

Notes on the Greek New Testament Day 122 – May 2nd – John 2:1-25

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</i> , <i>Word Bible Commentary</i> , vol 36, Word Books, 1987
Carson, DA	<i>The Gospel According to John</i> , Leicester, IVP (Apollos), 1991

John 2:1-11

"It is evident that the second chapter is linked with the account of the call of the disciples in chap. 1 through the reference in 2:1 to the *third* day; the promise in 1:51 is given its first fulfillment in the miracle of the water into wine. But it is equally plain that the sign described in vv 1–11 is the first of the series of signs incorporated in chaps. 2–12 as examples of the deeds of the Redeemer-Revealer, hence that a new start is being made at 2:1. It commences the account in this Gospel of the public ministry of Jesus." Beasley-Murray. Of chapters 2-4 Beasley-Murray writes, "The three chapters together present the replacement of the old purifications by the wine of the kingdom of God, the old temple by the new in the risen Lord, an exposition of new birth for new creation, a contrast between the water of Jacob's well with the living water from Christ, and the worship of Jerusalem and Gerizim with worship 'in Spirit and in truth'... It is well to keep in mind these wider horizons as we study the narratives of chap. 2."

Carson comments, "This is the first of the *signs* John relates, and John himself insists that his purpose in recording these signs was to convince people that the Christ, the Son of God, is Jesus (cf. notes on 20:30-31). We shall not go far wrong in our understanding of these verses if we seek to discover how they breed faith in Jesus."

Verse 1

Καὶ τῇ ἡμέρᾳ τῇ τρίτῃ γάμος ἐγένετο ἐν Κανὰ τῆς Γαλιλαίας, καὶ ἦν ἡ μήτηρ τοῦ Ἰησοῦ ἐκεῖ·
τρῖτος, η, ον third

I.e. after the last event related, the exchange between Jesus and Nathanael.

Carson suggests that the sequence of days from 1:19 is significant – "Only here does John provide a careful record of a sequence of days." Carson reckons that there are seven days from 1:19 to the miracle (allowing the disciples a night with Jesus in 1:39). He concludes, "John has already drawn attention to creation: the good news he proclaims in this Gospel reflects a new creation (cf. notes on 1:1). The week of days climaxing in the miracle at Cana may provide an echo of creation-week (Gn 1). That means that the miracle itself takes place on the seventh day, the Sabbath. Jesus' performance of redemptive work on the Sabbath is later in this Gospel (5:16ff.; 7:21-24; 9:16) given the most suggestive theological treatment in the New Testament, apart from Hebrews 4. Although we cannot be certain that the seven days in 1:19-2:1 were intended to carry this weight, it seems likely, but only if we assume the Evangelist's readers are familiar with the Scriptures (our Old Testament), and are expected to read the Gospel meditatively, more than once."

γάμος, ου m wedding, wedding feast
ἐγένετο Verb, aor midd dep indic, 3 s γίνομαι
ἐκεῖ there, in that place

Verse 2

ἐκλήθη δὲ καὶ ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ
εἰς τὸν γάμον.

μαθητῆς, ου m disciple, pupil, follower

"In 1:35-51 we learn of the call of Andrew, Simon, Philip, Nathaniel, and an unnamed disciple. No more 'calls' are described, but in 6:67 we hear of 'the Twelve', and it is probably this complete group to which John refers." Barrett.

Verse 3

καὶ ὑστερήσαντος οἴνου λέγει ἡ μήτηρ τοῦ
Ἰησοῦ πρὸς αὐτόν· Οἶνον οὐκ ἔχουσιν.

ὑστερήσαντος Verb, aor act ptc, m gen s
ὑστερεω lack, have need of

There are several textual variants in this verse which Barrett suggests arise from the use here of ὑστερεῖν. "The use of ὑστερεῖν in the sense given in this verse (the wine has run out) is late, and a copyist may have wished to make it quite clear that no wine at all was left."

οἶνος, ου m wine

Sanders suggests that it was the hospitality of those giving the feast in inviting Jesus and all his disciples that had led to the shortage of wine. Beasley-Murray comments, "It is a natural assumption that this motivated Mary's drawing the attention of Jesus to the lack of wine – not that she hoped for a miracle, but that his presence with the disciples, jointly embarked on a mendicant ministry which rendered them unable to fulfill the obligation of guests, contributed to the embarrassing situation" Carson suggests, "That Jesus, his mother and his disciples were all invited to the same wedding suggests the wedding was for a relative or close family friend. It is not impossible that Mary had some responsibility for the organisation of the catering: hence her attempt to deal with the shortage of wine."

Verse 4

καὶ λέγει αὐτῇ ὁ Ἰησοῦς· Τί ἐμοὶ καὶ σοί, γύναι; οὐπω ἤκει ἡ ὥρα μου.

ἐμοὶ Pronoun, dat s ἐγώ

γύναι Noun, voc s γυνή, αἰκος f woman

The term γύναι is not a harsh term (see 19:26) but the former words are harsh and abrupt and seem to mean 'You have no claim upon me – yet' (cf. Mk 1:24; 5:7; Mat 8:29). Family ties have to be subordinated to his mission to do the Father's will.

οὐπω not yet

ἤκω come, have come, be present

ὥρα, ας f hour, moment

Refers to the hour of manifestation of Christ's glory in his death (cf. 7:30; 8:20; 12:23,27; 13:1; 17:1). From the beginning of his ministry there is an awareness of the cross. "The import of the statement is to declare that Jesus' service for the kingdom of God is determined solely by his Father; into that area not even his mother can intrude (cf. 7:3–9 and Mark 3:31–35)." Beasley-Murray.

Carson comments, "It is just possible that the Evangelist sees a connection with 3:27-30, where Jesus, Jesus alone, is emphatically identified as the messianic bridegroom. As such, he will supply all the 'wine' that is needed for the messianic banquet, but his hour has not yet come. As this story unfolds, he graciously makes good the deficiencies of the unknown bridegroom of John 2, in anticipation of the perfect way he himself will fill the role of the messianic bridegroom."

Verse 5

λέγει ἡ μήτηρ αὐτοῦ τοῖς διακόνοις· Ὅ τι ἂν λέγη ὑμῖν ποιήσατε.

διακονος, ου m & f servant

ὅς ἂν, ὁ ἂν whoever, whatever

"Clearly Jesus' mother does not regard his words as a direct refusal of the favour she has implicitly asked. Miracles may precede the supreme miracle; signs may foreshadow the glorifying of Jesus." Barrett.

Bruce comments, "The recorded words of Mary are few; these particular words have an application beyond the immediate occasion which called them forth."

Verse 6

ἦσαν δὲ ἐκεῖ λίθιναι ὑδρίαὶ ἕξ κατὰ τὸν καθαρισμόν τῶν Ἰουδαίων κείμεναι, χωροῦσαι ἀνά μετρητὰς δύο ἢ τρεῖς.

ἐκεῖ see v.1

λιθινος, η, ον made of stone

ὑδρια, ας f water jar

ἕξ six

καθαρισμος, ου m cleansing, purification

Barrett believes that this incident is symbolic – an acted parable. The water jars stand for the old dispensation "and this incident illustrates at once the poverty of the old dispensation with its merely ceremonial cleansing and the richness of the new, in which the blood of Christ is available both for cleansing (1:29) and for drink (6:53)."

κειμαι lie; stand, be standing

χωρεω have room for, accept, contain

ἀνα prep used distributively with acc. each, each one

μετρητης, ου m measure (a liquid measure of about 9 or 10 gallons)

δυσ gen & acc δυο dat δυσιν two

ἢ or

τρεῖς, τρια gen τριων dat τρισιν three

Each waterpot contained about 20 gallons, about 120 gallons in all. Sanders suggests that it was only the water later drawn from the pots that was transformed to wine. However, the detail concerning the quantity contained by the pots emphasises the liberality of Christ and of the new covenant. "Their large size was natural, but the sequel suggests that the great quantity they contained reflected the fullness of Christ's grace, in contrast to the limitations of the old covenant (John 1:16–17)." Beasley-Murray.

Verse 7

λέγει αὐτοῖς ὁ Ἰησοῦς· Γεμίσατε τὰς ὑδρίας ὕδατος· καὶ ἐγέμισαν αὐτὰς ἕως ἄνω.

γεμίζω fill

ὕδωρ, ὕδατος n water

ἄνω from above, above; ἕως ἄνω to the top

Verse 8

καὶ λέγει αὐτοῖς· Ἀντλήσατε νῦν καὶ φέρετε τῷ ἀρχιτρικλίνῳ· οἱ δὲ ἤνεγκαν.

ἀντλέω draw (water)

φέρω bring, carry, bear

ἀρχιτρικλινος, ου m head steward

"Jewish sources do not enable us to be certain whether the ἀρχιτρικλινος was a guest chosen to supervise the feast ('the president of the banquet,' Barrett) or a servant appointed for the task (a 'butler,' Lindars). The issue is secondary; whether guest or servant, he acted as master of ceremonies." Beasley-Murray.

ἤνεγκαν Verb, aor act indic, 3 pl φέρω

Verse 9

ὡς δὲ ἐγεύσατο ὁ ἀρχιτρικλινος τὸ ὕδωρ οἶνον γεγεννημένον, καὶ οὐκ ἔδει πόθεν ἐστίν, οἱ δὲ διάκονοι ἤδεισαν οἱ ἠντληκότες τὸ ὕδωρ, φωνεῖ τὸν νυμφίον ὁ ἀρχιτρικλινος

ἐγεύσατο Verb, aor midd dep indic, 3 s

γευομαι taste, experience

γεγεννημένον Verb, perf pass ptc, m acc & n nom/acc γινομαι

The 'mechanism' of the miracle is not recorded. For John, the creative word of Jesus was sufficient to effect the change.

ἔδει Verb, pluperf act indic, 3 s οἶδα know

ποθεν interrog adv. from where

ἤδεισαν Verb, pluperf act indic, 3 pl οἶδα

ἠντληκότες Verb, perf act ptc, m nom pl

ἀντλέω

φωνεω call

νυμφιος, ου m bridegroom

Verse 10

καὶ λέγει αὐτῷ· Πᾶς ἄνθρωπος πρῶτον τὸν καλὸν οἶνον τίθησιν, καὶ ὅταν μεθυσθῶσιν τὸν ἐλάσσω· σὺ τετήρηκας τὸν καλὸν οἶνον ἕως ἄρτι.

πρῶτον adv. first, in the first place, first of all

καλος, η, ον good, fine

τιθημι place, set, put

ὅταν when

μεθυσθῶσιν Verb, aor pass subj, 3 pl μεθω be drunk, drink freely

ἐλάσσων, ον (comp of μικρος) lesser, inferior

"The statement to the bridegroom is neither a proverb nor a rule; it may be an ironical or humorous or simply shrewd comment on human conduct." Beasley-Murray.

τηρεω keep

ἄρτι now, at the present

"John finds the remark a neat way of emphasising the superior quality of the wine provided by Jesus – the new faith is better than the old." Barrett.

Verse 11

ταύτην ἐποίησεν ἀρχὴν τῶν σημείων ὁ Ἰησοῦς ἐν Κανὰ τῆς Γαλιλαίας καὶ ἐφάνησεν τὴν δόξαν αὐτοῦ, καὶ ἐπίστευσαν εἰς αὐτὸν οἱ μαθηταὶ αὐτοῦ.

ἀρχη, ης f beginning

σημειον, ου n miraculous sign, sign, miracle

φανερωω make known, reveal

δοξα, ης f glory

Cf. 1:14, 51.

πιστεω believe (in), have faith (in)

μαθητης, ου m see v.2

"The first episode of the gospel closes with the seeing and believing of the disciples, precisely as does the last and supreme sign, by which faith becomes a far wider possibility (20:29, ὅτι ἑώρακας με πεπιστευκας; μακαριοι οἱ μη ἰδοντες και πιστευαντες; cf. 20:8). Faith is indeed the purpose of the signs (20:31)." Barrett.

Verse 12

Μετὰ τοῦτο κατέβη εἰς Καφαρναοὺμ αὐτὸς καὶ ἡ μήτηρ αὐτοῦ καὶ οἱ ἀδελφοὶ καὶ οἱ μαθηταὶ αὐτοῦ, καὶ ἐκεῖ ἔμειναν οὐ πολλὰς ἡμέρας.

μετὰ τοῦτο is a frequent connective between narratives (2:12; 3:22; 5:1, 14; 6:1; 7:1; 11:7, 11; 19:28, 38). This verse is transitional, it links what precedes to what follows.

καταβαίνω come or go down, descend

Capernaum is by the sea of Galilee and to go there from Cana would therefore mean a descent.

ἐκεῖ there, in that place

καὶ οἱ μαθηταὶ αὐτοῦ is omitted by κ W some OL MSS and the Armenian. Evidence for inclusion is strong.

ἔμειναν Verb, aor act indic, 3 pl μένω

remain, stay

πολὺς, πολλή, πολὺ gen πολλοῦ, ἡς, οὐ much, many

Verses 13-16 Cleansing of Temple

The Synoptic Gospels record Jesus cleansing the Temple at the end of his ministry, shortly before his death. Beasley-Murray comments, "The relationship of the accounts of the cleansing of the temple in the Fourth Gospel and in the synoptics has been endlessly discussed, with all possible variety of options put forward by exegetes. There is reasonably widespread agreement now that: (i) the event happened only once, not twice (at the beginning and end of the ministry of Jesus); (ii) it took place in the last week of the life of Jesus; (iii) the Fourth Evangelist had no intention of correcting the timing of the event, but set his account at the beginning of the ministry of Jesus to highlight its significance for understanding the course of the ministry. It provides a vital clue for grasping the nature and the course of our Lord's work, his words and actions, his death and resurrection, and the outcome of it all in a new worship of God, born out of a new relation to God in and through the crucified-risen Christ." Carson, however, concludes, "It is not possible to resolve with certainty whether only one cleansing of the temple took place, or two; but the arguments for one are weak and subjective, while the most natural reading of the text favours two. Meanwhile it is important to note (1) that a detail in *John's* account of the temple-cleansing provides crucial background to the *Synoptic* record of Jesus' trial (cf. notes on 2:19), and (2) that this *early* temple-cleansing does not issue immediately in a conspiracy by the authorities to have him arrested and killed, for Jesus has not yet established his reputation, whereas the *later* cleansing reported in the Synoptics is presented more or less as one of the last straws that call down the wrath of the religious establishment."

Verse 13

Καὶ ἐγγὺς ἦν τὸ πάσχα τῶν Ἰουδαίων, καὶ ἀνέβη εἰς Ἱεροσόλυμα ὁ Ἰησοῦς.

ἐγγυς adv near

πάσχα n Passover

"τὸ πάσχα strictly denotes the Passover celebration held on the night of 14–15 Nisan, which was followed by the Feast of Unleavened Bread, 15–21 Nisan. In later Judaism the two feasts were combined under the one term and called the Passover."

Beasley-Murray.

John mentions three distinct Passovers (2:13; 6:14; 11:55; four if we add 5:1 as a separate Passover).

Carson suggests that τῶν Ἰουδαίων here has a geographical sense, it took place in Judea, Jewish territory.

ἀνέβη Verb, aor act indic, 3 s ἀναβαίνω go up

Verse 14

καὶ εὔρεν ἐν τῷ ἱερῷ τοὺς πωλοῦντας βόας καὶ πρόβατα καὶ περιστεράς καὶ τοὺς κερματιστάς καθημένους,

ἱερον, ου n temple, temple precincts

Here τῷ ἱερῷ means the whole temple precincts. The 'market' was probably in the court of the Gentiles, cf. Mk 11:17.

πωλεῶ sell, barter

βους, βοος m ox

προβατον, ου n sheep

περιστερα, ας f dove, pigeon

"– for the purpose of sacrifice. It was convenient for worshippers coming from a distance to be able to rely upon finding suitable animals in the Temple market." Barrett.

κερματιστης, ου m money-changer

"Temple dues had to be paid in the Tyrian coinage; supplies were obtainable in the Temple and it seems that usually only a moderate charge (2–4 per cent) was made for the service." Barrett.

καθημαὶ sit, sit down, live

Verse 15

καὶ ποιήσας φραγέλλιον ἐκ σχοινίων πάντα ἐξέβαλεν ἐκ τοῦ ἱεροῦ τὰ τε πρόβατα καὶ τοὺς βόας, καὶ τῶν κολλυβιστῶν ἐξέχεεν τὰ κέρματα καὶ τὰς τραπέζας ἀνέστρεψεν,

P⁶⁶ and P⁷⁵ and some other MSS prefix ὡς to φραγέλλιον, 'a kind of whip.' Despite the age of these witnesses the addition looks like an attempt to tone down the action of Jesus.

φραγελλιον, ου n whip

σχοινιον, ου n rope

For driving out the cattle.

ἐκβαλλῶ throw out, expel, cast out
 τε enclitic particle and, and so; τε ... και
 both ... and, not only ... but also
 κολλυβιστής, ου m money-changer
 ἐξέχεεν Verb, aor act indic, 3 s ἐκχεω and
 ἐκχυννῶ pour out
 κερμα, τος n coin
 τραπέζα, ης f table
 ἀνατρεπῶ overturn

Sanders thinks that Jesus could not have done this alone and must have been helped – presumably by his disciples.

Verse 16

καὶ τοῖς τὰς περιστεράς πωλοῦσιν εἶπεν·
 Ἄρατε ταῦτα ἐντεύθεν, μὴ ποιεῖτε τὸν οἶκον
 τοῦ πατρὸς μου οἶκον ἐμπορίου.

ἄρατε Verb, aor act imperat, 2 pl αἶρω
 take, take up, take away

Jesus is careful not to deprive the traders of their wares – hence the different treatment of those selling doves.

ἐντεύθεν from here
 οἶκος, ου m house
 ἐμποριον, ου n market

Cf. Zech 14:21; Mal 3:1,3. Jesus' objection here is to the trade as such: contrast the incident recorded in the Synoptics where the focus seems to be on *unfair* trade.

Verse 17

ἐμνήσθησαν οἱ μαθηταὶ αὐτοῦ ὅτι
 γεγραμμένον ἐστίν· Ὁ ζήλος τοῦ οἴκου σου
 καταφάγεται με.

ἐμνήσθησαν Verb, aor pass dep indic, 3 pl
 μμνησκομαι remember, call to mind

John does not make it clear whether they recalled this scripture at the time or only later.

γεγραμμένον Verb, perf pass ptc, m acc & n
 nom/acc s γραφῶ write

Cf. Ps 69:9. This is a psalm concerning the Righteous Sufferer and is frequently cited in the NT with respect to Jesus death.

ζήλος, ου m, and ουσ n zeal, jealousy
 καταφάγεται Verb, fut midd dep indic, 3 s
 κατεσθίω eat up, devour

Verse 18

ἀπεκρίθησαν οὖν οἱ Ἰουδαῖοι καὶ εἶπαν αὐτῷ·
 Τί σημεῖον δεικνύεις ἡμῖν, ὅτι ταῦτα ποιεῖς;

ἀποκρίνομαι answer, reply, say

The word σημεῖον is used here in the sense familiar from the synoptics, "adversaries of Jesus wrongfully seek a sign as proof of his claim and their request is rejected." Barrett. Carson adds, "If the authorities had eyes to see, the cleansing of the temple was already a 'sign' they should have thought through and deciphered in terms of Old Testament Scripture."

δεικνυμι show, point out, reveal

The thought of having *authority* to do such things is implied, cf. Mk 11:28.

Verse 19

ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς· Λύσατε τὸν
 ναὸν τοῦτον καὶ ἐν τρισὶν ἡμέραις ἐγερῶ
 αὐτόν.

ἀπεκρίθη Verb, aor midd dep indic, 3 s
 ἀποκρίνομαι

λυῶ loose, release, set aside

λυειν is regularly used in classical Greek of destruction of a building and bears this sense also in Eph 2:14.

ναος, ου m temple, sanctuary

"ναος (which occurs in this context in John) does not in general seem to be distinguished from ἱερον in the New Testament. If a distinction is to be made, ναος must refer to the central shrine or sanctuary, not the whole Temple precincts (cf. Matt 13:2...)." Barrett.

τρεις, τρια gen τριων dat τρισιν three
 ἐγερῶ Verb, fut act indic, 1 s ἐγειρῶ raise

Cf. Matt 12:39; Mk 8:12; Lk 11:29,30 where the only sign Jesus will give to the unbelieving Jews is the sign of the prophet Jonah – that of his own death and resurrection. See also Mark 14:58||Matt 26:61 and Mark 15:29||Matt 27:30 which seem to reflect this statement of Jesus.

Verse 20

εἶπαν οὖν οἱ Ἰουδαῖοι· Τεσσεράκοντα καὶ ἕξ
 ἔτεσιν οἰκοδομήθη ὁ ναὸς οὗτος, καὶ σὺ ἐν
 τρισὶν ἡμέραις ἐγερεῖς αὐτόν;

εἶπαν Verb, aor act indic, 3 pl λεγῶ

τεσσερακοντα forty

ἕξ six

ἔτος, ους n year

οικοδομήθη Verb, aor pass indic, 3 s

οικοδομεῶ build, build up

The temple was begun in 20/19 BC but was not completed until 63 AD, many years after Jesus' words. These words here must therefore mean that 'the temple had been 46 years in the building thus far ...', though this would not be the natural sense of the aorist οἰκοδομηθη. However, for a similar use of the aorist cf. Ezra 5:16 LXX.

ἐγερεῖς Verb, fut act indic, 2 s ἐγειρω

"Such misunderstandings are characteristic of John (see on 3:3) and are often, as here, more than a literary trick employed by a writer given to irony. They represent in miniature the total reaction of Judaism to Christ; the Jews perceived only what was superficially visible in Jesus and naturally rejected as absurd the suggestion that he should be the Son of God; if they had penetrated beneath the surface they would have seen the truth." Barrett.

Verse 21

ἐκεῖνος δὲ ἔλεγεν περὶ τοῦ ναοῦ τοῦ σώματος αὐτοῦ.

ἐκεῖνος, η, ο demonstrative adj. that (one)

ἐκεῖνος is used to point to Jesus, cf. 5:11; 7:11; 9:12,28,37; 19:21,35.

σωμα, τος n body

"The human body of Jesus was the place where a unique manifestation of God took place and consequently became the only true Temple, the only centre of true worship; cf. 4:20-24." Barrett. Carson comments, "The temple itself pointed forward to a better and final meeting-point between God and human beings (cf. 1:51; 4:21-24)."

Verse 22

ὅτε οὖν ἠγέρθη ἐκ νεκρῶν, ἐμνήσθησαν οἱ μαθηταὶ αὐτοῦ ὅτι τοῦτο ἔλεγεν, καὶ ἐπίστευσαν τῇ γραφῇ καὶ τῷ λόγῳ ὃν εἶπεν ὁ Ἰησοῦς.

ὅτε conj when, at which time

ἠγέρθη Verb, perf pass indic, 3 s ἐγειρω

ἠγέρθη is passive in form, but can bear the intransitive as well as the passive sense. Beasley-Murray writes, "In view of ἐγερῶ in v 19 and the parallel concept in 10:17–18 the intransitive sense is more suitable here."

νεκρος, α, ον dead

ἐμνήσθησαν Verb, aor pass dep indic, 3 pl

μνησκομαι remember

πίστευω believe (in), have faith (in)

"During the ministry the disciples, in spite of their call and their belief in Jesus, evoked by his signs (2:11), understood his words little more than his adversaries. It was only his resurrection, and the gift, contingent upon it, of the Paraclete, which called his sayings to mind and enabled them to be understood (14:26; 16:14). The several incidents of the ministry could be understood only in the light of the completed whole." Barrett.

γραφη, ης f writing, Scripture

The singular suggests a particular scripture and could refer back to Ps 69:9 from v.17. Though it may be better to understand the singular to mean that the Old Testament as a whole speaks of Christ, his death and resurrection.

Verses 23-25

Beasley-Murray writes, "Just as 2:1 harks back to the events of chap. 1 yet commences a new division of the Gospel, so 2:23–25 is linked with the setting of the previous episode yet belongs essentially with chap. 3, since it provides a context for the Nicodemus narrative and an important clue to its understanding."

Verse 23

Ὡς δὲ ἦν ἐν τοῖς Ἱεροσολύμοις ἐν τῷ πάσχα ἐν τῇ ἑορτῇ, πολλοὶ ἐπίστευσαν εἰς τὸ ὄνομα αὐτοῦ, θεωροῦντες αὐτοῦ τὰ σημεῖα ἃ ἐποίει·

πάσχα n see v.13

ἑορτη, ης f festival, feast

The meaning of ἐν τῇ ἑορτῇ is probably 'in the festival crowd' (cf. 7:11 and Mk 14:2).

ὄνομα, τος n name, person

θεωρεω see, watch, observe

Cf. 3:2 where Nicodemus mentions signs performed by Jesus.

Verse 24

αὐτὸς δὲ Ἰησοῦς οὐκ ἐπίστευεν αὐτὸν αὐτοῖς διὰ τὸ αὐτὸν γινώσκειν πάντας

"οὐκ ἐπίστευεν αὐτον, did not entrust himself. πιστεῖν is comparatively rare in this sense in the New Testament (Luke 16:11; Rom 3:2; 1 Cor 9:17; Gal 2:7; 1 Thess 2:4; 1 Tim 1:11; Titus 1:3), the specifically Christian sense having excluded it.

This does not mean that faith prompted by the miracles of Jesus is spurious, rather that "such faith is only the first step towards Jesus; it has not yet seen him in his true significance, and it is therefore not yet fully established."

Bultmann.

"διὰ το αὐτον γινωσκειν παντας. Cf. 1 Sam 16:7; Jesus has divine knowledge and is not misled by appearances, even by the appearance of faith." Barrett.

Verse 25

καὶ ὅτι οὐ χρεῖαν εἶχεν ἵνα τις μαρτυρήσῃ περὶ τοῦ ἀνθρώπου, αὐτὸς γὰρ ἐγίνωσκεν τί ἦν ἐν τῷ ἀνθρώπῳ.

χρεῖα, ας f need, want

εἶχεν Verb, imperf act indic, 3 s ἔχω

μαρτυρήσῃ Verb, aor act subj, 3 s μαρτυρεω
bear witness, testify

ἐπιγινώσκω perceive, understand

Emphasises Jesus' divinity, cf. Jer 17:10.