

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

GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The Gospel according to John, Chapter 8

KATA IQANNHN H'

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 · 8:1–11

[[The pericope adulterae: the woman caught in adultery]] (non-Johannine insertion)

Vv.1–2 (with lead-in 7:53) set the scene: Jesus on the Mount of Olives at dawn, then teaching in the temple. The scribes and Pharisees bring a woman caught in adultery, invoking the Mosaic law and testing Jesus (3–6a). Jesus writes on the ground (6b–8) and delivers the challenge 'let the one without sin among you throw the first stone' (7). The crowd disperses from oldest to youngest (9), and Jesus, left alone with the woman, refuses to condemn her and sends her away with the charge not to sin again (10–11). The whole pericope is flagged as the double-bracketed non-Johannine insertion absent from P66, P75, Sinaiticus, Vaticanus, and the best early witnesses.

B · 8:12–20

I am the light of the world: testimony and the Pharisees' objection

Jesus opens with the second great 'I am' predication: ἐγώ εἰμι τὸ φῶς τοῦ κόσμου — whoever follows him will not walk in darkness but have the light of life (12). The Pharisees object that his self-testimony is invalid (13); Jesus defends it by his dual witness — his own knowledge of origin and destination, and the Father who sent him (14–18). They ask for his Father; Jesus answers they know neither him nor the Father (19). The scene is located at the treasury, yet no one arrests him because his hour has not yet come (20).

C · 8:21–30

Where I am going you cannot come: the ἐγώ εἰμι sayings of vv.24 and 28

Jesus announces he is going away and they will seek him, and where he is going they cannot come — they will die in their sin (21). The Judeans misread this as suicide (22); Jesus contrasts above/below, this world/not this world (23), and declares that unless they believe ὅτι ἐγώ εἰμι they will die in their sins (24) — the first absolute ἐγώ εἰμί. They ask who he is (25); Jesus appeals to what he has been saying and to the one who sent him (25–26). The narrator notes they did not understand he was speaking of the Father (27). Jesus foretells: when they lift up the Son of Man they will know ὅτι ἐγώ εἰμι (28) — the second absolute ἐγώ εἰμί. He always does what pleases the Father (29). Many believe (30).

D · 8:31–47

Children of Abraham, children of the devil: truth, slavery, and paternity

Jesus addresses those who believed: abiding in his word makes them true disciples and the truth will set them free (31–32). They protest Abrahamic descent and never having been enslaved (33); Jesus distinguishes the slavery of sin from the freedom the Son gives, and Abraham's true children from those who seek to kill him (34–40). They claim God as their father (41); Jesus answers that if God were their father they would love him — their deeds betray a different father, the devil, who is a murderer from the beginning and the father of lies (42–44). He has told them the truth; why do they not believe (45–46)? Whoever is of God hears the words of God; they do not hear because they are not of God (47).

E · 8:48–59

Before Abraham came into being, I am: the climactic ἐγώ εἰμί of v.58

The Judeans accuse Jesus of being a Samaritan and having a demon (48); Jesus denies the demon charge, claims he honors the Father while they dishonor him (49–50), and promises that whoever keeps his word will never see death (51). They read this as proof of demon possession — Abraham died, the prophets died; is he greater than Abraham (52–53)? Jesus says his glory comes from the Father, whom they claim but do not know (54–55). Abraham rejoiced to see his day (56); they object he is not yet fifty years old (57). Jesus delivers the climactic absolute: πρὶν Ἀβραάμ γενέσθαι ἐγώ εἰμί — 'before Abraham came into being, I am' (58). They take up stones to throw; Jesus hides and leaves the temple (59).

1 [[Ἰησοῦς δὲ ἐπορεύθη εἰς τὸ ὄρος τῶν Ἐλαιῶν.

[[But Jesus went to the Mount of Olives.

NARRATIVE: SCENE CONTINUATION (PERICOPE ADULTERAE) **δὲ** This verse (with 7:53 as its lead-in) opens the pericope adulterae – the double-bracketed passage absent from P66, P75, Sinaiticus, Vaticanus, and the best early witnesses, and widely judged a later, non-Johannine insertion. The adversative δὲ links to 7:53 ('each one went to his own house'). Jesus' withdrawal to the Mount of Olives is a Lukan motif (Luke 21:37–38), which together with Lukan vocabulary throughout the pericope supports the tradition that the passage originated in Lukan circles.

[[Ἰησοῦς

Jesus

Nominative
subject

Ἰησοῦς: Jesus. The double bracket [[marks the opening of the pericope adulterae, absent from the earliest mss.

δὲ

but

adversative/continuative conjunction

ἐπορεύθη

went

Aor Pass Indic 3 Sg · πορεύομαι
main verb

→ constative aorist

πορεύομαι: 'go, travel'; the deponent aorist passive is standard for this verb.

εἰς

to

preposition + accusative (direction)

τὸ

the

Accusative
article

ὄρος

Mount

Accusative
object of εἰς

ὄρος: 'mountain, hill'; the Mount of Olives east of Jerusalem.

τῶν

of the

Genitive
article

Ἐλαιῶν

Olives

Genitive
genitive of description

ἐλαία: 'olive tree'; the grove-topped hill associated with eschatological expectation (Zech 14:4).

2 Ὁρθρου δὲ πάλιν παρεγένετο εἰς τὸ ἱερόν, καὶ πᾶς ὁ λαὸς ἦρχετο πρὸς αὐτόν, καὶ καθίσας ἐδίδασκεν αὐτούς.

Early in the morning he came again to the temple, and all the people were coming to him; and sitting down he began to teach them.

NARRATIVE: SCENE RESUMPTION (PERICOPE ADULTERAE) **δὲ** Part of the pericope adulterae (non-Johannine insertion; absent from P66, P75, Sinaiticus, Vaticanus). The temporal adverb ὄρθρου ('at dawn') and the Lukan motif of Jesus teaching in the temple each morning (Luke 21:38) further link this passage to Lukan tradition. The participle καθίσας ('sitting down') is the posture of the authoritative teacher.

Ὁρθρου

at dawn

Genitive

genitive of time

ὄρθρος: 'dawn, early morning'; a Lukan hapax in Gospel usage (Luke 24:1; Acts 5:21), supporting non-Johannine origin of the pericope.

δὲ

and

continuative conjunction

πάλιν

again

adverb (resumptive)

πάλιν: 'again'; marks resumption after the overnight withdrawal.

παρεγένετο

he came

Aor Mid Indic 3 Sg · παραγίνομαι

main verb

→ *constative aorist*

παραγίνομαι: 'arrive, come to'; preferred by Luke (24 of 37 NT uses) — another non-Johannine marker in the pericope.

εἰς

to

preposition + accusative (direction)

τὸ

the

Accusative

article

ἱερόν

temple

Accusative

object of εἰς (destination)

ἱερόν: the temple precinct; the setting for Jesus' public teaching throughout the Feast of Tabernacles context.

καὶ

and

coordinating conjunction

πᾶς

all

Nominative

adjective (predicate, attributive to λαός)

πᾶς: 'all, every'; emphasizes the popular appeal contrasting with elite hostility.

ὁ

the

Nominative

article

λαός

people

Nominative

subject

λαός: 'the people'; a term with OT covenantal resonance; in John usually the crowd vs. the authorities.

ἤρχετο

was coming

Impf Mid Indic 3 Sg · ἔρχομαι

main verb

→ *descriptive imperfect*

ἔρχομαι: 'come'; the imperfect pictures continuous streaming of the crowd.

πρός

to

preposition + accusative (direction)

αὐτόν

him

Accusative

object of πρὸς

καὶ

and

coordinating conjunction

καθίσας

sitting down

Aor Act Ptc Nom Sg M · καθίζω

circumstantial participle (attendant circumstance)

→ *constative aorist*

καθίζω: 'sit down'; the seated posture marks authoritative teaching (cf. Matt 5:1; 26:55).

ἐδίδασκεν

was teaching

Impf Act Indic 3 Sg · διδάσκω

main verb

→ *inceptive imperfect*

διδάσκω: 'teach'; the imperfect marks the beginning of ongoing instruction.

αὐτούς

them

Accusative

direct object

3 ἄγουσιν δὲ οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι γυναῖκα ἐπὶ μοιχείᾳ κατειλημμένην, καὶ στήσαντες αὐτὴν ἐν μέσῳ

The scribes and the Pharisees bring a woman caught in adultery, and standing her in the middle,

δὲ NARRATIVE: CONFLICT INTRODUCED (PERICOPE ADULTERAE) Part of the pericope adulterae (non-Johannine insertion; absent from P66, P75, Sinaiticus, Vaticanus). The historic present ἄγουσιν ('they bring') lends vividness. The scribes and Pharisees are named together — a phrasing more common in the Synoptics than in John, where 'the Pharisees' alone or 'the Judeans' is the norm.

ἄγουσιν

they bring

Pres Act Indic 3 Pl · ἄγω

main verb (historic present)

→ historical present

ἄγω: 'lead, bring'; the vividness of the historic present stages a dramatic public confrontation.

δὲ

and

continuative conjunction

οἱ

the

Nominative

article

γραμματεῖς

scribes

Nominative

subject (compound)

γραμματεῖς: 'scribe'; legal expert in the Mosaic law; this pairing with Pharisees is more Synoptic than Johannine, a marker of the pericope's non-Johannine origin.

καὶ

and

coordinating conjunction (compound subject)

οἱ

the

Nominative

article

Φαρισαῖοι

Pharisees

Nominative

subject (compound)

Φαρισαῖοι: the Pharisees; combined with γραμματεῖς in Synoptic style.

γυναῖκα

a woman

Accusative

direct object

γυνή: 'woman, wife'; the object of both ἄγουσιν and the implied charge.

<p>ἐπὶ in <i>preposition + dative (basis of charge)</i></p>	<p>μοιχεία adultery Dative <i>dat. of charge (after ἐπὶ)</i></p> <p>μοιχεία: 'adultery'; the charge invoking Lev 20:10 and Deut 22:22 (both requiring death for both parties — the absent man is conspicuous).</p>	<p>κατειλημμένην caught Perf Pass Ptc Acc Sg F · καταλαμβάνω <i>attributive participle (modifying γυναῖκα)</i></p> <p>→ intensive perfect (state of having been caught)</p> <p>καταλαμβάνω: 'seize, catch, apprehend'; the perfect stresses the established fact of detection.</p>	<p>καὶ and <i>coordinating conjunction</i></p>
<p>στήσαντες standing Aor Act Ptc Nom Pl M · ἵστημι <i>circumstantial participle (attendant circumstance)</i></p> <p>→ constative aorist</p> <p>ἵστημι: 'cause to stand'; placing her in public view before Jesus and the crowd.</p>	<p>αὐτήν her Accusative <i>direct object of στήσαντες</i></p>	<p>ἐν in <i>preposition + dative (place)</i></p>	<p>μέσῳ the middle Dative <i>dat. of place (mid-group)</i></p> <p>μέσος: 'middle'; she is made a spectacle before the crowd — a public shaming with a legal pretext.</p>

4 λέγουσιν αὐτῷ· Διδάσκαλε, αὕτη ἡ γυνὴ κατείληπται ἐπ' αὐτοφώρῳ μοιχευομένη·

they say to him: 'Teacher, this woman has been caught in the very act of committing adultery!'

SPEECH: CHARGE STATED (PERICOPE ADULTERAE) **ASYNDETON** Part of the pericope adulterae (non-Johannine insertion; absent from P66, P75, Sinaiticus, Vaticanus). The address Διδάσκαλε ('Teacher') is respectful in form but adversarial in function, framing the trap. The perfect κατείληπται ('has been caught') underscores the irrefutability of the charge; ἐπ' αὐτοφώρῳ ('in the very act') is a legal technical term.

λέγουσιν

they say

Pres Act Indic 3 Pl · λέγω

main verb (historic present)

→ historical present

λέγω: 'say'; historic present continuing the vivid narrative of the pericope adulterae.

αὐτῷ

to him

Dative

dative of indirect object

Διδάσκαλε

Teacher

Vocative

address (vocative)

διδάσκαλος: 'teacher'; used respectfully but strategically — they address him as a legal authority whose ruling will implicate him.

αὕτη

this

Nominative

demonstrative subject

οὗτος: 'this one'; the pointing demonstrative objectifies the woman before the assembly.

ἡ

the

Nominative

article

γυνή

woman

Nominative

subject (appositive to αὕτη)

γυνή: 'woman'; the subject of the formal charge.

κατείληπται

has been caught

Perf Pass Indic 3 Sg · καταλαμβάνω

main verb

→ intensive perfect (standing result)

καταλαμβάνω: 'apprehend, catch'; perfect passive states the irrefutable established fact of capture.

ἐπ'

in

preposition + dative (circumstance)

αὐτοφώρῳ

the very act

Dative

dat. of circumstance (legal technical term)

αὐτόφωρος: 'caught in the act'; a legal Hellenistic term (ἐπ' αὐτοφώρῳ = in flagrante delicto), not found elsewhere in the NT.

μοιχευομένη

committing adultery

Pres Pass Ptc Nom Sg F · μοιχεύω

circumstantial participle (manner)

→ progressive present

μοιχεύω: 'commit adultery'; the pres. participle states the ongoing action at the moment of capture.

5 ἐν δὲ τῷ νόμῳ ἡμῖν Μωϋσῆς ἐνετείλατο τὰς τοιαύτας λιθάζειν· σὺ οὖν τί λέγεις;

Now in the law Moses commanded us to stone such women; so what do you say?

SPEECH: THE LEGAL TRAP (PERICOPE ADULTERAE) **δὲ** Part of the pericope adulterae (non-Johannine insertion; absent from P66, P75, Sinaiticus, Vaticanus). The trap is now explicit: they cite Mosaic law (Lev 20:10; Deut 22:22–24 — both require death, Deut specifying stoning in some cases) and demand Jesus adjudicate. If he affirms stoning he undermines his reputation for mercy and may violate Roman capital-jurisdiction rules; if he opposes it he contradicts Moses.

ἐν

in

preposition + dative (sphere)

δὲ

now

adversative/transitional conjunction

τῷ

the

Dative

article

νόμῳ

law

Dative

dat. of sphere (in/within the law)

νόμος: 'law'; specifically the Torah — Lev 20:10 and Deut 22:22 mandate death for adultery.

ἡμῖν

to us

Dative

dative of indirect object (recipient of command)

Μωϋσῆς

Moses

Nominative

subject

Μωϋσῆς; Moses; invoked as the supreme legal authority to heighten the dilemma posed to Jesus.

ἐνετείλατο

commanded

Aor Mid Indic 3 Sg · ἐντέλλομαι

main verb

→ *constative aorist*

ἐντέλλομαι: 'command, charge'; the aorist refers to the once-for-all Mosaic legislation.

τὰς

such

Accusative

article with τοιαύτας (substantival)

τοιαύτας

such women

Accusative

direct object of λιθάζειν (substantival adjective)

τοιούτος: 'such, of this kind'; refers to women caught in this act.

λιθάζειν

to stone

Pres Act Inf · λιθάζω

infinitive (object/content of ἐνετείλατο)

→ progressive present

λιθάζω: 'stone'; occurs only in John and Acts in the NT (Johannine: 10:31–33; 11:8) — but its use in the pericope may reflect common tradition.

σύ

you

Nominative

emphatic subject (contrastive)

οὖν

therefore

inferential conjunction

οὖν: 'therefore'; draws out the consequence they want — a ruling from Jesus.

τί

what

Accusative

interrogative pronoun (direct object)

λέγεις

do you say

Pres Act Indic 2 Sg · λέγω

main verb (question)

→ progressive present

λέγω: 'say'; the question is the point of the trap — they want his ruling.

6 τοῦτο δὲ ἔλεγον πειράζοντες αὐτόν, ἵνα ἔχωσιν κατηγορεῖν αὐτοῦ. ὁ δὲ Ἰησοῦς κάτω κύψας τῷ δακτύλῳ κατέγραφεν εἰς τὴν γῆν.

Now this they were saying testing him, so that they might have grounds to accuse him. But Jesus, bending down, began to write on the ground with his finger.

NARRATIVE: AUTHORIAL ASIDE + JESUS' ACTION (PERICOPE ADULTERAE) **δὲ** Part of the pericope adulterae (non-Johannine insertion; absent from P66, P75, Sinaiticus, Vaticanus). The narrator's parenthetical explains the motive — πειράζοντες ('testing') is the vocabulary of temptation narratives. Jesus' enigmatic writing on the ground (κατέγραφεν εἰς τὴν γῆν) is the most discussed detail of the pericope; the content is left unstated, and the manuscripts that specify it (adding 'the sins of each one') are late and secondary.

τούτο

this

Accusative

direct object (anticipatory)

δέ

now

explanatory conjunction

ἔλεγον

they were saying

Impf Act Indic 3 Pl · λέγω

main verb

→ descriptive imperfect

λέγω: 'say'; the imperfect here in the narrator's aside describing their ongoing stratagem.

πειράζοντες

testing

Pres Act Ptc Nom Pl M · πειράζω

circumstantial participle (purpose/manner)

→ progressive present

πειράζω: 'test, tempt'; vocabulary of the temptation narratives (Matt 4:1; Mark 1:13; Luke 4:2); here deliberate entrapment.

αὐτόν

him

Accusative

direct object of πειράζοντες

ἵνα

so that

final conjunction (purpose clause)

ἔχωσιν

they might have

Pres Act Subj 3 Pl · ἔχω

subjunctive in ἵνα purpose clause

→ progressive present

ἔχω: 'have'; they seek grounds (material/basis) for a formal accusation.

κατηγορεῖν

to accuse

Pres Act Inf · κατηγορέω

infinitive (object of ἔχωσιν)

→ progressive present

κατηγορέω: 'accuse'; a legal term (the accuser in court); their trap aimed at a prosecutable statement.

αὐτοῦ

him

Genitive

genitive of person accused (with κατηγορεῖν)

ὁ

the

Nominative

article

δέ

but

adversative conjunction

Ἰησοῦς

Jesus

Nominative

subject

Ἰησοῦς: Jesus; his response is deliberate silence through an enigmatic act.

κάτω

down

adverb (direction)

κάτω: 'down, downward'; modifies κύψας.

κύψας

bending down

Aor Act Ptc Nom Sg M · κύπτω

circumstantial participle (attendant circumstance)

→ constative aorist

κύπτω: 'bend, stoop'; only here in John; the stooping before writing.

τῷ

with the

Dative

article

δακτύλῳ

finger

Dative

dative of instrument

δάκτυλος: 'finger'; perhaps evoking Exod 31:18 (the tables written by the finger of God) or Jer 17:13 (those who depart from God written in the earth).

κατέγραφεν

was writing

Impf Act Indic 3 Sg · καταγράφω

main verb

→ descriptive imperfect

καταγράφω: 'write (down), inscribe'; a compound form, rare in the NT, adding to the non-Johannine markers of the pericope.

εἰς

on

preposition + accusative (surface)

τὴν

the

Accusative

article

γῆν

ground

Accusative

object of εἰς (surface on which)

γῆ: 'earth, ground'; the content of the writing is never specified in the earliest text.

7 ὥς δὲ ἐπέμενον ἐρωτῶντες αὐτόν, ἀνέκυψεν καὶ εἶπεν αὐτοῖς: Ὁ ἀναμάρτητος ὑμῶν πρῶτος ἐπ' αὐτὴν βαλέτω λίθον.

But as they persisted in questioning him, he straightened up and said to them: 'Let the one without sin among you be the first to throw a stone at her!'

SPEECH: JESUS' DECISIVE RESPONSE (PERICOPE ADULTERAE) ὥς δὲ Part of the pericope adulterae (non-Johannine insertion; absent from P66, P75, Sinaiticus, Vaticanus). This is the famous saying — a masterstroke that dissolves the trap by shifting the moral frame from the woman to the accusers. Ὁ ἀναμάρτητος ('the one without sin') as a substantival adjective applies to no human being; the imperative βαλέτω puts the onus on any claimant to sinlessness. The text-critical status of this passage does not diminish the moral and theological profundity of the tradition it preserves.

ὥς

as

temporal conjunction

δὲ

but

adversative/continuative conjunction

ἐπέμενον

they persisted

Impf Act Indic 3 Pl · ἐπιμένω

main verb (temporal clause)

→ descriptive imperfect

ἐπιμένω: 'persist, remain, continue'; the imperfect pictures sustained pressure — they would not be deflected by his silence.

ἐρωτῶντες

questioning

Pres Act Ptc Nom Pl M · ἐρωτάω

circumstantial participle (manner)

→ progressive present

ἐρωτάω: 'ask, question'; their persistent interrogation seeking a ruling.

αὐτόν

him

Accusative

direct object

ἀνέκυψεν

straightened up

Aor Act Indic 3 Sg · ἀνακύπτω

main verb

→ constative aorist

ἀνακύπτω: 'lift up, straighten up'; the counterpart to κύψας (v.6), marking the deliberate pause before speaking.

καὶ

and

coordinating conjunction

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb

→ constative aorist

λέγω: 'say'; the aorist marks the decisive speech act.

αὐτοῖς

to them

Dative

dative of indirect object

ὁ

the

Nominative

article (substantivalizing ἀναμάρτητος)

ἀναμάρτητος

without sin

Nominative

substantival adjective (subject of βαλέτω)

ἀναμάρτητος: 'sinless, without sin'; a rare word (not found in the LXX; used by Philo); as a universal claim it excludes all human candidates.

ὑμῶν

among you

Genitive

partitive genitive

πρῶτος

first

Nominative

predicate adjective (adverbial)

πρῶτος: 'first'; adds the challenge — let the sinless one be first to cast, implying a queue that will never form.

ἐπ'

at

preposition + accusative (direction of missile)

αὐτήν

her

Accusative

object of ἐπί

βαλέτω

throw

Aor Act Impv 3 Sg · βάλλω

main verb (3rd person imperative)

→ constative aorist

βάλλω: 'throw, cast'; the imperative is an ironic permission — it invites what no one can legitimately do.

λίθον

a stone

Accusative

direct object

λίθος: 'stone'; the instrument of the Mosaic execution (Deut 22:24).

8 καὶ πάλιν κατακύψας ἔγραφεν εἰς τὴν γῆν.

And again bending down he wrote on the ground.

NARRATIVE: RESUMED SILENCE (PERICOPE ADULTERAE) **καὶ** Part of the pericope adulterae (non-Johannine insertion; absent from P66, P75, Sinaiticus, Vaticanus). The resumed writing amplifies the deliberate silence — having spoken, Jesus returns to the ground and waits, letting the saying do its work. The imperfect ἔγραφεν ('was writing') pictures unhurried continuation.

καὶ
and

coordinating conjunction

πάλιν
again

adverb (resumptive)

πάλιν: 'again'; marks the repetition of the action of v.6.

κατακύψας
bending down

Aor Act Ptc Nom Sg M · κατακύπτω

circumstantial participle (attendant circumstance)

→ constative aorist

κατακύπτω: 'bend forward, stoop down'; a compound of κύπτω (v.6), here with κατα-intensifying the downward movement.

ἔγραφεν
was writing

Impf Act Indic 3 Sg · γράφω

main verb

→ descriptive imperfect

γράφω: 'write'; the imperfect pictures unhurried, continuing inscription — the silence that allows the accusers' conscience to work.

εἰς
on

preposition + accusative (surface)

τὴν
the

Accusative
article

γῆν
ground

Accusative
object of εἰς

γῆ: 'earth, ground'; as in v.6, what is written remains unrevealed.

9 οἱ δὲ ἀκούσαντες ἐξήρχοντο εἷς καθ' εἷς ἀρξάμενοι ἀπὸ τῶν πρεσβυτέρων, καὶ κατελείφθη μόνος, καὶ ἡ γυνὴ ἐν μέσῳ οὖσα.

And when they heard, they began to go out one by one, beginning from the oldest, and he was left alone, with the woman who was in the middle.

NARRATIVE: CROWD'S DEPARTURE (PERICOPE ADULTERAE) **δὲ** Part of the pericope adulterae (non-Johannine insertion; absent from P66, P75, Sinaiticus, Vaticanus). The silent dissolution of the accusers — starting with the elders whose greater experience gives them the keener awareness of sin — is one of the most psychologically acute moments in the Gospels. The imperfect ἐξήρχοντο pictures the gradual, one-by-one departure.

οἱ

they

Nominative

article (substantival, subject)

δὲ

and

continuative conjunction

ἀκούσαντες

having heard

Aor Act Ptc Nom Pl M · ἀκούω

circumstantial participle (temporal)

→ constative aorist

ἀκούω: 'hear'; the hearing of the saying triggers the departure.

ἐξήρχοντο

were going out

Impf Mid Indic 3 Pl · ἐξέρχομαι

main verb

→ descriptive imperfect

ἐξέρχομαι: 'go out'; the imperfect pictures the gradual, successive withdrawal.

εἷς

one

Nominative

idiomatic expression (distributive)

εἷς: 'one'; εἷς καθ' εἷς is a Semitic idiom meaning 'one by one.'

καθ'

by

distributive preposition

εἷς

one

Nominative

distributive idiom (εἷς καθ' εἷς)

ἀρξάμενοι

beginning

Aor Mid Ptc Nom Pl M · ἄρχω

circumstantial participle (manner/time)

→ constative aorist

ἄρχω: 'begin'; the beginning-point of the departure specifies order.

ἀπὸ

from

preposition + genitive (starting point)

τῶν

the

Genitive

article

πρεσβυτέρων

oldest

Genitive

genitive of source/sequence

πρεσβύτερος: 'elder, older'; the eldest depart first — their greater age bringing greater awareness of personal sin.

καὶ

and

coordinating conjunction

κατελείφθη

was left

Aor Pass Indic 3 Sg · καταλείπω

main verb

→ *constative aorist*

καταλείπω: 'leave behind, remain'; the passive underscores Jesus' position as the one left standing.

μόνος

alone

Nominative

predicate adjective

μόνος: 'alone, only'; he and the woman are now the only ones present.

καὶ

and

coordinating conjunction

ἡ

the

Nominative

article

γυνή

woman

Nominative

subject (coordinated)

γυνή: 'woman'; she remains in the middle (ἐν μέσῳ) where they had placed her.

ἐν

in

preposition + dative (place)

μέσῳ

the middle

Dative

dat. of place

μέσος: 'middle'; recalling v.3 — she was placed ἐν μέσῳ by her accusers.

οὔσα

being

Pres Act Ptc Nom Sg F · εἰμί

circumstantial participle (manner/state)

→ *progressive present*

εἰμί: 'be'; the participle describes her continuing exposed position.

10 ἀνακύψας δὲ ὁ Ἰησοῦς εἶπεν αὐτῇ· Γύναι, ποῦ εἰσιν; οὐδεὶς σε κατέκρινεν;

Straightening up, Jesus said to her: 'Woman, where are they? Has no one condemned you?'

SPEECH: JESUS ADDRESSES THE WOMAN (PERICOPE ADULTERAE) **δέ** Part of the pericope adulterae (non-Johannine insertion; absent from P66, P75, Sinaiticus, Vaticanus). Jesus lifts his eyes only once the accusers have gone. The address Γύναι ('Woman') is respectful, the same term he uses for his mother (2:4; 19:26). The question οὐδεὶς σε κατέκρινεν; confirms the legal situation — no accusers remain, no condemnation can stand.

ἀνακύψας

straightening up

Aor Act Ptc Nom Sg M · ἀνακύπτω

circumstantial participle (temporal/attendant)

→ constative aorist

ἀνακύπτω: 'raise oneself, straighten up'; as in v.7, the act of looking up to engage marks the moment of speech.

δὲ

and

continuative conjunction

ὁ

the

Nominative

article

Ἰησοῦς

Jesus

Nominative

subject

Ἰησοῦς: Jesus.

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb

→ constative aorist

λέγω: 'say'; the aorist marks the decisive speech act.

αὐτῇ

to her

Dative

dative of indirect object

Γύναι

Woman

Vocative

address (vocative)

γυνή: 'woman'; the respectful address Jesus uses for his mother (2:4) and the Samaritan woman (4:21); not demeaning.

ποῦ

where

interrogative adverb

εἶσιν

are they

Pres Act Indic 3 Pl · εἰμί

main verb (question)

→ progressive present

εἰμί: 'be'; the question surveys the empty scene — no accusers remain.

οὐδείς

no one

Nominative

subject (negative)

οὐδείς: 'no one, none'; the juridical point — no accuser, no condemnation.

σε

you

Accusative

direct object

κατέκρινεν

condemned

Aor Act Indic 3 Sg · κατακρίνω

main verb (rhetorical question)

→ constative aorist

κατακρίνω: 'condemn, pronounce sentence against'; the legal term for the verdict of condemnation; its absence clears the way for Jesus' own word.

11 ἡ δὲ εἶπεν· Οὐδείς, κύριε. εἶπεν δὲ ὁ Ἰησοῦς· Οὐδὲ ἐγὼ σε κατακρίνω· πορεύου, ἀπὸ τοῦ νῦν μηκέτι ἀμάρτανε.]]

She said: 'No one, Lord.' And Jesus said: 'Neither do I condemn you; go, and from now on sin no more.']]

SPEECH: ABSOLUTION AND COMMISSIONING (PERICOPE ADULTERAE, CLOSING) **δὲ** This verse closes the pericope adulterae — the double-bracketed passage absent from P66, P75, Sinaiticus, Vaticanus, and the earliest Greek witnesses, and widely judged a later, non-Johannine insertion whose lead-in is 7:53. The double bracket]] marks its end. The address κύριε ('Lord') by the woman acknowledges his authority. Jesus' declaration Οὐδὲ ἐγὼ σε κατακρίνω is not moral indifference but the pronouncement of one who alone has standing to condemn (cf. 5:22); the charge πορεύου... μηκέτι ἀμάρτανε demands a changed life.

ἡ

she

Nominative

article (substantival subject)

δὲ

and

continuative conjunction

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb

→ constative aorist

λέγω: 'say.'

Οὐδείς

No one

Nominative

subject (elliptical)

οὐδείς: 'no one'; her answer confirms the legal outcome.

κύριε

Lord

Vocative

address (vocative)

κύριος: 'lord, master'; the address recognizes his authority.

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb

→ constative aorist

λέγω: 'say!'

δὲ

and

continuative conjunction

ὁ

the

Nominative

article

Ἰησοῦς

Jesus

Nominative

subject

Ἰησοῦς: Jesus.

οὐδὲ

neither

negative conjunction (correlative)

οὐδέ: 'not even, neither'; the non-condemnation of the one who alone has standing to judge (5:22) is a gracious release.

ἐγώ

I

Nominative

emphatic subject

ἐγώ: emphatic personal pronoun.

σε

you

Accusative

direct object

κατακρίνω

condemn

Pres Act Indic 1 Sg · κατακρίνω

main verb

→ gnomic present

κατακρίνω: 'condemn, sentence'; the authority to condemn is real but here withheld in grace.

πορεύου

go

Pres Mid Imprn 2 Sg · πορεύομαι

main verb (imperative)

→ progressive present

πορεύομαι: 'go, travel'; the present imperative — go and keep going.

ἀπὸ

from

preposition + genitive (temporal starting point)

τοῦ

the

Genitive

article

νῦν

now

Genitive

adverb substantivized (ἀπό τοῦ νῦν = henceforth)

νῦν: 'now'; ἀπό τοῦ νῦν is a fixed temporal phrase.

μηκέτι

no longer

negative adverb (with present imperative)

μηκέτι: 'no longer, no more!'

ἁμάρτανε

sin

Pres Act Impv 2 Sg · ἁμαρτάνω

main verb (imperative — prohibition)

→ progressive present

ἁμαρτάνω: 'sin!'; μηκέτι + pres. impv. = stop sinning. The]] here marks the end of the pericope adulterae — the non-Johannine insertion absent from P66, P75, Sinaiticus, Vaticanus.

12 Πάλιν οὖν αὐτοῖς ἐλάλησεν ὁ Ἰησοῦς λέγων· Ἐγώ εἰμι τὸ φῶς τοῦ κόσμου· ὁ ἀκολουθῶν ἐμοὶ οὐ μὴ περιπατήσει ἐν τῇ σκοτίᾳ, ἀλλ' ἔξει τὸ φῶς τῆς ζωῆς.

Again therefore Jesus spoke to them, saying: 'I am the light of the world; the one who follows me will never walk in darkness but will have the light of life.'

SPEECH: THE GREAT I-AM-THE-LIGHT PROCLAMATION **Πάλιν οὖν** Here the main Johannine discourse of ch.8 begins. Πάλιν ('again') resumes after the pericope adulterae, reconnecting to the Tabernacles setting where the temple courts were illuminated each evening (the illumination ceremony). The second great predicative ἐγώ εἰμι: ἐγώ εἰμι τὸ φῶς τοῦ κόσμου. The strong denial οὐ μὴ + subjunctive is the most emphatic negation in Greek. The promise ἔξει τὸ φῶς τῆς ζωῆς echoes the Prologue's light-life nexus (1:4).

Πάλιν

again

adverb (resumptive)

πάλιν: 'again'; resumes the discourse after the pericope adulterae interval.

οὖν

therefore

inferential/continuative conjunction

αὐτοῖς

to them

Dative

dative of indirect object

ἐλάλησεν

spoke

Aor Act Indic 3 Sg · λαλέω

main verb

→ constative aorist

λαλέω: 'speak!'; John prefers λαλέω for Jesus' solemn revelatory utterances.

ὁ

the

Nominative

article

Ἰησοῦς

Jesus

Nominative

subject

Ἰησοῦς; Jesus.

λέγων

saying

Pres Act Ptc Nom Sg M · λέγω

circumstantial participle (manner, pleonastic)

→ progressive present

λέγω: 'say'; the pleonastic λέγων introduces direct speech.

Ἐγώ

I

Nominative

emphatic subject of ἐγώ εἰμι

ἐγώ: emphatic; the ἐγώ εἰμι formula resonates with divine self-identification (Exod 3:14 LXX; Isa 41:4; 43:10 LXX).

εἰμι

am

Pres Act Indic 1 Sg · εἰμί

equative verb (ἐγώ εἰμι + predicate)

→ gnomic present

εἰμί: 'be'; here with predicate nominative (predicative I-am saying). The absolute form without predicate appears at 8:24, 28, 58.

τὸ

the

Nominative

article

φῶς

light

Nominative

predicate nominative

φῶς: 'light'; the dominant Prologue symbol (1:4–9); associated with the Tabernacles illumination of the temple courts.

τοῦ

of the

Genitive

article

κόσμου

world

Genitive

genitive of scope

κόσμος: 'world'; universal — not merely Israel (cf. 4:42; 6:51).

ὁ

the one

Nominative

article (substantival with ἀκολουθῶν)

ἀκολουθῶν

who follows

Pres Act Ptc Nom Sg M · ἀκολουθέω

substantival participle (subject)

→ progressive present

ἀκολουθέω: 'follow'; discipleship word throughout John; present stresses ongoing following.

ἐμοί

me

Dative

dative direct object (after ἀκολουθέω)

ἐγώ: emphatic dative form.

οὐ

not

negative particle (with μή, double negation)

μή

not

negative particle (emphatic οὐ μή)

περιπατήση

will walk

Aor Act Subj 3 Sg · περιπατέω

subjunctive in οὐ μή (emphatic denial)

→ constative aorist

περιπατέω: 'walk'; with οὐ μή = the strongest Greek negation: 'will certainly never walk!'

ἐν

in

preposition + dative (sphere)

τῇ

the

Dative

article

σκοτία

darkness

Dative

dative of sphere

σκοτία: 'darkness'; the realm of sin and death, antithesis of φῶς (1:5; 3:19; 12:35).

ἀλλ'

but

adversative conjunction

ἀλλά: strong contrast.

ἔξει

will have

Fut Act Indic 3 Sg · ἔχω

main verb (promise)

→ predictive future

ἔχω: 'have, possess'; the future promise of ongoing possession of the light.

τὸ

the

Accusative

article

φῶς

light

Accusative

direct object

φῶς: 'light'; the light becomes a possession of the disciple.

τῆς

of

Genitive

article

ζωῆς

life

Genitive

genitive of apposition or source

ζωή: 'life'; the Johannine absolute, eternal life; light and life nexus of the Prologue (1:4) explicitly promised.

13 εἶπον οὖν αὐτῷ οἱ Φαρισαῖοι· Σὺ περὶ σεαυτοῦ μαρτυρεῖς ἢ μαρτυρία σου οὐκ ἔστιν ἀληθής.

Then the Pharisees said to him: 'You are testifying about yourself; your testimony is not true.'

SPEECH: PHARISEES OBJECT TO SELF-TESTIMONY οὖν The Pharisees apply the legal principle: a person cannot be a valid witness in their own case (m. Ketubot 2:9; Deut 19:15 by extension). This charge echoes 5:31 where Jesus himself had provisionally acknowledged it. They are right about the rule but wrong about the premise — assuming Jesus is merely human. He will invert their argument in vv.14–18.

εἶπον

said

Aor Act Indic 3 Pl · λέγω

main verb

→ constative aorist

λέγω: 'say'

οὖν

then

continuative conjunction

αὐτῷ

to him

Dative

dative of indirect object

οἱ

the

Nominative

article

Φαρισαῖοι

Pharisees

Nominative

subject

Φαρισαῖοι: the Pharisees; primary interlocutors in the temple treasury dispute.

Σὺ

you

Nominative

emphatic subject (contrastive)

περὶ

about

preposition + genitive (reference)

σεαυτοῦ

yourself

Genitive

reflexive genitive

σεαυτοῦ: reflexive second-person; self-referential testimony was legally suspect.

μαρτυρεῖς

you are testifying

Pres Act Indic 2 Sg · μαρτυρέω

main verb

→ progressive present

μαρτυρέω: 'testify'; John's central legal/forensic vocabulary (47 uses).

ἢ

the

Nominative

article

μαρτυρία

testimony

Nominative

subject

μαρτυρία: 'testimony, witness'; the Gospel's forensic trial motif.

σου

your

Genitive

genitive of possession

οὐκ

not

negative particle

ἔστιν

is

Pres Act Indic 3 Sg · εἰμί

equative verb

→ *gnomic present*

εἰμί: 'be!'

ἀληθής

true

Nominative

predicate adjective

ἀληθής: 'true, valid'; fails the legal validity test under their rule.

14 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς· Κἂν ἐγὼ μαρτυρῶ περὶ ἑμαυτοῦ, ἀληθής ἐστιν ἡ μαρτυρία μου, ὅτι οἶδα πόθεν ἦλθον καὶ ποῦ ὑπάγω· ὑμεῖς δὲ οὐκ οἴδατε πόθεν ἔρχομαι ἢ ποῦ ὑπάγω.

Jesus answered and said to them: 'Even if I testify about myself, my testimony is true, because I know where I came from and where I am going; but you do not know where I come from or where I am going.'

SPEECH: JESUS' REPLY — UNIQUE SELF-KNOWLEDGE VALIDATES UNIQUE SELF-TESTIMONY ASYNDETON

Jesus does not deny the general rule but claims a unique exception: his self-knowledge of origin (πόθεν ἦλθον — from the Father) and destination (ποῦ ὑπάγω — to the Father) is available to no human witness. Their ignorance of both disqualifies them as evaluators. The perfectly known origin and destination frame his earthly sojourn.

ἀπεκρίθη

answered

Aor Pass Indic 3 Sg · ἀποκρίνομαι

main verb (discourse marker)

→ *constative aorist*

ἀποκρίνομαι: 'answer, reply'; standard Johannine formula.

Ἰησοῦς

Jesus

Nominative

subject

Ἰησοῦς: Jesus.

καὶ

and

coordinating conjunction

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb

→ *constative aorist*

λέγω: 'say!'

αὐτοῖς

to them

Dative

dative of indirect object

Κἄν

even if

concessive conjunction (καί + ἄν)

κἄν: 'even if'; concedes the formal point to argue the substance.

ἐγὼ

I

Nominative

emphatic subject

ἐγώ: emphatic.

μαρτυρῶ

testify

Pres Act Subj 1 Sg · μαρτυρέω

subjunctive in conditional (κἄν + subj.)

→ progressive present

μαρτυρέω: 'testify'; conditional concession.

περὶ

about

preposition + genitive (reference)

ἐμαυτοῦ

myself

Genitive

reflexive genitive

ἐμαυτοῦ: reflexive first person singular.

ἀληθής

true

Nominative

predicate adjective

ἀληθής: 'true, valid'; Jesus directly contradicts the Pharisees' verdict.

ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

equative verb

→ gnomic present

εἰμί: 'be'.

ἡ

the

Nominative

article

μαρτυρία

testimony

Nominative

subject

μαρτυρία: 'testimony.'

μου

my

Genitive

genitive of possession

ὅτι

because

causal conjunction

οἶδα

I know

Perf Act Indic 1 Sg · οἶδα

main verb (causal clause)

→ intensive perfect (present-state knowledge)

οἶδα: 'know'; perfect with present force — complete, settled, inherent knowledge.

πόθεν

from where

interrogative adverb (indirect question)

πόθεν: 'from where'; origin — from the Father, from above (3:31; 6:38).

ἦλθον

I came

Aor Act Indic 1 Sg · ἔρχομαι

verb of indirect question

→ constative aorist

ἔρχομαι: 'come'; the aorist surveys the Incarnation as a whole.

καὶ

and

coordinating conjunction

ποῦ

where

interrogative adverb (indirect question)

ποῦ: 'where'; destination — to the Father (13:1, 3; 14:4).

ὑπάγω

I am going

Pres Act Indic 1 Sg · ὑπάγω

verb of indirect question

→ futuristic present

ὑπάγω: 'go away'; the Johannine verb for Jesus' return to the Father through the cross.

ὁμοῖς

you

Nominative

emphatic subject (contrastive)

δέ

but

adversative conjunction

οὐκ

not

negative particle

οἶδατε

you know

Perf Act Indic 2 Pl · οἶδα

main verb

→ intensive perfect

οἶδα: 'know'; their ignorance of origin and destination disqualifies them.

πόθεν

from where

interrogative adverb (indirect question)

ἔρχομαι

I come

Pres Act Indic 1 Sg · ἔρχομαι

verb of indirect question

→ progressive present

ἔρχομαι: 'come'; present — his coming is an ongoing reality.

ἢ

or

disjunctive conjunction

ποῦ

where

interrogative adverb (indirect question)

ὑπάγω

I am going

Pres Act Indic 1 Sg · ὑπάγω

verb of indirect question

→ futuristic present

ὑπάγω: 'go away'; their ignorance is twofold — origin and destination alike.

15 ὑμεῖς κατὰ τὴν σάρκα κρίνετε, ἐγὼ οὐ κρίνω οὐδένα.

You judge according to the flesh; I judge no one.

SPEECH: CONTRASTING MODES OF JUDGMENT **ASYNDETON** Asyndeton sharpens the contrast. κατὰ τὴν σάρκα ('according to the flesh') is the sphere of human, surface-level, appearance-based evaluation. Jesus disclaims judging anyone in this mode; his first-coming mission is salvation, not condemnation (3:17; 12:47). The full eschatological authority to judge belongs to the Son (5:22, 27) but is withheld in the present ministry.

ὑμεῖς

you

Nominative

emphatic subject (contrastive)

κατὰ

according to

preposition + accusative (norm)

τὴν

the

Accusative

article

σάρκα

flesh

Accusative

accusative of norm (after κατὰ)

σάρξ; 'flesh'; the human sphere of external appearances and earthly evaluation (cf. 1:13; 3:6; 6:63).

κρίνετε

you judge

Pres Act Indic 2 Pl · κρίνω

main verb

→ gnomic present

κρίνω: 'judge'; gnomic present for a habitual mode of evaluation.

ἐγὼ

I

Nominative

emphatic subject (contrastive)

ἐγὼ: emphatic contrast.

οὐ

not

negative particle

κρίνω

judge

Pres Act Indic 1 Sg · κρίνω

main verb

→ gnomic present

κρίνω: 'judge'; the first mission is salvation not condemnation (3:17).

οὐδένα

no one

Accusative

direct object (universal scope)

οὐδεὶς: 'no one'; emphatic — he judges no person in the fleshly mode.

16 καὶ ἔὰν κρίνω δὲ ἐγώ, ἢ κρίσις ἢ ἐμὴ ἀληθινή ἐστιν, ὅτι μόνος οὐκ εἰμί, ἀλλ' ἐγὼ καὶ ὁ πέμψας με πατήρ.

But even if I do judge, my judgment is true, because I am not alone, but I and the Father who sent me.

SPEECH: THE DUAL-WITNESS PRINCIPLE **καὶ...δὲ** The conditional καὶ ἔὰν δὲ ('but even if') concedes that judgment belongs to Jesus while insisting it is never unilateral. His judgment is ἀληθινή ('genuine, real') because he is not alone (μόνος οὐκ εἰμί) — the Father who sent him constitutes the second witness required by Deut 19:15. The pairing of Jesus and the Father as dual witnesses grounds Jesus' authority in the Trinitarian mission structure.

καὶ
and
coordinating conjunction

ἔὰν
if
conditional conjunction

κρίνω
I judge
Pres Act Subj 1 Sg · κρίνω
subjunctive in conditional (ἔὰν + subj.)
→ progressive present

κρίνω: 'judge'; the conditional concedes the possibility of his judgment.

δὲ
but
adversative particle

ἐγώ
I
Nominative
emphatic subject

ἐγώ: emphatic — 'even if I myself judge!'

ἢ
the
Nominative
article

κρίσις
judgment
Nominative
subject

κρίσις: 'judgment, verdict'; the act of κρίνω substantivized.

ἡ
the
Nominative
article (with ἐμῆ)

ἐμὴ

my

Nominative

attributive adjective (possessive)

ἐμός: possessive adjective, first person.

ἀληθινή

true

Nominative

predicate adjective

ἀληθινός: 'genuine, real, true'; stronger than ἀληθής — not merely 'accurate' but ontologically real/authentic.

ἐστιν

is

Pres Act Indic 3 Sg · εἰμί

equative verb

→ *gnomic present*

εἰμί: 'be.'

ὅτι

because

causal conjunction

μόνος

alone

Nominative

predicate adjective

μόνος: 'alone, only'; Jesus does not act in isolation — the dual-witness principle of Deut 19:15 is satisfied.

οὐκ

not

negative particle

εἰμί

am

Pres Act Indic 1 Sg · εἰμί

main verb (causal clause)

→ *gnomic present*

εἰμί: 'be'; 'I am not alone' is the ground of the validity claim.

ἀλλ'

but

adversative conjunction

ἀλλά: strong contrast — the positive alternative to μόνος.

ἐγώ

I

Nominative

subject (compound)

καὶ

and

coordinating conjunction (compound subject)

ὁ

the

Nominative

article (with πατήρ via participle)

πέμψας

who sent

Aor Act Ptc Nom Sg M · πέμπω

attributive participle (modifying πατήρ)

→ *constative aorist*

πέμπω: 'send'; the mission verb linking Father and Son throughout John.

με

me

Accusative

direct object of πέμψας

πατήρ

Father

Nominative

subject (compound with ἐγώ)

πατήρ: 'Father'; the second witness; together with Jesus, they constitute the two required by law.

17 καὶ ἐν τῷ νόμῳ δὲ τῷ ὑμετέρῳ γέγραπται ὅτι δύο ἀνθρώπων ἡ μαρτυρία ἀληθῆς ἐστίν.

And in your law it stands written that the testimony of two persons is true.

SPEECH: CITATION OF DEUT 19:15 καὶ...δὲ Jesus quotes Deut 19:15 (the dual-witness requirement) against the Pharisees. The pointed 'your law' (τῷ ὑμετέρῳ) — not 'our law' — is a studied distancing that foreshadows 8:44's 'you are of your father the devil'; Jesus aligns himself with the Father's perspective above the law's claims. The perfect γέγραπται ('stands written') is the standard citation formula.

<p>καὶ and <i>coordinating conjunction</i></p>	<p>ἐν in <i>preposition + dative (sphere/locus)</i></p>	<p>τῷ the Dative <i>article</i></p>	<p>νόμῳ law Dative <i>dat. of sphere</i> νόμος: 'law'; the Torah; specifically Deut 19:15.</p>
<p>δὲ now <i>continuative conjunction</i></p>	<p>τῷ the Dative <i>article</i></p>	<p>ὑμετέρῳ your Dative <i>attributive adjective (possessive, second plural)</i> ὑμέτερος: 'your' (plural possessive adjective); the distancing 'your law' is pointed — Jesus does not say 'our law'!</p>	<p>γέγραπται it is written Perf Pass Indic 3 Sg · γράφω <i>main verb (citation formula)</i> → <i>intensive perfect (standing record)</i> γράφω: 'write!'; γέγραπται = 'it stands written' — the standard formula for citing Scripture.</p>
<p>ὅτι that <i>complementizer (content of γέγραπται)</i></p>	<p>δύο two Genitive <i>numerical adjective (with ἀνθρώπων)</i> δύο: 'two'; the minimum number required for valid testimony (Deut 19:15).</p>	<p>ἀνθρώπων persons Genitive <i>genitive of relationship (with μαρτυρία)</i> ἄνθρωπος: 'person, human being'; the general term — any two persons suffice.</p>	<p>ἡ the Nominative <i>article</i></p>

μαρτυρία

testimony

Nominative

subject

μαρτυρία: 'testimony!'

ἀληθής

true

Nominative

predicate adjective

ἀληθής: 'true, valid'; the adjective used by the Pharisees in v.13 to deny Jesus' testimony — now turned back on them.

ἐστιν

is

Pres Act Indic 3 Sg · εἰμί

equative verb

→ *gnomic present*

εἰμί: 'be'; gnomic — a standing legal principle.

18 ἐγὼ εἰμι ὁ μαρτυρῶν περὶ ἑμαυτοῦ καὶ μαρτυρεῖ περὶ ἐμοῦ ὁ πέμψας με πατήρ.

I am the one testifying about myself, and the Father who sent me testifies about me.

SPEECH: THE TWO WITNESSES NAMED ASYNDETON The two witnesses of Deut 19:15 are now explicitly identified: (1) Jesus himself (ἐγὼ εἰμι ὁ μαρτυρῶν), and (2) the Father who sent him (ὁ πέμψας με πατήρ). The ἐγὼ εἰμι here carries its full Johannine resonance even as a predicative statement. The Father's testimony has been borne in signs and works (5:36–37) and will be definitively given at the cross (12:28–30).

ἐγὼ

I

Nominative

emphatic subject of ἐγὼ εἰμι

ἐγὼ: emphatic; the ἐγὼ εἰμι formula.

εἰμι

am

Pres Act Indic 1 Sg · εἰμί

equative verb (ἐγὼ εἰμι + participle)

→ *gnomic present*

εἰμί: 'be'; ἐγὼ εἰμι ὁ μαρτυρῶν — 'I am the one who testifies!'

ὁ

the one

Nominative

article (substantivalizing μαρτυρῶν)

μαρτυρῶν

testifying

Pres Act Ptc Nom Sg M · μαρτυρέω

substantival participle (predicate)

→ *progressive present*

μαρτυρέω: 'testify'; the present participle — Jesus' testimony is ongoing.

περὶ
about

preposition + genitive (reference)

ἑμαυτοῦ
myself

Genitive

reflexive genitive

ἑμαυτοῦ: reflexive first person — the very testimony the Pharisees questioned.

καὶ
and

coordinating conjunction

μαρτυρεῖ
testifies

Pres Act Indic 3 Sg · μαρτυρέω

main verb

→ *gnomic present*

μαρτυρέω: 'testify'; gnomic present — the Father's testimony is an ongoing reality (in works, Scripture, voice from heaven).

περὶ
about

preposition + genitive (reference)

ἐμοῦ
me

Genitive

genitive of reference (after περὶ)

ὁ
the

Nominative

article (substantivalizing πέμψας με πατήρ)

πέμψας
who sent

Aor Act Ptc Nom Sg M · πέμπω

attributive participle (modifying πατήρ)

→ *constative aorist*

πέμπω: 'send'; the mission vocabulary linking Father and Son.

με
me

Accusative

direct object of πέμψας

πατήρ
Father

Nominative

subject

πατήρ: 'Father'; the second of the two required witnesses; his testimony encompasses the signs Jesus performs (5:36) and the voice from heaven (12:28).

19 ἔλεγον οὖν αὐτῷ· Ποῦ ἔστιν ὁ πατήρ σου; ἀπεκρίθη Ἰησοῦς· Οὔτε ἐμὲ οἴδατε οὔτε τὸν πατέρα μου· εἰ ἐμὲ ἤδειτε, καὶ τὸν πατέρα μου ἂν ἤδειτε.

So they were saying to him: 'Where is your Father?' Jesus answered: 'You know neither me nor my Father; if you knew me, you would know my Father also.'

SPEECH: QUESTION ABOUT THE FATHER — AND THE CHRISTOLOGICAL INFERENCE οὖν The Pharisees' question 'Where is your Father?' is either obtuse (they think he means his human father) or deliberately deflecting. Jesus' answer is devastating: their ignorance of him entails ignorance of the Father — knowledge of the Father flows only through the Son (cf. 14:6–7). The second-class conditional (εἰ + past indicative + ἂν + past indicative) signals a contrary-to-fact condition: they do not know him, and therefore do not know the Father.

ἔλεγον

were saying

Impf Act Indic 3 Pl · λέγω

main verb

→ descriptive imperfect

λέγω: 'say'; the imperfect pictures ongoing questioning.

οὖν

so

inferential conjunction

αὐτῷ

to him

Dative

dative of indirect object

Ποῦ

where

interrogative adverb

ποῦ: 'where'; they demand a locatable Father.

ἔστιν

is

Pres Act Indic 3 Sg · εἰμί

main verb (question)

→ progressive present

εἰμί: 'be.'

ὁ

the

Nominative

article

πατήρ

Father

Nominative

subject

πατήρ: 'Father'; possibly they misunderstand and ask for his human father.

σου

your

Genitive

genitive of possession

ἀπεκρίθη

answered

Aor Pass Indic 3 Sg · ἀποκρίνομαι

main verb

→ constative aorist

ἀποκρίνομαι: 'answer'

Ἰησοῦς

Jesus

Nominative

subject

Ἰησοῦς: Jesus.

οὔτε

neither

negative conjunction (correlative)

οὔτε...οὔτε: 'neither...nor'; double negation for thoroughness.

ἐμέ

me

Accusative

direct object (first member)

οἶδατε

you know

Perf Act Indic 2 Pl · οἶδα

main verb

→ intensive perfect

οἶδα: 'know'; their double ignorance — of Jesus and of the Father.

οὔτε

nor

negative conjunction (second correlative)

τὸν

the

Accusative

article

πατέρα

Father

Accusative

direct object (second member)

πατήρ: 'Father'; knowledge of the Father is accessible only through the Son (14:6–7).

μου

my

Genitive

genitive of possession

εἰ

if

conditional conjunction (second-class)

ἐμέ

me

Accusative

direct object (protasis)

ἤδείτε

you knew

Plpf Act Indic 2 Pl · οἶδα

main verb (protasis of second-class conditional)

→ contrary-to-fact (pluperfect/imperfect form)

οἶδα: 'know'; the past form in the protasis indicates a contrary-to-fact condition — they do not in fact know him.

καὶ

also

adverb (additive)

τὸν

the

Accusative

article

πατέρα

Father

Accusative

direct object (apodosis)

πατήρ: 'Father'; the Father is knowable only through the Son.

μου

my

Genitive

genitive of possession

ἄν

would

modal particle (apodosis of second-class conditional)

ἄν: modal particle marking the contrary-to-fact apodosis.

ἦδειτε

you would know

Plpf Act Indic 2 Pl · οἶδα

main verb (apodosis)

→ contrary-to-fact

οἶδα: 'know'; the apodosis — if they knew Jesus (which they do not), they would know the Father.

20 Ταῦτα τὰ ρήματα ἐλάλησεν ἐν τῷ γαζοφυλακίῳ διδάσκων ἐν τῷ ἱερῷ· καὶ οὐδεὶς ἐπίασεν αὐτόν, ὅτι οὕτω ἐληλύθει ἡ ὥρα αὐτοῦ.

These words he spoke in the treasury while teaching in the temple; and no one arrested him, because his hour had not yet come.

NARRATIVE: AUTHORIAL NOTE — LOCATION AND DIVINE TIMING **ASYNDETON** The narrator locates the discourse in the γαζοφυλάκιον (temple treasury, on the Court of Women), and explains the failure to arrest Jesus with the Johannine theological refrain: his ὥρα ('hour') had not yet come (cf. 2:4; 7:30). The hour that governs everything is the hour of the cross-glorification (12:23; 13:1; 17:1). Divine sovereignty over the timing of events is a persistent Johannine motif.

Ταῦτα

these

Accusative

direct object (proleptic)

οὗτος: 'these'; the demonstrative summarizes the preceding discourse.

τὰ

the

Accusative

article

ρήματα

words

Accusative

direct object

ῥῆμα: 'word, saying'; in John often Jesus' authoritative utterances with quasi-material weight.

ἐλάλησεν

he spoke

Aor Act Indic 3 Sg · λαλέω

main verb

→ constative aorist

λαλέω: 'speak'; the narrator's aorist closes and localizes the discourse.

ἐν

in

preposition + dative (place)

τῷ

the

Dative

article

γαζοφυλακίῳ

treasury

Dative

dat. of place

γαζοφυλάκιον: 'treasury'; the colonnade surrounding the Court of Women in the temple, where thirteen trumpet-shaped receptacles received offerings (cf. Mark 12:41). Cf. also 7:30 for the same pattern.

διδάσκων

teaching

Pres Act Ptc Nom Sg M · διδάσκω

circumstantial participle (manner)

→ progressive present

διδάσκω: 'teach'; the present participle pictures him in the act of ongoing teaching.

ἐν

in

preposition + dative (place)

τῷ

the

Dative

article

ἱερῷ

temple

Dative

dat. of place

ἱερόν: the temple precinct.

καί

and

coordinating conjunction

οὐδείς

no one

Nominative

subject

οὐδεὶς: 'no one'; the failed arrest — divinely prevented.

ἐπίασεν

arrested

Aor Act Indic 3 Sg · πιάζω

main verb

→ constative aorist

πιάζω: 'seize, arrest'; the Johannine word for attempted arrest (7:30, 32, 44; 10:39; 11:57).

αὐτόν

him

Accusative

direct object

ὅτι

because

causal conjunction

οὐπω

not yet

negative adverb (temporal)

οὐπω: 'not yet'; the refrain of divine timing throughout John (2:4; 7:30, 39).

ἔληλύθει

had come

Plpf Act Indic 3 Sg · ἔρχομαι

main verb (causal clause)

→ pluperfect (state prior to narrative moment)

ἔρχομαι: 'come'; the pluperfect ἔληλύθει ('had come') indicates the hour had not yet arrived at the time of narration.

ἡ

the

Nominative

article

ῥα

hour

Nominative

subject

ῥα: 'hour'; the Johannine eschatological 'hour' — the divinely appointed time of Jesus' death-glorification (12:23; 13:1; 17:1). Its 'not yet' here will become its 'now has come' in 12:23.

αὐτοῦ

his

Genitive

genitive of possession

21 Εἶπεν οὖν πάλιν αὐτοῖς Ἐγὼ ὑπάγω καὶ ζητήσετέ με, καὶ ἐν τῇ ἁμαρτίᾳ ὑμῶν ἀποθανεῖσθε· ὅπου ἐγὼ ὑπάγω, ὑμεῖς οὐ δύνασθε ἐλθεῖν.

Again therefore he said to them: 'I am going away, and you will seek me and will die in your sin; where I am going, you are not able to come.'

SPEECH: DEPARTURE-ANNOUNCEMENT WITH OMINOUS WARNING οὖν πάλιν A solemn departure-announcement (cf. 7:33–34) now intensified: not merely 'you will not find me' but 'you will die in your sin' (singular ἁμαρτία — the root condition of unbelief, elaborated in v.24). The phrase ὅπου ἐγὼ ὑπάγω echoes 7:34, 36 and anticipates the Farewell Discourse (13:33; 14:4). The singular ἁμαρτία ('sin') is significant: unbelief in Jesus is the one sin that proves fatal.

Εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb

→ constative aorist

λέγω: 'say!'

οὖν

therefore

continuative/inferential conjunction

πάλιν

again

adverb (resumptive)

πάλιν: 'again'; resumes after the narrator's aside.

αὐτοῖς

to them

Dative

dative of indirect object

Ἐγὼ

I

Nominative

emphatic subject

ἐγώ: emphatic — the departure is Jesus' own divine initiative.

ὑπάγω

am going away

Pres Act Indic 1 Sg · ὑπάγω

main verb

→ futuristic present

ὑπάγω: 'go away'; the Johannine term for Jesus' return to the Father through death.

καὶ

and

coordinating conjunction

ζητήσετέ

you will seek

Fut Act Indic 2 Pl · ζητέω

main verb

→ predictive future

ζητέω: 'seek'; echoes 7:34. After Jesus' departure they will seek him — but in vain.

με

me

Accusative

direct object

καὶ

and

coordinating conjunction

ἐν

in

preposition + dative (sphere)

τῇ

the

Dative

article

ἁμαρτία

sin

Dative

dative of sphere / state

ἁμαρτία: 'sin'; the singular denotes the root condition of unbelief (v.24), not a catalogue of offenses.

ὑμῶν

your

Genitive

genitive of possession

ἀποθανεῖσθε

you will die

Fut Mid Indic 2 Pl · ἀποθνήσκω

main verb

→ predictive future

ἀποθνήσκω: 'die'; the combination 'die in your sin' echoes Ezek 3:18–19 LXX (die in one's sin without the watchman's warning).

ὅπου

where

relative/conjunctive adverb (place)

ἐγὼ

I

Nominative

emphatic subject

ὑπάγω

am going

Pres Act Indic 1 Sg · ὑπάγω

main verb (relative clause)

→ futuristic present

ὑπάγω: 'go away'; to the Father, from above (v.23).

ὕμεῖς

you

Nominative

emphatic subject (contrastive)

οὐ

not

negative particle

δύνασθε

are able

Pres Mid Indic 2 Pl · δύναμαι

main verb

→ gnomic present

δύναμαι: 'be able, can'; their inability is moral-spiritual, not merely physical.

ἔλθεῖν

to come

Aor Act Inf · ἔρχομαι

infinitive (complementary with δύναμαι)

→ constative aorist

ἔρχομαι: 'come'; they cannot follow him into the Father's presence in their present condition.

22 ἔλεγον οὖν οἱ Ἰουδαῖοι· Μήτι ἀποκτενεῖ ἑαυτόν, ὅτι λέγει· Ὅπου ἐγὼ ὑπάγω, ὑμεῖς οὐ δύνασθε ἐλθεῖν;

The Judeans were therefore saying: 'Will he kill himself? Is that why he says, "Where I am going, you are not able to come"?''

NARRATIVE: JUDEANS' MISREADING — SUICIDE οὖν The Judeans' conjecture (Μήτι ἀποκτενεῖ ἑαυτόν; — 'will he kill himself?') is heavy with Johannine irony: they inadvertently grope toward the truth. Jesus will die — but by deliberate self-giving (10:17–18), not by suicide; and precisely by his death he will go to a place they cannot follow in their present state. The particle μήτι anticipates a negative answer; the irony is that the implied 'no' is more complicated than they realize.

ἔλεγον

were saying

Impf Act Indic 3 Pl · λέγω

main verb

→ descriptive imperfect

λέγω: 'say'; the imperfect pictures continued puzzled deliberation.

οὖν

therefore

inferential conjunction

οἱ

the

Nominative

article

Ἰουδαῖοι

Judeans

Nominative

subject

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

Μήτι

Surely he will not

interrogative particle (expecting negative answer)

μήτι: interrogative particle expecting a negative answer — 'he won't, will he?'; the irony is that a form of dying is exactly what he intends.

ἀποκτενεῖ

kill

Fut Act Indic 3 Sg · ἀποκτείνω

main verb (question)

→ predictive future

ἀποκτείνω: 'kill'; their misunderstanding is suicide; Jesus will in fact give his life — but freely (10:17–18).

ἑαυτόν

himself

Accusative

reflexive direct object

ἑαυτοῦ: reflexive third person; 'kill himself' was considered a grave transgression — the ironic depth of the Judeans' obtuseness.

ὅτι

because

causal conjunction

λέγει

he says

Pres Act Indic 3 Sg · λέγω

main verb (causal clause)

→ progressive present

λέγω: 'say'; they quote his words back.

ὅπου

where

relative adverb (quoted speech)

ἐγώ

I

Nominative

emphatic subject (quoted)

ὑπάγω

am going

Pres Act Indic 1 Sg · ὑπάγω

main verb (quoted)

→ futuristic present

ὑπάγω: 'go away'; they repeat his v.21 statement.

ὕμεῖς

you

Nominative

emphatic subject (quoted)

οὐ

not

negative particle

δύνασθε

are able

Pres Mid Indic 2 Pl · δύναμαι

main verb (quoted)

→ gnomic present

δύναμαι: 'be able!'

ἔλθειν

to come

Aor Act Inf · ἔρχομαι

infinitive (complementary)

→ constative aorist

ἔρχομαι: 'come!'

23 καὶ ἔλεγεν αὐτοῖς· Ὑμεῖς ἐκ τῶν κάτω ἐστέ, ἐγὼ ἐκ τῶν ἄνω εἰμί· ὑμεῖς ἐκ τούτου τοῦ κόσμου ἐστέ, ἐγὼ οὐκ εἰμί ἐκ τοῦ κόσμου τούτου.

And he was saying to them: 'You are from below; I am from above. You are from this world; I am not from this world.'

SPEECH: THE ABOVE/BELOW, WORLD/NOT-WORLD ANTITHESIS καὶ The spatial dualism above/below (κάτω/ἄνω) parallels the world/not-world (κόσμος τοῦτος / not κόσμου τούτου) antithesis. This is not Gnostic cosmology but Johannine origin-language: Jesus and his opponents are constituted by different spheres of origin. Their being 'from below' explains why they cannot follow him; his being 'from above' (ἄνω) is the ground of all his unique knowledge and authority (3:31; 6:38).

καὶ

and

coordinating conjunction

ἔλεγεν

was saying

Impf Act Indic 3 Sg · λέγω

main verb

→ descriptive imperfect

λέγω: 'say'; the imperfect marks ongoing discourse.

αὐτοῖς

to them

Dative

dative of indirect object

Ὑμεῖς

you

Nominative

emphatic subject (contrastive)

ἐκ

from

preposition + genitive (origin)

τῶν

the

Genitive

article (substantival)

κάτω

below

Genitive

adverb substantivized (things below)

κάτω: 'below, downward'; the earthly, human sphere — not necessarily evil but limited and mortal.

ἐστέ

you are

Pres Act Indic 2 Pl · εἰμί

equative verb

→ gnomic present

εἰμί: 'be'; their origin determines their nature and limits.

ἐγὼ

I

Nominative

emphatic subject (contrastive)

ἐγὼ: emphatic contrast.

ἐκ

from

preposition + genitive (origin)

τῶν

the

Genitive

article (substantival)

ἄνω

above

Genitive

adverb substantivized (things above)

ἄνω: 'above, upward'; the divine, heavenly sphere — the realm of the Father (cf. 3:31: 'the one who comes from above is above all').

εἰμί

am

Pres Act Indic 1 Sg · εἰμί

equative verb

→ gnomic present

εἰμί: 'be'; his origin above grounds all his authority and knowledge.

ὕμεις

you

Nominative

emphatic subject (second antithesis)

ἐκ

from

preposition + genitive (origin)

τούτου

this

Genitive

demonstrative adjective (attributive)

τοῦ

the

Genitive

article

κόσμου

world

Genitive

genitive of origin (after ἐκ)

κόσμος: 'world'; 'this world' (κόσμος οὗτος) is the present age under the dominion of the ruler of this world (12:31; 14:30).

ἐστέ

you are

Pres Act Indic 2 Pl · εἰμί

equative verb

→ gnomic present

εἰμί: 'be.'

ἐγὼ

I

Nominative

emphatic subject

οὐκ

not

negative particle

εἰμί

am

Pres Act Indic 1 Sg · εἰμί

equative verb

→ gnomic present

εἰμί: 'be'; Jesus' non-worldly origin is the source of his alien authority.

ἐκ

from

preposition + genitive (origin)

τοῦ

the

Genitive

article

κόσμου

world

Genitive

genitive of origin (after ἐκ)

κόσμος: 'world'; contrast with v.23a — he is not from this world-sphere.

τούτου

this

Genitive

demonstrative adjective (attributive)

24 εἶπον οὖν ὑμῖν ὅτι ἀποθανεῖσθε ἐν ταῖς ἀμαρτίαις ὑμῶν· ἐὰν γὰρ μὴ πιστεύσητε ὅτι ἐγώ εἰμι, ἀποθανεῖσθε ἐν ταῖς ἀμαρτίαις ὑμῶν.

I said therefore to you that you will die in your sins; for unless you believe that I am, you will die in your sins.

SPEECH: THE FIRST ABSOLUTE ἘΓΩ Εἶμι — BELIEF OR DEATH **οὖν** This verse contains the first absolute ἐγώ εἰμι of the chapter (v.24b): ἐὰν μὴ πιστεύσητε ὅτι ἐγώ εἰμι ('unless you believe that I am'). Unlike the predicative I-am sayings (ἐγώ εἰμι τὸ φῶς, v.12), here there is no predicate — the absolute ἐγώ εἰμι evokes the divine name of Exod 3:14 LXX (ἐγώ εἰμι ὁ ὢν) and the repeated 'I am he' of Deutero-Isaiah (ἐγώ εἰμι, Isa 41:4; 43:10; 46:4; 48:12 LXX). The shift from singular ἀμαρτία (v.21) to plural ταῖς ἀμαρτίαις in vv.24 stresses the comprehensive moral weight of unbelief.

εἶπον

I said

Aor Act Indic 1 Sg · λέγω

main verb

→ constative aorist

λέγω: 'say'; Jesus refers back to the warning of v.21.

οὖν

therefore

inferential conjunction

ὑμῖν

to you

Dative

dative of indirect object

ὅτι

that

complementizer (content of εἶπον)

ἀποθανεῖσθε

you will die

Fut Mid Indic 2 Pl · ἀποθνήσκω

main verb (reported)

→ predictive future

ἀποθνήσκω: 'die'; the future doom restated from v.21.

ἐν

in

preposition + dative (sphere)

ταῖς

the

Dative

article

ἁμαρτίαις

sins

Dative

dative of sphere

ἁμαρτία: 'sin'; the plural here (vs. singular v.21) emphasizes the full weight of the accumulated offenses.

ὑμῶν

your

Genitive

genitive of possession

ἐάν

if

conditional conjunction (third-class)

γάρ

for

explanatory conjunction

γάρ: introduces the explanation — the ground of the doom is unbelief.

μή

not

negative particle (conditional)

πιστεύσητε

you believe

Aor Act Subj 2 Pl · πιστεύω

subjunctive in conditional (ἐάν μή + subj.)

→ constative aorist

πιστεύω: 'believe, trust'; the aorist subjunctive points to the definite act of entrusting oneself.

ὅτι

that

complementizer (content of πιστεύσητε)

ἐγώ

I

Nominative

subject of absolute ἐγώ εἰμι

ἐγώ: emphatic personal pronoun; together with εἰμι forms the absolute ἐγώ εἰμι — no predicate, evoking the divine name.

εἰμι

am

Pres Act Indic 1 Sg · εἰμί

absolute ἐγώ εἰμι (no predicate)

→ gnomic present

εἰμί: 'be'; the absolute ἐγώ εἰμι without predicate evokes Exod 3:14 LXX and the Deutero-Isaianic 'I am he' (Isa 41:4; 43:10; 46:4; 48:12 LXX: ἐγώ εἰμι). Belief in this claim is salvific; rejection is fatal (v.24b).

ἀποθανεῖσθε

you will die

Fut Mid Indic 2 Pl · ἀποθνήσκω

main verb (apodosis)

→ predictive future

ἀποθνήσκω: 'die'; the doom restated as the apodosis — the consequence of failing to believe the ἐγώ εἰμι claim.

ἐν

in

preposition + dative (sphere)

ταῖς

the

Dative

article

ἁμαρτίαις

sins

Dative

dative of sphere

ἁμαρτία: 'sin'; the refrain — dying in sins is the destiny of those who refuse to believe.

ὑμῶν

your

Genitive

genitive of possession

25 ἔλεγον οὖν αὐτῷ· Σὺ τίς εἶ; εἶπεν αὐτοῖς ὁ Ἰησοῦς· Τὴν ἀρχὴν ὃ τι καὶ λαλῶ ὑμῖν.

They were therefore saying to him: 'Who are you?' Jesus said to them: 'What I have been telling you from the beginning.'

SPEECH: IDENTITY QUESTION – JESUS' ENIGMATIC REPLY οὖν The identity question Σὺ τίς εἶ; ('Who are you?') is asked after the absolute ἐγώ εἰμι — the disciples want a more explicit statement. Jesus' reply is notoriously difficult: Τὴν ἀρχὴν ὃ τι καὶ λαλῶ ὑμῖν has been variously rendered 'I am what I have been telling you all along,' 'Why do I even speak to you at all?' (reading τὴν ἀρχὴν as an adverbial of negation), or 'In the first place, what I am also telling you.' The most natural reading, followed here, takes τὴν ἀρχὴν adverbially ('from the beginning') and ὃ τι as 'that which' — Jesus is exactly what he has been saying all along.

ἔλεγον

were saying

Impf Act Indic 3 Pl · λέγω

main verb

→ descriptive imperfect

λέγω: 'say'; the imperfect pictures the ongoing puzzlement.

οὖν

therefore

inferential conjunction

αὐτῷ

to him

Dative

dative of indirect object

Σὺ

you

Nominative

emphatic subject

τίς

who

Nominative

interrogative pronoun (predicate)

τίς: 'who?'; the ultimate identity question of the Gospel — who is this Jesus?

εἶ

are

Pres Act Indic 2 Sg · εἰμί

equative verb (question)

→ progressive present

εἰμί: 'be!'

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb

→ constative aorist

λέγω: 'say!'

αὐτοῖς

to them

Dative

dative of indirect object

ὁ

the

Nominative

article

Ἰησοῦς

Jesus

Nominative

subject

Ἰησοῦς: Jesus.

τὴν

the

Accusative

article (with ἀρχὴν — adverbial accusative)

ἀρχὴν

beginning

Accusative

adverbial accusative (temporal: from the beginning)

ἀρχή: 'beginning'; τὴν ἀρχὴν as an adverbial accusative = 'from the beginning' or 'all along'; this is one of the most debated phrases in John.

ὅ

what

Accusative

relative pronoun (object, predicate complement)

ὅς; relative pronoun; ὅ τι = 'that which, what!'

τι

that

enclitic particle (with ὅ forming ὅτι/ὅ τι)

καὶ

also

adverb (additive/emphatic)

καὶ: 'also, indeed, even'; emphatic — what I have indeed been saying.

λαλῶ

I am telling

Pres Act Indic 1 Sg · λαλέω

main verb

→ progressive present

λαλέω: 'speak, tell'; the present marks ongoing telling — he has been and continues to be exactly what his speech reveals.

ὑμῖν

to you

Dative

dative of indirect object

26 πολλὰ ἔχω περὶ ὑμῶν λαλεῖν καὶ κρίνειν· ἀλλ' ὁ πέμψας με ἀληθὴς ἐστίν, καὶ γὰρ ἃ ἤκουσα παρ' αὐτοῦ, ταῦτα λαλῶ εἰς τὸν κόσμον.

I have many things to say and to judge about you; but the one who sent me is true, and what I have heard from him, these things I speak to the world.

SPEECH: RESTRAINT IN JUDGMENT — THE FATHER'S WORD AS SOURCE **ASYNDETON** Asyndeton. Jesus has much he could say in judgment but restrains it (πολλὰ ἔχω...κρίνειν). Instead, his speech is derived from the Father (ἃ ἤκουσα παρ' αὐτοῦ) — the prophetic-messenger model applied to the divine Son. The aorist ἤκουσα ('I heard') points to the eternal intratrinitarian communication from which Jesus' mission-speech flows. ἀληθὴς is predicated of the Father — what he says is true, and Jesus speaks only that.

πολλὰ

many things

Accusative

direct object (proleptic)

πολύς: 'many, much'; πολλὰ = 'many things!'

ἔχω

I have

Pres Act Indic 1 Sg · ἔχω

main verb

→ **gnomic present**

ἔχω: 'have'; ἔχω + infinitive = 'have to, be able to.'

περὶ

about

preposition + genitive (reference)

ὑμῶν

you

Genitive

genitive of reference

λαλεῖν

to say

Pres Act Inf · λαλέω

infinitive (object of ἔχω)

→ **progressive present**

λαλέω: 'speak, say.'

καὶ

and

coordinating conjunction

κρίνειν

to judge

Pres Act Inf · κρίνω

infinitive (object of ἔχω, second)

→ **progressive present**

κρίνω: 'judge'; much available in the way of judgment, but Jesus restrains it.

ἀλλ'

but

adversative conjunction

ἀλλά: strong contrast — the restraint gives way to the greater truth.

ὁ

the one

Nominative

article (substantivalizing πέμψας)

πέμψας

who sent

Aor Act Ptc Nom Sg M · πέμπω

substantival participle (subject)

→ constative aorist

πέμπω: 'send'; the sending Father as ultimate authority.

με

me

Accusative

direct object of πέμψας

ἀληθής

true

Nominative

predicate adjective

ἀληθής: 'true, reliable'; the Father's truthfulness is the basis of the validity of Jesus' proclamation.

ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

equative verb

→ gnomic present

εἰμί: 'be.'

κἀγώ

and I

Nominative

subject (crasis: καί + ἐγώ)

κἀγώ: crasis of καί + ἐγώ; 'and I' — the messenger speaks what the sender said.

ἃ

what

Accusative

relative pronoun (object, proleptic)

ἃ: relative pronoun; 'the things which.'

ἤκουσα

I heard

Aor Act Indic 1 Sg · ἀκούω

main verb (relative clause)

→ constative aorist

ἀκούω: 'hear'; the aorist points to the pretemporal intratrinitarian hearing from which Jesus' speech originates (cf. 5:30; 8:40; 15:15).

παρ'

from

preposition + genitive (source)

αὐτοῦ

him

Genitive

genitive of source (the Father)

ταῦτα

these things

Accusative

direct object (resuming ἃ)

λαλῶ

I speak

Pres Act Indic 1 Sg · λαλέω

main verb

→ gnomic present

λαλέω: 'speak'; gnomic present — his speech to the world is always derived from the Father's communication.

εἰς

to

preposition + accusative (direction/recipient)

τὸν

the

Accusative

article

κόσμον

world

Accusative

accusative of direction/recipient

κόσμος: 'world'; the universal scope of the proclamation.

27 οὐκ ἔγνωσαν ὅτι τὸν πατέρα αὐτοῖς ἔλεγεν.

They did not understand that he was speaking to them of the Father.

NARRATIVE: AUTHORIAL ASIDE — PERSISTENT MISUNDERSTANDING **ASYNDETON** Asyndeton. A brief but structurally important narrator's aside: the Judeans failed to grasp (οὐκ ἔγνωσαν — aorist constative) that 'the one who sent me' referred to the Father. Johannine irony is dense: they have just heard the most radical claims and remain without comprehension. This aside prepares the climactic disclosure in vv.28–29.

οὐκ

not

negative particle

ἔγνωσαν

they understood

Aor Act Indic 3 Pl · γινώσκω

main verb

→ constative aorist

γινώσκω: 'know, understand, perceive'; the aorist marks the settled fact of their incomprehension at this point in the narrative.

ὅτι

that

complementizer (indirect discourse)

τὸν

the

Accusative

article

πατέρα

Father

Accusative

direct object (of ἔλεγεν — in indirect discourse)

πατήρ: 'Father'; the referent they failed to identify.

αὐτοῖς

to them

Dative

dative of indirect object

ἔλεγεν

he was speaking

Impf Act Indic 3 Sg · λέγω

main verb (indirect discourse, secondary sequence)

→ descriptive imperfect

λέγω: 'speak, say'; the imperfect in indirect discourse depicts the ongoing speech they failed to understand.

28 εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς· Ὅταν ὑψώσητε τὸν υἱὸν τοῦ ἀνθρώπου, τότε γνώσεσθε ὅτι ἐγώ εἰμι, καὶ ἀπ' ἑμαυτοῦ ποιῶ οὐδέν, ἀλλὰ καθὼς ἐδίδαξέν με ὁ πατήρ, ταῦτα λαλῶ.

Jesus therefore said to them: 'When you lift up the Son of Man, then you will know that I am, and that I do nothing from myself, but as the Father taught me, these things I speak.'

SPEECH: THE SECOND ABSOLUTE ἘΓΩ Εἶμι — CROSS AS REVELATION οὖν The second absolute ἐγώ εἰμι of the chapter (v.28b): ὅταν ὑψώσητε τὸν υἱὸν τοῦ ἀνθρώπου, τότε γνώσεσθε ὅτι ἐγώ εἰμι. The lifting up (ὑψόω) is the characteristic Johannine double-meaning for the cross: crucifixion (lifted up on the pole, Num 21:9 / 3:14) and glorification simultaneously (12:32–33; cf. 3:14; 12:34). It is precisely at the cross that the 'I am' will be made known — the cross is epiphany. The subject of ὑψώσητε is 'you' (the Judean opponents) — they are the agents of the lifting up.

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb

→ constative aorist

λέγω: 'say.'

οὖν

therefore

inferential conjunction

αὐτοῖς

to them

Dative

dative of indirect object

ὁ

the

Nominative

article

Ἰησοῦς

Jesus

Nominative

subject

Ἰησοῦς: Jesus.

Ὅταν

when

temporal conjunction (ὅταν + subj.)

ὅταν: 'whenever, when!'; with aorist subjunctive for indefinite future circumstance.

ὑψώσητε

you lift up

Aor Act Subj 2 Pl · ὑψόω

subjunctive in temporal clause (ὅταν + aor. subj.)

→ constative aorist

ὑψόω: 'lift up, exalt!'; the Johannine double-meaning verb — crucifixion (physical elevation on the cross, echoing Num 21:9) and glorification simultaneously (3:14; 12:32–34). The subject 'you' (2nd pl.) makes the opponents agents of Jesus' glorification.

τὸν

the

Accusative

article

υἰὸν

Son

Accusative

direct object

υἰός: 'son'; 'the Son of Man' (ὁ υἰὸς τοῦ ἀνθρώπου) is Jesus' preferred self-designation, carrying Dan 7:13–14 overtones.

τοῦ

of the

Genitive

article

ἀνθρώπου

Man

Genitive

genitive of relationship (title)

ἄνθρωπος: 'man, human being'; ὁ υἰὸς τοῦ ἀνθρώπου is Jesus' self-designation from Dan 7:13.

τότε

then

adverb (temporal — apodosis marker)

τότε: 'then'; the apodosis of the temporal condition — the cross-moment is the moment of recognition.

γνώσεσθε

you will know

Fut Mid Indic 2 Pl · γινώσκω

main verb (apodosis)

→ predictive future

γινώσκω: 'know, recognize'; the cross will be the decisive revelation — the moment of recognition for those who are to believe.

ὅτι

that

complementizer (content of γνώσεσθε)

ἐγώ

I

Nominative

subject of absolute ἐγώ εἰμι

ἐγώ: emphatic; the absolute ἐγώ εἰμι — the second in the chapter.

εἰμι

am

Pres Act Indic 1 Sg · εἰμί

absolute ἐγώ εἰμι (second in ch.8)

→ gnomic present

εἰμί: 'be'; without predicate — the divine ἐγώ εἰμι (Exod 3:14 LXX; Isa 43:10 LXX) whose meaning is disclosed in the cross-event.

καὶ

and

coordinating conjunction

ἀπ'

from

preposition + genitive (source)

ἐμαυτοῦ

myself

Genitive

reflexive genitive (source)

ἐμαυτοῦ: reflexive first person; 'from myself' — the denial of autonomous action is a key Christological thread (5:19, 30; 7:28).

ποιῶ

I do

Pres Act Indic 1 Sg · ποιέω

main verb

→ gnomic present

ποιέω: 'do, make'; Jesus never acts independently but only as the Father directs (5:19).

οὐδέν

nothing

Accusative

direct object (emphatic – zero)

οὐδεὶς: 'nothing'; absolute denial of autonomous action.

ἀλλά

but

adversative conjunction

ἀλλά: strong contrast.

καθώς

just as

comparative conjunction

ἐδίδαξέν

taught

Aor Act Indic 3 Sg · διδάσκω

main verb (comparison clause)

→ constative aorist

διδάσκω: 'teach'; the Father's instruction is presented as the source of all Jesus' speech – the aorist surveys the whole of the divine teaching given to the Son.

με

me

Accusative

direct object of ἐδίδαξέν

ὁ

the

Nominative

article

πατήρ

Father

Nominative

subject

πατήρ: 'Father'; the teacher whose instruction Jesus transmits as herald.

ταῦτα

these things

Accusative

direct object

λαλῶ

I speak

Pres Act Indic 1 Sg · λαλέω

main verb

→ gnomic present

λαλέω: 'speak'; gnomic present – the transmission of the Father's teaching is the constant pattern of Jesus' ministry.

29 καὶ ὁ πέμψας με μετ' ἐμοῦ ἔστιν· οὐκ ἀφήκεν με μόνον, ὅτι ἐγὼ τὰ ἀρεστὰ αὐτῷ ποιῶ πάντοτε.

And the one who sent me is with me; he has not left me alone, because I always do what is pleasing to him.

SPEECH: THE FATHER'S ABIDING PRESENCE — PERFECT OBEDIENCE AS BASIS **καὶ** The Father's abiding presence (μετ' ἐμοῦ ἔστιν) is the experiential reality of the Trinitarian mission. The perfect ἀφήκεν ('has left' — aorist with perfect resultant state force) underscores the permanence of companionship. The ground (ὅτι) is Jesus' perfect obedience: τὰ ἀρεστὰ αὐτῷ ποιῶ πάντοτε ('I always do what is pleasing to him') — the obedience that makes possible the unbroken divine presence.

καὶ
and

coordinating conjunction

ὁ

the one

Nominative

article (substantivalizing πέμψας)

πέμψας

who sent

Aor Act Ptc Nom Sg M · πέμπω

substantival participle (subject)

→ constative aorist

πέμπω: 'send!'; the mission vocabulary.

με

me

Accusative

direct object of πέμψας

μετ'
with

preposition + genitive (accompaniment)

ἐμοῦ

me

Genitive

genitive of accompaniment

ἐγώ: emphatic; μετ' ἐμοῦ = 'with me!'

ἔστιν

is

Pres Act Indic 3 Sg · εἰμί

main verb

→ gnomic present

εἰμί: 'be!'; the present expresses the ongoing reality of divine companionship.

οὐκ

not

negative particle

ἀφῆκέν

has left

Aor Act Indic 3 Sg · ἀφίημι

main verb

→ constative aorist (with permanent result)

ἀφίημι: 'leave, forsake'; the aorist with negation denotes permanent non-abandonment — the Father has never left Jesus alone.

με

me

Accusative

direct object

μόνον

alone

Accusative

predicate accusative / adverbial

μόνος: 'alone!'; echoes v.16 (οὐκ εἰμι μόνος)
— the Father's companionship is permanent.

ὅτι

because

causal conjunction

ἐγώ

I

Nominative

emphatic subject

τὰ

the

Accusative

article (substantivalizing ἀρεστά)

ἀρεστά

pleasing things

substantival adjective (direct object)

ἀρεστός: 'pleasing, acceptable'; τὰ ἀρεστά
αὐτῷ = 'the things pleasing to him.' Only here and 1 John 3:22 in John's writings.

αὐτῷ

to him

Dative

dative of reference (what pleases)

ποιῶ

I do

Pres Act Indic 1 Sg · ποιέω

main verb

→ gnomic present

ποιέω: 'do'; the absolute claim to perfect, continuous obedience — grounds the permanent presence of the Father.

πάντοτε

always

adverb (temporal — universality)

πάντοτε: 'always, at all times'; the claim is absolute — no exception, no deviation from the Father's will.

30 Ταῦτα αὐτοῦ λαλοῦντος πολλοὶ ἐπίστευσαν εἰς αὐτόν.

As he was saying these things, many believed in him.

NARRATIVE: RESPONSE — MANY BELIEVE **ASYNDETON** Asyndeton. A narrative hinge: the positive response (πολλοὶ ἐπίστευσαν εἰς αὐτόν) after the controversies of vv.12–29 prepares for the new dialogue in vv.31–47 that is addressed to 'those who had believed him' (τοὺς πεπιστευκότας αὐτῷ, v.31). The dative αὐτοῦ with the genitive absolute λαλοῦντος marks the precise moment of faith as concurrent with the speech.

Ταῦτα

these things

Accusative

object of genitive absolute (anacoluthon of sorts)

αὐτοῦ

as he

Genitive

genitive absolute (subject)

αὐτός: he; the genitive αὐτοῦ with participle λαλοῦντος forms the genitive absolute.

λαλοῦντος

was speaking

Pres Act Ptc Gen Sg M · λαλέω

genitive absolute (temporal)

→ progressive present

λαλέω: 'speak'; the genitive absolute sets the simultaneous temporal frame.

πολλοὶ

many

Nominative

subject

πολύς: 'many'; the positive response to the Light-of-the-world discourse.

ἐπίστευσαν

believed

Aor Act Indic 3 Pl · πιστεύω

main verb

→ constative aorist

πιστεύω: 'believe'; ἐπίστευσαν εἰς αὐτόν — belief directed toward/into Jesus, the full Johannine formula of saving faith (1:12; 3:16, 18).

εἰς

in

preposition + accusative (direction of faith)

αὐτόν

him

Accusative

object of εἰς (faith's object)

αὐτός: Jesus; πιστεύειν εἰς with the accusative is John's distinctive formula for personal saving faith.

31 Ἔλεγεν οὖν ὁ Ἰησοῦς πρὸς τοὺς πεπιστευκότας αὐτῷ Ἰουδαίους· Ἐὰν ὑμεῖς μείνητε ἐν τῷ λόγῳ τῷ ἐμῷ, ἀληθῶς μαθηταὶ μου ἔστε,

Jesus therefore was saying to the Judeans who had believed him: 'If you abide in my word, you are truly my disciples,

SPEECH: CONDITION OF TRUE DISCIPLESHIP — ABIDING IN THE WORD οὖν The discourse shifts from hostile Judeans to the believers of v.30. The address τοὺς πεπιστευκότας αὐτῷ Ἰουδαίους (those who had believed him) is immediately tested. The condition μείνητε ἐν τῷ λόγῳ ('abide in my word') distinguishes surface belief from committed discipleship; μένω ('abide, remain') is John's key word for the disciple-Christ relationship (15:4–10).

Ἔλεγεν

was saying

Impf Act Indic 3 Sg · λέγω

main verb

→ inceptive imperfect

λέγω: 'say'; inceptive imperfect — he now begins speaking to the believers.

οὖν

therefore

inferential conjunction

ὁ

the

Nominative

article

Ἰησοῦς

Jesus

Nominative

subject

Ἰησοῦς: Jesus.

πρὸς

to

preposition + accusative (address)

τοὺς

the

Accusative

article (with substantival participle)

ΠΕΠΙΣΤΕΥΚΟΤΑΣ

who had believed

Perf Act Ptc Acc Pl M · πιστεύω

substantival participle (indirect object)

→ intensive perfect (state of belief)

πιστεύω: 'believe'; the perfect participle denotes those in a settled state of belief.

αὐτῷ

him

Dative

dative direct object (of πεπιστευκότας)

αὐτός: Jesus; belief directed to him — the dative form (slightly weaker than εἰς + acc.).

Ἰουδαίους

Judeans

Accusative

aposition (to τοὺς πεπιστευκότας)

Ἰουδαῖοι: 'Judeans'; they are initially believers but soon reveal surface faith.

Ἴάν

if

conditional conjunction (third-class)

ὕμεῖς

you

Nominative

emphatic subject

μείνητε

abide

Aor Act Subj 2 Pl · μένω

subjunctive in conditional (ἐάν + aor. subj.)

→ constative aorist

μένω: 'abide, remain'; the key Johannine word for sustained relational commitment to Christ (15:4–10).

ἐν

in

preposition + dative (sphere)

τῷ

the

Dative

article

λόγῳ

word

Dative

dative of sphere

λόγος: 'word'; Jesus' λόγος = the totality of his teaching; abiding in it means sustained engagement and obedience.

τῷ

the

Dative

article (with ἐμῷ)

ἐμῷ

my

Dative

attributive possessive adjective

ἐμός: 'my' (possessive adjective, first person).

ἀληθῶς

truly

adverb (genuineness)

ἀληθῶς: 'truly, genuinely'; distinguishes real from nominal discipleship.

μαθηταί

disciples

Nominative

predicate nominative

μαθητής: 'disciple, learner'; abiding is what makes belief genuine discipleship.

μού

my

Genitive

genitive of possession

ἐστε

you are

Pres Act Indic 2 Pl · εἰμί

equative verb (apodosis)

→ gnomic present

εἰμί: 'be'; gnomic present — the condition fulfilled makes them genuinely disciples.

32 καὶ γνώσεσθε τὴν ἀλήθειαν, καὶ ἡ ἀλήθεια ἐλευθερώσει ὑμᾶς.

and you will know the truth, and the truth will set you free.

SPEECH: THE PROMISE OF TRUTH AND FREEDOM **καὶ** The double promise: (1) knowledge of the truth (γνώσεσθε τὴν ἀλήθειαν — relational knowing), and (2) the truth's liberating power. 'The truth' in John is not abstract but personal — the divine reality embodied in Jesus (14:6: ἐγώ εἰμι...ἡ ἀλήθεια). The freedom envisioned is freedom from sin (v.34), not political liberation — a distinction the interlocutors immediately miss (v.33).

καὶ

and

coordinating conjunction

γνώσεσθε

you will know

Fut Mid Indic 2 Pl · γινώσκω

main verb

→ predictive future

γινώσκω: 'know'; relational, experiential knowing — participatory, not merely cognitive.

τὴν

the

Accusative

article

ἀλήθειαν

truth

Accusative

direct object

ἀλήθεια: 'truth'; in John personal and absolute — Jesus is the truth (14:6), the Spirit is the Spirit of truth (14:17).

καὶ

and

coordinating conjunction

ἡ

the

Nominative

article

ἀλήθεια

truth

Nominative

subject

ἀλήθεια: the personified truth — ultimately Jesus himself (14:6).

ἐλευθερώσει

will set free

Fut Act Indic 3 Sg · ἐλευθερώω

main verb

→ predictive future

ἐλευθερώω: 'liberate, set free'; freedom from sin's slavery (v.34), not political freedom.

ὕμᾱς

you

Accusative

direct object

33 ἀπεκρίθησαν πρὸς αὐτόν· Σπέρμα Ἀβραάμ ἔσμεν καὶ οὐδενὶ δεδουλεύκαμεν πώποτε· πῶς σὺ λέγεις ὅτι Ἐλεύθεροι γενήσεσθε;

They answered him: 'We are Abraham's seed and have never been enslaved to anyone; how can you say, "You will become free"?''

SPEECH: ABRAHAMIC DESCENT AS ASSUMED FREEDOM ASYNDETON The interlocutors hear political-national freedom and protest on the basis of Abrahamic ancestry. The claim οὐδενὶ δεδουλεύκαμεν πώποτε is historically startling — the Babylonian exile, Egyptian slavery, Persian, Hellenistic, and Roman rule all testify otherwise. The depth of spiritual blindness: they fail to recognize the real slavery — sin.

ἀπεκρίθησαν

they answered

Aor Pass Indic 3 Pl · ἀποκρίνομαι

main verb

→ constative aorist

ἀποκρίνομαι: 'answer!'

πρὸς

to

preposition + accusative (direction)

αὐτόν

him

Accusative

object of πρὸς

Σπέρμα

Seed

Nominative

predicate nominative

σπέρμα: 'seed, offspring'; the Abrahamic covenant category (Gen 12:7; 13:15; 17:7 etc.).

Ἀβραάμ

of Abraham

Genitive

genitive of relationship

Ἀβραάμ: Abraham; patriarchal ancestor; the debate about true Abrahamic descent is the heart of vv.31–47.

ἔσμεν

we are

Pres Act Indic 1 Pl · εἰμί

equative verb

→ gnomic present

εἰμί: 'be!'

καὶ

and

coordinating conjunction

οὐδενὶ

to no one

Dative

dative (after δεδουλεύκαμεν)

οὐδεὶς: 'no one'; the sweeping denial is historically false (Egypt, Babylon, Rome) but spiritually revealing.

<p>δεδουλεύκαμεν we have been enslaved</p> <p>Perf Act Indic 1 Pl · δουλεύω</p> <p><i>main verb</i></p> <p>→ intensive perfect (standing state)</p> <p>δουλεύω: 'serve as slave'; the perfect claims a permanent non-servitude — untenable and spiritually blind.</p>	<p>πώποτε ever</p> <p><i>adverb (temporal — ever)</i></p> <p>πώποτε: 'ever, at any time'; strengthens the universal claim.</p>	<p>πῶς how</p> <p><i>interrogative adverb</i></p>	<p>σύ you</p> <p>Nominative</p> <p><i>emphatic subject (contrastive)</i></p>
<p>λέγεις say</p> <p>Pres Act Indic 2 Sg · λέγω</p> <p><i>main verb (question)</i></p> <p>→ progressive present</p> <p>λέγω: 'say'; they challenge v.32.</p>	<p>ὅτι that</p> <p><i>complementizer</i></p>	<p>Ἐλεύθεροι free</p> <p>Nominative</p> <p><i>predicate nominative (quoted)</i></p> <p>ἐλεύθερος: 'free'; they quote the promise back but misread it as political.</p>	<p>γενήσεσθε you will become</p> <p>Fut Mid Indic 2 Pl · γίνομαι</p> <p><i>main verb (quoted)</i></p> <p>→ predictive future</p> <p>γίνομαι: 'become!'</p>

34 ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς· Ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι πᾶς ὁ ποιῶν τὴν ἁμαρτίαν δοῦλός ἐστιν τῆς ἁμαρτίας.

Jesus answered them: 'Truly, truly I say to you that everyone who commits sin is a slave of sin.'

SPEECH: SLAVERY TO SIN — THE REAL BONDAGE **ASYNDETON** The double Amen (ἀμὴν ἀμὴν — the Johannine solemn formula, 25 times in John, always introducing a word of singular authority) corrects the misunderstanding. The slavery Jesus addresses is moral-ontological: πᾶς ὁ ποιῶν τὴν ἁμαρτίαν (everyone who habitually commits sin — present participle) is δοῦλός...τῆς ἁμαρτίας (a slave of sin). Sin is personified as a master, anticipating v.44's 'the devil.' Cf. Romans 6.

ἀπεκρίθη

answered

Aor Pass Indic 3 Sg · ἀποκρίνομαι

main verb

→ constative aorist

ἀποκρίνομαι: 'answer'

αὐτοῖς

them

Dative

dative of indirect object

ὁ

the

Nominative

article

Ἰησοῦς

Jesus

Nominative

subject

Ἰησοῦς: Jesus.

Ἄμην

truly

solemn affirmative particle

ἀμήν: Heb. אָמֵן; the Johannine double Amen introduces uniquely authoritative pronouncements.

ἀμήν

truly

solemn affirmative particle (doubled)

ἀμήν: the doubling amplifies solemnity and authority.

λέγω

I say

Pres Act Indic 1 Sg · λέγω

main verb (formula)

→ gnomic present

λέγω: 'say'; the amen formula always introduces a word of Jesus.

ὕμῖν

to you

Dative

dative of indirect object

ὅτι

that

complementizer

πᾶς

everyone

Nominative

subject (with substantival participle)

πᾶς: 'all, every'; universal scope — no exception.

ὁ

the one

Nominative

article (substantivalizing ποιῶν)

ποιῶν

who commits

Pres Act Ptc Nom Sg M · ποιέω

substantival participle (subject)

→ progressive present

ποιέω: 'do, commit'; present participle = habitual practice of sin — the pattern of a life.

τήν

the

Accusative

article

ἁμαρτίαν

sin

Accusative

direct object of ποιῶν

ἁμαρτία: 'sin'; with the article — sin as a power and master.

δοῦλός

a slave

Nominative

predicate nominative

δοῦλος: 'slave'; sin is personified as a slaveholder.

ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

equative verb

→ gnomic present

εἰμί: 'be'; gnomic — a universal principle.

τῆς

of

Genitive

article

ἁμαρτίας

sin

Genitive

genitive of slaveholder

ἁμαρτία: 'sin'; personified as the owner of the slave.

35 ὁ δὲ δοῦλος οὐ μένει ἐν τῇ οἰκίᾳ εἰς τὸν αἰῶνα· ὁ υἱὸς μένει εἰς τὸν αἰῶνα.

Now the slave does not remain in the household forever; the son remains forever.

SPEECH: THE SLAVE/SON PARABLE — PERMANENT VS. CONTINGENT HOUSEHOLD STANDING **δὲ** A

parabolic illustration from household law: a slave has no permanent standing in the household (cf. the expulsion of Hagar/Ishmael, Gen 21:10; Gal 4:30). The son — permanently belonging to the household — can grant freedom. Jesus is the υἱὸς whose permanent status enables him to liberate others (v.36).

The repeated μένει εἰς τὸν αἰῶνα echoes the discipleship call (μένω, v.31).

ὁ

the

Nominative

article

δὲ

now

adversative/explanatory conjunction

δοῦλος

slave

Nominative

subject

δοῦλος: 'slave'; picks up from v.34 — the one enslaved to sin.

οὐ

not

negative particle

μένει

remains

Pres Act Indic 3 Sg · μένω

main verb

→ gnomic present

μένω: 'remain, abide'; gnomic — a household law principle. The slave has no permanent tenure.

ἐν

in

preposition + dative (place)

τῇ

the

Dative

article

οἰκία

household

Dative

dative of place

οἰκία: 'house, household'; the familia as the social-legal unit; the slave's tenure is contingent.

<p>εἰς unto <i>preposition + accusative (temporal extent)</i></p>	<p>τὸν the Accusative <i>article</i></p>	<p>αἰῶνα age Accusative <i>accusative of extent (εἰς τὸν αἰῶνα = forever)</i> αἰών: 'age, eternity'; εἰς τὸν αἰῶνα = 'forever.'</p>	<p>ὁ the Nominative <i>article</i></p>
<p>υἱός son Nominative <i>subject (contrastive)</i> υἱός: 'son!'; the heir with permanent standing — pointing to Jesus who abides forever and can therefore truly free.</p>	<p>μένει remains Pres Act Indic 3 Sg · μένω <i>main verb</i> → gnomic present μένω: 'remain, abide!'; the son's permanent status is the basis of his authority to free.</p>	<p>εἰς unto <i>preposition + accusative (temporal extent)</i></p>	<p>τὸν the Accusative <i>article</i></p>
<p>αἰῶνα age Accusative <i>accusative of extent (forever)</i> αἰών: 'forever!'; the son's permanence is absolute.</p>			

36 ἔὰν οὖν ὁ υἱὸς ὑμᾶς ἐλευθερώσῃ, ὄντως ἐλεύθεροι ἔσεσθε.

If therefore the Son sets you free, you will be truly free.

SPEECH: THE SON'S LIBERATION — GENUINE FREEDOM οὖν The inference from v.35: because the Son has permanent household standing, his liberation is genuine. ὄντως ('truly, really') contrasts with the false freedom assumed from Abrahamic descent. The future ἔσεσθε points to the eschatological gift of freedom as real and legally valid — granted by the one who has authority in the Father's house.

ἐάν

if

conditional conjunction (third-class)

οὖν

therefore

inferential conjunction

ὁ

the

Nominative

article

υἱός

Son

Nominative

subject

υἱός: 'son'; pointing to Jesus, the Son of God with permanent authority.

ὑμᾶς

you

Accusative

direct object

ἐλευθέρωση

sets free

Aor Act Subj 3 Sg · ἐλευθερώω

subjunctive in conditional (ἐάν + aor. subj.)

→ *constative aorist*

ἐλευθερώω: 'set free, liberate'; the Son's permanent status enables real liberation.

ὄντως

truly

adverb (ontological emphasis)

ὄντως: 'truly, really'; from ὢν (being) —
ontologically real freedom, not nominal.

ἐλεύθεροι

free

Nominative

predicate adjective

ἐλεύθερος: 'free'; freedom from sin's slavery — only the Son can grant this.

ἔσεσθε

you will be

Fut Mid Indic 2 Pl · εἶμι

equative verb (apodosis)

→ *predictive future*

εἶμι: 'be'; the future points to the realized gift of freedom.

37 Οἶδα ὅτι σπέρμα Ἀβραάμ ἐστε· ἀλλὰ ζητεῖτέ με ἀποκτεῖναι, ὅτι ὁ λόγος ὁ ἐμὸς οὐ χωρεῖ ἐν ὑμῖν.

I know that you are Abraham's seed; but you are seeking to kill me, because my word has no place in you.

SPEECH: CONCESSION AND CONTRADICTION – THE MURDER-INTENT **ASYNDETON** Asyndeton. Jesus concedes the biological Abrahamic lineage (σπέρμα Ἀβραάμ ἐστε) but immediately identifies the contradiction: ζητεῖτέ με ἀποκτεῖναι. The ground (ὅτι) is the failure of his word to find home in them: ὁ λόγος ὁ ἐμὸς οὐ χωρεῖ ἐν ὑμῖν ('my word has no room in you' – χωρέω = 'find space'). Physical descent from Abraham does not constitute spiritual membership in the Abrahamic family.

Οἶδα

I know

Perf Act Indic 1 Sg · οἶδα

main verb

→ intensive perfect (present-state knowledge)

οἶδα: 'know'; Jesus concedes the biological fact.

ὅτι

that

complementizer

σπέρμα

seed

Nominative

predicate nominative

σπέρμα: 'seed, offspring'; biological Abrahamic descent – conceded, but insufficient for salvation.

Ἀβραάμ

of Abraham

Genitive

genitive of relationship

Ἀβραάμ: Abraham.

ἐστε

you are

Pres Act Indic 2 Pl · εἰμί

equative verb

→ gnomic present

εἰμί: 'be.'

ἀλλὰ

but

adversative conjunction

ἀλλά: strong contrast.

ζητεῖτέ

you are seeking

Pres Act Indic 2 Pl · ζητέω

main verb

→ progressive present

ζητέω: 'seek'; the murderous intent is ongoing – runs through vv.37, 40, 59.

με

me

Accusative

direct object

<p>ἀποκτεῖναι to kill</p> <p>Aor Act Inf · ἀποκτείνω <i>infinitive (content of ζητεῖτε)</i></p> <p>→ constative aorist</p> <p>ἀποκτείνω: 'kill'; lethal intent contrasts with the freedom Jesus offers.</p>	<p>ὅτι because</p> <p><i>causal conjunction</i></p>	<p>ὁ the</p> <p>Nominative <i>article</i></p>	<p>λόγος word</p> <p>Nominative <i>subject</i></p> <p>λόγος: 'word'; Jesus' λόγος that should abide in them (v.31) but finds no room.</p>
<p>ὁ the</p> <p>Nominative <i>article (with ἐμός)</i></p>	<p>ἐμός my</p> <p>Nominative <i>attributive possessive adjective</i></p> <p>ἐμός: 'my'</p>	<p>οὐ not</p> <p><i>negative particle</i></p>	<p>χωρεῖ has place</p> <p>Pres Act Indic 3 Sg · χωρέω <i>main verb</i></p> <p>→ gnomic present</p> <p>χωρέω: 'have room for, find space'; the word finds no receptive space — their hearts are full of hostility and their own assumptions.</p>
<p>ἐν in</p> <p><i>preposition + dative (sphere)</i></p>	<p>ὑμῖν you</p> <p>Dative <i>dative of sphere</i></p>		

38 ἐγὼ ἃ ἑώρακα παρὰ τῷ πατρὶ λαλῶ· καὶ ὑμεῖς οὖν ἃ ἠκούσατε παρὰ τοῦ πατρὸς ποιεῖτε.

I speak what I have seen with the Father; and you also do what you heard from your father.

SPEECH: TWO FATHERS, TWO SOURCES OF ACTION **ASYNDETON** Asyndeton. The chiasm becomes explicit: Jesus' speech is grounded in what he has seen with the Father (παρὰ τῷ πατρὶ — dative of accompaniment); their actions are grounded in what they heard from their father — a different father, unidentified here but named in v.44 as the devil. The distinction between 'what I have seen' (visual, intimate knowledge) and 'what you heard' (auditory reception) may carry weight.

ἐγώ

I

Nominative

emphatic subject (contrastive)

ἃ

what

Accusative

relative pronoun (object)

έώρακα

I have seen

Perf Act Indic 1 Sg · όράω

main verb (relative clause)

→ intensive perfect (present-state experience)

όράω: 'see'; the perfect expresses settled knowledge from intimate visual experience with the Father.

παρά

with

preposition + dative (accompaniment)

παρά + dative = 'beside, in the presence of'; intimate communion.

τῷ

the

Dative

article

πατρί

Father

Dative

dative of accompaniment (after παρά)

πατήρ: 'Father'; Jesus' Father — the true God.

λαλῶ

I speak

Pres Act Indic 1 Sg · λαλέω

main verb

→ gnomic present

λαλέω: 'speak'; gnomic — his speech is always a report of what he has seen.

καί

and

coordinating conjunction

ὕμεῖς

you

Nominative

emphatic subject (contrastive)

οὖν

therefore

inferential conjunction

ἃ

what

Accusative

relative pronoun (object)

ἤκούσατε

you heard

Aor Act Indic 2 Pl · ἀκούω

main verb (relative clause)

→ constative aorist

ἀκούω: 'hear'; what they heard from their father — the devil (v.44).

παρά

from

preposition + genitive (source)

παρά + genitive = 'from beside'; here origin/source.

τοῦ

the

Genitive

article

πατρός

father

Genitive

genitive of source (after παρά)

πατήρ: 'father'; deliberately ambiguous here — clarified in v.44 as the devil.

ποιεῖτε

you do

Pres Act Indic 2 Pl · ποιέω

main verb

→ *gnomic present*

ποιέω: 'do'; their actions reflect the instructions of a different father than Jesus!

39 ἀπεκρίθησαν καὶ εἶπαν αὐτῷ· Ὁ πατὴρ ἡμῶν Ἀβραάμ ἐστιν. λέγει αὐτοῖς ὁ Ἰησοῦς· Εἰ τέκνα τοῦ Ἀβραάμ ἐστε, τὰ ἔργα τοῦ Ἀβραάμ ποιεῖτε·

They answered and said to him: 'Our father is Abraham.' Jesus says to them: 'If you are children of Abraham, do the works of Abraham.'

SPEECH: THEY CLAIM ABRAHAM — JESUS DEMANDS ABRAHAMIC WORKS καὶ They press the Abrahamic claim, missing Jesus' hint about their different father (v.38). Jesus' response shifts from seed/lineage to τέκνα ('children') language and demands corresponding ἔργα ('works') — Abraham received the divine visitor (Gen 18), believed God (Gen 15:6), and obeyed (Gen 22). Their murderous intent is the opposite of Abraham's hospitality and faith.

ἀπεκρίθησαν

they answered

Aor Pass Indic 3 Pl · ἀποκρίνομαι

main verb

→ *constative aorist*

ἀποκρίνομαι: 'answer!'

καὶ

and

coordinating conjunction

εἶπαν

said

Aor Act Indic 3 Pl · λέγω

main verb

→ *constative aorist*

λέγω: 'say!'

αὐτῷ

to him

Dative

dative of indirect object

ὁ

the

Nominative

article

πατήρ

father

Nominative

subject

πατήρ: 'father'; they assert Abraham as their father — resisting the hint of v.38.

ἡμῶν

our

Genitive

genitive of possession

Ἀβραάμ

Abraham

Nominative

predicate nominative

Ἀβραάμ: Abraham.

ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

equative verb

→ gnomic present

εἰμί: 'be.'

λέγει

says

Pres Act Indic 3 Sg · λέγω

main verb (historic present)

→ historical present

λέγω: 'say'; historic present for vivid narrative.

αὐτοῖς

to them

Dative

dative of indirect object

ὁ

the

Nominative

article

Ἰησοῦς

Jesus

Nominative

subject

Ἰησοῦς: Jesus.

εἰ

if

conditional conjunction (first-class)

εἰ + indic. = first-class conditional, assuming the premise for argument.

τέκνα

children

Nominative

predicate nominative (protasis)

τέκνον: 'child'; relational term — children share the character of their parent.

τοῦ

of

Genitive

article

Ἀβραάμ

Abraham

Genitive

genitive of relationship

Ἀβραάμ: Abraham.

ἐστε

you are

Pres Act Indic 2 Pl · εἰμί

equative verb (protasis)

→ gnomic present

εἰμί: 'be.'

τὰ

the

Accusative

article

ἔργα

works

Accusative

direct object

ἔργον: 'work, deed'; Abraham's works: hospitality (Gen 18), faith (Gen 15:6), obedience (Gen 22). None characterize the interlocutors.

τοῦ

of

Genitive

article

Ἀβραάμ

Abraham

Genitive

genitive of possession/relationship

Ἀβραάμ: his characteristic deeds.

ποιεῖτε

do

Pres Act Indic/Impv 2 Pl · ποιέω

main verb (apodosis — indic. or impv.)

→ gnomic present

ποιέω: 'do'; the conditional logic implies failure: you are not doing them.

40 νῦν δὲ ζητεῖτέ με ἀποκτεῖναι, ἄνθρωπον ὃς τὴν ἀλήθειαν ὑμῖν λελάληκα ἣν ἤκουσα παρὰ τοῦ θεοῦ τοῦτο Ἀβραάμ οὐκ ἐποίησεν.

But now you are seeking to kill me, a man who has told you the truth which I heard from God; Abraham did not do this.

SPEECH: THE ANTI-ABRAHAMIC ACT — SEEKING TO KILL THE TRUTH-TELLER **δὲ** The adversative νῦν δέ ('but now') contrasts what children of Abraham should do with their actual behavior. The murder-intent: they seek to kill ἄνθρωπον ὃς τὴν ἀλήθειαν ὑμῖν λελάληκα ('a man who has spoken the truth to you'). The perfect λελάληκα ('I have spoken') underscores the standing witness-record. The verdict: τοῦτο Ἀβραάμ οὐκ ἐποίησεν — 'Abraham did not do this' — he welcomed the divine messenger (Gen 18); they reject him.

νῦν

now

adverb (temporal)

νῦν: 'now'; νῦν δέ = 'but now' marking the present shameful behavior.

δὲ

but

adversative conjunction

ζητεῖτέ

you are seeking

Pres Act Indic 2 Pl · ζητέω

main verb

→ progressive present

ζητέω: 'seek'; ongoing murderous intent diametrically opposed to Abraham's welcome of divine messengers.

με

me

Accusative

direct object

ἀποκτεῖναι

to kill

Aor Act Inf · ἀποκτείνω

infinitive (content of ζητεῖτε)

→ constative aorist

ἀποκτείνω: 'kill'; their lethal intent marks them as children of the devil (v.44).

ἄνθρωπον

a man

Accusative

accusative of apposition (to με)

ἄνθρωπος: 'man'; the humble self-designation — the human being who speaks divine truth.

ὃς

who

Nominative

relative pronoun (subject of relative clause)

τὴν

the

Accusative

article

ἀλήθειαν

truth

Accusative

direct object of λελάληκα

ἀλήθεια: 'truth'; the divine truth Jesus faithfully transmitted.

ὑμῖν

to you

Dative

dative of indirect object

λελάληκα

I have spoken

Perf Act Indic 1 Sg · λαλέω

main verb (relative clause)

→ intensive perfect (standing record)

λαλέω: 'speak'; the perfect emphasizes the abiding witness-quality of his truth-speaking.

ἣν

which

Accusative

relative pronoun (object of ἤκουσα)

ἤκουσα

I heard

Aor Act Indic 1 Sg · ἀκούω

main verb (relative clause)

→ constative aorist

ἀκούω: 'hear'; the intratrinitarian hearing that grounds his truth-claim.

παρὰ

from

preposition + genitive (source)

τοῦ

the

Genitive

article

θεοῦ

God

Genitive

genitive of source

θεός: 'God'; the ultimate source of the truth Jesus proclaims.

τούτο

this

Accusative

direct object (summarizing the murder-plan)

Ἀβραάμ

Abraham

Nominative

subject

Ἀβραάμ: Abraham; he welcomed God's messenger (Gen 18) — not seeking to kill him.

οὐκ

not

negative particle

ἐποίησεν

did

Aor Act Indic 3 Sg · ποιέω

main verb

→ *constative aorist*

ποιέω: 'do'; the decisive Abrahamic contrast — he did not seek to kill God's messenger.

41 ὑμεῖς ποιεῖτε τὰ ἔργα τοῦ πατρὸς ὑμῶν. εἶπαν αὐτῷ· Ἡμεῖς ἐκ πορνείας οὐ γεγεννήμεθα· ἓνα πατέρα ἔχομεν τὸν θεόν.

You are doing the works of your father! They said to him: 'We were not born of fornication; we have one Father — God.'

SPEECH: THEIR FATHER'S WORKS — ESCALATION TO CLAIMING GOD AS FATHER **ASYNDETON** Jesus completes his point: their deeds betray their (unnamed) father. Their response escalates with a possible barbed counter-allusion in ἐκ πορνείας οὐ γεγεννήμεθα ('we were not born of fornication') — perhaps a veiled slur against Jesus' birth, or simply an assertion of covenant purity. They then claim God as their one Father. Jesus will disprove this in vv.42–47.

ὕμεῖς

you

Nominative

emphatic subject

ποιεῖτε

are doing

Pres Act Indic 2 Pl · ποιέω

main verb

→ *progressive present*

ποιέω: 'do'; their deeds betray their true father.

τὰ

the

Accusative

article

ἔργα

works

Accusative

direct object

ἔργον: 'work, deed'; their murderous works reflect a murderous father (v.44).

τοῦ

of the

Genitive

article

πατρός

father

Genitive

genitive of possession/relationship

πατήρ: 'father'; still unnamed but identified by works (the devil, v.44).

ὑμῶν

your

Genitive

genitive of possession

εἶπαν

they said

Aor Act Indic 3 Pl · λέγω

main verb

→ constative aorist

λέγω: 'say!'

αὐτῷ

to him

Dative

dative of indirect object

Ἡμεῖς

we

Nominative

emphatic subject (contrastive)

ἐκ

of

preposition + genitive (origin)

πορνείας

fornication

Genitive

genitive of origin

πορνεία: 'sexual immorality'; possibly a veiled slur against Jesus' origins or simply an assertion of covenant purity.

οὐ

not

negative particle

γεγεννήμεθα

we have been born

Perf Pass Indic 1 Pl · γεννάω

main verb

→ intensive perfect (permanent state)

γεννάω: 'beget, give birth'; the perfect passive states their permanent status of legitimate birth.

ἓνα

one

Accusative

numeral adjective (attributive)

εἷς: 'one'; the exclusive claim.

πατέρα

Father

Accusative

direct object of ἔχομεν

πατήρ: 'Father'; they escalate to claiming God himself as their Father.

ἔχομεν

we have

Pres Act Indic 1 Pl · ἔχω

main verb

→ gnomic present

ἔχω: 'have, possess.'

τὸν

the

Accusative

article (in apposition)

θεόν

God

Accusative

accusative of apposition (to πατέρα)

θεός: 'God'; the ultimate claim — God is our Father. Jesus will expose this as false.

42 εἶπεν αὐτοῖς ὁ Ἰησοῦς· Εἰ ὁ θεὸς πατὴρ ὑμῶν ἦν, ἠγαπᾶτε ἂν ἐμέ, ἐγὼ γὰρ ἐκ τοῦ θεοῦ ἐξῆλθον καὶ ἤκω· οὐδὲ γὰρ ἀπ' ἐμαυτοῦ ἐλήλυθα, ἀλλ' ἐκεῖνός με ἀπέστειλεν.

Jesus said to them: 'If God were your Father, you would love me, for I came out from God and have come here; for I did not come from myself, but that one sent me.'

SPEECH: THE CHRISTOLOGICAL TEST OF FATHERHOOD — LOVE FOR JESUS **ASYNDETON** The second-class conditional (εἰ + past indic. + ἂν + past indic.) signals contrary-to-fact: God is not in fact their Father in the saving sense, because they do not love Jesus. The logic: if God were truly their Father, they would love Jesus — for Jesus came forth from God (ἐκ τοῦ θεοῦ ἐξῆλθον) and is now present (ἤκω). Their rejection of Jesus betrays their non-relationship with the Father.

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb

→ constative aorist

λέγω: 'say.'

αὐτοῖς

to them

Dative

dative of indirect object

ὁ

the

Nominative

article

Ἰησοῦς

Jesus

Nominative

subject

Ἰησοῦς: Jesus.

Εἰ

if

conditional conjunction (second-class)

εἰ + past indic. = second-class (contrary-to-fact) conditional.

ὁ

the

Nominative

article

θεός

God

Nominative

subject (protasis)

θεός: 'God'; the one they claimed as Father.

πατήρ

Father

Nominative

predicate nominative (protasis)

πατήρ: 'Father'; contrary-to-fact — God is not in fact their Father in the saving sense.

ὕμῶν

your

Genitive

genitive of possession

ἦν

were

Impf Act Indic 3 Sg · εἰμί

equative verb (protasis, second-class)

→ contrary-to-fact

εἰμί: 'be'; past indicative in the protasis signals contrary-to-fact.

ἠγαπᾶτε

you would love

Impf Act Indic 2 Pl · ἀγαπάω

main verb (apodosis with ἄν)

→ contrary-to-fact

ἀγαπάω: 'love'; the absence of love for Jesus proves the absence of the Father as their true Father.

ἄν

would

modal particle (apodosis marker)

ἄν: marks the contrary-to-fact apodosis.

ἐμέ

me

Accusative

direct object of ἠγαπᾶτε

ἐγώ: emphatic — love for Jesus is the test of knowing the Father (14:21).

ἐγώ

I

Nominative

emphatic subject

γάρ

for

explanatory conjunction

ἐκ

from

preposition + genitive (origin)

τοῦ

the

Genitive

article

θεοῦ

God

Genitive

genitive of origin

θεός: 'God'; the divine origin of Jesus (cf. 1:1–2; 16:28).

ἐξήλθον

I came out

Aor Act Indic 1 Sg · ἐξέρχομαι

main verb

→ constative aorist

ἐξέρχομαι: 'come out, go forth'; the aorist refers to the Incarnation as departure from the Father.

καί

and

coordinating conjunction

ἦκω

have come

Pres Act Indic 1 Sg · ἦκω

main verb

→ present (perfect-force arrival)

ἦκω: 'have come, am here'; a perfect-force present — he has arrived and is now present.

οὐδὲ

for not even

negative conjunction (explanatory)

οὐδέ: 'nor, not even.'

γάρ

for

explanatory conjunction

ἀπ'

from

preposition + genitive (source)

ἑμαυτοῦ

myself

Genitive

reflexive genitive (source)

ἑμαυτοῦ: reflexive — denying autonomous self-initiation (cf. v.28; 5:19).

ἔλήλυθα

have I come

Perf Act Indic 1 Sg · ἔρχομαι

main verb

→ **intensive perfect (present state of having-come)**

ἔρχομαι: 'come'; the perfect stresses the ongoing significance of his having come.

ἀλλ'

but

adversative conjunction

ἀλλά: strong contrast.

ἐκεῖνός

that one

Nominative

subject (emphatic demonstrative)

ἐκεῖνος: 'that one'; the Father who sent Jesus.

με

me

Accusative

direct object

ἀπέστειλεν

sent

Aor Act Indic 3 Sg · ἀποστέλλω

main verb

→ **constative aorist**

ἀποστέλλω: 'send forth, commission'; the mission verb — Jesus is the Sent One of the Father (3:17; 5:36).

43 διὰ τί τὴν λαλίαν τὴν ἐμὴν οὐ γινώσκετε; ὅτι οὐ δύνασθε ἀκούειν τὸν λόγον τὸν ἐμὸν.

Why do you not understand my speech? Because you are not able to hear my word.

SPEECH: THE DIAGNOSIS — CONSTITUTIVE DEAFNESS TO THE WORD **ASYNDETON** Asyndeton. The rhetorical question and its immediate answer expose a deep spiritual incapacity: οὐ δύνασθε ἀκούειν ('you are not able to hear'). The distinction between λαλία ('speech, manner of speaking') and λόγος ('word, message') notes two levels: they cannot process even the outer form (λαλία), because they are constitutionally incapable of receiving the substance (λόγος). This inability is traced to their paternal origin (v.44).

διὰ

why

preposition (causal — διὰ τί = for what reason?)

τί

what

Accusative

interrogative pronoun (object of διὰ)

τήν

the

Accusative

article

λαλιάν

speech

Accusative

direct object of γινώσκετε

λαλιά: 'speech, manner of speaking'; distinct from λόγος — the outer form/manner they cannot even process.

τήν

the

Accusative

article (with ἐμὴν)

ἐμὴν

my

Accusative

attributive possessive adjective

ἐμός: 'my'

οὐ

not

negative particle

γινώσκετε

you understand

Pres Act Indic 2 Pl · γινώσκω

main verb (question)

→ progressive present

γινώσκω: 'know, understand'; they cannot grasp even his mode of discourse.

ὅτι

because

causal conjunction (introduces the answer)

οὐ

not

negative particle

δύνασθε

you are able

Pres Mid Indic 2 Pl · δύναμαι

main verb (causal clause)

→ gnomic present

δύναμαι: 'be able'; constitutive inability — not mere unwillingness.

ἀκούειν

to hear

Pres Act Inf · ἀκούω

infinitive (complementary with δύνασθε)

→ progressive present

ἀκούω: 'hear'; to 'hear' in John = hear with understanding and obedience (10:3–4; 18:37).

τὸν

the

Accusative

article

λόγον

word

Accusative

direct object of ἀκούειν

λόγος: 'word'; the message itself — they cannot receive it because they are of their father the devil.

τὸν

the

Accusative

article (with ἐμόν)

ἐμόν

my

Accusative

attributive possessive adjective

ἐμός: 'my'; the word that comes from God (v.40).

44 ὑμεῖς ἐκ τοῦ πατρὸς τοῦ διαβόλου ἐστέ καὶ τὰς ἐπιθυμίας τοῦ πατρὸς ὑμῶν θέλετε ποιεῖν. ἐκεῖνος ἀνθρωποκτόνος ἦν ἀπ’ ἀρχῆς, καὶ ἐν τῇ ἀληθείᾳ οὐκ ἔστηκεν, ὅτι οὐκ ἔστιν ἀλήθεια ἐν αὐτῷ. ὅταν λαλῇ τὸ ψεῦδος, ἐκ τῶν ἰδίων λαλεῖ, ὅτι ψεύστης ἐστὶν καὶ ὁ πατὴρ αὐτοῦ.

You are from your father the devil, and you wish to do the desires of your father. He was a murderer from the beginning and has not stood in the truth, because there is no truth in him. When he speaks the lie, he speaks from his own, because he is a liar and the father of it.

SPEECH: THE DEVIL NAMED AS THEIR FATHER — MURDERER AND LIAR **ASYNDETON** The climax of the paternity argument: ὑμεῖς ἐκ τοῦ πατρὸς τοῦ διαβόλου ἐστέ. Three characterizations of the devil: (1) ἀνθρωποκτόνος ἦν ἀπ’ ἀρχῆς ('a murderer from the beginning') — pointing to Gen 3 (the temptation bringing death) and Cain (1 John 3:12). (2) ἐν τῇ ἀληθείᾳ οὐκ ἔστηκεν ('he has not stood in the truth') — the perfect stathke indicates a departure from a prior position (the fall of Satan). (3) ψεύστης ἐστὶν καὶ ὁ πατὴρ αὐτοῦ ('he is a liar and the father of it') — lying is ontologically native to him (ἐκ τῶν ἰδίων).

ὑμεῖς

you

Nominative

emphatic subject

ἐκ

from

preposition + genitive (origin)

τοῦ

the

Genitive

article

πατρὸς

father

Genitive

genitive of origin

πατήρ: 'father'; the unnamed father of vv.38, 41 now explicitly named.

τοῦ

the

Genitive

article (with διαβόλου)

διαβόλου

devil

Genitive

genitive of apposition (epexegetic)

διάβολος: 'devil, slanderer'; from διαβάλλω ('throw across, slander'); the accuser and enemy of God and humanity.

ἐστέ

you are

Pres Act Indic 2 Pl · εἰμί

equative verb

→ **gnomic present**

εἰμί: 'be'; their origin from the devil defines their character.

καὶ

and

coordinating conjunction

τὰς

the

Accusative

article

ἐπιθυμίας

desires

Accusative

direct object of θέλετε ποιεῖν

ἐπιθυμία: 'desire, longing'; here the desires that characterize the devil — murder and deception.

τοῦ

of the

Genitive

article

πατρὸς

father

Genitive

genitive of possession

πατήρ: 'father'; the devil.

ὑμῶν

your

Genitive

genitive of possession

θέλετε

you wish

Pres Act Indic 2 Pl · θέλω

main verb

→ gnomic present

θέλω: 'wish, desire'; they do not merely stumble — they will the devil's desires.

ποιεῖν

to do

Pres Act Inf · ποιέω

infinitive (complementary with θέλετε)

→ progressive present

ποιέω: 'do'!

ἐκεῖνος

he

Nominative

subject (emphatic demonstrative)

ἐκεῖνος: 'that one'; the devil.

ἀνθρωποκτόνος

murderer of men

Nominative

predicate nominative

ἀνθρωποκτόνος: 'murderer' (only here and 1 John 3:15 in NT); pointing to Gen 3 (temptation bringing death) and Cain (1 John 3:12).

ἦν

was

Impf Act Indic 3 Sg · εἰμί

equative verb

→ descriptive imperfect

εἰμί: 'be'; imperfect points to his character established from the beginning.

ἀπ'

from

preposition + genitive (temporal starting point)

ἀρχῆς

the beginning

Genitive

genitive of time (after ἀπό)

ἀρχή: 'beginning'; ἀπ' ἀρχῆς = 'from the beginning' — from the original creation/fall.

καὶ

and

coordinating conjunction

ἐν

in

preposition + dative (sphere)

τῇ

the

Dative

article

ἀληθεία

truth

Dative

dative of sphere

ἀλήθεια: 'truth'; the realm of God — the devil is constitutionally excluded from it.

οὐκ

not

negative particle

ἔστηκεν

has stood

Perf Act Indic 3 Sg · ἵστημι

main verb

→ intensive perfect (state of having departed)

ἵστημι: 'stand'; the perfect with the negative suggests he once had a position in truth but departed — the fall of Satan (cf. Luke 10:18; Rev 12:9).

ὅτι

because

causal conjunction

οὐκ

not

negative particle

ἔστιν

is

Pres Act Indic 3 Sg · εἰμί

equative verb (causal clause)

→ gnomic present

εἰμί: 'be!'

ἀλήθεια

truth

Nominative

subject

ἀλήθεια: 'truth'; its absence in the devil is absolute.

ἐν

in

preposition + dative (sphere)

αὐτῷ

him

Dative

dative of sphere

ὅταν

when

temporal conjunction (ὅταν + subj.)

λαλή

he speaks

Pres Act Subj 3 Sg · λαλέω

subjunctive in temporal clause

→ progressive present

λαλέω: 'speak!'

τὸ

the

Accusative

article

ψεῦδος

lie

Accusative

direct object

ψεῦδος: 'lie, falsehood'; with the article — the lie as the devil's characteristic utterance.

ἐκ

from

preposition + genitive (source)

τῶν

the

Genitive

article (with ἰδίων)

ἰδίων

his own

Genitive

substantival adjective (source)

ἴδιος: 'one's own'; ἐκ τῶν ἰδίων = 'from his own things' — lying is native to his nature.

λαλεῖ

he speaks

Pres Act Indic 3 Sg · λαλέω

main verb

→ gnomic present

λαλέω: 'speak!'; gnomic — his native element is the lie.

<p>ὅτι because <i>causal conjunction</i></p>	<p>ψεύστης liar Nominative <i>predicate nominative</i> ψεύστης: 'liar'; noun of agency — one whose characteristic act is lying.</p>	<p>ἐστίν is Pres Act Indic 3 Sg · εἰμί <i>equative verb</i> → <i>gnomic present</i> εἰμί: 'be.'</p>	<p>καὶ and <i>coordinating conjunction</i></p>
<p>ὁ the Nominative <i>article</i></p>	<p>πατήρ father Nominative <i>predicate nominative (coordinated)</i> πατήρ: 'father'; the devil is the father — the generative source — of the lie itself.</p>	<p>αὐτοῦ of it Genitive <i>genitive of relationship (the lie's father)</i> αὐτός: referring to τὸ ψεῦδος — the devil is the originator of the lie.</p>	

45 ἐγὼ δὲ ὅτι τὴν ἀλήθειαν λέγω, οὐ πιστεύετε μοι.

But because I speak the truth, you do not believe me.

SPEECH: THE IRONY — TRUTH REJECTED, LIAR FOLLOWED **δὲ** The great Johannine irony: ἐγὼ δὲ ὅτι τὴν ἀλήθειαν λέγω, οὐ πιστεύετε μοι. The very truthfulness that should commend Jesus instead alienates those who belong to the father of lies. The causal ὅτι ('because') is striking — not 'although' but 'because': their unbelief is causally connected to his truth-telling, exposing their alien origin.

<p>ἐγὼ I Nominative <i>emphatic subject (contrastive)</i> ἐγὼ: emphatic contrast with ἐκεῖνος (the devil) in v.44.</p>	<p>δὲ but <i>adversative conjunction</i></p>	<p>ὅτι because <i>causal conjunction (fronted for emphasis)</i> ὅτι: 'because'; the causal logic deliberately inverted — truth-telling is the cause of unbelief.</p>	<p>τὴν the Accusative <i>article</i></p>
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ἀλήθειαν

truth

Accusative

direct object

ἀλήθεια: 'truth'; the absolute divine truth embodied in Jesus (14:6).

λέγω

I speak

Pres Act Indic 1 Sg · λέγω

main verb (causal clause)

→ *gnomic present*

λέγω: 'speak, say'; Jesus always and only speaks the truth.

οὐ

not

negative particle

πιστεύετε

you believe

Pres Act Indic 2 Pl · πιστεύω

main verb

→ *progressive present*

πιστεύω: 'believe'; ongoing, continuous unbelief.

μοι

me

Dative

dative direct object (of πιστεύω)

ἐγώ: Jesus; belief in Jesus is the central Johannine demand (3:16; 6:29).

46 τίς ἐξ ὑμῶν ἐλέγχει με περὶ ἁμαρτίας; εἰ ἀλήθειαν λέγω, διὰ τί ὑμεῖς οὐ πιστεύετε μοι;

Which of you convicts me of sin? If I speak truth, why do you not believe me?

SPEECH: THE CHALLENGE OF SINLESSNESS AND THE IRRATIONALITY OF UNBELIEF ASYNDETON

Asyndeton. The first question τίς ἐξ ὑμῶν ἐλέγχει με περὶ ἁμαρτίας; is a challenge without answer — no one can convict Jesus of sin. ἐλέγχω ('convict, expose') is a legal term. The second question is a reductio: if he speaks truth and cannot be shown to lie, their refusal to believe him is irrational and reveals their real (diabolical) allegiance.

τίς

which

Nominative

interrogative pronoun (subject)

τίς: 'who?'; the challenge — no one can answer.

ἐξ

of

preposition + genitive (partitive)

ὑμῶν

you

Genitive

partitive genitive

ἐλέγχει

convicts

Pres Act Indic 3 Sg · ἐλέγγω

main verb (rhetorical question)

→ gnomic present

ἐλέγγω: 'convict, expose, prove guilty'; a legal/forensic term. The unanswered challenge is an implicit claim to sinlessness (cf. Heb 4:15).

με

me

Accusative

direct object

περὶ

of

preposition + genitive (reference/charge)

ἁμαρτίας

sin

Genitive

genitive of reference (charge)

ἁμαρτία: 'sin'; the charge — no one can sustain a case against Jesus.

εἰ

if

conditional conjunction (first-class)

εἰ + indic. = first-class conditional, assuming the truth of the premise.

ἀλήθειαν

truth

Accusative

direct object (anarthrous for stress)

ἀλήθεια: 'truth'; anarthrous — the quality, not a particular truth statement.

λέγω

I speak

Pres Act Indic 1 Sg · λέγω

main verb (protasis)

→ gnomic present

λέγω: 'speak.'

διὰ

why

preposition (causal — διὰ τί = why?)

τί

what

Accusative

interrogative pronoun (object of διὰ)

ὑμεῖς

you

Nominative

emphatic subject

οὐ

not

negative particle

πιστεύετε

believe

Pres Act Indic 2 Pl · πιστεύω

main verb (apodosis question)

→ progressive present

πιστεύω: 'believe'; the irrationality of their unbelief is exposed.

μοι

me

Dative

dative direct object

47 ὁ ὢν ἐκ τοῦ θεοῦ τὰ ῥήματα τοῦ θεοῦ ἀκούει· διὰ τοῦτο ὑμεῖς οὐκ ἀκούετε, ὅτι ἐκ τοῦ θεοῦ οὐκ ἐστέ.

The one who is from God hears the words of God; for this reason you do not hear, because you are not from God.

SPEECH: THE PRINCIPLE OF ORIGIN AND HEARING **ASYNDETON** Asyndeton. The principle: ὁ ὢν ἐκ τοῦ θεοῦ τὰ ῥήματα τοῦ θεοῦ ἀκούει. The present participle ὢν with the ἐκ τοῦ θεοῦ origin is the Johannine criterion of spiritual identity. The inference (διὰ τοῦτο) closes the argument: they do not hear because they are not from God.

<p>ὁ the one Nominative article (substantivalizing ὢν)</p>	<p>ὢν who is Pres Act Ptc Nom Sg M · εἰμί substantival participle (subject) → progressive present εἰμί: 'be'; ὁ ὢν ἐκ τοῦ θεοῦ = 'the one who is from God.'</p>	<p>ἐκ from preposition + genitive (origin)</p>	<p>τοῦ the Genitive article</p>
<p>θεοῦ God Genitive genitive of origin (after ἐκ) θεός: 'God'; divine origin is the criterion of spiritual hearing.</p>	<p>τὰ the Accusative article</p>	<p>ῥήματα words Accusative direct object ῥῆμα: 'word, utterance'; Jesus' words as authoritative divine speech.</p>	<p>τοῦ of Genitive article</p>
<p>θεοῦ God Genitive genitive of source/possession</p>	<p>ἀκούει hears Pres Act Indic 3 Sg · ἀκούω main verb → gnomic present ἀκούω: 'hear'; gnomic — a universal principle of spiritual origin and receptivity.</p>	<p>διὰ for this preposition + accusative (causal — διὰ τοῦτο = for this reason)</p>	<p>τοῦτο reason Accusative demonstrative (object of διὰ)</p>

ὕμεις

you

Nominative

emphatic subject

οὐκ

not

negative particle

ἀκούετε

hear

Pres Act Indic 2 Pl · ἀκούω

main verb

→ *gnomic present*

ἀκούω: 'hear'; they do not hear because they are not from God.

ὅτι

because

causal conjunction

ἐκ

from

preposition + genitive (origin)

τοῦ

the

Genitive

article

θεοῦ

God

Genitive

genitive of origin

θεός: 'God'; their non-Godward origin is the ground of their non-hearing.

οὐκ

not

negative particle

ἐστέ

you are

Pres Act Indic 2 Pl · εἰμί

equative verb (causal clause)

→ *gnomic present*

εἰμί: 'be'; their being not-from-God is the deep cause of their deafness.

48 ἀπεκρίθησαν οἱ Ἰουδαῖοι καὶ εἶπαν αὐτῷ· Οὐ καλῶς λέγομεν ἡμεῖς ὅτι Σαμαρίτης εἶ σὺ καὶ δαιμόνιον ἔχεις;

The Judeans answered and said to him: 'Are we not right to say that you are a Samaritan and have a demon?'

SPEECH: THE JUDEANS' COUNTER-INSULT — SAMARITAN AND DEMON-POSSESSION **ASYNDETON** The Judeans respond to the devastating argument of vv.31-47 with a dual insult: (1) Σαμαρίτης εἶ σύ — 'you are a Samaritan' (an ethnic-religious slur); (2) δαιμόνιον ἔχεις — 'you have a demon' (the standard charge against those who claim supernatural authority illegitimately: cf. 7:20; 10:20). The insult is a rhetorical evasion of Jesus' unanswered challenge in v.46.

ἀπεκρίθησαν

answered

Aor Pass Indic 3 Pl · ἀποκρίνομαι

main verb

→ constative aorist

ἀποκρίνομαι: 'answer!'

οἱ

the

Nominative

article

Ἰουδαῖοι

Judeans

Nominative

subject

Ἰουδαῖοι: the Judean authorities.

καὶ

and

coordinating conjunction

εἶπαν

said

Aor Act Indic 3 Pl · λέγω

main verb

→ constative aorist

λέγω: 'say!'

αὐτῷ

to him

Dative

dative of indirect object

οὐ

not

negative particle (expecting positive answer)

οὐ in a question expects 'yes' — 'are we not right?'

καλῶς

rightly

adverb (manner)

καλῶς: 'rightly, well!'

λέγομεν

we say

Pres Act Indic 1 Pl · λέγω

main verb (question)

→ gnostic present

λέγω: 'say!'

ἡμεῖς

we

Nominative

emphatic subject (contrastive)

ὅτι

that

complementizer (content of λέγομεν)

Σαμαρίτης

a Samaritan

Nominative

predicate nominative (quoted)

Σαμαρίτης: 'a Samaritan'; an ethnic-religious slur — implying heretical, mixed-blood, non-Judean.

εἶ

you are

Pres Act Indic 2 Sg · εἰμί

equative verb (quoted)

→ gnostic present

εἰμί: 'be!'

σύ

you

Nominative

emphatic subject (pejorative)

καὶ

and

coordinating conjunction

δαιμόνιον

a demon

Accusative

direct object of ἔχεις

δαιμόνιον: 'demon, evil spirit'; the charge of demon-possession is the standard accusation against those who claim divine authority illegitimately (7:20; 10:20; Mark 3:22).

ἔχεις

you have

Pres Act Indic 2 Sg · ἔχω

main verb (quoted)

→ gnostic present

ἔχω: 'have'; to 'have a demon' = to be under demonic influence.

49 ἀπεκρίθη Ἰησοῦς Ἐγὼ δαιμόνιον οὐκ ἔχω, ἀλλὰ τιμῶ τὸν πατέρα μου, καὶ ὑμεῖς ἀτιμάζετε με.

Jesus answered: 'I do not have a demon, but I honor my Father, and you dishonor me.'

SPEECH: JESUS' REFUTATION — HONOR VS. DISHONOR **ASYNDETON** Asyndeton. Jesus flatly denies the demon charge (Ἐγὼ δαιμόνιον οὐκ ἔχω) and reframes the issue in terms of honor: he honors (τιμῶ) the Father, and they dishonor (ἀτιμάζετε) him. To dishonor Jesus is to dishonor the Father who sent him (cf. 5:23). Notably, he does not deny the Samaritan charge.

ἀπεκρίθη

answered

Aor Pass Indic 3 Sg · ἀποκρίνομαι

main verb

→ constative aorist

ἀποκρίνομαι: 'answer.'

Ἰησοῦς

Jesus

Nominative

subject

Ἰησοῦς: Jesus.

Ἐγὼ

I

Nominative

emphatic subject (contrastive)

ἐγώ: emphatic denial.

δαιμόνιον

a demon

Accusative

direct object

δαιμόνιον: 'demon'; the charge of v.48.

οὐκ

not

negative particle

ἔχω

have

Pres Act Indic 1 Sg · ἔχω

main verb

→ gnomic present

ἔχω: 'have'; flat denial of demon possession.

ἀλλὰ

but

adversative conjunction

ἀλλά: strong contrast.

τιμῶ

I honor

Pres Act Indic 1 Sg · τιμάω

main verb

→ gnomic present

τιμάω: 'honor, esteem'; his ministry is one of honoring the Father.

τὸν

the

Accusative

article

πατέρα

Father

Accusative

direct object of τιμῶ

πατήρ: 'Father'; Jesus' constant orientation — toward the Father's honor (cf. 5:23; 7:18).

μου

my

Genitive

genitive of possession

καὶ

and

coordinating conjunction

ὕμεις

you

Nominative

emphatic subject (contrastive)

ἀτιμάζετέ

dishonor

Pres Act Indic 2 Pl · ἀτιμάζω

main verb

→ progressive present

ἀτιμάζω: 'dishonor; treat with contempt';
opposite of τιμάω — to dishonor Jesus is to
dishonor the Father (5:23).

με

me

Accusative

direct object

50 ἐγὼ δὲ οὐ ζητῶ τὴν δόξαν μου· ἔστιν ὁ ζητῶν καὶ κρίνων.

But I do not seek my own glory; there is one who seeks and judges.

SPEECH: JESUS' DISINTEREST IN SELF-GLORY — THE FATHER AS JUDGE **δὲ** Jesus disclaims seeking his own glory (δόξαν — cf. 7:18). He does not retaliate for the dishonor. The elliptical ἔστιν ὁ ζητῶν καὶ κρίνων ('there is one who seeks and judges') refers to the Father — who seeks the glory of the Son and will judge those who dishonor him. Divine vindication is left to God.

ἐγὼ

I

Nominative

emphatic subject

δὲ

but

adversative conjunction

οὐ

not

negative particle

ζητῶ

seek

Pres Act Indic 1 Sg · ζητέω

main verb

→ gnomic present

ζητέω: 'seek'; Jesus does not seek his own
glory (cf. 7:18; 5:41–44).

<p>τήν the Accusative <i>article</i></p>	<p>δόξαν glory Accusative <i>direct object</i></p> <p>δόξα: 'glory, honor'; Jesus' glory is given by the Father, not sought by himself.</p>	<p>μου my Genitive <i>genitive of possession</i></p>	<p>ἔστιν there is Pres Act Indic 3 Sg · εἰμί <i>existential verb</i></p> <p>→ <i>gnomic present</i></p> <p>εἰμί: 'be, exist'; existential — there is one who seeks and judges.</p>
<p>ὁ the one Nominative <i>article (substantivalizing ζητῶν καὶ κρίνων)</i></p>	<p>ζητῶν who seeks Pres Act Ptc Nom Sg M · ζητέω <i>substantival participle (subject)</i></p> <p>→ <i>progressive present</i></p> <p>ζητέω: 'seek'; the Father seeks the glory of his Son and will vindicate him.</p>	<p>καὶ and <i>coordinating conjunction</i></p>	<p>κρίνων judges Pres Act Ptc Nom Sg M · κρίνω <i>substantival participle (coordinated)</i></p> <p>→ <i>progressive present</i></p> <p>κρίνω: 'judge'; the Father is both seeker (of Jesus' glory) and judge (of those who dishonor him).</p>

51 ἀμὴν ἀμὴν λέγω ὑμῖν, ἐάν τις τὸν ἐμὸν λόγον τηρήσῃ, θάνατον οὐ μὴ θεωρήσῃ εἰς τὸν αἰῶνα.

Truly, truly, I say to you, if anyone keeps my word, he will never see death forever.

SPEECH: THE SOLEMN 'AM'HN 'AM'HN PROMISE — WORD-KEEPING AND ETERNAL LIFE **ASYNDETON** The double ἀμὴν ἀμὴν formula introduces a solemn pronouncement. The condition (ἐάν τις τὸν ἐμὸν λόγον τηρήσῃ — third-class conditional, subjunctive) is τήρησις ('keeping') of Jesus' λόγος — active, faithful, ongoing observance. The apodosis uses the emphatic οὐ μὴ + subjunctive: 'will certainly never see death.' θεωρήσῃ ('see, behold') may indicate more than physical death — the spiritual reality of deathly separation from God. The phrase εἰς τὸν αἰῶνα ('forever') strengthens the promise. The crowd in v.52 will hear this as a claim to supersede Abraham and the prophets.

ἀμὴν

truly

solemn affirmation (doubled)

ἀμὴν: 'truly, verily'; the uniquely Johannine doubled form introduces solemn authoritative pronouncements.

ἀμὴν

truly

solemn affirmation (doubled)

λέγω

I say

Pres Act Indic 1 Sg · λέγω

main verb (performative)

→ performative present

λέγω: 'say'; performative — the speaking is the act.

ὕμῖν

to you

Dative

dative of indirect object

ἐάν

if

conditional conjunction (third-class)

ἐάν + subj. = third-class conditional, open to fulfillment.

τις

anyone

Nominative

indefinite pronoun (subject of protasis)

τις: 'anyone'; universal scope.

τὸν

the

Accusative

article

ἐμὸν

my

Accusative

possessive adjective (attributive)

ἐμός: 'my, mine'; emphatic possessive.

λόγον

word

Accusative

direct object of τηρήση

λόγος: 'word, message'; the whole of Jesus' teaching as an authoritative body to be kept.

τηρήση

keeps

Aor Act Subj 3 Sg · τηρέω

main verb (protasis, subjunctive)

→ constative aorist (subj.)

τηρέω: 'keep, observe, guard'; the aorist subjunctive in the condition covers the whole act of keeping. In John, τηρεῖν τὸν λόγον is the mark of genuine discipleship (14:23–24; 15:20; 17:6).

θάνατον

death

Accusative

direct object of θεωρήση

θάνατος: 'death'; the full range of spiritual and physical death — separation from the life of God.

οὐ

never

negative particle (with μή for strong negation)

οὐ μή + subj. = emphatically 'will certainly never!'

μή

not

negative particle (double negation)

θεωρήση

see

Aor Act Subj 3 Sg · θεωρέω

main verb (apodosis, emphatic negation)

→ constative aorist (subj.)

θεωρέω: 'see, behold, observe'; slightly more contemplative than ὁράω; 'will never behold death' — both physical and spiritual.

εἰς

for

preposition + accusative (temporal — εἰς τὸν αἰῶνα = forever)

τὸν

the

Accusative

article

αἰῶνα

age

Accusative

temporal accusative (after εἰς)

αἰών: 'age, eternity'; εἰς τὸν αἰῶνα = 'forever, into the age.' The promise is unconditional in its temporal scope.

52 εἶπαν αὐτῷ οἱ Ἰουδαῖοι· Νῦν ἐγνώκαμεν ὅτι δαιμόνιον ἔχεις. Ἀβραὰμ ἀπέθανεν καὶ οἱ προφῆται, καὶ σὺ λέγεις· Ἐάν τις τὸν λόγον μου τηρήσῃ, οὐ μὴ γεύσῃται θανάτου εἰς τὸν αἰῶνα.

The Judeans said to him: 'Now we know that you have a demon. Abraham died, and the prophets; and you say, "If anyone keeps my word, he will never taste death forever!"'

SPEECH: THE JUDEANS' INCREDULOUS REJECTION — CITING ABRAHAM AND THE PROPHETS

ASYNDETON The Judeans interpret Jesus' promise (v.51) woodenly and literally: if Abraham died and the prophets died, then Jesus' claim to grant exemption from death is clinching proof of demon possession. The subtle shift from θεωρήσῃ ('see') in Jesus' promise to γεύσῃται ('taste') in their paraphrase is interesting — 'taste death' (γεύομαι θανάτου) is a Semitic idiom for dying. They report his claim accurately in substance, reinforcing the Johannine irony: the crowd is right that the claim is extraordinary, wrong in concluding it is demonic.

εἶπαν

said

Aor Act Indic 3 Pl · λέγω

main verb

→ constative aorist

λέγω: 'say!'

αὐτῷ

to him

Dative

dative of indirect object

οἱ

the

Nominative

article

Ἰουδαῖοι

Judeans

Nominative

subject

Ἰουδαῖοι: the Judean interlocutors.

Νῦν

now

temporal adverb (inferential — 'now at last')

νῦν: 'now'; inferential — they draw a (wrong) conclusion from v.51.

ἐγνώκαμεν

we know

Pf Act Indic 1 Pl · γινώσκω

main verb

→ intensive perfect

γινώσκω: 'know'; intensive perfect — 'we have come to know and now know for certain.' Ironically, their 'knowledge' is false.

ὅτι

that

complementizer

δαιμόνιον

a demon

Accusative

direct object of ἔχεις

δαιμόνιον: 'demon'; they repeat the charge of v.48 with new confidence.

ἔχεις

you have

Pres Act Indic 2 Sg · ἔχω

main verb (content clause)

→ gnomic present

ἔχω: 'have!'

Ἀβραάμ

Abraham

Nominative

subject of ἀπέθανεν

Ἀβραάμ: Abraham; the patriarch — their supreme example, whose death is supposed to disprove Jesus' promise.

ἀπέθανεν

died

Aor Act Indic 3 Sg · ἀποθνήσκω

main verb

→ constative aorist

ἀποθνήσκω: 'die'; the historical fact of Abraham's death is their trump card.

καὶ

and

coordinating conjunction

οἱ

the

Nominative

article

προφήται

prophets

Nominative

subject (coordinated, verb elided)

προφήτης: 'prophet'; the prophets also died — the claim seems absurd.

καὶ

and

coordinating conjunction

σύ

you

Nominative

emphatic subject (contrastive — 'yet you')

λέγεις

say

Pres Act Indic 2 Sg · λέγω

main verb

→ historical present

λέγω: 'say'; introducing their quotation of Jesus.

Ἴάν

if

conditional conjunction (third-class)

τις

anyone

Nominative

indefinite pronoun (subject)

τὸν

the

Accusative

article

λόγον

word

Accusative

direct object

λόγος: 'word'; the Judeans accurately paraphrase Jesus' promise.

μου

my

Genitive

genitive of possession

τηρήσῃ

keeps

Aor Act Subj 3 Sg · τηρέω

main verb (protasis)

→ constative aorist (subj.)

τηρέω: 'keep, observe!'

οὐ

never

negative particle (with μή)

μή

not

negative particle (double negation)

γεύσῃται

taste

Aor Mid Subj 3 Sg · γεύομαι

main verb (apodosis)

→ constative aorist (subj.)

γεύομαι: 'taste'; γεύεσθαι θανάτου = Semitic idiom for dying (cf. Mark 9:1; Heb 2:9). The Judeans substitute 'taste' for Jesus' 'see' but preserve the substance.

θανάτου

death

Genitive

genitive of object (with γεύσῃται)

θάνατος: 'death!'

εἰς

for

preposition + accusative (temporal)

τὸν

the

Accusative

article

αἰῶνα

age

Accusative

temporal accusative (εἰς τὸν αἰῶνα = forever)

αἰών: 'age, eternity'; forever.

53 μὴ σὺ μείζων εἶ τοῦ πατρὸς ἡμῶν Ἀβραάμ, ὅστις ἀπέθανεν; καὶ οἱ προφῆται ἀπέθανον· τίνα σεαυτὸν ποιεῖς;

Are you greater than our father Abraham, who died? And the prophets died! Who do you make yourself out to be?

SPEECH: ESCALATING CHALLENGE — 'ARE YOU GREATER THAN ABRAHAM?' **ASYNDETON** The question μὴ σὺ μείζων εἶ τοῦ πατρὸς ἡμῶν Ἀβραάμ; (μὴ expects a negative answer — 'surely you are not greater?') has deep Johannine irony: Jesus IS greater than Abraham, and the rest of the discourse (vv.54–58) will make this explicit by revealing that Abraham himself rejoiced to see Jesus' day. The final question τίνα σεαυτὸν ποιεῖς; ('who do you make yourself out to be?') invites Jesus' climactic self-disclosure.

<p>μὴ not</p> <p><i>negative particle (expecting 'no' in question)</i></p> <p>μὴ in a question expects a negative answer — 'surely not?'; the Judeans assume the answer is no.</p>	<p>σὺ you</p> <p>Nominative</p> <p><i>emphatic subject</i></p>	<p>μείζων greater</p> <p>Nominative</p> <p><i>predicate adjective</i></p> <p>μέγας (comp. μείζων): 'greater'; the question of comparative greatness. Johannine irony: Jesus is greater, but the interlocutors cannot conceive it.</p>	<p>εἶ are</p> <p>Pres Act Indic 2 Sg · εἰμί</p> <p><i>equative verb</i></p> <p>→ <i>gnomic present</i></p> <p>εἰμί: 'be!'</p>
<p>τοῦ than</p> <p>Genitive</p> <p><i>genitive of comparison (after μείζων)</i></p>	<p>πατρὸς father</p> <p>Genitive</p> <p><i>genitive of comparison</i></p> <p>πατήρ: 'father'; οἱ Ἰουδαῖοι claim Abraham as their father (cf. v.39, 53) — the very claim Jesus challenged in vv.37–44.</p>	<p>ἡμῶν our</p> <p>Genitive</p> <p><i>genitive of possession</i></p>	<p>Ἀβραάμ Abraham</p> <p>Genitive</p> <p><i>appositive to πατρός</i></p> <p>Ἀβραάμ: the patriarch — their appeal to Abraham here will be inverted when Jesus reveals Abraham rejoiced to see his day (v.56).</p>

ὅστις

who

Nominative

relative pronoun (restrictive)

ὅστις: 'who, the one who'; qualitative relative — 'such a one as died.'

ἀπέθανεν

died

Aor Act Indic 3 Sg · ἀποθνήσκω

main verb (relative clause)

→ constative aorist

ἀποθνήσκω: 'die.'

καὶ

and

coordinating conjunction

οἱ

the

Nominative

article

προφήται

prophets

Nominative

subject

προφήτης: 'prophet.'

ἀπέθανον

died

Aor Act Indic 3 Pl · ἀποθνήσκω

main verb

→ constative aorist

ἀποθνήσκω: 'die'; emphatic repetition of the historical deaths of Israel's greatest figures.

τίνα

whom

Accusative

interrogative pronoun (predicate accusative)

τίς: 'who?'; accusative for the double-accusative construction with ποιεῖς.

σεαυτὸν

yourself

Accusative

reflexive pronoun (direct object of ποιεῖς)

σεαυτός: 'yourself'; the pejorative construction — 'whom are you making yourself (to be)?'

ποιεῖς

do you make

Pres Act Indic 2 Sg · ποιέω

main verb

→ progressive present

ποιέω: 'make, do'; τίνα σεαυτὸν ποιεῖς; = 'who do you make yourself out to be?' — an invitation to the self-disclosure of v.58 (cf. 10:33; 19:7).

54 ἀπεκρίθη Ἰησοῦς· Ἐὰν ἐγὼ δοξάσω ἑμαυτόν, ἡ δόξα μου οὐδέν ἐστιν· ἔστιν ὁ πατήρ μου ὁ δοξάζων με, ὃν ὑμεῖς λέγετε ὅτι θεὸς ἡμῶν ἐστίν.

Jesus answered: 'If I glorify myself, my glory is nothing; it is my Father who glorifies me, of whom you say that he is your God.'

SPEECH: JESUS' RESPONSE — THE FATHER GLORIFIES HIM, NOT HIMSELF **ASYNDETON** Jesus takes up the question τίνα σεαυτὸν ποιεῖς; (v.53) by denying self-glorification: ἐὰν ἐγὼ δοξάσω ἑμαυτόν, ἡ δόξα μου οὐδέν ἐστιν (cf. 5:31; 7:18). The Father's glorification of him is the only valid δόξα. The sharp irony: ὃν ὑμεῖς λέγετε ὅτι θεὸς ἡμῶν ἐστίν — 'of whom you say he is your God' — implies their claim to know God is hollow, because the Father who glorifies Jesus is the very God they claim as their own but do not know (vv.19, 55).

ἀπεκρίθη

answered

Aor Pass Indic 3 Sg · ἀποκρίνομαι

main verb

→ constative aorist

ἀποκρίνομαι: 'answer!'

Ἰησοῦς

Jesus

Nominative

subject

Ἰησοῦς: 'Jesus.'

Ἐὰν

if

conditional conjunction (third-class)

ἐὰν + subj. = third-class conditional.

ἐγὼ

I

Nominative

emphatic subject

δοξάσω

glorify

Aor Act Subj 1 Sg · δοξάζω

main verb (protasis)

→ constative aorist (subj.)

δοξάζω: 'glorify, honor'; self-glorification is illegitimate in the Johannine framework (5:31; 7:18).

ἑμαυτόν

myself

Accusative

reflexive pronoun (direct object)

ἑμαυτός: 'myself!'

ἡ

the

Nominative

article

δόξα

glory

Nominative

subject (apodosis)

δόξα: 'glory, honor'; self-conferred glory is no real glory.

μου

my

Genitive

genitive of possession

οὐδέν

nothing

Nominative

predicate nominative

οὐδεῖς (neut. οὐδέν): 'nothing!'; zero value
— self-glorification = worthless glory.

ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

equative verb (apodosis)

→ gnomic present

εἰμί: 'be.'

ἔστιν

it is

Pres Act Indic 3 Sg · εἰμί

existential/equative verb (focus construction)

→ gnomic present

εἰμί: 'be, exist!'; the fronted ἔστιν begins the contrasting positive statement.

ὁ

the

Nominative

article

πατήρ

Father

Nominative

subject

πατήρ: 'Father!'; the Father, not Jesus himself, is the source of Jesus' glory.

μου

my

Genitive

genitive of possession

ὁ

the one

Nominative

article (substantializing δοξάζων)

δοξάζων

who glorifies

Pres Act Ptc Nom Sg M · δοξάζω

attributive participle

→ progressive present

δοξάζω: 'glorify!'; the Father's ongoing glorification of Jesus is the legitimate basis of his δόξα.

με

me

Accusative

direct object of δοξάζων

ὄν

whom

Accusative

relative pronoun (object of λέγετε)

ὄς: 'whom!'; refers to ὁ πατήρ μου.

ὕμεις

you

Nominative

emphatic subject

λέγετε

say

Pres Act Indic 2 Pl · λέγω

main verb (relative clause)

→ gnomic present

λέγω: 'say!'; their claim to know and worship God is the Johannine irony target.

ὅτι

that

complementizer

θεός

God

Nominative

predicate nominative

θεός: 'God!'; their claim — this is our God. Ironically, their God is precisely the Father who glorifies Jesus.

ἡμῶν

our

Genitive

genitive of possession

ἔστιν

is

Pres Act Indic 3 Sg · εἰμί

equative verb (content clause)

→ gnomic present

εἰμί: 'be.'

55 καὶ οὐκ ἐγνώκατε αὐτόν, ἐγὼ δὲ οἶδα αὐτόν. κὰν εἶπω ὅτι οὐκ οἶδα αὐτόν, ἔσομαι ὅμοιος ὑμῖν ψεύστης· ἀλλὰ οἶδα αὐτόν καὶ τὸν λόγον αὐτοῦ τηρῶ.

And you have not known him, but I know him. And if I were to say that I do not know him, I would be like you — a liar; but I know him and I keep his word.

SPEECH: THE KNOWLEDGE OF GOD — CONTRAST BETWEEN JESUS AND THE JUDEANS **καὶ** The aorist perfect ἐγνώκατε (2 pl.) — 'you have not come to know him' — stands against Jesus' present οἶδα αὐτόν. The conditional εἶπω ... ψεύστης is striking: Jesus calls himself a liar hypothetically — this is the only possible outcome of denying what is actually the case. The word ψεύστης picks up the characterization of the devil in v.44 (ψεύστης); Jesus refuses to become like the devil's children by lying. The chapter closes in on the climax: Jesus knows the Father, keeps his word (as he demanded of the disciples, v.51), and this is rooted in his pre-Abrahamic existence (v.58).

καὶ

and

coordinating conjunction

οὐκ

not

negative particle

ἐγνώκατε

you have known

Pf Act Indic 2 Pl · γινώσκω

main verb

→ intensive perfect

γινώσκω: 'know, come to know'; the perfect — 'you have not come to know him and therefore do not know him now! Their claim to know God (v.54) is hollow.

αὐτόν

him

Accusative

direct object

ἐγώ

I

Nominative

emphatic subject (contrastive)

δέ

but

adversative conjunction

οἶδα

know

Pf Act Indic 1 Sg · οἶδα

main verb

→ *intensive perfect*

οἶδα: 'know' (defective perfect used as a present); Jesus' knowledge of the Father is complete and direct — intimate, personal, not derived.

αὐτόν

him

Accusative

direct object

κἄν

and if

coordinating conjunction + conditional (crasis: και + ἔάν)

κἄν = και ἔάν; the conditional particle signals a hypothetical Jesus explicitly rejects.

εἶπω

I say

Aor Act Subj 1 Sg · λέγω

main verb (protasis)

→ *constative aorist (subj.)*

λέγω: 'say'; the hypothetical — Jesus entertains for argument's sake the possibility of denying his knowledge.

ὅτι

that

complementizer

οὐκ

not

negative particle

οἶδα

know

Pf Act Indic 1 Sg · οἶδα

main verb (hypothetical content)

→ *intensive perfect*

οἶδα: 'know.'

αὐτόν

him

Accusative

direct object

ἔσομαι

I will be

Fut Mid Indic 1 Sg · εἰμί

main verb (apodosis)

→ *predictive future*

εἰμί: 'be'; the future — 'I would be' — the consequence of the hypothetical denial.

ὅμοιος

like

Nominative

predicate adjective

ὅμοιος: 'like, similar'; to be like them = to be a liar.

ὕμῖν

you

Dative

dative of comparison (after ὅμοιος)

ψεύστης

a liar

Nominative

predicate nominative (in apposition to ὅμοιος ὑμῖν)

ψεύστης: 'liar'; the same word used of the devil in v.44 — 'liar'. To deny his knowledge of the Father would make Jesus like the devil.

ἀλλὰ

but

adversative conjunction

ἀλλὰ: strong contrast.

οἶδα

I know

Pf Act Indic 1 Sg · οἶδα

main verb

→ intensive perfect

οἶδα: 'know'; repeated for emphasis — he does know him.

αὐτόν

him

Accusative

direct object

καί

and

coordinating conjunction

τόν

the

Accusative

article

λόγον

word

Accusative

direct object of τηρῶ

λόγος: 'word'; the Father's word — Jesus himself exemplifies the τηρεῖν τὸν λόγον he demanded in v.51.

αὐτοῦ

his

Genitive

genitive of possession

τηρῶ

I keep

Pres Act Indic 1 Sg · τηρῶ

main verb

→ progressive present

τηρῶ: 'keep, observe'; Jesus practices what he preaches — he keeps the Father's word, just as he demands his followers keep his word (v.51).

56 Ἀβραὰμ ὁ πατὴρ ὑμῶν ἠγαλλιάσατο ἵνα ἴδῃ τὴν ἡμέραν τὴν ἐμὴν, καὶ εἶδεν καὶ ἐχάρη.

Abraham your father rejoiced that he would see my day; and he saw it and was glad.

SPEECH: ABRAHAM'S PROPHETIC JOY — HE SAW JESUS' DAY **ASYNDETON** Asyndeton. The argument turns: Abraham — whose death the Judeans used as evidence against Jesus (vv.52–53) — is now invoked as Jesus' witness. ἠγαλλιάσατο ('exulted, rejoiced greatly') indicates Abraham's eschatological vision; ἵνα ἴδῃ ('that he might see') is telic or content-final. 'My day' (τὴν ἡμέραν τὴν ἐμὴν) is a Semitic prophetic expression — the day of messianic/divine manifestation. What Abraham 'saw' is debated: perhaps the birth of Isaac as a prefiguration, or a visionary experience of the Messiah's coming. The doubled aorists (εἶδεν καὶ ἐχάρη) are a chiastic response to ἠγαλλιάσατο: he rejoiced / he saw / he was glad.

Ἀβραὰμ

Abraham

Nominative
subject (appositive)

Ἀβραάμ: the patriarch — Jesus now co-opts their appeal to Abraham as a witness for himself.

ὁ

the

Nominative
article (with πατὴρ ὑμῶν)

πατὴρ

father

Nominative
subject (predicate / appositive to Ἀβραάμ)

πατὴρ: 'father'; deliberately echoes their use of 'our father Abraham' (v.53) — now Abraham becomes Jesus' witness, not their trump card.

ὑμῶν

your

Genitive
genitive of possession

ἠγαλλιάσατο

rejoiced

Aor Mid Indic 3 Sg · ἀγαλλιάω
main verb

→ constative aorist

ἀγαλλιάω: 'exult, rejoice greatly'; a strong word for joy — the joy of eschatological expectation or fulfillment.

ἵνα

that

purpose/content conjunction (with ἴδῃ)

ἵνα: 'that, in order that'; telic or content-final — he rejoiced with a view to seeing, or rejoiced that he would see.

ἴδῃ

he would see

Aor Act Subj 3 Sg · ὀράω
main verb (ἵνα clause)

→ constative aorist (subj.)

ὀράω: 'see'; what Abraham saw — his prophetic vision of the messianic day — is not specified in John.

τὴν

the

Accusative
article

ἡμέραν

day

Accusative

direct object of ἴδῃ

ἡμέρα: 'day'; τὴν ἡμέραν τὴν ἐμὴν = 'my day' — the day of messianic manifestation, Jesus' hour of glorification (cf. 12:23).

τὴν

the

Accusative

article (second, marking attributive position)

ἐμὴν

my

Accusative

possessive adjective (attributive)

ἐμός: 'my, mine'; emphatic possessive — the day that belongs to Jesus.

καὶ

and

coordinating conjunction

εἶδεν

saw

Aor Act Indic 3 Sg · ὁράω

main verb

→ constative aorist

ὁράω: 'see'; the vision was granted — Abraham saw Jesus' day.

καὶ

and

coordinating conjunction

ἐχάρη

was glad

Aor Pass Indic 3 Sg · χαίρω

main verb

→ constative aorist

χαίρω: 'rejoice, be glad'; the passive may reflect a divine gift of joy — Abraham was made glad. The doubled aorist forms (εἶδεν καὶ ἐχάρη) mirror ἠγαλλιάσατο — seeing and gladness complete the expectation.

57 εἶπαν οὖν οἱ Ἰουδαῖοι πρὸς αὐτόν· Πεντήκοντα ἔτη οὐπω ἔχεις καὶ Ἀβραὰμ ἐώρακας;

The Judeans therefore said to him: 'You are not yet fifty years old, and have you seen Abraham?'

SPEECH: THE JUDEANS' INCREDULOUS RESPONSE — TEMPORAL IMPOSSIBILITY οὖν The inferential οὖν ('therefore') draws the Judeans' conclusion from v.56. They misread Jesus: he said Abraham saw his day, but they hear 'you have seen Abraham' — a misunderstanding typical of Johannine irony. 'Not yet fifty years old' is an estimate of Jesus' apparent age (not a precise datum; some early interpreters took it to mean Jesus was nearly fifty, citing Irenaeus, but this is probably a round number meaning 'still a relatively young man'). The deeper irony is that the question will be answered by πρὶν Ἀβραὰμ γενέσθαι ἐγὼ εἰμί in v.58 — which surpasses even what they ask.

εἶπαν

said

Aor Act Indic 3 Pl · λέγω

main verb

→ *constative aorist*

λέγω: 'say!'

οὖν

therefore

inferential conjunction

οὖν: 'therefore, then'; inferential — the Judeans draw their (misguided) conclusion from v.56.

οἱ

the

Nominative

article

Ἰουδαῖοι

Judeans

Nominative

subject

Ἰουδαῖοι: the Judean interlocutors.

πρός

to

preposition + accusative (directional)

αὐτόν

him

Accusative

object of πρός

Πεντήκοντα

fifty

Accusative

accusative of measure (predicate)

πεντήκοντα: 'fifty'; a round number indicating Jesus is still a relatively young man, making his claim to have seen/been seen by Abraham absurd on chronological grounds.

ἔτη

years

Accusative

accusative of measure

ἔτος: 'year'; Πεντήκοντα ἔτη = 'fifty years old!'

οὐπω

not yet

negative temporal adverb

οὐπω: 'not yet'; the temporal observation — he has not yet reached fifty.

ἔχεις

you have

Pres Act Indic 2 Sg · ἔχω

main verb

→ *gnomic present*

ἔχω: 'have'; πενήκοντα ἔτη ἔχεις = 'you are fifty years old.' The Judeans note his apparent youth.

καὶ

and

coordinating conjunction (adversative — 'and yet')

Ἀβραάμ

Abraham

Accusative

direct object of ἐώρακας

Ἀβραάμ: the patriarch — they misread Jesus' statement as 'you have seen Abraham!'

ἑώρακας

have you seen

Pf Act Indic 2 Sg · ὁράω

main verb (question)

→ intensive perfect

ὁράω: 'see'; the perfect — 'have you ever seen Abraham?' — expressing the permanence of the supposed seeing. The Judeans misunderstand; Jesus said Abraham saw his day (v.56), not that Jesus personally saw Abraham.

58 εἶπεν αὐτοῖς Ἰησοῦς Ἀμὴν ἀμὴν λέγω ὑμῖν, πρὶν Ἀβραὰμ γενέσθαι ἐγὼ εἰμί.

Jesus said to them: 'Truly, truly, I say to you, before Abraham came into being, I am.'

SPEECH: THE CLIMACTIC ABSOLUTE 'ΕΓΩ ΕἶΜΙ' — JESUS' ETERNAL PRE-EXISTENCE **ASYNDETON** The chapter's and discourse's climax. The double ἀμὴν ἀμὴν introduces the most explosive Johannine ἐγὼ εἰμί utterance. The grammatical asymmetry is deliberate and unreducible: πρὶν Ἀβραὰμ γενέσθαι ('before Abraham came into being') uses the aorist infinitive γενέσθαι — Abraham's temporal, contingent entry into existence — set against the absolute present ἐγὼ εἰμί ('I am'), which refuses the past tense ('I was') that grammar would demand if Jesus were claiming mere anteriority. The present ἐγὼ εἰμί asserts timeless, uncreated existence — I am (right now, absolutely, without beginning), before and beyond Abraham's temporal coming-into-being. This is the third absolute ἐγὼ εἰμί of chapter 8 (cf. vv.24, 28) and directly echoes Exod 3:14 LXX (ἐγὼ εἰμι ὁ ὢν) and the Deutero-Isaianic 'I am he' (Isa 41:4; 43:10, 13; 46:4; 48:12 LXX). The crowd's response — stone-picking (v.59) — confirms they understood it as a claim to divine identity, capital blasphemy under Lev 24:16.

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb

→ constative aorist

λέγω: 'say!'

αὐτοῖς

to them

Dative

dative of indirect object

Ἰησοῦς

Jesus

Nominative

subject

Ἰησοῦς: Jesus.

Ἀμήν

truly

solemn affirmation (doubled)

ἀμήν: 'truly, verily'; the double formula introduces the most solemn pronouncement of the discourse.

ἀμήν

truly

solemn affirmation (doubled)

λέγω

I say

Pres Act Indic 1 Sg · λέγω

main verb (performative)

→ performative present

λέγω: 'say!'; performative present.

ὑμῖν

to you

Dative

dative of indirect object

πρὶν

before

temporal conjunction/preposition (+ infinitive)

πρὶν: 'before!'; takes an infinitive — πρὶν ... γενέσθαι = 'before ... to come into being!' The temporal clause sets Abraham's existence as the limit Jesus transcends.

Ἀβραάμ

Abraham

Accusative

accusative subject of infinitive (γενέσθαι)

Ἀβραάμ: the patriarch; the accusative is the subject of the infinitive γενέσθαι — 'before Abraham came into being.'

γενέσθαι

to come into being

Aor Mid Inf · γίνομαι

infinitive (complement of πρὶν)

→ **constative aorist**

γίνομαι: 'come into being, become, be born'; the aorist infinitive marks Abraham's temporal, contingent entrance into existence — γενέσθαι is the word for creaturely becoming. The contrast with the present ἐγώ εἰμί (which refuses a past tense) is the heart of the verse's grammar.

ἐγώ

I

Nominative

absolute subject (ἐγώ εἰμι formula)

ἐγώ: the emphatic pronoun forms with εἰμί the absolute divine self-identification; 'I' as such, prior to and transcending all creaturely existence.

εἰμί

am

Pres Act Indic 1 Sg · εἰμί

absolute ἐγώ εἰμί (third and climactic in ch.8; no predicate)

→ **gnomic/timeless present**

εἰμί: 'be'; the present tense where grammar demands a past ('I was') is the theological nerve of the verse: Jesus does not say ἐγώ ἦμην ('I was before Abraham') but ἐγώ εἰμί — 'I am' — asserting timeless, uncreated divine existence, not mere chronological priority. This absolute ἐγώ εἰμί without predicate evokes Exod 3:14 LXX (ἐγώ εἰμι ὁ ὢν — 'I am the one who is') and the Deutero-Isaianic divine self-identification: 'I am he' (Isa 41:4; 43:10, 13; 46:4; 48:12 LXX: ἐγώ εἰμι). The crowd's reaction — stone-picking — confirms the claim was understood as a divine name-claim (cf. Lev 24:16). This is the third absolute ἐγώ εἰμί of the chapter (cf. vv.24, 28) and the most explicit.

59 ἦσαν οὖν λίθους ἵνα βάλωσιν ἐπ' αὐτόν· Ἰησοῦς δὲ ἐκρύβη καὶ ἐξῆλθεν ἐκ τοῦ ἱεροῦ.

They therefore picked up stones to throw at him; but Jesus was hidden and went out from the temple.

NARRATIVE: THE CROWD'S RESPONSE — STONE-PICKING, AND JESUS' HIDDEN DEPARTURE **οὖν** The inferential οὖν ('therefore') connects directly to v.58 — stone-picking is the logical conclusion the crowd draws from ἐγώ εἰμί (capital blasphemy under Lev 24:16: 'Whoever blasphemes the name of the LORD shall surely be put to death; all the congregation shall stone him'). The attempt at stoning fails: Ἰησοῦς δὲ ἐκρύβη — the passive 'was hidden' suggests divine agency; Jesus' hour has not yet come (cf. 7:30; 8:20). He 'went out from the temple' — the departure echoes the earlier hiddenness of 7:10 and anticipates the definitive departure/glorification. The chapter closes on the unresolved tension between the absolute divine claim and the violent rejection.

ἤραν

picked up

Aor Act Indic 3 Pl · αἶρω

main verb

→ constative aorist

αἶρω: 'lift, take up, pick up'; ἤραν λίθους = 'they picked up stones' — for stoning (cf. 10:31; 11:8).

οὖν

therefore

inferential conjunction

οὖν: 'therefore'; the crowd's action is a direct consequence of v.58.

λίθους

stones

Accusative

direct object

λίθος: 'stone'; for capital execution by stoning — the penalty for blasphemy (Lev 24:16).

ἵνα

to

purpose conjunction

ἵνα + subj. = purpose — 'in order to throw!'

βάλωσιν

throw

Aor Act Subj 3 Pl · βάλλω

main verb (purpose clause)

→ constative aorist (subj.)

βάλλω: 'throw, cast'; the purpose of the stone-picking — to stone Jesus for blasphemy.

ἐπ'

at

preposition + accusative (directional)

ἐπί + acc. = 'at, upon!'

αὐτόν

him

Accusative

object of ἐπ'

Ἰησοῦς

Jesus

Nominative

subject

Ἰησοῦς: Jesus.

δὲ

but

adversative conjunction

ἐκρύβη

was hidden

Aor Pass Indic 3 Sg · κρύπτω

main verb

→ constative aorist

κρύπτω: 'hide'; the passive ἐκρύβη implies divine agency — Jesus was hidden (by God, or by a miraculous intervention): his hour had not yet come (7:30; 8:20). The intransitive reading ('hid himself') is also possible.

καὶ

and

coordinating conjunction

ἐξήλθεν

went out

Aor Act Indic 3 Sg · ἐξέρχομαι

main verb

→ constative aorist

ἐξέρχομαι: 'go out, depart'; Jesus departs from the temple — the discourse is complete.

ἐκ

from

preposition + genitive (directional)

τοῦ

the

Genitive

article

ἱεροῦ

temple

Genitive

genitive (object of ἐκ)

ἱερόν: 'temple complex' (as distinct from ναός, the sanctuary proper); Jesus exits the whole temple precinct — the setting of the entire discourse (cf. 8:20 in the treasury). The chapter ends on his departure and the stymied violence.

On the text. The chapter divides sharply into two unequal parts. (1) Verses 1–11 — the pericope adulterae (with its lead-in at 7:53) — are printed here within double brackets following the convention of NA28, and are widely recognized as a later, non-Johannine insertion: they are absent from the earliest and best manuscripts (P66, P75, Sinaiticus, Vaticanus, and the bulk of early Greek witnesses), absent from all early Greek commentators on John through the fourth century, and stylistically non-Johannine in vocabulary and syntax. The tradition that preserves them is diverse — D and the Western tradition carry them after John 7:52; some manuscripts place them after John 21:25 or after Luke 21:38 — and the passage is widely regarded as an authentic early tradition (perhaps about a historical incident) that circulated independently before being inserted into John. It is authored here for completeness, with each verse flagged accordingly. (2) Verses 12–59 contain the Light-of-the-World discourse (8:12), the controversy over Jesus' self-testimony and his heavenly origin (8:13–30), the children of Abraham and children of the devil dialogue (8:31–47), and the climactic exchange about Abraham and the three absolute ἐγώ εἰμι sayings: 8:24, 8:28, and 8:58. The phrase ἐγώ εἰμι ('I am') in 8:24 and 8:28 is used absolutely — without a predicate — evoking the divine self-identification of Exod 3:14 LXX (ἐγώ εἰμι ὁ ὢν) and the repeated 'I am he' of Deutero-Isaiah (Isa 41:4; 43:10, 13; 46:4; 48:12 LXX: ἐγώ εἰμι). The climax at 8:58 — πρὶν Ἀβραάμ γενέσθαι ἐγώ εἰμί ('before Abraham came into being, I am') — sets the aorist infinitive γενέσθαι (Abraham's temporal coming-into-being) against the absolute present ἐγώ εἰμί (Jesus' timeless, uncreated existence), and the crowd's response (stone-picking, v.59) confirms they understood it as a divine claim. At 8:44 Jesus names the devil as ψεύστης ('liar') and 'the father of lies' and says he was a murderer 'from the beginning' — a verse of profound

christological and anthropological weight. Orthographic variants (movable-v, i-subscript, itacisms) 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.