

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 9

KATA IQANNHN Θ'

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 · 9:1–7

The sign: the man born blind receives sight

Jesus sees a man blind from birth and the disciples raise the theodicy question — whose sin caused this (1–2)? Jesus reframes the question: the blindness is not punishment but the occasion for the works of God to be displayed (3); he announces the urgency of working while daylight lasts, for night comes (4), and identifies himself as the light of the world (5). He makes clay, anoints the man's eyes, and sends him to wash in the pool of Siloam — which the narrator glosses as 'Sent' — and the man comes seeing (6–7).

B · 9:8–12

The neighbors' bafflement and the first interrogation

The man's neighbors and those who had seen him begging debate whether he is the same man (8–9); he insists he is and describes the healing (10–11); they ask where Jesus is and he confesses he does not know (12).

C · 9:13–17

The Pharisees' first interrogation: sabbath violation and a divided verdict

The man is brought to the Pharisees, and the narrator notes the day was a Sabbath (13–14); the Pharisees question him and he repeats the account (15). The Pharisees divide: some declare Jesus cannot be from God because he breaks the Sabbath; others ask how a sinner can do such signs (16). They turn to the man himself and he calls Jesus a prophet (17).

D · 9:18–23

The parents' interrogation: fear and deflection

The Judeans summon the parents, doubting the man was born blind (18–19); the parents confirm his birth-blindness and his healing but refuse to say how, sending the questioners back to the man himself — for they feared the Jews, since it had already been agreed that anyone confessing Jesus as Christ would be put out of the synagogue (20–23).

E · 9:24–34

The Pharisees' second interrogation: the man's bold witness and his expulsion

The Pharisees call the man again and instruct him to give glory to God, asserting Jesus is a sinner (24); the man counters that he does not know whether Jesus is a sinner but he knows he was blind and now sees (25). They press him to repeat the account; he refuses, asking if they want to become Jesus' disciples — mocking them for not knowing his origin (26–27). They revile him as a disciple of Moses, not Jesus (28–29); the man turns the argument: it is remarkable that they do not know his origin when he has opened eyes never opened before (30–33). They expel him (34).

F · 9:35–41

Jesus finds the man: confession, worship, and the verdict on blindness

Jesus hears of the expulsion and finds the man, asking whether he believes in the Son of Man (35); the man asks who it is so he may believe (36); Jesus reveals himself as the one speaking to him (37); the man confesses and worships (38). Jesus declares he came for judgment — to give sight to the blind and to blind those who see (39); the Pharisees ask if they are blind and Jesus pronounces the closing verdict: if they were blind they would have no sin, but since they claim to see their sin remains (40–41).

1 Καὶ παράγων εἶδεν ἄνθρωπον τυφλὸν ἐκ γενετῆς.

And passing by, he saw a man blind from birth.

NARRATIVE OPENING **Καὶ** The chapter opens with Jesus moving through space (παράγων) and fixing his gaze on a specific individual — the unnamed blind man who will dominate the entire chapter. The phrase ἐκ γενετῆς ('from birth') is crucial: it rules out any sin after conception and sets up the disciples' theodicy question (v.2) and the neighbors' astonishment (vv.8–9).

<p>καὶ and <i>coordinating conjunction</i></p>	<p>παράγων passing by Pres Act Ptc Nom Sg M · παράγω <i>circumstantial participle (attendant manner)</i> → progressive present παράγω: 'pass by, move along'; used of Jesus in 8:59 as he departs the temple; the forward movement sets the stage for the encounter.</p>	<p>εἶδεν he saw Aor Act Indic 3 Sg · ὀράω <i>main verb</i> → constative aorist ὀράω: 'see'; Jesus' purposeful gaze here is the initiating divine act, not the man's petition.</p>	<p>ἄνθρωπον a man Accusative <i>direct object</i> ἄνθρωπος: 'human being'; the generic term stresses his humanity before his condition is named.</p>
<p>τυφλὸν blind Accusative <i>predicate adjective in apposition to ἄνθρωπον</i> τυφλός: 'blind'; the physical condition that becomes the chapter's central symbol for spiritual blindness and sight.</p>	<p>ἐκ from <i>preposition + genitive (origin, temporal)</i></p>	<p>γενετῆς birth Genitive <i>genitive of time/origin (w/ ἐκ)</i> γενετή: 'birth'; NT hapax here, distinguishing congenital blindness from acquired.</p>	

2 καὶ ἠρώτησαν αὐτὸν οἱ μαθηταὶ αὐτοῦ λέγοντες· Ῥαββί, τίς ἤμαρτεν, οὗτος ἢ οἱ γονεῖς αὐτοῦ, ἵνα τυφλὸς γεννηθῆι;

And his disciples asked him, saying, 'Rabbi, who sinned, this man or his parents, so that he was born blind?'

QUESTION: THEODICY καὶ The disciples' question reflects a widespread ancient Jewish assumption (cf. b. Shabb. 55a; Exod 20:5) that suffering traces to sin — either the individual's or their ancestors'. The premise is Deuteronomic retribution logic applied mechanically. The question is not malicious; it frames the theological problem Jesus will reframe entirely.

καὶ
and

coordinating conjunction

ἠρώτησαν

asked

Aor Act Indic 3 Pl · ἐρωτάω

main verb

→ constative aorist

ἐρωτάω: 'ask, request'; the disciples direct the question to Jesus as Rabbi-teacher.

αὐτόν

him

Accusative

direct object (him = Jesus)

οἱ

the

Nominative

article

μαθηταὶ

disciples

Nominative

subject

μαθητής: 'disciple'; the inner circle who have followed from ch.1.

αὐτοῦ

his

Genitive

genitive of relationship

λέγοντες

saying

Pres Act Ptc Nom Pl M · λέγω

participle of attendant circumstance (speech introduction)

→ progressive present

Ῥαββί

Rabbi

Vocative

vocative of address

Ῥαββί: transliterated Aramaic 'my great one, my teacher'; a respectful address to Jesus as teacher.

τίς

who

Nominative

interrogative pronoun (subject)

ἥμαρτεν

sinned

Aor Act Indic 3 Sg · ἁμαρτάνω

main verb of question

→ constative aorist

ἁμαρτάνω: 'sin, miss the mark'; the disciples assume a direct causal link between sin and this suffering.

οὗτος

this man

Nominative

predicate nominative / alternative subject

ἢ

or

disjunctive conjunction

οἱ

the

Nominative

article

γονεῖς

parents

Nominative

alternative subject

γονεῖς: 'parent'; the parents become central to the second interrogation (vv.18–23).

αὐτοῦ

his

Genitive

genitive of relationship

ἵνα

so that

purpose/result conjunction

τυφλός

blind

Nominative

predicate adjective

γεννηθῆ

he was born

Aor Pass Subj 3 Sg · γεννάω

verb of ἵνα-clause (purpose/result)

→ constative aorist

γεννάω: 'beget, bear, give birth to'; in the passive, 'be born.'

3 ἀπεκρίθη Ἰησοῦς· Οὔτε οὗτος ἥμαρτεν οὔτε οἱ γονεῖς αὐτοῦ, ἀλλ' ἵνα φανερωθῆ τὰ ἔργα τοῦ θεοῦ ἐν αὐτῷ.

Jesus answered, 'Neither this man sinned nor his parents, but this happened so that the works of God might be displayed in him.'

ANSWER: REFRAMING OF THEODICY ASYNDETON Jesus does not deny that sin and suffering can be linked (cf. 5:14) but refuses the mechanical either/or. The ἀλλ' ἵνα is telic: the blindness exists as the arena for divine display. This is not explanation of suffering in general but a prospective, missional claim — the man's whole life has been moving toward this moment of divine manifestation.

ἀπεκρίθη

answered

Aor Pass Indic 3 Sg · ἀποκρίνομαι

main verb (speech introduction)

→ constative aorist

ἀποκρίνομαι: 'answer, respond!'; Johannine formula for Jesus' replies.

Ἰησοῦς

Jesus

Nominative

subject

Οὔτε

neither

correlative negative conjunction

οὗτος

this man

Nominative

subject of οὔτε-clause

ἥμαρτεν

sinned

Aor Act Indic 3 Sg · ἁμαρτάνω

verb of first clause

→ constative aorist

οὔτε

nor

correlative negative conjunction

οἱ

the

Nominative

article

γονεῖς

parents

Nominative

subject of second clause

αὐτοῦ

his

Genitive

genitive of relationship

ἀλλ'

but

strong adversative conjunction

ἵνα

so that

purpose conjunction

φανερωθῆ

might be displayed

Aor Pass Subj 3 Sg · φανερόω

verb of ἵνα-clause

→ constative aorist

φανερόω: 'make visible, manifest, reveal'; a key Johannine verb for divine self-disclosure (cf. 1:31; 2:11; 17:6).

τὰ

the

Nominative

article

ἔργα

works

Nominative

subject of φανερωθῆ

ἔργον: 'work, deed'; in John the signs Jesus performs are the 'works' the Father gave him to complete (5:36; 10:25).

τοῦ

of

Genitive

article

θεοῦ

God

Genitive

genitive of source/ownership

θεός; the works are God's, displayed through Jesus.

ἐν

in

preposition + dative (sphere / locus)

αὐτῷ

him

Dative

dative of sphere (the man is the locus of manifestation)

4 ἡμᾶς δεῖ ἐργάζεσθαι τὰ ἔργα τοῦ πέμψαντός με ἕως ἡμέρα ἐστίν· ἔρχεται νύξ, ὅτε οὐδεὶς δύναται ἐργάζεσθαι.

We must work the works of him who sent me while it is day; night is coming, when no one can work.

URGENCY: MISSIONAL KAIROS ASYNDETON Jesus shifts from theodicy to mission. The plural ἡμᾶς ('we') includes the disciples in the task. The light/darkness day/night antithesis picks up the prologue (1:5) and anticipates v.5. The present tense ἔρχεται ('is coming') treats the night — crucifixion, departure — as an imminent certainty.

ἡμᾶς

we / us

Accusative

accusative subject of infinitive (w/ δεῖ)

δεῖ

it is necessary

Pres Act Indic 3 Sg · δεῖ

impersonal main verb

→ gnomic present

δεῖ: 'it is necessary, must!'; divine necessity — the word John uses for the ordained plan (3:14; 4:4; 20:9).

ἐργάζεσθαι

to work

Pres Mid/Pass Inf · ἐργάζομαι

infinitive (subject of δεῖ)

→ progressive present

ἐργάζομαι: 'work, labor!'; picks up τὰ ἔργα from v.3.

τὰ

the

Accusative

article

ἔργα

works

Accusative

direct object of ἐργάζεσθαι

τοῦ

of the one

Genitive

article (substantivizing the participle)

πέμψαντός

who sent

Aor Act Ptc Gen Sg M · πέμπω

substantival participle (genitive of source)

→ constative aorist

πέμπω: 'send!'; one of John's two verbs for divine sending (πέμπω / ἀποστέλλω); here identifying the Father as the source of the mission.

με

me

Accusative

direct object of πέμψαντος

<p>ἕως while / as long as <i>temporal conjunction</i></p> <p>ἕως: 'while, as long as, until'; here temporal duration, not terminus.</p>	<p>ἡμέρα day Nominative <i>subject of ἐστίν (temporal clause)</i></p> <p>ἡμέρα: 'day'; the metaphor of light/opportunity during Jesus' earthly ministry.</p>	<p>ἐστίν it is Pres Act Indic 3 Sg · εἰμί <i>verb of temporal clause</i></p> <p>→ gnomic present</p>	<p>ἔρχεται is coming Pres Mid Indic 3 Sg · ἔρχομαι <i>main verb</i></p> <p>→ futuristic present</p> <p>ἔρχομαι: 'come'; the futuristic present makes the night's approach vivid and certain.</p>
<p>νύξ night Nominative <i>subject</i></p> <p>νύξ: 'night'; literal and figurative — the darkness of Jesus' absence after the cross and the moral darkness of unbelief.</p>	<p>ὅτε when <i>temporal relative conjunction</i></p>	<p>οὐδείς no one Nominative <i>subject of δύναται</i></p> <p>οὐδείς: 'no one, none!'</p>	<p>δύναται is able Pres Mid/Pass Indic 3 Sg · δύναμαι <i>main verb of relative clause</i></p> <p>→ gnomic present</p> <p>δύναμαι: 'be able, can'; the cessation of all possibility — absolute, not qualified.</p>
<p>ἐργάζεσθαι to work Pres Mid/Pass Inf · ἐργάζομαι <i>complementary infinitive (w/ δύναται)</i></p> <p>→ progressive present</p>			

5 ὅταν ἐν τῷ κόσμῳ ᾧ, φῶς εἰμι τοῦ κόσμου.

As long as I am in the world, I am the light of the world.

SELF-DECLARATION: LIGHT OF THE WORLD **ASYNDETON** A solemn ego-eimi declaration echoing 8:12.

The ὅταν clause is not restrictive (as if Jesus stops being the light) but temporal-explanatory, grounding the urgency of vv.3–4: while he is present as the incarnate light, working is possible. The sign about to be performed is itself an enacted parable of this claim.

<p>ὅταν whenever / as long as <i>temporal conjunction (iterative/durative)</i></p> <p>ὅταν: 'whenever, as long as'; with subjunctive — here a present general temporal clause.</p>	<p>ἐν in <i>preposition + dative (place)</i></p>	<p>τῷ the Dative <i>article</i></p>	<p>κόσμῳ world Dative <i>dat. of place</i></p> <p>κόσμος: 'world'; in John the created order as the sphere of human existence, object of divine love (3:16).</p>
<p>ᾧ I am Pres Act Subj 1 Sg · εἰμί <i>verb of temporal clause (present subjunctive)</i></p> <p>→ progressive present</p>	<p>φῶς light Nominative <i>predicate nominative</i></p> <p>φῶς: 'light'; the absolute identification declared in 8:12, not merely a comparison.</p>	<p>εἰμί I am Pres Act Indic 1 Sg · εἰμί <i>main verb (ego-eimi declaration)</i></p> <p>→ gnomic present</p> <p>εἰμί: the absolute, predicate ego-eimi; cf. 6:35; 8:12; 10:9,11; 11:25; 14:6; 15:1.</p>	<p>τοῦ of the Genitive <i>article</i></p>
<p>κόσμου world Genitive <i>genitive (objective: light for the world)</i></p>			

6 ταῦτα εἰπὼν ἔπτυσεν χαμαί, καὶ ἐποίησεν πηλὸν ἐκ τοῦ πτύσματος, καὶ ἐπέχρισεν αὐτοῦ τὸν πηλὸν ἐπὶ τοὺς ὀφθαλμούς,

Having said these things, he spat on the ground and made clay from the spit, and smeared the clay on his eyes,

NARRATIVE: THE ACT OF HEALING **ASYNDETON** The healing method — clay from saliva — evokes creation: God forming humanity from the dust (Gen 2:7). The word πηλός ('clay, mud') appears five times in this chapter and carries heavy theological freight. The use of saliva was known in Hellenistic healing traditions but the Johannine text subordinates comparison to the Genesis echo: Jesus re-creates the man's eyes.

ταῦτα

these things

Accusative

direct object of εἰπῶν

εἰπῶν

having said

Aor Act Ptc Nom Sg M · λέγω

temporal/antecedent participle

→ constative aorist

ἔπτυσεν

he spat

Aor Act Indic 3 Sg · πτύω

main verb

→ constative aorist

πτύω: 'spit'; NT hapax (also Mark 7:33; 8:23); the act links the sign to creation through the medium of physical touch.

χαμαί

on the ground

adverb of place

χαμαί: 'on the ground, to the ground'; NT only here and 18:6.

καὶ

and

coordinating conjunction

ἐποίησεν

made

Aor Act Indic 3 Sg · ποιέω

main verb

→ constative aorist

ποιέω: 'make, do'; the verb of divine creation (Gen 1 LXX ποιέω); used here pointedly.

πηλόν

clay

Accusative

direct object

πηλός: 'mud, clay'; the material of the first creation (Gen 2:7 LXX χοῦς), here re-appropriated.

ἐκ

from

preposition + genitive (source)

τοῦ

the

Genitive

article

πτύσματος

spit

Genitive

genitive of source

πτύσμα: 'spittle, spit'; NT hapax; the vehicle of healing, evoking divine breath and moisture.

καὶ

and

coordinating conjunction

ἐπέχρισεν

smeared

Aor Act Indic 3 Sg · ἐπιχρίω

main verb

→ constative aorist

ἐπιχρίω: 'anoint, smear upon'; NT only here (vv.6,11); the anointing motif connects to messianic unction (χριστός = 'anointed one').

αὐτοῦ

his

Genitive

genitive of possession (possessor)

τὸν

the

Accusative

article

πηλόν

clay

Accusative

direct object

ἐπὶ

on

preposition + accusative (place: upon)

τούς

the

Accusative

article

ὀφθαλμούς

eyes

Accusative

object of ἐπί

ὀφθαλμός: 'eye'; the organ of sight around which the whole chapter pivots.

7 καὶ εἶπεν αὐτῷ· Ὑπαγε νίψαι εἰς τὴν κολυμβήθραν τοῦ Σιλωάμ, ὃ ἐρμηνεύεται Ἀπεσταλμένος. ἀπῆλθεν οὖν καὶ ἐνίψατο, καὶ ἦλθεν βλέπων.

And he said to him, 'Go, wash in the pool of Siloam' (which is translated 'Sent'). So he went and washed and came back seeing.

COMMAND AND OBEDIENT RESPONSE καὶ The pool name Σιλωάμ (Hebrew שִׁלּוֹחַ, 'sent') is interpreted christologically: the man is sent by Jesus to be washed in the pool of the Sent One, and obedient washing effects sight. The double sense — physical pool and theological title — is quintessential Johannine irony. The triple aorist (ἀπῆλθεν, ἐνίψατο, ἦλθεν) and the present participle βλέπων mark the moment of transformation.

καὶ

and

coordinating conjunction

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb

→ constative aorist

αὐτῷ

to him

Dative

dative of indirect object

Ὑπαγε

go

Pres Act Impv 2 Sg · ὑπάγω

imperative (command)

→ durative present imperative

ὑπάγω: 'go, depart'; Johannine word for purposeful departure.

νίψαι

wash

Aor Mid Impv 2 Sg · νίπτω

imperative (command)

→ *ingressive aorist imperative*

νίπτω: 'wash (a body part)'; mid. reflexive, 'wash yourself'; contrasts with λούω (whole-body washing).

εἰς

in / into

preposition + accusative (direction/place)

τὴν

the

Accusative

article

κολυμβήθραν

pool

Accusative

object of εἰς

κολυμβήθρα: 'swimming pool, reservoir'; the pool of Siloam at the southern end of the City of David, archaeologically confirmed.

τοῦ

of

Genitive

article

Σιλωάμ

Siloam

Genitive

genitive (proper name)

Σιλωάμ: transliteration of Heb. שִׁלְוָה 'Siloam, the Sent channel'; cf. Isa 8:6.

ὃ

which

Accusative

relative pronoun (object of ἐρμηνεύεται)

ἐρμηνεύεται

is translated

Pres Pass Indic 3 Sg · ἐρμηνεύω

narrator's parenthetical gloss

→ *gnomic present*

ἐρμηνεύω: 'interpret, translate, explain'; John regularly interprets Aramaic/Hebrew names (1:38,41,42; 4:25; 20:16).

Ἀπεσταλμένος

Sent

Perf Pass Ptc Nom Sg M · ἀποστέλλω

predicate of ἐρμηνεύεται (the translation)

→ *intensive perfect (ongoing state of having been sent)*

ἀποστέλλω: 'send (on a mission)'; the perfect passive participle as a title is the Johannine christological point: Jesus is the Sent One (3:17; 5:36; 10:36; 20:21).

ἀπῆλθεν

he went away

Aor Act Indic 3 Sg · ἀπέρχομαι

main verb

→ *constative aorist*

ἀπέρχομαι: 'go away'; the obedient departure without question.

οὖν

therefore / so

inferential/transitional particle

καὶ

and

coordinating conjunction

ἐνίψατο

washed

Aor Mid Indic 3 Sg · νίπτω

main verb

→ constative aorist

νίπτω: 'wash'; mid. reflexive, complete obedience.

καὶ

and

coordinating conjunction

ἦλθεν

came back

Aor Act Indic 3 Sg · ἔρχομαι

main verb

→ constative aorist

ἔρχομαι: 'come'; his return is the sign of transformation.

βλέπων

seeing

Pres Act Ptc Nom Sg M · βλέπω

circumstantial participle (resultant state)

→ progressive present

βλέπω: 'see, perceive'; the climactic word — physical sight achieved, spiritual sight to follow.

8 Οἱ οὖν γείτονες καὶ οἱ θεωροῦντες αὐτὸν τὸ πρότερον ὅτι τυφλὸς ἦν ἔλεγον· Οὐχ οὗτός ἐστιν ὁ καθήμενος καὶ προσαιτῶν;

So the neighbors and those who had previously seen him as a beggar were saying, 'Is this not the man who used to sit and beg?'

REACTION: COMMUNAL BAFFLEMENT **Οἱ οὖν** The scene shifts from the healing to the social response. The imperfect ἔλεγον suggests ongoing, repeated discussion. The identifiers — neighbors, former witnesses — establish the man's pre-healing social identity. The question form (expecting a 'yes') reflects genuine uncertainty.

οἱ

the

Nominative
article

οὖν

so / therefore

transitional particle

γείτονες

neighbors

Nominative
subject

γείτων: 'neighbor'; those who knew the man's circumstances before.

καὶ

and

coordinating conjunction

οἱ

the ones

Nominative

article (substantivizing participle)

θεωροῦντες

who had seen

Pres Act Ptc Nom Pl M · θεωρέω

substantival participle (subject)

→ progressive present

θεωρέω: 'see, observe, behold'; witnesses who had regularly watched him begging.

αὐτόν

him

Accusative

direct object of θεωροῦντες

τὸ

the

Accusative

article (adverbial accusative)

πρότερον

previously

Accusative

adverbial accusative of time

πρότερον: 'before, formerly'; contrasting his previous state with his present appearance.

ὅτι

that

causal/epexegetic conjunction

τυφλός

blind

Nominative

predicate adjective (in indirect statement)

ἦν

he was

Impf Act Indic 3 Sg · εἰμί

verb of ὅτι-clause

→ descriptive imperfect

ἔλεγον

were saying

Impf Act Indic 3 Pl · λέγω

main verb

→ descriptive imperfect (ongoing discussion)

λέγω: 'say'; the imperfect marks repeated, unresolved communal debate.

οὐχ

Is not

interrogative negative (expecting 'yes')

οὗτός

this

Nominative

subject of question

ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

main verb (identification)

→ gnomic present

ὁ

the one

Nominative

article (substantivizing participles)

καθήμενος

sitting

Pres Mid Ptc Nom Sg M · κάθημαι

substantival participle (predicate)

→ progressive present

κάθημαι: 'sit'; the customary posture of a beggar at the temple or city gate.

καὶ

and

coordinating conjunction

προσαιτῶν

begging

Pres Act Ptc Nom Sg M · προσαιτέω

substantival participle (coordinated with καθήμενος)

→ progressive present

προσαιτέω: 'beg, ask repeatedly'; the social identity about to be utterly overturned.

9 ἄλλοι ἔλεγον ὅτι Οὗτός ἐστιν· ἄλλοι ἔλεγον· Οὐχί, ἀλλὰ ὅμοιος αὐτῷ ἐστιν. ἐκεῖνος ἔλεγεν ὅτι Ἐγώ εἰμι.

Some were saying, 'This is he!' Others were saying, 'No, but he looks like him!' He kept saying, 'I am he!'

DIALOGUE: DISPUTED IDENTITY **ASYNDETON** The community divides over the man's identity — the first of several divisions this chapter precipitates. The man's own claim Ἐγώ εἰμι ('I am he') is a simple self-identification here, but in John's Gospel the phrase resonates with the divine name (cf. 8:58). The contrast between communal uncertainty and the man's confident self-assertion is telling.

ἄλλοι

others

Nominative

subject

ἄλλος: 'another, other (of the same kind)';
the community splits.

ἔλεγον

were saying

Impf Act Indic 3 Pl · λέγω

main verb

→ descriptive imperfect

ὅτι

that

recitative ὅτι (introducing direct speech)

Οὗτός

This

Nominative

subject

ἐστιν

is he

Pres Act Indic 3 Sg · εἰμί

main verb (identification)

→ gnomic present

ἄλλοι

others

Nominative

subject (second group)

ἔλεγον

were saying

Impf Act Indic 3 Pl · λέγω

main verb

→ descriptive imperfect

Οὐχί

No

strong negative particle

οὐχί: emphatic negation.

ἀλλὰ

but

strong adversative conjunction

ὅμοιος

like

Nominative

predicate adjective

ὅμοιος: 'like, similar to'; the alternative
explanation — resemblance rather than
identity.

αὐτῷ

him

Dative

dative of comparison (w/ ὅμοιος)

ἐστιν

he is

Pres Act Indic 3 Sg · εἰμί

main verb

→ gnomic present

ἐκεῖνος

that man / he

Nominative

subject (emphatic demonstrative)

ἐκεῖνος; 'that one'; John uses this pronoun emphatically to single out the man himself in contrast to the disputed opinions.

ἔλεγεν

kept saying

Impf Act Indic 3 Sg · λέγω

main verb

→ iterative imperfect

ὅτι

that

recitative ὅτι

Ἐγώ

I

Nominative

emphatic subject pronoun

εἰμι

am he

Pres Act Indic 1 Sg · εἰμί

main verb (self-identification)

→ gnomic present

εἰμί: the absolute Ἐγώ εἰμι is a simple 'I am he' contextually but inevitably resonates with 8:58 and the divine name.

10 ἔλεγον οὖν αὐτῷ· Πῶς [οὖν] ἠνεώχθησάν σου οἱ ὀφθαλμοί;

So they were saying to him, 'How then were your eyes opened?'

QUESTION: MECHANISM OF HEALING οὖν The crowd accepts his self-identification and presses for the method. The passive ἠνεώχθησάν ('were opened') is a divine passive — the opening is the work of a power beyond human agency. The question sets up the man's testimony (vv.11–12), the first of his three progressive confessions about Jesus.

ἔλεγον

were saying

Impf Act Indic 3 Pl · λέγω

main verb

→ descriptive imperfect

οὖν

so

inferential/transitional particle

αὐτῷ

to him

Dative

dative of indirect object

Πῶς

How

interrogative adverb (manner)

οὖν

then

inferential particle (bracketed; text-critically uncertain)

οὖν: bracketed in some editions as a scribal insertion; if original, it adds a logical inferential nuance.

ἠνεώχθησάν

were opened

Aor Pass Indic 3 Pl · ἀνοίγω

main verb (divine passive)

→ constative aorist

ἀνοίγω: 'open'; the passive points to divine agency; the pluperfect form ἀνεώγει in v.21 marks the completed state.

σου

your

Genitive

genitive of possession

οἱ

the

Nominative

article

ὀφθαλμοί

eyes

Nominative

subject

ὀφθαλμός: 'eye'; the recurring word of the chapter (vv.6,10,11,14,15,17,21,26,30,32).

11 ἀπεκρίθη ἐκεῖνος· Ὁ ἄνθρωπος ὁ λεγόμενος Ἰησοῦς πηλὸν ἐποίησεν καὶ ἐπέχρισέν μου τοὺς ὀφθαλμοὺς καὶ εἶπέν μοι ὅτι Ὑπαγε εἰς τὸν Σιλωὰμ καὶ νίψαι· ἀπελθὼν οὖν καὶ νιψάμενος ἀνέβλεψα.

He answered, 'The man called Jesus made clay and smeared it on my eyes and told me, "Go to Siloam and wash." So going and washing, I received my sight.'

TESTIMONY: FIRST ACCOUNT OF HEALING **ASYNDETON** The man's first testimony identifies Jesus only as 'the man called Jesus' — the lowest christological designation in the chapter's ascending scale (vv.11, 17, 33, 38). He reports the facts precisely and owns his obedience (ἀπελθὼν ... νιψάμενος). The chapter will show this testimony being refined under pressure into full confession.

ἀπεκρίθη

answered

Aor Pass Indic 3 Sg · ἀποκρίνομαι

main verb (speech introduction)

→ constative aorist

ἐκεῖνος

he

Nominative

subject (emphatic: the blind man)

ὁ

the

Nominative

article

ἄνθρωπος

man

Nominative

subject

ἄνθρωπος: 'man'; the blind man's initial, generic identification of Jesus.

ὁ

the one

Nominative

article (substantivizing participle)

λεγόμενος

called

Pres Pass Ptc Nom Sg M · λέγω

attributive participle (identifying Jesus by his known name)

→ progressive present

λέγω: 'say, call'; the passive 'the one called' — the name Jesus is common knowledge but the blind man's knowledge of him is still indirect.

Ἰησοῦς

Jesus

Nominative

predicate of participle (the name)

Ἰησοῦς: Jesus of Nazareth, identified by name.

πηλόν

clay

Accusative

direct object

ἐποίησεν

made

Aor Act Indic 3 Sg · ποιέω

main verb

→ constative aorist

καὶ

and

coordinating conjunction

ἐπέχρισέν

smeared

Aor Act Indic 3 Sg · ἐπιχρίω

main verb

→ constative aorist

ἐπιχρίω: 'smear, anoint upon'; the man retells vv.6–7 in his own words.

μου

my

Genitive

genitive of possession

τούς

the

Accusative

article

ὀφθαλμούς

eyes

Accusative

direct object

καὶ

and

coordinating conjunction

εἶπέν

said

Aor Act Indic 3 Sg · λέγω

main verb

→ constative aorist

μοι

to me

Dative

dative of indirect object

ὅτι

"

recitative ὅτι (introducing direct speech)

Ἔπαγε

Go

Pres Act Impv 2 Sg · ὑπάγω

imperative (command quoted)

→ durative present imperative

εἰς

to

preposition + accusative (direction)

τὸν

the

Accusative

article

Σιλωὰμ

Siloam

Accusative

object of εἰς

καὶ

and

coordinating conjunction

νίψαι

wash

Aor Mid Impv 2 Sg · νίπτω

imperative (quoted)

→ ingressive aorist imperative

ἀπελθὼν

going

Aor Act Ptc Nom Sg M · ἀπέρχομαι

temporal/attendant circumstance participle

→ constative aorist

οὕν

so

transitional particle

καὶ

and

coordinating conjunction

νιψάμενος

washing

Aor Mid Ptc Nom Sg M · νίπτω

attendant circumstance participle

→ constative aorist

νίπτω: 'wash'; the man's own ownership of his obedient act.

ἀνέβλεψα

I received sight

Aor Act Indic 1 Sg · ἀναβλέπω

main verb

→ ingressive aorist

ἀναβλέπω: 'look up, receive sight, see again'; the prefix ἀνα- ('up, again') is striking for one born blind — not a recovery but a first-time acquisition of sight.

12 καὶ εἶπαν αὐτῷ· Ποῦ ἐστὶν ἐκεῖνος; λέγει· Οὐκ οἶδα.

And they said to him, 'Where is he?' He said, 'I do not know!'

QUESTION: LOCATION OF JESUS **καὶ** The crowd turns from the man's identity to Jesus' whereabouts. The man's honest 'I do not know' shows the limits of his current knowledge: he knows the actor and the fact, but not the location. This ignorance will be replaced by sight and confession by v.38.

καὶ
and

coordinating conjunction

εἶπαν

said

Aor Act Indic 3 Pl · λέγω

main verb

→ constative aorist

αὐτῷ

to him

Dative

dative of indirect object

Ποῦ

Where

interrogative adverb (place)

ἐστὶν

is

Pres Act Indic 3 Sg · εἰμί

main verb

→ gnomic present

ἐκεῖνος

he

Nominative

subject (emphatic demonstrative: Jesus)

λέγει

says

Pres Act Indic 3 Sg · λέγω

main verb (historic present)

→ historical present

λέγω: 'say'; Johannine historic present for vividness in dialogue.

Οὐκ

not

negative particle

οἶδα

I know

Perf Act Indic 1 Sg · οἶδα

main verb (negated)

→ intensive perfect (present state of knowing)

οἶδα: 'know' (perfect with present meaning); the man's honest admission of the limits of his knowledge — contrasted with what he does know (v.25).

13 Ἄγουσιν αὐτὸν πρὸς τοὺς Φαρισαίους, τὸν ποτε τυφλόν.

They brought him to the Pharisees — the man who had formerly been blind.

NARRATIVE TRANSITION: THE JUDICIAL SETTING **ASYNDETON** The historic present ἄγουσιν ('they bring') shifts the scene to the religious authorities. The parenthetical τὸν ποτε τυφλόν ('the formerly blind man') is the narrator's own emphasis — the man is defined by his former condition and the transformation just achieved.

Ἄγουσιν

They bring

Pres Act Indic 3 Pl · ἄγω

main verb (historic present)

→ historical present

ἄγω: 'lead, bring'; the neighbors or the crowd take the initiative; the passive man is carried to judgment.

αὐτὸν

him

Accusative

direct object

πρὸς

to

preposition + accusative (direction, addressee)

τοὺς

the

Accusative

article

Φαρισαίους

Pharisees

Accusative

object of *πρός*

Φαρισαῖοι: 'Pharisees'; the dominant religious party in John's Gospel, custodians of Sabbath law and synagogue practice.

τόν

the

Accusative

article (introducing apposition)

ΠΟΤΕ

formerly

adverb of time (attributive w/ article)

ποτε: 'once, formerly'; marks the contrast between the man's past and present condition.

τυφλόν

blind

Accusative

apposition (accusative, describing the man)

τυφλός: 'blind'; the narrator's ironic epithet — the formerly blind man now faces those who will prove willfully blind.

14 ἦν δὲ σάββατον ἐν ἧ ἡμέρᾳ τὸν πηλὸν ἐποίησεν ὁ Ἰησοῦς καὶ ἀνέωξεν αὐτοῦ τοὺς ὀφθαλμοὺς.

Now it was a Sabbath on the day when Jesus made the clay and opened his eyes.

SETTING: SABBATH CONTEXT **δὲ** The narrator inserts the Sabbath notation here, just before the Pharisees' interrogation, to explain the theological controversy about to erupt. Making clay on the Sabbath was prohibited in rabbinic tradition (m. Shabb. 7:2). This sets up the Pharisees' division in v.16.

ἦν

it was

Impf Act Indic 3 Sg · εἰμί

main verb (existential)

→ descriptive imperfect

δὲ

now

transitional particle (narrator's insertion)

σάββατον

a Sabbath

Nominative

predicate nominative

σάββατον: 'Sabbath'; the seventh-day rest; Jesus has already provoked controversy by healing on the Sabbath (5:9–10).

ἐν

on

preposition + dative (time)

ἧ

which

Dative

relative pronoun (dative of time, in relative clause)

ἡμέρᾳ

day

Dative

dat. of time (w/ ἐν)

ἡμέρα: 'day'; the specific Sabbath day that was the day of healing.

τὸν

the

Accusative

article

πηλὸν

clay

Accusative

direct object

ἐποίησεν

made

Aor Act Indic 3 Sg · ποιέω

main verb of relative clause

→ constative aorist

ποιέω: 'make'; the Sabbath violation that triggers Pharisaic reaction.

ὁ

the

Nominative

article

Ἰησοῦς

Jesus

Nominative

subject

καὶ

and

coordinating conjunction

ἀνέωξεν

opened

Aor Act Indic 3 Sg · ἀνοίγω

main verb (coordinated)

→ constative aorist

ἀνοίγω: 'open'; here active — Jesus himself is the agent of opening, not merely the divine passive.

αὐτοῦ

his

Genitive

genitive of possession

τούς

the

Accusative

article

ὀφθαλμούς

eyes

Accusative

direct object

ὀφθαλμός: 'eye'; one of the chapter's key words — the physical eyes whose opening is the contested fact.

15 πάλιν οὖν ἠρώτων αὐτὸν καὶ οἱ Φαρισαῖοι πῶς ἀνέβλεψεν. ὁ δὲ εἶπεν αὐτοῖς· Πηλὸν ἐπέθηκέν μου ἐπὶ τοὺς ὀφθαλμούς, καὶ ἐνιψάμην, καὶ βλέπω.

So the Pharisees also were asking him again how he had received his sight. And he said to them, 'He put clay on my eyes, and I washed, and I see.'

SECOND INTERROGATION: PHARISEES REPEAT THE QUESTION **πάλιν οὖν** The πάλιν ('again') signals a new, formal interrogation. The man's testimony grows more compact and confident: he reduces the account to three brief clauses and ends with the bold present βλέπω ('I see') — a claim the Pharisees cannot refute but refuse to accept.

πάλιν

again

adverb (resumptive)

παλίιν: 'again, once more'; marks the repetition of the interrogation in a new setting.

οὖν

therefore

inferential/transitional particle

ἠρώτων

were asking

Impf Act Indic 3 Pl · ἐρωτάω

main verb

→ descriptive imperfect

ἐρωτάω: 'ask, question'; the imperfect suggests sustained inquiry.

αὐτόν

him

Accusative

direct object

καί

also

adverbial καί (inclusive/ascensive)

οἱ

the

Nominative

article

Φαρισαῖοι

Pharisees

Nominative

subject

πῶς

how

interrogative adverb (indirect question)

ἀνέβλεψεν

he received sight

Aor Act Indic 3 Sg · ἀναβλέπω

verb of indirect question

→ constative aorist

ἀναβλέπω: 'receive sight'; cf. v.11.

ὁ

he

Nominative

article (pronoun function)

δὲ

and

transitional particle (introducing response)

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb

→ constative aorist

αὐτοῖς

to them

Dative

dative of indirect object

Πηλόν

Clay

Accusative

direct object

ἐπέθηκέν

he placed

Aor Act Indic 3 Sg · ἐπιτίθημι

main verb

→ constative aorist

ἐπιτίθημι: 'place upon, lay on'; different verb from ἐπέχρισεν in v.6 – the man paraphrases rather than quotes exactly.

μου

my

Genitive

genitive of possession

<p>ἐπὶ on <i>preposition + accusative (place)</i></p>	<p>τοὺς the Accusative <i>article</i></p>	<p>ὀφθαλμούς eyes Accusative <i>object of ἐπί</i></p>	<p>καὶ and <i>coordinating conjunction</i></p>
<p>ἐνιψάμην I washed Aor Mid Indic 1 Sg · νίπτω <i>main verb</i> → constative aorist νίπτω: the man's own act, in the first person middle.</p>	<p>καὶ and <i>coordinating conjunction</i></p>	<p>βλέπω I see Pres Act Indic 1 Sg · βλέπω <i>main verb</i> → gnomic / stative present βλέπω: 'see'; the climactic present — unambiguous, incontrovertible, ongoing sight. The Pharisees cannot falsify this.</p>	

16 ἔλεγον οὖν ἐκ τῶν Φαρισαίων τινές· Οὐκ ἔστιν οὗτος παρὰ θεοῦ ὁ ἄνθρωπος, ὅτι τὸ σάββατον οὐ τηρεῖ. ἄλλοι [δὲ] ἔλεγον· Πῶς δύναται ἄνθρωπος ἀμαρτωλὸς τοιαῦτα σημεῖα ποιεῖν; καὶ σχίσμα ἦν ἐν αὐτοῖς.

So some of the Pharisees were saying, 'This man is not from God, because he does not keep the Sabbath.' Others were saying, 'How can a sinful man do such signs?' And there was a division among them.

PHARISAIC DIVISION οὖν The σχίσμα ('division, split') within the Pharisees mirrors the earlier crowd division (v.9) and anticipates the larger Johannine theme of κρίσις-as-division (cf. 7:43; 10:19). The two arguments are mutually exclusive only if both premises are granted: the strict Sabbath reading rules out divine origin; the sign rules in. The chapter's irony deepens — the question of Jesus' origin ('from God' / παρὰ θεοῦ) is precisely what the man's progressive confession will answer.

ἔλεγον

were saying

Impf Act Indic 3 Pl · λέγω

main verb

→ descriptive imperfect

οὖν

therefore

inferential/transitional particle

ἐκ

of / from among

preposition + genitive (partitive)

τῶν

the

Genitive

article

Φαρισαίων

Pharisees

Genitive

partitive genitive

τινές

some

Nominative

subject (partitive)

τις: 'a certain one, some'; indefinite pronoun used substantively.

οὐκ

not

negative particle

ἔστιν

is

Pres Act Indic 3 Sg · εἰμί

main verb (identification)

→ gnomic present

οὗτος

this man

Nominative

subject

παρά

from

preposition + genitive (source/origin)

παρά + gen.: 'from beside, from'; denotes personal origin or authorization.

θεοῦ

God

Genitive

genitive of source

θεός: 'God'; the question of divine origin is central to the chapter's christology.

ὁ

the

Nominative

article

ἄνθρωπος

man

Nominative

predicate nominative

ὅτι

because

causal conjunction

τὸ

the

Accusative

article

σάββατον

Sabbath

Accusative

direct object

οὐ

not

negative particle

τηρεῖ

he keeps

Pres Act Indic 3 Sg · τηρέω

main verb (causal clause)

→ gnomic present

τηρέω: 'keep, observe, guard'; in John also used for keeping Jesus' word (8:51,52); the Pharisees' charge is Sabbath non-observance.

ἄλλοι

others

Nominative

subject (second group)

δὲ

but

mild adversative particle (bracketed)

ἔλεγον

were saying

Impf Act Indic 3 Pl · λέγω

main verb

→ descriptive imperfect

Πῶς

How

interrogative adverb

δύναται

can

Pres Mid/Pass Indic 3 Sg · δύναμαι

main verb

→ gnomic present

δύναμαι: 'be able'; the rhetorical question expects 'he cannot.'

ἄνθρωπος

a man

Nominative

subject

ἁμαρτωλός

sinful

Nominative

attributive adjective

ἁμαρτωλός: 'sinner'; a moral-religious category; the sign-capacity is their criterion for ruling this out.

τοιαῦτα

such

Accusative

attributive demonstrative adjective

τοιοῦτος: 'of such a kind'; the unprecedented nature of the sign (v.32) is their counter-argument.

σημεῖα

signs

Accusative

direct object

σημεῖον: 'sign'; John's term for the miracles as revelatory acts pointing to Jesus' identity.

ποιεῖν

to do

Pres Act Inf · ποιέω

complementary infinitive (w/ δύναται)

→ progressive present

καὶ

and

coordinating conjunction

σχίσμα

division

Nominative

subject

σχίσμα: 'split, division, schism'; from σχίζω ('to tear, split'); cf. 7:43; 10:19; the ironic verdict on those who claim to guard unity.

ἦν

there was

Impf Act Indic 3 Sg · εἰμί

main verb (existential)

→ descriptive imperfect

ἐν

among

preposition + dative (sphere)

αὐτοῖς

them

Dative

dative of sphere/association

17 λέγουσιν οὖν τῷ τυφλῷ πάλιν· Τί σὺ λέγεις περὶ αὐτοῦ, ὅτι ἠνέωξέν σου τοὺς ὀφθαλμούς; ὁ δὲ εἶπεν ὅτι Προφήτης ἐστίν.

So they said to the blind man again, 'What do you say about him, since he opened your eyes?' And he said, 'He is a prophet.'

APPEAL TO THE WITNESS: SECOND CHRISTOLOGICAL RUNG οὖν Divided, the Pharisees turn to the man himself — an irony, since they are asking the formerly blind beggar to adjudicate their theological dispute. His confession 'He is a prophet' (προφήτης ἐστίν) is the second step on the ascending scale of the chapter, higher than 'the man called Jesus' (v.11), lower than 'Lord' and worship (v.38).

λέγουσιν

they say

Pres Act Indic 3 Pl · λέγω

main verb (historic present)

→ historical present

οὖν

therefore

inferential particle

τῷ

the

Dative

article

τυφλῷ

blind man

Dative

dative of indirect object

τυφλός: still the narrator's designation for the man, even after the healing — emphasizing the irony.

πάλιν

again

adverb (resumptive)

τί

What

Accusative

interrogative pronoun (direct object)

σὺ

you

Nominative

emphatic subject pronoun

λέγεις

say

Pres Act Indic 2 Sg · λέγω

main verb of question

→ gnomic present

περὶ

about

preposition + genitive (reference)

αὐτοῦ

him

Genitive

genitive (object of περὶ)

ὅτι

since

causal conjunction

ἠνέωξεν

he opened

Aor Act Indic 3 Sg · ἀνοίγω

verb of causal clause

→ constative aorist

ἀνοίγω: 'open'; the undeniable fact that grounds the man's authority to speak.

σου

your

Genitive

genitive of possession

τούς

the

Accusative

article

ὀφθαλμούς

eyes

Accusative

direct object of ἠνέωξεν

ὁ

he

Nominative

article (pronoun function)

δὲ

and

transitional particle

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb

→ constative aorist

ὅτι

"

recitative ὅτι

Προφήτης

a prophet

Nominative

predicate nominative

προφήτης: 'prophet'; in John this is a significant but still insufficient designation — cf. the Samaritan woman (4:19) and the crowd's 'the Prophet' (7:40). The man is closer to truth than the Pharisees but has not yet arrived.

ἐστίν

he is

Pres Act Indic 3 Sg · εἰμί

main verb (identification)

→ gnomic present

18 Οὐκ ἐπίστευσαν οὖν οἱ Ἰουδαῖοι περὶ αὐτοῦ ὅτι ἦν τυφλὸς καὶ ἀνέβλεψεν, ἕως ὅτου ἐφώνησαν τοὺς γονεῖς αὐτοῦ τοῦ ἀναβλέψαντος.

The Judeans therefore did not believe concerning him that he had been blind and had received sight, until they called the parents of the man who had received his sight.

NARRATIVE: DISBELIEF AND ESCALATION οὖν The Judean authorities shift from interrogating the man to investigating his background — they deny the premise (he was born blind) rather than engage with the conclusion (Jesus healed him). The clause structure is telling: they refuse to believe the double fact (blindness + healing) and seek corroboration from the parents, who will disappoint them.

Οὐκ

not

negative particle

ἐπίστευσαν

believed

Aor Act Indic 3 Pl · πιστεύω

main verb

→ constative aorist

πιστεύω: 'believe, trust'; the antithesis of the chapter — those with functional eyes who refuse to see, contrasted with the blind man who comes to faith.

οὖν

therefore

transitional/inferential particle

οἱ

the

Nominative
article

Ἰουδαῖοι

Judeans

Nominative
subject

Ἰουδαῖοι: 'the Judeans/Jews'; in this section the Jewish leaders hostile to Jesus; cf. 9:22.

περὶ

concerning

preposition + genitive (reference)

αὐτοῦ

him

Genitive
genitive (object of περι)

ὅτι

that

content conjunction (introducing indirect statement)

ἦν

he had been

Impf Act Indic 3 Sg · εἰμί

verb of indirect statement

→ descriptive imperfect

τυφλὸς

blind

Nominative

predicate adjective

καὶ

and

coordinating conjunction

ἀνέβλεψεν

had received sight

Aor Act Indic 3 Sg · ἀναβλέπω

verb of indirect statement (coordinated)

→ constative aorist

ἕως

until

temporal conjunction (terminus)

ὅτου

that

relative genitive (ἕως ὅτου = 'until the time that')

ἐφώνησαν

they called

Aor Act Indic 3 Pl · φωνέω

verb of temporal clause

→ constative aorist

φωνέω: 'call, summon'; the formal summons to the parents.

τούς

the

Accusative

article

γονεῖς

parents

Accusative

direct object

γονεῖς: 'parent'; the key witnesses whose testimony will be evasive.

αὐτοῦ

his

Genitive

genitive of relationship

τοῦ

of the one

Genitive

article (substantivizing participle)

ἀναβλέψαντος

who had received sight

Aor Act Ptc Gen Sg M · ἀναβλέπω

substantival participle (genitive, identifying the man)

→ constative aorist

ἀναβλέπω: 'receive sight'; the defining fact of the man's identity throughout the narrative.

19 καὶ ἠρώτησαν αὐτοὺς λέγοντες· Οὗτός ἐστιν ὁ υἱὸς ὑμῶν, ὃν ὑμεῖς λέγετε ὅτι τυφλὸς ἐγεννήθη; πῶς οὖν βλέπει ἄρτι;

And they asked them, saying, 'Is this your son, whom you say was born blind? How then does he see now?'

INTERROGATION OF THE PARENTS **καὶ** The three-part question drives straight to the facts: identity (is this your son?), prior condition (was he born blind?), and present state (how does he see now?). The authorities' skepticism frames all three, but the parents will be able to confirm the first two and evade only the third.

καὶ
and
coordinating conjunction

ἠρώτησαν
asked
Aor Act Indic 3 Pl · ἐρωτάω
main verb
→ constative aorist
ἐρωτάω: 'ask, question.'

αὐτοὺς
them
Accusative
direct object (the parents)

λέγοντες
saying
Pres Act Ptc Nom Pl M · λέγω
participle of attendant circumstance (speech introduction)
→ progressive present

Οὗτός
Is this
Nominative
subject of question

ἐστιν
is
Pres Act Indic 3 Sg · εἰμί
main verb (question)
→ gnomic present

ὁ
the
Nominative
article

υἱός
son
Nominative
predicate nominative
υἱός: 'son'; the familial connection to be confirmed.

ὑμῶν

your

Genitive

genitive of relationship

ὄν

whom

Accusative

relative pronoun (direct object of λέγετε)

ὑμεῖς

you

Nominative

emphatic subject pronoun

λέγετε

say

Pres Act Indic 2 Pl · λέγω

main verb of relative clause

→ *gnomic present*

λέγω: the authorities challenge the parents' own prior claim about their son.

ὅτι

that

content conjunction

τυφλός

blind

Nominative

predicate adjective

ἐγεννήθη

he was born

Aor Pass Indic 3 Sg · γεννάω

verb of ὅτι-clause

→ *constative aorist*

γεννάω: 'beget/bear'; passive 'be born.'

πῶς

How

interrogative adverb

οὖν

then

inferential particle

βλέπει

does he see

Pres Act Indic 3 Sg · βλέπω

main verb of second question

→ *gnomic present*

βλέπω: 'see'; the fact the Pharisees cannot explain away.

ἄρτι

now

adverb of time (present moment)

ἄρτι: 'just now, at this very moment'; in John often marks significant revelatory moments (cf. 13:7,19,33).

20 ἀπεκρίθησαν οὖν οἱ γονεῖς αὐτοῦ καὶ εἶπαν· Οἶδαμεν ὅτι οὗτός ἐστιν ὁ υἱὸς ἡμῶν καὶ ὅτι τυφλὸς ἐγεννήθη·

So his parents answered and said, 'We know that this is our son and that he was born blind!'

PARENTS' RESPONSE: FIRST HALF (WHAT THEY WILL CONFIRM) **οὖν** The parents confirm precisely what they can safely confirm — their son's identity and his birth-blindness. The perfect οἶδαμεν ('we know') signals settled, irreversible knowledge. The conjunction καὶ ὅτι links the two facts they are willing to attest. But the sentence is a setup for the evasion of v.21.

<p>ἀπεκρίθησαν answered Aor Pass Indic 3 Pl · ἀποκρίνομαι <i>main verb</i> → constative aorist</p>	<p>οὖν therefore <i>transitional particle</i></p>	<p>οἱ the Nominative <i>article</i></p>	<p>γονεῖς parents Nominative <i>subject</i></p>
<p>αὐτοῦ his Genitive <i>genitive of relationship</i></p>	<p>καὶ and <i>coordinating conjunction</i></p>	<p>εἶπαν said Aor Act Indic 3 Pl · λέγω <i>main verb (coordinated with ἀπεκρίθησαν)</i> → constative aorist</p>	<p>Οἶδαμεν we know Perf Act Indic 1 Pl · οἶδα <i>main verb of speech</i> → intensive perfect (settled knowledge) οἶδα: 'know'; the perfect with present meaning marks confident, grounded knowledge — contrasted with the knowledge they disavow in v.21.</p>
<p>ὅτι that <i>content conjunction</i></p>	<p>οὗτός this Nominative <i>subject</i></p>	<p>ἐστιν is Pres Act Indic 3 Sg · εἰμί <i>verb of content clause</i> → gnomic present</p>	<p>ὁ the Nominative <i>article</i></p>

υἱός

son

Nominative

predicate nominative

ἡμῶν

our

Genitive

genitive of relationship

καὶ

and

coordinating conjunction

ὅτι

that

content conjunction

τυφλός

blind

Nominative

predicate adjective

ἐγεννήθη

he was born

Aor Pass Indic 3 Sg · γεννάω

verb of second content clause

→ *constative aorist*

γεννάω: 'give birth to'; the confirmed fact of congenital blindness.

21 πῶς δὲ νῦν βλέπει οὐκ οἶδαμεν, ἢ τίς ἤνοιξεν αὐτοῦ τοὺς ὀφθαλμοὺς ἡμεῖς οὐκ οἶδαμεν· αὐτὸν ἐρωτήσατε, ἡλικίαν ἔχει, αὐτὸς περὶ ἑαυτοῦ λαλήσει.

But how he now sees we do not know, or who opened his eyes we do not know. Ask him; he is of age, he will speak for himself.

PARENTS' EVASION: THE DOUBLE DISCLAIMER δὲ The parents twice disclaim knowledge (οὐκ οἶδαμεν, repeated for emphasis) of precisely what the authorities want to know – the agent and method of healing. Their deflection 'ask him, he is of age' transfers accountability entirely to the son while insulating themselves. This cowardice sets in relief the son's own courageous testimony.

πῶς

how

interrogative adverb (embedded indirect question)

δὲ

but

mild adversative particle

νῦν

now

adverb of time

νῦν: 'now, at the present time.'

βλέπει

he sees

Pres Act Indic 3 Sg · βλέπω

verb of indirect question

→ *gnomic present*

οὐκ

not

negative particle

οἶδαμεν

we know

Perf Act Indic 1 Pl · οἶδα

main verb (first disclaimer)

→ *intensive perfect*

οἶδα: 'know'; the parents' carefully worded disavowal — they claim ignorance of both how and by whom.

ἢ

or

disjunctive conjunction

τίς

who

Nominative

interrogative pronoun (subject of indirect question)

ἤνοιξεν

opened

Aor Act Indic 3 Sg · ἀνοίγω

verb of second indirect question

→ *constative aorist*

ἀνοίγω: 'open'; the key act the parents refuse to attribute to anyone.

αὐτοῦ

his

Genitive

genitive of possession

τούς

the

Accusative

article

ὀφθαλμούς

eyes

Accusative

direct object of ἤνοιξεν

ἡμεῖς

we

Nominative

emphatic subject pronoun

οὐκ

not

negative particle

οἶδαμεν

know

Perf Act Indic 1 Pl · οἶδα

main verb (second disclaimer)

→ *intensive perfect*

αὐτόν

him

Accusative

direct object of ἐρωτήσατε

ἐρωτήσατε

ask

Aor Act Impv 2 Pl · ἐρωτάω

imperative (command)

→ *constative aorist imperative*

ἐρωτάω: 'ask'; the parents redirect the inquiry to the son.

ἡλικίαν

age

Accusative

direct object of ἔχει

ἡλικία: 'age (of maturity), stature'; here legal maturity — able to testify on his own behalf.

ἔχει

he has

Pres Act Indic 3 Sg · ἔχω

main verb

→ *gnomic present*

ἔχω: 'have, possess'; 'he has age' = he is of legal-witness age.

αὐτός

himself

Nominative

emphatic subject pronoun

περὶ

about

preposition + genitive (reference)

ἐαυτοῦ

himself

Genitive

reflexive pronoun (genitive, object of περι)

ἐαυτοῦ: reflexive 'of himself'; the parents' transfer of witness-responsibility.

λαλήσει

will speak

Fut Act Indic 3 Sg · λαλέω

main verb

→ predictive future

λαλέω: 'speak, say'; and speak boldly he does (vv.24-34).

22 ταῦτα εἶπαν οἱ γονεῖς αὐτοῦ ὅτι ἐφοβοῦντο τοὺς Ἰουδαίους· ἤδη γὰρ συνετέθειντο οἱ Ἰουδαῖοι ἵνα ἐάν τις αὐτὸν ὁμολογήσῃ Χριστόν, ἀποσυνάγωγος γένηται.

His parents said these things because they feared the Judeans; for the Judeans had already agreed that if anyone should confess him as Christ, he would be put out of the synagogue.

NARRATOR'S EXPLANATION: FEAR OF EXPULSION **ASYNDETON** The narrator's own gloss explains the parents' behavior: fear of ἀποσυνάγωγος status, a term that occurs only three times in the NT, all in John (9:22; 12:42; 16:2). The pluperfect συνετέθειντο ('had already agreed') indicates a prior, settled decision by the Judean authorities, presented as background to the whole narrative. The conditioned clause (ἐάν + aorist subjunctive) is a future-more-vivid construction, describing a realistic possibility.

ταῦτα

these things

Accusative

direct object

εἶπαν

said

Aor Act Indic 3 Pl · λέγω

main verb

→ constative aorist

οἱ

the

Nominative

article

γονεῖς

parents

Nominative

subject

αὐτοῦ

his

Genitive

genitive of relationship

ὅτι

because

causal conjunction

ἐφοβοῦντο

they feared

Impf Mid Indic 3 Pl · φοβέομαι

main verb (causal clause)

→ descriptive imperfect

φοβέομαι: 'fear, be afraid'; the dominant emotion explaining parental evasion — contrasted with the son's fearless testimony.

τούς

the

Accusative

article

Ἰουδαίους

Judeans

Accusative

direct object of ἐφοβοῦντο

Ἰουδαῖοι: 'Judeans'; the institutional religious authority with power of expulsion.

ἤδη

already

adverb of time (prior decision)

ἤδη: 'already'; the decision is prior to and independent of this case — a standing policy.

γάρ

for

explanatory conjunction

συνετέθειντο

had agreed

Pluperf Mid Indic 3 Pl · συντίθεμαι

main verb (explanatory clause)

→ pluperfect (prior settled state)

συντίθεμαι: 'agree together, make an arrangement'; the pluperfect is critical — the decision antedates the present events.

οἱ

the

Nominative

article

Ἰουδαῖοι

Judeans

Nominative

subject

ἵνα

that / to the effect that

content conjunction (content of agreement)

ἐάν

if

conditional particle (future more vivid)

τις

anyone

Nominative

indefinite subject

τις: 'someone, anyone.'

αὐτὸν

him

Accusative

direct object of ὁμολογήσῃ

ὁμολογήσῃ

should confess

Aor Act Subj 3 Sg · ὁμολογέω

verb of conditional clause (ἐάν + subj.)

→ constative aorist

ὁμολογέω: 'confess, acknowledge publicly'; a key Johannine term for public faith-declaration (cf. 1:20; 12:42).

Χριστόν

Christ

Accusative

predicate accusative (double accusative w/ ὁμολογήσῃ)

Χριστός: 'Anointed One, Messiah'; the title whose confession triggers expulsion.

ἄποσυνάγωγος

put out of the synagogue

Nominative

predicate adjective (result)

ἄποσυνάγωγος: 'expelled from the synagogue'; a NT hapax that occurs only in John (9:22; 12:42; 16:2); the severest form of Jewish communal discipline, entailing social and economic as well as religious exclusion.

γένηται

would become

Aor Mid Subj 3 Sg · γίνομαι

verb of apodosis (subjunctive in ἴνα-clause)

→ constative aorist

γίνομαι: 'become, come to be'; the feared outcome.

23 διὰ τοῦτο οἱ γονεῖς αὐτοῦ εἶπαν ὅτι Ἡλικίαν ἔχει, αὐτὸν ἐρωτήσατε.

For this reason his parents said, 'He is of age; ask him.'

EXPLANATION: PARENTS' MOTIVE RESTATED **διὰ τοῦτο** The narrator's own summary of the parents' evasion. The διὰ τοῦτο ('for this reason') ties the behavior directly to the fear explained in v.22. The repetition of the formula from v.21 ('he is of age, ask him') brackets the narrator's explanation and returns the reader to the dialogue.

διὰ

for / because of

preposition + accusative (cause)

τοῦτο

this reason

Accusative

object of διὰ (causal)

τοῦτο: 'this'; the referent is the fear of expulsion just explained.

οἱ

the

Nominative

article

γονεῖς

parents

Nominative

subject

αὐτοῦ

his

Genitive

genitive of relationship

εἶπαν

said

Aor Act Indic 3 Pl · λέγω

main verb

→ constative aorist

ὅτι

"

recitative ὅτι (direct speech)

Ἡλικίαν

Age

Accusative

direct object

ἡλικία: 'maturity of age'; the parents' refrain.

ἔχει

he has

Pres Act Indic 3 Sg · ἔχω

main verb

→ gnomic present

αὐτόν

him

Accusative

direct object

ἐρωτήσατε

ask

Aor Act Impv 2 Pl · ἐρωτάω

imperative (command; repetition of v.21)

→ constative aorist imperative

24 Ἐφώνησαν οὖν τὸν ἄνθρωπον ἐκ δευτέρου ὃς ἦν τυφλὸς καὶ εἶπαν αὐτῷ· Δὸς δόξαν τῷ θεῷ· ἡμεῖς οἶδαμεν ὅτι οὗτος ὁ ἄνθρωπος ἁμαρτωλὸς ἐστίν.

So they called the man who had been blind a second time and said to him, 'Give glory to God; we know that this man is a sinner.'

SECOND INTERROGATION OF THE MAN: PRESSURE TO RECANT **οὖν** The formula 'Give glory to God' (Δὸς δόξαν τῷ θεῷ) is an OT oath formula (cf. Josh 7:19 LXX) demanding that the witness tell the truth and stop protecting the offender. The Pharisees presuppose Jesus' guilt (ἁμαρτωλός, 'sinner') and invite the man to confirm what they have already concluded. Their οἶδαμεν ('we know') stands in contrast to the man's equally confident οἶδα ('I know') in v.25.

Ἐφώνησαν

they called

Aor Act Indic 3 Pl · φωνέω

main verb

→ constative aorist

φωνέω: 'call, summon'; formal recall to the witness stand.

οὖν

therefore

transitional particle

τὸν

the

Accusative

article

ἄνθρωπον

man

Accusative

direct object

ἐκ

for a

preposition + genitive (idiom: ἐκ δευτέρου = 'a second time')

δευτέρου

second time

Genitive

genitive (idiomatic: ἐκ δευτέρου)

δεύτερος: 'second'; the phrase marks the intensification of the interrogation.

ὅς

who

Nominative

relative pronoun (subject of relative clause)

ἦν

had been

Impf Act Indic 3 Sg · εἰμί

verb of relative clause

→ descriptive imperfect

τυφλός

blind

Nominative

predicate adjective

καὶ

and

coordinating conjunction

εἶπαν

said

Aor Act Indic 3 Pl · λέγω

main verb (coordinated)

→ constative aorist

αὐτῷ

to him

Dative

dative of indirect object

Δός

give

Aor Act Impv 2 Sg · δίδωμι

imperative (oath formula)

→ constative aorist imperative

δίδωμι: 'give'; 'give glory to God' (δόξαν τῷ θεῷ) is a solemn formula demanding truthful testimony (Josh 7:19 LXX; 1 Sam 6:5 LXX).

δόξαν

glory

Accusative

direct object

δόξα: 'glory, honor'; in the formula, an acknowledgment of God's sovereign truth.

τῷ

to

Dative

article

θεῷ

God

Dative

dative of indirect object

ἡμεῖς

we

Nominative

emphatic subject pronoun

οἶδαμεν

know

Perf Act Indic 1 Pl · οἶδα

main verb

→ intensive perfect

οἶδα: 'know'; the authorities' confident, settled verdict — about to be challenged by the man's own οἶδα.

ὅτι

that

content conjunction

οὗτος

this

Nominative

subject

ὁ
the
Nominative
article

ἄνθρωπος
man
Nominative
subject (apposition)

ἁμαρτωλός
sinner
Nominative
predicate nominative
ἁμαρτωλός; 'sinner'; the Pharisees' verdict, based on the Sabbath violation they perceive; contrasted with the man's inability to pronounce such a verdict (v.25).

ἐστίν
is
Pres Act Indic 3 Sg · εἰμί
main verb of ὅτι-clause
→ *gnomic present*

25 ἀπεκρίθη οὖν ἐκεῖνος· Εἰ ἁμαρτωλός ἐστίν οὐκ οἶδα· Ἐν οἶδα ὅτι τυφλὸς ὦν ἄρτι βλέπω.

He answered, 'Whether he is a sinner I do not know. One thing I know: that though I was blind, now I see.'

THE MAN'S BOLD COUNTER-TESTIMONY **οὖν** The man's most celebrated line — rhetorically compressed and theologically potent. He refuses the Pharisees' framing of the question (sinner / not sinner) while staking his witness on what he does know with certainty. The ἐκεῖνος ('that one') again marks the man's emphatic, isolated voice against the crowd. The contrast of τυφλὸς ὦν ('being blind') and ἄρτι βλέπω ('now I see') encapsulates the chapter's entire movement.

ἀπεκρίθη
answered
Aor Pass Indic 3 Sg · ἀποκρίνομαι
main verb (speech introduction)
→ *constative aorist*

οὖν
therefore
transitional particle

ἐκεῖνος
he
Nominative
subject (emphatic demonstrative)
ἐκεῖνος; the man, singled out — his lone voice against the institution.

Εἰ
Whether
conditional/indirect question marker
εἰ: here introducing an indirect question equivalent to 'whether.'

ἄμαρτωλός

sinner

Nominative

predicate adjective

ἐστίν

he is

Pres Act Indic 3 Sg · εἰμί

verb of indirect question

→ gnomic present

οὐκ

not

negative particle

οἶδα

I know

Perf Act Indic 1 Sg · οἶδα

main verb (first clause)

→ intensive perfect

οἶδα: 'know'; the man's honest admission — he concedes he cannot adjudicate sinfulness.

ἐν

one thing

Accusative

direct object of second οἶδα

εἷς, μία, ἓν: 'one'; the singular focus on the irreducible certainty.

οἶδα

I know

Perf Act Indic 1 Sg · οἶδα

main verb (second, positive clause)

→ intensive perfect

ὅτι

that

content conjunction

τυφλός

blind

Nominative

predicate of concessive participle

ὢν

being

Pres Act Ptc Nom Sg M · εἰμί

concessive participle ('though I was blind')

→ progressive present

εἰμί: the participle is concessive — 'although I was blind.'

ἄρτι

now

adverb of time

ἄρτι: 'at this very moment, now'; the present tense of transformation.

βλέπω

I see

Pres Act Indic 1 Sg · βλέπω

main verb (content clause)

→ gnomic present

βλέπω: 'see'; the irreducible, irrefutable fact — the man's witness stands on experienced reality.

26 εἶπον οὖν αὐτῷ· τί ἐποίησέν σοι; πῶς ἤνοιξέν σου τοὺς ὀφθαλμούς;

So they said to him, 'What did he do to you? How did he open your eyes?'

RENEWED QUESTIONING: DEMAND FOR REPETITION οὖν The Pharisees persist — unable to refute the man's testimony, they ask for the account again, perhaps hoping for an inconsistency or hoping to establish the technical Sabbath violation. The man will see through their purpose (v.27) and refuse to play along.

εἶπον

said

Aor Act Indic 3 Pl · λέγω

main verb

→ constative aorist

οὖν

therefore

transitional particle

αὐτῷ

to him

Dative

dative of indirect object

τί

what

Accusative

interrogative pronoun (direct object)

ἐποίησέν

did he do

Aor Act Indic 3 Sg · ποιέω

main verb of question

→ constative aorist

ποιέω: 'do, make'; seeking the details of the method.

σοι

to you

Dative

dative of disadvantage/advantage

πῶς

how

interrogative adverb

ἤνοιξέν

did he open

Aor Act Indic 3 Sg · ἀνοίγω

main verb of second question

→ constative aorist

ἀνοίγω: 'open.'

σου

your

Genitive

genitive of possession

τοὺς

the

Accusative

article

ὀφθαλμούς

eyes

Accusative

direct object

27 ἀπεκρίθη αὐτοῖς· Εἶπον ὑμῖν ἤδη καὶ οὐκ ἠκούσατε· τί πάλιν θέλετε ἀκούειν; μὴ καὶ ὑμεῖς θέλετε αὐτοῦ μαθηταὶ γενέσθαι;

He answered them, 'I told you already and you did not listen. Why do you want to hear it again? Do you also want to become his disciples?'

THE MAN'S BOLD COUNTER-CHALLENGE **ASYNDETON** The man's reply turns the tables completely — he no longer merely testifies but cross-examines the examiners. The sarcastic μὴ καὶ ὑμεῖς θέλετε ... γενέσθαι ('do you also want to become his disciples?') is the chapter's most daring moment. The particle μὴ expects a negative answer, making the taunt sharper: of course they do not want to be disciples — but the man has positioned himself as one.

ἀπεκρίθη

answered

Aor Pass Indic 3 Sg · ἀποκρίνομαι

main verb

→ constative aorist

αὐτοῖς

them

Dative

dative of indirect object

Εἶπον

I told

Aor Act Indic 1 Sg · λέγω

main verb

→ constative aorist

λέγω: 'say, tell'; the man refers to his previous testimony (vv.15, 25).

ὑμῖν

you

Dative

dative of indirect object

ἤδη

already

adverb of time

καὶ

and yet

adversative καί

οὐκ

not

negative particle

ἠκούσατε

you listened

Aor Act Indic 2 Pl · ἀκούω

main verb

→ constative aorist

ἀκούω: 'hear, listen'; they heard but did not receive — the distinction between physical and responsive hearing.

<p>τί why Accusative <i>interrogative accusative (reason)</i></p>	<p>πάλιν again <i>adverb (resumptive)</i></p>	<p>θέλετε do you want Pres Act Indic 2 Pl · θέλω <i>main verb of question</i> → gnostic present θέλω: 'wish, want!'</p>	<p>ἀκούειν to hear Pres Act Inf · ἀκούω <i>complementary infinitive</i> → progressive present</p>
<p>μή surely not <i>interrogative negative (expecting 'no')</i> μή in a question = sarcastic expectation of negative answer.</p>	<p>καὶ also <i>adverbial καί (inclusive)</i></p>	<p>ὕμεῖς you Nominative <i>emphatic subject pronoun</i></p>	<p>θέλετε do you want Pres Act Indic 2 Pl · θέλω <i>main verb (sarcastic question)</i> → gnostic present</p>
<p>αὐτοῦ his Genitive <i>genitive of relationship (objective: disciples of him)</i></p>	<p>μαθηταὶ disciples Nominative <i>predicate nominative (w/ γενέσθαι)</i> μαθητής: 'disciple'; the man has implicitly claimed this identity for himself and now taunts the Pharisees with the possibility.</p>	<p>γενέσθαι to become Aor Mid Inf · γίνομαι <i>complementary infinitive (w/ θέλετε)</i> → constative aorist γίνομαι: 'become!'</p>	

28 καὶ ἐλοιδόρησαν αὐτὸν καὶ εἶπαν· Σὺ μαθητῆς εἶ ἐκείνου, ἡμεῖς δὲ τοῦ Μωϋσέως ἐσμὲν μαθηταί·

| And they reviled him and said, 'You are a disciple of that man, but we are disciples of Moses.'

| THE AUTHORITIES' COUNTER: MOSES VERSUS JESUS **καὶ** The Pharisees drop the interrogation and resort to vituperation (ἐλοιδόρησαν, 'reviled'). The contrast Μωϋσέως / ἐκείνου ('Moses / that man') is rhetorically deliberate — Moses is honored by name, Jesus is demoted to a contemptuous demonstrative. But the man's response in vv.30–33 will turn Moses against them.

καὶ
and

coordinating conjunction

ἐλοιδόρησαν
they reviled

Aor Act Indic 3 Pl · λοιδορέω

main verb

→ constative aorist

λοιδορέω: 'revile, abuse verbally'; the discourse escalates from interrogation to insult — a sign of desperation in the argument.

αὐτόν
him

Accusative

direct object

καὶ
and

coordinating conjunction

εἶπαν
said

Aor Act Indic 3 Pl · λέγω

main verb (coordinated)

→ constative aorist

Σὺ
you

Nominative

emphatic subject pronoun

μαθητῆς
disciple

Nominative

predicate nominative

εἶ
are

Pres Act Indic 2 Sg · εἶμι

main verb (identification)

→ gnomic present

ἐκεῖνου
of that man

Genitive

genitive of relationship (contemptuous)

ἐκεῖνος: 'that one'; contemptuous distancing — they cannot bring themselves to name Jesus.

ἡμεῖς
we

Nominative

emphatic subject pronoun (contrast)

δὲ
but

adversative particle

τοῦ
of

Genitive

article

Μωϋσέως
Moses

Genitive

genitive of relationship (honored name)

Μωϋσῆς: Moses, lawgiver and mediator; the ultimate authority for the Pharisees.

ἐσμέν
we are

Pres Act Indic 1 Pl · εἶμι

main verb (contrasting self-identification)

→ gnomic present

μαθηταί
disciples

Nominative

predicate nominative

29 ἡμεῖς οἶδαμεν ὅτι Μωϋσεῖ λελάληκεν ὁ θεός, τοῦτον δὲ οὐκ οἶδαμεν πόθεν ἐστίν.

We know that God has spoken to Moses, but as for this man, we do not know where he is from.

THE PHARISEES' EPISTEMOLOGICAL CLAIM **ASYNDETON** The Pharisees' claim has two parts: certain knowledge of Moses' divine commission (λελάληκεν, perfect: the authoritative record stands), and professed ignorance of Jesus' origin. The irony is Johannine: the reader knows exactly where Jesus is from — the Father — and the Pharisees' ignorance is willful (cf. vv.30–33). The perfect λελάληκεν underscores the permanence of the Mosaic revelation.

ἡμεῖς

we

Nominative

emphatic subject pronoun

οἶδαμεν

know

Perf Act Indic 1 Pl · οἶδα

main verb

→ intensive perfect

οἶδα: 'know'; the Pharisees' confident epistemology — but it is partial and ultimately self-defeating.

ὅτι

that

content conjunction

Μωϋσεῖ

to Moses

Dative

dative of indirect object

λελάληκεν

has spoken

Perf Act Indic 3 Sg · λαλέω

main verb of content clause

→ intensive perfect (God's word stands on record)

λαλέω: 'speak'; the perfect stresses the abiding authority of the divine word to Moses — Torah.

ὁ

the

Nominative

article

θεός

God

Nominative

subject

τοῦτον

this man

Accusative

accusative of reference (contrastive)

τοῦτος: 'this!'; a contemptuous, distancing reference to Jesus.

δὲ

but

adversative particle

οὐκ

not

negative particle

οἶδαμεν

we know

Perf Act Indic 1 Pl · οἶδα

main verb (second clause)

→ *intensive perfect*

πόθεν

where

interrogative adverb (indirect question: origin)

πόθεν: 'from where, whence'; the origin question is the Johannine theological question par excellence (cf. 7:27,28; 8:14; 19:9).

ἐστίν

he is from

Pres Act Indic 3 Sg · εἰμί

verb of indirect question

→ *gnomic present*

30 ἀπεκρίθη ὁ ἄνθρωπος καὶ εἶπεν αὐτοῖς· Ἐν τούτῳ γὰρ τὸ θαυμαστόν ἐστιν, ὅτι ὑμεῖς οὐκ οἴδατε πόθεν ἐστίν, καὶ ἀνέωξέν μου τοὺς ὀφθαλμούς.

The man answered and said to them, 'Why, this is a remarkable thing — that you do not know where he is from, and yet he opened my eyes!'

COUNTER-ARGUMENT: THE MAN'S THEOLOGICAL REASONING **ASYNDETON** The man now becomes the theologian. The irony is exquisite: the religious experts profess ignorance of Jesus' origin while the formerly blind beggar grasps what they refuse to see. The phrase τὸ θαυμαστόν ἐστιν ('this is remarkable/astounding') turns their epistemological claim into evidence against them.

ἀπεκρίθη

answered

Aor Pass Indic 3 Sg · ἀποκρίνομαι

main verb

→ *constative aorist*

ὁ

the

Nominative

article

ἄνθρωπος

man

Nominative

subject

καὶ

and

coordinating conjunction

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (coordinated)

→ constative aorist

αὐτοῖς

to them

Dative

dative of indirect object

Ἐν

in / about

preposition + dative (sphere/reference)

τούτῳ

this

Dative

demonstrative pronoun (dative of reference)

τούτο: 'this'; anticipatory – referring to the following ὅτι clause.

γάρ

indeed

explanatory/intensifying particle

γάρ: here emphatic/explanatory.

τὸ

the

Nominative

article

θαυμαστόν

remarkable thing

Nominative

subject

θαυμαστός: 'wonderful, remarkable, astonishing'; the man converts the Pharisees' claim to ignorance into a scandal.

ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

main verb

→ gnomic present

ὅτι

that

content conjunction (epexegetic)

ὕμεῖς

you

Nominative

emphatic subject pronoun

οὐκ

not

negative particle

οἴδατε

know

Perf Act Indic 2 Pl · οἶδα

main verb of ὅτι-clause

→ intensive perfect

οἶδα: 'know'; their ignorance of Jesus' origin is the scandal.

πόθεν

where

interrogative adverb (indirect question)

ἐστίν

he is from

Pres Act Indic 3 Sg · εἰμί

verb of indirect question

→ gnomic present

καὶ

and yet

adversative/concessive καί

ἀνέωξεν

he opened

Aor Act Indic 3 Sg · ἀνοίγω

main verb (concessive contrast)

→ constative aorist

ἀνοίγω: 'open'; the undeniable act that makes their ignorance inexcusable.

μου

my

Genitive

genitive of possession

τούς

the

Accusative

article

ὀφθαλμούς

eyes

Accusative

direct object

ὀφθαλμός: 'eye.'

31 οἶδαμεν ὅτι ἀμαρτωλῶν ὁ θεὸς οὐκ ἀκούει, ἀλλ' ἐάν τις θεοσεβῆς ἦ καὶ τὸ θέλημα αὐτοῦ ποιῇ, τούτου ἀκούει.

We know that God does not listen to sinners, but if anyone is God-fearing and does his will, God listens to this person.

THE MAN'S THEOLOGICAL ARGUMENT FROM PRAYER **ASYNDETON** The man invokes a piece of widely accepted Jewish theology: God answers the prayers of the righteous, not of sinners (cf. Ps 66:18; Prov 15:29; Isa 1:15). This was not controversial. The argument is a modus tollens: if God does not hear sinners' prayers, and God heard this man's prayer (implied by the sign), then Jesus cannot be a sinner. The logic is tighter than the Pharisees can easily refute.

οἶδαμεν

we know

Perf Act Indic 1 Pl · οἶδα

main verb (common-ground assertion)

→ *intensive perfect*

οἶδα: 'know'; the man appeals to shared Jewish conviction.

ὅτι

that

content conjunction

ἀμαρτωλῶν

of sinners

Genitive

genitive of source (w/ ἀκούει: 'listen to')

ἀμαρτωλός: 'sinner'; the Pharisees' own word, now turned against their argument.

ὁ

the

Nominative

article

θεός

God

Nominative

subject

οὐκ

not

negative particle

ἀκούει

listens

Pres Act Indic 3 Sg · ἀκούω

main verb of ὅτι-clause

→ gnomic present

ἀκούω + gen.: 'listen to, hear (someone's prayer)'; the theological maxim cited as common ground.

ἀλλ'

but

strong adversative conjunction

ἐάν

if

conditional particle (future more vivid)

τις

anyone

Nominative

indefinite subject

θεοσεβής

God-fearing

Nominative

predicate adjective

θεοσεβής: 'God-revering, devout'; NT hapax here; the positive complement of 'not a sinner' — reverence toward God.

ἦ

he is

Pres Act Subj 3 Sg · εἰμί

verb of conditional clause (pres. subj.)

→ progressive present

καὶ

and

coordinating conjunction

τὸ

the

Accusative

article

θέλημα

will

Accusative

direct object

θέλημα: 'will'; 'doing God's will' is the second condition — cf. Jesus' own claim (4:34; 5:30; 6:38–40).

αὐτοῦ

his

Genitive

genitive of possession (God's will)

ποιῆ

does

Pres Act Subj 3 Sg · ποιέω

verb of conditional clause (coordinated with ἦ)

→ progressive present

ποιέω: 'do, make, perform.'

τούτου

this person

Genitive

genitive of source (w/ ἀκούει)

τούτος: 'this one'; the one who meets the conditions — implicitly Jesus, though stated generally.

ἀκούει

he listens

Pres Act Indic 3 Sg · ἀκούω

main verb (apodosis)

→ gnomic present

ἀκούω: 'hear, listen to (prayer).'

32 ἐκ τοῦ αἰῶνος οὐκ ἠκούσθη ὅτι ἤνοιξέν τις ὀφθαλμοὺς τυφλοῦ γεγεννημένου·

From all eternity it has never been heard that anyone opened the eyes of a person born blind.

THE UNPRECEDENTED NATURE OF THE SIGN **ASYNDETON** The man advances from theological principle to empirical uniqueness: this particular miracle — sight given to one born blind — is without precedent in all of recorded history. Not even Moses or Elijah or Elisha opened the eyes of the congenitally blind. The argument is from the unparalleled nature of the sign to the unparalleled nature of its agent.

ἐκ

from

preposition + genitive (temporal: from all time)

τοῦ

the

Genitive
article

αἰῶνος

age / eternity

Genitive

genitive of time (ἐκ τοῦ αἰῶνος = 'from of old, never in all history')

αἰών: 'age, epoch, eternity'; ἐκ τοῦ αἰῶνος is an idiomatic temporal expression meaning 'from the beginning of time, never!'

οὐκ

not

negative particle

ἠκούσθη

has been heard

Aor Pass Indic 3 Sg · ἀκούω

main verb (divine passive implied)

→ constative aorist

ἀκούω: 'hear'; passive 'be heard of, be reported'; the man makes an appeal to universal human memory.

ὅτι

that

content conjunction

ἤνοιξέν

opened

Aor Act Indic 3 Sg · ἀνοίγω

verb of ὅτι-clause

→ constative aorist

ἀνοίγω: 'open!'

τις

anyone

Nominative

indefinite subject

ὄφθαλμούς

eyes

Accusative

direct object

τυφλοῦ

of a blind person

Genitive

genitive (possessor / partitive genitive)

τυφλός: 'blind'; the qualifier 'born blind' makes the miracle categorically different from restorations of lost sight.

γεγεννημένου

born

Perf Pass Ptc Gen Sg M · γεννάω

attributive participle (qualifying τυφλοῦ)

→ intensive perfect (birth-state, permanent condition)

γεννάω: 'bear, beget'; perfect passive — the congenital, unalterable fact of his birth-condition.

33 εἰ μὴ ἦν οὗτος παρὰ θεοῦ, οὐκ ἠδύνατο ποιεῖν οὐδέν.

If this man were not from God, he could do nothing.

CONCLUSION: THE ARGUMENT FROM SIGN TO ORIGIN **ASYNDETON** The man's syllogism reaches its conclusion: the premises (God hears the godly; this sign is unique in history) lead to a simple disjunction — either Jesus is from God, or the sign is impossible. Since the sign happened, Jesus is from God. The conditional εἰ μὴ + imperfect is a second-class (contrary-to-fact) condition, asserting the conclusion from the counterfactual: 'if he were not from God (which he is), he could do nothing!'

εἰ

if

conditional particle (second-class condition: contrary to fact)

μὴ

not

negative in conditional clause

ἦν

were

Impf Act Indic 3 Sg · εἰμί

verb of protasis (second-class condition)

→ descriptive imperfect

εἰμί: 'be'; the imperfect in second-class conditions marks the hypothetical contrary-to-fact.

οὗτος

this man

Nominative

subject

παρά

from

preposition + genitive (origin/source)

παρά + gen.: 'from beside'; personal origin from God — the very question the Pharisees said they could not answer (v.29).

θεοῦ

God

Genitive

genitive of source

θεός: the divine origin the man has argued for.

οὐκ

not

negative particle (in apodosis)

ἠδύνατο

he could

Impf Mid Indic 3 Sg · δύναμαι

main verb of apodosis (contrary-to-fact)

→ conative imperfect

δύναμαι: 'be able'; the imperfect in the apodosis of a second-class condition marks the unrealized consequence.

ποιεῖν

to do

Pres Act Inf · ποίεω

complementary infinitive (w/ ἠδύνατο)

→ progressive present

ποιέω: 'do, make.'

οὐδέν

nothing

Accusative

direct object (absolute negation)

οὐδείς: 'nothing, not one thing'; the absolute conclusion — all capacity to act comes from God.

34 ἀπεκρίθησαν καὶ εἶπαν αὐτῷ· Ἐν ἁμαρτίαις σὺ ἐγεννήθης ὅλος, καὶ σὺ διδάσκεις ἡμᾶς; καὶ ἐξέβαλον αὐτὸν ἔξω.

They answered and said to him, 'You were born in utter sin, and are you teaching us?' And they threw him out.

EXPULSION: THE ἈΠΟΣΥΝΑΓΩΓΟΣ VERDICT ENACTED **ASYNDETON** Unable to answer the man's argument, the Pharisees resort to character assassination and expulsion. The phrase ἐν ἁμαρτίαις ... ὅλος ('utterly born in sins') turns the disciples' original theodicy question (v.2) into an insult — they assume his blindness proves pre-natal sin. The verb ἐξέβαλον αὐτὸν ἔξω ('they threw him out outside') is the enacted form of ἀποσυνάγωγος (v.22). Johannine irony: the man gains physical sight and is cast out; the Pharisees lose their chance at spiritual sight.

ἀπεκρίθησαν

answered

Aor Pass Indic 3 Pl · ἀποκρίνομαι

main verb

→ constative aorist

καὶ

and

coordinating conjunction

εἶπαν

said

Aor Act Indic 3 Pl · λέγω

main verb (coordinated)

→ constative aorist

αὐτῷ

to him

Dative

dative of indirect object

Ἐν

in

preposition + dative (sphere/manner)

ἁμαρτίαις

sins

Dative

dative of sphere / manner

ἁμαρτία: 'sin'; the Pharisees apply the Deuteronomic-retribution logic they claim to have moved beyond.

σύ

you

Nominative

emphatic subject pronoun

ἐγεννήθης

were born

Aor Pass Indic 2 Sg · γεννάω

main verb

→ constative aorist

γεννάω: 'give birth to'; passive 'be born'; they take his birth-blindness as proof of birth-sin.

ὅλος

utterly / wholly

Nominative

predicate adjective (intensive: wholly in sin)

ὅλος: 'whole, entire'; here intensifying — 'you are completely, utterly born in sins.'

καὶ

and

adverbial καί (indignant)

σύ

you

Nominative

emphatic subject (with implied contrast)

διδάσκεις

are teaching

Pres Act Indic 2 Sg · διδάσκω

main verb (indignant question)

→ progressive present

διδάσκω: 'teach'; the Pharisees' outrage that a sinful beggar has presumed to teach them theology.

ἡμᾶς

us

Accusative

direct object

καὶ

and

coordinating conjunction (narrative)

ἐξέβαλον

they threw out

Aor Act Indic 3 Pl · ἐκβάλλω

main verb

→ constative aorist

ἐκβάλλω: 'throw out, expel, cast out'; the same verb used for casting out demons (Mark 1:34); here the social violence of expulsion — ἀποσυνάγωγος enacted.

αὐτὸν

him

Accusative

direct object

ἔξω

outside

adverb of place (direction)

ἔξω: 'outside'; the spatial enactment of social exclusion.

35 Ἦκουσεν Ἰησοῦς ὅτι ἐξέβαλον αὐτὸν ἔξω, καὶ εὕρων αὐτὸν εἶπεν· Σὺ πιστεύεις εἰς τὸν υἱὸν τοῦ ἀνθρώπου;

Jesus heard that they had thrown him outside, and finding him he said, 'Do you believe in the Son of Man?'

JESUS FINDS THE EXPELLED MAN: THE CLIMACTIC QUESTION Ἦκουσεν The structure mirrors 5:14 where Jesus finds the healed man in the temple. Here Jesus takes the initiative: he hears, seeks, finds. The question 'Do you believe in the Son of Man?' is the chapter's theological climax. The dominant witnesses (P66, P75, Sinaiticus, Vaticanus) read υἱὸν τοῦ ἀνθρώπου ('Son of Man'); the Byzantine tradition substitutes υἱὸν τοῦ θεοῦ ('Son of God'), a reading that appears harmonizing and is almost certainly secondary.

Ἦκουσεν

heard

Aor Act Indic 3 Sg · ἀκούω

main verb

→ constative aorist

ἀκούω: 'hear'; Jesus hears of the expulsion
— his awareness frames the whole encounter as providential.

Ἰησοῦς

Jesus

Nominative

subject

ὅτι

that

content conjunction

ἐξέβαλον

they had thrown out

Aor Act Indic 3 Pl · ἐκβάλλω

verb of ὅτι-clause

→ constative aorist

αὐτόν

him

Accusative

direct object

ἔξω

outside

adverb of place

καὶ

and

coordinating conjunction

εὐρών

finding

Aor Act Ptc Nom Sg M · εὐρίσκω

temporal/attendant circumstance participle

→ constative aorist

εὐρίσκω: 'find!'; Jesus' active seeking and finding — the shepherd imagery (cf. 10:1–18).

αὐτόν

him

Accusative

direct object of εὐρών

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb

→ constative aorist

Σὺ

you

Nominative

emphatic subject pronoun

πιστεύεις

do you believe

Pres Act Indic 2 Sg · πιστεύω

main verb (direct question)

→ gnomic present

πιστεύω: 'believe, trust!'; the central verb of Johannine soteriology (3:16; 11:25–26; 20:31).

εἰς

in

preposition + accusative (object of faith)

πιστεύω εἰς: 'believe into, trust in' — the Johannine construction for full personal trust, not merely intellectual assent.

τόν

the

Accusative

article

υἶόν

Son

Accusative

direct object (w/ εἰς)

υἱός: 'son!'; the title the man is about to receive.

τοῦ

of

Genitive

article

ἄνθρωπου

Man

Genitive

genitive of relationship

ἄνθρωπος: 'human being'; 'Son of Man' is the Danielic title (Dan 7:13–14) that Jesus uses for himself in John as the eschatological judge and revealer (cf. 3:13–14; 5:27; 8:28). The textual variant υἱὸν τοῦ θεοῦ ('Son of God') is secondary, found in Byzantine witnesses; the earliest papyri and uncials read υἱὸν τοῦ ἀνθρώπου.

36 ἀπεκρίθη ἐκεῖνος καὶ εἶπεν· Καὶ τίς ἐστιν, κύριε, ἵνα πιστεύσω εἰς αὐτόν;

He answered and said, 'And who is he, Lord, that I may believe in him?'

THE MAN'S EAGER QUESTION **ASYNDETON** The man's response is exemplary; he does not argue or hesitate but asks who it is so he can believe. The address κύριε ('Lord') is ambiguous here — it could mean simply 'sir' (as in 4:11,15,19) or already carry the full weight of the resurrection-title (as in 20:28). The context suggests the beginning of reverence, deepening through v.38 into full confession.

ἀπεκρίθη

answered

Aor Pass Indic 3 Sg · ἀποκρίνομαι

main verb

→ constative aorist

ἐκεῖνος

he

Nominative

emphatic demonstrative subject

ἐκεῖνος: the man, singled out for the final time.

καὶ

and

coordinating conjunction

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (coordinated)

→ constative aorist

<p>Καὶ And <i>coordinating conjunction (eager follow-up)</i></p>	<p>τίς who Nominative <i>interrogative pronoun (subject)</i></p>	<p>ἐστίν is he Pres Act Indic 3 Sg · εἰμί <i>main verb of question (identification)</i> → <i>gnomic present</i></p>	<p>κύριε Lord / sir Vocative <i>vocative of address</i> κύριος: 'lord, sir, master'; the address is reverential — at minimum respectful, possibly already approaching the post-resurrection confession.</p>
<p>ἵνα so that <i>purpose conjunction</i></p>	<p>πιστεύσω I may believe Aor Act Subj 1 Sg · πιστεύω <i>verb of purpose clause</i> → <i>constative aorist</i> πιστεύω: 'believe, trust'; the man's openness to faith — he only lacks knowledge of the object, not will to believe.</p>	<p>εἰς in <i>preposition + accusative (object of faith)</i></p>	<p>αὐτόν him Accusative <i>object of πιστεύσω (via εἰς)</i></p>

37 εἶπεν αὐτῷ ὁ Ἰησοῦς· Καὶ ἑώρακας αὐτὸν καὶ ὁ λαλῶν μετὰ σοῦ ἐκεῖνός ἐστιν.

Jesus said to him, 'You have both seen him, and the one who is speaking with you is he.'

SELF-REVELATION **ASYNDETON** The double καί ('both ... and') is emphatic and deliberately structured: the man has seen Jesus with his newly given physical eyes, and the one now speaking is that same person. The present participle ὁ λαλῶν ('the one speaking') is a subtle self-identification parallel to the well of Samaria scene (4:26: Ἐγώ εἰμι, ὁ λαλῶν σοι). The perfect ἑώρακας marks the completed and enduring sight.

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb

→ constative aorist

αὐτῷ

to him

Dative

dative of indirect object

ὁ

the

Nominative

article

Ἰησοῦς

Jesus

Nominative

subject

καὶ

both

adverbial καὶ (first member of καὶ ... καὶ = both ... and)

έώρακας

you have seen

Perf Act Indic 2 Sg · ὁράω

main verb

→ intensive perfect (sight now ongoing)

ὁράω: 'see'; the perfect marks the abiding result of the physical sight given at Siloam
— the man has seen and continues to see.

αὐτόν

him

Accusative

direct object

καὶ

and

adverbial καὶ (second member: 'and indeed')

ὁ

the one

Nominative

article (substantivizing participle)

λαλῶν

speaking

Pres Act Ptc Nom Sg M · λαλέω

substantival participle (subject)

→ progressive present

λαλέω: 'speak'; the present participle emphasizes the ongoing speech-act as the means of self-disclosure.

μετὰ

with

preposition + genitive (accompaniment)

σοῦ

you

Genitive

genitive of accompaniment

ἐκεῖνός

he

Nominative

emphatic subject (anaphoric)

ἐκεῖνος: 'that one'; Jesus uses the same demonstrative the narrator uses for the blind man — a subtle echo.

έστιν

is

Pres Act Indic 3 Sg · εἰμί

main verb (identification)

→ gnomic present

38 ὁ δὲ ἔφη· Πιστεύω, κύριε· καὶ προσεκύνησεν αὐτῷ.

He said, 'I believe, Lord'; and he worshipped him.

CONFESSION AND WORSHIP: THE CHAPTER'S CULMINATION **δέ** The two-word confession Πιστεύω, κύριε ('I believe, Lord') is the shortest and most complete statement of faith in the Gospel. The verb προσεκύνησεν ('worshipped') is the chapter's most theologically loaded act — no human in the Fourth Gospel is worshipped; this is divine worship. The man who was expelled by the synagogue has found the one the synagogue rejected.

ὁ

he

Nominative

article (pronoun function)

δὲ

and

transitional particle

ἔφη

said

Impf Act Indic 3 Sg · φημί

main verb (speech introduction)

→ descriptive imperfect

φημί: 'say, affirm'; a direct, affirming speech verb — slightly more emphatic than λέγω.

Πιστεύω

I believe

Pres Act Indic 1 Sg · πιστεύω

main verb (confession)

→ gnomic present

πιστεύω: 'believe, trust'; the act of faith the whole chapter has been building toward.

κύριε

Lord

Vocative

vocative of address (confession)

κύριος: 'Lord'; here clearly the divine title, not merely 'sir' — the context of worship in the following clause confirms this.

καὶ

and

coordinating conjunction

προσεκύνησεν

worshipped

Aor Act Indic 3 Sg · προσκυνέω

main verb

→ constative aorist

προσκυνέω: 'worship, bow down, do obeisance'; in John this verb is used for the worship of God (4:20–24; cf. 12:20); its use here is the chapter's christological summit — the man offers to Jesus the worship due to God alone.

αὐτῷ

him

Dative

dative of indirect object (w/ προσεκύνησεν)

39 καὶ εἶπεν ὁ Ἰησοῦς· Εἰς κρίμα ἐγὼ εἰς τὸν κόσμον τοῦτον ἦλθον, ἵνα οἱ μὴ βλέποντες βλέπωσιν καὶ οἱ βλέποντες τυφλοὶ γένωνται.

And Jesus said, 'For judgment I came into this world, that those who do not see may see, and those who see may become blind.'

DECLARATION: THE PURPOSE OF THE COMING — JUDGMENT BY LIGHT καὶ The statement introduces the theological interpretation of the whole sign. κρίμα ('judgment') here means the crisis that the light produces by its very presence: those who admit blindness gain sight; those who claim sight become blind. The parallel with 3:17–19 is exact: Jesus did not come to condemn, yet condemnation results from rejecting the light. The two participial clauses (οἱ μὴ βλέποντες / οἱ βλέποντες) are a chiasmic inversion of expectation.

καὶ and <i>coordinating conjunction</i>	εἶπεν said Aor Act Indic 3 Sg · λέγω <i>main verb</i> → constative aorist	ὁ the Nominative <i>article</i>	Ἰησοῦς Jesus Nominative <i>subject</i>
Εἰς for <i>preposition + accusative (purpose/result)</i>	κρίμα judgment Accusative <i>object of εἰς (purpose)</i> κρίμα: 'judgment, decision, verdict'; here the crisis (κρίσις-cognate) that the light inevitably produces — not a punitive decree but an inevitable division.	ἐγὼ I Nominative <i>emphatic subject pronoun</i>	εἰς into <i>preposition + accusative (direction)</i>

τὸν

the

Accusative

article

κόσμον

world

Accusative

object of εἰς (destination)

κόσμος: 'world'; the arena of the Incarnation.

τοῦτον

this

Accusative

demonstrative adjective

ἦλθον

I came

Aor Act Indic 1 Sg · ἔρχομαι

main verb

→ constative aorist

ἔρχομαι: 'come'; the Incarnation stated as a completed mission-entry.

ἵνα

so that

purpose conjunction

οἱ

those

Nominative

article (substantivizing participle)

μή

not

negative particle (w/ participle)

βλέποντες

seeing

Pres Act Ptc Nom Pl M · βλέπω

substantival participle (subject: 'those who do not see')

→ progressive present

βλέπω: 'see'; the spiritually and physically blind who acknowledge their need.

βλέπωσιν

may see

Pres Act Subj 3 Pl · βλέπω

verb of purpose clause

→ progressive present

βλέπω: 'see'; physical sight in the sign, spiritual sight in the chapter's whole movement.

καὶ

and

coordinating conjunction

οἱ

those

Nominative

article (substantivizing participle)

βλέποντες

seeing

Pres Act Ptc Nom Pl M · βλέπω

substantival participle (subject: 'those who see')

→ progressive present

βλέπω: 'see'; those who claim to see — the Pharisees — but whose 'sight' is self-deceiving.

τυφλοὶ

blind

Nominative

predicate adjective

τυφλός: 'blind'; the reversal — the judgment by light makes the self-confident sighted into the truly blind.

γίνωνται

may become

Aor Mid Subj 3 Pl · γίνομαι

verb of purpose clause (coordinated)

→ constative aorist

γίνομαι: 'become'; the crisis is not punitive but revelatory — it shows what was already the case.

40 Ἦκουσαν ἐκ τῶν Φαρισαίων ταῦτα οἱ μετ' αὐτοῦ ὄντες, καὶ εἶπαν αὐτῷ· Μὴ καὶ ἡμεῖς τυφλοὶ ἐσμεν;

Some of the Pharisees who were with him heard these things and said to him, 'We are not also blind, are we?'

THE PHARISEES OVERHEAR: DEFENSIVE QUESTION Ἦκουσαν Some Pharisees are still present — their question Μὴ καὶ ἡμεῖς τυφλοὶ ἐσμεν; ('Surely we are not also blind?') expects a negative answer: of course we are not blind. But their very question demonstrates their blindness — they cannot recognize the judgment they are under. The μή construction creates the final irony of the chapter.

Ἦκουσαν

heard

Aor Act Indic 3 Pl · ἀκούω

main verb

→ constative aorist

ἀκούω: 'hear'; they hear the words but refuse to understand.

ἐκ

of / from

preposition + genitive (partitive)

τῶν

the

Genitive

article

Φαρισαίων

Pharisees

Genitive

partitive genitive

ταῦτα

these things

Accusative

direct object

οἱ

those

Nominative

article (substantivizing participle)

μετ'

with

preposition + genitive (accompaniment)

αὐτοῦ

him

Genitive

genitive of accompaniment

αὐτοῦ: Jesus.

ὄντες

being

Pres Act Ptc Nom Pl M · εἰμί

substantival participle (relative clause equivalent)

→ progressive present

εἰμί: 'be'; 'those who were with him' — the Pharisees have been following Jesus into this conversation.

καὶ

and

coordinating conjunction

εἶπαν

said

Aor Act Indic 3 Pl · λέγω

main verb

→ constative aorist

αὐτῷ

to him

Dative

dative of indirect object

Μὴ

Surely not

interrogative negative (expecting 'no')

μὴ: in direct questions expecting a negative response — 'Surely we are not...?'

καὶ

also

adverbial καί (inclusive)

ἡμεῖς

we

Nominative

emphatic subject pronoun

τυφλοί

blind

Nominative

predicate adjective

τυφλός: 'blind'; their question is ironic — by asking it, they prove its answer.

ἔσμεν

are

Pres Act Indic 1 Pl · εἰμί

main verb (identification)

→ gnomic present

41 εἶπεν αὐτοῖς ὁ Ἰησοῦς· Εἰ τυφλοὶ ἦτε, οὐκ ἂν εἴχετε ἁμαρτίαν· νῦν δὲ λέγετε ὅτι βλέπομεν, ἡ ἁμαρτία ὑμῶν μένει.

Jesus said to them, 'If you were blind, you would have no sin; but now that you say, "We see," your sin remains.'

THE VERDICT: WILLFUL SIGHT AS THE DEEPEST BLINDNESS **ASYNDETON** The closing logion is the chapter's theological verdict. The second-class conditional (εἰ τυφλοὶ ἦτε ... οὐκ ἂν εἴχετε) is hypothetical — they are not in fact simply blind; they claim sight. The νῦν δέ ('but now') introduces the real situation. The verb μένει ('remains') echoes Johannine usage where sin 'abides' in those who refuse the light. Unwilling blindness — claiming sight while rejecting the light — is culpable; acknowledged blindness that seeks the light is not. The chapter ends without resolution for the Pharisees — their sin μένει.

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb

→ constative aorist

αὐτοῖς

to them

Dative

dative of indirect object

ὁ

the

Nominative

article

Ἰησοῦς

Jesus

Nominative

subject

Εἰ

if

conditional particle (second-class condition)

τυφλοὶ

blind

Nominative

predicate adjective (in protasis)

τυφλός: 'blind'; simple, acknowledged blindness without pretension to sight.

ἦτε

you were

Impf Act Indic 2 Pl · εἰμί

verb of protasis (second-class: contrary to fact)

→ descriptive imperfect

εἰμί: the imperfect marks the hypothetical condition contrary to their actual situation.

οὐκ

not

negative particle (in apodosis with ἄν)

<p>ἄν would</p> <p><i>modal particle (marking contrary-to-fact apodosis)</i></p> <p>ἄν: marks the contingency of the apodosis.</p>	<p>εἶχτε you would have</p> <p>Impf Act Indic 2 Pl · ἔχω <i>main verb of apodosis (second-class)</i></p> <p>→ conative imperfect</p> <p>ἔχω: 'have'; 'you would have no sin' — unculpable ignorance.</p>	<p>ἁμαρτίαν sin</p> <p>Accusative <i>direct object</i></p> <p>ἁμαρτία: 'sin'; moral guilt arising from the refusal of available light.</p>	<p>νῦν now</p> <p><i>adverb of time (contrastive)</i></p> <p>νῦν: 'now'; the actual situation over against the hypothetical.</p>
<p>δὲ but</p> <p><i>adversative particle</i></p>	<p>λέγετε you say</p> <p>Pres Act Indic 2 Pl · λέγω <i>main verb (causal/concessive clause)</i></p> <p>→ gnomic present</p> <p>λέγω: 'say'; the claim to sight that constitutes their guilt.</p>	<p>ὅτι "</p> <p><i>recitative ὅτι (direct speech)</i></p>	<p>βλέπομεν we see</p> <p>Pres Act Indic 1 Pl · βλέπω <i>main verb (the Pharisees' claim)</i></p> <p>→ gnomic present</p> <p>βλέπω: 'see'; the chapter's key verb used here for the false claim — they say they see but are in the deepest darkness.</p>
<p>ἡ the</p> <p>Nominative <i>article</i></p>	<p>ἁμαρτία sin</p> <p>Nominative <i>subject</i></p> <p>ἁμαρτία: 'sin'; culpable guilt.</p>	<p>ὑμῶν your</p> <p>Genitive <i>genitive of possession</i></p>	<p>μένει remains</p> <p>Pres Act Indic 3 Sg · μένω <i>main verb</i></p> <p>→ gnomic present</p> <p>μένω: 'remain, abide, stay'; a key Johannine verb — sin μένει because the light has been refused; cf. 3:36 (ὁργή τοῦ θεοῦ μένει). The chapter closes on the unresolved persistence of their guilt.</p>

On the text. Chapter 9 narrates the sign of the man born blind — the sixth of John's seven signs — and extends it into a prolonged judicial drama in which the man's sight progressively deepens toward confession while the Pharisees' theological certainty progressively hardens into willful blindness. At v.7 the pool name Σιλωάμ is interpreted by the narrator as ἀπεσταλμένος ('Sent'), a transparent Johannine

christological gloss: the water of mission heals the man sent to it by the one who is himself the Sent One (cf. 20:21). At v.22 the term ἀποσυνάγωγος ('put out of the synagogue') appears for only the second of three times in the NT (cf. 12:42; 16:2); its precise historical referent — whether the Birkat ha-Minim benediction, a local practice of expulsion, or a later community's reading back its own experience — is contested, but the term marks a formal social-religious rupture that the man's family fears (9:21–23) and that the man himself ultimately undergoes (v.34). At v.35 the dominant manuscript tradition reads υἱὸς τοῦ ἀνθρώπου ('Son of Man'), supported by P66, P75, Sinaiticus, and Vaticanus; a significant later tradition (including many Byzantine manuscripts) reads υἱὸς τοῦ θεοῦ ('Son of God'), probably an assimilation to more common confessional terminology. The 'Son of Man' reading is almost certainly original and is printed here; it presents the healing and the judicial proceeding as the moment of eschatological crisis (κρίμα, v.39) in which the true Judge is revealed. The chapter's governing irony — those who see are blind; the blind man comes to see — culminates in the final logion (vv.39–41) where Jesus defines spiritual blindness as the claim to sight without acknowledgment of need. Orthographic variants (movable-v, ι-subscript conventions) are not noted.

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

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