

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 12

KATA IQANNHN IB'

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 · 12:1–8

The anointing at Bethany: Mary's costly devotion and Judas' avarice

Six days before Passover Jesus comes to Bethany, where Lazarus is (1). A supper is given: Martha serves, Lazarus reclines at table (2). Mary takes a pound of costly nard, anoints Jesus' feet, and wipes them with her hair — the house fills with fragrance (3). Judas Iscariot objects: why not sell this for three hundred denarii and give to the poor? (4–5); the narrator unmasks him as a thief who pilfered the common purse (6). Jesus rebukes Judas: leave her alone — she has kept it for the day of my burial; the poor you always have, but me not always (7–8).

B · 12:9–11

The crowd comes: Lazarus as living evidence, the chief priests' plot against him

A large crowd of Judeans learns Jesus is in Bethany and comes not only for him but to see Lazarus, whom he raised from the dead (9). The chief priests plot to kill Lazarus as well, because on account of him many of the Judeans are defecting and believing in Jesus (10–11).

C · 12:12–19

The triumphal entry: the crowd's acclamation and the Pharisees' despair

The next day the great crowd that has come to the feast, hearing that Jesus is coming to Jerusalem, takes palm branches and goes out to meet him, crying 'Hosanna! Blessed is he who comes in the name of the Lord, even the King of Israel!' (12–13). Jesus finds a young donkey and sits on it, fulfilling Zech 9:9 (14–15). The disciples do not understand this at first; after his glorification they remember that this was written of him (16). The crowd that had been with him when he called Lazarus continues to bear witness (17–18). The Pharisees say to one another: 'You see that you are accomplishing nothing; look — the world has gone after him' (19).

D · 12:20–26

Greeks seek Jesus: the hour of the Son of Man and the grain of wheat

Certain Greeks who have come to worship at the feast approach Philip and ask to see Jesus (20–22). Jesus answers: 'The hour has come for the Son of Man to be glorified' (23). He utters the parable of the grain of wheat: unless it falls into the earth and dies, it remains alone; if it dies, it bears much fruit (24). The principle generalizes: the one who loves his life loses it; the one who hates his life in this world keeps it for eternal life (25). Whoever serves Jesus must follow him, and where he is his servant will be also; the Father will honor whoever serves him (26).

E · 12:27–36

The troubled soul, the voice from heaven, and the final public appeal

Jesus' soul is troubled — and what shall he say? 'Father, save me from this hour'? But it is for this purpose he has come to this hour. Rather: 'Father, glorify your name' (27–28a). A voice comes from heaven: 'I have glorified it and will glorify it again' (28b). The crowd hears thunder or an angel (29). Jesus declares the voice came for their sake; now is the judgment of this world; now the ruler of this world is cast out; and when he is lifted up from the earth he will draw all people to himself (30–32) — the narrator notes this pointed to his kind of death (33). The crowd protests: we have heard from the law that the Christ remains forever — how can you say the Son of Man must be lifted up? (34). Jesus gives a final light-word: walk while you have the light; the one who walks in darkness does not know where he is going (35–36a); and then goes and hides from them (36b).

F · 12:37–43

Narrator's retrospect: Isaiah's two citations and the unbelief of the leaders

Though Jesus has done so many signs before them, they did not believe — fulfilling Isa 53:1 (37–38). They could not believe, for Isaiah also said: 'He has blinded their eyes and hardened their heart' — citing Isa 6:10 — so that they would not see and turn and be healed (39–40). Isaiah said this because he saw his glory (41). Nevertheless many even of the rulers believed but did not confess him for fear of the Pharisees, lest they be put out of the synagogue — they loved the glory of men more than the glory of God (42–43).

G · 12:44–50

Jesus' final public summary: the Father's light, word, and judgment

Jesus cries out: the one who believes in him believes not in him but in the one who sent him; the one who sees him sees the one who sent him (44–45). He has come as light so that no one who believes in him should remain in darkness (46). If anyone hears his words and does not keep them, he does not judge them — for he came not to judge but to save (47). The one who rejects him has a judge: the word he spoke will judge him on the last day (48). For he has not spoken on his own authority; the Father who sent him commanded him what to say and what to speak, and his command is eternal life (49–50).

1 Ὁ οὖν Ἰησοῦς πρὸ ἕξ ἡμερῶν τοῦ πάσχα ἦλθεν εἰς Βηθανίαν, ὅπου ἦν Λάζαρος, ὃν ἤγειρεν ἐκ νεκρῶν Ἰησοῦς.

So Jesus, six days before the Passover, came to Bethany, where Lazarus was, whom Jesus had raised from the dead.

NARRATIVE RESUMPTION οὖν The inferential οὖν picks up from ch.11 (the Sanhedrin's death-plot of 11:53-57). The temporal notice 'six days before Passover' anchors the passion-week chronology. The relative clause re-identifies Lazarus for readers.

| | | | |
|--|--|---|---|
| Ὁ the Nominative article | οὖν so/then inferential/resumptive particle | Ἰησοῦς Jesus Nominative subject Ἰησοῦς; Jesus. | πρὸ before preposition + genitive (time) |
| ἕξ six numeral | ἡμερῶν days Genitive genitive of time (extent) ἡμέρα: 'day'; πρὸ ἕξ ἡμερῶν = 'six days before,' a temporal genitive with πρὸ. | τοῦ of the Genitive article | πάσχα Passover Genitive genitive (reference) πάσχα: 'Passover,' the great spring festival commemorating the Exodus; here marking the passion-week start. |
| ἦλθεν came Aor Act Indic 3 Sg · ἔρχομαι main verb → constative aorist ἔρχομαι: 'come, go'; the arrival launches the passion narrative. | εἰς to/into preposition + accusative (goal) | Βηθανίαν Bethany Accusative accusative of goal Βηθανία: village on the eastern slope of the Mount of Olives, ca. 3 km from Jerusalem; home of Mary, Martha, and Lazarus. | ὅπου where relative adverb (place) |

| | | | |
|---|--|---|--|
| <p>ἦν was Impf Act Indic 3 Sg · εἰμί <i>verb of location</i> → descriptive imperfect</p> | <p>Λάζαρος Lazarus Nominative <i>subject of ἦν</i> Λάζαρος; 'Lazarus,' from Heb. לֵאזָרָא (Eleazar, 'God has helped'); central figure of ch.11.</p> | <p>ὃν whom Accusative <i>accusative relative pronoun (object of ἤγειρεν)</i></p> | <p>ἤγειρεν had raised Aor Act Indic 3 Sg · ἐγείρω <i>relative clause verb</i> → constative aorist (re-identification) ἐγείρω: 'raise, rouse'; here from the dead — the climactic sign of ch.11.</p> |
| <p>ἐκ from <i>preposition + genitive (separation)</i></p> | <p>νεκρῶν the dead Genitive <i>genitive of separation</i> νεκρός: 'dead (one)'; ἐκ νεκρῶν = 'from the dead,' standard NT resurrection formula.</p> | <p>Ἰησοῦς Jesus Nominative <i>subject restated</i></p> | |

2 ἐποίησαν οὖν αὐτῷ δεῖπνον ἐκεῖ, καὶ ἡ Μάρθα διηκόνει, ὃ δὲ Λάζαρος εἷς ἦν τῶν ἀνακειμένων σὺν αὐτῷ.

So they made him a supper there, and Martha was serving, while Lazarus was one of those reclining at table with him.

SCENE-SETTING CONTINUATION **οὖν** The imperfect διηκόνει characterizes Martha's ongoing service — contrasting with the dramatic gesture to follow. Lazarus' presence at table displays his restored life and draws the crowd (v.9).

ἐποίησαν

they made

Aor Act Indic 3 Pl · ποιέω

main verb

→ constative aorist

ποιέω: 'make, do, give'; here 'give a dinner!'

οὕν

so

inferential particle

αὐτῷ

for him

Dative

dative of advantage (beneficiary)

δεῖπνον

supper

Accusative

direct object

δεῖπνον: 'supper, dinner,' the main evening meal; thematically prefigures the Last Supper of ch.13.

ἐκεῖ

there

adverb of place

καί

and

coordinating conjunction

ἡ

the

Nominative

article

Μάρθα

Martha

Nominative

subject

Μάρθα: 'Martha,' Aramaic for 'mistress/lady'; her role of service echoes Luke 10:38–42.

διηκόνει

was serving

Impf Act Indic 3 Sg · διακονέω

main verb (descriptive)

→ descriptive imperfect

διακονέω: 'serve, wait on tables'; root of διάκονος (deacon/servant). The imperfect pictures Martha's characteristic activity.

ὁ

the

Nominative

article

δὲ

but/and

postpositive contrastive particle

Λάζαρος

Lazarus

Nominative

subject

εἷς

one

Nominative

predicate adjective

εἷς: 'one'; here partitive — 'one of those reclining.'

ἦν

was

Impf Act Indic 3 Sg · εἶμι

copulative verb

→ descriptive imperfect

τῶν

of those

Genitive

partitive genitive

ἀνακειμένων

reclining (at table)

Pres Mid Ptc Gen Pl Masc · ἀνάκειμαι

substantival participle (partitive genitive)

→ descriptive present

ἀνάκειμαι: 'recline at table'; Hellenistic reclining posture at formal meals.

σὺν
with

preposition + dative (accompaniment)

αὐτῷ
him

Dative

dative of accompaniment

3 ἡ οὖν Μαριάμ λαβοῦσα λίτραν μύρου νάρδου πιστικῆς πολυτίμου ἤλειψεν τοὺς πόδας τοῦ Ἰησοῦ καὶ ἐξέμαξεν ταῖς θριξίν αὐτῆς τοὺς πόδας αὐτοῦ· ἡ δὲ οἰκία ἐπληρώθη ἐκ τῆς ὀσμῆς τοῦ μύρου.

Mary therefore, taking a pound of costly pure nard ointment, anointed the feet of Jesus and wiped his feet with her hair, and the house was filled with the fragrance of the ointment.

NARRATIVE CLIMAX οὖν The sequence of aorist participle (λαβοῦσα) + aorist indicatives (ἤλειψεν, ἐξέμαξεν) propels the lavish act. The final passive ἐπληρώθη extends the gift's fragrance to the whole house — a sensory emblem of devotion.

ἡ

the

Nominative

article

οὖν

therefore

inferential particle

Μαριάμ

Mary

Nominative

subject

Μαριάμ: 'Mary'; Hebraized form of Μαρία;
sister of Martha and Lazarus.

λαβοῦσα

taking

Aor Act Ptc Nom Sg Fem · λαμβάνω

adverbial participle (antecedent action)

→ constative aorist

λαμβάνω: 'take, receive'; the participle precedes the main verb in time.

λίτραν

a pound

Accusative

direct object

λίτρα: 'pound' (Roman libra ≈ 327 g); an exceptionally large quantity of precious ointment.

μύρου

of ointment

Genitive

genitive (of material/content)

μύρον: 'ointment, perfume, myrrh-oil'; imported luxury used in burial preparation and special anointing.

νάρδου

of nard

Genitive

genitive (of species)

νάρδος: spikenard (Nardostachys jatamansi), an aromatic plant from the Himalayas; the most costly imported perfume in the ancient Mediterranean world.

πιστικῆς

genuine/pure

Genitive

attributive adjective (genitive agreeing with νάρδου)

πιστικός: debated; probably 'genuine, unadulterated' (cf. πιστός); possibly a trade name or regional designation. The emphasis is on the ointment's authenticity and therefore its exceptional value.

πολυτίμου

costly

Genitive

attributive adjective (genitive)

πολύτιμος: 'very precious, of great worth' (πολύ + τιμή); John emphasizes the costliness that Judas will monetize in his objection.

ἤλειψεν

anointed

Aor Act Indic 3 Sg · ἀλείφω

main verb

→ constative aorist

ἀλείφω: 'anoint, rub with oil'; used of practical/honorary anointing (contrast χρίω, more specifically messianic). Anointing the feet rather than the head intensifies the humility of the act.

τούς

the

Accusative

article

πόδας

feet

Accusative

direct object

πούς: 'foot'; anointing the feet (not the head as in Mark/Matthew) is a gesture of even deeper self-abasement.

τοῦ

of

Genitive

article

Ἰησοῦ

Jesus

Genitive

genitive (possession)

καὶ

and

coordinating conjunction

ἐξέμαζεν

wiped

Aor Act Indic 3 Sg · ἐκμάσσω

main verb (second action)

→ constative aorist

ἐκμάσσω: 'wipe off/dry'; a deliberately shocking act — a Jewish woman's unbound hair was a sign of intimacy normally reserved for the private sphere. Cf. 11:2 where this act is mentioned proleptically.

ταῖς

with the

Dative

article

θριξίν

hair

Dative

dative of instrument

θρίξ (gen. τριχός): 'hair'; using loosened hair as a towel conveys both extravagance and profound submission.

αὐτῆς

her

Genitive

genitive (possession)

τοὺς

the

Accusative

article

πόδας

feet

Accusative

direct object

αὐτοῦ

his

Genitive

genitive (possession)

ἡ

the

Nominative

article

δὲ

and

mild adversative/continuative particle

οἰκία

house

Nominative

subject

οἰκία: 'house, household'; the fragrance filling the whole house is a sensory climax — a detail unique to John.

ἐπληρώθη

was filled

Aor Pass Indic 3 Sg · πληρώω

main verb

→ constative aorist (passive)

πληρώω: 'fill, fulfill'; used both of fragrance and of fulfillment of Scripture — a Johannine keyword.

ἐκ

with/from

preposition + genitive (source/cause)

τῆς

the

Genitive

article

ὀσμῆς

fragrance

Genitive

genitive (source/content)

ὀσμή: 'smell, odor, fragrance'; cf. 2 Cor 2:15 (the fragrance of Christ).

τοῦ

of the

Genitive

article

μύρου

ointment

Genitive

genitive (of material)

4 Λέγει δὲ Ἰούδας ὁ Ἰσκαριώτης, εἷς τῶν μαθητῶν αὐτοῦ, ὁ μέλλων αὐτὸν παραδιδόναι·

But Judas Iscariot, one of his disciples, the one about to betray him, said —

CONTRASTIVE RESPONSE **δὲ** John names the objector immediately and provides two appositive identifications — 'one of the disciples' and 'the one about to betray him' — before his words (v.5), casting ominous shadow over the objection. The present participle μέλλων παραδιδόναι is anticipatory.

Λέγει

says

Pres Act Indic 3 Sg · λέγω

main verb (historic present)

→ historical present (vivid narrative)

λέγω: 'say, speak'; the historic present is a Johannine narrative device conveying immediacy.

δὲ

but

adversative particle

Ἰούδας

Judas

Nominative

subject

Ἰούδας: 'Judas,' from Heb. יהודה (Judah, 'praised'); the betrayer.

ὁ

the

Nominative

article

Ἰσκαριώτης

Iscariot

Nominative

apposition (surname)

Ἰσκαριώτης: probably 'man from Keriath' (תּוֹרְיָה קֵרִיּוֹת), a village in southern Judah; making Judas the only non-Galilean apostle.

εἷς

one

Nominative

apposition (partitive)

τῶν

of the

Genitive

partitive genitive

μαθητῶν

disciples

Genitive

genitive (partitive)

μαθητής: 'disciple, learner'; the designation makes the betrayal a double treachery — against the fellowship.

αὐτοῦ

his

Genitive

genitive (possession)

ὁ

the one

Nominative

article (substantival)

μέλλων

about to

Pres Act Ptc Nom Sg Masc · μέλλω

*substantival participle in apposition
(anticipatory)*

→ futuristic present

μέλλω: 'be about to, intend!'; with infinitive
it marks imminent future action.

αὐτόν

him

Accusative

accusative object of παραδιδόναι

παραδιδόναι

to betray

Pres Act Inf · παραδίδωμι

complementary infinitive

παραδίδωμι: 'hand over, betray!'; the same
verb used throughout the passion narrative
for the transfer of Jesus to his enemies.

5 Διὰ τί τοῦτο τὸ μύρον οὐκ ἐπράθη τριακοσίων δηναρίων καὶ ἐδόθη πτωχοῖς;

"Why was this ointment not sold for three hundred denarii and given to the poor?"

OBJECTION (DIRECT SPEECH) ASYNDETON Judas frames a reasonable-sounding economic objection.

Three hundred denarii = nearly a year's wages for a day-laborer (cf. Matt 20:2). The double passive ἐπράθη / ἐδόθη presents the alternative as a missed opportunity for charity, but the narrator immediately deconstructs the motive (v.6).

Διὰ

Why

preposition in interrogative idiom (διὰ τί = 'why')

τί

what/why

Accusative

interrogative pronoun (causal accusative)

τίς: interrogative 'who/what!'; διὰ τί = 'for
what reason, why.'

τοῦτο

this

Nominative

subject (demonstrative)

τὸ

the

Nominative

article

| | | | |
|--|---|--|--|
| <p>μύρον ointment Nominative <i>subject (with τοῦτο)</i></p> | <p>οὐκ not <i>negative particle</i></p> | <p>ἐπράθη was sold Aor Pass Indic 3 Sg · πιπράσκω <i>main verb</i> → <i>constative aorist</i> πιπράσκω: 'sell'; only here and Acts 2:45; 4:34 in the NT; a more commercial register than ἀγοράζω.</p> | <p>τριακοσίων three hundred Genitive <i>genitive of price</i> τριακόσιοι: 'three hundred'; the same sum appears in Mark 14:5, suggesting independent tradition.</p> |
| <p>δηναρίων denarii Genitive <i>genitive of price</i> δηνάριον: the standard Roman silver coin, a day-laborer's daily wage; 300 = approximately a year's wages.</p> | <p>καὶ and <i>coordinating conjunction</i></p> | <p>ἐδόθη given Aor Pass Indic 3 Sg · δίδωμι <i>second main verb (coordinated passive)</i> → <i>constative aorist</i> δίδωμι: 'give'; the charitable purpose makes refusal of it rhetorically shaming — but v.6 reveals the true motive.</p> | <p>πτωχοῖς to the poor Dative <i>dative of indirect object (recipient)</i> πτωχός: 'poor, destitute' (one who crouches, begs); the concern is feigned — Judas pilfered what he handled.</p> |

6 εἶπεν δὲ τοῦτο οὐχ ὅτι περὶ τῶν πτωχῶν ἔμελεν αὐτῷ, ἀλλ' ὅτι κλέπτῃς ἦν καὶ τὸ γλωσσόκομον ἔχων τὰ βαλλόμενα ἐβάσταζεν.

He said this not because he cared about the poor, but because he was a thief, and having the money-box, he used to take what was put into it.

NARRATOR'S ASIDE (EXPOSÉ) **δὲ** The narrator breaks the dramatic flow for a parenthetical exposé. The imperfect ἐβάσταζεν describes habitual theft, not a single act. γλωσσόκομον is a rare term (originally a case for the reed of a wind instrument) used for the common purse.

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb

→ constative aorist

δὲ

but

adversative/continuative particle

τοῦτο

this

Accusative

direct object (anaphoric)

οὐχ

not

negative particle (before vowel)

ὅτι

because

causal conjunction

περὶ

concerning

preposition + genitive (reference)

τῶν

the

Genitive

article

πτωχῶν

poor

genitive (reference)

ἔμελεν

it was a care

Impf Act Indic 3 Sg · μέλω

impersonal verb

→ descriptive imperfect (habitual negative)

μέλω: 'it is a concern to (someone)'; αὐτῷ is the dative of the one concerned — 'he cared about.' The imperfect denies an ongoing inner disposition.

αὐτῷ

to him

Dative

dative of interest (person to whom it mattered)

ἀλλ'

but

strong adversative conjunction

ὅτι

because

causal conjunction

κλέπτης

a thief

Nominative

predicate nominative

κλέπτης: 'thief'; root of Eng. 'kleptomaniac'; an unambiguous moral label — the narrator leaves no interpretive space.

ἦν

he was

Impf Act Indic 3 Sg · εἶμι

copulative verb

→ descriptive imperfect (character state)

καὶ

and

coordinating conjunction

τὸ

the

Accusative

article

γλωσσόκομον

money-box

Accusative

direct object of ἔχω

γλωσσόκομον: originally a case for a musical instrument's tongue-reed (γλώσσα + κομέω); here = money-box or common purse. A rare word; in LXX 2 Chr 24:8–11 it is used of the collection box for temple repair.

ἔχων

having

Pres Act Ptc Nom Sg Masc · ἔχω

adverbial participle (circumstantial/causal)

→ descriptive present (ongoing role)

ἔχω: 'have, hold'; Judas held the group's common fund as treasurer.

τὰ

the things

Accusative

article (substantival)

βαλλόμενα

being put in

Pres Pass Ptc Acc Pl Neut · βάλλω

substantival participle (direct object of ἐβάσταζεν)

→ descriptive present (repeated deposits)

βάλλω: 'throw, put'; τὰ βαλλόμενα = 'the contributions regularly placed in it!'

ἐβάσταζεν

was taking/carrying off

Impf Act Indic 3 Sg · βαστάζω

main verb

→ iterative imperfect

βαστάζω: 'carry, bear'; here in the colloquial sense 'pilfer, lift' (so Moulton-Milligan); the iterative imperfect marks habitual theft.

7 εἶπεν οὖν ὁ Ἰησοῦς ᾿Αφες αὐτήν, ἵνα εἰς τὴν ἡμέραν τοῦ ἐνταφιασμοῦ μου τηρήσῃ αὐτό·

So Jesus said, "Leave her alone, so that she may keep it for the day of my burial."

DIVINE REFRAMING οὖν Jesus' rebuttal interprets Mary's act prophetically: the anointing anticipates his burial. The ἵνα clause is purpose/result; τηρήσῃ ('keep/observe') may imply she has kept the ointment precisely for this moment.

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb

→ constative aorist

οὖν

therefore

inferential particle

ὁ

the

Nominative

article

Ἰησοῦς

Jesus

Nominative

subject

Ἄφες

leave/let

Aor Act Impv 2 Sg · ἀφίημι

imperative (command)

→ constative aorist imperative

ἀφίημι: 'leave, allow, forgive'; here 'leave her alone, stop interfering.'

αὐτήν

her

Accusative

direct object

ἵνα

so that

purpose/result conjunction

εἰς

for

preposition + accusative (purpose/reference)

τήν

the

Accusative

article

ἡμέραν

day

Accusative

accusative (temporal reference)

ἡμέρα: 'day'; 'the day of my burial' — a solemn anticipation of his death.

τοῦ

of the

Genitive

article

ἐνταφιασμοῦ

burial

Genitive

genitive (of reference/purpose)

ἐνταφιασμός: 'preparation for burial, embalming'; from ἐν + τάφος ('tomb'); only here and Mark 14:8 in the NT. Jesus reframes the anointing as proleptic burial preparation.

μου

my

Genitive

genitive (possession)

τηρήση

she may keep/observe

Aor Act Subj 3 Sg · τηρέω

subjunctive in ἵνα-clause (purpose)

→ *constative aorist subjunctive*

τηρέω: 'keep, observe, guard'; here possibly 'she has kept it' (for this moment) or 'let her keep (the remainder) for the day of burial' — either reading assigns prophetic significance to Mary's act.

αὐτό

it

Accusative

direct object

8 τοὺς πτωχοὺς γὰρ πάντοτε ἔχετε μεθ' ἑαυτῶν, ἐμὲ δὲ οὐ πάντοτε ἔχετε.

"For you always have the poor with you, but you do not always have me."

GROUND (EXPLANATORY) **γὰρ** A γάρ-clause grounds the command to leave her alone. The contrast (πάντοτε / οὐ πάντοτε) is a chiasmic antithesis: perpetual opportunity for charity vs. the unrepeatability of Jesus' presence. This echoes Deut 15:11 ('for the poor you will always have with you').

τοὺς

the

Accusative

article

πτωχοὺς

poor

Accusative

direct object (fronted for emphasis)

πτωχός: 'destitute poor'; fronted before γάρ for contrastive stress.

γὰρ

for

explanatory conjunction

πάντοτε

always

adverb of time

πάντοτε: 'always, at all times'; the word that frames both clauses.

| | | | |
|---|--|---|--|
| <p>ἔχετε you have</p> <p>Pres Act Indic 2 Pl · ἔχω</p> <p><i>main verb</i></p> <p>→ <i>gnomic present</i></p> <p>ἔχω: 'have, possess'; gnomic — a timeless truth about the persistence of poverty.</p> | <p>μεθ' with</p> <p><i>preposition + genitive (accompaniment)</i></p> | <p>ἑαυτῶν yourselves</p> <p>Genitive</p> <p><i>genitive of accompaniment (reflexive)</i></p> <p>ἑαυτοῦ: reflexive pronoun 'oneself'; μεθ' ἑαυτῶν = 'among yourselves!'</p> | <p>ἐμέ me</p> <p>Accusative</p> <p><i>direct object (emphatic personal pronoun, fronted)</i></p> |
| <p>δὲ but</p> <p><i>adversative particle</i></p> | <p>οὐ not</p> <p><i>negative particle</i></p> | <p>πάντοτε always</p> <p><i>adverb of time</i></p> | <p>ἔχετε you have</p> <p>Pres Act Indic 2 Pl · ἔχω</p> <p><i>main verb</i></p> <p>→ <i>gnomic present</i></p> |

9 Ἔγνω οὖν ὁ ὄχλος πολὺς ἐκ τῶν Ἰουδαίων ὅτι ἐκεῖ ἐστίν, καὶ ἦλθον οὐ διὰ τὸν Ἰησοῦν μόνον, ἀλλ' ἵνα καὶ τὸν Λάζαρον ἴδωσιν ὃν ἤγειρεν ἐκ νεκρῶν.

Now the large crowd of the Judeans learned that he was there, and they came not only for Jesus' sake but also to see Lazarus, whom he had raised from the dead.

NARRATIVE CONSEQUENCE οὖν The scene shifts outward: the crowd is drawn by both Jesus and the living Lazarus as evidence of the miracle. The compound motivation (not only ... but also) explains why Lazarus becomes a threat requiring his own death-plot (vv.10–11).

ἔγνων

learned/knew

Aor Act Indic 3 Sg · γινώσκω

main verb

→ *ingressive aorist*

γινώσκω: 'know, come to know'; the aorist here is ingressive — they came to learn.

οὖν

therefore

inferential particle

ὁ

the

Nominative

article

ὄχλος

crowd

Nominative

subject

ὄχλος: 'crowd, multitude'; the Passover crowd swells Jerusalem's population manifold.

πολύς

large/much

Nominative

attributive adjective

πολύς: 'many, large'; predicate-position adjective modifying ὄχλος.

ἐκ

from

preposition + genitive (source/partitive)

τῶν

the

Genitive

article

Ἰουδαίων

Judeans/Jews

Genitive

partitive genitive

Ἰουδαῖος: 'Judean/Jew'; in John this term carries multiple senses — geographical, ethnic, and religio-political. Here the Passover pilgrims are in view.

ὅτι

that

conjunction (introducing indirect statement)

ἐκεῖ

there

adverb of place

ἐστίν

he is

Pres Act Indic 3 Sg · εἰμί

verb of indirect statement

→ *historical present in indirect speech*

καὶ

and

coordinating conjunction

ἦλθον

they came

Aor Act Indic 3 Pl · ἔρχομαι

main verb (second clause)

→ *constative aorist*

οὐ

not

negative particle

διὰ

for/on account of

preposition + accusative (cause/reason)

τὸν

the

Accusative

article

| | | | |
|--|---|---|---|
| <p>Ἰησοῦν Jesus Accusative object of <i>διά</i> (reason)</p> | <p>μόνον only <i>adverb (limiting)</i> μόνον: 'only, alone'; with the correlative ἄλλ' ἵνα introduces the second motive.</p> | <p>ἀλλ' but <i>strong adversative conjunction</i></p> | <p>ἵνα so that <i>purpose conjunction</i></p> |
| <p>καὶ also <i>adverb (adjunctive)</i></p> | <p>τὸν the Accusative <i>article</i></p> | <p>Λάζαρον Lazarus Accusative <i>direct object of ἴδωσιν</i></p> | <p>ἴδωσιν they might see Aor Act Subj 3 Pl · ὁράω <i>subjunctive in ἵνα-clause (purpose)</i> → constative aorist subjunctive ὁράω: 'see, perceive'; Lazarus as a visible, embodied proof of the miracle.</p> |
| <p>ὃν whom Accusative <i>relative pronoun (object of ἤγειρεν)</i></p> | <p>ἤγειρεν had raised Aor Act Indic 3 Sg · ἐγείρω <i>relative clause verb</i> → constative aorist</p> | <p>ἐκ from <i>preposition + genitive (separation)</i></p> | <p>νεκρῶν the dead Genitive <i>genitive of separation</i></p> |

10 ἐβουλεύσαντο δὲ οἱ ἀρχιερεῖς ἵνα καὶ τὸν Λάζαρον ἀποκτείνωσιν,

So the chief priests planned to put Lazarus to death also,

ADVERSARIAL COUNTER-PLOT **δὲ** The extension of the death-plot to Lazarus is grimly logical: destroy the evidence of the miracle. The ἵνα-clause after βουλεύομαι is a purpose/object clause (their deliberative purpose). This brief verse creates narrative tension bridging to v.11.

ἐβουλεύσαντο

planned/deliberated

Aor Mid Indic 3 Pl · βουλεύομαι

main verb

→ *constative aorist*

βουλεύομαι: 'deliberate, plan, resolve'; the middle voice emphasizes corporate decision-making. The noun βουλή ('counsel') is echoed in the Sanhedrin context.

δὲ

but/and

adversative/continuative particle

οἱ

the

Nominative

article

ἀρχιερεῖς

chief priests

Nominative

subject

ἀρχιερεύς: 'chief priest, high priest'; plural here = the priestly aristocracy and their associates who controlled the Sanhedrin.

ἵνα

that/so that

object/purpose clause conjunction

καὶ

also

adjunctive adverb

τὸν

the

Accusative

article

Λάζαρον

Lazarus

Accusative

direct object of ἀποκτείνωσιν

ἀποκτείνωσιν

they might kill

Aor Act Subj 3 Pl · ἀποκτείνω

subjunctive in ἵνα-clause (purpose/object)

→ *constative aorist subjunctive*

ἀποκτείνω: 'kill, put to death'; the irony is extreme — to suppress a resurrection miracle by another killing.

11 ὅτι πολλοὶ δι' αὐτὸν ὑπήγον τῶν Ἰουδαίων καὶ ἐπίστευον εἰς τὸν Ἰησοῦν.

because on account of him many of the Judeans were going away and believing in Jesus.

CAUSAL GROUND (FOR THE PLOT) **ὅτι** The causal ὅτι explains the chief priests' motivation. Two imperfects (ὑπήγον, ἐπίστευον) describe an ongoing exodus of Judeans towards faith — precisely the defection the authorities cannot tolerate.

ὅτι

because

causal conjunction

πολλοὶ

many

Nominative

subject (partitive)

πολύς: 'many'; the scale of defection is the threat.

δι'

on account of

preposition + accusative (cause)

αὐτὸν

him

Accusative

object of διὰ (causal)

ὑπῆγον

were going away

Impf Act Indic 3 Pl · ὑπάγω

main verb

→ descriptive imperfect (ongoing departure)

ὑπάγω: 'go away, withdraw'; here – withdrawing from official Judaism toward Jesus.

τῶν

of the

Genitive

partitive genitive

Ἰουδαίων

Judeans

Genitive

genitive (partitive)

καὶ

and

coordinating conjunction

ἐπίστευον

were believing

Impf Act Indic 3 Pl · πιστεύω

main verb (second)

→ descriptive imperfect (ongoing belief)

πιστεύω: 'believe, trust'; the iterative/descriptive imperfect shows belief as a continuing process, not a one-time event. The compound εἰς τὸν Ἰησοῦν marks personal faith directed toward Jesus.

εἰς

in

preposition + accusative (object of belief)

τὸν

the

Accusative

article

Ἰησοῦν

Jesus

Accusative

object of εἰς (belief directed toward)

12 Τῇ ἐπαύριον ὁ ὄχλος πολὺς ὁ ἐλθὼν εἰς τὴν ἑορτὴν, ἀκούσαντες ὅτι ἔρχεται Ἰησοῦς εἰς Ἱεροσόλυμα,

The next day the large crowd that had come to the feast, having heard that Jesus was coming to Jerusalem,

SCENE TRANSITION ASYNDETON Temporal marker 'the next day' shifts from Bethany to the approaching Jerusalem road. The participial phrases (ὁ ἐλθὼν, ἀκούσαντες) build background for the main verb in v.13, creating suspense.

Τῇ

on the

Dative

article

ἐπαύριον

next day

Dative

dative of time (adverbial)

ἐπαύριον: 'the next day, the morrow';
temporal adverb functioning as dative of
time.

ὁ

the

Nominative

article

ὄχλος

crowd

Nominative

subject

πολὺς

large

Nominative

attributive adjective

ὁ

the one

Nominative

article (substantival)

ἐλθὼν

having come

Aor Act Ptc Nom Sg Masc · ἔρχομαι

attributive participle (identifying the crowd)

→ constative aorist

ἔρχομαι: 'come, go'; identifying the crowd
as the Passover pilgrims already assembled.

εἰς

to

preposition + accusative (goal)

| | | | |
|--|--|--|---|
| <p>τὴν the Accusative article</p> | <p>ἑορτήν feast Accusative object of εἰς ἑορτή: 'feast, festival'; the Passover of v.1.</p> | <p>ἀκούσαντες having heard Aor Act Ptc Nom Pl Masc · ἀκούω adverbial participle (temporal/causal) → constative aorist ἀκούω: 'hear!'; the grammatical subject switches to the crowd as a whole (plural participle).</p> | <p>ὅτι that conjunction (indirect statement)</p> |
| <p>ἔρχεται is coming Pres Mid Indic 3 Sg · ἔρχομαι verb of indirect statement (historic present) → historical present</p> | <p>Ἰησοῦς Jesus Nominative subject</p> | <p>εἰς to preposition + accusative (goal)</p> | <p>Ἱεροσόλυμα Jerusalem Accusative object of εἰς (goal) Ἱεροσόλυμα: the Hellenized form of Jerusalem (Greek plural); John's preferred spelling. The city is the destination of the triumphal procession.</p> |

13 ἔλαβον τὰ βᾶϊα τῶν φοινίκων καὶ ἐξῆλθον εἰς ὑπάντησιν αὐτῷ, καὶ ἐκραύγαζον· Ὡσαννά, εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου, καὶ ὁ βασιλεὺς τοῦ Ἰσραὴλ.

took palm branches and went out to meet him, and they were crying out, "Hosanna! Blessed is he who comes in the name of the Lord, even the King of Israel!"

CLIMACTIC ACCLAMATION **ASYNDETON** The main verbs of vv.12–13 arrive here: ἔλαβον, ἐξῆλθον, ἐκραύγαζον. The citation is Ps 118:25–26 (LXX 117:25–26), the Hallel psalm sung at Passover. John alone adds 'King of Israel,' making the messianic import explicit. Palm branches (βᾶϊα φοινίκων) were symbols of Jewish national victory (cf. 1 Macc 13:51).

ἔλαβον

took

Aor Act Indic 3 Pl · λαμβάνω

main verb

→ constative aorist

τὰ

the

Accusative

article

βαΐα

branches

Accusative

direct object

βαΐον: 'palm branch'; only here in the NT (other Gospels have κλάδοι or στοιβάς); probably from Egyptian Coptic. Used in the Feast of Tabernacles (Lev 23:40) and as victory symbols in the Maccabean period.

τῶν

of the

Genitive

article

φοινίκων

palm trees

Genitive

genitive (of source/material)

φοῖνιξ: 'palm tree, date palm'; the date palm (*Phoenix dactylifera*) was a symbol of Judea on coins.

καὶ

and

coordinating conjunction

ἐξήλθον

went out

Aor Act Indic 3 Pl · ἐξέρχομαι

main verb

→ constative aorist

ἐξέρχομαι: 'go out'; the crowd moves out of the city to meet the approaching Jesus.

εἰς

to

preposition + accusative (purpose)

ὑπάντησιν

meeting

Accusative

accusative of purpose (εἰς + ὑπάντησιν = 'to meet')

ὑπάντησις: 'meeting, going to meet'; the technical term for a civic reception (ἄπάντησις) where citizens go out to escort a dignitary into the city — a parousia-welcome motif.

αὐτῷ

him

Dative

dative (indirect object of ὑπάντησιν)

καὶ

and

coordinating conjunction

ἐκραύγαζον

were crying out

Impf Act Indic 3 Pl · κραυγάζω

main verb (imperfect describing sustained shout)

→ descriptive imperfect

κραυγάζω: 'cry out loudly'; an intensive form of κράζω, favored by John (6:53; 7:28, 37; 11:43; 12:13; 18:40; 19:6, 15). The imperfect captures continuous shouting.

Ὡσαννά

Hosanna

exclamation (transliterated Hebrew/Aramaic)

Ὡσαννά: transliteration of חַשְׁבִּינָה (hôšî'ā-nnā'), 'save, we pray!' (Ps 118:25); originally a petition but by the first century a liturgical acclamation of praise.

εὐλογημένος

blessed

Perf Pass Ptc Nom Sg Masc · εὐλογέω

predicate participle (in LXX citation)

→ intensive perfect (standing blessing)

εὐλογέω: 'bless, praise'; the perfect passive = 'the one who stands blessed' — Ps 118:26 LXX.

ὁ

the one

Nominative

article (substantival)

ἐρχόμενος

coming

Pres Mid Ptc Nom Sg Masc · ἔρχομαι

substantival participle (subject)

→ futuristic present

ἔρχομαι: 'come'; ὁ ἐρχόμενος = 'the Coming One,' a messianic title (cf. Matt 11:3; John 11:27).

ἐν

in

preposition + dative (sphere/authorization)

ὀνόματι

name

Dative

dative of sphere/authority (ἐν ὀνόματι = 'in the name of, by the authority of')

ὄνομα: 'name'; ἐν ὀνόματι κυρίου = acting under divine commission.

κυρίου

of the Lord

Genitive

genitive (source/authority)

κύριος: 'Lord'; in the LXX it represents the divine name יהוה; citing Ps 118:26.

καὶ

and

coordinating conjunction (epexegetical)

ὁ

the

Nominative

article

βασιλεὺς

King

Nominative

subject/predicate nominative (in apposition to εὐλογημένος)

βασιλεύς: 'king'; John adds this to the Psalm citation — the crowd explicitly hails Jesus as Israel's king, which becomes politically explosive (cf. 18:33–38; 19:14–15).

τοῦ

of

Genitive

article

Ἰσραήλ

Israel

Genitive

genitive (possession/reference)

Ἰσραήλ: 'Israel,' the covenant name of the nation. 'King of Israel' echoes Nathanael's confession in 1:49 and will be the charge on the cross (19:19).

14 εὐρών δὲ ὁ Ἰησοῦς ὄναριον ἐκάθισεν ἐπ' αὐτό, καθὼς ἐστὶν γεγραμμένον·

And Jesus, having found a young donkey, sat on it, just as it is written:

FULLFILLMENT FRAME **δὲ** The aorist participle εὐρών precedes the main verb (ἐκάθισεν). The citation formula καθὼς ἐστὶν γεγραμμένον ('just as it is written') introduces Zech 9:9 in v.15. John's version of the entry focuses on the donkey rather than the cloak-strewing of the Synoptics.

εὐρών

having found

Aor Act Ptc Nom Sg Masc · εὐρίσκω

adverbial participle (antecedent action)

→ constative aorist

εὐρίσκω: 'find'; the participle is prior to the main verb temporally.

δὲ

and

continuative particle

ὁ

the

Nominative

article

Ἰησοῦς

Jesus

Nominative

subject

ὄναριον

young donkey

Accusative

direct object

ὄναριον: diminutive of ὄνος ('donkey'); 'little donkey, young donkey'; only here in the NT. John's term corresponds to the πῶλον ὄνου of Zech 9:9 LXX.

ἐκάθισεν

sat

Aor Act Indic 3 Sg · καθίζω

main verb

→ constative aorist

καθίζω: 'sit down, take one's seat'; the act of mounting and sitting on the donkey is the fulfillment of Zech 9:9.

ἐπ'

on

preposition + accusative (position)

αὐτό

it

Accusative

object of ἐπί

καθώς

just as

comparative conjunction (introducing citation)

καθώς: 'just as, even as'; standard
Johannine citation introduction.

ἔστιν

it is

Pres Act Indic 3 Sg · εἶμι

verb (in citation formula)

→ gnomic present

γεγραμμένον

written

Perf Pass Ptc Nom Sg Neut · γράφω

perfect passive participle (predicate, in citation
formula)

→ intensive perfect (standing record)

γράφω: 'write'; ἔστιν γεγραμμένον = a
periphrastic perfect = 'it stands written,'
emphasizing the enduring authority of
Scripture.

15 Μὴ φοβοῦ, θύγατερ Σιών· ἰδοὺ ὁ βασιλεὺς σου ἔρχεται, καθήμενος ἐπὶ πῶλον ὄνου.

"Fear not, daughter of Zion; behold, your king is coming, sitting on a donkey's colt."

SCRIPTURAL CITATION (ZECH 9:9) **ASYNDETON** John's citation of Zech 9:9 is abbreviated: he omits 'righteous and having salvation, humble' (LXX: δίκαιος καὶ σφύζων αὐτός, πραύς). The form is independent of both the MT and LXX, suggesting a testimonia tradition or paraphrase. The present participle καθήμενος stresses the posture of humble kingship.

Μὴ

do not

negative particle (with imperative)

φοβοῦ

fear

Pres Mid Impv 2 Sg · φοβέομαι

imperative (prohibitive with μή)

→ prohibitive present imperative (stop
fearing)

φοβέομαι: 'fear, be afraid'; μή + present
imperative often means 'stop fearing'; the
angel-messenger formula of comfort.

θύγατερ

daughter

Vocative

vocative (address)

θυγάτηρ: 'daughter'; 'daughter of Zion' is a
personification of Jerusalem/Israel in the
OT prophets (Isa 1:8; Mic 4:8; Zeph 3:14).

Σιών

Zion

Genitive

genitive (of relationship/origin)

Σιών: 'Zion,' the hill of Jerusalem and
metonymy for the whole city; the
Hebrew/Aramaic name without declension.

ἰδοὺ

behold

presentative particle

ἰδοὺ: 'behold, look!'; an attention-getter (= Heb. הִנֵּה hinnēh), introducing the royal proclamation.

ὁ

the

Nominative

article

βασιλεύς

king

Nominative

subject

βασιλεύς: 'king'; the king of Zech 9:9 is a peaceful, humble king in sharp contrast to the warrior-king of empires.

σου

your

Genitive

genitive (possession)

ἔρχεται

is coming

Pres Mid Indic 3 Sg · ἔρχομαι

main verb (futuristic present in citation)

→ futuristic present

ἔρχομαι: 'come'; the prophetic present describes the coming as certain and imminent.

καθήμενος

sitting

Pres Mid Ptc Nom Sg Masc · κάθημαι

adverbial participle (manner)

→ descriptive present

κάθημαι: 'sit'; the participle describes posture — seated on a donkey rather than a war-horse (cf. Zech 9:10). Humble kingship.

ἐπὶ

on

preposition + accusative (position)

πῶλον

colt

Accusative

object of ἐπί

πῶλος: 'colt, foal'; in Zech 9:9 it is the colt of a donkey, emphasizing meekness over military might.

ὄνου

of a donkey

Genitive

genitive (of species/origin)

ὄνος: 'donkey, ass'; the peace-animal of humility, not the horse of conquest.

16 Ταῦτα οὐκ ἔγνωσαν αὐτοῦ οἱ μαθηταὶ τὸ πρῶτον, ἀλλ' ὅτε ἐδοξάσθη Ἰησοῦς τότε ἐμνήσθησαν ὅτι ταῦτα ἦν ἐπ' αὐτῷ γεγραμμένα καὶ ταῦτα ἐποίησαν αὐτῷ.

His disciples did not understand these things at first, but when Jesus was glorified, then they remembered that these things were written about him and that they had done these things to him.

NARRATOR'S RETROSPECT ἀλλ' A characteristic Johannine parenthesis: the disciples' incomprehension at the time, corrected by post-glorification understanding (cf. 2:22; 20:9). The two ὅτι clauses identify what they came to understand — fulfillment of Scripture and their own unwitting role.

Ταῦτα

these things

Accusative

direct object (fronted for emphasis)

οὐκ

not

negative particle

ἔγνωσαν

understood/knew

Aor Act Indic 3 Pl · γινώσκω

main verb

→ constative aorist

γινώσκω: 'know, understand'; the aorist of failed comprehension — they did not grasp the significance.

αὐτοῦ

his

Genitive

genitive (of relationship/reference — possessive with μαθηταί)

οἱ

the

Nominative

article

μαθηταὶ

disciples

Nominative

subject

τὸ

the

Accusative

article (substantival with πρῶτον)

πρῶτον

first/at first

Accusative

accusative of time (adverbial)

πρῶτος: 'first'; τὸ πρῶτον = 'at first, initially!'

ἀλλ'

but

strong adversative conjunction

ὅτε

when

temporal conjunction

ὅτε: 'when'; introducing the temporal clause of subsequent understanding.

ἔδοξάσθη

was glorified

Aor Pass Indic 3 Sg · δοξάζω

verb of temporal clause

→ constative aorist (passive)

δοξάζω: 'glorify'; in John the glorification is the cross/resurrection/exaltation complex (7:39; 12:23; 13:31–32; 17:1). The Spirit aids post-glorification understanding (14:26; 16:13).

Ἰησοῦς

Jesus

Nominative

subject of ἔδοξάσθη

τότε

then

temporal adverb (apodosis marker)

τότε: 'then, at that time'; the apodosis of the ὅτε-clause.

ἐμνήσθησαν

they remembered

Aor Pass Indic 3 Pl · μιμνήσκομαι

main verb (apodosis)

→ constative aorist (ingressive)

μιμνήσκομαι: 'remember, call to mind'; the Spirit-assisted anamnesis (cf. 14:26).

ὅτι

that

conjunction (indirect statement, first)

ταῦτα

these things

Nominative

subject

ἦν

were

Impf Act Indic 3 Sg · εἰμί

copulative verb

→ descriptive imperfect

ἐπ'

about

preposition + dative (reference)

αὐτῷ

him

Dative

dative of reference

γεγραμμένα

written

Perf Pass Ptc Nom Pl Neut · γράφω

predicate participle (with ἦν, pluperfect force)

→ intensive perfect

γράφω: 'write'; ἦν γεγραμμένα = pluperfect periphrasis — 'had been written (and still stood written)'

καὶ
and

coordinating conjunction

ταῦτα
these things

Accusative

direct object (second ὅτι clause)

ἐποίησαν
they did/had done

Aor Act Indic 3 Pl · ποιέω

verb of second indirect statement

→ *constative aorist*

ποιέω: 'do'; they recognized that their own actions (the welcoming reception) had been part of the scriptural pattern.

αὐτῷ
to him

Dative

dative of indirect object

17 Ἐμαρτύρει οὖν ὁ ὄχλος ὁ ὢν μετ' αὐτοῦ ὅτε τὸν Λάζαρον ἐφώνησεν ἐκ τοῦ μνημείου καὶ ἤγειρεν αὐτὸν ἐκ νεκρῶν.

So the crowd that had been with him when he called Lazarus out of the tomb and raised him from the dead continued to bear witness.

EXPLANATORY CONSEQUENCE οὖν The imperfect ἐμαρτύρει describes ongoing witnessing by the eyewitnesses of the Lazarus miracle. They provide the testimony that draws the larger Passover crowd. The two verbs ἐφώνησεν and ἤγειρεν re-narrate the Lazarus event.

Ἐμαρτύρει

was bearing witness

Impf Act Indic 3 Sg · μαρτυρέω

main verb

→ *descriptive imperfect (ongoing testimony)*

μαρτυρέω: 'bear witness, testify'; a key Johannine verb (47x in John; central to the Gospel's legal/testimonial motif). The imperfect marks sustained witnessing.

οὖν
therefore

inferential particle

ὁ
the

Nominative

article

ὄχλος

crowd

Nominative

subject

ὁ

the one

Nominative

article (substantival)

ὧν

being/that was

Pres Act Ptc Nom Sg Masc · εἰμί

attributive participle (identifying the crowd)

→ descriptive present

εἰμί: 'be'; ὁ ὧν μετ' αὐτοῦ = the crowd that had been with him at Bethany.

μετ'

with

preposition + genitive (accompaniment)

αὐτοῦ

him

Genitive

genitive of accompaniment

ὅτε

when

temporal conjunction

τόν

the

Accusative

article

Λάζαρον

Lazarus

Accusative

direct object of ἐφώνησεν

ἐφώνησεν

called/summoned

Aor Act Indic 3 Sg · φωνέω

verb of temporal clause

→ constative aorist

φωνέω: 'call out, summon'; in 11:43 Jesus cried 'Lazarus, come out' (ἐκφώνησεν φωνῇ μεγάλη). The verb captures that creative word.

ἐκ

out of

preposition + genitive (separation/source)

τοῦ

the

Genitive

article

μνημείου

tomb

Genitive

genitive of separation

μνημεῖον: 'tomb, memorial'; from μνήμη ('memory'); the burial place; Lazarus' four-day entombment (11:39) made his emergence dramatically undeniable.

καὶ

and

coordinating conjunction

ἤγειρεν

raised

Aor Act Indic 3 Sg · ἐγείρω

second verb of temporal clause

→ constative aorist

ἐγείρω: 'raise, rouse'; the chapter's signature verb, linking Lazarus' resurrection to Jesus' own.

αὐτόν

him

Accusative

direct object

ἐκ

from

preposition + genitive (separation)

νεκρῶν

the dead

Genitive

genitive of separation

18 διὰ τοῦτο καὶ ὑπήντησεν αὐτῷ ὁ ὄχλος, ὅτι ἤκουσαν τοῦτο αὐτόν πεποικέναι τὸ σημεῖον.

This was also why the crowd went to meet him — because they had heard that he had done this sign.

CAUSAL EXPLANATION **διὰ τοῦτο** διὰ τοῦτο (= 'for this reason') is a Johannine summary transition. The verse explains the motivation of the crowd going out in v.12–13. The perfect infinitive πεποικέναι ('to have done') stresses the enduring impact of the sign.

διὰ

because of

preposition + accusative (cause)

τοῦτο

this

Accusative

object of διὰ (causal idiom)

διὰ τοῦτο: 'for this reason/because of this'; standard Johannine causal summary phrase.

καὶ

also

adjunctive adverb

ὑπήντησεν

went to meet

Aor Act Indic 3 Sg · ὑπαντάω

main verb

→ constative aorist

ὑπαντάω: 'go to meet, meet'; related to ὑπάντησις (v.13); the formal civic welcome.

αὐτῷ

him

Dative

dative (indirect object of ὑπαντάω)

ὁ

the

Nominative

article

ὄχλος

crowd

Nominative

subject

ὅτι

because

causal conjunction

ἤκουσαν

they had heard

Aor Act Indic 3 Pl · ἀκούω

verb of causal clause

→ constative aorist (pluperfect sense)

ἀκούω: 'hear'; the report from the eyewitnesses (v.17) reached the Passover crowd.

τούτο

this

Accusative

accusative (object of the infinitive, anticipatory)

αὐτόν

him

Accusative

accusative subject of infinitive

πεποιηκέναι

to have done

Perf Act Inf · ποιέω

infinitive in indirect statement (after ἤκουσαν)

→ intensive perfect infinitive

ποιέω: 'do, perform'; the perfect infinitive πεποιηκέναι emphasizes the accomplished, still-standing reality of the miracle.

τὸ

the

Accusative

article

σημεῖον

sign

Accusative

direct object of πεποιηκέναι

σημεῖον: 'sign, miracle'; John's preferred term for Jesus' miracles — acts that signify divine reality. The raising of Lazarus is the seventh and climactic sign of chs. 1–12.

19 οἱ οὖν Φαρισαῖοι εἶπαν πρὸς ἑαυτούς· Θεωρεῖτε ὅτι οὐκ ὠφελεῖτε οὐδέν· ἴδε ὁ κόσμος ὀπίσω αὐτοῦ ἀπῆλθεν.

So the Pharisees said to one another, "You see that you are accomplishing nothing; look — the world has gone after him."

ANTAGONIST RESPONSE (IRONIC CLIMAX) οὖν Irony: the Pharisees' lament that 'the world has gone after him' anticipates the arrival of the Greeks (v.20) and Jesus' own announcement (v.32) that he will draw all people to himself. Their despair becomes an unwitting prophecy of the universal scope of his mission.

οἱ

the

Nominative

article

οὖν

therefore

inferential particle

Φαρισαῖοι

Pharisees

Nominative

subject

Φαρισαῖος: 'Pharisee'; members of the influential sect known for strict Torah observance; in John they often represent the leadership opposed to Jesus.

εἶπαν

said

Aor Act Indic 3 Pl · λέγω

main verb

→ constative aorist

πρός

to

preposition + accusative (address)

ἑαυτούς

one another

Accusative

reflexive pronoun (reciprocal use)

ἑαυτοῦ: reflexive 'oneself'; πρὸς ἑαυτούς = 'to each other, among themselves.'

Θεωρεῖτε

you see

Pres Act Indic 2 Pl · θεωρέω

main verb of direct speech (indicative)

→ gnomic/descriptive present

θεωρέω: 'observe, perceive, see'; in John often carries the sense of watching and perceiving significance.

ὅτι

that

conjunction (object clause)

οὐκ

not

negative particle

ὠφελεῖτε

you are accomplishing

Pres Act Indic 2 Pl · ὠφελέω

main verb of ὅτι clause

→ descriptive present

ὠφελέω: 'profit, help, accomplish, benefit'; ὠφελεῖτε οὐδέν = 'you gain nothing, you accomplish nothing.'

οὐδέν

nothing

Accusative

direct object (internal accusative of extent)

ἴδε

look/see

Aor Act Impv 2 Sg · ὀράω

presentative particle/imperative

ἴδε: 'look!'; cf. ἰδοῦ; a presentative exclamation calling attention to what follows.

ὁ

the

Nominative

article

κόσμος

world

Nominative

subject

κόσμος: 'world, created order, humanity';
in John the term carries complex valence —
here it means 'everyone,' spoken in despair.
Ironically it points to the universal scope of
Jesus' mission (v.32; 3:16).

ὀπίσω

after/behind

adverb (with genitive = 'after, following')

ὀπίσω: 'behind, after'; ὀπίσω αὐτοῦ
ἀπῆλθεν = 'has gone off after him.'

αὐτοῦ

him

Genitive

genitive (with ὀπίσω)

ἀπῆλθεν

has gone

Aor Act Indic 3 Sg · ἀπέρχομαι

main verb

→ constative aorist (with resultive sense)

ἀπέρχομαι: 'go away, depart'; ὁ κόσμος
ὀπίσω αὐτοῦ ἀπῆλθεν — a hyperbolic
statement of total defection, unwittingly
prophetic of the Gentile mission.

20 Ἦσαν δὲ Ἕλληνές τινες ἐκ τῶν ἀναβαινόντων ἵνα προσκυνήσωσιν ἐν τῇ ἑορτῇ·

Now there were some Greeks among those who went up to worship at the feast.

NEW SCENE (DRAMATIC ARRIVAL) δὲ The Pharisees' irony (v.19) is immediately fulfilled: Gentile God-fearers arrive. These 'Greeks' (Ἕλληνες) are probably Gentile proselytes or God-fearers attending the Passover, not mere Greek-speakers. Their request to 'see Jesus' (v.21) triggers the great 'hour' discourse.

ἦσαν

there were

Impf Act Indic 3 Pl · εἰμί

existential verb

→ descriptive imperfect

δὲ

now/and

transitional particle

Ἕλληνές

Greeks

Nominative

subject

Ἕλληνας: 'Greek, Gentile'; in the NT context, Gentile seekers of God, probably proselytes or God-fearers who had come to worship at the Passover. Their arrival fulfills the Pharisees' unwitting prophecy (v.19) and signals the universal scope of Jesus' mission.

τινες

some/certain

Nominative

indefinite pronoun (partitive)

τις: indefinite 'some, certain'; the indefinite article of particularization.

ἐκ

from among

preposition + genitive (partitive)

τῶν

those

Genitive

article (substantival)

ἀναβαινόντων

going up

Pres Act Ptc Gen Pl Masc · ἀναβαίνω

substantival participle (partitive genitive)

→ descriptive present

ἀναβαίνω: 'go up'; the pilgrimage to Jerusalem is always 'going up' (ἀναβαίνειν εἰς Ἱεροσόλυμα) because Jerusalem sits at altitude.

ἵνα

in order to

purpose conjunction

προσκυνήσωσιν

they might worship

Aor Act Subj 3 Pl · προσκυνέω

subjunctive in ἵνα-clause (purpose)

→ constative aorist subjunctive

προσκυνέω: 'worship, prostrate oneself'; from πρὸς + κυνέω ('kiss toward'); the word used at the temple for Gentile God-fearers worshipping.

ἐν

at

preposition + dative (place/occasion)

τῇ

the

Dative

article

ἑορτῇ

feast

Dative

dative of place/occasion

ἑορτή: 'feast, festival'; the Passover.

21 οὗτοι οὖν προσῆλθον Φιλίππῳ τῷ ἀπὸ Βηθσαϊδᾶ τῆς Γαλιλαίας, καὶ ἠρώτων αὐτὸν λέγοντες· Κύριε, θέλομεν τὸν Ἰησοῦν ἰδεῖν.

So these came to Philip, who was from Bethsaida of Galilee, and they were asking him, saying, "Sir, we wish to see Jesus."

CONSEQUENTIAL ACTION οὖν Philip is singled out — perhaps as the disciple with a Greek name and connections (cf. 1:43–46). The imperfect ἠρώτων ('were asking') pictures repeated or earnest request. Their simple wish 'to see Jesus' triggers the great 'hour has come' revelation.

| | | | |
|---|--|--|---|
| <p>οὗτοι these Nominative subject (demonstrative pronoun)</p> <p>οὗτος; 'this (one)'; resuming the Greeks of v.20.</p> | <p>οὖν therefore inferential particle</p> | <p>προσῆλθον came to Aor Act Indic 3 Pl · προσέρχομαι main verb</p> <p>→ constative aorist</p> <p>προσέρχομαι: 'approach, come to'; the Greeks take initiative by approaching a disciple.</p> | <p>Φιλίππῳ Philip Dative dative of indirect object (person approached)</p> <p>Φίλιππος: 'Philip,' from Gk. φίλος + ἵππος ('lover of horses'); a Greek name, perhaps making him approachable to Greek speakers. From Bethsaida (John 1:44).</p> |
| <p>τῷ the one Dative article (substantival)</p> | <p>ἀπὸ from preposition + genitive (origin)</p> | <p>Βηθσαϊδᾶ Bethsaida Genitive genitive of origin</p> <p>Βηθσαϊδᾶ: 'Bethsaida,' Aramaic = 'house of fishing'; a town on the north shore of the Sea of Galilee (cf. John 1:44).</p> | <p>τῆς of Genitive article</p> |

Γαλιλαίας

Galilee

Genitive

genitive (regional identification)

καὶ

and

coordinating conjunction

ἠρώτων

were asking

Impf Act Indic 3 Pl · ἐρωτάω

main verb

→ descriptive imperfect (repeated/earnest request)

ἐρωτάω: 'ask, request'; the imperfect may reflect repeated or earnest asking.

αὐτὸν

him

Accusative

direct object

λέγοντες

saying

Pres Act Ptc Nom Pl Masc · λέγω

adverbial participle (manner — attendant circumstance)

→ descriptive present

Κύριε

Sir/Lord

Vocative

vocative (address)

κύριος: 'Lord, sir'; as address to Philip here = respectful 'Sir,' not the full divine title.

θέλομεν

we wish

Pres Act Indic 1 Pl · θέλω

main verb of direct speech

→ descriptive present (desire)

θέλω: 'wish, want, desire'; the simple request unlocks the great 'hour' discourse.

τὸν

the

Accusative

article

Ἰησοῦν

Jesus

Accusative

direct object of ἰδεῖν

ἰδεῖν

to see

Aor Act Inf · ὁράω

complementary infinitive

→ constative aorist infinitive

ὁράω: 'see, behold'; their desire 'to see' (ἰδεῖν) will be partially answered by the discourse that follows, which reveals the true nature of the one they seek.

22 ἔρχεται Φίλιππος καὶ λέγει τῷ Ἀνδρέᾳ· ἔρχεται Ἀνδρέας καὶ Φίλιππος καὶ λέγουσιν τῷ Ἰησοῦ.

Philip went and told Andrew; Andrew and Philip went and told Jesus.

TRANSITIONAL RELAY ASYNDETON Historic presents (ἔρχεται, λέγει, λέγουσιν) give the relay scene immediacy. Andrew and Philip appear together as the disciples who mediate between outsiders and Jesus (cf. 1:40–44; 6:8). The verse is a hinge: after it, Jesus speaks without the Greeks' request being directly answered.

ἔρχεται

comes/went

Pres Mid Indic 3 Sg · ἔρχομαι

main verb (historic present)

→ historical present

Φίλιππος

Philip

Nominative

subject

καὶ

and

coordinating conjunction

λέγει

tells

Pres Act Indic 3 Sg · λέγω

main verb (historic present)

→ historical present

τῷ

the

Dative

article

Ἀνδρέᾳ

Andrew

Dative

indirect object

Ἀνδρέας: 'Andrew,' from ἀνδρεία ('manliness, valor'); brother of Peter (1:40), also from Bethsaida; the other broker between outsiders and Jesus.

ἔρχεται

come/went

Pres Mid Indic 3 Sg · ἔρχομαι

main verb (historic present, singular for compound subject)

→ historical present

Ἀνδρέας

Andrew

Nominative

subject (compound)

καὶ

and

coordinating conjunction

Φίλιππος

Philip

Nominative

subject (compound)

καὶ

and

coordinating conjunction

λέγουσιν

tell

Pres Act Indic 3 Pl · λέγω

main verb (historic present)

→ historical present

τῷ

the

Dative

article

Ἰησοῦ

Jesus

Dative

indirect object

23 ὁ δὲ Ἰησοῦς ἀπεκρίνατο αὐτοῖς λέγων· Ἐλήλυθεν ἡ ὥρα ἵνα δοξασθῇ ὁ υἱὸς τοῦ ἀνθρώπου.

And Jesus answered them, saying, "The hour has come for the Son of Man to be glorified."

CLIMACTIC DECLARATION **δὲ** This verse pivots the entire Gospel. The perfect Ἐλήλυθεν ('has come and is present') signals that the 'hour' — which has been 'not yet' throughout (2:4; 7:30; 8:20) — has now arrived. The arrival of Gentiles tips the divine schedule. The ἵνα clause is epexegetical: glorification (cross + resurrection) is the hour's content.

ὁ

the

Nominative

article

δὲ

and

continuative particle

Ἰησοῦς

Jesus

Nominative

subject

ἀπεκρίνατο

answered

Aor Mid Indic 3 Sg · ἀποκρίνομαι

main verb

→ constative aorist

ἀποκρίνομαι: 'answer, respond'; in John, often used when Jesus answers not the surface question but the deeper issue it raises — here responding to the Greeks' wish to 'see' him by announcing the hour.

αὐτοῖς

them

Dative

dative of indirect object

λέγων

saying

Pres Act Ptc Nom Sg Masc · λέγω

adverbial participle (attendant circumstance)

→ descriptive present

Ἐλήλυθεν

has come

Perf Act Indic 3 Sg · ἔρχομαι

main verb

→ intensive perfect (arrived and present)

ἔρχομαι: 'come'; the perfect Ἐλήλυθεν = 'has come and stands present now' — the theological hinge of the Gospel. Seven times prior, the hour was 'not yet' (2:4; 7:30; 8:20); now it has arrived.

ἡ

the

Nominative

article

ὥρα

hour

Nominative

subject

ὥρα: 'hour, appointed time'; in John ἡ ὥρα = the divinely appointed moment of Jesus' passion and glorification (7:30; 8:20; 12:23, 27; 13:1; 17:1). The term integrates death, resurrection, and exaltation as a single 'hour.'

ἵνα

for/that

exegetical/purpose conjunction

δοξασθῆ

may be glorified

Aor Pass Subj 3 Sg · δοξάζω

subjunctive in ἵνα-clause (exegetical/purpose)

→ constative aorist subjunctive

δοξάζω: 'glorify, honor'; the glorification of the Son of Man in John is paradoxically achieved through his crucifixion (3:14; 8:28; 12:32). Passion = exaltation.

ὁ

the

Nominative

article

υἱός

Son

Nominative

subject of δοξασθῆ

υἱός: 'son'; 'the Son of Man' is Jesus' self-designation in all four Gospels, drawing on Dan 7:13 and the concept of the heavenly/representative human figure.

τοῦ

of the

Genitive

article

ἀνθρώπου

Man

Genitive

genitive (of relationship — title)

ἄνθρωπος: 'human being, man'; ὁ υἱὸς τοῦ ἀνθρώπου = 'the Son of Man'; echoing Dan 7:13 (Aramaic ܘܢܝ ܒܪ), a heavenly figure who receives universal dominion.

24 ἀμὴν ἀμὴν λέγω ὑμῖν, ἐὰν μὴ ὁ κόκκος τοῦ σίτου πεσὼν εἰς τὴν γῆν ἀποθάνῃ, αὐτὸς μόνος μένει· ἐὰν δὲ ἀποθάνῃ, πολὺν καρπὸν φέρει.

"Truly, truly I say to you, unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies, it bears much fruit."

SOLEMN ELABORATION (PARABLE) **ἀμὴν ἀμὴν** The double amen introduces a solemn teaching. The agricultural image of the dying seed grounds the theology of vv.23 and 32: death is the condition of abundance. The conditional construction (ἐὰν μὴ ... ἐὰν δέ) presents two contrasting outcomes with stark economy.

ἀμὴν
truly

solemn particle (double amen formula)

ἀμὴν: transliterated Hebrew אָמֵן ('so be it, truly'); the double form is distinctive to John (25x) and marks especially authoritative pronouncements of Jesus.

ἀμὴν
truly

solemn particle (double)

λέγω

I say

Pres Act Indic 1 Sg · λέγω

main verb (formula)

→ performative present

ὑμῖν

to you

Dative

dative of indirect object

ἐὰν
unless

conditional conjunction (with μὴ = 'unless')

μὴ
not

negative particle (with ἐὰν = conditional negative)

ὁ
the

Nominative
article

κόκκος
grain

Nominative

subject of ἀποθάνῃ

κόκκος: 'grain, seed, kernel'; the single grain of wheat is the image of Jesus himself (and by extension, of every disciple, v.25). Cf. 1 Cor 15:37 where Paul uses the same image for resurrection.

τοῦ

of

Genitive

article

σίτου

wheat

Genitive

genitive (of species)

σίτος: 'wheat, grain'; the grain of wheat (κόκκος τοῦ σίτου) is a precise agricultural image — wheat does not germinate without the seed-coat dying.

πεσῶν

falling

Aor Act Ptc Nom Sg Masc · πίπτω

adverbial participle (conditional action)

→ constative aorist

πίπτω: 'fall'; the seed 'falling into the ground' describes the act of sowing.

εἰς

into

preposition + accusative (goal/location)

τὴν

the

Accusative

article

γῆν

earth/ground

Accusative

object of εἰς

γῆ: 'earth, soil, ground'; the death/burial of the seed in the ground.

ἀποθάνη

dies

Aor Act Subj 3 Sg · ἀποθνήσκω

subjunctive in conditional clause

→ constative aorist subjunctive

ἀποθνήσκω: 'die'; 'die' as prerequisite of fruitfulness — the central paradox of the entire pericope.

αὐτός

it

Nominative

emphatic pronoun (subject)

αὐτός: emphatic 'it itself, alone'; stresses the isolation of the ungerminated seed.

μόνος

alone

Nominative

predicate adjective

μόνος: 'alone, only'; the fruitless isolation of the seed that refuses death.

μένει

remains

Pres Act Indic 3 Sg · μένω

main verb (apodosis)

→ gnomic present

μένω: 'remain, abide, stay'; a key Johannine word (40x in John). Here: stagnant, unproductive permanence.

ἐάν

but if

conditional conjunction (second condition)

δὲ

but

adversative particle

ἀποθάνη

it dies

Aor Act Subj 3 Sg · ἀποθνήσκω

subjunctive in second conditional clause

→ constative aorist subjunctive

πολὺν

much

Accusative

attributive adjective (direct object)

πολύς: 'much, many, abundant!'

καρπὸν

fruit

Accusative

direct object

καρπός: 'fruit'; the harvest produced by the one who dies. In John, 'bearing fruit' describes the productive discipleship of those united to Jesus (15:2-16).

φέρει

bears/produces

Pres Act Indic 3 Sg · φέρω

main verb (apodosis)

→ gnomic present

φέρω: 'bear, carry, produce'; the fruitfulness of death — the central paradox made concrete. Gnostic present states the universal truth.

25 ὁ φιλῶν τὴν ψυχὴν αὐτοῦ ἀπολλύει αὐτήν, καὶ ὁ μισῶν τὴν ψυχὴν αὐτοῦ ἐν τῷ κόσμῳ τούτῳ εἰς ζωὴν αἰώνιον φυλάξει αὐτήν.

"Whoever loves his life loses it, and whoever hates his life in this world will keep it for eternal life."

PRINCIPLE (APPLICATION OF THE PARABLE) **ASYNDETON** The seed-image generalizes to human discipleship. Two antithetical participial substantives (ὁ φιλῶν / ὁ μισῶν) create a chiasmic contrast. The verbs ἀπολλύει / φυλάξει are themselves antithetic (loses / keeps). 'Hating' one's life is Semitic hyperbole for radical prioritization (cf. Luke 14:26).

ὁ

the one

Nominative

article (substantival)

φιλῶν

loving

Pres Act Ptc Nom Sg Masc · φιλέω

substantival participle (subject)

→ gnomic present

φιλέω: 'love (affectionately)'; contrasted with ἀγαπάω (both are used in John, usually without sharp distinction, though φιλέω emphasizes warmth of attachment).

τὴν

the

Accusative

article

ψυχὴν

life/soul

Accusative

direct object

ψυχή: 'soul, life, self'; here = one's biological/earthly life (often contrasted with ζωή, eternal life). Clinging to this life forfeits the true one.

αὐτοῦ

his

Genitive

genitive (possession)

ἀπολλύει

loses/destroys

Pres Act Indic 3 Sg · ἀπόλλυμι

main verb

→ gnostic present

ἀπόλλυμι: 'destroy, lose, perish'; the active form 'destroys it' emphasizes that clinging to life is self-destruction.

αὐτήν

it

Accusative

direct object

καὶ

and

coordinating conjunction

ὁ

the one

Nominative

article (substantival)

μισῶν

hating

Pres Act Ptc Nom Sg Masc · μισέω

substantival participle (subject)

→ gnostic present

μισέω: 'hate'; Semitic hyperbole for placing something decisively lower in one's priorities (cf. Luke 14:26; the contrast is with extreme love, not literal hatred). Renouncing attachment to one's earthly life.

τήν

the

Accusative

article

ψυχὴν

life

Accusative

direct object

αὐτοῦ

his

Genitive

genitive (possession)

ἐν

in

preposition + dative (sphere)

τῷ

the

Dative

article

κόσμῳ

world

Dative

dative of sphere

κόσμος: 'world'; 'in this world' delimits the scope of the 'hatred' — in the sphere of earthly existence and its attachments.

τούτω

this

Dative

attributive demonstrative

εἰς

for/unto

preposition + accusative (purpose/goal)

ζωὴν

life

Accusative

object of εἰς (result/goal)

ζωή: 'life'; in John this is qualitative and eschatological life, contrasted with ψυχή (biological life). The noun appears 36x in John.

αἰώνιον

eternal

Accusative

attributive adjective

αἰώνιος: 'eternal, age-long'; from αἰών ('age, eternity'); the eschatological life of the coming age, which begins in the present for believers (John 3:16; 5:24; 17:3).

φυλάξει

will keep/preserve

Fut Act Indic 3 Sg · φυλάσσω

main verb (future indicative)

→ predictive future

φυλάσσω: 'guard, keep, preserve'; the future φυλάξει promises eschatological preservation of the life surrendered in the present.

αὐτήν

it

Accusative

direct object

26 ἔάν τις ἐμοὶ διακονῇ, ἐμοὶ ἀκολουθείτω, καὶ ὅπου εἰμὶ ἐγὼ ἐκεῖ καὶ ὁ διάκονος ὁ ἐμὸς ἔσται· ἔάν τις ἐμοὶ διακονῇ, τιμήσει αὐτὸν ὁ πατήρ.

"If anyone serves me, he must follow me, and where I am, there my servant will be also. If anyone serves me, the Father will honor him."

CALL TO DISCIPLESHIP (CONDITION AND PROMISE) **ASYNDETON** A double conditional structure (ἔάν ... ἔάν). The first provides the condition for true discipleship: serve by following. The location 'where I am' points to both the cross and the Father's presence. The second introduces the eschatological honor of the Father as motivation.

ἐάν

if

conditional conjunction

τις

anyone

Nominative

subject (indefinite)

τις: 'anyone, someone'; indefinite pronoun making the condition open to all.

ἐμοὶ

me

Dative

dative of interest (person served)

διακονῆ

serves

Pres Act Subj 3 Sg · διακονέω

subjunctive in conditional clause

→ *gnomic present subjunctive*

διακονέω: 'serve, minister'; the same word as Martha's διηκόνει (v.2) — service as the pattern of Christian existence.

ἐμοὶ

me

Dative

dative of indirect object (emphatic)

ἀκολουθεῖτω

let him follow

Pres Act Impv 3 Sg · ἀκολουθέω

imperative (third person command)

→ *descriptive present imperative (ongoing following)*

ἀκολουθέω: 'follow'; the basic discipleship verb. Following Jesus means going where he goes — to the cross (cf. 21:19, 22).

καὶ

and

coordinating conjunction

ὅπου

where

relative adverb (place)

εἰμί

I am

Pres Act Indic 1 Sg · εἰμί

verb of relative clause

→ *gnomic/futuristic present*

εἰμί: the present 'where I am' anticipates Jesus' post-glorification presence with the Father; cf. 14:3; 17:24.

ἐγώ

I

Nominative

emphatic personal pronoun (subject)

ἐκεῖ

there

adverb of place (correlative with ὅπου)

καὶ

also

adjunctive adverb

ὁ

the

Nominative

article

διάκονος

servant

Nominative

subject

διάκονος: 'servant, deacon, minister'; from διακονέω; in the NT a term of honor for those who serve Jesus and the community.

ὁ

the

Nominative

article (attributive)

ἐμὸς

my

Nominative

possessive adjective (attributive)

ἐμὸς: 'my, mine'; emphatic possessive, underscoring the personal relationship between Jesus and his servants.

ἔσται

will be

Fut Mid Indic 3 Sg · εἰμί

main verb (apodosis, promise)

→ predictive future

εἰμί: 'be'; the future ἔσται is a promise of eschatological co-location with Christ.

ἐάν

if

conditional conjunction (second condition)

τις

anyone

Nominative

subject (indefinite)

ἐμοὶ

me

Dative

dative of interest

διακονῆ

serves

Pres Act Subj 3 Sg · διακονέω

subjunctive in second conditional clause (repetition for emphasis)

→ gnomic present subjunctive

τιμήσει

will honor

Fut Act Indic 3 Sg · τιμάω

main verb (apodosis, second promise)

→ predictive future

τιμάω: 'honor, value'; τιμή ('honor') is the gift God bestows on those who served his Son — an eschatological reversal of the honor given to money and earthly status.

αὐτὸν

him

Accusative

direct object

ὁ

the

Nominative

article

πατήρ

Father

Nominative

subject

πατήρ: 'Father'; God as Father, the divine source of all honor. The promise seals the section.

27 Νῦν ἡ ψυχὴ μου τετάρακται, καὶ τί εἶπω; Πάτερ, σῶσόν με ἐκ τῆς ὥρας ταύτης. ἀλλὰ διὰ τοῦτο ἦλθον εἰς τὴν ὥρα ταύτην.

"Now my soul is troubled, and what shall I say? 'Father, save me from this hour'? But for this purpose I have come to this hour."

GETHEMANE-EQUIVALENT (JOHANNINE PASSION PRAYER) **Νῦν** This is John's equivalent of the Gethsemane prayer (Mark 14:34–36), compressed into a rhetorical moment. The perfect τετάρακται ('stands troubled') mirrors 11:33 (at Lazarus' tomb) and 13:21. The rhetorical question 'what shall I say?' is answered and then countermanded: the purpose-clause ἀλλὰ διὰ τοῦτο displaces the petition.

Νῦν

now

temporal adverb

νῦν: 'now'; the eschatological 'now' marking the arrival of the hour (cf. vv.23, 31).

ἡ

the

Nominative

article

ψυχὴ

soul

Nominative

subject

ψυχή: 'soul, self, inner being'; here = Jesus' emotional/volitional inner life. The troubling is genuine — John presents a fully human Jesus who feels the weight of death.

μου

my

Genitive

genitive (possession)

τετάρακται

is troubled

Perf Pass Indic 3 Sg · ταρασσω

main verb

→ intensive perfect (stands in a state of agitation)

ταράσσω: 'disturb, agitate, trouble'; the perfect τετάρακται = 'stands troubled, is in a state of disturbance.' The word echoes 11:33 (over Lazarus) and 13:21 (over Judas).

καὶ

and

coordinating conjunction

τί

what

Accusative

direct object (interrogative pronoun)

τίς: 'what'; deliberative question 'what shall I say?'

εἶπω

shall I say

Aor Act Subj 1 Sg · λέγω

deliberative subjunctive

λέγω: 'say'; the deliberative subjunctive τί εἶπω = 'what am I to say?' A rhetorical self-questioning.

Πάτερ

Father

Vocative

vocative (address in prayer)

πατήρ: 'Father'; the intimate Aramaic address (Abba) in Greek form; Jesus' characteristic address to God.

σῶσον

save

Aor Act Impv 2 Sg · σῶζω

imperative (petition, then rejected)

→ *constative aorist imperative*

σῶζω: 'save, rescue, preserve'; the petition matches Mark 14:36 ('take this cup from me'). John presents it as a possibility Jesus declines.

με

me

Accusative

direct object

ἐκ

from

preposition + genitive (separation/rescue)

τῆς

the

Genitive

article

ώρας

hour

Genitive

genitive (separation from the hour)

ώρα: 'hour'; the hour of suffering, death, and glorification (cf. v.23).

ταύτης

this

Genitive

demonstrative adjective (genitive)

ἀλλά

but

strong adversative conjunction

διὰ

for

preposition + accusative (purpose)

τοῦτο

this purpose

Accusative

object of διὰ (purpose)

διὰ τοῦτο: 'for this reason/purpose'; the counter-petition.

ἦλθον

I have come

Aor Act Indic 1 Sg · ἔρχομαι

main verb

→ *constative aorist (with perfect implication: I came and stand here for this)*

ἔρχομαι: 'come!'; the aorist summarizes the entire incarnation as purposeful — his coming was toward this hour.

εἰς

to/into

preposition + accusative (goal)

τήν

the

Accusative

article

ώρα

hour

Accusative

object of εἰς (goal)

ταύτην

this

Accusative

demonstrative adjective

28 Πάτερ, δόξασόν σου τὸ ὄνομα. ἦλθεν οὖν φωνὴ ἐκ τοῦ οὐρανοῦ· Καὶ ἐδόξασα καὶ πάλιν δοξάσω.

"Father, glorify your name." Then a voice came from heaven: "I have glorified it, and I will glorify it again."

PETITION AND DIVINE RESPONSE **ASYNDETON** The petition δόξασόν σου τὸ ὄνομα replaces the abandoned petition to escape the hour. The voice from heaven is John's equivalent of the transfiguration voice; it answers the petition directly. The double statement (ἐδόξασα / δοξάσω) encompasses past (ministry) and future (passion) glorifications.

Πάτερ

Father

Vocative

vocative (address in prayer)

δόξασόν

glorify

Aor Act Impv 2 Sg · δοξάζω

imperative (petition)

→ constative aorist imperative

δοξάζω: 'glorify'; the alternative petition — not rescue but glorification of the divine name through his obedience.

σου

your

Genitive

genitive (possession — genitival attribute of ὄνομα)

τὸ

the

Accusative

article

ὄνομα

name

Accusative

direct object

ὄνομα: 'name'; in Hebrew/Jewish thought, God's name = God's character and reputation. 'Glorify your name' = honor yourself through these events.

ἦλθεν

came

Aor Act Indic 3 Sg · ἔρχομαι

main verb (narrative)

→ constative aorist

ἔρχομαι: 'come'; the sudden, immediate divine response.

οὖν

then/therefore

inferential/sequential particle

φωνή

voice

Nominative

subject

φωνή: 'voice, sound'; the bath qol (בַּת קוֹל, 'daughter of a voice') of Jewish tradition — a divine word that comes audibly. Here John's equivalent of the Synoptic transfiguration/baptism voice.

| | | | |
|--|---|--|---|
| <p>ἐκ from <i>preposition + genitive (source)</i></p> | <p>τοῦ the Genitive <i>article</i></p> | <p>οὐρανοῦ heaven Genitive <i>genitive of source</i> οὐρανός: 'heaven, sky'; the divine realm from which God speaks.</p> | <p>καὶ both ... and <i>coordinating conjunction (correlative καὶ ... καὶ)</i></p> |
| <p>ἔδοξασα I glorified Aor Act Indic 1 Sg · δοξάζω <i>main verb (divine speech)</i> → constative aorist δοξάζω: 'glorify'; past glorification = Jesus' entire ministry of signs (2:11; 11:40).</p> | <p>καὶ and <i>coordinating conjunction (second καὶ)</i></p> | <p>πάλιν again <i>adverb of repetition</i> πάλιν: 'again'; the future glorification through the passion/resurrection.</p> | <p>δοξάσω I will glorify Fut Act Indic 1 Sg · δοξάζω <i>main verb (promise, future)</i> → predictive future δοξάζω: 'glorify'; the coming glorification of the cross/exaltation, anticipated in 13:31–32; 17:1.</p> |

29 ὁ οὖν ὄχλος ὁ ἐστὼς καὶ ἀκούσας ἔλεγεν βροντὴν γεγονέναι· ἄλλοι ἔλεγον· Ἄγγελος αὐτῷ λελάληκεν.

So the crowd that stood there and heard it said that it had thundered; others said, "An angel has spoken to him."

CROWD'S DIVIDED RESPONSE οὖν The crowd hears but does not understand — two inadequate interpretations are offered (thunder / angel). This mirrors the pattern in the OT theophany tradition (1 Kgs 19:11–13). Jesus' words in v.30 clarify that the voice was for the crowd's benefit, not his.

| | | | |
|--|--|--|---|
| <p>ὁ the Nominative <i>article</i></p> | <p>οὖν therefore <i>inferential particle</i></p> | <p>ὄχλος crowd Nominative <i>subject</i></p> | <p>ὁ the one Nominative <i>article (substantival)</i></p> |
|--|--|--|---|

ἑστὼς

standing

Perf Act Ptc Nom Sg Masc · ἵστημι

attributive participle

→ intensive perfect (standing there)

ἵστημι: 'stand'; the perfect participle ἑστὼς
= 'who was standing (and still stood there)'

καὶ

and

coordinating conjunction

ἀκούσας

having heard

Aor Act Ptc Nom Sg Masc · ἀκούω

attributive participle

→ constative aorist

ἔλεγεν

was saying

Impf Act Indic 3 Sg · λέγω

main verb

→ descriptive imperfect

βροντήν

thunder

Accusative

accusative subject of infinitive (indirect statement)

βροντή: 'thunder'; thunder was a standard vehicle for divine speech in the OT (Ps 29; Exod 19:19) and was misidentified here.

γεγονέναι

to have occurred

Perf Act Inf · γίνομαι

infinitive in indirect statement (ὅτι-equivalent)

→ intensive perfect infinitive

γίνομαι: 'become, happen, occur'; 'thunder had occurred/happened.'

ἄλλοι

others

Nominative

subject (second group)

ἄλλος: 'other, another'; a different segment of the crowd with a more theologically aware but still inadequate interpretation.

ἔλεγον

were saying

Impf Act Indic 3 Pl · λέγω

main verb

→ descriptive imperfect

Ἄγγελος

An angel

Nominative

subject (in direct speech)

ἄγγελος: 'messenger, angel'; recognizing a heavenly speaker but not identifying it as the Father's direct speech.

αὐτῷ

to him

Dative

dative of indirect object

λελάληκεν

has spoken

Perf Act Indic 3 Sg · λαλέω

main verb (in direct speech)

→ intensive perfect

λαλέω: 'speak, say'; the perfect 'has spoken' treats the event as complete and audible. The imperfect of v.29 gives way to the perfects of eyewitness report.

30 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν· Οὐ δι' ἐμὲ ἡ φωνὴ αὕτη γέγονεν ἀλλὰ δι' ὑμᾶς.

Jesus answered and said, "This voice has not come for my sake, but for yours."

INTERPRETIVE CLARIFICATION **ASYNDETON** Jesus corrects both misinterpretations and provides the voice's purpose: it was not a private divine communication but a public sign for the crowd. This inverts the typical expectation — the miracle is for the witnesses, not the miracle-worker.

ἀπεκρίθη

answered

Aor Pass Indic 3 Sg · ἀποκρίνομαι

main verb

→ constative aorist

ἀποκρίνομαι: 'answer, respond'; the deponent passive form.

Ἰησοῦς

Jesus

Nominative

subject

καὶ

and

coordinating conjunction

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

second main verb (pleonastic combination with ἀπεκρίθη)

→ constative aorist

Οὐ

not

negative particle

δι'

for/on account of

preposition + accusative (cause/purpose)

ἐμὲ

me

Accusative

emphatic pronoun (object of *διά*)

ἡ

the

Nominative

article

φωνή

voice

Nominative

subject

αὕτη

this

Nominative

demonstrative adjective (predicative)

γέγονεν

has come/occurred

Perf Act Indic 3 Sg · γίνομαι

main verb

→ intensive perfect

γίνομαι: 'become, happen, occur, come'; the perfect 'has come' stresses the abiding significance of the divine speech.

ἀλλὰ

but

strong adversative conjunction

δι'

for

preposition + accusative (purpose)

ὑμᾶς

you

Accusative

object of διὰ (purpose/benefit)

31 νῦν κρίσις ἐστὶν τοῦ κόσμου τούτου, νῦν ὁ ἄρχων τοῦ κόσμου τούτου ἐκβληθήσεται ἔξω.

"Now is the judgment of this world; now the ruler of this world will be cast out."

COSMIC DECLARATION **νῦν** Two parallel νῦν ('now') clauses announce the cosmic significance of the approaching cross. The κρίσις ('judgment') is not only the world's future condemnation but the present crisis/decision point. The ἄρχων ('ruler') of this world is cast out — an anticipation of the cross as cosmic exorcism.

νῦν

now

temporal adverb (eschatological 'now')

νῦν: 'now'; the repeated νῦν (twice in this verse) marks the decisive eschatological moment.

κρίσις

judgment

Nominative

subject

κρίσις: 'judgment, decision, crisis'; from κρίνω ('judge'). In John, judgment is both future (5:29) and realized in the present response to Jesus (3:18–19; 5:24). The cross is the world's decisive moment of judgment.

ἐστὶν

is

Pres Act Indic 3 Sg · εἰμί

copulative verb

→ gnomic present

τοῦ

of

Genitive

article

κόσμου

world

Genitive

genitive (objective — the world is judged)

κόσμος: 'world'; the world-system alienated from God, which is judged in the passion.

τούτου

this

Genitive

demonstrative adjective (genitive)

νῦν

now

temporal adverb (parallel)

ὁ

the

Nominative

article

ἄρχων

ruler/prince

Nominative

subject

ἄρχων: 'ruler, prince'; ὁ ἄρχων τοῦ κόσμου τούτου = 'the ruler of this world' = Satan/the devil (cf. 14:30; 16:11; Eph 2:2; 2 Cor 4:4). The title acknowledges the devil's claim over the present age, which the cross exposes and breaks.

τοῦ

of

Genitive

article

κόσμου

world

Genitive

genitive (possession/domain)

τούτου

this

Genitive

demonstrative adjective (genitive)

ἐκβληθήσεται

will be cast out

Fut Pass Indic 3 Sg · ἐκβάλλω

main verb (future promise)

→ *predictive future*

ἐκβάλλω: 'throw out, cast out'; the same verb used for exorcism (Mark 1:34, 39; 3:15, 22). The cross is presented as a cosmic exorcism — the expulsion of Satan from his dominion.

ἔξω

outside/out

adverb (manner/direction)

ἔξω: 'outside, out'; reinforces ἐκβληθήσεται — total expulsion.

32 κἀγὼ ἐὰν ὑψωθῶ ἐκ τῆς γῆς, πάντας ἐλκύσω πρὸς ἑμαυτόν.

"And I, when I am lifted up from the earth, will draw all people to myself."

CLIMACTIC PROMISE (UNIVERSAL MISSION) **κἀγὼ** The lifting up (ὑψόω) is John's standard double-meaning for crucifixion + exaltation (3:14; 8:28). The promise πάντας ἐλκύσω ('I will draw all people') is the positive answer to the Pharisees' despairing 'the world has gone after him' (v.19) and to the Greeks' request to 'see Jesus' (v.21).

καί γώ

and I

Nominative

subject (crasis: καί + ἐγώ, emphatic)

καί γώ: crasis of καί + ἐγώ; 'I also, and I!'; the emphatic pronoun contrasts with the ruler being cast out.

ἐάν

when/if

conditional/temporal conjunction

ἐάν: here with the aorist subjunctive = 'when/once'; a temporal condition (not hypothetical).

ὑψωθῶ

I am lifted up

Aor Pass Subj 1 Sg · ὑψόω

subjunctive in conditional clause

→ constative aorist subjunctive

ὑψόω: 'lift up, exalt'; John's key passion verb with deliberate double meaning: (1) physically lifted up on the cross; (2) exalted/glorified. Used in 3:14 ('as Moses lifted up the serpent') and 8:28 ('when you lift up the Son of Man').

ἐκ

from

preposition + genitive (source/separation)

τῆς

the

Genitive

article

γῆς

earth

Genitive

genitive of separation

γῆ: 'earth, ground'; 'lifted up from the earth' = crucifixion (the body raised from the ground on the cross) and ascension (leaving the earthly realm).

πάντας

all (people)

Accusative

direct object (universal)

πᾶς: 'all, every'; the universality of the drawing — Jews and Gentiles alike (picking up the arrival of the Greeks, v.20). The neuter πάντα is a variant; the masculine πάντας is better attested and refers to persons.

ἐλκύσω

I will draw

Fut Act Indic 1 Sg · ἐλκύω

main verb (apodosis, promise)

→ predictive future

ἐλκύω: 'draw, drag'; the same verb as 6:44 ('no one can come to me unless the Father draws him'); here the drawing is through the crucified/exalted Christ. Not compulsion but irresistible attraction.

πρός

to

preposition + accusative (goal/direction)

ἐμαυτόν

myself

Accusative

reflexive pronoun (object of πρὸς)

ἐμαυτοῦ: first-person reflexive 'myself'; the drawing is personal union with Christ, not merely institutional affiliation.

33 τοῦτο δὲ ἔλεγεν σημαίνων ποίῳ θανάτῳ ἤμελλεν ἀποθνήσκειν.

He said this to indicate the kind of death he was about to die.

NARRATOR'S GLOSS **δὲ** A typical Johannine parenthetical gloss (cf. 2:21; 7:39; 21:19). The narrator decodes ὑψωθῶ ('lifted up') as a reference to crucifixion specifically, closing the double-meaning for the reader even as the crowd remains confused.

τοῦτο

this

Accusative

direct object (anaphoric)

δὲ

and/now

continuative particle

ἔλεγεν

he said

Impf Act Indic 3 Sg · λέγω

main verb (narrator's commentary)

→ descriptive imperfect

σημαίνων

indicating/signifying

Pres Act Ptc Nom Sg Masc · σημαίνω

adverbial participle (purpose/manner)

→ descriptive present

σημαίνω: 'indicate, signify, show by sign'; from σῆμα ('sign'). The narrator's gloss formula — used at 18:32 and 21:19 — decodes metaphorical speech.

ποίῳ

what kind of

Dative

dative of manner (qualitative interrogative)

ποίος: 'what sort of, what kind of'; not asking 'which death' but 'what manner of death' — crucifixion as the specific mode.

θανάτῳ

death

Dative

dative of manner

θάνατος: 'death'; the death of crucifixion, the mode of 'lifting up.'

ἤμελλεν

he was about to

Impf Act Indic 3 Sg · μέλλω

verb of indirect statement (with infinitive)

→ descriptive imperfect (impending)

μέλλω: 'be about to, intend!'; the imperfect ἤμελλεν = was on the point of, was destined to.

ἀποθνήσκειν

to die

Pres Act Inf · ἀποθνήσκω

complementary infinitive

ἀποθνήσκω: 'die'; combined with μέλλω = 'was about to die' — the cross is imminent.

34 ἀπεκρίθη οὖν αὐτῷ ὁ ὄχλος· Ἠμεῖς ἠκούσαμεν ἐκ τοῦ νόμου ὅτι ὁ Χριστὸς μένει εἰς τὸν αἰῶνα, καὶ πῶς λέγεις σὺ ὅτι δεῖ ὑψωθῆναι τὸν υἱὸν τοῦ ἀνθρώπου; τίς ἐστὶν οὗτος ὁ υἱὸς τοῦ ἀνθρώπου;

So the crowd answered him, "We have heard from the Law that the Christ remains forever. How can you say that the Son of Man must be lifted up? Who is this Son of Man?"

CROWD'S OBJECTION (SCRIPTURAL CHALLENGE) οὖν The crowd's objection draws on a genuine theological tradition — the Messiah's eternal reign (Ps 89:36; Isa 9:7; Ezek 37:25). They hear 'lifted up' as cessation of the Messiah's presence and see a contradiction. Their final question 'who is this Son of Man?' is the climactic puzzle the whole chapter has been building toward.

ἀπεκρίθη

answered

Aor Pass Indic 3 Sg · ἀποκρίνομαι

main verb

→ constative aorist

οὖν

therefore

inferential particle

αὐτῷ

him

Dative

dative of indirect object

ὁ

the

Nominative

article

ὄχλος

crowd

Nominative

subject

Ἠμεῖς

we

Nominative

emphatic pronoun (subject)

ἠκούσαμεν

we have heard

Aor Act Indic 1 Pl · ἀκούω

main verb of direct speech

→ constative aorist (with perfect implication)

ἀκούω: 'hear!'; ἠκούσαμεν ἐκ τοῦ νόμου = 'we have heard from the Law' — oral Torah instruction.

ἐκ

from

preposition + genitive (source)

τοῦ

the

Genitive

article

νόμου

Law

Genitive

genitive of source

νόμος: 'law, Torah'; here broadly = Scripture/Torah tradition that teaches the Messiah's permanence. Ps 89:36; Isa 9:7; Ezek 37:25 are probable backgrounds.

ὅτι

that

conjunction (indirect statement)

ὁ

the

Nominative

article

Χριστός

Christ/Messiah

Nominative

subject

Χριστός: 'Anointed, Messiah'; the crowd identifies the Son of Man with the Messiah, and the Messiah with eternal earthly rule.

μένει

remains

Pres Act Indic 3 Sg · μένω

verb (indirect statement)

→ *gnomic present*

μένω: 'remain, abide'; the expectation of an eternal messianic reign – the crowd cannot reconcile this with 'being lifted up' (death).

εἰς

forever/unto

preposition + accusative (temporal extent)

τὸν

the

Accusative

article

αἰῶνα

age/eternity

Accusative

accusative of extent (temporal)

αἰών: 'age, eternity'; εἰς τὸν αἰῶνα = 'forever, unto the age.'

καὶ

and

coordinating conjunction

πῶς

how

interrogative adverb

πῶς: 'how'; challenging the logic of Jesus' statement.

λέγεις

do you say

Pres Act Indic 2 Sg · λέγω

main verb (interrogative)

→ *descriptive present*

σύ

you

Nominative

emphatic pronoun (subject)

σύ: emphatic 'you' — perhaps setting Jesus against the Torah tradition.

ὅτι

that

conjunction (indirect statement)

δεῖ

it is necessary

Pres Act Indic 3 Sg · δεῖ

impersonal verb

→ *gnomic present (divine necessity)*

δεῖ: 'it is necessary, must'; Lukan and Johannine term for divine necessity — the divine plan requires this.

ὑψωθῆναι

to be lifted up

Aor Pass Inf · ὑψώ

subject infinitive of δεῖ

→ *constative aorist infinitive*

τὸν

the

Accusative

article

υἱὸν

Son

Accusative

accusative subject of infinitive

τοῦ

of the

Genitive

article

ἀνθρώπου

Man

Genitive

genitive (of relationship — title)

τίς

who

Nominative

interrogative pronoun (subject)

τίς: 'who?'; the climactic identity question — 'who is this Son of Man?' — frames the chapter's christological mystery.

ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

copulative verb

→ *gnomic present*

οὗτος

this

Nominative

demonstrative pronoun (subject)

ὁ

the

Nominative

article

υἱός

Son

Nominative

predicate nominative

τοῦ

of the

Genitive

article

ἀνθρώπου

Man

Genitive

genitive (title)

35 εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς· Ἔτι μικρὸν χρόνον τὸ φῶς ἐν ὑμῖν ἐστίν. περιπατεῖτε ὡς τὸ φῶς ἔχετε, ἵνα μὴ σκοτία ὑμᾶς καταλάβῃ· καὶ ὁ περιπατῶν ἐν τῇ σκοτίᾳ οὐκ οἶδεν ποῦ ὑπάγει.

So Jesus said to them, "The light is among you for a little while longer. Walk while you have the light, so that darkness may not overtake you. The one who walks in darkness does not know where he is going."

URGENT APPEAL (FINAL PUBLIC CALL) οὖν Jesus does not answer the crowd's identity question directly but issues an urgent call to respond while there is still time. The light/darkness contrast is central to John (1:4-9; 3:19-21; 8:12; 9:5). The expression 'walk while you have the light' converts cosmology into ethics.

| | | | |
|---|--|--|--|
| <p>εἶπεν said Aor Act Indic 3 Sg · λέγω <i>main verb</i> → constative aorist</p> | <p>οὖν therefore <i>inferential particle</i></p> | <p>αὐτοῖς to them Dative <i>dative of indirect object</i></p> | <p>ὁ the Nominative <i>article</i></p> |
| <p>Ἰησοῦς Jesus Nominative <i>subject</i></p> | <p>Ἔτι still/yet <i>temporal adverb</i> ἔτι: 'still, yet, a little longer'; the window of opportunity is closing.</p> | <p>μικρὸν a little Accusative <i>accusative of extent (adverbial)</i> μικρός: 'little, small'; μικρὸν χρόνον = 'for a little time!'</p> | <p>χρόνον time Accusative <i>accusative of time (extent)</i> χρόνος: 'time, period'; the temporal window before Jesus' departure.</p> |

τὸ

the

Nominative

article

φῶς

light

Nominative

subject

φῶς: 'light'; Jesus as the light of the world (8:12; 9:5; 1:4–5); 'the light is among you' = Jesus is still present.

ἐν

among/in

preposition + dative (place/sphere)

ὕμῖν

you

Dative

dative of place

ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

main verb

→ descriptive present

περιπατεῖτε

walk

Pres Act Impv 2 Pl · περιπατέω

imperative (command)

→ descriptive present imperative (ongoing walk)

περιπατέω: 'walk, live'; Semitic idiom for one's manner of life (הלך hālak). 'Walk in the light' = order your life by the revelation Jesus brings.

ὡς

while

temporal conjunction

ὡς: 'as, while'; temporal here = 'as long as'

τὸ

the

Accusative

article

φῶς

light

Accusative

direct object of ἔχετε

ἔχετε

you have

Pres Act Indic 2 Pl · ἔχω

verb of temporal clause

→ descriptive present

ἵνα

so that

purpose/result conjunction

μὴ

not

negative particle (with subjunctive)

σκοτία

darkness

Nominative

subject

σκοτία: 'darkness'; in John, darkness = the realm of ignorance, sin, and alienation from God (1:5; 3:19; 8:12).

ὕμᾱς

you

Accusative

direct object

καταλάβῃ

may overtake

Aor Act Subj 3 Sg · καταλαμβάνω

subjunctive in ἵνα-clause (purpose)

→ *constative aorist subjunctive*

καταλαμβάνω: 'seize, overtake, comprehend'; here the hostile sense — darkness overtakes and engulfs a traveler. The same word in 1:5 ('the darkness did not overcome it!').

καὶ

and

coordinating conjunction

ὁ

the one

Nominative

article (substantival)

περιπατῶν

walking

Pres Act Ptc Nom Sg Masc · περιπατέω

substantival participle (subject)

→ *gnomic present*

ἐν

in

preposition + dative (sphere)

τῇ

the

Dative

article

σκοτία

darkness

Dative

dative of sphere

οὐκ

not

negative particle

οἶδεν

knows

Perf Act Indic 3 Sg · οἶδα

main verb

→ *intensive perfect (gnomic)*

οἶδα: 'know' (from Perf of ὀράω); the gnomic 'perfect-as-present' — a timeless truth about the disorientation produced by spiritual darkness.

ποῦ

where

indirect interrogative adverb

ποῦ: 'where'; indirect question embedded in indirect statement.

ὑπάγει

he is going

Pres Act Indic 3 Sg · ὑπάγω

verb of indirect question

→ descriptive present

ὑπάγω: 'go, depart, withdraw'; the darkness-walker has no sense of direction
— a moral/spiritual disorientation.

36 ὥς τὸ φῶς ἔχετε, πιστεύετε εἰς τὸ φῶς, ἵνα υἱοὶ φωτὸς γένησθε. Ταῦτα ἐλάλησεν Ἰησοῦς, καὶ ἀπελθὼν ἐκρύβη ἀπ' αὐτῶν.

"While you have the light, believe in the light, so that you may become children of light." Having said these things, Jesus departed and hid himself from them.

FINAL APPEAL + NARRATIVE CLOSE ὥς The final public appeal culminates in the call to belief, followed by the narrator's abrupt closure: Jesus 'hid himself! The departure ends Jesus' public ministry (cf. the narrator's retrospect that follows in vv.37–43). The compound verb ἀπελθὼν ἐκρύβη is final and dramatic.

ὥς

while

temporal conjunction

τὸ

the

Accusative
article

φῶς

light

Accusative
direct object of ἔχετε

ἔχετε

you have

Pres Act Indic 2 Pl · ἔχω
verb of temporal clause

→ descriptive present

πιστεύετε

believe

Pres Act Impv 2 Pl · πιστεύω

imperative (final command)

→ descriptive present imperative (ongoing belief)

πιστεύω: 'believe, trust'; the chapter's final imperative to the crowd — an invitation into the light.

εἰς

in/into

preposition + accusative (object of belief)

τὸ

the

Accusative

article

φῶς

light

Accusative

object of εἰς (belief directed toward)

φῶς: Jesus as the light (1:4–9; 8:12; 9:5); belief directed personally toward the light.

ἵνα

so that

purpose/result conjunction

υἱοὶ

sons/children

Nominative

predicate nominative

υἱός: 'son, child'; υἱοὶ φωτός = 'children of light,' a Semitic idiom for those who participate in and belong to the nature of light (cf. Luke 16:8; 1 Thess 5:5; Eph 5:8). The plural embraces all believers.

φωτός

of light

Genitive

genitive (of relationship/character)

γένησθε

you may become

Aor Mid Subj 2 Pl · γίνομαι

subjunctive in ἵνα-clause (purpose)

→ constative aorist subjunctive

γίνομαι: 'become'; the transformation that faith in the light produces.

Ταῦτα

these things

Accusative

direct object (summary)

ἐλάλησεν

spoke

Aor Act Indic 3 Sg · λαλέω

main verb (narrative close)

→ constative aorist

λαλέω: 'speak'; ταῦτα ἐλάλησεν = a Johannine summary close, often marking the end of a discourse unit.

Ἰησοῦς

Jesus

Nominative

subject

καὶ

and

coordinating conjunction

ἀπελθὼν

going away

Aor Act Ptc Nom Sg Masc · ἀπέρχομαι

adverbial participle (antecedent action)

→ constative aorist

ἀπέρχομαι: 'go away, depart'; the withdrawal from public ministry.

ἐκρύβη

hid himself

Aor Pass Indic 3 Sg · κρύπτω

main verb

→ constative aorist (reflexive passive)

κρύπτω: 'hide, conceal'; the passive here is reflexive — Jesus hides himself. Cf. 8:59 where the same verb closes his temple confrontation. The public ministry of the Book of Signs is over.

ἀπ'

from

preposition + genitive (separation)

αὐτῶν

them

Genitive

genitive of separation

37 Τοσαῦτα δὲ αὐτοῦ σημεῖα πεποιηκός ἐμπροσθεν αὐτῶν οὐκ ἐπίστευον εἰς αὐτόν,

Though he had done so many signs before them, they still did not believe in him,

NARRATOR'S RETROSPECT (THEOLOGICAL) **δὲ** The narrator opens a theological retrospect on Israel's unbelief. The genitive absolute (αὐτοῦ ... πεποιηκός) concedes the evidence: many signs done before them. The perfect participle emphasizes their continuing effect. The imperfect ἐπίστευον frames persistent, ongoing refusal.

Τοσαῦτα

so many

Accusative

attributive adjective (correlative: 'so many')

τοσοῦτος: 'so great/many'; correlative pronoun emphasizing the extraordinary number and magnitude of signs.

δὲ

but/now

adversative/transitional particle

αὐτοῦ

he

Genitive

genitive absolute (subject of participle)

σημεῖα

signs

Accusative

direct object of πεποιηκός (genitive absolute)

σημεῖον: 'sign'; the seven signs of chs. 1–12 are the referents. Their cumulative effect should have produced faith.

πεποιηκός

having done

Perf Act Ptc Gen Sg Masc · ποιέω

genitive absolute (participle)

→ intensive perfect (signs standing in ongoing effect)

ποιέω: 'do'; the perfect genitive absolute 'he having done' emphasizes that the signs were accomplished and their effect is permanent.

ἔμπροσθεν

before/in front of

improper preposition + genitive (place)

ἔμπροσθεν: 'before, in front of'; they saw the signs with their own eyes.

αὐτῶν

them

Genitive

genitive (after ἔμπροσθεν)

οὐκ

not

negative particle

ἐπίστευον

were believing

Impf Act Indic 3 Pl · πιστεύω

main verb

→ descriptive imperfect (persistent unbelief)

πιστεύω: 'believe'; the imperfect describes ongoing, repeated, or habitual failure to believe — not a one-time rejection.

εἰς

in

preposition + accusative (object of belief)

αὐτόν

him

Accusative

object of εἰς

38 ἵνα ὁ λόγος Ἰσαΐου τοῦ προφήτου πληρωθῆ ὃν εἶπεν· Κύριε, τίς ἐπίστευσεν τῇ ἀκοῇ ἡμῶν; καὶ ὁ βραχίον κυρίου τίνι ἀπεκαλύφθη;

so that the word of Isaiah the prophet might be fulfilled that he spoke: "Lord, who has believed our report? And to whom has the arm of the Lord been revealed?"

FULFILLMENT CITATION (ISA 53:1) **ἵνα** The ἵνα here is not strictly purpose but result/fulfillment ('with the result that' = τελικόν or consecutive). The citation is Isa 53:1 LXX, the opening of the Servant Song. John cites it to explain why the signs did not produce faith: the Servant's suffering was always destined to meet unbelief.

ἵνα

so that/in order that

consecutive/fulfillment conjunction

ἵνα: here = 'with the result that, so that' — not strict purpose but fulfillment of Scripture's pattern.

ὁ

the

Nominative

article

λόγος

word

Nominative

subject

λόγος: 'word, saying'; ὁ λόγος Ἡσαΐου = the prophetic word Isaiah spoke, now being fulfilled.

Ἡσαΐου

of Isaiah

Genitive

genitive (authorial)

Ἡσαΐας: 'Isaiah,' the eighth-century prophet whose book provides both citations (Isa 53:1 here; Isa 6:10 in v.40).

τοῦ

the

Genitive

article

προφήτου

prophet

Genitive

genitive (appositional)

προφήτης: 'prophet'; the apposition 'Isaiah the prophet' identifies the source.

πληρωθῆ

might be fulfilled

Aor Pass Subj 3 Sg · πληρώω

subjunctive in ἵνα-clause

→ *constative aorist subjunctive*

πληρώω: 'fill, fulfill'; Johannine fulfillment formula (12:38; 13:18; 15:25; 17:12; 18:9, 32; 19:24, 36).

ὃν

which/that

Accusative

relative pronoun (object of εἶπεν)

εἶπεν

he spoke

Aor Act Indic 3 Sg · λέγω

verb of relative clause

→ *constative aorist*

Κύριε

Lord

Vocative

vocative (address in the Isaian citation)

κύριος: 'Lord'; in the Isa 53:1 LXX citation, the prophet addresses God.

τίς

who

Nominative

interrogative pronoun (subject)

τίς: 'who?'; the rhetorical question expects 'no one' or 'very few.'

ἐπίστευσεν

has believed

Aor Act Indic 3 Sg · πιστεύω

main verb (in citation)

→ *constative aorist*

τῇ

the

Dative

article

ἀκοῆ

report/message

Dative

dative (indirect object, thing believed)

ἀκοή: 'hearing, report, message'; from ἀκούω ('hear'). ἀκοῆ ἡμῶν = 'our report/proclamation' — what we proclaimed about the Servant.

ἡμῶν

our

Genitive

genitive (authorial/possessive)

καὶ

and

coordinating conjunction (parallel question)

ὁ

the

Nominative

article

βραχίων

arm

Nominative

subject

βραχίων: 'arm'; 'the arm of the Lord' = divine power in action (LXX idiom, frequent in Deutero-Isaiah: Isa 51:9; 53:1; 59:16).

κυρίου

of the Lord

Genitive

genitive (possession)

τίνι

to whom

Dative

interrogative pronoun (dative of indirect object)

ἀπεκαλύφθη

has been revealed

Aor Pass Indic 3 Sg · ἀποκαλύπτω

main verb (passive)

→ constative aorist (passive)

ἀποκαλύπτω: 'reveal, disclose'; the divine power is not self-evident but must be 'revealed' to those with eyes to see — and few see.

39 διὰ τοῦτο οὐκ ἠδύναντο πιστεῦναι, ὅτι πάλιν εἶπεν Ἡσαΐας·

Therefore they could not believe, because Isaiah also said:

STRONGER CLAIM: INABILITY TO BELIEVE διὰ τοῦτο The narrator escalates: from 'did not believe' (v.37) to 'could not believe' (v.39). The ὅτι introduces a second Isaiah citation explaining the incapacity. The phrase 'Isaiah said again' marks the second OT quotation.

διὰ

for

preposition + accusative (cause)

τούτο

this reason

Accusative

object of διὰ (causal)

οὐκ

not

negative particle

ἠδύναντο

they were able

Impf Mid Indic 3 Pl · δύναμαι

main verb

→ descriptive imperfect

δύναμαι: 'be able, can'; the imperfect ἠδύναντο = 'they were not able (at that time)!' The escalation from οὐκ ἐπίστευον (v.37) to οὐκ ἠδύναντο πιστεύειν presents a deeper incapacity rooted in prophetic determination.

πιστεύειν

to believe

Pres Act Inf · πιστεύω

complementary infinitive

ὅτι

because

causal conjunction

πάλιν

again

adverb (introducing second citation)

πάλιν: 'again'; marks the second Isaiah citation.

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb

→ constative aorist

Ἡσαΐας

Isaiah

Nominative

subject

40 Τετύφλωκεν αὐτῶν τοὺς ὀφθαλμοὺς καὶ ἐπώρωσεν αὐτῶν τὴν καρδίαν, ἵνα μὴ ἴδωσιν τοῖς ὀφθαλμοῖς καὶ νοήσωσιν τῇ καρδίᾳ καὶ στραφῶσιν, καὶ ἰάσομαι αὐτούς.

"He has blinded their eyes and hardened their heart, so that they would not see with their eyes and understand with their heart and turn, and I would heal them."

SECOND FULFILLMENT CITATION (ISA 6:10) **ASYNDETON** The citation is Isa 6:10 (God's commission to Isaiah at his call), the same text cited in Matt 13:14–15; Mark 4:12; Luke 8:10; Acts 28:26–27. John's form is independent and condenses the LXX. The striking feature (unique to John) is the first-person future ἰάσομαι ('I will heal them') as the final clause — the divine intention to heal underscores that the hardening serves a redemptive purpose.

Τετύφλωκεν

he has blinded

Perf Act Indic 3 Sg · τυφλώω

main verb

→ intensive perfect

τυφλώω: 'blind'; the perfect tense = the blinding is a completed act with ongoing state. The subject is ambiguous — God or Satan? In Isa 6:10 God commissions the hardening; John follows the LXX pattern where God acts.

αὐτῶν

their

Genitive

genitive (possession, with τοὺς ὀφθαλμούς)

τοὺς

the

Accusative

article

ὀφθαλμοὺς

eyes

Accusative

direct object

ὀφθαλμός: 'eye'; physical sight as the instrument of spiritual perception — their eyes are closed to what the signs signify.

καὶ

and

coordinating conjunction

ἐπώρωσεν

hardened

Aor Act Indic 3 Sg · πωρόω

main verb (second)

→ constative aorist

πωρόω: 'harden, make callous'; from πῶρος ('callus, hard stone'). The hardening of the heart is the biblical pattern (Exod 4:21; Isa 6:10; Rom 9:18).

αὐτῶν

their

Genitive

genitive (possession)

τὴν

the

Accusative

article

καρδίαν

heart

Accusative

direct object

καρδία: 'heart'; in biblical anthropology the seat of will, understanding, and commitment.

ἵνα

so that

purpose/result conjunction (negative with μή)

μή

not

negative particle (with subjunctive)

ἴδωσιν

they might see

Aor Act Subj 3 Pl · ὁράω

subjunctive in ἵνα-clause

→ [constative aorist subjunctive](#)

τοῖς

with the

Dative

article

ὀφθαλμοῖς

eyes

Dative

dative of instrument

καὶ

and

coordinating conjunction

νοήσωσιν

understand

Aor Act Subj 3 Pl · νοέω

subjunctive (second, coordinated)

→ [constative aorist subjunctive](#)

νοέω: 'perceive, understand, think'; from νοῦς ('mind').

τῇ

with the

Dative

article

καρδία

heart

Dative

dative of instrument

καὶ

and

coordinating conjunction

στραφῶσιν

turn/be converted

Aor Pass Subj 3 Pl · στρέφω

subjunctive (third, coordinated)

→ [constative aorist subjunctive](#)

στρέφω: 'turn'; the passive = 'be turned, convert'; the biblical term for repentance/turning back (Heb. בָּשׁוּ *šûb*).

καὶ
and

coordinating conjunction

ἰάσομαι

I will heal

Fut Mid Indic 1 Sg · ἰάσομαι

main verb (divine speech, future)

→ predictive future

ἰάσομαι: 'heal, cure'; unique to John's form of the Isa 6:10 citation — the future ἰάσομαι ('I will heal') preserves the divine intention behind the hardening, maintaining hope even within judgment.

αὐτούς

them

Accusative

direct object

41 ταῦτα εἶπεν Ἡσαΐας ὅτι εἶδεν τὴν δόξαν αὐτοῦ, καὶ ἐλάλησεν περὶ αὐτοῦ.

Isaiah said these things because he saw his glory and spoke about him.

NARRATOR'S CHRISTOLOGICAL ASIDE **ASYNDETON** The most theologically charged aside of the chapter: the narrator identifies 'his glory' in Isa 6 as the glory of Jesus. Isaiah saw the divine glory of the pre-existent Christ in his throne-room vision (Isa 6:1–5), and spoke about him. This is the boldest application of a throne-room theophany to Jesus in the NT.

ταῦτα

these things

Accusative

direct object (summary)

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb

→ constative aorist

Ἡσαΐας

Isaiah

Nominative

subject

ὅτι

because

causal conjunction

| | | | |
|---|--|--|---|
| <p>εἶδεν he saw</p> <p>Aor Act Indic 3 Sg · ὁράω <i>main verb of causal clause</i></p> <p>→ constative aorist</p> <p>ὁράω: 'see'; Isaiah's throne-room vision of Isa 6:1-5 ('I saw the Lord seated on a throne, high and exalted'). The narrator interprets that vision as a vision of Christ.</p> | <p>τὴν the</p> <p>Accusative <i>article</i></p> | <p>δόξαν glory</p> <p>Accusative <i>direct object</i></p> <p>δόξα: 'glory'; the Shekinah glory seen in Isa 6:1-5 = κύριος on his throne, the seraphim crying 'Holy, holy, holy' — the narrator identifies this as the glory of the Son (cf. John 1:14; 17:5, 24).</p> | <p>αὐτοῦ his</p> <p>Genitive <i>genitive (possession — referring to Jesus)</i></p> |
| <p>καὶ and</p> <p><i>coordinating conjunction</i></p> | <p>ἐλάλησεν spoke</p> <p>Aor Act Indic 3 Sg · λαλέω <i>main verb (second)</i></p> <p>→ constative aorist</p> <p>λαλέω: 'speak'; Isaiah's prophecy about the Servant = speech about Jesus.</p> | <p>περὶ about</p> <p><i>preposition + genitive (reference)</i></p> | <p>αὐτοῦ him</p> <p>Genitive <i>genitive of reference (about Jesus)</i></p> |

42 ὅμως μέντοι καὶ ἐκ τῶν ἀρχόντων πολλοὶ ἐπίστευσαν εἰς αὐτόν, ἀλλὰ διὰ τοὺς Φαρισαίους οὐχ ὠμολόγουν ἵνα μὴ ἀποσυνάγωγοι γένωνται·

Nevertheless, even many of the rulers believed in him, but because of the Pharisees they did not confess it, so that they would not be put out of the synagogue;

QUALIFIED CONCESSION ὅμως μέντοι A carefully qualified exception to the unbelief: some rulers did believe but refused public confession. The double adversative (ὅμως μέντοι) stresses the concession. The fear of ἀποσυνάγωγοι (synagogue exclusion) is a distinctive Johannine concern (cf. 9:22; 16:2). The irony: those with power to protect others from exclusion were themselves controlled by that fear.

ὅμως

nevertheless

concessive adverb

ὅμως: 'nevertheless, yet'; concessive particle introducing the qualified exception.

μέντοι

however

adversative particle (emphatic)

μέντοι: 'indeed, however'; a strengthening adversative — ὅμως μέντοι = 'yet nevertheless!'

καὶ

even

adjunctive adverb

ἐκ

from among

preposition + genitive (partitive)

τῶν

the

Genitive

article

ἀρχόντων

rulers

Genitive

partitive genitive

ἄρχων: 'ruler, leader'; members of the Sanhedrin or priestly aristocracy. Nicodemus (3:1; 7:50) is the only named example.

πολλοὶ

many

Nominative

subject

ἐπίστευσαν

believed

Aor Act Indic 3 Pl · πιστεύω

main verb

→ constative aorist

εἰς

in

preposition + accusative (object of belief)

αὐτόν

him

Accusative

object of εἰς

ἀλλὰ

but

strong adversative conjunction

διὰ

because of

preposition + accusative (cause)

τοὺς

the

Accusative

article

Φαρισαίους

Pharisees

Accusative

object of διὰ (cause of silence)

οὐχ

not

negative particle

ὠμολόγουν

were confessing

Impf Act Indic 3 Pl · ὁμολογέω

main verb

→ descriptive imperfect (habitual non-confession)

ὁμολογέω: 'confess, acknowledge publicly'; from ὁμός + λέγω ('say the same thing'). Public confession is the natural fruit of faith in John (cf. 1 John 2:23; 4:2–3; Rom 10:9–10). The imperfect = repeated/habitual silence.

ἵνα

so that

purpose/result conjunction

μή

not

negative particle

ἄποσυνάγωγοι

expelled from the synagogue

Nominative

predicate nominative

ἄποσυνάγωγος: 'expelled from the synagogue'; a compound unique to John in the NT (9:22; 12:42; 16:2). It reflects a formal Jewish disciplinary measure excluding someone from the community.

γένωνται

they might become

Aor Mid Subj 3 Pl · γίνομαι

subjunctive in ἵνα-clause (purpose)

→ *constative aorist subjunctive*

γίνομαι: 'become'; 'lest they become excluded from the synagogue!'

43 ἠγάπησαν γὰρ τὴν δόξαν τῶν ἀνθρώπων μᾶλλον ἢπερ τὴν δόξαν τοῦ θεοῦ.

for they loved the glory of men more than the glory of God.

EXPLANATORY GROUND (FOR THEIR SILENCE) γὰρ The γὰρ explains the rulers' failure to confess. The antithesis δόξαν τῶν ἀνθρώπων / δόξαν τοῦ θεοῦ echoes 5:44 ('How can you believe, when you receive glory from one another and do not seek the glory that comes from the only God?'). The aorist ἠγάπησαν presents their choice as a decisive orientation.

ἠγάπησαν

they loved

Aor Act Indic 3 Pl · ἀγαπάω

main verb

→ *constative aorist (decisive orientation)*

ἀγαπάω: 'love'; the aorist marks a definitive choice: they set their love on human honor. This love for human glory is incompatible with faith (cf. 5:44).

γὰρ

for

explanatory conjunction

τὴν

the

Accusative

article

δόξαν

glory/honor

Accusative

direct object

δόξα: 'glory, honor, reputation'; in the social sense = public esteem, honor in the honor-shame culture of antiquity. Their primary value was the approval of peers, not divine approval.

| | | | |
|--|---|---|--|
| <p>τῶν of Genitive article</p> | <p>ἀνθρώπων men/people Genitive <i>genitive (source/authorial — honor from humans)</i> ἄνθρωπος; 'human being'; 'the glory/honor of people' = what humans grant as reputation.</p> | <p>μᾶλλον more <i>comparative adverb</i> μᾶλλον: 'more, rather!'; with ἥπερ = 'more than!'</p> | <p>ἥπερ than <i>comparative particle</i> ἥπερ: 'than, rather than!'; stronger comparative than simple ἢ.</p> |
| <p>τήν the Accusative article</p> | <p>δόξαν glory Accusative <i>direct object (second, in comparison)</i></p> | <p>τοῦ of Genitive article</p> | <p>θεοῦ God Genitive <i>genitive (source — honor from God)</i> θεός; 'God!'; 'the glory of God' = the honor that God confers; the supreme value by which all other honors are judged. Cf. 5:44.</p> |

44 Ἰησοῦς δὲ ἔκραξεν καὶ εἶπεν· Ὁ πιστεύων εἰς ἐμὲ οὐ πιστεύει εἰς ἐμὲ ἀλλὰ εἰς τὸν πέμψαντά με,

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

| FINAL PUBLIC DECLARATION (SUMMARY THEOLOGY) **δὲ** Verses 44–50 are often read as a displaced or retrospective discourse — Jesus has already hidden (v.36). Many interpreters see this as a Johannine narrative summary or appendix to the public ministry. The ἔκραξεν ('cried out') is the characteristic verb of Jesus' public proclamations (7:28, 37; 12:13). The subordination of belief in Jesus to belief in the Father is the chapter's theological apex.

Ἰησοῦς

Jesus

Nominative
subject

δὲ

and

continuative particle

ἔκραξεν

cried out

Aor Act Indic 3 Sg · κράζω

main verb

→ constative aorist

κράζω: 'cry out, shout'; the loud, public proclamation characteristic of John's Jesus in public settings (7:28; 7:37; 12:44).

καὶ

and

coordinating conjunction

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (pleonastic pair with ἔκραξεν)

→ constative aorist

ὁ

the one

Nominative

article (substantival)

πιστεύων

believing

Pres Act Ptc Nom Sg Masc · πιστεύω

substantival participle (subject)

→ gnomic present

πιστεύω: 'believe'; the present participle = ongoing, habitual belief.

εἰς

in

preposition + accusative (object of belief)

ἐμέ

me

Accusative

object of εἰς

οὐ

not

negative particle

πιστεύει

believes

Pres Act Indic 3 Sg · πιστεύω

main verb

→ gnomic present

εἰς

in

preposition + accusative

ἐμέ

me

Accusative

object of εἰς (the negated term)

ἀλλά

but

strong adversative conjunction

εἰς

in

preposition + accusative

τὸν

the one

Accusative

article (substantival)

πέμψαντά

who sent

Aor Act Ptc Acc Sg Masc · πέμπω

attributive participle

→ constative aorist

πέμπω: 'send'; ὁ πέμψας με = 'the one who sent me' = the Father; the standard Johannine agency formula.

με

me

Accusative

direct object of πέμψαντά

45 καὶ ὁ θεωρῶν ἐμὲ θεωρεῖ τὸν πέμψαντά με.

"and whoever sees me sees him who sent me."

PARALLEL STATEMENT (SEEING = SEEING THE FATHER) **καὶ** The parallelism of vv.44–45 maps belief and vision onto the same schema: perceiving Jesus (through faith or sight) is perceiving the Father. This echoes 14:9 ('Whoever has seen me has seen the Father'). The present participle θεωρῶν / θεωρεῖ sustains the gnomic present register.

καὶ

and

coordinating conjunction

ὁ

the one

Nominative

article (substantival)

θεωρῶν

seeing/beholding

Pres Act Ptc Nom Sg Masc · θεωρέω

substantival participle (subject)

→ gnomic present

θεωρέω: 'see, observe, behold'; in John often = spiritually perceptive seeing, not mere physical sight.

ἐμὲ

me

Accusative

direct object

θεωρεῖ

sees

Pres Act Indic 3 Sg · θεωρέω

main verb

→ gnomic present

τὸν

the one

Accusative

article (substantival)

πέμψαντά

who sent

Aor Act Ptc Acc Sg Masc · πέμπω

attributive participle

→ constative aorist

πέμπω: 'send!'; the same τὸν πέμψαντά με formula as v.44.

με

me

Accusative

direct object of πέμψαντά

46 ἐγὼ φῶς εἰς τὸν κόσμον ἐλήλυθα, ἵνα πᾶς ὁ πιστεύων εἰς ἐμὲ ἐν τῇ σκοτίᾳ μὴ μείνη.

"I have come as light into the world, so that everyone who believes in me may not remain in darkness."

MISSION STATEMENT (LIGHT-WORLD) ASYNDETON The perfect ἐλήλυθα ('I have come and am present') grounds the light-claim in the incarnation. The purpose clause expresses the salvific aim: no one who believes should remain in the darkness of v.35. This is a summation of the light-prologue (1:4–9) applied to the believer.

ἐγὼ

I

Nominative

emphatic pronoun (subject)

φῶς

light

Nominative

predicate nominative (in apposition to subject)

φῶς: 'light!'; Jesus as the light of the world (1:4–9; 8:12; 9:5); here stated as the ground of his mission.

εἰς

into

preposition + accusative (goal/sphere)

τὸν

the

Accusative

article

κόσμον

world

Accusative

object of *εἰς*

κόσμος: 'world'; the realm into which the light has entered — the sphere of human darkness.

ἔλήλυθα

I have come

Perf Act Indic 1 Sg · ἔρχομαι

main verb

→ intensive perfect (incarnation as abiding reality)

ἔρχομαι: 'come'; the perfect ἔλήλυθα = 'I have come and remain present here' — the incarnation as permanent fact.

ἵνα

so that

purpose conjunction

πᾶς

everyone

Nominative

subject (universal)

πᾶς: 'every, all'; with the substantival participle = 'everyone who.'

ὁ

the one

Nominative

article (substantival)

πιστεύων

believing

Pres Act Ptc Nom Sg Masc · πιστεύω

substantival participle (subject)

→ gnomic present

εἰς

in

preposition + accusative (object of belief)

ἐμέ

me

Accusative

object of *εἰς*

ἐν

in

preposition + dative (sphere)

τῆ

the

Dative

article

σκοτία

darkness

Dative

dative of sphere

σκοτία: 'darkness'; the state of alienation from God (cf. v.35, 1:5).

μή

not

negative particle (with subjunctive)

μείνη

may remain

Aor Act Subj 3 Sg · μένω

subjunctive in *ἵνα*-clause (purpose)

→ constative aorist subjunctive

μένω: 'remain, abide, stay'; not to remain = liberation from darkness through faith.

47 καὶ ἔάν τις μου ἀκούσῃ τῶν ῥημάτων καὶ μὴ φυλάξῃ, ἐγὼ οὐ κρίνω αὐτόν· οὐ γὰρ ἦλθον ἵνα κρίνω τὸν κόσμον, ἀλλ' ἵνα σῶζω τὸν κόσμον.

"And if anyone hears my words and does not keep them, I do not judge him; for I did not come to judge the world but to save the world."

SALVIFIC NON-JUDGMENT καὶ The two ἵνα clauses balance judgment and salvation (cf. 3:17; 8:15).

The aorist ἦλθον summarizes the incarnation's purpose. The non-judgment of the first advent does not eliminate judgment — v.48 clarifies that the word itself will judge. The present κρίνω emphasizes that NOW is not the time of final judgment.

καὶ
and
coordinating conjunction

ἔάν
if
conditional conjunction

τίς
anyone
Nominative
subject (indefinite)

μου
my
Genitive
genitive (possession, with ῥημάτων)

ἀκούσῃ
hears
Aor Act Subj 3 Sg · ἀκούω
subjunctive in conditional clause
→ constative aorist subjunctive
ἀκούω: 'hear'; the first condition — passive hearing without keeping.

τῶν
the
Genitive
article

ῥημάτων
words
Genitive
genitive (object of ἀκούω)
ῥῆμα: 'word, saying, utterance'; in John distinguished from λόγος — ῥήματα = specific sayings; λόγος = the word as a whole. The genitive after ἀκούω is standard Greek (partitive-genitive of the thing heard).

καὶ
and
coordinating conjunction

μή

not

negative particle (with subjunctive)

φυλάξει

keep/guard

Aor Act Subj 3 Sg · φυλάσσω

subjunctive in conditional clause (second)

→ constative aorist subjunctive

φυλάσσω: 'guard, keep, observe'; τηρέω and φυλάσσω are near-synonyms in John for keeping Jesus' commandments; here the failure to act on what is heard.

ἐγώ

I

Nominative

emphatic pronoun (subject)

οὐ

not

negative particle

κρίνω

judge

Pres Act Indic 1 Sg · κρίνω

main verb (apodosis)

→ gnomic present (this-age non-judgment)

κρίνω: 'judge, evaluate'; the first advent is not the judgment-advent (cf. 5:22, 27; 8:15).

αὐτόν

him

Accusative

direct object

οὐ

not

negative particle

γάρ

for

explanatory conjunction

ἦλθον

I came

Aor Act Indic 1 Sg · ἔρχομαι

main verb (purpose statement)

→ constative aorist (incarnation purpose)

ἵνα

in order to

purpose conjunction

κρίνω

judge

Pres Act Subj 1 Sg · κρίνω

subjunctive in ἵνα-clause (purpose, negative)

→ gnomic present subjunctive

τὸν

the

Accusative

article

κόσμον

world

Accusative

direct object

ἀλλ'

but

strong adversative conjunction

ἵνα

but to

purpose conjunction (second, positive)

σώζω

save

Pres Act Subj 1 Sg · σώζω

subjunctive in ἵνα-clause (purpose, positive)

→ gnomic present subjunctive

σώζω: 'save, rescue, preserve'; the positive purpose of the first advent — cf. 3:17; 10:9.

τὸν

the

Accusative

article

κόσμον

world

Accusative

direct object

48 ὁ ἀθετῶν ἐμὲ καὶ μὴ λαμβάνων τὰ ῥήματά μου ἔχει τὸν κρίνοντα αὐτόν· ὁ λόγος ὃν ἐλάλησα ἐκεῖνος κρινεῖ αὐτὸν ἐν τῇ ἐσχάτῃ ἡμέρᾳ.

"The one who rejects me and does not receive my words has a judge: the word that I have spoken will judge him on the last day."

ESCHATOLOGICAL JUDGMENT (THE WORD AS JUDGE) ASYNDETON Judgment is not absent but deferred to the last day (ἐσχάτη ἡμέρα — a Johannine eschatological term, 6:39–40, 44, 54; 11:24). The judge is not Jesus personally but the λόγος he spoke — the word continues as a living standard against which rejection will be measured.

ὁ

the one

Nominative

article (substantival)

ἀθετῶν

rejecting

Pres Act Ptc Nom Sg Masc · ἀθετέω

substantival participle (subject)

→ gnomic present

ἀθετέω: 'reject, set aside, disregard'; from ἀ- + τίθημι ('not place value on'). A legal term for voiding an agreement.

ἐμὲ

me

Accusative

direct object

καὶ

and

coordinating conjunction

μή

not

negative particle (with participle)

λαμβάνων

receiving

Pres Act Ptc Nom Sg Masc · λαμβάνω

adverbial participle (coordinate with ἀθετῶν)

→ gnostic present

λαμβάνω: 'take, receive'; the two participles describe a single posture: rejection + non-reception.

τὰ

the

Accusative

article

ρήματα

words

Accusative

direct object of λαμβάνων

ρήμα: 'word'; specific sayings of Jesus — cf. v.47.

μου

my

Genitive

genitive (possession)

ἔχει

has

Pres Act Indic 3 Sg · ἔχω

main verb

→ gnostic present

ἔχω: 'have'; 'has a judge' — the rejector already has his judge, even without immediate execution of judgment.

τὸν

the one

Accusative

article (substantival)

κρίνοντα

judging

Pres Act Ptc Acc Sg Masc · κρίνω

substantival participle (direct object — 'a judge')

→ gnostic present

κρίνω: 'judge'; 'the one who judges him' = the spoken word as the eschatological standard.

αὐτόν

him

Accusative

direct object of κρίνοντα

ὁ

the

Nominative

article

λόγος

word

Nominative

subject (identified as the judge)

λόγος: 'word, message'; here the whole of Jesus' teaching — λόγος as the comprehensive message, contrasted with ῥήματα (specific sayings).

ὃν

which

Accusative

relative pronoun (object of ἐλάλησα)

| | | | |
|---|--|--|--|
| <p>ἐλάλησα I spoke Aor Act Indic 1 Sg · λαλέω <i>verb of relative clause</i> → constative aorist</p> | <p>ἐκεῖνος that one Nominative <i>demonstrative pronoun (emphatic subject, resuming ὁ λόγος)</i> ἐκεῖνος: 'that one'; emphatic demonstrative picking up ὁ λόγος — 'that word will judge him.'</p> | <p>κρινεῖ will judge Fut Act Indic 3 Sg · κρίνω <i>main verb (future)</i> → predictive future κρίνω: 'judge'; the word pronounced by Jesus in his earthly ministry becomes the standard at the last day.</p> | <p>αὐτὸν him Accusative <i>direct object</i></p> |
| <p>ἐν on <i>preposition + dative (time)</i></p> | <p>τῇ the Dative <i>article</i></p> | <p>ἐσχάτη last Dative <i>attributive adjective</i> ἐσχατος: 'last'; ἡ ἐσχάτη ἡμέρα = 'the last day,' John's characteristic eschatological term (6:39, 40, 44, 54; 11:24; 12:48). It refers to the day of resurrection and final judgment.</p> | <p>ἡμέρα day Dative <i>dative of time</i> ἡμέρα: 'day'; the eschatological day of judgment.</p> |

49 ὅτι ἐγὼ ἐξ ἑμαυτοῦ οὐκ ἐλάλησα, ἀλλ' ὁ πέμψας με πατὴρ αὐτός μοι ἐντολὴν δέδωκεν τί εἶπω καὶ τί λαλήσω.

"For I have not spoken on my own authority, but the Father who sent me has himself given me a commandment — what to say and what to speak."

GROUND (DIVINE AUTHORITY OF THE WORD) **ὅτι** The causal ὅτι grounds the word's authority to judge: Jesus did not speak ἐξ ἑμαυτοῦ ('from himself') but under the Father's ἐντολή ('commandment'). The perfect δέδωκεν ('has given') emphasizes the standing, permanent character of the divine commission.

ὅτι

for/because

causal conjunction

ἐγὼ

I

Nominative

emphatic pronoun (subject)

ἐξ

from

preposition + genitive (source)

ἐμαυτοῦ

myself

Genitive

reflexive pronoun (genitive of source)

ἐμαυτοῦ: first-person reflexive 'myself'; ἐξ ἐμαυτοῦ = 'on my own authority, from myself' — the denial of self-origination (cf. 5:19, 30; 7:28; 8:28; 14:10).

οὐκ

not

negative particle

ἐλάλησα

I spoke

Aor Act Indic 1 Sg · λαλέω

main verb

→ constative aorist

λαλέω: 'speak'; the aorist summarizes the entirety of Jesus' public teaching as not self-originated.

ἀλλ'

but

strong adversative conjunction

ὁ

the

Nominative

article

πέμψας

who sent

Aor Act Ptc Nom Sg Masc · πέμπω

attributive participle (modifying πατήρ)

→ constative aorist

πέμπω: 'send'; ὁ πέμψας με πατήρ = 'the Father who sent me' — the sending formula that establishes divine authority.

με

me

Accusative

direct object of πέμψας

πατήρ

Father

Nominative

subject

πατήρ: 'Father'; placed in apposition to the participle-phrase — 'the Father who sent me, he himself.'

αὐτός

himself

Nominative

emphatic pronoun (intensifier)

αὐτός: 'himself'; emphatic — the Father himself, not an intermediary, has given the commandment.

| | | | |
|---|---|---|---|
| <p>μοι me Dative <i>dative of indirect object</i></p> | <p>ἐντολήν commandment Accusative <i>direct object</i></p> <p>ἐντολή: 'commandment, instruction'; the Father's ἐντολή to Jesus frames all his teaching as obedient execution of divine commission.</p> | <p>δέδωκεν has given Perf Act Indic 3 Sg · δίδωμι <i>main verb</i></p> <p>→ <i>intensive perfect</i></p> <p>δίδωμι: 'give'; the perfect δέδωκεν = 'has given and the gift stands' — the Father's commission is an abiding reality, not a one-time event.</p> | <p>τί what Accusative <i>indirect interrogative (object of commandment)</i></p> <p>τίς: 'what'; the content of the commandment is expressed by two indirect questions.</p> |
| <p>εἶπω to say Aor Act Subj 1 Sg · λέγω <i>subjunctive in indirect question</i></p> <p>→ <i>constative aorist subjunctive (deliberative)</i></p> <p>λέγω: 'say'; εἶπω = what (content) to say.</p> | <p>καὶ and <i>coordinating conjunction</i></p> | <p>τί what Accusative <i>indirect interrogative (second)</i></p> | <p>λαλήσω to speak Aor Act Subj 1 Sg · λαλέω <i>subjunctive in second indirect question</i></p> <p>→ <i>constative aorist subjunctive (deliberative)</i></p> <p>λαλέω: 'speak'; λαλήσω = how to speak it. The pair εἶπω / λαλήσω covers both content and manner.</p> |

50 καὶ οἶδα ὅτι ἡ ἐντολὴ αὐτοῦ ζωὴ αἰώνιος ἐστίν. ἃ οὖν ἐγὼ λαλῶ, καθὼς εἶρηκέν μοι ὁ πατήρ, οὕτως λαλῶ.

"And I know that his commandment is eternal life. So what I speak, I speak just as the Father has told me."

CLOSING AFFIRMATION καὶ The chapter's final verse closes with two coordinated affirmations: (1) the Father's commandment = eternal life; (2) Jesus speaks exactly as the Father has commanded. The perfect εἶρηκέν ('has told') grounds present speech in the Father's permanent commission. This is the ideal close of the Book of Signs — Jesus is the transparent mediator of the Father's life-giving word.

καὶ
and

coordinating conjunction

οἶδα

I know

Perf Act Indic 1 Sg · οἶδα

main verb

→ intensive perfect (gnomic knowledge)

οἶδα: 'know' (perfect of ὁράω, 'see');
perfect-as-present, expressing
inherent/permanent knowledge.

ὅτι
that

conjunction (indirect statement)

ἡ
the

Nominative

article

ἐντολή

commandment

Nominative

subject

ἐντολή: 'commandment'; picking up the
ἐντολή of v.49 — the Father's directive to
Jesus.

αὐτοῦ

his

Genitive

genitive (possession)

ζωή

life

Nominative

predicate nominative

ζωή: 'life'; specifically eternal life (ζωή
αἰώνιος = v.25, 50). The Father's
commandment is not a burden but the
vehicle of life.

αἰώνιος

eternal

Nominative

attributive adjective

αἰώνιος: 'eternal'; the life of the coming
age, already present to the believer.

ἐστιν

is

Pres Act Indic 3 Sg · εἰμί

copulative verb

→ gnomic present

ὅ

what

Accusative

relative pronoun (direct object, fronted)

ὅ: relative pronoun 'which, what'; fronted
for emphasis.

οὖν

therefore

inferential particle

ἐγώ

I

Nominative

emphatic pronoun (subject)

λαλῶ

speak

Pres Act Indic 1 Sg · λαλέω

main verb (first clause)

→ descriptive present

λαλέω: 'speak'; Jesus' present and ongoing speech.

καθώς

just as

comparative conjunction

καθώς: 'just as, even as'; the standard of conformity.

εἶρηκέν

has spoken/told

Perf Act Indic 3 Sg · λέγω

verb of comparative clause

→ intensive perfect (the Father's word stands)

λέγω: 'say, tell'; the perfect εἶρηκέν = 'has told (and the telling stands)' — the Father's commission is a permanent reality.

μοι

me

Dative

dative of indirect object

ὁ

the

Nominative

article

πατήρ

Father

Nominative

subject (of εἶρηκέν)

πατήρ: 'Father'; the chapter's final word is the relationship that grounds all of Jesus' speaking and acting — Son speaking as the Father commanded.

οὕτως

so/thus

demonstrative adverb (manner)

οὕτως: 'thus, so, in this way'; the manner-word closing the verse — 'I speak thus.'

λαλῶ

I speak

Pres Act Indic 1 Sg · λαλέω

main verb (closing)

→ descriptive present

λαλέω: 'speak'; the final present-tense verb ties the chapter's close to the ongoing speech of the earthly Jesus.

On the text. John 12 is structurally pivotal: it closes the 'Book of Signs' (chs. 1–12) and opens the transition to the 'Book of Glory' (chs. 13–20). The chapter weaves together the anointing at Bethany (12:1–8), the triumphal entry (12:12–19), the arrival of Greeks (12:20–22), Jesus' great discourse on his hour and the grain of wheat (12:23–36), and the narrator's theological retrospect on Israel's unbelief citing Isaiah (12:37–43), before a final public appeal (12:44–50). At v.3 the critical text reads λίτραν μύρου νάρδου πιστικῆς πολυτίμου ('a pound of costly pure nard'), with πιστικῆς debated: most take it as 'genuine/pure' (related to πιστός, 'faithful, reliable'), though some propose it is a place-name (Pistike) or refers to a preparation method. At v.5 the price of three hundred denarii (τριακοσίων δηναρίων) reflects a laborer's annual wage. The name 'Lazarus' is absent from the MSS tradition of vv.9–11 — the pronouns refer back to ch.11 and are unambiguous. At v.15 the citation of Zech 9:9 differs slightly from both the MT and LXX; John's form is independent and abbreviated ('Do not fear, daughter of Zion; behold, your king comes, sitting on a donkey's colt'). The 'voice from heaven' at v.28 presents a minor variant: some witnesses have 'I have

glorified it and will glorify it again,' while others omit the second clause; the reading with both clauses is better attested (P66, Sinaiticus, Vaticanus) and is adopted here. The dual Isaiah citation at vv.38–40 is exegetically significant: v.38 quotes Isa 53:1 (the Servant Song's opening question) and v.40 cites Isa 6:10 (the throne-room commission to harden hearts) — the Johannine narrator then makes the striking claim (v.41) that Isaiah 'saw his glory and spoke about him,' applying the divine throne-room vision to Jesus. 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.