

A REGISTER ANALYSIS OF ἘΓΩ ΕΙΜΙ IN JOHN 8:24 AND 8:28, WITH REFERENCE TO ISAIAH 43:10 AND 43:25

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Abstract: Biblical scholars dispute the meaning and function of Ἐγώ εἰμι uttered by Jesus in John 8:24 and 8:28. This paper proposes a linguistic method that provides a framework to assess the linguistic features of the New Testament text and that may offer new insights into the Johannine Ἐγώ εἰμι clauses. By adopting the theory of Systemic Functional Linguistics (SFL), this paper conducts a register analysis of Ἐγώ εἰμι in John 8:24 and 8:28, with reference to Isa 43:10 and 43:25. Based on this analysis, the paper argues that Ἐγώ εἰμι uttered by Jesus in John 8:24 and 8:28 is used intentionally as an allusion to the divine name in the Old Testament, which specifically and powerfully invokes the image of God, and that this wording therefore functions to portray Jesus' divinity. (Article)

Keywords: Gospel of John, “I am” sayings, Ἐγώ εἰμι, Intertextuality, Systemic Functional Linguistics

1. Introduction

Biblical scholars dispute the meaning and function of Ἐγώ εἰμι, a Greek wording that is usually translated into English as “I am,” uttered by Jesus in John 8:24 and 8:28.¹ However, past scholarship has ignored linguistic features of Ἐγώ εἰμι that indicate prominence and that are essential for the appropriate interpretation of this particular linguistic structure. This paper proposes a method that uses a linguistic

1. In the Gospel of John, Ἐγώ εἰμι occurs in Jesus' utterances in thirty-one verses, which are John 4:26, 6:20, 6:35, 6:41, 6:48, 6:51, 7:34, 7:36, 8:12, 8:18, 8:23, 8:24, 8:28, 8:58, 10:7, 10:9, 10:11, 10:14, 11:25, 12:26, 13:19, 14:3, 14:6, 15:1, 15:5, 17:14, 17:16, 17:24, 18:5, 18:6, and 18:8.

framework to assess the linguistic features of the New Testament text. By adopting the theory of Systemic Functional Linguistics (SFL), this paper conducts a register analysis to examine and compare the co-text of John 8:24 and 8:28 and that of Isa 43:10 and 43:25. Based on this analysis, the paper argues that the ἐγὼ εἰμι clauses uttered by Jesus in John 8:24 and 8:28 are used intentionally as an allusion to the divine name in the Old Testament, which specifically and powerfully invokes the image of God.² Therefore, these two occurrences of ἐγὼ εἰμι function to portray Jesus' divinity.

The categorization, origin, meaning, and function of the Johannine ἐγὼ εἰμι utterances have been widely discussed among scholars. Regarding their categorization, this paper follows Stanley E. Porter's formally-based categorization. Accordingly, ἐγὼ εἰμι in John 8:24 and 8:28 are classified as absolute usages, with no stated predicate or complement.³ Concerning their origin, this paper follows Catrin H. Williams, whose study on the usage of the ἐγὼ εἰμι clauses in the Old Testament is the most comprehensive. Accordingly, Exod 3:14, Deut 32:39, Isa 41:4, 43:10, 43:25, 45:18, 45:22, 46:4, 48:12, 51:12, and 52:6 in the Septuagint are counted as

2. As a category, *allusion* means the intentional or unintentional invoking of a person, place, event, or literary work, normally with less precision of the language used and the element cited. Without explicit identification, allusion is usually an indirect reference to knowledge and/or memory that might be accessible to the reader for a resonance. See Abrams, *Glossary of Literary Terms*, 9–10; Holman, *Handbook to Literature*, 12; Porter, "Further Comments," 109; Porter, "Allusions and Echoes," 30–31.

3. According to Porter's categorization, the thirty-one occurrences of ἐγὼ εἰμι uttered by Jesus in the Gospel of John can be classified into three categories. First, there is an absolute usage in which ἐγὼ εἰμι stands on its own with no stated predicate or complement, consisting of John 4:26, 6:20, 8:24, 8:28, 8:58, 13:19, 18:5, 18:6, and 18:8. Second, there is a predicate usage in which ἐγὼ εἰμι has a stated predicate, consisting of John 6:35, 6:41, 6:48, 6:51, 8:12, 8:18, 10:7, 10:9, 10:11, 10:14, 11:25, 14:6, 15:1, and 15:5. Third, there is a locative usage in which ἐγὼ εἰμι has a stated complement, consisting of John 7:34, 7:36, 8:23, 12:26, 14:3, 17:14, 17:16, and 17:24. In Porter's original categorization, he includes all the thirty-five ἐγὼ εἰμι instances in the Gospel of John, thirty-one occurrences in Jesus' utterances and four occurrences in human utterances. See Porter, *John*, 127–28.

the Old Testament background of ἐγώ εἰμι in John 8:24 and 8:28.⁴ The categorization and origin of the Johannine ἐγώ εἰμι statements are worth more detailed discussions, but this paper focuses only on the meaning and function of Jesus' utterances in John 8:24 and 8:28.

2. A Survey of Scholarship

Among the nine absolute uses, according to Porter's formally-based categorization—namely ἐγώ εἰμι in John 4:26, 6:20, 8:24, 8:28, 8:58, 13:19, 18:5, 18:6, and 18:8—only the one in John 8:58 is accepted by almost all biblical scholars as an allusion to the divine name in the Septuagint.⁵

4. The Old Testament background of ἐγώ εἰμι is a matter of scholarly debate. There are two major views. First, some scholars treat Isa 41:4, 43:10, 43:25, 45:18, 45:22, 46:4, 48:12, 51:12, and 52:6 as the Old Testament background of the "I am" wordings in Jesus' utterances. In these verses divine self-revelation is expressed as אֲנִי הוּא in the Hebrew Bible, translated into Greek as ἐγώ εἰμι in the Septuagint. For scholars who hold this view, see Ball, *"I Am" in John's Gospel*, 258–61; Carson, *Gospel according to John*, 358; Lincoln, *Gospel according to St. John*, 276. Second some scholars regard Exod 3:14 as the Old Testament background of the "I am" statements. In this verse, the divine name is revealed as אֲהִיָּה אֲשֶׁר אֲהִיָּה in the Hebrew Bible, translated into Greek as ἐγώ εἰμι ὁ ὢν in the Septuagint. For scholars who hold this view, see Beasley-Murray, *Gospel of John*, 139; Bruce, *Gospel of John*, 205–6, 288; Harner, *"I Am" of the Fourth Gospel*, 27–34; Michaels, *Gospel of John*, 534–35; Morris, *Gospel according to John*, 419–20; Porter, *John*, 123–25; Williams, *I Am He*, 53–62. Williams's thorough study regarding the origin of the Greek ἐγώ εἰμι provides firm evidence for the second view by establishing the relation of אֲהִיָּה אֲשֶׁר אֲהִיָּה to אֲנִי הוּא. In the light of Williams's analysis, although these two Hebrew expressions have more differences than similarities, their Greek translations bear a close resemblance. The Greek translation of אֲנִי הוּא as ἐγώ εἰμι in Isa 41:4, 43:10, 43:25, 45:18, 45:22, 46:4, 48:12, 51:12, and 52:6 follows the translation trajectory of Deut 32:39, in which אֲנִי הוּא is also translated into Greek as ἐγώ εἰμι to echo the Greek translation of אֲהִיָּה אֲשֶׁר אֲהִיָּה as ἐγώ εἰμι ὁ ὢν in Exod 3:14. See Williams, *I Am He*, 53–62.

5. Ball, *"I Am" in John's Gospel*, 195–98; Bauckham, *Testimony of the Beloved Disciple*, 243–46; Beasley-Murray, *Gospel of John*, 139–40; Bruce, *Gospel of John*, 205–6; Carson, *Gospel according to John*, 358; Harner, *"I Am" of the Fourth Gospel*, 39–42; Lincoln, *Gospel according to St. John*, 276; Michaels, *Gospel of John*, 534–35; Morris, *Gospel according to John*, 419–20; Porter, *John*, 137–40; Williams, *I Am He*, 275–83.

Contemporary scholarship has not yet reached a consensus on the meaning and function of ἐγὼ εἰμι uttered by Jesus in John 8:24 and 8:28. Scholars such as David Mark Ball, Richard Bauckham, F. F. Bruce, C. H. Dodd, Philip B. Harner, Andrew T. Lincoln, Leon Morris, and Williams consider ἐγὼ εἰμι in John 8:24 and 8:28 as the divine self-revelation of Jesus. Scholars holding this view usually affirm that ἐγὼ εἰμι in John 8:24 and 8:28 is employed to indicate Jesus' divine identity because this wording is a form of the divine name used by YHWH in the Old Testament.⁶ However, not all scholars agree that these two occurrences bear Christological or theological significance. Scholars such as George R. Beasley-Murray, D. A. Carson, David Daube, Ernst Haenchen, William Manson, and J. Ramsey Michaels contend that ἐγὼ εἰμι in John 8:24 and 8:28 has an implicit predicate, which is used as a daily expression. Daube and Manson render ἐγὼ εἰμι in John 8:24 and 28 as "the Messiah is here." Haenchen and Michaels deny ἐγὼ εἰμι in John 8:24 as the divine self-revelation formula derived from the Old Testament on the ground that Jesus' audience will have been unable to grasp such a subtle allusion at this stage of the narrative. Haenchen suggests the Son of Man as the implicit predicate of ἐγὼ εἰμι in John 8:28.⁷

In general, interpretations of ἐγὼ εἰμι in John 8:24 and 8:28 rely heavily on the origin of the expression, with conclusions reached mostly on the basis of diachronic data. However, according to modern linguistics, synchronic analysis takes priority over diachronic analysis.⁸ Furthermore, the meaning of the text is made in its context.⁹ It is the

6. Ball, "I Am" in *John's Gospel*, 257; Bauckham, *Testimony of the Beloved Disciple*, 243–46; Bruce, *Gospel of John*, 191; Dodd, *Interpretation of the Fourth Gospel*, 93–96; Harner, "I Am" of the *Fourth Gospel*, 49; Lincoln, *Gospel according to St. John*, 268–69; Morris, *Gospel according to John*, 397, 401; Williams, *I Am He*, 308.

7. Beasley-Murray, *Gospel of John*, 130–31; Carson, *Gospel according to John*, 342–43; Daube, *New Testament and Rabbinic Judaism*, 325; Haenchen, *John* 2, 28; Manson, *Jesus and the Christian*, 178–79; Michaels, *Gospel of John*, 488.

8. This principle is often attributed to Ferdinand de Saussure (1857–1913), who is widely acknowledged as the founder of modern linguistics. See Porter, "Studying Ancient Languages," 153.

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

context rather than the origin of ἐγώ εἰμι that determines its meaning. That is to say, the ἐγώ εἰμι clauses in John 8:24 and 8:28 must be interpreted in the context of John's Gospel. In this way, the significance of ἐγώ εἰμι in the Gospel of John itself can be better understood. Since the linguistic features that are essential for the appropriate interpretation of the Johannine ἐγώ εἰμι have not been fully assessed in the current biblical scholarship, this paper proposes a linguistic method to interpret the ἐγώ εἰμι clauses in John 8:24 and 8:28.

3. Methodology

SFL is 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, 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.¹⁰ Although it has primarily been developed for the analysis of English, SFL recognizes differences among languages and can be adapted for different languages in line with their particular features. According to the theory of SFL, co-text serves as the primary constraint on the meaning of the wordings in a discourse, since the interpretation of any text, except for the first fragment of a discourse, is constrained by preceding text. Co-text is whatever linguistic units surround a particular unit in a discourse.¹¹ The linguistic features of co-text can be analyzed under three metafunctions, namely ideational, interpersonal, and textual metafunctions.¹²

SFL adopts the notion of metafunction to define the basic functions of language and to analyze the different strata of language, a terminology that indicates function as an integral

10. Halliday, *Halliday's Introduction*, 3–86; Porter, "Discourse Analysis," 27–28.

11. Matthiessen et al., *Key Terms in Systemic Functional Linguistics*, 74; Porter, "Dialect and Register," 198; Reed, *Discourse Analysis of Philippians*, 42; Westfall, "Discourse Analysis of Romans 7.7–25," 148–49.

12. Halliday, *Halliday's Introduction*, 30–31; Matthiessen et al., *Key Terms in Systemic Functional Linguistics*, 138.

component of language. The ideational metafunction is the construing metafunction that expounds human experience in the world, which can be further divided into the experiential and logical sub-metafunctions.¹³ As for New Testament Greek, the action and participants' involvement in the action are specified by the verbal group with the aspectual system and the voice system respectively. The subject matter of the text can be determined by exploring lexical choices and semantic domains.¹⁴ The interpersonal metafunction is the enacting metafunction that manifests the roles of and relationships among participants.¹⁵ The participant structure of a text can be identified by grammatical persons and the mood system of New Testament Greek.¹⁶ The textual metafunction is the enabling metafunction that constructs text within its context as an information flow.¹⁷ Information structure can be explored by tracing how the information flow is developed and how lexical items are distributed within the text.¹⁸

Since the co-text of a wording is the primary constraint on its meaning, ἐγὼ εἶμι in John 8:24 and 8:28 must be interpreted within its co-text, which is the immediate linguistic environment. This paper employs a discourse analysis model based on SFL by integrating the features of New Testament Greek to analyze the ἐγὼ εἶμι clauses in John 8:24 and 8:28. First, the discourse unit John 8:21–30 is determined by identifying discourse boundaries, and then the co-text of John 8:24 and 8:28 within this discourse unit is

13. Halliday, *Halliday's Introduction*, 30; Matthiessen et al., *Key Terms in Systemic Functional Linguistics*, 115.

14. Porter, "Register Analysis of Mark 13," 230–35; Porter, "Dialect and Register," 206–7; Porter, "Register in the Greek of the New Testament," 225–27; Porter, *Idioms*, 21–22, 62–70.

15. Halliday, *Halliday's Introduction*, 30; Matthiessen et al., *Key Terms in Systemic Functional Linguistics*, 126.

16. 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.

17. Halliday, *Halliday's Introduction*, 30–31; Matthiessen et al., *Key Terms in Systemic Functional Linguistics*, 220–21.

18. Porter, "Register Analysis of Mark 13," 221–27; Porter, "Dialect and Register," 200–3; Porter, "Register in the Greek of the New Testament," 216–22; Porter, *Idioms*, 303–6.

examined in terms of the three metafunctions.¹⁹ Second, the discourse unit Isa 43:1–28 is determined by identifying discourse boundaries, and then the co-text of Isa 43:10 and 43:25 is similarly examined in terms of the three metafunctions. Third, linguistic features in the co-texts of John 8:21–30 and Isa 43:1–28 are compared. In the light of this comparison, the ἐγώ εἰμι clauses in Jesus' utterances in John 8:24 and 8:28 are interpreted.

4. Register Analysis

This paper analyzes the ἐγώ εἰμι clauses in John 8:24 and 8:28 with reference to Isa 43:10 and 43:25 in the Septuagint due to the similarity of their clause structures. Although Exod 3:14, Deut 32:39, Isa 41:4, 43:10, 43:25, 45:18, 45:22, 46:4, 48:12, 51:12, and 52:6 are all counted as the Old Testament background of the Johannine ἐγώ εἰμι, it is unnecessary to examine the co-text of each verse. Since most biblical scholars agree that the Greek ἐγώ εἰμι in each of these verses is used as a form of the divine name by YHWH to reveal himself,²⁰ exploring the co-text of Isa 43:10 and

19. Discourse boundaries are identified using various boundary markers, including connective words, temporal expressions, locative expressions, participant switches, shifts in verb tense-forms, and circumstance changes. Porter (*Idioms*, 301) 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, νῦν, νύνι, ὅτε, πρίν, πρό, and πρότερος) as boundary markers of discourse. Longacre ("Top-Down, Template-Driven Narrative Analysis," 145) identifies temporal expressions, locative expressions, circumstance changes, and participant switches as transition markers. There is considerable overlap between Porter's boundary markers of discourse and Longacre's transition markers between narrative episodes. This study will adopt connective words, temporal expressions, locative expressions, participant switches, shifts in verb tense-forms, and circumstance changes as boundary markers.

20. Anderson, "Origin and Development"; Ball, "*I Am*" in *John's Gospel*; Barrett, *Gospel according to St. John*; Bauckham, *Testimony of the Beloved Disciple*, 243–50; Beasley-Murray, *John*; Braumann and Link, "I Am"; Brown, *Gospel according to John*, 1:533–38; Bruce, *Gospel of John*; Buchner, "Exegesis"; Bultmann, *Gospel of John*; Burge, "'I Am' Sayings"; Carson, *Gospel according to John*; Chester, *Divine Revelation*, 207; Daube, *New Testament and Rabbinic Judaism*, 325–29; Dodd, *Interpretation of the Fourth Gospel*, 93–96; Fossum, *Image of the Invisible God*, 109–33; Fossum, *Name of God*, 125n151; Haenchen, *John 1*;

43:25 is sufficient for the purpose of this study. The paper treats the Greek text of Isa 43:10 and 43:25 as intertexts of John 8:24 and 8:28. According to Jay Lemke's view of intertextuality, which itself employs the framework of SFL theory, all meaning is intertextual and no text means in isolation. The principle of general intertextuality is that every text makes its social meanings against the background of other texts and thus the reception of a given text depends on the knowledge of other texts.²¹ Therefore, the ἐγώ εἰμι clauses in John 8:24 and 8:28 can be better interpreted with reference to Isa 43:10 and 43:25 in the Septuagint.

4.1 Co-text of John 8:24 and 8:28

John 8:24

εἶπον οὖν ὑμῖν ὅτι ἀποθανεῖσθε ἐν ταῖς ἁμαρτίαις ὑμῶν· ἐὰν γὰρ μὴ πιστεύσητε ὅτι ἐγώ εἰμι, ἀποθανεῖσθε ἐν ταῖς ἁμαρτίαις ὑμῶν.²²

"I told you that you would die in your sins, for you will die in your sins unless you believe that I am."²³

John 8:28

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

Haenchen, *John* 2; Harner, "*I Am*" of the Fourth Gospel; Harris, *Prologue and Gospel*, 130–54; Harris, *John*; Hurtado, *Lord Jesus Christ*, 370–73; Keener, *Gospel of John*; Kruse, *John*, 139–40; Kysar, *John*, 56–60; Kysar, *Fourth Evangelist and His Gospel*, 119–22; Lincoln, *Gospel according to St. John*; Macaskill, "Name Christology"; Manson, *Jesus and the Christian*, 174–83; Michaels, *Gospel of John*; Moloney, *Gospel of John*; Morris, *Gospel according to John*; Morris, *Jesus is the Christ*, 107–25; Okorie, "Self-Revelation of Jesus"; Porter, *John*, 120–48; Ridderbos, *Gospel according to John*; Schnackenburg, *Gospel according to St. John*, 2:79–89; Schweizer, *Ego Eimi*; Simmons, "Christology of the 'I am' Sayings"; Soulen, "Jesus and the Divine Name"; Thompson, *John*; Veres, "Study of the 'I Am' Sayings"; Wead, *Literary Devices*, 93–98; Williams, *I Am He*; Williams, "'I Am' or 'I Am He'"; Williams, "'I Am' Sayings"; Williams, "Intertextual Perspectives"; Zimmermann, "Das absolute 'ego eimi'."

21. Lemke, "Discourses in Conflict," 32; Lemke, "Intertextuality and Text Semantics," 86.

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

23. All English translations from Greek are my own.

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.”

The conjunction οὖν in John 8:21 is a connective word, which is normally used for its inferential sense and which often implies a conclusion or result.²⁴ 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.²⁵ The difference between the topics of Jesus’ speech 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 aorist verbs ἔγνωσαν ‘understand,’ εἶπεν ‘say,’ and ἐπίστευσαν ‘believe in’ in John 8:27–30 are followed by the imperfect verb ἔλεγεν ‘say’ in John 8:31. Also, the different topics of Jesus’ speech in John 8:28–29 and in John 8:31–32 reveal 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.²⁶ 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 teaching. 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. Together, these markers demonstrate that John 8:30 concludes a discourse unit. Thus, John 8:21–30 constitutes a discourse unit, the co-text of which will be examined in the following discourse analysis.

Ideational features in John 8:21–30 can be analyzed to determine the subject matter and purpose of the discourse unit. In the text of John 8:21–30, words from domain 33 “Communication” (λέγω, λαλέω, διδάσκω) are frequently used, along with words from domain 13 “Be, Become, Exist, Happen” (εἰμί, ἔχω) and domain 15 “Linear Movement”

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

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

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

(πέμπω).²⁷ In accordance with these lexical choices, the discourse unit recounts a conversation between Jesus and his audience, which relates to some actions about to happen. In John 8:21–30, the aorist tense with the unmarked perfective aspect carries the backbone of the narrative, while the imperfect tense with the imperfective aspect supplies the details of the narrative. Within Jesus’ speech, the aorist tense with the unmarked perfective aspect is employed for supporting illustrative material, while the present tense with the marked imperfective aspect is used for prominent features.

Interpersonal features in John 8:21–30 can be analyzed to ascertain the participant structure of the discourse unit, including participants, their roles, and their relationships. In John 8:21–30, there are two categories of participants. Jesus and his audience are the major participants actively interacting with each other in the narrative. God the Father is a secondary participant invoked in the dialogues between Jesus and his audience. Jesus is referred to by grammaticalized references twice, by reduced references three times, and by implied references twice. The Pharisees are referred to by a reduced reference once. The Jews are referred to by one grammaticalized reference, by three reduced references, and by two implied references. Since grammaticalized references are marked and Jesus’ speech predominates in the discourse unit, the role of Jesus as a participant is probably stressed in John 8:21–30.²⁸ Relationships among the participants can be discerned from the dialogues between Jesus and his audience. Jesus, who is from above and will go back to God the Father, warns the Jews that they will die in their sins. However, the Jews cannot understand Jesus’ prediction. Jesus explains that the Jews will die in their sins unless they believe that ἐγώ εἰμι. The Jews inquire about Jesus’ identity. Jesus anticipates that the Jews will realize that ἐγώ εἰμι when he has been lifted up.

Textual features in John 8:21–30 can be analyzed to investigate the information flow of the discourse unit. John

27. For detailed analysis, see Appendix 1 “Semantic Domains in John 8:21–30.”

28. For detailed analysis, see Appendix 2 “Specifications of the Major Participants in John 8:21–30.”

8:21–30 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 and 8:25–29. In John 8:21–30, there are 186 words from 28 semantic domains distributed in 10 verses.²⁹ The clauses appear to follow the usual patterns for marked and unmarked thematization. Greek verbs are monolectic, hence no subject is necessary.³⁰ That is to say, the structure of ἐγώ εἰμι in John 8:24 and 8:28, with the explicit subject as a marked theme, indicates prominence. The information flow is developed with the help of various conjunctions and particles,³¹ such as ἀλλά in John 8:26, 28 for adversative,³² 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,³³ ἐάν in John 8:24 for conditional,³⁴ καὶ in John 8:26 and καί in John 8:21, 23, 25, 26, 28, 29 for connective,³⁵ καθώς in John 8:28 for comparative,³⁶ μή in John 8:24, μήτι in John 8:22, οὐ in John 8:21, 22, and οὐκ in John 8:23, 27, 29 for negative,³⁷ ὅπου in John 8:21, 22 for locative,³⁸ and ὅταν in John 8:28 for temporal.³⁹ Given the distribution of lexical items with different semantic domains and the usage of conjunctions and particles throughout the text, it is probable that John 8:21–30 focuses on Jesus’ speech to the Jews.

29. For detailed analysis, see Appendix 3 “Distribution of Semantic Domains in John 8:21–30.”

30. Porter, *Idioms*, 303.

31. For detailed analysis, see Appendix 4 “Conjunctions in John 8:21–30.”

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

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

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

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

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

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

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

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

4.2 Co-text of Isa 43:10 and 43:25

Isa 43:10

γένεσθέ μοι μάρτυρες καὶ γὰρ μάρτυς λέγει κύριος ὁ θεὸς καὶ ὁ παῖς ὃν
ἐξελεξάμην ἵνα γνῶτε καὶ πιστεύσητε καὶ συνῆτε ὅτι ἐγώ εἰμι ἔμπροσθέν
μου οὐκ ἐγένετο ἄλλος θεὸς καὶ μετ' ἐμὲ οὐκ ἔσται.⁴⁰

Be my witnesses; I too am a witness, says the Lord God, and the
servant whom I have chosen so that you may know and believe and
understand that I am. Before me there was no other god, nor shall
there be any after me.

Isa 43:25

ἐγώ εἰμι ἐγώ εἰμι ὁ ἐξαλείφων τὰς ἀνομίας σου καὶ οὐ μὴ μνησθήσομαι.
I am, I am the one who blots out your acts of lawlessness, and I will
not remember them at all.

The conjunction καὶ in Isa 43:1 conjoins two closely related events and thus signifies a circumstance change.⁴¹ The adverb νῦν in Isa 43:1 is a temporal expression, which states a point of time that is simultaneous with the event itself.⁴² The verb λέγει ('say') with the present tense in the main clause of the narrative in Isa 43:1 denotes a shift in verb tense-forms from the four verbs ἐπήγαγεν ('bring upon'), κατίσχυσεν ('prevail'), ἔγνωσαν ('know'), and ἔθεντο ('put') with the aorist tense in the main clause of the narrative in Isa 42:25. These markers demonstrate that Isa 43:1 introduces a discourse unit. Isa 43:28 ends YHWH's speech which starts in Isa 43:14. The switch of the topic from this speech to the next one starting in Isa 44:1 can be counted as a circumstance change. The clause οὕτως λέγει Κύριος at the beginning of Isa 44:2, the same clause at the beginning of Isa 43:16, implies the start of a new speech and also represents a circumstance change. These markers demonstrate that Isa 43:28 closes a discourse unit. Thus, Isa 43:1–28 constitutes a discourse unit, the co-text of which will be examined in the following discourse analysis.

Ideational features in Isa 43:1–28 can be analyzed to determine the subject matter and purpose of the discourse

40. Rahlfs's *Septuaginta* is used for the Greek text of the Septuagint.

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

42. Louw and Nida, *Greek-English Lexicon*, 633.

unit. In the text of Isa 43:1–28, words from domain 13 “Be, Become, Exist, Happen” (ποιέω, εἰμί, γίνομαι, κωλύω, ἀποστρέφω, φεύγω, δίδωμι, ἐξαλείφω) are frequently used, as are words from domain 33 “Communication” (λέγω, καλέω, δοξάζω, ἐπικαλέω, ἀναγγέλλω, μάρτυς, ὀνειδίζω, συλλογίζομαι, εὐλογέω, διηγέομαι, ὀνειδισμός), domain 93 “Names of Persons and Places” (Ἰακώβ, Ἰσραήλ, Αἴγυπτος, Αἰθιοπία, Σοήνην, Βαβυλών, Χαλδαῖος, Σειρήν), domain 12 “Supernatural Beings and Powers” (Κύριος, θεός), domain 15 “Linear Movement” (διαβαίνω, διέρχομαι, ἀνατολή, ἄγω, συνάγω, ἐξάγω, ἀποστέλλω, καταδείκνυμι, ἀνατέλλω), and domain 1 “Geographical Objects and Features” (ποταμός, γῆ, δόξα, θάλασσα, ὁδός, τρίβος, ἔρημος, ἀγρός).⁴³ In line with these lexical choices, the discourse unit recounts the speech of YHWH to his people about what he has done and what he will do for Israel. In Isa 43:1–28, four verbs are used in the narrative to introduce YHWH’s speech, namely λέγει ‘say’ in Isa 43:1, 43:10, 43:14, and 43:16, all of which are highlighted by the present tense with the marked imperfective aspect. In other words, the speech of YHWH in Isa 43:1–28 is treated as the foreground material to draw the readers’ attention. Within YHWH’s speech, the aorist tense with the unmarked perfective aspect is employed for supporting illustrative material, whereas the present tense with the marked imperfective aspect and the perfect tense with the marked stative aspect are used for prominent features.

Interpersonal features in Isa 43:1–28 can be analyzed to ascertain the participant structure of the discourse unit, including participants, their roles, and their relationships. In Isa 43:1–28, there is only one category of participants. YHWH and his people are the major participants actively interacting with each other in the narrative. YHWH is referred to by grammaticalized references seven times and by implied references four times. Jacob is referred to by a grammaticalized reference once. Israel is referred to by grammaticalized references twice. Because a grammaticalized reference indicates markedness, because

43. For detailed analysis, see Appendix 5 “Semantic Domains in Isa 43:1–28.”

YHWH is most frequently mentioned in the narrative, and because YHWH's speech forms the main body of the discourse unit, the role of YHWH as a participant is emphasized in Isa 43:1–28.⁴⁴ The relationships among the participants can be discerned from the speech of YHWH to his people. YHWH, who made and formed Israel, has chosen Israel as his own people and has redeemed, protected, saved, and loved Israel. However, Israel has not glorified and honored YHWH as God. YHWH predicts what he will do in order that Israel may know and believe and understand that ἐγὼ εἶμι. Israel has stood before YHWH in their sins and injustices. It is YHWH, who says ἐγὼ εἶμι, who wipes away his people's lawless acts and will not recall their sins.

Textual features in Isa 43:1–28 can be analyzed to reveal the information flow of the discourse unit. Isaiah 43:1–28 is presented by means of written text in the form of narrative, in which four utterances of YHWH progress in succession, namely the utterances in Isa 43:1–9, 43:10–13, 43:14–15, and 43:16–28. In Isa 43:1–28, there are 525 words from 51 semantic domains distributed in 28 verses.⁴⁵ Here again, the clauses appear to follow the general patterns for marked and unmarked thematization. That is to say, the structure of ἐγὼ εἶμι in Isa 43:10 and 43:25, with the explicit subject as a marked theme, indicates prominence. The information flow is developed with the help of various conjunctions and particles,⁴⁶ such as ἀλλά in Isa 43:17, 43:24 for adversative,⁴⁷ γάρ in Isa 43:7, ἵνα in Isa 43:10, 43:26, and ὅτι in Isa 43:1, 43:3, 43:5, 43:10, 43:20 for inferential,⁴⁸ δέ in Isa 43:26 and καί in Isa 43:1, 43:2, 43:3, 43:4, 43:5, 43:6, 43:7, 43:8, 43:9, 43:10, 43:11, 43:12, 43:13, 43:14, 43:16, 43:17, 43:18, 43:19, 43:20, 43:24, 43:25, 43:26, 43:27, 43:28 for

44. For detailed analysis, see Appendix 6 "Specifications of the Major Participants in Isa 43:1–28."

45. For detailed analysis, see Appendix 7 "Distribution of Semantic Domains in Isa 43:1–28."

46. For detailed analysis, see Appendix 8 "Conjunctions in Isa 43:1–28."

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

48. Louw and Nida, *Greek-English Lexicon*, 779, 780, 782; Porter, *Idioms*, 207, 210, 214.

connective,⁴⁹ ἔάν in Isa 43:2 for conditional,⁵⁰ and ἢ in Isa 43:9 and ὥς in Isa 43:17 for comparative.⁵¹ Given the distribution of lexical items and the usage of conjunctions and particles throughout the text, it is most likely that Isa 43:1–28 concentrates on YHWH's speech to Israel.

4.3 Ἐγὼ εἶμι in John 8:24 and 8:28

In the light of the above analysis, it can be observed that the co-texts of John 8:24 and 8:28 and of Isa 43:10 and 43:25 in the Septuagint possess many similar features. Under the ideational metafunction, the subject matter of John 8:21–30 resembles that of Isa 43:1–28, both of which are concerned with conveying a message to and communicating with the chosen people. In John 8:21–30, the most important message conveyed by Jesus to the Jews is that they will die in their sins unless they believe that ἐγὼ εἶμι and they will realize that ἐγὼ εἶμι when they have lifted up Jesus. In Isa 43:1–28, the most important message conveyed by YHWH to Israel is that his people will know and believe and understand that ἐγὼ εἶμι when YHWH's prediction is fulfilled, and YHWH is the one who claims to be ἐγὼ εἶμι and who can forgive their sins. Under the interpersonal metafunction, John 8:21–30 and Isa 43:1–28 have similar participant structures. The main character in John 8:21–30 is Jesus, who speaks to the Jews. Jesus has been sent by God the Father from above, is with God, and will go back to God, but the Jews do not accept his divine identity. The main character in Isa 43:1–28 is YHWH, who speaks to Israel. YHWH proclaims himself as the Lord God, but Israel does not worship him as God. Under the textual metafunction, both John 8:21–30 and Isa 43:1–28 are presented by means of written text in the form of narrative, with the text arranged in a similar pattern of marked and unmarked thematization. John 8:21–30 focuses on Jesus' speech, in which the ἐγὼ εἶμι clauses in John 8:24 and 8:28 indicate prominence. Isaiah 43:1–28 concentrates on

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

50. Louw and Nida, *Greek-English Lexicon*, 632; Porter, *Idioms*, 209.

51. Louw and Nida, *Greek-English Lexicon*, 617, 618; Porter, *Idioms*, 210, 217.

YHWH's speech, in which the ἐγώ εἰμι clauses in Isa 43:10 and 43:25 indicate prominence.

It has been widely acknowledged that ἐγώ εἰμι in Isa 43:10 and 43:25 is used as a form of the divine name by YHWH to reveal himself, which can also be fully testified by its co-text. Because of the many similarities between the co-texts of John 8:24 and 8:28 and the co-texts of Isa 43:10 and 43:25, ἐγώ εἰμι in John 8:24 and 8:28 can be interpreted as divine self-revelation. In John 8:24, Jesus warns that the Jews will die in their sins unless they believe that ἐγώ εἰμι. In other words, those who believe Jesus as ἐγώ εἰμι will be forgiven for their sins and will be saved from death. In Isa 43:25, YHWH reminds Israel that he is ἐγώ εἰμι who will forgive the sins of his people. Jesus' ἐγώ εἰμι pronouncement in John 8:24 reveals his authority to forgive sins, the authority that belongs to God alone as stated in Isa 43:25. In John 8:28, Jesus predicts that the Jews will realize that ἐγώ εἰμι when he has been lifted up. That is to say, the Jews will recognize Jesus as ἐγώ εἰμι when his prediction is fulfilled. In Isa 43:10, YHWH predicts what he will do in the future in order that Israel will know and believe and understand that ἐγώ εἰμι. Jesus in John 8:28 makes a prophecy regarding the verification of himself in the exact way that YHWH vindicates himself as the true God by making a prophecy in Isa 43:10. Therefore, ἐγώ εἰμι in John 8:24 and 8:28 is most likely used as an allusion to the divine name in the Old Testament to specifically invoke the image of God.

As for scholars who argue against the divine significance of ἐγώ εἰμι in John 8:24 and 8:28, their arguments may not necessarily stand. Daube's and Manson's resolution of the ἐγώ εἰμι in John 8:24, 28 as "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 notion that the Messiah is the implicit predicate of ἐγώ εἰμι is invalid because such a predicate would break the coherence and cohesion of the text.⁵² Haenchen and Michaels cannot accept ἐγώ εἰμι in John 8:24 as a divine self-revelation formula derived from the Old Testament, based on their supposition that the Jews would be unable to grasp such a

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

subtle allusion at this stage of the narrative.⁵³ However, the Jews are familiar with YHWH's self-revelation statements with ἐγώ εἰμι from Isaiah, and they have already noticed the incompleteness and ambiguity of Jesus' ἐγώ εἰμι pronouncement. This is the reason that they ask Jesus "Who are you?" in John 8:25. Moreover, it is the intent of John rather than the comprehension of the Jews that determines the meaning of ἐγώ εἰμι in John 8:24. Haenchen regards the Son of Man as the implicit predicate of ἐγώ εἰμι in John 8:28.⁵⁴ Nonetheless, the Son of Man has never been employed as the predicate of ἐγώ εἰμι but is always employed as a title in the third person in Jesus' speech throughout the Gospel of John, as in John 1:51, 3:13, 3:14, 5:27, 6:27, 6:53, 6:62, 9:35, 12:23, 12:34, 13:31.⁵⁵ In addition, John 8:28 is not the first time that the Son of Man appears in Jesus' speech, thus his audience is already familiar with the title. It is unlikely for the Jews to realize that Jesus is the Son of Man until they have lifted him up.

5. Conclusion

In conclusion, according to the register analysis developed in this paper, the ἐγώ εἰμι uttered by Jesus in John 8:24 and 8:28 can be interpreted as divine self-revelation. John probably uses the wording as a self-contained expression, which has no plausible antecedent or implied predicate, in order to allude to the divine name in the Old Testament. This kind of subtle allusion is a very influential and powerful expression that specifically invokes the image of God. In the Old Testament, the divine name stands for the divinity of God. Therefore, the two instances of ἐγώ εἰμι in John 8:24 and 8:28 reveal Jesus' divine identity.

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

54. Haenchen, *John* 2, 28.

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

6. *Appendixes*

Appendix 1: 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	10
69 Affirmation, Negation	7
15 Linear Movement	7
67 Time	4
9 People	3
93 Names of Persons and Places	3
88 Moral and Ethical Qualities and Related Behavior	3
23 Physiological Processes and States	3
90 Case	2
59 Quantity	2
83 Spatial Positions	2
74 Able, Capable	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 Spatial Dimensions	1
30 Think	1
58 Nature, Class, Example	1
Grand Total	186

Appendix 2:
References to Major Participants in John 8:21–30

Form	Jesus	Pharisees	Jews
Grammaticalized	John 8:25		John 8:22
	John 8:28		
Reduced	John 8:25	John 8:21	John 8:23
	John 8:30 (2x)		John 8:25
			John 8:27
Implied	John 8:21		John 8:25
	John 8:23		John 8:27

Appendix 3:
Distribution of Semantic Domains in John 8:21–30

Semantic Domain	821	822	823	824	825	826	827	828	829	830	Grand Total
92 Discourse Referents	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	1	15
13 Be, Become, Exist, Happen			4	1	1	2		1	1		10
15 Linear Movement	3	2				1					7
69 Affirmation, Negation	1	2	1	1		1	1	1	1		7
67 Time	1				1			1	1		4
9 People											3
23 Physiological Processes and States	1			2		1		2			3
88 Moral and Ethical Qualities and Related Behavior	1										3
95 Names of Persons and Places	1	1			1			1			3
41 Behavior and Related States			2								2
59 Quantity						1				1	2
74 Able, Capable							1				2
83 Special Positions	1	1		2							2
90 Case									1	1	2
12 Supernatural Beings and Powers							1	1			2
31 Hold a View, Believe, Trust							1	1		1	2
20 Violence, Harm, Destroy, Kill		1			1						2
24 Sensory Events and States						1					1
25 Attitudes and Emotions											1
27 Learn	1								1		1
28 Know											1
30 Think						1		1			1
32 Understand							1				1
58 Nature, Class, Example									1		1
72 True, False						1					1
81 Special Dimensions								1			1
85 Existence in Space									1		1
Grand Total	22	16	26	21	17	23	7	29	18	7	186

Appendix 4: 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	καί	a marker of a sequence of closely related events
8:21	καί	a marker of a sequence of closely related events
8:21	οἴσου	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	οἴτι	a marker of cause or reason, based on an evident fact
8:22	οἴσου	a reference to a position in space
8:22	οὐ	a marker of negative propositions
8:23	καί	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	οἴτι	a marker of discourse content, whether direct or indirect
8:24	ἐάν	a point of time which is somewhat conditional and simultaneous with another point of time
8:24	γάρ	a marker of cause or reason between events
8:24	μή	a marker of contrast by designating an exception
8:24	οἴτι	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	καί	a marker of an additive relation which is not coordinate
8:26	καί	a marker of coordinate relations
8:26	ἀλλά	a marker of emphatic contrast
8:26	καὶ γάρ	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	καί	a marker of a sequence of closely related events
8:28	ἀλλά	a marker of emphatic contrast
8:28	καθώς	a marker of similarity in events and states, with the possible implication of something being in accordance with something else
8:29	καί	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 5: Semantic Domains in Isa 43:1–28

Semantic Domain	Count
92 Discourse Referentials	150
89 Relations	106
13 Be, Become, Exist, Happen	28
33 Communication	24
69 Affirmation, Negation	23
93 Names of Persons and Places	15
12 Supernatural Beings and Powers	15
15 Linear Movement	14
1 Geographical Objects and Features	13
53 Religious Activities	9
2 Natural Substances	8
9 People	8
67 Time	8
37 Control, Rule	6
11 Groups and Classes of Persons and Members of Such Groups and Classes	6
88 Moral and Ethical Qualities and Related Behavior	6

21 Danger, Risk, Safe, Save	5
14 Physical Events and States	5
57 Possess, Transfer, Exchange	5
24 Sensory Events and States	5
4 Animals	5
6 Artifacts	4
58 Nature, Class, Example	4
8 Body, Body Parts, and Body Products	4
23 Physiological Processes and States	4
25 Attitudes and Emotions	4
82 Spacial Orientations	3
29 Memory and Recall	3
28 Know	3
76 Power, Force	3
30 Think	3
60 Number	3
61 Sequence	3
34 Association	2
42 Perform, Do	2
79 Features of Objects	1
36 Guide, Discipline, Follow	1
31 Hold a View, Believe, Trust	1
65 Value	1
45 Building, Constructing	1
17 Stances and Events Related to Stances	1
15 Linear Movement	1
68 Aspect	1
85 Existence in Space	1
59 Quantity	1
32 Understand	1
10 Kinship Terms	1
20 Violence, Harm, Destroy, Kill	1
70 Real, Unreal	1
18 Attachment	1
64 Comparison	1
Grand Total	525

Appendix 6:
Specifications of the Major Participants in Isa 43:1–28

Form	God	Jacob	Israel
Grammaticalized Form	Isa 43:1 (2x)	Isa 43:1	Isa 43:1
	Isa 43:10 (2x)		Isa 43:14
	Isa 43:14 (2x)		
	Isa 43:16		
Implied Form	Isa 43:1		
	Isa 43:10		
	Isa 43:14		
	Isa 43:16		

Appendix 7:
Distribution of Semantic Domains in Isa 43:1–28

Semantic Domain	Count in Each Verse																											Grand Total		
	43:1	43:2	43:3	43:4	43:5	43:6	43:7	43:8	43:9	43:10	43:11	43:12	43:13	43:14	43:15	43:16	43:17	43:18	43:19	43:20	43:21	43:22	43:23	43:24	43:25	43:26	43:27		43:28	
92. Discourse Referentials	11	3	8	7	4	7	8	1	9	8	3	5	5	5	6	1	1	2	5	8	4	2	8	9	8	4	5	3	150	
89. Relations	3	8	4	7	5	4	4	3	7	9	2	4	4	5	5	3	5	1	2	5	1	1	2	4	3	2	4	1	108	
12. Action, Event, Happen	2	1	1	1	1	1	1	1	4	3	1	3	3	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	28	
33. Communication	2	1	1	1	1	1	1	1	4	3	1	3	3	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	24	
69. Affirmation, Negation	1	4								2	1	1	1																23	
93. Names of Persons and Places	2		4											3	1		1	2		1		2	3	2	1				25	
12. Suplemental Being and Powers	2		2						3	1	3	1	2	2	2	1	1	1	3	3										15
12. Linear Movement																														13
12. Temporal Being and Features																														12
53. Religious Activities																														8
93. People																														8
67. Time	1																													6
2. Natural Substances																														6
88. Mental and Ethical Qualities and Related Behavior																														6
37. Control, Rule, Influence	1																													6
57. Causes of Events and Members of Such Groups and Classes																														6
4. Animals																														5
24. Sensory Events and States																														5
21. Danger, Risk, Safe, Sure																														5
14. Physical Events and States																														5
14. Physical Parts, and Body Products																														5
6. Activities																														5
25. Attributes and Functions																														4
58. Name, Class, Example	1																													4
23. Psychological Processes and States																														4
82. Spatial Orientations																														4
12. Spatial Force																														4
61. Sensory																														3
60. Number																														3
30. Think																														3
29. Memory and Recall																														3
28. Know																														3
34. Perception																														3
84. Movement																														3
85. Existence in Space	1																													3
79. Features of Objects																														2
70. Real, Unreal																														2
68. Aspect																														2
65. Value																														2
64. Measurement																														2
59. Quantity																														2
45. Building, Constructing																														2
36. Guide, Discipline, Follow																														2
32. Understood																														2
31. Hold a View, Believe, Trust																														2
20. Violence, Harm, Destroy, Kill																														2
19. Absence																														2
17. Same as and Events Related to Same as																														2
15. Linear Movement																														2
10. Kinship Terms																														1
Grand Total	29	25	22	22	17	24	19	14	31	35	9	18	17	25	12	13	17	9	21	27	8	10	20	24	18	13	11	18	425	

Appendix 8: Conjunctions in Isa 43:1–28

Verse	Lexical Form	Function
43:1	καί	a marker of a sequence of closely related events
43:1	καί	a marker of a sequence of closely related events
43:1	ὅτι	a marker of cause or reason, based on an evident fact
43:2	καί	a marker of a sequence of closely related events
43:2	ἐάν	a point of time which is somewhat conditional and simultaneous with another point of time
43:2	καί	a marker of a sequence of closely related events
43:2	καί	a marker of a sequence of closely related events
43:2	ἐάν	a point of time which is somewhat conditional and simultaneous with another point of time
43:3	ὅτι	a marker of cause or reason, based on an evident fact
43:3	καί	a marker of a sequence of closely related events
43:3	καί	a marker of a sequence of closely related events
43:4	καί	a marker of a sequence of closely related events
43:4	καί	a marker of a sequence of closely related events
43:4	καί	a marker of a sequence of closely related events
43:5	ὅτι	a marker of cause or reason, based on an evident fact
43:5	καί	a marker of a sequence of closely related events
43:6	καί	a marker of a sequence of closely related events
43:6	καί	a marker of a sequence of closely related events
43:7	γάρ	a marker of cause or reason between events
43:7	καί	a marker of a sequence of closely related events
43:7	καί	a marker of a sequence of closely related events
43:8	καί	a marker of a sequence of closely related events
43:8	καί	a marker of a sequence of closely related events
43:8	καί	a marker of a sequence of closely related events
43:9	καί	a marker of a sequence of closely related events
43:9	ἢ	a marker of comparison
43:9	καί	a marker of a sequence of closely related events
43:9	καί	a marker of a sequence of closely related events
43:9	καί	a marker of a sequence of closely related events
43:10	καί	a marker of a sequence of closely related events

43:10	καί	a marker of a sequence of closely related events
43:10	ἵνα	a marker of result
43:10	καί	a marker of a sequence of closely related events
43:10	καί	a marker of a sequence of closely related events
43:10	ὅτι	a marker of cause or reason, based on an evident fact
43:10	καί	a marker of a sequence of closely related events
43:11	καί	a marker of a sequence of closely related events
43:12	καί	a marker of a sequence of closely related events
43:12	καί	a marker of a sequence of closely related events
43:12	καί	a marker of a sequence of closely related events
43:13	καί	a marker of a sequence of closely related events
43:13	καί	a marker of a sequence of closely related events
43:14	καί	a marker of a sequence of closely related events
43:14	καί	a marker of a sequence of closely related events
43:16	καί	a marker of a sequence of closely related events
43:17	καί	a marker of a sequence of closely related events
43:17	καί	a marker of a sequence of closely related events
43:17	ἀλλά	a marker of more emphatic contrast
43:17	καί	a marker of a sequence of closely related events
43:17	ὥς	a relatively weak marker of a relationship between events or states
43:18	καί	a marker of a sequence of closely related events
43:19	καί	a marker of a sequence of closely related events
43:19	καί	a marker of a sequence of closely related events
43:19	καί	a marker of a sequence of closely related events
43:20	καί	a marker of a sequence of closely related events
43:20	ὅτι	a marker of cause or reason, based on an evident fact
43:20	καί	a marker of a sequence of closely related events
43:24	ἀλλά	a marker of more emphatic contrast
43:24	καί	a marker of a sequence of closely related events
43:25	καί	a marker of a sequence of closely related events
43:25	καί	a marker of a sequence of closely related events
43:26	δέ	a marker of a sequence of closely related events
43:26	καί	a marker of a sequence of closely related events
43:26	ἵνα	a marker of result
43:27	καί	a marker of a sequence of closely related events

43:28	καί	a marker of a sequence of closely related events
43:28	καί	a marker of a sequence of closely related events
43:28	καί	a marker of a sequence of closely related events

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