

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 3

KATA ΙΩΑΝΝΗΝ Γ΄

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 · 3:1–15

Nicodemus and the new birth: the discourse on being born ἄνωθεν

Nicodemus, a Pharisee and ruler of the Judeans, comes to Jesus by night and acknowledges the divine origin of his signs (1–2). Jesus cuts past his compliment to the condition for entering God's kingdom: one must be born ἄνωθεν — from above / again (3). Nicodemus takes it literally — a second physical birth is impossible (4). Jesus clarifies: birth from water and Spirit (5), distinguishing flesh-birth from Spirit-birth (6). Nicodemus must not be astonished (7); the Spirit/wind blows freely, and no one controls its origin or destination (8). Nicodemus' 'how?' (9) draws Jesus' rebuke — the teacher of Israel does not know these things (10)? — and an appeal to testimony: 'we speak what we know, but you do not receive our witness' (11). If earthly things are not believed, how will heavenly things be (12)? No one has ascended into heaven except the one who descended from it — the Son of Man (13). As Moses lifted up the serpent in the wilderness, so the Son of Man must be lifted up, so that everyone believing in him may have eternal life (14–15).

B · 3:16–21

The gift of the Son and the crisis of the light (Jesus' words or Evangelist's commentary)

In the most cited verse of the New Testament, God's love for the world is expressed in the giving of his only Son — so that everyone believing in him may not perish but have eternal life (16). The Son came not to condemn the world but to save it (17). The crisis is already present: the one who believes is not condemned; the one who does not believe is condemned already, because he has not believed in the name of the only Son of God (18). The judgment is this: the light has come into the world, and people loved darkness rather than light, for their deeds were evil (19). Everyone practicing evil hates the light and does not come to it, lest his deeds be exposed (20); the one doing the truth comes to the light so that his deeds may be revealed as worked in God (21).

C · 3:22–30

John the Baptist's final witness: the Friend of the Bridegroom

Jesus and his disciples come into Judea and he baptizes there (22); John is also baptizing at Aenon near Salim because there is much water, and people come and are baptized — for John had not yet been thrown into prison (23–24). A dispute arises between John's disciples and a Judean about purification (25); they come to John concerned that the one he testified about is also baptizing and everyone is coming to him (26). John's response: a person can receive only what is given from heaven (27). John himself is not the Christ but is sent before him (28). He uses the parable of the bridegroom and his friend: the friend rejoices at the bridegroom's voice; this joy of John is now complete (29). Jesus must increase; he must decrease (30).

D · 3:31–36

The one from above and the one from the earth: testimony, wrath, and life

The one who comes from above is above all; the one from the earth speaks from the earth (31). The one from above testifies to what he has seen and heard, yet no one receives his testimony (32); the one who does receive it certifies that God is truthful (33). The one whom God sent speaks God's words, for God does not give the Spirit by measure (34). The Father loves the Son and has given all things into his hand (35). The one believing in the Son has eternal life; the one disobeying the Son will not see life, but God's wrath remains on him (36).

1 Ἦν δὲ ἄνθρωπος ἐκ τῶν Φαρισαίων, Νικόδημος ὄνομα αὐτῷ, ἄρχων τῶν Ἰουδαίων·

Now there was a man of the Pharisees named Nicodemus, a ruler of the Judeans.

SCENE-SETTING: INTRODUCTION OF CHARACTER **δὲ** The periphrastic ἦν introduces Nicodemus with a three-part identification: sectarian affiliation (Pharisees), personal name, and social rank (ἄρχων — member of the Sanhedrin). 'By night' comes in v.2; the darkness motif is already implicit.

ἦν

there was

Impf Act Indic 3 Sg · εἰμί

existential main verb

→ descriptive imperfect

εἰμί: 'be'; here existential, 'there was a man.'

δὲ

now

continuative/mild adversative particle

ἄνθρωπος

a man

Nominative

subject

ἄνθρωπος: 'human being, man'; here generic — a certain individual.

ἐκ

of

preposition + genitive (partitive/source)

τῶν

the

Genitive

article

Φαρισαίων

Pharisees

Genitive

genitive of group membership

Φαρισαῖος: 'Pharisee'; the influential Jewish movement devoted to oral Torah observance; hostile to Jesus in John but Nicodemus is an insider sympathizer.

Νικόδημος

Nicodemus

Nominative

subject (apposition)

Νικόδημος: Greek name, 'conqueror of the people'; appears only in John (3:1; 7:50; 19:39).

ὄνομα

name

Nominative

nominative in dative-of-reference idiom (ὄνομα αὐτῷ = 'by name to him')

ὄνομα: 'name'; this idiom (dative of possession/reference) is a Semitic construction.

αὐτῷ

to him

Dative

dative of possession / reference

ἄρχων

ruler

Nominative

predicate nominative / apposition

ἄρχων: 'ruler, leader'; in John denotes a member of the Sanhedrin; the Pharisees dominated the council.

τῶν

of the

Genitive

article

Ἰουδαίων

Judeans

Genitive

objective genitive (rulers over / among)

Ἰουδαῖοι: here the governing council in Jerusalem; cf. 7:26, 48.

2 οὗτος ἦλθεν πρὸς αὐτὸν νυκτὸς καὶ εἶπεν αὐτῷ· Ῥαββί, οἶδαμεν ὅτι ἀπὸ θεοῦ ἐλήλυθας διδάσκαλος· οὐδεὶς γὰρ δύναται ταῦτα τὰ σημεῖα ποιεῖν ἃ σὺ ποιεῖς, ἐὰν μὴ ἦ ὁ θεὸς μετ' αὐτοῦ.

He came to him by night and said to him, 'Rabbi, we know that you have come from God as a teacher, for no one is able to do these signs that you do unless God is with him.'

NARRATIVE: APPROACH AND OPENING ACKNOWLEDGMENT ASYNDETON νυκτός (genitive of time: 'by night') is the story's first shadow — the darkness Nicodemus moves in literally and perhaps spiritually (cf. 13:30). His opening is theologically incomplete: he acknowledges signs as evidence of divine accreditation but does not yet confess Jesus as Messiah or Son of God. The plural οἶδαμεν suggests he speaks representatively (for a group of sympathetic Pharisees? or is it a polite 'we?').

οὗτος

this one

Nominative

subject (resumptive pronoun)

ἦλθεν

came

Aor Act Indic 3 Sg · ἔρχομαι

main verb

→ constative aorist

ἔρχομαι: 'come, go'; the aorist marks the single act of coming.

πρὸς

to

preposition + accusative (movement toward)

αὐτὸν

him

Accusative

object of πρὸς

νυκτὸς

by night

Genitive

genitive of time (when)

νύξ: 'night'; the darkness motif is theologically loaded in John (cf. 1:5; 13:30).

καὶ

and

coordinating conjunction

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech introduction)

→ constative aorist

αὐτῷ

to him

Dative

dative of indirect object

Ῥαββί

Rabbi

Vocative

vocative (address)

Ῥαββί: Aramaic title, 'my great one/teacher'; John transliterates and notes its meaning at 1:38.

οἶδαμεν

we know

Perf Act Indic 1 Pl · οἶδα

main verb (epistemic)

→ **intensive perfect (state of knowledge)**

οἶδα: 'know'; a perfect with present-state force. The plural is notable — perhaps a group of sympathetic Pharisees, or a polite 'we.'

ὅτι

that

complementizer (content of knowledge)

ἀπὸ

from

preposition + genitive (source/origin)

θεοῦ

God

Genitive

genitive of source

θεός: God; Nicodemus grounds Jesus' authority in divine commissioning, not messianic identity.

ἔληλυθας

you have come

Perf Act Indic 2 Sg · ἔρχομαι

main verb (ὅτι clause)

→ **intensive perfect (abiding presence)**

ἔρχομαι: 'come'; the perfect marks the ongoing reality of his having come — he is present as a divine emissary.

διδάσκαλος

teacher

Nominative

predicate nominative (appositive to subject)

διδάσκαλος: 'teacher'; Nicodemus acknowledges Jesus as a divinely accredited teacher — less than what John's Gospel makes him.

οὐδεὶς

no one

Nominative

subject

οὐδεὶς: 'no one'; introduces the inferential basis for the accreditation.

γάρ

for

explanatory conjunction

δύναται

is able

Pres Mid/Pass Indic 3 Sg · δύναμαι

main verb (modal)

→ **gnomic present**

δύναμαι: 'be able, have power'; gnomic in scope — this is a general axiom.

ταῦτα

these

Accusative

demonstrative adjective (attributive)

τὰ

the

Accusative

article

σημεῖα

signs

Accusative

direct object of ποιεῖν

σημεῖον: 'sign'; John's preferred term for miracles, emphasizing their revelatory function pointing beyond themselves to Jesus' identity.

ποιεῖν

to do

Pres Act Inf · ποιέω

complementary infinitive (w/ δύναται)

→ progressive present

ἃ

which

Accusative

relative pronoun (direct object of ποιεῖς)

σύ

you

Nominative

emphatic subject

ποιεῖς

do

Pres Act Indic 2 Sg · ποιέω

relative clause verb

→ progressive present

ἐάν

unless

conditional particle (3rd class, here neg. = ἐάν μή)

μή

not

negative particle (part of ἐάν μή)

ἦ

is

Pres Act Subj 3 Sg · εἶμι

verb of conditional clause

→ futuristic subjunctive (condition)

ὁ

the

Nominative

article

θεός

God

Nominative

subject

μετ'

with

preposition + genitive (accompaniment)

μετά: 'with'; 'God is with him' echoes OT formula of divine accreditation (cf. Acts 10:38).

αὐτοῦ

him

Genitive

object of μετά

3 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ· Ἀμήν ἀμήν λέγω σοι, ἐὰν μή τις γεννηθῆ ἄνωθεν, οὐ δύναται ἰδεῖν τὴν βασιλείαν τοῦ θεοῦ.

Jesus answered and said to him, 'Truly, truly, I say to you, unless someone is born from above (again), he is not able to see the kingdom of God.'

RESPONSE: PRONOUNCEMENT (DOUBLE AMEN) ASYNDETON The double ἀμήν formula (unique to John, as opposed to single ἀμήν in the Synoptics) marks this as a solemn authoritative pronouncement. Jesus bypasses Nicodemus's compliment entirely, making entry into the kingdom depend on a new birth. The crux: ἄνωθεν means both 'from above' (divine origin, the Johannine theme) and 'again' (second time, what Nicodemus hears in v.4). Both senses are active. The kingdom language is rare in John (only here and v.5); it links to the Synoptic proclamation.

ἀπεκρίθη

answered

Aor Pass Indic 3 Sg · ἀποκρίνομαι

main verb (deponent)

→ constative aorist

ἀποκρίνομαι: 'answer, respond'; deponent passive form with active meaning; common in John's dialogue.

Ἰησοῦς

Jesus

Nominative

subject

καὶ
and

coordinating conjunction

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech)

→ constative aorist

αὐτῷ

to him

Dative

dative of indirect object

Ἀμήν

truly

solemn affirmation (first of double amen)

ἀμήν: Hebrew loan word, 'truly'; the double formula is distinctive to John and marks solemn, authoritative speech.

ἀμήν

truly

solemn affirmation (second of double amen)

λέγω

I say

Pres Act Indic 1 Sg · λέγω

main verb (performative)

→ performative present

λέγω: 'say, speak'; the present is performative — the saying is the act.

σοι

to you

Dative

dative of indirect object

ἐὰν

unless

conditional conjunction (3rd class w/ μή)

μή

not

negative particle

τις

someone

Nominative

indefinite pronoun, subject of conditional

τις: 'someone, anyone'; universal in scope
— the condition applies to all.

γεννηθῆ

is born

Aor Pass Subj 3 Sg · γεννάω

verb of conditional clause

→ *constative aorist (birth as event)*

γεννάω: 'beget, bear, give birth to'; in passive 'be born'. The divine passive suggests God as the agent of this new birth.

ἄνωθεν

from above / again

adverb of manner/origin (double-sense crux)

ἄνωθεν: ambiguous: (a) 'from above' — origin from heaven, the dominant Johannine sense (cf. vv.31, 8:23); (b) 'again, anew' — what Nicodemus hears (v.4). Both senses are simultaneously active.

οὐ

not

negative particle

δύναται

is able

Pres Mid/Pass Indic 3 Sg · δύναμαι

main verb (apodosis)

→ *gnomic present*

δύναμαι: 'be able'; the ability to see the kingdom is categorically denied without the new birth.

ιδεῖν

to see

Aor Act Inf · ὁράω

complementary infinitive

→ *constative aorist*

ὁράω: 'see'; in John 'see' the kingdom is likely equivalent to 'enter' it (cf. v.5), meaning participation in the eschatological reign of God.

τὴν

the

Accusative

article

βασιλείαν

kingdom

Accusative

direct object

βασιλεία: 'kingdom, reign'; rare in John (only vv.3, 5); links to the Synoptic proclamation while being reinterpreted in terms of birth from above.

τοῦ

of

Genitive

article

θεοῦ

God

Genitive

genitive of relationship (possessive)

θεός: God.

4 λέγει πρὸς αὐτὸν ὁ Νικόδημος· Πῶς δύναται ἄνθρωπος γεννηθῆναι γέρων ὢν; μὴ δύναται εἰς τὴν κοιλίαν τῆς μητρὸς αὐτοῦ δεύτερον εἰσελθεῖν καὶ γεννηθῆναι;

Nicodemus said to him, 'How is a man able to be born when he is old? He is not able to enter into his mother's womb a second time and be born, is he?'

OBJECTION: LITERAL MISUNDERSTANDING ASYNDETON λέγει is a historic present, characteristic of Johannine dialogue. Nicodemus takes ἄνωθεν as 'again' (= 'a second time,' δεύτερον) and reacts with physiological absurdity. The misunderstanding is deliberate — it moves the dialogue to Jesus' clarification. The question form μὴ ... δύναται expects a negative answer ('Surely he cannot?'). The Evangelist uses this misunderstanding technique repeatedly to deepen theological exposition.

λέγει

says

Pres Act Indic 3 Sg · λέγω

main verb (historic present)

→ historical present (vivid narration)

λέγω: 'say'; the historic present is frequent in John's dialogue scenes.

πρὸς

to

preposition + accusative (direction/address)

αὐτὸν

him

Accusative

object of πρὸς

ὁ

the

Nominative

article

Νικόδημος

Nicodemus

Nominative

subject

Πῶς

How

interrogative adverb

πῶς: 'how'; Nicodemus's bewilderment expressed as a mode-of-action question.

δύναται

is able

Pres Mid/Pass Indic 3 Sg · δύναμαι

main verb

→ gnomic present

ἄνθρωπος

a man

Nominative

subject

ἄνθρωπος: 'human being'; now the generic person, picking up Jesus' τις.

γεννηθῆναι

to be born

Aor Pass Inf · γεννάω

complementary infinitive

→ constative aorist

γέρων

old

Nominative

*predicate adjective / participle-substitute
(nominative absolute sense)*

γέρων: 'old man, aged'; only here in John; Nicodemus identifies himself implicitly as aged.

ὄν

being

Pres Act Ptc Nom Sg Masc · εἰμί

concessive participle ('though he is old')

→ progressive present

εἰμί: 'be'; the participle frames the difficulty — this is the state he is in when birth is supposedly required.

μή

surely not

interrogative particle (expects negative answer)

μή: in direct questions expects the answer 'no'; the question is rhetorical.

δύναται

is able

Pres Mid/Pass Indic 3 Sg · δύναμαι

main verb (second question)

→ gnomic present

εἰς

into

preposition + accusative (direction)

τήν

the

Accusative

article

κοιλίαν

womb

Accusative

direct object of εἰσελθεῖν

κοιλία: 'belly, womb'; Nicodemus takes the birth completely literally.

τῆς

of the

Genitive

article

μητρός

mother

Genitive

genitive of relationship (possessive)

μήτηρ: 'mother!'

αὐτοῦ

his

Genitive

possessive genitive

δεύτερον

a second time

Accusative

adverbial accusative (of time/repetition)

δεύτερος: 'second!'; Nicodemus takes ἄνωθεν as 'again' and so translates it as 'a second time!'

εἰσελθεῖν

to enter

Aor Act Inf · εἰσέρχομαι

complementary infinitive (w/ δύναται)

→ constative aorist

εἰσέρχομαι: 'enter, go into!'

καί

and

coordinating conjunction

γεννηθῆναι

to be born

Aor Pass Inf · γεννάω

complementary infinitive (coordinated)

→ constative aorist

5 ἀπεκρίθη Ἰησοῦς Ἀμὴν ἀμὴν λέγω σοι, ἐὰν μὴ τις γεννηθῆ ἔξ ὕδατος καὶ πνεύματος, οὐ δύναται εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ θεοῦ.

Jesus answered, 'Truly, truly, I say to you, unless someone is born of water and Spirit, he is not able to enter into the kingdom of God.'

RESPONSE: CLARIFICATION (DOUBLE AMEN) ASYNDETON Jesus repeats the double ἀμὴν formula and restates the condition, now specifying 'water and Spirit.' The phrase ἐξ ὕδατος καὶ πνεύματος is debated: (a) water = John's baptism of repentance, Spirit = the Messianic gift (Bultmann); (b) water = physical birth (amniotic fluid), Spirit = divine birth (so Nicodemus can understand two births); (c) water and Spirit as a hendiadys for Christian baptism (majority patristic reading); (d) water = Word or cleansing, Spirit = regeneration (Ezek 36:25–27 background). The Ezekiel allusion (v.10 will invoke 'teacher of Israel') is likely primary. 'Enter' replaces 'see' (v.3), clarifying the meaning.

ἀπεκρίθη

answered

Aor Pass Indic 3 Sg · ἀποκρίνομαι

main verb (deponent)

→ constative aorist

Ἰησοῦς

Jesus

Nominative

subject

Ἀμὴν

truly

solemn affirmation

ἀμὴν

truly

solemn affirmation (double)

λέγω

I say

Pres Act Indic 1 Sg · λέγω

main verb (performative)

→ performative present

σοι

to you

Dative

dative of indirect object

ἐὰν

unless

conditional particle

μὴ

not

negative particle

τις

someone

Nominative

indefinite pronoun, subject

γεννηθῆ

is born

Aor Pass Subj 3 Sg · γεννάω

verb of conditional clause

→ constative aorist

γεννάω: 'be born'; the divine passive — God begets by water and Spirit.

ἐξ

of

preposition + genitive (source/material)

ἐκ: 'out of, from'; marks the origin/medium of the birth.

ὑδατος

water

Genitive

genitive of source (medium of birth)

ὑδωρ: 'water'; debated: John's baptism, physical birth, or Christian baptism; Ezek 36:25 (sprinkling with clean water) is strong background.

καὶ

and

coordinating conjunction (hendiadys possible)

πνεύματος

Spirit

Genitive

genitive of source (medium of birth)

πνεῦμα: 'Spirit/wind/breath'; here the divine Spirit as agent of regeneration (cf. Ezek 36:26–27; 37:1–14). The one Greek article (ἐξ ὑδατος καὶ πνεύματος) may form a hendiadys.

οὐ

not

negative particle

δύναται

is able

Pres Mid/Pass Indic 3 Sg · δύναμαι

main verb (apodosis)

→ gnomic present

εἰσελθεῖν

to enter

Aor Act Inf · εἰσέρχομαι

complementary infinitive

→ constative aorist

εἰσέρχομαι: 'enter'; 'enter the kingdom' replaces 'see the kingdom' (v.3), clarifying the same condition.

εἰς

into

preposition + accusative (direction)

τὴν

the

Accusative

article

βασιλείαν

kingdom

Accusative

direct object

βασιλεία: 'kingdom'; cf. v.3.

τοῦ

of

Genitive

article

θεοῦ

God

Genitive

genitive of relationship

6 τὸ γεγεννημένον ἐκ τῆς σαρκὸς σὰρξ ἔστιν, καὶ τὸ γεγεννημένον ἐκ τοῦ πνεύματος πνεῦμά ἐστιν.

What is born of the flesh is flesh, and what is born of the Spirit is spirit.

GROUND: EXPLANATORY CONTRAST (TWO ORDERS OF BEING) ASYNDETON Two parallel gnomic statements (flesh/flesh; Spirit/spirit) establish ontological categories: birth from flesh produces a fleshly being; birth from the Spirit produces a spiritual being. The chiasmic repetition of the terms enforces the distinction. This explains why a second physical birth cannot accomplish what is needed — a different kind of birth is required, from a different source.

<p>τὸ what</p> <p>Nominative <i>article (substantivizing participle)</i></p>	<p>γεγεννημένον is born / has been born</p> <p>Perf Pass Ptc Nom Sg Neut · γεννάω <i>substantival participle (subject)</i></p> <p>→ intensive perfect (abiding result)</p> <p>γεννάω: 'be born'; the perfect participle emphasizes the enduring state resulting from birth — 'what stands as born of the flesh.'</p>	<p>ἐκ of</p> <p><i>preposition + genitive (source)</i></p>	<p>τῆς the</p> <p>Genitive <i>article</i></p>
<p>σαρκὸς flesh</p> <p>Genitive <i>genitive of source</i></p> <p>σὰρξ: 'flesh'; human nature in its weakness and earthly limitation, not necessarily sinful here but ontologically bounded.</p>	<p>σὰρξ flesh</p> <p>Nominative <i>predicate nominative</i></p> <p>σὰρξ: the product is of the same kind as the source — flesh begets flesh.</p>	<p>ἐστιν is</p> <p>Pres Act Indic 3 Sg · εἰμί <i>copula</i></p> <p>→ gnomic present</p>	<p>καὶ and</p> <p><i>coordinating conjunction</i></p>
<p>τὸ what</p> <p>Nominative <i>article (substantivizing participle)</i></p>	<p>γεγεννημένον is born / has been born</p> <p>Perf Pass Ptc Nom Sg Neut · γεννάω <i>substantival participle (subject)</i></p> <p>→ intensive perfect</p>	<p>ἐκ of</p> <p><i>preposition + genitive (source)</i></p>	<p>τοῦ the</p> <p>Genitive <i>article</i></p>

πνεύματος

Spirit

Genitive

genitive of source

πνεῦμα: 'spirit'; the divine Spirit as the source of the new birth.

πνεῦμά

spirit

Nominative

predicate nominative

πνεῦμα: 'spirit'; the product is spiritual — a being of the Spirit's order. The lowercase 'spirit' in translation marks this as the character/nature of the new-born person.

ἐστιν

is

Pres Act Indic 3 Sg · εἰμί

copula

→ *gnomic present*

7 μὴ θαυμάσης ὅτι εἶπόν σοι· Δεῖ ὑμᾶς γεννηθῆναι ἄνωθεν.

Do not marvel that I said to you, 'You must be born from above (again).'

EXHORTATION: PROHIBITION OF ASTONISHMENT **ASYNDETON** Jesus addresses Nicodemus's bewilderment directly. The aorist subjunctive in a prohibition (μὴ θαυμάσης) halts an action conceived as a whole — 'stop marveling, do not marvel!' The shift from σοι (singular, v.3) to ὑμᾶς (plural) is notable: the necessity of new birth extends to all, or Jesus addresses Israel's teachers as a group. Δεῖ ('it is necessary') is a Johannine term for divine necessity — what must happen in the plan of God.

μὴ

do not

negative particle (prohibition)

μὴ: with aorist subjunctive = prohibition ('do not begin to').

θαυμάσης

marvel

Aor Act Subj 2 Sg · θαυμάζω

main verb (prohibition)

→ *ingressive aorist (prohibition: do not begin)*

θαυμάζω: 'marvel, wonder, be astonished'; Jesus addresses Nicodemus's visible bewilderment.

ὅτι

that

causal/content conjunction

ὅτι: here probably 'because' or introducing content of the saying.

εἶπόν

I said

Aor Act Indic 1 Sg · λέγω

main verb (ὅτι clause)

→ *constative aorist*

σοι

to you

Dative

dative of indirect object

Δεῖ

it is necessary

Pres Act Indic 3 Sg · δεῖ (impersonal)

impersonal verb of necessity

→ **gnomic present (divine necessity)**

δεῖ: 'it is necessary, must'; signals divine necessity in the Johannine schema (cf. 3:14, 30; 4:4; 9:4; 10:16; 12:34; 20:9).

ὑμᾶς

you (pl.)

Accusative

subject accusative (w/ inf.)

ὑμεῖς: 'you' plural — shifted from the singular σοι: the necessity applies to all, including Israel's teachers.

γεννηθῆναι

to be born

Aor Pass Inf · γεννάω

infinitive (subject of δεῖ)

→ **constative aorist**

ἄνωθεν

from above / again

adverb (double-sense: origin from above, or second birth)

ἄνωθεν: the crux word, repeated from v.3; both senses are still in play.

8 τὸ πνεῦμα ὅπου θέλει πνεῖ, καὶ τὴν φωνὴν αὐτοῦ ἀκούεις, ἀλλ' οὐκ οἶδας πόθεν ἔρχεται καὶ ποῦ ὑπάγει· οὕτως ἐστὶν πᾶς ὁ γεγεννημένος ἐκ τοῦ πνεύματος.

The wind blows where it wishes, and you hear its sound, but you do not know where it comes from or where it is going — so it is with everyone who is born of the Spirit.

ILLUSTRATION: ANALOGY FROM WIND TO SPIRIT **ASYNDETON** The famous wind/Spirit pun (πνεῦμα = both). The first clause uses πνεῦμα as wind — a natural phenomenon whose origin and destination are unknown, yet its effects are audible and real. The second clause applies the same truth to those born of the Spirit: they are sovereignly generated by an invisible, uncontrolled divine agency. The saying resists any human claim to domesticate or predict the Spirit's work. The Johannine irony: Nicodemus, the teacher, does not know where the wind/Spirit comes from.

τὸ

the

Nominative

article

πνεῦμα

wind / Spirit

Nominative

subject

πνεῦμα: 'wind' (primary parabolic sense) and 'Spirit' (theological referent); the double meaning is the hinge of the analogy.

ὅπου

where

relative adverb of place

θέλει

it wishes

Pres Act Indic 3 Sg · θέλω

relative clause verb

→ *gnomic present*

θέλω: 'wish, will'; the wind/Spirit acts according to its own sovereign will — not human will or control.

πνεῖ

blows

Pres Act Indic 3 Sg · πνέω

main verb

→ *gnomic present*

πνέω: 'blow' (of wind); cognate with πνεῦμα, making the pun explicit. The Spirit 'blows' sovereignly.

καὶ

and

coordinating conjunction

τήν

the

Accusative

article

φωνήν

sound / voice

Accusative

direct object

φωνή: 'sound, voice'; for wind, the audible rushing; for Spirit, perhaps the voice of God or the proclaimed word.

αὐτοῦ

of it / its

Genitive

genitive of possession/source

ἀκούεις

you hear

Pres Act Indic 2 Sg · ἀκούω

main verb (second clause)

→ *gnomic present*

ἀκούω: 'hear'; the effects of the wind are perceptible even when the source is not.

ἀλλ'

but

adversative conjunction

ἀλλά: strong adversative.

οὐκ

not

negative particle

οἶδας

you know

Perf Act Indic 2 Sg · οἶδα

main verb

→ intensive perfect (state of ignorance)

οἶδα: 'know'; the state of not-knowing the wind's origin — and by analogy, not knowing the Spirit's ways.

πόθεν

from where

interrogative adverb (indirect question)

πόθεν: 'from where'; the origin is unknown.

ἔρχεται

it comes

Pres Mid/Pass Indic 3 Sg · ἔρχομαι

verb of indirect question

→ gnomic present

καὶ

and

coordinating conjunction

ποῦ

where

interrogative adverb (indirect question)

ποῦ: 'where'; the destination is equally unknown.

ὑπάγει

it goes

Pres Act Indic 3 Sg · ὑπάγω

verb of indirect question

→ gnomic present

ὑπάγω: 'go, depart'; in John often used of Jesus' departure to the Father — the same word applied to the wind/Spirit's unknowable destination.

οὕτως

so

comparative adverb (application)

οὕτως: 'so, in this way'; introduces the explicit application of the analogy.

ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

copula

→ gnomic present

πᾶς

everyone

Nominative

subject (with articular participle)

πᾶς: 'all, every'; the scope is universal — every Spirit-born person.

ὁ

the

Nominative

article (substantivizing participle)

γεγεννημένος

who has been born

Perf Pass Ptc Nom Sg Masc · γεννάω

substantival participle

→ intensive perfect

γεννάω: 'born'; the perfect participle: those who stand as Spirit-born are in an abiding new state.

ἐκ

of

preposition + genitive (source)

τοῦ

the

Genitive

article

πνεύματος

Spirit

Genitive

genitive of source

πνεῦμα: 'Spirit'; the theological referent of the analogy — the divine Spirit who generates new life sovereignly.

9 ἀπεκρίθη Νικόδημος καὶ εἶπεν αὐτῷ· Πῶς δύναται ταῦτα γενέσθαι;

Nicodemus answered and said to him, 'How can these things happen?'

SECOND OBJECTION: RESIDUAL INCOMPREHENSION **ASYNDETON** A shorter second πῶς question — the same bewilderment as v.4 but now at a higher level: not 'how can I re-enter the womb' but 'how can these things come to be?' Nicodemus no longer argues physiologically but registers genuine incomprehension before the mystery. This allows Jesus to shift from dialogue to monologue/discourse mode (vv.10–15ff.).

ἀπεκρίθη

answered

Aor Pass Indic 3 Sg · ἀποκρίνομαι

main verb (deponent)

→ constative aorist

Νικόδημος

Nicodemus

Nominative

subject

καὶ

and

coordinating conjunction

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb

→ constative aorist

αὐτῷ

to him

Dative

dative of indirect object

Πῶς

How

interrogative adverb

πῶς: 'how'; the same question as v.4 but now asking about ontological possibility rather than physical mechanism.

δύναται

can

Pres Mid/Pass Indic 3 Sg · δύναμαι

main verb (modal)

→ gnomic present

ταῦτα

these things

Nominative

subject

ταῦτα: 'these things' — the entire teaching of vv.3–8 about birth from above and the Spirit.

γενέσθαι

to come to be

Aor Mid Inf · γίνομαι

complementary infinitive

→ constative aorist

γίνομαι: 'become, come to be, happen';
Nicodemus asks about the possibility of
these things occurring at all.

10 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ· Σὺ εἶ ὁ διδάσκαλος τοῦ Ἰσραὴλ καὶ ταῦτα οὐ γινώσκεις;

Jesus answered and said to him, 'You are the teacher of Israel, and you do not understand these things?'

REBUKE / RHETORICAL QUESTION ASYNDETON The emphatic Σὺ + the definite article (ὁ διδάσκαλος — 'the teacher,' not merely 'a teacher') constitute a sharp rebuke: the recognized authoritative teacher of Israel should know about the Spirit's work of renewal from Ezekiel 36–37 and other OT texts. This indicts the entire theological tradition Nicodemus represents. The question implies that Spirit-birth is not new — it is what the prophets promised.

ἀπεκρίθη

answered

Aor Pass Indic 3 Sg · ἀποκρίνομαι

main verb (deponent)

→ constative aorist

Ἰησοῦς

Jesus

Nominative

subject

καὶ

and

coordinating conjunction

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb

→ constative aorist

αὐτῷ

to him

Dative

dative of indirect object

Σὺ

You

Nominative

emphatic subject pronoun

σύ: the pronoun is fronted for emphasis —
'you of all people!'

εἶ

are

Pres Act Indic 2 Sg · εἶμι

copula

→ gnomic present

ὁ

the

Nominative

article (with superlative force)

διδάσκαλος

teacher

Nominative

predicate nominative

διδάσκαλος: 'teacher'; the definite article makes it 'the teacher' — a recognized office, not just a role. This makes the ignorance all the more striking.

τοῦ

of

Genitive

article

Ἰσραήλ

Israel

Genitive

genitive of reference / relationship

Ἰσραήλ: the covenant people; Nicodemus is the authorized interpreter of their Scriptures — which spoke of the Spirit's renewal.

καὶ

and yet

adversative 'and' (concessive force)

ταῦτα

these things

Accusative

direct object

ταῦτα: the Spirit-renewal truths of Ezek 36:25-27; 37:1-14; the OT background Nicodemus should know.

οὐ

not

negative particle

γινώσκεις

do you understand

Pres Act Indic 2 Sg · γινώσκω

main verb (rhetorical question)

→ progressive present (ongoing state of ignorance)

γινώσκω: 'know, understand'; contrasted with Jesus' οἶδαμεν (v.11) — Nicodemus does not know what Jesus knows by experiential revelation.

11 ἀμὴν ἀμὴν λέγω σοι ὅτι ὃ οἶδαμεν λαλοῦμεν καὶ ὃ ἐώρακαμεν μαρτυροῦμεν, καὶ τὴν μαρτυρίαν ἡμῶν οὐ λαμβάνετε.

Truly, truly, I say to you, we speak what we know and we testify to what we have seen, yet you (pl.) do not receive our testimony.

SOLEMN ASSERTION: APPEAL TO REVELATORY TESTIMONY ἀμὴν ἀμὴν Another double amen introduces a shift to the plural: ὃ οἶδαμεν λαλοῦμεν / ὃ ἐώρακαμεν μαρτυροῦμεν. The 'we' is debated — is it Jesus and the disciples? Jesus and the Father? A prophetic 'we'? The shift to plural λαμβάνετε ('you [pl.] do not receive') suggests the audience has widened beyond Nicodemus to Israel as a whole. The chiasm of know/speak and see/testify grounds revelation in direct encounter, not inference.

ἀμήν

truly

solemn affirmation

ἀμήν

truly

solemn affirmation (double)

λέγω

I say

Pres Act Indic 1 Sg · λέγω

main verb (performative)

→ performative present

σοι

to you

Dative

dative of indirect object

ὅτι

that

complementizer (content)

ὃ

what

Accusative

relative pronoun, direct object (fronted)

οἶδαμεν

we know

Perf Act Indic 1 Pl · οἶδα

main verb (first member of chiasm)

→ intensive perfect

οἶδα: 'know'; the plural — Jesus speaking with divine authority, perhaps in union with the Father or the prophetic Spirit.

λαλοῦμεν

we speak

Pres Act Indic 1 Pl · λαλέω

main verb (first member of chiasm)

→ progressive present

λαλέω: 'speak'; the testimony is grounded in knowledge.

καὶ

and

coordinating conjunction

ὃ

what

Accusative

relative pronoun, direct object (fronted)

ἑώρακαμεν

we have seen

Perf Act Indic 1 Pl · ὁράω

main verb (second member of chiasm)

→ intensive perfect (abiding visual knowledge)

ὁράω: 'see'; the perfect marks the abiding visionary knowledge — revelation grounded in heavenly encounter.

μαρτυροῦμεν

we testify

Pres Act Indic 1 Pl · μαρτυρέω

main verb

→ progressive present

μαρτυρέω: 'testify, bear witness'; a key Johannine term; Jesus' revelatory speech is framed as legal testimony.

καὶ

and yet

adversative 'and'

τὴν

the

Accusative

article

μαρτυρίαν

testimony

Accusative

direct object

μαρτυρία: 'testimony, witness'; the noun picks up the verb — the testimony is not being received.

ἡμῶν

our

Genitive

genitive of possession/source

οὐ

not

negative particle

λαμβάνετε

you receive

Pres Act Indic 2 Pl · λαμβάνω

main verb

→ progressive present (continuous rejection)

λαμβάνω: 'take, receive, accept'; the shift to 2nd plural broadens the indictment beyond Nicodemus to all who reject Jesus' testimony.

12 εἰ τὰ ἐπίγεια εἶπον ὑμῖν καὶ οὐ πιστεύετε, πῶς ἂν εἶπω ὑμῖν τὰ ἐπουράνια πιστεύσετε;

If I have told you earthly things and you do not believe, how will you believe if I tell you heavenly things?

ARGUMENT A FORTIORI: FROM LESSER TO GREATER ASYNDETON A first-class conditional (εἰ + indicative: assumed as true for argument) followed by a third-class (ἂν + subjunctive). The 'earthly things' — wind, birth, water — are illustrations drawn from the created order. If these parables of the spiritual are not received, how much less will the direct heavenly truths (descent of the Son, the cross, the Spirit's giving) be believed? The argument forecasts the deepening incomprehension that will follow.

εἰ

if

conditional particle (1st class, assumed true)

τὰ

the

Accusative

article

ἐπίγεια

earthly things

Accusative

direct object (fronted)

ἐπίγειος: 'earthly, on the ground'; things of the created order — wind, water, birth — used as parables.

εἶπον

I told

Aor Act Indic 1 Sg · λέγω

verb of protasis (1st class condition)

→ constative aorist

ὑμῖν

to you (pl.)

Dative

dative of indirect object

καὶ

and

coordinating conjunction

οὐ

not

negative particle

πιστεύετε

you believe

Pres Act Indic 2 Pl · πιστεύω

main verb (apodosis of 1st class)

→ progressive present (ongoing unbelief)

πιστεύω: 'believe, trust'; John's cardinal term for saving faith; its absence is the problem.

πῶς

how

interrogative adverb

ἐάν

if

conditional particle (3rd class, future possibility)

εἶπω

I tell

Aor Act Subj 1 Sg · λέγω

verb of protasis (3rd class condition)

→ constative aorist

ὑμῖν

to you (pl.)

Dative

dative of indirect object

τὰ

the

Accusative

article

ἐπουράνια

heavenly things

Accusative

direct object

ἐπουράνιος: 'heavenly, belonging to heaven'; the direct revelation of divine realities — descent, ascent, the cross, eternal life — contrasted with earthly parables.

πιστεύσετε

will you believe

Fut Act Indic 2 Pl · πιστεύω

main verb (apodosis of 3rd class)

→ futuristic future

13 καὶ οὐδείς ἀναβέβηκεν εἰς τὸν οὐρανὸν εἰ μὴ ὁ ἐκ τοῦ οὐρανοῦ καταβάς, ὁ υἱὸς τοῦ ἀνθρώπου [ὁ ὢν ἐν τῷ οὐρανῷ].

And no one has ascended into heaven except the one who descended from heaven — the Son of Man [who is in heaven].

GROUND: UNIQUENESS OF THE REVEALER **καὶ** The descent–ascent schema is central to Johannine Christology. No one has gone up to heaven to obtain knowledge of heavenly things — except the one who came down from there. The Son of Man is the only qualified witness to heavenly realities (cf. 1:18; 6:38, 62). The bracketed phrase ὁ ὢν ἐν τῷ οὐρανῷ ('who is in heaven') is absent from P66, P75, Sinaiticus, and Vaticanus; it is likely a later theological clarification of the Son's pre-existence or heavenly session and is printed in brackets.

καὶ

and

coordinating conjunction

οὐδείς

no one

Nominative

subject

οὐδείς: 'no one'; exclusive claim — only one figure has the qualifications to reveal heavenly things.

ἀναβέβηκεν

has ascended

Perf Act Indic 3 Sg · ἀναβαίνω

main verb

→ intensive perfect (no one stands as having ascended)

ἀναβαίνω: 'go up, ascend'; the perfect stresses that the ascent has not occurred for anyone — it is not an achieved reality for any human.

εἰς

into

preposition + accusative (direction)

τὸν

the

Accusative

article

οὐρανὸν

heaven

Accusative

object of εἰς

οὐρανός: 'heaven'; the divine realm, source of revelation.

εἰ

except

exception particle (εἰ μὴ = except)

μὴ

not

negation (part of εἰ μὴ)

ὁ

the one

Nominative

article (substantivizing participle)

ἐκ

from

preposition + genitive (source)

τοῦ

the

Genitive

article

οὐρανοῦ

heaven

Genitive

genitive of source/origin

καταβάς

having descended

Aor Act Ptc Nom Sg Masc · καταβαίνω

substantival participle (with article ὁ)

→ constative aorist (single act of descent)

καταβαίνω: 'come down, descend'; the Incarnation as descent from heaven — cf. 6:33, 38, 41, 42, 50, 51, 58.

ὁ

the

Nominative

article (re-introducing subject in apposition)

υἱός

Son

Nominative

appositive nominative

υἱός: 'Son!'; the Son of Man as Revealer.

τοῦ

of

Genitive

article

ἀνθρώπου

Man

Genitive

genitive of relationship (title)

ἄνθρωπος: 'human being'; 'Son of Man' is Jesus' self-designation in all four Gospels, evoking Dan 7:13 — a heavenly figure who receives the kingdom. In John this figure also descends and ascends.

ὁ

who

Nominative

article (bracketed relative clause)

ᾧ

being

Pres Act Ptc Nom Sg Masc · εἰμί

substantival participle (bracketed)

→ progressive present (eternal present state)

εἰμί: 'be'; the present participle ᾧ ('the one who is') may echo the divine name (Exod 3:14 LXX) — an eternal present-tense being in heaven even while on earth.

ἐν

in

preposition + dative (location — bracketed phrase)

τῷ

the

Dative

article

οὐρανῷ

heaven

Dative

dat. of place (bracketed)

οὐρανός: 'heaven'; the bracketed phrase, if original, asserts the Son's simultaneous heavenly presence even in the Incarnation.

14 καὶ καθὼς Μωϋσῆς ὑψωσεν τὸν ὄφιν ἐν τῇ ἐρήμῳ, οὕτως ὑψωθῆναι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου,

And just as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up,

TYPOLOGICAL COMPARISON: OT TYPE TO FULFILLMENT **καὶ καθὼς ... οὕτως** The first of John's 'lifting up' sayings (ὑψόω: cf. 8:28; 12:32–34), which bear a deliberate double sense: (a) crucifixion — physical lifting up on the cross; (b) exaltation — glorification and ascent to the Father. The type is Num 21:8–9: the bronze serpent lifted on a pole so that those bitten would look and live. As the uplifted serpent healed Israel in the wilderness, so the uplifted Son of Man will give eternal life to all who believe. The divine necessity δεῖ governs.

καὶ
and
coordinating conjunction

καθὼς
just as
comparative conjunction
καθὼς: 'just as'; introduces the OT type.

Μωϋσῆς
Moses
Nominative
subject
Μωϋσῆς: Moses; the lawgiver as type; cf. Num 21:8–9.

ὑψωσεν
lifted up
Aor Act Indic 3 Sg · ὑψόω
main verb (comparative clause)
→ *constative aorist*
ὑψόω: 'lift up, exalt'; used in the OT for raising a standard or object; John exploits the double sense: crucifixion and glorification.

τὸν
the
Accusative
article

ὄφιν
serpent
Accusative
direct object
ὄφις: 'serpent'; the bronze serpent of Num 21:8–9, lifted on a pole so that the bitten could look and live — a type of the crucified Christ.

ἐν
in
preposition + dative (place)

τῇ
the
Dative
article

ἐρήμῳ

wilderness

Dative

dat. of place

ἐρημος: 'wilderness, desert'; the setting of the Exodus narrative, the place of Israel's wandering and testing.

οὕτως

so

comparative adverb (apodosis)

οὕτως: 'in this way'; introduces the antitype.

ὑψωθῆναι

to be lifted up

Aor Pass Inf · ὑψόω

infinitive (subject of δεῖ)

→ constative aorist (divine necessity)

ὑψόω: 'lift up'; the passive here is a divine passive — God lifts up the Son through the cross and resurrection. Double sense: crucifixion / glorification.

δεῖ

must

Pres Act Indic 3 Sg · δεῖ (impersonal)

impersonal verb of necessity

→ gnomic present (divine necessity)

δεῖ: 'it is necessary'; the same word as v.7, signaling divine necessity in the plan of God.

τὸν

the

Accusative

article

υἱὸν

Son

Accusative

subject accusative (w/ inf.)

υἱός: 'Son.'

τοῦ

of

Genitive

article

ἀνθρώπου

Man

Genitive

genitive of relationship (title)

ἄνθρωπος: 'Man'; cf. v.13; the Son of Man who descended is the same who will be lifted up.

15 ἵνα πᾶς ὁ πιστεύων ἐν αὐτῷ ἔχῃ ζωὴν αἰώνιον.

so that everyone who believes in him may have eternal life.

PURPOSE: THE GOAL OF THE LIFTING UP **ἵνα** The purpose clause states the ultimate goal of the Son of Man's being lifted up: eternal life for every believer. πᾶς ὁ πιστεύων ('everyone who believes') is a Johannine formula expressing the open universality of the offer — no ethnic, social, or other limitation. The present participle πιστεύων expresses ongoing, habitual faith. ζωὴ αἰώνιος ('eternal life') is John's primary term for eschatological salvation — life belonging to the age to come, a present possession for the believer (v.36; 5:24; 6:47).

ἵνα

so that

purpose conjunction

ἵνα: introduces the purpose/goal of the lifting up.

πᾶς

everyone

Nominative

subject (with articular participle)

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

ὁ

the one

Nominative

article (substantivizing participle)

πιστεύων

who believes

Pres Act Ptc Nom Sg Masc · πιστεύω

substantival participle (subject)

→ progressive present (habitual, ongoing faith)

πιστεύω: 'believe, trust'; the present participle marks ongoing, sustained believing — not merely a one-time act.

ἐν

in

preposition + dative (sphere of faith / object)

ἐν with πιστεύω: 'believe in' (cf. also εἰς αὐτόν in v.16); expresses personal trust directed at Jesus.

αὐτῷ

him

Dative

object of ἐν

αὐτός: him — the Son of Man.

ἔχη

may have

Pres Act Subj 3 Sg · ἔχω

main verb (purpose clause, subjunctive)

→ progressive present (continuous possession)

ἔχω: 'have, hold, possess'; the present tense marks eternal life as a current, ongoing possession, not merely a future hope.

ζωήν

life

Accusative

direct object

ζωή: 'life'; in John, the supreme gift — life of the divine order.

αἰώνιον

eternal

Accusative

attributive adjective

αἰώνιος: 'eternal, age-long'; belonging to the age to come, the divine order of life; in John a present reality as well as a future hope.

16 Οὕτως γὰρ ἠγάπησεν ὁ θεὸς τὸν κόσμον, ὥστε τὸν υἱὸν τὸν μονογενῆ ἔδωκεν, ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπόληται ἀλλ' ἔχη ζωὴν αἰώνιον.

For God so loved the world that he gave his only Son, so that everyone who believes in him should not perish but have eternal life.

GROUND: THE LOVE OF GOD AS BASIS OF THE SENDING γὰρ Perhaps the most cited verse in the NT; the boundary of Jesus' discourse is disputed — vv.16–21 may be the Evangelist's commentary rather than Jesus' words (no closing speech formula; shift to third person for 'his only Son'). The analysis treats the section as ambiguous and notes it. Οὕτως functions not as intensifier ('so much') but as manner ('in this way' — i.e., by giving the Son): God loved in this specific manner. ἠγάπησεν is a constative aorist encompassing the whole event of the Incarnation and cross. μονογενής: 'only-begotten, unique'; cf. 1:14, 18; 3:18.

Οὕτως

in this way / so

adverb of manner (manner before ὥστε)

οὕτως: 'in this way'; describes the manner of God's love — by the specific act of giving the Son. Often misread as an intensifier ('so much'); the οὕτως ... ὥστε construction points to manner.

γὰρ

for

explanatory conjunction

γὰρ: 'for'; grounds vv.14–15 in the motive — God's love.

ἠγάπησεν

loved

Aor Act Indic 3 Sg · ἀγαπάω

main verb

→ constative aorist (single encompassing act)

ἀγαπάω: 'love'; the aorist encompasses the whole divine act of sending — the Incarnation, life, and death of the Son as one expression of love.

ὁ

the

Nominative

article

θεός

God

Nominative

subject

θεός: God the Father as the subject of the sending.

τὸν

the

Accusative

article

κόσμον

world

Accusative

direct object

κόσμος: 'world'; in John often the God-opposing order (1:10; 7:7); here in its widest positive sense — the entire human creation God loves. The breadth is startling given John's usual use.

ὥστε

that / so that

result/purpose conjunction (w/ infinitive/indicative)

ὥστε: marks the result/expression of God's love — by this particular act.

τὸν

the

Accusative

article

υἰὸν

Son

Accusative

direct object of ἔδωκεν

υἱός: 'Son'; the pre-existent divine Son, not merely a human agent.

τὸν

the

Accusative

article (attributive)

μονογενῆ

only Son / unique

Accusative

attributive adjective

μονογενής: 'only-begotten, unique, one-of-a-kind'; cf. 1:14, 18; 3:18. The costliness of the giving is underscored — he gave the unique one.

ἔδωκεν

gave

Aor Act Indic 3 Sg · δίδωμι

main verb (ὥστε clause)

→ constative aorist

δίδωμι: 'give'; the giving encompasses both the Incarnation (1:14) and the cross (10:11, 17–18); possibly also a sacrificial allusion (Gen 22 — Aqedah).

ἵνα

so that

purpose conjunction

πᾶς

everyone

Nominative

subject (universal scope)

ὁ

the one

Nominative

article

πιστεύων

who believes

Pres Act Ptc Nom Sg Masc · πιστεύω

substantival participle

→ progressive present (ongoing faith)

εἰς

in

preposition + accusative (object of belief)

εἰς with πιστεύω: personal, directed trust.

αὐτὸν

him

Accusative

object of εἰς

μὴ

not

negative particle

ἀπόληται

perish

Aor Mid Subj 3 Sg · ἀπόλλυμι

verb (purpose clause, negative)

→ constative aorist

ἀπόλλυμι: 'perish, be destroyed, be lost'; the negative — the goal is the avoidance of perishing. In John's eschatology this is ultimate, final loss.

ἀλλ

but

adversative conjunction

ἔχη

may have

Pres Act Subj 3 Sg · ἔχω

verb (purpose clause, positive)

→ progressive present

ζωήν

life

Accusative

direct object

αἰώνιον

eternal

Accusative

attributive adjective

αἰώνιος: 'eternal'; cf. v.15.

17 οὐ γὰρ ἀπέστειλεν ὁ θεὸς τὸν υἱὸν εἰς τὸν κόσμον ἵνα κρίνη τὸν κόσμον, ἀλλ' ἵνα σωθῆ ὁ κόσμος δι' αὐτοῦ.

For God did not send the Son into the world to judge the world, but so that the world might be saved through him.

EXPLANATION: THE PURPOSE OF THE SENDING CLARIFIED γὰρ A corrective ἀλλά clarifies: the primary purpose of the sending is salvation, not condemnation. Yet vv.18–21 make clear that judgment is the de facto outcome for those who reject the light — it is self-incurred, not the intent of the mission. The double ἵνα clauses (negative / positive) define the sending's aim. This verse is programmatic for Johannine soteriology.

οὐ

not

negative particle

γάρ

for

explanatory conjunction

ἀπέστειλεν

sent

Aor Act Indic 3 Sg · ἀποστέλλω

main verb

→ constative aorist

ἀποστέλλω: 'send (with a commission)'; the mission verb — the Father sends the Son with authority and purpose.

ὁ

the

Nominative

article

θεός

God

Nominative

subject

τὸν

the

Accusative

article

υἱὸν

Son

Accusative

direct object

εἰς

into

preposition + accusative (direction)

τὸν

the

Accusative

article

κόσμον

world

Accusative

object of εἰς (destination of the sending)

κόσμος: 'world'; the realm of humanity that the Son enters.

ἵνα

to

purpose conjunction (negative)

κρίνη

judge

Pres Act Subj 3 Sg · κρίνω

verb of negative purpose clause

→ progressive present

κρίνω: 'judge, condemn'; not the purpose of the mission — though judgment falls on those who refuse.

τὸν

the

Accusative

article

κόσμον

world

Accusative

direct object of κρίνη

ἀλλ

but

adversative conjunction

ἵνα

so that

purpose conjunction (positive)

σωθῆ

might be saved

Aor Pass Subj 3 Sg · σώζω

verb of positive purpose clause

→ constative aorist

σώζω: 'save, rescue, deliver'; the divine passive — saved by God through the Son. This is the ultimate goal of the mission.

ὁ

the

Nominative

article

κόσμος

world

Nominative

subject

δι

through

preposition + genitive (mediation/agency)

διὰ: 'through'; the Son is the mediating agent of salvation.

αὐτοῦ

him

Genitive

object of διὰ

18 ὁ πιστεύων εἰς αὐτὸν οὐ κρίνεται· ὁ δὲ μὴ πιστεύων ἤδη κέκριται, ὅτι μὴ πεπίστευκεν εἰς τὸ ὄνομα τοῦ μονογενοῦς υἱοῦ τοῦ θεοῦ.

The one who believes in him is not condemned; but the one who does not believe is condemned already, because he has not believed in the name of the only Son of God.

ELABORATION: THE PRESENT REALITY OF JUDGMENT δὲ Two antithetical statements define the present status of believer and unbeliever. The judgment is not future but realized: ἤδη κέκριται ('already stands condemned') — the perfect marks the settled state. The ground (ὅτι) is unbelief: specifically, failure to believe in the name of the μονογενῆς. The 'name' in Johannine usage is not a label but the personal reality and authority of the person — faith is directed at the Son's identity, not merely assent to propositions.

ὁ

the one

Nominative

article (substantivizing participle)

πιστεύων

who believes

Pres Act Ptc Nom Sg Masc · πιστεύω

substantival participle (subject)

→ progressive present

εἰς

in

preposition + accusative (object of belief)

αὐτόν

him

Accusative

object of εἰς

οὐ

not

negative particle

κρίνεται

is condemned

Pres Pass Indic 3 Sg · κρίνω

main verb (first statement)

→ gnomic present

κρίνω: 'judge, condemn'; the present marks the ongoing status — the believer does not stand under judgment.

ὁ

the one

Nominative

article (substantivizing participle)

δὲ

but

adversative particle

μὴ

not

negative particle (with participle)

πιστεύων

who believes

Pres Act Ptc Nom Sg Masc · πιστεύω

substantival participle (subject, negated)

→ progressive present (ongoing unbelief)

ἤδη

already

adverb of time (realized eschatology)

ἤδη: 'already, now'; marks the present, realized nature of condemnation — it is not awaited at a future judgment.

κέκριται

has been condemned

Perf Pass Indic 3 Sg · κρίνω

main verb (second statement)

→ intensive perfect (abiding state of condemnation)

κρίνω: 'judge, condemn'; the perfect captures the settled, ongoing state — condemnation already stands over the unbeliever.

ὅτι

because

causal conjunction (ground of condemnation)

μή

not

negative particle (with perfect)

ΠΕΠΙΣΤΕΥΚΕΝ

he has believed

Perf Act Indic 3 Sg · πιστεύω

verb of causal clause

→ intensive perfect (persistent state of unbelief)

πιστεύω: 'believe'; the perfect marks the abiding state of non-faith — the unbeliever stands in a settled posture of rejection.

εἰς

in

preposition + accusative

τὸ

the

Accusative
article

ὄνομα

name

Accusative
object of εἰς (object of faith)

ὄνομα: 'name'; in Hebrew/Greek thought the name encapsulates the person's identity and authority; faith 'in the name' is faith in the person as he truly is.

τοῦ

of the

Genitive
article

μονογενοῦς

only

Genitive
genitive (attributive adjective)

μονογενής: 'only-begotten, unique'; cf. v.16.

υἱοῦ

Son

Genitive
genitive of relationship

τοῦ

of

Genitive
article

θεοῦ

God

Genitive
genitive of relationship

θεός: God; the full title — 'the only Son of God' — is what is rejected.

19 αὕτη δέ ἐστιν ἡ κρίσις, ὅτι τὸ φῶς ἐλήλυθεν εἰς τὸν κόσμον καὶ ἠγάπησαν οἱ ἄνθρωποι μᾶλλον τὸ σκοτός ἢ τὸ φῶς· ἦν γὰρ αὐτῶν πονηρὰ τὰ ἔργα.

And this is the judgment: the light has come into the world, and people loved the darkness rather than the light, because their works were evil.

DEFINITION: THE NATURE OF THE KRISIS **δέ** κρίσις denotes both 'judgment' and 'crisis' — the decisive turning point. The judgment is not God's arbitrary condemnation but the human response to the light's arrival: people prefer darkness because their deeds are evil. The perfect ἐλήλυθεν ('has come') marks the arrival of the light as a standing, present reality. The aorist ἠγάπησαν ('they loved') treats the preference for darkness as a definite event. The light/darkness motif runs throughout the Prologue (1:4–9) and the Gospel.

αὕτη

this

Nominative

subject (demonstrative pronoun)

αὕτη: 'this' (fem.); the demonstrative points forward to the ὅτι clause — 'the judgment is this: that...!'

δέ

now

transitional particle

ἐστιν

is

Pres Act Indic 3 Sg· εἰμί

copula

→ gnomic present

ἡ

the

Nominative

article

κρίσις

judgment / crisis

Nominative

predicate nominative

κρίσις: 'judgment, decision, crisis'; the arrival of the light forces a decision, and the decision itself is the judgment.

ὅτι

that

complementizer (content of the judgment)

τὸ

the

Nominative

article

φῶς

light

Nominative

subject

φῶς: 'light'; cf. 1:4–9; 8:12; the identification of Jesus as the light of the world.

ἔληλυθεν

has come

Perf Act Indic 3 Sg · ἔρχομαι

main verb

→ intensive perfect (abiding presence of the light)

ἔρχομαι: 'come'; the perfect: the light arrived and is present — an ongoing fact.

εἰς

into

preposition + accusative

τὸν

the

Accusative

article

κόσμον

world

Accusative

object of εἰς

καὶ

and

coordinating conjunction

ἠγάπησαν

loved

Aor Act Indic 3 Pl · ἀγαπάω

main verb (response)

→ constative aorist (settled preference)

ἀγαπάω: 'love'; the same verb used of God's love (v.16) — but humans turn it toward darkness. A terrible inversion.

οἱ

the

Nominative

article

ἄνθρωποι

people

Nominative

subject

ἄνθρωπος: 'people, humans'; the generic collective — humanity's response.

μᾶλλον

rather / more

comparative adverb

μᾶλλον: 'more, rather'; marks the preference — darkness is chosen over light.

τὸ

the

Accusative

article

σκότος

darkness

Accusative

direct object (preferred)

σκότος: 'darkness'; the realm opposed to God; in John the realm of evil, ignorance, and lostness (1:5; 8:12; 12:35, 46).

ἢ

than

comparative particle

ἢ: 'than, or'; after μᾶλλον marks the comparison.

τὸ

the

Accusative

article

φῶς

light

Accusative

direct object (rejected)

ἦν

were

Impf Act Indic 3 Sg · εἰμί

copula (causal clause)

→ descriptive imperfect (ongoing state)

γάρ

for

explanatory conjunction (ground)

αὐτῶν

their

Genitive

genitive of possession (fronted for emphasis)

πονηρὰ

evil

Nominative

predicate adjective

πονηρός: 'evil, wicked'; the root cause of the preference for darkness — evil deeds that cannot bear exposure.

τὰ

the

Nominative

article

ἔργα

works

Nominative

subject

ἔργον: 'work, deed'; the moral actions of the will that determine the response to the light.

20 πᾶς γὰρ ὁ φαῦλα πράσων μισεῖ τὸ φῶς καὶ οὐκ ἔρχεται πρὸς τὸ φῶς, ἵνα μὴ ἐλεγχθῇ τὰ ἔργα αὐτοῦ.

For everyone who practices evil hates the light and does not come to the light, lest his works be exposed.

EXPLANATION: THE DYNAMIC OF DARKNESS-LOVE **γὰρ** An explanatory γὰρ grounds v.19 in the psychology of evil-doers: they hate the light because it exposes (ἐλέγχω) their deeds. The purpose clause ἵνα μὴ ('lest') reveals the motive for avoiding the light. This is a self-incurred judgment — the one practicing evil avoids the very thing that could save. Note the contrast with v.21: ποιέω (do) versus πράσσω (practice) — the latter connotes habitual, ongoing behavior.

πᾶς

everyone

Nominative

subject (universal)

γὰρ

for

explanatory conjunction

ὁ

the one

Nominative

article (substantivizing participle)

φαῦλα

evil things

Accusative

direct object of πράσων (fronted)

φαῦλος: 'bad, evil, worthless'; slightly different from πονηρός — the term for moral meanness and worthlessness.

πράσσω

who practices

Pres Act Ptc Nom Sg Masc · πράσσω

substantival participle (subject)

→ progressive present (habitual practice)

πράσσω: 'practice, do habitually'; cf. ποιέω in v.21 — πράσσω connotes habitual, systematic doing.

μισεῖ

hates

Pres Act Indic 3 Sg · μισέω

main verb

→ gnomic present

μισέω: 'hate'; in John hating the light is the characteristic mark of unbelief (cf. 7:7; 15:18–25).

τὸ

the

Accusative

article

φῶς

light

Accusative

direct object

καὶ

and

coordinating conjunction

οὐκ

not

negative particle

ἔρχεται

comes

Pres Mid/Pass Indic 3 Sg · ἔρχομαι

main verb (second clause)

→ gnomic present

ἔρχομαι: 'come'; coming to the light = coming to Jesus (cf. 6:35, 37, 44, 65).

πρὸς

to

preposition + accusative (movement toward)

τὸ

the

Accusative

article

φῶς

light

Accusative

object of πρὸς

ἵνα

lest

negative purpose conjunction (ἵνα μή)

μή

not

negative particle

ἐλεγχθῆ

be exposed

Aor Pass Subj 3 Sg · ἐλέγχω

verb of purpose clause

→ constative aorist

ἐλέγχω: 'expose, reprove, convict, refute'; a forensic/moral term — the light brings deeds into the open where they can be judged. This is the evil-doer's fear.

τὰ

the

Nominative

article

ἔργα

works

Nominative

subject of ἐλεγχθῆ

ἔργον: 'work, deed'; the deeds are what would be exposed.

αὐτοῦ

his

Genitive

genitive of possession

21 ὁ δὲ ποιῶν τὴν ἀλήθειαν ἔρχεται πρὸς τὸ φῶς, ἵνα φανερωθῇ αὐτοῦ τὰ ἔργα ὅτι ἐν θεῷ ἔστιν εἰργασμένα.

But the one who does the truth comes to the light, so that his works may be made manifest as having been worked in God.

CONTRAST: THE TRUTH-DOER AND THE LIGHT δε The positive counterpart to v.20. 'Doing the truth' (ποιεῖν τὴν ἀλήθειαν) is a Semitic expression for moral integrity, found also in 1 John 1:6 and Qumran texts (Hebrew 'śh 'mt). Such a person welcomes the light's exposure — their works are revealed as 'worked in God,' i.e., done through divine enablement. This phrase pre-empts pride (the works are not self-generated) and confirms that coming to the light is itself a grace.

<p>ὁ the one Nominative <i>article (substantivizing participle)</i></p>	<p>δὲ but <i>adversative particle</i></p>	<p>ποιῶν who does Pres Act Ptc Nom Sg Masc · ποιέω <i>substantival participle (subject)</i> → progressive present (habitual practice) ποιέω: 'do, practice'; contrast with πράσσω (v.20) — both are present, both habitual.</p>	<p>τὴν the Accusative <i>article</i></p>
<p>ἀλήθειαν truth Accusative <i>direct object</i> ἀλήθεια: 'truth'; 'doing the truth' is a Semitic idiom ('śh 'mt) for moral authenticity and integrity, found in 1 John 1:6 and Qumran texts; not merely intellectual assent to truth.</p>	<p>ἔρχεται comes Pres Mid/Pass Indic 3 Sg · ἔρχομαι <i>main verb</i> → gnomic present</p>	<p>πρὸς to <i>preposition + accusative</i></p>	<p>τὸ the Accusative <i>article</i></p>

φῶς

light

Accusative

object of *πρός*

ἵνα

so that

purpose conjunction

φανερωθῆ

may be made manifest

Aor Pass Subj 3 Sg · φανερώω

verb of purpose clause

→ constative aorist

φανερώω: 'make visible, manifest, reveal';
the same act of exposure that the evil-doer
fears (ἐλεγχθῆ, v.20) the truth-doer
welcomes.

αὐτοῦ

his

Genitive

genitive of possession (fronted)

τὰ

the

Nominative

article

ἔργα

works

Nominative

subject of *φανερωθῆ*

ὅτι

that

causal/content conjunction (content of what is
manifested)

ἐν

in

preposition + dative (sphere/agency)

ἐν θεῷ: 'in God' — done in dependence on
God, through divine enabling; not human
achievement.

θεῷ

God

Dative

dat. of sphere / agency

θεός: God.

ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

auxiliary (periphrastic perfect)

→ intensive perfect

εἰργασμένα

having been worked

Perf Pass Ptc Nom Pl Neut · ἐργάζομαι

periphrastic perfect participle

→ intensive perfect (abiding result)

ἐργάζομαι: 'work, do'; the perfect marks the
abiding character of these works as having
been God-wrought — they stand as a
completed, God-enabled reality.

22 Μετὰ ταῦτα ἦλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὴν Ἰουδαίαν γῆν, καὶ ἐκεῖ διέτριβεν μετ' αὐτῶν καὶ ἐβάπτισεν.

After these things Jesus and his disciples came into the Judean countryside, and he spent time there with them and was baptizing.

NARRATIVE TRANSITION: NEW SCENE **Μετὰ ταῦτα** The standard Johannine temporal transition 'after these things' (μετὰ ταῦτα) moves from the Nicodemus dialogue (in Jerusalem, 2:23) to the Judean countryside. The Baptist section begins. The verb ἐβάπτισεν ('was baptizing') creates the tension with 4:2, which clarifies that Jesus himself did not baptize but his disciples did.

<p>Μετὰ after <i>preposition + accusative (temporal)</i></p>	<p>ταῦτα these things Accusative <i>object of Μετά (temporal)</i> ταῦτα: 'these things'; standard Johannine transition formula.</p>	<p>ἦλθεν came Aor Act Indic 3 Sg · ἔρχομαι <i>main verb</i> → constative aorist</p>	<p>ὁ the Nominative <i>article</i></p>
<p>Ἰησοῦς Jesus Nominative <i>subject</i></p>	<p>καὶ and <i>coordinating conjunction</i></p>	<p>οἱ the Nominative <i>article</i></p>	<p>μαθηταὶ disciples Nominative <i>compound subject</i> μαθητής: 'disciple, learner'; Jesus' group of followers.</p>
<p>αὐτοῦ his Genitive <i>genitive of possession/relationship</i></p>	<p>εἰς into <i>preposition + accusative (direction)</i></p>	<p>τὴν the Accusative <i>article</i></p>	<p>Ἰουδαίαν Judean Accusative <i>attributive adjective</i> Ἰουδαῖος: 'Judean'; the countryside region, distinct from Jerusalem itself.</p>

<p>γῆν land / countryside</p> <p>Accusative direct object of εἰς</p> <p>γῆ: 'earth, land, countryside'; the rural Judean territory outside Jerusalem.</p>	<p>καὶ and</p> <p>coordinating conjunction</p>	<p>ἐκεῖ there</p> <p>adverb of place</p> <p>ἐκεῖ: 'there'; refers back to the Judean countryside.</p>	<p>διέτριβεν spent time</p> <p>Impf Act Indic 3 Sg · διατρίβω main verb</p> <p>→ descriptive imperfect (extended stay)</p> <p>διατρίβω: 'spend time, stay, remain'; the imperfect marks a period of residence, not a passing visit.</p>
<p>μετ' with</p> <p>preposition + genitive (accompaniment)</p>	<p>αὐτῶν them</p> <p>Genitive object of μετὰ</p>	<p>καὶ and</p> <p>coordinating conjunction</p>	<p>ἐβάπτιζεν was baptizing</p> <p>Impf Act Indic 3 Sg · βαπτίζω main verb</p> <p>→ descriptive imperfect (ongoing activity)</p> <p>βαπτίζω: 'baptize, immerse'; cf. 4:2 — the clarification that Jesus himself did not baptize but his disciples; here 'he' (Jesus) is the grammatical subject of the ministry.</p>

23 ἦν δὲ καὶ ὁ Ἰωάννης βαπτίζων ἐν Αἰνῶν ἐγγὺς τοῦ Σαλείμ, ὅτι ὕδατα πολλὰ ἦν ἐκεῖ, καὶ παρεγίνοντο καὶ ἐβαπτίζοντο·

John also was baptizing at Aenon near Salim, because there was much water there, and they were coming and being baptized.

SETTING: JOHN'S CONCURRENT MINISTRY **δὲ** The scene setting with periphrastic imperfects (ἦν ... βαπτίζων) and descriptive imperfects (παρεγίνοντο, ἐβαπτίζοντο) depicts the overlap of Jesus' and John's ministries. Aenon near Salim is likely in the upper Jordan valley (various locations proposed); the practical note about 'much water' (needed for immersion) grounds the scene in realistic geography. The scene sets up the dispute in v.25.

ἦν

was

Impf Act Indic 3 Sg · εἰμί

periphrastic auxiliary

→ descriptive imperfect

δὲ

now

transitional particle

καὶ

also

additive particle

ὁ

the

Nominative

article

Ἰωάννης

John

Nominative

subject

Ἰωάννης: John the Baptist, the forerunner;
cf. 1:6–8, 19–34.

βαπτίζω

baptizing

Pres Act Ptc Nom Sg Masc · βαπτίζω

periphrastic participle (with ἦν)

→ descriptive imperfect (ongoing activity)

βαπτίζω: 'baptize.'

ἐν

at / in

preposition + dative (place)

Αἰνῶν

Aenon

Dative

dat. of place

Αἰνῶν: Hebrew/Aramaic 'aynon, 'springs,
fountains'; only here in the NT; location
uncertain but likely near the Jordan.

ἐγγύς

near

adverb/preposition + genitive (proximity)

ἐγγύς: 'near.'

τοῦ

the

Genitive

article

Σαλείμ

Salim

Genitive

genitive (object of ἐγγύς)

Σαλείμ: a location near Aenon;
identification debated; only here in the NT.

ὅτι

because

causal conjunction

ὕδατα

waters

Nominative

subject

ὕδωρ: 'water'; the plural marks multiple
springs or water sources.

πολλά

many / much

Nominative

predicate adjective

πολύς: 'much, many'; the abundant water
supply explains the choice of location for
baptismal immersion.

ἦν

there was

Impf Act Indic 3 Sg · εἰμί

existential copula

→ descriptive imperfect

ἐκεῖ

there

adverb of place

καὶ
and

coordinating conjunction

παρεγίνοντο

were coming

Impf Mid Indic 3 Pl · παραγίνομαι

main verb

→ descriptive imperfect (continuous stream of people)

παραγίνομαι: 'arrive, come to, be present'; the imperfect depicts the steady flow of people.

καὶ
and

coordinating conjunction

ἐβαπτίζοντο

were being baptized

Impf Pass Indic 3 Pl · βαπτίζω

main verb

→ descriptive imperfect (ongoing baptisms)

βαπτίζω: 'baptize'; passive — they were being baptized by John.

24 οὐπω γὰρ ἦν βεβλημένος εἰς τὴν φυλακὴν ὁ Ἰωάννης.

For John had not yet been thrown into prison.

PARENTHETICAL EXPLANATION: CHRONOLOGICAL NOTE **γὰρ** A parenthetical explanatory note (γὰρ) to explain why John was still active — this is still prior to the imprisonment mentioned in the Synoptics (Matt 4:12; Mark 1:14). John's Gospel assumes knowledge of the Baptist's fate. The periphrastic perfect (ἦν βεβλημένος — 'had been thrown') marks the imprisonment as a definite event that had not yet occurred.

οὐπω
not yet

temporal adverb (not yet)

οὐπω: 'not yet'; marks the pre-imprisonment period.

γὰρ
for

explanatory conjunction

ἦν

had been

Impf Act Indic 3 Sg · εἰμί

periphrastic auxiliary (pluperfect sense)

→ descriptive imperfect

εἰμί: used with perfect participle to form a pluperfect-like construction.

βεβλημένος

thrown

Perf Pass Ptc Nom Sg Masc · βάλλω

periphrastic perfect participle

→ intensive perfect

βάλλω: 'throw, put, cast'; the 'throwing into prison' idiom is common in NT; cf. Matt 4:12; Mark 1:14.

εἰς

into

preposition + accusative (direction)

τὴν

the

Accusative

article

φυλακὴν

prison

Accusative

direct object of βεβλημένος

φυλακή: 'prison, guard-post'; John's imprisonment by Herod Antipas (Mark 6:17-18) had not yet occurred.

ὁ

the

Nominative

article

Ἰωάννης

John

Nominative

subject

25 Ἐγένετο οὖν ζήτησις ἐκ τῶν μαθητῶν Ἰωάννου μετὰ Ἰουδαίου περὶ καθαρισμοῦ.

Then a dispute arose between John's disciples and a Judean about purification.

CONSEQUENTIAL NARRATIVE: THE DISPUTE οὖν The inferential οὖν ('therefore, then') connects the concurrent ministries to the resulting dispute. ζήτησις ('dispute, debate') signals a Jewish religious controversy. The topic is καθαρισμός — ritual purification — which may link to the baptism of John versus Jesus' baptism (or a broader discussion of how purification is accomplished). Some manuscripts read Ἰουδαίων (plural 'Judeans') rather than Ἰουδαίου (singular 'a Judean'); the singular is better attested.

Ἐγένετο

arose

Aor Mid Indic 3 Sg · γίνομαι

main verb (existential: 'there arose')

→ *constative aorist*

γίνομαι: 'become, arise, happen'; here existential — 'a dispute came to be.'

οὖν

then

inferential/transitional particle

οὖν: 'therefore, then'; transitional in narrative.

ζήτησις

dispute / debate

Nominative

subject

ζήτησις: 'dispute, questioning, controversy'; a religious debate or controversy, not merely a question.

ἐκ

between / from

preposition + genitive (source/party)

ἐκ: 'from among'; identifies one party in the dispute — John's disciples.

<p>τῶν the Genitive article</p>	<p>μαθητῶν disciples Genitive <i>genitive of group membership</i> μαθητής: 'disciple'; John's disciples, distinct from Jesus' disciples.</p>	<p>Ἰωάννου of John Genitive <i>genitive of relationship (possessive)</i></p>	<p>μετά with <i>preposition + genitive (association, here: disputant)</i> μετά: 'with'; here marks the other disputant.</p>
<p>Ἰουδαίου a Judean Genitive <i>genitive (object of μετά)</i> Ἰουδαῖος: 'Judean'; singular — a specific person (some MSS read plural). The issue arises with a representative of Jewish religious practice.</p>	<p>περὶ about <i>preposition + genitive (topic)</i></p>	<p>καθαρισμοῦ purification Genitive <i>genitive (topic of dispute)</i> καθαρισμός: 'purification, cleansing'; the ritual purity system; cf. 2:6 (purification jars); the question may involve whose baptism (John's or Jesus') better accomplishes purification, or the relation of water baptism to Jewish ritual washing.</p>	

26 καὶ ἦλθον πρὸς τὸν Ἰωάννην καὶ εἶπαν αὐτῷ· Ῥαββί, ὃς ἦν μετὰ σοῦ πέραν τοῦ Ἰορδάνου, ᾧ σὺ μεμαρτύρηκας, ἴδε οὗτος βαπτίζει καὶ πάντες ἔρχονται πρὸς αὐτόν.

And they came to John and said to him, 'Rabbi, he who was with you beyond the Jordan, to whom you have testified — look, this one is baptizing, and everyone is coming to him.'

REPORT: DISCIPLES' COMPLAINT TO JOHN **καὶ** John's disciples report with some anxiety that the one John testified about is now drawing the crowds. The perfect μεμαρτύρηκας ('you have testified') recalls John's prior witness (1:19–34) and creates irony: the very witness John gave is now bearing fruit in people going to Jesus — and yet the disciples see this as a problem. This sets up John's magnanimous response (vv.27–30).

καὶ
and

coordinating conjunction

ἦλθον

came

Aor Act Indic 3 Pl · ἔρχομαι

main verb

→ constative aorist

πρὸς
to

preposition + accusative (movement toward)

τὸν
the

Accusative

article

Ἰωάννην

John

Accusative

direct object of πρὸς

καὶ
and

coordinating conjunction

εἶπαν

said

Aor Act Indic 3 Pl · λέγω

main verb

→ constative aorist

αὐτῷ

to him

Dative

dative of indirect object

Ῥαββί

Rabbi

Vocative

vocative (address)

Ῥαββί: title of respect for John; cf. v.2.

ὃς

he who

Nominative

relative pronoun (subject of relative clause)

ἦν

was

Impf Act Indic 3 Sg · εἰμί

copula (relative clause)

→ descriptive imperfect

μετὰ

with

preposition + genitive (accompaniment)

σοῦ

you

Genitive

object of μετὰ

πέραν

beyond / across

improper preposition / adverb + genitive (place)

πέραν: 'on the other side, across'; cf. 1:28 — the Bethany beyond the Jordan.

τοῦ

the

Genitive

article

Ἰορδάνου

Jordan

Genitive

genitive (object of πέραν)

Ἰορδάνης: the Jordan River; cf. 1:28.

ᾧ

to whom

Dative

relative pronoun, dative of indirect object

σύ

you

Nominative

emphatic subject

σύ: emphatic — you yourself bore witness to him.

μεμαρτύρηκας

have testified

Perf Act Indic 2 Sg · μαρτυρέω

verb of relative clause

→ intensive perfect (testimony still stands)

μαρτυρέω: 'testify'; the perfect — John's testimony is on record and stands.

ἴδε

look

attention-marker / interjection

ἴδε: 'look! see!'; draws attention to the startling fact that follows.

οὗτος

this one

Nominative

subject (emphatic)

οὗτος: 'this one'; slightly disparaging or competitive in tone — 'this one is now baptizing.'

βαπτίζει

is baptizing

Pres Act Indic 3 Sg · βαπτίζω

main verb

→ progressive present (ongoing activity)

καὶ

and

coordinating conjunction

πάντες

everyone

Nominative

subject

πᾶς: 'all, everyone'; hyperbolic emphasis — the crowds are deserting John for Jesus.

ἔρχονται

are coming

Pres Mid/Pass Indic 3 Pl · ἔρχομαι

main verb

→ progressive present (ongoing movement)

πρὸς

to

preposition + accusative

αὐτόν

him

Accusative

object of πρὸς

27 ἀπεκρίθη Ἰωάννης καὶ εἶπεν· Οὐ δύναται ἄνθρωπος λαμβάνειν οὐδὲ ἓν, ἐὰν μὴ ᾗ δεδομένον αὐτῷ ἐκ τοῦ οὐρανοῦ.

John answered and said, 'A person cannot receive even one thing unless it has been given to him from heaven.'

RESPONSE: AXIOM OF HEAVENLY SOVEREIGNTY **ASYNDETON** John's first response is a general axiom: no one receives anything without divine gift. This is the theological premise for everything that follows — John's role and Jesus' role alike are divinely ordained, not humanly claimed or contested. The perfect δεδομένον ('having been given') marks the divine gift as established and settled. The scope is absolute: 'not even one thing!'

ἀπεκρίθη

answered

Aor Pass Indic 3 Sg · ἀποκρίνομαι

main verb (deponent)

→ constative aorist

Ἰωάννης

John

Nominative

subject

καὶ

and

coordinating conjunction

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb

→ constative aorist

οὐ

not

negative particle

δύναται

is able

Pres Mid/Pass Indic 3 Sg · δύναμαι

main verb

→ gnomic present

ἄνθρωπος

a person

Nominative

subject (generic)

ἄνθρωπος: generic — 'no person.'

λαμβάνειν

to receive

Pres Act Inf · λαμβάνω

complementary infinitive

→ progressive present

λαμβάνω: 'receive, take'; ministry, gift, status — all are received, not seized.

οὐδὲ

not even

negative emphatic particle

οὐδὲ: 'not even'; intensifies the absolute — not even one single thing.

ἓν

one

Accusative

direct object (indefinite)

ἓν: 'one'; 'not even one thing' — the absolute scope of the axiom.

ἐὰν

unless

conditional particle (3rd class)

μή

not

negative particle

ἦ

it is / has been

Pres Act Subj 3 Sg · εἶμι

verb of conditional clause

→ gnomic subjunctive

δεδομένον

given

Perf Pass Ptc Nom Sg Neut · δίδωμι

periphrastic perfect participle (predicate)

→ intensive perfect (divinely established gift)

δίδωμι: 'give'; the perfect marks the settled divine bestowal — what God has given stands given.

αὐτῷ

to him

Dative

dative of indirect object

ἐκ

from

preposition + genitive (source)

τοῦ

the

Genitive

article

οὐρανοῦ

heaven

Genitive

genitive of source (divine origin)

οὐρανός: 'heaven'; ἐκ τοῦ οὐρανοῦ = from God; the periphrasis is common in Jewish speech.

28 αὐτοὶ ὑμεῖς μοι μαρτυρεῖτε ὅτι εἶπον [ὅτι] Οὐκ εἰμὶ ἐγὼ ὁ Χριστός, ἀλλ' ὅτι ἄπεσταλμένος εἰμὶ ἔμπροσθεν ἐκείνου.

You yourselves bear me witness that I said, 'I am not the Christ,' but 'I have been sent before him.'

APPEAL: JOHN'S OWN PRIOR DENIAL OF MESSIANIC IDENTITY **ASYNDETON** John appeals to his disciples' own testimony — they heard him deny messianic identity (cf. 1:20, 23). The emphatic αὐτοὶ ὑμεῖς ('you yourselves') invokes them as witnesses. The perfect ἀπεσταλμένος εἰμί ('I have been sent and stand as one sent') defines John's identity positively — he is a messenger, not the Messiah. The contrast is structural: 'not the Christ ... but sent before him.'

αὐτοὶ

yourselves

Nominative

emphatic intensive pronoun

αὐτός; intensive — 'you yourselves,'
emphasizing the disciples' own eyewitness.

ὑμεῖς

you

Nominative

emphatic subject

μοι

to me

Dative

dative of advantage / reference ('bear witness for me')

μαρτυρεῖτε

bear witness

Pres Act Indic 2 Pl · μαρτυρέω

main verb

→ progressive present

μαρτυρέω: 'testify'; John calls his disciples to recall their own testimony — they heard his self-denial.

ὅτι

that

complementizer (content)

εἶπον

I said

Aor Act Indic 1 Sg · λέγω

main verb (ὅτι clause)

→ constative aorist

ὅτι

that / '

recitative ὅτι (introducing direct speech)

ὅτι: here recitative, introducing the quoted words.

Οὐκ

not

negative particle

εἰμί

I am

Pres Act Indic 1 Sg · εἰμί

main verb (self-identification, negative)

→ *gnomic present*

εἰμί: 'I am'; the explicit denial of the ἐγώ
εἰμι formula — John is not the Christ.

ἐγώ

I

Nominative

emphatic subject

ὁ

the

Nominative

article

Χριστός

Christ

Nominative

predicate nominative

Χριστός: 'the Anointed, Messiah!'; cf. 1:20.

ἀλλ

but

adversative conjunction

ὅτι

that

recitative ὅτι (parallel quote)

Ἀπεσταλμένος

sent

Perf Pass Ptc Nom Sg Masc · ἀποστέλλω

periphrastic perfect (predicate participle)

→ *intensive perfect (standing commission)*

ἀποστέλλω: 'send (with commission)'; the perfect marks John's abiding identity as commissioned messenger — he stands as one sent.

εἰμί

I am

Pres Act Indic 1 Sg · εἰμί

copula (periphrastic perfect)

→ *intensive perfect*

ἔμπροσθεν

before

improper preposition + genitive (position ahead of)

ἔμπροσθεν: 'before, in front of!'; the forerunner position — John precedes and prepares the way.

ἐκείνου

him

Genitive

genitive (object of ἔμπροσθεν)

ἐκεῖνος: 'that one!'; a distancing or honorific pronoun — 'that one,' pointing to Jesus with appropriate deference.

29 ὁ ἔχων τὴν νύμφην νυμφίος ἐστίν· ὁ δὲ φίλος τοῦ νυμφίου, ὁ ἐστηκώς καὶ ἀκούων αὐτοῦ, χαρᾷ χαίρει διὰ τὴν φωνὴν τοῦ νυμφίου. αὕτη οὖν ἡ χαρὰ ἡ ἐμὴ πεπλήρωται.

The one who has the bride is the bridegroom; but the friend of the bridegroom, who stands and hears him, rejoices greatly at the bridegroom's voice. Therefore this joy of mine is now complete.

PARABLE: BRIDEGROOM AND FRIEND — JOHN'S ROLE **ASYNDETON** The parable of the bridegroom and his friend (shoshbin/paranymph) defines John's role with joy, not resentment. The bride belongs to the bridegroom — Jesus is the bridegroom (cf. Eph 5:25–27; Rev 21:2, 9), the community of believers is the bride. John's role is the 'friend' who stands by and rejoices at the bridegroom's voice. The perfect πεπλήρωται ('has been filled / stands complete') marks a settled, joyful satisfaction. χαρᾷ χαίρει is a Hebrew-style cognate dative ('rejoices with joy' = 'rejoices greatly').

ὁ

the one

Nominative

article (substantivizing participle)

ἔχων

who has

Pres Act Ptc Nom Sg Masc · ἔχω

substantival participle (subject)

→ progressive present

ἔχω: 'have'; the bridegroom 'has' the bride in the sense of legitimate relationship and union.

τὴν

the

Accusative

article

νύμφην

bride

Accusative

direct object

νύμφη: 'bride, daughter-in-law'; the bride belongs to the bridegroom — she is his.

νυμφίος

bridegroom

Nominative

predicate nominative

νυμφίος: 'bridegroom'; Jesus as the eschatological bridegroom (cf. Mark 2:19–20; Matt 25:1–13; Rev 21:2, 9; Eph 5:25–27).

ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

copula

→ gnomic present

ὁ

the

Nominative

article

δὲ

but

adversative/contrastive particle

φίλος

friend

Nominative

subject

φίλος: 'friend'; the shoshbin (paranymph, best man) who assists at the wedding; John's self-identification.

τοῦ

of the

Genitive

article

νυμφίου

bridegroom

Genitive

genitive of relationship

ὁ

the one

Nominative

article (substantivizing participial phrase)

ἑστηκώς

who stands

Perf Act Ptc Nom Sg Masc · ἵστημι

substantival/attributive participle

→ intensive perfect (standing in position)

ἵστημι: 'stand'; the perfect participle marks the friend's settled position of attentive waiting beside the bridegroom.

καὶ

and

coordinating conjunction

ἀκούων

who hears

Pres Act Ptc Nom Sg Masc · ἀκούω

attributive participle (coordinated)

→ progressive present

ἀκούω: 'hear'; the friend hears the bridegroom's voice — for John this is the testimony to Jesus.

αὐτοῦ

him

Genitive

genitive of object (hears him)

χαρᾶ

with joy

Dative

dative of manner (cognate dative)

χαρά: 'joy'; cognate dative with χαίρει — a Hebraism for intensification ('rejoices greatly').

χαίρει

rejoices

Pres Act Indic 3 Sg · χαίρω

main verb

→ gnomic present

χαίρω: 'rejoice'; the friend's joy is in the bridegroom's success — not competition or resentment.

διὰ

because of

preposition + accusative (cause)

διὰ: 'on account of, because of!'

τήν

the

Accusative

article

φωνήν

voice

Accusative

direct object of διὰ

φωνή: 'voice'; the bridegroom's voice — the word of Jesus, the testimony John gives.

τοῦ

of the

Genitive

article

νυμφίου

bridegroom

Genitive

genitive of relationship (possessive)

αὕτη

this

Nominative

subject (demonstrative)

αὕτη: 'this' (fem.); points to the joy just described.

οὖν

therefore

inferential particle

ἡ

the

Nominative

article

χαρά

joy

Nominative

subject

ἡ

the

Nominative

article (attributive)

ἐμή

mine

Nominative

possessive adjective (predicate)

ἐμός: 'my, mine'; John's personal joy.

πεπλήρωται

has been fulfilled / is complete

Perf Pass Indic 3 Sg · πληρόω

main verb

→ *intensive perfect (abiding completeness)*

πληρόω: 'fill, fulfill, complete'; the perfect marks a settled state of fullness — John's joy stands complete. The same verb used of Scripture being 'fulfilled.'

30 ἐκεῖνον δεῖ αὐξάνειν, ἐμέ δὲ ἐλαττοῦσθαι.

He must increase, but I must decrease.

RESOLUTION: THE ORDER OF THINGS **δὲ** Perhaps the most compressed and memorable verse in the passage. The divine necessity (δεῖ — 'it is necessary') governs both verbs: both the increase and the decrease are not accidental but divinely ordered. The fronted ἐκεῖνον ('that one') and ἐμέ ('I') are placed first in their clauses for emphatic contrast. Present infinitives (αὐξάνειν, ἐλαττοῦσθαι) mark ongoing processes. The αὐξάνω / ἐλαττώ contrast recalls John 1:15 ('he was before me').

ἐκεῖνον

him

Accusative

subject accusative (w/ inf.); fronted for emphasis

ἐκεῖνος: 'that one'; deferential pronoun for Jesus — 'that one (not I) must increase.'

δεῖ

must

Pres Act Indic 3 Sg · δεῖ (impersonal)

impersonal verb of necessity

→ *gnomic present (divine necessity)*

δεῖ: 'it is necessary'; cf. vv.7, 14 — what God has ordained.

αὐξάνειν

to increase

Pres Act Inf · αὐξάνω

infinitive (subject of δεῖ, first clause)

→ *progressive present (ongoing growth)*

αὐξάνω: 'grow, increase'; of the spread of Jesus' ministry and recognition.

ἐμέ

me

Accusative

subject accusative (w/ inf.); fronted for contrast

δὲ

but

adversative particle

ἐλαττοῦσθαι

to decrease

Pres Pass Inf · ἐλαττώω

infinitive (subject of δεῖ, second clause)

→ progressive present (ongoing diminishment)

ἐλαττώω: 'make less, decrease, diminish'; the passive — John is to be diminished (by divine ordering, not by defeat). The contrast with ἀξάνω is total and deliberate.

31 Ὁ ἄνωθεν ἐρχόμενος ἐπάνω πάντων ἐστίν· ὁ ὢν ἐκ τῆς γῆς ἐκ τῆς γῆς ἐστίν καὶ ἐκ τῆς γῆς λαλεῖ. ὁ ἐκ τοῦ οὐρανοῦ ἐρχόμενος ἐπάνω πάντων ἐστίν·

The one who comes from above is above all. The one who is from the earth is from the earth and speaks from the earth. The one who comes from heaven is above all.

ASSERTION: ONTOLOGICAL SUPERIORITY OF THE HEAVENLY REVEALER **ASYNDETON** Whether this is still John's speech or the Evangelist's commentary is disputed (cf. introduction to vv.16–21). Structurally parallel to vv.16–21: the earthly/heavenly contrast defines absolute categories of authority. The repetition of ἐπάνω πάντων ἐστίν at beginning and end frames the contrast as a ring structure. The one from above speaks with transcendent authority; earthly speech, however sincere, is bounded by earthly origin.

Ὁ

the one

Nominative

article (substantivizing participle)

ἄνωθεν

from above

adverb of source/origin

ἄνωθεν: 'from above'; recalls vv.3, 7 — now applied unambiguously to the heavenly origin of the Son.

ἐρχόμενος

coming

Pres Mid/Pass Ptc Nom Sg Masc · ἔρχομαι

substantival participle (subject)

→ progressive present

ἔρχομαι: 'come'; the ongoing mission of the Son.

ἐπάνω

above

improper preposition / adverb (superiority)

ἐπάνω: 'above, over'; here metaphorical authority and ontological superiority.

πάντων

all

Genitive

genitive (object of ἐπάνω)

παῖς: 'all'; universal superiority.

ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

copula

→ gnomic present

ὁ

the one

Nominative

article (substantivizing participle)

ὤν

who is

Pres Act Ptc Nom Sg Masc · εἰμί

substantival participle (subject)

→ progressive present

εἰμί: 'be'; the present participle — one who is (by nature, origin) from the earth.

ἐκ

from

preposition + genitive (source/origin)

τῆς

the

Genitive

article

γῆς

earth

Genitive

genitive of origin

γῆ: 'earth'; the earthly order, bounded and mortal.

ἐκ

from

preposition + genitive (predicate)

τῆς

the

Genitive

article

γῆς

earth

Genitive

predicate (origin)

ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

copula

→ gnomic present

καί

and

coordinating conjunction

ἐκ

from

preposition + genitive (source of speech)

τῆς

the

Genitive

article

γῆς

earth

Genitive

genitive of source

γῆ: earthly speech is bound by earthly perspective — John includes himself here.

λαλεῖ

speaks

Pres Act Indic 3 Sg · λαλέω

main verb

→ gnomic present

λαλέω: 'speak'; earthly speakers speak from within their creaturely limitations.

<p>ὁ the one</p> <p>Nominative</p> <p>article (substantivizing participle, repeated for emphasis)</p>	<p>ἐκ from</p> <p>preposition + genitive (origin)</p>	<p>τοῦ the</p> <p>Genitive</p> <p>article</p>	<p>οὐρανοῦ heaven</p> <p>Genitive</p> <p>genitive of origin</p> <p>οὐρανός: 'heaven!'; parallel with ἄνωθεν ('from above') at the opening.</p>
<p>ἐρχόμενος coming</p> <p>Pres Mid/Pass Ptc Nom Sg Masc · ἐρχομαι</p> <p>substantival participle</p> <p>→ progressive present</p>	<p>ἐπάνω above</p> <p>adverb/preposition (superiority)</p>	<p>πάντων all</p> <p>Genitive</p> <p>genitive of comparison</p>	<p>ἐστίν is</p> <p>Pres Act Indic 3 Sg · εἰμί</p> <p>copula (ring-composition close)</p> <p>→ gnomic present</p>

32 ὁ ἑώρακεν καὶ ἤκουσεν, τοῦτο μαρτυρεῖ, καὶ τὴν μαρτυρίαν αὐτοῦ οὐδεὶς λαμβάνει.

What he has seen and heard, this he testifies; and no one receives his testimony.

ELABORATION: THE CONTENT AND REJECTION OF THE HEAVENLY TESTIMONY **ASYNDETON** Echoes v.11 (οἶδαμεν ... ἑώρακαμεν / τὴν μαρτυρίαν ... οὐ λαμβάνετε). The heavenly revealer's testimony is grounded in direct vision and audition (ἑώρακεν καὶ ἤκουσεν — perfects and aorist: abiding knowledge from a past encounter). Yet 'no one' (οὐδεὶς) receives it — an absolute that will be qualified in v.33. The hyperbole stresses the scale of rejection.

<p>ὁ what</p> <p>Accusative</p> <p>relative pronoun, direct object (fronted)</p>	<p>ἑώρακεν he has seen</p> <p>Perf Act Indic 3 Sg · ὁράω</p> <p>verb of relative clause</p> <p>→ intensive perfect (abiding visual knowledge)</p> <p>ὁράω: 'see!'; the perfect — the heavenly vision abides.</p>	<p>καὶ and</p> <p>coordinating conjunction</p>	<p>ἤκουσεν heard</p> <p>Aor Act Indic 3 Sg · ἀκούω</p> <p>verb of relative clause (coordinated)</p> <p>→ constative aorist</p> <p>ἀκούω: 'hear!'; the heavenly communication received.</p>
---	---	---	---

<p>τοῦτο this</p> <p>Accusative <i>direct object (resumptive, pointing back to ὁ)</i></p> <p>τοῦτο: resumes the content of what he witnessed.</p>	<p>μαρτυρεῖ he testifies</p> <p>Pres Act Indic 3 Sg · μαρτυρέω <i>main verb</i></p> <p>→ progressive present</p> <p>μαρτυρέω: 'testify'; the ongoing declaration of the heavenly things.</p>	<p>καὶ and yet</p> <p><i>adversative 'and'</i></p>	<p>τὴν the</p> <p>Accusative <i>article</i></p>
<p>μαρτυρίαν testimony</p> <p>Accusative <i>direct object</i></p>	<p>αὐτοῦ his</p> <p>Genitive <i>genitive of possession</i></p>	<p>οὐδείς no one</p> <p>Nominative <i>subject</i></p> <p>οὐδείς: 'no one'; hyperbolic absolute, qualified by v.33.</p>	<p>λαμβάνει receives</p> <p>Pres Act Indic 3 Sg · λαμβάνω <i>main verb</i></p> <p>→ progressive present (ongoing rejection)</p> <p>λαμβάνω: 'receive, accept'; the same verb as v.11 (οὐ λαμβάνετε).</p>

33 ὁ λαβὼν αὐτοῦ τὴν μαρτυρίαν ἐσφράγισεν ὅτι ὁ θεὸς ἀληθής ἐστιν.

The one who has received his testimony has certified that God is truthful.

CONTRAST: THE BELIEVING RECEIVER **ASYNDETON** The exception to v.32's 'no one' — those who do receive the testimony are certified (ἐσφράγισεν, 'has set a seal/certified') that God is truthful. The seal metaphor is from legal and commercial practice: a sealed document is authenticated. By receiving Jesus' testimony one certifies God's own truthfulness — since the testimony is God's. The perfect-force aorist ἐσφράγισεν marks the settled authentication.

ὁ

the one

Nominative

article (substantivizing participle)

λαβὼν

who has received

Aor Act Ptc Nom Sg Masc · λαμβάνω

substantival participle (subject)

→ constative aorist (definite act of reception)

λαμβάνω: 'receive'; the aorist marks the definite act of receiving the testimony — coming to faith.

αὐτοῦ

his

Genitive

genitive of possession (fronted)

τήν

the

Accusative

article

μαρτυρίαν

testimony

Accusative

direct object of λαβὼν

ἔσφραγισεν

has certified / sealed

Aor Act Indic 3 Sg · σφραγίζω

main verb

→ constative aorist (perfective: sealed once and for all)

σφραγίζω: 'seal, stamp, certify'; legal/commercial: to authenticate with a seal. The believer's act of faith is simultaneously a certification of God's truthfulness.

ὅτι

that

complementizer (content of the certification)

ὁ

the

Nominative

article

θεός

God

Nominative

subject

θεός: God; what is certified is God's own character.

ἀληθής

truthful

Nominative

predicate adjective

ἀληθής: 'true, truthful, reliable'; to receive Jesus' testimony is to vindicate God's truthfulness — since the testimony is God's own word through his Son.

ἔστιν

is

Pres Act Indic 3 Sg · εἰμί

copula

→ gnomic present

34 ὃν γὰρ ἀπέστειλεν ὁ θεὸς τὰ ῥήματα τοῦ θεοῦ λαλεῖ, οὐ γὰρ ἐκ μέτρου δίδωσιν τὸ πνεῦμα.

For the one whom God has sent speaks the words of God, for he does not give the Spirit by measure.

GROUND: THE UNLIMITED SPIRIT-ENDOWMENT OF THE SENT ONE **γὰρ** Double γὰρ: first, grounds v.33 in the identity of the Sent One; second, grounds that identity in the unlimited gift of the Spirit. 'Not by measure' (οὐ ... ἐκ μέτρου) contrasts with the rabbinic notion that prophets receive the Spirit in measured portions — the Son alone receives the Spirit without limit (cf. 1:32–34). The subject of δίδωσιν ('gives') is debated: God gives the Spirit to the Son, or the Son gives the Spirit to believers; the former is more likely in context.

ὃν

whom

Accusative

relative pronoun, direct object (fronted)

γὰρ

for

explanatory conjunction

ἀπέστειλεν

sent

Aor Act Indic 3 Sg · ἀποστέλλω

verb of relative clause

→ constative aorist

ἀποστέλλω: 'send with commission'; cf. v.17.

ὁ

the

Nominative

article

θεὸς

God

Nominative

subject of relative clause

τὰ

the

Accusative

article

ῥήματα

words

Accusative

direct object

ῥῆμα: 'word, saying'; individual words or utterances — not the abstract λόγος but specific spoken declarations.

τοῦ

of

Genitive

article

θεοῦ

God

Genitive

genitive of source / relationship

θεός: the Sent One speaks God's own words, not merely human teachings.

λαλεῖ

speaks

Pres Act Indic 3 Sg · λαλέω

main verb

→ progressive present (ongoing speech)

λαλέω: 'speak'; cf. v.31 (the earthly speaks from the earth; the heavenly speaks God's words).

οὐ

not

negative particle

γάρ

for

explanatory conjunction (second γάρ)

ἐκ

by

preposition + genitive (measure/standard)

ἐκ μέτρου: 'by measure, in measured amounts'; rabbinic tradition held prophets received the Spirit in portions.

μέτρου

measure

Genitive

genitive (object of ἐκ)

μέτρον: 'measure'; the Spirit is given without limitation — contrast to the partial prophetic endowment of OT figures.

δίδωσιν

he gives

Pres Act Indic 3 Sg · δίδωμι

main verb

→ gnomic present

δίδωμι: 'give'; the subject is God (giving the Spirit to the Son) or the Son (giving the Spirit to believers); context favors God as subject.

τὸ

the

Accusative

article

πνεῦμα

Spirit

Accusative

direct object

πνεῦμα: 'Spirit'; the Holy Spirit; cf. 1:32–33 where the Spirit descends and remains on Jesus.

35 ὁ πατήρ ἀγαπᾷ τὸν υἱόν, καὶ πάντα δέδωκεν ἐν τῇ χειρὶ αὐτοῦ.

The Father loves the Son and has given all things into his hand.

GROUND: THE FATHER'S LOVE AND UNIVERSAL DELEGATION **καὶ** The Father's love for the Son (ἀγαπάω — present, ongoing) is the basis for the total delegation (πάντα δέδωκεν — 'has given all things,' perfect: abiding transfer of authority). 'Into his hand' is a Semitic idiom for complete control and authority. This provides the Christological basis for v.36: the Son has received universal authority from the Father — therefore the stakes of belief and unbelief are ultimate.

ὁ

the

Nominative

article

πατήρ

Father

Nominative

subject

πατήρ: 'father'; the Father of the Son — the intra-Trinitarian relationship of love and authority.

ἀγαπᾷ

loves

Pres Act Indic 3 Sg · ἀγαπάω

main verb

→ *gnomic present (eternal love)*

ἀγαπάω: 'love'; cf. 5:20 (φιλεῖ); the Father's love for the Son is eternal and grounds the delegation of authority.

τὸν

the

Accusative

article

υἱόν

Son

Accusative

direct object

καὶ

and

coordinating conjunction

πάντα

all things

Accusative

direct object (fronted)

πᾶς: 'all things'; universal authority and power — cf. 13:3; Matt 11:27; 28:18.

δέδωκεν

has given

Perf Act Indic 3 Sg · δίδωμι

main verb

→ *intensive perfect (abiding transfer of authority)*

δίδωμι: 'give'; the perfect marks the settled, abiding delegation — all authority now stands with the Son.

ἐν

into

preposition + dative (sphere/direction: idiom)

ἐν τῇ χειρὶ: 'into/in the hand' — Semitic idiom for authority, control, and possession.

τῇ

the

Dative

article

χειρὶ

hand

Dative

dative of place (idiomatic: sphere of authority)

χείρ: 'hand'; 'given into his hand' = placed under his authority and control.

αὐτοῦ

his

Genitive

genitive of possession

36 ὁ πιστεύων εἰς τὸν υἱὸν ἔχει ζωὴν αἰώνιον· ὁ δὲ ἀπειθῶν τῷ υἱῷ οὐκ ὄψεται ζωὴν, ἀλλ' ἡ ὀργὴ τοῦ θεοῦ μένει ἐπ' αὐτόν.

The one who believes in the Son has eternal life; but the one who disobeys the Son will not see life, but the wrath of God remains on him.

SUMMARY CONCLUSION: LIFE VS. WRATH **δὲ** The chapter closes with a binary summary — eternal life for the believer; the wrath of God remaining on the disbeliever. Notably, the contrast is not 'believes' vs. 'does not believe' but 'believes' (πιστεύων) vs. 'disobeys' (ἀπειθῶν) — unbelief is cast as moral disobedience, not merely intellectual doubt (cf. Heb 3:18–19 where ἀπειθία and ἀπιστία are parallel). The wrath (ὀργή) μένει ('remains, abides') — it does not arrive; it is the standing condition on the unbeliever, removed only by belief. This is realized eschatology taken to its ultimate conclusion.

ὁ

the one

Nominative

article (substantivizing participle)

πιστεύων

who believes

Pres Act Ptc Nom Sg Masc · πιστεύω

substantival participle (subject)

→ progressive present (ongoing faith)

πιστεύω: 'believe, trust'; the habitual believer.

εἰς

in

preposition + accusative (object of faith)

τὸν

the

Accusative

article

υἰόν

Son

Accusative

object of εἰς

υἰός: 'Son'; the object of saving faith is the Son.

ἔχει

has

Pres Act Indic 3 Sg · ἔχω

main verb

→ progressive present (current, abiding possession)

ἔχω: 'have'; present tense — eternal life is a current possession, not merely a future hope.

ζωήν

life

Accusative

direct object

ζωή: 'life'; cf. vv.15–16.

αἰώνιον

eternal

Accusative

attributive adjective

αἰώνιος: 'eternal'; cf. v.15.

ὁ

the one

Nominative

article (substantivizing participle)

δὲ

but

adversative particle

ἀπειθῶν

who disobeys

Pres Act Ptc Nom Sg Masc · ἀπειθέω

substantival participle (subject)

→ progressive present (habitual disobedience)

ἀπειθέω: 'disobey, refuse to be persuaded'; notably not ἀπιστέω ('disbelieve') — unbelief is characterized as willful moral disobedience (cf. Heb 3:18–19; Rom 11:30–32).

τῷ

the

Dative

article

υἱῷ

Son

Dative

dative (object of ἀπειθέω)

υἰός: 'Son'; one disobeys the Son — rejecting his authority and word.

οὐκ

not

negative particle

ὄψεται

will see

Fut Mid Indic 3 Sg · ὁράω

main verb (future)

→ futuristic future (certain outcome)

ὁράω: 'see'; cf. v.3 ('see the kingdom') — the disobedient one will not see life at all, at any level.

ζωήν

life

Accusative

direct object

ζωή: 'life'; anarthrous here — 'life' in any form; the absence is absolute.

<p>ἀλλ̑ but <i>adversative conjunction</i></p>	<p>ἡ the Nominative <i>article</i></p>	<p>ὀργή wrath Nominative <i>subject</i> ὀργή: 'wrath, anger'; God's settled, judicial opposition to sin; in Paul also an eschatological reality (Rom 1:18; 2:5; 1 Thess 1:10). Here it is a present, abiding reality.</p>	<p>τοῦ of Genitive <i>article</i></p>
<p>θεοῦ God Genitive <i>genitive of relationship/source</i> θεός: God.</p>	<p>μένει remains / abides Pres Act Indic 3 Sg · μένω <i>main verb</i> → progressive present (ongoing abiding state) μένω: 'remain, abide, stay'; one of John's most characteristic verbs (see ch.15; 1 John). The wrath does not descend — it already stands over the disobeyer, as condemned already (v.18). Only faith removes it.</p>	<p>ἐπ̑ on / upon <i>preposition + accusative (direction/resting upon)</i> ἐπί: 'on, upon, over'; the wrath rests upon him.</p>	<p>αὐτόν him Accusative <i>object of ἐπί</i></p>

On the text. The chapter is theologically among the densest in the Fourth Gospel and bristles with interpretive cruxes. (1) The adverb ἄνωθεν (vv.3, 7) is irreducibly ambiguous: it means both 'again' (anew, a second time) and 'from above' (from heaven). Nicodemus hears 'again' and objects on physiological grounds (v.4); Jesus' reply (v.5) and the Johannine context of descent/ascent (v.13, 31) favor 'from above' as the primary theological sense. Both senses are in play, and the translation preserves this with a note. (2) The noun-verb πνεῦμα (vv.5, 6, 8) means both 'wind' and 'Spirit.' The famous wordplay at v.8 — πνεῖ ὅπου θέλει ('it/he blows where it/he will') — exploits both senses: wind is the parabolic vehicle, the Spirit the referent. The translation renders 'wind' in the first clause and 'Spirit' in the application. (3) The boundary of Jesus' discourse is a classic crux. Verses 1–15 are unambiguously dialogue. At v.16 the shift to third-person ('he gave his only Son') and the absence of

any speech-closing formula create genuine uncertainty: are vv.16–21 still Jesus' words, or the Evangelist's theological commentary? Most modern translations treat them as Jesus' words; many scholars favor Evangelist commentary beginning at v.16 or v.13. The analysis here treats vv.16–21 as ambiguous and notes it in the discourse field. (4) At v.13 the phrase ὁ ὢν ἐν τῷ οὐρανῷ ('the one who is in heaven') is attested in a wide range of witnesses but absent from the earliest Alexandrian manuscripts (P66, P75, Sinaiticus, Vaticanus); it is likely a later theological clarification and is placed in brackets here. (5) The Baptist section (vv.22–36) is either a continuation of the narrator's voice, or a conflation of sources; vv.31–36 are sometimes assigned to the Evangelist rather than the Baptist and are structurally parallel to vv.16–21. The discourse notes flag this throughout.

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.