

## Notes on the Greek New Testament Day 132 – May 12<sup>th</sup> – John 7:1-31

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

#### John 7

It is possible to see chapters 7 and 8 (omitting 7:53-8:11) as a single section concerned with Jesus at the Feast of Tabernacles. The major themes associated with Tabernacles, water and light, surface in these chapters (7:37-39; 8:12). However, as Carson comments, there are many other themes in the chapters which "firmly link each pericope into the larger argument of the book."

#### Verse 1

Καὶ μετὰ ταῦτα περιεπάτει ὁ Ἰησοῦς ἐν τῇ Γαλιλαίᾳ, οὐ γὰρ ἤθελεν ἐν τῇ Ἰουδαίᾳ περιπατεῖν, ὅτι ἐζήτουν αὐτὸν οἱ Ἰουδαῖοι ἀποκτείνειν.

"Jesus spent about a year in Galilee, the year of ministry on which the Synoptists focus most of their attention." Carson.

ἤθελεν Verb, imperf act indic, 3 s θελω

For ἤθελεν, read by the majority of our earliest MSS, εἶχεν ἐξουσίαν occurs in W, some OL MSS and syr<sup>s</sup> (the expression is in 10:18; 19:10). The latter is preferred by many critics as the more difficult reading (it is preferred by Barrett), but is rejected by the UBS committee.

ζητεω seek, look for, attempt  
ἀποκτείνειν Verb, aor act infin ἀποκτεινω  
kill, put to death

Cf. 5:18. "The threat to the life of Jesus in v 1 sounds a note of opposition and danger like a continuing ground bass, extending through the whole of chap. 7. The term Ἰουδαῖοι has the characteristic Johannine meaning of Jewish *authorities*; in v 26 it is defined as the rulers, in Vv 32b and 45 as the chief priests and Pharisees. Vv 32a and 47–52 indicate that the Pharisees are especially prominent in the events narrated. Observe the distinction between them and the Jewish 'crowds' in vv 12–13: the Jewish people at the festival dared not speak openly about Jesus 'for fear of the Jews!' The term used in this sense in vv 1 and 13 makes the passage (1–13) an inclusion, so delimiting it as an introduction to the following narrative." Beasley-Murray

#### Verse 2

ἦν δὲ ἐγγὺς ἡ ἑορτὴ τῶν Ἰουδαίων ἡ σκηνοπηγία.

ἐγγυς adv near  
ἑορτή, ης f festival, feast  
σκηνοπηγία, ας f Feast of Tabernacles

"Tabernacles lasted seven days, from the 15<sup>th</sup> to 21<sup>st</sup> Tishri; of these the first day was sabbatical. A special festival day with a festal assembly (עצרת, Lev 23:36) marked the eighth day (22<sup>nd</sup> Tishri)" Barrett.

Beasley-Murray comments, "Primarily a thanksgiving for the harvests of wine, fruit, and olives, it was conjoined with a remembrance of the mercies of God during the forty years of wilderness wanderings and an anticipation of their return at the second Exodus when the kingdom of God should come. The most outstanding features of the festival were the camping out in the huts, the ceremonial drawing of water each morning from the pool of Siloam (reflected in 7:37–38) and the rejoicing at night in the light of the enormous candelabras set up in the court of the women (cf. 8:12)."

This would have been about six months after the feeding of the 5000.

#### Verse 3

εἶπον οὖν πρὸς αὐτὸν οἱ ἀδελφοὶ αὐτοῦ· Μετάβηθι ἐντεῦθεν καὶ ὑπάγε εἰς τὴν Ἰουδαίαν, ἵνα καὶ οἱ μαθηταὶ σου θεωρήσουσιν σοῦ τὰ ἔργα ἃ ποιεῖς·

εἶπον Verb, aor act indic, 1s & 3pl λεγω

There is no suggestion in John that these are other than the natural children of Mary and Joseph.

μετάβηθι Verb, aor act imperat, 2 s  
μεταβαινω leave, go, cross over  
ἐντεῦθεν from here  
ὑπάγω go, go one's way, depart  
θεωρεω see

Beasley-Murray comments, "Barrett suggests that the disciples who forsook Jesus in Galilee (6:60–66) are primarily in mind, with the implication that Jesus could recover them as well as win others by a public display of power (311). The brothers seem not to question the ability of Jesus to perform miracles, and assume that he wishes to become a successful figure. Their estimate of success, however, and the way to secure it has already been presented to Jesus – by the Tempter in Matt 4:5–7. The concurrence of their advice with the Tempter's voice leads the Evangelist to characterize them as unbelievers (v 5; cf. the related event in Mark 3:20–21 and the response of Jesus in 3:32–35). The 'success' that Jesus seeks and his mode of attaining it are of a different order from their imaginings (cf. 12:23–24, 31–32)."

#### Verse 4

οὐδεὶς γὰρ τι ἐν κρυπτῷ ποιεῖ καὶ ζητεῖ αὐτὸς ἐν παρρησίᾳ εἶναι· εἰ ταῦτα ποιεῖς, φανέρωσον σεαυτὸν τῷ κόσμῳ.

κρυπτος, η, ον hidden, secret, private  
παρρησια, ας f openness

The meaning here is 'publicly', 'openly'.

εἶναι Verb, pres infin εἶμι  
φανερῶ make known, reveal  
σεαυτου, ης reflexive pronoun yourself

"The brothers, since they do not believe, represent the world; and the world naturally looks upon itself as the final bar of judgement. If Jesus is to vindicate his mission and authority he must therefore commend himself to the world. But Jesus does not receive glory from men (5:41)." Barrett.

Carson comments, "In one sense, Jesus has no intention of showing himself to the 'world' (cf. note on 14:22). And yet in another sense, the reader who presses on to the rest of this Gospel discovers that it is in Jerusalem where Jesus reveals himself most dramatically – not in the spectacular miracles the brothers want but in the ignominy of the cross, the very cross by which Jesus draws all men to himself (12:32) and becomes the Saviour of the world (4:42)."

#### Verse 5

οὐδὲ γὰρ οἱ ἀδελφοὶ αὐτοῦ ἐπίστευον εἰς αὐτόν.

His brothers believed that Jesus could amaze Jerusalem with a display of his powers but they did not understand the meaning of the things which they had already witnessed.

#### Verse 6

λέγει οὖν αὐτοῖς ὁ Ἰησοῦς· Ὁ καιρὸς ὁ ἐμὸς οὐπω πάρεστιν, ὁ δὲ καιρὸς ὁ ὑμέτερος πάντοτε ἐστὶν ἔτοιμος.

καιρος, ου m time, appointed time  
ἐμος, η, ον 1st pers possessive adj my, mine  
οὐπω not yet  
παρειμι be present

"Jesus means that the moment has not come for him to manifest his glory in crucifixion and exaltation." Barrett.

ὑμετερος, α, ον possessive adj of 2 pl your  
παντοτε always  
ἐτοιμος, η, ον ready, present

I.e. they can go up to Jerusalem at any time. Beasley-Murray comments, "If in Greek thought the 'decisive moment' (καιρός) was determined by fate, in the biblical revelation it is determined by God. Jesus awaits an intimation from the Father as to the right time for action. The relation of the καιρός to the ὥρα (hour) [cf. 2:4] of Jesus is plain: the latter is the climactic decisive moment of his death, but this is not to the fore at this point. By contrast the καιρός of the brothers of Jesus is 'always present'; since they neglect God's καιροί, they determine their own lives, and so lead a meaningless existence in the world of which they are a part. That is why the world cannot hate them [v. 7]; the world loves its own (15–19)."

#### Verse 7

οὐ δύναται ὁ κόσμος μισεῖν ὑμᾶς, ἐμὲ δὲ μισεῖ, ὅτι ἐγὼ μαρτυρῶ περὶ αὐτοῦ ὅτι τὰ ἔργα αὐτοῦ πονηρά ἐστιν.

δυναμαι can, be able to, be capable of  
μισεω hate, despise

Cf. 15:18f.

ἐμὲ Pronoun, acc s ἐγώ

Jesus cannot commend himself to the world, for the world, of necessity, hates him.

πονηρος, α, ον evil, bad, wicked

#### Verse 8

ὑμεῖς ἀνάβητε εἰς τὴν ἑορτήν· ἐγὼ οὐκ ἀναβαίνω εἰς τὴν ἑορτήν ταύτην, ὅτι ὁ ἐμὸς καιρὸς οὐπω πεπλήρωται.

ἀνάβητε Verb, aor act imperat, 2 pl  
ἀναβαινω go up

Some of our earliest MSS read οὐπω 'not yet' (so P<sup>66</sup> P<sup>75</sup> B etc) rather than οὐκ, the simple negative. This would appear to be a scribal 'correction', intended to remove inconsistency.

By these words Jesus refuses the request of his brothers, but does not mean absolutely that he will not go to Jerusalem. "He refuses in the plainest terms to comply with human – and unbelieving – advice, but acts with complete freedom and independence with regard to men, and in complete obedience to his Father."

Barrett.

πληρωω fill, fulfill

The verb ἀναβαινω is used of going up to a feast, but is used also in John of Jesus' crucifixion and exaltation (3:13; 6:62; 20:17). There *may* be an allusion to that here.

### Verse 9

ταῦτα δὲ εἰπὼν αὐτὸς ἔμεινεν ἐν τῇ Γαλιλαίᾳ.

ἔμεινεν Verb, aor act indic, 3 s μενω  
remain, stay

αὐτός is replaced by αὐτοῖς in P<sup>75</sup> B D<sup>b</sup> etc, by Ἰησοῦς in it<sup>c</sup> Chrys, and simply omitted (as superfluous) in others; αὐτός, however, is well attested and is in accordance with the Evangelist's style.

### Verse 10

Ὡς δὲ ἀνέβησαν οἱ ἀδελφοὶ αὐτοῦ εἰς τὴν ἑορτήν, τότε καὶ αὐτὸς ἀνέβη, οὐ φανερώς ἀλλὰ ὡς ἐν κρυπτῷ.

τοτε then, at that time  
φανερώς openly, publicly  
κρυπτός, η, ον see v.4

A significant minority of MSS omit ὡς (& D OL OS Coptic); while most MSS include it, the term could have been added to soften the 'contradiction' with v 8, hence it is set in brackets in the UBS text.

Jesus adopts a policy directly contrary to that advised by his brothers.

### Verse 11

οἱ οὖν Ἰουδαῖοι ἐζήτουν αὐτὸν ἐν τῇ ἑορτῇ καὶ ἔλεγον· Ποῦ ἐστὶν ἐκεῖνος;

ζητεω seek, search for

"The 'Jews' who seek him in the festal crowd are apparently the Jewish leaders bent on his arrest (cf. 13b, 25, 32)." Beasley-Murray.

ποῦ interrogative adverb where  
ἐκεῖνος, η, ο demonstrative adj. that (one),  
he

Carson comments, "The words *that man* (ἐκεῖνος) probably reflect scorn or exasperation, possibly both."

### Verse 12

καὶ γογγυσμὸς περὶ αὐτοῦ ἦν πολὺς ἐν τοῖς ὄχλοις· οἱ μὲν ἔλεγον ὅτι Ἄγαθός ἐστιν, ἄλλοι δὲ ἔλεγον· Οὐ, ἀλλὰ πλανᾷ τὸν ὄχλον.

γογγυσμος, ου m complaining, whispering

"γογγυσμος generally signifies a murmuring complaint, as of Israel in the wilderness (see on 6:41); but sometimes it means 'subdued debate', and must have this meaning here, since the crowds are divided and some of the murmurers say ἀγαθός ἐστιν, which however inadequate it may be as an opinion of Jesus is not a complaint." Barrett.

ὄχλος, ου m crowd, multitude

τοῖς ὄχλοις (P<sup>75</sup> B etc) is less common in the Fourth Gospel than τῷ ὄχλῳ (read by P<sup>66</sup> κ etc), but it is strongly attested and may well be original (it is given only a D reading in the UBS edition of the NT).

"The multitude(s) play an important part in this chapter (cf. v.32) and in ch. 12. They stand as an independent but uninstructed party between Jesus and the Jews (or Pharisees). Their independence does not however qualify them to make a right judgement concerning Jesus, for this can only be made by faith." Barrett.

ἀγαθος, η, ον good

ἄλλος, η, ο another, other

πλαναω lead astray, mislead, deceive

Beasley-Murray comments, "The latter charge is a serious one in Jewish law, and if established could lead to capital punishment. It is early exemplified in Deut 13:1–6 (LXX), which states that a false prophet must die, 'because he spoke so as to lead you astray (πλανῆσαι) from the Lord your God'."

### Verse 13

οὐδεὶς μὲντοι παρρησίᾳ ἐλάλει περὶ αὐτοῦ διὰ τὸν φόβον τῶν Ἰουδαίων.

οὐδεὶς, οὐδεμα, οὐδεν no one, nothing  
μντοι but, nevertheless, however  
παρρησια, ας f see v.4

λαλεω speak, talk

φοβος, ου m fear

### Verse 14

Ἦδη δὲ τῆς ἑορτῆς μεσοῦσης ἀνέβη Ἰησοῦς εἰς τὸ ἱερόν καὶ ἐδίδασκεν.

ἦδη adv now, already

μεσοω be in the middle, be half over

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

ἱερον, ου n temple, temple precincts

διδασκω teach

"In the Temple pre-eminently Jesus came to his own (1:11), and his own did not receive him." Barrett.

### Verses 15-24

Some maintain that 7:14-24 originally followed 5:47. They argue that the section continues the argument of chapter 5 and interrupts the connection between 7:14 and 7:25. Carson comments, "One might equally argue that John is purposefully drawing attention to the events that took place during Jesus' previously recorded visit to Jerusalem, as he also does by reporting Jesus' allusion to the earlier attempt to kill him (7:19). Such allusive links, however, do not jeopardise the plausibility of the setting established within ch. 7: mention of Jesus' teaching in the temple courts (7:14) prepares the way for discussion of Jesus' learning, and the mention of the Jews' determination to take Jesus life (7:1) prepares the way for his accusing question (v. 19)."

### Verse 15

ἐθαύμαζον οὖν οἱ Ἰουδαῖοι λέγοντες· Πῶς οὗτος γράμματα οἶδεν μὴ μεμαθηκώς;

θαυμάζω wonder, be amazed

οἱ Ἰουδαῖοι here probably means the Judean crowds.

γράμμα, τος n letter (of alphabet), learning  
μεμαθηκώς Verb, perf act ptc, m nom s  
μανθάνω learn, find out

Cf. the later question concerning Peter and John Acts 4:13.

"In this context the question does not mean (though the words could mean), How is this man able to read? but, How is it that this man who has never been a disciple in the rabbinic schools can carry on a learned disputation?" Barrett. Beasley-Murray similarly comments, "The objection to Jesus is that he had not received a rabbinic education nor was accredited by a Jewish teacher." Cf. Mark 1:22; Luke 4:22.

### Verse 16

ἀπεκρίθη οὖν αὐτοῖς ὁ Ἰησοῦς καὶ εἶπεν· Ἡ ἐμὴ διδασχὴ οὐκ ἔστιν ἐμὴ ἀλλὰ τοῦ πέμψαντός με·

ἀπεκρίθη Verb, aor midd dep indic, 3 s  
ἀποκρίνομαι answer, reply, say  
ἐμός, η, ον 1st pers possessive adj my, mine  
διδασχῆ, ης f teaching, what is taught  
πέμψαντός Verb, aor act ptc, m gen s πεμπῶ  
send

Jesus' teaching is not derived from human tradition, neither is he a self-taught upstart.

"Throughout the gospel it is emphasised that Jesus proceeded from the Father, that his words and works were the words and works of the Father, and that his authority was not that of a learned, influential, or distinguished man, but the authority of God. See e.g. 5:19; 6:57; 8:26,38; 14:9f." Barrett.

Carson adds, "At one level, all the prophets who came before Jesus would have wanted to insist that their teaching was not their own, but came from the one who sent them. But in the light of earlier discussions in this book (5:19-30; 6:57; cf. 8:26, 38; 14:9-10), we must conclude that Jesus is claiming something rather more than they. Earlier prophets could thunder, 'Thus says the LORD!' But Jesus' words and deeds are so much at one with the Father's, not only because of his unqualified obedience but also because he does *everything* the Father does (5:19ff.), that Jesus can legitimately and repeatedly presage his remarks with an authoritative, 'I tell you the truth' (cf. notes on 1:51)."

### Verse 17

ἐάν τις θέλῃ τὸ θέλημα αὐτοῦ ποιεῖν, γνώσεται περὶ τῆς διδασχῆς πότερον ἐκ τοῦ θεοῦ ἔστιν ἢ ἐγὼ ἀπ' ἑμαυτοῦ λαλῶ.

θέλω wish, will

θέλημα, ατος n will

Here, "'Doing the will of God' does not mean ethical obedience as a preliminary to doctrinal Christianity, but believing in him whom God sent (6:29)." Barrett. Carson similarly comments, "The point is not that a seeker must attain a certain God-approved level of ethical achievement before venturing an assessment as to whether or not Jesus' teaching comes from God, but that a seeker must be fundamentally committed to *doing* God's will. This is a faith commitment."

γνώσεται Verb, fut midd dep indic, 3 s

γινώσκω

πότερον adv whether

A classical construction occurring here only in the New Testament.

ἢ οἱ

λαλεῶ speak, talk

Beasley-Murray comments, "It is, of course, a matter of faith rather than logic, of being 'attuned to God's voice in order to recognize one who speaks for God' (Brown...). But the invitation so to learn was given, and remains." Carson comments, "Divine revelation can only be assessed, as it were, from the inside."

**Verse 18**

ὁ ἀφ' ἑαυτοῦ λαλῶν τὴν δόξαν τὴν ἰδίαν ζητεῖ·  
ὁ δὲ ζητῶν τὴν δόξαν τοῦ πέμψαντος αὐτὸν  
οὗτος ἀληθὴς ἐστὶν καὶ ἀδικία ἐν αὐτῷ οὐκ  
ἔστιν.

ἑαυτος, ἑαυτη, ἑαυτον him/her/itself  
δοξα, ης f glory; praise, honour  
ιδιος, α, ον one's own  
ἀληθης, ες true, truthful, genuine

Cf. 3:33; 8:26.

ἀδικια, ας f wrongdoing, evil, sin

**Verse 19**

Οὐ Μωϋσῆς δέδωκεν ὑμῖν τὸν νόμον; καὶ  
οὐδεὶς ἐξ ὑμῶν ποιεῖ τὸν νόμον. τί με ζητεῖτε  
ἀποκτεῖναι;

δέδωκεν Verb, perf act indic, 3 s διδομι  
νομος, ου m law

"For the Jew, the will of God is contained and expressed in the Law of Moses ... Why then does not the Jew, possessing the Law, recognise that the teaching of Jesus is from God? Because he does not even do the law – καὶ ('and yet', καὶ adversative) οὐδεὶς ἐξ ὑμῶν ποιεῖ τὸν νόμον. They do not do the Law; they do not do God's will; no wonder then that they seek to kill Jesus." Barrett.

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

Beasley-Murray comments that the failure of 'the Jews' to keep the law " is evident in their rejection of Moses' testimony to Jesus (5:45–46) and still more in their desire to kill him to whom Moses bore witness."

Barrett believes that the later debate between church and synagogue is reflected in this section.

**Verse 20**

ἀπεκρίθη ὁ ὄχλος· Δαιμόνιον ἔχεις· τίς σε  
ζητεῖ ἀποκτεῖναι;

"The crowd, perhaps (see on v.12) in contrast with the authorities, indignantly repudiate the charge that they are plotting against Jesus' life." Barrett.

δαιμονιον, ου n demon, evil spirit, god  
σε Pronoun, acc s συ

Equivalent to an accusation of madness. Cf. 8:48-59; 10:20; Mk 3:21,22.

**Verse 21**

ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς· Ἐν ἔργον  
ἐποίησα καὶ πάντες θαυμάζετε.

εἰς, μια, ἐν gen ἑνος, μιας, ἑνος one  
θαυμαζω wonder, be amazed

The 'one work' is probably the miraculous healing of the man paralysed for thirty-eight years recorded in 5:1ff. – see vv 22f.

**Verse 22**

διὰ τοῦτο Μωϋσῆς δέδωκεν ὑμῖν τὴν  
περιτομὴν – οὐχ ὅτι ἐκ τοῦ Μωϋσέως ἐστὶν  
ἀλλ' ἐκ τῶν πατέρων – καὶ ἐν σαββάτῳ  
περιτέμνετε ἄνθρωπον.

The reference of the *δια τοῦτο* is not clear. Barrett suggests "Moses gave the command of circumcision to serve as a type of the complete renewal of human nature (ὅλον ἄνθρωπον ὑγιήσασα, v.23) which Jesus effects." However, v.23 seems to express a contrast rather than a comparison.

δέδωκεν Verb, perf act indic, 3 s διδομι  
περιτομη, ης f circumcision

Carson suggests that the aside to the effect that circumcision came from the patriarchs rather than Moses, "tends to depreciate Moses a little, and, more importantly, establish that this rite was antecedent to the Mosaic law, and therefore took precedence over it (cf. Gal 3:17)."

σαββατον, ου n (often in pl)  
περιτεμνω circumcise

**Verse 23**

εἰ περιτομὴν λαμβάνει ἄνθρωπος ἐν σαββάτῳ  
ἵνα μὴ λυθῇ ὁ νόμος Μωϋσέως, ἐμοὶ χολᾶτε  
ὅτι ὅλον ἄνθρωπον ὑγιήσασα ἐν σαββάτῳ;  
λυθῇ Verb, aor pass subj, 3 s λυω loose,  
set aside

Beasley-Murray comments, "Rabbi Jose said, 'See how beloved (in the sight of God) is the command of circumcision, for it supersedes the sabbath' (Tanh 19b; see Strack-Billerbeck 2:487)[cf. Lev 12:3]. For them, therefore, it was sufficient to recognize the superiority of the circumcision law over the sabbath law. But Jesus has something profounder in mind. He points out that if circumcision, which is performed on a single part (*membrum virile*) of a male, is allowed on the sabbath, how much more it is to heal a man's *whole* body." On the principle of precedence of a particular law over the sabbath, cf. Matt 12:5.

ἐμοὶ Pronoun, dat s ἐγώ  
χολαω be angry  
ὅλος, η, ον whole, all, entire

Sanders thinks that this means "circumcision cleanses one of man's members; Jesus has healed the whole man, and, as v.14 implies, cleansed him from his sin." Barrett supports this view with Rabbinic quotation to the effect that Abraham was 'perfect' only after his circumcision. Carson similarly comments, "Jesus' healing of the whole man thereby becomes a fulfilment of Old Testament circumcision, on the very day that served as a signal of God's Old Testament purposes of redemption and rest.... If their approach to God's will were one of faith (cf. notes on v. 17), they would soon discern that Jesus is not a Sabbath-breaker, but the one who fulfils both Sabbath and circumcision."

ύγιης, ες sound, healthy, well, cured

#### Verse 24

μη κρίνετε κατ' ὄψιν, ἀλλὰ τὴν δικαίαν κρίσιν κρίνετε.

κρινω judge

μη plus present imperative κρίνετε here has the force of requiring the cessation of the action, not merely the prohibition of the action.

ὄψις, εως f face; κατ' ὄψιν by outward appearances, by external standards

Faith sees beneath the surface of things and judges accordingly.

δικαιος, α, ον righteous, just  
κρίσις, εως f judgement

#### Verse 25

Ἔλεγον οὖν τινες ἐκ τῶν Ἱεροσολυμιτῶν· Οὐχ οὗτός ἐστιν ὃν ζητοῦσιν ἀποκτεῖναι;

Ἱεροσολυμιτής, ου m an inhabitant of Jerusalem

Cf. 5:18; 7:19. That the Jewish authorities desired to kill Jesus was well known to many of the inhabitants of Jerusalem. Beasley-Murray comments, "Here only and in Mark 1:5 do we read of οἱ Ἱεροσολυμίται, 'the Jerusalemites,' the inhabitants of Jerusalem. The Evangelist apparently distinguishes them from the pilgrims who have come to the feast; they would have been better informed than the latter as to the hostile intentions of the Sanhedrin (contrast v 20). There is no hint in vv 25–27 that they were in sympathy with Jesus over against the Sanhedrin. On the contrary, they have their own objection to him (v 27), and at length want to lay hands on him to deliver him to the Sanhedrin (v. 30), in contrast to the ὄχλος, many of whom are drawn to Jesus through his σημεῖα (v 31)."

#### Verse 26

καὶ ἶδε παρρησίᾳ λαλεῖ καὶ οὐδὲν αὐτῷ λέγουσιν· μήποτε ἀληθῶς ἔγνωσαν οἱ ἄρχοντες ὅτι οὗτός ἐστιν ὁ χριστός;

παρρησια, ας f see v.4

μήποτε interrog. particle whether perhaps, perhaps

'Can it possibly be that ...'

ἀληθῶς adv truly, in truth

ἔγνωσαν Verb, aor act indic, 3 pl γινωσκω  
ἀρχων, οντος m ruler, official

#### Verse 27

ἀλλὰ τοῦτον οἶδαμεν πόθεν ἐστίν· ὁ δὲ χριστός ὅταν ἔρχηται οὐδεὶς γινώσκει πόθεν ἐστίν.

οἶδα know

πόθεν interrog adv. from where

Another instance of Johannine irony. They see Jesus simply as a man from Nazareth.

ὅταν when, whenever, as often as

"The Jerusalemites will have held to the common notion of the Messiah, that he will be born of flesh and blood but wholly unknown until the time of his appearing for Israel's redemption. The doctrine is assumed – and opposed – in various passages in the synoptic Gospels (cf. Mark 13:21–22; Matt 24:26–27 // Luke 17:23–24), and is set by Justin in the mouth of Trypho the Jew, at least in one form current in the second century: 'Christ – if he indeed has been born, and exists anywhere – is unknown, and does not even know himself, and has no power until Elijah comes to anoint him and make him manifest to all' (*Dialogue*, 8)." Beasley-Murray.

#### Verse 28

ἔκραξεν οὖν ἐν τῷ ἱερῷ διδάσκων ὁ Ἰησοῦς καὶ λέγων· Καμὲ οἴδατε καὶ οἴδατε πόθεν εἰμί· καὶ ἀπ' ἐμαντοῦ οὐκ ἐλήλυθα, ἀλλ' ἔστιν ἀληθινὸς ὁ πέμψας με, ὃν ὑμεῖς οὐκ οἴδατε·

κραζω cry out, call out

Always used in John to introduce a public pronouncement, cf. 1:15; 7:37; 12:44.

ἱερον, ου n temple, temple precincts  
διδασκω teach

κάμε a compound word: κάγω = καὶ ἐγώ,  
κάμε = καὶ με

Κάμε οἴδατε καὶ οἴδατε πόθεν εἰμί could be read as a question.

ἐλήλυθα Verb, perf act indic, 1 s ἐρχομαι

'I do not come by my own prompting, in my own authority, for my own purposes.'

ἀληθινος, η, ον real, genuine, true  
πεμπω send

"The Jews claimed that, over against the heathen, they knew the true God (cf. Rom 2:17-19; God was revealed in the Law, and only Israel among all the nations had received the Law; see also 4:22); but if they had really known him they would not have rejected Jesus (8:42). It is in fact no longer through the Law but through Jesus that God wills to be known." Barrett.

### Verse 29

ἐγὼ οἶδα αὐτόν, ὅτι παρ' αὐτοῦ εἰμι κάκεινός με ἀπέστειλεν.

κάκεινος, η, ο contraction of και ἐκεινος  
and that one, and he  
ἀπέστειλεν Verb, aor act indic, 3 s  
ἀποστελλω send, send out

Carson comments, "Jesus does know him, knows him completely (cf. notes on 3:12-13; 5:19ff.; 6:38, 57). Indeed, now that Jesus has come, sent by the Father, his very presence serves as a test of antecedent pretensions about knowing God. The implication is that those who recognise who he is really do know God; those who cannot discern who he is cannot possibly know God, especially not now when the very focal point of the divine self-disclosure is the incarnate Word before them (cf. 5:19-30). The cumulative Christological thought to this point in the Gospel is very similar to Matthew 11:27; Luke 10:22."

### Verse 30

ἐζήτουν οὖν αὐτὸν πιάσαι, καὶ οὐδεὶς ἐπέβαλεν ἐπ' αὐτὸν τὴν χεῖρα, ὅτι οὐπω ἐληλύθει ἡ ὥρα αὐτοῦ.

πιάσαι Verb, aor act infin πιαζω seize, arrest

This appears to have been a popular movement to seize Jesus rather than a formal arrest.

ἐπιβαλλω lay (hands) on  
χειρ, χειρος f hand, power  
οὐπω not yet  
ἐληλύθει Verb, pluperf act indic, 3 s ἐρχομαι  
ώρα, ας f hour, moment, time

### Verse 31

ἐκ τοῦ ὄχλου δὲ πολλοὶ ἐπίστευσαν εἰς αὐτόν, καὶ ἔλεγον· Ὁ χριστὸς ὅταν ἔλθῃ μὴ πλείονα σημεῖα ποιήσει ὢν οὗτος ἐποίησεν;

ὄχλος, ου m crowd, multitude  
πιστευω believe (in), have faith (in)  
ὅταν when  
πλειων, πλειον or πλεον more  
σημειον, ου n miraculous sign, sign

"Their faith is based on signs; cf. 2:23; 4:48, *et al.*, supposing that signs can be added up as mere portents. They do not ask the meaning of the signs, the thing signified." Barrett. Beasley-Murray comments, "Whereas traditionally miracles were not associated with the Messiah in his coming, the merging of the expected prophet like Moses with the Messiah as the 'second Redeemer' led to anticipation of the miracles of Moses in the Exodus finding a repetition in the greater than Moses at the second Exodus (see Meeks, *The Prophet King*, 162-64). Hence these members of the festival crowd were open to attend sympathetically to the words and deeds of Jesus, and were impressed by them."

For ἐποίησεν (read by P<sup>66</sup>, P<sup>75</sup> κ<sup>c</sup> B L etc) some authorities have the present ποιεῖ (κ<sup>\*</sup> D θ etc). Apart from the superior MSS attestation of the former, the latter looks like a correction, to avoid giving the impression that Jesus no longer performed miracles.

Of verses 30-31 Carson writes, "Taken together, these verses bear witness to the division that takes place whenever the revelation of God in Christ Jesus confronts human beings (e.g. 1:11-12; 3:18-21)."