

## Notes on the Greek New Testament Day 149 – May 29<sup>th</sup> – John 18:1-27

### Works frequently referenced in these notes on John

Barrett, CK	<i>The Gospel According to John</i> , London, SPCK, 1967
Beasley-Murray, GR	<i>John, Word Bible Commentary</i> , vol 36, Word Books, 1987
Carson, DA	<i>The Gospel According to John</i> , Leicester, IVP (Apollos), 1991

#### Trial and Passion – John 18:1-19:42

Comparison between John's account of the Trial and passion of Jesus and that of the Synoptics is the subject of considerable scholarly discussion. For details of the various debates, see the commentaries cited. Three points, however may be mentioned briefly here.

1. On the *literary* relationship between the Gospels, Carson probably strikes the right balance when he writes, "In this commentary it is assumed that John had read at least one and perhaps two of the Synoptic Gospels. For various reasons, however, he chose to write his own book, so that the *demonstration* of direct dependence is an uncertain business."

2. The *historicity* of John's account is often questioned, both because the events described differ from those of the Synoptics (e.g. John describes Jesus' appearance before the High Priest Annas and completely passes over his appearance before Caiphas and the Sanhedrin), and because his account of the trial is considered to be inconsistent with Jewish law and procedure. Carson comments, "There are several ways by which the diverse Gospel accounts of Jesus' passion, especially his arrest and trials, can be brought into a single story-line. There were two trials, one Jewish and one Roman. The former began with an informal examination by Annas (18:12-14, 19-23), possibly while members of the Sanhedrin were being hurriedly summoned. A session of the Sanhedrin (Mt 26:57-68; Mk 14:53-65) with frank consensus was followed by a formal decision at dawn and dispatch to Pilate (Mt 27:1-2; Lk 22:66-71). The Roman trial began with a first examination before Pilate (Mt 27:11-14; Jn 18:28-38a), which was followed by Herod's interrogation (Lk 23:6-12) and Jesus' final appearance before Pilate (Mt 27:15-31; Jn 18:38b-19:16). Other reconstructions are possible, but this one usefully co-ordinates the biblical data."

3. Some have argued that John has an anti-semitic agenda and is intent on laying the entire blame for Jesus death at the feet of the Jews. Beasley-Murray comments, "The modern Jewish desire to dissociate the Sanhedrin from responsibility for the death of Jesus was not shared by Jews in the early centuries of our era. Part of the polemic against the Christian preaching of Jesus as Messiah and Son of God was precisely his rejection and condemnation by the Jewish leaders of his time." These matters will be picked up at relevant points in the notes below.

#### Verse 1-11 – The Arrest of Jesus

Throughout the narrative the emphasis falls on the authority and initiative of Jesus.

#### Verse 1

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

Ταῦτα εἰπὼν probably refers to the entire discourse of chapters 14-17.

πέραν prep with gen beyond, across, to or on the other side  
χειμάρρος or χειμαρρους, ου m brook which flows only in the winter, valley

του Κεδρῶν is a proper name. There are a number of variants which seek to regularise the reading, assuming the name to come from κεδρός = a cedar.

ὅπου adv. where  
κήπος, ου m garden, orchard

Beasley-Murray comments, "Like Luke, our Evangelist does not name the place to which Jesus went with his disciples ('Gethsemane' = 'oil press'), but he alone mentions that it was a garden. Early expositors could not resist linking the garden wherein man fell into sin with the garden of the Saviour's struggle to obey his Father, which was also the scene of his arrest, and that garden where he burst the bands of death at Easter. The connection, however, is scarcely to be viewed as intended by the Evangelist."

### Verse 2

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

ἦδει Verb, pluperf act indic, 3 s οἶδα  
know

παραδίδωμι hand over, deliver up

The participle has become almost a technical term in the gospels: Matt 26:25, 46, 48; Mk 14:22,44; Lk 22:21; Jn 13:11; 18:2,5.

τοπος, ου m place

πολλάκις often, frequently

συνήχθη Verb, aor pass indic, 3 pl συναγω  
gather, gather together

ἐκεῖ there, in that place, to that place

Beasley-Murray comments, "Jesus and his disciples were accustomed to staying at night in the garden during the period leading up to the festival (on the Passover day itself Jews were required to stay within an extended city limit, which would have included Gethsemane but not Bethany)." Cf. Lk 21:37; 22:39.

Carson comments, "Having 'sanctified himself' for the sacrificial death immediately ahead, Jesus does not seek to escape his opponents by changing his habits: he goes to the place where Judas Iscariot could count on finding him."

### Verse 3

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

λαβων Verb, aor act ptc, m nom s λαμβανω  
σπειρα, ης f cohort (tenth part of a Roman legion, 200-600 men), band of soldiers

The Synoptics have only an ὄχλος. Barrett says that the participation of Roman forces at this stage seems improbable. Sanders sees no reason why John should not be correct. Morris says that it is probable that the Jews would have wished to involve the Roman authorities at the earliest possible stage and would have stressed the danger of disorder at the time of the Feast.

Beasley-Murray writes, "Apart from the fact that a cohort (σπεῖρα) could denote a 'maniple' of 200 soldiers, there is no need to understand that the entire company of soldiers in the Antonia garrison was dispatched. The troops were stationed in the Antonia during festivals precisely to prevent riots; it is comprehensible that the Jewish leaders asked for their presence in case of violent resistance when their own police attempted to arrest Jesus (see among others Bernard, 2:584; Gardner-Smith, *St. John and the Synoptic Gospels*, 57-58; Brown, 2:807; Dodd, *Historical Tradition*, 73-74, 112-20). That the Evangelist wished, through his mention of Roman soldiers, to emphasize that representatives both of the Gentile world and the Jewish nation joined forces to arrest Jesus may be freely admitted (Hoskyns is typical: 'In the Johannine account the forces of darkness, the Roman and the Jewish authorities, and the apostate disciple are arrayed against the Christ from the beginning,' 509). But this does not require the deduction that the Evangelist has manipulated his sources in an unhistorical manner."

ἀρχιερεως, εως m high priest, member of high priestly family

ὑπηρετης, ου m attendant, assistant, servant

"ὑπηρεται, in John, are always a sort of military police (7:32,45; 18:3,12,18,22; 19:6; cf 18:36, the ὑπηρεται of Jesus); doubtless the Temple guard, acting under orders of the Temple officer ... whose usual function was to watch the Temple at night." Barrett.

φανος, ου m lantern, torch

λαμπας, αδος f lamp, lantern

ὄπλον, ου n weapon

### Verse 4

Ἰησοῦς οὖν εἰδὼς πάντα τὰ ἐρχόμενα ἐπ' αὐτὸν ἐξῆλθεν, καὶ λέγει αὐτοῖς· Τίνα ζητεῖτε;

εἰδως Verb, perf act ptc, m nom s οἶδα

τὰ ἐρχόμενα ἐπ' αὐτὸν 'the things that were about to befall him'

ζητεω seek, search for, look for

Jesus himself takes the initiative. He is in control of the situation.

### Verse 5

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

ὁ Ναζωραῖος, like Mark's ὁ Ναζαρηθός, is the equivalent of ὁ ἀπὸ Ναζαρέτ of 1:45.

"The reply of Jesus, *I am (he)*,' may be seen as a normal self-identification, but we are almost certainly intended to recognize its overtones, as throughout this Gospel (cf. esp. 6:20; 8:28, 54)." Beasley-Murray.

εἰστήκει Verb, pluperf act indic, 3 s ἵστημι  
stand, stop

After λέγει αὐτοῖς; various MSS read ὁ Ἰησοῦς (so x A c K L W etc), while B places ὁ Ἰησοῦς after ἐγώ εἰμι; the shorter reading (without ὁ Ἰησοῦς) is found in P<sup>60</sup> D it<sup>b</sup> e<sup>r1</sup> syr<sup>s</sup>.palms cop<sup>bo</sup>ms<sup>s</sup> Origen. Whereas the name could have been omitted accidentally (it was usually contracted to Ἰς) the temptation to identify the speaker and the differing position of the name favors the short reading, which also happens to be an impressive one.

### Verse 6

ὡς οὖν εἶπεν αὐτοῖς· Ἐγώ εἰμι, ἀπῆλθον εἰς τὰ ὀπίσω καὶ ἔπεσαν χαμαί.

The reaction to Jesus' words ἐγώ εἰμι suggests that they may have seen it as language proper to God. Cf. 8:24.

ἀπῆλθον Verb, aor act ind, 1s & 3pl  
ἀπερχομαι

ὀπισω adv back, behind

εἰς τὰ ὀπίσω is an unnecessarily long way of saying ὀπισω. Perhaps deliberately recalling Ps 56:9 and 27:2.

ἔπεσαν Verb, aor act indic, 3 pl πίπτω fall,  
fall down  
χαμαί on the ground

### Verse 7

πάλιν οὖν ἐπῆρώτησεν αὐτούς· Τίνα ζητεῖτε;  
οἱ δὲ εἶπαν· Ἰησοῦν τὸν Ναζωραῖον.

παλιν again, once more

See v.4.

ἐπερωταω ask, interrogate, question

### Verse 8

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

ἀπεκρίθη Verb, aor midd dep indic, 3 s  
ἀποκρίνομαι

εἶπον Verb, aor act indic, 1s & 3pl λεγω

ἐμὲ Pronoun, acc s ἐγώ

ἀφηναι allow

ὑπαγω go, go one's way, depart

"Jesus purchases the safety of the disciples at the cost of his own life." Barrett. Cf. 10:11 and Mk 10:45.

### Verse 9

ἵνα πληρωθῇ ὁ λόγος ὃν εἶπεν ὅτι Οὐδὲ δέδοκάς μοι οὐκ ἀπόλεσα ἐξ αὐτῶν οὐδένα.

πληρωθῇ Verb, aor pass subj, 3 s πληρωω  
fill, fulfill

A phrase normally used of the fulfilment of Old Testament prophecy but here (and in 18:32) used of the fulfilment of Jesus' own words. The reference here is to 17:12. Jesus' sayings are of equal weight with OT Scripture.

δέδοκάς Verb, perf act indic, 2 s δίδωμι  
ἀπολλυμι destroy, lose  
οὐδεις, οὐδεμια, οὐδεν no one, nothing

### Verse 10

Σίμων οὖν Πέτρος ἔχων μάχαιραν εἵλκυσεν αὐτὴν καὶ ἔπαισεν τὸν τοῦ ἀρχιερέως δούλον καὶ ἀπέκοπεν αὐτοῦ τὸ ὠτάριον τὸ δεξιόν. ἦν δὲ ὄνομα τῷ δούλῳ Μάλχος.

This incident is recorded in the Synoptics but without naming the disciple. However, Vincent Taylor suggests that εἰς τις in Mk 14:47 means 'a certain person known to me' and suggests that Mark knew it was Peter but did not name him for some reason – perhaps Peter's security.

μάχαιρα, ης f sword

Cf. Lk 22:38. Barrett says that "the word means knife or dagger rather than sword."

εἵλκυσεν Verb, aor act indic, 3 s ἔλκω  
draw, withdraw

παιω strike, hit

δουλος, ου m slave, servant

ἀποκοπτο cut off, cut away

ὠταριον, ου n ear

δεξιος, α, ον right

"We see Peter here as having as little comprehension of the passion of Jesus in its unfolding as he did when Jesus first announced it (Mark 8:31–33; similarly in John 13:6–10)." Beasley-Murray.

ὄνομα, τος n name

There is no conceivable reason for the mention of this name other than its factuality.

### Verse 11

εἶπεν οὖν ὁ Ἰησοῦς τῷ Πέτρῳ· Βάλε τὴν μάχαιραν εἰς τὴν θήκην· τὸ ποτήριον δὲ δέδοκέν μοι ὁ πατήρ οὐ μὴ πῖω αὐτό;

βαλλω throw, place

θηκη, ης f sheath (of a sword)

ποτηριον, ου n cup

Cf. Mk 10:38f.; 14:36 where 'cup' is used of the suffering that Jesus is to endure. Also Mk 14:24 where the cup of the Last Supper is a picture of Jesus' death.

δέδοκέν Verb, perf act indic, 3 s δίδωμι

πίω Verb, aor act subj, 1 s πινω drink

οὐ μὴ is not commonly used in questions; elsewhere in the NT only at Lk 18:7. The use is perhaps emphatic, 'shall I not certainly drink it'. Beasley-Murray comments, "The readiness of Jesus to drink the 'cup' given him by his father is reminiscent of the Gethsemane tradition (Mark 14:36; more closely Matt 26:39, 42; and cf. John 12:27–28)."

#### Verses 12-14 – Jesus before Annas

"The Fourth Evangelist alone reports that Jesus was taken first to Annas. In all probability it will have been the temple police who delivered him; their task will have been to make the arrest, that of the Roman soldiers to prevent trouble at the arrest; the latter will have returned to the Antonia barracks after seeing Jesus safely handed over. That Jesus should have been delivered to Annas need occasion no surprise. Naturally the procedure must have been agreed on between Caiaphas and Annas, but the latter was clearly an immensely influential person among the Jewish leadership. He had been high priest A.D. 6–15. His deposition by Valerius Gratus, Pilate's predecessor, will not have diminished his respect in Israel, for no less than five of his sons and a grandson became high priests, and Caiaphas was his son-in-law; his family thus had a monopoly of the high-priestly office during the period A.D. 17–41. Annas accordingly will have held a patriarchal position in the high-priestly circles, not least in the period when Caiaphas held office." Beasley-Murray.

#### Verse 12

Ἦ οὖν σπεῖρα καὶ ὁ χιλιάρχος καὶ οἱ ὑπηρέται τῶν Ἰουδαίων συνέλαβον τὸν Ἰησοῦν καὶ ἔδησαν αὐτὸν

σπειρα, ης f see v.3

χιλιάρχος, ου m commander, high ranking officer

Properly 'captain of a thousand' but used of the commander of a cohort.

ὑπηρέτης, ου m see v.3

συλλαμβανω seize, arrest

δεω bind, tie

#### Verses 13-27

Perceived difficulties with the flow of the narrative have resulted in the verse order being changed in a few MSS – The MS 225 puts v 24 into v 13 after πρῶτον, 1195 sets v 24 after v 13, but the Sinaitic Syr. rearranges the text boldly, thus: vv 13, 24, 14–15, 19–23, 16–18, 25–27. If the latter were original the order in the rest of MSS would be inexplicable; the changes are clearly due to a desire to harmonize the Fourth Gospel with the other three. However, Luther quite independently proposed a similar re-arrangement.

#### Verse 13

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

ἤγαγον Verb, aor act indic, 1 s & 3 pl ἄγω

πρῶτον adv. first, first of all

πενθερος, ου m father-in-law

ἀρχιερεως, εως m high priest, member of high priestly family

ἐνιαυτος, ου m year

ἐκεινος, η, ο demonstrative adj. that

See on 11:49. "Annas had been high priest from AD 6-15 ... and was succeeded not only by his son-in-law Caiaphas but also by four sons, so that Luke and John are doubtless correct in suggesting that he retained great influence, especially since his deposition by the Roman procurator Gratus could have no validity in Jewish opinion. Accordingly there is no historical difficulty in the statement that Jesus first appeared before him." Barrett.

#### Verse 14

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

συμβουλεύσας Verb, aor act ptc, m nom s

συμβουλευω advise, counsel

συμφερω usually impersonal it is better, it is profitable, it is useful

εἷς, μια, ἐν gen ἑνος, μιας, ἑνος one

ἀποθνήσκω die

λαος, ου m people, a people

Cf. 11:50.

#### Verses 15-18 – Peter's first denial

"The story of Peter's denials of Jesus is told in all four Gospels, with variations on the main theme. R. A. Culpepper justly observed that the theme is not that Peter denied that Jesus is Lord or Messiah, but that he himself was his disciple (*Anatomy of the Fourth Gospel*)." Beasley-Murray.

**Verse 15**

Ἦκολούθει δὲ τῷ Ἰησοῦ Σίμων Πέτρος καὶ ἄλλος μαθητῆς. ὁ δὲ μαθητῆς ἐκεῖνος ἦν γνωστὸς τῷ ἀρχιερεὶ καὶ συνεισῆλθεν τῷ Ἰησοῦ εἰς τὴν αὐλὴν τοῦ ἀρχιερέως,

ἀκολουθεω follow

ἄλλος, η, ο another, other

γνωστος, η, ον known, acquaintance

Who this disciple might have been is unclear. Of the suggestion it was John, Barrett says, "It is very difficult to see how any such acquaintance as γνωστος suggests could exist between a Galilean fisherman and Caiaphas." Dodd concluded that "The person so described was a member of the High Priest's circle, possibly a kinsman and himself of priestly birth, or at any rate one who stood in intimate relations with the governing high priestly family." Carson thinks it likely that the reference is to the 'beloved disciple', i.e. to John himself. He suggests that it is anachronistic to base an argument upon contemporary social distinctions and barriers."

συνεισῆλθεν Verb, aor act indic, 3 s

συνεισερχομαι go in with, enter with  
αὐλη, ης f courtyard, palace, house

"αὐλη has a wide range of meanings ... and its sense here will be determined by the general view that is taken of the examinations as John records them (cf. Mark 14:54,66; 15:16). If we are to think (see on v.13) of a preliminary and informal investigation held by Annas before the formal trial by the Sanhedrin under Caiaphas, αὐλη will probably mean the *atrium* of Annas's house; if however the examination presided over by Annas was held before the Sanhedrin, the scene may have been within the Temple (see on v.24)." Barrett.

**Verse 16**

ὁ δὲ Πέτρος εἰστήκει πρὸς τῇ θύρᾳ ἔξω. ἔξηλθεν οὖν ὁ μαθητῆς ὁ ἄλλος ὁ γνωστὸς τοῦ ἀρχιερέως καὶ εἶπεν τῇ θυρωρῷ καὶ εἰσήγαγεν τὸν Πέτρον.

εἰστήκει Verb, pluperf act indic, 3 s ἵστημι  
stand, stop

θύρα, ας f door, gate

ἔξω adv. out, outside

θυρωρος, ου m & f door keeper

The female door-keeper indicates that this was a private house (cf. Acts 12:13) and not the Temple.

εἰσήγαγεν Verb, aor act indic, 3 s εἰσαγω  
bring into, lead into

Either, 'he introduced' or 'she admitted'.

**Verse 17**

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

παιδίσκη, ης f maid, slave-girl

μη with a question normally expects the answer 'No', but here in context it seems to imply a hesitant question or cautious assertion.

**Verse 18**

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

εἰστήκεισαν Verb, pluperfect act indic, 3 pl ἵστημι

δουλος, ου m slave, servant

ὑπηρετης, ου m see v.3

The personal slaves of the high priest and the Temple guard.

ἀνθρακία, ας f charcoal fire

πεποηκότες Verb, perf act ptc, m nom pl  
ποιεω

ψυχος, ους n cold

ἐθερμαίνοντο Verb, imperf midd/pass dep  
indic, 3 pl θερμαινομαι warm oneself,  
keep warm

Carson comments, "It is an 'accidental' confirmation that these preliminary proceedings against Jesus took place at night, when *it was cold* and the servants and officials made up a fire to keep warm. This was an exceedingly unlikely prospect during the day, especially around Passover season... Night proceedings in normal cases were doubtless viewed as illegal. Where the case was exceptional and the pressure of time extraordinary, doubtless legal loopholes could be found."

**Verses 19-24**

The interrogation of Jesus before Annas.

**Verse 19**

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

"The high priest was Caiaphas; but the prisoner had been taken to Annas (v.13), and was subsequently sent to Caiaphas (v.24). It is uncertain whether John was loosely but understandably referring to Annas as high priest (cf. Luke 3:2; Acts 4:6), or thought that Caiaphas was present and conducted the former examination." Barrett. Carson is of the view that Annas is meant, cf. v.13.

ἔρωταω ask, request, beg, urge



διδάχη, ης f teaching, what is taught

Barrett thinks this account inconsistent with the other gospels for it "completely omits the two points on which the synoptic trial turns: the question regarding the messiahship of Jesus, and the accusation of blasphemy." However, these could have been elements of the questioning concerning Jesus' teaching. Carson, commenting on the second element of the questioning, namely Jesus teaching, writes, "The latter question suggests that the fundamental concern of the Jewish authorities was theological, even though they presented the case to Pilate as primarily political (cf. 19:7, 12). At the core of their concern was Jesus' claim as to who he was (19:7), and consequently their fear that he was leading the people astray, into apostasy (cf. 7:12, 47)."

### Verse 20

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

ἀπεκρίθη Verb, aor midd dep indic, 3 s  
ἀποκρινομαι  
παρρησία, ας f openness

The dative here functions adverbially: 'openly', 'publicly' – in contrast with ἐν κρυπτῷ.

λελάληκα Verb, perf act indic, 1 s λαλεω  
speak  
πάντοτε always  
διδασκω teach  
συναγωγή, ης f synagogue  
ἱερον, ου n temple, temple precincts  
ὅπου adv. where  
συνερχομαι come together, meet  
κρυπτος, η, ον hidden, secret, private

Does not mean that Jesus never taught his disciples privately, but rather that his teaching was also public knowledge, for he had taught openly and in synagogues and the temple precincts.

### Verse 21

τί με ἐρωτᾷς; ἐρώτησον τοὺς ἀκηκοότας τί ἐλάλησα αὐτοῖς· ἴδε οὗτοι οἶδασιν ἅ εἶπον ἐγώ.

ἐρωταω see v.19  
ἀκηκοότας Verb, perf act ptc, m acc pl  
ἀκουω

"It seems to have been regarded in rabbinic law as improper to attempt to make an accused person convict himself... It was therefore incorrect procedure for the high priest to open a trial (if the examination was so formal) by interrogating Jesus himself. If however this was an informal inquiry direct questions might well be in place." Barrett.

οἶδα know  
εἶπον Verb, aor act indic, 1s & 3pl λεγω

### Verse 22

ταῦτα δὲ αὐτοῦ εἰπόντος εἰς παρεστηκῶς τῶν ὑπηρετῶν ἔδωκεν ῥάπισμα τῷ Ἰησοῦ εἰπόν· Οὕτως ἀποκρίνη τῷ ἀρχιερεῖ;

εἰπόντος Verb, aor act ptc, m gen s λεγω  
εἰς, μια, ἐν gen ἑνος, μιας, ἑνος one  
παρεστηκως Verb, perf act ptc, m nom s  
παριστημι stand by  
ἔδωκεν Verb, aor act indic, 3 s διδωμι  
ῥαπισμα, τος n a blow (with a stick); slap  
(with a hand)  
οὕτως adv. thus, in this way

### Verse 23

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

κακως badly  
μαρτυρεω bear witness, testify  
κακος, η, ον evil, bad, wrong

"In other words he is denying any secret or subversive activity and demanding that they produce witnesses prepared to testify on oath in open court" J. A. T. Robinson. Beasley-Murray adds, "In other words, Jesus is calling for a just trial."

καλως adv well  
δερω beat, strike, hit

"The truth is always objectionable to those who are concerned to establish a case at all costs. It is easier and more effective to answer it with blows than with arguments." Barrett.

### Verse 24

ἀπέστειλεν οὖν αὐτὸν ὁ Ἄννας δεδεμένον πρὸς Καϊάφαν τὸν ἀρχιερέα.

ἀπέστειλεν Verb, aor act indic, 3 s  
ἀποστελλω send, send out  
δεδεμένον Verb, perf pass ptc, m acc s δεω  
see v.12

Cf. Mk 15:1 and the note on v.19.

**Verses 25-27 – Peter's further denials**

Carson comments, "The reason for interweaving Jesus' first replies to his accusers with Peter's denials is to make the contrast stand out: 'John has constructed a dramatic contrast wherein Jesus stands up to his questioners and denies nothing, while Peter cowers before his questioners and denies everything' (Brown...)."

**Verse 25**

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

ἐστὼς See v.18

θερμαινομαι See v.18

εἶπον Verb, aor act indic, 1s & 3pl λεγω

ἠρνήσατο Verb, aor midd dep indic, 3 s

ἄρνεομαι deny, disown

Cf. Matt 10:33 and Lk 12:9.

**Verse 26**

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

εἷς, μια, ἐν gen ἑνος, μιας, ἑνος one

συγγενῆς, ους m relative, kinsman

ἀποκοπτω cut off, cut away

ὠτίον, ου n ear

Details peculiar to John.

σε Pronoun, acc s συ

εἶδον Verb, aor act ind, 1s & 3pl ὁραω see

κηπος, ου m garden

**Verse 27**

πάλιν οὖν ἠρνήσατο Πέτρος· καὶ εὐθέως ἀλέκτωρ ἐφώνησεν.

παλιν again, once more

ἀλεκτωρ, ορος m cockerel, rooster

φωνεω call, call out