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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The Gospel according to John, Chapter 18

KATA IQANNHN IH'

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 · 18:1–11

The arrest in the garden: ἐγώ εἰμι and the cup

Jesus crosses the Kidron with his disciples into a garden where Judas knows to find him (1–2); Judas arrives with a cohort and officers, bearing lanterns, torches, and weapons (3); Jesus steps forward and his bare ἐγώ εἰμι causes the whole band to fall backward to the ground (4–6); he repeats the self-identification, asks that the disciples be let go, and fulfills his own protective word (7–9); Peter strikes Malchus and Jesus rebukes him, invoking the cup the Father has given (10–11).

B · 18:12–27

Jesus before Annas; Peter's three denials

The cohort binds Jesus and leads him first to Annas, father-in-law of Caiaphas, the high priest of that year (12–14); another disciple (probably the Beloved Disciple) gains entry to the high priest's court and lets Peter in (15–16); the first denial occurs at the charcoal fire (17–18); inside, Annas questions Jesus about his disciples and teaching, and Jesus answers publicly — an officer strikes him (19–23); Annas sends him bound to Caiaphas (24); meanwhile Peter's second and third denials occur at the fire as the cock crows (25–27).

C · 18:28–32

Jesus led to Pilate; Jewish refusal to enter the praetorium

Early morning, Jesus is led from Caiaphas to the praetorium; the Jewish leaders stay outside to avoid defilement so they can eat the Passover (28); Pilate comes out and asks what accusation they bring (29); they deflect — 'if he were not a criminal we would not have handed him over' (30); Pilate tells them to judge him by their own law; they reply they may not execute anyone (31), fulfilling Jesus' word about the manner of his death (32).

D · 18:33–38A

The interrogation: Are you the King of the Jews?

Pilate goes back in and asks Jesus whether he is king of the Jews (33); Jesus asks whether this is Pilate's own question or others' (34); Pilate protests he is not a Jew — his nation and the chief priests handed Jesus over; what has he done? (35); Jesus declares his kingdom is not of this world (36); Pilate presses — 'So you are a king?'; Jesus affirms he was born and came into the world to bear witness to the truth, and that everyone from the truth hears his voice (37); Pilate asks τί ἐστὶν ἀλήθεια and exits without waiting for an answer (38a).

E · 18:38B–40

Pilate finds no guilt; the Barabbas exchange

Pilate goes out and announces he finds no guilt in Jesus, invoking the Passover custom of releasing one prisoner; he asks whether the Jews want him to release 'the King of the Jews' (38b–39); they shout back: not this man but Barabbas — and John notes parenthetically that Barabbas was a bandit (ληστής, 40).

1 Ταῦτα εἰπὼν Ἰησοῦς ἐξῆλθεν σὺν τοῖς μαθηταῖς αὐτοῦ πέραν τοῦ χειμάρρου τοῦ Κεδρῶν ὅπου ἦν κήπος, εἰς ὃν εἰσῆλθεν αὐτὸς καὶ οἱ μαθηταὶ αὐτοῦ.

Having said these things, Jesus went out with his disciples across the Kidron valley, where there was a garden, which he and his disciples entered.

TEMPORAL TRANSITION **ASYNDETON** Asyndeton marks a sharp break from the Farewell Discourse and High-Priestly Prayer (chs. 14–17); ταῦτα εἰπὼν ('having said these things') is a Johannine formula closing a speech unit (cf. 11:28; 13:21). The Kidron crossing recalls 2 Sam 15:23 (David in flight from Absalom), one of John's quiet OT typological threads.

Ταῦτα

these things

Accusative

accusative object of εἰπών

οὗτος; demonstrative pronoun summing up chs. 14–17.

εἰπών

having said

Aor Act Ptc Nom Sg Masc · λέγω

temporal adverbial participle

→ constative aorist (completed speech act)

Ἰησοῦς

Jesus

Nominative

subject nominative

Ἰησοῦς; the personal name, Gk form of Heb. יְהוֹשֻׁעַ ('YHWH saves').

ἐξῆλθεν

went out

Aor Act Indic 3 Sg · ἐξέρχομαι

main verb

→ constative aorist (single departure)

ἐξέρχομαι: 'go out'; deliberately echoing Jesus' sovereign initiative throughout the passion (cf. vv. 4, 23).

σύν

with

preposition + dative (accompaniment)

τοῖς

the

Dative

article

μαθηταῖς

disciples

Dative

dative of accompaniment (with σύν)

μαθητής: 'learner, disciple'; the Twelve minus Judas who has already departed (13:30).

αὐτοῦ

his

Genitive

genitive of possession

πέραν

across

improper preposition + genitive (spatial)

πέραν: 'beyond, across'; directional marker of crossing.

τοῦ

the

Genitive

article

χειμάρρου

torrent

Genitive

genitive (object of πέραν)

χειμάρρος: 'winter torrent'; the Kidron, dry in summer, running in rainy season. Only John names it; the LXX uses χειμάρρος for the Kidron at 2 Sam 15:23.

τοῦ

of the

Genitive

article

Κεδρῶν

Kidron

Genitive

genitive (place name, apposition to χειμάρρου)

Κεδρῶν: Kidron valley, east of Jerusalem between the city and the Mount of Olives.

ὅπου

where

relative adverb of place

ἦν

there was

Imperf Act Indic 3 Sg · εἶμι

existential verb in relative clause

→ imperfect of ongoing state

κῆπος

a garden

Nominative

predicate nominative (existential)

κῆπος: 'garden'; John uses this word (not Mark's χωρίον) twice (here and 19:41), evoking the garden of Eden.

<p>εἰς into <i>preposition + accusative (direction)</i></p>	<p>ὃν which Accusative <i>relative pronoun (accusative object of εἰσηλθεν)</i></p>	<p>εἰσηλθεν entered Aor Act Indic 3 Sg · εἰσέρχομαι <i>verb of relative clause</i> → constative aorist</p>	<p>αὐτὸς he himself Nominative <i>intensive pronoun (subject)</i></p>
<p>καὶ and <i>coordinating conjunction</i></p>	<p>οἱ the Nominative <i>article</i></p>	<p>μαθηταὶ disciples Nominative <i>subject nominative (compound with αὐτός)</i></p>	<p>αὐτοῦ his Genitive <i>genitive of possession</i></p>

2 ἦδει δὲ καὶ Ἰούδας ὁ παραδιδούς αὐτὸν τὸν τόπον, ὅτι πολλάκις συνήχθη Ἰησοῦς ἐκεῖ μετὰ τῶν μαθητῶν αὐτοῦ.

Now Judas, who was betraying him, also knew the place, because Jesus had often met there with his disciples.

BACKGROUND / NARRATIVE ASIDE **δέ** Parenthetical narrator's explanation: Judas's foreknowledge of the location accounts for how he guides the arrest party there. The participle ὁ παραδιδούς is John's consistent epithet for Judas (6:71; 12:4; 13:2, 11); it uses the present tense, characterizing Judas as 'the one handing him over!'

<p>ἦδει knew Plupf Act Indic 3 Sg · οἶδα <i>main verb</i> → pluperfect as simple past (οἶδα perfect with present force, pluperfect with past force) οἶδα: 'know' (perfect with present sense); pluperfect ἦδει = 'knew' in narrative past.</p>	<p>δέ now <i>post-positive continuative particle</i></p>	<p>καὶ also <i>adverbial καί (also, even)</i></p>	<p>Ἰούδας Judas Nominative <i>subject nominative</i> Ἰούδας: Judas Iscariot; his name consistently paired with the betrayal epithet in John.</p>
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ὁ

the one

Nominative

article as substantivizer (with participle)

παραδίδους

betraying

Pres Act Ptc Nom Sg Masc · παραδίδωμι

attributive participle (epithet for Judas)

→ progressive/customary present (ongoing act of betrayal)

παραδίδωμι: 'hand over, betray'; in the passion narrative both the legal sense (hand over to authorities) and the theological sense (handed over by God, cf. Rom 8:32) resonate.

αὐτόν

him

Accusative

accusative object of παραδίδους

τόν

the

Accusative

article

τόπον

place

Accusative

accusative direct object of ἴδει

τόπος: 'place, location'; the garden is not named 'Gethsemane' in John.

ὅτι

because

causal conjunction (explains why Judas knew the place)

πολλάκις

often

adverb of frequency

πολλάκις: 'many times'; implies Jesus regularly used this garden for retreat with his disciples.

συνήχθη

met

Aor Pass Indic 3 Sg · συνάγω

main verb of causal clause

→ constative aorist (repeated assemblies collapsed into a summary)

συνάγω: 'gather, assemble'; passive + μετά = 'gathered with,' 'met together!'

Ἰησοῦς

Jesus

Nominative

subject nominative

ἐκεῖ

there

adverb of place

μετά

with

preposition + genitive (accompaniment)

τῶν

the

Genitive

article

μαθητῶν

disciples

Genitive

genitive of accompaniment (with μετά)

αὐτοῦ

his

Genitive

genitive of possession

3 ὁ οὖν Ἰούδας λαβὼν τὴν σπεῖραν καὶ ἐκ τῶν ἀρχιερέων καὶ ἐκ τῶν Φαρισαίων ὑπηρέτας ἔρχεται ἐκεῖ μετὰ φανῶν καὶ λαμπάδων καὶ ὄπλων.

So Judas, having taken the cohort and officers from the chief priests and Pharisees, came there with lanterns, torches, and weapons.

INFERENCE / NARRATIVE CONSEQUENCE οὖν οὖν resumes the Judas thread (v.2); the historic present ἔρχεται gives vividness to the arrival. The mixed force (Roman cohort + Jewish temple officers) is distinctive to John. The irony of carrying lights to find the Light of the World (cf. 8:12) is characteristic Johannine irony.

<p>ὁ the Nominative article (resumptive with proper noun)</p>	<p>οὖν so post-positive inferential particle</p>	<p>Ἰούδας Judas Nominative subject nominative</p>	<p>λαβὼν having taken Aor Act Ptc Nom Sg Masc · λαμβάνω temporal/attendant circumstance participle → constative aorist λαμβάνω: 'take, receive'; here of assembling/procuring the arrest party.</p>
<p>τὴν the Accusative article</p>	<p>σπεῖραν cohort Accusative accusative direct object of λαβὼν σπεῖρα: Roman military cohort (600 men, though 'cohort' may be used loosely for a detachment). The presence of Roman soldiers is unique to John's passion account.</p>	<p>καὶ and coordinating conjunction</p>	<p>ἐκ from preposition + genitive (source/partitive)</p>

τῶν

the

Genitive

article

ἀρχιερέων

chief priests

Genitive

genitive (source of the officers)

ἀρχιερεύς: 'chief priest'; the Jerusalem priestly leadership, opponents of Jesus throughout John.

καὶ

and

coordinating conjunction

ἐκ

from

preposition + genitive (source/partitive)

τῶν

the

Genitive

article

Φαρισαίων

Pharisees

Genitive

genitive (source of the officers)

Φαρισαῖος; Pharisee; in John the Pharisees partner with the chief priests in organizing opposition (cf. 7:32; 11:47).

ὑπηρέτας

officers

Accusative

accusative direct object (second object of λαβών, or apposition to σπεῖραν)

ὑπηρέτης; 'attendant, officer'; here the temple police/servants of the Sanhedrin.

ἔρχεται

came

Pres Act Indic 3 Sg · ἔρχομαι

main verb (historic present)

→ historic present (narrative vividness)

ἔρχομαι: 'come, go'; historic present vivifies the arrival scene.

ἐκεῖ

there

adverb of place

μετὰ

with

preposition + genitive (accompaniment / means)

φανῶν

lanterns

Genitive

genitive (with μετὰ, instruments)

φανός: 'lantern, torch'; a portable covered lamp. The irony: they carry artificial light to find the Light of the World (8:12).

καὶ

and

coordinating conjunction

λαμπάδων

torches

Genitive

genitive (with μετὰ, instruments)

λαμπάς; 'torch, lamp'; an open flame torch as opposed to the enclosed φανός,

καὶ

and

coordinating conjunction

ὅπλων

weapons

Genitive

genitive (with μετὰ, instruments)

ὅπλον: 'weapon, instrument of war'; swords and clubs implied.

4 Ἰησοῦς οὖν εἰδὼς πάντα τὰ ἐρχόμενα ἐπ' αὐτὸν ἐξελθὼν εἶπεν αὐτοῖς· Τίνα ζητεῖτε;

Then Jesus, knowing all the things that were coming upon him, went out and said to them, 'Whom are you seeking?'

NARRATIVE CONTINUATION (COUNTER-ACTION) **οὖν** Jesus acts first, not reactively — he goes out to meet the arrest party. The participial clause εἰδὼς πάντα τὰ ἐρχόμενα ἐπ' αὐτόν is a Johannine theological signature: Jesus' foreknowledge controls the passion (cf. 13:1, 3; 19:28). The question τίνα ζητεῖτε; echoes John 1:38 ('What are you seeking?'), framing the arrest within the Gospel's search motif.

Ἰησοῦς

Jesus

Nominative

subject nominative

οὖν

then

post-positive inferential/transitional particle

εἰδὼς

knowing

Perf Act Ptc Nom Sg Masc · οἶδα

causal/concessive adverbial participle

→ intensive perfect (settled knowledge)

οἶδα: 'know'; John's repeated assertion of Jesus' omniscience — 'knowing all things coming upon him' is a theological commentary by the narrator.

πάντα

all

Accusative

accusative object of εἰδὼς (with τὰ ἐρχόμενα)

τὰ

the things

Accusative

article substantivizing participle

ἐρχόμενα

coming

Pres Mid Ptc Acc Pl Neut · ἔρχομαι

substantival participle (object of εἰδὼς via πάντα τὰ)

→ futuristic present (events about to come)

ἐπ'

upon

preposition + accusative (direction toward)

αὐτόν

him

Accusative

accusative object of ἐπί

ἐξελθὼν

going out

Aor Act Ptc Nom Sg Masc · ἐξέρχομαι

attendant circumstance participle

→ constative aorist

ἐξέρχομαι: Jesus steps forward voluntarily
— the initiative is his throughout the arrest.

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb

→ constative aorist

αὐτοῖς

to them

Dative

dative indirect object

Τίνα

Whom

Accusative

accusative interrogative object

τίς: interrogative pronoun; the question echoes John 1:38 and identifies the arrest scene within the Gospel's ζητεῖν motif.

ζητεῖτε

are you seeking

Pres Act Indic 2 Pl · ζητέω

main verb of question

→ progressive present

ζητέω: 'seek'; a key Johannine verb (used ~34x in John), here ironically — they seek the one who offers himself freely.

5 ἀπεκρίθησαν αὐτῷ· Ἰησοῦν τὸν Ναζωραῖον. λέγει αὐτοῖς· Ἐγώ εἰμι. εἰστήκει δὲ καὶ Ἰούδας ὁ παραδιδούς αὐτὸν μετ' αὐτῶν.

They answered him, 'Jesus the Nazarene!' He said to them, 'I am he.' Judas, who was betraying him, was also standing with them.

CONTINUATION WITH THEOLOGICAL CLIMAX **δέ** The bare ἐγώ εἰμι without predicate carries the divine-name force (cf. Exod 3:14 LXX; Isa 43:10 LXX); the Synoptic ἐγώ εἰμι at Mark 14:62 is likewise charged. The parenthetical note about Judas standing with them heightens the betrayal's drama — he is in the enemy's ranks. The prostration follows in v.6.

ἀπεκρίθησαν

they answered

Aor Pass Indic 3 Pl · ἀποκρίνομαι

main verb

→ constative aorist

ἀποκρίνομαι: 'answer, reply'; deponent passive in form, active in sense.

αὐτῷ

to him

Dative

dative indirect object

Ἰησοῦν

Jesus

Accusative

accusative direct object (name as answer to τίνα)

τὸν

the

Accusative

article

Ναζωραῖον

Nazarene

Accusative

accusative apposition (epithet)

Ναζωραῖος: 'Nazarene, from Nazareth'; the arrest charge uses the full civic identification. John uses Ναζωραῖος rather than Ναζαρηνός (Mark).

λέγει

he says

Pres Act Indic 3 Sg · λέγω

main verb (historic present)

→ historic present (vividness at dramatic moment)

αὐτοῖς

to them

Dative

dative indirect object

Ἐγώ

I

Nominative

subject pronoun (emphatic)

ἐγώ: emphatic first-person pronoun; combined with εἰμι the phrase resonates with the divine name.

εἰμι

am

Pres Act Indic 1 Sg · εἰμί

predicate verb (absolute ἐγώ εἰμι)

→ absolute present (timeless divine self-identification)

εἰμί: the bare ἐγώ εἰμι without predicate echoes Exod 3:14 LXX (ἐγώ εἰμι ὁ ὢν) and Isa 43:10 LXX (ἐγώ εἰμι); this is the climactic divine-name claim.

εἰστήκει

was standing

Plupf Act Indic 3 Sg · ἵστημι

main verb of parenthetical clause

→ pluperfect as simple past state

ἵστημι: 'stand'; pluperfect εἰστήκει = 'was standing' (state in the past).

δὲ

now

post-positive particle (parenthetical aside)

καὶ

also

adverbial καί (also)

Ἰούδας

Judas

Nominative

subject nominative

ὁ

the one

Nominative

article substantivizing participle

παραδιδούς

betraying

Pres Act Ptc Nom Sg Masc · παραδίδωμι

attributive participle (Judas's epithet)

→ progressive present

αὐτὸν

him

Accusative

accusative object of παραδιδούς

μετ'

with

preposition + genitive (accompaniment)

αὐτῶν

them

Genitive

genitive of accompaniment (with μετά)

6 ὡς οὖν εἶπεν αὐτοῖς Ἐγώ εἰμι, ἀπῆλθον εἰς τὸ ὄπισθεν καὶ ἔπεσαν χαμαί.

So when he said to them, 'I am he,' they drew back and fell to the ground.

RESULT **οὖν** The supernatural prostration is unique to John; it functions as a theophany response (cf. Ezek 1:28; Dan 8:17; Rev 1:17 — prostration before the divine). The vocabulary is deliberate: ἀπῆλθον εἰς τὸ ὄπισθεν ('they went back') and ἔπεσαν χαμαί ('fell to the ground') signal involuntary, overpowering force. The arrest party — including Roman soldiers — cannot seize Jesus except as he allows.

ὡς

when

temporal conjunction

οὖν

therefore

post-positive inferential particle

εἶπεν

he said

Aor Act Indic 3 Sg · λέγω

main verb of temporal clause

→ constative aorist

αὐτοῖς

to them

Dative

dative indirect object

Ἐγώ

I

Nominative

emphatic subject

εἰμι

am

Pres Act Indic 1 Sg · εἰμί

absolute ἐγώ εἰμι (quoted)

→ absolute present

ἀπῆλθον

drew back

Aor Act Indic 3 Pl · ἀπέρχομαι

main verb (first of the double response)

→ constative aorist (sudden recoil)

ἀπέρχομαι: 'go away, draw back!'; with εἰς τὸ ὄπισθεν = 'went backward!'

εἰς

into

preposition + accusative (direction)

τὸ

the

Accusative

article substantivizing adverb

ὀπισθεν

back

Accusative

adverb used as noun (object of εἰς)

ὀπισθεν: 'behind, backward'; εἰς τὸ ὀπισθεν
= 'to the rear, backward!'

καὶ

and

coordinating conjunction

ἔπεσαν

fell

Aor Act Indic 3 Pl · πίπτω

main verb (second of the double response)

→ constative aorist (involuntary prostration)

πίπτω: 'fall'; χαμαί = 'to the ground!' The
theophanic fall is a mark of the divine
presence.

χαμαί

to the ground

adverb of place

χαμαί: 'on/to the ground'; NT hapax
legomenon (here and John 9:6).

7 πάλιν οὖν ἐπηρώτησεν αὐτούς· τίνα ζητεῖτε; οἱ δὲ εἶπαν· Ἰησοῦν τὸν Ναζωραῖον.

So he asked them again, 'Whom are you seeking?' And they said, 'Jesus the Nazarene!'

RESUMPTION / NARRATIVE CONTINUATION οὖν The repetition of the question (cf. v.4) after the prostration underlines Jesus' sovereign control: he does not flee. He asks again precisely to give the disciples opportunity to be released (v.8). The irony is total: the arrest party has just fallen before him and yet they repeat their answer.

πάλιν

again

adverb (resumptive repetition)

πάλιν: 'again'; a Johannine structural
marker used to signal repetition or return.

οὖν

then

post-positive inferential particle

ἐπηρώτησεν

he asked

Aor Act Indic 3 Sg · ἐπερωτάω

main verb

→ constative aorist

ἐπερωτάω: 'ask, question'; compound of
ἐρωτάω, used for formal questioning.

αὐτούς

them

Accusative

accusative direct object

<p>Τίνα Whom Accusative <i>accusative interrogative (object of ζητεῖτε)</i></p>	<p>ζητεῖτε are you seeking Pres Act Indic 2 Pl · ζητέω <i>main verb of question (repeated verbatim from v.4)</i> → progressive present</p>	<p>οἱ they Nominative <i>article used as pronoun (subject)</i></p>	<p>δὲ and <i>post-positive continuative particle</i></p>
<p>εἶπαν said Aor Act Indic 3 Pl · λέγω <i>main verb</i> → constative aorist</p>	<p>Ἰησοῦν Jesus Accusative <i>accusative (answer echoing v.5)</i></p>	<p>τὸν the Accusative <i>article</i></p>	<p>Ναζωραῖον Nazarene Accusative <i>accusative appositive</i></p>

8 ἀπεκρίθη Ἰησοῦς· Εἶπον ὑμῖν ὅτι ἐγώ εἰμι· εἰ οὖν ἐμὲ ζητεῖτε, ἄφετε τούτους ὑπάγειν·

Jesus answered, 'I told you that I am he. So if you are seeking me, let these men go.'

EXPLANATION + COMMAND **δέ** Jesus' command ἄφετε τούτους ὑπάγειν ('let these go') is the practical reason for the repeated self-disclosure: he uses the moment to protect his disciples. V.9 will interpret this as fulfillment of his own word (17:12). The conditional εἰ οὖν ἐμὲ ζητεῖτε is not uncertain — it is assumed true — making the imperative the logical inference.

<p>ἀπεκρίθη answered Aor Pass Indic 3 Sg · ἀποκρίνομαι <i>main verb (speech introduction)</i> → constative aorist</p>	<p>Ἰησοῦς Jesus Nominative <i>subject nominative</i></p>	<p>Εἶπον I told Aor Act Indic 1 Sg · λέγω <i>main verb of Jesus' speech</i> → constative aorist (back-reference to v.5)</p>	<p>ὑμῖν you Dative <i>dative indirect object</i></p>
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ὅτι
that

conjunction introducing indirect discourse

ἐγώ

I

Nominative
emphatic subject

εἰμι

am

Pres Act Indic 1 Sg · εἰμί
absolute ἐγώ εἰμι (third occurrence in three verses)

→ absolute present

εἰ
if

conditional conjunction (first-class condition)

οὖν
then

inferential particle

ἐμέ

me

Accusative
accusative object (emphatic – fronted)

ζητεῖτε

you are seeking

Pres Act Indic 2 Pl · ζητέω
verb of conditional clause

→ progressive present

ἄφετε

let go

Aor Act Imper 2 Pl · ἀφίημι
main verb (imperative: command to release disciples)

→ aorist imperative (urgent command)

ἀφίημι: 'let go, release, permit'; here Jesus commands the arrest party to release the disciples.

τούτους

these men

Accusative
accusative object of ἄφετε

ὑπάγειν

to go

Pres Act Inf · ἀπάγω
complementary infinitive (with ἄφετε)

→ present infinitive (ongoing going away)

ὑπάγω: 'go away, depart'; used by Jesus of his own departure to the Father; here the disciples' departure.

9 ἵνα πληρωθῇ ὁ λόγος ὃν εἶπεν ὅτι Οὓς δέδωκάς μοι, οὐκ ἀπώλεσα ἐξ αὐτῶν οὐδένα.

This was to fulfill the word that he had spoken: 'Of those whom you have given me I have not lost a single one!'

PURPOSE / FULFILLMENT NOTE (NARRATOR'S THEOLOGICAL COMMENT) **ἵνα** The fulfillment formula is distinctive: John applies to a historical action (Jesus protecting his disciples at the arrest) a word Jesus spoke in his high-priestly prayer (17:12). This is the only place in John where a word of Jesus — not a Scripture — is cited with a fulfillment formula, placing Jesus' words on the same authoritative level as OT prophecy.

ἵνα

so that

purpose/result conjunction

πληρωθῇ

might be fulfilled

Aor Pass Subj 3 Sg · πληρώω

main verb of purpose clause

→ constative aorist subjunctive (fulfillment as completed event)

πληρώω: 'fill, fulfill'; John's fulfillment formula (cf. 12:38; 13:18; 15:25; 17:12; 19:24, 36).

ὁ

the

Nominative

article

λόγος

word

Nominative

subject of πληρωθῇ

λόγος: here not the cosmic Word (1:1) but Jesus' specific spoken word at 17:12.

ὃν

which

Accusative

relative pronoun (accusative object of εἶπεν)

εἶπεν

he had spoken

Aor Act Indic 3 Sg · λέγω

verb of relative clause

→ constative aorist

ὅτι

that

conjunction introducing the quoted word

οὓς

those whom

Accusative

relative pronoun (accusative object of δέδωκάς, fronted for emphasis)

δέδωκάς

you have given

Perf Act Indic 2 Sg · δίδωμι

verb of relative clause

→ intensive perfect (permanent gift: the Father's giving of believers to the Son)

δίδωμι: 'give'; the Father's giving of disciples to the Son is a major Johannine election motif (6:37, 39; 10:29; 17:6, 9, 11, 12).

μοι

to me

Dative

dative indirect object

οὐκ

not

negation

ἀπώλεσα

I lost

Aor Act Indic 1 Sg · ἀπόλλυμι

main verb of quoted clause

→ constative aorist (total summary: none lost)

ἀπόλλυμι: 'destroy, lose, perish'; the same verb at 17:12 in the prayer; cf. also 6:39 (raise up on the last day all given to him).

ἐξ

of

preposition + genitive (partitive)

αὐτῶν

them

Genitive

partitive genitive

οὐδένα

no one

Accusative

accusative (negative emphatic: double negation οὐκ...οὐδένα)

οὐδεῖς: 'no one, none'; the double negation (οὐκ...οὐδένα) is emphatic: not a single one.

10 Σίμων οὖν Πέτρος ἔχων μάχαιραν εἴλκυσεν αὐτήν καὶ ἔπαισεν τὸν τοῦ ἀρχιερέως δοῦλον καὶ ἀπέκοψεν αὐτοῦ τὸ ὠτάριον τὸ δεξιόν. ἦν δὲ ὄνομα τῷ δούλῳ Μάλχος.

Then Simon Peter, who had a sword, drew it and struck the high priest's servant and cut off his right ear. The servant's name was Malchus.

NARRATIVE CONTINUATION οὖν Only John names both the disciple (Peter) and the servant (Malchus); the Synoptics leave both anonymous (Mark 14:47; Matt 26:51; Luke 22:50). The naming may reflect a Johannine eyewitness source. ὠτάριον is a diminutive of οἶς, 'ear' — either diminutive of affection or a genuine small ear-flap. The right ear (δεξιόν) specifies the blow as a backhanded swing from a right-handed attacker.

Σίμων

Simon

Nominative

subject nominative

Σίμων: Simon, Jewish name; paired always with Πέτρος ('rock') in John.

οὕν

then

post-positive inferential particle

Πέτρος

Peter

Nominative

appositive nominative

Πέτρος: 'rock!'; the Greek translation of Aramaic קִפּוֹס (cf. 1:42).

ἔχων

having

Pres Act Ptc Nom Sg Masc · ἔχω

attributive/circumstantial participle

→ progressive present (he was carrying a sword)

μάχαιραν

a sword

Accusative

accusative object of ἔχων

μάχαιρα: 'sword, short sword or dagger'; cf. Luke 22:38 (two swords), 22:49–50.

εἴλκυσεν

drew

Aor Act Indic 3 Sg · ἐλκύω

main verb

→ constative aorist

ἐλκύω: 'draw, drag'; used of drawing a sword from its scabbard.

αὐτήν

it

Accusative

accusative direct object (referring to μάχαιραν)

καί

and

coordinating conjunction

ἔπαισεν

struck

Aor Act Indic 3 Sg · παίω

main verb

→ constative aorist

παίω: 'strike, beat'; used of a blow with a weapon.

τὸν

the

Accusative

article

τοῦ

of the

Genitive

article

ἀρχιερέως

high priest's

Genitive

genitive of possession

δοῦλον

servant

Accusative

accusative direct object of ἔπαισεν

δοῦλος: 'slave, servant'; a household slave of the high priest.

καί

and

coordinating conjunction

ἀπέκοψεν

cut off

Aor Act Indic 3 Sg · ἀποκόπτω

main verb

→ constative aorist

ἀποκόπτω: 'cut off'; a compound of ἀπό + κόπτω emphasizing complete severance.

αὐτοῦ

his

Genitive

genitive of possession

τὸ

the

Accusative

article

ὠτόριον

ear

Accusative

accusative direct object of ἀπέκοψεν

ὠτόριον: diminutive of οὖς ('ear'); also at Mark 14:47; Luke 22:51 uses οὖς.

τὸ

the

Accusative

article

δεξιόν

right

Accusative

accusative adjective (modifying ὠτόριον)

δεξιός: 'right (side)'; Luke 22:50 specifies the right ear; John confirms.

ἦν

was

Imperf Act Indic 3 Sg · εἰμί

existential/predicative verb (parenthetical note)

→ imperfect of ongoing state

δὲ

now

post-positive particle (introducing parenthetical note)

ὄνομα

name

Nominative

subject of ἦν (nominal predicate construction)

τῷ

to the

Dative

article

δούλῳ

servant

Dative

dative of possession (ὄνομα ἦν τῷ δούλῳ = 'the servant's name was')

Μάλχος

Malchus

Nominative

predicate nominative (the name)

Μάλχος: a Semitic name (מלך-related, 'king'); named only by John, suggesting a reliable source.

11 εἶπεν οὖν ὁ Ἰησοῦς τῷ Πέτρῳ· Βάλε τὴν μάχαιραν εἰς τὴν θήκην· τὸ ποτήριον ὃ δέδωκέν μοι ὁ πατὴρ οὐ μὴ πίω αὐτό;

So Jesus said to Peter, 'Put the sword into its sheath. Shall I not drink the cup that the Father has given me?'

RESPONSE / REBUKE οὖν The cup metaphor (ποτήριον) links to the Synoptic Gethsemane prayer (Mark 14:36 par.) though John has no Gethsemane agony scene — the prayer of acceptance was 12:27–28. The double negation οὐ μὴ πίω αὐτό ('shall I certainly not drink it?') is a rhetorical question expecting the answer 'No — I will drink it!' John's Jesus is fully sovereign: the cup is the Father's gift, not fate.

<p>εἶπεν said Aor Act Indic 3 Sg · λέγω <i>main verb</i> → constative aorist</p>	<p>οὖν then <i>post-positive inferential particle</i></p>	<p>ὁ the Nominative <i>article</i></p>	<p>Ἰησοῦς Jesus Nominative <i>subject nominative</i></p>
<p>τῷ to Dative <i>article</i></p>	<p>Πέτρῳ Peter Dative <i>dative indirect object</i></p>	<p>Βάλε put Aor Act Imper 2 Sg · βάλλω <i>main verb (command)</i> → aorist imperative (sharp, urgent command) βάλλω: 'throw, put'; here 'put back (into the sheath).'</p>	<p>τὴν the Accusative <i>article</i></p>
<p>μάχαιραν sword Accusative <i>accusative direct object</i></p>	<p>εἰς into <i>preposition + accusative (direction)</i></p>	<p>τὴν the Accusative <i>article</i></p>	<p>θήκην sheath Accusative <i>accusative object of εἰς</i> θήκη: 'case, sheath'; only here in the NT.</p>

<p>τὸ the Accusative article</p>	<p>ποτήριον cup Accusative accusative object of πίω (fronted for emphasis)</p> <p>ποτήριον: 'cup'; metaphor for suffering / divine assignment (cf. Ps 75:8; Isa 51:17; Mark 10:38; 14:36).</p>	<p>ὃ which Accusative relative pronoun (accusative object of δέδωκέν)</p>	<p>δέδωκέν has given Perf Act Indic 3 Sg · δίδωμι verb of relative clause</p> <p>→ intensive perfect (the Father's giving is settled and present)</p>
<p>μοι to me Dative dative indirect object</p>	<p>ὁ the Nominative article</p>	<p>πατήρ Father Nominative subject of δέδωκέν</p> <p>πατήρ: 'Father'; the cross as the Father's gift to the Son frames the whole Johannine passion theology.</p>	<p>οὐ not negation (with μή: emphatic double negation)</p>
<p>μή surely not negation (with οὐ: strong negation in subjunctive)</p>	<p>πίω drink Aor Act Subj 1 Sg · πίνω main verb of rhetorical question (with οὐ μή)</p> <p>→ aorist subjunctive (emphatic future negation — here rhetorical positive)</p> <p>πίνω: 'drink!'; the drinking of the cup = acceptance of the cross as the Father's will.</p>	<p>αὐτό it Accusative accusative direct object (resumptive of τὸ ποτήριον)</p>	

12 Ἡ οὖν σπεῖρα καὶ ὁ χιλιάρχος καὶ οἱ ὑπηρέται τῶν Ἰουδαίων συνέλαβον τὸν Ἰησοῦν καὶ ἔδησαν αὐτόν,

So the cohort and the commander and the officers of the Jews seized Jesus and bound him,

NARRATIVE CONTINUATION (ARREST NOW ACTUALLY EXECUTED) οὖν The arrest is now formally narrated after vv.4–11 which showed Jesus' sovereign control of the approach. The χιλιάρχος ('tribune,' lit. 'commander of a thousand') is a Roman military officer, confirming Roman involvement alongside Jewish officers. The binding anticipates the priestly scrutiny and Pilate's judgment hall.

Ἡ

the

Nominative

article

οὕν

so

inferential particle

σπεῖρα

cohort

Nominative

subject nominative (first of compound subject)

καὶ

and

coordinating conjunction

ὁ

the

Nominative

article

χιλίαρχος

commander

Nominative

subject nominative

χιλίαρχος: 'tribune, commander of a thousand (chiliarch)'; the Roman military tribune commanding the cohort. Only John mentions this officer.

καὶ

and

coordinating conjunction

οἱ

the

Nominative

article

ὑπηρέται

officers

Nominative

subject nominative

τῶν

of the

Genitive

article

Ἰουδαίων

Jews

Genitive

genitive of source/affiliation

Ἰουδαῖοι: 'the Jews' (in John's passion narrative, the religious leadership opposed to Jesus).

συνέλαβον

seized

Aor Act Indic 3 Pl · συλλαμβάνω

main verb

→ constative aorist (completed arrest action)

συλλαμβάνω: 'seize, arrest, apprehend'; a technical legal term for arrest.

τὸν

the

Accusative

article

Ἰησοῦν

Jesus

Accusative

accusative direct object

καὶ

and

coordinating conjunction

ἔδησαν

bound

Aor Act Indic 3 Pl · δέω

main verb (second of compound action)

→ constative aorist

δέω: 'bind, tie'; the binding of Jesus is theologically resonant in John (cf. 11:44, Lazarus unbound; and the irony: the one who has power to lay down his life is bound by men).

αὐτόν

him

Accusative

accusative direct object

13 καὶ ἤγαγον πρὸς Ἄνναν πρῶτον· ἦν γὰρ πενθερὸς τοῦ Καϊάφα, ὃς ἦν ἀρχιερεὺς τοῦ ἐνιαυτοῦ ἐκείνου.

and led him first to Annas, for he was the father-in-law of Caiaphas, who was high priest that year.

CONTINUATION + EXPLANATORY NOTE **καί** John alone records the preliminary hearing before Annas (vv.13–24); the Synoptics go directly to Caiaphas. Annas (Hanan ben Seth) was high priest 6–15 CE, deposed by Rome but retaining enormous influence; five of his sons and his son-in-law Caiaphas held the high priesthood. His enduring authority explains why Jesus is brought to him first. The formula ἀρχιερεὺς τοῦ ἐνιαυτοῦ ἐκείνου echoes 11:49, 51 (John's editorial comment on Caiaphas's unwitting prophecy).

καὶ

and

coordinating conjunction (continues from v.12)

ἤγαγον

led

Aor Act Indic 3 Pl · ἄγω

main verb

→ *constative aorist*

ἄγω: 'lead, bring'; Jesus is led — the passive language reinforces the arrest, yet the theological undercurrent is his free self-giving (v.11).

πρὸς

to

preposition + accusative (direction / motion toward)

Ἄνναν

Annas

Accusative

accusative object of πρὸς

Ἄννας: Annas (Hanan ben Seth), former high priest (6–15 CE), still the most powerful priestly figure in Jerusalem.

πρῶτον

first

adverb of sequence

πρῶτον: 'first'; signals the preliminary nature of this hearing (Annas → Caiaphas, v.24).

ἦν

was

Imperf Act Indic 3 Sg · εἰμί

main verb of explanatory clause

→ imperfect of ongoing relationship

γὰρ

for

post-positive explanatory conjunction

πενθερός

father-in-law

Nominative

predicate nominative

πενθερός: 'father-in-law'; only here and Matt 8:14 in the NT; explains Annas's relationship to Caiaphas.

τοῦ

of

Genitive

article

Καϊάφα

Caiaphas

Genitive

genitive of relationship

Καϊάφας; Joseph Caiaphas, high priest 18–36 CE; the one who counseled that it is better for one man to die (11:50).

ὅς

who

Nominative

relative pronoun (subject of relative clause)

ἦν

was

Imperf Act Indic 3 Sg · εἰμί

predicate verb of relative clause

→ imperfect of ongoing office

ἀρχιερεὺς

high priest

Nominative

predicate nominative

τοῦ

of

Genitive

article

ἐνιαυτοῦ

year

Genitive

genitive of time (that year)

ἐνιαυτός: 'year'; with the demonstrative = 'that fateful year' — the year of Jesus' death.

ἐκείνου

that

Genitive

genitive demonstrative adjective

14 ἦν δὲ Καϊάφας ὁ συμβουλεύσας τοῖς Ἰουδαίοις ὅτι συμφέρει ἓνα ἄνθρωπον ἀποθανεῖν ὑπὲρ τοῦ λαοῦ.

It was Caiaphas who had advised the Jews that it is expedient for one man to die on behalf of the people.

PARENTHETICAL RECALL **δέ** A narrator's back-reference to 11:49–52, where Caiaphas unknowingly prophesied the vicarious death of Jesus. John's editorial aside here places the passion under the same ironic frame: the man who unwittingly spoke the theology of atonement is the one who engineered the arrest. συμφέρει (present tense: 'it is expedient') preserves the original statement as a general principle.

ἦν

was

Imperf Act Indic 3 Sg · εἰμί

main verb (identifying clause)

→ imperfect of continuous identity

δὲ

now

post-positive particle

Καϊάφας

Caiaphas

Nominative

subject nominative

ὁ

the one

Nominative

article substantivizing participle

συμβουλεύσας

having advised

Aor Act Ptc Nom Sg Masc · συμβουλεύω

attributive participle (identifying Caiaphas by his prior counsel)

→ constative aorist (the single defining counsel)

συμβουλεύω: 'advise, counsel'; only here and Rev 3:18 in the NT.

τοῖς

to the

Dative

article

Ἰουδαίοις

Jews

Dative

dative indirect object of συμβουλεύσας

ὅτι

that

conjunction introducing indirect statement

συμφέρει

it is expedient

Pres Act Indic 3 Sg · συμφέρω

main verb of indirect statement

→ *gnomic present (a general ruling principle)*

συμφέρω: 'be expedient, be advantageous'; Caiaphas's utilitarian logic ironically articulates substitutionary atonement.

ἓνα

one

Accusative

accusative subject of infinitive

ἄνθρωπον

man

Accusative

accusative subject of infinitive (with ἓνα)

ἀποθανεῖν

to die

Aor Act Inf · ἀποθνήσκω

infinitive (subject of συμφέρει)

→ *constative aorist infinitive*

ἀποθνήσκω: 'die'; cf. 11:50 where ἀποθανεῖν is used in the same context.

ὑπέρ

on behalf of

preposition + genitive (substitution/benefit)

ὑπέρ + gen.: 'on behalf of, for the sake of'; the preposition of substitution/representation used throughout the NT of Christ's death.

τοῦ

the

Genitive

article

λαοῦ

people

Genitive

genitive (object of ὑπέρ)

λαός: 'people'; in John 11:50 Caiaphas says 'the whole nation' (ἔθνος); here the summarized form uses λαός (OT covenantal term).

15 Ἦκολούθει δὲ τῷ Ἰησοῦ Σίμων Πέτρος καὶ ἄλλος μαθητής. ὁ δὲ μαθητὴς ἐκεῖνος ἦν γνωστὸς τῷ ἀρχιερεῖ, καὶ συνεισηλθεν τῷ Ἰησοῦ εἰς τὴν αὐλὴν τοῦ ἀρχιερέως·

Simon Peter and another disciple were following Jesus. Now that disciple was known to the high priest, and he entered with Jesus into the courtyard of the high priest,

SCENE SHIFT / CHARACTER INTRODUCTION **δέ** The 'other disciple' (ἄλλος μαθητής) is most likely the Beloved Disciple (cf. 20:2 where he and Peter are paired), though the text does not identify him explicitly. His acquaintance with the high priest (γνωστὸς τῷ ἀρχιερεῖ) is unexplained — a detail that has generated speculation (aristocratic family, trade connections, priestly family). The imperfect ἠκολούθει ('was following') signals sustained loyalty even at the moment of danger.

Ἦκολούθει

was following

Imperf Act Indic 3 Sg · ἀκολουθέω

main verb

→ progressive imperfect (sustained following)

ἀκολουθέω: 'follow'; a discipleship term in the Gospels; the imperfect stresses continued following despite the arrest.

δὲ

now

post-positive continuative particle

τῷ

the

Dative

article

Ἰησοῦ

Jesus

Dative

dative object of ἀκολουθέω

Σίμων

Simon

Nominative

subject nominative

Πέτρος

Peter

Nominative

appositive nominative

καὶ

and

coordinating conjunction

ἄλλος

another

Nominative

pronominal adjective (subject, compound with Πέτρος)

ἄλλος: 'another of the same kind'; widely identified as the Beloved Disciple.

μαθητής

disciple

Nominative

subject nominative

ὁ

that

Nominative

article (with ἐκεῖνος: anaphoric, picking up the second disciple)

δὲ

now

post-positive particle

μαθητής

disciple

Nominative

subject nominative

ἐκεῖνος

that

Nominative

demonstrative pronoun (anaphoric, identifying the other disciple)

ἐκεῖνος: Johannine usage as a near-demonstrative forward or backward referent; often used of the Beloved Disciple.

ἦν

was

Imperf Act Indic 3 Sg · εἰμί

linking verb

→ imperfect of ongoing state

γνωστός

known

Nominative

predicate adjective

γνωστός: 'known, acquainted'; verbal adjective from γινώσκω; implies a standing relationship.

τῷ

to the

Dative

article

ἀρχιερεῖ

high priest

Dative

dative of reference/association

καὶ

and

coordinating conjunction

συνεισῆλθεν

entered with

Aor Act Indic 3 Sg · συνεισέρχομαι

main verb

→ *constative aorist*

συνεισέρχομαι: 'enter with together'; a compound verb (σύν + εἰς + ἔρχομαι); rare in NT.

τῷ

with

Dative

article (dative of accompaniment with compound verb)

Ἰησοῦ

Jesus

Dative

dative of accompaniment

εἰς

into

preposition + accusative (direction)

τὴν

the

Accusative

article

αὐλήν

courtyard

Accusative

accusative object of εἰς

αὐλή: 'courtyard, palace court'; the high priest's residential compound where the charcoal fire burns (v.18).

τοῦ

of the

Genitive

article

ἀρχιερέως

high priest

Genitive

genitive of possession

16 ὁ δὲ Πέτρος εἰσθήκει πρὸς τῆς θύρας ἔξω. ἐξῆλθεν οὖν ὁ μαθητὴς ὁ ἄλλος ὁ γνωστὸς τοῦ ἀρχιερέως καὶ εἶπεν τῆς θυρωρῶ καὶ εἰσήγαγεν τὸν Πέτρον.

But Peter was standing outside at the door. So the other disciple, who was known to the high priest, went out and spoke to the doorkeeper and brought Peter in.

CONTRAST (PETER OUTSIDE / OTHER DISCIPLE INSIDE) **δέ** The scene sets up the triple denial: Peter is outside (danger of exclusion and shame) while the other disciple mediates access. The θυρωρός ('doorkeeper') is feminine (cf. v.17: ἡ παιδίσκη = the female servant), implying the outer door was kept by a servant woman. The other disciple's intervention has the ironic effect of bringing Peter into the very setting where his denial will occur.

<p>ὁ the Nominative article</p>	<p>δὲ but post-positive adversative particle</p>	<p>Πέτρος Peter Nominative subject nominative</p>	<p>εἰσθήκει was standing Plupf Act Indic 3 Sg · ἵστημι main verb → pluperfect as past imperfect state (he had taken up a standing position)</p>
<p>πρὸς at preposition + dative (proximity/location)</p>	<p>τῆς the Dative article</p>	<p>θύρας door Dative dative of location (with πρὸς) θύρα: 'door, gate'; the door of the high priest's courtyard.</p>	<p>ἔξω outside adverb of place ἔξω: 'outside'; contrast with the other disciple who is inside (εἰσῆλθεν, v.15).</p>
<p>ἐξῆλθεν went out Aor Act Indic 3 Sg · ἐξέρχομαι main verb → constative aorist</p>	<p>οὖν so inferential particle</p>	<p>ὁ the Nominative article</p>	<p>μαθητὴς disciple Nominative subject nominative</p>

ὁ

the

Nominative

article

ἄλλος

other

Nominative

attributive adjective

ὁ

the one

Nominative

article (substantivizing participial phrase)

γνωστός

known

Nominative

predicate adjective used attributively

τοῦ

to the

Genitive

article

ἀρχιερέως

high priest

Genitive

genitive of acquaintance/association

καὶ

and

coordinating conjunction

εἶπεν

spoke

Aor Act Indic 3 Sg · λέγω

main verb

→ constative aorist

τῇ

to the

Dative

article

θυρωρῶ

doorkeeper

Dative

dative indirect object

θυρωρός: 'doorkeeper, gatekeeper' (fem. here); the person who controls entry at the gate.

καὶ

and

coordinating conjunction

εἰσήγαγεν

brought in

Aor Act Indic 3 Sg · εἰσάγω

main verb

→ constative aorist

εἰσάγω: 'lead in, bring in'; the other disciple's action enables Peter's entry — and his subsequent denial.

τὸν

the

Accusative

article

Πέτρον

Peter

Accusative

accusative direct object

17 λέγει οὖν τῷ Πέτρῳ ἡ παιδίσκη ἡ θυρωρός· Μὴ καὶ σὺ ἐκ τῶν μαθητῶν εἶ τοῦ ἀνθρώπου τούτου; λέγει ἐκεῖνος· Οὐκ εἰμί.

The servant girl who was the doorkeeper said to Peter, 'You are not also one of this man's disciples, are you?' He said, 'I am not.'

NARRATIVE CONSEQUENCE (FIRST DENIAL) οὖν The first denial is provoked by the doorkeeper herself — a slave girl (παιδίσκη), the most socially marginal of questioners. The interrogative Μὴ expects a negative answer ('Surely you are not...?'), yet Peter confirms the denial: Οὐκ εἰμί. This is the bitter antithesis of Jesus' ἐγώ εἰμι (vv.5, 6, 8): where Jesus publicly and repeatedly asserted who he is, Peter publicly denies what he is. Luke (22:57) records the same denial with the same formula.

<p>λέγει says Pres Act Indic 3 Sg · λέγω <i>main verb (historic present)</i> → historic present (narrative vividness)</p>	<p>οὖν then <i>inferential particle</i></p>	<p>τῷ to Dative <i>article</i></p>	<p>Πέτρῳ Peter Dative <i>dative indirect object</i></p>
<p>ἡ the Nominative <i>article</i></p>	<p>παιδίσκη servant girl Nominative <i>subject nominative</i> παιδίσκη: diminutive of παῖς, 'a young female slave, servant girl!'; parallel to Mark 14:66–67.</p>	<p>ἡ the Nominative <i>article</i></p>	<p>θυρωρός doorkeeper Nominative <i>appositive nominative (identifying the girl as the door-keeper of v.16)</i></p>
<p>Μὴ Surely not <i>negative interrogative particle (expects negative answer)</i> μή in a question: 'you are not...are you?' — expects 'No.' Peter's denial answers in kind.</p>	<p>καὶ also <i>adverbial καί (also, even)</i></p>	<p>σὺ you Nominative <i>emphatic subject pronoun</i></p>	<p>ἐκ of <i>preposition + genitive (partitive membership)</i></p>

τῶν

the

Genitive

article

μαθητῶν

disciples

Genitive

partitive genitive

εἶ

are

Pres Act Indic 2 Sg · εἰμί

main verb of question

→ progressive present (membership question)

τοῦ

of

Genitive

article

ἀνθρώπου

man

Genitive

genitive of association

ἄνθρωπος: 'man'; the dismissive τοῦ ἀνθρώπου τούτου ('this man') shows social distancing.

τούτου

this

Genitive

demonstrative genitive adjective

λέγει

says

Pres Act Indic 3 Sg · λέγω

main verb (historic present)

→ historic present

ἐκεῖνος

that one

Nominative

anaphoric demonstrative pronoun (subject = Peter)

ἐκεῖνος: here the emphatic 'he' = Peter; the demonstrative distance may subtly indicate the narrator's perspective on Peter's action.

Οὐκ

not

negation

εἰμί

I am

Pres Act Indic 1 Sg · εἰμί

main verb of Peter's denial

→ absolute present (identity denial)

εἰμί: Οὐκ εἰμί is the exact inversion of Jesus' ἐγώ εἰμι — the theological antithesis is intentional in John.

18 εἰστήκεισαν δὲ οἱ δοῦλοι καὶ οἱ ὑπηρέται ἀνθρακιὰν πεποηκότες, ὅτι ψυχὸς ἦν, καὶ ἐθερμαίνοντο· ἦν δὲ καὶ ὁ Πέτρος μετ' αὐτῶν ἐστὼς καὶ θερμαινόμενος.

Now the servants and the officers were standing there, having made a charcoal fire, because it was cold, and they were warming themselves. Peter also was standing with them and warming himself.

SCENE DESCRIPTION / ANTICIPATORY STAGING **δέ** The charcoal fire (ἀνθρακιά) is a vivid and theologically significant detail: only here and at 21:9 (Peter's restoration) does John use this word. The verbal links between denial (18:18) and restoration (21:9) are deliberate: the same fire-setting in both scenes frames Peter's journey from fall to reinstatement. The cold night (ψυχός) and the warming are realistic detail but also symbolically associated with Peter's spiritual chill.

εἰστήκεισαν

were standing

Plupf Act Indic 3 Pl · ἵστημι

main verb

→ pluperfect as past continuous state

δὲ

now

post-positive continuative particle

οἱ

the

Nominative

article

δοῦλοι

servants

Nominative

subject nominative

καὶ

and

coordinating conjunction

οἱ

the

Nominative

article

ὑπηρέται

officers

Nominative

subject nominative

ἀνθρακιὰν

charcoal fire

Accusative

accusative direct object of πεποηκότες

ἀνθρακιά: 'charcoal fire'; NT only here and 21:9 — the connection between the two scenes is deliberate.

πεποιηκότες

having made

Perf Act Ptc Nom Pl Masc · ποιέω

circumstantial participle (causal/temporal)

→ intensive perfect (the fire is burning, a state in place)

ὅτι

because

causal conjunction

ψῦχος

cold

Nominative

subject of ἦν

ψῦχος: 'cold'; the spring night in Jerusalem (mid-Nisan) could be cold.

ἦν

was

Imperf Act Indic 3 Sg · εἰμί

main verb of causal clause

→ imperfect of ongoing state

καὶ

and

coordinating conjunction

ἐθερμαίνοντο

were warming themselves

Imperf Mid Indic 3 Pl · θερμαίνω

main verb

→ progressive imperfect (ongoing warming)

θερμαίνω: 'warm'; middle = warm oneself.

ἦν

was

Imperf Act Indic 3 Sg · εἰμί

main verb (second clause)

→ imperfect of ongoing state

δὲ

and

post-positive particle

καὶ

also

adverbial καί (also)

ὁ

the

Nominative

article

Πέτρος

Peter

Nominative

subject nominative

μετ'

with

preposition + genitive (accompaniment)

αὐτῶν

them

Genitive

genitive of accompaniment

ἑστῶς

standing

Perf Act Ptc Nom Sg Masc · ἵστημι

predicative participle (with ἦν: periphrastic perfect)

→ intensive perfect (he has taken his stand there)

καὶ

and

coordinating conjunction

θερμαινόμενος

warming himself

Pres Mid Ptc Nom Sg Masc · θερμαίνω

predicative participle (with ἦν: periphrastic imperfect)

→ progressive present (ongoing warming)

19 Ὁ οὖν ἀρχιερεὺς ἠρώτησεν τὸν Ἰησοῦν περὶ τῶν μαθητῶν αὐτοῦ καὶ περὶ τῆς διδαχῆς αὐτοῦ.

The high priest then questioned Jesus about his disciples and about his teaching.

NARRATIVE RESUMPTION (INSIDE SCENE: ANNAS'S INTERROGATION) **οὖν** The interrogation now moves inside: Annas (the 'high priest' throughout vv.19–23, though his title refers here to his honorary status, since Caiaphas is the acting high priest) questions Jesus on two topics: his disciples (potentially seditious movement) and his teaching (potential heresy). Both questions probe the threat Jesus poses to the religious-political order.

Ὁ the Nominative article	οὖν then inferential particle	ἀρχιερεὺς high priest Nominative subject nominative ἀρχιερεὺς; here Annas, referred to by his honorary title; the actual high priest is Caiaphas.	ἠρώτησεν questioned Aor Act Indic 3 Sg · ἐρωτάω main verb → constative aorist ἐρωτάω: 'ask, question, interrogate'; in the context of a formal hearing this is official interrogation.
τὸν the Accusative article	Ἰησοῦν Jesus Accusative accusative direct object	περὶ about preposition + genitive (topic/reference)	τῶν the Genitive article
μαθητῶν disciples Genitive genitive (object of περι)	αὐτοῦ his Genitive genitive of possession	καὶ and coordinating conjunction	περὶ about preposition + genitive (topic/reference)

τῆς

the

Genitive

article

διδασχῆς

teaching

Genitive

genitive (object of περί)

διδασχῆ: 'teaching, instruction'; here specifically Jesus' public doctrine, which forms the basis of the Sanhedrin's case.

αὐτοῦ

his

Genitive

genitive of possession

20 ἀπεκρίθη αὐτῷ Ἰησοῦς· Ἐγὼ παρρησίᾳ λελάληκα τῷ κόσμῳ· ἐγὼ πάντοτε ἐδίδαξα ἐν συναγωγῇ καὶ ἐν τῷ ἱερῷ, ὅπου πάντες οἱ Ἰουδαῖοι συνέρχονται, καὶ ἐν κρυπτῷ ἐλάλησα οὐδέν.

Jesus answered him, 'I have spoken openly to the world; I always taught in the synagogue and in the temple, where all the Jews gather, and I have said nothing in secret.'

DEFENSE / RESPONSE **δέ** Jesus' defense is an appeal to public record: παρρησίᾳ ('openly, frankly') and ἐν κρυπτῷ οὐδέν ('nothing in secret') are antithetical — the same contrast is made at 7:4 and 7:26. He does not answer the question about his disciples (protecting them), but challenges the legal process: proper procedure requires witnesses, not self-incrimination. This is a formal legal objection, not evasion.

ἀπεκρίθη

answered

Aor Pass Indic 3 Sg · ἀποκρίνομαι

main verb

→ constative aorist

αὐτῷ

to him

Dative

dative indirect object

Ἰησοῦς

Jesus

Nominative

subject nominative

Ἐγὼ

I

Nominative

emphatic subject pronoun (fronted)

παρρησία

openly

Dative

dative of manner

παρρησία: 'free speech, boldness, openness'; dative of manner = 'openly, frankly'. A key Johannine word (7:4, 26; 10:24; 11:14; 16:25, 29).

λελάληκα

I have spoken

Perf Act Indic 1 Sg · λαλέω

main verb

→ intensive perfect (the record stands: I have spoken and it is on record)

λαλέω: 'speak'; the perfect emphasizes the abiding public record of Jesus' words.

τῷ

to the

Dative

article

κόσμῳ

world

Dative

dative indirect object (audience)

κόσμος: 'world'; here in the sense of the public domain, the human audience (not the hostile world-system).

ἐγὼ

I

Nominative

emphatic subject (anaphoric, resuming the legal self-defense)

πάντοτε

always

adverb of frequency

πάντοτε: 'always, at all times'; reinforcing the public consistency of Jesus' ministry.

ἐδίδαξα

I taught

Aor Act Indic 1 Sg · διδάσκω

main verb

→ constative aorist (the whole ministry summarized)

διδάσκω: 'teach'; the aorist sums up the entire teaching ministry.

ἐν

in

preposition + dative (location)

συναγωγῇ

synagogue

Dative

dative of location

συναγωγή: 'synagogue'; local Jewish assembly house, the public venue of regular instruction.

καὶ

and

coordinating conjunction

ἐν

in

preposition + dative (location)

τῷ

the

Dative

article

ἱερῷ

temple

Dative

dative of location

ἱερόν: the Jerusalem temple complex; the most public venue in Jewish life.

ὅπου

where

relative adverb of place

πάντες

all

Nominative

subject (with οἱ Ἰουδαῖοι)

οἱ

the

Nominative

article

<p>Ἰουδαῖοι Jews Nominative <i>subject nominative</i></p>	<p>συνέρχονται gather Pres Mid Indic 3 Pl · συνέρχομαι <i>verb of relative clause</i> → <i>gnomic present (habitual gathering)</i> συνέρχομαι: 'come together, gather, assemble!'</p>	<p>καὶ and <i>coordinating conjunction</i></p>	<p>ἐν in <i>preposition + dative (location)</i></p>
<p>κρυπτῶ secret Dative <i>dative of location (substantive adjective)</i> κρυπτός: 'hidden, secret'; ἐν κρυπτῶ = 'in secret, privately!' Antithetical to παρρησίᾳ.</p>	<p>ἐλάλησα I spoke Aor Act Indic 1 Sg · λαλέω <i>main verb</i> → <i>constative aorist</i></p>	<p>οὐδέν nothing Accusative <i>accusative direct object (with negated verb: I spoke nothing in secret)</i> οὐδείς: 'nothing' (neuter acc.); emphatic: absolutely nothing in secret.</p>	

21 τί με ἐρωτᾷς; ἐρώτησον τοὺς ἀκηκοτάς τί ἐλάλησα αὐτοῖς· ἴδε οὗτοι οἴδασιν ἃ εἶπον ἐγώ.

Why do you question me? Question those who have heard what I said to them. Look, they know what I said!

CONTINUATION OF DEFENSE (LEGAL CHALLENGE) **ASYNDETON** Jesus' appeal to witnesses is a formal legal point: Jewish law required the testimony of witnesses to establish a charge (Deut 17:6; 19:15); self-incrimination was not the basis of trial. The rhetorical question τί με ἐρωτᾷς; is a challenge to Annas's procedure, not an act of disrespect. The perfect ἀκηκοτάς ('those who have heard') underlines the abiding witness of the public.

τί

why

Accusative

accusative interrogative (reason: 'why')

με

me

Accusative

accusative direct object

ἐρωτᾷς

do you question

Pres Act Indic 2 Sg · ἐρωτάω

main verb of rhetorical question

→ progressive present (ongoing interrogation)

ἐρώτησον

question

Aor Act Imper 2 Sg · ἐρωτάω

main verb (imperative command)

→ aorist imperative (directed, specific command)

τούς

those

Accusative

article substantivizing participle

ἀκηκότας

who have heard

Perf Act Ptc Acc Pl Masc · ἀκούω

substantival participle (object of ἐρώτησον)

→ intensive perfect (they heard and the hearing stands as witness)

ἀκούω: 'hear'; the perfect participle emphasizes abiding hearing — their testimony is on record.

τί

what

Accusative

accusative interrogative object of ἐλάλησα

ἐλάλησα

I said

Aor Act Indic 1 Sg · λαλέω

verb of indirect question

→ constative aorist

αὐτοῖς

to them

Dative

dative indirect object

ἴδε

look

Aor Act Imper 2 Sg · ὀράω

imperative of attention (discourse marker)

→ aorist imperative (interjection)

ἴδε: 'see, look!'; an interjection calling attention; cf. ἰδοῦ (Matt/Luke).

οὗτοι

these

Nominative

demonstrative pronoun (subject)

οἶδασιν

know

Perf Act Indic 3 Pl · οἶδα

main verb

→ intensive perfect (settled knowledge)

ἃ

what

Accusative

relative pronoun (accusative object of εἶπον)

εἶπον

I said

Aor Act Indic 1 Sg · λέγω

verb of relative clause

→ constative aorist

ἐγώ

I

Nominative

emphatic subject pronoun (trailing; underscores Jesus as the speaker of record)

22 ταῦτα δὲ αὐτοῦ εἰπόντος εἷς παρεστηκῶς τῶν ὑπηρετῶν ἔδωκεν ῥάπισμα τῷ Ἰησοῦ εἰπὼν· Οὕτως ἀποκρίνη τῷ ἀρχιερεῖ;

When he had said these things, one of the officers standing by struck Jesus with his hand, saying, 'Is that how you answer the high priest?'

DRAMATIC INTERRUPTION **δέ** The genitive absolute ταῦτα αὐτοῦ εἰπόντος ('when he had said these things') introduces the abrupt intervention. The officer's ῥάπισμα (a slap or blow with the hand or rod — cf. 19:3; Mark 14:65) is an extrajudicial act of contempt, yet parallels are found in trials across antiquity. Jesus' legal challenge has provoked a violent response, anticipating the full pattern of abuse in the passion.

ταῦτα

these things

Accusative

accusative (genitive absolute; part of the temporal clause)

δέ

and

post-positive continuative particle

αὐτοῦ

him

Genitive

genitive absolute (subject of εἰπόντος)

εἰπόντος

having said

Aor Act Ptc Gen Sg Masc · λέγω

genitive absolute (temporal participle)

→ constative aorist

εἷς

one

Nominative

subject nominative (indefinite: 'one of the officers')

εἷς: 'one'; used indefinitely as an article or pronoun in Koine Greek.

παρεστηκῶς

standing by

Perf Act Ptc Nom Sg Masc · παρίστημι

attributive participle (modifying εἷς)

→ intensive perfect (he has taken up his position there)

παρίστημι: 'stand beside, stand by!'

τῶν

of the

Genitive

article

ὑπηρετῶν

officers

Genitive

partitive genitive (one of the officers)

ἔδωκεν

struck

Aor Act Indic 3 Sg · δίδωμι

main verb

→ constative aorist

δίδωμι: lit. 'gave'; ἔδωκεν ῥάπισμα = idiomatic 'gave a blow, struck with a slap!'

ῥάπισμα

blow

Accusative

accusative direct object

ῥάπισμα: 'blow with the hand or a rod'; also at 19:3 and Mark 14:65.

τῷ

to

Dative

article

Ἰησοῦ

Jesus

Dative

dative indirect object (recipient of blow)

εἰπὼν

saying

Aor Act Ptc Nom Sg Masc · λέγω

attendant circumstance participle

→ constative aorist

οὕτως

Is that how

adverb of manner (fronted for emphasis in rhetorical question)

οὕτως: 'in this manner, thus'; the officer challenges Jesus' legal objection as inappropriate.

ἀποκρίνη

you answer

Pres Mid Indic 2 Sg · ἀποκρίνομαι

main verb of rhetorical question

→ progressive present (ongoing manner of answering)

τῷ

the

Dative

article

ἀρχιερεῖ

high priest

Dative

dative indirect object

23 ἀπεκρίθη αὐτῷ Ἰησοῦς· εἰ κακῶς ἐλάλησα, μαρτύρησον περὶ τοῦ κακοῦ· εἰ δὲ καλῶς, τί με δέρεις;

Jesus answered him, 'If I have spoken wrongly, testify about the wrong; but if I have spoken rightly, why do you strike me?'

RESPONSE / LEGAL CHALLENGE CONTINUED **δέ** Jesus' two-pronged conditional response is a masterly legal argument: if his answer was wrong, produce witnesses to testify to it; if it was right, the blow is unjust. He does not cite the law explicitly (cf. Acts 23:3, Paul's parallel protest) but the logic is the same. The contrast κακῶς / καλῶς ('wrongly / rightly') is a moral and legal antithesis. τί με δέρεις ('why do you strike me?') is a calm judicial protest.

ἀπεκρίθη

answered

Aor Pass Indic 3 Sg · ἀποκρίνομαι

main verb

→ constative aorist

αὐτῷ

to him

Dative

dative indirect object

Ἰησοῦς

Jesus

Nominative

subject nominative

εἰ

if

conditional conjunction (first-class: assumes condition for argument)

κακῶς

wrongly

adverb of manner

κακῶς: 'badly, wrongly'; the opposite of καλῶς.

ἐλάλησα

I spoke

Aor Act Indic 1 Sg · λαλέω

verb of conditional clause

→ constative aorist

μαρτύρησον

testify

Aor Act Imper 2 Sg · μαρτυρέω

main verb (imperative: legal command to produce testimony)

→ aorist imperative (specific, urgent legal demand)

μαρτυρέω: 'bear witness, testify'; a Johannine key word (~33x); the proper legal procedure Jesus demands.

περὶ

about

preposition + genitive (topic)

τοῦ

the

Genitive

article

κακοῦ

wrong

Genitive

genitive (object of περί; the substantive adjective: 'the wrong thing')

κακός: 'bad, wrong'; substantival genitive = 'the wrong.'

εἰ

but if

conditional conjunction (second condition: the opposite)

δὲ

but

adversative particle

καλῶς

rightly

adverb of manner

καλῶς: 'well, rightly, correctly'; the antithesis of κακῶς.

τί

why

Accusative

accusative interrogative (reason)

με

me

Accusative

accusative direct object

δέρεις

do you strike

Pres Act Indic 2 Sg · δέρω

main verb of rhetorical question

→ progressive present (ongoing unjust violence)

δέρω: 'flay, beat, strike'; a more vivid term than ράπισμα — 'why are you beating me?'

24 ἀπέστειλεν οὖν αὐτὸν ὁ Ἄννας δεδεμένον πρὸς Καϊάφαν τὸν ἀρχιερέα.

Then Annas sent him bound to Caiaphas the high priest.

NARRATIVE CONCLUSION (ANNAS EPISODE ENDS) οὖν The transfer from Annas to Caiaphas completes the preliminary hearing. Annas's inconclusive interrogation leads to the official high priest. John does not narrate the Caiaphas hearing in detail — by the time of Jesus' appearance at Pilate's praetorium (v.28), both Jewish hearings are past. The participle δεδεμένον ('bound') recalls v.12, underlining that Jesus remains in custody throughout.

ἀπέστειλεν

sent

Aor Act Indic 3 Sg · ἀποστέλλω

main verb

→ constative aorist

ἀποστέλλω: 'send (with authority)'; a formal transfer of custody.

οὖν

then

post-positive inferential particle

αὐτὸν

him

Accusative

accusative direct object

ὁ

the

Nominative

article

Ἄννας

Annas

Nominative

subject nominative

δεδεμένον

bound

Perf Pass Ptc Acc Sg Masc · δέω

circumstantial participle (predicate of αὐτόν: 'him still bound')

→ intensive perfect (the binding remains in force)

δέω: 'bind'; δεδεμένον recalls the binding at arrest (v.12); Jesus is transferred still bound.

πρός

to

preposition + accusative (direction)

Καϊάφαν

Caiaphas

Accusative

accusative object of πρὸς

τὸν

the

Accusative

article

ἀρχιερέα

high priest

Accusative

appositive accusative (Caiaphas identified by his official role)

ἀρχιερεύς; now Caiaphas is explicitly 'the high priest,' distinguishing him from Annas.

25 Ἦν δὲ Σίμων Πέτρος ἐστὼς καὶ θερμαινόμενος. εἶπον οὖν αὐτῷ· Μὴ καὶ σὺ ἐκ τῶν μαθητῶν αὐτοῦ εἶ; ἠρνήσατο ἐκεῖνος καὶ εἶπεν· Οὐκ εἰμί.

Now Simon Peter was standing and warming himself. So they said to him, 'You are not also one of his disciples, are you?' He denied it and said, 'I am not.'

RESUMPTION OF PETER'S THREAD (SECOND DENIAL) **δέ** John interweaves the Annas interrogation (vv.19–24) with the Peter denial sequence (vv.17–18, 25–27) by returning to the charcoal fire. The question formula is almost identical to v.17, and Peter's denial (Οὐκ εἰμί) is verbatim. The repetition enforces the triple pattern; the questioners are now plural ('they said') rather than the doorkeeper alone. The ἠρνήσατο ('denied') for the first time uses the explicit denial verb.

ἦν

was

Imperf Act Indic 3 Sg · εἰμί
main verb (resumptive from v.18)

→ imperfect of ongoing state

δὲ

now

post-positive resumptive particle

Σίμων

Simon

Nominative
subject nominative

Πέτρος

Peter

Nominative
appositive nominative

ἑστῶς

standing

Perf Act Ptc Nom Sg Masc · ἵστημι
predicative participle (periphrastic with ἦν)

→ intensive perfect (he has taken his stand)

καὶ

and

coordinating conjunction

θερμαινόμενος

warming himself

Pres Mid Ptc Nom Sg Masc · θερμαίνω
predicative participle (periphrastic with ἦν)

→ progressive present

εἶπον

they said

Aor Act Indic 3 Pl · λέγω
main verb

→ constative aorist

οὕν

so

inferential particle

αὐτῷ

to him

Dative
dative indirect object

Μὴ

Surely not

negative interrogative particle

καὶ

also

adverbial καί

σύ

you

Nominative
emphatic subject pronoun

ἐκ

of

partitive preposition + genitive

τῶν

the

Genitive
article

μαθητῶν

disciples

Genitive
partitive genitive

αὐτοῦ

his

Genitive
genitive of possession

εἶ

are

Pres Act Indic 2 Sg · εἰμί
main verb of question (verbatim from v.17)

→ progressive present

ἡρνήσατο

denied

Aor Mid Indic 3 Sg · ἀρνέομαι
main verb

→ constative aorist

ἀρνέομαι: 'deny, disown'; the explicit denial verb — used of Peter's denial of Jesus here and in the Synoptics (Mark 14:70; Matt 26:72; Luke 22:57).

ἐκεῖνος

he

Nominative
emphatic demonstrative pronoun (subject = Peter)

καὶ
and

coordinating conjunction

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb

→ constative aorist

οὐκ

not

negation

εἰμί

I am

Pres Act Indic 1 Sg · εἰμί

main verb of denial (second οὐκ εἰμί)

→ absolute present

26 λέγει εἷς ἐκ τῶν δούλων τοῦ ἀρχιερέως, συγγενῆς ὧν οὗ ἀπέκοψεν Πέτρος τὸ ὠτίον· οὐκ ἐγὼ σε εἶδον ἐν τῷ κήπῳ μετ' αὐτοῦ;

One of the servants of the high priest, a relative of the man whose ear Peter had cut off, said, 'Did I not see you in the garden with him?'

ESCALATION (THIRD DENIAL PROVOKED BY AN EYEWITNESS) **ASYNDETON** The third questioner is the most dangerous: a relative of Malchus, an eyewitness of Peter's sword-stroke. The question οὐκ ἐγὼ σε εἶδον... is a positive question expecting 'yes' — 'Did I not see you?' The stress on the garden and the personal eyewitness creates maximum pressure. John uniquely preserves this detail, which scholars take as evidence of a Jerusalem-based eyewitness source behind the passion narrative.

λέγει

says

Pres Act Indic 3 Sg · λέγω

main verb (historic present)

→ historic present

εἷς

one

Nominative

subject nominative (indefinite)

ἐκ

of

partitive preposition + genitive

τῶν

the

Genitive

article

δούλων

servants

Genitive

partitive genitive

τοῦ

of the

Genitive

article

ἀρχιερέως

high priest

Genitive

genitive of possession

συγγενῆς

a relative

Nominative

predicate nominative (appositive to εἷς)

συγγενῆς: 'relative, kinsman'; an eyewitness whose family connection to Malchus makes his testimony damning.

ὧν

being

Pres Act Ptc Nom Sg Masc · εἰμί

circumstantial participle (causal/explanatory)

→ progressive present

οὔ

of whom

Genitive

relative pronoun (genitive of Malchus — 'whose ear')

ἀπέκοψεν

had cut off

Aor Act Indic 3 Sg · ἀποκόπτω

verb of relative clause

→ constative aorist

Πέτρος

Peter

Nominative

subject nominative of relative clause

τὸ

the

Accusative

article

ὠτίον

ear

Accusative

accusative direct object

ὠτίον: variant diminutive of οὖς ('ear'); cf. ὠτάριον at v.10.

Οὐκ

Did not

negation (in question expecting positive answer: οὐ + aorist indicative)

ἐγώ

I

Nominative

emphatic subject (the eyewitness's personal testimony)

σε

you

Accusative

accusative direct object

εἶδον

see

Aor Act Indic 1 Sg · ὁράω

main verb of question

→ constative aorist (decisive eyewitness identification)

ὁράω: 'see'; the personal eyewitness claim.

ἐν

in

preposition + dative (location)

τῷ

the

Dative

article

κῆπῳ

garden

Dative

dative of location

κῆπος: picks up v.1 — the garden where the arrest took place.

μετ'

with

preposition + genitive (accompaniment)

αὐτοῦ

him

Genitive

genitive of accompaniment (with Jesus)

27 πάλιν οὖν ἠρνήσατο Πέτρος, καὶ εὐθέως ἀλέκτωρ ἐφώνησεν.

Peter again denied it, and immediately a rooster crowed.

CLIMAX (THIRD DENIAL + FULFILLMENT OF JESUS' WORD) οὖν The third denial is narrated with stark economy; John gives no record of Peter's words — only ἠρνήσατο ('denied'). The rooster's crow immediately follows (εὐθέως, the only time John uses this adverb in the passion), fulfilling Jesus' prediction at 13:38 ('before the rooster crows, you will deny me three times'). John's sparing tone at this climax is more restrained than Luke 22:61 (Jesus turns and looks at Peter), but the theological weight is the same: the prediction is fulfilled to the letter.

πάλιν

again

adverb (sequence: the third and final denial)

οὖν

then

inferential particle

ἠρνήσατο

denied

Aor Mid Indic 3 Sg · ἀρνέομαι

main verb

→ constative aorist (final, decisive denial)

ἀρνέομαι: 'deny, disown'; the third use completing the predicted triple denial.

Πέτρος

Peter

Nominative

subject nominative

καὶ

and

coordinating conjunction

εὐθέως

immediately

adverb of time

εὐθέως: 'immediately'; John's rare use of this adverb (cf. Mark's ~40 εὐθύς) heightens the instantaneous fulfillment.

ἀλέκτωρ

rooster

Nominative

subject nominative

ἀλέκτωρ: 'rooster, cock'; the crowing fulfills Jesus' prediction (13:38).

ἐφώνησεν

crowed

Aor Act Indic 3 Sg · φωνέω

main verb

→ constative aorist (single crow at the moment of the third denial)

φωνέω: 'call out, cry, crow!'; used of a rooster's crow.

28 Ἄγουσιν οὖν τὸν Ἰησοῦν ἀπὸ τοῦ Καϊάφα εἰς τὸ πραιτώριον· ἦν δὲ πρωΐ· καὶ αὐτοὶ οὐκ εἰσῆλθον εἰς τὸ πραιτώριον, ἵνα μὴ μιανθῶσιν ἀλλὰ φάγωσιν τὸ πάσχα.

Then they led Jesus from Caiaphas into the praetorium. Now it was early morning, and they themselves did not enter the praetorium, so that they would not be defiled but could eat the Passover.

SCENE SHIFT (JEWISH SCENE → ROMAN TRIAL) οὖν The transfer to the praetorium is narrated with a historic present (Ἄγουσιν, vividness). The refusal of the Jewish leaders to enter a Gentile building to avoid ritual defilement sets up the famous Johannine irony: they preserve ritual purity in order to eat the Passover lamb — while inside, the true Passover Lamb is being condemned. John's chronology places the crucifixion on Nisan 14 (the day of Passover preparation, 19:14), so the Passover had not yet been eaten — the Synoptic Passover supper (Nisan 14/15) is the Last Supper in their framework.

Ἄγουσιν

they lead

Pres Act Indic 3 Pl · ἄγω

main verb (historic present)

→ historic present (vividness of the transfer)

ἄγω: 'lead, bring'; the unnamed subject is the Sanhedrin party.

οὖν

then

inferential particle

τὸν

the

Accusative

article

Ἰησοῦν

Jesus

Accusative

accusative direct object

ἀπὸ

from

preposition + genitive (source)

τοῦ

the

Genitive

article

Καϊάφα

Caiaphas

Genitive

genitive (source: from Caiaphas's location)

εἰς

into

preposition + accusative (direction)

τὸ

the

Accusative

article

πραιτώριον

praetorium

Accusative

accusative object of *εἰς* (destination)

πραιτώριον: Latin loanword (praetorium), the Roman governor's official residence/judgment hall; probably Herod's palace in Jerusalem.

ἦν

was

Imperf Act Indic 3 Sg · εἰμί

main verb of time clause

→ imperfect of ongoing state

δὲ

now

post-positive continuative particle

πρωῖ

early morning

adverb of time (predicate)

πρωῖ: 'early, in the morning'; the Roman governor's court typically opened at sunrise.

καὶ

and

coordinating conjunction

αὐτοὶ

they themselves

Nominative

intensive pronoun (subject; emphatic contrast: Jesus inside, they outside)

οὐκ

not

negation

εἰσῆλθον

entered

Aor Act Indic 3 Pl · εἰσέρχομαι

main verb

→ constative aorist (deliberate refusal to enter)

εἰς

into

preposition + accusative

τὸ

the

Accusative

article

πραιτώριον

praetorium

Accusative

accusative object of *εἰς*

ἵνα

so that

purpose conjunction

μὴ

not

negation (with subjunctive)

μιανθῶσιν

be defiled

Aor Pass Subj 3 Pl · μιαίνω

main verb of purpose clause

→ aorist subjunctive (avoidance of a completed defilement)

μιαίνω: 'defile, contaminate'; entering a Gentile house before Passover would incur ritual impurity (cf. m. Oholot 18:7).

ἀλλὰ

but

adversative conjunction

φάγωσιν

eat

Aor Act Subj 3 Pl · ἐσθίω

main verb of second purpose clause

→ aorist subjunctive

ἐσθίω: 'eat'; the Passover meal, not yet eaten in John's chronology.

τὸ

the

Accusative

article

πάσχα

Passover

Accusative

accusative direct object of φάγωσιν

πάσχα: Aramaic loanword (from Heb. פֶּסַח, 'Passover'); here the Passover meal. The supreme Johannine irony: they protect themselves to eat the Passover lamb while handing over the Lamb of God.

29 ἐξῆλθεν οὖν ὁ Πιλαῦτος ἔξω πρὸς αὐτοὺς καὶ φησὶν· Τίνα κατηγορίαν φέρετε κατὰ τοῦ ἀνθρώπου τούτου;

So Pilate went outside to them and said, 'What accusation do you bring against this man?'

NARRATIVE CONSEQUENCE (PILATE ACCOMMODATES THEIR SCRUPLES)

οὖν

Pilate comes out to them

— the trial will now alternate between inside (Pilate and Jesus) and outside (Pilate and the crowd), a structurally significant pattern John builds across vv.29–19:16. The question Τίνα κατηγορίαν φέρετε is the formal Roman legal opening: the accusation must be stated before proceedings begin. Pilate's coming out is a pragmatic accommodation to Jewish purity scruples, but it also sets up the dramatic inside/outside alternation.

ἐξῆλθεν

went out

Aor Act Indic 3 Sg · ἐξέρχομαι

main verb

→ constative aorist

οὖν

so

inferential particle

ὁ

the

Nominative

article

Πιλαῦτος

Pilate

Nominative

subject nominative

Πιλαῦτος: Pontius Pilate, Roman prefect (not procurator) of Judea c.26–36 CE; historically confirmed by the Caesarea inscription (1961).

ἔξω

outside

adverb of place

ἔξω: 'outside'; initiates John's
inside/outside structural alternation.

πρὸς

to

*preposition + accusative (direction toward
persons)*

αὐτούς

them

Accusative

accusative object of πρὸς

καὶ

and

coordinating conjunction

φησὶν

says

Pres Act Indic 3 Sg · φημί

main verb (historic present)

→ historic present

φημί: 'say, assert'; a more authoritative
speech verb than λέγω in Greek usage.

Τίνα

what

Accusative

*accusative interrogative adjective (modifying
κατηγορίαν)*

κατηγορίαν

accusation

Accusative

accusative direct object of φέρετε

κατηγορία: 'charge, accusation'; technical
legal term; Latin accusatio. This is the
formal opening of a Roman cognitio
(judicial examination).

φέρετε

do you bring

Pres Act Indic 2 Pl · φέρω

main verb of Pilate's question

→ progressive present (the charge being
brought)

φέρω: 'bring, carry'; φέρειν κατηγορίαν =
'to bring/lodge a charge!'

κατὰ

against

*preposition + genitive (opposition/charge
against)*

τοῦ

the

Genitive

article

ἀνθρώπου

man

Genitive

genitive (object of κατὰ)

τούτου

this

Genitive

demonstrative genitive adjective

οὗτος: 'this'; perhaps dismissive in Pilate's
mouth — 'this fellow!'

30 ἀπεκρίθησαν καὶ εἶπαν αὐτῷ· Εἰ μὴ ἦν οὗτος κακὸν ποιῶν, οὐκ ἄν σοι παρεδώκαμεν αὐτόν.

They answered and said to him, 'If this man were not doing evil, we would not have handed him over to you.'

RESPONSE (EVASIVE — NO FORMAL CHARGE STATED) **δέ** The Jewish leaders refuse to state a specific charge — a legally evasive answer. Their conditional Εἰ μή... is a second-class condition (contrary to fact in Greek: 'if he were not a criminal — which he is'). The assertion 'we would not have handed him over' (παρεδώκαμεν — the same verb as παραδίδωμι used throughout of Judas's betrayal) is an appeal to their own authority and trustworthiness rather than to evidence. The absence of a specific charge reflects the political dimension of the trial: they want Pilate to ratify their verdict, not conduct an independent investigation.

ἀπεκρίθησαν

they answered

Aor Pass Indic 3 Pl · ἀποκρίνομαι

main verb

→ constative aorist

καὶ

and

coordinating conjunction

εἶπαν

said

Aor Act Indic 3 Pl · λέγω

main verb (paired with ἀπεκρίθησαν)

→ constative aorist

αὐτῷ

to him

Dative

dative indirect object

Εἰ

if

conditional conjunction (second-class: contrary to fact)

μὴ

not

negation (in second-class condition)

ἦν

were

Imperf Act Indic 3 Sg · εἰμί

verb of conditional clause (imperfect in second-class condition)

→ imperfect of ongoing action (in counterfactual condition)

οὗτος

this man

Nominative

subject of conditional clause (dismissive demonstrative)

<p>κακόν evil</p> <p>Accusative <i>accusative object of ποιῶν</i></p> <p>κακός: 'bad, evil'; κακόν ποιῶν = 'doing evil, being a wrongdoer.'</p>	<p>ποιῶν doing</p> <p>Pres Act Ptc Nom Sg Masc · ποιέω <i>predicative participle (with ἦν: periphrastic imperfect)</i></p> <p>→ progressive present (habitual wrongdoing)</p>	<p>οὐκ not</p> <p><i>negation (apodosis of second-class condition)</i></p>	<p>ἄν would</p> <p><i>modal particle (marks contrary-to-fact apodosis)</i></p> <p>ἄν: modal particle making the apodosis counterfactual.</p>
<p>σοι to you</p> <p>Dative <i>dative indirect object</i></p>	<p>παρεδώκαμεν handed over</p> <p>Aor Act Indic 1 Pl · παραδίδωμι <i>verb of apodosis</i></p> <p>→ constative aorist (the handing over as a considered act)</p> <p>παραδίδωμι: 'hand over'; ironically the same verb as Judas's betrayal — the Jewish leaders are themselves 'handing over' Jesus.</p>	<p>αὐτόν him</p> <p>Accusative <i>accusative direct object</i></p>	

31 εἶπεν οὖν αὐτοῖς ὁ Πιλάτος· Λάβετε αὐτόν ὑμεῖς καὶ κατὰ τὸν νόμον ὑμῶν κρίνατε αὐτόν. εἶπον αὐτῷ οἱ Ἰουδαῖοι· Ἡμῖν οὐκ ἔξεστιν ἀποκτεῖναι οὐδένα·

Pilate said to them, 'Take him yourselves and judge him according to your own law! The Jews said to him, 'It is not lawful for us to put anyone to death,'

PILATE'S COUNTER-CHALLENGE / JEWISH LEGAL ADMISSION οὖν Pilate's challenge — 'judge him by your own law' — is either a dismissal or a test; the Jewish leaders' response reveals the real agenda: they want capital punishment, which Rome has reserved for itself (*ius gladii*). The statement 'Ἡμῖν οὐκ ἔξεστιν ἀποκτεῖναι οὐδένα' ('it is not lawful for us to kill anyone') is historically debated: whether the Sanhedrin had lost the *ius gladii*, or chose not to stone Jesus (as they stoned Stephen, Acts 7) for political reasons, remains contested. John's narrative interest is not the legal history but the fulfillment of Jesus' word about the manner of his death (v.32).

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb

→ constative aorist

οὕν

then

inferential particle

αὐτοῖς

to them

Dative

dative indirect object

ὁ

the

Nominative

article

Πιλάτος

Pilate

Nominative

subject nominative

Λάβετε

take

Aor Act Imper 2 Pl · λαμβάνω

main verb (imperative)

→ aorist imperative (decisive command)

λαμβάνω: 'take'; Pilate attempts to return jurisdiction to the Jewish court.

αὐτόν

him

Accusative

accusative direct object

ὕμεις

you yourselves

Nominative

emphatic subject pronoun

καὶ

and

coordinating conjunction

κατὰ

according to

preposition + accusative (standard/norm)

τόν

the

Accusative

article

νόμον

law

Accusative

accusative (object of κατὰ: standard of judgment)

νόμος: 'law'; specifically the Torah/Mosaic law by which the Sanhedrin operates.

ὑμῶν

your

Genitive

genitive of possession

κρίνατε

judge

Aor Act Imper 2 Pl · κρίνω

main verb (imperative)

→ aorist imperative

κρίνω: 'judge, decide'; Pilate's deflection: 'use your own judicial system.'

αὐτόν

him

Accusative

accusative direct object

εἶπον

said

Aor Act Indic 3 Pl · λέγω

main verb

→ constative aorist

<p>αὐτῷ to him Dative dative indirect object</p>	<p>οἱ the Nominative article</p>	<p>Ἰουδαῖοι Jews Nominative subject nominative</p>	<p>Ἡμῖν for us Dative dative of reference (ethical dative: 'for us, in our case')</p>
<p>οὐκ not negation</p>	<p>ἔξεστιν it is lawful Pres Act Indic 3 Sg · ἔξεστιν impersonal main verb → gnomic present (standing legal principle) ἔξεστιν: 'it is permitted, lawful'; an impersonal verb expressing legal permission.</p>	<p>ἀποκτεῖναι to put to death Aor Act Inf · ἀποκτείνω complementary infinitive (subject of ἔξεστιν) → aorist infinitive (single act of killing) ἀποκτείνω: 'kill, execute'; the admission that capital jurisdiction belongs to Rome.</p>	<p>οὐδένα anyone Accusative accusative object of ἀποκτεῖναι (double negation: emphatic) οὐδεὶς: 'no one'; with the preceding οὐκ creates a strong emphatic negation.</p>

32 ἵνα ὁ λόγος τοῦ Ἰησοῦ πληρωθῇ ὃν εἶπεν σημαίνων ποίῳ θανάτῳ ἠμελλεν ἀποθνήσκειν.

This was to fulfill the word that Jesus had spoken to indicate what kind of death he was about to die.

FULFILLMENT NOTE (NARRATOR'S THEOLOGICAL COMMENT) **ἵνα** A second fulfillment formula applied to a word of Jesus (cf. v.9). The 'kind of death' (ποιῳ θανάτῳ) points to crucifixion, which the Romans execute and which Jesus had signaled in the 'lifting up' sayings (3:14; 8:28; 12:32-33). Stoning by Jewish hands would not have fulfilled those sayings. The narrator thus reads Roman jurisdiction as providentially necessary for the mode of death Jesus had prophesied.

<p>ἵνα in order that purpose conjunction</p>	<p>ὁ the Nominative article</p>	<p>λόγος word Nominative subject of πληρωθῇ</p>	<p>τοῦ of Genitive article</p>
---	--	--	---

Ἰησοῦ

Jesus

Genitive

genitive of source/authorship

πληρωθῆ

might be fulfilled

Aor Pass Subj 3 Sg · πληρόω

main verb of purpose clause

→ constative aorist subjunctive (fulfillment)

ὃν

which

Accusative

relative pronoun (object of εἶπεν)

εἶπεν

he had spoken

Aor Act Indic 3 Sg · λέγω

verb of relative clause

→ constative aorist

σημαίνων

indicating

Pres Act Ptc Nom Sg Masc · σημαίνω

circumstantial participle (modal: manner in which he spoke)

→ progressive present (signifying, pointing to)

σημαίνω: 'signify, indicate'; a Johannine word for figurative/prophetic communication (cf. 12:33; Rev 1:1).

ποίῳ

what kind of

Dative

dative interrogative adjective (modifying θανάτῳ in indirect question)

ποίος: 'of what kind'; the indirect question asks about the specific mode of death.

θανάτῳ

death

Dative

dative (manner of dying: 'what kind of death')

θάνατος: 'death'; ποίῳ θανάτῳ ἤμελλεν ἀποθνήσκειν = cross, not stoning.

ἤμελλεν

he was about to

Imperf Act Indic 3 Sg · μέλλω

main verb of indirect question

→ imperfect of imminent action (was on the verge of)

μέλλω: 'be about to, intend'; with infinitive = impending action.

ἀποθνήσκειν

die

Pres Act Inf · ἀποθνήσκω

complementary infinitive (with μέλλω)

→ present infinitive (continuous/progressive: the dying process)

33 Εἰσῆλθεν οὖν πάλιν εἰς τὸ πραιτώριον ὁ Πιλάτος καὶ ἐφώνησεν τὸν Ἰησοῦν καὶ εἶπεν αὐτῷ· Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων;

So Pilate entered the praetorium again and called Jesus and said to him, 'Are you the King of the Jews?'

SCENE SHIFT (PILATE RE-ENTERS; PRIVATE INTERROGATION BEGINS) οὖν Pilate goes inside to question Jesus privately — the inside/outside alternation begins in earnest (in: vv.33–38a; out: v.38b; in: 19:1–3; out: 19:4–7; in: 19:8–11; out: 19:12–16). The question Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων is the political charge the Sanhedrin has implied — royal messianic claim as a threat to Roman order. The emphatic Σὺ ('Are you the one who...?') reflects either Pilate's incredulity at this Galilean prisoner being a king, or genuine curiosity.

<p>Εἰσῆλθεν entered Aor Act Indic 3 Sg · εἰσέρχομαι main verb → constative aorist</p>	<p>οὖν then inferential particle</p>	<p>πάλιν again adverb (resumptive: picks up the inside/outside pattern)</p>	<p>εἰς into preposition + accusative (direction)</p>
<p>τὸ the Accusative article</p>	<p>πραιτώριον praetorium Accusative accusative object of εἰς</p>	<p>ὁ the Nominative article</p>	<p>Πιλάτος Pilate Nominative subject nominative</p>
<p>καὶ and coordinating conjunction</p>	<p>ἐφώνησεν called Aor Act Indic 3 Sg · φωνέω main verb → constative aorist φωνέω: 'call, summon'; Pilate summons Jesus for private interrogation.</p>	<p>τὸν the Accusative article</p>	<p>Ἰησοῦν Jesus Accusative accusative direct object</p>

<p>καὶ and <i>coordinating conjunction</i></p>	<p>εἶπεν said Aor Act Indic 3 Sg · λέγω <i>main verb</i> → constative aorist</p>	<p>αὐτῷ to him Dative <i>dative indirect object</i></p>	<p>Σὺ You Nominative <i>emphatic subject pronoun (fronted for stress)</i> σύ: emphatic 'you' — Pilate's incredulity or curiosity: 'Are YOU the King?'</p>
<p>εἶ are Pres Act Indic 2 Sg · εἰμί <i>main verb of question</i> → progressive present</p>	<p>ὁ the Nominative <i>article</i></p>	<p>βασιλεὺς King Nominative <i>predicate nominative</i> βασιλεύς: 'king'; the political charge of royal messianic pretension; the charge also on the titulus (19:19).</p>	<p>τῶν of the Genitive <i>article</i></p>
<p>Ἰουδαίων Jews Genitive <i>genitive of relationship</i></p>			

34 ἀπεκρίθη Ἰησοῦς Ἀπὸ σεαυτοῦ σὺ τοῦτο λέγεις ἢ ἄλλοι εἶπόν σοι περὶ ἐμοῦ;

Jesus answered, 'Are you saying this on your own, or did others tell you about me?'

COUNTER-QUESTION (JESUS INTERROGATES PILATE) **δέ** Jesus' counter-question is epistemologically pointed: is Pilate asking as a Roman official investigating a political threat (Roman κατηγορία), or is he asking from personal religious curiosity, influenced by what the Jewish leaders said? The distinction matters theologically: if the latter, Pilate is actually asking the question of true discipleship — 'Who do you say that I am?' Jesus refuses to answer a borrowed question with a simple yes or no.

ἀπεκρίθη

answered

Aor Pass Indic 3 Sg · ἀποκρίνομαι

main verb

→ constative aorist

Ἰησοῦς

Jesus

Nominative

subject nominative

Ἄπὸ

from

preposition + genitive (source/origin)

σεαυτοῦ

yourself

Genitive

genitive reflexive (source of the question: on your own initiative)

σεαυτοῦ: reflexive 'yourself'; ἀπὸ σεαυτοῦ = 'from yourself, on your own.'

σύ

you

Nominative

emphatic subject

τούτο

this

Accusative

accusative direct object (referring to Pilate's question)

λέγεις

do you say

Pres Act Indic 2 Sg · λέγω

main verb of question

→ progressive present

ἢ

or

disjunctive conjunction

ἄλλοι

others

Nominative

subject nominative of second clause

εἶπόν

told

Aor Act Indic 3 Pl · λέγω

main verb of second alternative

→ constative aorist

σοι

you

Dative

dative indirect object

περὶ

about

preposition + genitive (topic)

ἐμοῦ

me

Genitive

genitive (object of περὶ)

35 ἀπεκρίθη ὁ Πιλάτος· Μήτι ἐγὼ Ἰουδαῖός εἰμι; τὸ ἔθνος τὸ σὸν καὶ οἱ ἀρχιερεῖς παρέδωκάν σε ἐμοί· τί ἐποίησας;

Pilate answered, 'Am I a Jew? Your own nation and the chief priests have handed you over to me. What have you done?'

RESPONSE (PILATE'S SELF-DISTANCING + NEW QUESTION) **δέ** Pilate's rhetorical question Μήτι ἐγὼ Ἰουδαῖός εἰμι ('I am not a Jew, am I?') dismisses Jesus' counter-question: he has no personal stake in Jewish messianic questions. But the dismissal is also an evasion — Pilate is the judge, and 'I'm not a Jew' does not discharge his judicial responsibility. The statement τὸ ἔθνος τὸ σὸν... παρέδωκάν σε ἐμοί makes Pilate uncomfortable: his own people handed Jesus over. His practical question τί ἐποίησας ('What have you done?') is the real legal question, at last.

ἀπεκρίθη

answered

Aor Pass Indic 3 Sg · ἀποκρίνομαι

main verb

→ constative aorist

ὁ

the

Nominative

article

Πιλάτος

Pilate

Nominative

subject nominative

Μήτι

Surely not

negative interrogative particle (expects negative answer: 'I am not a Jew, am I?')

μήτι: strengthened form of μή in a question, expecting 'No!'

ἐγὼ

I

Nominative

emphatic subject

Ἰουδαῖός

a Jew

Nominative

predicate nominative

εἰμι

am

Pres Act Indic 1 Sg · εἰμί

main verb

→ progressive present (ongoing identity claim)

τὸ

the

Nominative

article

ἔθνος

nation

Nominative

subject nominative

ἔθνος: 'nation, people'; here Jesus' own nation — τὸ ἔθνος τὸ σὸν = 'your own nation.'

τὸ

the

Nominative

article

σὸν

your

Nominative

attributive possessive adjective

σός: possessive adjective 'your (sg.)'; emphatic — 'your own people!'

καὶ

and

coordinating conjunction

οἱ

the

Nominative

article

ἀρχιερεῖς

chief priests

Nominative

subject nominative

παρέδωκάν

handed over

Aor Act Indic 3 Pl · παραδίδωμι

main verb

→ *constative aorist*

παραδίδωμι: 'hand over'; the Johannine passion verb repeated — now spoken by Pilate himself.

σε

you

Accusative

accusative direct object

ἐμοί

to me

Dative

dative indirect object (emphatic: 'to me personally')

τί

what

Accusative

accusative interrogative object

ἐποίησας

have you done

Aor Act Indic 2 Sg · ποιέω

main verb of question

→ *constative aorist (seeking a summary of the alleged act)*

ποιέω: 'do, make'; Pilate's real legal question — what is the act that has led to this?

36 ἀπεκρίθη Ἰησοῦς· Ἡ βασιλεία ἡ ἐμὴ οὐκ ἔστιν ἐκ τοῦ κόσμου τούτου· εἰ ἐκ τοῦ κόσμου τούτου ἦν ἡ βασιλεία ἡ ἐμὴ, οἱ ὑπηρέται ἄν οἱ ἐμοὶ ἠγωνίζοντο, ἵνα μὴ παραδοθῶ τοῖς Ἰουδαίοις· νῦν δὲ ἡ βασιλεία ἡ ἐμὴ οὐκ ἔστιν ἐντεῦθεν.

Jesus answered, 'My kingdom is not of this world. If my kingdom were of this world, my servants would be fighting so that I might not be handed over to the Jews. But as it is, my kingdom is not from here.'

RESPONSE / CHRISTOLOGICAL DECLARATION **δέ** Jesus now directly addresses the kingship question — not with a yes or no, but with a redefinition. The repeated ἡ βασιλεία ἡ ἐμὴ ('my kingdom') with the emphatic possessive adjective positions Jesus as a king, but of a radically different order. The second-class conditional (εἰ... ἦν... ἄν ἠγωνίζοντο) proves the point logically: if the kingdom were worldly, human force would defend it (as Peter attempted at the arrest). The absence of such defense proves its non-worldly character. The closing νῦν δέ ('but as it is') restates the thesis: the kingdom is ἐντεῦθεν, 'not from here,' not of this world-order.

ἀπεκρίθη

answered

Aor Pass Indic 3 Sg · ἀποκρίνομαι

main verb

→ constative aorist

Ἰησοῦς

Jesus

Nominative

subject nominative

Ἡ

the

Nominative

article

βασιλεία

kingdom

Nominative

subject nominative

βασιλεία: 'kingdom, reign'; ἡ βασιλεία ἡ ἐμὴ (predicate possessive) = 'my kingdom, the kingdom that is mine.'

ἡ

the

Nominative

article

ἐμὴ

my

Nominative

attributive possessive adjective (emphatic position)

ἐμός: emphatic possessive 'my' (cf. the difference from μου); the emphatic repetition insists on Jesus' own kingship.

οὐκ

not

negation

ἔστιν

is

Pres Act Indic 3 Sg · εἰμί

main verb

→ gnomic present (timeless truth about the kingdom's nature)

ἐκ

of

preposition + genitive (source/origin)

ἐκ: 'out of, from'; ἐκ τοῦ κόσμου =
'originating from / belonging to this world.'

τοῦ

the

Genitive

article

κόσμου

world

Genitive

genitive (object of ἐκ; source of origin)

κόσμος: here the world-system of human
power structures and political kingdoms.

τούτου

this

Genitive

demonstrative genitive adjective

εἰ

if

*conditional conjunction (second-class: contrary
to fact)*

ἐκ

of

preposition + genitive

τοῦ

the

Genitive

article

κόσμου

world

Genitive

genitive (object of ἐκ)

τούτου

this

Genitive

demonstrative genitive

ἦν

were

Imperf Act Indic 3 Sg · εἰμί

*verb of conditional clause (imperfect in second-
class condition)*

→ imperfect (counterfactual state)

ἡ

the

Nominative

article

βασιλεία

kingdom

Nominative

subject

ἡ

the

Nominative

article

ἐμή

my

Nominative

possessive adjective

οἱ

the

Nominative

article

ὑπηρέται

servants

Nominative

subject of ἡγωνίζοντο

ὑπηρέτης: 'servant, officer'; here Jesus'
hypothetical servants who would fight —
not temple police but loyal royal guards.

ἄν

would

modal particle (marks counterfactual apodosis)

οἱ

the

Nominative

article

ἐμοὶ

my

Nominative

attributive possessive adjective (emphatic: 'my own servants')

ἠγωνίζοντο

would be fighting

Imperf Mid Indic 3 Pl · ἀγωνίζομαι

main verb of apodosis (imperfect in second-class condition)

→ imperfect (ongoing counterfactual fighting)

ἀγωνίζομαι: 'fight, struggle, strive'; the athletic/military word for competitive effort.

ἵνα

so that

purpose conjunction

μὴ

not

negation (with subjunctive)

παραδοθῶ

be handed over

Aor Pass Subj 1 Sg · παραδίδομι

main verb of purpose clause

→ aorist subjunctive (single event of handing over)

παραδίδομι: again the passion verb; 'so that I might not be betrayed/handed over!'

τοῖς

to the

Dative

article

Ἰουδαίοις

Jews

Dative

dative indirect object (recipients of the handing over)

νῦν

but now

adversative adverb (νῦν δέ = 'but as things actually are')

νῦν: 'now'; νῦν δέ in Koine = 'but as it is' (logical, not just temporal — cf. 1 Cor 12:18; Heb 11:16).

δὲ

but

adversative particle

ἡ

the

Nominative

article

βασιλεία

kingdom

Nominative

subject nominative (third repetition)

ἡ

the

Nominative

article

ἐμῆ

my

Nominative

possessive adjective

οὐκ

not

negation

ἔστιν

is

Pres Act Indic 3 Sg · εἰμί

main verb (restating thesis with synonym ἐντεῦθεν)

→ gnomic present

ἐντεῦθεν

from here

adverb of place (origin/source)

ἐντεῦθεν: 'from here, from this place';
synonymous with ἐκ τοῦ κόσμου τούτου,
summing up the declaration.

37 εἶπεν οὖν αὐτῷ ὁ Πιλάτος· Οὐκοῦν βασιλεὺς εἶ σύ; ἀπεκρίθη ὁ Ἰησοῦς· Σὺ λέγεις ὅτι βασιλεὺς εἰμι. ἐγὼ εἰς τοῦτο γεγέννημαι καὶ εἰς τοῦτο ἐλήλυθα εἰς τὸν κόσμον, ἵνα μαρτυρήσω τῇ ἀληθείᾳ· πᾶς ὁ ὢν ἐκ τῆς ἀληθείας ἀκούει μου τῆς φωνῆς.

So Pilate said to him, 'So you are a king?' Jesus answered, 'You say that I am a king. For this I was born, and for this I have come into the world, to testify to the truth. Everyone who is of the truth hears my voice.'

PILATE'S INFERENCE + JESUS' SELF-DECLARATION οὖν Pilate's Οὐκοῦν βασιλεὺς εἶ σύ ('So you are a king, then?') is a deduction from Jesus' kingdom language; the particle οὐκοῦν (only here in the NT) signals inference — 'therefore, then.' Jesus' answer Σὺ λέγεις ὅτι βασιλεὺς εἰμι is an affirmation ('you say it correctly — I am!'), but he immediately reframes kingship in terms of witness to truth. The double εἰς τοῦτο (birth + coming into the world) asserts incarnational purpose. πᾶς ὁ ὢν ἐκ τῆς ἀληθείας ('everyone who is of the truth!') echoes the Johannine distinction between those who 'are of the truth' and those who are not — a division based on relation to Jesus himself, who is ἡ ἀλήθεια (14:6).

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb

→ constative aorist

οὖν

then

inferential particle

αὐτῷ

to him

Dative

dative indirect object

ὁ

the

Nominative

article

Πιλᾶτος

Pilate

Nominative
subject nominative

Οὕκοῦν

So then

inferential particle (unique in NT; draws conclusion from prior speech)

οὕκοῦν: 'so then, therefore'; an inferential particle found only here in the NT.

βασιλεὺς

a king

Nominative
predicate nominative

εἶ

are

Pres Act Indic 2 Sg · εἰμί

main verb

→ progressive present

σύ

you

Nominative
emphatic subject (trailing for emphasis)

ἀπεκρίθη

answered

Aor Pass Indic 3 Sg · ἀποκρίνομαι

main verb

→ constative aorist

ὁ

the

Nominative
article

Ἰησοῦς

Jesus

Nominative
subject nominative

Σὺ

You

Nominative
emphatic subject

σύ: 'you!'; the emphatic 'you say it' is a guarded affirmation — closer to 'you have said so' than an outright 'yes.'

λέγεις

say

Pres Act Indic 2 Sg · λέγω

main verb

→ progressive present

ὅτι

that

conjunction introducing indirect statement

βασιλεὺς

a king

Nominative
predicate nominative of indirect statement

εἰμι

I am

Pres Act Indic 1 Sg · εἰμί

main verb of indirect statement

→ absolute present (identity)

ἐγὼ

I

Nominative

emphatic subject (shifts to Jesus' own first-person declaration)

εἰς

for

preposition + accusative (purpose/goal)

τοῦτο

this

Accusative

accusative (prospective: pointing to the ἵνα clause)

γεγέννημαι

I have been born

Perf Pass Indic 1 Sg · γεννάω

main verb

→ intensive perfect (birth as abiding origin and identity)

γεννάω: 'beget, give birth to'; the perfect = 'I was born and this birth-state abides' — the incarnation as permanent fact.

καὶ

and

coordinating conjunction

εἰς

for

preposition + accusative (purpose)

τοῦτο

this

Accusative

accusative (prospective: second εἰς τοῦτο)

ἔληλυθα

I have come

Perf Act Indic 1 Sg · ἔρχομαι

main verb

→ intensive perfect (the coming into the world as an abiding fact of the incarnation)

ἔρχομαι: 'come'; the perfect ἔληλυθα = 'I have come and am here' — incarnational presence.

εἰς

into

preposition + accusative (direction)

τὸν

the

Accusative

article

κόσμον

world

Accusative

accusative object of εἰς

ἵνα

so that

purpose conjunction (content of εἰς τοῦτο × 2)

μαρτυρήσω

I might testify

Aor Act Subj 1 Sg · μαρτυρέω

main verb of purpose clause

→ constative aorist subjunctive

μαρτυρέω: 'testify, bear witness'; the witness motif pervades John; Jesus' entire mission is bearing witness to the truth.

τῇ

to the

Dative

article

ἀληθεία

truth

Dative

dative indirect object of μαρτυρήσω (bearing witness to truth)

ἀλήθεια: 'truth'; the ultimate term of the interrogation — immediately picked up by Pilate's τί ἐστὶν ἀλήθεια.

πᾶς

everyone

Nominative

subject (with ὁ ὧν: 'everyone who is')

ὁ

who

Nominative

article substantivizing participle

ὧν

being

Pres Act Ptc Nom Sg Masc · εἰμί

substantival participle

→ progressive present (ongoing ontological state)

ἐκ

of

preposition + genitive (source/origin)

τῆς

the

Genitive

article

ἀληθείας

truth

Genitive

genitive (source/sphere: 'belonging to the truth')

ἀκούει

hears

Pres Act Indic 3 Sg · ἀκούω

main verb

→ gnomic present (universal principle of spiritual responsiveness)

ἀκούω: 'hear!'; with genitive of person (μου τῆς φωνῆς) = hear attentively, respond to the voice.

μου

my

Genitive

genitive of person (with ἀκούω: to hear someone's voice = heed it)

τῆς

the

Genitive

article

φωνῆς

voice

Genitive

genitive object of ἀκούει (with μου: 'hears my voice')

φωνή: 'voice'; echoes 10:3–4, 16, 27 (the Good Shepherd and his sheep who hear his voice).

38 λέγει αὐτῷ ὁ Πιλαῦτος· Τί ἐστὶν ἀλήθεια; Καὶ τοῦτο εἰπὼν πάλιν ἐξῆλθεν πρὸς τοὺς Ἰουδαίους καὶ λέγει αὐτοῖς· Ἐγὼ οὐδεμίαν αἰτίαν εὐρίσκω ἐν αὐτῷ.

Pilate said to him, 'What is truth?' Having said this, he went out again to the Jews and said to them, 'I find no guilt in him.'

CLIMACTIC IRONY + PILATE'S FIRST VERDICT OF INNOCENCE **δέ** Τί ἐστὶν ἀλήθεια ('What is truth?') is the chapter's supreme crux — Pilate poses the ultimate epistemological question while standing before the one who declared ἐγὼ εἰμι ἡ ἀλήθεια (14:6). He does not wait for an answer; the question is perhaps rhetorical, perhaps dismissive, perhaps genuinely searching — John leaves it suspended. The first not-guilty verdict (οὐδεμίαν αἰτίαν εὐρίσκω ἐν αὐτῷ) is the legal pivot: Pilate has found nothing deserving death, yet the trial continues. This verdict is declared three times (18:38; 19:4, 6) — Pilate's triple affirmation of innocence parallels Peter's triple denial.

λέγει

says

Pres Act Indic 3 Sg · λέγω

main verb (historic present)

→ historic present

αὐτῷ

to him

Dative

dative indirect object

ὁ

the

Nominative

article

Πιλαῦτος

Pilate

Nominative

subject nominative

Τί

What

Nominative

interrogative pronoun (subject of ἐστὶν)

τί: 'what'; the question asks for a definition or essence of truth.

ἐστὶν

is

Pres Act Indic 3 Sg · εἰμί

main verb of question

→ gnomic/definitional present

ἀλήθεια

truth

Nominative

subject (or predicate) of ἐστὶν

ἀλήθεια: 'truth'; the chapter's theological keystone — spoken within earshot of the one who is Truth (14:6). No article: the question may be 'What is (the nature of) truth?' The irony is the deepest in the Gospel.

Καὶ

And

coordinating conjunction

τούτο

this

Accusative

accusative (with εἰπών: genitive absolute antecedent to following action)

εἰπών

having said

Aor Act Ptc Nom Sg Masc · λέγω

temporal/attendant circumstance participle

→ constative aorist (the question asked and immediately dropped)

πάλιν

again

adverb (resuming the outside scene)

ἐξῆλθεν

went out

Aor Act Indic 3 Sg · ἐξέρχομαι

main verb

→ constative aorist

πρός

to

preposition + accusative (direction toward persons)

τούς

the

Accusative

article

Ἰουδαίους

Jews

Accusative

accusative object of πρὸς

καί

and

coordinating conjunction

λέγει

says

Pres Act Indic 3 Sg · λέγω

main verb (historic present)

→ historic present

αὐτοῖς

to them

Dative

dative indirect object

Ἐγὼ

I

Nominative

emphatic subject

οὐδεμίαν

no

Accusative

accusative adjective (with αἰτίαν: emphatic negation)

οὐδεῖς; 'none, no'; οὐδεμίαν αἰτίαν = 'not a single charge' — emphatic.

αἰτίαν

guilt

Accusative

accusative direct object of εὐρίσκω

αἰτία: 'cause, charge, guilt'; in legal contexts = 'grounds for a charge.' First of Pilate's three not-guilty verdicts (18:38; 19:4, 6).

εὐρίσκω

find

Pres Act Indic 1 Sg · εὐρίσκω

main verb

→ progressive present (result of his investigation: I am finding no guilt)

εὐρίσκω: 'find, discover'; the legal verdict following examination.

ἐν

in

preposition + dative (sphere/location)

αὐτῷ

him

Dative

dative of sphere (no guilt 'in' this man)

39 ἔστιν δὲ συνήθεια ὑμῖν ἵνα ἓνα ὑμῖν ἀπολύσω ἐν τῷ πάσχα· βούλεσθε οὖν ἀπολύσω ὑμῖν τὸν βασιλέα τῶν Ἰουδαίων;

But you have a custom that I release one man for you at the Passover. So do you want me to release for you the King of the Jews?'

PILATE'S APPEAL TO CUSTOM (ATTEMPTED COMPROMISE) **δέ** The Passover amnesty (ἀπολύω, 'release') is attested in John and all three Synoptics (Mark 15:6; Matt 27:15; Luke 23:17 variant); the custom is not independently attested in Roman or Jewish sources but is plausible as a goodwill gesture. Pilate's ironic title τὸν βασιλέα τῶν Ἰουδαίων ('the King of the Jews') — the very charge the Jews pressed — is probably contemptuous/political rather than sincere. He is essentially saying: 'Release the one whose kingship you are worried about?'

ἔστιν

there is

Pres Act Indic 3 Sg · εἰμί

existential verb

→ gnomic present (standing custom)

δὲ

but

post-positive adversative particle

συνήθεια

a custom

Nominative

subject nominative

συνήθεια: 'custom, practice, habit'; the Passover amnesty custom. Only here in John.

ὑμῖν

for you

Dative

dative of possession/advantage ('you have a custom')

ἵνα

that

conjunction introducing content of the custom (ἵνα + subjunctive in place of infinitive)

ἓνα

one

Accusative

accusative object of ἀπολύσω

ὑμῖν

for you

Dative

dative of advantage

ἀπολύσω

I release

Aor Act Subj 1 Sg · ἀπολύω

main verb of ἵνα clause (hortatory/deliberative subjunctive)

→ aorist subjunctive (single releasing action)

ἀπολύω: 'release, set free'; the technical word for releasing a prisoner.

ἐν

at

preposition + dative (temporal)

τῷ

the

Dative

article

πάσχα

Passover

Dative

dative of time (at Passover)

βούλεσθε

do you want

Pres Mid Indic 2 Pl · βούλομαι

main verb of question

→ progressive present

βούλομαι: 'wish, want, desire'; a stronger volitional word than θέλω.

οὖν

then

inferential particle

ἀπολύσω

shall I release

Aor Act Subj 1 Sg · ἀπολύω

main verb of question (deliberative subjunctive)

→ aorist deliberative subjunctive

ὑμῖν

for you

Dative

dative of advantage

τὸν

the

Accusative

article

βασιλέα

King

Accusative

accusative direct object

βασιλεύς; Pilate uses the very title the Jews are accusing Jesus of claiming — ironic or contemptuous.

τῶν

of the

Genitive

article

Ἰουδαίων

Jews

Genitive

genitive of relationship

40 ἐκραύγασαν οὖν πάλιν λέγοντες· Μὴ τοῦτον ἀλλὰ τὸν Βαραββᾶν. ἦν δὲ ὁ Βαραββᾶς ληστής.

They shouted again, saying, 'Not this man, but Barabbas!' Now Barabbas was a robber.

CROWD RESPONSE (BARABBAS CHOSEN OVER JESUS) οὖν ἐκραύγασαν ('they cried out') is a violent, public shout — the crowd's voice overriding Pilate's verdict. The antithesis Μὴ τοῦτον ἀλλὰ τὸν Βαραββᾶν is starkly economical: 'Not this one but that one!' The final parenthetical note ἦν δὲ ὁ Βαραββᾶς ληστής ('Barabbas was a robber/bandit') is dripping with Johannine irony: the crowd chooses a ληστής (the same word Jesus used at 10:1, 8 for the thief and robber who does not enter by the gate) over the Good Shepherd. The name Barabbas (Aram. בָּרַבְבַּאֲס = 'son of the father') has generated patristic and modern reflection: the crowd releases 'son of the father' and condemns the true Son of the Father.

ἐκραύγασαν

they cried out

Aor Act Indic 3 Pl · κραυγάζω

main verb

→ constative aorist (loud, public cry)

κραυγάζω: 'cry out, shout'; a forceful, loud cry — also at 19:6, 12, 15; 11:43; 12:13.

οὖν

then

inferential particle

πάλιν

again

adverb (resumptive: they had shouted before)

λέγοντες

saying

Pres Act Ptc Nom Pl Masc · λέγω

attendant circumstance participle

→ progressive present (the content of the shout)

Μὴ

Not

negation (imperative: 'not this one')

τοῦτον

this man

Accusative

accusative (object implied: 'release not this one')

οὗτος: dismissive demonstrative — 'not this one' (Jesus).

ἀλλὰ

but

adversative conjunction

τὸν

the

Accusative

article

Βαραββᾶν

Barabbas

Accusative

accusative direct object

Βαραββᾶς: Aramaic ܒܪܒܒܐ-ܪܒܐ ('son of the father'); the ironic exchange: the true Son of the Father condemned, 'son of the father' released.

ἦν

was

Imperf Act Indic 3 Sg · εἰμί

main verb (narrator's parenthetical note)

→ imperfect of ongoing characteristic

δὲ

now

post-positive particle (parenthetical)

ὁ

the

Nominative

article

Βαραββᾶς

Barabbas

Nominative

subject nominative

ληστής

robber

Nominative

predicate nominative

ληστής: 'robber, bandit, brigand'; the same word used at 10:1 and 10:8 of those who come to steal and destroy — in contrast to the Good Shepherd. The crowd chooses a ληστής over the Shepherd.

On the text. Verse punctuation, paragraphing, and capitalization are editorial and conventional. Several points deserve notice. At v.1 the phrase πέραν τοῦ χειμάρρου τοῦ Κεδρῶν ('across the Kidron valley') echoes 2 Sam 15:23 (David's crossing in flight from Absalom), one of John's subtle OT-typological threads. At v.5 and again at v.8 the bare ἐγώ εἰμι ('I am he') stands without a predicate nominative; all three Synoptics use ἐγώ εἰμι at the arrest (Matt 26:64; Mark 14:62) but only John records the supernatural prostration of the cohort, which signals the divine-name resonance (cf. Exod 3:14 LXX and the seven ἐγώ εἰμι sayings in John 6–15). At v.6 ἔπεσαν εἰς τὸ ὀπίσθεν ('they fell backward') has no parallel in the Synoptics and has generated discussion about whether it represents a historical tradition, symbolic theology, or both; the detail is unique to the Fourth Gospel and clearly theological. At v.10 the disciple who cuts off the ear is identified as Peter; at v.10 the servant as Μάλχος — details absent from the Synoptics. At v.13 Annas is introduced before Caiaphas; uniquely to John, Jesus is taken first to Annas, who sends him to Caiaphas (v.24). At v.28 the Johannine chronology places the passover meal on Nisan 15 (the Synoptic Last Supper having been Nisan 14), and the Sanhedrin's avoidance of the praetorium

'in order not to be defiled' so they could eat the Passover sustains the Johannine lamb-typology: Jesus dies on Nisan 14 as the Passover lamb (cf. 1:29, 36; 19:36). At v.31 the Roman statement 'It is not lawful for us to put anyone to death' (ἡμῖν οὐκ ἔξεστιν ἀποκτεῖναι οὐδένα) is a historically debated datum; John presents it as fulfilling Jesus' word about the manner of his death (v.32, cf. 3:14). At v.38 Pilate's τί ἐστὶν ἀλήθεια ('What is truth?') is the chapter's supreme ironic crux: he asks the question while standing before the one who declared himself ἡ ἀλήθεια (14:6) and the one about whom the Father's word is truth (17:17). No answer is recorded; Pilate exits immediately. Orthographic variants and minor itacisms 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.