

**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 2

## KATA IQANNHN B'

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 · 2:1–11

#### **The sign at Cana: water into wine**

On the third day a wedding is held at Cana of Galilee; the wine fails and Mary informs Jesus (1–3). Jesus deflects with τί ἐμοὶ καὶ σοί and a reference to his 'hour' (4), but Mary tells the servants to do whatever he says (5). Six stone purification jars are filled to the brim with water (6–7), and at Jesus' command the servants draw out and take some to the master of the feast, who tastes wine of superior quality (8–9); he addresses the bridegroom about the reversal of normal practice (10). The narrator closes: this was the beginning of the signs, Jesus manifested his glory, and his disciples believed in him (11).

B · 2:12

#### **Transition to Capernaum**

A brief travel note places Jesus, his mother, brothers, and disciples at Capernaum for a few days before the Passover.

C · 2:13–22

### The cleansing of the temple and the enigmatic sign

The Passover of the Judeans draws near and Jesus goes up to Jerusalem (13). Finding the temple courts full of traders and money-changers, he drives them out with a whip of cords, overturns the tables, and declares his Father's house must not be a house of trade (14–17). The Judeans demand a sign authorizing such action (18); Jesus answers with the riddle of destroying and raising the naos in three days (19). They misunderstand, calculating Herod's forty-six-year building project (20); the narrator explains that he was speaking of the temple of his body, understood by the disciples only after the resurrection (21–22).

D · 2:23–25

### Believing the signs, but Jesus does not entrust himself

At the Passover feast in Jerusalem many believe in his name when they see the signs he performed (23); but Jesus does not entrust himself to them because he knows all people and needs no testimony about a person, for he himself knows what is in a person (24–25). This withheld self-entrusting frames the Nicodemus encounter in ch.3.

## 1 Καὶ τῇ ἡμέρᾳ τῇ τρίτῃ γάμος ἐγένετο ἐν Κανὰ τῆς Γαλιλαίας, καὶ ἦν ἡ μήτηρ τοῦ Ἰησοῦ ἐκεῖ·

On the third day a wedding took place in Cana of Galilee, and the mother of Jesus was there.

**NARRATIVE OPENING** **Καὶ** The temporal marker 'on the third day' (τῇ ἡμέρᾳ τῇ τρίτῃ) continues the sequence of days that has structured ch.1; some interpret a symbolic echo of resurrection. The aorist ἐγένετο introduces the new episode; the imperfect ἦν sets the static scene with Mary's presence.

Καὶ  
and

*coordinating conjunction (narrative)*

τῇ  
the

*Dative  
article*

ἡμέρᾳ  
day

*Dative  
dative of time (when)*

ἡμέρα: 'day'; dative of time continues the chain of days from ch.1.

τῇ  
the

*Dative  
article (attributive)*

## τρίτη

third

Dative

*ordinal adjective, attributive*

τρίτος: 'third'; possibly anticipates resurrection on the third day.

## γάμος

wedding

Nominative

*subject of ἐγένετο*

γάμος: 'wedding, marriage feast'; the setting that makes the wine shortage socially acute.

## ἐγένετο

took place

Aor Mid Indic 3 Sg · γίνομαι

*existential main verb*

→ constative aorist

γίνομαι: 'become, happen, take place'; standard narrative introduction.

## ἐν

in

*preposition + dative (place)*

## Κανά

Cana

Dative

*dative of place*

Κανά: a village of Galilee; identified with Khirbet Qana north of Nazareth.

## τῆς

of

Genitive

*article*

## Γαλιλαίας

Galilee

Genitive

*genitive of place (region)*

Γαλιλαία: the northern region; specifies Cana's location and sets it apart from Judea.

## καί

and

*coordinating conjunction*

## ἦν

was

Impf Act Indic 3 Sg · εἶμι

*main verb (existential)*

→ descriptive imperfect

εἶμι: 'be'; imperfect sets the background scene.

## ἡ

the

Nominative

*article*

## μήτηρ

mother

Nominative

*subject*

μήτηρ: 'mother'; John never names Mary; her role anticipates vv.3-5.

## τοῦ

of

Genitive

*article*

## Ἰησοῦ

Jesus

Genitive

*genitive of relationship*

Ἰησοῦς: Jesus.

## ἐκεῖ

there

*adverb of place*

## 2 ἐκλήθη δὲ καὶ ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὸν γάμον.

Jesus also was invited, and his disciples, to the wedding.

**NARRATIVE CONTINUATION** **δὲ** The mildly contrastive δὲ advances the scene: Mary was there already (ἦν, imperfect); Jesus and the disciples were invited (ἐκλήθη, aorist). The aorist passive ἐκλήθη implies a formal invitation, reinforcing the social setting.

**ἐκλήθη**

was invited

Aor Pass Indic 3 Sg · καλέω

main verb (passive)

→ constative aorist

καλέω: 'call, invite'; the passive marks formal invitation to the feast.

**δὲ**

and

mildly adversative / continuative conjunction

**καὶ**

also

adverbial καί (also)

**ὁ**

the

Nominative

article

**Ἰησοῦς**

Jesus

Nominative

subject

Ἰησοῦς: Jesus.

**καὶ**

and

coordinating conjunction

**οἱ**

the

Nominative

article

**μαθηταὶ**

disciples

Nominative

compound subject

μαθητής: 'learner, disciple'; those called in ch.1 (Andrew, Peter, Philip, Nathanael).

**αὐτοῦ**

his

Genitive

genitive of possession

**εἰς**

to

preposition + accusative (direction/goal)

**τὸν**

the

Accusative

article

**γάμον**

wedding

Accusative

object of εἰς (destination)

γάμος: 'wedding feast'; the goal of the invitation.

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

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

**COMPLICATION / INCITING MOMENT** καὶ The genitive absolute ὑστερήσαντος οἴνου introduces the crisis. The historic present λέγει (John's most characteristic narrative tense) gives Mary's statement vividness. Her laconic report implies an implicit petition: she states the need without explicitly requesting action.

<p>καὶ and <i>coordinating conjunction (narrative)</i></p>	<p><b>ὑστερήσαντος</b> having run out Aor Act Ptc Gen Sg M · ὑστερέω <i>genitive absolute (temporal)</i> → constative aorist participle ὑστερέω: 'lack, fall short, run out'; the wine failing at a feast was a social embarrassment.</p>	<p><b>οἴνου</b> of wine Genitive <i>genitive absolute subject</i> οἶνος: 'wine'; the subject of the genitive absolute; its deficiency is the catalyst.</p>	<p><b>λέγει</b> says Pres Act Indic 3 Sg · λέγω <i>main verb (historic present)</i> → historic present (vivid narration) λέγω: 'say, speak'; historic present narrates past speech with vividness.</p>
<p><b>ἡ</b> the Nominative <i>article</i></p>	<p><b>μήτηρ</b> mother Nominative <i>subject</i> μήτηρ: 'mother'; Mary, unnamed throughout John.</p>	<p><b>τοῦ</b> of Genitive <i>article</i></p>	<p><b>Ἰησοῦ</b> Jesus Genitive <i>genitive of relationship</i> Ἰησοῦς: Jesus.</p>
<p><b>πρὸς</b> to <i>preposition + accusative (addressee)</i></p>	<p><b>αὐτόν</b> him Accusative <i>object of πρὸς (indirect addressee)</i></p>	<p><b>Οἶνον</b> wine Accusative <i>object (fronted for emphasis)</i> οἶνος: 'wine'; placed first for emphasis — the critical lack.</p>	<p><b>οὐκ</b> not <i>negative particle</i></p>

## ἔχουσιν

they have

Pres Act Indic 3 Pl · ἔχω

*main verb of reported speech*

→ simple present

ἔχω: 'have, possess'; the host party is the implied subject.

## 4 καὶ λέγει αὐτῇ ὁ Ἰησοῦς· Τί ἐμοὶ καὶ σοί, γύναι; οὐπω ἦκει ἡ ὥρα μου.

And Jesus said to her, 'Woman, what is that to me and to you? My hour has not yet come.'

RESPONSE / DEFLECTION **καὶ** Jesus' response is a double movement: (1) the Semitic idiom τί ἐμοὶ καὶ σοί distances his action from Mary's prompting without dismissiveness; (2) the statement about his ὥρα (hour) is the chapter's most significant theological crux, pointing forward to the cross (12:23; 13:1; 17:1). The verb ἦκει (present of arrival) is climactic: the hour 'has not yet arrived.'

καὶ  
and

*coordinating conjunction*

## λέγει

says

Pres Act Indic 3 Sg · λέγω

*main verb (historic present)*

→ historic present

λέγω: 'say'; historic present, John's dominant narrative verb.

## αὐτῇ

to her

Dative

*dative of indirect object*

## ὁ

the

Nominative

*article*

## Ἰησοῦς

Jesus

Nominative

*subject*

Ἰησοῦς: Jesus.

## τί

what

Nominative

*interrogative pronoun (idiomatic)*

τί: the neuter interrogative in an idiomatic formula; 'What is it to me and to you?'

## ἐμοὶ

to me

Dative

*dative of reference / interest (idiom)*

ἐγώ: emphatic first-person pronoun; the idiom τί ἐμοὶ καὶ σοί is Semitic (cf. Judg 11:12 LXX).

## καὶ

and

*coordinating conjunction (within idiom)*

σοί

to you

Dative

*dative of reference (idiom)*

σοί: second-person pronoun; the idiom signals a refusal to be directed.

γύναι

woman

Vocative

*vocative of address*

γυνή: 'woman'; a respectful address in Greek idiom (cf. 19:26); not cold or harsh.

οὔπω

not yet

*temporal negative adverb*

οὔπω: 'not yet'; the crucial qualifier — the hour is coming but has not arrived.

ἦκει

has come

Pres Act Indic 3 Sg · ἦκω

*main verb*

→ present of arrival

ἦκω: 'have arrived, be present'; a present with perfect force — 'the hour has not yet come.'

ἡ

the

Nominative

*article*

ᾠρα

hour

Nominative

*subject*

ᾠρα: 'hour'; a Johannine theological term for the time of Jesus' glorification through death (7:30; 8:20; 12:23; 13:1; 17:1).

μου

my

Genitive

*genitive of possession*

## 5 λέγει ἡ μήτηρ αὐτοῦ τοῖς διακόνοις· Ὅτι ἂν λέγῃ ὑμῖν, ποιήσατε.

His mother said to the servants, 'Do whatever he tells you.'

PREPARATION / IMPLICIT COMPLIANCE ASYNDETON Mary's response is not direct address back to Jesus but an instruction to the servants — implying she expects him to act despite his apparent refusal. The indefinite relative clause ὅτι ἂν λέγῃ with ἂν + subjunctive is a generalizing construction: 'whatever he may say.' The aorist imperative ποιήσατε is urgent and unqualified.

**λέγει**

says

Pres Act Indic 3 Sg · λέγω

*main verb (historic present)*

→ historic present

λέγω: 'say'; historic present throughout the Cana narrative.

**ἡ**

the

Nominative

article

**μήτηρ**

mother

Nominative

subject

μήτηρ: 'mother'; Mary acts in quiet confidence despite Jesus' deflection.

**αὐτοῦ**

his

Genitive

*genitive of relationship*

**τοῖς**

the

Dative

article

**διακόνους**

servants

Dative

*dative of indirect object*

διάκονος: 'servant, deacon'; attendants at the feast; their obedience is key to the sign.

**Ὅ**

whatever

Accusative

*indefinite relative pronoun (object of ποιήσατε)*

ὅς: relative pronoun in the indefinite relative ὅ τι ἄν.

τι

ever

*indefinite particle (with ὅ: 'whatever')*

**ἄν**

[modal]

*modal particle (with subjunctive: generalizing)*

**λέγει**

he says

Pres Act Subj 3 Sg · λέγω

*verb of indefinite relative clause (subjunctive)*

→ generalizing present subjunctive

λέγω: 'say'; the subjunctive with ἄν generalizes across whatever he might command.

**ὕμῖν**

to you

Dative

*dative of indirect object*

**ποιήσατε**

do

Aor Act Imper 2 Pl · ποιέω

*main verb (imperative)*

→ constative aorist imperative (urgent command)

ποιέω: 'do, make'; aorist imperative — a crisp, complete-action command.

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

Now there were six stone water-jars there for the Jewish rites of purification, each holding two or three metrêtai.

**SETTING / BACKGROUND DETAIL** **δὲ** The imperfect ἦσαν with the participle κείμεναι establishes background. The six stone jars (λίθιναι, stone being preferred for ritual purity because stone does not contract uncleanness under Pharisaic halakah), their Jewishness, and their capacity (roughly 450–680 litres total) are all theologically loaded: Jesus fills Jewish purification vessels to overflowing with wine, a sign of eschatological abundance.

**ἦσαν**

were

Impf Act Indic 3 Pl · εἰμί

*main verb (existential, background)*

→ descriptive imperfect

εἰμί: 'be'; sets the background scene with the jars' presence.

**δὲ**

now

*transitional / background-marking conjunction*

**ἐκεῖ**

there

*adverb of place*

**λίθιναι**

stone

Nominative

*attributive adjective (material)*

λίθινος: 'made of stone'; stone vessels did not contract ritual impurity under Pharisaic rules (cf. m. Kelim 10:1).

**ὑδρίαὶ**

water-jars

Nominative

*subject*

ὑδρία: 'water-jar, hydria'; vessels for storing water, here for purification rites.

**ἕξ**

six

Nominative

*cardinal numeral (predicate/appositive)*

ἕξ: 'six'; the number may signal incompleteness (lacking the seventh of fullness) now filled to overflowing.

**κατὰ**

for

*preposition + accusative (purpose/standard)*

**τὸν**

the

Accusative

*article*

<p><b>καθαρισμὸν</b> purification</p> <p>Accusative</p> <p>object of κατά (purpose: 'for the purification')</p> <p>καθαρισμός: 'purification, cleansing'; the Jewish ritual washings of hands and vessels before meals.</p>	<p><b>τῶν</b> of the</p> <p>Genitive</p> <p>article</p>	<p><b>Ἰουδαίων</b> Jews</p> <p>Genitive</p> <p>genitive of reference (whose custom)</p> <p>Ἰουδαῖος: 'Judean, Jew'; John uses the term consistently with insider-outsider nuance.</p>	<p><b>κείμεναι</b> standing</p> <p>Pres Mid Ptc Nom Pl F · κείμεαι</p> <p>circumstantial participle (manner/position)</p> <p>→ descriptive present participle</p> <p>κείμεαι: 'lie, stand, be placed'; describes the jars as set in their place.</p>
<p><b>χωροῦσαι</b> holding</p> <p>Pres Act Ptc Nom Pl F · χωρέω</p> <p>circumstantial participle (capacity)</p> <p>→ descriptive present participle</p> <p>χωρέω: 'have room for, contain'; specifies the jars' capacity.</p>	<p><b>ἀνά</b> each</p> <p>preposition + accusative (distributive)</p> <p>ἀνά: distributive use, 'each (holding) two or three.'</p>	<p><b>μετρητὰς</b> metrêtai</p> <p>Accusative</p> <p>object of ἀνά (distributive measure)</p> <p>μετρητής: 'metrêtês,' a liquid measure of approximately 39 litres; two or three = c.78–117 L per jar.</p>	<p><b>δύο</b> two</p> <p>Accusative</p> <p>cardinal numeral</p>
<p><b>ἢ</b> or</p> <p>disjunctive conjunction</p>	<p><b>τρεις</b> three</p> <p>Accusative</p> <p>cardinal numeral (alternative)</p>		

## 7 λέγει αὐτοῖς ὁ Ἰησοῦς· Γεμίσατε τὰς ὑδρίας ὕδατος. καὶ ἐγένισαν αὐτὰς ἕως ἄνω.

Jesus said to them, 'Fill the jars with water.' And they filled them to the brim.

**COMMAND AND COMPLIANCE** **ASYNDETON** The two aorists — the imperative γεμίσατε and the indicative ἐγένισαν — are paired for command-and-compliance. The phrase ἕως ἄνω ('up to the top / to the brim') stresses completeness, setting up the abundance of the transformed contents.

**λέγει**

says

Pres Act Indic 3 Sg · λέγω

*main verb (historic present)*

→ historic present

λέγω: 'say'; historic present continues.

**αὐτοῖς**

to them

Dative

*dative of indirect object*

**ὁ**

the

Nominative

*article*

**Ἰησοῦς**

Jesus

Nominative

*subject*

Ἰησοῦς: Jesus.

**Γεμίσατε**

fill

Aor Act Imper 2 Pl · γεμίζω

*main verb (imperative)*

→ constative aorist imperative

γεμίζω: 'fill, load'; aorist imperative for a single complete act.

**τὰς**

the

Accusative

*article*

**ὑδρίας**

jars

Accusative

*direct object*

ὑδρία: 'water-jar'; the vessels of purification now to be filled anew.

**ὑδατος**

with water

Genitive

*genitive of material (content)*

ὑδωρ: 'water'; genitive of content with γεμίζω.

**καὶ**

and

*coordinating conjunction (narrative sequence)*

**ἐγέμισαν**

they filled

Aor Act Indic 3 Pl · γεμίζω

*main verb (compliance)*

→ constative aorist

γεμίζω: 'fill'; the servants obey completely.

**αὐτὰς**

them

Accusative

*direct object*

**ἕως**

up to

*preposition + adverb (extent)*

ἕως: 'until, up to'; with ἄνω marks the maximum extent.

**ἄνω**

the brim

*adverb of place (limit)*

ἄνω: 'above, to the top'; ἕως ἄνω = 'to the very brim' — complete, overflowing fullness.

## 8 καὶ λέγει αὐτοῖς Ἐντλήσατε νῦν καὶ φέρετε τῷ ἀρχιτρικλίνῳ. οἱ δὲ ἤνεγκαν.

And he said to them, 'Now draw some out and take it to the master of the feast!' And they took it.

**SECOND COMMAND AND COMPLIANCE** καὶ A second pair of commands (aorist imperative ἐντλήσατε + present imperative φέρετε) followed by compliance (imperfect-like aorist ἤνεγκαν). The ἀρχιτρικλίνος (lit. 'head of three dining couches') is the master of ceremonies or chief steward — not the host — whose verdict will validate the miracle without Jesus being its public agent.

καὶ  
and

*coordinating conjunction*

λέγει

says

Pres Act Indic 3 Sg · λέγω

*main verb (historic present)*

→ historic present

λέγω: 'say'; historic present.

αὐτοῖς

to them

Dative

*dative of indirect object*

Ἐντλήσατε

draw out

Aor Act Imper 2 Pl · ἐντλέω

*main verb (imperative)*

→ constative aorist imperative

ἐντλέω: 'draw (water)'; the same action as water-drawing, but now the content has changed.

νῦν

now

*adverb of time (immediacy)*

νῦν: 'now'; signals the moment of action after filling.

καὶ

and

*coordinating conjunction*

φέρετε

bring

Pres Act Imper 2 Pl · φέρω

*main verb (imperative, coordinate)*

→ present imperative (ongoing/directional action)

φέρω: 'bring, carry'; present imperative for the continuous carrying action.

τῷ

to the

Dative

*article*

## ἀρχιτρικλίνῳ

master of the feast

Dative

*dative of indirect object (recipient)*

ἀρχιτρικλίνος: 'master of the triclinium (three-couch dining room)'; the banquet steward or head waiter who oversees service and can pronounce judgment on quality.

## οἱ

they

Nominative

*article (substantival: 'they')*

## δὲ

and

*continuative conjunction*

## ἤνεγκαν

brought

Aor Act Indic 3 Pl · φέρω

*main verb (compliance)*

→ *constative aorist*

φέρω: 'bring'; suppletive aorist of φέρω; they carry it to the steward.

## 9 ὥς δὲ ἐγεύσατο ὁ ἀρχιτρικλίνος τὸ ὕδωρ οἶνον γεγεννημένον, καὶ οὐκ ᾔδει πόθεν ἐστίν, οἱ δὲ διάκονοι ᾔδεισαν οἱ ἠντληκότες τὸ ὕδωρ, φωνεῖ τὸν νυμφίον ὁ ἀρχιτρικλίνος

When the master of the feast tasted the water now become wine, and did not know where it came from (though the servants who had drawn the water knew), the master of the feast called the bridegroom

**TEMPORAL CLIMAX / IRONIC DISCLOSURE** **ὥς δὲ** The temporal ὥς + aorist ἐγεύσατο marks the moment of climax. The perfect participle γεγεννημένον ('having become') indicates the transformation is complete. The parenthetical ignorance of the ἀρχιτρικλίνος contrasted with the servants' knowledge (οἱ ᾔδεισαν) creates dramatic irony: the one who pronounces judgment is the last to know the source.

## ὥς

when

*temporal conjunction*

ὥς: 'when, as'; temporal — marks the moment of tasting.

## δὲ

now

*transitional particle*

## ἐγεύσατο

tasted

Aor Mid Indic 3 Sg · γεύομαι

*main verb (temporal clause)*

→ *constative aorist*

γεύομαι: 'taste, eat'; middle in form; the act of tasting is the pivot of the scene.

## ὁ

the

Nominative

*article*

## ἀρχιτρίκλιος

master of the feast

Nominative

*subject of ἐγεύσατο*

ἀρχιτρίκλιος: the banquet steward; his unknowing verdict validates the miracle.

## τὸ

the

Accusative

*article*

## ὕδωρ

water

Accusative

*direct object of ἐγεύσατο*

ὕδωρ: 'water'; the narrator names it 'the water' even though it is now wine — preserving the continuity of substance.

## οἶνον

wine

Accusative

*predicate accusative (with γεγενημένον)*

οἶνος: 'wine'; the result of the transformation.

## γεγενημένον

having become

Perf Mid Ptc Acc Sg N · γίνομαι

*attributive/predicative participle (result of transformation)*

→ intensive perfect participle (completed change)

γίνομαι: 'become'; the perfect marks the transformation as complete and present.

## καὶ

and

*coordinating conjunction*

## οὐκ

not

*negative particle*

## ἤδει

he knew

Plpf Act Indic 3 Sg · οἶδα

*main verb (parenthetical ignorance)*

→ pluperfect of state

οἶδα: 'know'; pluperfect functions as an imperfect of state: 'he did not know.'

## πόθεν

where ... from

*interrogative adverb of source (indirect question)*

πόθεν: 'from where'; introduces indirect question; a Johannine motif of hidden origin (cf. 3:8; 8:14).

## ἐστίν

it is

Pres Act Indic 3 Sg · εἰμί

*verb of indirect question*

→ simple present

εἰμί: 'be'; the origin of the wine.

## οἱ

the

Nominative

*article (substantival)*

## δὲ

but

*contrastive conjunction*

## διάκονοι

servants

Nominative

*subject (parenthetical)*

διάκονος: 'servant'; they know because they drew and carried.

## ἤδρισαν

knew

Plpf Act Indic 3 Pl · οἶδα

*main verb (parenthetical)*

→ pluperfect of state

οἶδα: 'know'; the servants' knowledge contrasts with the steward's ignorance — Johannine irony.

## οἱ

the ones who

Nominative

*article (substantival, resumptive)*

## ἤντληκότες

having drawn

Perf Act Ptc Nom Pl M · ἀντλέω

*attributive participle (identifying the servants)*

→ intensive perfect participle

ἀντλέω: 'draw'; the perfect marks their completed act of drawing as the basis of their knowledge.

<p><b>τὸ</b> the</p> <p>Accusative article</p>	<p><b>ὕδωρ</b> water</p> <p>Accusative direct object of ἠντληκότες</p> <p>ὕδωρ: 'water'; they drew 'the water' and know it went in as water.</p>	<p><b>φωνεῖ</b> calls</p> <p>Pres Act Indic 3 Sg · φωνέω main verb (historic present, resumptive)</p> <p>→ historic present</p> <p>φωνέω: 'call, summon'; the steward summons the bridegroom to speak.</p>	<p><b>τὸν</b> the</p> <p>Accusative article</p>
<p><b>νυμφίον</b> bridegroom</p> <p>Accusative direct object</p> <p>νυμφίος: 'bridegroom'; the host responsible for the feast; the one to whom the steward reports.</p>	<p><b>ὁ</b> the</p> <p>Nominative article</p>	<p><b>ἀρχιτρίκλινος</b> master of the feast</p> <p>Nominative subject (resumptive)</p> <p>ἀρχιτρίκλινος: the steward.</p>	

10 καὶ λέγει αὐτῷ· Πᾶς ἄνθρωπος πρῶτον τὸν καλὸν οἶνον τίθησιν, καὶ ὅταν μεθυσθῶσιν τότε τὸν ἐλάσσω· σὺ τετήρηκας τὸν καλὸν οἶνον ἕως ἄρτι.

and said to him, 'Every man serves the good wine first, and when people have drunk freely, then the inferior; you have kept the good wine until now!'

VERDICT / EVALUATIVE SPEECH **καὶ** The steward's verdict is the climactic pronouncement of the sign. His gnomic present (τίθησιν, 'one puts') describes universal custom, against which the bridegroom's behavior stands out. The perfect τετήρηκας ('you have kept') is an intensive perfect — the keeping is done and the superior wine is now present. He unknowingly praises what Jesus has done.

καὶ  
and

*coordinating conjunction*

λέγει  
says

Pres Act Indic 3 Sg · λέγω

*main verb (historic present)*

→ historic present

λέγω: 'say'; historic present.

αὐτῷ  
to him

Dative

*dative of indirect object*

Πᾶς  
every

Nominative

*universal adjective (subject)*

πᾶς: 'every, all'; gnomic subject – the universal custom.

ἄνθρωπος  
man

Nominative

*subject (gnomic)*

ἄνθρωπος: 'man, person'; generic – 'everyone does this.'

πρῶτον  
first

*adverb of sequence (temporal)*

πρῶτον: 'first'; establishes the conventional order.

τὸν  
the

Accusative

*article*

καλὸν  
good

Accusative

*attributive adjective*

καλός: 'good, fine, of good quality'; the superior wine served first.

οἶνον  
wine

Accusative

*direct object*

οἶνος: 'wine.'

τίθησιν  
serves

Pres Act Indic 3 Sg · τίθημι

*main verb (gnomic)*

→ gnomic present

τίθημι: 'put, set, place'; here 'serve, set out'; gnomic present stating universal custom.

καὶ  
and

*coordinating conjunction*

ὅταν  
when

*temporal conjunction (indefinite: ὅτε + ἄν)*

ὅταν: 'whenever'; indefinite temporal = 'when (eventually) they have drunk their fill!'

μεθυσθῶσιν  
they have drunk freely

Aor Pass Subj 3 Pl · μεθύσκω

*verb of temporal clause (ὅταν + subj.)*

→ constative aorist subjunctive

μεθύσκω: 'make drunk'; passive 'become drunk / drink freely'; euphemistic for when guests' palates are less discriminating.

τότε  
then

*correlative temporal adverb*

τότε: 'then'; the apodosis of the ὅταν clause.

τὸν  
the

Accusative

*article*

ἐλάσσω  
inferior

Accusative

*direct object (elliptical: sc. οἶνον)*

ἐλάσσων: 'lesser, inferior, cheaper'; the comparative adjective; the inferior wine served when discrimination is lowered.

<p><b>σύ</b> you</p> <p>Nominative</p> <p><i>emphatic subject pronoun</i></p> <p>σύ: emphatic, contrasting with πᾶς ἄνθρωπος — 'but you have done the opposite!'</p>	<p><b>τητήρηκας</b> have kept</p> <p>Perf Act Indic 2 Sg · τηρέω</p> <p><i>main verb</i></p> <p>→ <i>intensive perfect (completed action with present result)</i></p> <p>τηρέω: 'keep, guard, preserve'; the perfect underscores that the good wine is here, now, as a present result — the steward unknowingly praises Jesus' act.</p>	<p><b>τὸν</b> the</p> <p>Accusative</p> <p><i>article</i></p>	<p><b>καλὸν</b> good</p> <p>Accusative</p> <p><i>attributive adjective</i></p> <p>καλός: 'fine, superior!'</p>
<p><b>οἶνον</b> wine</p> <p>Accusative</p> <p><i>direct object</i></p> <p>οἶνος: 'wine!'</p>	<p><b>ἕως</b> until</p> <p><i>preposition + adverb (temporal extent)</i></p> <p>ἕως: 'until!'; with ἄρτι marks the endpoint as 'now!'</p>	<p><b>ἄρτι</b> now</p> <p><i>adverb of time (present moment)</i></p> <p>ἄρτι: 'just now, at this very moment!'; the superlative moment at which the good wine appears.</p>	

## 11 Ταύτην ἐποίησεν ἀρχὴν τῶν σημείων ὁ Ἰησοῦς ἐν Κανὰ τῆς Γαλιλαίας καὶ ἐφάνέρωσεν τὴν δόξαν αὐτοῦ, καὶ ἐπίστευσαν εἰς αὐτὸν οἱ μαθηταὶ αὐτοῦ.

This, the beginning of his signs, Jesus did at Cana of Galilee, and manifested his glory, and his disciples believed in him.

**NARRATIVE CONCLUSION / THEOLOGICAL SUMMARY** **ASYNDETON** The narrator's closing summary is carefully structured: (1) the sign is named the 'beginning of signs' (ἀρχὴν τῶν σημείων) — a Johannine numbering that implies a series; (2) Jesus 'manifested his glory' (ἐφάνέρωσεν τὴν δόξαν), linking the Cana sign to the Logos theology of the prologue (1:14: ἐθεασάμεθα τὴν δόξαν αὐτοῦ); (3) the disciples' faith (πιστεύω εἰς + accusative) is the sign's proper response. All three aorists are constative.

## Ταύτην

this

Accusative

*demonstrative pronoun (fronted direct object)*

οὗτος: 'this (thing)'; fronted for emphasis, resuming the action just described.

## ἐποίησεν

did

Aor Act Indic 3 Sg · ποιέω

*main verb*

→ *constative aorist*

ποιέω: 'do, make'; the standard Johannine verb for signs (σημεῖα); cf. 20:30.

## ἀρχήν

beginning

Accusative

*predicate accusative / double accusative*

ἀρχή: 'beginning'; Johannine numbering — 'as the first of his signs'; echoes 1:1 and Gen 1:1.

## τῶν

of the

Genitive

*article*

## σημείων

signs

Genitive

*genitive of the whole (partitive)*

σημεῖον: 'sign'; John's distinctive term for the miracles — they point beyond themselves to Jesus' identity.

## ὁ

the

Nominative

*article*

## Ἰησοῦς

Jesus

Nominative

*subject (delayed)*

Ἰησοῦς: Jesus.

## ἐν

in

*preposition + dative (place)*

## Κανά

Cana

Dative

*dative of place*

Κανά: Cana of Galilee; the place is named again for the summary.

## τῆς

of

Genitive

*article*

## Γαλιλαίας

Galilee

Genitive

*genitive of place*

Γαλιλαία: Galilee.

## καί

and

*coordinating conjunction*

## ἐφανερώσεν

manifested

Aor Act Indic 3 Sg · φανερώω

*main verb (coordinate)*

→ *constative aorist*

φανερώω: 'make visible, reveal, manifest'; a theological term in John for the self-disclosure of divine reality (cf. 1:31; 17:6); links the sign to the prologue's 'glory.'

## τὴν

the

Accusative

*article*

## δόξαν

glory

Accusative

*direct object*

δόξα: 'glory, splendor, honor'; the Shekinah-like radiance of God seen in Jesus (1:14; 12:41).

## αὐτοῦ

his

Genitive

*genitive of possession*

<p>καὶ and <i>coordinating conjunction</i></p>	<p><b>ἐπίστευσαν</b> believed Aor Act Indic 3 Pl · πιστεύω <i>main verb (coordinate)</i> → constative aorist (inceptive nuance) πιστεύω: 'believe, trust'; with εἰς + acc. is John's characteristic expression of personal faith-commitment (contrast simple dative or ὅτι).</p>	<p>εἰς in <i>preposition + accusative (object of belief)</i> εἰς: with πιστεύω marks committed trust directed toward a person.</p>	<p><b>αὐτὸν</b> him Accusative <i>object of εἰς (πιστεύω εἰς)</i></p>
<p><b>οἱ</b> the Nominative <i>article</i></p>	<p><b>μαθηταὶ</b> disciples Nominative <i>subject</i> μαθητής: 'disciple'; those called in ch.1 now respond with faith to the sign.</p>	<p><b>αὐτοῦ</b> his Genitive <i>genitive of relationship</i></p>	

12 Μετὰ τοῦτο κατέβη εἰς Καφαρναοὺμ αὐτὸς καὶ ἡ μήτηρ αὐτοῦ καὶ οἱ ἀδελφοὶ αὐτοῦ καὶ οἱ μαθηταὶ αὐτοῦ, καὶ ἐκεῖ ἔμειναν οὐ πολλὰς ἡμέρας.

After this he went down to Capernaum, he and his mother and his brothers and his disciples, and they stayed there for not many days.

TRANSITIONAL TRAVEL NOTICE **Μετὰ τοῦτο** The formula μετὰ τοῦτο ('after this') is a Johannine transitional bridge (cf. 3:22; 5:1; 6:1; 7:1). The aorist κατέβη ('went down') is geographical — from highland Cana toward the lake at Capernaum. The brief stay (οὐ πολλὰς ἡμέρας) sets up the Passover journey to Jerusalem in v.13.

Μετὰ

after

*preposition + accusative (temporal)*

τούτο

this

Accusative

*object of μετὰ (temporal)*

οὗτος: 'this'; the Johannine transitional formula μετὰ τούτο.

κατέβη

went down

Aor Act Indic 3 Sg · καταβαίνω

*main verb*

→ constative aorist

καταβαίνω: 'go down'; Cana sits in the hills; going to Capernaum on the lake is physically 'going down.'

εἰς

to

*preposition + accusative (destination)*

Καφαρναούμ

Capernaum

Accusative

*object of εἰς (place)*

Καφαρναούμ: the town on the northwest shore of the Sea of Galilee; Jesus' base in the Synoptics (Matt 4:13).

αὐτός

he himself

Nominative

*emphatic pronoun (first of compound subject)*

αὐτός: emphatic pronoun heading the list.

καὶ

and

*coordinating conjunction*

ἡ

the

Nominative

*article*

μήτηρ

mother

Nominative

*compound subject*

μήτηρ: 'mother'; Mary's last appearance until the cross (19:25).

αὐτοῦ

his

Genitive

*genitive of relationship*

καὶ

and

*coordinating conjunction*

οἱ

the

Nominative

*article*

ἀδελφοί

brothers

Nominative

*compound subject*

ἀδελφός: 'brother'; Jesus' brothers appear again in 7:3–10, still unbelieving.

αὐτοῦ

his

Genitive

*genitive of relationship*

καὶ

and

*coordinating conjunction*

οἱ

the

Nominative

*article*

**μαθηταὶ**

disciples

Nominative

*compound subject*

μαθητής: 'disciple'; those who just believed at Cana (v.11).

**αὐτοῦ**

his

Genitive

*genitive of relationship*

**καὶ**

and

*coordinating conjunction*

**ἐκεῖ**

there

*adverb of place*

**ἔμειναν**

they stayed

Aor Act Indic 3 Pl · μένω

*main verb (coordinate)*

→ *constative aorist*

μένω: 'remain, stay, abide'; a key Johannine word (abiding); here purely geographical.

**οὐ**

not

*negative particle*

**πολλὰς**

many

Accusative

*attributive adjective*

πολύς: 'many, much.'

**ἡμέρας**

days

Accusative

*accusative of extent of time*

ἡμέρα: 'day'; accusative of time duration.

### 13 Καὶ ἐγγὺς ἦν τὸ πάσχα τῶν Ἰουδαίων, καὶ ἀνέβη εἰς Ἱεροσόλυμα ὁ Ἰησοῦς.

The Passover of the Jews was near, and Jesus went up to Jerusalem.

SCENE TRANSITION / FESTIVAL SETTING **Καὶ** The Passover notice (τὸ πάσχα τῶν Ἰουδαίων) is the first of three Passovers in John (2:13; 6:4; 11:55), providing the chronological spine of the ministry. The verb ἀνέβη ('went up') is the standard Jewish idiom for pilgrimage to Jerusalem (geographic and cultic elevation).

**Καὶ**

and

*coordinating conjunction*

**ἐγγὺς**

near

*predicate adjective / adverb*

ἐγγύς: 'near, close'; temporal proximity to the feast.

**ἦν**

was

Impf Act Indic 3 Sg · εἰμί

*main verb (existential)*

→ *descriptive imperfect*

εἰμί: 'be'; descriptive imperfect for background setting.

**τὸ**

the

Nominative

*article*

## πάσχα

Passover

Nominative

*subject*

πάσχα: the Passover feast; from Hebrew  
פסח; John's three Passovers structure the  
ministry.

## τῶν

of the

Genitive

*article*

## Ἰουδαίων

Jews

Genitive

*genitive of reference / ownership*

Ἰουδαῖος: 'Judean, Jew'; the qualifying  
genitive marks the feast as belonging to the  
Jewish religious calendar.

## καὶ

and

*coordinating conjunction*

## ἀνέβη

went up

Aor Act Indic 3 Sg · ἀναβαίνω

*main verb*

→ constative aorist

ἀναβαίνω: 'go up'; the standard pilgrimage  
idiom (ἀναβαίνω εἰς Ἱερουσαλήμ);  
Jerusalem sits at higher elevation.

## εἰς

to

*preposition + accusative (destination)*

## Ἱεροσόλυμα

Jerusalem

Accusative

*object of εἰς (place)*

Ἱεροσόλυμα: Jerusalem; John uses both  
Ἱεροσόλυμα (Greek) and Ἱερουσαλήμ  
(Semitic transliteration).

## ὁ

the

Nominative

*article*

## Ἰησοῦς

Jesus

Nominative

*subject*

Ἰησοῦς: Jesus.

# 14 καὶ εὗρεν ἐν τῷ ἱερῷ τοὺς πωλοῦντας βόας καὶ πρόβατα καὶ περιστερὰς καὶ τοὺς κερματιστὰς καθημένους,

And he found in the temple those who were selling oxen and sheep and pigeons, and the money-changers sitting there,

**DISCOVERY / SCENE DESCRIPTION** καὶ The aorist εὗρεν ('found') is eyewitness discovery. The three categories of animals (βόας, πρόβατα, περιστερὰς) represent sacrificial animals for different economic levels (doves for the poor; cf. Lev 12:8; Luke 2:24). The κερματισταί ('small-coin changers') exchanged foreign currency for the Tyrian shekel required for the temple tax. The participial καθημένους ('sitting') sets the scene of settled commerce.

καὶ  
and

*coordinating conjunction*

εὗρεν

found

Aor Act Indic 3 Sg · εὕρισκω

*main verb*

→ *constative aorist*

εὕρισκω: 'find, discover'; marks unexpected discovery.

ἐν

in

*preposition + dative (place)*

τῷ

the

*Dative*

*article*

ἱερῷ

temple

*Dative*

*dative of place*

ἱερόν: the temple complex (the whole precinct, including the Court of the Gentiles); distinct from ναός (the inner sanctuary, v.19).

τοὺς

those

*Accusative*

*article (substantival)*

πωλοῦντας

selling

Pres Act Ptc Acc Pl M · πωλέω

*substantival participle (direct object)*

→ *descriptive present participle*

πωλέω: 'sell'; the temple traders sold animals for sacrifice.

βόας

oxen

*Accusative*

*direct object of πωλοῦντας*

βοῦς: 'ox, cattle'; the most expensive sacrifice.

καὶ and coordinating conjunction	<b>πρόβατα</b> sheep Accusative direct object (coordinate)   πρόβατον: 'sheep'; the standard Passover animal.	καὶ and coordinating conjunction	<b>περιστεράς</b> pigeons Accusative direct object (coordinate)   περιστερά: 'dove, pigeon'; the offering of the poor (Lev 12:8); Jesus will address the dove-sellers separately (v.16).
καὶ and coordinating conjunction	<b>τοὺς</b> the Accusative article (substantival)	<b>κερματιστάς</b> money-changers Accusative direct object (coordinate)   κερματιστής: 'small-coin changer'; they exchanged Roman/Greek coinage for Tyrian shekels required by the temple tax (m. Sheqalim).	<b>καθημένους</b> sitting Pres Mid Ptc Acc Pl M · κάθημαι predicative participle (circumstantial: manner) → descriptive present participle   κάθημαι: 'sit'; they were settled at their tables — entrenched commerce.

15 καὶ ποιήσας φραγέλλιον ἐκ σχοινίων πάντας ἐξέβαλεν ἐκ τοῦ ἱεροῦ, τὰ τε πρόβατα καὶ τοὺς βόας, καὶ τῶν κολλυβιστῶν ἐξέχεεν τὰ κέρματα καὶ τὰς τραπέζας ἀνέστρεψεν,

And making a whip of cords, he drove them all out of the temple, both the sheep and the oxen. And he poured out the coins of the money-changers and overturned their tables.

**PROPHETIC ACTION** καὶ The aorist participle ποιήσας ('having made') is attendant circumstance: Jesus deliberately constructs the φραγέλλιον before acting — an act of deliberate prophetic judgment, not uncontrolled anger. Three verbs of forceful action follow in sequence: ἐξέβαλεν (drove out), ἐξέχεεν (poured out), ἀνέστρεψεν (overturned). The animals and money-changers are distinguished: animals are driven out, tables are overturned (the dove-sellers will be addressed verbally in v.16).

καὶ  
and

*coordinating conjunction*

ποιήσας  
having made

Aor Act Ptc Nom Sg M · ποιέω

*attendant circumstance participle*

→ *constative aorist participle (action prior to main verb)*

ποιέω: 'make'; Jesus constructs the whip deliberately — a premeditated prophetic act.

φραγέλλιον  
whip

Accusative

*direct object of ποιήσας*

φραγέλλιον: 'whip, scourge'; from Latin flagellum; appears only here in the NT; made of rush-cords.

ἐκ  
from / of

*preposition + genitive (material)*

σχοινίων  
cords

Genitive

*genitive of material*

σχοίνιον: 'rush-cord, rope'; the material of the improvised whip.

πάντας  
all

Accusative

*direct object (universal)*

πᾶς: 'all'; drove out everyone in the trading zone.

ἐξέβαλεν  
he drove out

Aor Act Indic 3 Sg · ἐκβάλλω

*main verb*

→ *constative aorist*

ἐκβάλλω: 'throw out, drive out, expel'; forceful expulsion — the same verb used of exorcisms.

ἐκ  
out of

*preposition + genitive (separation)*

τοῦ  
the

Genitive

*article*

ἱεροῦ  
temple

Genitive

*genitive of separation*

ἱερόν: the temple precinct.

τά  
the

Accusative

*article (substantival, explanatory)*

τε  
both

*correlative particle (τε ... καί)*

τε: correlative with καί — 'both ... and!'

πρόβατα  
sheep

Accusative

*direct object (explanatory apposition)*

πρόβατον: 'sheep.'

καὶ  
and

*correlative conjunction (τε ... καί)*

τούς  
the

Accusative

*article*

βόας  
oxen

Accusative

*direct object (coordinate)*

βοῦς: 'ox.'

καὶ  
and

*coordinating conjunction*

τῶν  
of the

Genitive  
*article*

κολλυβιστῶν  
money-changers

Genitive  
*genitive (possessive, with κέρματα)*

κολλυβιστής: 'money-changer'; from  
κόλλυβος (the exchange fee); a different  
word from κερματιστής (v.14) — probably  
synonymous.

ἐξέχεεν  
he poured out

Aor Act Indic 3 Sg · ἐκχέω  
*main verb (coordinate)*

→ *constative aorist*

ἐκχέω: 'pour out, spill'; scattered the coins  
onto the ground.

τὰ  
the

Accusative  
*article*

κέρματα  
coins

Accusative  
*direct object*

κέσμα: 'small coin' (neut. pl.); the small-  
denomination foreign coins to be  
exchanged.

καὶ  
and

*coordinating conjunction*

τὰς  
the

Accusative  
*article*

τραπέζας  
tables

Accusative  
*direct object*

τράπεζα: 'table'; the exchange tables,  
overturned as an enacted judgment.

ἀνέστρεψεν  
overturned

Aor Act Indic 3 Sg · ἀναστρέφω  
*main verb (coordinate)*

→ *constative aorist*

ἀναστρέφω: 'turn upside down, overturn';  
dramatic symbolic inversion.

16 καὶ τοῖς τὰς περιστερὰς πωλοῦσιν εἶπεν· Ἄρατε ταῦτα ἐντεῦθεν, μὴ ποιεῖτε τὸν οἶκον τοῦ πατρὸς μου οἶκον ἐμπορίου.

And to those who were selling the pigeons he said, 'Take these things away; do not make my Father's house a house of trade.'

VERBAL COMMAND (DIVINE-FILIAL CLAIM) **καὶ** Jesus addresses the dove-sellers with speech rather than physical force — because releasing doves would create chaos. The command is two-fold: the aorist imperative ἄρατε ('take away') plus the present prohibition μὴ ποιεῖτε ('stop making'). The climactic phrase οἶκον τοῦ πατρὸς μου ('my Father's house') is Jesus' first explicit filial claim in the fourth Gospel, establishing his authority for the action.

καὶ

and

*coordinating conjunction*

τοῖς

to those

Dative

*article (substantival, dative)*

τὰς

the

Accusative

*article*

περιστερὰς

pigeons

Accusative

*direct object of πωλοῦσιν*

περιστερά: 'dove, pigeon!'

πωλοῦσιν

selling

Pres Act Ptc Dat Pl M · πωλέω

*substantival participle (with τοῖς: 'those who sell')*

→ descriptive present participle

πωλέω: 'sell!'

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

*main verb*

→ constative aorist

λέγω: 'say'; here the aorist εἶπεν replaces the historic present λέγει, marking a shift to verbal address.

Ἄρατε

take away

Aor Act Imper 2 Pl · αἶρω

*main verb (imperative)*

→ constative aorist imperative

αἶρω: 'lift, take away, remove'; an emphatic command to remove the trade apparatus.

ταῦτα

these things

Accusative

*direct object*

οὗτος: 'these'; the cages, equipment, animals.

ἐντεῦθεν

from here

*adverb of place (source)*

ἐντεῦθεν: 'from here, away from this place.'

μή

not

*negative particle (with imperative: prohibition)*

μή: negates the imperative — a command to stop/cease.

ποιεῖτε

make

Pres Act Imper 2 Pl · ποιέω

*main verb (present imperative prohibition)*

→ present imperative (cessation: stop doing)

ποιέω: 'make, do'; present imperative with μή often implies 'stop doing what you are doing.'

τὸν

the

Accusative

*article*

οἶκον

house

Accusative

*direct object*

οἶκος: 'house, household, dwelling'; the temple as God's house.

τοῦ

of

Genitive

*article*

πατρός

Father

Genitive

*genitive of relationship (possessive)*

πατήρ: 'father'; 'my Father's house' is Jesus' first explicit filial claim in the fourth Gospel — grounding his authority for the temple action.

μου

my

Genitive

*genitive of relationship (possessive pronoun)*

οἶκον

house

Accusative

*predicate accusative (double-accusative of result)*

οἶκος: 'house'; the second οἶκον is the predicate accusative: 'make [it] a house of commerce.'

ἐμπορίου

of trade

Genitive

*genitive of description / purpose*

ἐμπόριον: 'marketplace, emporium'; the house of prayer has become a place of commerce; cf. Zech 14:21: 'no trader in the house of the LORD!'

# 17 Ἐμνήσθησαν δὲ οἱ μαθηταὶ αὐτοῦ ὅτι γεγραμμένον ἐστίν· Ὁ ζῆλος τοῦ οἴκου σου καταφάγεταί με.

His disciples remembered that it is written, 'Zeal for your house will consume me.'

**SCRIPTURAL RECOLLECTION** **δὲ** The aorist ἐμνήσθησαν ('they remembered') marks a moment of scriptural illumination during the event (not yet post-resurrection; contrast v.22). The citation is from Ps 69:9 (LXX 68:10): ὁ ζῆλος τοῦ οἴκου σου κατέφαγεν με. John changes the aorist κατέφαγεν to the future καταφάγεταί, pointing forward — the zeal that drives the temple action will ultimately consume/destroy Jesus himself (the passion).

## Ἐμνήσθησαν

remembered

Aor Pass Indic 3 Pl · μμνήσκομαι

*main verb*

→ constative aorist

μμνήσκομαι: 'remember, recall'; the aorist passive is deponent in meaning; a key Johannine motif of post-event scriptural recognition (cf. vv.22; 12:16).

## δὲ

and

*transitional / continuative conjunction*

## οἱ

the

Nominative

*article*

## μαθηταὶ

disciples

Nominative

*subject*

μαθητής: 'disciple'; the same ones who believed at Cana (v.11).

## αὐτοῦ

his

Genitive

*genitive of relationship*

## ὅτι

that

*complementary conjunction (introducing content of memory)*

ὅτι: 'that'; introduces the content of what was remembered.

## γεγραμμένον

written

Perf Pass Ptc Nom Sg N · γράφω

*predicative participle (periphrastic with ἐστίν)*

→ intensive perfect participle (standing text)

γράφω: 'write'; the perfect passive 'it stands written' is the standard citation formula.

## ἐστίν

it is

Pres Act Indic 3 Sg · εἰμί

*main verb (periphrastic with γεγραμμένον)*

→ present of state

εἰμί: 'be'; forms the perfect-periphrastic γεγραμμένον ἐστίν = 'it stands written.'

<p><b>ὁ</b> the</p> <p>Nominative <i>article</i></p>	<p><b>ζῆλος</b> zeal</p> <p>Nominative <i>subject of the citation</i></p> <p>ζῆλος: 'zeal, ardor, jealousy'; the passionate devotion to God's honor that drives the temple action; from Ps 69:9.</p>	<p><b>τοῦ</b> for</p> <p>Genitive <i>article</i></p>	<p><b>οἴκου</b> house</p> <p>Genitive <i>objective genitive ('zeal for the house')</i></p> <p>οἶκος: 'house'; the temple as God's dwelling.</p>
<p><b>σου</b> your</p> <p>Genitive <i>genitive of possession</i></p> <p>σύ: 'you' (God); the psalmist's address to God, quoted of Jesus' Father.</p>	<p><b>καταφάγεται</b> will consume</p> <p>Fut Mid Indic 3 Sg · κατεσθίω <i>main verb of citation (future)</i></p> <p>→ <i>futuristic future (forward-pointing)</i></p> <p>κατεσθίω: 'eat up, consume, devour'; John's future (vs. the LXX aorist κατέφαγεν) projects forward to the cross — the zeal will consume Jesus.</p>	<p><b>με</b> me</p> <p>Accusative <i>direct object</i></p> <p>ἐγώ: 'me'; in the psalm, the righteous sufferer; applied here to Jesus.</p>	

## 18 Ἀπεκρίθησαν οὖν οἱ Ἰουδαῖοι καὶ εἶπαν αὐτῷ· Τί σημεῖον δεικνύεις ἡμῖν, ὅτι ταῦτα ποιεῖς;

So the Jews answered and said to him, 'What sign do you show us, seeing that you do these things?'

**CHALLENGE / DEMAND FOR AUTHORIZATION** οὖν The inferential οὖν links the demand to the temple action. The Judeans' question is for a legitimating sign (σημεῖον) — the same word used at v.11. The irony is deep: they demand a sign to authorize the sign-worker; Jesus' answer in v.19 will be the ultimate sign that they will not understand until after the resurrection.

## Ἀπεκρίθησαν

answered

Aor Pass Indic 3 Pl · ἀποκρίνομαι

*main verb*

→ *constative aorist*

ἀποκρίνομαι: 'answer, reply'; deponent passive in form; the standard response verb.

## οὖν

therefore

*inferential conjunction*

οὖν: 'therefore, so then'; inferential, connecting the demand to the temple action.

## οἱ

the

Nominative

*article*

## Ἰουδαῖοι

Jews

Nominative

*subject*

Ἰουδαῖος: 'Judeans'; the Jerusalem authorities who question Jesus' authorization.

## καὶ

and

*coordinating conjunction (hendiadys with ἀπεκρίθησαν)*

## εἶπαν

said

Aor Act Indic 3 Pl · λέγω

*main verb (coordinate)*

→ *constative aorist*

λέγω: 'say'; the ἀπεκρίθη ... εἶπεν formula is Semitic/Johannine idiom for formal address.

## αὐτῷ

to him

Dative

*dative of indirect object*

## τί

what

Accusative

*interrogative pronoun (direct object of δεικνύεις)*

τί: 'what?'; introduces the demand.

## σημεῖον

sign

Accusative

*direct object*

σημεῖον: 'sign'; the key word — they demand a legitimating miracle for the temple action.

## δεικνύεις

do you show

Pres Act Indic 2 Sg · δείκνυμι

*main verb (interrogative)*

→ *simple present*

δείκνυμι: 'show, display, demonstrate'; they demand a public demonstration of authority.

## ἡμῖν

to us

Dative

*dative of indirect object*

## ὅτι

that / since

*causal conjunction (grounds the demand)*

ὅτι: 'since, because, seeing that'; the causal ὅτι gives the reason for the demand.

## ταῦτα

these things

Accusative

*direct object*

οὗτος: 'these things!'; refers to the temple action.

## ποιεῖς

you do

Pres Act Indic 2 Sg · ποιέω

*verb of causal clause*

→ simple present

ποιέω: 'do, make'; your doing these things requires justification.

## 19 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς· Λύσατε τὸν ναὸν τοῦτον, καὶ ἐν τρισὶν ἡμέραις ἐγερῶ αὐτόν.

Jesus answered and said to them, 'Destroy this temple, and in three days I will raise it up!'

ENIGMATIC REPLY / SIGN-PROMISE ASYNDETON Jesus' reply is the chapter's central riddle. The aorist imperative Λύσατε is a conditional or concessive command — 'if/when you destroy' — not an instruction. The noun ναός (inner sanctuary, the sacred cella) is theologically loaded: more specific than ἱερόν (the precinct). The future ἐγερῶ ('I will raise up') plays on both the temple and resurrection. The three-day timeline (ἐν τρισὶν ἡμέραις) is a standard resurrection interval (cf. Hos 6:2; Matt 12:40).

## ἀπεκρίθη

answered

Aor Pass Indic 3 Sg · ἀποκρίνομαι

*main verb*

→ constative aorist

ἀποκρίνομαι: 'answer'; deponent.

## Ἰησοῦς

Jesus

Nominative

*subject*

Ἰησοῦς: Jesus.

## καὶ

and

*coordinating conjunction (ἀπεκρίθη ... εἶπεν formula)*

## εἶπεν

said

Aor Act Indic 3 Sg · λέγω

*main verb (coordinate)*

→ constative aorist

λέγω: 'say!'

## αὐτοῖς

to them

Dative

*dative of indirect object*

## Λύσατε

destroy

Aor Act Imper 2 Pl · λύω

*main verb (conditional/concessive imperative)*

→ *constative aorist imperative*

λύω: 'loose, destroy, dissolve, break down'; the imperative is conditional – 'if you destroy'; it will also be understood as accusation at the trial (Mark 14:58).

## τὸν

the

Accusative

*article*

## ναὸν

sanctuary

Accusative

*direct object*

ναός: the inner sanctuary or cella, distinct from ἱερόν (the whole precinct); John uses ναός – his body is the true ναός (v.21).

## τοῦτον

this

Accusative

*demonstrative adjective*

οὗτος: 'this'; pointing at the present temple structure, but meaning his body.

## καὶ

and

*coordinating conjunction (apodosis)*

## ἐν

in

*preposition + dative (time within)*

## τρισὶν

three

Dative

*cardinal numeral (dative of time)*

τρῆς: 'three!'

## ἡμέραις

days

Dative

*dative of time (within)*

ἡμέρα: 'day'; 'in three days' is the resurrection interval (Hos 6:2; 1 Cor 15:4).

## ἐγείρω

I will raise

Fut Act Indic 1 Sg · ἐγείρω

*main verb (apodosis)*

→ *predictive future*

ἐγείρω: 'raise, raise up'; the word for raising both a building and the dead – the key double entendre of the verse.

## αὐτόν

it

Accusative

*direct object*

αὐτός: 'it' (the temple/his body); the pronoun is masculine, naturally referring to ναός, but also to himself.

20 εἶπαν οὖν οἱ Ἰουδαῖοι· Τεσσεράκοντα καὶ ἕξ ἔτεσιν οἰκοδομήθη ὁ ναὸς οὗτος, καὶ σὺ ἐν τρισὶν ἡμέραις ἐγερεῖς αὐτόν;

The Jews then said, 'This temple has been under construction for forty-six years, and you will raise it up in three days?'

**MISUNDERSTANDING / INCREDULOUS RETORT** οὖν The Judeans' retort is the Johannine misunderstanding: they take the literal, lower-level meaning (Herod's temple, begun c.19 BCE; forty-six years = c.27/28 CE, consistent with the early ministry). The perfect-passive-in-function aorist οἰκοδομήθη ('has been built') describes the ongoing construction project. Their use of the same future ἐγερεῖς in a scoffing question shows they understood the temporal claim but not its referent.

**εἶπαν**

said

Aor Act Indic 3 Pl · λέγω

*main verb*

→ constative aorist

λέγω: 'say!'

**οὖν**

then

*inferential / transitional conjunction*

οὖν: 'then, therefore!'; moves from Jesus' statement to their response.

**οἱ**

the

Nominative

*article*

**Ἰουδαῖοι**

Jews

Nominative

*subject*

Ἰουδαῖος: the Jerusalem authorities.

**Τεσσεράκοντα**

forty

*cardinal numeral (dative of time, with ἔτεσιν)*

τεσσεράκοντα: 'forty!'

**καὶ**

and

*coordinating conjunction (arithmetic)*

**ἕξ**

six

*cardinal numeral (continuation of compound number)*

ἕξ: 'six!'; 46 years from the start of Herod's temple project (c.19/20 BCE) = c.27/28 CE.

**ἔτεσιν**

years

Dative

*dative of time (duration)*

ἔτος: 'year!'; dative of time over which the building has been under construction.

<p><b>οικοδομήθη</b> was built</p> <p>Aor Pass Indic 3 Sg · οικοδομέω</p> <p><i>main verb (describing ongoing building project)</i></p> <p>→ <i>constative aorist</i></p> <p>οικοδομέω: 'build'; the aorist summarizes the forty-six years of construction; the temple was not completed until 64 CE.</p>	<p><b>ὁ</b> the</p> <p>Nominative</p> <p><i>article</i></p>	<p><b>ναός</b> temple</p> <p>Nominative</p> <p><i>subject</i></p> <p>ναός: 'sanctuary'; they repeat his word ναός — indicating they understood his literal claim.</p>	<p><b>οὗτος</b> this</p> <p>Nominative</p> <p><i>demonstrative adjective (emphatic)</i></p> <p>οὗτος: 'this'; points to the standing Herodian structure.</p>
<p><b>καὶ</b> and</p> <p><i>coordinating conjunction (adversative force in retort)</i></p>	<p><b>σύ</b> you</p> <p>Nominative</p> <p><i>emphatic subject pronoun (contrast)</i></p> <p>σύ: emphatic — 'and you (one person!) will raise it in three days?'</p>	<p><b>ἐν</b> in</p> <p><i>preposition + dative (time)</i></p>	<p><b>τρισὶν</b> three</p> <p>Dative</p> <p><i>cardinal numeral (dative of time)</i></p> <p>τρεις: 'three!'</p>
<p><b>ἡμέραις</b> days</p> <p>Dative</p> <p><i>dative of time (within)</i></p> <p>ἡμέρα: 'day.'</p>	<p><b>ἐγερεῖς</b> will you raise</p> <p>Fut Act Indic 2 Sg · ἐγείρω</p> <p><i>main verb (incredulous rhetorical question)</i></p> <p>→ <i>predictive future (ironic)</i></p> <p>ἐγείρω: 'raise up'; they echo his claim in a scoffing question.</p>	<p><b>αὐτόν</b> it</p> <p>Accusative</p> <p><i>direct object</i></p> <p>αὐτός: 'it'; the temple as they understand it.</p>	

## 21 ἐκεῖνος δὲ ἔλεγεν περὶ τοῦ ναοῦ τοῦ σώματος αὐτοῦ.

But he was speaking about the temple of his body.

**NARRATOR'S CLARIFYING ASIDE** **δὲ** The imperfect ἔλεγεν with the contrastive ἐκεῖνος ('that one,' emphatic) signals a retrospective narrative clarification: the narrator steps in to decode the riddle for the reader. The phrase τοῦ σώματος αὐτοῦ ('of his body') identifies the ναός with Jesus himself — the incarnate Word (1:14) is the new locus of divine presence.

## ἐκεῖνος

he

Nominative

*emphatic demonstrative pronoun (subject)*

ἐκεῖνος; 'that one, he himself'; the emphatic pronoun in John often marks a significant subject, here clarifying who is speaking (Jesus, not the authorities).

## δὲ

but

*contrastive / explanatory conjunction*

## ἔλεγεν

was speaking

Impf Act Indic 3 Sg · λέγω

*main verb (retrospective clarification)*

→ descriptive imperfect

λέγω: 'say, speak'; the imperfect looks back at what he was saying — a narratorial comment.

## περὶ

about / concerning

*preposition + genitive (reference)*

## τοῦ

the

Genitive

*article*

## ναοῦ

temple

Genitive

*object of περί*

ναός; 'sanctuary, temple'; the same word as vv.19–20 — the narrator applies it to his body.

## τοῦ

of

Genitive

*article*

## σώματος

body

Genitive

*genitive of apposition (the body = the naos)*

σῶμα: 'body'; the incarnate body of the Logos is the true ναός — the place where God dwells (cf. 1:14: ἐσκήνωσεν ἐν ἡμῖν).

## αὐτοῦ

his

Genitive

*genitive of possession*

22 ὅτε οὖν ἠγέρθη ἐκ νεκρῶν, ἐμνήσθησαν οἱ μαθηταὶ αὐτοῦ ὅτι τοῦτο ἔλεγεν, καὶ ἐπίστευσαν τῇ γραφῇ καὶ τῷ λόγῳ ὃν εἶπεν ὁ Ἰησοῦς.

So when he was raised from the dead, his disciples remembered that he had said this, and they believed the Scripture and the word that Jesus had spoken.

POST-RESURRECTION FULFILLMENT / ANAMNESIS **ὅτε οὖν** The temporal ὅτε + inferential οὖν marks the post-resurrection moment as the interpretive key. The aorist passive ἠγέρθη ('was raised') is the standard resurrection announcement. The second ἐμνήσθησαν (cf. v.17) is the full Easter anamnesis: the disciples, scripture, and the word of Jesus converge and are believed. This is the Johannine pattern: events → later remembering → full understanding.

<p><b>ὅτε</b> when <i>temporal conjunction</i></p> <p>ὅτε: 'when'; definite temporal — marks the resurrection as the interpretive event.</p>	<p><b>οὖν</b> therefore <i>inferential / transitional particle</i></p> <p>οὖν: links the fulfillment to what preceded.</p>	<p><b>ἠγέρθη</b> he was raised Aor Pass Indic 3 Sg · ἐγείρω <i>main verb (temporal clause)</i> → <i>constative aorist</i></p> <p>ἐγείρω: 'raise'; the divine passive — God raised him; the standard resurrection formula (cf. 1 Cor 15:4).</p>	<p><b>ἐκ</b> from <i>preposition + genitive (separation)</i></p>
<p><b>νεκρῶν</b> the dead Genitive <i>genitive of separation</i></p> <p>νεκρός: 'dead (person)'; ἐκ νεκρῶν = 'from (among) the dead.'</p>	<p><b>ἐμνήσθησαν</b> remembered Aor Pass Indic 3 Pl · μιμνήσκομαι <i>main verb (apodosis)</i> → <i>constative aorist</i></p> <p>μιμνήσκομαι: 'remember'; the full post-resurrection anamnesis, completing what v.17 anticipated.</p>	<p><b>οἱ</b> the Nominative <i>article</i></p>	<p><b>μαθηταὶ</b> disciples Nominative <i>subject</i></p> <p>μαθητής: 'disciple'; the same group throughout ch.2.</p>

## αὐτοῦ

his

Genitive

*genitive of relationship*

## ὅτι

that

*complementary conjunction (content of memory)*

ὅτι: 'that'; introduces the content of their remembrance.

## τοῦτο

this

Accusative

*direct object of ἔλεγεν*

οὗτος: 'this'; refers to the temple-body saying.

## ἔλεγεν

he had said

Impf Act Indic 3 Sg · λέγω

*main verb of ὅτι-clause*

→ descriptive imperfect (in past reference)

λέγω: 'say'; the imperfect in indirect discourse recalls his past speech.

## καὶ

and

*coordinating conjunction*

## ἐπίστευσαν

they believed

Aor Act Indic 3 Pl · πιστεύω

*main verb (coordinate)*

→ constative aorist

πιστεύω: 'believe'; here with dative (τῇ γραφῇ, τῷ λόγῳ) — believe in, trust — distinct from the ambiguous faith of vv.23–24.

## τῇ

the

Dative

*article*

## γραφῇ

Scripture

Dative

*dative (object of πιστεύω)*

γραφῇ: 'scripture, writing'; the Psalm citation (v.17) and the body-temple saying are now mutually illuminating.

## καὶ

and

*coordinating conjunction*

## τῷ

the

Dative

*article*

## λόγῳ

word

Dative

*dative (object of πιστεύω)*

λόγος: 'word'; the specific saying of v.19; the Logos-word of the Son.

## ὃν

which

Accusative

*relative pronoun (object of εἶπεν)*

ὃς: relative pronoun, masculine acc. agreeing with λόγῳ.

## εἶπεν

had spoken

Aor Act Indic 3 Sg · λέγω

*verb of relative clause*

→ constative aorist

λέγω: 'say, speak!'

## ὁ

the

Nominative

*article*

## Ἰησοῦς

Jesus

Nominative

*subject of relative clause*

Ἰησοῦς: Jesus.

23 Ὡς δὲ ἦν ἐν τοῖς Ἱεροσολύμοις ἐν τῷ πάσχα ἐν τῇ ἑορτῇ, πολλοὶ ἐπίστευσαν εἰς τὸ ὄνομα αὐτοῦ, θεωροῦντες αὐτοῦ τὰ σημεῖα ἃ ἐποίει.

Now when he was in Jerusalem at the Passover feast, many believed in his name when they saw the signs that he was doing.

SCENE SUMMARY / QUALIFIED FAITH **Ὡς δὲ** The closing scene introduces the Jerusalem crowd's sign-based faith. The construction πιστεύω εἰς τὸ ὄνομα (belief in the name) is the Johannine formula for genuine personal trust (cf. 1:12; 3:18); yet the following verses (24–25) will qualify it as insufficient, since Jesus 'does not entrust himself' to them. The imperfect ἐποίει suggests signs plural being performed during the feast.

Ὡς

when

*temporal conjunction*

ὥς: 'when, as'; temporal introducing the setting.

δὲ

now

*transitional particle*

ἦν

he was

Impf Act Indic 3 Sg · εἰμί

*main verb (existential, temporal clause)*

→ descriptive imperfect

εἰμί: 'be.'

ἐν

in

*preposition + dative (place)*

τοῖς

the

Dative

*article*

Ἱεροσολύμοις

Jerusalem

Dative

*dative of place*

Ἱεροσόλυμα: Jerusalem; the neuter plural form (used elsewhere as feminine singular Ἱερουσαλήμ).

ἐν

at

*preposition + dative (time/occasion)*

τῷ

the

Dative

*article*

## πάσχα

Passover

Dative

*dative of time (occasion)*

πάσχα: the Passover festival.

## ἐν

at

*preposition + dative (appositional occasion)*

## τῆ

the

Dative

*article*

## έορτή

feast

Dative

*dative of time (appositional to πάσχα)*

έορτή: 'feast, festival'; the Passover feast — the wider festival setting.

## πολλοί

many

Nominative

*subject*

πολύς: 'many'; a large but unspecified group.

## έπίστευσαν

believed

Aor Act Indic 3 Pl · πιστεύω

*main verb*

→ *constative aorist (inceptive nuance)*

πιστεύω: 'believe'; with εις τὸ ὄνομα = the Johannine formula for faith commitment.

## εις

in

*preposition + accusative (object of faith)*

## τὸ

the

Accusative

*article*

## ὄνομα

name

Accusative

*object of εις (πιστεύω εις τὸ ὄνομα)*

ὄνομα: 'name'; in Jewish thought the name encodes the person's identity and authority; cf. 1:12: 'those who believe in his name.'

## αὐτοῦ

his

Genitive

*genitive of possession*

## θεωροῦντες

seeing

Pres Act Ptc Nom Pl M · θεωρέω

*circumstantial participle (causal: because they saw)*

→ *descriptive present participle*

θεωρέω: 'observe, behold, perceive'; more than seeing — attentive beholding; but the faith rests only on signs, which is the problem (cf. 4:48).

## αὐτοῦ

his

Genitive

*genitive (possessive, with σημεία)*

**τὰ**

the

Accusative

article

**σημεῖα**

signs

Accusative

direct object of *θεωροῦντες*

σημεῖον: 'sign'; plural here — implying multiple miraculous works during the Passover period.

**ἃ**

which

Accusative

relative pronoun (direct object of *ἐποίει*)

ἃ; neut. pl. acc. relative pronoun.

**ἐποίει**

he was doing

Impf Act Indic 3 Sg · ποιέω

verb of relative clause

→ descriptive imperfect (ongoing activity)

ποιέω: 'do, perform'; the imperfect indicates an ongoing series of signs during the feast.

## 24 αὐτὸς δὲ Ἰησοῦς οὐκ ἐπίστευεν αὐτὸν αὐτοῖς, διὰ τὸ αὐτὸν γινώσκειν πάντας,

But Jesus himself did not entrust himself to them, because he knew all people

**QUALIFICATION / JESUS' WITHHOLDING** **δὲ** The sharp contrast is marked by αὐτὸς δὲ Ἰησοῦς ('but Jesus himself'). The verb πιστεύω is repeated but now in a different construction: the crowd 'believed in him' (εἰς τὸ ὄνομα); Jesus 'did not entrust himself (αὐτόν, reflexive) to them.' The imperfect ἐπίστευεν is durative — a sustained withholding. The reason is his comprehensive knowledge (γινώσκειν πάντας), which follows in vv.24b–25.

**αὐτὸς**

himself

Nominative

emphatic pronoun (subject)

αὐτός; emphatic; 'Jesus himself' — sets up the sharp contrast.

**δὲ**

but

contrastive conjunction

**Ἰησοῦς**

Jesus

Nominative

subject (in apposition to αὐτός)

Ἰησοῦς; Jesus.

**οὐκ**

not

negative particle

<p><b>ἐπίστευεν</b> was entrusting Impf Act Indic 3 Sg · πιστεύω <i>main verb</i></p> <p>→ descriptive imperfect (durative withholding)</p> <p>πιστεύω: here 'entrust' (πιστεύω + accusative + dative); 'he was not entrusting himself to them' — a sustained stance of not committing himself to them.</p>	<p><b>αὐτὸν</b> himself Accusative <i>reflexive pronoun (direct object)</i></p> <p>αὐτός: the reflexive pronoun (αὐτός with spiritus asper); Jesus does not entrust his person to their kind of faith.</p>	<p><b>αὐτοῖς</b> to them Dative <i>dative of indirect object</i></p>	<p><b>διὰ</b> because of <i>preposition + accusative (cause)</i></p> <p>διὰ + accusative: causal — 'because of, on account of.'</p>
<p><b>τὸ</b> the Accusative <i>article (articular infinitive)</i></p>	<p><b>αὐτὸν</b> him Accusative <i>accusative subject of infinitive</i></p> <p>αὐτός: the subject of the articular infinitive γινώσκειν.</p>	<p><b>γινώσκειν</b> knowing Pres Act Inf · γινώσκω <i>articular infinitive (with διὰ: causal)</i></p> <p>→ present infinitive (ongoing state)</p> <p>γινώσκω: 'know, come to know'; here Jesus' comprehensive relational knowledge of persons.</p>	<p><b>πάντας</b> all people Accusative <i>direct object of γινώσκειν</i></p> <p>πάς: 'all, everyone'; he knows every person — a claim to divine omniscience.</p>

25 καὶ ὅτι οὐ χρείαν εἶχεν ἵνα τις μαρτυρήσῃ περὶ τοῦ ἀνθρώπου· αὐτὸς γὰρ ἐγίνωσκεν τί ἦν ἐν τῷ ἀνθρώπῳ.

and because he had no need for anyone to testify about a person, for he himself knew what was in a person.

ELABORATION / GROUNDING OF JESUS' SELF-KNOWLEDGE **καὶ ὅτι** The second ὅτι-clause elaborates the first: Jesus' knowledge of 'all' (v.24) means he needs no external testimony (μαρτυρία) about a human being. The imperfect εἶχεν + ἐγίνωσκεν sustains the durative tone. The phrase τί ἦν ἐν τῷ ἀνθρώπῳ ('what was in a person') resonates forward to ch.3 (Nicodemus) and ch.4 (the Samaritan woman) — Jesus already knows what each person will need.

καὶ  
and

*coordinating conjunction (second ὅτι-clause)*

ὅτι  
that / because

*complementary conjunction (second reason clause)*

ὅτι: coordinates with the first ὅτι of v.24 — a second causal clause.

οὐ  
no / not

*negative particle*

χρειαίν  
need

*object of εἶχεν (idiom: χρειαίν ἔχω = 'have need')*

χρεία: 'need, necessity'; χρειαίν ἔχω is the standard idiom for 'need'; here negated.

εἶχεν

he had

Impf Act Indic 3 Sg · ἔχω  
*main verb (idiom: χρειαίν εἶχεν)*

→ descriptive imperfect

ἔχω: 'have'; imperfect of sustained state.

ἵνα

that

*subordinating conjunction (with subj.: object clause of χρειαίν εἶχεν)*

ἵνα: here object-content (complementary) with χρειαίν — 'the need that someone testify.'

τις

anyone

Nominative  
*indefinite pronoun (subject of ἵνα-clause)*

τις: 'anyone, someone'; indefinite.

μαρτυρήση

testify

Aor Act Subj 3 Sg · μαρτυρέω  
*verb of ἵνα-clause (subjunctive)*

→ constative aorist subjunctive

μαρτυρέω: 'bear witness, testify'; a key Johannine term; Jesus needs no human testimony about humans.

περὶ  
about

*preposition + genitive (reference)*

τοῦ  
the

Genitive  
*article (generic)*

ἀνθρώπου

person

Genitive  
*object of περὶ (generic: 'a person')*

ἄνθρωπος: 'human being, person'; generic — any person's inner nature.

αὐτὸς

he himself

Nominative  
*emphatic subject pronoun*

αὐτός: emphatic — the γάρ clause makes the ground explicit with αὐτός for emphasis.

γάρ  
for

*explanatory conjunction*

γάρ: 'for'; gives the ground for the preceding negation.

ἐγίνωσκεν

knew

Impf Act Indic 3 Sg · γινώσκω  
*main verb*

→ descriptive imperfect (ongoing omniscience)

γινώσκω: 'know'; the imperfect is durative: he was always knowing — a persistent, comprehensive knowledge.

τί

what

Nominative  
*interrogative pronoun (indirect question, subject of ἦν)*

τί: 'what'; introduces the indirect question.

ἦν

was

Impf Act Indic 3 Sg · εἰμί  
*verb of indirect question*

→ descriptive imperfect

εἰμί: 'be'; what was/is in a person's interior.

ἐν

in

*preposition + dative (place/sphere)*

τῷ

the

Dative

*article (generic)*

ἄνθρωπῳ

person

Dative

*dative of place (location: 'in a person')*

ἄνθρωπος: 'person'; the inner constitution  
— motives, character, genuineness of faith  
— that Jesus reads without testimony.

**On the text.** The chapter divides into two episodes of programmatic significance: the sign at Cana (vv.1–11) and the temple action in Jerusalem (vv.13–22), framed by a travel notice (v.12) and concluded with a summary on faith and Jesus' self-knowledge (vv.23–25). At v.4 the address μήτηρ and the idiom τί ἐμοὶ καὶ σοί ('what is that to me and to you?' or 'what have I to do with you?') constitute the chapter's primary lexical crux. The Semitic idiom (cf. Judg 11:12; 2 Sam 16:10 LXX: τί ἐμοὶ καὶ ὑμῖν) signals a distancing — a refusal of premature disclosure — without disrespect; Jesus' hour (ὥρα) is a Johannine theological term pointing forward to the cross and glorification (7:30; 8:20; 12:23; 13:1; 17:1). The address γύναι ('woman') is not cold in Greek idiom (cf. 19:26 at the cross) but underscores that Jesus acts on his own initiative in his own time. At v.6 the six stone water-jars (λίθιναι ὑδρίαί) each holding two or three metrêtai (μετρητής, roughly 39 litres) yield a total of approximately 450–680 litres of wine — an abundance with clear eschatological resonance (cf. Amos 9:13–14; 1 Enoch 10:19). The Johannine placement of the temple action at the beginning of the public ministry (rather than the final week as in the Synoptics) is one of the most-discussed historical questions of Gospel criticism; a minority holds that there were two separate incidents, but the dominant critical view is that John has relocated the tradition for theological purposes — opening the ministry with a symbolic judgment-and-renewal of worship — while the Synoptics retain the chronological order. The enigmatic saying of v.19 (λύσατε τὸν ναὸν τοῦτον, 'destroy this sanctuary') is explained by the narrator at v.21 as referring to Jesus' body (τοῦ σώματος αὐτοῦ), though it circulated at the trial tradition as an accusation (cf. Mark 14:58). The verb ἐγείρω at v.19–20 plays on both physical raising (of the temple) and resurrection. The summary at vv.23–25 introduces the Johannine theme of inadequate or ambiguous faith (πιστεύω εἰς with accusative), which recurs throughout the Gospel.

**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.