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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The Gospel according to John, Chapter 4

KATA IQANNHN Δ'

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 · 4:1–6

Departure from Judea and arrival at Jacob's well

The report that Jesus is baptizing more disciples than John prompts him to leave Judea for Galilee (1–3). The route through Samaria brings him to Sychar, near the field Jacob gave Joseph, where Jacob's well is situated (4–5). The narrator notes the sixth hour and that Jesus, wearied from the journey, sat by the well (6) — a rare Johannine note of physical exhaustion that grounds the ensuing conversation in embodied human need.

B · 4:7–15

Living water: the first exchange

A Samaritan woman comes to draw water and Jesus asks her for a drink (7–8). Her surprised question about Jewish-Samaritan social conventions (9) occasions Jesus' offer of 'living water' and the revelation that he is the giver of the gift of God (10). The woman misunderstands on the literal level — he has no bucket (11) — and invokes the patriarch Jacob as authority for the well (12). Jesus contrasts this well's water (thirst returns) with his own gift (a spring of water leaping up to eternal life), and the woman asks for it, still thinking of ordinary convenience (13–15).

C · 4:16–26

Revelation of the prophet and the Messiah: the second exchange

Jesus' command to call her husband and her admission of having no husband (16–17) leads to his disclosure of her five prior husbands and her current irregular union (18) — the prophetic knowledge that marks him as 'a prophet' in her eyes (19). She pivots to the long-standing controversy over the proper worship-site, Gerizim versus Jerusalem (20); Jesus reorients the question entirely: the hour is coming when neither mountain will define worship, for salvation is from the Jews but the decisive hour is here in which true worshipers worship the Father in spirit and truth (21–24). The woman introduces the Messiah as the expected revealer of all things (25); Jesus responds with the full Johannine 'I am' (Ἐγώ εἰμι), the most explicit self-disclosure in the Gospel to this point (26).

D · 4:27–38

The disciples return; the woman's witness; the harvest discourse

The disciples return amazed to find Jesus speaking with a woman but say nothing (27). The woman leaves her water jar, goes to the city, and invites the townspeople to see 'a man who told me everything I have done' — can this be the Messiah? (28–29). While the Samaritans come out (30), the disciples press Jesus to eat, and his reply discloses a food they do not know: doing the will of the one who sent him and finishing his work (31–34). The harvest metaphor follows: the fields are already white for harvest; reaper and sower rejoice together; the disciples will enter into the labor of others (35–38).

E · 4:39–42

Many Samaritans believe: the woman's witness and Jesus' two-day stay

Many Samaritans from that city believe because of the woman's testimony that he told her everything she had done (39). They ask Jesus to stay, and he remains two days; many more believe through his own word (40–41). They tell the woman they no longer believe because of her word alone — they have heard for themselves and know that this is truly the Savior of the world (42). The rare Johannine title σωτήρ τοῦ κόσμου crowns the pericope.

F · 4:43–54

Return to Galilee and the second Cana sign: the royal official's son

After two days Jesus departs for Galilee, noting that a prophet has no honor in his own homeland, yet the Galileans welcome him having seen what he did in Jerusalem (43–45). He comes again to Cana of Galilee where he had made the water wine (46). A royal official (βασιλικός) whose son is ill at Capernaum hears of his arrival and comes begging Jesus to come down and heal the boy before he dies (46–47). Jesus' rebuke of sign-seeking faith (48) does not deter the father, who presses the urgency (49); Jesus simply declares 'Your son lives' (50). The man believes the word and departs; on the way his servants meet him with news that the boy recovered at the seventh hour, the exact moment of Jesus' word (51–53). The narrator identifies this as the second sign Jesus performed on coming from Judea to Galilee (54).

1 Ὡς οὖν ἔγνω ὁ Ἰησοῦς ὅτι ἤκουσαν οἱ Φαρισαῖοι ὅτι Ἰησοῦς πλείονας μαθητὰς ποιεῖ καὶ βαπτίζει ἢ Ἰωάννης,

When therefore Jesus learned that the Pharisees had heard that Jesus was making and baptizing more disciples than John,

TEMPORAL-INFERENTIAL INTRODUCTION Ὡς οὖν The οὖν is resumptive, picking up the thread from 3:22–36 (the Baptist's final testimony). Ὡς + aorist marks the moment Jesus becomes aware of the Pharisees' awareness — the political pressure that triggers the withdrawal to Galilee.

Ὡς
when
temporal conjunction

οὖν
therefore
inferential/resumptive particle

ἔγνω
he learned / he knew
Aor Act Indic 3 Sg · γινώσκω
main verb (temporal clause)
→ constative aorist (moment of perception)
γινώσκω: 'know, perceive, learn'; here a moment of realization with political consequences.

ὁ
the
Nominative
article

Ἰησοῦς
Jesus
Nominative
subject of ἔγνω
Ἰησοῦς: Jesus.

ὅτι
that
conjunction introducing indirect statement

ἤκουσαν
had heard
Aor Act Indic 3 Pl · ἀκούω
verb of indirect statement
→ constative aorist
ἀκούω: 'hear'; the Pharisees' intelligence-gathering drives the narrative.

οἱ
the
Nominative
article

<p>Φαρισαῖοι Pharisees</p> <p>Nominative <i>subject of ἤκουσαν</i></p> <p>Φαρισαῖος: 'Pharisee'; the authoritative religious party whose scrutiny repeatedly provokes Jesus' movements in John.</p>	<p>ὅτι that</p> <p><i>conjunction introducing second indirect statement</i></p>	<p>Ἰησοῦς Jesus</p> <p>Nominative <i>subject of ποιεῖ and βαπτίζει</i></p>	<p>πλείονας more</p> <p>Accusative <i>accusative of comparison (direct object of ποιεῖ)</i></p> <p>πλείων: comparative of πολὺς; Jesus' movement surpasses John's in numerical reach.</p>
<p>μαθητὰς disciples</p> <p>Accusative <i>direct object</i></p> <p>μαθητής: 'learner, disciple'; the making of disciples is the contested activity.</p>	<p>ποιεῖ makes</p> <p>Pres Act Indic 3 Sg · ποιέω <i>predicate (indirect statement)</i></p> <p>→ descriptive present</p> <p>ποιέω: 'make, do'; 'making disciples' — discipleship-formation as an ongoing activity.</p>	<p>καὶ and</p> <p><i>coordinating conjunction</i></p>	<p>βαπτίζει baptizes</p> <p>Pres Act Indic 3 Sg · βαπτίζω <i>predicate (coordinated with ποιεῖ)</i></p> <p>→ descriptive present</p> <p>βαπτίζω: 'baptize, immerse'; the narrator will clarify in v.2 that Jesus himself did not baptize — his disciples did.</p>
<p>ἢ than</p> <p><i>comparative particle</i></p>	<p>Ἰωάννης John</p> <p>Nominative <i>standard of comparison</i></p> <p>Ἰωάννης: John the Baptist, whose role was established in 1:6–8 and 3:22–30.</p>		

2 καίτοιγε Ἰησοῦς αὐτὸς οὐκ ἐβάπτισεν ἀλλ' οἱ μαθηταὶ αὐτοῦ,

although Jesus himself was not baptizing but his disciples were,

CONCESSIVE PARENTHESIS (NARRATOR'S GLOSS) **καίτοιγε** A rare NT particle (only here), the narrator steps outside the story to correct a potential misreading: the report that 'Jesus baptizes' is technically inaccurate — his disciples performed the rite. The imperfect ἐβάπτισεν underscores the ongoing non-practice.

καίτοιγε

although indeed

concessive particle (parenthetical)

καίτοιγε: 'and yet, although indeed'; strengthened form of καίτοι; NT hapax; marks a concessive corrective aside.

Ἰησοῦς

Jesus

Nominative

subject

αὐτὸς

himself

Nominative

intensive pronoun (emphatic)

αὐτός; emphatic 'himself' — underscores the personal distinction from his disciples.

οὐκ

not

negative particle

ἐβάπτιζεν

was baptizing

Impf Act Indic 3 Sg · βαπτίζω

main verb of parenthesis

→ descriptive imperfect (ongoing non-practice)

βαπτίζω: the imperfect denotes a continuing state — at no point was Jesus personally administering baptism.

ἀλλ'

but

adversative conjunction

οἱ

the

Nominative

article

μαθηταὶ

disciples

Nominative

subject of implied verb

μαθητής; 'disciple'; the disciples act as Jesus' agents in baptism.

αὐτοῦ

of him / his

Genitive

genitive of possession

3 ἀφῆκεν τὴν Ἰουδαίαν καὶ ἀπῆλθεν πάλιν εἰς τὴν Γαλιλαίαν.

he left Judea and departed again into Galilee.

NARRATIVE MAIN CLAUSE (RESULT OF V.1) **ASYNDETON** Asyndeton resumes the main narrative after the parenthesis of v.2. The two aorists (ἀφῆκεν, ἀπῆλθεν) are sequential punctiliar acts. Πάλιν ('again') recalls the Galilean origins of 1:43 and the movement from 2:1.

ἀφῆκεν

he left

Aor Act Indic 3 Sg · ἀφίημι

main verb

→ *constative aorist (decisive departure)*

ἀφίημι: 'let go, leave, forsake'; here a deliberate withdrawal triggered by political pressure.

τὴν

the

Accusative

article

Ἰουδαίαν

Judea

Accusative

direct object

Ἰουδαία: the southern region centered on Jerusalem; the zone of Pharisaic scrutiny.

καὶ

and

coordinating conjunction

ἀπῆλθεν

he departed

Aor Act Indic 3 Sg · ἀπέρχομαι

coordinated main verb

→ *constative aorist*

ἀπέρχομαι: 'go away, depart'; emphasizes movement away from a place.

πάλιν

again

adverb of repetition

πάλιν: 'again'; links this journey to previous Galilean episodes (cf. 2:1, 1:43).

εἰς

into

preposition + accusative (goal)

τὴν

the

Accusative

article

Γαλιλαίαν

Galilee

Accusative

accusative of goal (after εἰς)

Γαλιλαία: the northern region; Jesus' home territory, associated with welcome rather than hostility (cf. v.45).

4 ἔδει δὲ αὐτὸν διέρχουσαι διὰ τῆς Σαμαρείας.

Now it was necessary for him to pass through Samaria.

NARRATIVE CIRCUMSTANCE (DIVINE NECESSITY) **δέ** The impersonal ἔδει ('it was necessary') carries Johannine theological weight: the 'must' of divine necessity that governs Jesus' itinerary. Geographically Samaria lay between Judea and Galilee; many Jews went around via Perea, but the divine purpose required this route.

ἔδει

it was necessary

Impf Act Indic 3 Sg · δεῖ

impersonal main verb of necessity

→ descriptive imperfect (continuing necessity)

δεῖ: 'it is necessary'; the impersonal verb of divine compulsion throughout John (3:14, 30; 9:4; 10:16); here it governs the whole Samaritan encounter as purposed by God.

δέ

now

mild adversative/continuative particle

αὐτὸν

him

Accusative

accusative subject of infinitive

διέρχουσαι

to pass through

Pres Mid/Pass Inf · διέρχουσαι

infinitive (subject complement of ἔδει)

→ present infinitive (progressive journey)

διέρχουσαι: 'pass through, travel through'; the compound captures traversal of a territory.

διὰ

through

preposition + genitive (route)

τῆς

the

Genitive

article

Σαμαρείας

Samaria

Genitive

genitive of route (after διὰ)

Σαμαρεία: the central territory between Judea and Galilee, home of the Samaritans; a zone of ethnic and religious tension with Jewish groups since the Assyrian resettlement (2 Kgs 17).

5 ἔρχεται οὖν εἰς πόλιν τῆς Σαμαρείας λεγομένην Συχάρ πλησίον τοῦ χωρίου ὃ ἔδωκεν Ἰακώβ τῷ Ἰωσήφ τῷ υἱῷ αὐτοῦ·

So he comes to a city of Samaria called Sychar, near the plot of land that Jacob gave to his son Joseph.

NARRATIVE CONSEQUENCE (ARRIVAL) **οὖν** The historic present ἔρχεται is vivid and typical of John's narrative technique. The patriarchal reference to Jacob and Joseph (Gen 33:18–19; 48:22) situates the encounter in the deep story of Israel; the well is about to be explicitly identified as Jacob's. Sychar is traditionally identified with ancient Shechem or nearby Askar.

ἔρχεται

he comes

Pres Mid Indic 3 Sg · ἔρχομαι

main verb (historic present)

→ historical present (vivid narration)

ἔρχομαι: 'come, go'; the historic present is John's preferred narrative tense for vivid foreground events.

οὖν

so / therefore

inferential particle

εἰς

to / into

preposition + accusative (goal)

πόλιν

a city

Accusative

accusative of goal

πόλις: 'city'; an inhabited town, contrasted with the rural well outside it.

τῆς

of the

Genitive

article

Σαμαρείας

Samaria

Genitive

genitive of location/belonging

Σαμάρεια: the region; the city belongs to Samaritan territory.

λεγομένην

called

Pres Pass Part Acc Sg Fem · λέγω

attributive participle (modifying πόλιν)

λέγω: 'call, name'; the passive participle in attribution identifies the city by its name.

Συχάρ

Sychar

Accusative

predicate name (apposition)

Συχάρ: traditionally identified with Shechem (Gen 33:18) or the nearby village Askar; exact identification debated.

πλησίον

near

adverb of proximity (+ genitive)

πλησίον: 'near, close to'; sets the spatial relationship between the city and the patriarchal field.

τοῦ

the

Genitive

article

χωρίου

plot of land / field

Genitive

genitive after πλησίον

χωρίον: 'place, plot, piece of ground'; the specific parcel, evoking Gen 33:18–19 and 48:22.

ὃ

that / which

Accusative

relative pronoun (object of ἔδωκεν)

ἔδωκεν

gave

Aor Act Indic 3 Sg · δίδωμι

verb of relative clause

→ *constative aorist (past patriarchal grant)*

δίδωμι: 'give'; the land-gift to Joseph (cf. Gen 48:22 — Jacob gives Shechem to Joseph as a portion above his brothers).

Ἰακώβ

Jacob

Nominative

subject of ἔδωκεν

Ἰακώβ: the patriarch; his well (v.6) and this land-grant ground the encounter in Israel's history.

τῷ

to the

Dative

article

Ἰωσήφ

Joseph

Dative

indirect object (dative of recipient)

Ἰωσήφ: Joseph, son of Jacob, buried at Shechem (Josh 24:32).

τῷ

the

Dative

article

υἱῷ

son

Dative

apposition to Ἰωσήφ

υἱός: 'son'; identifies the relationship.

αὐτοῦ

of him / his

Genitive

genitive of relationship

6 ἦν δὲ ἐκεῖ πηγὴ τοῦ Ἰακώβ. ὁ οὖν Ἰησοῦς κεκοπιακῶς ἐκ τῆς ὁδοιπορίας ἐκαθέζετο οὕτως ἐπὶ τῇ πηγῇ· ὥρα ἦν ὡς ἕκτη.

Now Jacob's spring was there. Jesus therefore, wearied from the journey, was sitting thus beside the spring. It was about the sixth hour.

SCENE-SETTING (PLACE AND CONDITION OF PROTAGONIST) **δέ** Three clauses set the scene. The perfect κεκοπιακῶς is remarkable — the only place in the Gospels where Jesus' physical fatigue is explicitly noted; it grounds the request for water in v.7. The imperfect ἐκαθέζετο is durational. 'About the sixth hour' is midday on a Roman reckoning (noon), heightening the heat and the woman's isolation.

ἦν

was

Impf Act Indic 3 Sg · εἰμί

existential main verb

→ descriptive imperfect (scene-setting)

εἰμί: 'be, exist'; existential use locating the spring.

δὲ

now

continuative particle

ἐκεῖ

there

adverb of place

πηγὴ

spring / well

Nominative

subject of ἦν

πηγή: 'spring, source of water'; distinct from the word for a cistern (φρέαρ used in v.11-12); implies a flowing, living source — which feeds the metaphor of v.10-14.

τοῦ

of the

Genitive

article

Ἰακώβ

Jacob

Genitive

genitive of possession/origin

Ἰακώβ: Jacob; the patriarchal well becomes the setting for a discourse that transcends patriarchal precedent.

ὁ

the

Nominative

article

οὖν

therefore / so

inferential particle

Ἰησοῦς

Jesus

Nominative

subject of ἐκαθέζετο

κεκοπιακῶς

having grown weary

Perf Act Part Nom Sg Masc · κοπιάω

causal participle (modifying Ἰησοῦς)

→ intensive perfect (the accumulated weariness of the journey)

κοπιάω: 'grow weary, toil, be exhausted'; the perfect participle captures the state resulting from the journey — a rare note of Jesus' genuine physical limitation.

ἐκ

from

preposition + genitive (source/cause)

τῆς

the

Genitive

article

ὁδοιπορίας

journey / traveling

Genitive

genitive of source (cause of weariness)

ὁδοιπορία: 'journey, traveling'; NT rare (also 2 Cor 11:26); the compound (ὁδός + πορεία) pictures road-travel on foot.

ἐκαθέζετο

was sitting

Impf Mid Indic 3 Sg · καθέζομαι

main verb

→ descriptive imperfect (ongoing posture)

καθέζομαι: 'sit down, sit'; middle voice; the durational imperfect pictures Jesus seated at the well waiting.

οὕτως

thus / in this manner

adverb of manner

οὕτως: 'so, thus'; may imply 'just as he was' — sitting down from weariness without further arrangement.

ἐπὶ

on / beside

preposition + dative (location)

τῆ

the

Dative

article

πηγῆ

spring

Dative

dative of place (beside the spring)

ᾠρα

hour

Nominative

subject of ἦν (time note)

ᾠρα: 'hour'; John marks significant moments by the hour (1:39; 4:52; 19:14).

ἦν

was

Impf Act Indic 3 Sg · εἶμι

copulative verb (time clause)

→ descriptive imperfect

ὡς

about

adverb of approximation

ὡς: 'about, approximately'; with numerals denotes approximation.

ἕκτη

the sixth

Nominative

predicate nominative (ordinal)

ἕκτη: 'sixth (hour)'; noon on a Roman reckoning — the heat of the day, when a respectable woman would not normally draw water alone, heightening the social detail.

7 ἔρχεται γυνή ἐκ τῆς Σαμαρείας ἀντλήσαι ὕδωρ. λέγει αὐτῇ ὁ Ἰησοῦς· Δός μοι πιεῖν.

A woman from Samaria comes to draw water. Jesus says to her, 'Give me a drink.'

NARRATIVE EVENT (ENCOUNTER INITIATED) **ASYNDETON** Asyndeton and the historic present ἔρχεται and λέγει move quickly. The unnamed woman is identified only by her territory. Jesus' request inverts social expectation: the Jewish male asks the Samaritan woman for a favor. The aorist infinitive ἀντλήσαι states her purpose — she came to draw water — and sets up the irony that Jesus, the giver of living water, needs to ask for a drink.

ἔρχεται

comes

Pres Mid Indic 3 Sg · ἔρχομαι

main verb (historic present)

→ historical present (vivid arrival)

ἔρχομαι: 'come!'; historic present continues the narrative vividness.

γυνή

a woman

Nominative

subject

γυνή: 'woman, wife'; the woman is anonymous throughout the narrative, her identity embedded in her community and her story.

ἐκ

from

preposition + genitive (origin)

τῆς

the

Genitive

article

Σαμαρείας

Samaria

Genitive

genitive of origin/identification

Σαμαρεία: her ethnic-religious identity is her defining feature in this encounter.

ἀντλήσαι

to draw (water)

Aor Act Inf · ἀντλέω

infinitive of purpose

→ aorist infinitive (single act of drawing)

ἀντλέω: 'draw water'; only in John in the NT (2:8-9; 4:7,15); practical activity that grounds the metaphorical contrast.

ὕδωρ

water

Accusative

direct object of ἀντλήσαι

ὕδωρ: 'water'; the literal water she came for becomes the springboard for the metaphor of living water.

λέγει

says

Pres Act Indic 3 Sg · λέγω

main verb of speech (historic present)

→ historical present

λέγω: 'say, speak'; the most common speech-introduction verb in John.

αὐτῇ

to her

Dative

dative of indirect object

ὁ

the

Nominative

article

Ἰησοῦς

Jesus

Nominative

subject of λέγει

Δός

give!

Aor Act Impv 2 Sg · δίδωμι

imperative (request)

→ aorist imperative (urgent single act)

δίδωμι: 'give'; the irony of the divine giver asking to receive — Jesus' thirst mirrors the woman's deeper need.

μοι

me / to me

Dative

dative of indirect object (beneficiary)

πεῖν

to drink

Aor Act Inf · πίνω

complementary infinitive (with Δός)

→ aorist infinitive

πίνω: 'drink'; the verb recurs in vv.9-14 escalating from physical to spiritual drinking.

8 οἱ γὰρ μαθηταὶ αὐτοῦ ἀπεληλύθεισαν εἰς τὴν πόλιν ἵνα τροφὰς ἀγοράσωσιν.

For his disciples had gone away into the city to buy food.

EXPLANATORY PARENTHESIS (ACCOUNTS FOR JESUS BEING ALONE) **γάρ** Another narrator's parenthesis (like v.2), explaining the one-on-one setting. The pluperfect ἀπεληλύθεισαν marks an action prior to the main narrative — they were already gone when the woman arrived. The purpose clause (ἵνα + subjunctive) states why.

οἱ

the

Nominative
article

γάρ

for

explanatory conjunction

μαθηταὶ

disciples

Nominative
subject

μαθητής: 'disciple'; their absence makes the private dialogue possible.

αὐτοῦ

of him / his

Genitive
genitive of possession

ἀπεληλύθεισαν

had gone away

Plpf Act Indic 3 Pl · ἀπέρχομαι
main verb (pluperfect — prior action)

→ pluperfect (state of prior departure)

ἀπέρχομαι: 'go away, depart'; the pluperfect is rare and marks a state-of-affairs antecedent to the main story.

εἰς

into

preposition + accusative (goal)

τὴν

the

Accusative
article

πόλιν

city

Accusative
accusative of goal

πόλις: Sychar (v.5), from which the woman has come.

ἵνα

in order that / to
purpose conjunction

τροφὰς

food / provisions

Accusative

direct object of ἀγοράσωσιν

τροφή: 'food, nourishment'; the plural suggests various provisions; it contrasts with the 'food' Jesus speaks of in v.32 (ποιεῖν τὸ θέλημα).

ἀγοράσωσιν

they might buy

Aor Act Subj 3 Pl · ἀγοράζω

subjunctive in purpose clause (ἵνα + subj.)

→ aorist subjunctive (single act of purchase)

ἀγοράζω: 'buy, purchase'; from ἀγορά (marketplace); the disciples' errand into the city sets up the harvest/food metaphor of vv.31–38.

9 λέγει οὖν αὐτῷ ἡ γυνὴ ἡ Σαμαρίτις· Πῶς σὺ Ἰουδαῖος ὢν παρ' ἐμοῦ πεῖν αἰτεῖς γυναικὸς Σαμαρίτιδος οὔσης; οὐ γὰρ συγχρῶνται Ἰουδαῖοι Σαμαρίταις.

The Samaritan woman therefore says to him, 'How is it that you, being a Jew, ask a drink from me, a Samaritan woman?' (For Jews do not share things in common with Samaritans.)

RESPONSIVE QUESTION (SOCIAL BARRIER RAISED) οὖν The woman's astonishment is genuine and culturally grounded. She perceives two boundary crossings: ethnic (Jew asking a Samaritan) and gender (man asking a woman). The parenthetical narrator's comment (οὐ γὰρ συγχρῶνται) explains the surprise for non-Jewish readers. The verb συγχράομαι (NT hapax) means 'use-in-common / associate with' — the precise scope of the practice (common vessels, table fellowship, all social contact) remains debated.

λέγει

says

Pres Act Indic 3 Sg · λέγω

main verb (historic present)

→ historical present

οὖν

therefore

inferential particle

αὐτῷ

to him

Dative

dative of indirect object

ἡ

the

Nominative

article

γυνή

woman

Nominative

subject

ἡ

the

Nominative

article

Σαμαρίτις

Samaritan (woman)

Nominative

substantival adjective in apposition

Σαμαρίτις: the feminine adjective-noun; her ethnic-religious identity is the heart of the social obstacle.

Πῶς

how (is it that)

interrogative adverb

πῶς: 'how?'; expresses astonished incomprehension rather than a request for method.

σύ

you

Nominative

subject (emphatic)

Ἰουδαῖος

a Jew

Nominative

predicate of ὢν (concessive)

Ἰουδαῖος: 'Jew'; ethnic-religious designation; the woman reads Jesus' appearance or accent as Jewish.

ὢν

being

Pres Act Part Nom Sg Masc · εἰμί

concessive participle (modifying σύ)

εἰμί: 'be'; the participle is concessive — 'you who are a Jew!'

παρ'

from

preposition + genitive (source)

παρά: with genitive, 'from the side of!'; indicates the source of the requested drink.

ἐμοῦ

me

Genitive

genitive of source (after παρά)

πεῖν

to drink

Aor Act Inf · πίνω

complementary infinitive (with αἰτεῖς)

πίνω: 'drink!'; the physical thirst that mirrors spiritual need.

αἰτεῖς

you ask

Pres Act Indic 2 Sg · αἰτέω

main verb of the question

→ descriptive present

αἰτέω: 'ask, request!'; the irony deepens: the one who gives living water makes a humble request.

γυναικός

a woman

Genitive

genitive (after implied παρά or in apposition to ἐμοῦ)

γυνή: gender is the second boundary being crossed.

Σαμαρίτιδος

Samaritan

Genitive

genitive adjective modifying γυναικός

Σαμαρίτις: the ethnic identity reinforces the double taboo.

οὔσης

being

Pres Act Part Gen Sg Fem · εἰμί

circumstantial participle (agreeing with Σαμαρίτιδος)

οὐ

not

negative particle

γάρ

for

explanatory conjunction (narrator's gloss)

συγχρῶνται

associate / use things in common

Pres Mid/Pass Indic 3 Pl · συγχράομαι

main verb of narrator's explanation

→ gnomic present (customary practice)

συγχράομαι: 'use together, associate with, have dealings with'; NT hapax legomenon; the exact scope of this Jewish avoidance of Samaritan social contact (common vessels? table fellowship? all dealings?) is historically debated.

Ἰουδαῖοι

Jews

Nominative

subject

Σαμαρίταις

Samaritans

Dative

dative with συγχράομαι (association)

Σαμαρίτης: 'Samaritan'; the people of Samaria, whose mixed religious heritage (2 Kgs 17) made them suspect in Jewish eyes; tension ran deep since at least the post-exilic period.

10 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῇ· Εἰ ἤδεις τὴν δωρεὰν τοῦ θεοῦ καὶ τίς ἐστὶν ὁ λέγων σοι· Δός μοι πεῖν, σὺ ἂν ἤτησας αὐτὸν καὶ ἔδωκεν ἄν σοι ὕδωρ ζῶν.

Jesus answered and said to her, 'If you knew the gift of God, and who it is that says to you, Give me a drink, you would have asked him and he would have given you living water.'

RESPONSIVE REVELATION (OFFER OF LIVING WATER) **ASYNDETON** Jesus pivots from the social question to the theological. The condition is second-class (εἰ + pluperfect / aorist indicative in both protasis and apodosis — counterfactual, 'if you knew, which you do not'), intensifying the irony: the woman does not know she stands before the very giver of God's gift. 'Living water' (ὕδωρ ζῶν) exploits the double sense: fresh running water vs. the eschatological gift of life.

ἀπεκρίθη

answered

Aor Pass Indic 3 Sg · ἀποκρίνομαι

main verb (Semitic formula of response)

→ constative aorist

ἀποκρίνομαι: 'answer, respond'; the deponent aorist passive is the standard Johannine formula ἀπεκρίθη καὶ εἶπεν.

Ἰησοῦς

Jesus

Nominative

subject

καὶ

and

coordinating conjunction (formula)

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

coordinated main verb (speech formula)

→ constative aorist

αὐτῇ

to her

Dative
dative of indirect object

Εἰ

if

conditional conjunction (2nd-class condition)

ἤδεις

you knew

Plpf Act Indic 2 Sg · οἶδα
verb of protasis (counterfactual)

→ pluperfect as imperfect of οἶδα (ongoing not-knowing)

οἶδα: 'know (by perception/intuition)'; the pluperfect form of οἶδα functions as an imperfect; the woman's ignorance is the pathos of the condition.

τὴν

the

Accusative
article

δωρεάν

gift

Accusative
direct object of ἤδεις

δωρεά: 'gift, free gift'; a word for unearned divine grace (Acts 2:38; 8:20; Rom 5:15,17; Eph 3:7; 4:7); here the gift is the living water / the Spirit / eternal life.

τοῦ

of

Genitive
article

θεοῦ

God

Genitive
genitive of source/giver

θεός: the ultimate giver; Jesus mediates God's own gift.

καὶ

and

coordinating conjunction

τίς

who

Nominative
interrogative pronoun (indirect question, obj. of ἤδεις)

ἐστίν

is

Pres Act Indic 3 Sg · εἰμί
copula of indirect question
→ descriptive present

ὁ

the one

Nominative
article (substantival)

λέγων

saying

Pres Act Part Nom Sg Masc · λέγω
substantival participle (subject of ἐστίν in indirect question)

λέγω: the participle identifies the speaker as the subject of the indirect question.

σοι

to you

Dative
dative of indirect object

Δός

give!

Aor Act Impv 2 Sg · δίδωμι
imperative (quoted speech)
→ aorist imperative

μοι

me

Dative
dative of indirect object

πεῖν

to drink

Aor Act Inf · πίνω
complementary infinitive

σύ

you

Nominative

subject of apodosis (emphatic)

ἄν

would

modal particle (apodosis marker)

ἄν: the particle of contingency marking the apodosis of a 2nd-class condition.

ἦτησας

you would have asked

Aor Act Indic 2 Sg · αἰτέω

main verb of apodosis (counterfactual)

→ constative aorist (unfulfilled)

αἰτέω: 'ask, request'; the asking that should have happened but hasn't — yet.

αὐτὸν

him

Accusative

direct object

καὶ

and

coordinating conjunction

ἔδωκεν

he would have given

Aor Act Indic 3 Sg · δίδωμι

coordinated apodosis verb (counterfactual)

→ constative aorist (unfulfilled)

δίδωμι: 'give'; the giving that would follow the asking — the divine gift awaiting only the recognition and request.

ἄν

would

modal particle (apodosis)

σοι

to you

Dative

dative of indirect object (recipient)

ὔδωρ

water

Accusative

direct object

ὔδωρ: 'water'; now charged with theological meaning — the living water Jesus will describe.

ζῶν

living / running

Pres Act Part Acc Sg Neut · ζάω

attributive participle (modifying ὔδωρ)

ζάω: 'live'; ὔδωρ ζῶν = 'living water' — exploiting the double sense: (1) fresh, flowing spring-water (the woman's reading, vv.11–12) vs. (2) the water of eternal life that Jesus gives (his meaning, vv.13–14; cf. 7:38–39, where it is identified with the Spirit).

11 λέγει αὐτῷ ἡ γυνή· Κύριε, οὔτε ἄντλημα ἔχεις καὶ τὸ φρέαρ ἐστὶν βαθύ· πόθεν οὖν ἔχεις τὸ ὕδωρ τὸ ζῶν;

The woman says to him, 'Sir, you have nothing to draw with, and the well is deep. From where then do you have the living water?'

MISUNDERSTANDING (LITERAL READING OF 'LIVING WATER') ASYNDETON The classic Johannine misunderstanding device: the woman hears 'living water' as 'fresh running water' and poses a perfectly reasonable practical objection. She addresses Jesus as Κύριε ('Sir,' not yet 'Lord') — the title will deepen in significance. The shift from πηγή (spring, v.6) to φρέαρ (cistern/well with a bucket) is the woman's vocabulary, not the narrator's — she pictures a deep, static well.

λέγει

says

Pres Act Indic 3 Sg · λέγω

main verb (historic present)

→ historical present

αὐτῷ

to him

Dative

dative of indirect object

ἡ

the

Nominative

article

γυνή

woman

Nominative

subject

Κύριε

Sir / Lord

Vocative

vocative of address

κύριος: 'lord, master, sir'; at this point a polite honorific for a stranger, though the title will carry fuller christological weight as the narrative progresses (cf. v.19, 'a prophet'; v.29, 'the Christ?'; v.42, 'the Savior of the world').

οὔτε

neither / you have no

negative correlative (introducing first clause)

οὔτε: here effectively 'not even' — not part of an οὔτε...οὔτε pair but emphasizing the practical impossibility.

ἄντλημα

bucket / vessel for drawing

Accusative

direct object of ἔχεις

ἄντλημα: 'that which draws, a draw-bucket or rope'; NT hapax; related to ἀντλέω (v.7); the woman is thinking concretely — no vessel, no water.

ἔχεις

you have

Pres Act Indic 2 Sg · ἔχω

main verb

→ descriptive present

ἔχω: 'have, possess'.

καὶ
and

coordinating conjunction

τὸ
the

Nominative
article

φρέαρ
well

Nominative
subject

φρέαρ: 'well, pit (of water)'; a cistern or bored well requiring a rope and vessel to draw water — in contrast to πηγή (a spring that flows up). The woman's word for the structure underscores her literal, practical mindset.

ἐστὶν
is

Pres Act Indic 3 Sg · εἰμί
copulative verb

→ descriptive present

βαθύ
deep

Nominative
predicate adjective

βαθύς: 'deep'; archaeological surveys of Jacob's well at Bir Ya'qub confirm a depth of ~30 meters; the depth makes drawing without equipment impossible.

πόθεν
from where

interrogative adverb of source

πόθεν: 'from what source?'; the woman's question is practical but the narrator knows it is also the theological question of the Gospel: where does Jesus come from?

οὖν
then / therefore

inferential particle

ἔχεις
do you have

Pres Act Indic 2 Sg · ἔχω
main verb of question

→ descriptive present

τὸ
the

Accusative
article

ὔδωρ
water

Accusative
direct object

τὸ
the

Accusative
article (second, attributive)

ζῶν
living

Pres Act Part Acc Sg Neut · ζάω
attributive participle (in second attributive position)

ζάω: 'live'; the woman echoes Jesus' own phrase 'living water' — still heard as 'running/fresh water.'

12 μὴ σὺ μείζων εἶ τοῦ πατρὸς ἡμῶν Ἰακώβ, ὃς ἔδωκεν ἡμῖν τὸ φρέαρ καὶ αὐτὸς ἐξ αὐτοῦ ἔπιεν καὶ οἱ υἱοὶ αὐτοῦ καὶ τὰ θρέμματα αὐτοῦ;

Are you greater than our father Jacob, who gave us the well and himself drank from it, and his sons and his livestock?

CHALLENGE / RHETORICAL QUESTION (PATRIARCHAL AUTHORITY INVOKED) ASYNDETON The μὴ + indicative expects a negative answer ('Surely you're not greater than Jacob, are you?'). The woman appeals to Jacob as 'our father' — the Samaritans claimed Israelite descent through Jacob. The patriarch's own use of the well (αὐτὸς ἔπιεν) is her credential. The irony is profound: the answer to her question is yes, Jesus is greater than Jacob.

<p>μὴ not / surely not</p> <p><i>negative particle introducing rhetorical question expecting 'no'</i></p> <p>μὴ: with a direct question expects a negative answer — 'Surely you are not...?'</p>	<p>σὺ you</p> <p>Nominative subject (<i>emphatic</i>)</p>	<p>μείζων greater</p> <p>Nominative predicate adjective (<i>comparative</i>)</p> <p>μέγας (comp. μείζων): 'greater'; the comparative of magnitude/status; the woman intends a rhetorical denial, but the Gospel's answer is yes.</p>	<p>εἶ are</p> <p>Pres Act Indic 2 Sg · εἰμί <i>copulative verb</i></p> <p>→ descriptive present</p>
<p>τοῦ than the</p> <p>Genitive <i>article (genitive of comparison)</i></p>	<p>πατρὸς father</p> <p>Genitive <i>genitive of comparison (after μείζων)</i></p> <p>πατήρ: 'father, ancestor'; the patriarchal ancestor as communal possession ('our father').</p>	<p>ἡμῶν our</p> <p>Genitive <i>genitive of possession</i></p>	<p>Ἰακώβ Jacob</p> <p>Genitive <i>genitive in apposition to πατρός</i></p> <p>Ἰακώβ: the patriarch claimed by both Samaritans and Jews; the Samaritan appeal to Jacob as 'our father' is significant.</p>

ὅς

who

Nominative

relative pronoun (subject of ἔδωκεν)

ἔδωκεν

gave

Aor Act Indic 3 Sg · δίδωμι

verb of relative clause

→ constative aorist

δίδωμι: 'give'; Jacob gave the well as heritage to the community.

ἡμῖν

us / to us

Dative

dative of indirect object

τὸ

the

Accusative

article

φρέαρ

well

Accusative

direct object

καὶ

and

coordinating conjunction

αὐτός

himself

Nominative

intensive pronoun (emphatic subject)

αὐτός: 'himself'; emphasizes that Jacob personally used the well – ultimate authentication.

ἐξ

from

preposition + genitive (source)

αὐτοῦ

it

Genitive

genitive of source (the well)

ἔπιεν

drank

Aor Act Indic 3 Sg · πίνω

coordinated main verb

→ constative aorist

πίνω: 'drink'; Jacob's drinking authenticates the well as patriarchal heritage.

καὶ

and

coordinating conjunction

οἱ

the

Nominative

article

υἱοὶ

sons

Nominative

subject (implied drank)

υἱός: 'son'; Jacob's twelve sons – the twelve tribes, further grounding Samaritan ancestry.

αὐτοῦ

his

Genitive

genitive of possession

καὶ

and

coordinating conjunction

τὰ

the

Nominative

article

θρέμματα

livestock / animals

Nominative

subject (implied drank)

θρέμματα: 'animal, flock'; NT hapax; 'that which is reared/fed'; including livestock amplifies the patriarchal bounty of the well — sufficient for the whole household.

αὐτοῦ

his

Genitive

genitive of possession

13 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῇ· Πᾶς ὁ πίνων ἐκ τοῦ ὕδατος τούτου διψήσει πάλιν·

Jesus answered and said to her, 'Everyone who drinks from this water will thirst again;'

CONTRAST (LIMITATION OF EARTHLY WATER) ASYNDETON Jesus does not directly answer the question about Jacob; he instead contrasts the two kinds of water. The gnomic future διψήσει states a universal law: earthly water only temporarily relieves. Πᾶς ὁ πίνων is the typical Johannine generalizing construction (πᾶς + substantival participle), setting up the corresponding positive statement in v.14.

ἀπεκρίθη

answered

Aor Pass Indic 3 Sg · ἀποκρίνομαι

main verb (speech formula)

→ constative aorist

Ἰησοῦς

Jesus

Nominative

subject

καὶ

and

coordinating conjunction (formula)

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

coordinated speech verb

→ constative aorist

αὐτῇ

to her

Dative

dative of indirect object

Πᾶς

everyone / all

Nominative

subject (universal quantifier)

πᾶς: 'all, every'; with the substantival participle forms a universal class.

ὁ

the one

Nominative

article (substantival)

πίνων

drinking

Pres Act Part Nom Sg Masc · πίνω

substantival participle (subject class)

πίνω: 'drink'; the present tense generalizes — anyone who habitually or repeatedly drinks from this well.

ἐκ

from

preposition + genitive (source)

τοῦ

the

Genitive

article

ὑδατος

water

Genitive

genitive of source

ἕδωρ: 'water'; τοῦ ὑδατος τούτου — 'this water' specifically, pointing to the well before them.

τούτου

this

Genitive

demonstrative adjective (attributive)

διψήσει

will thirst

Fut Act Indic 3 Sg · διψάω

main predicate (gnomic future)

→ *gnomic future (universal truth)*

διψάω: 'thirst, be thirsty'; the future here is gnomic — not a prediction about one instance but an always-true law; cf. v.14 where the contrast is drawn.

πάλιν

again

adverb of repetition

πάλιν: 'again'; the endless cycle of earthly thirst-quenching, the need that always recurs.

14 ὃς δ' ἂν πίνη ἐκ τοῦ ὑδατος οὗ ἐγὼ δώσω αὐτῷ, οὐ μὴ διψήσει εἰς τὸν αἰῶνα, ἀλλὰ τὸ ἕδωρ ὃ δώσω αὐτῷ γενήσεται ἐν αὐτῷ πηγή ὑδατος ἀλλομένου εἰς ζωὴν αἰώνιον.

But whoever drinks from the water that I will give him will certainly not thirst forever; rather the water that I will give him will become in him a spring of water welling up to eternal life.

ANTITHETICAL CONTRAST (THE GIFT OF LIVING WATER DEFINED) **δέ** The Johannine antithesis is climactic. The emphatic double negative οὐ μὴ + future (διψήσει) is the strongest negation in Greek — 'will absolutely not thirst.' The metaphor deepens: the water becomes a self-generating spring inside the recipient (ἐν αὐτῷ). The participle ἀλλομένου ('springing up, leaping') is vivid — the life-giving water is not static but dynamic. The movement is toward ζωὴν αἰώνιον — eternal life, the goal of the entire Gospel (20:31).

ὅς

whoever

Nominative

relative pronoun (generalizing)

δ'

but

adversative particle (elided δέ)

ἄν

ever (generalizing)

modal particle (with indefinite relative)

ἄν: with relative pronoun creates an
indefinite-universal condition — 'whoever'

πίη

drinks

Aor Act Subj 3 Sg · πίνω

verb of indefinite relative clause (subj. with ἄν)

→ aorist subjunctive (single act of drinking =
single reception of the gift)

πίνω: 'drink'; the aorist subjunctive
pictures the reception of the gift as a
decisive moment.

ἐκ

from

preposition + genitive (source)

τοῦ

the

Genitive

article

ὑδατος

water

Genitive

genitive of source

οὔ

that / which

Genitive

relative pronoun (genitive by attraction)

ἐγώ

I

Nominative

subject (emphatic)

δώσω

will give

Fut Act Indic 1 Sg · δίδωμι

verb of relative clause (future promise)

→ futuristic future (promise)

δίδωμι: 'give'; the emphatic ἐγώ makes this
a personal promise — I, Jesus, will give it.

αὐτῷ

him / to him

Dative

dative of indirect object

οὐ

not

negative particle (double negative with μή)

μή

not (emphatic)

negative particle (ou mē construction)

διψήσει

will thirst

Fut Act Indic 3 Sg · διψάω

main predicate (emphatic negation)

→ futuristic future with emphatic οὐ μή
negation

διψάω: 'thirst'; the emphatic double
negative (οὐ μή + future indicative) is the
strongest negation in Greek — absolute
certainty.

εἰς

into / for

preposition + accusative (extent/goal)

τὸν

the

Accusative

article

αἰῶνα

age / eternity

Accusative

accusative of extent (εἰς τὸν αἰῶνα = forever)

αἰών: 'age, eternity'; εἰς τὸν αἰῶνα is the idiomatic expression for 'forever, into the age!'

ἀλλὰ

rather / but

strong adversative conjunction

τὸ

the

Nominative

article

ὕδωρ

water

Nominative

subject

ὃ

that / which

Accusative

relative pronoun (direct object of δώσω)

δώσω

I will give

Fut Act Indic 1 Sg · δίδωμι

verb of relative clause (future)

→ futuristic future

αὐτῷ

him

Dative

dative of indirect object

γενήσεται

will become

Fut Mid Indic 3 Sg · γίνομαι

main predicate

→ futuristic future (transformative promise)

γίνομαι: 'become'; the external gift becomes an internal, self-generating spring — transformation, not merely reception.

ἐν

in

preposition + dative (locative)

αὐτῷ

him / in him

Dative

dative of location (internal)

πηγή

a spring

Nominative

predicate nominative

πηγή: 'spring, fountain'; from φρέαρ (cistern) in the woman's vocabulary to πηγή (living spring) — the vocabulary upgrade signals the transcendence of the gift.

ὑδατος

of water

Genitive

genitive of material/description

ἀλλομένου

springing up / leaping up

Pres Mid Part Gen Sg Neut · ἄλλομαι
attributive participle (modifying ὕδατος)

ἄλλομαι: 'leap, spring up'; NT uses are Acts 3:8; 14:10 (physical leaping) and here; the dynamic verb pictures internal, inexhaustible spiritual vitality. LXX of Isa 35:6 uses it of the lame leaping.

εἰς

to / unto

preposition + accusative (goal)

ζωήν

life

Accusative
accusative of goal

ζωή: 'life'; one of John's key theological terms — not biological existence but eschatological life in relationship with God (17:3).

αἰώνιον

eternal

Accusative
adjective attributive

αἰώνιος: 'eternal, of the age (to come)'; the goal of the gift — not merely unending duration but a qualitatively different mode of existence inaugurated now (cf. 17:3: 'this is eternal life, that they know you').

15 λέγει πρὸς αὐτὸν ἡ γυνή· Κύριε, δός μοι τοῦτο τὸ ὕδωρ, ἵνα μὴ διψῶ μηδὲ διέρχωμαι ἐνθάδε ἀντλεῖν.

The woman says to him, 'Sir, give me this water, so that I will not thirst nor come here to draw.'

REQUEST (STILL ON THE LITERAL LEVEL) ASYNDETON The woman's request is sincere but still operates on the level of practical convenience — the misunderstanding continues. Her motivation is pragmatic: no more thirst, no more arduous daily trips to the well. The double negative (μὴ...μηδέ) covers both thirst and the inconvenience of coming. This sets up the dramatic pivot in v.16 where Jesus abruptly shifts to her personal life.

λέγει

says

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

→ historical present

πρὸς

to

preposition + accusative (addressee)

αὐτὸν

him

Accusative
accusative after πρὸς

ἡ

the

Nominative
article

γυνή

woman

Nominative

subject

Κύριε

Sir / Lord

Vocative

vocative of address

κύριος: 'Sir'; the same polite address as v.11
— her understanding of Jesus has not yet advanced beyond a courtesy title.

δός

give!

Aor Act Impv 2 Sg · δίδωμι

imperative (request)

→ aorist imperative (decisive single act)

δίδωμι: 'give!'; the woman echoes Jesus' own word from v.7, reversing the direction of request.

μοι

me / to me

Dative

dative of indirect object (beneficiary)

τούτο

this

Accusative

demonstrative adjective

τὸ

the

Accusative

article

ὔδωρ

water

Accusative

direct object

ὔδωρ: 'water'; τούτο τὸ ὔδωρ — 'this water'
she points to the concept Jesus described;
she wants it even if she does not yet understand what it is.

ἵνα

so that

purpose/result conjunction

μή

not

negative particle (in purpose clause)

διψῶ

I thirst

Pres Act Subj 1 Sg · διψάω

subjunctive in purpose clause

→ present subjunctive (ongoing state: never thirst again)

διψάω: 'thirst!'; present subjunctive of ongoing non-thirst — permanent relief.

μηδὲ

nor

negative coordinating conjunction

διέρχωμαι

I come through / I keep coming

Pres Mid Subj 1 Sg · διέρχομαι

subjunctive coordinated in purpose clause

→ present subjunctive (ongoing repetitive journey)

διέρχομαι: 'pass through, come through'; the present tense pictures the habitual daily journey she wants to end.

ἐνθάδε

here

adverb of place

ἐνθάδε: 'here, to this place'; to the well — the location of her daily labor.

ἀντλεῖν

to draw (water)

Pres Act Inf · ἀντλέω

infinitive of purpose (after διέρχωμαι)

→ present infinitive (habitual activity)

ἀντλέω: 'draw water'; the practical labor she would avoid — ironically, this becomes the moment of her spiritual encounter.

16 Λέγει αὐτῇ: Ὑπαγε φώνησον τὸν ἄνδρα σου καὶ ἔλθε ἐνθάδε.

He says to her, 'Go, call your husband and come here.'

ABRUPT COMMAND (PIVOT TO PERSONAL REVELATION) **ASYNDETON** Without transition Jesus pivots from the water-metaphor to a personal command that will expose the woman's history. Three imperatives in quick succession (Ὑπαγε, φώνησον, ἔλθε). The command is not a change of subject but a surgical move: Jesus is about to reveal he already knows her life — the prophetic knowledge that will reframe the encounter.

Λέγει

he says

Pres Act Indic 3 Sg · λέγω

main verb (historic present)

→ historical present

αὐτῇ

to her

Dative

dative of indirect object

Ὑπαγε

go!

Pres Act Impv 2 Sg · ὑπάγω

imperative (command)

→ present imperative (prompt action)

ὑπάγω: 'go away, go off'; in John often used by Jesus sending someone on a mission or journey.

φώνησον

call!

Aor Act Impv 2 Sg · φωνέω

imperative (sequential command)

→ aorist imperative (single summons)

φωνέω: 'call out to, summon'; used of calling a person to come.

τὸν

the

Accusative

article

ἄνδρα

husband / man

Accusative

direct object

ἄνῆρ: 'man, husband'; the command will expose the fact that she has none — and yet has had five, and the current man is not her husband.

σου

your

Genitive

genitive of possession

καὶ

and

coordinating conjunction

ἔλθε

come!

Aor Act Impv 2 Sg · ἔρχομαι

imperative (third command)

→ aorist imperative (single act)

ἔρχομαι: 'come'; she is to return with her husband — which she cannot do in the way Jesus implies.

ἐνθάδε

here

adverb of place

ἐνθάδε: 'here'; the well-side is the place of revelation.

17 ἀπεκρίθη ἡ γυνὴ καὶ εἶπεν αὐτῷ· Οὐκ ἔχω ἄνδρα. λέγει αὐτῇ ὁ Ἰησοῦς· Καλῶς εἶπας ὅτι Ἄνδρα οὐκ ἔχω·

The woman answered and said to him, 'I have no husband.' Jesus says to her, 'Rightly you have said, "I have no husband";'

DISCLOSURE (WOMAN'S PARTIAL TRUTH / JESUS' CONFIRMATION) ASYNDETON The woman's answer is minimally true — technically accurate but concealing. Jesus' response — Καλῶς εἶπας — commends the formal truth before unfolding the fuller truth in v.18. This is a Johannine ironic affirmation: she told the truth, but not the whole truth, and Jesus will complete it.

ἀπεκρίθη

answered

Aor Pass Indic 3 Sg · ἀποκρίνομαι

main verb

→ constative aorist

ἡ

the

Nominative

article

γυνή

woman

Nominative

subject

καὶ

and

coordinating conjunction

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

coordinated speech verb

→ constative aorist

αὐτῷ

to him

Dative

dative of indirect object

Οὐκ

not

negative particle

ἔχω

I have

Pres Act Indic 1 Sg · ἔχω

main verb (woman's statement)

→ descriptive present

ἔχω: 'have, possess'; the present tense states current marital status — technically true.

ἄνδρα

husband / a man

Accusative

direct object

ἄνῆρ: 'husband'; in the context of Jewish-Samaritan culture, 'husband' is the expected reading.

λέγει

says

Pres Act Indic 3 Sg · λέγω

main verb (historic present)

→ historical present

αὐτῇ

to her

Dative

dative of indirect object

ὁ

the

Nominative

article

Ἰησοῦς

Jesus

Nominative

subject

Καλῶς

rightly / well

adverb of manner

καλῶς: 'well, rightly, correctly'; Johannine ironic commendation — she spoke accurately, if incompletely.

εἶπας

you said

Aor Act Indic 2 Sg · λέγω

main verb

→ constative aorist

λέγω: 'say'; the aorist refers to her just-uttered statement.

ὅτι

that

conjunction introducing quoted speech

ἄνδρα

a husband

Accusative

direct object (quoted)

οὐκ

not

negative particle

ἔχω

I have

Pres Act Indic 1 Sg · ἔχω

verb of quoted speech

→ descriptive present

18 πέντε γὰρ ἄνδρας ἔσχεσ καὶ νῦν ὃν ἔχεις οὐκ ἔστιν σου ἀνὴρ· τοῦτο ἀληθὲς εἶρηκας.

for you have had five husbands, and the one you now have is not your husband; this you have said truly.

EXPLANATION OF THE COMMENDATION (PROPHETIC DISCLOSURE) **γάρ** Jesus completes the picture: five prior husbands (ἔσχεσ — aorist, finished relationships) and a current irregular union (ὃν ἔχεις — present, ongoing). The word ἀνὴρ appears without the article — 'he is not your man/husband' at all. The final clause Τοῦτο ἀληθὲς εἶρηκας ('this you have spoken truly') closes the disclosure with an emphatic perfect — her word stands as truth.

ΠΕΝΤΕ

five

cardinal numeral (adjectival)

πέντε: 'five'; the exact number of prior husbands; some interpreters allegorize the five as the five gods of 2 Kgs 17:29–31, but the narrative presents a literal reading.

γὰρ

for

explanatory conjunction

ἄνδρας

husbands / men

Accusative

direct object of ἔσχεσ

ἀνὴρ: 'man, husband'; five prior legitimate husbands, now gone (by death, divorce, or both).

ἔσχεσ

you had

Aor Act Indic 2 Sg · ἔχω

main verb

→ constative aorist (completed possession in the past)

ἔχω: 'have, possess'; the aorist marks the five husbands as past — these relationships are completed.

καὶ
and

coordinating conjunction

νῦν
now

adverb of time

νῦν: 'now'; the present situation contrasted with the past.

ὄν
whom

Accusative

relative pronoun (object of ἔχεις)

ἔχεις
you have

Pres Act Indic 2 Sg · ἔχω

verb of relative clause (present, ongoing)

→ *descriptive present*

ἔχω: the current relationship is ongoing — present tense marks it as current.

οὐκ
not

negative particle

ἔστιν
is

is

Pres Act Indic 3 Sg · εἰμί

copulative verb

→ *descriptive present*

σου
of you / your

of you / your

Genitive

genitive of relationship

άνήρ
husband

husband

Nominative

predicate nominative (anarthrous = qualitative)

άνήρ: 'husband'; anarthrous, qualitative — 'not your husband at all,' not in the legitimate marital relationship.

τοῦτο
this

Accusative

direct object (proleptic)

ἀληθές
truly / truthfully

truly / truthfully

Accusative

predicate adjective / adverbial accusative

ἀληθής: 'true, truthful'; the neuter accusative functions as an adverbial accusative ('truly') or as a predicate with εἶρηκας.

εἶρηκας
you have said / spoken

you have said / spoken

Perf Act Indic 2 Sg · λέγω

main predicate (perfect)

→ *intensive perfect (her words stand as established truth)*

λέγω: 'say'; the perfect εἶρηκας gives the statement permanence — her truthful word remains on the record.

19 λέγει αὐτῷ ἡ γυνή· Κύριε, θεωρῶ ὅτι προφήτης εἶ σύ.

The woman says to him, 'Sir, I perceive that you are a prophet.'

RECOGNITION (ASCENDING CHRISTOLOGY: PROPHET) ASYNDETON The woman's perception ascends: from 'Sir' (vv.11,15) to 'prophet!'. The verb θεωρῶ ('I am observing, I perceive') is the Johannine verb of insight — to 'behold' in a way that begins understanding. Recognizing Jesus as a prophet is the natural response to his supernatural knowledge; the Samaritans expected a Taheb (the coming one), often figured as a prophet like Moses (Deut 18:15–18). Her recognition sets up the worship-site question of v.20.

λέγει

says

Pres Act Indic 3 Sg · λέγω

main verb (historic present)

→ historical present

αὐτῷ

to him

Dative

dative of indirect object

ἡ

the

Nominative

article

γυνή

woman

Nominative

subject

Κύριε

Sir / Lord

Vocative

vocative of address

κύριος: 'Sir'; still the polite title, but about to be exceeded by 'prophet' — the recognition is christologically significant.

θεωρῶ

I perceive / I see

Pres Act Indic 1 Sg · θεωρέω

main verb of statement

→ progressive present (dawning perception)

θεωρέω: 'behold, observe, perceive'; in John this verb often marks a kind of seeing that involves understanding (6:19; 12:45; 14:17); the woman is beginning to see who Jesus is.

ὅτι

that

conjunction introducing indirect statement

προφήτης

a prophet

Nominative

predicate nominative (anarthrous)

προφήτης: 'prophet'; anarthrous but with clear reference; in the Samaritan context the prophet-like-Moses figure (Deut 18:15,18 — the Taheb) was the expected eschatological figure; her recognition of Jesus as prophet is both accurate and a significant step toward full christological recognition.

εἶ

you are

Pres Act Indic 2 Sg · εἰμί

copulative verb

→ descriptive present

σύ

you

Nominative

subject (post-positive emphatic)

20 οἱ πατέρες ἡμῶν ἐν τούτῳ τῷ ὄρει προσεκύνησαν· καὶ ὑμεῖς λέγετε ὅτι ἐν Ἱεροσολύμοις ἐστὶν ὁ τόπος ὅπου προσκυνεῖν δεῖ.

Our fathers worshiped on this mountain, and you people say that Jerusalem is the place where it is necessary to worship.

TOPIC CHANGE (WORSHIP CONTROVERSY POSED) ASYNDETON Having recognized a prophet, the woman immediately raises the central Jew-Samaritan controversy: the proper place of worship — Mount Gerizim (where the Samaritan temple stood until destroyed by John Hyrcanus in 128 BC) versus Jerusalem. The ὑμεῖς ('you people') vs. the implied ἡμεῖς ('we') marks the ethnic-religious boundary. Jesus' reply will transcend both mountains entirely.

οἱ

the

Nominative

article

πατέρες

fathers / ancestors

Nominative

subject

πατήρ: 'father, ancestor'; the communal ancestors — Jacob, Joseph, and the Israelite tradition associated with Gerizim (Deut 11:29; 27:12; Gen 12:6).

ἡμῶν

our

Genitive

genitive of possession

ἐν

on

preposition + dative (location)

τούτῳ

this

Dative

demonstrative adjective

τῷ

the

Dative

article

ὄρει

mountain

Dative

dative of place (on this mountain)

ὄρος: 'mountain'; Mount Gerizim, visible from Jacob's well near Sychar; the sacred site for Samaritan worship where their temple had stood.

προσεκύνησαν

worshipped

Aor Act Indic 3 Pl · προσκυνέω

main verb

→ *constative aorist (historical practice)*

προσκυνέω: 'worship, bow down before'; the key verb of the worship-discourse (vv.20–24); from πρὸς + κυνέω ('to kiss toward'), the posture of reverent submission.

καὶ

and

coordinating conjunction

ὕμεῖς

you (plural)

Nominative

subject (emphatic, contrastive)

λέγετε

say

Pres Act Indic 2 Pl · λέγω

main verb

→ *descriptive present (ongoing Jewish claim)*

λέγω: 'say, claim'; the Jews assert Jerusalem as the exclusive valid worship-place (cf. Deut 12:5; 2 Chr 6:6).

ὅτι

that

conjunction introducing indirect statement

ἐν

in

preposition + dative (location)

Ἱεροσόλυμοις

Jerusalem

Dative

dative of place

Ἱεροσόλυμα: the Greek rendering of Hebrew ירוּשָׁלַיִם; the city of David, site of Solomon's temple and its successors.

ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

copulative verb

→ *descriptive present*

ὁ

the

Nominative

article

τόπος

place

Nominative

subject

τόπος; 'place'; with the article — 'the place,' the uniquely valid location; a loaded term given Jerusalem's status as God's chosen dwelling.

ὅπου

where

relative adverb of place

προσκυνεῖν

to worship

Pres Act Inf · προσκυνέω

infinitive (subject of δεῖ)

→ present infinitive (habitual worship)

προσκυνέω; 'worship'; the infinitive is the subject of the impersonal δεῖ.

δεῖ

it is necessary

Pres Act Indic 3 Sg · δεῖ

impersonal verb of necessity

→ gnomic present

δεῖ; 'it is necessary'; the same verb of divine necessity used of Jesus' route in v.4, now applied to the Jewish claim about worship — a claim Jesus is about to transcend.

21 λέγει αὐτῇ ὁ Ἰησοῦς Πίστευέ μοι, γύναι, ὅτι ἔρχεται ὥρα ὅτε οὔτε ἐν τῷ ὄρει τούτῳ οὔτε ἐν Ἱεροσολύμοις προσκυνήσετε τῷ πατρί.

Jesus says to her, 'Believe me, woman, the hour is coming when neither on this mountain nor in Jerusalem will you people worship the Father.'

REVELATION (TRANSCENDENCE OF THE PLACE QUESTION) ASYNDETON Jesus begins his central declaration with Πίστευέ μοι — an appeal for trust, rare in the Gospels (only here and 14:11). The hour (ὥρα) is the Johannine eschatological hour, now approaching. The double οὔτε...οὔτε ('neither...nor') transcends both sacred sites; the goal is worship of 'the Father' — the relational term that will dominate vv.21–24.

λέγει

says

Pres Act Indic 3 Sg · λέγω

main verb (historic present)

→ historical present

αὐτῇ

to her

Dative

dative of indirect object

ὁ

the

Nominative

article

Ἰησοῦς

Jesus

Nominative

subject

Πίστευέ

believe!

Pres Act Impv 2 Sg · πιστεύω

imperative (appeal for trust)

→ present imperative (ongoing trust)

πιστεύω: 'believe, trust'; the appeal to personal trust introduces a declaration that will be hard to accept — it transcends all existing categories.

μοι

me

Dative

dative of object (believe me)

γύναι

woman

Vocative

vocative of address

γυνή: 'woman'; the direct address γύναι is not contemptuous in Greek (cf. 2:4; 19:26 — Jesus uses it to his mother); it is respectful but significant.

ὅτι

that

conjunction introducing content of belief

ἔρχεται

is coming

Pres Mid Indic 3 Sg · ἔρχομαι

main verb (futuristic present)

→ futuristic present (the hour that is already approaching)

ἔρχομαι: 'come'; the futuristic present captures an hour already in motion — the eschatological transformation is imminent.

ὥρα

hour

Nominative

subject

ὥρα: 'hour'; the Johannine eschatological hour, used of the decisive moment of God's purposes (cf. 5:25,28; 12:23; 17:1); here 'the hour is coming (and now is)' — cf. v.23.

ὅτε

when

temporal conjunction

οὔτε

neither

negative correlative (first of pair)

ἐν

on / in

preposition + dative (place)

τῷ

the

Dative

article

ὄρει

mountain

Dative

dative of place

ὄρος: Gerizim.

τούτῳ

this

Dative

demonstrative adjective

οὔτε

nor

negative correlative (second of pair)

ἐν

in

preposition + dative (place)

Ἱεροσολύμοις

Jerusalem

Dative

dative of place

Ἱεροσόλυμα: Jerusalem — both sacred sites are transcended; the new era of worship supersedes geography.

προσκυνήσετε

you will worship

Fut Act Indic 2 Pl · προσκυνέω

main verb of temporal clause

→ predictive future

προσκυνέω: 'worship'; the you-plural addresses both Samaritans and, implicitly, Jews — the old worship-geography applies to both.

τῷ

the

Dative

article

πατρί

Father

Dative

dative of object (worship directed toward)

πατήρ: 'Father'; the object of true worship is not a place but the Father — the relational designation that dominates vv.21–24; Jesus introduces it here for the first time in this pericope.

22 ὑμεῖς προσκυνεῖτε ὃ οὐκ οἴδατε· ἡμεῖς προσκυνοῦμεν ὃ οἶδαμεν, ὅτι ἡ σωτηρία ἐκ τῶν Ἰουδαίων ἐστίν.

You worship what you do not know; we worship what we know, because salvation is from the Jews.

CONTRAST (SAMARITAN VS. JEWISH WORSHIP; SALVATION LOCATED) ASYNDETON Jesus makes a remarkable concession toward his own people (ἡμεῖς / 'we'): Jewish worship has the advantage of knowledge — the Samaritans limited their canon to the Pentateuch and had a reduced understanding of God's saving purposes. The neuter relative ὃ ('what') for worship is striking — God as the object of worship is not fully personalized in Samaritan practice. 'Salvation is from the Jews' (ἐκ τῶν Ἰουδαίων) is a frank theological statement: the line of salvific revelation and the Messiah runs through Israel.

ὕμεις

you (pl.)

Nominative

subject (emphatic, contrastive)

προσκυνεῖτε

worship

Pres Act Indic 2 Pl · προσκυνέω

main verb

→ descriptive present (habitual practice)

προσκυνέω: 'worship'; used six times in vv.20–24 — the density signals the thematic center.

ὅ

what

Accusative

relative pronoun (neuter — object)

ὅ (neuter): 'what' rather than 'whom'; the neuter is theologically significant — Samaritan worship lacks the relational specificity of full knowledge of God.

οὐκ

not

negative particle

οἶδατε

you know

Perf Act Indic 2 Pl · οἶδα

main verb of relative clause

→ intensive perfect (state of not-knowing)

οἶδα: 'know'; perfect form functioning as present — a state of knowledge or lack thereof; the Samaritans' limited canon restricted their theological knowledge.

ἡμεῖς

we

Nominative

subject (emphatic, contrastive)

προσκυνοῦμεν

worship

Pres Act Indic 1 Pl · προσκυνέω

main verb

→ descriptive present

ὅ

what

Accusative

relative pronoun (neuter)

οἶδαμεν

we know

Perf Act Indic 1 Pl · οἶδα

main verb of relative clause

→ intensive perfect (state of knowing)

οἶδα: Jewish worship is grounded in the full OT revelation, including the prophets and writings.

ὅτι

because

causal conjunction

ἡ

the

Nominative

article

σωτηρία

salvation

Nominative

subject

σωτηρία: 'salvation, deliverance'; the comprehensive saving purpose of God — the word anticipates the climactic σωτήρ τοῦ κόσμου of v.42.

ἐκ

from / out of

preposition + genitive (source)

τῶν

the

Genitive

article

Ἰουδαίων

Jews

Genitive

genitive of source

Ἰουδαῖος: 'Jew'; salvation originates from the Jewish people — through their scriptures, their Messiah, and ultimately through Jesus himself who speaks these words; cf. Rom 9:5.

ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

copulative verb

→ descriptive present (theological fact)

23 ἀλλὰ ἔρχεται ὥρα καὶ νῦν ἐστίν, ὅτε οἱ ἀληθινοὶ προσκυνηταὶ προσκυνήσουσιν τῷ πατρὶ ἐν πνεύματι καὶ ἀληθείᾳ· καὶ γὰρ ὁ πατὴρ τοιούτους ζητεῖ τοὺς προσκυνοῦντας αὐτόν.

But the hour is coming and now is, when the true worshipers will worship the Father in spirit and truth; for indeed the Father seeks such people to worship him.

PROGRAMMATIC DECLARATION (THE NEW WORSHIP DEFINED) **ἀλλὰ** The 'hour coming and now is' (ἔρχεται ὥρα καὶ νῦν ἐστίν) is John's realized eschatology in crystalline form: the eschatological future has arrived in Jesus. 'True worshipers' (οἱ ἀληθινοὶ προσκυνηταί) — the adjective ἀληθινός is John's word for the genuine, ultimate-reality version of things (1:9; 6:32; 15:1). The phrase ἐν πνεύματι καὶ ἀληθείᾳ is the crux of the passage. The Father's own seeking (ζητεῖ) motivates and enables the worship.

ἀλλὰ

but

strong adversative conjunction

ἔρχεται

is coming

Pres Mid Indic 3 Sg · ἔρχομαι

main verb (futuristic present)

→ futuristic present

ὥρα

hour

Nominative

subject

ὥρα: 'hour'; cf. v.21; the eschatological hour of the new order.

καὶ

and

coordinating conjunction (adding νῦν ἐστίν)

νῦν

now

adverb of time

νῦν: 'now'; the realized element — the hour is not only coming but already present in Jesus' ministry.

ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

existential verb

→ descriptive present (realized eschatology)

ὅτε

when

temporal conjunction

οἱ

the

Nominative

article (substantival)

ἀληθινοὶ

true / genuine

Nominative

attributive adjective

ἀληθινός: 'true, genuine, real'; the Johannine word for ultimate reality as opposed to shadow or type (1:9; 6:32; 15:1); 'the true worshipers' are not the Samaritans or Jews per se, but those who worship in spirit and truth.

προσκυνηταὶ

worshippers

Nominative

subject

προσκυνητής: 'worshiper'; NT hapax; the noun formed from the verb προσκυνέω — those whose defining characteristic is worship.

προσκυνήσουσιν

will worship

Fut Act Indic 3 Pl · προσκυνέω

main verb

→ predictive future (the eschatological practice)

προσκυνέω: 'worship'; the future tense looks to the consummation of the new order of worship.

τῷ

the

Dative

article

πατρί

Father

Dative

dative of object (worship directed to)

πατήρ: 'Father'; the relational name for God that emerges in Jesus' proclamation — worship is now directed to the Father as Father, not to God as merely the God of a mountain.

ἐν

in

preposition + dative (sphere/manner)

πνεύματι

spirit

Dative

dative of sphere/manner (after ἐν)

πνεῦμα: 'spirit, Spirit'; in the broader context of John, the Spirit is the eschatological gift (3:5–8; 7:38–39); ἐν πνεύματι is likely both instrumental (by means of the Spirit) and locative (in the sphere of the Spirit).

καὶ

and

coordinating conjunction

ἀληθεία

truth

Dative

dative of sphere/manner (coordinated with πνεύματι)

ἀλήθεια: 'truth'; in John, truth is not merely propositional accuracy but the divine reality revealed in Jesus ('I am the truth,' 14:6); the Spirit and truth are identified (14:17; 16:13 — 'the Spirit of truth'); worship ἐν πνεύματι καὶ ἀληθείᾳ is worship enabled by and responsive to the eschatological reality of God in Christ.

καὶ

for indeed

coordinating conjunction (introducing ground)

γὰρ

for

explanatory conjunction

καὶ γὰρ: 'for indeed'; introduces the grounds for the new worship.

ὁ

the

Nominative

article

πατήρ

Father

Nominative

subject

πατήρ: 'Father'; the Father as the active seeker — worship is not a human achievement but a response to divine initiative.

τοιούτους

such people

Accusative

direct object (proleptic)

τοιούτος: 'such, of such a kind'; the Father seeks worshipers of this character — spirit-and-truth worshipers.

ζητεῖ

seeks

Pres Act Indic 3 Sg · ζητέω

main verb

→ descriptive present (ongoing divine seeking)

ζητέω: 'seek, search for'; the Father actively seeks worshipers — worship is the fruit of the Father's own initiative in sending the Son and the Spirit.

τούς

the ones

Accusative

article (substantival)

προσκυνοῦντας

worshipping

Pres Act Part Acc Pl Masc · προσκυνέω

substantival participle (in apposition to τοιούτους)

προσκυνέω: 'worship'; the participle defines the class the Father seeks — those characterized by ongoing worship.

αὐτόν

him

Accusative

direct object (of προσκυνοῦντας)

24 πνεῦμα ὁ θεός, καὶ τοὺς προσκυνοῦντας αὐτὸν ἐν πνεύματι καὶ ἀληθείᾳ δεῖ προσκυνεῖν.

God is spirit, and those who worship him must worship in spirit and truth.

GROUND (ONTOLOGICAL DEFINITION OF GOD REQUIRING SPIRIT-AND-TRUTH WORSHIP) ASYNDETON

πνεῦμα ὁ θεός — God is spirit. The absence of the article before πνεῦμα makes this a qualitative predicate nominative: it says something about God's essential nature (not 'God is the spirit' but 'God is spirit [in his very being]'). This is the theological ground for the worship requirement: because God is spirit, not bounded by geography, location-based worship misunderstands him. The second clause uses δεῖ (divine necessity, as in v.4) — not a mere suggestion but an ontological-theological imperative.

πνεῦμα

spirit

Nominative

predicate nominative (anarthrous = qualitative)

πνεῦμα: 'spirit'; anarthrous predicate nominative — qualitative, stating the nature of God: 'God is spirit (in his essential being)'; not a spatial or material being, therefore not localized at Gerizim or Jerusalem. Contrast 1 John 4:8 'God is love' — same construction, ontological predication.

ὁ

the

Nominative

article (identifying subject)

θεός

God

Nominative

subject

θεός: 'God'; with the article ὁ as subject, the anarthrous πνεῦμα as predicate — a Johannine chiastic echo of 1:1c (θεός ἦν ὁ λόγος).

καὶ

and

coordinating conjunction

τοὺς

the ones

Accusative

article (substantival)

προσκυνοῦντας

worshipping

Pres Act Part Acc Pl Masc · προσκυνέω

substantival participle (accusative subject of δεῖ)

προσκυνέω: 'worship'; the participial phrase is the accusative subject of the infinitive governed by δεῖ.

αὐτὸν

him

Accusative

direct object of προσκυνοῦντας

ἐν

in

preposition + dative (sphere/mode)

πνεύματι

spirit

Dative

dative of sphere (after ἐν)

πνεῦμα: repeats the key word of the verse's first clause — the worship must correspond to God's nature as spirit.

καὶ

and

coordinating conjunction

ἀληθεία

truth

Dative

dative of sphere (coordinated)

ἀλήθεια: 'truth'; cf. v.23 note.

δεῖ

it is necessary / must

Pres Act Indic 3 Sg · δεῖ

impersonal verb of necessity

→ **gnomic present (ontological-theological necessity)**

δεῖ: 'it is necessary'; the same verb of divine necessity as v.4 and v.20 — worship in spirit and truth is not optional but flows necessarily from the nature of God.

προσκυνεῖν

to worship

Pres Act Inf · προσκυνέω

complementary infinitive (governed by δεῖ)

→ present infinitive (ongoing habitual worship)

προσκυνέω: 'worship'; the complement of the necessity — what must be done.

25 λέγει αὐτῷ ἡ γυνή· Οἶδα ὅτι Μεσσίας ἔρχεται, ὁ λεγόμενος Χριστός· ὅταν ἔλθῃ ἐκεῖνος, ἀναγγελεῖ ἡμῖν ἅπαντα.

The woman says to him, 'I know that Messiah is coming, the one called Christ; when that one comes, he will announce all things to us.'

MESSIANIC EXPECTATION (THE TAHEB ANTICIPATED) ASYNDETON The woman introduces the Messiah ('Μεσσίας' — a Greek transliteration of Hebrew/Aramaic מָשִׁיחַ, explained for Greek readers as ὁ λεγόμενος Χριστός). The Samaritans expected a Taheb — a restorer-figure based on Deut 18:15–18 (the prophet-like-Moses), primarily as a revealer of all things rather than a political deliverer. Her expectation — ἀναγγελεῖ ἡμῖν ἅπαντα ('he will announce to us all things') — is exactly the prophetic-revelatory role she has just witnessed Jesus filling. Jesus' response in v.26 will be the most explicit self-disclosure in the Gospel.

λέγει

says

Pres Act Indic 3 Sg · λέγω

main verb (historic present)

→ historical present

αὐτῷ

to him

Dative

dative of indirect object

ἡ

the

Nominative

article

γυνή

woman

Nominative

subject

οἶδα

I know

Perf Act Indic 1 Sg · οἶδα

main verb

→ intensive perfect (state of knowledge)

οἶδα: 'know'; she knows this by religious tradition; now her tradition is about to be fulfilled before her eyes.

ὅτι

that

conjunction introducing content

Μεσσίας

Messiah

Nominative

subject

Μεσσίας: Greek transliteration of Aramaic משיח / Hebrew מִשְׁחָה, 'anointed one'; one of only two NT occurrences of this transliterated form (cf. 1:41); here explained immediately as ὁ λεγόμενος Χριστός.

ἔρχεται

is coming

Pres Mid Indic 3 Sg · ἔρχομαι

main verb (futuristic present)

→ futuristic present (expected eschatological arrival)

ἔρχομαι: 'come'; the Samaritan Taheb-expectation is of an imminent coming eschatological revealer.

ὁ

the one

Nominative

article (substantival)

λεγόμενος

called

Pres Pass Part Nom Sg Masc · λέγω

substantival participle in apposition to Μεσσίας

λέγω: 'call, name'; the participial phrase translates the term for a Greek audience.

Χριστός

Christ

Nominative

predicate of λεγόμενος (apposition)

Χριστός: Greek translation of משיח, 'Anointed One'; the explanatory apposition for non-Semitic readers.

ὅταν

whenever / when

temporal conjunction (with subjunctive)

ὅταν: 'whenever'; with subjunctive = 'when that one comes' (anticipated temporal clause).

ἔλθῃ

he comes

Aor Act Subj 3 Sg · ἔρχομαι

subjunctive in temporal clause (ὅταν + subj.)

→ aorist subjunctive (anticipated single arrival)

ἔρχομαι: 'come'; the aorist subjunctive pictures the Messiah's arrival as a single decisive coming event.

ἐκεῖνος

that one

Nominative

subject (emphatic demonstrative)

ἐκεῖνος: 'that one'; the emphatic demonstrative — 'that one (the Messiah)'; John uses ἐκεῖνος for reference to significant third persons (3:28,30; 5:35,38,43).

ἀναγγελεῖ

will announce / declare

Fut Act Indic 3 Sg · ἀναγγέλλω

main predicate (future promise)

→ predictive future

ἀναγγέλλω: 'announce, report, declare'; a word of authoritative proclamation; the Samaritan Taheb was expected to be a revealer of all things hidden — this verb captures the prophetic-revelatory function the woman expects.

ἡμῖν

us / to us

Dative

dative of indirect object (beneficiary)

ἅπαντα

all things

Accusative

direct object

ἅπας: 'all, everything'; the comprehensive revelation expected of the Taheb — interestingly, Jesus has already been doing exactly this to the woman throughout the dialogue.

26 λέγει αὐτῇ ὁ Ἰησοῦς· Ἐγώ εἰμι, ὁ λαλῶν σοι.

Jesus says to her, 'I am he — the one speaking to you.'

CLIMACTIC SELF-DISCLOSURE (THE FULLEST EXPLICIT ΕΓΩ ΕΙΜΙ IN THE GOSPEL) ASYNDETON Ἐγώ εἰμι is the most explicit Messianic self-disclosure in the Fourth Gospel — more direct than any statement made to Jewish interlocutors. The absolute 'I am' carries the full weight of both the OT divine name (Exod 3:14 LXX: ἐγώ εἰμι ὁ ὢν) and the Johannine ego-eimi formula (6:35; 8:12; 10:7,11; 11:25; 14:6; 15:1; and the absolute uses of 8:24,28,58; 13:19). The appositional participle ὁ λαλῶν σοι ('the one speaking to you') grounds the disclosure in the living conversation: the Messiah she expects is present at this well, in this dialogue.

λέγει

says

Pres Act Indic 3 Sg · λέγω

main verb (historic present)

→ historical present

αὐτῇ

to her

Dative

dative of indirect object

ὁ

the

Nominative

article

Ἰησοῦς

Jesus

Nominative

subject

Ἐγώ

I

Nominative

subject (emphatic)

ἔγώ: emphatic first-person — 'I myself'; the emphasis is built into the explicit pronoun before εἰμι.

εἰμι

am (he / it)

Pres Act Indic 1 Sg · εἰμί

main verb (absolute ego-eimi formula)

→ **gnomic present (eternal being of the divine I am)**

εἰμί: 'be'; Ἐγώ εἰμι in the absolute use: (1) at the predicated level = 'I am the Messiah' (the contextual meaning picking up her reference); (2) at the deeper Johannine level = the divine self-identification echoing Exod 3:14 and Isa 43:10 LXX ('that you may know and believe that I am [he]').

ὁ

the one

Nominative

article (substantival)

λαλῶν

speaking

Pres Act Part Nom Sg Masc · λαλέω

substantival participle in apposition to Ἐγώ εἰμι

λαλέω: 'speak, talk'; the present tense is vivid — at this very moment of speaking, Jesus reveals himself; λαλέω often carries a tone of relational, intimate speech in John (contrast λέγω as formal speech).

σοί

to you

Dative

dative of indirect object

σοί: 'to you'; the personal directness — the Messiah is not a distant future figure but the present speaking partner.

27 Καὶ ἐπὶ τούτῳ ἦλθαν οἱ μαθηταὶ αὐτοῦ καὶ ἐθαύμαζον ὅτι μετὰ γυναικὸς ἐλάλει· οὐδεὶς μὲντοι εἶπεν· Τί ζητεῖς; ἢ· Τί λαλεῖς μετ' αὐτῆς;

And at that moment his disciples came, and they were amazed that he was speaking with a woman; but no one said, 'What do you seek?' or 'Why are you speaking with her?'

NARRATIVE RESUMPTION (DISCIPLES RETURN; SILENT AMAZEMENT) **Καί** The disciples' return is perfectly timed — just after the climactic Ego eimi. Their amazement (ἐθαύμαζον — imperfect, ongoing astonishment) is at the gender transgression, not the theological content (they did not hear it). The Johannine pregnant silence follows: no one asks the obvious questions. The narrator surfaces the questions they did not ask — a classic Johannine irony that highlights what was left unsaid.

Καὶ

and

coordinating conjunction

ἐπὶ

at / upon

preposition + dative (temporal)

τούτῳ

this / that

Dative

dative of time (at that moment)

ἐπὶ τούτῳ: 'at this, at that very point'; a temporal idiom marking precise simultaneity with the preceding disclosure.

ἦλθαν

came

Aor Act Indic 3 Pl · ἔρχομαι

main verb

→ constative aorist (arrival)

ἔρχομαι: 'come'; the disciples' arrival closes the private dialogue.

οἱ

the

Nominative

article

μαθηταὶ

disciples

Nominative

subject

αὐτοῦ

his

Genitive

genitive of possession

καὶ

and

coordinating conjunction

ἐθαύμαζον

were amazed

Impf Act Indic 3 Pl · θαυμάζω

main verb

→ descriptive imperfect (ongoing astonishment)

θαυμάζω: 'marvel, be amazed'; the imperfect pictures their prolonged astonishment — they stood there marveling.

ὅτι

that

conjunction introducing object of ἐθαύμαζον

μετὰ

with

preposition + genitive (association)

γυναικὸς

a woman

Genitive

genitive after μετὰ

γυνή: the gender boundary is what amazes them — a Jewish male teacher in extended private dialogue with a woman violated social convention (cf. rabbinic tradition).

ἐλάλει

he was speaking

Impf Act Indic 3 Sg · λαλέω

main verb of content clause

→ descriptive imperfect (ongoing conversation)

λαλέω: 'speak'; the same verb used in v.26 (ὁ λαλῶν σοι) — the intimate speech-word; the disciples arrived mid-dialogue.

οὐδεὶς

no one

Nominative

subject

μέντοι

however / yet

adversative particle

μέντοι: 'however, yet'; mild adversative — despite their amazement, they restrained themselves.

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb

→ constative aorist

τί

what

Accusative

interrogative pronoun (object)

ζητεῖς

do you seek

Pres Act Indic 2 Sg · ζητέω

verb of reported question (not asked)

→ descriptive present

ζητέω: 'seek'; the question they swallowed — they wanted to ask what he was looking for with this woman.

ἢ

or

disjunctive conjunction

τί

why / what

Accusative

interrogative (adverbial accusative)

λαλεῖς

do you speak

Pres Act Indic 2 Sg · λαλέω

verb of second unreported question

→ descriptive present

λαλέω: 'speak'; the intimate word echoes v.26; the unasked question mirrors the mystery of the encounter they witness.

μετ'

with

preposition + genitive (association)

αὐτῆς

her

Genitive

genitive after μετά

28 ἀφῆκεν οὖν τὴν ὑδρίαν αὐτῆς ἢ γυνὴ καὶ ἀπῆλθεν εἰς τὴν πόλιν καὶ λέγει τοῖς ἀνθρώποις:

So the woman left her water jar and went into the city and says to the people,

NARRATIVE ACTION (WOMAN'S RESPONSE: WITNESS) **οὖν** The left water jar (ἀφῆκεν τὴν ὑδρίαν) is a vivid Johannine detail that may be both practical (she left to return) and symbolic (she came to draw water, now she has received something greater — she abandons the earthly vessel). She left for the city immediately, embodying the missionary impulse the disciples have yet to grasp (cf. vv.35–38).

ἀφῆκεν

she left / abandoned

Aor Act Indic 3 Sg · ἀφίημι

main verb

→ constative aorist

ἀφίημι: 'let go, leave'; the same verb used in v.3 when Jesus 'left' Judea — now she leaves her water jar to bear witness; the symmetry is intentional.

οὖν

so / therefore

inferential particle

τὴν

the

Accusative

article

ὑδρίαν

water jar

Accusative

direct object

ὑδρία: 'water pot, water jar'; also used of the jars at Cana (2:6-7); the vessel she brought to draw water is left behind — she now carries something more valuable than water.

αὐτῆς

her

Genitive

genitive of possession

ἢ

the

Nominative

article

γυνή

woman

Nominative

subject

καὶ

and

coordinating conjunction

<p>ἀπῆλθεν went away / went off</p> <p>Aor Act Indic 3 Sg · ἀπέρχομαι <i>coordinated main verb</i></p> <p>→ <i>constative aorist</i></p> <p>ἀπέρχομαι: 'go away'; her departure from the well is her movement toward witness.</p>	<p>εἰς into</p> <p><i>preposition + accusative (goal)</i></p>	<p>τὴν the</p> <p>Accusative <i>article</i></p>	<p>πόλιν city</p> <p>Accusative <i>accusative of goal</i></p> <p>πόλις: Sychar; the city from which she had come in isolation and to which she now returns as a witness.</p>
<p>καὶ and</p> <p><i>coordinating conjunction</i></p>	<p>λέγει says</p> <p>Pres Act Indic 3 Sg · λέγω <i>main verb (historic present)</i></p> <p>→ <i>historical present</i></p> <p>λέγω: the shift from aorists to historic present marks the transition to the witnessing scene as vivid foreground action.</p>	<p>τοῖς to the</p> <p>Dative <i>article</i></p>	<p>ἀνθρώποις people / men</p> <p>Dative <i>dative of indirect object</i></p> <p>ἄνθρωπος: 'person, human'; the town's people broadly — her witness is to the community.</p>

29 Δεῦτε ἴδετε ἄνθρωπον ὃς εἶπέν μοι πάντα ὅσα ἐποίησα· μήτι οὗτός ἐστιν ὁ Χριστός;

'Come, see a man who told me everything I have done. Can this be the Christ?'

WITNESS (THE WOMAN'S TESTIMONY AND OPEN QUESTION) **ASYNDETON** The woman's witness is structurally parallel to Philip's in 1:46 ('Come and see'). Her testimony rests on the prophetic revelation of her personal history (πάντα ὅσα ἐποίησα — everything she had done). Her question uses μήτι — expecting a tentative or uncertain 'no' — but as an open question inviting the listener to come and judge for themselves. It is an invitation to encounter rather than a confident proclamation, and it works (v.39).

Δεῦτε

come!

Impv (indeclinable) · δεῦτε

imperative (summons)

→ imperative (urgent invitation)

δεῦτε: 'come! come here!'; the plural imperative of invitation; cf. Philip's invitation (1:46); the Samaritan woman becomes the first missionary in the Gospel.

ἴδετε

see!

Aor Act Impv 2 Pl · ὀράω

imperative (parallel command)

→ aorist imperative (decisive act of seeing)

ὀράω: 'see, behold'; the aorist imperative — come and see for yourselves; personal encounter is the basis of the invitation (cf. 1:39,46).

ἄνθρωπον

a man

Accusative

direct object of ἴδετε

ἄνθρωπος: 'man, person'; she describes Jesus as 'a man' — appropriately humble, inviting their own assessment.

ὃς

who

Nominative

relative pronoun (subject)

εἶπέν

told

Aor Act Indic 3 Sg · λέγω

verb of relative clause

→ constative aorist

λέγω: 'tell, say'; what Jesus told her — the prophetic disclosure of her past.

μοι

me / to me

Dative

dative of indirect object

πάντα

all things / everything

Accusative

direct object

πᾶς: 'all'; her testimony uses hyperbole — Jesus told her about her husbands and current situation; the 'everything' amplifies the prophetic impact on her own experience.

ὅσα

that / whatever

Accusative

relative pronoun (quantitative)

ὅσα: 'as many things as, all that'; with πάντα = 'everything that.'

ἐποίησα

I have done

Aor Act Indic 1 Sg · ποιέω

verb of relative clause

→ constative aorist (life history)

ποιέω: 'do, make'; her life story, including the multiple marriages and current relationship — the stuff of a human history that Jesus named.

μήτι

can this be? / surely not...?

interrogative particle (expecting uncertain negative but inviting consideration)

μήτι: a particle of cautious inquiry — weaker than μή alone; she poses the question tentatively, not as a firm claim but as an open invitation to decide; the interrogative leaves room for the hearer to make their own judgment.

οὗτός

this one

Nominative

subject (demonstrative)

ἐστιν

is

Pres Act Indic 3 Sg · εἰμί

copulative verb

→ descriptive present

ὁ

the

Nominative

article

Χριστός

Christ / Messiah

Nominative

predicate nominative

Χριστός: 'Christ, Anointed One'; the Messiah — the question she raises is whether Jesus is this figure; the townspeople's coming will lead to their own encounter and a more definitive conclusion (v.42).

30 ἐξῆλθον ἐκ τῆς πόλεως καὶ ἤρχοντο πρὸς αὐτόν.

They came out of the city and were coming to him.

NARRATIVE CONSEQUENCE (SAMARITANS' RESPONSE TO WITNESS) ASYNDETON Brief but structurally important: the aorist ἐξῆλθον (decisive departure from the city) followed by the imperfect ἤρχοντο (ongoing approach to Jesus). The imperfect creates dramatic anticipation — while they are still on the way, Jesus will deliver the harvest discourse to the disciples (vv.31–38). The two movements overlap.

ἐξῆλθον

they came out

Aor Act Indic 3 Pl · ἐξέρχομαι

main verb

→ constative aorist (decisive departure)

ἐξέρχομαι: 'come out, go out!'; their exit from the city is the immediate effect of the woman's witness.

ἐκ

from / out of

preposition + genitive (separation)

τῆς

the

Genitive

article

πόλεως

city

Genitive

genitive of separation (after ἐκ)

πόλις: Sychar; the community responds as a whole.

καὶ
and

coordinating conjunction

ἦρχοντο
were coming

Impf Mid Indic 3 Pl · ἔρχομαι

main verb

→ descriptive imperfect (ongoing approach — in progress while the harvest discourse is delivered)

ἔρχομαι: 'come, go'; the imperfect creates a narrative overlay — the Samaritans are still on their way while Jesus teaches the disciples about harvest in vv.31–38.

πρὸς
to / toward

preposition + accusative (goal/direction)

αὐτόν
him

Accusative

accusative after πρὸς

31 Ἐν τῷ μεταξύ ἡρώτων αὐτόν οἱ μαθηταὶ λέγοντες: Ῥαββί, φάγε.

In the meantime the disciples were urging him, saying, 'Rabbi, eat!'

TEMPORAL TRANSITION (DISCIPLES' REQUEST — OPENS THE FOOD DISCOURSE) Ἐν τῷ μεταξύ The temporal phrase 'in the meantime' (ἐν τῷ μεταξύ) marks the narrative interlude during which the Samaritans are still approaching (v.30). The imperfect ἡρώτων ('were urging/asking') captures repeated insistence. The disciples address Jesus as Rabbi — teacher — and make a practical request. This will prompt the food/harvest discourse.

Ἐν
in

preposition + dative (temporal phrase)

τῷ
the

Dative
article (in phrase)

μεταξύ
meanwhile / between

adverb (in temporal phrase: ἐν τῷ μεταξύ = in the meantime)

μεταξύ: 'between, meanwhile'; ἐν τῷ μεταξύ is a fixed idiomatic expression for 'in the meantime, meanwhile.'

ἡρώτων
were asking / urging

Impf Act Indic 3 Pl · ἐρωτάω

main verb

→ descriptive imperfect (repeated urging)

ἐρωτάω: 'ask, request'; the imperfect suggests they kept pressing him to eat — their repeated practical concern.

αὐτὸν

him

Accusative

direct object

οἱ

the

Nominative

article

μαθηταὶ

disciples

Nominative

subject

λέγοντες

saying

Pres Act Part Nom Pl Masc · λέγω

supplementary participle (manner of asking)

λέγω: 'say'; the participle introduces the direct speech.

Ῥαββί

Rabbi

Vocative

vocative of address

Ῥαββί: 'Rabbi' (my great one, teacher); Aramaic honorific for a teacher; used of Jesus in John (1:38,49; 3:2,26; 6:25; 11:8).

φάγε

eat!

Aor Act Impv 2 Sg · ἐσθίω

imperative (request)

→ aorist imperative (eat — now)

ἐσθίω: 'eat'; the disciples are simply hungry and want to share their food; the literal food request becomes the occasion for the discourse on spiritual food.

32 ὁ δὲ εἶπεν αὐτοῖς· Ἐγὼ βρῶσιν ἔχω φαγεῖν ἣν ὑμεῖς οὐκ οἴδατε.

But he said to them, 'I have food to eat that you do not know about.'

RESPONSIVE DECLARATION (SPIRITUAL FOOD ANNOUNCED) **δέ** The pattern repeats: Jesus' statement operates on a higher plane than the disciples' understanding (cf. vv.10–11 with the woman). The emphatic ἐγὼ contrasts Jesus' 'food' with theirs. βρῶσιν ('food, nourishment' — the act of eating or the thing eaten) is deliberately ambiguous: physical? spiritual? The ἣν ὑμεῖς οὐκ οἴδατε triggers another misunderstanding.

ὁ

he

Nominative

article (substantival pronoun)

δὲ

but

mild adversative particle

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb

→ constative aorist

αὐτοῖς

to them

Dative

dative of indirect object

<p>Ἐγὼ I Nominative <i>subject (emphatic)</i></p>	<p>βρῶσιν food Accusative <i>direct object of ἔχω</i></p> <p>βρῶσις: 'food, eating, nourishment'; a slightly more abstract term than τροφή (v.8 — their physical provisions); can mean the act of eating or the thing eaten; its ambiguity is exploited here.</p>	<p>ἔχω I have Pres Act Indic 1 Sg · ἔχω <i>main verb</i></p> <p>→ descriptive present</p> <p>ἔχω: 'have, possess'.</p>	<p>φαγεῖν to eat Aor Act Inf · ἐσθίω <i>exegetical infinitive (defining βρῶσιν)</i></p> <p>→ aorist infinitive</p> <p>ἐσθίω: 'eat'; the infinitive specifies the food is for eating — a tautology that highlights the metaphorical register.</p>
<p>ἣν that / which Accusative <i>relative pronoun (object of οἶδατε)</i></p>	<p>ὕμεις you (pl.) Nominative <i>subject (emphatic)</i></p>	<p>οὐκ not <i>negative particle</i></p>	<p>οἶδατε know Perf Act Indic 2 Pl · οἶδα <i>verb of relative clause</i></p> <p>→ intensive perfect (state of not knowing)</p> <p>οἶδα: 'know'; the disciples' ignorance mirrors the woman's — they are about to have the metaphor explained.</p>

33 ἔλεγον οὖν οἱ μαθηταὶ πρὸς ἀλλήλους· Μή τις αὐτῷ ἤνεγκεν φαγεῖν;

So the disciples were saying to one another, 'Has anyone brought him something to eat?'

MISUNDERSTANDING (DISCIPLES THINK LITERALLY) **οὖν** The disciples, like the woman, misread the metaphor. Their imperfect ἔλεγον pictures them puzzling aloud to each other. The μή expects a 'no' — 'Surely nobody brought him food, did they?' Their very confusion opens the space for Jesus' definition of his food in v.34.

ἔλεγον

were saying

Impf Act Indic 3 Pl · λέγω

main verb

→ descriptive imperfect (repeated mutual discussion)

λέγω: 'say'; the imperfect pictures ongoing puzzled conversation among the disciples.

οὖν

so / therefore

inferential particle

οἱ

the

Nominative

article

μαθηταὶ

disciples

Nominative

subject

πρὸς

to

preposition + accusative (addressee)

ἀλλήλους

one another

Accusative

accusative after πρὸς (reciprocal pronoun)

ἀλλήλων: 'one another, each other'; their puzzlement is mutual — they discuss among themselves.

Μή

surely not

negative particle (rhetorical question expecting 'no')

τις

someone

Nominative

indefinite pronoun (subject)

αὐτῷ

to him / for him

Dative

dative of indirect object

ἤνεγκεν

brought

Aor Act Indic 3 Sg · φέρω

main verb of question

→ constative aorist

φέρω: 'bring, carry'; someone while they were away — the disciples wonder if a passerby gave Jesus food.

φαγεῖν

to eat

Aor Act Inf · ἐσθίω

infinitive of purpose

→ aorist infinitive

ἐσθίω: 'eat'; they are still thinking entirely on the physical level.

34 λέγει αὐτοῖς ὁ Ἰησοῦς· Ἐμὸν βρῶμά ἐστιν ἵνα ποιήσω τὸ θέλημα τοῦ πέμψαντός με καὶ τελειώσω αὐτοῦ τὸ ἔργον.

Jesus says to them, 'My food is to do the will of the one who sent me and to complete his work.'

DEFINITION (JESUS' TRUE FOOD REVEALED) **ASYNDETON** Jesus resolves the misunderstanding: his food is not physical but volitional — the doing (ποιήσω) of the Father's will and the completing (τελειώσω) of his work. Both aorist subjunctives picture the decisive accomplishment of the Father's purpose. The phrase τελειώσω αὐτοῦ τὸ ἔργον anticipates the τετέλεσται of 19:30 ('It is finished') — the mission already begun at Jacob's well is continuous with the cross.

λέγει

says

Pres Act Indic 3 Sg· λέγω

main verb (historic present)

→ historical present

αὐτοῖς

to them

Dative

dative of indirect object

ὁ

the

Nominative

article

Ἰησοῦς

Jesus

Nominative

subject

Ἐμὸν

my

Nominative

possessive adjective (predicate emphatic)

ἔμός: 'my, mine'; the emphatic possessive — Jesus' food is distinctive, not what they brought.

βρῶμά

food

Nominative

subject

βρῶμα: 'food, nourishment' (the thing eaten, more concrete than βρώσις of v.32); the two near-synonyms vary stylistically.

ἐστιν

is

Pres Act Indic 3 Sg· εἰμί

copulative verb

→ descriptive present

ἵνα

that / to

ἵνα clause functioning as subject complement (epexegetical)

ἵνα: in John, ἵνα + subjunctive frequently introduces content clauses equivalent to an infinitive — 'my food is [defined as] doing...'

ποιήσω

I do / I may do

Aor Act Subj 1 Sg · ποιέω

subjunctive in ἵνα clause

→ aorist subjunctive (decisive accomplishment)

ποιέω: 'do, make, accomplish'; the doing of the Father's will is Jesus' sustaining nourishment.

τὸ

the

Accusative

article

θέλημα

will

Accusative

direct object of ποιήσω

θέλημα: 'will, desire, purpose'; the Father's will is the defining framework of Jesus' mission (cf. 5:30; 6:38–40; 17:4).

τοῦ

of the one

Genitive

article (substantival)

πέμψαντός

who sent

Aor Act Part Gen Sg Masc · πέμπω

substantival participle (genitive of source/possession)

→ constative aorist (the sending that defines Jesus' mission)

πέμπω: 'send'; 'the one who sent me' is one of the characteristic designations for the Father in John (5:24,30,37; 6:38–40,44; 7:16,28,33; 8:16,18,26,29; 9:4; 12:44–45,49; 13:20; 14:24; 15:21; 16:5).

με

me

Accusative

accusative object of πέμψαντος

καὶ

and

coordinating conjunction

τελειώσω

I complete / I finish

Aor Act Subj 1 Sg · τελειώω

coordinated subjunctive (ἵνα clause continued)

→ aorist subjunctive (decisive completion)

τελειώω: 'bring to completion, finish, perfect'; the word anticipates τετέλεσται (19:30 — 'it is finished!'); the Samaritan mission already participates in the completion of Jesus' saving work.

αὐτοῦ

his

Genitive

genitive of possession (proleptic, before the noun)

τὸ

the

Accusative

article

ἔργον

work

Accusative

direct object of τελειώσω

ἔργον: 'work, deed, task'; the mission the Father commissioned — including the harvest now begun among the Samaritans (cf. 5:36; 17:4).

35 οὐχ ὑμεῖς λέγετε ὅτι Ἔτι τετράμηνός ἐστιν καὶ ὁ θερισμὸς ἔρχεται; ἰδοὺ λέγω ὑμῖν, ἐπάρατε τοὺς ὀφθαλμοὺς ὑμῶν καὶ θεάσασθε τὰς χώρας ὅτι λευκαὶ εἰσιν πρὸς θερισμόν. ἤδη

Do you not say, 'There are yet four months, and the harvest comes'? Behold, I say to you, lift up your eyes and look at the fields, that they are already white for harvest.

HARVEST METAPHOR (MISSIOLOGICAL URGENCY) ASYNDETON Jesus cites what appears to be a seasonal proverb ('four months before harvest'), then overturns it: the harvest is now. The imperative ἐπάρατε ('lift up') directs their eyes to the advancing Samaritans (v.30 – ἤρχοντο, still on the way). 'Already white' (λευκαὶ εἰσιν ἤδη) applies a grain-harvest image to the mission field – the Samaritans streaming toward Jesus are the harvest. The ἤδη ('already') echoes the 'and now is' of v.23.

οὐχ

not

negative particle (expecting 'yes')

ὑμεῖς

you (pl.)

Nominative

subject (emphatic)

λέγετε

say

Pres Act Indic 2 Pl · λέγω

main verb

→ descriptive present (habitual saying)

λέγω: 'say'; citing a common saying.

ὅτι

that

conjunction introducing quoted saying

Ἔτι

still / yet

adverb of time

ἔτι: 'still, yet'; the proverb anticipates the future harvest as still some months away.

τετράμηνός

four months

Nominative

subject (predicate of time)

τετράμηνος: 'of four months, four-month period'; NT hapax; whether this refers to a specific agricultural season (winter sowing to spring harvest, roughly December to April) or a general proverb about the gap between sowing and harvest is debated.

ἐστιν

is (remaining)

Pres Act Indic 3 Sg · εἰμί

existential verb

→ descriptive present

καὶ

and

coordinating conjunction

ὁ

the

Nominative

article

θερισμός

harvest

Nominative

subject

θερισμός: 'harvest, reaping'; the key metaphor of vv.35–38 — now applied to the mission of gathering people.

ἔρχεται

comes

Pres Mid Indic 3 Sg · ἔρχομαι

main verb (futuristic present within proverb)

→ futuristic present

ἰδοῦ

behold! / look!

exclamation (attention-getter)

ἰδοῦ: 'behold, look'; an imperatival exclamation to direct attention; introduces the counter-statement.

λέγω

I say

Pres Act Indic 1 Sg · λέγω

main verb (authoritative declaration)

→ descriptive present

λέγω: 'say'; λέγω ὑμῖν — the formula of authoritative declaration.

ὑμῖν

to you

Dative

dative of indirect object

ἐπάρατε

lift up!

Aor Act Impv 2 Pl · ἐπαίρω

imperative (command)

→ aorist imperative (single decisive act)

ἐπαίρω: 'lift up, raise'; ἐπάρατε τοὺς ὀφθαλμούς — 'lift up your eyes'; a classic OT idiom for directed attention (Gen 13:14; 22:4; Isa 60:4).

τούς

the

Accusative

article

ὀφθαλμούς

eyes

Accusative

direct object

ὀφθαλμός: 'eye'; the disciples need to see what is already visible — the Samaritans coming.

ὑμῶν

your

Genitive

genitive of possession

καὶ

and

coordinating conjunction

θεάσασθε

look! / observe!

Aor Mid Impv 2 Pl · θεάομαι

imperative (parallel to ἐπάρατε)

→ aorist imperative

θεάομαι: 'look at, observe, behold'; a verb of deliberate seeing; what they are to look at is defined by the ὅτι clause.

<p>τὰς the</p> <p>Accusative article</p>	<p>χώρας fields</p> <p>Accusative direct object of <i>θεάσασθε</i></p> <p>χώρα: 'region, land, field, countryside'; the surrounding fields visible from the well — and by metaphor, the mission field of the nations.</p>	<p>ὅτι that</p> <p>conjunction introducing content of sight</p>	<p>λευκαί white</p> <p>Nominative predicate adjective</p> <p>λευκός: 'white, bright'; grain ripe for harvest turns whitish-golden; the visible advance of the Samaritans (v.30) is the 'white fields.'</p>
<p>εἰσιν are</p> <p>Pres Act Indic 3 Pl · εἰμί copulative verb</p> <p>→ descriptive present</p>	<p>πρὸς for / toward</p> <p>preposition + accusative (goal/readiness)</p>	<p>θερισμόν harvest</p> <p>Accusative accusative of goal (ready for harvest)</p> <p>θερισμός: 'harvest'; the fields are ready — the moment for gathering has arrived.</p>	<p>ἤδη already</p> <p>adverb of time (modifying the whole clause)</p> <p>ἤδη: 'already'; the adverb of realized presence — the harvest is not future but present and in progress; the ἤδη echoes the <i>νῦν ἔστιν</i> of v.23.</p>

36 ὁ θερίζων μισθὸν λαμβάνει καὶ συνάγει καρπὸν εἰς ζωὴν αἰώνιον, ἵνα ὁ σπείρων ὁμοῦ χαίρη καὶ ὁ θερίζων.

The one who reaps receives wages and gathers fruit for eternal life, so that the one who sows and the one who reaps may rejoice together.

DEVELOPMENT (SOWER-REAPER UNITY IN THE HARVEST) **ASYNDETON** The harvest metaphor deepens: reaping brings wages and gathers fruit (*καρπὸν*) toward eternal life. The purpose clause (*ἵνα* + *χαίρη*) reveals the goal: the joint joy of sower and reaper. In ordinary agriculture they work in sequence and rarely rejoice together; in the divine mission they labor in the same harvest simultaneously. The future eschatological fruit is gathered into eternal life — the mission participates in eternity's purposes.

ὁ

the one

Nominative

article (substantival)

θερίζων

reaping

Pres Act Part Nom Sg Masc · θερίζω

substantival participle (subject)

θερίζω: 'reap, harvest'; the one who gathers in the harvest — the disciple in the mission field.

μισθὸν

wages / reward

Accusative

direct object of λαμβάνει

μισθός: 'pay, wages, reward'; the eschatological reward for the mission worker (cf. 1 Cor 3:8; Matt 20:8).

λαμβάνει

receives

Pres Act Indic 3 Sg · λαμβάνω

main verb

→ gnomic present

λαμβάνω: 'receive, take'; gnomic — this is the standing promise for the mission worker.

καὶ

and

coordinating conjunction

συνάγει

gathers

Pres Act Indic 3 Sg · συνάγω

coordinated main verb

→ gnomic present

συνάγω: 'gather, assemble'; the gathering of converts — the mission as harvest.

καρπὸν

fruit

Accusative

direct object

καρπός: 'fruit'; the fruit of the mission is people gathered for eternal life (cf. 15:16 — 'that your fruit may remain').

εἰς

for / unto

preposition + accusative (goal)

ζωὴν

life

Accusative

accusative of goal

ζωή: 'life'; the fruit is gathered εἰς ζωὴν αἰώνιον — the harvest goal is eternal life; the mission connects directly to the living-water gift of v.14.

αἰώνιον

eternal

Accusative

attributive adjective

αἰώνιος: 'eternal'; cf. v.14 note.

ἵνα

so that

purpose conjunction

ὁ

the one

Nominative

article (substantival)

σπείρων

sowing

Pres Act Part Nom Sg Masc · σπείρω

substantival participle (subject of χαίρη)

σπείρω: 'sow'; in the missional allegory, those who sowed the word before — perhaps the OT prophets, John the Baptist, Jesus himself (the Samaritan woman was just 'sown' with the word).

όμοῦ

together

adverb of association

όμοῦ: 'together, at the same time'; the surprising element — sower and reaper usually do not coexist; in the eschatological harvest they do.

χαίρη

may rejoice

Pres Act Subj 3 Sg · χαίρω

subjunctive in purpose clause

→ present subjunctive (ongoing joy)

χαίρω: 'rejoice, be glad'; the eschatological joy of harvest shared equally by sower and reaper.

καὶ

and

coordinating conjunction

ὁ

the one

Nominative

article (substantival)

θερίζων

reaping

Pres Act Part Nom Sg Masc · θερίζω

substantival participle (coordinated subject)

θερίζω: 'reap'; the reaper's joy equals the sower's — a reversal of the human agricultural economy.

37 ἐν γὰρ τούτῳ ὁ λόγος ἐστὶν ἀληθινὸς ὅτι ἄλλος ἐστὶν ὁ σπείρων καὶ ἄλλος ὁ θερίζων.

For in this the saying is true, 'One person sows and another reaps.'

GROUNDING (THE PROVERB IS TRUE IN THIS INSTANCE) γὰρ Jesus cites a well-known proverb (cf. Job 31:8; Mic 6:15) — others have sown, the disciples are now reaping. The proverb is ordinarily a lament (someone else benefits from your work), but Jesus inverts its valence: in the harvest of the kingdom, this is the joyful economy — each labors in their season and all share the reward.

ἐν

in

preposition + dative (sphere/respect)

γὰρ

for

explanatory conjunction

τούτῳ

this

Dative

dative after ἐν (sphere of reference)

ὁ

the

Nominative

article

λόγος

saying / word

Nominative

subject

λόγος: 'word, saying'; here a proverbial saying — 'in this case the proverb holds true.'

ἐστὶν

is

Pres Act Indic 3 Sg · εἰμί

copulative verb

→ descriptive present

ἀληθινός

true / genuine

Nominative

predicate adjective

ἀληθινός: 'true, real'; cf. v.23 — in this instance the familiar agricultural proverb has real application.

ὅτι

that

conjunction introducing the proverb

ἄλλος

one / another

Nominative

subject (first)

ἄλλος: 'another (of the same kind)'; the first person in the agricultural division of labor.

ἐστὶν

is

Pres Act Indic 3 Sg · εἰμί

copulative verb

→ gnomic present (proverb)

ὁ

the one

Nominative

article (substantival)

σπείρων

sowing

Pres Act Part Nom Sg Masc · σπείρω

substantival participle (predicate)

σπείρω: 'sow'; the sower.

καὶ

and

coordinating conjunction

ἄλλος

another

Nominative

subject (second)

ἄλλος: 'another'; the second person — the reaper who benefits from the sower's labor.

ὁ

the one

Nominative

article (substantival)

θερίζων

reaping

Pres Act Part Nom Sg Masc · θερίζω

substantival participle (predicate)

θερίζω: 'reap'.

38 ἐγὼ ἀπέστειλα ὑμᾶς θερίζειν ὃ οὐχ ὑμεῖς κεκοπιάκατε· ἄλλοι κεκοπιάκασιν καὶ ὑμεῖς εἰς τὸν κόπον αὐτῶν εἰσεληλύθατε.

I sent you to reap what you have not labored for; others have labored and you have entered into their labor.

APPLICATION (DISCIPLES AS REAPERS OF OTHERS' SOWING) ASYNDETON The application of the proverb to the disciples: Jesus sent them (ἀπέστειλα — aorist, his authoritative commission) to reap a harvest they did not sow. The perfect κεκοπιάκατε / κεκοπιάκασιν ('have labored') refers to the prior work of Jesus in this encounter, and perhaps to the OT prophets and John the Baptist who prepared the soil. The disciples enter into inherited grace — the Samaritan harvest is the fruit of another's labor.

ἐγὼ

I

Nominative
subject (emphatic)

ἀπέστειλα

I sent

Aor Act Indic 1 Sg · ἀποστέλλω
main verb

→ constative aorist (the commission)

ἀποστέλλω: 'send, commission'; the apostolic sending — the disciples are sent ones; Jesus' own role as the sent one (πέμψαντος, v.34) is now extended through them.

ὑμᾶς

you

Accusative
direct object

θερίζειν

to reap

Pres Act Inf · θερίζω
infinitive of purpose

θερίζω: 'reap'; the purpose of the sending — to gather the harvest.

ὃ

what / that which

Accusative
relative pronoun (object of κεκοπιάκατε)

οὐχ

not

negative particle

ὑμεῖς

you

Nominative
subject (emphatic)

κεκοπιάκατε

have labored

Perf Act Indic 2 Pl · κοπιάω
main verb of relative clause (perfect)

→ intensive perfect (you are not in a state of having labored for this)

κοπιάω: 'labor, toil'; the same verb used of Jesus' weariness in v.6 (κεκοπιακώς) — Jesus labored at the well; the disciples have not yet spent themselves in this way.

ἄλλοι

others

Nominative

subject

ἄλλος: 'others'; those who sowed — Jesus' own labor with the woman, the OT prophets, John the Baptist, all who prepared the way.

κεκοπιάκασιν

have labored

Perf Act Indic 3 Pl · κοπιάω

main verb

→ intensive perfect (their labor stands, it has paid off)

κοπιάω: 'labor, toil'; the perfect expresses a completed labor whose effects persist.

καὶ

and

coordinating conjunction

ὕμεῖς

you

Nominative

subject (emphatic)

εἰς

into

preposition + accusative (entry into)

τὸν

the

Accusative

article

κόπον

labor / toil

Accusative

accusative of goal (what they enter into)

κόπος: 'labor, toil, hardship'; the noun corresponding to κοπιάω — the fruit of another's toil.

αὐτῶν

their

Genitive

genitive of possession

εἰσεληλύθατε

you have entered

Perf Act Indic 2 Pl · εἰσέρχομαι

main verb

→ intensive perfect (the disciples are now standing in the place of harvest)

εἰσέρχομαι: 'enter, come into'; the perfect pictures the disciples' current state — they have arrived into the harvest of others' labor.

39 Ἐκ δὲ τῆς πόλεως ἐκείνης πολλοὶ ἐπίστευσαν εἰς αὐτὸν τῶν Σαμαριτῶν διὰ τὸν λόγον τῆς γυναικὸς μαρτυροῦσης ὅτι εἶπέν μοι πάντα ἃ ἐποίησα.

Now from that city many of the Samaritans believed in him because of the word of the woman testifying that 'He told me everything I have done.'

NARRATIVE RESULT (FIRST WAVE OF SAMARITAN BELIEF) **δέ** The first wave of Samaritan belief is grounded in the woman's testimony (διὰ τὸν λόγον τῆς γυναικὸς μαρτυροῦσης). The participle μαρτυροῦσης is significant — she functions as a witness (μάρτυς), the same role John the Baptist had (1:7–8). Her testimony is personal: 'He told me everything I have done.' Her witness to prophetic knowledge of her life is the effective evangelistic content.

Ἐκ
from / out of
preposition + genitive (source)

δὲ
now
continuative particle

τῆς
the
Genitive
article

πόλεως
city
Genitive
genitive of source
πόλις: Sychar.

ἐκείνης
that
Genitive
demonstrative adjective

πολλοὶ
many
Nominative
subject
πολλοί: 'many'; the quantifier of the first harvest — Samaritan faith is plural and communal.

ἐπίστευσαν
believed
Aor Act Indic 3 Pl · πιστεύω
main verb
→ constative aorist (decisive act of faith)
πιστεύω: 'believe, trust'; εἰς αὐτόν — the Johannine formula for personal faith directed toward Jesus as its object.

εἰς
in / into
preposition + accusative (object of faith)

αὐτὸν

him

Accusative

accusative after εἰς (object of faith)

τῶν

of the

Genitive

article (partitive)

Σαμαριτῶν

Samaritans

Genitive

partitive genitive (many of the Samaritans)

Σαμαρίτης: 'Samaritan'; the national-ethnic identifier — the believing community crosses the Jewish-Samaritan divide.

διὰ

because of / through

preposition + accusative (cause/agency)

τὸν

the

Accusative

article

λόγον

word / testimony

Accusative

accusative of cause (after διὰ)

λόγος: 'word'; here the woman's spoken testimony — the word of witness; the same λόγος that generates faith throughout John (cf. 17:20).

τῆς

of the

Genitive

article

γυναικός

woman

Genitive

genitive of source/author

γυνή: 'woman'; the Samaritan woman becomes the first effective evangelist in the Gospel.

μαρτυρούσης

testifying / bearing witness

Pres Act Part Gen Sg Fem · μαρτυρέω

genitive participle (agreeing with γυναικός; attending circumstance)

→ present participle (ongoing witness)

μαρτυρέω: 'testify, bear witness'; the key Johannine vocabulary of witness (μάρτυς, μαρτυρία, μαρτυρέω — used extensively in ch.1 of the Baptist); the woman's witness-function parallels John the Baptist's.

ὅτι

that

conjunction introducing quoted testimony

εἶπέν

he told

Aor Act Indic 3 Sg · λέγω

verb of quoted speech

→ constative aorist

μοι

me

Dative

dative of indirect object

πάντα

all things / everything

Accusative

direct object

παῖς: 'all'; the same claim as v.29 — her testimony is consistent.

ἃ

that / which

Accusative

relative pronoun (object of ἐποίησα)

ἐποίησα

I have done

Aor Act Indic 1 Sg · ποιέω

verb of relative clause

→ *constative aorist*

ποιέω: 'do'; her personal history — the foundation of her testimony.

40 ὡς οὖν ἦλθον πρὸς αὐτὸν οἱ Σαμαριῖται, ἠρώτων αὐτὸν μεῖναι παρ' αὐτοῖς· καὶ ἔμεινεν ἐκεῖ δύο ἡμέρας.

So when the Samaritans came to him, they were asking him to stay with them; and he stayed there two days.

NARRATIVE DEVELOPMENT (REQUEST AND TWO-DAY STAY) **ὡς οὖν** The temporal ὡς οὖν introduces the Samaritans' arrival and their request that Jesus remain (ἠρώτων — imperfect, repeated requesting). The two-day stay (δύο ἡμέρας) is a Johannine timeline marker — cf. 11:6 (two more days before departing for Lazarus). The stay enables the deeper belief of v.41 (through his own word).

ὡς

when

temporal conjunction

οὖν

therefore / so

inferential particle

ἦλθον

came

Aor Act Indic 3 Pl · ἔρχομαι

verb of temporal clause

→ *constative aorist*

ἔρχομαι: 'come'; the Samaritans' arrival completes the movement of v.30.

πρὸς

to

preposition + accusative (goal/addressee)

αὐτὸν

him

Accusative

accusative after πρὸς

οἱ

the

Nominative

article

Σαμαρίται

Samaritans

Nominative

subject of temporal clause

Σαμαρίτης: 'Samaritan'.

ἠρώτων

were asking

Impf Act Indic 3 Pl · ἠρωτάω

main verb

→ descriptive imperfect (persistent request)

ἠρωτάω: 'ask, request'; the imperfect suggests repeated or sustained requesting — they urged him insistently to stay.

αὐτὸν

him

Accusative

direct object (of ἠρώτων)

μεῖναι

to stay / to remain

Aor Act Inf · μένω

complementary infinitive (object of ἠρώτων)

→ aorist infinitive (decisive extended staying)

μένω: 'remain, stay, abide'; one of John's richest theological words — here the literal sense (staying in place) grounds the theological sense (abiding relationship).

παρ'

with / among

preposition + dative (association)

αὐτοῖς

them

Dative

dative after παρά

καὶ

and

coordinating conjunction

ἔμεινεν

he stayed / he remained

Aor Act Indic 3 Sg · μένω

main verb

→ constative aorist (decisive period of stay)

μένω: 'remain, stay'; the Johannine verb of abiding — even at the human level, Jesus' staying is theologically charged.

ἐκεῖ

there

adverb of place

δύο

two

cardinal number (adjectival)

δύο: 'two'.

ἡμέρας

days

Accusative

accusative of duration

ἡμέρα: 'day'; the two-day stay is the occasion for the deeper belief of v.41.

41 καὶ πολλῶ πλείους ἐπίστευσαν διὰ τὸν λόγον αὐτοῦ,

and many more believed because of his word,

ESCALATION OF BELIEF (DEEPER FAITH THROUGH DIRECT ENCOUNTER) **καὶ** The quantitative escalation (πολλῶ πλείους — 'many more') and the change of basis (from the woman's testimony to Jesus' own word) mark a deepening of faith. The two-day stay converts initial secondhand belief into direct personal faith.

καὶ

and

coordinating conjunction

πολλῶ

far / much

Dative

dative of degree (with comparative)

πολύς: 'much'; πολλῶ with a comparative — 'by much more.'

πλείους

more

Nominative

subject (comparative)

πλείων: comparative of πολύς; 'more (people)'; many more than v.39.

ἐπίστευσαν

believed

Aor Act Indic 3 Pl · πιστεύω

main verb

→ *constative aorist*

πιστεύω: 'believe'; the second, deeper wave of Samaritan faith.

διὰ

because of

preposition + accusative (cause)

τόν

the

Accusative

article

λόγον

word

Accusative

accusative of cause (after διὰ)

λόγος: 'word'; Jesus' own word, heard directly during the two-day stay — cf. 17:20 where belief through the disciples' word is the chain of faith.

αὐτοῦ

his

Genitive

genitive of source/author

42 τῇ τε γυναικὶ ἔλεγον ὅτι οὐκέτι διὰ τὴν σὴν λαλιὰν πιστεύομεν· αὐτοὶ γὰρ ἀκηκόαμεν καὶ οἶδαμεν ὅτι οὗτός ἐστιν ἀληθῶς ὁ σωτὴρ τοῦ κόσμου.

and they were saying to the woman, 'We no longer believe because of your word; for we ourselves have heard and we know that this one is truly the Savior of the world.'

CLIMAX (SAMARITANS' DIRECT CONFESSION — SAVIOR OF THE WORLD) **τε** The climax of the Samaritan pericope: the community's confession that Jesus is ὁ σωτὴρ τοῦ κόσμου — 'the Savior of the world.' This is the most universal christological title in the chapter, transcending both Jewish and Samaritan particularism. The transition from secondhand belief (through the woman's word) to firsthand knowledge (ἀκηκόαμεν / οἶδαμεν) parallels the Gospel's movement from report to direct encounter. Σωτὴρ τοῦ κόσμου is found only here and 1 John 4:14 in the Johannine corpus.

τῇ

the

Dative

article

τε

and / both

connective particle (with καὶ above)

τε: additive particle, slightly more formal than καί; τε...καί can mark closely related clauses.

γυναικὶ

woman

Dative

dative of indirect object

γυνή: 'woman'; the community addresses the woman who first brought them — acknowledging her role while superseding it.

ἔλεγον

were saying

Impf Act Indic 3 Pl · λέγω

main verb

→ descriptive imperfect

λέγω: 'say'; the imperfect pictures the ongoing community declaration.

ὅτι
that

conjunction introducing direct speech

οὐκέτι
no longer

negative adverb of time

οὐκέτι: 'no longer, no more'; the temporal negation marks the transition from vicarious to direct faith.

διὰ
because of

preposition + accusative (cause)

τὴν
the

Accusative
article

σὴν
your

Accusative
possessive adjective

σός: 'your (singular)'; the woman's word was the starting point — not the final ground.

λαλιὰν
word / talk

Accusative
accusative of cause (after διὰ)

λαλιά: 'speech, talk, utterance'; a more colloquial term than λόγος — 'your talk'; the word that initiated their coming.

πιστεύομεν
we believe

Pres Act Indic 1 Pl · πιστεύω
main verb

→ descriptive present (current state of faith)

πιστεύω: 'believe'; the present tense marks their current faith as genuine and direct — not secondhand.

αὐτοὶ
ourselves

Nominative
intensive pronoun (emphatic subject)

αὐτοί: 'themselves'; emphatic — 'we ourselves, firsthand,' contrasting with belief mediated through the woman.

γὰρ
for

explanatory conjunction

ἀκηκόαμεν
we have heard

Perf Act Indic 1 Pl · ἀκούω
main verb (perfect)

→ intensive perfect (the hearing stands and its effect remains)

ἀκούω: 'hear'; the perfect expresses the abiding effect of their hearing during the two-day stay.

καὶ
and

coordinating conjunction

οἶδαμεν
we know

Perf Act Indic 1 Pl · οἶδα
main verb (perfect)

→ intensive perfect (state of knowing)

οἶδα: 'know'; paired perfect — hearing has produced knowing; the epistemological movement of the Gospel: hearing → seeing → knowing → believing.

ὅτι
that

conjunction introducing content of knowledge

οὗτός
this one

Nominative
subject (demonstrative)

ἐστίν
is

Pres Act Indic 3 Sg · εἶμι
copulative verb

→ descriptive present

ἀληθῶς
truly

adverb of manner / affirmation

ἀληθῶς: 'truly, really'; the adverb of emphatic affirmation — this is their genuinely held conviction.

ὁ

the

Nominative

article

σωτήρ

Savior

Nominative

predicate nominative

σωτήρ: 'savior, deliverer'; a title from Hellenistic and OT backgrounds (LXX of Judg 3:9; Isa 45:15,21; for the God of Israel as σωτήρ); applied to rulers in the Hellenistic world; here the fullest christological claim of the chapter, uttered by Samaritans — the universalism is pointed.

τοῦ

of the

Genitive

article

κόσμου

world

Genitive

genitive (objective/appositional)

κόσμος: 'world'; John's universal term — not the Jewish world, not the Samaritan world, but the whole κόσμος (cf. 3:16 — 'God so loved the world'). The Samaritans, excluded from both Jewish and Gentile privilege, are the fitting voices for this universal title.

43 Μετὰ δὲ τὰς δύο ἡμέρας ἐξῆλθεν ἐκεῖθεν εἰς τὴν Γαλιλαίαν·

After the two days he departed from there into Galilee.

NARRATIVE TRANSITION (DEPARTURE TO GALILEE) **δέ** The temporal marker Μετὰ τὰς δύο ἡμέρας closes the Samaritan episode and resumes the journey to Galilee (cf. v.3). The aorist ἐξῆλθεν is the departure that parallels the departure from Judea in v.3.

Μετὰ

after

preposition + accusative (time after)

δὲ

now

continuative particle

τὰς

the

Accusative

article

δύο

two

cardinal numeral

ἡμέρας

days

Accusative

accusative of time (after μετά)

ἡμέρα: 'day'; refers back to the two-day stay of v.40.

ἔξῆλθεν

departed / went out

Aor Act Indic 3 Sg · ἐξέρχομαι

main verb

→ *constative aorist*

ἐξέρχομαι: 'go out, depart'; the mirror of ἦλθεν in vv.5,40 — arrival and departure mark the Samaritan episode.

ἐκεῖθεν

from there

adverb of place (origin)

ἐκεῖθεν: 'from there'; from Samaria.

εἰς

into

preposition + accusative (goal)

τὴν

the

Accusative

article

Γαλιλαίαν

Galilee

Accusative

accusative of goal

Γαλιλαία: the northern region; the destination first stated in v.3.

44 αὐτὸς γὰρ Ἰησοῦς ἐμαρτύρησεν ὅτι προφήτης ἐν τῇ ἰδίᾳ πατρίδι τιμὴν οὐκ ἔχει.

For Jesus himself testified that a prophet has no honor in his own homeland.

EXPLANATORY PARENTHESIS (THE PROVERB OF THE PROPHET'S HONOR)

γάρ

A difficult verse: why does the narrator cite the no-honor-in-homeland proverb (a saying found in all four Gospels — Matt 13:57; Mark 6:4; Luke 4:24) immediately before noting the Galileans' welcome? The tension has generated much discussion. The most natural reading is that Jesus went to Galilee precisely because his 'homeland' (where he would find least honor) was Judea/Jerusalem — or that the proverb anticipates the shallow sign-faith the Galileans will show (cf. v.48). The proverb is cited by the narrator as background to the Galilean reception.

αὐτός

himself

Nominative

intensive pronoun (emphatic subject)

αὐτός: 'himself'; Jesus himself was the one who stated the proverb — the authority is his own testimony.

γάρ

for

explanatory conjunction

Ἰησοῦς

Jesus

Nominative

subject (in apposition to αὐτός)

ἐμαρτύρησεν

testified / bore witness

Aor Act Indic 3 Sg · μαρτυρέω

main verb

→ constative aorist (the testimony he gave)

μαρτυρέω: 'testify, bear witness'; the same vocabulary used of the Samaritan woman (v.39) and John the Baptist — Jesus' own self-witness.

ὅτι

that

conjunction introducing content of testimony

προφήτης

a prophet

Nominative

subject (anarthrous)

προφήτης: 'prophet'; anarthrous — generalizing; this is a proverbial statement about any prophet.

ἐν

in

preposition + dative (place)

τῇ

the

Dative

article

ἰδία

his own

Dative

possessive adjective

ἴδιος: 'one's own, proper'; the intensified possessive — one's very own homeland.

πατρίδι

homeland / hometown

Dative

dative of place

πατρίς: 'homeland, fatherland, native region'; from πατήρ (father); the land of one's fathers; in the synoptic parallels this refers to Nazareth; in John the application is broader.

τιμήν

honor

Accusative

direct object

τιμή: 'honor, respect, esteem'; the honor a prophet deserves is precisely what his own people fail to give (cf. John 1:11 — 'he came to his own and his own received him not').

οὐκ

not

negative particle

ἔχει

has

Pres Act Indic 3 Sg · ἔχω

main verb (gnomic)

→ *gnomic present (universal truth)*

ἔχω: 'have'; gnomic present — a standing truth of prophetic experience.

45 ὅτε οὖν ἦλθεν εἰς τὴν Γαλιλαίαν, ἐδέξαντο αὐτὸν οἱ Γαλιλαῖοι, πάντα ἑωρακότες ὅσα ἐποίησεν ἐν Ἱεροσολύμοις ἐν τῇ ἑορτῇ· καὶ αὐτοὶ γὰρ ἦλθον εἰς τὴν ἑορτήν.

So when he came into Galilee, the Galileans welcomed him, having seen all that he had done in Jerusalem during the feast; for they too had come to the feast.

NARRATIVE ARRIVAL (GALILEAN WELCOME EXPLAINED) ὅτε οὖν The Galilean welcome (ἐδέξαντο) is noted but immediately qualified: it is grounded in sign-observation (ἑωρακότες — perfect participle, they had seen and the memory remains). They had been at Jerusalem for the feast (Passover, 2:13–3:21) and saw the signs. This ground of faith based on signs is precisely what v.48 will critique. The welcome appears positive but the reader is primed by the proverb of v.44 to suspect its depth.

ὅτε

when

temporal conjunction

οὖν

therefore / so

inferential particle

ἦλθεν

he came

Aor Act Indic 3 Sg · ἔρχομαι

verb of temporal clause

→ *constative aorist*

εἰς

into

preposition + accusative (goal)

τὴν

the

Accusative

article

Γαλιλαίαν

Galilee

Accusative

accusative of goal

ἔδέξαντο

welcomed / received

Aor Mid Indic 3 Pl · δέχομαι

main verb

→ constative aorist

δέχομαι: 'receive, welcome'; a verb of hospitality and reception; cf. 1:11-12 — those who received (παρέλαβον) him vs. those who did not.

αὐτὸν

him

Accusative

direct object

οἱ

the

Nominative

article

Γαλιλαῖοι

Galileans

Nominative

subject

Γαλιλαῖος: 'Galilean'; the inhabitants of Galilee, contrasted with the Jerusalem-Judean establishment and, implicitly, with the Samaritans.

πάντα

all / everything

Accusative

direct object of ἔωρακότες

ἔωρακότες

having seen

Perf Act Part Nom Pl Masc · ὁράω

causal participle (modifying οἱ Γαλιλαῖοι)

→ intensive perfect (the seeing and its abiding impression)

ὁράω: 'see'; the perfect participle — they had seen and the memory remained; their welcome is sign-based faith (cf. 2:23-25 where Jesus did not trust those who believed because of signs in Jerusalem).

ὅσα

as many as / all that

Accusative

relative pronoun (quantitative)

ἐποίησεν

he did

Aor Act Indic 3 Sg · ποιέω

verb of relative clause

→ constative aorist

ποιέω: 'do'; the signs performed at Jerusalem's Passover (2:23; cf. 2:11 — the first sign at Cana).

ἐν

in

preposition + dative (place)

Ἱεροσολύμοις

Jerusalem

Dative

dative of place

Ἱεροσόλυμα: Jerusalem, where the signs had been performed.

ἐν

at / during

preposition + dative (time)

τῇ

the

Dative

article

ἑορτῇ

feast

Dative

dative of time (at the feast)

ἑορτή: 'feast, festival'; the Passover of 2:13.

καὶ

for

coordinating conjunction (introducing explanation)

αὐτοὶ

they themselves

Nominative

subject (emphatic)

αὐτοί: emphatic — they too had been there personally.

γὰρ

for

explanatory conjunction

ἦλθον

had come / came

Aor Act Indic 3 Pl · ἔρχομαι

main verb

→ constative aorist

εἰς

to

preposition + accusative (goal)

τὴν

the

Accusative

article

ἑορτὴν

feast

Accusative

accusative of goal

ἑορτή: the Passover; the Galileans had made the pilgrimage and witnessed the signs there — hence their welcome.

46 Ἦλθεν οὖν πάλιν εἰς τὴν Κανὰ τῆς Γαλιλαίας, ὅπου ἐποίησεν τὸ ὕδωρ οἶνον. καὶ ἦν τις βασιλικὸς οὗ ο υἱὸς ἡσθένει ἐν Καφαρναούμ.

He came therefore again to Cana of Galilee, where he had made the water wine. And there was a certain royal official whose son was ill in Capernaum.

SCENE SETTING (RETURN TO CANA; INTRODUCTION OF THE OFFICIAL) οὖν The explicit link to Cana (ὅπου ἐποίησεν τὸ ὕδωρ οἶνον — 'where he made the water wine,' 2:1-11) creates an inclusio: the second sign will be counted at v.54. The βασιλικός ('royal official,' lit. 'royal one, one belonging to the king') was likely a courtier of Herod Antipas, whose court was at Capernaum-Tiberias. The son's illness at Capernaum creates the distance that will make the miracle more dramatic.

Ἦλθεν

he came

Aor Act Indic 3 Sg · ἔρχομαι

main verb

→ constative aorist

ἔρχομαι: 'come'; returns Jesus to the site of the first sign.

οὖν

therefore / so

inferential particle

πάλιν

again

adverb of repetition

πάλιν: 'again'; links this visit to the first sign of ch.2.

εἰς

to / into

preposition + accusative (goal)

τὴν

the

Accusative

article

Κανὰ

Cana

Accusative

accusative of goal

Κανὰ: Cana of Galilee; cf. 2:1,11; the site of the first sign and now the location from which the second sign is performed.

τῆς

of the

Genitive

article

Γαλιλαίας

Galilee

Genitive

genitive of location/belonging

ὅπου

where

relative adverb of place

ἐποίησεν

he had made

Aor Act Indic 3 Sg · ποιέω

verb of relative clause (referring back to 2:9)

→ constative aorist

ποιέω: 'make, do'; the explicit retrospective link to the first sign.

τὸ

the

Accusative

article

ὕδωρ

water

Accusative

direct object

ὕδωρ: 'water'; the water-into-wine miracle, the first sign.

οἶνον

wine

Accusative

predicate accusative (double accusative of result)

οἶνος: 'wine'; the transformation — water became wine.

καὶ

and

coordinating conjunction

ἦν

there was

Impf Act Indic 3 Sg · εἶμι

existential verb (introducing new character)

→ descriptive imperfect

τις

a certain

Nominative

indefinite pronoun (subject)

βασιλικός

royal official

Nominative

predicate nominative / apposition to τις

βασιλικός: 'royal, belonging to a king'; as a substantive = 'royal official, courtier'; one attached to the court of Herod Antipas (tetrarch of Galilee and Perea); possibly the same event as Matt 8:5–13 / Luke 7:1–10 (centurion at Capernaum) but with significant differences.

οὗ

whose

Genitive

relative pronoun (genitive of possession)

ὁ

the

Nominative

article

υἱός

son

Nominative

subject of relative clause

υἱός: 'son'; the specific family member in need — the father's love for his son drives the urgency of vv.47,49.

ἡσθένει

was ill / was weak

Impf Act Indic 3 Sg · ἄσθενέω

verb of relative clause

→ descriptive imperfect (ongoing serious illness)

ἄσθενέω: 'be ill, be weak, be sick'; the durative imperfect pictures a sustained illness — his condition is grave (v.47 adds 'about to die').

ἐν

in

preposition + dative (place)

Καφarnaούμ

Capernaum

Dative

dative of place

Καφarnaούμ: Capernaum on the north shore of the Sea of Galilee, ~25km from Cana; the distance makes the long-distance healing more dramatic.

47 οὗτος ἀκούσας ὅτι Ἰησοῦς ἦκει ἐκ τῆς Ἰουδαίας εἰς τὴν Γαλιλαίαν, ἀπῆλθεν πρὸς αὐτὸν καὶ ἠρώτα αὐτὸν ἵνα καταβῆ καὶ ἰάσῃται αὐτοῦ τὸν υἱόν· ἤμελλεν γὰρ ἀποθνήσκειν.

When this man heard that Jesus had come from Judea into Galilee, he went to him and was asking him to come down and heal his son, for he was about to die.

THE OFFICIAL'S URGENT REQUEST **ASYNDETON** The perfect ἦκει ('he has come, he is here') captures the report of Jesus' arrival. The man went to Cana from Capernaum — a full day's journey — in desperation. The imperfect ἠρώτα ('was asking') suggests repeated, urgent pleading. The purpose clause (ἵνα καταβῆ — 'that he come down') reveals his assumption: physical presence is required for healing. Jesus will correct this assumption radically.

οὗτος

this man

Nominative

subject (demonstrative)

ἀκούσας

having heard

Aor Act Part Nom Sg Masc · ἀκούω

temporal/causal participle (modifying οὗτος)

→ constative aorist (the moment of hearing)

ἀκούω: 'hear'; the hearing triggers the journey — faith begins with hearing.

ὅτι

that

conjunction introducing content of hearing

Ἰησοῦς

Jesus

Nominative

subject of ἦκει

ἦκει

has come / is here

Pres Act Indic 3 Sg · ἦκω

verb of content clause (present with perfect force)

→ perfect-force present (arrival and continuing presence)

ἦκω: 'have come, be here'; the verb has a perfect-like force — 'has arrived and is now present'; the news of Jesus' arrival travels to Capernaum.

ἐκ

from

preposition + genitive (source)

τῆς

the

Genitive

article

Ἰουδαίας

Judea

Genitive

genitive of source

εἰς

into

preposition + accusative (goal)

τὴν

the

Accusative

article

Γαλιλαίαν

Galilee

Accusative

accusative of goal

ἀπῆλθεν

he went away / he set out

Aor Act Indic 3 Sg · ἀπέρχομαι

main verb

→ constative aorist (decisive journey)

ἀπέρχομαι: 'go away'; the journey from Capernaum to Cana — perhaps 25km on foot.

πρὸς

to

preposition + accusative (goal)

αὐτὸν

him

Accusative

accusative after πρὸς

καὶ

and

coordinating conjunction

ἠρώτα

was asking

Impf Act Indic 3 Sg · ἐρωτάω

main verb

→ descriptive imperfect (repeated, urgent asking)

ἐρωτάω: 'ask, request'; the imperfect — he kept pleading, his urgency sustained.

αὐτόν

him

Accusative

direct object

ἵνα

that / to

purpose/content conjunction

καταβῆ

he come down

Aor Act Subj 3 Sg · καταβαίνω

subjunctive in ἵνα clause

→ aorist subjunctive (decisive act of going down)

καταβαίνω: 'come down, go down'; from Cana (highland) to Capernaum (lakeside) — the verb of physical descent that Jesus will transcend by healing at a distance.

καὶ

and

coordinating conjunction

ιάσεται

he heal

Aor Mid Subj 3 Sg · ἰάομαι

coordinated subjunctive (ἵνα clause continued)

→ aorist subjunctive

ἰάομαι: 'heal, cure'; a medical healing verb (cf. Luke's preference for it); the desired result of Jesus' coming down.

αὐτοῦ

his

Genitive

genitive of possession (proleptic)

τόν

the

Accusative

article

υἰόν

son

Accusative

direct object of ἰάσεται

υἰός: 'son'; the direct object of both the request and the miracle.

ἤμελλεν

was about to

Impf Act Indic 3 Sg · μέλλω

main verb (of explanatory clause)

→ descriptive imperfect (impending death)

μέλλω: 'be about to, be on the point of'; the imperfect — the son was in the process of dying; the urgency is acute.

γάρ

for

explanatory conjunction

ἀποθνήσκειν

to die

Pres Act Inf · ἀποθνήσκω

complementary infinitive (with μέλλω)

→ present infinitive (ongoing dying process)

ἀποθνήσκω: 'die, be dying'; the present infinitive with μέλλω captures the ongoing mortal process — he was dying, not yet dead.

48 εἶπεν οὖν ὁ Ἰησοῦς πρὸς αὐτόν· Ἐὰν μὴ σημεῖα καὶ τέρατα ἴδητε, οὐ μὴ πιστεύσητε.

So Jesus said to him, 'Unless you see signs and wonders, you will certainly not believe.'

REBUKE / CHALLENGE (SIGN-DEPENDENT FAITH CRITIQUED) **οὖν** Jesus' abrupt rebuke addresses not just the official but the Galilean crowd (the second-person plurals are significant — ἴδητε and πιστεύσητε). The pairing σημεῖα καὶ τέρατα ('signs and wonders') is a solemn Deuteronomic formula (Deut 4:34; 6:22; 26:8; 34:11) — always together in the OT for the Exodus miracles; it appears only here in John and marks the inadequacy of wonder-based faith. The emphatic double negative οὐ μὴ + subjunctive is the strongest negation.

<p>εἶπεν said Aor Act Indic 3 Sg · λέγω main verb → constative aorist</p>	<p>οὖν therefore inferential particle</p>	<p>ὁ the Nominative article</p>	<p>Ἰησοῦς Jesus Nominative subject</p>
<p>πρὸς to preposition + accusative (addressee)</p>	<p>αὐτόν him Accusative accusative after πρὸς</p>	<p>Ἐὰν unless / if conditional conjunction (with μὴ = 'unless') ἐάν: 'if'; with μὴ = 'unless.'</p>	<p>μὴ not negative particle (with ἐάν = unless)</p>
<p>σημεῖα signs Accusative direct object of ἴδητε σημεῖον: 'sign'; John's preferred word for miracles (not τέρας alone) — a sign points beyond itself to a deeper reality; but seeking signs for the spectacle itself is inadequate faith.</p>	<p>καὶ and coordinating conjunction</p>	<p>τέρατα wonders Accusative direct object (coordinated) τέρας: 'wonder, portent'; the extraordinary event viewed as an astonishing spectacle; always paired with σημεῖα in the Deuteronomic formula; this pairing only here in John.</p>	<p>ἴδητε you see Aor Act Subj 2 Pl · ὁράω subjunctive in conditional clause (ἐάν μὴ + subj.) → aorist subjunctive ὁράω: 'see'; the second-person plural — Jesus addresses the Galilean community, not just the official.</p>

οὐ

not

negative particle (double negation)

μὴ

not

negative particle (double negation)

πιστεύσητε

you will believe

Aor Act Subj 2 Pl · πιστεύω

subjunctive in apodosis (οὐ μὴ + subj. = emphatic future negation)

→ emphatic negation of future belief

πιστεύω: 'believe'; the emphatic double negative — without signs, this crowd will absolutely not believe; the challenge is to a deeper, word-based faith.

49 λέγει πρὸς αὐτὸν ὁ βασιλικός· Κύριε, κατάβηθι πρὶν ἀποθανεῖν τὸ παιδίον μου.

The royal official says to him, 'Lord, come down before my child dies!'

PERSISTENT REQUEST (URGENT LOVE OVERRIDES THE REBUKE) ASYNDETON The official does not debate the critique — he simply presses his urgent need: Κύριε, κατάβηθι ('Lord, come down!'). The upgrade from Κύριε as mere 'Sir' to something approaching genuine petition is not certain, but his persistence is noted. He now calls the son παιδίον ('my child' — a more tender diminutive), conveying paternal desperation. He still assumes physical presence is necessary.

λέγει

says

Pres Act Indic 3 Sg · λέγω

main verb (historic present)

→ historical present

πρὸς

to

preposition + accusative (addressee)

αὐτὸν

him

Accusative

accusative after πρὸς

ὁ

the

Nominative

article

βασιλικός

royal official

Nominative

subject

βασιλικός: 'royal official'; the same term as v.46; Herod's courtier.

Κύριε

Lord / Sir

Vocative

vocative of address

κύριος: 'Lord'; whether the man has moved from polite 'Sir' to genuine 'Lord' is debated; his persistence and belief in v.50 suggest growing faith.

κατάβηθι

come down!

Aor Act Impv 2 Sg · καταβαίνω

imperative (urgent petition)

→ aorist imperative (single decisive act)

καταβαίνω: 'come down'; from Cana to Capernaum — the physical journey he expects is unnecessary; Jesus will heal by word alone.

πρὶν

before

temporal conjunction (before + infinitive)

πρὶν: 'before'; with an infinitive marks the time limit on the request — before it is too late.

ἀποθανεῖν

to die

Aor Act Inf · ἀποθνήσκω

infinitive of πρὶν (temporal)

→ aorist infinitive (single event of death)

ἀποθνήσκω: 'die'; the feared outcome — death before healing.

τὸ

the

Nominative

article

παιδίον

child

Nominative

subject of ἀποθανεῖν

παιδίον: 'child, little child'; a diminutive of παῖς; tenderer than υἱός (son, v.46,47,50,53) — the emotional register rises: this is 'my little child!'

μου

my

Genitive

genitive of possession

50 λέγει αὐτῷ ὁ Ἰησοῦς· Πορεύου, ὁ υἱός σου ζῆ. ἐπίστευσεν ὁ ἄνθρωπος τῷ λόγῳ ὃν εἶπεν αὐτῷ ὁ Ἰησοῦς καὶ ἐπορεύετο.

Jesus says to him, 'Go; your son lives.' The man believed the word that Jesus said to him and went on his way.

THE DECISIVE WORD AND THE ACT OF FAITH **ASYNDETON** The climax: Jesus speaks a bare declarative (ὁ υἱός σου ζῆ — 'your son lives') without any accompanying gesture, touch, or journey. The man's response is the hinge of the miracle story: ἐπίστευσεν ὁ ἄνθρωπος τῷ λόγῳ — 'the man believed the word.' He believed before any confirming evidence. This is the faith Jesus was calling for in v.48 — not sign-dependent, but word-dependent. He then went (ἐπορεύετο — imperfect, the journey that would be interrupted by good news).

λέγει

says

Pres Act Indic 3 Sg · λέγω

main verb (historic present)

→ historical present

αὐτῷ

to him

Dative

dative of indirect object

ὁ

the

Nominative

article

Ἰησοῦς

Jesus

Nominative

subject

Πορεύου

go!

Pres Mid Impv 2 Sg · πορεύομαι

imperative (dismissal / commission)

→ present imperative (go — be on your way)

πορεύομαι: 'go, travel'; the dismissal that presupposes the miracle is complete — Jesus sends him home as though the healing is already accomplished.

ὁ

the

Nominative

article

υἱός

son

Nominative

subject

υἱός; 'son'; Jesus returns to the formal term υἱός (not the tender παιδίον of the father's plea) — the declarative is firm and final.

σου

your

Genitive

genitive of possession

ζῆ

lives

Pres Act Indic 3 Sg · ζάω

predicate (declarative)

→ gnomic/declarative present (the life is a present reality)

ζάω: 'live'; the bare declarative in the present tense — not 'he will live' but 'he lives'; Jesus speaks the life into existence by his word.

ἐπίστευσεν

believed

Aor Act Indic 3 Sg · πιστεύω

main verb

→ constative aorist (decisive act of faith)

πιστεύω: 'believe'; this is the faith the Gospel calls for — prior to and independent of visible confirmation; word-faith rather than sign-faith.

ὁ

the

Nominative

article

ἄνθρωπος

man

Nominative

subject

ἄνθρωπος: 'man'; the narrator now calls him simply 'the man' — his identity as a royal official recedes; he is simply a human being who believed.

τῷ

the

Dative

article

λόγῳ

word

Dative

dative of object (belief directed at the word)

λόγος: 'word'; the faith is in Jesus' word — πιστεύω + dative here means to trust, give credence to; cf. 5:24 ('believes the one who sent me').

ὃν

that / which

Accusative

relative pronoun (object of εἶπεν)

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

verb of relative clause

→ constative aorist

αὐτῷ

to him

Dative

dative of indirect object

ὁ

the

Nominative

article

Ἰησοῦς

Jesus

Nominative

subject of εἶπεν

καὶ

and

coordinating conjunction

ἔπορεύετο

was going / went on his way

Impf Mid Indic 3 Sg · πορεύομαι

main verb

→ descriptive imperfect (ongoing journey of obedient faith)

πορεύομαι: 'go, travel'; the imperfect pictures the journey of obedient faith — he is on his way home when the servants will meet him with news.

51 ἤδη δὲ αὐτοῦ καταβαίνοντος οἱ δοῦλοι αὐτοῦ ὑπήντησαν αὐτῷ λέγοντες ὅτι ὁ παῖς αὐτοῦ ζῆ.

But while he was still going down, his servants met him saying that his child was alive.

CONFIRMATION (SERVANTS BRING NEWS; THE MIRACLE VERIFIED IN TRANSIT)

δέ The genitive

absolute αὐτοῦ καταβαίνοντος ('while he was going down') creates the narrative overlap — he is in the act of traveling when the servants meet him. The servants' message echoes Jesus' words (ζῆ — 'lives/is alive'); the word of Jesus and the news of the servants are identical. The son is now called παῖς ('boy, child') — another tender term (= παιδίον of v.49), confirming the narrator's attention to the emotional texture.

ἤδη

already

adverb of time

ἤδη: 'already'; the adverb of immediacy — while he was still on the road, already the good news was coming.

δὲ

but / now

continuative particle

αὐτοῦ

while he

Genitive

genitive absolute (subject)

καταβαίνοντος

was going down

Pres Act Part Gen Sg Masc · καταβαίνω

genitive absolute participle

→ present participle (action in progress — the journey)

καταβαίνω: 'go down, come down'; the ongoing journey toward Capernaum — while in progress, the servants meet him.

οἱ

the

Nominative

article

δοῦλοι

servants

Nominative

subject

δοῦλος: 'slave, servant'; household servants of the royal official sent presumably from Capernaum with news.

αὐτοῦ

his

Genitive

genitive of possession

ὑπήντησαν

met

Aor Act Indic 3 Pl · ὑπαντάω

main verb

→ constative aorist

ὑπαντάω: 'meet, encounter'; a verb of coming face-to-face with someone on the road.

αὐτῷ

him

Dative

dative of indirect object (after ὑπαντάω)

λέγοντες

saying

Pres Act Part Nom Pl Masc · λέγω

supplementary participle (manner)

λέγω: 'say'; introduces the content of the news.

ὅτι

that

conjunction introducing direct/indirect speech

ὁ

the

Nominative

article

παῖς

child / boy

Nominative

subject

παῖς: 'child, boy, servant'; here 'his child' — the servants use the more intimate term, mirroring the father's παιδίον of v.49; alternating with υἱός (son) across the pericope.

αὐτοῦ

his

Genitive

genitive of possession

ζῆ

lives / is alive

Pres Act Indic 3 Sg · ζάω

predicate (echoing Jesus' declaration)

→ declarative present

ζάω: 'live'; the exact word Jesus spoke (v.50) — the servants' news and Jesus' word are verbally identical.

52 ἐπύθετο οὖν τὴν ὥραν παρ' αὐτῶν ἐν ἧ κομψότερον ἔσχεν· εἶπαν οὖν αὐτῷ ὅτι Ἐχθὲς ὥραν ἑβδόμην ἀφῆκεν αὐτὸν ὁ πυρετός.

So he asked them the hour at which he had begun to recover; and they said to him, 'Yesterday at the seventh hour the fever left him.'

VERIFICATION (THE HOUR CONFIRMED) οὖν The father's inquiry (ἐπύθετο — aorist middle of πυνθάνομαι, 'inquire, ask') confirms the sign: he asks specifically about the hour of recovery. The servants' answer gives the exact time: ἐχθὲς ὥραν ἑβδόμην — 'yesterday at the seventh hour.' The seventh hour = 1 PM on a Roman reckoning (cf. the sixth hour = noon in v.6). The fever (ὁ πυρετός — article implying a specific illness) 'left him' (ἀφῆκεν — the same verb used in v.3 of Jesus leaving Judea, and in v.28 of the woman leaving her water jar) at the exact moment of Jesus' word.

ἐπύθετο

he inquired / he asked

Aor Mid Indic 3 Sg · πυνθάνομαι

main verb

→ constative aorist

πυνθάνομαι: 'inquire, ask, find out'; a verb of deliberate investigation — he wanted to verify.

οὖν

therefore

inferential particle

τὴν

the

Accusative

article

ὥραν

hour

direct object of ἐπύθετο

ώρα: 'hour'; the specific hour of the recovery is the key datum; cf. vv.6,52,53.

παρ'

from

preposition + genitive (source/from)

αὐτῶν

them

Genitive

genitive of source (from the servants)

ἐν

in / at

preposition + dative (temporal)

ἣ

which

Dative

relative pronoun (dative after ἐν)

κομψότερον

better / improved

adverb (comparative)

κομψότερον: 'better, more finely'; an adverb of improvement (literally 'more elegantly, more neatly'); NT hapax; euphemistic for the onset of recovery — 'at which hour he began to get better.'

ἔσχεν

he had

Aor Act Indic 3 Sg · ἔχω

verb of relative clause

→ constative aorist (onset of recovery)

ἔχω: 'have'; κομψότερον ἔσχεν = 'he began to have it better' = 'he improved'; the aorist captures the moment of improvement.

εἶπαν

they said

Aor Act Indic 3 Pl · λέγω

main verb

→ constative aorist

οὖν

so / therefore

inferential particle

αὐτῷ

to him

Dative

dative of indirect object

ὅτι

that

conjunction introducing speech

Ἐχθές

yesterday

adverb of time

ἐχθές: 'yesterday'; the journey took overnight — Jesus spoke at the seventh hour (v.52) and the father arrives home the next day, confirming the timing.

ὥραν

hour

Accusative

accusative of time (at the ___ hour)

ώρα: 'hour'; the time of the fever's departure.

ἕβδομην

seventh

Accusative

ordinal adjective (attributive)

ἕβδομος: 'seventh'; the seventh hour = 1 PM (Roman reckoning); the same hour Jesus said 'your son lives' (v.50).

ἄφηκεν

left / departed from

Aor Act Indic 3 Sg · ἀφίημι

main verb

→ constative aorist (the moment the fever broke)

ἀφίημι: 'let go, leave, release'; the fever 'released' the boy at the exact moment of Jesus' word; the same verb used of Jesus leaving Judea (v.3) and the woman leaving her water jar (v.28) — the word-echoes are deliberate.

αὐτόν

him

Accusative

direct object

ὁ

the

Nominative

article

πυρετός

fever

Nominative

subject

πυρετός: 'fever'; from πῦρ (fire); a specific, known illness — the article implies it was an identified fever condition.

53 ἔγνω οὖν ὁ πατήρ ὅτι ἐκείνη τῇ ὥρᾳ ἐν ἣ εἶπεν αὐτῷ ὁ Ἰησοῦς· ὁ υἱός σου ζῆ· καὶ ἐπίστευσεν αὐτὸς καὶ ἡ οἰκία αὐτοῦ ὅλη.

So the father knew that it was at that hour in which Jesus had said to him, 'Your son lives!'; and he himself believed, and his whole household.

RECOGNITION AND HOUSEHOLD FAITH (SIGN LEADS TO FULL BELIEF) οὖν The father's knowledge (ἔγνω — constative aorist of γινώσκω, 'he knew, he recognized') connects the servants' report to Jesus' word: the hour is identical. The climax is a triple extension of faith: (1) he already believed Jesus' word in v.50; (2) now he recognizes the sign; (3) ἐπίστευσεν αὐτὸς καὶ ἡ οἰκία αὐτοῦ ὅλη — 'he himself believed, and his whole household.' This household faith pattern (cf. Acts 10:2; 16:15,31–34; 18:8) represents the expansion of saving faith from individual to community.

ἔγνω

he knew / he recognized

Aor Act Indic 3 Sg · γινώσκω

main verb

→ constative aorist (moment of recognition)

γινώσκω: 'know, recognize, perceive'; the constative aorist — the moment of dawning recognition; the same verb used of Jesus perceiving the Pharisees' awareness in v.1.

οὕν

therefore

inferential particle

ὁ

the

Nominative

article

πατήρ

father

Nominative

subject

πατήρ: 'father'; he is now named by his relational identity — the father; throughout the pericope he has been 'royal official,' 'man,' 'him,' now 'father.'

ὅτι

that

conjunction introducing content of knowledge

ἐκείνη

that

Dative

demonstrative adjective

τῆ

the

Dative

article

ὥρα

hour

Dative

dative of time (at that hour)

ὥρα: 'hour'; the key datum — the hour of Jesus' word (v.50) = the hour of the fever's departure (v.52) = the seventh hour.

ἐν

in / at

preposition + dative (temporal)

ἣ

which

Dative

relative pronoun (dative after ἐν)

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

verb of relative clause

→ constative aorist

αὐτῷ

to him

Dative

dative of indirect object

ὁ

the

Nominative

article

Ἰησοῦς

Jesus

Nominative

subject of εἶπεν

ὁ

the

Nominative

article

υἱός

son

Nominative

subject of ζῆ

σου

your

Genitive

genitive of possession

ζῆ

lives

Pres Act Indic 3 Sg · ζάω

predicate (quoted — Jesus' word)

→ declarative present

ζάω: 'live!'; the third occurrence of this word in vv.50–53, binding together Jesus' word, the servants' report, and the father's recognition.

καὶ

and

coordinating conjunction

ἐπίστευσεν

believed

Aor Act Indic 3 Sg · πιστεύω

main verb

→ constative aorist (decisive household faith)

πιστεύω: 'believe!'; the second occurrence of this verb in the pericope — the first was word-faith (v.50), now sign-confirmed faith; but the narrative does not demote it — recognition of the sign deepens rather than replaces the earlier faith.

αὐτός

himself

Nominative

intensive pronoun (emphatic)

αὐτός: 'himself!'; he himself — the father personally, not just in response to others.

καὶ

and

coordinating conjunction

ἡ

the

Nominative

article

οἰκία

household

Nominative

subject (coordinated)

οἰκία: 'house, household!'; the entire household — family, servants, dependents; the pattern of household conversion recurs in Acts (10:2; 16:15,31–34; 18:8); the community of faith starts at home.

αὐτοῦ

his

Genitive

genitive of possession

ὅλη

whole / entire

Nominative

adjective (predicate/attributive)

ὅλος: 'whole, all!'; the universality of the household faith — no exceptions noted; a comprehensive response.

54 Τοῦτο δὲ πάλιν δεύτερον σημεῖον ἐποίησεν ὁ Ἰησοῦς ἐλθὼν ἐκ τῆς Ἰουδαίας εἰς τὴν Γαλιλαίαν.

This was now the second sign that Jesus did when he came from Judea into Galilee.

NARRATOR'S CLOSING NOTE (SECOND SIGN COUNTED; INCLUSIO WITH CH. 2)

δέ

The narrator explicitly counts this as the second sign (δεύτερον σημεῖον) and specifies the geographical arc: from Judea to Galilee (cf. vv.3,43,46). The counting (πρῶτον in 2:11, δεύτερον here) creates a numbered sequence and brackets the Galilean ministry of chapters 2–4 as a unified section. The sign-numbering suggests a 'Book of Signs' structure in John's Gospel (chs. 2–12). The chapter ends as it began — with Jesus moving between Judea and Galilee, but now the circle is larger: a Samaritan city has believed, a royal official's household has been converted, and the second sign has been performed at a distance by word alone.

Τοῦτο

this

Nominative

subject (demonstrative)

δὲ

now

continuative particle

πάλιν

again / now

adverb of recurrence

πάλιν: 'again'; used with a sequential sense — 'now again (for a second time)'; links back to the first sign at Cana.

δεύτερον

second

Nominative

ordinal adjective (predicate)

δεύτερος: 'second'; explicitly numbered — cf. πρῶτον in 2:11; the sign-numbering may be a feature of the Sign-Source hypothesis (Bultmann) but functions narratively regardless of source criticism.

σημεῖον

sign

Nominative

predicate nominative

σημεῖον: 'sign, miracle'; John's characteristic vocabulary for the mighty works of Jesus — pointing beyond themselves to the glory of the Son and the power of the Father.

ἐποίησεν

he did / he performed

Aor Act Indic 3 Sg · ποιέω

main verb

→ constative aorist

ποιέω: 'do, perform'; the narrator's standard word for Jesus performing signs (cf. 2:11,23; 20:30).

ὁ

the

Nominative

article

Ἰησοῦς

Jesus

Nominative

subject

ἔλθων

having come

Aor Act Part Nom Sg Masc · ἔρχομαι

temporal/circumstantial participle (modifying ὁ Ἰησοῦς)

→ constative aorist (the completed journey)

ἔρχομαι: 'come'; the participle recalls the geographic frame of the chapter (from Judea to Galilee, vv.3,43).

ἐκ

from

preposition + genitive (source)

τῆς

the

Genitive

article

Ἰουδαίας

Judea

Genitive

genitive of source

Ἰουδαία: Judea — the starting point of the journey, the zone of Pharisaic scrutiny (cf. v.1).

εἰς

into

preposition + accusative (goal)

τὴν

the

Accusative

article

Γαλιλαίαν

Galilee

Accusative

accusative of goal

Γαλιλαία: Galilee — the destination and the arena of the signs; the geographic inclusio closes the Cana-to-Cana arc of chapters 2–4.

On the text. The chapter falls into two great narrative panels: the encounter with the Samaritan woman at Jacob's well (vv.1–42) and the healing of the royal official's son at Capernaum, the second Cana sign (vv.43–54). Several textual and exegetical cruxes deserve notice. At v.9 the phrase οὐ γὰρ συγχρῶνται Ἰουδαῖοι Σαμαρίταις ('Jews do not share things with Samaritans' or 'do not associate with Samaritans') is treated by most text-critics as a parenthetical narrator's gloss; the verb συγχράομαι (only here in NT) denotes use-in-common or social dealings and the exact scope of the practice (vessels, table-fellowship, contact) is debated. At vv.10–15 the phrase ὕδωρ ζῶν ('living water') deliberately exploits the ambiguity between 'fresh, running water' (the woman's natural reading) and the metaphysical gift of life-giving water that Jesus intends; the irony is structural and Johannine. At vv.23–24 the programmatic declaration πνεῦμα ὁ θεός ('God is spirit') grounds the requirement to worship ἐν πνεύματι καὶ ἀληθείᾳ ('in spirit and truth!'); whether πνεῦμα here is instrumental-modal (in a spiritual manner) or locative-essential (in the sphere of the Spirit) is a classic crux; in Johannine theology the Spirit and the truth are closely identified

(14:17; 16:13) and the two readings are less opposed than they appear. The masculine pronoun ἐκεῖνος at v.25 ('the one coming') anticipates the Messiah; Jesus' ego eimi reply at v.26 (Ἐγώ εἰμι, ὁ λαλῶν σοι) carries the full weight of the Johannine absolute 'I am' formula. The disciples' astonishment that Jesus was speaking with a woman (v.27) reflects first-century conventions; the narrator notes that no one asked 'Why?' — a Johannine pregnant silence. At v.35 the proverbial 'four months and the harvest comes' may be a seasonal proverb whose agricultural specificity is subordinated to the missiological urgency of the white fields. The second sign (vv.46–54) explicitly links back to the first Cana sign (v.46; cf. 2:1–11) and is counted as the second (v.54), forming an inclusio around the Galilean ministry of chapters 2–4.

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.