

Notes on the Greek New Testament Day 126 – May 6th – John 4:43-54

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

Verse 43

Μετὰ δὲ τὰς δύο ἡμέρας ἐξῆλθεν ἵκεῖθεν εἰς τὴν Γαλιλαίαν·

ἐκεῖθεν from there

Jesus' journey is resumed.

Verse 44

αὐτὸς γὰρ Ἰησοῦς ἐμαρτύρησεν ὅτι προφήτης ἐν τῇ ἰδίᾳ πατρίδι τιμὴν οὐκ ἔχει.

μαρτυρεῶ see v.39

ἴδιος, α, ον one's own

πατρις, ἰδος f native country, own city, own town

τιμῆ, ης f honour, respect

Cf. Mk 6:4; Mt 13:57; Lk 4:34. Barrett says that "In the synoptic gospels the saying is used to explain a rejection of Jesus in Galilee (in Luke, at Nazareth), in John the reception of Jesus (οὖν, v.45) by the Galileans after his rejection in Jerusalem. That is, for John, Jerusalem, not Galilee, is the proper scene on which the Messiah must teach, work and die." Beasley-Murray, however, comments, "The notion that vv 43 and 45 imply that the Evangelist viewed Jesus' πατρις as Jerusalem (so, e.g., Dodd, *Historical Tradition*, 240 n.2; Barrett, 246; Lindars, 201) is hardly to be received in view of 1:46; 7:52. The γάρ ('for') shows that we must take the sentence, along with 4:1, as indicating the reason for the journey to *Galilee*: Jesus withdrew to Galilee to be less conspicuous to the Jewish leaders, yet to continue his ministry to his people (is there a contrast here with his ministry to Samaria just described?). But he anticipated that there would be no tumultuous welcome on arrival there, in accord with his understanding and experience of the Galileans (for a *wrong* kind of following that he subsequently gained there, and from which he fled, cf. 6: 15)."

Verse 45

ὅτε οὖν ἦλθεν εἰς τὴν Γαλιλαίαν, ἐδέξαντο αὐτὸν οἱ Γαλιλαῖοι, πάντα ἐωρακότες ὅσα ἐποίησεν ἐν Ἱεροσολύμοις ἐν τῇ ἑορτῇ, καὶ αὐτοὶ γὰρ ἦλθον εἰς τὴν ἑορτήν.

ὅτε conj when, at which time

δεχομαι receive, accept, welcome

ἐωρακότες Verb, perf act ptc, m nom pl

ὄρω see

ὅσος, η, ον correlative pronoun, how much; pl. as many as, all

"Jesus was in fact welcomed by the Galileans who had seen his signs in Jerusalem; but cf. 2:23–25; 3:2–3." Beasley-Murray.

ἑορτῆ, ης f festival, feast

ἦλθον Verb, aor act ind, 1s & 3 pl ἐρχομαι

"Many Jews, including Galileans made the pilgrimage to Jerusalem for Passover." Barrett.

Verses 43-45 – Postscript

Carson comments on the way in which these verses act as a link between what has preceded and what will follow. "The Samaritan interlude reminds the reader again of who Jesus really is: the Messiah (4:25-26), the one who has been sent by his Father to reap a crop for eternal life (vv. 34, 36), the Saviour of the world (v. 42). It also makes the large-scale failure of Israel to come to terms with Jesus all the more tragic: despised Samaritans turn to Christ, while many of the historic covenant community either actively oppose him or cannot progress beyond a fascination for miracles and politics. He came to his own, and his own received him not (1:11). Thus, for the Evangelist vv 43-54 round out a theme begun in ch. 2... He may have been popular in Samaria, but he presses on to his own *patris*, where public sentiment will finally take him to Calvary. That is his mission: to be the Lamb of God who takes away the sin of the world."

Verse 46

Ἦλθεν οὖν πάλιν εἰς τὴν Κανὰ τῆς Γαλιλαίας,
ὅπου ἐποίησεν τὸ ὕδωρ οἶνον. καὶ ἦν τις
βασιλικὸς οὗ ὁ υἱὸς ἠσθένει ἐν Καφαρναούμ

παλιν again, once more

ὅπου adv. where

ὕδωρ, ὕδατος n water

οἶνος, ου m wine

τις, τὶ acc τινά, τὶ gen τινός dat τινί

indefinite pronoun anyone, a certain

βασιλικός, η, ον royal, belonging to the
king, royal official

Either a royal person or one in service to the
king.

ἀσθενεω be sick, be ill, be weak

There is considerable discussion over the relationship between the incident recorded here and the similar incident recorded in Matt 8:5-13 and Lk 7:1-10. Carson comments, "In this instance, there is no evidence that the 'royal official' was a Gentile (unlike the centurion in Mt 8:5-13; Lk 7:2-10...). Here it is the official's son, not a servant, who is healed. Moreover, Jesus treats the request of the official far differently, far more negatively, than he treats the faith of the centurion in the 'parallel' passages. The simplest explanation is that this is a quite different incident from the one reported in the Synoptic Gospels."

Verse 47

οὗτος ἀκούσας ὅτι Ἰησοῦς ἤκει ἐκ τῆς
Ἰουδαίας εἰς τὴν Γαλιλαίαν ἀπῆλθεν πρὸς
αὐτὸν καὶ ἠρώτα ἵνα καταβῆ καὶ ἰάσῃται
αὐτοῦ τὸν υἱόν, ἤμελλεν γὰρ ἀποθνήσκειν.

ἴκω come, have come, be present

ἔρωταω ask, request, beg, urge

καταβῆ Verb, aor act subj, 3 s καταβαινω
come or go down, descend

ἰάσῃται Verb, aor midd dep subj, 3 s ἰαομαι
heal, cure, restore

ἤμελλεν Verb, imperf act indic, 3 s μελλω
(before an infin) be going, be about

ἀποθνήσκω die

Carson comments, "The official in the verses before us sounds as if he is approaching Jesus out of the desperation of need, but with little thought as to who Jesus is. As far as the official is concerned, he has heard that Jesus can perform miracles (v. 45), and such power holds out hope for his son. Not until after the miracle is any faith displayed that goes beyond desperation (v. 53)."

Verse 48

εἶπεν οὖν ὁ Ἰησοῦς πρὸς αὐτόν· Ἐὰν μὴ
σημεῖα καὶ τέρατα ἴδητε, οὐ μὴ πιστεύσητε.

εἰαν μὴ unless

σημεῖον, ου n miraculous sign, miracle

τερας, ατος n wonder, object of wonder

ἴδητε Verb, aor act subj ὄρω see

Note the plural verb. Jesus' words are
addressed to the Galileans generally and not
just the royal official.

πιστεύητε Verb, aor act subj, 2 pl πιστεω
believe (in), have faith (in)

"As in the earlier miracle at Cana (2:4) the first request meets with a rebuff. A faith based on miracles (though not negligible – 14:11) is inadequate (2:23). The man must not seek the miracle as the ground of faith." Barrett.

Verse 49

λέγει πρὸς αὐτὸν ὁ βασιλικός· Κύριε,
κατάβηθι πρὶν ἀποθανεῖν τὸ παιδίον μου.

κατάβηθι Verb, aor act imperat, 2 s

καταβαινω

πρὶν and πρὶν ἢ before

παιδίον, ου n child

The man is not interested in discussion, only
that Jesus might heal his son.

Verse 50

λέγει αὐτῷ ὁ Ἰησοῦς· Πορεύου· ὁ υἱὸς σου ζῆ.
ἐπίστευσεν ὁ ἄνθρωπος τῷ λόγῳ ὃν εἶπεν αὐτῷ
ὁ Ἰησοῦς καὶ ἐπορεύετο.

πορευομαι go

ζῆ Verb, pres act indic, 3s ζω live, be
alive

His faith is evident in his simple obedience.

Verse 51

ἦδη δὲ αὐτοῦ καταβαίνοντος οἱ δοῦλοι αὐτοῦ
ὑπήντησαν αὐτῷ λέγοντες ὅτι ὁ παῖς αὐτοῦ ζῆ.

ἦδη adv now, already

δουλος, ου m slave, servant

ὕπανταω meet

παῖς, παιδος m & f servant, child

παῖς is read by P^{66*} P⁷⁵ & A B C Origen, υἱός
by P^{66c} D^{gr} and other Western representatives,
and Origen. Kilpatrick thinks that the former is
due to the influence of Matt and Luke, and so
selects the latter as original; the UBS
committee views the latter as due to scribal
assimilation to the context (cf. vv 46, 47, 50,
53), and so favors the former.

Verse 52

ἐπύθετο οὖν τὴν ὥραν παρ' αὐτῶν ἐν ἧ
κομπότερον ἔσχεν· εἶπαν οὖν αὐτῷ ὅτι Ἐχθές
ὥραν ἐβδόμην ἀφῆκεν αὐτὸν ὁ πυρετός

ἐπύθετο Verb, aor midd dep indic, 3 s

πυνθανομαι inquire, ask, question

ώρα, ας f hour, moment

κομψοτερον better; κ. έχω recover (from an illness)

ἔσχεν Verb, aor act indic, 3 s έχω

ἐχθες adv yesterday

ἐβδομος, η, ον seventh

I.e. early afternoon. "Point of time expressed by accusative (instead of the dative, as correctly in the next verse); the use seems to have grown up in late Greek." Barrett.

ἀφήκεν Verb, aor act indic, 3 s ἀφιημι
leave, forsake

πυρετος, ου m fever

Verse 53

ἔγνω οὖν ὁ πατήρ ὅτι ἐκείνη τῇ ὥρᾳ ἐν ἣ εἶπεν αὐτῷ ὁ Ἰησοῦς· Ὁ υἱός σου ζῆ, καὶ ἐπίστευσεν αὐτὸς καὶ ἡ οἰκία αὐτοῦ ὅλη.

ἔγνω Verb, aor act indic, 3 s γνωσκω

ἐκεινος, η, ο demonstrative adj. that

πιστεω believe (in), have faith (in)

In v.50 the verb seems simply to mean he believed what Jesus had said; here it means he believed in Jesus – he and his household became Christians.

οικια, ας f house, household

ὅλος, η, ον whole, all, entire

Cf. Acts 10:2; 11:14; 16:15,31; 18:8.

Verse 54

τοῦτο δὲ πάλιν δεῦτερον σημεῖον ἐποίησεν ὁ Ἰησοῦς ἐλθὼν ἐκ τῆς Ἰουδαίας εἰς τὴν Γαλιλαίαν.

παλιν again

δευτερος, α, ον second

"The healing of the boy is a sign of the power of Jesus to give life, which in the discourse that follows will be defined as 'eternal life' (5:24), and even life from the dead, resurrection life (5:21, 25–26, 28–29). Its appropriateness to the latter aspect is clear in the light of 4:47 – the boy was at the point of death." Beasley-Murray.

ἐλθων Verb, aor act ptc, m nom s ἐρχομαι

"The whole verse refers back, through vv 3, 43, to the miracle at the marriage feast at Cana. The second sign, like the first, ends a division of the gospel." Barrett.