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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

# The Gospel according to John, Chapter 7

## KATA IQANNHN Z'

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 · 7:1–9

#### **Jesus in Galilee: the brothers' challenge and his refusal**

Jesus stays in Galilee because the Judeans seek to kill him (1). The Feast of Tabernacles draws near, and his brothers press him to go up to Jerusalem and manifest himself publicly (2–4), but the narrator explains they did not believe in him (5). Jesus distinguishes his kairos from theirs (6–8): the world cannot hate them, but it hates him because he exposes its evil; he declines their push to go up and stays behind (8–9).

B · 7:10–24

#### **Jesus at the feast: secret arrival, public teaching, and the Sabbath controversy**

Jesus goes up secretly after his brothers (10) and the Judeans search for him amid divided crowd-opinion about him (11–13). In the middle of the feast he appears teaching in the temple (14); astonishment at his learning without formal study prompts his defense: the teaching is the Father's, and its authenticity is discerned by doing the divine will (15–18). He confronts them with their non-keeping of the law (19–20) and defends the Sabbath healing of chapter 5 by the principle of circumcision overriding the Sabbath — hence one healing on the Sabbath is sound judgment, not its violation (21–24).

C · 7:25–36

### Is this the Christ? — Origin, destination, and the unbelieving search

Some Jerusalemites wonder whether the authorities have recognized Jesus as the Christ, yet they resist because they know his origin — but the Christ's origin is supposed to be unknown (25–27). Jesus cries out: they do know him and his origin, but he has come from the one who sent him (28–29). An attempt to arrest him fails because his hour had not yet come, while many believe (30–31). The Pharisees and chief priests send officers to arrest him (32); Jesus announces he is going to the one who sent him and they will seek and not find him (33–34); the Judeans are puzzled about where he will go (35–36).

D · 7:37–44

### The last great day: the cry about living water and the divided crowd

On the last day of the feast Jesus stands and cries out the invitation to come and drink (37), promising that rivers of living water will flow from the one who believes in him — which the narrator interprets as a reference to the Spirit not yet given (38–39). The crowd divides: some call him 'the Prophet,' others 'the Christ,' while others object that the Christ cannot come from Galilee (40–42), citing Bethlehem and the Davidic lineage (42). Division results, and some wish to arrest him but no one lays hands on him (43–44).

E · 7:45–52

### The officers return empty-handed; Nicodemus' mild protest

The officers return to the chief priests and Pharisees without Jesus, silenced by his speech (45–46). The Pharisees mock them and assert that none of the rulers or Pharisees has believed, only the accursed crowd that does not know the law (47–49). Nicodemus, who had come to Jesus before and is one of their number, raises a procedural challenge — does their law judge a man without first hearing him (50–51)? They rebuff him with the Galilean taunt (52), and the scene closes on unresolved hostility.

## 1 Καὶ μετὰ ταῦτα περιεπάτει ὁ Ἰησοῦς ἐν τῇ Γαλιλαίᾳ· οὐ γὰρ ἤθελεν ἐν τῇ Ἰουδαίᾳ περιπατεῖν, ὅτι ἐζήτουν αὐτὸν οἱ Ἰουδαῖοι ἀποκτεῖναι.

After these things Jesus was walking in Galilee, for he was not willing to walk in Judea, because the Judeans were seeking to kill him.

**NARRATIVE TRANSITION** **Καὶ μετὰ ταῦτα** The temporal formula 'after these things' bridges from ch.6 (the bread of life discourse). The imperfects περιεπάτει and ἤθελεν set a durative scene; the causal ὅτι clause explains the avoidance of Judea.

Καὶ  
and

*coordinating conjunction*

μετὰ  
after

*preposition + accusative (time)*

ταῦτα  
these things

Accusative  
*object of μετὰ (temporal)*

περιπατεῖ  
was walking

Impf Act Indic 3 Sg · περιπατέω

*main verb*

→ descriptive imperfect

περιπατέω: 'walk about, live'; here literal movement, keeping Jesus in safe territory.

ὁ  
the

Nominative  
*article*

Ἰησοῦς  
Jesus

Nominative  
*subject*

Ἰησοῦς: Jesus.

ἐν  
in

*preposition + dative (place)*

τῇ  
the

Dative  
*article*

Γαλιλαία  
Galilee

Dative  
*dat. of place*

Γαλιλαία: the northern region, away from the Jerusalem authorities.

οὐ  
not

*negative particle*

γὰρ  
for

*explanatory conjunction*

ἤθελεν  
he was willing

Impf Act Indic 3 Sg · θέλω

*main verb (causal clause)*

→ conative imperfect

θέλω: 'wish, be willing'; the conative imperfect expresses his deliberate choice not to.

ἐν  
in

*preposition + dative (place)*

τῇ  
the

Dative  
*article*

Ἰουδαία  
Judea

Dative  
*dat. of place*

Ἰουδαία: Judea, the region centered on Jerusalem and the seat of hostility.

περιπατεῖν  
to walk

Pres Act Inf · περιπατέω

*complementary infinitive (w/ ἤθελεν)*

→ progressive present

ὅτι

because

*causal conjunction*

ἐζήτουν

were seeking

Impf Act Indic 3 Pl · ζητέω

*main verb (causal clause)*

→ conative imperfect

ζητέω: 'seek'; the persistent hostile search of the Judean leaders.

αὐτόν

him

Accusative

*direct object*

οἱ

the

Nominative

*article*

Ἰουδαῖοι

Judeans

Nominative

*subject*

Ἰουδαῖοι: 'Judeans'; in John this term often designates the Jerusalem authorities hostile to Jesus.

ἀποκτεῖναι

to kill

Aor Act Inf · ἀποκτείνω

*infinitive of purpose (complementary w/ ζητέω)*

→ constative aorist

ἀποκτείνω: 'kill'; their lethal intent established at 5:18.

## 2 ἦν δὲ ἐγγὺς ἡ ἑορτὴ τῶν Ἰουδαίων ἡ σκηνοπηγία.

Now the feast of the Judeans, the Feast of Tabernacles, was near.

**SETTING: TEMPORAL** δὲ A scene-setting clause introducing the Feast of Tabernacles (Sukkoth), the major autumn pilgrimage festival. Its water-ceremony and lamp-lighting are the liturgical backdrop for Jesus' claims in vv.37–38 and 8:12.

ἦν

was

Impf Act Indic 3 Sg · εἰμί

*main verb (existential)*

→ descriptive imperfect

εἰμί: 'be'; sets the temporal scene.

δὲ

now

*transitional/mild adversative particle*

ἐγγὺς

near

*predicate adverb*

ἐγγύς: 'near'; temporal proximity, as in 2:13; 11:55.

ἡ

the

Nominative

*article*

## ἑορτή

feast

Nominative

*subject*

ἑορτή: 'festival'; the annual pilgrim celebration.

## τῶν

of the

Genitive

*article*

## Ἰουδαίων

Judeans

Genitive

*genitive of ownership/association*

Ἰουδαῖοι: John's characterization of this as a 'feast of the Judeans' is a Johannine distancing perspective.

## ἡ

the

Nominative

*article (appositional)*

## σκηνοπηγία

Tabernacles

Nominative

*apposition (naming the feast)*

σκηνοπηγία: 'tent-pitching, Feast of Booths/Tabernacles'; the autumn harvest festival of Lev 23:34-43, lasting seven days plus an eighth solemn assembly.

3 εἶπον οὖν πρὸς αὐτὸν οἱ ἀδελφοὶ αὐτοῦ· Μετάβηθι ἐντεῦθεν καὶ ὕπαγε εἰς τὴν Ἰουδαίαν, ἵνα καὶ οἱ μαθηταί σου θεωρήσουσιν σοῦ τὰ ἔργα ἃ ποιεῖς·

So his brothers said to him, 'Leave here and go to Judea, so that your disciples also may see the works you are doing.'

**NARRATIVE: THE BROTHERS' CHALLENGE** οὖν The inferential οὖν connects to the approaching feast. The brothers urge a public display in Judea — their logic is worldly ambition (v.4). The purpose clause uses a future indicative (θεωρήσουσιν), unusual but well-attested in John's ἵνα-clauses.

**εἶπον**

said

Aor Act Indic 3 Pl · λέγω

*main verb*

→ constative aorist

λέγω: 'say'; the brothers' speech introduces the challenge.

**οὖν**

so / therefore

*inferential/transitional particle*

**πρὸς**

to

*preposition + accusative (addressee)*

**αὐτὸν**

him

Accusative

*object of πρὸς*

**οἱ**

the

Nominative

*article*

**ἀδελφοὶ**

brothers

Nominative

*subject*

ἀδελφός: 'brother'; the brothers of Jesus (cf. 2:12; 6:42) — most likely physical brothers.

**αὐτοῦ**

his

Genitive

*genitive of relationship*

**Μετάβηθι**

leave

Aor Act Impv 2 Sg · μεταβαίνω

*imperative (command)*

→ ingressive aorist imperative

μεταβαίνω: 'go away from, move on'; the urge to decamp from Galilee.

**ἐντεῦθεν**

from here

*adverb of place (separation)*

ἐντεῦθεν: 'from here, from this place.'

**καὶ**

and

*coordinating conjunction*

**ὑπάγε**

go

Pres Act Impv 2 Sg · ὑπάγω

*imperative (command)*

→ durative present imperative

ὑπάγω: 'go, depart'; Johannine idiom for departure.

**εἰς**

to

*preposition + accusative (direction)*

**τὴν**

the

Accusative

*article*

**Ἰουδαίαν**

Judea

Accusative

*object of εἰς (destination)*

Ἰουδαία: the destination the brothers urge — the seat of public influence.

**ἵνα**

so that

*purpose conjunction*

**καὶ**

also

*adverbial καί (inclusive)*

<p><b>οἱ</b> the Nominative article</p>	<p><b>μαθηταί</b> disciples Nominative subject of ἵνα-clause   μαθητής: 'disciple, follower'; possibly a wider circle of Judean followers.</p>	<p><b>σου</b> your Genitive genitive of possession</p>	<p><b>θεωρήσουσιν</b> will see Fut Act Indic 3 Pl · θεωρέω verb of purpose clause (fut. indic. in ἵνα-clause) → predictive future   θεωρέω: 'behold, observe'; John's verb for attentive seeing that may lead to faith.</p>
<p><b>σοῦ</b> your Genitive genitive of possession (proleptic)</p>	<p><b>τά</b> the Accusative article</p>	<p><b>ἔργα</b> works Accusative direct object   ἔργον: 'work, deed'; the σημεῖα that authenticate Jesus in John.</p>	<p><b>ἃ</b> which Accusative relative pronoun (object)</p>
<p><b>ποιεῖς</b> you are doing Pres Act Indic 2 Sg · ποιέω verb of relative clause → progressive present   ποιέω: 'do, perform.'</p>			

4 οὐδεὶς γάρ τι ἐν κρυπτῷ ποιεῖ καὶ ζητεῖ αὐτὸς ἐν παρρησίᾳ εἶναι· εἰ ταῦτα ποιεῖς, φανέρωσον σεαυτὸν τῷ κόσμῳ.

For no one does anything in secret while seeking to be in the open; if you are doing these things, show yourself to the world.

REASON: THE BROTHERS' LOGIC **γάρ** The brothers apply worldly publicity logic: if your works are real, go public. The conditional εἰ ταῦτα ποιεῖς treats the signs as an assumption. φανέρωσον is an aorist imperative — a decisive call for self-disclosure.

## οὐδείς

no one

Nominative

subject (indefinite negative)

οὐδείς: 'no one'; general maxim from their worldly perspective.

## γάρ

for

causal/explanatory particle

## τι

anything

Accusative

direct object (indefinite)

## ἐν

in

preposition + dative (sphere)

## κρυπῶ

secret

Dative

dat. of sphere

κρυπτός: 'hidden, secret'; the opposite of public disclosure.

## ποιεῖ

does

Pres Act Indic 3 Sg · ποιέω

main verb (gnomic present)

→ gnomic present

ποιέω: 'do'; proverbial generalization.

## καὶ

and

coordinating conjunction

## ζητεῖ

seeks

Pres Act Indic 3 Sg · ζητέω

main verb (coordinate)

→ gnomic present

ζητέω: 'seek'; the rhetorical point is: public ambition requires public action.

## αὐτός

himself

Nominative

subject (emphatic)

## ἐν

in

preposition + dative (sphere)

## παρρησία

the open / boldly

Dative

dat. of sphere

παρρησία: 'openness, boldness, public speech'; a key Johannine term (7:13, 26; 10:24; 11:14).

## εἶναι

to be

Pres Act Inf · εἶμι

complementary infinitive (w/ ζητεῖ)

→ stative present

## εἰ

if

conditional particle (1st class)

## ταῦτα

these things

Accusative

direct object

## ποιεῖς

you are doing

Pres Act Indic 2 Sg · ποιέω

verb of conditional protasis

→ progressive present

## φανέρωσον

show / reveal

Aor Act Impv 2 Sg · φανερώω

imperative (command — apodosis)

→ ingressive aorist imperative

φανερώω: 'reveal, make manifest'; the brothers urge self-disclosure, ironically echoing Johannine language of revelation.

**σεαυτὸν**

yourself

Accusative

*reflexive direct object*

**τῷ**

to the

Dative

*article*

**κόσμῳ**

world

Dative

*dative of indirect object (direction)*

κόσμος: 'world'; in John the sphere hostile to Jesus — the brothers' appeal to 'the world' marks their unbelief.

## 5 οὐδὲ γὰρ οἱ ἀδελφοὶ αὐτοῦ ἐπίστευον εἰς αὐτόν.

For not even his brothers believed in him.

NARRATIVE ASIDE: EXPLANATORY **γάρ** The narrator's aside explains the brothers' misunderstanding: they lack faith. ἐπίστευον is imperfect — a settled, ongoing state of unbelief. This makes their counsel worldly rather than spiritually discerning.

**οὐδὲ**

not even

*negative adverb (emphatic)*

**γάρ**

for

*causal/explanatory particle*

**οἱ**

the

Nominative

*article*

**ἀδελφοὶ**

brothers

Nominative

*subject*

ἀδελφός: 'brother.'

**αὐτοῦ**

his

Genitive

*genitive of relationship*

**ἐπίστευον**

believed

Impf Act Indic 3 Pl · πιστεύω

*main verb*

→ descriptive imperfect (ongoing state)

πιστεύω εἰς: 'believe in'; Johannine formula for saving faith — here negated.

**εἰς**

in

*preposition + accusative (object of belief)*

**αὐτόν**

him

Accusative

*object of εἰς*

6 λέγει οὖν αὐτοῖς ὁ Ἰησοῦς· Ὁ καιρὸς ὁ ἐμὸς οὐπω πάρεστιν, ὁ δὲ καιρὸς ὁ ὑμέτερος πάντοτέ ἐστιν ἕτοιμος.

Jesus therefore said to them, 'My time has not yet come, but your time is always ready.'

RESPONSE: JESUS' ANSWER οὖν Jesus distinguishes his kairos from theirs. The historic present λέγει vivifies the reply. His kairos (the appointed hour of death-and-glorification) is divinely timed; theirs is under no such constraint — the world cannot hate them (v.7).

λέγει

says

Pres Act Indic 3 Sg · λέγω

main verb (historic present)

→ vivid historic present

λέγω: 'say'; historic present, a Johannine narrative feature.

οὖν

therefore

inferential particle

αὐτοῖς

to them

Dative

dative of indirect object

ὁ

the

Nominative

article

Ἰησοῦς

Jesus

Nominative

subject

ὁ

the

Nominative

article

καιρὸς

time

Nominative

subject

καιρός: 'appointed time'; distinct from χρόνος — the moment of decisive fulfillment, here Jesus' hour of glorification.

ὁ

the

Nominative

article (substantizing adj.)

<p><b>ἐμός</b> my Nominative <i>predicate/attributive adjective</i> ἐμός: 'mine'; emphatic possessive adjective.</p>	<p><b>οὔπω</b> not yet <i>temporal negative adverb</i> οὔπω: 'not yet'; indicates the hour is coming but not now.</p>	<p><b>πάρεστιν</b> is here / has come Pres Act Indic 3 Sg · πάρεμι <i>main verb</i> → stative present πάρεμι: 'be present, be at hand!'</p>	<p><b>ὁ</b> the Nominative <i>article</i></p>
<p><b>δὲ</b> but <i>adversative particle</i></p>	<p><b>καιρός</b> time Nominative <i>subject (coordinate)</i></p>	<p><b>ὁ</b> the Nominative <i>article (substantizing adj.)</i></p>	<p><b>ὑμέτερος</b> your Nominative <i>predicate/attributive adjective</i> ὑμέτερος: 'yours'; their time is not divinely constrained.</p>
<p><b>πάντοτέ</b> always <i>adverb (temporal)</i> πάντοτε: 'always'; their time is perpetually suitable — ironic contrast with the divine kairos.</p>	<p><b>ἐστιν</b> is Pres Act Indic 3 Sg · εἰμί <i>copula</i> → stative present</p>	<p><b>ἔτοιμος</b> ready Nominative <i>predicate adjective</i> ἔτοιμος: 'ready, prepared'; their time faces no obstacle.</p>	

## 7 οὐ δύναται ὁ κόσμος μισεῖν ὑμᾶς, ἐμὲ δὲ μισεῖ, ὅτι ἐγὼ μαρτυρῶ περὶ αὐτοῦ ὅτι τὰ ἔργα αὐτοῦ πονηρά ἐστιν.

The world cannot hate you, but it hates me, because I testify about it that its works are evil.

CONTRAST: WORLD'S HATRED **δὲ** The world cannot hate the brothers because they belong to its orbit (cf. 15:19). The world hates Jesus because his witness indicts it. The ὅτι-clause within a ὅτι-clause is Johannine: 'I testify of it that its works are evil.' μαρτυρῶ (present) is durative — his ongoing testimony provokes ongoing hatred.

οὐ

not

*negative particle*

δύναται

is able

Pres Mid Indic 3 Sg · δύναμαι

*main verb (modal)*

→ stative present

δύναμαι: 'be able, can'; the world is constitutionally unable to hate those who belong to it.

ὁ

the

Nominative

*article*

κόσμος

world

Nominative

*subject*

κόσμος: 'world'; in John, the realm organized against God.

μισεῖν

to hate

Pres Act Inf · μισέω

*complementary infinitive (w/ δύναται)*

→ progressive present

μισέω: 'hate'; the world's love for its own (15:19).

ὑμᾶς

you

Accusative

*direct object*

ἐμέ

me

Accusative

*direct object (emphatic, contrastive)*

δέ

but

*adversative particle*

μισεῖ

it hates

Pres Act Indic 3 Sg · μισέω

*main verb (contrastive)*

→ progressive present

μισέω: 'hate'; the world actively and continuously hates Jesus.

ὅτι

because

*causal conjunction*

ἐγώ

I

Nominative

*subject (emphatic)*

μαρτυρῶ

testify

Pres Act Indic 1 Sg · μαρτυρέω

*main verb (causal clause)*

→ progressive present

μαρτυρέω: 'witness, testify'; the legal-witness motif central to John's christology.

περὶ

about

*preposition + genitive (reference)*

αὐτοῦ

it

Genitive

*object of περί (the world)*

ὅτι

that

*conjunction (content of testimony)*

τά

the

Nominative

*article*

ἔργα

works

Nominative

subject

ἔργον: 'work, deed'; the world's deeds stand indicted by Jesus' testimony.

αὐτοῦ

its

Genitive

genitive of possession

πονηρά

evil

Nominative

predicate adjective

πονηρός: 'evil, wicked'; the moral indictment that provokes the world's hatred.

ἐστίν

are

Pres Act Indic 3 Sg · εἰμί

copula

→ stative present

8 ὑμεῖς ἀνάβητε εἰς τὴν ἑορτὴν· ἐγὼ οὐκ ἀναβαίνω εἰς τὴν ἑορτὴν ταύτην, ὅτι ὁ ἐμὸς καιρὸς οὐπω πεπλήρωται.

You go up to the feast; I am not going up to this feast, because my time has not yet been fulfilled.

ASYNDETON: JESUS' REFUSAL ASYNDETON A key textual crux: P66, P75, Sinaiticus, Vaticanus, and the earliest tradition read οὐκ ('not'); a significant later tradition reads οὐπω ('not yet'), apparently to smooth the tension with v.10. The harder reading οὐκ is original; its meaning is contextual: Jesus refuses the brothers' public-display agenda, not travel itself. πεπλήρωται (perfect passive) underscores the divine appointment governing his movements.

ὑμεῖς

you

Nominative

subject (emphatic)

ἀνάβητε

go up

Aor Act Impv 2 Pl · ἀναβαίνω

imperative (permissive)

→ constative aorist imperative

ἀναβαίνω: 'go up'; the standard term for ascending to Jerusalem.

εἰς

to

preposition + accusative (direction)

τὴν

the

Accusative

article

## ἑορτήν

feast

Accusative

object of εἰς

## ἐγὼ

I

Nominative

subject (emphatic, contrastive)

## οὐκ

not

negative particle

οὐκ: the critical reading (P66, P75, X, B);  
later mss read οὐπω ('not yet') to ease the  
apparent tension with v.10.

## ἀναβαίνω

am going up

Pres Act Indic 1 Sg · ἀναβαίνω

main verb

→ futuristic present (with negation)

ἀναβαίνω: 'go up'; the negated futuristic  
present refuses the brothers' proposal.

## εἰς

to

preposition + accusative (direction)

## τὴν

the

Accusative

article

## ἑορτήν

feast

Accusative

object of εἰς

## ταύτην

this

Accusative

demonstrative adjective (attributive)

ταύτην: 'this'; delimits the refusal to the  
brothers' urgency, not to the feast as such.

## ὅτι

because

causal conjunction

## ὁ

the

Nominative

article (substantizing adj.)

## ἐμός

my

Nominative

attributive adjective

ἐμός: emphatic possessive.

## καιρός

time

Nominative

subject

καιρός: 'appointed time'; his divine hour.

## οὐπω

not yet

temporal negative adverb

## πεπλήρωται

has been fulfilled

Perf Pass Indic 3 Sg · πληρώω

main verb (causal clause)

→ intensive perfect (standing state)

πληρώω: 'fulfill, complete'; the perfect  
passive stresses the ongoing unfulfilled  
state of divine appointment.

## 9 ταῦτα δὲ εἰπὼν αὐτοῖς ἔμεινεν ἐν τῇ Γαλιλαίᾳ.

Having said these things to them, he remained in Galilee.

**NARRATIVE CLOSURE** **δὲ** A brief transitional sentence closing the exchange: Jesus stays. The aorist participle εἰπὼν precedes the main verb ἔμεινεν in sequence. The deliberate remaining signals that his timing is not the brothers'!

**ταῦτα**

these things

Accusative

direct object (of εἰπὼν)

**δὲ**

and / but

transitional particle

**εἰπὼν**

having said

Aor Act Ptc · Nom Sg Masc · λέγω

temporal/attendant circumstance participle

→ antecedent aorist

λέγω: 'say'; the action precedes the main verb.

**αὐτοῖς**

to them

Dative

dative of indirect object

**ἔμεινεν**

remained

Aor Act Indic 3 Sg · μένω

main verb

→ constative aorist

μένω: 'remain, stay'; a key Johannine word  
— here Jesus deliberately stays behind.

**ἐν**

in

preposition + dative (place)

**τῇ**

the

Dative

article

**Γαλιλαία**

Galilee

Dative

dat. of place

10 Ὡς δὲ ἀνέβησαν οἱ ἀδελφοὶ αὐτοῦ εἰς τὴν ἑορτὴν, τότε καὶ αὐτὸς ἀνέβη, οὐ φανερωῶς ἀλλὰ ὡς ἐν κρυπτῷ.

But when his brothers had gone up to the feast, then he also went up — not openly but as it were in secret.

NARRATIVE: JESUS GOES UP IN SECRET **δὲ** After the brothers depart, Jesus goes — but on his own terms and timing. The contrast οὐ φανερωῶς ἀλλὰ ὡς ἐν κρυπτῷ is the ironic inversion of the brothers' demand (v.4). The ὡς softens κρυπτῷ: 'as if privately' rather than an absolute secrecy.

<p><b>Ὡς</b> when <i>temporal conjunction</i></p>	<p><b>δὲ</b> but <i>adversative/transitional particle</i></p>	<p><b>ἀνέβησαν</b> had gone up Aor Act Indic 3 Pl · ἀναβαίνω <i>verb of temporal clause</i> → constative aorist ἀναβαίνω: 'go up (to Jerusalem).'</p>	<p><b>οἱ</b> the Nominative <i>article</i></p>
<p><b>ἀδελφοὶ</b> brothers Nominative <i>subject of temporal clause</i></p>	<p><b>αὐτοῦ</b> his Genitive <i>genitive of relationship</i></p>	<p><b>εἰς</b> to <i>preposition + accusative (direction)</i></p>	<p><b>τὴν</b> the Accusative <i>article</i></p>
<p><b>ἑορτὴν</b> feast Accusative <i>object of εἰς</i></p>	<p><b>τότε</b> then <i>temporal adverb (apodosis marker)</i> τότε: 'then, at that point'; marks the moment of Jesus' action.</p>	<p><b>καὶ</b> also <i>adverbial καί (inclusive)</i></p>	<p><b>αὐτὸς</b> he himself Nominative <i>subject (emphatic)</i></p>

**ἀνέβη**

went up

Aor Act Indic 3 Sg · ἀναβαίνω

*main verb*

→ constative aorist

ἀναβαίνω: 'go up'; Jesus goes — but on his own terms.

**οὐ**

not

*negative particle*

**φανερῶς**

openly

*adverb of manner*

φανερῶς: 'openly, manifestly'; the adverb the brothers craved (v.4, φανέρωσον).

**ἀλλὰ**

but

*strong adversative conjunction*

**ὡς**

as it were

*comparative particle (hedging)*

**ἐν**

in

*preposition + dative (sphere)*

**κρυπτῶ**

secret

*Dative*

*dat. of sphere*

κρυπτός: 'hidden, secret'; the ὡς softens this — not utter secrecy but private, unannounced travel.

## 11 οἱ οὖν Ἰουδαῖοι ἐζήτουν αὐτὸν ἐν τῇ ἑορτῇ καὶ ἔλεγον· Ποῦ ἐστὶν ἐκεῖνος;

The Judeans were therefore looking for him at the feast and saying, 'Where is that man?'

**NARRATIVE: THE SEARCH** οὖν Two imperfects (ἐζήτουν, ἔλεγον) paint an ongoing hostile search. ἐκεῖνος ('that man') is distancing and contemptuous. The same verb ζητέω is used for the murderous intent of v.1, coloring this 'looking for' ominously.

**οἱ**

the

*Nominative*

*article*

**οὖν**

therefore

*inferential particle*

**Ἰουδαῖοι**

Judeans

*Nominative*

*subject*

Ἰουδαῖοι: the Jerusalem authorities hostile to Jesus.

**ἐζήτουν**

were looking for

*Impf Act Indic 3 Pl · ζητέω*

*main verb*

→ iterative/progressive imperfect

ζητέω: 'seek'; cf. v.1 where the same verb carries the intent to kill.

<p><b>αὐτόν</b> him Accusative direct object</p>	<p><b>ἐν</b> at preposition + dative (place/time)</p>	<p><b>τῆ</b> the Dative article</p>	<p><b>έορτῆ</b> feast Dative dat. of place/time</p>
<p><b>καὶ</b> and coordinating conjunction</p>	<p><b>ἔλεγον</b> were saying Impf Act Indic 3 Pl · λέγω main verb (coordinate) → iterative imperfect λέγω: 'say'; their repeated question during the feast.</p>	<p><b>Ποῦ</b> where interrogative adverb</p>	<p><b>έστιν</b> is Pres Act Indic 3 Sg · εἰμί copula (direct question) → stative present</p>
<p><b>ἐκεῖνος</b> that man Nominative subject (demonstrative, distancing) ἐκεῖνος: 'that one'; used contemptuously or distantly — they refuse to name him.</p>			

12 καὶ γογγυσμός περὶ αὐτοῦ ἦν πολὺς ἐν τοῖς ὄχλοις· οἱ μὲν ἔλεγον ὅτι Ἄγαθός ἐστιν· ἄλλοι δὲ ἔλεγον· Οὐ, ἀλλὰ πλανᾷ τὸν ὄχλον.

And there was much murmuring about him among the crowds. Some were saying, 'He is a good man'; others were saying, 'No, on the contrary he leads the crowd astray!'

NARRATIVE: DIVIDED CROWD OPINION καὶ γογγυσμός ('murmuring') echoes the wilderness murmuring of Israel (LXX) — an ironic Exodus allusion. The οἱ μὲν ... ἄλλοι δέ antithesis structures a divided crowd that recurs throughout the chapter (vv.25–27, 40–43). πλανᾷ ('leads astray') is the accusation of messianic deception.

καὶ  
and

*coordinating conjunction*

γογγυσμός  
murmuring

Nominative  
*subject*

γογγυσμός: 'murmuring, grumbling'; LXX term for Israel's wilderness complaint, here ironic for divided crowd opinion about Jesus.

περὶ  
about

*preposition + genitive (reference)*

αὐτοῦ  
him

Genitive  
*object of περὶ*

ἦν  
was

Impf Act Indic 3 Sg · εἰμί

*main verb*

→ descriptive imperfect

πολύς  
much

Nominative  
*predicate/attributive adjective*

πολύς: 'much, great'; the extent of the controversy.

ἐν  
among

*preposition + dative (distributive)*

τοῖς  
the

Dative  
*article*

ὄχλοις  
crowds

Dative  
*dat. of place (among)*

ὄχλος: 'crowd'; the pilgrimage multitude, distinct from the Jerusalem authorities.

οἱ  
some

Nominative  
*article (partitive, w/ μὲν)*

μὲν  
on the one hand

*correlative particle (μὲν ... δέ)*

ἔλεγον  
were saying

Impf Act Indic 3 Pl · λέγω

*main verb*

→ iterative imperfect

ὅτι  
that

*conjunction (introducing direct speech)*

ἄγαθός  
good

Nominative  
*predicate adjective*

ἀγαθός: 'good, morally upright'; a positive but inadequate assessment.

ἐστίν  
he is

Pres Act Indic 3 Sg · εἰμί

*copula*

→ stative present

ἄλλοι  
others

Nominative  
*subject (correlative w/ δέ)*

ἄλλος: 'other, another'; the opposing group.

<p><b>δὲ</b> but <i>adversative particle (correlative w/ μὲν)</i></p>	<p><b>ἔλεγον</b> were saying Impf Act Indic 3 Pl · λέγω <i>main verb (correlative)</i> → iterative imperfect</p>	<p><b>οὐ</b> no <i>negative particle (emphatic denial)</i></p>	<p><b>ἀλλὰ</b> but <i>strong adversative conjunction</i></p>
<p><b>πλανᾷ</b> leads astray Pres Act Indic 3 Sg · πλανᾶω <i>main verb (accusation)</i> → progressive present πλανᾶω: 'lead astray, deceive'; the charge of false messianic seduction of the masses.</p>	<p><b>τὸν</b> the Accusative <i>article</i></p>	<p><b>ὄχλον</b> crowd Accusative <i>direct object</i></p>	

### 13 οὐδείς μέντοι παρρησίᾳ ἐλάλει περὶ αὐτοῦ διὰ τὸν φόβον τῶν Ἰουδαίων.

Yet no one was speaking about him openly, because of fear of the Judeans.

CONCESSIVE/QUALIFICATORY REMARK **μέντοι** μέντοι ('however, yet') qualifies the murmuring of v.12 — despite opinions, public speech was suppressed by fear. This narrative aside explains the subdued tone of the crowd's debate and anticipates 9:22; 12:42; 19:38 (crypto-discipleship).

<p><b>οὐδείς</b> no one Nominative <i>subject (negative universal)</i></p>	<p><b>μέντοι</b> however <i>concessive/adversative particle</i> μέντοι: 'however, yet, nevertheless'; qualifies what precedes.</p>	<p><b>παρρησίᾳ</b> openly Dative <i>dative of manner</i> παρρησίᾳ: 'openness, frankness'; cf. v.4 and 26 — the freedom of open speech that fear suppressed.</p>	<p><b>ἐλάλει</b> was speaking Impf Act Indic 3 Sg · λαλέω <i>main verb</i> → descriptive/iterative imperfect λαλέω: 'speak'; the imperfect indicates the ongoing suppression of open speech.</p>
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περὶ

about

*preposition + genitive (reference)*

αὐτοῦ

him

Genitive

*object of περί*

διὰ

because of

*preposition + accusative (cause)*

τὸν

the

Accusative

*article*

φόβον

fear

Accusative

*object of διά (cause)*

φόβος: 'fear'; the social pressure exerted by the authorities.

τῶν

of the

Genitive

*article*

Ἰουδαίων

Judeans

Genitive

*objective genitive (of whom they were afraid)*

## 14 Ἦδη δὲ τῆς ἑορτῆς μεσοῦσης ἀνέβη Ἰησοῦς εἰς τὸ ἱερόν καὶ ἐδίδασκεν.

But when the feast was already at its midpoint, Jesus went up into the temple and began teaching.

NARRATIVE: JESUS APPEARS AT THE FEAST **δὲ** ἤδη ('already') plus the genitive absolute μεσοῦσης ἑορτῆς place Jesus' public appearance at the midpoint of the seven-day feast — a climactic moment. His going up to the temple (εἰς τὸ ἱερόν) is the public act the brothers urged but on his own terms and timing.

Ἦδη

already

*temporal adverb*

ἤδη: 'already'; marks the timing — midway through the feast.

δὲ

but / now

*transitional particle*

τῆς

the

Genitive

*article (genitive absolute)*

ἑορτῆς

feast

Genitive

*genitive absolute (subject of participle)*

<p><b>μεσούσης</b> being at its midpoint</p> <p>Pres Act Ptc · Gen Sg Fem · μεσόω <i>genitive absolute (temporal)</i></p> <p>→ concurrent present</p> <p>μεσόω: 'be in the middle'; only here in the NT — technical feast vocabulary.</p>	<p><b>ἀνέβη</b> went up</p> <p>Aor Act Indic 3 Sg · ἀναβαίνω <i>main verb</i></p> <p>→ constative aorist</p> <p>ἀναβαίνω: 'go up'; the same term as vv.8, 10 — Jesus goes up on his own time.</p>	<p><b>Ἰησοῦς</b> Jesus</p> <p>Nominative <i>subject</i></p>	<p><b>εἰς</b> into</p> <p><i>preposition + accusative (direction)</i></p>
<p><b>τὸ</b> the</p> <p>Accusative <i>article</i></p>	<p><b>ἱερόν</b> temple</p> <p>Accusative <i>object of εἰς (destination)</i></p> <p>ἱερόν: 'temple (complex)'; the public area, as distinct from the ναός (inner sanctuary).</p>	<p><b>καὶ</b> and</p> <p><i>coordinating conjunction</i></p>	<p><b>ἐδίδασκεν</b> was teaching</p> <p>Impf Act Indic 3 Sg · διδάσκω <i>main verb (coordinate)</i></p> <p>→ inceptive/progressive imperfect</p> <p>διδάσκω: 'teach'; the imperfect here is inceptive — he began and continued to teach.</p>

## 15 ἐθαύμαζον οὖν οἱ Ἰουδαῖοι λέγοντες· Πῶς οὗτος γράμματα οἶδεν μὴ μεμαθηκώς;

The Judeans were therefore astonished, saying, 'How does this man know letters, never having studied?'

RESPONSE: ASTONISHMENT AT JESUS' LEARNING οὖν γράμματα ('letters, learning') refers to scribal education in Torah. The perfect participle μεμαθηκώς ('having studied/learned') with μὴ implies they see him as uneducated in the rabbinic tradition. The question sets up Jesus' defense of the divine origin of his teaching in vv.16–18.

## ἐθαύμαζον

were astonished

Impf Act Indic 3 Pl · θαυμάζω

*main verb*

→ descriptive imperfect

θαυμάζω: 'marvel, be astonished'; the crowd's wonder at his teaching.

## οὖν

therefore

*inferential particle*

## οἱ

the

Nominative

*article*

## Ἰουδαῖοι

Judeans

Nominative

*subject*

## λέγοντες

saying

Pres Act Ptc · Nom Pl Masc · λέγω

*circumstantial participle (means/manner)*

→ concurrent present

## Πῶς

how

*interrogative adverb*

## οὗτος

this man

Nominative

*subject (demonstrative, slightly contemptuous)*

οὗτος: 'this man'; distancing, like ἐκεῖνος in v.11.

## γράμματα

letters / learning

Accusative

*direct object*

γράμμα: 'letter, writing'; plural = scribal learning, Torah education — literacy in the academic-rabbinic sense.

## οἶδεν

knows

Perf Act Indic 3 Sg · οἶδα

*main verb (interrogative)*

→ intensive perfect (present knowledge)

οἶδα: 'know'; perfect in form but present in force — 'he knows.'

## μὴ

not

*negative particle (w/ participle)*

## μεμαθηκώς

having learned / studied

Perf Act Ptc · Nom Sg Masc · μαθάνω

*concessive participle*

→ stative perfect

μαθάνω: 'learn'; the perfect stresses the settled lack of formal schooling under a rabbi.

## 16 ἀπεκρίθη οὖν αὐτοῖς ὁ Ἰησοῦς καὶ εἶπεν· Ἡ ἐμὴ διδαχὴ οὐκ ἔστιν ἐμὴ ἀλλὰ τοῦ πέμψαντός με.

Jesus therefore answered them and said, 'My teaching is not mine but belongs to him who sent me.'

RESPONSE: JESUS DEFENDS HIS TEACHING'S ORIGIN οὖν The double ἐμὴ ('mine') is paradoxical: 'my teaching is not mine.' The resolution is the sending formula — his teaching comes from the Father (τοῦ πέμψαντός με). The participle πέμψαντος is substantival, a key Johannine phrase (the one who sent me).

**ἀπεκρίθη**

answered

Aor Pass Indic 3 Sg · ἀποκρίνομαι

main verb

→ constative aorist

ἀποκρίνομαι: 'answer, respond!'; deponent.

**οὖν**

therefore

inferential particle

**αὐτοῖς**

to them

Dative

dative of indirect object

**ὁ**

the

Nominative

article

**Ἰησοῦς**

Jesus

Nominative

subject

**καὶ**

and

coordinating conjunction

**εἶπεν**

said

Aor Act Indic 3 Sg · λέγω

main verb (coordinate)

→ constative aorist

**Ἡ**

the

Nominative

article

**ἐμὴ**

my

Nominative

attributive adjective

ἐμός: 'mine.'

**διδαχὴ**

teaching

Nominative

subject

διδαχὴ: 'teaching, doctrine'; the content of what Jesus teaches.

**οὐκ**

not

negative particle

**ἔστιν**

is

Pres Act Indic 3 Sg · εἰμί

copula

→ stative present

ἐμή

mine

Nominative

predicate adjective (repeated for paradox)

ἀλλά

but

strong adversative conjunction

τοῦ

of the one

Genitive

article (substantizing ptc.)

πέμψαντός

who sent

Aor Act Ptc · Gen Sg Masc · πέμπω

substantival participle (genitive of source)

→ constative aorist

πέμπω: 'send'; the Father as the one who commissioned Jesus — a signature Johannine formula.

με

me

Accusative

direct object of πέμψαντος

17 ἔάν τις θέλη τὸ θέλημα αὐτοῦ ποιεῖν, γνώσεται περὶ τῆς διδαχῆς, πότερον ἐκ τοῦ θεοῦ ἔστιν ἢ ἐγὼ ἀπ' ἑμαυτοῦ λαλῶ.

If anyone wills to do his will, he will know concerning the teaching whether it is from God or whether I speak from myself.

ASYNDETON: THE CRITERION OF DISCERNMENT **ASYNDETON** A third-class conditional (ἔάν + subjunctive). The criterion for recognizing the divine origin of Jesus' teaching is moral — the willingness to do God's will. This is epistemological: obedient orientation precedes cognitive recognition. The alternative ἢ clause poses a sharp either/or.

ἐάν

if

*conditional particle (3rd class)*

τις

anyone

Nominative

*subject (indefinite)*

θέλη

wills

Pres Act Subj 3 Sg · θέλω

*verb of conditional protasis (subjunctive)*

→ progressive present subjunctive

θέλω: 'will, desire'; the volitional orientation toward God's will.

τὸ

the

Accusative

*article*

θέλημα

will

Accusative

*direct object (of ποιεῖν)*

θέλημα: 'will, purpose'; God's revealed will.

αὐτοῦ

his

Genitive

*genitive of possession (= God's)*

ποιεῖν

to do

Pres Act Inf · ποιέω

*complementary infinitive (w/ θέλη)*

→ progressive present

γνώσεται

will know

Fut Mid Indic 3 Sg · γινώσκω

*main verb (apodosis)*

→ predictive future

γινώσκω: 'know'; full experiential/relational knowing, not mere cognitive recognition.

περὶ

concerning

*preposition + genitive (reference)*

τῆς

the

Genitive

*article*

διδαχῆς

teaching

Genitive

*object of περὶ*

πότερον

whether

*alternative interrogative particle (indirect question)*

πότερον ... ἢ: 'whether ... or'; disjunctive indirect question.

ἐκ

from

*preposition + genitive (source)*

τοῦ

the

Genitive

*article*

θεοῦ

God

Genitive

*object of ἐκ (source)*

θεός: God.

ἐστίν

it is

Pres Act Indic 3 Sg · εἰμί

*copula (first alternative)*

→ stative present

ἢ

or

*disjunctive particle*

ἐγώ

I

Nominative

*subject (emphatic, contrastive)*

ἀπ'

from

*preposition + genitive (source)*

ἐμαυτοῦ

myself

Genitive

*reflexive pronoun (source)*

ἐμαυτοῦ: 'myself'; a self-sourced claim that Jesus consistently denies (5:19, 30; 8:28).

λαλῶ

speak

Pres Act Indic 1 Sg · λαλέω

*main verb (second alternative)*

→ progressive present

λαλέω: 'speak!'

18 ὁ ἀφ' ἑαυτοῦ λαλῶν τὴν δόξαν τὴν ἰδίαν ζητεῖ· ὁ δὲ ζητῶν τὴν δόξαν τοῦ πέμψαντος αὐτόν, οὗτος ἀληθής ἐστιν καὶ ἀδικία ἐν αὐτῷ οὐκ ἔστιν.

The one who speaks from himself seeks his own glory; but the one who seeks the glory of him who sent him — this one is true, and there is no unrighteousness in him.

GROUNDS: TWO TYPES OF TEACHER **δὲ** A gnomic antithesis. Self-sourced speech betrays self-glorification; seeking the sender's glory is the mark of authenticity. ἀληθής ('true') is forensic — reliable witness. The phrase ἀδικία οὐκ ἔστιν echoes Ps 32:2 (no guile in the spirit).

ὁ

the one

Nominative

*article (substantizing ptc.)*

ἀφ'

from

*preposition + genitive (source)*

ἑαυτοῦ

himself

Genitive

*reflexive pronoun (source)*

ἑαυτοῦ: 'himself!'

λαλῶν

speaking

Pres Act Ptc · Nom Sg Masc · λαλέω

*substantival participle (subject)*

→ progressive present

λαλέω: 'speak!'

**τήν**

the

Accusative

article

**δόξαν**

glory

Accusative

direct object

δόξα: 'glory, honor'; the craving of self-sourced teachers.

**τήν**

the

Accusative

article (substantizing adj.)

**ιδίαν**

own

Accusative

attributive adjective

ἴδιος: 'one's own'; self-seeking glory.

**ζητεῖ**

seeks

Pres Act Indic 3 Sg · ζητέω

main verb (gnomic)

→ gnomic present

ζητέω: 'seek!'

**ὁ**

the one

Nominative

article (substantizing ptc.)

**δὲ**

but

adversative particle

**ζητῶν**

seeking

Pres Act Ptc · Nom Sg Masc · ζητέω

substantival participle (subject)

→ progressive present

ζητέω: 'seek!'

**τήν**

the

Accusative

article

**δόξαν**

glory

Accusative

direct object

**τοῦ**

of the one

Genitive

article (substantizing ptc.)

**πέμψαντος**

who sent

Aor Act Ptc · Gen Sg Masc · πέμπω

substantival participle (genitive)

→ constative aorist

πέμπω: 'send!'; the sender = the Father.

**αὐτόν**

him

Accusative

direct object of πέμψαντος

**οὗτος**

this one

Nominative

subject (resumptive demonstrative)

**ἀληθής**

true

Nominative

predicate adjective

ἀληθής: 'true, reliable'; the forensic authenticity of the genuine envoy.

**ἐστιν**

is

Pres Act Indic 3 Sg · εἰμί

copula

→ stative present

καὶ  
and

*coordinating conjunction*

**ἀδικία**

unrighteousness

Nominative

*subject (of negated clause)*

ἀδικία: 'unrighteousness, injustice'; the absence of any fraudulent motive.

ἐν

in

*preposition + dative (sphere)*

**αὐτῷ**

him

Dative

*dat. of place (sphere)*

οὐκ

not

*negative particle*

**ἔστιν**

there is

Pres Act Indic 3 Sg · εἰμί

*main verb (existential)*

→ stative present

## 19 οὐ Μωϋσῆς δέδωκεν ὑμῖν τὸν νόμον; καὶ οὐδεὶς ἐξ ὑμῶν ποιεῖ τὸν νόμον. τί με ζητεῖτε ἀποκτεῖναι;

Did not Moses give you the law? And yet none of you keeps the law. Why are you seeking to kill me?

ASYNDETON: JESUS CHALLENGES THEIR LAW-KEEPING ASYNDETON Jesus shifts from epistemology to ethics: they claim to hold Moses' law yet violate it by plotting murder. The rhetorical question 'Did not Moses give you the law?' (expecting 'yes') sets up the contradiction. The perfect δέδωκεν stresses the law's standing gift.

οὐ

did not

*negative particle (interrogative, expecting yes)*

**Μωϋσῆς**

Moses

Nominative

*subject*

Μωϋσῆς: Moses; the lawgiver.

**δέδωκεν**

has given

Perf Act Indic 3 Sg · δίδωμι

*main verb*

→ intensive perfect (standing gift)

δίδωμι: 'give'; the perfect underlines the law as an enduring, still-standing gift.

**ὑμῖν**

you

Dative

*dative of indirect object*

**τὸν**

the

Accusative

article

**νόμον**

law

Accusative

direct object

νόμος: 'law'; the Torah given through Moses.

**καὶ**

and yet

adversative καί

**οὐδείς**

no one

Nominative

subject

**ἐξ**

of

preposition + genitive (partitive)

**ὑμῶν**

you

Genitive

partitive genitive

**ποιεῖ**

does / keeps

Pres Act Indic 3 Sg · ποιέω

main verb

→ progressive present

ποιέω: 'do, keep'; they possess the law but do not perform it.

**τὸν**

the

Accusative

article

**νόμον**

law

Accusative

direct object

**τί**

why

Accusative

interrogative adverb (accusative of respect)

**με**

me

Accusative

direct object

**ζητεῖτε**

are you seeking

Pres Act Indic 2 Pl · ζητέω

main verb

→ progressive present

ζητέω: 'seek'; cf. v.1 — the murderous quest.

**ἀποκτεῖναι**

to kill

Aor Act Inf · ἀποκτείνω

infinitive of purpose (complementary w/ ζητεῖτε)

→ constative aorist

ἀποκτείνω: 'kill!'

## 20 ἀπεκρίθη ὁ ὄχλος· Δαιμόνιον ἔχεις· τίς σε ζητεῖ ἀποκτεῖναι;

The crowd answered, 'You have a demon! Who is seeking to kill you?'

ASYNDETON: CROWD'S DISMISSAL ASYNDETON The crowd (not the Jerusalem authorities) dismisses Jesus' charge as paranoid — attributing it to demonic delusion. They are unaware of the authorities' plot (cf. v.25). The accusation δαιμόνιον ἔχεις recurs at 8:48, 52.

### ἀπεκρίθη

answered

Aor Pass Indic 3 Sg · ἀποκρίνομαι

*main verb*

→ constative aorist

ἀποκρίνομαι: 'answer!'

### ὁ

the

Nominative

*article*

### ὄχλος

crowd

Nominative

*subject*

ὄχλος: 'crowd'; here the pilgrimage crowd, distinct from the authorities.

### Δαιμόνιον

a demon

Accusative

*direct object*

δαιμόνιον: 'demon'; to say someone 'has a demon' means they are mad or possessed.

### ἔχεις

you have

Pres Act Indic 2 Sg · ἔχω

*main verb (accusation)*

→ progressive present

ἔχω: 'have!'

### τίς

who

Nominative

*subject (interrogative)*

### σε

you

Accusative

*direct object*

### ζητεῖ

is seeking

Pres Act Indic 3 Sg · ζητέω

*main verb (interrogative)*

→ progressive present

### ἀποκτεῖναι

to kill

Aor Act Inf · ἀποκτείνω

*infinitive of purpose*

→ constative aorist

## 21 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς· Ἐν ἔργον ἐποίησα καὶ πάντες θαυμάζετε.

Jesus answered and said to them, 'I did one work, and you all marvel.'

ASYNDETON: JESUS DEFENDS THE SABBATH HEALING **ASYNDETON** Jesus refers back to the healing at Bethesda (ch. 5), which occurred on a Sabbath and triggered the first death-plot (5:18). Ἐν ἔργον ('one work') is emphatic — a single act that generated their astonishment and hostility.

**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 (coordinate)*

→ constative aorist

**αὐτοῖς**

to them

Dative

*dative of indirect object*

**Ἐν**

one

Accusative

*attributive numeral-adjective*

εἷς: 'one'; emphatic — a single act is the cause of all the controversy.

**ἔργον**

work

Accusative

*direct object*

ἔργον: 'work'; the healing of John 5.

**ἐποίησα**

I did

Aor Act Indic 1 Sg · ποιέω

*main verb*

→ constative aorist

ποιέω: 'do, perform.'

**καὶ**

and

*coordinating conjunction*

**πάντες**

all

Nominative

*subject*

πᾶς: 'all.'

**θαυμάζετε**

marvel

Pres Act Indic 2 Pl · θαυμάζω

*main verb*

→ progressive present

θαυμάζω: 'marvel, be astonished'; their reaction is still ongoing.

22 διὰ τοῦτο Μωϋσῆς δέδωκεν ὑμῖν τὴν περιτομὴν — οὐχ ὅτι ἐκ τοῦ Μωϋσέως ἐστὶν ἀλλ' ἐκ τῶν πατέρων — καὶ ἐν σαββάτῳ περιτέμνετε ἄνθρωπον.

Moses gave you circumcision — not that it is from Moses but from the fathers — and on the Sabbath you circumcise a man.

GROUNDS: THE A FORTIORI ARGUMENT **διὰ τοῦτο** A parenthetical corrects the attribution: circumcision predates Moses, going back to the patriarchs (Gen 17). The point is that circumcision — which overrides the Sabbath when the eighth day falls on it — is permitted. If a partial bodily rite overrides Sabbath, how much more a whole-body healing?

<p><b>διὰ</b> because of / for <i>preposition + accusative (cause)</i></p>	<p><b>τοῦτο</b> this Accusative <i>object of διὰ (reason)</i></p>	<p><b>Μωϋσῆς</b> Moses Nominative <i>subject</i></p>	<p><b>δέδωκεν</b> has given Perf Act Indic 3 Sg · δίδωμι <i>main verb</i> → intensive perfect</p>
<p><b>ὑμῖν</b> you Dative <i>dative of indirect object</i></p>	<p><b>τὴν</b> the Accusative <i>article</i></p>	<p><b>περιτομὴν</b> circumcision Accusative <i>direct object</i> περιτομή: 'circumcision'; the rite commanded in Gen 17 and codified in Lev 12:3.</p>	<p><b>οὐχ</b> not <i>negative (parenthetical correction)</i></p>
<p><b>ὅτι</b> that <i>conjunction (content of correction)</i></p>	<p><b>ἐκ</b> from <i>preposition + genitive (source)</i></p>	<p><b>τοῦ</b> the Genitive <i>article</i></p>	<p><b>Μωϋσέως</b> Moses Genitive <i>object of ἐκ (source)</i></p>

**ἐστὶν**

it is

Pres Act Indic 3 Sg · εἰμί

*copula (parenthetical)*

→ stative present

**ἀλλ'**

but

*strong adversative conjunction*

**ἐκ**

from

*preposition + genitive (source)*

**τῶν**

the

Genitive

*article*

**πατέρων**

fathers

Genitive

*object of ἐκ (patriarchal origin)*

πατήρ: 'father'; the patriarchs Abraham, Isaac, Jacob — circumcision predates Sinai.

**καὶ**

and

*coordinating conjunction*

**ἐν**

on

*preposition + dative (time)*

**σαββάτῳ**

Sabbath

Dative

*dat. of time*

σάββατον: 'Sabbath'; the day of rest — circumcision on the eighth day overrides it.

**περιτέμνετε**

you circumcise

Pres Act Indic 2 Pl · περιτέμνω

*main verb*

→ gnomic present

περιτέμνω: 'circumcise'; the acknowledged practice of performing circumcision even on a Sabbath.

**ἄνθρωπον**

a man

Accusative

*direct object*

ἄνθρωπος: 'man, person.'

23 εἰ περιτομὴν λαμβάνει ἄνθρωπος ἐν σαββάτῳ ἵνα μὴ λυθῇ ὁ νόμος Μωϋσέως, ἐμοὶ χολᾶτε ὅτι ὅλον ἄνθρωπον ὑγιῆ ἐποίησα ἐν σαββάτῳ;

If a man receives circumcision on the Sabbath so that the law of Moses may not be broken, are you angry at me because I made a whole man well on the Sabbath?

A FORTIORI ARGUMENT: PART VS. WHOLE **εἰ** A first-class conditional stating what both parties accept. The rabbinical rule: the rite of circumcision (applying to one bodily member) displaces the Sabbath. Jesus' healing restored the whole person — qal wahomer (light to heavy). χολᾶτε ('are you angry') is a present of ongoing indignation.

<p><b>εἰ</b> if <i>conditional particle (1st class — assumed true)</i></p>	<p><b>περιτομὴν</b> circumcision Accusative <i>direct object</i></p>	<p><b>λαμβάνει</b> receives Pres Act Indic 3 Sg · λαμβάνω <i>verb of conditional protasis</i> → gnomic present λαμβάνω: 'receive, undergo'; circumcision 'received' as a rite.</p>	<p><b>ἄνθρωπος</b> a man Nominative <i>subject</i></p>
<p><b>ἐν</b> on <i>preposition + dative (time)</i></p>	<p><b>σαββάτῳ</b> Sabbath Dative <i>dat. of time</i></p>	<p><b>ἵνα</b> so that <i>purpose conjunction</i></p>	<p><b>μὴ</b> not <i>negative (w/ subjunctive)</i></p>
<p><b>λυθῇ</b> may be broken Aor Pass Subj 3 Sg · λύω <i>verb of purpose clause</i> → constative aorist subjunctive λύω: 'loose, break'; the law 'broken' by failure to circumcise on the eighth day.</p>	<p><b>ὁ</b> the Nominative <i>article</i></p>	<p><b>νόμος</b> law Nominative <i>subject of purpose clause</i></p>	<p><b>Μωϋσέως</b> of Moses Genitive <i>genitive of source/authorship</i></p>

**ἐμοὶ**

at me

Dative

*dative of reference (against)*

**χολᾶτε**

are you angry

Pres Act Indic 2 Pl · χολάω

*main verb (apodosis — rhetorical question)*

→ progressive present

χολάω: 'be angry, full of bile'; only here in NT — vivid medical metaphor for rage.

**ὅτι**

because

*causal conjunction*

**ὅλον**

whole

Accusative

*attributive adjective (emphatic)*

ὅλος: 'whole, entire'; the entire person made well — the contrast with one bodily member.

**ἄνθρωπον**

man

Accusative

*direct object*

**ὑγιῆ**

well / healthy

Accusative

*predicate accusative (object complement)*

ὑγιής: 'whole, healthy'; the same word used in 5:9, 11, 14, 15 of the Bethesda healing.

**ἐποίησα**

I made

Aor Act Indic 1 Sg · ποιέω

*main verb (causal clause)*

→ constative aorist

**ἐν**

on

*preposition + dative (time)*

**σαββάτῳ**

Sabbath

Dative

*dat. of time*

## 24 μὴ κρίνετε κατ' ὄψιν, ἀλλὰ τὴν δικαίαν κρίσιν κρίνετε.

Do not judge by appearances, but judge with right judgment.

ASYNDETON: ETHICAL MAXIM ASYNDETON A compact antithetical maxim sealing the Sabbath argument. κατ' ὄψιν ('according to appearance') is surface-level, conventional judgment; δικαίαν κρίσιν is judgment that penetrates to the reality. The chiastic echo (κρίνετε ... κρίνετε) gives the saying rhetorical force.

<p><b>μὴ</b> do not <i>negative (w/ imperative)</i></p>	<p><b>κρίνετε</b> judge Pres Act Impv 2 Pl · κρίνω <i>imperative (prohibition)</i> → durative present imperative (stop doing)   κρίνω: 'judge, evaluate.'</p>	<p><b>κατ'</b> according to <i>preposition + accusative (standard)</i></p>	<p><b>ὄψιν</b> appearance Accusative <i>object of κατά (standard of judgment)</i>   ὄψις: 'appearance, face, sight'; surface impression.</p>
<p><b>ἀλλὰ</b> but <i>strong adversative conjunction</i></p>	<p><b>τὴν</b> the Accusative <i>article</i></p>	<p><b>δικαίαν</b> right / just Accusative <i>attributive adjective</i>   δίκαιος: 'just, righteous'; judgment that accords with reality and God's standard.</p>	<p><b>κρίσιν</b> judgment Accusative <i>cognate accusative / direct object</i>   κρίσις: 'judgment, decision'; the cognate accusative with κρίνετε gives emphasis.</p>
<p><b>κρίνετε</b> judge Pres Act Impv 2 Pl · κρίνω <i>imperative (positive command)</i> → durative present imperative</p>			

## 25 Ἔλεγον οὖν τινες ἐκ τῶν Ἱεροσολυμιτῶν· Οὐχ οὗτός ἐστιν ὃν ζητοῦσιν ἀποκτεῖναι;

Some of the people of Jerusalem were therefore saying, 'Is not this the man whom they are seeking to kill?'

NARRATIVE: JERUSALEM CROWD'S RECOGNITION **οὖν** The Jerusalem locals (Ἱεροσολυμίται, distinct from the pilgrims) recognize Jesus and know of the death-plot (unlike the pilgrims in v.20). Their question is rhetorical — expecting 'yes!'

<p><b>ἔλεγον</b> were saying Impf Act Indic 3 Pl · λέγω <i>main verb</i> → iterative imperfect</p>	<p><b>οὖν</b> therefore <i>inferential particle</i></p>	<p><b>τινες</b> some Nominative <i>subject (partitive)</i>   τις: 'some, certain people!'</p>	<p><b>ἐκ</b> of <i>preposition + genitive (partitive)</i></p>
<p><b>τῶν</b> the Genitive <i>article</i></p>	<p><b>Ἱεροσολυμιτῶν</b> Jerusalemites Genitive <i>partitive genitive</i>   Ἱεροσολυμίτης: 'Jerusalemite'; residents of the city who know the local situation.</p>	<p><b>οὐχ</b> is not <i>negative (interrogative, expecting yes)</i></p>	<p><b>οὗτός</b> this Nominative <i>subject (demonstrative)</i></p>
<p><b>ἐστίν</b> is Pres Act Indic 3 Sg · εἰμί <i>copula</i> → stative present</p>	<p><b>ὃν</b> whom Accusative <i>relative pronoun (object)</i></p>	<p><b>ζητοῦσιν</b> they seek Pres Act Indic 3 Pl · ζητέω <i>verb of relative clause</i> → progressive present</p>	<p><b>ἀποκτεῖναι</b> to kill Aor Act Inf · ἀποκτείνω <i>infinitive of purpose</i> → constative aorist</p>

26 καὶ ἴδε παρρησίᾳ λαλεῖ, καὶ οὐδὲν αὐτῷ λέγουσιν. μήποτε ἀληθῶς ἔγνωσαν οἱ ἄρχοντες ὅτι οὗτός ἐστιν ὁ Χριστός;

And look — he is speaking openly, and they say nothing to him! Can it be that the rulers have truly recognized that this is the Christ?

**CROWD'S IRONIC WONDER** καὶ ἴδε ('look!') is a particle of attention. The crowd's ironic reasoning: if the authorities say nothing while he speaks παρρησίᾳ, perhaps they have changed their minds. μήποτε ('can it be that...?') introduces a tentative, half-doubting question. The irony is rich: their speculation is wrong — the authorities have not recognized him.

καὶ  
and

*coordinating conjunction*

ἴδε  
look!

*attention-marker / interjection*

ἴδε: fixed imperative used as particle; cf. 1:29, 36.

παρρησία  
openly

*Dative*

*dative of manner*

παρρησία: 'openness'; the very quality suppressed by fear in v.13.

λαλεῖ  
he speaks

*Pres Act Indic 3 Sg · λαλέω*

*main verb*

→ progressive present

καὶ  
and

*coordinating conjunction*

οὐδέν  
nothing

*Accusative*

*direct object (negative)*

αὐτῷ  
to him

*Dative*

*dative of indirect object*

λέγουσιν  
they say

*Pres Act Indic 3 Pl · λέγω*

*main verb (coordinate)*

→ progressive present

μήποτε  
can it be that

*particle of tentative question*

μήποτε: 'lest / can it be that'; introduces a hesitant, fearful possibility.

ἀληθῶς  
truly

*adverb of manner*

ἀληθῶς: 'truly, really.'

ἔγνωσαν  
have recognized

*Aor Act Indic 3 Pl · γινώσκω*

*main verb (tentative question)*

→ constative aorist

γινώσκω: 'know, come to know'; the arrival at recognition.

οἱ  
the

*Nominative*

*article*

ἄρχοντες  
rulers

*Nominative*

*subject*

ἄρχων: 'ruler'; the Jerusalem council members.

ὅτι  
that

*conjunction (content of recognition)*

οὗτός  
this

*Nominative*

*subject (demonstrative)*

ἐστίν  
is

*Pres Act Indic 3 Sg · εἰμί*

*copula*

→ stative present

**ὁ**  
the  
Nominative  
*article*

**Χριστός**  
Christ  
Nominative  
*predicate nominative*  
Χριστός: 'Anointed, Messiah'; the messianic title.

27 ἀλλὰ τοῦτον οἶδαμεν πόθεν ἐστίν· ὁ δὲ Χριστὸς ὅταν ἔρχηται, οὐδεὶς γινώσκει πόθεν ἐστίν.

But we know where this man comes from; yet when the Christ comes, no one will know where he comes from.

ADVERSATIVE: THE CROWD'S OBJECTION — HIDDEN-ORIGIN CRITERION **ἀλλὰ** The crowd applies a popular messianic expectation: the Messiah's origin will be unknown (perhaps based on Mal 3:1 or Jewish speculation). They know Jesus' origin — from Galilee, from Joseph (6:42). The irony John builds: they do not know Jesus' true origin — from the Father (vv.28–29).

**ἀλλὰ**  
but  
*strong adversative conjunction*

**τοῦτον**  
this man  
Accusative  
*direct object (proleptic)*

**οἶδαμεν**  
we know  
Perf Act Indic 1 Pl · οἶδα  
*main verb*  
→ stative (present force)  
οἶδα: 'know'; perfect form, present meaning.

**πόθεν**  
where ... from  
*interrogative adverb (indirect question)*  
πόθεν: 'whence, from where.'

**ἐστίν**  
he is  
Pres Act Indic 3 Sg · εἰμί  
*copula (indirect question)*  
→ stative present

**ὁ**  
the  
Nominative  
*article*

**δὲ**  
but  
*adversative particle*

**Χριστὸς**  
Christ  
Nominative  
*subject*

<p><b>ὅταν</b> when <i>temporal conjunction (w/ subjunctive)</i></p> <p>ὅταν: 'whenever'; indefinite temporal.</p>	<p><b>ἔρχεται</b> comes Pres Mid Subj 3 Sg · ἔρχομαι <i>verb of temporal clause (subjunctive)</i></p> <p>→ progressive present subjunctive</p> <p>ἔρχομαι: 'come!'</p>	<p><b>οὐδείς</b> no one Nominative subject</p>	<p><b>γινώσκει</b> will know Pres Act Indic 3 Sg · γινώσκω <i>main verb</i></p> <p>→ futuristic present</p> <p>γινώσκω: 'know'; the expectation about the Messiah's hidden origin.</p>
<p><b>πόθεν</b> where ... from <i>interrogative adverb (indirect question)</i></p>	<p><b>ἐστίν</b> he is Pres Act Indic 3 Sg · εἰμί <i>copula (indirect question)</i></p> <p>→ stative present</p>		

28 ἔκραξεν οὖν ἐν τῷ ἱερῷ διδάσκων ὁ Ἰησοῦς καὶ λέγων· Καμὲ οἴδατε καὶ οἴδατε πόθεν εἰμί· καὶ ἀπ' ἑμαυτοῦ οὐκ ἐλήλυθα, ἀλλ' ἔστιν ἀληθινὸς ὁ πέμψας με, ὃν ὑμεῖς οὐκ οἴδατε.

Jesus therefore cried out in the temple as he was teaching, saying, 'You both know me and know where I am from; and I have not come from myself, but the one who sent me is true — whom you do not know.'

JESUS' DRAMATIC CRY: TRUE ORIGIN οὖν ἔκραξεν ('cried out') marks a solemn, public declaration — the verb John uses for important proclamations (cf. 7:37; 12:44). Jesus grants the surface-level claim ('you know me') but corrects its depth: his true origin is the Father. The perfect ἐλήλυθα stresses his coming as a standing fact.

## ἔκραξεν

cried out

Aor Act Indic 3 Sg · κράζω

*main verb*

→ constative aorist

κράζω: 'cry out, exclaim'; John's verb for solemn public proclamation (also 7:37; 12:44).

## οὖν

therefore

*inferential particle*

## ἐν

in

*preposition + dative (place)*

## τῷ

the

Dative

*article*

## ἱερῷ

temple

Dative

*dat. of place*

## διδάσκων

teaching

Pres Act Ptc · Nom Sg Masc · διδάσκω

*circumstantial participle (manner/attendant)*

→ concurrent present

διδάσκω: 'teach.'

## ὁ

the

Nominative

*article*

## Ἰησοῦς

Jesus

Nominative

*subject*

## καὶ

and

*coordinating conjunction*

## λέγων

saying

Pres Act Ptc · Nom Sg Masc · λέγω

*participle of speech (introducing direct discourse)*

→ concurrent present

## Κἀμέ

both me

Accusative

*direct object (καί + ἐμέ, crasis)*

κἀμέ = καὶ ἐμέ: 'even me, both me'; crasis.

## οἴδατε

you know

Perf Act Indic 2 Pl · οἶδα

*main verb*

→ stative (present force)

οἶδα: 'know'; Jesus grants their claim to know him.

## καὶ

and

*coordinating conjunction*

## οἴδατε

you know

Perf Act Indic 2 Pl · οἶδα

*main verb (coordinate)*

→ stative (present force)

## πόθεν

where from

*interrogative adverb (indirect question)*

## εἰμί

I am

Pres Act Indic 1 Sg · εἰμί

*copula (indirect question)*

→ stative present

καὶ  
and

*coordinating conjunction*

ἀπ'  
from

*preposition + genitive (source)*

ἐμαυτοῦ  
myself

Genitive  
*reflexive (source denied)*

οὐκ  
not

*negative particle*

ἔληλυθα

I have come

Perf Act Indic 1 Sg · ἔρχομαι

*main verb*

→ intensive perfect (abiding state of having come)

ἔρχομαι: 'come'; the perfect emphasizes the standing fact of his mission.

ἀλλ'  
but

*strong adversative conjunction*

ἔστιν  
is

Pres Act Indic 3 Sg · εἰμί

*copula*

→ stative present

ἀληθινός

true / genuine

Nominative

*predicate adjective*

ἀληθινός: 'true, real, genuine'; stronger than ἀληθής — the quality of being the real thing.

ὁ

the one

Nominative

*article (substantizing ptc.)*

πέμψας

who sent

Aor Act Ptc · Nom Sg Masc · πέμπω

*substantival participle (subject)*

→ constative aorist

πέμπω: 'send'; the sender = the Father.

με

me

Accusative

*direct object of πέμψας*

ὄν

whom

Accusative

*relative pronoun (object)*

ὕμεῖς

you

Nominative

*subject (emphatic)*

οὐκ

not

*negative particle*

οἶδατε

know

Perf Act Indic 2 Pl · οἶδα

*verb of relative clause*

→ stative (present force)

οἶδα: their real ignorance — they do not know the Father.

## 29 ἐγὼ οἶδα αὐτόν, ὅτι παρ' αὐτοῦ εἰμι κάκεϊνός με ἀπέστειλεν.

I know him, because I am from him and he sent me.

ASYNDETON: JESUS' CLAIM TO KNOW THE FATHER ASYNDETON The emphatic ἐγὼ contrasts Jesus' knowing with their not-knowing (v.28). Two grounds are given for his knowledge: origin (παρ' αὐτοῦ εἰμι, 'I am from him!') and mission (ἀπέστειλεν, 'he sent me!'). ἀποστέλλω (commission-sending) is used here, as distinct from πέμπω — both occur in John with overlapping meaning.

**ἐγὼ**

I

Nominative

subject (emphatic)

**οἶδα**

know

Perf Act Indic 1 Sg · οἶδα

main verb

→ stative (present force)

οἶδα: 'know'; perfect form, present meaning — Jesus' intimate knowledge of the Father.

**αὐτόν**

him

Accusative

direct object

**ὅτι**

because

causal conjunction

**παρ'**

from

preposition + genitive (source/origin)

παρά + gen.: 'from beside'; indicating origin from the Father's presence.

**αὐτοῦ**

him

Genitive

object of παρά

**εἰμι**

I am

Pres Act Indic 1 Sg · εἰμί

main verb

→ stative present

**κάκεϊνός**

and that one

Nominative

subject (κάκεϊνος = καὶ ἐκεῖνος, crasis)

κάκεϊνος: crasis of καὶ ἐκεῖνος; 'and he (the Father)!'

**με**

me

Accusative

*direct object*

**ἀπέστειλεν**

sent

Aor Act Indic 3 Sg · ἀποστέλλω

*main verb (coordinate)*

→ constative aorist

ἀποστέλλω: 'send with commission'; the Father commissioned Jesus — the basis of his authority and knowledge.

### 30 Ἐζήτουν οὖν αὐτὸν πιάσαι, καὶ οὐδεὶς ἐπέβαλεν ἐπ' αὐτὸν τὴν χεῖρα, ὅτι οὐπω ἐληλύθει ἡ ὥρα αὐτοῦ.

They were therefore seeking to arrest him, yet no one laid a hand on him because his hour had not yet come.

**NARRATIVE: FAILED ARREST — THE HOUR** οὖν The attempt to arrest Jesus fails by divine constraint — οὐπω ἐληλύθει ἡ ὥρα αὐτοῦ ('his hour had not yet come'). The Johannine 'hour' is the climactic moment of Jesus' death-and-glorification. The pluperfect ἐληλύθει frames the timing from the narrative's perspective looking back.

**Ἐζήτουν**

were seeking

Impf Act Indic 3 Pl · ζητέω

*main verb*

→ conative imperfect

ζητέω: 'seek'; conative — they tried but failed.

**οὖν**

therefore

*inferential particle*

**αὐτὸν**

him

Accusative

*direct object*

**πιάσαι**

to arrest

Aor Act Inf · πιάζω

*infinitive of purpose (w/ ζητέω)*

→ constative aorist

πιάζω: 'seize, arrest'; a common Johannine arrest term (7:32, 44; 8:20; 10:39; 11:57).

καὶ

yet

*adversative καί*

οὐδείς

no one

Nominative

*subject*

ἐπέβαλεν

laid

Aor Act Indic 3 Sg · ἐπιβάλλω

*main verb*

→ constative aorist

ἐπιβάλλω: 'lay (a hand) on'; the idiom for physical arrest.

ἐπ'

on

*preposition + accusative (direction)*

αὐτόν

him

Accusative

*object of ἐπί*

τήν

the

Accusative

*article*

χεῖρα

hand

Accusative

*direct object*

χείρ: 'hand'; the idiom 'lay a hand on!'

ὅτι

because

*causal conjunction*

οὐπω

not yet

*temporal negative adverb*

ἐληλύθει

had come

Plpf Act Indic 3 Sg · ἔρχομαι

*main verb (causal clause)*

→ pluperfect (past-of-the-past)

ἔρχομαι: 'come'; pluperfect – at that point in time, the hour had not yet arrived.

ἡ

the

Nominative

*article*

ώρα

hour

Nominative

*subject*

ώρα: 'hour'; the Johannine 'hour' of Jesus' death and glorification (2:4; 7:6; 12:23, 27; 13:1; 17:1).

αὐτοῦ

his

Genitive

*genitive of possession*

31 Ἐκ δὲ τοῦ ὄχλου πολλοὶ ἐπίστευσαν εἰς αὐτόν, καὶ ἔλεγον· Ὁ Χριστὸς ὅταν ἔλθῃ, μὴ πλείονα σημεῖα ποιήσει ὧν οὗτος ἐποίησεν;

But many from the crowd believed in him, and were saying, 'When the Christ comes, will he do more signs than this man has done?'

CONTRAST: MANY BELIEVE **δὲ** Despite the failed arrest, many believe (ἐπίστευσαν εἰς — the full Johannine faith formula). Their reasoning is sign-based — Jesus' σημεῖα exceed any expected messianic quota. The rhetorical question (μὴ expecting 'no') implies that Jesus' signs establish his messianic credentials.

<p>Ἐκ from / out of <i>preposition + genitive (partitive)</i></p>	<p>δὲ but <i>adversative/transitional particle</i></p>	<p>τοῦ the Genitive <i>article</i></p>	<p>ὄχλου crowd Genitive <i>partitive genitive</i></p>
<p>πολλοὶ many Nominative <i>subject</i> πολύς: 'many!'</p>	<p>ἐπίστευσαν believed Aor Act Indic 3 Pl · πιστεύω <i>main verb</i> → constative aorist πιστεύω: 'believe'; with εἰς = the Johannine formula for saving faith.</p>	<p>εἰς in <i>preposition + accusative (object of faith)</i></p>	<p>αὐτόν him Accusative <i>object of εἰς</i></p>
<p>καὶ and <i>coordinating conjunction</i></p>	<p>ἔλεγον were saying Impf Act Indic 3 Pl · λέγω <i>main verb (coordinate)</i> → iterative imperfect</p>	<p>ὁ the Nominative <i>article</i></p>	<p>Χριστὸς Christ Nominative <i>subject</i></p>

<p><b>ὅταν</b> when <i>temporal conjunction (w/ subjunctive)</i></p>	<p><b>ἔλθῃ</b> comes Aor Act Subj 3 Sg · ἔρχομαι <i>verb of temporal clause</i> → constative aorist subjunctive</p>	<p><b>μὴ</b> (expecting no) <i>negative (interrogative expecting 'no')</i></p>	<p><b>πλείονα</b> more Accusative <i>attributive adjective</i>   πλείων: comparative of πολὺς, 'more.'</p>
<p><b>σημεῖα</b> signs Accusative <i>direct object</i>   σημεῖον: 'sign'; the Johannine term for Jesus' miracles as revelatory pointers.</p>	<p><b>ποιήσῃ</b> will he do Fut Act Indic 3 Sg · ποιέω <i>main verb (rhetorical question)</i> → predictive future</p>	<p><b>ᾧ</b> than which / than what Genitive <i>genitive of comparison (relative)</i></p>	<p><b>οὗτος</b> this man Nominative <i>subject</i></p>
<p><b>ἔποίησεν</b> has done Aor Act Indic 3 Sg · ποιέω <i>verb of relative clause</i> → constative aorist</p>			

32 Ἦκουσαν οἱ Φαρισαῖοι τοῦ ὄχλου γογγύζοντος περὶ αὐτοῦ ταῦτα, καὶ ἀπέστειλαν οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι ὑπηρέτας ἵνα πιάσωσιν αὐτόν.

The Pharisees heard the crowd murmuring these things about him, and the chief priests and the Pharisees sent officers to arrest him.

NARRATIVE: THE AUTHORITIES SEND OFFICERS **καὶ** The authorities' response to the favorable crowd opinion is escalation: official officers (ὑπηρέται) are dispatched. The genitive participle γογγύζοντος is a genitive absolute construction. This dispatch sets up the officers' report in vv.45-46.

## ἤκουσαν

heard

Aor Act Indic 3 Pl · ἀκούω

*main verb*

→ constative aorist

ἀκούω: 'hear'

## οἱ

the

Nominative

*article*

## Φαρισαῖοι

Pharisees

Nominative

*subject*

Φαρισαῖος: 'Pharisee'; the dominant Jewish interpretive party.

## τοῦ

the

Genitive

*article (gen. absolute)*

## ὄχλου

crowd

Genitive

*genitive absolute (subject of participle)*

## γογγύζοντος

murmuring

Pres Act Ptc · Gen Sg Masc · γογγύζω

*genitive absolute (temporal/manner)*

→ concurrent present

γογγύζω: 'murmur, grumble'; cf. v.12 γογγυσμός.

## περὶ

about

*preposition + genitive (reference)*

## αὐτοῦ

him

Genitive

*object of περὶ*

## ταῦτα

these things

Accusative

*direct object (of ἤκουσαν)*

## καὶ

and

*coordinating conjunction*

## ἀπέστειλαν

sent

Aor Act Indic 3 Pl · ἀποστέλλω

*main verb (coordinate)*

→ constative aorist

ἀποστέλλω: 'send (with commission)'

## οἱ

the

Nominative

*article*

## ἀρχιερεῖς

chief priests

Nominative

*subject (coordinate)*

ἀρχιερεὺς: 'chief priest'; the priestly leadership of the Sanhedrin.

## καὶ

and

*coordinating conjunction*

## οἱ

the

Nominative

*article*

## Φαρισαῖοι

Pharisees

Nominative

*subject (coordinate)*

## ὕπηρέτας

officers

Accusative

*direct object*

ὕπηρέτης: 'servant, officer'; temple guards under the Sanhedrin's authority.

## ἵνα

in order to

*purpose conjunction*

## πιάσωσιν

they might arrest

Aor Act Subj 3 Pl · πιάζω

*verb of purpose clause*

→ constative aorist subjunctive

πιάζω: 'seize, arrest!'

## αὐτόν

him

Accusative

*direct object*

### 33 εἶπεν οὖν ὁ Ἰησοῦς ᾠτι χρόνον μικρὸν μεθ' ὑμῶν εἶμι καὶ ὑπάγω πρὸς τὸν πέμψαντά με.

Jesus therefore said, 'I am with you a little while longer, and then I am going to him who sent me.'

JESUS' RESPONSE: DEPARTURE ANNOUNCED **οὖν** Jesus responds to the arrest attempt not with fear but with a serene announcement of departure. ἔτι χρόνον μικρὸν — 'yet a little time' — is a Johannine phrase anticipating the passion (cf. 12:35; 13:33; 14:19). ὑπάγω (present of intention) indicates imminent departure.

## εἶπεν

said

Aor Act Indic 3 Sg · λέγω

*main verb*

→ constative aorist

## οὖν

therefore

*inferential particle*

## ὁ

the

Nominative

*article*

## Ἰησοῦς

Jesus

Nominative

*subject*

## ᾠτι

still / yet

*temporal adverb*

ἔτι: 'still, yet'; marking limited remaining time.

## χρόνον

time

Accusative

*accusative of extent of time*

χρόνος: 'time (duration)'; cf. καιρός — here the duration until departure.

## μικρὸν

little / short

Accusative

*attributive adjective*

μικρός: 'little, small, brief.'

## μεθ'

with

*preposition + genitive (association)*

<p><b>ὕμῶν</b> you Genitive <i>object of μετά</i></p>	<p><b>εἰμι</b> I am Pres Act Indic 1 Sg · εἰμί <i>main verb</i> → stative present</p>	<p><b>καὶ</b> and <i>coordinating conjunction</i></p>	<p><b>ὑπάγω</b> I am going Pres Act Indic 1 Sg · ὑπάγω <i>main verb (futuristic present)</i> → futuristic present   ὑπάγω: 'go, depart'; Johannine idiom for Jesus' departure to the Father.</p>
<p><b>πρὸς</b> to <i>preposition + accusative (direction)</i></p>	<p><b>τὸν</b> the one Accusative <i>article (substantizing ptc.)</i></p>	<p><b>πέμψαντά</b> who sent Aor Act Ptc · Acc Sg Masc · πέμπω <i>substantival participle (object of πρὸς)</i> → constative aorist   πέμπω: 'send'; the Father.</p>	<p><b>με</b> me Accusative <i>direct object of πέμψαντα</i></p>

### 34 ζητήσετέ με καὶ οὐχ εὑρήσετέ με, καὶ ὅπου εἰμι ἐγὼ ὑμεῖς οὐ δύνασθε ἐλθεῖν.

| You will seek me and will not find me, and where I am you cannot come.

**ASYNDETON: THE INACCESSIBLE DESTINATION** **ASYNDETON** A solemn pronouncement of eschatological inaccessibility. The future tenses (ζητήσετε, εὑρήσετε) apply after Jesus' departure. The reason they cannot follow is not geographical but moral and spiritual — they do not belong to the Father (cf. 8:21–22; 13:33, 36). The phrase will baffle the Judeans (v.35).

<p><b>ζητήσετέ</b> you will seek Fut Act Indic 2 Pl · ζητέω <i>main verb</i> → predictive future   ζητέω: 'seek'; after Jesus' departure, their seeking will be fruitless.</p>	<p><b>με</b> me Accusative <i>direct object</i></p>	<p><b>καὶ</b> and <i>coordinating conjunction</i></p>	<p><b>οὐχ</b> not <i>negative particle</i></p>
--	---	---	--

<p><b>εύρησετέ</b> will find</p> <p>Fut Act Indic 2 Pl · εύρίσκω <i>main verb (coordinate)</i></p> <p>→ predictive future</p> <p>εύρίσκω: 'find.'</p>	<p><b>με</b> me</p> <p>Accusative <i>direct object</i></p>	<p><b>καὶ</b> and</p> <p><i>coordinating conjunction</i></p>	<p><b>ὅπου</b> where</p> <p><i>relative adverb of place</i></p> <p>ὅπου: 'where.'</p>
<p><b>εἰμί</b> I am</p> <p>Pres Act Indic 1 Sg · εἰμί <i>copula (relative clause)</i></p> <p>→ stative present</p>	<p><b>ἐγὼ</b> I</p> <p>Nominative <i>subject (emphatic)</i></p>	<p><b>ὕμεῖς</b> you</p> <p>Nominative <i>subject (emphatic, contrastive)</i></p>	<p><b>οὐ</b> not</p> <p><i>negative particle</i></p>
<p><b>δύνασθε</b> are able</p> <p>Pres Mid Indic 2 Pl · δύναμαι <i>main verb</i></p> <p>→ stative present</p> <p>δύναμαι: 'be able'; their incapacity is moral/spiritual, not merely physical.</p>	<p><b>έλθεῖν</b> to come</p> <p>Aor Act Inf · ἔρχομαι <i>complementary infinitive (w/ δύνασθε)</i></p> <p>→ constative aorist</p>		

35 εἶπον οὖν οἱ Ἰουδαῖοι πρὸς ἑαυτοῦς· Ποῦ οὗτος μέλλει πορεύεσθαι ὅτι ἡμεῖς οὐχ εὐρήσομεν αὐτόν; μὴ εἰς τὴν διασπορὰν τῶν Ἑλλήνων μέλλει πορεύεσθαι καὶ διδάσκειν τοὺς Ἕλληνας;

The Judeans therefore said to one another, 'Where does this man intend to go that we will not find him? Does he intend to go to the Dispersion among the Greeks and teach the Greeks?'

IRONIC MISUNDERSTANDING: THE DIASPORA **οὖν** A classic Johannine misunderstanding (cf. 4:11, 15; 6:34, 52; 7:42): the Judeans interpret Jesus' words on a purely mundane level. Their ironic guess — the Diaspora among the Greeks — is unknowingly prophetic: the Johannine narrator invites readers to see the Gentile mission foreshadowed here.

**εἶπον**

said

Aor Act Indic 3 Pl · λέγω

*main verb*

→ constative aorist

**οὖν**

therefore

*inferential particle*

**οἱ**

the

Nominative

*article*

**Ἰουδαῖοι**

Judeans

Nominative

*subject*

**πρὸς**

to

*preposition + accusative (direction of speech)*

**ἑαυτοῦς**

one another

Accusative

*reciprocal reflexive*

ἑαυτοῦς: reflexive used reciprocally –  
'to/among themselves.'

**Ποῦ**

where

*interrogative adverb*

**οὗτος**

this man

Nominative

*subject*

**μέλλει**

intends / is about

Pres Act Indic 3 Sg · μέλλω

*main verb (modal)*

→ progressive present

μέλλω: 'be about to, intend'; here  
pondering his plan.

**πορεύεσθαι**

to go

Pres Mid Inf · πορεύομαι

*complementary infinitive (w/ μέλλει)*

→ progressive present

πορεύομαι: 'go, travel.'

**ὅτι**

that / because

*causal conjunction*

**ἡμεῖς**

we

Nominative

*subject (emphatic)*

**οὐχ**

not

*negative particle*

**εὐρήσομεν**

will find

Fut Act Indic 1 Pl · εὐρίσκω

*main verb (causal clause)*

→ predictive future

**αὐτόν**

him

Accusative

*direct object*

**μή**

(expecting no, but ironic)

*negative (interrogative)*

<p>εἰς to <i>preposition + accusative (direction)</i></p>	<p>τὴν the Accusative <i>article</i></p>	<p>διασποράν Dispersion Accusative <i>object of εἰς</i> διασπορά: 'Dispersion'; Jewish communities scattered throughout the Greek-speaking world.</p>	<p>τῶν of the Genitive <i>article</i></p>
<p>Ἑλλήνων Greeks Genitive <i>genitive of association</i> Ἕλλην: 'Greek, Gentile'; the ironically prophetic reference to the Gentile mission.</p>	<p>μέλλει intends Pres Act Indic 3 Sg · μέλλω <i>main verb (second rhetorical question)</i> → progressive present</p>	<p>πορεύεσθαι to go Pres Mid Inf · πορεύομαι <i>complementary infinitive</i> → progressive present</p>	<p>καὶ and <i>coordinating conjunction</i></p>
<p>διδάσκειν to teach Pres Act Inf · διδάσκω <i>infinitive coordinate (w/ πορεύεσθαι)</i> → progressive present</p>	<p>τούς the Accusative <i>article</i></p>	<p>Ἕλληνας Greeks Accusative <i>direct object</i> Ἕλλην: 'Greek, Gentile'; Johannine irony — what the Judeans mock will in fact occur.</p>	

36 τίς ἐστὶν ὁ λόγος οὗτος ὃν εἶπεν· Ζητήσετέ με καὶ οὐχ εὐρήσετέ με, καὶ ὅπου εἰμὶ ἐγὼ ὑμεῖς οὐ δύνασθε ἔλθειν;

What does this statement mean that he said, 'You will seek me and will not find me, and where I am you cannot come'?

ASYNDETON: BAFFLED ECHO OF V.34 ASYNDETON The Judeans quote v.34 verbatim in perplexity — they cannot decipher its meaning. The repetition signals their incomprehension, a hallmark of Johannine misunderstanding. The narrator leaves it unresolved for now; readers understand what the characters cannot.

τίς

what

Nominative

*subject (interrogative)*

ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

*copula*

→ stative present

ὁ

the

Nominative

*article*

λόγος

word / saying

Nominative

*predicate nominative / subject*

λόγος: 'word, saying'; the specific utterance they cannot understand.

οὗτος

this

Nominative

*demonstrative adjective*

ὄν

which

Accusative

*relative pronoun (object)*

εἶπεν

he said

Aor Act Indic 3 Sg · λέγω

*verb of relative clause*

→ constative aorist

Ζητήσετέ

you will seek

Fut Act Indic 2 Pl · ζητέω

*main verb (quoted speech)*

→ predictive future

με

me

Accusative

*direct object*

καί

and

*coordinating conjunction*

οὐχ

not

*negative particle*

εὐρήσετέ

will find

Fut Act Indic 2 Pl · εὐρίσκω

*main verb (coordinate)*

→ predictive future

με

me

Accusative

*direct object*

καί

and

*coordinating conjunction*

ὅπου

where

*relative adverb of place*

εἰμί

I am

Pres Act Indic 1 Sg · εἰμί

*copula*

→ stative present

ἐγώ

I

Nominative

*subject (emphatic)*

ὕμεῖς

you

Nominative

*subject (contrastive)*

οὐ

not

*negative particle*

δύνασθε

are able

Pres Mid Indic 2 Pl · δύναμαι

*main verb*

→ stative present

ἔλθειν

to come

Aor Act Inf · ἔρχομαι

*complementary infinitive*

→ constative aorist

37 Ἐν δὲ τῇ ἔσχατῃ ἡμέρᾳ τῇ μεγάλῃ τῆς ἑορτῆς εἰστήκει ὁ Ἰησοῦς καὶ ἔκραξεν λέγων· Ἐάν τις διψᾷ, ἐρχέσθω πρὸς με καὶ πινέτω.

On the last, the great day of the feast, Jesus stood and cried out, saying, 'If anyone thirsts, let him come to me and drink!'

**NARRATIVE CLIMAX: THE GREAT INVITATION** **δὲ** The temporal marker ἐν τῇ ἔσχατῃ ἡμέρᾳ τῇ μεγάλῃ places this on the eighth day, the solemn assembly climaxing the Tabernacles feast. The water-drawing ceremony (Simchat Beit HaShoeva) is the backdrop. εἰστήκει (pluperfect of ἵστημι used as imperfect) is a formal posture of proclamation. ἔκραξεν marks a solemn public declaration (cf. v.28; 12:44). The conditional is 3rd class — open invitation.

Ἐν

on

*preposition + dative (time)*

δὲ

now

*transitional particle*

τῇ

the

*Dative  
article*

ἔσχατῃ

last

*Dative  
attributive adjective*

ἔσχατος: 'last'; the eighth and final day of Tabernacles, the solemn assembly.

ἡμέρα

day

Dative

*dat. of time*

τῆ

the

Dative

*article*

μεγάλη

great

Dative

*attributive adjective*

μέγας: 'great'; Lev 23:36 designates the eighth day as 'a solemn assembly' (LXX ἐξόδιον).

τῆς

of the

Genitive

*article*

ἑορτῆς

feast

Genitive

*genitive of attribution*

εἰστήκει

was standing

Plpf Act Indic 3 Sg · ἵστημι

*main verb (plpf. w/ imperfect force)*

→ stative (standing posture)

ἵστημι: 'stand'; the pluperfect ἵστημι is used as a present-force stative — he stood formally, in a posture of proclamation.

ὁ

the

Nominative

*article*

Ἰησοῦς

Jesus

Nominative

*subject*

καὶ

and

*coordinating conjunction*

ἔκραξεν

cried out

Aor Act Indic 3 Sg · κράζω

*main verb (coordinate)*

→ constative aorist

κράζω: 'cry out'; solemn public proclamation (cf. v.28).

λέγων

saying

Pres Act Ptc · Nom Sg Masc · λέγω

*participle introducing direct speech*

→ concurrent present

Ἐάν

if

*conditional particle (3rd class)*

τις

anyone

Nominative

*subject (indefinite)*

διψᾷ

thirsts

Pres Act Subj 3 Sg · διψάω

*verb of conditional protasis*

→ progressive present subjunctive

διψάω: 'thirst'; spiritual thirst — cf. Isa 55:1; 44:3.

ἐρχέσθω

let him come

Pres Mid Impv 3 Sg · ἔρχομαι

*imperative (invitation — apodosis)*

→ durative present imperative

ἔρχομαι: 'come.'

πρός

to

*preposition + accusative (direction)*

**με**

me

Accusative

object of *πρός*

**καὶ**

and

coordinating conjunction

**πινέτω**

let him drink

Pres Act Impv 3 Sg · πίνω

imperative (invitation — coordinate)

→ durative present imperative

πίνω: 'drink'; the water-imagery of  
Tabernacles transformed.

## 38 ὁ πιστεύων εἰς ἐμέ, καθὼς εἶπεν ἡ γραφή, ποταμοὶ ἐκ τῆς κοιλίας αὐτοῦ ρεύσουσιν ὕδατος ζῶντος.

Whoever believes in me, as the Scripture has said, rivers of living water will flow out of his belly.

ASYNDETON: THE PROMISE OF LIVING WATER ASYNDETON A major crux. Punctuation determines meaning: (a) if the period falls after 'me,' the subject of ποταμοὶ ρεύσουσιν is the believer (traditional reading, found in most modern translations); (b) if 'as the Scripture says' attaches to v.37 and v.38 begins a new sentence with Jesus as subject, the rivers flow from Christ himself (patristic reading; Origen, Cyprian, Chrysostom). The OT source is disputed — no exact citation exists; Isa 58:11, Zech 14:8, and Ezek 47:1–12 are background candidates. The narrator's comment in v.39 identifies the water as the Spirit.

**ὁ**

the one

Nominative

article (substantizing ptc.)

**πιστεύων**

believing

Pres Act Ptc · Nom Sg Masc · πιστεύω

substantival participle (subject)

→ progressive present

πιστεύω: 'believe.'

**εἰς**

in

preposition + accusative (object of faith)

**ἐμέ**

me

Accusative

object of *εἰς*

καθώς

as

*comparative conjunction (citation formula)*

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

*main verb (citation formula)*

→ constative aorist

λέγω: 'say!'

ἡ

the

Nominative

*article*

γραφῆ

Scripture

Nominative

*subject*

γραφῆ: 'Scripture, writing'; the citation is disputed — no OT text exactly matches; cf. Isa 58:11; Zech 14:8; Ezek 47:1.

ποταμοὶ

ivers

Nominative

*subject*

ποταμός: 'river'; the plural intensifies the image — not a trickle but torrents.

ἐκ

from / out of

*preposition + genitive (source)*

τῆς

the

Genitive

*article*

κοιλίας

belly / innermost being

Genitive

*object of ἐκ (source)*

κοιλία: 'belly, womb, innermost being'; the seat of the inward life; αὐτοῦ refers to the believer (trad.) or to Jesus (patristic), depending on punctuation.

αὐτοῦ

his

Genitive

*genitive of possession (antecedent disputed)*

αὐτοῦ: 'his'; refers to ὁ πιστεύων (the believer) if the traditional punctuation is followed, or to Jesus if v.38 is restructured.

ρέουσιν

will flow

Fut Act Indic 3 Pl · ῥέω

*main verb*

→ predictive future

ῥέω: 'flow'; only here in NT — the eschatological river of living water.

ὑδατος

of water

Genitive

*genitive of description (partitive w/ ποταμοί)*

ὑδωρ: 'water'; qualified as ζῶντος — living, flowing water.

ζῶντος

living

Pres Act Ptc · Gen Sg Neut · ζάω

*attributive participle (qualifying ὑδατος)*

→ progressive present

ζάω: 'live'; 'living water' = fresh, flowing water, but also Johannine idiom for eternal life (cf. 4:10–11).

39 τοῦτο δὲ εἶπεν περὶ τοῦ πνεύματος οὗ ἔμελλον λαμβάνειν οἱ πιστεύσαντες εἰς αὐτόν· οὕπω γὰρ ἦν πνεῦμα, ὅτι Ἰησοῦς οὕπω ἐδοξάσθη.

Now he said this about the Spirit, whom those who believed in him were about to receive; for as yet there was no Spirit, because Jesus had not yet been glorified.

NARRATOR'S COMMENT: SPIRIT-INTERPRETATION **δὲ** The evangelist's interpretive aside identifies the living water as the Spirit. The parenthesis οὕπω γὰρ ἦν πνεῦμα is elliptical — 'the Spirit was not yet [given]'; the Spirit's gift awaits Jesus' glorification (death-resurrection-ascension). ἐδοξάσθη (aorist passive) frames glorification as a past event from the narrator's post-resurrection vantage point.

**τοῦτο**

this

Accusative

direct object (proleptic)

**δὲ**

now

transitional/explanatory particle

**εἶπεν**

he said

Aor Act Indic 3 Sg · λέγω

main verb

→ constative aorist

**περὶ**

about

preposition + genitive (reference)

**τοῦ**

the

Genitive

article

**πνεύματος**

Spirit

Genitive

object of περί

πνεῦμα: 'Spirit'; the narrator identifies the living water as the Holy Spirit.

**οὗ**

whom

Genitive

relative pronoun (object of λαμβάνειν, attracted to gen.)

**ἔμελλον**

were about

Impf Act Indic 3 Pl · μέλλω

main verb (relative clause)

→ descriptive imperfect

μέλλω: 'be about to'; the Spirit's reception was imminent but conditional on the glorification.

## λαμβάνειν

to receive

Pres Act Inf · λαμβάνω

*complementary infinitive (w/ ἔμελλον)*

→ progressive present

λαμβάνω: 'receive.'

## οἱ

those

Nominative

*article (substantizing ptc.)*

## πιστεύσαντες

who believed

Aor Act Ptc · Nom Pl Masc · πιστεύω

*substantival participle (subject)*

→ constative aorist

πιστεύω: 'believe'; the aorist looks back from the narrator's vantage.

## εἰς

in

*preposition + accusative (object of faith)*

## αὐτόν

him

Accusative

*object of εἰς*

## οὐπω

not yet

*temporal negative adverb*

## γὰρ

for

*explanatory particle*

## ἦν

was

Impf Act Indic 3 Sg · εἶμι

*main verb (explanatory parenthesis)*

→ descriptive imperfect

εἶμι: 'be'; 'there was not yet Spirit [given]' — elliptical.

## πνεῦμα

Spirit

Nominative

*subject*

πνεῦμα: 'Spirit'; the ellipsis implies 'Spirit given' — the gift not yet poured out.

## ὅτι

because

*causal conjunction*

## Ἰησοῦς

Jesus

Nominative

*subject*

## οὐπω

not yet

*temporal negative adverb*

## ἐδοξάσθη

had been glorified

Aor Pass Indic 3 Sg · δοξάζω

*main verb (causal clause)*

→ constative aorist

δοξάζω: 'glorify'; the Johannine 'glorification' encompasses the passion, resurrection, and ascension as one event (12:23, 28; 13:31; 17:1).

## 40 Ἐκ τοῦ ὄχλου οὖν ἀκούσαντες τῶν λόγων τούτων ἔλεγον· Οὗτός ἐστιν ἀληθῶς ὁ προφήτης·

Some of the crowd, having heard these words, were therefore saying, 'This man really is the Prophet.'

CROWD RESPONSE: DIVIDED IDENTIFICATIONS οὖν The first of three crowd responses (vv.40–43).

'The Prophet' (ὁ προφήτης with the article) refers to the Moses-like prophet of Deut 18:15–18, distinct from the Messiah in some Jewish expectation (cf. 1:21, 25; 6:14). ἀληθῶς ('truly, really') stresses conviction.

<p><b>Ἐκ</b> from / out of <i>preposition + genitive (partitive)</i></p>	<p><b>τοῦ</b> the Genitive <i>article</i></p>	<p><b>ὄχλου</b> crowd Genitive <i>partitive genitive</i></p>	<p><b>οὖν</b> therefore <i>inferential particle</i></p>
<p><b>ἀκούσαντες</b> having heard Aor Act Ptc · Nom Pl Masc · ἀκούω <i>temporal participle (antecedent)</i> → antecedent aorist ἀκούω: 'hear.'</p>	<p><b>τῶν</b> the Genitive <i>article</i></p>	<p><b>λόγων</b> words Genitive <i>direct object of ἀκούσαντες (genitive w/ ἀκούω)</i> λόγος: 'word.'</p>	<p><b>τούτων</b> these Genitive <i>demonstrative adjective</i></p>
<p><b>ἔλεγον</b> were saying Impf Act Indic 3 Pl · λέγω <i>main verb</i> → iterative imperfect</p>	<p><b>Οὗτός</b> this man Nominative <i>subject</i></p>	<p><b>ἐστιν</b> is Pres Act Indic 3 Sg · εἰμί <i>copula</i> → stative present</p>	<p><b>ἀληθῶς</b> truly <i>adverb of manner</i></p>

ὁ

the

Nominative

article (with titular force)

προφήτης

Prophet

Nominative

predicate nominative

προφήτης: 'prophet'; ὁ προφήτης (with article) = the eschatological Moses-like prophet of Deut 18:15 (cf. 1:21; 6:14).

41 ἄλλοι ἔλεγον· Οὗτός ἐστιν ὁ Χριστός. οἱ δὲ ἔλεγον· Μὴ γὰρ ἐκ τῆς Γαλιλαίας ὁ Χριστὸς ἔρχεται;

Others were saying, 'This is the Christ.' But some were saying, 'Surely the Christ does not come from Galilee, does he?'

CROWD DIVISION: CHRIST FROM GALILEE? **δὲ** A second group says 'the Christ'; a third disputes on geographic grounds. Μὴ γὰρ expects the answer 'no' — they assume the Christ cannot come from Galilee. The irony is that they are partially right about the Davidic requirement (Bethlehem, v.42) but miss that Jesus does in fact fulfill it.

ἄλλοι

others

Nominative

subject

ἔλεγον

were saying

Impf Act Indic 3 Pl · λέγω

main verb

→ iterative imperfect

Οὗτός

this man

Nominative

subject

ἐστιν

is

Pres Act Indic 3 Sg · εἰμί

copula

→ stative present

ὁ

the

Nominative

article

Χριστός

Christ

Nominative

predicate nominative

οἱ

some

Nominative

subject (correlative)

δὲ

but

adversative particle

<p><b>ἔλεγον</b> were saying Impf Act Indic 3 Pl · λέγω <i>main verb (correlative)</i> → iterative imperfect</p>	<p><b>Μὴ</b> (expecting no) <i>negative (interrogative expecting 'no')</i></p>	<p><b>γὰρ</b> surely <i>particle (causal, emphatic)</i></p>	<p><b>ἐκ</b> from <i>preposition + genitive (source)</i></p>
<p><b>τῆς</b> the Genitive <i>article</i></p>	<p><b>Γαλιλαίας</b> Galilee Genitive <i>object of ἐκ (source)</i></p>	<p><b>ὁ</b> the Nominative <i>article</i></p>	<p><b>Χριστός</b> Christ Nominative <i>subject</i></p>
<p><b>ἔρχεται</b> comes Pres Mid Indic 3 Sg · ἔρχομαι <i>main verb (rhetorical question)</i> → gnomic present   ἔρχομαι: 'come!'</p>			

## 42 οὐχ ἡ γραφή εἶπεν ὅτι ἐκ τοῦ σπέρματος Δαυὶδ καὶ ἀπὸ Βηθλέεμ τῆς κώμης ὅπου ἦν Δαυὶδ ἔρχεται ὁ Χριστός;

Has not the Scripture said that the Christ comes from the offspring of David and from Bethlehem, the village where David was?

ASYNDETON: THE SCRIPTURAL ARGUMENT ASYNDETON They appeal to Mic 5:2 (Bethlehem) and 2 Sam 7:12 (Davidic lineage). Their objection is based on their assumption that Jesus comes from Galilee — not knowing he was born in Bethlehem. Johannine irony: the Scripture they cite is in fact fulfilled, though they do not know it. The perfect εἶπεν ('has said') gives the Scripture standing authority.

οὐχ

has not

*negative (interrogative, expecting yes)*

ἡ

the

Nominative

*article*

γραφῆ

Scripture

Nominative

*subject*

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

*main verb*

→ constative aorist (perfective sense in citation formula)

ὅτι

that

*conjunction (content of Scripture)*

ἐκ

from

*preposition + genitive (source)*

τοῦ

the

Genitive

*article*

σπέρματος

offspring / seed

Genitive

*object of ἐκ (origin)*

σπέρμα: 'seed, offspring'; the Davidic lineage (2 Sam 7:12).

Δαυίδ

David

Genitive

*genitive of relationship (indeclinable)*

Δαυίδ: David; indeclinable proper name.

καί

and

*coordinating conjunction*

ἀπό

from

*preposition + genitive (source)*

Βηθλέεμ

Bethlehem

Genitive

*object of ἀπό (source)*

Βηθλέεμ: Bethlehem; the birthplace of David (Mic 5:2); indeclinable.

τῆς

the

Genitive

*article*

κώμης

village

Genitive

*genitive in apposition*

κώμη: 'village.'

ὅπου

where

*relative adverb of place*

ἦν

was

Impf Act Indic 3 Sg · εἰμί

*main verb (relative clause)*

→ descriptive imperfect

**Δαυίδ**

David

Nominative

subject (indeclinable)

**ἔρχεται**

comes

Pres Mid Indic 3 Sg · ἔρχομαι

main verb (content clause)

→ futuristic/gnomic present

**ὁ**

the

Nominative

article

**Χριστός**

Christ

Nominative

subject

### 43 σχίσμα οὖν ἐγένετο ἐν τῷ ὄχλῳ δι' αὐτόν.

So a division occurred in the crowd because of him.

**SUMMARY: THE DIVISION** οὖν σχίσμα ('division, split') is a strong word — used also at 9:16 and 10:19. The same root as σχίζω (Mark 1:10, the torn heavens). Jesus consistently divides; his presence forces a verdict.

**σχίσμα**

division

Nominative

subject

σχίσμα: 'split, division, schism'; from σχίζω ('tear'); cf. 9:16; 10:19 — Jesus' presence creates irresolvable division.

**οὖν**

therefore

inferential particle

**ἐγένετο**

occurred

Aor Mid Indic 3 Sg · γίνομαι

main verb

→ constative aorist

γίνομαι: 'come about, happen.'

**ἐν**

in / among

preposition + dative (distributive)

**τῷ**

the

Dative

article

**ὄχλῳ**

crowd

Dative

dat. of place (among)

**δι'**

because of

preposition + accusative (cause)

**αὐτόν**

him

Accusative

object of *διά* (cause)

## 44 τινές δὲ ἤθελον ἐξ αὐτῶν πιάσαι αὐτόν, ἀλλ' οὐδείς ἐπέβαλεν ἐπ' αὐτὸν τὰς χειῖρας.

Some of them wanted to arrest him, but no one laid hands on him.

**FAILED ARREST — REPEATED** **δὲ** A second failed arrest attempt (cf. v.30). The imperfect ἤθελον ('were wanting') is conative — they wanted to but could not. The divine constraint of v.30 is assumed. The repetition of the motif brackets the Tabernacles section.

**τινές**

some

Nominative  
subject

**δὲ**

but

adversative particle

**ἤθελον**

wanted

Impf Act Indic 3 Pl · θέλω  
main verb

→ conative imperfect

θέλω: 'wish, want'; conative — their desire frustrated.

**ἐξ**

of

preposition + genitive (partitive)

**αὐτῶν**

them

Genitive  
partitive genitive

**πιάσαι**

to arrest

Aor Act Inf · πιάζω  
complementary infinitive (w/ ἤθελον)

→ constative aorist

πιάζω: 'seize, arrest!'

**αὐτόν**

him

Accusative  
direct object

**ἀλλ'**

but

strong adversative conjunction

**οὐδείς**

no one

Nominative  
subject

**ἐπέβαλεν**

laid

Aor Act Indic 3 Sg · ἐπιβάλλω  
main verb

→ constative aorist

ἐπιβάλλω: 'lay (hands) on!'; cf. v.30.

**ἐπ'**

on

preposition + accusative

**αὐτόν**

him

Accusative  
object of ἐπί

τὰς

the

Accusative

article

χεῖρας

hands

Accusative

direct object (idiom: lay hands on)

χειρ: 'hand'

45 Ἦλθον οὖν οἱ ὑπηρέται πρὸς τοὺς ἀρχιερεῖς καὶ Φαρισαίους, καὶ εἶπον αὐτοῖς ἐκεῖνοι· Διὰ τί οὐκ ἠγάγετε αὐτόν;

The officers therefore came back to the chief priests and Pharisees, and those men said to them, 'Why did you not bring him?'

NARRATIVE: OFFICERS RETURN EMPTY-HANDED οὖν The officers dispatched in v.32 return without Jesus. ἐκεῖνοι ('those men') is the distancing demonstrative, here used by the narrator for the chief priests and Pharisees. Their question implies outrage and expects an explanation.

Ἦλθον

came

Aor Act Indic 3 Pl · ἔρχομαι

main verb

→ constative aorist

οὖν

therefore

inferential particle

οἱ

the

Nominative

article

ὑπηρέται

officers

Nominative

subject

ὑπηρέτης: 'officer, servant'; the temple police sent in v.32.

πρὸς

to

preposition + accusative (direction)

τοὺς

the

Accusative

article

ἀρχιερεῖς

chief priests

Accusative

object of πρὸς

καὶ

and

coordinating conjunction

## Φαρισαίους

Pharisees

Accusative

object of *πρός* (coordinate)

καὶ

and

coordinating conjunction

εἶπον

said

Aor Act Indic 3 Pl · λέγω

main verb (coordinate)

→ constative aorist

## αὐτοῖς

to them

Dative

dative of indirect object

## ἐκεῖνοι

those men

Nominative

subject (distancing demonstrative)

ἐκεῖνος: 'that one / those'; used by the narrator to distance the authorities.

## Διὰ

why

preposition + accusative (cause/interrogative idiom)

## τί

what

Accusative

interrogative (διὰ τί = why?)

## οὐκ

not

negative particle

## ἤγάγετε

did you bring

Aor Act Indic 2 Pl · ἄγω

main verb (interrogative)

→ constative aorist

ἄγω: 'lead, bring.'

## αὐτόν

him

Accusative

direct object

## 46 ἀπεκρίθησαν οἱ ὑπηρέται· Οὐδέποτε ἐλάλησεν οὕτως ἄνθρωπος.

The officers answered, 'Never has a man spoken like this man.'

**ASYNDETON: THE OFFICERS' CONFESSION** **ASYNDETON** A remarkable confession from those sent to arrest Jesus. Οὐδέποτε ('never') is absolute. Their testimony unwittingly confirms what the Gospel claims. The contrast between their mandate (arrest) and their response (testimony) is stark — Jesus' speech itself overwhelms his would-be captors.

**ἀπεκρίθησαν**

answered

Aor Pass Indic 3 Pl · ἀποκρίνομαι

*main verb*

→ constative aorist

**οἱ**

the

Nominative

*article*

**ὕπηρεται**

officers

Nominative

*subject*

**οὐδέποτε**

never

*temporal negative adverb (absolute)*

οὐδέποτε: 'never at any time'; the absolute  
— no human speech compares.

**ἐλάλησεν**

spoke

Aor Act Indic 3 Sg · λαλέω

*main verb*

→ constative aorist

λαλέω: 'speak!'

**οὕτως**

like this / in this way

*adverb of manner*

οὕτως: 'thus, in this manner'; the manner  
of Jesus' speech is incomparable.

**ἄνθρωπος**

a man

Nominative

*subject*

ἄνθρωπος: 'man, human being'; the  
contrast is implicit: no mere human has  
spoken thus.

## 47 ἀπεκρίθησαν οὖν αὐτοῖς οἱ Φαρισαῖοι· Μὴ καὶ ὑμεῖς πεπλάνησθε;

The Pharisees therefore answered them, 'Have you also been led astray?'

**PHARISAIC REBUKE** οὖν The Pharisees respond with contempt. Μὴ expects 'no'; the rhetorical force is 'surely you too have not been deceived?' πεπλάνησθε (perfect passive of πλανάω) picks up the accusation of v.12 — 'leads astray' — and throws it back at the officers. The perfect implies a settled state of having been deceived.

**ἀπεκρίθησαν**

answered

Aor Pass Indic 3 Pl · ἀποκρίνομαι

*main verb*

→ constative aorist

**οὖν**

therefore

*inferential particle*

**αὐτοῖς**

to them

Dative

*dative of indirect object*

**οἱ**

the

Nominative

*article*

## Φαρισαῖοι

Pharisees

Nominative

subject

## Μὴ

(expecting no)

negative (interrogative expecting 'no')

## καὶ

also

adverbial καί (inclusive)

## ὕμεῖς

you

Nominative

subject (emphatic)

## πεπλάνησθε

have been led astray

Perf Pass Indic 2 Pl · πλανᾶω

main verb

→ intensive perfect (settled state)

πλανᾶω: 'lead astray, deceive'; the perfect passive implies a settled condition of deception — cf. the charge of v.12.

## 48 μή τις ἐκ τῶν ἀρχόντων ἐπίστευσεν εἰς αὐτὸν ἢ ἐκ τῶν Φαρισαίων;

Has any one of the rulers or of the Pharisees believed in him?

ASYNDETON: APPEAL TO AUTHORITY ASYNDETON A rhetorical question expecting 'no.' The Pharisees appeal to elite consensus as a criterion of truth — no one from the leadership has believed. Johannine irony: Nicodemus is in the room (v.50), and Joseph of Arimathea, a ruler who believed, will appear at 19:38.

## μή

(expecting no)

negative (interrogative expecting 'no')

## τις

anyone

Nominative

subject (indefinite)

## ἐκ

of

preposition + genitive (partitive)

## τῶν

the

Genitive

article

<p><b>ἀρχόντων</b> rulers Genitive <i>partitive genitive</i>   ἄρχων: 'ruler'; member of the Sanhedrin.</p>	<p><b>ἐπίστευσεν</b> believed Aor Act Indic 3 Sg · πιστεύω <i>main verb (interrogative)</i> → <i>constative aorist</i>   πιστεύω: 'believe'; with εἰς = saving faith formula.</p>	<p><b>εἰς</b> in <i>preposition + accusative (object of faith)</i></p>	<p><b>αὐτὸν</b> him Accusative <i>object of εἰς</i></p>
<p><b>ἢ</b> or <i>disjunctive particle</i></p>	<p><b>ἐκ</b> of <i>preposition + genitive (partitive)</i></p>	<p><b>τῶν</b> the Genitive <i>article</i></p>	<p><b>Φαρισαίων</b> Pharisees Genitive <i>partitive genitive</i></p>

## 49 ἀλλὰ ὁ ὄχλος οὗτος ὁ μὴ γινώσκων τὸν νόμον ἐπάρατοί εἰσιν.

| But this crowd that does not know the law — they are accursed!

CONTRAST: THE CURSED CROWD **ἀλλὰ** A contemptuous declaration. ἐπάρατοί ('accursed') invokes the language of Deut 27–28. The Pharisees accuse the crowd of ignorance of the Torah and treat this as grounds for a curse. The irony is acute: they who claim to know the law are about to violate its principle of hearing before judging (v.51).

<p><b>ἀλλὰ</b> but <i>strong adversative conjunction</i></p>	<p><b>ὁ</b> the Nominative <i>article</i></p>	<p><b>ὄχλος</b> crowd Nominative <i>subject</i></p>	<p><b>οὗτος</b> this Nominative <i>demonstrative adjective (contemptuous)</i></p>
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**ὁ**  
the (one)  
Nominative  
*article (substantizing ptc.)*

**μή**  
not  
*negative (w/ participle)*

**γινώσκων**  
knowing  
Pres Act Ptc · Nom Sg Masc · γινώσκω  
*attributive participle*  
→ progressive present  
γινώσκω: 'know'; the crowd's ignorance of Torah is the Pharisees' grounds for condemnation.

**τὸν**  
the  
Accusative  
*article*

**νόμον**  
law  
Accusative  
*direct object*

**ἐπάρατοί**  
accursed  
Nominative  
*predicate adjective*  
ἐπάρατος: 'accursed'; invokes the Deuteronomic curse-language (Deut 27:26).

**εἰσιν**  
they are  
Pres Act Indic 3 Pl · εἰμί  
*copula*  
→ stative present

## 50 λέγει Νικόδημος πρὸς αὐτούς, ὁ ἐλθὼν πρὸς αὐτὸν πρότερον, ὦν εἷς ἐξ αὐτῶν·

Nicodemus, who had come to him before, and who was one of them, said to them,

ASYNDETON: NICODEMUS SPEAKS ASYNDETON The historic present λέγει introduces Nicodemus, last seen in ch.3. The narrator supplies two identifying relative clauses: ὁ ἐλθὼν πρὸς αὐτὸν πρότερον ('who came to him before,' a back-reference to 3:1-2) and ὦν εἷς ἐξ αὐτῶν ('being one of them,' establishing his insider standing). His mild protest carries weight because it comes from within.

**λέγει**  
says  
Pres Act Indic 3 Sg · λέγω  
*main verb (historic present)*  
→ vivid historic present

**Νικόδημος**  
Nicodemus  
Nominative  
*subject*  
Νικόδημος: Nicodemus; the Pharisee and ruler who came to Jesus by night (3:1-2); appears also at 19:39.

**πρὸς**  
to  
*preposition + accusative (addressee)*

**αὐτούς**  
them  
Accusative  
*object of πρὸς*

<p><b>ὁ</b> the (one) Nominative <i>article (substantizing ptc.)</i></p>	<p><b>ἔλθῶν</b> having come Aor Act Ptc · Nom Sg Masc · ἔρχομαι <i>substantival/attributive participle (identifying)</i> → antecedent aorist ἔρχομαι: 'come'; back-reference to 3:2 — Nicodemus came to Jesus by night.</p>	<p><b>πρὸς</b> to <i>preposition + accusative (direction)</i></p>	<p><b>αὐτὸν</b> him Accusative <i>object of πρὸς</i></p>
<p><b>πρότερον</b> before / previously <i>adverb of time</i> πρότερον: 'before, formerly'; the back-reference to ch.3.</p>	<p><b>ὧν</b> being Pres Act Ptc · Nom Sg Masc · εἰμί <i>circumstantial participle (concessive)</i> → concurrent present εἰμί: 'be'; 'being one of them' — he belongs to their council.</p>	<p><b>εἷς</b> one Nominative <i>predicate nominative</i> εἷς: 'one!'</p>	<p><b>ἐξ</b> of <i>preposition + genitive (partitive)</i></p>
<p><b>αὐτῶν</b> them Genitive <i>partitive genitive</i></p>			

## 51 Μὴ ὁ νόμος ἡμῶν κρίνει τὸν ἄνθρωπον ἔὰν μὴ ἀκούσῃ πρῶτον παρ' αὐτοῦ καὶ γνῶ τί ποιεῖ;

Does our law judge a man without first hearing from him and learning what he does?

LEGAL CHALLENGE FROM NICODEMUS **Μὴ** Nicodemus appeals to a basic procedural principle of Jewish law — the accused must be heard before judgment. He does not defend Jesus theologically but legally. Μὴ expects 'no!' The irony: the very law they claim to uphold (v.49) forbids their conduct. The double subjunctive (ἀκούσῃ ... γνῶ) structures the due-process requirement.

Μὴ

(expecting no)

*negative (interrogative expecting 'no')*

ὁ

the

Nominative

*article*

νόμος

law

Nominative

*subject*

νόμος: 'law'; their own Torah — the very standard they cited against the crowd.

ἡμῶν

our

Genitive

*genitive of possession*

κρίνει

judges

Pres Act Indic 3 Sg · κρίνω

*main verb (rhetorical question)*

→ gnomic present

κρίνω: 'judge.'

τὸν

the

Accusative

*article*

ἄνθρωπον

man

Accusative

*direct object*

ἐάν

unless

*conditional particle (3rd class, negative = 'unless')*

μὴ

not

*negative (w/ subjunctive, conditional)*

ἀκούση

it hears

Aor Act Subj 3 Sg · ἀκούω

*verb of conditional clause*

→ constative aorist subjunctive

ἀκούω: 'hear'; the legal requirement to hear the accused.

πρῶτον

first

*adverb (temporal, emphatic)*

πρῶτον: 'first, beforehand'; due process requires prior hearing.

παρ'

from

*preposition + genitive (source/hearing from)*

αὐτοῦ

him

Genitive

*object of παρά (the accused)*

καὶ

and

*coordinating conjunction*

γινῶ

learns / knows

Aor Act Subj 3 Sg · γινώσκω

*verb of conditional clause (coordinate subjunctive)*

→ constative aorist subjunctive

γινώσκω: 'come to know, determine.'

τί

what

Accusative

*interrogative pronoun (object — indirect question)*

**ποιεῖ**

he does

Pres Act Indic 3 Sg · ποιέω

*verb of indirect question*

→ progressive present

52 ἀπεκρίθησαν καὶ εἶπαν αὐτῷ· Μὴ καὶ σὺ ἐκ τῆς Γαλιλαίας εἶ; ἐραύνησον καὶ ἴδε ὅτι ἐκ τῆς Γαλιλαίας προφήτης οὐκ ἐγείρεται.

They answered and said to him, 'Are you also from Galilee? Search and see that no prophet arises from Galilee!'

ASYNDETON: THE GALILEAN TAUNT AND THE CHAPTER'S CLOSE **ASYNDETON** The authorities deflect Nicodemus' legal challenge with ad hominem contempt — 'Are you a Galilean too?' Their scriptural claim is also inaccurate: Jonah was from Gath-hepher in Galilee (2 Kgs 14:25), and Hosea and Nahum may have had Galilean connections. Their ignorance underlines the Johannine irony: the very authorities who claim the law and the prophets are wrong on both counts. The chapter closes on unresolved hostility, which is precisely where v.53 would introduce the pericope adulterae — treated with John 8.

**ἀπεκρίθησαν**

answered

Aor Pass Indic 3 Pl · ἀποκρίνομαι

*main verb*

→ constative aorist

**καὶ**

and

*coordinating conjunction*

**εἶπαν**

said

Aor Act Indic 3 Pl · λέγω

*main verb (coordinate)*

→ constative aorist

**αὐτῷ**

to him

Dative

*dative of indirect object*

**Μὴ**

(expecting no)

*negative (interrogative expecting 'no')*

**καὶ**

also

*adverbial καί (inclusive)*

**σὺ**

you

Nominative

*subject (emphatic)*

**ἐκ**

from

*preposition + genitive (source)*

τῆς

the

Genitive

article

Γαλιλαίας

Galilee

Genitive

object of ἐκ (source)

εἶ

are you

Pres Act Indic 2 Sg · εἰμί

copula (interrogative)

→ stative present

ἐραύνησον

search!

Aor Act Impv 2 Sg · ἐραυνάω

imperative (sarcastic command)

→ ingressive aorist imperative

ἐραυνάω: 'search, investigate'; used of scriptural research (5:39).

καὶ

and

coordinating conjunction

ἴδε

see!

attention-marker / imperative interjection

ἴδε: fixed particle; cf. v.26.

ὅτι

that

conjunction (content of what they will find)

ἐκ

from

preposition + genitive (source)

τῆς

the

Genitive

article

Γαλιλαίας

Galilee

Genitive

object of ἐκ (source)

προφήτης

prophet

Nominative

subject

προφήτης: 'prophet'; their claim is historically inaccurate — Jonah came from Gath-hepher in Galilee (2 Kgs 14:25).

οὐκ

not

negative particle

ἐγείρεται

arises

Pres Pass Indic 3 Sg · ἐγείρω

main verb

→ gnomic present

ἐγείρω: 'raise up, arise'; used of prophets raised up by God.

**On the text.** The chapter is set against the backdrop of the Feast of Tabernacles (Sukkoth), providing the dominant liturgical and symbolic context: the water-drawing ceremony (Simchat Beit HaShoeva) and the illumination of the temple

courts illuminate Jesus' claims in vv.37–38 and 8:12 respectively. A major textual crux occurs at v.8: the earliest and best witnesses (P66, P75, Sinaiticus, Vaticanus) read οὐκ ἀναβαίνω εἰς τὴν ἑορτὴν ταύτην ('I am not going up to this feast'), while a significant later tradition reads οὐπω ('not yet'), apparently smoothing the apparent contradiction with v.10 where Jesus does in fact go up. The harder reading οὐκ is almost certainly original and is printed here; the meaning is contextually confined to 'not yet now in the public manner you urge.' At vv.37–38 a major punctuation question divides interpreters: should the 'rivers of living water' flow from the believer ('from his belly,' taking the believer as subject, the traditional Protestant reading) or from Christ himself ('from his belly,' with Jesus as antecedent, favored by several patristic writers and a number of modern scholars)? The source of the citation is also disputed — no OT text matches exactly; Isa 58:11, Zech 14:8, and Ezek 47:1–12 are the most plausible background texts. The pericope adulterae (7:53–8:11) is absent from the earliest and best manuscripts (P66, P75, Sinaiticus, Vaticanus, and many others) and is widely regarded as a later insertion not original to John; it is therefore treated with John 8 and verse 7:53 is not included here. Orthographic variants (movable-v, itacisms, ι-subscript conventions) 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.