

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

GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The Gospel according to John, Chapter 5

KATA IQANNHN E'

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 · 5:1–9

The healing at Bethesda on the Sabbath

Jesus goes up to Jerusalem for a feast and passes by the Bethesda pool, surrounded by a multitude of the infirm (1–3a; vv.3b–4 are a later gloss). He singles out a man ill for thirty-eight years (5–6) and heals him by bare word — 'take up your mat and walk' (7–9a); the narrator notes pointedly that it was a Sabbath (9b).

B · 5:10–18

Sabbath controversy: Jesus breaks the Sabbath and calls God his Father

The Judeans challenge the healed man for carrying his mat on the Sabbath (10); he deflects to 'the one who healed me' (11–12); learning it was Jesus, the Judeans persecute him (13–16). Jesus' defense — 'my Father is working until now, and I am working' (17) — escalates the charge from Sabbath-breaking to claiming equality with God (18), motivating the discourse.

C · 5:19–30

The Son's authority: life-giving and judgment

The Son does only what he sees the Father doing (19–20). The Father has given the Son authority to give life (21) and to execute all judgment (22), so that all should honor the Son as the Father (23). Two solemn 'Amen, amen' declarations: the one who hears the Son has already passed from death to life (24–25), and a resurrection of all the dead is coming — unto life or unto judgment — because the Son has life in himself and is the Son of Man (26–30).

D · 5:31–40

The four witnesses to the Son

Jesus cannot be his own sole witness (31); another (the Father) bears witness to him (32). He cites John's lamp-testimony (33–35), but his greater witness is the works the Father gave him to accomplish (36), and the Father himself who testifies (37–38). He then turns to the Scriptures they study, which speak of him, yet they refuse to come to him for life (39–40).

E · 5:41–47

Indictment: Israel's unbelief and Moses as accuser

Jesus does not receive glory from men (41); he knows they lack the love of God (42). They receive those who come in their own name but not him (43); they seek glory from one another, not from God (44). Moses himself — in whom they have set their hope — will be their accuser, for Moses wrote of Jesus; if they do not believe Moses' writings, they will not believe his words (45–47).

1 Μετὰ ταῦτα ἦν ἑορτὴ τῶν Ἰουδαίων, καὶ ἀνέβη Ἰησοῦς εἰς Ἱεροσόλυμα.

After these things there was a feast of the Jews, and Jesus went up to Jerusalem.

NARRATIVE TRANSITION **Μετὰ ταῦτα** The temporal formula bridges from the Galilean healings of ch.4. The unnamed feast has generated debate (Pentecost? Tabernacles? Purim?); John's purpose is to place Jesus in Jerusalem for the Sabbath controversy, not to identify the feast precisely.

Μετὰ

after

preposition + accusative (time)

ταῦτα

these things

Accusative

object of μετὰ (temporal accusative)

ἦν

there was

Impf Act Indic 3 Sg · εἰμί

existential main verb

→ *descriptive imperfect (scene-setting)*

εἰμί: 'be, exist'; the imperfect sets the background circumstances.

ἑορτὴ

a feast

Nominative

subject of ἦν

ἑορτή: 'festival, feast'; one of the pilgrimage feasts requiring attendance in Jerusalem.

<p>τῶν of the Genitive <i>article</i></p>	<p>Ἰουδαίων Jews Genitive <i>possessive/descriptive genitive</i></p> <p>Ἰουδαῖοι: in John typically 'the Judean authorities' or the Jewish people as a corporate identity; context determines nuance.</p>	<p>καὶ and <i>coordinating conjunction</i></p>	<p>ἀνέβη went up Aor Act Indic 3 Sg · ἀναβαίνω <i>main verb</i></p> <p>→ <i>constative aorist</i></p> <p>ἀναβαίνω: 'go up!'; technical for ascending to Jerusalem, the elevated holy city.</p>
<p>Ἰησοῦς Jesus Nominative <i>subject</i></p> <p>Ἰησοῦς: Jesus.</p>	<p>εἰς to <i>preposition + accusative (direction)</i></p>	<p>Ἱεροσόλυμα Jerusalem Accusative <i>accusative of place (goal)</i></p> <p>Ἱεροσόλυμα: the Hellenized form of the city's name; John uses both this form and Ἱερουσαλήμ.</p>	

2 Ἔστιν δὲ ἐν τοῖς Ἱεροσολύμοις ἐπὶ τῇ προβατικῇ κολυμβήθρα, ἡ ἐπιλεγομένη Ἑβραϊστὶ Βηθεςδά, πέντε στοὰς ἔχουσα.

Now in Jerusalem there is by the Sheep Gate a pool, called in Aramaic Bethesda, which has five colonnades.

SCENE DESCRIPTION **δὲ** The present tense ἔστιν is either a genuine historical present (the pool still standing at John's composition) or a vivid narrative present. The five colonnades have been archaeologically confirmed at the double pool north of the temple mount. Βηθεςδά is textually disputed: Sinaiticus reads Βηθζαθά; other witnesses Βηθσαΐδά.

Ἔστιν

there is

Pres Act Indic 3 Sg · εἰμί

existential main verb (historic/descriptive present)

→ descriptive present

εἰμί: the present may witness to the pool's existence at time of writing.

δὲ

now

mild adversative/continuative conjunction

ἐν

in

preposition + dative (place)

τοῖς

the

Dative

article

Ἱεροσολύμοις

Jerusalem

Dative

dative of place

Ἱεροσόλυμα: the city; dative plural form used with ἐν.

ἐπὶ

by

preposition + dative (location near)

τῇ

the

Dative

article

προβατικῇ

Sheep Gate

Dative

dative of place (substantivized adjective)

προβατικῇ: 'of the sheep'; sc. πύλη (gate); the Sheep Gate in the northern wall of the city (Neh 3:1).

κολυμβήθρα

a pool

Nominative

subject of ἔστιν

κολυμβήθρα: 'swimming pool, reservoir'; from κολυμβάω ('swim'); the archaeological site at Bethesda has two large pools with a dividing embankment.

ἡ

the one

Nominative

article (resumptive subject)

ἐπιλεγομένη

called

Pres Pass Ptc Nom Sg Fem · ἐπιλέγω

attributive participle

ἐπιλέγω: 'call, name'; common in naming or titling contexts.

Ἑβραϊστί

in Aramaic/Hebrew

adverb (manner)

Ἑβραϊστί: 'in the Hebrew/Aramaic language'; John uses this term for Semitic words (cf. 19:13, 17, 20; 20:16).

Βηθεσδά

Bethesda

predicate name (indeclinable)

Βηθεσδά: probably Aramaic ܒܝܬܗܝܬܗ ܕܥܨܝܘܬܐ
'house of mercy/grace'; the form varies in
manuscripts (Βηθζαθά in Sinaiticus;
Βηθεσᾶιδά in P66 and others).

Πέντε

five

attributive numeral

στοάς

colonnades

Accusative

accusative direct object of ἔχουσα

στοά: 'portico, colonnade'; roofed walkways
supported by columns; archaeologically
confirmed in the north portico and the
four surrounding the two pools.

ἔχουσα

having

Pres Act Ptc Nom Sg Fem · ἔχω

*attributive participle (further describing the
pool)*

ἔχω: 'have, possess!'

3 ἐν ταύταις κατέκειτο πλῆθος τῶν ἀσθενούντων, τυφλῶν, χωλῶν, ξηρῶν.

In these lay a multitude of the sick — blind, lame, and paralyzed.

SCENE DESCRIPTION (CONTINUED) **ASYNDETON** Asyndeton, continuing the description. The critical text ends here; vv.3b–4 (the angel-troubling-the-water gloss) are absent from P66, P75, Sinaiticus, Vaticanus and are a later scribal addition explaining v.7. The three participles/adjectives form a catalogue of helplessness, recalling LXX vocabulary for those whom God (and now Jesus) heals.

ἐν

in

preposition + dative (place)

ταύταις

these

Dative

dative of place (the colonnades)

κατέκειτο

was lying

Impf Mid Indic 3 Sg · κατάκειμαι

main verb

→ *descriptive imperfect*

κατάκειμαι: 'lie down, recline'; used of the
sick lying in porticoes awaiting healing.

πλῆθος

a multitude

Nominative

subject of κατέκειτο

πλῆθος: 'great number, crowd'; the sight
emphasizes the magnitude of human need
that Jesus can address with a single word.

τῶν

of the

Genitive

article (partitive genitive)

ἀσθενούντων

sick/infirm

Pres Act Ptc Gen Pl Masc · ἀσθενέω

partitive genitive (substantival participle)

ἀσθενέω: 'be weak, be sick!'; from ἀσθενής
'without strength.'

τυφλῶν

blind

Genitive

genitive (in apposition/enumeration with
ἀσθενούντων)

τυφλός: 'blind!'; blindness as a type of
infirmity that Jesus reverses, cf. ch.9.

χωλῶν

lame

Genitive

genitive (enumeration)

χωλός: 'lame, crippled!'; inability to walk —
directly reversed in v.9.

ξηρῶν

paralyzed/withered

Genitive

genitive (enumeration)

ξηρός: 'dry, withered!'; used of limbs
atrophied or paralyzed; cf. the withered
hand (Mark 3:1).

4 [[ἄγγελος γὰρ κυρίου κατὰ καιρὸν κατέβαινε ἐν τῇ κολυμβήθρα καὶ ἐτάρασεν τὸ ὕδωρ· ὁ οὖν πρῶτος ἐμβὰς μετὰ τὴν ταραχὴν τοῦ ὕδατος ὑγιῆς ἐγένετο, ᾧ δὴποτε κατείχετο νοσήματι.]]

[[For an angel of the Lord went down at certain seasons into the pool and stirred up the water; whoever stepped in first after the stirring of the water was healed of whatever disease he had.]]

EXPLANATORY GLOSS (LATER ADDITION — NOT IN CRITICAL TEXT) γὰρ This verse is absent from P66, P75, Sinaiticus, Vaticanus, and many other early witnesses. It is a scribal gloss explaining the 'stirring of the water' mentioned in v.7 and is not original to John. Double brackets mark its secondary status. Its theology of a healing angel is entirely plausible in first-century Judaism but the verse interrupts the narrative flow and displays vocabulary uncommon in John.

ἄγγελος

an angel

Nominative

subject of *κατέβαιεν* (in the gloss)

ἄγγελος: 'messenger, angel'; the word is rare in John (used here and in 12:29; 20:12).

γάρ

for

explanatory conjunction

κυρίου

of the Lord

Genitive

genitive of relationship

κύριος: 'Lord'; the phrase ἄγγελος κυρίου is the LXX formula for the divine messenger.

κατὰ

at

preposition + accusative (time)

καιρὸν

season/time

Accusative

accusative of time

καιρός: 'appointed time, season'; the phrase κατὰ καιρὸν means 'at (certain) times.'

κατέβαιεν

went down

Impf Act Indic 3 Sg · καταβαίνω

main verb (iterative)

→ *iterative imperfect*

καταβαίνω: 'go down, descend'; recurring descent implied.

ἐν

into

preposition + dative (place)

τῇ

the

Dative

article

κολυμβήθρα

pool

Dative

dative of place

κολυμβήθρα: see v.2.

καὶ

and

coordinating conjunction

ἐτάρασεν

stirred up

Impf Act Indic 3 Sg · τaráσσω

main verb (iterative)

→ *iterative imperfect*

τάρασσω: 'stir, trouble, agitate'; the same verb used of Jesus' spirit in 11:33 and 13:21.

τὸ

the

Accusative

article

ὕδωρ

water

Accusative

direct object of ἐτάρασεν

ὕδωρ: 'water'; a key Johannine symbol (cf. chs.3–4, 7, 19).

ὁ

the one

Nominative

article (substantival)

οὖν

therefore

inferential particle

πρῶτος

first

Nominative

predicate adjective (used adverbially)

πρῶτος: 'first'; the competition for first entry is the pathos that motivates v.7.

<p>ἐμβὰς having stepped in</p> <p>Aor Act Ptc Nom Sg Masc · ἐμβαίνω <i>attributive/circumstantial participle</i></p> <p>ἐμβαίνω: 'step into, enter'; entry into the pool as the condition for healing.</p>	<p>μετὰ after</p> <p><i>preposition + accusative (time)</i></p>	<p>τὴν the</p> <p>Accusative <i>article</i></p>	<p>ταραχὴν stirring</p> <p>Accusative <i>accusative of time (after)</i></p> <p>ταραχή: 'disturbance, agitation'; cognate with ταρασσώ.</p>
<p>τοῦ of the</p> <p>Genitive <i>article</i></p>	<p>ὑδάτος water</p> <p>Genitive <i>genitive of source/content</i></p> <p>ὑδωρ: 'water!'</p>	<p>ὑγιῆς well/healed</p> <p>Nominative <i>predicate adjective</i></p> <p>ὑγιής: 'healthy, sound'; the key healing-vocabulary word in this passage (vv.6, 9, 11, 14, 15).</p>	<p>ἐγίνετο became</p> <p>Impf Mid Indic 3 Sg · γίνομαι <i>main verb (apodosis)</i></p> <p>→ <i>iterative imperfect</i></p> <p>γίνομαι: 'become, come to be!'</p>
<p>ᾧ whatever</p> <p>Dative <i>dative of reference (relative)</i></p>	<p>δήποτε ever</p> <p><i>indefinite particle</i></p> <p>δήποτε: 'at any time, ever'; with ᾧ = 'with whatever disease.'</p>	<p>κατείχετο was held</p> <p>Impf Pass Indic 3 Sg · κατέχω <i>main verb (relative clause)</i></p> <p>→ <i>descriptive imperfect</i></p> <p>κατέχω: 'hold down, restrain'; passive = 'be held by, be in the grip of.'</p>	<p>νοσήματι disease</p> <p>Dative <i>dative of means/agent (with passive)</i></p> <p>νόσημα: 'sickness, disease'; from νόσος; used only here in John.</p>

5 ἦν δέ τις ἄνθρωπος ἐκεῖ τριάκοντα [καὶ] ὀκτὼ ἔτη ἔχων ἐν τῇ ἀσθενείᾳ αὐτοῦ.

Now there was a certain man there who had been ill for thirty-eight years.

FOCUS INTRODUCTION **δέ** The narrative zooms from the crowd to a single unnamed man. The number thirty-eight may carry symbolic resonance (Israel's thirty-eight years of wilderness wandering under judgment, Deut 2:14) but functions primarily as emphasizing the duration and hopelessness of the condition.

ἦν

there was

Impf Act Indic 3 Sg · εἰμί

existential main verb

→ descriptive imperfect

εἰμί: 'be, exist'; introduces the main character.

δέ

now

continuative conjunction

τις

a certain

Nominative

indefinite pronoun (attributive)

ἄνθρωπος

man

Nominative

subject of ἦν

ἄνθρωπος: 'man, human being'; the man remains unnamed throughout.

ἐκεῖ

there

adverb of place

τριάκοντα

thirty

numeral (part of compound)

καὶ

and

connective (in numeral phrase)

ὀκτώ

eight

numeral

ὀκτώ: 'eight'; the compound 'thirty-eight' echoes Israel's wilderness years (Deut 2:14).

ἔτη

years

Accusative

accusative of extent of time

ἔτος: 'year'; accusative for duration.

ἔχων

having

Pres Act Ptc Nom Sg Masc · ἔχω

circumstantial participle (manner/state)

ἔχω: 'have'; with ἐν τῇ ἀσθενείᾳ = 'being in his illness.'

ἐν

in

preposition + dative (state)

τῇ

the

Dative

article

ἀσθενεία

illness/weakness

Dative

dative of state

ἀσθένεια: 'weakness, sickness'; cognate with ἀσθενέω (v.3); his condition has defined him for nearly four decades.

αὐτοῦ

his

Genitive

possessive genitive

6 τοῦτον ἰδὼν ὁ Ἰησοῦς κατακείμενον, καὶ γινούς ὅτι πολὺν ἤδη χρόνον ἔχει, λέγει αὐτῷ· Θέλεις ὑγιῆς γενέσθαι;

When Jesus saw him lying there and knew that he had already been there a long time, he said to him, 'Do you want to be made well?'

DIVINE INITIATIVE **ASYNDETON** Asyndeton marks the abrupt divine sovereign initiative: Jesus sees (ιδὼν) and knows (γινούς) without being told — Johannine omniscience. The historic present λέγει is characteristic of John's narrative style. The question is not rhetorical; in context it presses the man's will and anticipates faith.

τοῦτον

this man

Accusative

direct object of ἰδὼν (proleptic)

ιδὼν

having seen

Aor Act Ptc Nom Sg Masc · ὁράω

circumstantial participle (temporal/causal)

ὁράω: 'see'; John emphasizes Jesus' knowing gaze (cf. 1:42, 47–48; 2:24–25).

ὁ

the

Nominative

article

Ἰησοῦς

Jesus

Nominative

subject of λέγει

Ἰησοῦς: Jesus.

κατακείμενον

lying

Pres Mid Ptc Acc Sg Masc · κατάκειμαι

object complement (predicate participle with ἰδὼν)

κατάκειμαι: 'lie down'; the man's helpless posture.

καὶ

and

coordinating conjunction

γινούς

having known/learned

Aor Act Ptc Nom Sg Masc · γινώσκω

circumstantial participle (temporal)

γινώσκω: 'know, come to know'; the aorist points to Jesus' immediate, supernatural knowledge.

ὅτι

that

conjunction (indirect statement)

πολὺν

much/long

Accusative

accusative of extent of time (adjective)

πολύς: 'much, many, long'; modifies χρόνον.

ἤδη

already

temporal adverb

ἤδη: 'already, by now'; underlines the long-standing nature of the condition.

χρόνον

time

Accusative

accusative of extent of time

χρόνος: 'time (duration)'; with ἔχει = 'has been there!'

ἔχει

he has been

Pres Act Indic 3 Sg · ἔχω

verb of indirect statement

→ durative present (extending into present)

ἔχω: 'have'; with accusative of time = 'have been [in this condition] for!'

λέγει

he says

Pres Act Indic 3 Sg · λέγω

main verb (historic present)

→ vivid historic present

λέγω: 'say, speak'; the historic present is pervasive in John's narrative.

αὐτῷ

to him

Dative

dative indirect object

θέλεις

do you want

Pres Act Indic 2 Sg · θέλω

main verb (direct question)

→ conative present

θέλω: 'will, want, desire'; in John frequently of divine or human will (cf. 5:21, 40; 6:21, 67; 7:17).

ὕγιής

well/whole

Nominative

predicate adjective

ὕγιής: 'sound, healthy'; the word echoes through the passage (vv.9, 11, 14, 15).

γενέσθαι

to become

Aor Mid Inf · γίνομαι

complementary infinitive (with θέλεις)

γίνομαι: 'become'; the aorist infinitive points to the moment of transition.

7 ἀπεκρίθη αὐτῷ ὁ ἀσθενῶν· Κύριε, ἄνθρωπον οὐκ ἔχω ἵνα ὅταν ταραχθῇ τὸ ὕδωρ βάλῃ με εἰς τὴν κολυμβήθραν· ἐν ᾧ δὲ ἔρχομαι ἐγώ, ἄλλος πρὸ ἐμοῦ καταβαίνει.

The sick man answered him, 'Sir, I have no one to put me into the pool when the water is stirred up, and while I am going, another steps down before me.'

RESPONSE (COMPLAINT OF HELPLESSNESS) ASYNDETON The man does not answer the question directly; his response reveals complete dependence on others and hopelessness. His mention of 'when the water is stirred' is the peg on which the later gloss (vv.3b-4) was hung. The address Κύριε ('Sir/Lord') is respectful but probably not yet confessional.

ἀπεκρίθη

answered

Aor Pass Indic 3 Sg · ἀποκρίνομαι

main verb

→ constative aorist

ἀποκρίνομαι: 'answer, respond'; the standard Johannine dialogue verb.

αὐτῷ

to him

Dative

dative indirect object

ὁ

the

Nominative

article

ἀσθενῶν

sick man

Pres Act Ptc Nom Sg Masc · ἀσθενέω

substantival participle (subject)

ἀσθενέω: 'be sick'; the participle serves as his identifier throughout the scene.

Κύριε

Sir/Lord

Vocative

vocative (address)

κύριος: 'lord, sir'; in context of social address = 'sir'; takes on fuller Christological resonance as the story progresses.

ἄνθρωπον

a man/person

Accusative

direct object of ἔχω

ἄνθρωπος: 'person, man'; the indefinite sense = 'no one to help me.'

οὐκ

not

negative particle

ἔχω

I have

Pres Act Indic 1 Sg · ἔχω

main verb

→ stative present

ἔχω: 'have'; the man's desolate social situation.

ἵνα

so that

final/content conjunction

ἵνα: purpose or content clause here — 'no one to [do X]'

ὅταν

whenever

temporal conjunction (indefinite)

ὅταν: 'whenever'; with subjunctive marks the recurring opportunity.

ταραχθῆ

is stirred

Aor Pass Subj 3 Sg · ταρασσω

verb of temporal clause (with ὅταν)

→ constative aorist subjunctive

ταράσσω: 'stir, trouble'; cf. v.4 (the gloss); this mention is what prompted the addition of the explanatory gloss.

τὸ

the

Nominative

article

ὔδωρ

water

Nominative

subject of ταραχθῆ

ὔδωρ: 'water.'

βάλῃ

to put/throw

Aor Act Subj 3 Sg · βάλλω

verb of ἵνα-clause

βάλλω: 'throw, put'; here 'put into' the pool — someone to carry and lower him.

με

me

Accusative

direct object of βάλλῃ

εἰς

into

preposition + accusative (goal)

τήν

the

Accusative

article

κολυμβήθραν

pool

Accusative

accusative of goal

κολυμβήθρα: 'pool'; see v.2.

ἐν

while

preposition + dative (temporal)

ἐν ᾧ: 'while, in the time that' — temporal idiom.

ᾧ

which

Dative

relative (temporal: 'while')

δὲ

but

mild adversative conjunction

ἔρχομαι

I am going

Pres Mid Indic 1 Sg · ἔρχομαι

verb of temporal clause

→ conative/progressive present

ἔρχομαι: 'come, go'; the slowness of his movement means always arriving too late.

ἐγώ

I

Nominative

emphatic subject pronoun

ἄλλος

another

Nominative

subject of καταβαίνει

ἄλλος: 'another (of the same kind)'; the pathos of always being beaten to it.

πρὸ

before

preposition + genitive (precedence)

πρὸ: 'before' (temporal/spatial).

ἐμοῦ

me

Genitive

genitive object of πρὸ

καταβαίνει

goes down

Pres Act Indic 3 Sg · καταβαίνω

main verb (historic present)

→ vivid historic present

καταβαίνω: 'go down, descend'; into the pool; the iterative present paints the recurring defeat.

8 λέγει αὐτῷ ὁ Ἰησοῦς Ἔγειρε, ἄρον τὸν κράβαττόν σου καὶ περιπάτει.

Jesus said to him, 'Get up, take up your mat, and walk.'

HEALING COMMAND **ASYNDETON** Three bare imperatives — no prayer, no ritual, no appeal to the pool. The sovereign word of Jesus replaces every mechanism. The command to take up the mat is the specific act that will provoke the Sabbath controversy (v.10). The same three imperatives echo in the Synoptic parallels (Matt 9:6; Mark 2:11; Luke 5:24).

λέγει

says

Pres Act Indic 3 Sg · λέγω

main verb (historic present)

→ vivid historic present

λέγω: 'say'; the historic present is John's narrative default for introducing speech.

αὐτῷ

to him

Dative

dative indirect object

ὁ

the

Nominative

article

Ἰησοῦς

Jesus

Nominative

subject

Ἰησοῦς: Jesus.

Ἔγειρε

rise/get up

Pres Act Impv 2 Sg · ἐγείρω

imperative (command)

→ immediate imperative (present aspect)

ἐγείρω: 'raise, rouse, wake'; Jesus' resurrection-vocabulary (cf. vv.21, 28–29; 11:43–44) — the command anticipates the discourse on the resurrection.

ἄρον

take up

Aor Act Impv 2 Sg · αἴρω

imperative (command)

→ constative aorist imperative

αἴρω: 'lift, take up, carry'; the act of picking up the mat demonstrates the completed healing — and breaks the Sabbath carrying-prohibition.

τὸν

the

Accusative

article

κράβαττον

mat/pallet

Accusative

direct object of αἴρον

κράβαττος: 'sleeping mat, pallet'; a loanword (Latin grabatus); the poor man's bed; its carrying on the Sabbath was a demonstrable, public action.

σου

your

Genitive

possessive genitive

καὶ

and

coordinating conjunction

περιπάτει

walk

Pres Act Impv 2 Sg · περιπατέω

imperative (command)

→ immediate/progressive imperative

περιπατέω: 'walk, go about'; the most basic bodily freedom the man has lacked; now commanded as the first act of his new life.

9 καὶ εὐθέως ἐγένετο ὑγιῆς ὁ ἄνθρωπος, καὶ ἤρην τὸν κράβαττον αὐτοῦ καὶ περιπάτει. Ἦν δὲ σάββατον ἐν ἐκείνῃ τῇ ἡμέρᾳ.

And immediately the man was made well, and he took up his mat and began to walk. Now that day was a Sabbath.

NARRATIVE RESULT + SCENE-SETTING STING **καὶ** The threefold command is matched by a threefold result: he became well, took up his mat, walked — perfect obedience to word. The narrator's aside 'it was a Sabbath' is the sting that redirects the story to controversy. εὐθέως ('immediately') echoes the Markan narrative pace but is here John's own term.

καὶ
and

coordinating conjunction

εὐθέως
immediately

temporal adverb

εὐθέως: 'immediately, at once'; the healing is instantaneous, underlining Jesus' sovereign power.

ἐγένετο

became/was made

Aor Mid Indic 3 Sg · γίνομαι

main verb

→ constative aorist (single event)

γίνομαι: 'become, come to be'; the decisive change of state.

ὑγίης

well/healed

Nominative

predicate adjective

ὑγίης: 'sound, healthy'; the word of the whole pericope (vv.6, 11, 14, 15).

ὁ
the

Nominative

article

ἄνθρωπος

man

Nominative

subject of ἐγένετο

ἄνθρωπος: 'man'; the anonymous beneficiary.

καὶ
and

coordinating conjunction

ἦρεν

took up

Aor Act Indic 3 Sg · αἶρω

main verb

→ constative aorist

αἶρω: 'take up'; exact compliance with the command of v.8.

τὸν
the

Accusative

article

κράβατον

mat

Accusative

direct object of ἦρεν

κράβατος; see v.8.

αὐτοῦ

his

Genitive

possessive genitive

καὶ
and

coordinating conjunction

περιεπάτει

walked

Impf Act Indic 3 Sg · περιπατέω

main verb

→ inceptive imperfect (began to walk)

περιπατέω: 'walk'; the imperfect may be inceptive ('began walking') – the first steps of a new life.

ἦν

it was

Impf Act Indic 3 Sg · εἰμί

existential main verb (narrator's aside)

→ descriptive imperfect

εἰμί: 'be'; the narrator's dramatic revelation.

δὲ

now

continuative/contrastive conjunction

σάββατον

Sabbath

Nominative

predicate nominative

σάββατον: 'Sabbath, the seventh day'; the narrative hinge-word that launches the controversy.

ἐν

on

preposition + dative (time)

ἐκείνη

that

Dative

demonstrative adjective

τῇ

the

Dative

article

ἡμέρα

day

Dative

dative of time

ἡμέρα: 'day'; ἐν ἐκείνῃ τῇ ἡμέρᾳ is the Johannine formula for 'on that day!'

10 ἔλεγον οὖν οἱ Ἰουδαῖοι τῷ τεθεραπευμένῳ· Σάββατόν ἐστιν, καὶ οὐκ ἔξεστί σοι ἄραι τὸν κράβαττόν σου.

So the Jews were saying to the man who had been healed, 'It is the Sabbath, and it is not lawful for you to take up your mat.'

CONFLICT INTRODUCTION (INFERENTIAL) οὖν οὖν ('therefore/so') draws an immediate consequence from the Sabbath notation of v.9. The Judean authorities challenge the healed man, not Jesus — the mat-carrying violated m. Shabbat 7:2, which listed 'carrying' as one of the thirty-nine prohibited categories of work. The imperfect ἔλεγον suggests repeated or persistent challenge.

ἔλεγον

were saying

Impf Act Indic 3 Pl · λέγω

main verb

→ *iterative/progressive imperfect*

λέγω: 'say'; the imperfect depicts the ongoing challenge to the man.

οὖν

therefore/so

inferential particle

οὖν: Johannine narrative connector drawing inference from the preceding; among the most frequent words in John.

οἱ

the

Nominative

article

Ἰουδαῖοι

Jews/Judeans

Nominative

subject of ἔλεγον

Ἰουδαῖοι: in this context = the Jerusalem religious authorities who challenge Jesus; not 'Jews' in a generic ethnic sense but leaders hostile to Jesus in John's narrative.

<p>τῷ to the Dative article</p>	<p>τεθεραπευμένῳ healed man Perf Pass Ptc Dat Sg Masc · θεραπεύω substantival participle (indirect object) θεραπεύω: 'heal, cure'; the perfect participle marks his new, abiding state of health.</p>	<p>Σάββατόν Sabbath Nominative subject of ἔστιν (predicate nominative sentence) σάββατον: the legal ground of the challenge; the bare assertion 'It is the Sabbath' invokes the whole Torah framework.</p>	<p>ἔστιν it is Pres Act Indic 3 Sg · εἰμί copulative main verb εἰμί: copula.</p>
<p>καὶ and coordinating conjunction</p>	<p>οὐκ not negative particle</p>	<p>ἔξεστίν it is lawful Pres Act Indic 3 Sg · ἔξεστι impersonal main verb ἔξεστι: 'it is permitted, it is lawful'; the standard Sabbath-law term in the Gospels (cf. Mark 2:24; 3:4).</p>	<p>σοι for you Dative dative of interest (ethical dative)</p>
<p>ἄραι to take up Aor Act Inf · αἴρω infinitive subject of ἔξεστίν αἴρω: 'take up, carry'; the action forbidden by m. Shabbat 7:2.</p>	<p>τὸν the Accusative article</p>	<p>κράβαττόν mat Accusative direct object of ἄραι κράβαττος: 'sleeping mat'; see v.8.</p>	<p>σου your Genitive possessive genitive</p>

11 ὁ δὲ ἀπεκρίθη αὐτοῖς· Ὁ ποιήσας με ὑγιῆ ἐκεῖνός μοι εἶπεν· Ἄρον τὸν κράβαττόν σου καὶ περιπάτει.

But he answered them, 'The one who made me well — that one said to me, "Take up your mat and walk."'

DEFLECTION / ATTRIBUTION **δέ** The healed man deflects the charge onto his healer. The demonstrative ἐκεῖνος ('that one') singles out the healer with some distance — the man does not yet know who he is (v.13). His defense is essentially: I was obeying a command greater than the Sabbath-restriction, though he does not yet frame it that way.

ὁ

he

Nominative

article (substantival, subject)

δὲ

but

adversative conjunction

ἀπεκρίθη

answered

Aor Pass Indic 3 Sg · ἀποκρίνομαι

main verb

→ constative aorist

ἀποκρίνομαι: 'answer, respond.'

αὐτοῖς

to them

Dative

dative indirect object

ὁ

the one

Nominative

article (substantival)

ποιήσας

who made

Aor Act Ptc Nom Sg Masc · ποιέω

substantival participle (subject of the relative clause)

ποιέω: 'do, make'; the healer is identified only by his deed.

με

me

Accusative

direct object of ποιήσας

ὕγιῃ

well/whole

Accusative

predicate adjective (object complement)

ὕγιής: 'healthy'; see vv.6, 9.

ἐκεῖνός

that one

Nominative

demonstrative pronoun (subject — anaphoric)

ἐκεῖνος: 'that one'; often used of Jesus in John with emphasis (cf. 1:8; 3:30; 5:38; 9:37).

μοι

to me

Dative

dative indirect object

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb

→ constative aorist

λέγω: 'say.'

Ἴρον

take up

Aor Act Impv 2 Sg · αἶρω

imperative (quoted command)

→ constative aorist imperative

αἶρω: 'take up'; verbatim quotation of v.8.

τὸν

the

Accusative

article

κράβαττόν

mat

Accusative

direct object

κράβαττος: see v.8.

σου

your

Genitive

possessive genitive

καὶ

and

coordinating conjunction

περιπάτει

walk

Pres Act Impv 2 Sg · περιπατέω

imperative (quoted command)

→ immediate imperative

περιπατέω: 'walk'; see v.8.

12 ἠρώτησαν αὐτόν· τίς ἐστὶν ὁ ἄνθρωπος ὁ εἰπὼν σοι· Ἄρον καὶ περιπάτει;

They asked him, 'Who is the man who said to you, "Take up and walk"?'

INTERROGATION **ASYNDETON** Asyndeton, rapid dialogue. The authorities press for the identity of the one who commanded Sabbath-breaking — their concern is legal accountability. The condensed quotation 'Take up and walk' (dropping 'your mat') reduces the command to its essentials.

ἠρώτησαν

they asked

Aor Act Indic 3 Pl · ἐρωτάω

main verb

→ constative aorist

ἐρωτάω: 'ask, request'; standard for questioning in John.

αὐτόν

him

Accusative

direct object

τίς

who

Nominative

interrogative pronoun (subject of ἐστίν)

τίς: interrogative; 'who?'

ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

copulative verb

εἰμί: copula.

ὁ

the

Nominative

article

ἄνθρωπος

man

Nominative

predicate nominative

ἄνθρωπος: 'man, person'; irony: they seek 'the man' while the one they seek has already withdrawn (v.13).

ὁ

the one

Nominative

article (resumptive, substantival)

εἰπὼν

who said

Aor Act Ptc Nom Sg Masc · λέγω

attributive participle

λέγω: 'say.'

σοι

to you

Dative

dative indirect object

ἄρον

take up

Aor Act Impv 2 Sg · αἴρω

imperative (quoted)

→ constative aorist imperative

αἴρω: 'take up, carry!'

καὶ

and

coordinating conjunction

περιπάτει

walk

Pres Act Impv 2 Sg · περιπατέω

imperative (quoted)

→ immediate imperative

περιπατέω: 'walk!'

13 ὁ δὲ ἰαθεὶς οὐκ ᾔδει τίς ἐστίν· ὁ γὰρ Ἰησοῦς ἐξένευσεν ὄχλου ὄντος ἐν τῷ τόπῳ.

Now the man who had been healed did not know who it was, for Jesus had withdrawn, as there was a crowd in that place.

NARRATIVE EXPLANATION **δέ** The pluperfect sense of ᾔδει ('did not know') and the aorist ἐξένευσεν establish the man's ignorance and Jesus' sovereign withdrawal. ἐξένευσεν ('slipped away, withdrew') is a rare word; Jesus disappears into the crowd — a motif of his sovereign control over his own revelation (cf. 8:59; 10:39; 12:36).

ὁ

the

Nominative

article

δὲ

now

continuative conjunction

ἰαθεὶς

healed man

Aor Pass Ptc Nom Sg Masc · ἰάομαι

substantival participle (subject)

ἰάομαι: 'heal'; a second healing-word alongside θεραπεύω (v.10) and ὑγίης; common in Luke, used sparingly in John.

οὐκ

not

negative particle

ἤδει

knew

Plpf Act Indic 3 Sg · οἶδα

main verb

→ pluperfect of state (prior ignorance)

οἶδα: 'know' (perfect-system verb with present meaning); the pluperfect marks a state obtaining up to that moment.

τίς

who

Nominative

interrogative pronoun (indirect question)

τίς: 'who.'

ἐστιν

he is

Pres Act Indic 3 Sg · εἰμί

verb of indirect question

εἰμί: copula.

ὁ

the

Nominative

article

γάρ

for

explanatory conjunction

γάρ: gives the reason for his ignorance.

Ἰησοῦς

Jesus

Nominative

subject of ἐξένευσεν

Ἰησοῦς: Jesus.

ἐξένευσεν

had slipped away

Aor Act Indic 3 Sg · ἐκνεύω

main verb

→ constative aorist

ἐκνεύω: 'turn aside, slip away'; a rare verb (only here in NT); from νεύω 'incline the head'; Jesus withdraws sovereignly before being identified.

ὄχλου

of a crowd

Genitive

genitive absolute (subject of ὄντος)

ὄχλος: 'crowd, multitude'; the crowd provides cover for Jesus' withdrawal.

ὄντος

being/there being

Pres Act Ptc Gen Sg Masc · εἰμί

genitive absolute (circumstantial)

εἰμί: 'be'; the genitive absolute provides the circumstantial reason for concealment.

ἐν

in

preposition + dative (place)

τῷ

the

Dative

article

τόπῳ

place

Dative

dative of place

τόπος: 'place, location'; the pool area at Bethesda.

14 Μετὰ ταῦτα εὕρισκε αὐτὸν ὁ Ἰησοῦς ἐν τῷ ἱερῷ καὶ εἶπεν αὐτῷ· Ἴδε ὑγιῆς γέγονας μηκέτι ἀμάρτανε, ἵνα μὴ χειρόν σοί τι γένηται.

After these things Jesus found him in the temple and said to him, 'See, you have been made well. Sin no more, lest something worse happen to you.'

SECOND ENCOUNTER (WARNING) **Μετὰ ταῦτα** Jesus takes the initiative again — he seeks out the man in the temple. The perfect γέγονας ('you have become') emphasizes the permanent state of health. The command 'sin no more' does not necessarily assert that his illness was caused by a specific sin (cf. 9:3) but calls him to complete moral transformation commensurate with his healing.

<p>Μετὰ after <i>preposition + accusative (time)</i></p>	<p>ταῦτα these things Accusative <i>accusative of time</i></p>	<p>εὕρισκε finds Pres Act Indic 3 Sg · εὕρισκω <i>main verb (historic present)</i> → vivid historic present εὕρισκω: 'find'; Jesus' sovereign initiative — he finds the man who has not sought him.</p>	<p>αὐτὸν him Accusative <i>direct object</i></p>
<p>ὁ the Nominative <i>article</i></p>	<p>Ἰησοῦς Jesus Nominative <i>subject</i> Ἰησοῦς: Jesus.</p>	<p>ἐν in <i>preposition + dative (place)</i></p>	<p>τῷ the Dative <i>article</i></p>

ἱερῶ

temple

Dative

dative of place

ἱερὸν: 'temple complex' (the whole precinct, not the inner sanctuary ναός); the healed man has gone to worship, perhaps to give thanks.

καὶ

and

coordinating conjunction

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb

→ *constative aorist*

λέγω: 'say!'

αὐτῷ

to him

Dative

dative indirect object

Ἴδε

see/look

Aor Act Impv 2 Sg · ὀράω

imperative (attention-getting particle)

→ *immediate imperative*

ἴδε: 'see, behold'; often a deictic particle calling attention (cf. 1:29, 36, 47; 3:26).

ὑγιής

well/whole

Nominative

predicate adjective

ὑγιής: 'healthy'; see vv.6, 9, 11.

γέγονας

you have become

Perf Act Indic 2 Sg · γίνομαι

main verb

→ *intensive perfect (abiding state)*

γίνομαι: 'become'; the perfect tense underlines that the healing is complete and permanent.

μηκέτι

no longer

negative temporal adverb

μηκέτι: 'no more, no longer'; with the imperative = prohibition.

ἁμάρτανε

sin

Pres Act Impv 2 Sg · ἁμαρτάνω

imperative (prohibition with μή)

→ *prohibitive present (stop sinning)*

ἁμαρτάνω: 'sin, miss the mark'; the present imperative with μηκέτι = 'stop sinning' (not merely 'don't begin!'); cf. 8:11 for the identical phrase.

ἵνα

lest

negative purpose conjunction (with μή)

ἵνα μή: 'in order that not, lest!'

μή

not

negative particle (with ἵνα)

χειρόν

worse

Nominative

predicate adjective (comparative)

χειρόν: 'worse'; comparative of κακός; deliberately vague — 'something worse' may refer to spiritual judgment as well as physical affliction.

σοί

to you

Dative

dative of disadvantage

τι

something

Nominative

indefinite subject of γένηται

γένηται

should happen

Aor Mid Subj 3 Sg · γίνομαι

verb of ἵνα-clause (subjunctive)

γίνομαι: 'happen, come to be'; the subjunctive in the negative purpose clause.

15 ἀπῆλθεν ὁ ἄνθρωπος καὶ ἀνήγγειλεν τοῖς Ἰουδαίοις ὅτι Ἰησοῦς ἐστὶν ὁ ποιήσας αὐτὸν ὑγιῆ.

The man went away and told the Jews that it was Jesus who had made him well.

REPORT / DISCLOSURE ASYNDETON The man's report to the authorities is morally ambiguous — whether it is naive gratitude, misguided loyalty to the religious establishment, or betrayal is left open. His action shifts the danger from himself to Jesus and triggers the formal persecution (v.16). The ὅτι clause identifies Jesus by his deed (ποιήσας αὐτὸν ὑγιῆ), echoing the man's own earlier words (v.11).

ἀπῆλθεν

went away

Aor Act Indic 3 Sg · ἀπέρχομαι

main verb

→ constative aorist

ἀπέρχομαι: 'go away, depart.'

ὁ

the

Nominative

article

ἄνθρωπος

man

Nominative

subject

ἄνθρωπος: the anonymous beneficiary, named only by his condition and his healing throughout.

καὶ

and

coordinating conjunction

ἀνήγγειλεν

reported/announced

Aor Act Indic 3 Sg · ἀναγγέλλω

main verb

→ constative aorist

ἀναγγέλλω: 'report, announce, bring news back'; the ἀνα- prefix implies reporting back to those in authority.

τοῖς

to the

Dative

article

Ἰουδαίοις

Jews/Judeans

Dative

dative indirect object

Ἰουδαῖοι: the same authorities who challenged him in v.10.

ὅτι

that

conjunction (indirect statement)

Ἰησοῦς

Jesus

Nominative

subject of ἔστιν (predicate)

Ἰησοῦς: Jesus — named publicly to the authorities for the first time in the scene.

ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

copulative verb

εἰμί: copula.

ὁ

the one

Nominative

article (substantival)

ποίησας

who made

Aor Act Ptc Nom Sg Masc · ποιέω

substantival participle (predicate)

ποιέω: 'do, make'; echoing the man's own words from v.11.

αὐτόν

him

Accusative

direct object of ποιήσας

ὑγιῆ

well

Accusative

predicate adjective (object complement)

ὑγιής: 'healthy'; final occurrence in the healing sequence.

16 Καὶ διὰ τοῦτο ἐδίωκον οἱ Ἰουδαῖοι τὸν Ἰησοῦν, ὅτι ταῦτα ἐποίει ἐν σαββάτῳ.

And for this reason the Jews were persecuting Jesus, because he was doing these things on the Sabbath.

CONSEQUENCE (PERSECUTION BEGINS) **Καὶ διὰ τοῦτο** The formal transition to the controversy discourse. The imperfect ἐδίωκον ('were persecuting') indicates an ongoing pattern of hostility. The phrase ταῦτα ἐποίει ('he was doing these things') with the iterative imperfect implies that the Bethesda healing was representative of repeated Sabbath activity, not an isolated incident.

Καὶ
and

coordinating conjunction

διὰ
because of

preposition + accusative (cause)

τούτο
this

Accusative

accusative of cause

διὰ τούτο: 'for this reason, because of this';
Johannine connector pointing backward to
the healing and forward to the ὅτι-clause.

ἐδίωκον

were persecuting

Impf Act Indic 3 Pl · διώκω

main verb

→ *iterative imperfect (ongoing pattern)*

διώκω: 'pursue, persecute'; the technical
term for religious-legal persecution; the
imperfect marks the beginning of a
sustained hostility that runs through
chapters 5–10.

οἱ
the

Nominative

article

Ἰουδαῖοι
Jews/Judeans

Nominative

subject of ἐδίωκον

Ἰουδαῖοι: the Jerusalem authorities; see
vv.10, 15.

τὸν
the

Accusative

article

Ἰησοῦν

Jesus

Accusative

direct object of ἐδίωκον

Ἰησοῦς: Jesus.

ὅτι
because

causal conjunction

ὅτι: 'because'; gives the ground of the
persecution.

ταῦτα
these things

Accusative

direct object of ἐποίει

ἐποίει

he was doing

Impf Act Indic 3 Sg · ποιέω

verb of causal clause

→ *iterative imperfect*

ποιέω: 'do, make'; the imperfect implies
habitual pattern, not merely this one
healing.

ἐν
on

preposition + dative (time)

σαββάτω

the Sabbath

Dative

dative of time

σάββατον: 'Sabbath'; without the article —
'on a Sabbath/on Sabbaths' (a generic use).

17 ὁ δὲ Ἰησοῦς ἀπεκρίνατο αὐτοῖς· Ὁ πατήρ μου ἕως ἄρτι ἐργάζεται, καγὼ ἐργάζομαι.

But Jesus answered them, 'My Father is working until now, and I am working.'

DEFENSE / CLAIM OF DIVINE SONSHIP **δέ** The pivotal statement of the chapter: Jesus grounds his Sabbath activity in the Father's continuous work. Jewish theology acknowledged that God must maintain creation even on the Sabbath (the sun rises, the rain falls, life continues); Jesus claims to share that unceasing divine activity. 'My Father' (not 'our Father') is the Johannine marker of unique sonship. καγὼ ('and I also') asserts equal participation.

ὁ

the

Nominative

article

δὲ

but

adversative conjunction

Ἰησοῦς

Jesus

Nominative

subject of ἀπεκρίνατο

Ἰησοῦς: Jesus.

ἀπεκρίνατο

answered

Aor Mid Indic 3 Sg · ἀποκρίνομαι

main verb

→ constative aorist

ἀποκρίνομαι: 'answer'; the middle form is standard in John.

αὐτοῖς

to them

Dative

dative indirect object

ὁ

the

Nominative

article

πατήρ

Father

Nominative

subject of ἐργάζεται

πατήρ: 'father'; Jesus says 'my Father' (μου), claiming a unique filial relationship — not the Jewish 'our Father'; this becomes the ground of the heightened charge in v.18.

μου

my

Genitive

possessive genitive

ἕως

until

preposition + genitive (temporal)

ἕως: 'until, up to'; ἕως ἄρτι = 'until now, right up to the present!'

ἄρτι

now

adverb (temporal)

ἄρτι: 'just now, at this very time!'; ἕως ἄρτι emphasizes that the Father has never stopped working.

ἐργάζεται

is working

Pres Mid Indic 3 Sg · ἐργάζομαι

main verb

→ durative present (continuous action)

ἐργάζομαι: 'work, labor'; the divine work of sustaining creation continues without interruption, including on the Sabbath.

καὶ γὰρ

and I also

crasis (καὶ + ἐγώ); subject + coordinating element

καὶ γὰρ: crasis of καὶ ἐγώ; 'and I too' — the 'also' asserts equality of activity.

ἐργάζομαι

am working

Pres Mid Indic 1 Sg · ἐργάζομαι

main verb

→ durative present

ἐργάζομαι: 'work'; Jesus' present activity is coordinate with the Father's eternal activity — the claim that grounds equality (v.18).

18 διὰ τοῦτο οὖν μᾶλλον ἐζήτουν αὐτὸν οἱ Ἰουδαῖοι ἀποκτεῖναι, ὅτι οὐ μόνον ἔλυεν τὸ σάββατον, ἀλλὰ καὶ πατέρα ἴδιον ἔλεγεν τὸν θεόν, ἴσον ἑαυτὸν ποιῶν τῷ θεῷ.

For this reason, then, the Jews were seeking all the more to kill him, because not only was he breaking the Sabbath, but he was also calling God his own Father, making himself equal with God.

ESCALATED CONSEQUENCE διὰ τοῦτο οὖν The double connector (διὰ τοῦτο + οὖν) marks a narrative-theological hinge. The charge escalates from Sabbath-breaking to blasphemy: calling God 'his own Father' (πατέρα ἴδιον) in a way that implies unique equality (ἴσον ποιῶν). The narrator's own summary 'making himself equal with God' is important: the Fourth Gospel affirms this claim rather than refuting it, using it as the launching pad for the discourse on the Son's authority in vv.19–47.

διὰ

because of

preposition + accusative (cause)

τοῦτο

this

Accusative

accusative of cause

διὰ τοῦτο: 'for this reason.'

οὖν

therefore

inferential particle

οὖν: emphasizes the logical consequence.

μᾶλλον

all the more

comparative adverb

μᾶλλον: 'more, rather'; the claim of v.17 intensifies the existing persecution of v.16.

ἐζήτουν

were seeking

Impf Act Indic 3 Pl · ζητέω

main verb

→ progressive/conative imperfect

ζητέω: 'seek'; with the infinitive ἀποκτεῖναι = 'to kill'; the imperfect marks the ongoing lethal intent.

αὐτὸν

him

Accusative

direct object of ἀποκτεῖναι

οἱ

the

Nominative

article

Ἰουδαῖοι

Jews/Judeans

Nominative

subject

Ἰουδαῖοι: the authorities; see vv.10, 16.

ἀποκτεῖναι

to kill

Aor Act Inf · ἀποκτείνω

complementary infinitive (with ἐζήτουν)

ἀποκτείνω: 'kill'; the intent introduced here recurs in 7:1, 19, 20, 25; 8:37, 40; 11:53.

ὅτι

because

causal conjunction (double cause follows)

οὐ

not

negative particle

μόνον

only

adverb (first member of οὐ μόνον...ἀλλά)

μόνον: 'only'; the οὐ μόνον...ἀλλά καί structure adds a second, greater charge.

ἔλυεν

was breaking

Impf Act Indic 3 Sg · λύω

main verb (in causal clause)

→ iterative imperfect

λύω: 'loosen, break, destroy'; λύειν τὸ σάββατον = 'break the Sabbath' — the technical legal charge.

τὸ

the

Accusative

article

σάββατον

Sabbath

Accusative

direct object of ἔλυεν

σάββατον: 'Sabbath'; the first charge.

ἀλλά

but

strong adversative conjunction (second member of οὐ μόνον...ἀλλά)

καὶ

also

adjunctive particle

πατέρα

Father

Accusative

direct object of ἔλεγεν (predicate complement)

πατήρ: 'father'; πατέρα ἴδιον ('his own Father') — the ἴδιος distinguishes this from the generic Jewish 'our Father'; it claims a unique, personal filial bond.

ἴδιον

own

Accusative

attributive adjective

ἴδιος: 'own, one's own'; the word that elevates the claim to blasphemy in Jewish ears — not 'father' in the covenantal sense but in a uniquely personal sense.

ἔλεγεν

was calling

Impf Act Indic 3 Sg · λέγω

main verb

→ iterative imperfect

λέγω: 'say, call'; the imperfect implies this was a repeated or habitual claim.

τὸν

the

Accusative

article

θεόν

God

Accusative

direct object of ἔλεγεν (in double-accusative)

θεός: 'God'; God named as Jesus' own Father.

ἴσον

equal

Accusative

predicate adjective (object complement)

ἴσος: 'equal, equivalent'; the narrator's theological summary — ἴσον τῷ θεῷ, 'equal with God'; cf. Phil 2:6 (ἴσα θεῷ), where the same claim is made.

ἑαυτὸν

himself

Accusative

direct object of ποιῶν

ποιῶν

making

Pres Act Ptc Nom Sg Masc · ποιέω

circumstantial participle (manner — how he was calling God his Father)

ποιέω: 'make'; ποιεῖν ἑαυτὸν + predicate = 'make oneself [X]'; cf. 10:33; 19:7.

τῷ

with

Dative

article

θεῷ

God

Dative

dative of comparison (with ἴσον)

θεός: 'God'; ἴσος + dative = 'equal to/with God.'

19 Ἀπεκρίνατο οὖν ὁ Ἰησοῦς καὶ ἔλεγεν αὐτοῖς Ἀμὴν ἀμὴν λέγω ὑμῖν, οὐ δύναται ὁ υἱὸς ποιεῖν ἄφ' ἑαυτοῦ οὐδέν, ἐὰν μὴ τι βλέπη τὸν πατέρα ποιῶντα· ἃ γὰρ ἂν ἐκεῖνος ποιῇ, ταῦτα καὶ ὁ υἱὸς ὁμοίως ποιεῖ.

So Jesus answered and was saying to them, 'Truly, truly, I say to you, the Son can do nothing of himself unless it is something he sees the Father doing; for whatever the Father does, the Son also does likewise.'

DISCOURSE OPENER (SOLEMN ASSERTION) οὖν The double 'Amen, amen' formula (unique to John's Gospel; the Synoptics use single amen) introduces a solemn pronouncement of the highest authority. The syntax of v.19 is the governing principle for all of vv.19–30: the Son's dependence on the Father is not weakness but the ontological structure of divine unity — perfect correspondence and coinherence.

Ἀπεκρίνατο

answered

Aor Mid Indic 3 Sg · ἀποκρίνομαι

main verb

→ constative aorist

ἀποκρίνομαι: 'answer.'

οὖν

therefore/so

inferential particle

οὖν: connects to the charges of v.18.

ὁ

the

Nominative

article

Ἰησοῦς

Jesus

Nominative

subject

Ἰησοῦς: Jesus.

καὶ
and

coordinating conjunction

ἔλεγεν

was saying

Impf Act Indic 3 Sg · λέγω

main verb

→ inceptive imperfect (began to say)

λέγω: 'say'; the imperfect with ἀπεκρίνατο marks the beginning of the extended discourse.

αὐτοῖς

to them

Dative

dative indirect object

Ἀμήν

truly

discourse particle (solemn affirmation)

ἀμήν: Hebraism, 'truly, certainly'; used by Jesus alone to introduce his own words — a unique authority marker; doubled in John.

ἀμήν

truly

discourse particle (doubled for emphasis)

ἀμήν: the doubled form is distinctive to the Fourth Gospel (25 occurrences; cf. the Synoptic single amen).

λέγω

I say

Pres Act Indic 1 Sg · λέγω

main verb (performative)

→ performative present

λέγω: 'say'; the first-person singular with ἀμήν ἀμήν is the highest authority formula in the Gospels.

ὑμῖν

to you

Dative

dative indirect object

οὐ

not

negative particle

δύναται

is able

Pres Mid Indic 3 Sg · δύναμαι

main verb (of the ὁ υἱός clause)

→ gnomic present (eternal truth)

δύναμαι: 'be able, can'; the inability is not a moral weakness but an expression of ontological unity — what the Father does not do, the Son does not do independently.

ὁ

the

Nominative

article

υἱός

Son

Nominative

subject of δύναται

υἱός: 'son'; ὁ υἱός absolute = the Son, the eternal second person, not a generic son.

ποιεῖν

to do

Pres Act Inf · ποιέω

complementary infinitive (with δύναται)

ποιέω: 'do, make.'

ἀφ'

from

preposition + genitive (source/independence)

ἀπό: ἀφ' ἑαυτοῦ = 'from himself, on his own initiative'; the phrase denotes autonomous, self-originating action, which the Son disavows.

ἑαυτοῦ

himself

Genitive

genitive of source (reflexive)

ἑαυτοῦ: reflexive pronoun; ἀπ' ἑαυτοῦ / ἀφ' ἑαυτοῦ is a refrain in John (5:30; 7:17, 28; 8:28, 42; 10:18; 14:10; cf. 16:13).

οὐδέν

nothing

Accusative

direct object of ποιεῖν

οὐδέν: 'nothing'; absolute — no independent action whatsoever.

ἐάν

unless

conditional conjunction (with μή = 'unless')

ἐάν μή: 'unless, except'; introduces the one exception that is really no exception — what he sees.

μή

not

negative particle (with ἐάν)

τι

something

Accusative

direct object of βλέπη (indefinite)

βλέπη

he sees

Pres Act Subj 3 Sg · βλέπω

verb of conditional clause

→ *gnomic/iterative (eternal pattern)*

βλέπω: 'see, observe'; the present subjunctive in an indefinite conditional clause; the Son sees the Father's works and replicates them.

τόν

the

Accusative

article

πατέρα

Father

Accusative

direct object of βλέπη (with ποιούντα as object complement)

πατήρ: 'father'; God the Father.

ποιούντα

doing

Pres Act Ptc Acc Sg Masc · ποιέω

object complement (predicate participle of βλέπω)

ποιέω: 'do, make'; the Son sees the Father in the act of working and mirrors it.

ἃ

whatever

Accusative

relative pronoun (accusative direct object, fronted)

γάρ

for

explanatory conjunction

γάρ: gives the theological basis for the preceding.

ἄν

ever

modal particle (with subjunctive, generalizing)

ἄν: with the relative = 'whatever,' generalizing the scope.

ἐκεῖνος

that one/he

Nominative

demonstrative pronoun (subject — the Father)

ἐκεῖνος: 'that one'; used here for the Father (reversal of v.11 where it referred to Jesus); emphatic identification.

ποιῆ

does

Pres Act Subj 3 Sg · ποιέω

verb of relative clause (with ἄν = indefinite)

→ *gnomic/iterative*

ποιέω: 'do!'

ταῦτα

these things

Accusative

direct object of ποιεῖ (correlated with ἃ)

καὶ

also

adjunctive particle

ὁ

the

Nominative

article

υἱός

Son

Nominative

subject of ποιεῖ

υἱός; 'Son.'

ὁμοίως

likewise

adverb of manner

ὁμοίως: 'in like manner, similarly'; the Son's deeds are not imitations but the same works done in perfect unison.

ποιεῖ

does

Pres Act Indic 3 Sg · ποιέω

main verb (apodosis)

→ gnomic present

ποιέω: 'do, make'; the gnomic present states an eternal principle.

20 ὁ γὰρ πατήρ φιλεῖ τὸν υἱὸν καὶ πάντα δείκνυσιν αὐτῷ ἃ αὐτὸς ποιεῖ, καὶ μείζονα τούτων δείξει αὐτῷ ἔργα, ἵνα ὑμεῖς θαυμάζητε.

For the Father loves the Son and shows him everything that he himself is doing, and greater works than these will he show him, so that you may be amazed.

THEOLOGICAL GROUND (LOVE AS BASIS FOR REVELATION) γὰρ φιλέω ('love' with warmth) is used rather than ἀγαπάω, perhaps for stylistic variation; both are used of the Father's love for the Son in John (ἀγαπᾷ in 3:35; φιλεῖ here and in 5:20). The 'greater works' anticipate the raising of the dead (vv.21, 25–29) and ultimately the resurrection of Lazarus (ch.11). The purpose 'so that you may be amazed' addresses the audience directly.

ὁ

the

Nominative

article

γάρ

for

explanatory conjunction

γάρ: gives the theological reason for v.19 — because the Father loves the Son.

πατήρ

Father

Nominative

subject of φιλεῖ

πατήρ: 'Father'; God the Father.

φιλεῖ

loves

Pres Act Indic 3 Sg · φιλέω

main verb

→ *gnomic present*

φιλέω: 'love, have affection for'; one of two love-words in John; here used of the Father's love for the Son (cf. ἀγαπάω in 3:35; both verbs appear interchangeably in John).

τὸν

the

Accusative

article

υἰὸν

Son

Accusative

direct object of φιλεῖ

υἰός: 'Son.'

καὶ

and

coordinating conjunction

πάντα

all things

Accusative

direct object of δείκνυσιν

πᾶς: 'all, every'; πάντα = 'everything'; the Father hides nothing from the Son.

δείκνυσιν

shows

Pres Act Indic 3 Sg · δείκνυμι

main verb

→ *gnomic present*

δείκνυμι: 'show, reveal, point out'; divine revelation from Father to Son.

αὐτῷ

to him

Dative

dative indirect object

ἃ

which/what

Accusative

relative pronoun (direct object of ποιεῖ)

αὐτός

he himself

Nominative

intensive pronoun (subject = the Father)

αὐτός: emphatic 'he himself' — the Father's own works.

ποιεῖ

does

Pres Act Indic 3 Sg · ποιέω

verb of relative clause

→ gnomic present

ποιέω: 'do, make.'

καὶ

and

coordinating conjunction

μείζονα

greater

Accusative

attributive adjective (comparative, modifying ἔργα)

μείζων: 'greater' (comparative of μέγας); the 'greater works' are life-giving and judgment, explicated in vv.21–30.

τούτων

than these

Genitive

genitive of comparison

δείξει

he will show

Fut Act Indic 3 Sg · δείκνυμι

main verb

→ predictive future

δείκνυμι: 'show'; the future tense anticipates the eschatological works of resurrection and judgment.

αὐτῷ

to him

Dative

dative indirect object

ἔργα

works

Accusative

direct object of δείξει

ἔργον: 'work, deed'; the Johannine ἔργα are Jesus' miracles/signs understood as God's own actions.

ἵνα

so that

final conjunction (purpose)

ἵνα: purpose clause.

ὕμεῖς

you

Nominative

emphatic subject pronoun

θαυμάζητε

may be amazed

Pres Act Subj 2 Pl · θαυμάζω

verb of purpose clause (subjunctive)

θαυμάζω: 'marvel, be astonished'; wonder as the appropriate response to Jesus' works; whether this is a positive or ironic response is debated.

21 ὥσπερ γὰρ ὁ πατὴρ ἐγείρει τοὺς νεκροὺς καὶ ζωοποιεῖ, οὕτως καὶ ὁ υἱὸς οὓς θέλει ζωοποιεῖ.

For just as the Father raises the dead and gives them life, so also the Son gives life to whom he wills.

FIRST 'GREATER WORK': LIFE-GIVING **γάρ** The ὥσπερ...οὕτως ('just as...so also') comparison is the backbone of vv.21–23. The 'greater works' of v.20 are now specified: raising the dead. ζωοποιεῖν ('make alive') is a divine prerogative (Deut 32:39; 1 Sam 2:6; 2 Kgs 5:7); Jesus shares it fully. The addition 'whom he wills' asserts sovereign freedom, not arbitrary selection but purposeful will.

ὥσπερ

just as

comparative conjunction

ὥσπερ: 'just as, even as'; introduces the Father's side of the comparison.

γάρ

for

explanatory conjunction

γάρ: explains why the greater works will be shown (v.20).

ὁ

the

Nominative

article

πατὴρ

Father

Nominative

subject of ἐγείρει and ζωοποιεῖ

πατήρ: 'Father.'

ἐγείρει

raises

Pres Act Indic 3 Sg · ἐγείρω

main verb

→ *gnomic present*

ἐγείρω: 'raise, rouse'; the Father's life-giving power over death is OT confession (Deut 32:39).

τοὺς

the

Accusative

article

νεκροὺς

dead

Accusative

direct object of ἐγείρει

νεκρός: 'dead (person)'; will refer both to the spiritually dead (v.24–25) and the physically dead (v.28–29).

καὶ

and

coordinating conjunction

<p>ζωοποιεῖ gives life</p> <p>Pres Act Indic 3 Sg · ζωοποιέω</p> <p><i>main verb</i></p> <p>→ gnomonic present</p> <p>ζωοποιέω: 'make alive, give life'; a compound (ζωή + ποιέω) used in Paul (1 Cor 15:22, 36, 45; 2 Cor 3:6; Rom 8:11) and here; a divine prerogative.</p>	<p>οὕτως so also</p> <p><i>demonstrative adverb (apodosis correlative)</i></p> <p>οὕτως: 'in this manner, so'; with ὡςπερ forms the standard comparison.</p>	<p>καὶ also</p> <p><i>adjunctive particle</i></p>	<p>ὁ the</p> <p>Nominative</p> <p><i>article</i></p>
<p>υἱός Son</p> <p>Nominative</p> <p><i>subject of ζωοποιεῖ</i></p> <p>υἱός: 'Son.'</p>	<p>οὓς whom</p> <p>Accusative</p> <p><i>relative pronoun (fronted direct object of ζωοποιεῖ)</i></p>	<p>θέλει he wills</p> <p>Pres Act Indic 3 Sg · θέλω</p> <p><i>main verb of relative clause</i></p> <p>→ gnomonic present</p> <p>θέλω: 'will, want'; the Son's sovereign will to give life — not arbitrary but purposeful and free.</p>	<p>ζωοποιεῖ gives life</p> <p>Pres Act Indic 3 Sg · ζωοποιέω</p> <p><i>main verb (apodosis)</i></p> <p>→ gnomonic present</p> <p>ζωοποιέω: 'make alive'; as the Father, so the Son — full parity.</p>

22 οὐδὲ γὰρ ὁ πατὴρ κρίνει οὐδένα, ἀλλὰ τὴν κρίσιν πᾶσαν δέδωκεν τῷ υἱῷ,

For the Father judges no one, but has given all judgment to the Son,

SECOND 'GREATER WORK': JUDGMENT DELEGATED TO SON **γάρ** The second divine prerogative — judgment — is fully delegated to the Son. The perfect δέδωκεν ('has given') points to a past, completed act whose effects are permanent. The absolute 'no one' (οὐδένα) and 'all judgment' (πᾶσαν κρίσιν) leave no room for any independent divine judgment bypassing the Son.

οὐδὲ

and not/nor

negative coordinating conjunction

οὐδέ: 'nor, and not'; connects to the theme of v.21 (life-giving) and adds judgment.

γάρ

for

explanatory conjunction

γάρ: continuing explanation.

ὁ

the

Nominative

article

πατήρ

Father

Nominative

subject of κρίνει

πατήρ: 'Father.'

κρίνει

judges

Pres Act Indic 3 Sg · κρίνω

main verb

→ *gnomic present*

κρίνω: 'judge, evaluate, condemn'; the Father's role as ultimate judge has been fully transferred to the Son.

οὐδένα

no one

Accusative

direct object of κρίνει

οὐδεὶς: 'no one, nothing'; the absolute scope of the delegation.

ἀλλὰ

but

strong adversative conjunction

ἀλλά: the adversative sets up the positive statement of delegation.

τήν

the

Accusative

article

κρίσιν

judgment

Accusative

direct object of δέδωκεν

κρίσις: 'judgment, decision'; a key term of this section (vv.22, 24, 27, 29, 30); both the act and the outcome of divine evaluation.

πᾶσαν

all

Accusative

attributive adjective

πᾶς: 'all, every'; πᾶσαν κρίσιν = 'all judgment' — no partial transfer; the totality.

δέδωκεν

he has given

Perf Act Indic 3 Sg · δίδωμι

main verb

→ *intensive perfect (completed act, abiding effect)*

δίδωμι: 'give'; the perfect marks a definitive past act (the eternal decree) whose effect stands; the Father's self-limitation is permanent.

τῷ

to the

Dative

article

υἱῷ

Son

Dative

dative indirect object

υἱός: 'Son'; the delegate of all divine judgment.

23 ἵνα πάντες τιμῶσι τὸν υἱὸν καθὼς τιμῶσι τὸν πατέρα. ὁ μὴ τιμῶν τὸν υἱὸν οὐ τιμᾷ τὸν πατέρα τὸν πέμψαντα αὐτόν.

so that all may honor the Son just as they honor the Father. The one who does not honor the Son does not honor the Father who sent him.

PURPOSE OF DELEGATION: EQUAL HONOR **ἵνα** The purpose clause states the telos of the delegation of judgment: equal honor to the Son as to the Father. The negative corollary is stark and unambiguous: dishonoring the Son is ipso facto dishonoring the Father. This directly refutes any notion that one can honor God while rejecting Jesus. The ὁ μὴ τιμῶν construction (articular participle + present tense) frames this as a universal, permanent principle.

ἵνα

so that

final conjunction (purpose)

ἵνα: purpose clause explaining why judgment was given to the Son.

πάντες

all

Nominative

subject of τιμῶσι

παῖς: 'all'; universal scope — all people without exception.

τιμῶσι

may honor

Pres Act Subj 3 Pl · τιμάω

verb of purpose clause (subjunctive)

→ **gnomic subjunctive (universal obligation)**

τιμάω: 'honor, esteem, revere'; the honor due to God is now due equally to the Son.

τὸν

the

Accusative

article

υἱὸν

Son

Accusative

direct object of τιμῶσι

υἱός: 'Son.'

καθὼς

just as

comparative conjunction

καθὼς: 'just as, even as'; the standard of the Son's honor is the Father's honor — complete equality.

τιμῶσι

they honor

Pres Act Indic 3 Pl · τιμάω

verb of comparison

→ **gnomic present**

τιμάω: 'honor!'

τὸν

the

Accusative

article

πατέρα

Father

Accusative

direct object of τιμῶσι

πατήρ: 'Father.'

ὁ

the one

Nominative

article (substantival, introducing negative corollary)

μή

not

negative particle (with participle)

τιμῶν

honoring

Pres Act Ptc Nom Sg Masc · τιμάω

substantival participle (subject)

τιμάω: 'honor'; the articular present participle makes this a general principle about anyone who fails to honor the Son.

τὸν

the

Accusative

article

υἱὸν

Son

Accusative

direct object of τιμῶν

υἱός: 'Son.'

οὐ

not

negative particle

τιμᾷ

honors

Pres Act Indic 3 Sg · τιμάω

main verb

→ gnomic present

τιμάω: 'honor'; the negative logic: rejection of the Son = rejection of the Father.

τὸν

the

Accusative

article

πατέρα

Father

Accusative

direct object of τιμᾷ

πατήρ: 'Father.'

τὸν

the one

Accusative

article (substantival)

πέμψαντα

who sent

Aor Act Ptc Acc Sg Masc · πέμπω

attributive participle

πέμπω: 'send'; the Johannine 'sending' formula; the Father as the one who commissioned and sent Jesus.

αὐτόν

him

Accusative

direct object of πέμψαντα

24 Ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι ὁ τὸν λόγον μου ἀκούων καὶ πιστεύων τῷ πέμψαντί με ἔχει ζωὴν αἰώνιον, καὶ εἰς κρίσιν οὐκ ἔρχεται, ἀλλὰ μεταβέβηκεν ἐκ τοῦ θανάτου εἰς τὴν ζωὴν.

Truly, truly, I say to you, whoever hears my word and believes him who sent me has eternal life and does not come into judgment, but has passed from death into life.

FIRST 'AMEN, AMEN' DECLARATION ON REALIZED ESCHATOLOGY Ἀμὴν ἀμὴν The second 'Amen, amen' formula (vv.19 and 24) signals another solemn pronouncement. This is John's classic realized eschatology: eternal life is a present possession ('has eternal life,' ἔχει — present tense); the believer 'has passed' (μεταβέβηκεν, perfect) from death to life — it is already accomplished. The future judgment is bypassed entirely. The two conditions — hearing the word and believing the Father — are the path.

Ἀμὴν

truly

discourse particle

ἀμὴν: see v.19.

ἀμὴν

truly

discourse particle (doubled)

ἀμὴν: doubled for the highest emphasis.

λέγω

I say

Pres Act Indic 1 Sg · λέγω

main verb (performative)

→ performative present

λέγω: 'say'; see v.19.

ὑμῖν

to you

Dative

dative indirect object

ὅτι

that

conjunction (content: introduces the declaration)

ὁ

the one

Nominative

article (substantival)

τὸν

the

Accusative

article

λόγον

word

Accusative

direct object of ἀκούων

λόγος: 'word, message'; Jesus' word/teaching, which is the Father's word (cf. 7:16; 8:28; 12:49–50; 14:24).

μου

my

Genitive

possessive genitive

ἀκούων

hearing

Pres Act Ptc Nom Sg Masc · ἀκούω

substantival participle (subject — first condition)

ἀκούω: 'hear, listen to'; hearing as reception and obedience, not mere audition.

καὶ

and

coordinating conjunction

πιστεύων

believing

Pres Act Ptc Nom Sg Masc · πιστεύω

substantival participle (second condition, coordinated)

πιστεύω: 'believe, trust'; used with dative (τῷ πέμψαντί) = trust in/accept; the two conditions form a hendiadys of response.

τῷ

the one

Dative

article (substantival)

πέμψαντί

who sent

Aor Act Ptc Dat Sg Masc · πέμπω

substantival participle (object of πιστεύων)

πέμπω: 'send'; the Father is identified as 'the one who sent me' — the Johannine sending formula.

με

me

Accusative

direct object of πέμψαντί

ἔχει

has

Pres Act Indic 3 Sg · ἔχω

main verb (present possession)

→ *stative present (realized eschatology)*

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

ζωήν

life

Accusative

direct object of ἔχει

ζωή: 'life'; with αἰώνιον = 'eternal life'; the characteristic Johannine gift of God in Christ.

αἰώνιον

eternal

Accusative

attributive adjective

αἰώνιος: 'eternal, of the age (to come)'; in John also qualitative — the life of the divine age, shared with God.

καὶ

and

coordinating conjunction

εἰς

into

preposition + accusative (goal)

κρίσιν

judgment

Accusative

accusative of goal

κρίσις: 'judgment'; the eschatological condemnation from which the believer is exempt.

οὐκ

not

negative particle

ἔρχεται

comes

Pres Mid Indic 3 Sg · ἔρχομαι

main verb

→ *gnomic present*

ἔρχομαι: 'come'; the believer does not come into judgment — the verdict is already rendered.

ἀλλὰ

but

strong adversative conjunction

μεταβέβηκεν

has passed

Perf Act Indic 3 Sg · μεταβαίνω

main verb

→ *intensive perfect (completed transition, abiding state)*

μεταβαίνω: 'pass over, cross from one side to another'; the perfect emphasizes that the transition from death to life is complete and permanent — the believer already stands on the life side.

ἐκ

from

preposition + genitive (source)

τοῦ

the

Genitive

article

θανάτου

death

Genitive

genitive of source

θάνατος: 'death'; the realm of spiritual death and alienation from God.

εἰς

into

preposition + accusative (goal)

τὴν

the

Accusative

article

ζωῆν

life

Accusative

accusative of goal

ζωή: 'life'; the realm of divine life — the believer has already crossed over.

25 ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι ἔρχεται ὥρα καὶ νῦν ἐστίν, ὅτε οἱ νεκροὶ ἀκούσουσιν τῆς φωνῆς τοῦ υἱοῦ τοῦ Θεοῦ καὶ οἱ ἀκούσαντες ζήσουσιν.

Truly, truly, I say to you, an hour is coming — and is now here — when the dead will hear the voice of the Son of God, and those who hear will live.

THIRD SOLEMN DECLARATION: SPIRITUAL RESURRECTION (PRESENT) ἀμὴν ἀμὴν The phrase 'is coming and now is' (ἔρχεται καὶ νῦν ἐστίν) is the signature of Johannine realized-and-future eschatology (cf. 4:23). This verse speaks of spiritual resurrection — the dead who hear the Son's voice and live are the spiritually dead (cf. v.24, 'passed from death to life'); v.28 will shift to physical resurrection. The shift from ἀκούσουσιν ('will hear,' future) to οἱ ἀκούσαντες ('those who have heard,' aorist participle) is significant: future hearing that, when it occurs, results in life.

ἀμὴν

truly

discourse particle

ἀμὴν: see vv.19, 24.

ἀμὴν

truly

discourse particle (doubled)

ἀμὴν: doubled for highest emphasis.

λέγω

I say

Pres Act Indic 1 Sg · λέγω

main verb (performative)

→ performative present

λέγω: 'say!'

ὑμῖν

to you

Dative

dative indirect object

ὅτι

that

conjunction (content)

ἔρχεται

is coming

Pres Mid Indic 3 Sg · ἔρχομαι

main verb

→ futuristic present (approaching hour)

ἔρχομαι: 'come'; the hour is already in motion — the futuristic present captures its imminence.

ὥρα

an hour

Nominative

subject of ἔρχεται and ἐστίν

ὥρα: 'hour'; in John 'the hour' is a theological term for the appointed time of Jesus' death and glorification (2:4; 7:30; 8:20; 12:23, 27; 13:1; 16:32; 17:1); here it refers to the hour of eschatological life.

καὶ

and

coordinating conjunction

νῦν

now

temporal adverb

νῦν: 'now'; the realized present aspect of the eschatological hour.

ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

copulative verb

εἰμί: copula; 'the hour is coming and now is' — both future and present at once.

ὅτε

when

temporal conjunction

ὅτε: 'when'; introduces the content of the hour.

οἱ

the

Nominative

article

νεκροί

dead

Nominative

subject of ἀκούουσιν

νεκρός: 'dead'; here the spiritually dead — those in the realm of spiritual death (cf. v.24); v.28 will use the same word for the physically dead.

ἀκούουσιν

will hear

Fut Act Indic 3 Pl · ἀκούω

main verb (future)

→ predictive future

ἀκούω: 'hear'; with genitive object = hear and respond to the voice; the future tense spans both 'now' (already) and 'coming' (still).

τῆς

the

Genitive

article (partitive genitive)

φωνῆς

voice

Genitive

genitive object of ἀκούουσιν

φωνή: 'voice'; the voice of the Son that calls the dead to life — cf. 10:3–4, 16, 27 (the shepherd's voice); 11:43 (the raising of Lazarus).

τοῦ

of the

Genitive

article

υἱοῦ

Son

Genitive

genitive (possessive/subjective)

υἱός: 'Son'; ὁ υἱὸς τοῦ θεοῦ = the divine Son in his life-giving capacity.

τοῦ

of

Genitive

article

θεοῦ

God

Genitive

genitive of relationship

θεός: 'God'; here 'the Son of God' (ὁ υἱὸς τοῦ θεοῦ) — the formal Christological title of divine sonship.

καὶ

and

coordinating conjunction

οἱ

those

Nominative

article (substantival)

ἀκούσαντες

who have heard

Aor Act Ptc Nom Pl Masc · ἀκούω

substantival participle (subject of ζήσουσιν)

ἀκούω: 'hear'; the aorist participle marks the completed act of hearing that makes one a 'hearer' — receptive and responsive.

ζήσουσιν

will live

Fut Act Indic 3 Pl · ζάω

main verb (future)

→ predictive future

ζάω: 'live'; the result of hearing the Son's voice — life, not mere biological existence but the divine life of the age to come.

26 ὡσπερ γὰρ ὁ πατήρ ἔχει ζωὴν ἐν ἑαυτῷ, οὕτως καὶ τῷ υἱῷ ἔδωκεν ζωὴν ἔχειν ἐν ἑαυτῷ.

For just as the Father has life in himself, so also he has granted the Son to have life in himself.

GROUND: ASEITY OF LIFE GRANTED TO THE SON γάρ This verse is the theological foundation of vv.21–25: the Son can give life because the Father has granted him to possess life in himself (ζωὴν ἐν ἑαυτῷ). This is 'life-in-himself' (aseity of life) — life that is self-existent, not derived from an external source moment by moment. The aorist ἔδωκεν points to the eternal decree by which the Father constituted the Son as the living one.

ὡσπερ

just as

comparative conjunction

ὡσπερ: 'just as'; cf. the ὡσπερ...οὕτως construction of v.21.

γὰρ

for

explanatory conjunction

γάρ: gives the basis for the Son's life-giving power in v.25.

ὁ

the

Nominative

article

πατήρ

Father

Nominative

subject of ἔχει

πατήρ: 'Father.'

ἔχει

has

Pres Act Indic 3 Sg · ἔχω

main verb

→ stative present (permanent possession)

ἔχω: 'have, possess'; the Father's life is underived — aseity.

ζωὴν

life

Accusative

direct object of ἔχει

ζωή: 'life'; divine life, self-existent.

ἐν

in

preposition + dative (location/essence)

ἐαυτῷ

himself

Dative

dative of location (reflexive)

ἐαυτοῦ: 'himself'; ζωὴν ἐν ἐαυτῷ = 'life in himself' — the definition of divine aseity.

οὕτως

so also

demonstrative adverb (apodosis)

οὕτως: 'in this manner, so!'

καὶ

also

adjunctive particle

τῷ

to the

Dative

article

υἱῷ

Son

Dative

dative indirect object of ἔδωκεν

υἱός: 'Son'; the recipient of the gift of life-in-himself.

ἔδωκεν

he gave/granted

Aor Act Indic 3 Sg · δίδωμι

main verb (apodosis)

→ constative aorist (eternal decree)

δίδωμι: 'give, grant'; the aorist refers to the eternal act of the Father's constituting the Son as the living one — not a temporal event but an eternal relation expressed in narrative terms.

ζωήν

life

Accusative

direct object of ἔχειν

ζωή: 'life!'

ἔχειν

to have

Pres Act Inf · ἔχω

infinitive (object of ἔδωκεν: granted [him] to have)

ἔχω: 'have'; the Father granted that the Son should have life in himself — not borrowed but constitutively his own.

ἐν

in

preposition + dative

ἐαυτῷ

himself

Dative

dative of location (reflexive)

ἐαυτοῦ: the Son, like the Father, possesses life in himself — the basis of his power to give it to others.

27 καὶ ἐξουσίαν ἔδωκεν αὐτῷ κρίσιν ποιεῖν, ὅτι υἱὸς ἀνθρώπου ἐστίν.

And he has given him authority to execute judgment, because he is the Son of Man.

JUDGMENT AUTHORITY GROUNDED IN DANIELIC SON OF MAN καὶ υἱὸς ἀνθρώπου appears here without the definite article (ὁ) — anarthrously, and without the possessive 'the! This is likely deliberate: the anarthrous form echoes the Aramaic of Dan 7:13 more closely (שְׁנֵי רַב־רַב, 'like a son of man'), grounding the judgment authority in the Danielic figure to whom 'dominion and glory and a kingdom' are given. The text does not say 'because he is the Son of Man' (i.e., the Johannine title) but 'because he is a son of man' — both the humanity and the Danielic authority are in view.

καὶ
and

coordinating conjunction

ἐξουσίαν

authority

Accusative

direct object of ἔδωκεν

ἐξουσία: 'authority, right, power'; one of John's key terms for the Son's commissioned authority (cf. 1:12; 10:18; 17:2; 19:10–11).

ἔδωκεν

he gave

Aor Act Indic 3 Sg · δίδωμι

main verb

→ *constative aorist (eternal grant)*

δίδωμι: 'give, grant'; cf. v.22, 26 — the repeated ἔδωκεν underlines the Father's sovereignty in commissioning the Son.

αὐτῷ

to him

Dative

dative indirect object

κρίσιν

judgment

Accusative

direct object of ποιεῖν

κρίσις: 'judgment'; κρίσιν ποιεῖν = 'to execute/render judgment.'

ποιεῖν

to execute

Pres Act Inf · ποιέω

infinitive (object/content of ἐξουσίαν)

ποιέω: 'do, make, execute.'

ὅτι

because

causal conjunction

ὅτι: 'because'; gives the ground for the grant of judgment authority — his nature as Son of Man.

υἱός

son

Nominative

predicate nominative (anarthrous)

υἱός: 'son'; anarthrous (no article) — reflecting the Aramaic bar enash of Dan 7:13; the anarthrous form is unique in the NT; both humanity and Danielic dignity are implied.

ἀνθρώπου

of man

Genitive

genitive of relationship

ἄνθρωπος: 'man, human being'; ὁ υἱὸς τοῦ ἀνθρώπου is the Synoptic formula; here ἀναρθrous — the Danielic echo is intentional.

ἐστίν

he is

Pres Act Indic 3 Sg · εἰμί

copulative verb

εἰμί: copula.

28 μὴ θαυμάζετε τοῦτο, ὅτι ἔρχεται ὥρα ἐν ἣ πάντες οἱ ἐν τοῖς μνημείοις ἀκούσουσιν τῆς φωνῆς αὐτοῦ

Do not marvel at this, for an hour is coming in which all who are in the tombs will hear his voice

PHYSICAL RESURRECTION ANNOUNCED **ASYNDETON** Asyndeton as Jesus pivots from realized (spiritual) resurrection (v.25) to final (physical) resurrection. The command 'do not marvel' addresses the potential astonishment at the claim of spiritual resurrection; the greater wonder is the coming general resurrection. Significantly, this verse lacks 'and now is' (contrast v.25) — this is purely future. 'All who are in the tombs' is unambiguously physical.

μὴ

not

negative particle (with imperative)

θαυμάζετε

marvel

Pres Act Impv 2 Pl · θαυμάζω

imperative (prohibition)

→ prohibitive present (stop marveling)

θαυμάζω: 'marvel, be astonished'; cf. the purpose clause of v.20 — Jesus anticipated astonishment.

τοῦτο

this

Accusative

direct object of θαυμάζετε

τοῦτο: 'this' — the claim about spiritual resurrection just made; or possibly anticipating v.28b.

ὅτι

for/because

causal/explanatory conjunction

ὅτι: 'for'; gives the reason (the even greater wonder) for not marveling at spiritual resurrection.

ἔρχεται

is coming

Pres Mid Indic 3 Sg · ἔρχομαι

main verb (futuristic present)

→ futuristic present

ἔρχομαι: 'come'; cf. v.25 — but here without 'and now is'; purely future.

ὥρα

an hour

Nominative

subject of ἔρχεται

ὥρα: 'hour'; the eschatological hour of the general resurrection.

ἐν

in

preposition + dative (time, with relative)

ἣ

which

Dative

relative pronoun (temporal)

ὅς: 'which!'; ἐν ἣ = 'in which hour, when.'

πάντες

all

Nominative

subject of ἀκούσουσιν

παῖς: 'all'; πάντες οἱ ἐν τοῖς μνημείοις — the universal scope of the resurrection.

οἱ

those

Nominative

article (substantival)

ἐν

in

preposition + dative (place)

τοῖς

the

Dative

article

μνημείοις

tombs

Dative

dative of place

μνημεῖον: 'tomb, grave'; unambiguously physical — the physically buried dead; anticipates Lazarus (11:38, 41).

ἀκούσουσιν

will hear

Fut Act Indic 3 Pl · ἀκούω

main verb (future)

→ *predictive future*

ἀκούω: 'hear'; hearing the voice of the Son that raises the dead (cf. 11:43 — 'Lazarus, come out!').

τῆς

the

Genitive

article (genitive object)

φωνῆς

voice

Genitive

genitive object of ἀκούσουσιν

φωνή: 'voice'; see v.25.

αὐτοῦ

his

Genitive

possessive genitive

29 καὶ ἔκπορεύονται οἱ τὰ ἀγαθὰ ποιήσαντες εἰς ἀνάστασιν ζωῆς, οἱ δὲ τὰ φαῦλα πράξαντες εἰς ἀνάστασιν κρίσεως.

and those who have done good will come out to a resurrection of life, and those who have done evil to a resurrection of judgment.

TWO RESURRECTIONS: LIFE AND JUDGMENT **καὶ** The only explicit reference in John to a two-fold resurrection (cf. Dan 12:2). The language echoes the LXX of Dan 12:2 closely. The two groups are distinguished by their deeds (ποιήσαντες/πράξαντες): those who 'practiced good' and those who 'committed evils' — the aorist participles mark completed lives. This stands in some tension with the rest of the discourse's emphasis on believing/not believing (vv.24, 38–40, 44, 47); works are the evidence of faith or its absence.

καὶ

and

coordinating conjunction

ἐκπορεύονται

will come out

Fut Mid Indic 3 Pl · ἐκπορεύομαι

main verb (future)

→ predictive future

ἐκπορεύομαι: 'come out, go forth'; coming out of the tombs at the resurrection; the same verb used of the voice coming out (cf. Rev 1:16) and of movement from an enclosed space.

οἱ

those

Nominative

article (substantival)

τὰ

the

Accusative

article

ἀγαθὰ

good things

Accusative

direct object of ποιήσαντες

ἀγαθός: 'good, beneficial'; τὰ ἀγαθὰ = 'good things/deeds'; cf. the works of righteousness that characterize those who 'do the truth' (3:21).

ποιήσαντες

who have done

Aor Act Ptc Nom Pl Masc · ποιέω

substantival participle (subject of ἐκπορεύονται — first group)

ποιέω: 'do, make, practice!'

εἰς

to

preposition + accusative (goal/result)

ἀνάστασιν

resurrection

Accusative

accusative of goal

ἀνάστασις: 'rising, resurrection'; the bodily rising from the grave; used 6× in John (5:29 [×2]; 11:24, 25).

ζωῆς

of life

Genitive

genitive (attributed: 'resurrection that leads to life')

ζωή: 'life'; the resurrection unto eternal life
— cf. Dan 12:2 ('some to everlasting life').

οἱ

those

Nominative

article (substantival)

δὲ

but

contrastive conjunction

τὰ

the

Accusative

article

φαῦλα

evil things

Accusative

direct object of πράξαντες

φαῦλος: 'evil, worthless, base'; John's preferred word for evil deeds (cf. 3:20; here); contrast ἀγαθά ('good').

πράξαντες

who have done/committed

Aor Act Ptc Nom Pl Masc · πράσσω

substantival participle (subject of ἐκπορεύονται — second group)

πράσσω: 'do, practice, commit'; a slight shift from ποιέω (above) — πράσσω often has the connotation of habitual practice.

εἰς

to

preposition + accusative (goal/result)

ἀνάστασιν

resurrection

Accusative

accusative of goal

ἀνάστασις: 'resurrection'; cf. Dan 12:2 ('some to shame and everlasting contempt').

κρίσεως

of judgment

Genitive

genitive (attributed: 'resurrection that leads to judgment')

κρίσις: 'judgment, condemnation'; the resurrection to face the final adverse verdict.

30 Οὐ δύναμαι ἐγὼ ποιεῖν ἀπ' ἑμαυτοῦ οὐδέν· καθὼς ἀκούω κρίνω, καὶ ἡ κρίσις ἡ ἐμὴ δικαία ἐστίν, ὅτι οὐ ζητῶ τὸ θέλημα τὸ ἐμὸν ἀλλὰ τὸ θέλημα τοῦ πέμψαντός με.

I can do nothing of my own. As I hear, I judge; and my judgment is just, because I do not seek my own will but the will of him who sent me.

SUMMARY/TRANSITION: GROUNDING OF JUST JUDGMENT IN DEPENDENCE **ASYNDETON** This verse is transitional: it closes the life-and-judgment section (vv.19–30) by returning to the governing principle of v.19 ('the Son can do nothing from himself') and prepares for the testimony section (vv.31–40). The justice of Jesus' judgment (ἡ κρίσις ἡ ἐμὴ δικαία) flows from his total orientation toward the Father's will rather than his own — a perfectly objective judgment.

Οὐ

not

negative particle

δύναμαι

I am able

Pres Mid Indic 1 Sg · δύναμαι

main verb

→ gnomic present

δύναμαι: 'be able, can'; cf. v.19 — the refrain of the Son's dependent omnipotence.

ἐγὼ

I

Nominative

emphatic subject pronoun

ποιεῖν

to do

Pres Act Inf · ποιέω

complementary infinitive

ποιέω: 'do, make.'

ἀπ'

from

preposition + genitive (source)

ἀπό: ἀπ' ἑμαυτοῦ = 'from myself, on my own authority'; cf. vv.19, 17.

ἑμαυτοῦ

myself

Genitive

genitive of source (reflexive)

ἑμαυτοῦ: reflexive; see also 7:17; 8:28, 42; 10:18; 14:10.

οὐδέν

nothing

Accusative

direct object of ποιεῖν

οὐδέν: 'nothing'; absolute denial of self-originated action.

καθὼς

as

comparative conjunction

καθὼς: 'just as, according as.'

ἀκούω

I hear

Pres Act Indic 1 Sg · ἀκούω

main verb

→ durative present (ongoing reception)

ἀκούω: 'hear'; the Son judges by listening to the Father — the perfect alignment of his will with the Father's.

κρίνω

I judge

Pres Act Indic 1 Sg · κρίνω

main verb

→ gnomic present

κρίνω: 'judge'; the asyndeton καθώς ἀκούω κρίνω = 'as I hear, so I judge' — instantaneous correspondence.

καὶ

and

coordinating conjunction

ἡ

the

Nominative

article

κρίσις

judgment

Nominative

subject of ἐστίν

κρίσις: 'judgment.'

ἡ

the

Nominative

article (attributive)

ἐμῆ

my

Nominative

possessive adjective (attributive)

ἐμός: possessive adjective; 'my.'

δικαία

just/righteous

Nominative

predicate adjective

δικαίος: 'just, righteous'; the judgment is objectively just precisely because it does not originate in self-will.

ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

copulative verb

εἰμί: copula.

ὅτι

because

causal conjunction

ὅτι: gives the ground of the judgment's justice.

οὐ

not

negative particle

ζητῶ

I seek

Pres Act Indic 1 Sg · ζητέω

main verb

→ gnomic present

ζητέω: 'seek, pursue'; the contrast of seeking one's own will versus the Father's will is fundamental to John's Christology.

τὸ

the

Accusative

article

θέλημα

will

Accusative

direct object of ζητῶ

θέλημα: 'will, desire'; τὸ ἐμὸν θέλημα = 'my own will'; Jesus does not pursue independent preferences.

τὸ

the

Accusative

article

ἐμὸν

my own

Accusative

possessive adjective (attributive)

ἐμός: 'my, my own.'

ἀλλὰ

but

strong adversative conjunction

τὸ

the

Accusative

article

θέλημα

will

Accusative

direct object of ζητῶ (ellipsis)

θέλημα: 'will'; τὸ θέλημα τοῦ πέμψαντός με
= 'the will of the one who sent me!'

τοῦ

of the one

Genitive

article (substantival)

πέμψαντός

who sent

Aor Act Ptc Gen Sg Masc · πέμπω

substantival participle (genitive = 'of the one who sent')

πέμπω: 'send'; the Johannine 'sending'
formula; cf. vv.23, 24, 37.

με

me

Accusative

direct object of πέμψαντός

31 Ἐὰν ἐγὼ μαρτυρῶ περὶ ἑμαυτοῦ, ἡ μαρτυρία μου οὐκ ἔστιν ἀληθής.

If I bear witness about myself, my testimony is not true.

TESTIMONY SECTION OPENER: THE PROBLEM OF SELF-TESTIMONY **ASYNDETON** Asyndeton marks the transition to the new section on witnesses (vv.31–40). Jesus invokes the Jewish legal principle of Deut 19:15 (confirmed in 8:17) that a single witness's self-testimony is inadmissible. He does not deny the content of his testimony but acknowledges the legal framework. This creates the need for the four witnesses that follow.

Ἐὰν

if

conditional conjunction (third class)

ἔάν: 'if'; with the subjunctive, a conditional
concession.

ἐγὼ

I

Nominative

emphatic subject pronoun

μαρτυρῶ

bear witness

Pres Act Subj 1 Sg · μαρτυρέω

verb of conditional clause (subjunctive)

μαρτυρέω: 'bear witness, testify'; a key
term in the testimony section (vv.31–39);
from μάρτυς 'witness!'

περὶ

about

preposition + genitive (reference)

ἐμαυτοῦ

myself

Genitive

genitive object of περί

ἐμαυτοῦ: reflexive; self-testimony is the problem addressed.

ἡ

the

Nominative

article

μαρτυρία

testimony

Nominative

subject of ἔστιν

μαρτυρία: 'testimony, witness'; one of the most frequent nouns in John (vv.31, 32, 33, 34, 36, 37, 39; cf. 1:7, 19; 3:11, 32–33; 8:13–14, 17; 19:35; 21:24).

μου

my

Genitive

possessive genitive

οὐκ

not

negative particle

ἔστιν

is

Pres Act Indic 3 Sg · εἰμί

copulative verb

εἰμί: copula.

ἀληθής

true/valid

Nominative

predicate adjective

ἀληθής: 'true, veracious'; in the legal context = 'admissible, legally valid'; this does not mean Jesus' self-testimony is false, but that it is inadmissible as sole evidence (cf. 8:14 where Jesus qualifies this).

32 ἄλλος ἐστὶν ὁ μαρτυρῶν περὶ ἐμοῦ, καὶ οἶδα ὅτι ἀληθής ἐστὶν ἡ μαρτυρία ἣν μαρτυρεῖ περὶ ἐμοῦ.

There is another who bears witness about me, and I know that the testimony he bears about me is true.

FIRST WITNESS: THE FATHER (UNNAMED HERE, NAMED IN V.37) **ASYNDETON** Asyndeton, continuing. 'Another' (ἄλλος) is the key — not John (introduced in v.33), who is the second witness, but the Father (identified explicitly in v.37). The claim 'I know' asserts Jesus' certainty about the Father's testimony. The structure of vv.32–40 introduces four witnesses in succession: the Father (v.32, 37), John the Baptist (vv.33–35), the works (v.36), and the scriptures (v.39).

ἄλλος

another

Nominative

subject of ἔστιν

ἄλλος: 'another of the same kind'; in context this is the Father — identified explicitly at v.37; some commentators propose John the Baptist, but v.37 makes the Father explicit.

ἐστὶν

is

Pres Act Indic 3 Sg · εἰμί

copulative verb (existential)

εἰμί: 'there is, is.'

ὁ

the one

Nominative

article (substantival)

μαρτυρῶν

bearing witness

Pres Act Ptc Nom Sg Masc · μαρτυρέω

substantival participle (predicate complement)

μαρτυρέω: 'testify, bear witness'; the present participle marks this as ongoing testimony.

περὶ

about

preposition + genitive

ἐμοῦ

me

Genitive

genitive object of περὶ

καὶ

and

coordinating conjunction

οἶδα

I know

Perf Act Indic 1 Sg · οἶδα

main verb

→ stative (perfect with present meaning)

οἶδα: 'know' (perfect of ὁράω with present meaning); Jesus' certain, direct knowledge of the Father's testimony.

ὅτι

that

conjunction (indirect statement)

ἀληθής

true

Nominative

predicate adjective

ἀληθής: 'true, valid'; the Father's testimony is absolutely reliable.

ἐστὶν

is

Pres Act Indic 3 Sg · εἰμί

copulative verb

εἰμί: copula.

ἡ

the

Nominative

article

μαρτυρία

testimony

Nominative

subject of ἔστιν

μαρτυρία: 'testimony'; see v.31.

ἣν

which

Accusative

relative pronoun (direct object of μαρτυρεῖ)

μαρτυρεῖ

he bears

Pres Act Indic 3 Sg · μαρτυρέω

verb of relative clause

→ gnomic present

μαρτυρέω: 'testify!'

περὶ

about

preposition + genitive

ἐμοῦ

me

Genitive

genitive object of περί

33 ὑμεῖς ἀπεστάλατε πρὸς Ἰωάννην, καὶ μεμαρτύρηκεν τῇ ἀληθείᾳ.

You have sent to John, and he has borne witness to the truth.

SECOND WITNESS: JOHN THE BAPTIST (CITED FROM THEIR OWN INQUIRY) **ASYNDETON** Asyndeton. Jesus appeals to the delegation the authorities themselves had sent to John (1:19–28). The perfect tenses ἀπεστάλατε ('you have sent') and μεμαρτύρηκεν ('he has borne witness') both stress completed actions with abiding effects: the mission happened and the witness stands on record. The authorities cannot disavow John's testimony since they themselves sought it.

ὑμεῖς

you

Nominative

emphatic subject pronoun

ὑμεῖς: emphatic 'you' — addressing the authorities directly; they commissioned John's inquiry.

ἀπεστάλατε

you have sent

Perf Act Indic 2 Pl · ἀποστέλλω

main verb

→ intensive perfect (completed act with abiding consequence)

ἀποστέλλω: 'send with authority, commission'; the perfect emphasizes the delegation's completed and on-record nature.

πρὸς

to

preposition + accusative (direction/goal)

Ἰωάννην

John

Accusative

accusative of goal

Ἰωάννης: John the Baptist; the delegation to him is narrated in 1:19–28.

καὶ
and

coordinating conjunction

μεμαρτύρηκεν

he has borne witness

Perf Act Indic 3 Sg · μαρτυρέω

main verb

→ *intensive perfect (standing testimony)*

μαρτυρέω: 'testify'; the perfect keeps John's testimony alive and in force — it stands on record.

τῇ

to the

Dative

article

ἀληθεία

truth

Dative

dative of reference ('concerning/to the truth')

ἀλήθεια: 'truth'; a Johannine key term (cf. 1:14, 17; 3:21; 4:23–24; 8:32; 14:6; 17:17); John's testimony was to the truth that is Jesus.

34 ἐγὼ δὲ οὐ παρὰ ἀνθρώπου τὴν μαρτυρίαν λαμβάνω, ἀλλὰ ταῦτα λέγω ἵνα ὑμεῖς σωθῆτε.

Not that I receive testimony from man, but I say these things so that you may be saved.

QUALIFICATION: HUMAN TESTIMONY SECONDARY; PURPOSE IS THEIR SALVATION **δέ** Jesus qualifies his appeal to John's witness: he does not actually need human testimony for his authentication (the Father's witness is sufficient); he cites John's testimony as a concession for the benefit of his hearers ('so that you may be saved'). The gracious evangelistic purpose underlies the entire discourse.

ἐγὼ

I

Nominative

emphatic subject pronoun

δὲ

but

adversative conjunction

οὐ

not

negative particle

παρὰ

from

preposition + genitive (source)

παρά: 'from beside'; παρὰ ἀνθρώπου = 'from a human source.'

ἀνθρώπου

man/a human

Genitive

genitive of source

ἄνθρωπος: 'man'; human testimony is secondary to divine; Jesus is not ultimately dependent on John's witness.

τὴν

the

Accusative

article

μαρτυρίαν

testimony

Accusative

direct object of λαμβάνω

μαρτυρία: 'testimony'; λαμβάνω τὴν μαρτυρίαν = 'receive testimony,' i.e., depend on it for validation.

λαμβάνω

I receive

Pres Act Indic 1 Sg · λαμβάνω

main verb

→ *gnomic present*

λαμβάνω: 'receive, take'; in the forensic sense = 'accept as valid, rely upon.'

ἀλλὰ

but

strong adversative conjunction

ταῦτα

these things

Accusative

direct object of λέγω

ταῦτα: 'these things' — the appeal to John's testimony; Jesus cites it for their sake, not his own.

λέγω

I say

Pres Act Indic 1 Sg · λέγω

main verb

→ *gnomic present*

λέγω: 'say!'

ἵνα

so that

final conjunction (purpose)

ἵνα: purpose clause.

ὕμεῖς

you

Nominative

emphatic subject pronoun

σωθῆτε

may be saved

Aor Pass Subj 2 Pl · σῶζω

verb of purpose clause (subjunctive)

σῶζω: 'save, rescue, deliver'; rare in John (σῶζω appears in 3:17; 5:34; 10:9; 11:12; 12:27, 47); the aorist subjunctive looks to the decisive act of salvation.

35 ἐκεῖνος ἦν ὁ λύχνος ὁ καιόμενος καὶ φαίνων, ὑμεῖς δὲ ἠθελήσατε ἀγαλλιαθῆναι πρὸς ὥραν ἐν τῷ φωτὶ αὐτοῦ.

He was a burning and shining lamp, and you were willing to rejoice for a while in his light.

CHARACTERIZATION OF JOHN: THE LAMP, NOT THE LIGHT **ASYNDETON** Asyndeton. John is a 'lamp' (λύχνος), not the 'light' (φῶς) — cf. 1:8 ('he was not the light, but came to bear witness about the light'). The imperfects ἦν and ἠθελήσατε (aorist: 'you were willing for a time') indicate that this is past — John's ministry is over. The brief delight of the Jerusalem establishment in John's preaching was short-lived and superficial, not transformative.

ἐκεῖνος

that one/he

Nominative

demonstrative pronoun (subject)

ἐκεῖνος: 'that one'; emphatic reference to John the Baptist.

ἦν

was

Impf Act Indic 3 Sg · εἰμί

copulative verb (past)

→ descriptive imperfect

εἰμί: 'be'; the past tense (John's ministry is over) — he 'was' the lamp.

ὁ

the

Nominative

article

λύχνος

lamp

Nominative

predicate nominative

λύχνος: 'lamp, lantern'; a derived light — burning (from fuel) and shining; cf. 1:8 where John is distinguished from the φῶς; in Jewish tradition lamps symbolized righteous teachers (cf. m. Aboth 4:13; Ps 132:17 'lamp for my anointed').

ὁ

the one

Nominative

article (attributive)

καίόμενος

burning

Pres Pass Ptc Nom Sg Masc · καίω

attributive participle

καίω: 'burn, kindle'; the lamp burns — it is consuming its own fuel; John is derivative and finite, though genuine.

καὶ

and

coordinating conjunction

φαίνων

shining

Pres Act Ptc Nom Sg Masc · φαίνω

attributive participle

φαίνω: 'shine, give light'; the lamp's purpose — it shines; cf. 1:5 'the light shines in the darkness.'

ὕμεῖς

you

Nominative

emphatic subject pronoun

δὲ

but

contrastive conjunction

ἠθελήσατε

you were willing

Aor Act Indic 2 Pl · θέλω

main verb

→ constative aorist (past episode)

θέλω: 'will, want'; ἠθελήσατε + inf = 'you were willing/chose to'; the aorist marks the historical episode of enthusiasm for John.

ἀγαλλιαθῆναι

to rejoice

Aor Pass Inf · ἀγαλλιάω

complementary infinitive (with ἠθελήσατε)

ἀγαλλιάω: 'exult, rejoice greatly'; a strong word for joyful celebration; their delight in John was real but transient.

πρὸς

for

preposition + accusative (temporal duration)

πρὸς: with accusative of time = 'for [a period]'; πρὸς ὥραν = 'for an hour, for a while.'

ὥραν

an hour/a while

accusative of duration

ὥρα: 'hour'; πρὸς ὥραν = 'for a while' (proverbial; cf. Gal 2:5; 2 Cor 7:8); the joy was ephemeral.

ἐν

in

preposition + dative (sphere)

τῷ

the

Dative

article

φωτὶ

light

Dative

dative of sphere

φῶς: 'light!'; John's light — derivative, not the true light (1:9); the authorities enjoyed the spectacle without committing to the substance.

αὐτοῦ

his

Genitive

possessive genitive

36 ἐγὼ δὲ ἔχω τὴν μαρτυρίαν μείζω τοῦ Ἰωάννου· τὰ γὰρ ἔργα ἃ δέδωκέν μοι ὁ πατήρ ἵνα τελειώσω αὐτά, αὐτὰ τὰ ἔργα ἃ ποιῶ, μαρτυρεῖ περὶ ἐμοῦ ὅτι ὁ πατήρ με ἀπέσταλκεν.

But I have the testimony that is greater than that of John. For the works that the Father has given me to accomplish — the very works that I am doing — bear witness about me that the Father has sent me.

THIRD WITNESS: THE WORKS **δέ** Jesus has a greater testimony than John's: the works (ἔργα) given him by the Father to accomplish (τελειώσω — 'perfect, complete'). The works are God's own acts visible in Jesus' ministry; they testify to his mission and origin. The perfect ἀπέσταλκεν ('has sent') stresses the abiding commission — the Father's sending of Jesus is a standing fact.

ἐγὼ

I

Nominative

emphatic subject pronoun

δὲ

but

adversative conjunction

ἔχω

have

Pres Act Indic 1 Sg · ἔχω

main verb

→ stative present

ἔχω: 'have, possess!'

τὴν

the

Accusative

article

μαρτυρίαν

testimony

Accusative

direct object of ἔχω

μαρτυρία: 'testimony'; the greater testimony than John's.

μείζω

greater

Accusative

attributive adjective (comparative)

μείζων: 'greater' (comparative of μέγας); the works-witness is greater than human testimony.

τοῦ

than that of

Genitive

genitive of comparison

Ἰωάννου

John

Genitive

genitive of comparison

Ἰωάννης: John the Baptist; his witness, however significant, is superseded by the witness of the works.

τὰ

the

Nominative

article

γάρ

for

explanatory conjunction

γάρ: explains what the greater testimony is.

ἔργα

works

Nominative

subject of μαρτυρεῖ

ἔργον: 'work, deed'; the Johannine 'works' are Jesus' miracles/signs understood as the Father's own acts; cf. 10:25, 37–38; 14:11; 15:24.

ἃ

which

Accusative

relative pronoun (direct object of δέδωκεν)

δέδωκέν

has given

Perf Act Indic 3 Sg · δίδωμι

main verb of relative clause

→ intensive perfect (standing commission)

δίδωμι: 'give, grant'; the perfect records the Father's permanent commission.

μοι

to me

Dative

dative indirect object

ὁ

the

Nominative

article

πατήρ

Father

Nominative

subject of δέδωκεν

πατήρ: 'Father.'

ἵνα

so that

final conjunction (purpose)

ἵνα: purpose of the giving — that Jesus might accomplish/complete the works.

τελειώσω

I might complete

Aor Act Subj 1 Sg · τελειόω

verb of purpose clause (subjunctive)

τελειόω: 'complete, perfect, bring to its end'; the same word used at 19:28 ('that the Scripture might be fulfilled') and 4:34 ('my food is to do the will of the one who sent me and to complete his work').

αὐτά

them

Accusative

direct object of τελειώσω

αὐτά

these very

Nominative

intensive pronoun (appositive to τὰ ἔργα)

αὐτός: emphatic 'the very same works' — not a different set; the works he is doing are the commissioned works.

τὰ

the

Nominative

article

ἔργα

works

Nominative

subject of *μαρτυρεῖ* (repeated for emphasis)

ἔργον: 'work.'

ἃ

which

Accusative

relative pronoun

ποιῶ

I am doing

Pres Act Indic 1 Sg · ποιέω

verb of relative clause

→ progressive present (ongoing works)

ποιέω: 'do, make.'

μαρτυρεῖ

bears witness

Pres Act Indic 3 Sg · μαρτυρέω

main verb (singular verb with neuter plural subject — standard Greek)

→ gnomic present

μαρτυρέω: 'testify, bear witness'; singular because the works act as a collective unity of testimony.

περὶ

about

preposition + genitive

ἐμοῦ

me

Genitive

genitive object of *περὶ*

ὅτι

that

conjunction (content: what the works testify)

ὁ

the

Nominative

article

πατήρ

Father

Nominative

subject of *ἀπέσταλκεν*

πατήρ: 'Father.'

με

me

Accusative

direct object of *ἀπέσταλκεν*

ἀπέσταλκεν

has sent

Perf Act Indic 3 Sg · ἀποστέλλω

main verb

→ intensive perfect (standing mission)

ἀποστέλλω: 'send with authority'; the perfect states the abiding commission from the Father; Jesus remains in the status of the sent one.

37 καὶ ὁ πέμψας με πατὴρ ἐκεῖνος μεμαρτύρηκεν περὶ ἐμοῦ. οὔτε φωνὴν αὐτοῦ πώποτε ἀκηκόατε οὔτε εἶδος αὐτοῦ ἑώρακατε,

And the Father who sent me has himself borne witness about me. His voice you have never heard, his form you have never seen,

FOURTH (PRIMARY) WITNESS: THE FATHER — AND THE INDICTMENT OF INEXPERIENCE **καὶ** The Father is now named explicitly as the witness of v.32. The perfect μεμαρτύρηκεν ('has borne witness') corresponds to the perfect of v.33 — the testimony stands. The sting is the double negative: they have never (πώποτε) heard his voice or seen his form — they do not know the Father at all. This is paradoxical: they claim to know God (v.18) but have no direct experience of the one whose witness Jesus claims.

<p>καὶ and <i>coordinating conjunction</i></p>	<p>ὁ the Nominative <i>article (substantival)</i></p>	<p>πέμψας who sent Aor Act Ptc Nom Sg Masc · πέμπω <i>substantival participle (subject)</i> πέμπω: 'send'; the Father identified by the sending.</p>	<p>με me Accusative <i>direct object of πέμψας</i></p>
<p>πατὴρ Father Nominative <i>appositive to ὁ πέμψας (explanatory)</i> πατήρ: 'Father'; makes explicit what ἄλλος (v.32) left unnamed.</p>	<p>ἐκεῖνος that one/he himself Nominative <i>demonstrative pronoun (emphatic subject)</i> ἐκεῖνος: 'that one'; emphatic — 'he himself, none other.'</p>	<p>μεμαρτύρηκεν has borne witness Perf Act Indic 3 Sg · μαρτυρέω <i>main verb</i> → intensive perfect (testimony on record) μαρτυρέω: 'testify'; see v.33.</p>	<p>περὶ about <i>preposition + genitive</i></p>

ἐμοῦ

me

Genitive

genitive object of περί

οὔτε

neither

correlative conjunction (first of pair: οὔτε...οὔτε)

οὔτε: 'neither...nor'; introduces the double indictment.

φωνήν

voice

Accusative

direct object of ἀκηκόατε

φωνή: 'voice'; they have never heard God's voice — a devastating claim given their role as Torah interpreters.

αὐτοῦ

his

Genitive

possessive genitive (= the Father's voice)

πώποτε

ever/at any time

temporal adverb (with negative = 'never')

πώποτε: 'ever, at any time'; with οὔτε = 'never'; strengthens the absolute denial.

ἀκηκόατε

you have heard

Perf Act Indic 2 Pl · ἀκούω

main verb

→ *intensive perfect (no experience up to this point)*

ἀκούω: 'hear'; the perfect in the negative = 'you have never, up to this point, heard'; the accumulated absence of experience.

οὔτε

nor

correlative conjunction (second of pair)

εἶδος

form/appearance

Accusative

direct object of ἐωράκατε

εἶδος: 'form, appearance, visible shape'; cf. 1:18 'no one has ever seen God'; the Father's εἶδος is invisible, known only through the Son (1:18; 14:9).

αὐτοῦ

his

Genitive

possessive genitive

ἐωράκατε

you have seen

Perf Act Indic 2 Pl · ὁράω

main verb

→ *intensive perfect*

ὁράω: 'see'; the double perfect (ἀκηκόατε/ἐωράκατε) charges them with total ignorance of the Father's direct communication.

38 καὶ τὸν λόγον αὐτοῦ οὐκ ἔχετε ἐν ὑμῖν μένοντα, ὅτι ὃν ἀπέστειλεν ἐκεῖνος, τούτῳ ὑμεῖς οὐ πιστεύετε.

and you do not have his word abiding in you, because you do not believe the one whom he has sent.

CONSEQUENCE OF NOT KNOWING THE FATHER: REJECTING THE SON **καὶ** The climax of vv.37–38: their rejection of Jesus reveals that the Father's word does not dwell in them. μένοντα ('abiding') uses the key Johannine word for the indwelling of divine word/presence (cf. 1:33; 14:10, 17; 15:4–7; 1 John 1:10; 2:14). The ὅτι clause gives the diagnostic: not believing the sent one exposes the absence of the Father's word within.

καὶ

and

coordinating conjunction

τὸν

the

Accusative

article

λόγον

word

Accusative

direct object of ἔχετε

λόγος: 'word'; the Father's word as revelation — cf. 1:1, 14; 17:14, 17; Jesus is the Word incarnate and also delivers the Father's word.

αὐτοῦ

his

Genitive

possessive genitive (= the Father's word)

οὐκ

not

negative particle

ἔχετε

you have

Pres Act Indic 2 Pl · ἔχω

main verb

→ stative present

ἔχω: 'have, possess.'

ἐν

in

preposition + dative (sphere)

ὑμῖν

you

Dative

dative of place (within you)

μένοντα

abiding

Pres Act Ptc Acc Sg Masc · μένω

predicate participle (complementing ἔχετε)

μένω: 'abide, dwell, remain'; the Johannine μένω vocabulary — the indwelling that characterizes genuine relationship with God.

ὅτι

because

causal conjunction

ὅτι: 'because'; the diagnostic ground of the absence.

ὃν

whom

Accusative

relative pronoun (fronted object of ἀπέστειλεν)

ἀπέστειλεν

he sent

Aor Act Indic 3 Sg · ἀποστέλλω

verb of relative clause

→ constative aorist

ἀποστέλλω: 'send with authority'; the Father sent Jesus as his commissioned representative.

ἐκεῖνος

that one/he

Nominative

demonstrative pronoun (subject = the Father)

ἐκεῖνος: 'that one'; the Father.

τούτῳ

this one/him

Dative

dative of indirect object (of πιστεύετε)

οὗτος: 'this one'; dative with πιστεύω = 'believe in, put faith in'; the sent one = Jesus.

ὕμεις

you

Nominative

emphatic subject pronoun

οὐ

not

negative particle

πιστεύετε

believe

Pres Act Indic 2 Pl · πιστεύω

main verb

→ progressive present (ongoing unbelief)

πιστεύω: 'believe, trust'; with dative = trust in a person; their unbelief in Jesus reveals they are estranged from the Father's word.

39 ἔραυνᾶτε τὰς γραφάς, ὅτι ὑμεῖς δοκεῖτε ἐν αὐταῖς ζωὴν αἰώνιον ἔχειν· καὶ ἐκεῖναί εἰσιν αἱ μαρτυροῦσαι περὶ ἐμοῦ·

You search the Scriptures because you think that in them you have eternal life; and it is they that bear witness about me.

FIFTH WITNESS: THE SCRIPTURES — AND THE IRONY OF SEARCHING WITHOUT FINDING **ASYNDETON**

Asyndeton. ἔραυνᾶτε is probably indicative ('you search') rather than imperative ('search!'), since the whole thrust is accusatory. The Scriptures are the fourth explicit witness (after John, the works, and the Father). The irony is sharp: they study the Scriptures to find life but miss the one to whom the Scriptures point. Eternal life is in the one the Scriptures testify about, not in the study itself.

ἔραυνᾶτε

you search

Pres Act Indic 2 Pl · ἔραυνάω

main verb (indicative)

→ progressive present (habitual searching)

ἔραυνάω: 'search, examine carefully'; used of intensive scriptural study (cf. 7:52; 1 Pet 1:10–11; 1 Cor 2:10); their diligence is not questioned, only their failure to reach the right conclusion.

τὰς

the

Accusative

article

γραφάς

scriptures

Accusative

direct object of ἔραυνᾶτε

γραφή: 'scripture, writing'; in John τὰς γραφάς = the Hebrew scriptures in their entirety (cf. 2:22; 7:38, 42; 10:35; 13:18; 17:12; 19:24, 28, 36–37; 20:9).

ὅτι

because

causal conjunction

ὅτι: 'because'; explains the motive for their scripture-searching.

ὑμεῖς

you

Nominative

emphatic subject pronoun

δοκεῖτε

you think

Pres Act Indic 2 Pl · δοκέω

main verb of causal clause

→ progressive present

δοκέω: 'think, suppose, seem'; with infinitive = 'you think that you have'; the word implies a mistaken or unfounded opinion here — they suppose wrongly that life is in the text itself.

ἐν

in

preposition + dative (sphere)

αὐταῖς

them

Dative

dative of sphere (the scriptures)

ζωήν

life

Accusative

direct object of ἔχειν

ζωή: 'life.'

αἰώνιον

eternal

Accusative

attributive adjective

αἰώνιος: 'eternal'; eternal life is what they seek; they have right desire but wrong source.

ἔχειν

to have

Pres Act Inf · ἔχω

complementary infinitive (with δοκεῖτε)

ἔχω: 'have.'

καὶ

and

coordinating conjunction

ἐκεῖναί

those/they

Nominative

demonstrative pronoun (emphatic subject — the scriptures)

ἐκεῖνος; emphatic 'those very ones' — the scriptures they study are the ones that testify.

εἰσιν

are

Pres Act Indic 3 Pl · εἰμί

copulative verb

εἰμί: copula.

αἱ

the ones

Nominative

article (substantival)

μαρτυροῦσαι

bearing witness

Pres Act Ptc Nom Pl Fem · μαρτυρέω

substantival participle (predicate complement)

μαρτυρέω: 'testify'; the scriptures are the living witnesses that currently bear testimony — present tense is significant.

περὶ

about

preposition + genitive

ἐμοῦ

me

Genitive

genitive object of περὶ

ἐμοῦ: Jesus — the scriptures' ultimate referent; cf. Luke 24:27, 44–45.

40 καὶ οὐ θέλετε ἐλθεῖν πρὸς με ἵνα ζωὴν ἔχητε.

yet you are not willing to come to me so that you may have life.

THE TRAGEDY: WILLFUL REFUSAL DESPITE THE WITNESSES καὶ The tersest and most devastating verse: despite the Father, John, the works, and the scriptures all bearing witness, they will not come. οὐ θέλετε ('you are not willing') locates the problem in the will, not in ignorance. Life is available — 'so that you may have life' — but the invitation goes persistently refused. This is John's version of willful hardness (cf. Matt 23:37).

καὶ
yet/and

adversative conjunction (contrastive use)

καί: here with adversative force — 'and yet.'

οὐ
not

negative particle

θέλετε
you are willing

Pres Act Indic 2 Pl · θέλω

main verb

→ progressive present (persistent refusal)

θέλω: 'will, want, be willing'; οὐ θέλετε =
'you choose not to'; the problem is
volitional, not epistemic; cf. Matt 23:37
'you were not willing.'

ἔλθειν
to come

Aor Act Inf · ἔρχομαι

complementary infinitive (with θέλετε)

ἔρχομαι: 'come'; coming to Jesus is the act
of faith.

πρός
to

preposition + accusative (direction)

πρός: 'to, toward'; cf. 1:29, 47; 3:2, 26; 5:45;
6:35, 37, 44, 45, 65 — coming to Jesus as the
decisive movement of faith.

με
me

Accusative

accusative of goal

ἵνα
so that

final conjunction (purpose)

ζωήν
life

Accusative

direct object of ἔχητε

ζωή: 'life'; the offer stands — if only they
would come.

ἔχητε

you may have

Pres Act Subj 2 Pl · ἔχω

verb of purpose clause (subjunctive)

→ gnomic subjunctive

ἔχω: 'have'; the life offered in vv.24, 39 is
still available — the door is not yet closed.

41 Δόξαν παρὰ ἀνθρώπων οὐ λαμβάνω,

I do not receive glory from men,

INDICTMENT SECTION OPENER: JESUS' INDIFFERENCE TO HUMAN GLORY **ASYNDETON** Asyndeton. The opening of the final indictment (vv.41–47). The contrast with the authorities who seek glory from one another (v.44) is deliberate. δόξαν λαμβάνω ('receive glory') is the ancient Mediterranean value of honor — Jesus disclaims any dependence on it, which is the ground of his disinterested truthfulness.

Δόξαν

glory

Accusative

direct object of λαμβάνω (fronted for emphasis)

δόξα: 'glory, honor, reputation'; in John both human honor and divine glory; here the human honor that the authorities sought and Jesus rejects.

παρὰ

from

preposition + genitive (source)

παρά: 'from'; παρὰ ἀνθρώπων = 'from human beings.'

ἀνθρώπων

men/people

Genitive

genitive of source

ἄνθρωπος: 'human being, person.'

οὐ

not

negative particle

λαμβάνω

I receive

Pres Act Indic 1 Sg · λαμβάνω

main verb

→ gnomic present

λαμβάνω: 'receive, accept, take'; cf. v.34 — Jesus does not depend on human validation.

42 ἀλλὰ ἔγνωκα ὑμᾶς ὅτι τὴν ἀγάπην τοῦ θεοῦ οὐκ ἔχετε ἐν ἑαυτοῖς.

but I know you, that you do not have the love of God within yourselves.

DIAGNOSTIC: ABSENT LOVE OF GOD **ἀλλά** The perfect ἔγνωκα ('I have come to know') is Jesus' penetrating knowledge of their inner condition. The love of God (τὴν ἀγάπην τοῦ θεοῦ — ambiguous: either their love for God [subjective genitive] or God's love for them [objective genitive]) is absent from them. Either sense is devastating: they do not love God, or God's love does not dwell in them. In context the subjective genitive ('love for God') fits best — they prefer human glory over divine.

ἀλλὰ

but

adversative conjunction

ἔγνωκα

I know

Perf Act Indic 1 Sg · γινώσκω

main verb

→ intensive perfect (acquired and abiding knowledge)

γινώσκω: 'know'; the perfect expresses Jesus' complete and certain knowledge of their spiritual condition — direct and penetrating.

ὑμᾶς

you

Accusative

direct object of ἔγνωκα

ὅτι

that

conjunction (content of the knowledge)

τὴν

the

Accusative

article

ἀγάπην

love

Accusative

direct object of ἔχετε

ἀγάπη: 'love'; the Johannine word for divine love; here probably subjective genitive — their love for God; cf. 1 John 2:15 'if anyone loves the world, the love of the Father is not in him.'

τοῦ

of

Genitive

article

θεοῦ

God

Genitive

subjective/objective genitive (their love for God, or God's love)

θεός: 'God'; the genitive is grammatically ambiguous; love for God (subjective) fits the context of v.44.

οὐκ

not

negative particle

ἔχετε

you have

Pres Act Indic 2 Pl · ἔχω

main verb

→ stative present

ἔχω: 'have, possess'; the divine love is not inhabiting them.

ἐν

in

preposition + dative (place/sphere)

ἑαυτοῖς

yourselves

Dative

dative of place (reflexive — 'within yourselves')

ἑαυτοῦ: reflexive pronoun; ἐν ἑαυτοῖς = 'within yourselves, in your inward being.'

43 ἐγὼ ἐλήλυθα ἐν τῷ ὀνόματι τοῦ πατρὸς μου, καὶ οὐ λαμβάνετε με· ἐὰν ἄλλος ἔλθῃ ἐν τῷ ὀνόματι τῷ ἰδίῳ, ἐκεῖνον λήμψεσθε.

I have come in my Father's name, and you do not receive me; if another comes in his own name, that one you will receive.

PARADOX: REJECTING THE AUTHORIZED, WELCOMING THE UNAUTHORIZED

ASYNDETON

Asyndeton.

The perfect ἐλήλυθα ('I have come') affirms Jesus' completed coming with all its abiding consequence. His coming 'in the Father's name' means with the Father's authorization and representing the Father's person. The irony: they reject him but will receive a self-authorized pretender. This has been read as a reference to the bar Kokhba revolt (132–135 CE) or other messianic claimants, but it is more broadly a principle about how those who love human glory accept self-promoters.

ἐγὼ

I

Nominative

emphatic subject pronoun

ἐλήλυθα

I have come

Perf Act Indic 1 Sg · ἔρχομαι

main verb

→ intensive perfect (completed coming, abiding presence)

ἔρχομαι: 'come'; the perfect marks the Incarnation as a completed event with continuing consequences; ἐλήλυθα is one of John's most significant verbs about the Incarnation (cf. 1:11; 3:19; 11:27; 12:46–47).

ἐν

in

preposition + dative (manner/representation)

ἐν: here = 'in, with the authority of'; coming 'in the name of' = as the commissioned representative of.

τῷ

the

Dative

article

ὄνοματι

name

Dative

dative of manner/representation

ὄνομα: 'name'; in Semitic usage the name represents the person and their authority; 'in my Father's name' = with the Father's full authorization.

τοῦ

of

Genitive

article

πατρός

Father

Genitive

genitive of possession/relationship

πατήρ: 'Father'; Jesus' Father — the one whose name and authority he bears.

μου

my

Genitive

possessive genitive

καὶ

and

coordinating conjunction (with adversative force here)

οὐ

not

negative particle

λαμβάνετε

you receive

Pres Act Indic 2 Pl · λαμβάνω

main verb

→ progressive present (persistent rejection)

λαμβάνω: 'receive, accept'; λαμβάνω μαρτυρίαν (vn.34, 41) and λαμβάνω + person = receive, welcome.

με

me

Accusative

direct object of λαμβάνετε

ἐάν

if

conditional conjunction (third class)

ἐάν: third-class condition (uncertain but possible).

ἄλλος

another

Nominative

subject of ἔλθη

ἄλλος: 'another of the same kind'; a false teacher or pretender.

ἔλθη

comes

Aor Act Subj 3 Sg · ἔρχομαι

verb of conditional clause (subjunctive)

ἔρχομαι: 'come.'

ἐν

in

preposition + dative (manner)

τῷ

the

Dative

article

ὄνοματι

name

Dative

dative of manner

ὄνομα: 'name.'

τῷ

the

Dative

article (attributive)

ιδίῳ

own

Dative

attributive adjective

ἴδιος: 'own'; ἐν τῷ ὀνόματι τῷ ιδίῳ = 'in his own name,' i.e., with self-authorization, not divine commission.

ἐκεῖνον

that one

Accusative

direct object of λήμψεσθε (fronted for contrast)

ἐκεῖνος; 'that one'; emphatic — contrasted with ἐμέ/με.

λήμψεσθε

you will receive

Fut Mid Indic 2 Pl · λαμβάνω

main verb (apodosis — future)

→ predictive future

λαμβάνω: 'receive, accept'; the paradox — they will welcome the unauthorized but reject the authorized.

44 πῶς δύνασθε ὑμεῖς πιστεῦσαι, δόξαν παρὰ ἀλλήλων λαμβάνοντες, καὶ τὴν δόξαν τὴν παρὰ τοῦ μόνου θεοῦ οὐ ζητεῖτε;

How can you believe, when you receive glory from one another and do not seek the glory that comes from the only God?

ROOT CAUSE OF UNBELIEF: LOVE OF HUMAN GLORY **δέ** The rhetorical question (πῶς δύνασθε;) is the heart of the indictment. Seeking glory from one another creates a social system of honor-exchange that is incompatible with the self-denying orientation required for faith in Jesus. τοῦ μόνου θεοῦ ('the only God') is significant — some manuscripts read τοῦ μόνου ('from the only one') without θεοῦ; either reading insists on the uniqueness of divine glory.

πῶς

how

interrogative adverb

πῶς; 'how'; introduces a rhetorical question expecting the answer 'you cannot!'

δύνασθε

are you able

Pres Mid Indic 2 Pl · δύναμαι

main verb (rhetorical question)

→ gnomic present (rhetorical)

δύναμαι: 'be able, can'; the impossibility is structural — the two orientations are mutually exclusive.

ὑμεῖς

you

Nominative

emphatic subject pronoun

πιστεῦσαι

to believe

Aor Act Inf · πιστεύω

complementary infinitive (with δύνασθε)

πιστεύω: 'believe, trust'; the aorist marks the decisive act of coming to faith.

δόξαν

glory

Accusative

direct object of λαμβάνοντες

δόξα: 'glory, honor'; human honor-exchange — the patronage network of the ancient world.

παρὰ

from

preposition + genitive (source)

παρά: 'from.'

ἀλλήλων

one another

Genitive

genitive of source (reciprocal pronoun)

ἀλλήλων: 'one another, each other'; mutual honor-giving within their social circle.

λαμβάνοντες

receiving

Pres Act Ptc Nom Pl Masc · λαμβάνω

circumstantial participle (causal — 'while/because receiving')

λαμβάνω: 'receive'; the present participle marks an ongoing condition that makes faith impossible.

καὶ

and

coordinating conjunction

τὴν

the

Accusative

article

δόξαν

glory

Accusative

direct object of ζητεῖτε

δόξα: 'glory'; the divine glory — the only glory worth seeking.

τὴν

the one

Accusative

article (attributive — defining the glory)

παρὰ

from

preposition + genitive (source)

τοῦ

the

Genitive

article

μόνου

only

Genitive

attributive adjective

μόνος: 'only, alone'; τοῦ μόνοι θεοῦ = 'the only God'; divine uniqueness and exclusivity — cf. 17:3.

θεοῦ

God

Genitive

genitive of source

θεός: 'God'; some witnesses omit θεοῦ (reading τοῦ μόνοι 'from the only one'), but the majority text includes it.

οὐ

not

negative particle

ζητεῖτε

you seek

Pres Act Indic 2 Pl · ζητέω

main verb

→ progressive present (habitual failure)

ζητέω: 'seek, pursue'; they seek glory in the wrong place — horizontally from peers rather than vertically from God.

45 Μὴ δοκεῖτε ὅτι ἐγὼ κατηγορήσω ὑμῶν πρὸς τὸν πατέρα· ἔστιν ὁ κατηγορῶν ὑμῶν Μωϋσῆς, εἰς ὃν ὑμεῖς ἠλπίκατε.

Do not think that I will accuse you before the Father. The one who accuses you is Moses, in whom you have set your hope.

REVERSAL: MOSES THE HOPED-FOR ALLY BECOMES THE ACCUSER **ASYNDETON** Asyndeton, dramatic pivot. Jesus disclaims the role of prosecutor — another (Moses) will do it. The perfect ἠλπίκατε ('you have set your hope') marks a fixed, abiding commitment to Moses as their champion. The irony is total: the very one in whom they have placed their hope will be their accuser, because Moses wrote about Jesus and they did not believe Moses.

Μὴ

not

negative particle (with imperative: prohibition)

δοκεῖτε

think

Pres Act Impv 2 Pl · δοκέω

imperative (prohibition)

→ prohibitive present

δοκέω: 'think, suppose'; μὴ δοκεῖτε = 'do not suppose, stop thinking'; cf. Matt 3:9; 5:17.

ὅτι

that

conjunction (content of δοκεῖτε)

ἐγὼ

I

Nominative

emphatic subject pronoun

κατηγορήσω

will accuse

Fut Act Indic 1 Sg · κατηγορέω

main verb (future in indirect statement)

→ predictive future

κατηγορέω: 'accuse, bring charges against'; the legal-forensic term; used of formal accusation before a judge.

ὑμῶν

you

Genitive

genitive of the accused (with κατηγορέω)

πρὸς

before/to

preposition + accusative (person before whom)

πρός: 'to, before'; πρὸς τὸν πατέρα = 'before the Father,' in the divine court.

τὸν

the

Accusative

article

<p>πατέρα Father Accusative <i>accusative of goal (before the Father)</i> πατήρ: 'Father'; God the judge before whom the accusation would be brought.</p>	<p>ἔστιν is Pres Act Indic 3 Sg · εἰμί <i>existential/copulative verb</i> εἰμί: 'be, there is!'</p>	<p>ὁ the one Nominative <i>article (substantival)</i></p>	<p>κατηγορῶν accusing Pres Act Ptc Nom Sg Masc · κατηγορέω <i>substantival participle (subject)</i> κατηγορέω: 'accuse'; the present participle marks ongoing accusation — Moses' writings continuously testify against them.</p>
<p>ὕμῶν you Genitive <i>genitive of the accused</i></p>	<p>Μωϋσῆς Moses Nominative <i>predicate nominative (= 'the accuser is Moses')</i> Μωϋσῆς; Moses, the supreme authority in Jewish law; the irony is that Moses becomes prosecutor instead of defender.</p>	<p>εἰς in <i>preposition + accusative (object of hope — idiom)</i> εἰς: with ἐλπίζω = 'hope in'; rare but attested idiom for the object of confident hope.</p>	<p>ὧν whom Accusative <i>relative pronoun (object of ἠλπίκατε)</i></p>
<p>ὕμεῖς you Nominative <i>emphatic subject pronoun</i></p>	<p>ἠλπίκατε you have hoped Perf Act Indic 2 Pl · ἐλπίζω <i>main verb</i> → <i>intensive perfect (abiding confident hope)</i> ἐλπίζω: 'hope, expect'; the perfect marks their settled, ongoing trust in Moses as the guarantee of their standing before God.</p>		

46 εἰ γὰρ ἐπιστεύετε Μωϋσεῖ, ἐπιστεύετε ἂν ἐμοί· περὶ γὰρ ἐμοῦ ἐκεῖνος ἔγραψεν.

For if you believed Moses, you would believe me; for he wrote about me.

MOSES' WRITINGS AS TESTIMONY TO JESUS **γάρ** A second-class (contrary-to-fact) conditional: εἰ ἐπιστεύετε...ἐπιστεύετε ἂν — 'if you believed Moses (but you don't), you would believe me (but you don't)! The perfect ἔγραψεν ('he wrote') asserts the permanent scriptural witness of Moses to Jesus — without specifying which texts (cf. Luke 24:44; Deut 18:15–18; Gen 3:15; 22; 49:10 are commonly cited).

εἰ

if

conditional conjunction (second class: contrary to fact)

εἰ: with imperfect indicative = second-class (contrary-to-fact) conditional.

γάρ

for

explanatory conjunction

γάρ: explains how Moses is their accuser — because his writings testify to Jesus and they have not believed.

ἐπιστεύετε

you believed

Impf Act Indic 2 Pl · πιστεύω

verb of conditional clause (imperfect = contrary to fact)

→ contrary-to-fact imperfect

πιστεύω: 'believe'; the imperfect in the protasis of a second-class condition assumes non-fulfillment — 'if you believed Moses (but you do not)!'.

Μωϋσεῖ

Moses

Dative

dative object of πιστεύω (person trusted)

Μωϋσῆς; Moses; πιστεύω + dative = trust in a person.

ἐπιστεύετε

you would believe

Impf Act Indic 2 Pl · πιστεύω

main verb (apodosis — imperfect + ἄν = contrary to fact)

→ contrary-to-fact imperfect

πιστεύω: 'believe'; the apodosis: if you really believed Moses, the consequence would be belief in Jesus.

ἄν

[conditional particle]

modal particle (marking contrary-to-fact apodosis)

ἄν: with imperfect indicative marks the counterfactual apodosis.

ἐμοί

me

Dative

dative object of ἐπιστεύετε

περὶ

about

preposition + genitive

γάρ

for

explanatory conjunction

γάρ: gives the reason — Moses wrote about me.

ἐμοῦ

me

Genitive

genitive object of περὶ

ἐκεῖνος

that one/he

Nominative

demonstrative pronoun (subject = Moses)

ἐκεῖνος: 'that one'; emphatic reference to Moses; the ἐκεῖνος/ἐγώ contrast highlights the mutual testimony of Moses and Jesus.

ἔγραψεν

wrote

Aor Act Indic 3 Sg · γράφω

main verb

→ constative aorist (Moses' completed writings)

γράφω: 'write'; Moses' writings (the Torah/Pentateuch) — completed, standing, and testifying to Jesus.

47 εἰ δὲ τοῖς ἐκείνου γράμμασιν οὐ πιστεύετε, πῶς τοῖς ἑμοῖς ῥήμασιν πιστεύσετε;

But if you do not believe his writings, how will you believe my words?

CLOSING ARGUMENT: A FORTIORI LOGIC (FROM LESSER TO GREATER) **δέ** The discourse closes with an a fortiori argument — a first-class condition (εἰ + indicative, assuming the reality) plus a rhetorical question. If they do not believe written texts (Moses' γράμματα), how can they believe the spoken words (ῥήματα) of Jesus? The contrast γράμμασιν ('letters, writings') vs. ῥήμασιν ('spoken words') may also reflect the Jewish principle that written Torah is more authoritative than oral tradition — making their failure to believe Moses' writings even less excusable than their failure to receive Jesus' words.

εἰ

if

conditional conjunction (first class: assumed true)

εἰ: first-class condition with indicative — assumes the reality ('since you do not believe').

δὲ

but

contrastive conjunction

τοῖς

the

Dative

article (with ἐκείνου = dative of reference)

ἐκείνου

of that one's/his

Genitive

possessive genitive (= Moses')

ἐκείνος: 'that one'; referring to Moses;
ἐκείνου γράμμασιν = 'his writings.'

γράμμασιν

writings

Dative

dative object of πιστεύετε

γράμμα: 'letter, written document'; plural = 'writings, scriptures'; cf. 2 Tim 3:15 ('sacred writings'); the concrete textual form of Moses' testimony.

οὐ

not

negative particle

πιστεύετε

you believe

Pres Act Indic 2 Pl · πιστεύω

verb of conditional clause (indicative — first class)

→ progressive present (habitual unbelief)

πιστεύω: 'believe'; assumed true in a first-class condition — they indeed do not believe.

πῶς

how

interrogative adverb (rhetorical)

πῶς: 'how'; introduces the a fortiori rhetorical question.

τοῖς

the

Dative

article

ἐμοῖς

my

Dative

possessive adjective (attributive)

ἐμός: 'my, mine.'

ῥήμασιν

words

Dative

dative object of πιστεύετε

ῥῆμα: 'word, saying, utterance'; often the spoken word (cf. λόγος for the message as a whole); Jesus' spoken words — the living voice of the one about whom Moses wrote.

πιστεύετε

will you believe

Fut Act Indic 2 Pl · πιστεύω

main verb (rhetorical question — future)

→ deliberative future (rhetorical)

πιστεύω: 'believe'; the future in a rhetorical question = 'how can you possibly believe?'; the discourse closes on an unanswered challenge.

On the text. John 5 is one of the theologically densest chapters in the Fourth Gospel: a Sabbath healing at the Bethesda pool (vv.1–15) triggers a controversy that becomes the platform for Jesus' most extended discourse on his relation to the Father (vv.16–47). A major textual issue must be flagged at the outset. Verses 3b–4 — the notice that 'a multitude of sick people were waiting for the moving of the water, for an angel of the Lord went down at certain seasons into the pool and stirred up the water; whoever stepped in first after the stirring of the water was healed of whatever disease he had' — are absent from the earliest and best manuscripts (P66, P75, Sinaiticus, Vaticanus, and many others) and are widely regarded by textual critics as a scribal gloss added to explain the paralytic's statement in v.7 ('when the water is stirred'). This annotation accordingly follows the critical text that ends v.3 at 'a multitude of those who were sick, blind, lame, and paralyzed' (ἐν ταύταις κατέκειτο πλῆθος τῶν ἀσθενούντων, τυφλῶν, χωλῶν, ξηρῶν) and omits 3b–4 from the main text; they are noted here for the reader's awareness. The longer reading is marked [3b–4] in older English versions (KJV, NKJV) but is rightly absent from modern critical translations. At v.2 the pool's name is disputed between Βηθζαθά (Sinaiticus, a few others), Βηθεσδά (Bezae, Old Latin, Vulgate — the best-known form), and Βηθσαΐδά (P66, some minuscules); the critical editions vary, but Βηθζαθά or Βηθεσδά are the most defensible; the form Βηθεσδά is familiar from the tradition and is noted in text. At v.16 the best text reads ἐδίωκον ('they were persecuting') without the addition καὶ ἐζήτουν αὐτὸν ἀποκτεῖναι ('and were seeking to kill him'), which appears in some witnesses under influence from v.18. At v.3 the participle ἐκδεχομένων ('waiting') that introduces the angel-gloss is not read in the critical text (it belongs to 3b). The chapter falls into two main movements: the sign (vv.1–15) and the discourse (vv.16–47). The discourse itself is organized around three pairs of themes: life-giving and

judgment (vv.19–30), testimony (vv.31–40), and the indictment of Israel's unbelief (vv.41–47). Key theological vocabulary includes ἴσος τῷ θεῷ ('equal with God,' v.18), ζωοποιεῖ ('makes alive,' vv.21, 26), κρίσιν ('judgment,' vv.22, 24, 27, 29, 30), μαρτυρία ('testimony/witness,' vv.31, 32, 33, 34, 36, 37, 39), and γραφαί ('scriptures,' v.39). The title ὁ υἱὸς τοῦ ἀνθρώπου ('the Son of Man') appears at v.27, grounding eschatological judgment in the Danielic figure.

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.