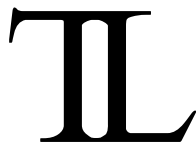


The Gospel of John

The Gospel of John
A Polyglot

Edited by
Timothy A. Lee



Timothy A. Lee Publishing

The Gospel of John: A Polyglot
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Introduction

A polyglot Bible is a single edition of Scripture that prints multiple ancient textual traditions side-by-side on the same page or facing pages, so that scholars can directly compare how different traditions render the same verses. It is both a scholarly and teaching tool designed to expose textual variants, illuminate interpretive differences, and make the structure of the biblical text visible across languages in a way no single-language edition can achieve.

This is a polyglot for the Gospel of John. It aligns across versions at a verse level, even when the chapters and verses numbering varies across traditions. It is designed as a tool for teaching textual criticism to students and for scholars and interested non-specialists wanting to browse differences and study the diverse textual traditions of the Bible.

The comparison allows for the quick identification of large-scale variants. For example, when using this tool I was fascinated to discover that the Gallican Psalter (at least its tradition) retained the Pauline insertion from Romans 3 in Psalm 14(13):3 added by a pious Christian scribe into the Septuagint.

The Four Great Polyglots: Complutensian, Antwerp, Paris, London

The great polyglot Bibles of the sixteenth and seventeenth centuries represent some of the most ambitious philological and textual scholarly of early modern Europe. These were not simply printed books but large scale intellectual infrastructures, bringing together Semitists, classicists, and printers.

The Complutensian Polyglot (1514–1517; pub. 1520–1522)

The Complutensian Polyglot was the first polyglot ever printed. It was produced at Alcalá, a city twenty miles east of Madrid, and is named after the city and university's Latin name Complutum (confluence). It was undertaken through the lavish financial support of Cardinal Francisco Jiménez de Cisneros, Primate of Spain. Cisneros was the main protagonist of early sixteenth century Spanish history, as archbishop of Toledo he embodied the authority of a king and could make use of his enormous wealth.¹ This project was commissioned just a few years before the Reformation so reflects a high point of Spanish renaissance humanistic reform. The Old Testament appeared in Hebrew, Greek, and Latin, with Targums and their Latin translation; the New Testament presented the Greek text alongside the Vulgate. New typefaces were produced for Hebrew and Greek, and the layout was designed to allow direct comparison across traditions with the Latin Vulgate in the middle.

The Antwerp Polyglot (1568–1572)

The Antwerp Polyglot, or *Biblia Regia*, directed by Benito Arias Montano and printed by Christophe Plantin, expanded the scope of the Complutensian. Funded under the patronage of Philip II of Spain, it included Hebrew, Aramaic, Greek, Latin, and Syriac, with extensive philological notes and variant readings. It was the first major European Bible to incorporate the Syriac New Testament, reflecting the growing interest in Eastern Christian traditions.

The Paris Polyglot (1629–1645)

The Paris Polyglot, edited by Guy Michel Le Jay, represents a new phase of polyglot scholarship. Produced in twelve folio volumes, it was lavish, expensive, and politically fraught. Its linguistic range surpassed all predecessors: Hebrew, Samaritan, Aramaic, Syriac, Arabic, Ethiopic, Greek, and Latin. It was the first polyglot to print the Samaritan Pentateuch and its Targum, a major milestone in the history of textual criticism. The

¹Fernández Marcos, *The First Polyglot Bible in Otero and Morales ed., The Text of the Hebrew Bible and Its Editions: Studies in Celebration of the Fifth Centennial of the Complutensian Polyglot*, (Brill: Leiden), 2017. p 4.

enormous financial burden of the project bankrupted its promoter.² Yet the Paris Polyglot stands as a monument of typographical beauty and cosmopolitan philology, emblematic of the intellectual ambitions of Richelieu's France.

The London Polyglot (1654–1657)

Brian Walton's London Polyglot synthesised the achievements of its predecessors and introduced a more systematic comparative method. Published during the English Commonwealth and funded by a broad subscription model, it included Hebrew, Samaritan, Aramaic, Syriac, Arabic, Persian, Ethiopic, Greek, and Latin. It was the first polyglot to incorporate Persian biblical texts, and its extensive Prolegomena laid foundations for modern textual criticism. The project was supported by Cromwell's government but re-dedicated to Charles II during the Restoration and Walton's consecrated as bishop of Chester. Walton's Polyglot became the standard reference for biblical scholars for more than a century.

Sources

The Syriac text is from the British and Foreign Bible Society 1905 edition and is licensed under a Creative Commons licence.³ The Greek text for this polyglot is the SBL Greek New Testament (SBLGNT) edited by Michael W. Holmes which is available under a Creative Commons License.¹ The Latin text is from the Oxford Vulgate (editio minor, 1911) with added macrons which are under copyright.⁴ The English text is from the World English Bible (WEB) which is in the Public Domain.

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Acknowledgments

Thanks to everyone who's collaborated on these diverse projects with me. All these books are the products of my academic research. I seek to serve the wider public and scholars through the use of cutting-edge research and new technologies that automate the process of book production.

Hebrew University, Jerusalem

18th May, 2023.

Timothy A. Lee

¹<https://sblgnt.com/> It is licensed under a Creative Commons Attribution 4.0 International License. This is copyright 2010 by the Society of Biblical Literature and Logos Bible Software.

²Fernández Marcos, *The First Polyglot Bible*. p 5.

³CC BY 4.0. Text prepared by James E. Walters. <https://syriacorporus.org/100>.

⁴Lee et al. *The Vulgate: New Testament with Macrons*, Timothy A. Lee Publishing, 2026

- 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. ὃ γέγονεν
- 4 ἐν αὐτῷ ζωὴ ἦν, καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων.
- 5 καὶ τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει, καὶ ἡ σκοτία αὐτὸ οὐ κατέλαβεν.
- 6 Ἐγένετο ἄνθρωπος ἀπεσταλμένος παρὰ θεοῦ, ὄνομα αὐτῷ Ἰωάννης.
- 7 οὗτος ἦλθεν εἰς μαρτυρίαν, ἵνα μαρτυρήσῃ περὶ τοῦ φωτός, ἵνα πάντες πιστεύσωσιν δι' αὐτοῦ.
- 8 οὐκ ἦν ἐκεῖνος τὸ φῶς, ἀλλ' ἵνα μαρτυρήσῃ περὶ τοῦ φωτός.
- 9 ἦν τὸ φῶς τὸ ἀληθινὸν 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 οἱ 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.
- 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 Μωϋσέως 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 οἱ Ἰουδαῖοι ἐξ Ἱεροσολύμων ἱερεῖς καὶ Λευίτας ἵνα ἐρωτήσωσιν αὐτόν· Σὺ τίς εἶ;
- 20 καὶ ὠμολόγησεν καὶ οὐκ ἠρνήσατο, καὶ ὠμολόγησεν ὅτι Ἐγὼ οὐκ εἰμὶ ὁ χριστός.
- 21 καὶ ἠρώτησαν αὐτόν· Τί οὖν; σὺ Ἠλίας εἶ; καὶ λέγει· Οὐκ εἰμὶ. Ὁ προφήτης εἶ σύ; καὶ ἀπεκρίθη· Οὐ.
- 1 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21

1 In p̄ncipiō erat uerbum, et uerbum erat apud Deum, et Deus erat uerbum.

2 Hoc erat in p̄ncipiō apud Deum.

3 Omnia per ipsum facta sunt: et sine ipsō factum est nihil: quod factum est

4 in ipsō uīta erat: et uīta erat lūx hominum:

5 et lūx in tenebrīs lūcet, et tenebrae eam nōn comprehendērunt.

6 Fuit homō missus ā Deō, cui nōmen erat Iōhannēs.

7 Hic uēnit in testimōnium, ut testimōnium perhiberet dē lūmine, ut omnēs crēderent per illum.

8 Nōn erat ille lūx, sed ut testimōnium perhiberet dē lūmine.

9 Erat lūx uēra, quae inlūminat omnem hominem uenientem in mundum.

10 In mundō erat, et mundus per ipsum factus est: et mundus eum nōn cognōuit.

11 In propria uēnit, et suī eum nōn recēpērunt.

12 Quotquot autem recēpērunt eum, dedit eis potestātem filiōs Deī fierī, hīs quī crēdunt in nōmine eius:

13 quī nōn ex sanguinibus, neque ex uoluntāte carnis, neque ex uoluntāte uirī, sed ex Deō nātī sunt.

14 Et uerbum carō factum est, et habitāuit in nobīs: et uīdimus glōriam eius, glōriam quasi ūnigenitī ā patre, plēnum grātiae et uēritātis.

15 Iōhannēs testimōnium perhibet dē ipsō, et clāmat dīcēns: Hic erat quem dixī uōbīs: Quī post mē uentūrus est, ante mē factus est: quīa prior mē erat.

16 Et dē plēnitūdine eius nōs omnēs accēpimus, et grātiam prō grātīā:

17 quīa lēx per Mōsēn data est: grātia et uēritās per Iēsum Christum facta est.

18 Deum nēmō uīdit umquam: ūnigenitus Filius, quī est in sinū Patris, ipse ēnarrāuit.

19 Et hoc est testimōnium Iōhannis, quandō mīsērunt Iūdaeī ab Hierosolymīs sacerdotēs et Lēuitās ad eum, ut interrogārent eum: Tū quis es?

20 Et cōfessus est et nōn negāuit: et cōfessus est: Quia nōn sum ego Christus.

21 Et interrogāuerunt eum: Quid ergō? Heliās es tū? Et dīcit: Nōn sum. Prophēta es tū? Et respondit: Nōn.

1 In the beginning was the Word, and the Word was with God, and the Word was God.

2 The same was in the beginning with God.

3 All things were made through him. Without him, nothing was made that has been made.

4 In him was life, and the life was the light of men.

5 The light shines in the darkness, and the darkness hasn't overcome it.

6 There came a man sent from God, whose name was John.

7 The same came as a witness, that he might testify about the light, that all might believe through him.

8 He was not the light, but was sent that he might testify about the light.

9 The true light that enlightens everyone was coming into the world.

10 He was in the world, and the world was made through him, and the world didn't recognise him.

11 He came to his own, and those who were his own didn't receive him.

12 But as many as received him, to them he gave the right to become God's children, to those who believe in his name:

13 who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

14 The Word became flesh and lived amongst us. We saw his glory, such glory as of the only born Son of the Father, full of grace and truth.

15 John testified about him. He cried out, saying, "This was he of whom I said, 'He who comes after me has surpassed me, for he was before me.'"

16 From his fullness we all received grace upon grace.

17 For the law was given through Moses. Grace and truth were realised through Jesus Christ.

18 No one has seen God at any time. The only born Son, who is in the bosom of the Father, has declared him.

19 This is John's testimony, when the Jews sent priests and Levites from Jerusalem to ask him, "Who are you?"

20 He declared, and didn't deny, but he declared, "I am not the Christ."

21 They asked him, "What then? Are you Elijah?" He said, "I am not." "Are you the prophet?" He answered, "No."

22 Dixerunt ergo ei: Quis es ut responsum demus his qui miserunt nos: quid dicis de te ipso?

23 Ait: Ego uox clamantis in deserto: Dirigite uiam Domini, sicut dixit Esaias propheta.

24 Et qui missi fuerant, erant ex Pharisaeis.

25 Et interrogauerunt eum, et dixerunt ei: Quid ergo baptizas, si tu non es Christus, neque Heliás, neque Propheta?

26 Respondit eis Iohannes, dicens: Ego baptizo in aqua: medius autem uestrum stetit, quem uos non scitis.

27 Ipse est qui post me uenturus est, qui ante me factus est: cuius ego non sum dignus ut soluam eius corrigiam calciamenti.

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

29 Altera die uidet Iohannes Iesum uenientem ad se, et ait: Ecce agnus Dei qui tollit peccatum mundi.

30 Hic est de quo dixi: Post me uenit uir, qui ante me factus est: quia prior me erat.

31 Et ego nesciebam eum, sed ut manifestetur in Israele, propterea ueni ego in aqua baptizans.

32 Et testimonium perhibuit Iohannes, dicens: Quia uidi 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 uideris Spiritum descendentem, et manentem super eum, hic est qui baptizat in Spiritu sancto.

34 Et ego uidi: et testimonium perhibui quia hic est Filius Dei.

35 Altera die iterum stabat Iohannes, 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 Conuersus autem Iesus, et uidens eos sequentes se, dicit eis: Quid quaeritis? Qui dixerunt ei: Rabbi quod dicitur interpretatum Magister, ubi habitas?

39 Dicit eis: Uenite et uide. Uenerunt, et uiderunt ubi maneret, et apud eum manserunt die illa: hora autem erat quasi decima.

22 They said therefore to him, "Who are you? Give us an answer to take back to those who sent us. What do you say about yourself?"

23 He said, "I am the voice of one crying in the wilderness, 'Make straight the way of the Lord,' as Isaiah the prophet said."

24 The ones who had been sent were from the Pharisees.

25 They asked him, "Why then do you baptise if you are not the Christ, nor Elijah, nor the prophet?"

26 John answered them, "I baptise in water, but amongst you stands one whom you don't know.

27 He is the one who comes after me, who is preferred before me, whose sandal strap I'm not worthy to loosen."

28 These things were done in Bethany beyond the Jordan, where John was baptising.

29 The next day, he saw Jesus coming to him, and said, "Behold, the Lamb of God, who takes away the sin of the world!

30 This is he of whom I said, 'After me comes a man who is preferred before me, for he was before me.'

31 I didn't know him, but for this reason I came baptising in water, that he would be revealed to Israel."

32 John testified, saying, "I have seen the Spirit descending like a dove out of heaven, and it remained on him.

33 I didn't recognise him, but he who sent me to baptise in water said to me, 'On whomever you will see the Spirit descending and remaining on him is he who baptises in the Holy Spirit.'

34 I have seen and have testified that this is the Son of God."

35 Again, the next day, John was standing with two of his disciples,

36 and he looked at Jesus as he walked, and said, "Behold, the Lamb of God!"

37 The two disciples heard him speak, and they followed Jesus.

38 Jesus turned and saw them following, and said to them, "What are you looking for?" They said to him, "Rabbi" (which is to say, being interpreted, Teacher), "where are you staying?"

39 He said to them, "Come and see." They came and saw where he was staying, and they stayed with him that day. It was about the tenth hour.

40 سِبُّ قَوْمٍ مَعَهُ وَيَصْطَفِي مَعَهُ شَيْئًا . 40 ἦν Ἀνδρέας ὁ ἀδελφὸς Σίμωνος Πέτρου εἰς ἐκ τῶν δύο τῶν ἀκουσάντων παρὰ Ἰωάννου καὶ ἀκολουθησάντων αὐτῷ .

41 وَأَيْΝُ مَرَأَتِهِ مَعَهُ . 41 εὐρίσκει οὗτος πρῶτον τὸν ἀδελφὸν τὸν ἴδιον Σίμωνα καὶ λέγει αὐτῷ· Εὐρήκαμεν τὸν Μεσσίαν (ὃ ἐστὶν μεθερμηνεύμενον χριστός) .

42 وَأَيْΝُ مَرَأَتِهِ مَعَهُ . 42 ἤγαγεν αὐτὸν πρὸς τὸν Ἰησοῦν . ἐμβλέψας αὐτῷ ὁ Ἰησοῦς εἶπεν· Σὺ εἶ Σίμων ὁ υἱὸς Ἰωάννου, σὺ κληθήσῃ Κηθᾶς (ὃ ἐρμηνεύεται Πέτρος) .

43 وَأَيْΝُ مَرَأَتِهِ ΜΕΤΕ . 43 Τῇ ἐπαύριον ἠθέλησεν ἐξελεθεῖν εἰς τὴν Γαλιλαίαν . καὶ εὐρίσκει Φίλιππον καὶ λέγει αὐτῷ ὁ Ἰησοῦς· Ἀκολούθει μοι .

44 وَأَيْΝُ ΜΡΑΤΗΣ ΜΕΤΕ . 44 ἦν δὲ ὁ Φίλιππος ἀπὸ Βηθσαϊδά, ἐκ τῆς πόλεως Ἀνδρέου καὶ Πέτρου .

45 وَأَيْΝُ ΜΡΑΤΗΣ ΜΕΤΕ . 45 εὐρίσκει Φίλιππος τὸν Ναθαναήλ καὶ λέγει αὐτῷ· Ὁν ἔγραψεν Μωϋσῆς ἐν τῷ νόμῳ καὶ οἱ προφήται εὐρήκαμεν, Ἰησοῦν υἱὸν τοῦ Ἰωσήφ τὸν ἀπὸ Ναζαρέτ .

46 وَأَيْΝُ ΜΡΑΤΗΣ ΜΕΤΕ . 46 καὶ εἶπεν αὐτῷ Ναθαναήλ· Ἐκ Ναζαρέτ δύναται τι ἀγαθὸν εἶναι; λέγει αὐτῷ ὁ Φίλιππος· Ἔρχου καὶ ἴδε .

47 وَأَيْΝُ ΜΡΑΤΗΣ ΜΕΤΕ . 47 εἶδεν ὁ Ἰησοῦς τὸν Ναθαναήλ ἐρχόμενον πρὸς αὐτὸν καὶ λέγει περὶ αὐτοῦ· Ἴδε ἀληθῶς Ἰσραηλῆτης ἐν ᾧ δόλος οὐκ ἔστιν .

48 وَأَيْΝُ ΜΡΑΤΗΣ ΜΕΤΕ . 48 λέγει αὐτῷ Ναθαναήλ· Πόθεν με γινώσκεις; ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ· Πρὸ τοῦ σε Φίλιππον φωνῆσαι ὄντα ὑπὸ τὴν συκὴν εἰδόν σε .

49 وَأَيْΝُ ΜΡΑΤΗΣ ΜΕΤΕ . 49 ἀπεκρίθη αὐτῷ Ναθαναήλ· Ραββί, σὺ εἶ ὁ υἱὸς τοῦ θεοῦ, σὺ βασιλεὺς εἶ τοῦ Ἰσραήλ .

50 وَأَيْΝُ ΜΡΑΤΗΣ ΜΕΤΕ . 50 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ· Ὅτι εἶπόν σοι ὅτι εἰδόν σε ὑποκάτω τῆς συκῆς πιστεύεις; μείζω τούτων ὄψη .

51 وَأَيْΝُ ΜΡΑΤΗΣ ΜΕΤΕ . 51 καὶ λέγει αὐτῷ· Ἀμὴν ἀμὴν λέγω ὑμῖν, ὄψεσθε τὸν οὐρανὸν ἀνεωγῆτα καὶ τοὺς ἀγγέλους τοῦ θεοῦ ἀναβαίνοντας καὶ καταβαίνοντας ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου .

2 وَأَيْΝُ ΜΡΑΤΗΣ ΜΕΤΕ . 2 Καὶ τῇ ἡμέρᾳ τῇ τρίτῃ γάμος ἐγένετο ἐν Κανὰ τῆς Γαλιλαίας, καὶ ἦν ἡ μήτηρ τοῦ Ἰησοῦ ἐκεῖ .

2 وَأَيْΝُ ΜΡΑΤΗΣ ΜΕΤΕ . 2 ἐκλήθη δὲ καὶ ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὸν γάμον .

3 وَأَيْΝُ ΜΡΑΤΗΣ ΜΕΤΕ . 3 καὶ ὑστερήσαντος οἴνου λέγει ἡ μήτηρ τοῦ Ἰησοῦ πρὸς αὐτόν· Οἶνον οὐκ ἔχουσιν .

4 وَأَيْΝُ ΜΡΑΤΗΣ ΜΕΤΕ . 4 καὶ λέγει αὕτῃ ὁ Ἰησοῦς· Τί ἐμοὶ καὶ σοί, γύναι; οὐπω ἔχει ὥρα μου .

5 وَأَيْΝُ ΜΡΑΤΗΣ ΜΕΤΕ . 5 λέγει ἡ μήτηρ αὐτοῦ τοῖς διακόνοις· Ὅ τι ἂν λέγῃ ὑμῖν ποιήσατε .

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

40 Erat autem Andrēas, frāter Simōnis Petrī, ūnus ex duōbus quī audierant ab Iōhanne, et secūtī fuerant eum.

41 Inuenit hic primum frāter suum Simōnem, et dicit eī: Inuēnimus Messiam quod est interpretatum Christus.

42 Et adduxit eum ad Iēsū. Intuitus autem eum Iēsūs, dixit: Tū es Simōn filius Iōhannā: tū uocaberis Cēphās, quod interpretatur Petrus.

43 In crastinum uoluit exire in Galilaeam, et inuenit Philippum. Et dicit eī Iēsūs: Sequere mē.

44 Erat autem Philippus ā Bēthsaidā, ciuitate Andrēae et Petrī.

45 Inuenit Philippus Nathanael, et dicit eī: Quem scripsit Moses in lege, et prophetae, inuēnimus Iēsū filium Iōsēph ā Nazareth.

46 Et dicit eī Nathanael: Ā Nazareth potest aliquid boni esse? Dicit eī Philippus: Ueni et uide.

47 Uidit Iēsūs Nathanael uenientem ad sē, et dicit dē eō: Ecce uerē Israelita, in quō dolus nōn est.

48 Dicit eī Nathanael: Unde mē nōstī? Respondit Iēsūs, et dixit eī: Priusquam tē Philippus uocāret, cum essēs sub ficū, uidi tē.

49 Respondit eī Nathanael, et ait: Rabbī, tū es Filius Deī, tū es rex Israhēl.

50 Respondit Iēsūs, et dixit eī: Quia dixi tibi: Uidi tē sub ficū, crēdis? maius hīs uidebis.

51 Et dicit eī: Āmēn, amēn dicō uōbīs, uidebitis caelum apertum, et angelōs Deī ascendētēs, et dēscendentēs supra Filium hominis.

2 Et diē tertiō nūptiae factae sunt in Cāna Galilaeae, et erat māter Iēsū ibi.

2 Uocatus est autem et Iēsūs, et discipulī eius, ad nūptiās.

3 Et dēficiente uinō, dicit māter Iēsū ad eum: Uinum nōn habent.

4 Et dicit eī Iēsūs: Quid mihi et tibi est, mulier? nōndum uēnit hōra mea.

5 Dicit māter eius ministrīs: Quodcumque dixerit uōbīs, facite.

6 Erant autem ibi lapideae hydriae sex positae secundum pūrificatiōnem Iūdaeōrum, capientēs singulae metrētās bīnās uel ternās.

40 One of the two who heard John and followed him was Andrew, Simon Peter's brother.

41 He first found his own brother, Simon, and said to him, "We have found the Messiah!" (which is, being interpreted, Christ).

42 He brought him to Jesus. Jesus looked at him and said, "You are Simon the son of Jonah. You shall be called Cephas" (which is by interpretation, Peter).

43 On the next day, he was determined to go out into Galilee, and he found Philip. Jesus said to him, "Follow me."

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

45 Philip found Nathanael, and said to him, "We have found him of whom Moses in the law and also the prophets, wrote: Jesus of Nazareth, the son of Joseph."

46 Nathanael said to him, "Can any good thing come out of Nazareth?" Philip said to him, "Come and see."

47 Jesus saw Nathanael coming to him, and said about him, "Behold, an Israelite indeed, in whom is no deceit!"

48 Nathanael said to him, "How do you know me?" Jesus answered him, "Before Philip called you, when you were under the fig tree, I saw you."

49 Nathanael answered him, "Rabbi, you are the Son of God! You are King of Israel!"

50 Jesus answered him, "Because I told you, 'I saw you underneath the fig tree,' do you believe? You will see greater things than these!"

51 He said to him, "Most certainly, I tell you all, hereafter you will see heaven opened, and the angels of God ascending and descending on the Son of Man."

2 The third day, there was a wedding in Cana of Galilee. Jesus' mother was there.

2 Jesus also was invited, with his disciples, to the wedding.

3 When the wine ran out, Jesus' mother said to him, "They have no wine."

4 Jesus said to her, "Woman, what does that have to do with you and me? My hour has not yet come."

5 His mother said to the servants, "Whatever he says to you, do it."

6 Now there were six water pots of stone set there after the Jews' way of purifying, containing two or three metretes apiece.

7 Dicit eis Iesus: Implēte hydriās aquā. Et implēuerunt eas usque ad summum.

8 Et dicit eis Iesus: Haurite nunc, et ferte architriclinō. Et tulērunt.

9 Ut autem gustāuit architriclinus aquam uinum factam, et nōn sciēbat unde esset, ministri autem sciēbant, qui hauserant aquam: uocat spōnsum architriclinus,

10 et dicit ei: Omnis homō primum bonum uinum pōnit et cum inēbriātī fuerint, tunc id, quod dēterius est: tū seruāstī bonum uinum usque adhuc.

11 Hoc fēcit initium signōrum Iesus in Cāna Galilaeae; et manifestāuit glōriam suam, et crēdidērunt in eum discipuli eius.

12 Post hoc dēscendit Capharnāum ipse, et māter eius, et frātrēs eius, et discipuli eius: et ibi mānsērunt nōn multīs diēbus.

13 Et prope erat pascha Iūdaeōrum, et ascendit Hierosolyma Iesus:

14 et inuēnit in templō uēndentēs bouēs, et ouēs, et columbās, et nūmulāriōs sedentēs.

15 Et cum fēcisset quasi flagellum dē fūniculīs, omnēs ēiēcit dē templō, ouēs quoque, et bouēs, et nūmulāriōrum effūdīt aes, et mēnsās subuertit.

16 Et hīs qui columbās uēndēbant, dixit: Auferte ista hinc: nōlite facere domum patris meī, domum negōtiātiōnis.

17 Recordātī uērō sunt discipuli eius quia scrīptum est: Zēlus domūs tuae comēdit mē.

18 Respondērunt ergō Iūdaeī, et dixerunt ei: Quod signum ostendis nōbīs, quia haec facis?

19 Respondit Iesus, et dixit eis: Soluite templum hoc, et in tribus diēbus excitābō illud.

20 Dixerunt ergō Iūdaeī: Quadrāgintā et sex annīs aedificātum est templum hoc, et tū tribus diēbus excitābis illud?

21 Ille autem dicēbat dē templō corporis suī.

22 Cum ergō resurrēxisset ā mortuīs, recordātī sunt discipuli eius, quia hoc dicēbat, et crēdidērunt scrīptūrae et sermōnī quem dixit Iesus.

7 Jesus said to them, "Fill the water pots with water." So they filled them up to the brim.

8 He said to them, "Now draw some out, and take it to the ruler of the feast." So they took it.

9 When the ruler of the feast tasted the water now become wine, and didn't know where it came from (but the servants who had drawn the water knew), the ruler of the feast called the bridegroom

10 and said to him, "Everyone serves the good wine first, and when the guests have drunk freely, then that which is worse. You have kept the good wine until now!"

11 This beginning of his signs Jesus did in Cana of Galilee, and revealed his glory; and his disciples believed in him.

12 After this, he went down to Capernaum, he, and his mother, his brothers, and his disciples; and they stayed there a few days.

13 The Passover of the Jews was at hand, and Jesus went up to Jerusalem.

14 He found in the temple those who sold oxen, sheep, and doves, and the changers of money sitting.

15 He made a whip of cords and drove all out of the temple, both the sheep and the oxen; and he poured out the changers' money and overthrew their tables.

16 To those who sold the doves, he said, "Take these things out of here! Don't make my Father's house a marketplace!"

17 His disciples remembered that it was written, "Zeal for your house will eat me up."

18 The Jews therefore answered him, "What sign do you show us, seeing that you do these things?"

19 Jesus answered them, "Destroy this temple, and in three days I will raise it up."

20 The Jews therefore said, "It took forty-six years to build this temple! Will you raise it up in three days?"

21 But he spoke of the temple of his body.

22 When therefore he was raised from the dead, his disciples remembered that he said this, and they believed the Scripture and the word which Jesus had said.

23 **قَبِ اَمَلِهٖ وَاذِنَ لَهُ تَعْمَدُ كَاوَهُمَكَ . حَجَرْتُمْ حَجَرًا .**
فَكَيْفَ تَصَدَّقُونَ . وَتَسْرَهُ اِبْرَاهِيمَ وَحُجْرًا .

24 **وَاذِنَ لَهُ تَعْمَدُ . لَّا مَدَدَ صَخْرَةٍ اَوْ حَائِطٍ تَعْمَدُ . فَكَيْفَ تَصَدَّقُونَ**
فَكَيْفَ تَصَدَّقُونَ حُجْرًا .

25 **وَلَا هُنَّكُمْ اَوْ اِنْتُمْ تَعْمَدُونَ كَمَا قَالَا كَذِبًا .**
لَكِنَّكُمْ تَصَدَّقُونَ اَمَلًا حَجَرْتُمْ ❖

3 **اَمَلًا اَوْ اَمَلًا مَبْرُورًا مَبْرُورًا مَبْرُورًا : نَسَبُكُمْ مَعَهُ**
اَوْ اَوْ اَوْ اَوْ .

2 **وَمَا اَبْرَاهِيمَ تَعْمَدُ حَكِيمًا . اَوَاذِنَ كَذِبًا . وَكَذِبًا : مَبْرُورًا**
وَمَا اَبْرَاهِيمَ تَعْمَدُ حَكِيمًا . لَّا لَكِنَّ اِنْتُمْ تَعْمَدُونَ اَمَلًا اَوْ اَمَلًا
حَكِيمًا وَ اَمَلًا حَجَرْتُمْ اَمَلًا : اَمَلًا مَبْرُورًا اَوْ اَمَلًا حَكِيمًا .

3 **حَكِيمًا تَعْمَدُ . اَوَاذِنَ كَذِبًا . اَمَلًا اَمَلًا اَمَلًا اَمَلًا : وَ اَمَلًا**
لَّا حَكِيمًا مَبْرُورًا : لَّا تَعْمَدُونَ اَمَلًا حَكِيمًا اَوْ اَمَلًا .

4 **اَمَلًا كَذِبًا تَعْمَدُونَ . اَمَلًا تَعْمَدُونَ وَ اَمَلًا حَكِيمًا .**
وَ اَمَلًا . تَعْمَدُونَ اَمَلًا حَكِيمًا وَ اَمَلًا حَكِيمًا : حَكِيمًا
وَ اَمَلًا .

5 **حَكِيمًا تَعْمَدُ . اَوَاذِنَ كَذِبًا . اَمَلًا اَمَلًا اَمَلًا : وَ اَمَلًا**
لَّا حَكِيمًا مَبْرُورًا مَبْرُورًا . لَّا تَعْمَدُونَ وَ اَمَلًا حَكِيمًا اَوْ
اَمَلًا .

6 **مَبْرُورًا مَبْرُورًا مَبْرُورًا . حَكِيمًا كَذِبًا . وَ اَمَلًا حَكِيمًا مَبْرُورًا**
وَ اَمَلًا .

7 **لَّا اَمَلًا اَوْ اَمَلًا حَكِيمًا . وَ اَمَلًا حَكِيمًا حَكِيمًا مَبْرُورًا**
وَ اَمَلًا .

8 **وَ اَمَلًا اَمَلًا : وَ اَمَلًا تَعْمَدُ . وَ اَمَلًا حَكِيمًا . اَمَلًا لَّا اَمَلًا اَمَلًا**
اَمَلًا اَمَلًا . وَ اَمَلًا اَمَلًا . وَ اَمَلًا حَكِيمًا مَبْرُورًا
وَ اَمَلًا .

9 **حَكِيمًا تَعْمَدُونَ . اَوَاذِنَ كَذِبًا . اَمَلًا تَعْمَدُونَ اَمَلًا حَكِيمًا**
وَ اَمَلًا .

10 **حَكِيمًا تَعْمَدُ . اَوَاذِنَ كَذِبًا . اَمَلًا اَمَلًا حَكِيمًا وَ اَمَلًا**
وَ اَمَلًا .

11 **اَمَلًا اَمَلًا اَمَلًا اَمَلًا : وَ اَمَلًا مَبْرُورًا مَبْرُورًا مَبْرُورًا**
وَ اَمَلًا . وَ اَمَلًا حَكِيمًا اَمَلًا .

12 **اَمَلًا وَ اَمَلًا اَمَلًا حَكِيمًا . وَ اَمَلًا حَكِيمًا اَمَلًا : اَمَلًا اَمَلًا**
اَمَلًا حَكِيمًا وَ اَمَلًا .

13 **وَ اَمَلًا حَكِيمًا حَكِيمًا : اَمَلًا اَمَلًا حَكِيمًا . وَ اَمَلًا**
وَ اَمَلًا وَ اَمَلًا حَكِيمًا .

14 **وَ اَمَلًا وَ اَمَلًا حَكِيمًا . وَ اَمَلًا حَكِيمًا : وَ اَمَلًا حَكِيمًا**
حَكِيمًا وَ اَمَلًا .

15 **وَ اَمَلًا اَمَلًا حَكِيمًا . لَّا نَاجِي . اَمَلًا اَمَلًا حَكِيمًا**
وَ اَمَلًا .

16 **وَ اَمَلًا : اَمَلًا اَمَلًا حَكِيمًا : اَمَلًا وَ اَمَلًا حَكِيمًا**
وَ اَمَلًا . وَ اَمَلًا حَكِيمًا حَكِيمًا . لَّا نَاجِي . اَمَلًا اَمَلًا حَكِيمًا
وَ اَمَلًا .

23 Ως 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 χρεῖαν εἶχεν ἵνα τις μαρτυρήσῃ περὶ τοῦ ἀνθρώπου, αὐτὸς γὰρ ἐγίνωσκεν τί ἦν ἐν τῷ ἀνθρώπῳ.

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

2 οὗτος ἦλθεν πρὸς αὐτὸν νυκτὸς καὶ εἶπεν αὐτῷ· Ῥαββί, οἶδαμεν ὅτι ἀπὸ θεοῦ ἐλήλυθας διδάσκαλος· οὐδεὶς γὰρ δύναται ταῦτα τὰ σημεῖα ποιεῖν ἃ σὺ ποιεῖς, ἐὰν μὴ ἢ ὁ θεὸς μετ' αὐτοῦ.

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

4 λέγει πρὸς αὐτὸν ὁ Νικόδημος· Πῶς δύναται ἄνθρωπος γεννηθῆναι γέροντων; μὴ δύναται εἰς τὴν κοιλίαν τῆς μητρὸς αὐτοῦ δεύτερον εἰσελθεῖν καὶ γεννηθῆναι;

5 ἀπεκρίθη Ἰησοῦς· Ἀμὴν ἀμὴν λέγω σοι, ἐὰν μὴ 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.

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 οἶδαμεν λαλοῦμεν καὶ ὁ ἑωράκαμεν μαρτυροῦμεν, καὶ τὴν μαρτυρίαν ἡμῶν οὐ λαμβάνετε.

12 εἰ τὰ ἐπίγεια εἶπον ὑμῖν καὶ οὐ πιστεύετε, πῶς ἐὰν εἶπω 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 Μωϋσῆς ὑψώσεν τὸν ὄφιν ἐν τῇ ἐρήμῳ, οὕτως ὑψωθῆναι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου,

15 ἵνα πᾶς ὁ πιστεύων ἐν αὐτῷ ἔχῃ ζωὴν αἰώνιον.

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.

²³ Cum autem esset Hierosolymis in Pascha in die festo, multi crediderunt in nomine eius, uidentēs signa eius, quae faciebat.

²⁴ Ipse autem Iesus non credēbat semet ipsum eis, eō quod ipse nōsset omnēs,

²⁵ et quia opus ei non erat ut quis testimonium perhiberet de homine: ipse enim sciebat quid esset in homine.

3 Erat autem homo ex Pharisaeis, Nicodemus nomine, princeps Iudaeorum.

² Hic uenit ad eum nocte, et dixit ei: Rabbi, scimus quia a Deo uenisti magister, nemo enim potest haec signa facere, quae tu facis, nisi fuerit Deus cum eo.

³ Respondit Iesus, et dixit ei: Amen, amen dico tibi, nisi quis natus fuerit denuo, non potest uidere regnum Dei.

⁴ Dicit ad eum Nicodemus: Quomodo potest homo nasci, cum senex sit? numquid potest in uentrem matris suae iterato introire et nasci?

⁵ Respondit Iesus: Amen, amen dico tibi, nisi quis renatus 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 uos nasci denuo.

⁸ Spiritus ubi uult spirat, et uocem eius audis, sed non scis unde ueniat, et quod uadat: sic est omnis qui natus est ex spiritu.

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

¹⁰ Respondit Iesus, et dixit ei: Tu es magister in Israel, et haec ignoras?

¹¹ Amen, amen dico tibi, quia quod scimus loquimur, et quod uidimus testamur, et testimonium nostrum non accipitis.

¹² Si terrena dixi uobis, et non creditis: quomodo, si dixerō uobis caelestia, credetis?

¹³ Et nemo ascendit in caelum, nisi qui descendit de caelo, Filius hominis, qui est in caelo.

¹⁴ Et sicut Moses exaltauit serpentem in deserto, ita exaltari oportet Filium hominis:

¹⁵ ut omnis qui credit in ipso, non pereat, sed habeat uitam aeternam.

¹⁶ Sic enim dilexit Deus mundum, ut Filium suum unigenitum daret: ut omnis qui credit in eum, non pereat, sed habeat uitam aeternam.

²³ Now when he was in Jerusalem at the Passover, during the feast, many believed in his name, observing his signs which he did.

²⁴ But Jesus didn't entrust himself to them, because he knew everyone,

²⁵ and because he didn't need for anyone to testify concerning man; for he himself knew what was in man.

3 Now there was a man of the Pharisees named Nicodemus, a ruler of the Jews.

² He came to Jesus by night and said to him, "Rabbi, we know that you are a teacher come from God, for no one can do these signs that you do, unless God is with him."

³ Jesus answered him, "Most certainly I tell you, unless one is born anew, he can't see God's Kingdom."

⁴ Nicodemus said to him, "How can a man be born when he is old? Can he enter a second time into his mother's womb and be born?"

⁵ Jesus answered, "Most certainly I tell you, unless one is born of water and Spirit, he can't enter into God's Kingdom.

⁶ That which is born of the flesh is flesh. That which is born of the Spirit is spirit.

⁷ Don't marvel that I said to you, 'You must be born anew.'

⁸ The wind blows where it wants to, and you hear its sound, but don't know where it comes from and where it is going. So is everyone who is born of the Spirit."

⁹ Nicodemus answered him, "How can these things be?"

¹⁰ Jesus answered him, "Are you the teacher of Israel, and don't understand these things?"

¹¹ Most certainly I tell you, we speak that which we know and testify of that which we have seen, and you don't receive our witness.

¹² If I told you earthly things and you don't believe, how will you believe if I tell you heavenly things?

¹³ No one has ascended into heaven but he who descended out of heaven, the Son of Man, who is in heaven.

¹⁴ As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up,

¹⁵ that whoever believes in him should not perish, but have eternal life.

¹⁶ For God so loved the world, that he gave his only born Son, that whoever believes in him should not perish, but have eternal life.

17 لَا يَكْفِي هَبْوِ الْكُلُو كَجِي هِي حَلَلَا وَبِهَوْنِهِ حَلَلَا .
أَلَا وَيَسَا حَلَلَا كَابِي ه .

17 ου γὰρ ἀπέστειλεν ὁ θεὸς τὸν υἱὸν εἰς τὸν κόσμον ἵνα κρίνη τὸν κόσμον, ἀλλ' ἵνα σωθῆ ὁ κόσμος δι' αὐτοῦ.

18 مَهْ وَصَدَّعْ حِي . لَا مَحَلَا يُوِي . مَهْ وَلَا مَدَّعْ . مَهْ كَبِي ه
وَيُ . وَلَا مَدَّعْ كَعَدَّعْ وَيَسْبِيَا كِي ه وَيَا كِي ه .

18 ὁ πιστεύων εἰς αὐτὸν οὐ κρίνεται· ὁ δὲ μὴ πιστεύων ἤδη κέκριται, ὅτι μὴ πεπίστευκεν εἰς τὸ ὄνομα τοῦ μονογενοῦς υἱοῦ τοῦ θεοῦ.

19 أَوْتِه وَهِي وَمِيَا . وَيَهْوِيَا أَلَا حَلَلَا : أَوْتِه حَتْنَمُ
حَسْعَدَا . مَلَا مَهْ وَيَحْنَهْوِيَا . أَسْمَا هِي هِي هِي حَسْبِيَا هِي
كَتْنَمَا .

19 αὕτη δὲ ἐστὶν 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 كَلَا يَكْفِي وَهَتْنَمُ حَجِي . هُنَا حَنْهْوِيَا . هَلَا أَلَا حَنْهْوِيَا
وَلَا تَلْصَهْصَهْ حَجِي هِي ه .

20 πᾶς γὰρ ὁ φαῦλα πράσων μισεῖ τὸ φῶς καὶ οὐκ ἔρχεται πρὸς τὸ φῶς, ἵνα μὴ ἐλεγχθῆ τὰ ἔργα αὐτοῦ·

21 هِي هِي وَهَجِي هِي يَا . أَلَا حَلَا تَهْوِيَا . وَيَلْمِيَا هِي حَجِي هِي ه
وَيَا كِي هِي حَجِي هِي ه .

21 ὁ δὲ ποιῶν τὴν ἀλήθειαν ἔρχεται πρὸς τὸ φῶς, ἵνα φανερωθῆ αὐτοῦ τὰ ἔργα ὅτι ἐν θεῷ ἐστὶν εἰργασμένα. Jesus and His Disciples in Judea

22 كَلَا وَهِي هِي . أَلَا تَعْمَا هِي حَلَلَا وَهِي هِي لَأَوْلَا وَمُهِي ه . هِي
مَحَلَا هِي هِي هِي هِي ه .

22 Μετὰ ταῦτα ἦλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὴν Ἰουδαίαν γῆν, καὶ ἐκεῖ διέτριβεν μετ' αὐτῶν καὶ ἐβάπτιζεν.

23 أَوْتِه مَسِي هِي وَهِي هِي هِي هِي ه . وَيَا كِي هِي هِي ه
مَحَلَا وَهِي هِي هِي هِي ه .

23 ἦν δὲ καὶ ὁ Ἰωάννης βαπτίζων ἐν Αἰνῶν ἐγγυὲς τοῦ Σαλείμ, ὅτι ὕδατα πολλὰ ἦν ἐκεῖ, καὶ παρεγίνοντο καὶ ἐβαπτίζοντο.

24 لَا يَكْفِي حِي كَلَا بَلَا هِي هِي هِي هِي ه .

24 οὕτω γὰρ ἦν βεβλημένος εἰς τὴν φυλακὴν ὁ Ἰωάννης.

25 هِي هِي هِي هِي هِي هِي ه . هِي هِي هِي هِي هِي ه
مُهِي هِي هِي هِي هِي ه .

25 Ἐγένετο οὖν ζήτησις ἐκ τῶν μαθητῶν Ἰωάννου μετὰ Ἰουδαίου περὶ καθαρισμοῦ.

26 هِي هِي هِي هِي هِي هِي ه . وَيَا : هِي وَهِي هِي ه
حَجِي هِي هِي هِي : وَيَا هِي هِي هِي ه . هِي هِي ه
هِي هِي هِي ه .

26 καὶ ἦλθον πρὸς τὸν Ἰωάννην καὶ εἶπαν αὐτῷ· Ραββί, ὃς ἦν μετὰ σοῦ πέραν τοῦ Ἰορδάνου, ὃ σὺ μεμαρτύρηκας, ἴδε οὗτος βαπτίζει καὶ πάντες ἔρχονται πρὸς αὐτόν.

27 كَلَا مَسِي هِي هِي ه . لَا كَعَمَدَا كِي هِي ه
كِي هِي هِي هِي ه .

27 ἀπεκρίθη Ἰωάννης καὶ εἶπεν· Οὐ δύναται ἄνθρωπος λαμβάνειν οὐδὲ ἐν ἑάν μὴ ἦ δεδομένον αὐτῷ ἐκ τοῦ οὐρανοῦ.

28 أَلَا هِي هِي هِي هِي ه . وَيَا : هِي هِي ه
هِي هِي هِي ه .

28 αὐτοὶ ὁμοίως μοι μαρτυρεῖτε ὅτι εἶπον· Οὐκ εἰμὶ ἐγὼ ὁ χριστός, ἀλλ' ὅτι ἄπεσταλμένος εἰμὶ ἔμπροσθεν ἐκείνου.

29 مَهْ وَيَا هِي هِي ه . مَسِي هِي ه . وَيَسْعَه وَهِي ه . هِي
وَمَلَا هِي ه . مَسِي هِي هِي هِي ه . هِي هِي ه . هِي ه
هِي هِي ه .

29 ὁ ἔχων τὴν νύμφην νυμφίος ἐστίν· ὁ δὲ φίλος τοῦ νυμφίου ὁ ἐστηκώς καὶ ἀκούων αὐτοῦ, χαρᾷ χαίρει διὰ τὴν φωνὴν τοῦ νυμφίου. αὕτη οὖν ἡ χαρὰ ἣ ἐμὴ πεπλήρωται.

30 هِي هِي ه . هِي هِي ه . هِي هِي ه .

30 ἐκεῖνον δεῖ αὐξάνειν, ἐμὲ δὲ ἐλαττοῦσθαι.

31 هِي هِي هِي هِي ه . هِي هِي ه . هِي هِي ه . هِي ه
هِي ه . هِي ه . هِي ه . هِي ه . هِي ه . هِي ه .

31 Ὁ ἄνωθεν ἐρχόμενος ἐπάνω πάντων ἐστίν· ὁ ἄν ἐκ τῆς γῆς ἐκ τῆς γῆς ἐστίν καὶ ἐκ τῆς γῆς λαλεῖ· ὁ ἐκ τοῦ οὐρανοῦ ἐρχόμενος ἐπάνω πάντων ἐστίν.

32 هِي هِي ه . هِي هِي ه . هِي هِي ه .

32 ὁ ἑώρακεν καὶ ἤκουσεν τοῦτο μαρτυρεῖ, καὶ τὴν μαρτυρίαν αὐτοῦ οὐδεὶς λαμβάνει.

33 هِي هِي ه . هِي هِي ه . هِي هِي ه .

33 ὁ λαβὼν αὐτοῦ τὴν μαρτυρίαν ἐσφράγισεν ὅτι ὁ θεὸς ἀληθὴς ἐστίν.

34 أَسْمَا هِي هِي ه . هِي ه . هِي ه . هِي ه .

34 ὃν γὰρ ἀπέστειλεν ὁ θεὸς τὰ ρήματα τοῦ θεοῦ λαλεῖ, οὐ γὰρ ἐκ μέτρου δίδωσιν τὸ πνεῦμα.

17 Nōn enim mīsit Deus Filium suum in mundum, ut iūdicet mundum, sed ut saluētur mundus per ipsum.

18 Quī crēdit in eum, nōn iūdicātur; quī autem nōn crēdit, iam iūdicātus est: quia nōn crēdidit in nōmine ūnigenitī Filīi Deī.

19 Hoc est autem iūdicium: quia lūx uēnit in mundum, et dilēxērunt hominēs magis tenebrās quam lūcem: erant enim eōrum mala opera.

20 Omnis enim quī mala agit, ōdit lūcem, et nōn uenit ad lūcem, ut nōn arguantur opera eius:

21 quī autem facit uēritātem, uenit ad lūcem, ut manifestentur eius opera, quia in Deō sunt facta.

22 Post haec uēnit Iēsūs et discipulī eius in Iūdaeam terram: et illīc dēmorābātur cum eis, et baptizābat.

23 Erat autem et Iōhannēs baptizāns, in Aenōn, iuxtā Sālim: quia aquae multae erant illīc, et adueniēbant, et baptizābantur.

24 Nōndum enim missus fuerat in carcerem Iōhannēs.

25 Facta est ergō quaestiō ex discipulīs Iōhannis cum Iūdaeīs dē pūrificātiōne.

26 Et uēnērunt ad Iōhannem, et dīxērunt eī: Rabbī, quī erat tēcum trāns Iordānen, cui tū testimōnium perhibuistī, ecce hic baptizat, et omnēs ueniunt ad eum.

27 Respondit Iōhannēs, et dīxit: Nōn potest homō accipere quicquam, nisi eī fuerit datum dē caelō.

28 Ipsī uōs mihi testimōnium perhibētis, quod dīxerim: Ego nōn sum Chrīstus: sed quia missus sum ante illum.

29 Quī habet spōnsam, spōnsus est: amīcus autem spōnsī, quī stat, et audit eum, gaudiō gaudet propter uōcem spōnsī. Hoc ergō gaudium meum implētum est.

30 Illum oportet crēscere, mē autem minui.

31 Quī dēsūrsu uenit, suprā omnēs est. Quī est dē terrā, dē terrā est, et dē terrā loquitur. Quī dē caelō uenit, suprā omnēs est.

32 Et quod uīdit, et audīuit, hoc testātur: et testimōnium eius nēmō accipit.

33 Quī accipit eius testimōnium signāuit, quia Deus uērāx est.

34 Quem enim mīsit Deus, uerba Deī loquitur: nōn enim ad mēnsūram dat Deus spīritum.

17 For God didn't send his Son into the world to judge the world, but that the world should be saved through him.

18 He who believes in him is not judged. He who doesn't believe has been judged already, because he has not believed in the name of the only born Son of God.

19 This is the judgement, that the light has come into the world, and men loved the darkness rather than the light, for their works were evil.

20 For everyone who does evil hates the light and doesn't come to the light, lest his works would be exposed.

21 But he who does the truth comes to the light, that his works may be revealed, that they have been done in God."

22 After these things, Jesus came with his disciples into the land of Judea. He stayed there with them and baptised.

23 John also was baptising in Enon near Salim, because there was much water there. They came and were baptised;

24 for John was not yet thrown into prison.

25 Therefore a dispute arose on the part of John's disciples with some Jews about purification.

26 They came to John and said to him, "Rabbi, he who was with you beyond the Jordan, to whom you have testified, behold, he baptises, and everyone is coming to him."

27 John answered, "A man can receive nothing unless it has been given him from heaven.

28 You yourselves testify that I said, 'I am not the Christ,' but, 'I have been sent before him.'

29 He who has the bride is the bridegroom; but the friend of the bridegroom, who stands and hears him, rejoices greatly because of the bridegroom's voice. Therefore my joy is made full.

30 He must increase, but I must decrease.

31 "He who comes from above is above all. He who is from the earth belongs to the earth and speaks of the earth. He who comes from heaven is above all.

32 What he has seen and heard, of that he testifies; and no one receives his witness.

33 He who has received his witness has set his seal to this, that God is true.

34 For he whom God has sent speaks the words of God; for God gives the Spirit without measure.

35 Pater diligit Filium et omnia dedit in manū eius.

36 Quī crēdit in Filium, habet uītam aeternam; quī autem incrēdulus est Filiō, nōn uidēbit uītam, sed ira Deī manet super eum.

4 Ut ergō cognōuit Iēsūs quia audiērunt Pharīsaē quia Iēsūs plūrēs discipulōs facit, et baptizat, quam Iōhannēs

2 quamquam Iēsūs nōn baptizāret, sed discipulī eius,

3 reliquit Iūdaeam, et abiit iterum in Galīlaeam.

4 Oportēbat autem eum trānsīre per Samariām.

5 Uenit ergō in ciuitātem Samariāe, quae dicitur Sichār, iuxtā praedium quod dedit Iācōb Iōsēph filiō suō.

6 Erat autem ibi fōns Iācōb. Iēsūs ergō fatīgātus ex itinere, sedēbat sic super fontem. Hōra erat quasi sexta.

7 Uenit mulier dē Samariā haurīre aquam. Dicit eī Iēsūs: Dā mihi bibere.

8 Discipulī enim eius abierant in ciuitātem ut cibōs emerent.

9 Dicit ergō eī mulier illa Samaritāna: Quōmodo tū, Iūdaeus cum sis, bibere ā mē poscis, quae sum mulier Samaritāna? nōn enim coūtuntur Iūdaei Samaritānīs.

10 Respondit Iēsūs, et dixit eī: Sī scīrēs dōnum Deī, et quis est quī dicit tibi: Dā mihi bibere, tū forsitan petīssēs ab eō, et dedisset tibi aquam uīuam.

11 Dicit eī mulier: Domine, neque in quō hauriās habēs, et puteus altus est: unde ergō habēs aquam uīuam?

12 Numquid tū maior es patre nostrō Iācōb, quī dedit nōbīs puteum, et ipse ex eō bibit, et filiī eius, et pecora eius?

13 Respondit Iēsūs, et dixit eī: Omnis quī bibit ex aquā hāc, sitiet iterum; quī autem biberit ex aquā quam ego dabō eī, nōn sitiet in aeternum:

14 sed aqua quam ego dabō eī, fiet in eō fōns aquae salientis in uītam aeternam.

15 Dicit ad eum mulier: Domine, dā mihi hanc aquam, ut nōn sitiā, neque ueniā hūc haurīre.

16 Dicit eī Iēsūs: Uāde, uocā uīrum tuum, et uenī hūc.

35 The Father loves the Son, and has given all things into his hand.

36 One who believes in the Son has eternal life, but one who disobeys the Son won't see life, but the wrath of God remains on him."

4 Therefore when the Lord knew that the Pharisees had heard that Jesus was making and baptising more disciples than John

2 (although Jesus himself didn't baptise, but his disciples),

3 he left Judea and departed into Galilee.

4 He needed to pass through Samaria.

5 So he came to a city of Samaria called Sychar, near the parcel of ground that Jacob gave to his son Joseph.

6 Jacob's well was there. Jesus therefore, being tired from his journey, sat down by the well. It was about the sixth hour.

7 A woman of Samaria came to draw water. Jesus said to her, "Give me a drink."

8 For his disciples had gone away into the city to buy food.

9 The Samaritan woman therefore said to him, "How is it that you, being a Jew, ask for a drink from me, a Samaritan woman?" (For Jews have no dealings with Samaritans.)

10 Jesus answered her, "If you knew the gift of God, and who it is who says to you, 'Give me a drink,' you would have asked him, and he would have given you living water."

11 The woman said to him, "Sir, you have nothing to draw with, and the well is deep. So where do you get that living water?"

12 Are you greater than our father Jacob, who gave us the well and drank from it himself, as did his children and his livestock?"

13 Jesus answered her, "Everyone who drinks of this water will thirst again,

14 but whoever drinks of the water that I will give him will never thirst again; but the water that I will give him will become in him a well of water springing up to eternal life."

15 The woman said to him, "Sir, give me this water, so that I don't get thirsty, neither come all the way here to draw."

16 Jesus said to her, "Go, call your husband, and come here."

- 17 17 ἀπεκρίθη ἡ γυνὴ καὶ εἶπεν αὐτῷ· Οὐκ ἔχω ἄνδρα· λέγει αὐτῇ ὁ Ἰησοῦς· Καλῶς εἶπας ὅτι Ἄνδρα οὐκ ἔχω·
 18 18 πέντε γὰρ ἄνδρας ἔσχες, καὶ νῦν ὃν ἔχεις οὐκ ἔστιν σου ἀνὴρ· τοῦτο ἄληθές εἶρηκας·
 19 19 λέγει αὐτῷ ἡ γυνὴ· Κύριε, θεωρῶ ὅτι προφήτης εἶ σύ·
 20 20 οἱ πατέρες ἡμῶν ἐν τῷ ὄρει τούτῳ προσεκύνησαν· καὶ ὑμεῖς λέγετε ὅτι ἐν Ἱεροσολύμοις ἔστιν ὁ τόπος ὅπου προσκυνεῖν δεῖ·
 21 21 λέγει αὐτῇ ὁ Ἰησοῦς· Πίστευέ μοι, γύναι, ὅτι ἔρχεται ὥρα ὅτε οὔτε ἐν τῷ ὄρει τούτῳ οὔτε ἐν Ἱεροσολύμοις προσκυνήσετε τῷ πατρί·
 22 22 ὑμεῖς προσκυνεῖτε ὃ οὐκ οἶδατε, ἡμεῖς προσκυνοῦμεν ὃ οἶδαμεν, ὅτι ἡ σωτηρία ἐκ τῶν Ἰουδαίων ἐστίν·
 23 23 ἀλλὰ ἔρχεται ὥρα καὶ νῦν ἔστιν, ὅτε οἱ ἀληθινοὶ προσκυνηταὶ προσκυνήσουσιν τῷ πατρὶ ἐν πνεύματι καὶ ἀληθείᾳ, καὶ γὰρ ὁ πατὴρ τοιούτους ζητεῖ τοὺς προσκυνοῦντας αὐτόν·
 24 24 πνεῦμα ὁ θεός, καὶ τοὺς προσκυνοῦντας αὐτόν ἐν πνεύματι καὶ ἀληθείᾳ δεῖ προσκυνεῖν·
 25 25 λέγει αὐτῷ ἡ γυνὴ· Οἶδα ὅτι Μεσσίας ἔρχεται, ὁ λεγόμενος χριστός· ὅταν ἔλθῃ ἐκεῖνος, ἀναγγελεῖ ἡμῖν ἅπαντα·
 26 26 λέγει αὐτῇ ὁ Ἰησοῦς· Ἐγὼ εἰμι, ὁ λαλῶν σοι·
 27 27 Καὶ ἐπὶ τούτῳ ἤλθαν οἱ μαθηταὶ αὐτοῦ, καὶ ἐθαύμαζον ὅτι μετὰ γυναικὸς ἐλάλει· οὐδεὶς μέντοι εἶπεν· Τί ζητεῖς; ἢ τί λαλεῖς μετ' αὐτῆς;
 28 28 ἀφῆκεν οὖν τὴν ὑδρίαν αὐτῆς ἡ γυνὴ καὶ ἀπηλθεν εἰς τὴν πόλιν καὶ λέγει τοῖς ἀνθρώποις·
 29 29 Δεῦτε ἴδετε ἄνθρωπον ὃς εἶπέ μοι πάντα ὅσα ἐποίησα· μήτι οὗτός ἐστιν ὁ χριστός;
 30 30 ἐξῆλθον ἐκ τῆς πόλεως καὶ ἤρχοντο πρὸς αὐτόν·
 31 31 Ἐν τῷ μεταξύ ἡρώτων αὐτόν οἱ μαθηταὶ λέγοντες· Ῥαββί, φάγε·
 32 32 ὃ δὲ εἶπεν αὐτοῖς· Ἐγὼ βρώσιν ἔχω φαγεῖν ἣν ὑμεῖς οὐκ οἶδατε·
 33 33 ἔλεγον οὖν οἱ μαθηταὶ πρὸς ἀλλήλους· Μή τις ἠνεγκεν αὐτῷ φαγεῖν;
 34 34 λέγει αὐτοῖς ὁ Ἰησοῦς· Ἐμὸν βρώμᾳ ἐστὶν ἵνα ποιήσω τὸ θέλημα τοῦ πέμψαντός με καὶ τελειώσω αὐτοῦ τὸ ἔργον·
 35 35 οὐχ ὑμεῖς λέγετε ὅτι Ἔτι τετράμηγός ἐστιν καὶ ὁ θερισμός ἔρχεται; ἰδοὺ λέγω ὑμῖν, ἐπάρατε τοὺς ὀφθαλμοὺς ὑμῶν καὶ θεάσασθε τὰς χώρας ὅτι λευκαὶ εἰσιν πρὸς θερισμόν· ἤδη με κτῆσθε·

17 Respondit mulier, et dixit: Nōn habeō uirum. Dicit eī Iēsūs: Bene dixistī, quia nōn habeō uirum;

18 quīnque enim uirōs habuistī, et nunc, quem habēs, nōn est tuus uir: hoc uērē dixistī.

19 Dicit eī mulier: Domine, uideō quia prophēta es tū.

20 Patrēs nostrī in monte hōc adōrāuērunt, et uōs dicitis, quia in Hierosolymīs est locus ubi adōrāre oportet.

21 Dicit eī Iēsūs: Mulier, crēde mihi, quia uenit hōra, quandō neque in monte hōc, neque in Hierosolymīs adōrābitis Patrem.

22 Uōs adōrātis quod nescītis: nōs adōrāmus quod scīmus, quia salūs ex Iūdaeīs est.

23 Sed uenit hōra, et nunc est, quandō uērī adōrātōrēs adōrābunt Patrem in spīritū et uērītāte. Nam et Pater talēs quaerit, quī adōrent eum.

24 Spīritus est Deus: et eōs quī adōrant eum, in spīritū et uērītāte oportet adōrāre.

25 Dicit eī mulier: Sciō quia Messīas uenit quī dicitur Chrīstus: cum ergō uēnerit, ille nōbīs adnūtiābit omnia.

26 Dicit eī Iēsūs: Ego sum, quī loquor tēcum.

27 Et continuō uēnērunt discipulī eius, et mīrābantur quia cum muliere loquēbātur. Nēmō tamen dixit: Quid quaeris? aut, Quid loqueris cum eā?

28 Reliquit ergō hydriam suam mulier, et abiit in ciuitātem, et dicit illīs hominibus:

29 Uenīte, uidēte hominem quī dixit mihi omnia quaecumque fecī: numquid ipse est Chrīstus?

30 Exiērunt dē ciuitāte et ueniēbant ad eum.

31 Intereā rogābant eum discipulī, dīcentēs: Rabbī, mandūcā.

32 Ille autem dixit eis: Ego cibum habeō mandūcāre, quem uōs nōn scītis.

33 Dīcēbant ergō discipulī ad inuicem: Numquid aliquis attulit eī mandūcāre?

34 Dicit eis Iēsūs: Meus cibus est ut faciam uoluntātem eius quī mīsīt mē, ut perficiam opus eius.

35 Nōnne uōs dicitis quod adhūc quattuor mēnsēs sunt, et messis uenit? Ecce dīcō uōbīs: leuāte oculōs uestros, et uidēte regiōnēs, quia albae sunt iam ad messem.

17 The woman answered, "I have no husband." Jesus said to her, "You said well, 'I have no husband,'

18 for you have had five husbands; and he whom you now have is not your husband. This you have said truly."

19 The woman said to him, "Sir, I perceive that you are a prophet.

20 Our fathers worshipped in this mountain, and you Jews say that in Jerusalem is the place where people ought to worship."

21 Jesus said to her, "Woman, believe me, the hour is coming when neither in this mountain nor in Jerusalem will you worship the Father.

22 You worship that which you don't know. We worship that which we know; for salvation is from the Jews.

23 But the hour comes, and now is, when the true worshippers will worship the Father in spirit and truth, for the Father seeks such to be his worshippers.

24 God is spirit, and those who worship him must worship in spirit and truth."

25 The woman said to him, "I know that Messiah is coming, he who is called Christ. When he has come, he will declare to us all things."

26 Jesus said to her, "I am he, the one who speaks to you."

27 Just then, his disciples came. They marvelled that he was speaking with a woman; yet no one said, "What are you looking for?" or, "Why do you speak with her?"

28 So the woman left her water pot, went away into the city, and said to the people,

29 "Come, see a man who told me everything that I have done. Can this be the Christ?"

30 They went out of the city, and were coming to him.

31 In the meanwhile, the disciples urged him, saying, "Rabbi, eat."

32 But he said to them, "I have food to eat that you don't know about."

33 The disciples therefore said to one another, "Has anyone brought him something to eat?"

34 Jesus said to them, "My food is to do the will of him who sent me and to accomplish his work.

35 Don't you say, 'There are yet four months until the harvest?' Behold, I tell you, lift up your eyes and look at the fields, that they are white for harvest already.

- 36 **36** ὁ θερίζων μισθὸν λαμβάνει καὶ συνάγει καρπὸν εἰς ζωὴν αἰώνιον, ἵνα ὁ στείρων ὁμοῦ χαίρη καὶ ὁ θερίζων.
- 37 **37** ἐν γὰρ τούτῳ ὁ λόγος ἐστὶν ἀληθινὸς ὅτι Ἄλλος ἐστὶν ὁ στείρων καὶ ἄλλος ὁ θερίζων.
- 38 **38** ἐγὼ ἀπέστειλα ὑμᾶς θερίζειν ὁ οὐχ ὑμεῖς κεκοπιάκατε· ἄλλοι κεκοπιάκασιν, καὶ ὑμεῖς εἰς τὸν κόπον αὐτῶν εἰσεληλύθατε.
- 39 **39** Ἐκ δὲ τῆς πόλεως ἐκείνης πολλοὶ ἐπίστευσαν εἰς αὐτὸν τῶν Σαμαριτῶν διὰ τὸν λόγον τῆς γυναικὸς μαρτυροῦσας ὅτι εἶπέν μοι πάντα ἃ ἐποίησα.
- 40 **40** ὡς οὖν ἦλθον πρὸς αὐτὸν οἱ Σαμαρίται, ἡρώτων αὐτὸν μείναι παρ' αὐτοῖς· καὶ ἔμεινεν ἐκεῖ δύο ἡμέρας.
- 41 **41** καὶ πολλῶ πλείους ἐπίστευσαν διὰ τὸν λόγον αὐτοῦ,
- 42 **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.
- 43 **43** Μετὰ δὲ τὰς δύο ἡμέρας ἐξήλθεν ἐκεῖθεν εἰς τὴν Γαλιλαίαν.
- 44 **44** αὐτὸς γὰρ Ἰησοῦς ἐμαρτύρησεν ὅτι προφήτης ἐν τῇ ἰδίᾳ πατρίδι τιμὴν οὐκ ἔχει.
- 45 **45** ὅτε οὖν ἦλθεν εἰς τὴν Γαλιλαίαν, ἐδέξαντο αὐτὸν οἱ Γαλιλαῖοι, πάντα ἐωρακότες ὅσα ἐποίησεν ἐν Ἱεροσολύμοις ἐν τῇ ἑορτῇ, καὶ αὐτοὶ γὰρ ἦλθον εἰς τὴν ἑορτῇ. *Jesus Heals an Official's Son in Cana*
- 46 **46** Ἦλθεν οὖν πάλιν εἰς τὴν Κανὰ τῆς Γαλιλαίας, ὅπου ἐποίησεν τὸ ὕδωρ οἶνον. καὶ ἦν τις βασιλικὸς οὗ ὁ υἱὸς ἡσθάνει ἐν Καφαρναούμ.
- 47 **47** οὗτος ἀκούσας ὅτι Ἰησοῦς ἦκει ἐκ τῆς Ἰουδαίας εἰς τὴν Γαλιλαίαν ἀπήλθεν πρὸς αὐτὸν καὶ ἡρώτα ἵνα καταβῆ καὶ ἰάσῃται αὐτοῦ τὸν υἱόν, ἥμελλεν γὰρ ἀποθνήσκειν.
- 48 **48** εἶπεν οὖν ὁ Ἰησοῦς πρὸς αὐτόν· Ἐὰν μὴ σημεῖα καὶ τέρατα ἴδῃτε, οὐ μὴ πιστεύσητε.
- 49 **49** λέγει πρὸς αὐτόν ὁ βασιλικός· Κύριε, κατάβηθι πρὶν ἀποθανεῖν τὸ παιδίον μου.
- 50 **50** λέγει αὐτῷ ὁ Ἰησοῦς· Πορεύου· ὁ υἱὸς σου ζῆ. ἐπίστευσεν ὁ ἄνθρωπος τῷ λόγῳ ὃν εἶπεν αὐτῷ ὁ Ἰησοῦς καὶ ἐπορεύετο.
- 51 **51** ἤδη δὲ αὐτοῦ καταβαίνοντος οἱ δούλοι αὐτοῦ ὑπήντησαν αὐτῷ λέγοντες ὅτι ὁ παῖς αὐτοῦ ζῆ.
- 52 **52** ἐπύθετο οὖν τὴν ὥραν παρ' αὐτῶν ἐν ἧ κομιψότερον ἔσχεν· εἶπαν οὖν αὐτῷ ὅτι Ἐχθές ὥραν ἐβδόμην ἀφήκεν αὐτὸν ὁ πυρετός.

- 36 Et quī metit, mercēdem accipit, et congregat fructum in uītam aeternam: ut et quī sēminat, simul gaudeat, et quī metit.
- 37 In hōc enim est uerbum uērum: quia alius est quī sēminat, et alius est quī metit.
- 38 Ego misī uōs metere quod uōs nōn labōrāstis: alīi labōrauērunt, et uōs in labōrem eōrum introistis.
- 39 Ex ciuitāte autem illā multī crēdidērunt in eum Samarītānōrum, propter uerbum mulieris testimōnium perhibentis: Quia dīxit mihi omnia quaecumque fēcī.
- 40 Cum uēnisset ergō ad illum Samarītānī, rogāuērunt eum ut ibi manēret. Et mānsit ibi duōs diēs.
- 41 Et multō plūrēs crēdidērunt propter sermōnem eius.
- 42 Et mulierī dīcēbant: Quia iam nōn propter tuam loquellam crēdimus: ipsī enim audiuimus, et scīmus quia hic est uērē Saluātor mundi.
- 43 Post duōs autem diēs exiit inde, et abiit in Galīlaeam.
- 44 Ipse enim Iēsūs testimōnium perhibuit, quia prophēta in suā patriā honōrem nōn habet.
- 45 Cum ergō uēnisset in Galīlaeam, excēpērunt eum Galīlaei, cum omnia uīdissent quae fēcerat Hierosolymīs in diē fēstō: et ipsī enim uēnerant in diem fēstum.
- 46 Uēnit ergō iterum in Cāna Galīlaeae, ubi fēcit aquam uīnum. Et erat quīdam rēgulus, cuius filius infirmābātur Capharnāum.
- 47 Hic cum audisset quia Iēsūs aduenīret ā Iūdaeā in Galīlaeam, abiit ad eum, et rogābat eum ut dēscenderet, et sārāret filiū eius: incipiēbat enim morī.
- 48 Dīxit ergō Iēsūs ad eum: Nisi signa et prōdigia uīderitis, nōn crēditis.
- 49 Dīcit ad eum rēgulus: Domine, dēscende priusquam moriātur filiū meus.
- 50 Dīcit eī Iēsūs: Uāde, filiū tuū uīuit. Crēdidit homō sermōnī quem dīxit eī Iēsūs, et ibat.
- 51 Iam autem eō dēscendente, seruī occurrērunt eī, et nūntiāuērunt dīcentēs, quia filiū eius uīueret.
- 52 Interrogābat ergō hōram ab eīs in quā melius habuerit. Et dīxērunt eī: Quia heri hōrā septimā reliquit eum febris.
- 36 He who reaps receives wages and gathers fruit to eternal life, that both he who sows and he who reaps may rejoice together.
- 37 For in this the saying is true, ‘One sows, and another reaps.’
- 38 I sent you to reap that for which you haven’t laboured. Others have laboured, and you have entered into their labour.”
- 39 From that city many of the Samaritans believed in him because of the word of the woman, who testified, “He told me everything that I have done.”
- 40 So when the Samaritans came to him, they begged him to stay with them. He stayed there two days.
- 41 Many more believed because of his word.
- 42 They said to the woman, “Now we believe, not because of your speaking; for we have heard for ourselves, and know that this is indeed the Christ, the Saviour of the world.”
- 43 After the two days he went out from there and went into Galilee.
- 44 For Jesus himself testified that a prophet has no honour in his own country.
- 45 So when he came into Galilee, the Galileans received him, having seen all the things that he did in Jerusalem at the feast, for they also went to the feast.
- 46 Jesus came therefore again to Cana of Galilee, where he made the water into wine. There was a certain nobleman whose son was sick at Capernaum.
- 47 When he heard that Jesus had come out of Judea into Galilee, he went to him and begged him that he would come down and heal his son, for he was at the point of death.
- 48 Jesus therefore said to him, “Unless you see signs and wonders, you will in no way believe.”
- 49 The nobleman said to him, “Sir, come down before my child dies.”
- 50 Jesus said to him, “Go your way. Your son lives.” The man believed the word that Jesus spoke to him, and he went his way.
- 51 As he was going down, his servants met him and reported, saying “Your child lives!”
- 52 So he enquired of them the hour when he began to get better. They said therefore to him, “Yesterday at the seventh hour, the fever left him.”

37 Cum autem tanta signa fēcisset cōram eīs, nōn crēdebant in eum;

38 ut sermō Ēsāiae prophētae implērētur, quem dīxit: Domine, quis crēdidit audituī nostrō? et brāchium Dominī cui reuelātum est?

39 Propterea nōn poterant crēdere, quia iterum dīxit Esaias:

40 Excaecāuit oculōs eōrum, et indūrāuit eōrum cor: ut nōn uideant oculīs, et intellegant corde, et conuertantur, et sānem eōs.

41 Haec dīxit Esaias, quandō uīdit glōriam eius, et locūtus est dē eō.

42 Vērum tamen et ex p̄ncipibus multī crēdidērunt in eum: sed propter Pharīsaēōs nōn cōfitēbantur, ut dē synagōgā nōn ēicerentur.

43 Dīlērunt enim glōriam hominum magis quam glōriam Deī.

44 Iēsūs autem clāmāuit, et dīxit: Quī crēdit in mē, nōn crēdit in mē, sed in eum quī mīsit mē.

45 Et quī uidet mē, uidet eum quī mīsit mē.

46 Ego lūx in mundum uēnī, ut omnis quī crēdit in mē, in tenebrīs nōn maneat.

47 Et sī quis audierit uerba mea, et nōn custōdierit, ego nōn iūdicō eum; nōn enim uēnī ut iūdicem mundum, sed ut saluificem mundum.

48 Quī spernit mē et nōn accipit uerba mea, habet quī iūdicet eum. Sermō quem locūtus sum, ille iūdicābit eum in nouissimō diē.

49 Quia ego ex mē ipsō nōn sum locūtus, sed quī mīsit mē, Pater, ipse mihi mandātum dedit quid dīcam et quid loquar.

50 Et sciō quia mandātum eius uīta aeterna est: quae ergo ego loquor, sicut dīxit mihi Pater, sic loquor.

13 Ante diem autem fēstum Paschae, sciēns Iēsūs quia uēnit eius hōra ut trānseat ex hōc mundō ad Patrem: cum dīlērisset suōs, quī erant in mundō, in fīnem dīlērēt eōs.

2 Et coenā factā, cum diabolus iam mīsisset in corde ut trāderet eum Iūdās Simōnis Scariōtis:

3 sciēns quia omnia dedit eī Pater in manūs, et quia ā Deō exīuit, et ad Deum uādīt:

37 But though he had done so many signs before them, yet they didn't believe in him,

38 that the word of Isaiah the prophet might be fulfilled, which he spoke: "Lord, who has believed our report?

To whom has the arm of the Lord been revealed?"

39 For this cause they couldn't believe, for Isaiah said again:

40 "He has blinded their eyes and he hardened their heart,

lest they should see with their eyes,

and perceive with their heart,

and would turn,

and I would heal them."

41 Isaiah said these things when he saw his glory, and spoke of him.

42 Nevertheless, even many of the rulers believed in him, but because of the Pharisees they didn't confess it, so that they wouldn't be put out of the synagogue,

43 for they loved men's praise more than God's praise.

44 Jesus cried out and said, "Whoever believes in me, believes not in me, but in him who sent me.

45 He who sees me sees him who sent me.

46 I have come as a light into the world, that whoever believes in me may not remain in the darkness.

47 If anyone listens to my sayings and doesn't believe, I don't judge him. For I came not to judge the world, but to save the world.

48 He who rejects me, and doesn't receive my sayings, has one who judges him. The word that I spoke will judge him in the last day.

49 For I spoke not from myself, but the Father who sent me gave me a commandment, what I should say and what I should speak.

50 I know that his commandment is eternal life. The things therefore which I speak, even as the Father has said to me, so I speak."

13 Now before the feast of the Passover, Jesus, knowing that his time had come that he would depart from this world to the Father, having loved his own who were in the world, he loved them to the end.

2 During supper, the devil having already put into the heart of Judas Iscariot, Simon's son, to betray him,

3 Jesus, knowing that the Father had given all things into his hands, and that he came from God and was going to God,

- 4 4 ἐγείρεται ἐκ τοῦ δείπνου καὶ τίθησιν τὰ ἱμάτια καὶ λαβὼν λέντιον διέζωσεν ἑαυτόν.
- 5 5 εἶτα βάλλει ὕδωρ εἰς τὸν νιπτῆρα, καὶ ἤρξατο νίπτειν τοὺς πόδας τῶν μαθητῶν καὶ ἐκμάσσειν τῷ λεντίῳ ᾧ ἦν διεζωσμένος.
- 6 6 ἔρχεται οὖν πρὸς Σίμωνα Πέτρον. λέγει αὐτῷ· Κύριε, σὺ μου νίπτεις τοὺς πόδας;
- 7 7 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ· Ὁ ἐγὼ ποιῶ σὺ οὐκ οἶδας ἄρτι, γνώση δὲ μετὰ ταῦτα.
- 8 8 λέγει αὐτῷ Πέτρος· Οὐ μὴ νίψῃς μου τοὺς πόδας εἰς τὸν αἰῶνα. ἀπεκρίθη Ἰησοῦς αὐτῷ· Ἐὰν μὴ νίψω σε, οὐκ ἔχεις μέρος μετ' ἐμοῦ.
- 9 9 λέγει αὐτῷ Σίμων Πέτρος· Κύριε, μὴ τοὺς πόδας μου μόνον ἀλλὰ καὶ τὰς χεῖρας καὶ τὴν κεφαλὴν.
- 10 10 λέγει αὐτῷ ὁ Ἰησοῦς· Ὁ λελουμένος οὐκ ἔχει χρείαν εἰ μὴ τοὺς πόδας νίψασθαι, ἀλλ' ἔστιν καθαρὸς ὄλος· καὶ ὑμεῖς καθαροὶ ἔστε, ἀλλ' οὐχὶ πάντες.
- 11 11 ἤδει γὰρ τὸν παραδιδόντα αὐτόν· διὰ τοῦτο εἶπεν ὅτι Οὐχὶ πάντες καθαροὶ ἔστε.
- 12 12 Ὃτε οὖν ἐνιψεν τοὺς πόδας αὐτῶν καὶ ἔλαβεν τὰ ἱμάτια αὐτοῦ καὶ ἀνέπεσεν, πάλιν εἶπεν αὐτοῖς· Πινώσκετε τί πεποιήκα ὑμῖν;
- 13 13 ὑμεῖς φωνεῖτέ με Ὁ διδάσκαλος καὶ Ὁ κύριος, καὶ καλῶς λέγετε, εἰμὶ γάρ.
- 14 14 εἰ οὖν ἐγὼ ἐνίψα ὑμῶν τοὺς πόδας ὁ κύριος καὶ ὁ διδάσκαλος, καὶ ὑμεῖς ὀφείλετε ἀλλήλων νίπτειν τοὺς πόδας·
- 15 15 ὑπόδειγμα γὰρ ἔδωκα ὑμῖν ἵνα καθὼς ἐγὼ ἐποίησα ὑμῖν καὶ ὑμεῖς ποιήτε.
- 16 16 ἀμὴν ἀμὴν λέγω ὑμῖν, οὐκ ἔστιν δούλος μείζων τοῦ κυρίου αὐτοῦ οὐδὲ ἀπόστολος μείζων τοῦ πέμψαντος αὐτόν.
- 17 17 εἰ ταῦτα οἴδατε, μακάριοί ἐστε ἐὰν ποιήτε αὐτά.
- 18 18 οὐ περὶ πάντων ὑμῶν λέγω· ἐγὼ οἶδα τίνες ἐξελεξάμην· ἀλλ' ἵνα ἡ γραφὴ πληρωθῇ· Ὁ τρώγων μου τὸν ἄρτον ἐπήρην ἐπ' ἐμὲ τὴν πτέρναν αὐτοῦ.
- 19 19 ἀπ' ἄρτι λέγω ὑμῖν πρὸ τοῦ γενέσθαι, ἵνα πιστεύσητε ὅταν γένηται ὅτι ἐγὼ εἰμι.
- 20 20 ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ λαμβάνων ἂν τινα πέμψω ἐμὲ λαμβάνει, ὁ δὲ ἐμὲ λαμβάνων λαμβάνει τὸν πέμψαντά με. Jesus Predicts Betrayal
- 21 21 Ταῦτα εἰπὼν ὁ Ἰησοῦς ἐταράχθη τῷ πνεύματι καὶ ἐμαρτύρησεν καὶ εἶπεν· Ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι εἷς ἐξ ὑμῶν παραδώσει με.
- 4 4 مُصِرٌّ مَعَهُ سَعَصَعًا . هَوَصَرٌ تَتَلَاوَهُ . هَوَصَلَا هَوَبُونَا . مَصَلَا
تَضَرَّوَهُ .
- 5 5 هَوَاوَصَدٌ مَعَنَا كَصَعَفِيْنَا : هَوَعَبُدٌ كَصَعَفِيْنَا قَوْلًا .
وَبَاكْحَتِيَنَ هَوَوَهُ . هَوَصَعَفَا هَوَوَهُ هَوَاوَصَلَا هَوَبُونَا هَوَمَصَلَا تَضَرَّوَهُ .
- 6 6 تَبَّ هَوَبُ هَوَاوَا حَوَدَا مَصَعَمٌ قَاوَلَا : هَوَاوَصَدٌ هَوَاوَصَعَمٌ . هَوَاوَصَدٌ
هَوَوَهُ : قَوْلِيَكٌ مَصَعَمِي هَوَاوَصَدٌ كَد :
- 7 7 حَنَا مَعَهُ . هَوَاوَصَدٌ هَوَاوَصَدٌ . هَوَبَرٌ هَوَوَجَبٌ هَوَاوَصَدٌ لَأ هَوَبَرٌ هَوَاوَصَدٌ
هَوَاوَصَدٌ . هَوَاوَصَدٌ هَوَوَجَبٌ هَوَبُ هَوَاوَصَدٌ .
- 8 8 هَوَاوَصَدٌ هَوَاوَصَعَمٌ قَاوَلَا . كَحَلَمَرٌ لَأ مَصَعَمِي هَوَاوَصَدٌ كَد قَوْلِيَكٌ
هَوَاوَصَدٌ هَوَاوَصَعَمٌ . هَوَاوَصَدٌ لَأ مَصَعَمِي هَوَاوَصَدٌ هَوَاوَصَدٌ : كَدَا هَوَاوَصَدٌ
مَصَلَا .
- 9 9 هَوَاوَصَدٌ هَوَاوَصَعَمٌ قَاوَلَا . مَصَبَرٌ هَوَوَهُ : لَأ كَحَلَمَرٌ قَوْلِيَكٌ
لَا مَصَعَمِي كَد : هَوَاوَصَدٌ هَوَاوَصَدٌ هَوَاوَصَدٌ .
- 10 10 هَوَاوَصَدٌ هَوَاوَصَعَمٌ . هَوَوَهُ هَوَوَسَلَا : لَأ هَوَوَسَلَا هَوَاوَصَدٌ هَوَاوَصَدٌ
كَحَلَمَرٌ مَعَمِي . هَوَاوَصَدٌ هَوَوَجَبٌ هَوَوَهُ . هَوَاوَصَدٌ هَوَاوَصَدٌ هَوَاوَصَدٌ هَوَوَجَبٌ
هَوَاوَصَدٌ . هَوَاوَصَدٌ لَأ هَوَاوَصَدٌ .
- 11 11 مَبَرٌ هَوَوَهُ هَوَوَسَلَا هَوَوَسَلَا هَوَوَسَلَا هَوَوَسَلَا . هَوَاوَصَدٌ هَوَوَسَلَا
هَوَاوَصَدٌ . هَوَاوَصَدٌ هَوَوَسَلَا هَوَوَجَبٌ هَوَوَجَبٌ هَوَاوَصَدٌ .
- 12 12 تَبَّ هَوَبُ هَوَاوَصَدٌ قَوْلِيَكٌ هَوَوَهُ : هَوَاوَصَدٌ تَتَلَاوَهُ . هَوَاوَصَدٌ هَوَوَسَلَا
هَوَاوَصَدٌ هَوَوَهُ . مَبَرٌ هَوَوَهُ : مَصَلَا هَوَاوَصَدٌ هَوَوَهُ .
- 13 13 هَوَاوَصَدٌ هَوَوَسَلَا هَوَوَسَلَا هَوَوَسَلَا . هَوَوَسَلَا . هَوَوَسَلَا . هَوَوَسَلَا هَوَوَسَلَا
هَوَاوَصَدٌ . هَوَاوَصَدٌ هَوَوَسَلَا .
- 14 14 هَوَاوَصَدٌ هَوَوَسَلَا هَوَوَسَلَا هَوَوَسَلَا : هَوَاوَصَدٌ هَوَوَسَلَا هَوَوَسَلَا هَوَوَسَلَا
: هَوَاوَصَدٌ هَوَوَسَلَا هَوَوَسَلَا هَوَوَسَلَا هَوَوَسَلَا هَوَوَسَلَا هَوَوَسَلَا هَوَوَسَلَا .
- 15 15 هَوَاوَصَدٌ هَوَوَسَلَا هَوَوَسَلَا هَوَوَسَلَا : هَوَاوَصَدٌ هَوَوَسَلَا هَوَوَسَلَا هَوَوَسَلَا
: هَوَاوَصَدٌ هَوَوَسَلَا هَوَوَسَلَا هَوَوَسَلَا .
- 16 16 هَوَاوَصَدٌ هَوَوَسَلَا هَوَوَسَلَا هَوَوَسَلَا : هَوَاوَصَدٌ هَوَوَسَلَا هَوَوَسَلَا هَوَوَسَلَا
هَوَاوَصَدٌ هَوَوَسَلَا هَوَوَسَلَا هَوَوَسَلَا هَوَوَسَلَا هَوَوَسَلَا هَوَوَسَلَا .
- 17 17 هَوَاوَصَدٌ هَوَوَسَلَا هَوَوَسَلَا : هَوَاوَصَدٌ هَوَوَسَلَا هَوَوَسَلَا هَوَوَسَلَا .
- 18 18 لَأ هَوَوَسَلَا هَوَوَسَلَا هَوَوَسَلَا هَوَوَسَلَا : هَوَاوَصَدٌ هَوَوَسَلَا هَوَوَسَلَا هَوَوَسَلَا
هَوَوَسَلَا . هَوَاوَصَدٌ هَوَوَسَلَا هَوَوَسَلَا هَوَوَسَلَا : هَوَوَسَلَا هَوَوَسَلَا هَوَوَسَلَا هَوَوَسَلَا .
- 19 19 مَعَهُ هَوَاوَصَدٌ هَوَوَسَلَا هَوَوَسَلَا . مَعَهُ مَبَرٌ هَوَوَسَلَا . هَوَوَسَلَا هَوَوَسَلَا .
- 20 20 هَوَاوَصَدٌ هَوَوَسَلَا هَوَوَسَلَا : هَوَوَسَلَا هَوَوَسَلَا هَوَوَسَلَا هَوَوَسَلَا : هَوَوَسَلَا
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- 21 21 هَوَوَسَلَا هَوَوَسَلَا : هَوَوَسَلَا هَوَوَسَلَا هَوَوَسَلَا هَوَوَسَلَا . هَوَوَسَلَا . هَوَوَسَلَا
هَوَوَسَلَا . هَوَوَسَلَا هَوَوَسَلَا هَوَوَسَلَا : هَوَوَسَلَا هَوَوَسَلَا هَوَوَسَلَا هَوَوَسَلَا .

- 4 surgit ā coenā, et pōnit uestīmenta sua, et cum accēpisset linteum, praecīnxit sē.
- 4 arose from supper, and laid aside his outer garments. He took a towel and wrapped a towel around his waist.
- 5 Deinde mittit aquam in pēluem, et coepit lauāre pedēs discipulōrum, et extergere linteō, quō erat praecīnctus.
- 5 Then he poured water into the basin, and began to wash the disciples' feet and to wipe them with the towel that was wrapped around him.
- 6 Uenit ergō ad Simōnem Petrum. Et dicit eī Petrus: Domine, tū mihi lauās pedēs?
- 6 Then he came to Simon Peter. He said to him, "Lord, do you wash my feet?"
- 7 Respondit Iēsūs, et dicit eī: Quod ego faciō, tū nesciēs modo: sciēs autem posteā.
- 7 Jesus answered him, "You don't know what I am doing now, but you will understand later."
- 8 Dicit eī Petrus: Nōn lauābis mihi pedēs in aeternum. Respondit Iēsūs eī: Sī nōn lauēro tē, nōn habēs partem mēcum.
- 8 Peter said to him, "You will never wash my feet!" Jesus answered him, "If I don't wash you, you have no part with me."
- 9 Dicit eī Simōn Petrus: Domine, nōn tantum pedēs meōs, sed et manūs, et caput.
- 9 Simon Peter said to him, "Lord, not my feet only, but also my hands and my head!"
- 10 Dicit eī Iēsūs: Quī lōtus est, nōn indiget ut lauet, sed est mundus tōtus. Et uōs mundi estis, sed nōn omnēs.
- 10 Jesus said to him, "Someone who has bathed only needs to have his feet washed, but is completely clean. You are clean, but not all of you."
- 11 Sciēbat enim quisnam esset quī trāderet eum; propterea dīxit: Nōn estis mundi omnēs.
- 11 For he knew him who would betray him; therefore he said, "You are not all clean."
- 12 Postquam ergō lauī pedēs eōrum, et accēpit uestīmenta sua, cum recubisset iterum, dīxit eīs: Scītis quid fēcerim uōbīs?
- 12 So when he had washed their feet, put his outer garment back on, and sat down again, he said to them, "Do you know what I have done to you?"
- 13 Uōs uocātis mē Magister et Domine, et bene dicitis: sum etenim.
- 13 You call me, 'Teacher' and 'Lord.' You say so correctly, for so I am.
- 14 Sī ergō ego lauī pedēs uestros, Dominus et Magister, et uōs debētis alter alterius lauāre pedēs.
- 14 If I then, the Lord and the Teacher, have washed your feet, you also ought to wash one another's feet.
- 15 Exemplum enim dedī uōbīs, ut quemadmodum ego fēcī uōbīs, ita et uōs faciātis.
- 15 For I have given you an example, that you should also do as I have done to you.
- 16 Āmēn, āmēn dīcō uōbīs: nōn est seruus maior dominō suō: neque apostolus maior eō quī mīsīt illum.
- 16 Most certainly I tell you, a servant is not greater than his lord, neither is one who is sent greater than he who sent him.
- 17 Sī haec scītis, beātī eritis sī fēceritis ea.
- 17 If you know these things, blessed are you if you do them.
- 18 Nōn dē omnibus uōbīs dīcō: ego sciō quōs elēgerim; sed ut impleātur scrīptūra: Quī mandūcat mēcum pānem, leuāuit contrā mē calcāneum suum.
- 18 I don't speak concerning all of you. I know whom I have chosen; but that the Scripture may be fulfilled, 'He who eats bread with me has lifted up his heel against me.'
- 19 Āmodo dīcō uōbīs, priusquam fiat: ut crēdātis, cum factum fuerit, quia ego sum.
- 19 From now on, I tell you before it happens, that when it happens, you may believe that I am he.
- 20 Āmēn, āmēn dīcō uōbīs: quī accipit sī quem mīserō, mē accipit; quī autem mē accipit, accipit eum quī mē mīsīt.
- 20 Most certainly I tell you, he who receives whomever I send, receives me; and he who receives me, receives him who sent me."
- 21 Cum haec dīxisset Iēsūs, turbātus est spīritū: et prōtestātus est, et dīxit: Āmēn, āmēn dīcō uōbīs, quia ūnus ex uōbīs trādet mē.
- 21 When Jesus had said this, he was troubled in spirit, and testified, "Most certainly I tell you that one of you will betray me."

38 **كَلِمًا** وَ **وَكَلِمًا** : **وَمَعَهُ** وَ **وَكَلِمًا** : **وَكَلِمًا** وَ **وَكَلِمًا** : **وَكَلِمًا** وَ **وَكَلِمًا** : **وَكَلِمًا** وَ **وَكَلِمًا** : **وَكَلِمًا** .
 * **وَكَلِمًا** وَ **وَكَلِمًا** : **وَكَلِمًا** .

39 **كَلِمًا** وَ **وَكَلِمًا** : **وَكَلِمًا** وَ **وَكَلِمًا** : **وَكَلِمًا** وَ **وَكَلِمًا** : **وَكَلِمًا** .
 * **وَكَلِمًا** .

40 **وَكَلِمًا** وَ **وَكَلِمًا** : **وَكَلِمًا** : **وَكَلِمًا** .
 * **وَكَلِمًا** .

41 **كَلِمًا** وَ **وَكَلِمًا** : **وَكَلِمًا** وَ **وَكَلِمًا** : **وَكَلِمًا** .
 * **وَكَلِمًا** .

42 **وَكَلِمًا** وَ **وَكَلِمًا** : **وَكَلِمًا** .
 * **وَكَلِمًا** .

20 **كَلِمًا** وَ **وَكَلِمًا** : **وَكَلِمًا** .
 * **وَكَلِمًا** .

2 **وَكَلِمًا** وَ **وَكَلِمًا** : **وَكَلِمًا** .
 * **وَكَلِمًا** .

3 **وَكَلِمًا** وَ **وَكَلِمًا** : **وَكَلِمًا** .
 * **وَكَلِمًا** .

4 **وَكَلِمًا** وَ **وَكَلِمًا** : **وَكَلِمًا** .
 * **وَكَلِمًا** .

5 **وَكَلِمًا** وَ **وَكَلِمًا** : **وَكَلِمًا** .
 * **وَكَلِمًا** .

6 **وَكَلِمًا** وَ **وَكَلِمًا** : **وَكَلِمًا** .
 * **وَكَلِمًا** .

7 **وَكَلِمًا** وَ **وَكَلِمًا** : **وَكَلِمًا** .
 * **وَكَلِمًا** .

8 **وَكَلِمًا** وَ **وَكَلِمًا** : **وَكَلِمًا** .
 * **وَكَلِمًا** .

9 **وَكَلِمًا** وَ **وَكَلِمًا** : **وَكَلِمًا** .
 * **وَكَلِمًا** .

10 **وَكَلِمًا** وَ **وَكَلِمًا** : **وَكَلِمًا** .
 * **وَكَلِمًا** .

11 **وَكَلِمًا** وَ **وَكَلِمًا** : **وَكَلِمًا** .
 * **وَكَلِمًا** .

12 **وَكَلِمًا** وَ **وَكَلِمًا** : **وَكَلِمًا** .
 * **وَكَلِمًا** .

38 Μετά δὲ ταῦτα ἠρώτησεν τὸν Πιλάτον Ἰωσήφ ἀπὸ Ἀριμαθαίας, ὃν μαθητὴς τοῦ Ἰησοῦ κεκρυμμένος δὲ διὰ τὸν φόβον τῶν Ἰουδαίων, ἵνα ἄρῃ τὸ σῶμα τοῦ Ἰησοῦ· καὶ ἐπέτρεψεν ὁ Πιλάτος. ἦλθεν οὖν καὶ ἤρην τὸ σῶμα αὐτοῦ.

39 ἦλθεν δὲ καὶ Νικόδημος, ὁ ἐλθὼν πρὸς αὐτὸν νυκτὸς τὸ πρῶτον, φέρων μίγμα σμύρνης καὶ ἄλλοις ὡς λίτρας ἑκατόν.

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.

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

2 τρέχει οὖν καὶ ἔρχεται πρὸς Σίμωνα 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 μαθητὴς, καὶ ἤρχοντο εἰς τὸ μνημεῖον.

4 ἔτρεχον δὲ οἱ δύο ὁμοῦ· καὶ ὁ ἄλλος μαθητὴς προέδραμεν τάχιον 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· καὶ θεωρεῖ τὰ ὀθόνια κείμενα,

7 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 μαθητὴς ὁ ἐλθὼν πρῶτος εἰς τὸ μνημεῖον, καὶ εἶδεν καὶ ἐπίστευσεν·

9 οὐδέπω γὰρ ἤδεισαν 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. ὡς οὖν ἔκλαιεν παρέκυψεν εἰς τὸ μνημεῖον,

12 καὶ θεωρεῖ δύο ἀγγέλους ἐν λευκοῖς καθέζομένους, ἓνα πρὸς τῇ κεφαλῇ καὶ ἓνα πρὸς τοῖς ποσίν, ὅπου ἔκειτο τὸ σῶμα τοῦ Ἰησοῦ.

38 Post haec autem rogāuit Pilātum Iōsēph ab Arimathīā eō quod esset discipulus Iēsū, occultus autem propter metum Iūdaeōrum, ut tolleret corpus Iēsū. Et permisit Pilātus. Uēnit ergō, et tulit corpus Iēsū.

39 Uēnit autem et Nīcodēmus, quī uēnerat ad Iēsum nocte primum, ferēs mixturam murrae et aloēs, quasi librās centum.

40 Accēpērunt ergō corpus Iēsū, et ligauerunt eum linteīs cum arōmatibus, sicut mōs Iūdaeīs est sepelire.

41 Erat autem in locō, ubi crucifixus est, hortus: et in hortō monumentum nouum, in quō nōndum quisquam positus erat.

42 Ibi ergō propter parasceuēn Iūdaeōrum, quia iuxtā erat monumentum, posuerunt Iēsum.

20 Ūnā autem sabbatī, Marīa Magdalēnē uēnit māne, cum adhūc tenebrae essent, ad monumentum: et uidet lapidem sublātum ā monumentō.

2 Cucurrit ergō, et uenit ad Simōnem Petrum, et ad alium discipulum, quem amābat Iēsūs, et dicit eis: Tulērunt Dominum dē monumentō, et nescimus ubi posuerunt eum.

3 Exiit ergō Petrus, et ille alius discipulus, et uēnērunt ad monumentum.

4 Currēbant autem duo simul, et ille alius discipulus praecucurrit citius Petrō, et uēnit primus ad monumentum.

5 Et cum sē inclināset, uidet posita linteāmina: nōn tamen introiuit.

6 Uenit ergō Simōn Petrus sequēs eum, et introiuit in monumentum, et uidet linteāmina posita,

7 et sūdārium, quod fuerat super caput eius, nōn cum linteāminibus positum, sed sēparātīm inuolūtum in ūnum locum.

8 Tunc ergō introiuit et ille discipulus quī uēnerat primus ad monumentum: et uīdit, et crēdidit:

9 nōndum enim sciēbant scrīptūrā, quia oportet eum ā mortuīs resurgere.

10 Abiērunt ergō iterum ad sēmet ipsōs discipulī.

11 Marīa autem stābat ad monumentum forīs, plōrāns. Dum ergō flēret, inclināuit sē, et prōspexit in monumentum:

12 et uīdit duōs angelōs in albīs sedentēs, ūnum ad caput, et ūnum ad pedēs, ubi positum fuerat corpus Iēsū.

38 After these things, Joseph of Arimathaea, being a disciple of Jesus, but secretly for fear of the Jews, asked of Pilate that he might take away Jesus' body. Pilate gave him permission. He came therefore and took away his body.

39 Nicodemus, who at first came to Jesus by night, also came bringing a mixture of myrrh and aloes, about a hundred Roman pounds.

40 So they took Jesus' body, and bound it in linen cloths with the spices, as the custom of the Jews is to bury.

41 Now in the place where he was crucified there was a garden. In the garden was a new tomb in which no man had ever yet been laid.

42 Then, because of the Jews' Preparation Day (for the tomb was near at hand), they laid Jesus there.

20 Now on the first day of the week, Mary Magdalene went early, while it was still dark, to the tomb, and saw that the stone had been taken away from the tomb.

2 Therefore she ran and came to Simon Peter and to the other disciple whom Jesus loved, and said to them, "They have taken away the Lord out of the tomb, and we don't know where they have laid him!"

3 Therefore Peter and the other disciple went out, and they went towards the tomb.

4 They both ran together. The other disciple outran Peter and came to the tomb first.

5 Stooping and looking in, he saw the linen cloths lying there; yet he didn't enter in.

6 Then Simon Peter came, following him, and entered into the tomb. He saw the linen cloths lying,

7 and the cloth that had been on his head, not lying with the linen cloths, but rolled up in a place by itself.

8 So then the other disciple who came first to the tomb also entered in, and he saw and believed.

9 For as yet they didn't know the Scripture, that he must rise from the dead.

10 So the disciples went away again to their own homes.

11 But Mary was standing outside at the tomb weeping. So as she wept, she stooped and looked into the tomb,

12 and she saw two angels in white sitting, one at the head and one at the feet, where the body of Jesus had lain.