

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 21

KATA IQANNHN KA'

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 · 21:1–14

The miraculous catch of 153 fish and the breakfast on the shore

Jesus manifests himself again to the disciples by the Sea of Tiberias in a carefully assembled group of seven (1–2); an all-night fishing effort yields nothing, but the risen stranger on the shore commands a cast to the right side, and the net fills so full it cannot be hauled in — 153 large fish, and the net is not torn (3–6). The Beloved Disciple recognizes the Lord and tells Peter, who plunges into the sea while the others bring the boat in (7–8); on the shore they find a charcoal fire with fish already on it and bread (9–10). Jesus calls for fish from their catch (11), then bids them come and eat — and none dares ask who he is, for they know it is the Lord (12–13). The narrator notes this is the third post-resurrection manifestation to the disciples (14).

B · 21:15–19

The threefold reinstatement of Peter: 'Feed my sheep'

After breakfast Jesus poses to Simon Peter a threefold question — 'Do you love me?' — answered each time by Peter's 'Yes, Lord, you know I love you,' and each time followed by a commissioning charge: 'Feed my lambs,' 'Tend my sheep,' 'Feed my sheep' (15–17). The ἀγαπάω / φιλέω alternation deepens the third exchange: Jesus descends to Peter's own word φιλέω, and Peter is grieved at the third asking, evoking his threefold denial (18:17–27). Jesus then prophesies Peter's death by outstretched hands — a word about the manner of his glorifying God — and commands: 'Follow me' (18–19).

C · 21:20–25

The Beloved Disciple, the false rumor, and the authorial colophon

Peter, turning, sees the Beloved Disciple following and asks Jesus about him (20–21); Jesus deflects the question with the conditional 'If I want him to remain until I come, what is that to you? — you follow me!' (22). The narrator intervenes to correct the rumor that this saying meant the Beloved Disciple would not die — the saying was conditional, not a promise (23). The epilogue then closes with the dual identification of the Beloved Disciple as the author of 'these things' whose testimony is true, vouched for by a community 'we' (24), and the final hyperbole that the world itself could not contain all the books that could be written about what Jesus did (25).

1 Μετὰ ταῦτα ἐφάνερωσεν ἑαυτὸν πάλιν ὁ Ἰησοῦς τοῖς μαθηταῖς ἐπὶ τῆς θαλάσσης τῆς Τιβεριάδος· ἐφάνερωσεν δὲ οὕτως.

After these things Jesus manifested himself again to the disciples by the Sea of Tiberias; and he manifested himself in this way.

SEQUENTIAL / NEW SCENE

Μετὰ ταῦτα

The temporal formula Μετὰ ταῦτα ('After these things') is a characteristic Johannine scene-connector (cf. 2:12; 3:22; 5:1; 6:1; 7:1). The double use of ἐφάνερωσεν (he 'manifested') frames the verse and announces the chapter's controlling verb — ἐφανερώθη / φανερώω recurs at vv.14 — setting the resurrection appearance in the framework of revelation theology. The resumptive δέ in the second clause marks continuation and suspense: the 'how' is deferred to the following verses.

Μετὰ

after

preposition + accusative (temporal)

ταῦτα

these things

Accusative

object of Μετά (temporal reference)

ἐφάνερωσεν

he manifested

Aor Act Indic 3 Sg · φανερώω

main verb

→ constative aorist (the whole manifestation as event)

φανερώω: 'make visible, reveal'; John's characteristic verb for Jesus' self-disclosure (cf. 1:31; 2:11; 7:4; 17:6).

ἑαυτὸν

himself

Accusative

reflexive pronoun, direct object

πάλιν

again

adverb of repetition

πάλιν: 'again'; the narrator at v.14 counts this as the third such manifestation.

ὁ

the

Nominative

article

Ἰησοῦς

Jesus

Nominative

subject

τοῖς

to the

Dative

article

μαθηταῖς

disciples

Dative

dative of indirect object (manifestation recipient)

μαθητής: 'learner, disciple'; the inner circle who had already seen the risen Lord (20:19–29).

ἐπὶ

by

preposition + genitive (spatial: at/beside)

τῆς

the

Genitive

article

θαλάσσης

sea

Genitive

object of ἐπί (location)

θάλασσα: 'sea'; the Sea of Galilee, called 'Tiberias' by John (cf. 6:1) — a Romanized name reflecting the city founded by Herod Antipas.

τῆς

of

Genitive

article

Τιβεριάδος

Tiberias

Genitive

genitive of identification (epexegetic)

Τιβεριάς: the city and lake name, uniquely Johannine designation for the Sea of Galilee.

ἐφάνερωσεν

he manifested

Aor Act Indic 3 Sg · φανερώω

main verb (resumptive)

→ constative aorist

δὲ

and

continuative/resumptive conjunction

οὕτως

in this way

adverb of manner (anticipatory, pointing forward)

2 ἦσαν ὁμοῦ Σίμων Πέτρος καὶ Θωμᾶς ὁ λεγόμενος Δίδυμος καὶ Ναθαναὴλ ὁ ἀπὸ Κανὰ τῆς Γαλιλαίας καὶ οἱ τοῦ Ζεβεδαίου καὶ ἄλλοι ἐκ τῶν μαθητῶν αὐτοῦ δύο.

Simon Peter, Thomas called the Twin, Nathanael from Cana of Galilee, the sons of Zebedee, and two others of his disciples were together.

SETTING / CAST-LIST **ASYNDETON** Asyndeton. The verse functions as a *dramatis personae*, listing seven disciples — a number with symbolic completeness. The group is otherwise unparalleled: Thomas and Nathanael appear only in John (cf. 11:16; 1:45–51), while the sons of Zebedee (James and John) are not named anywhere in the Gospel proper, only here. The anonymity of 'two others' may veil the Beloved Disciple (traditionally John), whose identity is never stated in the Gospel.

ἦσαν

were

Imperf Act Indic 3 Pl · εἰμί

main verb (existential)

→ *imperfect of description (scene-setting)*

ὁμοῦ

together

adverb of association

ὁμοῦ: 'together, at the same place'; occurs also at 20:4 (Peter and the Beloved Disciple running together).

Σίμων

Simon

Nominative

subject (first of a compound subject)

Σίμων: the given Semitic name; the Gospel consistently uses the compound 'Simon Peter' at key moments.

Πέτρος

Peter

Nominative

apposition (surname/nickname)

Πέτρος: 'Rock'; the Greek translation of Aramaic *Κηφᾶς*, given by Jesus (1:42).

καὶ
and

coordinating conjunction

Θωμᾶς

Thomas

Nominative

subject (compound)

Θωμᾶς; Aramaic for 'twin' (= Δίδυμος); notably the disciple who demanded physical proof (20:24–28).

ὁ

the one

Nominative

article (substantivizing participle)

λεγόμενος

called

Pres Pass Ptc Nom Sg Masc · λέγω

attributive participle (explanatory epithet)

→ present descriptive

λέγω: 'say, call'; the passive construction 'the one called' is Johannine convention for double names (cf. 11:16; 20:24).

Δίδυμος

Twin

Nominative

predicate nominative (epexegetic gloss on Θωμᾶς)

Δίδυμος: 'Twin'; Greek translation of Aramaic Θωμᾶς — John always pairs the two names.

καὶ
and

coordinating conjunction

Ναθαναήλ

Nathanael

Nominative

subject (compound)

Ναθαναήλ: 'God has given'; appears only in John (1:45–51 and here); traditionally identified with Bartholomew.

ὁ

the one

Nominative

article (substantivizing prepositional phrase)

ἀπὸ
from

preposition + genitive (origin)

Κανά

Cana

Genitive

object of ἀπό (hometown)

Κανά: the Galilean village of the first sign (2:1–11); Nathanael's hometown connects the epilogue to the opening miracle.

τῆς
of

Genitive

article

Γαλιλαίας

Galilee

Genitive

genitive of region

Γαλιλαία: the northern region; the epilogue opens in Galilee, completing a narrative arc from the first sign there.

καὶ
and

coordinating conjunction

οἱ

the sons

Nominative

article (substantivizing genitive)

τοῦ

of

Genitive

article

Ζεβεδαίου

Zebedee

Genitive

genitive of relationship (filial)

Ζεβεδαῖος; James and John; never named in the Fourth Gospel — their anonymity is itself a Johannine technique possibly guarding the Beloved Disciple's identity.

<p>καὶ and <i>coordinating conjunction</i></p>	<p>ἄλλοι others Nominative <i>subject (compound, indefinite)</i> ἄλλος: 'other of the same kind'; the two anonymous disciples complete the seven — one may be the Beloved Disciple.</p>	<p>ἐκ of <i>preposition + genitive (partitive)</i></p>	<p>τῶν the Genitive <i>article</i></p>
<p>μαθητῶν disciples Genitive <i>partitive genitive</i></p>	<p>αὐτοῦ his Genitive <i>genitive of possession</i></p>	<p>δύο two Nominative <i>predicate adjective / numeral in apposition</i> δύο: 'two'; an indeclinable numeral (here functions as attributive with ἄλλοι).</p>	

3 λέγει αὐτοῖς Σίμων Πέτρος· Ὑπάγω ἀλιεύειν. λέγουσιν αὐτῷ· Ἐρχόμεθα καὶ ἡμεῖς σὺν σοι. ἐξῆλθον καὶ ἐνέβησαν εἰς τὸ πλοῖον, καὶ ἐν ἐκείνῃ τῇ νυκτὶ ἐπίασαν οὐδέν.

Simon Peter said to them, 'I am going fishing!' They said to him, 'We will come with you too!' They went out and got into the boat, and that night they caught nothing.

NARRATIVE ACTION (PROBLEM-STATEMENT) **ASYNDETON** Asyndeton (historic presents λέγει, λέγουσιν signal Johannine vivid narration). Peter's declaration Ὑπάγω ἀλιεύειν is exegetically charged: it may reflect simple practicality or a return to his former vocation, which the encounter with the risen Lord will redirect. The night-catch of nothing sets the miracle in full relief — the disciples' own effort avails nothing without the word of the risen Lord.

λέγει

says

Pres Act Indic 3 Sg · λέγω

main verb (historic present)

→ historic present (vivid narrative)

λέγω: 'say'; the historic present is a Johannine narrative device throughout chs. 18–21.

αὐτοῖς

to them

Dative

dative of indirect object

Σίμων

Simon

Nominative

subject

Πέτρος

Peter

Nominative

apposition

Ἰπάγω

I am going

Pres Act Indic 1 Sg · ὑπάγω

main verb of direct speech

→ futuristic present (imminent intention)

ὑπάγω: 'go away, depart'; used 32× in John, often for Jesus' departure; here Peter's departure to the sea.

ἀλιεύειν

to fish

Pres Act Infin · ἀλιεύω

complementary infinitive (purpose)

→ present complementary

ἀλιεύω: 'fish'; NT hapax; the cognate noun ἀλιεύς ('fisherman') was Peter's original vocation (cf. Mark 1:16).

λέγουσιν

they say

Pres Act Indic 3 Pl · λέγω

main verb (historic present)

→ historic present (vivid narrative)

αὐτῷ

to him

Dative

dative of indirect object

Ἐρχόμεθα

we are coming

Pres Mid Indic 1 Pl · ἔρχομαι

main verb of direct speech

→ futuristic present (intention/resolve)

καὶ

also

adverbial καί (ascensive: 'also, even')

ἡμεῖς

we

Nominative

subject (emphatic pronoun)

σύν

with

preposition + dative (accompaniment)

σοι

you

Dative

object of σύν

ἐξῆλθον

they went out

Aor Act Indic 3 Pl · ἐξέρχομαι

main verb

→ constative aorist (action as a whole)

καὶ

and

coordinating conjunction

ἐνέβησαν

they got into

Aor Act Indic 3 Pl · ἐμβαίνω

main verb (coordinate)

→ constative aorist

ἐμβαίνω: 'embark, get into' (a boat); a nautical term.

εἰς

into

preposition + accusative (direction)

τὸ

the

Accusative

article

πλοῖον

boat

Accusative

object of εἰς

πλοῖον: 'boat, ship'; a fishing vessel on the Sea of Galilee.

καὶ

and

coordinating conjunction

ἐν

in

preposition + dative (temporal)

ἐκείνη

that

Dative

demonstrative adjective (attributive)

ἐκεῖνος: 'that'; the remote demonstrative emphasizes the specific, completed night.

τῇ

the

Dative

article

νυκτὶ

night

Dative

dative of time (when)

νύξ: 'night'; fishing was typically done at night on Galilean waters; the darkness echoes Johannine symbolism (cf. 3:2; 13:30).

ἐπιάσαν

they caught

Aor Act Indic 3 Pl · πιάζω

main verb

→ constative aorist (entire night summarized)

πιάζω: 'seize, catch'; a fishing/hunting term in John (cf. 7:30, 32, 44; 8:20; 10:39; 11:57).

οὐδέν

nothing

Accusative

direct object (negative)

οὐδείς: 'no one, nothing'; the zero catch underlines the disciples' total helplessness without the risen Lord's word.

4 πρωΐας δὲ ἤδη γενομένης ἔστη Ἰησοῦς εἰς τὸν αἰγιαλόν· οὐ μέντοι ἤδειςαν οἱ μαθηταὶ ὅτι Ἰησοῦς ἐστίν.

When morning had already come, Jesus stood on the shore; the disciples did not know, however, that it was Jesus.

TEMPORAL ADVANCE / NARRATIVE CONTRAST **δὲ** The genitive absolute πρωΐας γενομένης ('morning having come') marks the temporal shift from the fruitless night to dawn. The verb ἔστη ('stood') presents the risen Lord in a position of quiet authority at the shore. The adversative μέντοι ('however, yet') introduces the tension that drives the scene: the disciples do not recognize Jesus — a motif characteristic of resurrection appearances (cf. 20:14; Luke 24:16, 31).

πρωΐας

morning

Genitive

genitive absolute (temporal, subject of γενομένης)

πρωΐα: 'early morning, dawn'; a temporal noun; the dawn setting recalls John 20:1 (Mary at the tomb 'early while still dark').

δὲ

now

continuative/adversative conjunction

ἤδη

already

temporal adverb

ἤδη: 'already, now'; emphasizes the arrival of full morning after the fruitless night.

γενομένης

having come

Aor Mid Ptc Gen Sg Fem · γίνομαι

genitive absolute (temporal participle)

→ constative aorist (dawn as event)

γίνομαι: 'become, happen, come'; γενομένης ἡμέρας / πρωΐας is a Hellenistic temporal formula.

ἔστη

stood

Aor Act Indic 3 Sg · ἵστημι

main verb

→ ingressive aorist (took a standing position)

ἵστημι: 'stand'; the ingressive aorist 'took his stand' presents Jesus appearing suddenly at the water's edge.

Ἰησοῦς

Jesus

Nominative

subject

εἰς

on

preposition + accusative (spatial: position reached)

εἰς with ἔστη: 'stood on/at the shore' — εἰς with a positional verb denotes arrival at a location.

τὸν

the

Accusative

article

αἰγιαλόν

shore

Accusative

object of εἰς (place where Jesus stood)

αἰγιαλός: 'beach, shore'; the NT word for a sandy or pebbly shoreline (cf. Matt 13:2, 48; Acts 21:5; 27:39–40).

οὐ

not

negation

μέντοι

however

adversative particle

μέντοι: 'however, yet'; mild adversative; common in John's Gospel (cf. 4:27; 7:13; 12:42; 20:5).

ἤδεισαν

they knew

Pluperf Act Indic 3 Pl · οἶδα

main verb

→ pluperfect as simple past (οἶδα lacks a true perfect meaning)

οἶδα: 'know (by perception)'; the pluperfect form functions as a simple imperfect in Hellenistic Greek — 'they did not know!'

οἱ

the

Nominative

article

μαθηταὶ

disciples

Nominative

subject

ὅτι

that

complementizer (introducing indirect statement)

Ἰησοῦς

Jesus

Nominative

subject of indirect statement

ἐστίν

it is / he is

Pres Act Indic 3 Sg · εἰμί

copula in indirect statement

→ present (retained in indirect speech)

5 λέγει οὖν αὐτοῖς ὁ Ἰησοῦς· Παιδιά, μή τι προσφάγιον ἔχετε; ἀπεκρίθησαν αὐτῷ· Οὐ.

Jesus therefore said to them, 'Children, do you have any fish to eat?' They answered him, 'No.'

LOGICAL CONSEQUENCE / NARRATIVE ADVANCE **οὖν** The inferential οὖν ('therefore') links Jesus' appearance to his address: since he was standing on the shore, he spoke to them. The vocative Παιδιά ('children') is uniquely Johannine (cf. 1 John 2:13, 18; Jn 13:33 τεκνία) — affectionate and slightly condescending in register. The negative question with μή τι expects the answer 'No' and confirms the zero catch. The monosyllabic Οὐ is the disciples' terse, defeated reply.

λέγει

says

Pres Act Indic 3 Sg · λέγω

main verb (historic present)

→ historic present (vivid narrative)

οὖν

therefore

inferential/continuative conjunction

οὖν: 'therefore, then'; John's most common narrative connector (200+ occurrences in the Gospel).

αὐτοῖς

to them

Dative

dative of indirect object

ὁ

the

Nominative

article

Ἰησοῦς

Jesus

Nominative

subject

Παιδιά

children

Vocative

vocative of address

παιδίον: 'child, little child'; the diminutive as a term of endearment; Jesus uses it as teacher to disciples (cf. 13:33 τεκνία), possibly with irony given the disciples' failed fishing.

μή

not / any

interrogative particle (negative question expecting 'No')

μή in questions expects a negative answer; combined with τι ('anything') it forms μή τι — 'you don't have anything, do you?'

τι

anything

Accusative

indefinite pronoun, direct object (partitive)

τις: 'something, anything'; the neuter τι with the negative μή = 'anything at all!'

προσφάγιον

fish / relish

Accusative

direct object

προσφάγιον: NT hapax; 'side dish, relish, something eaten with bread'; especially fish — a colloquial Galilean fishing term, which fits the local color of the scene.

ἔχετε

do you have

Pres Act Indic 2 Pl · ἔχω

main verb of question

→ present (current possession)

ἀπεκρίθησαν

they answered

Aor Pass Indic 3 Pl · ἀποκρίνομαι

main verb

→ constative aorist

ἀποκρίνομαι: 'answer, reply'; the deponent passive form is standard NT idiom for 'gave answer!'

αὐτῷ

to him

Dative

dative of indirect object

οὐ

No

negative particle (answer)

οὐ: the blunt monosyllabic negative — the shortest word in the exchange and the most revealing.

6 ὁ δὲ εἶπεν αὐτοῖς· Βάλετε εἰς τὰ δεξιὰ μέρη τοῦ πλοίου τὸ δίκτυον, καὶ εὐρήσετε. ἔβαλον οὖν, καὶ οὐκέτι αὐτὸ ἐλκύσαι ἴσχυον ἀπὸ τοῦ πλήθους τῶν ἰχθύων.

He said to them, 'Cast the net on the right side of the boat, and you will find some.' So they cast it, and now they were not able to haul it in, because of the abundance of fish.

COMMAND AND FULFILLMENT **δὲ** The stranger's imperative Βάλετε ('cast!') and its immediate, overwhelming fulfillment (the disciples cannot haul the net in) parallels the Lukan catch (Luke 5:1–11), where the same command yields the same impossible abundance and the same recognition moment. The future εὐρήσετε ('you will find') is a confident promise — the risen Lord knows where the fish are. The οὖν ties obedience to abundance: they cast 'therefore' (in response to the command) and the result is miraculous.

<p>ὁ he Nominative article as pronoun (anaphoric: 'the one' = Jesus)</p>	<p>δὲ but / and continuative conjunction</p>	<p>εἶπεν said Aor Act Indic 3 Sg · λέγω main verb → constative aorist</p>	<p>αὐτοῖς to them Dative dative of indirect object</p>
<p>Βάλετε cast Aor Act Impv 2 Pl · βάλλω main verb of command (direct speech) → aorist imperative (sharp, immediate command) βάλλω: 'throw, cast'; the standard NT term for casting a fishing net.</p>	<p>εἰς on preposition + accusative (direction)</p>	<p>τὰ the Accusative article</p>	<p>δεξιὰ right Accusative attributive adjective (modifying μέρη) δεξιός: 'right (side)'; in Johannine and broader NT usage the right side can carry favorable connotations (cf. Matt 25:33–34; Rev 1:17).</p>

μέρη

side / parts

Accusative

object of εἰς

μέρος; 'part, side'; τὰ δεξιὰ μέρη = 'the right-side parts of the boat' — a natural instruction about net placement.

τοῦ

of the

Genitive

article

πλοίου

boat

Genitive

genitive of reference

τὸ

the

Accusative

article

δίκτυον

net

Accusative

direct object of Βάλετε

δίκτυον: 'fishing net'; a drag-net or cast-net; cf. Matt 4:20–21; Mark 1:18–19; the same net that will hold 153 fish without tearing (v.11).

καὶ

and

coordinating conjunction

εὐρήσετε

you will find

Fut Act Indic 2 Pl · εὐρίσκω

main verb (promise in direct speech)

→ predictive future

εὐρίσκω: 'find'; the future is a confident promise — the risen Lord's sovereign knowledge of the lake.

ἔβαλον

they cast

Aor Act Indic 3 Pl · βάλλω

main verb

→ constative aorist (prompt obedience)

οὕν

therefore

inferential conjunction (obedience in response to command)

καὶ

and

coordinating conjunction

οὐκέτι

no longer

negative temporal adverb

οὐκέτι: 'no longer, not any more'; the negation marks the sudden reversal from the empty net of v.3.

αὐτὸ

it

Accusative

direct object of ἐλκύσαι

ἐλκύσαι

to haul

Aor Act Infin · ἐλκύνω

complementary infinitive with ἴσχυον

→ aorist complementary

ἐλκύνω: 'drag, haul, draw'; a fishing verb also used theologically (6:44: 'no one can come to me unless the Father draws him').

ἴσχυον

they were able

Imperf Act Indic 3 Pl · ἰσχύω

main verb (with complementary infinitive)

→ imperfect of continuing inability

ἰσχύω: 'be strong, be able'; the imperfect stresses their continuing failure to haul the net.

ἄπὸ

because of

preposition + genitive (causal)

τοῦ

the

Genitive

article

πλήθους

abundance / multitude

Genitive

genitive of cause (after ἀπό)

πλήθος: 'abundance, multitude'; the overwhelming quantity — specified as 153 in v.11.

τῶν

of the

Genitive

article

ἰχθύων

fish

Genitive

partitive genitive

ἰχθύς: 'fish'; the same word as in the feeding of the 5000 (6:9, 11); ἰχθύς was also an early Christian acrostic (ΙΧΘΥΣ = Ἰησοῦς Χριστός Θεοῦ Υἱός Σωτήρ).

7 λέγει οὖν ὁ μαθητὴς ἐκεῖνος ὃν ἠγάπα ὁ Ἰησοῦς τῷ Πέτρῳ· Ὁ κύριός ἐστιν. Σίμων οὖν Πέτρος, ἀκούσας ὅτι ὁ κύριός ἐστιν, τὸν ἐπενδύτην διεζώσατο, ἦν γὰρ γυμνός, καὶ ἔβαλεν ἑαυτὸν εἰς τὴν θάλασσαν.

That disciple whom Jesus loved therefore said to Peter, 'It is the Lord!' When Simon Peter heard that it was the Lord, he put on his outer garment — for he was stripped for work — and threw himself into the sea.

RECOGNITION AND RESPONSE οὖν The recognition pattern mirrors 20:8 where the Beloved Disciple 'saw and believed' before Peter did. Here again the Beloved Disciple recognizes the risen Lord first (Ὁ κύριός ἐστιν — 'It is the Lord!'), while Peter acts with characteristic impulsiveness, plunging into the sea to reach Jesus. The parenthetical ἦν γὰρ γυμνός ('for he was naked/stripped') is a vivid eyewitness detail — the outer cloak had been set aside for work. The pairing of the Beloved Disciple (perception/recognition) and Peter (action/commission) is sustained throughout the epilogue.

λέγει

says

Pres Act Indic 3 Sg · λέγω

main verb (historic present)

→ historic present

οὖν

therefore

inferential conjunction

ὁ

the

Nominative

article

μαθητὴς

disciple

Nominative

subject

ἐκεῖνος

that

Nominative

demonstrative adjective (attributive, identifying specific disciple)

ἐκεῖνος: 'that one'; John uses this demonstrative pronoun to flag the Beloved Disciple (cf. 13:25; 18:15; 19:35; 20:2, 8).

ὃν

whom

Accusative

relative pronoun, object of ἠγάπα

ἠγάπα

loved

Imperf Act Indic 3 Sg · ἀγαπάω

relative clause verb

→ progressive imperfect (continuous love)

ἀγαπάω: 'love (with self-giving, committed love)'; the characteristic Johannine verb of divine love; its imperfect here stresses the ongoing character of Jesus' love for this disciple.

ὁ

the

Nominative

article

Ἰησοῦς

Jesus

Nominative

subject of ἠγάπα

τῷ

to

Dative

article

Πέτρῳ

Peter

Dative

dative of indirect object

ὁ

The

Nominative

article (nominative used as vocative/exclamation)

κύριός

Lord

Nominative

predicate nominative (exclamatory identification)

κύριος: 'Lord'; the resurrection title par excellence; Mary's 'they have taken the Lord' (20:2) and Thomas's 'my Lord and my God' (20:28) frame this recognition.

ἐστίν

it is

Pres Act Indic 3 Sg · εἰμί

copula (identificatory)

→ present (real-time recognition)

Σίμων

Simon

Nominative

subject

οὖν

therefore

inferential conjunction

Πέτρος

Peter

Nominative

apposition

ἀκούσας

having heard

Aor Act Ptc Nom Sg Masc · ἀκούω

adverbial participle (temporal/causal:
'when/because he heard')

→ constative aorist (single hearing as trigger)

ἀκούω: 'hear'; the aorist participle precedes the main verb in time — hearing the recognition-word prompts instant action.

ὅτι

that

complementizer (indirect statement after ἀκούσας)

ὁ

the

Nominative

article

κύριός

Lord

Nominative

subject of indirect statement

ἐστιν

is

Pres Act Indic 3 Sg · εἰμί

copula in indirect statement

→ present (retained in indirect speech)

τὸν

the

Accusative

article

ἔπενδύτην

outer garment

Accusative

direct object of διεζώσατο

ἔπενδύτης; NT hapax; 'outer garment, overcoat'; worn over an under-garment; the discarding and retying of this garment shows the eyewitness vividness of the narrative.

διεζώσατο

he wrapped / girded

Aor Mid Indic 3 Sg · διαζώννυμι

main verb

→ constative aorist

διαζώννυμι: 'gird around, wrap'; reflexive middle — 'girded himself'; cf. 13:4–5 where Jesus girded himself with a towel to wash feet.

ἦν

he was

Imperf Act Indic 3 Sg · εἰμί

main verb (parenthetical explanation)

→ imperfect of state

γάρ

for

explanatory conjunction (parenthetical γάρ)

γάρ: 'for'; introduces the parenthetical explanation of why Peter girded the ἐπενδύτης.

γυμνός

naked / stripped

Nominative

predicate adjective

γυμνός: 'naked, stripped (for work)'; not necessarily fully unclothed but stripped down to a loin cloth for labor — vivid eyewitness detail.

καὶ
and

coordinating conjunction

ἔβαλεν

threw

Aor Act Indic 3 Sg · βάλλω

main verb

→ *constative aorist (decisive action)*

βάλλω: 'throw, cast'; the reflexive ἐαυτὸν with βάλλω = 'threw himself' — characteristic Petrine impulsiveness (cf. Matt 14:28–29).

ἑαυτὸν

himself

Accusative

reflexive pronoun, direct object

εἰς
into

preposition + accusative (direction)

τὴν

the

Accusative

article

θάλασσαν

sea

Accusative

object of εἰς (destination)

8 οἱ δὲ ἄλλοι μαθηταὶ τῷ πλοιαρίῳ ἦλθον, οὐ γὰρ ἦσαν μακρὰν ἀπὸ τῆς γῆς ἀλλὰ ὡς ἀπὸ πηχῶν διακοσίων, σύροντες τὸ δίκτυον τῶν ἰχθύων.

The other disciples came in the little boat, dragging the net full of fish, for they were not far from the land, only about two hundred cubits away.

CONTRASTIVE ACTION (THE OTHERS VS. PETER) **δὲ** The adversative δέ contrasts the two responses: Peter's impulsive leap versus the other disciples' methodical progress by boat, towing the heavy net. The parenthetical detail about distance (ὡς ἀπὸ πηχῶν διακοσίων — about 200 cubits, roughly 90 meters) is another mark of eyewitness precision. The diminutive πλοιάριον ('little boat') versus πλοῖον ('boat') may be stylistic variation or may indicate the vessel left in Peter's wake.

οἱ

the

Nominative

article

δὲ

but

adversative/continuative conjunction

ἄλλοι

other

Nominative

attributive adjective (modifying μαθηταί)

μαθηταὶ

disciples

Nominative

subject

τῷ

in the

Dative

article

πλοιαρίῳ

little boat

Dative

dative of means/instrument (came by boat)

πλοιάριον: diminutive of πλοῖον; cf. 6:22–24 where the same diminutive is used of the boats at the feeding.

ἦλθον

came

Aor Act Indic 3 Pl · ἔρχομαι

main verb

→ constative aorist

οὐ

not

negation

γάρ

for

explanatory conjunction (parenthetical)

ἦσαν

they were

Imperf Act Indic 3 Pl · εἰμί

main verb of γάρ clause (explanatory)

→ imperfect of state

μακράν

far

predicate adjective (adverbial accusative of extent)

μακράν: 'far'; the adverbial accusative feminine functions as an adverb of distance.

ἀπὸ

from

preposition + genitive (separation/distance)

τῆς

the

Genitive

article

γῆς

land

Genitive

genitive of separation

γῆ: 'land, shore'; the objective destination.

ἀλλὰ

but

strong adversative conjunction (corrective: 'but rather')

ἀλλά: strong adversative correcting the negative οὐ μακράν — 'not far, but [only] about 200 cubits.'

ὡς

about

approximating particle

ὡς: 'about, approximately' before numerals; a common Hellenistic usage.

ἀπὸ

from / off

preposition + genitive (distance from shore)

πηχῶν

cubits

Genitive

genitive of measure

πηχυσ: 'cubit' (c. 45 cm); διακοσίων πηχῶν = about 90 meters from shore.

διακοσίων

two hundred

Genitive

attributive numeral (genitive of measure)

διακόσιοι: 'two hundred'; cf. 6:7 where 200 denarii are insufficient for the crowd — a Johannine numerical precision pattern.

σύροντες

dragging

Pres Act Ptc Nom Pl Masc · σύρω

adverbial participle (attendant circumstance / manner)

→ present progressive (continuous action of dragging)

σύρω: 'drag, haul'; a vivid physical verb — the laden net could not be lifted into the boat.

τὸ

the

Accusative

article

δίκτυον

net

Accusative

direct object of σύροντες

τῶν

of the

Genitive

article

ἰχθύων

fish

Genitive

genitive (content: 'the net of fish')

9 ὡς οὖν ἀπέβησαν εἰς τὴν γῆν, βλέπουσιν ἀνθρακίαν κειμένην καὶ ὀψάριον ἐπικείμενον καὶ ἄρτον.

When therefore they got out on the land, they saw a charcoal fire laid and fish placed on it, and bread.

TEMPORAL / CONSEQUENTIAL (ARRIVAL ON SHORE) **ὡς οὖν** The compound connective ὡς οὖν ('when therefore') marks temporal sequence with logical consequence. The historic present βλέπουσιν ('they see') dramatizes the disciples' arrival and discovery. The most evocative detail is ἀνθρακία ('charcoal fire') – the same word used only twice in the NT: here and at 18:18, where Peter stood by a charcoal fire warming himself as he denied Jesus three times. The echo is almost certainly deliberate: a new charcoal fire, a new threefold exchange (vv.15–17), and this time Peter's restoration instead of denial.

ὡς

when

temporal conjunction

ὡς: 'when, as'; introduces a temporal clause — standard Johannine narrative usage.

οὖν

therefore

inferential/transitional particle

ἀπέβησαν

they got out

Aor Act Indic 3 Pl · ἀποβαίνω

main verb of temporal clause

→ constative aorist (landing as event)

ἀποβαίνω: 'disembark, step out'; a nautical term for coming ashore.

εἰς

on

preposition + accusative (direction/destination)

τὴν

the

Accusative

article

γῆν

land

Accusative

object of εἰς (destination)

βλέπουσιν

they see

Pres Act Indic 3 Pl · βλέπω

main verb (historic present)

→ historic present (vivid, immediate visual impact)

βλέπω: 'see, perceive'; the historic present dramatizes the disciples' sudden sight of the prepared meal.

άνθρακιάν

charcoal fire

Accusative

direct object of βλέπουσιν

άνθρακιά: NT hapax bis (here and 18:18); 'a heap of burning coals, charcoal fire'; the verbal echo with 18:18 is one of the most evocative details in the epilogue.

κειμένην

laid / burning

Pres Mid Ptc Acc Sg Fem · κείμαι

attributive participle (modifying άνθρακιάν)

→ present descriptive (the fire already burning)

κείμαι: 'lie, be laid'; as an attributive participle = 'a charcoal fire [already] burning!'

καὶ

and

coordinating conjunction

ὀψάριον

fish

Accusative

direct object (coordinate with άνθρακιάν)

ὀψάριον: diminutive of ὄψον ('relish, cooked fish'); a colloquial term, same as in 6:9, 11 (the loaves-and-fishes miracle) — the eucharistic overtone is reinforced.

ἐπικείμενον

placed on it

Pres Mid Ptc Acc Sg Neut · ἐπίκειμαι

attributive participle (modifying ὀψάριον)

→ present descriptive

ἐπίκειμαι: 'lie upon, be placed on'; the fish is already on the fire, prepared by the risen Lord.

καὶ

and

coordinating conjunction

ἄρτον

bread

Accusative

direct object (coordinate, asyndeton-after-καὶ)

ἄρτος: 'bread, loaf'; paired with ὀψάριον as in 6:9, 11 — the bread-and-fish motif evoking the feeding miracle and eucharistic echoes throughout John 6 and 21.

10 λέγει αὐτοῖς ὁ Ἰησοῦς· Ἐνέγκατε ἀπὸ τῶν ὀψαρίων ὧν ἐπιάσατε νῦν.

Jesus said to them, 'Bring some of the fish that you have just caught!'

COMMAND (INTEGRATING THEIR CATCH INTO THE MEAL) ASYNDETON Asyndeton. Jesus' command Ἐνέγκατε ('Bring!') directs the disciples to contribute their miraculous catch to the already-prepared meal. The present participle that will follow in v.11 and the aorist ἐπιάσατε ('you caught') with νῦν ('just now') underline the continuity between their work and the Lord's provision. This verse bridges the catch-scene (vv.1-8) and the breakfast-scene (vv.12-13), linking miracle and communion.

λέγει

says

Pres Act Indic 3 Sg · λέγω

main verb (historic present)

→ historic present

αὐτοῖς

to them

Dative

dative of indirect object

ὁ

the

Nominative

article

Ἰησοῦς

Jesus

Nominative

subject

Ἐνέγκατε

bring

Aor Act Impv 2 Pl · φέρω

main verb of command (direct speech)

→ aorist imperative (single, immediate command)

φέρω: 'carry, bring'; the aorist imperative of φέρω (suppletive from ἐνέγκω); Jesus incorporates their catch into the meal he has prepared.

ἀπὸ

some of

preposition + genitive (partitive)

ἀπό with partitive genitive: 'some from/of the fish' — only a portion of the catch is needed.

τῶν

the

Genitive

article

ὀψαρίων

fish

Genitive

partitive genitive

ὧν

that / which

Genitive

relative pronoun (genitive by attraction to antecedent ὀψαρίων)

ἐπιάσατε

you caught

Aor Act Indic 2 Pl · πιάζω

relative clause verb

→ constative aorist (the catch as completed event)

νῦν

just now

temporal adverb

νῦν: 'now, just now'; emphasizes the immediacy and miraculous freshness of the catch.

11 ἀνέβη οὖν Σίμων Πέτρος καὶ εἴλκυσεν τὸ δίκτυον εἰς τὴν γῆν μεστὸν ἰχθύων μεγάλων ἑκατὸν πενήκοντα τριῶν· καὶ τοσοῦτων ὄντων οὐκ ἐσχίσθη τὸ δίκτυον.

Simon Peter went aboard and hauled the net ashore, full of large fish — one hundred fifty-three; and although there were so many, the net was not torn.

CONSEQUENTIAL ACTION (OBEDIENCE TO JESUS' COMMAND) οὖν Peter's role here is the physical instrument of Jesus' command (v.10). The number 153 is given with an eyewitness-like precision unique in the Gospels. Jerome's famous claim that 153 is the total number of fish species in the ancient world is legendary; more likely the precision reflects an actual count preserved in memory. The concessive genitive absolute τοσοῦτων ὄντων ('although there were so many') frames the miracle-within-the-miracle: the net held without tearing despite the impossible load — a detail unique to John's version, signaling the completeness of the catch and perhaps the church's universal mission without schism.

ἀνέβη

went up / boarded

Aor Act Indic 3 Sg · ἀναβαίνω

main verb

→ ingressive aorist (boarding the boat)

ἀναβαίνω: 'go up, climb'; here to climb back into or alongside the boat to haul the net — Peter had jumped into the sea (v.7).

οὖν

therefore

inferential conjunction

Σίμων

Simon

Nominative

subject

Πέτρος

Peter

Nominative

apposition

καὶ
and

coordinating conjunction

εἴλκυσεν

hauled

Aor Act Indic 3 Sg · ἐλκύω

main verb (coordinate)

→ *constative aorist*

ἐλκύω: 'drag, haul, draw'; the same verb as v.6 (where the disciples collectively could not haul it) — now Peter alone, at Jesus' command, achieves it.

τὸ

the

Accusative

article

δίκτυον

net

Accusative

direct object of εἴλκυσεν

εἰς

to

preposition + accusative (direction)

τὴν

the

Accusative

article

γῆν

land

Accusative

object of εἰς (destination)

μεστόν

full

Accusative

predicate accusative (describing the net in its hauled state)

μεστός: 'full'; used of the sponge full of vinegar (19:29) and the jar full of wine (2:7); here of the net's miraculous abundance.

ἰχθύων

fish

Genitive

genitive of content (after μεστόν)

μεγάλων

large

Genitive

attributive adjective (modifying ἰχθύων)

μέγας: 'large, great'; the size of the fish amplifies the abundance.

ἑκατόν

one hundred

Genitive

numeral (part of count)

ἑκατόν: '100'; indeclinable numeral.

πεντήκοντα

fifty

Genitive

numeral (part of count)

πεντήκοντα: '50'; indeclinable numeral.

τριῶν

three

Genitive

numeral in genitive (completing the count with ἰχθύων)

τρεῖς (gen. τριῶν): '3'; 153 = the triangular number of 17, the sum of 1–17; Jerome's 'species of fish in the world' is medieval legend, but the number is precise and memorable.

καὶ

and

coordinating conjunction

τοσοῦτων

so many

Genitive

genitive absolute (concessive: subject of ὄντων)

τοσοῦτος: 'so great, so many'; the concessive genitive absolute stresses the unnatural character of the net's survival.

ὄντων

being / there being

Pres Act Ptc Gen Pl Neut · εἶμι

genitive absolute (concessive participle)

→ present (contemporaneous with the non-tearing)

οὐκ

not

negation

ἔσχίσθη

was torn

Aor Pass Indic 3 Sg · σχίζω

main verb (miraculous negative outcome)

→ constative aorist (fact stated as a whole)

σχίζω: 'split, tear, rend'; the same verb for the temple veil torn at the crucifixion (Matt 27:51; Mark 15:38) and the heavens torn open at the baptism (Mark 1:10) — here its negation signals miraculous wholeness.

τὸ

the

Nominative

article

δίκτυον

net

Nominative

subject of ἔσχίσθη

12 λέγει αὐτοῖς ὁ Ἰησοῦς· Δεῦτε ἀριστήσατε. οὐδείς δὲ ἐτόλμα τῶν μαθητῶν ἐξετάσαι αὐτόν· Σύ τίς εἶ; εἰδότες ὅτι ὁ κύριός ἐστιν.

Jesus said to them, 'Come and have breakfast.' Now none of the disciples dared to ask him, 'Who are you?' — knowing that it was the Lord.

INVITATION AND SACRED SILENCE **ASYNDETON** Asyndeton. The double command Δεῦτε ἀριστήσατε ('Come, have breakfast!') is Jesus' hospitable invitation. The adversative δέ introduces the disciples' silent awe: οὐδείς ἐτόλμα ('no one dared') is a strong negative — the imperfect of τολμάω ('dare, have the courage') shows their continuing, conscious restraint. The indirect question they suppress ('Who are you?') is the very question they need not ask, because εἰδότες ὅτι ὁ κύριός ἐστιν ('knowing that it was the Lord') shows faith has already resolved it — a knowing that comes through the miraculous act rather than through a question.

λέγει

says

Pres Act Indic 3 Sg · λέγω

main verb (historic present)

→ historic present

αὐτοῖς

to them

Dative

dative of indirect object

ὁ

the

Nominative

article

Ἰησοῦς

Jesus

Nominative

subject

Δεῦτε

come

particle of invitation / imperative-like adverb

δεῦτε: 'come!' (plural); a fixed particle of call/invitation, functioning as imperative but not morphologically a verb; cf. 'Come and see' (1:39, 46; 4:29; 11:34).

ἀριστήσατε

have breakfast

Aor Act Impv 2 Pl · ἀριστάω

main verb of invitation

→ aorist imperative (invitation to a specific meal)

ἀριστάω: 'have the morning meal, breakfast'; cf. Luke 11:37; this is the only breakfast scene in the Fourth Gospel — a post-resurrection Eucharistic echo.

οὐδείς

no one

Nominative

subject

οὐδείς: 'no one!'; the universal negative underscores the corporate reverence.

δὲ

but

adversative conjunction

ἐτόλμα

dared

Imperf Act Indic 3 Sg · τολμάω

main verb

→ conative imperfect (ongoing restraint, trying but suppressing the urge)

τολμάω: 'dare, have the boldness'; the imperfect stresses the disciples' continuing and conscious self-restraint in the presence of the risen Lord.

τῶν

of the

Genitive

article (partitive with οὐδεὶς)

μαθητῶν

disciples

Genitive

partitive genitive (modifying οὐδεὶς)

ἐξετάσαι

to ask / to examine

Aor Act Infin · ἐξετάζω

complementary infinitive (completing ἐτόλμα)

→ aorist complementary

ἐξετάζω: 'inquire closely, question, examine'; a stronger word than ἐρωτάω — implies probing interrogation, which the disciples' reverence forbids.

αὐτόν

him

Accusative

direct object of ἐξετάσαι

Σύ

You

Nominative

subject of suppressed question (emphatic pronoun)

τίς

who

Nominative

interrogative pronoun (predicate of suppressed question)

τίς: 'who?'; the identity question they dare not ask because they already know the answer.

εἶ

are you

Pres Act Indic 2 Sg · εἰμί

copula of suppressed question

→ present

εἰδότες

knowing

Perf Act Ptc Nom Pl Masc · οἶδα

adverbial participle (causal: 'because they knew')

→ perfect (settled knowledge, prior recognition)

οἶδα: 'know (by perception/intuition)'; the perfect participle of οἶδα signals knowledge already attained — they recognized him through the miracle.

ὅτι

that

complementizer (after εἰδότες)

ὁ

the

Nominative

article

κύριός

Lord

Nominative

predicate nominative of indirect statement

ἔστιν

is

Pres Act Indic 3 Sg · εἰμί

copula in indirect statement

→ present (retained in indirect speech)

13 ἔρχεται Ἰησοῦς καὶ λαμβάνει τὸν ἄρτον καὶ δίδωσιν αὐτοῖς, καὶ τὸ ὄψάριον ὁμοίως.

Jesus came and took the bread and gave it to them, and the fish likewise.

EUCCHARISTIC ACTION (DISTRIBUTION BY JESUS) **ASYNDETON** Asyndeton. Three historic presents — ἔρχεται, λαμβάνει, δίδωσιν ('comes, takes, gives') — frame the eucharistic gesture with vivid immediacy. The action exactly mirrors John 6:11 (ἔλαβεν...ἔδωκεν, 'he took...he gave') at the feeding of the five thousand, and the Last Supper tradition (λαβὼν ἄρτον...ἔδωκεν, cf. Luke 22:19). The ὁμοίως ('likewise') extends the distribution to the fish without repeating the verbs — a narrative compression pointing to the totality of the provision.

ἔρχεται

comes

Pres Mid Indic 3 Sg · ἔρχομαι

main verb (historic present)

→ historic present (vivid, eucharistic gesture)

ἔρχομαι: Jesus approaches the disciples to serve them — the host-servant imagery echoes 13:4–5 (Jesus washing feet).

Ἰησοῦς

Jesus

Nominative

subject

καὶ

and

coordinating conjunction

λαμβάνει

takes

Pres Act Indic 3 Sg · λαμβάνω

main verb (historic present)

→ historic present

λαμβάνω: 'take'; in eucharistic language, 'he took the bread' echoes 6:11 and the institution narratives.

<p>τὸν the Accusative article</p>	<p>ἄρτον bread Accusative direct object of λαμβάνει ἄρτος: the bread from v.9; now distributed by Jesus — the eucharistic echo of 6:11.</p>	<p>καὶ and coordinating conjunction</p>	<p>δίδωσιν gives Pres Act Indic 3 Sg · δίδωμι main verb (historic present) → historic present δίδωμι: 'give'; the gift-verb of the Gospel — God 'gives' the Son (3:16), Jesus 'gives' life (10:28), peace (14:27), now bread.</p>
<p>αὐτοῖς to them Dative dative of indirect object</p>	<p>καὶ and coordinating conjunction</p>	<p>τὸ the Accusative article</p>	<p>ὀψάριον fish Accusative direct object (coordinate, distributed likewise)</p>
<p>ὁμοίως likewise adverb of manner (elliptical: 'he gave the fish likewise') ὁμοίως: 'in the same way, likewise'; an elegant compression — the fish are distributed with the same gift-gesture.</p>			

14 τοῦτο ἤδη τρίτον ἐφανερώθη Ἰησοῦς τοῖς μαθηταῖς ἐγερθεὶς ἐκ νεκρῶν.

This was now the third time that Jesus was revealed to the disciples after he had risen from the dead.

AUTHORIAL SUMMARY / CLOSURE OF THE APPEARANCE SCENE **ASYNDETON** Asyndeton. The narrator steps back to count: τρίτον ('the third time') places this appearance in sequence after the Magdalene appearance (20:14–17) and the group appearances of 20:19–23 and 20:26–29 — or possibly counting only the group appearances (20:19–23, 20:26–29, and now 21:1–14). The resurrection verb ἐγερθεὶς ἐκ νεκρῶν ('raised from the dead') uses the passive of ἐγείρω, the divine passive of resurrection, and frames the whole chapter within the post-Easter horizon.

τοῦτο

this

Nominative

subject (resumptive demonstrative: the whole foregoing scene)

οὗτος; 'this'; refers to the entire lakeside manifestation just narrated.

ἤδη

already / now

temporal adverb

ἤδη: 'already, now'; emphasizes the accumulating number of resurrection appearances.

τρίτον

third

Nominative

predicate ordinal numeral

τρίτος; 'third'; the narrator counts — the third group manifestation after the resurrection.

ἐφανερώθη

was revealed / manifested

Aor Pass Indic 3 Sg · φανερώω

main verb

→ constative aorist (the appearance as an event)

φανερώω: 'make visible, manifest'; the passive — 'was manifested' — recalls the opening φανερώω (v.1), forming an inclusion around the catch-and-breakfast scene.

Ἰησοῦς

Jesus

Nominative

subject

τοῖς

to the

Dative

article

μαθηταῖς

disciples

Dative

dative of indirect object (recipients of the manifestation)

ἐγερθεῖς

having been raised

Aor Pass Ptc Nom Sg Masc · ἐγείρω

adverbial participle (temporal: 'after having been raised')

→ constative aorist (the resurrection as completed event)

ἐγείρω: 'raise'; the passive participle ἐγερθεῖς = 'having been raised' — the divine passive of resurrection (God the implied agent).

ἐκ

from

preposition + genitive (separation: raised out of)

νεκρῶν

the dead

Genitive

genitive of separation

νεκρός: 'dead one'; ἐκ νεκρῶν = 'from among the dead' — the standard early Christian resurrection formula.

15 Ὅτε οὖν ἠρίστησαν, λέγει τῷ Σίμωνι Πέτρῳ ὁ Ἰησοῦς· Σίμων Ἰωάννου, ἀγαπᾷς με πλέον τούτων; λέγει αὐτῷ· Ναί, κύριε, σὺ οἶδας ὅτι φιλῶ σε. λέγει αὐτῷ· Βόσκει τὰ ἀρνία μου.

When therefore they had finished breakfast, Jesus said to Simon Peter, 'Simon, son of John, do you love me more than these?' He said to him, 'Yes, Lord; you know that I love you.' He said to him, 'Feed my lambs.'

TEMPORAL / CONSEQUENTIAL (POST-MEAL DIALOGUE BEGINS) Ὅτε οὖν The temporal-inferential compound Ὅτε οὖν ('when therefore') transitions from the communal breakfast to the private interrogation. Jesus' formal use of 'Simon, son of John' (Σίμων Ἰωάννου) instead of 'Peter' signals the gravity of what follows – a formal investiture or reinstating examination. The comparative πλέον τούτων ('more than these') may compare Peter's love for Jesus with the other disciples' love (so most commentators), or with Peter's love for 'these things' (the fishing trade). The critical crux begins here: Jesus uses ἀγαπᾷς (ἀγαπάω), Peter responds with φιλῶ (φιλέω), and Jesus' commissioning verb Βόσκει ('Feed') specifies ἀρνία ('lambs') – the most vulnerable of the flock.

<p>Ὅτε when <i>temporal conjunction</i></p> <p>ὅτε: 'when'; marks the temporal shift from meal to dialogue.</p>	<p>οὖν therefore <i>inferential particle</i></p>	<p>ἠρίστησαν they had had breakfast Aor Act Indic 3 Pl · ἀριστάω <i>main verb of temporal clause</i></p> <p>→ constative aorist (meal as completed event)</p>	<p>λέγει says Pres Act Indic 3 Sg · λέγω <i>main verb (historic present)</i></p> <p>→ historic present</p>
<p>τῷ to Dative <i>article</i></p>	<p>Σίμωνι Simon Dative <i>dative of indirect object</i></p>	<p>Πέτρῳ Peter Dative <i>apposition</i></p>	<p>ὁ the Nominative <i>article</i></p>

Ἰησοῦς

Jesus

Nominative
subject

Σίμων

Simon

Vocative

vocative of address (formal, pre-naming)

The formal use of 'Simon' (not Peter) signals the gravity of the examination — Jesus addresses him by his birth name, as at 1:42 when he first named him Peter.

Ἰωάννου

of John

Genitive

genitive of relationship (patronymic)

Ἰωάννης; Peter's father's name (cf. Matt 16:17 Βαριωνᾶ = 'son of Jonah/John').

ἀγαπᾷς

do you love

Pres Act Indic 2 Sg · ἀγαπάω

main verb of question

→ present (interrogative about ongoing disposition)

ἀγαπάω: 'love (with committed, self-giving love)'; Jesus' first two questions use this verb; see the full crux discussion in the Cruxes section.

με

me

Accusative
direct object

πλέον

more than

comparative adverb (degree of comparison)

πλέον (comparative of πολύς): 'more'; the comparative may contrast Peter's love with the other disciples' or with his former attachments ('these things').

τούτων

these

Genitive

genitive of comparison (after πλέον)

τούτος: 'these'; ambiguous — the other disciples present, or the fishing boats and nets around them.

λέγει

says

Pres Act Indic 3 Sg · λέγω

main verb (historic present)

→ historic present

αὐτῷ

to him

Dative
dative of indirect object

Ναί

Yes

affirmative particle

ναί: 'yes'; Peter's unambiguous affirmation — he does not qualify or boast.

κύριε

Lord

Vocative

vocative of address

κύριε: the resurrection title in address; Peter uses it in reverent submission, not boast.

σύ

you

Nominative

subject (emphatic: 'you yourself')

οἶδας

you know

Perf Act Indic 2 Sg · οἶδα

main verb of Peter's answer

→ perfect (settled, omniscient knowledge)

οἶδα: 'know'; Peter appeals to Jesus' omniscience — a humble and theologically freighted response after the denial.

ὅτι

that

complementizer

φιλῶ

I love

Pres Act Indic 1 Sg · φιλέω

main verb of indirect statement

→ present (ongoing personal affection)

φιλέω: 'love (with personal affection, friendship)'; Peter uses this verb in all three responses, whether from humility (not daring to claim ἀγαπάω after the denial), or because φιλέω is simply his idiolect. The crux is central to the passage.

σε

you

Accusative

direct object of φιλῶ

λέγει

says

Pres Act Indic 3 Sg · λέγω

main verb (historic present, commission)

→ historic present

αὐτῷ

to him

Dative

dative of indirect object

Βόσκει

feed

Pres Act Impv 2 Sg · βόσκω

main verb of commission

→ present imperative (ongoing, habitual shepherding duty)

βόσκω: 'feed, tend (by providing food)'; the present imperative commands an ongoing practice of pastoral nourishment — contrasts with ποιμαίει (v.16) which is broader shepherding.

τὰ

the

Accusative

article

ἀρνία

lambs

Accusative

direct object of Βόσκει

ἀρνίον: diminutive of ἀρῆν; 'little lamb'; the most vulnerable members of the flock — new converts, the weak; cf. Rev 5:6 where Christ himself is the Lamb (ἀρνίον).

μου

my

Genitive

genitive of possession

The possessive μου ('my lambs') identifies the flock as Christ's own — Peter feeds them on behalf of the Good Shepherd (cf. John 10:14–15).

16 λέγει αὐτῷ πάλιν δεύτερον· Σίμων Ἰωάννου, ἀγαπᾷς με; λέγει αὐτῷ· Ναί, κύριε, σὺ οἶδας ὅτι φιλῶ σε.
λέγει αὐτῷ· Ποίμαινε τὰ πρόβατά μου.

He said to him again a second time, 'Simon, son of John, do you love me?' He said to him, 'Yes, Lord; you know that I love you.' He said to him, 'Tend my sheep.'

REPETITION (SECOND EXCHANGE, SAME PATTERN) **ASYNDETON** Asyndeton. The second exchange repeats v.15 exactly in its question-answer-commission structure, with two variations: (1) Jesus drops the comparative πλέον τούτων ('more than these'), focusing the question purely on love; (2) the commission verb changes from Βόσκει ('Feed') to Ποίμαινε ('Tend, shepherd'), the broader term for total pastoral oversight — ruling, protecting, guiding — and the object changes from ἀρνία ('lambs') to πρόβατα ('sheep'). The ἀγαπάω / φιλέω contrast persists: Jesus uses ἀγαπάω again, Peter replies with φιλέω again.

λέγει

says

Pres Act Indic 3 Sg · λέγω

main verb (historic present)

→ historic present

αὐτῷ

to him

Dative

dative of indirect object

πάλιν

again

adverb of repetition

δεύτερον

a second time

Accusative

adverbial accusative (ordinal adverb: 'for the second time')

δεύτερος: 'second'; the narrator's counting underlines the intentional threefold structure.

Σίμων

Simon

Vocative

vocative of address

Ἰωάννου

of John

Genitive

genitive of relationship (patronymic)

ἀγαπᾷς

do you love

Pres Act Indic 2 Sg · ἀγαπάω

main verb of question

→ present (interrogative about ongoing disposition)

ἀγαπάω: for the second time, Jesus uses this verb — the pattern is deliberate.

με

me

Accusative

direct object

λέγει

says

Pres Act Indic 3 Sg · λέγω

main verb (historic present)

→ historic present

αὐτῷ

to him

Dative

dative of indirect object

Ναί

Yes

affirmative particle

κύριε

Lord

Vocative

vocative of address

σύ

you

Nominative

subject (emphatic)

οἶδας

you know

Perf Act Indic 2 Sg · οἶδα

main verb

→ perfect (settled omniscient knowledge)

ὅτι

that

complementizer

φιλῶ

I love

Pres Act Indic 1 Sg · φιλέω

main verb of indirect statement

→ present

φιλέω: Peter persists with his own word — whether from humility or because no distinction is intended is the crux.

σε

you

Accusative

direct object

λέγει

says

Pres Act Indic 3 Sg · λέγω

main verb (historic present, commission)

→ historic present

αὐτῷ

to him

Dative

dative of indirect object

Ποίμαινε

tend / shepherd

Pres Act Impv 2 Sg · ποιμαίνω

main verb of commission

→ present imperative (ongoing, comprehensive shepherding)

ποιμαίνω: 'shepherd, tend, rule as a shepherd'; a broader pastoral term than βόσκω — includes guiding, protecting, governing; used of Christ in 1 Pet 5:4 and Rev 2:27; 7:17; 12:5; 19:15.

τὰ

the

Accusative

article

πρόβατά

sheep

Accusative

direct object of Ποίμαινε

πρόβατον: 'sheep'; the mature flock — in contrast to ἀρνία (lambs, v.15); cf. the Good Shepherd discourse (John 10:1–18) where πρόβατα is the central image.

μου

my

Genitive

genitive of possession

17 λέγει αὐτῷ τὸ τρίτον· Σίμων Ἰωάννου, φιλεῖς με; ἔλυπήθη ὁ Πέτρος ὅτι εἶπεν αὐτῷ τὸ τρίτον· Φιλεῖς με; καὶ εἶπεν αὐτῷ· Κύριε, πάντα σὺ οἶδας, σὺ γινώσκεις ὅτι φιλῶ σε. λέγει αὐτῷ ὁ Ἰησοῦς· Βόσκει τὰ πρόβατά μου.

He said to him the third time, 'Simon, son of John, do you love me?' Peter was grieved because he said to him the third time, 'Do you love me?' And he said to him, 'Lord, you know all things; you know that I love you.' Jesus said to him, 'Feed my sheep.'

CLIMAX OF THREEFOLD EXCHANGE **ASYNDETON** Asyndeton. The third exchange is the most theologically charged: Jesus descends to Peter's own word φιλεῖς (φιλέω), abandoning the ἀγαπάω of the first two questions. This descent may signal acceptance of Peter's self-estimation, or gentle irony, or a leveling of the two words as synonyms in this context. Peter is ἔλυπήθη ('grieved') — the same verb used at 16:20–22 of the disciples' grief at Jesus' departure — because the third asking evokes his threefold denial (18:17, 25, 27). His climactic response adds a second verb: not only οἶδας ('you know by perception') but γινώσκεις ('you know by experience/acquaintance') — Peter doubles his appeal to Jesus' omniscience. The commission returns to Βόσκει ('Feed') but now with πρόβατα ('sheep') instead of ἀρνία ('lambs'), completing the chiasm: βόσκει-ἀρνία / ποιμαίνε-πρόβατα / βόσκει-πρόβατα.

λέγει

says

Pres Act Indic 3 Sg · λέγω

main verb (historic present)

→ historic present

αὐτῷ

to him

Dative

dative of indirect object

τὸ

the

Accusative

article (with ordinal adverb)

τρίτον

third time

Accusative

adverbial accusative (ordinal: 'for the third time')

τρίτος: 'third'; the deliberate counting (δεύτερον in v.16, τρίτον here) underlines the correspondence with the threefold denial.

Σίμων

Simon

Vocative

vocative of address

Ἰωάννου

of John

Genitive

genitive of relationship (patronymic)

φιλεῖς

do you love

Pres Act Indic 2 Sg · φιλέω

main verb of question

→ present (interrogative about ongoing love)

φιλέω: the decisive shift — Jesus adopts Peter's own word, descending to his register; whether this signals acceptance, irony, or synonym-equivalence is the crux.

με

me

Accusative

direct object

ἐλυπήθη

was grieved

Aor Pass Indic 3 Sg · λυπέω

main verb (narrator's comment on Peter's emotion)

→ constative aorist (Peter's grief as event)

λυπέω: 'grieve, cause pain'; the passive ἐλυπήθη = 'was grieved, felt pain'; cf. 16:20 where the disciples will 'be grieved' at Jesus' departure but their grief will turn to joy.

ὁ

the

Nominative

article

Πέτρος

Peter

Nominative

subject

ὅτι

because

causal conjunction

ὅτι here = causal ('because'), not complementizer.

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb of causal clause

→ constative aorist

αὐτῷ

to him

Dative

dative of indirect object

τὸ

the

Accusative

article

τρίτον

third time

Accusative

adverbial accusative

Φιλεῖς

Do you love

Pres Act Indic 2 Sg · φιλέω

verb of repeated question (embedded in narrator's report)

→ present

με

me

Accusative

direct object

καὶ

and

coordinating conjunction

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb

→ constative aorist

αὐτῷ

to him

Dative

dative of indirect object

Κύριε

Lord

Vocative

vocative of address

πάντα

all things

Accusative

direct object of οἶδας (placed first for emphasis)

πᾶς: 'all, everything'; the emphatic fronting of πάντα — 'all things you know' — is Peter's fullest claim about Jesus' omniscience.

σύ

you

Nominative

subject (doubly emphatic)

οἶδας

you know

Perf Act Indic 2 Sg · οἶδα

main verb (first of two knowledge-verbs)

→ perfect (omniscient knowledge)

οἶδα: 'know by intuition/perception'; here the first of two knowledge-verbs Peter strings together to maximize his appeal to Jesus' omniscience.

σύ

you

Nominative

subject (repeated for emphasis)

γινώσκεις

you know

Pres Act Indic 2 Sg · γινώσκω

main verb (second knowledge-verb, experiential)

→ present (ongoing knowing-by-experience)

γινώσκω: 'know (by experience, relationship)'; distinct from οἶδα — the two verbs together emphasize both comprehensive and relational knowledge.

ὅτι

that

complementizer

φιλῶ

I love

Pres Act Indic 1 Sg · φιλέω

main verb of indirect statement

→ present

φιλέω: Peter's word, three times unchanged — his persistent appeal to personal affection; the parallel with the three denials is at its sharpest here.

σε

you

Accusative

direct object

λέγει

says

Pres Act Indic 3 Sg · λέγω

main verb (historic present)

→ historic present

αὐτῷ

to him

Dative

dative of indirect object

ὁ

the

Nominative

article

Ἰησοῦς

Jesus

Nominative

subject

Βόσκε

feed

Pres Act Impv 2 Sg · βόσκω

main verb of commission

→ present imperative (ongoing, habitual charge)

βόσκω: returns to the first commission verb; the chiasm Βόσκε-ἀρνία / Ποίμαινε-πρόβατα / Βόσκε-πρόβατα is complete.

τὰ

the

Accusative

article

πρόβατά

sheep

Accusative

direct object of Βόσκε

πρόβατον: 'sheep'; now the full mature flock — the commission is complete.

μου

my

Genitive

genitive of possession

18 ἀμὴν ἀμὴν λέγω σοι, ὅτε ἦς νεώτερος, ἐζώννυες σεαυτὸν καὶ περιεπάτεις ὅπου ἤθελες· ὅταν δὲ γηράσης, ἐκτενεῖς τὰς χεῖράς σου, καὶ ἄλλος σε ζώσει καὶ οἴσει ὅπου οὐ θέλεις.

Truly, truly, I say to you, when you were young, you used to dress yourself and walk wherever you wished; but when you grow old, you will stretch out your hands, and another will dress you and carry you where you do not wish to go.

PROPHETIC PRONOUNCEMENT (JOHANNINE DOUBLE AMEN)

ἀμὴν ἀμὴν

The solemn double amen

(ἀμὴν ἀμὴν λέγω σοι) is the Johannine marker of a revelatory pronouncement (25 occurrences in John, always introducing a weighty saying). The verse is a two-part temporal contrast: the past freedom of youth (ἦς νεώτερος, ἐζώννυες σεαυτὸν, περιεπάτεις ὅπου ἤθελες — imperfects of habitual past) versus the future constraint of age (subjunctive γηράσης; future ἐκτενεῖς, ζώσει, οἴσει). The outstretching of the hands (ἐκτενεῖς τὰς χεῖράς σου) is widely interpreted as a reference to crucifixion, confirmed by v.19's narrator note, and by early patristic tradition (Tertullian). The verb οἴσει ('will carry') rather than ἄξει ('will lead') has been discussed: it may imply being lifted onto a cross, or simply being taken by force to a place of execution.

ἀμὴν

truly

solemn affirmation particle (first of double amen)

ἀμὴν: transliterated Hebrew אָמֵן; 'truly, verily'; the doubled form is uniquely Johannine and introduces revelatory statements.

ἀμὴν

truly

solemn affirmation particle (second of double amen)

λέγω

I say

Pres Act Indic 1 Sg · λέγω

main verb of prophetic formula

→ present (Jesus' authoritative, immediate word)

λέγω: 'say'; the ἀμὴν ἀμὴν formula always takes λέγω (never εἶπον), preserving the present prophetic authority.

σοι

to you

Dative

dative of indirect object

ὅτε

when

temporal conjunction (past temporal clause)

ἦς

you were

Imperf Act Indic 2 Sg · εἰμί

main verb of temporal clause

→ imperfect of description (past state)

νεώτερος

young / younger

Nominative

predicate adjective (comparative of νέος)

νεώτερος: comparative of νέος, 'young'; 'when you were younger' — the comparative functions as a positive in this context.

ἐζώννυες

you were dressing yourself

Imperf Act Indic 2 Sg · ζώννυμι

main verb

→ customary imperfect (habitual past action)

ζώννυμι: 'gird, belt up'; the imperfect describes Peter's habitual self-sufficiency in youth — echoing the scene of v.7 where he girded himself.

σεαυτὸν

yourself

Accusative

reflexive pronoun, direct object

καὶ

and

coordinating conjunction

περιπάτετε

you walked

Imperf Act Indic 2 Sg · περιπατέω

main verb (coordinate habitual action)

→ customary imperfect

περιπατέω: 'walk around, live'; the customary imperfect — Peter's former freedom of movement.

ὅπου

where

relative adverb of place

ἤθελες

you wished

Imperf Act Indic 2 Sg · θέλω

main verb of relative clause

→ customary imperfect (willing wherever, habitually)

θέλω: 'wish, want, will'; Peter's self-directed will — the contrast with v.18b (οὐ θέλεις: 'where you do not wish') is stark.

ὅταν

when / whenever

temporal conjunction (indefinite future: ὅτε + ἄν)

ὅταν: 'whenever (in the future)'; introduces the future temporal clause — the adversative δέ contrasts youth and old age.

δὲ

but

adversative conjunction

γηράσῃς

you grow old

Aor Act Subj 2 Sg · γηράσκω

main verb of future temporal clause (subjunctive with ὅταν)

→ aorist subjunctive (future contingency)

γηράσκω: 'grow old'; NT hapax (also Heb 8:13 of the old covenant 'growing old'); the aorist subjunctive with ὅταν expresses a future certain event.

ἐκτενεῖς

you will stretch out

Fut Act Indic 2 Sg · ἐκτείνω

main verb (prophetic future)

→ predictive future (martyrdom prophecy)

ἐκτείνω: 'stretch out, extend'; ἐκτενεῖς τὰς χεῖράς σου = 'you will stretch out your hands' — interpreted in v.19 and by Tertullian as crucifixion; the outstretched arms posture is standard in crucifixion.

τάς

the

Accusative

article

χεῖράς

hands

Accusative

direct object of ἐκτενεῖς

χείρ: 'hand'; 'stretch out the hands' is the classical posture of crucifixion (cf. Epictetus Discourses 2.2.20 on the cruciform posture).

σου

your

Genitive

genitive of possession

καὶ

and

coordinating conjunction

ἄλλος

another

Nominative

subject

ἄλλος: 'another person'; the unspecified agent of Peter's martyrdom — the Romans, or more generally the powers that will crucify him.

σε

you

Accusative

direct object of ζώσει and οἴσει

ζώσει

will dress you

Fut Act Indic 3 Sg · ζώννυμι

main verb (prophetic future)

→ predictive future

ζώννυμι: 'gird'; the future passive sense — another will gird/bind Peter, as condemned criminals were bound for execution.

καὶ

and

coordinating conjunction

οἴσει

will carry / bring

Fut Act Indic 3 Sg · φέρω

main verb (prophetic future, coordinate)

→ predictive future

φέρω (future οἴσει): 'carry, bring, bear'; the use of φέρω rather than ἄγω ('lead') may emphasize physical compulsion or the bearing of a cross.

ὅπου

where

relative adverb of place

οὐ

not

negation

θέλεις

you wish

Pres Act Indic 2 Sg · θέλω

main verb of relative clause (expressing Peter's future unwillingness)

→ present (Peter's present will, projected into future context)

θέλω: 'wish, will'; the contrast with v.18a (ὅπου ἠθέλες — 'where you wished') is exact: from self-directed freedom to other-directed martyrdom.

19 τοῦτο δὲ εἶπεν σημαίνων ποίῳ θανάτῳ δοξάσει τὸν θεόν. καὶ τοῦτο εἰπὼν λέγει αὐτῷ· Ἀκολούθει μοι.

Now he said this to indicate by what kind of death he would glorify God. And after saying this, he said to him, 'Follow me.'

AUTHORIAL INTERPRETATION + COMMAND **δὲ** The narrator's aside σημαίνων ποίῳ θανάτῳ ('indicating by what kind of death') is Johannine editorial interpretation — the same verb σημαίνω ('signify, indicate') is used at 12:33 ('he said this to indicate the kind of death he was going to die') and at 18:32, always for a death-clarification from the narrator. The striking phrase δοξάσει τὸν θεόν ('he will glorify God') shows that Peter's martyrdom is not merely suffering but a glorification — the same language used of Jesus' own death (12:23–28; 13:31–32; 17:1). The follow-up command Ἀκολούθει μοι ('Follow me!') is the Gospel's final commission — reversing Peter's denial by reinstating him in the very posture of discipleship.

τούτο

this

Accusative

direct object of εἶπεν (anticipatory: refers to v.18)

δὲ

now

transitional conjunction (marks narrator's aside)

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb

→ constative aorist

σημαίνων

indicating

Pres Act Ptc Nom Sg Masc · σημαίνω

adverbial participle (purpose/result: 'signifying, to indicate')

→ present (continuous signifying)

σημαίνω: 'signify, indicate by a sign'; the Johannine verb for symbolic communication; cf. 12:33; 18:32 — always used to explain figurative death-language.

ποίῳ

what kind of

Dative

interrogative adjective (dative of manner, indirect question)

ποίος: 'what sort of, which kind of'; introduces the indirect question specifying the manner of death.

θανάτῳ

death

Dative

dative of manner (within indirect question)

θάνατος: 'death'; the dative with ποῖος = 'by what kind of death.'

δοξάσει

he would glorify

Fut Act Indic 3 Sg · δοξάζω

main verb of indirect question

→ predictive future (retained in indirect question)

δοξάζω: 'glorify'; Peter's martyrdom is a glorification of God — the same verb used for Jesus' own passion as glorification (12:23; 13:31; 17:1, 4, 5).

τὸν

the

Accusative

article

θεόν

God

Accusative

direct object of δοξάσει

θεός: God; the ultimate recipient of the glory that flows through the Son and through those who follow the Son to death.

καὶ

and

coordinating conjunction

τούτο

this

Accusative

direct object of εἰπὼν (resumptive)

εἰπὼν

having said

Aor Act Ptc Nom Sg Masc · λέγω

adverbial participle (temporal: 'after saying this')

→ constative aorist (speech as prior event)

λέγει

says

Pres Act Indic 3 Sg · λέγω

main verb (historic present)

→ historic present

αὐτῷ

to him

Dative

dative of indirect object

Ἀκολουθεῖ

follow

Pres Act Impv 2 Sg · ἀκολουθέω

main verb of command

→ present imperative (continuous, lifelong following)

ἀκολουθέω: 'follow'; the Gospel's definitive discipleship verb — spoken for the first time to Peter in 1:43 (to Philip, but paradigmatic), and here in its final occurrence in John, a commission to martyr-discipleship.

μοι

me

Dative

dative of indirect object (after ἀκολουθέω)

The dative with ἀκολουθέω is standard NT usage — 'follow after me!' in my footsteps.

20 Ἐπιστραφεὶς ὁ Πέτρος βλέπει τὸν μαθητὴν ὃν ἠγάπα ὁ Ἰησοῦς ἀκολουθοῦντα, ὃς καὶ ἀνέπεσεν ἐν τῷ δείπνῳ ἐπὶ τὸ στήθος αὐτοῦ καὶ εἶπεν· Κύριε, τίς ἐστὶν ὁ παραδιδούς σε;

Peter turned and saw the disciple whom Jesus loved following, who had also reclined at the supper close to him and had said, 'Lord, who is it that is going to betray you?'

NARRATIVE TRANSITION (SHIFT OF ATTENTION TO THE BELOVED DISCIPLE) **ASYNDETON** Asyndeton. The participle Ἐπιστραφεὶς ('turning around') signals Peter's reflexive curiosity about the Beloved Disciple — a curiosity that generates Jesus' deflecting response in v.22. The narrator identifies the Beloved Disciple through two past moments: (1) ἀνέπεσεν ἐν τῷ δείπνῳ ('he reclined at the supper' — a reference to 13:23–25, the Last Supper scene); (2) εἶπεν Κύριε τίς ἐστὶν ὁ παραδιδούς σε ('he said, Lord, who is going to betray you?' — the exact question of 13:25). These backward references anchor the Beloved Disciple's identity in specific Gospel moments and suggest the epilogue was composed with awareness of the earlier chapters.

Ἐπιστραφεῖς

having turned around

Aor Pass Ptc Nom Sg Masc · ἐπιστρέφω

adverbial participle (temporal: 'after turning around')

→ constative aorist (the turning as completed action)

ἐπιστρέφω: 'turn around, return'; the same verb Mary uses at 20:14, 16 when turning to recognize the risen Jesus.

ὁ

the

Nominative

article

Πέτρος

Peter

Nominative

subject

βλέπει

sees

Pres Act Indic 3 Sg · βλέπω

main verb (historic present)

→ historic present

τὸν

the

Accusative

article

μαθητὴν

disciple

Accusative

direct object of βλέπει

ὃν

whom

Accusative

relative pronoun, object of ἠγάπα

ἠγάπα

loved

Imperf Act Indic 3 Sg · ἀγαπάω

relative clause verb

→ progressive imperfect (continuous love)

ἀγαπάω: the Beloved Disciple's identifying description throughout John (13:23; 19:26; 20:2; 21:7, 20).

ὁ

the

Nominative

article

Ἰησοῦς

Jesus

Nominative

subject of ἠγάπα

ἀκολουθοῦντα

following

Pres Act Ptc Acc Sg Masc · ἀκολουθέω

attributive/supplementary participle (describing the disciple's action as Peter sees him)

→ present progressive (he was already following)

ἀκολουθέω: 'follow'; the Beloved Disciple is already following Jesus — without being commanded! — in contrast to Peter who needed the command of v.19.

ὃς

who

Nominative

relative pronoun (subject of ἀνέπεσεν and εἶπεν)

καὶ

also

adverbial καί (ascensive: 'the one who also...')

ἀνέπεσεν

reclined

Aor Act Indic 3 Sg · ἀναπίπτω

relative clause verb (historical reference to Last Supper)

→ constative aorist (the supper-reclining as past fact)

ἀναπίπτω: 'recline, lie back' at table; cf. 13:23 ὁ μαθητὴς ὃν ἠγάπα ὁ Ἰησοῦς ἀνακείμενος — the same gesture, different verb.

ἐν

at

preposition + dative (temporal/spatial: at the supper)

τῷ

the

Dative

article

δείπνω

supper

Dative

dative of time/place

δείπνον: 'supper, meal'; the Last Supper of John 13 — the definite article makes the reference specific.

ἐπὶ

on / against

preposition + accusative (spatial: leaning upon)

τὸ

the

Accusative

article

στῆθος

chest / breast

Accusative

object of ἐπὶ (spatial: leaning on Jesus' chest)

στῆθος: 'chest, breast'; cf. 13:25 where the Beloved Disciple ἀνέπεσεν οὕτως ἐπὶ τὸ στῆθος τοῦ Ἰησοῦ — the same physical position of intimacy.

αὐτοῦ

his

Genitive

genitive of possession (referring to Jesus)

καὶ

and

coordinating conjunction

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (historical reference)

→ constative aorist

Κύριε

Lord

Vocative

vocative of address (within direct speech cited from 13:25)

τίς

who

Nominative

interrogative pronoun (predicate nominative)

ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

copula of direct question

→ present

ὁ

the one

Nominative

article (substantivizing participle)

παραδιδούς

betraying / handing over

Pres Act Ptc Nom Sg Masc · παραδίδωμι

substantival participle (subject complement of question)

→ present (the betrayal as ongoing at the moment of the question)

παραδίδωμι: 'hand over, betray'; the Johannine word for Judas's betrayal (cf. 6:64, 71; 12:4; 13:2, 11; 18:2, 5, 30, 35, 36; 19:11, 16).

σε

you

Accusative

direct object of παραδιδούς

21 τοῦτον οὖν ἰδὼν ὁ Πέτρος λέγει τῷ Ἰησοῦ· Κύριε, οὗτος δὲ τί;

When Peter saw him, he said to Jesus, 'Lord, what about this man?'

CONSEQUENTIAL QUESTION (PETER SEES, THEN ASKS) οὖν The inferential οὖν ('therefore') marks Peter's question as a consequence of seeing the Beloved Disciple following. The question οὗτος δὲ τί ('but what about this man?') is brief and syntactically elliptical — the δέ contrasts the Beloved Disciple's fate with the martyrdom just prophesied for Peter. This is a natural human question about fairness or comparative destiny, and Jesus' answer (v.22) will firmly refuse it. The question's brevity mirrors Peter's impulsive character throughout the epilogue.

τοῦτον

this one / him

Accusative

direct object of ἰδῶν (fronted for prominence)

οὗτος; 'this one'; the accusative τοῦτον is fronted before the participle, focusing attention on the Beloved Disciple as the subject of Peter's concern.

οὖν

therefore

inferential conjunction

ἰδῶν

having seen

Aor Act Ptc Nom Sg Masc · ὁράω

adverbial participle (temporal: 'when Peter saw him')

→ constative aorist (the seeing as trigger for the question)

ὁράω: 'see'; the participle precedes the main verb in time.

ὁ

the

Nominative

article

Πέτρος

Peter

Nominative

subject

λέγει

says

Pres Act Indic 3 Sg · λέγω

main verb (historic present)

→ historic present

τῷ

to

Dative

article

Ἰησοῦ

Jesus

Dative

dative of indirect object

Κύριε

Lord

Vocative

vocative of address

οὗτος

this man

Nominative

subject of elliptical question

οὗτος: 'this one'; refers to the Beloved Disciple — the question is elliptical: 'and this one — what [will happen]?'

δὲ

but / and

contrastive particle (highlighting the contrast between Peter's fate and the Beloved Disciple's)

δέ: the contrastive force is significant — Peter has just heard his own martyrdom-prophecy and now asks about the Beloved Disciple's destiny.

τί

what

Nominative

interrogative pronoun (predicate of elliptical question: 'what [will become of him]?')

τί: 'what'; the ellipsis is sharp — 'but this man, what?' — a characteristic Petrine impatience.

22 λέγει αὐτῷ ὁ Ἰησοῦς· Ἐὰν αὐτὸν θέλω μένειν ἕως ἔρχομαι, τί πρὸς σε; σύ μοι ἀκολουθεῖ.

Jesus said to him, 'If I want him to remain until I come, what is that to you? You follow me!'

DEFLECTION AND REFOCUS (JESUS REFUSES COMPARATIVE CONCERN) **ASYNDETON** Asyndeton. Jesus' answer is a double-edged reprimand: (1) the conditional Ἐὰν αὐτὸν θέλω μένειν ('If I want him to remain') is deliberately left open — it is a hypothetical, not a promise; the conditional reveals that Peter's concern is based on a hypothetical he has no business pursuing. (2) τί πρὸς σε ('what is that to you?') is a proverbial dismissal — 'none of your business.' (3) σύ μοι ἀκολουθεῖ ('you — follow me!') is the emphatic refocus: the pronoun σύ is placed first and bears the stress; Peter's calling is to follow, not to manage the destiny of others. The saying will be misread (v.23) as a promise rather than a conditional.

λέγει

says

Pres Act Indic 3 Sg · λέγω
main verb (historic present)

→ historic present

αὐτῷ

to him

Dative
dative of indirect object

ὁ

the

Nominative
article

Ἰησοῦς

Jesus

Nominative
subject

Ἐὰν

if

conditional conjunction (third-class condition: εἰ + ἄν → ἔάν)

ἔάν: 'if' (third-class: uncertain but possible); the condition is deliberately left open — Jesus does not say he will keep the Beloved Disciple alive, only hypothesizes it.

αὐτὸν

him

Accusative
accusative subject of infinitive (with θέλω)

θέλω

I want

Pres Act Indic 1 Sg · θέλω
main verb of protasis

→ present (Jesus' sovereign will)

θέλω: 'want, will'; the sovereign will of the risen Lord — if he wills the Beloved Disciple to remain, that is his prerogative.

μένειν

to remain

Pres Act Infin · μένω
complementary infinitive (object of θέλω with accusative subject αὐτόν)

→ present complementary (ongoing remaining)

μένω: 'remain, abide, stay'; the Johannine key-word (cf. 15:4–10; 17:11); here used of the Beloved Disciple's continuing life — possibly until the parousia.

ἕως

until

temporal conjunction (+ indicative/subjunctive: 'until')

ἕως: 'until'; with ἔρχομαι (present indicative) rather than a subjunctive — Jesus speaks of his own coming as a present certainty.

ἔρχομαι

I come

Pres Mid Indic 1 Sg · ἔρχομαι

main verb of temporal clause

→ futuristic present (imminent/certain coming)

ἔρχομαι: 'come'; the present indicative after ἕως is unusual and emphatic — Jesus speaks of his return as a present, ongoing fact, not a remote contingency.

τί

what

Nominative

interrogative pronoun (elliptical apodosis: 'what [is it] to you?')

τί: 'what'; τί πρὸς σε is an idiomatic dismissal — 'what is that to you?' (cf. Matt 27:4: τί πρὸς ἡμᾶς).

πρὸς

to

preposition + accusative (idiomatic: 'what concern is it of yours?')

πρὸς: 'with reference to, toward!'; πρὸς σε = 'of concern to you, your business!'

σε

you

Accusative

object of πρὸς

σύ

you

Nominative

subject (emphatic; fronted for stress)

σύ: the emphatic personal pronoun fronted before the imperative — 'YOU follow me' (your concern is your own calling, not another's).

μοι

me

Dative

dative indirect object (after ἀκολουθεῖ)

ἀκολουθεῖ

follow

Pres Act Impv 2 Sg · ἀκολουθέω

main verb of command

→ present imperative (ongoing, continuous discipleship)

ἀκολουθέω: repeating the command of v.19 — the Gospel closes with discipleship as the singular call.

23 ἐξῆλθεν οὖν οὗτος ὁ λόγος εἰς τοὺς ἀδελφούς, ὅτι ὁ μαθητὴς ἐκεῖνος οὐκ ἀποθνήσκει· οὐκ εἶπεν δὲ αὐτῷ ὁ Ἰησοῦς ὅτι οὐκ ἀποθνήσκει, ἀλλ' Ἐὰν αὐτὸν θέλω μένειν ἕως ἔρχομαι, τί πρὸς σε;

So the saying spread among the brothers that this disciple was not going to die; yet Jesus had not said to him that he would not die, but rather, 'If I want him to remain until I come, what is that to you?'

AUTHORIAL CORRECTION OF A MISREADING οὖν The inferential οὖν ('so') introduces the consequence of v.22 being circulated: the saying generated the rumor (ἐξῆλθεν...οὗτος ὁ λόγος, 'this saying went out') that the Beloved Disciple would not die. The narrator sharply corrects this: οὐκ εἶπεν δὲ αὐτῷ ὁ Ἰησοῦς ὅτι οὐκ ἀποθνήσκει ('but Jesus did not say to him that he would not die'). The adversative ἀλλ' ('but rather') reintroduces the exact conditional of v.22. This correction implies the Beloved Disciple had already died (or was dying) at the time of writing, and the community needed to understand that the saying was never a promise of immortality but a conditional deflection.

ἐξῆλθεν

went out

Aor Act Indic 3 Sg · ἐξέρχομαι

main verb

→ constative aorist (the spread of the saying as event)

ἐξέρχομαι: 'go out, spread'; used of a report spreading — the saying circulated among the community.

οὖν

so / therefore

inferential conjunction

οὗτος

this

Nominative

demonstrative adjective (modifying λόγος)

ὁ

the

Nominative

article

λόγος

saying / word

Nominative

subject

λόγος: 'word, saying, report'; used of the misunderstood saying about the Beloved Disciple — a community tradition that needed correction.

εἰς

among

preposition + accusative (distributive: among the brothers)

τοὺς

the

Accusative

article

ἀδελφούς

brothers

Accusative

object of εἰς (community reference)

ἀδελφός: 'brother'; used for the Christian community (cf. 20:17 where Jesus calls the disciples 'my brothers') — the first NT use of this communal term in John.

ὅτι
that

complementizer (introducing content of the saying that spread)

ὁ
the

Nominative
article

μαθητῆς
disciple

Nominative
subject of indirect statement

ἐκεῖνος
that

Nominative
demonstrative adjective (ἐκεῖνος = the Beloved Disciple)

οὐκ
not

negation

ἀποθνήσκει
is dying / will die

Pres Act Indic 3 Sg · ἀποθνήσκω
main verb of indirect statement (futuristic present in the rumor)

→ futuristic present (the rumor: he will not die)

ἀποθνήσκω: 'die'; the futuristic present 'is not dying' = 'will not die' — the content of the false rumor.

οὐκ
not

negation

εἶπεν
said

Aor Act Indic 3 Sg · λέγω
main verb (narrator's correction)

→ constative aorist

δὲ
but

adversative conjunction (marks the narrator's correction)

αὐτῷ
to him

Dative
dative of indirect object

ὁ
the

Nominative
article

Ἰησοῦς
Jesus

Nominative
subject

ὅτι
that

complementizer (introducing the content of what Jesus did NOT say)

οὐκ
not

negation

ἀποθνήσκει
will die

Pres Act Indic 3 Sg · ἀποθνήσκω
main verb of indirect statement (what Jesus did not say)

→ futuristic present

ἀλλ'
but

strong adversative conjunction (introducing what Jesus actually said)

ἀλλά: 'but, rather'; the strong adversative introduces the verbatim quotation of Jesus' actual conditional from v.22.

Ἴάν

if

*conditional conjunction (third-class: verbatim
repeat of v.22)*

αὐτόν

him

Accusative

accusative subject of infinitive

θέλω

I want

Pres Act Indic 1 Sg · θέλω

main verb of protasis

→ present

μένειν

to remain

Pres Act Infin · μένω

complementary infinitive

→ present

ἕως

until

temporal conjunction

ἔρχομαι

I come

Pres Mid Indic 1 Sg · ἔρχομαι

main verb of temporal clause

→ futuristic present

τί

what

Nominative

interrogative pronoun (elliptical apodosis)

πρός

to

preposition + accusative (idiomatic dismissal)

σε

you

Accusative

object of πρὸς

24 Οὗτός ἐστιν ὁ μαθητῆς ὁ μαρτυρῶν περὶ τούτων καὶ ὁ γράψας ταῦτα, καὶ οἶδαμεν ὅτι ἀληθῆς αὐτοῦ ἡ μαρτυρία ἐστίν.

This is the disciple who is bearing witness about these things and who wrote these things, and we know that his testimony is true.

AUTHORIAL COLOPHON (COMMUNITY ATTESTATION OF THE BELOVED DISCIPLE'S TESTIMONY)

ASYNDETON Asyndeton. This verse is the colophon — the editorial closing statement identifying the author and vouching for his testimony. Two participial claims are made: (1) ὁ μαρτυρῶν (present participle: 'the one who is bearing witness' — his testimony remains ongoing) and (2) ὁ γράψας (aorist participle: 'the one who wrote these things' — the completed composition). The shift to the first person plural οἶδαμεν ('we know') is the most striking grammatical feature of the epilogue: the 'we' is a community — the Johannine school, or the Beloved Disciple's congregation — who vouch for the truthfulness of his testimony. This communal 'we' is unparalleled in the Gospel proper (cf. 1:14, 16 where 'we' is used at the Prologue, perhaps similarly communally) and points to an editing community.

Οὗτός

this one

Nominative

subject (demonstrative pronoun: the Beloved Disciple)

οὗτος; 'this one'; the final use of the demonstrative that has tracked the Beloved Disciple throughout the epilogue.

ἐστιν

is

Pres Act Indic 3 Sg · εἰμί

copula (identificatory)

→ present (timeless identity)

ὁ

the

Nominative

article

μαθητῆς

disciple

Nominative

predicate nominative

ὁ

the one

Nominative

article (substantivizing present participle)

μαρτυρῶν

bearing witness

Pres Act Ptc Nom Sg Masc · μαρτυρέω

attributive participle (ongoing testimony: first identification)

→ present progressive (his witness continues)

μαρτυρέω: 'bear witness, testify'; μαρτυρέω and μαρτυρία are keynote words in the Gospel (cf. 1:7–8, 15, 32, 34; 19:35; 21:24); the present tense suggests his testimony remains active through the written Gospel.

περὶ

about

preposition + genitive (reference: 'about these things')

τούτων

these things

Genitive

object of *περὶ* (the things narrated in the Gospel)

καὶ

and

coordinating conjunction

ὁ

the one

Nominative

article (substantivizing aorist participle)

γράφας

who wrote

Aor Act Ptc Nom Sg Masc · γράφω

attributive participle (completed composition: second identification)

→ constative aorist (the writing as completed act)

γράφω: 'write'; the aorist participle ὁ γράφας = 'the one who wrote' — the Beloved Disciple as the author of the Gospel.

ταῦτα

these things

Accusative

direct object of *γράφας*

ταῦτα: 'these things'; the whole Gospel, or the specific things narrated in the preceding chapters — both the Johannine community's and modern scholars' debates.

καὶ

and

coordinating conjunction

οἶδαμεν

we know

Perf Act Indic 1 Pl · οἶδα

main verb (communal attestation: 'we know')

→ perfect (settled, certain knowledge of the community)

οἶδα: 'know'; the sudden shift to first-person plural is the most remarkable grammatical feature of the epilogue — the attesting community speaks for the first time.

ὅτι

that

complementizer

ἀληθής

true

Nominative

predicate adjective

ἀληθής: 'true, truthful'; cf. 19:35 where the same claim is made about the eyewitness of the spear-thrust — ἀληθινή αὐτοῦ ἐστιν ἡ μαρτυρία ('his testimony is true').

αὐτοῦ

his

Genitive

genitive of possession (or subjective genitive: the testimony he gives)

ἡ

the

Nominative

article

μαρτυρία

testimony

Nominative

subject

μαρτυρία: 'testimony, witness'; the opening verse of the Gospel (1:7) says John the Baptist came εἰς μαρτυρίαν ('for testimony') — the same word now closes the Gospel.

ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

copula

→ present (timeless truth-claim)

25 Ἔστιν δὲ καὶ ἄλλα πολλὰ ἃ ἐποίησεν ὁ Ἰησοῦς, ἅτινα ἐὰν γράφηται καθ' ἓν, οὐδ' αὐτὸν οἶμαι τὸν κόσμον χωρήσειν τὰ γραφόμενα βιβλία.

Now there are also many other things that Jesus did; were every one of them to be written, I suppose that the world itself could not contain the books that would be written.

CLOSING HYPERBOLE / AUTHORIAL SEAL **δὲ** The adversative/transitional δὲ eases from the colophon of v.24 to the rhetorical closing hyperbole. The verse is structurally similar to 20:30–31 (the original ending) but more expansive and personal: the first-person singular οἶμαι ('I suppose, I think') is the only first-person singular in the entire Gospel outside of Jesus' speech — it is the author's personal voice breaking through. The hyperbole of the world unable to contain the books is a classical literary topos (cf. Philo, Josephus, Rabbinic literature) and is not meant literally; it signals the inexhaustible significance of what Jesus did. The verse functions as the Gospel's final seal of incompleteness-as-magnificence: what is written is enough for faith (20:31), but the full reality of Jesus exceeds all records.

Ἔστιν

there are

Pres Act Indic 3 Sg · εἰμί

main verb (existential)

→ present (general truth: there exist)

δὲ

now / and

transitional conjunction

καὶ

also

adverbial καί (ascensive: 'also, in addition')

ἄλλα

other

Nominative

predicate adjective (modifying the subject πολλά)

ἄλλος: 'other (of the same kind)'; there are other signs/deeds of the same kind as those recorded.

πολλά

many

Nominative

subject (implicit: 'many other things')

πολύς: 'many'; cf. the parallel at 20:30 (Πολλά μὲν οὖν καὶ ἄλλα σημεῖα ἐποίησεν ὁ Ἰησοῦς) — the epilogue's final verse echoes the first ending.

ἃ

that / which

Accusative

relative pronoun, direct object of ἐποίησεν

ἐποίησεν

did

Aor Act Indic 3 Sg · ποιέω

relative clause verb

→ constative aorist (Jesus' deeds as a whole)

ποιέω: 'do, make'; the same verb used in 20:30 of the 'signs' — here the scope is expanded to 'things done' generally.

ὁ

the

Nominative

article

Ἰησοῦς

Jesus

Nominative

subject of ἐποίησεν

ἅτινα

which

Nominative

relative pronoun (qualitative: 'all the things which, the kind of things which')

ὅστις: the qualitative relative 'whichever, of the sort that'; broader and more emphatic than the simple ὅς of the preceding clause.

ἐάν

if

conditional conjunction (third-class: hypothetical)

ἐάν: introduces a hypothetical conditional — 'if they were to be written.'

γράφεται

were to be written

Pres Pass Subj 3 Sg · γράφω

main verb of protasis (present subjunctive = hypothetical ongoing writing)

→ present subjunctive (hypothetical continuous act of recording)

γράφω: 'write'; the present subjunctive with ἐάν = 'if one were to write [each one].'

καθ'

each / one by one

preposition κατά + accusative (distributive: 'one by one')

κατά with ἕν: 'according to one, one by one' — an idiomatic distributive expression meaning 'individually, in detail.'

ἕν

one

Accusative

object of κατά (distributive numeral)

εἷς: 'one'; καθ' ἕν = 'one by one, each individually' — a distributive idiom.

οὐδ'

not even

negative particle (intensive: 'not even')

οὐδέ: 'not even'; the intensive negative before αὐτόν ('the world itself') adds the rhetorical force of the hyperbole.

αὐτόν

itself

Accusative

intensive pronoun (modifying τὸν κόσμον: 'the world itself')

αὐτός: 'itself'; the intensive pronoun emphasizes the cosmic scale of the hyperbole.

οἶμαι

I suppose

Pres Mid Indic 1 Sg · οἶμαι

parenthetical verb (author's personal judgment)

→ present (the author's own tentative assertion)

οἶμαι: 'suppose, think, believe'; NT hapax (also Phil 1:17 in some MSS); the only first-person singular of the author outside Jesus' direct speech — a rare intrusion of the personal voice.

τὸν

the

Accusative

article

κόσμον

world

Accusative

accusative subject of infinitive χωρήσειν

κόσμος: 'world, universe'; the most loaded word in John's vocabulary (cf. 3:16, 17; 14:17; 15:18–19; 17:6, 9, 14–16) — here used in its cosmic-physical sense for the rhetorical hyperbole.

χωρήσειν

to contain

Fut Act Infin · χωρέω

infinitive (complementary to οἶμαι, with accusative-subject τὸν κόσμον)

→ future (the hypothetical inability to contain)

χωρέω: 'have room for, contain, hold'; cf. 2:6 (stone jars 'containing' water); here the world 'cannot hold' the books — the hyperbole asserts infinite inexhaustibility.

τὰ

the

Accusative

article (substantivizing participle)

γραφόμενα

being written

Pres Pass Ptc Acc Pl Neut · γράφω

substantival participle (direct object of χωρήσειν: 'the books that would be written')

→ present progressive (the ongoing hypothetical writing)

βιβλία

books

Accusative

direct object of χωρήσειν (in apposition to / specifying τὰ γραφόμενα)

βιβλίον: 'book, scroll'; the plural emphasizes the inexhaustible quantity — the world's libraries could not hold it all. The Gospel ends not with an answer but with a gesture toward infinite inexhaustibility.

On the text. Verse punctuation, paragraphing, and capitalization are editorial and conventional. Chapter 21 is widely regarded as an epilogue, supplementing the Gospel's first ending at 20:30–31; whether it is by the same hand as chs. 1–20 or by a 'Johannine school' redactor has been debated since Bultmann. The vocabulary and style are Johannine throughout, but the authorial claim at v.24 — 'this is the disciple who testifies about these things and who wrote these things' — is made in the third person, which many read as evidence of a later editor presenting the Beloved Disciple's testimony. The chapter divides clearly into two scenes: the miraculous catch and breakfast on the shore (vv.1–14) and the dialogue between the risen Jesus and Peter with its climactic word about the Beloved Disciple (vv.15–25). Several textual and exegetical cruxes deserve notice. At v.15 the famous ἀγαπάω / φιλέω

alternation begins: Jesus uses ἀγαπάω in his first two questions, while Peter replies with φιλέω each time; in the third exchange both Jesus and Peter use φιλέω. Whether John intends a semantic distinction — ἀγαπάω as deeper, self-giving love versus φιλέω as personal affection — or whether the alternation is purely stylistic (a Johannine synonym variation characteristic of this Gospel) is the central lexical debate of the chapter. Most modern commentators (Barrett, Carson, Morris, Köstenberger) judge the distinction real and significant; Moulton and a minority see mere stylistic variation. The number 153 (v.11) has attracted allegorical and numerological interpretation from Jerome onward — it is the triangular number of 17, the sum of 1 through 17, or (by Jerome) the total of fish species in the ancient world — but the text offers no interpretive key, and the precision may reflect simply a historical memory of an eyewitness count. At v.15 the commission βόσκει τὰ ἀρνία μου ('feed my lambs') and the alternation with ποιμαίνει τὰ πρόβατά μου ('tend my sheep') and a third βόσκει τὰ πρόβατά μου further mirrors the ἀγαπάω/φιλέω pattern: the charge is threefold, matching Peter's threefold denial (18:17, 25, 27), and constitutes his full restoration. At v.18 the saying about Peter's outstretched hands is interpreted by v.19 as signifying crucifixion — a martyrological reading confirmed by early tradition. At v.22 Jesus' cryptic word about the Beloved Disciple — 'If I want him to remain until I come, what is that to you?' — generated the false rumor (noted in v.23) that the Beloved Disciple would not die; v.23 explicitly corrects the misreading, a correction that implies the Beloved Disciple had by then died and the saying needed interpretation. At v.24 the community's editorial 'we' affirms the Beloved Disciple's testimony, a feature unparalleled in the Gospel proper. The closing hyperbole of v.25 — the world's libraries could not contain the books that could be written — echoes a classical topos (cf. Sir 43:27 LXX; Philo) and is the Gospel's final seal of infinite inexhaustibility. Orthographic variants (movable-v, accentuation of pronouns) 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.