

AI-generated. These interlinears were produced by a large language model (Claude). Each chapter is structurally validated and self-reviewed, but the Greek text, parsing, syntactic, semantic-force, and lexical analysis are *not* human-verified — useful for study and orientation, not a substitute for a critical edition, lexicon, or commentary.

GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The Gospel according to John, Chapter 19

KATA IQANNHN IO'

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 · 19:1–16

The trial before Pilate: Ecce homo, the titulus dispute, and the handover

Pilate has Jesus flogged and the soldiers mock him with a crown of thorns and purple robe — 'Hail, King of the Jews!' (1–3). Pilate presents him to the crowd ('I find no fault in him') and the dramatic ἰδοὺ ὁ ἄνθρωπος follows (4–5). The chief priests and officers demand crucifixion; Pilate three times declares his innocence; the Jews invoke the law that Jesus made himself Son of God, which frightens Pilate (6–8). The inner dialogue: where are you from? — silence; the authority exchange; Pilate's leverage countered by Jesus' 'from above' claim (9–12). Pilate brings Jesus to the pavement (Gabbatha) at the sixth hour of Preparation Day and presents him as their king; the chief priests deliver the ultimate irony — 'we have no king but Caesar'; Pilate hands Jesus over to be crucified (13–16).

B · 19:17–22

The crucifixion: Golgotha, the titulus, and its three languages

Jesus carries his own cross to Golgotha, 'Place of the Skull,' where they crucify him with two others (17–18). Pilate writes the trilingual titulus — Jesus the Nazarene, King of the Jews — which many Jews read (19–20). The chief priests protest the wording; Pilate refuses to change it: 'What I have written, I have written' (21–22).

C · 19:23–27

The garments divided, the seamless tunic, and the mother entrusted

The soldiers divide Jesus' garments into four parts and cast lots for the seamless tunic, fulfilling Ps 22:18 (23–24). Standing by the cross: his mother, her sister, Mary Magdalene (25). Jesus sees his mother and the Beloved Disciple and entrusts each to the other — ἰδοὺ ἡ μήτηρ σου / ἰδοὺ ὁ υἱός σου — and from that hour the disciple takes her into his own home (26–27).

D · 19:28–30

The completion: thirst, hyssop, and τετέλεσται

Knowing all is now finished (τετέλεσται ἤδη πάντα), and to complete the Scripture, Jesus says 'I thirst' (28). A sponge soaked in sour wine is offered on hyssop (29). Jesus receives it, says 'It is finished' (τετέλεσται), bows his head, and hands over the spirit (30).

E · 19:31–42

The pierced side, the burial, and the eyewitness seal

The Jews ask Pilate to hasten death so the bodies are not left on the Sabbath (the great day of Preparation); the soldiers break the legs of the two others but find Jesus already dead and pierce his side — blood and water flow (31–34). The eyewitness testimony is sealed (35); two Scripture quotations close the scene: no bone broken (Exod 12:46) and 'they shall look on him whom they pierced' (Zech 12:10) (36–37). Joseph of Arimathea and Nicodemus take the body, wrap it in linen with a hundred pounds of spices, and lay it in a new tomb in a garden near the place of crucifixion — because of the Jewish Preparation day (38–42).

1 Τότε οὖν ἔλαβεν ὁ Πιλάτος τὸν Ἰησοῦν καὶ ἔμαστιγῶσεν.

Then Pilate therefore took Jesus and had him flogged.

SEQUENTIAL INFERENCE **Τότε οὖν** The double connective Τότε οὖν ('then therefore') picks up the impasse of 18:38–40 and drives the narrative to its violent next step. Pilate's flogging is either a punitive tactic intended to satisfy the crowd short of crucifixion or simply the first stage of a capital sentence (Roman practice varied); John's brevity (a single aorist) leaves the motive undeveloped.

Τότε

then

temporal adverb

οὖν

therefore

inferential particle

ἔλαβεν

took

Aor Act Indic 3 Sg · λαμβάνω

main verb

→ constative aorist

λαμβάνω: 'take, receive'; here the governor seizing custody of a prisoner for punishment.

ὁ

the

Nominative

article

Πιλάτος

Pilate

Nominative

subject

Πιλάτος: Pontius Pilate, Roman prefect of Judea c. AD 26–36.

τὸν

the

Accusative

article

Ἰησοῦν

Jesus

Accusative

direct object

καὶ

and

coordinating conjunction

ἔμαστιγώσεν

flogged him

Aor Act Indic 3 Sg · μαστιγώω

second main verb (coordinate)

→ constative aorist

μαστιγώω: 'to flog with a strap or whip' (μάστιξ); the Roman flagellatio involved a multi-thonged whip with bone or metal tips; NT: Matt 10:17; 23:34; John 19:1.

2 Καὶ οἱ στρατιῶται πλέξαντες στέφανον ἐξ ἀκανθῶν ἐπέθηκαν αὐτοῦ τῇ κεφαλῇ, καὶ ἱμάτιον πορφυροῦν περιέβαλον αὐτόν,

And the soldiers, weaving a crown of thorns, put it on his head, and they put a purple robe around him,

CONTINUATION / NARRATIVE SEQUENCE **Καὶ** The soldiers' actions (weaving, crowning, robing) form a mock investiture of a Hellenistic king. The crown of thorns (στέφανον ἐξ ἀκανθῶν) and purple cloak (ἱμάτιον πορφυροῦν) are the insignia of royalty; the irony is Johannine high theology — what is done in mockery is simultaneously true.

Καὶ
and

coordinating conjunction

οἱ
the

Nominative
article

στρατιῶται
soldiers

Nominative
subject

στρατιώτης: 'soldier'; the detachment
belonging to the governor's praetorium.

πλέξαντες
having woven

Aor Act Ptcp Nom Pl Masc · πλέκω

adverbial participle (attendant circumstance)

→ aorist participle (action prior to main verb)

πλέκω: 'to plait, weave, braid'; used only
here and in the Synoptic parallels.

στέφανον

a crown

Accusative

direct object of πλέξαντες

στέφανος: 'wreath, crown of victory or
honor'; the victor's garland perverted into
an instrument of mockery.

ἐξ
of

preposition + genitive (material)

ἀκανθῶν

thorns

Genitive

genitive of material

ἄκανθα: 'thorn, briar'; the species
uncertain (Ziziphus spina-christi is
commonly proposed).

ἐπέθηκαν

placed

Aor Act Indic 3 Pl · ἐπιτίθημι

main verb

→ constative aorist

ἐπιτίθημι: 'to put/place upon'; the
compound prefix ἐπί emphasizes setting
something on top of something else.

αὐτοῦ

his

Genitive

possessive genitive

τῆ

the

Dative

article

κεφαλῆ

head

Dative

dative of place (on which)

κεφαλή: 'head'; the place of a crown in any
royal investiture.

καὶ

and

coordinating conjunction

ἱμάτιον

a garment

Accusative

direct object of περιέβαλον

ἱμάτιον: outer garment; the color
(πορφυροῦν) makes it a regal robe.

πορφυροῦν

purple

Accusative

attributive adjective

πορφύρεος / πορφυροῦς: 'purple'; the
expensive dye of royalty and aristocracy.

περιέβαλον

put around him

Aor Act Indic 3 Pl · περιβάλλω

main verb (second clause)

→ constative aorist

περιβάλλω: 'to throw around, clothe'; the
prefix περί (around) captures the
enveloping action of robing.

αὐτόν

him

Accusative

direct object

3 καὶ ἤρχοντο πρὸς αὐτὸν καὶ ἔλεγον· Χαῖρε, ὁ βασιλεὺς τῶν Ἰουδαίων· καὶ ἐδίδουν αὐτῷ ῥαπίσματα.

and they kept coming to him and saying, 'Hail, King of the Jews!' and they kept giving him blows.

CONTINUATION **καὶ** The imperfect verbs ἤρχοντο, ἔλεγον, ἐδίδουν paint an iterative scene of repeated mockery — the soldiers going back and forth, each taunt and each blow part of an extended performance. The acclamation Χαῖρε ('Hail!') mimics the Roman ave to the emperor, applied with savage irony to the man they beat.

καὶ
and

coordinating conjunction

ἤρχοντο

they kept coming

Impf Mid Indic 3 Pl · ἔρχομαι

main verb

→ iterative imperfect

ἔρχομαι: 'come, go'; the imperfect captures repeated approaches.

πρὸς

to

preposition + accusative (direction toward)

αὐτὸν

him

Accusative

object of πρὸς

καὶ
and

coordinating conjunction

ἔλεγον

kept saying

Impf Act Indic 3 Pl · λέγω

main verb

→ iterative imperfect

λέγω: 'say'; the repeated verbal taunt accompanying the physical actions.

Χαῖρε

Hail

Pres Act Impv 2 Sg · χαίρω

salutation (imperative greeting)

→ present imperative (formulaic greeting)

χαίρω: 'rejoice'; χαῖρε is the standard Greek greeting and the equivalent of the Latin ave — here a parody of imperial acclamation.

ὁ

the

Nominative

article

βασιλεὺς

King

Nominative

nominative in address (apposition to implied 'you')

βασιλεὺς: 'king'; the title runs as a refrain through John 18–19; mockery becomes proclamation.

τῶν

of the

Genitive

article

Ἰουδαίων

Jews

Genitive

genitive of subordination

Ἰουδαῖος: 'Judean / Jew'; the ethnic-religious designation; in John's passion the interplay between 'the Jews' as opponents and Jesus as true Israel-king is theologically charged.

καὶ

and

coordinating conjunction

ἐδίδουν

kept giving

Impf Act Indic 3 Pl · δίδωμι

main verb

→ *iterative imperfect*

δίδωμι: 'give'; ραπίσματα δίδωμι = 'to strike blows'; the iterative imperfect stresses the repeated nature of the beating.

αὐτῷ

him

Dative

indirect object (dative of disadvantage)

ραπίσματα

blows

Accusative

direct object

ράπισμα: 'blow with the open hand or a rod'; the humiliation is compounded by the mock homage.

4 Καὶ ἐξῆλθεν πάλιν ἔξω ὁ Πιλαῶτος καὶ λέγει αὐτοῖς· Ἴδε ἄγω ὑμῖν αὐτὸν ἔξω, ἵνα γνῶτε ὅτι ἐν αὐτῷ αἰτίαν οὐδεμίαν εὕρισκω.

And Pilate went out again and says to them, 'See, I am bringing him out to you, so that you may know that I find no fault in him.'

NARRATIVE SEQUENCE **Καὶ** Pilate's second exit (πάλιν ἔξω) to the Jewish crowd marks the back-and-forth structure of the Johannine trial. The historic present λέγει brings immediacy. His stated purpose — ἵνα γνῶτε ὅτι οὐδεμίαν αἰτίαν εὕρισκω — is the third and most dramatic declaration of innocence; the display of the beaten, robed man is intended as a calculated gesture of mercy or political concession.

Καὶ
and

coordinating conjunction

ἔξῃλθεν

went out

Aor Act Indic 3 Sg · ἐξέρχομαι

main verb

→ *constative aorist*

ἐξέρχομαι: 'go out'; Pilate repeatedly exits the praetorium to address the Jews who will not enter (18:28–29).

πάλιν

again

adverb of repetition

πάλιν: 'again'; underscores the shuttling motion of the trial.

ἔξω

outside

adverb of place

ὁ

the

Nominative

article

Πιλάτος

Pilate

Nominative

subject

καὶ

and

coordinating conjunction

λέγει

says

Pres Act Indic 3 Sg · λέγω

main verb

→ *historic present*

λέγω: 'say'; the historic present lends dramatic vividness — standard in Johannine narrative.

αὐτοῖς

to them

Dative

indirect object

Ἴδε

See

attention-marker / interjection

Ἴδε: the undeclinable imperative particle ('look!'); distinct from the declinable ἰδοῦ of v.5.

ἄγω

I am bringing

Pres Act Indic 1 Sg · ἄγω

verb in indirect speech (explicit statement)

→ *progressive present*

ἄγω: 'lead, bring'; here Pilate announces the act of bringing Jesus before the crowd.

ὑμῖν

to you

Dative

dative of advantage / indirect object

αὐτόν

him

Accusative

direct object

ἔξω

out

adverb of direction

ἵνα

so that

final conjunction (purpose clause)

γνώτε

you may know

Aor Act Subj 2 Pl · γνώσκω

verb in purpose clause

→ constative aorist subjunctive

γινώσκω: 'know, come to know'; the aorist marks the act of recognition Pilate wants to evoke.

ὅτι

that

complementary ὅτι (content of knowing)

ἐν

in

preposition + dative (reference)

αὐτῷ

him

Dative

object of ἐν

αἰτίαν

fault

Accusative

direct object of εὐρίσκω

αἰτία: 'cause, charge, fault'; in legal contexts = 'grounds for accusation'; the formal legal declaration of innocence.

οὐδεμίαν

no

Accusative

negative adjective modifying αἰτίαν

εὐρίσκω

I find

Pres Act Indic 1 Sg · εὐρίσκω

main verb of ὅτι clause

→ stative present

εὐρίσκω: 'find'; repeated declaration of innocence (cf. 18:38; 19:6).

5 Ἐξῆλθεν οὖν ὁ Ἰησοῦς ἔξω, φορῶν τὸν ἀκάνθινον στέφανον καὶ τὸ πορφυροῦν ἱμάτιον. καὶ λέγει αὐτοῖς· Ἴδου ὁ ἄνθρωπος.

So Jesus came out, wearing the crown of thorns and the purple robe. And he says to them, 'Behold the man!'

INFERENCE / RESULT οὖν The dramatically spare presentation — two garments, a two-word announcement — is the theological climax of the trial scene. ἰδου ὁ ἄνθρωπος has been read as *ecce homo* (Vulgate), as contemptuous dismissal ('look at this poor creature'), and as Johannine irony: the one on display is the Son of Man of Daniel 7, the True Human, the Logos-made-flesh. The historic present λέγει frames the utterance as *tableau vivant*. Pilate speaks better than he knows.

<p>Ἐξῆλθεν came out Aor Act Indic 3 Sg · ἐξέρχομαι <i>main verb</i> → constative aorist</p>	<p>οὖν therefore <i>inferential particle</i></p>	<p>ὁ the Nominative <i>article</i></p>	<p>Ἰησοῦς Jesus Nominative <i>subject</i></p>
<p>ἔξω outside <i>adverb of place</i></p>	<p>φορῶν wearing Pres Act Ptcp Nom Sg Masc · φορέω <i>adverbial participle (attendant circumstance / manner)</i> → present participle (concurrent state) φορέω: 'to wear habitually, to bear'; a frequentative form of φέρω; describes the ongoing wearing of the insignia.</p>	<p>τὸν the Accusative <i>article</i></p>	<p>ἀκάνθινον thorny Accusative <i>attributive adjective</i> ἀκάνθινος: 'made of thorns'; adjective formed from ἄκανθα.</p>
<p>στέφανον crown Accusative <i>direct object of φορῶν</i></p>	<p>καὶ and <i>coordinating conjunction</i></p>	<p>τὸ the Accusative <i>article</i></p>	<p>πορφυροῦν purple Accusative <i>attributive adjective</i></p>

ἱμάτιον

robe

Accusative

direct object of φορῶν (second, coordinate)

καὶ

and

coordinating conjunction

λέγει

says

Pres Act Indic 3 Sg · λέγω

main verb

→ historic present

αὐτοῖς

to them

Dative

indirect object

Ἴδού

Behold

attention-marker / presentative particle

ἰδού: declinable particle of presentation; here the pivot word of the entire trial scene.

ὁ

the

Nominative

article

ἄνθρωπος

man

Nominative

predicate nominative (presentative)

ἄνθρωπος: 'man, human being'; Pilate's ecce homo is simultaneously contemptuous and, in Johannine irony, a proclamation of the Son of Man (Dan 7:13).

6 Ὅτε οὖν εἶδον αὐτὸν οἱ ἀρχιερεῖς καὶ οἱ ὑπηρέται, ἐκραύγασαν λέγοντες· Σταύρωσον σταύρωσον. λέγει αὐτοῖς ὁ Πιλάτος· Λάβετε αὐτὸν ὑμεῖς καὶ σταυρώσατε· ἐγὼ γὰρ οὐχ εὐρίσκω ἐν αὐτῷ αἰτίαν.

When therefore the chief priests and the officers saw him, they cried out, saying, 'Crucify! Crucify!' Pilate says to them, 'Take him yourselves and crucify him, for I find no fault in him.'

TEMPORAL CONSEQUENCE Ὅτε οὖν The reaction of the chief priests and temple officers to the ecce homo display is the opposite of Pilate's intention: the sight of the beaten Jesus provokes intensified demands for death. The repeated imperative Σταύρωσον σταύρωσον underlines the urgency and crowd-pressure. Pilate's retort — 'take him yourselves' — is ironic, as crucifixion was a Roman prerogative; he is again distancing himself while his innocence declaration (ἐγὼ γὰρ οὐχ εὐρίσκω αἰτίαν) is the third such statement in the trial.

ὅτε

when

temporal conjunction

οὖν

therefore

inferential particle

εἶδον

saw

Aor Act Indic 3 Pl · ὁράω

main verb of temporal clause

→ constative aorist

ὁράω: 'see'; the visual display of the beaten, robed Jesus triggers the violent response.

αὐτὸν

him

Accusative

direct object

οἱ

the

Nominative

article

ἀρχιερεῖς

chief priests

Nominative

subject

ἀρχιερεύς: 'chief priest'; in the plural, the high priestly families who controlled temple administration.

καὶ

and

coordinating conjunction

οἱ

the

Nominative

article

ὑπηρέται

officers

Nominative

subject (coordinate)

ὑπηρέτης: 'servant, officer, attendant'; here the temple police or Sanhedrin officers.

ἐκραύγασαν

cried out

Aor Act Indic 3 Pl · κραυγάζω

main verb (apodosis)

→ constative aorist

κραυγάζω: 'to shout, cry out'; a strong word for a loud, urgent outcry.

λέγοντες

saying

Pres Act Ptcp Nom Pl Masc · λέγω

adverbial participle (manner)

→ present participle (concurrent action)

Σταύρωσον

Crucify

Aor Act Impv 2 Sg · σταυρόω

imperative (demand)

→ aorist imperative (urgent command)

σταυρόω: 'to crucify'; from σταυρός ('cross, stake'); the demand repeated for emphasis.

σταύρωσον

crucify

Aor Act Impv 2 Sg · σταυρόω

imperative (repeated for emphasis)

→ aorist imperative (urgent command)

λέγει

says

Pres Act Indic 3 Sg · λέγω

main verb

→ historic present

αὐτοῖς

to them

Dative

indirect object

ὁ

the

Nominative

article

Πιλᾶτος

Pilate

Nominative
subject

Λάβετε

Take

Aor Act Impv 2 Pl · λαμβάνω
imperative (ironic concession)
→ aorist imperative

αὐτὸν

him

Accusative
direct object

ὑμεῖς

you yourselves

Nominative
emphatic pronoun (subject of σταυρώσατε)

καὶ

and

coordinating conjunction

σταυρώσατε

crucify him

Aor Act Impv 2 Pl · σταυρώω
imperative (ironic concession)
→ aorist imperative

ἐγὼ

I

emphatic subject pronoun

γὰρ

for

explanatory conjunction

οὐχ

not

negative particle

εὕρισκω

I find

Pres Act Indic 1 Sg · εὕρισκω
main verb
→ stative present

ἐν

in

preposition + dative (reference)

αὐτῷ

him

Dative
object of ἐν

αἰτίαν

fault

Accusative
direct object

7 Ἀπεκρίθησαν αὐτῷ οἱ Ἰουδαῖοι· Ἡμεῖς νόμον ἔχομεν, καὶ κατὰ τὸν νόμον ὀφείλει ἀποθανεῖν, ὅτι υἱὸν θεοῦ ἑαυτὸν ἐποίησεν.

The Jews answered him, 'We have a law, and according to the law he ought to die, because he made himself the Son of God.'

RESPONSE / ESCALATION ASYNDETON Asyndeton. The charge shifts from political (king of the Jews) to religious (blasphemy: he made himself Son of God). This triggers a new level of fear in Pilate (v.8). The phrase υἱὸν θεοῦ ἑαυτὸν ἐποίησεν echoes the earlier accusation of 5:18 (ἴσον ἑαυτὸν ποιῶν τῷ θεῷ). The anarthrous υἱὸν θεοῦ may reflect the Mosaic blasphemy law (Lev 24:16).

Ἀπεκρίθησαν

answered

Aor Pass Indic 3 Pl · ἀποκρίνομαι

main verb

→ constative aorist

ἀποκρίνομαι: 'to answer, respond'; a deponent with passive form.

αὐτῷ

him

Dative

indirect object (dative of person addressed)

οἱ

the

Nominative

article

Ἰουδαῖοι

Jews

Nominative

subject

Ἡμεῖς

We

Nominative

emphatic subject pronoun

νόμον

a law

Accusative

direct object

νόμος: 'law'; the Mosaic Torah, specifically Lev 24:16 on blasphemy.

ἔχομεν

we have

Pres Act Indic 1 Pl · ἔχω

main verb

→ stative present

ἔχω: 'have, possess'; the Jews assert the authority of their own legal tradition.

καὶ

and

coordinating conjunction

κατὰ

according to

preposition + accusative (standard / norm)

τὸν

the

Accusative

article

νόμον

law

Accusative

object of κατὰ

ὀφείλει

he ought

Pres Act Indic 3 Sg · ὀφείλω

main verb (deontic modal)

→ deontic present

ὀφείλω: 'to owe, be obligated'; here the moral/legal obligation to die.

ἀποθανεῖν

to die

Aor Act Inf · ἀποθνήσκω

complementary infinitive

→ constative aorist infinitive

ἀποθνήσκω: 'to die'; the death sentence the Jews invoke.

ὅτι

because

causal conjunction

υἶόν

Son

Accusative

direct object (double accusative with ἐποίησεν / pred. acc.)

υἱός: 'son'; anarthrous — 'a Son of God' or 'the Son of God'; the specific Johannine claim.

θεοῦ

of God

Genitive

genitive of relationship

ἑαυτὸν

himself

Accusative

reflexive pronoun (subject accusative)

ἐποίησεν

made

Aor Act Indic 3 Sg · ποιέω

main verb of ὅτι clause

→ constative aorist

ποιέω: 'make, do'; ποιεῖν ἑαυτόν + predicate = 'to make oneself (something)'; echoes 5:18 and 10:33.

8 Ὅτε οὖν ἤκουσεν ὁ Πιλάτος τοῦτον τὸν λόγον, μᾶλλον ἐφοβήθη,

Therefore when Pilate heard this word, he was even more afraid,

TEMPORAL CONSEQUENCE Ὅτε οὖν The charge of divine sonship — 'he made himself Son of God' — triggers a fear (ἐφοβήθη) in Pilate beyond mere political anxiety. The comparative μᾶλλον ('even more') implies prior unease. The pagan governor's response to a supernatural claim contrasts ironically with the Jewish authorities' legalistic prosecution. John uses Pilate's fear to underscore the theological gravity of who stands before him.

Ὅτε

when

temporal conjunction

οὖν

therefore

inferential particle

ἤκουσεν

heard

Aor Act Indic 3 Sg · ἀκούω

main verb of temporal clause

→ constative aorist

ἀκούω: 'hear!'; the governor hears the specific religious charge.

ὁ

the

Nominative

article

Πιλάτος

Pilate

Nominative

subject

τοῦτον

this

Accusative

demonstrative adjective (attributive)

τὸν

the

Accusative

article

λόγον

word

Accusative

direct object of ἤκουσεν

λόγος: 'word, statement'; 'this word' refers back to the Son-of-God charge.

μᾶλλον

even more

adverb of degree (comparative)

μᾶλλον: 'more, rather, even more';
presupposes prior fear.

ἐφοβήθη

he was afraid

Aor Pass Indic 3 Sg · φοβέομαι

main verb (apodosis)

→ *ingressive aorist*

φοβέομαι: 'to fear'; a deponent passive; the
ingressive aorist captures the onset of a
new level of dread.

9 καὶ εἰσῆλθεν εἰς τὸ πραιτώριον πάλιν καὶ λέγει τῷ Ἰησοῦ· Πόθεν εἶ σύ; ὁ δὲ Ἰησοῦς ἀπόκρισιν οὐκ ἔδωκεν αὐτῷ.

and he entered the praetorium again and says to Jesus, 'Where are you from?' But Jesus gave him no answer.

CONTINUATION / NARRATIVE SEQUENCE **καὶ** Pilate's re-entry into the praetorium mirrors his exits (vv.4, 13) in the shuttle-structure of the trial. The question Πόθεν εἶ σύ ('Where are you from?') echoes the Johannine origin motif (cf. 7:27–28; 8:14; 9:29–30); in the Gospel it carries the weight of divine provenance. Jesus' silence (ἀπόκρισιν οὐκ ἔδωκεν) is a fulfillment of Is 53:7 and a christological statement: the one who controls history will not answer to the one who supposes he has authority.

καὶ

and

coordinating conjunction

εἰσῆλθεν

entered

Aor Act Indic 3 Sg · εἰσέρχομαι

main verb

→ *constative aorist*

εἰσέρχομαι: 'go in, enter'; the reverse
movement of the exits.

εἰς

into

preposition + accusative (direction)

τὸ

the

Accusative

article

πραιτώριον

praetorium

Accusative

object of εἰς

πραιτώριον: Latin loanword (praetorium); the governor's official residence and judgment hall.

πάλιν

again

adverb of repetition

καὶ

and

coordinating conjunction

λέγει

says

Pres Act Indic 3 Sg · λέγω

main verb

→ historic present

τῷ

to the

Dative

article

Ἰησοῦ

Jesus

Dative

indirect object

Πόθεν

from where

interrogative adverb of origin

πόθεν: 'from where'; the origin question carries the full Johannine weight of heavenly vs. earthly provenance.

εἶ

are

Pres Act Indic 2 Sg · εἶμι

main verb (interrogative clause)

→ stative present

εἶμι: 'be'; the origin question literally asks 'Where are you from?'

σύ

you

Nominative

emphatic subject pronoun

ὁ

the

Nominative

article

δὲ

but

adversative / narrative particle

Ἰησοῦς

Jesus

Nominative

subject

ἀπόκρισιν

answer

Accusative

direct object (cognate construction)

ἀπόκρισις: 'answer, response'; a noun of action. The negated construction emphasizes the total absence of any response.

οὐκ

not

negative particle

ἔδωκεν

gave

Aor Act Indic 3 Sg · δίδωμι

main verb

→ constative aorist

δίδωμι: 'give'; ἀπόκρισιν δίδωμι = idiomatic 'give an answer'.

αὐτῷ

him

Dative

indirect object

10 λέγει οὖν αὐτῷ ὁ Πιλάτος· Ἐμοὶ οὐ λαλεῖς; οὐκ οἶδας ὅτι ἐξουσίαν ἔχω ἀπολῦσαί σε καὶ ἐξουσίαν ἔχω σταυρῶσαί σε;

So Pilate says to him, 'Do you not speak to me? Do you not know that I have authority to release you and I have authority to crucify you?'

INFERENCE / ESCALATION οὖν Pilate's frustrated double question — the rhetorical repetition of ἐξουσίαν ἔχω ('I have authority') — sets up Jesus' decisive correction in v.11. The claim to absolute authority (life and death) is at once politically accurate (Roman governors did possess *ius gladii*) and theologically hollow: Jesus' reply will ground all authority in the Father. The governor's boast is the foil for the theology of delegated power.

λέγει

says

Pres Act Indic 3 Sg · λέγω

main verb

→ historic present

οὖν

therefore

inferential particle

αὐτῷ

to him

Dative

indirect object

ὁ

the

Nominative

article

Πιλάτος

Pilate

Nominative

subject

Ἐμοὶ

to me

Dative

dative of person (emphatic; fronted)

οὐ

not

negative particle

λαλεῖς

do you speak

Pres Act Indic 2 Sg · λαλέω

main verb (interrogative)

→ stative present

λαλέω: 'to speak, talk'; distinguished from λέγω; here the general act of verbal communication is at stake.

οὐκ

not

negative particle

οἶδας

do you know

Perf Act Indic 2 Sg · οἶδα

main verb (second interrogative)

→ intensive perfect (present state of knowing)

οἶδα: 'know' (perfect with present sense); knowledge of facts, here of political-legal reality.

ὅτι

that

complementary ὅτι (content of knowing)

ἐξουσίαν

authority

Accusative

direct object

ἐξουσία: 'authority, right, power'; the key term of the exchange; Jesus will redirect it in v.11.

ἔχω

I have

Pres Act Indic 1 Sg · ἔχω

main verb

→ stative present

ἀπολύσαι

to release

Aor Act Inf · ἀπολύω

complementary infinitive

→ aorist infinitive

ἀπολύω: 'to release, set free'; the legal act of releasing a prisoner.

σε

you

Accusative

accusative subject of infinitive

καί

and

coordinating conjunction

ἐξουσίαν

authority

Accusative

direct object (repeated for emphasis)

ἔχω

I have

Pres Act Indic 1 Sg · ἔχω

main verb (second clause)

→ stative present

σταυρῶσαι

to crucify

Aor Act Inf · σταυρόω

complementary infinitive

→ aorist infinitive

σε

you

Accusative

accusative subject of infinitive

11 Ἀπεκρίθη Ἰησοῦς· Οὐκ εἶχες ἐξουσίαν κατ' ἐμοῦ οὐδεμίαν, εἰ μὴ ἦν δεδομένον σοι ἄνωθεν· διὰ τοῦτο ὁ παραδιδούς μέ σοι μείζονα ἁμαρτίαν ἔχει.

Jesus answered, 'You would have no authority over me at all unless it had been given to you from above. Therefore the one who handed me over to you has the greater sin.'

RESPONSE / CORRECTION **ASYNDETON** Asyndeton. Jesus' only substantive reply in the trial corrects Pilate's claim with a theology of delegated authority: all political power is ἄνωθεν ('from above'), a Johannine word meaning both 'again' and 'from above' (cf. 3:3, 7). The second clause introduces a relative moral calculus: the one who handed Jesus over to Pilate (Judas? the Jewish authorities?) bears greater guilt, since they sinned against direct knowledge — yet Pilate's guilt is not removed. The verse is among the most theologically compressed in the passion narrative.

Ἀπεκρίθη

answered

Aor Pass Indic 3 Sg · ἀποκρίνομαι

main verb

→ constative aorist

ἀποκρίνομαι: 'answer, respond'; deponent passive.

Ἰησοῦς

Jesus

Nominative

subject

Οὐκ

not

negative particle

εἶχες

you would have

Impf Act Indic 2 Sg · ἔχω

main verb (apodosis of contrary-to-fact condition)

→ imperfect in contrafactual apodosis

ἔχω: 'have, possess'; the imperfect serves as the apodosis: 'you would have had no authority..!'

ἐξουσίαν

authority

Accusative

direct object

κατ'

over

preposition + genitive (hostile opposition / authority over)

ἐμοῦ

me

Genitive

object of κατά

οὐδεμίαν

none at all

Accusative

negative adjective modifying ἐξουσίαν

εἰ

if

conditional particle

μή

not

negative with conditional (εἰ μή = unless)

ἦν

it had been

Impf Act Indic 3 Sg · εἰμί

verb of protasis (contrary-to-fact condition)

→ imperfect in contrafactual protasis

δεδομένον

given

Perf Pass Ptcp Nom Sg Neut · δίδωμι

predicate adjective / periphrastic perfect passive

→ intensive perfect (standing gift)

δίδωμι: 'give'; the periphrastic perfect passive (ἦν δεδομένον) emphasizes the permanent divine grant of authority.

σοι

to you

Dative

dative of indirect object (recipient)

ἄνωθεν

from above

adverb of source

ἄνωθεν: 'from above; again'; a key Johannine ambiguity (cf. 3:3, 7); here 'from above' = from God.

διὰ

therefore / because of this

preposition + accusative (causal / inferential

idiom διὰ τοῦτο)

τοῦτο

this

Accusative

object of διὰ (anaphoric demonstrative)

ὁ

the one

Nominative

article (substantival with participle)

παραδιδούς

handing over

Pres Act Ptcp Nom Sg Masc · παραδίδωμι

substantival participle (subject)

→ present participle (ongoing action characterizing the agent)

παραδίδωμι: 'to hand over, betray, deliver up'; the theological key word of the passion: Judas, the authorities, and ultimately the Father all 'hand over' Jesus.

μέ

me

Accusative

direct object of παραδιδούς

σοι

to you

Dative

indirect object

μείζονα

greater

Accusative

attributive adjective (comparative)

μείζων: comparative of μέγας; 'greater sin' implies Pilate too has sin but of a lesser degree.

ἁμαρτίαν

sin

Accusative

direct object of ἔχει

ἁμαρτία: 'sin, missing the mark'; a key Johannine concept (cf. 1:29; 9:41; 16:8).

ἔχει

has

Pres Act Indic 3 Sg · ἔχω

main verb

→ stative present

12 Ἐκ τούτου ὁ Πιλάτος ἐζήτει ἀπολύσαι αὐτόν· οἱ δὲ Ἰουδαῖοι ἐκραύγαζον λέγοντες· Ἐὰν τοῦτον ἀπολύσης, οὐκ εἶ φίλος τοῦ Καίσαρος· πᾶς ὁ βασιλέα ἑαυτὸν ποιῶν ἀντιλέγει τῷ Καίσαρι.

From this point on Pilate was seeking to release him, but the Jews were crying out, saying, 'If you release this man, you are no friend of Caesar! Everyone who makes himself a king opposes Caesar!'

RESULTANT STATE Ἐκ τούτου Ἐκ τούτου ('from this') marks a turning point following Jesus' words about authority. Pilate's seeking (imperfect ἐζήτει = ongoing, frustrated attempt) is countered by the Jewish cry leveraging Roman politics: the threat 'no friend of Caesar' (οὐκ εἶ φίλος τοῦ Καίσαρος) invokes the technical title *amicus Caesaris*, which Pilate's rivals could weaponize; a charge of conniving at sedition could end his career or his life. The argument 'everyone who makes himself king opposes Caesar' uses the same verb ποιεῖν ἑαυτὸν as v.7, binding the two charges.

<p>Ἐκ from <i>preposition + genitive (temporal/causal source)</i></p>	<p>τούτου this Genitive <i>demonstrative (anaphoric)</i></p>	<p>ὁ the Nominative <i>article</i></p>	<p>Πιλάτος Pilate Nominative <i>subject</i></p>
<p>ἐζήτει was seeking Impf Act Indic 3 Sg · ζητέω <i>main verb</i> → conative imperfect (attempted but frustrated) ζητέω: 'seek, try'; the conative imperfect pictures Pilate's repeated but unsuccessful attempts to release Jesus.</p>	<p>ἀπολύσαι to release Aor Act Inf · ἀπολύω <i>complementary infinitive</i> → aorist infinitive</p>	<p>αὐτόν him Accusative <i>accusative subject of infinitive</i></p>	<p>οἱ the Nominative <i>article</i></p>

δὲ

but

adversative particle

Ἰουδαῖοι

Jews

Nominative

subject

ἐκραύγαζον

were crying out

Impf Act Indic 3 Pl · κραυγάζω

main verb

→ iterative imperfect

κραυγάζω: 'shout'; the imperfect pictures the sustained, iterative shouting of the crowd.

λέγοντες

saying

Pres Act Ptcp Nom Pl Masc · λέγω

adverbial participle (manner)

→ present participle (concurrent action)

Ἴάν

if

conditional particle (third-class condition)

τοῦτον

this man

Accusative

demonstrative pronoun / direct object (fronted)

ἀπολύσης

you release

Aor Act Subj 2 Sg · ἀπολύω

verb of conditional protasis

→ aorist subjunctive (third-class condition)

οὐκ

not

negative particle

εἶ

you are

Pres Act Indic 2 Sg · εἰμί

main verb (apodosis)

→ stative present

φίλος

friend

Nominative

predicate nominative

φίλος: 'friend'; φίλος τοῦ Καίσαρος is the semi-technical amicus Caesaris, a political-court relationship.

τοῦ

of the

Genitive

article

Καίσαρος

Caesar

Genitive

genitive of relationship

Καῖσαρ: 'Caesar'; the reigning emperor, here Tiberius (AD 14–37).

πᾶς

everyone

Nominative

subject (universal adjective substantival)

ὁ

the one

Nominative

article (with participle: substantival)

βασιλέα

king

Accusative

predicate accusative (double accusative with ποιῶν)

ἑαυτὸν

himself

Accusative

reflexive pronoun (subject accusative of ποιῶν)

ποιῶν

making

Pres Act Ptcp Nom Sg Masc · ποιέω

substantival participle (in apposition to πᾶς)

→ present participle (characteristic action)

ποιέω: 'make'; echoes v.7.

ἀντιλέγει

opposes

Pres Act Indic 3 Sg · ἀντιλέγω

main verb

→ gnomic present

ἀντιλέγω: 'speak against, oppose'; the political accusation: claiming kingship = opposing Caesar.

τῷ

the

Dative

article

Καίσαρι

Caesar

Dative

dative of opposition (with ἀντιλέγω)

13 Ὁ οὖν Πιλάτος ἀκούσας τοῦτον τὸν λόγον ἤγαγεν ἔξω τὸν Ἰησοῦν, καὶ ἐκάθισεν ἐπὶ βήματος, εἰς τόπον λεγόμενον Λιθόστρωτον, Ἑβραϊστὶ δὲ Γαββαθά.

Therefore when Pilate heard these words, he led Jesus outside and sat down on the judgment seat at a place called The Stone Pavement, but in Hebrew Gabbatha.

INFERENCE / NARRATIVE RESOLUTION Ὁ οὖν Πιλάτος The Caesar-threat is decisive: Pilate brings Jesus to the βῆμα (judgment seat), the official chair of judicial pronouncement. The Aramaic toponym Γαββαθά alongside the Greek Λιθόστρωτον ('Stone Pavement') is John's characteristic bilingual footnote for non-Judean readers. The exact location (within Herod's palace or the Antonia fortress) is debated; archaeology has not settled the question. The ἐκάθισεν ('sat down') is deliberately ambiguous: does Pilate sit, or does he cause Jesus to sit? — an ancient variant reading has him seat Jesus, but the standard text has Pilate assume the judicial seat.

Ὁ

the

Nominative

article

οὖν

therefore

inferential particle

Πιλάτος

Pilate

Nominative

subject

ἀκούσας

having heard

Aor Act Ptcp Nom Sg Masc · ἀκούω

adverbial participle (temporal / attendant circumstance)

→ aorist participle (action prior to main verb)

τούτων

these

Accusative

demonstrative adjective

τὸν

the

Accusative

article

λόγον

word

Accusative

direct object of ἀκούσας

ἤγαγεν

led out

Aor Act Indic 3 Sg · ἄγω

main verb

→ *constative aorist*

ἄγω: 'lead, bring'; bringing Jesus to the public judgment seat for formal sentencing.

ἔξω

outside

adverb of place

τὸν

the

Accusative

article

Ἰησοῦν

Jesus

Accusative

direct object

καὶ

and

coordinating conjunction

ἐκάθισεν

sat down

Aor Act Indic 3 Sg · καθίζω

main verb (second coordinate)

→ *constative aorist*

καθίζω: 'sit (down), cause to sit'; subject = Pilate on the βῆμα; some ancient witnesses read an ambiguous transitive 'he seated (Jesus)' — the intransitive reading (Pilate sits) is standard.

ἐπὶ

on

preposition + genitive (position upon)

βήματος

judgment seat

Genitive

object of ἐπί

βῆμα: 'step, platform, judgment seat'; the official raised platform from which Roman magistrates gave verdicts (cf. Acts 18:12; 25:6).

εἰς

at

preposition + accusative (place at which — Johannine idiom)

τόπον

place

Accusative

object of εἰς

τόπος: 'place, location'; John's characteristic double toponym follows.

λεγόμενον

called

Pres Pass Ptcp Acc Sg Neut · λέγω

attributive participle (onomastic formula)

→ *present participle (conventional designation)*

Λιθόστρωτον

Stone Pavement

Accusative

accusative in apposition (name in Greek)

Λιθόστρωτον: 'paved with stones'; a neuter adjective used as a place-name; possibly the large paved area of the Antonia fortress or the praetorium court.

Ἑβραϊστὶ

in Hebrew / Aramaic

adverb (language marker)

Ἑβραϊστὶ: 'in Hebrew / Aramaic'; John uses this adverb for Aramaic transliterations (cf. 5:2; 19:17, 20).

δὲ

but

mild adversative / additive particle

Γαββαθά

Gabbatha

indeclinable transliteration (Aramaic toponym)

Γαββαθά: Aramaic/Hebrew גַּבְבַּתָּא, probably 'elevated ground, ridge'; not a translation of Λιθόστρωτον but a separate local name.

14 ἦν δὲ παρασκευὴ τοῦ πάσχα, ὥρα δὲ ἦν ὡς ἕκτη. καὶ λέγει τοῖς Ἰουδαίοις· Ἴδε ὁ βασιλεὺς ὑμῶν.

Now it was the Day of Preparation for the Passover, and the hour was about the sixth. And he says to the Jews, 'Behold, your King!'

BACKGROUND / TEMPORAL FRAMING δὲ The double temporal marker (Preparation of the Passover; about the sixth hour) is theologically loaded. The 'sixth hour' (~noon) is when the Passover lambs began to be slaughtered in the temple; John's placing of Jesus' death at that time (cf. v.30) is deliberate Passover typology. The conflict with Mark 15:25 (third hour) is a classic crux. Pilate's final presentation — Ἴδε ὁ βασιλεὺς ὑμῶν ('Behold your King!') — echoes the ecce homo of v.5; again the irony: the deposed-looking figure is the true king.

ἦν

it was

Impf Act Indic 3 Sg · εἶμί

main verb (background clause)

→ imperfect (background / setting)

δὲ

now

mild adversative / background marker

παρασκευὴ

Preparation Day

Nominative

predicate nominative

παρασκευή: 'preparation'; the day before a feast on which preparations were made; here the eve of Passover (Nisan 14).

τοῦ

of the

Genitive

article

πάσχα

Passover

Genitive

genitive of reference

πάσχα: the Passover feast; Hebrew Πᾶσχα;
John dates the crucifixion to Nisan 14
(preparation day), aligning Jesus with the
Passover lamb.

ώρα

hour

Nominative

subject (second temporal clause)

ώρα: 'hour'; in John ώρα often carries
theological as well as clock significance.

δὲ

and

additive particle

ἦν

was

Impf Act Indic 3 Sg · εἰμί

main verb (second temporal clause)

→ imperfect (background)

ὡς

about

approximating particle (with numerals)

ὡς: used with numerals to indicate
approximation: 'about.'

ἕκτη

the sixth

Nominative

predicate nominative (ordinal numeral)

ἕκτη (ώρα): 'the sixth hour' = noon by
Roman reckoning; the time when the
temple slaughter of Passover lambs began.

καὶ

and

coordinating conjunction

λέγει

says

Pres Act Indic 3 Sg · λέγω

main verb

→ historic present

τοῖς

to the

Dative

article

Ἰουδαίοις

Jews

Dative

indirect object

Ἴδε

See

attention-marker

Ἴδε: undeclinable imperatival particle.

ὁ

the

Nominative

article

βασιλεὺς

King

Nominative

predicate nominative (presentative)

ὑμῶν

your

Genitive

possessive genitive

15 ἐκραύγασαν οὖν ἐκεῖνοι· ἄρον ἄρον, σταύρωσον αὐτόν. λέγει αὐτοῖς ὁ Πιλάτος· Τὸν βασιλέα ὑμῶν σταυρώσω; ἀπεκρίθησαν οἱ ἀρχιερεῖς· Οὐκ ἔχομεν βασιλέα εἰ μὴ Καίσαρα.

Therefore they cried out, 'Away with him! Away with him! Crucify him!' Pilate says to them, 'Shall I crucify your King?' The chief priests answered, 'We have no king but Caesar.'

INFERENCE / NARRATIVE CLIMAX οὖν The theological climax of the trial. The chief priests' declaration Οὐκ ἔχομεν βασιλέα εἰ μὴ Καίσαρα ('we have no king but Caesar') is deeply ironic: by rejecting their king in favor of Caesar, the religious leaders repudiate the central Jewish confession that YHWH alone is Israel's true king (1 Sam 8:7; Ps 47:7). The triple demand (ἄρον ἄρον, σταύρωσον) echoes the mockery of v.3, now murderously earnest. Pilate's ironic question — 'Shall I crucify your King?' — one last time holds the paradox before the reader.

ἐκραύγασαν

cried out

Aor Act Indic 3 Pl · κραυγάζω

main verb

→ constative aorist

οὖν

therefore

inferential particle

ἐκεῖνοι

those

Nominative

subject (anaphoric demonstrative pronoun)

ἐκεῖνος: 'that one, those'; anaphoric reference to the Jews/chief priests — the distancing pronoun underscores John's rhetorical perspective.

ἄρον

Away

Aor Act Impv 2 Sg · αἶρω

imperative (demand for removal)

→ aorist imperative (urgent demand)

αἶρω: 'take up, remove, lift away'; here 'away with him!' — the demand for removal to execution.

ἄρον

away

Aor Act Impv 2 Sg · αἶρω

imperative repeated for emphasis

→ aorist imperative

σταύρωσον

crucify

Aor Act Impv 2 Sg · σταυρόω

imperative (third demand)

→ aorist imperative

αὐτόν

him

Accusative

direct object

λέγει

says

Pres Act Indic 3 Sg · λέγω

main verb

→ historic present

αὐτοῖς

to them

Dative
indirect object

ὁ

the

Nominative
article

Πιλάτος

Pilate

Nominative
subject

Τὸν

the

Accusative
article (fronted for emphasis)

βασιλέα

King

Accusative
direct object (fronted for ironic emphasis)

ὑμῶν

your

Genitive
possessive genitive

σταυρώσω

shall I crucify

Fut Act Indic 1 Sg · σταυρώω
main verb (deliberative future / rhetorical question)

→ deliberative future

σταυρώω: 'crucify'; the future as a deliberative question — one final appeal to shame the crowd.

ἀπεκρίθησαν

answered

Aor Pass Indic 3 Pl · ἀποκρίνομαι
main verb

→ constative aorist

οἱ

the

Nominative
article

ἀρχιερεῖς

chief priests

Nominative
subject

Οὐκ

not

negative particle

ἔχομεν

we have

Pres Act Indic 1 Pl · ἔχω
main verb

→ stative present

βασιλέα

king

Accusative
direct object

εἰ

if

conditional (εἰ μὴ = except)

μὴ

not

negative (with εἰ forming exception)

Καίσαρα

Caesar

Accusative
accusative (object of εἰ μὴ exception: 'except Caesar')

Καῖσαρ: the ultimate irony of the passion — Israel's official representative confession of fealty to Rome over God.

16 Τότε οὖν παρέδωκεν αὐτὸν αὐτοῖς ἵνα σταυρωθῆ.

So then he handed him over to them to be crucified.

SEQUENTIAL INFERENCE / FORMAL CLIMAX

Τότε οὖν

A single sentence closes the entire trial. The verb παρέδωκεν ('handed over') is the passion's key theological verb: Judas handed Jesus over (18:2, 5); the authorities handed him to Pilate; now Pilate hands him to be crucified. The ἵνα σταυρωθῆ ('so that he might be crucified') — a purpose clause — makes the crucifixion the goal, not merely the outcome. John's use of the divine passive (σταυρωθῆ) is deliberate: the cross is the 'lifting up' of the Son of Man (3:14; 8:28; 12:32).

Τότε

then

temporal adverb

οὖν

therefore

inferential particle

παρέδωκεν

handed over

Aor Act Indic 3 Sg · παραδίδωμι

main verb

→ constative aorist

παραδίδωμι: 'to hand over, deliver up, betray'; the passion's key word; John uses it eight times in chs. 18–19.

αὐτὸν

him

Accusative

direct object

αὐτοῖς

to them

Dative

indirect object

ἵνα

so that

final conjunction (purpose clause)

σταυρωθῆ

he might be crucified

Aor Pass Subj 3 Sg · σταυρόω

verb of purpose clause

→ aorist passive subjunctive (divine passive / purpose)

σταυρόω: 'crucify'; the passive frames the crucifixion as something done to Jesus — and as the divinely purposed 'lifting up!'

17 Καὶ βαστάζων ἑαυτῷ τὸν σταυρὸν ἐξῆλθεν εἰς τὸν λεγόμενον Κρανίου Τόπον, ὃ λέγεται Ἑβραϊστὶ Γολγοθᾶ,

And he went out, carrying the cross himself, to the place called the Place of a Skull, which is called in Hebrew Golgotha,

CONTINUATION / NARRATIVE SEQUENCE **Καὶ** John uniquely specifies that Jesus carried his own cross (ἑαυτῷ τὸν σταυρὸν), omitting Simon of Cyrene (Mark 15:21 parr.); this may be deliberate: the sovereign Son carries his own instrument of death, the true High Priest bearing his own sacrifice. The double place-name again (Κρανίου Τόπος / Γολγοθᾶ) is characteristic Johannine annotation for readers unfamiliar with Jerusalem topography.

Καὶ
and

coordinating conjunction

βαστάζων

carrying

Pres Act Ptcp Nom Sg Masc · βαστάζω

adverbial participle (manner / attendant circumstance)

→ present participle (concurrent action)

βαστάζω: 'to carry, bear'; used of carrying the cross; also of carrying burdens and of the disciples bearing fruit (15:16).

ἑαυτῷ

himself

Dative

reflexive pronoun (dative of advantage / ethical dative)

ἑαυτοῦ: reflexive 3rd person; 'for himself, himself'; underscores that Jesus alone bears the cross.

τὸν

the

Accusative

article

σταυρὸν

cross

Accusative

direct object of βαστάζων

σταυρός: 'cross, stake'; the instrument of execution; in the NT the theological symbol of redemption.

ἐξῆλθεν

went out

Aor Act Indic 3 Sg · ἐξέρχομαι

main verb

→ constative aorist

εἰς

to

preposition + accusative (direction / goal)

τὸν

the

Accusative

article

λεγόμενον

called

Pres Pass Ptcp Acc Sg Masc · λέγω

attributive participle (onomastic formula)

→ present participle

Κρανίου

of a Skull

Genitive

genitive of description (in place-name)

κρανίον: 'skull'; Latin Calvaria (whence Calvary); Greek calque for the Aramaic Golgoltha.

Τόπον

Place

Accusative

object of εἰς

ὃ

which

Nominative

relative pronoun (subject of secondary clause)

λέγεται

is called

Pres Pass Indic 3 Sg · λέγω

main verb of relative clause

→ gnomic present (conventional naming)

Ἑβραϊστί

in Hebrew / Aramaic

adverb (language marker)

Γολγοθᾶ

Golgotha

indeclinable transliteration (Aramaic place-name)

Γολγοθᾶ: Aramaic ܩܠܘܠܬܐ, 'skull'; location debated (Gordon's Calvary / Church of the Holy Sepulchre), outside the city walls.

18 ὅπου αὐτὸν ἐσταύρωσαν, καὶ μετ' αὐτοῦ ἄλλους δύο ἐντεῦθεν καὶ ἐντεῦθεν, μέσον δὲ τὸν Ἰησοῦν.

where they crucified him, and with him two others, one on each side, with Jesus in the middle.

RELATIVE / SPATIAL SPECIFICATION **ὅπου** John reports the crucifixion itself in a single relative clause, without dramatic elaboration: ὅπου αὐτὸν ἐσταύρωσαν. The placing of Jesus in the center (μέσον δὲ τὸν Ἰησοῦν) is both historical and symbolic — the king at the center, flanked by his unlikely court. The identity of the two others is not given in John (contrast Luke 23:39–43).

ὅπου

where

relative adverb of place

αὐτόν

him

Accusative

direct object

ἑσταύρωσαν

they crucified

Aor Act Indic 3 Pl · σταυρώω

main verb of relative clause

→ constative aorist

σταυρώω: 'to crucify'; one of the briefest crucifixion reports in the NT — John's restraint is deliberate.

καὶ

and

coordinating conjunction

μετ'

with

preposition + genitive (association)

αὐτοῦ

him

Genitive

object of μετά

ἄλλους

others

Accusative

direct object (of understood ἑσταύρωσαν)

ἄλλος: 'another, other'; two unnamed crucified men.

δύο

two

Accusative

numeral (in apposition to ἄλλους)

ἐντεῦθεν

on one side

adverb of place (first of pair)

ἐντεῦθεν: 'from here, on this side'; the doubled ἐντεῦθεν ... καὶ ἐντεῦθεν = 'on this side and on that side.'

καὶ

and

coordinating conjunction

ἐντεῦθεν

on the other side

adverb of place (second of pair)

μέσον

in the middle

Accusative

adverbial accusative (position)

μέσος: 'middle'; Jesus at the center of the three — symbolic and historical.

δὲ

but

contrastive/focusing particle

τὸν

the

Accusative

article

Ἰησοῦν

Jesus

Accusative

direct object (resumed, appositive)

19 Ἔγραψεν δὲ καὶ τίτλον ὁ Πιλάτος καὶ ἔθηκεν ἐπὶ τοῦ σταυροῦ· ἦν δὲ γεγραμμένον· ΙΗΣΟΥΣ Ο
ΝΑΖΩΡΑΙΟΣ Ο ΒΑΣΙΛΕΥΣ ΤΩΝ ΙΟΥΔΑΙΩΝ.

Pilate also wrote a title and put it on the cross. It was written: JESUS THE NAZARENE, THE KING OF THE JEWS.

BACKGROUND ADDITION / ELABORATION **δὲ** The titulus (Latin: *inscriptio*) was standard Roman practice — posted above the cross to state the condemned's crime. John gives the fullest form: ΙΗΣΟΥΣ Ο ΝΑΖΩΡΑΙΟΣ Ο ΒΑΣΙΛΕΥΣ ΤΩΝ ΙΟΥΔΑΙΩΝ. The perfect passive γεγραμμένον ('it stood written') echoes the citation formula of v.7 and the Scriptures — what is written stands. The threefold language of v.20 makes this an unwitting universal proclamation.

Ἔγραψεν

wrote

Aor Act Indic 3 Sg · γράφω

main verb

→ constative aorist

γράφω: 'write'; Pilate personally writes the title — John's detail underlines the governor's deliberate choice of wording.

δὲ

now

narrative particle (background marker)

καὶ

also

adjunctive particle

τίτλον

a title

Accusative

direct object

τίτλος: a Latin loanword (*titulus*); the inscription posted above the cross stating name and crime.

ὁ

the

Nominative

article

Πιλάτος

Pilate

Nominative

subject

καὶ

and

coordinating conjunction

ἔθηκεν

placed

Aor Act Indic 3 Sg · τίθημι

main verb (second coordinate)

→ constative aorist

τίθημι: 'put, place, set'; the formal affixing of the *titulus* to the cross.

ἐπὶ

on

preposition + genitive (position upon)

τοῦ

the

Genitive

article

σταυροῦ

cross

Genitive

object of ἐπί

ἦν

was

Impf Act Indic 3 Sg · εἰμί

periphrastic auxiliary

→ imperfect periphrastic (with perfect participle)

δὲ

and

additive particle

γεγραμμένον

written

Perf Pass Ptcp Nom Sg Neut · γράφω

predicate participle (periphrastic pluperfect)

→ intensive perfect (standing inscription)

γράφω: 'write'; the periphrastic perfect γεγραμμένον evokes the permanence of what Pilate had written — it stood as a fixed record.

ΙΗΣΟΥΣ

JESUS

Nominative

nominative absolute (titulus inscription)

Ἰησοῦς; the name of the condemned.

Ο

THE

Nominative

article (in titulus)

ΝΑΖΩΡΑΙΟΣ

NAZARENE

Nominative

appositive (in titulus)

Ναζωραῖος; 'of Nazareth, Nazarene'; Johannine form (cf. 18:5, 7; 19:19); in Hebrew/Aramaic = נִצְרַת.

Ο

THE

Nominative

article (in titulus)

ΒΑΣΙΛΕΥΣ

KING

Nominative

appositive (in titulus)

ΤΩΝ

OF THE

Genitive

article (in titulus)

ΙΟΥΔΑΙΩΝ

JEWS

Genitive

genitive of subordination (in titulus)

Ἰουδαῖος; the mocking charge that becomes a theological proclamation to the whole world.

20 τοῦτον οὖν τὸν τίτλον πολλοὶ ἀνέγνωσαν τῶν Ἰουδαίων, ὅτι ἐγγὺς ἦν ὁ τόπος τῆς πόλεως ὅπου ἐσταυρώθη ὁ Ἰησοῦς· καὶ ἦν γεγραμμένον Ἑβραϊστί, Ῥωμαϊστί, Ἑλληνιστί.

Therefore many of the Jews read this title, because the place where Jesus was crucified was near the city, and it was written in Hebrew, in Latin, and in Greek.

INFERENCE / NARRATIVE COMMENT οὖν The trilingual inscription — Hebrew (Aramaic), Latin, and Greek — covers the three major languages of the ancient Mediterranean world. John's point is clear: the proclamation of Jesus as King is universal. The proximity to Jerusalem (ἐγγὺς ἦν ὁ τόπος τῆς πόλεως) ensures a large readership, making the ironic-yet-true declaration inescapable. The three languages anticipate the later Pentecost proclamation and the mission to all nations.

τοῦτον

this

Accusative

demonstrative adjective (fronted)

οὖν

therefore

inferential particle

τὸν

the

Accusative

article

τίτλον

title

Accusative

direct object

πολλοὶ

many

Nominative

subject

ἀνέγνωσαν

read

Aor Act Indic 3 Pl · ἀναγινώσκω

main verb

→ *constative aorist*

ἀναγινώσκω: 'to read (aloud)'; the compound ἀνα- implies recognition/comprehension as well as reading.

τῶν

of the

Genitive

article (partitive genitive)

Ἰουδαίων

Jews

Genitive

partitive genitive

ὅτι

because

causal conjunction

ἐγγύς

near

adverb of place (predicate)

ἐγγύς: 'near, close'; the crucifixion site was accessible to Passover pilgrims.

ἦν

was

Impf Act Indic 3 Sg · εἰμί

main verb of causal clause

→ imperfect (background)

ὁ

the

Nominative

article

τόπος

place

Nominative

subject

τῆς

of the

Genitive

article

πόλεως

city

Genitive

genitive of reference (proximity to the city)

πόλις: 'city'; Jerusalem; crucifixions were conducted near city walls for maximum visibility.

ὅπου

where

relative adverb of place

ἔσταυρώθη

was crucified

Aor Pass Indic 3 Sg · σταυρόω

verb of relative clause

→ constative aorist (divine passive)

ὁ

the

Nominative

article

Ἰησοῦς

Jesus

Nominative

subject of relative clause

καὶ

and

coordinating conjunction

ἦν

it was

Impf Act Indic 3 Sg · εἰμί

periphrastic auxiliary

→ imperfect periphrastic

γεγραμμένον

written

Perf Pass Ptcp Nom Sg Neut · γράφω

predicate participle (periphrastic pluperfect)

→ intensive perfect (standing trilingual inscription)

Ἑβραϊστί

in Hebrew / Aramaic

adverb (language)

Ῥωμαϊστί

in Latin

adverb (language)

Ῥωμαϊστί: 'in the Roman tongue / Latin'; the language of imperial administration.

Ἑλληνιστί

in Greek

adverb (language)

Ἑλληνιστί: 'in Greek'; the lingua franca of the eastern Mediterranean and international commerce.

21 ἔλεγον οὖν τῷ Πιλάτῳ οἱ ἀρχιερεῖς τῶν Ἰουδαίων· Μὴ γράφε, Ὁ βασιλεὺς τῶν Ἰουδαίων, ἀλλ' ὅτι ἐκεῖνος εἶπεν· Βασιλεὺς εἰμι τῶν Ἰουδαίων.

Therefore the chief priests of the Jews said to Pilate, 'Do not write, "The King of the Jews," but that he himself said, "I am King of the Jews."'

INFERENCE / COUNTER-MOVE οὖν The chief priests' objection (imperfect ἔλεγον = repeated lobbying) is to the wording: not 'King of the Jews' as a title of fact, but as a claim Jesus made — thus reducing him from king to pretender. Pilate's flat refusal in v.22 is one of the most memorable lines of the passion. The irony is sustained: the priests want to reframe, but the theological truth stands in the inscription.

ἔλεγον

were saying

Impf Act Indic 3 Pl · λέγω

main verb

→ iterative imperfect

λέγω: 'say'; repeated protests to Pilate.

οὖν

therefore

inferential particle

τῷ

to the

Dative

article

Πιλάτῳ

Pilate

Dative

indirect object

οἱ

the

Nominative

article

ἀρχιερεῖς

chief priests

Nominative

subject

τῶν

of the

Genitive

article

Ἰουδαίων

Jews

Genitive

partitive genitive

Μὴ

not

prohibitive negative particle (with present imperative)

γράφε

write

Pres Act Impv 2 Sg · γράφω

main verb (prohibition)

→ present imperative (cease ongoing action)

γράφω: 'write'; the present prohibition μὴ γράφε = 'stop writing' or 'don't write' (either reading fits the demand to change the wording).

Ὁ

The

Nominative

article (in quoted titulus text)

βασιλεύς

King

Nominative

subject of quoted titulus

τῶν

of the

Genitive

article

Ἰουδαίων

Jews

Genitive

genitive of subordination (in titulus)

ἀλλ'

but

strong adversative conjunction

ὅτι

that

complementary ὅτι (content of the desired alternative inscription)

ἐκεῖνος

he

Nominative

emphatic subject pronoun (anaphoric/distancing)

ἐκεῖνος: 'that one'; the distancing demonstrative — the priests refuse even to name Jesus.

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb of ὅτι clause

→ constative aorist

Βασιλεύς

King

Nominative

predicate nominative (in Jesus' quoted claim)

εἰμι

I am

Pres Act Indic 1 Sg · εἰμί

main verb of Jesus' quoted claim

→ stative present

εἰμί: 'be'; the claim the chief priests want attributed to Jesus personally rather than asserted as fact in the titulus.

τῶν

of the

Genitive

article

Ἰουδαίων

Jews

Genitive

genitive of subordination

22 Ἄπεκρίθη ὁ Πιλάτος· Ὅ γέγραφα, γέγραφα.

Pilate answered, 'What I have written, I have written.'

DECISIVE RESPONSE **ASYNDETON** Asyndeton. Pilate's six-word reply is one of the most dramatic single sentences in the Gospels. The repeated intensive perfect γέγραφα ('I have written and it stands') makes the titulus irrevocable — not merely a past event but a standing reality. Ironically, the Roman who has caved throughout the trial here shows unyielding resolve, and in so doing he unwittingly preserves the true inscriptio of the King of kings.

Ἄπεκρίθη

answered

Aor Pass Indic 3 Sg · ἀποκρίνομαι

main verb

→ constative aorist

ὁ

the

Nominative

article

Πιλάτος

Pilate

Nominative

subject

Ὅ

what

Accusative

relative pronoun (direct object, fronted)

γέγραφα

I have written

Perf Act Indic 1 Sg · γράφω

main verb (protasis of relative clause)

→ intensive perfect (standing accomplished act)

γράφω: 'write'; the intensive perfect τὸ γεγραμμένον γέγραφα = 'what I have written stands written — it is done!'

γέγραφα

I have written

Perf Act Indic 1 Sg · γράφω

main verb (apodosis, repeated for irrevocable emphasis)

→ intensive perfect (irrevocable declaration)

23 Οἱ οὖν στρατιῶται, ὅτε ἐσταύρωσαν τὸν Ἰησοῦν, ἔλαβον τὰ ἱμάτια αὐτοῦ καὶ ἐποίησαν τέσσαρα μέρη, ἐκάστῳ στρατιώτῃ μέρος, καὶ τὸν χιτῶνα. ἦν δὲ ὁ χιτῶν ἄραφος, ἐκ τῶν ἄνωθεν ὑφαντὸς δι' ὅλου.

The soldiers therefore, when they had crucified Jesus, took his garments and made four parts, one part for each soldier, and also the tunic. Now the tunic was seamless, woven from the top throughout.

INFERENCE / NARRATIVE CONTINUATION οὖν The dividing of Jesus' garments (ἱμάτια = outer garments) into four equal parts was the soldiers' customary right (spolium). The description of the χιτῶν (inner tunic) as ἄραφος ('seamless') and woven ἐκ τῶν ἄνωθεν ὑφαντὸς δι' ὅλου ('from the top woven throughout') is unique to John. The seamless tunic evokes the high priest's vestment (Josephus, Ant. 3.161–162), strengthening the priest-king typology. The scene is framed to lead into the Ps 22:18 citation.

Οἱ

the

Nominative
article

οὖν

therefore

inferential particle

στρατιῶται

soldiers

Nominative
subject

ὅτε

when

temporal conjunction

ἐσταύρωσαν

they crucified

Aor Act Indic 3 Pl · σταυρόω

main verb of temporal clause

→ constative aorist

τὸν

the

Accusative

article

Ἰησοῦν

Jesus

Accusative

direct object

ἔλαβον

took

Aor Act Indic 3 Pl · λαμβάνω

main verb (apodosis)

→ constative aorist

τὰ

the

Accusative

article

ἱμάτια

garments

Accusative

direct object

ἱμάτιον: outer garments; plural = the various outer garments stripped from the condemned before crucifixion.

αὐτοῦ

his

Genitive

possessive genitive

καὶ

and

coordinating conjunction

ἐποίησαν

made

Aor Act Indic 3 Pl · ποιέω

main verb (second coordinate)

→ constative aorist

ποιέω: 'make, do'; ποιεῖν μέρη = 'divide into parts.'

τέσσαρα

four

Accusative

numeral (predicate accusative)

τέσσαρες: 'four'; a Roman execution squad (quaternio) of four soldiers.

μέρη

parts

Accusative

direct object

μέρος: 'part, share, portion.'

ἐκάστῳ

to each

Dative

dative of indirect object / distribution

ἕκαστος: 'each one'; distributive.

στρατιώτῃ

soldier

Dative

dative (apposition to ἐκάστῳ)

μέρος

a part

Accusative

direct object (elliptical: 'a part each')

καὶ

and

coordinating conjunction

τὸν

the

Accusative

article

χιτῶνα

tunic

Accusative

direct object (the tunic, handled separately)

χιτῶν: the inner undergarment, worn directly against the body; more valuable if seamless.

ἦν

was

Impf Act Indic 3 Sg · εἶμι

main verb (background clause on the tunic)

→ imperfect (background description)

δὲ

now

background / narrative particle

ὁ

the

Nominative

article

<p>χιτῶν tunic Nominative subject</p>	<p>ἄραφος seamless Nominative predicate adjective ἄραφος: 'seamless, not sewn together' (ἄ + ῥάπτω 'sew'); a hapax in the NT; the word may echo the high priest's garment.</p>	<p>ἐκ from preposition + genitive (origin / manner of weaving)</p>	<p>τῶν the Genitive article</p>
<p>ἄνωθεν above adverb of place / direction (used substantively with τῶν) ἄνωθεν: 'from above'; here in a literal topographic sense ('from the top') — woven as one piece from collar to hem.</p>	<p>ὑφαντός woven Nominative predicate adjective (coordinate with ἄραφος) ὑφαντός: 'woven' (verbal adj. from ὑφαίνω 'weave'); the construction method that made it seamless.</p>	<p>δι' throughout preposition + genitive (extension through the whole)</p>	<p>ὅλου the whole Genitive object of διὰ (extent: throughout) ὅλος: 'whole, entire'; woven in one piece from top to bottom without seam.</p>

24 εἶπαν οὖν πρὸς ἀλλήλους· Μὴ σχίσωμεν αὐτόν, ἀλλὰ λάχωμεν περὶ αὐτοῦ τίνος ἔσται· ἵνα ἡ γραφὴ πληρωθῇ ἢ λέγουσα· Διεμερίσαντο τὰ ἱμάτιά μου ἑαυτοῖς, καὶ ἐπὶ τὸν ἱματισμὸν μου ἔβαλον κλῆρον. Οἱ μὲν οὖν στρατιῶται ταῦτα ἐποίησαν.

So they said to one another, 'Let us not tear it, but let us cast lots for it to decide whose it shall be' — so that the Scripture might be fulfilled that says, 'They divided my garments among themselves, and for my clothing they cast a lot.' The soldiers therefore did these things.

INFERENCE / FULFILLMENT **οὖν** The soldiers' deliberation (Μὴ σχίσωμεν ... ἀλλὰ λάχωμεν) and the casting of lots fulfills Ps 22:18 LXX in two movements: the plural (garments divided) and the singular (lot for the one seamless tunic), which the psalm's synonymous parallelism actually conflates — but John's narrative structurally separates them, reading a two-stage fulfillment. The ἵνα πληρωθῇ ἢ γραφὴ formula is John's signature fulfillment citation, placing the soldiers' actions within the sovereign script of God.

εἶπαν

said

Aor Act Indic 3 Pl · λέγω

main verb

→ constative aorist

οὖν

therefore

inferential particle

πρὸς

to

preposition + accusative (direction of speech)

ἄλλήλους

one another

Accusative

object of πρὸς (reciprocal pronoun)

ἄλλήλων: reciprocal pronoun 'one another'; the soldiers deliberate among themselves.

Μὴ

let us not

prohibitive negative (with subjunctive: hortatory prohibition)

σχίσωμεν

tear

Aor Act Subj 1 Pl · σχίζω

hortatory subjunctive (prohibition)

→ aorist subjunctive (hortatory)

σχίζω: 'to split, tear'; tearing the seamless tunic would destroy its value.

αὐτόν

it

Accusative

direct object

ἀλλὰ

but

strong adversative conjunction

λάχωμεν

let us cast lots

Aor Act Subj 1 Pl · λαγχάνω

hortatory subjunctive

→ aorist subjunctive (hortatory)

λαγχάνω: 'to obtain by lot, cast lots'; the alternative to tearing.

περὶ

for

preposition + genitive (concerning / for)

αὐτοῦ

it

Genitive

object of περὶ

τίνος

whose

Genitive

interrogative genitive (indirect question: 'for whom it shall be')

τίς: interrogative pronoun; the genitive = 'of whom' / 'whose.'

ἔσται

it will be

Fut Mid Indic 3 Sg · εἶμι

verb of indirect question

→ future (predictive)

ἵνα

so that

final conjunction (fulfillment purpose)

ἡ

the

Nominative

article

γραφῆ

Scripture

Nominative

subject

γραφῆ: 'writing, Scripture'; in John the OT as authoritative text that must be fulfilled.

πληρωθῆ

might be fulfilled

Aor Pass Subj 3 Sg · πληρώω

verb of purpose clause (fulfillment formula)

→ aorist passive subjunctive

πληρώω: 'to fill, fulfill'; divine passive — God fulfills Scripture through human actions.

ἡ

the one

Nominative

article (with participle: substantival)

λέγουσα

saying

Pres Act Ptcp Nom Sg Fem · λέγω

attributive participle (introducing citation)

→ present participle (ongoing voice of Scripture)

λέγω: the Scripture 'says' — present tense as the living voice of the text.

Διεμερίσαντο

They divided

Aor Mid Indic 3 Pl · διαμερίζω

main verb of LXX citation (Ps 22:18 LXX)

→ constative aorist

διαμερίζω: 'to divide, distribute'; Ps 22:18 LXX: exact citation of the soldiers' action.

τὰ

the

Accusative

article

ἱμάτιά

garments

Accusative

direct object

μου

my

Genitive

possessive genitive (psalmist / Christ speaking)

ἑαυτοῖς

among themselves

Dative

dative of advantage / reflexive reciprocal

καὶ

and

coordinating conjunction

ἐπί

for

preposition + accusative (concerning / for)

τὸν

the

Accusative

article

ἱματισμόν

clothing

Accusative

object of ἐπί

ἱματισμός: 'clothing, garment'; used as a collective or for a specific valuable garment (here the tunic).

μου

my

Genitive

possessive genitive

ἔβαλον

cast

Aor Act Indic 3 Pl · βάλλω

main verb of second colon (Ps 22:18 LXX)

→ constative aorist

βάλλω: 'throw, cast'; βάλλειν κλήρον = 'to cast a lot!'

κλήρον

a lot

Accusative

direct object

κλήρος: 'lot'; an ancient method of random selection (casting dice, stones, or marked objects).

Οἱ

the

Nominative

article

μὲν

indeed

correlative particle (μὲν οὖν = 'so then')

μὲν: anticipatory marker; with οὖν closes the episode.

οὖν

therefore

inferential particle (μὲν οὖν summary)

στρατιῶται

soldiers

Nominative

subject

ταῦτα

these things

Accusative

direct object (anaphoric summary)

ἐποίησαν

did

Aor Act Indic 3 Pl · ποιέω

main verb (summary closure)

→ constative aorist

25 Εἰστήκεισαν δὲ παρὰ τῷ σταυρῷ τοῦ Ἰησοῦ ἡ μήτηρ αὐτοῦ καὶ ἡ ἀδελφὴ τῆς μητρὸς αὐτοῦ, Μαρία ἡ τοῦ Κλωπᾶ, καὶ Μαρία ἡ Μαγδαληνή.

But standing by the cross of Jesus were his mother and his mother's sister, Mary the wife of Clopas, and Mary Magdalene.

CONTRAST / NEW SCENE **δὲ** The scene shifts from the soldiers' callous indifference to the faithful few standing by the cross. The pluperfect εἰστήκεισαν ('they had been standing and stood') is a vivid stative: these women had taken their stand and maintained it. John lists four women (or possibly three if the 'sister' and 'Mary of Clopas' are the same person); the identity of the unnamed sister is debated — possibly Salome (cf. Mark 15:40). The mother of Jesus is never named by John. Mary Magdalene is identified only here at the cross in John 19 before the resurrection garden scene of ch. 20.

Είστήκεισαν

were standing

Plpf Act Indic 3 Pl · ἴστημι

main verb

→ stative pluperfect (sustained standing presence)

ἴστημι: 'stand'; the pluperfect εἰστήκεισαν carries the sense of having taken a stand and maintaining it — courageous faithfulness in the face of the execution.

δὲ

but

contrastive / transitional particle

παρὰ

by

preposition + dative (proximity)

τῷ

the

Dative

article

σταυρῷ

cross

Dative

object of παρά

τοῦ

of

Genitive

article

Ἰησοῦ

Jesus

Genitive

possessive genitive

ἡ

the

Nominative

article

μήτηρ

mother

Nominative

subject (first in list)

μήτηρ: 'mother'; named only by relation in John; never called 'Mary' in the fourth Gospel.

αὐτοῦ

his

Genitive

possessive genitive

καὶ

and

coordinating conjunction

ἡ

the

Nominative

article

ἀδελφή

sister

Nominative

subject (second in list)

ἀδελφή: 'sister'; the sister of Jesus' mother — her identity disputed (Salome in Synoptics?).

τῆς

of the

Genitive

article

μητρὸς

mother

Genitive

genitive of relationship

αὐτοῦ

his

Genitive

possessive genitive

<p>Μαρία Mary Nominative <i>subject (third in list, appositive or separate person)</i></p> <p>Μαρία: the Greek form of Hebrew מִרְיָם (Miriam).</p>	<p>ἡ the Nominative <i>article (with genitive: 'the one of Clopas')</i></p>	<p>τοῦ of Genitive <i>article</i></p>	<p>Κλωπᾶ Clopas Genitive <i>genitive of relationship (wife of / daughter of Clopas — ambiguous)</i></p> <p>Κλωπᾶς: 'Clopas'; cf. Luke 24:18 (Cleopas on the Emmaus road); possibly a Jewish form of the Latin Cleopas.</p>
<p>καὶ and <i>coordinating conjunction</i></p>	<p>Μαρία Mary Nominative <i>subject (fourth in list)</i></p>	<p>ἡ the Nominative <i>article</i></p>	<p>Μαγδαληνή Magdalene Nominative <i>appositive (place-of-origin identifier)</i></p> <p>Μαγδαληνή: 'of Magdala'; Mary from Magdala (on the Sea of Galilee); the first witness of the resurrection in John 20.</p>

26 Ἰησοῦς οὖν ἰδὼν τὴν μητέρα καὶ τὸν μαθητὴν παρεστῶτα ὃν ἠγάπα, λέγει τῇ μητρὶ· Γύναι, ἴδε ὁ υἱός σου.

So Jesus, seeing his mother and the disciple whom he loved standing nearby, says to his mother, 'Woman, behold your son.'

INFERENCE / NEW ACTION οὖν One of the most intimate and constitutive moments of the passion: Jesus sees (ἰδὼν) his mother and the Beloved Disciple and addresses his mother as Γύναι ('Woman') — the same address as at Cana (2:4), suggesting an inclusio. The act of entrusting creates a new family at the foot of the cross: the community of disciples in whom biological and spiritual bonds are redefined. The historic present λέγει brings the moment into immediacy. The Beloved Disciple (ὃν ἠγάπα) is the eyewitness whose identity John never discloses.

Ἰησοῦς

Jesus

Nominative
subject

οὕν

therefore

inferential particle

ἰδών

seeing

Aor Act Ptcp Nom Sg Masc · ὁράω

adverbial participle (temporal / attendant circumstance)

→ aorist participle (action prior to main verb)

ὁράω: 'see'; Jesus actively surveys the scene and acts deliberately.

τήν

the

Accusative
article

μητέρα

mother

Accusative
direct object of ἰδών

καί

and

coordinating conjunction

τόν

the

Accusative
article

μαθητήν

disciple

Accusative
direct object of ἰδών (second)

μαθητής; 'disciple, learner'; the Beloved Disciple, the paradigmatic follower of Jesus in John.

παρεστώτα

standing nearby

Perf Act Ptcp Acc Sg Masc · παρίστημι

attributive participle (modifying τὸν μαθητήν)

→ intensive perfect (standing presence)

παρίστημι: 'to stand beside, be present'; the perfect participle παρεστώτα = 'standing there [and remaining so]' — the disciple's faithful presence.

ὄν

whom

Accusative

relative pronoun (object of ἠγάπα)

ἠγάπα

he loved

Impf Act Indic 3 Sg · ἀγαπάω

relative clause verb

→ imperfect (ongoing love, characterizing description)

ἀγαπάω: 'to love'; the Beloved Disciple's defining characteristic in John (13:23; 19:26; 20:2; 21:7, 20).

λέγει

says

Pres Act Indic 3 Sg · λέγω

main verb

→ historic present

<p>τῇ to the</p> <p>Dative article</p>	<p>μητρί mother</p> <p>Dative indirect object</p>	<p>Γύναι Woman</p> <p>Vocative vocative (address)</p> <p>γυνή: 'woman, wife'; the vocative γύναι is a respectful address in Greek (cf. 2:4; 4:21; 8:10; 20:13, 15) — not dismissive in Greek idiom, though striking in address to one's mother.</p>	<p>ἴδε behold</p> <p>attention-marker</p>
<p>ὁ the</p> <p>Nominative article</p>	<p>υἱός son</p> <p>Nominative predicate nominative (presentative: 'here is your son')</p> <p>υἱός: 'son'; the new filial bond constituted at the cross between the mother and the Beloved Disciple.</p>	<p>σου your</p> <p>Genitive possessive genitive</p>	

27 εἶτα λέγει τῷ μαθητῇ· Ἴδου ἡ μήτηρ σου. καὶ ἀπ' ἐκείνης τῆς ὥρας ἔλαβεν ὁ μαθητὴς αὐτὴν εἰς τὰ ἴδια.

Then he says to the disciple, 'Behold, your mother!' And from that hour the disciple took her into his own home.

SEQUENTIAL CONTINUATION **εἶτα** The complementary word to v.26: Jesus turns from mother to disciple. Ἴδου ἡ μήτηρ σου is the reciprocal entrusting. The formula ἀπ' ἐκείνης τῆς ὥρας ('from that hour') — echoing the hour-motif of the Gospel (2:4; 7:30; 8:20; 12:23, 27) — marks the founding of the new community. εἰς τὰ ἴδια ('into his own [home/things]') echoes the Prologue: 'he came to his own and his own did not receive him' (1:11) — now the Beloved Disciple receives what Jesus entrusts.

εἶτα

then

temporal adverb (sequence)

εἶτα: 'then, next'; marks the sequential step to the second address.

λέγει

says

Pres Act Indic 3 Sg · λέγω

main verb

→ historic present

τῷ

to the

Dative

article

μαθητῆ

disciple

Dative

indirect object

Ἴδου

Behold

attention-marker

Ἴδου: the declinable presentative particle.

ἡ

the

Nominative

article

μήτηρ

mother

Nominative

predicate nominative (presentative)

σου

your

Genitive

possessive genitive

καὶ

and

coordinating conjunction

ἀπ'

from

preposition + genitive (temporal starting point)

ἐκείνης

that

Genitive

demonstrative adjective

ἐκεῖνος: anaphoric demonstrative marking a decisive moment.

τῆς

the

Genitive

article

ῥας

hour

Genitive

genitive (object of ἀπό)

ῥας: 'hour'; the ῥας formula marks a turning point in the Johannine narrative.

ἔλαβεν

took

Aor Act Indic 3 Sg · λαμβάνω

main verb

→ constative aorist

λαμβάνω: 'receive, take'; εἰς τὰ ἴδια ἔλαβεν = received her into his own home/sphere.

ὁ

the

Nominative

article

μαθητῆς

disciple

Nominative

subject

αὐτήν

her

Accusative

direct object

εἰς

into

preposition + accusative (direction / reception into)

τὰ

the

Accusative

article

ἴδια

his own [home]

Accusative

substantival adjective (object of εἰς)

ἴδιος: 'one's own'; τὰ ἴδια = 'his own home, possessions, sphere'; the same phrase as 1:11 ('he came to his own').

28 Μετὰ τοῦτο εἰδὼς ὁ Ἰησοῦς ὅτι ἤδη πάντα τετέλεσται, ἵνα τελειωθῇ ἡ γραφή, λέγει· Διψῶ.

After this, Jesus, knowing that all things had already been accomplished, so that the Scripture might be fulfilled, says, 'I thirst!'

TEMPORAL SEQUENCE **Μετὰ τοῦτο** Μετὰ τοῦτο ('after this') marks a new episode. Jesus' sovereign knowledge (εἰδὼς ὅτι ἤδη πάντα τετέλεσται) is characteristic of the Johannine Jesus: he acts from complete awareness of the divine plan, not from weakness. The ἵνα τελειωθῇ ἡ γραφή clause frames even the cry of physical need within Scripture's completion — probably Ps 22:15 ('my strength is dried up') and Ps 69:21 ('they gave me sour wine to drink!'). The stark single word Διψῶ ('I thirst') is at once the most human utterance of the passion and the trigger for the fulfillment scene.

Μετὰ

after

preposition + accusative (temporal)

τοῦτο

this

Accusative

object of μετά (anaphoric demonstrative)

εἰδὼς

knowing

Perf Act Ptcp Nom Sg Masc · οἶδα

adverbial participle (causal / manner)

→ intensive perfect participle (perfect state of knowledge)

οἶδα: 'know'; the perfect participle εἰδὼς = 'knowing with full awareness'; Jesus acts from perfect foreknowledge.

ὁ

the

Nominative

article

Ἰησοῦς

Jesus

Nominative

subject

ὅτι

that

complementary ὅτι (content of knowing)

ἤδη

already

temporal adverb

ἤδη: 'already, now'; the work is already complete from Jesus' perspective even before the final utterance.

πάντα

all things

Nominative

subject

πᾶς: 'all, every'; πάντα = 'all things' — the totality of the redemptive mission.

τετέλεσται

have been accomplished

Perf Pass Indic 3 Sg · τελέω

main verb of ὅτι clause

→ intensive perfect (standing accomplished state)

τελέω: 'to finish, accomplish, complete'; the intensive perfect τετέλεσται = 'it has been completed and stands complete' — the same verb as the cry of v.30.

ἵνα

so that

final conjunction (fulfillment purpose)

τελειωθῆ

might be fulfilled / brought to completion

Aor Pass Subj 3 Sg · τελειόω

verb of purpose clause (fulfillment formula)

→ aorist passive subjunctive (divine passive: God fulfills)

τελειόω: 'to bring to completion, perfect, fulfill'; a cognate of τελέω but distinct; note the word-play: everything is τετέλεσται so that the Scripture might be τελειωθῆ.

ἡ

the

Nominative

article

γραφῆ

Scripture

Nominative

subject of τελειωθῆ

λέγει

says

Pres Act Indic 3 Sg · λέγω

main verb

→ historic present

Διψῶ

I thirst

Pres Act Indic 1 Sg · διψάω

main verb (direct speech: the final cry before death)

→ progressive present

διψάω: 'to thirst'; fulfills Ps 69:21 (LXX 68:22); Jesus who gave living water (4:14; 7:37) himself experiences thirst — the full descent into human suffering.

29 σκεῦος ἔκειτο ὄξους μεστόν· σπόγγον οὖν μεστὸν τοῦ ὄξους ὑσώπῳ περιθέντες προσήνεγκαν αὐτοῦ τῷ στόματι.

A jar full of sour wine was standing there; so they put a sponge full of the sour wine on hyssop and brought it to his mouth.

BACKGROUND + ACTION **ASYNDETON** Asyndeton. The detail that the sponge is placed on ὑσώπῳ ('hyssop') is unique to John and theologically significant: hyssop is the plant used to apply the blood of the Passover lamb to the doorposts (Exod 12:22). The Synoptics have κάλαμος ('reed'). John's choice reinforces the Passover-lamb typology of Jesus' death — he dies as the true Passover lamb at the hour of the lambs' slaughter (cf. v.14). The jar of ὄξος (sour wine / posca, the soldiers' drink) was a practical fixture of executions.

σκεῦος

a jar

Nominative

subject

σκεῦος: 'vessel, jar, container'; generic term for any vessel or implement.

ἔκειτο

was lying

Impf Mid Indic 3 Sg · κεῖμαι

main verb (background / setting)

→ imperfect (background state)

κεῖμαι: 'to lie, be placed'; a stative verb describing the jar's presence at the scene.

ὄξους

of sour wine

Genitive

genitive of content

ὄξος: 'sour wine, vinegar'; the soldiers' drink (posca = water + vinegar); fulfills Ps 69:21.

μεστόν

full

Nominative

predicate adjective

μεστός: 'full'; the jar was full, ready at hand.

σπόγγον

a sponge

Accusative

direct object of περιθέντες

σπόγγος: 'sponge'; natural sea sponge, used to soak up and deliver liquid.

οὖν

therefore

inferential particle

μεστὸν

full

Accusative

attributive adjective modifying σπόγγον

τοῦ

of the

Genitive

article

ὄξους

sour wine

Genitive

genitive of content

ὕσσωπω

on hyssop

Dative

dative of means / instrument

ὕσσωπος: 'hyssop' (*Origanum syriacum* or similar); the Passover herb of Exod 12:22 — John's choice rather than the Synoptic 'reed'; a deliberate Passover typological allusion.

περιθέντες

having placed around

Aor Act Ptcp Nom Pl Masc · περιτίθημι

adverbial participle (attendant circumstance)

→ aorist participle (action prior to main verb)

περιτίθημι: 'to place around'; here 'to put a sponge around/on' the hyssop stalk.

προσήνεγκαν

brought

Aor Act Indic 3 Pl · προσφέρω

main verb

→ constative aorist

προσφέρω: 'to bring to, offer'; the offering of the sour wine to the dying Jesus.

αὐτοῦ

his

Genitive

possessive genitive (with στόματι)

τῷ

the

Dative

article

στόματι

mouth

Dative

dative of place / goal

στόμα: 'mouth'; the sponge is brought to Jesus' lips.

30 ὅτε οὖν ἔλαβεν τὸ ὄξος ὁ Ἰησοῦς, εἶπεν· Τετέλεσται· καὶ κλίνας τὴν κεφαλὴν παρέδωκεν τὸ πνεῦμα.

When therefore Jesus had received the sour wine, he said, 'It is finished!' And having bowed his head, he gave up his spirit.

TEMPORAL CONSEQUENCE / CLIMAX **ὅτε οὖν** The theological and narrative climax of John's passion. Τετέλεσται is a single word in the perfect passive — 'it has been finished and stands finished' — summarizing the completion of the entire redemptive mission given to Jesus by the Father (cf. 4:34; 17:4: τελειώσας τὸ ἔργον). The bowing of the head (κλίνας τὴν κεφαλὴν) is dignified and deliberate; the giving up of the spirit (παρέδωκεν τὸ πνεῦμα) may carry a double sense: physical death, and the donation of the Spirit to those at the foot of the cross — anticipating the Paraclete-gift of 20:22. The verb παρέδωκεν ('handed over') echoes vv.11, 16, 30 — the chain of handing-over that culminates here.

ὅτε

when

temporal conjunction

οὖν

therefore

inferential particle

ἔλαβεν

received

Aor Act Indic 3 Sg · λαμβάνω

main verb of temporal clause

→ constative aorist

λαμβάνω: 'receive, take'; Jesus actively receives the wine — he is never passive in John's passion.

τὸ

the

Accusative

article

ὄξος

sour wine

Accusative

direct object

ὁ

the

Nominative

article

Ἰησοῦς

Jesus

Nominative

subject

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (apodosis)

→ constative aorist

Τετέλεσται

It is finished

Perf Pass Indic 3 Sg · τελέω

main verb (direct speech: the consummation cry)

→ intensive perfect (accomplished and standing state)

τελέω: 'to bring to an end, complete, accomplish'; the intensive perfect Τετέλεσται is the single most theologically dense word of John's passion: the mission is complete — not a lament of defeat but a victory declaration. Cf. 4:34; 17:4; Gen 2:1–2 LXX (ἔτελέσθησαν).

καὶ

and

coordinating conjunction

κλίνας

having bowed

Aor Act Ptcp Nom Sg Masc · κλίνω

adverbial participle (attendant circumstance / temporal)

→ aorist participle (action coincident with or just prior to main verb)

κλίνω: 'to incline, bow'; the deliberate bowing of the head signals voluntary surrender — Jesus does not collapse but bows.

τὴν

the

Accusative

article

κεφαλήν

head

Accusative

direct object of κλίνειν

κεφαλή: 'head'; bowing the head at death is a regal gesture in John.

παρέδωκεν

gave up / handed over

Aor Act Indic 3 Sg · παραδίδωμι

main verb

→ *constative aorist*

παραδίδωμι: 'to hand over, deliver'; the same verb as 'handed over' in v.16 (Pilate), v.11 (he who handed me over), forming a theological chain. Here Jesus hands over his own spirit — to the Father, and perhaps as a proleptic gift of the Spirit to those below.

τὸ

the

Accusative

article

πνεῦμα

spirit

Accusative

direct object

πνεῦμα: 'spirit, breath'; τὸ πνεῦμα παρέδωκεν = 'he handed over / gave up the spirit'; the double sense (death + gift of Spirit) is characteristic of Johannine theology.

31 Οἱ οὖν Ἰουδαῖοι, ἐπεὶ παρασκευὴ ἦν, ἵνα μὴ μείνη ἐπὶ τοῦ σταυροῦ τὰ σώματα ἐν τῷ σαββάτῳ, ἦν γὰρ μεγάλη ἡ ἡμέρα ἐκείνου τοῦ σαββάτου, ἠρώτησαν τὸν Πιλάτον ἵνα κατεαγῶσιν αὐτῶν τὰ σκέλη καὶ ἀρθῶσιν.

Therefore the Jews, since it was Preparation Day, so that the bodies might not remain on the cross on the Sabbath — for that Sabbath was a great day — asked Pilate that their legs might be broken and that they might be taken away.

INFERENCE / TRANSITION οὖν The Jews' request is motivated by the holiness of the day: leaving bodies on crosses overnight (especially over the Sabbath) was forbidden by Deut 21:22–23 ('you shall not leave his body on the tree overnight'). Crurifragium (breaking legs with clubs to hasten asphyxiation) was the standard Roman method of accelerating death. The note that this was a 'great' Sabbath (the Passover Sabbath, Nisan 15) intensifies the irony: the greatest festival day coincides with the greatest event in human history. John's narrative will show how Jesus escapes the crurifragium, fulfilling Ps 34:20 and Exod 12:46.

οἱ

the

Nominative

article

οὖν

therefore

inferential particle

Ἰουδαῖοι

Jews

Nominative

subject

ἐπεὶ

since

causal conjunction

ἐπεὶ: 'since, because'; causal here.

παρασκευῆ

Preparation Day

Nominative

predicate nominative (subject of ἦν)

ἦν

was

Impf Act Indic 3 Sg · εἶμι

main verb of causal clause

→ imperfect (background)

ἵνα

so that

final conjunction (negative purpose)

μὴ

not

negative particle (with ἵνα μὴ)

μείνη

might remain

Aor Act Subj 3 Sg · μένω

verb of purpose clause

→ aorist subjunctive

μένω: 'remain, abide'; the concern is Deut 21:22-23 — bodies must not remain on a tree overnight.

ἐπὶ

on

preposition + genitive (position upon)

τοῦ

the

Genitive

article

σταυροῦ

cross

Genitive

object of ἐπὶ

τὰ

the

Nominative

article

σώματα

bodies

Nominative

subject of μείνη

σῶμα: 'body'; the bodies of the three crucified men.

ἐν

on

preposition + dative (time when)

τῷ

the

Dative

article

σαββάτω

Sabbath

Dative

dative of time (when)

σαββατον: 'Sabbath'; the weekly day of rest; here the Passover Sabbath.

ἦν

was

Impf Act Indic 3 Sg · εἰμί

main verb (parenthetical background note)

→ imperfect (background)

γὰρ

for

explanatory conjunction (parenthetical)

μεγάλη

great

Nominative

predicate adjective

μέγας: 'great, important'; the Passover Sabbath (Nisan 15) was an especially solemn festival day.

ἡ

the

Nominative

article

ἡμέρα

day

Nominative

subject

ἡμέρα: 'day.'

ἐκείνου

of that

Genitive

demonstrative adjective

τοῦ

the

Genitive

article

σαββάτου

Sabbath

Genitive

genitive (appositive to ἡμέρα)

ἠρώτησαν

asked

Aor Act Indic 3 Pl · ἐρωτάω

main verb

→ constative aorist

ἐρωτάω: 'to ask, request'; the Jews approach Pilate with a petition.

τὸν

the

Accusative

article

Πιλάτου

Pilate

Accusative

direct object of ἠρώτησαν

ἵνα

that

final / content conjunction (with request verb)

κατεαγῶσιν

might be broken

Aor Pass Subj 3 Pl · κατάγνυμι

verb of request clause

→ aorist passive subjunctive

κατάγνυμι: 'to break in pieces'; the medical/military term for the crurifragium — breaking the shinbones with a club to hasten death by asphyxiation.

αὐτῶν

their

Genitive

possessive genitive (anticipatory, with τὰ σκέλη)

τὰ

the

Nominative

article

σκέλη

legs

Nominative

subject of *κατεαγῶσιν*

σκέλος: 'leg'; the lower leg or shinbone, targeted in *crurifragium*.

καὶ

and

coordinating conjunction

ἄρθῶσιν

might be taken away

Aor Pass Subj 3 Pl · αἴρω

verb of request clause (second, coordinate)

→ aorist passive subjunctive

αἴρω: 'to lift, take away'; the bodies to be removed from the crosses before sunset.

32 Ἦλθον οὖν οἱ στρατιῶται, καὶ τοῦ μὲν πρώτου κατέαξαν τὰ σκέλη καὶ τοῦ ἄλλου τοῦ συσταυρωθέντος αὐτῷ·

So the soldiers came and broke the legs of the first and of the other who had been crucified with him.

INFERENCE / NARRATIVE SEQUENCE οὖν The soldiers execute Pilate's order. The two unnamed others are dealt with first (τοῦ μὲν πρώτου ... τοῦ ἄλλου), the structure setting up the contrasting action with Jesus in v.33. The participle *συσταυρωθέντος* ('crucified with him') reinforces the centrality of Jesus in the crucifixion scene.

Ἦλθον

came

Aor Act Indic 3 Pl · ἔρχομαι

main verb

→ constative aorist

οὖν

therefore

inferential particle

οἱ

the

Nominative

article

στρατιῶται

soldiers

Nominative

subject

καὶ

and

coordinating conjunction

τοῦ

of the

Genitive

article (partitive genitive construction)

μὲν

indeed

correlative particle (μὲν ... δέ contrast with v.33)

μὲν: anticipates a contrast — the other two had their legs broken; Jesus did not.

πρώτου

first

Genitive

genitive (partitive / objective with *κατέαξαν*)

πρώτος: 'first'; referring to the first of the other two crucified men.

<p>κατέαξαν broke</p> <p>Aor Act Indic 3 Pl · κατάγνυμι <i>main verb</i></p> <p>→ constative aorist</p> <p>κατάγνυμι: 'break'; the crurifragium.</p>	<p>τὰ the</p> <p>Accusative <i>article</i></p>	<p>σκέλη legs</p> <p>Accusative <i>direct object</i></p>	<p>καὶ and</p> <p><i>coordinating conjunction</i></p>
<p>τοῦ of the</p> <p>Genitive <i>article</i></p>	<p>ἄλλου other</p> <p>Genitive <i>genitive (partitive / objective with κατέαξαν, understood)</i></p> <p>ἄλλος: 'another, the other (of two)'</p>	<p>τοῦ the one</p> <p>Genitive <i>article (with participle: substantival)</i></p>	<p>συσταυρωθέντος crucified with</p> <p>Aor Pass Ptcp Gen Sg Masc · συσταυρώω <i>attributive participle modifying ἄλλου</i></p> <p>→ aorist participle (completed shared action)</p> <p>συσταυρώω: 'to crucify together with'; a compound of σύν + σταυρώω.</p>
<p>αὐτῷ him</p> <p>Dative <i>dative of association (with σύν- compound)</i></p>			

33 ἐπὶ δὲ τὸν Ἰησοῦν ἐλθόντες, ὡς εἶδον αὐτὸν ἤδη τεθνηκότα, οὐ κατέαξαν αὐτοῦ τὰ σκέλη,

But when they came to Jesus and saw that he was already dead, they did not break his legs.

CONTRAST (COMPLETING Μ'ΕΝ OF V.32) **δὲ** The contrastive δέ completes the μέν ... δέ structure: the others had legs broken; Jesus did not. The discovery that he was 'already dead' (ἤδη τεθνηκότα — perfect participle: in a state of death) triggers both the non-breaking (fulfilling Exod 12:46 / Ps 34:20) and the spear-thrust (v.34). John's point is that Jesus' death was real and confirmed, not merely apparent — a theological interest against early docetism.

ἐπὶ

to

preposition + accusative (direction toward)

δὲ

but

contrastive particle

τὸν

the

Accusative

article

Ἰησοῦν

Jesus

Accusative

object of ἐπί (their movement toward Jesus)

ἔλθόντες

having come

Aor Act Ptcp Nom Pl Masc · ἔρχομαι

adverbial participle (temporal / attendant circumstance)

→ aorist participle (action prior to main clause)

ὡς

when

temporal conjunction

ὡς: 'when, as'; temporal here.

εἶδον

they saw

Aor Act Indic 3 Pl · ὁράω

main verb of temporal clause

→ constative aorist

αὐτὸν

him

Accusative

accusative subject of indirect statement (with τεθνηκότα)

ἤδη

already

temporal adverb

τεθνηκότα

dead

Perf Act Ptcp Acc Sg Masc · θνήσκω

predicate accusative participle (indirect statement: 'that he was already dead')

→ intensive perfect (standing state of death)

θνήσκω: 'to die'; the perfect τεθνηκότα = 'in the state of having died' — dead, not merely unconscious.

οὐ

not

negative particle

κατέαξαν

they broke

Aor Act Indic 3 Pl · κατάγνυμι

main verb (negated)

→ constative aorist

κατάγνυμι: 'break'; the non-breaking is the fulfillment of 'no bone shall be broken.'

αὐτοῦ

his

Genitive

possessive genitive

τὰ

the

Accusative

article

σκέλη

legs

Accusative

direct object (negated)

34 ἄλλ' εἷς τῶν στρατιωτῶν λόγχῃ αὐτοῦ τὴν πλευρὰν ἔνυξεν, καὶ ἐξῆλθεν εὐθὺς αἷμα καὶ ὕδωρ.

But one of the soldiers pierced his side with a spear, and immediately blood and water came out.

STRONG CONTRAST / ALTERNATIVE ACTION ἄλλ' Instead of crurifragium, one soldier pierces Jesus' side with a spear (λόγχῃ). The outflow of αἷμα καὶ ὕδωρ ('blood and water') is medically debated (pericardial fluid? pleural effusion?) but theologically rich: blood = the eucharistic cup, the atoning sacrifice; water = baptism, the Spirit, the living water Jesus promised (4:14; 7:37-39). The καὶ ... καὶ sequence and the eyewitness seal of v.35 insist on the reality and significance of the dual outflow. Commentators ancient and modern disagree on the priority of the sacramental, anti-docetic, or testimonial register.

ἄλλ'

but

strong adversative conjunction

εἷς

one

Nominative

subject (numeral used pronominally)

εἷς: 'one'; the unnamed soldier who performs the spear-thrust.

τῶν

of the

Genitive

article (partitive genitive)

στρατιωτῶν

soldiers

Genitive

partitive genitive

λόγχῃ

with a spear

Dative

dative of means / instrument

λόγχῃ: 'spear, lance'; a shaft weapon used to probe whether death had occurred; NT hapax.

αὐτοῦ

his

Genitive

possessive genitive

τὴν

the

Accusative

article

πλευρὰν

side

Accusative

direct object of ἔνυξεν

πλευρά: 'side, rib'; the side of the torso; the same word used in 20:20, 25, 27 when Thomas and the disciples see the wound.

ἔνυξεν

pierced

Aor Act Indic 3 Sg · νόσσω

main verb

→ constative aorist

νόσσω: 'to pierce, prick, thrust'; NT hapax; the spear-thrust confirms death and triggers the outflow.

καὶ

and

coordinating conjunction

ἐξῆλθεν

came out

Aor Act Indic 3 Sg · ἐξέρχομαι

main verb (second coordinate)

→ constative aorist

ἐξέρχομαι: 'go out, come out'; the fluid comes out — the passive/intransitive form stressing the natural outflow.

εὐθύς

immediately

temporal adverb

εὐθύς: 'immediately'; Johannine use is less frequent than Mark's but still emphatic — the outflow is instant and unmistakable.

αἷμα

blood

Nominative

subject (first of the dual outflow)

αἷμα: 'blood'; sacramental, atonement, life-giving overtones throughout John (6:53–56; 1 John 5:6–8).

καὶ

and

coordinating conjunction

ὕδωρ

water

Nominative

subject (second of the dual outflow)

ὕδωρ: 'water'; in John water is repeatedly the vehicle of the Spirit's life (3:5; 4:10–14; 7:37–39); 1 John 5:6 insists Christ came 'not with water only, but with water and blood!'

35 καὶ ὁ ἑωρακὼς μεμαρτύρηκεν, καὶ ἀληθινὴ αὐτοῦ ἐστὶν ἡ μαρτυρία, καὶ ἐκεῖνος οἶδεν ὅτι ἀληθῆ λέγει, ἵνα καὶ ὑμεῖς πιστεύσητε.

And the one who saw it has borne witness — his testimony is true, and he knows that he is telling the truth — so that you also may believe.

CONTINUATION / AUTHORIAL TESTIMONY **καὶ** The evangelist breaks narrative to seal the account with an eyewitness testimony formula: ὁ ἑωρακὼς ('the one who has seen') + μεμαρτύρηκεν ('has borne witness') — both intensive perfects underscoring the standing reality of eyewitness and witness. The third-person self-reference (ἐκεῖνος οἶδεν, 'that one knows') is the author's characteristic self-distancing (cf. 21:24). The evangelistic goal — ἵνα καὶ ὑμεῖς πιστεύσητε — mirrors the statement of purpose in 20:31. This verse is the clearest indication that the Beloved Disciple is the author's eyewitness source.

καὶ
and

coordinating conjunction

ὁ

the one

Nominative

article (with participle: substantival)

ἑωρακώς

who has seen

Perf Act Ptcp Nom Sg Masc · ὁράω

substantival participle (subject)

→ intensive perfect (standing eyewitness experience)

ὁράω: 'see'; the perfect participle ἑωρακώς = 'the one who has seen and retains the seeing' — a living witness.

μεμαρτύρηκεν

has borne witness

Perf Act Indic 3 Sg · μαρτυρέω

main verb

→ intensive perfect (standing testimony)

μαρτυρέω: 'to bear witness, testify'; the legal and theological concept central to John's Gospel (1:7; 5:31–39; 15:26–27; 21:24); the testimony stands.

καὶ
and

coordinating conjunction

ἀληθινὴ

true

Nominative

predicate adjective

ἀληθινός: 'true, genuine, authentic'; a stronger term than ἀληθής ('true/factual'); the testimony is genuinely reliable.

αὐτοῦ

his

Genitive

possessive genitive (fronted for emphasis)

ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

main verb

→ stative present

ἡ

the

Nominative

article

μαρτυρία

testimony

Nominative

subject

μαρτυρία: 'testimony, witness'; paired with ἀληθινὴ to stress reliability.

καὶ

and

coordinating conjunction

ἐκεῖνος

that one

Nominative

subject (anaphoric/distancing pronoun — the author's self-reference)

ἐκεῖνος: 'that one'; the evangelist refers to himself in the third person (cf. 21:24) — a standard self-distancing in ancient authorship.

<p>οἶδεν knows Perf Act Indic 3 Sg · οἶδα <i>main verb</i></p> <p>→ intensive perfect (present state of knowing)</p> <p>οἶδα: 'know'; perfect with present sense — he knows with certainty.</p>	<p>ὅτι that <i>complementary ὅτι</i></p>	<p>ἀληθῆ true things Accusative <i>direct object of λέγει</i></p> <p>ἀληθής: 'true, accurate'; the plural neuter ἀληθῆ = 'true things, the truth.'</p>	<p>λέγει he speaks Pres Act Indic 3 Sg · λέγω <i>main verb of ὅτι clause</i></p> <p>→ stative present</p>
<p>ἵνα so that <i>final conjunction (evangelistic purpose)</i></p>	<p>καὶ also <i>adjunctive particle</i></p>	<p>ὕμεῖς you Nominative <i>emphatic subject pronoun (the readers addressed)</i></p>	<p>πιστεύσητε may believe Aor Act Subj 2 Pl · πιστεύω <i>verb of purpose clause</i></p> <p>→ aorist subjunctive (inceptive: come to faith)</p> <p>πιστεύω: 'believe, trust'; the evangelistic goal of the Gospel (cf. 20:31); the aorist may be inceptive ('come to believe') or constative.</p>

36 ἐγένετο γὰρ ταῦτα ἵνα ἡ γραφή πληρωθῆ· Ὅστοῦν οὐ συντριβήσεται αὐτοῦ.

For these things happened so that the Scripture might be fulfilled: 'Not a bone of him will be broken.'

EXPLANATORY (FULFILLMENT GROUND) **γὰρ** The first of two explicit fulfillment quotations sealing the passion. 'Not a bone of him shall be broken' cites Exod 12:46 / Num 9:12 (Passover lamb regulations: no bone of the lamb to be broken) and/or Ps 34:20 ('he keeps all his bones; not one of them is broken'). John applies it to Jesus as the true Passover lamb. The verse functions as an authorial explanatory note (γὰρ) explaining why Jesus' legs were not broken (v.33) — it was divinely scripted.

ἔγένετο

happened

Aor Mid Indic 3 Sg · γίνομαι

main verb

→ constative aorist

γίνομαι: 'come to be, happen!'; the events narrated came to pass as they did.

γάρ

for

explanatory conjunction

ταῦτα

these things

Nominative

subject (anaphoric: the non-breaking of legs)

ἵνα

so that

final conjunction (fulfillment purpose)

ἡ

the

Nominative

article

γραφή

Scripture

Nominative

subject

πληρωθῆ

might be fulfilled

Aor Pass Subj 3 Sg · πληρόω

verb of purpose clause

→ aorist passive subjunctive (divine passive)

ὅστουν

A bone

Nominative

subject (of the citation)

ὅστουν: 'bone'; cf. Exod 12:46 LXX: ὅστουν οὐ συντρίψετε ἀπ' αὐτοῦ — the Passover lamb regulation.

οὐ

not

negative particle

συντριβήσεται

will be broken

Fut Pass Indic 3 Sg · συντρίβω

main verb of citation

→ predictive future (prophetic / regulatory)

συντρίβω: 'to crush, break in pieces'; a stronger word than κατάγνυμι — total destruction is precluded.

αὐτοῦ

of him

Genitive

genitive of relationship (possessive: 'his bone')

37 καὶ πάλιν ἑτέρα γραφή λέγει· Ὅψονται εἰς ὃν ἐξεκέντησαν.

And again another Scripture says: 'They will look on him whom they have pierced.'

ADDITIONAL FULFILLMENT **καὶ πάλιν** The second fulfillment citation: Zech 12:10 ('I will pour out on the house of David and the inhabitants of Jerusalem a spirit of grace and pleas for mercy, so that, when they look on me, on him whom they have pierced, they shall mourn'). The citation is close to the Hebrew MT (not LXX, which diverges) and picks up the specific verb ἐξεκέντησαν ('they pierced,' from ἐκκεντέω — used only here and in Rev 1:7 in the NT). This citation, with its eschatological mourning-over-the-pierced-one, frames the piercing as both fulfilment of prophecy and a call to recognition and faith (cf. Rev 1:7; Zech 12:10–13:1 on the fountain for sin opened).

καὶ
and

coordinating conjunction

πάλιν
again

adverb (introducing additional citation)

πάλιν: 'again'; a formula introducing a second scriptural citation alongside the first.

ἑτέρα
another

Nominative

attributive adjective (qualitative: different / another)

ἕτερος: 'another of a different kind'; a second, distinct Scripture.

γραφὴ
Scripture

Nominative

subject

λέγει
says

Pres Act Indic 3 Sg · λέγω

main verb

→ *gnomic present (Scripture as living voice)*

λέγω: 'say'; Scripture 'says' in the present — its voice is continuous.

Ὅψονται

They will look

Fut Mid Indic 3 Pl · ὁράω

main verb of citation

→ *predictive future*

ὁράω: 'see, look upon'; the eschatological looking/gazing upon the pierced one — recognition, mourning, and faith.

εἰς

on

preposition + accusative (direction of gaze: 'look at/toward')

εἰς: 'into, toward'; βλέπω/ὁράω εἰς = 'to look at' (Semitic idiom reflected in LXX Greek).

ὃν

whom

Accusative

relative pronoun (object of εἰς)

ἔξεκέντησαν

they have pierced

Aor Act Indic 3 Pl · ἐκκεντέω

verb of relative clause

→ constative aorist

ἐκκεντέω: 'to pierce through'; a compound of ἐκ + κεντέω ('prick, pierce'); from Zech 12:10 — closer to Hebrew MT than LXX; NT: here and Rev 1:7.

38 Μετὰ δὲ ταῦτα ἠρώτησεν τὸν Πιλαῶτον Ἰωσήφ ὁ ἀπὸ Ἀριμαθαίας, ὢν μαθητὴς τοῦ Ἰησοῦ κεκρυμμένος δὲ διὰ τὸν φόβον τῶν Ἰουδαίων, ἵνα ἄρῃ τὸ σῶμα τοῦ Ἰησοῦ· καὶ ἐπέτρεψεν ὁ Πιλαῶτος. ἦλθεν οὖν καὶ ἤρεν τὸ σῶμα αὐτοῦ.

After these things Joseph of Arimathea, who was a disciple of Jesus but secretly for fear of the Jews, asked Pilate that he might take away the body of Jesus. And Pilate gave permission. So he came and took away his body.

TEMPORAL TRANSITION **Μετὰ δὲ ταῦτα** The burial narrative begins. Joseph of Arimathea appears only at Jesus' burial in all four Gospels; John alone notes that he was a secret disciple (κεκρυμμένος διὰ τὸν φόβον τῶν Ἰουδαίων). The 'fear of the Jews' motif is characteristically Johannine (cf. 7:13; 9:22; 20:19). The courage required to claim a crucified man's body — identifying oneself publicly with a condemned criminal — is noted by all evangelists. Pilate's quick permission may reflect his residual sympathy (cf. vv.4, 6, 12).

Μετὰ

after

preposition + accusative (temporal)

δὲ

now

narrative particle

ταῦτα

these things

Accusative

object of μετά

ἠρώτησεν

asked

Aor Act Indic 3 Sg · ἐρωτάω

main verb

→ constative aorist

ἐρωτάω: 'to ask, request'; used of petitions to persons of authority.

τὸν

the

Accusative

article

Πιλάτον

Pilate

Accusative

direct object

Ἰωσήφ

Joseph

Nominative

subject

Ἰωσήφ: 'Joseph'; the Hebrew patriarchal name; a member of the Sanhedrin according to the Synoptics (Luke 23:50–51).

ὁ

the one

Nominative

article (with prepositional phrase: substantival)

ἀπὸ

from

preposition + genitive (origin)

Ἀριμαθαίας

Arimathea

Genitive

object of ἀπό (place of origin)

Ἀριμαθαία: 'Arimathea'; probably the OT Ramathaim-Zophim / Ramah in Ephraim (1 Sam 1:1); exact location debated.

ῶν

being

Pres Act Ptcp Nom Sg Masc · εἶμι

adverbial participle (attendant circumstance / concessive)

→ present participle (ongoing characteristic state)

εἶμι: 'be'; the participle sets up the paradox: being a disciple yet hidden.

μαθητῆς

disciple

Nominative

predicate nominative of participle

τοῦ

of

Genitive

article

Ἰησοῦ

Jesus

Genitive

genitive of relationship

κεκρυμμένος

hidden

Perf Pass Ptcp Nom Sg Masc · κρύπτω

adverbial participle (concessive manner)

→ intensive perfect (standing state of concealment)

κρύπτω: 'to hide, conceal'; the perfect passive κεκρυμμένος = 'in a state of having been kept hidden'; his discipleship was a secret.

δὲ

but

mild adversative particle

διὰ

because of

preposition + accusative (cause)

τὸν

the

Accusative

article

φόβον

fear

Accusative

object of διὰ (cause of concealment)

φόβος: 'fear'; the 'fear of the Jews' is a leitmotif in John (7:13; 9:22; 20:19).

τῶν

of the

Genitive

article

Ἰουδαίων

Jews

Genitive

genitive (objective: fear of the Jews)

ἵνα

that

final / content conjunction (with request verb)

ἄρη

he might take away

Aor Act Subj 3 Sg · αἴρω

verb of request clause

→ aorist subjunctive

αἴρω: 'take up, take away'; here the taking down of the body from the cross.

τὸ

the

Accusative

article

σῶμα

body

Accusative

direct object

σῶμα: 'body'; the physical body of Jesus.

τοῦ

of

Genitive

article

Ἰησοῦ

Jesus

Genitive

possessive genitive

καὶ

and

coordinating conjunction

<p>ἐπέτρεψεν permitted Aor Act Indic 3 Sg · ἐπιτρέπω <i>main verb (Pilate's response)</i> → constative aorist ἐπιτρέπω: 'to permit, allow, entrust'; Pilate's grant of custody of the body.</p>	<p>ὁ the Nominative <i>article</i></p>	<p>Πιλάτος Pilate Nominative <i>subject</i></p>	<p>ἦλθεν came Aor Act Indic 3 Sg · ἔρχομαι <i>main verb</i> → constative aorist</p>
<p>οὖν therefore <i>inferential particle</i></p>	<p>καὶ and <i>coordinating conjunction</i></p>	<p>ἔηρεν took away Aor Act Indic 3 Sg · αἴρω <i>main verb (second coordinate)</i> → constative aorist</p>	<p>τὸ the Accusative <i>article</i></p>
<p>σῶμα body Accusative <i>direct object</i></p>	<p>αὐτοῦ his Genitive <i>possessive genitive</i></p>		

39 ἦλθεν δὲ καὶ Νικόδημος, ὁ ἔλθων πρὸς αὐτὸν νυκτὸς τὸ πρῶτον, φέρων μίγμα σμύρνης καὶ ἀλόης ὡς λίτρας ἑκατόν.

And Nicodemus also came, who had first come to him at night, bringing a mixture of myrrh and aloes, about a hundred pounds.

ADDITION / NARRATIVE CONTINUATION **δὲ** Nicodemus makes his third and final appearance in John: first at 3:1–21 (by night, questioning rebirth); second at 7:50–51 (a mild word in Jesus' defense); now at the burial, emerging from secrecy. The reference to νυκτὸς ... τὸ πρῶτον ('who had come to him by night the first time') recapitulates 3:2 and frames a character arc from darkness toward light. The extraordinary quantity of spices — ὡς λίτρας ἑκατόν, about a hundred litrai (Roman libra ~327g each = ~33 kg) — is a royal burial quantity, befitting the King of the Jews (cf. 2 Chr 16:14).

ἦλθεν

came

Aor Act Indic 3 Sg · ἔρχομαι

main verb

→ constative aorist

δὲ

and

additive / transitional particle

καὶ

also

adjunctive particle

Νικόδημος

Nicodemus

Nominative

subject

Νικόδημος: 'Nicodemus'; a Pharisee and member of the Sanhedrin (3:1; 7:50); his arc moves from night-time secrecy to public royal burial.

ὁ

the one

Nominative

article (with participle: substantival relative clause)

ἔλθὼν

having come

Aor Act Ptcp Nom Sg Masc · ἔρχομαι

attributive participle (relative clause substitute)

→ aorist participle (completed past action characterizing Nicodemus)

πρὸς

to

preposition + accusative (direction)

αὐτὸν

him

Accusative

object of πρὸς

νυκτὸς

by night

Genitive

genitive of time (time within which)

νύξ: 'night'; the night visit of 3:1-2; in Johannine symbolism, night = absence of the Light.

τὸ

the

Accusative

article (with πρῶτον: adverbial accusative)

πρῶτον

first time

Accusative

adverbial accusative (ordinal: 'the first time')

πρῶτος: 'first'; τὸ πρῶτον = 'at first, the first time'; a backreference to 3:2.

φέρων

bringing

Pres Act Ptcp Nom Sg Masc · φέρω

adverbial participle (manner / attendant circumstance)

→ present participle (concurrent action)

φέρω: 'bring, carry'; the spices are his offering to the dead king.

μίγμα

mixture

Accusative

direct object of φέρων

μίγμα: 'mixture'; from μίγνυμι 'to mix'; a prepared blend of spices.

σμύρνης

myrrh

Genitive

genitive of content (component of mixture)

σμύρνα: 'myrrh'; a fragrant resin used in embalming and as a burial spice; also brought at the nativity (Matt 2:11).

καὶ

and

coordinating conjunction

ἀλόης

aloes

Genitive

genitive of content (second component)

ἀλόη: 'aloe'; an aromatic tree resin (probably eaglewood / agarwood); used as a burial fragrance.

ὡς
about

approximating particle (with quantity)

λίτρας
pounds

Accusative

direct object / accusative of measure

λίτρα: Latin loanword (libra), ~327 g;
ἑκατὸν λίτρας (~33 kg) is a royal quantity –
the burial of a king.

ἑκατόν
a hundred

Accusative

numeral (modifying λίτρας)

ἑκατόν: 'a hundred'; indeclinable numeral.

40 ἔλαβον οὖν τὸ σῶμα τοῦ Ἰησοῦ καὶ ἔδησαν αὐτὸ ὀθονίοις μετὰ τῶν ἀρωμάτων, καθὼς ἔθος ἐστὶν τοῖς Ἰουδαίοις ἐνταφιάζειν.

So they took the body of Jesus and bound it in linen cloths with the spices, as is the burial custom of the Jews.

INFERENCE / NARRATIVE SEQUENCE οὖν The two men work together: they take the body, bind it in ὀθόνια (linen strips or cloths – the same word used in the resurrection scene of 20:5–7), incorporating the aromatic spices in the folds. John's note – καθὼς ἔθος ἐστὶν ('as is the custom!') – establishes the normalcy of Jewish burial practice, making the empty tomb of chapter 20 all the more inexplicable by natural means. The burial is careful and dignified.

ἔλαβον

took

Aor Act Indic 3 Pl · λαμβάνω

main verb

→ constative aorist

οὖν

therefore

inferential particle

τὸ

the

Accusative

article

σῶμα

body

Accusative

direct object

τοῦ

of

Genitive

article

Ἰησοῦ

Jesus

Genitive

possessive genitive

καὶ

and

coordinating conjunction

ἔδησαν

bound

Aor Act Indic 3 Pl · δέω

main verb (second coordinate)

→ constative aorist

δέω: 'to bind, wrap'; the body wrapped in linen cloths — the ὀθόνια of the empty tomb scene (20:5–7).

αὐτό

it

Accusative

direct object

ὀθονίοις

in linen cloths

Dative

dative of means / instrument

ὀθόνιον: 'a piece of linen cloth'; the burial wrappings; cf. 20:5, 6, 7 where they are found lying in the tomb.

μετὰ

with

preposition + genitive (accompaniment)

τῶν

the

Genitive

article

ἀρωμάτων

spices

Genitive

object of μετὰ (accompaniment)

ἄρωμα: 'spice, aromatic substance'; the myrrh and aloe of v.39 woven into the burial cloths.

καθώς

as

comparative conjunction

καθώς: 'as, just as'; introducing the custom comparison.

ἔθος

custom

Nominative

subject

ἔθος: 'custom, habit'; the established Jewish burial practice.

ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

main verb

→ gnomic present (established custom)

τοῖς

for the

Dative

article (dative of reference / custom)

Ἰουδαίοις

Jews

Dative

dative of reference (among whom it is the custom)

ἐνταφιάζειν

to prepare for burial

Pres Act Inf · ἐνταφιάζω

complementary infinitive (subject of ἔθος ἐστίν)

→ present infinitive (the practice in general)

ἐνταφιάζω: 'to prepare for burial, embalm'; NT: here and Matt 26:12 (Mary's anointing proleptic of burial).

41 ἦν δὲ ἐν τῷ τόπῳ ὅπου ἐσταυρώθη κήπος, καὶ ἐν τῷ κήπῳ μνημεῖον καινόν, ἐν ᾧ οὐδέπω οὐδεὶς ἦν τεθειμένος

Now in the place where he was crucified there was a garden, and in the garden a new tomb in which no one had yet been laid.

BACKGROUND / SETTING **δὲ** John uniquely specifies a κήπος ('garden') at the crucifixion-burial site — evoking the Garden of Eden (Gen 2–3) where death entered, and the garden where the resurrection will occur (20:15, where Mary mistakes Jesus for ὁ κηπουρός, 'the gardener'). The new and unused tomb (μνημεῖον καινόν, ἐν ᾧ οὐδέπω οὐδεὶς ἦν τεθειμένος) guarantees there is no confusion about whose body was present and whose tomb was found empty. The periphrastic perfect ἦν τεθειμένος emphasizes the unused state as an established condition.

<p>ἦν was Impf Act Indic 3 Sg · εἰμί main verb (existential / background) → imperfect (background setting)</p>	<p>δὲ now background / narrative particle</p>	<p>ἐν in preposition + dative (place where)</p>	<p>τῷ the Dative article</p>
<p>τόπῳ place Dative object of ἐν τόπος; 'place'; anaphoric reference to Golgotha.</p>	<p>ὅπου where relative adverb of place</p>	<p>ἐσταυρώθη he was crucified Aor Pass Indic 3 Sg · σταυρόω verb of relative clause → constative aorist</p>	<p>κήπος a garden Nominative subject (existential) κήπος; 'garden, orchard'; the garden as setting evokes Eden and anticipates the resurrection garden of ch. 20.</p>
<p>καὶ and coordinating conjunction</p>	<p>ἐν in preposition + dative (place where)</p>	<p>τῷ the Dative article</p>	<p>κήπῳ garden Dative object of ἐν</p>

μνημεῖον

a tomb

Nominative

subject (existential; second clause)

μνημεῖον: 'tomb, memorial'; from μμνήσκω ('remember'); a place for the dead.

καινόν

new

Nominative

attributive adjective

καινός: 'new, fresh, previously unused'; the newness of the tomb means no confusion about the body.

ἐν

in

preposition + dative (place where — the tomb's interior)

ἧ

which

Dative

relative pronoun (object of ἐν)

οὐδέπω

not yet

negative temporal adverb

οὐδέπω: 'not yet at any time, never yet'; emphasizes the tomb's total freshness.

οὐδείς

no one

Nominative

subject

οὐδείς: 'no one, none'; double negative with οὐδέπω for emphasis.

ἦν

had been

Impf Act Indic 3 Sg · εἰμί

periphrastic auxiliary

→ imperfect periphrastic (with perfect participle = pluperfect sense)

τεθειμένος

laid

Perf Pass Ptcp Nom Sg Masc · τίθημι

predicate participle (periphrastic pluperfect)

→ intensive perfect (standing state of having been placed)

τίθημι: 'to put, lay, place'; the periphrastic pluperfect (ἦν τεθειμένος) = 'had ever been laid' — no prior occupant.

42 ἐκεῖ οὖν διὰ τὴν παρασκευὴν τῶν Ἰουδαίων, ὅτι ἐγγὺς ἦν τὸ μνημεῖον, ἔθηκαν τὸν Ἰησοῦν.

So there, because of the Jewish Day of Preparation, since the tomb was nearby, they laid Jesus.

INFERENCE CONCLUSION οὖν The chapter closes as it opened — with the Preparation Day (παρασκευή) framing the whole passion. The closeness of the tomb (ἐγγὺς ἦν τὸ μνημεῖον) explains the choice of this particular garden-tomb: urgency driven by the approaching Sabbath. The final verb ἔθηκαν τὸν Ἰησοῦν ('they laid Jesus') is simply dignified — no adornment. The next scene (ch. 20) will be the empty tomb. John's passion ends as it began, with the Passover Preparation Day pressing events forward under divine compulsion.

ἐκεῖ

there

adverb of place

ἐκεῖ: 'there'; the garden-tomb just described.

οὖν

therefore

inferential particle

διὰ

because of

preposition + accusative (cause)

τὴν

the

Accusative

article

παρασκευὴν

Preparation Day

Accusative

object of διὰ (cause)

παρασκευή: 'preparation'; the final reference to the Passover eve that has framed the entire passion (vv.14, 31, 42).

τῶν

of the

Genitive

article

Ἰουδαίων

Jews

Genitive

genitive of reference (the Jewish Preparation Day)

ὅτι

because

causal conjunction

ἐγγύς

near

predicate adverb of place

ἦν

was

Impf Act Indic 3 Sg · εἰμί

main verb of causal clause

→ imperfect (background)

τὸ

the

Nominative

article

μνημεῖον

tomb

Nominative

subject

ἔθηκαν

they laid

Aor Act Indic 3 Pl · τίθημι

main verb

→ constative aorist

τίθημι: 'to put, lay, place'; ἔθηκαν τὸν Ἰησοῦν = 'they laid Jesus' — a simple, dignified, final act. The shepherd lays down his life (10:17–18: τίθημι τὴν ψυχὴν μου); the body is now laid in the tomb.

τὸν

the

Accusative

article

Ἰησοῦν

Jesus

Accusative

direct object

On the text. Verse punctuation, paragraphing, and capitalization are editorial and conventional. Several points of variation and exegetical weight are flagged throughout. At v.5 the presentation formula ἰδοὺ ὁ ἄνθρωπος ('Behold the man') stands as one of John's great dramatic ironic utterances: Pilate's dismissive display of the beaten Jesus before the crowd becomes, in the evangelist's theology, an unwitting coronation-announcement of the true Human Being (cf. Dan 7:13; Ps 8). At v.14 the disputed reading ὥρα ἦν ὡς ἕκτη ('about the sixth hour') conflicts with Mark 15:25 (the third hour); ancient attempts at harmonization are many; the Johannine sixth hour may carry theological freight (cf. 4:6) alongside the chronological note. At vv.19–22 the trilingual titulus ἸΗΣΟΥΣ Ο ΝΑΖΩΡΑΙΟΣ Ο ΒΑΣΙΛΕΥΣ ΤΩΝ ΙΟΥΔΑΙΩΝ ('Jesus the Nazarene, the King of the Jews') is written in Hebrew, Latin, and Greek — an unwitting proclamation to the whole world, the chief priests' objection to the wording overruled by Pilate's τὸ γεγραμμένον, γέγραφα ('what I have written, I have written'). At vv.23–24 the fourfold division of Jesus' garments and the casting of lots for the seamless tunic (χιτῶν ἄραφος) fulfills Ps 22:18 LXX in two movements — the first half cited explicitly — while the seamless robe may echo the high priest's vestment (Josephus, Ant. 3.161). At vv.26–27 the entrusting of the mother of Jesus to the Beloved Disciple (ἰδοὺ ἡ μήτηρ σου ... ἰδοὺ ὁ υἱός σου) is a constitutive act: the new community formed at the cross supersedes natural family. The Beloved Disciple's identity (the eyewitness of v.35) remains a Johannine puzzle. At v.28 the fulfillment-citation introduced by ἵνα τελειωθῇ ἡ γραφή / ἵνα πληρωθῇ ἡ γραφή brackets Jesus' cry διψῶ ('I thirst') within Ps 22:15 and 69:21 — thirst as soteriological completion. At v.30 τετέλεσται ('it is finished / accomplished') is John's single-word consummation: the perfect passive of τελέω denotes not mere termination but the completion of the work the Father gave the Son to do (cf. 4:34; 17:4); the parallel with the seventh day of creation and the Passover lamb is structurally significant. At vv.34–35 the piercing of the side with a spear and the outflow of blood and water (αἷμα καὶ ὕδωρ) — attested by the eyewitness — has generated enormous sacramental and christological commentary; physiological explanations abound but the primary register is theological (life and cleansing from the crucified body). At vv.36–37 two explicit fulfillment quotations close the death scene: 'a bone of him shall not be broken' (Exod 12:46 / Num 9:12 / Ps 34:20, the Passover lamb) and 'they shall look on him whom they have pierced' (Zech 12:10, the eschatological mourning over the pierced one). Orthographic variants (movable-v, accentuation) 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.