

28

NA28 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.

NASB Then they led Jesus from Caiaphas into the Praetorium, and it was early; and they themselves did not enter into the Praetorium so that they would not be defiled, but might eat the Passover.

KJV Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover.

DRA Then they led Jesus from Caiaphas to the governor's hall. And it was morning; and they went not into the hall, that they might not be defiled, but that they might eat the pasch.

ESV Then they led Jesus from the house of Caiaphas to the governor's headquarters. It was early morning. They themselves did not enter the governor's headquarters, so that they would not be defiled, but could eat the Passover.

NRS Then they took Jesus from Caiaphas to Pilate's headquarters. It was early in the morning. They themselves did not enter the headquarters, so as to avoid ritual defilement and to be able to eat the Passover.

NET Then they brought Jesus from Caiaphas to the Roman governor's residence. (Now it was very early morning.) They did not go into the governor's residence so they would not be ceremonially defiled, but could eat the Passover meal.

TNIV Then the Jewish leaders took Jesus from Caiaphas to the palace of the Roman governor. By now it was early morning, and to avoid ceremonial uncleanness they did not enter the palace, because they wanted to be able to eat the Passover.

NJB They then led Jesus from the house of Caiaphas to the Praetorium. It was now morning. They did not go into the Praetorium themselves to avoid becoming defiled and unable to eat the Passover.

CEB The Jewish leaders led Jesus from Caiaphas to the Roman governor's palace. It was early in the morning. So that they could eat the Passover, the Jewish leaders wouldn't enter the palace; entering the palace would have made them ritually impure.

NLT Jesus' trial before Caiaphas ended in the early hours of the morning. Then he was taken to the headquarters of the Roman governor. His accusers didn't go inside because it would defile them, and they wouldn't be allowed to celebrate the Passover.

CEV It was early in the morning when Jesus was taken from Caiaphas to the building where the Roman governor stayed. But the crowd waited outside. Any of them who had gone inside would have become unclean and would not be allowed to eat the Passover meal.

MSG They led Jesus then from Caiaphas to the Roman governor's palace. It was early morning. They themselves didn't enter the palace because they didn't want to be disqualified from eating the Passover.

MGVH Then they, *the priestly authorities*, lead Jesus from Caiaphas into the Roman governor's palace. Now it was early in the morning, and they themselves did not enter into the palace, so that they might not be defiled but *could* eat the Passover meal.

- What tense is Ἄγουσιν, and what is its function here?
- Who is the αὐτοὶ = “they” here?
- What is the πραιτώριον? How do versions translate it? What can you find out about where it is located in Jerusalem?
- If the Jewish leaders were wanting to eat Passover later that day, what day of the week is this?

29

NA28 ἐξῆλθεν οὖν ὁ Πιλαῦτος ἔξω πρὸς αὐτοὺς καὶ φησὶν· τίνα κατηγορίαν φέρετε [κατὰ] τοῦ ἀνθρώπου τούτου;

NASB Therefore Pilate went out to them and said, "What accusation do you bring against this Man?"

KJV Pilate then went out unto them, and said, What accusation bring ye against this man?

DRA Pilate therefore went out to them, and said: What accusation bring you against this man?

ESV So Pilate went outside to them and said, "What accusation do you bring against this man?"

NRS So Pilate went out to them and said, "What accusation do you bring against this man?"

NET So Pilate came outside to them and said, "What accusation do you bring against this man?"

TNIV So Pilate came out to them and asked, "What charges are you bringing against this man?"

NJB So Pilate came outside to them and said, 'What charge do you bring against this man?' They replied,

CEB So Pilate went out to them and asked, "What charge do you bring against this man?"

NLT So Pilate, the governor, went out to them and asked, "What is your charge against this man?"

CEV Pilate came out and asked, "What charges are you bringing against this man?"

MSG So Pilate came out to them and spoke. "What charge do you bring against this man?"

MGVH So Pilate when outside to them and said, "What accusation are you bringing against this guy?"

- ἀνθρώπου < ἀνθρώπος is a generic person, in contrast to ἀνὴρ = "man, male person." While the word here is clearly referring to the Jesus, I am hearing it as a somewhat condescending word choice. (And hence I use "guy" here and in the next verse as well.)

NA28 ἀπεκρίθησαν καὶ εἶπαν αὐτῷ· εἰ μὴ ἦν οὗτος κακὸν ποιῶν, οὐκ ἄν σοι παρεδώκαμεν αὐτόν.

NASB They answered and said to him, "If this Man were not an evildoer, we would not have delivered Him to you."

KJV They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee.

DRA They answered, and said to him: If he were not a malefactor, we would not have delivered him up to thee.

ESV They answered him, "If this man were not doing evil, we would not have delivered him over to you."

NRS They answered, "If this man were not a criminal, we would not have handed him over to you."

NET They replied, "If this man were not a criminal, we would not have handed him over to you."

TNIV "If he were not a criminal," they replied, "we would not have handed him over to you."

NJB 'If he were not a criminal, we should not have handed him over to you.'

CEB They answered, "If he had done nothing wrong, we wouldn't have handed him over to you."

NLT "We wouldn't have handed him over to you if he weren't a criminal!" they retorted.

CEV They answered, "He is a criminal! That's why we brought him to you."

MSG They said, "If he hadn't been doing something evil, do you think we'd be here bothering you?"

MGVH They answered and said to him, "If this guy weren't doing what is wrong, we wouldn't have delivered him over to you."

- ἀπεκρίθησαν καὶ εἶπαν > Cf. NET Bible note 81 to this verse. IMO, it's redundant in the Greek, so I think it's fine to be redundant in English and prefer to keep "they answered and said"
- εἰ μὴ ἦν ... ἄν with indicative: What kind of conditional statement is this?
- παρεδώκαμεν < παραδίδομι = *paradidōmi*: Who else *paradidōmi*-s Jesus in John?

NA28 εἶπεν οὖν αὐτοῖς ὁ Πιλάτος· λάβετε αὐτὸν ὑμεῖς καὶ κατὰ τὸν νόμον ὑμῶν κρίνατε αὐτόν. Εἶπον αὐτῷ οἱ Ἰουδαῖοι· ἡμῖν οὐκ ἔξεστιν ἀποκτεῖναι οὐδένα·

NASB So Pilate said to them, “Take Him yourselves, and judge Him according to your law.” The Jews said to him, “We are not permitted to put anyone to death,”

KJV Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death:

DRA Pilate therefore said to them: Take him you, and judge him according to your law. The Jews therefore said to him: It is not lawful for us to put any man to death;

ESV Pilate said to them, “Take him yourselves and judge him by your own law.” The Jews said to him, “It is not lawful for us to put anyone to death.”

NRS Pilate said to them, “Take him yourselves and judge him according to your law.” The Jews replied, “We are not permitted to put anyone to death.”

NET Pilate told them, “Take him yourselves and pass judgment on him according to your own law!” The Jewish leaders replied, “We cannot legally put anyone to death.”

TNIV Pilate said, “Take him yourselves and judge him by your own law.” “But we have no right to execute anyone,” they objected.

NJB Pilate said, ‘Take him yourselves, and try him by your own Law.’ The Jews answered, ‘We are not allowed to put anyone to death.’

CEB Pilate responded, “Take him yourselves and judge him according to your Law.” The Jewish leaders replied, “The Law doesn’t allow us to kill anyone.”

NLT “Then take him away and judge him by your own law,” Pilate told them. “Only the Romans are permitted to execute someone,” the Jewish leaders replied.

CEV Pilate told them, “Take him and judge him by your own laws.” The crowd replied, “We are not allowed to put anyone to death.”

MSG Pilate said, “You take him. Judge him by your law.” The Jews said, “We’re not allowed to kill anyone.”

MGVH Then Pilate said to them, “You take him, and according to your own law judge him.” The Jewish authorities said to him, “We are not allowed to put anyone to death.”

- Note that the ὑμεῖς is not necessary. Could be either emphasis (You, you take him...) or intensive (Take him yourselves...)
- What is the best way to translate οἱ Ἰουδαῖοι in this instance? (Cf. footnote 88 in NET Bible; the CEV is not accurate here)
- What do you make of the CEB’s decision to capitalize “Law,” especially in the second instance? Are they unable to kill Jesus because of Jewish law or because of Roman law?

NA28 ἵνα ὁ λόγος τοῦ Ἰησοῦ πληρωθῆ ὃν εἶπεν σημαίνων ποίῳ θανάτῳ ἤμελλεν ἀποθνήσκειν.

NASB to fulfill the word of Jesus which He spoke, signifying by what kind of death He was about to die.

KJV That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die.

DRA That the word of Jesus might be fulfilled, which he said, signifying what death he should die.

ESV This was to fulfill the word that Jesus had spoken to show by what kind of death he was going to die.

NRS (This was to fulfill what Jesus had said when he indicated the kind of death he was to die.)

NET (This happened to fulfill the word Jesus had spoken when he indicated what kind of death he was going to die.)

TNIV This took place to fulfill what Jesus had said about the kind of death he was going to die.

NJB This was to fulfil the words Jesus had spoken indicating the way he was going to die.

CEB (This was so that Jesus' word might be fulfilled when he indicated how he was going to die.)

NLT (This fulfilled Jesus' prediction about the way he would die.)

CEV And so what Jesus said about his death would soon come true.

MSG (This would confirm Jesus' word indicating the way he would die.)

MGVH (*This happened* in order that Jesus' word which he spoke might be fulfilled, signifying by what kind of death he was going to die.)

- Where did Jesus indicate how he was going to die in John? (Note the assumption here is that if the Romans kill Jesus, it will be by crucifixion.)
- Do you agree with the use of parentheses around this verse to indicate it's not part of the narrative but spoken as an aside to the reader?

^{NA28} Εἰσῆλθεν οὖν πάλιν εἰς τὸ πραιτώριον ὁ Πιλάτος καὶ ἐφώνησεν τὸν Ἰησοῦν καὶ εἶπεν αὐτῷ· σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων;

^{NASB} Therefore Pilate entered again into the Praetorium, and summoned Jesus and said to Him, "Are You the King of the Jews?"

^{KJV} Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews?

^{DRA} Pilate therefore went into the hall again, and called Jesus, and said to him: Art thou the king of the Jews?

^{ESV} So Pilate entered his headquarters again and called Jesus and said to him, "Are you the King of the Jews?"

^{NRS} Then Pilate entered the headquarters again, summoned Jesus, and asked him, "Are you the King of the Jews?"

^{NET} So Pilate went back into the governor's residence, summoned Jesus, and asked him, "Are you the king of the Jews?"

^{TNIV} Pilate then went back inside the palace, summoned Jesus and asked him, "Are you the king of the Jews?"

^{NJB} So Pilate went back into the Praetorium and called Jesus to him and asked him, 'Are you the king of the Jews?'

^{CEB} Pilate went back into the palace. He summoned Jesus and asked, "Are you the king of the Jews?"

^{NLT} Then Pilate went back into his headquarters and called for Jesus to be brought to him. "Are you the king of the Jews?" he asked him.

^{CEV} Pilate then went back inside. He called Jesus over and asked, "Are you the king of the Jews?"

^{MSG} Pilate went back into the palace and called for Jesus. He said, "Are you the "King of the Jews'?"

^{MGVH} Then Pilate again entered in the palace and summoned Jesus and said to him, "You? You are the King of the Jews?"

- πάλιν = "again" refers back to verse 28.
- The use of σύ here is not uncommon but still redundant.
- Note that Pilate's statement could be taken as an incredulous declaration: "You are the King of the Jews?" or "You? You are the King of the Jews?"
- What sounds better in this context to you? "Are you the "King of the Jews'?" OR "You? You are the King of the Jews?"
- Is "Jews" the best translation for Ἰουδαίων here?

34

NA28 ἀπεκρίθη Ἰησοῦς· ἀπὸ σεαυτοῦ σὺ τοῦτο λέγεις ἢ ἄλλοι εἶπόν σοι περὶ ἐμοῦ;

NASB Jesus answered, "Are you saying this on your own initiative, or did others tell you about Me?"

KJV Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me?

DRA Jesus answered: Sayest thou this thing of thyself, or have others told it thee of me?

ESV Jesus answered, "Do you say this of your own accord, or did others say it to you about me?"

NRS Jesus answered, "Do you ask this on your own, or did others tell you about me?"

NET Jesus replied, "Are you saying this on your own initiative, or have others told you about me?"

TNIV "Is that your own idea," Jesus asked, "or did others talk to you about me?"

NJB Jesus replied, 'Do you ask this of your own accord, or have others said it to you about me?'

CEB Jesus answered, "Do you say this on your own or have others spoken to you about me?"

NLT Jesus replied, "Is this your own question, or did others tell you about me?"

CEV Jesus answered, "Are you asking this on your own or did someone tell you about me?"

MSG Jesus answered, "Are you saying this on your own, or did others tell you this about me?"

MGVH Jesus answered, "On your own do you say this? Or did others tell you about me?"

- Is Jesus answering Pilate's question in v33? Is Jesus acknowledging or denying here that he is King of the Jews?

^{NA28} ἀπεκρίθη ὁ Πιλάτος· μήτι ἐγὼ Ἰουδαῖός εἰμι; τὸ ἔθνος τὸ σὸν καὶ οἱ ἀρχιερεῖς παρέδωκάν σε ἐμοί· τί ἐποίησας;

^{NASB} Pilate answered, "I am not a Jew, am I? Your own nation and the chief priests delivered You to me; what have You done?"

^{KJV} Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done?

^{DRA} Pilate answered: Am I a Jew? Thy own nation, and the chief priests, have delivered thee up to me: what hast thou done?

^{ESV} Pilate answered, "Am I a Jew? Your own nation and the chief priests have delivered you over to me. What have you done?"

^{NRS} Pilate replied, "I am not a Jew, am I? Your own nation and the chief priests have handed you over to me. What have you done?"

^{NET} Pilate answered, "I am not a Jew, am I? Your own people and your chief priests handed you over to me. What have you done?"

^{TNIV} "Am I a Jew?" Pilate replied. "Your own people and chief priests handed you over to me. What is it you have done?"

^{NJB} Pilate answered, 'Am I a Jew? It is your own people and the chief priests who have handed you over to me: what have you done?'

^{CEB} Pilate responded, "I'm not a Jew, am I? Your nation and its chief priests handed you over to me. What have you done?"

^{NLT} "Am I a Jew?" Pilate retorted. "Your own people and their leading priests brought you to me for trial. Why? What have you done?"

^{CEV} "You know I'm not a Jew!" Pilate said. "Your own people and the chief priests brought you to me. What have you done?"

^{MSG} Pilate said, "Do I look like a Jew? Your people and your high priests turned you over to me. What did you do?"

^{MGVH} Pilate answered, "I'm not a Jew, am I? Your nation and its chief priests delivered you over to me. What did you do?"

- Note that the question beginning with μήτι implies a negative answer.

- NA28 ἀπεκρίθη Ἰησοῦς· ἡ βασιλεία ἡ ἐμὴ οὐκ ἔστιν ἐκ τοῦ κόσμου τούτου· εἰ ἐκ τοῦ κόσμου τούτου ἦν ἡ βασιλεία ἡ ἐμὴ, οἱ ὑπηρέται οἱ ἐμοὶ ἠγωνίζοντο [ἄν] ἵνα μὴ παραδοθῶ τοῖς Ἰουδαίοις· **νῦν δὲ** ἡ βασιλεία ἡ ἐμὴ οὐκ ἔστιν **ἐντεῦθεν**.
- NASB Jesus answered, "My kingdom is not of this world. If My kingdom were of this world, then My servants would be fighting so that I would not be handed over to the Jews; **but as it is**, My kingdom is not **of this realm**."
- KJV Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: **but now** is my kingdom not **from hence**.
- DRA Jesus answered: My kingdom is not of this world. If my kingdom were of this world, my servants would certainly strive that I should not be delivered to the Jews: but now my kingdom is not **from hence**.
- ESV Jesus answered, "My kingdom is not of this world. If my kingdom were of this world, my servants would have been fighting, that I might not be delivered over to the Jews. But my kingdom is not **from the world**."
- NRS Jesus answered, "My kingdom is not from this world. If my kingdom were from this world, my followers would be fighting to keep me from being handed over to the Jews. But as it is, my kingdom is not from here."
- NET Jesus replied, "My kingdom is not from this world. If my kingdom were from this world, my servants would be fighting to keep me from being handed over to the Jewish authorities. But as it is, my kingdom is not from here."
- TNIV Jesus said, "My kingdom is not of this world. If it were, my servants would fight to prevent my arrest by the Jewish leaders. But now my kingdom is from another place."
- NJB Jesus replied, 'Mine is not a kingdom of this world; if my kingdom were of this world, my men would have fought to prevent my being surrendered to the Jews. As it is, my kingdom does not belong here.'
- CEB Jesus replied, "My kingdom doesn't originate from this world. If it did, my guards would fight so that I wouldn't have been arrested by the Jewish leaders. My kingdom isn't from here."
- NLT Jesus answered, "My Kingdom is not an earthly kingdom. If it were, my followers would fight to keep me from being handed over to the Jewish leaders. But my Kingdom is not of this world."
- CEV Jesus answered, "My kingdom doesn't belong to this world. If it did, my followers would have fought to keep me from being handed over to the Jewish leaders. No, my kingdom doesn't belong to this world."
- MSG "My kingdom," said Jesus, "doesn't consist of what you see around you. If it did, my followers would fight so that I wouldn't be handed over to the Jews. But I'm not that kind of king, not the world's kind of king."
- MGVH Jesus answered, "My kingdom is not of/from this world. If my kingdom were of/from this world, my servants would be fighting so that I wouldn't be delivered over to the Jewish authorities. But, as a matter of fact, my kingdom is not from here."
- εἰ ... ἦν... [ἄν] with indicative: What kind of conditional statement is this?
 - ἠγωνίζοντο: Note how the imperfect is translated.
 - **νῦν δὲ** = "but now" or "but for now" > Highlight how each version renders this (or not).
 - What might Jesus be implying with this wording?
 - Which version renders this best in this context?
 - Highlight how each version renders **ἐντεῦθεν**.
 - What is the basic meaning of this word?
 - Which version renders it best in this context?

NA28 εἶπεν οὖν αὐτῷ ὁ Πιλάτος· οὐκοῦν βασιλεὺς εἶ σύ; 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.

NASB Therefore Pilate said to Him, "So You are a king?" Jesus answered, "You say correctly that I am a king. For this I have been born, and for this I have come into the world, to testify to the truth. Everyone who is of the truth hears My voice."

KJV Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.

DRA Pilate therefore said to him: Art thou a king then? Jesus answered: Thou sayest that I am a king. For this was I born, and for this came I into the world; that I should give testimony to the truth. Every one that is of the truth, heareth my voice.

ESV Then Pilate said to him, "So you are a king?" Jesus answered, "You say that I am a king. For this purpose I was born and for this purpose I have come into the world-- to bear witness to the truth. Everyone who is of the truth listens to my voice."

NRS Pilate asked him, "So you are a king?" Jesus answered, "You say that I am a king. For this I was born, and for this I came into the world, to testify to the truth. Everyone who belongs to the truth listens to my voice."

NET Then Pilate said, "So you are a king!" Jesus replied, "You say that I am a king. For this reason I was born, and for this reason I came into the world-- to testify to the truth. Everyone who belongs to the truth listens to my voice."

TNIV "You are a king, then!" said Pilate. Jesus answered, "You say that I am a king. In fact, the reason I was born and came into the world is to testify to the truth. Everyone on the side of truth listens to me."

NJB Pilate said, 'So, then you are a king?' Jesus answered, 'It is you who say that I am a king. I was born for this, I came into the world for this, to bear witness to the truth; and all who are on the side of truth listen to my voice.'

CEB "So you are a king?" Pilate said. ¶ Jesus answered, "You say that I am a king. I was born and came into the world for this reason: to testify to the truth. Whoever accepts the truth listens to my voice."

NLT Pilate said, "So you are a king?" Jesus responded, "You say I am a king. Actually, I was born and came into the world to testify to the truth. All who love the truth recognize that what I say is true."

CEV "So you are a king," Pilate replied. "You are saying that I am a king," Jesus told him. "I was born into this world to tell about the truth. And everyone who belongs to the truth knows my voice."

MSG Then Pilate said, "So, are you a king or not?" Jesus answered, "You tell me. Because I am King, I was born and entered the world so that I could witness to the truth. Everyone who cares for truth, who has any feeling for the truth, recognizes my voice."

MGVH Then Pilate said to him, "So then, you are a king, aren't you?" Jesus answered, "You say that I am a king. For this I was born and for this I have come into the world, in order that I might witness to the truth. Everyone who is of/from the truth is hearing my voice."

- οὐκοῦν can be taken as introducing a question expecting a positive answer. >> "So then, you are a king, aren't you?" OR Pilate's statement again can be taken as an incredulous declaration. (Cf. NET, TNIV, CEV)
- σὺ here is emphatic > "You say..." or "You, you say..."
- In contrast, ἐγὼ is also emphatic: "I was born..." or "I, I was born..."
- Note that both γεγέννημαι and ἐλήλυθα are perfect tense. Which version expresses that tense aspect most clearly? What's the difference between Jesus saying, "I came into the world" and "I have come into the world"?

NA28 λέγει αὐτῷ ὁ Πιλαῦτος· τί ἐστὶν ἀλήθεια; Καὶ τοῦτο εἰπὼν πάλιν ἐξῆλθεν πρὸς τοὺς Ἰουδαίους καὶ λέγει αὐτοῖς· ἐγὼ οὐδεμίαν εὐρίσκω ἐν αὐτῷ αἰτίαν.

NASB Pilate said to Him, "What is truth?" And when he had said this, he went out again to the Jews and said to them, "I find no guilt in Him.

KJV Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault at all.

DRA Pilate saith to him: What is truth? And when he said this, he went out again to the Jews, and saith to them: I find no cause in him.

ESV Pilate said to him, "What is truth?" After he had said this, he went back outside to the Jews and told them, "I find no guilt in him.

NRS Pilate asked him, "What is truth?" After he had said this, he went out to the Jews again and told them, "I find no case against him.

NET Pilate asked, "What is truth?" When he had said this he went back outside to the Jewish leaders and announced, "I find no basis for an accusation against him.

TNIV "What is truth?" retorted Pilate. With this he went out again to the Jews gathered there and said, "I find no basis for a charge against him.

NJB "Truth?" said Pilate. "What is that?" And so saying he went out again to the Jews and said, "I find no case against him.

CEB "What is truth?" Pilate asked. After Pilate said this, he returned to the Jewish leaders and said, "I find no grounds for any charge against him.

NLT "What is truth?" Pilate asked. Then he went out again to the people and told them, "He is not guilty of any crime.

CEV Pilate asked Jesus, "What is truth?" Pilate went back out and said, "I don't find this man guilty of anything!

MSG Pilate said, "What is truth?" Then he went back out to the Jews and told them, "I find nothing wrong in this man.

MGVH Pilate says to him, "What is truth?" And after he said this, he again went out to the Jewish authorities and says to them, "I am not finding any guilt in him at all."

- What tense is λέγει (two instances), and what is its function here?
- How do the versions render Ἰουδαίους here? (Cf. v31. Is this the same group?)
- ἐγὼ is emphatic: "I find..." or "I, I find..."
- οὐδεμίαν is a stronger negation than simply "no" or "not." (Note the KJV)

NA28 ἔστιν δὲ συνήθεια ὑμῖν ἵνα ἓνα ἀπολύσω ὑμῖν ἐν τῷ πάσχα· βούλεσθε οὖν ἀπολύσω ὑμῖν τὸν βασιλέα τῶν Ἰουδαίων;

NASB "But you have a custom that I release someone for you at the Passover; do you wish then that I release for you the King of the Jews?"

KJV But ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews?

DRA But you have a custom that I should release one unto you at the pasch: will you, therefore, that I release unto you the king of the Jews?

ESV But you have a custom that I should release one man for you at the Passover. So do you want me to release to you the King of the Jews?"

NRS But you have a custom that I release someone for you at the Passover. Do you want me to release for you the King of the Jews?"

NET But it is your custom that I release one prisoner for you at the Passover. So do you want me to release for you the king of the Jews?"

TNIV But it is your custom for me to release to you one prisoner at the time of the Passover. Do you want me to release 'the king of the Jews'?"

NJB But according to a custom of yours I should release one prisoner at the Passover; would you like me, then, to release for you the king of the Jews?"

CEB You have a custom that I release one prisoner for you at Passover. Do you want me to release for you the king of the Jews?"

NLT But you have a custom of asking me to release one prisoner each year at Passover. Would you like me to release this 'King of the Jews'?"

CEV And since I usually set a prisoner free for you at Passover, would you like for me to set free the king of the Jews?"

MSG It's your custom that I pardon one prisoner at Passover. Do you want me to pardon the "King of the Jews'?"

NA28 ἐκραύγασαν οὖν πάλιν λέγοντες· μὴ τοῦτον ἀλλὰ τὸν Βαραββᾶν. ἦν δὲ ὁ Βαραββᾶς ληστής.

NASB So they cried out again, saying, "Not this Man, but Barabbas." Now Barabbas was a robber.

KJV Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber.

DRA Then cried they all again, saying: Not this man, but Barabbas. Now Barabbas was a robber.

ESV They cried out again, "Not this man, but Barabbas!" Now Barabbas was a robber.

NRS They shouted in reply, "Not this man, but Barabbas!" Now Barabbas was a bandit.

NET Then they shouted back, "Not this man, but Barabbas!" (Now Barabbas was a revolutionary.)

TNIV They shouted back, "No, not him! Give us Barabbas!" Now Barabbas had taken part in an uprising.

NJB At this they shouted, 'Not this man,' they said, 'but Barabbas.' Barabbas was a bandit.

CEB They shouted, "Not this man! Give us Barabbas!" (Barabbas was an outlaw.)

NLT But they shouted back, "No! Not this man. We want Barabbas!" (Barabbas was a revolutionary.)

CEV They shouted, "No, not him! We want Barabbas." Now Barabbas was a terrorist.

MSG They shouted back, "Not this one, but Barabbas!" Barabbas was a Jewish freedom fighter.

- "They cried out again / πάλιν..." > Why "again"? When did anyone in John "cry out = κραυγαζω" previously?
- What does Barabbas mean?
- Do you agree with the use of parentheses around the last sentence to indicate it's not part of the narrative but spoken as an aside to the reader?