

JOHANNINE PORTRAYAL OF JESUS:
MAPPING “I AM” IN THE GOSPEL OF JOHN

by

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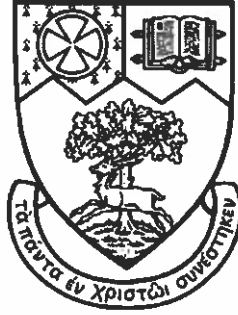
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ABSTRACT

Johannine Portrayal of Jesus: Mapping “I Am” in the Gospel of John

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Since the Greek phrase *ἐγὼ εἶμι* has been used as a form of the divine name by God to reveal himself in the Septuagint, biblical scholars generally acknowledge that the appropriate interpretation of this phrase is important for understanding John’s unique presentation of Jesus. However, scholars have not reached a consensus on the interpretation of Johannine “I am” and there are several problems with contemporary interpretive works. First, the extant studies rely heavily on the background of the “I am” phrase and draw their conclusions almost on the basis of diachronic data only. Consequently, the significance of this phrase in the Gospel of John itself has not been fully understood. Second, the linguistic features that are actually essential for the appropriate interpretation of this particular linguistic structure have not been fully assessed in current biblical scholarship. Third, the existing research normally interprets the “I am” phrases individually but fails to explore the relationship between these uses.

In the Gospel of John, the Greek phrase *ἐγὼ εἶμι* and its variants occur in Jesus’ utterances in thirty-one verses, namely John 4:26; 6:20, 35, 41, 48, 51; 7:34, 36; 8:12, 18, 23, 24, 28, 58; 10:7, 9, 11, 14; 11:25; 12:26; 13:19; 14:3, 6; 15:1, 5; 17:14, 16, 24; 18:5, 6, 8. This study conducts a discourse analysis based on the theory

of Systemic Functional Linguistics (SFL) to interpret these thirty-one occurrences of “I am” in Jesus’ utterances, concentrating on their interpretation and significance within the Johannine context. This new methodological framework can analyze the linguistic features of the New Testament text and may offer new insights into the current research of Johannine “I am” in most regards. Examining the function of this phrase through a functional-semantic analysis and a rhetorical-relational analysis, this study argues that the thirty-one occurrences of “I am” in Jesus’ utterances throughout the Gospel of John reinforce John’s portrayal of Jesus’ divinity. According to John’s construing of Jesus’ divinity, this study demonstrates how Johannine Christology is expressed through the narrative of John’s Gospel with various textual characteristics.

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List of Abbreviations

AB	Anchor Bible
ABASS	Aachen British and American Studies Series
AJEC	Ancient Judaism and Early Christianity
ASTHLS	Amsterdam Studies in the Theory and History of Linguistic Science
<i>BAGL</i>	<i>Biblical and Ancient Greek Linguistics</i>
<i>Bib</i>	<i>Biblica</i>
BLG	Biblical Languages: Greek
BNTC	Black's New Testament Commentary
<i>BZ</i>	<i>Biblische Zeitschrift</i>
CBET	Contributions to Biblical Exegesis and Theology
CBQMS	Catholic Biblical Quarterly Monograph Series
<i>CBR</i>	<i>Currents in Biblical Research</i>
CBSS	Continuum Biblical Studies Series
<i>CRBS</i>	<i>Currents in Research: Biblical Studies</i>
CTL	Cambridge Textbooks in Linguistics
<i>CTM</i>	<i>Currents in Theology and Mission</i>
CWMAKH	Collected Works of M. A. K. Halliday
<i>Dial</i>	<i>Dialogismos</i>
EBGG	Essentials of Biblical Greek Grammar
EGGNT	Exegetical Guide to the Greek New Testament
ELS	English Language Series
ESEC	Emory Studies in Early Christianity
<i>ET</i>	<i>Expository Times</i>
ETSL	Equinox Textbooks and Surveys in Linguistics
FBBS	Facet Books: Biblical Series
<i>FN</i>	<i>Filología Neotestamentaria</i>
FRLANT	Forschungen zur Religion und Literatur des Alten und Neuen Testaments
HB	Harvest Book
HCHCB	Hermeneia – A Critical and Historical Commentary on the Bible
ILPPSM	International Library of Psychology, Philosophy, and Scientific Method
IVPBDS	InterVarsity Press Bible Dictionary Series
<i>JD</i>	<i>Jian Dao</i>
<i>JETS</i>	<i>Journal of the Evangelical Theological Society</i>

JLCR	Jordan Lectures in Comparative Religion
JLSM	Janua Linguarum Series Minor
JMS	Johannine Monograph Series
JS	Johannine Studies
<i>JSHJ</i>	<i>Journal for the Study of the Historical Jesus</i>
JSNTSup	Journal for the Study of the New Testament Supplement Series
JSOTSup	Journal for the Study of the Old Testament Supplement Series
<i>JTI</i>	<i>Journal of Theological Interpretation</i>
KCSFL	Key Concepts in Systemic Functional Linguistics
KTS	Key Terms Series
<i>Lang</i>	<i>Language</i>
LBAC	Linguistics: Bloomsbury Academic Collections
LBS	Linguistic Biblical Studies
LNCS	Lecture Notes in Computer Science
LNTS	Library of New Testament Studies
LS	Language in Society
NATOASIS	North Atlantic Treaty Organization: Advanced Science Institutes Series
<i>Neot</i>	<i>Neotestamentica</i>
NICNT	New International Commentary on the New Testament
NovTSup	Novum Testamentum Supplements
NTL	New Testament Library
NTM	New Testament Monographs
NTOA	Novum Testamentum et Orbis Antiquus
NTSI	New Testament and the Scriptures of Israel
NTTS	New Testament Tools and Studies
OLS	Open Linguistics Series
OTM	Oxford Theological Monographs
PB	Pragmatics & Beyond
PDRPPT	Peter de Ridder Press Publications in Tagmemics
<i>Peri</i>	<i>Perichoresis</i>
PNTC	Pillar New Testament Commentary
RRA	Rhetoric of Religious Antiquity
SBG	Studies in Biblical Greek
SBLSS	Society of Biblical Literature Symposium Series
SCS	Septuagint Commentary Series
SCSS	Septuagint and Cognate Studies Series
SNTI	Studies in New Testament Interpretation
SNTSMS	Society for New Testament Studies Monograph Series

SNTW	Studies of the New Testament and its World
SP	Sacra Pagina
SUNYSL	State University of New York Series in Linguistics
<i>TE</i>	<i>Theological Educator</i>
TLL	Topics in Language and Linguistics
TNTC	Tyndale New Testament Commentaries
TPBSS	Technology Press Books in the Social Sciences
TSAJ	Texte und Studien zum antiken Judentum
TSL	Typological Studies in Language
<i>USQR</i>	<i>Union Seminary Quarterly Review</i>
WBC	Word Biblical Commentary
WUNT	Wissenschaftliche Untersuchungen zum Neuen Testament
<i>ZNW</i>	<i>Zeitschrift für die neutestamentliche Wissenschaft und die Kunde der älteren Kirche</i>

CHAPTER ONE: INTRODUCTION

In the Gospel of John, the Greek phrase ἐγὼ εἶμι and its variants occur in Jesus' utterances in thirty-one verses, namely John 4:26; 6:20, 35, 41, 48, 51; 7:34, 36; 8:12, 18, 23, 24, 28, 58; 10:7, 9, 11, 14; 11:25; 12:26; 13:19; 14:3, 6; 15:1, 5; 17:14, 16, 24; 18:5, 6, 8, which are usually translated into English as "I am." The Old Testament background, categorization, meaning, and function of Johannine "I am" have been widely discussed among biblical scholars.¹ Although no consensus has yet been reached for the interpretation of this phrase, scholars generally acknowledge that

¹ There have been many studies of the "I am" phrase in the Gospel of John, most of which are articles and sections in monographs. For examples of such studies, see Anderson, "The Origin and Development of the Johannine Egō Eimi Sayings"; Ball, "I Am"; Barrett, *The Gospel according to St. John*; Bauckham, "The 'I Am' Sayings" in his *The Testimony of the Beloved Disciple*, 243–50; Beasley-Murray, *John*; Braumann and Link, "I Am"; Brown, "EGO EIMI—"I AM"" in his *The Gospel according to John*, 1:533–38; Bruce, *The Gospel of John*; Buchner, "The Exegesis of the Johannine 'I Am' Sayings"; Bultmann, *The Gospel of John*; Burge, "'I Am' Sayings"; Carson, *The Gospel according to John*; Daube, "The I Am of the Messianic Presence" in his *The New Testament and Rabbinic Judaism*, 325–29; Dodd, "The Name of God" in his *The Interpretation of the Fourth Gospel*, 93–96; Fossum, "In the Beginning was the Name" in his *The Image of the Invisible God*, 109–33; Haenchen, *John 1*; Haenchen, *John 2*; Harner, *The "I Am" of the Fourth Gospel*; Harris, "Christological Expressions" in her *Prologue and Gospel*, 130–54; Harris, *John*; Hurtado, "I am" in his *Lord Jesus Christ*, 370–73; Keener, *The Gospel of John*; Kruse, "Ego eimi" in his *John*, 139–40; Kysar, "The Christological Meaning of the 'I Am' Sayings" in his *John*, 56–60; Kysar, "The 'I Am' Sayings" in his *The Fourth Evangelist and His Gospel*, 119–22; Lincoln, *The Gospel according to St. John*; Macaskill, "Name Christology"; Manson, "The Ego Eimi of the Messianic Presence" in his *Jesus and the Christian*, 174–83; McKay, "'I am' in John's Gospel"; Michaels, *The Gospel of John*; Moloney, *The Gospel of John*; Morris, *The Gospel according to John*; Morris, "The 'I Am' Sayings" in his *Jesus is the Christ*, 107–25; Okorie, "The Self-Revelation of Jesus"; Petersen, *Brot*; Porter, "Jesus and the 'I Am' Sayings" in his *John*, 120–48; Ridderbos, *The Gospel according to John*; Schnackenburg, "The Origin and Meaning of the ἐγὼ εἶμι Formula" in his *The Gospel according to St. John*, 2:79–89; Schweizer, *Ego Eimi*; Simmons, "A Christology of the 'I am' Sayings"; Soulen, "Jesus and the Divine Name"; Thompson, *John*; Vereş, "A Study of the 'I Am' Sayings"; Wead, "The 'I Am' Passages" in his *The Literary Devices*, 93–98; Williams, *I Am He*; Williams, "'I Am' or 'I Am He'"; Williams, "'I Am' Sayings"; Williams, "Intertextual Perspectives on John's Sea-Crossing Account (John 6:16–21)"; Zimmermann, "Das absolute 'ego eimi.'"

studies on Johannine “I am” are important for understanding John’s portrayal of Jesus and thus contribute to the field of Johannine studies.

The “I am” phrases in the Gospel of John attract scholars’ attention mainly for two reasons. On the one hand, ἐγώ εἰμι, the Greek translation of the Hebrew expression אֲנִי הוּא, has been used as the divine self-revelation of God in the Septuagint.² The theological significance of this phrase in the Septuagint and its parallel in the Hebrew Bible has long been recognized by scholars. On the other hand, different from the other three Gospels, Johannine ἐγώ εἰμι and its variants are adopted to formulate Jesus’ utterances in such an authoritative way with striking frequency. Most scholars believe that this phrase must possess profound implications in terms of Jesus’ divinity because of its distinctive usage in the Old Testament. In fact, the linguistic features of “I am” also make this phrase prominent but have been ignored in past scholarship. This study will conduct a discourse analysis based on the theory of Systemic Functional Linguistics (SFL) to argue that the thirty-one occurrences of “I am” in Jesus’ utterances throughout the Gospel of John reinforce John’s portrayal of Jesus’ divinity.

This chapter will offer an overview of the present project, which helps to understand the context and past scholarship of this research. This chapter will survey the previous studies on Johannine “I am,” paying particular attention to the influential and representative work in the field. Accordingly, the current state of the research field will be summarized. Given the problems with the existing studies, this chapter will articulate the purpose and significance of this project by indicating the thesis

² In this study, the Septuagint refers to the Greek version of the entire Old Testament. Some scholars confine the term Septuagint to the Greek version of the Pentateuch because only this portion was translated according to the early tradition. However, most scholars use the term Septuagint for the Greek version of the Hebrew Bible and a few other books. See Greenspoon, “‘It’s All Greek to Me,’” 156; Porter, “Septuagint/Greek Old Testament,” 1099.

statement, the method to verify the proposition, and the original contributions to the field of Johannine studies. At the end of this chapter, the assumption and structure of this study will be indicated and outlined respectively.

Previous Studies on Johannine “I am”

There have been many studies on the “I am” phrase in the Gospel of John, which paved the way for the present research.³ Most commentaries identify the theological significance of this phrase due to its distinctive uses in the Septuagint. Some articles and several monographs investigate the origin of this phrase and/or the meaning and function for its different categories of usage. This section will review the work of C. H. Dodd, Philip B. Harner, David Mark Ball, Catrin H. Williams, Richard Bauckham, and Stanley E. Porter, which observes major aspects of the “I am” phrase, advances the discussion in this field, and has continuing impact on Johannine scholarship.

C. H. Dodd

In the section “The Name of God” in his *The Interpretation of the Fourth Gospel*, Dodd explores the phrase ἐγώ εἰμι used by Jesus in John 8:28; 13:19 as well as the name language in the Gospel of John. In the Old Testament, the Name of God stands for his divinity and his glory. As Dodd indicates, the Hebrew expression אֲנִי הוּא in Second Isaiah expresses the eternal self-existence of God and is translated into Greek as ἐγώ εἰμι in the Septuagint. It seems that both אֲנִי הוּא and ἐγώ εἰμι have been understood as the equivalent of the divine name. Since it is stated in John 17:11 that the name of God has been given to Jesus, Dodd believes that the usage of ἐγώ εἰμι in John 8:28; 13:19 echoes that in Isa 43:10, which is probably an allusion to the divine

³ For examples of such studies, see footnote 1.

name and signifies the solidarity of Jesus with God. In accordance with Dodd's understanding of John 12:23, 28; 17:5, the glory of God is also given to Jesus, by which the name of God is glorified. Moreover, Jesus declares in John 17:6, 26 that he has accomplished the mission of making known the name of God. By tracing the name language in the Gospel of John, Dodd concludes that the divine name takes the form of *ἐγὼ εἰμι* and has been given to Jesus. The two instances of *ἐγὼ εἰμι* in John 8:28; 13:19 reveal the unity of Jesus the Son and God the Father, to which Jesus testifies.⁴

Philip B. Harner

Harner deals with two issues regarding the Johannine "I am" phrases without predicates in his monograph *The "I Am" of the Fourth Gospel*. First, Harner inspects the meaning, function, and possible backgrounds of the absolute *ἐγὼ εἰμι* in the Gospel of John. In the Septuagint, the phrase *ἐγὼ εἰμι* is treated as a proper name of God in Second Isaiah, the usage of which renders YHWH's self-predication "I am He" and is related to the redemption of Israel. In addition, Jer 23:6 seems to indicate that the promised Messiah will bear the name of YHWH. Harner suggests that these Jewish views can be found in the Gospel of John and thus may serve as the background of the absolute *ἐγὼ εἰμι*. John 17:11–12 declares that Jesus has been given the name of God, while John 17:6, 26 proclaim that Jesus has made know the name of God, probably the absolute *ἐγὼ εἰμι* as the divine name. These statements of John not only assert Jesus as the revealer of God but also affirm him as the promised Messiah who will bring the redemption.⁵ Accordingly, Harner concludes that the uses in John

⁴ Dodd, *The Interpretation of the Fourth Gospel*, 93–96.

⁵ Harner, *The "I Am" of the Fourth Gospel*, 57–58.

8:58; 13:19 bear an absolute sense whereas the uses in John 4:26; 6:20; 8:24, 28; 18:5, 6, 8 have a double meaning, both the everyday sense and the absolute sense. In the former two verses, *ἐγώ εἰμι* acts as a distinct and self-contained expression, which has no implied predicate. In the latter seven verses, *ἐγώ εἰμι* may have an implied predicate thus it is most likely that John skillfully combines the two types of usage while maintaining their distinction to express a double meaning.⁶

Second, Harner attempts to figure out whether Jesus himself used the *ἐγώ εἰμι* sayings in his utterances or John formulated Jesus' utterances using the *ἐγώ εἰμι* sayings. Based on the evidence in some early Christian documents, it is very likely that the absolute usage of this phrase represents the intention to demonstrate the relationship of Jesus to God the Father and to express the significance of Jesus in Christian faith. Harner thus contends that the absolute *ἐγώ εἰμι* was not claimed by the historical Jesus but was attributed to Jesus by the early church in line with the post-Easter Christology. John, who was probably familiar with the early theological tradition, utilized this phrase as a central expression for his understanding of Jesus' divinity and Christian faith. Harner considers that the absolute usage of *ἐγώ εἰμι* indicates the unity between Jesus the Son and God the Father, a unity that is linked with the notions of subordination and obedience. Due to his Jewish monotheistic belief, John understands the unity between Jesus and God as that the Son is one with the Father and simultaneously is subordinate and obedient to the Father.⁷

⁶ Harner, *The "I Am" of the Fourth Gospel*, 49.

⁷ Harner, *The "I Am" of the Fourth Gospel*, 51–57.

David Mark Ball

Ball's *"I Am" in John's Gospel* presents a relatively detailed study on the literary function, background, and theological implications of the "I am" sayings on the lips of the Johannine Jesus. Following the previous categorization, this monograph divides the uses of ἐγὼ εἶμι into two forms, namely the predicated ones that ἐγὼ εἶμι is accompanied by an image in John 4:26; 6:20; 8:24, 28, 58; 13:19; 18:5, 6, 8 and the unpredicated ones that ἐγὼ εἶμι stands alone without an image in John 6:35, 41, 48, 51; 8:12, 18; 10:7, 9, 11, 14; 11:25; 14:6; 15:1, 5.⁸ Ball conducts a literary analysis by employing various literary criteria, such as setting, structure, characters and characterization, irony, point of view, the implied reader, and other themes and titles, to determine the literary function of the "I am" sayings in the narrative context of John's Gospel. The literary analysis demonstrates that the predicated usage is to explain Jesus' role among humanity whereas the unpredicated usage is to reveal Jesus' divine identity.⁹ This literary analysis also affirms the dominance of Jesus as the main character of John's Gospel, the characterization of whom is enhanced through the uses of ἐγὼ εἶμι. Then Ball concludes that the two forms of the "I am" sayings, interacting with the other major themes of the Gospel, serve as an integral part of the characterization of the Johannine Jesus. The phrase ἐγὼ εἶμι helps the reader form a correct belief regarding the person and work of Jesus. That is to say, the Johannine "I am" sayings imply a divine perspective and are essential to the purpose of the Gospel.¹⁰

In order to understand what precisely is implied by Jesus' statements of ἐγὼ εἶμι, Ball asserts that an investigation into the background of this phrase is vital.

⁸ Ball, *"I Am,"* 14.

⁹ Ball, *"I Am,"* 257.

¹⁰ Ball, *"I Am,"* 159, 255.

Given the fact that the “I am” sayings occur in the discussions on Jewish subjects as the literary analysis shows, the immediate background of ἐγὼ εἰμι must be the Old Testament and current Jewish expectations. Therefore, Ball relies on this Jewish milieu for further explanations of the function of ἐγὼ εἰμι and of the dominance given to the Johannine Jesus by this phrase.¹¹ The investigation on the background of the “I am” sayings suggests that the predicated ones refer to different books in the Old Testament while the unpredicated ones appeal mainly to Second Isaiah. Despite their different function and background, both categories imply Jesus as the fulfillment of the Old Testament promises, particularly concerning salvation. In this way, the phrase ἐγὼ εἰμι can be regarded as a formula, through the application of the Jewish concepts and expectations to Jesus, indicating that it is Jesus who embodies and fulfills these concepts and expectations. Moreover, since the parallels in Second Isaiah are utilized in an eschatological and soteriological context, the “I am” sayings in Jesus’ statements not only identify Jesus with the God of the Old Testament but also address the eschatological salvation promised to Israel. On the basis of the background investigation, Ball claims that it is conceptual parallels rather than formal parallels that offer more significance to the interpretation of ἐγὼ εἰμι constructions.¹²

Considering the background of the “I am” sayings in the Old Testament, Ball treats the predicated and unpredicated usages as a unity for their theological implications since it is the concept but not the form of ἐγὼ εἰμι construction that bears the theological implications.¹³ From the perspective of Johannine Christology, Jesus is unique primarily because of his divinity, hence John’s uses of ἐγὼ εἰμι signify the unity between Jesus the Son and God the Father as an ontological and not merely a

¹¹ Ball, “*I Am*,” 154, 159, 255, 257.

¹² Ball, “*I Am*,” 257–60.

¹³ Ball, “*I Am*,” 158.

functional one. Ball contends that this ontological identification of Jesus with God is the basis both of John's Christology and for his uses of the "I am" sayings. By applying *ἐγώ εἰμι* to Jesus, a phrase reserved for YHWH alone in the Old Testament, John also conveys the soteriological purpose of the Gospel which is to urge the readers to believe in Jesus' name so that through Jesus they can have life, obtain salvation, and come to God the Father.¹⁴

Catrin H. Williams

Among Williams's several works on the Johannine "I am" sayings, *I Am He* is probably the most comprehensive one, in which *אני הוא*, the Hebrew parallel of *ἐγώ εἰμι*, is scrutinized for its interpretation in Jewish and early Christian literature.¹⁵ In this monograph, the trajectory of the usage of the "I am" sayings is first depicted and then John's usage of this phrase is positioned within the trajectory. Reviewing the use of *אני הוא* in the Hebrew Bible and rabbinic texts as well as its Greek translations in various Jewish texts and the New Testament, Williams establishes the relation of *אני הוא* to *אֱהִיָּה אֲשֶׁר אֱהִיָּה*. Although these two Hebrew expressions have more differences than similarities, their Greek translations bear a striking resemblance. In the Septuagint, the Greek translation of *אֱהִיָּה אֲשֶׁר אֱהִיָּה* as *ἐγώ εἰμι ὁ ὢν* in Exod 3:14 is echoed by the Greek translation of *אני הוא* as *ἐγώ εἰμι* in Deut 32:39. In accordance with this tradition, *אני הוא* in Isa 41:4; 43:10, 25; 46:4; 48:12; 51:12; 52:6 is also translated into Greek as *ἐγώ εἰμι*. Due to the close linkage of the two Hebrew phrases *אני הוא* and *אֱהִיָּה אֲשֶׁר אֱהִיָּה*, Williams concludes that the divine

¹⁴ Ball, "I Am," 278–83.

¹⁵ Williams has three articles regarding the "I am" sayings which are developed and expanded from her monograph *I Am He*. See Williams, "'I Am' or 'I Am He'"; Williams, "'I Am' Sayings"; Williams, "Intertextual Perspectives on John's Sea-Crossing Account (John 6:16–21)."

self-declaration widely used in Second Isaiah and other Jewish texts can be traced back to the divine name explicitly revealed to Moses in Exod 3:14. In other words, the ἐγώ εἰμι construction is used as both the divine name and the divine self-revelation in the Septuagint.¹⁶

By focusing on the interpretations of אֲנִי הוּא in ancient Jewish traditions, Williams aims to assess the influence of the Hebrew expression אֲנִי הוּא and its Greek translation ἐγώ εἰμι on John's uses of the absolute ἐγώ εἰμι in Jesus' pronouncements.¹⁷ The linguistic and structural patterns of this phrase in Second Isaiah can be observed in the Gospel of John when the "I am" sayings are employed in Jesus' pronouncements. Since ἐγώ εἰμι in its absolute form serves as a succinct expression of the unique and exclusive divinity of YHWH, Williams affirms that John's application of this phrase to Jesus is inextricably linked to the central theme of God's revelation in Jesus for eschatological salvation. John's portrayal of Jesus as the one who proclaims ἐγώ εἰμι signifies Jesus the Son as the definitive revelation of God the Father.¹⁸ As Williams indicates, the absolute ἐγώ εἰμι play a decisive role in John's presentation of Jesus' unity with God. The first occurrence of ἐγώ εἰμι in John 4:26 during the early stage of Jesus' ministry is more than just a daily expression. The elusive ἐγώ εἰμι in John 8:24, 28, 58 facilitates the description of increasing opposition to Jesus' claims of his identity. Then Jesus' prediction with ἐγώ εἰμι in John 13:19 prepares for the true significance of this phrase. Reaching the culmination in the arrest scene, ἐγώ εἰμι in John 18:5, 6, 8 demonstrates Jesus as the revelatory and salvific presence of God for his power and authority.¹⁹

¹⁶ Williams, *I Am He*, 53–62.

¹⁷ Williams, *I Am He*, 256.

¹⁸ Williams, *I Am He*, 302–3.

¹⁹ Williams, *I Am He*, 308.

Based on her exploration, Williams considers that the distinctive usage of the absolute ἐγώ εἰμι in the Septuagint text of Second Isaiah as the Greek translation of אֲנִי הוּא is the key to properly interpret the Johannine “I am” sayings. John deliberately engages with the significance attributed to the Hebrew expression אֲנִי הוּא and its Greek translation ἐγώ εἰμι in Second Isaiah, which can be discerned from not only the terminological similarity but also the contextual resemblance between the texts in John’s Gospel and those in Second Isaiah. From this textual evidence for John’s uses of ἐγώ εἰμι in its absolute form, Williams infers that he must be familiar with and indebted to Isaianic traditions, including their interpretation in the Septuagint and certain early Jewish texts. It is most likely that John understands the divine declarations in Second Isaiah as the testimony of Jesus who is the eschatological revelation of God. Furthermore, the dominant themes and motifs in Isaiah constantly appear in the Johannine narrative, which contribute notably to the presentation of Johannine Christology. Therefore, Williams recognizes the Isaianic influence on the Gospel of John, especially on the various aspects of Johannine Christology.²⁰

Richard Bauckham

Bauckham includes a section “The ‘I Am’ Sayings” in his *The Testimony of the Beloved Disciple* to discuss the meaning and theological significance of the “I am” sayings pronounced by Jesus in the Gospel of John. Bauckham classifies the Johannine “I am” sayings into two series, each with seven occurrences of this

²⁰ Williams, *I Am He*, 299–301.

phrase.²¹ The first series is the seven “I am” sayings with predicates, which are metaphorical statements describing Jesus as the Savior from various aspects. Comparing this series of the “I am” sayings with the seven signs in John’s Gospel, Bauckham posits that the seven signs provide the concrete demonstrations of Jesus as the Savior in terms of his power to give life and the nature of the salvation in various ways. The second series is the seven absolute “I am” sayings, in which the “I am” phrase stands by itself without a predicate. Because the absolute “I am” sayings in John 8:24, 28, 58; 13:19 bear a deeper meaning regarding Jesus’ divinity, Bauckham contends that the other occurrences of this phrase which seem to be ordinary expressions must have double meanings. In addition, Bauckham regards these two series of the seven “I am” sayings as an indication of the completeness of salvation since seven is the number of completeness in ancient Jewish literature.²²

On account of the “I am” sayings as a form of the divine name in the Old Testament, Bauckham concludes that this phrase expresses divine identity in the Gospel of John. John might allude to the Hebrew text of Exod 3:14, in which God reveals his name to Moses. However, Bauckham prefers another origin of the “I am” sayings. In the Septuagint, the phrase *ἐγώ εἰμι* is used in Deut 32:39 and Isa 40–55 to translate the Hebrew expression *אני הוה*, an expression reserved for the divine self-declaration of YHWH. Applying the seven absolute “I am” sayings to Jesus, John indicates Jesus to be the one who can claim YHWH’s unique and exclusive divinity and who achieves eschatological salvation. In the light of Bauckham’s analysis, the seven signs, the seven “I am” sayings with predicates, and the seven absolute “I am”

²¹ Bauckham treats the three “I am” sayings in John 18 as one occurrence since they are basically one single saying repeated three times. See Bauckham, *The Testimony of the Beloved Disciple*, 244.

²² Bauckham, *The Testimony of the Beloved Disciple*, 243–46.

sayings in John's Gospel reveal Jesus as the Savior and the nature of salvation in different ways.²³

Stanley E. Porter

Porter examines all thirty-five occurrences of the Johannine "I am" sayings and offers new insights to the existing research in the chapter "Jesus and the 'I Am' Sayings in John's Gospel" in his *John, His Gospel, and Jesus*. Different from the other scholars, Porter proposes a formally based categorization that is more appropriate for this particular linguistic structure and can include both ἐγώ εἰμι and its variants in the Gospel of John. According to this novel categorization, the thirty-five "I am" sayings can be divided into three definable categories. The first one is the absolute usage, "in which the 'I am' construction stands on its own, as a class without adjuncts, modifiers, or adverbial modification." The second one is the locative usage, "in which the 'I am' construction has adjunctive attachments, or is part of an adverbial/locative structure." The third one is the predicate usage, "in which the 'I am' construction is part of a predicate structure with a predicate complement."²⁴ Moreover, Porter counts the "I am" sayings as a major means for the development and presentation of John's Christology and emphasizes that this phrase should be investigated within the context of John's Gospel.²⁵

Instead of concentrating on Jesus' self-identification as YHWH, like most existing studies on the Johannine "I am" sayings do, Porter examines this expression from a christological perspective. In line with Porter's examination of the thirty-five "I am" sayings with three categories, the absolute usage reveals Jesus as the Messiah;

²³ Bauckham, *The Testimony of the Beloved Disciple*, 246–50.

²⁴ Porter, *John*, 127–28.

²⁵ Porter, *John*, 121–22.

the predicate usage appeals to examples of Jesus' messiahship; and the locative usage affirms Jesus as the Messiah who mediates between the two spheres, namely the divine and human.²⁶ Hence Porter contends that the "I am" constructions are adopted in John's Gospel to demonstrate that Jesus is the Messiah and to define what Jesus' messiahship means. This phrase serves as an important indicator for the christological perspective of John, especially his expansive view of Jesus as the promised Messiah. As Porter indicates, the Johannine "I am" sayings strengthen John's messianic-christological depiction of Jesus and function as a structuring device to develop and present Johannine Christology.²⁷

State of Research

As previously mentioned, biblical scholars have not reached an agreement on the interpretation of the Johannine "I am" phrases. Regarding the Old Testament background of the "I am" sayings, some scholars treat Isa 41:4; 43:10, 25; 46:4; 48:12; 51:12; 52:6 in which the divine self-revelation is expressed as אֲנִי הוּא in the Hebrew Bible and is translated into Greek as ἐγώ εἰμι in the Septuagint as the background of this phrase.²⁸ However, most scholars also consider Exod 3:14 in which the divine name is revealed as אֶהְיֶה אֲשֶׁר אֶהְיֶה in the Hebrew Bible and is translated into Greek as ἐγώ εἰμι ὁ ὢν in the Septuagint as the background of this phrase.²⁹ Williams's study provides firm evidence for the latter view by establishing

²⁶ Porter, *John*, 128–29.

²⁷ Porter, *John*, 147–48.

²⁸ For scholars who hold this view, see Ball, "I Am," 258–61; Bruce, *The Gospel of John*, 205, 288; Bultmann, *The Gospel of John*, 225–26; Carson, *The Gospel according to John*, 343–44, 358; Dodd, *The Interpretation of the Fourth Gospel*, 94–95; Lincoln, *The Gospel according to St. John*, 276; Moloney, *The Gospel of John*, 270–71.

²⁹ For scholars who hold this view, see Barrett, *The Gospel according to St. John*, 292, 342; Bauckham, *The Testimony of the Beloved Disciple*, 246–47; Beasley-Murray, *John*, 139; Braumann and Link, "I Am," 2:278–79; Brown, *The Gospel according to John*, 1:536–37; Burge, "I Am Sayings," 355; Fossum, *The Image of the Invisible God*, 127; Harner, *The "I Am" of the Fourth*

the relation of *אני הוא* to *אֱהִיָּה אֲשֶׁר אֱהִיָּה*.³⁰ Concerning the categorization of the “I am” sayings, contemporary biblical scholarship generally focuses on the predicate and nonpredicate usages of this phrase. However, Porter’s formally based categorization is more appropriate for this particular linguistic structure, which can sort out the various occurrences of the “I am” phrase more easily and define each category more precisely.

The meaning and function of the Johannine “I am” phrases uttered by Jesus, especially the absolute usage, are under scholarly debate. C. K. Barrett and K. L. McKay deny the divine significance of the *ἐγὼ εἰμι* phrases in John 4:26; 6:20; 8:24, 28, 58; 13:19; 18:5, 6, 8.³¹ D. A. Carson affirms that the “I am” sayings in John 4:26; 6:20; 13:19; 18:5, 6, 8 bear no theological overtones while those in John 8:24, 28, 58 have only the absolute sense alluding to the self-revelation of God in the Old Testament.³² Ernst Haenchen regards the “I am” sayings in John 4:26; 6:20; 8:24, 28, 58; 13:19 as an ordinary expression but the ones in John 18:5, 6, 8 as expressing both the everyday sense and the absolute sense which alludes to the divine self-revelation formula in the Old Testament.³³ J. Ramsey Michaels posits that the *ἐγὼ εἰμι* phrases in John 4:26; 6:20; 8:24, 28 do not convey any theological implications, those in John 8:58; 13:19 are absolute uses acting as the divine self-revelation, and the ones in John 18:5, 6, 8 bear a double meaning.³⁴ David Daube and William Manson explain the “I

Gospel, 27–34; Harris, *Prologue and Gospel*, 131; Harris, *John*, 171, 183; Keener, *The Gospel of John*, 744, 771; Kruse, *John*, 140; Kysar, *John*, 59; Kysar, *The Fourth Evangelist and His Gospel*, 120; Manson, *Jesus and the Christian*, 174–80; Michaels, *The Gospel of John*, 534–35; Morris, *The Gospel according to John*, 419–20; Morris, *Jesus is the Christ*, 122–23; Porter, *John*, 123–25; Ridderbos, *The Gospel according to John*, 300; Schnackenburg, *The Gospel according to St. John*, 2:83–84; Thompson, *John*, 197; Williams, *I Am He*, 53–62; Williams, “‘I Am’ or ‘I Am He’,” 346–47; Williams, “‘I Am’ Sayings,” 398.

³⁰ Williams, *I Am He*, 53–62.

³¹ Barrett, *The Gospel according to St. John*, 239, 281, 341–43, 352, 445, 520; McKay, “‘I am’,” 302.

³² Carson, *The Gospel according to John*, 227, 275, 342–43, 345, 358, 471, 578–79.

³³ Haenchen, *John 1*, 224, 280; Haenchen, *John 2*, 28, 30, 110, 165.

³⁴ Michaels, *The Gospel of John*, 256–57, 357, 487–88, 491–92, 533–35, 743–44, 889–93.

am” sayings in John 8:24, 28, 58; 13:19 as meaning that “the Messiah is here” on the basis of the Old Testament background of this phrase.³⁵ Dodd considers the absolute ἐγώ εἰμι phrases in John 8:24, 28; 13:19 to be the deliberate allusion to the divine name in the Old Testament.³⁶ However, most scholars, such as Ball, Bauckham, George R. Beasley-Murray, Raymond E. Brown, Craig S. Keener, Harner, Elizabeth Harris, Leon Morris, Porter, Rudolf Schnackenburg, and Williams, assert that all the “I am” sayings in John 4:26; 6:20; 8:24, 28, 58; 13:19; 18:5, 6, 8 serve as the divine self-revelation formula in the Old Testament.³⁷

Most scholars agree that the predicate usage of the “I am” phrases in John 6:35, 41, 48, 51; 8:12; 10:7, 9, 11, 14; 11:25; 14:6; 15:1, 5 are metaphorical statements, illuminating Jesus as the savior who give eternal life.³⁸ The instance of ἐγώ εἰμι in John 8:18 has a nominative participle without any metaphor as the predicate, which has been ignored by most scholars as a predicate usage. As for those who notice the implication of the predicate, they commonly acknowledge that the “I am” saying in John 8:18 means not only Jesus as his own testimony but also his identity and his close relation with God the Father.³⁹ The extant studies of the Johannine “I am” phrases seldom recognize the locative usage in John 7:34, 36; 8:23;

³⁵ Daube, *The New Testament and Rabbinic Judaism*, 325; Manson, *Jesus and the Christian*, 178–79.

³⁶ Dodd, *The Interpretation of the Fourth Gospel*, 95–96.

³⁷ Ball, “*I Am*,” 178–85, 188–94, 195–200, 201; Bauckham, *The Testimony of the Beloved Disciple*, 245–46; Beasley-Murray, *John*, 62, 89–90, 130–31, 139–40, 322–23; Brown, *The Gospel according to John*, 1:533–34; Keener, *The Gospel of John*, 620, 673, 744–45, 768–72, 914, 1081–82; Harner, *The “I Am” of the Fourth Gospel*, 49; Harris, *Prologue and Gospel*, 131–36; Morris, *Jesus is the Christ*, 122–25; Morris, *The Gospel according to John*, 241, 309–10, 396–97, 401, 419–20, 553, 657–59; Porter, *John*, 128, 131–33, 137–40, 143–45, 146; Schnackenburg, *The Gospel according to St. John*, 2:80–81; Williams, *I Am He*, 308.

³⁸ Ball, “*I Am*,” 257–59; Bauckham, *The Testimony of the Beloved Disciple*, 243–44; Beasley-Murray, *John*, 92–94, 126–28, 169–70, 190–91, 252, 271–72; Brown, *The Gospel according to John*, 1:534; Keener, *The Gospel of John*, 683–87, 740, 810–11, 813–14, 817, 844, 939–40, 943, 988–93; Porter, *John*, 128, 134–35, 141, 142.

³⁹ Harris, *Prologue and Gospel*, 136; Morris, *Jesus is the Christ*, 123; Porter, *John*, 128, 135–136.

12:26; 14:3; 17:14, 16, 24. It is Porter who first categorizes the ἐγώ εἰμι variants as the locative usage and analyzes each use of this category. Porter contends that the locative “I am” phrases assist to distinguish the different spheres between God and humanity and signify Jesus as the Messiah who has been sent by God the Father and mediates between these two spheres.⁴⁰

Obviously, not all biblical scholars agree that all thirty-one occurrences of the phrase ἐγώ εἰμι and its variants in Jesus’ utterances indicate his claim to divine identity. Some occurrences are considered to be ordinary expressions that bear no necessary christological or theological significance. Except for Porter’s work, the locative usage of the “I am” phrases has not been widely recognized, the meaning and function of which need to be further investigated. In addition, the existing research normally interprets the Johannine “I am” phrases individually but fails to explore the relationship between these uses. Since the appropriate interpretation of the “I am” phrases is important for understanding John’s unique presentation of Jesus as scholars generally acknowledge, a new study on this phrase is necessary. There remains a need for a thorough examination of the Johannine “I am” phrases, especially their function within the Gospel of John.

It can be perceived from the above survey that Dodd, Harner, Ball, Williams, and Bauckham rely heavily on the background of the “I am” phrases and thus draw their conclusions almost on the basis of diachronic data only.⁴¹ In general, this is the case for the contemporary interpretive works of the Johannine “I am” sayings in

⁴⁰ For Porter’s identification and analysis regarding the locative usage of the “I am” sayings, see Porter, *John*, 120–48.

⁴¹ Ball conducts a literary analysis on the “I am” sayings in the narrative context of John’s Gospel, this analysis is just for the literary function of ἐγώ εἰμι. Ball believes that the background of this phrase is the key to fully understand what precisely is implied by Jesus’ statements and makes the final conclusions concerning the function and theological implications of the “I am” sayings according to its usage in the Old Testament. See Ball, “*I Am*.”

Jesus' utterances, no matter their views. Consequently, the significance of this phrase in the Gospel of John itself has not been fully understood. According to the principles of SFL, synchronic analysis takes priority over diachronic data.⁴² Moreover, the meaning of the text is made in its context.⁴³ That is to say, the context of the "I am" phrase is most like the main determinant of its meaning and function. Hence the "I am" phrases in Jesus' utterances must be interpreted within the Johannine context through a synchronic analysis as well. Another problem with the extant studies of the "I am" sayings is that the linguistic approach has hardly been employed other than Porter's categorization and discussion of this phrase. As a result, the linguistic features that are actually essential for the appropriate interpretation of this particular linguistic structure have not been fully assessed in the current biblical scholarship.⁴⁴ Therefore, this study proposes a linguistic methodology as a preferable choice to interpret the Johannine "I am" sayings, which will offer new insights into the current research of this phrase in most regards.

A Linguistic Methodology

This study is concerned with the phrase *ἐγώ εἰμι* and its variants in Jesus' utterances throughout the Gospel of John. The text to be analyzed is largely the speeches in the conversation between the participants, hence people's style of speaking is important in the interpretation of the text as a whole. To understand the function of the Johannine "I am" phrases, the style of Jesus' utterances is one of the key features to be investigated. The relationship among the participants is built mainly through their

⁴² This principle is originally from the theory of Ferdinand de Saussure (1857–1913), a Swiss linguist who is widely acknowledged as the founder of modern linguistics. See Porter, "Studying Ancient Languages," 153.

⁴³ Halliday, *Halliday's Introduction*, 3.

⁴⁴ Porter, *John*, 120–21.

conversation, which can be identified according to both the way of speaking and the way of reacting to the conversation. Linguistic analysis provides a framework to examine the style and reception of speech, the examination of which assists to explore the deep meaning of the text.⁴⁵ Hence a linguistic methodology is particularly useful and beneficial for the interpretation of the Johannine “I am” phrases in this study.

New Testament interpretation after all is to interpret the meaning of the New Testament text. The meaning of the text is primarily expressed through language, thus language inevitably plays a central role in the interpretation of the text. In other words, text is eventually a linguistic object. The investigation of the way that language functions in the text is to interpret the meaning of the text. A crucial property of language is pattern, namely the particular choices of lexical items and grammatical elements. Different authors may have different preferences for lexical items and grammatical elements to make meaning of the text. Linguistic analysis focuses on the semantic value of not only the individual patterns but also the patterning of such patterns since the semantic value of the patterning of patterns represents the deepest level of meaning and helps to determine the subject matter of the text.⁴⁶ In terms of the literary text, a special property of language is the patterning of the variability in the individual patterns. A certain degree of variation can be found in the individual patterns, which facilitates the meaning-making process and helps to discern the foci of the text.⁴⁷ Thus linguistic analysis is a proper methodology for the appropriate interpretation of the Johannine “I am” phrases.

As for the interpretation of the text, attention must be paid to the significant patterning of patterns because such patterning has a semantic consequence.

⁴⁵ Hasan, *Linguistics*, 67, 87.

⁴⁶ Hasan, *Linguistics*, 91.

⁴⁷ Halliday, *Linguistic Studies of Text and Discourse*, 9; Hasan, *Linguistics*, 57.

Prominence belongs to this significant patterning of patterns. As a device to direct the readers' attention to the various strands of meaning, prominence takes a part in the semantic organization and assists to articulate the meaning of the text. The prominent phrases have great value in the interpretation of the text.⁴⁸ From a linguistic perspective, "I am" in Jesus' utterances throughout the Gospel of John are prominent phrases that serve to create prominence in the text.⁴⁹ Consequently, the study of these prominent phrases by adopting a linguistic methodology will contribute to the interpretation of John's Gospel as a whole.

The Johannine "I am" phrases in Jesus' utterances are prominent in the text for seven reasons. First, Greek verbs are monolectic, thus a pronoun as the subject is normally unnecessary.⁵⁰ The structure of ἐγώ εἰμι is such a case, in which the personal pronoun is marked. Second, the basic concept of prominence is contrast, a contrast to the norms of the text.⁵¹ The phrase ἐγώ εἰμι and its variants can be counted as prominent since this expression stands out against an established tendency, in which the word εἰμι only is used to mean "I am." Third, ἐγώ εἰμι appears in John 4:26; 6:20; 8:24, 28, 58; 13:19; 18:5, 6, 8 by itself without a stated predicate or complement. The incompleteness of this structure, an unusual clause structure in New Testament Greek, may indicate prominence. Fourth, prominence must demonstrate the stability of its semantic direction, namely the prominent patterns pointing to the

⁴⁸ Hasan, *Linguistics*, 95–96.

⁴⁹ Prominence refers to the use of linguistic devices which enable the author to highlight material and make some part of the text stand out in some way. Although the two terms are not equivalent, prominence is always used interactively with markedness. In addition, prominence is sometimes referred to as emphasis, foregrounding, or salience. The factors of prominence in New Testament Greek may include verbal aspect, word order, clause structure, and redundant pronouns. For a detailed discussion on prominence, see Porter, *Idioms*, 302–4; Porter, "Prominence"; Reed, *A Discourse Analysis of Philippians*, 105–19; Westfall, *A Discourse Analysis of the Letter to the Hebrews*, 29–36; Westfall, "A Method for the Analysis of Prominence."

⁵⁰ Porter, *Idioms*, 303.

⁵¹ Hasan, *Linguistics*, 94.

same general kind of meaning.⁵² The Johannine “I am” phrases in Jesus’ utterances are always applied to portray Jesus. Fifth, prominence must demonstrate the stability of its textual location, namely the prominent patterns tending to occur at the significant points in the organization of the text. The Johannine “I am” phrases in Jesus’ utterances tend to occur at the emphatic or climactic points in the Gospel of John.⁵³ Sixth, prominence has the underlying meaning represented linguistically at various levels, such as the semantics of the text, the content, and the lexicogrammar.⁵⁴ The Johannine “I am” phrases have the underlying meaning projected simultaneously on the semantics, in the content of narrative and dialogue, and on the grammar. Seventh, the prominent patterns can build up prominence when repeating in the text and occurring with other prominent factors.⁵⁵ The “I am” phrases in Jesus’ utterances are used frequently throughout the Gospel of John and always have other prominent factors within the co-text.

Purpose and Significance of This Study

The goal of this study is to provide a framework to examine the Johannine “I am” phrases in Jesus’ utterances, concentrating on the interpretation and significance of this phrase within the context of John’s Gospel. Through this examination, this study will argue that the thirty-one occurrences of “I am” in Jesus’ utterances throughout the Gospel of John reinforce John’s portrayal of Jesus’ divinity. This study will conduct a discourse analysis based on the theory of SFL to interpret the Johannine “I am” phrases uttered by Jesus. Examining the function of this phrase through a

⁵² Hasan, *Linguistics*, 95–96.

⁵³ Hasan, *Linguistics*, 95–96.

⁵⁴ Halliday, *Linguistic Studies of Text and Discourse*, 49.

⁵⁵ Porter, “Prominence”; Westfall, *A Discourse Analysis of the Letter to the Hebrews*, 36; Westfall, “A Method for the Analysis of Prominence,” 91–93.

functional-semantic analysis and a rhetorical-relational analysis, this study will be able to explore the way that the thirty-one occurrences of “I am” in Jesus’ utterances function to reinforce John’s portrayal of Jesus’ divinity. In the light of John’s construing of Jesus’ divinity, this study will thus demonstrate how Johannine Christology is expressed through the narrative of John’s Gospel with various textual characteristics.

This study will follow Williams’s perspective and regard Exod 3:14; Deut 32:39; Isa 41:4; 43:10, 25; 46:4; 48:12; 51:12; 52:6 in the Septuagint as the Old Testament background of the Johannine “I am” phrases uttered by Jesus. The discourse analysis of this study will be conducted on all thirty-one occurrences of “I am” in Jesus’ utterances according to Porter’s categorization, which include the absolute usage in John 4:26; 6:20; 8:24, 28, 58; 13:19; 18:5, 6, 8, the predicate usage in John 6:35, 41, 48, 51; 8:12, 18; 10:7, 9, 11, 14; 11:25; 14:6; 15:1, 5, and the locative usage in John 7:34, 36; 8:23; 12:26; 14:3; 17:14, 16, 24.⁵⁶ Since this study will conduct a synchronic analysis, the text of John’s Gospel in its final form will be analyzed without consideration of its historical development over time. The focus of this analysis is to discern John’s construing of Jesus’ divinity, thus Jesus’ utterances will be treated as John’s representation of Jesus’ words.

This project will make several contributions to the field of Johannine study. First, the project will provide a new methodological framework for the study of John’s Gospel, which can analyze the linguistic features of the New Testament text that have not been fully assessed in the current biblical scholarship. Second, the project will offer a new analysis of the “I am” phrases in Jesus’ utterances throughout

⁵⁶ In his original categorization, Porter includes all the thirty-five “I am” phrases in the Gospel of John, thirty-one occurrences in Jesus’ utterances and four occurrences in human utterances. This paper focuses on the “I am” phrases in Jesus’ utterances only. See Porter, *John*, 127–28.

the Gospel of John, paying attention to the linguistic components not only within but also beyond the sentence level and observing the larger linguistic and contextual units within the discourse as a whole. Third, the project will bring new insights into the existing research of the Johannine “I am” phrases, especially in terms of the significance that the three categories collaborate for the construction and development of Johannine Christology. Fourth, the project will investigate Johannine Christology by examining the linguistic features of the text, which is a helpful complement to the systematic way of describing Johannine Christology statically since Christology is not just a theological configuration but is expressed through the narrative in the Gospel of John as well. Fifth, the project will benefit the church for a better understanding of Jesus’ portrait in the Gospel of John.

Assumption of This Study

Since most scholars agree that the “I am” phrases in the Septuagint are adopted by God as a form of the divine name to reveal himself and the book of Isaiah in the Septuagint is the most influential Old Testament book on the Gospel of John, this study maintains that the Johannine “I am” phrases in Jesus’ utterances also mean the divine self-revelation. In addition, the rhetorical structure of John’s Gospel constructed in Chapter 5 demonstrates that John 1:1–18 provides evidence from the outset that Jesus is portrayed as divine, which constrains the subsequent portrayals.⁵⁷ It is based on this assumption that this study examines the function of this divine self-revelation in the thirty-one verses within the context of John’s Gospel, namely the way that John uses the “I am” phrases to portray Jesus.

⁵⁷ For details about the rhetorical structure of John’s Gospel, see Chapter 5.

“I am” in the Septuagint

The consensus of most biblical scholars is that the Greek phrase ἐγώ εἰμι in the Septuagint is used as a form of the divine name by God to reveal himself.⁵⁸ As the Septuagint text demonstrates, God deliberately identifies himself as ἐγώ εἰμι in Exod 3:14; Deut 32:39; Isa 41:4; 43:10, 25; 46:4; 48:12; 51:12; 52:6.⁵⁹ By proclaiming to be ἐγώ εἰμι, God actually claims his unique and exclusive divinity, which is manifested in his sovereignty, power, and activity. As a self-revelatory formula, the “I am” sayings in the Septuagint play a significant role in presenting YHWH as the truly incomparable God. The self-revelation of YHWH as ἐγώ εἰμι cannot be separated from his sovereignty over the course of events, his power to forgive and deliver his people, and his creative and salvific activity. All these attributes belong to God alone. As the context of each occurrence of ἐγώ εἰμι verifies, this divine pronouncement in

⁵⁸ Anderson, “The Origin and Development of the Johannine Egō Eimi Sayings”; Ball, “I Am”; Barrett, *The Gospel according to St. John*; Bauckham, *The Testimony of the Beloved Disciple*, 243–50; Beasley-Murray, *John*; Braumann and Link, “I Am”; Brown, *The Gospel according to John*, 1:533–38; Bruce, *The Gospel of John*; Buchner, “The Exegesis of the Johannine ‘I Am’ Sayings”; Bultmann, *The Gospel of John*; Burge, “‘I Am’ Sayings”; Carson, *The Gospel according to John*; Chester, *Divine Revelation*, 207; Daube, *The New Testament and Rabbinic Judaism*, 325–29; Dodd, *The Interpretation of the Fourth Gospel*, 93–96; Fossum, *The Image of the Invisible God*, 109–33; Fossum, *The Name of God*, 125n151; Haenchen, *John 1*; Haenchen, *John 2*; Harner, *The “I Am” of the Fourth Gospel*; Harris, *Prologue and Gospel*, 130–54; Harris, *John*; Hurtado, *Lord Jesus Christ*, 370–73; Keener, *The Gospel of John*; Kruse, *John*, 139–40; Kysar, *John*, 56–60; Kysar, *The Fourth Evangelist and His Gospel*, 119–22; Lincoln, *The Gospel according to St. John*; Macaskill, “Name Christology”; Manson, *Jesus and the Christian*, 174–83; Michaels, *The Gospel of John*; Moloney, *The Gospel of John*; Morris, *The Gospel according to John*; Morris, *Jesus is the Christ*, 107–25; Okorie, “The Self-Revelation of Jesus”; Porter, *John*, 120–48; Ridderbos, *The Gospel according to John*; Schnackenburg, *The Gospel according to St. John*, 2:79–89; Schweizer, *Ego Eimi*; Simmons, “A Christology of the ‘I am’ Sayings”; Soulen, “Jesus and the Divine Name”; Thompson, *John*; Vereş, “A Study of the ‘I Am’ Sayings”; Wead, *The Literary Devices*, 93–98; Williams, *I Am He*; Williams, “‘I Am’ or ‘I Am He’”; Williams, “‘I Am’ Sayings”; Williams, “Intertextual Perspectives on John’s Sea-Crossing Account (John 6:16–21)”; Zimmermann, “Das absolute ‘ego eimi.’”

⁵⁹ In Isa 43:25 and 51:12, the Hebrew expression is אֲנֹכִי אֲנֹכִי הוּא, which is translated into Greek as ἐγώ εἰμι ἐγώ εἰμι. That is to say, the first אֲנֹכִי is rendered as ἐγώ εἰμι, whereas the second אֲנֹכִי and הוּא together are also rendered as ἐγώ εἰμι. Dodd regards this translation technique of repeating ἐγώ εἰμι as the evidence that the second ἐγώ εἰμι represents the divine name and that the Septuagint translator of Isaiah viewed ἐγώ εἰμι as a form of the divine name. In the Hebrew Bible, אֲנֹכִי has the same meaning with אֲנִי. The only difference between the two words is their rhythmical effects. Therefore, this study treats אֲנֹכִי הוּא as the same expression but with a different form of אֲנִי הוּא. See Dodd, *The Interpretation of the Fourth Gospel*, 94; Brown, *The Gospel according to John*, 1:536; Williams, *I Am He*, 59; Brown et al., *The Enhanced Brown-Driver-Briggs Hebrew and English Lexicon*, 59.

the Septuagint is intended as a solemn expression to convey the emphasis on divine uniqueness and exclusiveness.⁶⁰

In Exod 3:14, the divine name is introduced by ἐγώ εἰμι under the circumstances that YHWH promises the deliverance to Israel from Egypt.⁶¹ In Deut 32:39, ἐγώ εἰμι is adopted in a climactic divine declaration which is concerned with YHWH's all-embracing and unlimited power to offer deliverance as well as his previous activity of intervenes on behalf of Israel.⁶² In Isa 41:4, YHWH's claim as ἐγώ εἰμι is justified by the fact that he is the only one who determines the course of events and controls over history.⁶³ In Isa 43:10, Israel may know, believe, and understand YHWH to be ἐγώ εἰμι on account of his ability to predict events, his sovereignty to ensure the actualization of these events, and his previous salvific acts.⁶⁴ In Isa 43:25, YHWH proclaims ἐγώ εἰμι on the basis of his power to offer the forgiveness of Israel's sins.⁶⁵ In Isa 46:4, the continuous involvement of YHWH with Israel in terms of his protection and deliverance in the past, present, and future testifies to his divine identity as ἐγώ εἰμι.⁶⁶ In Isa 48:12, YHWH's pronouncement of ἐγώ εἰμι is reinforced by his role as the creator of heavens and earth.⁶⁷ In Isa 51:12, YHWH reveals himself as ἐγώ εἰμι, the only one who is able to guarantee salvation because of his divine power manifested in his creative and salvific activity.⁶⁸ In Isa 52:6, the people of Israel will know YHWH's name from their own experience of his

⁶⁰ Michaels, *The Gospel of John*, 534–35; Williams, *I Am He*, 38–39.

⁶¹ Durham, *Exodus*, 37–39; Gurtner, *Exodus*, 206–7; Wevers, *Notes on the Greek Text of Exodus*, 33–34; Williams, *I Am He*, 53.

⁶² Christensen, *Deuteronomy*, 819; Wevers, *Notes on the Greek Text of Deuteronomy*, 531; Wevers, "The LXX Translator of Deuteronomy," 89; Williams, *I Am He*, 46–49, 60.

⁶³ Penner, *Isaiah*, 555; Watts, *Isaiah*, 637–38; Williams, *I Am He*, 24–26, 39, 56.

⁶⁴ Penner, *Isaiah*, 566; Watts, *Isaiah*, 676; Williams, *I Am He*, 27–28, 39, 56.

⁶⁵ Penner, *Isaiah*, 568–69; Watts, *Isaiah*, 687; Williams, *I Am He*, 30–31, 40, 48.

⁶⁶ Penner, *Isaiah*, 581; Watts, *Isaiah*, 711; Williams, *I Am He*, 32–34, 39, 56.

⁶⁷ Penner, *Isaiah*, 587; Watts, *Isaiah*, 724; Williams, *I Am He*, 34–35, 39, 60.

⁶⁸ Penner, *Isaiah*, 598; Watts, *Isaiah*, 770; Williams, *I Am He*, 35–36, 40, 48.

deliverance since YHWH as ἐγώ εἰμι is the one who speaks and also the one who acts.⁶⁹

Due to the distinctive usage of the Greek phrase ἐγώ εἰμι in the Septuagint, many contemporary scholarly works have been undertaken to investigate this Old Testament background of the “I am” sayings. It is primarily based on this background that most scholars interpret the meaning of the Johannine “I am” phrases in Jesus’ utterances. The use of ἐγώ εἰμι as the divine self-revelation in the Septuagint has been viewed as providing the linguistic bridge and conceptual background to the Johannine application of this expression to Jesus. Most scholars agree that the uses of ἐγώ εἰμι in the Septuagint provide strong evidence for this phrase being viewed and applied as a divine self-revelation formula in the Jewish tradition, which indicates a potential that the Johannine “I am” phrases in Jesus’ utterances bear the same meaning.

Isaianic Influence on John

After the Hebrew Bible was translated into Greek, this Greek version, generally known as the Septuagint today, “became Scripture to the Greek-speaking Jewish communities in the Diaspora.”⁷⁰ During the first century, the Septuagint was used as the Bible by the early church.⁷¹ It is this Greek version of the Old Testament that served as the primary theological and literary context for most Christians of the early church, including both the New Testament authors and the early readers. The New Testament text itself demonstrates that most of the citations or quotations of the texts, the applications of the theological terms, and the allusions to the concepts in the Old

⁶⁹ Penner, *Isaiah*, 601; Watts, *Isaiah*, 775; Williams, *I Am He*, 36, 40, 56–57.

⁷⁰ Jobes and Silva, *Invitation to the Septuagint*, 20.

⁷¹ Jobes and Silva, *Invitation to the Septuagint*, 20; Porter, “Septuagint/Greek Old Testament,” 1099.

Testament are from the Septuagint rather than the Hebrew Bible. It is natural for the New Testament authors to frequently refer to the Septuagint when writing in Greek. The Septuagint thus has a profound influence on the text and theology of the New Testament.⁷² This is also the case for the Gospel of John. As scholars generally acknowledge, the Gospels' uses of the Old Testament in Jesus' utterances mostly follow the Septuagint text.⁷³ The author of John's Gospel must be acquainted with the Septuagint text and most likely composed his Gospel under the impact of the theological tradition of the Septuagint.

In fact, the impact of the Septuagint on the Gospel of John can be discerned from the Johannine text itself. The explicit indicators of John's conceptual and theological view from Jewish tradition are presented throughout the Gospel. For example, Jewish Scriptures are always referred to; Jewish subjects are discussed in John 4, 6, and 8; Jewish expectations are represented in John 6 and 11; Jewish law is remarked in John 1, 5, 7, 8, 10, 12, 15, 18, and 19; Jewish festivals are noted, such as the Passover in John 2, 4, 6, 11, 12, 13, 18, and 19, the Tabernacles in John 7, and the Dedication in John 10; and Jewish ancestors are mentioned, such as Jacob in John 4, Moses in John 6, and Abraham in John 8. These indicators provide clues for the conceptual and theological perspective of John, pointing to the Jewish tradition encapsulated in the Septuagint.⁷⁴ In the Gospel of John, Jesus is viewed as himself replacing the original concept in the Old Testament. This presentation of Jesus to be the one who fulfills all the Old Testament promises is a characteristic feature of the Johannine usage of the Septuagint.⁷⁵ Therefore, the Jewish tradition probably

⁷² Jobes and Silva, *Invitation to the Septuagint*, 23.

⁷³ Jobes and Silva, *Invitation to the Septuagint*, 193.

⁷⁴ Ball, "I Am," 159, 257.

⁷⁵ Ball, "I Am," 265.

influences John's theologizing and thus the way that John presents the text to express his theology through the narrative of his Gospel.

In particular, the book of Isaiah in the Septuagint has been recognized by contemporary scholarship as the most influential Old Testament book on the Gospel of John. Biblical scholars, such as Ball, Williams, and Franklin W. Young, confirm the Isaianic influence on the various aspects of both Johannine narrative and Johannine theology in their research of the relationship between the book of Isaiah and the Gospel of John. Both Ball and Williams present textual evidence indicating that John was familiar with and indebted to Isaiah, especially Second Isaiah. In John 1:23; 12:38, 39, 41, the name of Isaiah the prophet occurs four times, who is the only prophet mentioned by name. No other Old Testament prophet is attached such importance in the Gospel of John. The author also cites from the book of Isaiah four times, which are John 1:23 from Isa 40:3, John 6:45 from Isa 54:13, John 12:38 from Isa 53:1, and John 12:40 from Isa 6:10.⁷⁶ Moreover, there are 22 verses in the Gospel of John that may allude to at least 29 verses in the book of Isaiah, among which 12 verses locate in Second Isaiah.⁷⁷

The witness to the Isaianic tradition in the Gospel of John apparently extends beyond citations and allusions. Williams suggests that the text in the Gospel of John is probably formulated with reference to the whole context of Isaiah. John seems to deliberately engage with the language in Second Isaiah, which is reflected by the terminological similarity and the contextual resemblance between the texts in the

⁷⁶ Ball, "I Am," 265–66; Williams, *I Am He*, 299; Menken, *Old Testament Quotations in the Fourth Gospel*, 21–36; Menken, "Old Testament Quotations in the Gospel of John," 34–36, 38–41; Moyise, *The Old Testament in the New*, 67.

⁷⁷ These verses are John 1:1 to Isa 9:1, John 1:23 to Isa 40:3, John 1:29 to Isa 53:7, John 1:32 to Isa 11:2, John 2:11 to Isa 8:23, John 4:14 to Isa 58:11, John 4:23 to Isa 2:3, John 5:28 to Isa 26:19, John 5:44 to Isa 37:20, John 6:45 to Isa 54:13, John 7:24 to Isa 11:3, John 8:12 to Isa 9:1, 42:8, 49:6, 60:13, John 8:24 to Isa 43:10, John 8:41 to Isa 63:16, John 8:58 to Isa 43:10, 43:13, John 9:7 to Isa 8:6, John 9:31 to Isa 1:15, John 12:38 to Isa 53:1, John 12:40 to Isa 6:10, John 13:19 to Isa 46:10, 43:10, John 16:22 to Isa 66:14, John 17:12 to Isa 57:4, and John 18:20 to Isa 45:19. See Ball, "I Am," 265n4.

Gospel of John and Second Isaiah.⁷⁸ Ball views Second Isaiah as a foundational story, based on which the narrative of John's Gospel is developed and composed.⁷⁹ Young further contends that not only the vocabulary but also the ideology of Isaiah is echoed in the Gospel of John. Many unique Isaianic expressions are unique Johannine expressions as well.⁸⁰ One of the most obvious examples must be the notion of name, occurring throughout the book of Isaiah such as Isa 12:4; 18:7; 24:15; 25:1; 26:8, 13; 29:23; 30:27; 41:25; 42:8; 43:7; 47:4; 48:1, 2, 9; 50:10; 51:15; 52:5, 6; 54:5; 55:13; 56:6; 57:15; 59:19; 63:14, 16, 19; 64:2, 7; 65:1; 66:5. In John 5:43; 10:25; 12:28; 17:11, 12, the significance of name in Jesus' utterances most likely derives from Isaiah. Admittedly, the book of Isaiah has a considerable influence on the Gospel of John in that not just the author himself was acquainted with the conceptual and theological view of Isaiah and he might have expected his audience to understand the thought world in Isaiah.⁸¹

As scholars attest, the Isaianic tradition is especially important for the interpretation of Jesus' person and mission in the Gospel of John. The author consciously refers to Isaiah as a source of language and ideology in his own presentation of Jesus.⁸² The dominant themes and motifs in the book of Isaiah, particularly witness, judgment, light, and darkness in Second Isaiah, frequently appear in the Gospel of John. Second Isaiah thus plays a significant part in constructing the Johannine narrative and forms an essential foundation in portraying the Johannine Jesus.⁸³ John 12:41 explicitly states that Isaiah the prophet witnessed the glory of Jesus and testified for him. From this statement, it can be deduced that the divine

⁷⁸ Williams, *I Am He*, 256, 301.

⁷⁹ Ball, "*I Am*," 268.

⁸⁰ Young, "A Study on the Relationship," 222.

⁸¹ Ball, "*I Am*," 268; Young, "A Study on the Relationship," 220–24.

⁸² Ball, "*I Am*," 266; Young, "A Study on the Relationship," 222.

⁸³ Ball, "*I Am*," 267–68; Williams, *I Am He*, 299.

declarations in Second Isaiah are regarded in the Gospel of John as the testimony of Jesus' identity, who is the eschatological revelation of God.⁸⁴ In addition, John 12:38–40 even explains the unbelief of Jesus' narrative audience as the fulfillment of the words of Isaiah the prophet. That is to say, John describes both Jesus himself and his narrative audience in line with the Isaianic tradition.⁸⁵

All these examples of possible Isaianic influence on the Gospel of John confirm the notable contribution of the theological traditions in the book of Isaiah to the development and presentation of Johannine Christology.⁸⁶ The Johannine interpretation of Isaiah acts as a major factor in shaping the way to convey the message in the Gospel of John. Obviously, Johannine Jesus is to be understood in the light of the divine speeches pronounced by the only true God in Isaiah.⁸⁷ Overall, the conceptual and theological perspective of John is heavily influenced by the Jewish tradition, especially the Isaianic tradition represented in the Septuagint. The theological presuppositions, the language and terminology, and the themes and motifs of John's Gospel all are reminiscent of the Old Testament, more specifically the book of Isaiah.⁸⁸ This connection between the Septuagint and the Gospel of John certifies the Jewish tradition as the primary impact on Johannine narrative and theology, particularly the way of portraying the Johannine Jesus.

⁸⁴ Williams, *I Am He*, 301.

⁸⁵ Ball, "*I Am*," 265–66.

⁸⁶ For some other examples of Isaianic influence on the Gospel of John, see Williams, "He Saw His Glory and Spoke about Him"; Williams, "Isaiah and Johannine Christology"; Williams, "Isaiah in John's Gospel"; Williams, "Johannine Christology and Prophetic Traditions."

⁸⁷ Ball, "*I Am*," 268; Williams, *I Am He*, 301; Young, "A Study on the Relationship," 231.

⁸⁸ Ball, "*I Am*," 268–69.

Johannine “I am” in Jesus’ Utterances

As for scholars who argue against the divine significance of the absolute “I am” sayings uttered by Jesus, their arguments may not necessarily stand. Haenchen rejects any possibility for the ἐγὼ εἰμι in John 4:26 alluding to the divine name in the Old Testament on the grounds that such implication is totally incomprehensible to the Samaritan woman.⁸⁹ Haenchen’s reasoning does not sustain close inspection. On the one hand, it is the intent of John but not the comprehension of the Samaritan woman that determines the meaning of the “I am” phrase in John 4:26. On the basis of John 4:29, the Samaritan woman might understand this phrase to be Jesus’ self-identification as the Messiah. However, John can express more with ἐγὼ εἰμι and expect the readers who have access to the whole Gospel of John to understand the deeper meaning of this phrase. On the other hand, the Samaritan woman may actually be aware of the absolute ἐγὼ εἰμι used as the divine self-designation since the Samaritan beliefs are rooted in the Pentateuch which includes the books of Exodus and Deuteronomy. The Samaritan expectation is most likely defined by Deut 18:15–18, in which God promises to raise up for the Israelites a prophet like Moses from them and the prophet will tell them everything commanded by God. This expectation is faithfully reflected in the Samaritan woman’s statement in John 4:25 that “I know that Messiah is coming. When he comes, he will explain everything to us.” In fact, the Samaritans call their expected prophet the “Taheb,” namely the “restorer.” Hence the Samaritan woman’s borrowing of the Jewish terminology “Messiah” indicates her knowledge of the Jewish faith.⁹⁰ In addition, the Samaritan theology treats Deut 32:39 as an important divine statement. The absolute ἐγὼ εἰμι in this verse is

⁸⁹ Haenchen, *John 1*, 224.

⁹⁰ Beasley-Murray, *John*, 62; Keener, *The Gospel of John*, 619–20.

interpreted as the divine pronouncement that reveals God's exclusiveness, which has been confirmed by both liturgical and exegetical traditions of the Samaritans.⁹¹

Barrett contends that John probably follows Mark in terms of expressing the *ἐγὼ εἰμι* saying in John 6:20 and Mark means no theological implication with this phrase.⁹² Nonetheless, Barrett provides no evidence to prove that John really follows Mark in this account. In the light of Williams's research, John actually utilizes *ἐγὼ εἰμι* in a different way and for a different purpose from Mark.⁹³ In addition, Barrett counts John 6:16–21 as an event of theophany because Jesus is presented as a divine figure throughout the Gospel of John but not because he proclaims *ἐγὼ εἰμι*.⁹⁴ However, Jesus' utterances, including the "I am" phrase, could well be divine pronouncements if he is presented as a divine figure. Carson insists that the "I am" phrase in John 6:20 acts as a normal Greek identifying formula, which is the disciples' understanding of this phrase.⁹⁵ In fact, there is no explicit indication in the text of how the disciples understand Jesus' *ἐγὼ εἰμι* pronouncement. Furthermore, it is the intent of John rather than the comprehension of the disciples that determines the meaning of the "I am" phrase in John 6:20. John probably expects the readers who have access to the whole Gospel of John to interpret *ἐγὼ εἰμι* within the context of the entire Gospel and to understand more of this phrase.

Daube and Manson's resolution of the *ἐγὼ εἰμι* in John 8:24, 28 as that "the Messiah is here" is unconvincing since the co-text in John 8:12–30 neither discusses nor even implies the notion of the Messiah. The proposition of the Messiah as the

⁹¹ Williams, *I Am He*, 84.

⁹² Barrett, *The Gospel according to St. John*, 281.

⁹³ Williams, "Intertextual Perspectives on John's Sea-Crossing Account (John 6:16–21)," 184–88.

⁹⁴ Barrett, *The Gospel according to St. John*, 281.

⁹⁵ Carson, *The Gospel according to John*, 275.

implicit predicate of ἐγὼ εἰμι is invalid because the term Messiah breaks the coherence and cohesion of the text.⁹⁶ Haenchen and Michaels can hardly accept ἐγὼ εἰμι in John 8:24 as the divine self-revelation formula derived from the Old Testament based on the supposition that the Jews are unable to grasp such a subtle allusion at this stage of the narrative.⁹⁷ However, the Jews are actually familiar with YHWH's self-revelation statements with ἐγὼ εἰμι and have already noticed the incompleteness and ambiguity of Jesus' ἐγὼ εἰμι pronouncement. This is the reason that they ask Jesus "who are you" in John 8:25. Moreover, it is the intent of John instead of the comprehension of the Jews that determines the meaning of the "I am" phrase in John 8:24. Haenchen regards the Son of man as the implicit predicate of ἐγὼ εἰμι in John 8:28.⁹⁸ Nonetheless, the Son of man has never been employed as the predicate of ἐγὼ εἰμι but is always employed as a title in the third person in Jesus' utterances throughout the Gospel of John, such as the ones in John 1:51; 3:13, 14; 5:27; 6:27, 53, 62; 9:35; 12:23, 34; 13:31.⁹⁹ In addition, John 8:28 is not the first time that the Son of man appears in Jesus' utterances, thus his audience has already been familiar with this title. It is unlikely for the Jews to realize that Jesus is the Son of Man until they have lifted him up.

Barrett does not count the ἐγὼ εἰμι by itself in John 18:5, 6, 8 as the divine name because Jesus just identifies himself to the detachment of soldiers and officials who were arresting him, the way of which may recall the way that God speaks in the Old Testament.¹⁰⁰ Actually, this may not be the case. In both John 18:5 and 18:6, ἐγὼ

⁹⁶ Daube, *The New Testament and Rabbinic Judaism*, 325; Manson, *Jesus and the Christian*, 178–79.

⁹⁷ Haenchen, *John 2*, 28; Michaels, *The Gospel of John*, 488.

⁹⁸ Haenchen, *John 2*, 28.

⁹⁹ Schnackenburg, *The Gospel according to St. John*, 2:202.

¹⁰⁰ Barrett, *The Gospel according to St. John*, 520.

εἰμι by itself forms an independent sentence. This way of ἐγώ εἰμι pronouncement has never been used by God. In the Septuagint, YHWH's ἐγώ εἰμι pronouncements always form a part of the sentence, such as the ones in Exod 3:14, Deut 32:39, Isa 41:4; 43:10, 25; 46:4; 48:12; 51:12; 52:6. McKay explains the dramatic reaction of the arresting people in John 18:6 as the result of Jesus' presence, whose authority has already been revealed in John 2:15 when he drove the merchants out of the temple, rather than as the result of Jesus' ἐγώ εἰμι pronouncement, which is a natural Greek expression in the circumstances.¹⁰¹ However, John 18:6 explicitly indicates that it is when Jesus pronounces ἐγώ εἰμι that the arresting people step back and fall to the ground. In other words, John means that it is precisely Jesus' ἐγώ εἰμι pronouncement that causes the dramatic reaction of the arresting people.

In sum, this study maintains that John was acquainted with and influenced by the uses of "I am" in the Septuagint as the divine self-revelation and used this phrase with the same meaning in Jesus' utterances, especially taking into account that John 1:1–18 portrays Jesus as divine and thereby constrains the subsequent portrayals of him. On the basis of this assumption, this study will examine the function of the thirty-one occurrences of "I am" uttered by Jesus, namely John 4:26; 6:20, 35, 41, 48, 51; 7:34, 36; 8:12, 18, 23, 24, 28, 58; 10:7, 9, 11, 14; 11:25; 12:26; 13:19; 14:3, 6; 15:1, 5; 17:14, 16, 24; 18:5, 6, 8, within the context of John's Gospel. By conducting a discourse analysis, this study will argue that John applies "I am" to Jesus in order to reinforce his portrayal of Jesus' divinity.

¹⁰¹ McKay, "I am," 302.

Structure of This Study

This study is composed of six chapters. The present chapter offers an overview of this study by surveying the previous studies on the Johannine “I am” phrases, which include the work of Dodd, Harner, Ball, Williams, Bauckham, and Porter. Given the problems with the existing work, the purpose and significance of this proposed research are articulated. This chapter states the thesis statement of this study, namely the thirty-one occurrences of “I am” in Jesus’ utterances throughout the Gospel of John reinforce John’s portrayal of Jesus’ divinity. The assumption and structure of this study will also be indicated and outlined respectively. This chapter provides the groundwork for the discourse analysis in Chapters 3, 4, and 5.

Chapter 2 presents the methodology of this study, as the methodological framework for the discourse analysis in Chapters 3, 4, and 5. The SFL discourse analysis and its application in New Testament studies are introduced. The value of the SFL discourse analysis approach to New Testament interpretation and in verifying the proposition of this project are also explicated. According to the relevant theory of SFL, this chapter constructs a discourse analysis model to interpret the “I am” phrases in Jesus’ utterances throughout the Gospel of John and will describe the procedure of the functional-semantic analysis and the rhetorical-relational analysis in Chapters 3, 4, and 5. By means of this discourse analysis, this study is able to assess the linguistic features of the “I am” phrases and thus examines the function of this particular linguistic structure within the Johannine context.

Chapter 3 examines the function of the “I am” phrases within the respective discourse units in the stage of Jesus’ public ministry through a functional-semantic analysis and a rhetorical-relational analysis, which are John 4:26; 6:20, 35, 41, 48, 51; 7:34, 36; 8:12, 18, 23, 24, 28, 58; 10:7, 9, 11, 14; 11:25. First, the discourse units

John 4:7–26 for John 4:26, John 6:16–21 for John 6:20, John 6:25–51 for John 6:35, 41, 48, 51, John 7:32–36 for John 7:34, 36, John 8:12–20 for John 8:12, 18, John 8:21–30 for John 8:23, 24, 28, John 8:31–59 for John 8:58, John 10:7–21 for John 10:7, 9, 11, 14, and John 11:17–27 for John 11:25 are determined by identifying the boundaries of each discourse unit using various boundary markers, namely connective words, temporal expressions, locative expressions, participant switches, shifts in verb tense-forms, and circumstance changes.¹⁰² Second, a functional-semantic analysis is conducted respectively on the co-texts within these discourse units in terms of the relevant linguistic components under the three (or four) metafunctions. Third, a rhetorical-relational analysis is conducted to the clause level on these discourse units to construct the rhetorical structure of each discourse unit. Fourth, the function of the “I am” phrases in Jesus’ utterances is expounded according to the above discourse analysis. This chapter moves sequentially to analyze the “I am” phrases within their respective discourse units along with the flow of the Johannine narrative.

Chapter 4 examines the function of the “I am” phrases within the respective discourse units in the stage of Jesus’ preparation for his crucifixion through a functional-semantic analysis and a rhetorical-relational analysis, which are John 12:26; 13:19; 14:3, 6; 15:1, 5; 17:14, 16, 24; 18:5, 6, 8. First, the discourse units John 12:20–36 for John 12:26, John 13:12–20 for John 13:19, John 13:31–14:7 for John

¹⁰² Porter identifies shifts in grammatical person, shifts in verb tense-forms, connective words (e.g., ἀλλά, γάρ, δέ, καί, οὖν, and τότε), and time words (e.g., μετά, νύν, νύνη, ὅτε, πρίν, πρὸ, and πρότερος) as boundary markers of discourse. Drawing from the theory of the narrative analysis, Longacre identifies temporal expressions, locative expressions, circumstance changes, and participant switches as transition markers of episode. Given the genre of the Gospel of John can be classified as narrative, these transition markers of episode will also be used to identify discourse boundaries. There is overlap between Porter’s boundary markers of discourse and Longacre’s transition markers of episode. Temporal expressions include time words and other indications of time. Participant switches can be indicated by shifts in grammatical person or the changes of names, designations, and pronouns. Therefore, this study will adopt connective words, temporal expressions, locative expressions, participant switches, shifts in verb tense-forms, and circumstance changes as boundary markers. See Longacre, “A Top-Down, Template-Driven Narrative Analysis,” 145; Porter, *Idioms*, 301; Porter and O’Donnell, *Discourse Analysis*, forthcoming.

14:3, 6, John 15:1–17 for John 15:1, 5, John 17:1–26 for John 17:14, 16, 24, and John 18:1–11 for John 18:5, 6, 8 are determined by identifying the boundaries of each discourse unit using various boundary markers, namely connective words, temporal expressions, locative expressions, participant switches, shifts in verb tense-forms, and circumstance changes. Second, a functional-semantic analysis is conducted respectively on the co-texts within these discourse units in terms of the relevant linguistic components under the three (or four) metafunctions. Third, a rhetorical-relational analysis is conducted to the clause level on these discourse units to construct the rhetorical structure of each respective discourse unit. Fourth, the function of the “I am” phrases in Jesus’ utterances is expounded according to the above discourse analysis. This chapter also moves sequentially to analyze the “I am” phrases within their respective discourse units along with the flow of the Johannine narrative.

Chapter 5 examines the function of the “I am” phrases in terms of the rhetorical structure of John’s Gospel. First, the text of John’s Gospel will be divided into text spans based on the discourse units. Second, the discourse units without the “I am” phrases will be determined by identifying the boundaries using various boundary markers, namely connective words, temporal expressions, locative expressions, participant switches, shifts in verb tense-forms, and circumstance changes. Third, the rhetorical relations between individual text spans in the Gospel of John will be described from the top down, with the reference to the definitions of RST relations.¹⁰³ Fourth, the rhetorical structure of John’s Gospel will be represented graphically on the

¹⁰³ For the definitions of RST relations, see Appendix 59 “Definitions of Presentational Relations,” Appendix 60 “Definitions of Subject Matter Relations,” and Appendix 61 “Definitions of Multinuclear Relations” from Halliday and Webster, *Text Linguistics*, 209–12.

basis of the rhetorical relations between individual text spans and the function of the “I am” phrases in Jesus’ utterances is expounded accordingly.

Chapter 6 draws the conclusion of this study. This chapter summarizes the results of the discourse analysis conducted in Chapters 3, 4, and 5 on the function of the Johannine “I am” phrases. Accordingly, this chapter verifies the proposition of this project by demonstrating the way that the thirty-one occurrences of “I am” in Jesus’ utterances throughout the Gospel of John reinforce John’s portrayal of Jesus’ divinity. The significance of this study for the interpretation of John’s Gospel, the description of Johannine Christology, and the understanding of Johannine Jesus in the church will be explained as well.

CHAPTER TWO: A SFL DISCOURSE ANALYSIS MODEL

This study focuses on the Greek phrase *ἐγώ εἰμι* and its variants in Jesus' utterances throughout the Gospel of John. In order to fully assess the linguistic features of this particular linguistic structure, which are essential for the appropriate interpretation of the "I am" phrases, a linguistic methodology is a preferable choice. Discourse analysis is adopted in this study since the best way to understand any New Testament text is through the analysis of full texts.¹ A discourse analysis model based on the theory of SFL, comprising a functional-semantic analysis and a rhetorical-relational analysis, will be constructed to examine the function of the Johannine "I am" phrases uttered by Jesus. With this methodological framework, the "I am" phrases will be interpreted within the Johannine context and the proposition of this project can be properly verified.

This chapter will present the methodology of this study, as the methodological framework for the discourse analysis in Chapters 3, 4, and 5. SFL discourse analysis, its application in New Testament studies, and its value to New Testament interpretation will first be introduced. Then the relevant theory of SFL will be explained, according to which a two-stage discourse analysis approach including a

¹ Discourse analysis can include the study of both spoken and written communication, thus the written text is one of the mediums of discourse. In this study, however, discourse analysis is applied to the written text only and discourse refers to the written text. The discourse analysis model in this study is constructed primarily to deal with the written text. For the mediums of discourse, see Reed, *A Discourse Analysis of Philippians*, 17; Stubbs, *Discourse Analysis*, 1, 9–10.

functional-semantic analysis and a rhetorical-relational analysis will be described.

Lastly, this chapter will outline the procedure of examining the function of the Johannine “I am” phrases through the functional-semantic analysis and the rhetorical-relational analysis in Chapters 3, 4, and 5.

Discourse Analysis

Discourse analysis has become an important field in the discipline of linguistics during the last forty to fifty years and in biblical studies more recently. As an encompassing notion, discourse analysis involves many major subjects of linguistics and focuses on instantiations of real language use.² Although modern linguists might define this notion in slightly different ways, discourse analysis at its broadest level refers to the study of human communication.³ Discourse analysis is a synthetic model, which intends to integrate various areas of linguistic investigation, especially semantics, syntax, and pragmatics, into a coherent and unifying framework. Different areas of linguistic investigation may be integrated in different ways, thus various models of discourse analysis are constructed in both the discipline of linguistics and biblical studies.⁴

As Jeffrey T. Reed identifies, there are four major tenets of discourse analysis. First, discourse analysis examines the production and processing of discourse. Considering the whole communicative process, discourse analysis includes all three aspects of this process, namely the author, the readers, and the text. Second, discourse analysis examines the text beyond the sentence level without neglecting the sentence. That is to say, words, word groups, clauses, and clause complexes must be understood

² Brown and Yule, *Discourse Analysis*, 1; Porter, “Discourse Analysis,” 17–18.

³ Reed, *A Discourse Analysis of Philippians*, 17; Stubbs, *Discourse Analysis*, 1, 9–10.

⁴ Porter, “Discourse Analysis,” 17–18; Porter, “Linguistics,” 37–38; Porter and Pitts, “New Testament Greek Language,” 235–36; Porter and Reed, “Discourse Analysis,” 15.

in relation to other grammatical elements within their linguistic context, taking into account the social environment of text. Third, discourse analysis examines the social functions of language use. Since language is a social phenomenon, discourse analysis focuses on actual language use for its social functions in its social context. Fourth, discourse analysis examines cohesiveness. Text is formed as a cohesive unit by various devices, thus discourse analysis intends to identify how a language is used to create meaningful communication.⁵

During the last thirty years, New Testament discourse analysis has been actively developing and gradually gaining in importance. Discourse analysis has great potential for New Testament studies because this discipline itself is textually based. The New Testament is written and transmitted in the form of the Greek text, by means of which the New Testament can be understood. It is true that New Testament studies may involve many factors, including historical background, social environment, and theological tradition. However, the primary task of this discipline is to examine the Greek text of the New Testament.⁶ Among the five major forms of New Testament discourse analysis, SFL, Summer Institute of Linguistics (SIL), South African, Continental European, and eclectic, SFL is probably the most helpful and productive one.⁷

Systemic Functional Linguistics

The SFL school is mainly founded on the work of M. A. K. Halliday and has been developed by a number of linguists such as Ruqaiya Hasan, Jonathan J. Webster,

⁵ Reed, *A Discourse Analysis of Philippians*, 24–32; Reed, “Discourse Analysis,” 189–93; Westfall, *A Discourse Analysis of the Letter to the Hebrews*, 22–23.

⁶ Porter, “Discourse Analysis,” 14; Porter, “Linguistics,” 35.

⁷ Porter, “Discourse Analysis,” 17–18; Porter and Pitts, “New Testament Greek Language,” 235–36; Porter and Reed, “Discourse Analysis,” 15.

Christian M. I. M. Matthiessen, and J. R. Martin. Viewing language as a form of linguistic behavior and a social tool for communication, SFL emphasizes the functions of language within its context.⁸ A theory of language in its functional use and with the notion of text as a semantic unit, SFL adheres to almost all the major tenets of discourse analysis and involves many essential elements in conducting discourse analysis. Most importantly, SFL demonstrates that the context of situation is encapsulated in the text through a systematic relationship between the social environment and the functional organization of language. This relationship between text and its context of situation means that determinations can be made concerning both the meaning of a text through knowledge of its context and of the context through the features of the text.⁹ As many linguists acknowledge, an obvious advantage of SFL for discourse analysis is that it can “draw explanatory links between lexicogrammatical choices in the text and the relevant contextual factors in which the text is situated.”¹⁰

Although it was initially developed based on the features of English, SFL recognizes differences among languages. As a functional approach to language in general, SFL can be adapted for different languages according to their particular features. Porter and Reed first introduced and remodeled the theory of SFL for New Testament discourse analysis by integrating features of the Greek language. Porter’s application of the SFL-based model to the grammatical study of New Testament Greek and the interpretation of different New Testament texts further advanced New Testament discourse analysis.¹¹ Based on Porter and Reed’s remodeled SFL, many

⁸ Halliday, *Halliday’s Introduction*, 3–86; Porter, “Discourse Analysis,” 27–28.

⁹ Halliday and Hasan, *Language*, 11–12.

¹⁰ Hasan, *Linguistics*, ix; Thompson, “Acting the Part,” 101–2.

¹¹ Porter and Reed, “Greek Grammar”; Porter and Reed, “Discourse Analysis”; Porter, “A Register Analysis of Mark 13”; Porter, “Dialect”; Porter, “Discourse Analysis,” 17–18; Porter, *Idioms*, 298–307; Porter, *Linguistic Analysis*, 133–44, 145–58, 219–36; Porter, “Linguistics,” 35–40; Porter,

New Testament scholars have conducted discourse analysis in different ways. Since SFL provides abundant linguistic theories and has developed several methods of discourse analysis, various models have been constructed for New Testament discourse analysis, some of which also draw from other linguistic theories or literary methods.¹² The implementation of these SFL-based discourse analysis models has greatly contributed to New Testament studies.

As an integrative discourse analysis model, SFL offers great value to New Testament studies. First, as a theory primarily dealing with the text, SFL is applicable to New Testament studies since this discipline is oriented around the examination of a particular collection of Greek texts. Second, SFL is a semantically driven grammar and is able to connect semantics with lexicogrammar, which is crucial for New Testament interpretation. Third, New Testament studies deal with ancient texts, the situational context of which is at best only partially understood. Discourse analysis approaches based on SFL may yield important clues for the reconstruction of that context.¹³ Fourth, SFL provides a firm theoretical foundation and a systematic

“Register”; Porter, *The Letter to the Romans*; Porter, “Verbal Aspect”; Reed, *A Discourse Analysis of Philippians*; Reed, “Cohesive Tie”; Reed, “Discourse analysis”; “Discourse analysis as New Testament Hermeneutic”; Reed, “Identifying Theme”; Reed, “To Timothy or Not.”

¹² For example, Gustavo Martín-Asensio delineates the foregrounding in Acts and the register in Mark; Matthew Brook O’Donnell incorporates corpus linguistics into New Testament discourse analysis and examines Romans and 3 John; Todd Klutz offers a sociostylistic reading on Luke and Acts; Edward Adams performs a critical linguistic analysis on Galatians and stylistics of Paul’s language; Cynthia Long Westfall analyzes Hebrews and Romans; Jae Hyun Lee interprets Paul’s Gospel in Romans; Beth M. Stovell discusses metaphors in John; David I. Yoon concentrates his research on Galatians; David A. Lamb verifies the community hypothesis in John; Christopher D. Land scrutinizes the integrity of 2 Corinthians and some conversations in John; and Bryan R. Dyer inspects the notion of the context of situation in Hebrews. See Martín-Asensio, “Participant Reference”; Martín-Asensio, “Procedural Register”; Martín-Asensio, *Transitivity-Based Foregrounding*; O’Donnell, *Corpus Linguistics*; O’Donnell, “The Use of Annotated Corpora”; O’Donnell and Smith, “A Discourse Analysis of 3 John”; Porter and O’Donnell, “Semantic Patterns of Argumentation”; Porter and O’Donnell, “The Greek Verbal Network”; Klutz, “Naked”; Klutz, *The Exorcism Stories*; Adams, *Constructing the World*; Adams, “Ideology”; Westfall, “A Discourse Analysis of Romans 7.7–25”; Westfall, *A Discourse Analysis of the Letter to the Hebrews*; Lee, *Paul’s Gospel*; Stovell, *Mapping Metaphorical Discourse*; Yoon, *A Discourse Analysis of Galatians*; Yoon, “Discourse Analysis”; Yoon, “Prominence”; Yoon, “The Transitivity Network”; Lamb, *Text*; Land, “Jesus”; Land, *The Integrity of 2 Corinthians*; Land and Urbach, “An Applicable Linguistics”; Dyer, *Suffering*.

¹³ It is worth noting that the concept of situational context must be distinguished from material situational setting. According to Hasan’s conceptualisation, material situational setting is the

framework to analyze the New Testament text within its context. Fifth, it is through a rigorous analytic procedure that SFL scrutinizes each stratum of language and generates reliable data for the exegetical results. Sixth, the New Testament is composed of both written texts and dialogues that have originated as spoken texts. SFL develops theories for both spoken and written language.

In SFL, system refers to the choices available in the lexicogrammar of language. These choices are semantic in essence and can be realized by lexicogrammatical forms.¹⁴ Function refers to the semantic roles of linguistic forms in both immediate situation and broader culture, which emphasizes the situational aspect of language use.¹⁵ As a theory focusing on the functional use of language, SFL mainly concerns how the text functions within its context and demonstrates that the text and its context are mutually defining. SFL indicates that any text has two environments, the linguistic environment and the extra-linguistic environment.¹⁶ The term co-text is used for the linguistic environment of the text, while the term context is used for the extra-linguistic environment that may influence the formation of the text, which can be further differentiated as the context of situation and the context of culture. A text must be interpreted within both its co-text and its contexts of situation and culture.¹⁷ SFL employs the concept of metafunction to define the basic functions

actual physical setting in which a text is produced. There is overlap between these two constructs, but material situational setting always has elements that are absent from situational context. Cloran further explains the distinction between the two concepts that material situational setting is the actual physical space containing actual physical elements whereas situational context is a theoretical construct abstracted from material situational setting. Cloran also demonstrates that one single material situational setting can act as the site of different relevant situational contexts. See Hasan, "Code," 241; Hasan, "What's Going on," 108–10; Cloran, "Context."

¹⁴ Halliday, *Language*, 192; Halliday, "Systemic Theory," 12: 444; Berry, *Structures*, 142–44.

¹⁵ Halliday, *Language*, 46–47; Halliday, "Systemic Theory," 12: 445; Berry, *Structures*, 22–23.

¹⁶ This is the dominant view in SFL. Leckie-Tarry has a different view which classifies the meaning-making process into three levels of context, namely the context of text (instead of co-text), the context of situation, and the context of culture. See Leckie-Tarry, *Language and Context*, 17.

¹⁷ Matthiessen et al., *Key Terms*, 74; Porter, "Dialect," 198.

of language and to analyze the different strata of language, a terminology that indicates function as an integral component of language.¹⁸ Obviously, text, co-text, context of situation, context of culture, and metafunction are key notions for conducting SFL-based discourse analysis, which deserve a detailed explanation.

Text

According to the theory of SFL, text is essentially the semantic unit, the size and nature of which can be highly variable. Text is made of meanings and these meanings are expressed in the lexicogrammar of language. Being the highest unit on the rank scale of semantics operating in the context of situation, text is defined by reference to the textual components. From the social-semiotic perspective, SFL treats the text as an instance of language, both the product and the process of social meaning in a particular context of situation. Text is a product in the sense that it has infinitely many choices in meaning and that it has a certain construction represented in systematic terms. Text is a process in the sense that it is a continuous process of semantic choices with each set of choices constituting the environment for a further set of choices. Comprising various lexicogrammatical forms such as paragraphs, clause complexes, clauses, word groups, or words, text is organized on the basis of the contextual structure which guides its development and presentation.¹⁹ SFL's notion of text helps to correct the misassumption in word studies of the New Testament that the individual word is the fundamental unit containing meaning and that the text is the sum of its components. In fact, the meaning of a word comes largely from its relation to the surrounding words rather than from its inherence. It is the linguistic environment of a

¹⁸ Halliday, *Halliday's Introduction*, 30–31; Matthiessen et al., *Key Terms*, 138; Porter, "Discourse Analysis," 27–28.

¹⁹ Halliday, *Language*, 125; Halliday, *Linguistic Studies*, 47–48; Halliday and Hasan, *Language*, 10–11; Matthiessen et al., *Key Terms*, 218–19.

word that determines its usage although the word normally has an established core of meaning attached to it. Most words have a variety of potential meanings depending on different contexts, which is understood as the semantic range of a given word.²⁰

Co-Text

J. C. Catford first proposed the notion co-text in order to have a term that refers explicitly to the linguistic environment of the text, which can be distinguished from the notion of context referring to the extra-linguistic environment of the text.²¹ Co-text is the linguistic units, involving words, word groups, clauses, and clause complexes, within a specific text that surround a particular point in the text.²² In discourse, the co-text serves as the primary constraint on the meaning of the text because the interpretation of any text, except for the first fragment of the discourse, is forcibly constrained by the preceding text. Moreover, different features of the text may be counted as relevant for its meaning, but some features allow more than one interpretation. However, the co-text of the text can always rule out the most theoretically impossible interpretations and thus clarify the meaning of the text. In general, the more the co-text there is, the more accurate the interpretation of the text will be. Even in the absence of information about the original context such as the author, the intended readers, the time, and the place, it is still possible to interpret the text to some extent. The power of the co-text in constraining the meaning of the text is evident.²³ This is especially true for written texts. As Helen Leckie-Tarry demonstrates in her research, co-text predominates in the meaning-making process to

²⁰ Halliday and Yallop, *Lexicology*, 26–27; Porter, *Studies in the Greek New Testament*, 60–63.

²¹ Halliday, “The Notion of ‘Context’,” 3.

²² Matthiessen et al., *Key Terms*, 74; Porter, “Dialect,” 198; Reed, *A Discourse Analysis of Philippians*, 42.

²³ Brown and Yule, *Discourse Analysis*, 46–50; Halliday, *Language*, 133.

give substance to the text when the written medium is selected. In other words, the meaning of the written text relies more heavily on the co-text than on the context of situation or the context of culture.²⁴

Context of Situation

Viewing language as a form of action that enacts social relationships and social processes, Bronislaw Malinowski and J. R. Firth stressed “the situation as the context for language as text.”²⁵ It is based on this British tradition of studying language in context that Halliday developed his theory of context of situation. In terms of language as processes of text, the context of situation denotes the context for particular instances, namely the precise context in which the language occurs. A situation is an instance of culture just as a text is an instance of language.²⁶ The text is intricately bound together with its context of situation since any text is constructed within a certain context of situation and is related to this particular situation. The context of situation is the specific environment in which a text occurs and is relevant to this text. Consequently, the context of situation influences the linguistic structure and lexicogrammatical choices of the text, which contributes to the meaning-making process. The context of situation facilitates the interpretation of the text in that the meaning of the text can be more determinate with the help of situational information.²⁷

²⁴ Leckie-Tarry, *Language and Context*, 159.

²⁵ Halliday, “The Notion of ‘Context’,” 4–6; Malinowski, “The Problem of Meaning”; Malinowski, *Coral Gardens*; Firth, “Ethnographic Analysis”; Firth, *Papers in Linguistics*; Firth, “A Synopsis of Linguistic Theory.”

²⁶ Halliday, “The Notion of ‘Context’,” 6–7.

²⁷ Halliday, *Language*, 28–31; Halliday and Hasan, *Language*, 45–46; Porter, “Dialect,” 198; Reed, *A Discourse Analysis of Philippians*, 42.

Context of Culture

Viewing language as a form of reflection that construes experience into a theory or model of reality, Edward Sapir and Benjamin Lee Whorf stressed “the culture as the context for the language as system.”²⁸ It is based on this American tradition of studying language in context that Halliday developed his theory of context of culture. In terms of language as a system, the context of culture denotes the context for the meaning potential, namely the broader context in which the language is rooted and experienced. Culture is instantiated in situation just as language is instantiated in text.²⁹ The context of culture may include factors such as setting, the entire system of knowledge, behavioral environment, language itself, beliefs, customs of a people, and unspoken assumptions. Serving as the source of all specific contexts of situation, the context of culture enables the act of textual production and is the cultural background within which the text originates. As a result, the context of culture influences the formation of the text, which contributes to the meaning-making process as well. The context of culture facilitates the interpretation of the text in that the meaning of the text can be explained with reference to cultural information.³⁰

Metafunction

Understanding language from a functional perspective, Halliday regards function “not just as the use of language but as a fundamental property of the language itself.”³¹ SFL identifies three (or four) metafunctions of language, namely the ideational (which can be further divided into the experiential and logical sub-metafunctions),

²⁸ Halliday, “The Notion of ‘Context’,” 5–6; Sapir, *Language*; Whorf, *Language*.

²⁹ Halliday, “The Notion of ‘Context’,” 6–7.

³⁰ Halliday, *Language*, 68, 122–23; Halliday and Hasan, *Language*, 46–47; Porter, “Dialect,” 198; Reed, *A Discourse Analysis of Philipppians*, 42.

³¹ Halliday and Hasan, *Language*, 17.

interpersonal, and textual metafunctions. The ideational metafunction concerns the reality reflected in the text; the interpersonal metafunction concerns the interaction between participants of the text; the textual metafunction concerns the way that the text is organized into a cohesive whole so that the interpersonal and ideational metafunctions can be presented. Each metafunction comprises networks of semantic choices that are realized in the lexicogrammar of language. Accordingly, the semantic system of language can be categorized into three (or four) functional components, namely the ideational (which can be further divided into the experiential and logical semantic components), interpersonal, and textual semantic components. These semantic components are interwoven in the fabric of the text. Because every text is multifunctional, all three (or four) metafunctions are instantiated simultaneously in every text although the relative prominence of each metafunction may vary in different texts.³²

Functional-Semantic Analysis

According to the theory of SFL, the functional-semantic analysis is to be conducted by examining the discourse in terms of the relevant linguistic components under the three (or four) metafunctions, namely the ideational (which can be further divided into the experiential and logical sub-metafunctions), interpersonal, and textual metafunctions. All these metafunctions collaborate in the production and processing of discourse, each dimension of which thus contributes towards the total interpretation of the text. Halliday underlines that all four semantic components, namely experiential, logical, interpersonal, and textual semantic components, should be

³² Halliday, *Halliday's Introduction*, 30–31; Halliday and Hasan, *Language*, 18–23; Matthiessen et al., *Key Terms*, 115, 126, 138, 220–21; Porter, “Discourse Analysis,” 27–28.

analyzed simultaneously since the strands of meaning interact in a dynamic way throughout the discourse. Therefore, all three (or four) metafunctions must be examined in order to produce a balanced linguistic description for the interpretation of the text.³³

Ideational Metafunction

The ideational metafunction is the construing metafunction that expounds human experience in the world. The ideational features of discourse may consist of any item relating to human existence no matter whether it makes meaning within the linguistic system or exists independently of language. As for New Testament studies, it is the linguistic items, the existence of which depend on language, that are analyzed for how and why these items are used to express the content of the discourse. The ideational metafunction can be further divided into the experiential and logical sub-metafunctions.³⁴

With respect to the experiential sub-metafunction, the transitivity of the text is related to the interaction among participants, the action, and circumstances at the clause level. This interaction represents experience and thus can help to recognize the subject matter of the text in line with the lexical choice of various semantic domains and grammatical elements.³⁵ Participants, both their quality and quantity, are stated

³³ Halliday and Hasan, *Language*, 23.

³⁴ Halliday, *Halliday's Introduction*, 30; Halliday and Hasan, *Language*, 30–31; Matthiessen et al., *Key Terms*, 115; Porter, "Dialect," 206; Porter and O'Donnell, *Discourse Analysis*, forthcoming.

³⁵ This study will identify semantic domains with reference to Johannes P. Louw and Eugene A. Nida's *Greek-English Lexicon of the New Testament* but adopt a monosemous approach. Louw–Nida's lexicon is the first lexicon of New Testament Greek based on semantic domains, which organizes individual Greek words according to their semantic domains rather than alphabetic orders. Within each semantic domain and subdomain, the semantic relations of words in the same group are ready to be perceived. Furthermore, Louw–Nida's lexicon distinguishes between the meaning (generic meaning) and gloss (specific meaning) of each word. However, the polysemous approach to lexical meaning employed in Louw–Nida's lexicon generates some difficulties in the placement of words within different domains. Counting the meaning resulted from contextual factors as the lexical meaning of a word, the polysemous approach may have inherent theoretical difficulties in lexical studies.

by the nominal group. The action and participants' involvement in the action are specified by the verbal group with aspectual system and voice system respectively in New Testament Greek.³⁶ In the aspectual system, three verbal aspects are utilized to characterize the perspective of an action. The perfective aspect describes an action as a complete and undifferentiated process; the imperfective aspect delineates an action as in being progress; and the stative aspect depicts an action as reflecting a given state of affairs regardless of whether the action ceases in the past or continues to the present.³⁷ In the voice system, three voices are employed to define participants' involvement in the action. The active voice has the grammatical subject as the explicit agent or initiator of the action; the middle voice has the grammatical subject as the medium involved in the action; and the passive voice has the grammatical subject as the medium affected by the action.³⁸ Circumstances, such as time, place, or condition, are indicated by the adverbial group and/or the prepositional group.³⁹

Furthermore, the verbal aspectual analysis is very important in assessing how Greek narrative is framed and developed by adopting different tense forms in their specific context. Different verbal forms of New Testament Greek play different roles

Therefore, this paper will identify the semantic domain of each word from a monosemous perspective. As Ruhl (*On Monosemy*, 4) indicates, the theory of monosemy assumes that "a word has a single meaning" and "if a word has more than one meaning, its meanings are related by general rules." Each individual word has one unitary meaning and can have specific functional meanings when it is used in various contexts. The word that has two distinct meanings is actually two different lexemes with the same written form, which is named homographs. See Louw and Nida, eds., *Greek-English Lexicon*; Porter, "Greek Linguistics," 22–23, 32; Porter, *Linguistic Analysis*, 48–55; Ruhl, *On Monosemy*, 4–6.

³⁶ Halliday and Hasan, *Language*, 30–31; Porter, "Dialect," 207; Porter, "Register," 226–27; Porter, *Idioms*, 21–22, 62–70; Porter and O'Donnell, *Discourse Analysis*, forthcoming.

³⁷ This study will follow Porter's perspective on the verbal aspect of New Testament Greek with the awareness that other scholars may have different opinions on this issue. Scholars dispute whether Greek verbs should be considered as aspect-based or tense-based. Porter's perspective that Greek verbs are aspect-based is more convincing although the scope of this study does not allow a detailed discussion to prove this position. For Porter's perspective, see Porter, *Verbal Aspect*; Porter, *Idioms*; Porter, *Studies in the Greek New Testament*. For other scholars' different opinions, see Fanning, *Verbal Aspect*; Campbell, *Verbal Aspect*; Campbell, *Verbal Aspect and Non-Indicative Verbs*.

³⁸ Mathewson, *Voice and Mood*, 52–72.

³⁹ Halliday and Hasan, *Language*, 30–31; Porter, "Dialect," 207; Porter, "Register," 226–27; Porter, *Idioms*, 21–22, 62–70; Porter and O'Donnell, *Discourse Analysis*, forthcoming.

in building a narrative. The aorist tense with a perfective aspect frequently occurs in past-time contexts. As a background tense predominating in Greek narrative, the aorist tense forms the basis of the discourse and carries the backbone of a narrative while drawing no attention to the action that it describes. The imperfect tense with an imperfective aspect is almost restricted to past-time contexts. As a background tense widespread in Greek narrative, the imperfect tense usually highlights the backbone of the narrative by filling in the details of the action that it delineates. The present tense with an imperfective aspect may be found in various temporal contexts. As a foreground tense when appearing in Greek narrative, the present tense, commonly called the historic present, marks the prominent features of the discourse and introduces significant actions or climactic events with added attention to the action that it depicts. It is worth noting that the present tense is the predominant tense in expository material. The perfect tense with a stative aspect can be used in different temporal contexts. As a foreground tense when occurring in Greek narrative, the perfect tense marks the prominent features of the discourse and accentuates very significant items in a complex way.⁴⁰

With regard to the logical sub-metafunction, the text is organized based on the hierarchical and logico-semantic relations that are built into the language. The hierarchical relation between grammatical units may be parataxis, namely units combined with equal status, or hypotaxis, namely units combined with unequal status. The logico-semantic relation means that various grammatical units are serially arranged according to their ranks from words to word groups, clauses, and clause

⁴⁰ Porter, *Idioms*, 21–23, 29, 31, 34–35, 39–40, 302.

complexes. In general, conjunctions are used to connect grammatical units and to signify their relations.⁴¹

Interpersonal Metafunction

The interpersonal metafunction is the enacting metafunction that manifests the roles of and the relations among participants. The interpersonal features of discourse are pertinent to the participant structure of the text, including the attributes and interactions of participants. It is worth noting that the relationships among participants may be classified as intra-linguistic and extra-linguistic relations. These two classifications of relations are correlated. Intra-linguistic relations are formulated within the linguistic system, whereas extra-linguistic relations are determined by factors other than linguistics.⁴²

The participant structure of the text can be recognized by examining the semantic elements below and at the clause level, including the specification of participants, grammatical persons, and the mood system of New Testament Greek.⁴³ The specification of participants is the nominal group that introduces and depicts participants for their names, designations, identities, titles, status, roles, and so on. The participants can be denoted by the grammaticalized form using names or designations, the reduced form using pronouns, or the implied form using verb-form endings. Grammatical persons, the first, second, and third persons in the verbal group, signify the relation of the subject to the participants in the action. Since the first

⁴¹ Halliday and Hasan, *Language*, 21, 30–31; Porter, “Dialect,” 206–7; Porter, “Register,” 225–26; Porter and O’Donnell, *Discourse Analysis*, forthcoming.

⁴² Halliday, *Halliday’s Introduction*, 30; Halliday and Hasan, *Language*, 31–33; Matthiessen et al., *Key Terms*, 126; Porter, “Dialect,” 204–5; Porter and O’Donnell, *Discourse Analysis*, forthcoming.

⁴³ It is the mood/modality system that is considered in SFL according to the feature of English, which has to be reconceptualized and retheorized for New Testament Greek as the mood system.

person and the second person involve the addresser and the addressee respectively while the third person involves no participant, the semantic relation of the first person and the second person is closer than that of the third person. The mood system is concerned with the relation of the action and its participants to reality, which functions at the clause level. In New Testament Greek, the mood system of verbs relies on attitudinal semantics and their speech functions. Various clause types, namely indicative, imperative, subjunctive, and optative, with the assistance of the polarity system, namely positive and negative, can be employed to express different moods, such as affirming, negating, enquiring, commanding, projecting, or wishing.⁴⁴

Textual Metafunction

The textual metafunction is the enabling metafunction that utilizes all the resources of language to construct text within its context as an information flow, upon which the interpersonal and ideational metafunctions are performed as a coherent whole. The textual features of discourse are related to the means of presenting the text and the structure of organizing the text. The means of presenting the text contains the channel and medium of discourse. The New Testament can be classified as written text although some parts may have meant to be read or have originated as spoken texts, especially dialogues. There is no doubt that the New Testament was composed and transmitted solely in the form of written text.⁴⁵

The structure of organizing the text comprises the textual structure and cohesion of discourse. Textual structure belongs to the semantic system that is

⁴⁴ Halliday and Hasan, *Language*, 31–33; Porter, “Dialect,” 205; Porter, “Register,” 224–25; Porter, *Idioms*, 50, 76; Porter and O’Donnell, *Discourse Analysis*, forthcoming.

⁴⁵ Halliday, *Halliday’s Introduction*, 30–31; Halliday and Hasan, *Language*, 34; Matthiessen et al., *Key Terms*, 220–21; Porter, “Dialect,” 200; Porter and O’Donnell, *Discourse Analysis*, forthcoming.

unnecessarily confined to the clause level and can be further distinguished as thematic structure and information structure. Thematic structure unfolds the patterns of marked and unmarked thematization in clauses. Theme, normally the first word or word group, is the prominent element in a clause since Theme is the feature of existence that introduces new information. Greek verbs are monolectic, hence a subject is not always expressed, especially when it is a pronoun. Consequently, the unmarked theme in New Testament Greek sometimes involves an assumed subject. When a pronoun as the subject is the first word of a clause, it acts as the marked theme and is used to indicate prominence or eliminate ambiguity. The specification of the subject can demonstrate a degree of markedness. Information structure displays how information flow is developed and lexical items are distributed within the text. Working at the clause level and above, information structure is the organization of discourse into message blocks, each of which expresses some content of the text.⁴⁶

Cohesion of discourse focuses on grammatical, semantic, and contextual features that form the text as a united whole. The cohesiveness of the text is established with the interaction among different kinds of cohesive devices from both grammatical and lexical resources. On the one hand, cohesion can be created in discourse through the choice of grammatical items, such as conjunctions, reference, substitute, and ellipsis. Conjunctions can be employed to link various grammatical units, namely words, word groups, clauses, and clause complexes. Reference consists of endophoric reference which is made to elements inside the text and exophoric reference which is made to elements outside the text from the context of situation or even from the context of culture. Substitution and ellipsis are the substitution or

⁴⁶ Halliday and Hasan, *Language*, 34, 113, 307–8; Porter, “Dialect,” 200–203; Porter, “Register,” 216–19; Porter, *Idioms*, 303; Porter and O’Donnell, *Discourse Analysis*, forthcoming.

absence of elements in the grammatical structure. On the other hand, cohesion can also be created in discourse through the choice of lexical items, such as collocation and reiteration. The use of words from the same semantic domain in close proximity, the selection of lexis related in some way to the previous ones, the use of pronouns, and the repetition of certain words, word groups, or even clauses bring cohesion as well.⁴⁷ In addition, the frequent utilization of these patterns for collocation and repetition in a discourse indicates prominence besides establishing cohesion.⁴⁸

Rhetorical-Relational Analysis

Rhetorical Structure Theory (RST) was originally developed by William C. Mann and Sandra A. Thompson as a functional theory to describe the text structure of written discourse.⁴⁹ Then this descriptive theory of textual organization was further refined and advanced by Matthiessen.⁵⁰ Although RST has been developed independently of Halliday's clause complexing theory, both accounts assume the same kind of relational organization, which was evolved from the approaches of Joseph E. Grimes and Robert E. Longacre for discourse analysis.⁵¹ The general principle of this assumption is that the text is organized as rhetorical complexes at the semantic stratum. In other words, passages are linked through rhetorical relations, such as

⁴⁷ Halliday, *Halliday's Introduction*, 642; Halliday and Hasan, *Cohesion*, 274–92; Halliday and Hasan, *Language*, 34; Porter, "Dialect," 201; Porter, "Register," 219–22; Porter, *Idioms*, 304–6; Porter and O'Donnell, *Discourse Analysis*, forthcoming.

⁴⁸ Westfall, "A Method for the Analysis of Prominence," 91–3.

⁴⁹ Although RST was primarily developed for analyzing written texts, it has also been applied in the analysis of dialogues. However, Martin criticizes this practice since the deep structural embeddings required by RST do not align with the clause combining types in spontaneous utterance. For the application of RST to dialogues, see Fawcett and Davies, "Monologue"; Maier and Sitter, "An Extension of Rhetorical Structure Theory"; Daradoumis and Verdejo, "Using Rhetorical Relations." For Martin's criticism, see Martin, *English Text*; Bateman and Delin, "Rhetorical Structure Theory," 12:591.

⁵⁰ Mann and Thompson, "Rhetorical Structure Theory," 243–44; Mann et al., "Rhetorical Structure Theory," 42.

⁵¹ For details of Grimes and Longacre's discourse analysis approaches, see Grimes, *The Thread of Discourse*; Longacre, "Sentence Structure"; Longacre, *An Anatomy of Utterance Notions*.

projection and expansion, and within each of these passages, clause complexes and clauses are linked through rhetorical relations as well. Because of this kind of relational organization, RST, and also Halliday's clause complexing theory, can be used to interpret the text by examining its rhetorical structure.⁵²

On account of their similar theoretical foundations, Matthiessen believes that RST can be incorporated into the framework of SFL and endeavors to make this incorporation. Matthiessen utilizes RST to investigate clause complexing, cohesive conjunctions, grammatical metaphor, and the choice of Theme in SFL.⁵³ Moreover, Matthiessen contends that RST can be adopted to analyze the semantic organization of the text on the basis of logico-semantic relations.⁵⁴ By integrating RST with the logico-semantic relations, Matthiessen specifies RST as the rhetorical system, a part of the logical system in SFL. This integration considers rhetorical relations as the extension of logico-semantic relations, which provides an elaborate system for discourse analysis and helps the application of RST in different areas.⁵⁵ Recently, Bo Wang and Yuanyi Ma, Matthiessen's students, have attempted to link RST with the various dimensions of SFL. Regarding metafunction, RST is located in the logical sub-metafunction of the ideational metafunction, meanwhile closely relating to Configuration in the experiential metafunction and Progression in the textual metafunction. Concerning stratification, RST serves as a semantic resource for fields of activity and is realized by the lexicogrammatical system. Respecting instantiation, RST belongs to the instance pole of the cline of instantiation as a semantic unit but

⁵² Matthiessen, "Combining Clauses," 281–82.

⁵³ Halliday, *Halliday's Introduction*, 44.

⁵⁴ Halliday, *Halliday's Introduction*, 609.

⁵⁵ Matthiessen, *System*.

also extends to the potential pole of the cline of instantiation as a system of rhetorical relations.⁵⁶

There has been no agreement on which semantic system rhetorical structure belongs in. Halliday proposes that rhetorical structure is part of the textual semantic system.⁵⁷ Initially following Halliday's perspective, Matthiessen justified rhetorical relations within the textual semantic system by means of RST.⁵⁸ However, Matthiessen changed his view later and now classifies the rhetorical structure as part of the logical semantic system.⁵⁹ Porter suggests that rhetorical structure fits the interpersonal semantic system because rhetoric seems to deal with participant relationships.⁶⁰ Nevertheless, no matter which semantic system the rhetorical structure belongs in, RST is actually associated with all three (or four) metafunctions. As mentioned above, although Wang and Ma locate RST in the logical sub-metafunction of the ideational metafunction, they acknowledge that RST is closely related to the experiential and textual metafunctions as well.⁶¹ Moreover, the research of Mann and Thompson affirms that rhetorical relations have a diverse range of effects on all three (or four) metafunctions, including ideational or argumentation effects, interpersonal or social effects, and textual or presentational effects.⁶² Therefore, this study believes that the rhetorical-relational analysis based on RST can be combined with the functional-semantic analysis based on SFL to construct a discourse analysis model for a more comprehensive interpretation of the text.

⁵⁶ Wang and Ma, *Rhetorical Structure Theory*.

⁵⁷ Halliday, *Language*, 223; Halliday and Hasan, *Language*, 12.

⁵⁸ Matthiessen, "Interpreting the Textual Metafunction," 61–62, 71–72.

⁵⁹ Matthiessen et al., *Key Terms*, 185; Halliday, *Halliday's Introduction*, 609; Matthiessen, *System*.

⁶⁰ Porter, "Dialect," 203–4.

⁶¹ Wang and Ma, *Rhetorical Structure Theory*.

⁶² Mann and Thompson, "Rhetorical Structure Theory," 250.

Currently, RST continues to be an active field in the discipline of linguistics. Many linguists acknowledge RST as an advantageous analytical tool for text organization and apply RST to a wide range of text types and different languages. Considering that RST has already been validated across many languages such as Chinese, French, German, Spanish, Dutch, and Portuguese,⁶³ this study will introduce this new method to the discourse analysis of New Testament Greek. RST provides a linguistic framework for describing the rhetorical structure of written discourse according to the rhetorical relations among text spans, paying particular attention to the way that a text is structured so as to be accepted and understood by the readers. As a descriptive theory of text structure, RST is able to facilitate discourse analysis by identifying hierarchic structure in the text, characterizing the rhetorical relations between text spans whether or not grammatically or lexically signaled in functional terms, recognizing the transition point of a relation, and assessing the extent to which the text spans are related. Capable of investigating both the stated and inferred relations in a text, RST effectively connects the meanings of conjunctions, the grammar of clause combining, and non-signaled parataxis.⁶⁴ In general, the rhetorical-relational analysis based on RST involves two steps in the process of interpreting the text. These two steps are to divide a text into text spans and to identify the rhetorical structure of the text by describing the rhetorical relations between individual text spans.⁶⁵

⁶³ Bateman and Delin, "Rhetorical Structure Theory," 12:590–91.

⁶⁴ Mann and Thompson, "Rhetorical Structure Theory," 243–44; Mann et al., "Rhetorical Structure Theory," 42, 46–47; Halliday and Webster, *Text Linguistics*, 208.

⁶⁵ Mann and Thompson, "Rhetorical Structure Theory," 248–49; Mann et al., "Rhetorical Structure Theory," 51–53.

Text Span

RST indicates that a text is hierarchically organized by text spans which range from the text as a whole down to the individual constituent clauses. Within this hierarchical organization, the text as a whole is the semantic unit at the top of the hierarchy and the individual constituent clause is the most basic lexicogrammatical unit at the bottom of the hierarchy. As functionally significant parts, the text spans together constitute the rhetorical structure of the text, with each text span contributing to the overall meaning of the text. The term nucleus refers to those text spans that play “a more significant role as part of the core meaning of the text,” whereas the term satellite refers to those text spans that are “more peripheral to the overall meaning of the text.”⁶⁶ Each text span is related to another text span as intended by the author. The relations between text spans hold the text together, which contribute to the overall coherence of the text. That is to say, these relations not only function at the clause level but also apply to the larger units further up the hierarchy. Each relation is defined by constraints on the nucleus and satellites(s) of a text span and by the intended effect of the author on the readers.⁶⁷ In the rhetorical-relational analysis, the text is divided into text spans, the size of which can be individual clauses or larger units depending on the purpose of the analysis.⁶⁸

⁶⁶ Halliday and Webster, *Text Linguistics*, 199.

⁶⁷ Mann and Thompson, “Rhetorical Structure Theory,” 245; Mann et al., “Rhetorical Structure Theory,” 47–48; Halliday and Webster, *Text Linguistics*, 198–99, 207–8.

⁶⁸ Mann and Thompson, “Rhetorical Structure Theory,” 248–49; Mann et al., “Rhetorical Structure Theory,” 51.

Rhetorical Relation

RST uses the notion of rhetorical structure in the sense that the text structuring relations reflect the author's choices of organizing and presenting the text.⁶⁹ These text structuring relations are functional in essence, which can be represented in terms of the author's purposes, the author's assumptions of the readers, and certain propositional patterns in the subject matter of the text. In accordance with the theory of RST, there are two major types of relations between text spans, namely the asymmetrical (hypotactic) and symmetrical (paratactic) relations. The asymmetrical relation has one text span as the nucleus and the other text span as the satellite, while the symmetrical relation has both text spans as the nucleus.⁷⁰ In principle, the former is realized by hypotactic links and the latter is realized by paratactic links.⁷¹ Most relations are obviously signaled through certain linguistic devices. Normally, these explicit rhetorical relations between text spans are lexicogrammatically marked by means of cohesive or structural conjunctions. However, not all relations are clearly signified. Some relations, especially motivation and evidence, can only be inferred in the light of an understanding of the author's intention and the likely effect on the readers. These implicit rhetorical relations between text spans are not explicitly marked but are implied from other lexicogrammatical patterns such as the selection of theme and lexical cohesion.⁷² In the rhetorical-relational analysis, the rhetorical structure of the text is identified by describing the rhetorical relations between

⁶⁹ The notion of rhetoric in RST must be distinguished from that in classical rhetoric or other text theory. See Ilie, "Rhetoric"; Murphy, "Rhetoric"; Lotman, "Rhetoric."

⁷⁰ Mann et al., "Rhetorical Structure Theory," 44–45; Halliday and Webster, *Text Linguistics*, 198–99.

⁷¹ Matthiessen and Thompson, "The Structure of Discourse," 308; Matthiessen, "Combining Clauses," 283.

⁷² Mann et al., "Rhetorical Structure Theory," 46; Matthiessen, "Combining Clauses," 282; Halliday and Webster, *Text Linguistics*, 202–3, 208.

individual text spans, with the reference to the definitions of the RST relations,⁷³ either from the top down or from the bottom up.⁷⁴

Procedure

In line with the theory of SFL and the framework of RST, this section will present a two-stage methodology, a discourse analysis model constructed by combining the functional-semantic analysis and the rhetorical-relational analysis. This discourse analysis model will be applied to the final text of John's Gospel since the Johannine text itself should be used to determine how the thirty-one occurrences of "I am" in Jesus' utterances reinforce John's portrayal of Jesus' divinity. The methodological framework of this study is able to assess the linguistic features of the text as well as provide a more comprehensive interpretation of the Greek phrase *ἐγώ εἰμι* and its variants within the Johannine context. By means of this discourse analysis, the functional-semantic analysis and the rhetorical-relational analysis in Chapters 3, 4, and 5, this study can examine and thus better understand the function of the "I am" phrases in Jesus' utterances throughout the Gospel of John.

Both Chapter 3 and Chapter 4 will conduct a two-stage discourse analysis on the discourse units that contain the "I am" phrases in Jesus' utterances. The discourse units to be analyzed in Chapter 3 are John 4:7–26 for John 4:26, John 6:16–21 for John 6:20, John 6:25–51 for John 6:35, 41, 48, 51, John 7:32–36 for John 7:34, 36, John 8:12–20 for John 8:12, 18, John 8:21–30 for John 8:23, 24, 28, John 8:31–59 for John 8:58, John 10:7–21 for John 10:7, 9, 11, 14, and John 11:17–27 for John 11:25

⁷³ For the definitions of RST relations, see Appendix 59 "Definitions of Presentational Relations," Appendix 60 "Definitions of Subject Matter Relations," and Appendix 61 "Definitions of Multinuclear Relations" from Halliday and Webster, *Text Linguistics*, 209–12.

⁷⁴ Mann and Thompson, "Rhetorical Structure Theory," 248–49; Mann et al., "Rhetorical Structure Theory," 51–53.

in the stage of Jesus' public ministry. The discourse units to be analyzed in Chapter 4 are John 12:20–36 for John 12:26, John 13:12–20 for John 13:19, John 13:31–14:7 for John 14:3, 6, John 15:1–17 for John 15:1, 5, John 17:1–26 for John 17:14, 16, 24, and John 18:1–11 for John 18:5, 6, 8 in the stage of Jesus' preparation for his crucifixion. Chapters 3 and 4 will move sequentially to analyze the “I am” phrases within their respective discourse units along with the flow of the Johannine narrative.

The first stage is to conduct the functional-semantic analysis based on SFL to examine the function of the Johannine “I am” phrases. Since the co-text in the discourse serves as the primary constraint on the meaning of the text, the co-texts of the “I am” phrases within their respective discourse units will be examined in terms of the relevant linguistic components under the three (or four) metafunctions, namely the ideational (which can be further divided into the experiential and logical sub-metafunctions), interpersonal, and textual metafunctions. The co-texts of the “I am” phrases include both Jesus' utterances containing this phrase and the narrative surrounding Jesus' utterances. Because Jesus' utterances are embedded in the narrative of John's Gospel, the surrounding narrative represents the context of situation of these embedded utterances and thus contributes to the interpretation of the “I am” phrases.

Under the ideational metafunction, lexical choices for various semantic domains and grammatical elements will be observed to recognize the subject matter of the discourse unit, which helps to discern the meaning of the “I am” phrases. In general, the words from frequently used semantic domains contribute to express the subject matter of the discourse unit. Under the interpersonal metafunction, the specifications of the major participants will be explored to identify the way that Jesus interacts with other participants in the discourse unit, which helps to ascertain the

function of the “I am” phrases in forming relationships and influencing behavior. Under the textual metafunction, conjunctions between clauses and clause complexes will be investigated to trace how the text is organized within the discourse unit, which helps to determine the meaning and function of the “I am” phrases through the development of the information flow. Since information structure moves along the discourse and provides indications of the key topics of the discourse, analyzing the “I am” phrases in relation to information structure allows for this phrase to be located within the topics introduced in the discourse.

The second stage is to conduct a rhetorical-relational analysis based on RST to examine the function of the Johannine “I am” phrases.⁷⁵ The text will first be divided into text spans. For the discourse units that contain the “I am” phrases in Jesus’ utterances, namely John 4:7–26; 6:16–21, 25–51; 7:32–36; 8:12–20, 21–30, 31–59; 10:7–21; 11:17–27 in Chapter 3 and John 12:20–36; 13:12–20; 13:31–14:7; 15:1–17; 17:1–26; 18:1–11 in Chapter 4, a rhetorical-relational analysis will be conducted to the clause level and the text of each discourse unit will be divided into text spans based on the main clauses of the narrative and/or the embedded utterances in the narrative. Then from the top down, the rhetorical relations between individual text spans will be identified with the reference to the definitions of RST relations.⁷⁶ The explicit rhetorical relations will be identified on the basis of the Greek conjunctions

⁷⁵ The rhetorical-relational analysis in this study is conducted based on the framework of RST, which must be distinguished from socio-rhetorical criticism adopted by Vernon K. Robbins. As a major form of New Testament rhetorical criticism, socio-rhetorical criticism was introduced into New Testament studies and has been applied to interpret the Gospel of Mark by Robbins. Socio-rhetorical criticism focuses on values, convictions, and beliefs in both the text and the real world. Robbins employs this approach to deal with specific textural features, including inner texture, intertexture, social and cultural texture, ideological texture, and sacred texture. Socio-rhetorical criticism is also used by other scholars, such as Roy R. Jeal. For Robbins’ socio-rhetorical criticism and its application to the Gospel of Mark, see Robbins, *Exploring the Texture*; Robbins, *Jesus*; Robbins, *New Boundaries*. For Jeal’s work, see Jeal, *Exploring Philemon*.

⁷⁶ For the definitions of RST relations, see Appendix 59 “Definitions of Presentational Relations,” Appendix 60 “Definitions of Subject Matter Relations,” and Appendix 61 “Definitions of Multinuclear Relations” from Halliday and Webster, *Text Linguistics*, 209–12.

that connect the clauses, while the implicit rhetorical relations will be identified in the light of the themes and lexical cohesion in the clauses. Given the rhetorical relations between individual text spans, the rhetorical structure of the respective discourse units will be constructed and represented graphically.

Chapter 5 will examine the function of the “I am” phrases in terms of the rhetorical structure of John’s Gospel. The text of John’s Gospel will first be divided into text spans based on the discourse units since the rhetorical-relational analysis in this chapter will be conducted to the discourse unit level. Then the rhetorical relations between individual text spans in the Gospel of John will be described from the top down, with the reference to the definitions of RST relations.⁷⁷ The explicit rhetorical relations will be described on the basis of the Greek conjunctions that connect the discourse units, whereas the implicit rhetorical relations will be described in the light of the themes and lexical cohesion in the discourse units. Given the rhetorical relations between individual text spans, the rhetorical structure of John’s Gospel will be constructed and represented graphically.

According to the above discourse analysis, the function of the “I am” phrases in Jesus’ utterances can be investigated. From the linguistic components under each metafunction through the functional-semantic analysis, this study will be able to ascertain the focal point in each discourse unit. If the text focuses on the attributes of God, divine authorities, miracles, prophetic predictions, or the spatial dimension of heaven, it is most likely that the “I am” phrases in this discourse unit reinforce John’s portrayal of Jesus’ divinity. From the rhetorical structure as intended by the author through the rhetorical-relational analysis, this study will be able to determine how

⁷⁷ For the definitions of RST relations, see Appendix 59 “Definitions of Presentational Relations,” Appendix 60 “Definitions of Subject Matter Relations,” and Appendix 61 “Definitions of Multinuclear Relations” from Halliday and Webster, *Text Linguistics*, 209–12.

each “I am” phrase contributes to the meaning of the respective discourse unit and how each discourse unit containing the “I am” phrase contributes to the flow of narrative in the Gospel of John. In addition, the relation of the “I am” phrases in Jesus’ utterances, particularly the linear development with the constraint pattern, can be discerned to identify the way that each “I am” phrase functions in reinforcing John’s portrayal of Jesus’ divinity. Therefore the thesis of this study that the thirty-one occurrences of Johannine “I am” in Jesus’ utterances reinforce John’s portrayal of Jesus’ divinity will be verified.

This discourse analysis model is particularly useful for generating and verifying data for this study due to its combination of the functional-semantic analysis and the rhetorical-relational analysis. These two forms of linguistic analysis can complement each other for different areas of linguistic investigation. By adopting the theory of SFL, the function of the “I am” phrases will be examined within the co-text by taking into consideration the influence of both the context of situation and the context of culture. By adopting the framework of RST, the relation of the “I am” phrases will be examined with reference to the rhetorical structure of the text at the clause level and above. The functional-semantic analysis and the rhetorical-relational analysis together offer a better understanding of the Johannine “I am” phrases within their respective discourse units and within the overall discourse of John’s Gospel as a whole. The acknowledgment of the “I am” phrases at the lexicogrammatical level ensures that the examination of this phrase includes not only the lexical elements but also the grammatical elements, which in turn allows for a broader investigation at higher levels of discourse rather than just focusing on the semantic or lexical issues related to the “I am” phrases.

The strength of the discourse analysis in this study is its capability to assess the various linguistic features of the text, and then from the outcome of such assessment to determine the important evidence for the meaning of the text and the intention of the author. The analysis of the function and relation of the Johannine “I am” phrases are crucial for its interpretation since both analyses inform the meaning of this phrase and the author’s intended role of this phrase in portraying Jesus’ divinity. Based on the evidence drawn from the linguistic data, the way that the thirty-one occurrences of “I am” in Jesus’ utterances throughout the Gospel of John function to reinforce John’s portrayal of Jesus’ divinity can be demonstrated. According to John’s construing of Jesus’ divinity, particularly the significance of the “I am” phrases in portraying Jesus’ divinity, this study can thus articulate how Johannine Christology is expressed through the narrative of John’s Gospel with various textual characteristics.

CHAPTER THREE: A FUNCTIONAL-SEMANTIC ANALYSIS OF “I AM” IN THE STAGE OF JESUS’ PUBLIC MINISTRY

This chapter will apply the two-stage discourse analysis model, which is constructed by combining the functional-semantic analysis based on the theory of SFL and the rhetorical-relational analysis based on the framework of RST in Chapter 2, to examine the function of the “I am” phrases within the respective discourse units in the stage of Jesus’ public ministry, namely John 4:26; 6:20, 35, 41, 48, 51; 7:34, 36; 8:12, 18, 23, 24, 28, 58; 10:7, 9, 11, 14; 11:25. First, the discourse units John 4:7–26 for John 4:26, John 6:16–21 for John 6:20, John 6:25–51 for John 6:35, 41, 48, 51, John 7:32–36 for John 7:34, 36, John 8:12–20 for John 8:12, 18, John 8:21–30 for John 8:23, 24, 28, John 8:31–59 for John 8:58, John 10:7–21 for John 10:7, 9, 11, 14, and John 11:17–27 for John 11:25 are determined by identifying the boundaries of each discourse unit using various boundary markers, including connective words, temporal expressions, locative expressions, participant switches, shifts in verb tense-forms, and circumstance changes.¹ Second, a functional-semantic analysis is conducted respectively on the co-texts within these discourse units in terms of the relevant linguistic components under the three (or four) metafunctions.² Third, a rhetorical-

¹ This study identifies discourse units as manageable “chunks” to examine the “I am” phrases. Then these discourse units might not be on the same level.

² In this study, the analysis of semantic domains does not include domain 92 “Discourse Referentials” and domain 89 “Relations” which mainly involve functional words. Semantic domains, conjunctions, and particles are analyzed with reference to Louw and Nida’s *Greek–English Lexicon*.

relational analysis is conducted to the clause level on these discourse units to construct the rhetorical structure of each discourse unit. The text of each discourse unit will first be divided into text spans based on the main clauses of the narrative and/or of the embedded utterances in the narrative. Then the rhetorical structure of each discourse unit will be represented graphically on the basis of the rhetorical relations between individual text spans. For the asymmetrical relation, the nucleus is signaled by a vertical bar above and the satellite is signaled by an arc pointing to the nucleus. For the symmetrical relation, all the nuclei are signaled by a straight line above. Fourth, the function of the “I am” phrases in Jesus’ utterances is expounded according to the above discourse analysis. This chapter will move sequentially to analyze the “I am” phrases within their respective discourse units along with the flow of the Johannine narrative.

“I am” in John 4:7–26

John 4:26

λέγει αὐτῇ ὁ Ἰησοῦς· ἐγώ εἰμι, ὁ λαλῶν σοι.³

Jesus said to her, “I am, the one who is speaking to you.”⁴

Discourse Boundary

The nominal group *γυνή ἐκ τῆς Σαμαρείας* (“a Samaritan woman”) in John 4:7 suggests a participant switch. As John 4:8 states, Jesus’ disciples had gone to the city to buy food. That is to say, the participants are Jesus and the Samaritan woman in John 4:7–26 rather than Jesus and his disciples in John 4:1–6. The two verbs *ἔρχομαι* (“to come”) and *λέγει* (“to say”) with the present tense in the main clause of the

³ NA28 is used for the Greek text of the New Testament.

⁴ NRSV is used for the English translation of the New Testament.

narrative in John 4:7 signify a shift in verb tense-forms from the verb *ἐκαθέζετο* (“to sit”) with the imperfect tense in the main clause of the narrative in John 4:6. These markers demonstrate that John 4:7 introduces a discourse unit. The verb *λέγει* (“to say”) with the present tense in the main clause of the narrative in John 4:26 connotes a shift in verb tense-forms from the two verbs *ἦλθαν* (“to come”) and *εἶπεν* (“to say”) with the aorist tense and one verb *ἐθαύμαζον* (“to wonder”) with the imperfect tense in the main clause of the narrative in John 4:27. The shift from the embedded utterances of Jesus in John 4:26 to the narrative in John 4:27 represents a circumstance change. The conjunction *καὶ* in John 4:27 is a connective word, which is used as a marker of “a sequence of closely related events” in this verse and represents the start of a new episode from John 4:7–26.⁵ The prepositional group *ἐπὶ τούτῳ* (“at this time”) in John 4:27 is a temporal expression, in which the preposition *ἐπὶ* refers to “a point of time which is simultaneous to or overlaps with another point of time” in this verse.⁶ The nominal group *οἱ μαθηταὶ αὐτοῦ* (“his disciples”) in John 4:27 implies a participant switch from John 4:7–26 in that Jesus’ disciples come back. These markers demonstrate that John 4:26 closes a discourse unit. John 4:7–26 constitutes a discourse unit, the co-text of which will be examined in the following functional-semantic analysis and the rhetorical structure of which will be constructed in the following rhetorical-relational analysis.

Functional-Semantic Analysis

Under the ideational metafunction, the subject matter of John 4:7–26 is to be determined. The words from domain 33 “Communication” are the most frequently

⁵ Louw and Nida, *Greek–English Lexicon*, 788; Porter, *Idioms*, 211.

⁶ Louw and Nida, *Greek–English Lexicon*, 632; Porter, *Idioms*, 162–63.

used in the text. Obviously, the discourse unit delineates the conversation between Jesus and the Samaritan woman. The central issue in their conversation is probably related to the religious behavior and attitude since the words from domain 93 “Names of Persons and Places,” domain 57 “Possess, Transfer, Exchange,” domain 13 “Be, Become, Exist, Happen,” domain 53 “Religious Activities,” domain 23 “Physiological Processes and States,” and domain 12 “Supernatural Beings and Powers” are also frequently used in the text, particularly within the utterances of Jesus and the Samaritan woman.⁷ The aorist tense with the unmarked perfective aspect carries the backbone of the narrative in John 4:7–26. Nevertheless, the action of the Samaritan woman in John 4:7 and most utterances of Jesus and the Samaritan woman in John 4:7–26 are highlighted by the present tense with the marked imperfective aspect. John intends to call the readers’ attention to these verses. It is worth noting that the dialogues between Jesus and the Samaritan woman in John 4:19–26 are all highlighted, thus these last two dialogues serve as the foreground material and must be the focus of the entire conversation.

Under the interpersonal metafunction, the participant structure of John 4:7–26 is to be ascertained. The discourse unit has two categories of participants, which are Jesus and the Samaritan woman as the major participants actively interacting with each other in the narrative and God the Father, Jacob, the Samaritan woman’s husbands, the Samaritan woman’s ancestors, the Jews, and the Messiah as the secondary participants being invoked in the dialogues between Jesus and the Samaritan woman. The two major participants are almost always denoted by the grammaticalized and reduced forms, reflecting John’s emphasis on the role of both

⁷ For detailed analysis, see Appendix 1 “Semantic Domains in John 4:7–26.”

Jesus and the Samaritan woman in John 4:7–26.⁸ The relationship among the participants changes along with the progress of the dialogues between Jesus and the Samaritan woman. Jesus initiates the conversion in John 4:7, conveys his foreknowledge about the Samaritan woman in John 4:17b–18, encourages the Samaritan woman to believe him in John 4:21, and identifies himself as the Messiah using the Greek phrase ἐγὼ εἶμι in John 4:26. The Samaritan woman understands Jesus as a Jew in John 4:9, Sir in John 4:11, 15, 19, a prophet in John 4:19, and the Messiah in view of Jesus’ self-identification as ἐγὼ εἶμι.

Under the textual metafunction, the information flow of John 4:7–26 is to be investigated. The discourse unit is presented by means of written text in the form of narrative, containing six dialogues between Jesus and the Samaritan Woman in succession, which are the dialogues in John 4:7–10, 11–14, 15–16, 17–18, 19–24, 25–26. John 4:7–26 is composed of 365 words from 39 semantic domains distributed in 20 verses for the specific informational purpose of each verse.⁹ The information flow is developed with the help of various conjunctions and particles,¹⁰ such as ἀλλά in John 4:14, 23 and δέ in John 4:14 for adversative,¹¹ ἄν in John 4:10, 14 and εἰ in John 4:10 for conditional,¹² γάρ in John 4:8, 9, 18, 23, ἵνα in John 4:8, 15, ὅτι in John 4:17, 19, 20, 21, 22, 25, and οὖν in John 4:9, 11 for inferential,¹³ καί in John 4:10, 11, 12, 13, 16, 17, 18, 20, 23, 24 for connective,¹⁴ μὴ in John 4:12, 14, 15, μὴδὲ in John 4:15,

⁸ For detailed analysis, see Appendix 2 “Specifications of the Major Participants in John 4:7–26.”

⁹ For detailed analysis, see Appendix 3 “Distribution of Semantic Domains in John 4:7–26.”

¹⁰ For detailed analysis, see Appendix 4 “Conjunctions in John 4:7–26.”

¹¹ Louw and Nida, *Greek–English Lexicon*, 793; Porter, *Idioms*, 205, 208.

¹² Louw and Nida, *Greek–English Lexicon*, 668, 785; Porter, *Idioms*, 206, 209.

¹³ Louw and Nida, *Greek–English Lexicon*, 779, 780, 782, 784, 799, 812; Porter, *Idioms*, 207, 210, 214.

¹⁴ Louw and Nida, *Greek–English Lexicon*, 788, 789; Porter, *Idioms*, 211.

οὐ in John 4:9, 14, οὐκ in John 4:17, 18, 22, and οὐτε in John 4:11, 21 for negative,¹⁵ and ὅταν in John 4:25 and ὅτε in John 4:21, 23 for temporal.¹⁶ Considering the distribution of lexical items with different semantic domains and the usage of conjunctions and particles throughout the text, the change of topics in the conversation between Jesus and the Samaritan woman can be discerned. In John 4:7–26, there are three topics, namely the living water in John 4:7–16, Jesus’ prophetic declaration about the Samaritan woman’s life in John 4:17–18, and the true worship of God the Father in John 4:19–26.

Rhetorical-Relational Analysis

This study divides the text of John 4:7–26 based on the main clauses of both the narrative and the embedded utterances containing the “I am” phrase in the narrative into seventeen text spans, which are (1) John 4:7a, (2) John 4:7b, (3) John 4:8, (4) John 4:9a, (5) John 4:9b, (6) John 4:10, (7) John 4:11–12, (8) John 4:13–14, (9) John 4:15, (10) John 4:16, (11) John 4:17a, (12) John 4:17b–18, (13) John 4:19–20, (14) John 4:21–24, (15) John 4:25, (16) John 4:26a, and (17) John 4:26b. According to the rhetorical relations between individual text spans, the rhetorical structure of John 4:7–26 is represented graphically below. Text span 17 is the nucleus of the entire text in John 4:7–26. Correspondingly, John 4:26b with Jesus’ ἐγὼ εἰμὶ pronouncement is the core verse of the whole discourse unit. The most important message that John conveys to the readers in John 4:7–26 is Jesus’ divine authority to judge the true worship of God the Father, giving prominence to the divine pronouncement ἐγὼ εἰμὶ. The

¹⁵ Louw and Nida, *Greek–English Lexicon*, 664–65; Porter, *Idioms*, 213, 214.

¹⁶ Louw and Nida, *Greek–English Lexicon*, 632; Porter, *Idioms*, 214.

dialogues between Jesus and the Samaritan woman in John 4:7–18 prepare for and draw forth the discussions of this message in John 4:19–26.

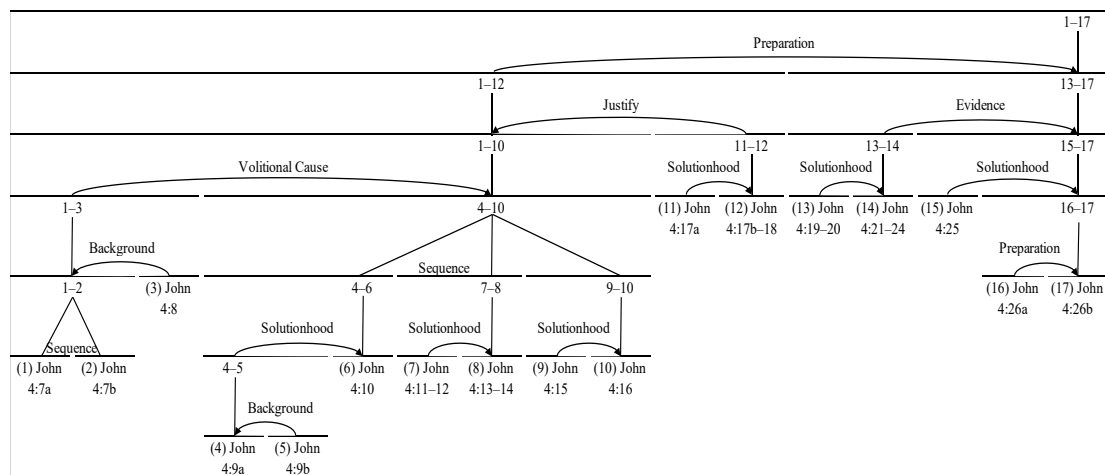


Figure 1: Rhetorical Structure of John 4:7–26

Function of the “I am” Phrase in John 4:26

The “I am” phrase in John 4:26 with the absolute form of the *ἐγὼ εἶμι* phrase occurs in Jesus’ utterances to the Samaritan woman by Jacob’s well at Sychar, the first occurrence of this phrase in Jesus’ utterances throughout the Gospel of John. In this occurrence, Jesus proclaims “I am” in the presence of the Samaritan woman. The discourse unit as a whole is underlined by John since the action of the Samaritan woman and most utterances of Jesus and the Samaritan woman are highlighted. In other words, the conversation between Jesus and the Samaritan Woman itself is unusual. Among the three sections of this conversation, namely John 4:7–16, 17–18, 19–26, the last one in which all utterances of Jesus and the Samaritan woman are highlighted is the foci of the entire conversation. Jesus’ *ἐγὼ εἶμι* pronouncement in John 4:26 acts as the climax and concludes the conversation between Jesus and the Samaritan woman. Moreover, the Samaritan woman’s understanding of Jesus progresses along with their conversation and reaches its culminating point with Jesus’

ἐγώ εἰμι pronouncement. The “I am” phrase in John 4:26 is thus situated in the most emphatic position of John 4:7–26.

As Porter affirms, Jesus’ utterances ἐγώ εἰμι, ὁ λαλῶν σοι (“I am, the one who is speaking to you”) in John 4:26 is better classified “as an instance of the absolute use, followed by the articular participle used appositionally.”¹⁷ The implicit predicate of ἐγώ εἰμι is the Messiah which the Samaritan woman has just mentioned. The following participle ὁ λαλῶν σοι (“the one who is speaking to you”) defines the subject ἐγώ. It is Jesus, the one speaking to her, who is the Messiah.¹⁸ The “I am” phrase in John 4:26 identifies Jesus as the Messiah. However, this occurrence of ἐγώ εἰμι seems to mean more than just an identification of Jesus’ messiahship. After all, the readers already knew that Jesus is the promised Messiah from the previous chapters of John’s Gospel. Examining the co-text in the dialogue of John 4:25–26, Jesus’ response with ἐγώ εἰμι to the Samaritan woman’s statement may not be as normal as most scholars have supposed. The Samaritan woman neither realizes that nor asks whether Jesus is the Messiah. In this case, if Jesus merely identifies his messianic status, a more explicit expression should be ἐγώ εἰμι Μεσσίας (“I am the Messiah”) rather than only ἐγώ εἰμι. This way of formulating Jesus’ utterances may indicate that John expresses more with this phrase and intends the readers to understand the “I am” phrase in John 4:26 on a deeper level.

Furthermore, the notion of messiahship is unlikely to embody all the themes within the discourse unit. In John 4:7–16, Jesus promises to give the living water that will become in humanity a spring of water gushing up to eternal life. In John 4:19–26, Jesus clarifies that the true worship of God the Father is to worship in spirit and truth.

¹⁷ Porter, *John*, 132.

¹⁸ Porter, *John*, 132.

These utterances of Jesus already imply his divine nature. God alone is the origin of the living water for eternal life and God alone has the authority to judge what is the true worship. It seems that Jesus' declaration in John 4:7–16 and 4:19–26 can only be legitimized by his divine identity. At the end of the discourse unit, Jesus' declaration reaches its climax by means of the ἐγώ εἰμι pronouncement in John 4:26, the implication of which transcends the concept of the Messiah. This instance of ἐγώ εἰμι bears the overtones of the claim to divine identity. Considering that Jesus being portrayed as divine in John 1:1–18 constrains the subsequent portrayals, the “I am” phrase in John 4:26 may contribute to John's portrayal of Jesus' divinity, instead of just his self-designation as the Messiah. At this stage in the narrative, John has not made the claim of Jesus' divinity explicit on the surface of his utterances.

“I am” in John 6:16–21

John 6:20

ὁ δὲ λέγει αὐτοῖς· ἐγώ εἰμι· μὴ φοβεῖσθε.

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

Discourse Boundary

The conjunction ὡς in John 6:16 is both a connective word and a temporal expression, referring to “a point of time which is prior to another point of time” in this verse.¹⁹

The conjunction δὲ in John 6:16, as a marker of “a sequence of closely related events” in this verse, is also a connective word and begins a new episode from John 6:1–15.²⁰

The noun ὀψία (“evening”) in John 6:16 is another temporal expression. The nominal

¹⁹ Louw and Nida, *Greek–English Lexicon*, 634; Porter, *Idioms*, 217.

²⁰ Louw and Nida, *Greek–English Lexicon*, 788; Porter, *Idioms*, 208.

group οἱ μαθηταὶ αὐτοῦ (“his disciples”) in John 6:16 denotes a participant switch from John 6:1–15 in which the participants include not only Jesus and his disciples but also a large crowd. The prepositional groups ἐπὶ τὴν θάλασσαν (“to the sea”) in John 6:16 and πέραν τῆς θαλάσσης εἰς Καφαρναούμ (“across the sea to Capernaum”) in John 6:17 are locative expressions and signify a different location from that in John 6:1–15. These markers demonstrate that John 6:16 introduces a discourse unit. The verb ἤθελον (“to desire”) with the imperfect tense in the main clause of the narrative in John 6:21 represents a shift in verb tense-forms from the verb εἶδον (“to see”) with the aorist tense in the main clause of the narrative in John 6:22. The nominal group τῆς ἐπαύριον (“the next day”) in John 6:22 is a temporal expression, meaning a different point of time from the one in John 6:16–21. The nominal group ὁ ὄχλος (“the crowd”) in John 6:22 suggests a participant switch from John 6:16–21 in which the participants consist of Jesus and his disciples only. The prepositional group πέραν τῆς θαλάσσης (“on the other side of the sea”) in John 6:22 is a locative expression and implies a different location from that in John 6:16–21. These markers demonstrate that John 6:21 closes a discourse unit. John 6:16–21 constitutes a discourse unit, the co-text of which will be examined in the following functional-semantic analysis and the rhetorical structure of which will be constructed in the following rhetorical-relational analysis.

Functional-Semantic Analysis

Under the ideational metafunction, the subject matter of John 6:16–21 is to be determined. The words from domain 15 “Linear Movement,” domain 13 “Be, Become, Exist, Happen,” domain 1 “Geographical Objects and Features,” and domain

14 “Physical Events and States” are frequently used in the text. It can be perceived that the discourse unit describes an event, more specifically a miracle which is performed by Jesus in the presence of his disciples.²¹ In John 6:16–21, the aorist tense with the unmarked perfective aspect forms the backbone of the narrative, assisted by the imperfect tense with the imperfective aspect which plays a depictive role and supplements the details. Nevertheless, the condition of the sea in John 6:18, the action of the disciples in John 6:19, and the utterances of Jesus in John 6:20 are highlighted by the present tense with the marked imperfective aspect. John aims to turn the readers’ attention to these verses.

Under the interpersonal metafunction, the participant structure of John 6:16–21 is to be ascertained. In the discourse unit, there is only one category of participants, namely Jesus and his disciples as the major participants who actively interact with each other in the narrative. In line with the specifications of these two major participants, Jesus is always represented by the grammaticalized and reduced forms, while his disciples are represented more often by the implicit form. John probably stresses the role of Jesus in John 6:16–21.²² The relationship among Jesus and his disciples changes during the development of the event. At first, the disciples feel terrified when they see Jesus walking on the rough sea and coming near the boat in John 6:19. After Jesus pronounces *ἐγώ εἰμι* in John 6:20, the disciples seem to know more about Jesus and want to take him into the boat in John 6:21.

Under the textual metafunction, the information flow of John 6:16–21 is to be investigated. The discourse unit is presented by means of written text in the form of narrative. John 6:16–21 has 87 words from 20 semantic domains distributed in 6

²¹ For detailed analysis, see Appendix 5 “Semantic Domains in John 6:16–21.”

²² For detailed analysis, see Appendix 6 “Specifications of the Major Participants in John 6:16–21.”

verses for the specific informational purpose of each verse.²³ The information flow is developed with the help of various conjunctions and particles,²⁴ such as *δέ* in John 6:16, 20, *καί* in John 6:17, 19, 21, and *τε* in John 6:18 for connective,²⁵ *ἢ* in John 6:19 for comparative,²⁶ *μή* in John 6:20 for negative,²⁷ *οὖν* in John 6:19, 21 for inferential,²⁸ and *ὡς* in John 6:16 for temporal.²⁹ John 6:16–21 deals with the miracle of Jesus walking on the rough sea and the reaction of his disciples. The development of this event can be traced based on the distribution of lexical items with different semantic domains and the usage of conjunctions and particles throughout the text.

Rhetorical-Relational Analysis

This study divides the text of John 6:16–21 based on the main clauses of both the narrative and the embedded utterances containing the “I am” phrase in the narrative into eight text spans, which are (1) John 6:16–17a, (2) John 6:17b, (3) John 6:18, (4) John 6:19, (5) John 6:20a, (6) John 6:20b, (7) John 6:21a, and (8) John 6:21b.

According to the rhetorical relations between individual text spans, the rhetorical structure of John 6:16–21 is represented graphically below. Text span 6 is the nucleus of the entire text in John 6:16–21. Correspondingly, John 6:20b with Jesus’ *ἐγὼ εἰμὶ* pronouncement is the core verse of the whole discourse unit. The most important message that John conveys to the readers in John 6:16–21 is the divine nature of Jesus who has the ability to walk on the sea, giving prominence to the divine

²³ For detailed analysis, see Appendix 7 “Distribution of Semantic Domains in John 6:16–21.”

²⁴ For detailed analysis, see Appendix 8 “Conjunctions in John 6:16–21.”

²⁵ Louw and Nida, *Greek–English Lexicon*, 788; Porter, *Idioms*, 208, 211, 216.

²⁶ Louw and Nida, *Greek–English Lexicon*, 795; Porter, *Idioms*, 210.

²⁷ Louw and Nida, *Greek–English Lexicon*, 664; Porter, *Idioms*, 213.

²⁸ Louw and Nida, *Greek–English Lexicon*, 782; Porter, *Idioms*, 214.

²⁹ Louw and Nida, *Greek–English Lexicon*, 634; Porter, *Idioms*, 217.

pronouncement $\acute{\epsilon}\gamma\acute{\omega} \acute{\epsilon}\iota\mu\acute{\iota}$. On the basis of the background information in John 6:16–18, this message is detailed in John 6:19–21.

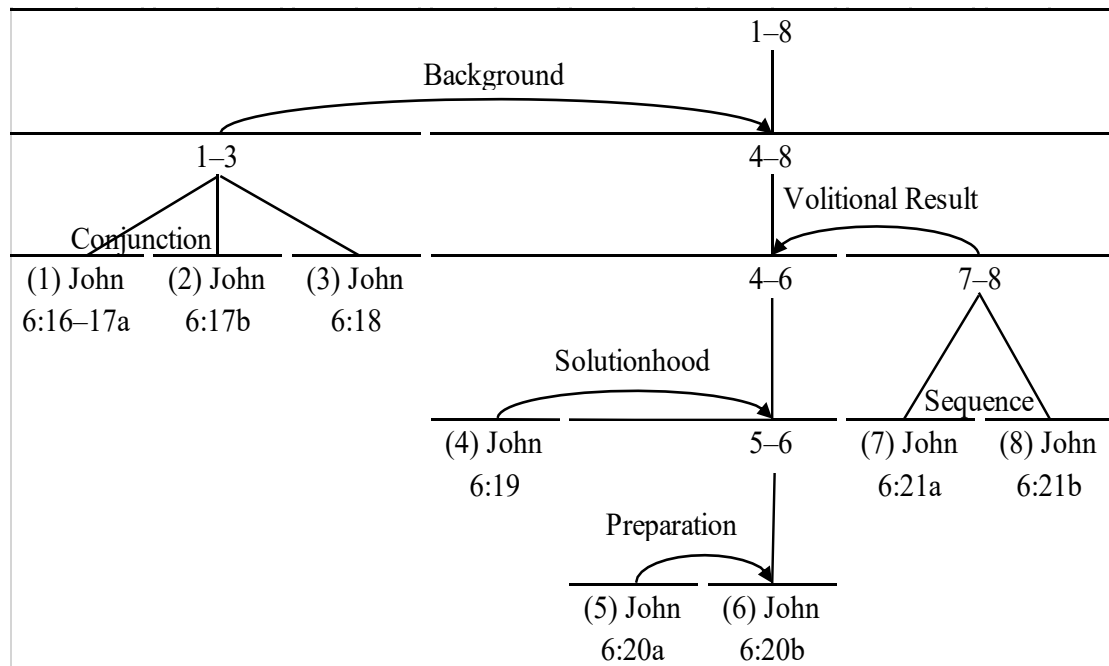


Figure 2: Rhetorical Structure of John 6:16–21

Function of the “I am” Phrase in John 6:20

The “I am” phrase in John 6:20 with the absolute form of the $\acute{\epsilon}\gamma\acute{\omega} \acute{\epsilon}\iota\mu\acute{\iota}$ phrase occurs in Jesus’ utterances during the miracle of his walking on the sea of Galilee. In this occurrence, Jesus proclaims “I am” in the presence of his disciples. The discourse unit delineates the miracle of Jesus walking on the sea, the central part of which is John 6:18–20 since John highlights the condition of the sea in John 6:18, the action of the disciples in John 6:19, and the utterances of Jesus in John 6:20. Jesus’ $\acute{\epsilon}\gamma\acute{\omega} \acute{\epsilon}\iota\mu\acute{\iota}$ pronouncement in John 6:20, within the only utterances of the discourse unit, arrives at the culminating point of the miracle. Moreover, the terrified disciples are calmed due to Jesus’ $\acute{\epsilon}\gamma\acute{\omega} \acute{\epsilon}\iota\mu\acute{\iota}$ pronouncement. The “I am” phrase in John 6:20 is thus set at the most crucial point of John 6:16–21.

Literally, Jesus' utterances ἐγώ εἰμι· μὴ φοβεῖσθε ("I am; do not be afraid") in John 6:20 is a normal Greek expression to reassure the disciples by identifying his presence and commanding them not to be afraid. However, this occurrence of ἐγώ εἰμι is unlikely to be merely a self-identification of Jesus and may not be as natural as most scholars have supposed, especially taking into account its co-text. Jesus' utterances in John 6:20 are the only utterances in the entire discourse unit. That is to say, Jesus' ἐγώ εἰμι pronouncement does not respond to any question asking for his identity. In this case, the phrase probably expresses more than just Jesus' identity, which can be discerned from the following command μὴ φοβεῖσθε ("do not be afraid"). This command is reserved for YHWH to reassure his own people in the Old Testament. In the Septuagint text of Gen 26:24; 46:3; Jer 1:8, 17; 42:11; 46:28, the command μὴ φοβεῖσθε ("do not be afraid") is always accompanied by ἐγώ εἰμι in YHWH's speeches although these "I am" phrases do not belong to the absolute usage.³⁰ In John 6:20, it is noticeable that Jesus' reassurance to his disciples is constituted with both the phrase ἐγώ εἰμι and the command μὴ φοβεῖσθε ("do not be afraid"). Arranging these two expressions alongside each other, John most likely expects the readers to understand the deeper meaning of the "I am" phrase in John 6:20.

Most importantly, Jesus' ability to walk on the sea suggests his divine nature, which forms the miraculous context of the "I am" phrase in John 6:20. Based on the Septuagint text of Job 9:8 and Ps 77:19, it is YHWH who has the ability to walk on the sea.³¹ Hence the miracle of Jesus walking on the sea in John 6:19 reveals his transcendent authority and mighty power possessed by God alone. It is in this capacity

³⁰ Ball, "I Am," 181–82.

³¹ Beasley-Murray, *John*, 89.

that Jesus pronounces *ἐγὼ εἰμι* and commands his disciples not to be afraid in John 6:20. Jesus' *ἐγὼ εἰμι* pronouncement in John 6:20 advances the narrative in John 6:16–21 to its climactic spot. This instance of *ἐγὼ εἰμι* is not simply a self-identification of Jesus but also a revelation of his divine identity. John 1:1–18 constrains the subsequent portrayals of Jesus as divine. Hence, the “I am” phrase in John 4:26 may contribute to John's portrayal of Jesus' divinity, the theological implication of which is confirmed by both his walking on the sea and his commanding the disciples not to be afraid.

“I am” in John 6:25–51

John 6:35

εἶπεν αὐτοῖς ὁ Ἰησοῦς· ἐγὼ εἰμι ὁ ἄρτος τῆς ζωῆς· ὁ ἐρχόμενος πρὸς ἐμὲ οὐ μὴ πεινάσῃ, καὶ ὁ πιστεύων εἰς ἐμὲ οὐ μὴ διψήσῃ πώποτε.

Jesus said to them, “I am the bread of life. Whoever comes to me will never be hungry, and whoever believes in me will never be thirsty.”

John 6:41

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

Then the Jews began to complain about him because he said, “I am the bread that came down from heaven.”

John 6:48

Ἐγὼ εἰμι ὁ ἄρτος τῆς ζωῆς.

“I am the bread of life.”

John 6:51

ἐγὼ εἰμι ὁ ἄρτος ὁ ζῶν ὁ ἐκ τοῦ οὐρανοῦ καταβάς· ἐάν τις φάγῃ ἐκ τούτου τοῦ ἄρτου ζήσῃ εἰς τὸν αἰῶνα, καὶ ὁ ἄρτος δὲ ὃν ἐγὼ δώσω ἢ σὰρξ μου ἐστὶν ὑπὲρ τῆς τοῦ κόσμου ζωῆς.

“I am the living bread that came down from heaven. Whoever eats of this bread will live forever; and the bread that I will give for the life of the world is my flesh.”

Discourse Boundary

The conjunction *καὶ* in John 6:25, as a marker of “a sequence of closely related events” in this verse, is a connective word and starts a new episode from John 6:22–24.³² The participle *εὐρόντες* (“to find”) prior to the finite verbs in John 6:25 connotes the antecedent action and establishes a temporal reference. Then the dependent clause *εὐρόντες αὐτὸν* (“when they found him”) in John 6:25 can be regarded as a temporal expression.³³ The pronoun *αὐτὸν* (“him”) in John 6:25, denoting Jesus, suggests a participant switch since it is clearly stated that the crowd does not see Jesus and is looking for him in John 6:24 while they find Jesus and talk to him in John 6:25. The prepositional group *πέραν τῆς θαλάσσης* (“on the other side of the sea”) in John 6:25 is a locative expression and connotes a different location from that in John 6:22–24. These markers demonstrate that John 6:25 introduces a discourse unit. The two verbs *ἀπεκρίθη* (“to answer”) and *εἶπον* (“to say”) with the aorist tense in the main clause of the narrative in John 6:43–51 signify a shift in verb tense-forms from the verb *ἐμάχοντο* (“to dispute”) with the imperfect tense in the main clauses of the narrative in John 6:52. The difference between the topics of Jesus’ utterances in John 6:43–51 and that in John 6:53–58 means a circumstance change. Jesus’ utterances in John 6:43–51 ends at John 6:51. This shift from the embedded utterances in John 6:51 to the narrative at the beginning of John 6:52 also represents a circumstance change. The conjunction *οὖν* in John 6:52 is a connective word, which is normally used for its inferential sense and often implies the conclusion or result.³⁴ These markers demonstrate that John 6:51 closes a discourse unit. John 6:25–51 constitutes a

³² Louw and Nida, *Greek–English Lexicon*, 788; Porter, *Idioms*, 211.

³³ Porter, *Idioms*, 187–188, 240.

³⁴ Louw and Nida, *Greek–English Lexicon*, 782; Porter, *Idioms*, 214.

discourse unit, the co-text of which will be examined in the following functional-semantic analysis and the rhetorical structure of which will be constructed in the following rhetorical-relational analysis.

Functional-Semantic Analysis

Under the ideational metafunction, the subject matter of John 6:25–51 is to be determined. The words from domain 33 “Communication” are the most frequently used in the text and those from domain 23 “Physiological Processes and States,” domain 15 “Linear Movement,” domain 5 “Foods and Condiments,” domain 12 “Supernatural Beings and Powers,” domain 13 “Be, Become, Exist, Happen,” domain 57 “Possess, Transfer, Exchange,” and domain 1 “Geographical Objects and Features” are also frequently used, especially within the utterances of Jesus and his audience, namely the crowd and the Jews.³⁵ Consequently, the discourse unit involves the conversation between Jesus and his audience regarding the food for human life in the spiritual sense.³⁶ In John 6:25–51, the aorist tense with the unmarked perfective aspect comprises the backbone of the narrative and the imperfect tense with the imperfective aspect describes the details. John treats the discourse unit as the background material.

Under the interpersonal metafunction, the participant structure of John 6:25–51 is to be ascertained. Two categories of participants can be found in the discourse unit. Jesus and his audience are the major participants who actively interact with each other in the narrative, whereas God the Father, the crowd’s ancestors, Moses, and

³⁵ It can be deduced from John 6:24 that Jesus’ audience in John 6:25–40 is the crowd. Then in John 4:41, the Jews are specified as Jesus’ audience. From the co-text, it is difficult to determine whether the Jews are part of the crowd or a different group of people. This study treats both as the audience of Jesus.

³⁶ For detailed analysis, see Appendix 9 “Semantic Domains in John 6:25–51.”

Jesus' father and mother are the secondary participants who are invoked in the dialogues between Jesus and his audience. As for the major participants, Jesus is always denoted with the grammaticalized and reduced forms, while his audience is denoted with the reduced and implicit forms. John seems to focus more on the role of Jesus than that of his audience in John 6:25–51.³⁷ The relationship among the participants changes along with the progress of the dialogues between Jesus and his audience. The crowd initially manages to find Jesus in John 6:25, requires Jesus to perform a sign so as to believe him in John 6:30, and asks Jesus for the bread in John 6:34. Jesus instructs the crowd to work for the food enduring for eternal life in John 6:26–27, encourages them to believe him in John 6:29, and proclaims that he is the bread of life in John 6:35. Then the Jews complain about Jesus in John 6:41–42 because he claims to be the bread that came down from heaven. Again, Jesus affirms that he is the bread of life in John 6:48 and that he is the living bread from heaven in John 6:51.

Under the textual metafunction, the information flow of John 6:25–51 is to be investigated. The discourse unit is presented by means of written text in the form of narrative, including four dialogues between Jesus and the crowd in succession, namely the dialogues in John 6:25–27, 28–29, 30–33, 34–40, and one dialogue between Jesus and the Jews, namely the dialogue in John 6:41–51. In John 6:25–51, there are 502 words from 34 semantic domains distributed in 27 verses for the specific informational purpose of each verse.³⁸ The information flow is developed with the help of various conjunctions and particles,³⁹ such as *ἀλλά* in John 6:26, 27, 32, 36,

³⁷ For detailed analysis, see Appendix 10 “Specifications of the Major Participants in John 6:25–51.”

³⁸ For detailed analysis, see Appendix 11 “Distribution of Semantic Domains in John 6:25–51.”

³⁹ For detailed analysis, see Appendix 12 “Conjunctions in John 6:25–51.”

38, 39 for adversative,⁴⁰ ἀμὴν in John 6:26, 32, 47 and καὶ in John 6:36, 51 for emphatic,⁴¹ γάρ in John 6:27, 33, 40, ἵνα in John 6:28, 29, 30, 38, 39, 40, 50, ὅτι in John 6:26, 36, 38, 41, 42, 46, and οὖν in John 6:28, 30, 32, 34, 41 for inferential,⁴² δέ in John 6:39, 51, καὶ γὰρ in John 6:44, and καὶ in John 6:25, 26, 29, 30, 33, 35, 36, 37, 40, 42, 43, 45, 49, 50 for connective,⁴³ ἔάν in John 6:44, 51 and εἰ in John 6:46 for conditional,⁴⁴ καθώς in John 6:31 for comparative,⁴⁵ and μὴ in John 6:27, 35, 37, 39, 43, 44, 46, 50, οὐ in John 6:32, 35, 36, 37, and οὐχ in John 6:26, 38, 42, 46 for negative.⁴⁶ It can be perceived from the distribution of lexical items with different semantic domains and the usage of conjunctions and particles throughout the text that the conversation between Jesus and his audience in John 6:25–51 concentrates on Jesus' ability and authority to give eternal life since he is the bread of life from heaven.

Rhetorical-Relational Analysis

This study divides the text of John 6:25–51 based on the main clauses of both the narrative and the embedded utterances containing the “I am” phrases in the narrative into twenty-seven text spans, which are (1) John 6:25, (2) John 6:26–27, (3) John 6:28, (4) John 6:29, (5) John 6:30–31, (6) John 6:32–33, (7) John 6:34, (8) John 6:35a, (9) John 6:35b, (10) John 6:35c, (11) John 6:36, (12) John 6:37–38, (13) John 6:39, (14) John 6:40, (15) John 6:41–42, (16) John 6:43a, (17) John 6:43b, (18) John

⁴⁰ Louw and Nida, *Greek-English Lexicon*, 793; Porter, *Idioms*, 205.

⁴¹ Louw and Nida, *Greek-English Lexicon*, 672, 811; Porter, *Idioms*, 206, 211.

⁴² Louw and Nida, *Greek-English Lexicon*, 779, 784, 780, 782, 799, 800, 812; Porter, *Idioms*, 207, 210, 214.

⁴³ Louw and Nida, *Greek-English Lexicon*, 788; Porter, *Idioms*, 208, 211.

⁴⁴ Louw and Nida, *Greek-English Lexicon*, 785, 794; Porter, *Idioms*, 209.

⁴⁵ Louw and Nida, *Greek-English Lexicon*, 618; Porter, *Idioms*, 211.

⁴⁶ Louw and Nida, *Greek-English Lexicon*, 664; Porter, *Idioms*, 213, 214.

6:44, (19) John 6:45a, (20) John 6:45b, (21) John 6:46, (22) John 6:47, (23) John 6:48, (24) John 6:49, (25) John 6:50, (26) John 6:51a, and (27) John 6:51b. According to the rhetorical relations between individual text spans, the rhetorical structure of John 6:25–51 is represented graphically below. Text span 23 and text span 26 are the two nuclei of the entire text in John 6:25–51. Correspondingly, John 6:48 and 6:51a with Jesus' $\epsilon\gamma\omega\ \epsilon\lambda\mu\iota$ claims are the two core verses of the whole discourse unit. In addition, John 6:35b with Jesus' $\epsilon\gamma\omega\ \epsilon\lambda\mu\iota$ claim is the core verse of John 6:25–40. The most important message that John conveys to the readers in John 6:25–51 is Jesus' divine ability and authority to give eternal life, paying particular attention to his claims as the bread of life from heaven. This message is elucidated in five successive dialogues between Jesus and his audience, namely the dialogues in John 6:25–27, 28–29, 30–33, 34–40, 41–51. Each dialogue is built upon previous dialogues and provokes further dialogues.

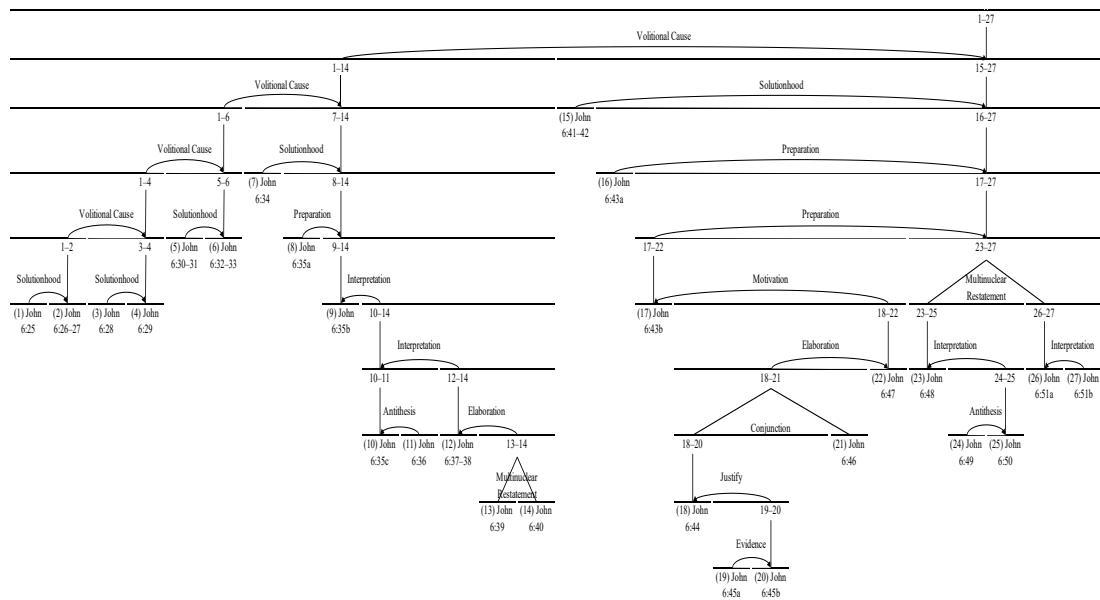


Figure 3: Rhetorical Structure of John 6:25–51

Function of the “I am” Phrases in John 6:35, 41, 48, 51

The “I am” phrases in John 6:35, 41, 48, 51 with the predicate form of the *ἐγώ εἰμι* phrases occur in Jesus’ utterances to the Jews before the Feast of the Passover at Capernaum. In these occurrences, Jesus proclaims “I am” in the presence of the Jews and his disciples. The discourse unit recounts the conversation between Jesus and his audience with respect to the food for human life in the spiritual sense, immediately following the miracles of Jesus feeding the five thousand in John 6:1–15 and of Jesus walking on the sea in John 6:16–21. In John 6:1–15, Jesus manifests his ability to provide the physical bread for mortal life by feeding the five thousand. In John 6:25–51, Jesus declares his ability to provide the spiritual bread for eternal life by identifying himself as the bread of life. Given the explicit statement in John 6:26 that the crowd comes to Jesus because they have been filled with bread, the miracle of Jesus feeding the five thousand in John 6:1–15 is linked to his declaration as the bread of life in John 6:25–51. The theme of bread for the miracle in John 6:1–15 resumes in Jesus’ declaration in John 6:25–51. In turn, Jesus’ teaching pertinent to the bread of life in John 6:25–51 explicates the implication of his feeding the five thousand in John 6:1–15. In John 6:16–21, Jesus who is able to walk on the sea, the ability belonging to God only, identifies himself to the disciples by means of *ἐγώ εἰμι*. In John 6:25–51, Jesus who is able to feed the five thousand from heaven, the ability belonging to God only, identifies himself as the living bread from heaven by means of *ἐγώ εἰμι*. In the light of his self-revelation in 6:16–21, Jesus’ declaration in John 6:25–51 may bear deeper implications.

In John 6:32–33, Jesus clarifies, with an important and emphatic statement marked by “very truly, I tell you,” that it is God the Father but not Moses who supplies the true bread which comes down from heaven and gives life to the world.

Immediately in John 6:35, Jesus claims with *ἐγὼ εἰμι* that he is the bread of life, who has come down from heaven sent by God and will give eternal life to his believers. As a response to the Jews' complaints in John 6:41 about his claim to be the bread from heaven, Jesus affirms in John 6:48 that he is the bread of life and further explains in John 6:51 that he is the living bread from heaven and will give his flesh for the life of the world. By repeating "I am" four times to make the identification, three in Jesus' claims and one in the Jews' complaint, John surely emphasizes the notion of Jesus as the bread of God from heaven to give life. It is noteworthy that Jesus' conversation with the Jews about the living bread in John 6:25–51 recalls his conversation with the Samaritan woman about the living water in John 4:7–26 which is climaxed and concluded with Jesus' *ἐγὼ εἰμι* pronouncement in John 4:26. The Jews' request for the bread in John 6:34 is similar to the Samaritan woman's request for the water in John 4:15. Jesus' promise to the Jews that whoever eats his bread will never be hungry in John 6:35 and 6:51 parallels his promise to the Samaritan woman that whoever drinks his water will never be thirsty in John 4:14. In both John 6:25–51 and 4:7–26, Jesus actually refers to bread and water in the spiritual sense and invites his audience to believe in him so as to have eternal life.

In John 6:25–51, Jesus' identity as the bread of God, who possesses life in himself, has come down from heaven, and is able to give eternal life to whoever believes in him, is clearly defined. By adopting the predicate usage of *ἐγὼ εἰμι* in John 6:35, 41, 48, 51 with the emphatic subject *ἐγὼ* over against the claims made by others, John gives prominence to Jesus' self-identification as the bread of life. John 6:32 underlines that it is God who gave the manna in the wilderness and gives the true bread from heaven. Then the self-identification of Jesus as the bread of life itself denotes the divine claim since only God possesses life in himself and is able to give

eternal life. It is because of Jesus' divine nature that he has the authority to identify himself as the bread of life from heaven by means of ἐγὼ εἰμι. The "I am" phrases in John 6:35, 41, 48, 51 may contribute to John's portrayal of Jesus' divinity by revealing his ability and authority to give eternal life, the portrayals of which are constrained by Jesus being portrayed as divine in John 1:1–18.

"I am" in John 7:32–36

John 7:34

ζητήσετε με καὶ οὐχ εὐρήσετε με, καὶ ὅπου εἰμι ἐγὼ ὑμεῖς οὐ δύνασθε ἐλθεῖν.
 "You will search for me, but you will not find me; and where I am, you cannot come."

John 7:36

τίς ἐστὶν ὁ λόγος οὗτος ὃν εἶπεν· ζητήσετε με καὶ οὐχ εὐρήσετε με, καὶ ὅπου εἰμι ἐγὼ ὑμεῖς οὐ δύνασθε ἐλθεῖν;
 "What does he mean by saying, 'You will search for me and you will not find me' and 'Where I am, you cannot come'?"

Discourse Boundary

The two verbs ἤκουσαν ("to hear") and ἀπέστειλαν ("to send") with the aorist tense in the main clause of the narrative in John 7:32 connote a shift in verb tense-forms from the verb ἔλεγον ("to say") with the imperfect tense in the main clauses of the narrative in John 7:31. The nominal groups οἱ Φαρισαῖοι ("the Pharisees"), οἱ ἀρχιερεῖς ("the chief priests"), and ὑπηρέτας ("temple police") in John 7:32, which do not appear in John 7:1–31, signify a participant switch. These markers demonstrate that John 7:32 introduces a discourse unit. The verb εἶπον ("to say") with the aorist tense in the main clause of the narrative in John 7:35–36 suggests a shift in verb tense-forms from the verb εἰστήκει ("to stand up") with the pluperfect tense in the main clause of the narrative in John 7:37. The conjunction δὲ in John 7:37, as a marker of "a sequence of

closely related events” in this verse, is a connective word and signifies the beginning a new episode from John 7:32–36.⁴⁷ The nominal group τῆ ἑσχάτῃ ἡμέρᾳ τῆ μεγάλης τῆς ἑορτῆς (“the last day of the festival, the great day”) in John 7:37 is a temporal expression, representing a different point of time from the one in John 7:32–36. These markers demonstrate that John 7:36 closes a discourse unit. John 7:32–36 constitutes a discourse unit, the co-text of which will be examined in the following functional-semantic analysis and the rhetorical structure of which will be constructed in the following rhetorical-relational analysis.

Functional-Semantic Analysis

Under the ideational metafunction, the subject matter of John 7:32–36 is to be determined. The words from domain 15 Linear Movement,” domain 33 “Communication,” domain 27 “Learn,” and domain 11 “Groups and Classes of Persons and Members of Such Groups and Classes” are frequently used in the text. The discourse unit engages in both the actions and the utterances of Jesus and other participants.⁴⁸ The aorist tense with the unmarked perfective aspect carries the backbone of the narrative in John 7:32–36, reflecting that the discourse unit is counted as the background material by John.

Under the interpersonal metafunction, the participant structure of John 7:32–36 is to be ascertained. The discourse unit involves two categories of participants, namely the major participants, Jesus, the Pharisees, the crowd, the chief priests, the temple police, and the Jews, who actively interact with each other in the narrative and the secondary participants, God the Father, the Dispersion, and the Greeks, who are

⁴⁷ Louw and Nida, *Greek-English Lexicon*, 788; Porter, *Idioms*, 208.

⁴⁸ For detailed analysis, see Appendix 13 “Semantic Domains in John 7:32–36.”

invoked in the dialogues between Jesus and the Jews. Jesus is mentioned three times using the grammaticalized and reduced forms, but almost all the other major participants are mentioned only one time despite using the grammaticalized form. The specifications of these major participants indicate that John probably places more weight on the role of Jesus than those of the other major participants in John 7:32–36.⁴⁹ The relationship among the participants can be assessed with reference to their interactions in the narrative. In John 7:32, the chief priests and Pharisees send the temple police to arrest Jesus because many in the crowd believe in him. In John 7:33–34, Jesus predicts that he will go back to God the Father shortly. However, the Jews cannot understand Jesus’ prediction and are mistaken about the meaning of Jesus’ utterances in John 7:35–36.

Under the textual metafunction, the information flow of John 7:32–36 is to be investigated. The discourse unit is presented by means of written text in the form of narrative, the major part of which is a dialogue between Jesus and the Jews in John 7:33–36. John 7:32–36 consists of 98 words from 16 semantic domains distributed in 5 verses for the specific informational purpose of each verse.⁵⁰ The information flow is developed with the help of various conjunctions and particles,⁵¹ such as *ἵνα* in John 7:32, *ὅτι* in John 7:35, and *οὖν* in John 7:33, 35 for inferential,⁵² *καί* in John 7:32, 33, 34, 35, 36 for connective,⁵³ *μή* in John 7:35, *οὐ* in John 7:34, 36, and *οὐχ* in John 7:34, 35, 36 for negative,⁵⁴ and *ὅπου* in John 7:34, 36 for locative.⁵⁵ In accordance

⁴⁹ For detailed analysis, see Appendix 14 “Specifications of the Major Participants in John 7:32–36.”

⁵⁰ For detailed analysis, see Appendix 15 “Distribution of Semantic Domains in John 7:32–36.”

⁵¹ For detailed analysis, see Appendix 16 “Conjunctions in John 7:32–36.”

⁵² Louw and Nida, *Greek–English Lexicon*, 779, 782, 784; Porter, *Idioms*, 210, 214.

⁵³ Louw and Nida, *Greek–English Lexicon*, 788; Porter, *Idioms*, 211.

⁵⁴ Louw and Nida, *Greek–English Lexicon*, 664; Porter, *Idioms*, 213, 214.

⁵⁵ Louw and Nida, *Greek–English Lexicon*, 712.

with the distribution of lexical items with different semantic domains and the usage of conjunctions and particles throughout the text, the primary concern of John 7:32–36 is Jesus’ prophetic prediction which the Jews misunderstand.

Rhetorical-Relational Analysis

This study divides the text of John 7:32–36 based on the main clauses of both the narrative and the embedded utterances containing the “I am” phrases in the narrative into five text spans, which are (1) John 7:32, (2) John 7:33a, (3) John 7:33b, (4) John 7:34, and (5) John 7:35–36. According to the rhetorical relations between individual text spans, the rhetorical structure of John 7:32–36 is represented graphically below. Text span 4 is the nucleus of the entire text in John 7:32–36. Correspondingly, John 7:34 with Jesus’ proclamation of his divine realm using *εἰμὶ ἐγὼ* is the core verse of the whole discourse unit. This proclamation of Jesus using *εἰμὶ ἐγὼ* is then repeated by the Jews in John 7:36. The most important message that John conveys to the readers in John 7:32–36 is Jesus’ divine nature testified by his prophetic prediction, placing great emphasis on the divine realm that Jesus belongs to. This message is implied in the dialogues between Jesus and the Jews in John 7:32–36.

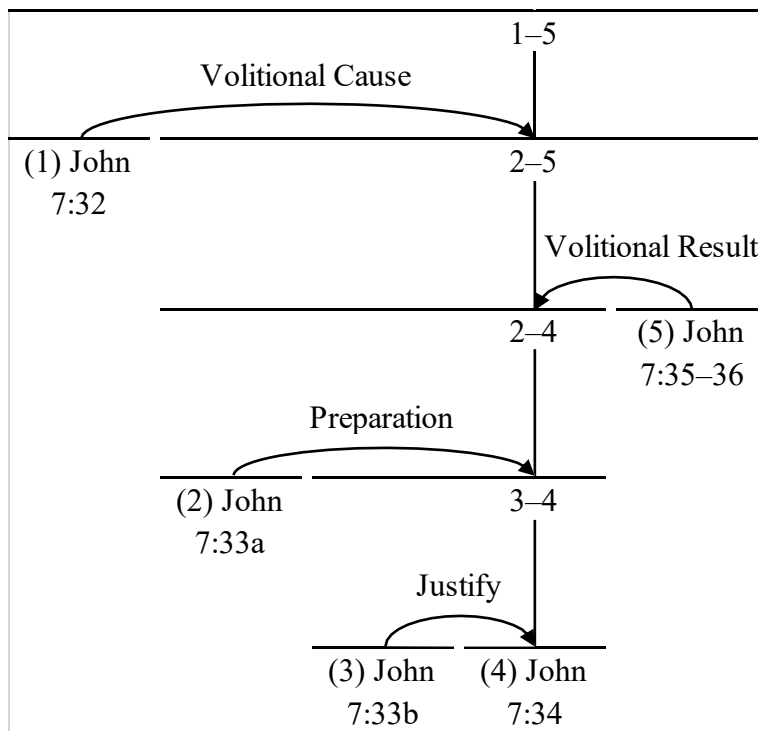


Figure 4: Rhetorical Structure of John 7:32-36

Function of the “I am” Phrases in John 7:34, 36

The “I am” phrases in John 7:34, 36 with the locative form of the $\acute{\epsilon}\gamma\omega\ \acute{\epsilon}\iota\mu\iota$ variants occur in Jesus’ utterances to the temple police and the Jews during the Feast of Tabernacles at Jerusalem. In these occurrences, Jesus proclaims “I am” in the presence of the temple police and the Jews. The discourse unit deals with Jesus’ prophetic prediction which is misunderstood by the Jews. Jesus predicts in John 7:33 that he will go back to God the Father shortly and then explains in John 7:34 that his audience cannot come to the place where he is. This explanation of Jesus is repeated in John 7:36 by the Jews. These two instances of the “I am” phrases in Jesus’ declarations that “where I am” are used to differentiate where Jesus is from where his audience will search for him. Jesus and his audience belong to different realms

because of their different essential beings.⁵⁶ Jesus' returning to God plainly evidences his divine origin, indicating that Jesus originally belonged to the realm of God and has been sent from God. Jesus' audience is unable to enter the realm where Jesus is since they belong to the realm of humanity only. Given the fact that John 1:1–18 portrays Jesus as divine which constrains the subsequent portrayals, the “I am” phrases in John 7:34, 36 may contribute to John's portrayal of Jesus' divinity by specifying that he belongs to the divine realm.

“I am” in John 8:12–20

John 8:12

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

Again Jesus spoke to them, saying, “I am the light of the world. Whoever follows me will never walk in darkness but will have the light of life.”

John 8:18

ἐγώ εἰμι ὁ μαρτυρῶν περὶ ἐμαυτοῦ καὶ μαρτυρεῖ περὶ ἐμοῦ ὁ πέμψας με πατήρ. “I testify on my own behalf, and the Father who sent me testifies on my behalf.”

Discourse Boundary

The adverb *πάλιν* in John 8:12 refers to “a subsequent point of time involving repetition” in this verse and can be counted as a temporal expression.⁵⁷ The conjunction *οὖν* in John 8:12 is a connective word, which is normally used for its inferential sense and often implies the conclusion or result.⁵⁸ The pronoun *αὐτοῖς* (“them”) in John 8:12 represents a participant switch. The antecedent of *αὐτοῖς* (“them”) is more likely to be the crowd in John 7:37–44 than any other participants,

⁵⁶ John does not deny Jesus' human nature, which is also portrayed in his Gospel (see John 1:14 and elsewhere).

⁵⁷ Louw and Nida, *Greek–English Lexicon*, 635.

⁵⁸ Louw and Nida, *Greek–English Lexicon*, 782; Porter, *Idioms*, 214.

namely the temple police, the chief priests, the Pharisees, or Nicodemus, in John 7:45–52. In other words, Jesus speaks to the crowd again, a new participant, in John 8:12.⁵⁹ These markers demonstrate that John 8:12 introduces a discourse unit. The difference between the topics of Jesus’ utterances in John 8:19b and that in John 8:21 suggests a circumstance change. The conjunction οὖν in John 8:21 is a connective word, which is normally used for its inferential sense and often implies the conclusion or result.⁶⁰ The adverb πάλιν in John 8:21 means “a subsequent point of time involving repetition” in this verse and can be viewed as a temporal expression.⁶¹ These markers demonstrate that John 8:20 closes a discourse unit. John 8:12–20 constitutes a discourse unit, the co-text of which will be examined in the following functional-semantic analysis and the rhetorical structure of which will be constructed in the following rhetorical-relational analysis.

Functional-Semantic Analysis

Under the ideational metafunction, the subject matter of John 8:12–20 is to be determined. It is not surprising that the words from domain 33 “Communication” are the most frequently used in the text since the main body of the discourse unit is the conversation between Jesus and his audience, namely the crowd and the Pharisees. The words from domain 15 “Linear Movement,” domain 13 “Be, Become, Exist, Happen,” and domain 28 “Know” are also frequently used in the text, representing that their conversation may be related to some existing facts to be known.⁶² In John

⁵⁹ This study treats John 7:53–8:11 as a non-canonical text that does not belong to the original text of John’s Gospel and thus excludes this pericope from the discourse analysis. John 7:37–7:52 is connected with John 8:12–8:59 to constitute the complete narrative of Jesus’ teaching on the last day of the Feast of Tabernacles. John 7:53–8:11 has no continuity with its co-text and interrupts the Tabernacles discourse in the Gospel of John.

⁶⁰ Louw and Nida, *Greek–English Lexicon*, 782; Porter, *Idioms*, 214.

⁶¹ Louw and Nida, *Greek–English Lexicon*, 635.

⁶² For detailed analysis, see Appendix 17 “Semantic Domains in John 8:12–20.”

8:12–20, the aorist tense with the unmarked perfective aspect carries the backbone of the narrative, the details of which are provided by the imperfect tense with the imperfective aspect. John seems to view the discourse unit as the background material.

Under the interpersonal metafunction, the participant structure of John 8:12–20 is to be ascertained. The discourse unit have two categories of participants, namely Jesus and his audience as the major participants who actively interact with each other in the narrative and God the Father as the secondary participant who is invoked in the dialogues between Jesus and his audience. With regard to the major participants, Jesus is almost always denoted by the grammaticalized and reduced forms, whereas his audience is denoted more often by the reduced and implicit forms. Apparently, John places more emphasis on the role of Jesus in John 8:12–20.⁶³ The relationship among the participants changes along with the progress of the dialogues between Jesus and his audience. In John 8:12, Jesus continues to teach the crowd by declaring that he is the light of the world. In John 8:13, the Pharisees challenge the validity of Jesus' testimony. As a response, Jesus vindicates his testimony with two witnesses because both he himself and God the Father testify on his behalf in John 8:14–18.

Under the textual metafunction, the information flow of John 8:12–20 is to be investigated. The discourse unit is presented by means of written text in the form of narrative, in which two dialogues between Jesus and his audience progress in succession, namely the dialogues in John 8:12–18, 19. John 8:12–20 contains 181 words from 29 semantic domains distributed in 9 verses for the specific informational purpose of each verse.⁶⁴ The information flow is developed with the help of various

⁶³ For detailed analysis, see Appendix 18 “Specifications of the Major Participants in John 8:12–20.”

⁶⁴ For detailed analysis, see Appendix 19 “Distribution of Semantic Domains in John 8:12–20.”

conjunctions and particles,⁶⁵ such as ἀλλά in John 8:12, 16 and δέ in John 8:14 for adversative,⁶⁶ ἄν in John 8:19, ἐάν in John 8:16, εἰ in John 8:19, and καὶν in John 8:14 for conditional,⁶⁷ δὲ in John 8:16, 17 and καὶ in John 8:14, 16, 17, 18, 19, 20 for connective,⁶⁸ ἢ in John 8:14 for comparative,⁶⁹ καὶ in John 8:16 for emphatic,⁷⁰ μὴ in John 8:12, οὐ in John 8:12, 15, οὐκ in John 8:13, 14, 16, and οὕτε in John 8:19 for negative,⁷¹ and ὅτι in John 8:14, 16, 17, 20 and οὖν in John 8:12, 13, 19 for inferential.⁷² Given the distribution of lexical items with different semantic domains and the usage of conjunctions and particles throughout the text, the topic in John 8:12–20 concentrates on Jesus as the light of the world.

Rhetorical-Relational Analysis

This study divides the text of John 8:12–20 based on the main clauses of both the narrative and the embedded utterances containing the “I am” phrases in the narrative into fifteen text spans, which are (1) John 8:12a, (2) John 8:12b, (3) John 8:12c, (4) John 8:13, (5) John 8:14a, (6) John 8:14b, (7) John 8:14c, (8) John 8:15, (9) John 8:16, (10) John 8:17, (11) John 8:18, (12) John 8:19a, (13) John 8:19b, (14) John 8:20a, and (15) John 8:20b. According to the rhetorical relations between individual text spans, the rhetorical structure of John 8:12–20 is represented graphically below. Text span 2 is the nucleus of the entire text in John 8:12–20. Correspondingly, John 8:12b with Jesus’ ἐγὼ εἰμί claim is the core verse of the whole discourse unit.

⁶⁵ For detailed analysis, see Appendix 20 “Conjunctions in John 8:12–20.”

⁶⁶ Louw and Nida, *Greek–English Lexicon*, 793; Porter, *Idioms*, 205, 208.

⁶⁷ Louw and Nida, *Greek–English Lexicon*, 669, 785; Porter, *Idioms*, 206, 209.

⁶⁸ Louw and Nida, *Greek–English Lexicon*, 788, 789; Porter, *Idioms*, 208, 211.

⁶⁹ Louw and Nida, *Greek–English Lexicon*, 795; Porter, *Idioms*, 210.

⁷⁰ Louw and Nida, *Greek–English Lexicon*, 811; Porter, *Idioms*, 211.

⁷¹ Louw and Nida, *Greek–English Lexicon*, 664, 665; Porter, *Idioms*, 213, 214.

⁷² Louw and Nida, *Greek–English Lexicon*, 779, 780, 782; Porter, *Idioms*, 214.

Moreover, John 8:18 with Jesus’ *ἐγὼ εἰμί* claim is the core verse of John 8:13–19. The most important message that John conveys to the readers in John 8:12–20 is Jesus’ divine ability and authority to give the light of eternal life and to testify to the truth, paying particular attention to his claim as the light of the world and as the one who testifies on his own behalf. This message is explained in John 8:12–19, assisted by the background information in John 12:20.

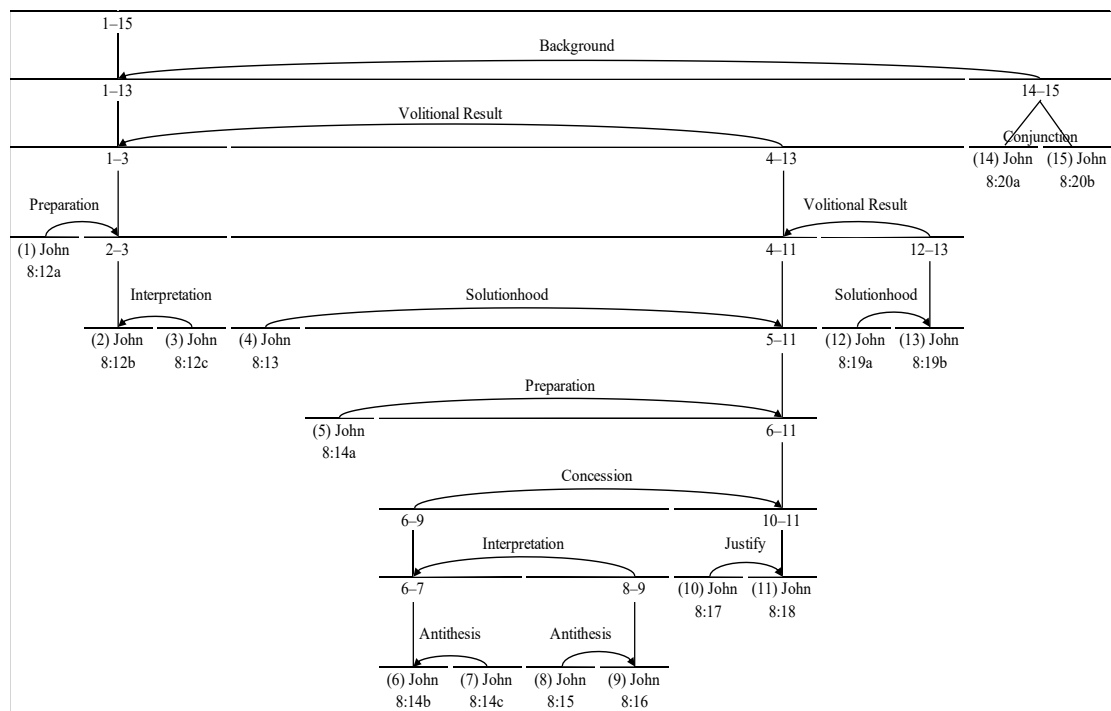


Figure 5: Rhetorical Structure of John 8:12–20

Function of the “I am” Phrases in John 8:12, 18

The “I am” phrases in John 8:12, 18 with the predicate form of the *ἐγὼ εἰμι* phrases occur in Jesus’ utterances to the Jews on the last day of the Feast of Tabernacles at Jerusalem. In these occurrences, Jesus proclaims “I am” in the presence of the crowd and the Pharisees. The discourse unit concerns the conversation between Jesus and his audience respecting Jesus’ claim as the light of the world and the validity of his testimony. In John 8:12, Jesus declares that he is the light of the world and whoever

believes in him will have the light of life. This claim of Jesus as the light of the world who can give eternal life itself signifies his divine nature. As Ps 27:1 certifies, God alone is accredited as the light of his people, who is able to guarantee eternal life. Then Jesus' authority to identify himself as the light of life by means of ἐγώ εἰμι must derive from his divine nature. In addition, the setting of John 8:12–20 is Jesus' teaching in the temple on the last day of the Feast of Tabernacles. The image of the light is probably associated with the lighting ceremony, which commemorates the pillar of fire from God in the wilderness, in the temple during the Feast of Tabernacles.⁷³ If the Feast of Tabernacles is relevant, Jesus' ἐγώ εἰμι claim in John 8:12 recalls the ones in John 6:35, 41, 48, 51 which are related to the manna from God in the wilderness.

Jesus' claim as the light of the world is challenged by the Pharisees in John 8:13. In response, Jesus affirms the validity of his own testimony in John 8:14–18. In John 8:14, Jesus insists that his testimony is valid despite on his own behalf because he knows where he has come from and where he is going. Jesus' coming from God and going back to God reveals his divine origin. That is to say, Jesus' divine nature validates his testimony on his own behalf. In John 8:15, Jesus further distinguishes his divine identity by indicating that the Pharisees judge him by human standards. The actual reason for the Pharisees' questioning Jesus' right to make such a claim as the light of the world is that they fail to recognize Jesus' divine nature and judge him merely as a human. On the basis of Jewish law, the testimony of two witnesses is valid. In John 18:18, Jesus defends that his testimony is valid even by human standards since both he himself and God the Father testify on his behalf. The unity of Jesus and God in the testimony also attests to Jesus' divine identity. Obviously, it is

⁷³ Beasley-Murray, *John*, 127–28; Keener, *The Gospel of John*, 740.

Jesus' divine nature that warrants his authority to claim as the one who testifies on his own behalf by means of ἐγώ εἰμι.

By adopting the predicate usage of ἐγώ εἰμι in John 8:12, 18 with the emphatic subject ἐγώ over against the claims made by others, John gives prominence to Jesus' self-identifications as the light of the world and the one who testifies on his own behalf. Jesus' ἐγώ εἰμι claims in these two occurrences are slightly different in that the one in John 8:12 has a metaphorical statement as the predicate while the one in John 8:18 has no metaphor in the predicate. However, the self-identifications of Jesus in both John 8:12 and 8:18 serve as the divine claim owing to the fact that the light of the world and the one who testifies on his own are the attributes of God alone. With John 1:1–18 in which Jesus is portrayed as divine constraining the subsequent portrayals, the “I am” phrases in John 8:12, 18 may contribute to John's portrayal of Jesus' divinity by revealing his ability and authority to give the light of eternal life and to testify to the truth.

“I am” in John 8:21–30

John 8:23

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

He said to them, “You are from below, I am from above; you are of this world, I am not of this world.”

John 8:24

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

“I told you that you would die in your sins, for you will die in your sins unless you believe that I am.”

John 8:28

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

So Jesus said, “When you have lifted up the Son of Man, then you will realize that I am, and that I do nothing on my own, but I speak these things as the Father instructed me.”

Discourse Boundary

The conjunction οὖν in John 8:21 is a connective word, which is normally used for its inferential sense and often implies the conclusion or result.⁷⁴ The adverb πάλιν in John 8:21 denotes “a subsequent point of time involving repetition” in this verse and can be regarded as a temporal expression.⁷⁵ The difference between the topics of Jesus’ utterances in John 8:21 and that in John 8:19b represents a circumstance change. These markers demonstrate that John 8:21 introduces a discourse unit. The three verbs ἔγνωσαν (“to understand”), εἶπεν (“to say”), and ἐπίστευσαν (“to believe in”) with the aorist tense in the main clause of the narrative in John 8:27–30 signify a shift in verb tense-forms from the verb ἔλεγεν (“to say”) with the imperfect tense in the main clause of the narrative in John 8:31. The difference between the topics of Jesus’ utterances in John 8:28–29 and that in John 8:31–32 connotes a circumstance change. The conjunction οὖν in John 8:31 is a connective word, which is normally used for its inferential sense and often implies the conclusion or result.⁷⁶ The nominal group τοὺς πεπιστευκότας αὐτῷ Ἰουδαίους (“the Jews who had believed in him”) in John 8:31 suggests a participant switch from οἱ Ἰουδαῖοι (“the Jews”) in John 8:22–29. As John 8:30 clearly states, many Jews believe in Jesus because of his utterances. Then in John 8:31, Jesus addresses the Jews who have believed in him rather than the Jews in general terms mentioned in John 8:22–29. These markers demonstrate that

⁷⁴ Louw and Nida, *Greek–English Lexicon*, 782; Porter, *Idioms*, 214.

⁷⁵ Louw and Nida, *Greek–English Lexicon*, 635.

⁷⁶ Louw and Nida, *Greek–English Lexicon*, 782; Porter, *Idioms*, 214.

John 8:30 closes a discourse unit. John 8:12–30 constitutes a discourse unit, the context of which will be examined in the following functional-semantic analysis and the rhetorical structure of which will be constructed in the following rhetorical-relational analysis.

Functional-Semantic Analysis

Under the ideational metafunction, the subject matter of John 8:21–30 is to be determined. It is not unexpected that the words from domain 33 “Communication” are the most frequently used in the text since the main body of the discourse unit is the conversation between Jesus and his audience, namely the Pharisees and the Jews. The words from domain 13 “Be, Become, Exist, Happen,” domain 15 “Linear Movement,” and domain 74 “Able, Capable” are also frequently used in the text, denoting that their conversation may be related to some actions to happen.⁷⁷ In John 8:21–30, the aorist tense with the unmarked perfective aspect forms the backbone of the narrative and the imperfect tense with the imperfective aspect supplies the details of the narrative. John probably counts the discourse unit as the background material.

Under the interpersonal metafunction, the participant structure of John 8:21–30 is to be ascertained. Two categories of participants can be found in the discourse unit, which are Jesus and his audience as the major participants actively interacting with each other in the narrative and God the Father as the secondary participant being invoked in the dialogues between Jesus and his audience. With respect to the major participants, both Jesus and the Jews are represented by the grammaticalized, reduced, and implied forms, indicating John’s stress on the role of both Jesus and the Jews in

⁷⁷ For detailed analysis, see Appendix 21 “Semantic Domains in John 8:21–30.”

John 8:21–30.⁷⁸ The relationship among the participants changes along with the progress of the dialogues between Jesus and his audience. Jesus predicts that he will go back to God the Father in John 8:21, warns that the Jews will die in their sins unless they believe that ἐγώ εἰμι in John 8:23–24, and anticipates that the Jews will know that ἐγώ εἰμι when he has been lifted up in John 8:28–29. The Jews initially cannot understand Jesus’ prediction in John 8:22, but many of them believe in him during his teaching in John 8:30.

Under the textual metafunction, the information flow of John 8:21–30 is to be investigated. The discourse unit is presented by means of written text in the form of narrative, in which two dialogues between Jesus and his audience progress in succession, namely the dialogues in John 8:21–24, 25–29. In John 8:21–30, there are 186 words from 28 semantic domains distributed in 10 verses for the specific informational purpose of each verse.⁷⁹ The information flow is developed with the help of various conjunctions and particles,⁸⁰ such as ἀλλά in John 8:26, 28 for adversative,⁸¹ γάρ in John 8:24, ὅτι in John 8:22, 24, 27, 28, 29, and οὖν in John 8:21, 22, 24, 25, 28 for inferential,⁸² ἐάν in John 8:24 for conditional,⁸³ καγὼ in John 8:26 and καὶ in John 8:21, 23, 25, 26, 28, 29 for connective,⁸⁴ καθώς in John 8:28 for comparative,⁸⁵ μὴ in John 8:24, μῆτι in John 8:22, οὐ in John 8:21, 22, and οὐκ in John 8:23, 27, 29 for negative,⁸⁶ ὅπου in John 8:21, 22 for locative,⁸⁷ and ὅταν in

⁷⁸ For detailed analysis, see Appendix 22 “Specifications of the Major Participants in John 8:21–30.”

⁷⁹ For detailed analysis, see Appendix 23 “Distribution of Semantic Domains in John 8:21–30.”

⁸⁰ For detailed analysis, see Appendix 24 “Conjunctions in John 8:21–30.”

⁸¹ Louw and Nida, *Greek–English Lexicon*, 793; Porter, *Idioms*, 205.

⁸² Louw and Nida, *Greek–English Lexicon*, 779, 780, 782, 799; Porter, *Idioms*, 207, 214.

⁸³ Louw and Nida, *Greek–English Lexicon*, 794; Porter, *Idioms*, 209.

⁸⁴ Louw and Nida, *Greek–English Lexicon*, 788, 789; Porter, *Idioms*, 211.

⁸⁵ Louw and Nida, *Greek–English Lexicon*, 618; Porter, *Idioms*, 211.

⁸⁶ Louw and Nida, *Greek–English Lexicon*, 664, 666; Porter, *Idioms*, 213, 214.

⁸⁷ Louw and Nida, *Greek–English Lexicon*, 712.

John 8:28 for temporal.⁸⁸ The issue in John 8:21–30 focuses on Jesus’ prediction of his death based on distribution of lexical items with different semantic domains and the usage of conjunctions and particles throughout the text.

Rhetorical-Relational Analysis

This study divides the text of John 8:21–30 based on the main clauses of both the narrative and the embedded utterances containing the “I am” phrases in the narrative into thirteen text spans, which are (1) John 8:21, (2) John 8:22, (3) John 8:23a, (4) John 8:23b, (5) John 8:23c, (6) John 8:24, (7) John 8:25a, (8) John 8:25b–26, (9) John 8:27, (10) John 8:28a, (11) John 8:28b, (12) John 8:29, and (13) John 8:30. According to the rhetorical relations between individual text spans, the rhetorical structure of John 8:21–30 is represented graphically below. Text span 11 is the nucleus of the entire text in John 8:21–30. Correspondingly, John 8:28b with Jesus’ *ἐγὼ εἰμί* pronouncement is the core verse of the whole discourse unit. Furthermore, John 8:24 with Jesus’ *ἐγὼ εἰμι* pronouncement is the core verse of John 8:21–24. John 8:23b with Jesus’ proclamation of his divine realm using *ἐγὼ ἐκ τῶν ἄνω εἰμί* (“I am from above”) and John 8:23c with Jesus’ proclamation of his divine realm using *ἐγὼ οὐκ εἰμι ἐκ τοῦ κόσμου τούτου* (“I am not of this world”) are closely related to and focus on the same major issue as John 8:24. The most important message that John conveys to the readers in John 8:21–30 is Jesus’ divine identity witnessed in his prophetic prediction of his upcoming death, giving prominence to the divine *ἐγὼ εἰμί* pronouncement and placing great emphasis on the divine realm that Jesus belongs to.

⁸⁸ Louw and Nida, *Greek–English Lexicon*, 632; Porter, *Idioms*, 214.

This message is not only explicated in John 8:21–29 but also evidenced by the audience’s reaction in John 8:30.

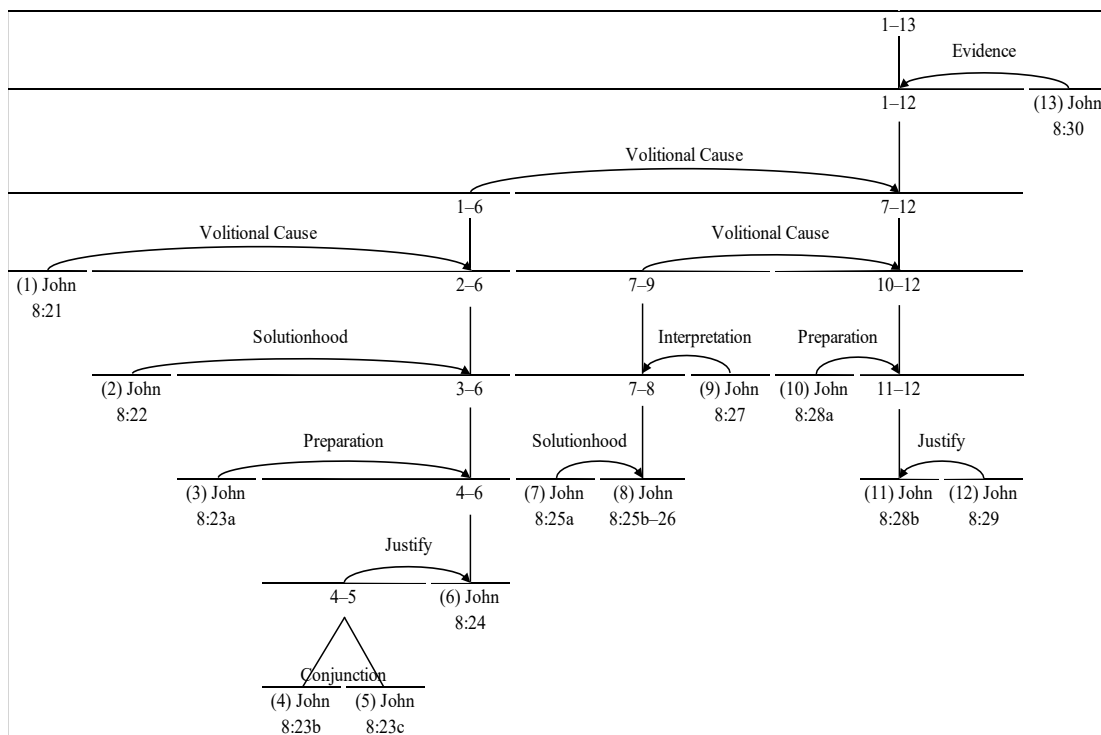


Figure 6: Rhetorical Structure of John 8:21–30

Function of the “I am” Phrases in John 8:23, 24, 28

The “I am” phrases in John 8:23 with the locative form of the *ἐγὼ εἶμι* variant and in John 8:24, 28 with the absolute form of the *ἐγὼ εἶμι* phrases occur in Jesus’ utterances to the Jews on the last day of the Feast of Tabernacles at Jerusalem. In these occurrences, Jesus proclaims “I am” in the presence of the Pharisees and the Jews. The discourse unit contains the conversation between Jesus and his audience regarding Jesus’ prediction of his death and the Jews’ response to this prediction. In John 8:21, Jesus again predicts that he will go back to God the Father, the realm that he originally belonged to and that his audience is unable to enter. However, the Jews cannot understand that Jesus refers to his divine origin. Then in John 8:23, Jesus explicates plainly that he is from above and is not of this world while his audience is

from below and are of this world. These two instances of the “I am” phrase in Jesus’ declarations that “I am from above” and “I am not of this world” are used to distinguish Jesus from all other humanity. Jesus, for his divine nature,⁸⁹ belongs to the realm of God, whereas his audience, for their human nature, belongs to the realm of humanity only. Jesus’ assertion of his heavenly provenance in John 8:23 unveils his divine identity.

Immediately in John 8:24, Jesus warns the Jews that they will die in their sins unless they believe that *ἐγὼ εἰμι*. This warning of Jesus that the Jews will die in their sins has already been stated in John 8:21 and then is repeated two times in John 8:24, which reflects the importance and seriousness of the warning. Given the fact that the Jews have human nature and belong to the realm of humanity, the intrinsic end for them is to die in their sins. The only way of avoiding this fate is to believe Jesus as *ἐγὼ εἰμι*. The people who have faith in Jesus will be forgiven for their sins and will be saved from death. Consequently, Jesus’ *ἐγὼ εἰμι* pronouncement in John 8:24 reveals not only his authority to forgive sins but also his ability to provide salvation, the authority and ability possessed by God alone. The Jews observe the incompleteness and ambiguity of Jesus’ *ἐγὼ εἰμι* pronouncement but fail to recognize Jesus’ divine nature, hence they question Jesus’ identity in John 8:25. Jesus replies in John 8:26 by declaring that he has the right to condemn and that his words are of divine origin. As this declaration of Jesus conveys, he shares the divine authority of condemnation and is always in communion with God the Father.

To further clarify his identity, Jesus anticipates in John 8:28 that when the Jews have lifted up the Son of Man, they will realize that *ἐγὼ εἰμι*. Providing the

⁸⁹ John does not deny Jesus’ human nature. For example, John applies “the Son of Man” to Jesus in John 8:28.

precise moment and condition that the Jews will recognize him as *ἐγώ εἰμι*, this anticipation of Jesus witnesses his prescience. John employs the verb *ὑψώσητε* (“to lift up”) to articulate the way of Jesus’ death that he will be exalted on the cross. Notably, this is the exact way that the people who believe in Jesus will be saved. Jesus’ *ἐγώ εἰμι* pronouncement in John 8:28 seems to recall the one in John 8:24. Moreover, John 6:51 states that Jesus is the living bread from heaven and will give his flesh as the bread for the life of the world. By giving his flesh, John probably hints at Jesus’ death, the sacrificial death for the sake of the life of the world.⁹⁰ Jesus will be lifted up and will die on the cross in order that whoever believes in him will live forever. John 8:28 may also recall Jesus’ *ἐγώ εἰμι* claims in John 6:35, 41, 48, 51.

In John 8:28–29, Jesus repeats that both his deeds and his words are of divine origin and God the Father who has sent him is always with him. Jesus’ oneness with God surely reveals his divine nature. The response of the audience in John 8:30 that many believe in Jesus confirms his anticipation in John 8:28 that his being lifted up enables people to believe him as *ἐγώ εἰμι*. Even during Jesus’ teaching, many of his audience believe in him. That is to say, Jesus’ self-revelation itself generates people’s faith in him. In John 8:21–30, Jesus’ divine identity is constantly defined by means of *ἐγώ εἰμι*. The two *ἐγώ εἰμι* variants in John 8:23 are reinforced by the two *ἐγώ εἰμι* phrases in John 8:24 and 8:28. Just like the subsequent portrayals constrained by John 1:1–18 in which Jesus is portrayed as divine, the “I am” phrases in John 8:23 may contribute to John’s portrayal of Jesus’ divinity by specifying that he belongs to the realm that is only accessible to the deity and the “I am” phrases in John 8:24, 28 may

⁹⁰ Beasley-Murray, *John*, 93–94; Keener, *The Gospel of John*, 687.

contribute to John's portrayal of Jesus' divinity by revealing his ability and authority that are only possessed by God.

“I am” in John 8:31–59

John 8:58

εἶπεν αὐτοῖς Ἰησοῦς· ἀμὴν ἀμὴν λέγω ὑμῖν, πρὶν Ἀβραὰμ γενέσθαι ἐγὼ εἰμι.
Jesus said to them, “Very truly, I tell you, before Abraham was, I am.”

Discourse Boundary

The difference between the topic of Jesus' utterances in John 8:31–32 and that in John 8:28–29 signifies a circumstance change. The verb ἔλεγεν (“to say”) with the imperfect tense in the main clause of the narrative in John 8:31 represents a shift in verb tense-forms from the three verbs ἔγνωσαν (“to understand”), εἶπεν (“to say”), and ἐπίστευσαν (“to believe in”) with the aorist tense in the main clause of the narrative in John 8:27–30. The conjunction οὖν in John 8:31 is a connective word, which is normally used for its inferential sense and often implies the conclusion or result.⁹¹ The nominal group τοὺς πεπιστευκότας αὐτῷ Ἰουδαίους (“the Jews who had believed in him”) in John 8:31 connotes a participant switch from οἱ Ἰουδαῖοι (“the Jews”) in John 8:22–29. That is to say, Jesus addresses the Jews who have believed in him in John 8:31 rather than the Jews in general terms mentioned in John 8:22–29. These markers demonstrate that John 8:31 introduces a discourse unit. The prepositional group ἐκ τοῦ ἱεροῦ (“out of the temple”) in John 8:59 is a locative expression and denotes a different location from that in John 9:1. The conjunction καὶ in John 9:1 is a connective word, which conjoins grammatical units with equal status and most likely

⁹¹ Louw and Nida, *Greek–English Lexicon*, 782; Porter, *Idioms*, 214.

begins a new episode in this verse.⁹² The participle *παράγων* (“to walk along”) prior to the finite verbs in John 9:1 denotes the antecedent action and establishes a temporal reference, hence *παράγων* (“to walk along”) can be viewed as a temporal expression.⁹³ The nominal groups *ἄνθρωπον τυφλὸν ἐκ γενετῆς* (“a man blind from birth”) in John 9:1 and *οἱ μαθηταὶ αὐτοῦ* (“his disciples”) in John 9:2 suggest a participant switch from the Jews who tried to stone Jesus in John 8:59. These markers demonstrate that John 8:59 closes a discourse unit. John 8:31–59 constitutes a discourse unit, the co-text of which will be examined in the following functional-semantic analysis and the rhetorical structure of which will be constructed in the following rhetorical-relational analysis.

Functional-Semantic Analysis

Under the ideational metafunction, the subject matter of John 8:31–59 is to be determined. The discourse unit recounts the conversation between Jesus and the Jews, which is confirmed by the fact that the words from domain 33 “Communication” are the most frequently used in the text. It seems that their conversation concerns the issue of the identity since the words from domain 13 “Be, Become, Exist, Happen,” domain 93 “Names of Persons and Places,” domain 12 “Supernatural Beings and Powers,” domain 72 “True, False,” and domain 10 “Kinship Terms” are also frequently used in the text, especially within the utterances of Jesus and the Jews.⁹⁴ In John 8:31–59, the backbone of the narrative is formed by the aorist tense with the unmarked perfective aspect and the details are depicted by the imperfect tense with the imperfective aspect. It is worth noting that John expects to draw the readers’

⁹² Louw and Nida, *Greek–English Lexicon*, 810; Porter, *Idioms*, 211.

⁹³ Porter, *Idioms*, 187–188, 240.

⁹⁴ For detailed analysis, see Appendix 25 “Semantic Domains in John 8:31–59.”

attention to John 8:39b–41a because the utterances of Jesus in these verses is highlighted by the present tense with the marked imperfective aspect.

Under the interpersonal metafunction, the participant structure of John 8:31–59 is to be ascertained. The discourse unit includes two categories of participants. Jesus and the Jews are the major participants actively interacting with each other in the narrative, while Abraham, God the Father, the Jews' father, and the prophets are the secondary participants being invoked in the dialogues between Jesus and the Jews. In terms of the major participants, Jesus is always represented by the grammaticalized and reduced form, but the Jews are represented more often by the implicit form. Consequently, John accentuates the role of Jesus in John 8:31–59.⁹⁵ The relationship among the participants changes along with the progress of the dialogues between Jesus and the Jews. Jesus initiates the conversion by instructing the identity of his true disciples in John 8:31–32, identifies God as his Father in John 8:34–38, 49–51, 54–56, and reveals himself as *ἐγώ εἰμι* in John 8:58. However, the Jews reject Jesus' instruction and identify themselves as the descendants of Abraham in John 8:33, again identify Abraham as their father in John 8:39, even attempt to identify God as their father in John 8:41b, and try to kill Jesus by stoning in John 8:59 due to his self-revelation as *ἐγώ εἰμι*.

Under the textual metafunction, the information flow of John 8:31–59 is to be investigated. The discourse unit is presented by means of written text in the form of narrative, containing six dialogues between Jesus and the Jews in succession, which are the dialogues in John 8:31–38, 39–41a, 41b–47, 48–51, 52–56, 57–58. John 8:31–59 is composed of 541 words from 41 semantic domains distributed in 29 verses for

⁹⁵ For detailed analysis, see Appendix 26 “Specifications of the Major Participants in John 8:31–59.”

the specific informational purpose of each verse.⁹⁶ The information flow is developed with the help of various conjunctions and particles,⁹⁷ such as ἀλλά in John 8:37, 42, 49, 55 and δέ in John 8:45, 55, 59 for adversative,⁹⁸ ἀμὴν in John 8:34, 51, 58 and καὶ in John 8:55, 57 for emphatic,⁹⁹ ἄν in John 8:42, ἐάν in John 8:31, 36, 51, 52, 54, εἰ in John 8:39, 42, 46, and κἂν in John 8:55 for conditional,¹⁰⁰ γάρ in John 8:42, ἵνα in John 8:56, 59, ὅτι in John 8:33, 34, 37, 43, 44, 45, 47, 48, 52, 54, 55, and οὖν in John 8:31, 36, 38, 41, 52, 57, 59 for inferential,¹⁰¹ δὲ in John 8:35, 40, 50 and καὶ in John 8:32, 33, 38, 39, 42, 44, 48, 49, 50, 52, 53, 55, 56, 59 for connective,¹⁰² μὴ in John 8:51, 52, 53, οὐ in John 8:35, 37, 41, 43, 45, 46, 48, 50, 51, 52, οὐδὲ in John 8:42, and οὐκ in John 8:40, 44, 47, 49, 55 for negative,¹⁰³ and ὅταν in John 8:44 for temporal.¹⁰⁴ In John 8:31–59, it can be discerned from the distribution of lexical items with different semantic domains and the usage of conjunctions and particles throughout the text that the topic in the conversation between Jesus and the Jews is the identity of both Jesus and the Jews. Jesus always identifies God as his Father, whereas the Jews identify Abraham as their father in John 8:31–41a and then attempt to identify God as their father in John 8:41b–56. That is to say, the two dialogues in John 8:31–41a discuss the identity in the ethnic sense, the three dialogues in John 8:41b–58 discuss the identity in the spiritual sense, and the one dialogue in John 8:57–58 concludes the whole discussion about the identity.

⁹⁶ For detailed analysis, see Appendix 27 “Distribution of Semantic Domains in John 8:31–59.”

⁹⁷ For detailed analysis, see Appendix 28 “Conjunctions in John 8:31–59.”

⁹⁸ Louw and Nida, *Greek–English Lexicon*, 793; Porter, *Idioms*, 205, 208.

⁹⁹ Louw and Nida, *Greek–English Lexicon*, 672, 811; Porter, *Idioms*, 206, 211.

¹⁰⁰ Louw and Nida, *Greek–English Lexicon*, 669, 785; Porter, *Idioms*, 206, 209.

¹⁰¹ Louw and Nida, *Greek–English Lexicon*, 779, 780, 782, 784, 799, 800; Porter, *Idioms*, 207, 210, 214.

¹⁰² Louw and Nida, *Greek–English Lexicon*, 788, 810; Porter, *Idioms*, 208, 211.

¹⁰³ Louw and Nida, *Greek–English Lexicon*, 664–65; Porter, *Idioms*, 213, 214.

¹⁰⁴ Louw and Nida, *Greek–English Lexicon*, 632; Porter, *Idioms*, 214.

Rhetorical-Relational Analysis

This study divides the text of John 8:31–59 based on the main clauses of both the narrative and the embedded utterances containing the “I am” phrase in the narrative into sixteen text spans, which are (1) John 8:31–32, (2) John 8:33, (3) John 8:34–38, (4) John 8:39a, (5) John 8:39b–41a, (6) John 8:41b, (7) John 8:42–47, (8) John 8:48, (9) John 8:49–51, (10) John 8:52–53, (11) John 8:54–56, (12) John 8:57, (13) John 8:58a, (14) John 8:58b, (15) John 8:59a, and (16) John 8:59b. According to the rhetorical relations between individual text spans, the rhetorical structure of John 8:31–59 is represented graphically below. Text span 14 is the nucleus of the text in John 8:31–59. Correspondingly, John 8:58b with Jesus’ ἐγὼ εἰμὶ pronouncement is the core verse of the whole discourse unit. The most important message that John conveys to the readers in John 8:31–59 is Jesus’ divine identity, giving prominence to the divine pronouncement ἐγὼ εἰμὶ. This message is first elaborated in John 8:31–56, then revealed in John 8:57–58 by means of ἐγὼ εἰμὶ, and lastly confirmed in John 8:59.

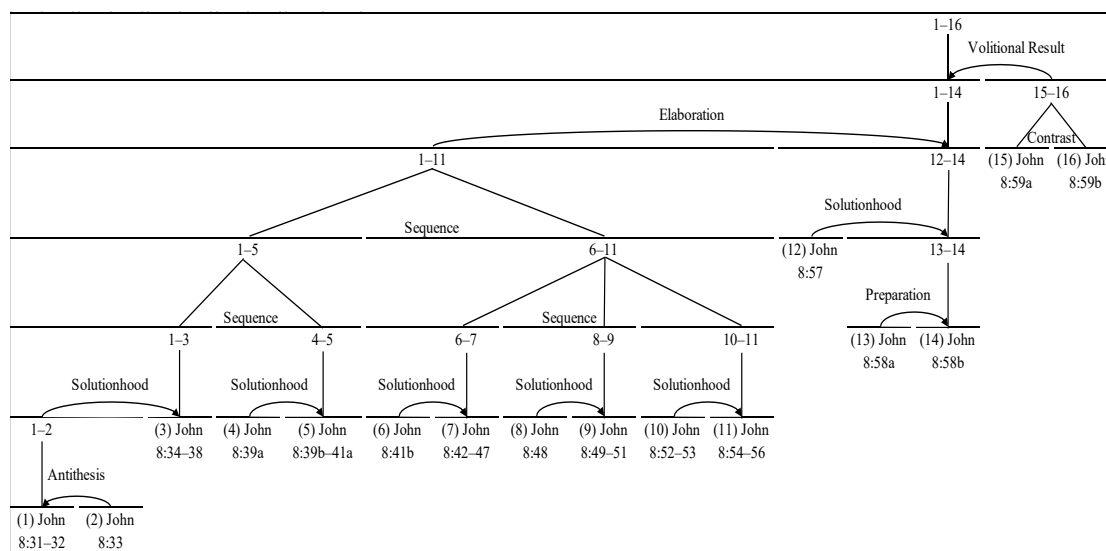


Figure 7: Rhetorical Structure of John 8:31–59

Function of the “I am” Phrase in John 8:58

The “I am” phrase in John 8:58 with the absolute form of the ἐγώ εἰμι phrase occurs in Jesus’ utterances to the Jews on the last day of the Feast of Tabernacles at Jerusalem, which is undoubtedly the most striking one in the Gospel of John. In this occurrence, Jesus proclaims “I am” in the presence of the Jews. The discourse unit involves the conversation between Jesus and the Jews concerning the identity of both Jesus and the Jews. Jesus always identifies God as his Father, while the Jews identify Abraham in John 8:31–41a and God in John 8:41b–56 as their father. Then John 8:57–58 with Jesus’ self-identification by mean of ἐγώ εἰμι provides a conclusion for the conversation between Jesus and the Jews. In this conversation, the major issue is actually the identity of Jesus because John places the emphasis on his role in the discourse unit. Jesus’ ἐγώ εἰμι pronouncement in John 8:58 explicitly reveals his identity, which reaches the climactic point of the entire conversation. Furthermore, the Jews’ reaction to Jesus’ ἐγώ εἰμι pronouncement in John 8:59, trying to kill him by stoning, marks the culminating spot of the narrative. The “I am” phrase in John 8:58 is thus located in the most noticeable place of John 8:31–59.

It is true that Jesus’ utterances *πρὶν Ἀβραὰμ γενέσθαι ἐγώ εἰμι* (“before Abraham was, I am) in John 8:58 expresses his existence before Abraham, but this proclamation is more than just an expression of his preexistence. In fact, the phrase “I was” is sufficient to establish the notion of preexistence. Instead of “before Abraham was, I was,” Jesus proclaims that “before Abraham was, I am.”¹⁰⁵ In addition, by declaring his knowledge of Abraham’s faith and hope in him, Jesus has already claimed his preexistence in John 8:56. The implication of this claim is correctly

¹⁰⁵ Carson, *The Gospel according to John*, 358; Morris, *The Gospel according to John*, 419–20.

understood by the Jews so that they question Jesus' age in John 8:57. As an important and emphatic statement signaled by "very truly, I tell you," Jesus' ἐγώ εἰμι pronouncement in John 8:59 must convey meaning on a deeper level. Contrasting Abraham's created existence with Jesus' absolute existence, Jesus' proclamation refers to his eternal being.¹⁰⁶ In John 8, the major issue in the conversation between Jesus and his audience as well as the discussion among Jesus' audience always focus on the identity of Jesus. The special implications of the "I am" phrases are quite plain in John 8:24 and 8:28, which becomes unmistakable and climactic in John 8:58. Jesus' ἐγώ εἰμι pronouncement in John 8:58 explicitly reveals his divine identity. The "I am" phrases in John 8 as a whole signal a significant point in John's portrayal of Jesus' identity, more specifically his divine identity.

The divine significance of the "I am" phrase in John 8:58 can be confirmed by the Jews' reaction in John 8:59, who immediately try to stone Jesus to death. Stoning is the punishment for blasphemy according to the Mosaic Law. As Lev 24:16 prescribes, "anyone who blasphemes the name of the Lord is to be put to death. The entire assembly must stone them. Whether foreigner or native-born, when they blaspheme the Name they are to be put to death." The reaction of the Jews can only be explained by their perception of Jesus' ἐγώ εἰμι pronouncement as a blasphemous claim to divinity. Only God is appropriate for this designation, with all other claimants guilty of blasphemy. John 10:31 depicts the only other instance that the Jews try to stone Jesus to death in the Gospel of John.¹⁰⁷ The reason for this instance of stoning is provided by the Jews themselves in John 10:33, "it is not for a good work that we are going to stone you, but for blasphemy, because you, though only a

¹⁰⁶ Beasley-Murray, *John*, 139; Keener, *The Gospel of John*, 772.

¹⁰⁷ Keener, *The Gospel of John*, 772; Michaels, *The Gospel of John*, 536.

human being, are making yourself God.” The Jews’ reaction apparently indicates the divine claim in Jesus’ ἐγώ εἰμι pronouncement. Since they do not believe Jesus’ claim, the Jews interpret the claim as blasphemy. The “I am” phrase in John 8:58 may contribute to John’s portrayal of Jesus’ divinity, which is made explicit in Jesus’ utterances at this stage in the narrative, taking into consideration that Jesus being portrayed as divine in John 1:1–18 constrains the subsequent portrayals.

“I am” in John 10:7–21

John 10:7

Εἶπεν οὖν πάλιν ὁ Ἰησοῦς· ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι ἐγώ εἰμι ἡ θύρα τῶν προβάτων.

So again Jesus said to them, “Very truly, I tell you, I am the gate for the sheep.”

John 10:9

ἐγώ εἰμι ἡ θύρα· δι’ ἐμοῦ ἐάν τις εἰσέλθῃ σωθήσεται καὶ εἰσελεύσεται καὶ ἐξελεύσεται καὶ νομὴν εὐρήσει.

“I am the gate. Whoever enters by me will be saved, and will come in and go out and find pasture.”

John 10:11

Ἐγώ εἰμι ὁ ποιμὴν ὁ καλός· ὁ ποιμὴν ὁ καλὸς τὴν ψυχὴν αὐτοῦ τίθησιν ὑπὲρ τῶν προβάτων·

“I am the good shepherd. The good shepherd lays down his life for the sheep.”

John 10:14

Ἐγώ εἰμι ὁ ποιμὴν ὁ καλὸς καὶ γινώσκω τὰ ἐμὰ καὶ γινώσκουσίν με τὰ ἐμὰ.

“I am the good shepherd. I know my own and my own know me.”

Discourse Boundary

The difference between the topics of Jesus’ utterances in John 10:7–18 and that in John 9:41–10:5 suggests a circumstance change. The conjunction οὖν in John 10:7 is a connective word, which is normally used for its inferential sense and often implies the

conclusion or result.¹⁰⁸ The adverb *πάλιν* in John 10:7 refers to “a subsequent point of time involving repetition” in this verse and can be considered as a temporal expression.¹⁰⁹ These markers demonstrate that John 10:7 introduces a discourse unit. The verbs *ἔλεγον* (“to say”) with the imperfect tense in the main clause of the narrative in both John 10:20 and John 10:21 signify a shift in verb tense-forms from the verb *ἐγένετο* (“to happen”) with aorist tense in the main clause of the narrative in John 10:22. The adverb *τότε* (“at that time”), the nominal group *τὰ ἐγκαίγια* (“the festival of the Dedication”), and the noun *χειμῶν* (“winter”) in John 10:22 are temporal expressions, indicating a different point of time from the one in John 10:7–21. The propositional groups *ἐν τοῖς Ἱεροσολύμοις* (“in Jerusalem”) in John 10:22 as well as *ἐν τῷ ἱερῷ* (“in the temple”) and *ἐν τῇ στοᾷ τοῦ Σολομῶνος* (“in the portico of Solomon”) in John 10:23 are locative expressions and represent a different location from that in John 10:7–21. These markers demonstrate that John 10:21 closes a discourse unit. John 10:7–21 constitutes a discourse unit, the co-text of which will be examined in the following functional-semantic analysis and the rhetorical structure of which will be constructed in the following rhetorical-relational analysis.

Functional-Semantic Analysis

Under the ideational metafunction, the subject matter of John 10:7–21 is to be determined. The words from domain 57 “Possess, Transfer, Exchange,” domain 13 “Be, Become, Exist, Happen,” domain 15 “Linear Movement,” domain 4 “Animals,” domain 33 “Communication,” and domain 12 “Supernatural Beings and Powers” are frequently used in the text, hence the discourse unit is primarily concerned with the

¹⁰⁸ Louw and Nida, *Greek-English Lexicon*, 782; Porter, *Idioms*, 214.

¹⁰⁹ Louw and Nida, *Greek-English Lexicon*, 635.

utterances of Jesus pertinent to his role as both the gate for the sheep and the good shepherd in the spiritual sense.¹¹⁰ In John 10:7–21, the aorist tense with the unmarked perfective aspect comprises the backbone of the narrative and the imperfect tense with the imperfective aspect plays a depictive role for the details. John is likely to regard the discourse unit as the background material.

Under the interpersonal metafunction, the participant structure of John 10:7–21 is to be ascertained. In the discourse unit, two categories of participants are the major participants, Jesus and the Jews, who actively interact with each other in the narrative and the secondary participant, God the Father, who is invoked in the utterances of Jesus. Although Jesus is mentioned only once using the grammaticalized form and the Jews are mentioned three times using the grammaticalized, reduced, and implicit forms respectively, John actually attaches more importance to the role of Jesus in John 10:7–21 since the main body of the discourse unit is the utterances of Jesus.¹¹¹ The relationship among the participants can be determined in the light of their interactions in the narrative. Jesus declares that he is the gate for the sheep to give life in John 10:7–10 and that he is the good shepherd to lay down his life for the sheep in John 10:11–18. Due to these declarations of Jesus, the Jews are divided and have different opinions on the identity of Jesus in John 10:19–21.

Under the textual metafunction, the information flow of John 10:7–21 is to be investigated. The discourse unit is presented by means of written text in the form of narrative. In John 10:7–21, there are 263 words from 35 semantic domains distributed in 15 verses for the specific informational purpose of each verse.¹¹² The information

¹¹⁰ For detailed analysis, see Appendix 29 “Semantic Domains in John 10:7–21.”

¹¹¹ For detailed analysis, see Appendix 30 “Specifications of the Major Participants in John 10:7–21.”

¹¹² For detailed analysis, see Appendix 31 “Distribution of Semantic Domains in John 10:7–21.”

flow is developed with the help of various conjunctions and particles,¹¹³ such as *ἀλλά* in John 10:8, 18 for adversative,¹¹⁴ *ἀμὴν* in John 10:7 and *καὶ* in John 10:12 for emphatic,¹¹⁵ *δὲ* in John 10:20, *καὶ γὰρ* in John 10:15, *καὶ* in John 10:8, 9, 10, 12, 13, 14, 15, 16, 18, 20, and *καὶ κεῖνα* in John 10:16 for connective,¹¹⁶ *ἐάν* in John 10:9 and *εἰ* in John 10:10 for conditional,¹¹⁷ *ἵνα* in John 10:10, 17, *ὅτι* in John 10:7, 13, 17, and *οὐ* in John 10:7 for inferential,¹¹⁸ *καθώς* in John 10:15 for comparative,¹¹⁹ *μὴ* in John 10:10, 21, *οὐ* in John 10:13, and *οὐκ* in John 10:8, 10, 12, 16, 21 for negative.¹²⁰ John 10:7–21 involves Jesus’ utterances and the Jews’ response to his utterances. In line with the distribution of lexical items with different semantic domains and the usage of conjunctions and particles throughout the text, the shift of focal points in Jesus’ utterances can be discerned, namely his role as the gate for the sheep in John 10:7–10 and as the good shepherd in John 10:11–18.

Rhetorical-Relational Analysis

This study divides the text of John 10:7–21 based on the main clauses of both the narrative and the embedded utterances containing the “I am” phrases in the narrative into nineteen text spans, which are (1) John 10:7a, (2) John 10:7b, (3) John 10:8, (4) John 10:9a, (5) John 10:9b, (6) John 10:10a, (7) John 10:10b, (8) John 10:11a, (9) John 10:11b, (10) John 10:12–13, (11) John 10:14–15, (12) John 10:16, (13) John 10:17, (14) John 10:18a, (15) John 10:18b, (16) John 10:18c, (17) John 10:19, (18)

¹¹³ For detailed analysis, see Appendix 32 “Conjunctions in John 10:7–21.”

¹¹⁴ Louw and Nida, *Greek–English Lexicon*, 793; Porter, *Idioms*, 205.

¹¹⁵ Louw and Nida, *Greek–English Lexicon*, 672, 811; Porter, *Idioms*, 206, 211.

¹¹⁶ Louw and Nida, *Greek–English Lexicon*, 788, 789, 810; Porter, *Idioms*, 208, 211.

¹¹⁷ Louw and Nida, *Greek–English Lexicon*, 785, 794; Porter, *Idioms*, 209.

¹¹⁸ Louw and Nida, *Greek–English Lexicon*, 780, 782, 784, 799; Porter, *Idioms*, 210, 214.

¹¹⁹ Louw and Nida, *Greek–English Lexicon*, 618; Porter, *Idioms*, 211.

¹²⁰ Louw and Nida, *Greek–English Lexicon*, 664, 666; Porter, *Idioms*, 213, 214.

John 10:20, and (19) John 10:21. According to the rhetorical relations between individual text spans, the rhetorical structure of John 10:7–21 is represented graphically below. Text span 4 and text span 11 are the two nuclei of the entire text in John 10:7–21. Correspondingly, John 10:9a with Jesus’ ἐγώ εἰμι claim as the gate for the sheep and John 10:14 with Jesus’ ἐγώ εἰμι claim as the good shepherd are the two core verses of the whole discourse unit. In addition, John 10:7b with Jesus’ ἐγώ εἰμι claim as the gate for the sheep is closely related to and focuses on the same major issue as John 10:9a. John 10:11a with Jesus’ ἐγώ εἰμι claim as the good shepherd is closely related to and focuses on the same major issue as John 10:14. The most important message that John conveys to the readers in John 10:7–21 is Jesus’ divine ability and authority to save and to give eternal life, paying particular attention to his claims as the gate for the sheep and as the good shepherd. This message is illustrated in the dialogues between Jesus and the Jews in John 10:7–21.

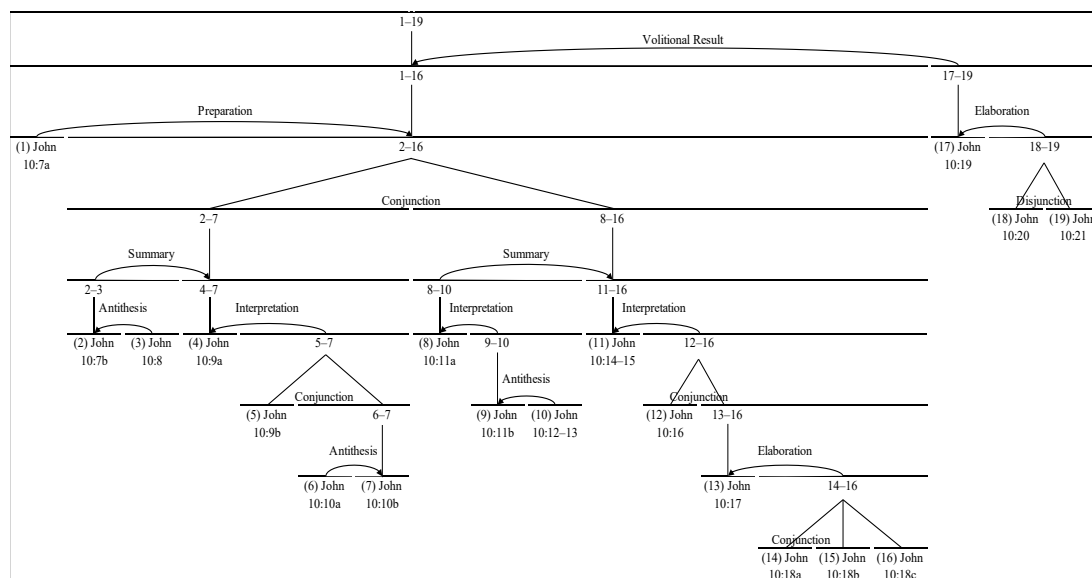


Figure 8: Rhetorical Structure of John 10:7–21

Function of the “I am” Phrases in John 10:7, 9, 11, 14

The “I am” phrases in John 10:7, 9, 11, 14 with the predicate form of the *ἐγώ εἰμι* phrases occur in Jesus’ utterances to the Jews. In these occurrences, Jesus proclaims “I am” in the presence of the Jews. The discourse unit consists of Jesus’ utterances focusing on his role as both the gate for the sheep and the good shepherd, which causes the division among the Jews for different opinions of Jesus’ identity. In John 10:7, Jesus claims with *ἐγώ εἰμι* that he is the gate for the sheep, an important and emphatic statement signified by “very truly, I tell you.” Jesus repeats the claim with *ἐγώ εἰμι* in John 10:9 and defines his role as the gate for the sheep in John 10:9–10. In terms of the people who enter by Jesus, he as the gate for the sheep will save them, lead them, feed them, protect them from the thief who steals, kills, and destroys, give them life, and give them life abundantly. As Keener acknowledges, the concept of the gate may denote access to God’s presence in Johannine literature and the Septuagint.¹²¹ Hence Jesus would be the gate to salvation and eternal life, which leads to access to God the Father. The self-identification of Jesus as the gate for the sheep signifies the divine claim on account that he promises to save and give life to the believers while only God is capable of salvation and eternal life.

In John 10:11, Jesus claims with *ἐγώ εἰμι* that he is the good shepherd, who lays down his life for the sheep. Contrary to the hired hand who does not care for the sheep, Jesus as the good shepherd owns and protects the sheep. Jesus repeats the claim with *ἐγώ εἰμι* in John 10:14 and describes his intimate relationship as the good shepherd with the sheep in John 10:14–16. Jesus and his people know each other, just as God the Father and Jesus know each other. Jesus lays down his life for his people

¹²¹ Keener, *The Gospel of John*, 811.

and his people follow him. Then in John 10:17–18, Jesus declares that besides his care for the sheep, he lays down his life in obedience to the command of God. Jesus willingly lays down his life which is not taken from him by anyone else. Jesus not only has power to lay down his life but also has power to take up his life again. This declaration of Jesus' power over life unveils his divine nature and authority. The self-identification of Jesus as the good shepherd represents the divine claim on the grounds that he promises to lay down his life for the sheep whereas only God possesses life in himself and has authority over life.

By adopting the predicate usage of ἐγώ εἰμι in John 10:7, 9, 11, 14 with the emphatic subject ἐγώ over against the claims made by others, John gives prominence to Jesus' self-identification as the gate for the sheep and as the good shepherd. Jesus' claims as the gate for the sheep in John 10:7, 9 and as the good shepherd in John 10:11, 14 are closely related notions, with the latter being built upon and further developing the former. As the gate for the sheep, Jesus saves, leads, feeds, protects, and gives abundant life to his people. As the good shepherd, Jesus knows and lays down his life for his people in addition to saving, leading, feeding, protecting, and giving abundant life to them. Combining these two claims, Jesus actually emphasizes his death on behalf of his people, which recalls Jesus' ἐγώ εἰμι pronouncement in John 8:28 that he will be lifted up to die on the cross for the life of his people and also recalls Jesus' ἐγώ εἰμι claims in John 6:35, 41, 48, 51 that he will give his flesh as the bread for the life of the world. Jesus is able to make such claims because of his divine identity. Having Jesus being portrayed as divine in John 1:1–18 as the constraint of the subsequent portrayals, the “I am” phrases in John 10:7, 9, 11, 14 may contribute to John's portrayal of Jesus' divinity by revealing his ability and authority to save and to give eternal life.

“I am” in John 11:17–27

John 11:25

εἶπεν αὐτῇ ὁ Ἰησοῦς· ἐγὼ εἰμι ἡ ἀνάστασις καὶ ἡ ζωὴ· ὁ πιστεύων εἰς ἐμὲ καὶ ἀποθάνῃ ζήσεται.

Jesus said to her, “I am the resurrection and the life. Those who believe in me, even though they die, will live.”

Discourse Boundary

The participle ἐλθῶν (“to come”) prior to the finite verbs in John 11:17 connotes the antecedent action and establishes a temporal reference, then ἐλθῶν (“to come”) can be counted as a temporal expression.¹²² The conjunction οὖν in John 11:17 is a connective word, which is normally used for its inferential sense and often implies the conclusion or result.¹²³ The adverb ἤδη (“already”) and the nominal group τέσσαρας ἡμέρας (“four days”) in John 11:17 are temporal expressions, suggesting a different point of time from the one in John 11:1–16. The nominal groups πολλοὶ ἐκ τῶν Ἰουδαίων (“many of the Jews”) and τὴν Μάρθαν καὶ Μαριάμ (“Martha and Mary”) in John 11:19 connote a participant switch from John 11:1–16, in which the participants are Jesus and his disciples. These markers demonstrate that John 11:17 introduces a discourse unit. The verb λέγει (“to say”) with the present tense in the main clause of the narrative in John 11:27 represents a shift in verb tense-forms from the two verbs ἀπῆλθεν (“to leave”) and ἐφώνησεν (“to call”) with the aorist tense in the main clause of the narrative in John 11:28. The conjunction καὶ in John 11:28 is a connective word, which is used as a marker of “a sequence of closely related events” in this verse and initiates a new episode from John 11:17–27.¹²⁴ The participle εἰποῦσα (“to say”)

¹²² Porter, *Idioms*, 187–188, 240.

¹²³ Louw and Nida, *Greek–English Lexicon*, 782; Porter, *Idioms*, 214.

¹²⁴ Louw and Nida, *Greek–English Lexicon*, 788; Porter, *Idioms*, 211.

prior to the finite verbs in John 11:28 refers to the antecedent action and establishes a temporal reference. Clearly, the dependent clause *τοῦτο εἰποῦσα* (“when she had said this”) in John 11:28 can be viewed as a temporal expression.¹²⁵ These markers demonstrate that John 11:27 closes a discourse unit. John 11:17–27 constitutes a discourse unit, the co-text of which will be examined in the following functional-semantic analysis and the rhetorical structure of which will be constructed in the following rhetorical-relational analysis.

Functional-Semantic Analysis

Under the ideational metafunction, the subject matter of John 11:17–27 is to be determined. The words from domain 93 “Names of Persons and Places,” domain 23 “Physiological Processes and States,” domain 33 “Communication,” domain 15 “Linear Movement,” domain 13 “Be, Become, Exist, Happen,” and domain 12 “Supernatural Beings and Powers” are frequently used in the text. That is to say, the discourse unit engages in both the actions and the utterances of Jesus and other participants.¹²⁶ In John 11:17–27, the aorist tense with the unmarked perfective aspect carries the backbone of the narrative, assisted by the imperfect tense with the imperfective aspect to supplement the details. Nevertheless, the utterances of Jesus in John 11:23 and the utterances of Martha in John 11:24, 27 are highlighted by the present tense with the marked imperfective aspect. John means to attract the readers’ attention to these verses.

Under the interpersonal metafunction, the participant structure of John 11:17–27 is to be ascertained. The discourse unit has two categories of participants, which

¹²⁵ Porter, *Idioms*, 187–188, 240.

¹²⁶ For detailed analysis, see Appendix 33 “Semantic Domains in John 11:17–27.”

are Jesus, Lazarus the brother of Martha and Mary, the Jews, Martha, and Mary as the major participants who actively interact with each other in the narrative and the Messiah and the Son of God as the secondary participants who are invoked in the dialogues between Jesus and Martha. Jesus is denoted with the grammaticalized and reduced forms, whose role must be emphasized by John. In addition, Martha is denoted with the grammaticalized, reduced, and implicit forms, thus her role is given more emphasis by John than the other major participants except for Jesus.¹²⁷ The relationship among Jesus and Martha changes along with the progress of their dialogues. Jesus promises to resurrect Lazarus in John 11:23 and claims that he is the resurrection and the life in John 11:25–26. Martha believes that Lazarus would not have died if Jesus had been there and God will give Jesus whatever he requests in John 11:21–22, then misunderstands Jesus’ promise to be Lazarus’ resurrection on the last day in John 11:24, and finally confesses her faith in Jesus as the Messiah and the Son of God in response to Jesus’ claim in John 11:27.

Under the textual metafunction, the information flow of John 11:17–27 is to be investigated. The discourse unit is presented by means of written text in the form of narrative, including two dialogues between Jesus and Martha in succession, namely the dialogues in John 11:21–23, 24–27. John 11:17–27 has 164 words from 30 semantic domains distributed in 11 verses for the specific informational purpose of each verse.¹²⁸ The information flow is developed with the help of various conjunctions and particles,¹²⁹ such as ἀλλά in John 11:22 for adversative,¹³⁰ ἔν in

¹²⁷ For detailed analysis, see Appendix 34 “Specifications of the Major Participants in John 11:17–27.”

¹²⁸ For detailed analysis, see Appendix 35 “Distribution of Semantic Domains in John 11:17–27.”

¹²⁹ For detailed analysis, see Appendix 36 “Conjunctions in John 11:17–27.”

¹³⁰ Louw and Nida, *Greek–English Lexicon*, 793; Porter, *Idioms*, 205.

John 11:21, 22 and εἰ in John 11:21 for conditional,¹³¹ δὲ in John 11:18, 19, 20 and καὶ in John 11:19, 25, 26 for connective,¹³² ἵνα in John 11:19, ὅτι in John 11:20, 22, 24, 27, οὖν in John 11:17, 20, 21 for inferential,¹³³ καὶ in John 11:22 and ναὶ in John 11:27 for emphatic,¹³⁴ μή in John 11:26, οὐ in John 11:26, and οὐκ in John 11:21 for negative,¹³⁵ ὡς in John 11:20 for temporal.¹³⁶ In accordance with the distribution of lexical items with different semantic domains and the usage of conjunctions and particles throughout the text, the central motif in John 11:17–27 is Jesus’ claim of his ability and authority for the resurrection and life.

Rhetorical-Relational Analysis

This study divides the text of John 11:17–27 based on the main clauses of both the narrative and the embedded utterances containing the “I am” phrase in the narrative into thirteen text spans, which are (1) John 11:17, (2) John 11:18, (3) John 11:19, (4) John 11:20a, (5) John 11:20b, (6) John 11:21–22, (7) John 11:23, (8) John 11:24, (9) John 11:25a, (10) John 11:25b, (11) John 11:25c–26a, (12) John 11:26b, and (13) John 11:27. According to the rhetorical relations between individual text spans, the rhetorical structure of John 11:17–27 is represented graphically below. Text span 13 is the nucleus of the entire text in John 11:17–27. Correspondingly, John 11:27 with Martha’s confession of Jesus’ divine identity is the core verse of the whole discourse unit. John 11:25b with Jesus’ ἐγὼ εἰμί claim as the resurrection and the life in John 11:25, being the core verse of John 11:17–26, is closely related to and focuses on the

¹³¹ Louw and Nida, *Greek–English Lexicon*, 668, 785; Porter, *Idioms*, 206, 209.

¹³² Louw and Nida, *Greek–English Lexicon*, 788; Porter, *Idioms*, 208, 211.

¹³³ Louw and Nida, *Greek–English Lexicon*, 782, 784, 799; Porter, *Idioms*, 210, 214.

¹³⁴ Louw and Nida, *Greek–English Lexicon*, 664, 811; Porter, *Idioms*, 211, 213.

¹³⁵ Louw and Nida, *Greek–English Lexicon*, 664; Porter, *Idioms*, 213, 214.

¹³⁶ Louw and Nida, *Greek–English Lexicon*, 636; Porter, *Idioms*, 217.

same major issue as John 11:27. The most important message that John conveys to the readers in John 11:17–27 is Jesus’ divine identity testified not only by his ability and authority to ensure resurrection and eternal life but also by Martha’s confession of his divine identity, paying particular attention to his claim as the resurrection and the life. In accordance with the background information in John 11:17–19, this message is articulated in John 11:20–27.

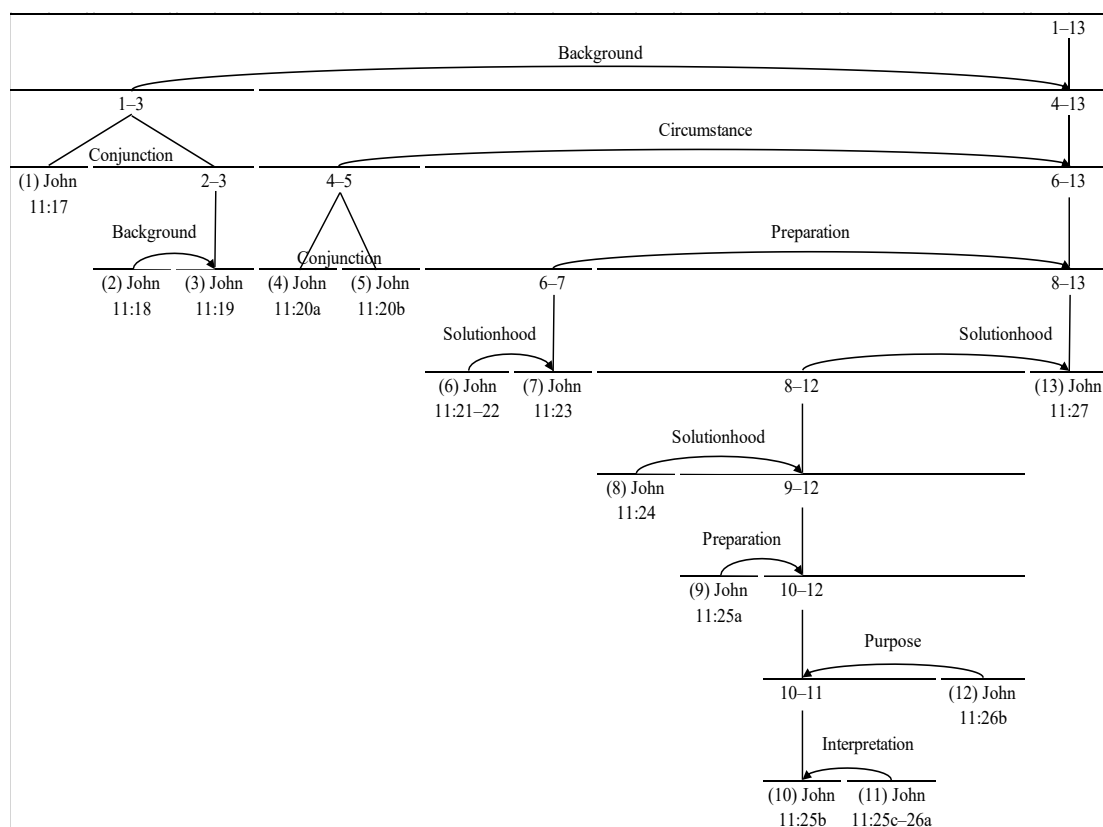


Figure 9: Rhetorical Structure of John 11:17–27

Function of the “I am” Phrase in John 11:25

The “I am” phrase in John 11:25 with the predicate form of the *ἐγώ εἰμι* phrase occurs in Jesus’ utterances to Martha four days after her brother’s death at Bethany. In this occurrence, Jesus proclaims “I am” in the presence of Martha. The discourse unit concentrates on the conversation between Jesus and Martha after Lazarus’ death, in terms of Jesus’ claim to be the resurrection and the life as well as Martha’s response

to this claim. Their conversation in John 11:21–27 is the focal point of John 11:17–27 because the utterances of Jesus in John 11:23 and the utterances of Martha in John 11:24, 27 are highlighted. In John 11:21–22, Martha expresses her belief in Jesus for his ability to save Lazarus from death and for his intimate relationship with God the Father. Jesus replies in John 11:23 by promising to resurrect Lazarus, but Martha does not fully understand this promise. As John 11:24 indicates, Martha perceives Jesus' promise as Lazarus' resurrection on the last day. To strengthen and extend Martha's faith, Jesus claims with *ἐγώ εἰμι* that he is the resurrection and the life in John 11:25 and explains the significance of his claim in John 11:25–26. In response, Martha confesses her faith in Jesus as the Son of God coming into the world in John 11:27. This confession of Martha attests that Jesus' *ἐγώ εἰμι* claim refers to his divine identity.

By adopting the predicate usage of *ἐγώ εἰμι* in John 11:25 with the emphatic subject *ἐγώ* over against the claims made by others, John gives prominence to Jesus' self-identification as the resurrection and the life. Evidently, this self-identification of Jesus acts as the divine claim. Just as Jesus annotates in John 11:25–26, he is the resurrection in that the people who believe in him will live even though they die and he is the life in that the people who live and believe in him will never die. On the one hand, resurrection and life are enabled by divine nature and ability. It is because God possesses life in himself that resurrection and eternal life can be actualized. On the other hand, resurrection and life are the exact results of salvation. God's saving sovereignty is precisely eternal life through resurrection.¹³⁷ Jesus' promise of resurrection and life testifies to his divine power over life, which cannot be limited by death. The "I am" phrase in John 11:25 may contribute to John's portrayal of Jesus'

¹³⁷ Beasley-Murray, *John*, 190.

divinity by revealing his ability and authority to ensure resurrection and eternal life, which is a subsequent portrayal constrained by Jesus being portrayed as divine in John 1:1–18.

“I am” in the Stage of Jesus’ Public Ministry

According to the discourse analysis in this chapter on the discourse units John 4:7–26; 6:16–21, 25–51; 7:32–36; 8:12–20, 21–30, 31–59; 10:7–21; 11:17–27, the “I am” phrases in the stage of Jesus’ public ministry, namely John 4:26; 6:20, 35, 41, 48, 51; 7:34, 36; 8:12, 18, 23, 24, 28, 58; 10:7, 9, 11, 14; 11:25, most likely function to reinforce John’s portrayal of Jesus’ divinity. Next chapter will conduct a discourse analysis to examine the function of the “I am” phrases in the stage of Jesus’ preparation for his crucifixion.

CHAPTER FOUR: A FUNCTIONAL-SEMANTIC ANALYSIS OF “I AM” IN THE STAGE OF JESUS’ PREPARATION FOR HIS CRUCIFIXION

This chapter will apply the two-stage discourse analysis model, which is constructed by combining the functional-semantic analysis based on the theory of SFL and the rhetorical-relational analysis based on the framework of RST in Chapter 2, to examine the function of the “I am” phrases in Jesus’ utterances within the respective discourse units in the stage of Jesus’ preparation for his crucifixion, namely John 12:26; 13:19; 14:3, 6; 15:1, 5; 17:14, 16, 24; 18:5, 6, 8. First, the discourse units John 12:20–36 for John 12:26, John 13:12–20 for John 13:19, John 13:31–14:7 for John 14:3, 6, John 15:1–17 for John 15:1, 5, John 17:1–26 for John 17:14, 16, 24, and John 18:1–11 for John 18:5, 6, 8 are determined by identifying the boundaries of each discourse unit using various boundary markers, including connective words, temporal expressions, locative expressions, participant switches, shifts in verb tense-forms, and circumstance changes.¹ Second, a functional-semantic analysis is conducted respectively on the co-texts within these discourse units in terms of the relevant linguistic components under the three (or four) metafunctions.² Third, a rhetorical-relational analysis is conducted to the clause level on these discourse units to

¹ This study identifies discourse units as manageable “chunks” to examine the “I am” phrases. Then these discourse units might not be on the same level.

² In this study, the analysis of semantic domains does not include domain 92 “Discourse Referentials” and domain 89 “Relations” which mainly involve functional words. Semantic domains, conjunctions, and particles are analyzed with reference to Louw and Nida’s *Greek–English Lexicon*.

construct the rhetorical structure of each discourse unit. The text of each discourse unit will first be divided into text spans based on the main clauses of the narrative and/or of the embedded utterances in the narrative. Then the rhetorical structure of each discourse unit will be represented graphically on the basis of the rhetorical relations between individual text spans. For the asymmetrical relation, the nucleus is signaled by a vertical bar above and the satellite is signaled by an arc pointing to the nucleus. For the symmetrical relation, all the nuclei are signaled by a straight line above. Fourth, the function of the “I am” phrases in Jesus’ utterances is expounded according to the above discourse analysis. This chapter will move sequentially to analyze the “I am” phrases within their respective discourse units along with the flow of the Johannine narrative.

“I am” in John 12:20–36

John 12:26

ἐὰν ἐμοὶ τις διακονῇ, ἐμοὶ ἀκολουθείτω, καὶ ὅπου εἰμι ἐγὼ ἐκεῖ καὶ ὁ διάκονος ὁ ἐμὸς ἔσται· ἐὰν τις ἐμοὶ διακονῇ τιμήσει αὐτὸν ὁ πατήρ.

“Whoever serves me must follow me, and where I am, there will my servant be also. Whoever serves me, the Father will honor.”

Discourse Boundary

The conjunction δὲ in John 12:20, as a marker of “a sequence of closely related events” in this verse, is a connective word and signifies the start of a new episode from John 12:12–19.³ The nominal group “Ἕλληγες τινες (“some Greeks”) in John 12:20, which does not appear in John 12:12–19, connotes a participant switch. These markers demonstrate that John 12:20 introduces a discourse unit. The two verbs ἐλάλησεν (“to say”) and ἐκρύβη (“to hide”) with the aorist tense in the main clause of

³ Louw and Nida, *Greek–English Lexicon*, 788; Porter, *Idioms*, 208.

the narrative in John 12:36 suggest a shift in verb tense-forms from the verb *ἐπίστευον* (“to believe in”) with the imperfect tense in the main clause of the narrative in John 12:37. The conjunction *δὲ* in John 12:37, as a marker of “a sequence of closely related events” in this verse, is a connective word and represents the beginning of a new episode from John 12:20–36. These markers demonstrate that John 12:36 closes a discourse unit. John 12:20–36 constitutes a discourse unit, the co-text of which will be examined in the following functional-semantic analysis and the rhetorical structure of which will be constructed in the following rhetorical-relational analysis.

Functional-Semantic Analysis

Under the ideational metafunction, the subject matter of John 12:20–36 is to be determined. The words from domain 33 “Communication” are the most frequently used in the text. Obviously, the major part of the discourse unit is the conversation between Jesus and his audience, namely the Greeks and the crowd. On account of the frequent uses of the words from domain 15 “Linear Movement,” domain 93 “Names of Persons and Places,” domain 13 “Be, Become, Exist, Happen,” domain 23 “Physiological Processes and States,” domain 12 “Supernatural Beings and Powers,” domain 14 “Physical Events and States,” domain 87 “Status,” and domain 11 “Groups and Classes of Persons and Members of Such Groups and Classes” in the text, the narrative probably focuses on Jesus’ prediction of his death, the hour and kind of which are predetermined by God the Father.⁴ In John 12:20–36, the aorist tense with the unmarked perfective aspect carries the backbone of the narrative and the imperfect tense with the imperfective aspect delineates the details. Nevertheless, the actions of Philip and Andrew in John 12:22 and the utterances of Jesus in John 12:23–28a are

⁴ For detailed analysis, see Appendix 37 “Semantic Domains in John 12:20–36.”

highlighted by the present tense with the marked imperfective aspect. John intends to call the readers' attention to these verses.

Under the interpersonal metafunction, the participant structure of John 12:20–36 is to be ascertained. There are two categories of participants in the discourse unit. The major participants, Jesus, the Greeks, Philip, Andrew, and the crowd, actively interact with each other in the narrative, whereas the secondary participants, God the Father and the Messiah, are invoked in the dialogues between Jesus and his audience. Compared to the other major participants, Jesus is the most mentioned, whose specifications almost always use the grammaticalized and reduced forms. Hence John must accentuate the role of Jesus in John 12:20–36.⁵ The relationship among the participants can be identified by tracing their interactions in the narrative. In John 12:20–21, some Greeks wish to meet Jesus. Jesus responds to these Greeks by predicting his death in John 12:23–28a and then explains to the crowd the kind of his death in John 12:30–32. In spite of the crowd's confusion about Jesus' predication in John 12:34, Jesus urges them to believe in him while he is with them for a little longer in John 12:35–36a.

Under the textual metafunction, the information flow of John 12:20–36 is to be investigated. The discourse unit is presented by means of written text in the form of narrative, the core of which are the utterances of Jesus in John 12:23–28a, 30–32 as well as the dialogue between Jesus and the crowd in John 12:34–36. John 12:20–36 consists of 319 words from 39 semantic domains distributed in 17 verses for the specific informational purpose of each verse.⁶ The information flow is developed

⁵ For detailed analysis, see Appendix 38 “Specifications of the Major Participants in John 12:20–36.”

⁶ For detailed analysis, see Appendix 39 “Distribution of Semantic Domains in John 12:20–36.”

with the help of various conjunctions and particles,⁷ such as *ἀλλά* in John 12:27, 30 and *δέ* in John 12:24 for adversative,⁸ *ἀμήν* in John 12:24 for emphatic,⁹ *δέ* in John 12:20, 23, 33, *καὶ γὰρ* in John 12:32, and *καὶ* in John 12:21, 22, 25, 26, 27, 28, 29, 30, 34, 35, 36 for connective,¹⁰ *ἐάν* in John 12:24, 26, 32 for conditional,¹¹ *ἵνα* in John 12:20, 23, 35, 36, *ὅτι* in John 12:34, and *οὐ* in John 12:21, 28, 29, 34, 35 for inferential,¹² *μή* in John 12:24, 35, *οὐ* in John 12:30, and *οὐκ* in John 12:35 for negative,¹³ *ἔπου* in John 12:26 for locative,¹⁴ and *ὡς* in John 12:35, 36 for temporal.¹⁵

Taking into account the distribution of lexical items with different semantic domains and the usage of conjunctions and particles throughout the text, John 12:20–36 may be divided into two major sections. The first section is Jesus’ prediction of his upcoming death in John 12:20–33 and the second section is Jesus’ urge for believing in him in John 12:34–36.

Rhetorical-Relational Analysis

This study divides the text of John 12:20–36 based on the main clauses of both the narrative and the embedded utterances containing the “I am” phrase in the narrative into twenty text spans, which are (1) John 12:20, (2) John 12:21, (3) John 12:22a, (4) John 12:22b, (5) John 12:23a, (6) John 12:23b (7) John 12:24, (8) John 12:25, (9) John 12:26a, (10) John 12:26b, (11) John 12:27, (12) John 12:28a, (13) John 12:28b, (14) John 12:29a, (15) John 12:29b, (16) John 12:30–32, (17) John 12:33, (18) John

⁷ For detailed analysis, see Appendix 40 “Conjunctions in John 12:20–36.”

⁸ Louw and Nida, *Greek–English Lexicon*, 793; Porter, *Idioms*, 205, 208.

⁹ Louw and Nida, *Greek–English Lexicon*, 672; Porter, *Idioms*, 206.

¹⁰ Louw and Nida, *Greek–English Lexicon*, 788, 789, 810; Porter, *Idioms*, 208, 211.

¹¹ Louw and Nida, *Greek–English Lexicon*, 632, 785; Porter, *Idioms*, 209.

¹² Louw and Nida, *Greek–English Lexicon*, 782, 784, 799, 800; Porter, *Idioms*, 210, 214.

¹³ Louw and Nida, *Greek–English Lexicon*, 664, 666; Porter, *Idioms*, 213, 214.

¹⁴ Louw and Nida, *Greek–English Lexicon*, 712.

¹⁵ Louw and Nida, *Greek–English Lexicon*, 646; Porter, *Idioms*, 217.

12:34, (19) John 12:35–36a, and (20) John 12:36b. According to the rhetorical relations between individual text spans, the rhetorical structure of John 12:20–36 is represented graphically below. Text span 9 is the nucleus of the entire text in John 12:20–36. Correspondingly, John 12:26a with Jesus’ εἰμι ἐγὼ proclamation of his divine realm is the core verse of the whole discourse unit. The most important message that John conveys to the readers in John 12:20–36 is Jesus’ divine identity witnessed in his prophetic prediction of his imminent death, placing great emphasis on the divine realm that Jesus belongs to. The preparatory information in John 12:20–22 facilitates the explication of this message in John 12:23–36.

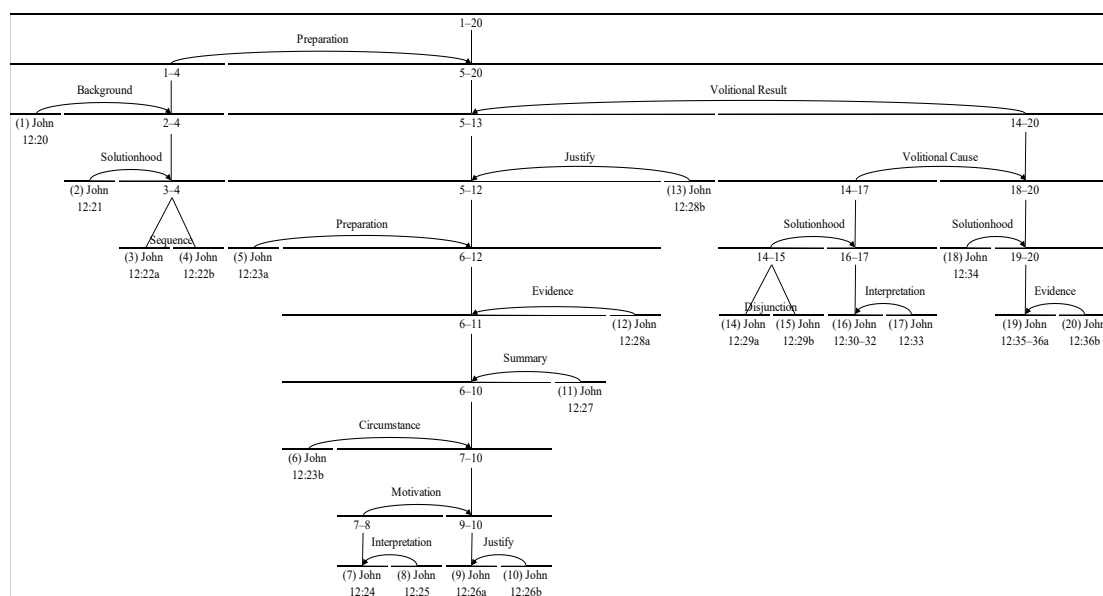


Figure 10: Rhetorical Structure of John 12:20–36

Function of the “I am” Phrase in John 12:26

The “I am” phrase in John 12:26 with the locative form of the ἐγὼ εἰμι variant occurs in Jesus’ utterances to the Greeks, Philip, Andrew, and the crowd before the Feast of the Passover at Jerusalem. In this occurrence, Jesus proclaims “I am” in the presence of the Greeks, Philip, Andrew, and the crowd. The discourse unit recounts the conversation between Jesus and his audience, relating to Jesus’ prediction of his death

and Jesus' urge for believing in him. John 12:20–36, following Jesus' triumphal entry into Jerusalem in John 12:12–19, is part of the inciting incident in the narrative which draws forth John 13:1–17:26, the didactic peak of John's Gospel.¹⁶ The utterances of Jesus in John 12:23–28a, in which his εἰμι ἐγώ declaration is situated, are highlighted and serve as the central part of the discourse unit. The "I am" phrase in John 12:26 is thus placed in the key spot of John 13:12–20.

As a response to some Greeks who come to see him, Jesus predicts his forthcoming death that is predetermined by God the Father in John 12:23–28a. Within this prediction, Jesus declares that the people who serve him must follow him, will stay in the place where he is, and will be honored by God in John 12:26. This instance of the "I am" phrase in Jesus' declaration that "where I am" is used to indicate the realm that he belongs to. The people who believe in, follow, and serve Jesus will receive eternal life and will be able to enter the realm of Jesus. By making a call to his people for obedient following, Jesus' utterances seem to be framed with the language between master and servants, which vindicates his authority.¹⁷ Jesus ends his prediction in John 12:28a by requesting God to glorify his name. It is striking that immediately a voice from heaven confirms that the name of God has been glorified and will be glorified again.

Jesus refers to his death with the statement that "the hour has come for the Son of Man to be glorified" in John 12:23 and that "I, when I am lifted up from the earth, will draw all people to myself" in John 12:32. Then the crowd asks Jesus "how can you say that the Son of Man must be lifted up" and "who is this Son of Man" in John

¹⁶ Inciting incident is a constituent of the narrative which draws forth unexpected and routine-breaking events. See Longacre, "A Top-Down, Template-Driven Narrative Analysis," 141; Longacre, *The Grammar of Discourse*, 34–36; Ma, "Longacre's Discourse Analysis Model," 64. For detailed analysis of the discourse structure of John's Gospel, see Ma, "Longacre's Discourse Analysis Model," 73.

¹⁷ Porter, *John*, 142–43.

13:34. This frequent repetition of the title Son of Man and the verb lifted up doubtlessly recalls Jesus' ἐγὼ εἰμι pronouncement in John 8:28 that "when you have lifted up the Son of Man, then you will realize that ἐγὼ εἰμι." Moreover, Jesus urges his audience to believe in him with the statements that "the light is with you for a little longer" and "walk while you have the light, so that the darkness may not overtake you" in John 12:35 and that "while you have the light, believe in the light, so that you may become children of light" in John 12:36. This language of light surely recalls Jesus' ἐγὼ εἰμι claim in John 8:12 that "I am the light of the world" and "whoever follows me will never walk in darkness but will have the light of life." Subsequent to the constraint of John 1:1–18 in which Jesus is portrayed as divine, the "I am" phrase in John 12:26 may contribute to John's portrayal of Jesus' divinity by specifying that he belongs to the realm of God the Father.

"I am" in John 13:12–20

John 13:19

ἀπ' ἄρτι λέγω ὑμῖν πρὸ τοῦ γενέσθαι, ἵνα πιστεύσητε ὅταν γένηται ὅτι ἐγὼ εἰμι.
I tell you this now, before it occurs, so that when it does occur, you may believe that I am.

Discourse Boundary

The difference between the topics of Jesus' utterances in John 13:12–20 and that in John 13:10 signifies a circumstance change. The conjunction ὅτε in John 13:12 is both a connective word and a temporal expression, normally indicating "a point of time which is roughly simultaneous to or overlaps with another point of time."¹⁸ The conjunction οὖν in John 13:12 is another connective word, which is normally used for

¹⁸ Louw and Nida, *Greek–English Lexicon*, 632; Porter, *Idioms*, 214.

its inferential sense and often implies the conclusion or result.¹⁹ The three successive verbal groups ἔνιψεν τοὺς πόδας αὐτῶν (“to wash their feet”), ἔλαβεν τὰ ἱμάτια αὐτοῦ (“to put on his robe”), and ἀνέπεσεν (“to recline”) with the aorist tense in the main clause of the narrative in John 13:12 represent both a circumstance change and a shift in verb tense-forms from John 13:1–11 since these actions are opposite to those of the five successive verbal groups ἐγείρεται ἐκ τοῦ δείπνου (“to get up from the table”), τίθησιν τὰ ἱμάτια (“to take off his outer robe”), λαβὼν λέντιον διέζωσεν ἑαυτὸν (“to tie a towel around himself”), βάλλει ὕδωρ εἰς τὸν νιπτῆρα (“to pour water into a basin”), and ἤρξατο νίπτειν τοὺς πόδας τῶν μαθητῶν καὶ ἐκμάσσειν τῷ λεντίῳ (“to begin to wash the disciples’ feet and to wipe them with the towel”) predominant with the present tense in the main clause of the narrative in John 13:4–5.²⁰ The adverb πάλιν in John 13:12 connotes “a subsequent point of time involving repetition” in this verse and can be counted as temporal expression.²¹ These markers demonstrate that John 13:12 introduces a discourse unit. The difference between the topics of Jesus’ utterances in John 13:12–20 and that in John 13:21 also suggests a circumstance change. Jesus’ utterances in John 13:12–20 ends at John 13:20. This shift from the embedded utterances in John 13:20 to the narrative at the beginning of John 13:21 means a circumstance change. The participle εἰπὼν (“to say”) prior to the finite verbs in John 13:21 refers to the antecedent action and establishes a temporal reference. Obviously, the dependent clause ταῦτα εἰπὼν (“after saying these things”) in John 13:21 can be considered as a temporal expression.²² These markers demonstrate that

¹⁹ Louw and Nida, *Greek–English Lexicon*, 782; Porter, *Idioms*, 214.

²⁰ The three verbal groups in John 13:12 are connected by conjunction καὶ and the five verbal groups in John 13:4–5 are connected by conjunction καὶ and temporal adverb εἶτα, which show that the actions occur in succession.

²¹ Louw and Nida, *Greek–English Lexicon*, 635.

²² Porter, *Idioms*, 187–188, 240.

John 13:20 closes a discourse unit. John 13:12–20 constitutes a discourse unit, the context of which will be examined in the following functional-semantic analysis and the rhetorical structure of which will be constructed in the following rhetorical-relational analysis.

Functional-Semantic Analysis

Under the ideational metafunction, the subject matter of John 13:12–20 is to be determined. The words from domain 33 “Communication” are the most frequently used in the text. Apparently, the main body of the discourse unit is the utterances of Jesus. The words from domain 88 “Moral and Ethical Qualities and Related Behavior,” domain 13 “Be, Become, Exist, Happen,” and domain “57 Possess, Transfer, Exchange” are also frequently used in the text, thus the focus of the narrative may be what Jesus has done for his disciples and Jesus’ prediction of the betrayal.²³ The aorist tense with the unmarked perfective aspect comprises the backbone of the narrative in John 13:12–20. John treats the discourse unit as the background material.

Under the interpersonal metafunction, the participant structure of John 13:12–20 is to be ascertained. The discourse unit consists of two categories of participants, which are Jesus and his disciples as the major participants who actively interact with each other in the narrative and God the Father as the secondary participant who is invoked in the utterances of Jesus. Although Jesus is denoted by the implicit form and his disciples are denoted by the reduced form, John in fact emphasizes more on the role of Jesus in John 13:12–20 since the main body of the discourse unit is the

²³ For detailed analysis, see Appendix 41 “Semantic Domains in John 13:12–20.”

utterances of Jesus.²⁴ The relationship among the participants is illustrated in the utterances of Jesus addressed to his disciples. As John 13:13, 14, 16, 18, 19 state, Jesus, who identifies himself as ἐγώ εἰμι, is the Teacher, Lord, and master of his disciples, while his disciples, who have been chosen by Jesus, are the servants and messengers of Jesus.

Under the textual metafunction, the information flow of John 13:12–20 is to be investigated. The discourse unit is presented by means of written text in the form of narrative, concentrating on both the actions and utterances of Jesus. John 13:12–20 is composed of 147 words from 28 semantic domains distributed in 9 verses for the specific informational purpose of each verse.²⁵ The information flow is developed with the help of various conjunctions and particles,²⁶ such as ἀλλά in John 13:18 for adversative,²⁷ ἀμὴν in John 13:16, 20 for emphatic,²⁸ ἄν in John 13:20, ἐάν in John 13:17, and εἰ in John 13:14, 17 for conditional,²⁹ γάρ in John 13:13, 15, ἵνα in John 13:15, 18, 19, ὅτι in John 13:19, and οὖν in John 13:12, 14 for inferential,³⁰ δέ in John 13:20 and καὶ in John 13:12, 13, 14, 15 for connective,³¹ καθώς in John 13:15 for comparative,³² ὅταν in John 13:19 and ὅτε in John 13:12 for temporal,³³ οὐ in John 13:18, οὐδέ in John 13:16, and οὐκ in John 13:16 for negative.³⁴ In John 13:12–20, two topics can be identified in accordance with the distribution of lexical items with

²⁴ For detailed analysis, see Appendix 42 “Specifications of the Major Participants in John 13:12–20.”

²⁵ For detailed analysis, see Appendix 43 “Distribution of Semantic Domains in John 13:12–20.”

²⁶ For detailed analysis, see Appendix 44 “Conjunctions in John 13:12–20.”

²⁷ Louw and Nida, *Greek–English Lexicon*, 793; Porter, *Idioms*, 205.

²⁸ Louw and Nida, *Greek–English Lexicon*, 672; Porter, *Idioms*, 206.

²⁹ Louw and Nida, *Greek–English Lexicon*, 668, 785; Porter, *Idioms*, 206, 209.

³⁰ Louw and Nida, *Greek–English Lexicon*, 779, 782, 784, 799, 800; Porter, *Idioms*, 207, 210, 214.

³¹ Louw and Nida, *Greek–English Lexicon*, 788, 789; Porter, *Idioms*, 208, 211.

³² Louw and Nida, *Greek–English Lexicon*, 618; Porter, *Idioms*, 211.

³³ Louw and Nida, *Greek–English Lexicon*, 632; Porter, *Idioms*, 214.

³⁴ Louw and Nida, *Greek–English Lexicon*, 664–65; Porter, *Idioms*, 213, 214.

different semantic domains and the usage of conjunctions and particles throughout the text, namely Jesus' example for his disciples by washing their feet in John 13:12–17 and Jesus' prediction of the betrayal so that his disciples may believe that ἐγώ εἰμι in John 13:18–20.

Rhetorical-Relational Analysis

This study divides the text of John 13:12–20 based on the main clauses of both the narrative and the embedded utterances in the narrative into eleven text spans, which are (1) John 13:12a, (2) John 13:12b, (3) John 13:13, (4) John 13:14, (5) John 13:15, (6) John 13:16 (7) John 13:17, (8) John 13:18a, (9) John 13:18b, (10) John 13:19, and (11) John 13:20. According to the rhetorical relations between individual text spans, the rhetorical structure of John 13:12–20 is represented graphically below. Text span 10 is the nucleus of the entire text in John 13:12–20. Correspondingly, John 13:19 with Jesus' ἐγώ εἰμι pronouncement is the core verse of the whole discourse unit. The most important message that John conveys to the readers in John 13:12–20 is Jesus' divine identity manifested in his explanation of washing the disciples' feet and his prediction of the imminent betrayal, giving prominence to the divine pronouncement ἐγώ εἰμί. The narrative in John 13:12a informs that Jesus speaks to his disciples and the embedded utterances of Jesus in John 13:12b–20 expound this message in detail.

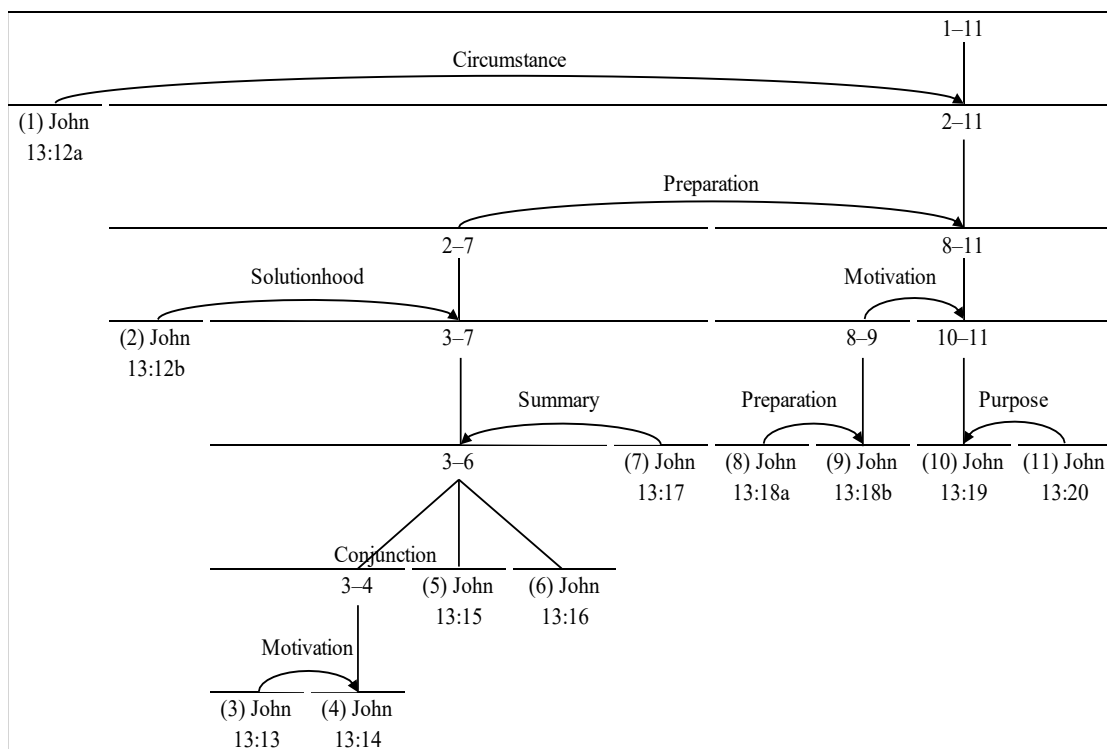


Figure 11: Rhetorical Structure of John 13:12–20

Function of the “I am” Phrase in John 13:19

The “I am” phrase in John 13:19 with the absolute form of the $\acute{\epsilon}\gamma\acute{\omega} \epsilon\acute{\iota}\mu\iota$ phrase occurs in Jesus’ utterances to his disciples on the night before the Feast of the Passover at Jerusalem. In this occurrence, Jesus proclaims “I am” in the presence of his disciples. The discourse unit is Jesus’ teaching to his disciples regarding two topics, namely his example for the disciples by washing their feet in John 13:12–17 and his prediction of the imminent betrayal so that the disciples may believe that $\acute{\epsilon}\gamma\acute{\omega} \epsilon\acute{\iota}\mu\iota$ in John 13:18–20. These utterances of Jesus are part of his farewell teaching and prayer which act as the didactic peak of John’s Gospel.³⁵ It is worth noting that Jesus’ prediction of the

³⁵ Didactic peak is a type of prominence within the narrative, in which themes are developed through speeches of key participants. See Longacre, “A Top-Down, Template-Driven Narrative Analysis,” 141–46; Longacre, “Discourse Peak as Zone of Turbulence,” 96–97; Longacre, *The Grammar of Discourse*, 37–39; Ma, “Longacre’s Discourse Analysis Model,” 64–65. For detailed analysis of the discourse structure of John’s Gospel, see Ma, “Longacre’s Discourse Analysis Model,” 73.

betrayal culminates with his ἐγώ εἰμι pronouncement in John 13:19. Immediately after this instance of ἐγώ εἰμι, John 13:20 declares Jesus' solidarity with God the Father. This important and emphatic declaration marked by "very truly, I tell you" in John 13:20 explicates and reinforces the meaning of Jesus ἐγώ εἰμι pronouncement in John 13:19. The "I am" phrase in John 13:19 thus lies in the most accentuated place of John 13:12–20.

In the discourse unit, after washing the feet of his disciples, Jesus explains what he has done for them and predicts that he will be betrayed shortly. The reason for Jesus' prediction is for his disciples to believe that ἐγώ εἰμι when the betrayal occurs. That is to say, the fulfillment of the betrayal will testify to Jesus as ἐγώ εἰμι. This prediction of Jesus seems to follow the prophetic tradition. According to Deut 18:18–22, the fulfillment of a prophecy will testify to the true prophet.³⁶ More importantly, YHWH himself vindicates his divinity by reminding his people of what he has done for them and predicting what he will do. By explaining to his disciples what he has done for them and predicting that he will be betrayed, Jesus even makes a prophecy as the verification of his divine identity in the exact way that God the Father vindicates his divinity with the prophecy.³⁷

In fact, Jesus' prediction of the imminent betrayal with his ἐγώ εἰμι pronouncement in John 13:19 reveals not only his prescience but also his domination over the situation. As John 13:18 indicates, the betrayal is to fulfill the scripture, which is part of God's salvation plan and must happen to Jesus. The prediction unveils both the divine identity and divine authority of Jesus since he is actually in control of his own circumstances and is able to guarantee the fulfillment of his

³⁶ Keener, *The Gospel of John*, 914.

³⁷ Ma, "An Allusion to the Divine Name," forthcoming.

prediction.³⁸ Moreover, Jesus stresses his identity as the Teacher, Lord, and master of his disciples and emphasizes that it is him who has chosen the disciples in John 13:12–20. Rabbis rarely choose their own disciples. Only YHWH who has chosen Israel as his own people owns such authority. By choosing his disciples, Jesus manifests his divine authority that belongs to God alone.³⁹ Constrained by the portrayal of Jesus as divine in John 1:1–18, the “I am” phrase in John 13:19 may contribute to John’s portrayal of Jesus’ divinity, which is made relatively obvious in Jesus’ utterances at this stage in the narrative.

“I am” in John 13:31–14:7

John 14:3

καὶ ἐὰν πορευθῶ καὶ ἐτοιμάσω τόπον ὑμῖν, πάλιν ἔρχομαι καὶ παραλήμψομαι ὑμᾶς πρὸς ἐμαυτόν, ἵνα ὅπου εἰμι ἐγὼ καὶ ὑμεῖς ἦτε.

“And if I go and prepare a place for you, I will come again and will take you to myself, so that where I am, there you may be also.”

John 14:6

λέγει αὐτῷ ὁ Ἰησοῦς· ἐγὼ εἰμι ἡ ὁδὸς καὶ ἡ ἀλήθεια καὶ ἡ ζωὴ· οὐδεὶς ἔρχεται πρὸς τὸν πατέρα εἰ μὴ δι’ ἐμοῦ.

Jesus said to him, “I am the way, and the truth, and the life. No one comes to the Father except through me.”

Discourse Boundary

The conjunction *ὅτε* in John 13:31 is both a connective word and a temporal expression, usually denoting “a point of time which is roughly simultaneous to or overlaps with another point of time.”⁴⁰ The conjunction *οὖν* in John 13:31 is another connective word, which is normally used for its inferential sense and often implies the

³⁸ Ball, “*I Am*,” 198–99; Porter, *John*, 146.

³⁹ Keener, *The Gospel of John*, 914; Ma, “An Allusion to the Divine Name,” forthcoming.

⁴⁰ Louw and Nida, *Greek–English Lexicon*, 632; Porter, *Idioms*, 214.

conclusion or result.⁴¹ The verbs ἐξῆλθεν (“to go out”) with the implicit subject of Judas the betrayer in both John 13:30 and 13:31 connote a participant switch by stating the leaving of Judas. That is to say, Judas, a participant in John 13:21–30, no longer appears in John 13:31–14:7. These markers demonstrate that John 13:31 introduces a discourse unit. The difference between the topics of Jesus’ utterances in John 14:6–7 and that in John 14:9–21 suggests a circumstance change. These markers demonstrate that John 14:7 closes a discourse unit. John 13:31–14:7 constitutes a discourse unit, the co-text of which will be examined in the following functional-semantic analysis and the rhetorical structure of which will be constructed in the following rhetorical-relational analysis.

Functional-Semantic Analysis

Under the ideational metafunction, the subject matter of John 13:31–14:7 is to be determined. The words from domain 15 “Linear Movement,” domain 33 “Communication,” domain 93 “Names of Persons and Places,” domain 12 “Supernatural Beings and Powers,” domain “87 Status,” domain 28 “Know,” and domain 13 “Be, Become, Exist, Happen” are frequently used in the text, especially within the utterances of Jesus and his disciples. The discourse unit recounts the conversation between Jesus and his disciples, the central issue of which is probably Jesus’ declaration of his relationship with God the Father.⁴² In John 13:31–14:7, the aorist tense with the unmarked perfective aspect forms the backbone of the narrative, but almost all the utterances are highlighted by the present tense with the marked imperfective aspect, including the utterances of Jesus in John 13:31–35; 13:38–14:4;

⁴¹ Louw and Nida, *Greek-English Lexicon*, 782; Porter, *Idioms*, 214.

⁴² For detailed analysis, see Appendix 45 “Semantic Domains in John 13:31–14:7.”

14:6–7, the utterances of Peter in John 13:36, 37, and the utterances of Thomas in John 14:5. It is worth noting that John seems to regard the discourse unit as the foreground material and requires the readers' attention.

Under the interpersonal metafunction, the participant structure of John 13:31–14:7 is to be ascertained. In the discourse unit, two categories of participants are the major participants, Jesus, Judas the betrayer, Peter, and Thomas, who actively interact with each other in the narrative and the secondary participant, God the Father, who is invoked in the dialogues between Jesus and his disciples. Jesus is always presented in the grammaticalized and reduced forms, indicating John's stress on the role of Jesus in John 13:31–14:7.⁴³ The relationship among the participants can be assessed based on their interactions in the narrative. Jesus predicts that he will go back to God the Father shortly in John 13:31–35, explains that he will secure a place for his disciples in the house of God in John 13:38–14:4, and declares that he is the way and the truth and the life in John 14:6–7. However, the disciples are unable to understand Jesus, as Peter's questions in John 13:36, 37 and Thomas' question in John 14:5 reflect.

Under the textual metafunction, the information flow of John 13:31–14:7 is to be investigated. The discourse unit is presented by means of written text in the form of narrative, which has three dialogues between Jesus and his disciples in succession, namely the dialogues in John 13:31–36; 13:37–14:4; 14:5–7. In John 13:31–14:7, there are 259 words from 33 semantic domains distributed in 15 verses for the specific informational purpose of each verse.⁴⁴ The information flow is developed with the help of various conjunctions and particles,⁴⁵ such as *ἀμὴν* in John 13:38 and *καὶ* in

⁴³ For detailed analysis, see Appendix 46 "Specifications of the Major Participants in John 13:31–14:7."

⁴⁴ For detailed analysis, see Appendix 47 "Distribution of Semantic Domains in John 13:31–14:7."

⁴⁵ For detailed analysis, see Appendix 48 "Conjunctions in John 13:31–14:7."

John 13:33; 14:7 for emphatic,⁴⁶ ἄν in John 14:2, ἐάν in John 13:35; 14:3, and εἰ in John 13:32; 14:2, 6, 7 for conditional,⁴⁷ δέ in John 13:36 for adversative,⁴⁸ δὲ in John 14:2 and καὶ in John 13:31, 32, 33, 34; 14:1, 3, 4, 6, 7 for connective,⁴⁹ ἕως in John 13:38 and ὅτε in John 13:31 for temporal,⁵⁰ ἵνα in John 13:34; 14:3, ὅτι in John 13:33, 35; 14:2, and οὖν in John 13:31 for inferential,⁵¹ καθώς in John 13:33, 34 for comparative,⁵² μὴ in John 13:38; 14:1, 2, 6, οὐ in John 13:33, 36, 37, 38, and οὐκ in John 14:5 for negative,⁵³ and ὅπου in John 13:33, 36; 14:3, 4 for locative.⁵⁴ With reference to the distribution of lexical items with different semantic domains and the usage of conjunctions and particles throughout the text, the switch of topics in the conversation between Jesus and his disciples is evident. John 13:31–14:7 is concerned with two topics, which are Jesus’ prediction of his going back to God the Father in John 13:31–14:4 and Jesus’ declaration of being the way and the truth and the life in John 14:5–7.

Rhetorical-Relational Analysis

This study divides the text of John 13:31–14:7 based on the main clauses of both the narrative and the embedded utterances containing the “I am” phrases in the narrative into twenty text spans, which are (1) John 13:31a, (2) John 13:31b–35, (3) John 13:36a, (4) John 13:36b, (5) John 13:37, (6) John 13:38a, (7) John 13:38b, (8) John 13:38c, (9) John 14:1a, (10) John 14:1b, (11) John 14:2a, (12) John 14:2b, (13) John

⁴⁶ Louw and Nida, *Greek–English Lexicon*, 672, 811; Porter, *Idioms*, 206, 211.

⁴⁷ Louw and Nida, *Greek–English Lexicon*, 669, 785, 794; Porter, *Idioms*, 206, 209.

⁴⁸ Louw and Nida, *Greek–English Lexicon*, 793; Porter, *Idioms*, 208.

⁴⁹ Louw and Nida, *Greek–English Lexicon*, 788, 789, 810; Porter, *Idioms*, 208, 211.

⁵⁰ Louw and Nida, *Greek–English Lexicon*, 632, 644; Porter, *Idioms*, 210, 214.

⁵¹ Louw and Nida, *Greek–English Lexicon*, 780, 782, 784, 799, 800; Porter, *Idioms*, 210, 214.

⁵² Louw and Nida, *Greek–English Lexicon*, 618; Porter, *Idioms*, 211.

⁵³ Louw and Nida, *Greek–English Lexicon*, 664, 794; Porter, *Idioms*, 213, 214.

⁵⁴ Louw and Nida, *Greek–English Lexicon*, 712.

14:3, (14) John 14:4, (15) John 14:5, (16) John 14:6a, (17) John 14:6b, (18) John 14:6c, (19) John 14:7a, and (20) John 14:7b. According to the rhetorical relations between individual text spans, the rhetorical structure of John 13:31–14:7 is represented graphically below. Text span 17 is the nucleus of the entire text in John 13:31–14:7. Correspondingly, John 14:6b with Jesus’ *ἐγὼ εἰμι* claim as the way and the truth and the life is the core verse of the whole discourse unit. Moreover, John 14:3 with Jesus’ proclamation of his divine realm using *εἰμι ἐγὼ* is the core verse of John 13:31–14:4. The most important message that John conveys to the readers in John 13:31–14:7 is Jesus’ divine identity revealed in his relationship and communion with God the Father, paying particular attention to his claim as the way and the truth and the life and placing great emphasis on the divine realm that Jesus belongs to. Based on the preparatory information in John 13:31–14:4, this message is elucidated in John 14:5–7.

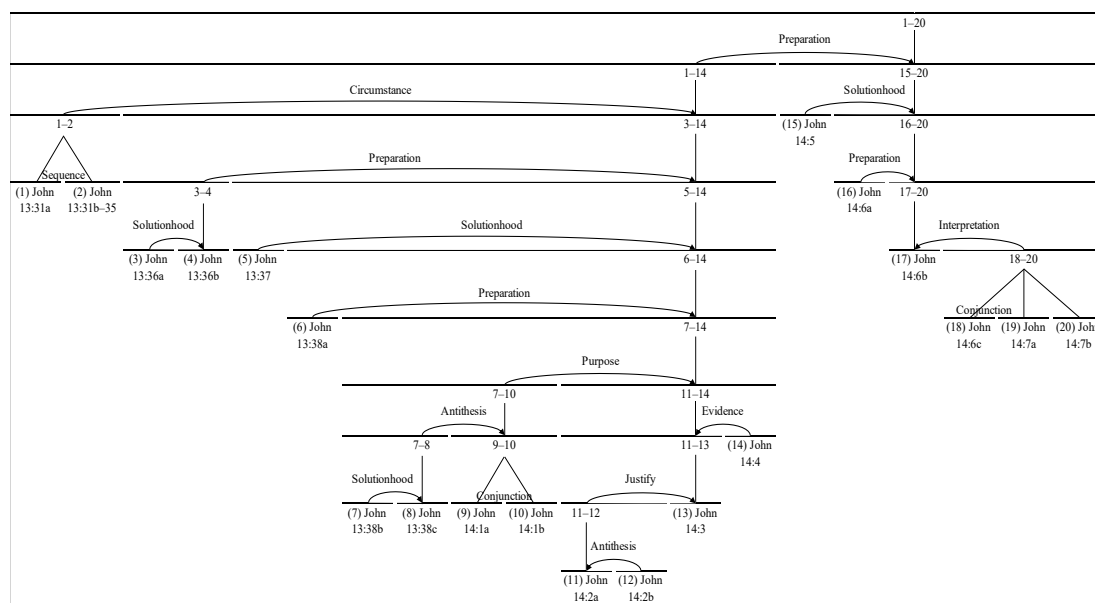


Figure 12: Rhetorical Structure of John 13:31–14:7

Function of the “I am” Phrases in John 14:3, 6

The “I am” phrases in John 14:3 with the locative form of the *ἐγὼ εἰμι* variant and in John 14:6 with the predicate form of the *ἐγὼ εἰμι* phrases occur in Jesus’ utterances to his disciples except for Judas the betrayer on the night before the Feast of the Passover at Jerusalem. In these occurrences, Jesus proclaims “I am” in the presence of his disciples except for Judas the betrayer. The discourse unit is Jesus’ teaching to his disciples concerning two issues, namely Jesus’ prediction of his going back to God the Father in John 13:31–14:4 and Jesus’ declaration of being the way and the truth and the life in John 14:5–7. These utterances of Jesus are part of his farewell teaching and prayer which act as the didactic peak of John’s Gospel.⁵⁵ Noticeably, almost all the utterances in John 13:31–14:7 are highlighted, such as the utterances of Jesus in John 13:31–35; 13:38–14:4; 14:6–7, the utterances of Peter in John 13:36, 37, and the utterances of Thomas in John 14:5. The discourse unit as a whole is accentuated and treated as the foreground material by John. The “I am” phrases in John 14:3, 6, which are located within these salient utterances of Jesus, must convey profound implications.

In John 13:31–35, Jesus once more predicts that he will go back to God the Father shortly and that his disciples cannot come to the place where he is. The language of this predication recalls the similar one in John 7:32–36, in which the “I am” phrases are employed in John 7:34, 36 to differentiate the different realms between Jesus and his audience. The disciples cannot understand Jesus’ prediction. Then Jesus explicates in John 13:38–14:4 that he will go to prepare a place for his disciples in the house of God and will come again to take his disciples to the place

⁵⁵ For detailed analysis of the discourse structure of John’s Gospel, see Ma, “Longacre’s Discourse Analysis Model,” 73.

where he is. As this explication of Jesus clearly signifies, he belongs to the realm of God since he will return to, prepare a place in, and then bring his disciples into the house of God. In John 14:3, this instance of the “I am” phrase in Jesus’ declaration that “where I am” is used to distinguish the different realms between God and humanity. Jesus belongs to the divine realm, which his disciples cannot enter currently but will have access to at his second coming.

In response to the disciples’ perplexity about his statement in John 14:4 that they know the way to the place where he is going, Jesus further clarifies in John 14:6 that he is the way and the truth and the life and no one can come to God the Father except through him. By adopting the predicate usage of ἐγὼ εἰμι in John 14:6 with the emphatic subject ἐγὼ over against the claims made by others, John gives prominence to Jesus’ self-identification as the way and the truth and the life. This self-identification of Jesus by means of ἐγὼ εἰμι is a remarkable expression that means the divine claim. In the light of the Jewish tradition, the way of God is truth and life because his character is truth and he possesses life in himself.⁵⁶ Then Jesus is able to serve as the way to God because he is the truth and the life. Identifying himself as the way and the truth and the life, Jesus claims that he can go to God by virtue of his divine identity. In addition, Jesus also claims exclusiveness, accentuating that he is the only way to God. The “I am” phrase in John 14:3 may contribute to John’s portrayal of Jesus’ divinity by specifying that he belongs to the divine realm and the “I am” phrase in John 14:6 may contribute to John’s portrayal of Jesus’ divinity by revealing his divine identity, both portrayals of which are constrained by Jesus being portrayed as divine in John 1:1–18.

⁵⁶ Keener, *The Gospel of John*, 943.

“I am” in John 15:1–17

John 15:1

Ἐγὼ εἶμι ἡ ἄμπελος ἡ ἀληθινὴ καὶ ὁ πατήρ μου ὁ γεωργὸς ἐστίν.
 “I am the true vine, and my Father is the vinegrower.”

John 15:5

ἐγὼ εἶμι ἡ ἄμπελος, ὑμεῖς τὰ κλήματα. ὁ μένων ἐν ἐμοὶ καὶ ἐν αὐτῷ οὕτως
 φέρει καρπὸν πολύν, ὅτι χωρὶς ἐμοῦ οὐ δύνασθε ποιεῖν οὐδέν.
 “I am the vine, you are the branches. Those who abide in me and I in them
 bear much fruit, because apart from me you can do nothing.”

Discourse Boundary

John 15:1–17 is situated within John 14:23–16:16, the utterances of Jesus embedded in the narrative. The difference between the topics in John 15:1–17 and that in John 14:23–31 signifies a circumstance change. The pronoun ἐγὼ (“I”) and the verb εἶμι (“to be”) in John 15:1 both have the first person singular form, whereas the verbs ἐγείρεσθε (“to stand up”) and ἄγωμεν (“to leave”) in John 14:31 respectively have the second person plural form and the first person plural form. This shift in grammatical person connotes a participant switch within the utterances. The clause ἐγείρεσθε, ἄγωμεν ἐντεῦθεν (“rise, let us be on our way”) in John 14:31 also imply a circumstance change. These markers demonstrate that John 15:1 introduces a discourse unit. The verbs ἐντέλλομαι (“to command”) and ἀγαπάτε (“to love”) in John 15:17 respectively have the first person singular form and the second person plural form, while the verb μισεῖ (“to hate”) in John 15:18 has the third person singular form. This shift in grammatical person represents a participant switch within the utterances. The difference between the topics in John 15:1–17 and that in John 15:18–27 suggests a circumstance change. These markers demonstrate that John 15:17 closes a discourse unit. John 15:1–17 constitutes a discourse unit, the co-text of which will be examined

in the following functional-semantic analysis and the rhetorical structure of which will be constructed in the following rhetorical-relational analysis.

Functional-Semantic Analysis

Under the ideational metafunction, the subject matter of John 15:1–17 is to be determined. The words from domain 23 “Physiological Processes and States,” domain 33 “Communication,” domain 25 “Attitudes and Emotions,” domain 85 “Existence in Space,” domain 13 “Be, Become, Exist, Happen,” domain 59 “Quantity,” domain 3 “Plants,” and domain 12 “Supernatural Beings and Powers” are frequently used in the text. As a section of Jesus’ utterances embedded in the narrative, the discourse unit is likely concerned with the relationship among God the Father, Jesus, and his disciples.⁵⁷ The present tense with the imperfective aspect predominates in John 15:1–17, which is normal for the expository material. The verbs *λελάληκα* in John 15:3, 11, *τετήρηκα* in John 15:10, and *οἶδεν* and *εἶρηκα* in John 15:15 employ the perfect tense with the stative aspect to accentuate the prominent features in Jesus’ utterances. John aims to turn the readers’ attention to these significant items.

Under the interpersonal metafunction, the participant structure of John 15:1–17 is to be ascertained. The discourse unit has only one category of participants, namely God the Father, Jesus, and his disciples as the secondary participants who are invoked in the utterances of Jesus. The relationship among the participants is elaborated in John 15:1–17. The disciples must abide in Jesus as he abides in them. Jesus loves his disciples as God the Father loves Jesus. If the disciples keep Jesus’ commandments, they will abide in his love. Jesus keeps God’s commandments and abides in his love. Jesus commands his disciples to love one another as he loves

⁵⁷ For detailed analysis, see Appendix 49 “Semantic Domains in John 15:1–17.”

them. If the disciples love one another, they are Jesus' friends but no longer the servants. Jesus has made known to his disciples everything that he has heard from God. It is Jesus who chose and appointed his disciples so that God will give them whatever they ask in Jesus' name.

Under the textual metafunction, the information flow of John 15:1–17 is to be investigated. The discourse unit is presented by means of written text in the form of narrative, more specifically the utterances embedded in the narrative. John 15:1–17 uses 312 words from 36 semantic domains distributed in 17 verses for the specific informational purpose of each verse.⁵⁸ The information flow is developed with the help of various conjunctions and particles,⁵⁹ such as ἀλλά in John 15:16 and δέ in John 15:15 for adversative,⁶⁰ ἄν in John 15:16 and ἐάν in John 15:4, 6, 7, 10, 14 for conditional,⁶¹ ἵνα in John 15:2, 8, 11, 12, 13, 16, 17 and ὅτι in John 15:5, 15 for inferential,⁶² καὶ γὰρ in John 15:4, 5, 9 and καὶ in John 15:1, 2, 6, 7, 8, 10, 11, 16 for connective,⁶³ καθὼς in John 15:4, 9, 10, 12 for comparative,⁶⁴ μὴ in John 15:2, 4, 6, οὐ in John 15:4, 5, οὐδὲ in John 15:4, οὐκ in John 15:15, and οὐχ in John 15:16 for negative,⁶⁵ and ὡς in John 15:6 for temporal.⁶⁶ Given the distribution of lexical items with different semantic domains and the usage of conjunctions and particles throughout the text, Jesus' utterances in John 15:1–17 may involve two major issues. In John 15:1–8, Jesus first explicates his connection with the disciples. Then in John 15:9–17, Jesus gives his commandments to the disciples.

⁵⁸ For detailed analysis, see Appendix 50 “Distribution of Semantic Domains in John 15:1–17.”

⁵⁹ For detailed analysis, see Appendix 51 “Conjunctions in John 15:1–17.”

⁶⁰ Louw and Nida, *Greek–English Lexicon*, 793; Porter, *Idioms*, 205, 208.

⁶¹ Louw and Nida, *Greek–English Lexicon*, 668, 785, 794; Porter, *Idioms*, 206, 209.

⁶² Louw and Nida, *Greek–English Lexicon*, 780, 782, 784, 800, 812; Porter, *Idioms*, 210, 214.

⁶³ Louw and Nida, *Greek–English Lexicon*, 788, 789; Porter, *Idioms*, 211.

⁶⁴ Louw and Nida, *Greek–English Lexicon*, 618; Porter, *Idioms*, 211.

⁶⁵ Louw and Nida, *Greek–English Lexicon*, 664–65, 794; Porter, *Idioms*, 213, 214.

⁶⁶ Louw and Nida, *Greek–English Lexicon*, 634; Porter, *Idioms*, 217.

Rhetorical-Relational Analysis

This study divides the text of John 15:1–17 based on the main clauses of the embedded utterances in the narrative into twenty-two text spans, which are (1) John 15:1, (2) John 15:2, (3) John 15:3, (4) John 15:4a, (5) John 15:4b, (6) John 15:5a, (7) John 15:5b, (8) John 15:6, (9) John 15:7, (10) John 15:8, (11) John 15:9a, (12) John 15:9b, (13) John 15:10, (14) John 15:11, (15) John 15:12, (16) John 15:13, (17) John 15:14, (18) John 15:15a, (19) John 15:15b, (20) John 15:16a, (21) John 15:16b, and (22) John 15:17. According to the rhetorical relations between individual text spans, the rhetorical structure of John 15:1–17 is represented graphically below. Text span 1 and text span 6 are the two nuclei of the entire text in John 15:1–17. Correspondingly, John 15:1 and 15:5a with Jesus’ *ἐγὼ εἰμί* claims as the true vine are the two core verses of the whole discourse unit. The most important message that John conveys to the readers in John 15:1–17 is Jesus’ divine nature and authority manifested in his relationship with God the Father and the disciples, paying particular attention to his claims as the true vine. This message is first articulated in John 15:1–8 and then elaborated in John 15:9–17.

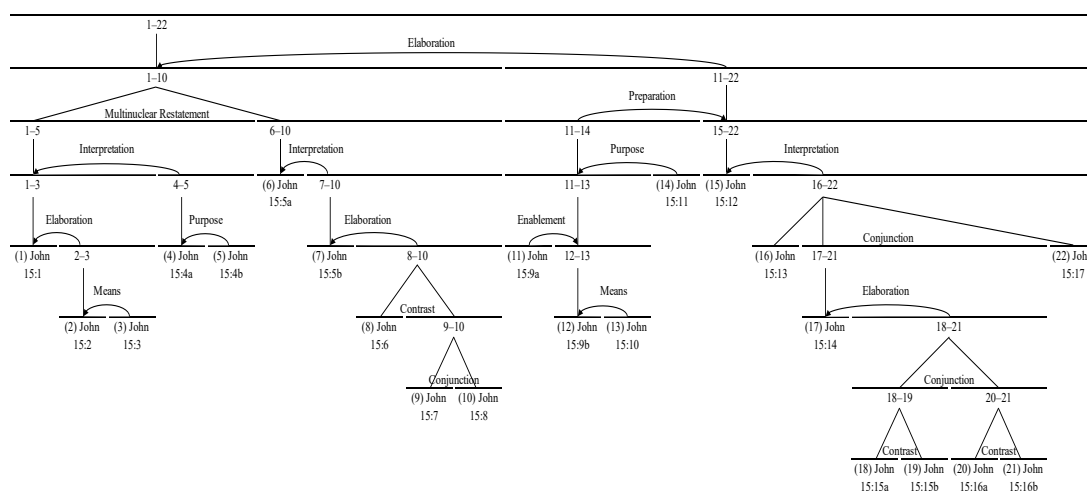


Figure 13: Rhetorical Structure of John 15:1–17

Function of the “I am” Phrases in John 15:1, 5

The “I am” phrases in John 15:1, 5 with the predicate form of the ἐγώ εἰμι phrases occur in Jesus’ utterances to his disciples except for Judas the betrayer on the night before the Feast of the Passover at Jerusalem. In these occurrences, Jesus proclaims “I am” in the presence of his disciples except for Judas the betrayer. The discourse unit is Jesus’ teaching to his disciples respecting two related motifs, namely Jesus’ connection with the disciples in John 15:1–8 and his commandments to the disciples in John 15:9–17. These utterances of Jesus are part of his farewell teaching and prayer which act as the didactic peak of John’s Gospel.⁶⁷ John 15:1–17 begins by Jesus’ ἐγώ εἰμι claim as the true vine, with the following statement that God the Father is the vinegrower. Then in John 15:5, Jesus’ ἐγώ εἰμι claim as the vine is repeated, with the following statement that his disciples are the branches. These two instances of ἐγώ εἰμι articulate Jesus’ relationship with God and with his disciples, representing the major focus of the discourse unit. By adopting the predicate usage of ἐγώ εἰμι in John 15:1, 5 with the emphatic subject ἐγώ over against the claims made by others, John gives prominence to Jesus’ self-identification as the true vine.

In John 15:1–8, Jesus requests the disciples to connect with him just as the branches connect with the vine. In the Old Testament, Israel is frequently symbolized as the vine or the vineyard, the people of which are unable to produce fruit for God.⁶⁸ However, Jesus, as the true vine, has the life in himself and always stays in communion with God the Father. The people in communion with Jesus will be able to produce fruit for God. Accordingly, Jesus exhorts his disciples to abide in him just as

⁶⁷ For detailed analysis of the discourse structure of John’s Gospel, see Ma, “Longacre’s Discourse Analysis Model,” 73.

⁶⁸ Beasley-Murray, *John*, 272; Keener, *The Gospel of John*, 988.

he abides in them. In John 15:9–17, Jesus commands the disciples to love one another just as he loves them. Jesus loves his disciples just as God loves Jesus. The disciples keeping Jesus’ commandments will abide in his love just as Jesus keeps God’s commandments and abides in his love. In sum, John 15:1–17 clearly illustrates that the relationship between the believers and Jesus not only patterns that between Jesus and God but also serves as the way that the believers can come to God. Jesus’ self-identifications as the true vine by means of *ἐγώ εἰμι* in John 15:1, 5 facilitate this illustration and suggest the divine claim. God alone possesses life in himself and has the authority to command, choose, and appoint his people. Jesus in communion with God declares that he owns the same nature and authority as God. Given the constraint of Jesus being portrayed as divine in John 1:1–18, the “I am” phrases in 15:1, 5 may contribute to John’s portrayal of Jesus’ divinity by revealing his divine nature and authority.

“I am” in John 17:1–26

John 17:14

ἐγὼ δέδωκα αὐτοῖς τὸν λόγον σου καὶ ὁ κόσμος ἐμίσησεν αὐτούς, ὅτι οὐκ εἰσὶν ἐκ τοῦ κόσμου καθὼς ἐγὼ οὐκ εἰμι ἐκ τοῦ κόσμου.

“I have given them your word, and the world has hated them because they do not belong to the world, just as I do not belong to the world.”

John 17:16

ἐκ τοῦ κόσμου οὐκ εἰσὶν καθὼς ἐγὼ οὐκ εἰμι ἐκ τοῦ κόσμου.

“They do not belong to the world, just as I do not belong to the world.”

John 17:24

Πάτερ, ὃ δέδωκάς μοι, θέλω ἵνα ὅπου εἰμι ἐγὼ κάκεινοι ὧσιν μετ’ ἐμοῦ, ἵνα θεωρῶσιν τὴν δόξαν τὴν ἐμήν, ἣν δέδωκάς μοι ὅτι ἠγάπησάς με πρὸ καταβολῆς κόσμου.

“Father, I desire that those also, whom you have given me, may be with me where I am, to see my glory, which you have given me because you loved me before the foundation of the world.”

Discourse Boundary

The clause *ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ εἰς τὸν οὐρανὸν εἶπεν* (“he looked up to heaven and said”) in John 17:1 implies a circumstance change because Jesus prays to God the Father in John 17:1–26 rather than talking to his disciples in John 16:31–33. The difference between the topics of Jesus’ utterances in John 17:1–26 and that in John 16:31–33 also suggests a circumstance change. These markers demonstrate that John 17:1 introduces a discourse unit. The participle *εἰπὼν* (“to say”) prior to the finite verbs in John 18:1 denotes the antecedent action and establishes a temporal reference. Consequently, the dependent clause *ταῦτα εἰπὼν* (“after saying these things”) in John 18:1 can be viewed as a temporal expression.⁶⁹ The nominal groups *τοῖς μαθηταῖς αὐτοῦ* (“his disciples”) in John 18:1, *Ἰούδας ὁ παραδιδούς αὐτὸν* (“Judas, who betrayed him”) in John 18:2, and *τὴν σπεῖραν καὶ ἐκ τῶν ἀρχιερέων καὶ ἐκ τῶν Φαρισαίων ὑπηρέτας* (“a detachment of soldiers together with police from the chief priests and the Pharisees”) in John 18:3 represent a participant switch from John 17:1–26, in which Jesus is the only participant. The prepositional group *πέραν τοῦ χειμάρρου τοῦ Κεδρῶν ὅπου ἦν κήπος* (“across the Kidron valley to a place where there was a garden”) in John 18:1 is a locative expression and signifies a different location from that in John 17:1–26. These markers demonstrate that John 7:26 closes a discourse unit. John 17:1–26 constitutes a discourse unit, the co-text of which will be examined in the following functional-semantic analysis and the rhetorical structure of which will be constructed in the following rhetorical-relational analysis.

⁶⁹ Porter, *Idioms*, 187–188, 240.

Functional-Semantic Analysis

Under the ideational metafunction, the subject matter of John 17:1–26 is to be determined. The words from domain 13 “Be, Become, Exist, Happen,” domain 9 “People,” domain 57 “Possess, Transfer, Exchange,” domain 33 “Communication,” domain 15 “Linear Movement,” and domain 12 “Supernatural Beings and Powers” are frequently used in the text, especially within the utterances of Jesus. It is apparent that the discourse unit outlines Jesus’ prayer to God the Father for himself, for his disciples, and for the future believers before he goes back to God.⁷⁰ The aorist tense with the unmarked perfective aspect comprises the backbone of the narrative in John 17:1–26. John most likely counts the discourse unit as the background material.

Under the interpersonal metafunction, the participant structure of John 17:1–26 is to be ascertained. The discourse unit includes two categories of participants. Jesus is the only major participant who acts in the narrative. God the Father, the disciples, and the future believers are the secondary participants who are invoked in the utterances of Jesus. In John 17:1, Jesus is mentioned with the grammaticalized form, reflecting that John pays particular attention to his role. The relationship among the participants can be perceived from Jesus’ prayer in John 17:1–26. Jesus asks God the Father to glorify him so that he may glorify God. Jesus also asks God the Father on behalf of the disciples and the future believers so that they may all be one as well as be in God and Jesus, just as God and Jesus are one as well as God is in Jesus and Jesus is in God.

Under the textual metafunction, the information flow of John 17:1–26 is to be investigated. The discourse unit is presented by means of written text in the form of narrative, mainly the utterances of Jesus. In John 17:1–26, there are 498 words from

⁷⁰ For detailed analysis, see Appendix 52 “Semantic Domains in John 17:1–26.”

35 semantic domains distributed in 26 verses for the specific informational purpose of each verse.⁷¹ The information flow is developed with the help of various conjunctions and particles,⁷² such as *ἀλλά* in John 17:9, 15, 20 and *δέ* in John 17:25 for adversative,⁷³ *δέ* in John 17:3, 13, 20, *καὶ* in John 17:11, 18, 21, 22, 26, *καὶ* in John 17:1, 3, 5, 6, 8, 10, 11, 12, 13, 14, 19, 20, 21, 23, 25, 26, *κακῆνοι* in John 17:24, and *καμοὶ* in John 17:6 for connective,⁷⁴ *εἰ* in John 17:12 for conditional,⁷⁵ *ἵνα* in John 17:1, 2, 3, 4, 11, 12, 13, 15, 19, 21, 22, 23, 24, 26 and *ὅτι* in John 17:7, 8, 9, 14, 21, 23, 24, 25 for inferential,⁷⁶ *καθώς* in John 17:2, 11, 14, 16, 18, 21, 22, 23 for comparative,⁷⁷ *καὶ* in John 17:25 for emphatic,⁷⁸ *μή* in John 17:12, *οὐ* in John 17:9, 20, and *οὐκ* in John 17:14, 15, 16, 25 for negative,⁷⁹ *ὅπου* in John 17:24 for locative,⁸⁰ and *ὅτε* in John 17:12 for temporal.⁸¹ Considering the distribution of lexical items with different semantic domains and the usage of conjunctions and particles throughout the text, Jesus' prayer in John 17:1–26 can be divided into three parts. Jesus prays for himself in John 17:1–5, for his disciples in John 17:6–19, and for the future believers in John 17:20–26.

⁷¹ For detailed analysis, see Appendix 53 “Distribution of Semantic Domains in John 17:1–26.”

⁷² For detailed analysis, see Appendix 54 “Conjunctions in John 17:1–26.”

⁷³ Louw and Nida, *Greek–English Lexicon*, 793; Porter, *Idioms*, 205, 208.

⁷⁴ Louw and Nida, *Greek–English Lexicon*, 788, 789, 810, 812; Porter, *Idioms*, 208, 211.

⁷⁵ Louw and Nida, *Greek–English Lexicon*, 794; Porter, *Idioms*, 209.

⁷⁶ Louw and Nida, *Greek–English Lexicon*, 780, 782, 784, 799, 800, 812; Porter, *Idioms*, 210, 214.

⁷⁷ Louw and Nida, *Greek–English Lexicon*, 618, 781; Porter, *Idioms*, 211.

⁷⁸ Louw and Nida, *Greek–English Lexicon*, 811; Porter, *Idioms*, 211.

⁷⁹ Louw and Nida, *Greek–English Lexicon*, 664, 794; Porter, *Idioms*, 213, 214.

⁸⁰ Louw and Nida, *Greek–English Lexicon*, 712.

⁸¹ Louw and Nida, *Greek–English Lexicon*, 632; Porter, *Idioms*, 214.

Rhetorical-Relational Analysis

This study divides the text of John 17:1–26 based on the main clauses of both the narrative and the embedded utterances in the narrative into twenty-five text spans, which are (1) John 17:1a, (2) John 17:1b–2, (3) John 17:3, (4) John 17:4, (5) John 17:5, (6) John 17:6a, (7) John 17:6b, (8) John 17:7–8, (9) John 17:9–10, (10) John 17:11a, (11) John 17:11b, (12) John 17:12, (13) John 17:13, (14) John 17:14, (15) John 17:15, (16) John 17:16, (17) John 17:17a, (18) John 17:17b, (19) John 17:18, (20) John 17:19, (21) John 17:20–21, (22) John 17:22–23, (23) John 17:24, (24) John 17:25, and (25) John 17:26. According to the rhetorical relations between individual text spans, the rhetorical structure of John 17:1–26 is represented graphically below. Text span 23 is the nucleus of the entire text in John 17:1–26. Correspondingly, John 17:24 with Jesus’ proclamation of his divine realm using *εἰμὶ ἐγὼ* is the core verse of the whole discourse unit. Furthermore, John 17:14 and 17:16 with Jesus’ proclamations of his divine realm using *ἐγὼ οὐκ εἰμὶ ἐκ τοῦ κόσμου* (“I do not belong to the world”) are closely related to and focus on the same major issue as John 17:24. The most important message that John conveys to the readers in John 17:1–26 is Jesus’ divine communion with God the Father manifested in his prayer to God for himself, his disciples, and the future believers, placing great emphasis on the divine realm that Jesus belongs to. The narrative in John 17:1a informs that Jesus prays to God and the embedded utterances of Jesus in John 17:1b–26 embodies this message in his prayer.

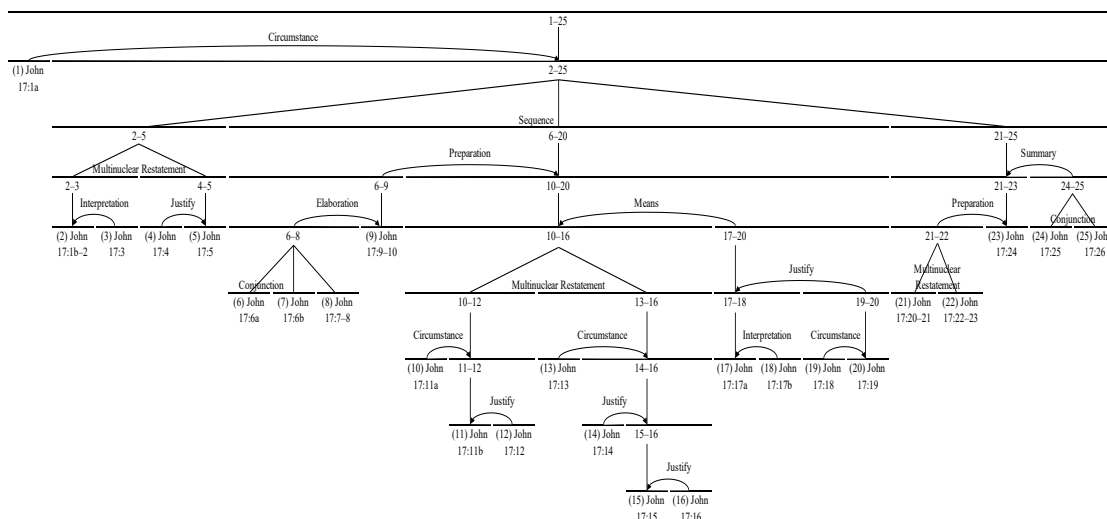


Figure 14: Rhetorical Structure of John 17:1–26

Function of the “I am” Phrases in John 17:14, 16, 24

The “I am” phrases in John 17:14, 16, 24 with the locative form of the *ἐγὼ εἶμι* variants occur in Jesus’ utterances to his disciples except for Judas the betrayer on the night before the Feast of the Passover at Jerusalem. In these occurrences, Jesus proclaims “I am” in the presence of his disciples except for Judas the betrayer. The discourse unit is Jesus’ prayer to God the Father for himself in John 17:1–5, for his disciples in John 17:6–19, and for the future believers in John 17:20–26. This prayer of Jesus is part of his farewell teaching and prayer which act as the didactic peak of John’s Gospel.⁸² Actually, Jesus’ prayer in John 17:1–26, concluding his farewell teaching and prayer, reaches the climax in the didactic peak of John’s Gospel. That is to say, the entire discourse unit with the three instances of the “I am” phrases in John 17:14, 16, 24 is placed in an emphatic position of John’s Gospel.

In John 17:1–5, Jesus prays for himself, asking God the Father to glorify him so that he may glorify God. Jesus’ statements that God has given him authority to give

⁸² For detailed analysis of the discourse structure of John’s Gospel, see Ma, “Longacre’s Discourse Analysis Model,” 73.

believers eternal life, that God has sent him, and that he has owned the glory with God's presence before the world existed all connote his divine identity. In John 17:6–19, Jesus prays for his disciples, asking God the Father to protect them so that they may be one, just as God and Jesus are one. Jesus' statements that he has come from God, that God has sent him, that he is coming to God, that God and he are one, and that he sanctifies himself all express his divine identity. In both John 17:14 and 17:16, Jesus confirms that his disciples do not belong to the world, just as he does not belong to the world. These two instances of the "I am" phrases in Jesus' declarations that "I do not belong to the world" are used to distinguish the divine realm that Jesus belongs to from the world. In John 17:20–26, Jesus prays for the future believers, asking God the Father to protect them so that they may all be one as well as be in God and Jesus, just as God and Jesus are one as well as God is in Jesus and Jesus is in God. Jesus' statements that God is in him and he is in God, that God has sent him, that God has given him glory, that God and he are one, and that God has loved him before the foundation of the world all convey his divine identity. In John 17:24, Jesus expects that his believers may stay in the place where he is. This instance of the "I am" phrase in Jesus' declaration that "where I am" is used to indicate the divine realm that Jesus belongs to and that his believers will have access in the future.

John 17:14, 16 recall the "I am" phrases in John 8:23 that Jesus is not of this world, while John 17:24 recalls the "I am" phrases in John 12:26; 14:3 that the believers will be able to enter the realm of Jesus in the future. The most striking feature in John 17:1–26 must be Jesus' proclamations that he has been given the name of God in John 17:11, 12 and that he has made the name of God known in John 17:6, 26. As many scholars acknowledge, these proclamations of Jesus probably hint at the

divine name, probably including the form of ἐγώ εἰμι.⁸³ Furthermore, the early Judeo-Christian tradition seems to widely accept that the divine name with the form of ἐγώ εἰμι has been given to Jesus as his secret name.⁸⁴ In the Septuagint, ἐγώ εἰμι is used as a form of the divine name, with which John was probably familiar. It is completely legitimate for John to identify Jesus using ἐγώ εἰμι since he explicitly portrays Jesus as sharing in all that the name of God stands for. If John really adopts ἐγώ εἰμι as a form of the divine name given to Jesus, then all the “I am” phrases in Jesus’ utterances throughout the Gospel of John function as the divine claims, the purpose of which may involve making the name of God known. The “I am” phrases in John 17:14, 16, 24 may contribute to John’s portrayal of Jesus’ divinity by specifying that he belongs to the realm of God, considering that Jesus is portrayed as divine in John 1:1–18 which constrains the subsequent portrayals.

“I am” in John 18:1–11

John 18:5

ἀπεκρίθησαν αὐτῷ· Ἰησοῦν τὸν Ναζωραῖον. λέγει αὐτοῖς· ἐγώ εἰμι. εἰστήκει δὲ καὶ Ἰούδας ὁ παραδιδούς αὐτὸν μετ’ αὐτῶν.

They answered, “Jesus of Nazareth.” Jesus replied, “I am.” Judas, who betrayed him, was standing with them.

John 18:6

ὡς οὖν εἶπεν αὐτοῖς· ἐγώ εἰμι, ἀπήλθον εἰς τὰ ὀπίσω καὶ ἔπεσαν χαμαί.

When Jesus said to them, “I am,” they stepped back and fell to the ground.

John 18:8

ἀπεκρίθη Ἰησοῦς· εἶπον ὑμῖν ὅτι ἐγώ εἰμι. εἰ οὖν ἐμὲ ζητεῖτε, ἄφετε τούτους ὑπάγειν·

Jesus answered, “I told you that I am. So if you are looking for me, let these men go.”

⁸³ Dodd, *The Interpretation of the Fourth Gospel*, 95–96; Harner, *The “I Am” of the Fourth Gospel*, 57–58; Morris, *Jesus is the Christ*, 123; Soulen, “Jesus and the Divine Name,” 53–54.

⁸⁴ Fossum, *The Image of the Invisible God*, 115; Fossum, *The Name of God*, 109–10.

Discourse Boundary

The participle εἰπὼν (“to say”) prior to the finite verbs in John 18:1 connotes the antecedent action and establishes a temporal reference. Thus the dependent clause ταῦτα εἰπὼν (“after saying these things”) in John 18:1 can be counted as a temporal expression.⁸⁵ The nominal groups τοῖς μαθηταῖς αὐτοῦ (“his disciples”) in John 18:1, Ἰούδας ὁ παραδιδούς αὐτὸν (“Judas, who betrayed him”) in John 18:2, and τὴν σπεῖραν καὶ ἐκ τῶν ἀρχιερέων καὶ ἐκ τῶν Φαρισαίων ὑπηρέτας (“a detachment of soldiers together with police from the chief priests and the Pharisees”) in John 18:3 signify a participant switch from John 17:1–26, in which Jesus is the only participant. The prepositional group πέραν τοῦ χειμάρρου τοῦ Κεδρῶν ὅπου ἦν κήπος (“across the Kidron valley to a place where there was a garden”) in John 18:1 is a locative expression and connotes a different location from that in John 17:1–26. These markers demonstrate that John 18:1 introduces a discourse unit. Annas is not a participant in John 18:1–11, then the noun Ἄνναν (“Annas”) in John 18:13 represents a participant switch. The conjunction οὖν in John 18:12 is a connective word, which is normally used for its inferential sense and often implies the conclusion or result.⁸⁶ These markers demonstrate that John 8:11 closes a discourse unit. John 18:1–11 constitutes a discourse unit, the co-text of which will be examined in the following functional-semantic analysis and the rhetorical structure of which will be constructed in the following rhetorical-relational analysis.

⁸⁵ Porter, *Idioms*, 187–188, 240.

⁸⁶ Louw and Nida, *Greek–English Lexicon*, 782; Porter, *Idioms*, 214.

Functional-Semantic Analysis

Under the ideational metafunction, the subject matter of John 18:1–11 is to be determined. The words from domain 93 “Names of Persons and Places,” domain 33 “Communication,” domain 15 “Linear Movement,” domain 13 “Be, Become, Exist, Happen,” and domain 6 “Artifacts” are frequently used in the text. It is obvious that the discourse unit engages in both the actions and the utterances of Jesus and other participants.⁸⁷ The aorist tense with the unmarked perfective aspect forms the backbone of the narrative in John 18:1–11. Nevertheless, the action of soldiers and police from the chief priests and the Pharisees in John 18:3 and the utterances of Jesus in John 18:4, 5 are highlighted by the present tense with the marked imperfective aspect. John aims to draw the readers’ attention to these verses.

Under the interpersonal metafunction, the participant structure of John 18:1–11 is to be ascertained. In the discourse unit, there are two categories of participants. Jesus, his disciples, Judas the betrayer, soldiers, police from the chief priests and the Pharisees, Peter, and Malchus as the major participants actively interact with each other in the narrative, while God the Father as the secondary participants is invoked in the utterances of Jesus. Jesus is the most mentioned major participant using the grammaticalized, reduced, and implicit forms, whose role must be underlined by John in John 18:1–11. In addition, soldiers and police from the chief priests and the Pharisees are also repeatedly mentioned using the grammaticalized, reduced, and implicit forms, thus their roles are given more weight by John than the other major participants except for Jesus.⁸⁸ The relationship among the participants can be determined on the basis of their interactions in the narrative. In John 18:1, Jesus and

⁸⁷ For detailed analysis, see Appendix 55 “Semantic Domains in John 18:1–11.”

⁸⁸ For detailed analysis, see Appendix 56 “Specifications of the Major Participants in John 18:1–11.”

his disciples enter the garden where they often met. Then in John 18:3, Judas comes to the garden with soldiers and police from the chief priests and the Pharisees to arrest Jesus. Jesus deliberately asks two times whom they are looking for in John 18:4 and 18:7 respectively, and then pronounces two times ἐγώ εἰμι in John 18:5 and 18:8 respectively. As a result of Jesus' first ἐγώ εἰμι pronouncement, the people who attempt to arrest him step back and fall to the ground in John 18:6. Peter strikes the high priest's slave Malchus in John 18:10 but is stopped by Jesus in John 18:11.

Under the textual metafunction, the information flow of John 18:1–11 is to be investigated. The discourse unit is presented by means of written text in the form of narrative, including two dialogues between Jesus and the arresting people in succession, namely the dialogues in John 18:4–5, 7–8, and the utterances of Jesus in John 18:11. John 18:1–11 is composed of 200 words from 29 semantic domains distributed in 11 verses for the specific informational purpose of each verse.⁸⁹ The information flow is developed with the help of various conjunctions and particles,⁹⁰ such as δὲ in John 18:2, 5, 7, 10 and καὶ in John 18:1, 2, 3, 4, 5, 6, 10 for connective,⁹¹ εἰ in John 18:8 for conditional,⁹² ἵνα in John 18:9, ὅτι in John 18:2, 8, 9, and οὖν in John 18:3, 4, 6, 7, 8, 10, 11 for inferential,⁹³ μὴ in John 18:11, οὐ in John 18:11, and οὐκ in John 18:9 for negative,⁹⁴ ὅπου in John 18:1 for locative⁹⁵, and ὡς in John 18:6 for temporal.⁹⁶ John 18:1–11 focuses on Jesus being voluntarily arrested in line with

⁸⁹ For detailed analysis, see Appendix 57 “Distribution of Semantic Domains in John 18:1–11.”

⁹⁰ For detailed analysis, see Appendix 58 “Conjunctions in John 18:1–11.”

⁹¹ Louw and Nida, *Greek–English Lexicon*, 788, 789; Porter, *Idioms*, 208, 211.

⁹² Louw and Nida, *Greek–English Lexicon*, 785; Porter, *Idioms*, 209.

⁹³ Louw and Nida, *Greek–English Lexicon*, 780, 782, 784, 799; Porter, *Idioms*, 210, 214.

⁹⁴ Louw and Nida, *Greek–English Lexicon*, 664, 665; Porter, *Idioms*, 213, 214.

⁹⁵ Louw and Nida, *Greek–English Lexicon*, 712.

⁹⁶ Louw and Nida, *Greek–English Lexicon*, 646; Porter, *Idioms*, 217.

the distribution of lexical items with different semantic domains and the usage of conjunctions and particles throughout the text.

Rhetorical-Relational Analysis

This study divides the text of John 18:1–11 based on the main clauses of both the narrative and the embedded utterances containing the “I am” phrases in the narrative into eighteen text spans, which are (1) John 18:1, (2) John 18:2, (3) John 18:3, (4) John 18:4, (5) John 18:5a, (6) John 18:5b, (7) John 18:5c, (8) John 18:5d, (9) John 18:6, (10) John 18:7a, (11) John 18:7b, (12) John 18:8a, (13) John 18:8b, (14) John 18:8c, (15) John 18:9, (16) John 18:10a, (17) John 18:10b, and (18) John 18:11. According to the rhetorical relations between individual text spans, the rhetorical structure of John 18:1–11 is represented graphically below. Text span 7 and text span 13 are the two nuclei of the entire text in John 18:1–11. Correspondingly, John 18:5c and 18:8b with Jesus’ ἐγὼ εἰμὶ pronouncements are the two core verses of the whole discourse unit. In addition, John 18:6 with Jesus’ ἐγὼ εἰμὶ pronouncement is closely related to and focus on the same major issue as John 18:5c. The most important message that John conveys to the readers in John 18:1–11 is Jesus’ divine authority in terms of his being voluntarily arrested, giving prominence to the divine pronouncement ἐγὼ εἰμὶ. In the light of the background information in John 18:1–3, this message is depicted in John 18:4–11.

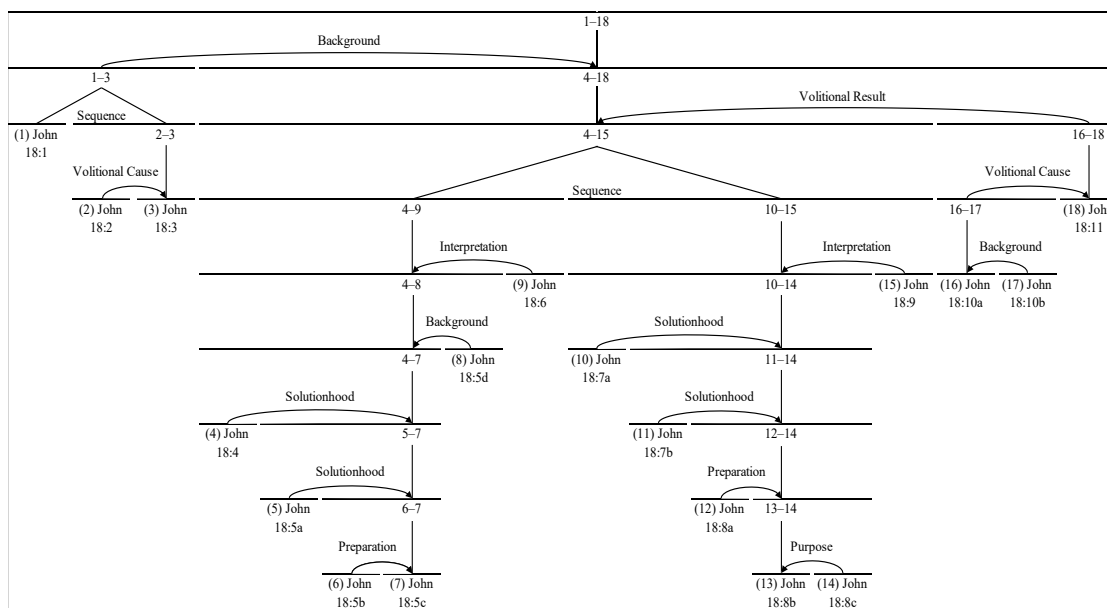


Figure 15: Rhetorical Structure of John 18:1–11

Function of the “I am” Phrases in John 18:5, 6, 8

The “I am” phrases in John 18:5, 6, 8 with the absolute form of the $\acute{\epsilon}\gamma\acute{\omega} \acute{\epsilon}\iota\mu\iota$ phrases occur in Jesus’ utterances to the people who attempt to arrest him in the garden across the Kidron valley, the last occurrence of this phrase in Jesus’ utterances throughout the Gospel of John. In these occurrences, Jesus proclaims “I am” in the presence of his disciples, Judas the betrayer, soldiers, and police from the chief priests and the Pharisees. The discourse unit describes the arrest of Jesus. This event prepares for Jesus’ crucifixion and resurrection which serve as the action peak of John’s Gospel.⁹⁷ On the one hand, Jesus’ $\acute{\epsilon}\gamma\acute{\omega} \acute{\epsilon}\iota\mu\iota$ pronouncements in John 18:5, 6, 8 occur right after his being betrayed, which recalls his prediction in John 13:19 that when he has been betrayed, the disciples may believe that $\acute{\epsilon}\gamma\acute{\omega} \acute{\epsilon}\iota\mu\iota$. On the other hand, these three $\acute{\epsilon}\gamma\acute{\omega}$

⁹⁷ Action peak is a type of prominence within the narrative, in which considerable details are offered, great moments are developed, and participants interlace to the maximum. See Longacre, “A Top-Down, Template-Driven Narrative Analysis,” 141–46; Longacre, “Discourse Peak as Zone of Turbulence,” 96–97; Longacre, *The Grammar of Discourse*, 37–39; Ma, “Longacre’s Discourse Analysis Model,” 64–65. For detailed analysis of the discourse structure of John’s Gospel, see Ma, “Longacre’s Discourse Analysis Model,” 73.

εἶμι pronouncements occur right before his being crucified, which also recalls his prediction in John 8:28 that when he has been crucified, the Jews will realize that ἐγὼ εἶμι. In the discourse unit, John intentionally repeats the “I am” phrases in Jesus’ utterances three times and the two instances in John 18:4, 5 are highlighted. This unusual threefold repetition probably accentuates the importance of Jesus’ ἐγὼ εἶμι pronouncements and suggests the emphatic climax of such expressions. John’s use of the “I am” phrases in Jesus’ utterances reaches the culmination in John 18:1–11.

In John 18:5 and 18:6, only two words ἐγὼ εἶμι form a clause. This usage, the only occurrence in Jesus’ utterances throughout the Gospel of John, is fairly striking and may convey more than just identifying Jesus to the people who attempt to arrest him. The significance of Jesus’ ἐγὼ εἶμι pronouncement in John 18:5 is clearly illustrated by the reaction of the arresting people in John 18:6. John deliberately explicates that it is when Jesus pronounces ἐγὼ εἶμι that the arresting people step back and fall to the ground. As Jarl E. Fossum and R. Kendall Soulen acknowledge, the utterance of the divine name generally causes people to fall according to the Jewish tradition.⁹⁸ That is to say, John may treat Jesus’ ἐγὼ εἶμι pronouncement as the utterance of the divine name, which causes the arresting people to fall. In addition, this reaction of the arresting people to Jesus’ ἐγὼ εἶμι pronouncement exposes their complete powerlessness. It is Jesus who actually controls the situation and dominates in the scene of being arrested.

In John 18:8, the phrase ἐγὼ εἶμι is followed by Jesus’ request of letting his disciples go. This concern of Jesus for his disciples testifies to him as the good

⁹⁸ Fossum, *The Image of the Invisible God*, 129; Fossum, *The Name of God*, 114–29; Soulen, “Jesus and the Divine Name,” 55.

shepherd, which recalls his ἐγώ εἰμι claims in John 10:11, 14 that he is the good shepherd who lays down his life for the sheep. At this point of being arrested, Jesus is to lay down his life for his own. It is worth noting that John 18:9 recognizes Jesus' request as the fulfillment of the word that he has spoken, exactly the same expression as the fulfillment of the scripture in Jesus' life and work. John parallels the fulfillment of Jesus' word with that of the scripture. It is self-evident that Jesus' word belongs to the same category as the scripture, which has the divine authority.⁹⁹ Furthermore, Jesus' request acts as a command, which is perfectly obeyed by the arresting people. Despite Peter's violent attack on the high priest's slave in John 18:10, the arresting people arrest Jesus only as commanded. This reaction of the arresting people to Jesus' ἐγώ εἰμι pronouncement and his request again exposes their complete powerlessness. Again, it is Jesus who actually controls the situation and dominates in the scene of being arrested.

Jesus' ἐγώ εἰμι pronouncements in John 18:5, 6, 8 might be counted as a normal Greek identification formula. However, the ordinary sense is insufficient to explain the significance of this phrase taking into consideration the co-text in John 18:1–11. The three ἐγώ εἰμι pronouncements are simultaneously the revelatory formula of Jesus' divine nature. At the moment of being arrested, it is Jesus who takes the initiative by asking the arresting people two times whom they are looking for in John 18:4 and 18:7 respectively. After receiving their answer "Jesus of Nazareth," it is still Jesus who takes the initiative by identifying himself two times with "I am" in John 18:5 and 18:8 respectively. As John 18:4 states, Jesus knows all that is to happen to him. Then the unusual behavior of Jesus, the one to be arrested, can be elucidated by his prescience and his voluntarily submitting to the arrest. Moreover, in the

⁹⁹ Beasley-Murray, *John*, 322–23; Morris, *The Gospel according to John*, 659.

discourse unit, the powerlessness of the arresting people is contrasted with the sovereignty of Jesus who pronounces *ἐγὼ εἰμι*. In the Septuagint, the powerlessness of the idols is contrasted with the sovereignty of YHWH who pronounces *ἐγὼ εἰμι*. In the same way of contrast, John stresses Jesus' divine authority, who is completely in control. Even though his opponents are totally powerless, Jesus allows himself to be arrested. John 1:1–18 portrays Jesus as divine and constrains the subsequent portrayals, so that the “I am” phrases in John 18:5, 6, 8 may contribute to John's portrayal of Jesus' divinity, the significance of which is evidently articulated in the narrative of John 18:1–11.

“I am” in the Stage of Jesus' Preparation for his Crucifixion

According to the discourse analysis in this chapter on the discourse units John 12:20–36; 13:12–20; 13:31–14:7; 15:1–17; 17:1–26; 18:1–11, the “I am” phrases in the stage of Jesus' preparation for his crucifixion, namely John 12:26; 13:19; 14:3, 6; 15:1, 5; 17:14, 16, 24; 18:5, 6, 8, most likely function to reinforce John's portrayal of Jesus' divinity. Next chapter will conduct a rhetorical-relational analysis to construct the rhetorical structure of John's Gospel and examine the function of the “I am” phrases throughout John's Gospel.

CHAPTER FIVE: A RHETORICAL-RELATIONAL ANALYSIS OF “I AM” IN JOHN’S GOSPEL

This chapter examines the function of the “I am” phrases in terms of the rhetorical structure of John’s Gospel. First, the text of John’s Gospel will be divided into text spans based on the discourse units. Second, the discourse units without the “I am” phrase will be determined by identifying the boundaries using various boundary markers, including connective words, temporal expressions, locative expressions, participant switches, shifts in verb tense-forms, and circumstance changes.¹ Third, the rhetorical relations between individual text spans in the Gospel of John will be described from the top down, with the reference to the definitions of RST relations.² The explicit rhetorical relations will be described in line with the Greek conjunctions that connect the discourse units. The implicit rhetorical relations will be described in the light of the themes and lexical cohesion in the discourse units. Fourth, the rhetorical structure of John’s Gospel will be represented graphically on the basis of the rhetorical relations between individual text spans. For the asymmetrical relation, the nucleus is signaled by a vertical bar above and the satellite is signaled by an arc pointing to the nucleus. For the symmetrical relation, all the nuclei are signaled by a

¹ This study identifies discourse units as manageable “chunks” to examine the “I am” phrases. Then these discourse units might not be on the same level.

² For the definitions of RST relations, see Appendix 59 “Definitions of Presentational Relations,” Appendix 60 “Definitions of Subject Matter Relations,” and Appendix 61 “Definitions of Multinuclear Relations” from Halliday and Webster, *Text Linguistics*, 209–12.

straight line above. The function of the “I am” phrases in Jesus’ utterances will be expounded according to the rhetorical structure of John’s Gospel.

As articulated in Chapter 2, RST uses the notion of rhetorical structure in the sense that the text structuring relations reflect the author’s choices of organizing and presenting the text. Text spans as functionally significant parts constitute the rhetorical structure of the text. Each text span contributes to the overall meaning of the text and is related to another text span as intended by the author. The term nucleus refers to those text spans that play “a more significant role as part of the core meaning of the text,” whereas the term satellite refers to those text spans that are “more peripheral to the overall meaning of the text.” The rhetorical relations between text spans are defined by constraints on the nucleus and satellites(s) of a text span and by the intended effect of the author on the readers.³ In accordance with the theory of RST, there are two major types of relations between text spans, namely asymmetrical (hypotactic) and symmetrical (paratactic) relations. The asymmetrical relation has one text span as the nucleus and the other text span as the satellite, while the symmetrical relation has both text spans as the nucleus.⁴ In the rhetorical-relational analysis, the rhetorical structure of the text is identified by describing the rhetorical relations between individual text spans with reference to the definitions of the RST relations.⁵

It is worth noting that the text of John’s Gospel is narrative. Typically, the flow of events in a narrative is construed as a series of episodes. The narrative text is organized and presented according to the temporal sequence of these episodes. The episodes are linked with or without temporal relators. Since the temporal sequence is

³ Mann and Thompson, “Rhetorical Structure Theory,” 245; Mann et al., “Rhetorical Structure Theory,” 47–48; Halliday and Webster, *Text Linguistics*, 198–99, 207–8.

⁴ Mann et al., “Rhetorical Structure Theory,” 44–45; Halliday and Webster, *Text Linguistics*, 198–99.

⁵ Mann and Thompson, “Rhetorical Structure Theory,” 248–49; Mann et al., “Rhetorical Structure Theory,” 51–53; Halliday and Webster, *Text Linguistics*, 209–12.

the basic and dominant rhetorical relation for developing the narrative text, this relation can be inferred by the reader even though it is not marked explicitly by the lexicogrammar.⁶ It is true that the rhetorical structure of the narrative text generally embodies the temporal sequence. However, there may be other rhetorical relations among or within the episodes, which drive the temporal sequence of events.⁷ In the following rhetorical-relational analysis, if the rhetorical relations that drive the temporal sequence are expressed in the text, the rhetorical relations between the individual text spans will be identified accordingly. Otherwise, the rhetorical relation will be identified as “Sequence.”

Text Span

This study divides the text of John’s Gospel based on the discourse units into fifty-three text spans, which are (1) John 1:1–18, (2) John 1:19–34, (3) John 1:35–51, (4) John 2:1–12, (5) John 2:13–25, (6) John 3:1–21, (7) John 3:22–36, (8) John 4:1–6, (9) John 4:7–26, (10) John 4:27–42, (11) John 4:43–54, (12) John 5:1–15, (13) John 5:16–47, (14) John 6:1–15, (15) John 6:16–21, (16) John 6:22–24, (17) John 6:25–51, (18) John 6:52–71, (19) John 7:1–31, (20) John 7:32–36, (21) John 7:37–52, (22) John 8:12–20, (23) John 8:21–30, (24) John 8:31–59, (25) John 9:1–38, (26) John 9:39–10:6, (27) John 10:7–21, (28) John 10:22–42, (29) John 11:1–16, (30) John 11:17–27, (31) John 11:28–44, (32) John 11:45–54, (33) John 11:55–57, (34) John 12:1–11, (35) John 12:12–19, (36) John 12:20–36, (37) John 12:37–50, (38) John 13:1–11, (39) John 13:12–20, (40) John 13:21–30, (41) John 13:31–14:7, (42) John 14:8–31, (43) John 15:1–17, (44) John 15:18–27, (45) John 16:1–33, (46) John 17:1–

⁶ Halliday, *Halliday’s Introduction*, 428–29; Hasan, “The Nursery Tale as a Genre,” 54.

⁷ Halliday, *Halliday’s Introduction*, 36.

26, (47) John 18:1–11, (48) John 18:12–19:16a, (49) John 19:16b–37, (50) John 19:38–42, (51) John 20:1–29, (52) John 20:30–31, and (53) John 21:1–25.⁸

Discourse Boundary

Among these discourse units of John’s Gospel, the discourse boundaries of John 4:7–26; 6:16–21, 25–51; 7:32–36; 8:12–20, 21–30, 31–59; 10:7–21; 11:17–27; 12:20–36; 13:12–20; 13:31–14:7; 15:1–17; 17:1–26; 18:1–11 which contain the “I am” phrases have been identified in Chapter 3 and Chapter 4. In this section, the discourse units without the “I am” phrase, which are John 1:1–18, 19–34, 35–51; 2:1–12, 13–25; 3:1–21, 22–36; 4:1–6, 27–42, 43–54; 5:1–15, 16–47; 6:1–15, 22–24, 52–71; 7:1–31, 37–52; 9:1–38; 9:39–10:6; 10:22–42; 11:1–16, 28–44, 45–54, 55–57; 12:1–11, 12–19, 37–50; 13:1–11, 21–30; 14:8–31; 15:18–27; 16:1–33; 18:12–19:16a; 19:16b–37, 38–42; 20:1–29, 30–31; 21:1–25, will be determined by identifying the boundaries using various boundary markers, namely connective words, temporal expressions, locative expressions, participant switches, shifts in verb tense-forms, and circumstance changes.

John 1:1 starts the Gospel of John and introduces a discourse unit. John 1:1–18 mentions neither the Jews nor priests and Levites, then the nominal groups *οἱ Ἰουδαῖοι* (“the Jews”) and *ἱερεῖς καὶ Λευῖταις* (“priests and Levites”) in John 1:19 signify a participant switch. The conjunction *καὶ* in John 1:19 is a connective word, which is used as a marker of “a sequence of closely related events” in this verse and indicates

⁸ This study treats John 7:53–8:11 as a non-canonical text that does not belong to the original text of John’s Gospel and thus excludes this pericope from the discourse analysis. John 7:37–7:52 is connected with John 8:12–8:59 to constitute the complete narrative of Jesus’ teaching on the last day of the Feast of Tabernacles.

the beginning of a new episode from John 1:1–18.⁹ These markers demonstrate that John 1:18 closes a discourse unit. John 1:1–18 constitutes a discourse unit.

The markers identified above, namely the conjunction *καί* in John 1:19 as a connective word and the nominal groups *οἱ Ἰουδαῖοι* (“the Jews”) and *ἱερεῖς καὶ Λευίταις* (“priests and Levites”) in John 1:19 as a participant switch, also demonstrate that John 1:19 introduces a discourse unit. The verb *ἐμαρτύρησεν* (“to testify”) with the aorist tense in the main clause of the narrative in John 1:32–34 represents a shift in verb tense-forms from the verb *εἰστήκει* (“to stand”) with the pluperfect tense in the main clause of the narrative in John 1:35. Since the participants in John 1:19–34 do not include the two disciples of John the Baptist, the nominal group *τῶν μαθητῶν αὐτοῦ δύο* (“two of his disciples”) in John 1:35 suggests a participant switch. John the Baptist’s utterances in John 1:32–34 ends at John 1:34. This shift from the embedded utterances in John 1:34 to the narrative in John 1:35 means a circumstance change. The nominal group *τῇ ἐπαύριον* (“the next day”) in John 1:35 is a temporal expression, denoting a different point of time from the one in John 1:19–34. The adverb *πάλιν* in John 1:35 refers to “a subsequent point of time involving repetition” in this verse and can be counted as another temporal expression.¹⁰ These markers demonstrate that John 1:34 closes a discourse unit. John 1:19–34 constitutes a discourse unit.

The markers identified above, namely the shift to the narrative in John 1:35 from the embedded utterances of John the Baptist in John 1:34 as a circumstance change, the nominal group *τῇ ἐπαύριον* (“the next day”) and the adverb *πάλιν* in John 1:35 as temporal expressions, the verb *εἰστήκει* (“to stand”) with the pluperfect tense

⁹ Louw and Nida, *Greek–English Lexicon*, 788; Porter, *Idioms*, 211.

¹⁰ Louw and Nida, *Greek–English Lexicon*, 635.

in the main clause of the narrative in John 1:35 as a shift in verb tense-forms from the verb *ἐμαρτύρησεν* (“to testify”) with the aorist tense in the main clause of the narrative in John 1:32–34, and the nominal group *τῶν μαθητῶν αὐτοῦ δύο* (“two of his disciples”) in John 1:35 as a participant switch, also demonstrate that John 1:35 introduces a discourse unit. The verb *λέγει* (“to say”) with the present tense in the main clause of the narrative in John 1:51 connotes a shift in verb tense-forms from the verb *ἐγένετο* (“to happen”) with the aorist tense in the main clause of the narrative in John 2:1. The participants in John 1:35–51 are Jesus, his disciples, and John the Baptist, hence the nominal group *ἡ μήτηρ τοῦ Ἰησοῦ* (“the mother of Jesus”) in John 2:1 signifies a participant switch. The conjunction *καὶ* in John 2:1 is a connective word, which is used as a marker of “a sequence of closely related events” in this verse and begins a new episode from John 1:35–51.¹¹ The nominal group *τῇ ἡμέρᾳ τῇ τρίτῃ* (“the third day”) in John 2:1 is a temporal expression, representing a different day from the one in John 1:35–51. The prepositional group *ἐν Κανὰ τῆς Γαλιλαίας* (“in Cana of Galilee”) in John 2:1 is a locative expression and suggests a different location from that in John 1:35–51. These markers demonstrate that John 1:51 closes a discourse unit. John 1:35–51 constitutes a discourse unit.

The markers identified above, namely the conjunction *καὶ* in John 2:1 as a connective word, the nominal group *τῇ ἡμέρᾳ τῇ τρίτῃ* (“the third day”) in John 2:1 as a temporal expression, the verb *ἐγένετο* (“to happen”) with the aorist tense in the main clause of the narrative in John 2:1 as a shift in verb tense-forms from the verb *λέγει* (“to say”) with the present tense in the main clause of the narrative in John 1:51, the prepositional group *ἐν Κανὰ τῆς Γαλιλαίας* (“in Cana of Galilee”) in John 2:1 as a

¹¹ Louw and Nida, *Greek–English Lexicon*, 788; Porter, *Idioms*, 211.

locative expression, and the nominal group ἡ μήτηρ τοῦ Ἰησοῦ (“the mother of Jesus”) in John 2:1 as a participant switch, also demonstrate that John 2:1 introduces a discourse unit. The prepositional groups εἰς Καφαρναοῦμ (“to Capernaum”) in John 2:12 and εἰς Ἱεροσόλυμα (“to Jerusalem”) in John 2:13 are locative expressions, which means a location change. The nominal group τὸ πάσχα τῶν Ἰουδαίων (“the Passover of the Jews”) in John 2:13 is a temporal expression, referring to a different point of time from the one in John 2:1–12. These markers demonstrate that John 2:12 closes a discourse unit. John 2:1–12 constitutes a discourse unit.

The markers identified above, namely the nominal group τὸ πάσχα τῶν Ἰουδαίων (“the Passover of the Jews”) in John 2:13 as a temporal expression and the prepositional group εἰς Ἱεροσόλυμα (“to Jerusalem”) in John 2:13 as a locative expression, also demonstrate that John 2:13 introduces a discourse unit. Due to the absence of Nicodemus in John 2:13–25, the noun Νικόδημος (“Nicodemus”) in John 3:1 suggests a participant switch. The conjunction δέ in John 3:1 is a connective word, which is used as a marker of “a sequence of closely related events” in this verse and initiates a new episode from John 2:13–25.¹² These markers demonstrate that John 2:25 closes a discourse unit. John 2:13–25 constitutes a discourse unit.

The markers identified above, namely the conjunction δέ in John 3:1 as a connective word and the noun Νικόδημος (“Nicodemus”) in John 3:1 as a participant switch, also demonstrate that John 3:1 introduces a discourse unit. John 3:1–21 has Jesus and Nicodemus as participants, then the nominal group οἱ μαθηταὶ αὐτοῦ (“his disciples”) in John 3:22 represents a participant switch. Jesus’ utterances in John 3:10–21 ends at John 3:21. This shift from the embedded utterances in John 3:21 to

¹² Louw and Nida, *Greek–English Lexicon*, 788; Porter, *Idioms*, 208.

the narrative in John 3:22 signifies a circumstance change. The prepositional group *μετὰ ταῦτα* (“after these things”) in John 3:22 is a temporal expression, in which the preposition *μετὰ* connotes “a point of time closely associated with a prior point of time” in this verse.¹³ The prepositional group *εἰς τὴν Ἰουδαίαν γῆν* (“into the Judean countryside”) in John 3:22 is a locative expression and means a different location from that in John 3:1–21. These markers demonstrate that John 3:21 closes a discourse unit. John 3:1–21 constitutes a discourse unit.

The markers identified above, namely the shift to the narrative in John 3:22 from the embedded utterances of Jesus in John 3:21 as a circumstance change, the prepositional group *μετὰ ταῦτα* (“after these things”) in John 3:22 as a temporal expression, the nominal group *οἱ μαθηταὶ αὐτοῦ* (“his disciples”) in John 3:22 as a participant switch, and the prepositional group *εἰς τὴν Ἰουδαίαν γῆν* (“into the Judean countryside”) in John 3:22 as a locative expression, also demonstrate that John 3:22 introduces a discourse unit. The verbs *ἔχει* (“to have”) and *μένει* (“to stay”) with the present tense and *ᾄψεται* (“to see”) with the future tense in the main clause of the narrative in John 3:36 suggest a shift in verb tense-forms from the verb *ἔγνω* (“to know”) with the aorist tense in the main clause of the narrative in John 4:1 and the verbs *ἀφῆκεν* (“to leave”) and *ἀπῆλθεν* (“to depart”) with the aorist tense in the main clause of the narrative in John 4:3. The conjunction *ὡς* in John 4:1 is both a connective word and a temporal expression, referring to “a point of time which is prior to another point of time” in this verse.¹⁴ The conjunction *οὖν* in John 4:1 is also a connective word, which is normally used for its inferential sense and often implies

¹³ Louw and Nida, *Greek–English Lexicon*, 634; Porter, *Idioms*, 165–66.

¹⁴ Louw and Nida, *Greek–English Lexicon*, 634; Porter, *Idioms*, 217.

the conclusion or result.¹⁵ The nominal group τὴν Ἰουδαίαν (“Judea”) and the prepositional group εἰς τὴν Γαλιλαίαν (“to Galilee”) in John 4:3 are locative expressions and represent a different location from that in John 3:22–36. The adverb πάλιν in John 4:3 denotes “a subsequent point of time involving repetition” in this verse and can be regarded as another temporal expression.¹⁶ These markers demonstrate that John 3:36 closes a discourse unit. John 3:22–36 constitutes a discourse unit.

The markers identified above, namely the conjunction ὡς in John 4:1 as both a connective word and a temporal expression, the conjunction οὖν in John 4:1 as a connective word, the verb ἔγνω (“to know”) with the aorist tense in the main clause of the narrative in John 4:1 and the verbs ἀφῆκεν (“to leave”) and ἀπῆλθεν (“to depart”) with the aorist tense in the main clause of the narrative in John 4:3 as a shift in verb tense-forms from the verbs ἔχει (“to have”) and μένει (“to stay”) with the present tense and ὄψεται (“to see”) with the future tense in the main clause of the narrative in John 3:36, the nominal group τὴν Ἰουδαίαν (“Judea”) and the prepositional group εἰς τὴν Γαλιλαίαν (“to Galilee”) in John 4:3 as locative expressions, and the adverb πάλιν in John 4:3 as a temporal expression, also demonstrate that John 4:1 introduces a discourse unit. The verb ἐκαθέζετο (“to sit”) with the imperfect tense in the main clause of the narrative in John 4:6 indicates a shift in verb tense-forms from the two verbs ἔρχεται (“to come”) and λέγει (“to say”) with the present tense in the main clause of the narrative in John 4:7. The Samaritan woman does not appear in John 4:1–6, hence the nominal group γυνὴ ἐκ τῆς Σαμαρείας (“a Samaritan woman”) in

¹⁵ Louw and Nida, *Greek–English Lexicon*, 782; Porter, *Idioms*, 214.

¹⁶ Louw and Nida, *Greek–English Lexicon*, 635.

John 4:7 signifies a participant switch. These markers demonstrate that John 4:6 closes a discourse unit. John 4:1–6 constitutes a discourse unit.

The shift to the narrative in John 4:27 from the embedded utterances of Jesus in John 4:26 means a circumstance change. The conjunction *καὶ* in John 4:27 is a connective word, which is used as a marker of “a sequence of closely related events” in this verse and starts a new episode from John 4:7–26.¹⁷ The prepositional group *ἐπὶ τούτῳ* (“at this time”) in John 4:27 is a temporal expression, in which the preposition *ἐπὶ* refers to “a point of time which is simultaneous to or overlaps with another point of time” in this verse.¹⁸ The two verbs *ἦλθαν* (“to come”) and *εἶπεν* (“to say”) with the aorist tense and one verb *ἐθαύμαζον* (“to wonder”) with the imperfect tense in the main clause of the narrative in John 4:27 suggest a shift in verb tense-forms from the verb *λέγει* (“to say”) with the present tense in the main clause of the narrative in John 4:26. The nominal group *οἱ μαθηταὶ αὐτοῦ* (“his disciples”) in John 4:27 implies a participant switch from John 4:7–26 in that Jesus’ disciples come back. These markers demonstrate that John 4:27 introduces a discourse unit. The verb *εἶλεγον* (“to say”) with the imperfect tense in the main clause of the narrative in John 4:42 represents a shift in verb tense-forms from the verb *ἐξῆλθεν* (“to go out of”) with the aorist tense in the main clause of the narrative in John 4:43. The prepositional group *μετὰ τὰς δύο ἡμέρας* (“after two days”) in John 4:43 is a temporal expression, in which the preposition *μετὰ* denotes “a point of time closely associated with a prior point of time” in this verse.¹⁹ The conjunction *δὲ* in John 4:43, as a marker of “a sequence of closely related events” in this verse, is a connective word and begins a

¹⁷ Louw and Nida, *Greek–English Lexicon*, 788; Porter, *Idioms*, 211.

¹⁸ Louw and Nida, *Greek–English Lexicon*, 632; Porter, *Idioms*, 162–63.

¹⁹ Louw and Nida, *Greek–English Lexicon*, 634; Porter, *Idioms*, 165–66.

new episode from John 4:27–42.²⁰ The prepositional group εἰς τὴν Γαλιλαίαν (“to Galilee”) in John 4:43 is a locative expression and signifies a different location from that in John 4:27–42. These markers demonstrate that John 4:42 closes a discourse unit. John 4:27–42 constitutes a discourse unit.

The markers identified above, namely the prepositional group μετὰ τὰς δύο ἡμέρας (“after two days”) in John 4:43 as a temporal expression, the conjunction δὲ in John 4:43 as a connective word, the verb ἐξῆλθεν (“to go out of”) with the aorist tense in the main clause of the narrative in John 4:43 as a shift in verb tense-forms from the verb ἔλεγον (“to say”) with the imperfect tense in the main clause of the narrative in John 4:42, and the prepositional group εἰς τὴν Γαλιλαίαν (“to Galilee”) in John 4:43 as a locative expression, also demonstrate that John 4:43 introduces a discourse unit. The prepositional group μετὰ ταῦτα (“after these things”) in John 5:1 is a temporal expression, in which the preposition μετὰ means “a point of time closely associated with a prior point of time” in this verse.²¹ The nominal group ἑορτὴ τῶν Ἰουδαίων (“a festival of the Jews”) in John 5:1 is another temporal expression. The prepositional group εἰς Ἱεροσόλυμα (“to Jerusalem”) in John 5:1 is a locative expression and connotes a different location from that in John 4:43–54. These markers demonstrate that John 4:54 closes a discourse unit. John 4:43–54 constitutes a discourse unit.

The markers identified above, namely the prepositional group μετὰ ταῦτα (“after these things”) and the nominal group ἑορτὴ τῶν Ἰουδαίων (“a festival of the Jews”) in John 5:1 as temporal expressions and the prepositional group εἰς Ἱεροσόλυμα (“to Jerusalem”) in John 5:1 as a locative expression, also demonstrate that John 5:1

²⁰ Louw and Nida, *Greek–English Lexicon*, 788; Porter, *Idioms*, 208.

²¹ Louw and Nida, *Greek–English Lexicon*, 634; Porter, *Idioms*, 165–66.

introduces a discourse unit. The two verbs ἀπῆλθεν (“to depart”) and ἀνήγγειλεν (“to tell”) with the aorist tense in the main clause of the narrative in John 5:15 represent a shift in verb tense-forms from the verb ἐδίωκον (“to persecute”) with the imperfect tense in the main clause of the narrative in John 5:16. The conjunction καὶ in John 5:16 is a connective word, which is used as a marker of “a sequence of closely related events” in this verse and signifies a new episode from John 4:43–54.²² These markers demonstrate that John 5:15 closes a discourse unit. John 5:1–15 constitutes a discourse unit.

The markers identified above, namely the conjunction καὶ in John 5:16 as a connective word and the verb ἐδίωκον (“to persecute”) with the imperfect tense in the main clause of the narrative in John 5:16 as a shift in verb tense-forms from the two verbs ἀπῆλθεν (“to depart”) and ἀνήγγειλεν (“to tell”) with the aorist tense in the main clause of the narrative in John 5:15, also demonstrate that John 5:16 introduces a discourse unit. The verb ἔλεγεν (“to say”) with the imperfect tense in the main clause of the narrative in John 5:19–47 indicates a shift in verb tense-forms from the verb ἀπῆλθεν (“to depart”) with the aorist tense in the main clause of the narrative in John 6:1. Jesus’ utterances in John 5:19–47 ends at John 5:47. This shift from the embedded utterances in John 5:47 to the narrative in John 6:1 means a circumstance change. The prepositional group μετὰ ταῦτα (“after these things”) in John 6:1 is a temporal expression, in which the preposition μετὰ refers to “a point of time closely associated with a prior point of time” in this verse.²³ The prepositional group πέραν τῆς θαλάσσης τῆς Γαλιλαίας τῆς Τιβεριάδος (“to the other side of the Sea of Galilee,

²² Louw and Nida, *Greek–English Lexicon*, 788; Porter, *Idioms*, 211.

²³ Louw and Nida, *Greek–English Lexicon*, 634; Porter, *Idioms*, 165–66.

also called the Sea of Tiberias”) in John 6:1 is a locative expression and suggests a different location from that in John 5:16–47. These markers demonstrate that John 5:47 closes a discourse unit. John 5:16–47 constitutes a discourse unit.

The markers identified above, namely the shift to the narrative in John 6:1 from the embedded utterances in John 5:47 as a circumstance change, the prepositional group *μετὰ ταῦτα* (“after these things”) in John 6:1 as a temporal expression, the verb *ἀπῆλθεν* (“to depart”) with the aorist tense in the main clause of the narrative in John 6:1 as a shift in verb tense-forms from the verb *ἔλεγεν* (“to say”) with the imperfect tense in the main clause of the narrative in John 5:19–47, and the prepositional group *πέραν τῆς θαλάσσης τῆς Γαλιλαίας τῆς Τιβεριάδος* (“to the other side of the Sea of Galilee, also called the Sea of Tiberias”) in John 6:1 as a locative expression, also demonstrate that John 6:1 introduces a discourse unit. The participants in John 6:1–15 consist of not only Jesus and his disciples but also a large crowd, hence the nominal group *οἱ μαθηταὶ αὐτοῦ* (“his disciples”) in John 6:16 signifies a participant switch. The conjunction *ὡς* in John 6:16 is both a connective word and a temporal expression, denoting “a point of time which is prior to another point of time” in this verse.²⁴ The conjunction *δὲ* in John 6:16, as a marker of “a sequence of closely related events” in this verse, is also a connective word and starts a new episode from John 6:1–15.²⁵ The noun *ὀψία* (“evening”) in John 6:16 is another temporal expression. The prepositional groups *ἐπὶ τὴν θάλασσαν* (“to the sea”) in John 6:16 and *πέραν τῆς θαλάσσης εἰς Καφαρναούμ* (“across the sea to Capernaum”) in John 6:17 are locative expressions and represent a different location from that in John 6:1–

²⁴ Louw and Nida, *Greek–English Lexicon*, 634; Porter, *Idioms*, 217.

²⁵ Louw and Nida, *Greek–English Lexicon*, 788; Porter, *Idioms*, 208.

15. These markers demonstrate that John 6:15 closes a discourse unit. John 6:1–15 constitutes a discourse unit.

The nominal group τῇ ἐπαύριον (“the next day”) in John 6:22 is a temporal expression, connoting a different point of time from the one in John 6:16–21. The nominal group ὁ ὄχλος (“the crowd”) in John 6:22 indicates a participant switch from John 6:16–21 in which the participants include Jesus and his disciples only. The prepositional group πέραν τῆς θαλάσσης (“on the other side of the sea”) in John 6:22 is a locative expression and implies a different location from that in John 6:16–21. The verb εἶδον (“to see”) with the aorist tense in the main clause of the narrative in John 6:22 suggests a shift in verb tense-forms from the verb ἤθελον (“to desire”) with the imperfect tense in the main clause of the narrative in John 6:21. These markers demonstrate that John 6:22 introduces a discourse unit. It is plainly stated that the crowd does not see Jesus and is looking for him in John 6:24 while they find Jesus and talk to him in John 6:25. Then the pronoun αὐτὸν (“him”) in John 6:25, which refers to Jesus, represents a participant switch. The conjunction καὶ in John 6:25, as a marker of “a sequence of closely related events” in this verse, is a connective word and initiates a new episode from John 6:22–24.²⁶ The participle εὐρόντες (“to find”) prior to the finite verbs in John 6:25 refers to the antecedent action and establishes a temporal reference. Accordingly, the dependent clause εὐρόντες αὐτὸν (“when they found him”) in John 6:25 can be considered as a temporal expression.²⁷ The prepositional group πέραν τῆς θαλάσσης (“on the other side of the sea”) in John 6:25 is a locative expression and signifies a different location from that in John 6:22–24.

²⁶ Louw and Nida, *Greek–English Lexicon*, 788; Porter, *Idioms*, 211.

²⁷ Porter, *Idioms*, 187–188, 240.

These markers demonstrate that John 6:24 closes a discourse unit. John 6:22–24 constitutes a discourse unit.

The shift to the narrative at the beginning of John 6:52 from the embedded utterances in John 6:51 which ends Jesus' utterances in John 6:43–51 means a circumstance change. The difference between the topics of Jesus' utterances in John 6:53–58 and that in John 6:43–51 also suggests a circumstance change. The verb ἐμάχοντο (“to dispute”) with the imperfect tense in the main clauses of the narrative in John 6:52 represents a shift in verb tense-forms from the two verbs ἀπεκρίθη (“to answer”) and εἶπον (“to say”) with the aorist tense in the main clause of the narrative in John 6:43–51. The conjunction οὖν in John 6:52 is a connective word, which is normally used for its inferential sense and often implies the conclusion or result.²⁸ These markers demonstrate that John 6:52 introduces a discourse unit. The conjunction καὶ in John 7:1 is a connective word, which is used as a marker of “a sequence of closely related events” in this verse and begins a new episode from John 6:52–71.²⁹ The prepositional group μετὰ ταῦτα (“after these things”) in John 7:1 is a temporal expression, in which the preposition μετὰ denotes “a point of time closely associated with a prior point of time” in this verse.³⁰ The prepositional group ἐν τῇ Γαλιλαίᾳ (“in Galilee”) in John 7:1 is a locative expression and represents a different location from that in John 6:52–71. These markers demonstrate that John 6:71 closes a discourse unit. John 6:52–71 constitutes a discourse unit.

The markers identified above, namely the conjunction καὶ in John 7:1 as a connective word, the prepositional group μετὰ ταῦτα (“after these things”) in John 7:1

²⁸ Louw and Nida, *Greek–English Lexicon*, 782; Porter, *Idioms*, 214.

²⁹ Louw and Nida, *Greek–English Lexicon*, 788; Porter, *Idioms*, 211.

³⁰ Louw and Nida, *Greek–English Lexicon*, 634; Porter, *Idioms*, 165–66.

as a temporal expression, and the prepositional group ἐν τῇ Γαλιλαίᾳ (“in Galilee”) in John 7:1 as a locative expression, also demonstrate that John 7:1 introduces a discourse unit. The verb ἔλεγον (“to say”) with the imperfect tense in the main clauses of the narrative in John 7:31 signifies a shift in verb tense-forms from the two verbs ἤκουσαν (“to hear”) and ἀπέστειλαν (“to send”) with the aorist tense in the main clause of the narrative in John 7:32. The nominal groups οἱ Φαρισαῖοι (“the Pharisees”), οἱ ἀρχιερεῖς (“the chief priests”), and ὑπηρέτας (“temple police”) in John 7:32, which do not appear in John 7:1–31, indicate a participant switch. These markers demonstrate that John 7:31 closes a discourse unit. John 7:1–31 constitutes a discourse unit.

The conjunction δὲ in John 7:37, as a marker of “a sequence of closely related events” in this verse, is a connective word and starts a new episode from John 7:32–36.³¹ The nominal group τῇ ἐσχάτῃ ἡμέρᾳ τῇ μεγάλῃ τῆς ἐορτῆς (“the last day of the festival, the great day”) in John 7:37 is a temporal expression, connoting a different point of time from the one in John 7:32–36. The verb εἰστήκει (“to stand up”) with the pluperfect tense in the main clause of the narrative in John 7:37 suggests a shift in verb tense-forms from the verb εἶπον (“to say”) with the aorist tense in the main clause of the narrative in John 7:35–36. These markers demonstrate that John 7:37 introduces a discourse unit. The participants in John 7:52 probably involve the temple police, the chief priests, the Pharisees, and Nicodemus, which are unlikely to be the antecedent of the pronoun αὐτοῖς (“them”) in John 8:12. That is to say, αὐτοῖς (“them”) signifies a participant switch because Jesus speaks to the crowd again in John 8:12. The adverb πάλιν in John 8:12 connotes “a subsequent point of time

³¹ Louw and Nida, *Greek–English Lexicon*, 788; Porter, *Idioms*, 208.

involving repetition” in this verse and can be considered as a temporal expression.³²

The conjunction οὖν in John 8:12 is a connective word, which is normally used for its inferential sense and often implies the conclusion or result.³³ These markers demonstrate that John 7:52 closes a discourse unit. John 7:37–52 constitutes a discourse unit.

The prepositional group ἐκ τοῦ ἱεροῦ (“out of the temple”) in John 8:59 is a locative expression and indicates a different location in John 9:1 from that in John 8:31–59. The conjunction καὶ in John 9:1 is a connective word, which conjoins grammatical units with equal status and probably initiates a new episode in this verse.³⁴ The participle παράγων (“to walk along”) prior to the finite verbs in John 9:1 can be regarded as a temporal expression since παράγων (“to walk along”) refers to the antecedent action and establishes a temporal reference.³⁵ The nominal groups ἄνθρωπον τυφλὸν ἐκ γενετῆς (“a man blind from birth”) in John 9:1 and οἱ μαθηταὶ (“his disciples”) in John 9:2 represent a participant switch from the Jews who tried to stone Jesus in John 8:59. These markers demonstrate that John 9:1 introduces a discourse unit. The difference between the topics of Jesus’ utterances in John 9:37 and that in John 9:39 denotes a circumstance change. The conjunction καὶ in John 9:39 is a connective word, which conjoins grammatical units with equal status and seems to start a new episode in this verse as well.³⁶ These markers demonstrate that John 9:38 closes a discourse unit. John 9:1–38 constitutes a discourse unit.

The markers identified above, namely the conjunction καὶ in John 9:39 as a connective word and the difference between the topics of Jesus’ utterances in John

³² Louw and Nida, *Greek–English Lexicon*, 635.

³³ Louw and Nida, *Greek–English Lexicon*, 782; Porter, *Idioms*, 214.

³⁴ Louw and Nida, *Greek–English Lexicon*, 810; Porter, *Idioms*, 211.

³⁵ Porter, *Idioms*, 187–188, 240.

³⁶ Louw and Nida, *Greek–English Lexicon*, 810; Porter, *Idioms*, 211.

9:39 and that in John 9:37 as a circumstance change, also demonstrate that John 9:39 introduces a discourse unit. The difference between the topics of Jesus' utterances in John 9:41–10:5 and that in John 10:7–18 means a circumstance change. The conjunction οὖν in John 10:7 is a connective word, which is normally used for its inferential sense and often implies the conclusion or result.³⁷ The adverb πάλιν in John 10:7 connotes “a subsequent point of time involving repetition” in this verse and can be viewed as a temporal expression.³⁸ These markers demonstrate that John 10:6 closes a discourse unit. John 9:39–10:6 constitutes a discourse unit.

The verb ἐγένετο (“to happen”) with aorist tense in the main clause of the narrative in John 10:22 represents a shift in verb tense-forms from the verbs ἔλεγον (“to say”) with the imperfect tense in the main clauses of the narrative in both John 10:20 and 10:21. The adverb τότε (“at that time”), the nominal group τὰ ἐγκαίνια (“the festival of the Dedication”), and the noun χειμῶν (“winter”) in John 10:22 are temporal expressions, referring to a different point of time from the one in John 10:7–21. The propositional groups ἐν τοῖς Ἱεροσολύμοις (“in Jerusalem”) in John 10:22 as well as ἐν τῷ ἱερῷ (“in the temple”) and ἐν τῇ στοᾷ τοῦ Σολομῶνος (“in the portico of Solomon”) in John 10:23 are locative expressions and suggest a different location from that in John 10:7–21. These markers demonstrate that John 10:22 introduces a discourse unit. Lazarus, Mary, and Martha do not belong to the participants in John 10:42. Obviously, the noun Λάζαρος (“Lazarus”) and the nominal groups Μαρίας καὶ Μάρθας τῆς ἀδελφῆς αὐτῆς (“Mary and her sister Martha”) in John 11:1 indicate a participant switch. The conjunction δὲ in John 11:1, as a marker of “a sequence of

³⁷ Louw and Nida, *Greek–English Lexicon*, 782; Porter, *Idioms*, 214.

³⁸ Louw and Nida, *Greek–English Lexicon*, 635.

closely related events” in this verse, is a connective word and initiates a new episode from John 10:7–21.³⁹ The propositional group ἀπὸ Βηθανίας (“of Bethany”) in John 11:1 is a locative expression and signifies a different location from that in John 10:7–21. These markers demonstrate that John 10:42 closes a discourse unit. John 10:22–42 constitutes a discourse unit.

The markers identified above, namely the conjunction δὲ in John 11:1 as a connective word, the noun Λάζαρος (“Lazarus”) and the nominal groups Μαρίας καὶ Μάρθας τῆς ἀδελφῆς αὐτῆς (“Mary and her sister Martha”) in John 11:1 as a participant switch, and the propositional group ἀπὸ Βηθανίας (“of Bethany”) in John 11:1 as a locative expression, also demonstrate that John 11:1 introduces a discourse unit. The nominal groups πολλοὶ ἐκ τῶν Ἰουδαίων (“many of the Jews”) and τὴν Μάρθαν καὶ Μαριάμ (“Martha and Mary”) in John 11:19 mean a participant switch since the participants in John 11:16 are Jesus and his disciples. The participle ἐλθῶν (“to come”) prior to the finite verbs in John 11:17 refers to the antecedent action and establishes a temporal reference, hence ἐλθῶν (“to come”) can be considered as a temporal expression.⁴⁰ The conjunction οὖν in John 11:17 is a connective word, which is normally used for its inferential sense and often implies the conclusion or result.⁴¹ The adverb ἤδη (“already”) and the nominal group τέσσαρας ἡμέρας (“four days”) in John 11:17 are temporal expressions, denoting a different point of time from the one in John 11:1–16. These markers demonstrate that John 11:16 closes a discourse unit. John 11:1–16 constitutes a discourse unit.

³⁹ Louw and Nida, *Greek–English Lexicon*, 788; Porter, *Idioms*, 208.

⁴⁰ Porter, *Idioms*, 187–188, 240.

⁴¹ Louw and Nida, *Greek–English Lexicon*, 782; Porter, *Idioms*, 214.

The conjunction *καὶ* in John 11:28 is a connective word, which is used as a marker of “a sequence of closely related events” in this verse and begins a new episode from John 11:17–27.⁴² The participle *εἰποῦσα* (“to say”) prior to the finite verbs in John 11:28 connotes the antecedent action and establishes a temporal reference. In other words, the dependent clause *τοῦτο εἰποῦσα* (“when she had said this”) in John 11:28 can be counted as a temporal expression.⁴³ The two verbs *ἀπῆλθεν* (“to leave”) and *ἐφώνησεν* (“to call”) with the aorist tense in the main clause of the narrative in John 11:28 signify a shift in verb tense-forms from the verb *λέγει* (“to say”) with the present tense in the main clause of the narrative in John 11:27. These markers demonstrate that John 11:28 introduces a discourse unit. The verb *περιεδέδετο* (“to wrap around”) with the pluperfect tense and the verb *λέγει* (“to say”) with the present tense in the main clause of the narrative in John 11:44 represent a shift in verb tense-forms from the verb *ἐπίστευσαν* (“to believe in”) with the aorist tense in the main clause of the narrative in John 11:45. The shift from the embedded utterances of Jesus in John 11:44 to the narrative in John 11:45 means a circumstance change. The conjunction *οὖν* in John 11:45 is a connective word, which is normally used for its inferential sense and often implies the conclusion or result.⁴⁴ These markers demonstrate that John 11:44 closes a discourse unit. John 11:28–44 constitutes a discourse unit.

The markers identified above, namely the shift to the narrative in John 11:45 from the embedded utterances of Jesus in John 11:44 as a circumstance change, the conjunction *οὖν* in John 11:45 as a connective word, and the verb *ἐπίστευσαν* (“to

⁴² Louw and Nida, *Greek–English Lexicon*, 788; Porter, *Idioms*, 211.

⁴³ Porter, *Idioms*, 187–188, 240.

⁴⁴ Louw and Nida, *Greek–English Lexicon*, 782; Porter, *Idioms*, 214.

believe in”) with the aorist tense in the main clause of the narrative in John 11:45 as a shift in verb tense-forms from the verb περιεδέδετο (“to wrap around”) with the pluperfect tense and the verb λέγει (“to say”) with the present tense in the main clause of the narrative in John 11:44, also demonstrate that John 11:45 introduces a discourse unit. The propositional groups εἰς τὴν χώραν ἐγγύς τῆς ἐρήμου (“in the region near the wilderness”) and εἰς Ἐφραῖμ λεγομένην πόλιν (“to a town called Ephraim”) in John 11:54 and εἰς Ἱεροσόλυμα ἐκ τῆς χώρας (“to Jerusalem from the country”) in John 11:55 are locative expressions, which differentiate the different locations in John 11:45–54 from that in John 11:55–57. Jesus and his disciples are the only participants in John 11:54, then the adjective πολλοὶ (“many”) denoting the Jews in John 11:55 means a participant switch. The conjunction δὲ in John 11:55, as a marker of “a sequence of closely related events” in this verse, is a connective word and begins a new episode from John 11:55–57.⁴⁵ The nominal group τὸ πάσχα τῶν Ἰουδαίων (“the Passover of the Jews”) and the propositional group πρὸ τοῦ πάσχα (“before the Passover”) in John 11:55 are temporal expressions, indicating a different point of time from the one in John 11:45–54. These markers demonstrate that John 11:54 closes a discourse unit. John 11:45–54 constitutes a discourse unit.

The markers identified above, namely the conjunction δὲ in John 11:55 as a connective word, the nominal group τὸ πάσχα τῶν Ἰουδαίων (“the Passover of the Jews”) and the propositional group πρὸ τοῦ πάσχα (“before the Passover”) in John 11:55 as temporal expressions, the adjective πολλοὶ (“many”) referring to the Jews in John 11:55 as a participant switch, the propositional groups εἰς Ἱεροσόλυμα ἐκ τῆς χώρας (“to Jerusalem from the country”) in John 11:55 and εἰς τὴν χώραν ἐγγύς τῆς

⁴⁵ Louw and Nida, *Greek–English Lexicon*, 788; Porter, *Idioms*, 208.

ἐρήμου (“in the region near the wilderness”) and εἰς Ἐφραὶμ λεγομένην πόλιν (“to a town called Ephraim”) in John 11:54 as locative expressions, also demonstrate that John 11:55 introduces a discourse unit. The verb δεδώκεισαν (“to give”) with the pluperfect tense in the main clause of the narrative in John 11:57 signifies a shift in verb tense-forms from the verb ἦλθεν (“to come”) with the aorist tense in the main clause of the narrative in John 12:1. The participants in John 11:57 include the chief priests, the Pharisees, and the Jews but not Lazarus, hence the noun Λάζαρος (“Lazarus”) in John 12:1 represents a participant switch. The conjunction οὖν in John 12:1 is a connective word, which is normally used for its inferential sense and often implies the conclusion or result.⁴⁶ The propositional group πρὸ ἕξ ἡμερῶν τοῦ πάσχα (“six days before the Passover”) in John 12:1 is a temporal expression, connoting a different point of time from the one in John 11:55–57. The propositional group εἰς Βηθανίαν (“to Bethany”) in John 12:1 is a locative expression and suggests a different location from that in John 11:55–57. These markers demonstrate that John 11:57 closes a discourse unit. John 11:55–57 constitutes a discourse unit.

The markers identified above, namely the conjunction οὖν in John 12:1 as a connective word, the propositional group πρὸ ἕξ ἡμερῶν τοῦ πάσχα (“six days before the Passover”) in John 12:1 as a temporal expression, the verb ἦλθεν (“to come”) with the aorist tense in the main clause of the narrative in John 12:1 as a shift in verb tense-forms from the verb δεδώκεισαν (“to give”) with the pluperfect tense in the main clause of the narrative in John 11:57, the propositional group εἰς Βηθανίαν (“to Bethany”) in John 12:1 as a locative expression, and the noun Λάζαρος (“Lazarus”) in John 12:1 as a participant switch, also demonstrate that John 12:1 introduces a

⁴⁶ Louw and Nida, *Greek–English Lexicon*, 782; Porter, *Idioms*, 214.

discourse unit. The nominal group τῆ ἑπαύριον (“the next day”) in John 12:12 is a temporal expression, meaning a different point of time from the one in John 12:1–11. The participle ἀκούσαντες (“to hear”) prior to the finite verbs in John 12:12 can be counted as a temporal expression because ἀκούσαντες (“to hear”) denotes the antecedent action and establishes a temporal reference.⁴⁷ The propositional group εἰς Ἱεροσόλυμα (“to Jerusalem”) in John 12:12 is a locative expression and indicates a different location from that in John 12:1–11. These markers demonstrate that John 12:11 closes a discourse unit. John 12:1–11 constitutes a discourse unit.

The markers identified above, namely the nominal group τῆ ἑπαύριον (“the next day”) in John 12:12 as a temporal expression, the participle ἀκούσαντες (“to hear”) prior to the finite verbs in John 12:12 as a temporal expression, and the propositional group εἰς Ἱεροσόλυμα (“to Jerusalem”) in John 12:12 as a locative expression, also demonstrate that John 12:12 introduces a discourse unit. The conjunction δὲ in John 12:20, as a marker of “a sequence of closely related events” in this verse, is a connective word and represents the beginning of a new episode from John 12:12–19.⁴⁸ The nominal group Ἕλληγνές τινες (“some Greeks”) in John 12:20, which does not appear in John 12:12–19, signifies a participant switch. These markers demonstrate that John 12:19 closes a discourse unit. John 12:12–19 constitutes a discourse unit.

The conjunction δὲ in John 12:37, as a marker of “a sequence of closely related events” in this verse, is a connective word and initiates a new episode from John 12:20–36.⁴⁹ The verb ἐπίστευον (“to believe in”) with the imperfect tense in the

⁴⁷ Porter, *Idioms*, 187–188, 240.

⁴⁸ Louw and Nida, *Greek–English Lexicon*, 788; Porter, *Idioms*, 208.

⁴⁹ Louw and Nida, *Greek–English Lexicon*, 788; Porter, *Idioms*, 208.

main clause of the narrative in John 12:37 signifies a shift in verb tense-forms from the two verbs ἐλάλησεν (“to say”) and ἐκρύβη (“to hide”) with the aorist tense in the main clause of the narrative in John 12:36. These markers demonstrate that John 12:37 introduces a discourse unit. Jesus’ utterances in John 12:44–50 ends at John 12:50. This shift from the embedded utterances in John 12:50 to the narrative in John 13:1 represents a circumstance change. The propositional group πρὸ τῆς ἑορτῆς τοῦ πάσχα (“before the festival of the Passover”) in John 13:1 is a temporal expression, referring to a different point of time from the one in John 12:37–50.⁵⁰ The conjunction δὲ in John 13:1, as a marker of “a sequence of closely related events” in this verse, is a connective word and starts a new episode from John 12:37–50.⁵¹ These markers demonstrate that John 12:50 closes a discourse unit. John 12:37–50 constitutes a discourse unit.

The markers identified above, namely the shift to the narrative in John 13:1 from the embedded utterances in John 12:50 which ends Jesus’ utterances in John 12:44–50 as a circumstance change, the propositional group πρὸ τῆς ἑορτῆς τοῦ πάσχα (“before the festival of the Passover”) in John 13:1 as a temporal expression, and the conjunction δὲ in John 13:1 as a connective word, also demonstrate that John 13:1 introduces a discourse unit. The five successive verbal groups ἐγείρεται ἐκ τοῦ δείπνου (“to get up from the table”), τίθησιν τὰ ἱμάτια (“to take off his outer robe”), λαβὼν λέντιον διέζωσεν ἑαυτόν (“to tie a towel around himself”), βάλλει ὕδωρ εἰς τὸν νιπτῆρα (“to pour water into a basin”), and ἤρξατο νίπτειν τοὺς πόδας τῶν μαθητῶν καὶ ἐκμάσσειν τῷ λεντίῳ (“to begin to wash the disciples’ feet and to wipe them with the

⁵⁰ Louw and Nida, *Greek–English Lexicon*, 653.

⁵¹ Louw and Nida, *Greek–English Lexicon*, 788; Porter, *Idioms*, 208.

towel”) predominant with the present tense in the main clause of the narrative in John 13:4–5 suggest both a circumstance change and a shift in verb tense-forms from John 13:12–20 because these actions are opposite to those of the three successive verbal groups ἔνιψεν τοὺς πόδας αὐτῶν (“to wash their feet”), ἔλαβεν τὰ ἱμάτια αὐτοῦ (“to put on his robe”), and ἀνέπεσεν (“to recline”) with the aorist tense in the main clause of the narrative in John 13:12.⁵² The difference between the topics of Jesus’ utterances in John 13:10 and that in John 13:12–20 means a circumstance change. The conjunction ὅτε in John 13:12 is both a connective word and a temporal expression, normally connoting “a point of time which is roughly simultaneous to or overlaps with another point of time.”⁵³ The conjunction οὖν in John 13:12 is another connective word, which is normally used for its inferential sense and often implies the conclusion or result.⁵⁴ The adverb πάλιν in John 13:12 refers to “a subsequent point of time involving repetition” in this verse and can be regarded as temporal expression.⁵⁵ These markers demonstrate that John 13:11 closes a discourse unit. John 13:1–11 constitutes a discourse unit.

The shift to the narrative at the beginning of John 13:21 from the embedded utterances in John 13:20 which ends Jesus’ utterances in John 13:12–20 indicates a circumstance change. The difference between the topics of Jesus’ utterances in John 13:21 and that in John 13:12–20 also represents a circumstance change. The participle εἰπὼν (“to say”) prior to the finite verbs in John 13:21 denotes the antecedent action and establishes a temporal reference, hence the dependent clause ταῦτα εἰπὼν (“after

⁵² The five verbal groups in John 13:4–5 are connected by conjunction καὶ and temporal adverb εἴτα and the three verbal groups in John 13:12 are connected by conjunction καὶ, which show that the actions occur in succession.

⁵³ Louw and Nida, *Greek–English Lexicon*, 632; Porter, *Idioms*, 214.

⁵⁴ Louw and Nida, *Greek–English Lexicon*, 782; Porter, *Idioms*, 214.

⁵⁵ Louw and Nida, *Greek–English Lexicon*, 635.

saying these things”) in John 13:21 can be counted as a temporal expression.⁵⁶ These markers demonstrate that John 13:21 introduces a discourse unit. The verbs ἐξῆλθεν (“to go out”) with the implicit subject of Judas the betrayer in both John 13:30 and 13:31 signify a participant switch by stating the leaving of Judas. In other words, Judas, a participant in John 13:21–30, no longer appears in John 13:31–14:7. The conjunction ὅτε in John 13:31 is both a connective word and a temporal expression, usually connoting “a point of time which is roughly simultaneous to or overlaps with another point of time.”⁵⁷ The conjunction οὖν in John 13:31 is another connective word, which is normally used for its inferential sense and often implies the conclusion or result.⁵⁸ These markers demonstrate that John 13:30 closes a discourse unit. John 13:21–30 constitutes a discourse unit.

The difference between the topics of Jesus’ utterances in John 14:9–21 and that in John 14:6–7 means a circumstance change. These markers demonstrate that John 14:8 introduces a discourse unit. The clause ἐγείρεσθε, ἄγωμεν ἐντεῦθεν (“rise, let us be on our way”) in John 14:31 imply a circumstance change. The verbs ἐγείρεσθε (“to stand up”) and ἄγωμεν (“to leave”) in John 14:31 respectively have the second person plural form and the first person plural form, whereas the pronoun ἐγώ (“I”) and the verb εἶμι (“to be”) in John 15:1 both have the first person singular form. This shift in grammatical person suggests a participant switch within the embedded utterances. The difference between the topics in John 14:23–31 and that in John 15:1–17 represents another circumstance change. These markers demonstrate that John 14:31 closes a discourse unit. John 14:8–31 constitutes a discourse unit.

⁵⁶ Porter, *Idioms*, 187–188, 240.

⁵⁷ Louw and Nida, *Greek–English Lexicon*, 632; Porter, *Idioms*, 214.

⁵⁸ Louw and Nida, *Greek–English Lexicon*, 782; Porter, *Idioms*, 214.

The difference between the topics in John 15:18–27 and that in John 15:1–17 signifies a circumstance change. The verb *μισεῖ* (“to hate”) in John 15:18 has the third person singular form, while the verbs *ἐντέλλομαι* (“to command”) and *ἀγαπᾶτε* (“to love”) in John 15:17 respectively have the first person singular form and the second person plural form. This shift in grammatical person denotes a participant switch within the embedded utterances. These markers demonstrate that John 15:18 introduces a discourse unit. The pronoun *ὕμεῖς* (“you”) and the verb *μαρτυρεῖτε* (“to testify”) in John 15:27 both have the second person plural form, whereas the verb *λελάληκα* (“to say”) in John 16:1 has the first person singular form. This shift in grammatical person suggests a participant switch within the embedded utterances. The verb *μαρτυρεῖτε* (“to testify”) with the present tense in the main clause of John 15:27 represents a shift in verb tense-forms from the verb *λελάληκα* (“to say”) with the perfect tense in the main clause of John 16:1. The difference between the topics in John 15:18–27 and that in John 16:1–16 connotes a circumstance change. These markers demonstrate that John 15:27 closes a discourse unit. John 15:18–27 constitutes a discourse unit.

The markers identified above, namely the difference between the topics in John 16:1–33 and that in John 15:18–27 as a circumstance change, the verb *λελάληκα* (“to say”) in John 16:1 with the first person singular form as a participant switch from the pronoun *ὕμεῖς* (“you”) and the verb *μαρτυρεῖτε* (“to testify”) in John 15:27 with the second person plural form, the verb *λελάληκα* (“to say”) with the perfect tense in the main clause of John 16:1 as a shift in verb tense-forms from the verb *μαρτυρεῖτε* (“to testify”) with the present tense in the main clause of John 15:27, also demonstrate that John 16:1 introduces a discourse unit. The difference between the topics of Jesus’

utterances in John 16:31–33 and that in John 17:1–26 indicates a circumstance change. The clause *ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ εἰς τὸν οὐρανὸν εἶπεν* (“he looked up to heaven and said”) in John 17:1 implies another circumstance change since Jesus talks to his disciples in John 16:31–33 rather than praying to God the Father in John 17:1–26. These markers demonstrate that John 16:33 closes a discourse unit. John 16:1–33 constitutes a discourse unit.

The conjunction *οὖν* in John 18:12 is a connective word, which is normally used for its inferential sense and often implies the conclusion or result.⁵⁹ The noun *Ἄνναν* (“Annas”) in John 18:13, which does not appear in John 18:1–11, signifies a participant switch. These markers demonstrate that John 18:12 introduces a discourse unit. Again the conjunction *οὖν* in John 19:16b is a connective word, which is normally used for its inferential sense and often implies the conclusion or result.⁶⁰ The propositional group *εἰς τὸν λεγόμενον Κρανίου Τόπον* (“to what is called The Place of the Skull”) in John 19:17 is a locative expression and represents a different location from that in John 18:12–19:16a. These markers demonstrate that John 19:16a closes a discourse unit. John 18:12–19:16a constitutes a discourse unit.

The markers identified above, namely the conjunction *οὖν* in John 19:16b as a connective word and the propositional group *εἰς τὸν λεγόμενον Κρανίου Τόπον* (“to what is called The Place of the Skull”) in John 19:17 as a locative expression, also demonstrate that John 19:16b introduces a discourse unit. The verb *λέγει* (“to say”) with the present tense in the main clause of the narrative in John 19:37 connotes a shift in verb tense-forms from the verbs *ἠρώτησεν* (“to ask for”), *ἐπέτρεψεν* (“to permit”), *ἦλθεν* (“to come”), and *ἦρεν* (“to remove”) with the aorist tense in the main

⁵⁹ Louw and Nida, *Greek–English Lexicon*, 782; Porter, *Idioms*, 214.

⁶⁰ Louw and Nida, *Greek–English Lexicon*, 782; Porter, *Idioms*, 214.

clause of the narrative in John 19:38. John 19:16b–37 does not mention Joseph, hence the nominal group Ἰωσήφ ὁ ἀπὸ Ἀριμαθαίας (“Joseph of Arimathea”) in John 19:38 suggests a participant switch. The prepositional group μετὰ ταῦτα (“after these things”) in John 19:38 is a temporal expression, in which the preposition μετὰ refers to “a point of time closely associated with a prior point of time” in this verse.⁶¹ The conjunction δὲ in John 19:38, as a marker of “a sequence of closely related events” in this verse, is a connective word and begins a new episode from John 19:16b–37.⁶² These markers demonstrate that John 19:37 closes a discourse unit. John 19:16b–37 constitutes a discourse unit.

The markers identified above, namely the prepositional group μετὰ ταῦτα (“after these things”) in John 19:38 as a temporal expression, the conjunction δὲ in John 19:38 as a connective word, the verbs ἠρώτησεν (“to ask for”), ἐπέτρεψεν (“to permit”), ἦλθεν (“to come”), and ἦρεν (“to remove”) with the aorist tense in the main clause of the narrative in John 19:38 as a shift in verb tense-forms from the verb λέγει (“to say”) with the present tense in the main clause of the narrative in John 19:37, and the nominal group Ἰωσήφ ὁ ἀπὸ Ἀριμαθαίας (“Joseph of Arimathea”) in John 19:38 as a participant switch, also demonstrate that John 19:38 introduces a discourse unit. The verb ἔθηκαν (“to lay”) with the aorist tense in the main clause of the narrative in John 19:42 signifies a shift in verb tense-forms from the verbs ἔρχεται (“to come”) and βλέπει (“to see”) with the present tense in the main clause of the narrative in John 20:1. Because of the absence of Mary in John 19:38–42, the nominal group Μαρία ἡ Μαγδαληνή (“Mary Magdalene”) in John 20:1 indicates a participant switch. The

⁶¹ Louw and Nida, *Greek–English Lexicon*, 634; Porter, *Idioms*, 165–66.

⁶² Louw and Nida, *Greek–English Lexicon*, 788; Porter, *Idioms*, 208.

nominal group τῆ μιᾷ τῶν σαββάτων (“the first day of the week”) and adverb πρῶτῃ (“early”) in John 20:1 are temporal expressions, denoting a different point of time from the one in John 19:38–42. The conjunction δὲ in John 20:1, as a marker of “a sequence of closely related events” in this verse, is a connective word and initiates a new episode from John 19:38–42.⁶³ These markers demonstrate that John 19:42 closes a discourse unit. John 19:38–42 constitutes a discourse unit.

The markers identified above, namely the nominal group τῆ μιᾷ τῶν σαββάτων (“the first day of the week”) and adverb πρῶτῃ (“early”) in John 20:1 as temporal expressions, the conjunction δὲ in John 20:1 as a connective word, the nominal group Μαρία ἡ Μαγδαληνή (“Mary Magdalene”) in John 20:1 as a participant switch, and the verbs ἔρχεται (“to come”) and βλέπει (“to see”) with the present tense in the main clause of the narrative in John 20:1 as a shift in verb tense-forms from the verb ἔθηκαν (“to lay”) with the aorist tense in the main clause of the narrative in John 19:42, also demonstrate that John 20:1 introduces a discourse unit. The verb λέγει (“to say”) with the present tense in the main clause of the narrative in John 20:29 represents a shift in verb tense-forms from the verb ἐποίησεν (“to do”) with the aorist tense in the main clause of the narrative in John 20:30. The conjunction μὲν in John 20:30 is a connective word to mark a “relatively weak emphasis.”⁶⁴ The conjunction οὖν in John 20:30 is also a connective word, which is normally used for its inferential sense and often implies the conclusion or result.⁶⁵ The conjunction καὶ in John 20:30 is another connective word, acting as a marker of “an additive relation” in this verse.⁶⁶

⁶³ Louw and Nida, *Greek–English Lexicon*, 788; Porter, *Idioms*, 208.

⁶⁴ Louw and Nida, *Greek–English Lexicon*, 810; Porter, *Idioms*, 212–13.

⁶⁵ Louw and Nida, *Greek–English Lexicon*, 782; Porter, *Idioms*, 214.

⁶⁶ Louw and Nida, *Greek–English Lexicon*, 789; Porter, *Idioms*, 211.

These markers demonstrate that John 20:29 closes a discourse unit. John 20:1–29 constitutes a discourse unit.

The markers identified above, namely the conjunctions *μὲν*, *οὖν*, *καὶ* in John 20:30 as connective words and the verb *ἐποίησεν* (“to do”) with the aorist tense in the main clause of the narrative in John 20:30 as a shift in verb tense-forms from the verb *λέγει* (“to say”) with the present tense in the main clause of the narrative in John 20:29, also demonstrate that John 20:30 introduces a discourse unit. The verb *γέγραπται* (“to write”) with the perfect tense in the main clause of the narrative in John 20:31 suggests a shift in verb tense-forms from the verb *ἐφάνερωσεν* (“to make appear”) with the aorist tense in the main clause of the narrative in John 21:1. The prepositional group *μετὰ ταῦτα* (“after these things”) in John 21:1 is a temporal expression, in which the preposition *μετὰ* means “a point of time closely associated with a prior point of time” in this verse.⁶⁷ The adverb *πάλιν* in John 21:1 connotes “a subsequent point of time involving repetition” in this verse and can also be considered as a temporal expression.⁶⁸ The prepositional group *ἐπὶ τῆς θαλάσσης τῆς Τιβεριάδος* (“by the Sea of Tiberias”) in John 21:1 is a locative expression. These markers demonstrate that John 20:31 closes a discourse unit. John 20:30–31 constitutes a discourse unit.

The markers identified above, namely the prepositional group *μετὰ ταῦτα* (“after these things”) and the adverb *πάλιν* in John 21:1 as temporal expressions, the verb *ἐφάνερωσεν* (“to make appear”) with the aorist tense in the main clause of the narrative in John 21:1 as a shift in verb tense-forms from the verb *γέγραπται* (“to

⁶⁷ Louw and Nida, *Greek–English Lexicon*, 634; Porter, *Idioms*, 165–66.

⁶⁸ Louw and Nida, *Greek–English Lexicon*, 635.

write”) with the perfect tense in the main clause of the narrative in John 20:31, and the prepositional group ἐπὶ τῆς θαλάσσης τῆς Τιβεριάδος (“by the Sea of Tiberias”) in John 21:1 as a locative expression, also demonstrate that John 21:1 introduces a discourse unit. John 21:25 ends the Gospel of John and closes a discourse unit. John 21:1–25 constitutes a discourse unit.

Rhetorical Relation

John 20:30–31 explicitly states the purpose of John’s Gospel, which is for the readers to believe that Jesus is the Son of God and to have life in his name through believing. Indicating the subject matter of the whole discourse, John 20:30–31 plays a more significant role in the core meaning of John’s Gospel. Text span 52 is the nucleus. John 1:1–20:29 testifies Jesus as the Son of God through his word, deed, crucifixion, and resurrection. John 21:1–25 testifies Jesus as the Son of God through his appearing to the disciples. That is to say, both John 1:1–20:29 and 21:1–25 provide evidence for John 20:30–31 and are more peripheral to the overall meaning of John’s Gospel. Text span 1–51 and text span 53 are the two satellites. The rhetorical relation between text span 1–51 and text span 52 as well as the rhetorical relation between text span 52 and text span 53 can both be defined as “Evidence.” The readers’ comprehension of text span 1–51 and text span 53 increases their belief of text span 52.⁶⁹

Within text span 1–51, Jesus’ word, deed, crucifixion, and resurrection recounted in John 1:1–20:29 provide evidence for him as the incarnated Word who is with God and is God declared in John 1:1–18. Text span 1 is the nucleus and text span 2–51 is the satellite, the rhetorical relation between which can be defined as

⁶⁹ For the definition of “Evidence,” see Appendix 59 “Definitions of Presentational Relations.”

“Evidence.” The readers’ comprehension of text span 2–51 increases their belief of text span 1.⁷⁰ Within text span 2–51, John 1:19–11:54 testifies Jesus as the Son of God through his word and deed and John 11:55–20:29 testifies Jesus as the Son of God through his crucifixion and resurrection. Both text span 2–32 and text span 33–51 are nuclei, with the “Conjunction” rhetorical relation between them. Text span 2–32 and text span 33–51 as the linked items are conjoined to form a unit in which each item plays a comparable role.⁷¹ Within text span 2–32, the event before Jesus’ public ministry in John 1:19–51 prepares for the event during his public ministry in John 2:1–11:54. Text span 2–3 as the satellite and text span 4–32 as the nucleus have the “Preparation” rhetorical relation between them. Text span 2–3 precedes and tends to make the readers more ready or oriented for text span 4–32.⁷²

Within text span 2–3, John 1:19–34 with John the Baptist’s testimony discloses the circumstances of John 1:35–51 with Jesus’ calling his disciples. Text span 2 is the satellite and text span 3 is the nucleus, the rhetorical relation between which can be defined as “Circumstance.” Text span 2 sets a framework within which the readers are expected to understand text span 3.⁷³ Within text span 4–32, the flow of events in John 2:1–11:54 can be construed as four major episodes according to the temporal sequence, which is John 2:1–4:54; 5:1–6:71; 7:1–10:21; 10:22–11:54. These four major episodes take place in succession. John 2:1–4:54 involves the events around the first Feast of the Passover mentioned in the Gospel of John. John 5:1–6:71 consists of the events around the second Feast of the Passover mentioned in the

⁷⁰ For the definition of “Evidence,” see Appendix 59 “Definitions of Presentational Relations.”

⁷¹ For the definition of “Conjunction,” see Appendix 61 “Definitions of Multinuclear Relations.”

⁷² For the definition of “Preparation,” see Appendix 59 “Definitions of Presentational Relations.”

⁷³ For the definition of “Circumstance,” see Appendix 60 “Definitions of Subject Matter Relations.”

Gospel of John. John 7:1–10:21 includes the events around the Feast of Tabernacles. John 10:22–11:54 comprises the event around the Feast of the Dedication. Text span 4–11, text span 12–18, text span 19–27, and text span 28–32 are the four nuclei, with the “Sequence” rhetorical relation between them.⁷⁴

Within text span 4–11, Jesus changing water into wine in John 2:1–12, Jesus clearing the temple in John 2:13–25, Jesus teaching Nicodemus in John 3:1–21, Jesus staying in the Samaritan city of Sychar in John 3:22–4:42, and Jesus healing an official’s son in John 4:43–54 are five events in succession. Text span 4, text span 5, text span 6, text span 7–10, and text span 11 are the five nuclei, the rhetorical relation between which can be defined as “Sequence.”⁷⁵ Within text span 7–10, John 3:22–36 with John the Baptist’s final testimony prepares for John 4:1–42 with Jesus’ encounter with the Samaritan people. Text span 7 as the satellite and text span 8–10 as the nucleus have the “Preparation” rhetorical relation between them. Text span 7 precedes and tends to make the readers more ready or oriented for text span 8–10.⁷⁶ Within text span 8–10, Jesus goes to Sychar in John 4:1–6, which can be regarded as the circumstances of John 4:7–42 in which Jesus teaches the Samaritan people. Text span 8 is the satellite and text span 9–10 is the nucleus, with the “Circumstance” rhetorical relation between them. Text span 8 sets a framework within which the readers are expected to understand text span 9–10.⁷⁷ Within text span 9–10, John 4:7–26 with the conversation between Jesus and the Samaritan woman incurs John 4:27–42 with the Samaritan woman’s testimony for Jesus, the disciples’ dialogues with Jesus, and many Samaritans’ belief in Jesus. Text span 9 is the nucleus and text span 10 is the

⁷⁴ For the definition of “Sequence,” see Appendix 61 “Definitions of Multinuclear Relations.”

⁷⁵ For the definition of “Sequence,” see Appendix 61 “Definitions of Multinuclear Relations.”

⁷⁶ For the definition of “Preparation,” see Appendix 59 “Definitions of Presentational Relations.”

⁷⁷ For the definition of “Circumstance,” see Appendix 60 “Definitions of Subject Matter Relations.”

satellite, the rhetorical relation between which can be defined as “Volitional Result.” The volitional actions in text span 9 cause those in text span 10 and the presentation of text span 9 is more central to John’s purposes than that of text span 10.⁷⁸

Within text span 12–18, Jesus healing on the sabbath day and declaring his authority and witnesses in John 5:1–47 and Jesus feeding the five thousand, walking on the sea, and teaching regarding the bread of life in John 6:1–71 happen in succession. Both text span 12–13 and text span 14–18 are the nuclei, the rhetorical relation between which can be defined as “Sequence.”⁷⁹ Within text span 12–13, John 5:1–15 is clarified and legitimized by John 5:16–47. In John 5:1–15, Jesus heals a man who has been ill for thirty-eight years at the pool of Beth-zatha on the sabbath day. In John 5:16–47, responding to the Jews’ challenge, Jesus declares his authority to heal on the sabbath day and the witnesses to his authority. Text span 12 as the nucleus and text span 13 as the satellite have the “Justify” rhetorical relation between them. The readers’ comprehension of text span 13 increases their readiness to accept the legitimacy of text span 12.⁸⁰

Within text span 14–18, John 6:1–15 in which Jesus feeds the five thousand can be counted as the reason of John 6:16–71 in which Jesus walks on the sea and teaches about the bread of life. On the one hand, it is because the crowd fed by Jesus attempts to make him king by force that Jesus withdraws and then walks on the sea to Capernaum. On the other hand, it is because the crowd fed by Jesus manages to find him that Jesus teaches these people about the bread of life. Text span 14 is the satellite and text span 15–18 is the nucleus, the rhetorical relation between which can be defined as “Volitional Cause.” The volitional actions in text span 14 cause those in

⁷⁸ For the definition of “Volitional Result,” see Appendix 60 “Definitions of Subject Matter Relations.”

⁷⁹ For the definition of “Sequence,” see Appendix 61 “Definitions of Multinuclear Relations.”

⁸⁰ For the definition of “Justify,” see Appendix 59 “Definitions of Presentational Relations.”

text span 15–18, while the presentation of text span 15–18 is more central to John’s purposes than that of text span 14.⁸¹ Within text span 15–18, John 6:16–21 and 6:22–71 outline Jesus walking on the sea and teaching concerning the bread of life in succession. Both text span 15 and text span 16–18 are the nuclei, with the “Sequence” rhetorical relation between them.⁸² Within text span 16–18, John 6:22–24 states that the next day the crowd goes to Capernaum looking for Jesus, providing the background information which increases the readers’ ability to comprehend Jesus’ teaching in John 6:25–71. Text span 16 is the satellite and text span 17–18 is the nucleus, the rhetorical relation between which can be defined as “Background.”⁸³ Within text span 17–18, Jesus identifies himself as the bread of life from heaven in John 6:25–51. Due to the incomprehension of his audience, Jesus further explains this teaching in John 6:52–71. Text span 18 relates text span 17 to a framework of knowledge not involved in text span 17 itself. Text span 17 as the nucleus and text span 18 as the satellite have the “Interpretation” rhetorical relation between them.⁸⁴

Within text span 19–27, Jesus teaching in the middle of the Feast of Tabernacles in John 7:1–36, Jesus teaching on the last day of the Feast of Tabernacles in John 7:37–8:59, and Jesus healing the man blind from birth and teaching respecting the good shepherd in John 9:1–10:21 occur in succession. Text span 19–20, text span 21–24, and text span 25–27 are the three nuclei, the rhetorical relation between which can be defined as “Sequence.”⁸⁵ Within text span 19–20, the events in John 7:1–31 give rise to those in John 7:32–36. As John 7:32 explicitly indicates, the chief priests

⁸¹ For the definition of “Volitional Cause,” see Appendix 60 “Definitions of Subject Matter Relations.”

⁸² For the definition of “Sequence,” see Appendix 61 “Definitions of Multinuclear Relations.”

⁸³ For the definition of “Background,” see Appendix 59 “Definitions of Presentational Relations.”

⁸⁴ For the definition of “Interpretation,” see Appendix 60 “Definitions of Subject Matter Relations.”

⁸⁵ For the definition of “Sequence,” see Appendix 61 “Definitions of Multinuclear Relations.”

and Pharisees send temple police to arrest Jesus which results in Jesus' prediction of his return to God the Father shortly in John 7:32–36 for the reason that Jesus teaches in the middle of the Feast of Tabernacles which make many in the crowd believe in him in John 7:1–31. Text span 19 is the satellite and text span 20 is the nucleus, with the “Volitional Cause” rhetorical relation between them. The volitional actions in text span 19 cause those in text span 20, whereas the presentation of text span 20 is more central to John's purposes than that of text span 19.⁸⁶

Within text span 21–24, text span 22–24, and text span 23–24, the dialogues between Jesus and his audience in terms of Jesus' identity on the last day of the Feast of Tabernacles in John 7:37–52; 8:12–20, 21–30 provoke respectively those in John 8:12–59, 21–59, 31–59. The conjunctions *οὖν* in John 8:12, 21, 31 are normally used for their inferential sense and imply the result in these verses.⁸⁷ The volitional actions in text span 21, text span 22, and text span 23 as the satellites cause respectively those in text span 22–24, text span 23–24, and text span 24 as the nuclei. The rhetorical relations between each pair of text spans, namely span 21 and text span 22–24, text span 22 and text span 23–24, as well as text span 23 and text span 24 can be defined as “Volitional Cause.” The presentation of text span 22–24, text span 23–24, and text span 24 is more central to John's purposes than that of text span 21, text span 22, and text span 23.⁸⁸

Within text span 25–27, John 9:1–10:6 in which Jesus heals the man blind from birth and provides the explanations of its spiritual implications arouses John 10:7–21 in which Jesus identifies himself as the gate for the sheep and the good

⁸⁶ For the definition of “Volitional Cause,” see Appendix 60 “Definitions of Subject Matter Relations.”

⁸⁷ Louw and Nida, *Greek–English Lexicon*, 782; Porter, *Idioms*, 214.

⁸⁸ For the definition of “Volitional Cause,” see Appendix 60 “Definitions of Subject Matter Relations.”

shepherd. The conjunction οὐν in John 10:7 implies the result in this verse.⁸⁹ Text span 25–26 is the satellite and text span 27 is the nucleus, with the “Volitional Cause” rhetorical relation between them. The volitional actions in text span 25–26 cause those in text span 27, but the presentation of text span 27 is more central to John’s purposes than that of text span 25–26.⁹⁰ Within text span 25–26, John 9:39–10:6 explicates the spiritual implications of Jesus healing the man blind from birth in John 9:1–38. Text span 26 relates text span 25 to a framework of knowledge not involved in text span 25 itself. Text span 25 is the nucleus and text span 26 is the satellite, the rhetorical relation between which can be defined as “Interpretation.”⁹¹

Within text span 28–32, John 10:22–42 and 11:1–54 list two events in succession, namely Jesus teaching at the Feast of the Dedication and then Jesus raising Lazarus to life. Both text span 28 and text span 29–32 are the nuclei, the rhetorical relation between which can be defined as “Sequence.”⁹² Within text span 29–32, Jesus going with the disciples to Lazarus after his death in John 11:1–16 acts as the background information for and increases the readers’ ability to comprehend Jesus teaching about the resurrection and resurrecting Lazarus in John 11:17–54. Text span 29 is the satellite and text span 30–32 is the nucleus, with the “Background” rhetorical relation between them.⁹³ Within text span 30–32, John 11:17–44 with Jesus’ self-identification as the resurrection and the life and his actualization of the resurrection on Lazarus brings about John 11:45–54 with many Jews believing in Jesus whereas the chief priests and the Pharisees planning to kill him. The conjunction

⁸⁹ Louw and Nida, *Greek–English Lexicon*, 782; Porter, *Idioms*, 214.

⁹⁰ For the definition of “Volitional Cause,” see Appendix 60 “Definitions of Subject Matter Relations.”

⁹¹ For the definition of “Interpretation,” see Appendix 60 “Definitions of Subject Matter Relations.”

⁹² For the definition of “Sequence,” see Appendix 61 “Definitions of Multinuclear Relations.”

⁹³ For the definition of “Background,” see Appendix 59 “Definitions of Presentational Relations.”

οὕτως in John 11:45 implies the result in this verse.⁹⁴ Text span 30–31 is the nucleus and text span 32 is the satellite, the rhetorical relation between which can be defined as “Volitional Result.” The volitional actions in text span 30–31 cause those in text span 32 and the presentation of text span 30–31 is more central to John’s purposes than that of text span 32.⁹⁵ Within text span 30–31, Jesus’ authority to identify himself as the resurrection and the life in John 11:17–27 is evidenced by the fact that he raises Lazarus to life in John 11:28–44. Text span 30 as the nucleus and text span 31 as the satellite have the “Evidence” rhetorical relation between them. The readers’ comprehension of text span 31 increases their belief of text span 30.⁹⁶

Within text span 33–51, John 11:55–57 discloses that many Jews who go to Jerusalem before the Feast of the Passover look for Jesus while the chief priests and the Pharisees aim to arrest him. This background information increases the readers’ ability to comprehend John 12:1–20:29 with the events around the third Feast of the Passover mentioned in the Gospel of John. Text span 33 is the satellite and text span 34–51 is the nucleus, the rhetorical relation between which can be defined as “Background.”⁹⁷ Within text span 34–51, Jesus being anointed at Bethany in John 12:1–11 prepares for the events described in John 12:12–20:29. Text span 34 is the satellite and text span 35–51 is the nucleus, with the “Preparation” rhetorical relation between them. Text span 34 precedes and tends to make the readers more ready or oriented for text span 35–51.⁹⁸ Within text span 35–51, John 12:12–50 with Jesus’

⁹⁴ Louw and Nida, *Greek–English Lexicon*, 782; Porter, *Idioms*, 214.

⁹⁵ For the definition of “Volitional Result,” see Appendix 60 “Definitions of Subject Matter Relations.”

⁹⁶ For the definition of “Evidence,” see Appendix 59 “Definitions of Presentational Relations.”

⁹⁷ For the definition of “Background,” see Appendix 59 “Definitions of Presentational Relations.”

⁹⁸ For the definition of “Preparation,” see Appendix 59 “Definitions of Presentational Relations.”

final teaching to the public in Jerusalem signifies the circumstances of John 13:1–20:29 with Jesus’ final teaching to the disciples, his prayer to God the Father, his crucifixion, and his resurrection. Text span 35–37 is the satellite and text span 38–51 is the nucleus, the rhetorical relation between which can be defined as “Circumstance.” Text span 35–37 sets a framework within which the readers are expected to understand text span 38–51.⁹⁹

Within text span 35–37, Jesus’ triumphal entry into Jerusalem in John 12:12–19 prepares for Jesus’ final teaching to the public in John 12:20–50. Text span 35 is the satellite and text span 36–37 is the nucleus, the rhetorical relation between which can be defined as “Preparation.” Text span 35 precedes and tends to make the readers more ready or oriented for text span 36–37.¹⁰⁰ Within text span 36–37, John 12:20–36 depicts Jesus’ prophetic prediction of his upcoming death and Jesus’ urge for believing in him, then John 12:37–50 summarizes the unbelief of the people and the teaching of Jesus. Text span 36 is the nucleus and text span 37 is the satellite, with the “Summary” rhetorical relation between them. The content of text span 36 is briefly restated in text span 37.¹⁰¹

Within text span 38–51, Jesus’ final teaching to the disciples and his prayer in John 13:1–17:26 and Jesus’ crucifixion and his resurrection in John 18:1–20:29 occur in succession. Both text span 38–46 and text span 47–51 are nuclei, the rhetorical relation between which can be defined as “Sequence.”¹⁰² Within text span 38–46, John 13:1–16:33 with Jesus’ final teaching to the disciples is legitimized by John

⁹⁹ For the definition of “Circumstance,” see Appendix 60 “Definitions of Subject Matter Relations.”

¹⁰⁰ For the definition of “Preparation,” see Appendix 59 “Definitions of Presentational Relations.”

¹⁰¹ For the definition of “Summary,” see Appendix 59 “Definitions of Presentational Relations.”

¹⁰² For the definition of “Sequence,” see Appendix 61 “Definitions of Multinuclear Relations.”

17:1–26 with Jesus’ prayer to God the Father. Text span 38–45 as the nucleus and text span 46 as the satellite have the “Justify” rhetorical relation between them. The readers’ comprehension of text span 46 increases their readiness to accept the legitimacy of text span 38–45.¹⁰³ Within text span 38–45, Jesus’ final teaching to the disciples can be divided into two parts, namely John 13:1–30 and 13:31–16:33. Both text span 38–40 and text span 41–45 are the nuclei, the rhetorical relation between which can be defined as “Conjunction.” Text span 38–40 and text span 41–45 as the linked items are conjoined to form a unit in which each item plays a comparable role.¹⁰⁴

Within text span 38–40, John 13:1–11 in which Jesus washes the disciples’ feet prepares for John 13:12–30 in which Jesus predicts his betrayal. Text span 38 is the satellite and text span 39–40 is the nucleus, the rhetorical relation between which can be defined as “Preparation.” Text span 38 precedes and tends to make the readers more ready or oriented for text span 39–40.¹⁰⁵ Within text span 39–40, Jesus’ prophetic prediction of his imminent betrayal in John 13:12–20 is further explicated in John 13:12–30. Text span 40 relates text span 39 to a framework of knowledge not involved in text span 39 itself. Text span 39 is the nucleus and text span 40 is the satellite, with the “Interpretation” rhetorical relation between them.¹⁰⁶

Within text span 41–45, Jesus teaches the disciples in John 13:31–14:31 and 15:1–16:33 from two aspects. Both text span 41–42 and text span 43–45 are nuclei, the rhetorical relation between which can be defined as “Conjunction.” Text span 41–

¹⁰³ For the definition of “Justify,” see Appendix 59 “Definitions of Presentational Relations.”

¹⁰⁴ For the definition of “Conjunction,” see Appendix 61 “Definitions of Multinuclear Relations.”

¹⁰⁵ For the definition of “Preparation,” see Appendix 59 “Definitions of Presentational Relations.”

¹⁰⁶ For the definition of “Interpretation,” see Appendix 60 “Definitions of Subject Matter Relations.”

42 and text span 43–45 as the linked items are conjoined to form a unit in which each item plays a comparable role.¹⁰⁷ Within text span 41–42, Jesus declares his relationship with God the Father in John 13:31–14:7 and then provides an explanation of his declaration in John 14:8–31. Text span 42 relates text span 41 to a framework of knowledge not involved in text span 41 itself. Text span 41 is the nucleus and text span 42 is the satellite, the rhetorical relation between which can be defined as “Interpretation.”¹⁰⁸ Within text span 43–45, Jesus declares his relationship with the disciples in John 15:1–27 and then offers an explication of his declaration in John 16:1–33. Text span 45 relates text span 43–44 to a framework of knowledge not involved in text span 43–44 itself. Text span 43–44 as the nucleus and text span 45 as the satellite also have the “Interpretation” rhetorical relation between them.¹⁰⁹ Within text span 43–44, Jesus refers to the incompatible contrast between the fact in John 15:1–17 and the situation in John 15:18–27. Text span 43 is the nucleus and text span 44 is the satellite, the rhetorical relation between which can be defined as “Antithesis.” The readers’ comprehension of text span 44 and the incompatible contrast between these two text spans increases their positive regard for text span 43.¹¹⁰

Within text span 47–51, Jesus’ crucifixion in John 18:1–19:42 and Jesus’ resurrection in John 20:1–29 happen in succession. Both text span 47–50 and text span 51 are nuclei, the rhetorical relation between which can be defined as

¹⁰⁷ For the definition of “Conjunction,” see Appendix 61 “Definitions of Multinuclear Relations.”

¹⁰⁸ For the definition of “Interpretation,” see Appendix 60 “Definitions of Subject Matter Relations.”

¹⁰⁹ For the definition of “Interpretation,” see Appendix 60 “Definitions of Subject Matter Relations.”

¹¹⁰ For the definition of “Antithesis,” see Appendix 59 “Definitions of Presentational Relations.”

“Sequence.”¹¹¹ Within text span 47–50, John 18:1–19:16a with the arrest and trial of Jesus and John 19:16b–42 with the crucifixion and burial of Jesus take place in succession as well. Again both text span 47–48 and text span 49–50 are nuclei, with the “Sequence” rhetorical relation between them.¹¹² Within text span 47–48, Jesus being voluntarily arrested in John 18:1–11 arouses his trial in John 18:12–19:16a. The conjunction οὖν in John 18:12 implies the result in this verse.¹¹³ Text span 47 is the nucleus and text span 48 is the satellite, the rhetorical relation between which can be defined as “Volitional Result.” The volitional actions in text span 47 cause those in text span 48 and the presentation of text span 47 is more central to John’s purposes than that of text span 48.¹¹⁴ Within text span 49–50, Jesus being voluntarily crucified in John 19:16b–37 leads to his burial in John 19:38–42. Again text span 49 as the nucleus and text span 50 as the satellite have the “Volitional Result” rhetorical relation between them. The volitional actions in text span 49 cause those in text span 50 and the presentation of text span 49 is more central to John’s purposes than that of text span 50.¹¹⁵

Rhetorical Structure

According to the rhetorical relations between individual text spans described above, the rhetorical structure of John’s Gospel is represented graphically below.

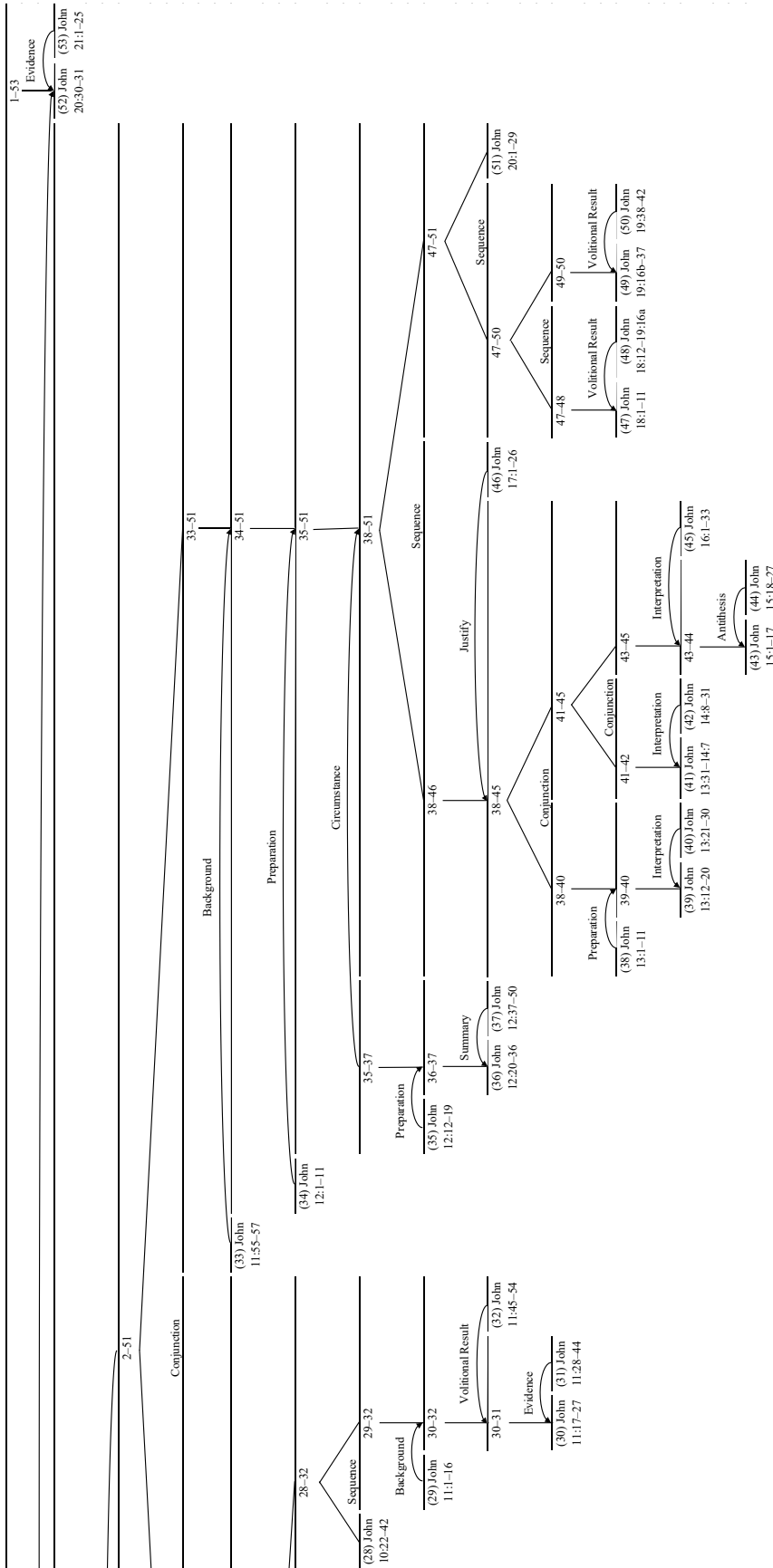
¹¹¹ For the definition of “Sequence,” see Appendix 61 “Definitions of Multinuclear Relations.”

¹¹² For the definition of “Sequence,” see Appendix 61 “Definitions of Multinuclear Relations.”

¹¹³ Louw and Nida, *Greek–English Lexicon*, 782; Porter, *Idioms*, 214.

¹¹⁴ For the definition of “Volitional Result,” see Appendix 60 “Definitions of Subject Matter Relations.”

¹¹⁵ For the definition of “Volitional Result,” see Appendix 60 “Definitions of Subject Matter Relations.”



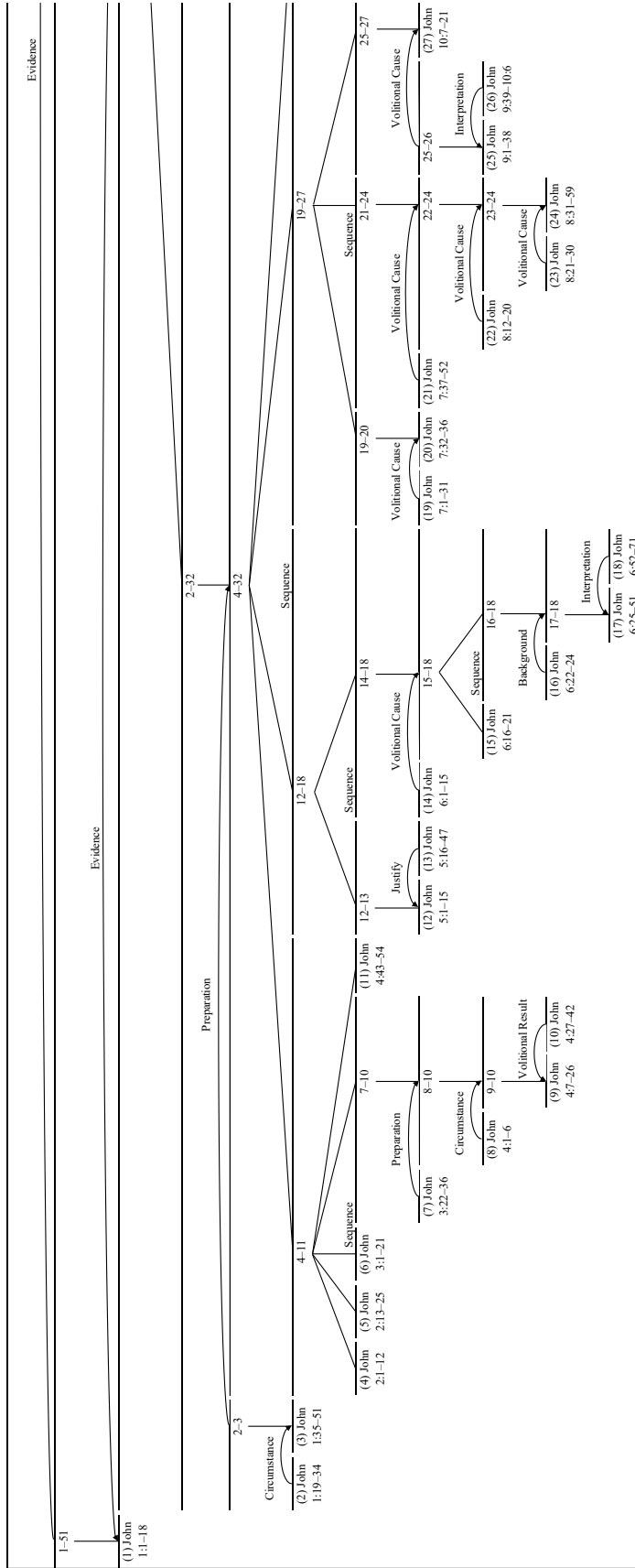


Figure 16: Rhetorical Structure of John's Gospel

This rhetorical structure of John's Gospel illustrates how John intends to organize and present the text so that the readers may properly accept and understand the discourse. From this rhetorical-relational analysis, it is clear that text span 52 is the nucleus of the entire text in the Gospel of John. Correspondingly, John 20:30–31 is the core section of the whole discourse. One of the most important messages that John conveys to the readers in the discourse through both the narrative and the embedded utterances is Jesus' divinity. This message is explicitly stated in John 20:30–31 and is extensively evidenced in John 1:1–20:29 and 21:1–25. It is worth noting that John 1:1–18, the first discourse unit of John's Gospel, acts as a constraint upon all the subsequent discourse units. Thus the portrayal of Jesus as divine in John 1:1–18 constrains all the subsequent portrayals of Jesus. All the discourse units containing the "I am" phrases play a significant role in establishing Jesus' divine identity. As prominent phrases, the thirty-one occurrences of "I am" in Jesus' utterances throughout the Gospel of John most likely express this important message by functioning as a device to portray Jesus' divinity. All the Johannine "I am" phrases in Jesus' utterances focus on the divine dimension, with each occurrence being logically built upon the previous ones across the discourse in which they are embedded.

Jesus' conversation with the Samaritan woman in John 4:7–26 is concluded by means of the "I am" phrase, the result of which is stated in John 4:27–42 that not only the Samaritan woman testifies for Jesus but also many Samaritans believe in him. In John 6:16–21, Jesus identifies himself to his disciples by means of the "I am" phrase when walking on the sea. In John 6:25–51, Jesus claims to be the bread of life from heaven with the "I am" phrases during his teaching. In John 7:32–36, Jesus specifies his divine realm using the "I am" phrases while predicting his return to God the Father. The three successive dialogues between Jesus and his audience in John 8:12–

20, 21–30, 31–59 reveal Jesus’ divine identity by means of the “I am” phrases. In John 10:7–21, Jesus claims to be the gate for the sheep and the good shepherd with the “I am” phrases during his teaching. In John 11:17–27, Jesus claims to be the resurrection and the life with the “I am” phrase in his conversation with Martha, which is immediately testified by his raising Lazarus to life in John 11:28–44. In John 12:20–36, Jesus specifies his divine realm using the “I am” phrase when predicting his upcoming death. In John 13:12–20, Jesus predicts his imminent betrayal to his disciples by means of the “I am” phrase. In John 13:31–14:7, Jesus specifies his divine realm and claims to be the way and the truth and the life, adopting the “I am” phrases in the conversation with his disciples. In John 15:1–17, Jesus claims to be the vine with the “I am” phrases while teaching his disciples. In John 17:1–26, Jesus specifies his divine realm using the “I am” phrases in his prayer to God the Father. In John 18:1–11, Jesus identifies himself to the arresting people by means of the “I am” phrases before he is arrested voluntarily.

The rhetorical structure of John’s Gospel seems to be highly schematic, especially the positions of the absolute ἐγώ εἰμι phrases in John 4:26; 6:20; 8:24, 28, 58; 13:19; 18:5, 6, 8. Among the nine absolute ἐγώ εἰμι phrases, the one in John 4:26 is the first occurrence of this phrase in Jesus’ utterances throughout the Gospel of John and the ones in John 18:5, 6, 8 are the last three occurrences of this phrase in Jesus’ utterances throughout the Gospel of John. In other words, John arranges the thirty-one occurrences of “I am” in Jesus’ utterances by both starting and ending with the absolute ἐγώ εἰμι phrases. In addition, the uses of the nine absolute ἐγώ εἰμι phrases most likely follow a pattern of repetition. The usage of the first two occurrences in John 4:26; 6:20 corresponds to that of the last three occurrences in John 18:5, 6, 8. The “I am” phrases in these five verses may have an implicit

predicate. The usage of the third and fourth occurrences in John 8:24, 28 corresponds to that of the sixth occurrence in John 13:19. The “I am” phrases in these three verses are used in the construction ὅτι ἐγώ εἰμι without implicit predicate as the subject of a verb to express Jesus’ request of believing or knowing him as ἐγώ εἰμι. The usage of the fifth occurrence in John 8:58 is the most distinctive one, which is situated in the center of the nine absolute ἐγώ εἰμι phrases. The “I am” phrase in this verse has no implicit predicate. This way of organizing and presenting the text in the Gospel of John confirms that John formulates Jesus’ utterances with the thirty-one occurrences of “I am” to portray his divinity.

CHAPTER SIX: CONCLUSION

This final chapter draws the conclusion of this study. The results of the discourse analysis conducted in Chapters 3, 4, and 5 on the function of the Johannine “I am” phrases, including the functional-semantic analysis based on the theory of SFL and the rhetorical-relational analysis based on the framework of RST, will be summarized. Accordingly, this chapter will verify the proposition of this project by demonstrating the way that the thirty-one occurrences of “I am” in Jesus’ utterances throughout the Gospel of John reinforce John’s portrayal of Jesus’ divinity. The significance of this study for the interpretation of John’s Gospel, the description of Johannine Christology, and the understanding of Johannine Jesus in the Church will be explicated as well.

Summary of Results

It can be concluded from the discourse analysis conducted in Chapters 3, 4, and 5 that the Greek phrase *ἐγώ εἰμι* and its variants in Jesus’ utterances throughout the Gospel of John, namely John 4:26; 6:20, 35, 41, 48, 51; 7:34, 36; 8:12, 18, 23, 24, 28, 58; 10:7, 9, 11, 14; 11:25; 12:26; 13:19; 14:3, 6; 15:1, 5; 17:14, 16, 24; 18:5, 6, 8, act as prominent phrases. These unusual linguistic constructions are always used to indicate Jesus’ divine identity and are always situated at the emphatic or climactic positions. The Johannine “I am” phrases repeatedly occur in Jesus’ utterances with other

prominent factors, which are expressed in such a way for prominence. This observable recurrent pattern of certain linguistic choices reflects the author's intended usage. That is to say, John adopts the "I am" phrases in Jesus' utterances as prominent phrases to create prominence. As this study demonstrates, the thirty-one occurrences of "I am" not only function in their own right but also are related to one another, together providing a unified theme of John's overall message.

All three categories of the Johannine "I am" phrases function to reinforce John's portrayal of Jesus' divinity, but the three categories function in different ways. First, the absolute usage reveals Jesus' divine identity by paralleling the form of the divine self-revelation formula in the Septuagint, which is generally considered as the divine self-declaration encapsulating YHWH's claim to unique and exclusive divinity. The *ἐγώ εἰμι* phrases in John 4:26; 6:20; 18:5, 6, 8 may have an implicit predicate, whereas those in John 8:24, 28, 58; 13:19 have no predicate. Among the nine absolute *ἐγώ εἰμι* phrases, the first two instances in John 4:26; 6:20 and the last three instances in John 18:5, 6, 8 are used similarly, the third and fourth instances in John 8:24, 28 and the sixth instance in John 13:19 are used similarly, and the fifth instance in John 8:58 is used uniquely. Second, the predicate usage elaborates Jesus' divine identity by providing details about this identity from different aspects. The *ἐγώ εἰμι* phrases in John 6:35, 41, 48, 51; 8:12; 10:7, 9, 11, 14; 11:25; 14:6; 15:1, 5 have a metaphorical statement as the predicate, while the one in John 8:18 has a participle as predicate without metaphor. It is worth noting that the metaphorical statements are all connected with the eternal life that Jesus has in himself and gives to the believers. Third, the locative usage manifests Jesus' divine identity by specifying that he belongs to the realm of God. The *ἐγώ εἰμι* variants in John 7:34, 36; 8:23; 12:26; 14:3;

17:14, 16, 24 evidence Jesus' divine origin, who is from above and is not of this world.

There are deliberate interrelations and interactions among the three categories of the Johannine "I am" phrases, despite the difference in form. Because Jesus belongs to the divine realm as the *ἐγὼ εἰμι* variants in John 7:34, 36; 8:23; 12:26; 14:3; 17:14, 16, 24 specify, he has the right to pronounce the divine self-revelation formula *ἐγὼ εἰμι* in John 4:26; 6:20; 8:24, 28, 58; 13:19; 18:5, 6, 8 to reveal his divine identity. The divine identity of Jesus is further elaborated by his *ἐγὼ εἰμι* claims as the bread of life from heaven in John 6:35, 41, 48, 51, as the light of the world in John 8:12, as the one who testifies on his own behalf in John 8:18, as the gate for the sheep in John 10:7, 9, as the good shepherd in John 10:11, 14, as the resurrection and the life in John 11:25, as the way and the truth and the life in John 14:6, and as the true vine in John 15:1, 5. Among the three categories of the "I am" phrases, the absolute usage is the most prominent one, which explicitly proclaims Jesus' divinity. The thirty-one occurrences of "I am" in Jesus' utterances start and end with the absolute *ἐγὼ εἰμι* phrases. The predicate usage and the locative usage focus more on Jesus' divine attributes from various aspects. All the Johannine "I am" phrases in Jesus' utterances focus on the divine dimension, with each occurrence being logically built upon the previous ones across the discourse in which they are embedded. By the emphatic subject *ἐγὼ*, John intends to draw the readers' attention to Jesus' proclamations about himself.

The Johannine "I am" phrases in Jesus' utterances are prominent phrases that create prominence in the discourse, convey the deep meaning of the text, and express

the purpose of the author.¹ The ultimate purpose of John's Gospel may still be in dispute among scholars. However, John's own acknowledgment in John 20:31 states that "these are written so that you may come to believe that Jesus is the Messiah, the Son of God, and that through believing you may have life in his name." In other words, John writes the Gospel in such a way to establish Jesus' divine identity in order for the readers to believe in him and to have life in his name through believing.² This purpose is also reflected in the text of John's Gospel, throughout which Jesus' divinity is articulated explicitly and extensively. The most noticeable example might be John 1:1–18, the prologue to John's Gospel. There is widespread agreement among scholars that this prologue plainly states the incarnated Word, Jesus Christ, as God and indicates the unity of Jesus the Son and God the Father. Introducing the whole Gospel, John 1:1–18 sets the tone for the rest of the Gospel.³ It is within the framework of this prologue that the rest of the Gospel should be interpreted since the meaning of the text is forcibly constrained by the preceding text in discourse.⁴ As prominent phrases, "I am" in Jesus' utterances probably expresses the purpose of John's Gospel by functioning to reinforce John's portrayal of Jesus' divinity. Applying the "I am" phrases to Jesus, John aims to construe Jesus' divine identity so that the readers can come to a correct belief about who Jesus is.

Moreover, one of Jesus' missions is to reveal God the Father and make his name known. Proclaiming *ἐγὼ εἰμι*, a form of the divine name used by God to reveal himself in the Septuagint, may be counted as a means to accomplish this mission. Hence Jesus' utterances of the "I am" phrases go beyond their literal meanings. John

¹ Hasan, *Linguistics*, 95–96.

² Anderson, *The Christology of the Fourth Gospel*, 263; Behr, *John the Theologian and his Paschal Gospel*, 190; Beasley-Murray, *John*, 387–88; Keener, *The Gospel of John*, 1215–16.

³ Hengel, "The Prologue of the Gospel of John," 265–94; Porter, *John*, 89–119.

⁴ Brown and Yule, *Discourse Analysis*, 46–50; Halliday, *Language*, 133.

plays on a double entendre ἐγώ εἰμι and its variants since one feature of John's Gospel is the deliberate ambiguity of lexical choice. John often constructs the discourse on two levels by using words with double meanings. In many cases, the profound significance of Jesus' utterances is not made explicit on the surface of his words. John skillfully combines the two levels of meaning meanwhile maintaining their distinction to convey a double meaning.⁵ The expressions of the phrase ἐγώ εἰμι and its variants belong to such cases. It might be true that there seems to be an enigma surrounding "I am" when analyzing each occurrence independently. However, the Johannine "I am" phrases clearly indicate a divine perspective when viewing all occurrences as a whole. In fact, Jesus' divinity is reinforced through each use of the "I am" phrases, which serve as an integral part of portraying Jesus' divinity. John develops the narrative with Jesus' utterances adopting this kind of language in order for the readers to believe and have life in Jesus.

Christological Significance

As prominent phrases to reinforce John's portrayal of Jesus' divinity, the occurrences of "I am" in Jesus' utterances have great value in the interpretation of John's Gospel, the description of Johannine Christology, and the understanding of Johannine Jesus in the Church. By examining the phrase ἐγώ εἰμι and its variants within the text itself, this study approaches Johannine Christology through the lens of linguistic features of John's Gospel. Christology can be presented through the Johannine narrative but is not just a theological configuration. John actually utilizes various linguistic features of the text to develop his Christology. The "I am" phrases in Jesus' utterances,

⁵ Bauckham, *The Testimony of the Beloved Disciple*, 245; Harner, *The "I Am" of the Fourth Gospel*, 49.

reinforcing John's portrayal of Jesus' divinity at key points in the Johannine narrative, inevitably advance the christological development in John's Gospel and help to understand John's overall portrayal of Jesus. The use of the "I am" phrases confirms the scholarly consensus that the Gospel of John displays a high Christology. That is to say, the Johannine Jesus is presented as a preexistent divine being, having equal status to God the Father, being one with God the Father, and declaring his divine role.⁶

The relationship of Jesus the Son to God the Father in the Gospel of John is a major christological issue that has long been debated among scholars.⁷ The investigation of the Johannine "I am" phrases in Jesus' utterances thus has the potential to cast new light on this ongoing debate. The uses of the phrase *ἐγώ εἰμι* and its variants capture the essential Father-Son dynamic in Johannine Christology, which reflect a consistent portrait of Jesus as both God himself and the revealer of God the Father. Throughout the Gospel of John, this unity-in-distinction of Jesus the Son with God the Father is repeatedly demonstrated. By formulating Jesus' utterances with the "I am" phrases, John subtly highlights this relationship between Jesus the Son and God the Father. To know Jesus as the one who has authority to proclaim "I am" is to know him as God himself and the revealer of God the Father, then finally to know God the Father as well.

The "I am" phrases in Jesus' utterances play a decisive role in John's presentation of Jesus' oneness with God the Father, namely the living presence of God through Jesus who makes God known to the world. Jesus has been sent by God the Father into the world for human salvation. In the Johannine narrative, everything that Jesus does and speaks is to accord with and to accomplish the will of God.

⁶ Porter and Pitts, eds., *Johannine Christology*, 11.

⁷ Anderson, *The Christology of the Fourth Gospel*, 24–25.

According to John, the actions and words of Jesus are ultimately the actions and words of God the Father. John's application of the "I am" phrases to Jesus is inextricably linked to Jesus' salvific role for the believers. By means of "I am" in Jesus' utterances, John explicitly indicates that Jesus has life in himself and is able to give eternal life. It is only through Jesus that the believers can receive life, secure salvation, and come to God the Father. Jesus' divinity forms the basis for his salvific role in that Jesus is capable of bringing God's salvation to the believers because of his divine sovereignty. People must recognize Jesus as one with God the Father and trust him as such. Only through faith in Jesus as ἐγώ εἰμι can people be saved. The Johannine "I am" phrases in Jesus' utterances are crucial in expressing the significance of Jesus in the Christian faith, especially in terms of his relationship with God the Father.

Appendix 1: Semantic Domains in John 4:7–26

Semantic Domain	Count
92 Discourse Referentials	108
89 Relations	55
33 Communication	26
93 Names of Persons and Places	16
57 Possess, Transfer, Exchange	14
69 Affirmation, Negation	13
13 Be, Become, Exist, Happen	13
53 Religious Activities	13
23 Physiological Processes and States	12
15 Linear Movement	9
9 People	9
12 Supernatural Beings and Powers	8
10 Kinship Terms	8
2 Natural Substances	8
67 Time	7
71 Mode	5
72 True, False	4
1 Geographical Objects and Features	4
87 Status	4
28 Know	4
83 Spacial Positions	3
7 Constructions	2
59 Quantity	2
47 Activities Involving Liquids or Masses	2
80 Space	1
5 Foods and Condiments	1
70 Real, Unreal	1
32 Understand	1
36 Guide, Discipline, Follow	1
14 Physical Events and States	1
4 Animals	1
81 Spacial Dimensions	1
84 Spacial Extensions	1
31 Hold a View, Believe, Trust	1
34 Association	1
64 Comparison	1
6 Artifacts	1
27 Learn	1
21 Danger, Risk, Safe, Save	1
60 Number	1

Grand Total	365
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Appendix 2: Specifications of the Major Participants in John 4:7–26

Form	Jesus	Samaritan woman
Grammaticalized Form	John 4:7 John 4:10 John 4:13 John 4:17 John 4:21 John 4:26	John 4:7 John 4:9 John 4:15 John 4:17 John 4:19 John 4:25
Reduced Form	John 4:9 John 4:11 John 4:15 John 4:17 John 4:19 John 4:25	John 4:7 John 4:10 John 4:13 John 4:16 John 4:17 John 4:21 John 4:26
Implicit Form	John 4:16	John 4:11

Appendix 3: Distribution of Semantic Domains in John 4:7–26

Semantic Domain	Count in Each Verse																			Grand Total	
	4:7	4:8	4:9	4:10	4:11	4:12	4:13	4:14	4:15	4:16	4:17	4:18	4:19	4:20	4:21	4:22	4:23	4:24	4:25		4:26
92 Discourse Referentials	4	3	6	10	5	12	4	10	5	3	4	3	3	6	6	6	5	3	5	5	108
89 Relations	1	3	3	4	2	4	2	6	2	1	2	2	1	4	4	2	7	3	2	55	
33 Communication	1		2	4	1		2		1	2	4	1	1	1	1			3	2	26	
93 Names of Persons and Places	2	5	1		1	1					1			1	2	1			1	16	
57 Possess, Transfer, Exchange	1	1		3	2			2	1		2	2								14	
13 Be, Become, Exist, Happen			2	1	1	2		1			1	1	1		1	1			1	13	
53 Religious Activities													1	2	1	2	3	2	2	13	
69 Affirmation, Negation				1	1	1		2	2		2	1			2	1				13	
23 Physiological Processes and States	1	1	2	1	1	2	3	1												12	
15 Linear Movement	1	1							1	2					1		1	2		9	
9 People	1	2			1				1		1		1		1			1		9	
10 Kinship Terms						2				1	2	2		1						8	
12 Supernatural Beings and Powers				1											1		3	3		8	
2 Natural Substances	1			1	1		1	3	1											8	
67 Time							1	2				1			1		2			7	
71 Mode				2				1						1				1		5	
1 Geographical Objects and Features		1						1						1	1					4	
28 Know				1												2			1	4	
72 True, False											1	1					1	1		4	
87 Status					1	1			1				1							4	
83 Spacial Positions									1	1				1						3	
47 Activities Involving Liquids or Masses	1								1											2	
59 Quantity							1												1	2	
7 Constructions					1	1														2	
14 Physical Events and States								1												1	
21 Danger, Risk, Safe, Save																1				1	
27 Learn																	1			1	
31 Hold a View, Believe, Trust															1					1	
32 Understand													1							1	
34 Association			1																	1	
36 Guide, Discipline, Follow		1																		1	
4 Animals						1														1	
5 Foods and Condiments		1																		1	
6 Artifacts					1															1	
60 Number												1								1	
64 Comparison																	1			1	
70 Real, Unreal																	1			1	
80 Space														1						1	
81 Spacial Dimensions						1														1	
84 Spacial Extensions						1														1	
Grand Total	14	11	23	30	20	26	14	32	18	10	19	15	10	20	22	16	26	13	17	9	365

Appendix 4: Conjunctions in John 4:7–26

Verse	Lexical Form	Function
4:8	γὰρ	a marker of cause or reason between events
4:8	ἵνα	a marker of purpose for events and states
4:9	οὖν	a marker of result, often implying the conclusion of a reasoning process
4:9	οὐ	a marker of negative propositions
4:9	γὰρ	a marker of cause or reason between events
4:10	καὶ	a marker of coordinate relations
4:10	εἰ	a marker of a condition, real or hypothetical, actual or contrary to fact
4:10	καὶ	a marker of coordinate relations
4:10	ἄν	a marker of the possibility, in view of particular circumstances of a condition contrary to fact
4:10	καὶ	a marker of a sequence of closely related events
4:10	ἄν	a marker of the possibility, in view of particular circumstances of a condition contrary to fact
4:11	οὕτε	a marker of coordinate negativized expressions
4:11	καὶ	a marker of coordinate relations
4:11	οὖν	a marker of result, often implying the conclusion of a reasoning process
4:12	μὴ	a marker of negative propositions
4:12	καὶ	a marker of a sequence of closely related events
4:12	καὶ	a marker of coordinate relations
4:12	καὶ	a marker of coordinate relations
4:13	καὶ	a marker of coordinate relations
4:14	δέ	a marker of contrast
4:14	ἄν	a marker of the possibility of the occurrences of some events
4:14	οὐ	οὐ μή: a marker of emphatic negation
4:14	μὴ	οὐ μή: a marker of emphatic negation
4:14	ἀλλὰ	a marker of emphatic contrast
4:15	ἵνα	a marker of purpose for events and states
4:15	μὴ	a marker of negative propositions
4:15	μηδὲ	a marker of negative propositions
4:16	καὶ	a marker of a sequence of closely related events
4:17	καὶ	a marker of coordinate relations
4:17	οὐκ	a marker of negative propositions
4:17	ὅτι	a marker of discourse content, whether direct or indirect
4:17	οὐκ	a marker of negative propositions
4:18	γὰρ	a marker of cause or reason between events
4:18	καὶ	a marker of a sequence of closely related events

4:18	οὐκ	a marker of negative propositions
4:19	ὅτι	a marker of discourse content, whether direct or indirect
4:20	καὶ	a marker of coordinate relations
4:20	ὅτι	a marker of discourse content, whether direct or indirect
4:21	ὅτι	a marker of identificational and explanatory clauses
4:21	ὅτε	a point of time which is roughly simultaneous to or overlaps with another point of time
4:21	οὐτε	a marker of coordinate negativized expressions
4:21	οὐτε	a marker of coordinate negativized expressions
4:22	οὐκ	a marker of negative propositions
4:22	ὅτι	a marker of cause or reason, based on an evident fact
4:23	ἀλλὰ	a marker of emphatic contrast
4:23	καὶ	a marker of coordinate relations
4:23	ὅτε	a point of time which is roughly simultaneous to or overlaps with another point of time
4:23	καὶ	a marker of coordinate relations
4:23	καὶ	a marker of an additive relation which is not coordinate
4:23	γὰρ	a marker of cause or reason between events
4:24	καὶ	a marker of coordinate relations
4:24	καὶ	a marker of coordinate relations
4:25	ὅτι	a marker of discourse content, whether direct or indirect
4:25	ὅταν	an indefinite point or points of time which may be roughly simultaneous to or overlap with another point of time

Appendix 5: Semantic Domains in John 6:16–21

Semantic Domain	Count
89 Relations	21
92 Discourse Referentials	18
15 Linear Movement	7
13 Be, Become, Exist, Happen	5
1 Geographical Objects and Features	5
14 Physical Events and States	4
6 Artifacts	4
67 Time	4
93 Names of Persons and Places	3
60 Number	3
25 Attitudes and Emotions	2
83 Spacial Positions	2
78 Degree	2
36 Guide, Discipline, Follow	1
24 Sensory Events and States	1
30 Think	1
33 Communication	1
69 Affirmation, Negation	1
81 Spacial Dimensions	1
57 Possess, Transfer, Exchange	1
Grand Total	87

Appendix 6: Specifications of the Major Participants in John 6:16–21

Form	Jesus	Disciples
Grammaticalized Form	John 6:17 John 6:19	John 6:16
Reduced Form	John 6:20 John 6:21	John 6:17 John 6:20
Implicit Form		John 6:19 (2x) John 6:21 (2x)

Appendix 7: Distribution of Semantic Domains in John 6:16–21

Semantic Domain	Count in Each Verse						Grand Total
	6:16	6:17	6:18	6:19	6:20	6:21	
89 Relations	3	6	1	5	1	5	21
92 Discourse Referentials	3	3	1	3	3	5	18
15 Linear Movement	1	3		2		1	7
13 Be, Become, Exist, Happen	1	1		1	1	1	5
1 Geographical Objects and Features	1	1	1	1		1	5
67 Time	1	2				1	4
6 Artifacts		1		1		2	4
14 Physical Events and States		1	3				4
93 Names of Persons and Places		2		1			3
60 Number				3			3
83 Spacial Positions		1		1			2
78 Degree			1	1			2
25 Attitudes and Emotions				1	1		2
81 Spacial Dimensions				1			1
69 Affirmation, Negation					1		1
57 Possess, Transfer, Exchange						1	1
36 Guide, Discipline, Follow	1						1
33 Communication					1		1
30 Think						1	1
24 Sensory Events and States				1			1
Grand Total	11	21	7	22	8	18	87

Appendix 8: Conjunctions in John 6:16–21

Verse	Lexical Form	Function
6:16	ὡς	a point of time which is prior to another point of time
6:16	δὲ	a marker of a sequence of closely related events
6:17	καὶ	a marker of a sequence of closely related events
6:17	καὶ	a marker of a sequence of closely related events
6:17	καὶ	a marker of a sequence of closely related events
6:18	τε	a marker of a close relationship between sequential events or states
6:19	οὖν	a marker of result, often implying the conclusion of a reasoning process
6:19	ἢ	a marker of an alternative
6:19	καὶ	a marker of a sequence of closely related events
6:19	καὶ	a marker of a sequence of closely related events
6:20	δὲ	a marker of a sequence of closely related events
6:20	μὴ	a marker of negative propositions
6:21	οὖν	a marker of result, often implying the conclusion of a reasoning process
6:21	καὶ	a marker of a sequence of closely related events

Appendix 9: Semantic Domains in John 6:25–51

Semantic Domain	Count
92 Discourse Referentials	170
89 Relations	92
33 Communication	27
23 Physiological Processes and States	23
69 Affirmation, Negation	18
15 Linear Movement	18
5 Foods and Condiments	17
12 Supernatural Beings and Powers	16
13 Be, Become, Exist, Happen	16
57 Possess, Transfer, Exchange	12
1 Geographical Objects and Features	12
67 Time	11
93 Names of Persons and Places	9
24 Sensory Events and States	7
72 True, False	7
31 Hold a View, Believe, Trust	6
59 Quantity	5
42 Perform, Do	5
10 Kinship Terms	5
25 Attitudes and Emotions	4
90 Case	3
9 People	3
61 Sequence	3
27 Learn	2
83 Spacial Positions	2
28 Know	1
6 Artifacts	1
32 Understand	1
20 Violence, Harm, Destroy, Kill	1
74 Able, Capable	1
84 Spacial Extensions	1
8 Body, Body Parts, and Body Products	1
87 Status	1
53 Religious Activities	1
Grand Total	502

Appendix 10: Specifications of the Major Participants in John 6:25–51

Form	Jesus	Crowd	Jews
Grammaticalized Form	John 6:26 John 6:29 John 6:32 John 6:35 John 6:43		John 6:41
Reduced Form	John 6:25 (2x) John 6:28 John 6:30 John 6:34 John 6:41	John 6:26 John 6:29 John 6:32 John 6:35	John 6:43
Implied Form		John 6:25 John 6:28 John 6:30 John 6:34	

Appendix 11: Distribution of Semantic Domains in John 6:25–51

Semantic Domain	Count in Each Verse																				Grand Total							
	6:25	6:26	6:27	6:28	6:29	6:30	6:31	6:32	6:33	6:34	6:35	6:36	6:37	6:38	6:39	6:40	6:41	6:42	6:43	6:44		6:45	6:46	6:47	6:48	6:49	6:50	6:51
92 Discourse Referentials	3	5	11	4	7	5	6	12	5	4	9	2	6	7	9	10	6	8	2	8	4	6	2	3	4	6	16	170
89 Relations	1	6	3	3	3	4	3	4	3	2	3	4	3	4	5	6	4	4	2	4	5	3			2	4	7	92
33 Communication	2	4		1	2	2	1	2			1	1	1									2	2	3		2		27
23 Physiological Processes and States		2	1				2		1		3				1	2				1			1	1	2	2	4	23
15 Linear Movement	1				1				1		1		3	2	1		1	1		3	1						1	18
69 Affirmation, Negation		1	1					1			4	1	2	1	1			1	1	1		2					1	18
5 Foods and Condiments		1	2				2	2	1	1	1					1								1	1	1	3	17
12 Supernatural Beings and Powers			3	1	1			1	1			1			2					1	2	3						16
13 Be, Become, Exist, Happen			1		1			1		1		1		1	1	1	1			2	1			1	1	1	2	16
1 Geographical Objects and Features	1						2	2	1					1			1	1		1	1					1	1	12
57 Possess, Transfer, Exchange			1			1	2	1	1	1			1		2	1								1				12
67 Time	1		1							1	1				1	2		1		1				1			1	11
93 Names of Persons and Places		1			1			2			1					1	2	1										9
24 Sensory Events and States		1			1						1				1							1	2					7
72 True, False			2						3																2			7
31 Hold a View, Believe, Trust					1	1					1	1			1								1					6
10 Kinship Terms							1												3							1		5
42 Perform, Do			1	2	1	1																						5
59 Quantity												1		1	1							2						5
25 Attitudes and Emotions														2	1	1												4
61 Sequence													1	1							1							3
9 People			1						1																		1	3
90 Case				1		1							1															3
27 Learn	1	1																										2
83 Spacial Positions	2																											2
20 Violence, Harm, Destroy, Kill				1																								1
28 Know																		1										1
32 Understand																			1									1
53 Religious Activities																						1						1
6 Artifacts			1																									1
74 Able, Capable																					1							1
8 Body, Body Parts, and Body Products																											1	1
84 Spacial Extensions													1															1
87 Status										1																		1
Grand Total	12	24	28	12	18	15	19	31	16	11	26	10	18	18	24	29	17	25	9	21	21	17	9	6	11	17	38	502

Appendix 12: Conjunctions in John 6:25–51

Verse	Lexical Form	Function
6:25	καὶ	a marker of a sequence of closely related events
6:26	καὶ	a marker of coordinate relations
6:26	ἀμὴν	strong affirmation of what is declared
6:26	ἀμὴν	strong affirmation of what is declared
6:26	οὐχ	a marker of negative propositions
6:26	ὅτι	a marker of cause or reason, based on an evident fact
6:26	ἀλλὰ	a marker of emphatic contrast
6:26	ὅτι	a marker of cause or reason, based on an evident fact
6:26	καὶ	a marker of a sequence of closely related events
6:27	μὴ	a marker of negative propositions
6:27	ἀλλὰ	a marker of emphatic contrast
6:27	γὰρ	a marker of cause or reason between events
6:28	οὖν	a marker of result, often implying the conclusion of a reasoning process
6:28	ἵνα	a marker of purpose for events and states
6:29	καὶ	a marker of coordinate relations
6:29	ἵνα	a marker of identificational and explanatory clauses
6:30	οὖν	a marker of result, often implying the conclusion of a reasoning process
6:30	οὖν	a marker of result, often implying the conclusion of a reasoning process
6:30	ἵνα	a marker of purpose for events and states
6:30	καὶ	a marker of coordinate relations
6:31	καθὼς	a marker of similarity in events and states, with the possible implication of something being in accordance with something else
6:32	οὖν	a marker of result, often implying the conclusion of a reasoning process
6:32	ἀμὴν	strong affirmation of what is declared
6:32	ἀμὴν	strong affirmation of what is declared
6:32	οὐ	a marker of negative propositions
6:32	ἀλλὰ	a marker of emphatic contrast
6:33	γὰρ	a marker of cause or reason between events
6:33	καὶ	a marker of a sequence of closely related events
6:34	οὖν	a marker of result, often implying the conclusion of a reasoning process
6:35	οὐ	οὐ μὴ: a marker of emphatic negation
6:35	μὴ	οὐ μὴ: a marker of emphatic negation
6:35	καὶ	a marker of coordinate relations

6:35	οὐ	οὐ μή: a marker of emphatic negation
6:35	μὴ	οὐ μή: a marker of emphatic negation
6:36	ἀλλὰ	a marker of emphatic contrast
6:36	ὅτι	a marker of discourse content, whether direct or indirect
6:36	καὶ	a marker of emphasis, involving surprise and unexpectedness
6:36	καὶ	a marker of a sequence of closely related events
6:36	οὐ	a marker of negative propositions
6:37	καὶ	a marker of a sequence of closely related events
6:37	οὐ	οὐ μή: a marker of emphatic negation
6:37	μὴ	οὐ μή: a marker of emphatic negation
6:38	ὅτι	a marker of cause or reason, based on an evident fact
6:38	οὐχ	a marker of negative propositions
6:38	ἵνα	a marker of purpose for events and states
6:38	ἀλλὰ	a marker of emphatic contrast
6:39	δέ	a marker of a sequence of closely related events
6:39	ἵνα	a marker of the content of discourse, particularly if and when purpose is implicit
6:39	μὴ	a marker of negative propositions
6:39	ἀλλὰ	a marker of emphatic contrast
6:40	γάρ	a marker of cause or reason between events
6:40	ἵνα	a marker of identificational and explanatory clauses
6:40	καὶ	a marker of coordinate relations
6:40	καὶ	a marker of a sequence of closely related events
6:41	οὖν	a marker of result, often implying the conclusion of a reasoning process
6:41	ὅτι	a marker of cause or reason, based on an evident fact
6:42	καὶ	a marker of a sequence of closely related events
6:42	οὐχ	a marker of negative propositions
6:42	καὶ	a marker of coordinate relations
6:42	ὅτι	a marker of discourse content, whether direct or indirect
6:43	καὶ	a marker of coordinate relations
6:43	μὴ	a marker of negative propositions
6:44	ἐάν	εἰ μή: a marker of contrast by designating an exception
6:44	μὴ	εἰ μή: a marker of contrast by designating an exception
6:44	καὶ γὰρ	a marker of a sequence of closely related events
6:45	καὶ	a marker of coordinate relations
6:45	καὶ	a marker of a sequence of closely related events
6:46	οὐχ	a marker of negative propositions
6:46	ὅτι	a marker of discourse content, whether direct or indirect
6:46	εἰ	εἰ μή: a marker of contrast by designating an exception
6:46	μὴ	εἰ μή: a marker of contrast by designating an exception
6:47	ἀμὴν	strong affirmation of what is declared

6:47	ἀμὴν	strong affirmation of what is declared
6:49	καὶ	a marker of a sequence of closely related events
6:50	ἵνα	a marker of purpose for events and states
6:50	καὶ	a marker of a sequence of closely related events
6:50	μὴ	a marker of negative propositions
6:51	ἐάν	a marker of condition, with the implication of reduced probability
6:51	καὶ	a marker of emphasis, involving surprise and unexpectedness
6:51	δὲ	a marker of a sequence of closely related events

Appendix 13: Semantic Domains in John 7:32–36

Semantic Domain	Count
92 Discourse Referentials	31
89 Relations	19
15 Linear Movement	8
69 Affirmation, Negation	6
33 Communication	6
67 Time	5
27 Learn	5
11 Groups and Classes of Persons and Members of Such Groups and Classes	5
13 Be, Become, Exist, Happen	4
93 Names of Persons and Places	2
74 Able, Capable	2
24 Sensory Events and States	1
35 Help, Care For	1
53 Religious Activities	1
83 Spacial Positions	1
37 Control, Rule	1
Grand Total	98

Appendix 14: Specifications of the Major Participants in John 7:32–36

Form	Jesus	Pharisees	Crowd	Chief Priests	Temple Police	Jews
Grammaticalized Form	John 7:33	John 7:32 (2x)	John 7:32	John 7:32	John 7:32	John 7:35
Reduced Form	John 7:32 (2x)					

Appendix 15: Distribution of Semantic Domains in John 7:32–36

Semantic Domain	Count in Each Verse					Grand Total
	7:32	7:33	7:34	7:35	7:36	
92 Discourse Referentials	7	4	4	8	8	31
89 Relations	4	4	3	5	3	19
15 Linear Movement	1	2	1	3	1	8
33 Communication	1	1		2	2	6
69 Affirmation, Negation			2	2	2	6
11 Groups and Classes of Persons and Members of Such Groups and Classes	3			2		5
27 Learn			2	1	2	5
67 Time		3		2		5
13 Be, Become, Exist, Happen		1	1		2	4
74 Able, Capable			1		1	2
93 Names of Persons and Places		1		1		2
24 Sensory Events and States	1					1
35 Help, Care For	1					1
37 Control, Rule	1					1
53 Religious Activities	1					1
83 Spacial Positions				1		1
Grand Total	20	16	14	27	21	98

Appendix 16: Conjunctions in John 7:32–36

Verse	Lexical Form	Function
7:32	καὶ	a marker of a sequence of closely related events
7:32	καὶ	a marker of coordinate relations
7:32	ἵνα	a marker of purpose for events and states
7:33	οὖν	a marker of result, often implying the conclusion of a reasoning process
7:33	καὶ	a marker of a sequence of closely related events
7:34	καὶ	a marker of a sequence of closely related events
7:34	οὐχ	a marker of negative propositions
7:34	καὶ	a marker of a sequence of closely related events
7:34	ἔπου	a reference to a position in space
7:34	οὐ	a marker of negative propositions
7:35	οὖν	a marker of result, often implying the conclusion of a reasoning process
7:35	ὅτι	a marker of discourse content, whether direct or indirect
7:35	οὐχ	a marker of negative propositions
7:35	μὴ	a marker of negative propositions
7:35	καὶ	a marker of a sequence of closely related events
7:36	καὶ	a marker of a sequence of closely related events
7:36	οὐχ	a marker of negative propositions
7:36	καὶ	a marker of coordinate relations
7:36	ἔπου	a reference to a position in space
7:36	οὐ	a marker of negative propositions

Appendix 17: Semantic Domains in John 8:12–20

Semantic Domain	Count
92 Discourse Referentials	60
89 Relations	33
33 Communication	19
15 Linear Movement	9
69 Affirmation, Negation	8
13 Be, Become, Exist, Happen	8
28 Know	5
72 True, False	4
12 Supernatural Beings and Powers	4
30 Think	4
83 Spacial Positions	3
67 Time	3
93 Names of Persons and Places	3
84 Spacial Extensions	2
9 People	2
14 Physical Events and States	2
8 Body, Body Parts, and Body Products	1
11 Groups and Classes of Persons and Members of Such Groups and Classes	1
10 Kinship Terms	1
37 Control, Rule	1
88 Moral and Ethical Qualities and Related Behavior	1
60 Number	1
57 Possess, Transfer, Exchange	1
7 Constructions	1
23 Physiological Processes and States	1
71 Mode	1
58 Nature, Class, Example	1
6 Artifacts	1
Grand Total	181

Appendix 18: Specifications of the Major Participants in John 8:12–20

Form	Jesus	Crowd	Pharisees
Grammaticalized Form	John 8:12 John 8:14 John 8:19		John 8:13
Reduced Form	John 8:13 John 8:19 John 8:20 (2x)	John 8:12	John 8:14 John 8:21
Implied Form	John 8:20		John 8:19

Appendix 19: Distribution of Semantic Domains in John 8:12–20

Semantic Domain	Count in Each Verse										Grand Total
	8:12	8:13	8:14	8:15	8:16	8:17	8:18	8:19	8:20		
92 Discourse Referentials	10	6	6	4	7	4	6	9	8		60
89 Relations	3	2	7	1	6	4	3	3	4		33
33 Communication	2	3	4			3	2	2	3		19
15 Linear Movement	2		4		1		1		1		9
69 Affirmation, Negation	2	1	1	1	1			2			8
13 Be, Become, Exist, Happen	1	1	1		2	1	1	1			8
28 Know			2					3			5
12 Supernatural Beings and Powers					1		1	2			4
30 Think				2	2						4
72 True, False			1	1	1	1					4
67 Time	1								2		3
83 Spacial Positions			2					1			3
93 Names of Persons and Places	1		1					1			3
14 Physical Events and States	2										2
84 Spacial Extensions			2								2
9 People	1					1					2
10 Kinship Terms								1			1
11 Groups and Classes of Persons and Members of Such Groups and Classes		1									1
23 Physiological Processes and States	1										1
37 Control, Rule									1		1
57 Possess, Transfer, Exchange	1										1
58 Nature, Class, Example					1						1
6 Artifacts									1		1
60 Number						1					1
7 Constructions									1		1
71 Mode								1			1
8 Body, Body Parts, and Body Products				1							1
88 Moral and Ethical Qualities and Related Behavior	1										1
Grand Total	28	15	31	9	22	15	14	26	21		181

Appendix 20: Conjunctions in John 8:12–20

Verse	Lexical Form	Function
8:12	οὖν	a marker of result, often implying the conclusion of a reasoning process
8:12	οὐ	οὐ μή: a marker of emphatic negation
8:12	μή	οὐ μή: a marker of emphatic negation
8:12	ἀλλὰ	a marker of emphatic contrast
8:13	οὖν	a marker of result, often implying the conclusion of a reasoning process
8:13	οὐκ	a marker of negative propositions
8:14	καί	a marker of coordinate relations
8:14	καὶ	an emphatic marker of concession
8:14	ὅτι	a marker of discourse content, whether direct or indirect
8:14	καί	a marker of coordinate relations
8:14	δὲ	a marker of contrast
8:14	οὐκ	a marker of negative propositions
8:14	ἢ	a marker of an alternative
8:15	οὐ	a marker of negative propositions
8:16	καί	a marker of emphasis, involving surprise and unexpectedness
8:16	ἐάν	a marker of condition, with the implication of reduced probability
8:16	δὲ	a marker of a sequence of closely related events
8:16	ὅτι	a marker of cause or reason, based on an evident fact
8:16	οὐκ	a marker of negative propositions
8:16	ἀλλὰ	a marker of emphatic contrast
8:16	καί	a marker of coordinate relations
8:17	καί	a marker of an additive relation which is not coordinate
8:17	δὲ	a marker of a sequence of closely related events
8:17	ὅτι	a marker of discourse content, whether direct or indirect
8:18	καί	a marker of coordinate relations
8:19	οὖν	a marker of result, often implying the conclusion of a reasoning process
8:19	οὔτε	a marker of coordinate negativized expressions
8:19	οὔτε	a marker of coordinate negativized expressions
8:19	εἰ	a marker of a condition, real or hypothetical, actual or contrary to fact
8:19	καί	a marker of an additive relation which is not coordinate
8:19	ἂν	a marker of the possibility, in view of particular circumstances of a condition contrary to fact
8:20	καί	a marker of a sequence of closely related events

8:20	ὅτι	a marker of cause or reason, based on an evident fact
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Appendix 21: Semantic Domains in John 8:21–30

Semantic Domain	Count
92 Discourse Referentials	66
89 Relations	40
33 Communication	15
13 Be, Become, Exist, Happen	9
69 Affirmation, Negation	7
15 Linear Movement	7
74 Able, Capable	6
67 Time	4
9 People	3
93 Names of Persons and Places	3
88 Moral and Ethical Qualities and Related Behavior	3
90 Case	2
59 Quantity	2
83 Spacial Positions	2
41 Behavior and Related States	2
31 Hold a View, Believe, Trust	2
12 Supernatural Beings and Powers	2
24 Sensory Events and States	1
25 Attitudes and Emotions	1
85 Existence in Space	1
27 Learn	1
72 True, False	1
32 Understand	1
28 Know	1
20 Violence, Harm, Destroy, Kill	1
81 Spacial Dimensions	1
30 Think	1
58 Nature, Class, Example	1
Grand Total	186

Appendix 22: Specifications of the Major Participants in John 8:21–30

Form	Jesus	Pharisees	Jews
Grammaticalized Form	John 8:25 John 8:28		John 8:22
Reduced Form	John 8:25 John 8:30 (2x)	John 8:21	John 8:23 John 8:25 John 8:27
Implied Form	John 8:21 John 8:23		John 8:25 John 8:27

Appendix 23: Distribution of Semantic Domains in John 8:21–30

Semantic Domain	Count in Each Verse										Grand Total
	8:21	8:22	8:23	8:24	8:25	8:26	8:27	8:28	8:29	8:30	
92 Discourse Referentials	7	4	11	6	9	7	2	10	7	3	66
89 Relations	5	3	5	7	2	6	1	7	3	1	40
33 Communication	1	2	1	1	3	2	1	3		1	15
13 Be, Become, Exist, Happen			4	1	1	1		1	1		9
15 Linear Movement	3	2				1			1		7
69 Affirmation, Negation	1	2	1	1			1		1		7
74 Able, Capable	2	1		2		1					6
67 Time	1				1			1	1		4
9 People						1		2			3
88 Moral and Ethical Qualities and Related Behavior	1			2							3
93 Names of Persons and Places		1			1			1			3
41 Behavior and Related States			2								2
59 Quantity						1				1	2
83 Spacial Positions			2								2
90 Case								1	1		2
12 Supernatural Beings and Powers							1	1			2
31 Hold a View, Believe, Trust				1						1	2
20 Violence, Harm, Destroy, Kill		1									1
24 Sensory Events and States						1					1
25 Attitudes and Emotions									1		1
27 Learn	1										1
28 Know								1			1
30 Think						1					1
32 Understand							1				1
58 Nature, Class, Example									1		1
72 True, False						1					1
81 Spacial Dimensions								1			1
85 Existence in Space									1		1
Grand Total	22	16	26	21	17	23	7	29	18	7	186

Appendix 24: Conjunctions in John 8:21–30

Verse	Lexical Form	Function
8:21	οὖν	a marker of result, often implying the conclusion of a reasoning process
8:21	καὶ	a marker of a sequence of closely related events
8:21	καὶ	a marker of a sequence of closely related events
8:21	ὅπου	a reference to a position in space
8:21	οὐ	a marker of negative propositions
8:22	οὖν	a marker of result, often implying the conclusion of a reasoning process
8:22	μήτι	a marker of a somewhat more emphatic negative response
8:22	ὅτι	a marker of cause or reason, based on an evident fact
8:22	ὅπου	a reference to a position in space
8:22	οὐ	a marker of negative propositions
8:23	καὶ	a marker of a sequence of closely related events
8:23	οὐκ	a marker of negative propositions
8:24	οὖν	a marker of result, often implying the conclusion of a reasoning process
8:24	ὅτι	a marker of discourse content, whether direct or indirect
8:24	ἐάν	εἰ μή: a marker of contrast by designating an exception
8:24	γάρ	a marker of cause or reason between events
8:24	μή	εἰ μή: a marker of contrast by designating an exception
8:24	ὅτι	a marker of discourse content, whether direct or indirect
8:25	οὖν	a marker of result, often implying the conclusion of a reasoning process
8:25	καὶ	a marker of an additive relation which is not coordinate
8:26	καὶ	a marker of coordinate relations
8:26	ἀλλὰ	a marker of emphatic contrast
8:26	καὶ γὰρ	a marker of coordinate relations
8:27	οὐκ	a marker of negative propositions
8:27	ὅτι	a marker of discourse content, whether direct or indirect
8:28	οὖν	a marker of result, often implying the conclusion of a reasoning process
8:28	ὅταν	an indefinite point or points of time which may be roughly simultaneous to or overlap with another point of time
8:28	ὅτι	a marker of discourse content, whether direct or indirect
8:28	καὶ	a marker of a sequence of closely related events
8:28	ἀλλὰ	a marker of emphatic contrast
8:28	καθὼς	a marker of similarity in events and states, with the possible implication of something being in accordance with something else

8:29	καὶ	a marker of a sequence of closely related events
8:29	οὐκ	a marker of negative propositions
8:29	ὅτι	a marker of cause or reason, based on an evident fact

Appendix 25: Semantic Domains in John 8:31–59

Semantic Domain	Count
92 Discourse Referentials	172
89 Relations	96
33 Communication	45
13 Be, Become, Exist, Happen	25
93 Names of Persons and Places	24
69 Affirmation, Negation	23
12 Supernatural Beings and Powers	16
72 True, False	14
67 Time	12
10 Kinship Terms	11
90 Case	9
36 Guide, Discipline, Follow	8
28 Know	7
24 Sensory Events and States	7
15 Linear Movement	7
87 Status	6
37 Control, Rule	5
25 Attitudes and Emotions	5
23 Physiological Processes and States	5
57 Possess, Transfer, Exchange	5
85 Existence in Space	4
88 Moral and Ethical Qualities and Related Behavior	4
31 Hold a View, Believe, Trust	4
42 Perform, Do	3
20 Violence, Harm, Destroy, Kill	3
53 Religious Activities	2
68 Aspect	2
60 Number	2
7 Constructions	2
70 Real, Unreal	2
59 Quantity	1
2 Natural Substances	1
32 Understand	1
74 Able, Capable	1
78 Degree	1
9 People	1
30 Think	1
64 Comparison	1
27 Learn	1
71 Mode	1

58 Nature, Class, Example	1
Grand Total	541

Appendix 26: Specifications of the Major Participants in John 8:31–59

Form	Jesus	Jews
Grammaticalized Form	John 8:31 John 8:34 John 8:39 John 8:42 John 8:49 John 8:54 John 8:58 John 8:59	John 8:31 John 8:48 John 8:52 John 8:57
Reduced Form	John 8:31 John 8:33 John 8:39 John 8:41 John 8:48 John 8:52 John 8:57 John 8:59	John 8:34 John 8:42 John 8:58
Implicit Form		John 8:33 John 8:39 (2x) John 8:41 John 8:59 (2x)

Appendix 27: Distribution of Semantic Domains in John 8:31–59

Semantic Domain	Count in Each Verse																												Grand Total	
	8:31	8:32	8:33	8:34	8:35	8:36	8:37	8:38	8:39	8:40	8:41	8:42	8:43	8:44	8:45	8:46	8:47	8:48	8:49	8:50	8:51	8:52	8:53	8:54	8:55	8:56	8:57	8:58		8:59
92 Discourse Referentials	8	3	4	6	5	2	5	6	8	7	7	10	7	13	3	6	7	4	5	4	5	8	7	12	8	5	2	3	2	172
89 Relations	4	2	3	1	4	2	4	4	2	2	7	2	11	2	4	4	3	2	2	2	6	1	2	6	3	3		6	96	
33 Communication	2	2	2			1	1	3	1	1	1	3	4	1	2	1	3	1	2	2	3			3	3	1	2		45	
13 Be, Become, Exist, Happen	1	2	1		1	1	2		1	1		5			2			1			1	3	1				2		25	
93 Names of Persons and Places	2	1	1			1	4		1	1					2	1				2	1	1	2	1	1	1	2	2	1	24
69 Affirmation, Negation				1		1		1	1	1	1	2	2	1	1	2	1	1	1	2	2	1	1	2					23	
12 Supernatural Beings and Powers							1		1	1	3		1		3	1	2				1	2							16	
72 True, False		2		2					1				2	1	1		1				2								2	14
67 Time			1		2				1				1							1	2					1	2	1	12	
10 Kinship Terms				1	1	1	1	1	2		2											1				1			11	
90 Case				1			1	1	1	1					1						1	1					1		9	
36 Guide, Discipline, Follow	1												3			1					1	1			1				8	
15 Linear Movement						1					3																	3	7	
24 Sensory Events and States							2		1																	2	1	1	7	
28 Know		1					1															1			4				7	
87 Status			2															2						2					6	
23 Physiological Processes and States																					1	2	2				2		5	
25 Attitudes and Emotions										1		2																	5	
37 Control, Rule		1		1	1	2																							5	
57 Possess, Transfer, Exchange									1			1					1	1				1							5	
31 Hold a View, Believe, Trust	1													1	1	1													4	
85 Existence in Space	1			2						1																			4	
88 Moral and Ethical Qualities and Related Behavior			2						1		1					1													4	
20 Violence, Harm, Destroy, Kill							1			1			1																3	
42 Perform, Do									1		1													1					3	
53 Religious Activities																							1	1					2	
60 Number											1																1		2	
68 Aspect							1			1																			2	
7 Constructions				1																									2	
70 Real, Unreal	1				1																								2	
2 Natural Substances																												1	1	
27 Learn																													1	
30 Think																							1						1	
32 Understand												1																	1	
58 Nature, Class, Example																						1							1	
59 Quantity				1																									1	
64 Comparison																													1	
71 Mode											1																		1	
74 Able, Capable												1																	1	
78 Degree																													1	
9 People										1																			1	
Grand Total	21	9	16	18	17	9	18	16	23	20	20	30	16	47	9	16	21	17	15	12	17	31	17	25	26	15	13	12	15	541

Appendix 28: Conjunctions in John 8:31–59

Verse	Lexical Form	Function
8:31	οὖν	a marker of result, often implying the conclusion of a reasoning process
8:31	ἐάν	a marker of condition, with the implication of reduced probability
8:32	καί	a marker of a new sentence
8:32	καί	a marker of a sequence of closely related events
8:33	καί	a marker of a sequence of closely related events
8:33	ὅτι	a marker of discourse content, whether direct or indirect
8:34	ἀμὴν	strong affirmation of what is declared
8:34	ἀμὴν	strong affirmation of what is declared
8:34	ὅτι	a marker of discourse content, whether direct or indirect
8:35	δὲ	a marker of a sequence of closely related events
8:35	οὐ	a marker of negative propositions
8:36	ἐάν	a marker of condition, with the implication of reduced probability
8:36	οὖν	a marker of result, often implying the conclusion of a reasoning process
8:37	ὅτι	a marker of discourse content, whether direct or indirect
8:37	ἀλλὰ	a marker of emphatic contrast
8:37	ὅτι	a marker of cause or reason, based on an evident fact
8:37	οὐ	a marker of negative propositions
8:38	καί	a marker of a sequence of closely related events
8:38	οὖν	a marker of result, often implying the conclusion of a reasoning process
8:39	καί	a marker of coordinate relations
8:39	εἰ	a marker of a condition, real or hypothetical, actual or contrary to fact
8:40	δὲ	a marker of a sequence of closely related events
8:40	οὐκ	a marker of negative propositions
8:41	οὖν	a marker of result, often implying the conclusion of a reasoning process
8:41	οὐ	a marker of negative propositions
8:42	εἰ	a marker of a condition, real or hypothetical, actual or contrary to fact
8:42	ἄν	a marker of the possibility, in view of particular circumstances of a condition contrary to fact
8:42	γάρ	a marker of cause or reason between events
8:42	καί	a marker of a sequence of closely related events
8:42	οὐδὲ	a marker of negative propositions

8:42	γάρ	a marker of cause or reason between events
8:42	ἀλλὰ	a marker of emphatic contrast
8:43	οὐ	a marker of negative propositions
8:43	ὅτι	a marker of cause or reason, based on an evident fact
8:43	οὐ	a marker of negative propositions
8:44	καὶ	a marker of a sequence of closely related events
8:44	καὶ	a marker of a sequence of closely related events
8:44	οὐκ	a marker of negative propositions
8:44	ὅτι	a marker of cause or reason, based on an evident fact
8:44	οὐκ	a marker of negative propositions
8:44	ὅταν	an indefinite point or points of time which may be roughly simultaneous to or overlap with another point of time
8:44	ὅτι	a marker of cause or reason, based on an evident fact
8:44	καὶ	a marker of coordinate relations
8:45	δὲ	a marker of contrast
8:45	ὅτι	a marker of cause or reason, based on an evident fact
8:45	οὐ	a marker of negative propositions
8:46	εἰ	a marker of a condition, real or hypothetical, actual or contrary to fact
8:46	οὐ	a marker of negative propositions
8:47	οὐκ	a marker of negative propositions
8:47	ὅτι	a marker of cause or reason, based on an evident fact
8:47	οὐκ	a marker of negative propositions
8:48	καὶ	a marker of coordinate relations
8:48	οὐ	a marker of an affirmative response to a question
8:48	ὅτι	a marker of discourse content, whether direct or indirect
8:48	καὶ	a marker of coordinate relations
8:49	οὐκ	a marker of negative propositions
8:49	ἀλλὰ	a marker of emphatic contrast
8:49	καὶ	a marker of coordinate relations
8:50	δὲ	a marker of a sequence of closely related events
8:50	οὐ	a marker of negative propositions
8:50	καὶ	a marker of coordinate relations
8:51	ἀμὴν	strong affirmation of what is declared
8:51	ἀμὴν	strong affirmation of what is declared
8:51	εἰάν	a marker of condition, with the implication of reduced probability
8:51	οὐ	οὐ μή: a marker of emphatic negation
8:51	μή	οὐ μή: a marker of emphatic negation
8:52	οὖν	a marker of result, often implying the conclusion of a reasoning process
8:52	ὅτι	a marker of discourse content, whether direct or indirect

8:52	καὶ	a marker of coordinate relations
8:52	καὶ	a marker of a sequence of closely related events
8:52	εἰάν	a marker of condition, with the implication of reduced probability
8:52	οὐ	οὐ μή: a marker of emphatic negation
8:52	μή	οὐ μή: a marker of emphatic negation
8:53	μή	a marker of a negative response to a question
8:53	καὶ	a marker of coordinate relations
8:54	εἰάν	a marker of condition, with the implication of reduced probability
8:54	ὅτι	a marker of discourse content, whether direct or indirect
8:55	καὶ	a marker of emphasis, involving surprise and unexpectedness
8:55	οὐκ	a marker of negative propositions
8:55	δὲ	a marker of contrast
8:55	καὶν	an emphatic marker of concession
8:55	ὅτι	a marker of discourse content, whether direct or indirect
8:55	οὐκ	a marker of negative propositions
8:55	ἀλλὰ	a marker of emphatic contrast
8:55	καὶ	a marker of coordinate relations
8:56	ἵνα	a marker of the content of discourse, particularly if and when purpose is implicit
8:56	καὶ	a marker of a sequence of closely related events
8:56	καὶ	a marker of a sequence of closely related events
8:57	οὖν	a marker of result, often implying the conclusion of a reasoning process
8:57	καὶ	a marker of emphasis, involving surprise and unexpectedness
8:58	ἀμὴν	strong affirmation of what is declared
8:58	ἀμὴν	strong affirmation of what is declared
8:59	οὖν	a marker of result, often implying the conclusion of a reasoning process
8:59	ἵνα	a marker of purpose for events and states
8:59	δὲ	a marker of contrast
8:59	καὶ	a marker of a sequence of closely related events

Appendix 29: Semantic Domains in John 10:7–21

Semantic Domain	Count
92 Discourse Referentials	78
89 Relations	50
57 Possess, Transfer, Exchange	13
13 Be, Become, Exist, Happen	13
15 Linear Movement	12
4 Animals	10
69 Affirmation, Negation	9
33 Communication	8
12 Supernatural Beings and Powers	7
49 Activities Involving Clothing and Adorning	5
44 Animal Husbandry, Fishing	5
24 Sensory Events and States	4
23 Physiological Processes and States	4
28 Know	4
59 Quantity	4
7 Constructions	3
31 Hold a View, Believe, Trust	3
18 Attachment	3
67 Time	3
39 Hostility, Strife	2
76 Power, Force	2
72 True, False	2
20 Violence, Harm, Destroy, Kill	2
88 Moral and Ethical Qualities and Related Behavior	2
58 Nature, Class, Example	2
30 Think	2
93 Names of Persons and Places	2
60 Number	2
66 Proper, Improper	1
25 Attitudes and Emotions	1
21 Danger, Risk, Safe, Save	1
74 Able, Capable	1
71 Mode	1
1 Geographical Objects and Features	1
11 Groups and Classes of Persons and Members of Such Groups and Classes	1
Grand Total	263

Appendix 30: Specifications of the Major Participants in John 10:7–21

Form	Jesus	Jews
Grammaticalized Form	John 10:7	John 10:19
Reduced Form		John 10:20
Implicit Form		John 10:21

Appendix 31: Distribution of Semantic Domains in John 10:7–21

Semantic Domain	Count in Each Verse														Grand Total	
	10:7	10:8	10:9	10:10	10:11	10:12	10:13	10:14	10:15	10:16	10:17	10:18	10:19	10:20		10:21
92 Discourse Referentials	5	3	4	2	8	7	2	8	6	6	7	12	3	3	2	78
89 Relations	3	3	5	6	1	5	3	2	4	5	3	5	2	3		50
13 Be, Become, Exist, Happen	1	1	2		1	2	1	1		2			1		1	13
57 Possess, Transfer, Exchange		2		4		2	1			1		2		1		13
15 Linear Movement		1	3	2		4				1		1				12
4 Animals	1	1			1	4	1		1	1						10
69 Affirmation, Negation			1		2		2	1		1					2	9
33 Communication	2									1		1	1	1	2	8
12 Supernatural Beings and Powers									2		1	1		1	2	7
44 Animal Husbandry, Fishing						2	1		1	1						5
49 Activities Involving Clothing and Adorning						1			1		1	2				5
23 Physiological Processes and States					1	1			1		1					4
24 Sensory Events and States							1								3	4
28 Know								2	2							4
59 Quantity		2		1										1		4
18 Attachment											1	2				3
31 Hold a View, Believe, Trust		1								1				1		3
67 Time											1	1	1			3
7 Constructions	1		1							1						3
20 Violence, Harm, Destroy, Kill				2												2
30 Think							1							1		2
39 Hostility, Strife						1							1			2
58 Nature, Class, Example										1					1	2
60 Number										2						2
72 True, False		2														2
76 Power, Force												2				2
88 Moral and Ethical Qualities and Related Behavior					2											2
93 Names of Persons and Places													1			2
1 Geographical Objects and Features			1													1
11 Groups and Classes of Persons and Members of Such Groups and Classes										1						1
21 Danger, Risk, Safe, Save				1												1
25 Attitudes and Emotions											1					1
66 Proper, Improper								1								1
71 Mode										1						1
74 Able, Capable															1	1
Grand Total	16	15	17	20	17	29	10	15	17	26	16	29	10	12	14	263

Appendix 32: Conjunctions in John 10:7–21

Verse	Lexical Form	Function
10:7	οὖν	a marker of result, often implying the conclusion of a reasoning process
10:7	ἀμήν	strong affirmation of what is declared
10:7	ἀμήν	strong affirmation of what is declared
10:7	ὅτι	a marker of discourse content, whether direct or indirect
10:8	καί	a marker of coordinate relations
10:8	ἀλλὰ	a marker of emphatic contrast
10:8	οὐκ	a marker of negative propositions
10:9	ἐάν	a marker of condition, with the implication of reduced probability
10:9	καί	a marker of a sequence of closely related events
10:9	καί	a marker of coordinate relations
10:9	καί	a marker of a sequence of closely related events
10:10	οὐκ	a marker of negative propositions
10:10	εἰ	εἰ μή: a marker of contrast by designating an exception
10:10	μή	εἰ μή: a marker of contrast by designating an exception
10:10	ἵνα	a marker of purpose for events and states
10:10	καί	a marker of coordinate relations
10:10	καί	a marker of coordinate relations
10:10	ἵνα	a marker of purpose for events and states
10:10	καί	a marker of coordinate relations
10:12	καί	a marker of emphasis, involving surprise and unexpectedness
10:12	οὐκ	a marker of negative propositions
10:12	οὐκ	a marker of negative propositions
10:12	καί	a marker of a sequence of closely related events
10:12	καί	a marker of coordinate relations
10:12	καί	a marker of a sequence of closely related events
10:12	καί	a marker of a sequence of closely related events
10:13	ὅτι	a marker of cause or reason, based on an evident fact
10:13	καί	a marker of coordinate relations
10:13	οὐ	a marker of negative propositions
10:14	καί	a marker of coordinate relations
10:14	καί	a marker of coordinate relations
10:15	καθὼς	a marker of similarity in events and states, with the possible implication of something being in accordance with something else
10:15	καὶ γὰρ	a marker of an additive relation which is not coordinate
10:15	καί	a marker of a sequence of closely related events
10:16	καί	a marker of a new sentence

10:16	οὐκ	a marker of negative propositions
10:16	καὶκεῖνα	a marker of a sequence of closely related events
10:16	καὶ	a marker of coordinate relations
10:16	καὶ	a marker of a sequence of closely related events
10:17	ὅτι	a marker of cause or reason, based on an evident fact
10:17	ἵνα	a marker of purpose for events and states
10:18	ἀλλὰ	a marker of emphatic contrast
10:18	καὶ	a marker of coordinate relations
10:20	δὲ	a marker of a sequence of closely related events
10:20	καὶ	a marker of a sequence of closely related events
10:21	οὐκ	a marker of negative propositions
10:21	μὴ	a marker of a negative response to a question

Appendix 33: Semantic Domains in John 11:17–27

Semantic Domain	Count
92 Discourse Referentials	46
89 Relations	32
93 Names of Persons and Places	14
23 Physiological Processes and States	10
33 Communication	6
15 Linear Movement	5
13 Be, Become, Exist, Happen	5
12 Supernatural Beings and Powers	5
67 Time	5
69 Affirmation, Negation	4
31 Hold a View, Believe, Trust	4
10 Kinship Terms	3
59 Quantity	3
83 Spacial Positions	2
7 Constructions	2
87 Status	2
60 Number	2
71 Mode	2
27 Learn	1
28 Know	1
9 People	1
25 Attitudes and Emotions	1
84 Spacial Extensions	1
24 Sensory Events and States	1
17 Stances and Events Related to Stances	1
57 Possess, Transfer, Exchange	1
32 Understand	1
81 Spacial Dimensions	1
61 Sequence	1
78 Degree	1
Grand Total	164

Appendix 34: Specifications of the Major Participants in John 11:17–27

Form	Jesus	Lazarus	Jews	Martha	Mary
Grammaticalized Form	John 11:17 John 11:20 John 11:21 John 11:23 John 11:25		John 11:19	John 11:19 John 11:20 John 11:21 John 11:24	John 11:19 John 11:20
Reduced Form	John 11:20 John 11:24 John 11:27	John 11:17 John 11:19		John 11:19 John 11:23 John 11:25	John 11:19
Implicit Form				John 11:27	

Appendix 35: Distribution of Semantic Domains in John 11:17–27

Semantic Domain	Count in Each Verse										Grand Total	
	11:17	11:18	11:19	11:20	11:21	11:22	11:23	11:24	11:25	11:26		11:27
92 Discourse Referentials	3	2	4	3	4	3	4	4	7	4	8	46
89 Relations	2	1	6	5	3	3		3	3	4	2	32
93 Names of Persons and Places	1	2	3	3	2		1	1	1			14
23 Physiological Processes and States					1		1	2	4	2		10
33 Communication					1	1	1	1	1		1	6
12 Supernatural Beings and Powers						2					3	5
13 Be, Become, Exist, Happen	1	1			1				1		1	5
15 Linear Movement	1		1	2							1	5
67 Time	2					1		1		1		5
31 Hold a View, Believe, Trust									1	2	1	4
69 Affirmation, Negation					1					2	1	4
10 Kinship Terms			1		1		1					3
59 Quantity			1			1				1		3
60 Number	1	1										2
7 Constructions	1			1								2
71 Mode					1	1						2
83 Spacial Positions		1			1							2
87 Status					1						1	2
17 Stances and Events Related to Stances				1								1
24 Sensory Events and States				1								1
25 Attitudes and Emotions			1									1
27 Learn	1											1
28 Know								1				1
32 Understand						1						1
57 Possess, Transfer, Exchange						1						1
61 Sequence								1				1
78 Degree		1										1
81 Spacial Dimensions		1										1
84 Spacial Extensions		1										1
9 People										1		1
Grand Total	13	11	17	16	17	14	8	14	18	16	20	164

Appendix 36: Conjunctions in John 11:17–27

Verse	Lexical Form	Function
11:17	οὕν	a marker of result, often implying the conclusion of a reasoning process
11:18	δὲ	a marker of a sequence of closely related events
11:19	δὲ	a marker of a sequence of closely related events
11:19	καὶ	a marker of coordinate relations
11:19	ἵνα	a marker of purpose for events and states
11:20	οὕν	a marker of result, often implying the conclusion of a reasoning process
11:20	ὡς	a point of time which is prior to another point of time
11:20	ὅτι	a marker of discourse content, whether direct or indirect
11:20	δὲ	a marker of a sequence of closely related events
11:21	οὕν	a marker of result, often implying the conclusion of a reasoning process
11:21	εἰ	a marker of a condition, real or hypothetical, actual or contrary to fact
11:21	οὐκ	a marker of negative propositions
11:21	ἄν	a marker of the possibility of the occurrences of some events
11:22	ἀλλὰ	a marker of emphatic contrast
11:22	καὶ	a marker of emphasis, involving surprise and unexpectedness
11:22	ὅτι	a marker of discourse content, whether direct or indirect
11:22	ἄν	a marker of the possibility of the occurrences of some events
11:24	ὅτι	a marker of discourse content, whether direct or indirect
11:25	καὶ	a marker of coordinate relations
11:26	καὶ	a marker of a sequence of closely related events
11:26	καὶ	a marker of coordinate relations
11:26	οὐ	οὐ μή: a marker of emphatic negation
11:26	μή	οὐ μή: a marker of emphatic negation
11:27	ναὶ	an affirmative response to questions or statements or an emphatic affirmation of a statement
11:27	ὅτι	a marker of discourse content, whether direct or indirect

Appendix 37: Semantic Domains in John 12:20–36

Semantic Domain	Count
92 Discourse Referentials	95
89 Relations	61
33 Communication	23
15 Linear Movement	14
93 Names of Persons and Places	13
67 Time	13
13 Be, Become, Exist, Happen	10
23 Physiological Processes and States	8
12 Supernatural Beings and Powers	8
14 Physical Events and States	7
87 Status	6
11 Groups and Classes of Persons and Members of Such Groups and Classes	5
69 Affirmation, Negation	4
83 Spacial Positions	3
25 Attitudes and Emotions	3
9 People	3
24 Sensory Events and States	3
26 Psychological Faculties	3
41 Behavior and Related States	3
58 Nature, Class, Example	3
35 Help, Care For	3
1 Geographical Objects and Features	3
37 Control, Rule	3
57 Possess, Transfer, Exchange	2
3 Plants	2
85 Existence in Space	2
59 Quantity	2
72 True, False	2
81 Spacial Dimensions	2
71 Mode	1
88 Moral and Ethical Qualities and Related Behavior	1
53 Religious Activities	1
31 Hold a View, Believe, Trust	1
28 Know	1
2 Natural Substances	1
51 Festivals	1
32 Understand	1
30 Think	1
21 Danger, Risk, Safe, Save	1

Grand Total	319
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Appendix 38: Specifications of the Major Participants in John 12:20–36

Form	Jesus	Greeks	Philip	Andrew	Crowd
Grammaticalized Form	John 12:21 John 12:22 John 12:23 John 12:30 John 12:35 John 12:36	John 12:20	John 12:21 John 12:22 (2x)	John 12:22 (2x)	John 12:29 John 12:34
Reduced Form	John 12:29 John 12:34	John 12:21 John 12:23	John 12:21		John 12:29 John 12:35 John 12:36
Implicit Form	John 12:33				

Appendix 39: Distribution of Semantic Domains in John 12:20–36

Semantic Domain	Count in Each Verse														Grand Total			
	12:20	12:21	12:22	12:23	12:24	12:25	12:26	12:27	12:28	12:29	12:30	12:31	12:32	12:33		12:34	12:35	12:36
92 Discourse Referentials	3	5	3	5	5	10	11	9	3	3	4	5	2	1	14	8	4	95
89 Relations	4	3	3	2	4	3	5	5	4	2	4		4	1	6	6	5	61
33 Communication		2	2	2	1			1	2	3	3			2	3	1	1	23
15 Linear Movement	1	1	2	1	1		1	1	1			1	1			2	1	14
67 Time				1		1		3	1			2		1	1	3		13
93 Names of Persons and Places		4	5	1							1					1	1	13
13 Be, Become, Exist, Happen	1						2			1	1	1			2	1	1	10
12 Supernatural Beings and Powers				1			1	1	1	1					3			8
23 Physiological Processes and States					4	2							2					8
14 Physical Events and States										1						4	2	7
87 Status		1		1			1		3									6
11 Groups and Classes of Persons and Members of Such Groups and Classes	1									1					1	2		5
69 Affirmation, Negation					1					1					2			4
1 Geographical Objects and Features					1				1				1					3
24 Sensory Events and States		1								1							1	3
25 Attitudes and Emotions		1				1		1										3
26 Psychological Faculties						2		1										3
35 Help, Care For							3											3
37 Control, Rule						1						1			1			3
41 Behavior and Related States												2			1			3
58 Nature, Class, Example					1					1				1				3
83 Spacial Positions							1					1				1		3
9 People				1											2			3
3 Plants					2													2
57 Possess, Transfer, Exchange															1	1		2
59 Quantity						1							1					2
72 True, False						2												2
81 Spacial Dimensions													1		1			2
85 Existence in Space						1				1								2
2 Natural Substances					1													1
21 Danger, Risk, Safe, Save									1									1
28 Know																1		1
30 Think												1						1
31 Hold a View, Believe, Trust																	1	1
32 Understand															1			1
51 Festivals	1																	1
53 Religious Activities	1																	1
71 Mode															1			1
88 Moral and Ethical Qualities and Related Behavior						1												1
Grand Total	12	18	15	15	24	22	25	23	16	15	14	14	10	8	35	33	20	319

Appendix 40: Conjunctions in John 12:20–36

Verse	Lexical Form	Function
12:20	δέ	a marker of a sequence of closely related events
12:20	ἵνα	a marker of purpose for events and states
12:21	οὖν	a marker of result, often implying the conclusion of a reasoning process
12:21	καί	a marker of a sequence of closely related events
12:22	καί	a marker of a sequence of closely related events
12:22	καί	a marker of coordinate relations
12:22	καί	a marker of a sequence of closely related events
12:23	δέ	a marker of a sequence of closely related events
12:23	ἵνα	a marker of discourse content, particularly if and when purpose is implicit
12:24	ἀμήν	strong affirmation of what is declared
12:24	ἀμήν	strong affirmation of what is declared
12:24	ἐάν	a marker of condition, with the implication of reduced probability
12:24	μή	a marker of a negative response to a question
12:24	ἐάν	a marker of condition, with the implication of reduced probability
12:24	δέ	a marker of contrast
12:25	καί	a marker of coordinate relations
12:26	ἐάν	a marker of condition, with the implication of reduced probability
12:26	καί	a marker of a sequence of closely related events
12:26	ὅπου	a reference to a position in space
12:26	καί	a marker of an additive relation which is not coordinate
12:26	ἐάν	a marker of condition, with the implication of reduced probability
12:27	καί	a marker of coordinate relations
12:27	ἀλλά	a marker of emphatic contrast
12:28	οὖν	a marker of result, often implying the conclusion of a reasoning process
12:28	καί	a marker of coordinate relations
12:28	καί	a marker of coordinate relations
12:29	οὖν	a marker of result, often implying the conclusion of a reasoning process
12:29	καί	a marker of coordinate relations
12:30	καί	a marker of coordinate relations
12:30	οὐ	a marker of negative propositions
12:30	ἀλλά	a marker of emphatic contrast

12:32	καὶ γὰρ	a marker of a new sentence
12:32	ἐὰν	a point of time which is somewhat conditional and simultaneous with another point of time
12:33	δὲ	a marker of a sequence of closely related events
12:34	οὖν	a marker of result, often implying the conclusion of a reasoning process
12:34	ὅτι	a marker of discourse content, whether direct or indirect
12:34	καὶ	a marker of a sequence of closely related events
12:34	ὅτι	a marker of discourse content, whether direct or indirect
12:35	οὖν	a marker of result, often implying the conclusion of a reasoning process
12:35	ὡς	an extent of time of the same length as another extent or unit of time
12:35	ἵνα	a marker of purpose for events and states
12:35	μὴ	a marker of negative propositions
12:35	καὶ	a marker of coordinate relations
12:35	οὐκ	a marker of negative propositions
12:36	ὡς	an extent of time of the same length as another extent or unit of time
12:36	ἵνα	a marker of purpose for events and states
12:36	καὶ	a marker of a sequence of closely related events

Appendix 41: Semantic Domains in John 13:12–20

Semantic Domain	Count
92 Discourse Referentials	51
89 Relations	27
33 Communication	11
88 Moral and Ethical Qualities and Related Behavior	6
13 Be, Become, Exist, Happen	6
57 Possess, Transfer, Exchange	6
72 True, False	5
15 Linear Movement	4
90 Case	4
69 Affirmation, Negation	3
32 Understand	2
71 Mode	2
87 Status	2
78 Degree	2
67 Time	2
59 Quantity	2
31 Hold a View, Believe, Trust	1
58 Nature, Class, Example	1
25 Attitudes and Emotions	1
37 Control, Rule	1
8 Body, Body Parts, and Body Products	1
49 Activities Involving Clothing and Adorning	1
23 Physiological Processes and States	1
5 Foods and Condiments	1
28 Know	1
17 Stances and Events Related to Stances	1
30 Think	1
6 Artifacts	1
Grand Total	147

Appendix 42: Specifications of the Major Participants in John 13:12–20

Form	Jesus	Disciples
Reduced Form		John 13:12
Implicit Form	John 13:12 (4x)	

Appendix 43: Distribution of Semantic Domains in John 13:12–20

Semantic Domain	Count in Each Verse									Grand Total
	13:12	13:13	13:14	13:15	13:16	13:17	13:18	13:19	13:20	
92 Discourse Referentials	7	4	8	4	5	2	10	3	8	51
89 Relations	4	3	4	4		2	4	5	1	27
33 Communication	1	3	1		2		2	1	1	11
13 Be, Become, Exist, Happen		1			1	1		3		6
57 Possess, Transfer, Exchange				1	1				4	6
88 Moral and Ethical Qualities and Related Behavior	2		4							6
72 True, False		1			2				2	5
15 Linear Movement					1		1		2	4
90 Case	1			2		1				4
69 Affirmation, Negation					2		1			3
32 Understand	1					1				2
59 Quantity							2			2
67 Time	1							1		2
71 Mode			1						1	2
78 Degree					2					2
87 Status		1	1							2
17 Stances and Events Related to Stances	1									1
23 Physiological Processes and States							1			1
25 Attitudes and Emotions						1				1
28 Know							1			1
30 Think							1			1
31 Hold a View, Believe, Trust								1		1
37 Control, Rule					1					1
49 Activities Involving Clothing and Adorning	1									1
5 Foods and Condiments							1			1
58 Nature, Class, Example				1						1
6 Artifacts	1									1
8 Body, Body Parts, and Body Products							1			1
Grand Total	20	13	19	12	17	8	25	14	19	147

Appendix 44: Conjunctions in John 13:12–20

Verse	Lexical Form	Function
13:12	ὅτε	a point of time which is roughly simultaneous to or overlaps with another point of time
13:12	οὖν	a marker of result, often implying the conclusion of a reasoning process
13:12	καὶ	a marker of a sequence of closely related events
13:12	καὶ	a marker of a sequence of closely related events
13:13	καί	a marker of coordinate relations
13:13	καὶ	a marker of coordinate relations
13:13	γάρ	a marker of cause or reason between events
13:14	εἰ	a marker of a condition, real or hypothetical, actual or contrary to fact
13:14	οὖν	a marker of result, often implying the conclusion of a reasoning process
13:14	καὶ	a marker of coordinate relations
13:14	καὶ	a marker of an additive relation which is not coordinate
13:15	γάρ	a marker of cause or reason between events
13:15	ἵνα	a marker of discourse content, particularly if and when purpose is implicit
13:15	καθώς	a marker of similarity in events and states, with the possible implication of something being in accordance with something else
13:15	καὶ	a marker of an additive relation which is not coordinate
13:16	ἀμὴν	strong affirmation of what is declared
13:16	ἀμὴν	strong affirmation of what is declared
13:16	οὐκ	a marker of negative propositions
13:16	οὐδὲ	a marker of negative propositions
13:17	εἰ	a marker of a condition, real or hypothetical, actual or contrary to fact
13:17	ἐάν	a marker of condition, with the implication of reduced probability
13:18	οὐ	a marker of negative propositions
13:18	ἀλλὰ	a marker of emphatic contrast
13:18	ἵνα	a marker of purpose for events and states
13:19	ἵνα	a marker of purpose for events and states
13:19	ὅταν	an indefinite point or points of time which may be roughly simultaneous to or overlap with another point of time
13:19	ὅτι	a marker of discourse content, whether direct or indirect
13:20	ἀμὴν	strong affirmation of what is declared
13:20	ἀμὴν	strong affirmation of what is declared

13:20	ὅτι	a marker of the possibility of the occurrences of some events
13:20	δέ	a marker of a sequence of closely related events

Appendix 45: Semantic Domains in John 13:31–14:7

Semantic Domain	Count
92 Discourse Referentials	73
89 Relations	56
15 Linear Movement	15
33 Communication	14
67 Time	10
69 Affirmation, Negation	9
93 Names of Persons and Places	9
12 Supernatural Beings and Powers	8
87 Status	8
28 Know	7
13 Be, Become, Exist, Happen	6
25 Attitudes and Emotions	5
23 Physiological Processes and States	5
74 Able, Capable	4
1 Geographical Objects and Features	3
72 True, False	3
31 Hold a View, Believe, Trust	2
9 People	2
57 Possess, Transfer, Exchange	2
80 Space	2
77 Ready, Prepared	2
83 Spacial Positions	2
59 Quantity	2
90 Case	1
71 Mode	1
36 Guide, Discipline, Follow	1
4 Animals	1
58 Nature, Class, Example	1
27 Learn	1
26 Psychological Faculties	1
85 Existence in Space	1
7 Constructions	1
60 Number	1
Grand Total	259

Appendix 46: Specifications of the Major Participants in John 13:31–14:7

Form	Jesus	Judas	Peter	Thomas
Grammaticalized Form	John 13:31 John 13:36 John 13:38 John 14:6		John 13:36 John 13:37	John 14:5
Reduced Form	John 13:36 John 13:37 John 14:5			John 14:6
Implicit Form		John 13:31		

Appendix 47: Distribution of Semantic Domains in John 13:31–14:7

Semantic Domain	Count in Each Verse															Grand Total
	13:31	13:32	13:33	13:34	13:35	13:36	13:37	13:38	14:1	14:2	14:3	14:4	14:5	14:6	14:7	
92 Discourse Referentials	4	6	6	5	3	3	7	6	4	5	5	2	3	9	5	73
89 Relations	4	5	6	4	4	2	2	2	3	4	8	2	5	5		56
15 Linear Movement	1		2			4	1			1	3	1	1	1		15
33 Communication	1		2	1		2	1	4		1			1	1		14
67 Time	1	1	3			2	1			1					1	10
69 Affirmation, Negation			1			1	1	2	1	1			1	1		9
93 Names of Persons and Places	1		1			3	1	1					1	1		9
12 Supernatural Beings and Powers	2	2							1	1				1	1	8
87 Status	2	3				1	1						1			8
28 Know					1							1	2		3	7
13 Be, Become, Exist, Happen			1		1					1	2			1		6
23 Physiological Processes and States							2	2						1		5
25 Attitudes and Emotions				3	1				1							5
74 Able, Capable			1			1	1						1			4
1 Geographical Objects and Features												1	1	1		3
72 True, False								2						1		3
31 Hold a View, Believe, Trust									2							2
57 Possess, Transfer, Exchange				1	1											2
59 Quantity					1					1						2
77 Ready, Prepared											1	1				2
80 Space										1	1					2
83 Spacial Positions						1							1			2
9 People	1		1													2
26 Psychological Faculties									1							1
27 Learn			1													1
36 Guide, Discipline, Follow					1											1
4 Animals								1								1
58 Nature, Class, Example				1												1
60 Number								1								1
7 Constructions										1						1
71 Mode										1						1
85 Existence in Space										1						1
90 Case														1		1
Grand Total	17	17	25	15	13	20	18	21	13	20	21	7	13	23	16	259

Appendix 48: Conjunctions in John 13:31–14:7

Verse	Lexical Form	Function
13:31	ὅτε	a point of time which is roughly simultaneous to or overlaps with another point of time
13:31	οὖν	a marker of result, often implying the conclusion of a reasoning process
13:31	καὶ	a marker of coordinate relations
13:32	εἰ	a marker of a condition, real or hypothetical, actual or contrary to fact
13:32	καὶ	a marker of an additive relation which is not coordinate
13:32	καὶ	a marker of coordinate relations
13:33	καὶ	a marker of emphasis, involving surprise and unexpectedness
13:33	καθὼς	a marker of similarity in events and states, with the possible implication of something being in accordance with something else
13:33	ὅτι	a marker of discourse content, whether direct or indirect
13:33	ὅπου	a reference to a position in space
13:33	οὐ	a marker of negative propositions
13:33	καὶ	a marker of coordinate relations
13:34	ἵνα	a marker of the content of discourse, particularly if and when purpose is implicit
13:34	καθὼς	a marker of similarity in events and states, with the possible implication of something being in accordance with something else
13:34	ἵνα	a marker of the content of discourse, particularly if and when purpose is implicit
13:34	καὶ	a marker of an additive relation which is not coordinate
13:35	ὅτι	a marker of discourse content, whether direct or indirect
13:35	εἰάν	a marker of condition, with the implication of reduced probability
13:36	ὅπου	a reference to a position in space
13:36	οὐ	a marker of negative propositions
13:36	δὲ	a marker of contrast
13:37	οὐ	a marker of negative propositions
13:38	ἀμὴν	strong affirmation of what is declared
13:38	ἀμὴν	strong affirmation of what is declared
13:38	οὐ	οὐ μή: a marker of emphatic negation
13:38	μή	οὐ μή: a marker of emphatic negation
13:38	ἕως	the continuous extent of time up to a point
14:1	μή	a marker of negative propositions
14:1	καὶ	a marker of an additive relation which is not coordinate

14:2	εἰ	a marker of a condition, real or hypothetical, actual or contrary to fact
14:2	δὲ	a marker of a sequence of closely related events
14:2	μή	a marker of negative propositions
14:2	ἂν	a marker of the possibility, in view of particular circumstances of a condition contrary to fact
14:2	ὅτι	a marker of cause or reason, based on an evident fact
14:3	καὶ	a marker of a new sentence
14:3	ἐὰν	a marker of condition, with the implication of reduced probability
14:3	καὶ	a marker of a sequence of closely related events
14:3	καὶ	a marker of a sequence of closely related events
14:3	ἵνα	a marker of purpose for events and states
14:3	ὅπου	a reference to a position in space
14:3	καὶ	a marker of an additive relation which is not coordinate
14:4	καὶ	a marker of a new sentence
14:4	ὅπου	a reference to a position in space
14:5	οὐκ	a marker of negative propositions
14:6	καὶ	a marker of coordinate relations
14:6	καὶ	a marker of coordinate relations
14:6	εἰ	εἰ μή: a marker of contrast by designating an exception
14:6	μή	εἰ μή: a marker of contrast by designating an exception
14:7	εἰ	a marker of a condition, real or hypothetical, actual or contrary to fact
14:7	καὶ	a marker of an additive relation which is not coordinate
14:7	καὶ	a marker of emphasis, involving surprise and unexpectedness
14:7	καὶ	a marker of coordinate relations

Appendix 49: Semantic Domains in John 15:1–17

Semantic Domain	Count
92 Discourse Referentials	115
89 Relations	64
23 Physiological Processes and States	16
33 Communication	13
25 Attitudes and Emotions	12
85 Existence in Space	11
69 Affirmation, Negation	9
13 Be, Become, Exist, Happen	9
59 Quantity	7
3 Plants	7
12 Supernatural Beings and Powers	6
15 Linear Movement	4
37 Control, Rule	3
90 Case	3
34 Association	3
36 Guide, Discipline, Follow	3
57 Possess, Transfer, Exchange	3
28 Know	2
79 Features of Objects	2
30 Think	2
74 Able, Capable	2
67 Time	2
83 Spacial Positions	1
9 People	1
87 Status	1
14 Physical Events and States	1
42 Perform, Do	1
70 Real, Unreal	1
24 Sensory Events and States	1
71 Mode	1
2 Natural Substances	1
53 Religious Activities	1
61 Sequence	1
78 Degree	1
20 Violence, Harm, Destroy, Kill	1
43 Agriculture	1
Grand Total	312

Appendix 50: Distribution of Semantic Domains in John 15:1–17

Semantic Domain	Count in Each Verse																	Grand Total
	15:1	15:2	15:3	15:4	15:5	15:6	15:7	15:8	15:9	15:10	15:11	15:12	15:13	15:14	15:15	15:16	15:17	
92 Discourse Referentials	6	4	4	7	10	5	6	4	6	10	8	6	7	5	10	14	3	115
89 Relations	1	3	1	9	5	8	6	3	3	5	3	2	2	1	4	7	1	64
23 Physiological Processes and States		6		2	2			2					2			2		16
33 Communication			2				2			2	1	1		1	2	1	1	13
25 Attitudes and Emotions							1		3	2	2	2	1				1	12
85 Existence in Space				3	1	1	2		1	2						1		11
13 Be, Become, Exist, Happen	2		1		1		1	1			1	1		1				9
69 Affirmation, Negation		1		4	1	1									1	1		9
3 Plants	1	1		2	2	1												7
59 Quantity		3			1			1			1					1		7
12 Supernatural Beings and Powers	1							1	1	1						1	1	6
15 Linear Movement						3										1		4
34 Association													1	1	1			3
36 Guide, Discipline, Follow								1		2								3
37 Control, Rule															2	1		3
57 Possess, Transfer, Exchange													1		1	1		3
90 Case					1									1	1			3
28 Know																2		2
30 Think																2		2
67 Time			1												1			2
74 Able, Capable				1	1													2
79 Features of Objects		1				1												2
14 Physical Events and States						1												1
2 Natural Substances						1												1
20 Violence, Harm, Destroy, Kill		1																1
24 Sensory Events and States															1			1
42 Perform, Do																1		1
43 Agriculture	1																	1
53 Religious Activities			1															1
61 Sequence				1														1
70 Real, Unreal	1																	1
71 Mode																1		1
78 Degree													1					1
83 Spacial Positions						1												1
87 Status								1										1
9 People																1		1
Grand Total	13	20	10	29	25	23	18	14	14	24	16	12	15	10	28	35	6	312

Appendix 51: Conjunctions in John 15:1–17

Verse	Lexical Form	Function
15:1	καὶ	a marker of coordinate relations
15:2	μὴ	a marker of negative propositions
15:2	καὶ	a marker of coordinate relations
15:2	ἵνα	a marker of purpose for events and states
15:4	καὶ γὰρ	a marker of coordinate relations
15:4	καθὼς	a marker of similarity in events and states, with the possible implication of something being in accordance with something else
15:4	οὐ	a marker of negative propositions
15:4	ἐὰν	a marker of condition, with the implication of reduced probability
15:4	μὴ	a marker of negative propositions
15:4	οὐδὲ	a marker of negative propositions
15:4	ἐὰν	εἰ μὴ: a marker of contrast by designating an exception
15:4	μὴ	εἰ μὴ: a marker of contrast by designating an exception
15:5	καὶ γὰρ	a marker of coordinate relations
15:5	ὅτι	a marker of cause or reason, based on an evident fact
15:5	οὐ	a marker of negative propositions
15:6	ἐὰν	εἰ μὴ: a marker of contrast by designating an exception
15:6	μὴ	εἰ μὴ: a marker of contrast by designating an exception
15:6	ὥς	a relatively weak marker of a relationship between events or states
15:6	καὶ	a marker of a sequence of closely related events
15:6	καὶ	a marker of a sequence of closely related events
15:6	καὶ	a marker of a sequence of closely related events
15:6	καὶ	a marker of a sequence of closely related events
15:7	ἐὰν	a marker of condition, with the implication of reduced probability
15:7	καὶ	a marker of coordinate relations
15:7	ἐὰν	a marker of the possibility of the occurrences of some events
15:7	καὶ	a marker of a sequence of closely related events
15:8	ἵνα	a marker of discourse content, particularly if and when purpose is implicit
15:8	καὶ	a marker of coordinate relations
15:9	καθὼς	a marker of similarity in events and states, with the possible implication of something being in accordance with something else
15:9	καὶ γὰρ	a marker of an additive relation which is not coordinate

15:10	ἐάν	a marker of condition, with the implication of reduced probability
15:10	καθώς	a marker of similarity in events and states, with the possible implication of something being in accordance with something else
15:10	καί	a marker of a sequence of closely related events
15:11	ἵνα	a marker of purpose for events and states
15:11	καί	a marker of coordinate relations
15:12	ἵνα	a marker of discourse content, particularly if and when purpose is implicit
15:12	καθώς	a marker of similarity in events and states, with the possible implication of something being in accordance with something else
15:13	ἵνα	a marker of identificational and explanatory clauses
15:14	ἐάν	a marker of condition, with the implication of reduced probability
15:15	ὅτι	a marker of cause or reason, based on an evident fact
15:15	οὐκ	a marker of negative propositions
15:15	δὲ	a marker of contrast
15:15	ὅτι	a marker of cause or reason, based on an evident fact
15:16	οὐχ	a marker of negative propositions
15:16	ἀλλὰ	a marker of emphatic contrast
15:16	καί	a marker of coordinate relations
15:16	ἵνα	a marker of discourse content, particularly if and when purpose is implicit
15:16	καί	a marker of coordinate relations
15:16	καί	a marker of coordinate relations
15:16	ἵνα	a marker of result, sometimes implying an underlying or indirect purpose
15:16	ἄν	a marker of the possibility of the occurrences of some events
15:17	ἵνα	a marker of discourse content, particularly if and when purpose is implicit

Appendix 52: Semantic Domains in John 17:1–26

Semantic Domain	Count
92 Discourse Referentials	175
89 Relations	127
13 Be, Become, Exist, Happen	27
9 People	20
57 Possess, Transfer, Exchange	19
33 Communication	13
15 Linear Movement	12
12 Supernatural Beings and Powers	11
69 Affirmation, Negation	9
67 Time	7
25 Attitudes and Emotions	7
59 Quantity	7
28 Know	6
1 Geographical Objects and Features	6
88 Moral and Ethical Qualities and Related Behavior	5
60 Number	5
87 Status	4
31 Hold a View, Believe, Trust	4
37 Control, Rule	3
58 Nature, Class, Example	3
90 Case	3
79 Features of Objects	3
70 Real, Unreal	3
20 Violence, Harm, Destroy, Kill	2
72 True, False	2
93 Names of Persons and Places	2
32 Understand	2
23 Physiological Processes and States	2
24 Sensory Events and States	2
42 Perform, Do	2
27 Learn	1
36 Guide, Discipline, Follow	1
35 Help, Care For	1
68 Aspect	1
53 Religious Activities	1
Grand Total	498

Appendix 53: Distribution of Semantic Domains in John 17:1–26

Semantic Domain	Count in Each Verse																				Grand Total						
	17:1	17:2	17:3	17:4	17:5	17:6	17:7	17:8	17:9	17:10	17:11	17:12	17:13	17:14	17:15	17:16	17:17	17:18	17:19	17:20		17:21	17:22	17:23	17:24	17:25	17:26
92 Discourse Referentials	9	4	5	6	8	10	2	8	6	7	10	12	7	9	4	3	5	4	4	5	8	5	9	10	7	8	175
89 Relations	3	2	3	2	4	3	2	7	5	4	9	8	6	5	5	3	1	4	5	7	10	3	9	7	4	6	127
13 Be, Become, Exist, Happen			1		1		1		1		4	2		2	1	2	1		2	1	2	2	2	1			27
9 People		1			3			1		3	1		3	1		2		2		1		1	1	1			20
57 Possess, Transfer, Exchange		3			1	2	1	3	1	1	1	1	1								1	2	1	2	1	1	19
33 Communication	2					1		1	2			1	1	1	1		1			2							13
15 Linear Movement	1		1				2				1		1		1			2			1		1		1		12
12 Supernatural Beings and Powers	3	2		1						1		1		1		1				1		1		1	1	1	11
69 Affirmation, Negation								1			1		2	1	2					1					1		9
25 Attitudes and Emotions											1		1										2	2		2	7
59 Quantity		2				2			1		1									1							7
67 Time	1	1	1		1		1			1		1															7
1 Geographical Objects and Features	1			1	1							1		1										1			6
28 Know					1																				3	2	6
60 Number										1											1	2	1				5
88 Moral and Ethical Qualities and Related Behavior										1				1		1		1		1					1		5
31 Hold a View, Believe, Trust							1													1	1		1				4
87 Status	2			1	1																						4
37 Control, Rule		1		1							1																3
58 Nature, Class, Example			1								1										1						3
70 Real, Unreal			1				1													1							3
79 Features of Objects					1																	1		1			3
90 Case						1						1													1		3
20 Violence, Harm, Destroy, Kill											2																2
23 Physiological Processes and States		1	1																								2
24 Sensory Events and States	2																										2
32 Understand							1	1																			2
42 Perform, Do					1																			1			2
72 True, False																		2									2
93 Names of Persons and Places	1		1																								2
27 Learn			1																								1
35 Help, Care For											1																1
36 Guide, Discipline, Follow						1																					1
53 Religious Activities																					1						1
68 Aspect				1																							1
Grand Total	25	15	18	14	19	22	10	24	17	14	32	31	20	24	15	12	11	12	13	17	26	14	26	28	19	20	498

Appendix 54: Conjunctions in John 17:1–26

Verse	Lexical Form	Function
17:1	καὶ	a marker of a sequence of closely related events
17:1	ἵνα	a marker of purpose for events and states
17:2	καθὼς	a marker of cause or reason, often with the implication of some implicit comparison
17:2	ἵνα	a marker of purpose for events and states
17:3	δέ	a marker of a sequence of closely related events
17:3	ἵνα	a marker of identificational and explanatory clauses
17:3	καὶ	a marker of coordinate relations
17:4	ἵνα	a marker of discourse content, particularly if and when purpose is implicit
17:5	καὶ	a marker of a new sentence
17:6	ἐγώ	a reference to the speaker
17:6	καὶ	a marker of a sequence of closely related events
17:7	ὅτι	a marker of discourse content, whether direct or indirect
17:8	ὅτι	a marker of cause or reason, based on an evident fact
17:8	καὶ	a marker of a sequence of closely related events
17:8	καὶ	a marker of a sequence of closely related events
17:8	ὅτι	a marker of discourse content, whether direct or indirect
17:8	καὶ	a marker of a sequence of closely related events
17:8	ὅτι	a marker of discourse content, whether direct or indirect
17:9	οὐ	a marker of negative propositions
17:9	ἀλλὰ	a marker of emphatic contrast
17:9	ὅτι	a marker of cause or reason, based on an evident fact
17:10	καὶ	a marker of a new sentence
17:10	καὶ	a marker of coordinate relations
17:10	καὶ	a marker of coordinate relations
17:11	καὶ	a marker of a new sentence
17:11	καὶ	a marker of coordinate relations
17:11	καὶ γὰρ	a marker of coordinate relations
17:11	ἵνα	a marker of purpose for events and states
17:11	καθὼς	a marker of similarity in events and states, with the possible implication of something being in accordance with something else
17:12	ὅτε	a point of time which is roughly simultaneous to or overlaps with another point of time
17:12	καὶ	a marker of a sequence of closely related events
17:12	καὶ	a marker of a sequence of closely related events
17:12	εἰ μὴ	εἰ μὴ: a marker of contrast by designating an exception
17:12	μὴ	εἰ μὴ: a marker of contrast by designating an exception

17:12	ἵνα	a marker of purpose for events and states
17:13	δὲ	a marker of a sequence of closely related events
17:13	καὶ	a marker of a sequence of closely related events
17:13	ἵνα	a marker of purpose for events and states
17:14	καὶ	a marker of a sequence of closely related events
17:14	ὅτι	a marker of cause or reason, based on an evident fact
17:14	οὐκ	a marker of negative propositions
17:14	καθὼς	a marker of similarity in events and states, with the possible implication of something being in accordance with something else
17:14	οὐκ	a marker of negative propositions
17:15	οὐκ	a marker of negative propositions
17:15	ἵνα	a marker of discourse content, particularly if and when purpose is implicit
17:15	ἀλλὰ	a marker of emphatic contrast
17:15	ἵνα	a marker of discourse content, particularly if and when purpose is implicit
17:16	οὐκ	a marker of negative propositions
17:16	καθὼς	a marker of similarity in events and states, with the possible implication of something being in accordance with something else
17:16	οὐκ	a marker of negative propositions
17:18	καθὼς	a marker of similarity in events and states, with the possible implication of something being in accordance with something else
17:18	καὶ γὰρ	a marker of an additive relation which is not coordinate
17:19	καὶ	a marker of a new sentence
17:19	ἵνα	a marker of purpose for events and states
17:19	καὶ	a marker of an additive relation which is not coordinate
17:20	οὐ	a marker of negative propositions
17:20	δὲ	a marker of a sequence of closely related events
17:20	ἀλλὰ	a marker of emphatic contrast
17:20	καὶ	a marker of an additive relation which is not coordinate
17:21	ἵνα	a marker of purpose for events and states
17:21	καθὼς	a marker of similarity in events and states, with the possible implication of something being in accordance with something else
17:21	καὶ γὰρ	a marker of coordinate relations
17:21	ἵνα	a marker of purpose for events and states
17:21	καὶ	a marker of an additive relation which is not coordinate
17:21	ἵνα	a marker of purpose for events and states
17:21	ὅτι	a marker of discourse content, whether direct or indirect

17:22	καὶ γὰρ	a marker of a sequence of closely related events
17:22	ἵνα	a marker of purpose for events and states
17:22	καθὼς	a marker of similarity in events and states, with the possible implication of something being in accordance with something else
17:23	καὶ	a marker of coordinate relations
17:23	ἵνα	a marker of purpose for events and states
17:23	ἵνα	a marker of purpose for events and states
17:23	ὅτι	a marker of discourse content, whether direct or indirect
17:23	καὶ	a marker of coordinate relations
17:23	καθὼς	a marker of similarity in events and states, with the possible implication of something being in accordance with something else
17:24	ἵνα	a marker of discourse content, particularly if and when purpose is implicit
17:24	ὅπου	a reference to a position in space
17:24	καὶ κεῖνοι	a marker of an additive relation which is not coordinate
17:24	ἵνα	a marker of result, sometimes implying an underlying or indirect purpose
17:24	ὅτι	a marker of cause or reason, based on an evident fact
17:25	καὶ	a marker of emphasis, involving surprise and unexpectedness
17:25	οὐκ	a marker of negative propositions
17:25	δέ	a marker of contrast
17:25	καὶ	a marker of coordinate relations
17:25	ὅτι	a marker of cause or reason, based on an evident fact
17:26	καὶ	a marker of coordinate relations
17:26	καὶ	a marker of coordinate relations
17:26	ἵνα	a marker of purpose for events and states
17:26	καὶ γὰρ	a marker of coordinate relations

Appendix 55: Semantic Domains in John 18:1–11

Semantic Domain	Count
92 Discourse Referentials	62
89 Relations	40
93 Names of Persons and Places	17
33 Communication	13
15 Linear Movement	9
13 Be, Become, Exist, Happen	7
6 Artifacts	6
83 Spacial Positions	4
57 Possess, Transfer, Exchange	4
37 Control, Rule	4
36 Guide, Discipline, Follow	3
69 Affirmation, Negation	3
27 Learn	3
1 Geographical Objects and Features	3
85 Existence in Space	2
24 Sensory Events and States	2
28 Know	2
59 Quantity	2
19 Physical Impact	2
67 Time	2
53 Religious Activities	2
55 Military Activities	1
11 Groups and Classes of Persons and Members of Such Groups and Classes	1
18 Attachment	1
80 Space	1
12 Supernatural Beings and Powers	1
82 Spacial Orientations	1
8 Body, Body Parts, and Body Products	1
35 Help, Care For	1
Grand Total	200

Appendix 56: Specifications of the Major Participants in John 18:1–11

Form	Jesus	Disciples	Judas	Soldiers/Police	Peter	Malchus
Grammaticalized Form	John 18:1 John 18:2 John 18:4 John 18:5 John 18:7 John 18:8 John 18:11	John 18:1 (2x) John 18:2	John 18:2 John 18:3 John 18:5	John 18:3	John 18:10 John 18:11	John 18:10
Reduced Form	John 18:1 John 18:2 John 18:4 John 18:5 (2x)			John 18:4 John 18:5 (2x) John 18:6 John 18:7		
Implied Form	John 18:5 John 18:6 John 18:7 John 18:9			John 18:5 John 18:6 (2x) John 18:7		

Appendix 57: Distribution of Semantic Domains in John 18:1–11

Semantic Domain	Count in Each Verse											Grand Total
	18:1	18:2	18:3	18:4	18:5	18:6	18:7	18:8	18:9	18:10	18:11	
92 Discourse Referentials	9	5	4	4	7	3	4	4	6	7	9	62
89 Relations	4	4	8	3	3	4	2	3	3	4	2	40
93 Names of Persons and Places	2	2	1	1	3		2	1		3	2	17
33 Communication	1			1	2	1	2	2	2	1	1	13
15 Linear Movement	2	1	1	1		2		1		1		9
13 Be, Become, Exist, Happen	1			1	1	1		2		1		7
6 Artifacts			3							1	2	6
37 Control, Rule		1			1					2		4
57 Possess, Transfer, Exchange									2	1	1	4
83 Spatial Positions	1	1	1			1						4
1 Geographical Objects and Features	2					1						3
27 Learn				1			1	1				3
36 Guide, Discipline, Follow	2	1										3
69 Affirmation, Negation									1		2	3
19 Physical Impact										2		2
24 Sensory Events and States											2	2
28 Know		1		1								2
53 Religious Activities			1							1		2
59 Quantity				1					1			2
67 Time		1					1					2
85 Existence in Space					1						1	2
11 Groups and Classes of Persons and Members of Such Groups and Classes			1									1
12 Supernatural Beings and Powers											1	1
18 Attachment			1									1
35 Help, Care For			1									1
55 Military Activities			1									1
8 Body, Body Parts, and Body Products										1		1
80 Space		1										1
82 Spacial Orientations										1		1
Grand Total	24	18	23	14	18	13	12	14	15	26	23	200

Appendix 58: Conjunctions in John 18:1–11

Verse	Lexical Form	Function
18:1	ὅπου	a reference to a position in space
18:1	καὶ	a marker of coordinate relations
18:2	δὲ	a marker of a sequence of closely related events
18:2	καὶ	a marker of an additive relation which is not coordinate
18:2	ὅτι	a marker of cause or reason, based on an evident fact
18:3	οὖν	a marker of result, often implying the conclusion of a reasoning process
18:3	καὶ	a marker of a totality of two closely related elements
18:3	καὶ	a marker of a totality of two closely related elements
18:3	καὶ	a marker of coordinate relations
18:3	καὶ	a marker of coordinate relations
18:4	οὖν	a marker of result, often implying the conclusion of a reasoning process
18:4	καὶ	a marker of a sequence of closely related events
18:5	δὲ	a marker of a sequence of closely related events
18:5	καὶ	a marker of a sequence of closely related events
18:6	ὡς	a point of time which is prior to another point of time
18:6	οὖν	a marker of result, often implying the conclusion of a reasoning process
18:6	καὶ	a marker of a sequence of closely related events
18:7	οὖν	a marker of result, often implying the conclusion of a reasoning process
18:7	δὲ	a marker of a sequence of closely related events
18:8	ὅτι	a marker of discourse content, whether direct or indirect
18:8	εἰ	a marker of a condition, real or hypothetical, actual or contrary to fact
18:8	οὖν	a marker of result, often implying the conclusion of a reasoning process
18:9	ἵνα	a marker of purpose for events and states
18:9	ὅτι	a marker of discourse content, whether direct or indirect
18:9	οὐκ	a marker of negative propositions
18:10	οὖν	a marker of result, often implying the conclusion of a reasoning process
18:10	καὶ	a marker of a sequence of closely related events
18:10	καὶ	a marker of a sequence of closely related events
18:10	δὲ	a marker of a sequence of closely related events
18:11	οὖν	a marker of result, often implying the conclusion of a reasoning process
18:11	οὐ	οὐ μή: a marker of emphatic negation

18:11	μή	οὐ μή: a marker of emphatic negation
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Appendix 59: Definitions of Presentational Relations⁸

Definitions of Presentational Relations			
Relation Name	Constraints on either S or N individually	Constraints on N + S	Intention of W
Antithesis	on N: W has positive regard for N	N and S are in contrast (see the Contrast relation); because of the incompatibility that arises from the contrast, one cannot have positive regard for both of those situations; comprehending S and the incompatibility between the situations increases R's positive regard for N	R's positive regard for N is increased
Background	on N: R won't comprehend N sufficiently before reading text of S	S increases the ability of R to comprehend an element in N	R's ability to comprehend N increases
Concession	on N: W has positive regard for N on S: W is not claiming that S does not hold;	W acknowledges a potential or apparent incompatibility between N and S; recognizing the compatibility between N and S increases R's positive regard for N	R's positive regard for N is increased
Enablement	on N: presents an action by R (including accepting an offer), unrealized with respect to the context of N	R comprehending S increases R's potential ability to perform the action in N	R's potential ability to perform the action in N increases
Evidence	on N: R might not believe N to a degree satisfactory to W on S: R believes S or will find it credible	R's comprehending S increases R's belief of N	R's belief of N is increased

⁸ Halliday and Webster, *Text Linguistics*, 209.

Justify	none	R's comprehending S increases R's readiness to accept W's right to present N	R's readiness to accept W's right to present N is increased
Motivation	on N: N is an action in which R is the actor (including accepting an offer), unrealized with respect to the context of N	Comprehending S increases R's desire to perform action in N	R's desire to perform action in N is increased
Preparation	none	S precedes N in the text; S tends to make R more ready, interested or oriented for reading N	R is more ready, interested or oriented for reading N
Restatement	none	on N + S: S restates N, where S and N are of comparable bulk; N is more central to W's purposes than S is.	R recognizes S as a restatement of N
Summary	on N: N must be more than one unit	S presents a restatement of the content of N, that is shorter in bulk	R recognizes S as a shorter restatement of N

Appendix 60: Definitions of Subject Matter Relations⁹

Definitions of Subject Matter Relations			
Relation Name	Constraints on either S or N individually	Constraints on N + S	Intention of W
Circumstance	on S: S is not unrealized	S sets a framework in the subject matter within which R is intended to interpret N	R recognizes that S provides the framework for interpreting N
Condition	on S: S presents a hypothetical, future, or otherwise unrealized situation (relative to the situational context of S)	Realization of N depends on realization of S	R recognizes how the realization of N depends on the realization of S
Elaboration	none	S presents additional detail about the situation or some element of subject matter which is presented in N or inferentially accessible in N in one or more of the ways listed below. In the list, if N presents the first member of any pair, then S includes the second: set :: member abstraction :: instance whole :: part process :: step object :: attribute generalization :: specific	R recognizes S as providing additional detail for N. R identifies the element of subject matter for which detail is provided.
Evaluation	none	on N + S: S relates N to degree of W's positive regard toward N.	R recognizes that S assesses N and

⁹ Halliday and Webster, *Text Linguistics*, 210–11.

			recognizes the value it assigns
Interpretation	none	on N + S: S relates N to a framework of ideas not involved in N itself and not concerned with W's positive regard	R recognizes that S relates N to a framework of ideas not involved in the knowledge presented in N itself
Means	on N: an activity	S presents a method or instrument which tends to make realization of N more likely	R recognizes that the method or instrument in S tends to make realization of N more likely
Non-volitional Cause	on N: N is not a volitional action	S, by means other than motivating a volitional action, caused N; without the presentation of S, R might not know the particular cause of the situation; a presentation of N is more central than S to W's purposes in putting forth the N-S combination.	R recognizes S as a cause of N
Non-volitional Result	on S: S is not a volitional action	N caused S; presentation of N is more central to W's purposes in putting forth the N-S combination than is the presentation of S.	R recognizes that N could have caused the situation in S
Otherwise	on N: N is an unrealized situation		R recognizes the dependency

	on S: S is an unrealized situation	realization of N prevents realization of S	relation of prevention between the realization of N and the realization of S
Purpose	on N: N is an activity; on S: S is a situation that is unrealized	S is to be realized through the activity in N	R recognizes that the activity in N is initiated in order to realize S
Solutionhood	on S: S presents a problem	N is a solution to the problem presented in S;	R recognizes N as a solution to the problem presented in S
Unconditional	on S: S conceivably could affect the realization of N	N does not depend on S	R recognizes that N does not depend on S
Unless	none	S affects the realization of N; N is realized provided that S is not realized	R recognizes that N is realized provided that S is not realized
Volitional Cause	on N: N is a volitional action or else a situation that could have arisen from a volitional action	S could have caused the agent of the volitional action in N to perform that action; without the presentation of S, R might not regard the action as motivated or know the particular motivation; N is more central to W's purposes in putting forth the N-S combination than S is.	R recognizes S as a cause for the volitional action in N
Volitional Result	on S: S is a volitional action or a situation that could have arisen from a volitional action	N could have caused S; presentation of N is more central to W's purposes than is presentation of S;	R recognizes that N could be a cause for the action or situation in S

Appendix 61: Definitions of Multinuclear Relations¹⁰

Definitions of Multinuclear Relations		
Relation Name	Constraints on each pair of N	Intention of W
Conjunction	The items are conjoined to form a unit in which each item plays a comparable role	R recognizes that the linked items are conjoined
Contrast	No more than two nuclei; the situations in these two nuclei are (a) comprehended as the same in many respects (b) comprehended as differing in a few respects and (c) compared with respect to one or more of these differences	R recognizes the comparability and the difference(s) yielded by the comparison is being made
Disjunction	An item presents a (not necessarily exclusive) alternative for the other(s)	R recognizes that the linked items are alternatives
Joint	None	none
List	An item comparable to others linked to it by the List relation	R recognizes the comparability of linked items
Multinuclear Restatement	An item is primarily a reexpression of one linked to it; the items are of comparable importance to the purposes of W	R recognizes the reexpression by the linked items
Sequence	There is a succession relationship between the situations in the nuclei	R recognizes the succession relationships among the nuclei.

¹⁰ Halliday and Webster, *Text Linguistics*, 212.

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