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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The Gospel according to John, Chapter 6

KATA ΙΩΑΝΝΗΝ ζ'

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 · 6:1–15

The feeding of the five thousand

Jesus crosses the Sea of Galilee to the far shore, a great crowd following because of the signs (1–2); he goes up the mountain with his disciples (3); the Passover is near (4). He tests Philip — where shall we buy bread? (5–6); Philip and Andrew both confess inadequacy (7–9). Jesus commands the people to recline, takes five loaves and two fish, gives thanks, distributes to five thousand men, and the fragments fill twelve baskets (10–13). The people declare him 'the Prophet who is to come into the world' and move to make him king by force; Jesus withdraws alone to the mountain (14–15).

B · 6:16–21

Jesus walks on the sea

At evening the disciples embark without Jesus, rowing into darkness and rising sea (16–18); after twenty-five or thirty stadia they see Jesus walking on the water and are terrified (19). His self-disclosure — ἐγώ εἰμι, 'I am / it is I' — with the command not to fear (20) immediately brings the boat to land (21). The episode functions as a theophany: the divine Name resonates behind the formula.

C · 6:22–40

Seeking Jesus; the Bread of Life discourse, part one

The crowd, puzzled, crosses to Capernaum seeking Jesus (22–25). He diagnoses their motive — they seek bread, not signs (26) — and redirects them to the food that endures to eternal life (27). The question 'what must we do?' (28) receives the answer 'believe in him whom God has sent' (29). They demand a sign as Moses gave manna (30–31); Jesus corrects them: Moses did not give the bread from heaven — his Father gives the true bread, which comes down and gives life to the world (32–33). Their request 'give us this bread always' (34) occasions the first ἐγώ εἰμι ὁ ἄρτος τῆς ζωῆς saying (35). Jesus expounds the will of the Father: all whom the Father gives him will come, he will cast none out, and the will of the one who sent him is that he should lose nothing of all he has given him but raise it up on the last day (37–40).

D · 6:41–51

The grumbling and the second Bread of Life statement

The Jews grumble at Jesus' claim to have descended from heaven, citing his known parents (41–42). Jesus silences the grumbling: no one can come to him unless the Father draws him (43–44); those who are taught by God come (45); he alone has seen the Father (46). He restates the promise — the one who believes has eternal life — and identifies himself as the bread of life, contrasting with the manna the ancestors ate and died; this bread, if anyone eats it, he will live forever (47–51). V.51 introduces σὰρξ ('flesh'), tipping the discourse toward its eucharistic climax.

E · 6:52–59

The eucharistic discourse: eating the flesh and drinking the blood

The Jews dispute: how can this man give his flesh to eat? (52). Jesus escalates: unless you eat the flesh of the Son of Man and drink his blood, you have no life in yourselves (53). The one who eats (τρώγων) his flesh and drinks his blood has eternal life and Jesus will raise him up; for his flesh is true food and his blood true drink (54–55). The mutual indwelling and the mediated life of the Father ground the claim (56–57). He closes by contrasting the manna (ancestors ate and died) with this bread (one who eats will live forever) — spoken in the Capernaum synagogue (58–59).

F · 6:60–71

The crisis and Peter's confession

Many disciples find the word hard and withdraw (60–66). Jesus' interpretive key: the Spirit makes alive, the flesh profits nothing; the words he has spoken are spirit and life (63). He knew from the beginning who would not believe and who would betray him (64–65). Turning to the Twelve, he asks if they also will leave (67); Peter's confession — 'to whom shall we go? you have the words of eternal life; we have believed and have come to know that you are the Holy One of God' (68–69) — is met by Jesus' sober reminder: he chose the Twelve, yet one of them is a devil — referring to Judas son of Simon Iscariot (70–71).

1 Μετὰ ταῦτα ἀπῆλθεν ὁ Ἰησοῦς πέραν τῆς θαλάσσης τῆς Γαλιλαίας τῆς Τιβεριάδος.

After these things Jesus went away to the other side of the Sea of Galilee, that is, of Tiberias.

TEMPORAL TRANSITION **Μετὰ ταῦτα** The Johannine transitional formula 'after these things' (cf.

5:1) opens a new major episode. The sea is doubly identified — by region (Galilee) and by the Hellenistic city name Tiberias — unique to John among the Gospels.

Μετὰ

after

preposition + accusative (temporal)

ταῦτα

these things

Accusative

object of preposition (temporal reference)

ἀπῆλθεν

went away

Aor Act Indic 3 Sg · ἀπέρχομαι

main verb

→ constative aorist (simple departure)

ἀπέρχομαι: 'go away, depart'; simple movement verb in John's episodic transitions.

ὁ

the

Nominative

article (with subject)

Ἰησοῦς

Jesus

Nominative

subject

Ἰησοῦς: the Greek form of Joshua (יְהוֹשֻׁעַ), 'the LORD saves.'

πέραν

to the other side

adverbial preposition (direction across)

πέραν: 'beyond, across'; used of crossing a body of water.

τῆς

of the

Genitive

article

θαλάσσης

sea

Genitive

genitive (object of πέραν)

θάλασσα: 'sea, lake'; the Galilean freshwater lake is called θάλασσα in Gospels, λίμνη in Luke.

τῆς

of the

Genitive

article

Γαλιλαίας

of Galilee

Genitive

genitive of description (regional name)

Γαλιλαία: the northern region of Israel; the lake bears its name.

τῆς

of the

Genitive

article

Τιβεριάδος

of Tiberias

Genitive

appositive genitive (alternate name)

Τιβεριάς: the city founded by Herod Antipas c. AD 20, named for Emperor Tiberius; its use here and at v.23 and 21:1 is unique to John.

2 ἠκολούθει δὲ αὐτῷ ὄχλος πολὺς, ὅτι ἐώρων τὰ σημεῖα ἃ ἐποίει ἐπὶ τῶν ἀσθενούντων.

And a large crowd was following him, because they were seeing the signs that he was doing on those who were sick.

BACKGROUND EXPLANATION **δέ** The imperfect ἠκολούθει ('was following') and ἐώρων ('were seeing') both set a continuous scene. The crowd's motive is stated plainly: signs, not belief — a Johannine irony the discourse will expose (v.26).

ἠκολούθει

was following

Imperf Act Indic 3 Sg · ἀκολουθέω

main verb

→ progressive imperfect (continuous trailing)

ἀκολουθέω: 'follow, accompany'; discipleship verb throughout John, though here the crowd follows for the wrong reason.

δέ

and

continuative/mild adversative particle

αὐτῷ

him

Dative

dative of association (follow + dat.)

ὄχλος

crowd

Nominative

subject

ὄχλος: 'crowd, multitude'; in John often represents the ambiguous mass response distinct from true disciples.

πολύς

large

Nominative

predicate adjective (attributive to subject)

πολύς: 'many, large'; the size of the crowd sets up the magnitude of the miracle.

ὅτι

because

causal conjunction

ἐώρων

they were seeing

Imperf Act Indic 3 Pl · ὁράω

verb in causal clause

→ progressive imperfect (ongoing spectating)

ὁράω: 'see'; in John seeing signs without believing is a recurring deficiency (cf. 2:23–25; 4:48).

τὰ

the

Accusative

article

σημεῖα

signs

Accusative

direct object

σημεῖον: 'sign'; John's characteristic term for Jesus' miracles as pointers to his identity (cf. 2:11; 20:30–31).

ὃ

that

Accusative

relative pronoun (accusative, direct object of ἐποίει)

ἐποίει

he was doing

Imperf Act Indic 3 Sg · ποιέω

verb in relative clause

→ progressive imperfect (habitual ministry)

ποιέω: 'do, make'; with σημεῖα, the phrase ποιεῖν σημεῖα is a Johannine formula (2:23; 3:2; 6:2; 7:31; 9:16; 11:47).

ἐπὶ

on

preposition + genitive (reference / those affected)

τῶν

those

Genitive

article (substantive participle)

ἀσθενούντων

who were sick

Pres Act Ptcp Gen Pl Masc · ἀσθενέω

substantival participle (those who were ill)

ἀσθενέω: 'be weak, be sick'; the word covers physical weakness and illness throughout the NT.

3 ἀνῆλθεν δὲ εἰς τὸ ὄρος Ἰησοῦς, καὶ ἐκεῖ ἐκάθητο μετὰ τῶν μαθητῶν αὐτοῦ.

And Jesus went up into the mountain, and there he sat down with his disciples.

SCENE-SETTING (SPATIAL) **δέ** The mountain setting (τὸ ὄρος, with article — a specific hill) evokes the Sinai typology: Moses received bread from heaven on the mountain; Jesus' discourse will re-interpret that tradition. The sitting posture is that of a teacher.

ἀνῆλθεν

went up

Aor Act Indic 3 Sg · ἀνέρχομαι

main verb

→ constative aorist (single ascent)

ἀνέρχομαι: 'go up, ascend'; the ἀν- prefix marks upward movement; mountain + Moses typology operative.

δέ

and

continuative particle

εἰς

into

preposition + accusative (direction)

τὸ

the

Accusative

article

ὄρος

mountain

Accusative

object of εἰς

ὄρος: 'mountain, hill'; the articular form implies a well-known location or generic typological setting.

Ἰησοῦς

Jesus

Nominative

subject

καὶ

and

coordinating conjunction

ἐκεῖ

there

adverb (place)

ἐκάθητο

he sat down

Imperf Mid Indic 3 Sg · κάθημαι

main verb (second clause)

→ progressive imperfect (settled posture of a teacher)

κάθημαι: 'sit'; the seated posture of a teacher (cf. Matt 5:1; Luke 4:20).

μετά

with

preposition + genitive (association)

τῶν

the

Genitive

article

μαθητῶν

disciples

Genitive

genitive of association (object of μετά)

μαθητής: 'disciple, learner'; the core group distinct from the crowd.

αὐτοῦ

his

Genitive

genitive of possession

4 ἦν δὲ ἐγγύς τὸ πάσχα, ἡ ἑορτὴ τῶν Ἰουδαίων.

Now the Passover, the feast of the Jews, was near.

TEMPORAL BACKGROUND (NARRATOR'S ASIDE) **δέ** A Johannine parenthesis marking the Passover context: this is the second Passover in John (cf. 2:13; 5:1 may be another feast; 12:1 is the third). The phrase 'feast of the Jews' is John's characteristic distancing formula, orienting Gentile readers. The manna and feeding typology is deepest in Passover context.

ἦν

was

Imperf Act Indic 3 Sg · εἶμι

main verb (periphrastic/existential)

→ progressive imperfect (standing temporal proximity)

εἶμι: 'be'; existential/copulative.

δέ

now

transitional/explanatory particle

ἐγγύς

near

predicate adjective/adverb (temporal proximity)

ἐγγύς: 'near, at hand'; temporal sense here; spatial at 11:18.

τὸ

the

Nominative

article (with subject)

πάσχα

Passover

Nominative

subject

πάσχα: indeclinable; the Passover feast (from Heb. פֶּסַח), commemorating the Exodus; John structures his Gospel around three Passovers (2:13; 6:4; 11:55).

ἡ

the

Nominative

article (with appositive)

ἑορτή

feast

Nominative

appositive nominative

ἑορτή: 'feast, festival'; John uses 'feast of the Jews' as an explanatory gloss for his Gentile audience.

τῶν

of the

Genitive

article

Ἰουδαίων

Jews

Genitive

genitive of possession/reference

Ἰουδαῖος: 'Judean/Jew'; John uses this term frequently, often with a nuance of opposition to Jesus.

5 ἐπάρας οὖν τοὺς ὀφθαλμοὺς ὁ Ἰησοῦς καὶ θεασάμενος ὅτι πολλὸς ὄχλος ἔρχεται πρὸς αὐτόν, λέγει πρὸς Φίλιππον· Πόθεν ἀγοράσωμεν ἄρτους ἵνα φάγωσιν οὗτοι;

So Jesus, lifting up his eyes and seeing that a large crowd was coming toward him, said to Philip, 'Where are we to buy bread so that these people may eat?'

INFERENTIAL / NARRATIVE CONTINUATION οὖν The historic present λέγει ('says') injects Johannine vividness. Jesus takes the initiative: he sees the crowd and poses the test question to Philip. The deliberative subjunctive ἀγοράσωμεν ('are we to buy?') presupposes the disciples' duty to provide.

ἐπάρας

lifting up

Aor Act Ptcp Nom Sg Masc · ἐπαίρω

adverbial participle (attendant circumstance / manner)

ἐπαίρω: 'lift up'; ἐπαίρειν τοὺς ὀφθαλμούς is a Semitic idiom (cf. Gen 13:10 LXX) meaning 'to look up.'

οὖν

therefore

inferential/continuative particle

τοὺς

the

Accusative

article

ὀφθαλμοὺς

eyes

Accusative

direct object (of ἐπάρας)

ὀφθαλμός: 'eye'; in John the organ of spiritual and physical perception.

ὁ

the

Nominative

article (with subject)

Ἰησοῦς

Jesus

Nominative

subject

καὶ

and

coordinating conjunction (connecting participles)

θεασάμενος

seeing

Aor Mid Ptcp Nom Sg Masc · θεάομαι

adverbial participle (attendant circumstance)

θεάομαι: 'behold, observe'; implies deliberate, attentive looking, stronger than ὁράω in nuance.

ὅτι

that

conjunction introducing indirect perception content

πολὺς

large

Nominative

attributive adjective (with ὄχλος)

ὄχλος

crowd

Nominative

subject of ἔρχεται

ἔρχεται

was coming

Pres Mid Indic 3 Sg · ἔρχομαι

verb in ὅτι clause (historic present)

→ futuristic/historic present (vivid narrative)

ἔρχομαι: 'come'; the historic present here gives vividness to the approaching crowd.

πρὸς

toward

preposition + accusative (direction)

αὐτόν

him

Accusative

object of πρὸς

λέγει

said

Pres Act Indic 3 Sg · λέγω

main verb (historic present)

→ historic present (vivid narration)

λέγω: 'say, speak'; the historic present λέγει is John's standard vivid narrative form.

πρὸς

to

preposition + accusative (indirect address)

Φίλιππον

Philip

Accusative

object of πρὸς (addressee)

Φίλιππος: 'Philip'; one of the Twelve, from Bethsaida (1:44); addressed here specifically because he was from the region.

Πόθεν

Where

interrogative adverb (source)

ἀγοράσωμεν

are we to buy

Aor Act Subj 1 Pl · ἀγοράζω

deliberative subjunctive (rhetorical question)

→ *deliberative aorist subjunctive (pondering a course of action)*

ἀγοράζω: 'buy, purchase'; from ἀγορά ('marketplace'); the deliberative framing sets up the impossibility.

ἄρτους

bread

Accusative

direct object

ἄρτος: 'bread, loaf'; the key word of the chapter — literal here, theological throughout the discourse.

ἵνα

so that

purpose conjunction

φάγωσιν

they may eat

Aor Act Subj 3 Pl · ἐσθίω

verb in purpose clause

→ *constative aorist subjunctive (act of eating)*

ἐσθίω: 'eat'; root ἐσθίω/φαγεῖν (suppletive aorist stem); eating is the central action of both the miracle and the discourse.

οὗτοι

these people

Nominative

subject of φάγωσιν

6 τοῦτο δὲ ἔλεγεν πειράζων αὐτόν· αὐτὸς γὰρ ᾔδει τί ἔμελλεν ποιεῖν.

He said this to test him, for he himself knew what he was going to do.

NARRATOR'S ASIDE (EXPLANATION) **δέ** The narrator breaks the frame to explain Jesus' intent: the question is a test (πειράζων), not ignorance. The pluperfect ᾔδει ('he knew') underscores Jesus' divine foreknowledge — a Johannine theme (2:25; 13:1).

τούτο

this

Accusative

direct object (cataphoric/anaphoric)

δέ

but

mild adversative/continuative particle

ἔλεγεν

he said

Imperf Act Indic 3 Sg · λέγω

main verb

→ progressive imperfect (the narrator's explanatory gloss on the prior utterance)

λέγω: 'say'; imperfect here gives explanatory color to the prior historic present λέγει.

πειράζων

testing

Pres Act Ptcp Nom Sg Masc · πειράζω

adverbial participle (purpose / manner)

πειράζω: 'test, try, tempt'; here in the neutral sense of a pedagogical test, not temptation to sin (cf. πειράζω in James 1:13–14).

αὐτόν

him

Accusative

direct object of πειράζων

αὐτός

he himself

Nominative

intensive pronoun (emphatic subject)

γάρ

for

explanatory/causal conjunction

ἤδει

knew

Pluperf Act Indic 3 Sg · οἶδα

main verb (in explanatory clause)

→ pluperfect as present: οἶδα pluperfect = simple past of prior knowing

οἶδα: 'know' (perfect stem functioning as present); pluperfect ἤδει = 'he had known / he knew'; divine foreknowledge theme in John.

τί

what

Accusative

interrogative pronoun (indirect question, object of ποιεῖν)

ἔμελλεν

he was going

Imperf Act Indic 3 Sg · μέλλω

auxiliary verb (periphrastic future)

→ progressive imperfect (imminent intention)

μέλλω: 'be about to, intend'; with the infinitive ποιεῖν forms a periphrastic future.

ποιεῖν

to do

Pres Act Inf · ποιέω

complementary infinitive (with μέλλω)

ποιέω: 'do, make'; the deliberate vagueness of τί ἔμελλεν ποιεῖν heightens the drama.

7 ἀπεκρίθη αὐτῷ Φίλιππος· Διακοσίων δηναρίων ἄρτοι οὐκ ἄρκοῦσιν αὐτοῖς ἵνα ἕκαστος βραχύ τι λάβῃ.

Philip answered him, 'Two hundred denarii worth of bread would not be enough for each of them to receive a little.'

RESPONSE (DISCLOSURE OF INABILITY) ASYNDETON Philip calculates pragmatically — 200 denarii (roughly 200 day-wages) would not suffice even for each to have a little (βραχύ τι). The answer establishes the impossibility and sets up the miracle.

ἀπεκρίθη

answered

Aor Pass Indic 3 Sg · ἀποκρίνομαι

main verb

→ constative aorist (single response)

ἀποκρίνομαι: 'answer, respond'; the deponent aorist passive is standard NT usage.

αὐτῷ

him

Dative

dative indirect object

Φίλιππος

Philip

Nominative

subject

Διακοσίων

of two hundred

Genitive

genitive of price

διακόσιοι: '200'; the sum represents roughly 200 day-wages for a laborer (Matt 20:2), a large but calculable figure.

δηναρίων

denarii

Genitive

genitive of price (with διακοσίων)

δηνάριον: the Roman silver denarius, roughly one day's wage; also at Mark 6:37 (parallel account).

ἄρτοι

loaves

Nominative

subject

ἄρτος: 'bread, loaf.'

οὐκ

not

negation particle

ἄρκοῦσιν

are sufficient

Pres Act Indic 3 Pl · ἀρκέω

main verb (with subject ἄρτοι)

→ gnomic/generalizing present (the calculation holds as a fact)

ἀρκέω: 'suffice, be enough'; 2 Cor 12:9 (ἀρκεῖ σοι ἡ χάρις μου).

αὐτοῖς

them

Dative

dative of advantage/reference

ἵνα

so that

purpose/result conjunction

ἕκαστος

each one

Nominative

subject of λάβη

ἕκαστος: 'each, each one'; distributive pronoun.

βραχύ

a little

Accusative

direct object (internal accusative of measure)

βραχύς: 'short, little, small'; emphasizes the inadequacy even of the minimum.

τι

something

Accusative

indefinite pronoun (partitive with βραχύ)

λάβη

might receive

Aor Act Subj 3 Sg · λαμβάνω

verb in purpose/result clause

→ constative aorist subjunctive

λαμβάνω: 'take, receive'; the aorist stresses the single act of receiving.

8 λέγει αὐτῷ εἰς ἐκ τῶν μαθητῶν αὐτοῦ, Ἀνδρέας ὁ ἀδελφὸς Σίμωνος Πέτρου·

One of his disciples, Andrew, Simon Peter's brother, said to him,

CONTINUATION (SECOND VOICE IN THE DIALOGUE) ASYNDETON Andrew, identified by his relationship to Peter (as at 1:40), now speaks. The historic present λέγει continues the vivid narrative. Andrew introduces the lad's resources — not a solution, but a pointer to what Jesus will use.

λέγει

said

Pres Act Indic 3 Sg · λέγω

main verb (historic present)

→ historic present (vivid narrative)

λέγω: 'say'

αὐτῷ

to him

Dative

dative indirect object

εἰς

to

Nominative

subject (partitive: 'one of')

εἰς: 'one'; numeral functioning as indefinite subject in partitive construction.

ἐκ

of

preposition + genitive (partitive)

<p>τῶν the Genitive article</p>	<p>μαθητῶν disciples Genitive <i>genitive in partitive phrase</i></p>	<p>αὐτοῦ his Genitive <i>genitive of possession</i></p>	<p>Ἀνδρέας Andrew Nominative <i>nominative in apposition to εἷς</i> Ἀνδρέας; Andrew; first disciple named in John (1:40); from Bethsaida (1:44).</p>
<p>ὁ the Nominative <i>article (with appositive phrase)</i></p>	<p>ἀδελφός brother Nominative <i>appositive nominative (identifying Andrew)</i> ἀδελφός; 'brother'; Andrew is consistently identified by his relationship to Peter in John.</p>	<p>Σίμωνος Simon Genitive <i>genitive of relationship</i> Σίμων; the given name of Peter; Semitic ἰγνηψ.</p>	<p>Πέτρου Peter Genitive <i>genitive in apposition to Σίμωνος</i> Πέτρος; the nickname given by Jesus (1:42), from πέτρα ('rock').</p>

9 Ἔστιν παιδάριον ἐν ᾧδε ὃ ἔχει πέντε ἄρτους κριθίνους καὶ δύο ὀψάρια· ἀλλὰ ταῦτα τί ἐστιν εἰς τοσοῦτους;

'There is a boy here who has five barley loaves and two fish, but what are these for so many people?'

CONCESSIVE / CONTRAST (INADEQUACY ACKNOWLEDGED) **ἀλλά** Andrew reports what exists but immediately undercuts it: ταῦτα τί ἐστιν εἰς τοσοῦτους; ('what are these for so many?'). The five barley loaves and two fish will become the material of the miracle. Barley loaves (κριθίνοι) were the food of the poor.

<p>Ἔστιν there is Pres Act Indic 3 Sg · εἰμί <i>existential verb (presentative)</i> → present (simple existence) εἰμί: existential 'there is!'</p>	<p>παιδάριον boy Nominative <i>subject of existential ἔστιν</i> παιδάριον: diminutive of παῖς; 'small boy, lad'; unique in John here.</p>	<p>ἐν one Nominative <i>attributive adjective (with παιδάριον)</i> εἷς/μία/ἓν: 'one'; the singularity heightens the contrast with the multitude.</p>	<p>ᾧδε here <i>adverb of place</i></p>
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ὅ

who

Nominative

relative pronoun (subject of ἔχει)

ἔχει

has

Pres Act Indic 3 Sg · ἔχω

verb in relative clause

→ present (possession)

ἔχω: 'have, possess.'

πέντε

five

Accusative

numeral (attributive with ἄρτους)

πέντε: 'five'; indeclinable numeral.

ἄρτους

loaves

Accusative

direct object

ἄρτος: 'bread, loaf'; the pivot word of the chapter.

κριθίνους

barley

Accusative

attributive adjective (material)

κριθίνος: 'of barley'; barley bread was cheap, the food of the poor; the Elisha feeding (2 Kgs 4:42–44) also involved barley loaves — a deliberate typological echo.

καὶ

and

coordinating conjunction

δύο

two

Accusative

numeral (attributive with ὀψάρια)

δύο: 'two'; indeclinable numeral.

ὀψάρια

fish

Accusative

direct object (second item)

ὀψάριον: diminutive of ὄψον ('cooked food, relish'); used for small fish or pickled fish; John uses this word, Synoptics use ἰχθύς.

ἀλλὰ

but

strong adversative conjunction

ταῦτα

these

Nominative

subject (cataphoric to the loaves and fish)

τί

what

Nominative

predicate nominative (rhetorical question)

ἐστίν

are

Pres Act Indic 3 Sg · εἰμί

copula (rhetorical question)

→ present (rhetorical/deliberative)

εἰς

for

preposition + accusative (reference / distributive)

τοσοῦτους

so many

Accusative

object of εἰς (correlative of contrast)

τοσοῦτος: 'so great, so many'; the correlative demonstrative stresses the disproportion.

10 εἶπεν ὁ Ἰησοῦς· Ποιήσατε τοὺς ἀνθρώπους ἀναπεσεῖν. ἦν δὲ χόρτος πολὺς ἐν τῷ τόπῳ. ἀνέπεσον οὖν οἱ ἄνδρες τὸν ἀριθμὸν ὡς πεντακισχίλιοι.

Jesus said, 'Make the people recline.' Now there was much grass in the place. So the men reclined, about five thousand in number.

COMMAND AND EXECUTION οὖν Jesus commands (aorist imperative Ποιήσατε), and the narrator notes the grassy setting (Passover season, spring — John 6:4). The count is of ἄνδρες ('men'), as in the Synoptics (Matt 14:21 adds 'besides women and children').

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb

→ constative aorist (single utterance)

λέγω/εἶπον: suppletive aorist; 'said.'

ὁ

the

Nominative

article (with subject)

Ἰησοῦς

Jesus

Nominative

subject

Ποιήσατε

make

Aor Act Imper 2 Pl · ποιέω

main verb (command)

→ constative aorist imperative (decisive command)

ποιέω: 'do, make'; causative here with the infinitive ἀναπεσεῖν.

τοὺς

the

Accusative

article (with accusative object)

ἀνθρώπους

people

Accusative

accusative object (causative: 'cause the people')

ἄνθρωπος: 'person, human being'; generic here, gender-inclusive.

ἀναπεσεῖν

to recline

Aor Act Inf · ἀναπίπτω

complementary infinitive (object of causative ποιήσατε)

→ constative aorist infinitive

ἀναπίπτω: 'recline, lean back'; the posture for a formal meal; Passover associations of the reclining meal.

ἦν

was

Imperf Act Indic 3 Sg · εἰμί

main verb (narrator aside)

→ progressive imperfect (standing condition)

δέ

now

transitional particle (narrator aside)

χόρτος

grass

Nominative

subject of ἦν

χόρτος: 'grass, hay'; the green grass confirms spring (Passover, v.4); echoed in Mark 6:39 ('green grass').

πολύς

much

Nominative

predicate adjective

ἐν

in

preposition + dative (location)

τῷ

the

Dative

article

τόπῳ

place

Dative

dative of location

τόπος: 'place'; the open field/hillside setting.

ἀνέπεσον

reclined

Aor Act Indic 3 Pl · ἀναπίπτω

main verb (execution of command)

→ constative aorist (obedient action)

ἀναπίπτω: 'recline'; the group obeys Jesus' word.

οὖν

therefore

inferential particle (marks the execution consequent on the command)

οἱ

the

Nominative

article (with subject)

ἄνδρες

men

Nominative

subject

ἄνῆρ: 'man, male'; the count is of males, as in Matt 14:21.

τὸν

the

Accusative

article (with cognate accusative)

ἀριθμὸν

in number

Accusative

accusative of respect

ἀριθμός: 'number'; the accusative of respect phrase τὸν ἀριθμὸν specifies 'with respect to number.'

ὥς

about

approximating particle

ὥς: 'about, approximately'; used with numerals in John for approximation (cf. 11:18; 19:14).

πεντακισχίλιοι

five thousand

Nominative

predicate nominative (approximate count)

πεντακισχίλιοι: 'five thousand' (πεντάκις + χίλιοι); the only feeding miracle in all four Gospels.

11 ἔλαβεν οὖν τοὺς ἄρτους ὁ Ἰησοῦς καὶ εὐχαριστήσας διέδωκεν τοῖς ἀνακειμένοις, ὁμοίως καὶ ἐκ τῶν ὀψαρίων ὅσον ἤθελον.

Jesus then took the loaves, and having given thanks he distributed them to those who were reclining; likewise also the fish, as much as they wanted.

ACTION (THE MIRACLE PROPER) οὖν The sequence λαμβάνω–εὐχαριστέω–διαδίδωμι (take–give–thanks–distribute) is the eucharistic triad in Johannine form; contrast Synoptic εὐλογήσας ('blessed'). The absence of any explicit multiplication formula is characteristic of John: the miracle is performed silently, the sign pointing beyond itself.

ἔλαβεν

took

Aor Act Indic 3 Sg · λαμβάνω

main verb

→ constative aorist (single action)

λαμβάνω: 'take, receive'; initiates the eucharistic sequence.

οὖν

then

inferential/sequential particle

τοὺς

the

Accusative

article

ἄρτους

loaves

Accusative

direct object

ἄρτος: the five barley loaves of v.9.

ὁ

the

Nominative

article

Ἰησοῦς

Jesus

Nominative

subject

καὶ

and

coordinating conjunction

εὐχαριστήσας

having given thanks

Aor Act Ptcp Nom Sg Masc · εὐχαριστέω

adverbial participle (antecedent action)

εὐχαριστέω: 'give thanks, express gratitude'; from εὖ ('well') + χάρις ('grace'); the word from which 'eucharist' derives; chosen by John where the Synoptics use εὐλογέω.

διέδωκεν

distributed

Aor Act Indic 3 Sg · διαδίδωμι

main verb (second in sequence)

→ *constative aorist (completed distribution)*

διαδίδωμι: 'distribute, give out'; the διά- prefix marks thoroughgoing distribution.

τοῖς

those

Dative

article (substantive participle)

ἀνακειμένους

who were reclining

Pres Mid Ptcp Dat Pl Masc · ἀνάκειμαι

substantival participle (dative indirect object)

ἀνάκειμαι: 'recline (at table)'; the formal meal posture; used of reclining guests.

ὁμοίως

likewise

adverb (manner, elliptical for 'he distributed likewise')

ὁμοίως: 'likewise, similarly.'

καὶ

also

adverbial conjunction (adding the fish)

ἐκ

of

preposition + genitive (partitive)

τῶν

the

Genitive

article

ὀψαρίων

fish

Genitive

genitive (partitive, object of ἐκ)

ὀψάριον: small fish (see v.9).

ὅσον

as much as

Accusative

correlative/relative pronoun (extent)

ὅσος: 'as much/many as, whatever amount'; here with ἤθελον = 'as much as they wished.'

ἤθελον

they wanted

Imperf Act Indic 3 Pl · θέλω

verb in correlative clause

→ *progressive imperfect (open-ended desire satisfied)*

θέλω: 'want, wish, will'; the imperfect suggests ongoing satisfaction.

12 ὡς δὲ ἐνεπλήσθησαν, λέγει τοῖς μαθηταῖς αὐτοῦ· Συναγάγετε τὰ περισσεύσαντα κλάσματα, ἵνα μή τι ἀπόληται.

And when they were satisfied, he said to his disciples, 'Gather up the fragments that are left over, so that nothing may be lost.'

SEQUENTIAL ACTION (POST-MEAL COMMAND) **δέ** The verb ἀπόληται ('be lost / perish') recurs at v.27 and 39 with theological weight — Jesus will lose nothing of all the Father has given him. The gathering of fragments becomes a sign-within-a-sign.

ὡς
when
temporal conjunction

δέ
and
continuative particle

ἐνεπλήσθησαν
they were satisfied
Aor Pass Indic 3 Pl · ἐπίμπλημι
verb in temporal clause
→ constative aorist (state of completion)
ἐπίμπλημι: 'fill completely, satisfy'; the passive 'were filled/satisfied'; echoes the desert feeding (Ps 78:29 LXX).

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

τοῖς
to the
Dative
article

μαθηταῖς
disciples
Dative
dative indirect object

αὐτοῦ
his
Genitive
genitive of possession

Συναγάγετε
Gather up
Aor Act Imper 2 Pl · συνάγω
main verb (command)
→ constative aorist imperative (single decisive action)
συνάγω: 'gather together, collect'; used of assembling people and things.

<p>τὰ the Accusative <i>article (with participle substantive)</i></p>	<p>περισσεύσαντα remaining Aor Act Ptcp Acc Pl Neut · περισσεύω <i>substantival participle (direct object: 'the things that remained over')</i> περισσεύω: 'abound, exceed, be left over'; the aorist points to what was left after the meal.</p>	<p>κλάσματα fragments Accusative <i>appositive accusative (in apposition to τὰ περισσεύσαντα)</i> κλάσμα: 'broken piece, fragment'; from κλάω ('break'); the word used for the bread-breaking action (cf. 1 Cor 11:24).</p>	<p>ἵνα so that <i>purpose conjunction</i></p>
<p>μή not <i>negation particle (in purpose clause)</i></p>	<p>τι anything Nominative <i>subject of ἀπόληται (indefinite: 'anything')</i></p>	<p>ἀπόληται be lost Aor Mid Subj 3 Sg · ἀπόλλυμι <i>verb in purpose clause</i> → constative aorist subjunctive ἀπόλλυμι: 'destroy, lose, perish'; the middle ἀπόλλυμαι = 'be lost, perish'; theologically loaded in John (3:16; 6:27, 39; 10:28; 17:12; 18:9).</p>	

13 συνήγαγον οὖν, καὶ ἐγέμισαν δώδεκα κοφίνους κλασμάτων ἐκ τῶν πέντε ἄρτων τῶν κριθίνων ἃ ἐπερίσσευσαν τοῖς βεβρωκόσιν.

So they gathered them up and filled twelve baskets with fragments from the five barley loaves, left over by those who had eaten.

EXECUTION AND SURPLUS οὖν Twelve baskets (δώδεκα κοφίνους) for twelve disciples — the surplus itself is a sign of superabundance. The same five barley loaves (ἄρτων τῶν κριθίνων) are named, tying the surplus explicitly to the miracle's starting material.

συνήγαγον

they gathered

Aor Act Indic 3 Pl · συνάγω

main verb (obedient execution)

→ constative aorist

συνάγω: 'gather together'; execution of the command in v.12.

οὖν

therefore

inferential particle

καὶ

and

coordinating conjunction

ἐγέμισαν

they filled

Aor Act Indic 3 Pl · γεμίζω

main verb (result)

→ constative aorist (completion of filling)

γεμίζω: 'fill, load'; causative form of γέμω ('be full').

δώδεκα

twelve

Accusative

numeral (attributive with κοφίνους)

δώδεκα: 'twelve'; indeclinable; the number of the disciples and the tribes of Israel.

κοφίνους

baskets

Accusative

direct object

κόφινος: a wicker basket; Jews carried these for food on travels (Juvenal, Satires 3.14). The Synoptics also use this term for this feeding (Σπυρίς for the 4000 feeding).

κλασμάτων

of fragments

Genitive

genitive of content

κλάσμα: 'broken piece' (see v.12).

ἐκ

from

preposition + genitive (source)

τῶν

the

Genitive

article

πέντε

five

Genitive

numeral (attributive)

ἄρτων

loaves

Genitive

genitive (source: from the five loaves)

τῶν

the

Genitive

article

κριθίνων

barley

Genitive

attributive genitive adjective

κρίθινος: 'of barley' (see v.9).

ἃ

which

Nominative

relative pronoun (subject of ἐπερίσσευσαν)

ἐπερίσσευσαν

were left over

Aor Act Indic 3 Pl · περισσεύω

verb in relative clause

→ constative aorist (state of surplus)

περισσεύω: 'abound, be left over' (see v.12).

τοῖς

those

Dative

article (substantive participle)

βεβρωκόσιν

who had eaten

Perf Act Ptcp Dat Pl Masc · βιβρώσκω

substantival participle (dative: left over by those who had eaten)

βιβρώσκω: 'eat, consume'; the perfect participle βεβρωκόσιν = 'those who had eaten'; root related to βρῶμα ('food') and βρώσις ('eating, food'), key terms in the discourse (v.27).

14 Οἱ οὖν ἄνθρωποι ἰδόντες ὃ ἐποίησεν σημεῖον ἔλεγον ὅτι Οὗτός ἐστιν ἀληθῶς ὁ προφήτης ὁ ἐρχόμενος εἰς τὸν κόσμον.

When the people therefore saw the sign that he had done, they were saying, 'This is truly the Prophet who is coming into the world.'

RESPONSE TO THE SIGN **οὖν** The crowd identifies Jesus as 'the Prophet who is coming into the world' — the eschatological prophet of Deut 18:15, 18 expected in Samaritan and Jewish messianism (cf. 1:21; 7:40). The imperfect ἔλεγον reflects ongoing exclamation.

οἱ

The

Nominative

article (with subject)

οὖν

therefore

inferential particle

ἄνθρωποι

people

Nominative

subject

ἰδόντες

seeing

Aor Act Ptcp Nom Pl Masc · ὁράω

adverbial participle (temporal / causal)

ὁράω: 'see'; the aorist participle marks prior action: 'having seen.'

ὃ

which

Accusative

relative pronoun (direct object of ἐποίησεν)

ἐποίησεν

he had done

Aor Act Indic 3 Sg · ποιέω

verb in relative clause

→ constative aorist

σημεῖον

sign

Accusative

object complement / appositive accusative ('the sign which he had done')

σημεῖον: 'sign'; the miracle is explicitly named a σημεῖον — but the crowd's response (wanting to make him king) shows they have not yet perceived its deeper significance.

ἔλεγον

were saying

Imperf Act Indic 3 Pl · λέγω

main verb

→ progressive imperfect (ongoing exclamation)

ὅτι

that

conjunction (introducing direct speech / recitative ὅτι)

Οὗτός

This

Nominative

demonstrative subject

ἐστιν

is

Pres Act Indic 3 Sg · εἰμί

copula

→ present (identification)

ἀληθῶς

truly

adverb (intensifier)

ἀληθῶς: 'truly, really'; Johannine intensifier of assertion.

ὁ

the

Nominative

article (with title)

προφήτης

Prophet

Nominative

predicate nominative

προφήτης: 'prophet'; 'the Prophet' (with article) = the prophet of Deut 18:15, 18; cf. John 1:21; 7:40.

ὁ

the one

Nominative

article (with substantive participle)

ἐρχόμενος

coming

Pres Mid Ptcp Nom Sg Masc · ἔρχομαι

substantival participle (defining the Prophet as the Coming One)

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

εἰς

into

preposition + accusative (direction)

τὸν

the

Accusative

article

κόσμον

world

Accusative

object of εἰς

κόσμος: 'world'; in John, the arena of God's redemptive activity (3:16) as well as the domain of opposition (1:10; 7:7).

15 Ἰησοῦς οὖν γνοὺς ὅτι μέλλουσιν ἔρχεσθαι καὶ ἀρπάζειν αὐτὸν ἵνα ποιήσωσιν βασιλέα, ἀνεχώρησεν πάλιν εἰς τὸ ὄρος αὐτὸς μόνος.

Therefore Jesus, knowing that they were about to come and seize him to make him king, withdrew again to the mountain by himself alone.

WITHDRAWAL (RESPONSE TO MISUNDERSTANDING) οὖν Jesus' foreknowledge (γνοὺς) acts on the crowd's misguided messianism. The phrase αὐτὸς μόνος ('by himself alone') is emphatic — isolation reinforces Jesus' rejection of the political messianic role. The withdrawal echoes v.3 (the mountain).

Ἰησοῦς

Jesus

Nominative
subject

οὖν

therefore

inferential particle

γνοὺς

knowing

Aor Act Ptcp Nom Sg Masc · γινώσκω
adverbial participle (causal: knowing that...)

γινώσκω: 'know, perceive'; the aorist participle = 'knowing / having perceived'; divine insight.

ὅτι

that

conjunction (introducing the content of γνοὺς)

μέλλουσιν

they were about

Pres Act Indic 3 Pl · μέλλω
auxiliary verb (periphrastic near-future)

→ present (imminent intention)

μέλλω: 'be about to, intend!'

ἔρχεσθαι

to come

Pres Mid Inf · ἔρχομαι
complementary infinitive (with μέλλω)

καὶ

and

coordinating conjunction (connecting the two infinitives)

ἀρπάζειν

to seize

Pres Act Inf · ἀρπάζω
complementary infinitive (coordinate with ἔρχεσθαι)

ἀρπάζω: 'seize, snatch by force'; a strong word implying coercive action; used of the wolf snatching sheep (10:12) and of stealing (10:28).

<p>αὐτόν him Accusative <i>direct object of ἀρπάζειν</i></p>	<p>ἵνα in order to <i>purpose conjunction</i></p>	<p>ποιήσωσιν make Aor Act Subj 3 Pl · ποιέω <i>verb in purpose clause</i> → constative aorist subjunctive ποιέω: 'make'; ποιεῖν βασιλέα = 'make (someone) king,' a Greek idiom.</p>	<p>βασιλέα king Accusative <i>object complement (double accusative with ποιήσωσιν αὐτόν)</i> βασιλεύς: 'king'; the crowd's desire is for a political-military deliverer; Jesus rejects this throughout John (18:36).</p>
<p>ἀνεχώρησεν withdrew Aor Act Indic 3 Sg · ἀναχωρέω <i>main verb</i> → constative aorist (deliberate withdrawal) ἀναχωρέω: 'withdraw, retire'; used of Jesus' strategic withdrawals in the Gospels (Matt 2:22; 4:12; 12:15; 14:13; John 6:15).</p>	<p>πάλιν again <i>adverb (repetition, referring back to v.3)</i> πάλιν: 'again'; refers to the mountain of v.3.</p>	<p>εἰς to <i>preposition + accusative (direction)</i></p>	<p>τὸ the Accusative <i>article</i></p>
<p>ὄρος mountain Accusative <i>object of εἰς</i> ὄρος: the mountain of v.3.</p>	<p>αὐτὸς he himself Nominative <i>intensive pronoun (emphatic subject)</i></p>	<p>μόνος alone Nominative <i>predicate adjective (in apposition to subject)</i> μόνος: 'alone, only'; αὐτὸς μόνος is a Hebrew-style double emphasis ('he himself, alone').</p>	

16 Ὡς δὲ ὀψία ἐγένετο, κατέβησαν οἱ μαθηταὶ αὐτοῦ ἐπὶ τὴν θάλασσαν,

When evening came, his disciples went down to the sea,

TEMPORAL SCENE-SHIFT **δέ** The evening descent to the sea pivots from the feeding miracle to the sea-walking epiphany. The disciples embark without Jesus (v.17) — his absence is the precondition for his dramatic appearance.

Ὡς

When

temporal conjunction

δέ

and

continuative particle

ὄψια

evening

Nominative

subject of ἐγένετο

ὄψια: 'evening, late hour'; used as a noun (from ὄψις, 'late'); the time after the feeding.

ἐγένετο

came

Aor Mid Indic 3 Sg · γίνομαι

verb in temporal clause (wayehî idiom: 'it came to pass that')

→ *constative aorist*

γίνομαι: 'become, come to pass'; ὄψια ἐγένετο is a standard temporal formula.

κατέβησαν

went down

Aor Act Indic 3 Pl · καταβαίνω

main verb

→ *constative aorist*

καταβαίνω: 'go down, descend'; contrast with ἀνῆλθεν (v.3) — the disciples now descend from the mountain.

οἱ

the

Nominative

article

μαθηταὶ

disciples

Nominative

subject

αὐτοῦ

his

Genitive

genitive of possession

ἐπὶ

to

preposition + accusative (direction toward)

τὴν

the

Accusative

article

θάλασσαν

sea

Accusative

object of ἐπὶ

θάλασσα: the Sea of Galilee (cf. v.1).

17 καὶ ἐμβάντες εἰς πλοῖον ἦρχοντο πέραν τῆς θαλάσσης εἰς Καφαρναοῦμ. καὶ σκοτία ἤδη ἐγεγόνει καὶ οὐπω ἐληλύθει πρὸς αὐτοὺς ὁ Ἰησοῦς.

and getting into a boat, they were going across the sea toward Capernaum. And it was already dark, and Jesus had not yet come to them.

BACKGROUND (NARRATIVE SETTING FOR EPIPHANY) **καί** Three background notes: they are crossing in a boat, it is already dark (σκοτία ἤδη ἐγεγόνει — pluperfect), and Jesus has not yet come to them (οὐπω ἐληλύθει — pluperfect). Darkness in John carries theological weight (1:5; 3:19; 8:12; 12:35–46).

καὶ

and

coordinating conjunction

ἐμβάντες

getting into

Aor Act Ptcp Nom Pl Masc · ἐμβαίνω
adverbial participle (attendant circumstance)

ἐμβαίνω: 'step into, embark'; technical term for boarding a boat.

εἰς

into

preposition + accusative (direction)

πλοῖον

a boat

Accusative

object of εἰς

πλοῖον: 'boat, ship'; the fishing vessel on the lake.

ἦρχοντο

they were going

Imperf Mid Indic 3 Pl · ἔρχομαι

main verb

→ progressive imperfect (ongoing crossing)

ἔρχομαι: 'go, come'; imperfect = they were in the process of crossing.

πέραν

across

adverbial preposition (direction across water)

τῆς

the

Genitive

article

θαλάσσης

sea

Genitive

genitive (object of πέραν)

εἰς

toward

preposition + accusative (destination)

Καφαρναούμ

Capernaum

Accusative

object of εἰς (destination)

Καφαρναούμ: indeclinable; 'Capernaum' (Heb. כַּפְרֵנָח, 'village of Nahum'); Jesus' Galilean base.

καὶ

and

coordinating conjunction (introducing first background note)

σκοτία

darkness

Nominative

subject

σκοτία: 'darkness'; Johannine thematic term (1:5; 8:12; 12:35–46); here literal but symbolic.

ἤδη

already

temporal adverb

ἤδη: 'already, by this time'; marks the darkness as having fully arrived.

ἔγεγονει

had come

Pluperf Act Indic 3 Sg · γίνομαι

main verb (background narrative)

→ pluperfect (state of completed becoming: darkness had fully set in)

γίνομαι: 'become, come to be'; pluperfect indicates a state of affairs already complete.

καὶ

and

coordinating conjunction (introducing second background note)

οὐπω

not yet

temporal negation adverb

οὐπω: 'not yet'; builds suspense.

ἔληλύθει

had come

Pluperf Act Indic 3 Sg · ἔρχομαι

main verb (negative pluperfect)

→ pluperfect (state of non-arrival: he had not yet come to them)

ἔρχομαι: 'come'; pluperfect ἔληλύθει contrasts the disciples' crossing with Jesus' absence.

πρὸς

to

preposition + accusative (direction/reference)

αὐτούς

them

Accusative

object of πρὸς

ὁ

the

Nominative

article

Ἰησοῦς

Jesus

Nominative

subject of ἔληλύθει

18 ἢ τε θάλασσα ἀνέμου μεγάλου πνέοντος διεγείρετο.

The sea was being stirred up because a strong wind was blowing.

CIRCUMSTANTIAL DETAIL (ESCALATING DANGER) **τε** The enclitic τε adds a further scene-detail. The imperfects (πνέοντος / διεγείρετο) paint the ongoing, worsening conditions. The disciples are alone on a dark, storm-tossed sea – the full typological setting for a divine theophany.

ἢ

the

Nominative

article (with subject)

τε

and

enclitic connective particle (lighter than καί)

τε: a lighter connective than καί, often adding a closely related circumstance.

θάλασσα

sea

Nominative

subject

ἀνέμου

wind

Genitive

genitive absolute (with participial phrase: 'a strong wind blowing')

ἄνεμος: 'wind'; subject of the genitive absolute construction.

μεγάλου

strong

Genitive

attributive adjective (with ἀνέμου in genitive absolute)

μέγας: 'great, large, strong!'

πνέοντος

blowing

Pres Act Ptcp Gen Sg Masc · πνέω

genitive absolute participle

πνέω: 'blow (of wind)'; from which πνεῦμα ('spirit, wind, breath').

διηγείρετο

was being stirred up

Imperf Pass Indic 3 Sg · διεγείρω

main verb

→ progressive imperfect (continuous agitation)

διηγείρω: 'arouse, stir up thoroughly'; the διά- prefix intensifies the disturbance.

19 ἔληλακότες οὖν ὡς σταδίους εἴκοσι πέντε ἢ τριάκοντα θεωροῦσιν τὸν Ἰησοῦν περιπατοῦντα ἐπὶ τῆς θαλάσσης καὶ ἐγγὺς τοῦ πλοίου γινόμενον, καὶ ἐφοβήθησαν.

When they had rowed about twenty-five or thirty stadia, they beheld Jesus walking on the sea and drawing near to the boat, and they were frightened.

SEQUENTIAL (CRISIS: JESUS APPEARS) οὖν The perfect participle ἔληλακότες ('having rowed') marks completed distance before the vision. The historic present θεωροῦσιν ('they behold') gives the theophany maximum vividness. Twenty-five to thirty stadia ≈ 3–4 miles, mid-lake.

ἔληλακότες

having rowed

Perf Act Ptcp Nom Pl Masc · ἐλαύνω

adverbial participle (temporal: after having rowed)

ἐλαύνω: 'drive, row'; of driving a boat with oars; here in the perfect, 'having rowed (so far)!

οὖν

therefore

inferential/sequential particle

ὡς

about

approximating particle (with numeral)

σταδίους

stadia

Accusative

accusative of extent (distance covered)

στάδιον: a unit of length, c. 185m; 25–30 stadia ≈ 4.6–5.5 km, roughly half-way across the lake.

εἴκοσι

twenty

Accusative

numeral (with πέντε: twenty-five)

εἴκοσι: 'twenty'; indeclinable.

πέντε

five

Accusative

numeral (combined: twenty-five)

ἢ

or

disjunctive conjunction (approximate range)

τριάκοντα

thirty

Accusative

numeral (upper bound of approximation)

τριάκοντα: 'thirty'; indeclinable.

θεωροῦσιν

they beheld

Pres Act Indic 3 Pl · θεωρέω

main verb (historic present)

→ *historic present (vivid theophany)*

θεωρέω: 'behold, observe attentively';
stronger than ὀράω — deliberate, sustained
watching.

τὸν

the

Accusative

article (with direct object)

Ἰησοῦν

Jesus

Accusative

direct object of θεωροῦσιν

περιπατοῦντα

walking

Pres Act Ptcp Acc Sg Masc · περιπατέω

*object-complement participle (double accusative:
they saw Jesus walking)*

περιπατέω: 'walk around, walk'; ἐπὶ τῆς
θαλάσσης = 'on the sea' — the theophanic
walking on water echoes Job 9:8 LXX (God
'walks on the sea as on solid ground').

ἐπὶ

on

preposition + genitive (surface: on top of)

ἐπὶ + gen.: 'upon, on top of'; distinguishes
surface-walking from wading.

τῆς

the

Genitive

article

θαλάσσης

sea

Genitive

genitive object of ἐπὶ

καὶ

and

coordinating conjunction

ἐγγύς

near

predicate adjective/adverb (proximity)

τοῦ

the

Genitive

article

πλοίου

boat

Genitive

genitive (with ἐγγύς: 'near the boat')

γινόμενον

becoming

Pres Mid Ptcp Acc Sg Masc · γίνομαι

*object-complement participle (coordinate: 'and
becoming near the boat')*

γίνομαι: 'become, draw near'; γίνεσθαι
ἐγγύς = 'draw near, come close.'

καὶ

and

coordinating conjunction

ἐφοβήθησαν

they were frightened

Aor Pass Indic 3 Pl · φοβέομαι

main verb (second clause: their response)

→ *constative aorist (sudden onset of fear)*

φοβέομαι: 'fear, be afraid'; the aorist
passive marks the sudden seizure of fear
characteristic of theophany.

20 ὁ δὲ λέγει αὐτοῖς· Ἐγὼ εἰμι· μὴ φοβεῖσθε.

But he said to them, 'I am; do not be afraid.'

THEOPHANIC SELF-DISCLOSURE **δέ** The primary crux of the chapter: ἐγὼ εἰμι functions simultaneously as (a) natural identification ('it is I'), assuring the terrified disciples; and (b) the divine name formula of Exod 3:14 LXX (ἐγὼ εἰμι ὁ ὢν) and Isa 43:10 (ἐγὼ εἰμι), giving the phrase theophanic resonance throughout John (8:24, 28, 58; 13:19; 18:5–8). The command μὴ φοβεῖσθε ('stop fearing') is the standard theophanic reassurance (Dan 10:12; Rev 1:17).

ὁ

he

Nominative

article used as pronoun
(demonstrative/resumptive)

δέ

but

adversative/transitional particle

λέγει

said

Pres Act Indic 3 Sg · λέγω

main verb (historic present)

→ historic present

αὐτοῖς

to them

Dative

dative indirect object

Ἐγὼ

I

Nominative

intensive subject pronoun

ἐγὼ: the emphatic first-person pronoun; its emphatic use before εἰμι in John is characteristic of the 'I am' formula.

εἰμι

am

Pres Act Indic 1 Sg · εἰμί

main verb (absolute ἐγὼ εἰμι — theophanic formula / natural identification)

→ present absolute (self-identification)

εἰμί: 'I am'; ἐγὼ εἰμι without a predicate: (1) natural: 'it is I' (identification); (2) theological: the divine Name formula (Exod 3:14 LXX; Isa 43:10; Isa 48:12 LXX); both levels operate simultaneously in John. The absolute use recurs at 8:24, 28, 58; 13:19; 18:5–8.

μὴ

not

negation (in prohibition)

φοβεῖσθε

be afraid

Pres Mid Imper 2 Pl · φοβέομαι

main verb (prohibition with μὴ + present imperative: 'stop being afraid')

→ present imperative (prohibition: cease an ongoing action)

φοβέομαι: 'fear, be afraid'; μὴ + present imperative = 'stop fearing'; the standard theophanic reassurance (cf. Dan 10:12 LXX; Isa 41:10; Rev 1:17).

21 ἤθελον οὖν λαβεῖν αὐτὸν εἰς τὸ πλοῖον, καὶ εὐθέως ἐγένετο τὸ πλοῖον ἐπὶ τῆς γῆς εἰς ἣν ὑπῆγον.

Then they were glad to take him into the boat, and at once the boat was at the land toward which they were going.

RESOLUTION (MIRACLE OF ARRIVAL) οὖν John's version of the sea-walking omits any account of Jesus actually boarding; instead, immediately (εὐθέως) the boat is at the destination — a second miracle framing the first. The disciples' willingness (ἤθελον) contrasts with their earlier fear.

ἤθελον

they were glad

Imperf Act Indic 3 Pl · θέλω

main verb

→ progressive imperfect (eager willingness)

θέλω: 'want, wish'; here 'they were willing, glad'; the imperfect signals immediate, eager readiness — contrast with the fear of v.19.

οὖν

then

inferential/sequential particle

λαβεῖν

to take

Aor Act Inf · λαμβάνω

complementary infinitive (object of ἤθελον)

→ constative aorist infinitive

λαμβάνω: 'take, receive.'

αὐτὸν

him

Accusative

direct object of λαβεῖν

εἰς

into

preposition + accusative (direction)

τὸ

the

Accusative

article

πλοῖον

boat

Accusative

object of εἰς

καὶ

and

coordinating conjunction

εὐθέως

immediately

adverb (immediacy)

εὐθέως: 'immediately, at once'; a Markan-style adverb appearing here in John; the miraculous instantaneousness.

ἐγένετο

was

Aor Mid Indic 3 Sg · γίνομαι

main verb (second clause)

→ constative aorist (sudden miraculous arrival)

γίνομαι: 'become, come to be'; the boat 'came to be' at the land — the miracle of instant arrival.

τὸ

the

Nominative

article

πλοῖον

boat

Nominative

subject of ἐγένετο

ἐπὶ

at

preposition + genitive (location: at the shore)

τῆς

the

Genitive

article

γῆς

land

Genitive

genitive object of ἐπί (location at the shore)

γῆ: 'land, earth, ground'; the shore of Capernaum.

εἰς

toward

preposition + accusative (direction they had been heading)

ἣν

which

Accusative

relative pronoun (object of ὑπῆγον: the land toward which they were heading)

ὑπῆγον

they were going

Imperf Act Indic 3 Pl · ὑπάγω

verb in relative clause

→ progressive imperfect (their ongoing direction of travel)

ὑπάγω: 'go, go away, depart'; a Johannine favorite (47× in John).

22 Τῇ ἐπαύριον ὁ ὄχλος ὁ ἑστηκῶς πέραν τῆς θαλάσσης εἶδον ὅτι πλοiάριον ἄλλο οὐκ ἦν ἐκεῖ εἰ μὴ ἓν, καὶ ὅτι οὐ συνεισηλθεν τοῖς μαθηταῖς αὐτοῦ ὁ Ἰησοῦς εἰς τὸ πλοῖον, ἀλλὰ μόνοι οἱ μαθηταὶ αὐτοῦ ἀπῆλθον.

On the next day the crowd that had been standing on the other side of the sea saw that there had been only one small boat there, and that Jesus had not entered the boat with his disciples, but that his disciples had gone away alone.

EXPLANATORY (THE CROWD'S PUZZLEMENT) ASYNDETON A complex explanatory sentence setting up the crowd's question (v.25). They know Jesus did not board the disciples' boat — and yet he is now in Capernaum. Their perplexity motivates the crossing.

<p>Τῇ on the Dative article (dative temporal)</p>	<p>ἐπαύριον next day Dative dative of time (Τῇ ἐπαύριον: 'on the next day') ἐπαύριον: 'on the next day, the morrow'; used adverbially with the dative article.</p>	<p>ὁ the Nominative article (with subject)</p>	<p>ὄχλος crowd Nominative subject</p>
<p>ὁ the one Nominative article (with substantive participle)</p>	<p>ἑστηκῶς standing Perf Act Ptcp Nom Sg Masc · ἵστημι substantival participle (attributive: the crowd that had been standing) ἵστημι: 'stand'; perfect participle ἑστηκῶς = resultant state.</p>	<p>πέραν on the other side adverb of location</p>	<p>τῆς of the Genitive article</p>
<p>θαλάσσης sea Genitive genitive (object of πέραν)</p>	<p>εἶδον saw Aor Act Indic 3 Pl · ὀράω main verb → constative aorist</p>	<p>ὅτι that conjunction (first content clause of εἶδον)</p>	<p>πλοiάριον small boat Nominative subject of ἦν πλοiάριον: diminutive of πλοῖον.</p>

ἄλλο

other

Nominative

attributive adjective

οὐκ

not

negation

ἦν

was

Imperf Act Indic 3 Sg · εἰμί

verb in ὅτι clause

→ progressive imperfect

ἐκεῖ

there

adverb of place

εἰ

except

exception particle (εἰ μή = 'except')

μή

not

negation in exception phrase

ὓν

one

Nominative

predicate (exception: only one)

καί

and

coordinating conjunction (introducing second ὅτι clause)

ὅτι

that

conjunction (second content clause of εἶδον)

οὐ

not

negation

συνειση̅λθεν

had entered with

Aor Act Indic 3 Sg · συνεισέρχομαι

verb in second ὅτι clause

→ constative aorist

συνεισέρχομαι: 'enter together with'; only 2× in NT (here and v.22).

τοῖς

the

Dative

article

μαθηταῖς

disciples

Dative

dative of association (συν- prefix + dat.)

αὐτοῦ

his

Genitive

genitive of possession

ὁ

the

Nominative

article

Ἰησοῦς

Jesus

Nominative

subject of συνειση̅λθεν

εἰς

into

preposition + accusative

τὸ

the

Accusative

article

πλοῖον

boat

Accusative

object of εἰς

ἀλλά

but

strong adversative conjunction

μόνοι

alone

Nominative

predicate adjective (the disciples went without Jesus)

μόνος: 'alone, only!'

οἱ

the

Nominative

article

μαθηταὶ

disciples

Nominative

subject of ἀπῆλθον

αὐτοῦ

his

Genitive

genitive of possession

ἀπῆλθον

had gone away

Aor Act Indic 3 Pl · ἀπέρχομαι

verb in implied third clause (the disciples departed)

→ constative aorist

ἀπέρχομαι: 'go away, depart!'

23 ἄλλα δὲ ἦλθεν πλοιάρια ἐκ Τιβεριάδος ἐγγὺς τοῦ τόπου ὅπου ἔφαγον τὸν ἄρτον εὐχαριστήσαντος τοῦ κυρίου.

Other small boats came from Tiberias, near the place where they had eaten the bread after the Lord had given thanks.

EXPLANATORY ASIDE (HOW THE CROWD CROSSED) **δέ** A narrator's aside explaining the means by which the crowd crossed. The genitive absolute εὐχαριστήσαντος τοῦ κυρίου ('after the Lord gave thanks') employs the early liturgical title 'Lord' for Jesus and echoes v.11.

ἄλλα

other

Nominative

attributive adjective (with πλοιάρια)

δέ

and

continuative particle

ἦλθεν

came

Aor Act Indic 3 Sg · ἔρχομαι

main verb (singular with plural neuter subject)

→ constative aorist

πλοιάρια

small boats

Nominative

subject (plural neuter)

πλοιάριον: 'small boat!'

<p>ἐκ from <i>preposition + genitive (source)</i></p>	<p>Τιβεριάδος Tiberias Genitive <i>genitive of source</i> Τιβεριάς; city on the western shore of the lake.</p>	<p>ἐγγύς near <i>adverb (proximity to the feeding site)</i></p>	<p>τοῦ the Genitive <i>article</i></p>
<p>τόπου place Genitive <i>genitive with ἐγγύς</i> τόπος; 'place'; the site of the feeding miracle.</p>	<p>ὅπου where <i>relative adverb of place</i></p>	<p>ἔφαγον they ate Aor Act Indic 3 Pl · ἐσθίω <i>verb in relative clause</i> → <i>constative aorist</i> ἐσθίω; 'eat' (suppletive aorist ἔφαγον).</p>	<p>τόν the Accusative <i>article</i></p>
<p>ἄρτον bread Accusative <i>direct object</i> ἄρτος; 'the bread' of the miracle.</p>	<p>εὐχαριστήσαντος having given thanks Aor Act Ptcp Gen Sg Masc · εὐχαριστέω <i>genitive absolute participle (temporal)</i> εὐχαριστέω; 'give thanks' (see v.11).</p>	<p>τοῦ the Genitive <i>article (subject of genitive absolute)</i></p>	<p>κυρίου Lord Genitive <i>subject of genitive absolute</i> κύριος; 'Lord'; the use of the absolute κύριος for Jesus signals an early confessional or liturgical register; less common in the body of John than in the resurrection narrative.</p>

24 ὅτε οὖν εἶδεν ὁ ὄχλος ὅτι Ἰησοῦς οὐκ ἔστιν ἐκεῖ οὐδὲ οἱ μαθηταὶ αὐτοῦ, ἐνέβησαν αὐτοὶ εἰς τὰ πλοιάρια καὶ ἦλθον εἰς Καφαρναοὺμ ζητοῦντες τὸν Ἰησοῦν.

So when the crowd saw that Jesus was not there, nor his disciples, they themselves got into the boats and came to Capernaum, seeking Jesus.

ACTION CONSEQUENT ON THE CROWD'S PERCEPTION οὖν The participle ζητοῦντες ('seeking') echoes and anticipates v.26 — the crowd's seeking will be diagnosed as motivated by bread, not signs.

ὅτε

when

temporal conjunction

οὖν

therefore

inferential particle

εἶδεν

saw

Aor Act Indic 3 Sg · ὁράω

verb in temporal clause

→ constative aorist

ὁ

the

Nominative

article

ὄχλος

crowd

Nominative

subject of εἶδεν

ὅτι

that

conjunction (content of εἶδεν)

Ἰησοῦς

Jesus

Nominative

subject of ἔστιν

οὐκ

not

negation

ἔστιν

is

Pres Act Indic 3 Sg · εἰμί

existential verb

→ present (absence)

ἐκεῖ

there

adverb of place

οὐδέ

nor

negative coordinate conjunction

οἱ

the

Nominative

article

μαθηταί

disciples

Nominative

subject (coordinated with Ἰησοῦς)

αὐτοῦ

his

Genitive

genitive of possession

ἐνέβησαν

got into

Aor Act Indic 3 Pl · ἐμβαίνω

main verb (first action)

→ constative aorist

ἐμβαίνω: 'board, step into!'

αὐτοὶ

they themselves

Nominative

intensive pronoun (emphatic)

εἰς

into

preposition + accusative (direction)

τὰ

the

Accusative

article

πλοίαρια

boats

Accusative

object of εἰς

καί

and

coordinating conjunction

ἦλθον

came

Aor Act Indic 3 Pl · ἔρχομαι

main verb (second action)

→ *constative aorist*

εἰς

to

preposition + accusative (destination)

Καφarnaούμ

Capernaum

Accusative

object of εἰς

Καφarnaούμ: 'Capernaum!'

ζητοῦντες

seeking

Pres Act Ptcp Nom Pl Masc · ζητέω

adverbial participle (purpose/manner)

ζητέω: 'seek'; thematic verb in John; their seeking will be critiqued in v.26.

τὸν

the

Accusative

article

Ἰησοῦν

Jesus

Accusative

object of ζητοῦντες

25 καὶ εὐρόντες αὐτὸν πέραν τῆς θαλάσσης εἶπον αὐτῷ· Ῥαββί, πότε ὧδε γέγονας;

And when they found him on the other side of the sea, they said to him, 'Rabbi, when did you get here?'

SETTING FOR THE DISCOURSE (THE CROWD'S QUESTION) **καί** The crowd addresses Jesus as 'Rabbi.'

Their question (πότε ὧδε γέγονας;) expresses puzzlement about his arrival; Jesus redirects from logistics to motive.

καὶ

and

coordinating conjunction

εὐρόντες

having found

Aor Act Ptcp Nom Pl Masc · εὐρίσκω

adverbial participle (temporal/attendant)

εὐρίσκω: 'find.'

αὐτὸν

him

Accusative

direct object of εὐρόντες

πέραν

on the other side

adverb of location

<p>τῆς of the Genitive <i>article</i></p>	<p>θαλάσσης sea Genitive <i>genitive (object of πέραν)</i></p>	<p>εἶπον said Aor Act Indic 3 Pl · λέγω <i>main verb</i> → constative aorist</p>	<p>αὐτῷ to him Dative <i>dative indirect object</i></p>
<p>Ῥαββί Rabbi Vocative <i>vocative (direct address)</i> Ῥαββί: Aramaic רַבִּי, 'my great one, my teacher'; John translates it as διδάσκαλος at 1:38.</p>	<p>πότε when <i>interrogative adverb (time)</i></p>	<p>ᾧδε here <i>adverb of place</i></p>	<p>γέγονας have you come Perf Act Indic 2 Sg · γίνομαι <i>main verb (interrogative)</i> → intensive perfect (resultant state: 'when did you come to be here?') γίνομαι: 'become, arrive'; the perfect stresses the state of presence.</p>

26 ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς καὶ εἶπεν· Ἀμὴν ἀμὴν λέγω ὑμῖν, ζητεῖτέ με οὐχ ὅτι εἴδετε σημεῖα, ἀλλ' ὅτι ἐφάγετε ἐκ τῶν ἄρτων καὶ ἐχορτάσθητε.

Jesus answered them and said, 'Truly, truly, I say to you, you are seeking me not because you saw signs, but because you ate the loaves and were satisfied.'

CORRECTIVE DIAGNOSIS (STRUCTURAL HINGE) ASYNDETON Ἀμὴν ἀμὴν λέγω ὑμῖν is unique to John (25×); in the Synoptics only single 'amen.' Jesus diagnoses the crowd's motive: not because they perceived signs pointing to his identity, but because they were physically satisfied (χορτάζω). This is the pivotal verse of the chapter.

ἀπεκρίθη

answered

Aor Pass Indic 3 Sg · ἀποκρίνομαι

main verb

→ constative aorist

ἀποκρίνομαι: 'answer, respond.'

αὐτοῖς

them

Dative

dative indirect object

ὁ

the

Nominative

article

Ἰησοῦς

Jesus

Nominative

subject

καὶ

and

*coordinating conjunction (Semitic ἀπεκρίθη ...
καὶ εἶπεν idiom)*

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (Semitic double verb with ἀπεκρίθη)

→ constative aorist

Ἀμήν

Truly

solemn affirmation particle (first amen)

ἀμήν: Hebrew/Aramaic אָמֵן, 'truly, so be it'; as introductory particle unique to Jesus in the Gospels; John's double form is distinctive.

ἀμήν

truly

solemn affirmation particle (second amen)

λέγω

I say

Pres Act Indic 1 Sg · λέγω

performative main verb

→ performative present

λέγω: 'say'; the formula asserts prophetic authority.

ὕμῖν

to you

Dative

dative indirect object (addressee)

ζητεῖτε

you seek

Pres Act Indic 2 Pl · ζητέω

main verb (diagnosis)

→ present (ongoing characterization of motive)

ζητέω: 'seek'; diagnostic statement about the crowd's real motive.

με

me

Accusative

direct object

οὐχ

not

negation (before rough breathing)

ὅτι

because

causal conjunction (first: 'not because')

εἶδετε

you saw

Aor Act Indic 2 Pl · ὁράω

verb in first causal clause

→ constative aorist

ὁράω: 'see'; seeing signs without perceiving their significance — cf. 2:23.

σημεῖα

signs

Accusative

direct object of εἶδετε

σημεῖον: 'sign'; the crowd saw but did not perceive.

<p>ἀλλ'</p> <p>but</p> <p><i>strong adversative conjunction (elided before vowel)</i></p>	<p>ὅτι</p> <p>because</p> <p><i>causal conjunction (second: 'but because')</i></p>	<p>ἐφάγετε</p> <p>you ate</p> <p>Aor Act Indic 2 Pl · ἐσθίω</p> <p><i>verb in second causal clause</i></p> <p>→ constative aorist</p> <p>ἐσθίω: 'eat' (suppletive aorist ἔφαγον).</p>	<p>ἐκ</p> <p>of</p> <p><i>preposition + genitive (partitive)</i></p>
<p>τῶν</p> <p>the</p> <p>Genitive</p> <p><i>article</i></p>	<p>ἄρτων</p> <p>loaves</p> <p>Genitive</p> <p><i>genitive (partitive: ate of the loaves)</i></p> <p>ἄρτος: 'bread, loaf'</p>	<p>καὶ</p> <p>and</p> <p><i>coordinating conjunction</i></p>	<p>ἐχορτάσθητε</p> <p>were satisfied</p> <p>Aor Pass Indic 2 Pl · χορτάζω</p> <p><i>main verb (coordinate with ἐφάγετε)</i></p> <p>→ constative aorist (satisfaction reached)</p> <p>χορτάζω: 'fill to satisfaction'; from χόρτος ('grass, fodder'); used both of animals being fed and human satiation; the Beatitude of hunger (Matt 5:6) uses the future passive χορτασθήσονται.</p>

27 ἐργάζεσθε μὴ τὴν βρῶσιν τὴν ἀπολλυμένην, ἀλλὰ τὴν βρῶσιν τὴν μένουσαν εἰς ζωὴν αἰώνιον, ἣν ὁ υἱὸς τοῦ ἀνθρώπου ὑμῖν δώσει· τοῦτον γὰρ ὁ πατὴρ ἐσφράγισεν, ὁ θεός.

'Do not work for the food that perishes, but for the food that endures to eternal life, which the Son of Man will give you; for it is he whom God the Father has sealed.'

COMMAND + PROMISE (THE DISCOURSE PROPER BEGINS) ASYNDETON The imperatives and the promise pivot the exchange from the past eating to the future gift. βρῶσις ('food, eating') contrasts the perishing and the abiding; ζωὴ αἰώνιος ('eternal life') is the Johannine summary of the ultimate good. The sealing (ἐσφράγισεν) of the Son by the Father denotes divine commissioning and authentication.

ἐργάζεσθε

work

Pres Mid Imper 2 Pl · ἐργάζομαι

main verb (command)

→ present imperative (ongoing exhortation)

ἐργάζομαι: 'work, labor'; the metaphor of 'working for food' picks up on v.28 where the crowd asks 'what must we do to work the works of God?'

μὴ

not

negation (prohibition with present imperative)

τὴν

the

Accusative

article

βρῶσιν

food

Accusative

direct object (first: perishing food)

βρῶσις: 'eating, food'; verbal noun from βιβρώσκω ('eat'); paired with ἀπόλλυμι ('perish') — ironically using the same verb as v.12 (μὴ τι ἀπόληται).

τὴν

the

Accusative

article (with participial modifier)

ἀπολλυμένην

that perishes

Pres Pass Ptcp Acc Sg Fem · ἀπόλλυμι

attributive participle (defining the perishing food)

ἀπόλλυμι: 'perish, be lost'; the present participle = ongoing process of perishing; contrast with μένουσαν below.

ἀλλὰ

but

strong adversative conjunction

τὴν

the

Accusative

article

βρῶσιν

food

Accusative

direct object (second: enduring food)

βρῶσις: 'food' (second occurrence — the abiding food).

τὴν

the

Accusative

article (with attributive participle)

μένουσαν

that endures

Pres Act Ptcp Acc Sg Fem · μένω

attributive participle

μένω: 'remain, abide, endure'; the Johannine verb par excellence for eternal, unshakeable relationship (15:4–10; 1 John 2:27).

εἰς

to

preposition + accusative (direction/result)

ζωήν

life

Accusative

object of εἰς

ζωή: 'life'; Johannine key term (36× in John); with αἰώνιος, 'eternal life,' the primary theological gift.

αἰώνιον

eternal

Accusative

attributive adjective

αἰώνιος: 'eternal, age-long'; from αἰών ('age'); not merely unending duration but participation in the life of the age to come.

ἣν

which

Accusative

relative pronoun (direct object of δώσει)

ὁ

the

Nominative

article (with subject)

υἱός

Son

Nominative

subject of δώσει

υἱός: 'Son'; the Johannine title ὁ υἱός τοῦ ἀνθρώπου is the primary self-designation of Jesus in the Gospels.

τοῦ

of the

Genitive

article

ἀνθρώπου

man

Genitive

genitive (ὁ υἱός τοῦ ἀνθρώπου = 'the Son of Man')

ἄνθρωπος: 'human being'; ὁ υἱός τοῦ ἀνθρώπου evokes Dan 7:13–14 — the heavenly figure who receives dominion; in John it is associated especially with the descent/ascent and the cross (3:13–14; 6:53, 62; 8:28; 12:23; 13:31).

ὕμῃν

to you

Dative

dative indirect object

δώσει

will give

Fut Act Indic 3 Sg · δίδωμι

verb in relative clause (promise)

→ predictive future

δίδωμι: 'give'; the giving of eternal life is the Son's mission in John (3:16; 6:37–40; 10:28; 17:2).

τοῦτον

him

Accusative

direct object (demonstrative, proleptic: referring to ὁ υἱός τοῦ ἀνθρώπου)

γάρ

for

explanatory/causal conjunction

ὁ

the

Nominative

article (with subject)

πατήρ

Father

Nominative

subject of ἐσφράγισεν

πατήρ: 'Father'; the Johannine dominant title for God (118x in John).

ἐσφράγισεν

has sealed

Aor Act Indic 3 Sg · σφραγίζω

main verb (grounding clause)

→ **constative aorist (completed act of commissioning)**

σφραγίζω: 'seal, set a seal on'; the sealing of the Son by the Father = divine authentication/commissioning; the aorist looks back to the incarnation / baptism (cf. 1:33; 3:33-34).

ὁ

the

Nominative

article (appositive to πατήρ)

θεός

God

Nominative

appositive nominative (God = the Father)

θεός: 'God'; the appositive ὁ θεός identifies the Father as God, distinguishing the persons.

28 Εἶπον οὖν πρὸς αὐτόν· Τί ποιῶμεν ἵνα ἐργαζώμεθα τὰ ἔργα τοῦ θεοῦ;

So they said to him, 'What must we do to work the works of God?'

QUESTION (SEEKING A WORKS-BASED PROGRAM) οὖν The crowd misunderstands Jesus' metaphor of 'working for food': they hear a call to works-righteousness and ask what deeds God requires. Jesus' answer (v.29) reframes work as trust.

Εἶπον

They said

Aor Act Indic 3 Pl · λέγω

main verb

→ **constative aorist**

οὖν

therefore

inferential particle

πρὸς

to

preposition + accusative (direction of address)

αὐτόν

him

Accusative

object of πρὸς

<p>τί What Accusative <i>interrogative pronoun (direct object of ποιῶμεν)</i></p>	<p>ποιῶμεν must we do Pres Act Subj 1 Pl · ποιέω <i>deliberative subjunctive (indirect question via τί)</i> → deliberative present subjunctive ποιέω: 'do, make!'</p>	<p>ἵνα so that <i>purpose conjunction</i></p>	<p>ἐργαζώμεθα we may work Pres Mid Subj 1 Pl · ἐργάζομαι <i>verb in purpose clause</i> → present subjunctive (ongoing endeavor) ἐργάζομαι: 'work, labor'; the crowd picks up the verb from v.27 and applies it to moral performance.</p>
<p>τὰ the Accusative <i>article</i></p>	<p>ἔργα works Accusative <i>direct object</i> ἔργον: 'work, deed'; τὰ ἔργα τοῦ θεοῦ = 'the works God requires'; Jesus will reinterpret it as a single act of faith.</p>	<p>τοῦ of Genitive <i>article</i></p>	<p>θεοῦ God Genitive <i>genitive of origin/subjective (works that God prescribes)</i></p>

29 ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς· Τοῦτό ἐστιν τὸ ἔργον τοῦ θεοῦ, ἵνα πιστεύητε εἰς ὃν ἀπέστειλεν ἐκεῖνος.

Jesus answered and said to them, 'This is the work of God, that you believe in him whom he has sent.'

ANSWER (FAITH = THE ONE WORK) ASYNDETON The single plural 'works' is collapsed into a single 'work': πιστεύειν εἰς ὃν ἀπέστειλεν ἐκεῖνος — 'believing into the one whom he sent.' The ἵνα clause is expegetical. This is the Johannine summary of salvation: faith is the work that appropriates God's gift.

ἀπεκρίθη

answered

Aor Pass Indic 3 Sg · ἀποκρίνομαι

main verb

→ constative aorist

ὁ

the

Nominative

article

Ἰησοῦς

Jesus

Nominative

subject

καὶ

and

coordinating conjunction (Semitic idiom with ἀπεκρίθη)

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (Semitic double verb)

→ constative aorist

αὐτοῖς

to them

Dative

dative indirect object

Τοῦτό

This

Nominative

demonstrative subject (cataphoric: 'this = what follows')

ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

copula

→ present (definitional identification)

τὸ

the

Nominative

article (with predicate nominative)

ἔργον

work

Nominative

predicate nominative

ἔργον: 'work, deed'; now singular — faith is the single encompassing 'work.'

τοῦ

of

Genitive

article

θεοῦ

God

Genitive

genitive of origin/reference ('the work God requires/commissions')

ἵνα

that

epexegetical ἵνα (defining 'the work')

ἵνα: here not purpose but content — 'the work consists in this: that you believe'; epexegetical ἵνα is characteristic of John.

πιστεύητε

you believe

Pres Act Subj 2 Pl · πιστεύω

verb in epexegetical ἵνα clause

→ present subjunctive (ongoing, sustained faith)

πιστεύω: 'believe, trust'; with εἰς + accusative = 'believe into' (personal, relational trust, not merely propositional assent); εἰς ὃν ἀπέστειλεν = 'into him whom he has sent.'

εἰς

in

preposition + accusative (direction of faith: 'believe into')

εἰς: with πιστεύω, the characteristic Johannine construction (πιστεύειν εἰς): faith directed toward a person.

ὃν

whom

Accusative

relative pronoun (object of εἰς)

ἀπέστειλεν

he has sent

Aor Act Indic 3 Sg · ἀποστέλλω

verb in relative clause

→ constative aorist (the sending of the Son)

ἀποστέλλω: 'send with a commission';
ἐκεῖνος is the Father; 'the one whom he
sent' is the Johannine mission formula
(3:17, 34; 5:38; 6:29; 7:29; etc.).

ἐκεῖνος

he

Nominative

*demonstrative pronoun (emphatic: 'that one' =
the Father)*

ἐκεῖνος: 'that one'; in John often refers to
the Father or to Jesus with emphasis (5:37;
6:29; 7:11; 8:42; 14:26; 15:26; 16:8, 13, 14).

30 Εἶπον οὖν αὐτῷ· τί οὖν ποιεῖς σὺ σημεῖον, ἵνα ἴδωμεν καὶ πιστεύσωμέν σοι; τί ἐργάζῃ;

So they said to him, 'What sign do you do, so that we may see and believe you? What work do you perform?'

DEMAND FOR A SIGN (IRONY: THEY JUST WITNESSED THE FEEDING) οὖν The crowd demands a sign as the basis for belief — despite having just witnessed the feeding of five thousand (v.2). The irony is Johannine: they saw signs but did not perceive them as signs (v.26). Their demand sets up the manna comparison of vv.31–33.

Εἶπον

they said

Aor Act Indic 3 Pl · λέγω

main verb

→ constative aorist

οὖν

therefore

inferential particle

αὐτῷ

to him

Dative

dative indirect object

τί

What

Accusative

interrogative pronoun (direct object of ποιεῖς)

οὖν

then

inferential/transitional particle (within question)

ποιεῖς

do you do

Pres Act Indic 2 Sg · ποιέω

main verb (question)

→ present (demanding immediate action)

ποιέω: 'do, make'; ποιεῖν σημεῖον =
'perform a sign.'

σύ

you

Nominative

emphatic subject pronoun

σημεῖον

sign

Accusative

direct object

σημεῖον: 'sign!'; the crowd ironically
demands what they just received.

ἵνα

so that

purpose conjunction

ἴδωμεν

we may see

Aor Act Subj 1 Pl · ὁράω

verb in purpose clause

→ constative aorist subjunctive

ὁράω: 'see.'

καὶ

and

coordinating conjunction

πιστεύσωμέν

believe

Aor Act Subj 1 Pl · πιστεύω

verb in purpose clause (coordinate with ἴδωμεν)

→ constative aorist subjunctive

πιστεύω: 'believe'; note πιστεύσωμέν σοι
(*'believe you'*) — dative of person, not εἰς as
in v.29; here more *'believe your claim.'*

σοι

you

Dative

dative object of πιστεύσωμέν

τί

what

Accusative

interrogative pronoun (second question)

ἐργάζη

do you work

Pres Mid Indic 2 Sg · ἐργάζομαι

main verb (second question, parallel to ποιεῖς)

→ present (demanding performance)

ἐργάζομαι: 'work, perform'; echoes v.28's
'work the works of God.'

31 οἱ πατέρες ἡμῶν τὸ μάννα ἔφαγον ἐν τῇ ἐρήμῳ, καθὼς ἔστιν γεγραμμένον· Ἄρτον ἐκ τοῦ οὐρανοῦ ἔδωκεν αὐτοῖς φαγεῖν.

'Our fathers ate the manna in the wilderness, as it is written: "He gave them bread from heaven to eat."

SCRIPTURAL PRECEDENT (THE MANNA ARGUMENT) ASYNDETON The crowd cites the manna typology from Ps 78:24 (LXX 77:24) / Neh 9:15 / Exod 16 as the paradigm Moses set: God gave bread from heaven. The implicit demand is: can Jesus match or surpass Moses? The whole Bread of Life discourse is an extended scriptural homily on this text.

οἱ

the

Nominative

article (with subject)

πατέρες

fathers

Nominative

subject

πατήρ: 'father, ancestor'; οἱ πατέρες ἡμῶν = 'our ancestors in the wilderness.'

ἡμῶν

our

Genitive

genitive of possession

τὸ

the

Accusative

article

μάννα

manna

Accusative

direct object

μάννα: indeclinable; Hebrew מן from מה מה ('what is it?', Exod 16:15); the miraculous bread in the wilderness; Ps 78:24–25 LXX calls it ἄρτον οὐράνιον / ἄρτον ἀγγέλων.

ἔφαγον

ate

Aor Act Indic 3 Pl · ἐσθίω

main verb

→ constative aorist (historical fact)

ἐσθίω: 'eat.'

ἐν

in

preposition + dative (location)

τῇ

the

Dative

article

ἐρήμῳ

wilderness

Dative

dative of location

ἐρημος: 'desert, wilderness'; the Sinai wilderness where the Exodus generation wandered for forty years.

καθώς

as

comparative conjunction (introducing scripture citation)

ἐστιν

it is

Pres Act Indic 3 Sg · εἰμί

auxiliary in citation formula

→ present (standing record)

γεγραμμένον

written

Perf Pass Ptcp Nom Sg Neut · γράφω

perfect passive participle (with ἐστιν: periphrastic perfect = 'it stands written')

γράφω: 'write'; καθώς ἐστιν γεγραμμένον = 'as it stands written'; intensive perfect = the permanent, authoritative record of Scripture.

Ἄρτον

Bread

Accusative

direct object of ἔδωκεν (in the citation)

ἄρτος: 'bread'; the cited text: 'bread from heaven he gave them to eat'; cf. Ps 78:24; Neh 9:15.

ἐκ

from

preposition + genitive (source)

τοῦ

the

Genitive

article

οὐρανοῦ

heaven

Genitive

genitive of source

οὐρανός: 'heaven, sky'; the spatial source of the heavenly bread, the key term Jesus will redefine in vv.32–33 (ὁ ἀληθινὸς ἄρτος ἐκ τοῦ οὐρανοῦ).

ἔδωκεν

he gave

Aor Act Indic 3 Sg · δίδωμι

main verb of citation

→ constative aorist (historical giving of manna)

δίδωμι: 'give'; in the citation 'he' is Moses / God — Jesus will clarify it was the Father, not Moses.

αὐτοῖς

them

Dative

dative indirect object

φαγεῖν

to eat

Aor Act Inf · ἐσθίω

complementary infinitive (purpose: gave to eat)

→ constative aorist infinitive

ἐσθίω: 'eat' (suppletive aorist infinitive φαγεῖν).

32 εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς· Ἀμὴν ἀμὴν λέγω ὑμῖν, οὐ Μωϋσῆς δέδωκεν ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ, ἀλλ' ὁ πατήρ μου δίδωσιν ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ τὸν ἀληθινόν·

Jesus then said to them, 'Truly, truly, I say to you, it was not Moses who gave you the bread from heaven, but it is my Father who gives you the true bread from heaven.'

CORRECTIVE EXEGESIS (THE TEXT RE-READ) οὖν Jesus corrects the crowd's exegesis on two points: (1) the subject — not Moses but the Father; (2) the tense — not the past perfect δέδωκεν ('has given') pointing to Moses, but the present δίδωσιν ('gives'), pointing to the ongoing gift of the true bread. ἀληθινός ('true, genuine, real') is Johannine: contrasting the type with the antitype.

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb

→ constative aorist

οὖν

then

inferential particle

αὐτοῖς

to them

Dative

dative indirect object

ὁ

the

Nominative

article

Ἰησοῦς

Jesus

Nominative

subject

Ἀμὴν

Truly

solemn affirmation (first amen)

ἀμὴν

truly

solemn affirmation (second amen)

λέγω

I say

Pres Act Indic 1 Sg · λέγω

performative verb

→ performative present

ὑμῖν

to you

Dative
dative indirect object

οὐ

not

negation

Μωϋσῆς

Moses

Nominative
subject (fronted for contrast)

Μωϋσῆς: Moses; the lawgiver and mediator of the Exodus; the crowd's citation attributed the bread to Moses — Jesus denies this.

δέδωκεν

gave

Perf Act Indic 3 Sg · δίδωμι
verb (denied claim: 'Moses has given')

→ intensive perfect (prior act with continuing result — the crowd's implicit claim)

δίδωμι: 'give'; the perfect tense here echoes the crowd's appeal to a settled precedent in Moses.

ὑμῖν

you

Dative
dative indirect object

τὸν

the

Accusative
article

ἄρτον

bread

Accusative
direct object

ἐκ

from

preposition + genitive (source)

τοῦ

the

Genitive
article

οὐρανοῦ

heaven

Genitive
genitive of source

ἀλλ'

but

strong adversative (correcting the subject)

ὁ

the

Nominative
article (with subject)

πατήρ

Father

Nominative
subject (the true giver, contrasted with Moses)

πατήρ: 'Father'; God the Father is the true source of the bread from heaven.

μου

my

Genitive
genitive of relationship (ὁ πατήρ μου = 'my Father')

The possessive μου distinguishes Jesus' unique filial relationship with God from Israel's general covenant sonship.

δίδωσιν

gives

Pres Act Indic 3 Sg · δίδωμι
main verb

→ gnomic/tential present (ongoing, continuous giving)

δίδωμι: 'give'; the present tense (contrast perfect δέδωκεν) stresses the ongoing gift in the present moment.

ὑμῖν

you

Dative
dative indirect object

τὸν

the

Accusative

article

ἄρτον

bread

Accusative

direct object

ἐκ

from

preposition + genitive (source)

τοῦ

the

Genitive

article

οὐρανοῦ

heaven

Genitive

genitive of source

τὸν

the

Accusative

article (with attributive adjective)

ἀληθινόν

true

Accusative

attributive adjective (predicate: the true/real bread)

ἀληθινός: 'true, genuine, real' (as opposed to the shadow/type); Johannine favorite for the eschatological reality that fulfills the OT type (cf. 1:9; 4:23; 6:32; 15:1; 17:3; 19:35; Rev 3:7; 6:10).

33 ὁ γὰρ ἄρτος τοῦ θεοῦ ἐστὶν ὁ καταβαίνων ἐκ τοῦ οὐρανοῦ καὶ ζωὴν διδούς τῷ κόσμῳ.

'For the bread of God is he who comes down from heaven and gives life to the world.'

EXPLANATION (DEFINING THE TRUE BREAD) **γάρ** The articular participle ὁ καταβαίνων ('the one coming down') now personalizes the bread: the bread of God is not a substance but a person who descends from heaven and gives life to the world. The crowd's request in v.34 shows they still hear it as metaphor for substance.

ὁ

the

Nominative

article (with subject)

γάρ

for

explanatory conjunction

ἄρτος

bread

Nominative

subject

τοῦ

of

Genitive

article

θεοῦ

God

Genitive

genitive of source/origin

θεός: 'God'; ὁ ἄρτος τοῦ θεοῦ = 'the bread that belongs to / comes from God.'

ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

copula

→ present (definitional)

ὁ

he who

Nominative

article (substantive participle)

καταβαίνων

comes down

Pres Act Ptcp Nom Sg Masc · καταβαίνω

substantival participle (predicate nominative: the bread = the one who descends)

καταβαίνω: 'come down, descend'; the descent-ascent motif is central to Johannine Christology (3:13; 6:33, 38, 41, 42, 50, 51, 58, 62).

ἐκ

from

preposition + genitive (source)

τοῦ

the

Genitive

article

οὐρανοῦ

heaven

Genitive

genitive of source

οὐρανός: 'heaven'; the spatial origin emphasizes pre-existence and divine origin.

καί

and

coordinating conjunction

ζωήν

life

Accusative

direct object of διδούς

ζωή: 'life'; the gift the bread-person imparts.

διδούς

giving

Pres Act Ptcp Nom Sg Masc · δίδωμι

attributive/predicative participle (coordinate with καταβαίνων: 'the one who comes down and gives')

δίδωμι: 'give'; the second participial attribute of the divine bread: descending + life-giving.

τῷ

to the

Dative

article

κόσμῳ

world

Dative

dative indirect object (universal scope)

κόσμος: 'world'; the universal scope of the gift (cf. 3:16); not just Israel but the world.

34 Εἶπον οὖν πρὸς αὐτόν· Κύριε, πάντοτε δὸς ἡμῖν τὸν ἄρτον τοῦτον.

So they said to him, 'Lord, give us this bread always!'

REQUEST (STILL MISUNDERSTANDING — THE SAMARITAN WOMAN PATTERN) οὖν The crowd's request mirrors the Samaritan woman's request for the living water (4:15): they hear a material supply, not a person. Their use of Κύριε ('Lord') here is probably polite address ('Sir'), not the full theological confession. Jesus' response in v.35 makes the identification explicit.

<p>Εἶπον they said</p> <p>Aor Act Indic 3 Pl · λέγω main verb</p> <p>→ constative aorist</p>	<p>οὖν therefore</p> <p>inferential particle</p>	<p>πρὸς to</p> <p>preposition + accusative (direction of address)</p>	<p>αὐτόν him</p> <p>Accusative object of πρὸς</p>
<p>Κύριε Lord</p> <p>Vocative vocative (address)</p> <p>κύριος: 'Lord, sir'; the vocative Κύριε can range from polite address to full confessional acknowledgment; here probably the former.</p>	<p>πάντοτε always</p> <p>temporal adverb (distributive: at every time)</p> <p>πάντοτε: 'always, at all times'; they want a permanent supply.</p>	<p>δὸς give</p> <p>Aor Act Imper 2 Sg · δίδωμι main verb (imperative request)</p> <p>→ constative aorist imperative (decisive request)</p> <p>δίδωμι: 'give'; the aorist imperative = a definite request.</p>	<p>ἡμῖν us</p> <p>Dative dative indirect object</p>
<p>τὸν this</p> <p>Accusative article (with demonstrative force before τοῦτον)</p>	<p>ἄρτον bread</p> <p>Accusative direct object</p>	<p>τοῦτον this</p> <p>Accusative demonstrative adjective (attributive: 'this bread')</p> <p>οὗτος: 'this'; they request the bread Jesus has described; they still think of it as a substance.</p>	

35 Εἶπεν αὐτοῖς ὁ Ἰησοῦς· Ἐγὼ εἰμι ὁ ἄρτος τῆς ζωῆς· ὁ ἐρχόμενος πρὸς με οὐ μὴ πεινάσῃ, καὶ ὁ πιστεύων εἰς ἐμέ οὐ μὴ διψήσῃ πώποτε.

Jesus said to them, 'I am the bread of life; whoever comes to me shall not hunger, and whoever believes in me shall never thirst.'

FIRST 'I AM' BREAD-OF-LIFE SAYING ASYNDETON The first ἐγὼ εἰμι ὁ ἄρτος τῆς ζωῆς saying (vv.35, 48 form an inclusio). The double promise — no hunger + no thirst — unites two OT hunger-thirst motifs (bread and water) in the single gift of faith. The double οὐ μὴ + aorist subjunctive is the strongest negative in Greek.

<p>Ἔειπεν said Aor Act Indic 3 Sg · λέγω <i>main verb</i> → constative aorist</p>	<p>αὐτοῖς to them Dative <i>dative indirect object</i></p>	<p>ὁ the Nominative <i>article</i></p>	<p>Ἰησοῦς Jesus Nominative <i>subject</i></p>
<p>Ἐγὼ I Nominative <i>emphatic subject pronoun</i> ἐγὼ: the emphatic first-person pronoun; in the ἐγὼ εἰμι + predicate form, Jesus identifies himself with the predicate noun.</p>	<p>εἰμι am Pres Act Indic 1 Sg · εἰμί <i>copula ('I am the bread of life')</i> → present (self-identification) εἰμί: 'I am!'; ἐγὼ εἰμι ὁ ἄρτος τῆς ζωῆς is the first of the seven 'I am' sayings with a predicate nominative in John (6:35; 8:12; 10:7, 11; 11:25; 14:6; 15:1); the predicate nominative ὁ ἄρτος τῆς ζωῆς identifies Jesus with the heavenly bread just described.</p>	<p>ὁ the Nominative <i>article (with predicate nominative)</i></p>	<p>ἄρτος bread Nominative <i>predicate nominative</i> ἄρτος: 'bread'; with τῆς ζωῆς = 'the bread of life! i.e., the bread that is life and gives life.'</p>

τῆς

of

Genitive

article

ζωῆς

life

Genitive

genitive of content/definition ('bread that consists in life')

ζωή: 'life'; ζωή is a genitive of definition or product — the bread whose nature and result is life.

ὅ

whoever

Nominative

article (substantive participle, generalizing: 'the one who')

ἐρχόμενος

comes

Pres Mid Ptcp Nom Sg Masc · ἐρχομαι

substantival participle (subject of πεινάση: 'whoever comes')

ἐρχομαι: 'come'; 'coming to Jesus' is synonymous with 'believing in him' (v.37; 7:37–38).

πρός

to

preposition + accusative (direction of movement)

με

me

Accusative

object of πρὸς

οὐ

never

negation (first of the double negative οὐ μή)

μή

not

negation (second of double negative: strongest Greek negation)

μή: with οὐ + aorist subjunctive, the strongest denial possible in Greek: 'shall absolutely not.'

πεινάση

hunger

Aor Act Subj 3 Sg · πεινάω

verb in prohibition (οὐ μή + aorist subjunctive)

→ constative aorist subjunctive (emphatic negation)

πεινάω: 'hunger, be hungry'; the aorist subjunctive after οὐ μή = emphatic future denial.

καὶ

and

coordinating conjunction

ὅ

whoever

Nominative

article (substantive participle)

πιστεύων

believes

Pres Act Ptcp Nom Sg Masc · πιστεύω

substantival participle (subject of διψήσει: 'whoever believes')

πιστεύω: 'believe'; faith in Jesus is parallel to 'coming to him' — they are synonymous acts of trust.

εἰς

in

preposition + accusative (direction of faith)

ἐμέ

me

Accusative

object of εἰς (direct personal faith-object)

ἐμέ: emphatic form of με; 'in me' — the person of Jesus is the object of saving faith.

οὐ

never

negation (double negative οὐ μή)

μή

not

negation (second of double)

διψήσει

thirst

Fut Act Indic 3 Sg · διψάω

main verb (future indicative after οὐ μή — also emphatic)

→ future indicative (emphatic denial)

διψάω: 'thirst, be thirsty'; 'never thirst' — the living water of 4:14 and the bread of life converge: faith satisfies every hunger and thirst.

πώποτε

ever

temporal adverb (with negation: 'never at any time')

πώποτε: 'at any time, ever'; with negation = 'never at any time, never ever'; heightens the absolute character of the promise.

36 ἀλλ' εἶπον ὑμῖν ὅτι καὶ ἐωράκατέ με καὶ οὐ πιστεύετε.

'But I said to you that you have seen me and yet do not believe!'

REBUKE (SEEING WITHOUT BELIEVING) **ἀλλά** Jesus refers to a prior saying (possibly now lost, or a general 'I have said' = 'it is the case'). The perfect ἐωράκατέ ('you have seen') stresses the completed, permanent fact of their eyewitness — making their unbelief all the more culpable. This is the Johannine seeing-but-not-believing motif (2:23–25; 6:2, 26).

ἀλλ'

but

strong adversative conjunction

εἶπον

I said

Aor Act Indic 1 Sg · λέγω

main verb

→ constative aorist (reference to a prior statement)

λέγω/εἶπον: 'say/said'; the aorist 1st singular εἶπον — Jesus refers to a prior declaration.

ὑμῖν

to you

Dative

dative indirect object

ὅτι

that

conjunction (content clause of εἶπον)

καὶ

even

adverbial καί (emphatic: 'even, though')

ἐώρακάτε

you have seen

Perf Act Indic 2 Pl · ὁράω

main verb in ὅτι clause

→ intensive perfect (you have seen and the fact stands; eyewitness that abides)

ὁράω: 'see!'; perfect ἐώρακατε = you have seen (me) and that fact stands — making unbelief culpable.

με

me

Accusative

direct object

καὶ

and yet

adversative καί (concessive: 'and yet, but')

καί: adversative/concessive in context: 'even having seen, and yet not believing!'

οὐ

not

negation

πιστεύετε

you believe

Pres Act Indic 2 Pl · πιστεύω

main verb (present indicative: ongoing unbelief)

→ progressive present (continuing state of unbelief)

πιστεύω: 'believe!'; the present tense depicts an ongoing, stubborn refusal to believe.

37 Πᾶν ὃ δίδωσίν μοι ὁ πατήρ πρὸς με ἦξει, καὶ τὸν ἐρχόμενον πρὸς με οὐ μὴ ἐκβάλω ἔξω·

'All that the Father gives me will come to me, and whoever comes to me I will never cast out!'

PROMISE (DIVINE SOVEREIGNTY + ABSOLUTE WELCOME) ASYNDETON Two complementary affirmations: (1) the Father's sovereign giving ensures that all he gives to the Son will come (Πᾶν ὃ ... ἦξει — divine determinism from the Father's side); (2) the Son's absolute welcome ensures that none who comes will be rejected (οὐ μὴ + aorist subjunctive — openness from the Son's side). These two truths bracket all that follows.

Πᾶν

All

Nominative

subject (neuter singular collective: 'everything / all that')

πᾶς: 'all, every'; neuter singular Πᾶν ὁ is a collective singular = 'everything that' / 'all that'; the collective neuter encompasses all believers given by the Father.

ὁ

that

Nominative

relative pronoun (subject of δίδωσίν, neuter to match Πᾶν)

δίδωσίν

gives

Pres Act Indic 3 Sg · δίδωμι

verb in relative clause

→ *gnomic present (habitual divine giving)*

δίδωμι: 'give'; 'giving' here is the Father's eternal election/gift of people to the Son.

μοι

me

Dative

dative indirect object

ὁ

the

Nominative

article

πατήρ

Father

Nominative

subject of δίδωσίν

πρός

to

preposition + accusative (direction)

με

me

Accusative

object of πρὸς

ἔξει

will come

Fut Act Indic 3 Sg · ἔκω

main verb (apodosis: certain future)

→ *predictive future (divine certainty)*

ἔκω: 'have come, come'; the future ἔξει = 'will come'; the certainty is absolute — all whom the Father gives will come.

καί

and

coordinating conjunction (introducing the second promise)

τόν

the one

Accusative

article (substantive participle, direct object of ἐκβάλω)

ἐρχόμενον

coming

Pres Mid Ptcp Acc Sg Masc · ἔρχομαι

substantival participle (direct object: 'whoever comes')

ἔρχομαι: 'come'; τὸν ἐρχόμενον πρὸς με = 'the one who comes to me' — i.e., every believer.

πρός

to

preposition + accusative

με

me

Accusative

object of πρὸς

οὐ

never

negation (double negative οὐ μή)

μή

not

negation (second of double)

ἐκβάλω

cast out

Aor Act Subj 1 Sg · ἐκβάλλω

verb (οὐ μή + aorist subjunctive: strongest negation)

→ constative aorist subjunctive (emphatic denial)

ἐκβάλλω: 'cast out, throw out, exclude';
ἐκβάλω ἔξω = 'cast out [to the] outside'; the
double-direction (ἐκ + ἔξω) is emphatic.

ἔξω

outside

adverb (directional complement to ἐκβάλω)

ἔξω: 'outside'; ἐκβάλλειν ἔξω = 'to throw
outside' (pleonastic for emphasis).

38 ὅτι καταβέβηκα ἀπὸ τοῦ οὐρανοῦ οὐχ ἵνα ποιῶ τὸ θέλημα τὸ ἐμόν, ἀλλὰ τὸ θέλημα τοῦ πέμψαντός με.

'For I have come down from heaven not to do my own will, but the will of him who sent me.'

GROUNDING (THE DESCENT IS MISSION) **ὅτι** The perfect καταβέβηκα ('I have come down and remain here') grounds the entire promise in the Son's mission. The two wills — his own (denied) and the Father's (affirmed) — are not opposed: the Son's will is to do the Father's will. The subordination is functional, not ontological.

ὅτι

for

causal conjunction (grounding the promise of v.37)

καταβέβηκα

I have come down

Perf Act Indic 1 Sg · καταβαίνω

main verb

→ intensive perfect (completed descent with abiding presence: 'I have come down and am here')

καταβαίνω: 'come down, descend!'; the
perfect stresses the permanent result of
the incarnation — he descended and is now
among them.

ἀπὸ

from

preposition + genitive (source/origin)

τοῦ

the

Genitive

article

οὐρανοῦ

heaven

Genitive

genitive of source

οὐχ

not

negation (before ἵνα: 'not in order to')

ἵνα

to

purpose conjunction (negative: 'not in order that')

ποιῶ

do

Pres Act Subj 1 Sg · ποιέω

verb in purpose clause (first: denied purpose)

→ present subjunctive (ongoing doing)

ποιέω: 'do, make!'

τὸ

the

Accusative

article

θέλημα

will

Accusative

direct object (denied: my own will)

θέλημα: 'will, desire'; from θέλω ('will, want'); ὁ ἐμόν = 'my own.'

τὸ

the

Accusative

article (attributive)

ἐμόν

my own

Accusative

attributive adjective (possessive: 'my own will')

ἐμός: emphatic possessive adjective (first person); stronger than μου.

ἀλλὰ

but

strong adversative conjunction

τὸ

the

Accusative

article (object of implied ποιῶ)

θέλημα

will

Accusative

direct object (affirmed: the Father's will)

τοῦ

of the one

Genitive

article (substantive participle)

πέμψαντός

who sent

Aor Act Ptcp Gen Sg Masc · πέμπω

substantival participle (genitive: 'of the one who sent me')

πέμπω: 'send'; synonymous with ἀποστέλλω in John (cf. v.29); the mission formula 'he who sent me' occurs 14x in John.

με

me

Accusative

direct object of πέμψαντος

39 τοῦτο δέ ἐστιν τὸ θέλημα τοῦ πέμψαντός με, ἵνα πᾶν ὃ δέδωκέν μοι μὴ ἀπολέσω ἐξ αὐτοῦ, ἀλλὰ ἀναστήσω αὐτὸ ἐν τῇ ἐσχάτῃ ἡμέρᾳ.

'And this is the will of him who sent me, that I should lose nothing of all that he has given me, but raise it up on the last day.'

SPECIFICATION OF THE FATHER'S WILL (PART ONE) **δέ** The Father's will has two parts: (1) the Son loses nothing of all given to him (μὴ ἀπολέσω — the verb of v.12 now theologically reapplied); (2) resurrection on the last day. The eschatological resurrection is stated four times in vv.39–40, 44, 54 — a repeated promise anchoring the whole discourse.

τοῦτο

this

Nominative

demonstrative subject (cataphoric: 'this = what follows')

δέ

and

continuative particle

ἐστιν

is

Pres Act Indic 3 Sg · εἰμί

copula

→ present (definitional)

τὸ

the

Nominative

article (with predicate nominative)

θέλημα

will

Nominative

predicate nominative

θέλημα: 'will' — the Father's will now specified.

τοῦ

of the one

Genitive

article (substantive participle)

πέμψαντός

who sent

Aor Act Ptcp Gen Sg Masc · πέμπω

substantival participle (genitive of the Father)

με

me

Accusative

object of πέμψαντος

ἵνα

that

exegetical ἵνα (defining the will)

πάν

all

Accusative

direct object (neuter collective: 'all that')

παῖς: neuter singular collective.

ὅ

that

Accusative

relative pronoun (object of δέδωκέν)

δέδωκέν

he has given

Perf Act Indic 3 Sg · δίδωμι

verb in relative clause

→ intensive perfect (the Father's gift stands as a permanent donation)

δίδωμι: 'give'; the perfect = 'all that he has given and the giving stands.'

μοι

me

Dative

dative indirect object

μή

not

negation (in the ἵνα clause)

ἀπολέσω

lose

Aor Act Subj 1 Sg · ἀπόλλυμι

verb in ἵνα clause (denied purpose: 'that I lose nothing')

→ constative aorist subjunctive

ἀπόλλυμι: 'lose, destroy'; the verb of v.12 (fragments) and v.27 (perishing food) now applied to persons; Jesus will lose none of the Father's gift (cf. 17:12; 18:9).

ἐξ

of

preposition + genitive (partitive: 'nothing from/of it')

αὐτοῦ

it

Genitive

genitive (partitive reference to the collective πάν ὁ)

ἀλλά

but

strong adversative (positive counterpart)

ἀναστήσω

raise up

Fut Act Indic 1 Sg · ἀνίστημι

main verb (future promise)

→ predictive future

ἀνίστημι: 'raise up, resurrect'; the future ἀναστήσω appears four times in vv.39–40, 44, 54 — the chapter's repeated eschatological promise.

αὐτό

it

Accusative

direct object (the neuter collective: all that the Father has given)

ἐν

on

preposition + dative (temporal: on the last day)

τῇ

the

Dative

article

ἐσχάτη

last

Dative

attributive adjective

ἐσχατος; 'last'; ἡ ἐσχάτη ἡμέρα = 'the last day'; a Johannine eschatological formula (6:39, 40, 44, 54; 11:24; 12:48), balancing the 'realized eschatology' of present possession of eternal life.

ἡμέρα

day

Dative

dative of time

ἡμέρα: 'day'; 'the last day' anchors John's realized eschatology in a final, bodily resurrection.

40 τοῦτο γάρ ἐστιν τὸ θέλημα τοῦ πατρὸς μου, ἵνα πᾶς ὁ θεωρῶν τὸν υἱὸν καὶ πιστεύων εἰς αὐτὸν ἔχη ζωὴν αἰώνιον, καὶ ἀναστήσω αὐτὸν ἐγὼ ἐν τῇ ἐσχάτῃ ἡμέρᾳ.

'For this is the will of my Father, that everyone who looks on the Son and believes in him should have eternal life, and I myself will raise him up on the last day.'

SPECIFICATION OF THE FATHER'S WILL (PART TWO — FROM COLLECTIVE TO INDIVIDUAL) γάρ The focus shifts from the collective Πᾶν ὁ (v.39) to the individual πᾶς ὁ ('everyone who'): the gift of eternal life is universally available to every individual believer. The two conditions — θεωρῶν ('beholding') and πιστεύων ('believing') — are complementary: sight must move to faith. The emphatic ἐγὼ ('I myself') stresses the Son's personal guarantee.

τοῦτο

this

Nominative

demonstrative subject

γάρ

for

explanatory conjunction

ἐστιν

is

Pres Act Indic 3 Sg · εἰμί

copula

→ present (definitional)

τὸ

the

Nominative

article

θέλημα

will

Nominative

predicate nominative

τοῦ

of the

Genitive

article

πατρός

Father

Genitive

genitive of possession

μου

my

Genitive

genitive of relationship (ὁ πατήρ μου)

ἵνα

that

exegetical ἵνα

πᾶς

everyone

Nominative

subject (universal: 'every one who')

πᾶς: 'all, every'; πᾶς ὁ + participle = 'everyone who'; now individual rather than collective.

ὁ

the one

Nominative

article (substantive participle)

θεωρῶν

who looks

Pres Act Ptcp Nom Sg Masc · θεωρέω

substantival participle (first condition: beholding the Son)

θεωρέω: 'behold, observe attentively'; deliberate seeing, not casual glance.

τὸν

the

Accusative

article

υἱὸν

Son

Accusative

direct object of θεωρῶν

υἱός: 'Son'; ὁ υἱός = the Son of God.

καὶ

and

coordinating conjunction (connecting the two conditions)

πιστεύων

believes

Pres Act Ptcp Nom Sg Masc · πιστεύω

substantival participle (second condition: believing in him)

πιστεύω: 'believe'; faith is the necessary sequel to beholding.

εἰς

in

preposition + accusative (direction of faith)

αὐτὸν

him

Accusative

object of εἰς (the Son)

ἔχη

may have

Pres Act Subj 3 Sg · ἔχω

verb in ἵνα clause (gift of eternal life)

→ present subjunctive (ongoing possession)

ἔχω: 'have, possess'; the present subjunctive ἔχη = continuous having/possessing — eternal life as a present possession.

ζωήν

life

Accusative

direct object

<p>αἰώνιον eternal Accusative <i>attributive adjective</i> αἰώνιος: 'eternal'; see v.27.</p>	<p>καὶ and <i>coordinating conjunction</i></p>	<p>ἀναστήσω I will raise up Fut Act Indic 1 Sg · ἀνίστημι <i>main verb (second promise: bodily resurrection)</i> → predictive future ἀνίστημι: 'raise up!'; third of the four occurrences of this promise.</p>	<p>αὐτὸν him Accusative <i>direct object (individual: 'him,' i.e., each believer)</i></p>
<p>ἐγὼ I myself Nominative <i>emphatic subject pronoun</i> ἐγώ: emphatic; 'I myself will raise him' – the Son personally guarantees the resurrection.</p>	<p>ἐν on <i>preposition + dative (temporal)</i></p>	<p>τῇ the Dative <i>article</i></p>	<p>ἐσχάτη last Dative <i>attributive adjective</i></p>
<p>ἡμέρα day Dative <i>dative of time</i> ἡμέρα: 'day'; see v.39.</p>			

41 Ἐγόγγυζον οὖν οἱ Ἰουδαῖοι περὶ αὐτοῦ ὅτι εἶπεν· Ἐγὼ εἰμι ὁ ἄρτος ὁ καταβάς ἐκ τοῦ οὐρανοῦ·

So the Jews were grumbling about him, because he said, 'I am the bread that came down from heaven.'

OPPOSITION (THE GRUMBLING BEGINS) οὖν ἐγόγγυζον ('were grumbling') is the LXX vocabulary of Israel's wilderness grumbling (γογγύζω in Exod 16:2, 7–9 — the manna chapters). The use is deliberately typological: as Israel grumbled against Moses and God, so these 'Jews' grumble against Jesus. The grumbling is directed at the descent claim.

Ἐγόγγυζον

were grumbling

Imperf Act Indic 3 Pl · γογγύζω

main verb

→ progressive imperfect (ongoing, escalating murmur)

γογγύζω: 'grumble, murmur';
onomatopoetic; deliberate LXX allusion to
Israel's murmuring in Exod 16:2, 7–9
(γογγύζω); also Num 11:1; 14:2.

οὖν

therefore

inferential particle (the grumbling is consequent
on Jesus' claim)

οἱ

the

Nominative

article (with subject)

Ἰουδαῖοι

Jews

Nominative

subject

Ἰουδαῖος: 'Jew/Judean'; in John this label
often denotes those who oppose Jesus in
the synagogue/temple context (cf. 1:19;
5:10; 7:1; 9:18; etc.).

περὶ

about

preposition + genitive (reference: grumbling
about him)

αὐτοῦ

him

Genitive

genitive (object of περὶ)

ὅτι

because

causal conjunction (grounds the grumbling)

εἶπεν

he said

Aor Act Indic 3 Sg · λέγω

verb in causal clause (introducing the quoted
claim)

→ constative aorist

Ἐγώ

I

Nominative

emphatic subject pronoun

εἰμι

am

Pres Act Indic 1 Sg · εἰμί

copula

→ present (self-identification)

ὁ

the

Nominative

article (with predicate nominative)

ἄρτος

bread

Nominative

predicate nominative

ὁ

the one

Nominative

article (with attributive participle)

καταβάς

that came down

Aor Act Ptcp Nom Sg Masc · καταβαίνω

attributive participle (defining the bread as 'the
one that descended')

καταβαίνω: 'come down, descend!'; aorist
participle (vs. present ὁ καταβαίνων in
v.33) — the descent is now viewed as a
completed event (the incarnation).

ἐκ

from

preposition + genitive (source)

τοῦ

the

Genitive

article

οὐρανοῦ

heaven

Genitive

genitive of source

42 καὶ ἔλεγον· Οὐχ οὗτός ἐστιν Ἰησοῦς ὁ υἱὸς Ἰωσήφ, οὗ ἡμεῖς οἶδαμεν τὸν πατέρα καὶ τὴν μητέρα; πῶς νῦν λέγει ὅτι Ἐκ τοῦ οὐρανοῦ καταβέβηκα;

And they were saying, 'Is not this Jesus, the son of Joseph, whose father and mother we know? How does he now say, "I have come down from heaven"?'

OBJECTION (THE FAMILIAL SCANDAL) **καί** The grumbling becomes vocal: they appeal to his known parentage — the son of Joseph — as making the heavenly descent claim absurd. This is the Johannine form of the Synoptic 'offence' (σκάνδαλον; cf. Mark 6:3; Matt 13:55).

καὶ

and

coordinating conjunction

ἔλεγον

were saying

Imperf Act Indic 3 Pl · λέγω

main verb

→ progressive imperfect (continuing murmur)

Οὐχ

Is not

negative interrogative (expects affirmative)

οὗτός

this

Nominative

demonstrative subject

ἐστιν

is

Pres Act Indic 3 Sg · εἰμί

copula

→ present

Ἰησοῦς

Jesus

Nominative

predicate nominative

ὁ

the

Nominative

article (with appositive)

υἱὸς

son

Nominative

appositive nominative

Ἰωσήφ

Joseph

Genitive

genitive of relationship

Ἰωσήφ: indeclinable; Joseph; John never narrates the birth or virgin conception.

οὗ

whose

Genitive

relative pronoun (genitive of possession; head = Ἰωσήφ or Jesus)

ἡμεῖς

we

Nominative

emphatic subject

οἶδαμεν

know

Perf Act Indic 1 Pl · οἶδα

verb in relative clause

→ perfect functioning as present

οἶδα: 'know' (perfect stem used as present).

τὸν

the

Accusative

article

πατέρα

father

Accusative

direct object

καὶ

and

coordinating conjunction

τὴν

the

Accusative

article

μητέρα

mother

Accusative

direct object

μήτηρ: 'mother'; his mother (Mary) is also known to the crowd.

πῶς

how

interrogative adverb (manner — incredulity)

νῦν

now

temporal adverb

λέγει

does he say

Pres Act Indic 3 Sg · λέγω

main verb

→ present (ongoing claim)

ὅτι

that

conjunction (recitative: introducing the quoted claim)

Ἐκ

From

preposition + genitive (fronted for emphasis)

τοῦ

the

Genitive

article

οὐρανοῦ

heaven

Genitive

genitive of source (fronted)

καταβέβηκα

I have come down

Perf Act Indic 1 Sg · καταβαίνω

main verb (the scandalous claim quoted)

→ intensive perfect

καταβαίνω: 'descend.'

43 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς· Μὴ γογγύζετε μετ' ἀλλήλων.

Jesus answered and said to them, 'Do not grumble among yourselves!'

SILENCING THE MURMUR **ASYNDETON** Jesus addresses the γογγυσμός with a brief prohibition (μὴ γογγύζετε — stop grumbling), then redirects to the theological ground of divine drawing.

ἀπεκρίθη

answered

Aor Pass Indic 3 Sg · ἀποκρίνομαι

main verb

→ constative aorist

Ἰησοῦς

Jesus

Nominative

subject

καὶ

and

coordinating conjunction

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb

→ constative aorist

αὐτοῖς

to them

Dative

dative indirect object

Μὴ

Do not

negation (prohibition with present imperative)

γογγύζετε

grumble

Pres Act Imper 2 Pl · γογγύζω

main verb (prohibition: stop grumbling)

→ present imperative (μὴ + present = stop the ongoing action)

γογγύζω: 'grumble, murmur'; LXX Exod 16:2, 7–9 allusion (wilderness grumbling).

μετ'

among

preposition + genitive (reciprocal)

ἀλλήλων

one another

Genitive

genitive (reciprocal pronoun)

ἀλλήλων: 'one another, each other!'

44 οὐδείς δύναται ἔλθεῖν πρὸς με ἔὰν μὴ ὁ πατὴρ ὁ πέμψας με ἑλκύσῃ αὐτόν, κἀγὼ ἀναστήσω αὐτὸν ἐν τῇ ἑσχάτῃ ἡμέρᾳ.

'No one is able to come to me unless the Father who sent me draws him; and I will raise him up on the last day.'

DIVINE DRAWING (THEOLOGICAL GROUND OF INABILITY) ASYNDETON No one can come without the Father's drawing (ἑλκύσῃ); ἑλκύω ('draw, drag') implies an irresistible sovereign attraction (cf. 12:32). The fourth resurrection promise (κἀγὼ ἀναστήσω) is repeated with emphatic κἀγὼ.

<p>οὐδείς No one Nominative subject (universal negative) οὐδείς: 'no one, nobody.'</p>	<p>δύναται is able Pres Mid Indic 3 Sg · δύναμαι main verb → present (universal inability without grace) δύναμαι: 'be able, can.'</p>	<p>ἔλθεῖν to come Aor Act Inf · ἔρχομαι complementary infinitive</p>	<p>πρὸς to preposition + accusative</p>
<p>με me Accusative object of πρὸς</p>	<p>ἔὰν unless conditional conjunction (ἔὰν μὴ = unless)</p>	<p>μὴ not negation (exception)</p>	<p>ὁ the Nominative article</p>
<p>πατὴρ Father Nominative subject of ἑλκύσῃ</p>	<p>ὁ the one Nominative article (with attributive participle)</p>	<p>πέμψας who sent Aor Act Ptcp Nom Sg Masc · πέμπω attributive participle (describing the Father as Sender) πέμπω: 'send.'</p>	<p>με me Accusative object of πέμψας</p>

<p>ἐλκύση draws</p> <p>Aor Act Subj 3 Sg · ἐλκύω <i>verb in conditional clause</i></p> <p>→ constative aorist subjunctive</p> <p>ἐλκύω: 'draw, drag'; implies irresistible sovereign attraction (cf. 12:32; Jer 31:3 LXX).</p>	<p>αὐτόν him</p> <p>Accusative <i>direct object</i></p>	<p>καὶ ἐγώ and I</p> <p>Nominative <i>emphatic subject (crasis of καὶ ἐγώ)</i></p> <p>καὶ ἐγώ: crasis; emphatic 'and I myself!'</p>	<p>ἀναστήσω will raise up</p> <p>Fut Act Indic 1 Sg · ἀνίστημι <i>main verb (fourth resurrection promise)</i></p> <p>→ predictive future</p> <p>ἀνίστημι: 'raise up'; fourth of four occurrences in vv.39, 40, 44, 54.</p>
<p>αὐτόν him</p> <p>Accusative <i>direct object</i></p>	<p>ἐν on</p> <p><i>preposition + dative (temporal)</i></p>	<p>τῇ the</p> <p>Dative <i>article</i></p>	<p>ἐσχάτη last</p> <p>Dative <i>attributive adjective</i></p>
<p>ἡμέρα day</p> <p>Dative <i>dative of time</i></p> <p>ἡμέρα: 'day'; ἡ ἐσχάτη ἡμέρα: see v.39.</p>			

45 Ἔστιν γεγραμμένον ἐν τοῖς προφήταις· Καὶ ἔσονται πάντες διδασκτοὶ θεοῦ· πᾶς ὁ ἀκούσας παρὰ τοῦ πατρὸς καὶ μαθὼν ἔρχεται πρὸς με.

'It is written in the Prophets, "And they will all be taught by God." Everyone who has heard from the Father and has learned comes to me.'

SCRIPTURAL GROUNDING OF DIVINE DRAWING ASYNDETON Citation of Isa 54:13 (cf. Jer 31:33–34).

Jesus' exegesis: being 'taught by God' = hearing and learning from the Father = coming to the Son.

Those taught by God will necessarily come to Jesus.

Ἔστιν

It is

Pres Act Indic 3 Sg · εἰμί

auxiliary in periphrastic perfect (ἔστιν γεγραμμένον = 'it stands written')

→ present with perfect participle

γεγραμμένον

written

Perf Pass Ptcp Nom Sg Neut · γράφω

perfect passive participle (periphrastic perfect)

γράφω: 'write'; citation formula.

ἐν

in

preposition + dative (location of the text)

τοῖς

the

Dative

article

προφήταις

Prophets

Dative

dative (prophetic corpus section of the canon)

προφήτης: 'prophet'; the citation is from Isa 54:13 LXX.

καὶ

And

coordinating conjunction (opening of citation)

ἔσονται

will be

Fut Mid Indic 3 Pl · εἰμί

main verb of citation (prophetic future)

→ predictive future

πάντες

all

Nominative

subject of citation

διδακτοῖ

taught

Nominative

predicate adjective (verbal: 'those taught')

διδάκτος: 'taught'; from διδάσκω ('teach').

θεοῦ

by God

Genitive

genitive of agent

πᾶς

everyone

Nominative

subject (Jesus' application of the citation)

ὁ

the one

Nominative

article (substantive participles)

ἀκούσας

who has heard

Aor Act Ptcp Nom Sg Masc · ἀκούω

substantival participle (condition: having heard from the Father)

ἀκούω: 'hear, listen.'

παρὰ

from

preposition + genitive (source)

τοῦ

the

Genitive

article

πατρός

Father

Genitive

genitive of source

καὶ
and

coordinating conjunction

μαθὼν

has learned

Aor Act Ptcp Nom Sg Masc · μαθάνω
substantival participle (second condition: having learned)

μανθάνω: 'learn'; from the same root as μαθητής ('disciple').

ἔρχεται

comes

Pres Mid Indic 3 Sg · ἔρχομαι
main verb (apodosis: certain result)

→ gnomic present

ἔρχομαι: 'come!'; hearing-and-learning from the Father inevitably issues in coming to the Son.

πρός

to

preposition + accusative

με

me

Accusative
object of πρὸς

46 οὐχ ὅτι τὸν πατέρα ἑώρακέν τις εἰ μὴ ὁ ὢν παρὰ τοῦ θεοῦ, οὗτος ἑώρακεν τὸν πατέρα.

'Not that anyone has seen the Father except he who is from God; he has seen the Father!'

LIMITING CLAUSE (THE SON'S UNIQUE VISION OF THE FATHER) ASYNDETON A crucial qualifier: being taught by God does not mean direct theophany. Only ὁ ὢν παρὰ τοῦ θεοῦ ('the one who is eternally from God') has seen the Father — the pre-existent Son (1:18: 'no one has ever seen God; the only Son ... has made him known!'). The perfect ἑώρακεν stresses the Son's abiding vision.

οὐχ

not

negation (before rough breathing)

ὅτι

that

conjunction (content of the denial: 'not that anyone has seen')

τὸν

the

Accusative
article

πατέρα

Father

Accusative
direct object of ἑώρακέν

ἑώρακέν

has seen

Perf Act Indic 3 Sg · ὁράω

verb in denied claim

→ intensive perfect (no one has ever seen the Father — cf. 1:18)

ὁράω: 'see'; perfect = no one has (ever) seen the Father.

τις

anyone

Nominative

subject (indefinite)

τις: 'someone, anyone!'

εἰ

except

exception particle (εἰ μή = except)

μή

not

negation in exception

ὁ

he

Nominative

article (substantive participle: the exception)

ὧν

who is

Pres Act Ptcp Nom Sg Masc · εἰμί

substantival participle (describing the unique Son as 'the one who is from God')

εἰμί: 'be'; ὁ ὧν παρὰ τοῦ θεοῦ = 'the one who eternally is from God' — the pre-existent Son (cf. 1:1, 18).

παρὰ

from

preposition + genitive (intimate origin)

παρὰ + gen.: 'from beside, from the side of'; denotes intimate proximity.

τοῦ

the

Genitive

article

θεοῦ

God

Genitive

genitive of origin

οὗτος

he

Nominative

demonstrative subject (resuming the exception)

ἑώρακεν

has seen

Perf Act Indic 3 Sg · ὁράω

main verb (the Son's unique abiding vision)

→ intensive perfect (abiding vision of the Father)

ὁράω: 'see'; the Son has seen and continually sees the Father — the ground of all revelation.

τὸν

the

Accusative

article

πατέρα

Father

Accusative

direct object

47 Ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ πιστεύων ἔχει ζωὴν αἰώνιον.

'Truly, truly, I say to you, whoever believes has eternal life.'

CORE AFFIRMATION (LIFE THROUGH FAITH — PRESENT POSSESSION) ASYNDETON The shortest and most concentrated summary in the discourse: ὁ πιστεύων ἔχει ζωὴν αἰώνιον — 'the one who believes has (present tense) eternal life.' This is realized eschatology at its sharpest: the future gift is already possessed by the believer.

Ἀμὴν

Truly

solemn affirmation (first amen)

ἀμὴν

truly

solemn affirmation (second amen)

λέγω

I say

Pres Act Indic 1 Sg · λέγω

performative verb

→ performative present

ὑμῖν

to you

Dative

dative indirect object

ὅ

whoever

Nominative

article (substantive participle)

πιστεύων

believes

Pres Act Ptcp Nom Sg Masc · πιστεύω

substantival participle (subject: 'the one who believes')

πιστεύω: 'believe'; the participle without εἰς here is absolute — 'the believing one!'

ἔχει

has

Pres Act Indic 3 Sg · ἔχω

main verb

→ present (present possession of eternal life)
→ realized eschatology

ἔχω: 'have, possess'; the present tense is emphatic: eternal life is a now-reality for the believer, not merely a future hope.

ζωὴν

life

Accusative

direct object

ζωή: 'life!'

αἰώνιον

eternal

Accusative

attributive adjective

αἰώνιος: 'eternal, age-long!'

48 Ἐγώ εἰμι ὁ ἄρτος τῆς ζωῆς.

'I am the bread of life.'

SECOND 'I AM' BREAD-OF-LIFE SAYING (INCLUSIO WITH V.35) **ASYNDETON** The verbatim repetition of v.35a closes the inclusio around the central exposition (vv.35–47). The second occurrence of ἐγώ εἰμι ὁ ἄρτος τῆς ζωῆς anchors the transition from discourse-part-one to the explicitly eucharistic development in vv.49–58.

Ἐγώ

I

Nominative

emphatic subject pronoun

ἐγώ: see v.35.

εἰμι

am

Pres Act Indic 1 Sg · εἰμί

copula (ἐγώ εἰμι + predicate nominative)

→ present (self-identification)

εἰμί: see v.35 — the second 'I am the bread of life' saying forms an inclusio with v.35.

ὁ

the

Nominative

article

ἄρτος

bread

Nominative

predicate nominative

τῆς

of

Genitive

article

ζωῆς

life

Genitive

genitive of content/definition

49 οἱ πατέρες ὑμῶν ἔφαγον ἐν τῇ ἐρήμῳ τὸ μάννα καὶ ἀπέθανον·

'Your fathers ate the manna in the wilderness, and they died.'

CONTRAST (THE INADEQUACY OF THE MANNA) **ASYNDETON** The contrast now sharpens: the manna sustained life temporarily but did not prevent death. ἀπέθανον ('they died') — the ultimate limit of the earthly type. This contrast is expanded in v.58.

<p>οἱ the</p> <p>Nominative article (with subject)</p>	<p>πατέρες fathers</p> <p>Nominative subject</p> <p>πατήρ: 'father, ancestor'; now 'your fathers' — note the shift from 'our fathers' (v.31) to 'your fathers': Jesus distances himself from the generation.</p>	<p>ὑμῶν your</p> <p>Genitive genitive of possession</p>	<p>ἔφαγον ate</p> <p>Aor Act Indic 3 Pl · ἐσθίω main verb → constative aorist (historical fact)</p>
<p>ἐν in</p> <p>preposition + dative (location)</p>	<p>τῆ the</p> <p>Dative article</p>	<p>ἐρήμῳ wilderness</p> <p>Dative dative of location</p>	<p>τὸ the</p> <p>Accusative article</p>
<p>μάννα manna</p> <p>Accusative direct object</p> <p>μάννα: the wilderness bread (see v.31).</p>	<p>καὶ and</p> <p>coordinating conjunction (adversative in context: 'and yet')</p>	<p>ἀπέθανον they died</p> <p>Aor Act Indic 3 Pl · ἀποθνήσκω main verb (the crucial contrast with v.50) → constative aorist (historical finality)</p> <p>ἀποθνήσκω: 'die'; the manna sustained but did not grant eternal life — they all died.</p>	

50 οὗτός ἐστιν ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβαίνων, ἵνα τις ἐξ αὐτοῦ φάγη καὶ μὴ ἀποθάνῃ.

'This is the bread that comes down from heaven, so that one may eat of it and not die.'

COUNTER-OFFER (THE TRUE BREAD GIVES WHAT THE MANNA COULD NOT) ASYNDETON The contrast with v.49 is direct: the ancestors ate manna and died; this bread, if one eats it, one will not die. The purpose clause ἵνα ... μὴ ἀποθάνῃ ('so that ... one may not die') articulates what the manna could not give. The transition to v.51 will identify this bread as Jesus' flesh.

οὗτός

This

Nominative

demonstrative subject

ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

copula

→ present

ὁ

the

Nominative

article (with predicate nominative)

ἄρτος

bread

Nominative

predicate nominative

ὁ

the

Nominative

article (with attributive participial phrase)

ἐκ

from

preposition + genitive (source)

τοῦ

the

Genitive + genitive (source)

article

οὐρανοῦ

heaven

Genitive

genitive of source

καταβαίνων

coming down

Pres Act Ptcp Nom Sg Masc · καταβαίνω

attributive participle (with the article: ὁ ... καταβαίνων = 'the one who comes down')

καταβαίνω: 'come down, descend'; present participle (ongoing descent process).

ἵνα

so that

purpose conjunction

τις

one

Nominative

subject (indefinite: 'anyone')

τις: 'someone, one'; the indefinite opens the gift to anyone.

ἐξ

of

preposition + genitive (partitive)

αὐτοῦ

it

Genitive

genitive (partitive object: 'eat of this bread')

φάγη

may eat

Aor Act Subj 3 Sg · ἐσθίω

verb in purpose clause

→ constative aorist subjunctive

ἐσθίω: 'eat.'

καὶ

and

coordinating conjunction

μὴ

not

negation (in purpose clause)

ἀποθάνη

die

Aor Act Subj 3 Sg · ἀποθνήσκω

verb in purpose clause (negated: may not die)

→ constative aorist subjunctive

ἀποθνήσκω: 'die'; the contrast with ἀπέθανον (v.49) is direct: manna-eaters died; this-bread-eaters will not die.

51 Ἐγὼ εἶμι ὁ ἄρτος ὁ ζῶν ὁ ἐκ τοῦ οὐρανοῦ καταβάς· ἐάν τις φάγη ἐκ τούτου τοῦ ἄρτου, ζήσει εἰς τὸν αἰῶνα· καὶ ὁ ἄρτος δὲ ὃν ἐγὼ δώσω ἡ σὰρξ μου ἐστὶν ὑπὲρ τῆς τοῦ κόσμου ζωῆς.

'I am the living bread that came down from heaven. If anyone eats of this bread, he will live forever. And the bread that I will give for the life of the world is my flesh.'

THIRD 'I AM' + EUCHARISTIC PIVOT (Σ'ΑΡΞ INTRODUCED) ASYNDETON V.51 is the pivot of the chapter: (1) a third ἐγὼ εἶμι saying with a new attribute (ὁ ζῶν — 'the living bread'); (2) the promise of eternal life for the eater; (3) the introduction of σὰρξ ('flesh'), identifying the bread with Jesus' incarnate body — which will be given 'for the life of the world' (cf. the passion). This verse initiates the eucharistic section (vv.52–58) that has been disputed since antiquity.

Ἐγὼ

I

Nominative

emphatic subject pronoun

εἶμι

am

Pres Act Indic 1 Sg · εἶμι

copula (third ἐγὼ εἶμι + predicate)

→ present (self-identification)

εἶμι: third 'I am' bread saying in this chapter; now adding ὁ ζῶν ('the living bread').

ὁ

the

Nominative

article

ἄρτος

bread

Nominative

predicate nominative

ὁ

the

Nominative

article (with attributive participle ζῶν)

ζῶν

living

Pres Act Ptcp Nom Sg Masc · ζάω

attributive participle ('the living bread')

ζάω: 'live'; ὁ ζῶν = 'the living one'; the bread is alive and life-giving — parallel to 'the living water' (4:10–11). The adjective distinguishes this bread as having life in itself, not merely representing life.

ὁ

the

Nominative

article (with second attributive participial phrase)

ἐκ

from

preposition + genitive (source)

τοῦ

the

Genitive

article

οὐρανοῦ

heaven

Genitive

genitive of source

καταβάς

that came down

Aor Act Ptcp Nom Sg Masc · καταβαίνω

attributive participle (aorist: completed descent = the incarnation)

καταβαίνω: 'come down'; the aorist participle (vs. present in v.33) views the descent as accomplished.

ἐάν

if

conditional conjunction (third-class: potential condition)

ἐάν: 'if'; introduces a conditional promise open to any individual.

τις

anyone

Nominative

subject (indefinite)

φάγη

eats

Aor Act Subj 3 Sg · ἐσθίω

verb in protasis

→ constative aorist subjunctive

ἐσθίω: 'eat!'

ἐκ

of

preposition + genitive (partitive)

τούτου

this

Genitive

demonstrative adjective (with τοῦ ἄρτου)

τοῦ

the

Genitive

article

ἄρτου

bread

Genitive

genitive (partitive: 'eat of this bread')

ζήσει

will live

Fut Act Indic 3 Sg · ζάω

main verb (apodosis: future promise)

→ predictive future

ζάω: 'live'; the future promise of life for the eater.

εἰς

forever

preposition + accusative (extent: 'unto the age')

εἰς τὸν αἰῶνα: a fixed idiom = 'forever, for ever and ever'; equivalent to εἰς ζωὴν αἰώνιον.

τὸν

the

Accusative

article

αἰῶνα

age

Accusative

object of εἰς (temporal extent)

αἰών: 'age, era'; εἰς τὸν αἰῶνα = 'forever!'

καὶ

and

coordinating conjunction

ὁ

the

Nominative

article (with subject ἄρτος)

ἄρτος

bread

Nominative

subject of ἐστίν

δέ

and

continuative/transitional particle (marks the eucharistic pivot)

ὃν

that

Accusative

relative pronoun (object of δώσω: the bread that I will give)

ἐγὼ

I

Nominative

emphatic subject pronoun

δώσω

will give

Fut Act Indic 1 Sg · δίδωμι

verb in relative clause (future: looking to the passion)

→ predictive future (the giving of his flesh in death)

δίδωμι: 'give'; the future δώσω looks forward to the cross — the giving of his flesh as the act of sacrifice.

ἡ

the

Nominative

article (with predicate nominative σὰρξ)

σὰρξ

flesh

Nominative

predicate nominative (the eucharistic pivot: the bread IS his flesh)

σὰρξ: 'flesh'; first occurrence of this key term in the discourse; σὰρξ = the whole person in its physical, incarnate reality (cf. 1:14: ὁ λόγος σὰρξ ἐγένετο); the eucharistic section (vv.52-58) will develop this.

μου

my

Genitive

genitive of possession (ἡ σὰρξ μου = 'my flesh')

ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

copula

→ present (identification: the bread = my flesh)

ὑπὲρ

for

preposition + genitive (substitutionary/representative: 'on behalf of')

ὑπὲρ + gen.: 'on behalf of, for the sake of'; the standard sacrificial preposition in the NT passion tradition (cf. 10:11, 15; 15:13; 1 Cor 11:24).

τῆς

the

Genitive

article

τοῦ

of the

Genitive

article (with κόσμου)

κόσμου

world

Genitive

genitive of possession (the world's life)

κόσμος: 'world'; the universal scope of the sacrifice (cf. 3:16).

ζωῆς

life

Genitive

genitive of object/purpose (for the life of the world)

ζωή: 'life'; ὑπὲρ τῆς τοῦ κόσμου ζωῆς = 'for the sake of the world's life' — the sacrificial purpose of his death.

52 Ἐμάχοντο οὖν πρὸς ἀλλήλους οἱ Ἰουδαῖοι λέγοντες· Πῶς δύναται οὗτος ἡμῖν δοῦναι τὴν σάρκα αὐτοῦ φαγεῖν;

The Jews therefore quarreled with one another, saying, 'How can this man give us his flesh to eat?'

NARRATIVE TRANSITION (HOSTILE RESPONSE TO V.51) οὖν The crowd's quarrel (ἐμάχοντο — 'were fighting') is among themselves; the word σὰρξ triggers a literal misunderstanding paralleling Nicodemus' misunderstanding (ch. 3) and the Samaritan woman's (ch. 4). Πῶς δύναται ('how is he able?') echoes the same incomprehension as 3:9.

Ἐμάχοντο

were quarreling

Impf Mid Indic 3 Pl · μάχομαι

main verb (historical imperfect)

→ progressive imperfect (ongoing dispute among themselves)

μάχομαι: 'fight, quarrel, dispute'; the middle reinforces the reciprocal sense.

οὖν

therefore

inferential/narrative conjunction

πρὸς

with

preposition + accusative (directional: 'against one another')

ἀλλήλους

one another

Accusative

object of πρὸς (reciprocal pronoun)

ἀλλήλων: 'one another'; a reciprocal pronoun — the quarrel is internal.

οἱ

the

Nominative

article (with subject Ἰουδαῖοι)

Ἰουδαῖοι

Jews

Nominative

subject

Ἰουδαῖος: 'Jew, Judean'; in John often designates religious-establishment opponents of Jesus, not ethnicity as such.

λέγοντες

saying

Pres Act Ptcp Nom Pl Masc · λέγω

adverbial participle (manner: 'quarreling, saying')

Πῶς

How

interrogative adverb (introducing the protest)

δύναται

is able

Pres Mid Indic 3 Sg · δύναμαι

main verb of reported question

→ gnomic/deliberative present

δύναμαι: 'be able, can'; the crowd echoes the pattern of misunderstanding: 'how can he do this?'

οὗτος

this man

Nominative

subject (contemptuous demonstrative: 'this fellow')

οὗτος: the contemptuous use of 'this one' distances the speaker from Jesus.

ἡμῖν

us

Dative

dative indirect object

δοῦναι

to give

Aor Act Inf · δίδωμι

complementary infinitive (with δύναται)

→ constative aorist infinitive

τήν

the

Accusative

article

σάρκα

flesh

Accusative

direct object of δοῦναι

σάρξ: 'flesh'; the crowd hears σάρξ literally (cf. v.51), missing the sign-level significance.

αὐτοῦ

his

Genitive

genitive of possession

φαγεῖν

to eat

Aor Act Inf · ἐσθίω

exegetical infinitive (explaining what 'give' means: give to eat)

→ constative aorist infinitive

ἐσθίω: 'eat.'

53 Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς Ἀμὴν ἀμὴν λέγω ὑμῖν, ἐὰν μὴ φάγητε τὴν σάρκα τοῦ υἱοῦ τοῦ ἀνθρώπου καὶ πῖντε αὐτοῦ τὸ αἷμα, οὐκ ἔχετε ζωὴν ἐν ἑαυτοῖς.

So Jesus said to them, 'Truly, truly, I say to you, unless you eat the flesh of the Son of Man and drink his blood, you have no life in yourselves.'

RESPONSE TO THE PROTEST (EUCCHARISTIC ULTIMATUM) οὖν Jesus does not retreat from the scandal; he intensifies it with the double amen formula. He now adds αἷμα ('blood') alongside σὰρξ ('flesh'), and the condition is absolute: ἐὰν μὴ ... ('unless you eat ... and drink ... you have no life'). The negative ('no life in yourselves') states the stakes. From here, τρώγω ('munch, gnaw') will replace ἐσθίω ('eat') in vv.54–58, heightening the realistic/sacramental force.

Εἶπεν

said

Aor Act Indic 3 Sg · λέγω

narrative verb

→ constative aorist

οὖν

therefore

narrative conjunction

αὐτοῖς

to them

Dative

dative indirect object

ὁ

the

Nominative

article (with subject Ἰησοῦς)

Ἰησοῦς

Jesus

Nominative

subject

Ἀμὴν

Truly

solemn affirmation (first amen)

ἀμὴν

truly

solemn affirmation (second amen)

λέγω

I say

Pres Act Indic 1 Sg · λέγω

performative verb

→ performative present

ὕμῖν

to you

Dative
dative indirect object

ἐὰν

unless

conditional conjunction + μή = 'unless'

μή

not

negation (with ἐὰν: 'if not, unless')

φάγητε

you eat

Aor Act Subj 2 Pl · ἐσθίω

verb in protasis (conditional: 'unless you eat')

→ constative aorist subjunctive

ἐσθίω: 'eat'; here still ἐσθίω (not τρώγω) —
the transition to the more vivid verb
begins at v.54.

τήν

the

Accusative
article

σάρκα

flesh

Accusative
direct object

σάρξ: 'flesh'; the incarnate reality of the
Son of Man — his body given in death.

τοῦ

of the

Genitive
article

υἱοῦ

Son

Genitive
genitive of possession / Christological title

τοῦ

of

Genitive
article

ἀνθρώπου

Man

Genitive
genitive (the title: Son of Man, with
Danielic/apocalyptic resonance)

ἄνθρωπος: 'man, human being'; ὁ υἱὸς τοῦ
ἀνθρώπου = the Danielic figure (Dan 7:13-
14) who descends and ascends (cf. 6:62).

καὶ

and

coordinating conjunction (joining the two
conditions)

πίητε

drink

Aor Act Subj 2 Pl · πίνω

verb in protasis (second condition: 'unless you ...
drink')

→ constative aorist subjunctive

πίνω: 'drink'; paired with ἐσθίω/τρώγω
throughout the eucharistic section.

<p>αὐτοῦ his Genitive <i>genitive of possession (with τὸ αἷμα: 'his blood')</i></p>	<p>τὸ the Accusative <i>article</i></p>	<p>αἷμα blood Accusative <i>direct object (of πίητε)</i> αἷμα: 'blood'; σὰρξ καὶ αἷμα together constitute the full humanity of Jesus. In sacrificial/eucharistic thought, the separation of flesh and blood signifies death.</p>	<p>οὐκ not <i>negation</i></p>
<p>ἔχετε you have Pres Act Indic 2 Pl · ἔχω <i>main verb (apodosis of the condition)</i> → present (current state: you do not have life) ἔχω: 'have, possess'; cf. v.47 (ὁ πιστεύων ἔχει ζωὴν): here the negative: without this eating, no life.</p>	<p>ζωὴν life Accusative <i>direct object</i></p>	<p>ἐν in <i>preposition + dative (location: 'in yourselves')</i></p>	<p>ἑαυτοῖς yourselves Dative <i>reflexive pronoun (dative of location: 'within yourselves')</i> ἑαυτοῦ: 'oneself, himself, themselves'; ἐν ἑαυτοῖς = 'in yourselves' — life as an interior reality.</p>

54 ὁ τρώγων μου τὴν σάρκα καὶ πίνων μου τὸ αἷμα ἔχει ζωὴν αἰώνιον, κἀγὼ ἀναστήσω αὐτὸν τῇ ἐσχάτῃ ἡμέρᾳ.

Whoever eats my flesh and drinks my blood has eternal life, and I will raise him up on the last day!

POSITIVE COUNTERPART TO V.53 (PROMISE TO THE EATER) **ASYNDETON** V.54 is the positive mirror of v.53's negative: where v.53 says 'unless you eat ... you have no life,' v.54 says 'the one who eats ... has eternal life.' Note the shift: ἐσθίω ('eat') in v.53 → τρώγω ('munch, chew, eat physically') in v.54 — the more vivid and physical verb highlights the realism of the eating. The fourth and final resurrection promise ('I will raise him up on the last day') repeats the refrain of vv.39, 40, 44.

ὅ

whoever

Nominative

article (with substantival participle: 'the one who eats')

τρώγων

eats

Pres Act Ptcp Nom Sg Masc · τρώγω

substantival participle (subject: 'the one who eats')

τρώγω: 'munch, gnaw, eat' (more physically vivid than ἐσθίω); this verb appears first here (v.54) and continues through v.58, then returns at 13:18 (Judas). The shift from ἐσθίω emphasizes the bodily, realistic character of the eating — whether sacramental or otherwise, it is not merely spiritual.

μου

my

Genitive

genitive of possession (with τὴν σάρκα: 'my flesh')

τὴν

the

Accusative

article

σάρκα

flesh

Accusative

direct object

καὶ

and

coordinating conjunction

πίνων

drinks

Pres Act Ptcp Nom Sg Masc · πίνω

substantival participle (part of compound subject with τρώγων)

πίνω: 'drink'; paired with τρώγω throughout the section.

μου

my

Genitive

genitive of possession

τὸ

the

Accusative

article

αἷμα

blood

Accusative

direct object

ἔχει

has

Pres Act Indic 3 Sg · ἔχω

main verb

→ present (present possession — realized eschatology, as in v.47)

ζωὴν

life

Accusative

direct object

αἰώνιον

eternal

Accusative

attributive adjective

καγὼ

and I

Nominative

crasis (καί + ἐγώ): emphatic 'and I myself'

καγὼ: crasis of καί + ἐγώ; emphatic personal commitment by Jesus.

ἀναστήσω

will raise

Fut Act Indic 1 Sg · ἀνίστημι

main verb (fourth resurrection promise)

→ predictive future (solemn promise: I will raise him)

ἀνίστημι: 'raise up, resurrect'; the fourth occurrence of this refrain in the chapter (vv.39, 40, 44, 54) — the repetition underscores the eschatological stakes of eucharistic participation.

αὐτὸν

him

Accusative

direct object

τῇ

the

Dative

article

ἔσχατη

last

Dative

attributive adjective (dative of time: 'on the last day')

ἔσχατος: 'last, final'; τῇ ἔσχατῃ ἡμέρᾳ = 'on the last day' — the eschatological climax.

ἡμέρα

day

Dative

dative of time (temporal expression)

ἡμέρα: 'day'; τῇ ἔσχατῃ ἡμέρᾳ = 'on the last day' — the four occurrences of this phrase in this chapter uniquely structure Johannine eschatology.

55 ἡ γὰρ σὰρξ μου ἀληθής ἐστιν βρῶσις, καὶ τὸ αἷμά μου ἀληθής ἐστιν πόσις.

For my flesh is true food, and my blood is true drink.

GROUND FOR V.54 (THE FLESH AND BLOOD ARE GENUINE NOURISHMENT)

γάρ

Γάρ provides the reason

for v.54's promise: the flesh and blood are ἀληθής — 'genuine, real, true' — food and drink. The adjective ἀληθής draws a contrast with mere earthly food (the manna, ordinary bread): this is nourishment that truly satisfies and truly sustains — a real, not merely metaphorical, food.

ἡ

the

Nominative

article (with subject σάρξ)

γάρ

for

causal/explanatory conjunction (postpositive)

σάρξ

flesh

Nominative

subject

μου

my

Genitive

genitive of possession

ἀληθής

true

Nominative

predicate adjective (ἀληθής ἐστιν βρώσις = 'is true food')

ἀληθής: 'true, real, genuine'; emphasizes the actuality of the spiritual nourishment: not a metaphor for something else, but genuine food (in whatever mode).

ἐστιν

is

Pres Act Indic 3 Sg · εἰμί

copula

→ present

βρώσις

food

Nominative

predicate nominative

βρώσις: 'food, eating, the act of eating'; from βιβρώσκω; a Johannine term (also 4:32; 6:27). Some MSS read βρώμα ('food, meat') — the meaning is similar.

καὶ

and

coordinating conjunction

τὸ

the

Nominative

article (with subject αἷμα)

αἷμα

blood

Nominative

subject

μου

my

Genitive

genitive of possession

ἀληθής

true

Nominative

predicate adjective

ἐστιν

is

Pres Act Indic 3 Sg · εἰμί

copula

→ present

πόσις

drink

Nominative

predicate nominative

πόσις: 'drink, drinking'; from πίνω; a relatively rare noun in the NT (also Rom 14:17; Col 2:16).

56 ὁ τρώγων μου τὴν σάρκα καὶ πίνων μου τὸ αἷμα ἐν ἐμοὶ μένει καὶ ἐν αὐτῷ.

Whoever eats my flesh and drinks my blood abides in me, and I in him.

FRUIT OF EUCHARISTIC PARTICIPATION (MUTUAL INDWELLING) ASYNDETON The participial subject ὁ τρώγων ... καὶ πίνων ('the one who eats ... and drinks') repeats from v.54; now the result is stated in relational not eschatological terms: ἐν ἐμοὶ μένει καὶ ἐν αὐτῷ ('abides in me and I in him'). μένω ('abide, remain, dwell') is the key Johannine mutual-indwelling verb, developed fully in ch. 15 (vine and branches); here eucharistic eating becomes the act by which this mutual indwelling is enacted.

ὁ whoever Nominative <i>article (with substantival participle)</i>	τρώγων eats Pres Act Ptcp Nom Sg Masc · τρώγω <i>substantival participle (subject)</i> τρώγω: 'munch, eat'; see v.54.	μου my Genitive <i>genitive of possession</i>	τὴν the Accusative <i>article</i>
σάρκα flesh Accusative <i>direct object</i>	καὶ and <i>coordinating conjunction</i>	πίνων drinks Pres Act Ptcp Nom Sg Masc · πίνω <i>substantival participle (part of compound subject)</i>	μου my Genitive <i>genitive of possession</i>
τὸ the Accusative <i>article</i>	αἷμα blood Accusative <i>direct object</i>	ἐν in <i>preposition + dative (location: mutual indwelling)</i>	ἐμοὶ me Dative <i>dative object of ἐν (location: 'in me')</i>

μένει

abides

Pres Act Indic 3 Sg · μένω

main verb

→ present (ongoing state of mutual indwelling)

μένω: 'abide, remain, dwell'; the key Johannine unity verb (41× in John); here it joins the eucharistic and indwelling themes. Developed fully in the Vine discourse (ch. 15).

κάγώ

and I

Nominative

crasis (καί + ἐγώ): subject of implied μένω

κάγώ: crasis of καί + ἐγώ; the reciprocal: 'and I [abide] in him!'

ἐν

in

preposition + dative

αὐτῷ

him

Dative

dative object of ἐν (mutual indwelling: 'I in him!')

57 καθὼς ἀπέστειλέν με ὁ ζῶν πατήρ κάγώ ζῶ διὰ τὸν πατέρα, καὶ ὁ τρώγων με κάκεῖνος ζήσει δι' ἐμέ.

As the living Father sent me, and I live because of the Father, so whoever eats me, he also will live because of me.

ANALOGY (FATHER→SON LIFE; SON→BELIEVER LIFE) **καθὼς** The analogy is precise: as the Son derives his life from the Father's sending/mission (ζῶ διὰ τὸν πατέρα), so the eater derives life from the Son (ζήσει δι' ἐμέ). The chain Father → Son → believer grounds the eucharistic gift in the eternal life-giving relationship within the Godhead. Ὁ ζῶν πατήρ ('the living Father') echoes v.48 (ὁ ζῶν ἄρτος), linking the living bread to the living Father.

καθὼς

as

comparative conjunction (introduces the Father→Son analogy)

καθὼς: 'as, just as, even as'; Johannine comparative particle of correspondence.

ἀπέστειλέν

sent

Aor Act Indic 3 Sg · ἀποστέλλω

main verb of comparative clause

→ constative aorist (the historic mission)

ἀποστέλλω: 'send, commission'; the standard Johannine term for the Father's sending of the Son (frequent in John 3–20). The divine commission underlies the eucharistic gift.

με

me

Accusative

direct object

ὁ

the

Nominative

article (with subject πατήρ)

ζῶν

living

Pres Act Ptcp Nom Sg Masc · ζάω
attributive participle ('the living Father')

ζάω: 'live!'; ὁ ζῶν πατήρ = 'the living Father'; pairs with ὁ ζῶν ἄρτος (v.51). The Father is life in himself (cf. 5:26).

πατήρ

Father

Nominative
subject of ἀπέστειλεν

καὶ
and I

Nominative
crasis (καί + ἐγώ): subject of ζῶ

ζῶ

live

Pres Act Indic 1 Sg · ζάω
main verb

→ present (ongoing life from the Father)

ζάω: 'live!'; the Son's life is derivative from the Father's — yet real and eternal.

διὰ

because of

preposition + accusative (cause: 'because of, on account of')

διά + acc.: 'because of, on account of, through!'; here causal, not instrumental.

τὸν

the

Accusative
article

πατέρα

Father

Accusative
object of διὰ (the Father as the ground of the Son's life)

καὶ

so

correlative conjunction (introducing the second member of the analogy: 'so also')

ὅ

whoever

Nominative
article (with substantival participle τρώγων)

τρώγων

eats

Pres Act Ptcp Nom Sg Masc · τρώγω
substantival participle (subject)

τρώγω: 'munch, eat!'; continues from vv.54, 56.

με

me

Accusative
direct object (remarkable: 'eats me' — Jesus himself is the object, not just his flesh)

με: 'me!'; the object of τρώγω is not σὰρξ ('flesh') but με ('me') — indicating that the flesh and blood eating is the taking of the whole person of Jesus.

καὶ ἐκεῖνος

he also

Nominative
crasis (καί + ἐκεῖνος): anaphoric pronoun 'that one/he' with emphasis

καὶ ἐκεῖνος: crasis of καί + ἐκεῖνος; emphatic anaphoric pronoun, 'that one as well!'

ζήσει

will live

Fut Act Indic 3 Sg · ζάω
main verb (apodosis of the analogy)

→ predictive future

δι'

because of

preposition + accusative (cause: the Son as ground of the believer's life)

ἐμέ

me

Accusative
object of διὰ (emphatic form of με)

58 Οὗτός ἐστιν ὁ ἄρτος ὁ ἐξ οὐρανοῦ καταβάς, οὐ καθὼς ἔφαγον οἱ πατέρες καὶ ἀπέθανον· ὁ τρώγων τοῦτον τὸν ἄρτον ζήσει εἰς τὸν αἰῶνα.

This is the bread that came down from heaven, not as the fathers ate and died. Whoever eats this bread will live forever!

CONCLUDING RECAPITULATION OF THE EUCHARISTIC DISCOURSE (CLOSES VV.48–57) ASYNDETON V.58

is the conclusion of the Bread of Life discourse, recapitulating the key contrasts: (1) Οὗτός ἐστιν ὁ ἄρτος ὁ ... καταβάς (the heavenly bread; echoing vv.33, 50, 51); (2) the manna contrast (οἱ πατέρες ἔφαγον καὶ ἀπέθανον; echoing v.49); (3) the promise (ζήσει εἰς τὸν αἰῶνα; echoing v.51b). The discourse comes full circle.

<p>Οὗτός This Nominative <i>demonstrative subject</i></p>	<p>ἐστιν is Pres Act Indic 3 Sg · εἰμί <i>copula</i> → present</p>	<p>ὁ the Nominative <i>article (with predicate ἄρτος)</i></p>	<p>ἄρτος bread Nominative <i>predicate nominative</i></p>
<p>ὁ that Nominative <i>article (with attributive participial phrase)</i></p>	<p>ἐξ from <i>preposition + genitive (source)</i></p>	<p>οὐρανοῦ heaven Genitive <i>genitive of source (anarthrous: 'from heaven')</i></p>	<p>καταβάς that came down Aor Act Ptcp Nom Sg Masc · καταβαίνω <i>attributive participle (the completed descent)</i></p>
<p>οὐ not <i>negation (with the comparative: 'not as')</i></p>	<p>καθὼς as <i>comparative conjunction (οὐ καθὼς = 'not as')</i></p>	<p>ἔφαγον ate Aor Act Indic 3 Pl · ἐσθίω <i>verb in comparative clause</i> → constative aorist</p>	<p>οἱ the Nominative <i>article (with subject πατέρες)</i></p>

πατέρες

fathers

Nominative

subject of ἔφαγον

καὶ

and

coordinating conjunction (adversative in context: 'and yet')

ἀπέθανον

died

Aor Act Indic 3 Pl · ἀποθνήσκω

second verb in comparative clause (the manna-eaters died; this bread-eater will not)

→ constative aorist

ὅ

whoever

Nominative

article (with substantival participle τρώγων)

τρώγων

eats

Pres Act Ptcp Nom Sg Masc · τρώγω

substantival participle (subject)

τρώγω: 'munch, eat'; last occurrence in this section; the verb has replaced ἐσθίω from v.54 through v.58.

τούτον

this

Accusative

demonstrative adjective (with τὸν ἄρτον: 'this bread')

τὸν

the

Accusative

article

ἄρτον

bread

Accusative

direct object

ζήσει

will live

Fut Act Indic 3 Sg · ζάω

main verb (the final promise of the discourse)

→ predictive future

εἰς

forever

preposition + accusative (extent: εἰς τὸν αἰῶνα = 'forever')

τὸν

the

Accusative

article

αἰῶνα

age

Accusative

object of εἰς (temporal extent: 'unto the age' = forever)

59 Ταῦτα εἶπεν ἐν συναγωγῇ διδάσκων ἐν Καφαρναοῦμ.

These things he said in the synagogue, as he taught at Capernaum.

NARRATIVE SETTING NOTE (CLOSING THE DISCOURSE) **ASYNDETON** A brief narrator's note locating the entire discourse (vv.22–58) at the Capernaum synagogue. The setting — a sacred Jewish space — underscores the irony that the manna-centered tradition is now challenged in the very place dedicated to its celebration. This note closes section E and opens the crisis of vv.60ff.

Ταῦτα

These things

Accusative

demonstrative pronoun (direct object: resuming the discourse)

ταῦτα: 'these things'; summarizes vv.22–58.

εἶπεν

he said

Aor Act Indic 3 Sg · λέγω

main verb

→ constative aorist

ἐν

in

preposition + dative (location)

συναγωγή

synagogue

Dative

dative of location (anarthrous: 'in a/the synagogue')

συναγωγή: 'synagogue, assembly'; the location grounds the discourse in the Jewish communal/liturgical setting.

διδάσκων

teaching

Pres Act Ptcp Nom Sg Masc · διδάσκω

adverbial participle (attendant circumstance/manner: 'as he was teaching')

διδάσκω: 'teach'; the formal teaching setting of the synagogue grounds the discourse.

ἐν

at

preposition + dative (location)

Καφαρναούμ

Capernaum

Dative

dative of location (indeclinable proper noun)

Καφαρναούμ: Capernaum (Hebrew כַּפְרֵנָח, 'village of Nahum'); Jesus' Galilean base of operations (cf. 2:12); the discourse was delivered in its synagogue.

60 Πολλοὶ οὖν ἀκούσαντες ἐκ τῶν μαθητῶν αὐτοῦ εἶπαν· Σκληρὸς ἐστὶν ὁ λόγος οὗτος· τίς δύναται αὐτοῦ ἀκούειν;

When many of his disciples heard this, they said, 'This is a hard saying; who can listen to it?'

CRISIS RESPONSE (EVEN THE WIDER DISCIPLES SCANDALIZED) οὖν The section F begins (vv.60–71).

The crisis is not merely among 'the Jews' (v.52) but among Jesus' own μαθηταί ('disciples') — the broader circle beyond the Twelve. Σκληρὸς ('hard, harsh') means not 'difficult to understand' but 'offensive, intolerable'; the saying is not obscure — they understand it all too well. Τίς δύναται ἀκούειν; ('who can bear to hear it?') echoes the crowd's utter incomprehension (v.52: πῶς δύναται ...).

Πολλοί

Many

Nominative

subject (adjective used substantively: 'many [disciples]')

πολύς: 'many, much'; πολλοί = 'many people.'

οὖν

therefore

narrative/inferential conjunction

ἀκούσαντες

having heard

Aor Act Ptcp Nom Pl Masc · ἀκούω

adverbial participle (temporal: 'when they heard')

ἐκ

of

preposition + genitive (partitive: 'many from among his disciples')

τῶν

the

Genitive

article

μαθητῶν

disciples

Genitive

genitive (partitive with ἐκ)

μαθητής: 'disciple, learner'; here the broader circle (not merely the Twelve), who will withdraw in v.66.

αὐτοῦ

his

Genitive

genitive of possession

εἶπαν

said

Aor Act Indic 3 Pl · λέγω

main verb

→ constative aorist

Σκληρός

Hard

Nominative

predicate adjective

σκληρός: 'hard, rough, harsh, difficult'; here in the sense 'offensive, intolerable, scandalous' — not cognitively difficult but morally/spiritually repugnant to the hearers.

ἐστιν

is

Pres Act Indic 3 Sg · εἶμί

copula

→ present

ὁ

the

Nominative

article (with subject λόγος)

λόγος

word/saying

Nominative

subject

λόγος: 'word, saying, statement'; here = 'this teaching' (the eucharistic discourse). Not Logos-Christology here, but the word Jesus has just spoken.

οὗτος

this

Nominative

demonstrative adjective (predicate position: ὁ λόγος οὗτος = 'this saying')

τίς

who

Nominative

interrogative pronoun (subject of the rhetorical question)

τίς: 'who?'; rhetorical — implying 'no one.'

δύναται

is able

Pres Mid Indic 3 Sg · δύναμαι

main verb of rhetorical question

→ deliberative/gnomic present

αὐτοῦ

it

Genitive

genitive object of ἀκούειν (ἀκούω + gen. = 'hear, listen to')

ἀκούειν

to hear/listen

Pres Act Inf · ἀκούω

complementary infinitive (with δύναται)

→ present infinitive

ἀκούω: 'hear, listen to'; ἀκούω + gen. of the thing heard (αὐτοῦ): 'who can bear to listen to it?'

61 Εἰδὼς δὲ ὁ Ἰησοῦς ἐν ἑαυτῷ ὅτι γογγύζουσιν περὶ τούτου οἱ μαθηταὶ αὐτοῦ εἶπεν αὐτοῖς· Τοῦτο ὑμᾶς σκανδαλίζει;

But Jesus, knowing in himself that his disciples were grumbling about this, said to them, 'Does this cause you to stumble?'

NARRATIVE (JESUS' FOREKNOWLEDGE + RESPONSE TO THE SCANDAL) **δέ** Εἰδὼς ('knowing') underscores Jesus' divine foreknowledge — he perceives their γογγύζουσιν ('grumbling'; the same verb as v.41, 43) internally, not from outward observation ('in himself'). His question is not surprised — Τοῦτο ὑμᾶς σκανδαλίζει; ('Does this cause you to stumble?') — it is diagnostic, and will be followed by an even harder saying in v.62.

Εἰδὼς

knowing

Pres Act Ptcp Nom Sg Masc · οἶδα

adverbial participle (causal/concessive: 'knowing [in himself] that ...')

οἶδα: 'know'; perfect in form but present in sense — 'knowing'; the perfect expresses a settled state of knowledge. Jesus' foreknowledge is a recurring theme in John (cf. 2:24–25; 13:11; 18:4).

δέ

but

adversative/continuative particle (postpositive)

ὁ

the

Nominative

article (with subject Ἰησοῦς)

Ἰησοῦς

Jesus

Nominative

subject

ἐν

in

preposition + dative (sphere: 'within himself')

ἑαυτῷ

himself

Dative

reflexive pronoun (dative of sphere: 'in himself/inwardly')

ἑαυτοῦ: 'himself'; ἐν ἑαυτῷ = 'within himself' — the perception is interior and supernatural, not deduced from their expressions.

ὅτι

that

conjunction (recitative/content: introducing indirect speech)

γογγύζουσιν

are grumbling

Pres Act Indic 3 Pl · γογγύζω

verb in indirect discourse

→ progressive present (ongoing, repeated grumbling)

γογγύζω: 'grumble, murmur'; repeated from v.41 (the grumbling of the Jews) and now the disciples. The echo of Israel's wilderness grumbling (Exod 16:2, 7, 8) is deliberate throughout the chapter.

περὶ

about

preposition + genitive (reference: 'about this')

τούτου

this

Genitive

genitive object of περὶ (the scandal of the discourse)

οἱ

the

Nominative

article (with subject μαθηταί)

μαθηταί

disciples

Nominative

subject of γογγύζουσιν

αὐτοῦ

his

Genitive

genitive of possession

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb

→ constative aorist

αὐτοῖς

to them

Dative

dative indirect object

Τοῦτο

This

Nominative

demonstrative pronoun (subject of σκανδαλίζει: 'does this [saying] cause you to stumble?')

ὕμᾱς

you

Accusative

direct object (accusative of person caused to stumble)

σκανδαλίζει

causes to stumble

Pres Act Indic 3 Sg · σκανδαλίζω

main verb (rhetorical question)

→ deliberative present (implied: 'is this an offense to you?')

σκανδαλίζω: 'cause to stumble, give offense, scandalize'; the verb of spiritual stumbling-block (from σκάνδαλον, 'trap, obstacle'). The rhetorical question sets up the even harder saying of v.62.

62 ἔὰν οὖν θεωρῆτε τὸν υἱὸν τοῦ ἀνθρώπου ἀναβαίνοντα ὅπου ἦν τὸ πρότερον;

'Then what if you were to see the Son of Man ascending to where he was before?'

RHETORICAL QUESTION (INTENSIFYING THE SCANDAL — ASCENT HARDER THAN DESCENT) οὖν V.62 is an aposiopesis — the protasis is given (ἔὰν θεωρῆτε ... ἀναβαίνοντα), but the apodosis is suppressed, leaving the implied consequence to the hearer. 'If the descent-language scandalized you, what will the ascent do?' The Son of Man ascending to where he was before (ὅπου ἦν τὸ πρότερον) presupposes his pre-existence, which makes the entire eucharistic claim even more radical. The ascent probably anticipates the crucifixion/glorification (cf. 3:14; 8:28; 12:32).

ἔὰν

if

conditional conjunction (third-class protasis — open possibility)

οὖν

therefore

inferential particle (drawing the implication of their scandal)

θεωρῆτε

you see

Pres Act Subj 2 Pl · θεωρέω

verb in protasis (conditional: 'if you see/were to see')

→ present subjunctive (open condition)

θεωρέω: 'see, observe, behold'; in John often implies a deeper beholding than mere sight (cf. 12:45; 14:17, 19).

τὸν

the

Accusative

article (with direct object υἱόν)

υἰὸν

Son

Accusative

direct object of θεωρήτε (accusative subject of infinitive/participle)

τοῦ

of

Genitive

article

ἀνθρώπου

Man

Genitive

genitive (Christological title: Son of Man)

ἄνθρωπος: 'man'; ὁ υἰὸς τοῦ ἀνθρώπου: the Danielic figure who ascends after descending (Dan 7:13–14); the descent/ascent motif is complete.

ἀναβαίνοντα

ascending

Pres Act Ptcp Acc Sg Masc · ἀναβαίνω

supplementary participle (with θεωρήτε: 'see him ascending')

ἀναβαίνω: 'go up, ascend'; counterpart to καταβαίνω ('come down'); the ascent (ἀνάβασις) presupposes the prior descent (κατάβασις) developed throughout the chapter.

ὅπου

where

relative adverb of place (introducing the destination clause)

ἦν

he was

Impf Act Indic 3 Sg · εἰμί

verb (predicate in the relative clause: 'where he was')

→ imperfect (continuous pre-incarnate existence)

εἰμί: 'be, exist'; ὅπου ἦν τὸ πρότερον = 'where he was formerly/before' — the pre-existence of the Son. The imperfect ἦν expresses continuous prior existence (cf. 1:1: ἐν ἀρχῇ ἦν ὁ λόγος).

τὸ

the

Accusative

article (with adverbial accusative πρότερον: 'formerly')

πρότερον

before/formerly

Accusative

adverbial accusative (temporal: 'before, previously')

πρότερος: 'former, prior'; τὸ πρότερον = 'before, formerly' — the pre-incarnate state of the Son (cf. 17:5; 1:1–2).

63 τὸ πνεῦμά ἐστιν τὸ ζωοποιοῦν, ἡ σὰρξ οὐκ ὠφελεῖ οὐδέν· τὰ ῥήματα ἃ ἐγὼ λελάληκα ὑμῖν πνεῦμά ἐστιν καὶ ζωὴ ἐστιν.

'It is the Spirit who gives life; the flesh is of no avail. The words that I have spoken to you are spirit and life.'

HERMENEUTICAL KEY (ΠΝΕΥΜΑ/Σ'ΑΡΞ — THE INTERPRETIVE CRUX OF THE DISCOURSE) ASYNDETON

V.63 is the chapter's most theologically freighted hermeneutical statement and its most contested verse. Three possible readings: (1) σὰρξ and πνεῦμα are opposed as two modes of understanding — the flesh-reading (literalism) is useless; the Spirit-given/spiritual understanding life-gives; (2) σὰρξ refers to Jesus' physical flesh as such (without the Spirit), which profits nothing — the Spirit alone animates; (3) σὰρξ = the human level generally (Nicodemus-type thinking), πνεῦμα = divine empowerment. The final clause grounds meaning in the ῥήματα ('spoken words') as themselves πνεῦμα καὶ ζωή — the Spirit and life are mediated through the words Jesus has spoken, linking speech, Spirit, and sacrament.

τὸ

the

Nominative

article (with subject πνεῦμα)

πνεῦμά

Spirit

Nominative

subject

πνεῦμα: 'spirit, Spirit, wind, breath'; whether 'spirit' (the human spiritual dimension), 'Spirit' (the Holy Spirit), or both is the crux of interpretation; the capital is conventional but interpretive.

ἐστιν

is

Pres Act Indic 3 Sg · εἰμί

copula

→ present

τὸ

the one

Nominative

article (with substantival participle ζωοποιοῦν)

ζωοποιεῖν

giving life

Pres Act Ptcp Nom Sg Neut · ζωοποιέω

substantival participle (predicate nominative: 'the [Spirit] is the one who gives life')

ζωοποιέω: 'give life, make alive'; a theologically loaded compound (ζωή + ποιέω); in Paul (1 Cor 15:45; 2 Cor 3:6) and John, the Spirit is the life-giver.

ἡ

the

Nominative

article (with subject σάρξ)

σάρξ

flesh

Nominative

subject (contrastive: σάρξ vs. πνεῦμα)

σάρξ: 'flesh'; here in antithesis to πνεῦμα – the crux: does this contradict vv.51–58 (where σάρξ is the life-giving bread)? Many interpreters see a different referent: here σάρξ = the flesh-level of understanding, not the eucharistic flesh of v.51.

οὐκ

not

negation

ὠφελεῖ

profits

Pres Act Indic 3 Sg · ὠφελέω

main verb (ἡ σάρξ οὐκ ὠφελεῖ οὐδέν = 'the flesh profits nothing at all')

→ gnomic present (universal truth)

ὠφελέω: 'profit, benefit, help'; ὠφελεῖ οὐδέν = 'profits nothing' – total negation of the fleshly mode's salvific value.

οὐδέν

nothing

Accusative

direct object (double negation: οὐκ ... οὐδέν = 'profits nothing at all')

οὐδεῖς: 'no one, nothing'; οὐδέν = 'nothing'; the combination with οὐκ intensifies: 'profits absolutely nothing!'

τὰ

the

Nominative

article (with subject ῥήματα)

ῥήματα

words

Nominative

subject

ῥήμα: 'word, saying, utterance'; in John, ῥήματα ('words') can differ from λόγος in emphasizing the concrete spoken words. Here: 'the words I have spoken to you are spirit and life!'

ὅ

that

Accusative

relative pronoun (object of λελάληκα: 'that I have spoken')

ἐγώ

I

Nominative

emphatic subject pronoun (with λελάληκα)

λελάληκα

have spoken

Perf Act Indic 1 Sg · λαλέω

verb in relative clause

→ intensive perfect (the words stand as a completed, abiding disclosure)

λαλέω: 'speak, talk'; the perfect tense emphasizes the completed-and-still-standing character of Jesus' discourse: words uttered once but permanently effective.

ὑμῖν

to you

Dative

dative indirect object

πνεῦμά

spirit

Nominative

predicate nominative (the words are spirit)

πνεῦμα: 'spirit'; anarthrous — 'spirit and life' as qualities, not identities.

ἐστίν

are

Pres Act Indic 3 Sg · εἰμί

copula

→ present

καὶ

and

coordinating conjunction

ζωή

life

Nominative

predicate nominative (the words are life — they effect what they proclaim)

ζωή: 'life'; the words of Jesus are not merely about life but are themselves the vehicle of life — speech as sacrament.

ἐστίν

are

Pres Act Indic 3 Sg · εἰμί

copula (repeated for the second predicate: 'and are life')

→ present

64 ἀλλ' εἰσὶν ἐξ ὑμῶν τινες οἳ οὐ πιστεύουσιν. ἤδει γὰρ ἐξ ἀρχῆς ὁ Ἰησοῦς τίνες εἰσὶν οἱ μὴ πιστεύοντες καὶ τίς ἐστὶν ὁ παραδώσων αὐτόν.

But there are some of you who do not believe! For Jesus knew from the beginning who those were who did not believe, and who it was who would betray him.

QUALIFICATION + NARRATOR'S ASIDE (FOREKNOWLEDGE OF UNBELIEF AND BETRAYER) **ἀλλά** The discourse's life-claim is now qualified by the recognition of unbelief within the circle. The narrator's aside (γάρ: 'for Jesus knew from the beginning') underscores Jesus' omniscience — ἤδει ἐξ ἀρχῆς ('he had known from the beginning') covers both the general unbelievers (τίνες) and the specific betrayer (τίς ... ὁ παραδώσων). The future participle ὁ παραδώσων ('the one who would hand him over') anticipates Judas, named in v.71.

ἀλλ'

but

adversative conjunction (strong contrast to the Spirit/life claims)

εἰσὶν

are

Pres Act Indic 3 Pl · εἰμί
existential verb ('there are')

→ present

ἐξ

of

preposition + genitive (partitive: 'some of you')

ὕμῶν

you

Genitive

genitive (partitive with ἐξ)

ΤΙΝΕΣ

some

Nominative

indefinite pronoun (subject: 'certain ones')

οἱ

who

Nominative

relative pronoun (subject of the relative clause: 'who do not believe')

οὐ

not

negation

ΠΙΣΤΕΥΟΥΣΙΝ

believe

Pres Act Indic 3 Pl · πιστεύω

verb in relative clause

→ progressive present (ongoing state of unbelief)

πιστεύω: 'believe, trust'; the contrast with the chapter's refrain *ὁ πιστεύων* is stark.

ἤδει

knew

Plupf Act Indic 3 Sg · οἶδα

main verb (narrator's aside)

→ pluperfect (prior knowing: 'had known')

οἶδα: 'know'; the pluperfect ἤδει = 'had known (all along)'; Jesus' foreknowledge precedes the event of their unbelief.

γάρ

for

causal/explanatory conjunction (introduces the narrator's aside)

ἐξ

from

preposition + genitive (temporal: 'from the beginning')

ἀρχῆς

beginning

Genitive

genitive of time (ἐξ ἀρχῆς = 'from the beginning')

ἀρχή: 'beginning, origin'; ἐξ ἀρχῆς = 'from the very start' — not from the beginning of the conversation but from an absolute beginning in Jesus' knowledge.

ὁ

the

Nominative

article (with subject Ἰησοῦς)

Ἰησοῦς

Jesus

Nominative

subject of ἤδει

τίνας

who

Nominative

interrogative pronoun (subject of indirect question: 'who the ones were who ...')

εἰσὶν

are

Pres Act Indic 3 Pl · εἰμί

verb in indirect question

→ present (retained from indirect statement)

οἱ

the ones

Nominative

article (with substantival participle πιστεύοντες)

μή

not

negation (with participle)

πιστεύοντες

believing

Pres Act Ptcp Nom Pl Masc · πιστεύω

substantival participle (in indirect question: 'who the non-believers are')

καὶ

and

coordinating conjunction (joining the two indirect questions)

τίς

who

Nominative

interrogative pronoun (second indirect question: 'who the betrayer is')

ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

copula (second indirect question)

→ present

ὁ

the one

Nominative

article (with substantival future participle παραδώσων)

παραδώσων

who would betray/hand over

Fut Act Ptcp Nom Sg Masc · παραδίδωμι

substantival participle (future: 'the one who would betray him')

παραδίδωμι: 'hand over, betray, deliver'; ὁ παραδώσων = 'the one who is going to hand him over' — the future participle expresses imminent future action. This verb is used consistently for Judas' betrayal in all four Gospels.

αὐτόν

him

Accusative

direct object of παραδώσων

65 Καὶ ἔλεγεν· Διὰ τοῦτο εἶρηκα ὑμῖν ὅτι οὐδεὶς δύναται ἔλθειν πρὸς με ἐὰν μὴ ᾗ δεδομένον αὐτῷ ἐκ τοῦ πατρός.

And he said, 'This is why I told you that no one can come to me unless it is granted him by the Father!'

EXPLANATION (CITING THE EARLIER STATEMENT ON DIVINE NECESSITY TO EXPLAIN THE UNBELIEF)

καί Jesus cites his earlier teaching (v.44: 'no one can come to me unless the Father draws him') as the explanation for the unbelief: Διὰ τοῦτο εἶρηκα ὑμῖν ('this is why I told you'). The perfect εἶρηκα ('I have told/said') anchors the earlier statement as still-standing ground. The condition ἐὰν μὴ ᾗ δεδομένον ('unless it has been given/granted') uses the periphrastic perfect passive (δεδομένον with ᾗ) to express the divine gift of coming as a completed-and-present-standing reality from the Father.

Καὶ

And

coordinating conjunction (narrative continuation)

ἔλεγεν

he was saying

Impf Act Indic 3 Sg · λέγω

main verb (historical imperfect: continuous speech)

→ progressive imperfect

Διὰ

Because of

preposition + accusative (cause: 'because of this')

τοῦτο

this

Accusative

demonstrative object of διὰ (forward-pointing: 'this is why ... that')

εἶρηκα

I have told

Perf Act Indic 1 Sg · λέγω

main verb of the discourse-level citation

→ intensive perfect (the saying stands as a permanent disclosure)

λέγω: 'say'; εἶρηκα = 'I have said/told' — the perfect cites the earlier teaching (v.44) as still-standing authority.

ὑμῖν

to you

Dative

dative indirect object

ὅτι

that

conjunction (recitative/content: introducing the content of the saying)

οὐδεὶς

no one

Nominative

subject (negative pronoun: 'no one can')

οὐδεὶς: 'no one, none.'

<p>δύναται is able</p> <p>Pres Mid Indic 3 Sg · δύναμαι</p> <p><i>main verb (with infinitive: 'no one can come')</i></p> <p>→ <i>gnomic present (universal inability)</i></p>	<p>έλθεῖν to come</p> <p>Aor Act Inf · ἔρχομαι</p> <p><i>complementary infinitive (with δύναται: 'can come')</i></p> <p>→ <i>constative aorist infinitive</i></p>	<p>πρός to</p> <p><i>preposition + accusative (direction: 'to me')</i></p>	<p>με me</p> <p>Accusative</p> <p><i>object of πρὸς</i></p>
<p>ἐὰν unless</p> <p><i>conditional conjunction + μή = 'unless'</i></p>	<p>μή not</p> <p><i>negation (with ἐὰν: 'unless')</i></p>	<p>ἦ it is</p> <p>Pres Act Subj 3 Sg · εἶμί</p> <p><i>auxiliary in periphrastic perfect passive (ἦ δεδομένον: 'it has been/is granted')</i></p> <p>→ <i>present subjunctive (in conditional clause)</i></p>	<p>δεδομένον granted</p> <p>Perf Pass Ptcp Nom Sg Neut · δίδωμι</p> <p><i>periphrastic participle (with ἦ: 'unless it has been granted')</i></p> <p>δίδωμι: 'give'; δεδομένον = 'having been given, granted'; the divine passive: the Father is the giver. The perfect passive implies a completed and permanently valid divine gift of the ability to come.</p>
<p>αὐτῷ him</p> <p>Dative</p> <p><i>dative of indirect object/advantage (the one to whom the gift is given)</i></p>	<p>ἐκ by</p> <p><i>preposition + genitive (agent/source: 'from/by the Father')</i></p>	<p>τοῦ the</p> <p>Genitive</p> <p><i>article</i></p>	<p>πατρός Father</p> <p>Genitive</p> <p><i>genitive of agent/source (the divine source of the gift of coming)</i></p>

66 Ἐκ τούτου πολλοὶ ἐκ τῶν μαθητῶν αὐτοῦ ἀπῆλθον εἰς τὰ ὀπίσω καὶ οὐκέτι μετ' αὐτοῦ περιεπάτουں.

After this many of his disciples turned back and no longer walked with him.

NARRATIVE CRISIS (THE WITHDRAWAL OF THE BROADER DISCIPLES) ASYNDETON V.66 marks the crisis of the discourse: πολλοί ('many') from among the broader circle of disciples ἀπῆλθον εἰς τὰ ὀπίσω ('went away backward/withdrew') — a decisive turning back. Οὐκέτι περιεπάτουں ('no longer walked with him') uses the imperfect to show the ongoing state of their departure: from this point on they ceased to walk in his company. This is the narrative low point that sets up Peter's confession (vv.68–69).

Ἐκ

After

preposition + genitive (temporal: 'from this [time], after this')

ἔκ τούτου: 'from this point, after this'; a common Johannine temporal idiom (cf. 19:12).

τούτου

this

Genitive

genitive of time (with ἐκ: 'after/from this')

πολλοὶ

many

Nominative

subject

ἐκ

of

preposition + genitive (partitive: 'many from among his disciples')

τῶν

the

Genitive

article

μαθητῶν

disciples

Genitive

genitive (partitive with ἐκ)

αὐτοῦ

his

Genitive

genitive of possession

ἀπῆλθον

went away

Aor Act Indic 3 Pl · ἀπέρχομαι

main verb

→ constative aorist (the moment of departure)

ἀπέρχομαι: 'go away, depart'; ἀπῆλθον εἰς τὰ ὀπίσω = 'went away backward/withdrew' — a fixed phrase for apostasy or defection.

εἰς

to

preposition + accusative (direction: 'to what is behind = backward')

τὰ

the

Accusative

article (with substantive ὀπίσω)

ὀπίσω

back/behind

Accusative

adverb/substantive (εἰς τὰ ὀπίσω = 'back, backward' — i.e., defection)

ὀπίσω: 'behind, back'; εἰς τὰ ὀπίσω = 'backward, away' — a idiom for turning back from discipleship.

καὶ

and

coordinating conjunction

οὐκέτι

no longer

negative adverb of time ('no longer, not anymore')

οὐκέτι: 'no longer, no more'; marks the irreversibility of the departure.

μετ'

with

preposition + genitive (accompaniment: 'with him')

αὐτοῦ

him

Genitive

genitive object of μετὰ

περιπατούν

were walking

Impf Act Indic 3 Pl · περιπατέω

main verb (historical imperfect: ongoing state — 'they were no longer walking')

→ progressive imperfect (the discontinued association is vividly portrayed as an ongoing absence)

περιπατέω: 'walk, live, conduct oneself'; here literal — they ceased to travel with Jesus. In John the word is often literal, unlike the Pauline ethical usage.

67 Εἶπεν οὖν ὁ Ἰησοῦς τοῖς δώδεκα· Μὴ καὶ ὑμεῖς θέλετε ὑπάγειν;

So Jesus said to the Twelve, 'Do you also want to go away?'

JESUS' CHALLENGE TO THE TWELVE (DO THEY SHARE THE DEFECTORS' INTENT?) οὖν

The moment of crisis is brought to its sharpest focus. Jesus addresses the Twelve (first explicit mention of οἱ δώδεκα in John) and poses the question Μὴ καὶ ὑμεῖς θέλετε ὑπάγειν; ('Surely you do not also want to go away?'). The particle μή with the indicative expects a negative answer — Jesus anticipates they will not leave, but the question leaves room. The scene mirrors, in reverse, the Synoptic 'Who do men say I am? ... But who do you say I am?' (Mark 8:27–29).

Εἶπεν

said

Aor Act Indic 3 Sg · λέγω

narrative verb

→ constative aorist

οὖν

therefore

inferential/narrative conjunction

ὁ

the

Nominative

article (with subject Ἰησοῦς)

Ἰησοῦς

Jesus

Nominative

subject

τοῖς

the

Dative

article (with indirect object δώδεκα)

δώδεκα

Twelve

Dative

dative indirect object (the inner circle of apostles — first explicit naming in John)

δώδεκα: 'twelve'; οἱ δώδεκα = 'the Twelve' — the apostolic group (cf. 20:24; Mark 3:14–19). In John this is their most prominent appearance before 20:24.

Μὴ

Surely ... not

negative particle (interrogative μή: expects 'no' answer — 'surely you don't ...?')

μή in direct questions anticipates a negative reply: 'You don't also want to go away, do you?'

καὶ

also

adverbial conjunction (intensifying: 'also, even you')

ὕμεῖς

you

Nominative

emphatic subject pronoun ('you yourselves')

θέλετε

want

Pres Act Indic 2 Pl · θέλω

main verb

→ deliberative present (searching their current will)

θέλω: 'want, will, desire, be willing'; their will is being tested.

ὑπάγειν

to go away

Pres Act Inf · ὑπάγω

complementary infinitive (with θέλετε: 'want to go away')

→ present infinitive

ὑπάγω: 'go, go away, depart'; echoes the departing disciples (vv.21, 66). The Twelve are being distinguished from those who have gone.

68 Ἀπεκρίθη αὐτῷ Σίμων Πέτρος· Κύριε, πρὸς τίνα ἀπελευσόμεθα; ῥήματα ζωῆς αἰωνίου ἔχεις·

Simon Peter answered him, 'Lord, to whom shall we go? You have the words of eternal life,

PETER'S CONFESSION, PART ONE (NO ALTERNATIVE TO JESUS; HE ALONE HAS LIFE-WORDS)

ASYNDETON

Peter's response unfolds in two movements: (1) the rhetorical question Πρὸς τίνα ἀπελευσόμεθα; ('To whom shall we go?') — implying there is no one else; (2) the positive affirmation ῥήματα ζωῆς αἰωνίου ἔχεις ('you have words of eternal life'). This echoes v.63 (τὰ ῥήματα ... ζωὴ ἐστίν) and confirms that the disciples have received the discourse's claim at the level of faith: the words ARE life. Peter speaks for the Twelve — κύριε ('Lord') signals the full confessional register.

Ἀπεκρίθη

answered

Aor Pass Indic 3 Sg · ἀποκρίνομαι

main verb (deponent)

→ constative aorist

ἀποκρίνομαι: 'answer, respond'; deponent (passive form, active meaning).

αὐτῷ

him

Dative

dative indirect object

Σίμων

Simon

Nominative

subject (first name)

Σίμων: the Hebrew/Aramaic name (שִׁמְעוֹן); Peter's birth name.

Πέτρος

Peter

Nominative

subject (surname/nickname, in apposition to Σίμων)

Πέτρος: 'Peter' (Greek = 'rock, stone'); the name given by Jesus (1:42). The full double name Simon Peter is Johannine (cf. 1:40, 13:6, 18:10, 21:15).

Κύριε

Lord

Vocative

vocative (address: 'Lord')

κύριος: 'lord, master, Lord'; the vocative Κύριε as address to Jesus in John typically carries the full confessional weight (cf. 20:28: ὁ κύριός μου).

πρὸς

to

preposition + accusative (direction)

τίνα

whom

Accusative

interrogative pronoun (object of ἀπελευσόμεθα πρὸς: 'to whom')

τίς: 'who?'; πρὸς τίνα = 'to whom?'

ἀπελευσόμεθα

shall we go

Fut Mid Indic 1 Pl · ἀπέρχομαι

main verb (deliberative future: 'where would we go?')

→ deliberative future (no real alternative: the question is rhetorical)

ἀπέρχομαι: 'go away, depart'; the same verb as v.66 (ἀπῆλθον) — Peter implicitly references the departing disciples: 'shall we go as they went?'

ῥήματα

words

Accusative

direct object of ἔχεις

ῥῆμα: 'word, utterance, saying'; echoes v.63 (τὰ ῥήματα ... πνευμά ἐστιν καὶ ζωὴ ἐστιν): Peter has received this teaching.

ζωῆς

of life

Genitive

genitive of content/description (ῥήματα ζωῆς αἰωνίου = 'words of eternal life')

αἰωνίου

eternal

Genitive

attributive adjective (with ζωῆς)

ἔχεις

you have

Pres Act Indic 2 Sg · ἔχω

main verb

→ present (abiding possession: 'you have and continue to have these words')

ἔχω: 'have, possess'; σύ ἔχεις = 'you have' — the emphatic second person (echoed by v.69: σύ εἶ).

69 καὶ ἡμεῖς πεπιστεύκαμεν καὶ ἐγνώκαμεν ὅτι σὺ εἶ ὁ ἅγιος τοῦ θεοῦ.

and we have believed, and have come to know, that you are the Holy One of God!

PETER'S CONFESSION, PART TWO (THE CLIMACTIC CHRISTOLOGICAL TITLE) **καί** V.69 is Peter's Johannine confession, parallel to but distinct from Matthew's (σύ εἶ ὁ χριστός ὁ υἱὸς τοῦ θεοῦ τοῦ ζῶντος; Matt 16:16). John's title is ὁ ἅγιος τοῦ θεοῦ ('the Holy One of God') — attested in Mark 1:24 (demonic confession) and here. The perfect tenses πεπιστεύκαμεν ('we have believed') and ἐγνώκαμεν ('we have come to know') both express a completed and abiding state: their faith and knowledge are settled realities, not momentary impressions. The sequence faith → knowledge (not knowledge → faith) is characteristic Johannine epistemology (cf. 11:27).

καὶ
and

coordinating conjunction (continuing Peter's affirmation)

ἡμεῖς

we

Nominative

emphatic subject pronoun (contrast with the defecting disciples: 'we — for our part')

ἡμεῖς: emphatic 'we'; Peter speaks for the Twelve, distinguishing them from the πολλοί who departed.

πεπιστεύκαμεν

have believed

Perf Act Indic 1 Pl · πιστεύω

main verb (first of the two perfects)

→ *intensive perfect (completed act with abiding result: 'we have believed and remain in that belief')*

πιστεύω: 'believe'; the perfect tense expresses settled, abiding faith — not a momentary act but a current standing.

καὶ
and

coordinating conjunction (joining the two perfects)

ἐγνώκαμεν

have come to know

Perf Act Indic 1 Pl · γινώσκω

main verb (second of the two perfects)

→ intensive perfect (completed knowledge with permanent result)

γινώσκω: 'know, come to know, perceive'; the perfect expresses knowledge attained and retained. The sequence πεπιστεύκαμεν καὶ ἐγνώκαμεν = faith precedes knowledge in John (cf. 17:8: ἔγνωσαν ... καὶ ἐπίστευσαν).

ὅτι

that

conjunction (content: introduces the object of both verbs)

σύ

you

Nominative

emphatic subject pronoun (in the confession: 'you — you specifically — are')

εἶ

are

Pres Act Indic 2 Sg · εἰμί

copula (σύ εἶ + predicate nominative: the confessional formula)

→ present (identifying declaration)

εἰμί: 'be, am'; σύ εἶ + title = a confessional formula paralleling the Synoptic Peter-confession.

ὁ

the

Nominative

article (with predicate nominative ἅγιος)

ἅγιος

Holy One

Nominative

predicate nominative (the title: 'the Holy One')

ἅγιος: 'holy, set apart, sacred'; ὁ ἅγιος τοῦ θεοῦ = 'the Holy One of God'; a unique Christological title: cf. Mark 1:24 (demoniac's cry), Luke 4:34. The title may identify Jesus with the anointed, consecrated one sent from God (cf. 10:36: ἡγίασεν). Some MSS read ὁ χριστός, ὁ υἱὸς τοῦ θεοῦ — but ὁ ἅγιος τοῦ θεοῦ is the stronger reading.

τοῦ

of

Genitive

article (with genitive θεοῦ)

θεοῦ

God

Genitive

genitive of relationship (ὁ ἅγιος τοῦ θεοῦ = 'God's Holy One')

θεός: 'God'; the genitive identifies the one from/of whom Jesus is the Holy One — the unique divine consecrated one.

70 Ἄπεκρίθη αὐτοῖς ὁ Ἰησοῦς· Οὐκ ἐγὼ ὑμᾶς τοὺς δώδεκα ἐξελεξάμην; καὶ ἐξ ὑμῶν εἷς διάβολός ἐστιν.

Jesus answered them, 'Did I not choose you, the Twelve? And yet one of you is a devil!'

COUNTER-WORD TO THE CONFESSION (ELECTION DOES NOT GUARANTEE FINAL LOYALTY) ASYNDETON

Jesus' response to the confession is arresting: he affirms his own election of the Twelve (Οὐκ ἐγὼ ὑμᾶς ... ἐξελεξάμην; — emphatic 'Was it not I who chose you?'), but immediately introduces the shadow: εἷς ἐξ ὑμῶν διάβολός ἐστιν ('one of you is a devil'). The word διάβολος ('devil, slanderer, accuser') is applied to Judas — not that Judas is the devil, but that he has become the devil's instrument. This is the chapter's darkest moment and prepares for Judas' identification in v.71.

Ἄπεκρίθη

answered

Aor Pass Indic 3 Sg · ἀποκρίνομαι

main verb (deponent)

→ constative aorist

αὐτοῖς

them

Dative

dative indirect object

ὁ

the

Nominative

article (with subject Ἰησοῦς)

Ἰησοῦς

Jesus

Nominative

subject

Οὐκ

Not

negation (rhetorical question expecting affirmative answer: 'Did I not ...?')

ἐγὼ

I

Nominative

emphatic subject pronoun (stressed: 'Was it not I who ...?')

ὑμᾶς

you

Accusative

direct object of ἐξελεξάμην

τοὺς

the

Accusative

article (with appositive δώδεκα: 'you, the Twelve')

δώδεκα

Twelve

Accusative

accusative appositive (identifying the 'you': 'you — the Twelve')

δώδεκα: 'twelve'; οἱ δώδεκα = the apostolic circle; the election of the Twelve is being affirmed.

ἐξελεξάμην

chose

Aor Mid Indic 1 Sg · ἐκλέγω

main verb (middle: 'I chose for myself')

→ constative aorist (the historic election of the Twelve)

ἐκλέγω: 'choose, select, elect'; the middle voice implies Jesus chose them as his own. This election is sovereign but does not prevent betrayal — the theological paradox of election and apostasy.

καὶ

and yet

adversative conjunction ('and yet, nevertheless')

ἐξ

of

preposition + genitive (partitive: 'one of you')

ὑμῶν

you

Genitive

genitive (partitive with ἐξ)

εἷς

one

Nominative

subject (numeral/pronoun: 'one of you')

εἷς: 'one'; εἷς ἐξ ὑμῶν = 'one of you' — the singular stands in ominous contrast to the plural confession.

διάβολος

a devil

Nominative

predicate nominative (the astonishing charge: 'is a devil')

διάβολος: 'devil, slanderer, accuser' (from διαβάλλω, 'throw across, slander'); here predicate nominative without the article = 'is devil-like, is a devil' (not: 'is the Devil'). Judas is Satan's instrument. Cf. 13:2, 27 (Satan enters Judas).

ἐστιν

is

Pres Act Indic 3 Sg · εἰμί

copula

→ present (present state: 'one of you is [now already] a devil')

71 ἔλεγεν δὲ τὸν Ἰούδαν Σίμωνος Ἰσκαριώτου· οὗτος γὰρ ἔμελλεν αὐτὸν παραδιδόναι, εἷς ὢν ἐκ τῶν δώδεκα.

He was speaking of Judas the son of Simon Iscariot, for he, one of the Twelve, was going to betray him.

NARRATOR'S EXPLANATION (IDENTIFYING JUDAS — THE CHAPTER'S OMINOUS CLOSE) **δέ** The narrator identifies the διάβολος of v.70 as Ἰούδας Σίμωνος Ἰσκαριώτου — Judas, son of Simon Iscariot. The term Ἰσκαριώτης may mean 'man of Kerioth' (a Judean town: Josh 15:25) or possibly 'man of the dagger' (Aram. sicarius) — the former is more commonly accepted. The participial phrase εἷς ὢν ἐκ τῶν δώδεκα ('being one of the Twelve') sharpens the tragedy: the betrayer was chosen, part of the inner circle. The imperfect ἔμελλεν ('was going/about to betray') suspends the reader in anticipation.

ἔλεγεν

he was speaking of

Impf Act Indic 3 Sg · λέγω

main verb (referring back to v.70: 'he was speaking of...')

→ progressive imperfect (the narrator reports the reference of the prior saying)

λέγω: 'say, speak'; here 'was referring to, was speaking of!'

δέ

now

narrative particle (postpositive: transitional/explanatory)

τὸν

the

Accusative

article (with direct object Ἰούδαν)

Ἰούδαν

Judas

Accusative

direct object (the referent of the pronoun in v.70)

Ἰούδας: Judas (Hebrew יהודה, 'Judah/praised'); a common Jewish name in the first century, which is why the identifier Ἰσκαριώτης is always added when Judas the betrayer is meant.

Σίμωνος

of Simon

Genitive

genitive of relationship (son of Simon)

Σίμων: 'Simon'; Judas son of Simon Iscariot — mentioned also in 12:4; 13:2, 26.

Ἰσκαριώτου

Iscariot

Genitive

genitive (surname applied to Simon the father here; in 12:4 applied directly to Judas)

Ἰσκαριώτης: 'Iscariot'; most likely = 'man of Kerioth' (תַּיִשׁ קְרִיּוֹת, Ish-Kerioth; a town in Judea: Josh 15:25), making Judas the only Judean among the Twelve. An alternative etymology (Aram. sicarius, 'dagger-man') is less accepted.

οὗτος

this one

Nominative

demonstrative subject (resuming Judas as the subject of the clause)

γάρ

for

causal/explanatory conjunction (narrator's explanation)

ἔμελλεν

was going

Impf Act Indic 3 Sg · μέλλω

main verb (imperfect of μέλλω: 'was about to')

→ progressive imperfect (ongoing intention/destiny: 'was going to betray')

μέλλω: 'be about to, intend, be destined to';
+ infinitive = impending action. The imperfect here suspends the reader in the 'not yet' of the betrayal — looking forward to ch. 13 (13:2, 27).

αὐτόν

him

Accusative

direct object of παραδιδόναι

παραδιδόναι

to betray/hand over

Pres Act Inf · παραδίδομι

complementary infinitive (with ἔμελλεν: 'was going to hand him over')

→ present infinitive (ongoing process of the betrayal)

παραδίδομι: 'hand over, betray, deliver';
the standard betrayal-verb applied to Judas in all four Gospels; the present infinitive implies a process, not a single act.

εἷς

one

Nominative

predicate nominative in participial clause (εἷς ὢν ἐκ τῶν δώδεκα = 'being one of the Twelve')

ὢν

being

Pres Act Ptcp Nom Sg Masc · εἶμι

adverbial participle (concessive/circumstantial: 'even though he was one of the Twelve')

εἶμι: 'be'; εἷς ὢν ἐκ τῶν δώδεκα = 'being one of the Twelve' — the concessive note heightens the tragedy: the betrayer was an insider, chosen by Jesus himself (v.70).

ἐκ

of

preposition + genitive (partitive: 'one of the Twelve')

τῶν

the

Genitive

article

δώδεκα

Twelve

Genitive

genitive (partitive with ἐκ: 'of the Twelve')

δώδεκα: 'twelve'; the final word of the chapter is δώδεκα ('Twelve') — the chosen circle from which the betrayer will come. The chapter ends on this shadow, the confession and the betrayal side by side.

On the text. Verse punctuation, paragraphing, and capitalization are editorial and conventional. John 6 is the longest chapter in the Fourth Gospel and one of the most theologically dense in the NT, comprising the feeding of the five thousand (vv.1–15), the walking on water with the climactic ἐγώ εἶμι· μὴ φοβεῖσθε (v.20), and the extended Bread of Life discourse (vv.22–71). A few textual and exegetical points are flagged throughout. At v.11 the text reads εὐχαριστήσας ('having given thanks'; Eucharistic resonance), parallel to the Synoptic εὐλογήσας ('having blessed'). At v.19 the editions are uniform in σταδίους εἴκοσι πέντε ἢ τριάκοντα ('twenty-five or thirty stadia,' roughly 3–4 miles). At v.20 the formula ἐγώ εἶμι is deliberately ambiguous: read naturalistically it means 'it is I' (reassurance), but in the Johannine context it evokes the divine Name of Exod 3:14 / Isa 43:10 LXX; this double resonance is flagged in the annotation and constitutes the chapter's primary crux. At vv.51–58 the discourse reaches its most explicitly eucharistic register — τρώγων

('gnawing/eating,' a vivid present participle) displaces the gentler ἐσθίων ('eating') from v.53 onwards, intensifying the physicality; the passage has been contested since antiquity as sacramental or purely symbolic, and the annotation registers the debate without resolving it. At v.63 πνεῦμά ἐστιν τὸ ζῶοποιεῖν, ἡ σὰρξ οὐκ ὠφελεῖ οὐδέν — 'the Spirit is what makes alive, the flesh profits nothing' — functions as the interpretive key to vv.51–58 and governs how σὰρξ is to be read: not physical meat but humanity's unaided capacity. At v.67 the use of the Twelve (οἱ δώδεκα) appears here for the first time in the Fourth Gospel. At v.69 Peter's confession ὁ ἅγιος τοῦ θεοῦ ('the Holy One of God') differs from the Synoptic ὁ Χριστὸς ὁ υἱὸς τοῦ θεοῦ τοῦ ζῶντος, echoing the demoniac's title at Mark 1:24; it is unique to John and constitutes a second major crux. At v.71 Judas is named Σίμωνος Ἰσκαριώτου, the genitive indicating 'Judas, son of Simon Iscariot' or possibly that 'Iscariot' is a place-name (a man from Kerioth) — both readings noted. The discourse pivot at v.26 (seeking Jesus for bread, not signs) is a structural hinge: from this point the discourse turns from the sign to its significance. The repetition of ἐγὼ εἶμι ὁ ἄρτος τῆς ζωῆς (vv.35, 48) frames the exposition in a deliberate inclusio. Verbal threads binding the chapter: ζῶν/ζῶοποιεῖν (life/make-alive, vv.27, 33, 35, 40, 47, 51, 53, 54, 57, 58, 63, 68); πιστεύειν (believe, vv.29, 30, 35, 36, 40, 47, 64, 69); κατεβαίνειν/ἀναβαίνειν (descend/ascend, vv.33, 38, 41, 42, 50, 51, 58, 62); γογγύζειν (murmur/grumble, vv.41, 43, 61). Orthographic variants (movable-v, ι-subscript) are not noted.

On the labels. Parsing gives Tense·Voice·Mood·Person·Number (+ Case·Number·Gender for participles) and lemma. The *syntactic-function* and **semantic-force** tiers follow standard intermediate-grammar categories (e.g. Wallace, *Greek Grammar Beyond the Basics*); both involve interpretive judgment, and the majority reading has been chosen where opinions differ. Lexical notes condense commonly cited data (etymology, sense range, synonym contrasts, NT frequency, OT/LXX echoes) and are no substitute for a lexicon.

On the discourse tier. Discourse structure operates above the word, so it is shown at the clause/verse level (the connective, the relation it signals, and the role of the clause) and summarized in the chapter outline. Relation labels, any proposed chiasm, and the paragraph divisions reflect a common reading of the argument; other discourse analyses segment and label some relations differently.