

Jn. 18:1-11 mws

V. 1

ἐξῆλθεν

AAI3sg

fr. ἐξέρχομαι

to move out of or away from an area, go out, come out, go away, retire, go away from region or house, get out (of), disembark (from) a ship etc. cf. v. 4

to move out of an enclosed or well defined two or three dimensional area, to go out of, to depart out of, to leave from within

μαθηταῖς

one who is rather constantly associated with someone who has a pedagogical reputation or a particular set of views, disciple, adherent, especially of the disciples of Jesus, of the twelve a person who is a disciple or follower of someone, disciple, follower

πέραν

marker of a position across from someone else, with intervening space, on the other side, answering the question ‘whither?’, cf. 6:1, 17, 10:40

a position opposite another position, with something intervening, opposite, across from on the other side of

χειμάρρου

a stream of water that flows abundantly in the winter, winter torrent, ravine, wadi

a stream or river which flows only during the rainy season or when melting snow from the mountains provides running water for a relatively short period of time, brook winter stream, rainy-season stream, ‘Jesus left with his disciples and went across the brook Kidron

a ravine or narrow valley in which a stream flows during the rainy season, but which is normally dry during the dry season, ravine, wadi, ‘Jesus left with his disciples and crossed over the ravine of the Kidron’, what is important in the biblical context is not the intermittent nature of the stream so much as the fact that this is a relatively narrow valley

ὅπου

marker of a position in space, where, cf. 6:62, 7:34, 36, 11:32

a reference to a position in space, where, wherever

κῆπος

garden, cf. v. 26, 19:41

a field used for the cultivation of herbs, fruits, flowers, or vegetables, garden, orchard

εἰσῆλθεν

AAI3sg

fr. εἰσερχομαι

to move into a space, enter, or geographical and other types of localities and areas as goal

to move into a space, either two-dimensional or three-dimensional, to move into, to come into, to go into, to enter

V. 2

ἦδει

PlupfAI3sg

fr. οἶδα

to have information about, know

to possess information about, to know, to know about, to have knowledge of, to be acquainted with

παραδιδούς

PAPtcpMSN

fr. παραδιδωμι

to convey something in which one has a relatively strong personal interest, hand over, give (over), deliver, entrust, hand over, turn over, give up a person, especially of Judas, whose information and action leads to the arrest of Jesus

to deliver a person into the control of someone else, involving either the handing over of a presumably guilty person for punishment by authorities or the handing over of an individual to an enemy who will presumably take undue of the victim, to hand over, to turn over to, to betray

τόπον

an area of any size, generally specified as a place of habitation, place, a portion of a larger area, place, location

an area of any size, regarded in certain contexts as a point in space, space, place, room

πολλάκις

pertaining to a number of related points of time, many times, often, frequently

a number of related points of time, often, many times, ‘Judas knew...the place because many times Jesus had me there with his disciples’

συνήχθη

API3sg

fr. συναγω

to cause to come together, gather (in), of persons, bring or call together, gather a number of persons, passive – either in the passive sense be gathered or brought together or with active force gather, come together, assemble

to cause to come together, whether of animate or inanimate objects, to gather together, to call together

ἐκεῖ

in reference to a position relatively distant, there, to that place, cf. v. 3

a position relatively far from the speaker, writer, or viewpoint person, there, at that place

μετὰ

marker of association in general sense denoting the company within which something takes place, with, with genitive of persons in company with whom something takes place,

marker of an associative relation, usually with the implication of being in the company of, with, in the company of, together with

V. 3

οὖν

inferential, denoting that what it introduces is the result of or an inference from what precedes, so, therefore, consequently, accordingly, then
markers of result, often implying the conclusion of a process of reasoning, so, therefore, consequently, accordingly, then, so then

λαβὼν

AAPtcpMSN

fr. λαμβανω

to get hold of something by laying hands on or grasping something directly or indirectly, take, take hold of, grasp, take in hand, 'he came with a detachment'
to take hold of something or someone, with or without force, to take hold of, to grasp, to grab

σπεῖραν

cohort, the tenth part of a legion, cf. v. 12

Roman military unit of about six hundred soldiers, though only a part of such a cohort was often referred to as a cohort, cohort, band of soldiers, 'Judas came there with a group of soldiers and some temple guards sent by the chief priests and Pharisees'

ἐκ

marker used in periphrasis, from, of, for the partitive genitive
marker of a part of a whole, whether consisting of countables or of mass, one of, one among, a part of

ἀρχιερέων

a priest of high rank, chief priest, to denote members of the Sanhedrin who belonged to highpriestly families, ruling high priest
a principle priest, in view of belonging to one of the highpriestly families, chief priest

Φαρισαίων

Pharisee, the organized followers of the experts in interpreting the scriptures (scribes)
a member of an important religious and political Jewish party at the time of Jesus and the apostles, the Pharisees were strict and jealous adherents to the laws of the OT and to numerous additional traditions, Pharisee

ὑπηρέτας

one who functions as a helper, frequently in a subordinate capacity, helper, assistant, of attendants of a board or court
a person who renders service, servant, employed to refer to many diverse types of servants, such as attendants to a king, officers of the Sanhedrin, attendants of magistrates, and, especially in the Gospel of John, Jewish Temple guards

ἐκεῖ

see above

μετὰ

marker of attendant circumstances of something that takes place, with, of concrete objects, which serve as equipment

marker of association, involving instruments relevant to an event, with, having, ‘he went there with torches, lanterns, and arms’

φανῶν

a portable light, lamp, lantern

a small fire which was carried about for the sake of its light and which had some type of protection from wind and weather, lantern, ‘he came there with lanterns and torches and weapons, primarily to identify a type of lamp used outdoors

λαμπάδων

torch

a stick or bundle of sticks carried about as a light, torch, ‘he came there with lanterns and torches and weapons’

ὄπλων

an instrument designed to make ready for military engagement, weapon

an instrument used in fighting, whether offensive or defensive, weapon, ‘Judas came there with torches and lanterns and weapons’

V. 4

οὖν

see above

εἰδῶς

PfAPtcpMSN

fr. οἶδα

to have information about, know

to possess information about, to know, to know about, to have knowledge of, to be acquainted with, acquaintance

ἐρχόμενα

PM/PdepPtcpNPA

fr. ἔρχομαι

to take place, come, of events and circumstances

to happen, with the implication of the event being directed to someone or something, to happen to, cf. Phil. 1:12

ἐξῆλθεν

AAI3sg

fr. ἔξερχομαι

to move out of or away from an area, of animate entities, go out, come out, go away, retire,

sometimes the place from which is not expressly named, but can be supplied from the context, go away from region or house, get out (of)

to move out of an enclosed or well defined two or three dimensional area, to go out of, to depart out of, to leave from within

Τίνα

an interrogative reference to someone or something, who? which (one)? what? as substantive, who? which one? cf. v. 7

an interrogative reference to someone or something, who? what?

ζητεῖτε

PAI2pl

fr. ζητεω

try to find something, seek, look for in order to find, what one desires somehow to bring into relation with oneself or to obtain without knowing where it is to be found, cf. v. 7

to try to learn the location of something, often by movement from place to place in the process of searching, to try to learn where something is, to look for, to try to find

V. 5

ἀπεκρίθησαν

APdepI3pl

fr. ἀποκρινομαι

answer, reply

to respond to a question asking for information, to answer, to reply

Ναζωραῖον

Nazoraean, Nazarene, predominantly a designation of Jesus, cf. v. 7, 19:19

A person who lives in or is a native of Nazareth, a Nazarene

εἰστήκει

PluPfAI3sg

fr. ἵστημι

to be in a standing position, stand, I stood, of bodily position

to be in a location, with the possible implication of standing but with the focus on location, to be

παραδιδούς

PAPtcpMSN

fr. παραδιδωμι

see above

μετ'

see above v. 2

V. 6

ὡς

temporal conjunction, when, after

a point of time which is prior to another point of time, with the possible implication in some contexts of reason or cause, when

οὖν

marker of continuation of a narrative, so, now, then, serves to indicate a response, in reply, in turn

marker of result, often implying the conclusion of a process of reasoning, so, therefore, consequently, accordingly, then, so then

ἀπῆλθον

AAI3pl

fr. ἀπερχομαι

to move from a reference point, go, draw back a short distance
motion away from a reference point with emphasis upon the departure, but without implications
as to any resulting state of separation or rupture, to go away, to depart, to leave, ‘when he said to
them, I am he, they moved back and fell to the ground’

εἰς

extension involving a goal or place, into, in, toward, to, after verbs of going, or those that include
motion toward a place
extension toward a special goal, to, toward, in the direction of

ὀπίσω

marker of a position in back of something, behind, in answer to the question, ‘where?’ behind,
‘shrink back’ cf. 6:66, 20:14
a position behind an object or other position, behind, in back of

ἔπεσαν

AAI3pl

fr. πιπτω

to move with relative rapidity in a downward direction, fall, of something that, until recently, has
been standing, fall (down), fall to pieces, of persons, fall to the ground, fall down
to fall from a standing or upright position down to the ground or surface, to fall, to fall down

χαμαί

pertaining to location on the ground as objective or movement, to/on the ground, cf. 9:6
a location on the surface of the earth, on the ground, to the ground

V. 7

πάλιν

pertaining to repetition in the same (or similar) manner, again, once more, anew
a subsequent point of time involving repetition, again

οὖν

marker of continuation of a narrative, so, now, then, serves to indicate a transition to something
new, carries along the narrative with no necessary thought of cause or result, now, then, well
marker of result, often implying the conclusion of a process of reasoning, so, therefore,
consequently, accordingly, then, so then

ἐπηρώτησεν

AAI3sg

fr. ἐπερωταω

to put a question to, ask
to ask for information, to ask, to ask a question

Τίνα

see above

ζητεῖτε PAI2pl fr. ζητεω
see above

Ναζωραῖον
see above

V. 8

ἀπεκρίθη APdepI3sg fr. ἀποκρίνομαι
see above

ὅτι
marker of narrative or discourse content, direct or indirect, that
marker of discourse content, whether direct or indirect, that, the fact that

εἰ
marker of a condition, existing in fact or hypothetical, if, to express a condition thought of as real
or to denote assumptions relating what has already happened
marker of a condition, real or hypothetical, actual or contrary to fact, if

οὖν
see above, v. 3

ζητεῖτε PAI2pl fr. ζητεω
see above

ἄφετε AAImp2pl fr. ἀφιημι
to convey a sense of distancing through an allowable margin of freedom, leave it to someone to
do something, let, let go, allow, tolerate, cf. 11:44
to leave it to someone to do something, with the implication of distancing oneself from the event,
to let, to allow, to leave it to

ὑπάγειν PAInf fr. ὑπαγω
to leave someone's presence, go away
to move away from a reference point, to go, to go away from, to depart, to leave

V. 9

ἵνα
marker to denote purpose, aim, or goal, in order that, that
marker of purpose for events and states, in order to, for the purpose of, so that

πληρωθῆ API3sg fr. πληρωω
to bring to a designed end, fulfill a prophecy, an obligation, a promise, a law, etc., of the fulfillment of divine predictions or promised, passive – ‘be fulfilled’ cf. 12:38, 13:18, 17:12, 19:24, 36
to give the true or complete meaning to something, to give the true meaning to, to provide the real significance of

λόγος
a communication whereby the mind finds expression, word, of utterance, chiefly oral, what you say, statement, proclamation, instruction, teaching, message, cf. 4:41
that which has been state or said, with primary focus upon the content of the communication, word, saying, message, statement, question

ὅτι
see above

δέδωκάς PFAI2sg fr. διδομι
to put something in care of another, entrust, of persons, entrust someone to another’s care, cf. 6:37, 39, 17:6, 9, 12, 24
to assign a person to a task as a particular benefit to others, to appoint, to assign

ἀπόλεσα AAIIsg fr. ἀπολλυμι
to lose something that one already has or be separated from a normal connection, lose, be lost, cf. 6:39
to lose something which one already possesses, to lose

ἐξ
see above

οὐδένα
as substantive, no one, nobody, cf. 1:18, 7:19, 13:28, 16:5, 17:12
a negative reference to an entity, event, or state, no one, none, nothing

V. 10

οὖν
see above v. 7

μάχαιραν
a relatively short sword or other sharp instrument, sword, dagger, cf. v. 11
a relatively short sword (or even dagger) used for cutting and stabbing, sword, dagger

εἴλκυσεν AAI3sg fr. ἔλκω
to move an object from one area to another in a pulling motion, draw, with implication that the object being moved is incapable of propelling itself, with implication of exertion on the part of the mover
to pull or drag, requiring force because of the inertia of the object being dragged, to pull, to drag, to draw, ‘Simon Peter had a sword and drew it’

ἔπαισεν AAI3sg fr. παίω
to make violent contact by thrusting with something, strike, with sharp instruments, strike, wound, cf. Mk. 14:47
to strike or hit an object, one or more times, to hit, to strike, to beat

ἀρχιερέως
see above

δοῦλον
pertaining to being under someone’s total control, slavish, servile, subject, male slave as an entity in a socioeconomic context, slave
one who is a slave in the sense of becoming the property of an owner, slave, bondservant

ἀπέκοψεν AAI3sg fr. ἀποκοπτω
to cut so as to make a separation, cut off, cut away, cf. v. 26
to cut in such a way as to cause separation, to cut down, to cut off, to cut in two

ὠτᾶριον
the outer ear, ear, cf. Mk. 14:47
ear, ‘he cut off his right ear’

δεξιόν
right as opposed to left in a frame of reference, right, cf. Lk. 22:50
pertaining to being to the right of some point of reference, right, right side, cf. 21:6

ὄνομα
proper name of an entity, name
the proper name of a person or object, name

V. 11

οὖν
see above v. 7

Βάλε

AAImp2sg

fr. βαλλω

to put or place something in a location, put, place, apply, lay, bring, put a sword into the scabbard

to put or place some object or mass in a location, with the possible implication of force in some contexts, to put, to cause to put

μάχαιραν

see above

θήκην

sheath for a sword

a receptacle into which an object is customarily placed for safekeeping, receptacle, chest, sheath, 'put the sword in the sheath'

ποτήριον

vessel used for drinking, cup, figurative – is an expression for destiny in both good and bad senses, for death in general, of undergoing violent death, first of Christ Himself, 'shall I not drink the cup which the Father has given me?'

idiom – literally 'to drink a cup', to undergo a trying, difficult experience, to undergo a difficult experience, to drink the cup, to suffer, 'shall I not drink the cup which the Father has given me?' or 'shall I not suffer in the way in which the Father has indicated to me?'

πίω

AAS1sg

fr. πινω

idiom, drink the cup = submit to a severe trial, or death

idiom – literally 'to drink a cup', to undergo a trying, difficult experience, to undergo a difficult experience, to drink the cup, to suffer, 'shall I not drink the cup which the Father has given me?' or 'shall I not suffer in the way in which the Father has indicated to me?'