

Notes on the Greek New Testament
Day 128 – May 8th – John 5:25-47

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 25

Ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι ἔρχεται ὥρα καὶ νῦν ἐστὶν ὅτε οἱ νεκροὶ ἀκούσουσιν τῆς φωνῆς τοῦ υἱοῦ τοῦ θεοῦ καὶ οἱ ἀκούσαντες ζήσουσιν.

ὥρα, ας f hour, moment

Cf. 4:23

ὅτε conj when

νεκρός, α, ον see v.21

ζῶ live, be alive

Here Jesus speaks of those spiritually dead in contrast with what is said of those dead physically in v.28. Carson comments, "It is the voice of the Son of God (or his word: cf. v 24; 6:63, 68; 11:43) that calls forth the dead, *and those who hear ... will live*. Such a voice, such a life-giving word, is nothing other than the voice of God (cf. Is 55:3), whose vivifying power mediates the life-giving Spirit (cf. 3:3, 5; 7:37-39) even to dry bones (Ezk 37)."

Verse 26

ὡςπερ γὰρ ὁ πατὴρ ἔχει ζωὴν ἐν ἑαυτῷ, οὕτως καὶ τῷ υἱῷ ἔδωκεν ζωὴν ἔχειν ἐν ἑαυτῷ.

ὡςπερ see v.21

ἑαυτός, ἑαυτή, ἑαυτόν him/her/itself

ἔδωκεν Verb, aor act indic, 3 s διδωμι

"This does not contradict the words of the Prologue (1:4, ἐν αὐτῷ ζωὴ ἦν), since the giving (ἔδωκεν) is not a temporal act but describes the eternal relation of the Father and the Son." Barrett.

Verse 27

καὶ ἐξουσίαν ἔδωκεν αὐτῷ κρίσιν ποιεῖν, ὅτι υἱὸς ἀνθρώπου ἐστίν.

ἐξουσία, ας f authority, right

κρίσις, εως f see v.22

The anarthrous construction recalls Dan 7:13-14.

Verse 28

μὴ θαυμάζετε τοῦτο, ὅτι ἔρχεται ὥρα ἐν ἣ ἅπαντες οἱ ἐν τοῖς μνημείοις ἀκούσουσιν τῆς φωνῆς αὐτοῦ

θαυμάζω see v.20

"The meaning may be either (a) Do not marvel at what I have just said (that the Son of man even now judges and quickens the spiritually dead), for he will be the agent of the final resurrection and judgement; or (b) Do not marvel at this, namely that the Son of man will be the agent... (a) gives the better sense, gives the argument a cumulative force, and should be accepted." Barrett.

ἔρχεται ὥρα without the following καὶ νῦν ἐστὶν, in contrast with v. 25, indicates that what Jesus here speaks of is wholly future.

μνημειον, ου n grave, tomb

Cf. 10:3,16.

Verse 29

καὶ ἐκπορεύονται οἱ τὰ ἀγαθὰ ποιήσαντες εἰς ἀνάστασιν ζωῆς, οἱ δὲ τὰ φαῦλα πράξαντες εἰς ἀνάστασιν κρίσεως.

ἐκπορευομαι go or come out

ἀγαθος, η, ον good, useful, fitting

ἀναστασις, εως f resurrection, raising up

φαῦλος, η, ον evil, wrong, bad

πράξαντες Verb, aor act ptc, m nom pl

πρασσω practice, do

Cf. Rom 2:6-9; Matt 25:35f.,42f.

Beasley-Murray comments, "This is in no way an accommodation of the revolutionary eschatology of vv 24–27 to that of Jewish apocalyptic, but rather a logical development that must be strictly interpreted in the light of the foregoing. The spiritually dead who 'hear' the voice of the Son of God in the days of their flesh and are raised by him to life will hear that voice again, calling them to enter upon the fullness of resurrection life for the kingdom of glory. Similarly those who are deaf to the voice of the Son of God in life must in the end respond to that voice, and rise to hear the word of condemnation pronounced upon them. The resurrection of the last day reveals the decision that each has made in life. The 'works' of good and evil, alluded to in v 29, flow from the acceptance or rejection of the word of the Redeemer-Revealer, as in 3:16–21. The judgment of those who have not heard that word is not in view in this passage; it is intended for the encouragement or warning of those who have heard it." Cf. 6:29.

Verse 30

Οὐ δύναμαι ἐγὼ ποιεῖν ἅπ' ἐμαυτοῦ οὐδέν· καθὼς ἀκούω κρίνω, καὶ ἡ κρίσις ἢ ἐμὴ δικαία ἐστίν, ὅτι οὐ ζητῶ τὸ θέλημα τὸ ἐμὸν ἀλλὰ τὸ θέλημα τοῦ πέμψαντός με.

δυναμαι see v.19

"The Father has committed all judgement to the Son, but the Son judges according to the word of the Father. It follows that the judgement that he gives is just; all that he does proceeds not from his own will but from God's, who sent him. His mission is perfectly fulfilled in virtue of his perfect obedience." Barrett. Cf. vv. 19-20.

ἐμος, η, ον 1st pers possessive adj my, mine
δικαιος, α, ον righteous, just
ζητεω seek, look for
θελημα, ατος n will, wish, desire
πέμψαντός Verb, aor act ptc, m gen s πεμπω

Verses 31-47

Beasley-Murray writes, "The train of argument in this section is like a court scene, reminiscent of the trial scenes in the OT, when witnesses are summoned by Yahweh to testify on behalf of the gods of the nations in the face of the manifest truth of the only God, whose witnesses his people are (see esp. Isa 43:8–13; 44:6-11). Here Jesus stands opposed by the Jews, who demand witnesses to justify the claims of Jesus in his teaching. Jesus proceeds to call them, beginning with 'Another,' an unnamed person but one whose witness he knows to be true (v 32). That 'Other' is God himself, who has provided the witnesses that follow: John the Baptist (33–35), the man sent from God for witness to the Light (1:6–7); the works of Jesus, which the Father had given him to do (36); and the word of God, which the Father attests through the Scriptures (37–40). This is followed by an indictment of the Jews for their rejection of the witness which God has borne to Jesus (41–47); the tables are turned, Jesus stands vindicated and the Jews condemned. With the thought of the passage cf. 1 John 5:8–12."

Verse 31

Ἐὰν ἐγὼ μαρτυρῶ περὶ ἐμαυτοῦ, ἡ μαρτυρία μου οὐκ ἐστὶν ἀληθής·

μαρτυρεω bear witness, testify
μαρτυρια, ας f testimony, evidence
ἀληθης, ες true, truthful, honest, genuine

Beasley-Murray suggests that ἀληθής is best rendered here as 'valid', though Carson prefers the customary rendering, 'true'.

"In this verse there is a formal contradiction with 8:14, while in 8:13 the Jews allege συ περὶ σεαυτου μαρτυρεις· ἡ μαρτυρια σου οὐκ ἐστὶν ἀληθης. In each case the speech is *ad hominem* and the meaning is sufficiently plain." Barrett.

Verse 32

ἄλλος ἐστὶν ὁ μαρτυρῶν περὶ ἐμοῦ, καὶ οἶδα ὅτι ἀληθής ἐστὶν ἡ μαρτυρία ἣν μαρτυρεῖ περὶ ἐμοῦ.

ἄλλος, η, ο another, other

Barrett says that this refers to the Father (v.34). All of the other witnesses, John, Jesus' works, the OT Scriptures, are all means by which the Father bears testimony to the Son.

οἶδα know

"The Western reading οἶδατε reflects the desire of copyists to heighten the argument by forcing the Jews to admit that they know the evidence of Jesus' μαρτυρια to be true." Metzger.

Verse 33

ὕμεις ἀπεστάλακατε πρὸς Ἰωάννην, καὶ μεμαρτύρηκε τῇ ἀληθείᾳ·

ἀπεστάλακατε Verb, perf act indic, 3 s
ἀποστελλω send, send out

"Note the perfect μεμαρτύρηκεν; John's witness *remains* as evidence." Beasley-Murray.

ἀληθεια, ας f truth, reality

Verse 34

ἐγὼ δὲ οὐ παρὰ ἀνθρώπου τὴν μαρτυρίαν λαμβάνω, ἀλλὰ ταῦτα λέγω ἵνα ὑμεῖς σωθῆτε.

παρα preposition with gen from
σωθῆτε Verb, aor pass subj, 2 pl σωζω save

John's witness was to point people to Jesus that they might believe in him and be saved.

Verse 35

ἐκεῖνος ἦν ὁ λύχνος ὁ καιόμενος καὶ φαίνων, ὑμεῖς δὲ ἠθελήσατε ἀγαλλιαθῆναι πρὸς ὄραν ἐν τῷ φωτὶ αὐτοῦ·

ἐκεινος, η, ο demonstrative adj. that (one),
he

λυχνος, ου m lamp

There may be an allusion here to Ps 132:17 (131:17 LXX).

καιω light; pass be lit, burn

Barrett suggests 'which is kindled', 'that is, John's light is derived from a higher source.'

φαινω shine, give light

θελω wish, will

ἀγαλλιαθῆναι Verb, aor pass dep infin

ἀγαλλιαω be extremely joyful or glad

Barrett suggests that the meaning may be, "You preferred the brief religious excitement of John's ministry to faith in him whom God sent (v.38) and to whom John bore witness, and the eternal life which he offered. This would correspond exactly to what is said (vv.39f.) about the witness of the Scriptures. ἀγαλλιασθαι is a strong word, 'to rejoice greatly', 'to exult'; it is used elsewhere in John only in 8:56, of Abraham, who exulted to see the day of Christ. Possibly John refers to the exultant hope of the Jews in prospect of the messianic kingdom, but this must be regarded as quite uncertain, though there is evidence in Josephus as well as the New Testament that the work of John the Baptist provoked a good deal of messianic excitement."

ώρα, ας f hour, period of time

φως, φωτος n light

Verse 36

ἐγὼ δὲ ἔχω τὴν μαρτυρίαν μείζω τοῦ Ἰωάννου, τὰ γὰρ ἔργα ἃ δέδωκέν μοι ὁ πατήρ ἵνα τελειώσω αὐτά, αὐτὰ τὰ ἔργα ἃ ποιῶ, μαρτυρεῖ περὶ ἐμοῦ ὅτι ὁ πατήρ με ἀπέσταλκεν,

μειζων, ον greater

δέδωκέν Verb, perf act indic, 3 s διδωμι

τελειωσω Verb, aor act subj, 1 s τελειωω

complete, accomplish

"Both sides of the activity of Jesus are brought out: his works are in origin not his own but the Father's; yet because of his complete obedience the Father's works are through him brought to a unique completeness. What had been done partially by the servants of God is finally accomplished by the Son." Barrett.

ἀπέσταλκεν Verb, perf act indic, 3 s

ἀποστελλω send, send out

Cf. 20:30f.; 3:2; 10:25,38; 14:11; 15:24 and also Mt 11:4f.; Lk 7:22.

Verse 37

καὶ ὁ πέμψας με πατήρ ἐκεῖνος μεμαρτύρηκεν περὶ ἐμοῦ. οὔτε φωνὴν αὐτοῦ πώποτε ἀκηκόατε οὔτε εἶδος αὐτοῦ ἐωράκατε,

πεμπω send

οὔτε not, nor (οὔτε ... οὔτε neither ... nor)

πώποτε adv ever, at any time

ἀκηκόατε Verb, perf act indic, 2 pl ἀκουω

εἶδος, ους n visible form, appearance

ἐωράκατε Verb, perf act indic, 2 pl ὄραω

see

Barrett argues that the witness spoken of here is that of the Holy Spirit (see v.38). "The witness of the Father is granted to those who believe in the Son. Those who do not believe in Jesus do not hear the voice of God (cf. 12:29), nor have they seen him (1:18); but he who has truly seen Jesus as the Son of God has seen the Father also (14:9); so also in Jesus himself the believer encounters the Word of God... What John means is that the truth of God in Jesus is self-authenticating in the experience of the believer." Barrett. Beasley-Murray comments, "Though the Jews acknowledged that they had not seen the form of God, they prided themselves on being the nation that heard the voice of God – at the giving of the Law at Sinai (Exod 19:16–25; Deut 4:11–12, 33). Jesus denied that claim to his contemporaries, for they do not have the word of God abiding in them (v 38), as is evident in their rejection of him whom the Father sent, to whom the Scriptures bear witness. The Father's witness in this paragraph is *his word in the Scriptures*."

Carson comments that the Jews Jesus addresses are being told that they are, "unlike Moses, who heard God's voice (Ex 33:11). Since Jesus speaks the words of God (3:34; 17:8), and the Jews do not hear God's voice in Jesus, it follows that they are not true followers of Moses. In fact, Moses turns out to be their accuser: if they had believed Moses, they would have believed Jesus (cf. notes on vv 45-47). Second, *You have never ...seen his form* – unlike Jacob (Israel), who saw God's form (εἶδος, both here and in LXX Gn 32:30, 31). Since Jesus is the very manifestation of God (1:18; 14:9), and the Jews do not see God in Jesus, it follows that they are not true Israelites."

Verse 38

καὶ τὸν λόγον αὐτοῦ οὐκ ἔχετε ἐν ὑμῖν μένοντα, ὅτι ὃν ἀπέστειλεν ἐκεῖνος τούτῳ ὑμεῖς οὐ πιστεύετε.

μενω remain, stay, abide

πιστευω believe (in), have faith (in)

"Jesus' opponents had not really grasped the import of the antecedent revelation. God had spoken to the Fathers 'at many times and in various ways' (Heb 1:1), but all of them had been anticipatory of the supreme revelation, the Son revelation (Heb 1:2), the Word incarnate (1:14) the narrated God (1:18). Jesus is the fulfilment of all the antecedent revelation. Failure to believe in Jesus is therefore compelling evidence that, however exacting the scholarship that was studying that revelation, the revelation itself had not been absorbed, understood, obeyed." Carson.

Verse 39

Ἐραυνάτε τὰς γραφάς, ὅτι ὑμεῖς δοκεῖτε ἐν αὐταῖς ζωὴν αἰώνιον ἔχειν· καὶ ἐκεῖναί εἰσιν αἱ μαρτυροῦσαι περὶ ἐμοῦ·

ἐραυναω search, examine

"The form of the verb may be indicative or imperative; the context shows the indicative is meant." Barrett (so also Beasley-Murray, Carson).

γραφη, ης f writing, Scripture

δοκεω think, suppose

"The function of the Old Testament is precisely the opposite of that which the Jews ascribe to it. So far from being complete and life-giving in itself, it points away from itself to Jesus, exactly as John the Baptist did." Barrett.

ἐκεῖναί εἰσιν αἱ μαρτυροῦσαι περὶ ἐμοῦ "This is one of six passages in the Fourth Gospel where Scripture is said to speak or write of Christ, even though no specific passage is adduced (cf. 1:45; 2:22; 3:10; 5:45-46; 20:9). What is at stake is a comprehensive hermeneutical key. By predictive prophecy, by type, by revelatory event and by anticipatory statute, what we will call the Old Testament is understood to point to Christ, his ministry, his teaching, his death and resurrection." Carson. Beasley-Murray comments, "To search the Scriptures and reject their testimony to Christ is to frustrate the purpose of God in giving it to them."

Verse 40

καὶ οὐ θέλετε ἐλθεῖν πρὸς με ἵνα ζωὴν ἔχητε.

ἐλθεῖν Verb, aor act infin ἐρχομαι

'Coming to Jesus' is a common Johannine phrase (cf. 1:47; 3:2; 4:30,40,47 also 6:35; 7:37).

Verse 41

δόξαν παρὰ ἀνθρώπων οὐ λαμβάνω,

δοξα, ης f glory; praise, honour

Verse 42

ἀλλὰ ἔγνωκα ὑμᾶς ὅτι τὴν ἀγάπην τοῦ θεοῦ οὐκ ἔχετε ἐν ἑαυτοῖς.

ἔγνωκα Verb, pref act ind, 1 s γινωσκω

ἑαυτος, ἑαυτη, ἑαυτον him/her/itself

"The genitive may be objective (You do not love God), or subjective (You are not men whom God loves). The former statement would be the sign of the Jews' unbelief, the latter the grounds of it. The former alternative is the more probable." Barrett.

Verse 43

ἐγὼ ἐλήλυθα ἐν τῷ ὀνόματι τοῦ πατρὸς μου καὶ οὐ λαμβάνετε με· ἐὰν ἄλλος ἔλθῃ ἐν τῷ ὀνόματι τῷ ἰδίῳ, ἐκεῖνον λήμψεσθε.

ἐλήλυθα Verb, perf act indic, 1 s ἐρχομαι ὄνομα, τος n name, authority

Cf. 5:19ff.

ἄλλος, η, ο another, other

ἰδιος, α, ον one's own

λήμψεσθε Verb, fut midd dep indic, 2 pl

λαμβάνω

Josephus reports a string of messianic pretenders in the years before AD 70 (*Ant.* 20.97-99, 171-172; *Bel* 2.258-265).

Verse 44

πῶς δύνασθε ὑμεῖς πιστεῦσαι, δόξαν παρ' ἀλλήλων λαμβάνοντες, καὶ τὴν δόξαν τὴν παρὰ τοῦ μόνου θεοῦ οὐ ζητεῖτε;

δυναμαι can, be able to
ἀλλήλων, οἰς, οὐς one another

"δόξα here means 'good repute', 'praise'. Men seek praise from their fellow men, and consequently understand others who do the like; and they would enjoy the flattery of one who, unlike Jesus, was more anxious to secure a good reputation for himself than to do the will of God." Barrett.

μονος, η, ον adj only, alone

Some MSS omit Θεου. The ancient Uncial MSS were written entirely in capitals and without any space between words. To save paper, a number of frequent words had recognised abbreviations. ΘΕΟΣ was abbreviated to ΘΣ (though the line was written *above* rather than below the letters of the abbreviated word. It seems more probable that the letters ΘΥ should have been accidentally omitted from ΤΟΥΜΟΝΟΥΘΥΟΥΥ than that they should have been accidentally added.

ζητεω seek, search for, look for

"The reason why Jesus' interlocutors were eager to accept messianic claimants who came in their own name but were unwilling to receive the one who came in the Father's name is now made clear. Like most people then and now, they were heavily dependent on accepting *praise (doxa) from one another*; they made *no effort to obtain the praise (doxa) that comes from God*... Inevitably, that meant that they were open to messianic claimants who used flattery or who panted after great reputations or whose values were so closely attuned to their audience that their audience felt they were very wise and farsighted; they were not open to the Messiah that Jesus was turning out to be, one who thought the only *doxa* ('glory'/'praise') worth pursuing was the glory of God. John sums up the tragic situation of most of his fellow Jews a little further on: 'they loved praise (*doxa*) from men more than praise (*doxa*) from God' (12:43). How then could they believe?" Carson.

Verse 45

μη δοκεῖτε ὅτι ἐγὼ κατηγορήσω ὑμῶν πρὸς τὸν πατέρα· ἔστιν ὁ κατηγορῶν ὑμῶν Μωϋσῆς, εἰς ὃν ὑμεῖς ἠλπικατε.

δοκεω think, suppose
κατηγορεω accuse, bring charges against
ἠλπικατε Verb, perf act indic, 2 pl ἐλπίζω
hope, hope in

There is evidence that some of the Jews, "believed that as Moses acted as their intercessor at their apostasy over the golden calf (Exod 32:30–32), so he continued to intercede for them in heaven (see, e.g., *As. Mos.* 12:6: Joshua lamented Moses' impending departure, since Israel would have no advocate with God. Moses assured him, 'The Lord hath on their behalf appointed me to pray for their sins and make intercession for them'). There is evidence that Jews looked for Moses to act as their intercessor in the final judgment (Meeks, *The Prophet-King*, 161); thus they 'set their hope on him' (v 45)." Beasley-Murray. Moses will accuse them because they have turned the Law into an absolute religion rather than seeing it for what it is – God's word which points to and finds its focus in Christ. Carson comments, "If scrupulous adherence to the law brings people to hope for salvation in the law itself and to reject the Messiah to whom the law pointed, then the law itself, and its human author, Moses, must stand up in outraged accusation."

Verse 46

εἰ γὰρ ἐπιστεύετε Μωϋσεῖ, ἐπιστεύετε ἂν ἐμοί, περὶ γὰρ ἐμοῦ ἐκεῖνος ἔγραψεν.

ἂν particle indicating contingency
γραφω write

Cf. v.39. Beasley-Murray comments, "The reference is not so much to any particular passage, such as Deut 18:15–18, but to the revelation of the divine will and promise in the Pentateuch as a whole (so most exegetes)."

Verse 47

εἰ δὲ τοῖς ἐκείνου γράμμασιν οὐ πιστεύετε, πῶς τοῖς ἐμοῖς ῥήμασιν πιστεύσετε;

γραμμα, τος η letter (of alphabet), letter
ἐμος, η, ον 1st pers possessive adj my, mine
ῥημα, ατος η word

"The witness of Moses written in the Pentateuch is contrasted with the spoken words of Jesus." Barrett.