Krisis in Johns Gospel: Greek Verdict Vocabulary and the Split Over Jesus

August 1, 2026

Bible Study · John’s Gospel · Greek vocabulary

Krisis in John’s Gospel: *Greek Verdict Vocabulary and the Split Over Jesus*

Every meeting with Jesus forces a verdict — John names that sorting with κρίσις (krisis), schisma, and pisteuō.

Jump to a section

- Verdict flow
- Plain English
- Three Greek words
- Krinō / Krisis / Krima
- Schisma
- Pisteuō
- Prologue template
- John 3:16–21
- Sign by sign
- Egō eimi
- John 9
- John 12
- Vocabulary map
- Knowledge strand
- Knowledge (+)

- Ignorance (−)
- John 4:10
- “We know” pole
- Jesus knows
- Akouō
- Characters
- Lawsuit structure
- Scholars
- Complications
- Verse grid
- Summary
- Takeaway

Reading guide: **Green** = load-bearing truth · **Gold** = precious outcome · **Rust** = refusal / judgment pole · **Teal** = hearing / knowing · **bold** = key terms · expand ▸ rows and flip cards · anchor verses **3:19** and **5:24** frame the study.

In one sentence: Every meeting with Jesus forces a verdict — and John names that sorting with the Greek word *krisis*.

Watch for: The colour legend and anchor verses (3:19, 5:24) — they frame the whole study.

In John’s Gospel every person who meets Jesus walks away carrying a verdict, and the Greek word for that verdict is **κρίσις (krisis)** — a word that means “separation” before it ever means “judgment”.

John 3:19 (NKJV)

> And this is the condemnation (**krisis**), that the **light** has come into the world, and men loved darkness rather than light, because their deeds were evil.

John 5:24 (NKJV)

> Most assuredly, I say to you, he who hears My word and believes in Him who sent Me has everlasting life, and shall not come into judgment, but has passed from death into life (*metabebēken* — **crossed over**).

The Verdict Flow

Animated verdict flow — believe, refuse, or crowd split.

In one sentence: Jesus speaks, acts, or claims *I AM* — and every listener lands on believe, refuse, or a torn crowd.

Watch for: Perfect tenses — outcomes are *already* settled, not only future.

Jesus speaks, acts, or says *egō eimi* — and every encounter forces a response. That response is the **krisis**:

Response	Greek	Outcome	Verse
Believes *into* him	**pisteuo eis auton**	**ou krinetai** — not judged → **metabebeken** (crossed from death to life)	John 3:18; 5:24
Refuses	**ou pisteuei**	**ede kekritai** — judged already → **menei hē orgē** (wrath remains)	John 3:18; 3:36
Crowd splits	**schisma**	The people tear — divided response	John 7:43; 9:16; 10:19

Plain English: What Is Krisis in John?

Krisis works like light through glass — arrival separates; response supplies the sign.

In one sentence: *Krisis* is neutral — like a sieve or prism — and your response to Jesus supplies the sign.

Watch for: The FAQ rows on knowing (17:3, 4:10) — a third strand beside light/dark and believe/refuse.

Short version: Jesus does not arrive and then judge — his arrival *is* the sieve. The word John uses for that sieving is the same word English borrowed twice, as “crisis”

and as “critic”.

Question	Answer
What is the Greek word?	**κρίσις (krisis)** — judgment, separation, turning point
What is the verb behind it?	**κρίνω (krinō)** — to separate, sift, distinguish, then to judge
Where does the root come from?	PIE root meaning to separate, sift or sieve — the same root behind “criterion” and “critic”
Is the word positive or negative?	**Neutral.** Your response to Jesus supplies the sign
What is the word for the visible split?	**σχίσμα (schisma)** — a tear, used of people only by John
What is the word for the positive response?	**πιστεύω εἰς (pisteuō eis)** — to believe *into* him
When does the verdict happen?	Now. Perfect tense: “has been judged already” (John 3:18)
What do scholars call the whole pattern?	Johannine dualism; specifically Bultmann’s *Entscheidungsdualismus* — “dualism of decision”
Is Jesus the judge or the defendant?	Both — that is the irony John builds the trial scenes on (John 18–19)
Does knowing Jesus belong to this pattern?	Yes — **γινώσκω / οἶδα** form a third strand alongside light/darkness and sight/blindness
Is knowledge the reward, or the route?	Both collapse: John 17:3 defines eternal life *as* knowing the Father and the Son
What does not-knowing cost?	John 4:10 — she did not know the gift, so she did not ask, so she did not receive
Key verse to memorise	John 3:19 — “this is the krisis: the light has come into the world”

Question	Answer
Second verse to memorise	John 17:3 — “this is eternal life: that they know you”

	Common reading	What John’s Greek says
Old way	Judgment is a future courtroom at the end of time	Judgment is a present state, already settled (3:18, 5:24)
Old way	God condemns the unbeliever	The unbeliever pronounces sentence on himself by preferring darkness (3:19)
Old way	People are divided into two fixed types	People become light or darkness *by the decision* they make about Jesus
New way	Faith is a noun you possess	John never uses the noun *pistis* — only the verb, 98 times
Analogy	A courtroom with a distant date	A prism: one beam of white light enters, and the glass separates it — the light did nothing but arrive
Analogy	A test you pass or fail	An X-ray: the beam does not create the fracture, it exposes what was already there (3:20–21)

Three Greek Words That Carry the Split

In one sentence: Five words (*krinō, krisis, krima, schisma, pisteuō*) carry almost the whole pattern.

Watch for: *Krima* appears only once (9:39) — the concrete sentence, not the process.

There is no single technical term — the pattern rides on a small cluster of words. Learn these five and the whole Gospel opens.

Greek	Translit.	Strong’s	Sense in John	Key verses

κρίνω	krinō	G2919	separate, distinguish, then judge	3:17; 5:22, 30; 8:15–16; 12:47–48
κρίσις	krisis	G2920	the act/process of separation; the verdict event	3:19; 5:22, 24, 27, 29, 30; 7:24; 8:16; 12:31; 16:8, 11
κρίμα	krima	G2917	the concrete sentence — **only once in John**	9:39
σχίσμα	schisma	G4978	a tear, a rupture in the crowd	7:43; 9:16; 10:19
πιστεύω	pisteuō	G4100	believe, trust, entrust oneself — 98x	1:12; 3:16; 6:29; 11:25–27; 20:31

The root matters. *Krinō* comes from an ancient root meaning to separate, sift or sieve; the noun *krisis* carried the sense of a turning point — potentially between life and death — long before any courtroom borrowed it.

Krinō, Krisis, Krima — Verdict Vocabulary

In one sentence: Jesus both refuses and accepts the judge role — the paradox is deliberate.

Watch for: 12:31 — the cross *is* the world's krisis.

Every one of these is spoken by Jesus except the narrator's frame in 3:19. Note how he refuses the role and takes it at the same time.

Verse	Jesus says	Greek force
John 3:17	God did not send the Son to judge the world, but that the world be saved through him	*hina krinē* — purpose denied
John 3:18	The one believing is not judged; the one not believing **has been judged already**	*ēdē kekritai* — perfect passive, settled state

Verse	Jesus says	Greek force
John 3:19	This is the krisis: the light has come, and men loved the darkness	*hautē estin hē krisis* — the verdict *is* the arrival
John 5:22	The Father judges no one but has given all judgment to the Son	*tēn krisin pasan dedōken*
John 5:24	Hears my word and believes → **does not come into krisis**, has crossed over from death to life	*metabebēken* — perfect, already crossed
John 5:27	He gave him authority to execute krisis, because he is Son of Man	Daniel 7:13 echo
John 5:29	Resurrection of *life* vs resurrection of *krisis*	the two outcomes named side by side
John 8:15–16	You judge according to the flesh; I judge no one — yet if I do judge, my krisis is true	deliberate paradox
John 9:39	For **krima** I came into this world: that the non-seeing may see and the seeing become blind	only *krima* in John — the sentence, not the process
John 12:31	**Now** is the krisis of this world; now the ruler of this world will be cast out	the cross *is* the verdict
John 12:47–48	I do not judge him — the word I spoke will judge him on the last day	the word becomes the judge
John 16:8, 11	The Paraclete will convict the world concerning sin, righteousness and krisis	the lawsuit continues after the ascension

On John 9:39 the shift of word is deliberate. Commentators note that this particular form is used nowhere else by John, and points not to the act of judging but to the concrete result — the sentence pronounced. A UBS translators' handbook renders the sense of the verse as coming into the world "to be a means of dividing up people". One Byzantine reader, Nonnus, called it a twofold judgment, the two halves running

in opposite directions.

Schisma — The Three Times the Crowd Tears

In one sentence: *Schisma* is what *krisis* looks like from outside — the crowd tearing three times.

Watch for: Word, work, claim — the same seam every time.

If *krisis* is the invisible verdict, *schisma* is what it looks like from outside. The statistic is striking: John is the only evangelist who applies the "tearing" word to human beings.

Schisma is what krisis looks like from outside — the crowd tears along word, work, and claim.

John 7:43 (NKJV)

> So there was a division (*schisma*) among the people because of Him.

Verse	Trigger	Positive side	Negative side
John 7:40–43	A **word** — the Tabernacles cry, "let him come to me and drink" (7:37)	"This is truly the Prophet" / "This is the Christ"	"Does the Christ come out of Galilee?" — some wanted to seize him (7:44)
John 9:16	A **work** — mud, Siloam, sight on a Sabbath	"How can a sinful man do such signs?"	"This man is not from God, he does not keep the Sabbath"
John 10:19–21	A **claim** — "I am the good shepherd… I and the Father are one" (10:11, 30)	"These are not the words of one demon-possessed; can a demon open blind eyes?"	"He has a demon and is mad; why listen to him?"

schisma across the NT	Usage
Matthew 9:16; Mark 2:21	Literal — a patch tearing away from a garment
John 7:43; 9:16; 10:19	Metaphorical — a crowd torn by its response to Jesus
1 Corinthians 1:10; 11:18; 12:25	Metaphorical — factions in a church
Total NT occurrences	8

Note the pattern in column two of the first table: word, work, claim. Whichever way Jesus reveals himself, the tear opens along the same seam.

Pisteuō — 98 Verbs and Zero Nouns

In one sentence: John uses believe as a verb 98 times and never the noun *pistis* — faith is something you *do*.

Watch for: The faith/knowledge symmetry table — both nouns are zero.

John's positive pole is never a possession. It is always something you *do* toward a person.

Form	Greek	Count in John	Count in NT
Verb "believe"	πιστεύω *pisteuō*	**98** (more than all three Synoptics combined)	241
Noun "faith"	πίστις *pistis*	**0**	243
Adjective "believing"	πιστός *pistos*	1 (20:27)	67
Adjective "unbelieving"	ἄπιστος *apistos*	1 (20:27)	—

Construction	Meaning	Example

pisteuō eis + accusative	believe **into** — entrust yourself to a person	1:12; 3:16; 11:25; 14:1
pisteuō + dative	believe a statement / credit someone's word	5:24 (believes him who sent me)
pisteuō hoti	believe **that** — propositional	11:27; 20:31
pisteuō absolute	simply "believed"	4:41; 20:8

The negative pole gets its own verb in John 3:36: not merely *ou pisteuōn* but **ὁ ἀπειθῶν (ho apeithōn)** — the one who refuses or disobeys. And the outcome verb there is *menei*, "remains" — the wrath is not newly applied, it is what stays when the light is refused.

John makes the same grammatical decision twice, and the symmetry is the strongest structural clue in the book.

Theme	Verb usage in John	Noun usage in John	Implication
Faith	πιστεύω — 98x	πίστις — **0x**	Faith is never a possession
Knowledge	γινώσκω + οἶδα — roughly 140x combined	γνῶσις — **0x**	Knowledge is never a commodity

That second zero is pointed. *Gnōsis* was the prestige word of the religious marketplace John was writing into; he floods his Gospel with knowing and refuses the noun the mystical systems were built on. In John nobody attains knowledge — it is disclosed (1:18; 15:15; 17:6, 26).

The Prologue Sets the Template: John 1:9–13

Animated prologue template from John 1:9–13.

In one sentence: John 1:9–13 is the template — light comes, some refuse, some receive, children of God follow.

Watch for: Two different Greek verbs for "receive" in 1:11 vs 1:12.

Everything from chapter 2 onward is a case study of these five verses. Two different Greek verbs for “receive” sit back to back.

Verse	Text	Greek	Pole
1:9	The true light… was coming into the world	*to phōs to alēthinon*	the trigger
1:10	The world did not know him	*ouk egnō*	negative
1:11	He came to his own, and his own **did not receive** him	*ou parelabon* — did not welcome/take alongside	negative
1:12a	But as many as **received** him	*elabon* — took hold, active	positive
1:12b	He gave them authority to become children of God	*exousian… tekna theou*	positive outcome
1:13	Born not of blood, nor flesh, nor man’s will, but of God	*ek theou egennēthēsan*	positive origin

D. A. Carson reads verses 11–13 as a small chiasm, with 1:11 paralleling 1:13 and 1:12a paralleling 1:12c, so that “he gave them the right to become children of God” stands as the pivot. Craig Keener notes that the phrase “believing in his name” appears at only a few strategic points — 1:12; 2:23; 3:18; 20:31 — forming an inclusio between the prologue and the purpose statement.

```
%%{init: {"theme": "base", "themeVariables": {"background": "transparent", "line
flowchart TD
    A["Light comes into the world"] --> B{"Receive the light?"}
    B -->|Yes| C["Become children of God"]
    B -->|No| D["Remain outside — own authority"]
    E["Believe in his name"] --> C
    F["Born of God — not blood or will"] --> C
    class A,E,F truth
    class C outcome
    class D split
```

```
classDef truth fill:#bbf7d0,stroke:#16a34a,color:#14532d
classDef outcome fill:#fde68a,stroke:#ca8a04,color:#92400e
classDef split fill:#fecaca,stroke:#991b1b,color:#991b1b
classDef neutral fill:#e0e7ff,stroke:#34558b,color:#1e3a8a
```

John 1:9–13 templates the whole Gospel: arrival is neutral; receiving the light is what moves someone onto the children-of-God pole.

John 3:16–21 — The Verdict Is Already In

Animated tense map for John 3 — already judged, crossed over, wrath remains.

In one sentence: The verdict is already in — watch the tenses, not just the ideas.

Watch for: 3:19 defines krisis as preferring darkness when light arrived.

Watch the tenses. Nothing here is deferred.

John 3:18–19 (NKJV)

> He who believes in Him is not condemned; but he who does not believe is condemned already, because he has not believed in the name of the only begotten Son of God. And this is the condemnation, that the light has come into the world, and men loved darkness rather than light, because their deeds were evil.

Verse	Positive clause	Negative clause	Tense signal
3:16	whoever believes… has eternal life	should not perish (*apolētai*)	present possession
3:18	is not judged (*ou krinetai*)	**has been judged already** (*ēdē kekritai*)	perfect passive
3:19	—	loved the darkness rather than the light	aorist — a settled preference
3:20	—	hates the light, does not come to it, lest his works be exposed	present habitual

Verse	Positive clause	Negative clause	Tense signal
3:21	does the truth, comes to the light	—	present habitual
3:36	believes → **has** eternal life	refuses (*apeithōn*) → shall not see life; the wrath **remains** (*menei*)	present + present

3:19 is the definition verse: the krisis is not a sentence God hands down later, it is the fact that the light arrived and people chose. 3:20–21 supplies the motive — exposure. The light is refused not because it is dim but because it is bright.

Sign by Sign: The Divided-Response Ledger

In one sentence: All seven pre-cross signs divide the crowd — never a single unified reaction.

Watch for: Lazarus (sign 7) produces the plot to kill Jesus.

John records seven signs before the cross. Not one of them produces a single, unified reaction.

#	Sign	Ref	Positive response	Negative response
1	Water into wine	2:1–11	His disciples believed in him (2:11)	The steward credits the bridegroom — the sign is missed (2:9–10)
2	Official’s son healed	4:46–54	He and his whole household believed (4:53)	Jesus rebukes sign-dependent faith: “unless you see signs you will not believe” (4:48)
3	Paralytic at Bethesda	5:1–15	The man is healed and told to sin no more (5:14)	The Jews persecute Jesus and seek to kill him (5:16, 18)

#	Sign	Ref	Positive response	Negative response
4	Feeding of the 5,000	6:1–15	“This is truly the Prophet” (6:14)	They try to seize him and make him king (6:15); later “many of his disciples went back” (6:66)
5	Walking on water	6:16–21	They were willing to take him into the boat (6:21)	The crowd next day only wants more bread (6:26)
6	Man born blind	9:1–41	“Lord, I believe” — and he worshipped him (9:38)	schisma among the Pharisees (9:16); the man is expelled (9:34); “your sin remains” (9:41)
7	Raising of Lazarus	11:1–44	Many of the Jews believed in him (11:45)	Some went to the Pharisees (11:46) → the council resolves to kill him (11:53)

Sign 7 is the sharpest case. The greatest sign — a four-day-dead man walking — produces the greatest split, and the plot to kill Jesus is the direct consequence. Commentators note there is never a neutral reaction to Jesus in this Gospel; the miracles always divided.

Egō Eimi — The Sharpest Edge

In one sentence: Absolute “I AM” claims draw the sharpest responses in the book.

Watch for: Stones, falling back, Judas going out “and it was night.”

The phrase occurs about 24 times in John, of which seven are absolute — no predicate, no “the bread”, no “the door”, just the divine name. These produce the most violent responses in the book.

Ref	Absolute “I AM”	Immediate response
8:24	Unless you believe that *egō eimi*, you will die in your sins	“Who are you?” (8:25)

Ref	Absolute “I AM”	Immediate response	
8:28	When you have lifted up the Son of Man, then you will know that *egō eimi*	Many believed in him (8:30) — then argue and are told they are of their father the devil (8:44)	
8:58	Before Abraham came to be, *egō eimi*	They picked up stones to throw at him (8:59)	
13:19	When it happens you may believe that *egō eimi*	Judas goes out — “and it was night” (13:30)	
18:5	*Egō eimi* — to the arresting cohort	Judas is standing with them	
17:3	Knows the only true God and Jesus Christ	**This is eternal life**	+
17:25	The world has not known you	“But I have known you, and these have known that you sent me”	±
18:6	*Egō eimi* repeated by the narrator	They drew back and fell to the ground	
18:8	I told you that *egō eimi* — let these go	The arrest proceeds on Jesus’ terms	

Predicate “I AM” saying	Ref	Positive pole offered	Negative pole implied
I am the bread of life	6:35	never hunger, never thirst	6:66 — many disciples walk away
I am the light of the world	8:12	will not walk in darkness	8:13 — “your testimony is not true”
I am the door	10:9	will be saved, will go in and out and find pasture	10:8 — thieves and robbers
I am the good shepherd	10:11	lays down his life for the sheep	10:20 — “he has a demon”

Predicate “I AM” saying	Ref	Positive pole offered	Negative pole implied
I am the resurrection and the life	11:25	though he die, yet shall he live	11:46 — informers go to the Pharisees
I am the way, the truth, the life	14:6	no one comes to the Father except through me	the exclusivity is itself the dividing edge
I am the true vine	15:1	abides, bears much fruit (15:5)	15:6 — cast out, withers, burned

John 9: The Whole Mechanism Acted Out in One Chapter

One chapter, three acts — healed, questioned, worships.

In one sentence: Chapter 9 acts out the whole machine — schisma, krima, “we know,” worship.

Watch for: Honest “I do not know” ends in worship; confident “we know” ends in blindness.

Chapter 9 is the krisis pattern dramatised. Track the two lines: one man’s sight and confession rise step by step; the leaders’ sight collapses step by step.

Verse	The blind man’s confession	The Pharisees’ position
9:11	“The man called Jesus”	—
9:16	—	**schisma** — “not from God” vs “how can a sinner do such signs?”
9:17	“He is a prophet”	They did not believe he had been blind (9:18)
9:22	—	Already agreed: confess him as Christ → put out of the synagogue

Verse	The blind man's confession	The Pharisees' position
9:24	—	"We know that this man is a sinner"
9:25	"One thing I know: I was blind, now I see"	—
9:31–33	"If this man were not from God, he could do nothing"	"You were born entirely in sins, and you teach us?" (9:34)
9:34	—	They cast him out (*exebalon exō*)
9:38	"Lord, I believe" — and he worshipped him	—
9:39	—	Jesus: for **krima** I came — non-seeing see, seeing become blind
9:40–41	—	"Are we blind too?" → "now you say 'we see', your sin remains" (*menei*)

The chapter ends with the same verb as 3:36 — *menei*, "remains". Nothing new is inflicted; what is refused simply stays.

John 12:31–50 — The Verdict on the World

In one sentence: Passion week is the verdict on the world — cross, Isaiah, secret believers.

Watch for: 12:42–43 — belief without confession is its own category.

The Book of Signs closes by naming the whole problem out loud, with two Isaiah quotations.

Verse	Content	Function
12:31	Now is the **krisis** of this world; now the ruler of this world is cast out	The cross is the courtroom
12:32	"I, if I am lifted up, will draw all to myself"	The same lifting up is both verdict and rescue

Verse	Content	Function
12:37	Though he had done so many signs before them, they were not believing in him	The ledger closed on the public ministry
12:38	Isaiah 53:1 — “who has believed our report?”	Rejection was foretold in the Servant Song
12:39–40	Isaiah 6:10 — blinded eyes, hardened heart	“They could not believe” — first would not, then could not
12:41	Isaiah said these things when he saw **his** glory	John identifies the enthroned LORD of Isaiah 6 with Jesus
12:42	Many even of the rulers believed — but would not confess, for fear of the synagogue	A third category: secret belief that stops short of confession
12:43	They loved the glory of men more than the glory of God	The motive named — same shape as 3:19 “loved the darkness”
12:47	“I do not judge him — I came to save the world”	Purpose restated from 3:17
12:48	“The word I spoke will judge him on the last day”	Future krisis retained alongside present krisis

John explicitly names Isaiah in 12:38, 39 and 41 — unusual for him, since he normally omits the biblical author’s name. Both halves of Isaiah are quoted, framing Jesus as the rejected Servant and the enthroned Lord in the same breath.

The Paired Vocabulary Map

Johannine pairs run in two columns — moral categories, not fixed natures.

In one sentence: John’s pairs (light/dark, receive/refuse, hear/cannot hear) are moral, not Greek philosophy.

Watch for: Time of day staging — night, noon, “it was night.”

Once the mechanism is clear, John’s whole word-stock lines up in two columns. This is what scholars mean by Johannine dualism — moral and ethical, not the ontological dualism of Greek philosophy where matter itself is evil.

Category	Positive pole (Greek)	Ref	Negative pole (Greek)	Ref
Reception	ἔλαβον *elabon* — received	1:12	οὐ παρέλαβον *ou parelabon*	1:11
Illumination	φῶς *phōs* — light	8:12	σκοτία *skotia* — darkness	3:19; 12:35
Life	ζωὴ αἰώνιος *zōē aiōnios*	3:16	ἀπόλλυμι *apollumi* — perish; ὀργή *orgē*	3:16, 36
Verdict	οὐ κρίνεται *ou krinetai*	3:18	ἤδη κέκριται *ēdē kekritai*	3:18
Sight	βλέπω *blepō* — sees	9:25	τυφλός *typhlos* — blind	9:39–41
Movement	μεταβέβηκεν *metabebēken* — has crossed over	5:24	μένει *menei* — remains (in wrath, in sin)	3:36; 9:41
Resurrection	ἀνάστασις ζωῆς — of life	5:29	ἀνάστασις κρίσεως — of judgment	5:29
Origin	ἐκ τοῦ θεοῦ *ek tou theou*	8:47	ἐκ τῶν κάτω *ek tōn katō* — from below	8:23
Position	μένει ἐν ἐμοί *menei en emoi* — abides	15:4–5	ἐβλήθη ἔξω *eblēthē exō* — cast out	15:6

Category	Positive pole (Greek)	Ref	Negative pole (Greek)	Ref
Time of day	ἡμέρα *hēmera* — day; noon	11:9; 4:6	νύξ *nyx* — night	3:2; 13:30
Truth	ἀλήθεια *alētheia*	8:32; 14:6	ψεῦδος *pseudos*; the liar	8:44
Knowledge	γινώσκω *ginōskō* — knows him	10:14; 17:3	οὐκ ἔγνω *ouk egnō* — did not know him	1:10; 16:3; 17:25
Disclosure	γνωρίζω *gnōrizō* — made known	15:15; 17:26	οὐκ οἴδατε *ouk oidate* — you do not know	1:26; 4:22; 8:19
Hearing	ἀκούει τὴν φωνήν — hears his voice	5:24; 10:3, 27	οὐ δύνασθε ἀκούειν — cannot hear my word	8:43, 47
Kinship	τέκνα θεοῦ — children of God	1:12	ἐκ τοῦ πατρὸς τοῦ διαβόλου	8:44
Origin above/below	ἄνωθεν *anōthen* — from above	3:3, 31	ἐκ τοῦ κόσμου — of this world	8:23
Gathering	συναγάγῃ εἰς ἕν — gather into one	11:52	σκορπίζει — scatters	10:12

Note the staging, not just the vocabulary. Nicodemus comes at night (3:2); the Samaritan woman meets Jesus at noon (4:6); Judas goes out, “and it was night” (13:30). The lighting is theology.

The Knowledge Strand: γινώσκω and οἶδα

Animated knowledge strand — growing know, settled know, ignorance.

In one sentence: Knowing is a third axis — *ginōskō* and *oida* — with *gnōsis* refused as a noun.

Watch for: 17:3 — eternal life *is* knowing the Father and the Son.

Knowing is not a separate topic in John — it is the same krisis axis running under a third vocabulary. Two verbs carry it.

Greek	Translit.	Strong's	Approx. count in John	Character
γινώσκω	ginōskō	G1097	~55–60	knowing that grows — relational, experiential, progressive
οἶδα	oida	G1492	~80–85	settled, perceptual knowing — awareness already in hand
γνωρίζω	gnōrizō	G1107	2 (15:15; 17:26)	to make known — always Jesus disclosing the Father
γνῶσις	gnōsis	G1108	**0**	the noun John refuses to use

The traditional distinction — *oida* as settled or intuitive knowledge, *ginōskō* as knowledge acquired by experience and capable of development — is real in classical usage and visible at John 8:55 and 13:7. But a large body of NT scholarship since the early twentieth century has argued for substantial synonymity in practice, so the safe reading is to weigh context before building doctrine on the verb choice alone.

```
%%{init: {"theme": "base", "themeVariables": {"background": "transparent", "line
flowchart TD
    H["Hear — akouo"] --> K["Know — ginosko / oida"]
    K --> B["Believe — pisteuo eis"]
    B --> L["Life — eternal life now"]
    X["We know — closed claim"] --> R["Refuse further light"]
    R --> J["Judgment pole"]
    class H,K,B truth
    class L outcome
    class X,R,J split

classDef truth fill:#bbf7d0,stroke:#16a34a,color:#14532d
classDef outcome fill:#fde68a,stroke:#ca8a04,color:#92400e
classDef split fill:#fecaca,stroke:#991b1b,color:#991b1b
classDef neutral fill:#e0e7ff,stroke:#34558b,color:#1e3a8a
```

Three strands interlock: hearing opens knowing, knowing feeds believing — unless 'we know' closes the door.

Knowledge on the Positive Pole — In Jesus' Own Words

In one sentence: Life flows from knowing Jesus — and he knows his sheep first.

Watch for: 10:27 — hear, know, follow in one verse.

John 17:3 is the decisive verse: eternal life is not defined by duration or destination but by knowing.

Ref	Statement	Greek force
17:3	**This is eternal life: that they know you, the only true God, and Jesus Christ whom you sent**	*ginōskōsin* — present subjunctive, ongoing, not a completed transaction
8:32	You will know the truth, and the truth will set you free	*gnōsesthe* — conditioned on abiding in his word (8:31)
10:14–15	I know my own and my own know me, as the Father knows me and I know the Father	*ginōskō* four times — mutual, and modelled on the Father–Son relation
10:27	My sheep hear my voice, and I know them, and they follow me	the knowing runs **from Jesus first**
14:7	If you had known me you would have known my Father; from now on you know him and have seen him	*egnōkeite / ginōskete* — the Father is known only through the Son
14:9	He who has seen me has seen the Father	seeing and knowing collapse into one
15:15	No longer servants — a servant does not know what his master is doing; I have called you friends	friendship defined as disclosure
17:26	I made your name known, and will make it known	*egnōrisa* — the mission stated as knowledge-transfer

Ref	Statement	Greek force
1:18	No one has ever seen God; the only-begotten has made him known	*exēgēsato* — “he has exegeted him”
13:17	If you **know** these things, blessed are you if you **do** them	the only place John links *makarios* to knowing — and it requires doing too

Ignorance on the Negative Pole

In one sentence: Not-knowing precedes not-receiving — the negative chain starts at 1:10.

Watch for: Partial knowledge that stops short (7:28, 8:19).

Track the prologue’s ordering carefully — not-knowing is the *first* step of the negative chain, one verse before “did not receive”.

Ref	Statement	Greek
1:5	The darkness did not grasp it	*ou katelaben*
1:10	He was in the world… and the world **did not know him**	*ouk egnō* — precedes *ou parelabon* in 1:11
1:26	Among you stands one whom you do not know	*hon hymeis ouk oidate*
3:10	Are you the teacher of Israel and you do not know these things?	*ou ginōskeis*
4:22	You worship what you do not know; we worship what we know	knowledge as the marker of true worship
7:28	You know me and know where I am from — but him who sent me you do not know	partial knowledge that stops short
8:19	You know neither me nor my Father; if you knew me you would know my Father also	*oute… oute*

Ref	Statement	Greek
8:55	You have not known him — but I know him	*egnōkate* vs *oida*, the two verbs side by side
14:17	The world cannot receive the Spirit, because it neither sees him nor knows him	*ou theōrei… oude ginōskei*
16:3	They will do these things because they have not known the Father nor me	ignorance named as the root of persecution
17:25	Righteous Father, the world has not known you — but I have known you	the summary line of the whole strand

John 4:10 — The Gift She Was Standing in Front Of

Animated chain — not knowing blocks receiving until Jesus reveals himself.

In one sentence: Not knowing → not asking → not receiving — the gift was already there.

Watch for: Jesus informs; he does not rebuke her ignorance.

One verse states the cost of not-knowing as a chain of consequences. Nothing was withheld except by ignorance.

Step	Greek	Effect
“If you knew the gift of God, and who it is who says to you, give me a drink…”	*ei ēdeis* — contrary-to-fact condition	She did not know
“…you would have asked him…”	*sy an ētēsas auton*	Therefore she did not ask
“…and he would have given you living water.”	*edōken an soi hydōr zōn*	Therefore she did not receive
Resolution	4:26 — “I who speak to you am he” (*egō eimi*)	The moment knowledge lands, she leaves the jar and runs (4:28–29)

Jesus does not rebuke her. He informs her. The water had been standing in front of her for the whole conversation.

“We Know” as the Negative Pole

In one sentence: Confident “we know” without Jesus ends in judgment; honest ignorance can end in worship.

Watch for: 9:41 — “we see” → your sin remains.

This is where a simple “knowledge equals blessing” equation breaks. In John 9 the people who say *oidamen*, “we know”, are the ones who end up blind.

Ref	Speaker	Claim	Pole
9:24	Pharisees	**“We know** this man is a sinner”	Negative
9:29	Pharisees	**“We know** God spoke to Moses; as for this fellow, we do not know where he is from”	Negative
9:25	The healed man	“Whether he is a sinner **I do not know**. One thing I know: I was blind, now I see”	Positive
9:31	The healed man	**“We know** God does not hear sinners…” — their own formula turned back on them	Positive, ironic
9:30	The healed man	“Here is the marvel: you do not know where he is from, and he opened my eyes”	Positive
9:41	Jesus	“Now you say **‘we see’** — therefore your sin remains”	Verdict
7:27	The crowd	“We know where this man is from” — used as an argument that he cannot be the Christ	Negative

The beggar’s honest “I do not know” ends in worship (9:38). The experts’ confident “we know” ends in expulsion and *menei* — “your sin remains” (9:41). So the accurate formulation is not *knowledge → life* but **knowledge of Jesus → life; knowledge held instead of Jesus → judgment.**

Jesus as the One Who Knows

In one sentence: Jesus knows hearts — humans receive knowledge; they do not attain *gnōsis*.

Watch for: 2:24–25 — both know-verbs in one sentence.

One whole branch of the knowledge vocabulary is not about human response at all — it is a Christological claim, and it is why John can drop the noun *gnōsis*: nobody in this Gospel attains knowledge, they receive it.

Ref	What Jesus knows	Narrative effect
1:48	“Before Philip called you, I saw you under the fig tree”	Nathanael’s confession follows instantly (1:49)
2:24–25	He knew all men; needed no testimony about man; knew what was in man	*ginōskō* and *oida* stacked in one sentence
4:29	“He told me everything I ever did”	Becomes the Samaritan woman’s evangelistic argument
6:64	He knew from the beginning who would not believe, and who would betray him	6:66 is not a surprise
13:1	Knowing that his hour had come	Frames the entire Book of Glory
18:4	Knowing all that was coming upon him, he went out to meet them	The arrest happens on his initiative
21:17	Peter: “Lord, you know all things”	The last appeal in the Gospel is to Jesus’ knowledge

ἀκούω — Hearing, the Door into Knowing

Animated hear → know → follow versus cannot hear.

In one sentence: Hearing is the door — hear → know → follow, or cannot hear and remain unknown.

Watch for: 8:43 vs 10:27 — the whole machine in two verses.

Underneath both belief and knowledge sits a third verb. In John you hear, then you know, then you follow — and the sharpest condemnation in the Gospel is an inability to hear.

Ref	Statement	Pole
5:24	He who **hears** my word and believes → has life, does not come into krisis	Positive — hearing precedes believing
5:25	The dead will hear the voice of the Son of God, and those who hear will live	Positive
10:3	The sheep hear his voice; he calls his own by name and leads them out	Positive
10:27	My sheep hear my voice, and I know them, and they follow me	hear → know → follow, in one verse
8:43	Why do you not understand my speech? Because you **cannot hear** my word	Negative — *ou dynasthe akouein*
8:47	He who is of God hears God’s words; you do not hear, because you are not of God	Negative
18:37	“Everyone who is of the truth hears my voice”	Spoken to Pilate — the last invitation in the trial

Set 10:27 against 8:43 and the whole machine is visible in two verses: the sheep hear and are known; the others cannot hear and remain unknown.

Characters Sorted by Response

Positive — worship, confession, costly follow
Nathanael, Samaritan woman & townspeople, royal official, man born blind, Martha, Mary of Bethany, Thomas (20:28), and others who believe openly.

Moves across the line — not fixed on day one

Nicodemus (night → spices), Joseph of Arimathea (secret disciple), Thomas (doubt → confession), Peter (denial → restoration).

Belief without confession or collapse
Rulers of 12:42–43 (believed, would not confess); “believing” Jews of 8:31 who end with stones; crowd of 6:66 who walked away.

Negative — refusal, irony, evasion
Judas (into the night), Caiaphas (true prophecy, murderous intent), Pilate (“What is truth?”).

Tap a group for a quick orientation — full table below has every name and verse.

In one sentence: John stages people — Nicodemus, secret rulers, collapsing believers — not flat types.

Watch for: Movement across the line; denial is not always final (Peter, Thomas).

John does not moralise. He stages people, and lets the response do the work.

Character	Ref	Response	Pole
John the Baptist	1:29; 3:30	“Behold the Lamb of God”; “he must increase”	Positive
Nathanael	1:49	“Rabbi, you are the Son of God, the King of Israel”	Positive
Samaritan woman	4:29, 39	“Come see a man…” — many Samaritans believed because of her word	Positive
Samaritan townspeople	4:42	“We have heard for ourselves — this is truly the Saviour of the world”	Positive, matured
Royal official	4:50, 53	Believed the word before the evidence, then he and his house believed	Positive, two stages
Man born blind	9:38	“Lord, I believe” — worshipped	Positive, climactic

Character	Ref	Response	Pole
Martha	11:27	“I have believed that you are the Christ, the Son of God”	Positive
Mary of Bethany	12:3	Anoints him for burial	Positive, costly
Thomas	20:28	“My Lord and my God”	Positive — the Gospel’s highest confession
Nicodemus	3:2; 7:50; 19:39	Night → cautious defence → 75 pounds of spices	Moves across the line
Joseph of Arimathea	19:38	A disciple, but secretly, for fear of the Jews	Positive but hidden
The rulers of 12:42	12:42–43	Believed, would not confess	Belief without confession
The crowd of 6:66	6:66	Many of his disciples went back and walked with him no more	Reversal
The “believing” Jews of 8:31	8:31–44, 59	Believed him — then argue, then pick up stones	Belief that collapses
Judas	6:70–71; 13:30	One of the Twelve; goes out into the night	Negative from inside
Caiaphas	11:49–52	Prophesies truly while intending murder	Negative, ironic
Pilate	18:38; 19:22	“What is truth?” — judges, and is judged	Negative, evasive

John as a Lawsuit: Structure Behind the Vocabulary

Animated lawsuit — witnesses, verdict, and trial irony.

In one sentence: Witnesses testify, a verdict falls, and Jesus stands as defendant while the world is judged.

Watch for: The Gospel itself is witness (20:31).

Andrew Lincoln's *Truth on Trial* argues that the witness words (*martyreō, martyria*) and the judgment words (*krinō, krisis*) carry legal weight and cohere into a trial motif that drives the whole plot, read against the lawsuits between God and the nations in Isaiah.

Stage	Element	Reference	Leads to
Witnesses testify	John the Baptist	1:7, 1:15, 5:33	The case: **who is Jesus?**
	The works / signs	5:36, 10:25	
	The Father	5:37, 8:18	
	The Scriptures	5:39	
	The Paraclete (Helper) + disciples	15:26–27	
Verdict	Believes	20:31	Life in his name
Verdict	Refuses	3:18	*Krisis* — already judged
Irony	Jesus stands as defendant	18:28–19:16	While the world is judged at the cross (12:31)

Witness	Reference	Testimony given
John the Baptist	1:7, 15, 34; 5:33	"This is the Son of God"
The works	5:36; 10:25; 14:11	"The works I do bear witness of me"
The Father	5:37; 8:18	Direct testimony
The Scriptures	5:39, 46	"Moses wrote of me"

Witness	Reference	Testimony given
The Samaritan woman	4:39	Many believed because of her word
The crowd at Lazarus' tomb	12:17	Bore witness that he called Lazarus out
The Paraclete	15:26	The Spirit of truth will bear witness
The disciples	15:27	"You also bear witness"
The eyewitness at the cross	19:35	"He who has seen has borne witness"
The Gospel itself	20:31; 21:24	Written that you may believe

```
%%{init: {"theme": "base", "themeVariables": {"background": "transparent", "line
flowchart TD
    P["Prosecution — world loved darkness"] --> W["Witnesses — John, signs, Fath
    W --> D["Defendant speaks — Son's I AM claims"]
    D --> V{"Verdict — krisis / krima"}
    V -->|Believe| L["Life — already crossed over"]
    V -->|Refuse| J["Judgment — already condemned"]
    V -->|Mixed crowd| S["Schisma — people tear"]
    class W,D neutral
    class L outcome
    class J,S split

classDef truth fill:#bbf7d0,stroke:#16a34a,color:#14532d
classDef outcome fill:#fde68a,stroke:#ca8a04,color:#92400e
classDef split fill:#fecaca,stroke:#991b1b,color:#991b1b
classDef neutral fill:#e0e7ff,stroke:#34558b,color:#1e3a8a
```

John's trial motif: witnesses stack up, Jesus speaks, and the verdict lands in the present tense — believe, refuse, or split.

What the Scholars Call the Pattern

In one sentence: Different labels (dualism, lawsuit, realized eschatology) answer different questions — none replaces the text.

Watch for: Qumran vs John — conflict is about Jesus, not two spirits.

Four labels are worth knowing, because they answer slightly different questions.

Label	Associated with	Claim	Weakness
Johannine dualism (moral/ethical)	Standard usage; Ladd, Stein	Light/darkness, life/death, above/below run through the Gospel as moral categories	Can flatten characters into two boxes
Dualism of decision (*Entscheidungsdualismus*)	Bultmann	The poles are produced by the decision about Jesus, not by pre-existing natures	Recent work (e.g. Mader, ZNW 2022) argues Nicodemus and the Samaritan woman resist simple bipolarity
Lawsuit / trial motif	Lincoln, *Truth on Trial*; earlier Harvey	Witness + judgment vocabulary form a cosmic trial that drives the plot	Not every pericope is forensic
Realized eschatology	C. H. Dodd	Judgment and life are present realities, not only future	John retains future judgment (5:28–29; 12:48)

Label	Associated with	Claim	Weakness
Vertical + horizontal salvation	Raymond Brown	Vertical = the uniqueness of the descent; horizontal = its place in salvation history	A synthesis rather than a thesis

On origins there is a live dispute. Bultmann read the dualism against a pre-Christian gnostic background; the Qumran discoveries shifted the consensus toward a Palestinian Jewish setting, since the scrolls show a monotheistic, ethical, eschatological dualism much closer to John's. A key difference remains: at Qumran the conflict is between two created spirits, in John it is between the world and the incarnate Jesus.

Where the Clean Split Gets Complicated

In one sentence: The poles are real, but characters travel — the Gospel is written so you can move.

Watch for: Same verb *pisteuō* for shallow and genuine faith (2:23–25).

A responsible study has to name the passages that resist a tidy two-column reading. John uses the same verb *pisteuō* for belief that lasts and belief that does not.

Passage	What happens	Why it complicates the split
2:23–25	Many believed in his name seeing the signs — but Jesus "did not entrust himself to them"	Same verb both directions: they believed *him*, he did not believe *them*
4:48	"Unless you see signs and wonders you will not believe"	Sign-driven belief is treated as second-rate, not disqualifying
6:66	Many disciples turned back	Insiders can cross to the negative pole

Passage	What happens	Why it complicates the split
8:31–59	Addressed to “the Jews who had believed him” — ends with stones	The stated believers become the stone-throwers
12:42–43	Rulers believed but would not confess	Belief without confession — a third category
19:38–39	Joseph “secretly, for fear”; Nicodemus brings burial spices	Secret disciples surface at the cross, not at the miracle
20:24–29	Thomas demands evidence, then gives the highest confession	Doubt is a route to the positive pole, not a pole of its own
21:15–19	Peter, who denied three times, is restored three times	The negative response is not necessarily final

So the honest formulation is: John’s poles are real and sharp, but his characters travel between them. The Gospel is written precisely so a reader can move (20:31).

The Verse-by-Verse Study Grid

In one sentence: Every row is response → consequence — use filters below to study one pole at a time.

Watch for: ± rows — schisma and mixed outcomes.

Every verse below states a response to Jesus and its consequence. Read the middle column and the pattern preaches itself.

Ref	Response to Jesus	Stated consequence	Pole
1:11	His own did not receive him	—	−
1:12	As many as received him, believing in his name	Authority to become children of God	+
2:11	Disciples saw the glory	They believed in him	+
2:24	Many believed the signs	Jesus did not entrust himself to them	±

Ref	Response to Jesus	Stated consequence	Pole
3:16	Whoever believes	Shall not perish but have eternal life	+
3:18a	The one believing	Is not judged	+
3:18b	The one not believing	Has been judged already	−
3:19	Loved the darkness rather than the light	This is the krisis	−
3:20	Hates the light, does not come	Lest his works be exposed	−
3:21	Does the truth, comes to the light	Works shown to be wrought in God	+
3:36a	Believes in the Son	Has eternal life	+
3:36b	Refuses the Son	Shall not see life; the wrath remains	−
4:10	“If you knew the gift of God… you would have asked”	Not knowing → not asking → not receiving	−
4:39	Samaritans believed her word	They came to him	+
4:42	Heard for themselves	“The Saviour of the world”	+
4:53	The official believed the word	He and his whole house believed	+
5:16, 18	The Sabbath healing rejected	They sought to kill him	−
5:24	Hears and believes	Has life; does not come into krisis; has crossed from death to life	+
5:29	Did good vs practised evil	Resurrection of life vs resurrection of krisis	±

Ref	Response to Jesus	Stated consequence	Pole
5:40	“You are not willing to come to me”	That you may have life	−
6:29	“This is the work of God: that you believe”	—	+
6:35	Comes to him / believes in him	Never hunger, never thirst	+
6:66	Many disciples went back	Walked with him no more	−
6:68–69	Peter: “to whom shall we go?”	“We have believed and come to know”	+
7:43	Division over his word	**schisma** in the crowd	±
8:12	Follows him	Will not walk in darkness, will have the light of life	+
8:24	Do not believe that *egō eimi*	“You will die in your sins”	−
8:32	Knows the truth	The truth will set you free	+
8:31–32	Abides in his word	Truly disciples; the truth will free you	+
8:59	“Before Abraham was, I am”	They picked up stones	−
9:16	The Sabbath sign	**schisma** among the Pharisees	±
9:24, 29	“We know this man is a sinner”	Confident knowledge that ends in blindness (9:41)	−
9:25	“One thing I know: I was blind, now I see”	Honest ignorance that ends in worship (9:38)	+
9:38	“Lord, I believe”	He worshipped him	+
9:39	Jesus came for **krima**	Non-seeing see; seeing become blind	±

Ref	Response to Jesus	Stated consequence	Pole
9:41	“We see”	“Your sin remains”	−
10:19	The shepherd discourse	**schisma** again	±
10:14–15	“I know my own and my own know me”	Mutual knowledge, modelled on Father and Son	+
10:27–28	My sheep hear my voice and follow	I give them eternal life; no one snatches them	+
11:25–27	Martha believes	“Though he die, yet shall he live”	+
11:45	Many saw and believed	—	+
11:46, 53	Some informed the Pharisees	They plotted to kill him	−
12:31	The lifting up	Now is the krisis of this world	±
12:37	So many signs seen	They were not believing in him	−
12:42–43	Rulers believed, would not confess	Loved the glory of men more than of God	−
12:46	Believes in him	Does not remain in darkness	+
12:48	Rejects and does not receive his words	The word will judge on the last day	−
13:17	Knows these things and does them	“Blessed are you”	+
14:7	Knows Jesus	“You know the Father also, and have seen him”	+
15:5–6	Abides vs does not abide	Much fruit vs cast out, withered, burned	±
15:15	Called friends, not servants	“All I heard from my Father I made known to you”	+

Ref	Response to Jesus	Stated consequence	Pole
16:3	Have not known the Father nor me	The stated cause of persecution	−
16:8–11	The Paraclete comes	Convicts the world of sin, righteousness and krisis	±
18:6	*Egō eimi* in the garden	They drew back and fell to the ground	−
20:28	Thomas: “My Lord and my God”	—	+
20:31	These are written that you may believe	That believing you may have life in his name	+

Summary

98 pisteuō

Believe is always a verb in John — never the noun pistis.

0 pistis

Faith is not a possession you hold — it is trust directed at Jesus.

~140 know-verbs

ginōskō + oida flood the Gospel; knowing is relational, not a commodity.

0 gnōsis

John refuses the prestige noun — knowledge is disclosed, not attained.

3 schisma

Only John applies “tearing” to people — 7:43, 9:16, 10:19.

7 signs

Every pre-cross sign produces a divided response — no neutral crowd.

7 I AM

Absolute egō eimi sayings draw the sharpest reactions in the book.

20:31

Purpose: that you may believe and have life in his name.

In one sentence: The numbers lock the pattern — 98 verbs, 0 nouns, 3 schismata, 7 signs.

Watch for: Flip the cards below for plain-English meanings.

Item	Figure
Occurrences of *pisteuō* in John	98 (more than Matthew, Mark and Luke combined)
Occurrences of the noun *pistis* in John	0
Occurrences of *ginōskō* + *oida* in John	roughly 140 combined
Occurrences of the noun *gnōsis* in John	0
Occurrences of *makarios* (“blessed”) in John	2 — 13:17 and 20:29
Occurrences of *schisma* in John (of people)	3 — 7:43, 9:16, 10:19
Occurrences of *schisma* of people in the Synoptics	0
Occurrences of *krima* in John	1 — 9:39
Absolute *egō eimi* sayings	7 — 8:24, 8:28, 8:58, 13:19, 18:5, 18:6, 18:8
Signs before the cross	7 — every one produces a divided response
Tense of “has been judged” in 3:18	Perfect passive — already settled
Tense of “has crossed over” in 5:24	Perfect active — already settled
Stated purpose of the Gospel	20:31 — that you may believe and have life in his name

The whole Gospel can be stated in one sentence of Greek grammar: *krisis* is neutral, and the response supplies the sign. Jesus does not create the two groups; he reveals them, and the same light that gives sight to the man born blind leaves the men who

insisted they could see exactly where they were.

John 20:31 (NKJV)

> but these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in His name.

The Takeaway

In one sentence: *Krisis* is neutral; the response supplies the sign — and 20:31 says why the book was written.

Watch for: All six bullets are worth memorising as a study outline.

1. ***Krisis* is neutral** — the Greek word means separation before it means condemnation; your response to Jesus supplies the sign.
2. **The verdict is present tense** — perfect verbs in 3:18 and 5:24 show judgment and crossing-over are already settled states, not only future courtroom scenes.
3. **Belief is a verb, not a possession** — John uses *pisteuō* 98 times and never the noun *pistis*; faith is something you do toward a person.
4. **Every sign divides** — all seven pre-cross miracles produce a split response; the crowd tears (*schisma*) three times when word, work, or claim meets unbelief.
5. **Jesus reveals what hearts choose** — though John also speaks of hardening where refusal becomes fixed (12:39–40); the light exposes rather than invents what was already there.
6. **The Gospel is written to move you** — 20:31 states the purpose: that you may believe and have life in his name.

> *Krisis* is neutral, and the response supplies the sign. The same light that gives sight to the man born blind leaves the men who insisted they could see exactly where they were.

Scripture-based study on *krisis* in John’s Gospel — Greek references follow the standard critical text; Strong’s numbers given for lookup in any interlinear.