτόν «Σπέρμα Ἀβραάμ ἐσμεν καὶ οὐδενὶ δεδουλεύκαμεν πώποτε· πῶς σὺ λέγεις ὅτι Ἐλεύθεροι γενήσεσθε ;»

³⁴ ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς «Ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι πᾶς ὁ ποιῶν τὴν ἁμαρτίαν δοῦλός ἐστιν [τῆς ἁμαρτίας]. ³⁵ ὁ δὲ δοῦλος οὐ μένει ἐν τῇ οἰκίᾳ εἰς τὸν αἰῶνα· ὁ υἱὸς μένει εἰς τὸν αἰῶνα. ³⁶ ἐὰν οὖν ὁ υἱὸς ὑμᾶς ἐλευθερώσῃ,

Ἀβραάμ (*indecl.*): Abraham

αἰών, -ῶνος, ὁ: age

ἀλήθεια, ἡ: the truth

ἀληθῶς: truly

ἄρεστός, -η, -ον: pleasing to (+ *dat.*)

γινώσκω: to know

δουλεύω: to be a slave

δοῦλος, ὁ: a slave

ἐλευθερώω: to free, set free

μαθητής, -οῦ, ὁ: a disciple

μένω: to remain

οἰκία, ἡ: a building, house, dwelling

οὐδεὶς, οὐδεμία, οὐδέν: no one, nothing

πάντοτε: at all times, always

πώποτε: ever yet

σπέρμα, -ατος, τό: a seed

8:30 **λαλοῦντος**: pres. part. in gen. abs., “him (Jesus) *speaking* these things”

8:31 **πρὸς τοὺς πεπιστευκότας**: perf. part. attrib., “to those who believed”

ἐὰν ὑμεῖς μείνητε: aor. subj. in pres. general protasis, “if you remain, then you are”

8:32 **γνώσεσθε ... ἐλευθερώσει**: fut., switching to a future more vivid apodosis, “and you will know ... and the truth *will set you free*”

8:33 **δεδουλεύκαμεν**: perf., “we have not been enslaved to” + *dat.*

ὅτι: here introducing the last verse (although not the exact words) in direct speech, “how do you know *that*?”

γενήσεσθε: fut. of **γίνομαι**, “that you *will become*”

8:34 **ὁ ποιῶν**: pres. part. attrib. with general force, “every (i.e. any) man *doing*”

8:35 **εἰς τὸν αἰῶνα**: “forever”

8:36 **ἐὰν ἐλευθερώσῃ**: aor. subj. of **ἐλευθερώω** in fut. more vivid protasis, “if he frees you”

quae placita sunt ei, facio semper.” ³⁰ Haec illo loquente, multi crediderunt in eum.

Dispute Over Whose Children Jesus’ Opponents Are

³¹ Dicebat ergo Iesus ad eos, qui crediderunt ei, Iudaeos: “Si vos manseritis in sermone meo, vere discipuli mei estis ³² et cognoscetis veritatem, et veritas liberabit vos.”

³³ Responderunt ei: “Semen Abrahae sumus et nemini servivimus umquam! Quomodo tu dicis: ‘Liberi fietis?’”

³⁴ Respondit eis Iesus: “Amen, amen dico vobis: Omnis, qui facit peccatum, servus est peccati. ³⁵ Servus autem non manet in domo in aeternum; filius manet in aeternum. ³⁶ Si ergo Filius vos liberaverit,

Abraham, -ae <i>m</i> : Abraham	semen, -inis <i>n</i> : seed, line
aeternus, -a, -um : eternal, everlasting	semper : always
fio, (3) : to become	sermo, sermonis <i>m</i> : diction, speech
liber, -a, -um : free	servio, (4), servivi, servitus : to serve (+ <i>dat.</i>)
libero, (1) : to free	servus, -i <i>m</i> : slave, servant
maneo, (2), mansi, mansus : to remain, stay	umquam : ever, at any time
nemo, neminis <i>mlf</i> : no one	vere : really, truly
placeo, (2), placui, placitus : to please, give pleasure to (+ <i>dat.</i>)	veritas, veritatis <i>f</i> : truth, fact

8:29 **quae placita sunt**: “because I do (those things) *which are pleasing*”

8:30 **illo loquente**: abl. abs., “*with him speaking* these things”

8:31 **si... manseritis**: fut. perf. in pres. gen. protasis, “if you have abided”

8:32 **cognoscetis... liberabit**: fut. more vivid apodosis, “then you will learn... it will free you”

8:33 **fietis**: fut. pass., “*you will become* free”

8:36 **si... liberaverit**: fut. perf. in future more vivid protasis: “if he frees”

ὄντως ἐλεύθεροι ἔσεσθε. ³⁷ οἶδα ὅτι σπέρμα Ἀβραάμ ἐστε· ἀλλὰ ζητεῖτέ με ἀποκτείνει, ὅτι ὁ λόγος ὁ ἐμὸς οὐ χωρεῖ ἐν ὑμῖν. ³⁸ ἃ ἐγὼ ἐώρακα παρὰ τῷ πατρὶ λαλῶ· καὶ ὑμεῖς οὖν ἃ ἠκούσατε παρὰ τοῦ πατρὸς ποιεῖτε.»

³⁹ ἀπεκρίθησαν καὶ εἶπαν αὐτῷ Ὁ «πατὴρ ἡμῶν Ἀβραάμ ἐστίν.»

λέγει αὐτοῖς ὁ Ἰησοῦς «Εἰ τέκνα τοῦ Ἀβραάμ ἐστε, τὰ ἔργα τοῦ Ἀβραάμ ποιεῖτε. ⁴⁰ νῦν δὲ ζητεῖτέ με ἀποκτείνει, ἄνθρωπον ὃς τὴν ἀλήθειαν ὑμῖν λελάληκα ἣν ἤκουσα παρὰ τοῦ θεοῦ· τοῦτο Ἀβραάμ οὐκ ἐποίησεν. ⁴¹ ὑμεῖς ποιεῖτε τὰ ἔργα τοῦ πατρὸς ὑμῶν.»

εἶπαν αὐτῷ «Ἡμεῖς ἐκ πορνείας οὐκ ἐγεννήθημεν· ἓνα πατέρα ἔχομεν τὸν θεόν.»

ἀκούω: to hear	πορνεία, ἡ: fornication, prostitution
ἀποκτείνω: to kill, slay	σπέρμα, -ατος, τό: a seed
γεννάω: to beget, engender	τέκνον, τό: a child
εἷς, μία, ἓν: one	χωρέω: to find a place
ἔργον, τό: work	

- 8:36 ὄντως: adv. form of pres. part., “really”
 ἔσεσθε: fut. of εἶμι, “you will be”
 8:37 ἀποκτείνει: fut. inf. after ζητεῖτέ, “you seek to kill”
 8:38 ἐώρακα: perf., “what I have seen”
 παρὰ τοῦ πατρὸς: “what you hear from your father”
 8:39 εἰ ἐστε ... ποιεῖτε: the form is a simple condition, but the following verse implies that this one is contrafactual, which would require the impf. ind. with ἂν in the apodosis “if you were ... then you would be doing” vs. “if you are ... then you are doing;” see the Latin translation.
 8:40 ὃς ... λελάληκα: perf., “I who have spoken”
 8:41 οὐκ ἐγεννήθημεν: aor. pass. of γεννάω, “we were not born”
 τὸν θεόν: “one father, namely, God”

vere liberi eritis. ³⁷ Scio quia semen Abrahae estis; sed quaeritis me interficere, quia sermo meus non capit in vobis. ³⁸ Ego, quae vidi apud Patrem, loquor; et vos ergo, quae audivistis a patre, facitis.”

³⁹ Responderunt et dixerunt ei: “Pater noster Abraham est.”

Dicit eis Iesus: “Si filii Abrahae essetis, opera Abrahae faceretis. ⁴⁰ Nunc autem quaeritis me interficere, hominem, qui veritatem vobis locutus sum, quam audiui a Deo; hoc Abraham non fecit. ⁴¹ Vos facitis opera patris vestri.”

Dixerunt itaque ei: “Nos ex fornicatione non sumus nati; unum patrem habemus Deum!”

apud: among, with (+ *acc.*)

cipio, (3): to take hold

fornicatio, -onis *f*: fornication

interficio, (3): to kill, destroy

itaque: and so, therefore

liber, -a, -um: free

loquor, (3) **locutus sum:** to speak

nascor, (3), **natus sum:** to be born, begotten

nunc: now, today, at present

opus, operis *n*: need, work

quaero, (3): to search for, seek to (+ *inf.*)

semen, seminis *n*: seed, line

vere: really, truly

8:37 **non capit:** “because it *does not take hold*,” i.e., does not find a space in

8:39 **si essetis... faceretis:** impf. subj. in pres. contrary to fact condition, “if you were... than you would do”

⁴² εἶπεν αὐτοῖς ὁ Ἰησοῦς «Εἰ ὁ θεὸς πατὴρ ὑμῶν ἦν ἡγαπᾶτε ἂν ἐμέ, ἐγὼ γὰρ ἐκ τοῦ θεοῦ ἐξῆλθον καὶ ἤκω· οὐδὲ γὰρ ἀπ' ἐμαντοῦ ἐλήλυθα, ἀλλ' ἐκείνός με ἀπέστειλεν. ⁴³ διὰ τί τὴν λαλιὰν τὴν ἐμήν οὐ γινώσκετε; ὅτι οὐ δύνασθε ἀκοῦειν τὸν λόγον τὸν ἐμόν. ⁴⁴ ὑμεῖς ἐκ τοῦ πατρὸς τοῦ διαβόλου ἐστὲ καὶ τὰς ἐπιθυμίας τοῦ πατρὸς ὑμῶν θέλετε ποιεῖν. ἐκεῖνος ἀνθρωποκτόνος ἦν ἀπ' ἀρχῆς, καὶ ἐν τῇ ἀληθείᾳ οὐκ ἔστηκεν, ὅτι οὐκ ἔστιν ἀλήθεια ἐν αὐτῷ. ὅταν λαλῇ τὸ ψεῦδος, ἐκ τῶν ιδίων λαλεῖ, ὅτι ψεύστης ἐστὶν καὶ ὁ πατὴρ αὐτοῦ. ⁴⁵ ἐγὼ δὲ ὅτι τὴν ἀλήθειαν λέγω, οὐ πιστεύετε μοι. ⁴⁶ τίς ἐξ ὑμῶν ἐλέγχει με περὶ ἁμαρτίας; εἰ ἀλήθειαν λέγω, διὰ τί ὑμεῖς οὐ πιστεύετε μοι; ⁴⁷ ὁ ὢν ἐκ τοῦ θεοῦ τὰ ῥήματα τοῦ θεοῦ ἀκούει· διὰ τοῦτο ὑμεῖς οὐκ ἀκούετε ὅτι ἐκ τοῦ θεοῦ οὐκ ἐστέ.»

ἀγαπάω: to love, be fond of
ἀνθρωποκτόνος, -ον: homicidal
ἀποστέλλω: to send off
ἀρχή, ἡ: a beginning
διάβολος, ὁ: a devil
ἐλέγχω: to accuse
ἐπιθυμία, ἡ: desire, yearning, longing

ἤκω: to have come, be present, be here
θέλω: to will, wish, purpose
λαλιά, ἡ: talking, talk, chat
στήκω: to stand
ψεῦδος, -εος, τό: a falsehood, untruth, lie
ψεύστης, -ου, ὁ: a liar, cheat

8:42 εἰ ὁ θεὸς ἦν ... ἡγαπᾶτε ἂν ἐμέ: impf. tenses in pres. contrafactual condition, “if God were your father, you would love me”

ἐλήλυθα: perf., “I did not come”

8:44 ἀπ' ἀρχῆς: “from the start”

ἔστηκεν: impf. of στήκω, a collateral form of ἵστημι, “was not standing”

ὅταν λαλῇ: pres. subj. in general temp. clause, “whenever he speaks”

ὁ πατὴρ αὐτοῦ: not “and so is his father,” but “and the father of this (i.e. of falsehood)”

8:47 ὅτι ... οὐκ ἐστέ: causal, “because you are not”

⁴² Dixit eis Iesus: “Si Deus pater vester esset, diligere^{ti} me; ego enim ex Deo processi et veni; neque enim a meipso veni, sed ille me misit. ⁴³ Quare loquelam meam non cognoscitis? Quia non potestis audire sermonem meum. ⁴⁴ Vos ex patre Diabolo estis et desideria patris vestri vultis facere. Ille homicida erat ab initio et in veritate non stabat, quia non est veritas in eo. Cum loquitur mendacium, ex propriis loquitur, quia mendax est et pater eius. ⁴⁵ Ego autem quia veritatem dico, non creditis mihi. ⁴⁶ Quis ex vobis arguit me de peccato? Si veritatem dico, quare vos non creditis mihi? ⁴⁷ Qui est ex Deo, verba Dei audit; propterea vos non auditis, quia ex Deo non estis.”

arguo, (3), **argui**, **argutus**: to prove, accuse
desiderium, -i *n*: desire
diabolus, -i *m*: devil, Satan
diligo, (3): to love, hold dear
homicida, -ae *m/f*: murderer, homicide
initium, -i *n*: beginning
loquela, -ae *f*: speech
loquor, (3), **locutus sum**: speak
mendacium, -i *n*: falsehood, untruth

possum, **posse**, **potui**: be able, can
procedo, (3), **processi**, **processus**: to proceed, advance
proprius, -a, -um: own, very own
quare: in what way? how?
sto, (1): to stand
vado, (3): to go
vester, -tra, -trum: your
volo, **velle**, **volui**: to be willing, wish

8:42 **si... esset...diligere^{ti}**: impf. subj. pres. contrary to fact condition, “*if he were your father ...then you would love*”

8:44 **pater**: predicate nom., “and he is *the father* of it (i.e. of the lie)”
vultis: pres. of *volo*, “you wish to” + inf.

Jesus' Claims About Himself

⁴⁸ ἀπεκρίθησαν οἱ Ἰουδαῖοι καὶ εἶπαν αὐτῷ «Οὐ καλῶς λέγομεν ἡμεῖς ὅτι Σαμαρείτης εἶ σὺ καὶ δαιμόνιον ἔχεις;»

⁴⁹ ἀπεκρίθη Ἰησοῦς «Ἐγὼ δαιμόνιον οὐκ ἔχω, ἀλλὰ τιμῶ τὸν πατέρα μου, καὶ ὑμεῖς ἀτιμάζετέ με. ⁵⁰ ἐγὼ δὲ οὐ ζητῶ τὴν δόξαν μου· ἔστιν ὁ ζητῶν καὶ κρίνων. ⁵¹ ἀμὴν ἀμὴν λέγω ὑμῖν, ἐάν τις τὸν ἐμὸν λόγον τηρήσῃ, θάνατον οὐ μὴ θεωρήσῃ εἰς τὸν αἰῶνα.»

⁵² εἶπαν αὐτῷ οἱ Ἰουδαῖοι «Νῦν ἐγνώκαμεν ὅτι δαιμόνιον ἔχεις. Ἀβραὰμ ἀπέθανεν καὶ οἱ προφῆται, καὶ σὺ λέγεις Ἐάν τις τὸν λόγον μου τηρήσῃ, οὐ μὴ γεύσῃται θανάτου εἰς τὸν αἰῶνα. ⁵³ μὴ σὺ μείζων εἶ τοῦ πατρὸς ἡμῶν Ἀβραάμ, ὅστις ἀπέθανεν; καὶ οἱ προφῆται ἀπέθανον· τίνα σεαυτὸν ποιεῖς;»

ἀποθνήσκω: to die off, die

ἀτιμάζω: to dishonour, slight

γεύω: to give a taste of

δαιμόνιον, τό: an evil spirit

δόξα, ἡ: glory, opinion

θάνατος, ὁ: death

θεωρέω: to look at, view, behold

προφήτης, -ου, ὁ: a prophet

τηρέω: to watch over, protect, keep

τιμάω: to honor

8:48 οὐ καλῶς λέγομεν: expecting an affirmative answer, “do we not speak correctly?”

8:50 ἔστιν: note the accent, “*there is* one who seeks and judges”

8:51 ἐάν τις τηρήσῃ: aor. subj. in fut. more vivid protasis, “*if someone keeps* my word”

οὐ μὴ θεωρήσῃ: aor. subj. in strong denial, “he will surely not see”

8:52 ἐγνώκαμεν: perf. of γινώσκω, “we have realized”

ἀπέθανεν: aor., “Abraham and the prophets died”

οὐ μὴ γεύσῃται: aor. subj. in strong denial, “you surely will not taste;” again, having the form of a direct quote, but changing the wording slightly

8:53 μὴ σὺ μείζων εἶ: expecting a negative answer, “surely you are not greater”

τίνα σεαυτὸν ποιεῖς: “whom do you fashion yourself (to be)?”

Jesus' Claims About Himself

⁴⁸ Responderunt Iudaei et dixerunt ei: “Nonne bene dicimus nos, quia Samaritanus es tu et daemonium habes?”

⁴⁹ Respondit Iesus: “Ego daemonium non habeo, sed honorifico Patrem meum, et vos inhonoratis me. ⁵⁰ Ego autem non quaero gloriam meam; est qui quaerit et iudicat. ⁵¹ Amen, amen dico vobis: Si quis sermonem meum servaverit, mortem non videbit in aeternum.”

⁵² Dixerunt ergo ei Iudaei: “Nunc cognovimus quia daemonium habes. Abraham mortuus est et prophetae, et tu dicis: ‘Si quis sermonem meum servaverit, non gustabit mortem in aeternum.’ ⁵³ Numquid tu maior es patre nostro Abraham, qui mortuus est? Et prophetae mortui sunt! Quem teipsum facis?”

bene: well

daemonium, -i n: a demon

glorifico, (1): to glorify, honor

gusto, (1): to taste

honorifico, (1): to honor

inhonoro, (1): to dishonor

maior, -us: greater, larger

morior, (3), mortuus sum: to die

mors, mortis f: death

nihil: nothing

nosco, (3), novi, notus: to know

servo, (1): to watch over; protect, serve

similis, -e : like, similar

8:51 **si... servaverit:** fut. perf. in future more vivid protasis, “if you will obey”

mortuus est: s. but the subj. is both *Abraham* and *prophetae*, “they are dead”

8:53 **Abraham:** abl. in apposition to *patre*, “greater than our father, *Abraham*”

quem: predicate acc., “*whom* do you fashion yourself to be?”

⁵⁴ ἀπεκρίθη Ἰησοῦς «Ἐὰν ἐγὼ δοξάσω ἐμαυτόν, ἡ δόξα μου οὐδέν ἐστιν· ἔστιν ὁ πατήρ μου ὁ δοξάζων με, ὃν ὑμεῖς λέγετε ὅτι θεὸς ὑμῶν ἐστίν, ⁵⁵ καὶ οὐκ ἐγνώκατε αὐτόν, ἐγὼ δὲ οἶδα αὐτόν· καὶ εἶπω ὅτι οὐκ οἶδα αὐτόν, ἔσομαι ὅμοιος ὑμῖν ψεύστης· ἀλλὰ οἶδα αὐτόν καὶ τὸν λόγον αὐτοῦ τηρῶ. ⁵⁶ Ἀβραὰμ ὁ πατήρ ὑμῶν ἠγαλλιάσατο ἵνα ἴδῃ τὴν ἡμέραν τὴν ἐμήν, καὶ εἶδεν καὶ ἐχάρη.»

⁵⁷ εἶπαν οὖν οἱ Ἰουδαῖοι πρὸς αὐτόν «Πεντήκοντα ἔτη οὕτω ἔχεις καὶ Ἀβραὰμ ἐώρακας;»

⁵⁸ εἶπεν αὐτοῖς Ἰησοῦς «Ἀμὴν ἀμὴν λέγω ὑμῖν, πρὶν Ἀβραὰμ γενέσθαι ἐγὼ εἰμί.» ⁵⁹ ἦραν οὖν λίθους ἵνα βάλωσιν ἐπ' αὐτόν· Ἰησοῦς δὲ ἐκρύβη καὶ ἐξῆλθεν ἐκ τοῦ ἱεροῦ.

ἀγαλλιάω: to rejoice exceedingly

αἶρω: to take up, raise, lift up

δοξάζομαι: to be magnified, glorified

δοξάζω: to magnify, glorify

ἔτος, -εος, τό: a year

κρύπτω: to hide, cover, cloak

οἶδα: to know (*perf.*)

ὅμοιος, -α, -ον: like, resembling (+ *dat.*)

οὕτω: not yet

πεντήκοντα (*indecl.*): fifty

πρὶν: before (+ *inf.*)

τηρέω: to keep, preserve

χαίρω: to rejoice, be glad, be delighted

ψεύστης, -ου, ὁ: a liar, cheat

8:54 ἐὰν ἐγὼ δοξάσω: aor. subj. in pres. general protasis, “if ever I glorify”

8:55 ἐγνώκατε: *perf.*, “you have not known”

καὶ εἶπω: aor. subj. in fut. more vivid protasis, “even if I say”

ἔσομαι: fut., “I shall be”

8:56 ἠγαλλιάσατο: aor., “he rejoiced”

ἵνα ἴδῃ: aor. subj. complementing ἠγαλλιάσατο, “he rejoiced *to see*”

ἐχάρη: aor. pass. of χαίρω, “he rejoiced”

8:57 πενήκοντα ἔτη οὕτως ἔχεις: “you don’t yet have 50 years”

8:58 πρὶν Ἀβραὰμ γενέσθαι: aor. inf. of γίνομαι, “before A. was born”

8:59 ἦραν: aor. of αἶρω, “they took up”

ἵνα βάλωσιν: aor. subj. in purpose clause, “they took up stones in order to cast”

ἐκρύβη: aor. pass. of κρύπτω, “he became hidden”

⁵⁴ Respondit Iesus: “Si ego glorifico meipsum, gloria mea nihil est; est Pater meus, qui glorificat me, quem vos dicitis: ‘Deus noster est!’ ⁵⁵ et non cognovistis eum. Ego autem novi eum. Et si dixero: ‘Non scio eum,’ ero similis vobis, mendax; sed scio eum et sermonem eius servo. ⁵⁶ Abraham pater vester exultavit, ut videret diem meum; et vidit et gavisus est.”

⁵⁷ Dixerunt ergo Iudaei ad eum: “Quinquaginta annos nondum habes et Abraham vidisti?”

⁵⁸ Dixit eis Iesus: “Amen, amen dico vobis: Antequam Abraham fieret, ego sum.” ⁵⁹ Tulerunt ergo lapides, ut iacerent in eum; Iesus autem abscondit se et exivit de templo.

abscondo, (3), **abscondi**: to hide, conceal
annus, -i *m*: year
antequam: before
cognosco, (3) **cognovi**, **cognitus**: to know
dies, **diei** *m/f*: day
exeo, (4), **exivi**: to go, exit, leave
exulto, (1): to rejoice, exalt
fero, **ferre**, **tuli**: to carry, picked up

gaudeo, (2), **gavisus sum**: to be glad, rejoice
gloria, -ae *f*: glory
icio, (3): to throw
mendax, **mendacis** (*gen.*): lying, false
nondum: not yet
quinquaginta: fifty
similis, -e: similar to (+ *dat.*)
templum, -i *n*: temple

- 8:54 **si ... glorifico**: pres. indic. in general condition, instead of a fut. perf., “if ever I glorify”
 8:56 **si dixero**: fut. perf. in fut. more vivid protasis, “If I say”
mendax (sc. erit): “then it will be false”
ut videret: impf. subj. complementing *exultavit*, “he rejoiced *to see*”
 8:58 **antequam ... fieret**: impf. subj. translating the Greek expression **πρίν** + inf. which is not indefinite, “before Abraham came into being”
 8:59 **ut iacerent**: impf. subj. purpose clause, “they took up rocks *in order to throw* them”

Chapter 9

Jesus Heals a Man Born Blind

¹ καὶ παράγων εἶδεν ἄνθρωπον τυφλὸν ἐκ γενετῆς. ² καὶ ἠρώτησαν αὐτὸν οἱ μαθηταὶ αὐτοῦ λέγοντες «Ραββεί, τίς ἡμαρτεν, οὗτος ἢ οἱ γονεῖς αὐτοῦ, ἵνα τυφλὸς γεννηθῇ;»

³ ἀπεκρίθη Ἰησοῦς «Οὐτε οὗτος ἡμαρτεν οὔτε οἱ γονεῖς αὐτοῦ, ἀλλ' ἵνα φανερωθῇ τὰ ἔργα τοῦ θεοῦ ἐν αὐτῷ. ⁴ ἡμᾶς δεῖ ἐργάζεσθαι τὰ ἔργα τοῦ πέμψαντός με ἕως ἡμέρα ἐστίν· ἔρχεται νύξ ὅτε οὐδεὶς δύναται ἐργάζεσθαι. ⁵ ὅταν ἐν τῷ κόσμῳ ᾧ, φῶς εἰμὶ τοῦ κόσμου.»

ἀμαρτάνω: to miss, sin
γενετή, ἡ: the hour of birth
γονεῖς, -έως, ὁ: a parent
δεῖ: it is necessary
ἐργάζομαι: to work, labour
ἔρχομαι: to come or go
ἐρωτάω: to ask
ἕως: until, while
ἡμέρα, ἡ: day

κόσμος, ὁ: the world
νύξ, νυκτός, ἡ: a night
παράγω: to lead by or past
πέμπω: to send
Ραββεί: (Hebr.) teacher
τυφλός, -ή, -όν: blind
φανερόω: to make manifest
φῶς, φωτός, ὁ: a light

- 9:1 παράγων: pres. part. circum., “as he was passing by”
9:2 ἵνα γεννηθῇ: aor. subj. pass. of γεννάω in result clause, “who sinned *so that he was born* blind”
9:3 ἵνα φανερωθῇ: aor. subj. pass. in purpose clause, “in order to make manifest”
9:4 ἐργάζεσθαι: pres. inf. after δεῖ, “it is necessary *to do*”
9:5 ὅταν ... ᾧ: pres. subj. of εἰμι in general temporal clause, “as long as I am”

Chapter 9

Jesus Heals a Man Born Blind

¹ Et praeteriens vidit hominem caecum a nativitate. ² Et interrogaverunt eum discipuli sui dicentes: “Rabbi, quis peccavit, hic aut parentes eius, ut caecus nasceretur?”

³ Respondit Iesus: “Neque hic peccavit neque parentes eius, sed ut manifestentur opera Dei in illo. ⁴ Nos oportet operari opera eius, qui misit me, donec dies est; venit nox, quando nemo potest operari. ⁵ Quamdiu in mundo sum, lux sum mundi.”

caecus, -a, -um: blind, unseeing

dies, -ei m/f: day

donec: while, until

lux, lucis f: light

manifesto, (1): to reveal, make known

mundus, -i, m. world

nascor, (3) **natus sum:** to be born

nativitas, -tatis f: birth

nemo, neminis m/f: no one, nobody

nox, noctis f: night

operor, (1): to labor, toil, work

oportet, (2): it is necessary + inf.

opus, -eris n: work, deed

parens, parentis, m/f: parent

pecco, (1): to sin

praetereo, (4): pass, go by, proceed

quamdiu: for how long, however long

quando: when, at what time

9:2 **discipuli sui:** instead of *discipuli eius*, “his disciples”

ut... nasceretur: impf. subj. in result clause, “who sinned *so that he was born* blind?”

9:3 **ut... manifestentur:** pres. subj. purpose clause, “so that they may be manifest”

9:4 **operari:** dep. inf. after impersonal *oportet*: “it is necessary *that we work*”

opera: cognate acc. after *operari*, “do the works”

venit: pres. with fut. sense, “night *will come*”

⁶ ταῦτα εἰπὼν ἔπτυσεν χαμαὶ καὶ ἐποίησεν πηλὸν ἐκ τοῦ πτύσματος, καὶ ἐπέθηκεν αὐτοῦ τὸν πηλὸν ἐπὶ τοὺς ὀφθαλμούς, ⁷ καὶ εἶπεν αὐτῷ «Ὑπαγε νύψαι εἰς τὴν κολυμβήθραν τοῦ Σιλωάμ » (ὃ ἐρμηνεύεται Ἀπεσταλμένος). ἀπῆλθεν οὖν καὶ ἐνύψατο, καὶ ἦλθεν βλέπων.

⁸ οἱ οὖν γείτονες καὶ οἱ θεωροῦντες αὐτὸν τὸ πρότερον ὅτι προσαίτης ἦν ἔλεγον «Οὐχ οὗτός ἐστιν ὁ καθήμενος καὶ προσαιτῶν;»

⁹ ἄλλοι ἔλεγον ὅτι «Οὗτός ἐστιν.»

ἄλλοι ἔλεγον Οὐχί, ἀλλὰ ὅμοιος αὐτῷ ἐστίν.

ἐκεῖνος ἔλεγεν ὅτι «Ἐγὼ εἰμι.»

ἀνοίγνυμι: to open

ἀπῆλθον: to go away, depart from (*aor.*)

βλέπω: to see, have the power of sight

γείτων, -ονος, ὁ: a neighbour

ἐπιτίθημι: to lay, put or place upon

ἐρμηνεύω: to translate»

κάθημαι: to be seated

κολυμβήθρα, ἡ: a swimming-bath

νίζω: to wash the hands or feet

ὅμοιος, -α, -ον: like, resembling + dat

ὀφθαλμός, ὁ: the eye

πηλός, ὁ: clay, earth

προσαιτέω: to beg

προσαίτης, -ου, ὁ: a beggar

πρότερος, -α, -ον: prior

πτύσμα, -ατος, τό: sputum

πτύω: to spit out or up

Σιλωάμ (*indecl.*): Siloa

ὑπάγω: to go, withdraw

χαμαί (*adv.*): on the earth, on the ground

9:6 ἔπτυσεν ... ἐπέθηκεν: *aor.*, “he spit ...he placed upon”

αὐτοῦ: “the eyes of him” i.e. the blind man

9:7 νύψαι: *aor. imper.* of νίζω, “go, wash!”

ἀπεσταλμένος: *perf. part.*, “which means ‘having been sent forth’”

ἐνύψατο: *aor. mid.* of νίζω, “he washed himself”

9:8 οἱ οὖν γείτονες καὶ οἱ θεωροῦντες: although joined by καὶ, the second is virtually attributive, “the neighbors who saw,” a common feature of biblical Greek (Granville Sharp’s rule)

τὸ πρότερον: *acc. adverbial*, “earlier”

ὅτι προσαίτης ἦν: *ind. st.* with *impf. tense* retained, “those seeing him, *that he had been a beggar*”

9:9 ὅτι Ἐγὼ εἰμι: ὅτι introducing direct speech, “he said ‘I am’”

⁶ Haec cum dixisset, exspuit in terram et fecit lutum ex sputo et linivit lutum super oculos eius ⁷ et dixit ei: “Vade, lava in natatoria ‘Siloae!’” quod interpretatur “Missus.” Abiit ergo et lavit et venit videns.

⁸ Itaque vicini et, qui videbant eum prius quia mendicus erat, dicebant: “Nonne hic est, qui sedebat et mendicabat?”

⁹ alii dicebant: “Hic est!” ;

alii dicebant: “Nequaquam, sed similis est eius!”

Ille dicebat: “Ego sum!”

abeo, (4), **abii**, **abitum**: to depart, go away

alii ... alii some ... others

exspuo, (3), **exspui**, **exsputus**: to spit

interpretor, (3), **interpretatus sum**: to translate

lavo, (1): to wash, bathe

linio, (4), **linivi**, **linitus**: to smear, rub over, cover

lutum, **-i n**: mud

mendico, (1): to be a beggar

mendicus, **-i m**: beggar

natatoria, **-ae f**: swimming, pool

nequaquam: by no means

oculus, **-i m**: eye

prior, **prius**: earlier, previously

Siloa, **-ae f**: Siloa

similis, **-e**: like, similar, resembling

sputum, **-i n**: spittle

vado (3): to go

vicinus, **-i m**: neighbor

9:6 **cum dixisset**: plupf. subj. in *cum* circumstantial clause, “when he had spoken”

9:7 **missus**: perf. part., “Siloa, which is translated ‘having been sent’”

videns: pres. part. circum., “he went *seeing*,” i.e., able to see

9:9 **similis est eius**: “similar to him” where we would expect the dative

¹⁰ ἔλεγον οὖν αὐτῷ «Πῶς [οὖν] ἠνεώχθησάν σου οἱ ὀφθαλμοί;»

¹¹ ἀπεκρίθη ἐκεῖνος «Ὁ ἄνθρωπος ὁ λεγόμενος Ἰησοῦς πηλὸν ἐποίησεν καὶ ἐπέχρισέν μου τοὺς ὀφθαλμοὺς καὶ εἶπέν μοι ὅτι Ὑπαγε εἰς τὸν Σιλωὰμ καὶ νίψαι· ἀπελθὼν οὖν καὶ νιψάμενος ἀνέβλεψα.»

¹² καὶ εἶπαν αὐτῷ «Ποῦ ἐστὶν ἐκεῖνος;»
λέγει «Οὐκ οἶδα.»

The Pharisees Investigate the Healing

¹³ ἄγουσιν αὐτὸν πρὸς τοὺς Φαρισαίους τὸν ποτε τυφλόν.
¹⁴ ἦν δὲ σάββατον ἐν ᾗ ἡμέρα τὸν πηλὸν ἐποίησεν ὁ Ἰησοῦς καὶ ἀνέωξεν αὐτοῦ τοὺς ὀφθαλμούς. ¹⁵ πάλιν οὖν ἡρώτων αὐτὸν καὶ οἱ Φαρισαῖοι πῶς ἀνέβλεψεν. ὁ δὲ εἶπεν αὐτοῖς «Πηλὸν ἐπέθηκέν μου ἐπὶ τοὺς ὀφθαλμούς, καὶ ἐνιψάμην, καὶ βλέπω.»

¹⁶ ἔλεγον οὖν ἐκ τῶν Φαρισαίων τινές «Οὐκ ἔστιν οὗτος παρὰ θεοῦ ὁ ἄνθρωπος, ὅτι τὸ σάββατον οὐ τηρεῖ.»

ἄγω: to lead, bring

ἀναβλέπω: to see again

ἀπῆλθον: to go away (aor.)

δύναμαι: to be able, capable, strong enough

ἐπιτίθημι: to lay, put or place upon

ἐπιχρίω: to anoint, besmear

ἐρωτάω: to ask

νίζω: to wash

τηρέω: to keep

9:10 ἠνεώχθησάν: aor. pass. of ἀνα-οίγνυμι, “how have your eyes *been* opened?”

9:11 νιψάμενος: aor. part. mid., “having washed myself”

9:13 τὸν ποτε τυφλόν: in apposition to αὐτὸν, “the one formerly blind”

9:14 ἐν ᾗ ἡμέρα: “on which day”

ἀνέωξεν: aor. of ἀνα-οίγνυμι, “he opened”

9:15 πῶς ἀνέβλεψεν: aor. in ind. quest., “they were asking *how* he saw again”

ἐπέθηκέν: aor. of ἐπι-τίθημι, “he placed upon”

¹⁰ Dicebant ergo ei: “Quomodo igitur aperti sunt oculi tibi?”

¹¹ Respondit ille: “Homo, qui dicitur Iesus, lutum fecit et unxit oculos meos et dixit mihi: ‘Vade ad Siloam et lava.’ Abii ergo et lavi et vidi.”

¹² Et dixerunt ei: “Ubi est ille?”

Ait: “Nescio.”

The Pharisees Investigate the Healing

¹³ Adducunt eum ad pharisaeos, qui caecus fuerat. ¹⁴ Erat autem sabbatum, in qua die lutum fecit Iesus et aperuit oculos eius.

¹⁵ Iterum ergo interrogabant et eum pharisaei quomodo vidisset. Ille autem dixit eis: “Lutum posuit super oculos meos, et lavi et video.”

¹⁶ Dicebant ergo ex pharisaeis quidam: “Non est hic homo a Deo, quia sabbatum non custodit!”

adduco, (3): to lead, bring
alius, alia, aliud: other, another
aperio, (4), **aperui, apertus**: to open
custodio, (4): to observe, heed
lavo, (1), **lavi**: to wash
lutum, -i n: mud

nescio (4): to not know
pecco, (1): to sin
pono, (3), **posui, positus**: to put, place
Sabbatum, -i n: the Sabbath
ungo, (2), **unxi, unctum**: to smear, anoint, rub

9:15 **quomodo vidisset**: plupf. subj. indirect question, “asked *how he had seen*” i.e. how he had come to see

ἄλλοι [δὲ] ἔλεγον «Πῶς δύναται ἄνθρωπος ἁμαρτωλὸς τοιαῦτα σημεῖα ποιεῖν;» καὶ σχίσμα ἦν ἐν αὐτοῖς.

¹⁷ λέγουσιν οὖν τῷ τυφλῷ πάλιν «Τί σὺ λέγεις περὶ αὐτοῦ, ὅτι ἠνέωξέν σου τοὺς ὀφθαλμούς;»

ὁ δὲ εἶπεν ὅτι «Προφήτης ἐστίν.»

¹⁸ οὐκ ἐπίστευσαν οὖν οἱ Ἰουδαῖοι περὶ αὐτοῦ ὅτι ἦν τυφλὸς καὶ ἀνέβλεψεν, ἕως ὅτου ἐφώνησαν τοὺς γονεῖς αὐτοῦ τοῦ ἀναβλέψαντος ¹⁹ καὶ ἠρώτησαν αὐτοὺς λέγοντες «Οὗτός ἐστιν ὁ υἱὸς ὑμῶν, ὃν ὑμεῖς λέγετε ὅτι τυφλὸς ἐγεννήθη; πῶς οὖν βλέπει ἄρτι;»

²⁰ ἀπεκρίθησαν οὖν οἱ γονεῖς αὐτοῦ καὶ εἶπαν «Οἶδαμεν ὅτι οὗτός ἐστιν ὁ υἱὸς ἡμῶν καὶ ὅτι τυφλὸς ἐγεννήθη.

²¹ πῶς δὲ νῦν βλέπει οὐκ οἶδαμεν, ἢ τίς ἤνοιξεν αὐτοῦ τοὺς ὀφθαλμούς ἡμεῖς οὐκ οἶδαμεν· αὐτὸν ἐρωτήσατε, ἡλικίαν ἔχει, αὐτὸς περὶ ἑαυτοῦ λαλήσει.» ²² ταῦτα εἶπαν οἱ γονεῖς

ἁμαρτωλός, -όν: sinful
ἀναβλέπω: to see again
ἄρτι: just now
ἕως: until, till
ἡλικία, ἡ: time of life, age
ἠρωτάω: to ask

σημεῖον, τό: a sign, a mark, token
σχίσμα, -ατος, τό: a division
τοιοῦτος, -αῦτη, -οῦτο: such as this
υἱός, ό: a son
φωνέω: to speak

9:17 ὅτι ἠνέωξέν: aor. of ἀνοίγνυμι, "how do you say *that he opened*"

ὁ δὲ: "but he said"

9:18 ἕως ὅτου (sc. χρόνου): gen., "until such time"

τοῦ ἀναβλέψαντος: aor. part. attrib. gen. s., "parents *of the man recovering*"

9:19 ἐγεννήθη: aor. pass. of γεννάω, "you say that *he was born*"

9:21 τίς ἤνοιξεν: aor. of ἀνοίγνυμι, "we do not know *who opened*"

ἡλικίαν ἔχει: "he has the age" i.e. he is of age

αὐτὸς λαλήσει: fut., "he himself will speak"

alii autem dicebant: “Quomodo potest homo peccator haec signa facere?” Et schisma erat in eis.

¹⁷ Dicunt ergo caeco iterum: “Tu quid dicis de eo quia aperuit oculos tuos?”

Ille autem dixit: “Propheta est!”

¹⁸ Non crediderunt ergo Iudaei de illo quia caecus fuisset et vidisset, donec vocaverunt parentes eius, qui viderat. ¹⁹ Et interrogaverunt eos dicentes: “Hic est filius vester, quem vos dicitis quia caecus natus est? Quomodo ergo nunc videt?”

²⁰ Responderunt ergo parentes eius et dixerunt: “Scimus quia hic est filius noster et quia caecus natus est. ²¹ Quomodo autem nunc videat nescimus, aut quis eius aperuit oculos nos nescimus; ipsum interrogate. Aetatem habet; ipse de se loquetur!” ²² Haec dixerunt parentes

aetas, aetatis *f*: age

aperio, (4), **aperui**: to uncover, open

donec: until

peccator, peccatoris *m*: sinner, transgressor

propheta, -ae *m*: prophet

schisma, -matis *n*: schism, divide, split

scio, (4): to know, understand

signum, -i *n*: sign

voco, (1): to call, summon

9:16 **peccator**: nom. appositive, “for a man *who is a sinner*”

9:18 **quia fuisset et vidisset**: plupf. subj. in indirect statement, “believed *that he had been blind and had seen*”

qui viderat: “the parents of him *who had seen*” (i.e. gained his sight)

9:19 **quia natus est**: ind. st., “you say *that he was born blind*”

9:21 **quomodo ... videat**: pres. subj. indirect question, “we don’t know *how he can see*”

aetatem habet: “he is of age”

αὐτοῦ ὅτι ἐφοβοῦντο τοὺς Ἰουδαίους, ἥδη γὰρ συνετέθειντο οἱ Ἰουδαῖοι ἵνα ἐάν τις αὐτὸν ὁμολογήσῃ Χριστόν, ἀποσυνάγωγος γένηται. ²³ διὰ τοῦτο οἱ γονεῖς αὐτοῦ εἶπαν ὅτι «Ἠλικίαν ἔχει, αὐτὸν ἐπερωτήσατε.»

²⁴ ἐφώνησαν οὖν τὸν ἄνθρωπον ἐκ δευτέρου ὃς ἦν τυφλὸς καὶ εἶπαν αὐτῷ «Δὸς δόξαν τῷ θεῷ· ἡμεῖς οἶδαμεν ὅτι οὗτος ὁ ἄνθρωπος ἁμαρτωλὸς ἐστίν.»

²⁵ ἀπεκρίθη οὖν ἐκεῖνος «Εἰ ἁμαρτωλὸς ἐστίν οὐκ οἶδα· ἐν οἶδα ὅτι τυφλὸς ὢν ἄρτι βλέπω.»

²⁶ εἶπαν οὖν αὐτῷ «Τί ἐποίησέν σοι; πῶς ἤνοιξέν σου τοὺς ὀφθαλμούς;»

²⁷ ἀπεκρίθη αὐτοῖς «Εἶπον ὑμῖν ἥδη καὶ οὐκ ἠκούσατε· τί πάλιν θέλετε ἀκούειν; μὴ καὶ ὑμεῖς θέλετε αὐτοῦ μαθηταὶ γενέσθαι;»

ἁμαρτωλός, -όν: sinful
ἀποσυνάγωγος, -ον: put out of the
synagogue
δεύτερος, -α, -ον: second
δίδωμι: to give
ἐπερωτάω: to inquire of, question, consult

ἡλικία, ἡ: time of life, age
ὁμολογέω: to agree, confirm
συντίθημι: to put together, decide
φοβέομαι: to fear
χριστός, -ή, -όν: anointed

- 9:22 ὅτι ἐφοβοῦντο: impf. causal, “they spoke thus *because they were afraid*”
συνετέθειντο: plupf. of συν-τίθημι, “they had decided”
ἵνα ... γένηται: aor. subj. of γίνομαι in noun clause complementing συνετέθειντο, “decided *that he would be*”
ἐάν τις αὐτὸν ὁμολογήσῃ: aor. subj. in pres. general protasis, “if anyone confirms”
Χριστόν: pred. acc., “confirms him (to be) *the Christ*”
9:23 ἐπερωτήσατε: aor. imper., “ask him!”
9:24 ἐφώνησαν: aor., “they summoned”
ἐκ δευτέρου: for a second time”
δὸς: aor. imper. of δίδωμι, “give glory to God!”
9:25 εἰ ... ἐστίν: ind. quest., “know *whether he is*”
ὅτι ... βλέπω: explaining ἐν, “one thing I know, *namely, that I see*”
9:27 γενέσθαι: aor. inf. after θέλετε, “do you wish *to become*”

eius, quia timebant Iudaeos; iam enim conspiraverant Iudaei, ut, si quis eum confiteretur Christum, extra synagogam fieret. ²³ Propterea parentes eius dixerunt: “Aetatem habet; ipsum interrogate!”

²⁴ Vocaverunt ergo rursum hominem, qui fuerat caecus, et dixerunt ei: “Da gloriam Deo! Nos scimus quia hic homo peccator est.”

²⁵ Respondit ergo ille: “Si peccator est nescio; unum scio quia, caecus cum essem, modo video.”

²⁶ Dixerunt ergo illi: “Quid fecit tibi? Quomodo aperuit oculos tuos?”

²⁷ Respondit eis: “Dixi vobis iam, et non audistis; quid iterum vultis audire? Numquid et vos vultis discipuli eius fieri?”

aetas, aetatis *f*: age

audio, (4): to hear

confiteor, (2): to confess, acknowledge

conspiro, (1): to plot, conspire

extra: outside (+ *acc.*)

modo: just now, lately, presently

peccator, -oris *m*: sinner, transgressor

propterea: therefore, for this reason

rursum (*adv.*): back, again

synagoga, -ae *f*: synagogue

timeo, (2), **timui**: to fear, dread

9:22 **ut ... fieret**: impf. subj. in noun clause supplementing *conspiraverant* and serving as an apodosis, “conspired *that he would become*”

si quis confiteretur: protasis of a pres. general condition changed in secondary sequence to the impf. subj., “conspired *that if anyone acknowledges*”

Christum: predicate acc., “acknowledges him to be *the Christ*”

9:25 **si peccator est**: vivid ind. quest., “know *whether he is a sinner*”

cum essem: impf. act. subj. concessive clause, “*although I was blind*, now I see”

9:27 **audire ... fieri**: pres. inf. complementing *vultis*, “wish *to hear ... wish to become*”

²⁸ καὶ ἐλοιδόρησαν αὐτὸν καὶ εἶπαν «Σὺ μαθητῆς εἶ ἐκείνου, ἡμεῖς δὲ τοῦ Μωυσέως ἐσμέν μαθηταί. ²⁹ ἡμεῖς οἶδαμεν ὅτι Μωυσεὶ λελάληκεν ὁ θεός, τοῦτον δὲ οὐκ οἶδαμεν πόθεν ἐστίν.»

³⁰ ἀπεκρίθη ὁ ἄνθρωπος καὶ εἶπεν αὐτοῖς «Ἐν τούτῳ γὰρ τὸ θαυμαστόν ἐστιν ὅτι ὑμεῖς οὐκ οἶδατε πόθεν ἐστίν, καὶ ἤνοιξέν μου τοὺς ὀφθαλμούς. ³¹ οἶδαμεν ὅτι ὁ θεὸς ἁμαρτωλῶν οὐκ ἀκούει, ἀλλ' ἐάν τις θεοσεβῆς ᾗ καὶ τὸ θέλημα αὐτοῦ ποιῇ τούτου ἀκούει. ³² ἐκ τοῦ αἰῶνος οὐκ ἠκούσθη ὅτι ἠνέωξέν τις ὀφθαλμούς τυφλοῦ γεγεννημένου. ³³ εἰ μὴ ἦν οὗτος παρὰ θεοῦ, οὐκ ἠδύνατο ποιεῖν οὐδέν.»

³⁴ ἀπεκρίθησαν καὶ εἶπαν αὐτῷ «Ἐν ἁμαρτίαις σὺ ἐγεννήθης ὅλος, καὶ σὺ διδάσκεις ἡμᾶς;» καὶ ἐξέβαλον αὐτὸν ἔξω.

αἰών, -ῶνος, ὁ: time, age

ἁμαρτία, ἡ: sin

ἁμαρτωλός, -όν: sinful

ἀνοίγνυμι: to open

ἐκβάλλω: to throw or cast out of

ἔξω (adv.): out

θαυμαστός, -ή, -όν: wondrous

θέλημα, -ατος, τό: will

θεοσεβής, -ές: fearing God, religious

λοιδορέω: to abuse, revile

μαθητής, ὁ: follower, disciple

ὅλος, -η, -ον: whole, complete

τύφλος, -η, -ον: blind

9:29 λελάληκεν: perf. of λαλέω, "that God *has* spoken"

9:30 ἐν τούτῳ: "in this matter"

πόθεν ἐστίν: ind. quest. know *whence* he is"

9:31 ἁμαρτωλῶν: gen. pl. after ἀκούει, "does not listen to *the* sinful"

ἐάν τις θεοσεβῆς ᾗ ...ποιῇ: pres. subj. in pres. general protasis, "if anyone is reverent and does his will"

9:32 ἐκ τοῦ αἰῶνος: "from time immemorial"

οὐκ ἠκούσθη: aor. pass. of ἀκούω, "it has not been heard"

γεγεννημένου: perf. part. gen. of γεννάω, "the eyes of a man *born* blind"

9:33 εἰ μὴ ἦν ... οὐκ ἠδύνατο: impf. ind. in pres. contrafactual condition (without the usual ἂν in the apodosis), "if he were not from God, he would not be able"

9:34 ἐγεννήθης: aor. pass. of γεννάω, "you were born completely in sin"

ἐξέβαλον: aor. of ἐκβάλλω, "they cast him out"

²⁸ Et maledixerunt ei et dixerunt: “Tu discipulus illius es, nos autem Moysis discipuli sumus. ²⁹ Nos scimus quia Moysi locutus est Deus; hunc autem nescimus unde sit.”

³⁰ Respondit homo et dixit eis: “In hoc enim mirabile est, quia vos nescitis unde sit, et aperuit meos oculos! ³¹ Scimus quia peccatores Deus non audit; sed, si quis Dei cultor est et voluntatem eius facit, hunc exaudit. ³² A saeculo non est auditum quia aperuit quis oculos caeci nati; ³³ nisi esset hic a Deo, non poterat facere quidquam.”

³⁴ Responderunt et dixerunt ei: “In peccatis tu natus es totus et tu doces nos?” Et eiecerunt eum foras.

cultor, -oris *m*: worshiper
eicio, (3), **ieici**, **ieiectus**: to throw out, eject
enim: certainly
exaudio, (4): to hear clearly
foras (*adv.*): out of doors
maledico, (3), **maledixi**, **maledictus**: to speak ill of, slander (+ *dat.*)
mirabile, -is *n*: miracle, wondrous deed

Moysis, -is, *m*: Moses
peccator, -oris *m*: sinner
possum, posse: be able
saeculum, -i *n*: age, time
totus, -a, -um: whole, all, entire
unde: from where, whence
voluntas, -tatis *f*: will, desire

9:28 **Moysi**: *dat.*, “God spoke to Moses”

9:29 **unde sit**: *pres. subj.* in indirect question, “know where he is from”

9:31 **si quis ... est ... facit**: *pres. indic.* in a present general condition instead of a fut. perf., “if (ever) someone is ... if someone does”

9:32 **est auditum**: impersonal, “it has not been heard that”

quis = quisque, “that anyone opens the eyes”

9:33 **nisi esset**: *impf. subj.* in *pres. contrary to fact protasis*, “if he were not”

non poterat: the *indic.* is used in the *contrafactual apodosis* rather than the *subj.* for emphasis, “then he was not able”

Spiritual Blindness

³⁵ ἤκουσεν Ἰησοῦς ὅτι ἐξέβαλον αὐτὸν ἔξω, καὶ εὐρὼν αὐτὸν εἶπεν. «Σὺ πιστεύεις εἰς τὸν υἱὸν τοῦ ἀνθρώπου;»

³⁶ ἀπεκρίθη ἐκεῖνος καὶ εἶπεν «Καὶ τίς ἐστίν, κύριε, ἵνα πιστεύσω εἰς αὐτόν;»

³⁷ εἶπεν αὐτῷ ὁ Ἰησοῦς «Καὶ ἐώρακας αὐτὸν καὶ ὁ λαλῶν μετὰ σοῦ ἐκεῖνός ἐστιν.»

³⁸ ὁ δὲ ἔφη «Πιστεύω, κύριε· καὶ προσεκύνησεν αὐτῷ.»

³⁹ καὶ εἶπεν ὁ Ἰησοῦς «Εἰς κρίμα ἐγὼ εἰς τὸν κόσμον τοῦτον ἦλθον, ἵνα οἱ μὴ βλέποντες βλέπωσιν καὶ οἱ βλέποντες τυφλοὶ γένωνται.»

⁴⁰ ἤκουσαν ἐκ τῶν Φαρισαίων ταῦτα οἱ μετ' αὐτοῦ ὄντες, καὶ εἶπαν αὐτῷ «Μὴ καὶ ἡμεῖς τυφλοὶ ἐσμεν;»

⁴¹ εἶπεν αὐτοῖς ὁ Ἰησοῦς «Εἰ τυφλοὶ ἦτε, οὐκ ἂν εἴχετε ἁμαρτίαν· νῦν δὲ λέγετε ὅτι Βλέπομεν· ἡ ἁμαρτία ὑμῶν μένει.»

βλέπω: to see

ἐκβάλλω: to cast out

εὐρίσκω: to find

κόσμος, ὁ: the world

κρίμα, -ατος, τό: decision, judgement

κύριος, ὁ: a lord, master

προσκυνέω: to worship

τυφλός, -η, -ον

9:35 **ὅτι ἐξέβαλον:** aor. in ind. st. after ἤκουσεν, “heard *that they cast out*”

εὐρὼν: aor., “having found him”

9:36 **ἵνα πιστεύσω:** aor. subj. in purpose and result clause, “who is he so that I may believe?”

9:37 **ἐώρακας:** perf., “you have seen”

ἐκεῖνός: nom. pred., “the one speaking is *that one*”

9:39 **εἰς κρίμα:** “for the purpose of judgement”

ἵνα ... βλέπωσιν ... γένωνται: subj. in result/purpose clause, “*so that* those not seeing *will see* ...*so* those seeing *will become* blind”

9:40 **οἱ ὄντες:** “*those being* with him” i.e. being with Jesus

μὴ ... ἐσμεν: anticipating a negative answer, “surely we are not blind?”

9:41 **εἰ τυφλοὶ ἦτε, οὐκ ἂν εἴχετε:** impf. ind. in contrafactual condition, “if you were blind, you would not have sin”

ὅτι Βλέπομεν: ὅτι introducing direct speech, “you say that ‘we see’”

Spiritual Blindness

³⁵ Audivit Iesus quia eiecerunt eum foras et, cum invenisset eum, dixit ei: “Tu credis in Filium hominis?”

³⁶ Respondit ille et dixit: “Et quis est, Domine, ut credam in eum?”

³⁷ Dixit ei Iesus: “Et vidisti eum; et, qui loquitur tecum, ipse est.”

³⁸ At ille ait: “Credo, Domine!” et adoravit eum.

³⁹ Et dixit Iesus: “In iudicium ego in hunc mundum veni, ut, qui non vident, videant, et, qui vident, caeci fiant.”

⁴⁰ Audierunt haec ex pharisaeis, qui cum ipso erant, et dixerunt ei: “Numquid et nos caeci sumus?”

⁴¹ Dixit eis Iesus: “Si caeci essetis, non haberetis peccatum. Nunc vero dicitis: ‘Videmus!’; peccatum vestrum manet.”

adoro, (1): to honor, worship
aio, (1): to say
intro, (1): to enter, go into
invenio, (4): to discover, find

iudicium, -i n: judgement
ostium, -i n: gate, entrance
peccaatum, -i n: sin
video (2): to see

- 9:35 **cum invenisset**: plupf. subj. *cum* circumstantial clause, “when he had found”
 9:36 **ut credam**: pres. act. subj. result clause, “who is he *so I may believe*?”
 9:39 **ut ... videant ... fiant**: pres. subj. in purpose clause, “I have come *in order that they may see ...in order that they become*”
 9:39 **qui cum ipso**: “who were *with him*” although the Greek **αὐτῷ** is not intensive in this case, so *cum eo* would be expected
 9:41 **si...essetis ...haberetis**: impf. subj. in pres. contrary to fact condition, “*if you were blind ...then you would not have sin*”
nunc vero: translating **νῦν δέ**, “but now”

Chapter 10

The Good Shepherd and His Sheep

¹ «ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ μὴ εἰσερχόμενος διὰ τῆς θύρας εἰς τὴν αὐλήν τῶν προβάτων ἀλλὰ ἀναβαίνων ἀλλὰ-χόθεν ἐκεῖνος κλέπτῃς ἐστὶν καὶ ληστής· ² ὁ δὲ εἰσερχόμενος διὰ τῆς θύρας ποιμὴν ἐστὶν τῶν προβάτων. ³ τούτῳ ὁ θυρωρὸς ἀνοίγει, καὶ τὰ πρόβατα τῆς φωνῆς αὐτοῦ ἀκούει, καὶ τὰ ἴδια πρόβατα φωνεῖ κατ' ὄνομα καὶ ἐξάγει αὐτά. ⁴ ὅταν τὰ ἴδια πάντα ἐκβάλῃ, ἔμπροσθεν αὐτῶν πορεύεται, καὶ τὰ πρόβατα αὐτῷ ἀκολουθεῖ, ὅτι οἶδασιν τὴν φωνὴν αὐτοῦ. ⁵ ἀλλοτρίῳ δὲ οὐ μὴ ἀκολουθήσουσιν ἀλλὰ φεύξονται ἀπ' αὐτοῦ, ὅτι οὐκ οἶδασιν τῶν ἀλλοτρίων τὴν φωνήν.»

ἀκολουθέω: to follow

ἀλλαχόθεν: from another place

ἀλλότριος, -α, -ον: belonging to another

ἀναβαίνω: to go up, mount, to go up to

ἀνοίγω: to open

αὐλή, ἡ: an open court

εἰσερχομαι: to go in or into, enter

ἐκβάλλω: to bring out

ἐμπροσθεν: before, in front

ἐξάγω: to lead out

θύρα, ἡ: door

θυρωρός, ὁ: a door-keeper, porter

ἴδιος, -α, -ον: one's own

κλέπτῃς, -ου, ὁ: a thief

ληστής, -οῦ, ὁ: a robber, plunderer

ὄνομα, -ατος, τό: name

ποιμὴν, -ένος, ὁ: a shepherd

πορεύομαι: to make his way

πρόβατον, τό: sheep

φεύγω: to flee, take flight, run away

φωνέω: to call

φωνή, ἡ: a sound, tone

10:1 ὁ μὴ εἰσερχόμενος: pres. part. with conditional force, “if not coming”

10:3 τούτῳ: dat. of advantage, “opens for this one”

κατ' ὄνομα: “he calls them *by name*”

10:4 ὅταν ... ἐκβάλῃ: aor. subj. of ἐκ-βάλλω in general temporal clause, “whenever he brings out”

ὅτι οἶδασιν: perf. (=ἴσασι), “because they know”

10:5 οὐ μὴ ἀκολουθήσουσιν: fut. in strong denial, where the subjunctive is more normal, “they certainly will not follow” + dat.

φεύξονται: fut. of φεύγω, “they will flee”

Chapter 10

The Good Shepherd and His Sheep

¹ “Amen, amen dico vobis: Qui non intrat per ostium in ovile ovium, sed ascendit aliunde, ille fur est et latro; ² qui autem intrat per ostium, pastor est ovium. ³ Huic ostiarius aperit, et oves vocem eius audiunt, et proprias oves vocat nominatim et educit eas. ⁴ Cum proprias omnes emisericit, ante eas vadit, et oves illum sequuntur, quia sciunt vocem eius; ⁵ alienum autem non sequentur, sed fugient ab eo, quia non noverunt vocem alienorum.”

alienus, -i *m*: outsider, stranger

aliunde: from elsewhere

aperio, (4): to open

ascendo, (3), **ascendi**, **ascensus**: to climb

educō, (3): to lead out

emitto, (3), **emisi**, **emissus**: to send out, drive

fugio, (3): to flee, run away

fur, **furis** *m/f*: thief, robber

latro, **latronis** *m*: robber, bandit

nominatim (*adv.*): by name

nosco, (3), **novi**, **notus**: to recall, recognize

ostiarius, -i *m*: doorkeeper

ovile, **ovilis** *n*: sheepfold

ovis, **ovis** *f*: sheep

pastor, **pastoris** *m*: shepherd, herdsman

proprius, -a, -um: one's own

sequor, (3), **secutus sum**: follow

vox, **vocis** *f*: voice, tone

10:3 **huic**: dat. of advantage, “to this one he opens”

10:4 **cum... emisericit**: fut. perf. in temporal clause, “when(ever) he sends out”

⁶ Ταύτην τὴν παροιμίαν εἶπεν αὐτοῖς ὁ Ἰησοῦς· ἐκεῖνοι δὲ οὐκ ἔγνωσαν τίνα ἦν ἃ ἐλάλει αὐτοῖς.

⁷ εἶπεν οὖν πάλιν ὁ Ἰησοῦς «Ἀμὴν ἀμὴν λέγω ὑμῖν, ἐγὼ εἰμι ἡ θύρα τῶν προβάτων. ⁸ πάντες ὅσοι ἤλθον πρὸ ἐμοῦ κλέπται εἰσὶν καὶ λησταί· ἀλλ’ οὐκ ἤκουσαν αὐτῶν τὰ πρόβατα. ἐγὼ εἰμι ἡ θύρα. ⁹ δι’ ἐμοῦ ἐάν τις εἰσέλθῃ σωθήσεται καὶ εἰσελεύσεται καὶ ἐξελεύσεται καὶ νομὴν εὐρήσει. ¹⁰ ὁ κλέπτης οὐκ ἔρχεται εἰ μὴ ἵνα κλέψῃ καὶ θύσῃ καὶ ἀπολέσῃ· ἐγὼ ἤλθον ἵνα ζωὴν ἔχωσιν καὶ περισσὸν ἔχωσιν.

¹¹ Ἐγὼ εἰμι ὁ ποιμὴν ὁ καλός· ὁ ποιμὴν ὁ καλὸς τὴν ψυχὴν αὐτοῦ τίθησιν ὑπὲρ τῶν προβάτων. ¹² ὁ μισθωτὸς καὶ οὐκ ὢν ποιμὴν, οὗ οὐκ ἔστιν τὰ πρόβατα ἴδια, θεωρεῖ τὸν λύκον ἐρχόμενον καὶ ἀφίησιν τὰ πρόβατα καὶ φεύγει, — καὶ

ἀπόλλυμι: to destroy utterly, kill, slay

ἀφίημι: to send forth, release

ζωή, ἡ: life

θύρα, ἡ: a door

θύω: sacrifice, slay

καλός, -η, -ον: good

κλέπτης, -ου, ὁ: a thief

κλέπτω: to steal, filch

ληστής, -ου, ὁ: a robber, plunderer

λύκος, ὁ: a wolf

μισθωτός, ὁ: a hired hand

νομή, ἡ: a pasture, pasturage

ὅσος, -η, -ον: how many

παροιμία, ἡ: a proverb, parable

περισσός, -ή, -όν: abundant

ποιμὴν, -ένος, ὁ: a shepherd

σῶζω: to save

τίθημι: to set, put, place

φεύγω: to flee, take flight, run away

ψυχή, ἡ: life

10:6 οὐκ ἔγνωσαν: aor., “they did not know”

τίνα ἦν: ind. quest., “know *what the things were*”

10:9 ἐάν τις εἰσέλθῃ: aor. subj. in fut. more vivid protasis, “if someone enters”

σωθήσεται: fut. pass. of σῶζω, “he will be saved”

εἰσελεύσεται καὶ ἐξελεύσεται: fut., “he will enter and will exit”

εὐρήσει: fut. of εὐρίσκω, “he will find”

10:10 ἵνα κλέψῃ καὶ θύσῃ καὶ ἀπολέσῃ: aor. subj. in purpose clause, “does not enter except *in order to steal, and slay and destroy*”

ἵνα ἔχωσιν: pres. subj. in purpose clause, “I came *so that they may have*”

περισσὸν: adverbial acc., “and have it *abundantly*”

10:12 ἴδια: pred., “the sheep are not *his own*”

ἐρχόμενον: pres. part. circum., “sees the wolf *coming*”

ἀφίησιν: pres. of ἀπο-ίημι, “he releases”

⁶ Hoc proverbium dixit eis Iesus; illi autem non cognoverunt quid esset, quod loquebatur eis.

⁷ Dixit ergo iterum Iesus: “Amen, amen dico vobis: Ego sum ostium ovium. ⁸ Omnes, quotquot venerunt ante me, fures sunt et latrones, sed non audierunt eos oves. ⁹ Ego sum ostium; per me, si quis introierit, salvabitur et ingredietur et egredietur et pascua inveniet. ¹⁰ Fur non venit, nisi ut furetur et mactet et perdat; ego veni, ut vitam habeant et abundantius habeant.

¹¹ Ego sum pastor bonus; bonus pastor animam suam ponit pro ovibus; ¹² mercennarius et, qui non est pastor, cuius non sunt oves propriae, videt lupum venientem et dimittit oves et fugit — et

abundantior, -us: more abundantly
anima, -ae f: soul, spirit
bonus, -a, -um: good
dimitto, (3): to abandon, forsake
egredior, (3): to go, go beyond
fugio, (3): to flee
furor, (1): to steal, plunder
ingredior, (3): to advance, walk, enter
introeo, (4): to enter, go in
latro, latronis m: bandit, plunderer
lupus, -i m: wolf

macto, (1): to slaughter, destroy
mercennarius, -i m: hired worker
ostium, -i n: doorway, gate
pascuum, -i n: pasture
perdo, (3): to ruin, destroy
proprius, -a, -um: own, very own
proverbium, -i n: proverb, saying
quotquot: however many
salvo, (1): to save
vita, -ae f: life

10:6 **quid esset:** impf. subj. in indirect question, “they did not know *what it was*”
 10:9 **si... introierit:** fut. perf. in fut. more vivid conditional, “if he enters”
 10:10 **ut furetur et mactet et perdat:** pres. subj. in purpose clauses, “except *in order that he may steal and slaughter and destroy*”
ut ... habeant: pres. subj. in purpose clause, “I came *in order that they have*”
 10:12 **et qui non est:** “a hired worker *and who is not* the shepherd”
propriae: nom, pred., “when the sheep are not *his own*”
venientem: pres. part. circum., “sees the wolf *coming*”

ὁ λύκος ἀρπάζει αὐτὰ καὶ σκορπίζει, — ¹³ ὅτι μισθωτός ἐστιν καὶ οὐ μέλει αὐτῷ περὶ τῶν προβάτων.

¹⁴ ἐγὼ εἰμι ὁ ποιμὴν ὁ καλός, καὶ γινώσκω τὰ ἐμὰ καὶ γινώσκουσίν με τὰ ἐμὰ, καθὼς γινώσκει με ὁ πατήρ καὶ γὰρ γινώσκω τὸν πατέρα, ¹⁵ καὶ τὴν ψυχὴν μου τίθημι ὑπὲρ τῶν προβάτων. ¹⁶ καὶ ἄλλα πρόβατα ἔχω ἃ οὐκ ἔστιν ἐκ τῆς αὐλῆς ταύτης· κακεῖνα δεῖ με ἀγαγεῖν, καὶ τῆς φωνῆς μου ἀκούσουσιν, καὶ γενήσονται μία ποίμνη, εἰς ποιμήν. ¹⁷ διὰ τοῦτό με ὁ πατήρ ἀγαπᾷ ὅτι ἐγὼ τίθημι τὴν ψυχὴν μου, ἵνα πάλιν λάβω αὐτήν. ¹⁸ οὐδεὶς ἦρεν αὐτὴν ἀπ' ἐμοῦ, ἀλλ' ἐγὼ τίθημι αὐτὴν ἀπ' ἐμαυτοῦ. ἐξουσίαν ἔχω θεῖναι αὐτήν, καὶ ἐξουσίαν ἔχω πάλιν λαβεῖν αὐτήν· ταύτην τὴν ἐντολὴν ἔλαβον παρὰ τοῦ πατρός μου.»

ἀγαπάω: love, be fond of

ἄγω: to lead or carry

αἶρω: to take up, raise, lift up

ἀρπάζω: to snatch away, carry off

αὐλή, ἡ: a forecourt, sheepstead

γινώσκω: to know

δεῖ: it is necessary (+ *inf.*)

ἐμαυτοῦ: of me, of myself

ἐντολή, ἡ: an order, command, behest

ἐξουσία, ἡ: power, authority

καθὼς: just as

καλός, -ή, -όν: good

λαμβάνω: to take

μέλω: to be a care to (+ *dat.*)

μισθωτός, -ή, -όν: hired

πάλιν (*adv.*): again, back

ποίμνη, ἡ: a flock

σκορπίζω: to cause to disperse

ψυχή, ἡ: life

10:13 οὐ μέλει: *impers.*, “there is no care to him”

10:16 κακεῖνα (=καὶ ἐκεῖνα) *obj.* of ἀγαγεῖν, “to lead *those also*”

ἀγαγεῖν: *aor. inf.* with δεῖ, “it is necessary for me *to lead*”

γενήσονται: *fut.*, “they will become one flock”

10:17 ἵνα λάβω: *aor. subj.* in result/purpose clause, “I lay down my life *so that I may take it*”

10:18 ἦρεν: *aor.* of αἶρω, “no one *takes* it.” The aorist is gnomic, not referring to any particular time.

αὐτήν = ψυχὴν

θεῖναι ... λαβεῖν: *aor. inf.* epexegetic after ἐξουσίαν, “power *to lay it down ...to take it back*”

lupus rapit eas et dispergit — ¹³ quia mercennarius est et non pertinet ad eum de ovibus.

¹⁴ Ego sum pastor bonus et cognosco meas, et cognoscunt me meae, ¹⁵ sicut cognoscit me Pater, et ego cognosco Patrem; et animam meam pono pro ovibus. ¹⁶ Et alias oves habeo, quae non sunt ex hoc ovili, et illas oportet me adducere, et vocem meam audient et fient unus grex, unus pastor. ¹⁷ Propterea me Pater diligit, quia ego pono animam meam, ut iterum sumam eam. ¹⁸ Nemo tollit eam a me, sed ego pono eam a meipso. Potestatem habeo ponendi eam et potestatem habeo iterum sumendi eam. Hoc mandatum accepi a Patre meo.”

accipio, (3) **accepi**, **acceptus**: to receive, accept

adduco, (3): to lead

alius, **alia**, **aliud**: other, different

dispergo, (3): to scatter, disperse

dissensio, **-onis** *f*: disagreement, quarrel

fiō, (3): to become

grex, **gregis** *m/f*: flock, herd

mandatum, **-i** *n*: order, command

oportet, (2), **oportuit**: it is necessary, ought

ovile, **ovilis** *n*: sheepfold

pertineo, (2): to be a concern to

potestas, **-tatis** *f*: power

propterea: therefore, for this reason

rapio, (3): to snatch, destroy

sumo, (3): to take up, begin

tollo, (3): to remove, steal

10:13 **pertinet**: impersonal verb, “*it is not a concern*”

ad eum: “a concern *to him*,” where we would expect the dative

10:16 **unus grex**: “one flock;” this is the Old Latin translation, which has now replaced Jerome’s erroneous *unum ovile* (“one fold”).

10:17 **ut ... sumam**: pres. subj. in purpose clause, “I lay down my life *in order that I take up*”

10:18 **ponendi ...sumendi**: gen. gerund, “power of *placing it down ...of taking it up*” where a gerundive would be more common (*ponendi eius*)

¹⁹ σχίσμα πάλιν ἐγένετο ἐν τοῖς Ἰουδαίοις διὰ τοὺς λόγους τούτους. ²⁰ ἔλεγον δὲ πολλοὶ ἐξ αὐτῶν «Δαιμόνιον ἔχει καὶ μαίνεται· τί αὐτοῦ ἀκούετε;»

²¹ ἄλλοι ἔλεγον Ταῦτα τὰ ῥήματα οὐκ ἔστιν δαιμονιζομένου· μὴ δαιμόνιον δύναται τυφλῶν ὀφθαλμοὺς ἀνοίξει;

Further Conflict Over Jesus' Claims

²² ἐγένετο τότε τὰ ἐγκαίνια ἐν τοῖς Ἱεροσολύμοις· χειμῶν ἦν, ²³ καὶ περιπατέι ὁ Ἰησοῦς ἐν τῷ ἱερῷ ἐν τῇ στοᾷ τοῦ Σολομῶνος. ²⁴ ἐκύκλωσαν οὖν αὐτὸν οἱ Ἰουδαῖοι καὶ ἔλεγον αὐτῷ «Ἔως πότε τὴν ψυχὴν ἡμῶν αἴρεις; εἰ σὺ εἶ ὁ χριστός, εἰπὸν ἡμῖν παρρησίᾳ.»

δαμονίζομαι: to be possessed by an evil spirit

δαμόνιον, τό: evil spirit

ἕως: until, till

ἱερόν, τό: temple

κυκλόω: to encircle, surround

μαίνομαι: to rage, be furious

πάλιν: again (*adv.*)

παρρησία, ἡ: freespokenness, openness

περιπατέω: to walk about

ῥῆμα, -ατος, τό: a word, saying

Σολομῶν, ὄνος, ὁ: Solomon

στοά, -ᾶς, ἡ: a roofed colonnade

σχίσμα, -ατος, τό: a division

τὰ ἐγκαίνια: The Feast of the Dedication

τότε: at that time, then

χειμῶν, -ῶνος, ὁ: winter

10:19 **ἐγένετο:** aor., “a division arose”

10:20 **αὐτοῦ:** gen. of source after **ἀκούετε**, “why do you listen to him?”

10:21 **δαμονιζόμενον:** pres. part. gen., “words of a possessed man”

μὴ δύναται: expecting a negative answer, “is a possessed man able to open?”

ἀνοίξει: aor. inf. of **ἀνοίγνυμι** after **δύναται**, “able to open”

10:22 **τὰ ἐγκαίνια:** the feast commemorating the rededication of the temple in 164 BCE.

10:24 **ἕως πότε:** “until when?” i.e. how long? for **ἕως οὗ**

εἰπὸν: aor. imper., “speak to us openly!”

παρρησίᾳ: dat. of manner, “openly”

¹⁹ Dissensio iterum facta est inter Iudaeos propter sermones hos.

²⁰ Dicebant autem multi ex ipsis: “Daemonium habet et insanit! Quid eum auditis?”

²¹ Alii dicebant: “Haec verba non sunt daemonium habentis! Numquid daemonium potest caecorum oculos aperire?”

Further Conflict Over Jesus' Claims

²² Facta sunt tunc Encaenia in Hierosolymis. Hiems erat; ²³ et ambulabat Iesus in templo in porticu Salomonis. ²⁴ Circumdederunt ergo eum Iudaei et dicebant ei: “Quousque animam nostram tollis? Si tu es Christus, dic nobis palam!”

ambulo, (1): to walk

anima, -ae, *f.* spirit

aperio (4): to open

caecus, -a, -um: blind

circumdo, (1), **circumdedi**: to surround

daemonium, -i *n*: an evil spirit

Encaenium, -i *n*: Feast of the Dedication of the Temple (i.e. Hanukkah)

hiems, **hiemis** *f.* winter

Hierosolyma, -orum *n*: Jerusalem

insanio, (4): to be mad, act crazily

multus, -a, -um: much, many

noster, **nostra**, **nostrum**: our

palam: openly, plainly

porticus, **porticus** *m/f*: colonnade

quousque: how long?

Salomon, **is** *m*: Solomon

sermo, -onis *m*: conversation, speech

templum, -i *n*: temple

tollo (3): to raise up

verbum, -i *n*: word, proverb

10:21 **habentis**: pres. part., “the words *of one having* a dream”

numquid potest: “is an evil spirit able?” expecting negative answer

10:24 **animam nostram tollis**: “how long *will you raise up our spirit*?” i.e. keep us in suspense

²⁵ ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς «Εἶπον ὑμῖν καὶ οὐ πιστεύετε· τὰ ἔργα ἃ ἐγὼ ποιῶ ἐν τῷ ὀνόματι τοῦ πατρὸς μου ταῦτα μαρτυρεῖ περὶ ἐμοῦ. ²⁶ ἀλλὰ ὑμεῖς οὐ πιστεύετε, ὅτι οὐκ ἐστὲ ἐκ τῶν προβάτων τῶν ἐμῶν. ²⁷ τὰ πρόβατα τὰ ἐμὰ τῆς φωνῆς μου ἀκούουσιν, καὶ γὰρ γινώσκω αὐτά, καὶ ἀκολουθοῦσίν μοι, ²⁸ καὶ ἐγὼ δίδωμι αὐτοῖς ζωὴν αἰώνιον, καὶ οὐ μὴ ἀπόλωνται εἰς τὸν αἰῶνα, καὶ οὐχ ἀρπάσει τις αὐτὰ ἐκ τῆς χειρὸς μου. ²⁹ ὁ πατήρ μου ὃ δέδωκέν μοι πάντων μείζον ἐστίν, καὶ οὐδεὶς δύναται ἀρπάξαι ἐκ τῆς χειρὸς τοῦ πατρὸς. ³⁰ ἐγὼ καὶ ὁ πατήρ ἓν ἐσμεν.»

³¹ ἐβάστασαν πάλιν λίθους οἱ Ἰουδαῖοι ἵνα λιθάσωσιν αὐτόν. ³² ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς «Πολλὰ ἔργα ἔδειξα ὑμῖν καλὰ ἐκ τοῦ πατρὸς· διὰ ποῖον αὐτῶν ἔργον ἐμὲ λιθάσετε;»

αἰώνιος, -ον: lasting for an age

βαστάζω: to lift

δείκνυμι: to bring to light, display, exhibit

ἔργον, τό: deed, work

καλός, -η, -ον: good

λιθάζω: to fling stones

λίθος, ό: a stone

μαρτυρέω: to bear witness

μείζων, μείζον: greater

πάλιν: again

ποῖος, -α, -ον: of which?

πολύς, πολλά, πολύ: many

χείρ, χειρός, ή: the hand

10:25 ταῦτα μαρτυρεῖ: "these works witness"

10:26 ὅτι οὐκ ἐστὲ: causal, "because you are not"

10:27 τῆς φωνῆς: gen. of source after ἀκούουσιν, "they hear my *voice*"

10:28 οὐ μὴ ἀπόλωνται: aor. subj. in strong denial, "they certainly won't die"

10:29 μείζον: n. nom. pred. agreeing with ὃ, "what he has given me is *greater*"

πάντων: gen. of comparison after μείζον, "greater than *all things*"

10:30 ἓν: nom. pred., "we are *one*"

10:31 ἵνα λιθάσωσιν: aor. subj. in purpose clause, "they picked up stones *in order to stone him*"

10:32 διὰ ποῖον ... ἔργον: "on account of which work?"

²⁵ Respondit eis Iesus: “Dixi vobis, et non creditis; opera, quae ego facio in nomine Patris mei, haec testimonium perhibent de me.

²⁶ Sed vos non creditis, quia non estis ex ovibus meis. ²⁷ Oves meae vocem meam audiunt, et ego cognosco eas, et sequuntur me; ²⁸ et ego vitam aeternam do eis, et non peribunt in aeternum, et non rapiet eas quisquam de manu mea. ²⁹ Pater meus quod dedit mihi, maius omnibus est, et nemo potest rapere de manu Patris. ³⁰ Ego et Pater unum sumus.”

³¹ Sustulerunt iterum lapides Iudaei, ut lapidarent eum.

³² Respondit eis Iesus: “Multa opera bona ostendi vobis ex Patre; propter quod eorum opus me lapidatis?”

aeternus, -a, -um: eternal, everlasting

Iudaeus, -i *m*: a Jew

lapido, (1): to throw stones at, stone

lapis, **lapidis** *m*: stone

maior, -us: greater

manus, **manus** *f*: hand

nomen, **nominis** *n*: name

opus, **operis** *n*: work

ostendo, (2) **ostendi**: to show, reveal

pater, **patris** *m*: father

pereo, (4): to die

perhibeo, (2): to present, give

rapio, (3): to snatch, carry off

sequor, (3) to follow

testimonium, -i *n*: testimony

10:28 **non ... quisquam**: “no one will take them”

10:29 **maius**: n. nom. pred. agreeing with *quod*, “what he gave is *greater*”

omnibus: dat. of comparison after *maius*, “greater than *all things*”

10:31 **ut... lapidarent**: impf. subj. purpose clause, “they took up stones *in order to stone him*”

10:32 **propter quod eorum opus**: “on account of which work of these (many good works)?

³³ ἀπεκρίθησαν αὐτῷ οἱ Ἰουδαῖοι «Περὶ καλοῦ ἔργου οὐ
λιθάζομέν σε ἀλλὰ περὶ βλασφημίας, καὶ ὅτι σὺ ἄνθρωπος
ὢν ποιεῖς σεαυτὸν θεόν.»

³⁴ ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς «Οὐκ ἔστιν γεγραμμένον
ἐν τῷ νόμῳ ὑμῶν ὅτι Ἐγὼ εἶπα Θεοί ἐστε; ³⁵ εἰ ἐκεί-
νους εἶπεν θεοὺς πρὸς οὓς ὁ λόγος τοῦ θεοῦ ἐγένετο, καὶ
οὐ δύναται λυθῆναι ἡ γραφή, ³⁶ ὃν ὁ πατὴρ ἡγίασεν καὶ
ἀπέστειλεν εἰς τὸν κόσμον ὑμεῖς λέγετε ὅτι Βλασφημεῖς, ὅτι
εἶπον Υἱὸς τοῦ θεοῦ εἰμί; ³⁷ εἰ οὐ ποιῶ τὰ ἔργα τοῦ πατρός
μου, μὴ πιστεύετε μοι. ³⁸ εἰ δὲ ποιῶ, κἂν ἐμοὶ μὴ πιστεύητε

ἀγιάζω: to make holy

ἀποστέλλω: to send off

βλασφημέω: to blaspheme

βλασφημία, ἡ: a profane speech

γραφή, ἡ: a writing, scripture

γράφω: to write

δύναμαι: to be able, capable

κόσμος, ὁ: world

λύω: to loose

νόμος, ὁ: custom, law

υἱός, ὁ: a son

10:33 ὢν: pres. part. concessive, “*although being* a man”

10:34 ἔστιν γεγραμμένον: periphrastic perf. of γράφω, “it has been written”

εἶπα: aor. with weak ending (= εἶπον), “I said”

Θεοί ἐστε: Ps. 82:6

10:35 θεοὺς: acc. pred., “if he called those *gods*”

ἐκείνους ... πρὸς οὓς: “*those ... for whom* the speech was made”

λυθῆναι: aor. pass. inf. after δύναται, “able to be loosed”

10:36 ὃν ... ἡγίασεν: aor., “(the one) *whom* the father made holy”

ἀπέστειλεν: aor. of ἀπο-στέλλω, “whom *he sent*”

λέγετε: the apodosis of εἰ ἐκείνους εἶπεν above, “then do you say?”

ὅτι βλασφημεῖς: note the direct speech, “you say (that) ‘you blaspheme’”

10:37 μὴ πιστεύετε: pres. imper. in prohibition (where the aor. subj. is normal),
“don’t believe!”

10:38 κἂν ἐμοὶ μὴ πιστεύητε: pres. subj. in fut. more vivid protasis, “even if you
don’t believe in me”

³³ Responderunt ei Iudaei: “De bono opere non lapidamus te sed de blasphemia, et quia tu, homo cum sis, facis teipsum Deum.”

³⁴ Respondit eis Iesus: “Nonne scriptum est in lege vestra: ‘Ego dixi: Dii estis?’ ³⁵ Si illos dixit deos, ad quos sermo Dei factus est, et non potest solvi Scriptura, ³⁶ quem Pater sanctificavit et misit in mundum, vos dicitis: ‘Blasphemas!’ quia dixi: ‘Filius Dei sum?’ ³⁷ Si non facio opera Patris mei, nolite credere mihi; ³⁸ si autem facio, et si mihi non vultis credere,

blasphemia, -ae f: blasphemy

blasphemo, (1): to blaspheme

filius, -i, m. son

lex, legis f: law

nolo, **nolle**: be unwilling, wish not to

sanctifico, (1): to sanctify, treat as holy

scribo, (3), **scripsi**, **scriptus**: to write

scriptura, -ae f: scripture

solvo, (3): to loosen, release, unbind

10:33 **cum sis**: pres. subj. *cum* concessive clause, “*although you are a man*”

10:35 **deos**: predicate acc., “if he called them *gods*”

ad quos: where a dative of advantage is expected, “those *for whom* the speech was made”

solvi: pass. inf. after *potest*, “able *to be dissolved*”

10:37 **nolite**: imper., “don’t” + inf.

10:38 **et si**: “*even if you do not wish*”

mihi ...operibus: dat. after credite, “believe in *me ...in my works*”

τοῖς ἔργοις πιστεύετε, ἵνα γνῶτε καὶ γινώσκητε ὅτι ἐν ἐμοὶ
ὁ πατήρ καὶ γὰρ ἐν τῷ πατρί.» ³⁹ ἐζήτουν οὖν αὐτὸν πάλιν
πιάσαι· καὶ ἐξῆλθεν ἐκ τῆς χειρὸς αὐτῶν.

⁴⁰ καὶ ἀπῆλθεν πάλιν πέραν τοῦ Ἰορδάνου εἰς τὸν τόπον
ὅπου ἦν Ἰωάννης τὸ πρῶτον βαπτίζων, καὶ ἔμενεν ἐκεῖ. ⁴¹ καὶ
πολλοὶ ἦλθον πρὸς αὐτὸν καὶ ἔλεγον ὅτι «Ἰωάννης μὲν σημεῖον
ἐποίησεν οὐδέν, πάντα δὲ ὅσα εἶπεν Ἰωάννης περὶ τούτου ἀληθῆ
ἦν.» ⁴² καὶ πολλοὶ ἐπίστευσαν εἰς αὐτὸν ἐκεῖ.

ἀληθής, -ές: unconcealed, true
βαπτίζω: to baptize
γινώσκω: to know
ἔργον, τό: a deed
ζητέω: to seek
Ἰορδάνος, ὁ: Jordan River
μένω: to remain
πάλιν (*adv.*): again

πατήρ, πατρός, ὁ: a father
πέραν: on the other side (+ *gen.*)
πιάζω: to arrest
πιστεύω: to believe in
σημεῖον, τό: a sign
τόπος, ὁ: a place
χεῖρ, χειρός, ἡ: the hand

10:38 πιστεύετε: imper. serving as apodosis, “then believe in my works!”

ἵνα γνῶτε καὶ γινώσκητε: aor. and pres. subj. in purpose clause, “so that you realize and continue to know”

10:39 πιάσαι: aor. inf. of purpose after ἐζήτουν, “they sought to arrest him”

10:40 τὸ πρῶτον: adverbial acc., “baptizing at first”

ἦν ... βαπτίζων: periphrastic impf., “where John was baptizing”

10:41 πάντα δὲ ὅσα: “everything that he said was true”

operibus credite, ut cognoscatis et sciatis quia in me est Pater, et ego in Patre.” ³⁹ Quaerebant ergo iterum eumprehendere; et exivit de manibus eorum.

⁴⁰ Et abiit iterum trans Iordanem in eum locum, ubi erat Ioannes baptizans primum, et mansit illic. ⁴¹ Et multi venerunt ad eum et dicebant: “Ioannes quidem signum fecit nullum; omnia autem, quaecumque dixit Ioannes de hoc, vera erant.” ⁴² Et multi crediderunt in eum illic.

abeo, (4), **abii**, **abitum**: to depart, go away
autem: but (=δέ)
credo, (3) **credidi**, **creditus**: to believe in
exeo (4): **exii**, **exitus**: to depart
illic: there, in that place
Ioannes, **Ioannis** *m*: John
iterum (*adv.*): again
locus, **-i** *m*: place

maneo, (2), **mansi**, **mansus**: to remain, stay
nullus, **-a**, **-um**: no, none
omnis, **-e**: all
prehendo, (3): to catch, capture
primum (*adv.*): at first, before
quidem: indeed, while (=μέν)
verus, **-a**, **-um**: true

10:38 **ut cognoscatis et sciatis**: pres. subj. result clause, “so that you understand and know”

10:40 **erat ... baptizans**: periphrastic impf. following the Greek (= *baptizabat*)

Chapter 11

The Death of Lazarus

¹ ἦν δέ τις ἀσθενῶν, Λάζαρος ἀπὸ Βηθανίας ἐκ τῆς κώμης Μαρίας καὶ Μάρθας τῆς ἀδελφῆς αὐτῆς. ² ἦν δὲ Μαρία ἡ ἀλείψασα τὸν κύριον μύρῳ καὶ ἐκμάξασα τοὺς πόδας αὐτοῦ ταῖς θριξίν αὐτῆς, ἧς ὁ ἀδελφὸς Λάζαρος ἡσθένει. ³ ἀπέστειλαν οὖν αἱ ἀδελφαὶ πρὸς αὐτὸν λέγουσαι «Κύριε, Ἴδε ὃν φιλεῖς ἀσθενεῖ.»

⁴ ἀκούσας δὲ ὁ Ἰησοῦς εἶπεν «Αὕτη ἡ ἀσθένεια οὐκ ἔστιν πρὸς θάνατον ἀλλ' ὑπὲρ τῆς δόξης τοῦ θεοῦ ἵνα δοξασθῇ ὁ υἱὸς τοῦ θεοῦ δι' αὐτῆς.» ⁵ ἡγάπα δὲ ὁ Ἰησοῦς τὴν Μάρθαν καὶ τὴν ἀδελφὴν αὐτῆς καὶ τὸν Λάζαρον. ⁶ ὥς οὖν ἤκουσεν

ἀγαπάω: to love, be fond of
ἀδελφή, -ης, ἡ: a sister
ἀδελφός, ὁ: a brother
ἀκούω: to hear
ἀλείφω: to anoint with oil, oil
ἀσθένεια, ἡ: illness
ἀσθενέω: to weaken, be ill
δοξάζομαι: to be magnified, glorified
ἐκμάσσω: to wipe off, wipe away

θάνατος, ὁ: death
θρίξ, -κός, ἡ: the hair of the head
κώμη, ἡ: country town
Λάζαρος, ὁ: Lazarus
Μάρθα, -ας, ἡ: Martha
Μαρίαμ, -ας, ἡ: Mary
μύρον, τό: perfume
πούς, ποδός, ὁ: a foot
φιλέω: to love, regard with affection

11:1 **τις ἀσθενῶν**: pres. part. attrib. indef., “a certain man who was ill”

11:2 **ἡ ἀλείψασα ... ἐκμάξασα**: aor. part. used as a pred., “M. was *the one who* annointed ...*the one who wiped*”

ταῖς θριξίν: dat. of means, “wiped *with her hair*”

ἧς: rel. pron. gen., “*whose* brother was ill”

11:3 **ὃν**: rel. pron. acc., “(he)*whom* you love is ill”

11:4 **ἵνα δοξασθῇ**: aor. subj. pass. in purpose clause, “for the glory of God *in order for the son to be glorified*”

11:5 **ἡγάπα**: impf. of ἀγαπάω, “he (continuously) loved them”

δι' αὐτῆς: “glorified *by it*” (i.e. the sickness) expressing means instead of the ablative

Chapter 11

The Death of Lazarus

¹ Erat autem quidam languens Lazarus a Bethania, de castello Mariae et Marthae sororis eius. ² Maria autem erat, quae unxit Dominum unguento et extersit pedes eius capillis suis, cuius frater Lazarus infirmabatur. ³ Miserunt ergo sorores ad eum dicentes: “Domine, ecce, quem amas, infirmatur.”

⁴ Audiens autem Iesus dixit: “Infirmetas haec non est ad mortem sed pro gloria Dei, ut glorificetur Filius Dei per eam.” ⁵ Diligebat autem Iesus Martham et sororem eius et Lazarum. ⁶ Ut ergo audivit

amo , (1): to love	infirmetas , -tatis <i>f</i> : weakness, sickness
autem : but, however	infirmus , (1): to be sick
capillus , -i <i>m</i> : hair	languens , (2): to be faint, be weak
castellum , -i <i>n</i> : town, village	Lazarus , -i <i>m</i> : Lazarus
diligo , (1): to love	Maria , -ae <i>f</i> : Mary
dominus , -i <i>m</i> : lord	Martha , -ae <i>f</i> : Martha
extergeo , (2), extersi , extersum : to wipe away, dry	mitto , (3), misi , missus : to send
filius , fili <i>m</i> : son	mors , mortis <i>f</i> : death
frater , fratris <i>m</i> : brother	pes , pedis <i>m</i> : foot
glorifico , (1): to glorify	soror , sororis <i>f</i> : sister
	ungo , (3), unxi , unctum : to anoint

11:2 **unguento ... capillis suis**: abl. means, “washed *with oil* ... dried *with her hair*”

11:4 **ut glorificetur**: pres. subj. purpose clause, “in order that he may be glorified”
per eam: “glorified *by it*” (the sickness) expressing means instead of the ablative

ὅτι ἀσθενεῖ, τότε μὲν ἔμεινεν ἐν ᾧ ἦν τόπῳ δύο ἡμέρας·
⁷ ἔπειτα μετὰ τοῦτο λέγει τοῖς μαθηταῖς «Ἄγωμεν εἰς τὴν
 Ἰουδαίαν πάλιν.»

⁸ λέγουσιν αὐτῷ οἱ μαθηταί «Ῥαββεί, νῦν ἐξήτουν σε
 λιθάσαι οἱ Ἰουδαῖοι, καὶ πάλιν ὑπάγεις ἐκεῖ;»

⁹ ἀπεκρίθη Ἰησοῦς «Οὐχὶ δώδεκα ὥραί εἰσιν τῆς ἡμέρας;
 ἐάν τις περιπατῇ ἐν τῇ ἡμέρᾳ, οὐ προσκόπτει, ὅτι τὸ φῶς τοῦ
 κόσμου τούτου βλέπει. ¹⁰ ἐὰν δέ τις περιπατῇ ἐν τῇ νυκτί,
 προσκόπτει, ὅτι τὸ φῶς οὐκ ἔστιν ἐν αὐτῷ.»

¹¹ ταῦτα εἶπεν, καὶ μετὰ τοῦτο λέγει αὐτοῖς «Λάζαρος ὁ
 φίλος ἡμῶν κεκοίμηται, ἀλλὰ πορεύομαι ἵνα ἐξυπνίσω αὐτόν.»

¹² εἶπαν οὖν οἱ μαθηταὶ αὐτῷ «Κύριε, εἰ κεκοίμηται σωθή-
 σεται.» ¹³ εἰρήκει δὲ ὁ Ἰησοῦς περὶ τοῦ θανάτου αὐτοῦ. ἐκεῖνοι
 δὲ ἔδοξαν ὅτι περὶ τῆς κοιμήσεως τοῦ ὕπνου λέγει.

ἄγω: to lead or go

βλέπω: to see

δώδεκα: twelve

ἐξυπνίζω: to awaken from sleep

ἔρω: to say or speak (*fut.*)

ἡμέρα, ἡ: day

κοιμάω: to put to sleep

κοίμησις, -εως, ἡ: a lying down to sleep

Λάζαρος, ὁ: Lazarus

λιθάζω: to cast stones

μένω: to remain

νύξ, νυκτός, ἡ: the night

πάλιν: back

πορεύομαι: to go, make one's way

προσκόπτω: to stumble

Ῥαββεί: (Hebr.) teacher

σῶζω: to save

τόπος, ὁ: a place

ὑπάγω: to withdraw

ὕπνος, ὁ: sleep, slumber

φίλος, -η, -ον: loved, beloved, dear

φῶς, φωτός, τὸ: light, daylight

ᾠρα, ἡ: hour

11:6 δύο ἡμέρας: acc. of duration, "stayed *for two days*"

11:7 ἄγωμεν: pres. subj. hortatory, "let us go"

11:8 λιθάσαι: aor. inf. of purpose, "they were seeking *to stone* you"

11:9 ἐάν τις περιπατῇ: pres. subj. in pres. general protasis, "if anyone one walks
 around"

11:11 κεκοίμηται: perf. of κοιμάω, "he has fallen asleep"

ἵνα ἐξυπνίσω: aor. subj. in purpose clause, "I am going *in order to wake* him"

11:12 σωθήσεται: fut. pass., "he will be saved"

11:13 εἰρήκει: plupf., "Jesus *had spoken*"

περὶ τοῦ θανάτου αὐτοῦ: either "about his death" or "about death itself"

quia infirmabatur, tunc quidem mansit in loco, in quo erat, duobus diebus; ⁷ deinde post hoc dicit discipulis: “Eamus in Iudaeam iterum.”

⁸ Dicunt ei discipuli: “Rabbi, nunc quaerebant te Iudaei lapidare, et iterum vadis illuc?”

⁹ Respondit Iesus: “Nonne duodecim horae sunt diei? Si quis ambulaverit in die, non offendit, quia lucem huius mundi videt; ¹⁰ si quis autem ambulaverit in nocte, offendit, quia lux non est in eo.”

¹¹ Haec ait et post hoc dicit eis: “Lazarus amicus noster dormit, sed vado, ut a somno exsuscitem eum.”

¹² Dixerunt ergo ei discipuli: “Domine, si dormit, salvus erit.”

¹³ Dixerat autem Iesus de morte eius, illi autem putaverunt quia de dormitione somni diceret.

aio , (1): to say	lux, lucis <i>f</i> : light
ambulo , (1): to walk	maneo , (2) mansi : to remain
amicus , -i <i>m</i> : friend	mors, mortis <i>m</i> : death
deinde : then	mundus , -i <i>m</i> : world
dies , -ei <i>mlf</i> : day	nox, noctis <i>f</i> : night
dormio , (4), dormivi , dormitus : to sleep	offendo , (3), offendi , offensus : to stumble
dormitio , -onis <i>f</i> : sleep, act of sleeping	puto , (1): to think, suppose
duodecim : twelve	quaero , (3): to search for, seek
exsuscito , (1): to awaken	salvus , -a, -um: well
iterum : again	somnus , -i <i>m</i> : sleep
Iudaea , -ae: Judea	vado , (3) to go
locus , -i <i>n</i> : place, position	

11:6 **duobus diebus**: dat. duration of time where one would expect the acc., “for two days”

11:7 **eamus**: pres. subj. hortatory, “let us go”

11:9-10 **si quis... ambulaverit**: fut. perf. in present general condition, “if anyone walks”

in die ...in nocte: abl. of time with redundant *in*, “in the day...in the night”

non est in eo: “the light is not *in him*” i.e. the one out at night

11:11 **ut... exsuscitem**: pres. subj. in purpose clause, “I go *in order to waken*”

11:13 **quia... diceret**: impf. subj. in alleged ind. st., “they supposed *that he was speaking*”

¹⁴ τότε οὖν εἶπεν αὐτοῖς ὁ Ἰησοῦς παρρησίᾳ «Λάζαρος ἀπέθανεν, ¹⁵ καὶ χαίρω δι' ὑμᾶς, ἵνα πιστεύσητε, ὅτι οὐκ ἦμην ἐκεῖ· ἀλλὰ ἄγωμεν πρὸς αὐτόν.»

¹⁶ εἶπεν οὖν Θωμᾶς ὁ λεγόμενος Δίδυμος τοῖς συναθηταῖς «Ἄγωμεν καὶ ἡμεῖς ἵνα ἀποθάνωμεν μετ' αὐτοῦ.»

Jesus Comforts the Sisters of Lazarus

¹⁷ ἐλθὼν οὖν ὁ Ἰησοῦς εὗρεν αὐτὸν τέσσαρας ἡδὴ ἡμέρας ἔχοντα ἐν τῷ μνημείῳ. ¹⁸ ἦν δὲ Βηθανία ἐγγὺς τῶν Ἱεροσολύμων ὡς ἀπὸ σταδίων δεκαπέντε. ¹⁹ πολλοὶ δὲ ἐκ τῶν Ἰουδαίων ἐληλύθεισαν πρὸς τὴν Μάρθαν καὶ Μαριάμ ἵνα παραμυθῇσονται αὐτὰς περὶ τοῦ ἀδελφοῦ. ²⁰ ἡ οὖν Μάρθα ὡς ἤκουσεν ὅτι Ἰησοῦς ἔρχεται ὑπήντησεν αὐτῷ· Μαριάμ δὲ ἐν τῷ οἴκῳ ἐκαθέζετο.

ἄγω: to lead, go
ἀποθνήσκω: to die off, die
δεκαπέντε: fifteen
δίδυμος, -ον: double, twin
ἐγγύς: near (+ *gen.*)
εὕρισκω: to find
ἡμεῖς, -ας, ἡ: day
Θωμᾶς, ὁ: Thomas
καθέζομαι: to remain sitting

μνημεῖον, τό: a monument
οἶκος, ὁ: a house, abode, dwelling
παραμυθεῖν: to encourage, console
παρρησία, ἡ: openness
στάδιον, τό: a stade
συναθητής, -ον, ὁ: fellow disciple
τέσσαρες, -ων, οἱ: four
ὑπαντάω: to go to meet
χαίρω: to rejoice, be glad, be delighted

11:14 ἀπέθανεν: aor., “he has died”

11:15 ἵνα πιστεύσητε: aor. subj. in noun clause, complementing χαίρω, where a participle would be normal, “I rejoice *that you believe*”

ὅτι οὐκ ἦμην (=ἦ): causal, “*because I was not there*”

ἄγωμεν: pres. subj. hortatory, “let us go”

11:16 ἵνα ἀποθάνωμεν: aor. subj. in purpose clause, “in order to die”

11:17 τέσσαρας ἡδὴ ἡμέρας: acc. of duration of time, “for four days”

αὐτόν ... ἔχοντα: pres. part. circum., “he found *him being* in the tomb”

11:18 ὡς δεκαπέντε: “*about fifteen stades away*”

11:19 ἐληλύθεισαν: plupf., “many *had come*”

ἵνα παραμυθῇσονται: aor. subj. in purpose clause, “in order to console them”

11:20 ὑπήντησεν: aor. of ὑπο-αντάω, “she went out to meet him”

¹⁴ Tunc ergo dixit eis Iesus manifeste: “Lazarus mortuus est,
¹⁵ et gaudeo propter vos, ut credatis, quoniam non eram ibi; sed
eamus ad eum.”

¹⁶ Dixit ergo Thomas, qui dicitur Didymus, ad condiscipulos:
“Eamus et nos, ut moriamur cum eo!”

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¹⁷ Venit itaque Iesus et invenit eum quattuor dies iam in
monumento habentem. ¹⁸ Erat autem Bethania iuxta Hierosolymam
quasi stadiis quindecim. ¹⁹ Multi autem ex Iudaeis venerant ad
Martham et Mariam, ut consolarentur eas de fratre. ²⁰ Martha ergo
ut audivit quia Iesus venit, occurrit illi; Maria autem domi sedebat.

Bethania, -ae f: Bethany
condiscipulus, -i m: fellow disciple
consolor, (1): to console
didymus, -a, -um: twin, double
gaudeo, (2), gavisus sum: to rejoice
Hierosolyma, -ae f: Jerusalem
itaque: and so, thus, therefore
iuxta: near, close to (+ *acc.*)
manifestus, -a, -um: open, openly
monumentum, -i n: tomb

morior, (3), mortuus sum: to die
occurro, (3) occurri: to run to meet (+ *dat.*)
quasi: about
quattuor: four
quindecim: fifteen
quoniam: because, since
sedeo, (2): to sit, remain
stadium, -i n: stade, Greek measure of
distance, (607 feet)
Thomas (indecl.): Thomas

11:15 **ut credatis:** pres. subj. in noun clause, complementing *gaudeo*, where an
infinitive would be normal, “I rejoice *that you believe*”

quoniam non eram: causal, “seeing that I was not there”

eamus: pres. subj. hortatory, “let us go”

11:16 **ut moriamur:** pres. subj. in purpose clause, “go *in order that we may die*”

11:17 **eum ...habentem:** pres. part. circum., “he found *him already being*”

quattuor dies: acc. duration of time, “in the tomb *for four days*”

11:19 **ut consolarentur:** impf. subj. in purpose clause, “many had come in order to
console”

11:20 **quia Iesus venit:** pres. indicative in vivid ind. quest., “she knew *that Jesus is
coming*”

11:20 **domi:** locative, “Mary was sitting *at home*”

²¹ εἶπεν οὖν ἡ Μάρθα πρὸς Ἰησοῦν «Κύριε, εἰ ἦς ὥδε οὐκ ἂν ἀπέθανεν ὁ ἀδελφός μου. ²² καὶ νῦν οἶδα ὅτι ὅσα ἂν αἰτήσῃ τὸν θεὸν δώσει σοι ὁ θεός.»

²³ λέγει αὐτῇ ὁ Ἰησοῦς «Ἀναστήσεται ὁ ἀδελφός σου.»

²⁴ λέγει αὐτῷ ἡ Μάρθα «Οἶδα ὅτι ἀναστήσεται ἐν τῇ ἀναστάσει ἐν τῇ ἐσχάτῃ ἡμέρᾳ.»

²⁵ εἶπεν αὐτῇ ὁ Ἰησοῦς «Ἐγὼ εἰμι ἡ ἀνάστασις καὶ ἡ ζωή· ²⁶ ὁ πιστεύων εἰς ἐμὲ καὶ ἀποθάνῃ ζήσεται, καὶ πᾶς ὁ ζῶν καὶ πιστεύων εἰς ἐμὲ οὐ μὴ ἀποθάνῃ εἰς τὸν αἰῶνα· πιστεύεις τοῦτο;»

²⁷ λέγει αὐτῷ «Ναί, κύριε· ἐγὼ πεπίστευκα ὅτι σὺ εἶ ὁ χριστὸς ὁ υἱὸς τοῦ θεοῦ ὁ εἰς τὸν κόσμον ἐρχόμενος.»

ἀδελφός, ὁ: brother

αἰτέω: to ask, beg

αἰών, -ῶνος, ὁ: age

ἀνάστασις, -εως, ἡ: a raising up, resurrection

ἀνίστημι: to make to stand up, raise up

ἀποθνήσκω: to die

ἔρχομαι: to come or go

ἔσχατος, -η, -ον: last

ζάω: to live

ζωή, ἡ: life

κόσμος, ὁ: the world

ναί: yea, verily

οἶδα: to know (*perf.*)

πιστεύω: to believe in

φωνέω: to speak

χριστός, -ή, -όν: anointed

11:21 εἰ ἦς ὥδε: *impf. in past contrafactual protasis, "if you had been here"*

οὐκ ἂν ἀπέθανεν: *aor. in past contrafactual apodosis, "if you had been here, he would not have died"*

11:22 ὅσα ἂν αἰτήσῃ: *aor. subj. in general relative protasis, "whatever you seek"*

δώσει: *fut. of δίδωμι, "God will give"*

11:23 ἀναστήσεται: *fut. of ἀνα-ίστημι, "he will rise again"*

11:26 καὶ ἀποθάνῃ: *aor. subj. in fut. more vivid protasis, "even if he dies"*

οὐ μὴ ἀποθάνῃ: *aor. subj. in strong denial, "anyone believing, he shall certainly not die"*

11:27 πεπίστευκα: *perf. of πιστεύω, "I have come to believe"*

ὁ χριστὸς ...ἐρχόμενος: *nom. pred. phrases, "you are the anointed one, etc."*

²¹ Dixit ergo Martha ad Iesum: “Domine, si fuisses hic, frater meus non esset mortuus! ²² Sed et nunc scio quia, quaecumque poposceris a Deo, dabit tibi Deus.”

²³ Dicit illi Iesus: “Resurget frater tuus.”

²⁴ Dicit ei Martha: “Scio quia resurget in resurrectione in novissimo die.”

²⁵ Dixit ei Iesus: “Ego sum resurrectio et vita. Qui credit in me, etsi mortuus fuerit, vivet; ²⁶ et omnis, qui vivit et credit in me, non morietur in aeternum. Credis hoc?”

²⁷ Ait illi: “Utique, Domine; ego credidi quia tu es Christus Filius Dei, qui in mundum venisti.”

aeternus, -a, -um: eternal

credo, (3), credidi, creditus: to trust, believe

dies, diei m/f: day

do (1): to give

etsi: although, though, even if

aio (1): to say

moriō (3): to die

novissimus, -a, -um: last

nunc: now

posco, (3), poposci: to ask, demand

resurgo, (3): to rise, lift up

resurrectio, -onis f: resurrection

utique: certainly, by all means

vita, -ae, f: life

vivo, (3): to be alive, live

11:21 **si fuisses:** plupf. subj. in past contrary to fact protasis, “if you had been”

esset: impf. subj. in pres. contrary to fact apodosis, “*he would not now be dead*”

11:22 **poposceris:** fut. perf. in fut. more vivid protasis, “*whatever you demand*”

11:25 **etsi ...mortui fuerit:** fut. perf. in fut. more vivid protasis, “even if he dies”

11:27 **qui... venisti:** relative clause with second person, “you who have come”

²⁸ καὶ τοῦτο εἰπούσα ἀπήλθεν καὶ ἐφώνησεν Μαριὰμ τὴν ἀδελφὴν αὐτῆς λάθρα εἶπασα «Ὁ διδάσκαλος πάρεστιν καὶ φωνεῖ σε.» ²⁹ ἐκείνη δὲ ὡς ἤκουσεν ἠγέρθη ταχὺ καὶ ἤρχετο πρὸς αὐτόν. ³⁰ οὐπω δὲ ἐληλύθει ὁ Ἰησοῦς εἰς τὴν κώμην, ἀλλ' ἦν ἔτι ἐν τῷ τόπῳ ὅπου ὑπήντησεν αὐτῷ ἡ Μάρθα. ³¹ οἱ οὖν Ἰουδαῖοι οἱ ὄντες μετ' αὐτῆς ἐν τῇ οἰκίᾳ καὶ παραμυθούμενοι αὐτήν, ἰδόντες τὴν Μαριὰμ ὅτι ταχέως ἀνέστη καὶ ἐξῆλθεν, ἠκολούθησαν αὐτῇ δόξαντες ὅτι «ὑπάγει εἰς τὸ μνημεῖον ἵνα κλαύσῃ ἐκεῖ.»

³² ἡ οὖν Μαριὰμ ὡς ἦλθεν ὅπου ἦν Ἰησοῦς ἰδοῦσα αὐτὸν ἔπεσεν αὐτοῦ πρὸς τοὺς πόδας, λέγουσα αὐτῷ «Κύριε, εἰ ἦς ὦδε οὐκ ἂν μου ἀπέθανεν ὁ ἀδελφός.»

ἀκολουθέω: to follow

ἀνίστημι: to rise up

διδάσκαλος, ὁ: a teacher, master

δοκέω: to think, suppose

ἐγείρω: to awaken, wake up, rouse

εἶπον: to say (aor.)

ἦλθον: to come or go (aor.)

κλαίω: to weep, lament, wail

κώμη, ἡ: country town

λάθρα: secretly

οἰκία, ἡ: a building, house, dwelling

οὐπω: not yet

παραμυθέομαι: to encourage, console

πάρεμι: to be present

πίπτω: to fall, fall down

ποῦς, ποδός, ὁ: foot

ταχέως: quickly

ταχύς, -εία, -ύ: quick, swift, fleet

τόπος, ὁ: a place

ὑπαντάω: to come or go to meet

11:28 εἰπούσα ...εἶπασα: aor. part., note the variation between weak and strong forms, both meaning “*having said this*”

11:29 ἠγέρθη: aor. pass. of ἐγείρω, “she got up”

ἤρχετο: impf. of ἔρχομαι, “she started going”

11:30 ἐληλύθει: plupf. of ἔρχομαι, “he had not yet come”

ὅπου ὑπήντησεν: local relative clause, “to the place *where she met him*”

11:31 ὅτι ἀνέστη: aor. of ἀνα-ίστημι, “seeing Mariam, *that she got up*”

δόξαντες: aor. part. of δοκέω, “*having supposed that*” with ὅτι introducing direct speech

ἵνα κλαύσῃ: aor. subj. of κλαίω in purpose clause, “she goes *in order to mourn*”

11:32 ἰδοῦσα: aor. part. of εἶδον, “having seen”

ἔπεσεν: aor. of πίπτω, “she fell upon” + gen.

εἰ ἦς ὦδε: past contrafactual protasis, “if you had been here”

οὐκ ἂν ἀπέθανεν: aor. in past contrafactual apodosis, “he would not have died”

²⁸ Et cum haec dixisset, abiit et vocavit Mariam sororem suam silentio dicens: “Magister adest et vocat te.” ²⁹ Illa autem ut audivit, surrexit cito et venit ad eum; ³⁰ nondum enim venerat Iesus in castellum, sed erat adhuc in illo loco, ubi occurrerat ei Martha. ³¹ Iudaei igitur, qui erant cum ea in domo et consolabantur eam, cum vidissent Mariam quia cito surrexit et exiit, secuti sunt eam putantes: “Vadit ad monumentum, ut ploret ibi.”

³² Maria ergo, cum venisset ubi erat Iesus, videns eum cecidit ad pedes eius dicens ei: “Domine, si fuisses hic, non esset mortuus frater meus!”

abeo, (4), **abii**, **abitum**: to depart, go away
adhuc: thus far, till now
assum, **adesse**: be near, be present
cado, (3), **cecid**i, **casus**: to fall, sink, drop
castellum, **-i n**: town, village
cito: quickly
consolor, **-i f**: to console
domus, **-i f**: home, house
locus, **-i m**: place
magister, **-tri m**: teacher

nondum: not yet
occurro, (3): to run to meet
pes, **pedis**, *m*: foot
ploro, (1): to lament, weep
puto, (1): to think, believe
sequor (3) **secutus sum**: to follow
silentium, **-i n**: silence, quiet
surgo, (3), **surrexi**, **surrectus**: to rise
voco, (1): to call, summon

11:28 **cum... dixisset**: plupf. subj. in *cum* circumstantial clause, “when she had said”
silentio: abl. of manner, “quietly”

11:31 **in domo**: prep. phrase for locative (*domi*)

cum vidissent: plupf. subj. in *cum* circumstantial clause, “when they had seen Mary, that she”

ut ploret: pres. subj. purpose clause, “she is going *in order to lament*”

11:32 **cum venisset**: plupf. subj. in *cum* circumstantial clause, “when he had come”

si fuisses: plupf. subj. in past contrary to fact protasis, “if you had been”

esset: impf. subj. in pres. contrary to fact apodosis, “he would not be”

³³ Ἰησοῦς οὖν ὡς εἶδεν αὐτὴν κλαίουσαν καὶ τοὺς συνελθόντας αὐτῇ Ἰουδαίους κλαίοντας ἐνεβριμήσατο τῷ πνεύματι καὶ ἐτάραξεν ἑαυτόν, ³⁴ καὶ εἶπεν «Ποῦ τεθείκατε αὐτόν;»

λέγουσιν αὐτῷ «Κύριε, ἔρχου καὶ ἴδε.»

³⁵ ἐδάκρυσεν ὁ Ἰησοῦς.

³⁶ ἔλεγον οὖν οἱ Ἰουδαῖοι «Ἴδε πῶς ἐφίλει αὐτόν.»

³⁷ τινὲς δὲ ἐξ αὐτῶν εἶπαν «Οὐκ ἐδύνατο οὗτος ὁ ἀνοίξας τοὺς ὀφθαλμοὺς τοῦ τυφλοῦ ποιῆσαι ἵνα καὶ οὗτος μὴ ἀποθάνῃ;»

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³⁸ Ἰησοῦς οὖν πάλιν ἐμβριμώμενος ἐν ἑαυτῷ ἔρχεται εἰς τὸ μνημεῖον. ἦν δὲ σπήλαιον, καὶ λίθος ἐπέκειτο ἐπ' αὐτῷ.

³⁹ λέγει ὁ Ἰησοῦς «Ἄρατε τὸν λίθον.»

αἶρω: to lift, take away

ἀνοίγνυμι: to open

δακρύω: to shed tears

δύναμαι: to be able, capable (+ *inf.*)

ἐμβριμάομαι: to sigh

ἐπικείμει: to be placed upon

ἴδε: lo, behold

κλαίω: to weep

κύριος, ὁ: a lord, master

λίθος, ὁ: a stone

μνημεῖον, τό: the monument

ὀφθαλμός, ὁ: the eye

πνεῦμα, -ατος, τό: spirit

σπήλαιον, τό: a grotto, cave, cavern

συνήλθον: to go with (+ *dat.*) (*aor.*)

ταράσσω: to stir, stir up, trouble

τίθῃμι: to put, place

τυφλός, -ή, -όν: blind

φιλέω: to love

11:33 κλαίουσαν ...κλαίοντας: pres. part. circum., "saw her *weeping* ... them *weeping*"

τοὺς συνελθόντας: aor. attrib., "Jesus saw *those going with* her"

ἐνεβριμήσατο: aor. of ἐν-βριμάομαι, "he breathed deeply" i.e. "he sighed"

ἐτάραξεν: aor. of ταράσσω, "he troubled himself" i.e. was troubled

11:34 τεθείκατε: perf. of τίθῃμι, "where *have you laid* him?"

ἔρχου καὶ ἴδε: imper., "come and look!" where a participle is typical

11:36 πῶς ἐφίλει: impf. in ind. quest., "see *how he loved* him"

11:37 οὗτος ὁ ἀνοίξας: aor. part. of ἀνοίγνυμι, "this one who opened"

ποιῆσαι: aor. inf. complementing ἐδύνατο, "is he not able *to make it*"

ἵνα καὶ οὗτος μὴ ἀποθάνῃ: aor. subj. of ἀποθνήσκω in noun clause of result after ποιῆσαι, "to make it *that he does not die*"

11:38 ἐπέκειτο: impf. of ἐπι-κείμει, "it had been placed"

11:39 ἄρατε: aor. imper. of αἶρω, "*remove* the stone!"

³³ Iesus ergo, ut vidit eam plorantem et Iudaeos, qui venerant cum ea, plorantes, fremuit spiritu et turbavit seipsum ³⁴ et dixit: “Ubi posuistis eum?”

Dicunt ei: “Domine, veni et vide.”

³⁵ Lacrimatus est Iesus.

³⁶ Dicebant ergo Iudaei: “Ecce quomodo amabat eum!”

³⁷ Quidam autem dixerunt ex ipsis: “Non poterat hic, qui aperuit oculos caeci, facere, ut et hic non moreretur?”

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³⁸ Iesus ergo rursum fremens in semetipso, venit ad monumentum; erat autem spelunca, et lapis superpositus erat ei. ³⁹ Ait Iesus: “Tollite lapidem!”

aio , (1): to say	possum, posse : be able, can
amo , (1): to love	quomodo : how
aperio , (4), aperui, apertus : to open	rursum : again
caecus, -a, -um : blind	seipse, -a, -um : one's self
foeteo , (2): to stink; have bad odor	semetipse, -a, -um : one's self (emphatic)
fremo , (3), fremui, fremitus : to groan	spelunca, -ae f : a cave
lacrimor , (1): to shed tears, weep	spiritus, -us m : spirit
lapis, -idis m : a stone	superpono , (3), superposui, superpositus : to place over
oculus, -i m : eye	tollo (3): to raise, take away
ploro (1): to weep	turbo , (1): to disturb, agitate
pono , (3), posui, positus : to place, put	

11:37 **ut ... non moreretur**: impf. subj. in noun clause after *facere*, “make it *so that he does not die*”

et hic: “couldn't he make it so that *this one too* does not die” i.e. to save Lazarus in addition to the blind man

λέγει αὐτῷ ἡ ἀδελφὴ τοῦ τετελευτηκότος Μάρθα
«Κύριε, ἤδη ὄζει, τεταρταῖος γάρ ἐστιν.»

⁴⁰ λέγει αὐτῇ ὁ Ἰησοῦς «Οὐκ εἰπόν σοι ὅτι ἐὰν πιστεύσῃς
ὅψῃ τὴν δόξαν τοῦ θεοῦ;»

⁴¹ ἦραν οὖν τὸν λίθον. ὁ δὲ Ἰησοῦς ἦρεν τοὺς ὀφθαλμοὺς
ἄνω καὶ εἶπεν «Πάτερ, εὐχαριστῶ σοι ὅτι ἤκουσάς μου, ⁴² ἐγὼ
δὲ ἤδειν ὅτι πάντοτέ μου ἀκούεις· ἀλλὰ διὰ τὸν ὄχλον τὸν
περιεστῶτα εἶπον ἵνα πιστεύσωσιν ὅτι σύ με ἀπέστειλας.»

⁴³ καὶ ταῦτα εἰπὼν φωνῇ μεγάλῃ ἐκραύγασεν «Λάζαρε,
δεῦρο ἕξω.» ⁴⁴ ἐξῆλθεν ὁ τεθνηκὼς δεδεμένος τοὺς πόδας καὶ
τὰς χεῖρας κειρίαις, καὶ ἡ ὄψις αὐτοῦ σουδαρίῳ περιεδέδετο.

ἄνω (*adv.*): upwards

ἀποστέλλω: to send off or away from

δεῦρο (*adv.*): hither

δέω: to bind

δόξα, ἡ: glory, opinion

ἕξω (*adv.*): out

εὐχαριστέω: to be grateful

ἤδη: now, already

κειρία, ἡ: the cord or girth of a bedstead

κραυγάζω: to shout

ὄζω: to smell

ὄχλος, ὁ: a crowd

ὄψις, -εως, ἡ: look, appearance, aspect

ὄψομαι: to see (*fut.*)

πάντοτε: at all times, always

περιδέω: to bind, tie round or on

περίοσθημι: to place round

σουδάριον, τό: cloth, death-clothing

τελευτάω: to complete, finish, debase

τεταρταῖος, -α, -ον: on the fourth day

φωνή, ἡ: a sound, tone

II:39 τοῦ τετελευτηκότος: perf. part. gen. s. of τελευτάω, “*sister of the deceased man*”

II:40 ἐὰν πιστεύσῃς: aor. subj. of πιστεύω in fut. more vivid protasis, “*if you believe*”
ὅψῃ: fut., “*you will see*”

II:41 ἦραν: aor. of αἶρω, “*they removed the stone*”

ἦρεν: aor. of αἶρω, “*he lifted his eyes*”

II:42 ἤδειν: plupf. of οἶδα, “*I already knew*”

τὸν περιεστῶτα: perf. part. attrib. of περι-ίστημι, “*because of the crowd
which was standing around*”

ἵνα πιστεύσωσιν: aor. subj. in purpose clause, “*I said this in order that they
believe*”

II:43 φωνῇ μεγάλῃ: dative of manner, “*he shouted in a loud voice*”

II:44 ὁ τεθνηκὼς: perf. part. of θνήσκω, “*the dead man*”

δεδεμένος: perf. part. of δέω, “*having been bound*”

κειρίαις ...σουδαρίῳ: dat. of means, “*bound with bandages ...with cloth*”

τοὺς πόδας καὶ τὰς χεῖρας: acc. of resp., bound with respect to hands and feet

περιεδέδετο: plupf. of περι-δέω, “*his face had been bound*”

Dicit ei Martha, soror eius, qui mortuus fuerat: “Domine, iam foetet; quatrduanus enim est!”

⁴⁰ Dicit ei Iesus: “Nonne dixi tibi quoniam, si credideris, videbis gloriam Dei?”

⁴¹ Tulerunt ergo lapidem. Iesus autem, elevatis sursum oculis, dixit: “Pater, gratias ago tibi quoniam audisti me. ⁴² Ego autem sciebam quia semper me audis, sed propter populum, qui circumstat, dixi, ut credant quia tu me misisti.”

⁴³ Et haec cum dixisset, voce magna clamavit: “Lazare, veni foras!” ⁴⁴ Prodiit, qui fuerat mortuus, ligatus pedes et manus institis; et facies illius sudario erat ligata.

ago, (3): to thank (with *gratias*)
circumsto, (1): to gather, circle
clamo, (1): to proclaim, shout
elevo, (1): to lift up, raise
enim: indeed, in fact
facies, faciei *f*: face
fero, ferre, tuli, latus: to carry off
foras: out of doors, forth, out
gratia, -ae *f*: grace
instita, -ae *f*: strips of cloth
ligo, (1): to bind, tie, fasten

magnus, -a, -um: large, great
populus, -i *m*: people
prodio, (4), **prodii, proditus**: to go, come forth
quatrduanus, -a, -um: lasting four days
quoniam: because, that
scio, (4): to know, understand
semper (*adv.*): always
sudarium, -i *n*: cloth, shroud
sursum (*adv.*): up
vox, vocis *f*: voice

11:40 **quoniam**: introducing ind. st. instead of *quia*, “I said *that* you will see”

si credideris: fut. perf. in fut. more vivid protasis, “if you believe”

11:41 **elevatis ... oculis**: abl. abs., “his eyes having been raised”

quoniam audisiti: causal, “because you heard”

11:42 **ut credant**: pres. subj. purpose clause, “I spoke *in order that they may believe*”

11:43 **cum dixisset**: plupf. subj. in *cum* circumstantial clause, “when he had said”

voce magna: abl. of manner, “shouted *in a loud voice*”

11:44 **fuerat mortuus**: plupf. (= *erat mortuus*), “he had been dead”

pedes et manus: acc. of respect instead of ablative, “bound *with respect to his feet and hands*” following Greek usage (the so-called Greek accusative)

institis ...sudario: abl. of means, “bound *with bandages ...with cloth*”

λέγει ὁ Ἰησοῦς αὐτοῖς «Λύσατε αὐτὸν καὶ ἄφετε αὐτὸν ὑπάγειν.»

The Plot to Kill Jesus

⁴⁵ πολλοὶ οὖν ἐκ τῶν Ἰουδαίων, οἱ ἐλθόντες πρὸς τὴν Μαριὰμ καὶ θεασάμενοι ὃ ἐποίησεν, ⁴⁶ ἐπίστευσαν εἰς αὐτόν. τινὲς δὲ ἐξ αὐτῶν ἀπῆλθον πρὸς τοὺς Φαρισαίους καὶ εἶπαν αὐτοῖς ἃ ἐποίησεν Ἰησοῦς.

⁴⁷ συνήγαγον οὖν οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι συνέδριον, καὶ ἔλεγον «Τί ποιούμεν ὅτι οὗτος ὁ ἄνθρωπος πολλὰ ποιεῖ σημεῖα; ⁴⁸ ἐὰν ἀφώμεν αὐτὸν οὕτως, πάντες πιστεύσουσιν εἰς αὐτόν, καὶ ἐλεύσονται οἱ Ῥωμαῖοι καὶ ἀροῦσιν ἡμῶν καὶ τὸν τόπον καὶ τὸ ἔθνος.»

αἶρω: to raise, take away

ἀρχιερεῖς, -έως, ὁ: a chief-priest

ἀφίημι: to send forth, discharge

ἔθνος, -εος, τό: a nation

θεάομαι: to look on, gaze at, view, behold

λύω: to loose

πιστεύω: to believe in

Ῥωμαῖοι, οἱ: the Romans

σημεῖον, τό: a sign, a mark, token

συνάγω: to gather together, convene

συνέδριον, τό: a council

τόπος, ὁ: place (perhaps the temple)

ὑπάγω: to withdraw

II:44 **ἄφετε:** aor. imper. of **ἀπο-ἵημι**, “allow him to go!”

II:45 **οἱ ἐλθόντες ... θεασάμενοι:** aor. part., “the ones who went ...and who saw”

II:45-6 **ὃ ἐποίησεν ...ἃ ἐποίησεν:** note the variation in the number of the pronouns, both of which are translated the same by Jerome

II:47 **συνήγαγον:** aor. of **συν-ἄγω**, “they gathered”

τί ποιούμεν: indic. in delib. quest. (= **τί ποιῶμεν**), “what should we do?”

II:48 **ἐὰν ἀφώμεν:** aor. subj. of **ἀπο-ἵημι** in fut. more vivid protasis, “if we release him”

πιστεύουσιν ... καὶ ἐλεύσονται ... καὶ ἀροῦσιν: futures connected simply with **καὶ** and a good example of the additive style of *koine*, “then all will believe and the Romans will come and they will take away”

Dicit Iesus eis: “Solvite eum et sinite eum abire.”

The Plot to Kill Jesus

⁴⁵ Multi ergo ex Iudaeis, qui venerant ad Mariam et viderant, quae fecit, crediderunt in eum; ⁴⁶ quidam autem ex ipsis abierunt ad pharisaeos et dixerunt eis, quae fecit Iesus.

⁴⁷ Collegerunt ergo pontifices et pharisaei concilium et dicebant: “Quid facimus, quia hic homo multa signa facit? ⁴⁸ Si dimittimus eum sic, omnes credent in eum, et venient Romani et tollent nostrum et locum et gentem!”

abeo, (4), **abii**, **abitum**: to depart, go off
colligo, (3), **collegi**, **collectus**: to collect, assemble
concilium, **-i n**: assembly, council
dimitto, (3): to send away, dismiss
facio, (3) **fecit**, **factus**: to do, make
gens, **gentis f**: nation
locus, **-i m**: place, land

Phariseus, **-i m**: Pharisee
pontifex, **pontificis m**: high priest
Romanus, **-i m**: a Roman
sic: thus, so, in such a way
signum, **-i n**: sign
sino, (3): to allow, permit (+ *inf*)
solvere, (3), : to loosen, unbind, untie
tollo, (3): to carry off, take away

11:45-6 **quae fecit**: Jerome translates both *ŏ* and *Ń* with the plural *quae*

11:47 **quid facimus**: deliberative question in the indicative where one would expect the subj., “what should we do?”

11:48 **si dimittimus**: present indicative instead of future translating the future more vivid protasis, “if we allow, they will believe”

et locum et gentem: “they will take away *both our place and nation*”

49 εἰς δέ τις ἐξ αὐτῶν Καϊάφας, ἀρχιερεὺς ὢν τοῦ ἐνιαυ-
τοῦ ἐκείνου, εἶπεν αὐτοῖς «Ὑμεῖς οὐκ οἴδατε οὐδέν, 50 οὐδὲ
λογίζεσθε ὅτι συμφέρει ὑμῖν ἵνα εἰς ἄνθρωπος ἀποθάνῃ ὑπὲρ
τοῦ λαοῦ καὶ μὴ ὅλον τὸ ἔθνος ἀπόληται.»

51 τοῦτο δὲ ἀφ' ἑαυτοῦ οὐκ εἶπεν, ἀλλὰ ἀρχιερεὺς ὢν τοῦ
ἐνιαυτοῦ ἐκείνου ἐπροφήτευσεν ὅτι ἔμελλεν Ἰησοῦς ἀποθνήσκειν
ὑπὲρ τοῦ ἔθνους, 52 καὶ οὐχ ὑπὲρ τοῦ ἔθνους μόνον, ἀλλ' ἵνα καὶ
τὰ τέκνα τοῦ θεοῦ τὰ διεσκορπισμένα συναγάγῃ εἰς ἓν. 53 ἀπ'
ἐκείνης οὖν τῆς ἡμέρας ἐβουλεύσαντο ἵνα ἀποκτείνωσιν αὐτόν.

ἀποκτείνω: to kill, slay

ἀπόλλυμι: to destroy

ἀρχιερεὺς, ὁ: a priest

βουλεύω: to deliberate, plan

διασκορπίζω: to scatter abroad

ἔθνος, -eos, τό: the nation

εἰς, μία, ἓν: one

ἐνιαυτός, ὁ: year

ἡμερα, ἡ: a day

Καϊάφας: Caiaphas

λαός, λαοῦ, ὁ: the people

λογίζομαι: to reckon, consider

μέλλω: to intend to do, to be about to do

ὅλος, -η, -ον: whole, entire

προφητεύω: to prophecy

συμφέρω: to be expedient

συνάγω: to gather together

τέκνον, τό: a child

II:48 ἀροῦσιν: fut. of αἴρω, “they will take from us”

II:49 εἰς δέ τις: “a certain one of them”

τοῦ ἐνιαυτοῦ ἐκείνου: gen. of time, “during that year”

οὐκ οἴδατε οὐδέν: “he said ‘you know nothing’”

II:50 ἵνα εἰς ἄνθρωπος ἀποθάνῃ: aor. subj. of ἀποθνήσκω in noun clause serving as subject of συμφέρει, “that one man die is expedient”

μὴ ὅλον τὸ ἔθνος ἀπόληται: aor. subj. of ἀπόλλυμι also the subject of συμφέρει, “that the whole nation not die is expedient”

II:51 ἀφ' ἑαυτοῦ: “of his own accord” i.e. independently

ὢν: pres. part. causal, “since he was high priest”

ἀποθνήσκειν: pres. inf. after ἔμελλεν, “predicted that Jesus was about to die”

II:52 ἵνα ... συναγάγῃ: aor. subj. of συν-άγω in purpose clause, “in order to gather”

τὰ διεσκορπισμένα: perf. part. attrib. of δια-σκορπίζω, “in order to gather the children who have been scattered”

II:53 ἵνα ἀποκτείνωσιν: aor. subj. in noun clause after ἐβουλεύσαντο instead of an infinitive, “they decided to kill him”

⁴⁹ Unus autem ex ipsis, Caiphas, cum esset pontifex anni illius, dixit eis: “Vos nescitis quidquam ⁵⁰ nec cogitatis quia expedit vobis, ut unus moriatur homo pro populo, et non tota gens pereat!”

⁵¹ Hoc autem a semetipso non dixit; sed, cum esset pontifex anni illius, prophetavit quia Iesus moriturus erat pro gente ⁵² et non tantum pro gente, sed et ut filios Dei, qui erant dispersi, congregaret in unum. ⁵³ Ab illo ergo die cogitaverunt, ut interficerent eum.

annus, -i *m*: year

Caiphas *m*: Caiphas

cogito, (1): to think, intend

congrego, (1): to collect, gather

dies, -ei *m/f*: day

dispergo, (3), **dispersi**, **dispersus**: to scatter, disperse

expedio, (4): to be profitable, advantageous

gens, **gentis** *f*: nation, people

homo, **hominis** *m*: man

interficio, (3): to kill, destroy

nescio, (4): to not know

pereo, (2): to die, pass away, be ruined

pontifex, -icis *m*: a high priest

populus, -i *m*: people, nation

propheto, (1): to foretell, predict

semetipse, -a, -um: one's self

totus, -a, -um: whole, all, entire

11:49 **cum esset**: impf. subj. *cum* causal clause, “since he was chief priest” repeated in verse 51 below

11:50 **ut...moriatur...pereat**: pres. subj. noun clause, subject of *expedit*, “it is expedient that one die and not the whole race die”

11:51 **moriturus**: fut. part. in periphrastic with *erat*, “predicted that he was about to die”

11:52 **non tantum ... sed et**: “not only ... but also”

ut... congregaret: impf. subj. purpose clause after prophetavit, “prophesied that he would die in order to gather them into one”

11:53 **ut interficerent**: impf. subj. in noun clause, “they decided that they would kill him”

⁵⁴ ὁ οὖν Ἰησοῦς οὐκέτι παρρησίᾳ περιεπάτει ἐν τοῖς Ἰουδαίοις, ἀλλὰ ἀπῆλθεν ἐκείθεν εἰς τὴν χώραν ἐγγὺς τῆς ἐρήμου, εἰς Ἐφραὶμ λεγομένην πόλιν, κακεῖ ἔμεινεν μετὰ τῶν μαθητῶν.

⁵⁵ ἦν δὲ ἐγγὺς τὸ πάσχα τῶν Ἰουδαίων, καὶ ἀνέβησαν πολλοὶ εἰς Ἱεροσόλυμα ἐκ τῆς χώρας πρὸ τοῦ πάσχα ἵνα ἀγνίσωσιν ἑαυτοὺς. ⁵⁶ ἐζήτουν οὖν τὸν Ἰησοῦν καὶ ἔλεγον μετ' ἀλλήλων ἐν τῷ ἱερῷ ἐστηκότες «Τί δοκεῖ ὑμῖν; ὅτι οὐ μὴ ἔλθῃ εἰς τὴν ἐορτήν;» ⁵⁷ δεδώκεισαν δὲ οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι ἐντολὰς ἵνα ἐάν τις γνῶ ποῦ ἐστὶν μνηύση, ὅπως πιάσωσιν αὐτόν.

ἀγνίζω: to cleanse away, purify
ἀλλήλων: of one another
ἀναβαίνω: to go up, to go up to
δίδωμι: to give
ἐγγύς: near (+ *gen.*)
ἐκείθεν: from that place, thence
ἐντολή, ἡ: a command
ἐορτή, ἡ: a festival, feast
ἐρήμος, ὁ: desert
Ἐφραὶμ: Ephraim
ζητέω: to seek, seek for
ἱερόν, τό: a temple

ἵστημι: to make to stand
μαθητής, -οῦ, ὁ: a disciple
μένω: to remain
μηνύω: to reveal, betray
οὐκέτι: no more, no longer
παρρησία, ἡ: freeness, openness
πάσχα, τό (*indecl.*): Passover
περιπατέω: to walk about
πιάζω: to arrest
πόλις, πόλεως, ἡ: a city
χώρα, ἡ: the place

11:54 Ἐφραὶμ: about 15 miles north of Jerusalem

κακεῖ: = καὶ ἐκεῖ, “and there”

11:55 τὸ πάσχα: the feast of the passover

ἀνέβησαν: aor. of ἀνα-βαίνω, “many went up”

ἵνα ἀγνίσωσιν: aor. subj. in purpose cl., “went up *in order to purify* themselves”

11:56 ἐστηκότες: perf. part. circum. of ἵστημι, “while they were standing”

οὐ μὴ ἔλθῃ: aor. subj. of ἔρχομαι in strong denial, “surely he will not come!”

11:57 δεδώκεισαν: plupf. 3 pl. of δίδωμι, “they had given orders”

ἵνα ... μνηύση: aor. subj. of μηνύω in noun clause expressing ind. com., “had given the order *to reveal*”

ἐάν τις γνῶ: aor. subj. of γινώσκω in present general protasis, “if anyone knows”

ποῦ ἐστὶν: ind. quest., “knows *where he is*”

ὅπως πιάσωσιν: aor. subj. of in a result clause, “so that they can arrest him”

⁵⁴ Iesus ergo iam non in palam ambulabat apud Iudaeos, sed abiit inde in regionem iuxta desertum, in civitatem, quae dicitur Ephraim, et ibi morabatur cum discipulis.

⁵⁵ Proximum autem erat Pascha Iudaeorum, et ascenderunt multi Hierosolymam de regione ante Pascha, ut sanctificarent seipsos.

⁵⁶ Quaerebant ergo Iesum et colloquebantur ad invicem in templo stantes: “Quid videtur vobis? Numquid veniet ad diem festum?”

⁵⁷ Dederant autem pontifices et pharisaei mandatum, ut, si quis cognoverit, ubi sit, indicet, ut apprehendant eum.

abeo, (4), **abii**, **abitum**: to depart, go off
ambulo, (1): to walk
apprehendo, (3): to seize, lay hold of
apud: among (+ *acc.*)
ascendo, (3): to embark, ascend
civitas, **civitatis** *f*: community, city
cognosco, (3) **cognovi**, **cognitus**: to know
colloquor, (3), **collocutus sum**: to converse, discuss, confer
desertum, **-i n**: desert
Hierosolyma, **-ae f**: Jerusalem
inde: thence, thenceforth
indico, (1): to point out, show, indicate
invicem: in turn, reciprocally, mutually

iuxta: near (+ *acc.*)
mandatum, **-i n**: order, command
moror, (1): to stay
palam: openly, publicly
Pascha, **-atis n**: Passover
pontifex, **-icis m**: a priest
proximus, **-a**, **-um**: near, close
quaero, (3): to ask, seek
regio, **regionis f**: area, region
sanctifico, (1): to sanctify, treat as holy
seipse, **-a**, **-um**: one's self
sto, (1): to stand
templum, **-i n**: temple

11:55 **ut sanctificarent**: impf. subj., “ascended *in order that they may cleanse*”

11:57 **ut ... indicet**: pres. subj. in indirect com., “had ordered *that he show*” and also the apodosis of the condition

si quis ...cognoverit: fut. perf. in present general protasis, “if anyone knows”

ubi sit: pres. subj. indirect question, “knows *where he is*”

ut ...indicet: pres. subj. in ind. com., “gave the order *to show*”

ut apprehendant: pres. subj. in purpose clause, “show *so they can arrest*”

Chapter 12

Jesus Anointed at Bethany

¹ ὁ οὖν Ἰησοῦς πρὸ ἑξ ἡμερῶν τοῦ πάσχα ἦλθεν εἰς Βηθανίαν, ὅπου ἦν Λάζαρος, ὃν ἤγειρεν ἐκ νεκρῶν Ἰησοῦς. ² ἐποίησαν οὖν αὐτῷ δεῖπνον ἐκεῖ, καὶ ἡ Μάρθα διηκόνει, ὁ δὲ Λάζαρος εἰς ἡν ἐκ τῶν ἀνακειμένων σὺν αὐτῷ. ³ ἡ οὖν Μαριὰμ λαβοῦσα λίτραν μύρου νάρδου πιστικῆς πολυτίμου ἠλείψεν τοὺς πόδας [τοῦ] Ἰησοῦ καὶ ἐξέμαξεν ταῖς θριξίν αὐτῆς τοὺς πόδας αὐτοῦ. ἡ δὲ οἰκία ἐπληρώθη ἐκ τῆς ὁσμῆς τοῦ μύρου.

⁴ λέγει δὲ Ἰούδας ὁ Ἰσκαριώτης εἰς τῶν μαθητῶν αὐτοῦ, ὁ μέλλων αὐτὸν παραδιδόναι, ⁵ «Διὰ τί τοῦτο τὸ μύρον οὐκ ἐπράθη

ἀλείφω: to anoint with oil

ἀνάκειμαι: to recline

Βηθανία, ἡ: Bethany

δεῖπνον, τό: the principal meal

διακονέω: to minister, serve

ἐγείρω: to raise

ἐκμάσσω: to wipe off, wipe away

ἡμερα, -ας, ἡ: a day

θρίξ, ἡ: the hair of the head

Ἰούδας, ὁ: Judas

Ἰσκαριώτης, -ου, ὁ: the Iscariot

Λάζαρος, ὁ: Lazarus

λίτρα, ἡ: a pint

μύρον, τό: perfume

νάρδος, ἡ: nard-oil

νεκρός, ὁ: a dead body, corpse

ὁσμή, ἡ: a smell, scent, odor

παραδίδωμι: to hand over, betray

πιπράσκω: to sell

πιστικός, -ή, -όν: liquid

πληρώω: to make full

πολύτιμος, -ον: very costly

ποῦς, ποδός, ὁ: a foot

12:1 πρὸ τοῦ πάσχα: "six days *before the feast*"

ὃν ἤγειρεν: aor., "Lazarus *whom he raised*"

12:2 ὁ Λάζαρος εἰς ἡν: *Lazarus was one of the those reclining*"

12:3 λαβοῦσα: aor. part. of λαμβάνω, "Mary *having taken*"

ἠλείψεν ... ἐξέμαξεν: aor., "she annointed ... she wiped off"

ταῖς θριξίν: dat. of means, "*wiped with her hair*"

ἐπληρώθη: aor. pass., "the house *was filled*"

ἐκ τῆς ὁσμῆς: using a preposition instead of the genitive after ἐπληρώθη, "*filled with the smell*"

12:4 ὁ μέλλων: pres. part. attributive, "the one about to" + inf.

12:5 ἐπράθη: aor. pass. of πιπράσκω, "why was this not sold?"

Chapter 12

Jesus Anointed at Bethany

¹ Iesus ergo ante sex dies Paschae venit Bethaniam, ubi erat Lazarus, quem suscitavit a mortuis Iesus. ² Fecerunt ergo ei cenam ibi, et Martha ministrabat, Lazarus vero unus erat ex discumbentibus cum eo. ³ Maria ergo accepit libram unguenti nardi puri, pretiosi, et unxit pedes Iesu et extersit capillis suis pedes eius; domus autem impleta est ex odore unguenti.

⁴ Dicit autem Iudas Iscariotes, unus ex discipulis eius, qui erat eum traditurus: ⁵ “Quare hoc unguentum non veniit

accipio, (3) **accepi**, **acceptus**: to receive, accept
Bethania, -ae *f*: Bethany
capillus, -i *m*: hair
cena, -ae *f*: dinner, supper
discumbens, -entis *m*: guest
domus, -i *f*: home
extergeo, (3), **extersi**, **extersum**: to wipe, wipe dry
impleo, (2), **implevi**, **impletus**: to fill up
libra, -ae *f*: unit of measure equal to about twelve ounces
Maria, -ae *f*: Mary
Martha, -ae *f*: Martha
ministro, (1): to attend, serve

mortuus, -i *m*: corpse, the dead
nardus, -i *m*: the ointment nard
odor, **odoris** *m*: scent, odor
Pascha, -ae, *f*: Passover
pes, **pedis** *m*: a foot
pretiosus, -a, -um: expensive, precious
purus, -a, -um: pure, clean
sex: six
suscito, (1): to raise, awaken
trado, (3), **tradidi**, **traditus**: to hand over, surrender
ungo, (3), **unxi**, **unctus**: to anoint, rub
unguentum, -i *n*: oil, perfume
veneo, (4), **venii**, **venitus**: to sell

12:3 **capillis suis**: abl. of means, “wiped *with her hair*”

ex odore: after *impleta est* where the ablative would be normal, “filled *with the odor*”

12:4 **traditurus**: fut. part. periphrastic, “who was *about to betray*”

12:5 **non veniit**: perf., “why *did we not sell*?”

τριακοσίων δηναρίων καὶ ἐδόθη πτωχοῖς;» ⁶ εἶπεν δὲ τοῦτο οὐχ ὅτι περὶ τῶν πτωχῶν ἔμελεν αὐτῷ ἀλλ' ὅτι κλέπτῃς ἦν καὶ τὸ γλωσσόκομον ἔχων τὰ βαλλόμενα ἐβάσταζεν.

⁷ εἶπεν οὖν ὁ Ἰησοῦς «Ἄφες αὐτήν, ἵνα εἰς τὴν ἡμέραν τοῦ ἐνταφιασμοῦ μου τηρήσῃ αὐτό· ⁸ τοὺς πτωχοὺς γὰρ πάντοτε ἔχετε μεθ' ἑαυτῶν, ἐμὲ δὲ οὐ πάντοτε ἔχετε.»

⁹ ἔγνω οὖν ὁ ὄχλος πολὺς ἐκ τῶν Ἰουδαίων ὅτι ἐκεῖ ἐστίν, καὶ ἦλθαν οὐ διὰ τὸν Ἰησοῦν μόνον ἀλλ' ἵνα καὶ τὸν Λάζαρον ἴδωσιν ὃν ἡγείρεν ἐκ νεκρῶν. ¹⁰ ἐβουλεύσαντο δὲ οἱ ἀρχιερεῖς ἵνα καὶ τὸν Λάζαρον ἀποκτείνωσιν, ¹¹ ὅτι πολλοὶ δι' αὐτὸν ὑπῆγον τῶν Ἰουδαίων καὶ ἐπίστευον εἰς τὸν Ἰησοῦν.

ἀφήμι: to release, let go

βάλλω: to throw

βαστάζω: to carry off, steal

βουλεύω: to deliberate, plan

γλωσσόκομος, ὁ: a case, box

δηνάριον, τό: a denarius (a coin)

ἐνταφιασμός, ὁ: burial

κλέπτῃς, -ου, ὁ: a thief

μέλω: to be an object of care or thought

πιστεύω: to believe in

πτωχός, ὁ: a beggar, a poor person

τηρέω: to watch over, protect, keep

τριακόσιοι, -αι, -α: three hundred

τριακοσίων δηναρίων: gen. of price, "sold for 300 denarii"

ἐδόθη: aor. pass. of δίδωμι, "and why was it not given?"

12:6 οὐχ ὅτι ... ἔμελεν: impf. of μέλω, "not because there was a care to him"

ἔχων: pres. part. with causal force, "since he had the moneybox"

τὰ βαλλόμενα: pres. part. attrib., "carry off the things cast into it"

12:7 ἄφες: aor. imper. of ἀπο-ἵημι, "leave her!"

ἵνα ... τηρήσῃ: aor. subj. in result clause, "so that she can keep it"

αὐτό: i.e. the perfume

12:9 ἔγνω: aor. of γινώσκω, "the crowd knew"

ἵνα ... ἴδωσιν: aor. subj. of εἶδον in purpose clause, "went to see Lazarus"

12:10 ἵνα ... ἀποκτείνωσιν: aor. subj. in noun clause after ἐβουλεύσαντο instead of an inf., "they planned to kill"

12:11 ὑπῆγον: impf. of ὑπο-ἄγω, "many were withdrawing"

trecentis denariis et datum est egenis?” ⁶ Dixit autem hoc, non quia de egenis pertinebat ad eum, sed quia fur erat et, loculos habens, ea, quae mittebantur, portabat.

⁷ Dixit ergo Iesus: “Sine illam, ut in diem sepulturae meae servet illud. ⁸ Pauperes enim semper habetis vobiscum, me autem non semper habetis.”

⁹ Cognovit ergo turba multa ex Iudaeis quia illic est, et venerunt non propter Iesum tantum, sed ut et Lazarum viderent, quem suscitavit a mortuis. ¹⁰ Cogitaverunt autem principes sacerdotum, ut et Lazarum interficerent, ¹¹ quia multi propter illum abibant ex Iudaeis et credebant in Iesum.

abeo, (4): to depart, go away, go off
denarius, -i m: denarius (silver coin)
egenus, -a, -um: needy, poor
fur, furis m/f: thief, robber
loculus, -i m: money-box
pauper, -eris m: poor man
pertineo, (2): to concern, pertain to
porto, (1): to carry, bring
semper: always
sepultura, -ae f: burial, grave
servo, (1): to preserve, save

sino, (3): to allow, permit
trecentus, -a, -um: three hundred
multus, -a, -um: much, many
illic: in that place, there
tantum: so much, so far, only
suscito, (1): to awaken, rouse
cogito, (1): to know, intend, decide
princeps, -ipis m: leader, chief
sacerdos, -dotis m/f: priest
turba, -ae f: crowd, multitude

12:5 **trecentis denariis**: abl. of price, “worth three hundred denarii”

12:6 **pertinebat**: impersonal, “not because *there was a concern*”

12:7 **ut...servet**: pres. subj. in purpose clause, “allow her *to serve*”

12:9 **non propter Iesum tantum**: “not only because of Jesus”

ut ... viderent: impf. subj. in purpose clause, “they went *in order to see*”

12:10 **ut... interficerent**: impf. subj. in noun clause of purpose after *cogitaverunt*, “they decided *that they would kill*”

Jesus Comes to Jerusalem as King

¹² τῇ ἐπαύριον ὁ ὄχλος πολλὺς ὁ ἐλθὼν εἰς τὴν ἑορτήν, ἀκούσαντες ὅτι ἔρχεται Ἰησοῦς εἰς Ἱεροσόλυμα, ¹³ ἔλαβον τὰ βαῖα τῶν φοινίκων καὶ ἐξήλθον εἰς ὑπάντησιν αὐτῷ, καὶ ἐκραύγαζον « Ὡσαννά, εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου, καὶ ὁ βασιλεὺς τοῦ Ἰσραήλ. »

¹⁴ εὐρὼν δὲ ὁ Ἰησοῦς ὀνάριον ἐκάθισεν ἐπ' αὐτό, καθὼς ἐστιν γεγραμμένον

¹⁵ «Μὴ φοβοῦ, θυγάτηρ Σιών·

ἰδοὺ ὁ βασιλεὺς σου ἔρχεται,

καθήμενος ἐπὶ πῶλον ὄνου.»

βαῖον, τό: a branch

βασιλεὺς, -έως, ὁ: a king, chief

ἐπαύριον: on the morrow

εὐλογέω: to speak well, bless

εὕρισκω: to find

θυγάτηρ, -τήρος, ἡ: a daughter

Ἰσραήλ (*indecl.*): Israel

κάθηναι: to be seated

καθίζω: to make to sit down

καθὼς: just as

λαμβάνω: to take

ὀνάριον, τό: an ass

ὄνομα, -ατος, τό: name

ὄνος, ὁ: an ass

πῶλος, ὁ: a foal

Σιών (*indecl.*): Sion

ὑπάντησις, ἡ: coming to meet

φοβέομαι: to be afraid

φοῖνιξ, -ικος, ὁ: a palm leaf

Ὡσαννά: a cry of jubilation

12:12 τῇ ἐπαύριον (sc. *ἡμέρᾳ*): dat. of time when, “on the next day”

ἀκούσαντες: aor. part., “having heard” agreeing with ὁ ὄχλος according to sense, not form

12:13 ἔλαβον: aor., “they took branches”

εὐλογημένος: perf. part. pred., “blessed is the one”

12:14 εὐρὼν: aor. part. of εὕρισκω, “Jesus having found”

ἐστὶν γεγραμμένον: perf. periphrastic, “just as *it is written*” (Zech. 9:9)

12:15 μὴ φοβοῦ: pres. imper. mid., “don’t fear!”

ἰδοὺ: aor. imper. mid. of εἶδον, “behold!”

Jesus Comes to Jerusalem as King

¹² In crastinum turba multa, quae venerat ad diem festum, cum audissent quia venit Iesus Hierosolymam, ¹³ acceperunt ramos palmarum et processerunt obviam ei et clamabant: “Hosanna! Benedictus, qui venit in nomine Domini, et rex Israel!”

¹⁴ Invenit autem Iesus asellum et sedit super eum, sicut scriptum est:

¹⁵ “Noli timere, filia Sion.

Ecce rex tuus venit

sedens super pullum asinae.”

accipio, (3) **accepi**, **acceptus**: to receive
asellus, -i *m*: ass, donkey
asina, -ae *f*: she-ass
audio, (4): to hear
benedictus, -a, -um: blessed
clamo, (1): to cry out
crastinum, -i *n*: tomorrow
filia, -ae *f*: daughter
Hierosolyma, -ae *f*: Jerusalem
Israel: (indecl.) Israel, people of Israel
nolo, **nolle**, **nolui**: wish not to (+ *inf*)
nomen, -inis *n*: name

obviam: in the way (+ *dat.*)
palma, -ae *f*: palm
procedo, (3), **processi**, **processus**: to proceed, advance
pullus, -i, *m*: a foal
ramus, -i *m*: branch
rex, **regis** *m*: king
scribo, (3), **scripsi**, **scriptus**: to write
sedeo, (2), **sedi**, **sessus**: to sit, settle
Sion (*indecl.*): Zion
timeo, (2), **timui**: to fear

12:12 **in crastinum**: “on the next day” where the ablative would be normal

cum audissent: plupf. subj. *cum* circumstantial clause, “when they had heard”

12:15 **Sion**: gen., “daughter of Zion”

¹⁶ ταῦτα οὐκ ἔγνωσαν αὐτοῦ οἱ μαθηταὶ τὸ πρῶτον, ἀλλ' ὅτε ἐδοξάσθη Ἰησοῦς τότε ἐμνήσθησαν ὅτι ταῦτα ἦν ἐπ' αὐτῷ γεγραμμένα καὶ ταῦτα ἐποίησαν αὐτῷ.

¹⁷ ἐμαρτύρει οὖν ὁ ὄχλος ὁ ὢν μετ' αὐτοῦ ὅτε τὸν Λάζαρον ἐφώνησεν ἐκ τοῦ μνημείου καὶ ἤγειρεν αὐτὸν ἐκ νεκρῶν.

¹⁸ διὰ τοῦτο καὶ ὑπήντησεν αὐτῷ ὁ ὄχλος ὅτι ἤκουσαν τοῦτο αὐτὸν πεποιηκέναι τὸ σημεῖον. ¹⁹ οἱ οὖν Φαρισαῖοι εἶπαν πρὸς ἑαυτούς «Θεωρεῖτε ὅτι οὐκ ὠφελεῖτε οὐδέν. Ἴδε ὁ κόσμος ὀπίσω αὐτοῦ ἀπῆλθεν.»

Jesus Predicts His Death

²⁰ ἦσαν δὲ Ἕλληνες τινες ἐκ τῶν ἀναβαινόντων ἵνα προσκυνήσωσιν ἐν τῇ ἑορτῇ. ²¹ οὗτοι οὖν προσῆλθαν Φιλίππῳ τῷ ἀπὸ Βηθσαιδᾶ τῆς Γαλιλαίας, καὶ ἡρώτων αὐτὸν λέγοντες «Κύριε,

ἀναβαίνω: to go up, ascend

γράφω: to write

ἐγείρω: to raise

Ἕλλην, -ηνος, ὁ: a Greek

ἑορτή, ἡ: a feast day

ἐρωτάω: to ask

θεωρέω: to look at, view, behold

κόσμος, ὁ: the world

κύριος, ὁ: a lord

μυμνήσκω: to remind

μνημεῖον, τό: a monument

νεκρός, ὁ: a corpse, a dead man

ὀπίσω: backwards, behind

ὄχλος, ὁ: a crowd

προσῆλθον: to come or go to (aor.)

προσκυνέω: to worship

σημεῖον, τό: a sign

ὑπαντάω: to go to meet

ὠφελέω: to serve, benefit

12:16 οὐκ ἔγνωσαν : aor., "they did not realize"

τὸ πρῶτον: adverbial acc., "at first"

ἐδοξάσθη: aor.pass., "after *he* was glorified"

ἐμνήσθησαν: aor. pass. of *μυμνήσκω*, "they remembered"

ἦν γεγραμμένα: plupf. periphrastic in ind. st., "remembered that these things *had been written*"

12:17 ὁ ὢν μετ' αὐτοῦ: "the crowd *who was with him*"

12:18 ὑπήντησεν: aor., "the crowd met him"

πεποιηκέναι: perf. inf. in ind. st. after *ἤκουσαν*, "they heard *that he had made* this sign"

12:19 ὅτι οὐκ ὠφελεῖτε: impf., "do you see that *you do not benefit* at all"

12:20 ἵνα προσκυνήσωσιν: aor. subj. in purpose clause, "going up *in order to worship*"

¹⁶ Haec non cognoverunt discipuli eius primum, sed quando glorificatus est Iesus, tunc recordati sunt quia haec erant scripta de eo, et haec fecerunt ei.

¹⁷ Testimonium ergo perhibebat turba, quae erat cum eo, quando Lazarum vocavit de monumento et suscitavit eum a mortuis.

¹⁸ Propterea et obviam venit ei turba, quia audierunt eum fecisse hoc signum. ¹⁹ Pharisei ergo dixerunt ad semetipsos: “Videtis quia nihil proficitis? Ecce mundus post eum abiit!”

Jesus Predicts His Death

²⁰ Erant autem Graeci quidam ex his, qui ascenderant, ut adorarent in die festo; ²¹ hi ergo accesserunt ad Philippum, qui erat a Bethsaida Galilaeae, et rogabant eum dicentes: “Domine,

abeo, (4), **abii**, **abitum**: to depart, go away
accedo, (3) **accessi**: to come near, approach
adoro, (1): to honor, worship
audio, (4) **audivi**, **auditus**: to hear
Bethsaida: Bethsaida (north of the Sea of Galilee)
festus, -a, -um: festive
Galilaea, -ae *f*: Galilee
glorifico, (1): to glorify; magnify
Graecus, -i *m*: a Greek
monumentum, -i *n*: tomb
mundus, -i, *m*. the world
nihil: nothing
obviam: in the way (+ *dat.*)

perhibeo, (2): to present, give
Philippus, -i *m*: Philip
primum: at first; in the first place
proficio, (3): to make, accomplish, effect
propterea: therefore, for this reason
quando: when
recordor, (1): to think over; remember
rogo, (1): to ask
semetipse, -a, -um: one's self
suscito, (1): to awaken, rouse
testimonium, -i *n*: testimony
tunc: then, thereupon
voco, (1): to call, summon

12:16 **erant scripta**: plupf. in ind. st., “remembered that these things *had been written*”

12:18 **fecisse**: perf. inf. in ind. st., “because they heard *that he had done*”

12:20 **ut adorarent**: impf. subj. purpose clause, “had gone up *in order to worship*”

θέλομεν τὸν Ἰησοῦν ἰδεῖν.» ²² ἔρχεται ὁ Φίλιππος καὶ λέγει τῷ Ἀνδρέᾳ· ἔρχεται Ἀνδρέας καὶ Φίλιππος καὶ λέγουσιν τῷ Ἰησοῦ.

²³ ὁ δὲ Ἰησοῦς ἀποκρίνεται αὐτοῖς λέγων «Ἐλήλυθεν ἡ ὥρα ἵνα δοξασθῇ ὁ υἱὸς τοῦ ἀνθρώπου. ²⁴ ἀμὴν ἀμὴν λέγω ὑμῖν, ἐὰν μὴ ὁ κόκκος τοῦ σίτου πεσὼν εἰς τὴν γῆν ἀποθάνῃ, αὐτὸς μόνος μένει· ἐὰν δὲ ἀποθάνῃ, πολλὴν καρπὸν φέρει. ²⁵ ὁ φιλῶν τὴν ψυχὴν αὐτοῦ ἀπολλύει αὐτήν, καὶ ὁ μισῶν τὴν ψυχὴν αὐτοῦ ἐν τῷ κόσμῳ τούτῳ εἰς ζωὴν αἰώνιον φυλάξει αὐτήν. ²⁶ ἐὰν ἐμοί τις διακονῇ ἐμοὶ ἀκολουθείτω, καὶ ὅπου εἰμι ἐγὼ ἐκεῖ καὶ ὁ διάκονος ὁ ἐμὸς ἔσται· ἐάν τις ἐμοὶ διακονῇ τιμήσει αὐτὸν ὁ πατήρ.

αἰώνιος, -α, -ον: lasting for an age

Ἀνδρέας, ὁ: Andrew

ἀπολύω: to loose from

γῆ, ἡ: earth

διακονέω: to minister, serve

διάκονος, ὁ: a servant, waiting-man

ζωή, ἡ: life

θέλω: to will, wish, purpose

καρπός, ὁ: fruit

κόκκος, ὁ: a grain, seed

κόσμος, ὁ: the world

μισέω: to hate

μόνος, -η, -ον: alone, only

πίπτω: to fall, fall down

πολύς, πολλά, πολὺ: many

σίτος, ὁ: corn, grain

τιμάω: to honor

υἱός, ὁ: a son

φέρω: to bear

φίλέω: to love

φυλάσσω: to keep, guard

ψυχή, ἡ: soul, life

ὥρα, ἡ: hour, period of time

12:21 ἰδεῖν: aor. inf. of εἶδον complementing θέλομεν, “we wish *to see*”

12:22 ἔρχεται ... καὶ λέγουσιν: note the casual shift from singular to plural

12:23 ἐλήλυθεν: perf., “the hour *has come*”

ἵνα δοξασθῇ: aor. pass. subj. in clause of purpose and result, “the hour has come *for the son to be glorified*”

12:24 ἐὰν μὴ ... ἀποθάνῃ: aor. subj. in present general protasis, “unless a grain of wheat dies”

πεσὼν: aor. part. of πίπτω, “a seed *having fallen*”

ἐὰν δὲ ἀποθάνῃ: aor. subj. in pres. general protasis, “but if it dies”

12:25 φυλάξει: fut. of φυλάσσω, “he will keep it”

12:26 ἐὰν ἐμοί τις διακονῇ: pres. subj. in fut. more vivid protasis, “if anyone serves me”

ἀκολουθείτω: pres. imper. 3 s. of ἀκολουθέω, “let him follow!”

τιμήσει: fut. of τιμάω, “the father *will honor* him”

volumus Iesum videre.” ²² Venit Philippus et dicit Andreae; venit Andreas et Philippus et dicunt Iesu.

²³ Iesus autem respondet eis dicens: “Venit hora, ut glorificetur Filius hominis. ²⁴ Amen, amen dico vobis: Nisi granum frumenti cadens in terram mortuum fuerit, ipsum solum manet; si autem mortuum fuerit, multum fructum affert. ²⁵ Qui amat animam suam, perdit eam; et, qui odit animam suam in hoc mundo, in vitam aeternam custodiet eam. ²⁶ Si quis mihi ministrat, me sequatur, et ubi sum ego, illic et minister meus erit; si quis mihi ministraverit, honorificabit eum Pater.

aeternus, -a, -um: eternal, everlasting
affero, afferre: to bring forth
amo, (1): to love
Andreas m: Andrew
anima, -ae f: soul, spirit
cado, (3): to fall, sink, drop
custodio, (4): to preserve, keep
fructus, -us m: crops, fruit
frumentum, -i n: grain
glorifico, (1): to glorify
granum, -i n: seed
honorifico, (1): to honor
hora, -ae f: hour, time

illic: in that place, there
maneo, (2): to remain
minister, -tri m: minister, servant
ministro, (1): to attend, serve
morior, (3), mortuus sum: to die
multus, -a, -um: much many
odi, odisse: to hate (*perf.*)
perdo, (3): to lose
sequor, (3), secutus sum: to follow
solus, -a, -um: only, single
terra, -ae f: land, ground
vita, -ae f: life
volo, velle: to wish, want

12:22 **venit Andreas et Philippus:** Jerome preserves the inconsistency in number between subject and verb from the Greek

12:23 **ut glorificetur:** pres. subj. in purpose/result clause, “the hour has come *for the son to be glorified*”

12:24 **nisi... mortuum fuerit:** fut. perf. in pres. general condition, “*unless a grain becomes dead*”

12:26 **si quis ministrat ... si quis ministraverit:** note the variation in translating the Greek **διακονῆ** because of the different apodoteses, one an imperative, one a future

²⁷ νῦν ἡ ψυχὴ μου τετάραται, καὶ τί εἶπω; πάτερ, σῶσόν με ἐκ τῆς ὥρας ταύτης. ἀλλὰ διὰ τοῦτο ἦλθον εἰς τὴν ὥραν ταύτην. ²⁸ πάτερ, δόξασόν σου τὸ ὄνομα.»

ἦλθεν οὖν φωνὴ ἐκ τοῦ οὐρανοῦ «Καὶ ἐδόξασα καὶ πάλιν δοξάσω.» ²⁹ ὁ οὖν ὄχλος ὁ ἐστὼς καὶ ἀκούσας ἔλεγεν βροντὴν γεγονέναι. ἄλλοι ἔλεγον «Ἄγγελος αὐτῷ λελάληκεν.»

³⁰ ἀπεκρίθη καὶ εἶπεν Ἰησοῦς «Οὐ δι' ἐμὲ ἡ φωνὴ αὕτη γέγονεν ἀλλὰ δι' ὑμᾶς. ³¹ νῦν κρίσις ἐστὶν τοῦ κόσμου τούτου, νῦν ὁ ἄρχων τοῦ κόσμου τούτου ἐκβληθήσεται ἔξω. ³² καὶ γὰρ ἂν ὑψωθῶ ἐκ τῆς γῆς, πάντας ἐλκύσω πρὸς ἐμαυτόν.» ³³ τοῦτο δὲ ἔλεγεν σημαίνων ποίῳ θανάτῳ ἤμελλεν ἀποθνήσκειν.

ἄγγελος, ὁ: angel, messenger

ἄρχων, -οντος, ὁ: commander, chief, captain

βροντή, ἡ: thunder

δοξάζω: to glorify

ἐκβάλλω: to throw or cast out of

ἔλκω: to draw, drag

ἐμαυτοῦ: of me, of myself

ἔξω (*adv.*): outside

θάνατος, ὁ: death

κόσμος, ὁ: the world

κρίσις, ἡ: a judgement

λαλέω: to speak

μέλλω: to to be about to (+ *inf.*)

ὄνομα, -ατος, τό: a name

οὐρανός, ὁ: heaven

ὄχλος, ὁ: a crowd

πατήρ, πατρός, ὁ: a father

ποῖος, -α, -ον: of what nature? of what sort?

σημαίνω: to indicate, make known

σῶζω: to save

ταράσσω: to trouble

ὑψόω: to lift high, exalt

φωνή, ἡ: a voice

ψυχή, ἡ: soul, life

12:27 τετάραται: perf. of ταράσσω, "my soul is troubled"

τί εἶπω; aor. subj. of λέγω in delib. quest., "What should I say?"

σῶσόν: aor. imper. answering deliberative question, "(should I say) *save* me?"

12:29 ὁ ἐστὼς: perf. part. of ἵστημι, "the crowd *which was standing*"

γεγονέναι: perf. inf. in ind. st. after ἔλεγεν, "said that thunder *happened*"

12:30 γέγονεν: perf., "this voice *has happened*"

12:31 ἐκβληθήσεται: fut. pass. of ἐκ-βάλλω, "he shall be cast out"

12:32 ἂν ὑψωθῶ: aor. pass. subj. in fut. more vivid protasis, "if I am exalted"

ἐλκύσω: fut. of ἔλκω, "*I will draw* with me"

12:33 ποίῳ θανάτῳ: dat., "signalling *by what sort of death*"

ἤμελλεν: impf. + pres. inf., "*was destined to die*"

12:34 ὑψωθῆναι: aor. pass. inf. after δεῖ, "it is necessary for the son to be exalted"

²⁷ Nunc anima mea turbata est. Et quid dicam? Pater, salvifica me ex hora hac? Sed propterea veni in horam hanc. ²⁸ Pater, glorifica tuum nomen!”

Venit ergo vox de caelo: “Et glorificavi et iterum glorificabo.” ²⁹ Turba ergo, quae stabat et audierat, dicebat tonitruum factum esse; alii dicebant: “Angelus ei locutus est.”

³⁰ Respondit Iesus et dixit: “Non propter me vox haec facta est sed propter vos. ³¹ Nunc iudicium est huius mundi, nunc princeps huius mundi eicietur foras; ³² et ego, si exaltatus fuero a terra, omnes traham ad meipsum.” ³³ Hoc autem dicebat significans, qua morte esset moriturus.

alius, alia, aliud: other
angelus, -i m: angel
caelus, -i m: heaven
eicio, (3), eieci, eiectus: to cast out, expel, discharge
exalto, (1): to exalt, elevate
foras (adv.): outside
glorifico, (1): to glorify
hora, -ae f: hour
iudicium, -i n: judgement
loquor, (3), locutus sum: to speak
mors, mortis f: death

mundus, -i m: world
nomen, -inis n: name
nunc: now, today
pater, patris m: father
princeps, -cipis m: lord
salvifico, (1): to save, deliver
significo, (1): to signify, indicate, show
tonitrus, -us: thunder
traho, (3): to draw, drag
turba, -ae f: crowd
vox, vocis, f: voice

12:27 **quid dicam:** pres. subj. deliberative, “what should I say?”

salvifica: pres. imper. answering deliberative question, “(should I say) *save* me?”

12:28 **factum esse:** perf. inf. in ind. st., “were saying that thunder *had been made*”

12:32 **si exaltatus fuero:** fut. perf. periphrastic in future more vivid protasis, “if I am exalted”

12:33 **qua... esset moriturus:** impf. subj. with fut. act. part. periphrastic in ind. quest., “signifying by what death *he would die*”

³⁴ ἀπεκρίθη οὖν αὐτῷ ὁ ὄχλος «Ἡμεῖς ἠκούσαμεν ἐκ τοῦ νόμου ὅτι ὁ χριστὸς μένει εἰς τὸν αἰῶνα, καὶ πῶς λέγεις σὺ ὅτι δεῖ ὑψωθῆναι τὸν υἱὸν τοῦ ἀνθρώπου ; τίς ἐστιν οὗτος ὁ υἱὸς τοῦ ἀνθρώπου;»

³⁵ εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς «Ἔτι μικρὸν χρόνον τὸ φῶς ἐν ὑμῖν ἐστίν. περιπατεῖτε ὡς τὸ φῶς ἔχετε, ἵνα μὴ σκοτία ὑμᾶς καταλάβῃ, καὶ ὁ περιπατῶν ἐν τῇ σκοτίᾳ οὐκ οἶδεν ποῦ ὑπάγει. ³⁶ ὡς τὸ φῶς ἔχετε, πιστεύετε εἰς τὸ φῶς, ἵνα υἱοὶ φωτὸς γένησθε.» Ταῦτα ἐλάλησεν Ἰησοῦς, καὶ ἀπελθὼν ἐκρύβη ἀπ' αὐτῶν.

Belief and Unbelief Among the Jews

³⁷ τοσαῦτα δὲ αὐτοῦ σημεῖα πεποιηκότος ἔμπροσθεν αὐτῶν οὐκ ἐπίστευον εἰς αὐτόν, ³⁸ ἵνα ὁ λόγος Ἡσαίου τοῦ προφήτου πληρωθῇ ὃν εἶπεν

δεῖ: it is necessary

ἔμπροσθεν (*adv.*): before, in front

καταλαμβάνω: to seize upon, overtake

κρύπτω: to hide, cover, cloak

μικρός, -ά, -όν: small, little

νόμος, ὁ: custom, law

ὄχλος, ὁ: a crowd

περιπατέω: to walk about

πληρόω: to fulfill

σκοτία, ἡ: darkness, gloom

τοσοῦτος, -αύτη, -οὔτο: so large, so tall

ὑψόω: to lift high, raise up

φῶς, φωτός, τὸ: light, daylight

χριστός, -ή, -όν: anointed

12:35 ἔτι μικρὸν χρόνον: acc. of duration of time, “for a short time more”

περιπατεῖτε: imper., “walk!”

ὡς τὸ φῶς ἔχετε: “so long as you have the light”

ἵνα μὴ ... καταλάβῃ: aor. subj. in result/purpose clause, “so that the darkness does not overtake”

12:36 ἵνα ... γένησθε: aor. subj. in clause of purpose/result, “so that *you become* sons”

ἐκρύβη: aor. pass. of κρύπτω, “he became hidden”

12:37 πεποιηκότος: perf. part. in gen. abs. with concessive force, “despite him having done”

12:38 ἵνα ... πληρωθῇ: aor. pass. subj. in result clause, “so that the word of Isaiah was fulfilled” (Is. 6:9-10)

³⁴ Respondit ergo ei turba: “Nos audivimus ex Lege, quia Christus manet in aeternum; et quomodo tu dicis: ‘Oportet exaltari Filium hominis’? Quis est iste Filius hominis?”

³⁵ Dixit ergo eis Iesus: “Adhuc modicum tempus lumen in vobis est. Ambulate, dum lucem habetis, ut non tenebrae vos comprehendant; et, qui ambulat in tenebris, nescit quo vadat.

³⁶ Dum lucem habetis, credite in lucem, ut filii lucis fiatis.” Haec locutus est Iesus et abiit et abscondit se ab eis.

Belief and Unbelief Among the Jews

³⁷ Cum autem tanta signa fecisset coram eis, non credebant in eum, ³⁸ ut sermo Isaiae prophetae impleretur, quem dixit:

abeo, (4), **abii**, **abitum**: to depart, go away
abscondo, (3): to hide, conceal
adhuc: thus far, still
aeternus, -a, -um: eternal
ambulo, (1): to walk
comprehendo, (3): to grasp, overtake
coram: in person, in the presence of (+ *dat.*)
impleo (2): to fill, fulfill
Isaia, -ae *m*: Isaiah
iste, **ista**, **istud**: that one
lex, **legis** *f*: law
loquor, (3), **locutus sum**: to speak
lumen, **luminis** *n*: light

lux, **lucis** *f*: light
maneo (2): to remain
modicus, -a, -um: small
oportet, (2): it is right, ought
propheta, -ae *m*: prophet
quomodo: how, in what way
sermo, **sermonis** *m*: diction, word
signum, -i *n*: a sign
tantus, -a, -um: so great
tempus, **temporis** *n*: time
tenebrae, -arum *f*: darkness
vado, (3), **vasi**: to go

12:35 **ut non ... comprehendant**: pres. subj. mixing result and purpose, “walk around *lest* the darkness *overtake*”

quo vadat: pres. subj. indirect question, “he does not know *where he goes*”

12:36 **ut... fiatis**: pres. subj. clause mixing purpose and result, “believe *so that you become*”

12:37 **cum... fecisset**: plupf. subj. *cum* concessive clause, “although he had done”

12:38 **ut... impleretur**: impf. subj. purpose clause, “they did not believe *in order to fulfill*”

«Κύριε, τίς ἐπίστευσεν τῇ ἀκοῇ ἡμῶν;
καὶ ὁ βραχίον Κυρίου τίνι ἀπεκαλύφθη;»

³⁹ διὰ τοῦτο οὐκ ἠδύναντο πιστεῦειν, ὅτι πάλιν εἶπεν
Ἡσαίας

⁴⁰ «Τετύφλωκεν αὐτῶν τοῦς ὀφθαλμοὺς
καὶ ἐπώρωσεν αὐτῶν τὴν καρδίαν,
ἵνα μὴ ἴδωσιν τοις ὀφθαλμοῖς
καὶ νοήσωσιν τῇ καρδίᾳ
καὶ στραφῶσιν, καὶ ἰάσωμαι αὐτούς.»

⁴¹ ταῦτα εἶπεν Ἡσαίας ὅτι εἶδεν τὴν δόξαν αὐτοῦ, καὶ
ἐλάλησεν περὶ αὐτοῦ.

ἀκοή, ἡ: a hearing, the sound heard
ἀποκαλύπτω: to uncover
βραχίων, -ονος, ὁ: the arm
δόξα, ἡ: glory
ἰάομαι: to heal, cure
καρδία, ἡ: the heart
κύριος, ὁ: lord

λαλέω: to speak
νοέω: to perceive by the eyes, observe
ὀφθαλμός, ὁ: the eye
πάλιν: again
πωρόω: to petrify, turn into stone
στρέφω: to turn about or aside, turn
τυφλόω: to blind, make blind

12:38 ἀπεκαλύφθη: aor. pass. of ἀπο-καλύπτω, “to whom *has it been revealed?*”

12:39 ἠδύναντο: aor., “they were unable to” + inf.

12:40 τετύφλωκεν: perf. of τυφλόω, “*he has blinded* these eyes”

ἐπώρωσεν: aor. of πωρόω, “*he has hardened* their hearts”

ἵνα μὴ ἴδωσιν ... νοήσωσιν ... στραφῶσιν ... ἰάσωμαι: aor. subj. expressing purpose and result, “so that they do not see ...so that they do not understand ... so that they are not converted ... so that I do not heal them”

12:41 περὶ αὐτοῦ: “about him” i.e. Jesus

“Domine, quis credidit auditui nostro,
et brachium Domini cui revelatum est?”

³⁹ Propterea non poterant credere, quia iterum dixit Isaias:

⁴⁰ “Excaecavit oculos eorum
et induravit eorum cor,
ut non videant oculis
et intellegant corde
et convertantur, et sanem eos.”

⁴¹ Haec dixit Isaias, quia vidit gloriam eius et locutus est de eo.

auditus, -us *m*: hearing, listening

brachium, -i *n*: the arm

converter, (3), conversus sum: to change,
convert

cor, cordis *n*: heart

credo, (3): to believe in

excaeco, (1): to blind

induro, (1): to make hard

intellego, (3): to understand

iterum: again; a second time

loquor, (3) locutus sum: to speak

noster, -a, -um: our

oculus, -i *m*: the eye

possum, posse: be able, can (+ *inf*)

revelo, (1): to show, reveal

sano, (1): to cure, heal

12:40 **ut non videant... intellegant... convertantur ...sanem**: pres. subj. mixing result and purpose, “so that they do not see ... do not understand ... are not converted ...and I do not heal them”

⁴² ὁμῶς μέντοι καὶ ἐκ τῶν ἀρχόντων πολλοὶ ἐπίστευσαν εἰς αὐτόν, ἀλλὰ διὰ τοὺς Φαρισαίους οὐχ ὁμολόγουν ἵνα μὴ ἀποσυνάγωγοι γένωνται, ⁴³ ἠγάπησαν γὰρ τὴν δόξαν τῶν ἀνθρώπων μᾶλλον ἢπερ τὴν δόξαν τοῦ θεοῦ.

⁴⁴ Ἰησοῦς δὲ ἔκραξεν καὶ εἶπεν «Ὁ πιστεύων εἰς ἐμὲ οὐ πιστεύει εἰς ἐμὲ ἀλλὰ εἰς τὸν πέμψαντά με, ⁴⁵ καὶ ὁ θεωρῶν ἐμὲ θεωρεῖ τὸν πέμψαντά με. ⁴⁶ ἐγὼ φῶς εἰς τὸν κόσμον ἐλήλυθα, ἵνα πᾶς ὁ πιστεύων εἰς ἐμὲ ἐν τῇ σκοτίᾳ μὴ μείνη.

⁴⁷ καὶ ἐάν τις μου ἀκούσῃ τῶν ῥημάτων καὶ μὴ φυλάξῃ, ἐγὼ οὐ κρίνω αὐτόν, οὐ γὰρ ἦλθον ἵνα κρίνω τὸν κόσμον ἀλλ' ἵνα σώσω τὸν κόσμον. ⁴⁸ ὁ ἀθετῶν ἐμὲ καὶ μὴ λαμβάνων τὰ ῥήματά μου ἔχει τὸν κρίνοντα αὐτόν· ὁ λόγος ὃν ἐλάλησα ἐκεῖνος κρινεῖ αὐτὸν ἐν τῇ ἐσχάτῃ ἡμέρᾳ·

ἀγαπάω: to love, be fond of
ἀθετέω: to set aside
ἀποσυνάγωγος, -ον: put out of the
synagogue
ἀρχων, -οντος, ὁ: a leader
ἔσχατος, -η, -ον: last
ἡμέρα, ἡ: day
κράζω: to cry out

κρίνω: to judge
ὁμολογέω: to agree
ὁμῶς: equally, nevertheless
πέμπω: to send, despatch
ῥῆμα, -ατος, τό: a word, saying
φυλάσσω: to keep watch, keep guard
φῶς, φωτός, τό: a light

12:42 οὐχ ὁμολόγουν: impf. of ὁμολογέω, "they were not agreeing"

ἵνα μὴ ... γένωνται: aor. subj. in purp/result clause, "not agreeing *lest they* become ejected from the synagogue"

12:43 μᾶλλον ἢπερ: "loved X (acc.) *more than* Y (acc.)"

12:44 τὸν πέμψαντά: aor. part. attributive, "believes in *the one who sent* me"

12:46 ἵνα ... μὴ μείνη: aor. subj. in purpose clause, "lest the believer remain"

12:47 ἐάν τις μου ἀκούσῃ ... μὴ φυλάξῃ: aor. subj. in pres. general protasis, "if anyone hears ... and does not keep"

ἵνα κρίνω ... ἵνα σώσω: aor. subj. in purpose clause, "I did not come *in order* to judge ...but *in order to save*"

12:48 ὁ ἀθετῶν ...μὴ λαμβάνων: pres. part. conditional, "he who (if) rejecting ...if not receiving"

τὸν κρίνοντα: pres. part. attributive, "he has *one who is judging him*"

κρινεῖ: fut. of κρίνω, "the word which he spoke *will judge* him"

⁴² Verumtamen et ex principibus multi crediderunt in eum, sed propter phariseos non confitebantur, ut de synagoga non eicerentur; ⁴³ dilexerunt enim gloriam hominum magis quam gloriam Dei.

⁴⁴ Iesus autem clamavit et dixit: “Qui credit in me, non credit in me sed in eum, qui misit me; ⁴⁵ et, qui videt me, videt eum, qui misit me. ⁴⁶ Ego lux in mundum veni, ut omnis, qui credit in me, in tenebris non maneat.

⁴⁷ Et si quis audierit verba mea et non custodierit, ego non iudico eum; non enim veni, ut iudicem mundum, sed ut salvificem mundum. ⁴⁸ Qui spernit me et non accipit verba mea, habet, qui iudicet eum: sermo, quem locutus sum, ille iudicabit eum in novissimo die,

accipio, (3): to accept

audio, (4): to hear

clamo, (1): to proclaim, declare

confiteor, (2), **confessus sum**: to confess

diligo, (3), **dilexi**, **dilectus**: love

iudico, (1): to judge

lux, **lucis** *f*: a light

mitto, (3), **misi**, **missus**: to send

mundus, **-i** *m*: world

novissimus, **-a**, **-um**: last

perno, (3): to scorn, despise

princeps, **-cipis** *m*: leader, chief

salvifico, (1): to save, deliver

sermo, **-onis** *m*: word, speech

synagoga, **-ae** *f*: synagogue

tenebrae, **-arum** *f*: darkness

verbum, **-i** *n*: word, proverb

verumtamen: but yet, nevertheless

12:42 **ut... non eicerentur**: impf. subj. in purpose clause, “*in order that they not be thrown out*” where we would expect *ne*.

12:43 **magis quam**: “loved X (*acc.*) *more than* Y (*acc.*)”

12:46 **ut... non maneat**: pres. subj. purpose clause, “*come in order that all do not remain*” where we would expect *ne*

12:47 **si quis ... audierit... custodierit**: fut. perf. in pres. general protasis, “*if anyone has heard and has not preserved*”

ut iudicem ... ut salvificem: pres. subj. in purpose clause, “*have not come to judge ...but to save*”

12:48 **qui iudicet**: pres. subj. in relative clause of characteristic whose antecedent is the object of *habet*, “*has (one) who would judge*”

49 ὅτι ἐγὼ ἐξ ἐμαντοῦ οὐκ ἐλάλησα, ἀλλ' ὁ πέμψας με πατὴρ αὐτός μοι ἐντολὴν δέδωκεν τί εἴπω καὶ τί λαλήσω. 50 καὶ οἶδα ὅτι ἡ ἐντολὴ αὐτοῦ ζωὴ αἰώνιος ἐστίν. ἃ οὖν ἐγὼ λαλῶ, καθὼς εἶρηκέν μοι ὁ πατήρ, οὕτως λαλῶ.»

Chapter 13

Jesus Washes His Disciples' Feet

¹ πρὸ δέ 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.

² καὶ δείπνου γινομένου, τοῦ διαβόλου ἤδη βεβληκότος εἰς τὴν καρδίαν ἵνα παραδῷ αὐτὸν Ἰούδας Σίμωνος Ἰσκαριώτης, ³ εἰδὼς ὅτι πάντα ἔδωκεν αὐτῷ ὁ πατήρ εἰς

ἀγαπάω: to love

αἰώνιος, -α, -ον: eternal

δείπνον, τό: the principal meal, dinner

διάβολος, -ον: the devil

ἑορτή, ἡ: a feast

ζωή, ἡ: life

ἴδιος, -α, -ον: one's own

καρδία, ἡ: heart

κόσμος, ὁ: the world

λαλέω: to talk

μεταβαίνω: to pass from one place to another

παραδίδωμι: to betray

πέμπω: to send

τέλος, -εος, τό: the end

12:49 πατήρ αὐτός: "the father himself"

τί εἴπω καὶ τί λαλήσω: aor. subj. in ind. delib. quest., "commanded *what I should say and what should I speak*"

12:50 εἶρηκέν: perf., "just as *he has spoken*"

13:1 εἰδὼς: perf. part. of εἶδον, "Jesus, *knowing*"

ἵνα μεταβῇ: aor. subj. of μετα-βαίνω in purpose clause, "the hour has arrived *for him to depart*"

ἀγαπήσας: aor. part. circum., "*as he had loved* them"

13:2 δείπνου γινομένου: gen. abs., "while dinner was happening"

βεβληκότος: perf. part. of βάλλω in gen. abs., "the devil *having already cast* into his heart"

ἵνα παραδῷ: aor. subj. in noun clause serving as direct object of βεβληκότος, "*having cast into his heart to betray*"

Σίμωνος: gen., "Judas, (the son) *of Simon*, the Isacariot," with the toponym here agreeing with Judas, not Simon

⁴⁹ quia ego ex meipso non sum locutus, sed, qui misit me, Pater, ipse mihi mandatum dedit quid dicam et quid loquar. ⁵⁰ Et scio quia mandatum eius vita aeterna est. Quae ergo ego loquor, sicut dixit mihi Pater, sic loquor.”

Chapter 13

Jesus Washes His Disciples' Feet

¹ Ante diem autem festum Paschae, sciens Iesus quia venit eius hora, ut transeat ex hoc mundo ad Patrem, cum dilexisset suos, qui erant in mundo, in finem dilexit eos.

² Et in cena, cum Diabolus iam misisset in corde, ut traderet eum Iudas Simonis Iscariotis, ³ sciens quia omnia dedit ei Pater in

cena, cenae *f*: dinner, supper
cor, cordis *n*: the heart
diabolus, -i *m*: devil
festus, -a, -um: festive
finis, finis *m/f*: limit, end
Iscariotes, -tis *m*: the Iscariot
loquor, (3) locutus sum: to speak

mandatum, -i *n*: command
mundus, -i *m*: the world
scio, (4): to know, understand
sicut: just as
Simon, Simonis *m*: Simon
trado, (3): to hand over
transeo, (2): to go over, cross

12:49 **quid dicam et quid loquar**: pres. subj. in indirect deliberative question, “commanded *what I should say and what I should speak*”

13:1 **ut transeat**: pres. subj. in noun clause of purpose, “the hour arrived *for him to go over*”

cum dilexisset: plupf. subj. *cum* circum. clause, “*as he had loved* his own”

13:2 **cum misisset**: plupf. subj. *cum* circumstantial clause, “when he had sent”

in corde: “sent *into his heart*,” where the acc. would be expected

ut traderet: impf. subj. purpose clause, “sent into his heart *to betray*”

Simonis Iscariotis: gen., “Judas (the son) *of Simon Iscariot* with the toponym agreeing with Simon, not Judas

τὰς χεῖρας, καὶ ὅτι ἀπὸ θεοῦ ἐξῆλθεν καὶ πρὸς τὸν θεὸν ὑπάγει,
⁴ ἐγείρεται ἐκ τοῦ δείπνου καὶ τίθησιν τὰ ἱμάτια, καὶ λαβὼν
 λέντιον διέζωσεν ἑαυτόν· ⁵ εἶτα βάλλει ὕδωρ εἰς τὸν νιπτῆρα,
 καὶ ἤρξατο νίπτειν τοὺς πόδας τῶν μαθητῶν καὶ ἐκμάσσειν
 τῷ λεντίῳ ᾧ ἦν διεζωσμένος.

⁶ ἔρχεται οὖν πρὸς Σίμωνα Πέτρον. λέγει αὐτῷ «Κύριε,
 σύ μου νίπτεις τοὺς πόδας;»

⁷ ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ «Ὁ ἐγὼ ποιῶ σὺ οὐκ
 οἶδας ἄρτι, γνώση δὲ μετὰ ταῦτα.»

⁸ λέγει αὐτῷ Πέτρος «Οὐ μὴ νύψῃς μου τοὺς πόδας εἰς
 τὸν αἰῶνα.»

ἀπεκρίθη Ἰησοῦς αὐτῷ «Ἐὰν μὴ νύψω σε, οὐκ ἔχεις
 μέρος μετ' ἐμοῦ.»

αἰὼν, αἰῶνος, ὁ: age, eternity

ἄρτι: just now

ἄρχομαι: to begin

δείπνος, ὁ: the principal meal, dinner

διαζώννυμι: to gird round the middle

ἐγείρω: to awaken, wake up, rouse

ἐκμάσσω: to wipe off, wipe away

ἱμάτιον, τό: an outer garment, a cloak

λέντιον, τό: cloth, towel

μαθητής, ὁ: a disciple

μέρος, -εος, τό: a part, share

νιπτῆρ, -ήρος, ὁ: a washing vessel, basin

νίπτω: to wash the hands or feet

πούς, ποδός, ὁ: a foot

τίθημι: to set, put, place

ὕδωρ, ὕδατος, τό: water

ὑπάγω: to withdraw, go

χεῖρ, χειρός, ἡ: the hand

13:3 ἐξῆλθεν: aor., “knowing that *he had departed* from God”

13:4 λαβὼν: aor. part. circum., “having taken”

διέζωσεν: aor. of δια-ζώννυμι, “*he girded* himself”

13:5 βάλλει: note the vivid presents interspersed in the account, “*he throws* water”

ἤρξατο: aor. of ἄρχω, “he began” + inf.

ᾧ ἦν διεζωσμένος: perf. periphrastic of δια-ζώννυμι, “the towel *with which he had girded* himself”

13:6 λέγει: “he (Peter) speaks.” Note the lack of an indication of change of subject.

13:7 ὃ ἐγὼ ποιῶ: “what I do”

γνώση: fut., “you will know”

13:8 οὐ μὴ νύψῃς: aor. subj. in strong denial, “surely you do not wash!”

ἐὰν μὴ νύψω: aor. subj. in pres. general protasis, “unless I wash”

manus, et quia a Deo exivit et ad Deum vadit, ⁴ surgit a cena et ponit vestimenta sua et, cum accepisset linteam, praecinxit se. ⁵ Deinde mittit aquam in pelvem et coepit lavare pedes discipulorum et extergere linteo, quo erat praecinctus.

⁶ Venit ergo ad Simonem Petrum. Dicit ei: “Domine, tu mihi lavas pedes?”

⁷ Respondit Iesus et dixit ei: “Quod ego facio, tu nescis modo, scies autem postea.”

⁸ Dicit ei Petrus: “Non lavabis mihi pedes in aeternum!”

Respondit Iesus ei: “Si non laverō te, non habes partem mecum.”

aeternus, -a, -um: eternal, everlasting
aqua, -ae *f*: water
coepio, (3): to begin
deinde: then, next, afterward
dilego (3) **dilexi**, **dilectum**: to love
discipulus, -i *m*: disciple
exeo, (2), **exii**: to come, go, leave
extergeo, (2): to wipe, wipe dry
lavo, (1), **lavi**, **lotus**: to wash, bathe
linteum, -i *n*: cloth, towel
manus, -us *f*: hand

modo: just now, presently
pelvis, **pelvis** *f*: shallow bowl or basin
pes, **pedis** *m*: foot
Petrus, -i *m*: Peter
pono, (3): to put, place
postea: afterwards
praecingo, (3), **praecinxi**, **praecinctus**: to surround, encircle
Simon, **Simonis** *m*: Simon
surgō, (3), **surrexi**, **surrectus**: to rise, lift
vestimentum, -i *n*: garment, clothes

13:4 **cum accepisset**: plupf. subj. cum circumstantial clause, “when he had received”

praecinxit se: perf., “he girded himself” i.e. tied up his robe

13:4 **linteo, quo**: abl. of means, “wiped dry *with the towel with which* he was girded”

13:6 **mihi**: dat. of possession translating the gen. **μου**

13:8 **si... laverō**: fut. perf. in pres. general protasis, “unless I wash”

⁹ λέγει αὐτῷ Σίμων Πέτρος «Κύριε, μὴ τοὺς πόδας μου μόνον ἀλλὰ καὶ τὰς χεῖρας καὶ τὴν κεφαλὴν.»

¹⁰ λέγει αὐτῷ Ἰησοῦς «Ὁ λελουμένος οὐκ ἔχει χρείαν [εἰ μὴ τοὺς πόδας] νύφασθαι, ἀλλ' ἔστιν καθαρὸς ὅλος· καὶ ὑμεῖς καθαροί ἐστε, ἀλλ' οὐχὶ πάντες.» ¹¹ ἤδει γὰρ τὸν παραδιδόντα αὐτόν· διὰ τοῦτο εἶπεν ὅτι Οὐχὶ πάντες καθαροί ἐστε.

¹² ὅτε οὖν ἔνιψεν τοὺς πόδας αὐτῶν καὶ ἔλαβεν τὰ ἱμάτια αὐτοῦ καὶ ἀνέπεσεν, πάλιν εἶπεν αὐτοῖς «Γινώσκετε τί πεποίηκα ὑμῖν; ¹³ ὑμεῖς φωνεῖτέ με Ὁ διδάσκαλος καὶ Ὁ κύριος, καὶ καλῶς λέγετε, εἰμὶ γάρ. ¹⁴ εἰ οὖν ἐγὼ ἔνιψα ὑμῶν τοὺς πόδας ὁ κύριος καὶ ὁ διδάσκαλος, καὶ ὑμεῖς ὀφείλετε ἀλλήλων

ἀλλήλων: of one another

ἀναπίπτω: to lie down

γινώσκω: to know

διδάσκαλος, ὁ: a teacher, master

ἱματια, τά: outer garments, clothing

καθαρός, -α, -ον: clean, spotless, pure

καλός, -η, -ον: good

κεφαλὴ, ἡ: the head

κύριος, ὁ: lord

λούω: to wash

νίπτω: to wash

ὅλος, -η, -ον: whole, entire

ὀφείλω: to owe, ought to

πάλιν (adv.): again

παραδίδωμι: to betray

φωνέω: to speak, call

χεῖρ, χειρός, ἡ: the hand

χρεία, ἡ: use, advantage, service

13:9 μὴ ... μόνον ἀλλὰ καὶ: “wash *not only, but also*”

13:10 ὁ λελουμένος: perf. part. of λούω, “the one who has bathed”

εἰ μὴ τοὺς πόδας: “no need to wash *except his feet*”

νύφασθαι: aor. mid. inf. explaining χρείαν, “has no need to wash *himself*”

13:11 ἤδει: plupf. of εἶδον, “he knew”

εἶπεν ὅτι: here introducing direct speech, “he said: ‘not all...’”

13:12 ἔλαβεν ... ἀνέπεσεν: aor., “*he took up* his garments ... he lay down”

τί πεποίηκα: perf. in ind. quest., “know *what I have done*”

13:14 ὁ κύριος καὶ ὁ διδάσκαλος: appositives to ἐγὼ, “I, the lord and teacher, washed”

καὶ ὑμεῖς ὀφείλετε: pres., “you too ought to” + inf.

⁹ Dicit ei Simon Petrus: “Domine, non tantum pedes meos sed et manus et caput!”

¹⁰ Dicit ei Iesus: “Qui lotus est, non indiget nisi ut pedes lavet, sed est mundus totus; et vos mundi estis sed non omnes.” ¹¹ Sciebat enim quisnam esset, qui traderet eum; propterea dixit: “Non estis mundi omnes.”

¹² Postquam ergo lavit pedes eorum et accepit vestimenta sua, cum recubisset iterum, dixit eis: “Scitis quid fecerim vobis? ¹³ Vos vocatis me ‘Magister’ et ‘Domine’, et bene dicitis; sum etenim. ¹⁴ Si ergo ego lavi vestros pedes, Dominus et Magister, et vos debetis alter

accipio, (3) **accepi**, **acceptus**: to receive, accept
bene: well, rightly
caput, **capitis** *n*: head
debeo, (2): ought, must (+ *inf*)
etenim: and indeed, since
indigeo, (2): to need
lavo, (1) **lavi**, **lotus**: to wash

magister, **magistri** *m*: teacher
mundus, **-a**, **-um**: clean, pure
pars, **partis** *f*: part, share
quisnam, **quaenam**, **quidnam**: who?
recumbo, (3), **recubui**: to recline
totus, **-a**, **-um**: whole, all, entire
trado, (3) : to betray
voco, (1): to call

13:9 **non tantum ... sed et**: “not only... but also”

13:10 **nisi ut lavet**: pres. subj. noun clause taking the place of an infinitive after *indiget*, “no need *except to wash*”

mundus totus: adj. with adverbial force, “he is *completely clean*”

13:11 **quisnam esset**: impf. subj. in indirect question, “knew *who he was*”

qui traderet: impf. subj. in relative clause of characteristic, “knew he was *who would betray him*”

13:12 **cum recubisset**: plupf. subj. *cum* circumstantial clause, “when he had reclined”

quid fecerim: perf. subj. in indirect question, “do you know *what I have done*”

13:14 **Dominus et Magister**: in apposition to *ego*, “I, your Lord and Teacher”

νίπτειν τοὺς πόδας· ¹⁵ ὑπόδειγμα γὰρ ἔδωκα ὑμῖν ἵνα καθὼς ἐγὼ ἐποίησα ὑμῖν καὶ ὑμεῖς ποιῆτε. ¹⁶ ἀμὴν ἀμὴν λέγω ὑμῖν, οὐκ ἔστιν δοῦλος μείζων τοῦ κυρίου αὐτοῦ οὐδὲ ἀπόστολος μείζων τοῦ πέμψαντος αὐτόν. ¹⁷ εἰ ταῦτα οἴδατε, μακάριοί ἐστε ἐὰν ποιῆτε αὐτά.

Jesus Predicts His Betrayal

¹⁸ οὐ περὶ πάντων ὑμῶν λέγω· ἐγὼ οἶδα τίνας ἐξελεξάμην· ἀλλ' ἵνα ἡ γραφὴ πληρωθῇ Ὁ τρώγων μου τὸν ἄρτον ἐπῆρεν ἐπ' ἐμὲ τὴν πτέρναν αὐτοῦ.

ἀπόστολος, ὁ: a messenger

ἄρτος, ὁ: a loaf of wheat-bread

γραφὴ, ἡ: a writing, scripture

δοῦλος, ὁ: a slave

ἐκλέγω: to pick out, choose

ἐπαίρω: to lift up and set on

καθὼς: just as

κύριος, ὁ: a lord, master

μακάριος: blessed, happy

μείζων, μείζον: greater (+ gen.)

νίπτω: to wash

πτέρνη, ἡ: heel

τρώγω: to gnaw, eat

ὑπόδειγμα, -ατος, τό: a token, example

13:15 ἵνα ... ποιῆτε: pres. subj. in purpose clause, "I gave *in order that you do*"

καθὼς ἐποίησα: aor., "*just as I did to you*"

13:16 μείζων: nom. pred., "servant is *greater than*" + gen.

κυρίου ... τοῦ πέμψαντος: gen. after μείζων, "*greater than the master ... than the one who sent*"

13:17 μακάριοί ἐστε: pres. serves as apodosis of both protases, "then you are blessed"

ἐὰν ποιῆτε: pres. subj. in pres. general protasis, "if you do these things"

13:18 τίνας ἐξελεξάμην: weak aor. of ἐκ-λέγω in ind. quest., "know *whom I have chosen*"

ἵνα ἡ γραφὴ πληρωθῇ: aor. subj. in clause of purpose and result, "so that the scripture be fulfilled" (Ps. 41:9)

ὁ τρώγων: pres. part. attrib., "*he who eats my bread*"

ἐπῆρεν: aor. of ἐπι-αἶρω, "*he has lifted his heel against me*" i .e. turned against me

alterius lavare pedes. ¹⁵ Exemplum enim dedi vobis, ut, quemadmodum ego feci vobis, et vos faciatis. ¹⁶ Amen, amen dico vobis: Non est servus maior domino suo, neque apostolus maior eo, qui misit illum. ¹⁷ Si haec scitis, beati estis, si facitis ea.

Jesus Predicts His Betrayal

¹⁸ Non de omnibus vobis dico, ego scio, quos elegerim, sed ut impleatur Scriptura: ‘Qui manducat meum panem, levavit contra me calcaneum suum.’

alter, -a, -um: other, another

apostolus, -i *m*: apostle

beatus, -a, -um: blessed

calcaneum, -i *n*: heel

contra: against (+ *acc.*)

eligo, (3), **elegi**: to pick out, choose

exemplum, -i *n*: example

impleo, (2): to satisfy, fulfill

lavo, (1) **lavi**, **lotus**: to wash

levo, (1): to lift, raise

maior, -us: more, greater

manduco, (1): to eat

panis, **panis** *m*: bread, loaf

quemadmodum: how, just as

scriptura, -ae *f*: scripture

servus, -i *m*: slave, servant

13:14 **alterius**: gen., “the feet *of each other*”

13:15 **ut... faciatis**: pres. subj. purpose clause, “I gave the example *so that you do*”

13:16 **domino suo ...eo**: abl. of comparison after *maior*, “greater than *the master* ...than *the one* who sent”

13:17 **beati estis**: pres. serves as apodosis of both protases, “then you are blessed”
si facitis: an instance in which a pres. general condition is translated with a pres. indic. instead of a fut. perf., “if you do”

13:18 **quos elegerim**: perf. subj. in relative clause of characteristic, “I know the ones *whom I have chosen*”

ut impleatur: pres. subj. purpose clause, “so that it may be fulfilled”

levavit ... calcaneum suum: “he has raised his heel,” i.e. “he has turned against”

¹⁹ ἀπ' ἄρτι λέγω ὑμῖν πρὸ τοῦ γενέσθαι, ἵνα πιστεύητε ὅταν γένηται ὅτι ἐγώ εἰμι. ²⁰ ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ λαμβάνων ἂν τινα πέμψω ἐμὲ λαμβάνει, ὁ δὲ ἐμὲ λαμβάνων λαμβάνει τὸν πέμψαντά με.»

²¹ ταῦτα εἰπὼν Ἰησοῦς ἐταράχθη τῷ πνεύματι καὶ ἐμαρτύρησεν καὶ εἶπεν «Ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι εἷς ἐξ ὑμῶν παραδώσει με.»

²² ἔβλεπον εἰς ἀλλήλους οἱ μαθηταὶ ἀπορούμενοι περὶ τίνος λέγει. ²³ ἦν ἀνακείμενος εἷς ἐκ τῶν μαθητῶν αὐτοῦ ἐν τῷ κόλπῳ τοῦ Ἰησοῦ, ὃν ἡγάπα ὁ Ἰησοῦς. ²⁴ νεύει οὖν τούτῳ Σίμων Πέτρος καὶ λέγει αὐτῷ «Εἰπέ τίς ἐστίν περὶ οὗ λέγει.»

²⁵ ἀναπεσὼν ἐκεῖνος οὕτως ἐπὶ τὸ στήθος τοῦ Ἰησοῦ λέγει αὐτῷ «Κύριε, τίς ἐστιν;»

ἀγαπάω: to love

ἀνάκειμαι: to recline

ἀναπίπτω: to fall back on, lean back

ἀπορέω: to be at a loss

βλέπω: to see, have the power of sight

εἷς, μία, ἓν: one

κόλπος, ὁ: the bosom

λαμβάνω: to take, accept

νεύω: to nod or beckon

παραδίδωμι: to betray

πέμπω: to send

πνεῦμα, -ατος, τό: spirit

στήθος, -εος, τό: the breast

ταράσσω: to stir, stir up, trouble

13:19 ἀπ' ἄρτι: "henceforth"

πρὸ τοῦ γενέσθαι: aor. inf. articular, "before it has happened"

ἵνα πιστεύητε: pres. subj. in purpose clause, "so that you believe"

ὅταν γένηται: aor. subj. in general temporal clause, "when it happens (whenever that is)"

ὅτι ἐγώ εἰμι: noun clause, object of πιστεύητε, "believe *that I am (the one)*"

13:20 ἂν τινα πέμψω: aor. subj. in general relative clause, "whomever I send"

13:21 ἐταράχθη: aor. pass. of ταράσσω, "he was troubled"

παραδώσει: fut. of παραδίδωμι, "say that one of you *will* betray"

13:22 περὶ τίνος λέγει: ind. quest. after ἀπορούμενοι, "being at a loss *about whom he speaks*"

13:23 ἦν ἀνακείμενος: impf. periphrastic, "one was lying down"

13:24 περὶ οὗ λέγει: ind. quest., "say (i.e. ask) *about whom he speaks*"

13:25 ἀναπεσὼν: aor. part. circum. of ἀνα-πίπτω, "having fallen back on"

¹⁹ Amodo dico vobis priusquam fiat, ut credatis, cum factum fuerit, quia ego sum. ²⁰ Amen, amen dico vobis: Qui accipit, si quem misero, me accipit; qui autem me accipit, accipit eum, qui me misit.”

²¹ Cum haec dixisset Iesus, turbatus est spiritu et protestatus est et dixit: “Amen, amen dico vobis: Unus ex vobis tradet me.”

²² Aspiciebant ad invicem discipuli, haesitantes de quo diceret.

²³ Erat recumbens unus ex discipulis eius in sinu Iesu, quem diligebat Iesus. ²⁴ Innuit ergo huic Simon Petrus, ut interrogaret: “Quis est, de quo dicit?”

²⁵ Cum ergo recumberet ille ita supra pectus Iesu, dicit ei: “Domine, quis est?”

accipio, (3): to accept, receive
amodo: henceforth, from now
aspicio, (3): to look, gaze
dominus, -i *m*: lord
haesito, (1): to be undecided
innuo, (3), **innui**, **innutus**: to beckon
interrogo, (1): to ask, question
invicem: in turn, reciprocally, one another
ita: thus, therefore

mitto, (3) **misi**, **missus**: to send
pectus, **pectoris** *m*: breast, heart
priusquam: before; until; sooner than;
protestor, (1): to bear witness in public
recumbo, (3): to recline
sinus, -us *m*: lap
spiritus, -us *m*: soul, spirit
trado, (3): to betray, hand over
turbo, (1): to disturb, agitate, confuse

- 13:19 **fiat**: pres. subj. anticipatory after *priusquam*, “before it happens”
ut credatis: pres. subj. in purpose clause, “in order that you believe”
cum factum fuerit: fut. perf. in *cum* temporal clause, “once it has happened”
quia ego sum: ind. st., “believe *that I am* (the one)”
13:20 **si quem misero**: fut. perf. in future more vivid protasis, “if I send someone”
i.e. accepts *whomever I send*”
13:21 **cum... dixisset**: plupf. subj. in *cum* circumstantial clause, “*when he had said* these things”
13:22 **de quo diceret**: impf. subj. in relative clause of characteristic, “about that (which) he spoke”
13:24 **ut interrogaret**: impf. subj. in purpose clause, “beckoned him *to ask*”
13:25 **cum... recumberet**: impf. subj. in *cum* circumstantial clause, “when he was reclining”

²⁶ ἀποκρίνεται οὖν ὁ Ἰησοῦς «Ἐκεῖνός ἐστιν ᾧ ἐγὼ βάψω τὸ ψωμίον καὶ δώσω αὐτῷ·» βάψας οὖν [τὸ] ψωμίον λαμβάνει καὶ δίδωσιν Ἰούδα Σίμωνος Ἰσκαριώτου. ²⁷ καὶ μετὰ τὸ ψωμίον τότε εἰσῆλθεν εἰς ἐκεῖνον ὁ Σατανᾶς.

λέγει οὖν αὐτῷ Ἰησοῦς «Ὁ ποιεῖς ποιήσον τάχειον.» ²⁸ τοῦτο δὲ οὐδεὶς ἔγνω τῶν ἀνακειμένων πρὸς τί εἶπεν αὐτῷ. ²⁹ τινὲς γὰρ ἐδόκουν, ἐπεὶ τὸ γλωσσόκομον εἶχεν Ἰούδας, ὅτι λέγει αὐτῷ Ἰησοῦς Ἀγόρασον ὧν χρεῖαν ἔχομεν εἰς τὴν ἑορτήν, ἢ τοῖς πτωχοῖς ἵνα τι δῶ. ³⁰ λαβὼν οὖν τὸ ψωμίον ἐκεῖνος ἐξῆλθεν εὐθύς· ἦν δὲ νύξ.

ἀγοράζω: to purchase

ἀνάκειμαι: to recline

βάπτω: to dip in water

γλωσσόκομος, ὁ: box

δοκέω: to suppose

εἰσῆλθον: to go into, enter (aor.)

ἐξῆλθον: to go out of (aor.)

ἑορτή, ἡ: festival

εὐθύς: (adv.) immediately

Ἰσκαριώτης, -ον, ὁ: the Iscariot

νύξ, νυκτός, ἡ: the night

πτωχός, ὁ: a beggar

Σατανᾶς, -ᾱ, ὁ: Satan

τάχειον (adv.): quickly

χρεῖα, ἡ: use, advantage, need

ψωμίον, τό: a piece of bread

13:26 βάψω: fut. of βάπτω, “that one for whom *I will dip*”

δώσω: fut. of δίδωμι, “and *I will give* it to him”

βάψας: aor. part., “having dipped”

Σίμωνος Ἰσκαριώτου: gen., “to Judas (the son) *of Simon Iscariot*”

13:27 ποιήσον: aor. imper., “what you are doing, *do it!*”

13:28 τῶν ἀνακειμένων: pres. part. gen. partitive, “no one *of those reclining* knew”

πρὸς τί εἶπεν: ind. quest., “knew *about what* he spoke”

13:29 ἀγόρασον: aor. imper., “go buy!”

ὧν: rel. pronoun whose antecedent is the object of ἀγόρασον, gen. after

χρεῖαν, “buy (the things) *of which* we have need”

ἵνα τι δῶ: aor. subj. in noun clause after λέγει, “some supposed that he told him *to give something* to the poor”

²⁶ Respondet Iesus: “Ille est, cui ego intinctam buccellam porrexero.” Cum ergo intinxisset buccellam, dat Iudae Simonis Iscariotis. ²⁷ Et post buccellam tunc introivit in illum Satan.

Dicit ergo ei Iesus: “Quod facis, fac citius.” ²⁸ Hoc autem nemo scivit discumbentium ad quid dixerit ei; ²⁹ quidam enim putabant quia oculos habebat Iudas, quia dicit ei Iesus: “Eme ea, quae opus sunt nobis ad diem festum,” aut egenis ut aliquid daret. ³⁰ Cum ergo accepisset ille buccellam, exivit continuo; erat autem nox.

accipio, (3) **accepi**, **acceptus**: to receive
buccella, -ae *f*: morsel, small piece of food
citius (*adv.*): quickly, swiftly
continuo (*adv.*): immediately
discumbo (3): to recline
egenus, -a, -um: in want of, poor
emo, (3): to buy, acquire
exeo, (4), **exivi**: to exit
intingo, (3), **intinxi**, **intinctus**: to dip

introeo, (2), **introivi**, **introitus**: to enter
loculus, -i *m*: money-box
nemo, **neminis** *n*: no one
nox, **noctis** *f*: night
opus, **operis** *n*: need
porrigo, (3), **porrex**i, **porrectus**: to stretch out, extend, offer
puto, (1): to think, believe
Satanas, -ae *m*: Satan
scio (4) **scivi**: to know

13:26 **cui ... porrexero**: fut. perf. in relative clause, “to whom I shall extend”

cum... intinxisset: plupf. subj. in *cum* circumstantial clause, “when he had dipped”

13:28 **discumbentium**: pres. part. gen. partitive, “no one *of them* reclining”

ad quid dixerit: perf. subj. in indirect question, “to what (purpose) he had spoken”

13:29 **eme**: pres. imper., “*buy* those things!”

opus: nom. pred., “buy those things which are *necessary*”

ut ... daret: impf. subj. in purpose clause, “or *to give* something to the poor”

13:30 **cum... accepisset**: plupf. subj. circumstantial clause, “when he had received”

Jesus Predicts Peter's Denial

³¹ ὅτε οὖν ἐξῆλθεν λέγει Ἰησοῦς «Νῦν ἐδοξάσθη ὁ υἱὸς τοῦ ἀνθρώπου, ³² καὶ ὁ θεὸς ἐδοξάσθη ἐν αὐτῷ· καὶ ὁ θεὸς δοξάσει αὐτὸν ἐν αὐτῷ, καὶ εὐθὺς δοξάσει αὐτόν.

³³ Τεκνία, ἔτι μικρὸν μεθ' ὑμῶν εἰμί· ζητήσετέ με, καὶ καθὼς εἶπον τοῖς Ἰουδαίοις ὅτι Ὅπου ἐγὼ ὑπάγω ὑμεῖς οὐ δύνασθε ἐλθεῖν, καὶ ὑμῖν λέγω ἄρτι.

³⁴ ἐντολὴν καινὴν δίδωμι ὑμῖν ἵνα ἀγαπᾶτε ἀλλήλους, καθὼς ἠγάπησα ὑμᾶς ἵνα καὶ ὑμεῖς ἀγαπᾶτε ἀλλήλους. ³⁵ ἐν τούτῳ γινώσκονται πάντες ὅτι ἐμοὶ μαθηταί ἐστε, ἐὰν ἀγάπην ἔχητε ἐν ἀλλήλοις.»

³⁶ λέγει αὐτῷ Σίμων Πέτρος «Κύριε, ποῦ ὑπάγεις;»

ἀπεκρίθη Ἰησοῦς «Ὅπου ὑπάγω οὐ δύνασαι μοι νῦν ἀκολουθῆσαι, ἀκολουθήσεις δὲ ὕστερον.»

ἀγάπη, ἡ: love

ἀκολουθεῖν: to follow

ἀλλήλων: of one another

ἄρτι: just now

γινώσκω: to know

δοξάζω: to magnify

δύναμαι: to be able, capable, strong enough

ἐντολή, ἡ: an order, command

εὐθὺς: (*adv.*) immediately

ζητέω: to seek

καινός, -ή, -όν: new, fresh

μικρός, -ά, -όν: small, little

τεκνίον, τό: a little child

υἱός, ὁ: a son

ὑπάγω: to go or withdraw

ὕστερος, -α, -ον: latter, last

13:31 ἐδοξάσθη: aor. pass. of *δοξάζομαι*, “he has been glorified”

13:32 αὐτὸν ἐν αὐτῷ: “will glorify *him* (the son) *in himself* (the father)”

καθὼς εἶπον: “as I said to the Jews” i.e. in 8:22 above

13:33 ἐλθεῖν: aor. inf. after οὐ δύνασθε, “you cannot *come*”

13:34 ἵνα ἀγαπᾶτε: pres. subj. in noun clause explaining ἐντολὴν, “a new command *that you love each other*”

13:35 ἐν τούτῳ: “in this way”

γινώσκονται: fut. of *γινώσκω*, “all *will know*”

ἐὰν ἀγάπην ἔχητε: pres. subj. in fut. more vivid protasis, “if you have love”

13:36 ἀκολουθήσαι: aor. inf. after οὐ δύνασαι, “you cannot *follow*”

Jesus Predicts Peter's Denial

³¹ Cum ergo exisset, dicit Iesus: “Nunc clarificatus est Filius hominis, et Deus clarificatus est in eo; ³² si Deus clarificatus est in eo, et Deus clarificabit eum in semetipso et continuo clarificabit eum.

³³ Filioli, adhuc modicum vobiscum sum; quaeritis me, et sicut dixi Iudaeis: ‘Quo ego vado, vos non potestis venire,’ et vobis dico modo.

³⁴ Mandatum novum do vobis, ut diligatis invicem; sicut dilexi vos, ut et vos diligatis invicem. ³⁵ In hoc cognoscent omnes quia mei discipuli estis: si dilectionem habueritis ad invicem.”

³⁶ Dicit ei Simon Petrus: “Domine, quo vadis?”

Respondit Iesus: “Quo vado, non potes me modo sequi, sequeris autem postea.”

clarifico, (1): to make known
cognosco, (3): to know
continuo: (*adv.*) immediately
dilectio, -onis f: love, delight
diligo, (1): to love
exeo, (4) **exii**: to leave, depart
filiolus, -i m: little son
invicem: in turn, reciprocally, mutually
mandatum, -i n: a command

modicus, -a, -um: small, small amount
modo: just now, recently
novus, -a, -um: new
postea: afterwards
quaero, (3): to search for, seek
semetipse, -a, -um: one's self
sequor, (3) **secutus sum**: to follow
vado, (3): to go
venio (4): to come

13:31 **cum... exisset**: plupf. subj. circumstantial clause, “when he had left”

13:34 **ut diligatis**: pres. subj. noun clause explaining *mandatum*, “a new command, namely that you love each other”

13:35 **si... habueritis**: fut. perf. in fut. more vivid protasis, “if you have love for each other”

quia ... estis: ind. st. after *cognoscent*, “know that you are”

³⁷ λέγει αὐτῷ ὁ Πέτρος «Κύριε, διὰ τί οὐ δύναμαί σοι ἀκολουθεῖν ἄρτι; τὴν ψυχὴν μου ὑπὲρ σοῦ θήσω.»

³⁸ ἀποκρίνεται Ἰησοῦς «Τὴν ψυχὴν σου ὑπὲρ ἐμοῦ θήσεις; ἀμὴν ἀμὴν λέγω σοι, οὐ μὴ ἀλέκτωρ φωνήσῃ ἕως οὐ ἀρνήσῃ με τρίς.

Chapter 14

Jesus Comforts His Disciples

¹ Μὴ ταρασσέσθω ὑμῶν ἡ καρδιά· πιστεύετε εἰς τὸν θεόν, καὶ εἰς ἐμὲ πιστεύετε. ² ἐν τῇ οἰκίᾳ τοῦ πατρός μου μοναὶ πολλαί· εἰ δὲ μή, εἶπον ἂν ὑμῖν, ὅτι πορεύομαι ἐτοιμάσαι τόπον ὑμῖν. ³ καὶ ἐὰν πορευθῶ καὶ ἐτοιμάσω τόπον ὑμῖν, πάλιν ἔρχομαι καὶ παραλήμψομαι ὑμᾶς πρὸς ἐμαυτόν, ἵνα ὅπου εἰμι

ἀλέκτωρ, -ορος, ἡ: a cock

ἀρνέομαι: to deny, disown

ἐμαντοῦ: of me, of myself

ἐτοιμάζω: to make ready, prepare

ἕως: until (+ subj.)

ἡώς, ἡ: the morning red, daybreak, dawn

μονή, ἡ: a room

οἰκία, ἡ: a building, house, dwelling

πάλιν (*adv.*): again

παραλαμβάνω: to take along with

πορεύω: to make to go

τόπος, ὁ: a place

τρὶς: thrice, three times

ψυχή, ἡ: soul, life

13:37 θήσω: fut. of τίθημι, “I will lay down my life”

13:38 οὐ μὴ ἀλέκτωρ φωνήσῃ: aor. subj. in strong denial, “the cock will not crow”

ἕως οὐ ἀρνήσῃ: aor. subj. of ἀρνέομαι in general temporal clause, “until you deny me”

14:1 μὴ ταρασσέσθω: pres. pass. imper. 3 s., “let your heart *not be troubled*”

14:2 εἰ δὲ μή: “if it were not (true)” i.e. otherwise

εἶπον ἂν: aor. in past contrafactual apodosis, “would I have told you?”

ἐτοιμάσαι: aor. inf. of purpose, “that I go to prepare”

14:3 ἐὰν πορευθῶ καὶ ἐτοιμάσω: aor. subj. in fut. more vivid protasis, “If I go and make ready”

ἔρχομαι καὶ παραλήμψομαι: note the mixture of present and future in the apodosis, “I am coming back and I will take you along”

³⁷ Dicit ei Petrus: “Domine, quare non possum te sequi modo? Animam meam pro te ponam.”

³⁸ Respondet Iesus: “Animam tuam pro me pones? Amen, amen dico tibi: Non cantabit gallus, donec me ter neges.

Chapter 14

Jesus Comforts His Disciples

¹ Non turbetur cor vestrum. Creditis in Deum et in me credite.

² In domo Patris mei mansiones multae sunt; si quo minus, dixissem vobis, quia vado parare vobis locum? ³ Et si abiero et praeparavero vobis locum, iterum venio et accipiam vos ad meipsum, ut, ubi sum

abeo , (4) abii : to depart, go away	mansio , -onis <i>f</i> : abode, quarters, dwelling
accipio , (3), to accept, receive	minor , minus : less
anima , -ae <i>f</i> : soul, spirit	modo : presently, now
canto , (1): to sing, recite	multus , -a -um : much, many
cor , cordis <i>n</i> : the heart	nego , (1): to deny
dico , (3) dixi , dictus: to say	paro , (1): to prepare
domus , -us <i>f</i> : house	pono , (3): to lay down, set
donec : while, until	praeparo , (1): to prepare
gallus , galli <i>m</i> : cock, rooster	quare : in what way? how?
iterum (<i>adv.</i>): again	ter : three times
locus , -i <i>m</i> : place	turbo , (1): to trouble

13:38 **donec ... neges**: pres. subj. anticipatory, “until you deny me” i.e. as I expect you will

14:1 **non turbetur**: pres. subj. jussive, “let your heart *not be troubled*,” where we would expect *ne* instead of *non*

credit **... credite**: Jerome translates **πιστεύετε** two different ways, but they are probably both imperatives, “*believe* in the father, *believe* in me”

14:2 **si quo minus (sc. esset)**: pres. contrary to fact protasis, “if (it were) less by any” i.e. if it were not so

dixissem: plupf. subj. in past contrary to fact apodosis, “would I have said?”

parare: inf. of purpose, “I go *to prepare*”

14:3 **si abiero et praeparavero**: fut. perf. in fut. more vivid protasis, “if I depart and prepare”

venio et accipiam: mixing pres. and fut. in the apodosis, “I am coming again and I will receive”

ἐγὼ καὶ ὑμεῖς ἦτε. ⁴ καὶ ὅπου ἐγὼ ὑπάγω οἴδατε τὴν ὁδόν.»

Jesus the Way to the Father

⁵ λέγει αὐτῷ Θωμᾶς «Κύριε, οὐκ οἶδαμεν ποῦ ὑπάγεις· πῶς οἶδαμεν τὴν ὁδόν;»

⁶ λέγει αὐτῷ Ἰησοῦς «Ἐγὼ εἰμι ἡ ὁδὸς καὶ ἡ ἀλήθεια καὶ ἡ ζωὴ· οὐδεὶς ἔρχεται πρὸς τὸν πατέρα εἰ μὴ δι' ἐμοῦ. ⁷ εἰ ἐγνώκειτέ με, καὶ τὸν πατέρα μου ἂν ᾔδειτε· ἀπ' ἄρτι γινώσκετε αὐτὸν καὶ ἑωράκατε.»

⁸ λέγει αὐτῷ Φίλιππος «Κύριε, δεῖξον ἡμῖν τὸν πατέρα, καὶ ἀρκεῖ ἡμῖν.»

⁹ λέγει αὐτῷ ὁ Ἰησοῦς «Τοσοῦτον χρόνον μεθ' ὑμῶν εἰμι καὶ οὐκ ἔγνωκάς με, Φίλιππε; ὁ ἑωρακὼς ἐμὲ ἑωρακεν τὸν πατέρα· πῶς σὺ λέγεις Δεῖξον ἡμῖν τὸν πατέρα ; ¹⁰ οὐ πιστεύεις ὅτι ἐγὼ ἐν τῷ πατρὶ καὶ ὁ πατὴρ ἐν ἐμοί ἐστιν;

ἀλήθεια, ἡ: the truth

ἀρκέω: to be sufficient (+ *dat.*)

γινώσκω: to know

δείκνυμι: to show

ὁδός, ἡ: a way

πατήρ, πατρός, ὁ: a father

τοσοῦτος, -αὐτή, -οῦτο: so much

ὑπάγω: to go, withdraw

χρόνος, ὁ: time

14:3 ἵνα ... καὶ ὑμεῖς ἦτε: pres. subj. in clause of purpose and result, "so that you too may be"

14:4-5 οἴδατε = ἴστε, "you know" οἶδαμεν = ἴσμεν, "we know"

14:6 εἰ μὴ δι' ἐμοῦ: "except through me"

14:7 εἰ ἐγνώκειτε: plupf. of γινώσκω in past contrafactual protasis, "if you had known me" where the aorist is normal

ἂν ᾔδειτε: plupf. of εἶδον with impf. force in present contrafactual apodosis, "you would now know"

ἀπ' ἄρτι: "from now on"

14:8 δεῖξον: aor. imper. of δείκνυμι, "show!"

14:9 τοσοῦτον χρόνον: acc. of duration, "I am with you *for such a long time*"

οὐκ ἔγνωκάς: perf. of γινώσκω, "you have not come to know me?"

ὁ ἑωρακὼς: perf. part. attrib. of ὁράω, "the one who has seen"

14:10 οὐ πιστεύεις; anticipating an affirmative answer, "don't you believe?"

ego, et vos sitis. ⁴ Et quo ego vado, scitis viam.”

Jesus the Way to the Father

⁵ Dicit ei Thomas: “Domine, nescimus quo vadis; quomodo possumus viam scire?”

⁶ Dicit ei Iesus: “Ego sum via et veritas et vita; nemo venit ad Patrem nisi per me. ⁷ Si cognovistis me, et Patrem meum utique cognoscetis; et amodo cognoscitis eum et vidistis eum.”

⁸ Dicit ei Philippus: “Domine, ostende nobis Patrem, et sufficit nobis.”

⁹ Dicit ei Iesus: “Tanto tempore vobiscum sum, et non cognovisti me, Philippe? Qui vidit me, vidit Patrem. Quomodo tu dicis: ‘Ostende nobis Patrem’? ¹⁰ Non credis quia ego in Patre, et Pater in me est?”

amodo: henceforth, from now
cognosco, (3) **cognovi:** to know
nemo, neminis *mf*: no one, nobody
nescio, (4): to not know
ostendo, (2): to show, reveal, make clear
Philippus, -i *m*: Philip
scio, (4): to know
sufficio, (3): to be sufficient to (+ *dat.*)

tantus, -a, -um: so great, so much
tempus, temporis *n*: time
Thomas (*indecl.*): Thomas
utique (*adv.*): certainly
veritas, -atis *f*: truth
via, -ae *f*: way
video, (2): to see
vita, -ae *f*: life

14:3 **ut... sitis:** pres. subj. mixing result and purpose clause, “so that you may be where I go”

14:9 **tanto tempore:** abl. where one would expect the acc. for duration of time, “for such a great time I have been with you”

non cognovisti: perf. with present meaning, “you have not come to know”

τὰ ῥήματα ἃ ἐγὼ λέγω ὑμῖν ἀπ' ἐμαυτοῦ οὐ λαλῶ· ὁ δὲ πατήρ ἐν ἐμοὶ μένων ποιεῖ τὰ ἔργα αὐτοῦ. ¹¹ πιστεύετε μοι ὅτι ἐγὼ ἐν τῷ πατρὶ καὶ ὁ πατήρ ἐν ἐμοί· εἰ δὲ μή, διὰ τὰ ἔργα αὐτὰ πιστεύετε. ¹² ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ πιστεύων εἰς ἐμέ τὰ ἔργα ἃ ἐγὼ ποιῶ καὶ ἐκεῖνος ποιήσῃ, καὶ μείζονα τούτων ποιήσῃ, ὅτι ἐγὼ πρὸς τὸν πατέρα πορεύομαι. ¹³ καὶ ὅτι ἂν αἰτήσητε ἐν τῷ ὀνόματί μου τοῦτο ποιήσω, ἵνα δοξασθῇ ὁ πατήρ ἐν τῷ νύῳ. ¹⁴ εἴαν τι αἰτήσητέ με ἐν τῷ ὀνόματί μου τοῦτο ποιήσω.

Jesus Promises the Holy Spirit

¹⁵ εἰάν ἀγαπᾷτέ με, τὰς ἐντολὰς τὰς ἐμὰς τηρήσετε. ¹⁶ καὶ ἐρωτήσω τὸν πατέρα καὶ ἄλλον παράκλητον δώσειν ὑμῖν ἵνα ᾗ μεθ' ὑμῶν εἰς τὸν αἰῶνα, ¹⁷ τὸ πνεῦμα τῆς ἀληθείας, ὃ ὁ κόσμος οὐ δύναται λαβεῖν, ὅτι οὐ θεωρεῖ αὐτὸ οὐδὲ γινώσκει· ὑμεῖς γινώσκετε αὐτό, ὅτι παρ' ὑμῖν

αἰτέω: to ask, beg

αἰών, -ῶνος, ὁ: age

γινώσκω: to know

δίδωμι: to give

ἐντολή, ἡ: command, behest

ἔργον, τό: a work, deed

ἐρωτάω: to ask

θεωρέω: to look at, view, behold

κόσμος, ὁ: world

μένω: to remain

ὄνομα, -ατος, τό: a name

παράκλητος, ὁ: a helper

πνεῦμα, -ατος, τό: a spirit

ῥῆμα, -ατος, τό: word, saying

τηρέω: to watch over, protect, keep

υἱός, ὁ: a son

14:11 εἰ δὲ μή (sc. πιστεύετε): "if you do not (believe)" i.e. otherwise

διὰ τὰ ἔργα αὐτὰ: "because of the works themselves"

14:12 καὶ ἐκεῖνος (=καὶ ἐκεῖνος) ποιήσῃ: fut., "that one also will do"

μείζονα: n. pl. acc., "he will do (works) *greater* than these"

14:13 ὅτι ἂν αἰτήσητε: aor. subj. in general relative clause, "whatever you seek"

ἵνα δοξασθῇ: aor. pass. subj. in clause of purpose and result, "I will do *so that* the father *is glorified*"

14:14 εἴαν τι αἰτήσητέ με: aor. subj. in fut. more vivid protasis, "if you ask me for anything"

14:15 εἰάν ἀγαπᾷτέ: pres. subj. in fut. more vivid protasis, "if you love"

14:16 ἵνα ᾗ: pres. subj. in result clause, "he will give a helper *to be* with you"

14:17 λαβεῖν: aor. of λαμβάνω complementing δύναται, "cannot *receive*"

14:18 ἀφήσω: fut. of ἀπο-ίημι, "I will not abandon you"

Verba, quae ego loquor vobis, a meipso non loquor; Pater autem in me manens facit opera sua. ¹¹ Credite mihi quia ego in Patre, et Pater in me est; alioquin propter opera ipsa credite. ¹² Amen, amen dico vobis: Qui credit in me, opera, quae ego facio, et ipse faciet, et maiora horum faciet, quia ego ad Patrem vado. ¹³ Et quodcumque petieritis in nomine meo, hoc faciam, ut glorificetur Pater in Filio; ¹⁴ si quid petieritis me in nomine meo, ego faciam.

Jesus Promises the Holy Spirit

¹⁵ Si diligitis me, mandata mea servabitis; ¹⁶ et ego rogabo Patrem, et alium Paraclitum dabit vobis, ut maneat vobiscum in aeternum, ¹⁷ Spiritum veritatis, quem mundus non potest accipere, quia non videt eum nec cognoscit. Vos cognoscitis eum, quia apud vos

accipio, (3) **accepi**, **acceptus**: to receive, accept

alioquin: otherwise

alius, **alia**, **aliud**: other, another

credo, (3): to trust, believe in

diligo, (3): to love

glorifico, (1): to glorify

loquor, (3), **locutus sum**: speak

mandatum, **-i n**: command

maneo, (2): to remain

nomen, **-inis n**: name

opus, **operis n**: work, deed

paraclitus, **-i m**: helper, appellation for Holy Ghost

peto, (3), **petii**, **petitus**: to seek

servo, (1): to keep, preserve

spiritus -us m: spirit

veritas, **-tatis f**: the truth

14:12 **maiora horum**: “he will do things *greater than these*”

et ipse faciet: fut., “he himself will also do (these things)”

14:13 **quodcumque petieritis**: fut. perf. in general relative clause, “whatever you seek”

ut glorificetur: pres. subj. in purpose clause, “in order that he may be glorified”

14:14 **si quid petieritis**: fut. perf. in fut. more vivid protasis, “if you seek anything”

14:15 **si diligitis me**: pres. instead future in more vivid protasis, “if you love me”

14:16 **ut maneat**: pres. subj. purpose clause, “he will give a helper *to remain* with you”

μένει καὶ ἐν ὑμῖν ἐστίν. ¹⁸ οὐκ ἀφήσω ὑμᾶς ὀρφανούς, ἔρχομαι πρὸς ὑμᾶς. ¹⁹ ἔτι μικρὸν καὶ ὁ κόσμος με οὐκέτι θεωρεῖ, ὑμεῖς δὲ θεωρεῖτέ με, ὅτι ἐγὼ ζῶ καὶ ὑμεῖς ζήσετε. ²⁰ ἐν ἐκείνῃ τῇ ἡμέρᾳ ὑμεῖς γνώσεσθε ὅτι ἐγὼ ἐν τῷ πατρὶ μου καὶ ὑμεῖς ἐν ἐμοὶ καὶ ἐγὼ ἐν ὑμῖν. ²¹ ὁ ἔχων τὰς ἐντολάς μου καὶ τηρῶν αὐτάς ἐκεῖνός ἐστιν ὁ ἀγαπῶν με· ὁ δὲ ἀγαπῶν με ἀγαπηθήσεται ὑπὸ τοῦ πατρὸς μου, καὶ ἐγὼ ἀγαπήσω αὐτὸν καὶ ἐμφανίσω αὐτῷ ἐμαυτόν.»

²² λέγει αὐτῷ Ἰούδας, οὐχ ὁ Ἰσκαριώτης, «Κύριε, τί γέγονεν 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 αὐτόν, καὶ πρὸς αὐτὸν ἐλευσόμεθα καὶ μονὴν παρ' αὐτῷ ποιησόμεθα. ²⁴ ὁ μὴ ἀγαπῶν με τοὺς λόγους μου οὐ τηρεῖ· καὶ ὁ λόγος ὃν ἀκούετε οὐκ ἔστιν ἐμὸς ἀλλὰ τοῦ πέμψαντός με πατρὸς.

ἀκούω: to hear
ἀφήμι: to send forth, discharge
ἐμφανίζω: to make manifest, reveal
ἐντολή, ἡ: a command
ζάω: to live
ἡμερα, -ῆ: a day

μέλλω: to intend to do, to be about to + *inf*
μονή, ἡ: a home
ὀρφανός, ὁ: an orphan
οὐκέτι: no more, no longer
πέμπω: to send, despatch
τηρέω: to keep, preserve

14:19 ἔτι μικρὸν: acc. of duration, "for a little (time) yet"

14:21 ἀγαπηθήσεται: fut. pass. of ἀγαπάω, "he will be loved by the father"

ἐμφανίσω: fut., "I will reveal myself"

14:22 τί γέγονεν: perf., "what happened?"

ὅτι ... μέλλεις: noun clause with expegetetic force, "what happened to the effect that you intend" + *inf*.

14:23 ἐάν τις ἀγαπᾷ: pres. subj. in fut. more vivid protasis, "if anyone loves me"

ἐλευσόμεθα ... ποιησόμεθα: fut., "we will come ...we will make for ourselves a home"

14:24 τοῦ πέμψαντός: aor. part. attrib. gen. s., "of the one who sent me"

14:25 λελάληκα: perf. of λαλέω, "I have said"

manet; et in vobis erit. ¹⁸ Non relinquam vos orphanos; venio ad vos. ¹⁹ Adhuc modicum, et mundus me iam non videt; vos autem videtis me, quia ego vivo et vos vivetis. ²⁰ In illo die vos cognoscetis quia ego sum in Patre meo, et vos in me, et ego in vobis. ²¹ Qui habet mandata mea et servat ea, ille est, qui diligit me; qui autem diligit me, diligetur a Patre meo, et ego diligam eum et manifestabo ei meipsum.”

²² Dicit ei Iudas, non ille Iscariotes: “Domine, et quid factum est, quia nobis manifestaturus es teipsum et non mundo?”

²³ Respondit Iesus et dixit ei: “Si quis diligit me, sermonem meum servabit, et Pater meus diliget eum, et ad eum veniemus et mansionem apud eum faciemus; ²⁴ qui non diligit me, sermones meos non servat. Et sermo, quem auditis, non est meus, sed eius qui misit me, Patris.

apud: near, among (+ *acc.*)

dies, -diei *m/f*: day

diligo, (3): to love

mandatum, -i *n*: command

manifesto, (1): to make known, disclose

mansio, mansionis *f*: a home

mitto, (3) **misi, missus**: to send

modicus, -a, -um: a small amount

mundus, -i *m*: the world

orphanus, -i *m*: orphan

relinquo, (3): to leave behind, abandon

sermo, -onis *m*: words, sayings

servo, (1): to serve

venio, (4): to come

vivo, (3): to live, survive

14:18 **orphanos**: acc. pred. after *relinquat*, “leave you *as orphans*”

venio: note the pres. with fut. meaning, “I will come”

14:22 **non ille Iscariotes**: “not the Iscariot,” where *ille* is virtually the definite article
quia manifestaturus es: fut. periphrastic in noun clause with epexegetic force,
 “what has happened *such that you are about to reveal yourself*?”

nobis ... non mundo: dat. after *manifestaturus*, “reveal yourself *to us ...not to the world*”

eius ... Patris: “the word *of him* who sent me, *the father*”

²⁵ ταῦτα λελάληκα ὑμῖν παρ' ὑμῖν μένων. ²⁶ ὁ δὲ παράκλητος, τὸ πνεῦμα τὸ ἅγιον ὃ πέμψει ὁ πατὴρ ἐν τῷ ὀνόματί μου, ἐκεῖνος ὑμᾶς διδάξει πάντα καὶ ὑπομνήσει ὑμᾶς πάντα ἃ εἶπον ὑμῖν ἐγώ. ²⁷ εἰρήνην ἀφίημι ὑμῖν, εἰρήνην τὴν ἐμὴν δίδωμι ὑμῖν· οὐ καθὼς ὁ κόσμος δίδωσιν ἐγὼ δίδωμι ὑμῖν.

²⁸ μὴ ταρασσέσθω ὑμῶν ἡ καρδιά μηδὲ δειλιάτω. ἡκούσατε ὅτι ἐγὼ εἶπον ὑμῖν Ὑπάγω καὶ ἔρχομαι πρὸς ὑμᾶς. εἰ ἡγαπᾶτέ με ἐχάρητε ἅν, ὅτι πορεύομαι πρὸς τὸν πατέρα, ὅτι ὁ πατὴρ μείζων μου ἐστίν. ²⁹ καὶ νῦν εἶρηκα ὑμῖν πρὶν γενέσθαι, ἵνα ὅταν γένηται πιστεύσητε. ³⁰ οὐκέτι πολλὰ λαλήσω μεθ' ὑμῶν, ἔρχεται γὰρ ὁ τοῦ κόσμου ἄρχων· καὶ ἐν ἐμοὶ

ἅγιος, -α, -ον: sacred, holy

δειλιάω: to be afraid

διδάσκω: to teach

εἰρήνη, ἡ: peace, time of peace

καθὼς: just as

καρδιά, ἡ: the heart

μείζων, -ον: greater

ὄνομα, -ατος, τό: name

παράκλητος, ὁ: a helper

πνεῦμα, -ατος, τό: spirit

πρὶν: before (+ *inf.*)

ταράσσω: to disturb

ὑπομνήσκω: to remind

χαίρω: to rejoice, be glad, be delighted

14:26 διδάξει ... ὑπομνήσει: fut., "he will teach ...he will remind you"

14:28 μὴ ταρασσέσθω: pres. imper. 3 s., "*let your heart not be troubled*"

μηδὲ δειλιάτω: pres. imper. 3 s., "*let it not be afraid*"

εἰ ἡγαπᾶτέ με ἐχάρητε ἅν: impf. in pres. contrafactual condition, "if you (now) loved me, you would be rejoicing"

14:29 εἶρηκα: perf. of λέγω, "I have said"

πρὶν γενέσθαι: aor. *inf.*, "before it happens"

ἵνα ... πιστεύσητε: aor. subj. in clause of purpose and result, "so that you may believe"

ὅταν γένηται: aor. subj. in general temporal clause, "when it happens (whenever that is)"

14:30 οὐκ ἔχει οὐδέν: "he has no power"

²⁵ Haec locutus sum vobis apud vos manens. ²⁶ Paraclitus autem, Spiritus Sanctus, quem mittet Pater in nomine meo, ille vos docebit omnia et suggeret vobis omnia, quae dixi vobis. ²⁷ Pacem relinquo vobis, pacem meam do vobis; non quomodo mundus dat, ego do vobis. Non turbetur cor vestrum neque formidet.

²⁸ Audistis quia ego dixi vobis: Vado et venio ad vos. Si diligeretis me, gauderetis quia vado ad Patrem, quia Pater maior me est. ²⁹ Et nunc dixi vobis, priusquam fiat, ut, cum factum fuerit, credatis. ³⁰ Iam non multa loquar vobiscum, venit enim princeps mundi et in me

audio, (4): to hear
cor, cordis *n*: heart
doceo, (2): to teach
formido, (1): to dread, fear, be afraid
gaudeo, (2): to rejoice
mitto, (3): to send
multus, -a, -um: much, many
mundus, -i *m*: world
paraclitus, -i *m*: helper, (appellation for Holy Ghost)

pater, patris *m*: father
pax, pacis *f*: peace
princeps, principis *m*: master, chief
priusquam: before (+ *subj.*)
quomodo: as
sanctus, -a, -um: divine, holy
suggero, (3): to suggest, remind
turbo, (1): to disturb

14:27 **non turbetur**: pres. subj. jussive, “let your heart *not be troubled*,” where we would expect *ne* instead of *non*.

neque formidet: pres. subj. jussive, “nor let it be afraid”

14:28 **si diligeretis ... gauderetis**: impf. subj. in pres. contrary to fact condition, “if you (now) loved me ... you would rejoice”

me: abl. of comparison after *maior*, “the father is greater *than me*”

14:29 **fiat**: pres. subj. anticipatory after *priusquam*, “before it happens”

cum factum fuerit: fut. perf. *cum* temporal clause, “when it will have happened”

ut ... credatis: pres. subj. purpose clause, “so that you may believe”

14:30 **princeps mundi**: “master of the world,” i.e. the devil

οὐκ ἔχει οὐδέν, ³¹ ἀλλ' ἵνα γνῶ ὁ κόσμος ὅτι ἀγαπῶ τὸν πατέρα, καὶ καθὼς ἐντολὴν ἔδωκέν μοι ὁ πατήρ οὕτως ποιῶ.
Ἐγείρεσθε, ἄγωμεν ἐντεῦθεν.

Chapter 15

The Vine and the Branches

¹ ἐγὼ εἰμι ἡ ἄμπελος ἡ ἀληθινή, καὶ ὁ πατήρ μου ὁ γεωργός ἐστιν. ² πᾶν κλῆμα ἐν ἐμοὶ μὴ φέρον καρπὸν αἵρει αὐτό, καὶ πᾶν τὸ καρπὸν φέρον καθαίρει αὐτὸ ἵνα καρπὸν πλείονα φέρῃ. ³ ἤδη ὑμεῖς καθαροὶ ἐστε διὰ τὸν λόγον ὃν λελάληκα ὑμῖν. ⁴ μέναιτε ἐν ἐμοί, καὶ ἐγὼ 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. ἐγὼ εἰμι ἡ ἄμπελος, ὑμεῖς τὰ κλήματα.

ἄγω: to lead or go
ἀληθινός, -ή, -όν: true
ἄμπελος, ἡ: grapevine
γεωργός, ὁ: a farmer
ἤδη: now, already

καθαίρω: to clean, prune
καθαρός, -α, -ον: clean, spotless
καρπός, ὁ: a fruit
κλήμα, -ατος, τό: a vine-twigg, vine-branch
φέρω: to bear

14:31 ἵνα γνῶ: aor. subj. of γινώσκω in clause of purpose and result, “so that the world may know”

καθὼς ἔδωκέν: aor. of δίδωμι, “just as he gave”

οὕτως ποιῶ: “just so I do”

ἐγείρεσθε: pres. imper., “arise!”

ἄγωμεν: pres. subj. hortatory, “let us go”

15:2 μὴ φέρον: pres. part. conditional, “if not bearing fruit”

καὶ πᾶν (sc. κλήμα): and every branch bearing fruit”

ἵνα ... φέρῃ: pres. subj. in purpose clause, “so that it may bear more”

15:3 λελάληκα: perf., “the word I have spoken”

15:4 μέναιτε: aor. imper., “remain!”

καθὼς ... οὕτως: “just as ... so also”

ἐὰν μὴ μένῃ: pres. subj. in pres. general protasis, “if it does not remain”

ἐὰν μὴ μένητε: pres. subj., “if you do not remain”

15:5 οὐ ... οὐδέν: the double negative is cumulative, “you are able to do nothing”

non habet quidquam; ³¹ sed, ut cognoscat mundus quia diligo Patrem, et sicut mandatum dedit mihi Pater, sic facio.

Surgite, eamus hinc.

Chapter 15

The Vine and the Branches

¹ Ego sum vitis vera, et Pater meus agricola est. ² Omnem palmitem in me non ferentem fructum tollit eum; et omnem, qui fert fructum, purgat eum, ut fructum plus afferat. ³ Iam vos mundi estis propter sermonem, quem locutus sum vobis. ⁴ Manete in me, et ego in vobis. Sicut palmes non potest ferre fructum a semetipso, nisi manserit in vite, sic nec vos, nisi in me manseritis.

affero, afferre: to bring to, bear
agricola, -ae m: farmer
eo, (4): to go
fero, ferre, tuli, latus: to bring, bear
fructus, -us m: crops, fruit, reward
mandatum, -i n: order;; commandment
maneo, (2) mansi: to remain
mundus, -a, -um: clean

palmes, -itis m: young vine branch, shoot
plus, pluris (gen.): more
purgo, (1): to make clean, cleanse
semetipse, -a, -um: one's self
tollo, (3), sustuli, sublatus: to remove
verus, -a, -um: true, real
vitis, -is f: vine

14:31 **ut cognoscat:** pres. subj. purpose clause, “in order that the world may understand”

eamus: pres. subj. hortatory, “let us go”

15:2 **non ferentem:** pres. part. modifying *palmitem*, conditional, “if not bearing fruit”

eum: antecedent is *palmitem*, “he removes it”

ut ... afferat: pres. subj. in purpose clause, “so that it may bear”

15:4 **sicut ... ut:** *just as* branches ... *just so* you”

nisi manserit ... nisi manseritis: fut. perf. in pres. general condition, “unless it remains ... unless you remain”

⁵ ὁ μένων ἐν ἐμοὶ καὶ γὰρ ἐν αὐτῷ οὗτος φέρει καρπὸν πολύν, ὅτι χωρὶς ἐμοῦ οὐ δύνασθε ποιεῖν οὐδέν. ⁶ ἂν μὴ τις μένη ἐν ἐμοί, ἐβλήθη ἔξω ὡς τὸ κλήμα καὶ ἐξηράνθη, καὶ συνάγουσιν αὐτὰ καὶ εἰς τὸ πῦρ βάλλουσιν καὶ καίεται. ⁷ ἂν μείνητε ἐν ἐμοί καὶ τὰ ῥήματά μου ἐν ὑμῖν μείνη, ὃ ἂν θέλητε αἰτήσασθε καὶ γενήσεται ὑμῖν. ⁸ ἐν τούτῳ ἔδοξάσθη ὁ πατήρ μου ἵνα καρπὸν πολὺν φέρητε καὶ γένησθε ἐμοὶ μαθηταί.

⁹ καθὼς ἠγάπησέν με ὁ πατήρ, καὶ γὰρ ὑμᾶς ἠγάπησα, μέννατε ἐν τῇ ἀγάπῃ τῇ ἐμῇ. ¹⁰ ἂν τὰς ἐντολάς μου τηρήσητε, μενεῖτε ἐν τῇ ἀγάπῃ μου, καθὼς ἐγὼ τοῦ πατρὸς τὰς ἐντολὰς τετήρηκα καὶ μένω αὐτοῦ ἐν τῇ ἀγάπῃ.

ἀγαπάω: to love

ἀγάπη, ἡ: love

αἰτέω: to ask, beg

βάλλω: to throw

δύναμαι: to be able (+ *inf.*)

ἐντολή, ἡ: a command

καίω: to burn

κλήμα, -ατος, τό: a vine-twigh, vine-branch

μένω: to remain

ξηραίνω: to parch up, dry up

πολύς, πολλά, πολὺ: many, much

πῦρ, πυρός, τό: fire

συνάγω: to gather together, collect

τηρέω: to keep, preserve

χωρίς: apart from (+ *gen.*)

15:6 ἐβλήθη ... ἐξηράνθη: aor. pass. gnomic with general force, "he is cast off ... he becomes withered"

15:7 ἂν μείνητε ... μείνη: aor. subj. in fut. more vivid protasis, "if you remain in me and if my words remain"

ὃ ἂν θέλητε: pres. subj., "(that) which if you wish it" i.e. whatever you wish

αἰτήσασθε: aor. imper., "ask for"

γενήσεται: fut. of γίνομαι, "it will be for you"

15:8 ἵνα φέρητε ... γένησθε: subj. in noun clause in apposition to τούτῳ, "in this, namely that you bear fruit ... and that you become"

15:9 μέννατε: aor. imper., "remain!"

15:10 ἂν ... τηρήσητε: aor. subj. in fut. more vivid protasis, "if you keep"

μενεῖτε: fut., "then you will remain"

τετήρηκα: perf., "just as I have kept the commands"

15:11 ἵνα ἡ χαρὰ ᾗ: pres. subj. in purpose clause, "so that my joy be in you"

⁵ Ego sum vitis, vos palmites. Qui manet in me, et ego in eo, hic fert fructum multum, quia sine me nihil potestis facere. ⁶ Si quis in me non manserit, missus est foras sicut palmes et aruit; et colligunt eos et in ignem mittunt, et ardent. ⁷ Si manseritis in me, et verba mea in vobis manserint, quodcumque volueritis, petite, et fiet vobis. ⁸ In hoc clarificatus est Pater meus, ut fructum multum afferatis et efficiamini mei discipuli.

⁹ Sicut dilexit me Pater, et ego dilexi vos; manete in dilectione mea. ¹⁰ Si praecepta mea servaveritis, manebitis in dilectione mea, sicut ego Patris mei praecepta servavi et maneo in eius dilectione.

affero, afferre: to bring to, carry forth
ardeo, (2): to burn
aresco, (3), **arui:** to become dry, dry up
clarifico, (1): to make famous, glorify
colligo, (3): to collect, gather
dilectio, dilectionis f: love
diligo, (3), **dilexi, dilectus:** to love
efficio, (3): to prove
fero, ferre: to bear
foras (*adv.*): out of doors, out
fructus, -us m: fruit, reward

ignis, -is m: fire
maneo, (2), **mansi, mansus:** to remain, stay
mitto, (3), **misi, missus:** to send
multus, -a, -um: much
nihil: nothing
palmes, palmitis m: young vine branch
peto, (3): to desire
praeceptum, -i n: order, command
servo, (1): to keep, preserve
volo, velle, volui: to wish, want

- 15:6 **si quis manserit:** fut. perf. in pres. general protasis, “*if anyone does not remain*”
 15:7 **si manseritis:** fut. perf. in future more vivid protasis, “*if you remain*”
quodcumque volueritis: perf. subj. in general relative clause, “*whatever you wish*”
 15:8 **ut ... afferatis ... efficiamini:** pres. subj. in noun clause in apposition to *hoc*, “*he is glorified in this, namely, that you bear fruit ... that you prove yourselves*”
 15:10 **si ... servaveritis:** fut. perf. in fut. more vivid protasis, “*if you keep*”

¹¹ ταῦτα λελάληκα ὑμῖν ἵνα ἡ χαρὰ ἡ ἐμὴ ἐν ὑμῖν ᾗ καὶ ἡ χαρὰ ὑμῶν πληρωθῇ. ¹² αὕτη ἐστὶν ἡ ἐντολὴ ἡ ἐμὴ ἵνα ἀγαπᾶτε ἀλλήλους καθὼς ἠγάπησα ὑμᾶς. ¹³ μείζονα ταύτης ἀγάπην οὐδεὶς ἔχει, ἵνα τις τὴν ψυχὴν αὐτοῦ θῇ ὑπὲρ τῶν φίλων αὐτοῦ. ¹⁴ ὑμεῖς φίλοι μου ἐστε ἐὰν ποιῇτε ὃ ἐγὼ ἐντέλλομαι ὑμῖν. ¹⁵ οὐκέτι λέγω ὑμᾶς δούλους, ὅτι ὁ δοῦλος οὐκ οἶδεν τί ποιεῖ αὐτοῦ ὁ κύριος. ὑμᾶς δὲ εἵρηκα φίλους, ὅτι πάντα ἃ ἤκουσα παρὰ τοῦ πατρός μου ἐγνώρισα ὑμῖν. ¹⁶ οὐχ ὑμεῖς με ἐξελέξασθε, ἀλλ' ἐγὼ ἐξελεξάμην ὑμᾶς, καὶ ἔθηκα ὑμᾶς ἵνα ὑμεῖς ὑπάγητε καὶ καρπὸν φέρητε καὶ ὁ καρπὸς ὑμῶν μένη, ἵνα ὅτι ἂν αἰτήσητε τὸν πατέρα ἐν τῷ ὀνόματί μου δῶ ὑμῖν. ¹⁷ ταῦτα ἐντέλλομαι ὑμῖν ἵνα ἀγαπᾶτε ἀλλήλους.

ἀγάπη, ἡ: love

αἰτέω: to ask, beg

γνωρίζω: to make known, point out, explain

δοῦλος, ὁ: a slave

ἐκλέγω: to choose

ἐντέλλομαι: to enjoin, command

πληρόω: to make full

φίλος, -η, -ον: loved, beloved, dear

χαρά, ἡ: joy, delight

πληρωθῇ: aor. subj. pass. in purpose clause, "so that your joy be made full"

15:12 ἵνα ἀγαπᾶτε: pres. subj. in noun clause in apposition to αὕτη, "this is my command, namely, that you love"

15:13 μείζονα: acc. s. f., "love greater than this"

ἵνα τις θῇ: aor. subj. of τίθημι in noun clause in apposition to ταύτης, "greater than this, that he lay down his life"

15:14 ἐὰν ποιῇτε: pres. subj. in pres. general protasis, "if you do"

15:15 εἵρηκα: perf., "I have called you friends"

ἐγνώρισα: aor. of γνωρίζω, "I have made known to you"

15:16 οὐχ ... ἐξελέξασθε: aor. of ἐκ-λέγω, "you have not chosen"

ἔθηκα: aor. of τίθημι, "I have placed you"

ἵνα ὑπάγητε: pres. subj. in purpose clause, "so that you would go"

ἵνα ... δῶ: aor. subj. of δίδωμι in result clause, "so that he would give you"

ὅτι ἂν αἰτήσητε: aor. subj. in general relative clause, "whatever you ask"

τὸν πατέρα: acc. after αἰτήσητε, whatever you ask the father

15:17 ἵνα ἀγαπᾶτε: pres. subj. in noun clause in apposition to ταῦτα, "I command these things, that you love"

¹¹ Haec locutus sum vobis, ut gaudium meum in vobis sit, et gaudium vestrum impleatur. ¹² Hoc est praeceptum meum, ut diligatis invicem, sicut dilexi vos; ¹³ maiorem hac dilectionem nemo habet, ut animam suam quis ponat pro amicis suis. ¹⁴ Vos amici mei estis, si feceritis, quae ego praecipio vobis. ¹⁵ Iam non dico vos servos, quia servus nescit quid facit dominus eius; vos autem dixi amicos, quia omnia, quae audivi a Patre meo, nota feci vobis. ¹⁶ Non vos me elegistis, sed ego elegi vos et posui vos, ut vos eatis et fructum afferatis, et fructus vester maneat, ut quodcumque petieritis Patrem in nomine meo, det vobis. ¹⁷ Haec mando vobis, ut diligatis invicem.

affero, afferre: to bear forth
amicus, -i m: friend, ally, disciple
anima, -ae f: soul, spirit
dilectio, dilectionis f: love
diligo, (1): to love
eligo, (3), elegi: to pick out, choose
fructus, -us m: fruit, profit, reward
gaudium, -i n: joy
impleo, (2): to fill, become complete

invicem: in turn, reciprocally, mutually
mando, (1): to order, command
notus, -a, -um: well known, familiar
peto, (3) petii: to desire, seek
pono, (3) posui: to place, lay down
praeceptum, -i n: order, command
praecipio, (3): to order, teach, instruct
servus, -i m: servant, slave

15:11 **ut ... sit ... impleatur:** pres. subj. in purpose clause, "I have spoken *so that* my joy *is* in you... *so that* your joy *may be* complete"

15:12 **ut diligatis:** pres. subj. in noun clause in apposition to *hoc*, "this is my command, *namely, that you love*"

15:13 **hac:** abl. of comparison after *maiolem*, "greater love *than this*"

ut ... ponat: pres. subj. in noun clause in apposition to *hac* "namely, that someone lay down"

quis: (= **quisque**) "anyone"

15:14 **si feceritis:** fut. perf. in pres. general condition, "if you do"

15:15 **servos:** acc. predicate, "I call you *servants*"

nota: predicate acc., "I have made all *known*"

15:16 **ut ... eatis ... afferatis ... maneat:** pres. subj. in purpose clause, "so that you would go ... so that you would bear ... so that it would remain"

quodcumque petieritis: perf. subj. in general relative clause, "whatever you seek"

ut ... det: pres. subj. purpose clause, "so that he would give"

15:17 **ut diligatis:** pres. subj. in noun clause in apposition to *haec*, "I command these things, *namely, that you love* one another"

The World Hates the Disciples

¹⁸ εἰ ὁ κόσμος ὑμᾶς μισεῖ, γινώσκετε ὅτι ἐμὲ πρῶτον ὑμῶν μεμίσηκεν. εἰ ἐκ τοῦ κόσμου ἦτε, ὁ κόσμος ἂν τὸ ἴδιον ἐφίλει· ¹⁹ ὅτι δὲ ἐκ τοῦ κόσμου οὐκ ἐστέ, ἀλλ' ἐγὼ ἐξελεξάμην ὑμᾶς ἐκ τοῦ κόσμου, διὰ τοῦτο μισεῖ ὑμᾶς ὁ κόσμος. ²⁰ μνημονεύετε τοῦ λόγου οὗ ἐγὼ εἶπον ὑμῖν Οὐκ ἔστιν δοῦλος μείζων τοῦ κυρίου αὐτοῦ· εἰ ἐμὲ ἐδίωξαν, καὶ ὑμᾶς διώξουσιν· εἰ τὸν λόγον μου ἐτήρησαν, καὶ τὸν ὑμέτερον τηρήσουσιν. ²¹ ἀλλὰ ταῦτα πάντα ποιήσουσιν εἰς ὑμᾶς διὰ τὸ ὄνομά μου, ὅτι οὐκ οἶδασιν τὸν πέμψαντά με. ²² εἰ μὴ ἦλθον καὶ ἐλάλησα αὐτοῖς, ἁμαρτίαν οὐκ εἶχον· νῦν δὲ πρόφασιν οὐκ ἔχουσιν περὶ τῆς ἁμαρτίας αὐτῶν. ²³ ὁ ἐμὲ μισῶν καὶ τὸν πατέρα μου μισεῖ. ²⁴ εἰ τὰ ἔργα μὴ ἐποίησα ἐν αὐτοῖς ἃ οὐδεὶς ἄλλος ἐποίησεν,

ἁμαρτία, ἡ: a failure, fault, sin

διώκω: to pursue

ἐκλέγω: to pick or single out

ἵστημι: to make to stand

μισέω: to hate

μνημονεύω: to call to mind, remember

οἶδα: to know (*perf.*)

ὄνομα, -ατος, τό: a name

πρόφασις, -εως, ἡ: excuse

τηρέω: to keep, preserve

ὑμέτερος, -α, -ον: your, yours

φιλέω: to love, regard with affection

15:18 **μεμίσηκεν**: *perf.* of **μισέω**, “that it *has* hated me”

εἰ ... ἦτε, ἂν ἐφίλει: *impf.* in *pres. contrafactual* condition, “if you were of the world ... the world *would* love you”

15:19 **ἐξελεξάμην**: *aor. mid.* of **ἐκ-λέγω**, “I have chosen”

15:20 **τοῦ λόγου οὗ**: *gen.*, “the word *which* I spoke,” the relative pronoun is attracted into the case of its antecedent

διώξουσιν: *fut.*, “they will chase you too”

15:21 **ποιήσουσιν**: *fut.*, “they will do”

οὐκ οἶδασιν: *perf.* (=ἵσασι), “they do not know”

15:22 **εἰ μὴ ἦλθον καὶ ἐλάλησα**: *aor. in past contrafactual protasis*, “if I had not come and spoken”

οὐκ εἶχον *impf. 3 pl.* (=εἶχον) in *present contrafactual apodosis* (expecting ἂν), “they would not (now) have”

The World Hates the Disciples

¹⁸ Si mundus vos odit, scitote quia me priorem vobis odio habuit. ¹⁹ Si de mundo essetis, mundus, quod suum est, diligeret; quia vero de mundo non estis, sed ego elegi vos de mundo, propterea odit vos mundus. ²⁰ Mementote sermonis, quem ego dixi vobis: Non est servus maior domino suo. Si me persecuti sunt, et vos persequentur; si sermonem meum servaverunt, et vestrum servabunt. ²¹ Sed haec omnia facient vobis propter nomen meum, quia nesciunt eum, qui misit me. ²² Si non venissem et locutus fuisset eis, peccatum non haberent; nunc autem excusationem non habent de peccato suo. ²³ Qui me odit et Patrem meum odit. ²⁴ Si opera non fecissem in eis, quae nemo alius fecit,

eligo, (3), **elegi**, **electus**: to pick out, choose
excusatio, -onis *f*: excuse
habeo, (2) **habui**: to have, hold
memini, -isse (*perf.*): to remember (+ *gen.*)
mundus, -i *m*: the world
nescio, (4): to not know
nomen, -inis *n*: name
odi, **odisse**: to hate (*perf.*)
odium, -i *n*: hatred, contempt

opus, **operis** *n*: need, work
peccatum, -i *n*: sin; moral offense
persequor, (3), **persecutus sum**: to persecute, attack
prior, **prius**: earlier, prior
scio, (4): know, understand
vero: certainly, truly

15:18 **scitote**: fut. imper., “*know that!*”

odio: abl. of manner with *habuit*, “the world held me *in contempt*”

15:19 **si ... essetis ... diligeret**: impf. subj. in pres. contrary to fact condition, “*if you were of the world ...the world would love you*”

quod suum est: (*quod = quoad*), “*would love you as its own*”

15:20 **mementote**: pres. imper. of defective *memini*, “remember!” + *gen.*

maior: pred. nom., “is not *greater than*” + abl. of comparison

15:22 **si non venissem et locutus fuisset**: plupf. subj. in past contrary to fact protasis, “If I had not come and spoken”

non haberent: impf. subj. in present contrary to fact apodosis, “they would not (now) have”

15:24 **si ... non fecissem**: plupf. subj. in contrary to fact protasis, “if I had not done”

ἀμαρτίαν οὐκ εἶχον· νῦν δὲ καὶ ἐωράκασιν καὶ μεμισήκασιν
καὶ ἐμὲ καὶ τὸν πατέρα μου. ²⁵ ἀλλ' ἵνα πληρωθῇ ὁ λόγος ὁ
ἐν τῷ νόμῳ αὐτῶν γεγραμμένος ὅτι Ἐμίσησάν με δωρεάν.

The Work of the Holy Spirit

²⁶ ὅταν ἔλθῃ ὁ παράκλητος ὃν ἐγὼ πέμψω ὑμῖν παρὰ
τοῦ πατρὸς, τὸ πνεῦμα τῆς ἀληθείας ὃ παρὰ τοῦ πατρὸς
ἐκπορεύεται, ἐκεῖνος μαρτυρήσει περὶ ἐμοῦ. ²⁷ καὶ ὑμεῖς δὲ
μαρτυρεῖτε, ὅτι ἀπ' ἀρχῆς μετ' ἐμοῦ ἐστέ.

ἀληθεία, ἡ; the truth

ἀρχή, ἡ; a beginning

γράφω; to write

δωρεά, ἡ; gift

μαρτυρέω; to bear witness

νόμος, ὁ; custom, law

παράκλητος, ὁ; a helper

πέμπω; to send

πληρόω; to fill

πνεῦμα, -ατος, τό; a spirit

15:24 οὐκ εἶχον impf. 3 pl. (=εἶχον) in present contrafactual apodosis (expecting
αὐν), “they would not (now) have sin”

ἐωράκασιν: perf. of ὁράω, “they have seen”

μεμισήκασιν: perf. of μισέω, “they have hated”

καὶ ...καὶ: “both the father and me”

15:25 ἵνα πληρωθῇ: aor. subj. in purpose clause, “(these things are done) so the word
is fulfilled”

ὁ γεγραμμένος: perf. part. agreeing with λόγος, “the word *written* in the law”
Ps. 69:4

δωρεάν: adverbial acc., “as a gift” i.e. freely

15:26 ὅταν ἔλθῃ: aor. subj. in general temporal clause, “whenever he comes”

peccatum non haberent; nunc autem et viderunt et oderunt et me et Patrem meum. ²⁵ Sed ut impleatur sermo, qui in lege eorum scriptus est: ‘Odio me habuerunt gratis.’

The Work of the Holy Spirit

²⁶ Cum autem venerit Paraclitus, quem ego mittam vobis a Patre, Spiritum veritatis, qui a Patre procedit, ille testimonium perhibebit de me; ²⁷ sed et vos testimonium perhibetis, quia ab initio mecum estis.

et ...et: both ...and
gratia, -ae f: grace, a gift
initium, -i n: beginning
lex, legis f: law
mitto, (3): to send
odi, odisse: to hate (perf.)
odium, -i n: hatred, contempt
paraclitus, -i m: helper

perhibeo, (2): to present, give, bestow
procedo, (3): to proceed, appear
scribo, (3), scripsi, scriptus: to write
sermo, sermonis m: speech, the word
spiritus, -us m: soul, spirit
testimonium, -i n: testimony
venio, (4) veni: to come

15:24 **non haberent:** impf. subj. in present contrary to fact apodosis, “*they would not have sin*”

15:25 **ut impleatur:** pres. subj. in purpose clause, “so that it is fulfilled”
odio ... gratis: abl. of manner, “they held me *in contempt ...freely*”

15:26 **cum ... venerit:** fut. perf. in *cum* temporal clause, “when he comes”

Chapter 16

¹ ταῦτα λελάληκα ὑμῖν ἵνα μὴ σκανδαλισθῆτε. ² ἀποσυναγωγούς ποιήσουσιν ὑμᾶς· ἀλλ' ἔρχεται ὥρα ἵνα πᾶς ὁ ἀποκτείνας ὑμᾶς δόξῃ λατρείαν προσφέρειν τῷ θεῷ. ³ καὶ ταῦτα ποιήσουσιν ὅτι οὐκ ἔγνωσαν τὸν πατέρα οὐδὲ ἐμέ. ⁴ ἀλλὰ ταῦτα λελάληκα ὑμῖν ἵνα ὅταν ἔλθῃ ἡ ὥρα αὐτῶν μνημονεύετε αὐτῶν ὅτι ἐγὼ εἶπον ὑμῖν· ταῦτα δὲ ὑμῖν ἐξ ἀρχῆς οὐκ εἶπον, ὅτι μεθ' ὑμῶν ἤμην. ⁵ νῦν δὲ ὑπάγω πρὸς τὸν πέμψαντά με καὶ οὐδεὶς ἐξ ὑμῶν ἐρωτᾷ με Ποῦ ὑπάγεις; ⁶ ἀλλ' ὅτι ταῦτα λελάληκα ὑμῖν ἡ λύπη πεπλήρωκεν ὑμῶν τὴν καρδίαν. ⁷ ἀλλ' ἐγὼ τὴν ἀλήθειαν λέγω ὑμῖν, συμφέρει ὑμῖν ἵνα ἐγὼ ἀπέλθω. ἐὰν γὰρ μὴ ἀπέλθω, ὁ παράκλητος οὐ μὴ ἔλθῃ πρὸς ὑμᾶς.

ἀποκτείνω: to kill, slay

ἀποσυνάγωγος, -ον: put out of the
synagogue

ἀρχή, ἡ: a beginning, origin

λαλέω: to talk

λατρεία, ἡ: service, servitude

λύπη, ἡ: grief

μνημονεύω: to call to mind, remember

πᾶς, πᾶσα, πᾶν: all, every

πληρώω: to fill, complete

προσφέρω: to provide, apply to

σκανδαλίζω: to give offence to

συμφέρω: to be advantageous to (+ *dat.*)

ὥρα, ἡ: hour

16:1 ἵνα μὴ σκανδαλισθῆτε: aor. pass. subj. in purpose clause, "lest you be scandalized"

16:2 ἀποσυναγωγούς: acc. pred., "will make you *put out of the synagogue*"

ἵνα δόξῃ: aor. subj. of *δοκέω* in result clause, "so that he will think"

ὁ ἀποκτείνας: aor. part. attributive, "anyone one who kills"

προσφέρειν: pres. inf. in ind. st. after *δόξῃ*, "will think *that he provides* service"

16:3 οὐκ ἔγνωσαν: aor. of *γινώσκω*, "they did not know"

16:4 ἵνα ... μνημονεύετε: pres. subj. in purpose clause, "I spoke *in order that you remember*"

ὅταν ἔλθῃ: aor. subj. in general temporal clause, "whenever the time comes"

ἤμην: impf. of *εἶμι* (= *ἦ*), "because *I was* with you"

16:6 πεπλήρωκεν: perf. act., "grief *has filled*"

16:7 ἵνα ἐγὼ ἀπέλθω: aor. subj. in noun clause as subject of *συμφέρει*, "*that I go away* is to your advantage"

ἐὰν γὰρ μὴ ἀπέλθω: aor. subj. in fut. more vivid protasis, "unless I depart"

οὐ μὴ ἔλθῃ: aor. subj. in strong denial, "he will certainly not come"

Chapter 16

¹ Haec locutus sum vobis, ut non scandalizemini. ² Absque synagogis facient vos; sed venit hora, ut omnis, qui interficit vos, arbitretur obsequium se praestare Deo. ³ Et haec facient, quia non noverunt Patrem neque me. ⁴ Sed haec locutus sum vobis, ut, cum venerit hora eorum, reminiscamini eorum, quia ego dixi vobis. Haec autem vobis ab initio non dixi, quia vobiscum eram. ⁵ At nunc vado ad eum, qui me misit, et nemo ex vobis interrogat me: ‘Quo vadis?’ ⁶ Sed quia haec locutus sum vobis, tristitia implevit cor vestrum. ⁷ Sed ego veritatem dico vobis: Expedit vobis, ut ego vadam. Si enim non abiero, Paraclitus non veniet ad vos;

abeo, (4), **abii**: to depart, go away
arbitror, (1): to judge, believe, think
expedio, (4): to be expedient
impleo, (2), **implevi**: to complete
initium, -i *n*: beginning
interficio, (3): to kill, destroy
nosco, (3), **novi**, **notus**: to know

obsequium, -i *n*: services, obedience
praesto, (1): to offer, present X (*acc.*) to Y (*dat.*)
reminiscor, (3): to call to mind, recollect
scandalizo, (1): to tempt to evil, scandalize
synagoga, -ae *f*: synagogue
tristitia, -ae *f*: sadness
veritas, -tatis *f*: truth

- 16:1 **ut non scandalizemini**: pres. subj. in negative purpose clause, “lest you be tempted”
- 16:2 **absque synagogis**: prepositional phrase as a predicate, “will make you *from the synagogue*,” i.e. expelled from the synagogue
ut ... arbitretur: pres. subj. in purpose/result clause, “the hour *so that he will think*” i.e. when he will think
se praestare: pres. inf. in indirect statement after *arbitretur*, “each thinks *that he presents* obedience”
- 16:4 **ut ... reminiscamini**: pres. subj. in purpose clause, “I have spoken *so that you remember*” + gen.
cum ... venerit: fut. perf. in *cum* temporal clause, “when the hour comes”
- 16:7 **ut ... vadam**: pres. subj. in noun clause as subject of *expedit*, “*that I leave* is expedient to you”
si ... non abiero: fut. perf. in fut. more vivid protasis, “if I do not leave”

ἐὰν δὲ πορευθῶ, πέμψω 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 ἐμέ. ¹⁰ περὶ δικαιοσύνης δέ, ὅτι πρὸς τὸν πατέρα ὑπάγω καὶ οὐκέτι θεωρεῖτέ με. ¹¹ περὶ δὲ κρίσεως, ὅτι ὁ ἄρχων τοῦ κόσμου τούτου κέκριται.

¹² ἔτι πολλὰ ἔχω ὑμῖν λέγειν, ἀλλ' οὐ δύνασθε βαστάζειν ἄρτι. ¹³ ὅταν δὲ ἔλθῃ ἐκεῖνος, τὸ πνεῦμα τῆς ἀληθείας, ὁδηγήσει ὑμᾶς εἰς τὴν ἀλήθειαν πᾶσαν, οὐ γὰρ λαλήσει ἀφ' ἐαυτοῦ, ἀλλ' ὅσα ἀκούει λαλήσει, καὶ τὰ ἐρχόμενα ἀναγγελεῖ ὑμῖν. ¹⁴ ἐκεῖνος ἐμὲ δοξάσει, ὅτι ἐκ τοῦ ἐμοῦ λήμψεται καὶ ἀναγγελεῖ ὑμῖν. ¹⁵ πάντα ὅσα ἔχει ὁ πατὴρ ἐμὰ ἐστίν· διὰ τοῦτο εἶπον ὅτι ἐκ τοῦ ἐμοῦ λαμβάνει καὶ ἀναγγελεῖ ὑμῖν.

ἀναγγέλλω: to carry back tidings of, report
ἄρχων, -οντος, ὁ: a ruler, commander
βαστάζω: to lift, bear
δικαιοσύνη, ἡ: righteousness, justice
δύναμαι: to be able, capable
ἐλέγχω: to refute

κρίνω: to judge
κρίσις: a judgement
λαμβάνω: to take
ὁδηγέω: to lead, guide
ὅσος, -η, -ον: how much
πνεῦμα, -ατος, τό: a spirit

16:7 ἐὰν δὲ πορευθῶ: aor. subj. in fut. more vivid protasis, "if I go"

16:8 ἐλθὼν: aor. part. instrumental, "by coming" or temporal, "once he comes"

ἐλέγξει: fut. of ἐλέγχω, "he will refute"

16:9 μὲν ... δέ ...: a rare use of this particle combination in John

16:10 ὅτι ... ὑπάγω: causal, "because I go"

16:11 κέκριται: perf. of κρίνω, "he has judged"

16:12 λέγειν: inf. after ἔχω, "I am able to say"

16:13 ὅταν δὲ ἔλθῃ: aor. subj. in general temporal clause, "whenever he comes"

τὰ ἐρχόμενα: pres. part. attrib., "he will report *the things coming*" i.e. the future

16:14 λήμψεται: fut. of λαμβάνω, "he will take"

16:15 ὅτι ... λαμβάνει καὶ ἀναγγελεῖ: ind. st. after εἶπον, "I said *that he takes and will report*" note the mix of future and present

si autem abiero, mittam eum ad vos. ⁸ Et cum venerit ille, arguet mundum de peccato et de iustitia et de iudicio: ⁹ de peccato quidem, quia non credunt in me; ¹⁰ de iustitia vero, quia ad Patrem vado, et iam non videtis me; ¹¹ de iudicio autem, quia princeps mundi huius iudicatus est.

¹² Adhuc multa habeo vobis dicere, sed non potestis portare modo. ¹³ Cum autem venerit ille, Spiritus veritatis, deducet vos in omnem veritatem; non enim loquetur a semetipso, sed quaecumque audiet, loquetur et, quae ventura sunt, annuntiabit vobis. ¹⁴ Ille me clarificabit, quia de meo accipiet et annuntiabit vobis. ¹⁵ Omnia, quaecumque habet Pater, mea sunt; propterea dixi quia de meo accipit et annuntiabit vobis.

accipio, (3): to receive, accept
adhuc: thus far, till now
annuntio, (1): to announce, say
arguo, (3): to accuse, charge, convict
audio, (4): to hear
deduco, (3): to lead
iudicium, **-i n**: judgment
iudico, (1): to judge
iustitia, **-ae f**: righteousness, justice

modo: just now
porto, (1): to carry, bring
possum, **posse**, **potui**: be able, can
propterea: therefore, for this reason
quidem: indeed, certainly
semetipse, **-a**, **-um**: one's self
spiritus -us m: soul, spirit
vero: certainly, truly

16:8 **cum venerit**: fut. perf. in *cum* temporal clause, “when he comes”

16:11 **princeps mundi**: “prince of this world,” i.e. the devil

16:12 **dicere**: inf. complementing *habeo*, “I am able to tell many things”

16:13 **cum ... venerit**: fut. perf. in *cum* temporal clause, “when he comes” cf. vs. 8 above

deducet: “he will lead;” this has been corrected from Jerome’s erroneous *docebit*, “he will teach” as a translation of the verb *ὁδηγήσει*

quae ventura sunt: fut. periphrastic, “he will announce *what is about to come*”

The Disciples' Grief Will Turn to Joy

¹⁶ μικρὸν καὶ οὐκέτι θεωρεῖτέ με, καὶ πάλιν μικρὸν καὶ ὄψεσθέ με.

¹⁷ εἶπαν 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 ὑπάγω πρὸς τὸν πατέρα;»

¹⁸ ἔλεγον οὖν «Τί ἐστὶν τοῦτο ὃ λέγει μικρόν ; οὐκ οἶδμεν τί λαλεῖ.»

¹⁹ ἔγνω Ἰησοῦς ὅτι ἤθελον αὐτὸν ἐρωτᾶν, καὶ 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, ὃ δὲ κόσμος χαρήσεται· ὑμεῖς λυπηθήσεσθε, ἀλλ' ἡ λύπη ὑμῶν εἰς χαρὰν γενήσεται. ²¹ ἡ γυνὴ ὅταν τίκῃ λύπην ἔχει, ὅτι ἦλθεν ἡ ὥρα αὐτῆς· ὅταν δὲ γεννήσῃ τὸ παιδίον,

ἀλλήλων: of one another

γεννάω: to beget, engender

γυνή, γυναικός, ἡ: a woman

ζητέω: to seek, seek for

θρηνέω: to sing a dirge, to wail

κλαίω: to weep, lament, wail

λυπέω: to pain, grieve

μικρός, -α, -ον: small

ὄψομαι: to see (*fut.*)

παιδίον, τό: little or young child

τίκτω: to bring into the world

16:16 μικρὸν: acc. of duration, "for a short time"

ὄψεσθε: fut., "you will see"

16:17 ἐκ τῶν μαθητῶν: partitive, "(some) of his disciples"

Μικρὸν ...ὄψεσθε.: note the direct speech quoted within direct speech

16:19 ἔγνω: aor. of γινώσκω, "Jesus knew"

ἐρωτᾶν: pres. inf. after ἤθελον, "that they wished to ask"

Μικρὸν... με: Jesus now quotes himself

16:20 κλαύσετε: fut. of κλαίω, "you will weep"

χαρήσεται: fut. mid. of χαίρω, "but the world will rejoice"

λυπηθήσεσθε: fut. pass. of λυπέω, "you will be grieved"

16:21 ὅταν τίκῃ: pres. subj. in general temporal clause, "when she is giving birth"

ὅταν δὲ γεννήσῃ: aor. subj. of γεννάω in general temporal clause, "when she has borne"

The Disciples' Grief Will Turn to Joy

¹⁶ Modicum, et iam non videtis me; et iterum modicum, et videbitis me.”

¹⁷ Dixerunt ergo ex discipulis eius ad invicem: “Quid est hoc, quod dicit nobis: ‘Modicum, et non videtis me; et iterum modicum, et videbitis me’ et ‘Vado ad Patrem?’” ¹⁸ Dicebant ergo: “Quid est hoc, quod dicit: ‘Modicum’? Nescimus quid loquitur.”

¹⁹ Cognovit Iesus quia volebant eum interrogare et dixit eis: “De hoc quaeritis inter vos, quia dixi: ‘Modicum, et non videtis me; et iterum modicum, et videbitis me’?” ²⁰ Amen, amen dico vobis quia plorabitis et flebitis vos, mundus autem gaudebit; vos contristabimini, sed tristitia vestra vertetur in gaudium. ²¹ Mulier, cum parit, tristitiam habet, quia venit hora eius; cum autem pepererit puerum,

cognosco, (3) **cognovi**: to know
contristo, (1): to sadden, depress, discourage
fleo, (2): to cry, weep
gaudeo, (2), **gavisus sum**: to be glad, rejoice
gaudium, **-i n**: joy, gladness
interrogo, (1): to question, ask
invicem: in turn, reciprocally, among themselves
modicus, **-a**, **-um**: short time, small amount
mulier, **mulieris f**: woman

pario, (3), **peperi**, **partum**: to bear, give birth to
ploro, (1): to cry over, lament
puer, **-i m**: boy
quaero, (3): to search for, seek
tristitia, **-ae f**: sadness
verto, (3): to turn, change
video, (2) **vidi**: to see
volo, **velle**: to wish, want

16:16 **modicum**: acc. duration of time, “for a little while”

16:18 **quid loquitur**: indic. in vivid indirect question, “do not know *what he is saying*”

16:21 **cum parit**: pres., “when she is in the process of giving birth”

cum ... pepererit: fut. perf. in *cum* temporal clause, “when she has given birth”

οὐκέτι μνημονεύει τῆς θλίψεως διὰ τὴν χαρὰν ὅτι ἐγεννήθη ἄνθρωπος εἰς τὸν κόσμον. ²² καὶ ὑμεῖς οὖν νῦν μὲν λύπην ἔχετε· πάλιν δὲ ὄψομαι ὑμᾶς, καὶ χαρήσεται ὑμῶν ἡ καρδία, καὶ τὴν χαρὰν ὑμῶν οὐδεὶς ἀρεῖ ἀφ' ὑμῶν. ²³ καὶ ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐμὲ οὐκ ἐρωτήσετε οὐδέν· ἀμὴν ἀμὴν λέγω ὑμῖν, ἂν τι αἰτήσητε τὸν πατέρα δώσει ὑμῖν ἐν τῷ ὀνόματί μου. ²⁴ ἕως ἄρτι οὐκ ἠτήσατε οὐδὲν ἐν τῷ ὀνόματί μου· αἰτεῖτε καὶ λήψεσθε, ἵνα ἡ χαρὰ ὑμῶν ᾗ πεπληρωμένη.

²⁵ ταῦτα ἐν παροιμίαις λελάληκα ὑμῖν· ἔρχεται ὥρα ὅτε οὐκέτι ἐν παροιμίαις λαλήσω ὑμῖν ἀλλὰ παρρησίᾳ περὶ τοῦ πατρὸς ἀπαγγελῶ ὑμῖν. ²⁶ ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐν τῷ ὀνόματί μου αἰτήσεσθε, καὶ οὐ λέγω ὑμῖν ὅτι ἐγὼ ἐρωτήσω τὸν πατέρα

αἶρω: to take up, remove

αἰτέω: to ask, beg

ἀπαγγέλλω: to report, announce

ἄρτι: just now

γεννάω: to bear (a child)

ἐρωτάω: to ask

ἕως: until, till

θλίψις, -εως, ἡ: pain, affliction

καρδία, ἡ: the heart

λύπη, ἡ: pain of body

μνημονεύω: to call to mind, remember

παροιμία, ἡ: a proverb, maxim

παρρησία, ἡ: freeness, openness

χαίρω: to gladden

χαρά, ἡ: joy

ώρα, ἡ: period of time, hour

16:22 τῆς θλίψεως: gen. after μνημονεύει, “she remembers *the pain*”

ὅτι ἐγεννήθη: aor. pass. in epexegetic clause, “the joy *that a man has been born*”

16:22 νῦν μὲν ... πάλιν δέ: “while now ... but later”

ὄψομαι ... χαρήσεται ... ἀρεῖ: fut., “I will see ... your heart *will be gladdened*”
... “no one *will remove* from you”

16:23 ἐμὲ ... οὐδέν: double acc. after ἐρωτήσετε, “you will ask me (for) nothing”
ἂν τι αἰτήσητε: aor. subj. in general relative clause, “*whatever you ask* the father”

16:24 αἰτεῖτε: imper., “ask!”

λήψεσθε: fut. of λαμβάνω, “ask and *you shall receive*”

ἵνα ᾗ πεπληρωμένη: perf. subj. periphrastic of πληρόω in result clause, “so that your joy *may be filled*”

16:25 ἀπαγγελῶ: fut., “I will speak and *I will announce* to you”

iam non meminit pressurae propter gaudium, quia natus est homo in mundum. ²² Et vos igitur nunc quidem tristitiam habetis; iterum autem videbo vos, et gaudebit cor vestrum, et gaudium vestrum nemo tollit a vobis. ²³ Et in illo die me non rogabitis quidquam. Amen, amen dico vobis: Si quid petieritis Patrem in nomine meo, dabit vobis. ²⁴ Usque modo non petistis quidquam in nomine meo. Petite et accipietis, ut gaudium vestrum sit plenum.

²⁵ Haec in proverbii locutus sum vobis; venit hora, cum iam non in proverbii loquar vobis, sed palam de Patre annuntiabo vobis. ²⁶ Illo die in nomine meo petetis, et non dico vobis quia ego rogabo Patrem

accipio, (3) **accepi**, **acceptus**: to receive, accept
annuntio, (1): to announce, say
dies, **diei** *m/f*: day
gaudeo, (2): to rejoice
gaudium, **-i n**: joy, gladness
memini, **meminisse**: to remember, recall (+ *gen.*) (*perf.*)
nascor, (3), **natus sum**: to be born, begotten

palam (*adv.*): openly, plainly
peto, (3), **petii**, **petitus**: to desire, seek
plenus, **-a**, **-um**: full
pressura, **-ae f**: pressure, burden, distress
proverbium, **-i n**: proverb, saying
rogo, (1): to ask
tollo, (3), **sustuli**, **sublatus**: to remove
tristitia, **-ae f**: sadness
usque: continuously

16:21 **pressurae**: *gen.* after *meminit*, “she remembers *the pain*”

16:22 **nunc quidam ... iterum autem**: “while now ...but later,” translating *νῦν μὲν ... πάλιν δὲ*

16:23 **me ... quidam**: double acc., “you will not ask *me anything*”

si quid petieritis: fut. perf. in fut. more vivid protasis, “if you seek anything”

16:24 **usque modo non petistis**: perf, “up till now you have not asked”

ut ... sit: pres. subj. in result clause, “*so that* your joy *is* full”

16:25 **cum ... loquar**: fut. in *cum* temporal clause, “when I will speak”

περὶ ὑμῶν. ²⁷ αὐτὸς γὰρ ὁ πατὴρ φιλεῖ ὑμᾶς, ὅτι ὑμεῖς ἐμὲ πεφιλήκατε καὶ πεπιστεύκατε ὅτι ἐγὼ παρὰ τοῦ πατρὸς ἐξῆλθον. ²⁸ ἐξῆλθον ἐκ τοῦ πατρὸς καὶ ἐλήλυθα εἰς τὸν κόσμον. πάλιν ἀφήμι τὸν κόσμον καὶ πορεύομαι πρὸς τὸν πατέρα.»

²⁹ λέγουσιν οἱ μαθηταὶ αὐτοῦ «Ἴδε νῦν ἐν παρρησίᾳ λαλεῖς, καὶ παροιμίαν οὐδεμίαν λέγεις. ³⁰ νῦν οἶδαμεν ὅτι οἶδας πάντα καὶ οὐ χρειάν ἔχεις ἵνα τίς σε ἐρωτᾷ. ἐν τούτῳ πιστεύομεν ὅτι ἀπὸ θεοῦ ἐξῆλθες.»

³¹ ἀπεκρίθη αὐτοῖς Ἰησοῦς «Ἄρτι πιστεύετε; ³² ἰδοὺ ἔρχεται ὥρα καὶ ἐλήλυθεν ἵνα σκορπισθῇτε ἕκαστος εἰς τὰ ἴδια καὶ μόνον ἀφήτε. καὶ οὐκ εἰμὶ μόνος, ὅτι ὁ πατὴρ μετ' ἐμοῦ ἐστίν.

³³ ταῦτα λελάληκα ὑμῖν ἵνα ἐν ἐμοὶ εἰρήνην ἔχητε. ἐν τῷ κόσμῳ θλίψιν ἔχετε, ἀλλὰ θαρσεῖτε, ἐγὼ νενίκηκα τὸν κόσμον.»

ἀφήμι: to release, leave behind

ἕκαστος, -η, -ον: each, each one

ἐξῆλθον: to depart (aor.)

θαρσέω: to be of good courage, take courage

θλίψις, -εως, ἡ: affliction

μόνος, -η, -ον: alone, left alone

νικάω: to conquer, prevail, vanquish

οἶδα: to know (perf.)

παρρησία, ἡ: frankness, openness

πορεύω: to make to go

σκορπίζω: to scatter, disperse

φιλέω: to love

χρεία, ἡ: use, advantage, service

16:27 **πεφιλήκατε καὶ πεπιστεύκατε**: perf., “you have loved and have believed”

16:28 **ἐλήλυθα**: perf., “I have come”

16:29 **ἴδε**: aor. imper. of **εἶδον**, “behold!”

16:30 **ἵνα τίς σε ἐρωτᾷ**: pres. subj. in noun clause, explaining **χρειάν**, “no need for anyone to ask”

16:31 **ἄρτι πιστεύετε**: “now you believe?”

16:32 **ἔρχεται καὶ ἐλήλυθεν**: pres. and perf., “the hour is coming and it has come”
ἵνα σκορπισθῇτε: aor. pass. subj. explaining **ὥρα**, “the hour that (i.e. when) you will be scattered,” with the idea of purpose and result

ἀφήτε: aor. subj. of **ἀπο-ἔημι**, “and (when) you will leave me alone”

16:33 **ἵνα ... ἔχητε**: pres. subj. in purpose clause, “so that you will have peace”

de vobis; ²⁷ ipse enim Pater amat vos, quia vos me amastis et credidistis quia ego a Deo exivi. ²⁸ Exivi a Patre et veni in mundum; iterum relinquo mundum et vado ad Patrem.”

²⁹ Dicunt discipuli eius: “Ecce nunc palam loqueris, et proverbium nullum dicis. ³⁰ Nunc scimus quia scis omnia, et non opus est tibi, ut quis te interroget; in hoc credimus quia a Deo existi.”

³¹ Respondit eis Iesus: “Modo creditis? ³² Ecce venit hora et iam venit, ut dispergamini unusquisque in propria et me solum relinquantis; et non sum solus, quia Pater mecum est.

³³ Haec locutus sum vobis, ut in me pacem habeatis; in mundo pressuram habetis, sed confidite, ego vici mundum.”

amo, (1): to love

confido, (3): to trust in, believe

dispergo, (3): to scatter, disperse

ecce: behold! see!

exeo, (4), **exivi**, **exitus**: to exit, depart

loquor, (3) **locutus sum**: to speak

modo: only, just now

nullus, -a, -um: no, none

opus, **operis** *n*: need, necessity

palam (*adv.*): openly, plainly

pax, **pacis** *f*: peace

pressura, -ae *f*: burden, distress

proprius, -a, -um: own, very own

proverbium, -i *n*: proverb, saying

relinquo, (3): to leave behind, abandon

scio, (4): to know

solus, -a, -um: only, alone

unusquisque: each one

venio, (4) **veni**: to come

vinco, (3), **vici**, **victus**: to conquer

16:27 **amastis**: syncopated perf. (= *amavistis*), “you have loved”

16:30 **ut ... interroget**: pres. subj. noun clause after *opus*, “no need *to interrogate*”

16:32 **venit hora et iam venit**: pres. and perf. respectively, “the hour is coming and already has come”

ut dispergamini ... relinquantis: pres. subj. explaining *hora*, “the hour *when you will be scattered ...when you will abandon*” with the idea of purpose and result

unusquisque: nom. subject singular in form but plural in sense and the subject of *dispergamini* and *relinquantis*, “*each one* (of you) will be scattered”

solum: acc. pred., “abandon me *alone*”

16:33 **ut ... habeatis**: pres. subj. in purpose clause, “I spoke *in order that you may have*”

Chapter 17

Jesus Prays to Be Glorified

¹ ταῦτα ἐλάλησεν Ἰησοῦς, καὶ ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ εἰς τὸν οὐρανὸν εἶπεν

«Πάτερ, ἐλήλυθεν ἡ ὥρα. ² δόξασόν σου τὸν υἱόν, ἵνα ὁ υἱὸς δοξάσῃ σέ, καθὼς ἔδωκας αὐτῷ ἐξουσίαν πάσης σαρκός, ἵνα πᾶν ὃ δέδωκας αὐτῷ δώσῃ αὐτοῖς ζωὴν αἰώνιον. ³ αὕτη δέ ἐστιν ἡ αἰώνιος ζωὴ ἵνα γινώσκωσι σὲ τὸν μόνον ἀληθινὸν θεὸν καὶ ὃν ἀπέστειλας Ἰησοῦν Χριστόν. ⁴ ἐγὼ σε ἐδόξασα ἐπὶ τῆς γῆς, τὸ ἔργον τελειώσας ὃ δέδωκάς μοι ἵνα ποιήσω. ⁵ καὶ νῦν δόξασόν με σύ, πάτερ, παρὰ σεαυτῷ τῇ δόξῃ ἣ εἶχον πρὸ τοῦ τὸν κόσμον εἶναι παρὰ σοί.

αἰώνιος, -α, -ον: eternal

ἀποστέλλω: to send off

γῆ, ἡ: earth

γινώσκω: to know

δοξά, ἡ: glory

δοξάζω: to magnify, glorify

ἐξουσία, ἡ: power or authority

ἐπαίρω: to lift up and set on

ζωή, ἡ: life

κόσμος, ὁ: world

οὐρανός, ὁ: heaven

ὀφθαλμός, ὁ: the eye

σάρξ, -κος, ἡ: flesh

τελειώω: to make perfect, complete

χριστός, -ή, -όν: anointed

17:1 ἐπάρας: aor. part. of ἐπι-αἶρω, “*having lifted* his eyes”

17:2 δόξασόν: aor. imper., “*glorify* your son!”

ἵνα ὁ υἱὸς δοξάσῃ: aor. subj. in purpose clause, “so that the son may glorify”

πᾶν ὃ δέδωκας ... αὐτοῖς: the n. s. πᾶν is the antecedent of αὐτοῖς by sense, “everyone whom you (the father) have given to him (the son), he will give to them eternal life”

ἵνα ... δώσῃ: aor. subj. in purpose clause, “so that he may give to them”

17:3 ἵνα γινώσκωσι: pres. subj. in appositive clause, “this is eternal life, namely, that they might know”

ὃν ἀπέστειλας: aor., “whom you sent”

17:4 τελειώσας: aor. part. instrumental, “I glorified you *by having accomplished*”

ἵνα ποιήσω: aor. subj. purpose clause, “gave *in order to do*”

17:5 δόξῃ ἡ: rel. pron. attracted into the case (dat.) of its antecedent, “glorify me *with the glory which* I had”

πρὸ τοῦ τὸν κόσμον εἶναι: articular inf., “before the world to be” i.e. before the world was

Chapter 17

Jesus Prays to Be Glorified

¹ Haec locutus est Iesus; et, sublevatis oculis suis in caelum, dixit:

“Pater, venit hora: clarifica Filium tuum, ut Filius clarificet te,

² sicut dedisti ei potestatem omnis carnis, ut omne, quod dedisti ei, det eis vitam aeternam. ³ Haec est autem vita aeterna, ut cognoscant te solum verum Deum et, quem misisti, Iesum Christum. ⁴ Ego te clarificavi super terram; opus consummavi, quod dedisti mihi, ut faciam; ⁵ et nunc clarifica me tu, Pater, apud te ipsum claritate, quam habebam, priusquam mundus esset, apud te.

apud: at, by, near (+ *acc.*)

caro, carnis *f:* flesh, body

claritas, -atis *f:* glory, fame

consummo, (1): to finish, end, complete

do, (1) dedi, datus: to give

filius, fili *m:* son

oculus, -i *m:* eye

potestas, -tatis *f:* power, strength

priusquam: before (+ *subj.*)

solus, -a, -um: alone

sublevo, (1): to lift up, raise

terra, -ae *f:* earth, land

verus, -a, -um: true, real

vita, -ae *f:* life

17:1 **sublevatis oculis:** abl. abs., “his eyes having been lifted”

ut ... clarificet: pres. subj. in result clause, “glorify! *so that he may glorify*”

17:2 **omnis carnis:** objective gen., “power *over all flesh*”

ut ... det: pres. subj. in purpose clause, “so that he may give”

omne, quod dedisti ... eis: the antecedent of both *quod* and *eis* is *omne*, “everyone *whom you gave* to him, he will give *to them* eternal life”

17:3 **ut cognoscant:** pres. subj. in noun clause of apposition, “this is life, *that they know* you, the one true God”

17:4 **ut faciam:** pres. subj. in ind. com. after *dedisti*, “you gave me (the order) *to do*”

17:5 **te-met-ipsam:** acc. emphatic, “you yourself”

priusquam ... esset: impf. subj. indicating design or anticipation, “*before the world existed*”

Jesus Prays for His Disciples

⁶ ἐφανερώσά σου τὸ ὄνομα τοῖς ἀνθρώποις, οὓς ἔδωκάς μοι ἐκ τοῦ κόσμου. σοὶ ἦσαν καὶ μοὶ αὐτοὺς ἔδωκας, καὶ τὸν λόγον σου τετήρηκαν. ⁷ νῦν ἔγνωκαν ὅτι πάντα ὅσα ἔδωκάς μοι παρὰ σοῦ εἰσὶν. ⁸ ὅτι τὰ ῥήματα ἃ ἔδωκάς μοι δέδωκα αὐτοῖς, καὶ αὐτοὶ ἔλαβον καὶ ἔγνωσαν ἀληθῶς ὅτι παρὰ σοῦ ἐξήλθον, καὶ ἐπίστευσαν ὅτι σύ με ἀπέστειλας. ⁹ ἐγὼ περὶ αὐτῶν ἐρωτῶ· οὐ περὶ τοῦ κόσμου ἐρωτῶ ἀλλὰ περὶ ὧν δέδωκάς μοι, ὅτι σοί εἰσιν, καὶ τὰ ἐμὰ πάντα σὰ ἐστίν ¹⁰ καὶ τὰ σὰ ἐμὰ, καὶ δεδόξασμαι ἐν αὐτοῖς. ¹¹ καὶ οὐκέτι εἰμὶ ἐν τῷ κόσμῳ, καὶ αὐτοὶ ἐν τῷ κόσμῳ εἰσὶν, καὶ γὰρ πρὸς σέ ἔρχομαι.

δοξάζομαι: to be magnified, glorified

ἐμός, -α, -ον: my

ἐρωτάω: to ask

ὄνομα, -ατος, τό: a name

πιστεύω: to trust in, believe in

ῥήμα, -ατος, τό: a word, saying

σός, -α, -ον: your

τηρέω: to guard, keep

φανερώω: to make manifest

17:6 **καὶ μοι:** (= καὶ ἐμοὶ) “and to me you gave them”

τετήρηκαν: perf., “they have kept”

17:7 **ἔγνωκαν:** perf., “they have come to know”

πάντα ... παρὰ σοῦ εἰσὶν: “all things are from you;” usually a neuter plural subject takes a singular verb, not plural (see **πάντα ἐστίν** in verse 9 below)

17:8 **ἔλαβον ... ἔγνωσαν:** aor., “they received ... they knew”

17:9 **περὶ αὐτῶν:** “I ask *on their behalf*”

περὶ ὧν: “on behalf of those whom” the rel. is attracted to the case (gen.) of its antecedent

σοί: nom. pred., “because they are *yours*”

17:10 **καὶ τὰ σὰ ἐμὰ:** “and yours are mine”

δεδόξασμαι: perf., “I have been glorified”

Jesus Prays for His Disciples

⁶ Manifestavi nomen tuum hominibus, quos dedisti mihi de mundo. Tui erant, et mihi eos dedisti, et sermonem tuum servaverunt.

⁷ Nunc cognoverunt quia omnia, quae dedisti mihi, abs te sunt, ⁸ quia verba, quae dedisti mihi, dedi eis; et ipsi acceperunt et cognoverunt vere quia a te exivi et crediderunt quia tu me misisti. ⁹ Ego pro eis rogo; non pro mundo rogo, sed pro his, quos dedisti mihi, quia tui sunt; ¹⁰ et mea omnia tua sunt, et tua mea; et clarificatus sum in eis.

¹¹ Et iam non sum in mundo, et hi in mundo sunt, et ego ad te venio.

accipio, (3), **accepi**: accept, receive
cognosco, (3), **cognovi**: to know
do, (1) **dedi**: to give
exeo, (4), **exivi**: to go out
homo, **hominis** *m*: a person
manifesto, (1): to make known, clarify
meus, -a, -um: my
mitto, (3), **misi**: to sent

mundus, -i *m*: world
nomen, -inis *n*: a name
rogo, (1): to ask
sermo, -onis *m*: speech
servo (1): to preserve, keep
tuus, -a, -um: your
verbum, -i *n*: word, proverb
vere: really, truly

17:6: **tui**: nom. pred., “they were *yours*”

17:7-8 **quia ... quia ... quia**: introducing ind. st., “they know *that* ... believe *that*”

17:10 **mea omnia tua sunt, et tua mea**: “all mine are yours, and yours mine”

πάτερ ἅγιε, τήρησον αὐτοὺς ἐν τῷ ὀνόματί σου ᾧ δέδωκάς μοι, ἵνα ὦσιν ἐν καθὼς ἡμεῖς. ¹² ὅτε ἤμην μετ' αὐτῶν ἐγὼ ἐτήρουν αὐτοὺς ἐν τῷ ὀνόματί σου ᾧ δέδωκάς μοι, καὶ ἐφύλαξα, καὶ οὐδεὶς ἐξ αὐτῶν ἀπώλετο εἰ μὴ ὁ υἱὸς τῆς ἀπωλείας, ἵνα ἡ γραφὴ πληρωθῇ.

¹³ νῦν δὲ πρὸς σὲ ἔρχομαι, καὶ ταῦτα λαλῶ ἐν τῷ κόσμῳ ἵνα ἔχωσιν τὴν χαρὰν τὴν ἐμὴν πεπληρωμένην ἐν ἑαυτοῖς. ¹⁴ ἐγὼ δέδωκα αὐτοῖς τὸν λόγον σου, καὶ ὁ κόσμος ἐμίσησεν αὐτούς, ὅτι οὐκ εἰσὶν ἐκ τοῦ κόσμου καθὼς ἐγὼ οὐκ εἰμὶ ἐκ τοῦ κόσμου. ¹⁵ οὐκ ἐρωτῶ ἵνα ἄρῃς αὐτοὺς ἐκ τοῦ κόσμου ἀλλ' ἵνα τηρήσῃς αὐτοὺς ἐκ τοῦ πονηροῦ. ¹⁶ ἐκ τοῦ κόσμου οὐκ εἰσὶν καθὼς ἐγὼ οὐκ εἰμὶ ἐκ τοῦ κόσμου. ¹⁷ ἀγιάσον αὐτοὺς ἐν τῇ ἀληθείᾳ· ὁ λόγος ὁ σὸς ἀλήθειά ἐστιν. ¹⁸ καθὼς

ἀγιάζω: to make holy

ἀληθεία, ἡ: the truth

ἀπολεία, ἡ: perdition

ἀπόλλυμι: to destroy utterly, kill, slay

γραφὴ, ἡ: a writing, scripture

καθὼς: just as

κόσμος, ὁ: the world

πονηρός, ὁ: the evil one

φυλάσσω: to keep guard

17:11 **τήρησον**: aor. imper., “care for them!”

ἐν τῷ ὀνόματι ᾧ δέδωκάς: “in your name which you gave me” the relative pronoun is attracted into the case (dat.) of its antecedent **ὀνόματι**.

ἵνα ὦσιν: pres. subj. in purpose clause, “care for them *so that they be one*”

17:12 **ἤμην**: impf. of **εἶμι** (= **ἦ**), “when *I was* with them”

ἐφύλαξα: aor., “I guarded”

ἀπώλετο: aor. mid. of **ἀπόλλυμι**, “none *was lost*”

εἰ μὴ ὁ υἱὸς: “none was lost *except the son* of perdition” i.e. Judas Iscariot

ἵνα πληρωθῇ: aor. subj. pass. in purpose clause, “*so that scripture be fulfilled*”

17:13 **ἵνα ἔχωσιν**: pres. subj. in purpose clause, “I speak *so that they have*”

πεπληρωμένην: perf. part. serving as predicate, “so that they have my joy *fulfilled*”

17:15 **ἵνα ἄρῃς ... τηρήσῃς**: aor. subj. in ind. command after **ἐρωτῶ**, “I do not ask *that you remove ... but that you keep* them”

17:17 **ἀγιάσον**: aor. imper., “make holy!”

Pater sancte, serva eos in nomine tuo, quod dedisti mihi, ut sint unum sicut nos. ¹² Cum essem cum eis, ego servabam eos in nomine tuo, quod dedisti mihi, et custodivi, et nemo ex his periit, nisi filius perditionis, ut Scriptura impleatur.

¹³ Nunc autem ad te venio et haec loquor in mundo, ut habeant gaudium meum impletum in semetipsis. ¹⁴ Ego dedi eis sermonem tuum, et mundus odio eos habuit, quia non sunt de mundo, sicut ego non sum de mundo. ¹⁵ Non rogo, ut tollas eos de mundo, sed ut serves eos ex Malo. ¹⁶ De mundo non sunt, sicut ego non sum de mundo. ¹⁷ Sanctifica eos in veritate; sermo tuus veritas est. ¹⁸ Sicut

custodio, (4), **custodivi**: to guard, protect
gaudium, -i *n*: joy
impleo, (2), **implevi**, **impletus**: to fill
malus, -a, -um: bad, evil
nomen, -inis *n*: name
odium, -i *n*: hate
perditio, -onis *f*: destruction, ruin

pereo, (4), **perii**, **peritus**: to die, pass away
sanctifico, (1): to sanctify, make holy
sanctus, -a, -um: divine, holy
scriptura, -ae *f*: writing, scripture
semetipse, -a, -um: one's self
servo, (1): to keep, preserve
veritas, -tatis *f*: the truth

17:11 **ut sint**: pres. subj. in purpose clause, "keep them *so that they be*"

unum: predicate nom., "so that they may be *one*"

17:12 **cum essem**: impf. subj. in *cum* circumstantial clause, "*when I was* with them"

nemo ex his: partitive, "none of these"

ut ... impleatur: pres. subj. in purpose clause, "I speak so that it may be fulfilled"

17:13 **ut habeant**: pres. subj. in purpose clause, "I speak *so they may have*"

17:14 **odio**: abl. of manner, "the world has them *in contempt*"

17:15 **ut tollas ... serves**: pres. subj. in ind. quest. after *rogo*, "I ask *that you raise them ...that you preserve them*"

ἐμέ ἀπέστειλας εἰς τὸν κόσμον, καὶ γὰρ ἀπέστειλα αὐτοὺς εἰς τὸν κόσμον.¹⁹ καὶ ὑπὲρ αὐτῶν ἐγὼ ἀγιάζω ἑμαυτόν, ἵνα ᾧσιν καὶ αὐτοὶ ἡγιασμένοι ἐν ἀληθείᾳ.

²⁰ οὐ περὶ τούτων δὲ ἐρωτῶ μόνον, ἀλλὰ καὶ περὶ τῶν πιστευόντων διὰ τοῦ λόγου αὐτῶν εἰς ἐμέ, ²¹ ἵνα πάντες ἐν ᾧσιν, καθὼς σύ, πατήρ, ἐν ἐμοὶ καὶ γὰρ ἐν σοί, ἵνα καὶ αὐτοὶ ἐν ἡμῖν ᾧσιν, ἵνα ὁ κόσμος πιστεύῃ ὅτι σύ με ἀπέστειλας. ²² καὶ γὰρ τὴν δόξαν ἣν δέδωκάς μοι δέδωκα αὐτοῖς, ²³ ἵνα ᾧσιν ἐν καθὼς ἡμεῖς ἐν, ἐγὼ ἐν αὐτοῖς καὶ σὺ ἐν ἐμοί, ἵνα ᾧσιν τετελειωμένοι εἰς ἓν, ἵνα γινώσκῃ ὁ κόσμος ὅτι σύ με ἀπέστειλας καὶ ἡγάπησας αὐτοὺς καθὼς ἐμέ ἡγάπησας.

²⁴ πατήρ, οὗς δέδωκάς μοι, θέλω ἵνα ὅπου εἰμὶ ἐγὼ κακεῖνοι ᾧσιν μετ' ἐμοῦ, ἵνα θεωρῶσιν τὴν δόξαν τὴν ἐμὴν ἣν δέδωκάς μοι, ὅτι ἡγάπησάς με πρὸ καταβολῆς κόσμου.

ἀγαπάω: to love
ἀγιάζω: to make holy
ἀληθεία, ἡ: the truth
γινώσκω: to know
δόξα, ἡ: glory, opinion
εἰς, μία, ἓν: one

θέλω: to wish
θεωρέω: to look at, view, behold
καθὼς: just as, just like
καταβολή, ἡ: a throwing down, founding
πιστεύω: to believe in
τελειόω: to complete, perfect

17:18 ἀπέστειλας: aor., “just as *you sent me*”

καὶ γὰρ = (καὶ ἐγὼ) “*so also I sent them*”

17:19 ἵνα ᾧσιν ἡγιασμένοι: perf. subj. periphrastic in purpose clause, “so that they may be made holy”

17:20 οὐ μόνον ...ἀλλὰ καὶ: “not only ...but also”

17:21 ἵνα πάντες ἐν ᾧσιν ...ᾧσιν...πιστεύῃ: pres. subj. in purpose clause, “so that all may be one ...so that they be with us ...so that the would *may believe*”

17:23 ἵνα ᾧσιν τετελειωμένοι: perf. subj. periphrastic in purpose clause, “so that they become perfected into one”

ἵνα γινώσκῃ: pres. subj. in result clause, “so that the world *knows*”

17:24 ἵνα ... ᾧσιν: pres. subj. in noun clause obj. of θέλω, “I wish *that they be* where I am”

ἵνα θεωρῶσιν: pres. subj. in purpose clause, “be where I am *in order to see*”

me misisti in mundum, et ego misi eos in mundum; ¹⁹ et pro eis ego sanctifico meipsum, ut sint et ipsi sanctificati in veritate.

²⁰ Non pro his autem rogo tantum, sed et pro eis, qui credituri sunt per verbum eorum in me, ²¹ ut omnes unum sint, sicut tu, Pater, in me et ego in te, ut et ipsi in nobis unum sint; ut mundus credat quia tu me misisti. ²² Et ego claritatem, quam dedisti mihi, dedi illis, ut sint unum, sicut nos unum sumus; ²³ ego in eis, et tu in me, ut sint consummati in unum; ut cognoscat mundus, quia tu me misisti et dilexisti eos, sicut me dilexisti.

²⁴ Pater, quod dedisti mihi, volo, ut ubi ego sum, et illi sint mecum, ut videant claritatem meam, quam dedisti mihi, quia dilexisti me ante constitutionem mundi.

claritas, claritatis *f*: glory

constitutio, constitutionis *f*: creation

consummo, (1): to finish, bring about

diligo, (3), **dilexi**, **dilectus**: to love

omnis, -e: all

pater, patris *m*: father

rogo, (1): to ask

veritas, -tatis *f*: the truth

volo, velle: to wish, want

17:19 **ut sint sanctificati**: perf. subj. periphrastic in purpose clause, “in order that they be made holy”

17:20 **non tantum ... sed et**: “not only ...but also”

credituri sunt: fut. periphrastic, “those who believe”

17:21 **ut ... sint ... sint ... credat**: pres. subj. in mixture of purpose and result, “so that all may be one ... so that they themselves may be one ...so that the world may believe”

17:23 **ut sit consummati**: perf. subj. periphrastic in purpose clause, “in order that they be made into one”

ut cognoscat: pres. subj. in purpose clause, “so that world may know”

17:24 **ut et illi sint**: pres. subj. in noun jussive clause after *volo*, “wish that they too would be with me”

ut videant: pres. subj. in purpose clause, “be with me so that they would see”

²⁵ πατήρ δίκαιε, καὶ ὁ κόσμος σε οὐκ ἔγνω, ἐγὼ δέ σε ἔγνων, καὶ οὗτοι ἔγνωσαν ὅτι σύ με ἀπέστειλας, ²⁶ καὶ ἐγνώρισα αὐτοῖς τὸ ὄνομά σου καὶ γνωρίσω, ἵνα ἡ ἀγάπη ἣν ἡγάπησάς με ἐν αὐτοῖς ἦ καὶ ἐν αὐτοῖς.»

Chapter 18

Jesus Arrested

¹ ταῦτα εἰπὼν Ἰησοῦς ἐξῆλθεν σὺν τοῖς μαθηταῖς αὐτοῦ πέραν τοῦ χειμάρρου τῶν Κέδρων ὅπου ἦν κήπος, εἰς ὃν εἰσῆλθεν αὐτὸς καὶ οἱ μαθηταὶ αὐτοῦ.

² ἦδαι δὲ καὶ Ἰούδας ὁ παραδιδούς αὐτὸν τὸν τόπον, ὅτι πολλάκις συνήχθη Ἰησοῦς ἐκεῖ μετὰ τῶν μαθητῶν αὐτοῦ. ³ ὁ οὖν Ἰούδας λαβὼν τὴν σπεῖραν καὶ ἐκ τῶν ἀρχιερέων καὶ ἐκ τῶν Φαρισαίων ὑπηρέτας ἔρχεται ἐκεῖ μετὰ φανῶν καὶ λαμπάδων καὶ ὅπλων.

ἀγάπη, ἡ: love
ἀρχιερεὺς, -έως, ὁ: a chief-priest
δίκαιος, -η, -ον: just
εἰσῆλθον: to go in or into, enter (aor.)
κέδρος, ἡ: the cedar-tree
κήπος, ὁ: a garden, orchard
λαμπάς, -άδος, ἡ: a torch
ὄπλον, τό: a tool, arms

παραδίδωμι: to betray
πέραν: on the other side, across, beyond
σπεῖρα, ἡ: a tactical unit, a band
συνάγω: to gather together, convene
τόπος, ὁ: a place
ὑπηρέτης, -ου, ὁ: a public official
φανός, ὁ: a torch
χειμάρρους, ὁ: a brook

17:25 οὐκ ἔγνω ... ἔγνων ... ἔγνωσαν: aor. of γινώσκω, “the world *did not know* ...but I knew ...these knew”

17:26 ἐγνώρισα ... γνωρίσω: aor. and fut. of γνωρίζω, “I made known ...I will make known”

ἵνα ... ἦ: pres. subj. in purpose clause, “so the love *may be*”

ἀγαπή ἦν: internal acc. with ἡγαπήσας, “the love *which* you loved”

18:1 τοῦ χειμάρρου τῶν Κέδρων: “across *the brook of the Kidron*,” lit. “of the cedars,” a brook outside Jerusalem

ὅπου ἦν κήπος: “where there was a garden,” i.e., the garden of Gethsemane

18:2 ὁ παραδιδούς: pres. part. attributive, “Judas, *the one who was betraying him*”
συνήχθη: aor. pass. of συν-άγω, “Jesus *gathered* there”

18:3 λαβὼν: aor. part. of λαμβάνω, “*having secured* a band”
ἔρχεται: “goes there” note the vivid present tense

²⁵ Pater iuste, et mundus te non cognovit; ego autem te cognovi, et hi cognoverunt quia tu me misisti; ²⁶ et notum feci eis nomen tuum et notum faciam, ut dilectio, qua dilexisti me, in ipsis sit, et ego in ipsis.”

Chapter 18

Jesus Arrested

¹ Haec cum dixisset Iesus, egressus est cum discipulis suis trans torrentem Cedron, ubi erat hortus, in quem introivit ipse et discipuli eius.

² Sciebat autem et Iudas, qui tradebat eum, locum, quia frequenter Iesus convenerat illuc cum discipulis suis. ³ Iudas ergo, cum accepisset cohortem et a pontificibus et pharisaeis ministros, venit illuc cum lanternis et facibus et armis.

accipio , (3) accepi , acceptus : to receive, accept	introeo , (4), introivi , introitus : enter, go into
arma , -orum <i>n</i> : arms, weapons	iustus , -a , -um : just, fair
cognosco , (3), cognovi : to know	lanterna , -ae <i>f</i> : lantern
cohors , -tis <i>f</i> : cohort, band of men	locus , loci <i>m</i> : location, place
convenio , (4), conveni : to meet, assemble	minister , -tri <i>m</i> : attendant, minister
dilectio , -onis <i>f</i> : love, goodwill	notus , -a , -um : well known
egredior , (3), egressus sum : to go	pharisaeus , -i <i>m</i> : Pharisee
fax , facis <i>f</i> : torch	pontifex , -ficus <i>m</i> : high priest
frequenter (<i>adv.</i>): often, frequently	scio , (4): to know
hortus , horti <i>m</i> : garden	torrens , -entis <i>m</i> : wash, brook
	trado , (3): to hand over, betray

17:26 **notum**: predicate acc., “made your name *known*”

ut ... sit: pres. subj. in result clause, “so that the love *may be* in them”

18:1 **cum dixisset**: plupf. subj. in *cum* circumstantial clause, “when Jesus had spoken”

Cedron: gen. pl., “brook *of the Cedars*”

introivit: singular verb takes both *ipse* and *discipuli* as its subject

18:3 **cum accepisset**: plupf. subj. in *cum* circumstantial clause, “when he had received”

⁴ Ἰησοῦς οὖν εἰδὼς πάντα τὰ ἐρχόμενα ἐπ’ αὐτὸν ἐξῆλθεν, καὶ λέγει αὐτοῖς «Τίνα ζητεῖτε;»

⁵ ἀπεκρίθησαν αὐτῷ «Ἰησοῦν τὸν Ναζωραῖον.»

λέγει αὐτοῖς «Ἐγὼ εἰμι.» εἰστήκει δὲ καὶ Ἰούδας ὁ παραδιδούς αὐτὸν μετ’ αὐτῶν. ⁶ ὥς οὖν εἶπεν αὐτοῖς «Ἐγὼ εἰμι,» ἀπῆλθαν εἰς τὰ ὀπίσω καὶ ἔπεσαν χαμαί.

⁷ πάλιν οὖν ἐπηρώτησεν αὐτοὺς «Τίνα ζητεῖτε;»

οἱ δὲ εἶπαν «Ἰησοῦν τὸν Ναζωραῖον.»

⁸ ἀπεκρίθη Ἰησοῦς «Εἶπον ὑμῖν ὅτι ἐγὼ εἰμι· εἰ οὖν ἐμὲ ζητεῖτε, ἄφετε τούτους ὑπάγειν.» ⁹ ἵνα πληρωθῇ ὁ λόγος ὃν εἶπεν ὅτι «Οὓς δέδωκάς μοι οὐκ ἀπώλεσα ἐξ αὐτῶν οὐδένα.»

¹⁰ Σίμων οὖν Πέτρος ἔχων μάχαιραν εἵλκυσεν αὐτὴν καὶ ἔπαισεν τὸν τοῦ ἀρχιερέως δοῦλον καὶ ἀπέκοψεν αὐτοῦ τὸ ὠτάριον τὸ δεξιόν. ἦν δὲ ὄνομα τῷ δούλῳ Μάλχος.

ἀπῆλθον: to go away (*aor.*)

ἀποκόπτω: to cut off, hew off

ἀφίημι: to send forth, allow (+ *inf.*)

δεξιός, -ά, -όν: on the right side

ἔλκω: to draw, drag

ἐξῆλθον: to go out (*aor.*)

ἐπερωτάω: to inquire of, about

Μάλχος, ὁ: Malchos

μάχαιρα, ἡ: a large knife

Ναζωραῖος, -ον: of Nazareth

ὀπίσω (*adv.*): backwards

παίω: to strike, smite

πίπτω: to fall

χαμαί: on the earth, on the ground (*dv.*)

ὠτάριον, τό: a small part of the ear

18:4 εἰδὼς: perf. part. causal, “since he knew”

τὰ ἐρχόμενα: pres. part. n. pl., “knew *all the things coming*” i.e. the future

18:5 εἰστήκει: plupf., “Judas *was standing*”

18:6 ἀπῆλθαν ... ἔπεσαν: aor.with weak ending, “they drew back ... they fell to the ground”

18:8 ἄφετε: aor. imper., “allow these to go”

18:9 ἵνα πληρωθῇ: aor. pass. subj. in purpose clause, “so that the word be fulfilled”

οὓς δέδωκάς: perf., “whom you have given” see above John 17:6-8

18:10 εἵλκυσεν ... ἔπαισεν ... ἀπέκοψεν: aor., “he drew his knife ... he struck the servant ... he cut off his ear”

⁴ Iesus itaque sciens omnia, quae ventura erant super eum, processit et dicit eis: “Quem quaeritis?”

⁵ Responderunt ei: “Iesum Nazarenum.”

Dicit eis: “Ego sum!” Stabat autem et Iudas, qui tradebat eum, cum ipsis. ⁶ Ut ergo dixit eis: “Ego sum!” abierunt retrorsum et ceciderunt in terram.

⁷ Iterum ergo eos interrogavit: “Quem quaeritis?”

Illi autem dixerunt: “Iesum Nazarenum.”

⁸ Respondit Iesus: “Dixi vobis: Ego sum! Si ergo me quaeritis, sinite hos abire,” ⁹ ut impleretur sermo, quem dixit: “Quos dedisti mihi, non perdiidi ex ipsis quemquam.”

¹⁰ Simon ergo Petrus, habens gladium, eduxit eum et percussit pontificis servum et abscidit eius auriculam dextram. Erat autem nomen servo Malchus.

abeo, (4), **abii**, **abitus**: to depart
abscido, (3), **abscidi**, **abscisus**: to cut off
auricula, -ae *f*: ear
cado, (3), **cecid**, **casus**: to fall, sink, drop
dexter, -a, -um: right
educo, (3), **eduxi**, **eductus**: to draw out
gladius, -i *m*: sword
interrogo, (1): to question, ask
Nazarenus, -i *m*: the Nazarene
percutio, (3), **percussi**: to beat, strike
perdo, (3), **perdiidi**, **perditus**: to ruin, destroy

Petrus, -i *m*: Peter
pontifex, -ficus *m*: high priest
procedo, (3), **processi**: to proceed, advance
quaero, (3): to seek
retrorsum (*adv.*): back, backwards
scio, (4): to know
servus, -i *m*: slave, servant
Simon, **Simonis** *m*: Simon
sino, (3): to allow, permit (+ *inf.*)
sto, (1): to stand

18:4 **ventura**: fut. part. in periphrastic with *erant*, “which were *about to come*” i.e. the future

18:9 **ut impleretur**: impf. subj. in purpose clause, “so that it may be fulfilled”
quos dedisti: “*whom you gave me*” see above John 17:6-8

18:10 **servo**: dat. of possession, “the *servant’s* name was Malchus

¹¹ εἶπεν οὖν ὁ Ἰησοῦς τῷ Πέτρῳ «Βάλε τὴν μάχαιραν εἰς τὴν θήκην· τὸ ποτήριον ὃ δέδωκέ μοι ὁ πατήρ οὐ μὴ πῖω αὐτό;»

¹² ἡ οὖν σπεῖρα καὶ ὁ χιλιάρχος καὶ οἱ ὑπηρέται τῶν Ἰουδαίων συνέλαβον τὸν Ἰησοῦν καὶ ἔδησαν αὐτὸν ¹³ καὶ ἤγαγον πρὸς Ἄνναν πρῶτον· ἦν γὰρ πενθερὸς τοῦ Καιάφα, ὃς ἦν ἀρχιερεὺς τοῦ ἐνιαυτοῦ ἐκείνου· ¹⁴ ἦν δὲ Καιάφας ὁ συμβουλεύσας τοῖς Ἰουδαίοις ὅτι «συμφέρει ἓνα ἄνθρωπον ἀποθανεῖν ὑπὲρ τοῦ λαοῦ.»

Peter's First Denial

¹⁵ ἠκολούθει δὲ τῷ Ἰησοῦ Σίμων Πέτρος καὶ ἄλλος μαθητής. ὁ δὲ μαθητής ἐκεῖνος ἦν γνωστὸς τῷ ἀρχιερεῖ, καὶ συνεισηλθεν τῷ Ἰησοῦ εἰς τὴν αὐλὴν τοῦ ἀρχιερέως, ¹⁶ ὁ δὲ Πέτρος εἰστήκει πρὸς τῇ θύρᾳ ἔξω. ἐξῆλθεν οὖν

ἄγω: to lead or carry	λαός, λαοῦ, ὁ: the people
ἀκολουθεῖν: to follow	μάχαιρα, ἡ: a large knife
Ἄνναν, ὁ: Annan	πενθερός, ὁ: a father-in-law
ἀποθνήσκω: to die off, die	πῖνω: to drink
αὐλή, ἡ: a forecourt	ποτήριον, τό: a drinking-cup, wine-cup
γνωστός, -ή, -όν: known to (+ <i>dat.</i>)	σπεῖρα, ἡ: band
δέω: to bind	συλλαμβάνω: to collect, gather together
ἐνιαυτός, ὁ: year	συμβουλεύω: to advise, counsel
ἔξω: outside	συμφέρω: to be expedient
θήκη, ἡ: a case, scabbard	συνεισηλθόν: to enter along with (+ <i>dat.</i>) (<i>aor.</i>)
θύρα, ἡ: a door	χιλιάρχος, ὁ: a commander of a thousand men
Καιάφα, -ας, ὁ: Caiaphas	

18:11 βάλε: *aor. imper.*, “put your sword”

οὐ μὴ πῖω: *aor. subj.* of πῖνω in a rhetorical question, “shall I not drink it?”

18:12-13 συνέλαβον ... ἔδησαν ... ἤγαγον: *aor.*, “they apprehended him ... they bound him ... they led him”

18:13 τοῦ ἐνιαυτοῦ ἐκείνου: *gen.* of time within which, “high priest *during that year*”

18:14 ὁ συμβουλεύσας: *aor. part. pred.*, “Caiaphas was *the one who counseled*” see John 11:49-59

ἓνα ἀποθανεῖν: *aor. inf.* after *impers.* συμφέρει, “it is expedient *that one die*”

18:15 συνεισηλθεν: *aor.*, “he entered along with” + *dat.*

18:16 εἰστήκει: *plupf.*, “he was standing”

¹¹ Dixit ergo Iesus Petro: “Mitte gladium in vaginam; calicem, quem dedit mihi Pater, non bibam illum?”

¹² Cohors ergo et tribunus et ministri Iudaeorum comprehenderunt Iesum et ligaverunt eum ¹³ et adduxerunt ad Annam primum; erat enim socer Caiphae, qui erat pontifex anni illius. ¹⁴ Erat autem Caiphas, qui consilium dederat Iudaeis: “Expediit unum hominem mori pro populo.”

Peter's First Denial

¹⁵ Sequebatur autem Iesum Simon Petrus et alius discipulus. Discipulus autem ille erat notus pontifici et introivit cum Iesu in atrium pontificis; ¹⁶ Petrus autem stabat ad ostium foris. Exivit ergo

adduco , (3), adduxi , adductus : to lead up, bring	foris , foris , <i>f</i> : a door
alius , alia , aliud : other, another	homo , hominis <i>m</i> : man
Annan (<i>indecl.</i>): Annas	ligo , (1): to bind, tie
annus , -i <i>m</i> : year	minister , -tri <i>m</i> : minister, guard
atrium , -i <i>n</i> : atrium, reception hall	notus , -a , -um : well known, familiar
bibo , (3): to drink	ostium , -i <i>n</i> : doorway, front door
Caiphas , -ae <i>m</i> : Caiphas	populus , -i <i>m</i> : people, nation, state
calix , calicis <i>m</i> : cup, a vessel for drinking	primum (<i>adv.</i>): first
cohors , cohortis <i>f</i> : band, cohort	sequor , (3), secutus sum : follow
comprehendo , (3): to catch, seize	socer , soceri <i>m</i> : father in law
consilium , -i <i>n</i> : advice, recommendation	tribunus , -i <i>m</i> : tribune
	vagina , -ae <i>f</i> : sheath, scabbard

18:11 **bibam**: pres. subj. deliberative, “*should I not drink?*”

18:14 **unum hominem mori**: acc. + inf. after *expedit*, it is expedient *that one man die* for his people” cf. John 11:49-59

18:15 **sequebatur**: singular verb with compound subject, “Peter *was following* and other apostle”

pontifici: dat. after *notus*, “the disciple known *to the high priest*”

ὁ μαθητὴς ὁ ἄλλος ὁ γνωστὸς τοῦ ἀρχιερέως καὶ εἶπεν τῇ θυρωρῷ καὶ εἰσήγαγεν τὸν Πέτρον.

¹⁷ λέγει οὖν τῷ Πέτρῳ ἡ παιδίσκη ἡ θυρωρός «Μὴ καὶ σὺ ἐκ τῶν μαθητῶν εἶ τοῦ ἀνθρώπου τούτου;»

λέγει ἐκεῖνος «Οὐκ εἰμί.»

¹⁸ εἰστήκεισαν δὲ οἱ δοῦλοι καὶ οἱ ὑπηρέται ἀνθρακιὰν πεποικηκότες, ὅτι ψύχος ἦν, καὶ ἐθερμαίνοντο· ἦν δὲ καὶ ὁ Πέτρος μετ' αὐτῶν ἐστὼς καὶ θερμαινόμενος.

The High Priest Questions Jesus

¹⁹ ὁ οὖν ἀρχιερεὺς ἠρώτησεν τὸν Ἰησοῦν περὶ τῶν μαθητῶν αὐτοῦ καὶ περὶ τῆς διδαχῆς αὐτοῦ.

²⁰ ἀπεκρίθη αὐτῷ Ἰησοῦς «Ἐγὼ παρρησίᾳ λελάληκα τῷ κόσμῳ· ἐγὼ πάντοτε ἐδίδαξα ἐν συναγωγῇ καὶ ἐν τῷ ἱερῷ, ὅπου πάντες οἱ Ἰουδαῖοι συνέρχονται, καὶ ἐν κρυπτῷ ἐλάλησα οὐδέν· ²¹ τί με ἐρωτᾷς; ἐρώτησον τοὺς ἀκηκοτάς τί ἐλάλησα αὐτοῖς· ἴδε οὗτοι οἶδασιν ἃ εἶπον ἐγώ.»

ἀκούω: to hear
ἀνθρακιά, ἡ: a heap of hot charcoal
γνωστός, -ή, -όν: known, to be known
διδάσκω: to teach
διδασχῇ, ἡ: teaching
δούλος, ὁ: a slave
εἰσάγω: to lead in or into
θερμαίνω: to warm, heat
θυρωρός, ἡ: a door-keeper, porter

ἱερόν, τό: temple
ἵστημι: to make to stand
κρυπτός, -ή, -όν: hidden, secret
παιδίσκη, ἡ: a young girl, maiden
πάντοτε: at all times, always
παρρησία, ἡ: openness
συναγωγή, ἡ: a bringing together, uniting
συνέρχομαι: to come together
ψύχος, -εος, τό: cold

18:16 εἰσήγαγεν: aor., “he *led inside* Peter”

18:17 ἡ παιδίσκη ἡ θυρωρός: hendiadys, “the maid doorkeeper”

μὴ ... εἶ: expecting an affirmative answer, “*are you not* also one of his?”

18:18 εἰστήκεισαν: plupf., “they were standing”

πεποικηκότες: perf. part., “they *having made* a charcoal fire”

ἐστὼς: perf. part., circum., “Peter was with them, *standing* and warming”

18:21 ἐρώτησον: aor. imper., “ask!”

τοὺς ἀκηκοτάς: perf. part. of ἀκούω, “ask *those who have heard!*”

οἶδασιν: perf. of εἶδον (= ἴσασι), “they know”

discipulus alius, qui erat notus pontifici, et dixit ostiariae et introduxit Petrum.

¹⁷ Dicit ergo Petro ancilla ostiaria: “Numquid et tu ex discipulis es hominis istius?”

Dicit ille: “Non sum!”

¹⁸ Stabant autem servi et ministri, qui prunas fecerant, quia frigus erat, et calefaciebant se; erat autem cum eis et Petrus stans et calefaciens se.

The High Priest Questions Jesus

¹⁹ Pontifex ergo interrogavit Iesum de discipulis suis et de doctrina eius.

²⁰ Respondit ei Iesus: “Ego palam locutus sum mundo; ego semper docui in synagoga et in templo, quo omnes Iudaei conveniunt, et in occulto locutus sum nihil. ²¹ Quid me interrogas? Interroga eos, qui audierunt quid locutus sum ipsis; ecce hi sciunt, quae dixerim ego.”

ancilla, -ae f: slave girl, maid servant

audio, (4), **audii**: to hear

calefacio, (3): to make warm, heat

convenio, (4): to meet, assemble

doceo, (2), **docui**, **doctus**: to teach, show,
point out

doctrina, -ae f: teaching, instruction

frigus, -oris n: cold

introduco, (3), **introduxi**: to lead in

loquor, (3), **locutus sum**: to speak

nihil: nothing

numquid: is it possible? can it be that?

occultum, -i n: secrecy, hiding

ostiarius, -a, -um: belonging to the door

palam (adv.): openly, plainly

pruna, -ae f: a live coal, fire

scio, (4): to know

semper (adv.): always

synagoga, -ae f: synagogue

templum, -i n: temple

18:16 **ostiariae**: dat. used substantively as ind. obj., “he said *to the doorkeeper*”

18:18 **stans et calefaciens**: pres. part. circum., “he was with them, *standing and warming* himself”

18:21 **quae dixerim**: perf. subj. in relative clause of characteristic, “they know (the things) which I said”

²² ταῦτα δὲ αὐτοῦ εἰπόντος εἰς παρεστηκῶς τῶν ὑπη-
ρετῶν ἔδωκεν ῥάπισμα τῷ Ἰησοῦ εἰπὼν «Οὕτως ἀποκρίνη
τῷ ἀρχιερεῖ;»

²³ ἀπεκρίθη αὐτῷ Ἰησοῦς «Εἰ κακῶς ἐλάλησα, μαρτύρησον
περὶ τοῦ κακοῦ· εἰ δὲ καλῶς, τί με δέρεις;» ²⁴ ἀπέστειλεν οὖν
αὐτὸν ὁ Ἄννας δεδεμένον πρὸς Καιάφαν τὸν ἀρχιερέα.

Peter's Second and Third Denials

²⁵ ἦν δὲ Σίμων Πέτρος ἐστὼς καὶ θερμαινόμενος. εἶπον
οὖν αὐτῷ «Μὴ καὶ σὺ ἐκ τῶν μαθητῶν αὐτοῦ εἶ;»

ἡρνήσατο ἐκείνος καὶ εἶπεν «Οὐκ εἰμί.»

²⁶ λέγει εἰς ἐκ τῶν δούλων τοῦ ἀρχιερέως, συγγενὴς ὦν
οὗ ἀπέκοψεν Πέτρος τὸ ὠτίον «Οὐκ ἐγὼ σε εἶδον ἐν τῷ κήπῳ
μετ' αὐτοῦ;» ²⁷ πάλιν οὖν ἡρνήσατο Πέτρος· καὶ εὐθέως
ἀλέκτωρ ἐφώνησεν.

ἀλέκτωρ, -ορος, ἦ: a cock
ἀποκόπτω: to cut off, hew off
ἀποκρίνομαι: to answer
ἀρνέομαι: to deny, disown
δέρω: to flay, strike
δίδωμι: to give
δούλος, ὁ: a slave servant
εἶδον: to see (*aor.*)
εὐθέως (*adv.*): immediately

θερμαίνω: to warm, heat
κακός, -ή, -όν: bad
κήπος, ὁ: a garden, orchard
παρίστημι: to make to stand beside
ῥάπισμα, -ατος, τό: a slap on the face
συγγενής, ὁ: a kinsman
φωνέω: to speak, make a sound
ὠτίον, τό: the ear

- 18:22 αὐτοῦ εἰπόντος: *aor. part. in gen. abs.*, “him having said”
παρεστηκῶς: *perf. part. intransitive of παρα-ἵστημι*, “one of the officers
standing by”
18:23 μαρτύρησον: *aor. imper.*, “bear witness!”
εἰ δὲ καλῶς: “but if (I spoke) well”
δεδεμένον: *perf. of δέω circum.*, “he sent him *having been bound*”
18:25 ἡρνήσατο: *aor. mid. of ἀρνέομαι*, “he denied”
18:26 οὗ: *rel. pron. gen.*, “being a relative (of the one) *whose* ear”
ἀπέκοψεν: *aor. of ἀπο-κόπτω*, “Peter *cut off*”
οὐκ ἐγὼ σε εἶδον: “did I not see you?” expecting “yes”

²² Haec autem cum dixisset, unus assistens ministrorum dedit alapam Iesu dicens: “Sic respondes pontifici?”

²³ Respondit ei Iesus: “Si male locutus sum, testimonium perhibe de malo; si autem bene, quid me caedis?” ²⁴ Misit ergo eum Annas ligatum ad Caipham pontificem.

Peter's Second and Third Denials

²⁵ Erat autem Simon Petrus stans et calefaciens se. Dixerunt ergo ei: “Numquid et tu ex discipulis eius es?”

Negavit ille et dixit: “Non sum!”

²⁶ Dicit unus ex servis pontificis, cognatus eius, cuius abscidit Petrus auriculam: “Nonne ego te vidi in horto cum illo?” ²⁷ Iterum ergo negavit Petrus; et statim gallus cantavit.

abscido, (3), **abscidi**: to cut off, separate
alapa, -**ae f**: a blow, slap
assisto, (3): to assist, attend to
auricula, -**ae f**: the ear
bene: well, good
caedo (3): to strike, beat
calefacio, (3): to make warm, heat
canto, (1): to sing, crow
cognatus, -**i m**: relation, kinsman
gallus, -**i m**: cock, rooster

hortus, **horti m**: garden
iterum (*adv.*): again, for the second time
ligo, (1): to bind, tie
malus, -**a**, -**um**: bad, evil
nego, (1): to deny, say ... not
numquid: is it possible? can it be that?
pontifex, -**ficus m**: a high priest
servus, -**i m**: servant, slave
statim (*adv.*): at once, immediately
testimonium, -**i n**: testimony

18:22 **cum dixisset**: plupf. subj. in *cum* circumstantial clause, “when he had said”

18:25 **erat autem Simon**: returning to and repeating the situation above verse 18 (*q.v.*)

18:26 **nonne vidi**: expecting “yes” answer, “did I not see you?”

Jesus Before Pilate

²⁸ ἄγουσιν οὖν τὸν Ἰησοῦν ἀπὸ τοῦ Καιάφα εἰς τὸ πραι-
τώριον· ἦν δὲ πρωί· καὶ αὐτοὶ οὐκ εἰσῆλθον εἰς τὸ πραιτώριον,
ἵνα μὴ μιανθῶσιν ἀλλὰ φάγωσιν τὸ πάσχα. ²⁹ ἐξῆλθεν οὖν
ὁ Πειλᾶτος ἔξω πρὸς αὐτοὺς καὶ φησιν «Τίνα κατηγορίαν
φέρετε τοῦ ἀνθρώπου τούτου;»

³⁰ ἀπεκρίθησαν καὶ εἶπαν αὐτῷ «Εἰ μὴ ἦν οὗτος κακὸν
ποιῶν, οὐκ ἄν σοι παρεδώκαμεν αὐτόν.»

³¹ εἶπεν οὖν αὐτοῖς Πειλᾶτος «Λάβετε αὐτὸν ὑμεῖς, καὶ
κατὰ τὸν νόμον ὑμῶν κρίνατε αὐτόν.»

εἶπον αὐτῷ οἱ Ἰουδαῖοι «Ἡμῖν οὐκ ἔξεστιν ἀποκτείνειν
οὐδένα.» ³² ἵνα ὁ λόγος τοῦ Ἰησοῦ πληρωθῇ ὃν εἶπεν σημαίνων
ποιῶ θανάτῳ ἤμελλον ἀποθνήσκειν.

ἄγω: to lead

εἰσῆλθον: to enter (*aor.*)

ἔξεστι: it is in one's power (+ *inf.*)

ἐξῆλθον: to depart (*aor.*)

ἔφαγον: to eat (*aor.*)

θάνατος, ὁ: death

κακός, -ή, -όν: bad

κατηγορία, ἡ: an accusation, charge

κρίνω: to judge

μέλλω: to intend to do, to be about to do

μαίνω: to stain, pollute

νόμος, ὁ: custom, law

πάσχα, τό (*indecl.*): Passover (dinner)

Πειλᾶτος: Pilate, the Roman governor

πληρῶω: to make full

ποιός, -α, -ον: of what nature? of what sort?

πραιτώριον, τό: palace of the governor

πρωί (*adv.*): early

σημαίνω: to, indicate

φημί: to declare, make known

18:28 ἵνα μὴ μιανθῶσιν: *aor. pass. subj. in purpose clause, "lest they be defiled"*

(ἵνα) φάγωσιν: *aor. subj. in purpose clause, "but in order to eat"*

18:29 τοῦ ἀνθρώπου: *gen. of the person charged, "what charge do you bring against this man"*

18:30 εἰ μὴ ἦν ... ποιῶν: *pres. part. in periphrastic impf. (=ἐποίει) in present contrafactual protasis, "if he were not doing"*

οὐκ ἄν σοι παρεδώκαμεν: *aor. in past contrafactual apodosis, "we would not have handed him over to you"*

18:31 λάβετε ... κρίνατε: *aor. imper., "take him! ... judge him!" where a participle would be normal, i.e. λαβὼν κρίνατε, "having taken, judge!"*

ἀποκτείνειν: *aor. inf. complementing ἔξεστιν, "it is not possible to kill"*

18:32 ἵνα ... πληρωθῇ: *aor. pass. subj. in purpose clause, "(this was) in order for the word to be fulfilled"*

ποιῶ θανάτῳ ἤμελλον: *ind. quest. after σημαίνων, "indicating by what sort of death he was about to" + inf.*

Jesus Before Pilate

²⁸ Adducunt ergo Iesum a Caipha in praetorium. Erat autem mane. Et ipsi non introierunt in praetorium, ut non contaminarentur, sed manducarent Pascha. ²⁹ Exivit ergo Pilatus ad eos foras et dicit: “Quam accusationem affertis adversus hominem hunc?”

³⁰ Responderunt et dixerunt ei: “Si non esset hic malefactor, non tibi tradidissemus eum.”

³¹ Dixit ergo eis Pilatus: “Accipite eum vos et secundum legem vestram iudicate eum!”

Dixerunt ei Iudaei: “Nobis non licet interficere quemquam,” ³² ut sermo Iesu impleretur, quem dixit, significans qua esset morte moriturus.

accipio, (3): to receive, accept
accusatio, -onis *f*: accusation
adduco, (3): to lead
adversus: against (+ *acc.*)
affero, afferre: to allege
contamino, (1): to defile dishonor
exeo, (4), **exivi**: to depart
foras (*adv.*): out of doors, outside
impleo, (2): to fulfill
interficio, (3): to kill, execute
introeo, (4), **introii**: to enter
iudico (1): to judge
lex, legis *f*: law

licet, (2): it is permitted (+ *inf.*)
malefactor, -oris *m*: wrongdoer, criminal
manduco, (1): to eat
mane *n* (*indecl.*): early morning
morior, (3), **mortuus sum**: to die
mors, mortis *f*: death
Pascha, -atis *n*: Passover
Pilatus, -i *m*: Pontius Pilate a prefect for Judea in 26- 36 AD
praetorium, -i *n*: Roman governor's palace
secundum: according to (+ *acc.*)
significo, (1): to indicate, show

18:28 **ut non ... contaminarentur**: impf. subj. in purpose clause, “lest they be defiled,” expecting *ne*

ut ... manducarent: impf. subj. in purpose clause, “but so that they could eat”

18:30 **si non esset**: impf. subj. in pres. contrary to fact protasis, “*unless he were* (now) a criminal”

non tradidissemus: plupf. subj. in past contrary to fact apodosis, “we would not have handed over him”

18:32 **ut ... impleretur**: impf. subj. in purpose clause, “so that it may be fulfilled”

Iesu: gen., “the word of *Jesus*”

qua ... morte: abl. of means in ind. quest., “*by what sort of death* he was”

moriturus: fut. perf. part. periphrastic with *esset*, in ind. quest., “by what death he was *about to die*”

³³ εἰσῆλθεν οὖν πάλιν εἰς τὸ πραιτώριον ὁ Πειλᾶτος καὶ ἐφώνησεν τὸν Ἰησοῦν καὶ εἶπεν αὐτῷ «Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων;»

³⁴ ἀπεκρίθη Ἰησοῦς «Ἀπὸ σεαυτοῦ σὺ τοῦτο λέγεις ἢ ἄλλοι εἰπὸν σοι περὶ ἐμοῦ;»

³⁵ ἀπεκρίθη ὁ Πειλᾶτος «Μήτι ἐγὼ Ἰουδαῖός εἰμι; τὸ ἔθνος τὸ σὸν καὶ οἱ ἀρχιερεῖς παρέδωκάν σε ἐμοί· τί ἐποίησας;»

³⁶ ἀπεκρίθη Ἰησοῦς «Ἡ βασιλεία ἡ ἐμὴ οὐκ ἔστιν ἐκ τοῦ κόσμου τούτου· εἰ ἐκ τοῦ κόσμου τούτου ἦν ἡ βασιλεία ἡ ἐμή, οἱ ὑπηρέται οἱ ἐμοὶ ἡγωνίζοντο ἄν, ἵνα μὴ παραδοθῶ τοῖς Ἰουδαίοις· νῦν δὲ ἡ βασιλεία ἡ ἐμὴ οὐκ ἔστιν ἐντεῦθεν.»

³⁷ εἶπεν οὖν αὐτῷ ὁ Πειλᾶτος «Οὐκοῦν βασιλεὺς εἶ σύ;»

ἀγωνίζομαι: to contend

ἄλλος, -η, -ον: an other

βασιλεία, ἡ: a kingdom, dominion

βασιλεὺς, -έως, ὁ: a king, chief

ἔθνος, -εος, τό: a nation

εἰσῆλθον: to enter (*aor.*)

ἐντεῦθεν: hence, from here

κόσμος, ὁ: the world

παραδίδωμι: to betray, hand over

ποιέω: to do, make

ὑπερέτης, ὁ: a public servant

φωνέω: to address

18:34 *ἢ ἄλλοι*: “or did others say to you?”

18:35 *μήτι εἰμι*: a rhetorical question, “Am I a Jew?” i.e. I am not!

18:36 *εἰ ἦν ... ἡγωνίζοντο ἄν*: impf. tenses in a present contrafactual condition, “if my kingdom were ... my servants would be fighting for me”

ἵνα μὴ παραδοθῶ: aor. pass. subj. of *παρα-δίδωμι* in purpose clause, “lest I be handed over”

³³ Introivit ergo iterum in praetorium Pilatus et vocavit Iesum et dixit ei: “Tu es rex Iudaeorum?”

³⁴ Respondit Iesus: “A temetipso tu hoc dicis, an alii tibi dixerunt de me?”

³⁵ Respondit Pilatus: “Numquid ego Iudaeus sum? Gens tua et pontifices tradiderunt te mihi; quid fecisti?”

³⁶ Respondit Iesus: “Regnum meum non est de mundo hoc; si ex hoc mundo esset regnum meum, ministri mei decertarent, ut non traderer Iudaeis; nunc autem meum regnum non est hinc.”

³⁷ Dixit itaque ei Pilatus: “Ergo rex es tu?”

an: or (interog.)

decerto, (1): to fight

facio, (3), **feci:** to do, make

gens, gentis *f*: people

hinc (*adv.*): from here

itaque: and so, therefore

mundus, -i *m*: the world

nascor, (3), **natus sum:** to be born, begotten

numquid: is it possible? can it be that?

pontifex, -ficus *m*: a chief priest

regnum, -i *n*: power, kingdom

rex, regis *m*: king

trado, (3), **tradidi:** to hand over, betray

voco, (1): to call, summon

18:34 **a te-met-ipso:** “from your very self” emphatic

18:36 **si ... esset:** impf. subj. in pres. contrary to fact protasis, “if my kingdom *were* of this world”

decertarent: impf. subj. in present contrary to fact apodosis, “then my servants *would be contending*”

ut non traderer: impf. subj. in mixed purpose and result clause, “contending *so that I would not be delivered*”

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.»

³⁸ λέγει αὐτῷ ὁ Πειλᾶτος «Τί ἐστὶν ἀλήθεια;» καὶ τοῦτο εἰπὼν πάλιν ἐξῆλθεν πρὸς τοὺς Ἰουδαίους, καὶ λέγει αὐτοῖς «Ἐγὼ οὐδεμίαν εὐρίσκω ἐν αὐτῷ αἰτίαν· ³⁹ ἔστιν δὲ συνήθεια ὑμῖν ἵνα ἓνα ἀπολύσω ὑμῖν ἐν τῷ πάσχα· βούλεσθε οὖν ἀπολύσω ὑμῖν τὸν βασιλέα τῶν Ἰουδαίων;»

⁴⁰ ἐκραύγασαν οὖν πάλιν λέγοντες «Μὴ τοῦτον ἀλλὰ τὸν Βαραββᾶν.» ἦν δὲ ὁ Βαραββᾶς ληστής.

αἵτια, ἡ: guilt, cause

ἀλήθεια, ἡ: the truth

ἀπολύω: to loose from

Βαραββᾶς, ὁ: Barabbas

βούλομαι: to will, wish, be willing

γεννάω: to give birth

ἐξῆλθον: to go out of (aor.)

εὐρίσκω: to find

κραυγάζω: to shout

ληστής, -οῦ, ὁ: a robber, thief

μαρτυρέω: to bear witness to (+ dat.)

πάλιν (adv.): again

πάσχα, τό (indecl.): Passover

Πειλᾶτος: Pilate

συνήθεια, ἡ: custom

φωνή, ἡ: a sound, tone

18:37 γεγέννημαι: perf., “I was born for this”

ἐλήλυθα: perf., “I have come”

ἵνα μαρτυρήσω: aor. subj. in purpose clause, “I have come *in order to witness to* the truth”

πᾶς ὁ ὢν: pres. part. attributive, “everyone who is”

18:39 ἵνα ἓνα ἀπολύσω: aor. subj. of ἀπο-λύω in noun clause explaining συνήθεια, “it is your custom *to release one*”

ἀπολύω: aor. subj. after βούλεσθε where an infinitive would be normal, “do you wish *that I release?*”

Respondit Iesus: “Tu dicis quia rex sum. Ego in hoc natus sum et ad hoc veni in mundum, ut testimonium perhibeam veritati; omnis, qui est ex veritate, audit meam vocem.”

³⁸ Dicit ei Pilatus: “Quid est veritas?” Et cum hoc dixisset, iterum exivit ad Iudaeos et dicit eis: “Ego nullam invenio in eo causam. ³⁹ Est autem consuetudo vobis, ut unum dimittam vobis in Pascha; vultis ergo dimittam vobis regem Iudaeorum?”

⁴⁰ Clamaverunt ergo rursum dicentes: “Non hunc sed Barabbam!”
Erat autem Barabbas latro.

audio (4): to hear

Barabbas *m*: Barabbas

causa, **-ae** *f*: accusation, charge

clamo, (1): to proclaim, declare shout

consuetudo, **-inis** *f*: customary practice

dimitto, (3): to send down

exeo, (4) **exivi**: to exit

invenio, (4): to discover, find

iterum (*adv.*): again

latro, **latronis** *m*: robber

nullus, **-a**, **-um**: none, not any, nothing

rursum (*adv.*): turned back, backward

veritas, **-tatis** *f*: the truth

vox, **vocis** *f*: voice

18:37 **ut ... perhibeam**: pres. subj. in purpose clause, “I came *in order to present*”

18:38 **cum ... dixisset**: plupf. subj. in cum circumstantial clause, “when he had said”

18:39 **ut ... dimittam**: pres. subj. in noun result clause, “your custom *that I release*”

dimittam: pres. subj. in noun clause after *vultis* where we would expect an infinitive, “do you wish me *to release*?”

Chapter 19

Jesus Sentenced to Be Crucified

¹ τότε οὖν ἔλαβεν ὁ Πειλᾶτος τὸν Ἰησοῦν καὶ ἐμαστίγωσεν.
² καὶ οἱ στρατιῶται πλέξαντες στέφανον ἐξ ἀκανθῶν ἐπέθηκαν
αὐτοῦ τῇ κεφαλῇ, καὶ ἱμάτιον πορφυροῦν περιέβαλον αὐτόν,
³ καὶ ἤρχοντο πρὸς αὐτόν καὶ ἔλεγον «Χαῖρε ὁ βασιλεὺς τῶν
Ἰουδαίων.» καὶ ἐδίδοσαν αὐτῷ ράπισματα.

⁴ καὶ ἐξῆλθεν πάλιν ἔξω ὁ Πειλᾶτος καὶ λέγει αὐτοῖς «Ἴδε
ἄγω ὑμῖν αὐτόν ἔξω, ἵνα γνῶτε ὅτι οὐδεμίαν αἰτίαν εὕρισκω
ἐν αὐτῷ.» ⁵ ἐξῆλθεν οὖν ὁ Ἰησοῦς ἔξω, φορῶν τὸν ἀκάνθινον
στέφανον καὶ τὸ πορφυροῦν ἱμάτιον. καὶ λέγει αὐτοῖς «Ἴδὸν
ὁ ἄνθρωπος.»

ἄγμαι: to wonder, be astonished

ἄγω: to lead or carry

αἵτια, ἡ: blame, guilt

ἀκανθα, -ης, ἡ: a thorn, prickle

ἀκάνθινος, -η, -ον: of thorns

βασιλεὺς, ὁ: a king

ἐξῆλθον: to exit, go out (aor.)

ἐπιτίθημι: to lay, put or place upon

εὕρισκω: to find

ἱμάτιον, τό: a cloak or mantle

κεφαλῇ, ἡ: the head

μαστιγῶν: to whip, flog

ὅτε: when

οὐδεὶς, -οὐδεμία, οὐδέν: no one

περιβάλλω: to throw round

πλέκω: to twist, weave

πορφύρεος, -ον: purple

ράπισμα, -ατος, τό: a slap on the face

στέφανος, ὁ: a crown, garland

στρατιώτης, -ου, ὁ: a soldier

φορέω: to bear, wear

χαίρω: to rejoice, be glad, be delighted

19:1 ἔλαβεν: aor., “he *took* Jesus and whipped him.”

19:2 πλέξαντες: aor. of πλέκω, “having woven”

ἐπέθηκαν: aor. of ἐπι-τίθημι, “they placed upon”

περιέβαλον: aor. of περι-βάλλω, “they cast X (acc.) around Y (acc.)”

19:3 ἤρχοντο: impf. of ἔρχομαι, “they kept approaching him and kept saying”

ἐδίδοσαν: impf. of δίδωμι, “they kept giving him slaps”

19:4 ἵνα γνῶτε: aor. subj. in purpose clause, “I lead him out so that you know”

19:5 λέγει αὐτοῖς: “(Pilate) says to them” note the lack of indication of change of subject

ἰδὸν: aor. mid. imper., “*behold* the man!”

Chapter 19

Jesus Sentenced to Be Crucified

¹ Tunc ergo apprehendit Pilatus Iesum et flagellavit. ² Et milites, plectentes coronam de spinis, imposuerunt capiti eius et veste purpurea circumdederunt eum; ³ et veniebant ad eum et dicebant: “Ave, rex Iudaeorum!” et dabant ei alapas.

⁴ Et exiit iterum Pilatus foras et dicit eis: “Ecce adduco vobis eum foras, ut cognoscatis quia in eo invenio causam nullam.” ⁵ Exiit ergo Iesus foras, portans spineam coronam et purpureum vestimentum. Et dicit eis: “Ecce homo!”

adduco, (3): to lead, bring up
alapa, -ae f: blow, slap, smack
apprehendo, (3): to seize, apprehend
ave: hail! (*imper.*)
caput, **capitis** n: head
causa, -ae f: accusation, charge
circumdo, (1), **circumdedit**: to surround, encircle
corona, -ae f: crown, garland
flagello, (1): to flog, whip, lash
foras (*adv.*): outside
impono, (3), **imposui**, **impositus**: to impose, set

invenio, (4) to find
miles, **militis** m: soldier, foot soldier
nullus, -a, -um: no, none
Pilatus, -i m: Pontius Pilate a prefect of Judea in 26- 36 AD
plecto, (3): to weave, twist
porto, (1): to carry, bring
purpureus, -a, -um: purple
spina, -ae f: thorn
spineus, -a, -um: thorny
vestimentum, -i n: garment, robe
vestis, **vestis** f: garment, robe

19:2 **capiti**: dat. with compound verb, “he placed *on his head*”

veste purpurea: abl. of means, “dressed him *with a purple garment*”

19:4 **ut cognoscatis**: pres. subj. in purpose clause, “I lead out *in order that you understand*”

⁶ ὅτε οὖν εἶδον αὐτὸν οἱ ἀρχιερεῖς καὶ οἱ ὑπηρέται ἐκραύ-
γασαν λέγοντες «Σταύρωσον σταύρωσον.»

λέγει αὐτοῖς ὁ Πειλᾶτος «Λάβετε αὐτὸν ὑμεῖς καὶ σταυ-
ρώσατε, ἐγὼ γὰρ οὐχ εὐρίσκω ἐν αὐτῷ αἰτίαν.»

⁷ ἀπεκρίθησαν αὐτῷ οἱ Ἰουδαῖοι «Ἡμεῖς νόμον ἔχομεν,
καὶ κατὰ τὸν νόμον ὀφείλει ἀποθανεῖν, ὅτι υἱὸν θεοῦ ἐαυτὸν
ἐποίησεν.»

⁸ ὅτε οὖν ἤκουσεν ὁ Πειλᾶτος τοῦτον τὸν λόγον, μᾶλλον
ἐφοβήθη, ⁹ καὶ εἰσῆλθεν εἰς τὸ πραιτώριον πάλιν καὶ λέγει τῷ
Ἰησοῦ «Πόθεν εἰ σύ;» ὁ δὲ Ἰησοῦς ἀπόκρισιν οὐκ ἔδωκεν αὐτῷ.

¹⁰ λέγει οὖν αὐτῷ ὁ Πειλᾶτος «Ἐμοὶ οὐ λαλεῖς; οὐκ οἶδας ὅτι
ἐξουσίαν ἔχω ἀπολύσαι σε καὶ ἐξουσίαν ἔχω σταυρώσαί σε;»

αἵτια, ἡ: blame
ἀποκρίσις, ἡ: an answer
ἀρχιερεῖς, -έως, ὁ: chief-priest
εἰσῆλθον: to enter (*aor.*)
εὐρίσκω: to find
λαλέω: to talk
μᾶλλον (*adv.*): more

νόμος, ὁ: a law
ὀφείλω: to owe, ought to (+ *inf.*)
πόθεν: whence?
σταυρώω: to crucify
ὑπερέτης, ὁ: a public servant
φοβέομαι: to fear

- 19:6 **σταύρωσον**: *aor. imper. s.*, “crucify!”
λάβετε ... σταυρώσατε: *aor. imper. pl.*, “take! ...crucify!” where a participle
would normally be used for the first action
19:7 **ἀποθανεῖν**: *aor. inf. complementing* **ὀφείλει**, “it is fitting (for him) *to die*”
υἱόν: *acc. pred.*, “he made himself *the son of God*”
19:8 **ἐφοβήθη**: *aor. pass.*, “Pilate *became afraid*”
19:9 **οὐκ ἔδωκεν**: *aor.*, “Jesus *did not give* an answer”
19:10 **ἀπολύσαι ... σταυρώσαι**: *aor. inf. epexegetic after* **ἐξουσίαν**, “the power *to*
release ...to crucify”

⁶ Cum ergo vidissent eum pontifices et ministri, clamaverunt dicentes: “Crucifige, crucifige!”

Dicit eis Pilatus: “Accipite eum vos et crucifigite; ego enim non invenio in eo causam.”

⁷ Responderunt ei Iudaei: “Nos legem habemus, et secundum legem debet mori, quia Filium Dei se fecit.”

⁸ Cum ergo audisset Pilatus hunc sermonem, magis timuit ⁹ et ingressus est praetorium iterum et dicit ad Iesum: “Unde es tu?” Iesus autem responsum non dedit ei. ¹⁰ Dicit ergo ei Pilatus: “Mihi non loqueris? Nescis quia potestatem habeo dimittere te et potestatem habeo crucifigere te?”

accipio, (3) **accepi**, **acceptus**: to receive, accept
audio, (4), **audivi**, **auditus**: to hear
causa, -ae *f*: charge
crucifigo, (3): to crucify
debeo, (2): ought to (+ *inf*)
dimitto, (3): to send away, release
habeo, (2): to have
ingredior, (3), **ingressus sum**: to advance, enter

loquor, (3), **locutus sum**: to speak
magis: to greater extent, more greatly
morior, (3): to die
nescio, (4): to not know
potestas, **potestatis** *f*: power
responsum, -i *n*: answer, response
secundum: according to (+ *acc*)
sermo, **sermonis** *m*: speech, the word
timeo, (2), **timui**: to fear, dread, be afraid
unde: from where, whence

19:6 **cum ... vidissent**: plupf. subj. in *cum* circumstantial clause, “when they had seen”

19:7 **filium**: predicate noun, “he made himself *the son* of god”

19:8 **cum ... audisset**: plupf. subj. in *cum* circumstantial clause, “when he had heard”

19:10 **dimittere ... crucifigere**: pres. inf. epexegetic with *potestatem*, “the power to release ...to crucify”

¹¹ ἀπεκρίθη αὐτῷ Ἰησοῦς «Οὐκ εἶχες ἐξουσίαν κατ' ἐμοῦ οὐδεμίαν εἰ μὴ ἦν δεδομένον σοι ἄνωθεν· διὰ τοῦτο ὁ παραδούς μέ σοι μείζονα ἁμαρτίαν ἔχει.»

¹² ἐκ τούτου ὁ Πειλᾶτος ἐζήτει ἀπολῦσαι αὐτόν· οἱ δὲ Ἰουδαῖοι ἐκραύγασαν λέγοντες «Ἐὰν τοῦτον ἀπολύσῃς, οὐκ εἶ φίλος τοῦ Καίσαρος· πᾶς ὁ βασιλέα ἐαυτὸν ποιῶν ἀντιλέγει τῷ Καίσαρι.»

¹³ ὁ οὖν Πειλᾶτος ἀκούσας τῶν λόγων τούτων ἤγαγεν ἔξω τὸν Ἰησοῦν, καὶ ἐκάθισεν ἐπὶ βήματος εἰς τόπον λεγόμενον Λιθόστρωτον, Ἑβραϊστὶ δὲ Γαββαθά. ¹⁴ ἦν δὲ παρασκευὴ τοῦ πάσχα, ὥρα ἦν ὡς ἕκτη.

καὶ λέγει τοῖς Ἰουδαίοις «Ἴδε ὁ βασιλεὺς ὑμῶν.»

ἄγω: to lead or carry
ἁμαρτία, ἡ: a fault, sin
ἀντιλέγω: to speak against
ἄνωθεν (*adv.*): from above, from on high
βῆμα, -ατος, τό: a seat, stand
δίδωμι: to give
ἕκτος, -η, -ον: sixth
ζητέω: to seek, seek for
καθίζω: to make to sit down, seat

Καίσαρ, -αρος, ὁ: Caesar, the emperor
κραύγω: to cry out
λιθόστρωτος, -ον: paved with stones
μείζων, -ον: greater
παραδίδωμι: to hand over, betray
παρασκευή, ἡ: preparation
τόπος, ὁ: a place
φίλος, ὁ: a friend
ὥρα, ἡ: hour

19:11 οὐκ εἶχες: impf. in contrafactual apodosis (expecting ἄν), “you would have no power”

εἰ μὴ ἦν δεδομένον: plupf. periphrastic in past contrafactual protasis: “unless it had been given”

ὁ παραδούς: aor. part. of παρα-δίδωμι, “the one who betrayed” i.e. Judas
σοι: pred. dat. after μείζονα, “greater *than your* (sin)”

19:12 ἐὰν τοῦτον ἀπολύσῃς: aor. subj. in pres. general protasis, “if you release him, you are no friend”

πᾶς ὁ ... ποιῶν: pres. part. attrib., “anyone who makes himself king”

19:13 ἤγαγεν: aor. of ἄγω, “he led him outside”

ἐκάθισεν: aor., “he caused him (Jesus) to sit” or “he (himself) sat”

εἰς τόπον: “placed him *into the seat*,” whereas “he sat *in the seat*” would take ἐν with the dative, but these differences are often not observed

Λιθόστρωτον: “the Pavement” in Hebrew *Gabbatha*

19:14 παρασκευὴ τοῦ πάσχα: “it was *the preparation for the Passover*”

¹¹ Respondit Iesus: “Non haberes potestatem adversum me ullam, nisi tibi esset datum desuper; propterea, qui tradidit me tibi, maius peccatum habet.”

¹² Exinde quaerebat Pilatus dimittere eum; Iudaei autem clamabant dicentes: “Si hunc dimittis, non es amicus Caesaris! Omnis, qui se regem facit, contradicit Caesari.”

¹³ Pilatus ergo, cum audisset hos sermones, adduxit foras Iesum et sedit pro tribunali in locum, qui dicitur Lithostrotos, Hebraice autem Gabbatha. ¹⁴ Erat autem Parasceve Paschae, hora erat quasi sexta.

Et dicit Iudaeis: “Ecce rex vester!”

adduco, (3), **adduxi**: to lead, bring
adversum: opposite, against (+ *acc.*)
amicus, -i *m*: friend, ally
audio, (4), **audivi**: to hear
Caesar, **Caesaris** *m*: Caesar
contradico, (3): to oppose
desuper (*adv.*): from above
do, (1) **dedi**, **datus**: to give
exinde: thence, after that
hora, -ae *f*: hour, time

locus, **loci** *m*: seat, place
maior, -us: greater, larger
parasceves, -ae *f*: day of preparation
peccatum, -i *n*: sin
quasi: about
sedeo, (2): to sit
sex: six
trado, (3), **tradidi**: to hand over, surrender
tribunal, -alis *n*: tribunal, judgement seat
ullus, -a, -um: any

19:11 **non haberes**: impf. subj. in pres. contrary to fact apodosis, “you would not have”

nisi ... esset datum: plupf. subj. in past contrary to fact protasis, “unless it had been given”

19:12 **si ... dimittis**: an instance in which a pres. general condition is translated with a pres. indic. instead of a fut. perf., “if you release”

Caesari: dat. with compound verb, “opposes *Caesar*”

19:13 **cum audisset**: plupf. subj. in *cum* circumstantial clause, “when he had heard”

in locum: the acc. where we would expect an abl. of place, “he sits *in the place* before the tribunal”

Hebraice autem Gabbatha: “which is called *Gabbatha in Hebrew*”

19:14 **Parascevem**: “the preparation,” the day before the Passover, a transliteration of the Greek word for preparation.

¹⁵ ἐκραύγασαν οὖν ἐκεῖνοι «Ἄρον ἄρον, σταύρωσον αὐτόν.»

λέγει αὐτοῖς ὁ Πειλᾶτος «Τὸν βασιλέα ὑμῶν σταυρώσω;»

ἀπεκρίθησαν οἱ ἀρχιερεῖς «Οὐκ ἔχομεν βασιλέα εἰ μὴ Καίσαρα.»

¹⁶ τότε οὖν παρέδωκεν αὐτὸν αὐτοῖς ἵνα σταυρωθῇ.

The Crucifixion of Jesus

παρέλαβον οὖν τὸν Ἰησοῦν. ¹⁷ καὶ βαστάζων αὐτῷ τὸν σταυρὸν ἐξῆλθεν εἰς τὸν λεγόμενον Κρανίου Τόπον, ὃ λέγεται Ἑβραϊστὶ Γολγοθά, ¹⁸ ὅπου αὐτὸν ἐσταύρωσαν, καὶ μετ' αὐτοῦ ἄλλους δύο ἐντεῦθεν καὶ ἐντεῦθεν, μέσον δὲ τὸν Ἰησοῦν.

αἶρω: to take up, raise, lift up
βαστάζω: to lift, lift up, raise
Γολγοθά (*indecl.*): Golgatha
ἐντεῦθεν: hence or thence
ἐξῆλθον: to exit (*aor.*)

Καίσαρ, -αρος, ὁ: Caesar, the emperor
κρανίον, τό: the skull
μέσος, -η, -ον: middle, in the middle
παραδίδωμι: to hand over
σταυρός, ὁ: a cross

19:15 ἄρον ... σταύρωσον: *aor. imper. of αἶρω*, “away with him! ... crucify him!”

σταυρώσω: *aor. subj. in deliberative quest.*, “*should I crucify your king?*”

19:16 παρέδωκεν: *aor.*, “*he handed over him to them*”

ἵνα σταυρωθῇ: *aor. subj. pass. in purpose clause*, “*handed him over in order to be crucified*”

παρέλαβον: *aor. of παρα-λαμβάνω*, “*and so they received Jesus*”

19:17 αὐτῷ (=ἐαυτῷ): *lifting the cross for himself*”

Κρανίου Τόπον: “*the place of the skull*” in Hebrew *Golgotha*

19:18 ἐσταύρωσαν: *aor.*, “*where they crucified him*”

ἐντεῦθεν καὶ ἐντεῦθεν: “*one on each side*”

¹⁵ Clamaverunt ergo illi: “Tolle, tolle, crucifige eum!”

Dicit eis Pilatus: “Regem vestrum crucifigam?”

Responderunt pontifices: “Non habemus regem, nisi Caesarem.”

¹⁶ Tunc ergo tradidit eis illum, ut crucifigeretur.

The Crucifixion of Jesus

Susceperunt ergo Iesum. ¹⁷ Et baiulans sibi crucem exivit in eum, qui dicitur Calvariae locum, quod Hebraice dicitur Golgotha, ¹⁸ ubi eum crucifixerunt et cum eo alios duos hinc et hinc, medium autem Iesum.

alius, alia, aliud: other, another
baiulo, (1): to carry, bear
calvaria, -ae f: skull
crux, crucis f: cross
duo, duae, duo: two
exeo, (4), exivi: to exit, depart

locus, -i m: location, place
medius, -a, -um: middle, middle of
nisi: except for, if not
suscipio, (3), suscepi: to receive
tollo, (3), to remove, take away
trado, (3), tradidi: to hand over, betray

19:15 **crucifigam:** pres. subj. deliberative, “*should I crucify* your king?”

19:16 **ut crucifigeretur:** impf. subj. in purpose clause, “he handed him over to be crucified”

19:18 **hinc et hinc:** “on one side and the other”

¹⁹ ἔγραψεν δὲ καὶ τίτλον ὁ Πειλᾶτος καὶ ἔθηκεν ἐπὶ τοῦ σταυροῦ· ἦν δὲ γεγραμμένον ΙΗΣΟΥΣ Ο ΝΑΖΩΡΑΙΟΣ Ο ΒΑΣΙΛΕΥΣ ΤΩΝ ΙΟΥΔΑΙΩΝ. ²⁰ τοῦτον οὖν τὸν τίτλον πολλοὶ ἀνέγνωσαν τῶν Ἰουδαίων, ὅτι ἐγγὺς ἦν ὁ τόπος τῆς πόλεως ὅπου ἐσταυρώθη ὁ Ἰησοῦς· καὶ ἦν γεγραμμένον Ἑβραϊστί, Ῥωμαϊστί, Ἑλληνιστί. ²¹ ἔλεγον οὖν τῷ Πειλάτῳ οἱ ἀρχιερεῖς τῶν Ἰουδαίων «Μὴ γράφῃ Ὁ βασιλεὺς τῶν Ἰουδαίων, ἀλλ' ὅτι ἐκεῖνος εἶπεν Βασιλεὺς τῶν Ἰουδαίων εἰμί.»

²² ἀπεκρίθη ὁ Πειλᾶτος «Ὁ γέγραφα γέγραφα.»

²³ οἱ οὖν στρατιῶται ὅτε ἐσταύρωσαν τὸν Ἰησοῦν ἔλαβον τὰ ἱμάτια αὐτοῦ καὶ ἐποίησαν τέσσερα μέρη, ἐκάστῳ στρατιώτῃ μέρος, καὶ τὸν χιτῶνα. ἦν δὲ ὁ χιτὼν ἄραφος, ἐκ τῶν ἄνωθεν ὑφαντὸς δι' ὅλου.

ἀναγνώσκω: to read

ἄραφος, -ον: seamless

ἀρχιερεῖς, ὁ: the high priest

γράφω: to write

ἐγγὺς: near, nigh (+ gen.)

ἕκαστος, -η, -ον: each, each one

ἱμάτιον, τό: clothing

μέρος, -εος, τό: a part, share

ὅλος, -η, -ον: whole, entire

πόλις, πόλεως, ἡ: a city

σταυρός, ὁ: a cross

στρατιώτης, -ου, ὁ: a soldier

τέσσαρες, -ων, οἱ: four

τίθημι: to set, put, place

τίτλος, ὁ: title, inscription

ὑφαντός, -ή, -όν: woven

χιτῶν, -ῶνος, ὁ: a frock

19:19 ἔγραψεν ... ἔθηκεν: aor., "Pilate wrote ... he placed"

ἦν γεγραμμένον: perf. part. in plupf. periphrastic, "it had been written"

19:20 ἀνέγνωσαν: aor. ἀνα-γνώσκω, "many of the Jews read"

ἐγγὺς ... τῆς πόλεως: "was near the city"

Ἑβραϊστί, Ῥωμαϊστί, Ἑλληνιστί: "in Hebrew, Latin and Greek"

19:21 μὴ γράφῃ: pres. imper. in prohibition where aor. subj. is more normal, "don't write!"

ὅτι ἐκεῖνος εἶπεν Βασιλεὺς τῶν Ἰουδαίων εἰμί: note the triple direct speech, "write that 'he said 'I am the king'"

19:22 ὁ γέγραφα: perf., "what I have written I have written"

19:23 δι' ὅλου: "completely" i.e. all in one piece

¹⁹ Scripsit autem et titulum Pilatus et posuit super crucem; erat autem scriptum: “IESUS NAZARENUS REX IUDAEORUM.”

²⁰ Hunc ergo titulum multi legerunt Iudaeorum, quia prope civitatem erat locus, ubi crucifixus est Iesus; et erat scriptum Hebraice, Latine, Graece. ²¹ Dicebant ergo Pilato pontifices Iudaeorum: “Noli scribere: ‘Rex Iudaeorum’, sed: ‘Ipse dixit: Rex sum Iudaeorum’.”

²² Respondit Pilatus: “Quod scripsi, scripsi!”

²³ Milites ergo cum crucifixissent Iesum, acceperunt vestimenta eius et fecerunt quattuor partes, unicuique militi partem, et tunicam. Erat autem tunica inconsutilis, desuper contexta per totum.

accipio, (3), **accepi**: to receive, accept
civitas, civitatis *f*: community, city, town
consutilis, -e: sewed together
contexto, (3), **contextui, contextus**: to weave
desuper (*adv.*): from above, from overhead
lego, (3), **legi**: to read
locus, -i *m*: location, place
miles, militis *m*: a soldier
multus, -a, -um: much, many
Nazarenus, -i *m*: the Nazarene
nolo, nolle: be unwilling, do not wish

pars, partis *f*: part, share
pono, (3), **posui, positus**: to put, place
prope: near (+ *acc.*)
quattuor: four
rex, regis *m*: a king
scribo, (3), **scripsi, scriptus**: to write
titulus, -i *m*: label, sign
totus, -a, -um: whole, entire
tunica, tunicae *f*: undergarment, shirt, tunic
unusquisque, unumquidque: each one
vestimentum, -i *n*: clothing

19:20 **Hebraice, Latine, Graece**: “it was written *in Hebrew, Latin, and Greek*”

19:21 **sed Ipse dixit: Rex ...**: “But write: ‘he said, “I am king”””; note the triple direct speech

19:23 **cum crucifixissent**: cum circumstantial clause, “when they had crucified”

unicuique: dat. of adv. of *unusquisque*, “a part *for each* soldier”

per totum: “completely” i.e. all in one piece with no seams

²⁴ εἶπαν οὖν πρὸς ἀλλήλους «Μὴ σχίσωμεν αὐτόν, ἀλλὰ
λάχωμεν περὶ αὐτοῦ τίνος ἔσται.»

ἵνα ἡ γραφὴ πληρωθῇ

«Διεμερίσαντο τὰ ἱμάτιά μου ἑαυτοῖς

καὶ ἐπὶ τὸν ἱματισμόν μου ἔβαλον κλῆρον.»

οἱ μὲν οὖν στρατιῶται ταῦτα ἐποίησαν.

²⁵ εἰστήκεισαν δὲ παρὰ τῷ σταυρῷ τοῦ Ἰησοῦ ἡ μήτηρ
αὐτοῦ καὶ ἡ ἀδελφὴ τῆς μητρὸς αὐτοῦ, Μαρία ἡ τοῦ Κλωπᾶ
καὶ Μαρία ἡ Μαγδαληνὴ. ²⁶ Ἰησοῦς οὖν ἰδὼν τὴν μητέρα καὶ
τὸν μαθητὴν παρεστῶτα ὃν ἠγάπα λέγει τῇ μητρί «Γύναι,
ἴδε ὁ υἱός σου.» ²⁷ εἶτα λέγει τῷ μαθητῇ «Ἴδε ἡ μήτηρ σου.»
καὶ ἀπ' ἐκείνης τῆς ὥρας ἔλαβεν ὁ μαθητὴς αὐτὴν εἰς τὰ ἴδια.

ἀγαπάω: to love, be fond of
ἀδελφή, ἡ: a sister
βάλλω: to throw, cast
γραφὴ, ἡ: a writing, scripture
γυνή, γυναικός, ἡ: a woman
διαμερίζω: to distribute
ἴδιος, -α, -ον: one's own
ἱματισμός, ὁ: clothing
κλήρος, -ου, ὁ: a lot
Κλωπᾶς, Κλωπᾶ, ὁ: Clopas

λαγχάνω: to obtain by lot
λαμβάνω: to take, receive
Μαγδαληνή, ἡ: the Magdalene
μαθητής, -οῦ, ὁ: a disciple
Μαρία, -ας, ἡ: Mary
μήτηρ, μητρός, ἡ: a mother
παρίστημι: to make to stand beside
σταυρός, ὁ: a cross
σχίζω: to split, cleave
υἱός, ὁ: a son

19:24 **μὴ σχίσωμεν ... λάχωμεν:** aor. subj. in hortatory clause, “let’s not split it ...let’s cast lots”

τίνος ἔσται: ind. quest., “(in order to see) *whose it will be*”

ἵνα ἡ γραφὴ πληρωθῇ: aor. pass. subj. in result clause, “(this was) so that the scripture be fulfilled” Ps. 22:18

διεμερίσαντο: aor. of δια-μερίζω, “they divided up”

ἔβαλον: aor., “they cast a lot”

19:25 **εἰστήκεισαν:** plupf. of ἵστημι, “they were standing”

ἡ τοῦ Κλωπᾶ: “Mary, *the (wife) of Clopas*”

19:26 **παρεστῶτα:** perf. part. circum. of παρα-ἵστημι with present meaning, “seeing the disciple *standing*”

19:27 **εἰς τὰ ἴδια:** “he received him *into his own* (household)”

²⁴ *Dixerunt ergo ad invicem: “Non scindamus eam, sed sortiamur de illa, cuius sit,”*

ut Scriptura impleatur dicens:

*“Partiti sunt vestimenta mea sibi
et in vestem meam miserunt sortem.”*

Et milites quidem haec fecerunt.

²⁵ *Stabant autem iuxta crucem Iesu mater eius et soror matris eius, Maria Cleopae, et Maria Magdalene.* ²⁶ *Cum vidisset ergo Iesus matrem et discipulum stantem, quem diligebat, dicit matri: “Mulier, ecce filius tuus.”* ²⁷ *Deinde dicit discipulo: “Ecce mater tua.” Et ex illa hora accepit eam discipulus in sua.*

accipio, (3) **accepi**, **acceptus**: to receive, accept
Cleopas, **Cleopae** *m*: Cloepas
hora, **-ae** *f*: an hour, period of time
invicem: in turn, reciprocally, mutually
iuxta: near (+ *acc.*)
Magdalene (*indecl.*): Magdalene
Maria, **-ae** *f*: Mary
mater, **matris** *f*: mother

mulier, **mulieris** *f*: woman
partior, (4), **partitus sum**: to divide up
quidem: indeed
scindo, (3): to tear, cut to pieces
scriptura, **-ae** *f*: scripture
soror, **sororis** *f*: sister
sors, **sortis** *f*: lot, fate
sortior, (4), **sortitus sum**: to cast lots
vestis, **vestis** *f*: clothing

19:24 **non scindamus**: pres. subj. hortatory where one would expect *ne*, “let us not divide”

sortiamur: pres. subj. hortatory: “let us cast lots”

cuius sit: pres. subj. indirect question, “(to see) whose it will be”

ut ... impleatur: pres. subj. purpose clause, “so that it may be fulfilled” Ps 22:18

in vestem meam: “for the sake of my garment”

19:25 **Cleopae**: “Mary, (the wife) of Clopa”

19:26 **cum vidisset**: plupf. subj. *cum* circumstantial clause, “when he had seen”

stantem: pres. part. circum. after *vidisset*, “saw him standing”

19:27 **in sua**: neuter pl. acc., “into his own (household)”

The Death of Jesus

²⁸ μετὰ τοῦτο εἰδὼς ὁ Ἰησοῦς ὅτι ἤδη πάντα τετέλεσται
 ἵνα τελειωθῇ ἡ γραφή λέγει «Διψῶ.» ²⁹ σκεῦος ἔκειτο ὄξους
 μεστόν· σπόγγον οὖν μεστόν τοῦ ὄξους ὑσώπῳ περιθέντες
 προσήνεγκαν αὐτοῦ τῷ στόματι. ³⁰ ὅτε οὖν ἔλαβεν τὸ ὄξος ὁ
 Ἰησοῦς εἶπεν «Τετέλεσται,» καὶ κλίνας τὴν κεφαλὴν παρέ-
 δωκεν τὸ πνεῦμα.

διψῶ: to thirst

ἤδη: now, already

κείμε: to be laid

κλίνω: to make to bend, slope

μεστός, -ή, -όν: full of (+ *gen.*)

ὄξος, -εος, τό: vinegar

ὅτε: when

παραδίδωμι: to give over

περιτίθημι: to place round

πνεῦμα, -ατος, τό: spirit

προσήνεγκα: to place near to (*aor.*)

σκεῦος, -εος, τό: a vessel

σπόγγος, ὁ: a sponge

στόμα, τό: the mouth

τελειόω: to make perfect, complete

τελέω: to fulfil, accomplish

ὑσσωπος, ἡ: hyssop

19:28 **εἰδὼς:** perf. part. with present sense, “Jesus *knowing*”

τετέλεσται: perf., “knowing that all things *were accomplished*”

ἵνα τελειωθῇ: aor. pass. subj. of **τελειόω** in purpose/result clause, “so that the scripture might be fulfilled” Ps. 69:21

διψῶ: fut., “I thirst”

19:29 **ὄξους:** gen. after **μεστόν**, “full of *vinegar*”

περιθέντες: aor. part. of **περι-τίθημι**, “having placed X (acc.) on Y (dat.)”

προσήνεγκαν: aor., “they placed it near” + dat.

19:30 **κλίνας:** aor. part. of **κλίνω**, “*having bowed* his head”

παρέδωκεν: aor., “*he gave up* his spirit”

The Death of Jesus

²⁸ Post hoc sciens Iesus quia iam omnia consummata sunt, ut consummaretur Scriptura, dicit: “Sitio.” ²⁹ Vas positum erat aceto plenum; spongiam ergo plenam aceto hyssopo circumponentes, obtulerunt ori eius. ³⁰ Cum ergo accepisset acetum, Iesus dixit: “Consummatum est!” Et inclinato capite tradidit spiritum.

acetum, -i *n*: vinegar
caput, capitis *n*: head
circumpono, (3): to place X (*acc.*) around Y (*dat.*)
consummo, (1): to finish off, end
hyssopus: the Hyssop plant
inclino, (1): to bend, lower
offero, offerre, obtuli: to offer, present

os, oris *n*: mouth
plenus, -a, -um: full
scio, (4): to know
sitio, (4), **sitivi**: to be thirsty
spiritus, -us *m*: spirit
spongia, -ae *f*: sponge
trado, (3), **tradidi**: to hand over, give up
vas, vasis *n*: vessel, jar

19:28 **ut consummaretur**: impf. subj. purpose clause, “in order for scripture to be fulfilled” Ps. 22:15

19:29 **aceto**: abl. after *plenum*, “there was a jar full of vinegar”

hyssopo: dat. after *circumponentes*, “placing the sponge on a hyssop stem”

ori: dat. after compound verb, “they offered it to his mouth”

19:30 **cum... accepisset**: plupf. subj. in *cum* circumstantial clause, “when he had received”

inclinato capite: abl. abs., “his head having been inclined”

³¹ οἱ οὖν Ἰουδαῖοι, ἐπεὶ παρασκευὴ ἦν, ἵνα μὴ μείνῃ ἐπὶ τοῦ σταυροῦ τὰ σώματα ἐν τῷ σαββάτῳ, ἦν γὰρ μεγάλη ἡ ἡμέρα ἐκείνου τοῦ σαββάτου, ἠρώτησαν τὸν Πειλᾶτον ἵνα κατεαγῶσιν αὐτῶν τὰ σκέλη καὶ ἀρθῶσιν. ³² ἦλθον οὖν οἱ στρατιῶται, καὶ τοῦ μὲν πρώτου κατέαξαν τὰ σκέλη καὶ τοῦ ἄλλου τοῦ συνσταυρωθέντος αὐτῷ. ³³ ἐπὶ δὲ τὸν Ἰησοῦν ἐλθόντες, ὡς εἶδον ἤδη αὐτὸν τεθνηκότα, οὐ κατέαξαν αὐτοῦ τὰ σκέλη, ³⁴ ἀλλ' εἰς τῶν στρατιωτῶν λόγχῃ αὐτοῦ τὴν πλευρὰν ἔνυξεν, καὶ ἐξῆλθεν εὐθὺς αἷμα καὶ ὕδωρ. ³⁵ καὶ ὁ ἑωρακὼς μεμαρτύρηκεν, καὶ ἀληθινὴ αὐτοῦ ἐστὶν ἡ μαρτυρία, καὶ ἐκείνος

αἷμα, -ατος, τό: blood

ἀληθινός, -ή, -όν: true

εἰς, μία, ἓν: one

ἐρατάω: to ask

εὐθὺς: (*adv.*) immediately

ἦλθον: to go (*aor.*)

ἡμέρα, ἡ: day

κατάγνυμι: to break in pieces

λόγχῃ, ἡ: a spear-head

μαρτυρέω: to bear witness

μαρτυρία, ἡ: witness, testimony, evidence

μένω: to remain

νύσσω: to prick, pierce

παρασκευή, ἡ: preparation

πλευρά, -ᾱς, ἡ: a rib

πρωτός, -ή, -όν: first

Σάββατον, τό: sabbath

σκέλος, -εος, τό: the leg

σταυρός, ὁ: a cross

συνσταυρόω: to crucify along with

σῶμα, -ατος, τό: body

ὕδωρ, ὕδατος, τό: water

19:31 παρασκευή: "it was *the preparation* (of the passover)"

ἵνα μὴ μείνῃ: *aor. subj. of μένω in purpose clause, "lest the bodies remain"*

ἵνα κατεαγῶσιν ... ἀρθῶσιν: *aor. subj. pass. in ind. quest. after ἠρώτησαν, "they asked that they be broken and that they be removed"*

19:32 κατέαξαν: *aor. of κατα-άγνυμι, "so they came and they broke"*

τοῦ μὲν πρώτου: *gen., "bones of the first (thief)"*

συνσταυρωθέντος: *aor. pass. part. gen. s. of συν-σταυρόω, "and the bones of the one crucified with"*

19:33 τεθνηκότα: *perf. part. in ind. st. after εἶδον, "they saw that he was dead"*

19:34 λόγχῃ: *dat. of means, "pierced with his spear"*

19:35 ὁ ἑωρακὼς: *perf. part. of ὁράω, "the one who has seen"*

μεμαρτύρηκεν: *perf. of μαρτυρέω, "he has witnessed"*

³¹ Iudaei ergo, quoniam Parasceve erat, ut non remanerent in cruce corpora sabbato, erat enim magnus dies illius sabbati, rogaverunt Pilatum, ut frangerentur eorum crura, et tollerentur. ³² Venerunt ergo milites et primi quidem fregerunt crura et alterius, qui crucifixus est cum eo; ³³ ad Iesum autem cum venissent, ut viderunt eum iam mortuum, non fregerunt eius crura, ³⁴ sed unus militum lancea latus eius aperuit, et continuo exivit sanguis et aqua. ³⁵ Et qui vidit, testimonium perhibuit, et verum est eius testimonium, et ille

alter, altera, alterum: one of two, the second
aperio, (4), aperui, apertus: to open
aqua, -ae f: water
continuo (adv.): immediately
corpus, -oris n: body
crus, cruris n: leg
fero, ferre, tuli, latus: to bring
frango, (3) fregi: to break, shatter
lancea, -ae f: lance
latus, lateris n: side
magnus, -a, -um: great

parasceves, -ae f: day before the Sabbath
perhibeo, (2), perhibui: to present, give
primus, -a, -um: first
quidem: indeed, certainly
quoniam: because, since
remaneo, (2): to stay behind, remain
rogo, (1): to ask
sabbatum, -i n: Sabbath
sanguis, -inis m: blood
verus, -a, -um: true, real

19:31 **ut non remanerent:** impf. subj. purpose clause, *lest the bodies remain* expecting *ne*

ut frangerent... tollerentur: impf. subj. in ind. quest., “asked *whether they could break... and take away*”

19:32 **primi ...alterius:** gen., “the legs *of the first ...of the second*”

19:33 **cum venissent:** plupf. subj. in *cum* circumstantial clause, “when they had come”

ut viderunt: perf. in temporal clause, “when they saw”

eum mortuum (sc. esse): ind. st., “saw *that he was dead*”

19:34 **lancea:** abl. of means, “pierced *with a lance*”

19:35 **qui vidit:** perf., “*he who has seen*, that one give testimony”

οἶδεν ὅτι ἀληθῇ λέγει, ἵνα καὶ ὑμεῖς πιστεύητε. ³⁶ ἐγένετο γὰρ ταῦτα ἵνα ἡ γραφὴ πληρωθῇ «ὅσπουν οὐ συντριβήσεται αὐτοῦ.» ³⁷ καὶ πάλιν ἑτέρα γραφὴ λέγει «Ὅψονται εἰς ὃν ἐξεκέντησαν.»

The Burial of Jesus

³⁸ μετὰ δὲ ταῦτα ἠρώτησεν τὸν Πειλᾶτον Ἰωσήφ ἀπὸ Ἀριμαθαίας, ὢν μαθητῆς [τοῦ] Ἰησοῦ, κεκρυμμένος δὲ διὰ τὸν φόβον τῶν Ἰουδαίων, ἵνα ἄρῃ τὸ σῶμα τοῦ Ἰησοῦ· καὶ ἐπέτρεψεν ὁ Πειλᾶτος. ἦλθεν οὖν καὶ ἤρεν τὸ σῶμα αὐτοῦ. ³⁹ ἦλθεν δὲ καὶ Νικόδημος, ὁ ἐλθὼν πρὸς αὐτὸν νυκτὸς τὸ πρῶτον, φέρων ἔλιγμα σμύρνης καὶ ἀλόης ὡς λίτρας ἑκατόν.

ἀληθής, -ές: unconcealed, true

ἀλόη, ἡ: aloe

Ἀριμαθαία, -ας, ἡ: Aramathia

ἐγκεντέω: to stab

ἑκατόν (*indecl.*): a hundred

ἔλιγμα, -ατος, τό: a packet

ἐπιτρέπω: to turn towards, yield

Ἰωσήφ: Joseph

κρύπτω: to hide, cover, cloak

λίτρα, ἡ: a silver coin, a pound

Νικόδημος: Nicodemus

νύξ, νυκτός, ἡ: the night

ὀστέον, τό: bone

ὀφιομαι: to see (*fut.*)

σμύρνα, ἡ: myrrh

συντρίβω: to rub together, shatter

σῶμα, τό: a body

φέρω: to bear

φόβος, ὁ: fear

19:35 ἵνα καὶ ὑμεῖς πιστεύητε: pres. subj. in purpose clause, “so that you might believe”

19:36 ἵνα ἡ γραφὴ πληρωθῇ: aor. subj. pass. in purpose clause, “these things happened in order that the scripture be fulfilled” Ex. 12:46

οὐ συντριβήσεται: fut. of συν-τρίβω, “his bones will not be shattered”

19:37 ἑτέρα γραφὴ: Zech. 12:10

ἐξεκέντησαν: aor. of ἐκ-κεντέω, “they will look upon whom they stabbed”

19:38 κεκρυμμένος: perf. part. concessive, “although having kept it secret”

ἵνα ἄρῃ: aor. subj. of αἶρω in noun clause after ἠρώτησεν, “he asked to take the body”

ἐπέτρεψεν: aor. of ἐπιτρέπω, “Pilate yielded”

ἤρεν: aor. of αἶρω, “he (Joseph) removed”

19:39 νυκτός: gen. of time within which, “during the night”

ἔλιγμα: “a packet of” + gen.

ὡς λίτρας ἑκατόν: “about 100 pounds (in value)” where genitive is normal

scit quia vera dicit, ut et vos credatis. ³⁶ Facta sunt enim haec, ut Scriptura impleatur: “Os non comminuetur eius,” ³⁷ et iterum alia Scriptura dicit: “Videbunt in quem transfixerunt.”

The Burial of Jesus

³⁸ Post haec autem rogavit Pilatum Ioseph ab Arimathaea, qui erat discipulus Iesu, occultus autem propter metum Iudaeorum, ut tolleretur corpus Iesu; et permisit Pilatus. Venit ergo et tulit corpus eius. ³⁹ Venit autem et Nicodemus, qui venerat ad eum nocte primum, ferens mixturam myrrhae et aloes quasi libras centum.

aloe, aloes *f*: aloe plant
Arimathaea (*indecl.*): Arimathea
centum: one hundred
comminuo, (3): to break
ferro, ferre, tuli, latus: to carry
Ioseph (*indecl.*): Joseph
libra, -ae *f*: Roman coin
metus, metus *m*: fear
mixtura, -ae *f*: mixture
myrrha, -ae *f*: myrrh
Nicodemus, -i *m*: Nicodemus

nox, noctis *f*: night
occultus, -a, -um: hidden, in secret
os, ossis *n*: bone
permitto, (3), **permisi**: to permit, allow
primum: at first, earlier
quasi: about, approximately
scio, (4): to know, understand
tollo, (3), **sustuli**: to remove
transfigo, (3): to transfix, pierce through
verus, -a, -um: true

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- 19:35 **ut... credatis**: pres. subj. in purpose clause, “speaks *in order that you believe*”
 19:36 **ut... impleatur**: pres. subj. in purpose clause, “these things were done *in order that scripture be fulfilled*” Ps. 34:20
 19:37 **alia scriptura**: Zech. 12:10
 19:38 **ut tolleretur**: impf. subj. in ind. quest. after *rogavit*, “asked *whether he could take away*”
 19:39 **quasi libras centum**: “about 100 pounds (in value)” where the genitive is normal

⁴⁰ ἔλαβον οὖν τὸ σῶμα τοῦ Ἰησοῦ καὶ ἔδησαν αὐτὸ ὀθονίοις μετὰ τῶν ἀρωμάτων, καθὼς ἔθος ἐστὶν τοῖς Ἰουδαίοις ἐνταφιάζειν. ⁴¹ ἦν δὲ ἐν τῷ τόπῳ ὅπου ἐσταυρώθη κήπος, καὶ ἐν τῷ κήπῳ μνημεῖον καινόν, ἐν ᾧ οὐδέπω οὐδεὶς ἦν τεθειμένος. ⁴² ἐκεῖ οὖν διὰ τὴν παρασκευὴν τῶν Ἰουδαίων, ὅτι ἐγγὺς ἦν τὸ μνημεῖον, ἔθηκαν τὸν Ἰησοῦν.

Chapter 20

The Empty Tomb

¹ τῇ δὲ μιᾷ τῶν σαββάτων Μαρία ἡ Μαγδαληνὴ ἔρχεται πρὸς σκοτίας ἔτι οὔσης εἰς τὸ μνημεῖον, καὶ βλέπει τὸν λίθον ἡρμένον ἐκ τοῦ μνημείου. ² τρέχει οὖν καὶ ἔρχεται πρὸς Σίμωνα

ἄρωμα, -ατος, τό: spice

βλέπω: to see, have the power of sight

δέω: to bind, wrap

ἔθος, -εος, τό: custom, habit

ἐνταφιάζω: to prepare for burial

καθώς: just as

καινός, -ή, -όν: new, fresh

κήπος, ό: a garden

λίθος, ό: a stone

μνημεῖον, τό: a monument

ὀθόνιον, τό: a piece of fine linen

παρασκευή, ή: preparation day

πρωί (adv.): early in the day

σκοτία, ή: darkness, gloom

τρέχω: to run

19:40 ἔδησαν: aor. of δέω, “they wrapped it (the body)”

ὀθονίοις: dat. of means, “they wrapped it *with cloth*”

μετὰ τῶν ἀρωμάτων: “together with spices”

ἐνταφιάζειν: pres. inf. after ἔθος ἐστίν, “as is the custom *to prepare to bury*”

19:41 ὅπου ἐσταυρώθη: aor. pass. in local relative clause, “the place *where he was crucified*”

ἦν τεθειμένος: perf. part. of τίθημι in plupf. periphrastic, “in which no one *had been placed*”

19:42 διὰ τὴν παρασκευὴν: “because of the preparation (of the Passover)”

ἔθηκαν: aor. of τίθημι, “they placed”

20:1 τῇ δὲ μιᾷ (sc. ὥρᾳ): dat. of time when, “at the first hour”

σκοτίας ἐπι οὔσης: gen. abs., “there still being darkness”

20:1 ἡρμένον: perf. part. circum. of αἵρω, “she sees the stone *having been removed*”

⁴⁰ Acceperunt ergo corpus Iesu et ligaverunt illud linteis cum aromatibus, sicut mos Iudaeis est sepelire. ⁴¹ Erat autem in loco, ubi crucifixus est, hortus, et in horto monumentum novum, in quo nondum quisquam positus erat. ⁴² Ibi ergo propter Parascevem Iudaeorum, quia iuxta erat monumentum, posuerunt Iesum.

Chapter 20

The Empty Tomb

¹ Prima autem sabbatorum Maria Magdalene venit mane, cum adhuc tenebrae essent, ad monumentum et videt lapidem sublatum a monumento. ² Currit ergo et venit ad Simonem

accipio , (3) accepi , acceptus : to receive, accept	locus , -i m : place
adhuc : thus far, till now	Magdalene (<i>indecl.</i>): Magdalene
aroma , aromatis n : spice	mane (<i>indecl n</i> : in the morning
corpus , -oris n : a body	Maria , -ae f : Mary
curro , (3): to run	monumentum , -i n : tomb
hortus , -i m : garden	mos , moris m : custom, habit
ibi : there, in that place	nondum : not yet
iuxta : nearly, close by (+ <i>acc.</i>)	novus , -a , -um : new, fresh
lapis , lapidis m : stone	pono , (3), posui , positus : to place, put
ligo , (1): to bind, tie	sepelio , (4): to bury
lintheum , -i n : linen cloth, linen	subferro , -ferre , sustuli , sublatus : to remove
	tenebrae , -arum f : darkness (<i>pl.</i>)

19:40 **lintheis**: abl. means, “they wrapped *with cloths*”

sepelire: epexegetic inf., “it is the custom *to bury*”

19:41 **monumentum**: properly a tomb-marker, but here an empty tomb

19:42 **quia**: causal, “*because* the tomb was nearby”

20:1 **prima (sc. hora)**: abl. of time when, “at the first hour”

cum... essent: impf. subj. in *cum* circumstanital clause, “*when there was still darkness*”

20:1 **lapidem sublatum**: ind. st., “see *that the stone has been removed*”

Πέτρον καὶ πρὸς τὸν ἄλλον μαθητὴν ὃν ἐφίλει ὁ Ἰησοῦς, καὶ λέγει αὐτοῖς «ἦραν τὸν κύριον ἐκ τοῦ μνημείου, καὶ οὐκ οἶδαμεν ποῦ ἔθηκαν αὐτόν.»

³ ἐξῆλθεν οὖν ὁ Πέτρος καὶ ὁ ἄλλος μαθητής, καὶ ἤρχοντο εἰς τὸ μνημεῖον. ⁴ ἔτρεχον δὲ οἱ δύο ὁμοῦ· καὶ ὁ ἄλλος μαθητής προέδραμεν τάχειον τοῦ Πέτρου καὶ ἦλθεν πρῶτος εἰς τὸ μνημεῖον, ⁵ καὶ παρακύψας βλέπει κείμενα τὰ ὀθόνια, οὐ μέντοι εἰσῆλθεν. ⁶ ἔρχεται οὖν καὶ Σίμων Πέτρος ἀκολουθῶν αὐτῷ, καὶ εἰσῆλθεν εἰς τὸ μνημεῖον. ⁷ καὶ θεωρεῖ τὰ ὀθόνια κείμενα, καὶ τὸ σουδάριον, ὃ ἦν ἐπὶ τῆς κεφαλῆς αὐτοῦ, οὐ μετὰ τῶν ὀθονίων κείμενον ἀλλὰ χωρὶς ἐντετυλιγμένον εἰς ἓνα τόπον. ⁸ τότε οὖν εἰσῆλθεν καὶ ὁ ἄλλος μαθητής ὁ ἐλθὼν

αἶρω: to take

ἀκολουθέω: to follow

βλέπω: to see

εἰσῆλθον: to go into (*aor.*)

ἐντυλίσσω: to wrap up

ἐξῆλθον: to go out (*aor.*)

ἦλθον: to go or come (*aor.*)

θεωρέω: to look at, view, behold

κείμεαι: to be laid

κεφαλή, ἡ: the head

κύριος, ὁ: a lord, master

ὀθόνιον, τό: a piece of fine linen

οἶδα: to know (*perf.*)

ὁμοῦ: together,

παρακύπτω: to stoop sideways (to peek)

προέδραμον: to run forward (*aor.*)

πρῶτος, -η, -ον: first

σουδάριον, τό: towel, cloth

ταχύς, -εία, ύ: swift, fast

τόπος, ὁ: the place

τότε: at that time, then

φιλέω: to love, regard with affection

χωρίς (*adv.*): separately, apart from

20:2 **ἦραν:** *aor.* of **αἶρω**, “they took”

ποῦ ἔθηκαν: *aor.* of **τίθημι** in *ind. quest.*, “we don’t know *where* they placed him”

20:4 **ἔτρεχον:** *impf.*, “they were running”

τοῦ Πέτρου: *gen.* of comparison after **τάχειον**, “faster *than Peter*”

20:5 **παρακύψας:** *aor. part.* of **παρακύπτω**, “having stooped sideways”

20:7 **κείμενα:** *pres. part. circum.* agreeing with **ὀθόνια**, “he saw the linen cloth *lying* not with the others”

κείμενον ...ἐντετυλιγμένον: *perf. part. circum.* agreeing with **σουδάριον**, “he saw the cloth not *lying* ... *having been rolled up*”

ἀλλὰ χωρὶς: adverbial, “*but* rolled up *apart*”

20:8 **ὁ ἐλθὼν:** *aor. part. attributive*, “*the one who went* first”

Petrum et ad alium discipulum, quem amabat Iesus, et dicit eis:
 “Tulerunt Dominum de monumento, et nescimus, ubi posuerunt eum!”

³ Exiit ergo Petrus et ille alius discipulus, et veniebant ad monumentum. ⁴ Currebant autem duo simul, et ille alius discipulus praecurrit citius Petro et venit primus ad monumentum; ⁵ et cum se inclinasset, videt posita linteamina, non tamen introivit. ⁶ Venit ergo et Simon Petrus sequens eum et introivit in monumentum; et videt linteamina posita ⁷ et sudarium, quod fuerat super caput eius, non cum linteaminibus positum, sed separatim involutum in unum locum. ⁸ Tunc ergo introivit et alter discipulus, qui venerat

alter, -a, -um: other

amo, (1): to love

autem: but

caput, **capitis** *n*: head

citus, -a, -um: quick, swift

duo, **duae**, **duo**: two

exeo, (4), **exii**: to depart

ferro, **ferre**, **tuli**: to carry away

inclino, (1): to bend, lower

involvere, (3), **involvi**, **involutus**: to wrap

linteamen, -inis *n*: linen cloth

locus, **loci** *m*: place

nescio, (4): not to know

pono, (3) **posui**: to put, place

praecurro, (3), **-cucurri**: to run before

separatim (*adv.*): apart, separately

sequor, (3), **secutus sum**: follow

simul (*adv.*): at same time

sudarium, -i *n*: cloth

20:3 **ille alius**: “that other,” corresponding to ὁ ἄλλος, with *ille* indicating that it refers to the very “other” disciple previously mentioned

20:4 **Petro**: abl. of comparison after *citius*, “he ran faster *than Peter*”

venit primus: nom. adj. with adverbial force, “he came first” i.e. arrived first

20:5 **cum... inclinasset**: plupf. subj. in *cum* circumstantial clause, “when he had bent over”

20:5-6 **posita** (*bis*): perf. part. circum., “sees the linens *set aside*”

πρῶτος εἰς τὸ μνημεῖον, καὶ εἶδεν καὶ ἐπίστευσεν· ⁹ οὐδέπω γὰρ ᾗδειςαν τὴν γραφὴν ὅτι δεῖ αὐτὸν ἐκ νεκρῶν ἀναστῆναι.
¹⁰ ἀπῆλθον οὖν πάλιν πρὸς αὐτοὺς οἱ μαθηταί.

Jesus Appears to Mary Magdalene

¹¹ Μαρία δὲ εἰστήκει πρὸς τῷ μνημείῳ ἔξω κλαίουσα. ὥς οὖν ἔκλαιεν παρέκυψεν εἰς τὸ μνημεῖον, ¹² καὶ θεωρεῖ δύο ἀγγέλους ἐν λευκοῖς καθεζομένους, ἓνα πρὸς τῇ κεφαλῇ καὶ ἓνα πρὸς τοῖς ποσίν, ὅπου ἔκειτο τὸ σῶμα τοῦ Ἰησοῦ.

¹³ καὶ λέγουσιν αὐτῇ ἐκεῖνοι «Γύναι, τί κλαίεις;»

λέγει αὐτοῖς ὅτι «Ἦραν τὸν κύριόν μου, καὶ οὐκ οἶδα ποῦ ἔθηκαν αὐτόν.» ¹⁴ ταῦτα εἰποῦσα ἐστράφη εἰς τὰ ὀπίσω, καὶ θεωρεῖ τὸν Ἰησοῦν ἐστῶτα, καὶ οὐκ ᾗδει ὅτι Ἰησοῦς ἐστίν.

ἄγγελος, ὁ: a messenger, envoy
ἀνίστημι: to make to stand up, raise up
ἀπῆλθον: to go away (aor.)
δεῖ: it is necessary
εἶδον: to see (aor.)
ἵστημι: to make to stand
κεφαλὴ, ἡ: the head
κλαίω: to weep, lament, wail

λευκός, -ή, -όν: light, bright
νεκρός, ὁ: a corpse
ὀπίσω: backwards
παρακύνπτω: to stoop sideways
πούς, ποδός, ὁ: a foot
πρῶτος, -η, -ον: first
στρέφω: to turn about or aside, turn
τίθημι: to put or place

- 20:9 ᾗδειςαν: plupf. of οἶδα, “they knew not yet”
ἀναστῆναι: aor. inf. intransitive of ἀνα-ἵστημι with δεῖ, “that it is necessary for him to rise”
20:11 πρὸς αὐτοὺς: (= ἑαυτοὺς) “they went back to themselves” i.e. to their homes
20:11 εἰστήκει: plupf. of ἵστημι with imperfect meaning, “she was standing”
παρέκυψεν: aor. of παρακύνπτω, “she stooped sideways (to peek in)”
20:12 θεωρεῖ: note the switch to vivid present tense, “she sees”
καθεζομένους: pres. part. circum., “sees angels sitting”
ἔκειτο: impf. with pluperfect meaning, “where he had been laid”
20:13 ὅτι ἦραν: aor. of αἴρω, “they removed,” where ὅτι introduces direct speech
20:14 ἐστράφη: aor. pass. of στρέφω, “she turned herself around”
ἐστῶτα: perf. part. circum. of ἵστημι, “sees Jesus standing”
οὐκ ᾗδει: plupf. of οἶδα, “she did not know”

primus ad monumentum, et vidit et credidit. ⁹ Nondum enim sciebant Scripturam, quia oportet eum a mortuis resurgere. ¹⁰ Abierunt ergo iterum ad semetipsos discipuli.

Jesus Appears to Mary Magdalene

¹¹ Maria autem stabat ad monumentum foris plorans. Dum ergo fleret, inclinavit se in monumentum ¹² et videt duos angelos in albis sedentes, unum ad caput et unum ad pedes, ubi positum fuerat corpus Iesu.

¹³ Et dicunt ei illi: “Mulier, quid ploras?”

Dicit eis: “Tulerunt Dominum meum, et nescio, ubi posuerunt eum.” ¹⁴ Haec cum dixisset, conversa est retrorsum et videt Iesum stantem; et non sciebat quia Iesus est.

abeo, (4), **abii**: to depart, go away
albus, -a, -um: white
angelus, -i *m*: angel, messenger
caput, **capitis** *n*: head
converter, (3), **conversus sum**: to turn oneself around
corpus, -oris *n*: a body, corpse
duo, **duae**, **duo**: two
fero, **ferre**, **tuli**: to bear away
fleo, (2): to cry, weep
foris, **foris** *f*: a door
inclino, (1): to bend down, stoop
iterum (*adv.*): again

Maria, -ae *f*: Mary
mortuus, -i *m*: the dead, corpse
mulier, -eris *f*: a woman
nescio, (4): to not know
oportet, (2): it is necessary, ought
pes, **pedis** *m*: foot
ploro, (1): to cry, weep
pono, (3), **posui**: to put, place
primus, -a, -um: **first**
resurgo, (3): to rise
retrorsum (*adv.*): back, backwards
sedeo, (2): to sit, remain
sto, (1): to stand

20:9 **eum ... resurgere**: acc. + inf. after *oportet*, “know that it was necessary for him to rise again”

20:10 **ad semetipsos**: “back to themselves” i.e. to where they were staying

20:11 **dum... fleret**: impf. subj. in temporal clause, “while she was crying,” where indicative would be expected

20:12 **positum fuerat**: plupf. (= *positum erat*), “where he had been laid”

20:14 **cum dixisset**: plupf. subj. in cum circumstantial clause, “when she had said”

¹⁵ λέγει αὐτῇ Ἰησοῦς «Γύναι, τί κλαίεις; τίνα ζητεῖς;»

ἐκείνη δοκοῦσα ὅτι ὁ κηπουρός ἐστίν, λέγει αὐτῷ
«Κύριε, εἰ σὺ ἐβάστασας αὐτόν, εἰπέ μοι ποῦ ἔθηκας αὐτόν,
καγὼ αὐτὸν ἄρῶ.»

¹⁶ λέγει αὐτῇ Ἰησοῦς «Μαριάμ.»

στραφείσα ἐκείνη λέγει αὐτῷ Ἑβραϊστί «Ῥαββουνεὶ»
(ὃ λέγεται «Διδάσκαλῆ.»)

¹⁷ λέγει αὐτῇ Ἰησοῦς «Μή μου ἅπτου, οὐπω γὰρ ἀναβέ-
βηκα πρὸς τὸν πατέρα· πορεύου δὲ πρὸς τοὺς ἀδελφούς μου
καὶ εἰπὲ αὐτοῖς Ἀναβαίνω πρὸς τὸν πατέρα μου καὶ πατέρα
ὑμῶν καὶ θεὸν μου καὶ θεὸν ὑμῶν .»

¹⁸ ἔρχεται Μαριάμ ἡ Μαγδαληνὴ ἀγγέλλουσα τοῖς μαθη-
ταῖς ὅτι «Ἐώρακα τὸν κύριον» καὶ ταῦτα εἶπεν αὐτῇ.

ἀγγέλλω: to bear a message

ἀδελφός, ὁ: brother

ἀναβαίνω: to go up, mount, to go up to

ἅπτω: to fasten, touch

βαστάζω: to carry off

διδάσκαλος, ὁ: a teacher, master

δοκέω: to have an opinion, suppose

εἶπον: to say (*aor*)

κηπουρός, ὁ: a gardener.

ὀράω: to see

οὐπω: not yet

πατήρ, πατρός, ὁ: a father

πορεύω: to make to go

Ῥαββουνεὶ: teacher (Hebrew)

20:15 δοκοῦσα: pres. part., “she, *supposing* that”

ἄρῶ: fut. of αἶρω, “and *I will take him away*”

20:16 στραφείσα: aor. part. pass. of στρέφω, “and she *having turned herself*”

20:17 μή μου ἅπτου: pres. imper. mid., “don’t touch me!”

ἀναβέβηκα: perf. of ἀνα-βαίνω, “I have not yet ascended”

πορεύου: pres. mid. imper., “make your way”

20:18 ἀγγέλλουσα: pres. part. expressing purpose, “goes in order to announce”

ὅτι ἔώρακα: perf. with ὅτι introducing direct speech, “to announce ‘I have seen the lord’”

¹⁵ Dicit ei Iesus: “Mulier, quid ploras? Quem quaeris?”

Illa, existimans quia hortulanus esset, dicit ei: “Domine, si tu sustulisti eum, dicito mihi, ubi posuisti eum, et ego eum tollam.”

¹⁶ Dicit ei Iesus: “Maria!”

Conversa illa dicit ei Hebraice: “Rabbuni!” quod dicitur “Magister.”

¹⁷ Dicit ei Iesus: “Iam noli me tenere, nondum enim ascendi ad Patrem; vade autem ad fratres meos et dic eis: ‘Ascendo ad Patrem meum et Patrem vestrum, et Deum meum et Deum vestrum’.”

¹⁸ Venit Maria Magdalene annuntians discipulis: “Vidi Dominum!” et quia haec dixit ei.

annuntio, (1): to announce, say
ascendo, (3), **ascendi**, **ascensus**: to rise, ascend
enim: indeed, in fact
existimo, (1): to think, suppose
frater, **fratris** *m*: brother
Hebraice: in Hebrew

hortulanus, **-i** *m*: gardener
magister, **magistri** *m*: teacher
ploro, (1): to cry, weep
quaero, (3): to search for, seek
teneo, (2): to hold
vado, (3), **vasi**: go

20:15 **quia esset**: impf. subj. in ind. st. indicating an alleged perception, “thinking *that he was*”

dicito: fut. imper., “*tell me*”

20:16 **conversa**: circumstantial part., “*she having turned around*”

20:17 **tenere**: inf. after *noli*, “*don’t touch*”

20:18 **quia... dixit**: indirect statement, “*announced to the disciples that he said these things to her*”

Jesus Appears to His Disciples

¹⁹ οὕσης 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 «Εἰρήνῃ ὑμῖν.» ²⁰ καὶ τοῦτο εἰπὼν ἔδειξεν καὶ τὰς χεῖρας καὶ τὴν πλευρὰν αὐτοῖς. ἐχάρησαν οὖν οἱ μαθηταὶ ἰδόντες τὸν κύριον.

²¹ εἶπεν οὖν αὐτοῖς [ὁ Ἰησοῦς] πάλιν «Εἰρήνῃ ὑμῖν· καθὼς ἀπέσταλκέν με ὁ πατήρ, καὶ γὰρ πέμπω ὑμᾶς.» ²² καὶ τοῦτο εἰπὼν ἐνεφύσησεν καὶ λέγει αὐτοῖς «Λάβετε πνεῦμα ἅγιον· ²³ ἂν τινων ἀφῆτε τὰς ἁμαρτίας ἀφέωνται αὐτοῖς· ἂν τινων κρατῇτε κεκράτηνται.»

ἅγιος, -α, -ον: sacred, holy

ἁμαρτία, ἡ: a sin

ἀποστέλλω: to send off or away from

ἀφήμι: to send forth, discharge

δείκνυμι: to bring to light, display, exhibit

εἰρήνη, ἡ: peace, time of peace

ἐμφυσάω: to blow in, inspire

ἡμερα, ἡ: a day

θύρα, ἡ: a door

κλῆζω: to shut

κρατέω: to keep, retain

λαμβάνω: to take, receive

μέσος, -η, -ον: middle, in the middle

ὀψία, ἡ: the latter part of day, evening

πέμπω: to send, despatch

πλευρά, ἡ: a rib

πνεῦμα, -ατος, τό: a spirit

φόβος, ὁ: fear

χαίρω: to rejoice, be glad, be delighted

χείρ, χειρός, ἡ: a hand

20:19 οὕσης οὖν ὀψίας: gen. abs., “it being evening”

τῇ μιᾷ σαββάτων: dat. of time when, “on the first (day) of the week”

κεκλεισμένων: perf. part. of κλῆζω in gen. abs., “the doors *having been closed*”

ἔστη: aor. intransitive of ἵστημι, “Jesus came and *stood*”

20:20 ἔδειξεν: aor. of δείκνυμι, “*he showed* to them”

ἐχάρησαν: aor. of χαίρω, “they rejoiced”

20:21 ἀπέσταλκέν: perf. of ἀπο-στέλλω, “as the father *has sent* me”

20:22 ἐνεφύσησεν: aor. of ἐν-φυσάω, “he breathed into them”

20:23 ἂν τινων ἀφῆτε: aor. subj. of ἀπο-ἵημι in present general relative clause with conditional force, “whoever’s sins you forgive” (i.e. if you forgive)

ἀφέωνται: perf. of ἀπο-ἵημι with force of an apodosis, “(then) they are forgiven”

ἂν τινων κρατῇτε: pres. subj. of κρατέω in pres. general relative clause with conditional force, “whose sins you keep” (i.e. if you keep)

κεκράτηνται: perf. with force of an apodosis, “(then) they are retained”

Jesus Appears to His Disciples

¹⁹ Cum esset ergo sero die illa prima sabbatorum, et fores essent clausae, ubi erant discipuli, propter metum Iudaeorum, venit Iesus et stetit in medio et dicit eis: “Pax vobis!” ²⁰ Et hoc cum dixisset, ostendit eis manus et latus. Gavisi sunt ergo discipuli, viso Domino.

²¹ Dixit ergo eis iterum: “Pax vobis! Sicut misit me Pater, et ego mitto vos.” ²² Et cum hoc dixisset, insufflavit et dicit eis: “Accipite Spiritum Sanctum. ²³ Quorum remiseritis peccata, remissa sunt eis; quorum retinueritis, retenta sunt.”

clausus, -a, -um: closed

foris, **foris** *f*: door

gaudeo, (2), **gavissus sum**: to be glad, rejoice

insufflo, (1): to blow, inspire

latus, **lateris** *n*: side

manus, -us *f*: hand

medium, -i *n*: midst

metus, **metus** *m*: fear

mitto, (3), **misi**, **missus**: to send

ostendo, (2), **ostendi**: to show, reveal

pax, **pacis** *f*: peace

peccatum, -i *n*: sin

remitto, (3), **remisi**, **remissus**: to send back, remit

retineo, (2), **retinui**, **retentus**: to hold back, restrain, retain

sabbata, -orum *n*: a week

sanctus, -a, -um: sacred, holy

sero (*adv.*): late, at a late hour

sto, (1), **steti**: to stand

video, (2), **visi**, **visus**: to see

20:19 **cum esset ... essent**: impf. subj. in *cum* circumstantial clause, “*when it was late ... when the doors were closed*”

die illa prima: abl. of time when, “*on that first day of the week*”

20:20 **cum dixisset**: plupf. subj. in circumstantial clause, “*when he had said*”

gavisi sunt: perf. of *gaudeo*, “*they were gladdened*”

viso Domino: abl. absolute, “*the Lord having been seen*”

20:22 **cum... dixisset**: plupf. subj. in *cum* circumstantial clause, “*when he had said*”

20:23 **remiseritis ...retinueritis**: perf. subj. in general relative clause, “*whoever’s sins you forgive ...you retain*”

Jesus Appears to Thomas

²⁴ Θωμᾶς δὲ εἰς ἐκ τῶν δώδεκα, ὁ λεγόμενος Δίδυμος, οὐκ ἦν μετ' αὐτῶν ὅτε ἦλθεν Ἰησοῦς. ²⁵ ἔλεγον οὖν αὐτῷ οἱ ἄλλοι μαθηταί «Ἐωράκαμεν τὸν κύριον.»

ὁ δὲ εἶπεν αὐτοῖς «Ἐὰν μὴ ἴδω ἐν ταῖς χερσὶν αὐτοῦ τὸν τύπον τῶν ἥλων καὶ βάλω τὸν δάκτυλόν μου εἰς τὸν τύπον τῶν ἥλων καὶ βάλω μου τὴν χεῖρα εἰς τὴν πλευρὰν αὐτοῦ, οὐ μὴ πιστεύσω.»

²⁶ καὶ μεθ' ἡμέρας ὀκτὼ πάλιν ἦσαν ἔσω οἱ μαθηταὶ αὐτοῦ καὶ Θωμᾶς μετ' αὐτῶν. ἔρχεται ὁ Ἰησοῦς τῶν θυρῶν κεκλεισμένων, καὶ ἔστη εἰς τὸ μέσον καὶ εἶπεν «Εἰρήνη ὑμῖν.»

²⁷ εἶτα λέγει τῷ Θωμᾷ «Φέρε τὸν δάκτυλόν σου ὧδε καὶ ἴδε τὰς χεῖράς μου, καὶ φέρε τὴν χεῖρά σου καὶ βάλε εἰς τὴν πλευρὰν μου, καὶ μὴ γίνου ἄπιστος ἀλλὰ πιστός.»

ἄπιστος, -ον: unbelieving

δάκτυλος, ὁ: a finger

δίδυμος, -ος, -ον: double, twin

δώδεκα: twelve

εἰρήνη, ἡ: peace, time of peace

ἔσω: to the interior

ἥλος, ὁ: a nail

ἡμέρα, ἡ: day

Θωμᾶς: Thomas

κλήζω: to shut

μέσος, -η, -ον: middle, in the middle

ὀκτὼ (*indecl.*): eight

πιστός, -η, -ον: believing

πλευρά, -ᾱς, ἡ: a rib

τύπος, ὁ: a blow

ὧδε: hither, to this place

20:25 *ἔωράκαμεν*: perf., “we have seen”

ἐὰν μὴ ἴδω ... βάλω: aor. subj. in future more vivid protases, “unless I see”
...*unless I put* my finger”

εἰς τὸν τύπον τῶν ἥλων: “put my finger *into the mark of the nails*”

οὐ μὴ πιστεύσω: aor. subj. of *πιστεύω* in strong denial, “I surely will not believe”

20:26 *κεκλεισμένων*: perf. part. of *κλήζω* in gen. abs., “the doors *having been closed*”

ἔστη: aor. intransitive of *ἵστημι*, “he stood”

20:27 *φέρε ... ἴδε ... φέρε ... βάλε*: imper. Usually *φέρε* before another imperative is almost adverbial (“come on now!”) but here it takes an object and retains its verbal force, “*take* your finger and *look!* ...*take* your hand and *put* it!”

μὴ γίνου: pres. imper. of *γίνομαι*, “*don't be* unbelieving!”

Jesus Appears to Thomas

²⁴ Thomas autem, unus ex Duodecim, qui dicitur Didymus, non erat cum eis, quando venit Iesus. ²⁵ Dicebant ergo ei alii discipuli: “Vidimus Dominum!”

Ille autem dixit eis: “Nisi videro in manibus eius signum clavorum et mittam digitum meum in signum clavorum et mittam manum meam in latus eius, non credam.”

²⁶ Et post dies octo iterum erant discipuli eius intus, et Thomas cum eis. Venit Iesus ianuis clausis et stetit in medio et dixit: “Pax vobis!” ²⁷ Deinde dicit Thomae: “Infer digitum tuum huc et vide manus meas et affer manum tuam et mitte in latus meum; et noli fieri incredulus sed fidelis!”

affero, afferre: to bring to
alius, alia, aliud: other
clausus, -a, -um: closed
clavus, -i m: nail, spike
credo, (3): to believe
deinde: then, after
didymus, -i m: twin
digitus, -i m: finger
duodecim: twelve
fidelis, -e: faithful
fio, fieri: to become, be

ianua, -ae f: door, entrance
incredulus, -a, -um: unbelieving, incredulous
inferro, inferre: to bring into
intus (adv.): within, inside
latus, lateris n: side
medium, -i n: middle, center
nolo, nolle: be unwilling, do not
octo: eight
pax, pacis f: peace
signum, -i n: sign
Thomas (indecl.): Thomas

20:25 **nisi... videro... mittam:** fut. perf. and fut. in fut. more vivid protasis, “Unless I see and place”

non credam: fut. in fut. more vivid apodosis, “I will not believe”

20:26 **ianuis clausis:** abl. abs., “the doors having been closed”

infer ... vide ...affer ...mitte: pres. imper. with the two forms of *fero* retaining verbal force of Greek *φέρε* (instead of the adverbial *age*), “take your finger and look! ...take your hand and put it!”

20:27 **fieri:** pres. inf. after *noli* in prohibition, “do not wish to become!”

²⁸ ἀπεκρίθη Θωμᾶς καὶ εἶπεν αὐτῷ «Ὁ κύριός μου καὶ ὁ θεός μου.»

²⁹ λέγει αὐτῷ ὁ Ἰησοῦς «Ὅτι ἐώρακάς με πεπίστευκας; μακάριοι οἱ μὴ ἰδόντες καὶ πιστεύσαντες.»

The Purpose of John's Gospel

³⁰ πολλὰ μὲν οὖν καὶ ἄλλα σημεῖα ἐποίησεν ὁ Ἰησοῦς ἐνώπιον τῶν μαθητῶν, ἃ οὐκ ἔστιν γεγραμμένα ἐν τῷ βιβλίῳ τούτῳ. ³¹ ταῦτα δὲ γέγραπται ἵνα πιστεύητε ὅτι Ἰησοῦς ἐστὶν ὁ χριστὸς ὁ υἱὸς τοῦ θεοῦ, καὶ ἵνα πιστεύοντες ζωὴν ἔχητε ἐν τῷ ὀνόματι αὐτοῦ.

βιβλίον, τό: a paper, scroll, letter

ἐνώπιον: face to face (+ gen.)

ζωή, ἡ: life

μακάριος, -α, -ον: blessed, happy

ὄνομα, -ατος, τό: name

πολύς, πολλά, πολὺ: many

σημεῖον, τό: a sign, a mark, token

χριστός, -ή, -όν: anointed

20:29 ἐώρακας ...ἐπίστευκας: perf., "because you have seen ...you have believed"

οἱ μὴ ἰδόντες: aor. part. attributive with conditional force, "blessed are the ones who (if) not having seen"

πιστεύσαντες: aor. part., "yet having believed"

20:30 ἃ οὐκ ἔστιν γεγραμμένα: perf. periphrastic of γράφω, "which have not been written"

20:31 γέγραπται: perf. of γράφω, "these have been written"

ἵνα πιστεύητε ...ἔχητε: pres. subj. in purpose clause, "in order that you believe ...in order that you have"

ὁ χριστὸς ὁ υἱὸς: nom. pred., "that Jesus is the Anointed one, the Son"

πιστεύοντες: pres. part. instrumental, "so that you have life by believing"

²⁸ Respondit Thomas et dixit ei: “Dominus meus et Deus meus!”

²⁹ Dicit ei Iesus: “Quia vidisti me, credidisti. Beati, qui non viderunt et crediderunt!”

The Purpose of John's Gospel

³⁰ Multa quidem et alia signa fecit Iesus in conspectu discipulorum suorum, quae non sunt scripta in libro hoc; ³¹ haec autem scripta sunt, ut credatis quia Iesus est Christus Filius Dei et ut credentes vitam habeatis in nomine eius.

beatus, -a, -um: blessed

conspectus, conspectus *m*: view

credo, (3), credidi: to trust, believe

liber, libri *m*: book, volume

multus, -a, -um: many

nomen, nominis *n*: name

scribo, (3) scripsi, scriptus: to write

signum, -i *m*: a sign

video, (2), vidi, visus: to see

vita, -ae *f*: life

20:31 **ut credatis ... habeatis:** pres. subj. in purpose clause, “these things were written *in order that you believe ...in order that you have*”

credentes: pres. part. instrumental, “have life *by believing*”

Chapter 21

Jesus and the Miraculous Catch of Fish

¹ μετὰ ταῦτα ἐφανερώσεν ἑαυτὸν πάλιν Ἰησοῦς τοῖς μαθηταῖς ἐπὶ τῆς θαλάσσης τῆς Τιβεριάδος· ἐφανερώσεν δὲ οὕτως. ² ἦσαν ὁμοῦ Σίμων Πέτρος καὶ Θωμᾶς ὁ λεγόμενος Δίδυμος καὶ Ναθαναὴλ ὁ ἀπὸ Κανὰ τῆς Γαλιλαίας καὶ οἱ τοῦ Ζεβεδαίου καὶ ἄλλοι ἐκ τῶν μαθητῶν αὐτοῦ δύο. ³ λέγει αὐτοῖς Σίμων Πέτρος Ὑπάγω ἀλιεύειν· λέγουσιν αὐτῷ Ἐρχόμεθα καὶ ἡμεῖς σὺν σοί. ἐξῆλθαν καὶ ἐνέβησαν εἰς τὸ πλοῖον, καὶ ἐν ἐκείνῃ τῇ νυκτὶ ἐπίασαν οὐδέν.

⁴ πρωίας δὲ ἤδη γινομένης ἔστη Ἰησοῦς εἰς τὸν αἰγιαλόν· οὐ μέντοι ᾔδεισαν οἱ μαθηταὶ ὅτι Ἰησοῦς ἐστίν.

⁵ λέγει οὖν αὐτοῖς Ἰησοῦς «Παιδιά, μή τι προσφάγιον ἔχετε;»

αἰγιαλός, ὁ: the sea-shore, beach
ἀλιεύω: to fish
Γαλιλαία, -ας, ἡ: Galilee
ἐμβαίνω: to step in
ἔρχομαι: to come or go
θάλασσα, ἡ: the sea
Κανά, ὁ: Cana
νύξ, νυκτός, ἡ: the night
ὁμοῦ: at the same place, together

παῖδιον, τό: little or young child
πιάζω: to catch
πλοῖον, τό: a ship, vessel
προσφάγιον, τό: relish, side dish
πρωία, -ας, ἡ: early morning
Τιβεριάς, -άδος, ἡ: Tiberias
ὑπάγω: to go, withdraw
φανερώω: to make manifest

21:1 ἐφανερώσεν: aor. of φανερώω, “he showed himself”

21:3 ἀλιεύειν: pres. inf. expressing purpose, “I go to fish”

ἐνέβησαν: aor. of ἐν-βαίνω, “they boarded”

ἐπίασαν: aor. of πιάζω, “they caught nothing”

21:4 πρωίας δὲ ἤδη γινομένης: gen. abs., “early morning already happening” i.e. at daybreak

ἔστη: aor. intransitive, “Jesus stood”

ᾔδεισαν: plupf. of οἶδα, “they did not know”

21:5 μή τι ... ἔχετε: “don’t you have any?” expecting a negative answer

Chapter 21

Jesus and the Miraculous Catch of Fish

¹ Postea manifestavit se iterum Iesus discipulis ad mare Tiberiadis; manifestavit autem sic. ² Erant simul Simon Petrus et Thomas, qui dicitur Didymus, et Nathanael, qui erat a Cana Galilaeae, et filii Zebedaei et alii ex discipulis eius duo. ³ Dicit eis Simon Petrus: “Vado piscari.” Dicunt ei: “Venimus et nos tecum.” Exierunt et ascenderunt in navem; et illa nocte nihil prendiderunt.

⁴ Mane autem iam facto, stetit Iesus in litore; non tamen sciebant discipuli quia Iesus est.

⁵ Dicit ergo eis Iesus: “Pueri, numquid pulmentarium habetis?”

ascendo, (3), **ascendi**: to rise, ascend
Cana (*indecl.*): Cana
exeo, (4), **exii**: to exit, depart
filius, **fili** *m*: son
Galilaea, **-ae** *f*: Galilee
litus, **litoris** *n*: shore
mane (*indecl.*): early in the morning
manifesto, (1): to reveal, manifest
mare, **maris** *n*: sea
navis, **navis** *f*: ship
nihil: nothing, no

nox, **noctis** *f*: night
numquid: can it be that?
piscor, (1): to fish
postea: afterwards
prendo, (3), **prendidi**: to catch
puer, **-i** *m*: boy
pulmentarium, **-i** *n*: relish, food
sic: thus, so
simul: at same time, likewise
sto, (1), **steti**: to stand
venio, (4), **veni**, **ventus**: to come

21:1 **ad mare**: acc. place to which without a verb of motion used in place of an abl. of place where, “at the sea”

21:3 **piscari**: inf. of purpose, “I am going *in order to fish*”

illa nocte: abl. of time within which, “*in the course of that night*”

21:4 **mane... facto**: abl. abs., “morning having broken”

ἀπεκρίθησαν αὐτῷ «Οὐ.»

⁶ ὁ δὲ εἶπεν αὐτοῖς «Βάλετε εἰς τὰ δεξιὰ μέρη τοῦ πλοίου τὸ δίκτυον, καὶ εὐρήσετε.» ἔβαλον οὖν, καὶ οὐκέτι αὐτὸ ἐλκύσαι ἴσχυον ἀπὸ τοῦ πλήθους τῶν ἰχθύων.

⁷ λέγει οὖν ὁ μαθητῆς ἐκεῖνος ὃν ἠγάπα ὁ Ἰησοῦς τῷ Πέτρῳ «Ὁ κύριός ἐστιν.» Σίμων οὖν Πέτρος, ἀκούσας ὅτι ὁ κύριός ἐστιν, τὸν ἐπενδύτην διεζώσατο, ἦν γὰρ γυμνός, καὶ ἔβαλεν ἑαυτὸν εἰς τὴν θάλασσαν. ⁸ οἱ δὲ ἄλλοι μαθηταὶ τῷ πλοιαρίῳ ἦλθον, οὐ γὰρ ἦσαν μακρὰν ἀπὸ τῆς γῆς ἀλλὰ ὡς ἀπὸ πηχῶν διακοσίων, σύροντες τὸ δίκτυον τῶν ἰχθύων. ⁹ ὡς οὖν ἀπέβησαν εἰς τὴν γῆν βλέπουσιν ἀνθρακιὰν κειμένην καὶ ὀψάριον ἐπικείμενον καὶ ἄρτον.

ἀνθρακιά, ἦ: a heap of charcoal, hot embers

ἀποβαίνω: to step off from

ἄρτος, ὁ: a loaf of wheat-bread

βάλλω: to cast

βλέπω: to see

γῆ, ἡ: earth

γυμνός, -ή, -όν: naked, unclad

δεξιός, -ά, -όν: on the right side

διαζώννυμι: to gird round the middle

διακόσιοι, -αι, -α: two hundred

δίκτυον, τό: a casting-net, a net

ἔλκω: to draw, drag

ἐπενδύτης, -ου, ὁ: outer garment

ἐπικείμεαι: to be laid upon

εὐρίσκω: to find

ἰσχύω: to be strong, able (+ *inf.*)

ἰχθύς, -ύς, ὁ: a fish

μακρός, -ά, -όν: large

μέρος, -εος, τό: a part, share

οὐκέτι: no more, no longer, no further

ὀψάριον, τό: food (eaten with bread)

πῆχυς, -εος, ὁ: a cubit

πλήθος, -εος, τό: a great number

πλοιάριον, τό: a skiff, boat

πλοῖον, τό: a small boat

σύρω: to draw, drag

21:6 βάλετε: aor. imper. of βάλλω, "cast!"

εὐρήσετε: fut. of εὐρίσκω, "you will find"

ἐλκύσαι: aor. inf. with ἴσχυον, "they were not able to drag"

21:7 διεζώσατο: aor. of δια-ζώννυμι, "he placed X (acc) around himself"

21:8 τῷ πλοιαρίῳ: dat. of means, "came by boat"

οὐ μακρὰν: acc. of extent, "not a great (distance)"

ὡς ἀπὸ πηχῶν διακοσίων, "about 200 cubits away"

21:9 ἀπέβησαν: aor. of ἀπο-βαίνω, "as they stepped off (the boat) onto the land"

κειμένην ... ἐπικείμενον: pres. part. circum., "they see the embers placed ... the food placed upon"

Responderunt ei: “Non.”

⁶ Ille autem dixit eis: “Mittite in dexteram navigii rete et invenietis.” Miserunt ergo et iam non valebant illud trahere a multitudine piscium.

⁷ Dicit ergo discipulus ille, quem diligebat Iesus, Petro: “Dominus est!” Simon ergo Petrus, cum audisset quia Dominus est, tunicam succinxit se, erat enim nudus, et misit se in mare; ⁸ alii autem discipuli navigio venerunt, non enim longe erant a terra, sed quasi cubitis ducentis, trahentes rete piscium. ⁹ Ut ergo descenderunt in terram, vident prunas positas et piscem superpositum et panem.

audio, (4), **audii**: to hear
cubitus, **-i m**: a cubit (a length of about 18 inches)
descendo, (3), **descendi**: to descend
dextera, **-ae f**: right side
diligo, (1): to love
ducenti, **-ae, -a**: 200
invenio, (4): to come upon
longe (*adv.*): far off
mare, **maris n**: the sea
mitto, (3): to send
multitudo, **-inis f**: multitude, great number
navigium, **-i n**: vessel, ship
nudus, **-a, -um**: nude, bare

panis, **panis m**: bread
piscis, **piscis m**: fish
pono, (3), **posui**, **positus**: to put, place
pruna, **-ae f**: glowing charcoal, fire
quasi: about
rete, **retis n**: net
succingo, (3), **succinxi**: to gather up with a belt or girdle
superpono, (3), **superposui**, **superpositus**: to place over
terra, **-ae f**: land
traho, (3): to draw, drag
tunica, **-ae f**: undergarment, shirt, tunic
valeo, (2): to be strong, able

21:6 **rete**: n. acc. obj. of *mittite*, “cast *your net*”

a multitudine piscium: *a* + abl. with a causal force, “from the number,” i.e. because of the number

21:7 **cum audisset**: plupf. subj. in *cum* circumstantial clause, “when he had heard”

21:8 **navigio**: abl. of means, “they came *by boat*”

21:9 **ut ... descenderunt**: *ut* temporal, “as they descended”

positas ...superpositum: perf. part. circum., “they saw the coals *placed* and the fish *placed upon*”

¹⁰ λέγει αὐτοῖς ὁ Ἰησοῦς «Ἐνέγκατε ἀπὸ τῶν ὀψαρίων ὧν ἐπιάσατε νῦν.» ¹¹ ἀνέβη οὖν Σίμων Πέτρος καὶ εἴλκυσεν τὸ δίκτυον εἰς τὴν γῆν μεστὸν ἰχθύων μεγάλων ἑκατὸν πεντήκοντα τριῶν· καὶ τοσούτων ὄντων οὐκ ἐσχίσθη τὸ δίκτυον. ¹² λέγει αὐτοῖς ὁ Ἰησοῦς «Δεῦτε ἀριστήσατε.» οὐδεὶς ἐτόλμα τῶν μαθητῶν ἐξετάσαι αὐτόν «Σὺ τίς εἶ;» εἰδότες ὅτι ὁ κύριός ἐστιν. ¹³ ἔρχεται Ἰησοῦς καὶ λαμβάνει τὸν ἄρτον καὶ δίδωσιν αὐτοῖς, καὶ τὸ ὀψάριον ὁμοίως. ¹⁴ τοῦτο ἤδη τρίτον ἐφανερώθη Ἰησοῦς τοῖς μαθηταῖς ἐγερθεὶς ἐκ νεκρῶν.

ἀριστάω: to take breakfast

δεῦτε: hither! come on! come here!

δίδωμι: to give

ἐγείρω: to awaken, wake up, rouse

ἑκατόν (*indecl.*): a hundred

ἐξετάζω: to examine closely, inquire

ἡνεγχα: to fetch (*aor.*)

μεστός, -ή, -όν: full of (+ *gen.*)

νεκρός, ό: a corpse, the dead

οἶδα: to know (*perf.*)

ὁμοίως: similarly

πεντήκοντα (*indecl.*): fifty

πιάζω: to catch

σχίζω: to split, cleave

τολμάω: to undertake, dare

τοσούτος, -αὕτη, -οὔτο: so large

τρεις, τρία: three

τρίτος, -η, -ον: the third (time)

21:10 ἐνέγκατε: weak *aor. imper.*, “fetch”

ὧν ἐπιάσατε: pron. attracted into the case (*gen.*) of the antecedent ὀψαρίων, “the food *which* you caught”

21:11 ἀνέβη: *aor.* of ἀνα-βαίνω, “he went aboard”

εἴλκυσεν: *aor.* of ἔλκω, “he dragged”

ἑκατὸν πεντήκοντα τριῶν: “153”

τοσούτων ὄντων: *gen. abs. concessive*, “despite being so many”

οὐκ ἐσχίσθη: *aor. pass.* of σχίζω, “the net *was not torn*”

21:12 ἀριστήσατε: *aor. imper.* of ἀριστάω, “take your meal”

ἐξετάσαι: *aor. inf. complementing* ἐτόλμα, “no one dared *to ask* him”

εἰδότες: *perf. part. causal*, “since they knew”

21:14 ἐφανερώθη: *aor. pass.* of φανερόω, “the third time *he appeared*”

ἐγερθεὶς: *aor. pass. part. temporal*, “after having been raised”

¹⁰ Dicit eis Iesus: “Afferte de piscibus, quos prendidistis nunc.”

¹¹ Ascendit ergo Simon Petrus et traxit rete in terram, plenum magnis piscibus centum quinquaginta tribus; et cum tanti essent, non est scissum rete. ¹² Dicit eis Iesus: “Venite, prandete.” Nemo autem audebat discipulorum interrogare eum: “Tu quis es?” scientes quia Dominus est. ¹³ Venit Iesus et accipit panem et dat eis et piscem similiter. ¹⁴ Hoc iam tertio manifestatus est Iesus discipulis, cum resurrexisset a mortuis.

accipio, (3): to receive, accept
affero, afferre: to bring to
audeo, (2), **ausus sum**: to dare (+ *inf.*)
centum: one hundred
interrogo, (1): to ask, question
magnus, -a, -um: large, great
mortuus, -i *m*: the dead, a corpse
nemo, neminis *mlf*: no one, nobody
plenus, -a, -um: full
prandeo, (2): to a meal

prendo, (3), **prendidi, prenditus**: to catch
quinquaginta: fifty
resurgo, (3), **resurrexi, resurrectus**: to rise
scindo, (3), **scidi, scissus**: to tear, split
scio, (4): to know
similiter: similarly
tantus, -a, -um: so great, so many
tertius, -a, -um: third
traho, (3), **traxi**: to draw, drag
tres, -ia: three

21:10 **de piscibus**: with a partitive sense, “some *of the fish*”

21:11 **piscibus**: abl. after *plenum*, “full *of fish*”

cum tanti essent: impf. subj. in *cum* concessive clause, “although they were so great”

21:14 **hoc iam tertio**: abl. of time when, “on this third occasion”

cum resurrexisset: plupf. subj. in *cum* temporal clause, “since he had risen”

Jesus Reinstates Peter

¹⁵ ὅτε οὖν ἡρίστησαν λέγει τῷ Σίμωνι Πέτρῳ ὁ Ἰησοῦς
«Σίμων Ἰωάννου, ἀγαπᾷς με πλέον τούτων;»

λέγει αὐτῷ «Ναί, κύριε, σὺ οἶδας ὅτι φιλῶ σε.»

λέγει αὐτῷ «Βόσκει τὰ ἀρνία μου.»

¹⁶ λέγει αὐτῷ πάλιν δεύτερον «Σίμων Ἰωάννου, ἀγαπᾷς
με;»

λέγει αὐτῷ «Ναί, κύριε, σὺ οἶδας ὅτι φιλῶ σε.»

λέγει αὐτῷ «Ποίμαινε τὰ προβάτιά μου.»

¹⁷ 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.»

ἄριστάω: to take a meal

ἄρνιον, τό: a lamb

βόσκω: to feed, tend

γινώσκω: to know

δεύτερος, -α, -ον: second

κύριος, ὁ: a lord

λυπέω: to pain, distress, grieve

ναί: yes

οἶδα: to know (*perf.*)

πλέον, πλέον: more

ποιμαίνω: to shepherd, herd

προβάτιον, τό: a little sheep

τρίτος, -η, -ον: third

φιλέω: to love

21:15 ἡρίστησαν: aor. of ἄριστάω, “when they had eaten”

Ἰωάννου: gen., “Simon (son) of John”

τούτων: gen. after πλέον: “do you love me more *than these*”

βόσκει: pres. imper., “feed my lambs”

21:16 ποίμαινε: pres. imper., “herd my sheep”

21:17 ἐλυπήθη: aor. pass. of λυπέω, “he was grieved”

ὅτι εἶπεν: causal, “because he said” either because he asked a third time or
because he changed from the verb ἀγαπάω to φιλέω

Jesus Reinstates Peter

¹⁵ Cum ergo prandissent, dicit Simoni Petro Iesus: “Simon Ioannis, diligis me plus his?”

Dicit ei: “Etiam, Domine, tu scis quia amo te.”

Dicit ei: “Pasce agnos meos.”

¹⁶ Dicit ei iterum secundo: “Simon Ioannis, diligis me?”

Ait illi: “Etiam, Domine, tu scis quia amo te.”

Dicit ei: “Pasce oves meas.”

¹⁷ Dicit ei tertio: “Simon Ioannis, amas me?”

Contristatus est Petrus quia dixit ei tertio: “Amas me?” et dicit ei: “Domine, tu omnia scis, tu cognoscis quia amo te.”

agnus, -i *m*: lamb

amo (1): to love

cognosco (3): to know

contristo, (1): to sadden

diligo (3), **dilexi**, **dilectus**: to love

etiam: and also, besides

iterum (*adu*): again; a second time

ovis, **ovis** *f*: sheep

pasco (3): to feed, graze

plus, **pluris** (*gen.*): more, more than

prandeo, (2), **prandi**: to eat a meal

scio, (4): to know

secundus, -a, -um: second

tertius, -a, -um: third

21:15 **cum... prandissent**: plupf. subj. in *cum* circumstantial clause, “when they had eaten”

Simon Ioannis: “Simon, (the son) of John”

his: abl. comparison after *plus*, “do you love me more *than these*”

21:17 **tertio**: abl., “for the third time”

amas: the third time the verb *amo* is used instead of *diligo*, corresponding to the variation in the Greek

λέγει αὐτῷ Ἰησοῦς «Βόσκε τὰ προβάτιά μου. ¹⁸ ἀμὴν
ἀμὴν λέγω σοι, ὅτε ἡς νεώτερος, ἐζώννυες σεαυτὸν καὶ περι-
επάτεις ὅπου ἤθελες· ὅταν δὲ γηράσῃς, ἐκτενείς τὰς χεῖράς
σου, καὶ ἄλλος ζώσει σε καὶ οἷσει ὅπου οὐ θέλεις.» ¹⁹ τοῦτο
δὲ εἶπεν σημαίνων ποίῳ θανάτῳ δοξάσει τὸν θεόν. καὶ τοῦτο
εἰπὼν λέγει αὐτῷ «Ἀκολουθεῖ μοι.»

²⁰ ἐπιστραφεὶς ὁ Πέτρος βλέπει τὸν μαθητὴν ὃν ἠγάπα
ὁ Ἰησοῦς ἀκολουθοῦντα, ὃς καὶ ἀνέπεσεν ἐν τῷ δείπνῳ ἐπὶ
τὸ στήθος αὐτοῦ καὶ εἶπεν «Κύριε, τίς ἐστιν ὁ παραδιδούς
σε;» ²¹ τοῦτον οὖν ἰδὼν ὁ Πέτρος λέγει τῷ Ἰησοῦ «Κύριε,
οὗτος δὲ τίς;»

ἀκολουθέω: to follow

ἀναπίπτω: to fall back, recline

βλέπω: to look at, see

γηράσκω: to grow old, become old

δείπνον, τό: the principal meal

δοξάζω: to magnify, glorify

ἐθέλω: to will, wish, purpose

ἐκτείνω: to stretch out (the hands)

ἐπιστρέφω: to turn about, turn round

ζώννυμι: to gird

θάνατος, ὁ: death

μαθητής, -οῦ, ὁ: a disciple

νεώτερος, -α, -ον: younger

οἶσω: to bear (*fut.*)

παραδίδωμι: to betray

περιπατέω: to walk about

ποιός, -α, -ον: of what nature? of what sort?

σημαίνω: to indicate, make known

στήθος, -εος, τό: the breast

21:18 ὅταν δὲ γηράσῃς: aor. subj. in general temporal clause, “when you become old” i.e. whenever that is

ἐκτενείς ... ζώσει ... οἷσει: fut., “you will extend your hands ... another *will gird* you ... *he will bring* you”

21:19 ποίῳ θανάτῳ: dat. of manner introducing ind. quest., “indicating *by what sort of death* he will glorify”

21:20 ἐπιστραφεὶς: aor. pass. part. of ἐπιστρέπω, “Peter *having turned*”

ἀκολουθοῦντα: pres. part. circum., “sees the disciple *following*”

ἀνέπεσεν: aor. of ἀνα-πίπτω, “who had reclined” cf. John 13:25

ὁ παραδιδούς: pres. part. of παρα-δίδωμι, “the one who is betraying”

21:21 οὗτος δὲ τίς: a colloquial expression, “but this one, what (about him)?”

Dicit ei: “Pasce oves meas. ¹⁸ Amen, amen dico tibi: Cum esses iunior, cingebas te ipsum et ambulabas, ubi volebas; cum autem senueris, extends manus tuas, et alius te cinget et ducet, quo non vis.” ¹⁹ Hoc autem dixit significans qua morte clarificaturus esset Deum. Et hoc cum dixisset, dicit ei: “Sequere me.”

²⁰ Conversus Petrus videt illum discipulum, quem diligebat Iesus, sequentem, qui et recubuit in cena super pectus eius et dixit: “Domine, quis est qui tradit te?” ²¹ Hunc ergo cum vidisset Petrus, dicit Iesu: “Domine, hic autem quid?”

ambulo, (1): to walk

cena, -ae *f*: dinner

cingo, (3): to dress

clarifico, (1): to make known, glorify

converter (3), **coversus**: to turn around

duco, (3): to lead

extendo, (3): to stretch

iunior, **iunius**: younger

manus, -us *m*: a hand

mors, **mortis** *f*: death

pectus, **pectoris** *n*: breast, chest

recumbo, (1), **recubui**: to lie back, recline

senesco, (3), **senui**: to grow old

sequor, (3), **secutus sum**: to follow

significo, (1): to signify

trado, (3): to hand over, surrender

volo, **velle**: to wish, want

21:18 **cum esses**: impf. subj. in *cum* circumstantial clause, “when you were younger”

cum ... senueris: fut. perf. in *cum* circumstantial clause, “when you become old”

quo non vis: in local relative clause, “will lead you *whither you do not wish*”

21:19 **qua morte clarificaturus esset**: impf. subj. + fut. part. periphrastic in indirect question, “indicating *by what death he was about to be glorified*”

cum dixisset: plupf. subj. in *cum* circumstantial clause, “when he had said”

21:20 **qui et recubuit ...tradit te?**: cf. John 13:25

21:21 **cum vidisset**: plupf. subj. in *cum* circumstantial clause, “when he had seen”

hic autem quid?: a colloquial *non sequitur*, “but this one, what (about him)?”

²² λέγει αὐτῷ ὁ Ἰησοῦς «Ἐὰν αὐτὸν θέλω μένειν ἕως ἔρχομαι, τί πρὸς σέ; σύ μοι ἀκολουθεῖ.» ²³ ἐξῆλθεν οὖν οὗτος ὁ λόγος εἰς τοὺς ἀδελφοὺς ὅτι ὁ μαθητὴς ἐκεῖνος οὐκ ἀποθνήσκει. οὐκ εἶπεν δὲ αὐτῷ ὁ Ἰησοῦς ὅτι οὐκ ἀποθνήσκει, ἀλλ' «Ἐὰν αὐτὸν θέλω μένειν ἕως ἔρχομαι, τί πρὸς σέ;»

²⁴ οὗτός ἐστιν ὁ μαθητὴς ὁ μαρτυρῶν περὶ τούτων καὶ ὁ γράψας ταῦτα, καὶ οἶδαμεν ὅτι ἀληθὴς αὐτοῦ ἡ μαρτυρία ἐστίν.

²⁵ ἔστιν δὲ καὶ ἄλλα πολλὰ ἃ ἐποίησεν ὁ Ἰησοῦς, ἅτινα ἐὰν γράφηται καθ' ἓν, οὐδ' αὐτὸν οἶμαι τὸν κόσμον χωρήσειν τὰ γραφόμενα βιβλία.

ἀληθής, -es: true
ἀποθνήσκω: to die off, die
βιβλίον, τό: a paper, scroll
γράφω: to write
εἰς, μία, ἓν: one
ἐξῆλθον: to go out of (aor.)

ἔρχομαι: to come
ἕως: until, till
κόσμος, ὁ: world
μαρτυρία, ἡ: witness, testimony
οἶμαι: to suppose
χωρέω: to make room for, contain

- 21:22 ἔὰν θέλω: pres. subj. in pres. general protasis, “if I wish”
αὐτὸν μένειν: pres. inf. complementing θέλω, “if I wish *him to remain*”
ἕως ἔρχομαι: the indicative signals a definite moment, “until I come”
21:23 ἐξῆλθεν: aor., “the account *went forth*” i.e. circulated
οὐκ ἀποθνήσκει: pres. with fut. force, “did not say *that he will not die*”
21:24 ὁ γράψας: aor. part. of γράφω, “the one who wrote,” the author identifies the beloved disciple as the source for the gospel
21:25 ἐὰν γράφηται: pres. subj. pass. of γράφω in fut. more vivid protasis, “(which) if they are written”
κατὰ ἓν: “one by one”
τὸν κόσμον χωρήσειν: fut. inf. in ind. st. after οἶμαι, representing a fut. more vivid apodosis, “I do not suppose *that the world would contain*”

²² Dicit ei Iesus: “Si eum volo manere donec veniam, quid ad te? Tu me sequere.” ²³ Exivit ergo sermo iste in fratres, quia discipulus ille non moritur. Non autem dixit ei Iesus: “Non moritur,” sed “Si eum volo manere donec veniam, quid ad te?”

²⁴ Hic est discipulus, qui testimonium perhibet de his et scripsit haec; et scimus quia verum est testimonium eius.

²⁵ Sunt autem et alia multa, quae fecit Iesus; quae, si scribantur per singula, nec ipsum arbitror mundum capere eos, qui scribendi sunt, libros.

arbitro, (1): to think, judge
capio, (3), **cepi**, **captus**: to take hold, grasp
donec: while, until
exeo, (4), **exivi**: to go out
liber, **libri** *m*: book
maneo, (2): to remain, stay
mori, (3), **mortuus sum**: to die
multus, **-a**, **-um**: many
mundus, **-i** *m*: world

perhibeo, (2), **perhibui**, **perhibitus**: to present, give
scribo, (3), **scripsi**, **scriptus**: to write
sequor, (3): to follow
sermo, **sermonis** *m*: speech, the word
singulus, **-a**, **-um**: single, one
testimonium, **-i** *n*: testimony
verus, **-a**, **-um**: true, real
volo, **velle**: to wish

21:22 **si ... volo**: an instance in which a pres. general condition is translated with a pres. indic. instead of a fut. perf., “if I wish.” This sentence became famous in the renaissance discussion of the primacy of the Greek text over the Latin text. In the Old Latin versions, there is a variation between the word *si* and the word *sic*, but Jerome conflated them and wrote *si sic* even though there is no Greek word corresponding to the word *sic*.

donec veniam: pres. subj. anticipatory, “remain *until such time as I come*”

quid ad te?: “what (is that) to you?”

21:25 **exivit**: “this word *went out*” i.e. circulated

21:25 **si scribantur**: pres. subj. in fut. less vivid protasis, “if they were to be written”

per singula: neuter pl., “one by one”

capere: inf. in ind. st. after *arbitro*, “think that the world *would hold*”

scribendi sunt: pass. periphrastic, “the book which *would have to be written*”

Proper Names

Greek	Latin		Origin
Ἀβραάμ, ὁ	Abraham <i>m</i>	Abraham, the Old Testament patriarch	Hebrew
Αἰνών, ἡ	Enon	Aenon, a place in the Jordan Valley	Aramaic
Ἀνδρέας, -ου, ὁ	Andreas, -ae <i>m</i>	Andrew, one of the apostles	Greek
Ἄννας, -α, ὁ	Annan	Annas, High Priest of Judea (6–15 A.D.), appointed by the Roman legate Quirinus, governor of Syria	
Ἀρμαθαία, -ας, ἡ	Arimathaea, -ae <i>f</i>	Arimathea, a city in Judea mentioned only as the home of Joseph of Arimathea	Hebrew
Βαραββᾶς, -ᾱ, ὁ	Barabbas, -ae <i>m</i>	Barabbas, “son of Abba,” the prisoner released instead of Christ	Aramaic
Βηθανία, -ας, ἡ	Bethania, -a <i>f</i>	“house of affliction” or “house of dates;” Bethany, a village near Jerusalem; home of Mary, Martha, and Lazarus	Aramaic
Βηθλεέμ, ἡ	Bethlehem <i>f</i>	“house of bread,” Bethlehem, a city near Jerusalem	Hebrew
Βηθσαιδά, ἡ	Bethsaida <i>f</i>	“house of fishing,” Bethsaida, the name of two cities on the shore of the Sea of Galilee	Aramaic
Γαββαθά, ἡ	Gabbatha	“Gabbatha”, a paved square, on which the Roman procurator had his judgment seat	Aramaic
Γαλιλαία, -ας, ἡ	Galilaea, -ae <i>f</i>	Galilee, a district towards the southern end of the Roman province Syria; the northern division of Palestine; also, the sea bearing the same name	Hebrew

THE GOSPEL OF JOHN IN GREEK AND LATIN

Γολγοθᾶ, ἡ	Golgotha	Golgotha, a hill outside the walls of Jerusalem where Jesus was crucified	Aramaic
Δαυεῖδ, ὁ	David <i>m</i>	David, a king of Israel	Hebrew
Ἑλαιῶν, τὸ ὄρος τῶν	Olivet, Mons	The Mount of Olives; a mountain ridge east of Jerusalem, named for the olive groves which covered its slopes	Greek
Ἑλλην, -ηνος, ὁ	Graecus, -i <i>m</i>	A Greek	
Ἐφραίμ, ὁ	Ephraim <i>m</i>	Ephraim, a city near Jerusalem(John 11:54)	Hebrew
Ζεβεδαῖος, -ου, ὁ	Zebedaeus, -i <i>m</i>	Zebedee, father of the apostles James and John	Hebrew
Ἠλείας, -ου, ὁ	Elias, -ae <i>m</i>	Elijah, an Old Testament prophet	Hebrew
Ἡσαίας, -α, ὁ	Isaia, -ae <i>m</i>	Isaiah, an Old Testament prophet	Hebrew
Θωμᾶς, -ᾱ, ὁ	Thomas <i>m</i>	“the twin,” one of the twelve apostles	Hebrew
Ἰακώβ, ὁ	Iacob <i>m</i>	Jacob, the Hebrew patriarch; the second son of Isaac	Hebrew
Ἱεροσόλυμα, -ύμων, τὰ	Hierosolyma, -orum <i>n</i> ; Hierosolyma, -ae <i>f</i>	The city of Jerusalem, capital of Israel and Judah, site of the crucifixion and resurrection	Hebrew
Ἱεροσολυμειτῆς, -ου, ὁ	Hierosolymis, -itis <i>m</i>	An inhabitant of the city of Jerusalem	Hebrew
Ἰησοῦς, οὗ, ὁ	Iesus, Iesu <i>m</i>	Jesus, the Greek form of Joshua; the Messiah	Hebrew
Ἰορδάνης, -ου, ὁ	Iordanes, -is <i>m</i>	the River Jordan, flowing from the Sea of Galilee to the Dead Sea, in which Jesus was baptized by John the Baptist	Hebrew
Ἰουδαία, -ας, ἡ	Iudaea, -ae <i>f</i>	Judea	Hebrew
Ἰουδαῖος, Ἰουδαίου ὁ	Iudaeus, -i <i>m</i>	a Jew	Hebrew
Ἰούδας, -α, ὁ	Iudas, -ae <i>m</i>	Judas, the apostle who betrayed and handed him over to the Roman authorities	Hebrew

Proper Names

Ἰσκαριώτης, -ου, ὁ	Isariotes, -tis, <i>m</i>	Isariot, an epithet of the apostle Judas and his father Simon; of uncertain meaning	
Ἰσραήλ, ὁ	Israel	the kingdom of Israel	Hebrew
Ἰωάννης, ου, ὁ	Ioannes, Ioannis <i>m</i>	John	Hebrew
Ἰωσήφ, ὁ	Ioseph <i>m</i>	Joseph	Hebrew
Καϊάφας, -ᾱ, ὁ	Caiphas, -ae, <i>m</i>	Caiphas, a Jewish high priest	Aramaic
Καῖσαρ, -αρος, ὁ	Caesar, Caesaris <i>m</i>	Caesar, referring to the Roman emperor; in John, Tiberius (r. 14–37 AD)	Latin
Κανά, ἡ	Cana	Cana, a town in Galilee	Hebrew
Καπερναούμ, ἡ	Capharnaum <i>f</i>	Capernaum, a city in Galilee	Hebrew
Κεδρών, ὁ	Cedron <i>m</i>	Kidron, a brook and valley near Jerusalem	Hebrew
Κηφᾱς, -ᾱ, ὁ	Caiphas, -ae, <i>m</i>	“a rock,” Cephas, a name given to the apostle Peter	Aramaic
Κλωπᾱς, ᾱ, ὁ	Cleopas, Cleopae, <i>m</i>	Clopas, the husband of Mary, the sister of the mother of Jesus, who stood at the foot of the cross	Aramaic
Λάζαρος, ου, ὁ	Lazarus, -i <i>m</i>	a friend of Jesus, whom he raised from the dead at Bethany (John 11:1–44)	Hebrew
Λευΐτης, ου, ὁ	Levita, -ae <i>m</i>	a Levite; properly a member of the Israelite tribe of Levi; those who assist in the priestly duties during worship in the Temple	Hebrew
λιθόστρωτον, -ου, τό	Lithostrotos	“the paved (place)”; see Γαββαθά/Gabbatha	Greek
Μαγδαληνή, -ῆς, ἡ	Magdalene <i>f</i>	Magdalene; a woman of Magdala, a place on the coast of the Sea of Galilee near Tiberias; referring to Mary, a disciple of Jesus (John 19:25; John 20:1, 18)	
Μάλχος, -ου, ὁ	Malchus, -i <i>m</i>	Malchus, a slave of the high priest	Hebrew

THE GOSPEL OF JOHN IN GREEK AND LATIN

Μάρθα, -ας, ἡ	Martha, -ae <i>f</i>	Martha, the sister of Lazarus (John 11:1, 5, 19-39)	Aramaic
Μαρία(μ), -ας, ἡ	Maria, -ae <i>f</i>	Mary; one of several women mentioned in the Gospels; in John, 1.) Mary Magdalene (John 19:25; John 20:1, 11, 16, 18); 2.) Mary, the sister of Lazarus (John 11:1-45; John 12:3); 3.) Mary, the mother of James the less and sister of Jesus' mother (John 19:25)	Hebrew
Μεσσίας, -ου, ὁ	Messias, -ae <i>m</i>	Messiah, "the annointed one," the Old Testament title corresponding to Greek Χριστός ("Christ")	Hebrew
Μωσῆς, -έως, ὁ	Moyses, -is, <i>m</i>	Moses, the Hebrew patriarch who led the Jews out of Egypt in the book of Exodus	Hebrew
Ναζαρέτ, ἡ	Nazareth <i>f</i>	Nazareth, a city in Galilee and hometown of Jesus	Uncertain
Ναθαναήλ, ὁ	Nathanael <i>m</i>	Nathanael, an early disciple of Jesus (John 1:45-49, 21:2), commonly identified with Bartholomew	Hebrew
Νικόδημος, -ου, ὁ	Nicodemus, -i <i>m</i>	A Pharisee and member of the Sanhedrin (John 3:1-21, 7:50-51, 19:39-42)	Greek
Πέτρος, -ου, ὁ	Petrus, -i <i>m</i>	"a rock," Peter, one of the twelve apostles	Greek
Πιλάτος, -ου, ὁ	Pilatus, -i <i>m</i>	Pontius Pilate a prefect for Judea in 26-36 AD	Latin
Ῥαββεί (<i>emph.</i> , Ῥαββουνεί)	Rabbi (<i>emph.</i> Rabbuni)	"teacher," a title of respect often applied to Jesus	Aramaic
Ῥωμαῖος, -α, -ον	Romanus, -a, -um	Roman	Latin
σάββατον, ου, τό	Sabbatum, -i <i>n</i>	the Sabbath; the seventh day of the week; a sacred day on which the Jews were required to abstain from all work; also the word for week	Hebrew
Σαλείμ, τό	Salim	Salim (John 3:23)	

Proper Names

Σαμάρεια, -ας, ἡ	Samaria, -ae <i>f</i>	Samaria; a small district of Palestine, located between Galilee (to the north) and by Judaea (to the south)	Hebrew
Σατανᾶς, -ᾱ, ὁ	Satanas, -ae <i>m</i>	Satan, the devil (John 13:27)	Hebrew
Σιλωάμ, ὁ	Siloa, -ae <i>f</i>	Siloam, a pool in the south of Jerusalem	Hebrew
Σίμων, -ωνος, ὁ	Simon, Simonis <i>m</i>	Simon; in John, 1.) a name of Peter, the apostle or 2.) the father of Judas Iscariot (John 6:71; 12:4; 13:2, 26)	Hebrew
Σιών, ἡ	Sion	Zion, the hill upon which Jerusalem was built; the city itself (John 12:15)	Hebrew
Σολομῶν, -ῶνος, ὁ	Salomon, -is <i>m</i>	Solomon; son of David and king of ancient Israel, famed for his wisdom and building the Temple in Jerusalem (John 10:23)	Hebrew
Συχάρ, ἡ	Sichar	Sychar, a city in Samaria	Hebrew
Τιβεριάς, -άδος, ἡ	Tiberias, -adis <i>f</i>	Tiberias, a city in Galilee; a name for the Sea of Galilee, on the western shore of which the city is located	Latin
Φαρισαῖος, -ου, ὁ	Pharisaeus, -i <i>m</i>	a Pharisee, a member of an ancient Jewish sect	Hebrew
Φίλιππος, -ου, ὁ	Philippus, -i <i>m</i>	Phillip of Bethsaida, one of the apotles	Greek
Χριστός, -οῦ, ὁ	Christus, -i <i>m</i>	Christ, “the annointed one;” epithet for Jesus translating the Hebrew “Messiah”	Greek

Glossary: Greek

A α

ἀγαπάω: to love
ἀγγέλλω, ἀγγελῶ, ἡγγεῖλα, ἡγγέλκα:
to send
ἄγω, ἄξω, ἡγαγον: to lead
αἶρω, ἀρῶ, ἦρα, ἦρκα: to take up,
raise, lift
αἰτέω: to ask, beg
αἰῶν, -ῶνος, ὅ: time, age
αἰώνιος, -ία, -ιον: eternal
ἀκολουθέω: to follow
ἀκούω, ἀκούσομαι, ἤκουσα, ἀκήκοα:
to hear
ἀληθεία, -ας, ἡ: the truth
ἀλλά: but
ἀλλήλων (*gen.*): of one another
ἄλλος, -η, -ο: other
ἁμαρτία, ἡ: a failure, fault, sin
ἀμήν: amen
ἄν: would, might (conditional particle)
ἀναβαίνω: to go up, ascend
ἀνὴρ, ἀνδρός, ὁ: a man, husband
ἄνθρωπος, -ου, ὁ: man
ἀπό: from (+ *gen.*)
ἀποθνήσκω, -θανοῦμαι, -έθανον,
-τέθνηκα: to die off, die
ἀποκρίνομαι: to answer
ἀπόλλυμι, -ολῶ, -ώλεσα, -ολώλεκα: to
destroy utterly, kill, slay
ἀποστέλλω, -στελῶ, -ἔστειλα: to send
away or forth
ἄρτι (*adv.*): just now
ἄρτος, ὁ: a loaf of wheat-bread
ἀρχιερεύς, -έως, ὁ: high priest
αὐτός, -ή, -ό: he, she, it (self, same)
ἀφίημι, -ῆσω, -ῆκα, -εῖκα: to release,
let go

B β

βαίνω, βήσομαι, ἐβην, βέβηκα: to step,
walk, go
βάλλω, βαλῶ, ἔβαλον, βέβληκα,: to
cast
 βλέπω: to see

Γ γ

Γαλιλαία, -ας, ἡ: Galilee, the northern
region of Palestine
γάρ: for, so, then (*postpositive*)
γεννάω: to bear (a child)
γῆ, γῆς, ἡ: earth, land
γίνομαι, γενήσομαι, ἐγενόμην, γέγονα:
to become, happen
γινώσκω, γινώσομαι, ἔγνω, ἔγνωκα:
to know
γράφω, γράψω, ἔγραψα, γέγραφα,
γέγραμμαι, ἐγράφη: to write
γυνή, γυναικός, ἡ: a woman

Δ δ

δέ: but, and
δεῖ: it is necessary
διά: through (+ *gen.*); because of (+ *acc.*)
δίδωμι, δώσω, ἔδωκα, δέδωκα,
δέδομαι, ἐδόθην: to give
δοκέω: to have an opinion, suppose
δόξα, -ης, ἡ: glory
δοξάζω: to magnify, glorify
δύναμαι: to be able, be possible
δύο: two

Ε ε

ἐάν: if (ever), when(ever)
ἐγώ, μοῦ, μοί, μέ: I, me
εἰ: if
εἶδον: to see (*aor.*)
εἰμί: to be
εἶμι: to go (*fut.*)

εἶπον: to speak, say (*aor.*)

εἷς, μία, ἓν: one

εἰς: into

ἐκ, ἐξ: from, out of, of, by

ἐκεῖ: there

ἐκεῖνος, -η, -ο: that

ἐμαυτοῦ: of me, of myself (ἐμοῦ + αὐτός)

ἐν: in, on, by

ἐξέρχομαι: to go out

ἔξω: outside

ἐπί: on, over (+ *gen.*) ; on, at (+ *dat.*);
on, to, for(+ *acc.*)

ἐργον, -ου, τό: work, deed

ἐρέω: to say or speak (*fut.*)

έρχομαι: to go, come

ἐρωτάω: to ask

εὕρισκω, εὕρήσω, ἡῦρον, ἡῦρηκα: to
find

ἐφαγον: to eat (*aor.*)

ἔχω, ἔξω, ἔσχον, ἔσχηκα: to have, to be
in a certain condition, to be able to
(+ *inf.*)

ἕως (*adv.*): until

Ζ ζ

ζητέω: to seek, seek for

ζωή, -ῆς, ἡ: life

Η η

ἢ (*conj.*): than, or

ἤδη: now

ἦλθον, (*aor.*), ἐλήλυθα (*perf.*): to come

ἡμεῖς, ἡμῶν, ἡμῖν, ἡμᾶς: we, us

ἡμέρα, -ας, ἡ: day

ἡνεγκα or ἡνεγκον (*aor.*), ἐνήνοχα
(*perf.*): to bear, carry

Θ θ

θέλημα, -ατος, τό: will

θέλω: to will, wish (+ *inf.*)

θεός, -οῦ, ὁ: God, a god

θεωρέω: to look at, view, behold

θύρα, -ας, ἡ: a door

Ι ι

ἴδιος, -α, -ον: one's own

ἰδοῦ: look! behold! (*imper. of εἶδον*)

Ἰησοῦς, -οῦ, ὁ: Jesus

ἵνα: in order that, that

Ἰουδαῖος, -α, -ον: Jewish

ἵστημι, στήσω, ἔστησα (1 *aor.*), ἔστην
(2 *aor.*) ἔστηκα: to set up, cause to
stand

Κ κ

καθώς: just as

καί: and, even, also

καταβαίνω: to go down, come down

κόσμος, -ου, ὁ: the world

κρίνω, κρινῶ, ἔκρινα, κέκρικα,
ἐκρίθην: to judge

κύριος, ὁ: Lord

Λ λ

λαλέω: to speak

λαμβάνω, λήψομαι, ἔλαβον, εἴληφα,
ἐλήφθην: to take, receive

λέγω: to say, speak

λόγος, -ου, ὁ: a word, matter

Μ μ

μαθητής, -οῦ, ὁ: disciple, student

μαρτυρέω: to bear witness

μένω, μενῶ, ἔμεινα: to remain, abide

μετά: with (+ *gen.*); after (+ *acc.*)

μή: not

μικρός, -ά, -όν: small, little

μνημεῖον, -ου, τό: a memorial, tomb

μόνος, -η, -ον: alone, only

Ν ν

νόμος, *ὁ*: custom, law

νῦν: now

νύξ, νυκτός, *ἡ*: the night

Ο ο

ὁ, *ἡ*, τό: the definite article

οἶδα: to know (*perf.*)

ὄνομα, -ατος, τό: a name

ὅπου: where

ὁράω, ἐώρακα (*perf.*): to see

ὅς, *ἥ*, *ὅ*: who, which

ὅταν: whenever

ὅτε: when

ὅτι: because; that

οὐ, οὐκ, οὐχ: not

οὐδέ: and not; neither

οὐδεὶς, οὐδεμία, οὐδέν: no one, nothing

οὐκέτι: no longer, no more

οὖν: therefore

οὐρανός, -οῦ, *ὁ*: heaven, sky

οὗτος, αὕτη, τοῦτο: this

οὕτως: in this way, thus

ὀφθαλμός, -οῦ, *ὁ*: an eye

ὄψομαι: to see (*fut.*)

Π π

πάλιν (*adv.*): again

παρά: from (+ *gen.*); with, beside (+ *dat.*); other than (+ *acc.*)

παραδίδωμι: to hand over, betray

πᾶς, πᾶσα, πᾶν: all, every, each

πάσχα, τό (*indecl.*): the Passover, Passover meal

πατήρ, πατρός, *ὁ*: father

πέμπω, πέμψω, ἐπέμψα: to send

περί: about (+ *gen.*); near (+ *acc.*)

Πέτρος, -ου, *ὁ*: Peter

πίνω, πιομαι, ἔπιον: to drink

πιστεύω: to trust, believe in

πνεῦμα, -ατος, τό: spirit

πόθεν: whence, from where?

ποιέω: to do, make

πολύς, πολλή, πολύ: many; much

πορεύω: to go

ποῦ: where?

πρόβατον, -ου, τό: a sheep

πρός: for (+ *gen.*); at (+ *dat.*); to, against (+ *acc.*)

πῶς: how?

Σ σ

σημεῖον, -ου, τό: a sign

σύ, σοῦ, σέ, σοί: you (*singular*)

σύν: with (+ *dat.*)

συνάγω: to bring together, collect

Τ τ

τηρέω: to keep, preserve

τίθημι, θήσω, ἔθηκα, τέθηκα: to put or place

τις, τι: someone, anyone; something

τίς, τί: who? which?

τόπος, *ὁ*: a place

τοσοῦτος, τοσαύτη, τοσοῦτο: so large

τότε: then

Υ υ

ὔδωρ, ὕδατος, τό: water

υἱός, -οῦ, *ὁ*: son

ὑμεῖς, ὑμῶν, ὑμᾶς, ὑμῖν: you (pl.)

ὑπάγω: to withdraw, depart

ὑπέρ: on behalf of (+ *gen.*); above (+ *acc.*)

Φ φ

Φαρισαῖος, -ου, *ὁ*: a Pharisee, a member of an ancient Jewish sect

φέρω: to bear, bring

φημί: to say

φωνέω: to address

φωνή, ἤς, ἡ: voice

φῶς, φωτός, τό: light

Χ χ

χείρ, χειρός, ἡ: a hand

χριστός, -ή, -όν: anointed; **ὁ Χριστός**:
Christ, “the anointed one”

Ω ω

ώρα, ἡ: hour, period of time

ὥς: (*adv.*) as, so, approximately (with a number); (*conj.*) that, in order that, since, when; (*prep.*) to (+ *acc.*); as if, as (+ *part.*); as _____ as possible (+ *superlative*)

Glossary: Latin

A a

a, ab: from, by, with (+ *abl.*)
abeo, (4), abi(v)i, abitum: to depart,
go forth
accipio, (3), accepi, acceptus: to
receive, accept
ad: to, up to, towards (+ *acc.*)
aeternus, -a, -um: eternal, everlasting
aio, (3): to say
alius, alia, aliud: other, another
amen: amen (*exclamation*)
ante: before, in front of (+ *acc.*)
apud: near, in the presence of (+ *acc.*)
aqua, -ae f: water
ascendo, (3): to climb, ascend
audio, (4): to hear, listen, accept
autem: moreover, however

C c

caelus, -i m: heaven, sky
Christus, -i m: Christ
cognosco, (3) cognovi, cognitum: to
know
credo, (3), credidi, creditum: to believe
cum: with (+ *abl.*);

D d

de: down from, about, concerning (+
abl.)
descendo, (3), descendi, descensum:
to descend, go down
deus, -i m: God
dico, (3), dixi, dictum: to say, speak
dies, diei m/f: day
diligo, (3), dilexi, dilectum: to love
discipulus, -i m: student, disciple
do, (1), dedi, datum: to give
doceo, (2), docui, doctum: to teach
dominus, -i m: lord

E e

ecce: behold! (*exclamation*)
ego, mei, mihi, me: I, me
enim: for, indeed
ergo: therefore
et: and, also
ex, e: out of, from (+ *abl.*)
exeo, (4), exi(v)i, exitum: to come, go

F f

facio, (3), feci, factus: to do, make
fero, ferre, tuli, latus: to bring
filius, filii m: son
fio, (3): to become
foras (adv.): outside

G g

gloria, -ae f: glory

H h

habeo, (2), habui, habitum: to have,
hold
hic, haec, hoc: this
homo, hominis m: a man
hora, -ae f: hour

I i

iam: already, now
ibi: here
Iesus, Iesu, m: Jesus
ille, illa, illud: that
impleo, (2), implevi, impletum: to fill
in: in, on
inter: between
interficio, (3) interfeci, interfectum: to
kill, destroy
interrogo, (1): to ask, question
invicem (adv.): in turns, alternately
is, ea, id: he, she, it

itaque: and so, therefore

iterum (*adv.*): again

Iudaeus, -i m: Jew

iudico, (1): to judge, give judgment

L l

locus, -i m: place, location

loquor, (3), **locutus sum:** to speak, talk

lux, lucis f: light

M m

manduco, (1): to eat

maneo, (2), **mansi, mansum:** to remain, stay

meus, -a, -um: my, mine

mitto, (3), **misi, missum:** to send

modicus, -a, -um: moderate, short, small

monumentum, -i n: monument, tomb

morior, (3), **mortuus sum:** to die

mulier, -eris f: a woman

multus, -a, -um: much, many

mundus, -i m: world

mundus, -a, -um: clean

N n

nascor, (3) **natus sum:** to be born

nemo, neminis, m/f: no one

neque: and not, nor

nescio, (4), **nescivi:** to not know

nisi, ni: if not, unless

nolo, nolle, nolui: wish not to (+ *inf.*)

nomen, -inis n: a name

non: not

nondum: not yet

nonne: not? (*interrogative particle expecting an affirmative answer*)

numquid: surely not? (*interrogative particle expecting a negative answer*)

nunc: now

O o

oculus, -i m: an eye

omnis, -e: all, every, the whole

oportet, (2), **oportuit:** it is necessary, ought

opus, operis n: work

ovis, ovis f: a sheep

P p

palam (*adv.*): openly, plainly

pater, patris m: father

per: through (+ *acc.*)

perhibeo, (2), **perhibui:** to present, give

pes, pedis m: a foot

peto, (3) **petii:** to beg, entreat, ask

pono, (3), **posui, positum:** to lay down, set

pontifex, -icis m: high priest

possum, posse, potui: to be able, be possible

post: after (+ *acc.*)

primum (*adv.*): at first, before

pro: for, on behalf of (+ *abl.*)

propter: on account of, because of (+ *acc.*)

propterea: therefore, for that reason

Q q

quaero, (3), **quaesivi, quaesitum:** to seek, ask

quasi: as if

qui, quae, quod: who, which, what

quia: because

quidam, quaedam, quoddam: a certain one, someone

quis, quid: who? which? what?

quomodo: in what way? how?

R r

respondeo, (3), **respondi**, **responsum**:
to answer
rex, **regis** *m*: a king
rogo, (1): to ask

S s

sanctus, -a, -um: divine, holy
scio, (4), **scivi**, **scitum**: to know,
understand
scribo, (3) **scripsi**, **scriptum**: to write
sed: but
semetipse, -a, -um: one's self
sequor, (3), **secutus sum**: follow
sermo, **sermonis** *m*: speech, talk, word
servo (1): to preserve, keep
si: if
sic: in this way, thus
sicut: just as, like
signum, -i *n*: sign
sine: without (+ *abl.*)
sto, (1), **steti**, **statum**: to stand
sum, **esse**, **fui**, **futurum**: to be
super: over (+ *acc.*)

T t

tantus, -a, -um: so great, so much
testimonium, -i *n*: testimony, witness
trado, (3): to betray, hand over
tu, **tui**, **tibi**, **te**: you (*s.*)
tunc: then
turba, -ae *f*: a crowd, multitude

U u

ubi: where
unde: whence, from where
unus, -a, -um: one
ut: in order to, so that (+ subj.)

V v

vado, (3), **vasi**: to go, walk
venio, (4), **veni**, **ventum**: to come
verbum, -i *n*: a word
veritas, -tatis *f*: the truth
verus, -a, -um: true
vester, **vestra**, **vestrum**: your
video, (2), **vidi**, **visum**: to see
vita, -ae *f*: life
voco, (1): to call, summon
volo, **velle**, **volui**: to wish, want
vos, **vobis**: you (*pl.*)
vox, **vocis** *f*: voice, utterance