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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The Gospel according to John, Chapter 13

KATA ΙΩΑΝΝΗΝ ΙΓ΄

Each verse opens with the running Greek, an English translation, and a **discourse note** (its connective, relation, and role in the argument). Below follows the word-by-word breakdown in six tiers: gloss, case (color), parsing, *syntax*, **semantic force**, and a | lexical note.

CASE ■ Nominative ■ Genitive ■ Dative ■ Accusative ■ Vocative ■ Verb (no case) ■ Indeclinable

Discourse notes head each verse: **relation** · connective · clause-flow. Indentation marks prominence — flush-left = main line of argument; indented = supporting / subordinate material.

Discourse structure of the chapter

A · 13:1–11

The footwashing: love to the uttermost and the cleansing of the disciples

The narrator's solemn prologue (1) declares that Jesus, knowing his hour has come, loved his own εἰς τέλος — love that drives the entire farewell sequence. Knowing also who would betray him and that he had come from God and was returning to God (2–3), Jesus rises, strips, girds himself with a towel, and washes the disciples' feet (4–5). Peter's astonished protest (6) prompts Jesus' 'what I am doing you do not know now, but you will know afterward' (7); a sharper refusal draws the warning 'if I do not wash you, you have no share with me' (8), whereupon Peter overreaches ('not my feet only but also hands and head,' 9). Jesus' reply distinguishes complete cleansing from a daily foot-bath (10a) and adds the ominous parenthesis 'but not all of you are clean' (10b–11), the narrator identifying the betrayer.

B · 13:12–20

The meaning of the footwashing: the servant-lord pattern and apostolic commission

After resuming his garments and reclining again, Jesus asks whether they understand what he has done (12). He interprets: they call him Teacher and Lord rightly, for so he is (13); because the Lord has washed the disciples' feet, the disciples ought to wash one another's feet — he has set them a pattern (ὑπόδειγμα) to follow (14–15). The proverb on the servant and the one who sends frames the beatitude: blessed are those who, knowing these things, do them (16–17). Not all of them, however, are spoken of: Scripture must be fulfilled — 'the one who eats my bread has lifted his heel against me' (Ps 41:9) — and Jesus announces it beforehand so that when it happens they may believe he is the one (18–19). The section closes with a double amen saying: receiving one sent by Jesus receives Jesus, and receiving Jesus receives the one who sent him (20).

C · 13:21–30

The unmasking of the betrayer and the departure of Judas into the night

Jesus is troubled in spirit and testifies plainly: 'one of you will betray me' (21). Disciples look at one another, uncertain of whom he speaks (22). The beloved disciple, reclining at Jesus' breast, is signaled by Peter to ask who it is (23–24); he leans back and asks, and Jesus answers that it is the one to whom he will give the morsel dipped in the dish (25–26a). He gives it to Judas Iscariot, and at that moment Satan enters into Judas (26b–27a). Jesus says 'what you do, do quickly' (27b). No one at table understands the exchange — they suppose Jesus is directing Judas on a purchase or an almsgiving (28–29). Judas, having taken the morsel, immediately goes out, and the narrator adds: 'and it was night' (30) — a theologically freighted closing.

D · 13:31–35

The new commandment: glory and love

When Judas goes out, Jesus says 'now the Son of Man is glorified and God is glorified in him' (31–32) — Judas's exit initiates the passion-glorification sequence. The address 'little children' (τεκνία, 33) is unique in the Gospel and marks the new intimacy of the farewell; Jesus announces his departure, where they cannot come — a theme that will recur (33). Into this context he issues the new commandment (ἐντολήν καινήν): love one another as I have loved you (34). The distinguishing mark of discipleship before the world is precisely this mutual love (35).

E · 13:36–38

Peter's question and the foretelling of his denial

Peter asks where Jesus is going (36a); Jesus replies that Peter cannot follow now but will follow afterward (36b). Peter's bold question — 'why can I not follow now? I will lay down my life for you' (37) — is met with solemn irony: 'will you lay down your life for me? Amen, amen, I say to you: the rooster will not crow before you have denied me three times' (38). The prediction frames Peter as one whose courage will fail at the moment of crisis, even as his love is real — a tension the Gospel resolves only in ch.21.

1 Πρὸ δὲ τῆς ἑορτῆς τοῦ πάσχα εἰδὼς ὁ Ἰησοῦς ὅτι ἦλθεν αὐτοῦ ἡ ὥρα ἵνα μεταβῆ ἐκ τοῦ κόσμου τούτου πρὸς τὸν πατέρα, ἀγαπήσας τοὺς ἰδίους τοὺς ἐν τῷ κόσμῳ εἰς τέλος ἠγάπησεν αὐτούς.

Now before the Feast of the Passover, Jesus, knowing that his hour had come to depart out of this world to the Father, having loved his own who were in the world, loved them to the uttermost.

NARRATIVE SETTING / PROLOGUE **Πρὸ δέ** The narrator's solemn prologue frames the entire farewell sequence (chs. 13–17) with two participial clauses — εἰδὼς ('knowing') and ἀγαπήσας ('having loved') — before the main verb ἠγάπησεν. The temporal Πρὸ + δέ marks the decisive hinge from the Book of Signs. εἰς τέλος ἠγάπησεν is the chapter's theological crux: love to the uttermost and/or until the end.

Πρὸ

before

preposition + genitive (temporal antecedent)

δὲ

now

narrative connective (mild transition)

τῆς

the

Genitive

article

ἑορτῆς

feast

Genitive

object of preposition Πρὸ

ἑορτή: festival, feast; here the Passover (τοῦ πάσχα in apposition), the annual commemoration of the Exodus — the setting that colors the entire passion narrative.

τοῦ

of the

Genitive

article

πάσχα

Passover

Genitive

genitive of apposition (specifying ἑορτῆς)

πάσχα: Passover; indeclinable loanword from Aramaic/Hebrew פּאָסחָ. John dates the Last Supper to the eve of Passover (contrast the Synoptics), making Jesus the Passover lamb sacrificed as the feast begins (cf. 19:14, 36).

εἰδὼς

knowing

Perf Act Ptc Nom Sg Masc · οἶδα

attendant-circumstance participle (causal / background)

→ *intensive perfect (settled knowledge)*

οἶδα: 'know' (perfect with present force); Jesus' divine foreknowledge is a recurring Johannine theme (cf. 6:64; 18:4; 19:28).

ὁ

the

Nominative

article (with subject Ἰησοῦς)

Ἰησοῦς

Jesus

Nominative

nominative subject

Ἰησοῦς: Joshua/Jesus; the proper name of the incarnate Son.

ὅτι

that

complementary conjunction (content of εἰδώς)

ἦλθεν

had come

Aor Act Indic 3 Sg · ἔρχομαι

main verb of ὅτι-clause

→ constative aorist (the hour has arrived as a completed fact)

ἔρχομαι: 'come'; the 'hour' (ἡ ὥρα) is John's term for the passion-glorification event toward which the whole Gospel moves (cf. 2:4; 7:30; 8:20; 12:23).

αὐτοῦ

his

Genitive

possessive genitive (modifying ἡ ὥρα)

ἡ

the

Nominative

article

ὥρα

hour

Nominative

nominative subject (of ἦλθεν)

ὥρα: 'hour'; in John a theological terminus technicus for the appointed moment of passion and glorification.

ἵνα

that

purpose/content conjunction (epexegetical to ἡ ὥρα)

μεταβῆ

he should depart

Aor Act Subj 3 Sg · μεταβαίνω

verb of ἵνα-clause (epexegetical)

→ constative aorist subjunctive (the act of departure as a whole)

μεταβαίνω: 'pass over, depart'; the language of transition rather than mere death — Jesus passes from one sphere to another.

ἐκ

out of

preposition + genitive (separation)

τοῦ

the

Genitive

article

κόσμου

world

Genitive

object of preposition ἐκ

κόσμος: 'world'; in John the created order under hostility to God; Jesus' departure from it is not escape but the completion of the mission.

τούτου

this

Genitive

demonstrative adjective (attributive to κόσμου)

πρὸς

to

preposition + accusative (direction / goal)

τὸν

the

Accusative

article

πατέρα

Father

Accusative

object of preposition πρὸς

πατήρ: Father; Jesus' unique relationship to the Father (πρὸς τὸν θεόν of 1:1) underlies the entire Gospel; the departure is a return home.

ἀγαπήσας

having loved

Aor Act Ptc Nom Sg Masc · ἀγαπάω

attendant-circumstance participle (grounds the main clause)

→ constative aorist participle (love viewed as a completed act prior to its ultimate expression)

ἀγαπάω: 'love' — the distinctively self-giving love of Johannine theology; contrasts with φιλέω though the two overlap in John.

τοὺς

the

Accusative

article (with substantive ἰδίους)

ἰδίους

own (ones)

Accusative

direct object (substantival adjective)

ἴδιος: 'one's own'; τοὺς ἰδίους echoes 1:11 (he came to τὰ ἴδια, 'his own things/people'); the disciples are Jesus' covenant possession.

τοὺς

the (ones)

Accusative

article (with attributive prepositional phrase)

ἐν

in

preposition + dative (location)

τῷ

the

Dative

article

κόσμῳ

world

Dative

object of preposition ἐν (locative)

εἰς

to

preposition (adverbial idiom εἰς τέλος)

τέλος

the uttermost / the end

Accusative

adverbial accusative (within idiom εἰς τέλος)

τέλος: 'end, completion, uttermost'; εἰς τέλος is either adverb of extent ('completely, to the utmost') or temporal ('until the end'). Both senses are linguistically attested (cf. Luke 18:5; 1 Thess 2:16); John likely intends both: love that is both complete in quality and persisting through death.

ἠγάπησεν

he loved

Aor Act Indic 3 Sg · ἀγαπάω

main verb of the sentence

→ constative aorist (the entire act of love, encompassing the passion, viewed as a whole)

ἀγαπάω: 'love'; the aoristic main verb gives the whole act of love — footwashing, cross, resurrection — as a single sweep. The prologue's theological weight rests here.

αὐτούς

them

Accusative

direct object (of ἠγάπησεν)

2 καὶ δείπνου γινομένου, τοῦ διαβόλου ἤδη βεβληκόςτος εἰς τὴν καρδίαν ἵνα παραδοῖ αὐτὸν Ἰούδας Σίμωνος Ἰσκαριώτου,

And during supper, the devil having already put it into the heart of Judas, son of Simon Iscariot, to betray him —

NARRATIVE CONTINUATION (SETTING) καὶ A genitive absolute (δείπνου γινομένου) sets the scene — supper already in progress. The second genitive absolute (τοῦ διαβόλου βεβληκόςτος) introduces the supernatural background to Judas's act with the intensive perfect βεβληκόςτος; the devil has already accomplished his preparation. The sentence is deliberately suspended; the main clause comes in v.4.

καὶ

and

coordinating conjunction

δείπνου

supper

Genitive

genitive absolute (with γινομένου; temporal)

δείπνον: 'supper, dinner'; the principal meal of the day; here the Last Supper, though John notably does not call it a Passover meal.

γινομένου

taking place

Pres Mid Ptc Gen Sg Neut · γίνομαι

genitive absolute (temporal: 'while supper was taking place')

→ progressive present participle (ongoing action concurrent with main event)

γίνομαι: 'become, take place, happen'; the present participle underlines that the meal is already underway when Jesus acts.

τοῦ

the

Genitive

article (with διαβόλου; genitive absolute subject)

διαβόλου

devil

Genitive

genitive absolute subject

διάβολος: 'slanderer, devil'; the adversarial cosmic agent; in John the background agent of Judas's betrayal (cf. 6:70; 13:27).

ἤδη

already

adverb (temporal: before the supper begins)

βεβληκότος

having cast / put

Perf Act Ptc Gen Sg Masc · βάλλω

genitive absolute participle (perfect: settled prior action)

→ intensive perfect participle (the impulse is already lodged)

βάλλω: 'throw, cast, put'; the idiom βάλλειν εἰς τὴν καρδίαν ('to cast into the heart') is the standard expression for implanting a thought or purpose.

εἰς

into

preposition + accusative (goal of the casting)

τὴν

the

Accusative

article

καρδίαν

heart

Accusative

object of εἰς (idiom: εἰς καρδίαν βάλλω)

καρδία: 'heart'; in biblical usage the seat of will, intention, and character.

ἵνα

that

purpose/content conjunction (what was cast in)

παραδοῖ

he should betray

Aor Act Subj 3 Sg · παραδίδωμι

verb of ἵνα-clause (content of what was put into the heart)

→ constative aorist subjunctive

παραδίδωμι: 'hand over, betray'; the standard verb for the passion-betrayal in all four Gospels; its range covers lawful transfer and treacherous handing-over.

αὐτόν

him

Accusative

direct object (of παραδοῖ)

Ἰούδας

Judas

Nominative

nominative subject (of παραδοῖ; embedded in the ἵνα-clause)

Ἰούδας: Judas, the familiar name; ironically a form of 'Judah/praise.'

Σίμωνος

of Simon

Genitive

genitive of relationship (son of)

Σίμων: Simon; John consistently identifies Judas as 'son of Simon Iscariot' (cf. 6:71).

Ἰσκαριώτου

Iscariot

Genitive

genitive in apposition (surname / epithet; modifies Σίμωνος)

Ἰσκαριώτης: etymology debated; most likely 'man of Keriath' (תִּירְיָה קְרִיָּא), a Judean town (Josh 15:25), making Judas possibly the only non-Galilean among the Twelve.

3 εἰδὼς ὅτι πάντα ἔδωκεν αὐτῷ ὁ πατὴρ εἰς τὰς χεῖρας καὶ ὅτι ἀπὸ θεοῦ ἐξῆλθεν καὶ πρὸς τὸν θεὸν ὑπάγει,

Jesus, knowing that the Father had given all things into his hands, and that he had come from God and was going to God —

NARRATIVE BACKGROUND (PARTICIPIAL CONTINUATION) **ASYNDETON** Another εἰδὼς clause (like v.1) elaborating Jesus' comprehensive divine self-awareness: total authority, divine origin, divine destination. The three-fold content (πάντα ... ἀπὸ θεοῦ ... πρὸς τὸν θεόν) anchors the humility of the footwashing in sovereign self-knowledge — he washes because he knows who he is. The sentence remains suspended (main verb at v.4).

εἰδὼς

knowing

Perf Act Ptc Nom Sg Masc · οἶδα

attendant-circumstance participle (causal; modifies implied subject Ἰησοῦς)

→ intensive perfect (settled omniscient knowledge)

οἶδα: perfect with present force; the repetition from v.1 creates a literary frame — two 'knowing' clauses bracket the introduction.

ὅτι

that

complementary conjunction (content of εἰδὼς)

πάντα

all things

Accusative

direct object (of ἔδωκεν)

πᾶς: 'all'; cf. 3:35; 17:2 — the Father's comprehensive entrustment of authority to the Son.

ἔδωκεν

had given

Aor Act Indic 3 Sg · δίδωμι

main verb (of first ὅτι-clause)

→ constative aorist (completed act of entrustment)

δίδωμι: 'give'; the Father's handing-over of authority is a Johannine motif (3:35; 5:22, 27; 17:2).

αὐτῷ

to him

Dative

indirect object (dative of advantage)

ὁ

the

Nominative

article

πατὴρ

Father

Nominative

nominative subject

πατήρ: Father; always the first person of the Johannine Trinity.

εἰς

into

preposition + accusative (goal / sphere)

τὰς

the

Accusative

article

χεῖρας

hands

Accusative

object of εἰς (idiom: 'into his hands' = under his authority)

χείρ: 'hand'; 'into the hands' is an idiom for delivery of power or property (cf. John 3:35).

καὶ

and

coordinating conjunction (linking ὅτι-clauses)

ὅτι

that

complementary conjunction (second ὅτι; content of εἰδώς continued)

ἀπὸ

from

preposition + genitive (origin)

θεοῦ

God

Genitive

object of preposition ἀπό (divine origin)

θεός: God; anarthrous with ἀπό, emphasizing quality of origin — 'from God (as source).'

ἐξήλθεν

he had come out

Aor Act Indic 3 Sg · ἐξέρχομαι

main verb (of second ὅτι-clause, first predicate)

→ constative aorist (the completed act of the incarnation)

ἐξέρχομαι: 'come out, proceed'; the technical Johannine verb for the Son's procession from the Father (cf. 8:42; 16:27–28).

καὶ

and

coordinating conjunction (second predicate of the ὅτι-clause)

πρὸς

to

preposition + accusative (goal / destination)

τὸν

the

Accusative

article

θεόν

God

Accusative

object of preposition πρὸς

θεός: God; with the article here (τὸν θεόν); the destination mirrors the origin — origin ἀπὸ θεοῦ, destination πρὸς τὸν θεόν echoes 1:1 (πρὸς τὸν θεόν).

ὑπάγει

he is going

Pres Act Indic 3 Sg · ὑπάγω

main verb (second predicate of ὅτι-clause)

→ futuristic present (the departure is imminent, treated as already underway)

ὑπάγω: 'go away, withdraw'; John's characteristic verb for Jesus' departure (cf. 7:33; 8:14, 21–22; 14:28); the present tense conveys immediacy.

4 ἐγείρεται ἐκ τοῦ δείπνου καὶ τίθησιν τὰ ἱμάτια καὶ λαβὼν λέντιον διέζωσεν ἑαυτόν·

he rose from supper and laid aside his garments, and taking a towel he tied it around himself.

NARRATIVE ACTION (MAIN EVENT, FINALLY) ASYNDETON The main clause finally arrives after the three subordinate frames of vv.1–3. The historic presents ἐγείρεται and τίθησιν vivify the action; they alternate with the aorist sequence λαβὼν / διέζωσεν. The stripping of garments (τίθησιν τὰ ἱμάτια) recalls the Good Shepherd who 'lays down his life' (τίθησιν τὴν ψυχὴν, 10:11) — the lexical echo is a deliberate pointer to the cross.

ἐγείρεται

he rises

Pres Mid Indic 3 Sg · ἐγείρω

main verb

→ historic present (vivid narrative)

ἐγείρω: 'raise, rise'; middle here = 'rise of one's own accord'; the word is also the resurrection verb — another Johannine double-meaning possibility.

ἐκ

from

preposition + genitive (separation)

τοῦ

the

Genitive

article

δείπνου

supper

Genitive

object of preposition ἐκ

δείπνον: supper; the same word as v.2, binding the action to its setting.

καὶ

and

coordinating conjunction

τίθησιν

he lays aside

Pres Act Indic 3 Sg · τίθημι

main verb (second action)

→ historic present (vivid narrative; lexically significant)

τίθημι: 'lay down, place'; the same verb used of the shepherd 'laying down his life' (10:11, 15, 17, 18) — a deliberate cross-reference encoding the footwashing as a parable of the passion.

τὰ

the

Accusative

article

ἱμάτια

garments

Accusative

direct object (of τίθησιν)

ἱμάτιον: 'outer garment, cloak'; stripping to serve is a slave's posture; in 19:23–24 the soldiers divide Jesus' ἱμάτια at the cross — another passion echo.

καὶ
and

coordinating conjunction

λαβὼν

taking

Aor Act Ptc Nom Sg Masc · λαμβάνω

attendant-circumstance participle (antecedent to διέζωσεν)

→ constative aorist participle

▮ λαμβάνω: 'take, receive'; common NT verb.

λέντιον

towel / linen cloth

Accusative

direct object (of λαβὼν)

▮ λέντιον: Latin loanword (linteum), 'linen cloth, apron'; a slave's or servant's implement; its appearance here signals Jesus' adoption of the lowest social role.

διέζωσεν

he girded

Aor Act Indic 3 Sg · διαζώννυμι

main verb

→ constative aorist

▮ διαζώννυμι: 'gird around, tie around oneself'; a verb for wrapping a cloth around the waist in preparation for service; only here and v.5 in the NT.

ἑαυτόν

himself

Accusative

reflexive direct object (of διέζωσεν)

5 εἶτα βάλλει ὕδωρ εἰς τὸν νιπτῆρα καὶ ἤρξατο νίπτειν τοὺς πόδας τῶν μαθητῶν καὶ ἐκμάσσειν τῷ λεντίῳ ᾧ ἦν διεζωσμένος.

Then he poured water into the basin and began to wash the disciples' feet and to dry them with the towel that was tied around him.

NARRATIVE SEQUENCE **εἶτα** εἶτα (then) marks the next step; the historic present βάλλει continues the vivid narrative. The periphrastic pluperfect ἦν διεζωσμένος closes the circle back to διέζωσεν in v.4, framing the washing-and-drying as a single, deliberate act.

εἶτα

then

adverb (sequential: 'next')

βάλλει

he pours

Pres Act Indic 3 Sg · βάλλω

main verb

→ historic present (vivid narrative)

βάλλω: 'throw, cast'; colloquially used for pouring liquid.

ὔδωρ

water

Accusative

direct object (of βάλλει)

ὔδωρ: 'water'; in the Fourth Gospel water is always potentially symbolic (ch.2, 4, 7), though here its concrete function is primary.

εἰς

into

preposition + accusative (goal)

τὸν

the

Accusative

article

νιπτῆρα

basin

Accusative

object of εἰς

νιπτῆρ: 'wash-basin'; NT hapax legomenon; a vessel for foot-washing.

καὶ

and

coordinating conjunction

ἤρξατο

he began

Aor Mid Indic 3 Sg · ἄρχω

main verb (ingressive)

→ ingressive aorist (onset of the washing)

ἄρχομαι: 'begin'; marks the formal commencement of the washing — the act begins here.

νίπτειν

to wash

Pres Act Inf · νίπτω

complementary infinitive (object of ἤρξατο)

→ progressive present infinitive (action in process)

νίπτω: 'wash' (typically hands or feet, a part of the body); distinct from λούω ('bathe entirely') — the same distinction Jesus makes in v.10.

τούς

the

Accusative

article

πόδας

feet

Accusative

direct object (of νίπτειν)

πούς: 'foot'; foot-washing was a slave's task; among Jews even a disciple was not obligated to wash his teacher's feet (b.Ketub. 96a).

τῶν

of the

Genitive

article

<p>μαθητῶν disciples</p> <p>Genitive <i>genitive of possession / relationship</i></p> <p>μαθητής: 'disciple, learner'; in John the inner circle of Jesus' followers.</p>	<p>καὶ and</p> <p><i>coordinating conjunction</i></p>	<p>ἐκμάσσειν to dry / wipe</p> <p>Pres Act Inf · ἐκμάσσω <i>complementary infinitive (coordinate with νίπτειν)</i></p> <p>→ progressive present infinitive</p> <p>ἐκμάσσω: 'wipe clean'; used also of Mary wiping Jesus' feet with her hair (11:2; 12:3) — a lexical link between the two foot-service scenes.</p>	<p>τῷ with the</p> <p>Dative <i>article (instrumental dative with λεντίῳ)</i></p>
<p>λεντίῳ towel</p> <p>Dative <i>dative of instrument</i></p> <p>λέντιον: the same Latin loanword as v.4; the repetition ties dressing and drying together.</p>	<p>ᾧ with which</p> <p>Dative <i>relative pronoun (instrumental dative; antecedent λεντίῳ)</i></p>	<p>ἦν he was</p> <p>Impf Act Indic 3 Sg · εἰμί <i>auxiliary verb (periphrastic pluperfect with διεζωσμένος)</i></p> <p>→ periphrastic pluperfect (state resulting from the girding of v.4)</p>	<p>διεζωσμένος having girded</p> <p>Perf Pass Ptc Nom Sg Masc · διαζώννυμι <i>perfect participle in periphrastic construction (with ἦν)</i></p> <p>→ intensive perfect (the girded state persisting through the washing)</p> <p>διαζώννυμι: closing echo of v.4; the towel around his waist is the instrument with which he wipes — a detail that binds the acts of humble service into one.</p>

6 ἔρχεται οὖν πρὸς Σίμωνα Πέτρον· λέγει αὐτῷ· Κύριε, σὺ μου νίπτεις τοὺς πόδας;

He came then to Simon Peter. He said to him, 'Lord, are you washing my feet?'

NARRATIVE CONTINUATION (CONSEQUENCE) οὖν The historic presents ἔρχεται and λέγει continue the vivid narrative. The pronoun σὺ is emphatic — the shock of the encounter crystallized: 'You — are you washing my feet?' The ordering Κύριε before σὺ heightens the paradox: the one I call Lord is kneeling before me.

ἔρχεται

he comes

Pres Mid Indic 3 Sg · ἔρχομαι

main verb

→ historic present

οὖν

then / therefore

inferential/sequential connective

πρὸς

to

preposition + accusative (direction)

Σίμωνα

Simon

Accusative

object of πρὸς

Σίμων: Simon, the Semitic given name;
Peter's double name signals his
foundational yet fragile role.

Πέτρον

Peter

Accusative

apposition (Greek name-title with Σίμωνα)

Πέτρος: 'Rock'; the Greek calque of Aramaic
כִּפְתּוֹ (Cephas); cf. 1:42.

λέγει

he says

Pres Act Indic 3 Sg · λέγω

main verb (speech introduction)

→ historic present

αὐτῷ

to him

Dative

indirect object (dative of recipient)

Κύριε

Lord

Vocative

vocative (address)

κύριος: 'Lord, master'; the address Peter
uses, even as he resists — underscoring the
paradox.

σύ

you

Nominative

emphatic nominative subject

μου

my

Genitive

genitive of possession (modifying τοὺς πόδας)

νίπτεις

are you washing

Pres Act Indic 2 Sg · νίπτω

main verb (interrogative present)

→ progressive present (action in progress;
questioned)

νίπτω: 'wash (part of body)'; same verb as
vv.5, 8, 12, 14.

τοὺς

the

Accusative

article

πόδας

feet

Accusative

direct object

πούς: 'foot'; the object of scandal for Peter.

7 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ· ὃ ἐγὼ ποιῶ σὺ οὐκ οἶδας ἄρτι, γνώση δὲ μετὰ ταῦτα.

Jesus answered and said to him, 'What I am doing you do not know now, but you will understand afterward.'

RESPONSE / PROMISE OF LATER UNDERSTANDING **ASYNDETON** The double verb ἀπεκρίθη ... εἶπεν is a Semitic idiom for a formal response. The contrast ἄρτι ('now') / μετὰ ταῦτα ('after these things') is a Johannine eschatological pattern: what cannot be grasped now will be revealed in the post-resurrection perspective. γνώση (future, active knowing) contrasts with the present inability.

ἀπεκρίθη

answered

Aor Pass Indic 3 Sg · ἀποκρίνομαι

main verb (deponent; speech introduction)

→ constative aorist

ἀποκρίνομαι: 'answer'; the standard formula for a formal response; deponent passive form.

Ἰησοῦς

Jesus

Nominative

nominative subject

καὶ

and

coordinating conjunction (Semitic idiom: ἀπεκρίθη καὶ εἶπεν)

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (second in Semitic double formula)

→ constative aorist

αὐτῷ

to him

Dative

indirect object

ὃ

what

Accusative

relative pronoun (antecedent-less: 'the thing which'); object of ποιῶ

ἐγὼ

I

Nominative

emphatic nominative subject (of ποιῶ)

ποιῶ

am doing

Pres Act Indic 1 Sg · ποιέω

verb of relative clause

→ progressive present (action in progress)

ποιέω: 'do, make'; the present tense emphasizes the act is underway.

<p>σύ you Nominative <i>emphatic nominative subject (of οἶδας)</i></p>	<p>οὐκ not <i>negation</i></p>	<p>οἶδας you know Perf Act Indic 2 Sg · οἶδα <i>main verb</i> → intensive perfect with present meaning (present ignorance) οἶδα: 'know'; the perfect-form verb here diagnoses Peter's lack of understanding.</p>	<p>ἄρτι now <i>temporal adverb (present moment)</i> ἄρτι: 'just now, at this moment'; contrasts with μετὰ ταῦτα.</p>
<p>γνώση you will know Fut Mid Indic 2 Sg · γνώσκω <i>main verb (second predicate; contrastive δέ)</i> → predictive future (post-resurrection insight) γνώσκω: 'come to know, perceive'; the future tense promises experiential understanding that present perception cannot reach.</p>	<p>δὲ but <i>adversative connective (contrasting ἄρτι with μετὰ ταῦτα)</i></p>	<p>μετὰ after <i>preposition + accusative (temporal)</i></p>	<p>ταῦτα these things Accusative <i>object of μετὰ (temporal idiom μετὰ ταῦτα)</i> ταῦτα: 'these things'; μετὰ ταῦτα in John signals the post-passion, post-resurrection perspective.</p>

8 λέγει αὐτῷ Πέτρος· οὐ μὴ νίψης μου τοὺς πόδας εἰς τὸν αἰῶνα. ἀπεκρίθη Ἰησοῦς αὐτῷ· ἐὰν μὴ νίψω σε, οὐκ ἔχεις μέρος μετ' ἐμοῦ.

Peter said to him, 'You shall never wash my feet!' Jesus answered him, 'If I do not wash you, you have no share with me.'

DIALOGUE: PROTEST AND SHARP WARNING **ASYNDETON** Peter's refusal uses the emphatic double negation οὐ μὴ + aorist subjunctive ('you shall absolutely never wash') — the strongest negation in Greek. Jesus' response elevates the stakes from a social courtesy to a soteriological condition: 'you have no share (μέρος) with me.' μέρος echoes the OT idiom of one's 'portion' in the covenant community.

λέγει

says

Pres Act Indic 3 Sg · λέγω

main verb (speech introduction)

→ historic present

αὐτῷ

to him

Dative

indirect object

Πέτρος

Peter

Nominative

nominative subject

οὐ

not

negation (first element of οὐ μή emphatic double negative)

μή

not

negation (second element of emphatic double negative)

νίψης

you wash

Aor Act Subj 2 Sg · νίπτω

verb (strong prohibition: οὐ μή + aorist subjunctive)

→ constative aorist subjunctive (the act absolutely prohibited)

νίπτω: 'wash'; the absolute prohibition of the action Jesus has just begun.

μου

my

Genitive

genitive of possession (modifying τὸς πόδας)

τοὺς

the

Accusative

article

πόδας

feet

Accusative

direct object (of νίψης)

εἰς

into / for

preposition (in idiom εἰς τὸν αἰῶνα)

τὸν

the

Accusative

article

αἰῶνα

age / ever

Accusative

object of εἰς (temporal idiom: 'forever, never')

αἰῶν: 'age, eternity'; εἰς τὸν αἰῶνα = 'forever, ever'; with negation: 'never.'

ἀπεκρίθη

answered

Aor Pass Indic 3 Sg · ἀποκρίνομαι

main verb (speech introduction)

→ constative aorist

Ἰησοῦς

Jesus

Nominative

nominative subject

αὐτῷ

to him

Dative

indirect object

ἐάν

if

conditional conjunction (third-class condition: undetermined but possible)

<p>μή not <i>negation (in conditional protasis)</i></p>	<p>νίψω I wash Aor Act Subj 1 Sg · νίπτω <i>verb of protasis (third-class conditional)</i> → constative aorist subjunctive</p>	<p>σε you Accusative <i>direct object (shift from τούς πόδας to the whole person: σε)</i></p>	<p>οὐκ not <i>negation</i></p>
<p>ἔχεις you have Pres Act Indic 2 Sg · ἔχω <i>main verb (apodosis)</i> → gnomic present (stating a permanent condition) ἔχω: 'have, hold'; ἔχεις μέρος = 'you have a portion/share.'</p>	<p>μέρος share / part Accusative <i>direct object</i> μέρος: 'part, portion, share'; OT idiom for one's covenant inheritance or fellowship (cf. Deut 12:12; Rev 20:6; 22:19); here soteriological.</p>	<p>μετ' with <i>preposition + genitive (association)</i></p>	<p>ἐμοῦ me Genitive <i>object of μετά (emphatic personal pronoun)</i></p>

9 λέγει αὐτῷ Σίμων Πέτρος· Κύριε, μή τοὺς πόδας μου μόνον ἀλλὰ καὶ τὰς χεῖρας καὶ τὴν κεφαλὴν.

Simon Peter said to him, 'Lord, not my feet only, but also my hands and my head!'

RESPONSE: OVERCORRECTION **ASYNDETON** Peter's swing from absolute refusal to extravagant demand characterizes him throughout the Gospel: impetuous, ardent, overcorrecting. The triad feet / hands / head is a whole-person metonymy — Peter grasps the soteriological point ('share with Jesus') and wants total washing, not understanding the distinction Jesus will draw in v.10.

<p>λέγει says Pres Act Indic 3 Sg · λέγω <i>main verb (speech introduction)</i> → historic present</p>	<p>αὐτῷ to him Dative <i>indirect object</i></p>	<p>Σίμων Simon Nominative <i>nominative subject (double name)</i></p>	<p>Πέτρος Peter Nominative <i>apposition</i></p>
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Κύριε

Lord

Vocative
vocative (address)

μή

not

negation (with implied verb of washing)

τούς

the

Accusative
article

πόδας

feet

Accusative
direct object (implied object of elliptical command)

μου

my

Genitive
genitive of possession

μόνον

only

adverb (restrictive)

ἀλλά

but

strong adversative conjunction (μή ... μόνον
ἀλλά: 'not only ... but')

καί

also

adjunctive conjunction ('also')

τάς

the

Accusative
article

χεῖρας

hands

Accusative
direct object (coordinate with τούς πόδας)

καὶ

and

coordinating conjunction

τήν

the

Accusative
article

κεφαλήν

head

Accusative
direct object (coordinate; climax of the triad)

κεφαλή: 'head'; feet + hands + head = the whole person; Peter wants total immersion of relationship.

10 λέγει αὐτῷ ὁ Ἰησοῦς· ὁ λελουμένος οὐκ ἔχει χρείαν εἰ μὴ τοὺς πόδας νίψασθαι, ἀλλ' ἔστιν καθαρὸς ὅλος καὶ ὑμεῖς καθαροὶ ἐστε, ἀλλ' οὐχὶ πάντες.

Jesus said to him, 'The one who has bathed does not need to wash except for his feet, but is entirely clean. And you are clean, but not all of you.'

CLARIFICATION / THEOLOGICAL DISTINCTION **ASYNDETON** Jesus distinguishes λούω ('bathe, cleanse wholly') from νίπτω ('wash a part'). The perfect participle λελουμένος ('the one who has bathed') likely encodes the cleansing of baptism/initial reception, while the daily foot-wash represents ongoing purification in discipleship. The application shifts to the group: ὑμεῖς καθαροὶ ἐστε — 'you are clean' — but the ominous exception (ἀλλ' οὐχὶ πάντες) anticipates v.11's identification of the betrayer.

λέγει

says

Pres Act Indic 3 Sg · λέγω

main verb (speech introduction)

→ historic present

αὐτῷ

to him

Dative

indirect object

ὁ

the

Nominative

article (with subject Ἰησοῦς)

Ἰησοῦς

Jesus

Nominative

nominative subject

ὁ

the one

Nominative

article (substantival with λελουμένος)

λελουμένος

having bathed

Perf Mid Ptc Nom Sg Masc · λούω

substantival perfect participle (subject of ἔχει)

→ intensive perfect (the state of one who has been fully cleansed)

λούω: 'bathe, wash entirely'; distinct from νίπτω ('wash a part'). The perfect participle 'the one who has bathed' denotes the completed state of thorough cleansing — often taken as an allusion to baptism.

οὐκ

not

negation

ἔχει

has need

Pres Act Indic 3 Sg · ἔχω

main verb (with χρείαν: idiom 'to have need')

→ gnomic present

ἔχω: 'have'; χρείαν ἔχω = 'to have need of'

χρείαν

need

Accusative

object-complement (with ἔχει: idiomatic)

χρεία: 'need, necessity'

εἰ

except

exception particle (εἰ μή = 'except')

μή

not

negation (in exception idiom εἰ μή)

τούς

the

Accusative

article

πόδας

feet

Accusative

object (of νίψασθαι)

νίψασθαι

to wash

Aor Mid Inf · νίπτω

infinitive (object of χρείαν ἔχει; partial washing contrasted with full bathing)

→ constative aorist infinitive

νίπτω: 'wash (a part)'; middle voice suggests the reflexive or self-involved action.

ἀλλ'

but

strong adversative conjunction

ἔστιν

he is

Pres Act Indic 3 Sg · εἰμί

main verb (predicate with καθαρός)

→ gnomic present

καθαρός

clean

Nominative

predicate adjective

καθαρός: 'clean, pure'; in John carries both ritual and moral/spiritual senses.

ὅλος

wholly / entirely

Nominative

predicate adjective (coordinate with καθαρός; emphasizes totality)

ὅλος: 'whole, entire'; 'entirely clean.'

καὶ

and

coordinating conjunction (transition to the application)

ὕμεῖς

you

Nominative

emphatic nominative subject (shift from singular to plural)

καθαροί

clean

Nominative

predicate adjective (plural)

ἐστε

you are

Pres Act Indic 2 Pl · εἰμί

main verb

→ gnomic present

ἀλλ'

but

adversative conjunction

οὐχί

not

emphatic negation

πάντες

all

Nominative

predicate nominative (implied 'clean' – elliptical: 'not all [are clean]')

παῖς: 'all'; the grim exception anticipates v.11's identification of the betrayer.

11 ἤδει γὰρ τὸν παραδιδόντα αὐτόν· διὰ τοῦτο εἶπεν ὅτι οὐχὶ πάντες καθαροὶ ἐστε.

For he knew who was to betray him; that was why he said, 'Not all of you are clean.'

NARRATOR'S EXPLANATORY ASIDE γάρ The narrator steps in to explain the ominous exception of v.10b. γάρ introduces the ground: Jesus' foreknowledge of the betrayer (echoing vv.1-3). The pluperfect ἤδει ('he had known') signals that this knowledge preceded the supper.

ἤδει

he knew

Plupf Act Indic 3 Sg · οἶδα

main verb (narrator aside)

→ pluperfect (prior settled knowledge)

οἶδα: pluperfect here signals knowledge already in place before the event.

γάρ

for

explanatory conjunction

τὸν

the one

Accusative

article (substantival with παραδιδόντα)

παραδιδόντα

betraying

Pres Act Ptc Acc Sg Masc · παραδίωμι

substantival participle (object of ἤδει)

→ progressive present participle (one in the act of betraying)

παραδίωμι: 'betray, hand over'; the present participle casts Judas as one even now in the process of betrayal.

αὐτόν

him

Accusative

direct object (of the participle παραδιδόντα)

διὰ

because of

preposition + accusative (causal idiom διὰ τοῦτο)

τοῦτο

this

Accusative

cataphoric demonstrative (pointing back to the foreknowledge)

εἶπεν

he said

Aor Act Indic 3 Sg · λέγω

main verb (of the causal clause)

→ constative aorist

ὅτι

that

recitative ὅτι (introducing direct speech)

οὐχὶ

not

emphatic negation

πάντες

all

Nominative

nominative subject

καθαροί

clean

Nominative

predicate adjective

ἔστε

you are

Pres Act Indic 2 Pl · εἰμί

main verb (repeated from v.10 verbatim)

→ gnomic present

12 Ὅτε οὖν ἔνιψεν τοὺς πόδας αὐτῶν καὶ ἔλαβεν τὰ ἱμάτια αὐτοῦ καὶ ἀνέπεσεν πάλιν, εἶπεν αὐτοῖς·
γινώσκετε τί πεποίηκα ὑμῖν;

When therefore he had washed their feet and put on his garments and reclined again, he said to them, 'Do you know what I have done to you?'

NARRATIVE TRANSITION (TEMPORAL + CONSEQUENTIAL) Ὅτε οὖν The temporal clause completes the footwashing action: washing done, robes resumed, reclining restored. The resumption of reclining (ἀνέπεσεν πάλιν) signals the return to teacher-posture; the question 'do you know?' opens the interpretive discourse. The perfect πεποίηκα is significant: 'what I have done' — the completed act now stands as a paradigm.

Ὅτε

when

temporal conjunction

οὖν

therefore / then

sequential connective

ἔνιψεν

he had washed

Aor Act Indic 3 Sg · νίπτω

verb of temporal clause (first action)

→ constative aorist (washing completed)

τοὺς

the

Accusative

article

πόδας

feet

Accusative

direct object

αὐτῶν

their

Genitive

genitive of possession

καὶ

and

coordinating conjunction

ἔλαβεν

he took

Aor Act Indic 3 Sg · λαμβάνω

verb (second action in temporal clause)

→ constative aorist

τὰ

the

Accusative

article

ἱμάτια

garments

Accusative

direct object (of ἔλαβεν)

ἱμάτιον: 'garment'; resuming the garments undone in v.4 — the passion-and-resumption pattern is enacted.

αὐτοῦ

his

Genitive

genitive of possession

καὶ

and

coordinating conjunction

ἀνέπεσεν

he reclined

Aor Act Indic 3 Sg · ἀναπίπτω

verb (third action in temporal clause)

→ constative aorist

ἀναπίπτω: 'recline (at table)'; restoring the teacher's posture after the servant act.

πάλιν

again

adverb (resumptive: 'once again')

εἶπεν

he said

Aor Act Indic 3 Sg · λέγω

main verb (of the whole sentence)

→ constative aorist

αὐτοῖς

to them

Dative

indirect object

γινώσκετε

do you know

Pres Act Indic 2 Pl · γινώσκω

main verb (interrogative; or possibly imperative — ambiguous)

→ progressive present (ongoing understanding)

γινώσκω: 'come to know'; indicative = question; imperative = command to understand; the ambiguity is productive.

τί

what

Accusative

interrogative pronoun (direct object of πεποίηκα; indirect question)

πεποίηκα

I have done

Perf Act Indic 1 Sg · ποιέω

verb of indirect question

→ intensive perfect (the act stands completed; the paradigm is fixed)

ποιέω: 'do'; the perfect πεποίηκα is significant: 'what I have done' — the completed act with its ongoing implications.

ὕμῖν

to you

Dative

indirect object (dative of advantage)

13 ὑμεῖς φωνεῖτέ με· ὁ διδάσκαλος, καὶ ὁ κύριος, καὶ καλῶς λέγετε· εἰμὶ γάρ.

You call me Teacher and Lord, and you are right, for so I am.

ASSERTION: LEGITIMATE TITLE-CLAIM ASYNDETON Jesus ratifies the disciples' double title — διδάσκαλος ('Teacher') and κύριος ('Lord') — rather than deflecting it. The γάρ-clause is striking: εἰμὶ γάρ, 'for I am (so),' unqualified and emphatic. This sets the paradox for v.14: precisely because he is Lord and Teacher, the washing is paradigmatic.

ὑμεῖς

you

Nominative

emphatic nominative subject

φωνεῖτέ

call

Pres Act Indic 2 Pl · φωνέω

main verb

→ customary present (habitual action)

φωνέω: 'call, name'; used for calling someone by a title.

με

me

Accusative

direct object

ὁ

the

Nominative

article (in title: 'the Teacher')

διδάσκαλος

Teacher

Nominative

predicate nominative (title)

διδάσκαλος: 'teacher, rabbi'; the Greek rendering of ραββί (cf. 1:38; 20:16).

καὶ

and

coordinating conjunction

ὁ

the

Nominative

article (in title: 'the Lord')

κύριος

Lord

Nominative

predicate nominative (title)

κύριος: 'Lord'; in John the post-resurrection confessional title (cf. 20:28), here used proleptically; also the LXX rendering of YHWH.

καὶ
and

coordinating conjunction

καλῶς
rightly / well

adverb (evaluative: 'you say correctly')

λέγετε

you say

Pres Act Indic 2 Pl · λέγω

main verb

→ *gnomic present*

εἰμί

I am

Pres Act Indic 1 Sg · εἰμί

main verb (of γάρ-clause; absolute ἐγώ εἰμι echo possible)

→ *gnomic present*

εἰμί: 'I am'; the unqualified εἰμί γάρ is emphatic — Jesus confirms both titles without qualification. Some hear an echo of the absolute ἐγώ εἰμι of John 8:58.

γάρ
for

explanatory conjunction

14 εἰ οὖν ἐγὼ ἔνιψα ὑμῶν τοὺς πόδας ὁ κύριος καὶ ὁ διδάσκαλος, καὶ ὑμεῖς ὀφείλετε ἀλλήλων νίπτειν τοὺς πόδας·

If I then, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet.

CONDITIONAL INFERENCE: ETHICAL OBLIGATION **εἰ οὖν** The first-class conditional (εἰ + indicative) treats the premise as fact — 'if I ... (and I have)'; οὖν draws the logical consequence. The ethical imperative ὀφείλετε ('you are obligated') is stronger than exhortation: mutual foot-washing is a owe-it-to-one-another obligation grounded in what Jesus has done.

εἰ

if

conditional conjunction (first-class: assumed true)

οὖν

then / therefore

inferential connective

ἐγὼ

I

Nominative

emphatic nominative subject (of ἔνιψα)

ἔνιψα

washed

Aor Act Indic 1 Sg · νίπτω

verb of the conditional protasis

→ *constative aorist (completed act)*

ὑμῶν

your

Genitive

genitive of possession (modifying τοὺς πόδας)

τοὺς

the

Accusative

article

πόδας

feet

Accusative

direct object (of ἔνιψα)

ὁ

the

Nominative

article (with κύριος; appositive nominative)

κύριος

Lord

Nominative

appositive nominative (identifying subject ἐγώ)

καὶ

and

coordinating conjunction (in apposition)

ὁ

the

Nominative

article (with διδάσκαλος)

διδάσκαλος

Teacher

Nominative

appositive nominative (second title)

καὶ

also

adjunctive conjunction (in apodosis)

ὕμεῖς

you

Nominative

emphatic nominative subject

ὀφείλετε

you ought

Pres Act Indic 2 Pl · ὀφείλω

main verb (apodosis)

→ **gnomic present (moral obligation)**

ὀφείλω: 'owe, be obligated to'; the strongest NT word for ethical obligation — not a suggestion but a debt owed.

ἀλλήλων

one another's

Genitive

genitive of possession (modifying τοὺς πόδας)

ἀλλήλων: reciprocal pronoun; the mutuality is essential — not hierarchy but circle.

νίπτειν

to wash

Pres Act Inf · νίπτω

complementary infinitive (object of ὀφείλετε)

→ **progressive present infinitive**

τοὺς

the

Accusative

article

πόδας

feet

Accusative

direct object (of νίπτειν)

15 ὑπόδειγμα γὰρ ἔδωκα ὑμῖν ἵνα καθὼς ἐγὼ ἐποίησα ὑμῖν καὶ ὑμεῖς ποιῆτε.

For I have given you an example, that you also should do just as I have done to you.

GROUND OF THE OBLIGATION (v.14) **γὰρ** ὑπόδειγμα ('pattern, example, model') is rare in the NT; the word implies a standard to copy, not merely an inspiration. The ἵνα-clause specifies the content: the disciples are to replicate Jesus' own doing (καθὼς ... ποιῆτε). The pattern is Christological: the shape of love is Jesus himself.

ὑπόδειγμα

example / pattern

Accusative

direct object (proleptic, placed before the verb for emphasis)

ὑπόδειγμα: 'model, pattern to copy'; from ὑπό + δείκνυμι ('to show under / show as a copy'); implies an archetype to be followed exactly — stronger than 'example.'

γὰρ

for

explanatory conjunction (grounds v.14)

ἔδωκα

I have given

Aor Act Indic 1 Sg · δίδωμι

main verb

→ constative aorist (the gift as a completed act)

δίδωμι: 'give'; Jesus presents the footwashing as a gift — the example is given, not merely performed.

ὑμῖν

to you

Dative

indirect object (dative of advantage)

ἵνα

that / so that

purpose/content conjunction (exegetical to ὑπόδειγμα)

καθὼς

just as

comparative conjunction (standard: 'in the same manner as')

ἐγὼ

I

Nominative

emphatic nominative subject (of ἐποίησα)

ἐποίησα

have done

Aor Act Indic 1 Sg · ποιέω

verb of comparative clause

→ constative aorist

ὕμῃν

to you

Dative

indirect object

καὶ

also

adjunctive conjunction

ὕμεῖς

you

Nominative

emphatic nominative subject (of ποιῆτε)

ποιῆτε

should do

Pres Act Subj 2 Pl · ποιέω

verb of ἵνα-clause

→ progressive present subjunctive (ongoing practice, not one act)

ποιέω: 'do'; the present subjunctive in the ἵνα-clause implies ongoing, habitual replication of the pattern.

16 ἀμὴν ἀμὴν λέγω ὑμῖν, οὐκ ἔστιν δοῦλος μείζων τοῦ κυρίου αὐτοῦ οὐδὲ ἀπόστολος μείζων τοῦ πέμψαντος αὐτόν.

Truly, truly, I say to you, a servant is not greater than his master, nor is a messenger greater than the one who sent him.

SOLEMN RATIFICATION: PROVERB

ἀμὴν ἀμὴν

The double amen formula (unique to John) introduces a solemn logion. The proverb has two parallel legs: servant/master and messenger/sender. The second leg (ἀπόστολος) is especially pointed: Jesus has been sent by the Father, the disciples are sent by Jesus — the chain of commission requires humility throughout.

ἀμὴν

truly

solemn affirmation (first element of the double amen)

ἀμὴν: Hebrew/Aramaic loanword; 'truly, verily'; Jesus' unique use (double ἀμὴν in John) as introductory formula is without parallel in Jewish literature.

ἀμὴν

truly

solemn affirmation (second element of double amen)

λέγω

I say

Pres Act Indic 1 Sg · λέγω

main verb (in double-amen formula)

→ gnomic present

ὕμῃν

to you

Dative

indirect object

οὐκ

not

negation

ἔστιν

is

Pres Act Indic 3 Sg · εἶμι

main verb

→ gnomic present (universal truth)

δοῦλος

servant / slave

Nominative

nominative subject

δοῦλος: 'slave, servant'; the word covers the entire range from household slave to imperial freedman; here the social inferior who cannot claim superiority over his owner.

μείζων

greater

Nominative

predicate adjective (comparative)

μείζων: comparative of μέγας; 'greater than.'

τοῦ

than the

Genitive

article (genitive of comparison with μείζων)

κυρίου

master / lord

Genitive

genitive of comparison

κύριος: 'lord, master'; here in the social sense (master vs. slave).

αὐτοῦ

his

Genitive

genitive of possession (modifying κυρίου)

οὐδέ

nor

negative coordinating conjunction (continuing the proverb)

ἀπόστολος

messenger / apostle

Nominative

nominative subject (second member of the parallel)

ἀπόστολος: 'one sent, messenger, apostle'; the verbal noun from ἀποστέλλω; its use here is unique in John and explicitly tied to the sending-chain: Father → Son → disciples.

μείζων

greater

Nominative

predicate adjective (comparative; same as first member)

τοῦ

than the one

Genitive

article (genitive of comparison; substantival with πέμψαντος)

πέμψαντος

having sent

Aor Act Ptc Gen Sg Masc · πέμπω

substantival participle (genitive of comparison: 'the one who sent him')

→ constative aorist participle

πέμπω: 'send'; John uses both πέμπω and ἀποστέλλω for divine sending; the sender-agent hierarchy is paradigmatic.

αὐτόν

him

Accusative

direct object (of the participle πέμψαντος)

17 εἰ ταῦτα οἴδατε, μακάριοί ἐστε ἔὰν ποιῆτε αὐτά.

If you know these things, blessed are you if you do them.

CONDITIONAL BEATITUDE **εἰ** A double conditional beatitude: the first condition (εἰ + indicative) assumes the disciples do know; the second (ἔὰν + subjunctive) is the contingent one — knowing does not automatically produce blessing; doing does. The beatitude form (μακάριοι) appears rarely in John (only here and 20:29) and connects to the Sermon on the Mount tradition.

εἰ

if

conditional conjunction (first-class: assumed true)

ταῦτα

these things

Accusative
direct object (of οἴδατε)

οἴδατε

you know

Perf Act Indic 2 Pl · οἶδα
verb of the first protasis

→ intensive perfect with present force

μακάριοί

blessed

Nominative
predicate adjective (beatitude form)

μακάριος: 'blessed, happy'; the beatitude word of the Sermon on the Mount; here conditioned on doing, not merely knowing.

ἐστε

you are

Pres Act Indic 2 Pl · εἰμί
main verb (apodosis of first condition)

→ gnomic present

ἔὰν

if

conditional conjunction (third-class: contingent)

ποιῆτε

you do

Pres Act Subj 2 Pl · ποιέω
verb of second protasis (contingent action)

→ progressive present subjunctive (habitual doing)

αὐτά

them

Accusative
direct object (of ποιῆτε; referring to ταῦτα)

18 οὐ περὶ πάντων ὑμῶν λέγω· ἐγὼ οἶδα τίνας ἐξελεξάμην· ἀλλ' ἵνα ἡ γραφὴ πληρωθῇ· ὁ τρώγων μου τὸν ἄρτον ἐπῆρεν ἐπ' ἐμὲ τὴν πτέρναν αὐτοῦ.

I am not speaking about all of you; I know whom I have chosen. But it is so that the Scripture might be fulfilled: 'He who eats my bread has lifted his heel against me.'

CLARIFICATION + SCRIPTURE FULFILLMENT **ASYNDETON** Jesus restricts the beatitude: not all of you. His selection (ἐξελεξάμην — divine election) does not include the betrayer; yet the betrayal is not a divine failure but a fulfillment of Scripture (Ps 41:9 LXX). The citation replaces the LXX ἐσθίων ('eating') with the vivid τρώγων ('chewing, gnawing') — the same word used of eating the bread of life in ch.6, pointing to the Eucharistic resonance.

οὐ
not
negation

περὶ
about / concerning
preposition + genitive (reference)

πάντων
all
Genitive
object of *περὶ* (partitive: 'not about all of you')

ὑμῶν
of you
Genitive
partitive genitive (with *πάντων*)

λέγω
I am speaking
Pres Act Indic 1 Sg · λέγω
main verb
→ progressive present

ἐγὼ
I
Nominative
emphatic nominative subject

οἶδα
I know
Perf Act Indic 1 Sg · οἶδα
main verb (divine omniscience)
→ intensive perfect with present meaning

τίνας
whom
Accusative
interrogative pronoun (indirect question; object of *οἶδα*)

ἐξελεξάμην

I have chosen

Aor Mid Indic 1 Sg · ἐκλέγομαι

verb of indirect question

→ constative aorist (the completed divine election)

ἐκλέγομαι: 'choose, select'; the language of divine election (cf. 6:70; 15:16, 19); the middle voice emphasizes Jesus' personal act of choosing.

ἀλλ'

but

adversative conjunction

ἵνα

so that

purpose conjunction (ἵνα fulfillment: 'so that Scripture might be fulfilled')

ἡ

the

Nominative

article

γραφῆ

Scripture

Nominative

nominative subject (of πληρωθῆ)

γραφῆ: 'writing, Scripture'; in John always the OT as divinely authoritative.

πληρωθῆ

might be fulfilled

Aor Pass Subj 3 Sg · πληρόω

verb of ἵνα-clause (divine necessity)

→ constative aorist subjunctive

πληρόω: 'fill, fulfill'; the Johannine fulfillment formula; Scripture is the template that the events complete.

ὁ

the one

Nominative

article (substantival with τρώγων)

τρώγων

eating / gnawing

Pres Act Ptc Nom Sg Masc · τρώγω

substantival participle (subject of ἐπήρεν; citation from Ps 41:9)

→ progressive present participle

τρώγω: 'eat, chew, gnaw'; a vivid word for eating; used in John 6:54–58 of eating the flesh of the Son of Man — the link to the bread of life discourse is deliberate.

μου

my

Genitive

possessive genitive (modifying τὸν ἄρτον)

τὸν

the

Accusative

article

ἄρτον

bread

Accusative

direct object (of τρώγων)

ἄρτος: 'bread!'; echoes Ps 41:9 (LXX 40:10); ironically the bread-of-life motif from ch.6 is inverted — table-fellowship becomes the site of betrayal.

ἐπήρεν

lifted / raised

Aor Act Indic 3 Sg · ἐπαίρω

main verb (of citation)

→ constative aorist

ἐπαίρω: 'raise up, lift!'; 'to lift the heel against' = to kick, to show hostility (a gesture of contempt and betrayal).

ἐπ'

against

preposition + accusative (hostile direction)

ἐμέ

me

Accusative

object of ἐπί (emphatic personal pronoun)

τήν

the

Accusative

article

πτέρναν

heel

Accusative

direct object (of ἐπήρην; idiom: 'lifted the heel against')

πτέρνα: 'heel'; the idiom πτέρναν ἐπαίρω εἰς / ἐπί τινα = 'to kick against someone, show contemptuous hostility'; the only NT occurrence.

αὐτοῦ

his

Genitive

genitive of possession (modifying τήν πτέρναν)

19 ἀπ' ἄρτι λέγω ὑμῖν πρὸ τοῦ γενέσθαι, ἵνα πιστεύσητε ὅταν γένηται ὅτι ἐγώ εἰμι.

I am telling you now, before it takes place, so that when it does take place you may believe that I am he.

PURPOSE: POST-EVENT FAITH ASYNDETON ἐγώ εἰμι without a predicate is the absolute 'I am' of divine self-disclosure (cf. Exod 3:14 LXX; John 8:24, 28, 58). The announcement of the betrayal in advance is designed to produce faith: paradoxically, the scandal of betrayal, when predicted, becomes evidence for Jesus' divine identity.

ἀπ'

from

preposition (temporal idiom ἀπ' ἄρτι)

ἄρτι

now

temporal adverb (in idiom ἀπ' ἄρτι: 'from now on')

ἄρτι: 'now'; ἀπ' ἄρτι = 'from now on, henceforth.'

λέγω

I tell

Pres Act Indic 1 Sg · λέγω

main verb

→ progressive present

ὑμῖν

to you

Dative

indirect object

πρὸ

before

preposition + genitive (temporal antecedent)

τοῦ

the

Genitive

article (with articular infinitive)

γενέσθαι

to happen

Aor Mid Inf · γίνομαι

articular infinitive (object of πρὸ; temporal: 'before it happens')

→ constative aorist infinitive

γίνομαι: 'happen, come to be'

ἵνα

so that

purpose conjunction

πιστεύσητε

you may believe

Aor Act Subj 2 Pl · πιστεύω

verb of ἵνα-clause

→ ingressive aorist subjunctive (coming to believe)

πιστεύω: 'believe, trust'; John's central discipleship verb.

ὅταν

when

temporal conjunction (with subjunctive: indefinite future)

γένηται

it happens

Aor Mid Subj 3 Sg · γίνομαι

verb of temporal clause (ὅταν + subjunctive)

→ constative aorist subjunctive

ὅτι

that

complementary conjunction (content of πιστεύσητε)

ἐγώ

I

Nominative

emphatic nominative subject (of absolute ἐγώ εἰμι)

εἰμι

am

Pres Act Indic 1 Sg · εἰμί

predicate (absolute 'I am' — ἐγώ εἰμι without predicate)

→ gnomic present (eternal divine self-identification)

εἰμί: the absolute ἐγώ εἰμι echoes Exod 3:14 LXX (ἐγώ εἰμι ὁ ὢν) and recurs as the divine name-formula in John (8:24, 28, 58; 18:5–6).

20 ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ λαμβάνων ἅν τινα πέμψω δέχεται, ὁ δὲ ἐμὲ δεχόμενος δέχεται τὸν πέμψαντά με.

Truly, truly, I say to you, whoever receives the one I send receives me, and whoever receives me receives the one who sent me.

SOLEMN COMMISSIONING PRINCIPLE ἀμὴν ἀμὴν A second double-amen logion closing the footwashing discourse. The reciprocal reception-chain (sender → sent → receiver) is a Jewish legal principle (תולש = agent): the agent is as the one who sent him. Jesus extends it: receiving a disciple he sends = receiving Jesus = receiving the Father. The section ends by opening the apostolic commission as cosmic in scope.

ἀμὴν

truly

solemn affirmation (first amen)

ἀμὴν

truly

solemn affirmation (second amen)

λέγω

I say

Pres Act Indic 1 Sg · λέγω

main verb (double-amen formula)

→ gnomic present

ὑμῖν

to you

Dative

indirect object

ὁ

the one

Nominative

article (substantival with λαμβάνων)

λαμβάνων

receiving

Pres Act Ptc Nom Sg Masc · λαμβάνω

substantival participle (subject of first δέχεται)

→ progressive present participle (whoever receives)

λαμβάνω: 'receive'; here equivalent to δέχομαι.

ἅν

whoever

modal particle (with relative/indefinite pronoun; generalizing)

τινα

anyone

Accusative

indefinite pronoun (object of πέμψω; relative clause)

πέμψω

I send

Aor Act Subj 1 Sg · πέμπω

verb of relative clause (indefinite: ὃν ἄν / τινα ἄν πέμψω)

→ constative aorist subjunctive (any given sending)

πέμπω: 'send'; the divine sending-chain runs Father → Jesus → disciples.

δέχεται

receives

Pres Mid Indic 3 Sg · δέχομαι

main verb (apodosis of the first leg)

→ gnomic present

δέχομαι: 'receive, accept'; in John the verb for welcoming the sent one.

ὁ

the one

Nominative

article (substantival with δεχόμενος)

δὲ

and / but

connective (second leg of the chain)

ἐμέ

me

Accusative

direct object (of δεχόμενος; emphatic position)

δεχόμενος

receiving

Pres Mid Ptc Nom Sg Masc · δέχομαι

substantival participle (subject of second δέχεται)

→ progressive present participle

δέχεται

receives

Pres Mid Indic 3 Sg · δέχομαι

main verb (second leg apodosis)

→ gnomic present

τὸν

the one

Accusative

article (substantival with πέμψαντά)

πέμψαντά

having sent

Aor Act Ptc Acc Sg Masc · πέμπω

substantival participle (object of δέχεται)

→ constative aorist participle

πέμπω: 'send'; the Father who sent Jesus — the chain reaches its origin.

με

me

Accusative

direct object (of the participle πέμψαντά)

21 Ταῦτα εἰπὼν ὁ Ἰησοῦς ἐταράχθη τῷ πνεύματι καὶ ἐμαρτύρησεν καὶ εἶπεν· ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι εἷς ἐξ ὑμῶν παραδώσει με.

Having said these things, Jesus was troubled in spirit and testified and said, 'Truly, truly, I say to you, one of you will betray me.'

NARRATIVE TRANSITION: SOLEMN ANNOUNCEMENT **Ταῦτα εἰπὼν** The participial phrase Ταῦτα εἰπὼν closes the footwashing-interpretation unit. ἐταράχθη τῷ πνεύματι is a Johannine expression for Jesus' human emotional depth at a point of crisis (cf. 11:33; 12:27); the dative τῷ πνεύματι specifies the inward sphere. The solemn double testimony (ἐμαρτύρησεν καὶ εἶπεν) underlines the gravity of what follows.

<p>Ταῦτα these things</p> <p>Accusative</p> <p><i>direct object (of εἰπὼν; anaphoric: referring back to vv.12-20)</i></p>	<p>εἰπὼν having said</p> <p>Aor Act Ptc Nom Sg Masc · λέγω</p> <p><i>attendant-circumstance participle (temporal: after saying these things)</i></p> <p>→ constative aorist participle</p>	<p>ὁ the</p> <p>Nominative</p> <p><i>article</i></p>	<p>Ἰησοῦς Jesus</p> <p>Nominative</p> <p><i>nominative subject</i></p>
<p>ἐταράχθη was troubled</p> <p>Aor Pass Indic 3 Sg · ταρασσῶ</p> <p><i>main verb</i></p> <p>→ constative aorist (the emotion seizing him)</p> <p>ταρασσῶ: 'trouble, agitate, disturb'; used of the pool at Bethesda (5:7), the disciples' hearts (14:1), and Jesus' own spirit (11:33; 12:27; here) — a word that signals profound disturbance.</p>	<p>τῷ in the</p> <p>Dative</p> <p><i>article (dative of sphere with πνεύματι)</i></p>	<p>πνεύματι spirit</p> <p>Dative</p> <p><i>dative of sphere / reference ('in his spirit')</i></p> <p>πνεῦμα: 'spirit'; here the human spirit — the innermost person; not the divine Spirit.</p>	<p>καὶ and</p> <p><i>coordinating conjunction</i></p>

ἐμαρτύρησεν

testified

Aor Act Indic 3 Sg · μαρτυρέω

main verb (testimony formula)

→ constative aorist

μαρτυρέω: 'testify, bear witness'; the Johannine testimony-theme; even the announcement of betrayal is a solemn witness.

καὶ

and

coordinating conjunction

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech introduction following testimony)

→ constative aorist

ἀμήν

truly

solemn affirmation (first amen)

ἀμήν

truly

solemn affirmation (second amen)

λέγω

I say

Pres Act Indic 1 Sg · λέγω

verb (double-amen formula)

→ gnomic present

ὑμῖν

to you

Dative

indirect object

ὅτι

that

recitative ὅτι (introducing content of the amen-saying)

εἷς

one

Nominative

nominative subject

εἷς: 'one'; the indefiniteness is deliberately ominous — one, but unnamed.

ἐξ

from / of

preposition + genitive (partitive: 'one of you')

ὑμῶν

you

Genitive

partitive genitive

παραδώσει

will betray

Fut Act Indic 3 Sg · παραδίδωμι

main verb

→ predictive future

παραδίδωμι: 'betray, hand over'; the future tense makes this a prophecy — the act is certain.

με

me

Accusative

direct object

22 ἔβλεπον εἰς ἀλλήλους οἱ μαθηταὶ ἀπορούμενοι περὶ τίνος λέγει.

The disciples looked at one another, uncertain about whom he spoke.

NARRATIVE ASIDE: THE DISCIPLES' BEWILDERMENT **ASYNDETON** The imperfect ἔβλεπον and the present participle ἀπορούμενοι ('being at a loss') give a sustained picture of baffled looks around the table. The indirect question περὶ τίνος λέγει ('about whom he speaks') uses the present tense — the disciples' question is live and unresolved.

ἔβλεπον

were looking

Impf Act Indic 3 Pl · βλέπω

main verb

→ progressive imperfect (the bewildered glances continuing)

βλέπω: 'look, see'; the imperfect captures the sustained, anxious mutual gaze.

εἰς

at

preposition + accusative (direction of gaze)

ἀλλήλους

one another

Accusative

object of εἰς (reciprocal)

οἱ

the

Nominative

article

μαθηταὶ

disciples

Nominative

nominative subject

ἀπορούμενοι

being uncertain / at a loss

Pres Mid Ptc Nom Pl Masc · ἀπορέω

attendant-circumstance participle (manner or cause)

→ progressive present participle

ἀπορέω: 'be at a loss, be perplexed'; from ἀ- + πόρος ('without a way through'); complete bewilderment.

περὶ

about

preposition + genitive (reference)

τίνος

whom

Genitive

interrogative pronoun (indirect question; object of περὶ)

λέγει

he speaks

Pres Act Indic 3 Sg · λέγω

verb of indirect question

→ progressive present

23 ἦν ἀνακείμενος εἷς ἐκ τῶν μαθητῶν αὐτοῦ ἐν τῷ κόλπῳ τοῦ Ἰησοῦ, ὃν ἠγάπα ὁ Ἰησοῦς·

One of his disciples, whom Jesus loved, was reclining at Jesus' breast.

INTRODUCTION OF THE BELOVED DISCIPLE **ASYNDETON** The Beloved Disciple's first appearance in the Gospel. The periphrastic imperfect ἦν ἀνακείμενος ('was reclining') sets his position at table — ἐν τῷ κόλπῳ ('in the bosom/breast') echoes 1:18 where the Son is 'in the bosom of the Father' (εἰς τὸν κόλπον τοῦ πατρός). The parallelism is theological: the disciple's intimacy with Jesus mirrors the Son's intimacy with the Father.

ἦν

was

Impf Act Indic 3 Sg · εἰμί

auxiliary verb (periphrastic imperfect with ἀνακείμενος)

→ periphrastic imperfect (ongoing position at table)

ἀνακείμενος

reclining

Pres Mid Ptc Nom Sg Masc · ἀνάκειμαι

participle in periphrastic construction (with ἦν)

→ progressive present participle

ἀνάκειμαι: 'recline at table'; the standard posture for Greco-Roman and Jewish festive meals; one reclined on the left side, head near the next diner's chest.

εἷς

one

Nominative

nominative subject

ἐκ

of

preposition + genitive (partitive)

τῶν

the

Genitive

article

μαθητῶν

disciples

Genitive

partitive genitive

αὐτοῦ

his

Genitive

genitive of possession (modifying μαθητῶν)

ἐν

in / at

preposition + dative (locative)

<p>τῷ the Dative article</p>	<p>κόλπῳ breast / bosom Dative <i>object of ἐν (locative: reclining position at chest-level)</i> κόλπος: 'bosom, breast, lap'; the position of intimate proximity; cf. 1:18 (the Son is εἰς τὸν κόλπον of the Father) — a deliberate echo.</p>	<p>τοῦ of Genitive article</p>	<p>Ἰησοῦ Jesus Genitive <i>genitive of possession / relationship</i></p>
<p>ὃν whom Accusative <i>relative pronoun (object of ἠγάπα; antecedent: εἷς ἐκ τῶν μαθητῶν)</i></p>	<p>ἠγάπα loved Impf Act Indic 3 Sg · ἀγαπάω <i>verb of relative clause</i> → progressive imperfect (enduring love) ἀγαπάω: 'love'; the imperfect ἠγάπα is the characteristic verb defining this figure — 'the one whom Jesus kept on loving.' The phrase ὃν ἠγάπα ὁ Ἰησοῦς occurs five times in John (13:23; 19:26; 20:2; 21:7, 20).</p>	<p>ὁ the Nominative article</p>	<p>Ἰησοῦς Jesus Nominative <i>nominative subject (of ἠγάπα)</i></p>

24 νεύει οὖν τούτῳ Σίμων Πέτρος πυθέσθαι τίς ἂν εἴη περὶ οὗ λέγει.

So Simon Peter nodded to him to ask who it was of whom he was speaking.

NARRATIVE ACTION: PETER'S SIGNAL **οὖν** The historic present νεύει ('he nods') is vivid. Peter, too far away to whisper to Jesus directly, uses the Beloved Disciple as intermediary. The indirect question τίς ἂν εἴη uses the optative with ἂν — a deliberate politeness construction in Classical Greek, somewhat rare in NT Koine, here signaling careful, tentative inquiry.

νεύει

nods / gestures

Pres Act Indic 3 Sg · νεύω

main verb

→ historic present

νεύω: 'nod, beckon'; a non-verbal gesture signaling a request; NT hapax legomenon (cf. the related κατατεύω in Luke 5:7).

οὕν

so / therefore

sequential connective

τούτῳ

to this one

Dative

indirect object (dative of recipient; refers to the Beloved Disciple)

Σίμων

Simon

Nominative

nominative subject

Πέτρος

Peter

Nominative

apposition

πυθέσθαι

to ask / inquire

Aor Mid Inf · πυθάνομαι

purpose infinitive (object of the nodding: 'nodded to ask')

→ constative aorist infinitive

πυθάνομαι: 'ask, inquire'; a more formal inquiring verb, fitting the careful context.

τίς

who

Nominative

interrogative pronoun (subject of εἶη; indirect question)

ἄν

(modal particle)

modal particle (with optative: indirect question with politeness/tentativeness)

εἶη

it might be

Pres Act Opt 3 Sg · εἶμι

verb of indirect question (optative: deliberate and literary; expresses tentativeness)

→ optative (modal: who it might be)

εἶμι: the optative εἶη in indirect question is a Classical Greek politeness construction, relatively rare in the NT; here it softens the inquiry.

περὶ

about

preposition + genitive (reference)

οὗ

whom

Genitive

relative pronoun (genitive after περὶ; antecedent: implied 'the one')

λέγει

he speaks

Pres Act Indic 3 Sg · λέγω

verb of relative clause

→ progressive present

25 ἀναπεσὼν ἐκεῖνος οὕτως ἐπὶ τὸ στήθος τοῦ Ἰησοῦ λέγει αὐτῷ· κύριε, τίς ἐστιν;

So that disciple, leaning back against Jesus' chest, said to him, 'Lord, who is it?'

NARRATIVE ACTION: THE BELOVED DISCIPLE'S QUESTION **ASYNDETON** ἀναπεσὼν ('leaning back') describes the physical movement of reclining further to bring his head to Jesus' chest (στήθος). The question κύριε, τίς ἐστιν; is direct and urgent. ἐκεῖνος ('that one') is the demonstrative used consistently in John for the Beloved Disciple — an authorial signature.

ἀναπεσὼν

leaning back

Aor Act Ptc Nom Sg Masc · ἀναπίπτω

*attendant-circumstance participle
(manner/means of asking)*

→ constative aorist participle

ἀναπίπτω: 'lean back, recline'; the same verb as 'recline at table'; here the specific gesture of leaning back against Jesus.

ἐκεῖνος

that one / he

Nominative

emphatic nominative subject (demonstrative; the Beloved Disciple)

ἐκεῖνος: 'that one'; used by the narrator as a quasi-name for the Beloved Disciple; the demonstrative creates a slight narrative distance, perhaps marking authorial self-reference.

οὕτως

thus / so

adverb of manner

ἐπὶ

on / against

preposition + accusative (contact/direction)

τὸ

the

Accusative

article

στήθος

chest / breast

Accusative

object of ἐπί (the surface he leans against)

στήθος: 'chest, breast'; cf. 21:20 where the same word recalls this scene; differs from κόλπος (v.23: 'bosom') — the physical chest vs. the enfolding arm.

τοῦ

of

Genitive

article

Ἰησοῦ

Jesus

Genitive

genitive of possession

λέγει

he says

Pres Act Indic 3 Sg · λέγω

main verb

→ historic present

αὐτῷ

to him

Dative

indirect object

κύριε

Lord

Vocative

vocative (address)

τίς

who

Nominative

interrogative pronoun (subject of ἐστιν)

ἔστιν

is it

Pres Act Indic 3 Sg · εἰμί

main verb (direct question)

→ gnomic present

26 ἀποκρίνεται ὁ Ἰησοῦς· ἐκεῖνός ἐστιν ᾧ ἐγὼ βάρψω τὸ ψωμίον καὶ δώσω αὐτῷ. βάρψας οὖν τὸ ψωμίον λαμβάνει καὶ δίδωσιν Ἰούδα Σίμωνος Ἰσκαριώτου.

Jesus answered, 'It is he to whom I will give the piece of bread after dipping it!' So when he had dipped the morsel, he took and gave it to Judas, the son of Simon Iscariot.

DISCLOSURE: THE SIGN OF THE MORSEL **ASYNDETON** The identification is given privately to the Beloved Disciple alone (no one else understands, v.28). The dipping and giving of the morsel (ψωμίον) was an honor gesture at a shared meal — ironically the sign of favor becomes the sign of betrayal. The historic presents ἀποκρίνεται, λαμβάνει, δίδωσιν drive the vivid narrative forward.

ἀποκρίνεται

answers

Pres Mid Indic 3 Sg · ἀποκρίνομαι

main verb

→ historic present

ὁ

the

Nominative

article

Ἰησοῦς

Jesus

Nominative

nominative subject

ἐκεῖνός

that one / he

Nominative

nominative subject (predicative: 'It is that one')

ἔστιν

is

Pres Act Indic 3 Sg · εἰμί

main verb (copula of identification)

→ gnomic present

ᾧ

to whom

Dative

relative pronoun (indirect object of δώσω; dative of recipient)

ἐγώ

I

Nominative

emphatic nominative subject

βάψω

will dip

Fut Act Indic 1 Sg · βάπτω

verb of relative clause (first action)

→ predictive future (the immediate future action)

βάπτω: 'dip'; the precursor to βαπτίζω but here used literally of dipping bread in a bowl; a gesture of honor at a shared meal.

τὸ

the

Accusative

article

ψωμίον

morsel / piece of bread

Accusative

direct object (of βάψω and δώσω)

ψωμίον: diminutive of ψωμός ('morsel'); a piece of bread dipped in the common dish — the host's gesture of honor.

καὶ

and

coordinating conjunction

δώσω

will give

Fut Act Indic 1 Sg · δίδωμι

verb of relative clause (second action)

→ predictive future

αὐτῷ

to him

Dative

indirect object (of δώσω)

βάψας

having dipped

Aor Act Ptc Nom Sg Masc · βάπτω

attendant-circumstance participle (antecedent to λαμβάνει)

→ constative aorist participle

οὖν

then / therefore

sequential connective

τὸ

the

Accusative

article

ψωμίον

morsel

Accusative

direct object (of βάψας)

λαμβάνει

he takes

Pres Act Indic 3 Sg · λαμβάνω

main verb (first action of the narrative sequence)

→ historic present

καὶ

and

coordinating conjunction

δίδωσιν

gives

Pres Act Indic 3 Sg · δίδωμι

main verb (second action)

→ historic present

Ἰούδα

to Judas

Dative

indirect object (dative of recipient — now named for the first time in the scene)

Ἰούδας; Judas; named for the first time in the betrayal scene — the naming drives home the identification.

Σίμωνος

of Simon

Genitive

genitive of relationship (son of)

Ἰσκαριώτου

Iscariot

Genitive

genitive in apposition

27 καὶ μετὰ τὸ ψωμίον τότε εἰσῆλθεν εἰς ἐκεῖνον ὁ Σατανᾶς. λέγει οὖν αὐτῷ ὁ Ἰησοῦς· ὃ ποιεῖς ποιήσον τάχιον.

And after the morsel, then Satan entered into him. So Jesus said to him, 'What you do, do quickly!'

NARRATIVE CLIMAX: SATANIC POSSESSION AND THE COMMAND καὶ μετὰ The satanic entry (εἰσῆλθεν εἰς ἐκεῖνον ὁ Σατανᾶς) follows the reception of the morsel — the gift of hospitality becomes the moment of possession. Jesus' command ὃ ποιεῖς ποιήσον τάχιον is startling: he neither stops Judas nor condemns him but gives a command that asserts sovereign control over even the betrayal.

καὶ

and

coordinating conjunction

μετὰ

after

preposition + accusative (temporal)

τὸ

the

Accusative

article

ψωμίον

morsel

Accusative

object of μετὰ (temporal: 'after the morsel')

τότε

then

temporal adverb (emphatic: 'at that very moment')

εἰσῆλθεν

entered

Aor Act Indic 3 Sg · εἰσέρχομαι

main verb

→ constative aorist (the act of possession as a single event)

εἰσέρχομαι: 'enter'; the language of demonic possession (cf. Mark 9:25; Luke 22:3 for Satan entering Judas).

εἰς

into

preposition + accusative (goal: possession idiom)

ἐκεῖνον

him / that one

Accusative

object of εἰς (referring to Judas)

ὁ

the

Nominative

article

Σατανᾶς

Satan

Nominative

nominative subject

Σατανᾶς; Greek transliteration of Hebrew שָׂטָן ('adversary'); used by Luke (22:3) and here; in John the diabolic role was introduced in v.2 as 'the devil' (ὁ διάβολος) — both terms name the same agent.

λέγει

says

Pres Act Indic 3 Sg · λέγω

main verb (speech introduction)

→ historic present

οὖν

then / therefore

sequential connective

αὐτῷ

to him

Dative

indirect object

ὁ

the

Nominative

article

Ἰησοῦς

Jesus

Nominative

nominative subject

ὃ

what

Accusative

relative pronoun (anticipatory object of ποιήσον; antecedent-less)

ποιεῖς

you are doing

Pres Act Indic 2 Sg · ποιέω

verb of relative clause

→ progressive present

ποίησον

do

Aor Act Impv 2 Sg · ποιέω

main verb (imperative: the command)

→ constative aorist imperative (do it as a complete act — quickly)

ποιέω: 'do'; the imperative is not permission but sovereign authorization — Jesus commands the betrayal into the script of the divine plan.

τάχιον

more quickly / at once

adverb of manner (comparative: 'more quickly, without delay')

τάχιον: comparative of ταχύ ('quickly'); 'without delay, at once'; the urgency underscores that the hour's timetable is in Jesus' hands.

28 τοῦτο δὲ οὐδεὶς ἔγνω τῶν ἀνακειμένων πρὸς τί εἶπεν αὐτῷ·

Now no one at the table knew why he said this to him.

NARRATOR'S ASIDE (IGNORANCE OF THE OTHERS) **τοῦτο δέ** The narrator steps in to clarify that the exchange between Jesus and Judas was opaque to the other disciples. The ignorance underscores the privacy of the disclosure — only the Beloved Disciple knew, and even his knowledge is not explicitly stated. The others supply their own explanations (v.29).

τοῦτο

this

Accusative

direct object (proleptic: 'this thing — why he said it')

δὲ

now / but

narrative connective (mild adversative / transitional)

οὐδεὶς

no one

Nominative

nominative subject (negative universal)

οὐδεὶς: 'no one, not any!'

ἔγνω

knew

Aor Act Indic 3 Sg · γινώσκω

main verb

→ constative aorist (at that moment, they did not comprehend)

γινώσκω: 'know, come to know'; aorist = at that point, no understanding broke through.

τῶν

of those

Genitive

article (partitive genitive with ἀνακειμένων)

ἀνακειμένων

reclining

Pres Mid Ptc Gen Pl Masc · ἀνάκειμαι

substantival participle (partitive genitive: 'of those reclining')

→ progressive present participle

ἀνάκειμαι: 'recline at table'; those present at the supper.

πρὸς

for / with reference to

preposition + accusative (purpose/reference: 'why')

τί

what / why

Accusative

interrogative pronoun (indirect question: πρὸς τί = 'for what purpose, why')

εἶπεν

he said

Aor Act Indic 3 Sg · λέγω

verb of indirect question

→ constative aorist

αὐτῷ

to him

Dative

indirect object

29 τινὲς γὰρ ἐδόκουν, ἐπεὶ τὸ γλωσσόκομον εἶχεν Ἰούδας, ὅτι λέγει αὐτῷ ὁ Ἰησοῦς· ἀγόρασον ὧν χρεῖαν ἔχομεν εἰς τὴν ἑορτήν, ἢ τοῖς πτωχοῖς ἵνα τι δῶ.

Some thought that, because Judas had the money bag, Jesus was telling him, 'Buy what we need for the feast,' or that he should give something to the poor.

NARRATOR'S EXPLANATION OF THE DISCIPLES' IGNORANCE **γάρ** The narrator explains the disciples' misreading: they supply two plausible secular explanations (purchase or almsgiving) because Judas held the common purse. The irony is sharp — even the disciples' knowledge that Judas handled money creates a screen for the real transaction. γλωσσόκομον is a NT hapax (also 12:6) for the money chest.

τινές

some

Nominative

nominative subject (indefinite partitive)

γάρ

for

explanatory conjunction

ἐδόκουν

thought / supposed

Impf Act Indic 3 Pl · δοκέω

main verb

→ progressive imperfect (the mistaken thinking as it continued)

δοκέω: 'think, suppose'; often used for incorrect belief in John.

ἐπεὶ

since / because

causal conjunction

τὸ

the

Accusative

article

γλωσσόκομον

money bag / cash box

Accusative

direct object (of εἶχεν)

γλωσσόκομον: originally a box for instrument reeds (γλώσσα + κομέω), then any storage box, then a money chest; in John only here and 12:6.

εἶχεν

had

Impf Act Indic 3 Sg · ἔχω

verb of causal clause

→ progressive imperfect (Judas's ongoing role as treasurer)

Ἰούδας

Judas

Nominative

nominative subject (of εἶχεν)

ὅτι

that

recitative ὅτι (content of ἐδόκουν: what they supposed Jesus said)

λέγει

is saying

Pres Act Indic 3 Sg · λέγω

verb (inside the disciples' thought: what they imagine Jesus saying)

→ progressive present (as they imagined it)

αὐτῷ

to him

Dative

indirect object

ὁ

the

Nominative

article

Ἰησοῦς

Jesus

Nominative

nominative subject

ἀγόρασον

buy

Aor Act Impv 2 Sg · ἀγοράζω

main verb (of supposed command)

→ constative aorist imperative

ἀγοράζω: 'buy, purchase'; from ἀγορά ('marketplace').

ᾧ

what

Genitive

relative pronoun (genitive of what is needed; object of χρεῖαν ἔχομεν)

χρεῖαν

need

Accusative

object (in idiom χρεῖαν ἔχω: 'have need of')

<p>ἔχομεν we have Pres Act Indic 1 Pl · ἔχω <i>verb (of the ὧν relative clause)</i> → gnomic present</p>	<p>εἰς for <i>preposition + accusative (purpose)</i></p>	<p>τὴν the Accusative <i>article</i></p>	<p>ἑορτήν feast Accusative <i>object of εἰς</i></p>
<p>ἢ or <i>disjunctive conjunction (second possible interpretation)</i></p>	<p>τοῖς to the Dative <i>article</i></p>	<p>πτωχοῖς poor Dative <i>indirect object (of δῶ: give to the poor)</i> πτωχός: 'poor, beggar'; giving alms at Passover time was customary.</p>	<p>ἵνα that / so that <i>purpose/content conjunction (second supposed directive)</i></p>
<p>τι something Accusative <i>direct object (of δῶ)</i></p>	<p>δῶ he might give Aor Act Subj 3 Sg · δίδωμι <i>verb of ἵνα-clause</i> → constative aorist subjunctive</p>		

30 λαβὼν οὖν τὸ ψωμίον ἐκεῖνος ἐξῆλθεν εὐθύς· ἦν δὲ νύξ.

So, having received the morsel, he immediately went out. And it was night.

NARRATIVE CLIMAX: JUDAS DEPARTS INTO THE NIGHT οὖν The shortest and most freighted sentence of the chapter. ἦν δὲ νύξ ('and it was night') is John's theological full stop: darkness, the realm of unbelief and evil (cf. 1:5; 3:19; 9:4; 11:10), has claimed its agent. The night is literal — it is evening — and symbolic. εὐθύς ('immediately') is markedly rare in John (this is one of only three occurrences), making its presence here emphatic.

λαβών

having received

Aor Act Ptc Nom Sg Masc · λαμβάνω

attendant-circumstance participle (temporal: 'after receiving')

→ constative aorist participle

οὖν

therefore / so

sequential connective

τὸ

the

Accusative

article

ψωμίον

morsel

Accusative

direct object (of λαβών)

ἐκεῖνος

that one / he

Nominative

nominative subject (Judas; the emphatic demonstrative underlines his identity)

ἐξῆλθεν

went out

Aor Act Indic 3 Sg · ἐξέρχομαι

main verb

→ constative aorist (the decisive exit)

ἐξέρχομαι: 'go out, come out'; the exit from the fellowship of the supper and from the light.

εὐθύς

immediately

adverb (immediacy)

εὐθύς: 'immediately'; one of only a handful of occurrences in John (contrast Mark's ~40); its rarity makes it emphatic here — Judas does not linger.

ἦν

it was

Impf Act Indic 3 Sg · εἰμί

main verb (stative; short narrative close)

→ progressive imperfect (describing the condition at that moment)

δὲ

and / now

narrative connective

νύξ

night

Nominative

predicate nominative (of ἦν)

νύξ: 'night'; John's most loaded close — literal evening and theological darkness; cf. 1:5 (the darkness has not overcome the light) and 9:4 (night comes when no one can work).

31 Ὅτε οὖν ἐξῆλθεν, λέγει ὁ Ἰησοῦς· νῦν ἐδοξάσθη ὁ υἱὸς τοῦ ἀνθρώπου, καὶ ὁ θεὸς ἐδοξάσθη ἐν αὐτῷ·

When therefore he had gone out, Jesus said, 'Now the Son of Man is glorified, and God is glorified in him.'

NARRATIVE PIVOT: THE GLORIFICATION ANNOUNCED Ὅτε οὖν Judas's exit (ἐξῆλθεν) triggers the glorification announcement. νῦν ('now') is the Johannine eschatological 'now' – the arrival of the decisive moment. The aorist ἐδοξάσθη is a proleptic / prophetic aorist: the glorification is treated as already accomplished because Judas's departure has set the passion in motion.

<p>Ὅτε when <i>temporal conjunction</i></p>	<p>οὖν therefore / then <i>sequential connective</i></p>	<p>ἐξῆλθεν he went out Aor Act Indic 3 Sg · ἐξέρχομαι <i>verb of temporal clause (Judas's exit)</i> → constative aorist</p>	<p>λέγει says Pres Act Indic 3 Sg · λέγω <i>main verb (speech introduction)</i> → historic present</p>
<p>ὁ the Nominative <i>article</i></p>	<p>Ἰησοῦς Jesus Nominative <i>nominative subject</i></p>	<p>νῦν now <i>temporal adverb (eschatological 'now': the decisive moment has arrived)</i> νῦν: 'now'; Johannine eschatological marker (cf. 12:31; 16:32; 17:5).</p>	<p>ἐδοξάσθη was glorified / has been glorified Aor Pass Indic 3 Sg · δοξάζω <i>main verb</i> → proleptic aorist (the glorification viewed as complete from the perspective of God's decree) δοξάζω: 'glorify'; in John the cross is the supreme moment of divine glory – death and exaltation are one event. The passive divine voice: 'was glorified by the Father!'</p>

<p>ὁ the Nominative <i>article</i></p>	<p>υἱός Son Nominative <i>nominative subject</i></p> <p>υἱός: 'Son'; 'the Son of Man' is Jesus' self-designation for his passion-and-exaltation role (cf. 3:14; 8:28; 12:23, 34).</p>	<p>τοῦ of the Genitive <i>article</i></p>	<p>ἀνθρώπου Man Genitive <i>genitive (in title: 'Son of Man')</i></p> <p>ἄνθρωπος: 'human being, man'; 'Son of Man' (ὁ υἱός τοῦ ἀνθρώπου) = the Danielic figure (Dan 7:13–14) who is simultaneously the suffering and exalted one in John.</p>
<p>καὶ and <i>coordinating conjunction</i></p>	<p>ὁ the Nominative <i>article</i></p>	<p>θεός God Nominative <i>nominative subject (second member)</i></p> <p>θεός: the Father.</p>	<p>ἐδοξάσθη was glorified Aor Pass Indic 3 Sg · δοξάζω <i>main verb (second predicate)</i></p> <p>→ proleptic aorist</p>
<p>ἐν in <i>preposition + dative (sphere / agency)</i></p>	<p>αὐτῷ him Dative <i>object of ἐν (the Son as the sphere in which God is glorified)</i></p>		

32 εἰ ὁ θεὸς ἐδοξάσθη ἐν αὐτῷ, καὶ ὁ θεὸς δοξάσει αὐτὸν ἐν αὐτῷ, καὶ εὐθύς δοξάσει αὐτόν.

If God has been glorified in him, God will also glorify him in himself, and he will glorify him at once.

CONDITIONAL PROMISE: MUTUAL GLORIFICATION **εἰ** The first-class conditional (εἰ + aorist indicative) takes the Son's glorification of the Father as granted, then infers the Father's reciprocal glorification of the Son. The reflexive ἐν αὐτῷ ('in himself') indicates the Father will glorify the Son within his own being — an ontological intimacy. εὐθύς ('immediately') stresses the imminence of the resurrection-exaltation.

εἰ

if

conditional conjunction (first-class: assumed true)

ὁ

the

Nominative
article

θεός

God

Nominative
nominative subject

ἐδοξάσθη

was glorified

Aor Pass Indic 3 Sg · δοξάζω

verb of protasis

→ constative aorist (assumed completed fact)

ἐν

in

preposition + dative

αὐτῷ

him

Dative
object of ἐν

καὶ

also

adjunctive conjunction (apodosis)

ὁ

the

Nominative
article

θεός

God

Nominative
nominative subject

δοξάσει

will glorify

Fut Act Indic 3 Sg · δοξάζω

main verb (apodosis)

→ predictive future

αὐτόν

him

Accusative
direct object (the Son)

ἐν

in

preposition + dative

αὐτῷ

himself

Dative

reflexive object of ἐν (dative of sphere: within God himself)

αὐτός; reflexive pronoun 'himself'; distinct from αὐτός; the glorification is internal to the divine life – the Son restored to pre-incarnate glory (cf. 17:5).

καὶ

and

coordinating conjunction

εὐθύς

immediately

adverb (temporal: at once)

εὐθύς: 'immediately'; second occurrence in close proximity (cf. v.30); signals the imminence of the resurrection.

δοξάσει

will glorify

Fut Act Indic 3 Sg · δοξάζω

main verb (second apodosis predicate)

→ predictive future

αὐτόν

him

Accusative
direct object

33 **τεκνία, ἔτι μικρὸν μεθ' ὑμῶν εἰμι· ζητήσετέ με, καὶ καθὼς εἶπον τοῖς Ἰουδαίοις ὅτι ὅπου ἐγὼ ὑπάγω ὑμεῖς οὐ δύνασθε ἐλθεῖν, καὶ ὑμῖν λέγω ἄρτι.**

Little children, yet a little while I am with you. You will seek me, and just as I said to the Judeans — where I am going you cannot come — so now I say to you.

FAREWELL ANNOUNCEMENT: IMMINENT DEPARTURE **ASYNDETON** The address **τεκνία** ('little children') is unique in John's Gospel (common in 1 John); it signals the tender new intimacy of the farewell. The saying about departure echoes 7:34 and 8:21 (told to the Judeans who misunderstood); now it is directed at the disciples — a different audience with a different eventual outcome. **ἄρτι** ('now') underscores the immediacy.

τεκνία

little children

Vocative

vocative (term of tender address; unique in John's Gospel)

τεκνίον: diminutive of τέκνον ('child'); a term of pastoral affection; the only Gospel occurrence; common in 1 John.

ἔτι

yet / still

temporal adverb

μικρὸν

a little while

Accusative

adverbial accusative of duration (with ἔτι: 'yet a little while')

μικρόν: 'small, short'; adverbial accusative of time; 'a little while' is a Johannine farewell expression (cf. 14:19; 16:16–19).

μεθ'

with

preposition + genitive (association)

ὑμῶν

you

Genitive

object of μετά

εἰμι

I am

Pres Act Indic 1 Sg · εἰμί

main verb

→ progressive present (the present abiding soon to end)

ζητήσετέ

you will seek

Fut Act Indic 2 Pl · ζητέω

main verb

→ predictive future

ζητέω: 'seek'; the seeking-and-not-finding theme echoes 7:34 and 8:21 — but there the seeking ends in judgment, here in the resurrection reunion.

με

me

Accusative

direct object

καὶ
and

coordinating conjunction

καθὼς
just as

comparative conjunction (comparing what was said to the Judeans)

εἶπον
I said

Aor Act Indic 1 Sg · λέγω
verb of comparative clause

→ constative aorist (prior saying in 7:34 and 8:21)

τοῖς
to the

Dative
article

Ἰουδαίοις

Judeans

Dative

indirect object (dative of recipient)

Ἰουδαῖοι: 'Judeans / Jews'; John's term for the religious authorities or the crowd hostile to Jesus.

ὅτι
that

recitative ὅτι (content of εἶπον)

ὅπου
where

relative adverb (of place; indirect question)

ἐγὼ

I

Nominative

emphatic nominative subject

ὑπάγω

am going

Pres Act Indic 1 Sg · ὑπάγω

verb of relative clause

→ futuristic present

ὑμεῖς

you

Nominative

emphatic nominative subject

οὐ

not

negation

δύνασθε

you are able

Pres Mid Indic 2 Pl · δύναμαι

main verb (modal)

→ gnomic present (present inability, but different from Judean impossibility)

δύναμαι: 'be able, can'; the inability is temporal for the disciples (cf. 13:36b: 'you will follow afterward'), not final.

ἔλθεῖν

to come

Aor Act Inf · ἔρχομαι

complementary infinitive

→ constative aorist infinitive

καὶ
also

adjunctive conjunction (resuming after the parenthetical citation)

ὑμῖν

to you

Dative

indirect object (emphatic: now directed to the disciples)

λέγω

I say

Pres Act Indic 1 Sg · λέγω

main verb

→ progressive present

ἄρτι

now

temporal adverb

34 ἐντολὴν καινὴν δίδωμι ὑμῖν, ἵνα ἀγαπᾶτε ἀλλήλους· καθὼς ἠγάπησα ὑμᾶς ἵνα καὶ ὑμεῖς ἀγαπᾶτε ἀλλήλους.

A new commandment I give to you, that you love one another: just as I have loved you, that you also love one another.

THE NEW COMMANDMENT **ASYNDETON** The emphatic fronting of ἐντολὴν καινὴν gives it headline force. The 'newness' (καινὴν) is not the content — love one another is not new (Lev 19:18) — but the standard and the ground: καθὼς ἠγάπησα ὑμᾶς. Jesus' own self-giving love (the cross, just now signaled by Judas's departure) is the norm by which mutual love is measured and the motive from which it flows.

ἐντολὴν

commandment

Accusative

direct object (fronted for emphasis: 'A commandment — a new one — I give you')

ἐντολή: 'commandment, precept'; the farewell commandment that will shape the remainder of the Discourse (15:12, 17) and the Johannine letters.

καινὴν

new

Accusative

attributive adjective (modifying ἐντολὴν)

καινός: 'new' in kind / quality (vs. νέος, new in time); the newness is Christological — the standard of Jesus' own love makes it qualitatively new.

δίδωμι

I give

Pres Act Indic 1 Sg · δίδωμι

main verb

→ performative present (the giving accomplished in the saying)

δίδωμι: 'give'; the present tense marks the act as being done right now — the commandment is given in this utterance.

ὑμῖν

to you

Dative

indirect object

ἵνα
that

purpose/content conjunction (content of the commandment)

ἀγαπᾶτε
you love

Pres Act Subj 2 Pl · ἀγαπάω
verb of ἵνα-clause (content of the commandment)

→ progressive present subjunctive (ongoing, habitual love)

ἀγαπάω: 'love'; the farewell commandment verb — the same verb used of Jesus' love for the disciples throughout the chapter.

ἀλλήλους
one another

Accusative
direct object (reciprocal: mutual love within the community)

καθώς
just as

comparative conjunction (the standard: 'in the manner in which')

ἠγάπησα
I have loved

Aor Act Indic 1 Sg · ἀγαπάω
verb of comparative clause

→ constative aorist (Jesus' complete act of love — footwashing and cross — as the standard)

ἀγαπάω: the aorist encapsulates the whole pattern of Jesus' self-giving love; the standard is not an aspiration but a completed demonstration.

ὑμᾶς
you

Accusative
direct object

ἵνα
that

purpose/content conjunction (repeating the command with the standard attached)

καὶ
also

adjunctive conjunction

ὑμεῖς
you

Nominative
emphatic nominative subject

ἀγαπᾶτε
love

Pres Act Subj 2 Pl · ἀγαπάω
verb of second ἵνα-clause (repeating the command)

→ progressive present subjunctive

ἀλλήλους
one another

Accusative
direct object

35 ἐν τούτῳ γινώσκονται πάντες ὅτι ἐμοὶ μαθηταὶ ἐστε, ἐὰν ἀγάπην ἔχητε ἐν ἀλλήλοις.

By this all people will know that you are my disciples, if you have love for one another.

RESULT: THE CHURCH'S IDENTIFYING MARK **ASYNDETON** The cataphoric ἐν τούτῳ ('by this') is specified by the ἐὰν-clause: mutual love is the identifying marker of the community of Jesus before the world (πάντες). The future γινώσκονται is both predictive and missional – the world will come to know Jesus through the love of his community.

<p>ἐν by / in</p> <p><i>preposition + dative (instrumental / modal: 'by this means')</i></p>	<p>τούτῳ this</p> <p>Dative</p> <p><i>cataphoric demonstrative (pointing forward to the ἐὰν-clause)</i></p>	<p>γινώσκονται will know</p> <p>Fut Mid Indic 3 Pl · γινώσκω</p> <p><i>main verb</i></p> <p>→ predictive future</p> <p>γινώσκω: 'come to know'; the future middle is predictive: the world will recognize.</p>	<p>πάντες all</p> <p>Nominative</p> <p><i>nominative subject</i></p> <p>πᾶς: 'all people'; universal scope – the love-mark is visible to everyone.</p>
<p>ὅτι that</p> <p><i>complementary conjunction (content of γινώσκονται)</i></p>	<p>ἐμοὶ my</p> <p>Dative</p> <p><i>dative of possession (with εἶσε: 'you are my disciples')</i></p>	<p>μαθηταὶ disciples</p> <p>Nominative</p> <p><i>predicate nominative (subject of ἐστε)</i></p>	<p>ἐστε you are</p> <p>Pres Act Indic 2 Pl · εἶμί</p> <p><i>main verb</i></p> <p>→ gnomic present</p>
<p>ἐὰν if</p> <p><i>conditional conjunction (third-class: the contingency that makes the knowledge possible)</i></p>	<p>ἀγάπην love</p> <p>Accusative</p> <p><i>direct object (of ἔχητε; idiomatic: 'have love for')</i></p> <p>ἀγάπη: 'love'; the noun cognate of ἀγαπάω; John's central ethical and theological term.</p>	<p>ἔχητε you have</p> <p>Pres Act Subj 2 Pl · ἔχω</p> <p><i>verb of conditional protasis</i></p> <p>→ progressive present subjunctive (ongoing love as a permanent characteristic)</p>	<p>ἐν for / among</p> <p><i>preposition + dative (sphere: 'love among one another')</i></p>

ἀλλήλοις

one another

Dative

object of ἐν (reciprocal: mutual love within the community)

36 Λέγει αὐτῷ Σίμων Πέτρος· κύριε, ποῦ ὑπάγεις; ἀπεκρίθη Ἰησοῦς· ὅπου ὑπάγω οὐ δύνασαί μοι νῦν ἀκολουθῆσαι, ἀκολουθήσεις δὲ ὕστερον.

Simon Peter said to him, 'Lord, where are you going?' Jesus answered, 'Where I am going you cannot follow me now, but you will follow afterward.'

DIALOGUE: PETER'S QUESTION AND THE PROMISE OF LATER FOLLOWING **ASYNDETON** Peter's question ποῦ ὑπάγεις; ('where are you going?') is the same one raised in 14:5 and 16:5; it drives the first farewell dialogue. Jesus' answer distinguishes present inability (οὐ δύνασαί μοι νῦν ἀκολουθῆσαι) from future following (ἀκολουθήσεις δὲ ὕστερον) — for Peter this will be fulfilled in 21:19 (the death by which he glorifies God), not merely in death as such but in martyrdom.

Λέγει

says

Pres Act Indic 3 Sg · λέγω

main verb (speech introduction)

→ historic present

αὐτῷ

to him

Dative

indirect object

Σίμων

Simon

Nominative

nominative subject

Πέτρος

Peter

Nominative

apposition

κύριε

Lord

Vocative

vocative (address)

ποῦ

where

interrogative adverb

ὑπάγεις

are you going

Pres Act Indic 2 Sg · ὑπάγω

main verb (direct question)

→ futuristic present

ὑπάγω: 'go away, depart'; Peter's question echoes the disciples' confusion in 16:5.

ἀπεκρίθη

answered

Aor Pass Indic 3 Sg · ἀποκρίνομαι

main verb (speech introduction)

→ constative aorist

Ἰησοῦς

Jesus

Nominative
nominative subject

ὅπου

where

relative adverb (of place; subject of the conditional clause)

ὑπάγω

I am going

Pres Act Indic 1 Sg · ὑπάγω
verb of relative clause
→ futuristic present

οὐ

not

negation

δύνασαι

you are able

Pres Mid Indic 2 Sg · δύναμαι
main verb (modal with infinitive)
→ gnomic present (present inability)

μοι

me

Dative
dative of association (accompanying me)

νῦν

now

temporal adverb (contrasts with ὕστερον)

ἀκολουθῆσαι

to follow

Aor Act Inf · ἀκολουθέω
complementary infinitive (object of δύνασαι)
→ constative aorist infinitive

ἀκολουθέω: 'follow'; discipleship's key verb; 'following' Jesus through death is what Peter claims to be ready for (v.37) but cannot yet do.

ἀκολουθήσεις

you will follow

Fut Act Indic 2 Sg · ἀκολουθέω
main verb (second predicate; contrastive δέ)
→ predictive future (fulfilled in Peter's martyrdom, ch.21)

ἀκολουθέω: 'follow'; the future tense promises that Peter's eventual following will be the martyrdom of 21:18–19 — following Jesus in death.

δὲ

but

adversative connective (νῦν ... δὲ ὕστερον: 'not now ... but later')

ὕστερον

afterward / later

temporal adverb

ὕστερον: 'afterward, later'; contrasts with νῦν; the later following is Peter's martyrdom (cf. 21:18–19).

37 λέγει αὐτῷ ὁ Πέτρος· κύριε, διὰ τί οὐ δύναμαί σοι ἀκολουθῆσαι ἄρτι; τὴν ψυχὴν μου ὑπὲρ σοῦ θήσω.

Peter said to him, 'Lord, why can I not follow you now? I will lay down my life for you.'

PETER'S BOLD CLAIM **ASYNDETON** Peter's response is characteristically ardent: he presses the 'why' of the inability and asserts willingness to die. τὴν ψυχὴν μου ὑπὲρ σοῦ θήσω echoes the Good Shepherd language of 10:11 (τὴν ψυχὴν αὐτοῦ τίθησιν ὑπὲρ τῶν προβάτων) — Peter claims to be able to do what only the Shepherd can do. The irony is devastating: within hours he will deny Jesus three times.

λέγει says Pres Act Indic 3 Sg · λέγω <i>main verb (speech introduction)</i> → historic present	αὐτῷ to him Dative <i>indirect object</i>	ὁ the Nominative <i>article</i>	Πέτρος Peter Nominative <i>nominative subject</i>
κύριε Lord Vocative <i>vocative (address)</i>	διὰ why <i>preposition (in interrogative idiom διὰ τί: 'because of what?')</i>	τί what Accusative <i>interrogative pronoun (in idiom διὰ τί = 'why?')</i>	οὐ not <i>negation</i>
δύναμαί am I able Pres Mid Indic 1 Sg · δύναμαι <i>main verb (modal)</i> → gnomic present	σοι you Dative <i>dative of association</i>	ἀκολουθῆσαι to follow Aor Act Inf · ἀκολουθέω <i>complementary infinitive</i> → constative aorist infinitive	ἄρτι now <i>temporal adverb</i>

τὴν

the

Accusative

article

ψυχὴν

life / soul

Accusative

direct object (fronted for emphasis: 'my life — for you I will lay it down')

ψυχή: 'life, soul, self'; τὴν ψυχὴν τιθέναι = 'to lay down one's life'; the exact idiom Jesus used of the Good Shepherd (10:11, 15, 17, 18) — Peter unknowingly uses the Shepherd's own language.

μου

my

Genitive

genitive of possession

ὑπὲρ

for / on behalf of

preposition + genitive (substitution / behalf)

ὑπὲρ: 'on behalf of, for the sake of'; the preposition of substitutionary or representative action; Jesus uses it of himself in 10:11 and 15:13.

σοῦ

you

Genitive

object of ὑπὲρ

θήσω

I will lay down

Fut Act Indic 1 Sg · τίθημι

main verb

→ predictive future (Peter's bold, sincere but premature pledge)

τίθημι: 'lay down, place'; the Good Shepherd verb (10:11, 15, 17, 18); Peter's use of it is his unconscious self-identification with the shepherd's role — which he cannot yet fill.

38 ἀποκρίνεται Ἰησοῦς τὴν ψυχὴν σου ὑπὲρ ἐμοῦ θήσεις; ἀμὴν ἀμὴν λέγω σοι, οὐ μὴ ἀλέκτωρ φωνήσῃ ἕως οὗ ἀρνήσῃ με τρίς.

Jesus answered, 'Will you lay down your life for me? Truly, truly, I say to you, the rooster will not crow before you have denied me three times.'

SOLEMN COUNTER-WORD: THE PREDICTION OF DENIAL **ASYNDETON** Jesus turns Peter's bold claim into a question (rhetorical irony) and then seals the prediction with the double amen formula — the chapter's third and most devastating amen-*logion*. οὐ μὴ + aorist subjunctive φωνήσῃ is the strongest negation in Greek ('the rooster will certainly not crow'). ἕως οὗ + subjunctive ἀρνήσῃ = 'before / until you deny!' The rooster-crow marks dawn — within hours of this declaration. The chapter ends on the sharpest irony: Peter's love is real, but his courage is not yet equal to his confession.

ἀποκρίνεται

answers

Pres Mid Indic 3 Sg · ἀποκρίνομαι

main verb (speech introduction)

→ historic present

Ἰησοῦς

Jesus

Nominative

nominative subject

τὴν

the

Accusative

article

ψυχὴν

life

Accusative

direct object (echoing Peter's own words, now thrown back as a question)

σου

your

Genitive

genitive of possession

ὑπὲρ

for / on behalf of

preposition + genitive (benefit)

ἐμοῦ

me

Genitive

object of ὑπὲρ (emphatic pronoun)

θήσεις

will you lay down

Fut Act Indic 2 Sg · τίθημι

main verb (interrogative: rhetorical irony)

→ predictive future (as a question, casting doubt on Peter's claim)

τίθημι: 'lay down'; Jesus echoes Peter's exact verb back as a question.

ἀμήν

truly

solemn affirmation (first amen)

ἀμήν

truly

solemn affirmation (second amen)

λέγω

I say

Pres Act Indic 1 Sg · λέγω

verb (double-amen formula)

→ gnomic present

σοι

to you

Dative

indirect object (singular — addressed to Peter personally)

οὐ

not

negation (first element of οὐ μή emphatic double negative)

μή

not

negation (second element: emphatic)

ἀλέκτωρ

rooster

Nominative

nominative subject

ἀλέκτωρ: 'rooster, cock'; the crowing marked the third watch of the night (ca. 3 a.m.) — the signal that dawn approaches; all four Gospels record this detail of the denial prediction.

φωνήση

will crow

Aor Act Subj 3 Sg · φωνέω

verb (with οὐ μή: emphatic negation of the rooster crowing before the denial)

→ constative aorist subjunctive (in οὐ μή construction: the act certainly will not happen first)

φωνέω: 'call out, crow'; used of the rooster's crow in the denial predictions across all four Gospels.

ἕως

until

temporal conjunction (ἕως οὗ + subjunctive: 'until such time as')

οὗ

which / when

Genitive

genitive relative (in temporal idiom ἕως οὗ)

ἀρνήση

you deny

Aor Mid Subj 2 Sg · ἀρνέομαι

verb of ἕως οὗ-clause (the act to precede the crowing)

→ constative aorist subjunctive (the act of denial as a whole)

ἀρνέομαι: 'deny, disown'; the strong verb for repudiating a relationship; in 18:25–27 Peter will fulfill this word three times.

με

me

Accusative

direct object (of ἀρνήση)

τρῖς

three times

adverb (number of denials)

τρῖς: 'thrice, three times'; the specific number fulfilled in 18:17, 25, 27 — each denial confirming the prediction.

On the text. Chapter 13 opens the Book of Glory and the Farewell Discourse (chs. 13–17), shifting the scene entirely to the intimate gathering of Jesus and his disciples on the eve of Passover. The chapter divides into three interlocking acts: the footwashing (1–17), the unmasking of the betrayer (18–30), and the new commandment with the foretelling of Peter's denial (31–38). At v.1 the phrase εἰς τέλος ἠγάπησεν is a celebrated crux: εἰς τέλος may mean 'to the uttermost / completely' (so most modern translations, reading an adverbial idiom of extent) or 'to the end / until the end' (temporal, indicating the love that holds through death); both senses are linguistically defensible and theologically complementary. The chapter contains the first explicit appearance of ὁ μαθητῆς ὃν ἠγάπα ὁ Ἰησοῦς, 'the disciple whom Jesus loved' (v.23), who reclines at Jesus' breast at table — a figure never named in the Fourth Gospel and identified by ancient tradition with John the son of Zebedee, though this identification is debated. At v.10 a textual variant is significant: the shorter reading (omitting 'except for his feet,' printed in brackets by NA28) is read by Sinaiticus and several versional witnesses, while the longer reading 'except for his feet' (εἰ μὴ τοὺς πόδας) is read by the majority of witnesses including P66 and Vaticanus; the longer reading is printed here. At v.34 the commandment to love one another is designated 'new' (καινὴν) — not merely a repeat of Lev 19:18 but grounded in the pattern of Jesus' own self-giving love ('as I have loved you'), which is its both norm and motive. Orthographic variants (movable-v, itacisms, i-subscript conventions) are not noted.

On the labels. Parsing gives Tense·Voice·Mood·Person·Number (+ Case·Number·Gender for participles) and lemma. The *syntactic-function* and **semantic-force** tiers follow standard intermediate-grammar categories (e.g. Wallace, *Greek Grammar Beyond the Basics*); both involve interpretive judgment, and the majority reading has been chosen where opinions differ. Lexical notes condense commonly cited data

(etymology, sense range, synonym contrasts, NT frequency, OT/LXX echoes) and are no substitute for a lexicon.

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