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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The Gospel according to John, Chapter 1

KATA IQANNHN A'

Each verse opens with the running Greek, an English translation, and a **discourse note** (its connective, relation, and role in the argument). Below follows the word-by-word breakdown in six tiers: gloss, case (color), parsing, *syntax*, **semantic force**, and a | lexical note.

CASE ■ Nominative ■ Genitive ■ Dative ■ Accusative ■ Vocative ■ Verb (no case) ■ Indeclinable

Discourse notes head each verse: **relation** · connective · clause-flow. Indentation marks prominence — flush-left = main line of argument; indented = supporting / subordinate material.

Discourse structure of the chapter

A · 1:1–18

The Prologue: the eternal Word becomes flesh

The Prologue opens in eternity — the Word (Λόγος) was with God and was God, the agent of all creation and the source of life and light (1–5). John the Baptist appears as the witness to the light, explicitly distinguished from the light he attests (6–8). The true light enters the world it made: the world does not recognize it and its own people do not receive it, yet those who do receive it are given the right to become children of God, born not of blood or flesh but of God (9–13). The Incarnation is stated: the Word became flesh and tabernacled among us, and the disciples beheld his glory as of the only Son from the Father, full of grace and truth (14). John's witness resumes — the Coming One ranks above him because he existed before him (15). From his fullness all have received 'grace upon grace,' for the law came through Moses but grace and truth came through Jesus Christ; the unseen God is declared by the only-begotten God (or Son) who is in the Father's bosom (16–18).

B · 1:19–28

John the Baptist's witness: what he is not

Jerusalem's priests and Levites send a delegation asking 'Who are you?' (19); John confesses openly — he is not the Christ, not Elijah, not the Prophet (20–21). Pressed for a self-identification, he quotes Isaiah 40:3: 'I am the voice of one crying in the wilderness, make straight the way of the Lord' (22–23). The Pharisee-envoys ask why he baptizes if he is none of those things (24–25); John answers that he baptizes with water, but among them stands one whom they do not know — the one coming after him, whose sandal-strap he is not worthy to unfasten (26–27), and this was at Bethany beyond the Jordan (28).

C · 1:29–34

John's witness to Jesus: the Lamb of God and Spirit-baptizer

The next day John sees Jesus coming and declares 'Behold, the Lamb of God who takes away the sin of the world' (29) — this is the one of whom John said, 'After me comes a man who ranks before me, because he was before me' (30). John states he did not know him, but came baptizing with water precisely so that he might be revealed to Israel (31). He then testifies to the Spirit descending as a dove and remaining on Jesus (32–33) and announces that the one who sent him to baptize told him: 'On whomever you see the Spirit descend and remain, this is the one who baptizes with the Holy Spirit' — and John declares he has seen and testified that this is the Son of God (34).

D · 1:35–42

The first disciples: Andrew, the unnamed disciple, and Peter

Again the next day John stands with two disciples and, seeing Jesus passing, repeats 'Behold, the Lamb of God' (35–36); the two disciples follow Jesus, who turns and asks 'What do you seek?' — they ask where he is staying and he says 'Come and see,' and they stay with him that day (37–39). One of the two is Andrew, Simon Peter's brother, who first finds his own brother Simon and declares 'We have found the Messiah' and brings him to Jesus (40–41). Jesus looks at Simon and renames him: 'You are Simon son of John — you will be called Cephas' (which is translated Peter) (42).

E · 1:43–51

Philip and Nathanael: 'We have found him of whom Moses and the prophets wrote'

The following day Jesus decides to go to Galilee and finds Philip, commanding 'Follow me' (43); Philip, from Bethsaida, the city of Andrew and Peter, finds Nathanael and announces 'We have found the one Moses wrote of in the Law and the Prophets — Jesus son of Joseph from Nazareth' (44–45). Nathanael's skeptical question — 'Can anything good come from Nazareth?' — is answered with 'Come and see' (46). Jesus greets Nathanael as 'a true Israelite in whom there is no deceit' (47); Nathanael asks how Jesus knows him, and Jesus says he saw him under the fig tree before Philip called him (48). Nathanael confesses: 'Rabbi, you are the Son of God! You are the King of Israel!' (49). Jesus replies that greater things will Nathanael see — heaven opened and the angels of God ascending and descending on the Son of Man (50–51), the first of the Johannine double-amen sayings.

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

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

ASSERTION / THESIS **ASYNDETON** Asyndeton. The three parallel clauses mount in density: the Word's temporal pre-existence (ἦν, imperfect of existence), his relational distinctness from the Father (πρὸς τὸν θεόν), and his divine nature (θεὸς ἦν — the predicate is anarthrous, qualitative: 'of divine nature'). The echo of Gen 1:1 LXX (ἐν ἀρχῇ) is deliberate.

Ἐν

in

preposition + dative (temporal)

ἀρχῇ

beginning

Dative

object of ἐν (temporal frame)

ἀρχή: 'beginning, origin'; the anarthrous form echoes Gen 1:1 LXX (ἐν ἀρχῇ) — before time began.

ἦν

was

Imperf Act Indic 3 Sg · εἰμί

main verb (existence)

→ descriptive imperfect (continuous past existence)

εἰμί: 'be, exist'; the imperfect ἦν contrasts with ἐγένετο (v.3, 6, 14 — 'came into being'), marking the Word's uncreated being.

ὁ

the

Nominative

article (anaphoric subject)

λόγος

Word

Nominative

subject

λόγος: 'word, reason, discourse'; John appropriates the term from both Jewish Wisdom/Word tradition (Prov 8; Wis 18:15; Sir 24) and Stoic cosmology (the rational principle pervading all things), filling it with a personal, relational content unknown to either. The article marks him as definite and distinct.

καὶ

and

coordinating conjunction

ὁ

the

Nominative

article (resumptive)

λόγος

Word

Nominative

subject (resumed)

<p>ἦν was</p> <p>Imperf Act Indic 3 Sg · εἰμί</p> <p><i>main verb (relational)</i></p> <p>→ descriptive imperfect (continuous relation)</p>	<p>πρὸς with</p> <p><i>preposition + accusative (relational proximity)</i></p> <p>πρὸς + accusative: here 'with, in the presence of,' connoting face-to-face intimacy (cf. 1 John 1:2 πρὸς τὸν πατέρα), not mere accompaniment.</p>	<p>τὸν the</p> <p>Accusative</p> <p><i>article</i></p>	<p>θεόν God</p> <p>Accusative</p> <p><i>object of πρὸς (the Father)</i></p> <p>θεός with the article (ὁ θεός) = the Father, distinguished from the anarthrous θεός predicate in clause 3.</p>
<p>καὶ and</p> <p><i>coordinating conjunction</i></p>	<p>θεός God</p> <p>Nominative</p> <p><i>predicate nominative (qualitative, anarthrous)</i></p> <p>θεός anarthrous as predicate: not 'the God' (that would assert identity with the Father) but of divine nature — qualitative predicate nominative per Colwell's rule; the Word fully shares the divine essence while being personally distinct from the Father.</p>	<p>ἦν was</p> <p>Imperf Act Indic 3 Sg · εἰμί</p> <p><i>copula (divine predication)</i></p> <p>→ descriptive imperfect (nature/essence)</p>	<p>ὁ the</p> <p>Nominative</p> <p><i>article (identifies subject)</i></p>
<p>λόγος Word</p> <p>Nominative</p> <p><i>subject (the Word is the one who 'was God')</i></p>			

2 οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν θεόν.

He was in the beginning with God.

RESUMPTION / SUMMARY **οὗτος** The demonstrative οὗτος sums up v.1's three clauses before the Prologue moves forward: the Word's eternal existence and personal communion with the Father are compressed into a single affirmation.

οὗτος

this one / he

Nominative

demonstrative pronoun (subject, resumptive)

οὗτος; 'this one'; resumes and gathers the three clauses of v.1 before the Prologue advances.

ἦν

was

Imperf Act Indic 3 Sg · εἰμί

main verb

→ descriptive imperfect

ἐν

in

preposition + dative (temporal)

ἀρχῆ

beginning

Dative

object of ἐν

πρὸς

with

preposition + accusative (relational)

τὸν

the

Accusative

article

θεόν

God

Accusative

object of πρὸς

3 πάντα δι' αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν ὃ γέγονεν.

All things came into being through him, and apart from him not even one thing came into being that has come into being.

ELABORATION (COSMIC AGENCY) **ASYNDETON** Asyndeton after v.2. The verse asserts the Word's universal creative agency by affirmation then emphatic negation. The phrase ὃ γέγονεν ends v.3 with NA28/SBLGNT (punctuation crux — see text_note: some Fathers placed it with v.4 as subject of 'in him was life').

πάντα

all things

Nominative

subject (comprehensive, neuter plural)

πᾶς neut. pl.: the totality of created things — no exception.

δι'

through

preposition + genitive (intermediate agency)

διὰ + genitive: 'through, by means of'; the Word is the agent, not the ultimate source (ἐκ / ὑπό would differ); cf. 1 Cor 8:6, Col 1:16.

αὐτοῦ

him

Genitive

object of διὰ (genitive of agency)

ἐγένετο

came into being

Aor Mid Indic 3 Sg · γίνομαι

main verb

→ constative aorist (creation as event)

γίνομαι: 'become, come into being'; deliberately contrasted with the imperfect ἦν of vv.1–2 — the Word eternally was; all else came into being at a point.

καὶ
and

coordinating conjunction (adversative nuance: 'and yet')

χωρὶς
apart from

preposition + genitive (exclusion)

χωρὶς: 'without, apart from'; reinforces total agency — nothing falls outside his mediation.

αὐτοῦ
him

Genitive

object of χωρὶς

ἔγένετο

came into being

Aor Mid Indic 3 Sg · γίνομαι

main verb (negated repetition)

→ constative aorist

οὐδὲ
not even

negative particle (intensifying)

οὐδέ: 'not even one' — emphatic; cf. the double negative construction.

ἓν

one thing

Nominative

subject of negated clause

εἷς, μία, ἓν: 'one'; the neuter numeral used as pronoun = 'not a single thing.'

ὁ

that

Nominative

relative pronoun (subject of ὁ γέγονεν, appositional)

γέγονεν

has come into being

Perf Act Indic 3 Sg · γίνομαι

verb of relative clause (closing v.3 per NA28)

→ intensive perfect (exists as a result of having come into being)

The perfect γέγονεν states the present status of what came to be — distinguishing created existence from the Word's eternal being.

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

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

ELABORATION (LIFE AND LIGHT) **ASYNDETON** Asyndeton. A chiasmic linkage: the Word gives life → that life is light for humanity. The anarthrous ζωὴ in the first clause (life as an abstract quality residing in him) gains the article in the second (now specified as 'the light of men').

<p>ἐν in <i>preposition + dative (sphere/location)</i></p>	<p>αὐτῷ him Dative <i>object of ἐν (the Word as source)</i></p>	<p>ζωή life Nominative <i>subject (anarthrous: qualitative)</i> ζωή: 'life'; in John consistently the divine, eschatological life — not merely biological (βίος) — that the Son possesses in himself (5:26) and gives to believers.</p>	<p>ἦν was Imperf Act Indic 3 Sg · εἰμί <i>main verb</i> → descriptive imperfect</p>
<p>καὶ and <i>coordinating conjunction</i></p>	<p>ἡ the Nominative <i>article (anaphoric)</i></p>	<p>ζωή life Nominative <i>subject (now articular — the life just mentioned)</i></p>	<p>ἦν was Imperf Act Indic 3 Sg · εἰμί <i>copula</i> → descriptive imperfect</p>
<p>τὸ the Nominative <i>article</i></p>	<p>φῶς light Nominative <i>predicate nominative</i> φῶς: 'light'; a key Johannine metaphor (cf. 8:12 'I am the light of the world'); light is the revelatory, life-giving, judgment-bringing mode of the Word's presence.</p>	<p>τῶν of Genitive <i>article</i></p>	<p>ἀνθρώπων men / humanity Genitive <i>genitive of advantage / beneficiary</i> ἄνθρωπος: 'human being'; the light is not merely cosmic but intended for humanity — the scope of the mission already in view.</p>

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

And the light shines in the darkness, and the darkness has not overcome it.

CONTINUATION / CONTRAST **καὶ** The shift to the present φαίνει signals the light's ongoing, undefeated activity; κατέλαβεν (aorist) states the darkness's decisive failure. The verb καταλαμβάνω bears a double sense: 'overcome/overpower' (most likely here) and 'comprehend/grasp' — John may intend both.

καὶ
and

coordinating conjunction

τὸ
the

Nominative
article

φῶς
light

Nominative
subject

ἐν
in

preposition + dative (sphere of activity)

τῇ
the

Dative
article

σκοτία
darkness

Dative
object of ἐν (realm of darkness)

σκοτία: 'darkness'; in John, the realm of sin, ignorance, and hostility to God (cf. 3:19–21; 12:35); anthropological and cosmic simultaneously.

φαίνει
shines

Pres Act Indic 3 Sg · φαίνω
main verb (gnomic/continuous)

→ gnomic present (timeless truth) /
historical present (narrative vividness)

φαίνω: 'shine, appear'; the present tense asserts the light's ongoing, undefeated activity — even now, as John writes.

καὶ
and

coordinating conjunction (adversative: 'and yet')

ἡ
the

Nominative
article

σκοτία
darkness

Nominative
subject

αὐτὸ
it

Accusative
direct object (the light)

οὐ
not

negative particle

κατέλαβεν

overcome / grasped

Aor Act Indic 3 Sg · καταλαμβάνω

main verb (decisive past action)

→ constative aorist (the darkness's failure as a settled fact)

καταλαμβάνω: 'seize, overcome; comprehend, grasp'; the double sense — physical overpowering and mental apprehension — may be intentional; in darkness's case both apply: it could not overpower nor understand the light.

6 Ἐγένετο ἄνθρωπος ἀπεσταλμένος παρὰ θεοῦ, ὄνομα αὐτῷ Ἰωάννης·

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

NEW PARTICIPANT INTRODUCTION **ASYNDETON** Asyndeton. The Prologue interrupts its cosmic sweep to introduce John the Baptist. The aorist ἐγένετο ('there came to be') — not ἦν — marks him as created and sent, contrasting with the Word's eternal ἦν. He enters as a witness, not the light.

Ἐγένετο

there was / there came

Aor Mid Indic 3 Sg · γίνομαι

existential verb (new participant)

→ **constative aorist (historical entrance)**

γίνομαι: 'come to be'; the aorist versus the imperfect ἦν of the Word marks John as created — he entered existence at a point in time.

ἄνθρωπος

a man

Nominative

subject (anarthrous: indefinite, new introduction)

ἄνθρωπος: 'human being'; the anarthrous noun introduces John simply as a man — emphasizing his creaturely status.

ἀπεσταλμένος

sent

Perf Pass Ptc Nom Sg Masc · ἀποστέλλω

predicate participle (attributive to ἄνθρωπος)

→ **intensive perfect (permanently sent / commissioned)**

ἀποστέλλω: 'send with a commission'; the perfect participle — he stands in the permanent status of one commissioned by God.

παρὰ

from

preposition + genitive (source / divine commissioning)

παρὰ + genitive: 'from beside'; the preposition of origin from a personal source — God is both origin and authorizer.

θεοῦ

God

Genitive

object of παρὰ (divine source)

ὄνομα

name

Nominative

nominative absolute (naming formula)

ὄνομα: 'name'; the formula ὄνομα αὐτῷ + name is a Semitic construction — his name was John.

αὐτῷ

to him / his

Dative

dative of possession

Ἰωάννης

John

Nominative

predicate nominative (the name)

Ἰωάννης: Hebrew יְהוָה, 'God is gracious'; John is never called 'the Baptist' in the Fourth Gospel, only 'John.'

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

He came as a witness, to testify about the light, so that all might believe through him.

PURPOSE ELABORATION οὗτος Two ἵνα clauses nest the purpose of John's mission: his testimony serves a second, further end — universal faith. The double purpose structure (witness → faith) previews John's theology throughout the Gospel.

οὗτος

he / this one

Nominative

demonstrative pronoun (resumptive subject)

ἦλθεν

came

Aor Act Indic 3 Sg · ἔρχομαι

main verb

→ constative aorist (historical coming)

ἔρχομαι: 'come, go'; John's historical arrival in his ministry.

εἰς

for / as

preposition + accusative (purpose/role)

εἰς + accusative: here predicate of purpose
— 'came for witness,' 'came as a witness.'

μαρτυρίαν

witness / testimony

Accusative

object of εἰς (purpose)

μαρτυρία: 'witness, testimony'; the noun central to Johannine epistemology — John is defined by this role (cf. 1:15, 19, 32, 34; 5:33).

ἵνα

in order that

purpose conjunction

μαρτυρήσῃ

he might testify

Aor Act Subj 3 Sg · μαρτυρέω

verb of purpose clause (ἵνα + subj.)

→ constative aorist (the whole act of witnessing)

μαρτυρέω: 'testify, bear witness'; the cognate verb of μαρτυρία — John's raison d'être.

περὶ

about / concerning

preposition + genitive (topic of testimony)

τοῦ

the

Genitive

article

φωτός

light

Genitive

object of *περί* (content of witness)

ἵνα

so that

purpose conjunction (ultimate goal)

πάντες

all

Nominative

subject of purpose clause

παῖς: 'all'; the scope is universal — the Baptist's witness aims at the faith of all humanity.

πιστεύωσιν

might believe

Aor Act Subj 3 Pl · πιστεύω

verb of purpose clause (ultimate goal)

→ constative aorist subjunctive (the act of coming to faith)

πιστεύω: 'believe, trust in'; John's most common verb for salvific response (98 times in the Gospel); here with no object — absolute trust.

δι'

through

preposition + genitive (instrumental agency)

αὐτοῦ

him

Genitive

object of *διά* (John as instrument of faith)

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

He was not the light, but came to testify about the light.

CORRECTION / CLARIFICATION ἀλλ' An emphatic negation followed by an ἀλλ' ἵνα ellipsis (the verb 'came' being understood). The Prologue underscores John's derivative, subordinate role: he is the finger, not the hand; the lamp, not the sun.

οὐκ

not

negative particle

ἦν

was

Imperf Act Indic 3 Sg · εἶμι

main verb (denied identity)

→ descriptive imperfect

ἐκεῖνος

that one / he

Nominative

demonstrative pronoun (subject, emphatic)

ἐκεῖνος: 'that one'; John uses ἐκεῖνος for Jesus repeatedly as a deferential, distancing demonstrative (cf. 1:18, 33; 5:35).

τὸ

the

Nominative

article

<p>φῶς light Nominative <i>predicate nominative (denied: John ≠ the light)</i></p>	<p>ἀλλ' but <i>adversative conjunction (strong contrast)</i></p>	<p>ἵνα in order that <i>purpose conjunction (elliptical: 'but [he came] in order that')</i></p>	<p>μαρτυρήση he might testify Aor Act Subj 3 Sg · μαρτυρέω <i>verb of purpose clause</i> → constative aorist subjunctive</p>
<p>περὶ about <i>preposition + genitive (topic)</i></p>	<p>τοῦ the Genitive <i>article</i></p>	<p>φωτός light Genitive <i>object of περι</i></p>	

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

The true light, which enlightens every person, was coming into the world.

IDENTIFICATION OF THE TRUE LIGHT **ASYNDETON** Asyndeton. The participial phrase ἐρχόμενον εἰς τὸν κόσμον could modify either ἄνθρωπον ('every person coming into the world,' a Hebraism for 'every human being') or τὸ φῶς ('the light coming into the world'). The latter, adopted here, fits the Prologue's incarnational movement better.

<p>Ἦν was Imperf Act Indic 3 Sg · εἶμι <i>main verb (existence/identification)</i> → descriptive imperfect</p>	<p>τὸ the Nominative <i>article</i></p>	<p>φῶς light Nominative <i>subject</i></p>	<p>τὸ the Nominative <i>article (attributive position)</i></p>
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ἀληθινόν

true / genuine

Nominative

attributive adjective

ἀληθινός: 'genuine, real' (as opposed to merely typical or shadowy); contrasts with John, who was a lamp (λύχνος, 5:35), not the genuine light. Cf. ἀληθής ('truthful') and ἀλήθεια ('truth').

ὃ

which

Nominative

relative pronoun (subject of φωτίζει)

φωτίζει

enlightens

Pres Act Indic 3 Sg · φωτίζω

verb of relative clause (gnomic)

→ **gnomic present (universal, continuing activity)**

φωτίζω: 'enlighten, give light to'; the action of bringing light to mind and heart
— revelation and moral illumination simultaneously.

πάντα

every

Accusative

adjective (universal quantifier, attributive)

ἄνθρωπον

person

Accusative

direct object

πάντα ἄνθρωπον: 'every human being'; the universal scope — the light is not for a subset but for all humanity.

ἐρχόμενον

coming

Pres Mid Ptc Nom Sg Neut · ἔρχομαι

predicate participle (modifying τὸ φῶς — the light coming into the world)

→ **progressive present (process of coming, Incarnation in progress)**

ἔρχομαι: 'come'; the participle likely modifies φῶς — the true light was, at the time, in the process of entering the world
— anticipating the Incarnation of v.14.

εἰς

into

preposition + accusative (direction/destination)

τὸν

the

Accusative

article

κόσμον

world

Accusative

object of εἰς (destination of the Incarnation)

κόσμος: 'world'; in John, primarily the created order as the arena of human existence, but also the world of humanity in its rebellion against God (cf. 1:10; 3:16).

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

He was in the world, and the world came into being through him, yet the world did not know him.

IRONIC CONTRAST (TRAGIC REJECTION) **καὶ ... καὶ ... καὶ** A triple καὶ that builds to a tragic climax: presence → creation agency → rejection. The same entity (κόσμος) through whom the world came into being now fails to recognize its Maker. ἔγνω (experiential knowing) heightens the irony.

<p>ἐν in <i>preposition + dative (location)</i></p>	<p>τῷ the Dative <i>article</i></p>	<p>κόσμῳ world Dative <i>object of ἐν</i></p>	<p>ἦν was Imperf Act Indic 3 Sg · εἶμι <i>main verb</i> → descriptive imperfect (continuous presence)</p>
<p>καὶ and <i>coordinating conjunction</i></p>	<p>ὁ the Nominative <i>article</i></p>	<p>κόσμος world Nominative <i>subject</i></p>	<p>δι' through <i>preposition + genitive (agency)</i></p>
<p>αὐτοῦ him Genitive <i>object of διὰ</i></p>	<p>ἐγένετο came into being Aor Mid Indic 3 Sg · γίνομαι <i>main verb</i> → constative aorist</p>	<p>καὶ and yet <i>coordinating conjunction (adversative climax)</i></p>	<p>ὁ the Nominative <i>article</i></p>

κόσμος

world

Nominative

subject (the same world that owes its being to him)

αὐτόν

him

Accusative

direct object

οὐκ

not

negative particle

ἔγνω

knew / recognized

Aor Act Indic 3 Sg · γινώσκω

main verb (tragic climax)

→ constative aorist (decisive failure of recognition)

γινώσκω: 'know experientially, recognize';
not mere intellectual knowledge but
personal acknowledgment and relationship
— the world failed to recognize its Maker.

11 εἰς τὰ ἴδια ἦλθεν, καὶ οἱ ἴδιοι αὐτόν οὐ παρέλαβον.

He came to his own, and his own people did not receive him.

SPECIFIC REJECTION (ISRAEL) **καὶ** The neuter τὰ ἴδια ('his own things/domain') and the masculine οἱ ἴδιοι ('his own people') are distinct: he came to the realm that belongs to him — creation, and specifically Israel — yet his own covenant people rejected him. παρέλαβον (constative aorist) is the decisive act.

εἰς

to

preposition + accusative (direction)

τὰ

the / his own

Accusative

article (substantival, neut. pl.)

ἴδια

own things / domain

Accusative

object of εἰς (his own domain — creation and Israel)

ἴδιος: 'one's own'; the neuter plural τὰ ἴδια
= his own domain, home, property —
including Israel as his own covenant land.

ἦλθεν

he came

Aor Act Indic 3 Sg · ἔρχομαι

main verb

→ constative aorist (the Incarnation)

καὶ
and yet

coordinating conjunction (adversative)

οἱ
the

Nominative
article (substantival, masc. pl.)

ἴδιοι
his own people

Nominative
subject (his own covenant people)

ἴδιος masc. pl.: 'his own people' — Israel,
the covenant nation to whom the Word was
sent; the shift to masculine signals persons,
not domain.

αὐτόν
him

Accusative
direct object

οὐ
not

negative particle

παρέλαβον
received / accepted

Aor Act Indic 3 Pl · παραλαμβάνω
main verb (decisive rejection)

→ constative aorist (decisive historical
rejection)

παραλαμβάνω: 'take alongside, receive,
accept'; the word implies a deliberate
taking-to-oneself — they refused to
welcome him as their own.

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

But as many as received him, to them he gave the right to become children of God — to those who believe in his name,

CONTRAST / EXCEPTION (THOSE WHO RECEIVE) **δὲ** The δὲ pivots from rejection to reception. The relative-pronoun construction ὅσοι ... τοῖς πιστεύουσιν clarifies: 'receive him' = 'believe in his name.' The gift is ἐξουσία ('right, authority') — not merely the possibility but the granted status of becoming God's children.

ὅσοι

as many as / whoever

Nominative

relative/correlative pronoun (subject of ὅσοι clause)

ὅσος: 'as many as, whoever'; the correlative signals the exception — all who welcome him, without distinction.

δὲ

but

adversative particle

ἔλαβον

received

Aor Act Indic 3 Pl · λαμβάνω

verb of ὅσοι clause

→ constative aorist

λαμβάνω: 'take, receive'; personal acceptance of the Word — the contrast with παρέλαβον (v.11) is lexical: receiving versus not-receiving.

αὐτόν

him

Accusative

direct object

ἔδωκεν

he gave

Aor Act Indic 3 Sg · δίδωμι

main verb (gift of status)

→ constative aorist

δίδωμι: 'give'; the subject is the Word/Jesus — the giver of the new status.

αὐτοῖς

to them

Dative

indirect object (dative of advantage)

ἐξουσίαν

right / authority

Accusative

direct object (the gift)

ἐξουσία: 'right, authority, power'; not a conditional possibility but a granted standing — the right to be called and actually to become children of God.

τέκνα

children

Nominative

predicate accusative (object complement of γενέσθαι)

τέκνον: 'child'; John consistently uses τέκνα (children by birth, relationship) not υἱοί (sons, emphasis on heir status) for believers — pointing to the new birth of vv.13.

θεοῦ

of God

Genitive

genitive of relationship

γενέσθαι

to become

Aor Mid Inf · γίνομαι

infinitive (content of ἐξουσία)

→ constative aorist infinitive (entering into the status)

τοῖς

to those

Dative

article (substantival, apposition to αὐτοῖς)

πιστεύουσιν

who believe

Pres Act Ptc Dat Pl Masc · πιστεύω

substantival participle (defining those who receive him)

→ progressive present (ongoing believing)

πιστεύω: 'believe, trust'; the participle equates 'receiving him' with 'believing in his name' — they are the same act.

εἰς

in / into

preposition + accusative (object of πιστεύω — directional faith)

πιστεύω εἰς: 'believe into'; a distinctively Johannine construction expressing relational, self-committing trust, not merely intellectual assent.

τὸ

the

Accusative

article

ὄνομα

name

Accusative

object of εἰς (the name as the whole person and revelation)

ὄνομα: 'name'; in Semitic/biblical thought the name encapsulates the person and their authority — belief 'into the name' = trusting the full revelation of Jesus Christ.

αὐτοῦ

his

Genitive

genitive of possession

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

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

ELABORATION (NATURE OF DIVINE BIRTH) οἱ A triple negation (οὐκ ... οὐδέ ... οὐδέ ... ἀλλ') ruling out all human causes of the new birth. The plural αἱμάτων ('bloods') may reflect a Semitic idiom. The Latin/patristic singular ὃς ἐγεννήθη referring to the Logos himself (the virginal conception) is a minority variant; the Greek plural ἐγεννήθησαν (believers) is the printed text.

οἱ

who

Nominative

relative pronoun (subject, referring to believers of v.12)

οὐκ

not

negative particle

ἐξ

from / of

preposition + genitive (source/origin)

αἱμάτων

blood(s)

Genitive

object of ἐκ (physical descent — denied)

αἷμα pl.: 'bloods'; the plural is unusual — possibly reflecting a Semitic idiom for lineage and descent, or the mingling of male and female blood in conception according to ancient physiology.

οὐδὲ

nor

negative coordinating conjunction

ἐκ

of

preposition + genitive (source — denied)

θελήματος

will / desire

Genitive

object of ἐκ

θέλημα: 'will, wish, desire'; the will of the flesh = physical/natural desire — sexual impulse.

σαρκός

of flesh

Genitive

genitive of source/description

σάρξ: 'flesh'; the human, creaturely, physical realm — cf. John 6:63 'the flesh profits nothing!'

οὐδὲ

nor

negative coordinating conjunction

ἐκ

of

preposition + genitive (source — denied)

θελήματος

will

Genitive

object of ἐκ

ἀνδρός

of a man

Genitive

genitive of description (the male partner — human decision)

άνήρ: 'man (adult male)'; the three negations move from generic ancestry → fleshly desire → male decision — all excluded.

ἀλλ'

but

strong adversative conjunction

ἐκ

of / from

preposition + genitive (the one true source)

θεοῦ

God

Genitive

object of ἐκ (divine origin of the new birth)

The repeated ἐκ + genitive structure makes the contrast stark: all human sources denied; God alone is the source of this birth.

ἐγεννήθησαν

were born

Aor Pass Indic 3 Pl · γεννάω

main verb (divine passive — God begets)

→ constative aorist (the decisive event of new birth)

γεννάω: 'beget, give birth to'; the passive is a 'divine passive' (God is the unstated agent) — as elaborated in 3:3–8 with Nicodemus.

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

And the Word became flesh and tabernacled among us, and we beheld his glory — glory as of the only-begotten from the Father — full of grace and truth.

CLIMACTIC ASSERTION (INCARNATION) **Καὶ** The theological apex of the Prologue. ἐγένετο marks the decisive entry into creaturely existence — the eternal Word who ἦν now γίνεται. ἐσκήνωσεν alludes to the Sinai tabernacle (יִשְׁכַּן), the Shekinah glory dwelling among Israel (Exod 40). The eyewitness plural ἐθεασάμεθα anchors the Prologue in testimony.

Καὶ

and

coordinating conjunction (climactic)

ὁ

the

Nominative

article

λόγος

Word

Nominative

subject

σὰρξ

flesh

Nominative

predicate nominative (anarthrous — qualitative)

σὰρξ; 'flesh'; the whole of human creaturely existence, at its most vulnerable and mortal — not merely a body added to the divine, but genuine human nature assumed. The starkness of the predicate (no article, no qualifying adjective) is maximally confrontational.

ἐγένετο

became

Aor Mid Indic 3 Sg · γίνομαι

main verb (Incarnation as event)

→ ingressive aorist (entering into a new mode of being)

γίνομαι: 'become'; the aorist here is ingressive — the Word entered into the state of being flesh at a historical point. He did not cease to be Word; he took on human nature without abandoning the divine.

καὶ

and

coordinating conjunction

ἐσκήνωσεν

tabernacled / dwelt

Aor Act Indic 3 Sg · σκηνώω

main verb (OT tabernacle typology)

→ constative aorist (the period of earthly ministry as a whole)

σκηνώω: 'pitch tent, tabernacle'; from σκηνή ('tent, tabernacle'); almost certainly a deliberate echo of the Shekinah glory — God's dwelling in the Sinai tabernacle (Exod 25:8; 40:34–35 LXX). The Logos replaces and fulfills the tabernacle.

ἐν

among

preposition + dative (among persons)

ἡμῖν

us

Dative

object of ἐν (eyewitness community)

The first person plural ἡμῖν is the eyewitness 'we' — the community of disciples who saw the incarnate Word; cf. 1 John 1:1–3.

καὶ

and

coordinating conjunction

ἐθεασάμεθα

we beheld

Aor Mid Indic 1 Pl · θεάομαι

main verb (eyewitness testimony)

→ constative aorist (the whole act of beholding across the ministry)

θεάομαι: 'behold, gaze upon, contemplate'; a verb of sustained, deliberate seeing (stronger than ὁράω in some contexts) — we were witnesses who gazed upon his glory.

τὴν

the

Accusative

article

δόξαν

glory

Accusative

direct object

δόξα: 'glory'; in John, the visible radiance of God's presence — the Shekinah translated into the person of Jesus; displayed at the signs (2:11), at the Transfiguration (implicitly), and supremely at the cross (17:1–5).

αὐτοῦ

his

Genitive

genitive of possession

δόξαν

glory

Accusative

appositive accusative (defining the glory)

ὡς

as of

comparative particle (qualitative comparison)

ὡς: 'as, like'; not weakening the assertion but characterizing the type — the glory we saw was precisely the glory that belongs to the Only-Begotten.

μονογενοῦς

only-begotten

Genitive

genitive of source (apposition: the only-begotten Son)

μονογενής: 'only-begotten, unique'; from μόνος + γίνομαι (or γένος); in John, the Son's uniqueness as the one and only in his kind from the Father (1:18; 3:16, 18; cf. Heb 11:17).

παρά

from

preposition + genitive (origin from the Father)

πατρός

Father

Genitive

object of παρά (divine paternal source)

πατήρ: 'Father'; the anarthrous πατρός is relational, not a proper name — 'from a Father,' yet the unique paternal relationship of the Only-Begotten.

πλήρης

full

Nominative

predicate adjective (nominative of apposition to αὐτοῦ — him)

πλήρης: 'full, filled with'; the nominative is irregular (one might expect the genitive αὐτοῦ to continue), but it stands as an absolute predicate — he himself is full.

χάριτος

grace

Genitive

genitive of content (what he is full of)

χάρις: 'grace, favor'; rare in the body of John's Gospel (where ἀγάπη dominates), but programmatic here in the Prologue (vv.14, 16, 17) — the free, undeserved gift-character of God's self-giving.

καὶ

and

coordinating conjunction

ἀληθείας

truth

Genitive

genitive of content

ἀλήθεια: 'truth'; in John, the reality of God as it is revealed in Christ — not merely propositional accuracy but divine faithfulness and self-disclosure; echoes Exod 34:6 LXX (ἔλεος καὶ ἀλήθεια / טַדֶּן טְהִלָּה).

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

John testifies about him and has cried out, saying: 'This was the one about whom I said, He who comes after me has come before me, because he was before me!'

WITNESS INSERTION (PARENTHESIS) Ἰωάννης John's witness breaks into the narrative again (cf. v.6–8), reinforcing v.14 with eyewitness testimony. The historic present μαρτυρεῖ and the perfect κέκραγεν (still ringing) give the proclamation ongoing force. The paradox — 'he who comes after me has become before me' — turns on pre-existence (πρῶτός μου ἦν).

Ἰωάννης

John

Nominative

subject (reintroduced)

μαρτυρεῖ

testifies

Pres Act Indic 3 Sg · μαρτυρέω

main verb (historic present)

→ historical present (narrative vividness)

μαρτυρέω: 'testify'; the present tense functions as a historical present, making John's witness vivid and ongoing.

περὶ

about

preposition + genitive (topic)

αὐτοῦ

him

Genitive

object of περὶ

καὶ

and

coordinating conjunction

κέκραγεν

has cried out

Perf Act Indic 3 Sg · κράζω

main verb (perfect of proclamation — still resounding)

→ intensive perfect (the cry still reverberates)

κράζω: 'cry out, shout'; the perfect tense indicates the continuing relevance of his proclamation — it was uttered and its voice still sounds.

λέγων

saying

Pres Act Ptc Nom Sg Masc · λέγω

attendant circumstance participle (introducing direct speech)

→ progressive present

Οὗτος

this

Nominative

demonstrative pronoun (subject, resumptive)

ἦν

was

Imperf Act Indic 3 Sg · εἶμι

main verb

→ descriptive imperfect

ὃν

of whom

Accusative

relative pronoun (object of εἶπον)

εἶπον

I said

Aor Act Indic 1 Sg · λέγω

verb of relative clause

→ constative aorist

ὁ

the one

Nominative

article (substantival)

ὀπίσω

after

improper preposition + genitive (temporal sequence: after me in time)

ὀπίσω: 'after, behind'; Jesus came after John chronologically (born ~6 months later, baptized after him).

μου

me

Genitive

genitive object of ὀπίσω

ἐρχόμενος

coming

Pres Mid Ptc Nom Sg Masc · ἔρχομαι

substantival participle (subject of γέγονεν)

→ progressive present

ἔμπροσθέν

before / ahead of

improper preposition + genitive (rank/priority)

ἔμπροσθεν: 'before, in front of'; here of priority in rank and dignity, not merely temporal sequence — the paradox.

μου

me

Genitive

genitive object of ἔμπροσθεν

γέγονεν

has become / is

Perf Act Indic 3 Sg · γίνομαι

main verb (paradox of pre-eminence)

→ intensive perfect (stands in this position of priority)

The perfect γέγονεν: the one who came chronologically after John stands permanently in the position of priority — because he was before John in eternal existence.

ὅτι

because

causal conjunction

πρώτος

first / before

Nominative

predicate adjective (temporal priority = pre-existence)

πρώτος: 'first'; here in the sense of prior existence — not merely first in rank but first in being; the key to the paradox: Jesus came after John because of the Incarnation, but he existed before John eternally.

μου

of me / than me

Genitive

genitive of comparison

ἦν

was

Imperf Act Indic 3 Sg · εἶμι

main verb (eternal pre-existence)

→ descriptive imperfect (continuous past existence)

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

For from his fullness we all have received, and grace upon grace.

GROUND (WHY THE INCARNATION MATTERS FOR US) **ὅτι** ὅτι here is causal, grounding the eyewitness claim of v.14 (or possibly v.15). The πλήρωμα ('fullness') language suggests the totality of divine grace and truth dwells in the incarnate Word, and from that inexhaustible store believers receive 'grace upon grace' (χάριν ἀντὶ χάριτος — wave upon wave, gift succeeding gift).

ὅτι

for / because

causal/explanatory conjunction

ἐκ

from / out of

preposition + genitive (source)

τοῦ

the

Genitive

article

πληρώματος

fullness

Genitive

object of ἐκ (the source)

πλήρωμα: 'fullness, completion'; the totality of what fills something — here the full store of grace and truth that resides in the incarnate Word (cf. Col 1:19; 2:9).

αὐτοῦ

his

Genitive

genitive of possession

ἡμεῖς

we

Nominative

subject (emphatic personal pronoun)

πάντες

all

Nominative

adjective (in agreement with ἡμεῖς — universal participation)

ἐλάβομεν

have received

Aor Act Indic 1 Pl · λαμβάνω

main verb

→ constative aorist (the whole reception of grace)

λαμβάνω: 'receive'; the community's reception of grace from the fullness of Christ.

καὶ

even / namely

epexegetic conjunction (specifying the gift)

χάριν

grace

Accusative

direct object (the gift received)

ἀντὶ

upon / in place of

preposition + genitive (succession or accumulation)

ἀντί: classically 'instead of, in exchange for'; here most likely 'upon, succeeding' — grace piled on grace, wave after wave; some read it as new-covenant grace replacing old-covenant grace (Torah), but the accumulative sense fits the Prologue's celebration better.

χάριτος

grace

Genitive

object of ἀντί

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

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

CONTRAST (LAW VS. GRACE AND TRUTH) **ὅτι** The only verse in the Prologue naming Jesus Christ.
The contrast is not abolition of the law but escalation: the law came as a gift through Moses; grace and truth — the covenant attributes of Exod 34:6 — arrived in their fullness through the incarnate Word.
The passive ἐδόθη points to God as giver; ἐγένετο echoes the Incarnation-aorist of v.14.

ὅτι

for

causal conjunction

ὁ

the

Nominative
article

νόμος

law

Nominative
subject

νόμος; 'law'; here the Torah of Moses — the covenant framework given at Sinai; John does not disparage it but subordinates it to the fullness that came in Christ.

διὰ

through

preposition + genitive (mediate agency)

Μωϋσέως

Moses

Genitive

object of διὰ (Moses as mediator of Torah)

Μωϋσῆς; Moses, the archetypal lawgiver; here the lesser mediator compared with Jesus Christ.

ἐδόθη

was given

Aor Pass Indic 3 Sg · δίδωμι

main verb (divine passive)

→ *constative aorist (the Sinai event)*

δίδωμι; 'give'; the passive δίδωμι — God gave the Torah through Moses.

ἡ

the

Nominative
article

χάρις

grace

Nominative

subject (paired with ἀλήθεια)

<p>καὶ and <i>coordinating conjunction</i></p>	<p>ἡ the Nominative <i>article</i></p>	<p>ἀλήθεια truth Nominative <i>subject (the paired gift)</i></p> <p>χάρις καὶ ἀλήθεια: echoes Exod 34:6 LXX (ἔλεος καὶ ἀλήθεια = ΠΡΟΤΗ ΤΡΟΠΗ, 'steadfast love and faithfulness'); the covenant attributes of God now fully embodied in Jesus.</p>	<p>διὰ through <i>preposition + genitive (mediate agency)</i></p>
<p>Ἰησοῦ Jesus Genitive <i>object of διὰ (the greater mediator)</i></p> <p>Ἰησοῦς; Hebrew יְהוֹשֻׁעַ, 'YHWH saves'; the first naming of Jesus in the Gospel.</p>	<p>Χριστοῦ Christ Genitive <i>apposition (name-title)</i></p> <p>Χριστός: 'Anointed One, Messiah'; together Ἰησοῦ Χριστοῦ identifies the incarnate Word with the historic, named person.</p>	<p>ἐγένετο came / came into being Aor Mid Indic 3 Sg · γίνομαι <i>main verb (the coming of grace and truth in Incarnation)</i></p> <p>→ <i>ingressive aorist (came into historical reality)</i></p> <p>γίνομαι: the same verb as v.14 — grace and truth 'became' historical reality in Jesus Christ, just as the Word 'became' flesh.</p>	

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

No one has ever seen God; the only-begotten God, who is in the bosom of the Father — he has made him known.

CLIMAX AND SUMMARY OF THE PROLOGUE **ASYNDETON** The Prologue's finale. The invisibility of God (Exod 33:20; Isa 6:5) is affirmed, then shattered: the μονογενὴς θεός who is in eternal intimacy with the Father (ὁ ὢν εἰς τὸν κόλπον — the present participle of ongoing, eternal relation) has 'exegeted' him — ἐξηγήσατο, 'led out, explained, declared,' whence 'exegesis.' The crux between μονογενὴς θεός and ὁ μονογενὴς υἱός is the most important textual variant in the chapter.

Θεόν

God

Accusative

direct object (fronted for emphasis)

θεός: placed first, emphatically — it is God himself, the invisible one, who is being discussed.

οὐδείς

no one

Nominative

subject (universal negative)

οὐδείς: 'no one'; the absolute denial is standard in Jewish-Christian tradition — direct vision of God is impossible for mortals (Exod 33:20; John 6:46).

ἑώρακεν

has seen

Perf Act Indic 3 Sg · ὁράω

main verb

→ intensive perfect (the ongoing impossibility of seeing God directly)

ὁράω: 'see'; the perfect states the abiding truth — no one has ever seen God nor does so now.

πώποτε

ever

temporal adverb (with negative: 'at any time')

πώποτε: 'ever, at any time'; reinforces the universality of the negation.

μονογενής

only-begotten

Nominative

subject (anarthrous — qualitative predicate of next clause)

μονογενής: 'unique, only-begotten'; the anarthrous form in P66/P75/Sinaiticus/Vaticanus — μονογενής θεός — is qualitative: 'one who is uniquely God,' i.e. of divine nature and uniquely so.

θεός

God

Nominative

predicate nominative / apposition (μονογενής θεός = the unique one who is divine)

θεός anarthrous: the critical text reads μονογενής θεός — 'the only-begotten God' — with P66, P75, Sinaiticus, Vaticanus. The Byzantine reading ὁ μονογενής υἱός ('the only-begotten Son') is attested later. The harder μονογενής θεός is adopted here with the critical editions.

ὁ

the one

Nominative

article (substantival)

ὼν

being / who is

Pres Act Ptc Nom Sg Masc · εἰμί

substantival participle (eternal present — ongoing divine relation)

→ gnomic/eternal present (the Son is always in the Father's bosom)

εἰμί present participle: the ongoing, eternal mode of the Son's existence — he is always in this intimate relation; contrast v.1 (ἦν, past imperfect).

εἰς

in / into

preposition + accusative (intimate location — Semitic idiom)

εἰς τὸν κόλπον: lit. 'into the bosom'; εἰς with a static verb is a Semitic-influenced idiom for being 'in' or 'at' — cf. 1:1 πρὸς τὸν θεόν.

τὸν

the

Accusative

article

κόλπον

bosom / side

Accusative

object of εἰς (place of intimacy)

κόλπος: 'bosom, chest, embrace'; the image of the beloved disciple reclining in Jesus' bosom (13:23) mirrors this — the Son's eternal intimacy with the Father reflected in the disciple's relation to the Son.

τοῦ

the

Genitive

article

πατρός

Father

Genitive

genitive of possession / relationship

ἐκεῖνος

that one / he

Nominative

demonstrative pronoun (resumptive subject, emphatic)

ἐκεῖνος: the emphatic demonstrative picks up μονογενῆς θεός and grounds the declaration in him specifically.

ἐξηγήσατο

has declared / exegeted

Aor Mid Indic 3 Sg · ἐξηγέομαι

main verb (the climactic claim)

→ constative aorist (the whole act of revelation)

ἐξηγέομαι: 'lead out, explain, declare, make known'; the source of the English word 'exegesis' — the Son has 'led out' the Father into visibility; he is the Father's exegesis, the living hermeneutic of the invisible God.

19 Καὶ αὕτη ἐστὶν ἡ μαρτυρία τοῦ Ἰωάννου, ὅτε ἀπέστειλαν [πρὸς αὐτὸν] οἱ Ἰουδαῖοι ἐξ Ἱεροσολύμων ἱερεῖς καὶ Λευίτας ἵνα ἐρωτήσωσιν αὐτόν· Σὺ τίς εἶ;

And this is the testimony of John, when the Jews sent priests and Levites from Jerusalem to ask him: 'Who are you?'

TRANSITION (PROLOGUE ENDS; NARRATIVE BEGINS) **Καὶ** The prose narrative of John 1:19ff begins.

The temporal clause ὅτε introduces the historical setting of John's testimony. 'The Jews' (οἱ Ἰουδαῖοι) in John's Gospel often refers specifically to the Jerusalem leadership rather than the Jewish people as a whole.

Καὶ

and

coordinating conjunction (transitional)

αὕτη

this

Nominative

demonstrative pronoun (subject, introducing what follows)

ἐστὶν

is

Pres Act Indic 3 Sg · εἶμι

copula

→ gnomic present

ἡ

the

Nominative

article

μαρτυρία

testimony

Nominative

predicate nominative

μαρτυρία: central Johannine term — John's whole ministry is defined as 'testimony'; cf. vv.7–8.

τοῦ

of

Genitive

article

Ἰωάννου

John

Genitive

genitive of source / possessive

ὅτε

when

temporal conjunction

ἀπέστειλαν

sent

Aor Act Indic 3 Pl · ἀποστέλλω

main verb of temporal clause

→ *constative aorist*

ἀποστέλλω: 'send with commission'; the official character of the delegation is underscored.

οἱ

the

Nominative

article

Ἰουδαῖοι

Jews / Judeans

Nominative

subject (the Jerusalem authorities)

οἱ Ἰουδαῖοι: in this Gospel, frequently refers to the Jerusalem religious establishment, not the Jewish people ethnically — a Johannine idiom requiring care in translation.

ἐξ

from

preposition + genitive (origin)

Ἱεροσολύμων

Jerusalem

Genitive

object of ἐξ (the city of origin)

Ἱεροσόλυμα: Jerusalem; the Hellenized form (neut. pl.) versus Ἱερουσαλήμ (indeclinable Semitic); both appear in John.

ἱερεῖς

priests

Accusative

direct object (those sent)

ἱερεύς: 'priest'; with Levites, the formal religious hierarchy — underlining this is an official inquiry.

καὶ

and

coordinating conjunction

Λευίτας

Levites

Accusative

direct object (paired with ἱερεῖς)

Λευίτης: 'Levite'; the Temple ministers who assisted the priests.

ἵνα

in order to

purpose conjunction

ἐρωτήσωσιν

they might ask

Aor Act Subj 3 Pl · ἐρωτάω

verb of purpose clause

→ *constative aorist subjunctive*

ἐρωτάω: 'ask, inquire'; the formal interrogation.

αὐτόν

him

Accusative

direct object

Σὺ

you

Nominative

subject (emphatic — the question is about his identity)

τίς

who

Nominative

interrogative pronoun (predicate – identity question)

τίς: 'who?'; the identity question that drives vv.19–28.

εἶ

are

Pres Act Indic 2 Sg · εἶμι

copula

→ gnomic present

20 καὶ ὠμολόγησεν καὶ οὐκ ἠρνήσατο, καὶ ὠμολόγησεν ὅτι Ἐγὼ οὐκ εἶμι ὁ Χριστός.

And he confessed and did not deny, and he confessed: 'I am not the Christ.'

RESPONSE / NEGATION (FIRST DENIAL) **καὶ** The triple construction — confessed / did not deny / confessed — is a rhetorical emphasis on the totality and clarity of John's denial. He 'confesses' (ὠμολόγησεν) a negative: 'I am not the Christ.' The irony: John uses the form of an absolute assertion to deny absolute status.

καὶ

and

coordinating conjunction

ὠμολόγησεν

he confessed

Aor Act Indic 3 Sg · ὁμολογέω

main verb

→ constative aorist

ὁμολογέω: 'confess, acknowledge, declare openly'; the verb often used for formal, solemn acknowledgment — here paradoxically used for a confession that denies messianic status.

καὶ

and

coordinating conjunction

οὐκ

not

negative particle

ἠρνήσατο

he denied

Aor Mid Indic 3 Sg · ἀρνέομαι

main verb (negated — he did not deny the question)

→ constative aorist

ἀρνέομαι: 'deny, disavow'; he did not evade or deflect — he confessed openly.

καὶ

and

coordinating conjunction (resumptive)

ὤμολόγησεν

he confessed

Aor Act Indic 3 Sg · ὀμολογέω

main verb (repeated for emphasis — introducing the content)

→ constative aorist

ὅτι

that

conjunction introducing direct speech / content

Ἐγώ

I

Nominative

subject (emphatic personal pronoun)

The emphatic Ἐγώ contrasts sharply with Jesus' 'I am' sayings — John uses the same form to negate.

οὐκ

not

negative particle

εἰμί

am

Pres Act Indic 1 Sg · εἰμί

copula

→ gnomic present

ὁ

the

Nominative

article

Χριστός

Christ / Messiah

Nominative

predicate nominative (denied)

Χριστός: 'the Anointed One'; the definite article marks this as the expected, specific Messiah figure — the one Israel awaited.

21 καὶ ἠρώτησαν αὐτόν· Τί οὖν; Ἡλίας εἶ σύ; καὶ λέγει· Οὐκ εἰμί· Ὁ προφήτης εἶ σύ; καὶ ἀπεκρίθη· Οὐ.

And they asked him: 'What then? Are you Elijah?' And he says: 'I am not.' 'Are you the Prophet?' And he answered: 'No!'

INTERROGATION (SECOND AND THIRD DENIAL) καὶ The delegation presses through three candidates — Christ, Elijah (Mal 4:5), and the Prophet (Deut 18:15). John's denials are terse: 'I am not' / 'No!'. The historic present λέγει for John's answer creates narrative vividness.

<p>καὶ and <i>coordinating conjunction</i></p>	<p>ἠρώτησαν they asked Aor Act Indic 3 Pl · ἐρωτάω <i>main verb</i> → constative aorist</p>	<p>αὐτόν him Accusative <i>direct object</i></p>	<p>Τί what Nominative <i>interrogative pronoun (elliptical: 'what then?')</i></p>
<p>οὖν then / therefore <i>inferential particle</i> οὖν: 'then, therefore'; picks up the situation — 'since you are not the Christ, then what?'</p>	<p>Ἡλίας Elijah Nominative <i>predicate nominative (question: are you Elijah?)</i> Ἡλίας; the prophet Elijah, expected to return before the Day of the Lord (Mal 4:5); the Synoptics identify John as Elijah 'in spirit' (Matt 11:14; Luke 1:17) — John's Gospel has John himself explicitly deny it, preserving a tension.</p>	<p>εἶ are Pres Act Indic 2 Sg · εἰμί <i>copula</i> → gnomic present</p>	<p>σύ you Nominative <i>subject (emphatic)</i></p>
<p>καὶ and <i>coordinating conjunction</i></p>	<p>λέγει he says Pres Act Indic 3 Sg · λέγω <i>main verb (historic present)</i> → historical present (narrative vividness)</p>	<p>Οὐκ not <i>negative particle</i></p>	<p>εἰμί I am Pres Act Indic 1 Sg · εἰμί <i>main verb (denial)</i> → gnomic present</p>

<p>ὁ the Nominative <i>article (substantival — 'the Prophet')</i></p>	<p>προφήτης Prophet Nominative <i>predicate nominative (question: are you the Prophet?)</i> ὁ προφήτης: 'the Prophet' with the article — the eschatological prophet of Deut 18:15–18, the one 'like Moses' whom Israel expected; also identified with Jesus himself later (6:14; 7:40).</p>	<p>εἶ are Pres Act Indic 2 Sg · εἰμί <i>copula</i> → gnomic present</p>	<p>σύ you Nominative <i>subject</i></p>
<p>καὶ and <i>coordinating conjunction</i></p>	<p>ἀπεκρίθη he answered Aor Pass Indic 3 Sg · ἀποκρίνομαι <i>main verb</i> → constative aorist ἀποκρίνομαι: 'answer'; a different verb from λέγω, perhaps suggesting a more formal response.</p>	<p>οὐ No <i>negative particle (bare denial)</i> οὐ: the bluntest possible denial — a single syllable.</p>	

22 εἶπον οὖν αὐτῷ· Τίς εἶ; ἵνα ἀπόκρισιν δώμεν τοῖς πέμψασιν ἡμᾶς· τί λέγεις περὶ σεαυτοῦ;

So they said to him: 'Who are you? So that we may give an answer to those who sent us — what do you say about yourself?'

CONSEQUENCE (PRESSING FOR A POSITIVE IDENTIFICATION) **οὖν** οὖν draws the inference: having denied all three options, he must say something positive. The ἵνα clause reveals the delegates' accountability to their senders. The final τί λέγεις περὶ σεαυτοῦ is the direct challenge to self-definition.

εἶπον

they said

Aor Act Indic 3 Pl · λέγω

main verb

→ constative aorist

οὖν

therefore / then

inferential particle

αὐτῷ

to him

Dative

indirect object

τίς

who

Nominative

interrogative pronoun (identity question resumed)

εἶ

are

Pres Act Indic 2 Sg · εἰμί

copula

→ gnomic present

ἵνα

so that

purpose conjunction (explaining urgency of answer)

ἀπόκρισιν

an answer

Accusative

direct object

ἀπόκρισις: 'answer, reply'; the formal answer they must bring back to Jerusalem.

δῶμεν

we may give

Aor Act Subj 1 Pl · δίδωμι

verb of purpose clause

→ constative aorist subjunctive

τοῖς

to those

Dative

article (substantival)

πέμψασιν

who sent

Aor Act Ptc Dat Pl Masc · πέμπω

substantival participle (those who sent us)

→ constative aorist

πέμπω: 'send'; a synonym of ἀποστέλλω — the senders are the Jerusalem authorities.

ἡμᾶς

us

Accusative

direct object of πέμψασιν

τί

what

Accusative

interrogative pronoun (direct question)

λέγεις

do you say

Pres Act Indic 2 Sg · λέγω

main verb

→ gnomic present

περὶ

about

preposition + genitive (topic)

σεαυτοῦ

yourself

Genitive

reflexive pronoun (object of περὶ)

σεαυτοῦ: 'of yourself'; the challenge to self-description — who does John say he is?

23 ἔφη· Ἐγὼ φωνὴ βοῶντος ἐν τῇ ἐρήμῳ· Εὐθύνατε τὴν ὁδὸν κυρίου, καθὼς εἶπεν Ἡσαΐας ὁ προφήτης.

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

SELF-IDENTIFICATION VIA SCRIPTURE **ASYNDETON** John's positive self-description is entirely in scriptural language — Isa 40:3. He is 'the voice' (φωνή) not the Word (λόγος) — he exists to serve the Logos. The citation functions as the most self-effacing identification possible.

ἔφη

he said

Imperf Act Indic 3 Sg · φημί

main verb (introducing quotation)

→ descriptive imperfect

φημί: 'say, affirm'; often introduces quoted speech, with slight emphasis on the assertion.

Ἐγὼ

I

Nominative

subject (emphatic — answering 'who are you?')

φωνή

voice

Nominative

predicate nominative (his self-identification)

φωνή: 'voice, sound'; the contrast with λόγος is pointed — John is the voice that utters the Word, not the Word himself.

βοῶντος

crying out

Pres Act Ptc Gen Sg Masc · βοάω

substantival participle (genitive of the one crying — modifying 'voice of')

→ progressive present

βοάω: 'cry out, shout'; the voice of one who cries — a Hebraic genitive construction (φωνή βοῶντος = 'voice of the one crying').

ἐν

in

preposition + dative (location)

τῇ

the

Dative

article

ἐρήμῳ

wilderness / desert

Dative

object of ἐν (the Judean wilderness — John's domain)

ἐρημος: 'desert, wilderness, desolate place'; John's locale echoes Elijah and the Exodus typology.

Εὐθύνατε

make straight

Aor Act Imper 2 Pl · εὐθύνω

main verb (imperative — the prophetic command)

→ ingressive/constative aorist imperative (do this now)

εὐθύνω: 'make straight, direct'; from εὐθύς ('straight') — the road-preparation metaphor of Isa 40:3 applied to spiritual and moral preparation for the Lord's coming.

τὴν

the

Accusative

article

ὁδὸν

way

Accusative

direct object

ὁδός: 'road, way'; the metaphor of preparing a road for a king's processional, applied to spiritual preparation for the Lord.

κυρίου

of the Lord

Genitive

genitive of possession (the Lord's road)

κύριος: 'Lord'; the LXX translation of YHWH — John announces the coming of YHWH himself in Jesus.

καθὼς

as / just as

comparative conjunction (citation formula)

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb of comparative clause

→ constative aorist

Ἡσαΐας

Isaiah

Nominative

subject of εἶπεν

Ἡσαΐας: the prophet; unlike Mark's composite citation attributed only to Isaiah, John quotes Isa 40:3 cleanly.

ὁ

the

Nominative

article

προφήτης

prophet

Nominative

apposition to Ἡσαΐας

24 Καὶ ἀπεσταλμένοι ἦσαν ἐκ τῶν Φαρισαίων.

Now those who had been sent were from the Pharisees.

PARENTHETICAL IDENTIFICATION Καὶ A parenthetical note identifying the delegation's commissioning party as Pharisees. This raises the stakes: the subsequent question about baptism comes from the party most concerned with ritual purity and legal authorization.

Καὶ

and

coordinating conjunction

ἀπεσταλμένοι

the ones sent

Perf Pass Ptc Nom Pl Masc · ἀποστέλλω

substantival participle (subject)

→ intensive perfect (in the status of commissioned delegates)

ἦσαν

were

Imperf Act Indic 3 Pl · εἰμί

main verb

→ descriptive imperfect

ἐκ

from

preposition + genitive (origin/party affiliation)

τῶν

the

Genitive

article

Φαρισαίων

Pharisees

Genitive

object of ἐκ (the party of the Pharisees)

Φαρισαῖος; 'Pharisee'; from Aramaic נִשְׁרִיף, 'separated ones'; the leading party of legal interpretation and piety in Second Temple Judaism, frequently John's antagonists.

25 καὶ ἠρώτησαν αὐτὸν καὶ εἶπον αὐτῷ· τί οὖν βαπτίζεις εἰ σὺ οὐκ εἶ ὁ Χριστὸς οὐδὲ Ἠλίας οὐδὲ ὁ προφήτης;

And they asked him and said to him: 'Why then are you baptizing, if you are not the Christ, nor Elijah, nor the Prophet?'

CHALLENGE (LEGAL AUTHORITY FOR BAPTISM) καὶ The Pharisees' question is about authorization: baptism implied a claim to eschatological or prophetic authority. If John is none of the three figures, by what right does he baptize? The conditional εἰ concedes his three denials and turns them into a charge.

καὶ

and

coordinating conjunction

ἠρώτησαν

they asked

Aor Act Indic 3 Pl · ἐρωτάω

main verb

→ constative aorist

αὐτὸν

him

Accusative

direct object

καὶ

and

coordinating conjunction

εἶπον

said

Aor Act Indic 3 Pl · λέγω

main verb

→ constative aorist

αὐτῷ

to him

Dative

indirect object

τί

why

Accusative

interrogative pronoun (adverbial accusative — 'why?')

οὖν

then

inferential particle

βαπτίζεις

are you baptizing

Pres Act Indic 2 Sg · βαπτίζω

main verb (the challenged practice)

→ progressive present (ongoing activity)

βαπτίζω: 'baptize, immerse'; John's signature practice — ritual immersion as a sign of repentance and preparation for the Coming One.

εἰ

if

conditional conjunction (first-class: granting the denials)

σύ

you

Nominative

subject (emphatic)

οὐκ

not

negative particle

εἶ

are

Pres Act Indic 2 Sg · εἶμι

copula

→ gnomic present

ὁ

the

Nominative

article

Χριστός

Christ

Nominative

predicate nominative (denied identity)

οὐδὲ

nor

negative coordinating conjunction

Ἠλίας

Elijah

Nominative

predicate nominative (denied identity)

οὐδὲ

nor

negative coordinating conjunction

ὁ

the

Nominative

article

προφήτης

Prophet

Nominative

predicate nominative (denied identity)

26 ἀπεκρίθη αὐτοῖς ὁ Ἰωάννης λέγων· Ἐγὼ βαπτίζω ἐν ὕδατι· μέσος ὑμῶν ἔστηκεν ὃν ὑμεῖς οὐκ οἴδατε,

John answered them, saying: 'I baptize with water; in your midst stands one whom you do not know,

RESPONSE (CONTRAST: WATER / THE UNKNOWN ONE) **ASYNDETON** John's answer pivots from his own practice (water baptism) to the one already present but unrecognized. ἔστηκεν (perfect) asserts a standing presence — he is there right now. The irony is sharp: the delegates do not know the one for whom they are interrogating John.

ἀπεκρίθη

answered

Aor Pass Indic 3 Sg · ἀποκρίνομαι

main verb

→ constative aorist

αὐτοῖς

them

Dative

indirect object

ὁ

the

Nominative

article

Ἰωάννης

John

Nominative

subject

λέγων

saying

Pres Act Ptc Nom Sg Masc · λέγω

attendant circumstance participle

→ progressive present

Ἐγὼ

I

Nominative

subject (emphatic — setting up the contrast)

βαπτίζω

baptize

Pres Act Indic 1 Sg · βαπτίζω

main verb

→ gnomic present (his characteristic activity)

ἐν

with / in

preposition + dative (instrumental / sphere)

ἐν ὕδατι: 'in/with water'; John's baptism is water — pointing forward to the Spirit-baptism of the Coming One (v.33).

ὕδατι

water

Dative

object of ἐν (the element)

ὕδωρ: 'water'; contrasted with πνεῦμα ἅγιον (v.33).

μέσος

in the midst

Nominative

predicate adjective (location — 'standing in your midst')

μέσος: 'middle, midst'; used adverbially of position — among you, right here.

ὑμῶν

of you

Genitive

genitive of reference / partitive (among you)

ἔστηκεν

stands

Perf Act Indic 3 Sg · ἵστημι

main verb (perfect of standing position — present reality)

→ intensive perfect (he is there right now, in this standing position)

ἵστημι perfect: 'to have taken a stand, to stand'; the perfect ἔστηκεν asserts current presence — Jesus is already there, among them, unrecognized.

ὄν

whom

Accusative

relative pronoun (object of οἶδατε)

ὕμεῖς

you

Nominative

subject (emphatic — you, of all people)

οὐκ

not

negative particle

οἶδατε

know

Perf Act Indic 2 Pl · οἶδα

main verb (failure of recognition)

→ intensive perfect (the settled state of not knowing)

οἶδα: 'know' (intuitively, as a perfect); the delegates are charged with not knowing — the greatest irony of the interrogation.

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

the one coming after me, whose sandal strap I am not worthy to untie!

ELABORATION (IDENTIFICATION OF THE UNKNOWN ONE) **ASYNDETON** The relative clause ὄν ὕμεῖς οὐκ οἶδατε is expanded: the Coming One is identified by his surpassing dignity, with John declaring himself unworthy even for a slave's task (untying sandals). The synoptic parallel has John unworthy to 'carry' (Matt 3:11) or 'unfasten' (Mark 1:7; Luke 3:16).

ὁ

the one

Nominative

article (substantival — resuming the relative clause)

ὀπίσω

after

improper preposition + genitive (temporal sequence)

μου

me

Genitive

genitive object of ὀπίσω

ἐρχόμενος

coming

Pres Mid Ptc Nom Sg Masc · ἐρχομαι

substantival participle (appositional subject — the Coming One)

→ progressive present

ὁ ... ἐρχόμενος: 'the Coming One'; a quasi-technical term for the Messiah (cf. Matt 11:3 / Luke 7:19).

οὗ

whose

Genitive

genitive relative pronoun (possessive)

οὐκ

not

negative particle

εἰμί

I am

Pres Act Indic 1 Sg · εἰμί

copula

→ *gnomic present*

ἄξιος

worthy

Nominative

predicate adjective

ἄξιος: 'worthy, deserving'; John's self-abasement — even a slave's task (untying sandals) is beyond what he claims in relation to the Coming One.

ἵνα

that / to

purpose/content conjunction (epexegetic of ἄξιος)

λύσω

I should untie

Aor Act Subj 1 Sg · λύω

verb of ἵνα clause

→ *constative aorist subjunctive*

λύω: 'loose, untie, dissolve'; the task of untying sandals was assigned to the lowest slave — John claims even this is too high for him.

αὐτοῦ

his

Genitive

genitive of possession

τὸν

the

Accusative

article

ἱμάντα

strap

Accusative

direct object

ἱμάς: 'strap, thong'; the leather strap that tied the sandal to the foot.

τοῦ

of the

Genitive

article

ὑποδήματος

sandal

Genitive

genitive of reference (the sandal's strap)

ὑπόδημα: 'sandal, footwear'; from ὑπό + δέω (bound under the foot).

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

These things took place in Bethany beyond the Jordan, where John was baptizing.

EDITORIAL LOCATION NOTE **ASYNDETON** The narrator locates the interrogation at Bethany beyond the Jordan — not the Bethany near Jerusalem (the village of Lazarus). Origen preferred 'Bethabara' at this site; the manuscript evidence strongly favors Βηθανία, though the location is debated. The imperfect βαπτίζων sets the background scene.

ταῦτα

these things

Nominative

subject (demonstrative pronoun — summarizing vv.19–27)

ἐν

in

preposition + dative (location)

Βηθανία

Bethany

Dative

object of ἐν (place name)

Βηθανία: a place name; 'Bethany beyond the Jordan' is distinct from the Bethany of Lazarus near Jerusalem (11:1). Origen's Bethabara conjecture has little textual support.

ἐγένετο

took place

Aor Mid Indic 3 Sg · γίνομαι

main verb

→ constative aorist (the events as a whole)

πέραν

beyond / across

improper preposition + genitive (geographic specification)

πέραν: 'on the other side, beyond'; specifies which Bethany — the one east of the Jordan.

τοῦ

the

Genitive

article

Ἰορδάνου

Jordan

Genitive

object of πέραν (the river)

Ἰορδάνης: the Jordan River, the traditional boundary and the site of John's baptismal ministry.

ὅπου

where

relative adverb (location)

ἦν

was

Imperf Act Indic 3 Sg · εἰμί

periphrastic construction (ἦν + βαπτίζων — imperfect progressive)

→ descriptive imperfect (ongoing activity in the background)

ὁ

the

Nominative

article

Ἰωάννης

John

Nominative

subject of periphrastic

βαπτίζων

baptizing

Pres Act Ptc Nom Sg Masc · βαπτίζω

participle of periphrastic (ἦν βαπτίζων = was baptizing)

→ progressive present participle

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

The next day he sees Jesus coming toward him and says: 'Behold, the Lamb of God who takes away the sin of the world!'

NEW SCENE / CLIMACTIC DECLARATION **Τῇ ἐπαύριον** The temporal marker 'the next day' introduces the first of four successive days (vv.29, 35, 39/40, 43), a literary structure organizing the first-disciples section. The historic present βλέπει / λέγει makes John's declaration vivid. The title ἀμνὸς τοῦ θεοῦ evokes multiple OT backgrounds: the Passover lamb (Exod 12), the suffering servant of Isa 53, and the tamid daily sacrifice.

Τῇ

on the

Dative

article (dative of time)

ἐπαύριον

next day

Dative

temporal dative adverb

ἐπαύριον: 'the next day'; the first of the sequential days (vv.29, 35, 43) structuring this section.

βλέπει

he sees

Pres Act Indic 3 Sg · βλέπω

main verb (historic present)

→ historical present (vivid eyewitness narrative)

βλέπω: 'see, look at'; the historic present places the reader in the moment of John's sight.

τὸν

the

Accusative

article

Ἰησοῦν

Jesus

Accusative

direct object

ἐρχόμενον

coming

Pres Mid Ptc Acc Sg Masc · ἔρχομαι

object complement participle (sees him coming)

→ progressive present

πρὸς

toward

preposition + accusative (direction)

αὐτόν

him

Accusative

object of πρὸς (John)

καὶ

and

coordinating conjunction

λέγει

says

Pres Act Indic 3 Sg · λέγω

main verb (historic present — John's proclamation)

→ historical present

Ἴδε

Behold / Look

attention-marker / interjection (imperative form used as particle)

ἴδε: originally aorist imperative of ὁράω, 'see!'; functions as an exclamatory particle — 'Look! Here is...!' A solemn pointing-gesture introducing the Lamb.

ὁ

the

Nominative

article

ἀμνός

lamb

Nominative

subject (predicate — exclamatory identification)

ἀμνός: 'lamb'; used only 4 times in NT — here (×2), Acts 8:32 (Isa 53 citation), 1 Pet 1:19. The background is debated: Passover lamb (Exod 12), Isa 53:7 suffering servant, daily tamid lamb, apocalyptic ram-lamb — John's Gospel likely intends a composite.

τοῦ

of

Genitive

article

θεοῦ

God

Genitive

genitive of source/possession (the Lamb that belongs to God — God's own provision)

ὁ

the one

Nominative

article (substantival — introducing the key participle)

αἴρων

taking away / bearing

Pres Act Ptc Nom Sg Masc · αἴρω

substantival/attributive participle (his defining work)

→ gnomic present (his ongoing, universal, defining activity)

αἴρω: 'take up, carry, take away, remove'; the present participle expresses not a once-off act but his defining redemptive role — he is the Lamb who 'takes away' (removes) sin.

τήν

the

Accusative

article

ἁμαρτίαν

sin

Accusative

direct object (singular — sin as a collective reality)

ἁμαρτία: 'sin'; the singular collective — not individual sins but Sin as the universal power; the Lamb's work is cosmic in scope.

τοῦ

of the

Genitive

article

κόσμου

world

Genitive

genitive of reference (the world's sin — universal scope)

κόσμος: 'world'; the scope is universal — the Lamb's atoning work is not for Israel only but for all humanity (cf. 3:16).

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

This is he about whom I said: After me comes a man who has come before me, because he was before me.

IDENTIFICATION (CROSS-REFERENCE TO V.15) οὗτος John explicitly links his declaration to the earlier testimony of v.15, now repeating the pre-existence paradox with the more concrete ἀνὴρ ('a man') — the incarnate one. The perfect γέγονεν and imperfect ἦν contrast again: his historical arrival and his eternal being.

οὗτός

this

Nominative

demonstrative pronoun (subject)

ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

copula (identification)

→ gnomic present

ὑπέρ

about / on behalf of

preposition + genitive (reference — 'about whom')

ὑπέρ + genitive: here 'about, concerning' (cf. 2 Cor 8:23); not the usual 'on behalf of' sense.

οὗ

whom

Genitive

genitive relative pronoun (object of ὑπέρ)

ἐγώ

I

Nominative

subject (emphatic — John's personal witness)

εἶπον

said

Aor Act Indic 1 Sg · λέγω

main verb (cross-reference to prior testimony)

→ constative aorist

ὀπίσω

after

improper preposition + genitive

μου

me

Genitive

genitive object of ὀπίσω

ἔρχεται

comes

Pres Mid Indic 3 Sg · ἔρχομαι

main verb (present — prophetic/gnomic)

→ futuristic present (the Coming One, about to arrive)

ἄνῆρ

a man

Nominative

subject (here 'man' stresses the incarnate humanity — different from v.15's ὁ ὀπίσω μου ἐρχόμενος)

ἄνῆρ: 'man (adult male)'; the incarnate one is specifically a man — the humanity is real.

ὅς

who

Nominative

relative pronoun (subject of γέγονεν)

ἔμπροσθέν

before / ahead of

improper preposition + genitive (priority in rank)

μου

me

Genitive

genitive object of ἔμπροσθεν

γέγονεν

has come / has become

Perf Act Indic 3 Sg · γίνομαι

main verb (perfect — permanent status of priority)

→ intensive perfect

ὅτι

because

causal conjunction

πρῶτός

first / prior

Nominative

predicate adjective (temporal priority = pre-existence)

μου

than me

Genitive

genitive of comparison

ἦν

was

Imperf Act Indic 3 Sg · εἰμί

main verb (eternal pre-existence)

→ descriptive imperfect

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

And I did not know him, but so that he might be revealed to Israel — for this reason I came baptizing with water.

GROUND (PURPOSE OF JOHN'S WATER BAPTISM) **κάγω** κάγω (= καὶ ἐγώ) introduces John's own perspective on his ignorance of Jesus. The ἀλλ' ἵνα construction (cf. v.8) gives the purpose: his baptism existed to reveal Jesus to Israel. The emphatic ἐγὼ after the ἵνα clause reinforces that the coming-and-baptizing is John's own appointed mission.

κάγω

and I

Nominative

subject (crasis: καὶ + ἐγώ; emphatic)

κάγω: crasis of καὶ + ἐγώ — 'and I also'; shifts to John's own testimony about his prior ignorance.

οὐκ

not

negative particle

ᾔδειν

knew

Pluperf Act Indic 1 Sg · οἶδα

main verb (pluperfect as past state of not-knowing)

→ descriptive pluperfect (prior ignorance)

οἶδα pluperfect: 'had known'; the pluperfect functions here as a past tense — at that point John did not know Jesus' identity (before the Spirit's descent).

αὐτόν

him

Accusative

direct object

ἀλλ'

but

adversative conjunction (strong contrast, with ellipsis)

ἵνα

so that

purpose conjunction

φανερωθῆ

he might be revealed

Aor Pass Subj 3 Sg · φανερώω

verb of purpose clause

→ constative aorist subjunctive

φανερώω: 'reveal, make manifest'; divine passive — God reveals Jesus through John's ministry.

τῷ

to

Dative

article

Ἰσραὴλ

Israel

Dative

dative of advantage (to whom Jesus is revealed)

Ἰσραὴλ: the covenant people; John's mandate is specifically the revelation of the Messiah to Israel.

διὰ

for

preposition + accusative (cause/reason)

τούτο

this reason

Accusative

object of διὰ (resumptive — pointing back to the ἵνα purpose)

ἦλθον

I came

Aor Act Indic 1 Sg · ἔρχομαι

main verb (his appointed coming)

→ constative aorist

ἐγώ

I

Nominative

subject (emphatic — this was my specific commission)

ἐν

with

preposition + dative (instrumental)

ὑδατι

water

Dative

object of ἐν (the element — repeated to contrast with v.33)

βαπτίζων

baptizing

Pres Act Ptc Nom Sg Masc · βαπτίζω

circumstantial participle (modal/instrumental — the manner of coming)

→ progressive present

32 Καὶ ἐμαρτύρησεν Ἰωάννης λέγων ὅτι Τεθέαμαι τὸ πνεῦμα καταβαῖνον ὡς περιστερὰν ἐξ οὐρανοῦ, καὶ ἔμεινεν ἐπ’ αὐτόν.

And John testified, saying: 'I have seen the Spirit descending like a dove from heaven, and it remained on him.'

TESTIMONY TO THE SPIRIT'S DESCENT (THE SIGN) **Καὶ** John's testimony now shifts to the decisive sign given him at the baptism. The perfect Τεθέαμαι ('I have beheld and continue to behold') is more than a report — it is an eyewitness declaration still standing. The Spirit's remaining (ἔμεινεν, aorist) on Jesus is the definitive identification.

Καὶ
and
coordinating conjunction

ἐμαρτύρησεν
testified
Aor Act Indic 3 Sg · μαρτυρέω
main verb
→ constative aorist

Ἰωάννης
John
Nominative
subject

λέγων
saying
Pres Act Ptc Nom Sg Masc · λέγω
attendant circumstance participle
→ progressive present

ὅτι
that
conjunction introducing direct speech (recitative ὅτι)

Τεθέαμαι
I have seen / I beheld
Perf Mid Indic 1 Sg · θεάομαι
main verb (eyewitness perfect)
→ intensive perfect (the vision still stands as John's definitive experience)

θεάομαι: 'behold, gaze upon'; the perfect tense makes this a present-standing witness — 'I have seen and my seeing stands.'

τὸ
the
Accusative
article

πνεῦμα
Spirit
Accusative
direct object
πνεῦμα: 'spirit, wind, breath'; with the article and context, the Holy Spirit — the identifying sign given to John.

καταβαῖνον

descending

Pres Act Ptc Acc Sg Neut · καταβαίνω

object complement participle (saw the Spirit descending)

→ progressive present (the descent as a visible event)

καταβαίνω: 'come down, descend'; from κατά + βαίνω — the movement from heaven earthward.

ὡς

like

comparative particle

ὡς περιστέρων: 'like a dove'; the comparison may indicate a dove-like movement of descent, or the appearance of a dove, or both.

περιστέρων

a dove

Accusative

object of ὡς (the comparison)

περιστέρα: 'dove, pigeon'; a symbol of gentleness and peace; in OT context, the dove at Noah's flood (Gen 8) and the role of the Spirit in creation (Gen 1:2 — 'hovering').

ἐξ

from

preposition + genitive (origin)

οὐρανοῦ

heaven

Genitive

object of ἐξ (divine origin)

οὐρανός: 'heaven, sky'; the Spirit comes from God's own realm.

καὶ

and

coordinating conjunction

ἔμεινεν

remained

Aor Act Indic 3 Sg · μένω

main verb (the decisive sign — abiding on Jesus)

→ constative aorist (the remaining as a completed, defining event)

μένω: 'remain, abide, stay'; the Spirit's remaining on Jesus is the distinctive sign — not merely touching him but abiding permanently on him (cf. the 'abiding' language throughout John's Gospel).

ἐπ'

on

preposition + accusative (resting upon)

αὐτόν

him

Accusative

object of ἐπί (Jesus as the one on whom the Spirit remains)

33 καὶ γὰρ 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.

And I did not know him, but the one who sent me to baptize with water — that one said to me: 'Upon whom you see the Spirit descending and remaining on him, this is the one who baptizes with the Holy Spirit.'

GROUND (THE DIVINE CRITERION OF IDENTIFICATION) **καὶ γὰρ** The same confession of prior ignorance (v.31) is repeated, but now the ἀλλ' pivot gives not John's purpose but the divine word that resolved his ignorance. The one who sent John gave him the identifying criterion: the Spirit descending and remaining. Jesus is identified as 'the one who baptizes with the Holy Spirit.'

<p>καὶ γὰρ and I Nominative subject (crasis; emphatic)</p>	<p>οὐκ not negative particle</p>	<p>ᾔδειν knew Pluperf Act Indic 1 Sg · οἶδα main verb (repeated confession of prior ignorance) → descriptive pluperfect</p>	<p>αὐτόν him Accusative direct object</p>
<p>ἀλλ' but adversative conjunction</p>	<p>ὁ the one Nominative article (substantival)</p>	<p>πέμψας who sent Aor Act Ptc Nom Sg Masc · πέμπω substantival participle (subject = God who sent John) → constative aorist πέμπω: 'send'; God as the sender of John — who gave the identifying sign.</p>	<p>με me Accusative direct object of πέμψας</p>

βαπτίζειν

to baptize

Pres Act Inf · βαπτίζω

infinitive (purpose of the sending)

→ progressive present infinitive

ἐν

with

preposition + dative (instrumental)

ὕδατι

water

Dative

object of ἐν

ἐκεῖνός

that one

Nominative

demonstrative pronoun (resumptive subject — the sender)

μοι

to me

Dative

indirect object

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb

→ constative aorist

Ἐφ'

on

preposition + accusative (resting upon)

ὃν

whom

Accusative

relative pronoun (object of ἴδης)

ἄν

(modal particle)

modal particle (with ἴδης — indefinite relative = 'whoever')

ἴδης

you see

Aor Act Subj 2 Sg · ὁράω

verb of indefinite relative clause

→ constative aorist subjunctive (identifying criterion)

ὁράω: 'see'; the criterion of identification given to John — whoever he sees with the Spirit remaining on him.

τὸ

the

Accusative

article

πνεῦμα

Spirit

Accusative

direct object

καταβαῖνον

descending

Pres Act Ptc Acc Sg Neut · καταβαίνω

object complement participle

→ progressive present

καὶ

and

coordinating conjunction

μένον

remaining

Pres Act Ptc Acc Sg Neut · μένω

object complement participle (the key criterion — abiding)

→ gnomic present (ongoing abiding as definitive)

μένω: 'remain, abide'; the abiding distinguishes Jesus from all others — the Spirit descends on many but stays on him permanently.

ἐπ'

on

preposition + accusative

<p>αὐτόν him Accusative <i>object of ἐπί</i></p>	<p>οὗτός this one Nominative <i>demonstrative pronoun (subject of the identification)</i></p>	<p>ἐστιν is Pres Act Indic 3 Sg · εἰμί <i>copula (identification)</i> → gnostic present</p>	<p>ὁ the one Nominative <i>article (substantival)</i></p>
<p>βαπτίζων baptizing Pres Act Ptc Nom Sg Masc · βαπτίζω <i>substantival participle (predicate — his defining title)</i> → gnostic present (his abiding function) The contrast is absolute: John baptizes ἐν ὕδατι; the Coming One baptizes ἐν πνεύματι ἁγίῳ — the eschatological gift of the Spirit.</p>	<p>ἐν with <i>preposition + dative (instrumental)</i></p>	<p>πνεύματι Spirit Dative <i>object of ἐν</i></p>	<p>ἁγίῳ Holy Dative <i>attributive adjective (πνεύματι ἁγίῳ = the Holy Spirit)</i> ἅγιος: 'holy, set apart'; the Spirit is specifically the Holy Spirit — the divine personal agent of new birth (3:5–8).</p>

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

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

CLIMACTIC CONFESSION (SECTION C SUMMARY) **κάγω** The double perfect — ἑώρακα ('I have seen') and μεμαρτύρηκα ('I have testified') — caps John's witness. His seeing still stands; his testimony is on the record. The declaration 'Son of God' (some important witnesses read 'God's Chosen One,' ὁ ἐκλεκτὸς τοῦ θεοῦ) is the climax of John's christological witness.

κάγω

and I

Nominative

subject (emphatic)

έώρακα

have seen

Perf Act Indic 1 Sg · όράω

main verb (eyewitness perfect — the seeing stands)

→ intensive perfect

όράω: 'see'; the perfect έώρακα: John's vision of the Spirit's descent is a fixed, standing fact of his experience.

καί

and

coordinating conjunction

μεμαρτύρηκα

have testified

Perf Act Indic 1 Sg · μαρτυρέω

main verb (perfect of completed, standing testimony)

→ intensive perfect (his testimony is a matter of record)

μαρτυρέω: 'testify'; the perfect: John's witness is given and stands — he is staking his credibility on this declaration.

ότι

that

conjunction (content of testimony)

ούτός

this one

Nominative

demonstrative pronoun (subject)

έστιν

is

Pres Act Indic 3 Sg · εἰμί

copula

→ gnomic present

ό

the

Nominative

article

υἱός

Son

Nominative

predicate nominative (the climactic title)

υἱός: 'Son'; ό υἱός τοῦ θεοῦ is the highest christological title in the Fourth Gospel — some witnesses (Papyrus 106, Codex Sinaiticus a², some OL) read ό έκλεκτός τοῦ θεοῦ ('the Chosen One of God'), an interesting variant that may be original; the majority text reads υἱός.

τοῦ

of

Genitive

article

θεοῦ

God

Genitive

genitive of relationship

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

The next day again John was standing with two of his disciples,

NEW DAY / SCENE TRANSITION **Τῇ ἐπαύριον** The third successive day of this section. The imperfect εἰστήκει (pluperfect form, imperfect sense) describes John as standing — a posture of readiness and witness. The two unnamed disciples are about to become the first to follow Jesus.

Τῇ

on the

Dative

article (dative of time)

ἐπαύριον

next day

Dative

temporal dative adverb

πάλιν

again

adverb (returning to the scene of witness)

πάλιν: 'again'; John is once again at the same location — witness as a recurring, daily practice.

εἰστήκει

was standing

Pluperf Act Indic 3 Sg· ἵστημι

main verb (pluperfect used as imperfect — standing position)

→ descriptive imperfect (background posture)

ἵστημι pluperfect: functions as an imperfect of standing — John had taken his stand and was standing there.

ὁ

the

Nominative

article

Ἰωάννης

John

Nominative

subject

καὶ

and

coordinating conjunction

ἐκ

from / of

preposition + genitive (partitive — two out of his disciples)

τῶν

the

Genitive

article

μαθητῶν

disciples

Genitive

partitive genitive

μαθητής: 'disciple, learner'; John had his own disciples — two of them will now transfer their allegiance to Jesus.

αὐτοῦ

his

Genitive

genitive of possession

δύο

two

Nominative

subject (with John — the two disciples were also standing)

δύο: 'two'; the two are unnamed here; v.40 names one as Andrew; the other is widely identified as the Beloved Disciple (the author of the Gospel).

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

and gazing at Jesus as he walked by, he says: 'Behold, the Lamb of God.'

PROCLAMATION (REPEATED IDENTIFICATION) **καὶ** The verb ἐμβλέψας ('gazing intently') marks a deliberate, fixed look — not a casual glance. John repeats v.29's title but without the second half about sin-removal, putting the focus entirely on the act of pointing: his entire ministry is to direct others to Jesus.

καὶ
and

coordinating conjunction

ἐμβλέψας

gazing at

Aor Act Ptc Nom Sg Masc · ἐμβλέπω

attendant circumstance participle (preceding the main verb)

→ constative aorist

ἐμβλέπω: 'look intently at, fix one's gaze upon'; from ἐν + βλέπω — the same verb used of Jesus gazing at people in significant moments (v.42; Mark 10:21).

τῷ

at

Dative

article

Ἰησοῦ

Jesus

Dative

object of ἐμβλέψας (dative with ἐμβλέπω)

περιπατοῦντι

walking by

Pres Act Ptc Dat Sg Masc · περιπατέω

dative participle modifying Ἰησοῦ (circumstantial — as he walked by)

→ progressive present (Jesus in motion)

περιπατέω: 'walk about, walk'; Jesus passing by — John's final act is to point.

λέγει

he says

Pres Act Indic 3 Sg · λέγω

main verb (historic present)

→ historical present

Ἴδε

Behold

attention-marker

ὁ

the

Nominative

article

ἀμνός

Lamb

Nominative

subject (exclamatory identification)

τοῦ

of

Genitive

article

θεοῦ

God

Genitive

genitive of possession

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

And the two disciples heard him speaking and followed Jesus.

RESPONSE (FOLLOWING JESUS) **καὶ** The two disciples hear John speaking — the participle λαλοῦντος (genitive absolute) — and immediately follow Jesus. Their following is the intended result of John's witness: his whole ministry is to produce disciples for the one he announces.

καὶ

and

coordinating conjunction

ἤκουσαν

heard

Aor Act Indic 3 Pl · ἀκούω

main verb

→ constative aorist (the decisive hearing that prompted following)

ἀκούω: 'hear'; with genitive of the speaker (λαλοῦντος) — heard him speaking.

οἱ

the

Nominative

article

δύο

two

Nominative

adjective (substantival with μαθηταί)

μαθηταὶ

disciples

Nominative

subject

αὐτοῦ

his

Genitive

genitive of possession (John's disciples)

λαλοῦντος

speaking

Pres Act Ptc Gen Sg Masc · λαλέω

genitive absolute (they heard him-speaking — genitive of the speaker with ἀκούω)

→ progressive present

λαλέω: 'speak, say'; with ἀκούω + genitive: they heard him in the act of speaking.

καὶ

and

coordinating conjunction (result)

ἠκολούθησαν

followed

Aor Act Indic 3 Pl · ἀκολουθέω

main verb

→ ingressive aorist (beginning to follow)

ἀκολουθέω: 'follow'; the key discipleship verb in the Gospels — to follow Jesus as a disciple.

τῷ

the

Dative

article

Ἰησοῦ

Jesus

Dative

object of ἠκολούθησαν (dative with ἀκολουθέω)

38 στραφεὶς δὲ ὁ Ἰησοῦς καὶ θεασάμενος αὐτοὺς ἀκολουθοῦντας λέγει αὐτοῖς· Τί ζητεῖτε; οἱ δὲ εἶπον αὐτῷ·
Ῥαββί, ὃ λέγεται μεθερμηνεύμενον Διδάσκαλε, ποῦ μένεις;

And Jesus, having turned around and seen them following, says to them: 'What do you seek?' And they said to him: 'Rabbi' (which translated means Teacher), 'where are you staying?'

DIALOGUE INITIATION **δὲ** The first words of Jesus in the Gospel are a question: 'What do you seek?' (Τί ζητεῖτε) — a programmatic question that echoes throughout John (20:15). The disciples respond with 'Rabbi' (explained for non-Aramaic readers) and ask where he is staying — a Johannine pun on μένω ('abide'), a key theological word.

στραφεὶς

having turned

Aor Pass Ptc Nom Sg Masc · στρέφω

attendant circumstance participle (action prior to main verb)

→ constative aorist

στρέφω: 'turn'; Jesus turns — an intentional, deliberate action of attending to those following.

δὲ

and / but

continuative/mild adversative particle

ὁ

the

Nominative

article

Ἰησοῦς

Jesus

Nominative

subject

καὶ
and

coordinating conjunction

θεασάμενος
having seen

Aor Mid Ptc Nom Sg Masc · θεάομαι

attendant circumstance participle

→ constative aorist

θεάομαι: 'behold, see deliberately'; the same verb as v.14 — Jesus 'gazes upon' those following him.

αὐτούς
them

Accusative

direct object of θεασάμενος

ἀκολουθοῦντας
following

Pres Act Ptc Acc Pl Masc · ἀκολουθέω

object complement participle (saw them following)

→ progressive present

λέγει
says

Pres Act Indic 3 Sg · λέγω

main verb (historic present)

→ historical present

αὐτοῖς
to them

Dative

indirect object

Τί
what

Accusative

interrogative pronoun (the programmatic question)

ζητεῖτε
do you seek

Pres Act Indic 2 Pl · ζητέω

main verb (the first words of Jesus in John)

→ progressive present (ongoing seeking)

ζητέω: 'seek, search for'; Jesus' first question in the Gospel — 'What are you seeking?' — is the foundational question of Johannine discipleship, echoed at the tomb (20:15: 'whom are you seeking?').

οἱ
the

Nominative
article

δὲ
and / but

continuative particle

εἶπον
said

Aor Act Indic 3 Pl · λέγω

main verb

→ constative aorist

αὐτῷ
to him

Dative

indirect object

Ῥαββί

Rabbi

Vocative

address (vocative)

Ῥαββί: from Hebrew רַבִּי, 'my master/teacher'; John translates it for his Greek readers in the parenthetical gloss.

ὃ

which

Nominative

relative pronoun (parenthetical translation note)

λέγεται

is called / means

Pres Pass Indic 3 Sg · λέγω

verb of parenthetical translation gloss

→ gnomic present

μεθερμηνεούμενον

being translated

Pres Pass Ptc Nom Sg Neut · μεθερμηνεύω

predicate participle (parenthetical gloss — 'which, translated, means')

→ progressive present (ongoing meaning)

μεθερμηνεύω: 'translate, interpret'; from μετά + ἐρμηνεύω — 'to carry across in meaning'; John uses this parenthetical formula for Aramaic/Hebrew terms (cf. 1:41, 42; 4:25; 9:7).

Διδάσκαλε

Teacher

Vocative

address — the translation of Rabbi

διδάσκαλος: 'teacher'; the Greek equivalent of the Aramaic Rabbi — John provides the translation for his audience.

ποῦ

where

interrogative adverb of place

μένεις

are you staying / abiding

Pres Act Indic 2 Sg · μένω

main verb (question — practical but theologically loaded)

→ progressive present (where you are at present residing)

μένω: 'abide, remain, stay'; the disciples' question is practical — where is he lodging? — but μένω is John's theological word for the mutual indwelling of Father, Son, and believers. The first disciples' question already touches the central Johannine theme.

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

He says to them: 'Come and you will see.' So they came and saw where he was staying, and they remained with him that day; it was about the tenth hour.

INVITATION AND RESPONSE λέγει Jesus answers not with a location but with an invitation: 'Come and see' (the same answer Philip gives Nathanael in v.46). The detail of the tenth hour (≈ 4 p.m.) is a precise memory — the hour when their new life began. They 'abide' (ἔμειναν) with him — the first fulfillment of the central Johannine concept.

λέγει

he says

Pres Act Indic 3 Sg · λέγω

main verb (historic present)

→ historical present

αὐτοῖς

to them

Dative

indirect object

Ἔρχεσθε

come

Pres Mid Imper 2 Pl · ἔρχομαι

main verb (imperative — invitation)

→ progressive present imperative (come now and keep coming)

ἔρχομαι: 'come!'; the call to follow as an act of coming.

καὶ

and

coordinating conjunction

ὄψεσθε

you will see

Fut Mid Indic 2 Pl · ὄραω

main verb (future promise)

→ predictive future

ὄραω: 'see!'; the promise of direct experience — 'Come and see for yourself!'

ἦλθαν

they came

Aor Act Indic 3 Pl · ἔρχομαι

main verb

→ constative aorist (the decisive act of going)

οὖν

therefore / so

inferential particle (result of the invitation)

καὶ

and

coordinating conjunction

εἶδαν

saw

Aor Act Indic 3 Pl · ὄραω

main verb

→ constative aorist

ποῦ

where

interrogative adverb (indirect question)

μένει

he was staying

Pres Act Indic 3 Sg · μένω

main verb of indirect question

→ gnomic/progressive present

μένω: 'abide'; they 'saw where he abides' — the first sight of his dwelling opens into the question of where/how God dwells.

καὶ

and

coordinating conjunction

παρ'

with

preposition + dative (nearness, with a person)

παρά + dative: 'beside, with'; they stayed with him — close, relational proximity.

αὐτῷ

him

Dative

object of παρά

ἔμειναν

they remained / stayed

Aor Act Indic 3 Pl · μένω

main verb

→ constative aorist (the whole day's abiding)

μένω: 'abide'; the first disciples 'abide' with Jesus — a foretaste of the mutual abiding of John 15.

τὴν

that

Accusative

article

ἡμέραν

day

Accusative

accusative of time (duration — they stayed that entire day)

ἡμέρα: 'day'; the accusative of time with duration.

ἐκείνην

that

Accusative

demonstrative adjective (referring to that specific day)

ὥρα

hour

Nominative

subject of parenthetical time-notice

ὥρα: 'hour'; the tenth hour = approximately 4 p.m. (Roman reckoning from 6 a.m.). The precision of the time-note suggests eyewitness memory — tradition associates this with the Beloved Disciple.

ἦν

was

Imperf Act Indic 3 Sg · εἶμι

copula (time notation)

→ descriptive imperfect

ὡς

about

approximating particle

ὡς: 'about, approximately'; John uses ὡς with numbers as an approximator.

δεκάτη

the tenth

Nominative

predicate nominative (the tenth hour)

δέκατος: 'tenth'; the tenth hour of the Roman day = approximately 4 p.m.

40 Ἦν Ἄνδρέας ὁ ἀδελφὸς Σίμωνος Πέτρου εἷς ἐκ τῶν δύο τῶν ἀκουσάντων παρὰ Ἰωάννου καὶ ἀκολουθησάντων αὐτῷ.

Andrew, the brother of Simon Peter, was one of the two who heard John and followed him.

IDENTIFICATION OF THE FIRST DISCIPLE ASYNDETON Andrew is named — and introduced primarily as 'the brother of Simon Peter,' suggesting Peter is the reader's primary reference point. He is one of the two who heard John's proclamation; the other remains unnamed (the Beloved Disciple by tradition).

Ἦν

was

Imperf Act Indic 3 Sg · εἶμι

existential verb (identification)

→ descriptive imperfect

Ἄνδρέας

Andrew

Nominative

subject

Ἄνδρέας: Greek name meaning 'manly'; the brother of Peter, from Bethsaida (v.44); named first among the disciples here but always secondary to Peter in the Gospel tradition.

ὁ

the

Nominative

article

ἀδελφός

brother

Nominative

predicate/apposition (Andrew's identifying relationship)

ἀδελφός: 'brother'; Andrew is identified by his relationship to the more famous Simon Peter.

Σίμωνος

of Simon

Genitive

genitive of relationship

Σίμων: a Greek transliteration of the Hebrew שִׁמְעוֹן (Simeon); Peter's original name before Jesus renamed him.

Πέτρου

Peter

Genitive

apposition to Σίμωνος

Πέτρος: Greek for 'rock'; Simon's new name, given in v.42.

εἷς

one

Nominative

predicate nominative (one of the two)

εἷς: 'one'; the numeral used partitively — Andrew is identified as one member of the unnamed pair.

ἐκ

of

preposition + genitive (partitive — one out of the two)

τῶν

the

Genitive

article

δύο

two

Genitive

partitive genitive

τῶν

the ones who

Genitive

article (substantival — referring back to the two disciples)

ἀκουσάντων

who heard

Aor Act Ptc Gen Pl Masc · ἀκούω

substantival participle (those who heard)

→ constative aorist

παρά

from

preposition + genitive (source of hearing)

παρά + genitive: 'from the side of, from' — heard from John.

Ἰωάννου

John

Genitive

object of παρά

καὶ

and

coordinating conjunction

ἀκολουθησάντων

who followed

Aor Act Ptc Gen Pl Masc · ἀκολουθέω

substantival participle (coordinate with ἀκουσάντων)

→ constative aorist

αὐτῷ

him

Dative

dative object of ἀκολουθησάντων

41 εὕρῖσκει οὗτος πρῶτος τὸν ἀδελφὸν τὸν ἴδιον Σίμωνα καὶ λέγει αὐτῷ· Εὐρήκαμεν τὸν Μεσσίαν, ὃ ἔστιν μεθερμηνευόμενον Χριστός.

This one first finds his own brother Simon and says to him: 'We have found the Messiah' (which translated is Christ).

CHAIN OF WITNESS (ANDREW FINDS PETER) **εὕρῖσκει** The historic present εὕρῖσκει / λέγει is vivid narrative. The word πρῶτος ('first') implies Andrew is the first of the two to find his brother — suggesting the other unnamed disciple also found someone (John the son of Zebedee, by tradition, finding James). The formula 'We have found the Messiah' (perfect εὐρήκαμεν — the find stands!) is the evangelistic declaration.

εὕρῖσκει

finds

Pres Act Indic 3 Sg · εὕρῖσκω

main verb (historic present)

→ historical present

εὕρῖσκω: 'find'; the narrative word of discovery — a chain of 'finding' runs through vv.41–45.

οὗτος

this one

Nominative

demonstrative pronoun (subject — Andrew)

πρῶτος

first

Nominative

predicate adjective (temporal — before the other disciple found his brother)

πρῶτος: 'first'; implies the other unnamed disciple also found his own brother — a parallel mission.

τὸν

the

Accusative

article

ἀδελφὸν

brother

Accusative

direct object

τὸν

the / his own

Accusative

article (attributive)

ἴδιον

own

Accusative

attributive adjective (his very own brother — cf. v.11 ἴδιοι)

ἴδιος: 'one's own!'; the article + ἴδιον is emphatic — 'his own brother' — the natural sphere of first witness.

Σίμωνα

Simon

Accusative

apposition to ἀδελφόν

Σίμων: Simon, whom Jesus will rename Cephas/Peter (v.42).

καὶ
and

coordinating conjunction

λέγει

says

Pres Act Indic 3 Sg · λέγω

main verb (historic present)

→ historical present

αὐτῷ

to him

Dative

indirect object

Εὐρήκαμεν

we have found

Perf Act Indic 1 Pl · εὐρίσκω

main verb (perfect of discovery — the find stands)

→ intensive perfect (the discovery remains as present reality)

εὐρίσκω perfect: 'we have found and the discovery stands'; the perfect tense gives the exclamation its force — not 'we found' (momentary past) but 'we have found' (with present significance). The evangelistic declaration.

τὸν

the

Accusative

article

Μεσσία

Messiah

Accusative

direct object

Μεσσίας: a Greek transliteration of the Aramaic מְשִׁיחָא / Hebrew מָשִׁיחַ, 'the Anointed One'; one of only two NT occurrences of this Aramaic form (cf. 4:25).

ὃ

which

Nominative

relative pronoun (parenthetical translation)

ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

copula (translation formula)

→ gnomic present

μεθερμηνευόμενον

being translated

Pres Pass Ptc Nom Sg Neut · μεθερμηνεύω

predicate participle (parenthetical translation gloss)

→ progressive present

Χριστός

Christ

Nominative

predicate nominative (the Greek equivalent of Μεσσίας)

Χριστός: 'Anointed One'; John explicitly equates the Aramaic Μεσσίας with the Greek Χριστός for readers who may not know the Semitic term.

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

He brought him to Jesus. Jesus, gazing at him, said: 'You are Simon the son of John; you will be called Cephas' (which is translated Peter).

NAMING/COMMISSION OF PETER ASYNDETON The three verbs: Andrew brings Simon to Jesus; Jesus gazes (ἐμβλέψας — the look that sees what is hidden) and names him. The future passive κληθήσῃ ('you will be called') is a prophetic re-naming; Simon will become Cephas, and from that name the church will be built (Matt 16:18 develops this). Cephas is Aramaic; Petros is Greek — both mean 'rock'!

ἤγαγεν

he brought

Aor Act Indic 3 Sg · ἄγω

main verb

→ constative aorist

ἄγω: 'lead, bring'; Andrew's action — evangelism in its most direct form.

αὐτὸν

him

Accusative

direct object

πρὸς

to

preposition + accusative (direction toward a person)

τὸν

the

Accusative

article

Ἰησοῦν

Jesus

Accusative

object of πρὸς

ἐμβλέψας

gazing at

Aor Act Ptc Nom Sg Masc · ἐμβλέπω

attendant circumstance participle (action before the naming)

→ constative aorist

ἐμβλέπω: 'look intently at'; the same verb as v.36 — Jesus' penetrating gaze that reads character (cf. Mark 10:21).

αὐτῷ

at him

Dative

dative object of ἐμβλέψας

ὁ

the

Nominative

article

Ἰησοῦς

Jesus

Nominative

subject

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb

→ constative aorist

Σὺ

you

Nominative

subject (emphatic — Jesus identifies him personally)

εἶ

are

Pres Act Indic 2 Sg · εἰμί

copula

→ gnomic present

Σίμων

Simon

Nominative

predicate nominative (present identity — who you are now)

ὁ

the

Nominative

article

υἱός

son

Nominative

apposition (identifying by patronym)

Ἰωάννου

of John

Genitive

genitive of relationship (patronym)

Ἰωάννης (Jona in some manuscripts); the patronym identifies Simon's family. Some MSS read Ἰωνᾶ (Jonah) as in Matt 16:17 — the difference is minor.

σὺ

you

Nominative

subject (emphatic — the future name-giving)

κληθήση

will be called

Fut Pass Indic 2 Sg · καλέω

main verb (prophetic future — divine passive?)

→ predictive future (the renaming as a promised reality)

καλέω: 'call, name'; the future passive may be a divine passive (God will call you) or simply a prediction — Jesus knows and pronounces Simon's future identity.

Κηφᾶς

Cephas

Nominative

predicate nominative (the new name)

Κηφᾶς: Aramaic כְּפָא, 'rock, stone'; the Aramaic form used by Paul (Gal 1:18; 2:9; 1 Cor 1:12) — John provides the Greek translation for his readers.

ὃ

which

Nominative

relative pronoun (parenthetical translation)

ἐρμηνεύεται

is translated

Pres Pass Indic 3 Sg · ἐρμηνεύω

verb of translation formula

→ gnomic present

ἐρμηνεύω: 'interpret, translate'; related to Hermes (messenger/interpreter); the cognate of μεθερμηνεύω used at v.38, 41.

Πέτρος

Peter

Nominative

predicate nominative (the Greek equivalent of Κηφᾶς)

Πέτρος: from πέτρα ('rock'); the Greek name that becomes Simon's permanent identity in church history.

43 Τῇ ἐπαύριον ἠθέλησεν ἐξελθεῖν εἰς τὴν Γαλιλαίαν, καὶ εὕρισκει Φίλιππον. καὶ λέγει αὐτῷ ὁ Ἰησοῦς· Ἀκολούθει μοι.

The next day he decided to go out to Galilee, and he finds Philip. And Jesus says to him: 'Follow me.'

NEW DAY / JESUS CALLS PHILIP DIRECTLY **Τῇ ἐπαύριον** The fourth successive day. Unlike Andrew (who found Peter) and Philip (who will find Nathanael), Philip is found directly by Jesus — a direct call, 'Follow me,' which is the only such direct call in John 1. The command Ἀκολούθει μοι (present imperative: keep following) is programmatic.

Τῇ

on the

Dative

article (temporal dative)

ἐπαύριον

next day

Dative

temporal adverb

ἠθέλησεν

he wanted / decided

Aor Act Indic 3 Sg · θέλω

main verb (volitional — expressing purposeful decision)

→ constative aorist

θέλω: 'want, will, decide'; Jesus' deliberate intention — he sets out for Galilee with purpose.

ἐξελθεῖν

to go out

Aor Act Inf · ἐξέρχομαι

complementary infinitive (object of ἠθέλησεν)

→ constative aorist infinitive

ἐξέρχομαι: 'go out, depart'; from Bethany beyond Jordan toward Galilee.

εἰς

to

preposition + accusative (direction)

τὴν

the

Accusative

article

Γαλιλαίαν

Galilee

Accusative

object of εἰς (destination)

Γαλιλαία: the northern region of Israel, Jesus' home territory; the Galilean ministry begins here.

καὶ

and

coordinating conjunction

εὕρισκει

finds

Pres Act Indic 3 Sg · εὕρισκω

main verb (historic present — the chain of finding continues)

→ historical present

Φίλιππον

Philip

Accusative

direct object

Φίλιππος: Greek name, 'horse-lover'; one of the Twelve, from Bethsaida (v.44); plays a role at the feeding of the 5000 (6:5-7) and the Greeks' request (12:21-22).

καὶ

and

coordinating conjunction

λέγει

says

Pres Act Indic 3 Sg · λέγω

main verb (historic present)

→ historical present

αὐτῷ

to him

Dative

indirect object

ὁ

the

Nominative

article

Ἰησοῦς

Jesus

Nominative

subject

Ἀκολουθεῖ

Follow

Pres Act Imper 2 Sg · ἀκολουθέω

main verb (imperative — discipleship call)

→ progressive present imperative (keep following)

ἀκολουθέω: 'follow'; the present imperative calls for ongoing, continuous following — discipleship as a way of life.

μοι

me

Dative

dative object of Ἀκολουθεῖ

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

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

BACKGROUND IDENTIFICATION **δὲ** A parenthetical note: Philip, Andrew, and Peter all share a hometown — Bethsaida ('house of fish'), on the north shore of the Sea of Galilee. The shared origin binds the first group of disciples geographically.

<p>ἦν was Imperf Act Indic 3 Sg · εἰμί <i>main verb</i> → descriptive imperfect (background fact)</p>	<p>δὲ now <i>continuative/parenthetical particle</i></p>	<p>ὁ the Nominative <i>article</i></p>	<p>Φίλιππος Philip Nominative <i>subject</i></p>
<p>ἀπὸ from <i>preposition + genitive (origin/hometown)</i></p>	<p>Βηθσαϊδά Bethsaida Genitive <i>object of ἀπό (the town)</i> Βηθσαϊδά: Aramaic ܒܝܬܫܝܕܐ, 'house of fishing'; a town on the north shore of the Sea of Galilee (east bank), the hometown of several apostles.</p>	<p>ἐκ from <i>preposition + genitive (further specification)</i></p>	<p>τῆς the Genitive <i>article</i></p>
<p>πόλεως city Genitive <i>object of ἐκ (identifying as the city of Andrew and Peter)</i> πόλις: 'city, town'; Bethsaida may have been a larger settlement than its fishing-village reputation suggests — Philip called it a πόλις.</p>	<p>Ἀνδρέου Andrew Genitive <i>genitive of possession / association</i></p>	<p>καὶ and <i>coordinating conjunction</i></p>	<p>Πέτρου Peter Genitive <i>genitive of possession / association</i></p>

45 εὐρίσκει Φίλιππος τὸν Ναθαναήλ καὶ λέγει αὐτῷ· Ὃν ἔγραψεν Μωϋσῆς ἐν τῷ νόμῳ καὶ οἱ προφῆται εὐρήκαμεν, Ἰησοῦν τὸν υἱὸν τοῦ Ἰωσήφ τὸν ἀπὸ Ναζαρέτ.

Philip finds Nathanael and says to him: 'We have found the one Moses wrote about in the Law, and the Prophets — Jesus the son of Joseph, the one from Nazareth.'

CHAIN OF WITNESS CONTINUES (PHILIP FINDS NATHANAEL) **εὐρίσκει** The historic present εὐρίσκει.

Philip's declaration echoes Andrew's (v.41) with fuller scriptural grounding: Moses in the Law + the Prophets = the whole Torah tradition pointing to Jesus. The identification of Jesus as 'son of Joseph from Nazareth' is humanly accurate but ironically incomplete — Jesus' divine origin has already been declared in the Prologue.

εὐρίσκει

finds

Pres Act Indic 3 Sg · εὐρίσκω

main verb (historic present)

→ historical present

Φίλιππος

Philip

Nominative

subject

τὸν

the

Accusative

article

Ναθαναήλ

Nathanael

Accusative

direct object

Ναθαναήλ: Hebrew נְתַנְיָאֵל, 'God has given'; appears only in John (here and 21:2), not in the Synoptic apostolic lists; traditionally identified with Bartholomew.

καὶ

and

coordinating conjunction

λέγει

says

Pres Act Indic 3 Sg · λέγω

main verb (historic present)

→ historical present

αὐτῷ

to him

Dative

indirect object

Ὃν

the one whom

Accusative

relative pronoun (object of εὐρήκαμεν — fronted for emphasis)

ἔγραψεν

wrote about

Aor Act Indic 3 Sg · γράφω

main verb of relative clause

→ constative aorist

γράφω: 'write'; Moses as the author of the Torah — the Pentateuchal messianic promises (Deut 18:15; Gen 3:15; 49:10; Num 24:17 etc.).

Μωϋσῆς

Moses

Nominative

subject of ἔγραψεν

ἐν

in

preposition + dative (location in the text)

τῷ

the

Dative

article

νόμῳ

law / Torah

Dative

object of ἐν (the Pentateuch)

νόμος: 'law'; here the Pentateuch — the Torah of Moses.

καὶ

and

coordinating conjunction

οἱ

the

Nominative

article

προφῆται

prophets

Nominative

subject (the Prophets also wrote of him — ellipsis of ἔγραψαν)

προφῆτες: 'the prophets'; the second division of the Hebrew canon — Moses + the Prophets = the whole OT witness (cf. Luke 24:44).

εὐρήκαμεν

we have found

Perf Act Indic 1 Pl · εὐρίσκω

main verb (perfect of proclamation — the discovery stands)

→ intensive perfect

Ἰησοῦν

Jesus

Accusative

direct object / apposition to the relative "Ὁν (the identification)

τὸν

the

Accusative

article

υἰὸν

son

Accusative

apposition (identifying by human parentage)

τοῦ

of

Genitive

article

Ἰωσήφ

Joseph

Genitive

genitive of relationship (legal/adoptive father)

Ἰωσήφ: Joseph; Philip's identification is by legal paternity — the crowd's perspective (cf. 6:42), not the Virgin Birth tradition of Matt/Luke.

τὸν

the one

Accusative

article (attributive — the one from Nazareth)

ἀπὸ

from

preposition + genitive (origin)

Ναζαρέτ

Nazareth

Genitive

object of ἀπό (hometown)

Ναζαρέτ (or Ναζαρά): the Galilean village where Jesus grew up — which is exactly why Nathanael will be skeptical (v.46).

46 καὶ εἶπεν αὐτῷ Ναθαναήλ· Ἐκ Ναζαρέτ δύναται τι ἀγαθὸν εἶναι; λέγει αὐτῷ [ὁ] Φίλιππος· Ἔρχου καὶ ἴδε.

And Nathanael said to him: 'Can anything good come from Nazareth?' Philip says to him: 'Come and see.'

OBJECTION AND INVITATION καὶ Nathanael's skepticism is a rhetorical question implying a negative: 'No, nothing good can come from Nazareth.' Nazareth was an insignificant Galilean village not mentioned in the OT or Josephus. Philip's answer — 'Come and see' — is the same Jesus gave in v.39: direct experience, not argumentation, answers the skeptic.

καὶ
and

coordinating conjunction

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb

→ constative aorist

αὐτῷ

to him

Dative

indirect object

Ναθαναήλ

Nathanael

Nominative

subject

Ἐκ

from / out of

preposition + genitive (origin)

Ναζαρέτ

Nazareth

Genitive

object of ἐκ

Ναζαρέτ: the obscure Galilean village — Nathanael's skepticism reflects a real regional hierarchy of significance.

δύναται

can

Pres Mid Indic 3 Sg · δύναμαι

main verb (rhetorical question)

→ gnomic present

δύναμαι: 'be able, can'; the question expects 'no' — a rhetorical denial of Nazareth's capacity to produce anything significant.

τι

anything

Nominative

subject (indefinite pronoun — 'any thing')

τις: 'some, any'; the indefinite pronoun makes the denial total — not any thing, however small.

ἀγαθόν

good

Nominative

predicate adjective (qualifying τι)

ἀγαθός: 'good'; the irony is immense — the incarnate Word, the Good itself, comes precisely from there.

εἶναι

to be / to come

Pres Act Inf · εἶμι

complementary infinitive

→ gnomic present infinitive

λέγει

says

Pres Act Indic 3 Sg · λέγω

main verb (historic present)

→ historical present

αὐτῷ

to him

Dative

indirect object

Φίλιππος

Philip

Nominative

subject

Ἔρχου

come

Pres Mid Imper 2 Sg · ἔρχομαι

main verb (imperative — invitation)

→ progressive present imperative (come now)

ἔρχομαι: 'come'; the present imperative insists on immediate personal engagement.

καὶ

and

coordinating conjunction

ἴδε

see

Aor Act Imper 2 Sg · ὁράω

main verb (imperative — 'come and see for yourself')

→ constative aorist imperative (the definitive act of seeing)

ὁράω: 'see'; the invitational formula echoes v.39 — Jesus' own words — and becomes a paradigm for Johannine apologetics: come and experience, don't just argue.

47 εἶδεν ὁ Ἰησοῦς τὸν Ναθαναὴλ ἐρχόμενον πρὸς αὐτὸν καὶ λέγει περὶ αὐτοῦ· Ἴδε ἀληθῶς Ἰσραηλίτης, ἐν ᾧ δόλος οὐκ ἔστιν.

Jesus saw Nathanael coming toward him and says about him: 'Behold, a true Israelite, in whom there is no deceit!'

JESUS' DECLARATION ABOUT NATHANAEL **ASYNDETON** Jesus declares Nathanael before Nathanael speaks — another instance of his supernatural knowledge of persons (cf. 2:25). 'A true Israelite in whom there is no deceit' echoes Jacob/Israel (Gen 27:35 LXX — Jacob deceived his father; Nathanael is the anti-Jacob, the guileless Israelite). The irony: Nathanael was skeptical (potentially a form of deceit?), yet Jesus names him as guileless.

εἶδεν

saw

Aor Act Indic 3 Sg · ὁράω

main verb

→ constative aorist

ὁ

the

Nominative

article

Ἰησοῦς

Jesus

Nominative

subject

τὸν

the

Accusative

article

Ναθαναήλ

Nathanael

Accusative

direct object

ἐρχόμενον

coming

Pres Mid Ptc Acc Sg Masc · ἔρχομαι

object complement participle

→ progressive present

πρὸς

toward

preposition + accusative (direction)

αὐτὸν

him

Accusative

object of πρὸς

καὶ

and

coordinating conjunction

λέγει

says

Pres Act Indic 3 Sg · λέγω

main verb (historic present)

→ historical present

περὶ

about

preposition + genitive (topic — not TO Nathanael but ABOUT him)

αὐτοῦ

him

Genitive

object of περὶ

Ἴδε

Behold

attention-marker

ἀληθῶς

truly / genuinely

adverb (qualifying the following noun — 'a genuine Israelite')

ἀληθῶς: 'truly, genuinely'; related to ἀληθινός (v.9) — Nathanael is an Israelite in the fullest, most genuine sense.

Ἰσραηλίτης

Israelite

Nominative

predicate nominative (exclamatory identification)

Ἰσραηλίτης: 'an Israelite'; one who belongs to Israel — but the point is not ethnic but characterological: a true son of Jacob without Jacob's scheming.

ἐν

in

preposition + dative (sphere)

ᾧ

whom

Dative

relative pronoun (antecedent: Nathanael)

δόλος

deceit / guile

Nominative

subject (in the relative clause)

δόλος: 'deceit, cunning, guile'; the word used of Jacob's deception in Gen 27:35 LXX — the anti-Jacob motif: where Jacob had δόλος, Nathanael has none.

οὐκ

not

negative particle

ἔστιν

is

Pres Act Indic 3 Sg · εἰμί

main verb of relative clause

→ gnomic present

48 λέγει αὐτῷ Ναθαναήλ· Πόθεν με γινώσκεις; ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ· Πρὸ τοῦ σε Φίλιππον φωνῆσαι, ὄντα ὑπὸ τὴν συκῆν εἶδόν σε.

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

DIALOGUE — SUPERNATURAL KNOWLEDGE REVEALED λέγει Nathanael's question 'How do you know me?' gets a startlingly specific answer: Jesus saw him under the fig tree before Philip called him — a private moment Jesus could not have witnessed by ordinary means. The fig tree had associations with study of Torah (a common rabbinic detail). This display of supernatural knowledge precipitates Nathanael's confession.

λέγει

says

Pres Act Indic 3 Sg · λέγω

main verb (historic present)

→ historical present

αὐτῷ

to him

Dative

indirect object

Ναθαναήλ

Nathanael

Nominative

subject

Πόθεν

how / from where

interrogative adverb (manner/source of knowledge)

πόθεν: 'from where, how!'; the question about the source of Jesus' knowledge of him.

με

me

Accusative

direct object

γινώσκεις

do you know

Pres Act Indic 2 Sg · γινώσκω

main verb (experiential knowledge)

→ gnomic present (how do you know me — at all?)

γινώσκω: 'know experientially'; how can Jesus know him in a personal, relational sense — they have not met?

ἀπεκρίθη

answered

Aor Pass Indic 3 Sg · ἀποκρίνομαι

main verb

→ constative aorist

Ἰησοῦς

Jesus

Nominative

subject

καὶ
and

coordinating conjunction

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb

→ constative aorist

αὐτῷ

to him

Dative

indirect object

Πρὸ

before

preposition + genitive (temporal priority)

τοῦ

the

Genitive

article (with articular infinitive — πρὸ τοῦ + inf.)

σε

you

Accusative

accusative subject of infinitive

Φίλιππον

Philip

Accusative

accusative subject of infinitive (alongside σε)

φωνῆσαι

to call

Aor Act Inf · φωνέω

articular infinitive (temporal — 'before Philip called you')

→ constative aorist infinitive

φωνέω: 'call, summon'; Philip's calling of Nathanael (v.45).

ὄντα

being

Pres Act Ptc Acc Sg Masc · εἰμί

circumstantial participle (modifying σε — you, while you were under the fig tree)

→ descriptive imperfect/present (Nathanael's state at that moment)

εἰμί participle: describes Nathanael's situation at the moment Jesus saw him.

ὑπὸ

under

preposition + accusative (position below)

τὴν

the

Accusative

article

συκῆν

fig tree

Accusative

object of ὑπό (the specific place)

συκῆ: 'fig tree'; a common place of prayer and Torah study in Palestinian life — sitting under a fig tree was associated with peaceful meditation on the law (cf. Mic 4:4; Zech 3:10; rabbinic tradition).

εἶδόν

I saw

Aor Act Indic 1 Sg · ὁράω

main verb (supernatural knowledge — the decisive proof)

→ constative aorist

ὁράω: 'see'; Jesus' vision of Nathanael at a private moment before Philip's call — the display of omniscience that triggers Nathanael's confession.

σε

you

Accusative

direct object

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

Nathanael answered him: 'Rabbi, you are the Son of God! You are the King of Israel!'

CONFESSION (CLIMACTIC DOUBLE TITLE) ASYNDETON Nathanael's confession is the most explicit human christological confession in chapter 1, matching John the Baptist's from v.34. He pairs 'Son of God' (divine identity) with 'King of Israel' (messianic/royal identity) — both titles that will reappear at the trial and crucifixion (19:7, 12, 15, 19). The chapter's confessions have escalated: Lamb of God → Son of God → Son of God + King of Israel.

ἀπεκρίθη

answered

Aor Pass Indic 3 Sg · ἀποκρίνομαι

main verb

→ constative aorist

αὐτῷ

to him

Dative

indirect object

Ναθαναήλ

Nathanael

Nominative

subject

Ῥαββί

Rabbi

Vocative

address (vocative)

σὺ

you

Nominative

subject (emphatic — the personal confession)

εἶ

are

Pres Act Indic 2 Sg · εἶμι

copula

→ gnomic present

ὁ

the

Nominative

article

υἱὸς

Son

Nominative

predicate nominative (first title — divine sonship)

<p>τοῦ of Genitive article</p>	<p>θεοῦ God Genitive <i>genitive of relationship</i></p>	<p>σύ you Nominative <i>subject (emphatic repetition — the second title)</i></p>	<p>βασιλεὺς King Nominative <i>predicate nominative (second title — royal/messianic identity)</i> βασιλεὺς: 'king'; the messianic title from Ps 2:6; Zeph 3:15 — the King of Israel that Nathanael, the true Israelite, now recognizes.</p>
<p>εἶ are Pres Act Indic 2 Sg· εἶμι <i>copula (second predication)</i> → gnomic present</p>	<p>τοῦ of Genitive article</p>	<p>Ἰσραήλ Israel Genitive <i>genitive of relationship (King over Israel — the covenant people)</i> Ἰσραήλ: the nation; the true Israelite recognizes his true King.</p>	

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

Jesus answered and said to him: 'Because I said to you that I saw you under the fig tree, you believe? You will see greater things than these.'

PROMISE OF GREATER REVELATION **ASYNDETON** Jesus gently challenges the basis of Nathanael's faith — a single supernatural sign — and promises something greater. The plural ὄψη ('you will see' — plural in some texts, singular in others) opens toward the vision of v.51. Faith based on one sign is real but will be surpassed.

ἀπεκρίθη

answered

Aor Pass Indic 3 Sg · ἀποκρίνομαι

main verb

→ constative aorist

Ἰησοῦς

Jesus

Nominative

subject

καὶ

and

coordinating conjunction

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb

→ constative aorist

αὐτῷ

to him

Dative

indirect object

ὅτι

because

causal conjunction (fronted — 'is it because I said...?')

εἶπόν

I said

Aor Act Indic 1 Sg · λέγω

main verb of causal clause

→ constative aorist

σοι

to you

Dative

indirect object

ὅτι

that

conjunction (content of εἶπον)

εἶδόν

I saw

Aor Act Indic 1 Sg · ὁράω

main verb of content clause

→ constative aorist

σε

you

Accusative

direct object

ὑποκάτω

under / beneath

improper preposition + genitive

ὑποκάτω: 'underneath, below' (= ὑπό + κάτω); equivalent to ὑπό in v.48.

τῆς

the

Genitive

article

συκῆς

fig tree

Genitive

object of ὑποκάτω

πιστεύεις

do you believe

Pres Act Indic 2 Sg · πιστεύω

main verb (rhetorical question — 'is this the only basis?')

→ progressive present

πιστεύω: 'believe'; the present tense of Nathanael's existing faith — Jesus acknowledges it but promises more.

μείζω

greater things

Accusative

direct object (comparative adjective as noun)

μείζων: 'greater'; the neuter plural μείζω = 'greater things' — whatever prompted Nathanael's faith is small compared to what is coming.

τούτων

than these

Genitive

genitive of comparison

ὄψη

you will see

Fut Mid Indic 2 Sg · ὀράω

main verb (future promise)

→ predictive future

ὀράω: 'see'; the future tense of promise —
greater revelation is coming.

51 καὶ λέγει αὐτῷ· Ἀμήν ἀμήν λέγω ὑμῖν, ὄψεσθε τὸν οὐρανὸν ἀνεωγῆτα καὶ τοὺς ἀγγέλους τοῦ θεοῦ ἀναβαίνοντας καὶ καταβαίνοντας ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου.

And he says to him: 'Amen, amen, I say to you — you (plural) will see heaven opened and the angels of God ascending and descending on the Son of Man.'

CLIMACTIC PROMISE (CHAPTER CLOSING) **καὶ** The chapter ends with Jesus' first solemn 'Amen, amen' saying — the double ἀμήν unique to the Fourth Gospel (replacing the single ἀμήν of the Synoptics). The shift from singular (σε/σοι) to plural (ὑμῖν/ὄψεσθε) extends the promise to all disciples. The vision of heaven opened and angels ascending and descending on the Son of Man explicitly echoes Jacob's ladder (Gen 28:12) — Jesus is the new Bethel, the place where heaven and earth meet. The introduction of the title 'Son of Man' closes a chapter full of christological titles: Lamb of God, Son of God, King of Israel, Rabbi, Messiah/Christ, Son of Man.

καὶ

and

coordinating conjunction (introducing the solemn saying)

λέγει

he says

Pres Act Indic 3 Sg · λέγω

main verb (historic present — solemnity heightened)

→ historical present

αὐτῷ

to him

Dative

indirect object (Nathanael — but the saying addresses all)

Ἀμήν

Amen / truly

solemn affirmation particle (first of the double ἀμήν)

ἀμήν: from Hebrew אָמֵן, 'so be it, truly!'; in the Synoptics Jesus uses a single ἀμήν to introduce sayings; John's double ἀμήν ἀμήν is unique — heightening the solemn authority of what follows.

ἀμήν

amen / truly

solemn affirmation particle (second — the Johannine double-amen)

The double ἀμήν is the Johannine signature for Jesus' most authoritative sayings — occurring 25 times in the Gospel.

λέγω

I say

Pres Act Indic 1 Sg · λέγω

main verb (prophetic declaration formula)

→ gnomic present (the authority of the statement is timeless)

λέγω: the authoritative 'I say to you' — Jesus speaks on his own authority, not citing Scripture or a human teacher.

ὑμῖν

to you (pl.)

Dative

indirect object (plural — all disciples)

The shift from singular (σε/σοι, addressing Nathanael) to plural ὑμῖν: the promise extends beyond Nathanael to all who would follow.

ὄψεσθε

you will see

Fut Mid Indic 2 Pl · ὄρω

main verb (future promise — plural)

→ predictive future

ὄρω: 'see'; the vision to be seen surpasses the fig-tree miracle entirely.

τὸν

the

Accusative

article

οὐρανὸν

heaven

Accusative

direct object (the opened heaven — apocalyptic vision)

οὐρανός: 'heaven, sky'; the opening of heaven is an apocalyptic motif (Isa 64:1; Ezek 1:1; Rev 4:1; Acts 7:56) — the veil between divine and human torn aside.

ἀνεωγότα

opened

Perf Pass Ptc Acc Sg Masc · ἀνοίγω

predicate/object complement participle (heaven as standing-open)

→ intensive perfect (heaven opened and remaining open — the Incarnation as permanent opening)

ἀνοίγω: 'open'; the perfect participle ἀνεωγότα — heaven not momentarily opened but standing open through the presence of the Son of Man.

καὶ

and

coordinating conjunction

τούς

the

Accusative

article

ἀγγέλους

angels

Accusative

direct object (the ascending/descending ones)

ἄγγελος: 'messenger, angel'; in the Jacob's ladder vision (Gen 28:12) angels go up and down — now on the Son of Man, not on a ladder.

τοῦ

of

Genitive

article

θεοῦ

God

Genitive

genitive of relationship (angels belonging to God)

ἀναβαίνοντας

ascending

Pres Act Ptc Acc Pl Masc · ἀναβαίνω

object complement participle (the angels ascending)

→ progressive present (ongoing movement — heaven is continuously open)

ἀναβαίνω: 'go up, ascend'; ascending precedes descending here — unlike Gen 28:12 where the order is reversed. The ascending suggests the angels already around the Son of Man rise to the Father and return.

καὶ

and

coordinating conjunction

καταβαίνοντας

descending

Pres Act Ptc Acc Pl Masc · καταβαίνω

object complement participle (coordinate with ἀναβαίνοντας)

→ progressive present

καταβαίνω: 'come down, descend'; the full two-way heavenly traffic concentrated on the Son of Man — he is the new Bethel, the meeting-place of heaven and earth (cf. Gen 28:17 — 'this is the gate of heaven').

ἐπὶ

on / upon

preposition + accusative (concentrated upon a person)

ἐπί + accusative: 'upon, over' — the angels' movement is centered on the Son of Man, not on a ladder.

τὸν

the

Accusative

article

υἱὸν

Son

Accusative

object of ἐπί

υἱός: the chapter's final title — 'the Son of Man' is here introduced for the first time in John, replacing Jacob's ladder as the meeting-point of heaven and earth.

τοῦ

of

Genitive

article

ἀνθρώπου

Man

Genitive

genitive of relationship (the Son of Man — the Danielic figure of Dan 7:13)

ἄνθρωπος: 'human being'; 'the Son of Man' (ὁ υἱὸς τοῦ ἀνθρώπου) is a self-designation Jesus uses throughout the Gospels, drawn from Dan 7:13 (one 'like a Son of Man' who approaches the Ancient of Days and receives universal dominion). In John, the Son of Man is the one who descends from heaven (3:13), who will be 'lifted up' (3:14; 8:28; 12:34), and who is the locus of eschatological judgment and life (5:27; 6:27, 53, 62).

On the text. Verse punctuation, paragraphing, and capitalization are editorial and conventional. Several points of variation are flagged rather than silently resolved. At v.1c the predicate nominative θεὸς ἦν ὁ λόγος poses the most-discussed clause in the Prologue: ὁ θεός would assert identity (the Word = the God), but the anarthrous θεός (without the article) is widely understood — following Colwell's rule correctly applied — as asserting a qualitative predicate ('the Word was divine,' i.e. of the same nature as

God), not identity with the Father. Modes of rendering range from 'the Word was God' (KJV, ESV) to 'the Word was a god' (NWT) to 'the Word was divine' (Moffatt); the construction is annotated in the interlinear. At vv.3–4 a notorious punctuation crux divides the oldest manuscripts: (a) 'without him nothing was made that has been made; in him was life' (preferred here with NA28/SBLGNT, placing ὁ γέγονεν with v.4); (b) 'without him nothing was made; what was made in him was life' (Origen, Chrysostom, many Eastern Fathers, placing ὁ γέγονεν as the subject of v.4). The annotation notes this at v.3. At v.13 the singular ὃς...ἐγεννήθη ('who was born') is attested in Old Latin, Irenaeus, Tertullian, and a few others as referring to the Logos himself (the virginal birth reading), against the plural ἐγεννήθησαν ('who were born') of the Greek mainstream, referring to believers; the plural is printed, and the variant noted. At v.18 the famous crux between μονογενῆς θεός ('the only-begotten God,' P66, P75, Sinaiticus, Vaticanus) and ὁ μονογενῆς υἱός ('the only-begotten Son,' Byzantine majority, many versions) is one of the most text-critically significant variants in the NT; μονογενῆς θεός (anarthrous in P66/P75; arthrous ὁ μονογενῆς θεός in later Alexandrian witnesses) is printed here with the critical editions, and the variant is noted in the interlinear. At v.28 'Bethany beyond the Jordan' (Βηθανία πέραν τοῦ Ἰορδάνου) versus Origen's preferred 'Bethabara' is set aside. Orthographic variants (movable-v, i-subscript, the name forms Ἡλίας/Ἡλίας) are not noted. Johannine style is marked throughout: the solemn anaphora and chiasm of the Prologue (vv.1–18); the Λόγος Christology unique to this Gospel; the double ἀμήν ('amen, amen, I say to you,' first at v.51) that replaces the single ἀμήν of the Synoptics; the preferred historical present (λέγει, ἔρχεται) as a vivid narrative device; and the ascending and descending imagery (κατεβαῖνον / ἀναβαίνοντας) climaxing at v.51.

On the labels. Parsing gives Tense·Voice·Mood·Person·Number (+ Case·Number·Gender for participles) and lemma. The *syntactic-function* and **semantic-force** tiers follow standard intermediate-grammar categories (e.g. Wallace, *Greek Grammar Beyond the Basics*); both involve interpretive judgment, and the majority reading has been chosen where opinions differ. Lexical notes condense commonly cited data (etymology, sense range, synonym contrasts, NT frequency, OT/LXX echoes) and are no substitute for a lexicon.

On the discourse tier. Discourse structure operates above the word, so it is shown at the clause/verse level (the connective, the relation it signals, and the role of the clause) and summarized in the chapter outline. Relation labels, any proposed chiasm,

and the paragraph divisions reflect a common reading of the argument; other discourse analyses segment and label some relations differently.