

**The Gospel According to John, Chapter 18, Greek Text – Westcott-Hort,
Interlinear English – G.T. Emery**

Jesus Arrested, Tried, Sentenced and Crucified – 18:1 – 19:42

The Arrest

(Mt. 26:47 – 56; Mk. 14:43 – 50; Lk. 22:47 – 53)

18

Ταυτα εἰπὼν Ἰησοῦς ἐξῆλθεν σὺν τοῖς μαθηταῖς αὐτοῦ πέραν τοῦ χειμάρρου τῶν

These things having said Jesus went forth with the disciple of him beyond of the winter flowing¹ the Κεδρών ὅπου ἦν κῆπος, εἰς ὃν εἰσῆλθεν αὐτὸς καὶ οἱ μαθηταὶ αὐτοῦ.

Kedron² where was a plantation, into which he entered *himself* and the disciples of him.

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

Had known but also Judas the giving over him the place, because frequently drew together Jesus there with the disciples of him.

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

The therefore Judas having taken the detachment and from the chief priests and from³ the Pharisees attendants come there with torches⁴ and lamps and weapons.

⁴ Ἰησοῦς οὖν εἰδὼς πάντα τὰ ἐρχόμενα ἐπ' αὐτὸν ἐξῆλθεν καὶ λέγει αὐτοῖς· τίνα ζητεῖτε; Ἰησοῦς οὖν εἰδὼς πάντα τὰ ἐρχόμενα ἐπ' αὐτὸν ἐξῆλθεν καὶ λέγει αὐτοῖς· τίνα ζητεῖτε; Jesu therefore having known⁵ all things the coming upon him went forth and he says to them; Whom you seek?

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

They answered him; Jesus the Nazarene. He says to them; I I am. Had stood and also Judas the giving over him with them.

⁶ ὡς οὖν εἶπεν αὐτοῖς· ἐγὼ εἰμι, ἀπῆλθον εἰς τὰ ὀπίσω καὶ ἔπεσαν χαμαί.

When therefore he said to them; I I am, they went away the backward and fell down on the ground.⁶

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

Again therefore he question them; Whom you seek? The and said; Jesus the Nazarene.

⁸ ἀπεκρίθη Ἰησοῦς· εἶπον ὑμῖν ὅτι ἐγὼ εἰμι. εἰ οὖν ἐμὲ ζητεῖτε, ἄφετε τούτους ὑπάγειν·

Answered Jesus; I told you that I I am. If then me you seek, allow these to go;

⁹ ἵνα πληρωθῇ ὁ λόγος ὃν εἶπεν ὅτι Οὐς δέδωκας μοι οὐκ ἀπώλεσα ἐξ αὐτῶν οὐδένα.

that might be fulfilled the word which he said that, Whom you have given to me not I did lose out of them no one.

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

Simon therefore Peter having a short sword drew it and struck the of the high priest slave and cut off of him the ear the right; was and name to the slave Malchus.

¹¹ εἶπεν οὖν ὁ Ἰησοῦς τῷ Πέτρῳ· βάλε τὴν μάχαιραν εἰς τὴν θήκην· τὸ ποτήριον ὃ δέδωκεν μοι ὁ πατήρ, οὐ μὴ πῖω αὐτό;

Said therefore the Jesus to the Peter; Put back the sword into the sheath;⁷ the cup which has given to me the Father, certainly not may I drink it?

1 χειμάρρος, adj. to describe a stream which has flowing water only in winter – only here in the NT.

2 Nestle and UBS Greek NT have τοῦ Κεδρών which occurs only in the C. Alexandrinus, τῶν Κεδρών appears to be a correction. The name of the water was probably Κεδρών – a word which cannot be declined. Κέδρος is the Greek word for Cedar-tree, but it can also be the transliteration for the Hebrew words, 'dark' or 'black'

3 In all important MSS.

4 φανός, οὔ, n.n. torch, lantern – only here in the NT

5 Perfect, Active, Participle.

6 χαμαί, adv. - on or to the ground – a Johannine word – here and 9:6

7 θήκη, ης, n.f. sheath of a sword – only here in the NT.

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¹² Ἡ οὖν σπεῖρα καὶ ὁ χιλιάρχος καὶ οἱ ὑπηρέται τῶν Ἰουδαίων συνέλαβον τὸν Ἰησοῦν
The therefore detachment and the chiliarch and the attendants of the Jews seized the Jesus
καὶ ἔδησαν αὐτὸν
and bound him.

The Jewish Trial and the Denials

(Mt. 26:57,58; Mk. 14:53,54; Lk. 22:54)

¹³ καὶ ἤγαγον πρὸς Ἄνναν πρῶτον· ἦν γὰρ πενθερός τοῦ Καϊάφα, ὃς ἦν ἀρχιερεὺς τοῦ
And they led away unto Annas first; was for father of wife⁹ of the Caiaphas, who was chief priest of the
ἐνιαυτοῦ ἐκείνου·
year of that;

¹⁴ ἦν δὲ Καϊάφας ὁ συμβουλευσας τοῖς Ἰουδαίοις ὅτι συμφέρει ἓνα ἄνθρωπον ἀποθανεῖν
was and Caiaphas the having given counsel to the Jews that it is profitable one man to die
ὑπὲρ τοῦ λαοῦ.
on behalf of the people.

Peter's First Denial of Jesus

(Mt. 26:69,70; Mk. 14:66-68; Lk. 22:54)

¹⁵ Ἦκολούθει δὲ τῷ Ἰησοῦ Σίμων Πέτρος καὶ ἄλλος μαθητής. ὁ δὲ μαθητής ἐκεῖνος ἦν
Was following and the Jesus Simon Peter and another disciple. The and disciple that was
γνωστός τῷ ἀρχιερεῖ καὶ συνεισηλθεν τῷ Ἰησοῦ εἰς τὴν αὐλήν τοῦ ἀρχιερέως,
known¹⁰ to the chief priest and entered with¹¹ the Jesus into the court of the chief priest,

¹⁶ ὁ δὲ Πέτρος εἰστήκει πρὸς τῇ θύρᾳ ἔξω. ἐξῆλθεν οὖν ὁ μαθητής ὁ ἄλλος ὁ γνωστός
the but Peter had stood near the door outside. Went out therefore the disciple the other the known
τοῦ ἀρχιερέως καὶ εἶπεν τῇ θυρωρῷ καὶ εἰσήγαγεν τὸν Πέτρον.
to the chief priest and he said said to the woman door keeper¹² and brought in the Peter.

¹⁷ λέγει οὖν τῷ Πέτρῳ ἡ παιδίσκη ἡ θυρωρός· μὴ καὶ σὺ ἐκ τῶν μαθητῶν εἶ τοῦ
She says then to the Peter the maid the door woman; Not also you out of the disciples are of the
ἀνθρώπου τούτου; λέγει ἐκεῖνος· οὐκ εἰμί.
man of this? He says that one; Not I am.

¹⁸ εἰστήκεισαν δὲ οἱ δοῦλοι καὶ οἱ ὑπηρέται ἀνθρακίαν πεποικότες, ὅτι ψυχὸς ἦν, καὶ
Had stood and the slaves and the attendants a charcoal fire¹³ having made, because cold it was, and
ἐθερμαίνοντο· ἦν δὲ καὶ ὁ Πέτρος μετ' αὐτῶν ἐστῶς καὶ θερμαινόμενος.
were warming themselves¹⁴; was and also the Peter with them having stood¹⁵ and warming himself.¹⁶

8 Most MSS have verses 13-27 in the above order, however, one Syriac version has the verse order – 13, 24, 14-15, 19-23, 16-18, 25b-27 and another Syriac – 13, 2, 14-23, 24, 25-27.

9 πενθερός, οὐ, n.m. father of wife, father in law, only here in the NT

10 γνωστός – known, ie acquainted with – the definite article indicates that the reader has already 'met' the disciple and tradition considers him to be John, who, it is said, delivered fish to the priestly court.

11 συνεισερχομαι, v. enter, go in, with - 2nd Aorist, Active, Indicative, - a Johannine word – here and 6:22.

12 Also in Mk. 13:34.

13 ἀνθρακία, ἄς, n.f. charcoal fire – a Johannine word – here and 21:9

14 Imperfect, middle or passive deponent, indicative.

15 Perfect, active, participle.

16 Present, middle, participle.

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Before the High Priest
(Mt. 26:59-66; Mk. 14:55-64; Lk. 22:66 – 71)

¹⁹ Ὁ οὖν ἀρχιερεὺς ἠρώτησεν τὸν Ἰησοῦν περὶ τῶν μαθητῶν αὐτοῦ καὶ περὶ τῆς διδαχῆς αὐτοῦ.
The therefore chief priest questioned the Jesus concerning the disciples of him and concerning the teaching of him.

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.
Answered to him Jesus; I plainly I have spoken to the world, I always I did teach in synagogue and in the Temple, where all the Jews gather together, and in secret I spoke no thing.

²¹ τί με ἐρωτᾷς· ἐρώτησον τοὺς ἀκηκοότας τί ἐλάλησα αὐτοῖς· ἴδε οὗτοι οἴδασιν ἃ εἶπον ἐγώ.
Why me you question? Question the having heard what I said to them; behold these have known what said I.

²² ταῦτα δὲ αὐτοῦ εἰπόντος εἷς παρεστηκὼς τῶν ὑπηρετῶν ἔδωκεν ῥάπισμα τῷ Ἰησοῦ εἰπών· οὕτως ἀποκρίνη τῷ ἀρχιερεῖ;
These things and him having said one having stood by¹⁷ of the attendants gave a slap the to Jesus saying; In this manner you answer the high priest?

²³ ἀπεκρίθη αὐτῷ Ἰησοῦς· εἰ κακῶς ἐλάλησα, μαρτύρησον περὶ τοῦ κακοῦ· εἰ δὲ καλῶς, τί με δέρεις;
Answered to him Jesus; If evil I spoke, testify concerning the evil; if but well, why me you do thrash?

²⁴ ἀπέστειλεν οὖν αὐτὸν ὁ Ἄννας δεδεμένον πρὸς Καϊάφαν τὸν ἀρχιερέα.
Sent then him the Annas having been bound unto Caiaphas the chief priest.

Peter Denies Jesus Again
(Mt. 26:71-75; Mk. 14:69 – 72; Lk. 22:58 – 62)

²⁵ Ἦν δὲ Σίμων Πέτρος ἐστῶς καὶ θερμαινόμενος. εἶπον οὖν αὐτῷ· μὴ καὶ σὺ ἐκ τῶν μαθητῶν αὐτοῦ εἶ; ἠρνήσατο ἐκεῖνος καὶ εἶπεν· οὐκ εἰμι.
Was and Simon Peter having stood¹⁸ and was warming *himself*.¹⁹ They said then to him; Not also you out of the disciples of him are? Denied that one and said; not am I

²⁶ λέγει εἷς ἐκ τῶν δούλων τοῦ ἀρχιερέως, συγγενῆς ὦν οὗ ἀπέκοψεν Πέτρος τὸ ὠτίον· οὐκ ἐγὼ σε εἶδον ἐν τῷ κήπῳ μετ' αὐτοῦ;
Says one out of the slaves of the chief priest, kinsman being of whom cut off Peter the ear; Not I you I saw in the plantation with him?

²⁷ πάλιν οὖν ἠρνήσατο Πέτρος, καὶ εὐθέως ἀλέκτωρ ἐφώνησεν.
Again therefore denied Peter, and immediately a cock crowed.

Jesus Brought Before Pilate
(Mt 27:1, 11-14; Mk. 15:1-5; Lk. 23:1-5)

²⁸ Ἄγουσιν οὖν τὸν Ἰησοῦν ἀπὸ τοῦ Καϊάφα εἰς τὸ πραιτώριον· ἦν δὲ πρωΐ· καὶ αὐτοὶ οὐκ εἰσῆλθον εἰς τὸ πραιτώριον, ἵνα μὴ μιανθῶσιν ἀλλὰ φάγωσιν τὸ πάσχα.
They led therefore the Jesus from the Caiaphas into the praetorium; it was and early; and they not entered into the praetorium, that not they should be defiled but might eat the Passover.

17 Perfect, Active, Participle.

18 Perfect, Active, Participle.

19 Present, Middle, Participle.

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29 ἐξῆλθεν οὖν ὁ Πιλάτος ἔξω πρὸς αὐτούς καὶ φησίν· τίνα κατηγορίαν φέρετε τοῦ ἀνθρώπου τούτου;
Went forth therefore the Pilate outside unto then and he says; What accusation bring you of the person this?

30 ἀπεκρίθησαν καὶ εἶπαν αὐτῷ· εἰ μὴ ἦν οὗτος κακὸν ποιῶν, οὐκ ἂν σοι παρεδώκαμεν αὐτόν.
They answered and said to hi; If not was this one evil doing, not would to you we have delivered up him.

31 εἶπεν οὖν αὐτοῖς Πιλάτος· λάβετε αὐτόν ὑμεῖς, καὶ κατὰ τὸν νόμον ὑμῶν κρίνατε αὐτόν. εἶπον αὐτῷ οἱ Ἰουδαῖοι· ἡμῖν οὐκ ἔξεστιν ἀποκτεῖναι οὐδένα·
Said therefore to them Pilate; Take him you, and according to the Law of you you judge him. Said to him the Jews; To us not it is lawful to kill no one;

32 ἵνα ὁ λόγος τοῦ Ἰησοῦ πληρωθῆ ὃν εἶπεν σημαίνων ποίῳ θανάτῳ ἤμελλεν ἀποθνήσκειν.
that the word of the of Jesus might be fulfilled which he said signifying what manner of death he was about to die.

33 Εἰσῆλθεν οὖν πάλιν εἰς τὸ πραιτώριον ὁ Πιλάτος καὶ ἐφώνησεν τὸν Ἰησοῦν καὶ εἶπεν αὐτῷ· σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων;
Entered therefore again into the praetorium the Pilate and called the Jesus and said to him; You are the king of the Jews?

34 ἀπεκρίθη Ἰησοῦς· ἀπὸ σεαυτοῦ σὺ τοῦτο λέγεις, ἢ ἄλλοι εἶπον σοι περὶ ἐμοῦ;
Answered Jesus; From yourself you this you say, or others said to you concerning me?

35 ἀπεκρίθη ὁ Πιλάτος· μή τι ἐγὼ Ἰουδαῖος εἰμι; τὸ ἔθνος τὸ σὸν καὶ οἱ ἀρχιερεῖς παρέδωκαν σε ἐμοί· τί ἐποίησας;
Answered the Pilate; Indeed not I a Jew am I? The nation the of you and the chief priests gave over you to me; what did you do?

36 ἀπεκρίθη Ἰησοῦς· ἡ βασιλεία ἡ ἐμὴ οὐκ ἔστιν ἐκ τοῦ κόσμου τούτου· εἰ ἐκ τοῦ κόσμου τούτου ἦν ἡ βασιλεία ἡ ἐμή, οἱ ὑπηρεταὶ οἱ ἐμοὶ ἠγωνίζοντο [ἂν] ἵνα μὴ τοῖς παραδοθῶ Ἰουδαίους· νῦν δὲ ἡ βασιλεία ἡ ἐμὴ οὐκ ἔστιν ἐντεῦθεν.
Answered Jesus; The kingdom the of me not is out of the world this; if out of the world this was the kingdom the of me, the attendants the of me be fighting [would] that not to the I should be given over Jews;²⁰ now but the kingdom the of me not is from this place.

37 εἶπεν οὖν αὐτῷ ὁ Πιλάτος· οὐκοῦν βασιλεὺς εἶ σὺ; ἀπεκρίθη [ὁ] Ἰησοῦς· σὺ λέγεις ὅτι βασιλεὺς εἰμι. ἐγὼ εἰς τοῦτο γεγέννημαι καὶ εἰς τοῦτο ἐλήλυθα εἰς τὸν κόσμον, ἵνα μαρτυρήσω τῇ ἀληθείᾳ· πᾶς ὁ ὢν ἐκ τῆς ἀληθείας ἀκούει μου τῆς φωνῆς.
Said therefore to him the Pilate; So then²¹ a king are you? Answered [the] Jesus; You say that a king I am. I for this I have been born²² and for this I have come²³ into the world, that I might witness to the truth; everyone the being out of the truth hears of me the voice.

Jesus Sentenced to Death

(Mt. 27:15 – 31; Mk. 15:6 – 20; Lk. 23:13 – 25)

38 λέγει αὐτῷ ὁ Πιλάτος· τί ἐστὶν ἀλήθεια;

He says to him the Pilate; What is truth?

Καὶ τοῦτο εἶπων πάλιν ἐξῆλθεν πρὸς τοὺς Ἰουδαίους καὶ λέγει αὐτοῖς· ἐγὼ οὐδεμίαν εὐρίσκω ἐν αὐτῷ αἰτίαν.

I find in him requiring punishment.

20 Most important texts have – ἵνα μὴ παραδοθῶ τοῖς Ἰουδαίους

21 οὐκοῦν – 'so then' ; οὐκ οὐν – 'not then' – most modern versions have the former accenting.

22 Perfect, Passive, Indicative.

23 2nd Perfect, Active, Indicative.

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³⁹ ἔστιν δὲ συνήθεια ὑμῖν ἵνα ἓνα ἀπολύσω ὑμῖν [ἐν] τῷ πάσχα· βούλεσθε οὖν

Is but a custom²⁴ to you that one I should release to you [in] the Passover; be minded you therefore
ἀπολύσω ὑμῖν τὸν βασιλέα τῶν Ἰουδαίων;

I should release to you the king of the Jews?

⁴⁰ ἐκράυγασαν οὖν πάλιν λέγοντες· μὴ τοῦτον ἀλλὰ τὸν Βαραββᾶν. ἦν δὲ ὁ Βαραββᾶς

They cried out therefore again saying; Not this one but the Barabbas. Was and the Barabbas
ληστής.

a robber.

²⁴ here and 1 Cor. 11:16.