

**AI-generated.** These interlinears were produced by a large language model (Claude). Each chapter is structurally validated and self-reviewed, but the Greek text, parsing, syntactic, semantic-force, and lexical analysis are *not* human-verified — useful for study and orientation, not a substitute for a critical edition, lexicon, or commentary.

GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

# The Gospel according to John, Chapter 11

KATA IQANNHN IA'

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 · 11:1–16

### **The news of Lazarus' illness and Jesus' deliberate delay**

The narrator introduces the sick man Lazarus of Bethany, identifying his sisters Mary and Martha (1–2); the sisters send to Jesus with the message that 'the one you love is ill' (3). Jesus declares the illness is not unto death but for God's glory and the glorification of the Son (4), yet despite his love for the family he remains two more days where he is (5–6). He then announces his intention to return to Judea; the disciples protest the danger (7–8); Jesus replies with the parable of walking in daylight versus night (9–10) and then says plainly that Lazarus has fallen asleep and he is going to wake him (11). The disciples misunderstand 'sleep' as rest (12–13); Jesus tells them plainly that Lazarus has died, and he is glad for their sake — so that they may believe (14–15). Thomas, called the Twin, urges the group to go and die with him (16).

B · 11:17–37

### Arrival at Bethany: Martha's confession and Mary's grief

Jesus arrives to find Lazarus four days in the tomb (17), Bethany two miles from Jerusalem and thronged with Jewish mourners (18–19). Martha goes to meet Jesus while Mary stays home (20); Martha expresses grief-tinged faith — had Jesus been there her brother would not have died — but she trusts in the power of God (21–22). Jesus promises resurrection; Martha affirms the last-day resurrection (23–24). Jesus delivers the 'I am the resurrection and the life' declaration, pressing Martha to confessed faith in him as the Christ, the Son of God (25–27). Mary is summoned and falls at Jesus' feet with the same complaint as Martha, now weeping along with the mourners (28–33). Jesus, deeply moved (ἐνεβριμήσατο / ἐτάραξεν ἑαυτόν) asks where Lazarus lies; they show him the tomb (34); he weeps (35); the mourners marvel and others question why he who opened the blind man's eyes could not have kept this man from dying (36–37).

C · 11:38–44

### The raising of Lazarus

Jesus approaches the tomb (a cave with a stone against it), again deeply moved (38). He commands the stone removed; Martha warns of the stench — four days (39). Jesus recalls his promise of God's glory and repeats it (40); the stone is removed, and Jesus prays aloud — not for his own need but for the crowd's faith, since the Father always hears him (41–42). He cries out with a great voice: 'Lazarus, come out!' (43). The dead man comes out, hands and feet bound with grave-cloths, face wrapped in a cloth; Jesus commands them to unbind him (44).

D · 11:45–57

### The Sanhedrin's death-decree and Jesus' withdrawal

Many of the Jews who had come with Mary believe (45); some go to the Pharisees and report what Jesus did (46). The chief priests and Pharisees convene a council in alarm — this man is performing many signs and they fear Roman intervention (47–48). Caiaphas, high priest that year, delivers his expedient counsel: it is better for one man to die for the people than for the whole nation to perish (49–50). The narrator interrupts to explain that Caiaphas prophesied unwittingly — the death would gather the scattered children of God (51–52). From that day they plot Jesus' death (53). Jesus withdraws to Ephraim in the wilderness with his disciples (54). The Passover is near and the crowds go up to Jerusalem, seeking Jesus and speculating whether he will come to the feast; the chief priests and Pharisees have given orders to report his whereabouts so they can arrest him (55–57).

## 1 Ἦν δέ τις ἀσθενῶν, Λάζαρος ἀπὸ Βηθανίας, ἐκ τῆς κώμης Μαρίας καὶ Μάρθας τῆς ἀδελφῆς αὐτῆς.

Now a certain man was ill, Lazarus of Bethany, from the village of Mary and Martha her sister.

SCENE-SETTING: INTRODUCTION OF CHARACTERS **δέ** The mild adversative δέ opens a new narrative unit. The periphrastic ἦν ἀσθενῶν (imperfect of εἶμι + participle) underlines the ongoing illness. Lazarus is introduced by name, village, and family connection; Mary and Martha are named in the order in which the narrative will develop them (Mary first, oddly, because she is the more famous of the two — cf. v.2 and ch.12).

ἦν

was

Impf Act Indic 3 Sg · εἰμί

*periphrastic main verb (w/ ἄσθενῶν)*

→ descriptive imperfect

εἰμί: 'be'; frames the illness as an ongoing state.

δέ

now

*mild adversative / narrative connective*

τις

a certain man

Nominative

*indefinite pronoun, subject*

ἄσθενῶν

being ill

Pres Act Ptc Nom Sg Masc · ἄσθενέω

*periphrastic participle (predicative)*

→ progressive present

ἄσθενέω: 'be weak, be ill'; cf. vv.3–4 where the same root recurs.

Λάζαρος

Lazarus

Nominative

*nominative in apposition (name)*

Λάζαρος: Greek form of the Hebrew Eleazar ('God has helped'), ironic given the miracle about to unfold.

ἀπὸ

from

*preposition + genitive (provenance)*

Βηθανίας

Bethany

Genitive

*genitive of place (source)*

Βηθανία: village about 2 miles east of Jerusalem (cf. v.18), on the Mount of Olives.

ἐκ

from

*preposition + genitive (source/specification)*

τῆς

the

Genitive

*article*

κώμης

village

Genitive

*genitive of place (apposition to Bethany)*

κώμη: 'village'; Bethany was a small settlement, not a πόλις.

Μαρίας

of Mary

Genitive

*genitive of association / possession*

Μαρία: the more famous sister (cf. v.2; 12:1–8); named first perhaps by proleptic anticipation.

καὶ

and

*coordinating conjunction*

Μάρθας

of Martha

Genitive

*genitive of association (coordinated)*

Μάρθα: Aramaic name ('lady of the house'); in this chapter she is the theologically active interlocutor (vv.21–27).

τῆς

the

Genitive

*article*

ἀδελφῆς

sister

Genitive

*genitive of relationship*

ἀδελφή: 'sister'; the family unit of three is established before the narrative unfolds.

αὐτῆς

her

Genitive

*genitive pronoun (ref. to Mary)*

2 ἦν δὲ Μαριάμ ἡ ἀλείψασα τὸν κύριον μύρω καὶ ἐκμάζασα τοὺς πόδας αὐτοῦ ταῖς θριξίν αὐτῆς, ἧς ὁ ἀδελφὸς Λάζαρος ἠσθένει.

It was Mary who anointed the Lord with ointment and wiped his feet with her hair, whose brother Lazarus was ill.

**PARENTHETICAL IDENTIFICATION** **δέ** The narrator identifies Mary by proleptic cross-reference to the anointing of 12:1–8, an event not yet narrated — a classic Johannine technique of anticipation. The imperfect ἠσθένει recaps the situation of v.1. The focus shifts briefly to Mary as the more recognizable figure before the narrative returns to Lazarus.

**ἦν**

was

Impf Act Indic 3 Sg · εἰμί

*main verb (identificatory)*

→ descriptive imperfect

**δέ**

now

*narrative connective*

**Μαριάμ**

Mary

Nominative

*subject*

Μαριάμ / Μαρία: the Hebrew form of the name; used interchangeably with Μαρία in John.

**ἡ**

the one

Nominative

*article (substantivizing the following participle)*

**ἀλείψασα**

who anointed

Aor Act Ptc Nom Sg Fem · ἀλείφω

*substantival participle (in apposition to Μαριάμ)*

→ constative aorist

ἀλείφω: 'anoint'; the common word for anointing with oil; cf. 12:3 where the same verb appears.

**τὸν**

the

Accusative

*article*

**κύριον**

Lord

Accusative

*direct object*

κύριος: 'Lord'; the narrator's preferred title for Jesus in retrospective references (used here by the narrator, not by a character).

**μύρω**

with ointment

Dative

*dative of instrument*

μύρον: 'ointment, perfume'; specified at 12:3 as costly nard (νάρδος πιστική).

καὶ  
and

*coordinating conjunction*

ἐκμάξασα

who wiped

Aor Act Ptc Nom Sg Fem · ἐκμάσσω

*coordinated substantival participle*

→ constative aorist

ἐκμάσσω: 'wipe off'; an unusual act — using the hair to wipe feet was the height of humble devotion.

τοὺς

the

Accusative

*article*

πόδας

feet

Accusative

*direct object*

πούς: 'foot'; the washing of feet is a repeated Johannine symbol (cf. ch.13).

αὐτοῦ

his

Genitive

*genitive of possession*

ταῖς

the

Dative

*article*

θριξίν

hairs

Dative

*dative of instrument*

θρίξ: 'hair'; the unusual intimacy of the act underscores Mary's devotion.

αὐτῆς

her

Genitive

*genitive of possession*

ἧς

whose

Genitive

*genitive relative pronoun (possession)*

ὁ

the

Nominative

*article*

ἀδελφός

brother

Nominative

*subject of relative clause*

ἀδελφός: 'brother'; the relative clause circles back to Lazarus.

Λάζαρος

Lazarus

Nominative

*apposition to ὁ ἀδελφός*

ἡσθένει

was ill

Impf Act Indic 3 Sg · ἄσθενέω

*verb of relative clause*

→ descriptive imperfect

ἄσθενέω: 'be weak/ill'; reprises v.1.

### 3 ἀπέστειλαν οὖν αἱ ἀδελφαὶ πρὸς αὐτὸν λέγουσαι· Κύριε, ἴδε ὃν φιλεῖς ἀσθενεῖ.

So the sisters sent to him, saying, 'Lord, behold, the one you love is ill.'

**RESULT / NARRATIVE CONTINUATION** οὖν The inferential οὖν moves the plot forward: the illness prompts a message. The sisters do not ask outright for healing — their confidence in Jesus' love is the implicit petition. φιλεῖς (you love) is the word for personal, affectionate love, distinguishing it from ἀγαπάω; cf. v.5 where the narrator uses ἀγαπάω of Jesus' love for the family. The difference may be stylistic or may highlight different nuances.

#### ἀπέστειλαν

sent

Aor Act Indic 3 Pl · ἀποστέλλω

*main verb*

→ constative aorist

ἀποστέλλω: 'send with a commission'; the same verb used of divine sending (3:17; 5:36).

#### οὖν

therefore

*inferential / continuative conjunction*

#### αἱ

the

Nominative

*article*

#### ἀδελφαὶ

sisters

Nominative

*subject*

ἀδελφή: 'sister'; both sisters together send the message.

#### πρὸς

to

*preposition + accusative (direction)*

#### αὐτὸν

him

Accusative

*object of πρὸς*

#### λέγουσαι

saying

Pres Act Ptc Nom Pl Fem · λέγω

*circumstantial participle of manner*

→ progressive present

#### Κύριε

Lord

Vocative

*vocative (address)*

κύριος: 'Lord'; the sisters address Jesus with the highest title of respect.

ἴδε

behold

Aor Act Impv 2 Sg · ὁράω

attention-marker / mild imperative

→ ingressive aorist (imperative)

ἴδε: frozen form of ὁράω used as an attention particle; 'see!' or 'look!'

ὄν

whom

Accusative

relative pronoun, direct object of φιλεῖς

φιλεῖς

you love

Pres Act Indic 2 Sg · φιλέω

verb of relative clause

→ gnomic / stative present

φιλέω: 'love' (warm, personal affection); here the sisters invoke the bond between Jesus and Lazarus as the implicit ground for intervention.

ἀσθενεῖ

is ill

Pres Act Indic 3 Sg · ἀσθενέω

main verb of message (direct speech)

→ progressive present

ἀσθενέω: 'be ill/weak'; third occurrence of the root in three verses.

4 ἀκούσας δὲ ὁ Ἰησοῦς εἶπεν· Αὕτη ἡ ἀσθένεια οὐκ ἔστιν πρὸς θάνατον ἀλλ' ὑπὲρ τῆς δόξης τοῦ θεοῦ, ἵνα δοξασθῇ ὁ υἱὸς τοῦ θεοῦ δι' αὐτῆς.

But when Jesus heard it, he said, 'This illness is not unto death; rather it is for the glory of God, so that the Son of God may be glorified through it.'

RESPONSE / DIVINE REFRAMING **δέ** Jesus' response reframes the illness from a problem to a vehicle of divine glory — a Johannine theological announcement (cf. 9:3 on the man born blind). The ἵνα clause names the telos: the glorification of the Son of God, which in John is inseparable from the cross-and-resurrection complex (cf. 12:23; 13:31). The illness will paradoxically end in death and then surpass death.

ἀκούσας

having heard

Aor Act Ptc Nom Sg Masc · ἀκούω

temporal/circumstantial participle

→ constative aorist

ἀκούω: 'hear'; the aorist participle indicates prior action.

δέ

but

mild adversative connective

ὁ

the

Nominative

article

Ἰησοῦς

Jesus

Nominative

subject

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech introduction)

→ constative aorist

Αὕτη

this

Nominative

demonstrative pronoun, subject

ἡ

the

Nominative

article

ἀσθένεια

illness

Nominative

subject (with demonstrative)

ἀσθένεια: 'weakness, illness'; fourth use of the ἀσθεν- root (vv.1, 2, 3, 4).

οὐκ

not

negative particle

ἔστιν

is

Pres Act Indic 3 Sg · εἶμι

linking verb

→ gnomic present

πρός

unto / toward

preposition + accusative (purpose/result)

πρός + acc.: 'toward, with a view to'; here 'terminating in death.'

θάνατον

death

Accusative

object of πρὸς (telos)

θάνατος: 'death'; the irony is that Lazarus does die — the saying points beyond physical death to the sign's ultimate purpose.

ἀλλ

but rather

strong adversative conjunction

ὑπὲρ

for

preposition + genitive (benefit/purpose)

ὑπὲρ: 'on behalf of, for the sake of'; the illness is in the service of divine glory.

τῆς

the

Genitive

article

δόξης

glory

Genitive

object of ὑπὲρ

δόξα: 'glory'; the central Johannine category linking miracles to crucifixion.

τοῦ

of

Genitive

article

θεοῦ

God

Genitive

genitive of possession / source

ἵνα

so that

purpose conjunction

δοξασθῆ

may be glorified

Aor Pass Subj 3 Sg · δοξάζω

purpose clause verb

→ constative aorist

δοξάζω: 'glorify'; the passive points to the Father as agent of glorification.

<p><b>ὁ</b> the Nominative <i>article</i></p>	<p><b>υἱός</b> Son Nominative <i>subject of purpose clause</i>   υἱός: 'Son'; the 'Son of God' designation here is programmatic, connecting to 20:31.</p>	<p><b>τοῦ</b> of Genitive <i>article</i></p>	<p><b>θεοῦ</b> of God Genitive <i>genitive of relationship</i></p>
<p><b>δι</b> through <i>preposition + genitive (means)</i></p>	<p><b>αὐτῆς</b> it Genitive <i>object of διά (ref. to illness/event)</i></p>		

## 5 ἠγάπα δὲ ὁ Ἰησοῦς τὴν Μάρθαν καὶ τὴν ἀδελφὴν αὐτῆς καὶ τὸν Λάζαρον.

Now Jesus loved Martha and her sister and Lazarus.

**ΠΑΡΕΝΘΗΤΙΚΗ ΜΟΤΙΒΑΤΙΟΝ** **δέ** A narrator's aside establishing the emotional ground for the following paradox (v.6 — he stayed two more days). The imperfect ἠγάπα (ἀγαπάω) is stative/descriptive, conveying the ongoing character of the love. The order Martha-sister-Lazarus reverses the sisters' message (v.3) and the narrator's intro (v.1), perhaps underscoring that the delay is not from lack of concern. The verb ἀγαπάω (here) vs. φιλέω (v.3) may be stylistic, though some see a distinction in register.

<p><b>ἠγάπα</b> loved Impf Act Indic 3 Sg · ἀγαπάω <i>main verb</i> → descriptive imperfect (stative love)   ἀγαπάω: 'love' (the highest NT word for love); used here of Jesus' personal affection for this family; cf. φιλέω in v.3.</p>	<p><b>δέ</b> now <i>narrative connective (parenthetical aside)</i></p>	<p><b>ὁ</b> the Nominative <i>article</i></p>	<p><b>Ἰησοῦς</b> Jesus Nominative <i>subject</i></p>
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**τὴν**

the

Accusative

article

**Μάρθαν**

Martha

Accusative

direct object

Μάρθα: named first here, though Mary was named first in v.1 — a small inversion perhaps elevating Martha in this chapter's focus.

**καὶ**

and

coordinating conjunction

**τὴν**

the

Accusative

article

**ἀδελφὴν**

sister

Accusative

direct object (coordinated)

ἀδελφή: Mary, identified by relationship rather than name here.

**αὐτῆς**

her

Genitive

genitive of possession

**καὶ**

and

coordinating conjunction

**τὸν**

the

Accusative

article

**Λάζαρον**

Lazarus

Accusative

direct object (coordinated)

Λάζαρος: named last; his death is the occasion of the sign.

6 ὡς οὖν ἤκουσεν ὅτι ἀσθενεῖ, τότε μὲν ἔμεινεν ἐν ᾧ ἦν τόπῳ δύο ἡμέρας.

So when he heard that he was ill, then he stayed two days longer in the place where he was.

PARADOX / DELIBERATE DELAY **ὡς οὖν** The temporal ὡς οὖν sets up the central paradox: Jesus, who loves the family (v.5), does nothing immediately. The μὲν (τότε μὲν, without a following δέ) creates mild emphasis. The delay serves the divine timetable established in v.4: Lazarus must be unmistakably dead (four days, v.17) to make the sign incontestable.

ὡς

when

temporal conjunction

οὖν

therefore

inferential / continuative particle

ἤκουσεν

he heard

Aor Act Indic 3 Sg · ἀκούω

main verb of temporal clause

→ constative aorist

ὅτι

that

complementary conjunction (indirect statement)

ἀσθενεῖ

he is ill

Pres Act Indic 3 Sg · ἀσθενέω

verb of indirect statement

→ progressive present (retained in indirect speech)

ἀσθενέω: fifth occurrence of the root.

τότε

then

temporal adverb

μέν

indeed

particle (emphatic, without answering δέ)

ἔμεινεν

he stayed

Aor Act Indic 3 Sg · μένω

main verb

→ constative aorist

μένω: 'remain, stay'; a key Johannine verb (abiding); here the staying is deliberate.

ἐν

in

preposition + dative (place)

ἧ

which

Dative

relative pronoun, object of ἐν

ἦν

he was

Impf Act Indic 3 Sg · εἰμί

verb of relative clause

→ descriptive imperfect

τόπῳ

place

Dative

dative of place (antecedent of the relative ἧ)

τόπος: 'place'; the location is beyond the Jordan (10:40).

δύο

two

numeral (modifier of ἡμέρας)

ἡμέρας

days

Accusative

accusative of extent of time

ἡμέρα: 'day'; the two-day delay is deliberate.

## 7 ἔπειτα μετὰ τοῦτο λέγει τοῖς μαθηταῖς Ἔγωμεν εἰς τὴν Ἰουδαίαν πάλιν.

Then after this he says to the disciples, 'Let us go to Judea again.'

**NARRATIVE RESUMPTION** **ἔπειτα μετὰ τοῦτο** The double temporal marker (ἔπειτα ... μετὰ τοῦτο) marks the end of the delay and the beginning of the journey. λέγει is a historic present — Johannine vivid narration. The aorist hortatory subjunctive Ἔγωμεν ('let us go') signals a decisive communal movement.

**ἔπειτα**

then

*temporal adverb*

ἔπειτα: 'then, after that'; rare in John (only here).

**μετὰ**

after

*preposition + accusative (time)*

**τοῦτο**

this

*Accusative*

*object of μετὰ (temporal)*

**λέγει**

he says

*Pres Act Indic 3 Sg · λέγω*

*main verb (historic present)*

→ *historic present (vivid narration)*

λέγω: 'say'; historic present typical of Johannine narrative pace.

**τοῖς**

the

*Dative*

*article*

**μαθηταῖς**

disciples

*Dative*

*dative of indirect object*

μαθητής: 'disciple'; the inner circle who accompany Jesus.

**Ἔγωμεν**

let us go

*Pres Act Subj 1 Pl · ἄγω*

*hortatory subjunctive (exhortation)*

→ *progressive present (movement as process)*

ἄγω: 'lead, go'; hortatory 1st pl. includes the disciples.

**εἰς**

into

*preposition + accusative (direction)*

**τὴν**

the

*Accusative*

*article*

**Ἰουδαίαν**

Judea

*Accusative*

*object of εἰς*

Ἰουδαία: the region of danger; cf. 7:1 where Jesus deliberately avoided it.

**πάλιν**

again

*adverb (resumptive)*

πάλιν: 'again'; implies a return after the withdrawal of 10:40.

## 8 λέγουσιν αὐτῷ οἱ μαθηταί· ῥαββί, νῦν ἐζήτουν σε λιθάσαι οἱ Ἰουδαῖοι, καὶ πάλιν ὑπάγεις ἐκεῖ;

The disciples said to him, 'Rabbi, the Judeans were just now seeking to stone you, and you are going there again?'

**OBJECTION** **asyndeton** The disciples' alarm is expressed with an asyndetic interjection followed by a rhetorical question. λιθάσαι ('to stone') refers back to 10:31, 39. The disciples use the respectful title ῥαββί. The imperfect ἐζήτουν with the adverb νῦν ('just now they were seeking') emphasizes the immediacy of the threat. The present-tense rhetorical question πάλιν ὑπάγεις ἐκεῖ; expresses incredulity.

**λέγουσιν**

say

Pres Act Indic 3 Pl · λέγω

*main verb (historic present)*

→ historic present

**αὐτῷ**

to him

Dative

*dative of indirect object*

**οἱ**

the

Nominative

*article*

**μαθηταί**

disciples

Nominative

*subject*

**ῥαββί**

Rabbi

Vocative

*vocative (address)*

ῥαββί: Aramaic 'my teacher'; used of Jesus in John as the highest form of respectful address (1:38, 49; 3:2; 6:25).

**νῦν**

just now

*temporal adverb*

νῦν: 'now'; underscores the recency and immediacy of the threat.

**ἐζήτουν**

were seeking

Impf Act Indic 3 Pl · ζητέω

*main verb (indirect statement implied)*

→ conative imperfect

ζητέω: 'seek'; cf. 7:1; the ongoing hostile intent.

**σε**

you

Accusative

*direct object*

<p><b>λιθάσαι</b> to stone</p> <p>Aor Act Inf · λιθάζω <i>infinitive of purpose (w/ ζητέω)</i></p> <p>→ constative aorist</p> <p>λιθάζω: 'stone'; cf. 10:31, 39 — the most recent attempt.</p>	<p><b>οἱ</b> the</p> <p>Nominative <i>article</i></p>	<p><b>Ἰουδαῖοι</b> Judeans</p> <p>Nominative <i>subject of ἐζήτουν</i></p> <p>Ἰουδαῖοι: the Jerusalem authorities.</p>	<p><b>καὶ</b> and</p> <p><i>coordinating conjunction (adversative nuance)</i></p>
<p><b>πάλιν</b> again</p> <p><i>adverb</i></p>	<p><b>ὑπάγεις</b> are you going</p> <p>Pres Act Indic 2 Sg · ὑπάγω <i>main verb (rhetorical question)</i></p> <p>→ progressive present</p> <p>ὑπάγω: 'go away, go back'; in John often of Jesus' going to the Father or back through hostile territory.</p>	<p><b>ἐκεῖ</b> there</p> <p><i>locative adverb</i></p>	

9 ἀπεκρίθη Ἰησοῦς· Οὐχὶ δώδεκα ὥραί εἰσιν τῆς ἡμέρας; ἔάν τις περιπατῇ ἐν τῇ ἡμέρᾳ, οὐ προσκόπτει, ὅτι τὸ φῶς τοῦ κόσμου τούτου βλέπει·

Jesus answered, 'Are there not twelve hours in the day? If anyone walks in the day, he does not stumble, because he sees the light of this world.'

DOMINICAL REPLY: PARABLE OF LIGHT AND DARKNESS **asyndeton** Jesus answers the disciples' fear with a proverbial saying about walking in daylight vs. night. The rhetorical question ('Are there not twelve hours in the day?') implies an unalterable divine schedule. The parable applies: Jesus is operating in God's daylight — he is the light of the world (8:12; 9:5) and his hour has not yet come. The disciples should not fear because the one they follow is in his appointed time.

## ἀπεκρίθη

answered

Aor Pass Indic 3 Sg · ἀποκρίνομαι

*main verb (deponent)*

→ constative aorist

ἀποκρίνομαι: 'answer, respond'; deponent (passive form, active meaning).

## Ἰησοῦς

Jesus

Nominative

*subject*

## Οὐχὶ

are there not

*negative particle (expecting affirmative answer)*

οὐχί: strengthened form of οὐ; rhetorical question expecting 'yes.'

## δώδεκα

twelve

*numeral (predicate)*

δώδεκα: 'twelve'; a day's fixed hours – the orderly structure of time.

## ὥραί

hours

Nominative

*subject*

ώρα: 'hour'; in John also the eschatological 'hour' of Jesus (2:4; 7:30; 8:20; 12:23).

## εἰσιν

are

Pres Act Indic 3 Pl · εἰμί

*linking verb*

→ gnomic present

## τῆς

of the

Genitive

*article*

## ἡμέρας

day

Genitive

*genitive of time (partitive)*

ἡμέρα: 'day'; natural light-time.

## ἐάν

if

*conditional particle (3rd class condition)*

## τις

anyone

Nominative

*subject of conditional clause (indefinite)*

## περιπατῆ

walks

Pres Act Subj 3 Sg · περιπατέω

*verb of protasis (3rd class condition)*

→ progressive present

περιπατέω: 'walk'; literal here but cf. the metaphorical use at 8:12; 12:35.

## ἐν

in

*preposition + dative (sphere)*

## τῆ

the

Dative

*article*

## ἡμέρα

day

Dative

*dative of sphere (time)*

## οὐ

not

*negative particle*

## προσκόπτει

he stumbles

Pres Act Indic 3 Sg · προσκόπτω

*main verb of apodosis*

→ gnomic present

προσκόπτω: 'strike against, stumble'; cf. Matt 4:6; Rom 9:32; 14:21.

ὅτι  
because  
*causal conjunction*

τὸ  
the  
Accusative  
*article*

φῶς  
light  
Accusative  
*direct object*  
φῶς: 'light'; the central Johannine symbol  
(1:4-9; 8:12; 9:5).

τοῦ  
of  
Genitive  
*article*

κόσμου  
world  
Genitive  
*genitive of reference*  
κόσμος: 'world'; τοῦ κόσμου τούτου  
qualifies the natural light as belonging to  
this age.

τούτου  
this  
Genitive  
*attributive demonstrative*

βλέπει  
he sees  
Pres Act Indic 3 Sg · βλέπω  
*verb of causal clause*  
→ *gnomic present*  
βλέπω: 'see'; physical sight stands for  
spiritual orientation in the light.

## 10 ἔὰν δέ τις περιπατῆ ἐν τῇ νυκτί, προσκόπτει, ὅτι τὸ φῶς οὐκ ἔστιν ἐν αὐτῷ.

But if anyone walks in the night, he stumbles, because the light is not in him.

COUNTERPART / ANTITHETICAL PARALLEL **ἐὰν δέ** The foil to v.9: walking in darkness brings stumbling. The shift from 'the light of this world' (external, natural) to 'the light is not in him' (internal) is subtle but significant — it suggests that the disciples who fear are walking without the inner light that Jesus gives (cf. 8:12 'will have the light of life'). Jesus, however, is in his divine daytime.

ἐὰν  
if  
*conditional particle (3rd class, parallel to v.9)*

δέ  
but  
*mild adversative connective*

τις  
anyone  
Nominative  
*subject (indefinite)*

περιπατῆ  
walks  
Pres Act Subj 3 Sg · περιπατέω  
*verb of protasis*  
→ *progressive present*

ἐν

in

*preposition + dative (sphere)*

τῆ

the

Dative

*article*

νυκτί

night

Dative

*dative of sphere (time)*

νύξ: 'night'; the antithetical sphere; cf. Nicodemus coming 'by night' (3:2) and Judas going out 'into the night' (13:30).

προσκόπτει

he stumbles

Pres Act Indic 3 Sg · προσκόπτω

*main verb of apodosis*

→ *gnomic present*

ὅτι

because

*causal conjunction*

τὸ

the

Nominative

*article*

φῶς

light

Nominative

*subject of causal clause*

φῶς: 'light'; now located internally – 'not in him.'

οὐκ

not

*negative particle*

ἔστιν

is

Pres Act Indic 3 Sg · εἶμι

*linking verb*

→ *gnomic present*

ἐν

in

*preposition + dative (location)*

αὐτῷ

him

Dative

*object of ἐν (the night-walker)*

11 ταῦτα εἶπεν, καὶ μετὰ τοῦτο λέγει αὐτοῖς· Λάζαρος ὁ φίλος ἡμῶν κεκοίμηται· ἀλλὰ πορεύομαι ἵνα ἐξυπνίσω αὐτόν.

He said these things, and after this he says to them, 'Our friend Lazarus has fallen asleep; but I am going so that I may awaken him.'

ANNOUNCEMENT: DEATH AS SLEEP καὶ μετὰ τοῦτο The transition from the parable (vv.9–10) to direct disclosure is marked by a double phrase. Jesus announces Lazarus' death using the euphemism κεκοίμηται ('has fallen asleep'), a common Greek and Jewish idiom for death; the perfect tense indicates a completed act with current state. The ἵνα clause states his purpose: ἐξυπνίσω ('I may awaken'), an ingressive aorist subjunctive of ἐξυπνίζω (to rouse from sleep). The disciples hear 'sleep' literally (v.12). The affectionate ὁ φίλος ἡμῶν ('our friend') connects to φιλέω in v.3.

**ταῦτα**

these things

Accusative

direct object (resumptive reference to vv.9–10)

**εἶπεν**

he said

Aor Act Indic 3 Sg · λέγω

main verb

→ constative aorist

**καὶ**

and

coordinating conjunction

**μετὰ**

after

preposition + accusative (time)

**τοῦτο**

this

Accusative

object of μετὰ

**λέγει**

he says

Pres Act Indic 3 Sg · λέγω

main verb (historic present)

→ historic present

**αὐτοῖς**

to them

Dative

dative of indirect object

**Λάζαρος**

Lazarus

Nominative

subject

ὁ

the

Nominative

article (substantivizing)

φίλος

friend

Nominative

predicate nominative / apposition to Λάζαρος

φίλος: 'friend'; cf. v.3 φιλεῖς; the terminology of friendship is used of Lazarus and (later) of the disciples (15:13–15).

ἡμῶν

our

Genitive

genitive of possession

κεκοίμηται

has fallen asleep

Perf Pass Indic 3 Sg · κοιμάω

main verb (death euphemism)

→ intensive perfect (completed state)

κοιμάω: 'sleep, fall asleep'; used as a euphemism for death in Greek (Homer) and in Jewish/NT usage (1 Thess 4:13–15; 1 Cor 15:6, 18). The perfect κεκοίμηται emphasizes the present state.

ἀλλὰ

but

strong adversative conjunction

πορεύομαι

I am going

Pres Mid Indic 1 Sg · πορεύομαι

main verb (futuristic present)

→ futuristic present (imminent departure)

πορεύομαι: 'go, travel'; in John often of Jesus' eschatological going (14:2–3, 12; 16:7).

ἵνα

so that

purpose conjunction

ἐξυπνίσω

I may awaken

Aor Act Subj 1 Sg · ἐξυπνίζω

purpose clause verb

→ ingressive aorist

ἐξυπνίζω: 'rouse from sleep'; a rare word (hapax in NT), chosen to match the sleep metaphor; the aorist suggests the act's decisive onset.

αὐτόν

him

Accusative

direct object

## 12 εἶπαν οὖν οἱ μαθηταὶ αὐτῷ· Κύριε, εἰ κεκοίμηται, σωθήσεται.

The disciples therefore said to him, 'Lord, if he has fallen asleep, he will recover.'

**MISUNDERSTANDING (JOHANNINE IRONY)** οὖν Classic Johannine misunderstanding: the disciples take κεκοίμηται literally ('has fallen asleep' = natural rest) and infer σωθήσεται ('he will be saved / recover'), a medical-idiomatic use of σώζω. The irony is layered: σωθήσεται can mean both medical recovery and eschatological salvation — precisely what Jesus is about to accomplish in a deeper sense.

**εἶπαν**

said

Aor Act Indic 3 Pl · λέγω

main verb

→ constative aorist

**οὖν**

therefore

inferential connective

**οἱ**

the

Nominative

article

**μαθηταὶ**

disciples

Nominative

subject

**αὐτῷ**

to him

Dative

dative of indirect object

**Κύριε**

Lord

Vocative

vocative (address)

**εἰ**

if

conditional particle (1st class — assumed true)

εἰ + indicative = first-class condition, 'if, as I assume.'

**κεκοίμηται**

he has fallen asleep

Perf Pass Indic 3 Sg · κοιμάω

verb of protasis (repeating Jesus' word)

→ intensive perfect

κοιμάω: the disciples repeat Jesus' exact word, understanding it literally.

**σωθήσεται**

he will recover

Fut Pass Indic 3 Sg · σώζω

main verb of apodosis

→ predictive future

σώζω: 'save, rescue, heal'; here medical 'recover,' but pregnant with theological overtones in John.

### 13 εἰρήκει δὲ ὁ Ἰησοῦς περὶ τοῦ θανάτου αὐτοῦ· ἐκεῖνοι δὲ ἔδοξαν ὅτι περὶ τῆς κοιμήσεως τοῦ ὕπνου λέγει.

Now Jesus had spoken about his death, but they thought that he was speaking about taking rest in sleep.

**NARRATOR'S CLARIFICATION (ASIDE)** **δέ** The narrator steps in to decode the misunderstanding explicitly — a characteristic Johannine technique (cf. 2:21; 7:39; 12:33). The pluperfect εἰρήκει ('had spoken') signals that the narrator is commenting on prior speech. κοίμησις τοῦ ὕπνου ('the rest of sleep') is the literal meaning the disciples assumed; the narrator clarifies Jesus meant θάνατον ('death').

**εἰρήκει**

had spoken

Plupf Act Indic 3 Sg · λέγω

*main verb (narrator's retrospective gloss)*

→ pluperfect (prior completed speech)

λέγω: the pluperfect underscores that the statement was already made; the narrator now explains its meaning.

**δέ**

now

*narrative connective (narrator's aside)*

**ὁ**

the

Nominative

*article*

**Ἰησοῦς**

Jesus

Nominative

*subject*

**περὶ**

about

*preposition + genitive (reference)*

**τοῦ**

the

Genitive

*article*

**θανάτου**

death

Genitive

*genitive of reference (object of περί)*

θάνατος: 'death'; the real referent of κεκοίμηται.

**αὐτοῦ**

his

Genitive

*genitive of possession*

<p><b>ἐκεῖνοι</b> those men</p> <p>Nominative</p> <p><i>demonstrative pronoun, subject (the disciples)</i></p> <p>ἐκεῖνος: 'that one / those'; used in Johannine narrative to refer to characters just mentioned.</p>	<p><b>δέ</b> but</p> <p><i>adversative connective</i></p>	<p><b>ἔδοξαν</b> thought</p> <p>Aor Act Indic 3 Pl · δοκέω</p> <p><i>main verb</i></p> <p>→ <i>constative aorist</i></p> <p>δοκέω: 'think, suppose'; the disciples' cognitive error.</p>	<p><b>ὅτι</b> that</p> <p><i>complementary conjunction (indirect statement)</i></p>
<p><b>περὶ</b> about</p> <p><i>preposition + genitive</i></p>	<p><b>τῆς</b> the</p> <p>Genitive</p> <p><i>article</i></p>	<p><b>κοιμήσεως</b> rest</p> <p>Genitive</p> <p><i>object of περί</i></p> <p>κοίμησις: 'sleeping, rest'; a rare word (only here in NT); cognate with κοιμάω.</p>	<p><b>τοῦ</b> of the</p> <p>Genitive</p> <p><i>article</i></p>
<p><b>ὑπνου</b> sleep</p> <p>Genitive</p> <p><i>genitive of apposition / qualification</i></p> <p>ὑπνος: 'sleep'; the disciples understand κοίμησις as natural sleep, not death.</p>	<p><b>λέγει</b> he was speaking</p> <p>Pres Act Indic 3 Sg · λέγω</p> <p><i>verb of indirect statement (historic present in indirect speech)</i></p> <p>→ <i>historic present</i></p>		

## 14 τότε οὖν εἶπεν αὐτοῖς ὁ Ἰησοῦς παρρησίᾳ· Λάζαρος ἀπέθανεν,

So then Jesus told them plainly, 'Lazarus has died,'

**CLARIFICATION: PLAIN SPEECH** **τότε οὖν** Jesus abandons the sleep-metaphor and speaks παρρησίᾳ ('plainly, openly'), a key Johannine term for forthright as opposed to veiled speech (cf. 10:24; 16:25, 29). The aorist ἀπέθανεν ('died') is stark and unambiguous. The double temporal connector τότε οὖν marks the decisive disclosure.

<p><b>τότε</b> then <i>temporal adverb</i></p>	<p><b>οὖν</b> therefore <i>inferential connective</i></p>	<p><b>εἶπεν</b> said Aor Act Indic 3 Sg · λέγω <i>main verb</i> → constative aorist</p>	<p><b>αὐτοῖς</b> to them Dative <i>dative of indirect object</i></p>
<p><b>ὁ</b> the Nominative <i>article</i></p>	<p><b>Ἰησοῦς</b> Jesus Nominative <i>subject</i></p>	<p><b>παρρησία</b> plainly Dative <i>dative of manner</i> παρρησία: 'boldness, openness, plain speech'; in John the contrast is with figurative/veiled speech (10:6; 16:25, 29); Jesus now sets aside the sleep-metaphor.</p>	<p><b>Λάζαρος</b> Lazarus Nominative <i>subject</i></p>
<p><b>ἀπέθανεν</b> has died Aor Act Indic 3 Sg · ἀποθνήσκω <i>main verb (direct speech)</i> → constative aorist ἀποθνήσκω: 'die'; the blunt, unambiguous statement.</p>			

15 καὶ χαίρω δι ὑμᾶς, ἵνα πιστεύσητε, ὅτι οὐκ ἦμην ἐκεῖ· ἀλλὰ ἄγωμεν πρὸς αὐτόν.

and I am glad for your sake that I was not there, so that you may believe. But let us go to him!

CONTINUATION: JOY, PURPOSE, EXHORTATION **καὶ** Jesus' joy (χαίρω) at the disciples' account seems shocking — he is glad that the delay exposed Lazarus to death so the sign can proceed to full effect. The ἵνα πιστεύσητε clause names the telos of the sign: the disciples' faith. The aorist πιστεύσητε is ingressive — the beginning of a new, deeper trust. The abrupt ἄγωμεν brings the deliberation to a close.

καὶ  
and

*coordinating conjunction*

**χαίρω**

I am glad

Pres Act Indic 1 Sg · χαίρω

*main verb*

→ *gnomic / stative present*

χαίρω: 'rejoice, be glad'; the stated emotion is theologically purposive — the delay serves the sign.

δι

for

*preposition + accusative (benefit)*

διὰ + acc.: 'on account of, for the sake of'

**ὕμᾱς**

you

Accusative

*object of διὰ (the disciples)*

ἵνα

so that

*purpose conjunction*

**πιστεύσητε**

you may believe

Aor Act Subj 2 Pl · πιστεύω

*purpose clause verb*

→ *ingressive aorist (coming to believe)*

πιστεύω: 'believe'; the core Johannine verb (98 occurrences); the ingressive aorist marks the entry into faith.

ὅτι

that / because

*causal/content conjunction*

ὅτι: here causal ('because I was not there') — the ground for joy.

οὐκ

not

*negative particle*

**ἦμην**

I was

Impf Act Indic 1 Sg · εἰμί

*main verb of causal clause*

→ *descriptive imperfect*

ἐκεῖ

there

*locative adverb*

ἐκεῖ: 'there' (Bethany); the absence was deliberate (v.6).

ἀλλὰ

but

*strong adversative*

**ἄγωμεν**

let us go

Pres Act Subj 1 Pl · ἄγω

*hortatory subjunctive (command)*

→ *progressive present*

ἄγω: 'go'; cf. v.7 — the same hortatory form, resuming the earlier proposal.

πρὸς

to

*preposition + accusative (direction toward person)*

**αὐτόν**

him

Accusative

*object of πρὸς (Lazarus)*

16 εἶπεν οὖν Θωμᾶς ὁ λεγόμενος Δίδυμος τοῖς συμμαθηταῖς Ἰάγωμεν καὶ ἡμεῖς, ἵνα ἀποθάνωμεν μετ' αὐτοῦ.

So Thomas, called the Twin, said to his fellow-disciples, 'Let us also go, so that we may die with him.'

RESPONSIVE RESOLVE (AMBIGUOUS COURAGE) οὖν Thomas' declaration is ambiguous: it is both gloomy ('we'll die too') and courageous ('let us go anyway'). The name Δίδυμος ('Twin') is the Greek translation of the Aramaic נְרִינְרִי (Toma); John always gives both forms. The hapax συμμαθηταῖς ('fellow-disciples') is unique in the NT. The hortatory Ἰάγωμεν echoes Jesus' call of v.15. Thomas will appear again at 14:5; 20:24–29.

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb

→ constative aorist

οὖν

therefore

inferential connective

Θωμᾶς

Thomas

Nominative

subject

Θωμᾶς: from Aramaic נְרִינְרִי, 'twin'; cf. the Greek translation Δίδυμος.

ὁ

the one

Nominative

article (substantivizing participle)

λεγόμενος

called

Pres Pass Ptc Nom Sg Masc · λέγω

attributive participle (appositional identification)

→ progressive present

λέγω: 'call, name'; ὁ λεγόμενος is a Johannine idiom of identification (cf. 4:25; 9:11; 11:54).

Δίδυμος

Twin

Nominative

predicate nominative / name

Δίδυμος: Greek 'twin'; John always glosses Thomas' Aramaic name with this Greek equivalent (20:24; 21:2).

τοῖς

the

Dative

article

συμμαθηταῖς

fellow-disciples

Dative

dative of indirect object

συμμαθητής: NT hapax; 'co-disciple, fellow-learner'; the compound συν- emphasizes shared membership.

## ἄγωμεν

let us go

Pres Act Subj 1 Pl · ἄγω

*hortatory subjunctive*

→ progressive present

ἄγω: 'go'; Thomas appropriates Jesus' hortatory call from v.15.

## καὶ

also

*adverbial particle (inclusivity)*

## ἡμεῖς

we

Nominative

*emphatic subject pronoun*

## ἵνα

so that

*purpose conjunction*

## ἀποθάνωμεν

we may die

Aor Act Subj 1 Pl · ἀποθνήσκω

*purpose clause verb*

→ constative aorist

ἀποθνήσκω: 'die'; Thomas envisions his and his companions' death alongside Jesus in Judea.

## μετ'

with

*preposition + genitive (accompaniment)*

## αὐτοῦ

him

Genitive

*object of μετά (Jesus)*

## 17 Ἐλθὼν οὖν ὁ Ἰησοῦς εὗρεν αὐτὸν τέσσαρας ἤδη ἡμέρας ἔχοντα ἐν τῷ μνημείῳ.

So when Jesus arrived, he found that he had already been in the tomb four days.

ARRIVAL / SCENE-SETTING οὖν The aorist participle Ἐλθὼν ('having come') and the main verb εὗρεν ('found') report the arrival tersely. The four days are theologically significant: Jewish tradition held that the soul lingered near the body for three days, making a resurrection impossible after day four (b. Mo'ed Qatan 28a; y. Moed Qatan 3:5 — though this evidence is late, the widespread popular belief is implied by Martha's protest at v.39). Four days guarantees the death is unambiguous.

## ἔλθων

having come

Aor Act Ptc Nom Sg Masc · ἔρχομαι

*temporal circumstantial participle*

→ constative aorist

ἔρχομαι: 'come, arrive'; the participle precedes the main verb temporally.

## οὖν

therefore

*inferential / continuative connective*

## ὁ

the

Nominative

*article*

## Ἰησοῦς

Jesus

Nominative

*subject*

## εὔρεν

found

Aor Act Indic 3 Sg · εὕρισκω

*main verb*

→ constative aorist

εὕρισκω: 'find, discover'; here in the sense of arriving and observing.

## αὐτόν

him

Accusative

*object-complement accusative (w/ ἔχοντα)*

αὐτόν: Lazarus.

## τέσσαρας

four

Accusative

*numeral (accusative of extent of time)*

## ἤδη

already

*temporal adverb (emphasis on completion)*

ἤδη: 'already'; emphasizes that four days have elapsed, making the death certain.

## ἡμέρας

days

Accusative

*accusative of extent of time*

ἡμέρα: 'day'; four days = beyond the reach of natural recovery.

## ἔχοντα

having been

Pres Act Ptc Acc Sg Masc · ἔχω

*participle in indirect discourse (object complement w/ αὐτόν)*

→ progressive present

ἔχω: 'have'; here the participle ἔχοντα with τέσσαρας ἡμέρας means 'having four days [in the tomb]!'

## ἐν

in

*preposition + dative (place)*

## τῷ

the

Dative

*article*

## μνημείω

tomb

Dative

*dative of place*

μνημείον: 'tomb, memorial'; derived from μιμνήσκω ('remember'); a carved rock-chamber.

## 18 ἦν δὲ ἡ Βηθανία ἐγγὺς τῶν Ἱεροσολύμων ὡς ἀπὸ σταδίων δεκαπέντε.

Now Bethany was near Jerusalem, about fifteen stadia away.

**GEOGRAPHIC PARENTHESIS** **δέ** A narrator's geographical note explaining the proximity, which accounts for the large crowd of mourners (v.19) and the ease with which news of the miracle reaches the Pharisees (v.46). Fifteen stadia ≈ about 1.7 miles (c. 2.8 km), consistent with modern topography (Bethany = al-Eizariya on the eastern slope of the Mount of Olives).

### ἦν

was

Impf Act Indic 3 Sg · εἰμί

*linking verb*

→ descriptive imperfect

### δέ

now

*narrative connective (parenthetical)*

### ἡ

the

Nominative

*article*

### Βηθανία

Bethany

Nominative

*subject*

Βηθανία: approximately 2 miles east of Jerusalem; the family home of Lazarus, Mary, and Martha.

### ἐγγὺς

near

*predicate adjective / adverb (proximity)*

ἐγγύς: 'near'; cf. v.55 (Passover drawing near) — a word of spatial and temporal proximity in John.

### τῶν

the

Genitive

*article*

### Ἱεροσολύμων

Jerusalem

Genitive

*genitive of separation (with ἐγγύς)*

Ἱεροσόλυμα: the Greek form of Jerusalem (also Ἱερουσαλήμ in John).

### ὡς

about

*approximating particle*

ὡς: 'as, about'; used with numbers for approximation.

ἀπὸ

from

*preposition + genitive (distance from)*

σταδίων

stadia

*Genitive*

*genitive of measure (partitive w/ δεκαπέντε)*

στάδιον: a unit of distance ≈ 185 m; 15 stadia ≈ 2.8 km.

δεκαπέντε

fifteen

*numeral*

δεκαπέντε: 15 stadia ≈ 1.7 miles, consistent with the site identified as Bethany.

19 πολλοὶ δὲ ἐκ τῶν Ἰουδαίων ἐληλύθεισαν πρὸς τὴν Μάρθαν καὶ Μαριάμ ἵνα παραμυθῆσονται αὐτὰς περὶ τοῦ ἀδελφοῦ.

And many of the Judeans had come to Martha and Mary to console them concerning their brother.

SCENE-SETTING: MOURNING CROWD **δέ** The pluperfect ἐληλύθεισαν ('had come') sets a prior action: the mourners are already there before Jesus arrives. The crowd of Judean mourners sets up the witnesses to the sign (vv.36, 45–46). παραμυθέομαι ('console, comfort') is used of condolence visits, the conventional Jewish mourning practice of sitting shiva.

πολλοὶ

many

*Nominative*

*subject (substantival adjective)*

πολύς: 'many'; the large crowd is important — they will witness the sign.

δέ

and

*connective*

ἐκ

from among

*preposition + genitive (partitive)*

τῶν

the

*Genitive*

*article*

## Ἰουδαίων

Judeans

Genitive

*genitive (partitive source)*

Ἰουδαῖοι: those from Jerusalem and Judea; some will believe (v.45), others will report to the Pharisees (v.46).

## ἔληλύθεισαν

had come

Plupf Act Indic 3 Pl · ἔρχομαι

*main verb (pluperfect = prior completion)*

→ pluperfect (state resulting from prior arrival)

ἔρχομαι: 'come'; the pluperfect marks their prior arrival before Jesus' coming.

## πρὸς

to

*preposition + accusative (direction)*

## τὴν

the

Accusative

*article*

## Μάρθαν

Martha

Accusative

*object of πρὸς*

## καὶ

and

*coordinating conjunction*

## Μαριάμ

Mary

Accusative

*object of πρὸς (coordinated)*

## ἵνα

so that

*purpose conjunction*

## παραμυθήσονται

they might console

Aor Mid Subj 3 Pl · παραμυθέομαι

*purpose clause verb*

→ constative aorist

παραμυθέομαι: 'console, comfort'; a technical term for the offering of condolences; cf. 1 Thess 2:12; 5:14; 1 Cor 14:3.

## αὐτάς

them

Accusative

*direct object (the two sisters)*

## περὶ

concerning

*preposition + genitive (reference)*

## τοῦ

the

Genitive

*article*

## ἀδελφοῦ

brother

Genitive

*object of περί*

ἀδελφός: Lazarus; named by relationship.

## 20 ἡ οὖν Μάρθα ὡς ἤκουσεν ὅτι Ἰησοῦς ἔρχεται ὑπήντησεν αὐτῷ· Μαριὰμ δὲ ἐν τῷ οἴκῳ ἐκαθέζετο.

So when Martha heard that Jesus was coming, she went to meet him, while Mary remained seated in the house.

NARRATIVE: DIVERGING RESPONSES OF THE SISTERS **οὖν** The two sisters respond differently to news of Jesus' arrival: Martha goes out actively (ὑπήντησεν — an aorist of energetic going-to-meet) while Mary sits in the house — a difference that mirrors Luke 10:38–42 without being identical. Martha's going out enables the theological dialogue of vv.21–27.

<p><b>ἡ</b> the</p> <p>Nominative article (with proper name)</p>	<p><b>οὖν</b> therefore</p> <p>inferential connective</p>	<p><b>Μάρθα</b> Martha</p> <p>Nominative subject</p>	<p><b>ὡς</b> when</p> <p>temporal conjunction</p>
<p><b>ἤκουσεν</b> she heard</p> <p>Aor Act Indic 3 Sg · ἀκούω main verb of temporal clause</p> <p>→ constative aorist</p>	<p><b>ὅτι</b> that</p> <p>complementary conjunction (indirect statement)</p>	<p><b>Ἰησοῦς</b> Jesus</p> <p>Nominative subject of indirect statement</p>	<p><b>ἔρχεται</b> is coming</p> <p>Pres Mid Indic 3 Sg · ἔρχομαι verb of indirect statement (retained present)</p> <p>→ progressive present (vivid/historic)</p> <p>ἔρχομαι: 'come'; the present tense is retained in indirect speech — Jesus is coming right now.</p>
<p><b>ὑπήντησεν</b> went to meet</p> <p>Aor Act Indic 3 Sg · ὑπαντάω main verb</p> <p>→ constative aorist</p> <p>ὑπαντάω: 'go to meet'; a formal or purposive going-out to encounter; cf. 12:18; Matt 8:28.</p>	<p><b>αὐτῷ</b> him</p> <p>Dative dative of direct object (w/ ὑπαντάω)</p>	<p><b>Μαριὰμ</b> Mary</p> <p>Nominative subject (contrastive)</p>	<p><b>δέ</b> but</p> <p>adversative connective (contrasting sisters)</p>

ἐν

in

preposition + dative (place)

τῷ

the

Dative

article

οἴκῳ

house

Dative

dative of place

οἶκος: 'house'; staying indoors was also appropriate for mourning (cf. the Jewish custom of sitting shiva).

ἐκαθέζετο

was sitting

Impf Mid Indic 3 Sg · καθέζομαι

main verb

→ descriptive imperfect (continued sitting)

καθέζομαι: 'sit'; the imperfect emphasizes the continuing posture of grief, contrasted with Martha's active movement.

## 21 εἶπεν οὖν ἡ Μάρθα πρὸς τὸν Ἰησοῦν· Κύριε, εἰ ἦς ὧδε οὐκ ἂν ἀπέθανεν ὁ ἀδελφός μου.

Martha therefore said to Jesus, 'Lord, if you had been here, my brother would not have died.'

**GRIEF-COMPLAINT AND IMPLICIT FAITH** οὖν The second-class conditional (εἰ ἦς ... οὐκ ἂν ἀπέθανεν) expresses a contrary-to-fact situation in the past: Jesus was not there, Lazarus did die. Yet the statement is also a profession of faith in Jesus' power: had he been present, death could not have happened. Martha will repeat this implicit claim (v.22) with an explicit forward-looking hope.

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb

→ constative aorist

οὖν

therefore

inferential connective

ἡ

the

Nominative

article

Μάρθα

Martha

Nominative

subject

πρὸς

to

preposition + accusative (direction toward person)

τὸν

the

Accusative

article

Ἰησοῦν

Jesus

Accusative

object of πρὸς

Κύριε

Lord

Vocative

vocative (address)

κύριος: 'Lord'; Martha's title for Jesus throughout this dialogue.

εἰ  
if  
*conditional particle (2nd class / contrary-to-fact)*  
| εἰ + imperfect indicative = 2nd class  
(contrary-to-fact) condition.

ἦς  
you had been  
Impf Act Indic 2 Sg · εἶμι  
*verb of protasis (2nd class condition)*  
→ descriptive imperfect (contrary-to-fact)  
| εἶμι: the imperfect in a 2nd class protasis  
signals the past-counterfactual.

ᾧδε  
here  
*locative adverb*  
| ᾧδε: 'here'; Bethany.

οὐκ  
not  
*negative particle*

ἄν  
[would]  
*modal particle (apodosis marker)*  
| ἄν: the particle of potentiality /  
contingency; marks the apodosis of the 2nd  
class condition.

ἀπέθανεν  
have died  
Aor Act Indic 3 Sg · ἀποθνήσκω  
*main verb of apodosis (with ἄν)*  
→ constative aorist (counterfactual)  
| ἀποθνήσκω: 'die'; the death that did occur  
is the contrary-to-fact hypothesis — Jesus  
could have prevented it.

ὁ  
the  
Nominative  
*article*

ἀδελφός  
brother  
Nominative  
*subject of apodosis*  
| ἀδελφός: 'brother'; the personal language  
(*'my brother'*) deepens the emotional  
weight.

μου  
my  
Genitive  
*genitive of possession*

## 22 ἀλλὰ καὶ νῦν οἶδα ὅτι ὅσα ἂν αἰτήσῃ τὸν θεόν, δώσει σοι ὁ θεός.

| But even now I know that whatever you ask of God, God will give you.

| COUNTER-ASSERTION: FORWARD-LOOKING FAITH **ἀλλά** Martha's 'but even now' (ἀλλὰ καὶ νῦν) transforms the lament into a forward-looking statement of faith. She stops short of asking explicitly for resurrection — she does not know what she is hoping for — but the conditional ὅσα ἂν αἰτήσῃ ('whatever you ask') implies she expects extraordinary divine response. The indefinite generalizing relative with ἂν + aorist subjunctive is open-ended.

ἀλλὰ

but

*strong adversative conjunction*

καὶ

even

*adverbial particle (intensifying νῦν)*

νῦν

now

*temporal adverb*

νῦν: 'now'; even in this moment of death  
the hope remains.

οἶδα

I know

Perf Act Indic 1 Sg · οἶδα

*main verb*

→ intensive perfect (settled knowledge)

οἶδα: 'know' (the perfect of an obsolete  
root; NT always in perfect with present  
meaning); expressing confident present  
knowledge.

ὅτι

that

*complementary conjunction (indirect statement)*

ὅσα

whatever things

Accusative

*relative pronoun (indefinite / generalizing),  
direct object of αἰτήση*

ὅσος: 'as many/much as, whatever'; the  
generalizing relative broadens the scope of  
the request.

ἄν

[ever]

*modal particle (generalizing with ὅσα +  
subjunctive)*

αἰτήση

you ask

Aor Act Subj 2 Sg · αἰτέω

*verb of relative clause (indefinite)*

→ ingressive aorist

αἰτέω: 'ask, request'; here of petitionary  
prayer; Martha trusts Jesus' intercessory  
access to God.

τόν

the

Accusative

*article*

θεόν

God

Accusative

*object of αἰτήση*

θεός: 'God'; Martha correctly locates the  
ultimate power in God, while expecting  
Jesus to mediate.

δώσει

will give

Fut Act Indic 3 Sg · δίδωμι

*main verb of apodosis (predictive future)*

→ predictive future

δίδωμι: 'give'; the future expresses  
Martha's confident expectation.

σοι

to you

Dative

*dative of indirect object*

ὁ

the

Nominative

*article*

θεός

God

Nominative

*subject of δώσει*

θεός: God as the agent of any future act.

## 23 λέγει αὐτῇ ὁ Ἰησοῦς Ἄναστήσεται ὁ ἀδελφός σου.

Jesus said to her, 'Your brother will rise again.'

**DOMINICAL PROMISE (AMBIGUOUS)** **asyndeton** Jesus' terse future ἀναστήσεται is ambiguous: it can refer to the general eschatological resurrection (which Martha hears in v.24) or to the immediate resuscitation he is about to perform. The ambiguity is characteristic Johannine double meaning, resolved only in vv.25–26.

**λέγει**

says

Pres Act Indic 3 Sg · λέγω

*main verb (historic present)*

→ historic present

**αὐτῇ**

to her

Dative

*dative of indirect object*

**ὁ**

the

Nominative

*article*

**Ἰησοῦς**

Jesus

Nominative

*subject*

**Ἄναστήσεται**

will rise again

Fut Mid Indic 3 Sg · ἀνίστημι

*main verb (predictive future)*

→ predictive future (deliberately ambiguous)

ἀνίστημι: 'raise up, rise'; the future middle can mean self-rising (resurrection) or being raised; Martha interprets it eschatologically (v.24).

**ὁ**

the

Nominative

*article*

**ἀδελφός**

brother

Nominative

*subject*

**σου**

your

Genitive

*genitive of possession*

## 24 λέγει αὐτῷ ἡ Μάρθα· Οἶδα ὅτι ἀναστήσεται ἐν τῇ ἀναστάσει ἐν τῇ ἔσχάτῃ ἡμέρᾳ.

Martha said to him, 'I know that he will rise in the resurrection on the last day!'

MISUNDERSTANDING: ESCHATOLOGICAL HORIZON **asyndeton** Martha hears Jesus' promise eschatologically — the Pharisaic/mainstream Jewish doctrine of the bodily resurrection at the last day (Dan 12:2; cf. Acts 23:8). Her οἶδα ὅτι is a formal confession of orthodox belief. Jesus will now redraw the frame: the resurrection is not only a last-day event — he himself is the resurrection (v.25).

<p><b>λέγει</b> says Pres Act Indic 3 Sg · λέγω <i>main verb (historic present)</i> → historic present</p>	<p><b>αὐτῷ</b> to him Dative <i>dative of indirect object</i></p>	<p><b>ἡ</b> the Nominative <i>article</i></p>	<p><b>Μάρθα</b> Martha Nominative <i>subject</i></p>
<p><b>Οἶδα</b> I know Perf Act Indic 1 Sg · οἶδα <i>main verb</i> → intensive perfect οἶδα: 'know'; cf. v.22.</p>	<p><b>ὅτι</b> that <i>complementary conjunction</i></p>	<p><b>ἀναστήσεται</b> he will rise Fut Mid Indic 3 Sg · ἀνίστημι <i>verb of indirect statement</i> → predictive future ἀνίστημι: Martha repeats Jesus' word, interpreting it as final resurrection.</p>	<p><b>ἐν</b> in <i>preposition + dative (sphere/time)</i></p>
<p><b>τῇ</b> the Dative <i>article</i></p>	<p><b>ἀναστάσει</b> resurrection Dative <i>dative of time (eschatological event)</i> ἀνάστασις: 'resurrection'; the key theological term; here pointing to the future bodily resurrection of Dan 12:2. Jesus will make himself the personification of this concept in v.25.</p>	<p><b>ἐν</b> on <i>preposition + dative (time)</i></p>	<p><b>τῇ</b> the Dative <i>article</i></p>

## ἔσχατη

last

Dative

*attributive adjective*

ἔσχατος: 'last'; the final eschatological day;  
cf. 6:39, 40, 44, 54.

## ἡμέρα

day

Dative

*dative of time*

ἡμέρα: 'day'; ἡ ἔσχατη ἡμέρα is a recurring  
Johannine phrase for the end-time.

## 25 εἶπεν αὐτῇ ὁ Ἰησοῦς Ἐγώ εἰμι ἡ ἀνάστασις καὶ ἡ ζωὴ· ὁ πιστεύων εἰς ἐμέ, κὰν ἀποθάνῃ, ζήσεται·

Jesus said to her, 'I am the resurrection and the life. The one who believes in me, even if he dies, will live;'

DOMINICAL 'I AM' DECLARATION: REALIZED ESCHATOLOGY **asyndeton** The sixth Johannine 'I am' saying with a predicate nominative: Ἐγώ εἰμι ἡ ἀνάστασις καὶ ἡ ζωὴ. Jesus identifies himself as the resurrection-power (not merely its agent) and as life itself. The double predicate collapses the eschatological future into the present: he who believes in Jesus is already in resurrection-life even before physical death. The concessive κὰν ἀποθάνῃ ('even if he dies') takes physical death seriously while denying its ultimacy. ζήσεται is a predictive future.

## εἶπεν

said

Aor Act Indic 3 Sg · λέγω

*main verb (speech introduction)*

→ constative aorist

## αὐτῇ

to her

Dative

*dative of indirect object*

## ὁ

the

Nominative

*article*

## Ἰησοῦς

Jesus

Nominative

*subject*

## Ἐγώ

I

Nominative

*emphatic subject pronoun (ἐγώ εἰμι formula)*

ἐγώ: the emphatic first-person, characteristic of the Johannine 'I am' sayings, evoking the divine self-disclosure of Exod 3:14 LXX.

## εἰμι

am

Pres Act Indic 1 Sg · εἰμί

*main verb ('I am' formula)*

→ *gnomic present (ontological)*

εἰμί: 'I am'; in the ἐγώ εἰμι + predicate nominative construction Jesus identifies himself with the predicate absolutely.

## ἡ

the

Nominative

*article (predicate nominative)*

## ἀνάστασις

resurrection

Nominative

*predicate nominative*

ἀνάστασις: 'resurrection'; Jesus does not say 'I give resurrection' but 'I am the resurrection' — the source of resurrection-life is his own person.

## καὶ

and

*coordinating conjunction (joining two predicate nominatives)*

## ἡ

the

Nominative

*article*

## ζωή

life

Nominative

*predicate nominative (coordinated)*

ζωή: 'life'; in John always the divine, eternal life (1:4; 3:15–16, 36; 5:24–26; 6:33, 35, 48; 10:10). The pairing ἀνάστασις καὶ ζωή combines future restoration and present divine vitality.

## ὁ

the one

Nominative

*article (substantivizing participle)*

## πιστεύων

who believes

Pres Act Ptc Nom Sg Masc · πιστεύω

*substantival participle, subject of ζήσεται*

→ *progressive present (ongoing faith)*

πιστεύω: 'believe'; the present participle emphasizes the ongoing, relational nature of faith in John.

## εἰς

in / into

*preposition + accusative (object of faith, personal commitment)*

εἰς: with πιστεύω in John expresses personal commitment and trust directed toward a person.

## ἐμέ

me

Accusative

*object of εἰς (Jesus)*

## κἄν

even if

*concessive conjunction (καὶ + ἐάν crasis)*

κἄν (κἄν): crasis of καὶ ἐάν, 'even if'; introduces a concessive 3rd class condition.

## ἀποθάνη

he dies

Aor Act Subj 3 Sg · ἀποθνήσκω

*verb of concessive clause*

→ constative aorist (event contemplated)

ἀποθνήσκω: 'die'; physical death is acknowledged as real but not final.

## ζήσεται

will live

Fut Mid Indic 3 Sg · ζάω

*main verb (apodosis)*

→ predictive future

ζάω: 'live'; the future here encompasses both present spiritual life and future bodily resurrection.

## 26 καὶ πᾶς ὁ ζῶν καὶ πιστεύων εἰς ἐμὲ οὐ μὴ ἀποθάνη εἰς τὸν αἰῶνα. πιστεύεις τοῦτο;

and everyone who lives and believes in me will never die. Do you believe this?

SECOND LIMB: PRESENT POSSESSION + CHRISTOLOGICAL QUESTION **καί** The second limb of the declaration (v.25 addressed physical death, v.26 addresses spiritual life ongoing in the present). The strong double negative οὐ μὴ + aorist subjunctive ('will by no means die') is the strongest Greek negation. εἰς τὸν αἰῶνα ('forever') is the Johannine formula for the eternal realm (8:51, 52; 10:28). The Christological question πιστεύεις τοῦτο; drives Martha to confessed faith.

## καὶ

and

*coordinating conjunction (continuing the 'I am' declaration)*

## πᾶς

everyone

Nominative

*subject (substantival adjective)*

πᾶς: 'all, every'; the universal scope of the promise.

## ὁ

the one

Nominative

*article (substantivizing participle)*

## ζῶν

who lives

Pres Act Ptc Nom Sg Masc · ζάω

*substantival participle (first)*

→ progressive present

ζάω: 'live'; here primarily 'physically alive,' although the nuance of divine life is present.

καὶ  
and

coordinating conjunction

**πιστεύων**

believing

Pres Act Ptc Nom Sg Masc · πιστεύω

substantival participle (second, coordinated)

→ progressive present

πιστεύω: 'believe'; ongoing trust in Jesus.

εἰς

in

preposition + accusative (object of faith)

**ἐμὲ**

me

Accusative

object of εἰς

οὐ

not

negative particle (first of double negation)

μή

not

negative particle (second of double negation)

οὐ μή + aorist subjunctive = emphatic denial, 'will by no means!'

**ἀποθάνη**

will die

Aor Act Subj 3 Sg · ἀποθνήσκω

main verb (double negative + subj.)

→ constative aorist

ἀποθνήσκω: 'die'; the double negation denies death absolutely for the believer — not physical death (Lazarus died) but the eternal, second death.

εἰς

into

preposition + accusative (time/extent)

**τὸν**

the

Accusative

article

**αἰῶνα**

age / eternity

Accusative

accusative of extent (εἰς τὸν αἰῶνα = forever)

αἰών: 'age, eternity'; εἰς τὸν αἰῶνα = 'forever'; a Johannine formula (8:51–52; 10:28; 13:8).

**πιστεύεις**

do you believe

Pres Act Indic 2 Sg · πιστεύω

main verb (rhetorical / Christological question)

→ progressive present

πιστεύω: the direct question personalizes the declaration and demands response.

**τοῦτο**

this

Accusative

direct object (referring to vv.25–26)

τοῦτο: 'this [claim]'; the question asks Martha to confess the entire 'I am' statement.

## 27 λέγει αὐτῷ· Ναί, κύριε· ἐγὼ πεπίστευκα ὅτι σὺ εἶ ὁ Χριστὸς ὁ υἱὸς τοῦ θεοῦ ὁ εἰς τὸν κόσμον ἐρχόμενος.

She said to him, 'Yes, Lord; I have come to believe that you are the Christ, the Son of God, the one who is coming into the world!'

MARTHA'S CONFESSION: THE JOHANNINE CREDO **asyndeton** Martha's response is the confession the Gospel is designed to elicit (cf. 20:31). The perfect πεπίστευκα ('I have believed and do believe') expresses settled, ongoing faith arrived at from a prior moment. The triple title — ὁ Χριστός ('the Messiah'), ὁ υἱὸς τοῦ θεοῦ ('the Son of God'), ὁ εἰς τὸν κόσμον ἐρχόμενος ('the Coming One') — echoes the Baptist's witness (1:29–34) and Peter's confession (6:69) and matches 20:31 almost verbatim. Martha's confession here is the chapter's theological summit before the sign itself.

**λέγει**

says

Pres Act Indic 3 Sg · λέγω  
main verb (historic present)

→ historic present

**αὐτῷ**

to him

Dative  
dative of indirect object

**Ναί**

yes

affirmative particle

ναί: 'yes'; strong affirmation preceding the confession.

**κύριε**

Lord

Vocative  
vocative (address)

**ἐγὼ**

I

Nominative  
emphatic subject pronoun

**πεπίστευκα**

have believed

Perf Act Indic 1 Sg · πιστεύω  
main verb

→ intensive perfect (arrived faith in settled state)

πιστεύω: the perfect expresses a faith reached at a prior moment that now characterizes Martha's present stance.

**ὅτι**

that

complementary conjunction (content of faith)

**σὺ**

you

Nominative  
emphatic subject pronoun

σύ: emphatic — 'you yourself are ...!'

εἶ

are

Pres Act Indic 2 Sg · εἰμί

*linking verb (identificatory)*

→ gnomic present (ontological)

ὁ

the

Nominative

*article*

Χριστὸς

Christ

Nominative

*predicate nominative (first title)*

Χριστός: 'Anointed, Messiah'; the first of three messianic titles; cf. 20:31.

ὁ

the

Nominative

*article*

υἱὸς

Son

Nominative

*predicate nominative (second title)*

υἱός: 'Son'; ὁ υἱὸς τοῦ θεοῦ is the deepest Christological designation in John.

τοῦ

of

Genitive

*article*

θεοῦ

God

Genitive

*genitive of relationship*

ὁ

the one

Nominative

*article (substantivizing participle)*

εἰς

into

*preposition + accusative (direction)*

τὸν

the

Accusative

*article*

κόσμον

world

Accusative

*object of εἰς*

κόσμος: 'world'; the arena of the incarnation; 'coming into the world' is a Johannine idiom for the incarnation (1:9; 3:19; 6:14; 9:39; 12:46; 16:28; 18:37).

ἐρχόμενος

who is coming

Pres Mid Ptc Nom Sg Masc · ἔρχομαι

*substantival participle (third messianic title)*

→ progressive present (ongoing mission)

ἔρχομαι: 'come'; ὁ ἐρχόμενος is a messianic title (Matt 11:3; John 1:15, 27; 6:14; 12:13).

28 Καὶ τοῦτο εἰποῦσα ἀπῆλθεν καὶ ἐφώνησεν Μαριάμ τὴν ἀδελφὴν αὐτῆς λάθρᾳ εἰποῦσα· Ὁ διδάσκαλος πάρεστιν καὶ φωνεῖ σε.

When she had said this, she went away and called her sister Mary, saying quietly, 'The Teacher is here and is calling for you.'

**NARRATIVE TRANSITION: SUMMONING MARY** **καί** Martha acts as messenger. The adverb λάθρᾳ ('secretly, quietly') suggests she does not want the mourners to overhear and follow (she may want a private moment between Mary and Jesus), or it reflects the general need for caution near Jerusalem. She calls Jesus ὁ διδάσκαλος ('the Teacher'), her natural title for him in address; his 'calling' (φωνεῖ σε) implies a personal summons — the same verb used of the Good Shepherd calling his sheep (10:3).

<p>Καὶ and <i>coordinating conjunction</i></p>	<p><b>τοῦτο</b> this Accusative <i>direct object of εἰποῦσα</i></p>	<p><b>εἰποῦσα</b> having said Aor Act Ptc Nom Sg Fem · λέγω <i>temporal circumstantial participle</i> → constative aorist λέγω: 'say'; the participle is prior to the main verbs ἀπῆλθεν and ἐφώνησεν.</p>	<p><b>ἀπῆλθεν</b> went away Aor Act Indic 3 Sg · ἀπέρχομαι <i>main verb</i> → constative aorist ἀπέρχομαι: 'go away'; Martha leaves Jesus and goes back to the house to fetch Mary.</p>
<p>καὶ and <i>coordinating conjunction</i></p>	<p><b>ἐφώνησεν</b> called Aor Act Indic 3 Sg · φωνέω <i>main verb (coordinated)</i> → constative aorist φωνέω: 'call, summon'; cf. 10:3 (the Shepherd's call).</p>	<p><b>Μαριάμ</b> Mary Accusative <i>direct object</i></p>	<p><b>τὴν</b> the Accusative <i>article</i></p>

<p><b>ἀδελφήν</b> sister</p> <p>Accusative <i>direct object (in apposition to Μαριάμ)</i></p> <p>ἀδελφή: 'sister'; identifies Mary by family relation.</p>	<p><b>αὐτῆς</b> her</p> <p>Genitive <i>genitive of possession (ref. Martha)</i></p>	<p><b>λάθρα</b> quietly / secretly</p> <p>Dative <i>dative of manner</i></p> <p>λάθρα: 'secretly, quietly'; an adverbial dative; cf. Matt 1:19; 2:7; Acts 16:37.</p>	<p><b>εἰποῦσα</b> saying</p> <p>Aor Act Ptc Nom Sg Fem · λέγω <i>circumstantial participle of manner (introducing direct speech)</i></p> <p>→ constative aorist</p>
<p><b>ὁ</b> the</p> <p>Nominative <i>article</i></p>	<p><b>διδάσκαλος</b> Teacher</p> <p>Nominative <i>subject (Martha's title for Jesus)</i></p> <p>διδάσκαλος: 'teacher'; this is how the disciples and close followers address Jesus in Johannine narration (cf. 1:38; 20:16).</p>	<p><b>πάρεστιν</b> is here</p> <p>Pres Act Indic 3 Sg · πάρεμι <i>main verb (direct speech)</i></p> <p>→ progressive present</p> <p>πάρεμι: 'be present, be here'; compound of παρά + εἰμί.</p>	<p><b>καὶ</b> and</p> <p><i>coordinating conjunction</i></p>
<p><b>φωνεῖ</b> is calling</p> <p>Pres Act Indic 3 Sg · φωνέω <i>main verb (coordinated; direct speech)</i></p> <p>→ progressive present</p> <p>φωνέω: 'call'; Jesus is personally summoning Mary.</p>	<p><b>σε</b> you</p> <p>Accusative <i>direct object</i></p>		

## 29 ἐκείνη δὲ ὡς ἤκουσεν, ἠγέρθη ταχύ καὶ ἦρχετο πρὸς αὐτόν.

And she, when she heard it, rose up quickly and went to him.

MARY'S IMMEDIATE RESPONSE **δέ** Mary's response (ἠγέρθη ταχύ, 'rose quickly') is immediate and physical — she leaves the mourners promptly. The imperfect ἦρχετο ('was going') pictures the movement in progress. The contrast with her earlier sitting (v.20) is resolved: the summons moves her to action.

<p><b>ἐκείνη</b> she Nominative <i>demonstrative pronoun, subject (Mary)</i></p> <p>ἐκείνη: 'that one'; Johannine narrative use for a character just mentioned.</p>	<p><b>δέ</b> and <i>connective</i></p>	<p><b>ὡς</b> when <i>temporal conjunction</i></p>	<p><b>ἤκουσεν</b> she heard Aor Act Indic 3 Sg · ἀκούω <i>main verb of temporal clause</i></p> <p>→ constative aorist</p>
<p><b>ἠγέρθη</b> rose up Aor Pass Indic 3 Sg · ἐγείρω <i>main verb</i></p> <p>→ ingressive aorist (onset of rising)</p> <p>ἐγείρω: 'raise, rise'; the passive is either deponent or mild — she got up. The verb ἐγείρω is significant in this resurrection-chapter.</p>	<p><b>ταχύ</b> quickly <i>adverb of manner</i></p> <p>ταχύ: 'quickly, swiftly'; the speed underscores eagerness.</p>	<p><b>καὶ</b> and <i>coordinating conjunction</i></p>	<p><b>ἦρχετο</b> was going Impf Mid Indic 3 Sg · ἔρχομαι <i>main verb</i></p> <p>→ inceptive/progressive imperfect (movement in progress)</p> <p>ἔρχομαι: 'come, go'; the imperfect pictures her in motion toward Jesus.</p>
<p><b>πρὸς</b> to <i>preposition + accusative (direction)</i></p>	<p><b>αὐτόν</b> him Accusative <i>object of πρὸς (Jesus)</i></p>		

### 30 οὐπω δὲ ἐληλύθει ὁ Ἰησοῦς εἰς τὴν κώμην, ἀλλ' ἦν ἔτι ἐν τῷ τόπῳ ὅπου ὑπήντησεν αὐτῷ ἡ Μάρθα.

Now Jesus had not yet entered the village, but was still in the place where Martha had met him.

**NARRATOR'S SPATIAL CLARIFICATION** **δέ** A parenthetical geographic aside: Jesus is still outside the village, at the meeting-point with Martha. This explains why Mary and the mourners must travel out to him (v.31). The pluperfect ἐληλύθει places this as a prior state; the imperfect ἦν ἔτι describes the continuing situation.

οὐπω

not yet

*temporal adverb (negative)*

οὐπω: 'not yet'; cf. v.49 — a repeated Johannine temporal qualifier.

δέ

now

*narrative connective (parenthetical)*

ἔληλύθει

had come

Plupf Act Indic 3 Sg · ἔρχομαι

*main verb (pluperfect)*

→ pluperfect (prior completed action with resulting state)

ἔρχομαι: 'come'; the pluperfect indicates Jesus had not yet arrived in the village proper.

ὁ

the

Nominative

*article*

Ἰησοῦς

Jesus

Nominative

*subject*

εἰς

into

*preposition + accusative (destination)*

τὴν

the

Accusative

*article*

κώμην

village

Accusative

*object of εἰς*

κώμη: 'village'; Bethany.

ἀλλ'

but

*adversative conjunction*

ἦν

was

Impf Act Indic 3 Sg · εἶμι

*main verb*

→ descriptive imperfect

ἔτι

still

*temporal adverb*

ἔτι: 'still, yet'; his position is unchanged.

ἐν

in

*preposition + dative (place)*

τῷ

the

Dative

*article*

τόπῳ

place

Dative

*dative of place*

τόπος: 'place'; the meeting-spot outside the village.

ὅπου

where

*relative adverb (place)*

ὑπήντησεν

had met

Aor Act Indic 3 Sg · ὑπαντάω

*main verb of relative clause*

→ constative aorist

ὑπαντάω: 'meet, go out to meet'; cf. v.20 — the same verb for Martha's going out.

αὐτῷ

him

Dative

dative direct object (with ὑπαντάω)

ἡ

the

Nominative

article

Μάρθα

Martha

Nominative

subject of relative clause

31 οἱ οὖν Ἰουδαῖοι οἱ ὄντες μετ' αὐτῆς ἐν τῇ οἰκίᾳ καὶ παραμυθούμενοι αὐτήν, ἰδόντες τὴν Μαριάμ ὅτι ταχέως ἀνέστη καὶ ἐξῆλθεν, ἠκολούθησαν αὐτῇ, δόξαντες ὅτι ὑπάγει εἰς τὸ μνημεῖον ἵνα κλαύσῃ ἐκεῖ.

The Judeans who were with her in the house, consoling her, when they saw that Mary rose up quickly and went out, followed her, supposing that she was going to the tomb to weep there.

INADVERTENT WITNESS: THE MOURNERS FOLLOW οὖν The mourners misread Mary's departure as a trip to the tomb to weep (κλαύση — audible weeping, distinct from δακρύω in v.35). Their misunderstanding is providential: it ensures that many witnesses will observe the miracle. The participle δόξαντες ('supposing') signals another Johannine irony — they think they know where she is going. The mourners will split at v.45: some believe, some report to the authorities.

οἱ

the

Nominative

article

οὖν

therefore

inferential connective

Ἰουδαῖοι

Judeans

Nominative

subject

Ἰουδαῖοι: the mourners from Jerusalem.

οἱ

the ones

Nominative

article (substantivizing participle)

ὄντες

being

Pres Act Ptc Nom Pl Masc · εἰμί

attributive participle (restricting οἱ Ἰουδαῖοι)

→ progressive present

εἰμί: 'be'; the participle identifies the specific subset of Judeans.

μετ'

with

preposition + genitive (accompaniment)

αὐτῆς

her

Genitive

object of μετά (Mary)

ἐν

in

preposition + dative (place)

τῆ

the

Dative

article

οἰκία

house

Dative

dative of place

οἰκία: 'house'; cf. v.20.

καὶ

and

coordinating conjunction

παραμυθούμενοι

consoling

Pres Mid Ptc Nom Pl Masc · παραμυθέομαι

attributive/circumstantial participle (further describing the Judeans)

→ progressive present

παραμυθέομαι: 'console'; cf. v.19.

αὐτήν

her

Accusative

direct object

ιδόντες

having seen

Aor Act Ptc Nom Pl Masc · ὁράω

temporal circumstantial participle

→ constative aorist

ὁράω: 'see'; the participle precedes the main verb ἠκολούθησαν.

τὴν

the

Accusative

article

Μαριάμ

Mary

Accusative

object of *ιδόντες*

ὅτι

that

complementary conjunction (content of observation)

ταχέως

quickly

adverb of manner

ταχέως: cf. ταχύ in v.29; same semantic field.

ἀνέστη

rose up

Aor Act Indic 3 Sg · ἀνίστημι

verb of indirect discourse (observed action)

→ constative aorist

ἀνίστημι: 'rise'; the same root as ἀνάστασις (v.25) — a verbal echo throughout the chapter.

καὶ

and

coordinating conjunction

ἐξῆλθεν

went out

Aor Act Indic 3 Sg · ἐξέρχομαι

verb of indirect discourse (coordinated)

→ constative aorist

ἐξέρχομαι: 'go out'; she exited the house.

ἠκολούθησαν

followed

Aor Act Indic 3 Pl · ἀκολουθέω

main verb

→ constative aorist

ἀκολουθέω: 'follow'; the crowd follows, ensuring many witnesses.

αὐτῇ

her

Dative

dative direct object (with ἀκολουθέω)

δοξάντες

supposing

Aor Act Ptc Nom Pl Masc · δοκέω

circumstantial participle of manner/thought

→ constative aorist

δοκέω: 'think, suppose'; their mistaken inference (Johannine irony).

<p><b>ὅτι</b> that <i>complementary conjunction</i></p>	<p><b>ὑπάγει</b> she is going Pres Act Indic 3 Sg · ὑπάγω <i>verb of indirect statement</i> → progressive present   ὑπάγω: 'go'; in their mind she is going to the tomb.</p>	<p><b>εἰς</b> to <i>preposition + accusative (destination)</i></p>	<p><b>τὸ</b> the Accusative <i>article</i></p>
<p><b>μνημεῖον</b> tomb Accusative <i>object of εἰς</i>   μνημεῖον: 'tomb'; their assumption.</p>	<p><b>ἵνα</b> so that <i>purpose conjunction</i></p>	<p><b>κλαύση</b> she might weep Aor Act Subj 3 Sg · κλαίω <i>purpose clause verb</i> → constative aorist   κλαίω: 'weep, wail'; audible lamentation — distinct from δακρύω (v.35); cf. vv.33, 35.</p>	<p><b>ἐκεῖ</b> there <i>locative adverb</i></p>

32 ἡ οὖν Μαριάμ ὡς ἦλθεν ὅπου ἦν Ἰησοῦς, ἰδοῦσα αὐτὸν ἔπεσεν αὐτοῦ πρὸς τοὺς πόδας, λέγουσα αὐτῷ·  
Κύριε, εἰ ἦς ὧδε, οὐκ ἄν μου ἀπέθανεν ὁ ἀδελφός.

When Mary came to where Jesus was, seeing him she fell at his feet, saying to him, 'Lord, if you had been here, my brother would not have died!'

MARY'S PROSTRATION AND LAMENT **οὖν** Mary's words are identical in content to Martha's (v.21) but her gesture is different: she falls at his feet (ἔπεσεν ... πρὸς τοὺς πόδας), the posture of profound grief and homage (cf. 12:3). Unlike Martha, she says nothing beyond the shared lament — there is no forward-looking faith statement. Her weeping (v.33) is the immediate catalyst for Jesus' deep emotion.

<p><b>ἡ</b> the Nominative <i>article</i></p>	<p><b>οὖν</b> therefore <i>continuative/inferential connective</i></p>	<p><b>Μαριάμ</b> Mary Nominative <i>subject</i></p>	<p><b>ὡς</b> when <i>temporal conjunction</i></p>
---	--	---	---

ἦλθεν

came

Aor Act Indic 3 Sg · ἔρχομαι

*main verb of temporal clause*

→ constative aorist

ὅπου

where

*relative adverb (place)*

ἦν

was

Impf Act Indic 3 Sg · εἰμί

*verb of relative clause*

→ descriptive imperfect

Ἰησοῦς

Jesus

Nominative

*subject of relative clause*

ἰδοῦσα

having seen

Aor Act Ptc Nom Sg Fem · ὁράω

*temporal circumstantial participle*

→ constative aorist

ὁράω: 'see'; the sight of Jesus prompts the prostration.

αὐτόν

him

Accusative

*object of ἰδοῦσα*

ἔπεσεν

fell

Aor Act Indic 3 Sg · πίπτω

*main verb*

→ ingressive aorist (onset of prostration)

πίπτω: 'fall'; the posture of reverence and grief.

αὐτοῦ

his

Genitive

*genitive of reference (πρός τοὺς πόδας αὐτοῦ)*

πρός

at

*preposition + accusative (proximity)*

τοὺς

the

Accusative

*article*

πόδας

feet

Accusative

*object of πρὸς*

πούς: 'foot'; falling at the feet is the supreme gesture of devotion; cf. 12:3.

λέγουσα

saying

Pres Act Ptc Nom Sg Fem · λέγω

*circumstantial participle of manner (introducing direct speech)*

→ progressive present

αὐτῷ

to him

Dative

*dative of indirect object*

Κύριε

Lord

Vocative

*vocative*

εἰ

if

*conditional particle (2nd class contrary-to-fact)*

ἦς

you had been

Impf Act Indic 2 Sg · εἰμί

*verb of protasis (2nd class)*

→ descriptive imperfect (contrary-to-fact)

ᾧδε

here

*locative adverb*

οὐκ

not

*negative particle*

ἄν

[would]

*modal particle (apodosis)*

μου

my

Genitive

*genitive of possession (fronted for emphasis)*

**ἀπέθανεν**

have died

Aor Act Indic 3 Sg · ἀποθνήσκω

*main verb of apodosis (with ἄν)*

→ constative aorist (counterfactual)

**ὁ**

the

Nominative

article

**ἀδελφός**

brother

Nominative

*subject of apodosis*

33 Ἰησοῦς οὖν ὡς εἶδεν αὐτὴν κλαίουσαν καὶ τοὺς συνελθόντας αὐτῇ Ἰουδαίους κλαίοντας, ἐνεβριμήσατο τῷ πνεύματι καὶ ἐτάραξεν ἑαυτόν,

When Jesus therefore saw her weeping, and the Judeans who had come with her also weeping, he was deeply moved in spirit and troubled himself,

JESUS' EMOTION: ἘΝΕΒΡΙΜΗΣΑΤΟ AND ἘΤΑΡΑΞΕΝ οὖν The two verbs of v.33b describe the most intense inner moment in the Johannine narrative. ἐνεβριμήσατο τῷ πνεύματι ('was deeply moved in spirit') derives from ἐμβριμάομαι, whose primary register is 'snort in anger' (of horses), then 'be indignant, be moved with strong feeling.' The dative τῷ πνεύματι specifies the locus: in his spirit. ἐτάραξεν ἑαυτόν ('he troubled himself') is a reflexive construction; ταραύσσω is used elsewhere for Jesus' pre-passion distress (12:27; 13:21) and for the disciples' fear (14:1, 27). Together these verbs mark an upheaval in Jesus' deepest person — whether anger at death/unbelief, grief at human sorrow, or a surge of authority before the miracle remains debated.

**Ἰησοῦς**

Jesus

Nominative

subject

**οὖν**

therefore

*inferential connective*

**ὡς**

when

*temporal conjunction*

**εἶδεν**

saw

Aor Act Indic 3 Sg · ὁράω

*main verb of temporal clause*

→ constative aorist

ὁράω: 'see'; the sight of grief triggers Jesus' own inner movement.

## αὐτήν

her

Accusative

*object-complement accusative (w/ κλαίουσαν)*

αὐτήν: Mary.

## κλαίουσαν

weeping

Pres Act Ptc Acc Sg Fem · κλαίω

*object-complement participle*

→ progressive present

κλαίω: 'weep, wail'; audible grief (as opposed to δακρῶ, v.35).

## καὶ

and

*coordinating conjunction*

## τοὺς

the

Accusative

*article (substantivizing participle)*

## συνελθόντας

who had come together

Aor Act Ptc Acc Pl Masc · συνέρχομαι

*attributive participle (restricting τοὺς ... Ἰουδαίους)*

→ constative aorist

συνέρχομαι: 'come together with'; the accompanying mourners.

## αὐτῇ

with her

Dative

*dative of accompaniment (with συν-)*

## Ἰουδαίους

Judeans

Accusative

*object of εἶδεν (coordinated with αὐτήν)*

## κλαίοντας

weeping

Pres Act Ptc Acc Pl Masc · κλαίω

*object-complement participle (parallel to κλαίουσαν)*

→ progressive present

κλαίω: 'weep'; the mourners' collective grief mirrors Mary's.

## ἐνεβριμήσατο

was deeply moved

Aor Mid Indic 3 Sg · ἐμβριμάομαι

*main verb*

→ constative aorist (onset of intense emotion)

ἐμβριμάομαι: primary sense 'snort (of horses)!' then 'be moved with strong emotion, be indignant!'; the precise nuance is debated — anger at the power of death, grief, or Spirit-empowered authority. Cf. v.38; Mark 1:43; 14:5.

## τῷ

the

Dative

*article*

## πνεύματι

spirit

Dative

*dative of sphere/instrument (in his spirit)*

πνεῦμα: 'spirit'; τῷ πνεύματι locates the emotion in Jesus' innermost person, not merely outward.

## καὶ

and

*coordinating conjunction*

## ἐτάραξεν

troubled

Aor Act Indic 3 Sg · τaráσσω

*main verb (coordinated)*

→ constative aorist

τaráσσω: 'disturb, trouble, agitate'; used of pre-passion Jesus (12:27; 13:21) and of the disciples (14:1, 27).

## ἐαυτόν

himself

Accusative

*reflexive direct object*

ἐαυτόν: reflexive pronoun; the construction 'he troubled himself' underscores the voluntary, internal nature of the emotion.

## 34 καὶ εἶπεν· Ποῦ τεθείκατε αὐτόν; λέγουσιν αὐτῷ· Κύριε, ἔρχου καὶ ἴδε.

and said, 'Where have you laid him?' They said to him, 'Lord, come and see.'

**QUESTION AND INVITATION** **καί** Jesus' question ποῦ τεθείκατε αὐτόν; is not for information — he is moving toward the crisis of the sign. The perfect τεθείκατε ('you have laid') underlines the finality. The mourners' response Κύριε, ἔρχου καὶ ἴδε ('come and see') echoes the disciples' identical invitation to Jesus in 1:39 ('ἔρχεσθε καὶ ὄψεσθε') and Jesus' own invitation there — a striking reversal.

καὶ

and

*coordinating conjunction*

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

*main verb*

→ constative aorist

Ποῦ

where

*interrogative adverb*

τεθείκατε

have you laid

Perf Act Indic 2 Pl · τίθημι

*main verb (question)*

→ intensive perfect (resulting state: laid and lying)

τίθημι: 'place, lay'; the perfect tense conveys the present state — the body is laid in the tomb.

**αὐτόν**

him

Accusative

*direct object*

| αὐτόν: Lazarus.

**λέγουσιν**

they say

Pres Act Indic 3 Pl · λέγω

*main verb (historic present)*

→ historic present

**αὐτῷ**

to him

Dative

*dative of indirect object*

**Κύριε**

Lord

Vocative

*vocative*

**ἔρχου**

come

Pres Mid Impv 2 Sg · ἔρχομαι

*main verb (imperative, invitation)*

→ progressive present (ongoing movement)

| ἔρχομαι: 'come'; the invitation mirrors 1:39 in a striking reversal — now others invite Jesus.

**καὶ**

and

*coordinating conjunction*

**ἴδε**

see

Aor Act Impv 2 Sg · ὀράω

*main verb (imperative, coordinated)*

→ ingressive aorist (begin to look)

| ὀράω: 'see'; cf. v.3 and 1:39 — 'come and see' as a Johannine formula.

## 35 ἐδάκρυσεν ὁ Ἰησοῦς.

| Jesus wept.

**CLIMAX: JESUS' TEARS** **asyndeton** The shortest verse in the Greek NT (two words). The ingressive aorist ἐδάκρυσεν ('began to weep') of δακρύω is carefully chosen: δακρύω denotes the onset of silent tears, distinguishing Jesus' weeping from the audible wailing (κλαίω) of Mary and the crowd (vv.31, 33). The asyndeton and brevity give the moment maximum force. The tears confirm Jesus' genuine humanity and fellow-suffering even when he knows the outcome.

## ἐδάκρυσεν

wept

Aor Act Indic 3 Sg · δακρύω

*main verb*

→ ingressive aorist (onset of tears)

δακρύω: 'shed tears, weep quietly'; NT hapax (only here); distinguished from κλαίω (audible wailing, vv.31, 33) — here the onset of silent tears. The ingressive aorist signals the beginning of weeping.

## ὁ

the

Nominative

*article*

## Ἰησοῦς

Jesus

Nominative

*subject*

Ἰησοῦς: the name carries full Christological weight — the one who is the resurrection and the life now weeps.

## 36 ἔλεγον οὖν οἱ Ἰουδαῖοι· ἴδε πῶς ἐφίλει αὐτόν.

So the Judeans said, 'See how he loved him!'

**CROWD COMMENT: RECOGNITION OF LOVE** **οὖν** The imperfect ἔλεγον ('were saying') indicates ongoing discussion among the crowd. Their comment uses the imperfect ἐφίλει ('he loved [him]') — the same φιλέω used by the sisters in v.3. The crowd correctly read the tears as love; they do not yet understand the miracle to come. The exclamation ἴδε ('see!') echoes the sisters' message in v.3.

## ἔλεγον

were saying

Impf Act Indic 3 Pl · λέγω

*main verb*

→ descriptive imperfect (ongoing commentary)

λέγω: 'say'; the imperfect pictures the crowd murmuring among themselves.

## οὖν

therefore

*inferential connective*

## οἱ

the

Nominative

*article*

## Ἰουδαῖοι

Judeans

Nominative

*subject*

ἴδε

see

Aor Act Impv 2 Sg · ὁράω

*attention-marker (frozen imperative / interjection)*

ἴδε: 'look!'; attention-marker; cf. v.3.

πῶς

how

*exclamatory adverb*

πῶς: 'how!'; here exclamatory rather than interrogative.

ἐφίλει

he loved

Impf Act Indic 3 Sg · φιλέω

*main verb*

→ *descriptive imperfect (stative love)*

φιλέω: 'love' (warm, personal affection); cf. v.3 — the crowd uses the same word the sisters used.

αὐτόν

him

Accusative

*direct object (Lazarus)*

37 τινὲς δὲ ἐξ αὐτῶν εἶπαν· Οὐκ ἐδύνατο οὗτος ὁ ἀνοίξας τοὺς ὀφθαλμοὺς τοῦ τυφλοῦ ποιῆσαι ἵνα καὶ οὗτος μὴ ἀποθάνῃ;

But some of them said, 'Could not this man, who opened the eyes of the blind man, have done something so that this man also would not have died?'

**SKEPTICAL QUESTION: POWER VERSUS APPLICATION** **δέ** Some in the crowd raise a harder question: if Jesus could heal the blind man (ch.9), why did he not prevent Lazarus' death? The participle ὁ ἀνοίξας ('the one who opened') is an implicit allusion to the sign of ch.9. The question is skeptical but not hostile — it is left hanging, precisely to be answered by the miracle that follows.

τινὲς

some

Nominative

*subject (indefinite pronoun)*

τινὲς: 'some, certain ones'; a minority within the crowd.

δέ

but

*mild adversative connective*

ἐξ

from among

*preposition + genitive (partitive)*

αὐτῶν

them

Genitive

*partitive genitive (the Judeans of v.36)*

## εἶπαν

said

Aor Act Indic 3 Pl · λέγω

*main verb*

→ constative aorist

## οὐκ

could not

*negative particle (expecting positive answer)*

οὐκ + ἐδύνατο: rhetorical question expecting 'yes!'

## ἐδύνατο

was able

Impf Mid Indic 3 Sg · δύναμαι

*main verb (rhetorical question)*

→ descriptive imperfect (potential)

δύναμαι: 'be able'; the imperfect expresses the continuing capacity that is now being questioned.

## οὗτος

this man

Nominative

*subject (deictic pronoun)*

οὗτος: 'this one'; a somewhat distanced reference to Jesus — not hostile but skeptical.

## ὁ

the one

Nominative

*article (substantivizing participle)*

## ἀνοίξας

who opened

Aor Act Ptc Nom Sg Masc · ἀνοίγω

*attributive participle (identification of Jesus by the ch.9 sign)*

→ constative aorist

ἀνοίγω: 'open'; the miracle of restoring sight to the blind man (ch.9) is the crowd's evidence for Jesus' power.

## τούς

the

Accusative

*article*

## ὀφθαλμούς

eyes

Accusative

*direct object of ἀνοίξας*

ὀφθαλμός: 'eye'; cf. 9:10, 14, 17, 21, 26, 30, 32.

## τοῦ

of the

Genitive

*article*

## τυφλοῦ

blind man

Genitive

*genitive of possession*

τυφλός: 'blind'; the man of ch.9; the Johannine cross-reference links the two signs.

## ποιῆσαι

to do / have done

Aor Act Inf · ποιέω

*complementary infinitive (w/ ἐδύνατο)*

→ constative aorist

ποιέω: 'do, make'; the action they thought lay within his power.

## ἵνα

so that

*purpose/result conjunction*

καὶ

also

*adverbial particle (inclusivity)*

οὗτος

this man

Nominative

*subject (Lazarus)*

οὗτος: 'this one'; now referring to Lazarus.

μὴ

not

*negative particle (in ἵνα clause)*

ἀποθάνη

would have died

Aor Act Subj 3 Sg · ἀποθνήσκω

*purpose clause verb*

→ constative aorist

ἀποθνήσκω: 'die'; the question left hanging is answered by the sign that follows immediately.

### 38 Ἰησοῦς οὖν πάλιν ἐμβριμώμενος ἐν ἑαυτῷ ἔρχεται εἰς τὸ μνημεῖον· ἦν δὲ σπήλαιον καὶ λίθος ἐπέκειτο ἐπ' αὐτῷ.

Jesus therefore, deeply moved again in himself, came to the tomb. It was a cave, and a stone lay against it.

**APPROACH TO THE TOMB** οὖν The participial ἐμβριμώμενος ἐν ἑαυτῷ ('deeply moved in himself') repeats the language of v.33 (ἐνεβριμήσατο) but now the reflexive ἐν ἑαυτῷ ('within himself') internalizes it further. The historic present ἔρχεται ('comes') drives the narrative. The tomb is described: a cave (σπήλαιον) with a stone lying across the entrance — standard second-Temple Jewish burial practice.

Ἰησοῦς

Jesus

Nominative

*subject*

οὖν

therefore

*inferential connective*

πάλιν

again

*adverb (resumption/repetition)*

πάλιν: 'again'; the emotion of v.33 resurges.

ἐμβριμώμενος

deeply moved

Pres Mid Ptc Nom Sg Masc · ἐμβριμάομαι

*circumstantial participle of manner (attendant state)*

→ progressive present (ongoing inner turmoil)

ἐμβριμάομαι: 'be deeply moved, snort in indignation'; cf. v.33. The present participle underlines the continuing inner state as he approaches.

ἐν

in

*preposition + dative (sphere)*

ἑαυτῷ

himself

Dative

*reflexive pronoun (locating emotion internally)*

ἑαυτός: 'himself'; v.33 had τῷ πνεύματι;  
here ἐν ἑαυτῷ — more deeply personal.

ἔρχεται

comes

Pres Mid Indic 3 Sg · ἔρχομαι

*main verb (historic present)*

→ historic present

ἔρχομαι: 'come'; the historic present drives  
the scene.

εἰς

to

*preposition + accusative (destination)*

τὸ

the

Accusative

*article*

μνημεῖον

tomb

Accusative

*object of εἰς*

μνημεῖον: 'tomb'; cf. vv.17, 31, 38, 41.

ἦν

was

*linking verb (description)*

→ descriptive imperfect

δέ

now

*explanatory connective*

σπήλαιον

a cave

Nominative

*predicate nominative*

σπήλαιον: 'cave'; rock-hewn tomb typical  
of Judean burial practice.

καὶ

and

*coordinating conjunction*

λίθος

a stone

Nominative

*subject*

λίθος: 'stone'; a rolling-stone or disk  
sealing the cave entrance.

ἐπέκειτο

was lying

Impf Mid Indic 3 Sg · ἐπίκειμαι

*main verb*

→ descriptive imperfect

ἐπίκειμαι: 'lie upon, be placed on'; the  
stone sealed the entrance.

ἐπὶ

against

*preposition + dative (position on)*

αὐτῷ

it

Dative

*object of ἐπὶ (the tomb)*

39 λέγει ὁ Ἰησοῦς· Ἄρατε τὸν λίθον. λέγει αὐτῷ ἡ ἀδελφὴ τοῦ τετελευτηκότος Μάρθα· Κύριε, ἤδη ὀζει, τεταρταῖος γὰρ ἔστιν.

Jesus said, 'Take away the stone.' The sister of the deceased, Martha, said to him, 'Lord, by this time there will be an odor, for he has been there four days.'

COMMAND AND OBJECTION: FOUR DAYS **asyndeton** Jesus' command Ἄρατε τὸν λίθον ('Take away the stone') is terse and authoritative. Martha's objection is practical and earthy: ἤδη ὀζει ('by now there is an odor') — the smell of decomposition. The perfect tense of τεταρταῖος (or the adjectival τεταρταῖος, 'being the fourth [day]') with the verb underlines the certainty of the decomposition. Martha, who just confessed her faith (v.27), momentarily succumbs to the reality of physical death — making the miracle all the more remarkable.

**λέγει**

says

Pres Act Indic 3 Sg · λέγω

main verb (historic present)

→ historic present

**ὁ**

the

Nominative

article

**Ἰησοῦς**

Jesus

Nominative

subject

**Ἄρατε**

take away

Aor Act Impv 2 Pl · αἶρω

main verb (imperative, command)

→ constative aorist (decisive action)

αἶρω: 'lift, take away, remove'; the command is bald and authoritative.

**τὸν**

the

Accusative

article

**λίθον**

stone

direct object

λίθος: 'stone'; the tomb-sealing stone.

**λέγει**

says

Pres Act Indic 3 Sg · λέγω

main verb (historic present)

→ historic present

**αὐτῷ**

to him

Dative

dative of indirect object

ἡ

the

Nominative

article

ἀδελφή

sister

Nominative

subject

ἀδελφή: 'sister'; described here by relationship to the dead man.

τοῦ

of the

Genitive

article

τετελευτηκός

deceased

Perf Act Ptc Gen Sg Masc · τελευτάω

attributive participle (substantival; referring to Lazarus)

→ intensive perfect (completed death)

τελευτάω: 'die, come to an end'; the perfect participle τετελευτηκός emphasizes the completed and current state of death.

Μάρθα

Martha

Nominative

nominative in apposition (identifying the sister)

Κύριε

Lord

Vocative

vocative

ἤδη

already

temporal adverb (emphasis on present state)

ἤδη: 'already, by now'; cf. v.17.

ὄζει

there is an odor

Pres Act Indic 3 Sg · ὀζω

main verb

→ progressive present (existing state)

ὀζω: 'smell, stink'; NT hapax; the stark physical reality of four-day decomposition.

τεταρταῖος

it has been four days

Nominative

predicate adjective (= on the fourth day)

τεταρταῖος: 'being the fourth [day]'; a Greek ordinal adjective used predicatively; cf. v.17.

γάρ

for

explanatory conjunction

ἐστίν

it is

Pres Act Indic 3 Sg · εἰμί

linking verb

→ gnomic present

## 40 λέγει αὐτῇ ὁ Ἰησοῦς· Οὐκ εἶπόν σοι ὅτι ἐὰν πιστεύσης ὃψη τὴν δόξαν τοῦ θεοῦ;

Jesus said to her, 'Did I not tell you that if you believe you will see the glory of God?'

**RECALL TO FAITH** **asyndeton** Jesus redirects Martha from her practical concern back to the theological frame of v.4 ('for the glory of God'). The verb εἶπόν σοι ('did I not tell you?') refers most directly to v.4, though possibly also to vv.25–26. The condition ἐὰν πιστεύσης (3rd class) places the vision of glory within reach of faith — not of sense-perception alone. ὃψη ('you will see') is a promise.

<p><b>λέγει</b> says Pres Act Indic 3 Sg · λέγω <i>main verb (historic present)</i> → historic present</p>	<p><b>αὐτῇ</b> to her Dative <i>dative of indirect object</i></p>	<p><b>ὁ</b> the Nominative <i>article</i></p>	<p><b>Ἰησοῦς</b> Jesus Nominative <i>subject</i></p>
<p><b>Οὐκ</b> did I not <i>negative particle (rhetorical question expecting 'yes')</i></p>	<p><b>εἶπόν</b> tell Aor Act Indic 1 Sg · λέγω <i>main verb of rhetorical question</i> → constative aorist λέγω: recalling v.4.</p>	<p><b>σοι</b> you Dative <i>dative of indirect object</i></p>	<p><b>ὅτι</b> that <i>complementary conjunction (content of earlier statement)</i></p>
<p><b>ἐὰν</b> if <i>conditional particle (3rd class)</i></p>	<p><b>πιστεύσης</b> you believe Aor Act Subj 2 Sg · πιστεύω <i>verb of protasis</i> → ingressive aorist πιστεύω: 'believe'; the condition is cast personally to Martha.</p>	<p><b>ὃψη</b> you will see Fut Mid Indic 2 Sg · ὁράω <i>main verb of apodosis</i> → predictive future ὁράω: 'see'; the promise — faith precedes the vision of glory.</p>	<p><b>τὴν</b> the Accusative <i>article</i></p>

**δόξαν**

glory

Accusative

*direct object*

δόξα: 'glory'; the divine glory made visible in the sign, which Jesus said would be the outcome from the beginning (v.4).

**τοῦ**

of

Genitive

*article*

**θεοῦ**

God

Genitive

*genitive of source/possession*

41 ἤραν οὖν τὸν λίθον. ὁ δὲ Ἰησοῦς ἤρεν τοὺς ὀφθαλμοὺς ἄνω καὶ εἶπεν· Πάτερ, εὐχαριστῶ σοι ὅτι ἤκουσάς μου.

So they took away the stone. And Jesus lifted up his eyes and said, 'Father, I thank you that you have heard me.'

THE STONE REMOVED; JESUS' PRAYER (OPENING) οὖν The stone is removed — the condition Jesus recalled in v.40 is being met. Jesus' prayer is addressed directly to the Father, using the intimate Πάτερ. The perfect ἤκουσάς ('you have heard') implies that the answer is already settled — the miracle is not yet performed but is already decided. The prayer is public and didactic (vv.41b–42), not a petition in real time.

**ἤραν**

they took away

Aor Act Indic 3 Pl · αἴρω

*main verb*

→ constative aorist

αἴρω: 'take away, remove'; the stone is removed in obedience to Jesus' command.

**οὖν**

therefore

*inferential connective*

**τὸν**

the

Accusative

*article*

**λίθον**

stone

Accusative

*direct object*

ὁ

the

Nominative

article

δέ

and

connective

Ἰησοῦς

Jesus

Nominative

subject

ἤρην

lifted up

Aor Act Indic 3 Sg · αἶρω

main verb

→ constative aorist

αἶρω: 'lift'; ἤρην τοὺς ὀφθαλμοὺς ἄνω = a gesture of prayer (cf. 17:1).

τοὺς

the

Accusative

article

ὀφθαλμοὺς

eyes

Accusative

direct object

ὀφθαλμός: 'eye'; lifting the eyes toward heaven is the Jewish posture of prayer.

ἄνω

upward

directional adverb

ἄνω: 'up, above'; the heavenward direction of prayer.

καὶ

and

coordinating conjunction

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (prayer introduction)

→ constative aorist

Πάτερ

Father

Vocative

vocative (address to God)

πατήρ: 'Father'; Jesus' characteristic address to God in prayer (cf. 12:27, 28; 17:1, 5, 11, 21, 24, 25).

εὐχαριστῶ

I thank

Pres Act Indic 1 Sg · εὐχαριστέω

main verb (thanksgiving)

→ progressive present (ongoing gratitude)

εὐχαριστέω: 'give thanks'; a prayer of thanksgiving — Jesus thanks God for hearing him before performing the miracle.

σοι

you

Dative

dative of indirect object

ὅτι

that / because

causal/content conjunction

ἤκουσάς

you have heard

Aor Act Indic 2 Sg · ἀκούω

main verb of causal clause

→ constative aorist (completed hearing)

ἀκούω: 'hear'; the perfect sense is implied: God heard the prior (unrecorded) prayer and the answer is already settled.

μου

me

Genitive

genitive of direct object (w/ ἀκούω)

42 ἐγὼ δὲ ἤδειν ὅτι πάντοτέ μου ἀκούεις· ἀλλὰ διὰ τὸν ὄχλον τὸν περιστῶτα εἶπον, ἵνα πιστεύσωσιν ὅτι σὺ με ἀπέστειλας.

I know that you always hear me, but I said this on account of the crowd standing around, so that they may believe that you sent me!

EXPLANATION: THE PRAYER IS FOR THE CROWD **δέ** Jesus explains that the spoken prayer is not for his own benefit (he already knows the Father always hears him — pluperfect ἤδειν with continuous-past sense) but for the crowd's faith. The purpose clause ἵνα πιστεύσωσιν ('so that they may believe') identifies the ultimate goal of the sign: the same goal articulated in v.15 (for the disciples) and v.4 (for God's glory). σὺ με ἀπέστειλας ('you sent me') is a key Johannine mission-formula (3:17; 5:36, 38; 6:29, 57; 7:29; 8:42; 10:36; 11:42; 17:3, 8, 18, 21, 23, 25; 20:21).

**ἐγὼ**

I

Nominative

*emphatic subject pronoun*

**δέ**

now

*explanatory connective*

**ἤδειν**

I knew

Plupf Act Indic 1 Sg · οἶδα

*main verb*

→ pluperfect (continuous prior knowledge)

οἶδα: the pluperfect with present meaning: 'I have always known.' Jesus' knowledge of the Father's attentiveness is settled and continuous.

**ὅτι**

that

*complementary conjunction*

**πάντοτέ**

always

*temporal adverb (universal scope)*

πάντοτε: 'always'; the Father's hearing is not occasional but constant.

**μου**

me

Genitive

*genitive of direct object (w/ ἀκούεις)*

**ἀκούεις**

you hear

Pres Act Indic 2 Sg · ἀκούω

*verb of indirect statement*

→ gnomic present (universal truth)

ἀκούω: 'hear'; the gnomic present expresses the permanent relational reality.

**ἀλλὰ**

but

*adversative conjunction*

διὰ

on account of

*preposition + accusative (cause/purpose)*

τὸν

the

Accusative

*article*

ὄχλον

crowd

Accusative

*object of διὰ*

ὄχλος: 'crowd'; the assembled witnesses.

τὸν

the one

Accusative

*article (substantivizing participle)*

περιστῶτα

standing around

Perf Act Ptc Acc Sg Masc · περίστημι

*attributive participle*

→ intensive perfect (present state of standing)

περίστημι: 'stand around'; the perfect participle indicates the crowd is standing there — a current state resulting from their prior gathering.

εἶπον

I said

Aor Act Indic 1 Sg · λέγω

*main verb*

→ constative aorist

λέγω: the spoken prayer of v.41 was the 'saying' for the crowd's benefit.

ἵνα

so that

*purpose conjunction*

πιστεύσωσιν

they may believe

Aor Act Subj 3 Pl · πιστεύω

*purpose clause verb*

→ ingressive aorist

πιστεύω: 'believe'; the goal of the sign is the crowd's faith (cf. vv.4, 15).

ὅτι

that

*complementary conjunction (content of faith)*

σύ

you

Nominative

*emphatic subject (mission formula)*

με

me

Accusative

*direct object of ἀπέστειλας*

ἀπέστειλας

sent

Aor Act Indic 2 Sg · ἀποστέλλω

*main verb of indirect statement (mission formula)*

→ constative aorist

ἀποστέλλω: 'send with authority'; σύ με ἀπέστειλας is the classic Johannine mission-formula (cf. 17:3, 8, 21, 23, 25).

## 43 καὶ ταῦτα εἰπὼν φωνῇ μεγάλῃ ἐκραύγασεν· Λάζαρε, δεῦρο ἔξω.

And when he had said these things, he cried out with a loud voice, 'Lazarus, come out!'

**THE MIRACLE: THE CRY OF COMMAND** **καί** The aorist participle εἰπὼν ('having said') closes the prayer; the main verb ἐκραύγασεν ('cried out') introduces the command. φωνῇ μεγάλῃ ('with a great voice') is the dative of manner — the volume underscores authority and ensures all present hear. The command Λάζαρε, δεῦρο ἔξω ('Lazarus, come out here!') uses the simple name-in-vocative and the adverb δεῦρο ('come here') + ἔξω ('out'). Augustine quipped that Jesus called Lazarus by name lest all the dead rise at once.

καὶ

and

*coordinating conjunction*

ταῦτα

these things

Accusative

*direct object of εἰπὼν (the prayer)*

εἰπὼν

having said

Aor Act Ptc Nom Sg Masc · λέγω

*temporal circumstantial participle (prior to main verb)*

→ constative aorist

φωνῇ

voice

Dative

*dative of manner*

φωνή: 'voice, sound'; φωνῇ μεγάλῃ = 'with a great/loud voice'; the same phrase appears in Rev 1:10; 5:2, 12; LXX Psalm contexts.

μεγάλῃ

great / loud

Dative

*attributive adjective (in dat. of manner)*

μέγας: 'great, loud'; the volume signals authority.

ἐκραύγασεν

cried out

Aor Act Indic 3 Sg · κραυγάζω

*main verb*

→ constative aorist

κραυγάζω: 'cry out, shout'; a strong verb (cf. 12:13; 18:40; 19:6, 12, 15); the authority of the voice that calls into death.

Λάζαρε

Lazarus

Vocative

*vocative (direct address by name)*

Λάζαρος: the dead man called by name — cf. John 10:3 (the Shepherd calls his sheep by name) and John 20:16 (the risen Jesus calls Mary by name).

δεῦρο

come here

*adverb of direction (imperative)*

δεῦρο: 'come here!'; a directional adverb functioning as an imperative of coming.

ἔξω

out

adverb of direction (directional complement)

ἔξω: 'out, outside'; together with δεῦρο:  
'come out here!'

44 ἐξῆλθεν ὁ τεθνηκώς δεδεμένος τοὺς πόδας καὶ τὰς χεῖρας κειρίαις, καὶ ἡ ὄψις αὐτοῦ σουδαρίῳ περιεδέδετο. λέγει αὐτοῖς ὁ Ἰησοῦς· Λύσατε αὐτὸν καὶ ἄφετε αὐτὸν ὑπάγειν.

The dead man came out, his feet and hands bound with grave-cloths, and his face wrapped in a cloth.  
Jesus said to them, 'Unbind him and let him go.'

THE MIRACLE: LAZARUS EMERGES **asyndeton** The asyndeton of ἐξῆλθεν ὁ τεθνηκώς ('the dead man came out') is the narration of the miracle itself — stated without fanfare. The perfect participle τεθνηκώς ('the one who had died') emphasizes that the man who comes out is the same one who was dead. The grave-wrappings (κειρίαι, linen bands; σουδαρίον, face-cloth) confirm the burial and underline the miracle's completeness. Jesus' closing command Λύσατε ... ἄφετε ('unbind him and let him go') completes the restoration to normal life.

ἐξῆλθεν

came out

Aor Act Indic 3 Sg · ἐξέρχομαι

main verb

→ constative aorist

ἐξέρχομαι: 'come out'; the bald aorist narrates the miracle without adornment.

ὁ

the

Nominative

article (substantivizing participle)

τεθνηκώς

dead man

Perf Act Ptc Nom Sg Masc · θνήσκω

substantival participle (subject)

→ intensive perfect (current state = the one who had died)

θνήσκω: 'die'; the perfect participle ὁ τεθνηκώς emphasizes that this is the formerly dead man.

δεδεμένος

bound

Perf Pass Ptc Nom Sg Masc · δέω

circumstantial participle of manner (attendant state)

→ intensive perfect (state of being bound)

δέω: 'bind'; the perfect passive conveys the continuing state — he comes out still wrapped.

τούς

the

Accusative

article

πόδας

feet

Accusative

accusative of respect (feet are bound)

πούς: 'foot.'

καὶ

and

coordinating conjunction

τάς

the

Accusative

article

χεῖρας

hands

Accusative

accusative of respect (coordinated)

χείρ: 'hand.'

κειρίαις

with grave-cloths

Dative

dative of instrument

κειρία: 'linen strips, bandages'; NT hapax; burial wrappings binding the limbs.

καὶ

and

coordinating conjunction

ἡ

the

Nominative

article

ὄψις

face

Nominative

subject

ὄψις: 'face, appearance'; here 'face.'

αὐτοῦ

his

Genitive

genitive of possession

σουδαρίῳ

with a cloth

Dative

dative of instrument

σουδάριον: Latin loanword (sudarium, 'sweat-cloth'); a face-cloth or napkin; cf. 20:7 (the same word for the burial cloth found in the empty tomb).

περιεδέδετο

was wrapped

Plupf Pass Indic 3 Sg · περιδέω

main verb

→ pluperfect (prior completed wrapping now in effect)

περιδέω: 'bind around, wrap'; the pluperfect indicates the wrapping was done at burial and remains in force.

λέγει

says

Pres Act Indic 3 Sg · λέγω

main verb (historic present)

→ historic present

αὐτοῖς

to them

Dative

dative of indirect object

ὁ

the

Nominative

article

Ἰησοῦς

Jesus

Nominative

subject

## Λύσατε

unbind

Aor Act Impv 2 Pl · λύω

*main verb (imperative, command)*

→ constative aorist

λύω: 'loose, unbind'; the reversal of the grave-wrappings is the final act of restoration.

## αὐτόν

him

Accusative

*direct object*

## καὶ

and

*coordinating conjunction*

## ἄφετε

let

Aor Act Impv 2 Pl · ἀφίημι

*main verb (imperative, coordinated)*

→ constative aorist

ἀφίημι: 'let go, permit'; together Λύσατε ...  
ἄφετε = 'free him and let him go [his way]!'

## αὐτόν

him

Accusative

*subject-accusative (w/ ὑπάγειν, accusative + infinitive)*

## ὑπάγειν

to go

Pres Act Inf · ὑπάγω

*complementary infinitive (w/ ἄφετε)*

→ progressive present (ongoing movement)

ὑπάγω: 'go away'; the verb used of Jesus' going (e.g., 7:33; 8:14, 21) — now used of the restored Lazarus.

## 45 Πολλοὶ οὖν ἐκ τῶν Ἰουδαίων, οἱ ἐλθόντες πρὸς τὴν Μαριὰμ καὶ θεασάμενοι ἃ ἐποίησεν, ἐπίστευσαν εἰς αὐτόν·

Therefore many of the Judeans, those who had come to Mary and seen what he did, believed in him;

RESULT: MANY BELIEVE οὖν The inferential οὖν draws the immediate consequence: faith. The aorist ἐπίστευσαν ('believed') is constative — the moment of faith-commitment. The specification 'those who had come to Mary' (cf. v.31) identifies the precise witnesses. The faith is in him (εἰς αὐτόν) — the characteristic Johannine expression of personal commitment (cf. 2:11; 3:16; 4:39; 6:40; 8:30; 11:48; 12:42).

## Πολλοί

many

Nominative

*subject (substantival adjective)*

πολύς: 'many'; a significant portion of the witnesses come to faith.

## οὖν

therefore

*inferential connective*

## ἐκ

from among

*preposition + genitive (partitive)*

## τῶν

the

Genitive

*article*

## Ἰουδαίων

Judeans

Genitive

*genitive (partitive source)*

## οἱ

those who

Nominative

*article (substantivizing participles)*

## ἔλθόντες

had come

Aor Act Ptc Nom Pl Masc · ἔρχομαι

*attributive participle (specifying the Judeans)*

→ constative aorist

ἔρχομαι: 'come'; cf. v.31 — these are the mourners who came to Mary.

## πρὸς

to

*preposition + accusative*

## τὴν

the

Accusative

*article*

## Μαριὰμ

Mary

Accusative

*object of πρὸς*

## καὶ

and

*coordinating conjunction*

## θεασάμενοι

having seen

Aor Mid Ptc Nom Pl Masc · θεάομαι

*attributive participle (coordinated)*

→ constative aorist

θεάομαι: 'behold, witness'; a term for deliberate, attentive looking (cf. 1:14, 32; 4:35); distinguishes eyewitness observation from casual seeing.

## ὃ

what

Accusative

*relative pronoun, direct object of θεασάμενοι*

## ἐποίησεν

he did

Aor Act Indic 3 Sg · ποιέω

*verb of relative clause*

→ constative aorist

ποιέω: 'do, perform'; the sign.

## ἐπίστευσαν

believed

Aor Act Indic 3 Pl · πιστεύω

*main verb*

→ ingressive aorist (onset of faith)

πιστεύω: 'believe'; the aorist captures the decisive moment of coming to faith.

## εἰς

in

*preposition + accusative (personal commitment)*

## αὐτόν

him

Accusative

*object of εἰς (Jesus)*

αὐτόν: the personal object of Johannine faith — εἰς αὐτόν expresses not mere assent but personal entrusting.

## 46 τινές δὲ ἐξ αὐτῶν ἀπήλθον πρὸς τοὺς Φαρισαίους καὶ εἶπαν αὐτοῖς ἃ ἐποίησεν Ἰησοῦς.

But some of them went to the Pharisees and told them what Jesus had done.

COUNTER-RESPONSE: REPORT TO THE PHARISEES **δέ** The adversative δέ contrasts with the believers of v.45. Not all respond with faith: some report to the Pharisees. This report precipitates the council of vv.47–53. The repetition of ἃ ἐποίησεν Ἰησοῦς (cf. v.45) links the faith-response and the hostile response to the same act — the same sign produces opposite effects.

## τινές

some

Nominative

*subject (indefinite pronoun)*

## δέ

but

*adversative connective*

## ἐξ

from among

*preposition + genitive (partitive)*

## αὐτῶν

them

Genitive

*partitive genitive*

## ἀπήλθον

went away

Aor Act Indic 3 Pl · ἀπέρχομαι

*main verb*

→ *constative aorist*

ἀπέρχομαι: 'go away'; departing for Jerusalem to report.

## πρὸς

to

*preposition + accusative (direction)*

## τοὺς

the

Accusative

*article*

## Φαρισαίους

Pharisees

Accusative

*object of πρὸς*

Φαρισαῖοι: the Pharisaic party, one of the two groups (with the chief priests) who convene the Sanhedrin in v.47.

καὶ  
and

*coordinating conjunction*

εἶπαν  
told

Aor Act Indic 3 Pl · λέγω

*main verb (coordinated)*

→ constative aorist

αὐτοῖς  
to them

Dative

*dative of indirect object*

ἃ  
what

Accusative

*relative pronoun, direct object of εἶπαν*

ἐποίησεν

had done

Aor Act Indic 3 Sg · ποιέω

*verb of relative clause*

→ constative aorist

Ἰησοῦς

Jesus

Nominative

*subject of relative clause*

## 47 Συνήγαγον οὖν οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι συνέδριον καὶ ἔλεγον· Τί ποιοῦμεν, ὅτι οὗτος ὁ ἄνθρωπος πολλὰ σημεῖα ποιεῖ;

So the chief priests and the Pharisees convened the council and said, 'What are we doing? For this man performs many signs.'

**SANHEDRIN CONVENED: ALARM AT THE SIGNS** οὖν Συνήγαγον ... συνέδριον ('convened a council') — the Sanhedrin. The imperfect ἔλεγον ('were saying') implies ongoing deliberation. The rhetorical question Τί ποιοῦμεν; ('What are we doing?') expresses frustration and alarm — they acknowledge the signs are real (πολλὰ σημεῖα ποιεῖ) but feel powerless. This sets up Caiaphas' political solution.

Συνήγαγον

convened

Aor Act Indic 3 Pl · συνάγω

*main verb*

→ constative aorist

συνάγω: 'gather together, convene'; here the technical sense of convening a council.

οὖν

therefore

*inferential connective*

οἱ

the

Nominative

*article*

ἀρχιερεῖς

chief priests

Nominative

*subject*

ἀρχιερεύς: 'chief priest'; the priestly aristocracy (Sadducean); together with the Pharisees they represent the Sanhedrin.

καὶ  
and

*coordinating conjunction*

οἱ  
the

Nominative  
*article*

Φαρισαῖοι

Pharisees

Nominative  
*subject (coordinated)*

συνέδριον

council

Accusative  
*direct object (cognate accusative)*

συνέδριον: 'council, Sanhedrin'; the highest Jewish governing body (71 members).

καὶ  
and

*coordinating conjunction*

ἔλεγον

were saying

Impf Act Indic 3 Pl · λέγω

*main verb (deliberative imperfect)*

→ descriptive imperfect (ongoing deliberation)

τί

what

Accusative

*interrogative pronoun, object of ποιούμεν*

ποιούμεν

are we doing

Pres Act Indic 1 Pl · ποιέω

*main verb (rhetorical question — futility)*

→ progressive present

ποιέω: 'do'; the rhetorical question expresses bewildered inaction.

ὅτι

for / because

*causal conjunction*

οὗτος

this man

Nominative

*subject (deictic, distanced reference)*

ὁ

the

Nominative

*article*

ἄνθρωπος

man

Nominative

*predicate nominative / apposition*

ἄνθρωπος: 'man'; the reductive 'this man' distances them from acknowledging Jesus' identity.

πολλά

many

Accusative

*attributive adjective (object)*

σημεῖα

signs

Accusative

*direct object*

σημεῖον: 'sign'; they do not deny the miracles — they fear the political consequences.

ποιεῖ

performs

Pres Act Indic 3 Sg · ποιέω

*main verb (causal clause)*

→ progressive present (ongoing activity)

48 ἔὰν ἀφῶμεν αὐτὸν οὕτως, πάντες πιστεύσουσιν εἰς αὐτόν, καὶ ἐλεύσονται οἱ Ῥωμαῖοι καὶ ἀροῦσιν ἡμῶν καὶ τὸν τόπον καὶ τὸ ἔθνος.

'If we let him go on like this, everyone will believe in him, and the Romans will come and take away both our place and our nation.'

**POLITICAL CALCULATION: ROMAN THREAT** **asyndeton** The third-class condition ἔὰν ἀφῶμεν ('if we let him go') frames the council's political calculus: unchecked popular faith in Jesus will trigger Roman intervention. 'Our place' (τὸν τόπον) refers to the Temple and their institutional power; 'our nation' (τὸ ἔθνος) to national existence. The irony is that their very attempt to eliminate Jesus precipitates the destruction they fear — the Romans do come and destroy both the Temple and the nation in 70 CE.

ἔὰν

if

*conditional particle (3rd class)*

ἀφῶμεν

we let go

Aor Act Subj 1 Pl · ἀφίημι

*verb of protasis*

→ *constative aorist*

ἀφίημι: 'let go, leave alone'; cf. v.44 — ironically the same word Jesus used to release Lazarus.

αὐτόν

him

Accusative

*direct object*

οὕτως

thus / like this

*demonstrative adverb of manner*

οὕτως: 'in this way'; if Jesus continues as he is.

πάντες

all

Nominative

*subject*

παῖς: 'all, everyone'; universal popular faith is their fear.

πιστεύσουσιν

will believe

Fut Act Indic 3 Pl · πιστεύω

*main verb of apodosis*

→ *predictive future*

πιστεύω: 'believe'; popular faith in Jesus is their political threat.

εἰς

in

*preposition + accusative (personal faith)*

αὐτόν

him

Accusative

*object of εἰς*

καὶ  
and

*coordinating conjunction*

**ἐλεύσονται**

will come

Fut Mid Indic 3 Pl · ἔρχομαι

*main verb (coordinated apodosis)*

→ predictive future

ἔρχομαι: 'come'; the Roman military intervention they dread.

**οἱ**

the

Nominative

*article*

**Ῥωμαῖοι**

Romans

Nominative

*subject*

Ῥωμαῖοι: 'Romans'; the occupying power, feared as the enforcer of order. The irony is profound: their attempt to remove Jesus leads to the very Roman destruction they fear (70 CE).

καὶ  
and

*coordinating conjunction*

**ἄροῦσιν**

will take away

Fut Act Indic 3 Pl · αἶρω

*main verb (future)*

→ predictive future

αἶρω: 'take away, remove'; ironically cf. v.39 (Ἄρατε τὸν λίθον) and v.41 — the same verb used in the miracle is now used of Roman destruction.

**ἡμῶν**

our

Genitive

*genitive of possession (fronted)*

καὶ

both

*correlative (καὶ ... καὶ = both ... and)*

**τὸν**

the

Accusative

*article*

**τόπον**

place

Accusative

*direct object*

τόπος: 'place'; a technical term for the Temple in Jewish usage (cf. 2 Macc 5:19; Acts 6:13–14; 21:28); here = the Temple and its political power.

καὶ

and

*correlative*

**τὸ**

the

Accusative

*article*

## ἔθνος

nation

Accusative

*direct object (coordinated)*

ἔθνος: 'nation, people'; the Jewish nation.  
The double object τόπον ... ἔθνος = Temple-complex + national existence.

## 49 εἷς δέ τις ἐξ αὐτῶν Καϊάφας, ἀρχιερεὺς ὢν τοῦ ἐνιαυτοῦ ἐκείνου, εἶπεν αὐτοῖς: Ὑμεῖς οὐκ οἴδατε οὐδέν,

But one of them, Caiaphas, who was high priest that year, said to them, 'You know nothing at all!'

**CAIAPHAS' INTERVENTION: POLITICAL PRAGMATISM** **δέ** Caiaphas steps in with contemptuous dismissal of the council's hand-wringing. The phrase ἀρχιερεὺς ὢν τοῦ ἐνιαυτοῦ ἐκείνου ('being high priest that year') has generated discussion: was the office annual? In fact it was not — Caiaphas held it from c.18–36 CE — but τοῦ ἐνιαυτοῦ ἐκείνου may simply mean 'that fateful year' or reflect popular usage (the narrator repeats the phrase in v.51 and 18:13). Ὑμεῖς οὐκ οἴδατε οὐδέν ('you know nothing at all') is a blunt rebuke — Caiaphas positions himself as the realist.

## εἷς

one

Nominative

*subject (numeral / indefinite)*

εἷς: 'one'; εἷς τις ἐξ αὐτῶν = 'a certain one of them!'

## δέ

but

*mild adversative connective*

## τις

a certain one

Nominative

*indefinite pronoun (reinforcing εἷς)*

## ἐξ

from among

*preposition + genitive (partitive)*

## αὐτῶν

them

Genitive

*partitive genitive*

## Καϊάφας

Caiaphas

Nominative

*nominative (apposition identifying the one)*

Καϊάφας; Joseph Caiaphas, high priest c. 18–36 CE; son-in-law of Annas; the pragmatic political mind of the Sanhedrin.

## ἀρχιερεὺς

high priest

Nominative

*predicate nominative / apposition*

ἀρχιερεὺς; 'high priest'; the office held by Caiaphas that fateful year.

## ὄν

being

Pres Act Ptc Nom Sg Masc · εἰμί

*circumstantial participle (causal/concessive – identifying his role)*

→ progressive present

εἰμί; 'be'; ἀρχιερεὺς ὄν identifies his position.

## τοῦ

of that

Genitive

*article*

## ἐνιαυτοῦ

year

Genitive

*genitive of time*

ἐνιαυτός; 'year'; τοῦ ἐνιαυτοῦ ἐκείνου = 'that [fateful] year'; repeated in v.51 and 18:13.

## ἐκείνου

that

Genitive

*attributive demonstrative*

ἐκεῖνος; 'that'; emphasizes the historical and theological significance of the year.

## εἶπεν

said

Aor Act Indic 3 Sg · λέγω

*main verb*

→ constative aorist

## αὐτοῖς

to them

Dative

*dative of indirect object*

## Ὑμεῖς

you

Nominative

*emphatic subject pronoun*

Ὑμεῖς; emphatic, setting up the contrast with his own realism.

## οὐκ

not

*negative particle*

## οἶδατε

know

Perf Act Indic 2 Pl · οἶδα

*main verb*

→ intensive perfect

οἶδα; 'know'; the blunt assessment dismisses the council's deliberations.

## οὐδέν

nothing

Accusative

*direct object (double negative = emphatic)*

οὐδέν; 'nothing'; with οὐκ = 'nothing at all!'

50 οὐδὲ λογίζεσθε ὅτι συμφέρει ὑμῖν ἵνα εἷς ἄνθρωπος ἀποθάνῃ ὑπὲρ τοῦ λαοῦ καὶ μὴ ὅλον τὸ ἔθνος ἀπόληται.

'nor do you take into account that it is expedient for you that one man should die on behalf of the people, and not the whole nation perish.'

**CAIAPHAS' UTILITARIAN CALCULATION** οὐδέ Caiaphas deploys the principle of political expediency: it is better for one man to die than for the nation to be destroyed. συμφέρει ('it is expedient, it is to our advantage') is a utilitarian calculation. The ἵνα clause introduces the indirect statement in the Johannine manner. The narrator will immediately supply the double irony (vv.51–52): Caiaphas was right, but for entirely different theological reasons than he imagined.

οὐδέ

nor

*negative coordinating conjunction*

λογίζεσθε

do you take into account

Pres Mid Indic 2 Pl · λογίζομαι

*main verb*

→ progressive present (ongoing failure to reckon)

λογίζομαι: 'reckon, take into account, consider'; Paul's favorite verb for theological reckoning; here used in a purely pragmatic sense by Caiaphas.

ὅτι

that

*complementary conjunction (content of reckoning)*

συμφέρει

it is expedient

Pres Act Indic 3 Sg · συμφέρω

*main verb of indirect content clause*

→ gnomic present

συμφέρω: 'be profitable, be expedient'; purely political utility; contrast the theological irony the narrator supplies in vv.51–52.

ὑμῖν

for you

Dative

*dative of advantage*

ἵνα

that

*ἵνα = content clause (Johannine substitute for indirect statement)*

εἷς

one

Nominative

*numeral, subject*

εἷς: 'one'; the irony: this 'one man' will in fact gather the scattered children of God (vv.51–52).

ἄνθρωπος

man

Nominative

*subject (apposition to εἷς)*

ἄνθρωπος: 'man'; reductive reference to Jesus.

## ἀποθάνη

should die

Aor Act Subj 3 Sg · ἀποθνήσκω

verb of ἵνα clause

→ constative aorist

ἀποθνήσκω: 'die'; Caiaphas urges Jesus' execution as political expediency.

## ὑπέρ

on behalf of

preposition + genitive (substitution/benefit)

ὑπέρ: 'on behalf of, for the sake of'; the preposition that Paul and John use for vicarious atonement (Rom 5:6, 8; John 10:11; 15:13; 1 John 3:16) — here used by Caiaphas in purely political sense, which the narrator will subvert.

## τοῦ

the

Genitive

article

## λαοῦ

people

Genitive

object of ὑπέρ

λαός: 'people' (the Jewish people); the narrator will widen 'the people' to include the scattered children of God (v.52).

## καὶ

and

coordinating conjunction

## μή

not

negative particle (in ἵνα μή clause)

## ὅλον

whole

Nominative

attributive adjective

ὅλος: 'whole, entire!'

## τὸ

the

Nominative

article

## ἔθνος

nation

Nominative

subject of ἀπόληται

ἔθνος: 'nation'; cf. v.48.

## ἀπόληται

should perish

Aor Mid Subj 3 Sg · ἀπόλλυμι

verb of negative purpose clause

→ constative aorist

ἀπόλλυμι: 'destroy, perish'; cf. 3:16 (God so loved the world that the world might not perish) — the same verb, inverted in irony.

51 τοῦτο δὲ ἀφ' ἑαυτοῦ οὐκ εἶπεν, ἀλλὰ ἀρχιερεὺς ὢν τοῦ ἑνιαυτοῦ ἐκείνου ἐπροφήτευσεν ὅτι ἔμελλεν Ἰησοῦς ἀποθνήσκειν ὑπὲρ τοῦ ἔθνους,

He did not say this of his own accord, but being high priest that year he prophesied that Jesus was going to die on behalf of the nation,

**NARRATOR'S THEOLOGICAL COMMENTARY: UNWITTING PROPHECY** **δέ** The narrator's aside is the theological heart of the Caiaphas episode. τοῦτο ... ἀφ' ἑαυτοῦ οὐκ εἶπεν ('he did not say this from himself') echoes language used of false prophets and of Jesus himself (John 7:28; 8:28, 42; 14:10 — 'not from myself'). The paradox: the very man who arranges Jesus' death is the vehicle of God's prophetic word about its meaning. ἐπροφήτευσεν ('prophesied') is the narrator's term; Caiaphas does not know he is prophesying. The high-priestly office was believed to carry oracular potential in some traditions (Philo, Spec. Leg. 4.191; Josephus, Ant. 3.214–215). ἔμελλεν ('was going to / was about to') with the present infinitive ἀποθνήσκειν expresses divine necessity.

**τοῦτο**

this

Accusative

direct object (cataphoric / anaphoric)

**δέ**

now

narrative connective (narrator's aside)

**ἀφ'**

from

preposition + genitive (source)

**ἑαυτοῦ**

himself

Genitive

reflexive pronoun (source of speech)

ἑαυτοῦ: 'of himself'; ἀφ' ἑαυτοῦ (from himself) — the standard Johannine formula for autonomous speech vs. divine authorization (cf. 7:28; 8:28, 42; 14:10; 16:13).

**οὐκ**

not

negative particle

**εἶπεν**

said

Aor Act Indic 3 Sg · λέγω

main verb

→ constative aorist

λέγω: 'say'; the narrator retroactively reframes Caiaphas' political counsel as prophetic speech.

**ἀλλὰ**

but

adversative conjunction

**ἀρχιερεὺς**

high priest

Nominative

predicate nominative / apposition

**ᾧν**

being

Pres Act Ptc Nom Sg Masc · εἰμί

*circumstantial participle (causal — his office explains the prophetic function)*

→ progressive present

εἰμί: the narrator repeats the phrase ἀρχιερεὺς ᾧν τοῦ ἐνιαυτοῦ ἐκείνου from v.49 to link office and prophecy.

**τοῦ**

of that

Genitive

article

**ἐνιαυτοῦ**

year

Genitive

*genitive of time*

**ἐκείνου**

that

Genitive

*attributive demonstrative*

**ἐπροφήτευσεν**

prophesied

Aor Act Indic 3 Sg · προφητεύω

*main verb (the narrator's interpretation)*

→ constative aorist

προφητεύω: 'prophesy'; the narrator supplies the word Caiaphas would never use of himself — his cynical political counsel is re-read as divinely commissioned prophecy.

**ὅτι**

that

*complementary conjunction (content of prophecy)*

**ἔμελλεν**

was going to

Impf Act Indic 3 Sg · μέλλω

*main verb of indirect content clause*

→ descriptive imperfect (divine necessity in progress)

μέλλω: 'be about to, be destined'; with infinitive expresses near-future or divine necessity.

**Ἰησοῦς**

Jesus

Nominative

*subject*

**ἀποθνήσκειν**

to die

Pres Act Inf · ἀποθνήσκω

*complementary infinitive (w/ ἔμελλεν)*

→ progressive present (destiny unfolding)

ἀποθνήσκω: 'die'; what Caiaphas planned as political expediency, the narrator names as divine destiny.

**ὑπὲρ**

on behalf of

*preposition + genitive (substitution/benefit)*

ὑπέρ: cf. v.50 — the same preposition now carried to its full theological weight.

**τοῦ**

the

Genitive

article

**ἔθνους**

nation

Genitive

*object of ὑπέρ*

ἔθνος: 'nation'; cf. v.48. The 'nation' will be expanded in v.52 to include the scattered children of God.

## 52 καὶ οὐχ ὑπὲρ τοῦ ἔθνους μόνον, ἀλλ' ἵνα καὶ τὰ τέκνα τοῦ θεοῦ τὰ διεσκορπισμένα συναγάγη εἰς ἓν.

and not for the nation only, but also so that he might gather into one the children of God who are scattered abroad.

**NARRATOR'S EXPANSION: THE UNIVERSAL SCOPE OF THE DEATH** **καί** The narrator extends Caiaphas' prophecy beyond what he intended: the death of Jesus will not just preserve the Jewish nation but will gather the scattered children of God (τὰ τέκνα τοῦ θεοῦ τὰ διεσκορπισμένα) 'into one!' τὰ διεσκορπισμένα ('the scattered') may allude to Ezek 34; 37; 11:17 (God gathering the scattered Israel) but is here universalized to include all who are God's children by faith. συναγάγη εἰς ἓν ('gather into one') anticipates the unity prayer of John 17 (vv.11, 21-23).

καὶ and <i>coordinating conjunction</i>	οὐχ not <i>negative particle</i>	ὑπὲρ for <i>preposition + genitive (benefit)</i>	τοῦ the <i>Genitive article</i>
<b>ἔθνους</b> nation <i>Genitive</i> <i>object of ὑπὲρ</i> ἔθνος; 'nation'; the initial scope of Caiaphas' prophecy.	μόνον only <i>adverb (restrictive)</i> μόνον: 'only'; the limiting adverb that the narrator immediately breaks open.	ἀλλ' but also <i>strong adversative</i>	ἵνα so that <i>purpose conjunction (expanding the scope)</i>
καὶ also <i>adverbial particle (inclusive)</i>	τὰ the <i>Accusative article (substantivizing participle)</i>	<b>τέκνα</b> children <i>Accusative</i> <i>direct object of συναγάγη</i> τέκνον: 'child'; cf. 1:12 — those who receive Jesus are given authority to become children of God.	τοῦ of <i>Genitive article</i>

## θεοῦ

God

Genitive

*genitive of relationship*

θεός: 'God'; τέκνα τοῦ θεοῦ — the elect/believing community broadly conceived.

## τὰ

the ones

Accusative

*article (substantivizing participle)*

## διεσκορπισμένα

scattered

Perf Pass Ptc Acc Pl Neut · διασκορπίζω

*attributive participle (describing τέκνα)*

→ intensive perfect (present state of scatteredness)

διασκορπίζω: 'scatter'; OT background in Ezek 34:5–6, 12; 37:21 — the ingathering of scattered Israel extended to all God's children.

## συναγάγη

he might gather

Aor Act Subj 3 Sg · συναγω

*purpose clause verb*

→ constative aorist

συναγω: 'gather together'; the eschatological ingathering; cf. the Good Shepherd bringing other sheep (10:16) and the unity of ch.17.

## εἰς

into

*preposition + accusative (destination/unity)*

## ἐν

one

Accusative

*object of εἰς (unity)*

εἷς: 'one'; εἰς ἐν = 'into unity'; cf. 17:11, 21, 22, 23.

## 53 ἀπ' ἐκείνης οὖν τῆς ἡμέρας ἐβουλεύσαντο ἵνα ἀποκτείνωσιν αὐτόν.

So from that day on they plotted to put him to death.

**FORMAL DECISION: THE DEATH-PLOT** οὖν The temporal marker ἀπ' ἐκείνης τῆς ἡμέρας ('from that day') marks the Sanhedrin's decision as the point of no return in the narrative — the pivot that makes the passion inevitable. ἐβουλεύσαντο ('they plotted') signals a formal deliberative decision, not mere hostile sentiment. The ἵνα + subjunctive ἀποκτείνωσιν gives the content of the plot: to kill him.

ἀπ

from

*preposition + genitive (temporal starting point)*

ἐκείνης

that

Genitive

*attributive demonstrative*

ἐκεῖνος: 'that'; the fateful day of the Sanhedrin meeting.

οὖν

therefore

*inferential connective*

τῆς

the

Genitive

*article*

ἡμέρας

day

Genitive

*genitive of time (with ἀπό)*

ἡμέρα: 'day'; cf. v.49 ἐκείνου — the same demonstrative echoes.

ἐβουλεύσαντο

they plotted

Aor Mid Indic 3 Pl · βουλεύομαι

*main verb*

→ constative aorist (formal decision)

βουλεύομαι: 'deliberate, plot, plan'; the formal council decision to kill Jesus; cf. the similar formal decisions in 7:19, 25; 8:37, 40.

ἵνα

that

*ἵνα + subj. (content of the plot)*

ἀποκτείνωσιν

they might kill

Aor Act Subj 3 Pl · ἀποκτείνω

*purpose/content clause verb*

→ constative aorist

ἀποκτείνω: 'kill'; the verb used at 5:18; 7:1, 19, 20, 25; 8:37, 40 for the hostile intent that now reaches formal resolution.

αὐτόν

him

Accusative

*direct object (Jesus)*

54 Ὁ οὖν Ἰησοῦς οὐκέτι παρρησία περιεπάτει ἐν τοῖς Ἰουδαίοις, ἀλλὰ ἀπῆλθεν ἐκεῖθεν εἰς τὴν χώραν ἐγγὺς τῆς ἐρήμου, εἰς Ἐφραὶμ λεγομένην πόλιν, κακεῖ ἔμεινεν μετὰ τῶν μαθητῶν.

Jesus therefore no longer walked openly among the Judeans, but went from there to the region near the wilderness, to a town called Ephraim, and there he stayed with the disciples.

**STRATEGIC WITHDRAWAL: JESUS WITHDRAWS TO EPHRAIM** οὖν Jesus' withdrawal is a strategic retreat in light of the death-plot. παρρησία ('openly') echoes the same word used of his teaching in 7:4, 13, 26; 10:24; 11:14 — now he retreats from public movement. Ephraim (ἡ Ἐφραὶμ πόλις) is generally identified with the OT Ephron / 'Afrā (modern et-Taiyibeh), about 4–5 miles northeast of Bethel, near the desert. The μένω ('stayed') with the disciples mirrors the disciples' stay in 1:39 and the invitation to abide in 15:4–10.

<p><b>Ὁ</b> the Nominative article</p>	<p><b>οὖν</b> therefore inferential connective</p>	<p><b>Ἰησοῦς</b> Jesus Nominative subject</p>	<p><b>οὐκέτι</b> no longer negative temporal adverb οὐκέτι: 'no longer'; the public phase of his ministry is suspended.</p>
<p><b>παρρησία</b> openly Dative dative of manner παρρησία: 'openness, boldness'; cf. 7:4, 13, 26; 10:24; 11:14.</p>	<p><b>περιεπάτει</b> was walking Impf Act Indic 3 Sg · περιπατέω main verb → descriptive imperfect (ongoing pattern now stopped) περιπατέω: 'walk, live'; cf. 7:1 where the same verb described his avoiding Judea.</p>	<p><b>ἐν</b> among preposition + dative (sphere)</p>	<p><b>τοῖς</b> the Dative article</p>

## Ἰουδαίους

Judeans

Dative

*dative of sphere/place*

Ἰουδαῖοι: the Jerusalem authorities/region where the threat is greatest.

## ἀλλὰ

but

*adversative conjunction*

## ἀπήλθεν

went away

Aor Act Indic 3 Sg · ἀπέρχομαι

*main verb*

→ constative aorist

ἀπέρχομαι: 'go away'; a deliberate withdrawal.

## ἐκεῖθεν

from there

*locative adverb (source)*

ἐκεῖθεν: 'from there'; from the Bethany area.

## εἰς

into

*preposition + accusative (destination)*

## τὴν

the

Accusative

*article*

## χώραν

region

Accusative

*object of εἰς*

χώρα: 'region, country'; the district around Ephraim.

## ἐγγύς

near

*adverb of proximity (with genitive)*

ἐγγύς: 'near'; cf. v.18 — the same word used of Bethany's proximity to Jerusalem.

## τῆς

the

Genitive

*article*

## ἐρήμου

wilderness

Genitive

*genitive of reference (with ἐγγύς)*

ἔρημος: 'wilderness, desert'; the Judean wilderness east of Bethel; cf. 1:23 (the Baptist's voice in the wilderness).

## εἰς

to

*preposition + accusative (apposition)*

## Ἐφραΐμ

Ephraim

Accusative

*proper name (apposition to χώραν)*

Ἐφραΐμ: 'Ephraim'; generally identified with modern et-Taiyibeh, c. 4–5 miles NE of Bethel, near the desert edge; only here in the NT.

## λεγομένην

called

Pres Pass Ptc Acc Sg Fem · λέγω

*attributive participle (identifying the town by name)*

→ progressive present

λέγω: 'call, name'; cf. the Johannine identification formula (4:5; 11:16; 19:13, 17).

## πόλιν

town

Accusative

*direct object (apposition clarifying Ephraim as a πόλις)*

πόλις: 'city, town'; unlike Bethany (κώμη, v.1), Ephraim is called a πόλις.

## καὶ ἐκεῖ

and there

*adverbial particle (καὶ + ἐκεῖ crasis)*

καὶ ἐκεῖ: crasis of καὶ ἐκεῖ.

## ἔμεινεν

stayed

Aor Act Indic 3 Sg · μένω

*main verb*

→ constative aorist

μένω: 'remain, stay, abide'; a key Johannine verb; here literal physical abiding with his disciples in safety.

μετὰ

with

*preposition + genitive (accompaniment)*

τῶν

the

Genitive

*article*

μαθητῶν

disciples

Genitive

*object of μετὰ*

μαθητής: 'disciple'; the inner circle who remain with Jesus during the withdrawal.

55 Ἦν δὲ ἐγγὺς τὸ πάσχα τῶν Ἰουδαίων, καὶ ἀνέβησαν πολλοὶ εἰς Ἱεροσόλυμα ἐκ τῆς χώρας πρὸ τοῦ πάσχα ἵνα ἀγνίσωσιν ἑαυτοὺς.

Now the Passover of the Judeans was near, and many went up from the countryside to Jerusalem before the Passover to purify themselves.

TEMPORAL SETTING: PASSOVER APPROACHES **δέ** The narrator introduces the temporal frame that will dominate chs.12–19: the third Passover in John (cf. 2:13; 6:4). ἐγγύς ('near') with Passover parallels the proximity of Bethany to Jerusalem (v.18) — a verbal echo. The pilgrims go up (ἀνέβησαν — the standard term for the Jerusalem pilgrimage) to purify themselves (ἀγνίσωσιν ἑαυτοὺς) — ritual purification (immersion, separation from corpse-impurity) was required before the feast.

Ἦν

was

Impf Act Indic 3 Sg · εἰμί

*linking verb (existential)*

→ descriptive imperfect

δέ

now

*connective (new temporal frame)*

ἐγγύς

near

*predicate adjective/adverb (proximity)*

ἐγγύς: 'near'; cf. v.18 (Bethany near Jerusalem) — Passover is now the proximate horizon.

τὸ

the

Nominative

*article*

## πάσχα

Passover

Nominative

*subject*

πάσχα: 'Passover'; from Hebrew פֶּסַח (Pesach); the third Passover in John, the one at which Jesus will be crucified (cf. 2:13; 6:4; 13:1; 18:28, 39; 19:14).

## τῶν

of the

Genitive

*article*

## Ἰουδαίων

Judeans

Genitive

*genitive of belonging / identification*

Ἰουδαῖοι: John's repeated formula 'the Passover of the Judeans' marks the feast from a slight narrative distance (cf. 2:13; 6:4).

## καὶ

and

*coordinating conjunction*

## ἀνέβησαν

went up

Aor Act Indic 3 Pl · ἀναβαίνω

*main verb*

→ *constative aorist*

ἀναβαίνω: 'go up'; the standard verb for the Jerusalem pilgrimage (cf. 7:8, 10, 14; 12:20).

## πολλοὶ

many

Nominative

*subject (substantival adjective)*

## εἰς

to

*preposition + accusative (destination)*

## Ἱεροσόλυμα

Jerusalem

Accusative

*object of εἰς*

Ἱεροσόλυμα: Greek form; the Greek NT uses both Ἱεροσόλυμα and Ἱερουσαλήμ.

## ἐκ

from

*preposition + genitive (source)*

## τῆς

the

Genitive

*article*

## χώρας

countryside

Genitive

*genitive of source*

χώρα: 'country, countryside'; cf. v.54 — the regions beyond Jerusalem.

## πρὸ

before

*preposition + genitive (time before)*

πρὸ: 'before' (temporal); pilgrims arrived early for purification.

τοῦ

the

Genitive

article

πάσχα

Passover

Genitive

object of πρό (temporal)

πάσχα: Passover; the early arrival for pre-feast purification.

ἵνα

so that

purpose conjunction

ἀγνίσωσιν

they might purify

Aor Act Subj 3 Pl · ἀγνίζω

purpose clause verb

→ constative aorist

ἀγνίζω: 'purify, cleanse'; ritual purification before Passover required immersion and separation from impurity sources (Num 9:10–11; 2 Chr 30:17–18; m. Pesahim 9:1).

ἑαυτούς

themselves

Accusative

reflexive direct object

ἑαυτούς: reflexive; the pilgrims perform their own purification.

## 56 ἐζήτουν οὖν τὸν Ἰησοῦν καὶ ἔλεγον μετ' ἀλλήλων ἐν τῷ ἱερῷ ἐστηκότες· τί δοκεῖ ὑμῖν; ὅτι οὐ μὴ ἔλθῃ εἰς τὴν ἑορτήν;

They were seeking Jesus and saying to one another while standing in the temple, 'What do you think? That he will surely not come to the feast?'

CROWD SPECULATION: WILL JESUS APPEAR? οὖν The imperfects ἐζήτουν and ἔλεγον picture ongoing searching and talking among the pilgrims in the temple courts. The idiom ἐστηκότες ἐν τῷ ἱερῷ ('standing in the temple') sets the scene. The rhetorical question τί δοκεῖ ὑμῖν; ('What do you think?') introduces a discussion; ὅτι οὐ μὴ ἔλθῃ ('that he will surely not come') uses the emphatic double negative, expressing the expectation shaped by the arrest-order of v.57.

## ἐζήτουν

were seeking

Impf Act Indic 3 Pl · ζητέω

*main verb*

→ descriptive imperfect (ongoing searching)

ζητέω: 'seek'; the same verb used of hostile searching (7:1; 11:8) — here the pilgrims' curious searching.

## οὖν

therefore

*continuative connective*

## τὸν

the

Accusative

*article*

## Ἰησοῦν

Jesus

Accusative

*direct object*

## καὶ

and

*coordinating conjunction*

## ἔλεγον

were saying

Impf Act Indic 3 Pl · λέγω

*main verb (coordinated imperfect)*

→ descriptive imperfect (ongoing conversation)

## μετ'

with

*preposition + genitive (accompaniment — reciprocal)*

## ἀλλήλων

one another

Genitive

*reciprocal pronoun (object of μετά)*

ἀλλήλων: 'one another'; the conversation is mutual, among the pilgrims.

## ἐν

in

*preposition + dative (place)*

## τῷ

the

Dative

*article*

## ἱερῷ

temple

Dative

*dative of place*

ἱερόν: 'temple (precinct)'; the Court of Gentiles/Women where pilgrims gathered.

## ἑστηκότες

standing

Perf Act Ptc Nom Pl Masc · ἵστημι

*circumstantial participle of manner (current position)*

→ intensive perfect (current standing)

ἵστημι: 'stand'; the perfect participle indicates the continued standing posture — they are there, in place, looking for Jesus.

**Τί**

what

Accusative

*interrogative pronoun*

**δοκεῖ**

does it seem

Pres Act Indic 3 Sg · δοκέω

*main verb (rhetorical question)*

→ progressive present

δοκέω: 'seem, think'; Τί δοκεῖ ὑμῖν; = 'What do you think?' — a common deliberative formula.

**ὑμῖν**

to you

Dative

*dative of reference*

**ὅτι**

that

*complementary conjunction (content of opinion)*

**οὐ**

not

*negative particle (double negative)*

**μή**

not

*negative particle (emphatic denial)*

οὐ μή + subjunctive = emphatic denial: 'surely will not!'

**ἔλθῃ**

he will come

Aor Act Subj 3 Sg · ἔρχομαι

*verb with double negative (οὐ μή + subj.)*

→ constative aorist

ἔρχομαι: 'come'; the pilgrims' question — given the arrest order, will Jesus risk appearing at the feast?

**εἰς**

to

*preposition + accusative (destination)*

**τὴν**

the

Accusative

*article*

**ἑορτήν**

feast

Accusative

*object of εἰς*

ἑορτή: 'feast'; the Passover; cf. 7:8 where Jesus said he was 'not going up to this feast' — now the pilgrims wonder if he will come.

57 δεδώκεισαν δὲ οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι ἐντολήν ἵνα ἐάν τις γινῶ ποῦ ἐστὶν μηνύση, ὅπως πιάσωσιν αὐτόν.

Now the chief priests and the Pharisees had given orders that if anyone knew where he was, he should report it, so that they might arrest him.

THE WARRANT: ARREST ORDER CLOSES THE CHAPTER **δέ** The chapter closes with the pluperfect δεδώκεισαν ('had given') — the orders were already in place before the pilgrims arrived, explaining the fearful speculation of v.56. The conditional ἐάν τις γινῶ ποῦ ἐστὶν ('if anyone knows where he is') is an indefinite condition. μηνύση ('should report') echoes police-state informant language. ὅπως πιάσωσιν ('so that they might arrest him') uses ὅπως (a more emphatic purpose conjunction than ἵνα here) with the arrest verb πιάζω (cf. 7:30, 32, 44; 8:20; 10:39).

### δεδώκεισαν

had given

Plupf Act Indic 3 Pl · δίδωμι

main verb (pluperfect = prior completed action)

→ pluperfect (order given before pilgrims arrived)

δίδωμι: 'give'; δεδώκεισαν ἐντολήν = 'had issued a command/order'; the pluperfect situates the warrant earlier than the scene of v.56.

### δέ

now

narrative connective (explanatory)

### οἱ

the

Nominative

article

### ἀρχιερεῖς

chief priests

Nominative

subject

### καὶ

and

coordinating conjunction

### οἱ

the

Nominative

article

### Φαρισαῖοι

Pharisees

Nominative

subject (coordinated)

Φαρισαῖοι: cf. v.47 — the same coalition that met in council.

### ἐντολήν

an order

direct object (δεδώκεισαν ἐντολήν = 'had issued orders')

ἐντολή: 'commandment, order'; here an official warrant; elsewhere in John the word denotes Jesus' or the Father's commandments (10:18; 12:49–50; 13:34; 14:15; 15:10, 12).

<p>ἵνα that <i>ἵνα (content of the order)</i></p>	<p>εἴαν if <i>conditional particle (3rd class)</i></p>	<p>τις anyone Nominative <i>subject (indefinite)</i></p>	<p>γινῶ knows Aor Act Subj 3 Sg · γινώσκω <i>verb of protasis (3rd class condition)</i> → constative aorist γινώσκω: 'know, come to know'; knowing Jesus' location.</p>
<p>ποῦ where <i>interrogative adverb (indirect question)</i></p>	<p>ἐστίν he is Pres Act Indic 3 Sg · εἰμί <i>main verb of indirect question</i> → progressive present</p>	<p>μηνύσῃ he should report Aor Act Subj 3 Sg · μηνύω <i>apodosis verb (result/content of ἵνα)</i> → constative aorist μηνύω: 'report, inform, reveal'; a legal/informant term (cf. Acts 23:30; Luke 20:37); the only NT occurrence in this sense.</p>	<p>ὅπως so that <i>purpose conjunction (stronger than ἵνα)</i> ὅπως: 'so that, in order that'; the purpose of the report is arrest.</p>
<p>πιάσωσιν they might arrest Aor Act Subj 3 Pl · πιάζω <i>purpose clause verb</i> → constative aorist πιάζω: 'seize, arrest'; cf. 7:30, 32, 44; 8:20; 10:39; 11:57 — the verb of arrest attempts that repeatedly fail until the hour comes.</p>	<p>αὐτόν him Accusative <i>direct object (Jesus)</i> αὐτόν: the chapter closes with Jesus as the hunted object — the sign of life has set in motion the machinery of death.</p>		

**On the text.** John 11 narrates the raising of Lazarus, the seventh and climactic Johannine sign, set against the approaching Passover (v.55) and functioning as the narrative pivot that precipitates the Sanhedrin's death-decree against Jesus (vv.47–53). At v.2 the narrator identifies Mary as the woman who anointed Jesus and wiped his feet with her hair before relating that story (told in ch.12), a classic Johannine proleptic cross-reference. Two key textual and lexical cruxes shape the chapter. First,

at v.25 Jesus' self-declaration ἐγώ εἰμι ἡ ἀνάστασις καὶ ἡ ζωὴ ('I am the resurrection and the life') is the sixth of John's seven 'I am' sayings with a predicate nominative; the phrase integrates the eschatological future ('the one who believes in me, even if he dies, will live') with realized eschatology ('everyone who lives and believes in me will never die'). The textual tradition is uniform here. Second, at vv.33 and 38 the verb ἐνεβριμήσατο (and its cognate the noun ἐμβριμώμενος) describes Jesus' inner state as he approaches the tomb; the lexeme carries a primary sense of 'snorting' (of horses), thence 'indignation, stern anger,' and has been variously interpreted as anger at unbelief, grief at the power of death, or a surge of Spirit-empowered authority before the miracle. The coordinate verb ἐτάραξεν ἑαυτὸν ('he troubled himself') at v.33 is equally striking — John uses this verb for Jesus' pre-passion distress (12:27; 13:21) and for the disciples' fear (14:1, 27), underscoring the depth of Jesus' genuine human emotion. The shortest verse of the NT, v.35 ἐδάκρυσεν ὁ Ἰησοῦς ('Jesus wept'), uses the ingressive aorist of δακρύω (not the more common κλαίω used of Mary and the crowd in vv.31, 33), perhaps denoting the onset of silent tears as distinct from audible weeping. At vv.49–52 Caiaphas' political counsel that 'it is expedient for one man to die for the people' is given a double Johannine irony: the narrator identifies him as high priest 'that year' (a phrase that may reflect Johannine awareness of the annual rotation or simply the fateful year), then explains that Caiaphas prophesied unwittingly — the one man's death would gather into one the scattered children of God. The adverb οὐκ ἐπ' αὐτοῦ at v.51 makes explicit that Caiaphas spoke not from himself. Orthographic variants (movable-v, itacisms) are not noted.

**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.