Preface:

Having begun as a not quite daily blog at WinebrennerGreekStudyGroup.blogspot.com This effort is being compiled into a workbook to be used on a regular basis.

This workbook is for use of Greek students for the purpose of encouraging daily time spent translating and reading the Greek New Testament. Worksheets suitable for organizing the parsing and translating are provided in the first half of the workbook. My own parsing and translating is provided in the second half of the workbook for comparison. My belief is that by parsing and translating one verse per day a student will be able to maintain the level of Greek achieved in a beginning Greek Grammar class and will begin to solidify those skills learned at the beginning Seminary level.

My contention is that more than one verse per day may appear a herculean task for the beginning Grammar student and will only result in a frustrated abandonment of any effort at all.

This workbook is an effort to provide a simple, achievable method to continue with a student's Greek study after the discipline of a class has been completed.
Busy pastors will also find here a method to continue to grow in their mastery of the language of the "Best of Books."

It is hoped that the method used will place within the student the idea that it is possible for them to produce their own translation from the original text of the New Testament. By spending a small amount of time on a daily basis, may your appetite for reaching beyond the limits of this workbook be whetted and may the text which is θεόπνευστος become for you a lifelong passion.

En Xapiti,
Martin F. Daly

John 1:1

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

Ἐν

ἀρχῇ

ἦν

ὁ

λόγος,

καὶ

ὁ

λόγος

ἦν

πρὸς

τὸν

θεόν,

καὶ

θεὸς

ἦν

ὁ

λόγος.

Rough Word-by-word:

Smooth Translation:

Notes:

John 1:2

οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν θεόν.

οὗτος

ἦν

ἐν

ἀρχῇ

πρὸς

τὸν

θεόν.

Rough Word-by-word:

Smooth Translation:

Notes:

John 1:3

πάντα δι' αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἕν ὃ γέγονεν

πάντα

δι'

αὐτοῦ

ἐγένετο,

καὶ

χωρὶς

αὐτοῦ

ἐγένετο

οὐδὲ

ἕν

ὃ

γέγονεν

Rough Word-by-word:

Smooth Translation:

Notes:

John 1:4

ἐν αὐτῷ ζωὴ ἐστιν, καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων.

ἐν

αὐτῷ

ζωὴ

ἐστιν,

καὶ

ἡ

ζωὴ

ἦν

τὸ

φῶς

τῶν

ἀνθρώπων.

Rough Word-by-word:

Smooth Translation:

Notes:

John 1:5

καὶ τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει, καὶ ἡ σκοτία αὐτὸ οὐ κατέλαβεν.

καὶ

τὸ

φῶς

ἐν

τῇ

σκοτίᾳ

φαίνει,

καὶ

ἡ

σκοτία

αὐτὸ

οὐ

κατέλαβεν.

Rough Word-by-word:

Smooth Translation:

Notes:

John 1:6

Ἐγένετο ἄνθρωπος, ἀπεσταλμένος παρὰ θεοῦ, ὄνομα αὐτῷ Ἰωάννης·

Ἐγένετο

ἄνθρωπος,

ἀπεσταλμένος

παρὰ

θεοῦ,

ὄνομα

αὐτῷ

Ἰωάννης·

Rough Word-by-word:

Smooth Translation:

Notes:

John 1:7

οὗτος ἦλθεν εἰς μαρτυρίαν, ἵνα μαρτυρήσῃ περὶ τοῦ φωτός, ἵνα πάντες πιστεύσωσιν δι' αὐτοῦ.

οὗτος

ἦλθεν

εἰς

μαρτυρίαν,

ἵνα

μαρτυρήσῃ

περὶ

τοῦ

φωτός,

ἵνα

πάντες

πιστεύσωσιν

δι'

αὐτοῦ.

Rough Word-by-word:

Smooth Translation:

Notes:

John 1:8

οὐκ ἦν ἐκεῖνος τὸ φῶς, ἀλλ' ἵνα μαρτυρήσῃ περὶ τοῦ φωτός.

οὐκ

ἦν

ἐκεῖνος

τὸ

φῶς,

ἀλλ'

ἵνα

μαρτυρήσῃ

περὶ

τοῦ

φωτός.

Rough Word-by-word:

Smooth Translation:

Notes:

John 1:9

Ἦν τὸ φῶς τὸ ἀληθινόν, ὃ φωτίζει πάντα ἄνθρωπον, ἐρχόμενον εἰς τὸν κόσμον.

Ἦν

τὸ

φῶς

τὸ

ἀληθινόν,

ὃ

φωτίζει

πάντα

ἄνθρωπον,

ἐρχόμενον

εἰς

τὸν

κόσμον.

Rough Word-by-word:

Smooth Translation:

Notes:

John 1:10

ἐν τῷ κόσμῳ ἦν, καὶ ὁ κόσμος δι' αὐτοῦ ἐγένετο, καὶ ὁ κόσμος αὐτὸν οὐκ ἔγνω.

ἐν

τῷ

κόσμῳ

ἦν,

καὶ

ὁ

κόσμος

δι'

αὐτοῦ

ἐγένετο,

καὶ

ὁ

κόσμος

αὐτὸν

οὐκ

ἔγνω.

Rough Word-by-word:

Smooth Translation:

Notes:

John 1:11

εἰς τὰ ἴδια ἦλθεν, καὶ οἱ ἴδιοι αὐτὸν οὐ παρέλαβον.

εἰς

τὰ

ἴδια

ἦλθεν,

καὶ

οἱ

ἴδιοι

αὐτὸν

οὐ

παρέλαβον.

Rough Word-by-word:

Smooth Translation:

Notes:

John 1:12

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

ὅσοι

δὲ

ἔλαβον

αὐτόν,

ἔδωκεν

αὐτοῖς

ἐξουσίαν

τέκνα

θεοῦ

γενέσθαι,

τοῖς

πιστεύουσιν

εἰς

τὸ

ὄνομα

αὐτοῦ,

Rough Word-by-word:

Smooth Translation:

Notes:

John 1:13

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

οἳ

οὐκ

ἐξ

αἱμάτων

οὐδὲ

ἐκ

θελήματος

σαρκὸς

οὐδὲ

ἐκ

θελήματος

ἀνδρὸς

ἀλλ'

ἐκ

θεοῦ

ἐγεννήθησαν.

Rough Word-by-word:

Smooth Translation:

Notes:

John 1:14

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

καὶ

ὁ

λόγος

σὰρξ

ἐγένετο

καὶ

ἐσκήνωσεν

ἐν

ἡμῖν,

καὶ

ἐθεασάμεθα

τὴν

δόξαν

αὐτοῦ,

δόξαν

ὡς

μονογενοῦς

παρὰ

πατρός,

πλήρης

χάριτος

καὶ

ἀληθείας.

Rough Word-by-word:

Smooth Translation:

Notes:

John 1:15

Ἰωάννης μαρτυρεῖ περὶ αὐτοῦ καὶ κέκραγεν λέγων· οὗτος ἦν ὃν εἶπον· ὁ ὀπίσω μου ἐρχόμενος ἔμπροσθέν μου γέγονεν, ὅτι πρῶτός μου ἦν.

Ἰωάννης

μαρτυρεῖ

περὶ

αὐτοῦ

καὶ

κέκραγεν

λέγων·

οὗτος

ἦν

ὃν

εἶπον·

ὁ

ὀπίσω

μου

ἐρχόμενος

ἔμπροσθέν

μου

γέγονεν,

ὅτι

πρῶτός

μου

ἦν.

Rough Word-by-word:

Smooth Translation:

Notes:

John 1:16

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

ὅτι

ἐκ

τοῦ

πληρώματος

αὐτοῦ

ἡμεῖς

πάντες

ἐλάβομεν,

καὶ

χάριν

ἀντὶ

χάριτος·

Rough Word-by-word:

Smooth Translation:

Notes:

John 1:17

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

ὅτι

ὁ

νόμος

διὰ

Μωϋσέως

ἐδόθη,

ἡ

χάρις

καὶ

ἡ

ἀλήθεια

διὰ

Ἰησοῦ

Χριστοῦ

ἐγένετο.

Rough Word-by-word:

Smooth Translation:

Notes:

John 1:18

θεὸν οὐδεὶς ἑώρακεν πώποτε· ὁ μονογενὴς υἱὸς ὁ ὢν εἰς τὸν κόλπον τοῦ πατρός, ἐκεῖνος ἐξηγήσατο.

θεὸν

οὐδεὶς

ἑώρακεν

πώποτε·

ὁ

μονογενὴς

υἱὸς

ὁ

ὢν

εἰς

τὸν

κόλπον

τοῦ

πατρός,

ἐκεῖνος

ἐξηγήσατο.

Rough Word-by-word:

Smooth Translation:

Notes:

John 1:19

Καὶ αὕτη ἐστὶν ἡ μαρτυρία τοῦ Ἰωάννου, ὅτε ἀπέστειλαν οἱ Ἰουδαῖοι ἐξ
Ἱεροσολύμων ἱερεῖς καὶ Λευείτας ἵνα ἐρωτήσωσιν αὐτόν· σὺ τίς εἶ;

Καὶ

αὕτη

ἐστὶν

ἡ

μαρτυρία

τοῦ

Ἰωάννου,

ὅτε

ἀπέστειλαν

οἱ

Ἰουδαῖοι

ἐξ

Ἱεροσολύμων

ἱερεῖς

καὶ

Λευείτας

ἵνα

ἐρωτήσωσιν

αὐτόν·

σὺ

τίς

εἶ;

Rough Word-by-word:

Smooth Translation:

Notes:

John 1:20

καὶ ὡμολόγησεν καὶ οὐκ ἠρνήσατο, καὶ ὡμολόγησεν ὅτι ἐγὼ οὐκ εἰμὶ ὁ Χριστός.

καὶ

ὡμολόγησεν

καὶ

οὐκ

ἠρνήσατο,

καὶ

ὡμολόγησεν

ὅτι

ἐγὼ

οὐκ

εἰμὶ

ὁ

Χριστός.

Rough Word-by-word:

Smooth Translation:

Notes:

John 1:21

καὶ ἠρώτησαν αὐτόν· τί οὖν; Ἡλείας εἶ; λέγει· οὐκ εἰμί. ὁ προφήτης εἶ σύ; καὶ ἀπεκρίθη· οὔ.

καὶ

ἠρώτησαν

αὐτόν·

τί

οὖν;

Ἡλείας

εἶ;

λέγει·

οὐκ

εἰμί.

ὁ

προφήτης

εἶ

σύ;

καὶ

ἀπεκρίθη·

οὔ.

Rough Word-by-word:

Smooth Translation:

Notes:

John 1:22

εἶπαν οὖν αὐτῷ· τίς εἶ; ἵνα ἀπόκρισιν δῶμεν τοῖς πέμψασιν ἡμᾶς· τί λέγεις περὶ σεαυτοῦ;

εἶπαν

οὖν

αὐτῷ·

τίς

εἶ;

ἵνα

ἀπόκρισιν

δῶμεν

τοῖς

πέμψασιν

ἡμᾶς·

τί

λέγεις

περὶ

σεαυτοῦ;

Rough Word-by-word:

Smooth Translation:

Notes:

John 1:23

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

ἔφη·

ἐγὼ

φωνὴ

βοῶντος

ἐν

τῇ

ἐρήμῳ·

εὐθύνατε

τὴν

ὁδὸν

κυρίου,

καθὼς

εἶπεν

Ἠσαΐας

ὁ

προφήτης.

Rough Word-by-word:

Smooth Translation:

Notes:

John 1:24

καὶ ἀπεσταλμένοι ἦσαν ἐκ τῶν Φαρισαίων.

καὶ

ἀπεσταλμένοι

ἦσαν

ἐκ

τῶν

Φαρισαίων.

Rough Word-by-word:

Smooth Translation:

Notes:

John 1:25

καὶ ἠρώτησαν αὐτὸν καὶ εἶπαν αὐτῷ· τί οὖν βαπτίζεις, εἰ σὺ οὐκ εἶ ὁ Χριστὸς οὐδὲ Ἡλείας οὐδὲ ὁ προφήτης;

καὶ

ἠρώτησαν

αὐτὸν

καὶ

εἶπαν

αὐτῷ·

τί

οὖν

βαπτίζεις,

εἰ

σὺ

οὐκ

εἶ

ὁ

Χριστὸς

οὐδὲ

Ἡλείας

οὐδὲ

ὁ

προφήτης;

Rough Word-by-word:

Smooth Translation:

Notes:

John 1:26

ἀπεκρίθη αὐτοῖς ὁ Ἰωάννης λέγων· ἐγὼ βαπτίζω ἐν ὕδατι· μέσος ὑμῶν στήκει, ὃν ὑμεῖς οὐκ οἴδατε,

ἀπεκρίθη

αὐτοῖς

ὁ

Ἰωάννης

λέγων·

ἐγὼ

βαπτίζω

ἐν

ὕδατι·

μέσος

ὑμῶν

στήκει,

ὃν

ὑμεῖς

οὐκ

οἴδατε,

Rough Word-by-word:

Smooth Translation:

Notes:

John 1:27

ὁ ὀπίσω μου ἐρχόμενος, οὗ οὐκ εἰμὶ ἐγὼ ἄξιος ἵνα λύσω αὐτοῦ τὸν ἱμάντα τοῦ ὑποδήματος.

ὁ

ὀπίσω

μου

ἐρχόμενος,

οὗ

οὐκ

εἰμὶ

ἐγὼ

ἄξιος

ἵνα

λύσω

αὐτοῦ

τὸν

ἱμάντα

τοῦ

ὑποδήματος.

Rough Word-by-word:

Smooth Translation:

Notes:

John 1:28

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

ταῦτα

ἐν

Βηθανίᾳ

ἐγένετο

πέραν

τοῦ

Ἰορδάνου,

ὅπου

ἦν

ὁ

Ἰωάννης

βαπτίζων.

Rough Word-by-word:

Smooth Translation:

Notes:

John 1:29

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

Τῇ

ἐπαύριον

βλέπει

τὸν

Ἰησοῦν

ἐρχόμενον

πρὸς

αὐτόν,

καὶ

λέγει·

ἴδε

ὁ

ἀμνὸς

τοῦ

θεοῦ

ὁ

αἴρων

τὴν

ἁμαρτίαν

τοῦ

κόσμου.

Rough Word-by-word:

Smooth Translation:

Notes:

John 1:30

οὗτός ἐστιν ὑπὲρ οὗ ἐγὼ εἶπον· ὀπίσω μου ἔρχεται ἀνὴρ ὃς ἔμπροσθέν μου γέγονεν, ὅτι πρῶτός μου ἦν.

οὗτός

ἐστιν

ὑπὲρ

οὗ

ἐγὼ

εἶπον·

ὀπίσω

μου

ἔρχεται

ἀνὴρ

ὃς

ἔμπροσθέν

μου

γέγονεν,

ὅτι

πρῶτός

μου

ἦν.

Rough Word-by-word:

Smooth Translation:

Notes:

John 1:31

κἀγὼ οὐκ ᾔδειν αὐτόν, ἀλλ᾽ ἵνα φανερωθῇ τῷ Ἰσραήλ, διὰ τοῦτο ἦλθον ἐγὼ ἐν ὕδατι βαπτίζων.

κἀγὼ

οὐκ

ᾔδειν

αὐτόν,

ἀλλ᾽

ἵνα

φανερωθῇ

τῷ

Ἰσραήλ,

διὰ

τοῦτο

ἦλθον

ἐγὼ

ἐν

ὕδατι

βαπτίζων.

Rough Word-by-word:

Smooth Translation:

Notes:

John 1:32

καὶ ἐμαρτύρησεν Ἰωάννης λέγων ὅτι τεθέαμαι τὸ πνεῦμα καταβαῖνον ὡς περιστερὰν ἐξ οὐρανοῦ, καὶ ἔμεινεν ἐπ' αὐτόν.

καὶ

ἐμαρτύρησεν

Ἰωάννης

λέγων

ὅτι

τεθέαμαι

τὸ

πνεῦμα

καταβαῖνον

ὡς

περιστερὰν

ἐξ

οὐρανοῦ,

καὶ

ἔμεινεν

ἐπ'

αὐτόν.

Rough Word-by-word:

Smooth Translation:

Notes:

John 1:33

κἀγὼ οὐκ ᾔδειν αὐτόν, ἀλλ' ὁ πέμψας με βαπτίζειν ἐν ὕδατι, ἐκεῖνός μοι εἶπεν· ἐφ' ὃν ἂν ἴδῃς τὸ πνεῦμα καταβαῖνον καὶ μένον ἐπ' αὐτόν, οὗτός ἐστιν ὁ βαπτίζων ἐν πνεύματι ἁγίῳ.

κἀγὼ
οὐκ
ᾔδειν
αὐτόν,
ἀλλ'
ὁ
πέμψας
με
βαπτίζειν
ἐν
ὕδατι,
ἐκεῖνός
μοι
εἶπεν·
ἐφ'
ὃν
ἂν
ἴδῃς
τὸ
πνεῦμα
καταβαῖνον
καὶ
μένον
ἐπ'
αὐτόν,
οὗτός
ἐστιν
ὁ
βαπτίζων
ἐν
πνεύματι
ἁγίῳ.

Rough Word-by-word:

Smooth Translation:

Notes:

John 1:34

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

κἀγὼ

ἑώρακα,

καὶ

μεμαρτύρηκα

ὅτι

οὗτός

ἐστιν

ὁ

υἱὸς

τοῦ

θεοῦ.

Rough Word-by-word:

Smooth Translation:

Notes:

John 1:35

Τῇ ἐπαύριον πάλιν εἱστήκει ὁ Ἰωάννης καὶ ἐκ τῶν μαθητῶν αὐτοῦ δύο,

Τῇ

ἐπαύριον

πάλιν

εἱστήκει

ὁ

Ἰωάννης

καὶ

ἐκ

τῶν

μαθητῶν

αὐτοῦ

δύο,

Rough Word-by-word:

Smooth Translation:

Notes:

John 1:36

καὶ ἐμβλέψας τῷ Ἰησοῦ περιπατοῦντι λέγει· ἴδε ὁ ἀμνὸς τοῦ θεοῦ.

καὶ

ἐμβλέψας

τῷ

Ἰησοῦ

περιπατοῦντι

λέγει·

ἴδε

ὁ

ἀμνὸς

τοῦ

θεοῦ.

Rough Word-by-word:

Smooth Translation:

Notes:

John 1:37

ἤκουσαν οἱ δύο μαθηταὶ αὐτοῦ λαλοῦντος, καὶ ἠκολούθησαν τῷ Ἰησοῦ.

ἤκουσαν

οἱ

δύο

μαθηταὶ

αὐτοῦ

λαλοῦντος,

καὶ

ἠκολούθησαν

τῷ

Ἰησοῦ.

Rough Word-by-word:

Smooth Translation:

Notes:

John 1:38a

στραφεὶς ὁ Ἰησοῦς καὶ θεασάμενος αὐτοὺς ἀκολουθοῦντας λέγει αὐτοῖς·

στραφεὶς

ὁ

Ἰησοῦς

καὶ

θεασάμενος

αὐτοὺς

ἀκολουθοῦντας

λέγει

αὐτοῖς·

Rough Word-by-word:

Smooth Translation:

Notes:

John 1:38b

τί ζητεῖτε; οἱ δὲ εἶπαν αὐτῷ· ῥαββεί, ὃ λέγεται ἑρμηνευόμενον διδάσκαλε, ποῦ μένεις;

τί

ζητεῖτε;

οἱ

δὲ

εἶπαν

αὐτῷ·

ῥαββεί,

ὃ

λέγεται

ἑρμηνευόμενον

διδάσκαλε,

ποῦ

μένεις;

Rough Word-by-word:

Smooth Translation:

Notes:

John 1:39

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

λέγει

αὐτοῖς·

ἔρχεσθε

καὶ

ὄψεσθε.

ἦλθαν

οὖν

καὶ

εἶδαν

ποῦ

μένει,

καὶ

παρ'

αὐτῷ

ἔμειναν

τὴν

ἡμέραν

ἐκείνην·

ὥρα

ἦν

ὡς

δεκάτη.

Rough Word-by-word:

Smooth Translation:

Notes:

John 1:40

ἦν Ἀνδρέας ὁ ἀδελφὸς Σίμωνος Πέτρου εἷς ἐκ τῶν δύο τῶν ἀκουσάντων παρὰ Ἰωάννου καὶ ἀκολουθησάντων αὐτῷ·

ἦν

Ἀνδρέας

ὁ

ἀδελφὸς

Σίμωνος

Πέτρου

εἷς

ἐκ

τῶν

δύο

τῶν

ἀκουσάντων

παρὰ

Ἰωάννου

καὶ

ἀκολουθησάντων

αὐτῷ·

Rough Word-by-word:

Smooth Translation:

Notes:

John 1:41

εὑρίσκει οὗτος πρῶτος τὸν ἀδελφὸν τὸν ἴδιον Σίμωνα καὶ λέγει αὐτῷ· εὑρήκαμεν τὸν Μεσσίαν, ὅ ἐστιν μεθερμηνευόμενον Χριστός.

εὑρίσκει

οὗτος

πρῶτος

τὸν

ἀδελφὸν

τὸν

ἴδιον

Σίμωνα

καὶ

λέγει

αὐτῷ·

εὑρήκαμεν

τὸν

Μεσσίαν,

ὅ

ἐστιν

μεθερμηνευόμενον

Χριστός.

Rough Word-by-word:

Smooth Translation:

Notes:

John 1:42

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

ἤγαγεν

αὐτὸν

πρὸς

τὸν

Ἰησοῦν.

ἐμβλέψας

αὐτῷ

ὁ

Ἰησοῦς

εἶπεν·

σὺ

εἶ

Σίμων

ὁ

υἱὸς

Ἰωάννου,

σὺ

κληθήσῃ

Κηφᾶς,

ὃ

ἑρμηνεύεται

Πέτρος.

Rough Word-by-word:

Smooth Translation:

Notes:

John 1:43

Τῇ ἐπαύριον ἠθέλησεν ἐξελθεῖν εἰς τὴν Γαλιλαίαν, καὶ εὑρίσκει Φίλιππον. καὶ λέγει αὐτῷ ὁ Ἰησοῦς, ἀκολούθει μοι.

Τῇ

ἐπαύριον

ἠθέλησεν

ἐξελθεῖν

εἰς

τὴν

Γαλιλαίαν,

καὶ

εὑρίσκει

Φίλιππον.

καὶ

λέγει

αὐτῷ

ὁ

Ἰησοῦς,

ἀκολούθει

μοι.

Rough Word-by-word:

Smooth Translation:

Notes:

John 1:44

ἦν δὲ ὁ Φίλιππος ἀπὸ Βηθσαϊδά, ἐκ τῆς πόλεως Ἀνδρέου καὶ Πέτρου.

ἦν

δὲ

ὁ

Φίλιππος

ἀπὸ

Βηθσαϊδά,

ἐκ

τῆς

πόλεως

Ἀνδρέου

καὶ

Πέτρου.

Rough Word-by-word:

Smooth Translation:

Notes:

John 1:45

εὑρίσκει Φίλιππος τὸν Ναθαναὴλ καὶ λέγει αὐτῷ· ὃν ἔγραψεν Μωϋσῆς ἐν τῷ νόμῳ καὶ οἱ προφῆται, εὑρήκαμεν, Ἰησοῦν υἱὸν τοῦ Ἰωσὴφ τὸν ἀπὸ Ναζαρέτ.

εὑρίσκει

Φίλιππος

τὸν

Ναθαναὴλ

καὶ

λέγει

αὐτῷ·

ὃν

ἔγραψεν

Μωϋσῆς

ἐν

τῷ

νόμῳ

καὶ

οἱ

προφῆται,

εὑρήκαμεν,

Ἰησοῦν

υἱὸν

τοῦ

Ἰωσὴφ

τὸν

ἀπὸ

Ναζαρέτ.

Rough Word-by-word:

Smooth Translation:

Notes:

John 1:46

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

εἶπεν

αὐτῷ

Ναθαναήλ·

ἐκ

Ναζαρὲτ

δύναταί

τι

ἀγαθὸν

εἶναι;

λέγει

αὐτῷ

Φίλιππος·

ἔρχου

καὶ

ἴδε.

John 1:47

εἶδεν Ἰησοῦς τὸν Ναθαναὴλ ἐρχόμενον πρὸς αὐτὸν καὶ λέγει περὶ αὐτοῦ· ἴδε ἀληθῶς Ἰσραηλείτης, ἐν ᾧ δόλος οὐκ ἔστιν.

εἶδεν

Ἰησοῦς

τὸν

Ναθαναὴλ

ἐρχόμενον

πρὸς

αὐτὸν

καὶ

λέγει

περὶ

αὐτοῦ·

ἴδε

ἀληθῶς

Ἰσραηλείτης,

ἐν

ᾧ

δόλος

οὐκ

ἔστιν.

Rough Word-by-word:

Smooth Translation:

Notes:

John 1:48

λέγει αὐτῷ Ναθαναήλ· πόθεν με γινώσκεις; ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ· πρὸ τοῦ σε Φίλιππον φωνῆσαι ὄντα ὑπὸ τὴν συκῆν εἶδόν σε.

λέγει

αὐτῷ

Ναθαναήλ·

πόθεν

με

γινώσκεις;

ἀπεκρίθη

Ἰησοῦς

καὶ

εἶπεν

αὐτῷ·

πρὸ

τοῦ

σε

Φίλιππον

φωνῆσαι

ὄντα

ὑπὸ

τὴν

συκῆν

εἶδόν

σε.

Rough Word-by-word:

Smooth Translation:

Notes:

John 1:49

ἀπεκρίθη αὐτῷ Ναθαναήλ· ῥαββεί, σὺ εἶ ὁ υἱὸς τοῦ θεοῦ, σὺ βασιλεὺς εἶ τοῦ Ἰσραήλ.

ἀπεκρίθη

αὐτῷ

Ναθαναήλ·

ῥαββεί,

σὺ

εἶ

ὁ

υἱὸς

τοῦ

θεοῦ,

σὺ

βασιλεὺς

εἶ

τοῦ

Ἰσραήλ.

Rough Word-by-word:

Smooth Translation:

Notes:

John 1:50

ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ· ὅτι εἶπόν σοι ὅτι εἶδόν σε ὑποκάτω τῆς συκῆς, πιστεύεις; μείζω τούτων ὄψῃ.

ἀπεκρίθη

Ἰησοῦς

καὶ

εἶπεν

αὐτῷ·

ὅτι

εἶπόν

σοι

ὅτι

εἶδόν

σε

ὑποκάτω

τῆς

συκῆς,

πιστεύεις;

μείζω

τούτων

ὄψῃ.

Rough Word-by-word:

Smooth Translation:

Notes:

John 1:51

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

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

Rough Word-by-word:

Smooth Translation:

Notes:

John 1:1

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

Rough Word-by-word:
In beginning was the word, and the word was toward the God, and God was the word.

Smooth Translation:
In the beginning was the word, and the word was with God, and the word was God.

Ἐν *dative preposition* "in"

ἀρχῇ *noun dative singular feminine* "beginning"

ἦν *verb imperfect indicative 3rd singular from* εἰμί (I am) "he was"

ὁ *definite article nominative singular masculine* "the"

λόγος *noun nominative singular masculine* "word"

καὶ *conjunction* "and"

ὁ *definite article nominative singular masculine* "the"

λόγος *noun nominative singular masculine* "word"

ἦν *verb imperfect indicative 3rd singular from* εἰμί (I am) "he was"

πρὸς *preposition accusative* "to/toward; with"

τὸν *definite article accusative singular masculine* "the"

θεόν *noun accusative singular masculine* "God"

καὶ *conjunction* "and"

θεὸς *noun nominative singular masculine* "God" (note: The absence of the article indicates that this is the predicate nominative in the clause)

ἦν *verb imperfect indicative 3′rd singular from* εἰμί (I am) "he was"

ὁ *definite article nominative singular masculine* "the"

λόγος *noun nominative masculine singular* "word" (note: The presence of the article indicates that this is the subject of the clause)

οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν θεόν.

οὗτος demonstrative pronoun nominative masculine singular "this one"

ἦν verb imperfect indicative 3rd singular "was"

ἐν prepostion dative "in"

ἀρχῇ noun dative feminine singular "beginning"

πρὸς propostion with accusative "with"

τὸν definite article accusative masculine singular "the"

θεόν noun accusative masculine singular "God"

Rough Translation:

This one was in beginning with God.

Smooth Translation:
This one was in the beginning with God.

John 1:3

πάντα δι' αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἕν ὃ γέγονεν

πάντα adjective nominative plural neuter "all (things)"

δι' preposition with genative "through or by means of"

αὐτοῦ pronoun genitive masculine singular "him"

ἐγένετο verb aorist middle indicative 3rd singular from *ginomai* "came into being"

καὶ conjunction "and"

χωρὶς adverb "without"

αὐτοῦ pronoun genitive singular masculine "him"

ἐγένετο verb aorist middle indicative 3rd singular from *ginomai* "came into being"

οὐδὲ conjunction -compound of "and not" or "not even"

ἕν number "one"

ὃ relative pronoun nomintive singular neuter "which"

γέγονεν verb perfect active indicative 3rd singular from *ginomai* "has come into being"

Rough Translation:
all through him came into being and without him came into being not even one which has come into being

Smooth Translation:
All things came into being through him and without him not even one thing came into being which has come into being.

John 1:4

ἐν αὐτῷ ζωὴ ἐστιν, καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων

ἐν preposition dative "in"

αὐτῷ pronoun dative masculine singular "him"

ζωὴ noun nominative feminine singular "life"

ἐστιν verb present indicative 3rd singular from eimi "is"

καὶ conjunction "and"

ἡ definite article nominative feminine singular "the"

ζωὴ noun nominative feminine singular "life"

ἦν verb imperfect indicative 3rd singular from eimi "was"

τὸ definite article nominative neuter singular "the"

φῶς noun nominative neuter singular "light"

τῶν definite article genative plural "the"

ἀνθρώπων noun genative masculine plural "of men"

Rough Translation:
in him life is and the life was the light the of men

Smooth Translation:
In him is life and the life was the light of men.

Comments and Questions:
Is there any significance to ἐστιν being present indicative?
Is this "historic present"? Most translations seem to treat it this way.
It is a "continuous" tense. Could John be pointing out that life is continuously in Jesus?

Note: UBS4 does not use ἐστιν here, but rather it uses ἦν, it appears that the version used by greekbiblestudy.org does.
This is a textual issue that is discussed by Wieland Wilker at http://www-user.uni-bremen.de/~wie/TCG/index.html in his pdf on John.

καὶ τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει, καὶ ἡ σκοτία αὐτὸ οὐ κατέλαβεν.

καὶ conjunction "and"

τὸ definite article nominative singular neuter "the"

φῶς noun nominative singular neuter "light"

ἐν prepostion with dative "in"

τῇ definite article dative singular feminine "the"

σκοτίᾳ noun dative singular feminine "darkness"

φαίνει verb present active indicative 3rd singular from *phainw* "it is shining"

καὶ conjunction "and"

ἡ definite article nominative singular feminine "the"

σκοτία noun nominative singular feminine "darkness"

αὐτὸ pronoun accusative singular neuter (refering back to **φῶς**) "it"

οὐ negative particle "not"

κατέλαβεν verb aorist active indicative from *katalambanw* "took down" or "comprehended"

Rough Translation:
and the light in the darkness it is shining and the darkness it not took down or comprehended

Smooth Translation:
And the light is shining in the darkness and the darkness did not take it down or comprehend it.

note: My smooth translation may be a little verbose, but I prefer greater clarity.

John 1:6

Ἐγένετο ἄνθρωπος, ἀπεσταλμένος παρὰ θεοῦ, ὄνομα αὐτῷ Ἰωάννης·

Ἐγένετο verb aorist middle 3rd singular from γίνομαι "came to be"

ἄνθρωπος noun nominative masculine singular "a man"

ἀπεσταλμένος verb perfect passive participle (note:"men" in the middle) from ἀποστέλλω nom masc sing "having been sent"

παρὰ preposition with genative "from"

θεοῦ noun nominative masculine singular "God"

ὄνομα noun nominative singular neuter "name"

αὐτῷ pronoun dative singular masculine "to him"

Ἰωάννης proper noun nominative singular masculine "John"

Rough Translation:
came to be a man having been sent from God, name to him John

Smooth Translation:
A man came to be, having been sent from God, named John

οὗτος ἦλθεν εἰς μαρτυρίαν, ἵνα μαρτυρήσῃ περὶ τοῦ φωτός, ἵνα πάντες πιστεύσωσιν δι᾽ αὐτοῦ.

οὗτος demonstrative pronoun "This one"

ἦλθεν verb aorist indicative 3rd singular from ἔρχομαι "came"

εἰς preposition "into"

μαρτυρίαν noun accusative feminine singular "testimony"

ἵνα conjunction subjunctive (the case for "possibility") "that"

μαρτυρήσῃ verb aorist active subjunctive 3rd singular from μαρτυρέω "he might testify"

περὶ prepostion with genitive "concerning"

τοῦ definite article genitive singular neuter "the"

φωτός noun genitive singular neuter "light"

ἵνα conjunction subjunctive (the case for "possibility") "that"

πάντες noun nominative masculine plural "all"

πιστεύσωσιν verb aorist active subjunctive 3rd plural from πιστεύω "they might believe"

δι᾽ elided prepostion with genitive "through"

αὐτοῦ. pronoun genitive masculine singular "him" - note: Barrett indicates that the anticedant here is οὗτος rather than φωτός because John didn't use εἰς but δι᾽ - we believe "in" Jesus, but "through" John.

Rough Translation:
this one came into testimony that he might testify concerning the light that all might believe through him

Smooth Translation:
This one came for testimony, that he might testify concerning the light, that all might believe through him.

οὐκ ἦν ἐκεῖνος τὸ φῶς, ἀλλ' ἵνα μαρτυρήσῃ περὶ τοῦ φωτός.

οὐκ negative particle "not"

ἦν verb imperfect indicative 3rd singular from εἰμί "was"

ἐκεῖνος demonstrative pronoun nominative masculine singular "he"

τὸ definite article nominative neuter singular "the" (note:greekbiblestudy.org parses this as nominative, but I would call it accusative here...the form is the same. Perhaps it is just a predicate nominative. I'll do some more checking on this)

(ok, postnote: evidently when you have an "equative" verb like εἰμί the noun is a predicate nominative...something to tuck away in my grammer memory.)

φῶς noun nominative neuter singular "light"

ἀλλ' strong negative conjunction "but"

ἵνα conjunction subjunctive case "that"

μαρτυρήσῃ verb aorist active subjunctive 3rd singular from μαρτυρέω "he might testify"

περὶ prepostion with genitive "concerning"

τοῦ definite article genitive singular neuter "the"

φωτός noun genitive singular neuter "light"

Rough Translation:
not was he the light but that he might testify concerning the light

Smooth Translation:

He was not the light, but that he might testify concerning the light

John 1:9

Ἦν τὸ φῶς τὸ ἀληθινόν, ὃ φωτίζει πάντα ἄνθρωπον, ἐρχόμενον εἰς τὸν κόσμον

Ἦν verb imperfect indicative 3rd singular from εἰμί "was"

τὸ defininte article nominative neuter singular "the"

φῶς noun nominative neuter singular "light"

τὸ definite article nominative neuter singular "the"

ἀληθινόν adjective nominative neuter singular from ἀληθινός "true"

ὃ relative pronoun "which"

φωτίζει verb present active indicative 3rd singular from φωτίζω "enlightens"

πάντα adjective accusative masculine singular from πᾶς "every"

ἄνθρωπον noun accusative masculine singular "man"

ἐρχόμενον verb present middle participle accusative singular masculine from ἔρχομαι "while coming"

εἰς preposition accusative case "into"

τὸν definite article accusative masculine singular "the"

κόσμον noun accusative masculine singular "world"

Rough Translation:

was the light the true which enlightens every man (while) coming into the world

Smooth Translation:

The true light was, which enlightens every man *while* coming into the world.

Note: It seems that John is communicating two things here. 1.) That the true light WAS, and, 2.)This light, coming into the world, enlightens every man. This is not so easy to get across in a translation.

John 1:10

ἐν τῷ κόσμῳ ἦν, καὶ ὁ κόσμος δι' αὐτοῦ ἐγένετο, καὶ ὁ κόσμος αὐτὸν οὐκ ἔγνω.

ἐν preposition dative "in"

τῷ definite article dative masculine singular "the"

κόσμῳ noun dative masculine singular "world"

ἦν verb imperfect indicative 3rd singular from εἰμί "(he) was"

καὶ conjunction "and"

ὁ defininte article nominative masculine singular "the"

κόσμος noun nominative masculine singular "world"

δι' elided preposition with genitive "through"

αὐτοῦ personal pronoun genitive masculine singular "him"

ἐγένετο verb aorist middle indicative 3rd singular from γίνομαι "came to be"

καὶ correlating conjunction "but"

ὁ definite article nominative masculine singular "the"

κόσμος noun nominative masculine singular "world"

αὐτὸν personal pronoun accusative masculine singular "him"

οὐκ negative particle "not"

ἔγνω verb aorist active indicative 3rd singular from γινώσκω "he (or "it" - the world) knew"

Rough Translation:

in the world he was and the world through him came to be and the world him not it knew

Smooth Transaltion:

He was in the world and the world came to be through him, but the world did not know him.

John 1:11

εἰς τὰ ἴδια ἦλθεν, καὶ οἱ ἴδιοι αὐτὸν οὐ παρέλαβον.

εἰς preposition accusative "into"

τὰ definite article nominative neuter plural "the"

ἴδια noun nominative neuter plural "one's own things"

ἦλθεν verb aorist indicative 3rd singular from ἔρχομαι "he came"

καὶ conjunction "and"

οἱ definite article nominative masculine plural "the"

ἴδιοι noun nominative masculine plural "his own (people)"

αὐτὸν pronoun accusative masculine singular "him, himself"

οὐ negative particle "not"

παρέλαβον verb aorist active indicative 3rd plural from παραλαμβάνω "they received"

Rough Translation:

into the one's own things he came and the his own himself not they received

Smooth Translation:

He came to his own things and his own people did not receive him

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

ὅσοι relative pronoun "as many as"

δὲ post positive conjunction "and" or "but"

ἔλαβον verb aorist active indicative 3rd plural from λαμβάνω "received"

αὐτόν personal pronoun accusative masculine singular "him"

ἔδωκεν verb aorist active indicative 3rd singular from δίδωμι "he gave"

αὐτοῖς pronoun dative plural "to them"

ἐξουσίαν noun accusative feminine singular "authority"

τέκνα noun nominative neuter plural "children"

θεοῦ noun genitive masculine singular "of God"

γενέσθαι verb aorist middle infinitive from γίνομαι "to become"

τοῖς defininte article dative masculine plural "the"

πιστεύουσιν verb present active participle dative masculine plural (note the attributive position of this participle. It is describing the "them" of αὐτοῖς.)

εἰς prepostion with accusative case "in" or "into"

τὸ definite article accusative neuter singular "the"

ὄνομα noun accusative neuter singular "name"

αὐτοῦ personal pronoun genitive masculine singular "of him"

Rough Translation:

as many as but received him he gave to them authority children of God to become the believing in the name of him

Smooth Translation:

But as many as received him, to them he gave authority to become children of God, the ones believing in his name.

John 1:13

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

οἳ pronoun nominative masculine plural "who"

οὐκ negative particle "not"

ἐξ preposition dative plural "out of"

αἱμάτων noun genitive plural "bloods"

οὐδὲ conjunction "and not"

ἐκ preposition dative singular "out of"

θελήματος noun genitive neuter singular "the will of"

σαρκὸς noun genitive feminine singular "flesh"

οὐδὲ conjunction "and not"

ἐκ preposition "out of"

θελήματος noun genitive neuter singular "the will of"

ἀνδρὸς noun genitive masculine singular "a man"

ἀλλ᾽ strong adversitive conjunction "but"

ἐκ preposition "out of"

θεοῦ noun genitive masculine singular "God"

ἐγεννήθησαν verb aorist passive 3rd plural "they were born"

Rough Translation:
who not out of bloods and not out of the will of flesh and not out of the will of a man but out of God they were born.

Smooth Translation:
Who were born not out of blood, nor out of the will of the flesh, nor the will of a man, but out of God.

John 1:14

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

καὶ *conjunction* "And"

ὁ *definite article nominative masculine singular* "the"

λόγος *noun nominative masculine singular* "word"

σὰρξ *noun nominative feminine singular* "flesh"

ἐγένετο *verb aorist middle deponent 3rd singular from* γίνομαι *("I become")* "He became"

καὶ *conjunction* "and"

ἐσκήνωσεν *verb aorist active indicative 3rd singular from* σκηνόω *("I pitch a tent")* "He pitched His tent"

ἐν *preposition (used with dative case)* "by/with/among"

ἡμῖν *pronoun dative 1st plural* "us" (note: I always remember Jim's definition for the indirect object - "it receives the benefit of the action." How marvelous that the benefit of Christ's incarnation is for us.)

καὶ *conjunction* "and"

ἐθεασάμεθα *verb aorist middle deponent 1st plural from* θεάομαι *("I see or look at intently/I behold")* "we have beheld"

τὴν *definite article accusative feminine singular* "the"

δόξαν *noun accusative feminine singular* "glory"

αὐτοῦ *pronoun genitive masculine singular* "of Him"

δόξαν *noun accusative feminine singular* "glory"

ὡς *adverb* "as"

μονογενοῦς *adjective genitive singular masculine from* μονογενής *("only begotten")* "the only begotten" (note: the substantive use of the adjective here)

παρὰ *preposition with the genitive* "beside and proceeding from/from beside"

πατρός *noun genitive masculine singular* "Father" (note: this is the genitive singular form of πατήρ)

πλήρης *adjective nominative singular feminine* "full" (note: the form for masculine is the same. I'm thinking it is modifying the following feminine nouns. I am open to input here, as I notice that greekbiblestudy.org parses it as masculine.)

χάριτος *noun genitive feminine singular* "of grace" (note again: this is the form of the genitive singular for χάρις)

καὶ *conjunction* "and"

ἀληθείας **noun** *genitive feminine singular* "of truth"

Rough Translation:

And the Word flesh came to be and pitched His tent (with/in/by/among) us and (we have looked at/we have beheld) the glory of Him, glory as the only begotten of from beside the Father full of grace and truth.

Smooth Translation:

And the Word became flesh and pitched His tent among us and we have looked at His glory, glory as the only begotten from the Father, full of grace and truth.

John 1:15

Ἰωάννης μαρτυρεῖ περὶ αὐτοῦ καὶ κέκραγεν λέγων· οὗτος ἦν ὃν εἶπον· ὁ ὀπίσω μου ἐρχόμενος ἔμπροσθέν μου γέγονεν, ὅτι πρῶτός μου ἦν.

Ἰωάννης *proper noun nominative masculine singular* "John"

μαρτυρεῖ *verb present active indicative 3rd singular from* μαρτυρέω *(I testify/I bear witness)* "he testifies"

περὶ *preposition with genitive* "concerning"

αὐτοῦ *pronoun genitive masculine singular* "him"

καὶ *conjunction* "and"

κέκραγεν *verb perfect active indicative 3rd singular from* κράζω *(I cry out)* "he cried out"

λέγων *present active participle nominative masculine singular from* λέγω *(I say)* "saying"

οὗτος *near demonstrative pronoun nominative masculine singular* "this one"

ἦν *verb imperfect indicative 3rd singular from* εἰμί *(I am)* "he was"

ὃν *relative pronoun accusative masculine singular* "he who/ he that"

εἶπον *verb aorist active indicative 1st singular from* εἶπον *(I said)* "I said"

ὁ *definite article nominative masculine singular* "the"

ὀπίσω *adverb* "behind"

μου *personal pronoun genitive masculine singular* "of me"

ἐρχόμενος *verb present middle deponent participle nominative masculine singular from* ἔρχομαι *(I am coming)* "coming"

ἔμπροσθέν *preposition* "before"

μου *personal pronoun genitive masculine singular* "of me"

γέγονεν *verb perfect active indicative 3rd singular from* γίνομαι *(I become)* "he became/he came to be"

ὅτι *conjunction* "because"

πρῶτός *adjective nominative masculine singular* "before"

μου *personal pronoun genitive masculine singular* "of me"

ἦν *verb imperfect indicative 3rd singular from* εἰμί *(I am)* "he was"

Rough Translation:

John he testified concerning Him and cried out saying, "this one was who I said 'The one behind me coming before me came to be' because before of me He was."

Smooth Translation:

John testified concerning Him and cried out saying, "This is the one of whom I said, 'The one coming behind me came to be before me because preceeding me, He was.'"

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

ὅτι *conjunction* "because/that" (note: word choice here might be significant. I need to do some research on the use of this conjunction. - Rod Decker has some interesting info here on the uses of ὅτι: http://ntresources.com/blog/?p=383) (William Rainey Harper translates this as "because," listing it as a "causal conjunction" in his *An Introductory New Testament Greek Method*. This text, by the way, is available on Google Books and has much good info on the greek of the gospel of John.)

ἐκ *preposition with genitive* "out of/from"

τοῦ *definite article genitive neuter singular* "the"

πληρώματος *noun genitive neuter singular* "fullness"

αὐτοῦ *personal pronoun genitive masculine singular* "of him"

ἡμεῖς *personal pronoun nominative masculine 1st plural* "we"

πάντες *adjective nominative masculine plural* "all"

ἐλάβομεν *verb aorist active indicative 1st person plural from* λαμβάνω (I take/receive) "we have received"

καὶ *conjunction* "and/also"

χάριν *noun accusative feminine singular* "grace"

ἀντὶ *preposition* "in place of"

χάριτος *noun genitive feminine singular* "grace"

Rough Translation:

because/that out of the fullness of him we all we have received and/also grace in place of grace

Smooth Translation:

That out of the fullness of Him we all have received also grace in place of grace.

John 1:17

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

ὅτι *conjunction* "because"

ὁ *definite article nominative masculine singular* "the"

νόμος *noun nominative masculine singular* "law"

διὰ *preposition with genitive* "through"

Μωϋσέως *proper noun* "Moses"

ἐδόθη *verb aorist passive indicative 3rd singular from* δίδωμι "it was given"

ἡ *definite article nominative feminine singular* "the"

χάρις *noun nominative feminine singular* "grace"

καὶ *conjunction* "and"

ἡ *definite article nominative feminine singular* "the"

ἀλήθεια *noun nominative feminine singuar* "truth"

διὰ *preposition with genitive* "through"

Ἰησοῦ *proper noun genitive masculine singular* "Jesus"

Χριστοῦ *noun genitive masculine singular* "Christ"

ἐγένετο *verb aorist middle deponent from* γίνομαι "came to be"

Rough Translation:

because the law through Moses it was given the grace and the truth through Jesus Christ came to be

Smooth Translation:

Because the law was given through Moses, grace and truth came to be through Jesus Christ.

John 1:18

θεὸν οὐδεὶς ἑώρακεν πώποτε· ὁ μονογενὴς υἱὸς ὁ ὢν εἰς τὸν κόλπον τοῦ πατρός, ἐκεῖνος ἐξηγήσατο.

θεὸν *noun accusative masculine singular* "God"

οὐδεὶς *adjective nominative masculine singular* "no one"

ἑώρακεν *verb perfect active indicative 3rd singular from* ὁράω *(I see)* "he has seen"

πώποτε· *adverb* "at any time"

ὁ *definite article nominative masculine singular* "the"

μονογενὴς *adjective nominative masculine singular* "only begotten/only born"

υἱὸς *noun nominative masculine singular* "son" (note: There is major support for Θεός here in place of υἱὸς. The UBS apparatus shows less support for υἱὸς in fact. There certainly are theological implications here.)

ὁ *definite article nominative masculine singular* "the"

ὢν *present active participle nominative singular masculine from* εἰμί *(I am)* "the one being"

εἰς *preposition with accusative* "in"

τὸν *definite article accusative masculine singular* "the"

κόλπον *noun accusative masculine singular* "bosom"

τοῦ *definite article genitive masculine singular* "the"

πατρός *noun genitive masculine singular* "father"

ἐκεῖνος *pronoun* "he"

ἐξηγήσατο *verb aorist middle deponent 3rd singular from* ἐξηγέομαι *(I make known)* "he has made known" (He has exegeted)

Rough Word-by-word:
God no one has seen at any time the only begotten son the the one being in the bosom the of Father this one/he he has made known

Smooth Translation:
No one at any time has seen God. The only begotten son (or God) being in the bosom of the Father has made Him known.

Καὶ αὕτη ἐστὶν ἡ μαρτυρία τοῦ Ἰωάννου, ὅτε ἀπέστειλαν οἱ Ἰουδαῖοι ἐξ Ἱεροσολύμων ἱερεῖς καὶ Λευείτας ἵνα ἐρωτήσωσιν αὐτόν· σὺ τίς εἶ;

Καὶ *conjunction* "and"

αὕτη *demonstrative pronoun nominative feminine singular* "this"

ἐστὶν *verb present indicative 3rd plural from* εἰμί (I am) "she is" (note: the feminine here and on the pronoun because the antecedent is μαρτυρία which is feminine. The English translation will not use the feminine)

ἡ *definite article nominative feminine singular* "the"

μαρτυρία *noun nominative feminine singular* "testimony"

τοῦ *definite article genitive masculine singular* "the"

Ἰωάννου *proper noun genitive masculine singular* "of John"

ὅτε *adverb* "when"

ἀπέστειλαν *verb aorist active indicative 3rd plural from* ἀποστέλλω (I send) "they sent"

οἱ *definite article nominative masculine plural* "the"

Ἰουδαῖοι *proper noun nominative*

masculine plural "Jews"

ἐξ *preposition genitive* "from/out of"

Ἱεροσολύμων *proper noun genitive plural* "Jerusalem" (hmmm...why is this plural?)

ἱερεῖς *noun accusative masculine plural* "priests"

καὶ *conjunction* "and"

Λευείτας *noun accsative masculine plural* "Levites"

ἵνα *conjunction subjunctive* "that"

ἐρωτήσωσιν *verb subjunctive active indicative 3rd plural from* ἐρωτάω (I ask) "they might ask"

αὐτόν *pronoun accusative masculine singular* "him"

σὺ *pronoun nominative 2nd person singular (predicate nominative)* "you"

τίς *pronoun nominative masculine singular* "who"

εἶ *verb present indicative 2nd singular from* εἰμί (I am) "you are"

Rough Word-by-word:
And this she is the testimony the of John when they sent the Jews from/out of Jerusalem priests and Levites that they might ask him you who are

Smooth Translation:
And this is the testimony of John when the Jews sent priests and Levites from Jerusalem that they might ask him, "Who are you?"

καὶ ὡμολόγησεν καὶ οὐκ ἠρνήσατο, καὶ ὡμολόγησεν ὅτι ἐγὼ οὐκ εἰμὶ ὁ Χριστός.

καὶ *conjunction* "and"

ὡμολόγησεν *verb aorist active indicative 3rd singular from* ὁμολογέω (I confess) "he confessed"

καὶ *conjunction* "and"

οὐκ *negative particle* "not"

ἠρνήσατο *verb aorist active indicative 3rd singular from* ἀρνέομαι (I deny) "he denied"

καὶ *conjunction* "and"

ὡμολόγησεν *verb aorist active indicative 3rd singular from* ὁμολογέω (I confess) "he confessed"

ὅτι *conjunction* "that"

ἐγὼ *personal pronoun 1st person singular* "I" (for emphasis)

οὐκ *negative particle* "not"

εἰμὶ *verb present indicative 1st singular from* εἰμὶ (I am) "I am"

ὁ *definite article nominative masculine singular* "the"

Χριστός *noun nominative masculine singular* "Christ"

Rough Word-by-word:
and he confessed and not he denied and he confessed that I not I am the Christ

Smooth Translation:
And he confessed and he did not deny. He confessed that, "I myself am not the Christ."

καὶ ἠρώτησαν αὐτόν· τί οὖν; Ἡλείας εἶ; λέγει οὐκ εἰμί. ὁ προφήτης εἶ σύ; καὶ ἀπεκρίθη· οὔ.

καὶ *conjunction* "and"

ἠρώτησαν *verb aorist active indicative 3rd plural from* ἐρωτάω (I ask) "they asked"

αὐτόν *pronoun accusative masculine singular* "him"

τί *prounoun nominative neuter singular* "what"

οὖν *conjunction* "then"

Ἡλείας *proper noun* "Elijah"

εἶ *verb present indicative 2nd singular from* εἰμί (I am) "you are"

λέγει *verb present active indicative 3rd singular from* λέγω (I say) "he said"

οὐκ *negative particle* "not"

εἰμί *verb present indicative 1st singular from* εἰμί (I am) "I am"

ὁ *definite article nominative masculine singular* "the"

προφήτης *noun nominative masculine singular* "prophet"

εἶ *verb present indicative 2nd singular from* εἰμί (I am) "you are"

σύ *pronoun 2nd singular nominative* "you"

καὶ *conjunction* "and"

ἀπεκρίθη *verb aorist middle deponent 3rd singular from* αποκρίνομαι (I answer) "he answered" (note: passive in form, but active in meaning so it is aorist middle deponent, not aorist passive.)

οὔ *negative particle* "no"

Rough Word-by-word:
And they asked him what then Elijah are you? he says not I am. the prophet are you? and he answered no.

Smooth Translation:
And they asked him, "What then, are you Elijah?" He said "I am not." "Are you the prophet?" And he answered, "No."

John 1:22

εἶπαν οὖν αὐτῷ· τίς εἶ; ἵνα ἀπόκρισιν δῶμεν τοῖς πέμψασιν ἡμᾶς· τί λέγεις περὶ σεαυτοῦ;

εἶπαν *verb aorist active indicative 3rd plural from* εἶπον (I say) "they said"

οὖν *conjunction* "then"

αὐτῷ *pronoun dative masculine singular* "to him"

τίς *pronoun* "what/who"

εἶ *verb present indicative 2nd singular from* εἰμί (I am) "you are" / "are you?"

ἵνα *conjunction subjunctive* "that"

ἀπόκρισιν *noun accusative feminine singular* "answer"

δῶμεν *verb aorist active subjunctive 1st plural from* δίδωμι (I give) "we might give"

τοῖς *definite article dative masculine plural* "to the"

πέμψασιν *aorist active participle dative masculine plural from* πέμπω (I send) "the ones sending"

ἡμᾶς *pronoun accusative 1st plural* "us"

τί *pronoun neuter singular* "what"

λέγεις *verb present active indicative 2nd singular from* λέγω (I say) "you say"

περὶ *preposition with genitive* "concerning"

σεαυτοῦ *pronoun genitive masculine singular* "yourself"

Rough Word-by-word:
They said then to him who you are that answer we might give to the ones sending us what you say concerning yourself

Smooth Translation:
They said to him then, "Who are you? That we might give an answer to the ones who sent us, what do you say concerning yourself?"

John 1:23

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

ἔφη *verb imperfect active indicative 3rd singular from* φημί (I say) "He said"

ἐγὼ *pronoun 1st person singular* "I"

φωνὴ *noun nominative feminine singular* "voice"

βοῶντος *participle present active genitive masculine singular from* βοάω (I cry out) "of one crying out"

ἐν *preposition dative* "in"

τῇ *definite article dative feminine singular* "the"

ἐρήμῳ *noun dative feminine singular* "wilderness/desert"

εὐθύνατε *verb aorist active imperative 2nd plural from* εὐθύνω (I make straight) "you all make straight"

τὴν *definite article accusative feminine singular* "the"

ὁδὸν *noun accusative feminine singular* "way"

κυρίου *noun genitive masculine singular* "of the lord"

καθὼς *compound adverb* "also as/even as"

εἶπεν *verb aorist active indicative 3rd singular from* εἶπον (I say) "he said"

Ἡσαΐας *proper noun nominative masculine singular* "Isaiah" (note: appositive)

ὁ *definite article nominative masculine singular* "the"

προφήτης *noun nominative masculine singular* "prophet"

Rough Word-by-word:
He said I the voice of one crying out in the wilderness you all make straight the way of the Lord even as he said Isaiah the prophet

Smooth Translation:
He said, "I am the voice of one crying out in the wilderness, 'Make straight the way of the Lord!' as the prophet Isaiah said."

καὶ ἀπεσταλμένοι ἦσαν ἐκ τῶν Φαρισαίων

καὶ conjunction "and"

ἀπεσταλμένοι participle perfect middle nominative masculine plural from ἀποστέλλω (I send) "having been sent" (note: I'm not recognizing this form, but going from parsing given by others. I see the "men in the middle," but would expect reduplication with the perfect. I am wondering if some contraction has taken place that I am not seeing. Another possibility is that this parsing is just wrong. Time to pull out the books...)

(additional note: I found the complete paradigm [here](#) and notice the change in omicron to epsilon in the prefix as well as the change from omicron to alpha in the stem for the perfect forms)

ἦσαν verb present indicative 3rd plural from εἰμί (I am) "they were"

ἐκ prepostion genitive "from/out of"

τῶν definite article genitive masculine plural "the"

Φαρισαίων proper noun genitive masculine plural "Pharisees"

Rough Word-by-word:
And having been sent they were from/out of the Pharisees

Smooth Translation:
And they had been sent from the Pharisees.

καὶ ἠρώτησαν αὐτὸν καὶ εἶπαν αὐτῷ· τί οὖν βαπτίζεις, εἰ σὺ οὐκ εἶ ὁ Χριστὸς οὐδὲ Ἠλείας οὐδὲ ὁ προφήτης;

καὶ *conjunction* "and"

ἠρώτησαν *verb aorist active indicative 3rd plural from* ἐρωτάω (I ask) "they asked"

αὐτὸν *pronoun accusative masculine singular* "him"

καὶ *conjunction* "and"

εἶπαν *verb aorist active indicative 3rd plural from* εἶπον (I say) "they said"

αὐτῷ *pronoun dative masculine singular* "to him"

τί *interrogative pronoun* "why"

οὖν *conjunction* "then"

βαπτίζεις *verb present active indicative 2nd singular from* βαπτίζω (I baptize) "you baptize"

εἰ *conjunction* "if"

σὺ *pronoun 2nd singular* "you"

οὐκ *negative particle* "not"

εἶ *verb present active indicative 2nd singular from* εἰμί (I am) "you are"

ὁ *definite article nominative masculine singular* "the"

Χριστὸς *noun nominative masculine singular* "Christ"

οὐδὲ *conjunction* "neither"

Ἠλείας *proper noun nominative masculine singular* "Elijah"

οὐδὲ *correlative conjunction* "nor"

ὁ *definite article nominative masculine singular* "the"

προφήτης *noun nominative masculine singular* "prophet"

Rough Word-by-word:
And they asked him and said to him, "Why then you baptize if you not you are the Christ neither Elijah nor the prophet?"

Smooth Translation:
And they asked him and said to him, "Why then are you baptizing if you are not the Christ, neither Elijah nor the prophet?"

ἀπεκρίθη αὐτοῖς ὁ Ἰωάννης λέγων· ἐγὼ βαπτίζω ἐν ὕδατι· μέσος ὑμῶν στήκει, ὃν ὑμεῖς οὐκ οἴδατε,

ἀπεκρίθη *verb aorist passive indicative 3rd singular from* ἀποκρίνομαι (I answer) "he answered"

αὐτοῖς *pronoun dative 3rd plura*l "to them"

ὁ *definite article nominative masculine singular* "the"

Ἰωάννης *proper noun nominative masculine singular* "John"

λέγων *present active participle nominative masculine singular from* λέγω (I say) "saying"

ἐγὼ *personal pronoun 1st person singular* "I"

βαπτίζω *verb present active indicative 1st singular from* βαπτίζω (I baptize) "I baptize"

ἐν *preposition dative* "in"

ὕδατι *noun dative neuter singular* "water"

μέσος *adjective nominative masculine singular* "midst"

ὑμῶν *pronoun genitive 2nd plural* "of you"

στήκει *verb present active indicative 3rd singular from* στήκω (I stand) "he is standing"

ὃν *pronoun accusative masculine singular* "who"

ὑμεῖς *pronoun nominative 2nd plural* "you"

οὐκ *negative particle* "not"

οἴδατε *verb perfect active indicative 2nd plural from* οἶδα (*or is it from* εἴδω "I know") "you know"

Rough Word-by-word:
Answered to them the John saying I I baptize in water midst of you is standing who you not you know

Smooth Translation:
John answered them saying, "I baptize in water. In the midst of you is standing one who you do not know, ..."

ὁ ὀπίσω μου ἐρχόμενος, οὗ οὐκ εἰμὶ ἐγὼ ἄξιος ἵνα λύσω αὐτοῦ τὸν ἱμάντα τοῦ ὑποδήματος.

ὁ *definite article nominative masculine singular* "the"

ὀπίσω *adverb* "behind/after"

μου *personal pronoun genitive singular* "of me"

ἐρχόμενος *present middle deponent participle nominative masculine singular from* ἔρχομαι (I come) "the one coming"

οὗ *relative pronoun* "who"

οὐκ *negative particle* "not"

εἰμὶ *verb present indicative 1st singular* "I am"

ἐγὼ *personal pronoun nominative singular* "I" (note: emphasis)

ἄξιος *adjective nominative masculine singular* "worthy"

ἵνα *conjunction subjunctive* "that"

λύσω *verb aorist active subjunctive from* λύω (I loose) "I might loosen"

αὐτοῦ *pronoun genitive masculine singular* "of him"

τὸν *definite article accusative masculine singular* "the"

ἱμάντα *noun accusative masculine singular* "thong"

τοῦ *definite article genitive neuter singular* "the"

ὑποδήματος *noun genitive neuter singular* "sandal" (Note: 3rd declension 3rd subgroup ending)

Rough Word-by-word:
The behind/after me one coming he not I am I worthy that I might loosen of him the thong of the sandal

Smooth Translation:
I myself am not worthy that I might loosen the thong of the sandal of he who is coming after me.

(Note: To me changing the order of the clauses seems to make the English easier to understand)

John 1:28

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

ταῦτα *demonstrative pronoun nominative neuter plural* "these (things)"

ἐν *preposition dative* "in"

Βηθανίᾳ *proper noun dative feminine singular* "Bethany"

ἐγένετο *verb aorist middle deponent indicative 3rd singular from* γίνομαι (I come to be) "came to be"

πέραν *adverb* "beyond"

τοῦ *definite article genitive masculine singular* "the"

Ἰορδάνου *proper noun genitive masculine singular* "Jordan"

ὅπου *adverb* "where"

ἦν *verb imperfect indicative 3rd singular from* εἰμί (I am) "he was"

ὁ *definite article nominative masculine singular* "the"

Ἰωάννης *proper noun nominative masculine singular* "John"

βαπτίζων *present active participle nominative masculine singular* "was baptizing" (Note: Not, "is baptizing" because the present active participle gets translated as *at the same time* as the main verb which in this case is a past imperfect.)

Rough Word-by-word:
These (things) in Bethany came to be beyond the Jordan where he was the John was baptizing

Smooth Translation:
These things came to be in Bethany beyond the Jordan where John was baptizing.

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

Τῇ *definite article dative feminine singular* "The"

ἐπαύριον *adverb* "after/next day"

βλέπει *verb present active indicative 3rd singular from* βλέπω (I see) "he sees"

τὸν *definite article accusative masculine singular* "the"

Ἰησοῦν *proper noun accusative masculine singular* "Jesus"

ἐρχόμενον *present middle deponent participle accusative masculine singular from* ἔρχομαι (I come) "as he is coming"

πρὸς *preposition accusative* "to/toward"

αὐτόν *pronoun accusative masculine singular* "him"

καὶ *conjunction* "and"

λέγει *verb present active indicative 3rd singular from* λέγω (I say) "he says"

ἴδε *verb aorist active imperative 2nd singular from* ὁράω (I see) "you see/look" (Note: am not sure of the root here. Also possible might be εἴδω.)

ὁ *definite article nominative masculine singular* "the"

ἀμνὸς *noun nominative masculine singular* "lamb"

τοῦ *definite article genitive masculine singular* "the"

θεοῦ *noun genitive masculine singular* "of God"

ὁ *definite article nominative masculine singular* "the"

αἴρων *present active participle nominative masculine singular from* αἴρω (I take away) "the one taking away"

τὴν *definite article accusative feminine singular* "the"

ἁμαρτίαν *noun accusative feminine singular* "sin"

τοῦ *definite article genitive masculine singular* "the"

κόσμου *noun genitive masculine singular* "of world"

Rough Word-by-word:
The next day he sees the Jesus as he is coming to/toward him and he says look the lamb the of God the one taking away the sin the of world

Smooth Translation:
On the next day he sees Jesus as He is coming toward him and he says, "Look, the lamb of God, the one taking away the sin of the world."

Note: I think John, the apostle, is using *historic present* here so we might translate it:

On the next day he saw Jesus coming toward him and said, "Look, the lamb of God, the one taking away the sin of the world."

Also Note: Is there significance to the use of the singular for ἁμαρτίαν?

οὗτός ἐστιν ὑπὲρ οὗ ἐγὼ εἶπον· ὀπίσω μου ἔρχεται ἀνὴρ ὃς ἔμπροσθέν μου γέγονεν, ὅτι πρῶτός μου ἦν.

οὗτός *demonstrative pronoun nominative masculine singular* "This one/He"

ἐστιν *verb present indicative 3rd singular from* εἰμί *(I am)* "he is"

ὑπὲρ *preposition with genitive* "in front of/before"

οὗ *relative pronoun genitive singular* "of whom"

ἐγὼ *pronoun 1st singular* "I"

εἶπον *verb aorist active indicative 1st singular from* εἶπον *(I said)* "I said"

ὀπίσω *adverb* "behind"

μου *pronoun genitive 1st singular* "me"

ἔρχεται *verb present middle deponent indicative 3rd singular from* ἔρχομαι *(I come)* "he is coming"

ἀνὴρ *noun nominative masculine singular* "the man"

ὃς *relative pronoun nominative masculine singular* "who"

ἔμπροσθέν *preposition with genitive* "in front of/before"

μου *pronoun genitive 1st singular* "me"

γέγονεν *verb perfect active indicative 3rd singular from* γίνομαι *(I come to be)* "he came to be"

ὅτι *conjunction* "because"

πρῶτός *adjective nominative masculine singular* "before"

μου *pronoun genitive 1st singular* "me"

ἦν *verb imperfect indicative 3rd singular from* εἰμί *(I am)* "he was"

Rough Word-by-word:
This one/He he is on behalf of/for whom I I said after/behind me is coming the man who in front of me came to be because before me he was

Smooth Translation:
This is he for whom I myself said, "After me is coming the man who came to be before me, because before me he was."

Notes:
In this verse John the apostle tells us that Jesus became a man (note his use of ἀνὴρ and γίνομαι, which happens to be in the perfect, I think showing the lasting implications of the incarnation), but he also tells us that Jesus was eternally existing with his use of the imperfect form of εἰμί. What a marvelous way of depicting this great truth that Jesus is both God and man.

Also note the use of positional language. Jesus came *after* John the Baptist, but *preceded* him in rank and existence.

It is truly humbling to see the Apostle's ability to express such deep thought grammatically.

John 1:31

κἀγὼ οὐκ ἤδειν αὐτόν, ἀλλ' ἵνα φανερωθῇ τῷ Ἰσραήλ, διὰ τοῦτο ἦλθον ἐγὼ ἐν ὕδατι βαπτίζων

κἀγὼ *pronoun - emphatic form of ἐγώ* (I) "And I/Even I/I myself"

οὐκ *negative particle* "not"

ἤδειν *verb pluperfect active indicative 1st singular from εἴδω* (I know) "I had known"

αὐτόν *pronoun accusative 3rd singular* "him"

ἀλλ' *conjunction elided from ἄλλα* "but"

ἵνα *subjunctive conjunction* "that"

φανερωθῇ *verb aorist passive subjunctive 3rd singular from φανερόω* (I reveal/I make known) "he might be revealed"

τῷ *definite article dative masculine singular* "the"

Ἰσραήλ *proper noun dative masculine singular* "to Israel"

διὰ *preposition accusative* "because of"

τοῦτο *demonstrative pronoun* "this"

ἦλθον *verb aorist active indicative 1st singular from ἔρχομαι* (I come) "I came"

ἐγὼ *pronoun nominative 1st singular* "I"

ἐν *preposition dative* "in"

ὕδατι *noun dative neuter singular* "water"

βαπτίζων *present active participle nominative masculine singular from βαπτίζω* (I baptize) "when I was baptizing/baptizing"

Rough Word-by-word:
Even I not I had known him but that he might be revealed the to Israel because of this I came I in water baptizing

Smooth Translation:
Even I had not known him, but that he might be revealed to Israel, I came baptizing in water.

or:

I myself had not known him, but I came when I was baptizing in water, that he might be revealed to Israel.

Notes:
It is interesting to see the passive participle of φανερόω used and reflects, I think, the humility of John the Baptist. It was the one who sent him who was doing the revealing and John the Baptist's reason for living is given by the subjunctive clause.

Could we learn a lesson from John the Baptist and humbly see our purpose for living in revealing Jesus Christ by our lives?

John 1:32

καὶ ἐμαρτύρησεν Ἰωάννης λέγων ὅτι τεθέαμαι τὸ πνεῦμα καταβαῖνον ὡς περιστερὰν ἐξ οὐρανοῦ, καὶ ἔμεινεν ἐπ᾽ αὐτόν.

καὶ *conjunction* "and"

ἐμαρτύρησεν *verb aorist active indicative 3rd singular from* μαρτυρέω (I testify) "he testified"

Ἰωάννης *proper noun genitive masculine singular* "John"

λέγων *present active participle nominative masculine singular from* λέγω (I say) "saying"

ὅτι *conjunction* "that" (Note: here it is simply indicating the coming quote)

τεθέαμαι *verb perfect middle deponent 1st singular from* θεάομαι (I see) "I have seen"

τὸ *definite article nominative neuter singular* "the"

πνεῦμα *noun nominative neuter singular* "Spirit"

καταβαῖνον *present active participle accusative neuter singular from* καταβαίνω (I come down) "coming down"

ὡς *adverb* "as"

περιστερὰν *noun accusative feminine singular* "a dove"

ἐξ *preposition genitive* "out of"

οὐρανοῦ *noun genitive masculine singular* "heaven"

καὶ *conjunction* "and"

ἔμεινεν *verb aorist active indicative 3rd singular from* μένω (I remain) "it remained"

ἐπ᾽ *preposition with accusative* "on"

αὐτόν *pronoun accusative masculine singular* "him"

Rough Word-by-word:
and he testified John saying that I have seen the Spirit coming down as a dove out of heaven and it remained on him

Smooth Translation:
And John testified saying, "I have seen the Spirit coming down as a dove out of heaven and it remained on him."

John 1:33

κἀγὼ οὐκ ᾔδειν αὐτόν, ἀλλ' ὁ πέμψας με βαπτίζειν ἐν ὕδατι, ἐκεῖνός μοι εἶπεν· ἐφ' ὃν ἂν ἴδῃς τὸ πνεῦμα καταβαῖνον καὶ μένον ἐπ' αὐτόν, οὗτός ἐστιν ὁ βαπτίζων ἐν πνεύματι ἁγίῳ.

κἀγὼ *pronoun* "And I/Even I/I myself"

οὐκ *negative particle* "not"

ᾔδειν *verb pluperfect active indicative 1st singular from* οἶδα (I know) "I had not known"

αὐτόν *pronoun accusative masculine singular* "him"

ἀλλ' *strong adversative conjunction* "but"

ὁ *definite article nominative masculine singular* "the"

πέμψας *aorist active participle nominative masculine singular from* πέμπω (I send) "the one who sent"

με *pronoun accusative 1st singular* "me"

βαπτίζειν *verb present active infinitive from* βαπτίζω (I baptize) "to baptize"

ἐν *preposition dative* "in"

ὕδατι *noun dative neuter singular* "water"

ἐκεῖνός *far demonstrative pronoun nominative masculine singular* "that one/he"

μοι *pronoun dative 1st singular* "to me"

εἶπεν *verb aorist active indicative 3rd singular from* λέγω (I say) "he said"

ἐφ' *elided and contracted preposition* ἐπί *with the accusative* "on"

ὃν *relative pronoun* "whom"

ἂν *conditional particle* "would"

ἴδῃς *verb aorist active subjunctive 2nd singular from* εἴδω (I see) "you might see"

τὸ *definite article nominative neuter singular* "the"

πνεῦμα *noun nominative neuter singular* "spirit"

καταβαῖνον *present active participle accusative neuter singular from* καταβαίνω (I come down/I descend) "coming down"

καὶ *conjunction* "and"

μένον *verb present active participle accusative neuter singular from* μένω (I remain) "remaining"

ἐπ' *preposition with accusative* "on"

αὐτόν *pronoun accusative masculine singular* "him"

οὗτός *near demonstrative pronoun nominative masculine singular* "this one"

ἐστιν *verb present indicative 3rd singular from* εἰμί (I am) "he is"

ὁ *definite article nominative masculine singular* "the"

ἐν *preposition dative* "in"

πνεύματι *noun dative neuter singular* "the Spirit"

ἁγίῳ *adjective dative neuter singular* "Holy"

Rough Word-by-word:
And I/Even I/I myself not I had known him but the the one who sent me to Baptize in water that one to me he said on whom would you might see the spirit come down/descend and remain on him this one is the one baptizing in the Spirit Holy

Smooth Translation:
I myself had not known him, but that one who sent me to baptize in water said to me, "On whom you might see the Spirit descend and remain, this is the one baptizing in the Holy Spirit."

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

κἀγὼ *pronoun* "And I/Even I/I myself"

ἑώρακα *verb perfect active indicative 1st singular from* ὁράω (I see) "I have seen"

καὶ *conjunction* "and"

μεμαρτύρηκα *verb perfect active indicative 1st singular from* μαρτυρέω (I testify/I witness) "I have testified"

ὅτι *conjunction* "that"

οὗτός *demonstrative pronoun* "this one"

ἐστιν *verb present indicative 3rd singular from* εἰμί (I am) "he is"

ὁ *definite article nominative masculine singular* "the"

υἱὸς *noun nominative masculine singular* "son"

τοῦ *definite article genitive masculine singular* "the"

θεοῦ *noun genitive masculine singular* "of God"

Rough Word-by-word:
And I/Even I/I myself I have seen and I have testified/I have witnessed that this one he is the son the of God

Smooth Translation:
I myself have seen and have testified that this one is the Son of God.

Notes: I love the use of the perfect here. John wants there to be no doubts about who he says that Jesus is.

Τῇ ἐπαύριον πάλιν εἰστήκει ὁ Ἰωάννης καὶ ἐκ τῶν μαθητῶν αὐτοῦ δύο,

Τῇ *definite article dative feminine singular* "The/On the"

ἐπαύριον *adverb* "after/next day"

πάλιν *adverb* "again"

εἰστήκει *verb pluperfect active indicative 3rd singular from* ἵστημι (I stand) "he had stood"

ὁ *definite article nominative masculine singular* "the"

Ἰωάννης *proper noun nominative masculine singular* "John"

καὶ *conjunction* "and"

ἐκ *preposition genitive* "from/out of"

τῶν *definite article genitive masculine plural* "the"

μαθητῶν *noun genitive masculine plural* "disciples"

αὐτοῦ *pronoun genitive masculine singular* "of him"

δύο *numeral accusative feminine plural* "two"

Rough Word-by-word:
The after/next day again had stood the John and from the disciples of him two

Smooth Translation:
On the next day John had stood and two from his disciples,

καὶ ἐμβλέψας τῷ Ἰησοῦ περιπατοῦντι λέγει· ἴδε ὁ ἀμνὸς τοῦ θεοῦ.

καὶ *conjunction* "and"

ἐμβλέψας *aorist active participle nominative masculine singular from* ἐμβλέπω (I look on/I see) "having looked on" (Note: The aorist participle in the predicate position reflects action taking place before the action of the main verb of the clause which in this case is λέγει, present active indicative)

τῷ *definite article dative masculine singular* "the"

Ἰησοῦ *proper noun dative masculine singular* "Jesus"

περιπατοῦντι *present active participle dative masculine singular from* περιπατέω (I walk) "as he is walking" (Note: The present participle in the predicate position reflects action taking place at the same time as the action of the main verb. It is predicate here, but notice the dative case. It is as Jesus is walking, not as John is walking.)

λέγει *verb present active indicative 3rd singular from* λέγω (I say) "he says" (Note: The apostle John is using historic present both here and with the preceding participle so a smooth English translation will reflect that)

ἴδε *verb present active imperative 2nd singular from* εἴδω (I see) "See/Look/Behold"

ὁ *definite article nominative masculine singular* "the"

ἀμνὸς *noun nominative masculine singular* "lamb"

τοῦ *definite article genitive masculine singular* "the"

θεοῦ *noun genitive masculine singular* "of God"

Rough Word-by-word:
and having looked on the Jesus as he is walking he says see/look/behold the lamb the of God

Smooth Translation:
and having looked on Jesus walking, he said, "Look, the lamb of God."

ἤκουσαν οἱ δύο μαθηταὶ αὐτοῦ λαλοῦντος, καὶ ἠκολούθησαν τῷ Ἰησοῦ.
they heard the two disciples of him when he was speaking and they followed the Jesus.

ἤκουσαν *verb aorist active indicative 3rd plural from* ἀκολουθέω *(I hear)* "they heard"

οἱ *definite article nominative masculine plural* "the"

δύο *numeral* "two"

μαθηταὶ *noun nominative masculine plural* "disciples"

αὐτοῦ *pronoun genitive masculine singular* "of him"

λαλοῦντος *verb present active participle genitive masculine singular from* λαλέω *(I speak)* "when he was speaking"

καὶ *conjunction* "and"

ἠκολούθησαν *verb aorist active indicative 3rd plural from* λαλέω *(I follow)* "they followed"

τῷ *definite article dative masculine singular* "the"

Ἰησοῦ *proper noun dative masculine singular* "Jesus"

Rough Word-by-word:
they heard the two disciples of him when he was speaking and they followed the Jesus

Smooth Translation:
The two disciples of him heard when he was speaking and they followed Jesus.

John 1:38

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

στραφεὶς *aorist passive participle nominative masculine singular from* στρέφω (I turn) turning

ὁ *definite article nominative masculine singular* "the"

Ἰησοῦς *proper noun nominative masculine singular* "Jesus"

καὶ *conjunction* "and"

θεασάμενος *aorist passive participle nominative masculine singular from* θεάομαι (I see) "seeing"

αὐτοὺς *pronoun accusative masculine plural* "them"

ἀκολουθοῦντας *present active participle accusative masculine plural from* ἀκολουθέω (I follow) "as they were following"

λέγει *verb present active indicative 3rd singular from* λέγω (I say) "he says"

αὐτοῖς *pronoun dative masculine plural* "to them"

τί *pronoun accusative neuter plural* "what"

ζητεῖτε *verb present active indicative 2nd plural from* ζητέω (I seek) "you all seek"

οἱ *definite article nominative masculine plural* "the"

δὲ *conjunction* "and"

εἶπαν *verb aorist active indicative 3rd plural from* λέγω (I say) "they said/they answered"

αὐτῷ *pronoun dative masculine singular* "to him"

ῥαββεί *noun vocative masculine singular* "Rabbi"

ὃ *relative pronoun* "which"

λέγεται *verb present passive indicative 3rd singular from* λέγω (I say) "it being said"

ἑρμηνευόμενον *present passive participle nominative neuter singular from* ἑρμηνεύω (I interpret) "it being interpreted"

διδάσκαλε *noun vocative masculine singular* "teacher"

ποῦ *interrogative particle* "where"

μένεις *verb present active indicative 2nd singular from* μένω (I remain/I abide) "you abide"

Rough Word-by-word:
turning the Jesus and seeing them following he says to them, "what are you seeking?" and they answer to him, "Rabbi," which being said being interpreted teacher, "where are you abiding?"

Smooth Translation:
Jesus turning and seeing them following, said to them, "What are you seeking?" And they answered him, "Rabbi," which is interpreted "teacher," "Where are you abiding?"

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

λέγει *verb present active indicative 3rd singular from* λέγω (I say) "He said"

αὐτοῖς *pronoun dative masculine plural* "to them"

ἔρχεσθε *verb present middle deponent imperative 2nd plural from* ἔρχομαι (I come) "you all come"

καὶ *conjunction* "and"

ὄψεσθε *verb future middle indicative 2nd plural from* ὁράω (I see) "you will see" (Note: Rogers and Rogers parses this as a future middle imperative 2nd plural)

ἦλθαν *verb aorist active indicative 3rd plural from* ἔρχομαι (I come) "they came"

οὖν *conjunction* "therefore"

καὶ *conjunction* "and"

εἶδαν *verb aorist active indicative 3rd plural from* ὁράω (I see) "they saw"

ποῦ *particle* "where"

μένει *verb present active indicative 3rd singular from* μένω (I abide/I remain) "he abides/he remains" (I take this as historic present, but wonder if John isn't saying something here with his use of

the present active indicative about Jesus' abiding/remaining eternalness. In the midst of the aorists it seems to stick out.)

καὶ *conjunction* "and"

παρ' *preposition with dative* "with"

αὐτῷ *pronoun dative masculine singular* "him"

ἔμειναν *verb aorist active indicative 3rd plural from* μένω (I abide/I remain) "they abode/they remained"

τὴν *definite article accusative feminine singular* "the"

ἡμέραν *noun accusative feminine singular* "day"

ἐκείνην *demonstrative pronoun accusative feminine singular* "that"

ὥρα *noun nominative feminine singular* "hour"

ἦν *verb imperfect indicative 3rd singular from* εἰμί (I am) "she was"

ὡς *adverb* "as"

δεκάτη *adjective nominative feminine singular* "tenth" (predicate nominative)

Rough Word-by-word:
He said to them you all come and you all will see they came therefore and saw where he abides/he remains and with him they abode/they remained the day that hour she was as tenth

Smooth Translation:
He said to them, "Come and see." Therefore they came and saw where he remained and they remained with him that day. It was as the tenth hour.

Notes:
There is somewhat of a different sense depending on whether we take Jesus' statement as indicative or imperative. We could overpress the difference, however. There were those who came to Jesus seeking to find fault who were blinded by their arrogance and pride (I'm thinking of John 9 here), but those who come to Jesus with true motives, I believe, find their eyes opened and their lives forever changed as an unfolding consequence of their coming.

It just is exciting to me to see how grammar can speak theologically.

ἦν Ἀνδρέας ὁ ἀδελφὸς Σίμωνος Πέτρου εἷς ἐκ τῶν δύο τῶν ἀκουσάντων παρὰ Ἰωάννου καὶ ἀκολουθησάντων αὐτῷ·

ἦν *verb imperfect indicative* 3rd singular from εἰμί (I am) "he was"

Ἀνδρέας *proper noun* "Andrew"

ὁ *definite article nominative masculine singular* "the"

ἀδελφὸς *noun nominative masculine singular* "brother"

Σίμωνος *proper noun genitive masculine singular* "Simon"

Πέτρου *proper noun genitive masculine singular* "Peter" (appositive)

εἷς *adjective nominative masculine singular* "one"

ἐκ *preposition dative* "from/out of"

τῶν *definite article genitive masculine plural* "the"

δύο *numeral* "two" (I'm not really sure how to decline this here. Is it genitive feminine plural?)

τῶν *definite article genitive masculine plural* "the"

ἀκουσάντων *aorist active participle genitive masculine plural from* ἀκούω (I hear) "the ones who heard" (attributive position - relative clause modifying δύο)

παρὰ *preposition with genitive* "from"

Ἰωάννου *proper noun genitive masculine singular* "John"

καὶ *conjunction* "and"

ἀκολουθησάντων *aorist active participle genitive masculine plural from* ἀκολουθέω (I follow) "had been following" (predicate position -action prior to the main verb)

αὐτῷ *pronoun dative masculine singular* "him"

Rough Word-by-word:
he was Andrew the brother of Simon Peter one from/out of the two the ones who heard from John and had been following him

Smooth Translation:
Andrew, the brother of Simon Peter, was one of the two who heard from John and had been following him.

Or:
One of the two who heard from John and had been following him, was Andrew, the brother of Simon Peter.

Notes: I really had to look at the nominatives. It seems either one could be the predicate nominative and either one the subject.

The participial clauses are also interesting. "who heard from John" is attributive, but "had been following him" is predicate and has a pluperfect translation because of the imperfect verb.

This causes me to wonder if it is speaking about the fact that they **had been** followers of John rather than just those that had been following Jesus at the time He turned and spoke to them.

John 1:41

εὑρίσκει οὗτος πρῶτος τὸν ἀδελφὸν τὸν ἴδιον Σίμωνα καὶ λέγει αὐτῷ· εὑρήκαμεν τὸν Μεσσίαν, ὅ ἐστιν μεθερμηνευόμενον Χριστός.

εὑρίσκει *verb present active indicative 3rd singular from* εὑρίσκω (I find) "he finds"

οὗτος *near demonstrative pronoun nominative masculine singular* "this one/he"

πρῶτος *adjective nominative masculine singular* "first"

τὸν *definite article accusative masculine singular* "the"

ἀδελφὸν *noun accusative masculine singular* "brother"

τὸν *definite article accusative masculine singular* "the"

ἴδιον *adjective accusative masculine singular* "his own"

Σίμωνα *proper noun* "Simon"

καὶ *conjunction* "and"

λέγει *verb present active indicative 3rd singular from* λέγω (I say) "he says"

αὐτῷ *pronoun dative masculine singular* "to him"

εὑρήκαμεν *verb perfect active indicative 1st plural from* εὑρίσκω (I find) "we have found"

τὸν *definite article accusative masculine singular* "the"

Μεσσίαν *proper noun* "Messiah"

ὅ *relative pronoun* "which"

ἐστιν *verb present indicative 3rd singular from* εἰμί (I am) "it is"

μεθερμηνευόμενον *present active participle accusative masculine singular from* μεθερμηνεύω (I interpret) "being interpreted"

Χριστός *proper noun nominative masculine singular* "Christ"

Rough Word-by-word:
he finds this one/he first the brother the his own Simon and he says to him we have found the Messiah which is being interpreted Christ

Smooth Translation:
He first found his own brother, Simon, and said to him, "We have found the Messiah," which is translated, "Christ."

Notes:
Interesting that John doesn't just use a genitive to talk about Andrew's brother, Simon. He uses a specific adjective which means "his own." Maybe this is just normal, but it made me think about the impact Christ has on our families. Simon is the "first" one that Andrew tells, also.

John 1:42

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

ἤγαγεν *verb aorist active indicative 3rd singular from* ἄγω (I lead) "He led"

αὐτὸν *pronoun accusative masculine singular* "him"

πρὸς *preposition with accusative* "up to" (to the point of being "with")

τὸν *definite article accusative masculine singular* "the"

Ἰησοῦν *proper noun accusative masculine singular* "Jesus"

ἐμβλέψας *aorist active participle nominative masculine singular from* ἐμβλέπω (I see) "after seeing"

αὐτῷ *pronoun dative masculine singular* "him"

ὁ *definite article nominative masculine singular* "the"

Ἰησοῦς *proper noun nominative masculine singular* "Jesus"

εἶπεν *verb aorist active indicative 3rd singular from* λέγω (I say) "he said"

σὺ *pronoun 2nd singular* "you"

εἶ *verb present indicative 2nd singular from* εἰμί (I am) "you are"

Σίμων *proper noun nominative masculine singular* "Simon"

ὁ *definite article nominative masculine singular* "the"

υἱὸς *noun nominative masculine singular* "son"

Ἰωάννου *proper noun genitive masculine singular* "of John"

σὺ *pronoun 2nd singular* "you"

κληθήσῃ *verb future passive indicative 2nd singular from* καλέω (I call) "you will be called"

Κηφᾶς *proper noun nominative masculine singular* "Cephas"

ὃ *relative pronoun* "which"

ἑρμηνεύεται *present passive indicative 3rd singular from* ἑρμηνεύω (I interpret) "it is being interpreted"

Πέτρος *proper noun nominative masculine singular* "Peter"

Rough Word-by-word:
He led him up to the Jesus after seeing him the Jesus said You are Simon the son of John you will be called Cephas which it is being interpreted Peter

Smooth Translation:
He led him to Jesus. After seeing him, Jesus said, "You are Simon the son of John. You will be called, 'Cephas,'" which is being interpreted, "Peter."

Notes:
We can say the same thing in different ways. Here John uses a present passive verb in his editorial comment. In the preceding verse he used a participle. Is there a nuance of significance here? I want to be careful of "over analyzing."

Τῇ ἐπαύριον ἠθέλησεν ἐξελθεῖν εἰς τὴν Γαλιλαίαν, καὶ εὑρίσκει Φίλιππον. καὶ λέγει αὐτῷ ὁ Ἰησοῦς, ἀκολούθει μοι.

Τῇ *definite article dative feminine singular* "The"

ἐπαύριον *adverb* "next day"

ἠθέλησεν *verb aorist active indicative 3rd singular from* θέλω (I wish/I want) "he wanted"

ἐξελθεῖν *verb aorist active infinitive from* ἐξέρχομαι (I go out) "to go out"

εἰς *preposition accusative* "into"

τὴν *definite article accusative feminine singular* "the"

Γαλιλαίαν *proper noun accusative feminine singular* "Galilee"

καὶ *conjunction* "and"

εὑρίσκει *verb present active indicative 3rd singular from* εὑρίσκω (I find) "he finds"

Φίλιππον *proper noun accusative masculine singular* "Philip"

καὶ *conjunction* "and"

λέγει *verb present active indicative 3rd singular from* λέγω (I say) "he says"

αὐτῷ *pronoun dative masculine singular* "to him"

ὁ *definite article nominative masculine singular* "the"

Ἰησοῦς *proper noun nominative masculine singular* "Jesus"

ἀκολούθει *verb present active imperative 2nd singular from* ἀκολουθέω (I follow) "you follow"

μοι *pronoun dative 1st singular* "me"

Rough Word-by-word:
The next day he wanted/he wished to go out into the Galilee and he finds Philip and he says to him the Jesus you follow me.

Smooth Translation:
The next day he wanted to go out into Galilee and he found Philip and Jesus said to him, "Follow me."

Notes:
Interesting...He goes *out* and then *into* Galilee.

ἦν δὲ ὁ Φίλιππος ἀπὸ Βηθσαϊδά, ἐκ τῆς πόλεως Ἀνδρέου καὶ Πέτρου

ἦν *verb imperfect active indicative 3rd singular from* εἰμί *(I am)* "he was"

δὲ *post positive conjunction* "and"

ὁ *definite article nominative masculine singular* "the"

Φίλιππος *proper noun nominative masculine singular* "Philip"

ἀπὸ *preposition with genitive* "from"

Βηθσαϊδά *proper noun genitive feminine singular* "Bethsaida"

ἐκ *proposition genitive* "from/out of"

τῆς *definite article genitive feminine singular* "the"

πόλεως *noun genitive feminine singular* "city"

Ἀνδρέου *proper noun genitive feminine singular* "of Andrew"

καὶ *conjunction* "and"

Πέτρου *proper noun genitive feminine singular* "of Peter"

Rough Word-by-word:
he was and the Philip from Bethsaida from/out of the city of Andrew and of Peter

Smooth Translation:
Philip was from Bethsaida, out of the city of Andrew and Peter.

εὑρίσκει Φίλιππος τὸν Ναθαναὴλ καὶ λέγει αὐτῷ· ὃν ἔγραψεν Μωϋσῆς ἐν τῷ νόμῳ καὶ οἱ προφῆται, εὑρήκαμεν, Ἰησοῦν υἱὸν τοῦ Ἰωσὴφ τὸν ἀπὸ Ναζαρέτ.

εὑρίσκει *verb aorist active indicative 3rd singular from* εὑρίσκω (I find) "he found"

Φίλιππος *proper noun nominative masculine singular* "Philip"

τὸν *definite article accusative masculine singular* "the"

Ναθαναὴλ *proper noun accusative masculine singular* "Nathanael"

καὶ *conjunction* "and"

λέγει *verb present active indicative 3rd singular from* λέγω (I say) "he says)

αὐτῷ *pronoun dative masculine singular* "to him"

ὃν *relative pronoun* "who"

ἔγραψεν *verb aorist active indicative 3rd singular from* γράφω (I write) "he wrote"

Μωϋσῆς *proper noun nominative masculine singular* "Moses"

ἐν *preposition dative* "in"

τῷ *definite article dative neuter singular* "the"

νόμῳ *noun dative neuter singular* "law"

καὶ *conjunction* "and"

οἱ *definite article nominative masculine plural* "the"

προφῆται *noun nominative masculine singular* "prophets"

εὑρήκαμεν *verb perfect active indicative 1st plural from* εὑρίσκω (I find) "we have found"

Ἰησοῦν *proper noun accusative masculine singular* "Jesus"

υἱὸν *noun accusative masculine singular* "son"

τοῦ *definite article genitive masculine singular* "the"

Ἰωσὴφ *proper noun genitive masculine singular* "Joseph"

τὸν *definite article accusative masculine singular* "the" (note: This whole concluding phrase goes with the accusative proper noun Ἰησοῦν as an *appositive*.)

ἀπὸ *preposition with accusative* "from"

Ναζαρέτ *proper noun accusative feminine singular* "Nazareth"

Rough Word-by-word:
he found Philip the Nathanael and he says to him "Who wrote Moses in the law and the prophets, we have found, Jesus the son the of Joseph the from Nazareth.

Smooth Translation:
Philip found Nathanael and said to him, "We have found who Moses in the law and the prophets wrote [about,] Jesus from Nazareth, the son of Joseph."

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

εἶπεν *verb aorist active indicative 3rd singular from* λέγω (I say) "he said"

αὐτῷ *pronoun dative masculine singular* "to him"

Ναθαναήλ *proper noun nominative masculine singular* "Nathanael"

ἐκ *genitive preposition* "from/out of"

Ναζαρὲτ *proper noun nominative feminine singular* "Nazareth"

δύναταί *verb present passive indicative 3rd singular from* δύναμαι (I am able) "it is able"

τι *pronoun accusative neuter singular* "any/one"

ἀγαθὸν *adjective accusative neuter*

singular "good"

εἶναι *verb present infinitive 3rd singular from* εἰμί (I am) "to be"

λέγει *verb present active indicative 3rd singular from* λέγω (I say) "he said"

αὐτῷ *pronoun dative masculine singular* "to him"

Φίλιππος *proper noun nominative masculine singular* "Philip"

ἔρχου *verb present active imperative 2nd singular from* ἔρχομαι (I come) "you come"

καὶ *conjunction* "and"

ἴδε *verb present active imperative 2nd singular from* ὁράω (I see) "you see"

Rough Word-by-word:
he said to him Nathanael, "From Nazareth is able any good to be?" he says to him Philip, "You come and you see."

Smooth Translation:
Nathanael said to him, "Is any able from Nazareth to be good?" Philip says to him, "Come and see."

Notes:
I struggled with this translation. There are two infinitives, and the adjective ἀγαθὸν appears to be in the accusative, although two online sites I found parse it as nominative. I think the pronoun τι **should** be in the nominative and goes with the infinitive δύναταί, while ἀγαθὸν goes with the infinitive εἶναι. Notice that ἀγαθὸν is in the predicate position without the article. I really wanted to put the pronoun and the adjective together because they are positioned right next to each other and parse them both as accusative, but the missing definite article seems significant to me here. I would welcome any light or input...

Further Note:
I have spent some time looking at how others have parsed and translated this verse. I have yet to find anyone who considers ἀγαθὸν accusative. I also have failed to find anyone who comments on the predicate position of the adjective.
What this tells me, and should also tell anyone reading my translation, is that I am very likely wrong here.

εἶδεν Ἰησοῦς τὸν Ναθαναὴλ ἐρχόμενον πρὸς αὐτὸν καὶ λέγει περὶ αὐτοῦ· ἴδε ἀληθῶς Ἰσραηλείτης, ἐν ᾧ δόλος οὐκ ἔστιν.

εἶδεν *verb aorist active indicative 3rd singular from* ὁράω (I see) "he saw"

Ἰησοῦς *proper noun nominative masculine singular* "Jesus"

τὸν *definite article accusative masculine singular* "the"

Ναθαναὴλ *proper noun accusative masculine singular* "Nathanael"

ἐρχόμενον *present passive participle accusative masculine singular from* ἔρχομαι (I come) "as he was coming"

πρὸς *accusative preposition* "to/toward"

αὐτὸν *pronoun accusative masculine singular* "him"

καὶ *conjunction* "and"

λέγει *verb present active indicative 3rd singular from* λέγω (I say) "he says"

περὶ *preposition with genitive* "concerning"

αὐτοῦ *pronoun genitive masculine singular* "him"

ἴδε *verb aorist active imperative 2nd singular from* ὁράω (I see) "Look"

ἀληθῶς *adverb* "truly"

Ἰσραηλείτης *proper noun nominative masculine singular* "an Israelite"

ἐν *dative preposition* "in"

ᾧ *relative pronoun dative masculine singular* "whom"

δόλος *noun nominative masculine singular* "guile"

οὐκ *negative particle* "not"

ἔστιν *verb present indicative 3rd singular from* εἰμί (I am) "he is"

Rough Word-by-word:
he saw Jesus the Nathanael as he was coming toward him and he says concerning him, "Look truly an Israelite in whom guile not is."

Smooth Translation:
Jesus saw Nathanael coming toward him and said concerning him, "Look, truly an Israelite in whom is no guile."

Note: Jesus *saw* Nathanael and wanted others to *see* Nathanael. I think Jesus sees us and wants others to see us. He points others to *look*. A δόλος was a bait used to trick fish, thus its translation as "guile" or "deceit." The adverb ἀληθῶς is dramatically opposite and I take this as a tremendous encouragement to genuineness and honesty in our lives. These are traits Jesus notices and wants others to notice.

John 1:48

λέγει αὐτῷ Ναθαναήλ· πόθεν με γινώσκεις; ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ· πρὸ τοῦ σε Φίλιππον φωνῆσαι ὄντα ὑπὸ τὴν συκῆν εἶδόν σε.

λέγει *verb present active indicative 3rd singular from* λέγω (I say) "he said"

αὐτῷ *pronoun dative masculine singular* "to him"

Ναθαναήλ *proper noun nominative masculine singular* "Nathanael"

πόθεν *adverb* "from where"

με *pronoun accusative 1st singular* "me"

γινώσκεις *verb present active indicative 2nd singular from* γινώσκω (I know) "you know"

ἀπεκρίθη *verb aorist passive indicative 3rd singular from* ἀποκρίνομαι (I answer) "he answered"

Ἰησοῦς *proper noun nominative masculine singular* "Jesus"

καὶ *conjunction* "and"

εἶπεν *verb aorist active indicative 3rd singular from* λέγω (I say) "he said"

αὐτῷ *pronoun dative masculine singular* "to him"

πρὸ *preposition with genitive* "before"

τοῦ *definite article genitive masculine singular* "the"

σε *pronoun accusative 2nd singular* "you"

Φίλιππον *proper noun accusative masculine singular* "Philip"

φωνῆσαι *verb aorist active infinitive from* φωνέω (I call) "called"

ὄντα *present participle accusative masculine singular from* εἰμί (I am) "when being"

ὑπὸ *preposition with accusative* "under"

τὴν *definite article accusative feminine singular* "the"

συκῆν *noun accusative feminine singular* "fig tree"

εἶδόν *verb aorist active indicative 1st singular from* ὁράω (I see) "I saw"

σε *pronoun accusative 2nd singular* "you"

Rough Word-by-word:
he says to him Nathanael, "From where me do you know?" Answered Jesus and said to him, "Before the you Philip called when being under the fig tree I saw you."

Smooth Translation:
Nathanael said to him, "From where do you know me?" Jesus answered and said to him, "Before Philip called you, when you were under the fig tree, I saw you."

ἀπεκρίθη αὐτῷ Ναθαναήλ· ῥαββεί, σὺ εἶ ὁ υἱὸς τοῦ θεοῦ, σὺ βασιλεὺς εἶ τοῦ Ἰσραήλ.

ἀπεκρίθη *verb aorist passive indicative from* ἀποκρίνομαι (I answer) "he answered"

αὐτῷ *pronoun dative masculine singular* "to him"

Ναθαναήλ *proper noun nominative masculine singular* "Nathanael"

ῥαββεί *noun vocative masculine singular* "Rabbi"

σὺ *personal pronoun nominative 2nd person singular* "you"

εἶ *verb present indicative 2nd singular from* εἰμί (I am) "you are"

ὁ *definite article nominative masculine singular* "the"

υἱὸ *noun nominative masculine singular* "son"

τοῦ *definite article genitive masculine singular* "the"

θεοῦ *noun genitive masculine singular* "of God"

σὺ *personal pronoun nominative 2nd person singular* "you"

βασιλεὺς *noun nominative masculine singular* "the King"

εἶ *verb present indicative 2nd singular from* εἰμί (I am) "you are"

τοῦ *definite article genitive masculine singular* "the"

Ἰσραήλ *proper noun genitive masculine singular* "of Israel"

Rough Word-by-word:
he answered to him Nathanael, "Rabbi, you you are the son the of God, you the King you are the of Israel."

Smooth Translation:
Nathanael answered him, "Rabbi, you yourself are the son of God, you yourself are the King of Israel."

ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ· ὅτι εἶπόν σοι ὅτι εἶδόν σε ὑποκάτω τῆς συκῆς, πιστεύεις; μείζω τούτων ὄψῃ.

ἀπεκρίθη *verb aorist passive indicative 3rd singular from* ἀποκρίνομαι (I answer) "he answered"

Ἰησοῦς *proper noun nominative masculine singular* "Jesus"

καὶ *conjunction* "and"

εἶπεν *verb aorist active indicative 3rd singular from* λέγω (I say) "he said"

αὐτῷ *pronoun dative masculine singular* "to him"

ὅτι *conjunction* "because/that"

εἶπόν *verb aorist active indicative 1st singular from* λέγω (I say) "I said"

σοι *pronoun dative 2nd singular* "to you"

ὅτι *conjunction* "because/that"

εἶδόν *verb aorist active indicative 1st*

singular from ὁράω (I see) "I saw"

σε *pronoun accusative 2nd singular* "you"

ὑποκάτω *adverb* "down under"

τῆς *definite article genitive feminine singular* "the"

συκῆς *noun genitive feminine singular* "fig tree"

πιστεύεις *verb present active indicative 2nd singular from* πιστεύω (I believe) "you believe"

μείζω *comparative adjective accusative neuter* "greater [things]"

τούτων *near demonstrative pronoun genitive plural* "these"

ὄψῃ *verb future active indicative 2nd singular from* ὁράω (I see) "you will see"

Rough Word-by-word:
he answered Jesus and he said to him, "Because I said to you that I saw you down under the fig tree, do you believe? Greater [things than] these you will see."

Smooth Translation:
Jesus answered and said to him, "Because I said to you that I saw you down under the fig tree, do you believe? You will see greater [things than] these."

Notes:
I can't help but notice the movement from aorist passive to aorist active to present active to future active.

In the middle of the quote it appears the question mark could be removed with Jesus simply making a statement about Nathanael's belief, but I know of no translations that follow that approach, so treat this as only a passing thought.

Also in verse 48 the present participle of εἰμί is used with the preposition ὑπό to describe *being under* the fig tree. Here the adverb ὑποκάτω, *down under,* is used. Is there a nuance of meaning to this? I wouldn't be dogmatic about inferences here, but it is interesting how word choices influence the "flavor" of the thoughts conveyed.

John 1:51

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

καὶ *conjunction* "and"

λέγει *verb present active indicative 3rd singular from* λέγω (I say) "he says"

αὐτῷ *pronoun dative masculine singular* "to him"

ἀμὴν *adverb transliterated from the Hebrew* אָמֵן (confirm/support) "truly" (In Habakkuk 2, this is the root for the word to describe what the just shall live by - "faith.")

ἀμὴν *adverb transliterated from the Hebrew* אָמֵן (confirm/support) "truly"

λέγω *verb present active indicative 1st singular from* λέγω (I say) "I say"

ὑμῖν *pronoun dative 2nd plural* "to you"

ὄψεσθε *verb future middle indicative from* ὁράω (I see) "you will see"

τὸν *definite article accusative masculine singular* "the"

οὐρανὸν *noun accusative masculine singular* "heaven"

ἀνεῳγότα *perfect active participle accusative masculine singular from* ἀνοίγω (I open) "having been opened" (I had to look this form up)

καὶ *conjunction* "and"

τοὺς *definite article accusative masculine plural* "the"

ἀγγέλους *noun accusative masculine plural* "angels"

τοῦ *definite article genitive masculine singular* "the"

θεοῦ *noun genitive masculine singular* "of God"

ἀναβαίνοντας *present active participle accusative masculine plural from* ἀναβαίνω (I go up) "as they are going up"

καὶ *conjunction* "and"

καταβαίνοντας *present active participle accusative masculine plural from* καταβαίνω (I go down) "as they are going down"

ἐπὶ *preposition with accusative* "on"

τὸν *definite article accusative masculine singular* "the"

υἱὸν *noun accusative masculine singular* "son"

τοῦ *definite article genitive masculine singular* "the"

ἀνθρώπου *noun genitive masculine singular* "man"

Rough Word-by-word:
And he says to him, "Truly truly I say to you, 'You will see the heaven having been opened and the angels the of God as they are going up and as they are going down on the son the of man.'"

Smooth Translation:
And he said to him, "Truly, truly I say to you, 'You will see heaven opened and the angels of God going up and going down on the Son of Man.'"