

Notes on the Greek New Testament Day 127 – May 7th – John 5:1-24

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 5

Some have argued that chapters 5 and 6 show evidence of dislocation: 5:1 speaks of Jesus going up to Jerusalem for a feast of the Jews while 6:4 speaks of a feast being near. It has been suggested that chapters 5 and 6 were originally in the inverted order, or that the Evangelist inverted sections from a source he was using. Others suggest that chapter 6 was a later addition, disrupting the movement from chapters 5 to 7.

Carson argues that there is no need to suppose such dislocations; he points out in the opening period of Jesus' ministry (1:19-4:54) there are similar sudden shifts in location. He argues that, "The three chapters of this section, John 5-7, record the shift from mere reservation and hesitation about Jesus to outright and sometimes official opposition."

Verse 1

Μετὰ ταῦτα ἦν ἑορτὴ τῶν Ἰουδαίων, καὶ ἀνέβη Ἰησοῦς εἰς Ἱεροσόλυμα.

ἑορτή, ης f festival, feast

"The agreement of B D W Θ and the old Syriac (sin [The Sinaitic Syriac or Old Syriac] is not extant at this point) is a strong argument in favour of the reading without the article; so also is the fact that nowhere else in the gospel is ἑορτή anarthrous. It would be natural to assimilate this passage to, e.g., 6:4; 7:2. Moreover, if we translate 'a feast', the rendering corresponds with the fact that neither in this verse nor in the ensuing narrative is there anything to indicate what feast is meant. Those who transpose chapters 5 and 6 ... take the feast referred to in this verse to be the Passover which is said in 6:4 to be near." Barrett.

Carson, having considered arguments for a variety of Jewish feasts concludes, "The truth of the matter is that we do not know what feast John has in mind." Milne points out that no special link is to be made between feast and miracle.

ἀνέβη Verb, aor act indic, 3 s ἀναβαίνω go up, come up, ascend, embark

Verse 2

ἔστιν δὲ ἐν τοῖς Ἱεροσολύμοις ἐπὶ τῇ προβατικῇ κολυμβήθρα ἢ ἐπιλεγομένη Ἑβραϊστὶ Βηθεσδα, πέντε στοᾶς ἔχουσα.

"The text of this and the two following verses is in some disorder. There is no doubt that vv.3b,4 are no part of the original text, and it seems probable that their insertion was accompanied by some disturbance of the earlier verses, which copyists have also attempted to free from difficulties." Barrett.

προβατικός, ης, ον pertaining to sheep; ἡ, π. sheep gate

The adjective προβατικῇ is not explicitly modifying anything, "presumably because in the days which the Evangelist is describing everyone knew what the word was attached to. The AV suggests 'sheep market'; but in the light of Nehemiah 3:1, 32; 12:39, 'near the Sheep Gate' (NIV) seems best. If John is referring to the same thing as Nehemiah, he has in mind a little opening in the north wall of the city, a little way west of the north-east corner." Carson.

κολυμβήθρα, ας f pool

ἐπιλεγω call, name

Ἑβραϊστὶ in Hebrew or Aramaic

There are a number of variants originating from attempts to identify or clarify the name of the town or locality of this pool. Carson argues that the best reading is Bethesda, "not only on various transcriptional grounds, but because it is now supported by the corresponding Hebrew name in the Copper Scroll from Qumran." Beasley-Murray favours Bethzatha as the Aramaic equivalent of Bethesda.

πέντε (indeclinable) five
στοα, ας f porch, portico

"This description permits the probable identification of the building with remains found between the two portions of the double pool of St Anna... This identification excludes the view, otherwise improbable, that by the 'five porches' John intended to signify the five books of Moses, which were ineffective for salvation. When John employs symbolism he does so less crudely." Barrett.

Verse 3

ἐν ταύταις κατέκειτο πλῆθος τῶν ἀσθενούντων, τυφλῶν, χωλῶν, ξηρῶν.

κατακειμαι lie (in bed), recline

The imperfect tense describes what was customary at the time.

πληθος, ους n crowd, multitude
 ἀσθενεω be sick, be ill, be weak
 τυφλος, η, ον blind
 χωλος, η, ον lame, crippled
 ξηρος, α, ον dry, withered, paralysed

Verses 3b-4

"The whole of this passage is omitted by κ B W 33 cur sah. In addition, v.3b is omitted by a few MSS., and v.4 by D vg boh (v.4 is also obelized by other MSS). There can be no doubt that the verses were added (possibly on the basis of an old tradition) to explain v.7... A further argument against the authenticity of vv.3b,4 is that they appear in different MSS. in different forms." Barrett.

Verse 5

ἦν δέ τις ἄνθρωπος ἐκεῖ τριάκοντα ὀκτώ ἔτη ἔχων ἐν τῇ ἀσθενείᾳ αὐτοῦ·

τίς, τί see 4:46

ἐκεῖ there, in that place, to that place

τριακοντα thirty

ὀκτώ eight

ἔτη Noun, nom & acc pl ἔτος, ους n year

ἀσθενεια, ας f weakness, illness

Several have suggested that the 38 years have symbolic significance. This is rejected by Carson who comments, "If John intends any symbolism, it may be along the following lines: just as the water from the purification pots of the orthodox could neither produce nor be mistaken for the new wine of the kingdom (2:1-11), and just as the water from Jacob's well could not satiate the ultimate thirst of religious people who may have looked to genuine revelation but whose views were widely viewed as aberrant (4:1-42), so the promises of merely superstitious religion have no power to transform the truly needy."

Verse 6

τοῦτον ἰδὼν ὁ Ἰησοῦς κατακείμενον, καὶ γνοὺς ὅτι πολὺν ἤδη χρόνον ἔχει, λέγει αὐτῷ· Θέλεις ὑγιῆς γενέσθαι;

ἰδων Verb, aor act ptc, m nom s ὁραω see, observe

γνοὺς Verb, aor act ptc, m nom s γινωσκω

Unclear whether by supernatural knowledge or by enquiry.

πολυς, πολλη, πολυ gen πολλου, ης, ου much, many

ἤδη adv now, already

χρονος, ου m time, period of time

θελω wish, will

υγιης, ες sound, healthy, well, cured

"Unlike the paralytic in Mark 2:1-12 who is dropped in front of Jesus through a hole in the roof, this one is picked out by Jesus from amongst the many other invalids. The sovereign initiative is with Jesus; no reason is given for his choice." Carson.

Verse 7

ἀπεκρίθη αὐτῷ ὁ ἀσθενῶν· Κύριε, ἄνθρωπον οὐκ ἔχω ἵνα ὅταν ταραχθῆ τὸ ὕδωρ βάλη με εἰς τὴν κολυμβήθραν· ἐν ᾧ δὲ ἔρχομαι ἐγὼ ἄλλος πρὸ ἐμοῦ καταβαίνει.

ἀπεκρίθη Verb, aor midd dep indic, 3 s

ἀποκρinoμαι answer, reply, say

ὅταν when, whenever, as often as

ταραχθῆ Verb, aor pass subj, 3 s ταρασσω

trouble, disturb, stir up

ὕδωρ, ὕδατος n water

"These words presuppose some such visitation as is described in v.4, but we have no other evidence of such a legend in connection with any pool in Jerusalem, nor do the excavations at the St Anna pool yet afford any explanation, though there is some ground to hope that further work may do so... Evidently the curative powers of the water were operative for only one sick man after each disturbance. We are not told how often the disturbances took place." Barrett.

βάλη Verb, aor act subj, 3 s βαλλω trans throw, place

κολυμβηθρα, ας f see v.2

ἄλλος, η, ο another, other

καταβαινω come or go down, descend

Verse 8

λέγει αὐτῷ ὁ Ἰησοῦς· Ἐγειρε ἄρον τὸν κράβαττόν σου καὶ περιπάτει.

ἐγειρω raise

"Jesus' powerful word heals the man: *Get up!* (ἐγειρε) anticipates the powerful vice of the Son of God on the last day (vv 28-29), even as it exemplifies that powerful voice now (v 25)." Carson.

ἄρον Verb, aor act imperat, 2 s αἰρω take, take up

κρᾶββατος, ου m bed, cot, stretcher
περιπατεω walk, walk about, live

Cf. Mk 2:11.

Verse 9

καὶ εὐθέως ἐγένετο ὑγιῆς ὁ ἄνθρωπος καὶ ἤρε τὸν κρᾶββατον αὐτοῦ καὶ περιεπάτει. Ἦν δὲ σάββατον ἐν ἐκείνῃ τῇ ἡμέρᾳ.

While the term εὐθέως is omitted by κ and the Western text, the evidence for its inclusion is overwhelming.

ἐγένετο Verb, aor midd dep indic, 3 s γινομαι ὑγιης, ες see v.6

ἤρεν Verb, aor act indic, 3 s αἰρω
σαββατον, ου n (often in pl) the seventh day, Sabbath

ἐκεῖνος, η, ο demonstrative adj. that

Cf. 9:14 for another Sabbath healing which causes trouble. In the Synoptics, see Mk 2:23-3:6; Lk 13:10-17; 14:1-6; cf. Mt 12:1-14. Carson comments, "All the Gospels report that disputes between Jesus and the Jewish authorities over the Sabbath were so sharp that they figured prominently in the rising desire to kill Jesus."

Verse 10

ἔλεγον οὖν οἱ Ἰουδαῖοι τῷ τεθεραπευμένῳ· Σάββατόν ἐστιν, καὶ οὐκ ἐξεστὶν σοὶ ἄραι τὸν κρᾶββατον.

τεθεραπευμένῳ Verb, perf pass ptc, m dat s
θεραπευω heal, cure

ἐξεστὶν impersonal verb it is permitted, it is lawful

Carrying of burdens on the Sabbath was not specifically forbidden in the Pentateuch (but see Numb 15:32-36; Jer 17:21; Neh 13:15f.). It was forbidden in the Mishnah.

Verse 11

ὃς δὲ ἀπεκρίθη αὐτοῖς· Ὁ ποιήσας με ὑγιῆ ἐκεῖνός μοι εἶπεν Ἄρον τὸν κρᾶββατόν σου καὶ περιπάτει.

ἀπεκρίθη see v.7

ὑγιης, ες see v.6

ἄρον see v.8

Verse 12

ἠρώτησαν οὖν αὐτόν· Τίς ἐστὶν ὁ ἄνθρωπος ὁ εἰπὼν σοὶ Ἄρον καὶ περιπάτει;

ἠρωταω ask

εἰπων Verb, aor act ptc, m nom s λεγω

Verse 13

ὁ δὲ ἰαθεὶς οὐκ ᾔδει τίς ἐστὶν, ὁ γὰρ Ἰησοῦς ἐξένευσεν ὄχλου ὄντος ἐν τῷ τόπῳ.

ἰαθεὶς Verb, aor pass ptc, m nom s ἰαομαι
heal, cure, restore

ᾔδει Verb, pluperf act indic, 3 s οἶδα know

Beasley-Murray comments, "It is extraordinary that the healed paralytic had no idea of the identity of his benefactor – so little did he 'believe'! It is equally extraordinary that the Jewish leaders had no regard for the healing of a man who had been crippled for almost a lifetime; their sole concern was for the breaking of a sabbath rule as defined in their tradition."

ἐκνευω leave without being noticed

"Properly, 'to turn the head aside', 'to dodge'. The extension of usage required here is quite natural. Jesus has taken advantage of the presence of a large crowd to depart unobserved." Barrett.

ὄχλος, ου m crowd, multitude

τοπος, ου m place

Verse 14

μετὰ ταῦτα εὕρισκει αὐτόν ὁ Ἰησοῦς ἐν τῷ ἱερῷ καὶ εἶπεν αὐτῷ· Ἴδε ὑγιῆς γέγονας· μηκέτι ἀμάρτανε, ἵνα μὴ χειρόν σοὶ τι γένηται.

εὕρισκω find, discover

ἱερον, ου n temple, temple precincts

γέγονας Verb, perf act indic, 2 s γινομαι

μηκετι no longer

ἀμαρτανω sin, commit sin

"It is neither said nor implied that the man's illness was the consequence of sin; probably it would be true to say here (as at 9:3; 11:4) that it occurred that God might be glorified in his works. But the bidding recalls the words of the Marcan story of the paralytic ἀφιενται σου αἱ ἀμαρτια (Mark 2:9)." Barrett.

Sin and disease are connected by the Fall: disease and death are consequences of the Fall and tokens of greater judgment to come; sin is the manifestation of continuing rebellion against God. They are connected also in the work of Jesus; his healing of the sick was evidence of the presence of the Kingdom – an undoing of the effects of the Fall. That undoing has its focus in the cross and resurrection in which sin is atoned for and Satan, sin and death defeated.

χειρων, ου gen ονος worse, more severe

γένηται Verb, aor subj, 3 s γινομαι

"Again a synoptic passage is recalled: Luke 13:1-5. Just as in Luke it is not said that the Galileans who suffered at the hands of Pilate, and those upon whom the tower of Siloam fell, were pre-eminently deserving of their fate, so here it is not implied that the thirty-eight years of illness were a punishment for an exceptionally sinful man. Both Luke and John point to the inevitable fate of unrepentant humanity. The χειρον τι can hardly be anything other than the Judgement (cf. v.29)." Barrett.

Verse 15

ἀπῆλθεν ὁ ἄνθρωπος καὶ ἀνήγγειλεν τοῖς Ἰουδαίοις ὅτι Ἰησοῦς ἐστὶν ὁ ποιήσας αὐτὸν ὑγιῆ.

ἀνήγγειλεν Verb, aor act indic, 3 s
ἀναγγελλω tell, report

Verse 16

καὶ διὰ τοῦτο ἐδίωκον οἱ Ἰουδαῖοι τὸν Ἰησοῦν ὅτι ταῦτα ἐποίει ἐν σαββάτῳ.

διωκω persecute, seek after, pursue

The imperfect in this verse would seem to suggest that Jesus was in the habit of healing on the Sabbath.

Verse 17

ὁ δὲ ἀπεκρίνατο αὐτοῖς· Ὁ πατήρ μου ἕως ἄρτι ἐργάζεται καὶ ἐγὼ ἐργάζομαι.

The name Ἰησοῦς is read by P⁶⁶ A D K etc, κύριος by Syr.^s (Ἰησοῦς κύριος by syr^{pal}), and no subject by P⁷⁵ & B W etc The UBS committee recognized the uncertainty of the reading and set Ἰησοῦς in brackets.

ἀπεκρίνατο here suggests responding to a charge.

ἕως until

ἄρτι now, at the present

ἐργάζομαι work, do, perform

Beasley-Murray comments, "The Jews understood Gen 2:2 as implying that God's sabbath following creation continues to the present – his works are *finished*. But that raises a difficulty: how can God be said in the Scriptures to be active, if he keeps sabbath?"

Barrett says the Rabbis argued that, "God might do as he willed in the world without breaking the sabbath law since (a) the whole world was no more than his private residence (Isa. 6:3), and (b) he fills the whole world (Jer. 23:24)... It may be said then that when John was written there was a current exegesis of God's sabbath rest sufficient to support the argument of the evangelist. God is essentially and unchangeably creative (ἐργάζεται); what God does Jesus also does (v.19); therefore Jesus also ἐργάζεται." Barrett. Hence the enormity of Jesus' claim and the consequent offence: "either he is above the law given to mere mortals, or, if he operates within the law, it is because the entire universe is his." Carson.

καὶ ἐγὼ a compound word = καὶ ἐγὼ

Oliver O'Donovan comments, "God ... continues his work uninterrupted till the end of history... The sabbath healing signals the appearance of one whose work precisely parallels the work of God. The climax of history has therefore arrived, though the peace of the eschatological sabbath has not." *The Desire of the Nations*, p. 104.

Verse 18

διὰ τοῦτο οὖν μᾶλλον ἐζήτησαν αὐτὸν οἱ Ἰουδαῖοι ἀποκτεῖναι ὅτι οὐ μόνον ἔλυε τὸ σάββατον, ἀλλὰ καὶ πατέρα ἴδιον ἔλεγε τὸν θεόν, ἴσον ἑαυτὸν ποιῶν τῷ θεῷ.

μᾶλλον adv more

ζητεω seek, search for

ἀποκτεῖναι Verb, aor act infin ἀποκτενω
kill, put to death

μόνον adv only, alone

λυω loose, set aside

ἴδιος, α, ον one's own

ἴσος, η, ον equal, the same

ἑαυτος, ἑαυτη, ἑαυτον him/her/itself

"Jesus has called God his *own* father (πατερα ἴδιον; cf. the use of ἄββα in Mark 14:36, on which see G Kittel, *Theological Wordbook of the New Testament* I, 4-6), a form of speech which did not arise out of liturgical custom or the notion of Israel as God's child; and the assumption of a uniform activity common to Jesus and to God could only mean that Jesus was equal to God." Barrett.

Carson comments, "The ensuing verses set out some of the parameters by which we may rightly understand that Jesus is equal with God (cf. Paul's remarks, also with respect to ἴσος, in Phil 2:6). Jesus is not equal with God as *another* God or as a *competing* God: the functional subordination of the Son to the Father, the utter dependence of the Son upon the Father, are about to be explicated. So once again there is irony: the Jews take umbrage at Jesus' implicit claim to deity, having rightly detected the drift of Jesus' argument; but their understanding of Jesus' equality with God needs serious modification, for Christians will not accept di-theism or tri-theism any more than the Jews themselves. The ensuing verses may therefore be seen, in part, as a defence of a distinctly Christian form of monotheism ... as much as an explication of the nature of Jesus' equality with his Father."

Verse 19

Ἀπεκρίνατο οὖν ὁ Ἰησοῦς καὶ ἔλεγεν αὐτοῖς· Ἀμὴν ἀμὴν λέγω ὑμῖν, οὐ δύναται ὁ υἱὸς ποιεῖν ἄφ' ἑαυτοῦ οὐδὲν ἐὰν μὴ τι βλέπῃ τὸν πατέρα ποιοῦντα· ἃ γὰρ ἂν ἐκεῖνος ποιῇ, ταῦτα καὶ ὁ υἱὸς ὁμοίως ποιεῖ.

δυναμαι can, be able to
οὐδεις, οὐδεμια, οὐδεν no one, nothing

Cf. 7:18; 11:51; 15:4; 16:13; 18:34.
Jesus' claim and actions are not presumptuous, for he does not act on his own initiative. Carson underlines the fact that the relationship between the Father and the Son is not reciprocal: "The Father initiates, sends, commands, commissions, grants, the Son responds, obeys, performs the Father's will, receives authority. In this sense, the Son is the Father's agent ... though, as John goes on to insist, much more than an agent."

ἐὰν μὴ unless, except
βλεπω see
ἃ ... ἂν whatever (things)
ὁμοίως likewise, in the same way

Carson comments, "If the last clause of v. 19 takes the impossibility of the Son operating independently and grounds it in the perfection of Jesus' sonship, it also constitutes another oblique claim to deity; for the only one who could conceivably do *whatever the Father does* must be as great as the Father, as divine as the Father."

Verse 20

ὁ γὰρ πατήρ φιλεῖ τὸν υἱὸν καὶ πάντα δεικνυσιν αὐτῷ ἃ αὐτὸς ποιεῖ, καὶ μείζονα τούτων δείξει αὐτῷ ἔργα, ἵνα ὑμεῖς θαυμάζητε.
πατήρ, πατρος m father

φιλεω love, have deep feeling for

"φιλεῖν is used by John interchangeably with ἀγαπᾶν. With this verse cf. 3:35, ὁ πατήρ ἀγαπᾶ τὸν υἱόν, where there is no difference in meaning whatever. Cf. also 11:3,36 with 11:5; and see on 20:2; 21:15-17." Barrett.

δεικνυμι show, point out, reveal

"παντα. The activity of Jesus is not merely a reflection of God's activity but a complete reflection, since the Father shows the Son all that he does." Barrett.

μειζων, ον greater

δείξει Verb, fut act indic, 3 s δεικνυμι

θαυμάζω wonder, be amazed

The Son reveals the Father: "If Jesus the Son of God stands with human beings, over against God, in dependence and obedience, he stands with God, over against human beings, in authority and revelation... Small wonder that Jesus will later declare, 'Anyone who has seen me has seen the Father' (14:9...)." Carson. Barrett comments, "As the next verse shows, the argument takes a step forward. The Son will do more than remedy men's diseases (vv.1-9); he will assume the prerogative of God himself in giving life to the dead."

Verse 21

ὡσπερ γὰρ ὁ πατήρ ἐγείρει τοὺς νεκροὺς καὶ ζωοποιεῖ, οὕτως καὶ ὁ υἱὸς οὗς θέλει ζωοποιεῖ.

ὡσπερ as, even as, just as

ἐγειρω raise

νεκρος, α, ον dead

ζωοποιεω give life, make alive

οὕτως and οὕτω adv. thus, in this way

θελω wish, will

God alone can raise the dead, cf. 2 Ki 5:7. "The authority that no human representative could possess is enjoyed by the Son in complete freedom (οὐς θελει). Since he sees all that the Father does, and is able himself to do all that he sees, he also gives life. It appears from the context that three thoughts are in John's mind. (a) The resurrection at the last day will be through Jesus (vv.28f.; cf. 1 Thess 4:16, οἱ νεκροὶ ἐν Χριστῷ ἀναστήσονται); (b) Jesus raises men from the spiritual death of sin and corruption (v.25; cf. Rom 6:4); (c) in this gospel, as a parable of (a) and (b), Jesus raises Lazarus (11:43f.)." Barrett. Carson comments, "In Jewish literature of the period, resurrection from the dead belongs to the age to come: not even God himself characteristically contravenes that restriction (cf. notes on 11:24). Inevitably therefore, this verse assigns *eschatological* resurrection to Jesus (cf vv 25, 28-29; 1 Thess 4:16)."

Verse 22

οὐδὲ γὰρ ὁ πατήρ κρίνει οὐδένα, ἀλλὰ τὴν κρίσιν πᾶσαν δέδωκεν τῷ υἱῷ,

κρίνει Verb, pres/fut act indic, 3 s κρίνω

judge, pass judgement on

κρίσις, εως f judgement, act of judgement

δέδωκεν Verb, perf act indic, 3 s δίδωμι

"God had long been recognised as 'the Judge of all the earth (Gn 18:25). Throughout the pages of the Old Testament God had frequently exercised judgment in the lives of his covenant people and in the surrounding nations. But at the end of the age, there would be the last great assize, when all would be judged, both small and great (cf. Rev 20:11-15). Here, however, the Son insists that the office of judge, whether in the present or at the last day, has been entrusted to him. This does not mean Jesus will exercise judgment independently of the Father, for even the judgment he exercises is a reflection of his constant determination to please the one who sent him (v 30)." Carson.

Verse 23

ἵνα πάντες τιμῶσι τὸν υἱὸν καθὼς τιμῶσι τὸν πατέρα. ὁ μὴ τιμῶν τὸν υἱὸν οὐ τιμᾷ τὸν πατέρα τὸν πέμψαντα αὐτόν.

τιμᾶω honour, reverence

πέμπω send

Beasley-Murray comments, "With the advent of the Son of God, the new age has come; hence he brings to men the life of the new age in the present one; likewise he mediates its corollary of judgment in this time (cf. 9:39-41; 12:31-32). Accordingly the honor that belongs to the mediator of life and judgment belongs to the Son even in this present time."

Carson comments, "Because of the unique relationship between the Father and the Son, the God who declares, 'I am the LORD; that is my name! I will not give my glory to another' (Is 42:8; cf. Is 48:11) is not compromised or diminished when divine honours crown the head of the Son."

Barrett adds, "So complete is the identity in function and authority between the Father and the Son that it is impossible to honour God while disregarding Jesus."

Cf. Phil 2:9-11.

Carson concludes, "The one who utters such things is to be dismissed with pity or scorn, or worshipped as Lord. If with much current scholarship we retreat to seeing in such material less the claims of the Son than the beliefs and witness of the Evangelist and his church, the same options confront us. Either John is supremely deluded and must be dismissed as a fool, or his witness is true and Jesus is to be ascribed the honours due to God alone. There is no rational middle ground."

Verse 24

Ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι ὁ τὸν λόγον μου ἀκούων καὶ πιστεύων τῷ πέμψαντί με ἔχει ζωὴν αἰώνιον, καὶ εἰς κρίσιν οὐκ ἔρχεται ἀλλὰ μεταβέβηκεν ἐκ τοῦ θανάτου εἰς τὴν ζωὴν.

πιστεῦω believe (in), have faith (in)

"The absence of a second article shows that the two participles are co-ordinate features of a single, twofold, description." Barrett.

ζωή, ης f life

αἰώνιος, ον eternal, everlasting

κρίσις, εως f see v.22

"The thought is closely akin to the Pauline doctrine of justification, according to which the believer does indeed come into judgement but leaves the court acquitted." Barrett.

μεταβέβηκεν Verb, perf act indic, 3 s

μεταβαίνω move, cross over

Cf. 13:1 & 1 Jn 3:14.

θάνατος, ον m death

ζωή, ης f life

"The believer has already passed out of the world ruled by death and entered the realm of eternal life; that is, his future reward has been anticipated, and is consequently assured to him." Barrett.

Carson comments, "This is perhaps the strongest affirmation of inaugurated eschatology in the Fourth Gospel.

Nevertheless, it does not mean the Evangelist has adopted the error of Hymenaeus and Philetus (2 Tim 2:17-18), who insisted the resurrection had already taken place. The following verses (especially vv 28-29) demonstrate that John still anticipates a final resurrection. But the stress on realised eschatology is typically Johannine."