

**Notes on the Greek New Testament**  
**Day 142 – May 22<sup>nd</sup> – John 12:20-50**

**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 20**

Ἦσαν δὲ Ἕλληγνὲς τινες ἐκ τῶν ἀναβαινόντων  
ἵνα προσκυνήσωσιν ἐν τῇ ἑορτῇ·

Ἕλληγν, ηγος m a Greek, non-Jew

Signifies not necessarily one who is Greek by race but rather one who is non-Jewish by birth (cf. 7:35; Mk 7:26). Despite the Roman conquest it remained a Greek world.

ἀναβαινω go up, come up

Cf. 2:13.

προσκυνεω worship

ἑορτη, ης f festival, feast

**Verse 21**

οὗτοι οὖν προσῆλθον Φιλίππῳ τῷ ἀπὸ  
Βηθσαιδᾶ τῆς Γαλιλαίας, καὶ ἠρώτων αὐτὸν  
λέγοντες· Κύριε, θέλομεν τὸν Ἰησοῦν ἰδεῖν.

προσῆλθον Verb, aor act indic, 1 s & 3 pl  
προσερχομαι come or go to, approach

"Bethsaida lay east of the Jordan where the river flowed into Galilee; it was therefore in the tetrarchy of Philip, in Gaulonitis; but the Jews who settled on the shores of the lake viewed themselves as Galileans, not Gaulonites, as events in the Jewish-Roman war showed." Beasley-Murray.

ἔρωταω ask, request

θελω wish, will

ἰδεῖν Verb, aor act infin ὁραω see

For ἰδεῖν 'to have an interview with' cf. Lk 8:20; 9:9; Acts 28:20.

Sanders suggests that if in John's source the cleansing of the Temple followed the entry into Jerusalem, the approach of the Gentiles may have been the result of this, and due to their gratitude for his making the court of the Gentiles a more suitable place for prayer.

Beasley-Murray suggests a similar connection writing, "The approach of Greeks to see Jesus was a confirmation of the Pharisees' exclamation in v 19. The Evangelist will have viewed these men as the firstfruits of the Gentile world that was to own Jesus as Lord. Their interest in Jesus will have been stimulated by his entry into Jerusalem, and possibly also by his cleansing of the temple (the latter will have taken place in the court of the Gentiles, which was the one part of the temple area open to them). Their contacting a disciple rather than Jesus reflects uncertainty as to whether Jesus would receive Gentiles, an uncertainty probably shared by Philip; hence his consultation with Andrew (cf. Matt 10:5–6)."

**Verse 22**

ἔρχεται ὁ Φίλιππος καὶ λέγει τῷ Ἀνδρέᾳ·  
ἔρχεται Ἀνδρέας καὶ Φίλιππος καὶ λέγουσιν τῷ  
Ἰησοῦ.

**Verse 23**

ὁ δὲ Ἰησοῦς ἀποκρίνεται αὐτοῖς λέγων·  
Ἐλήλυθεν ἡ ὥρα ἵνα δοξασθῇ ὁ υἱὸς τοῦ  
ἀνθρώπου.

"The reply of Jesus indicates that the coming of the Gentiles heralds the climax of his ministry; his 'hour' has at last arrived (contrast 7:30; 8:20), and it will witness his glorification." Beasley-Murray

ἀποκρίνεται Verb, pres midd/pass dep indic,  
3 s ἀποκρινομαι answer, reply, say

"Jesus replies not so much to the particular statement that certain Greeks wished to see him as to the situation thereby created. It is his death about which he speaks ... The evangelisation of the Gentiles does not belong to the earthly ministry of Jesus (cf. Matt. 10:5f.); the way to it lies through the crucifixion and resurrection, and the mission of the Church. The movement of thought is comparable with that of Rom. 9-11. Israel as a whole (a small remnant excepted) first rejects the Messiah; then by his death and exaltation those who stood outside the earlier covenant (the sheep who are not 'of this fold') are brought near." Barrett.

ἐλήλυθεν Verb, perf act indic, 3 s ἔρχομαι  
ώρα, ας f hour, moment

Cf. 2:4; 4:21,23; 7:30; 8:20; 12:27; 13:1; 17:1.

δοξασθῆ Verb, aor pass subj, 3 s δοξάζω  
praise, honour, glorify, exalt

The death of Jesus means his glorification. Cf. 1:14; 17:1. Beasley-Murray comments, "It is a remarkable representation of the work of Christ for humanity, inasmuch as the death of Jesus on the cross is not regarded as the depth of shame from which he is raised to glory, but the death itself is his moment of glory wherein God is glorified (v 28) and one with his exaltation to the throne of God." And Carson writes, "It is not just that the shame of the cross is inevitably followed by the glory of the exaltation, but that the glory is already fully displayed in the shame."

#### Verse 24

ἀμὴν ἀμὴν λέγω ὑμῖν, ἐὰν μὴ ὁ κόκκος τοῦ σίτου πεσὼν εἰς τὴν γῆν ἀποθάνῃ, αὐτὸς μόνος μένει· ἐὰν δὲ ἀποθάνῃ, πολὺν καρπὸν φέρει.

Beasley-Murray writes of vv. 24-26, "These vv provide an exposition of the law of the kingdom of God: life is given through death."

ἐὰν μὴ unless, except  
κόκκος, ου m seed, grain  
σιτος, ου m grain, wheat

Cf. Mk 4:3-9; 26:9,31f.; Matt 13:24-30; 1 Cor 15:36-38.

πεσὼν Verb, aor act ptc, m nom s πιπῶ fall  
γῆ, γης f earth, land  
ἀποθνήσκω die, face death, be mortal  
μόνος, η, ον adj only, alone  
μένω remain, stay  
πολύς, πολλή, πολυ gen πολλοῦ, ης, ου  
much, many  
καρπός, ου m fruit, grain, harvest  
φέρω bring, bear

The 'parable' explains how the Gentiles will 'see' Jesus.

#### Verse 25

ὁ φιλῶν τὴν ψυχὴν αὐτοῦ ἀπολλύει αὐτήν, καὶ ὁ μισῶν τὴν ψυχὴν αὐτοῦ ἐν τῷ κόσμῳ τούτῳ εἰς ζωὴν αἰώνιον φυλάξει αὐτήν.

Of the shift of focus in this verse Carson writes, "If the principle modelled by the seed – that death is the necessary condition for the generation of life – is peculiarly applicable to Jesus, in a slightly different way it is properly applied to all of Jesus' followers."

φιλέω love  
ψυχή, ης f self, life, 'soul'  
ἀπολλυμι destroy, kill, lose

Cf. Mk 8:35; Matt 10:39; Lk 17:33 also Lk 14:26 for this saying. Beasley-Murray comments, "ἀπολλύει can = 'lose' or 'destroy'; the contrast with 'guard' may favour the latter meaning here."

μισέω hate, despise, be indifferent to

This use of 'hate' is Semitic – see Deut 21:13; Gen 29:31,33; Luke 14:26 // Matt 10:37. Here the meaning is 'regard his life as of secondary desirability and importance'.

ζωή, ης f life  
αἰώνιος, ον eternal, everlasting  
φυλασσω keep

#### Verse 26

ἐὰν ἐμοί τις διακονῆ ἐμοὶ ἀκολουθεῖτω, καὶ ὅπου εἰμὶ ἐγὼ ἐκεῖ καὶ ὁ διάκονος ὁ ἐμὸς ἔσται· ἐὰν τις ἐμοὶ διακονῆ τιμήσει αὐτὸν ὁ πατήρ.

διακονεω serve  
ἐμοί Pronoun, dat s ἐγώ  
ἀκολουθεω follow  
ὅπου adv. where

"That is, in life or death, humiliation and glory. Cf. 14:3; 17:24." Barrett. As Carson also comments, "The Jesus who says *where I am, my servant also will be* is on his way to the cross and to his Father (cf. 14:3). As Jesus' crucifixion is the path to his glorification, so the believer's 'death' is the path to vindication: *My Father will honour the one who serves me.*"

ἐκεῖ there, in that place  
διάκονος, ου m & f servant  
ἐμός, η, ον 1st pers possessive adj my, mine  
ἔσται Verb, fut indic, 2 s εἰμι  
τιμήσει Verb, aor act subj, 3 s τιμαῶ  
honour

Cf. Mk 10:30.

**Verses 27-30**

"These verses describe the testing of the Son of Man." Beasley-Murray. They are similar to the garden scene in the Synoptics. Carson, however, stresses that this account is not a mere reworking by John of the agony in Gethsemane. He cites Dodd who "has demonstrated the independence of John's report."

**Verse 27**

Νῦν ἡ ψυχὴ μου τετάρακται, καὶ τί εἶπω;  
πάτερ, σῶσόν με ἐκ τῆς ὥρας ταύτης. ἀλλὰ διὰ  
τοῦτο ἦλθον εἰς τὴν ὥραν ταύτην.

ψυχη, ης f see v.25

τετάρακται Verb, perf pass indic, 3 s  
ταρασσω trouble, disturb, stir up

Cf. Mk 14:34, also Ps 42(41) 5,6,11. "Even for Jesus obedience unto death is costly; but the cost, being expressed in the language of the Old Testament, does not lie outside of God's calculation." Barrett.

Of τετάρακται Beasley-Murray writes, "The soul of Jesus 'went into turmoil'; we recall the wrath and distress of his spirit when confronted with the havoc of death at the tomb of Lazarus (11:33–35), his horror over the triumph of evil in the soul of Judas (13:21), and the trauma facing his disciples through the events that lay ahead of them (14:1); the παραγή of Jesus signifies an agitation, horror, convulsion, and shock of spirit."

εἶπω Verb, aor act subj, 1 s λεγω

Deliberative subjunctive.

σῶσόν Verb, aor act imperat, 2 s σωζω

save, rescue

ώρα, ας f see v.23

"It is possible to punctuate either with a full stop [after ταυτης] (so WH; the prayer is then a real petition, though instantly reconsidered), or with a question mark (the petition is considered only to be dismissed). The deliberation of τι εἶπω perhaps suggests the latter, but little difference is made." Barrett. On the other hand, Beasley-Murray argues, "The sentence, 'Father, save me from this hour,' should not be weakened through reading it as a question, as though Jesus refused to pray it (contrary to the UBS Greek Testament, RSV, JB, GNB, NIV); rather it should be read with a pause, and understood as expressing what Jesus really wanted to pray; hence it is a genuine prayer utterance (so WH, NEB). Jesus, in turmoil of spirit, shrinks from the fearful experience before him, and in his address to God seeks avoidance of it; yet he acknowledges that to endure it is the reason for his mission from God; in an act therefore of total obedience to the Father's will his spirit rises in unreserved affirmation, 'Father, glorify your name.' Hoskyns observed, 'This obedience is the glorification of the Father's name, and constitutes the foundation of the Christian religion (Heb 5:7–10)'."

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

See particularly Mk 10:42–45 which concludes with Jesus' words, "The Son of Man did not come to be served, but to serve, and to give his life as a ransom for many."

**Verse 28**

πάτερ, δόξασόν σου τὸ ὄνομα. ἦλθεν οὖν  
φωνῆ ἐκ τοῦ οὐρανοῦ· Καὶ ἐδόξασα καὶ πάλιν  
δοξάσω.

δόξασόν Verb, aor act imperat, 2 s δοξαζω  
see v.23

"God is glorified in the complete obedience of his servant, and the servant who does not his own will but the will of him who sent him desires only the glory of God." Barrett.

ὄνομα, τος n name, person

For τὸ ὄνομα L X f<sup>1</sup> f<sup>3</sup> etc read τὸν υἱόν, clearly through the influence of 17:1. D goes farther in this direction by adding after τὸ ὄνομα the clause ἐν τῇ δόξει ἢ εἶχον παρά σοι πρὸ τοῦ κόσμου γενέσθαι, which is from 17:5.

Carson comments that with this last petition, "the prayer transcends mere acquiescence; it betrays acquiescence that is subsumed under the passionate desire to bring glory to God, in much the same way that the petition 'hallowed by your name' in the Lord's model prayer presupposes the active obedience of the one who is praying."

οὐρανός, ου m heaven  
παλιν again, once more

The Father has been glorified through the signs performed by the Son (e.g. 11:40) and would be glorified again in the death and exaltation of Jesus.

### Verse 29

ὁ οὖν ὄχλος ὁ ἐστὼς καὶ ἀκούσας ἔλεγεν βροντὴν γεγονέναι· ἄλλοι ἔλεγον· Ἄγγελος αὐτῷ λελάληκεν.

ὄχλος, ου m crowd, multitude  
ἐστὼς Verb, perf act ptc, m nom s ἴστημι  
stand

βροντή, ης f thunder  
γεγονέναι Verb, perf act infin γινομαι  
ἄλλος, η, ο another, other

### Verse 30

ἀπεκρίθη Ἰησοῦς καὶ εἶπεν· Οὐ δι' ἐμὲ ἡ φωνὴ αὕτη γέγονεν ἀλλὰ δι' ὑμᾶς.

ἀπεκρίθη Verb, aor midd dep indic, 3 s  
ἀποκρίνομαι answer, reply, say  
ἐμὲ Pronoun, acc s ἐγώ

Barrett says that it is hard to see how a voice could be said to come for the sake of people (v.30) who did not understand it and did not even know who was speaking. But clearly the disciples heard and understood the voice, for it is recorded here. Barrett acknowledges this possibility.

### Verses 31f.

"In these verses John brings to a head the teaching that has been given about the passion. It signifies (a) the judgement of the world, (b) the overthrow of evil, (c) the simultaneous death and glorification of Jesus, and (d) the drawing together of all men to him." Barrett.

### Verse 31

νῦν κρίσις ἐστὶν τοῦ κόσμου τούτου, νῦν ὁ ἄρχων τοῦ κόσμου τούτου ἐκβληθήσεται ἔξω·  
κρισις, εως f judgement

"As in ch.9 the Jews passed judgement on themselves by casting out the man born blind, so the world by crucifying Jesus passed judgement on itself." Barrett.

Beasley-Murray comments, "The declaration of v 31 must be taken at face value... *the judgment of this world, both negatively and positively, takes place in the crucifixion-exaltation of the Son of Man-Jesus...* The sentence of judgment passed on this world is endured by the One whom this world murders. This turns the awful news of judgment on sin at the cross into the good news of deliverance from condemnation through the cross. It is an eschatological event in the fullest sense of the term: God acting in sovereign power to declare judgment, *both negatively and positively*, and to bring salvation through the Son of Man crucified and exalted to heaven."

ἄρχων, οντος m ruler

I.e. Satan: cf. 14:30; 16:11 also Eph 2:2; 6:12; 2 Cor 4:4; Matt 4:8f. = Lk 4:6f.

ἐκβληθήσεται Verb, fut pass indic, 3 s

ἐκβαλλω throw out, expel, cast out  
ἔξω adv. out, outside, away

"Though Jesus appears to have been cast out this is in fact not so.." Barrett. The language is apocalyptic, cf. Lk 10:18; Rev 12. Beasley-Murray adds, "For the Evangelist, the utterance of Jesus employs a well-understood picture to show the change of situation for the world when Jesus was 'lifted up' to heaven via the cross: Satan was *dethroned* and the Son of Man *enthroned* over the world for which he died." Cf. Rev 12:10, 'Now have come the salvation and the power and the sovereignty of our God and the authority of his Christ, and the accuser of our brothers has been thrown down.'

### Verse 32

κάγω ἐὰν ὑψωθῶ ἐκ τῆς γῆς, πάντας ἐλκύσω πρὸς ἑμαυτόν.

κάγω a compound word = καὶ ἐγώ  
ἐὰν if

ὑψωθῶ Verb, aor pass subj, 1 s ὑψωω exalt,  
lift up, raise

Cf. 3:14. John's use of ὑψωω is deliberately ambiguous, signifying both the physical character of crucifixion and also the exalting of Jesus – including resurrection and ascension. Cf. Isa 52:13.

γῆ, γης f earth, land

Instead of πάντα (κ<sup>c</sup> A B K L W x etc) strong support is given to πάντα (P κ<sup>\*</sup> D OL vg goth geo<sup>1</sup> etc). The use of neuter for persons is not unknown in the Fourth Gospel (cf. 6:39–40 and 17:24, where neuter and masculine occur together), and the thought of cosmic redemption may have influenced the reading (cf. Col 1:16–17); the context and content of v 32 however do not favor the latter concept, and it is better to retain πάντα.

ἐλκόσω Verb, fut act indic, 1 s ἐλκω draw,  
attract

ἐμαυτου, ης reflexive pronoun myself

Hence this discourse is Jesus' response to the  
Greeks who were waiting to see him.

### Verse 33

τοῦτο δὲ ἔλεγεν σημαίνων ποίῳ θανάτῳ  
ἤμελλεν ἀποθνήσκειν.

σημαινω indicate, make known

ποιος, α, ον interrog pro. what, of what kind

θανατος, ου m death

ἤμελλεν Verb, imperf act indic, 3 s μελλω

(before an infin) be going, be about  
ἀποθνησκω die

### Verse 34

ἀπεκρίθη οὖν αὐτῷ ὁ ὄχλος· Ἠμεῖς ἠκούσαμεν  
ἐκ τοῦ νόμου ὅτι ὁ χριστὸς μένει εἰς τὸν  
αἰῶνα, καὶ πῶς λέγεις σὺ ὅτι δεῖ ὑψωθῆναι τὸν  
υἱὸν τοῦ ἀνθρώπου; τίς ἐστὶν οὗτος ὁ υἱὸς τοῦ  
ἀνθρώπου;

νομος, ου m law

'Law' is used here in its broadest sense,  
meaning the whole of the (OT) Scriptures.

The reference may be to such passages as Ps  
72:17; 89:36-37; 110:4; Isa 9:6-7; Dan 7:14.

μενω remain, stay

αἰων, αἰωνος m age, eternity

δει impersonal verb it is necessary

ὑψωθῆναι Verb, aor pass infin ὑψωω

The crowd has acclaimed Jesus as King and  
Messiah. They believe that the Messiah's reign  
is everlasting. Hence they are puzzled when  
Jesus refers to himself as the Son of man and  
says that he must be lifted up – which they  
understand to be a reference to death, or at  
least that Jesus will be taken from them. They  
therefore wish to know how the Messiah and  
Son of man are related and to understand who  
Jesus is.

### Verse 35

εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς· Ἔτι μικρὸν χρόνον  
τὸ φῶς ἐν ὑμῖν ἐστὶν. περιπατεῖτε ὡς τὸ φῶς  
ἔχετε, ἵνα μὴ σκοτία ὑμᾶς καταλάβῃ, καὶ ὁ  
περιπατῶν ἐν τῇ σκοτίᾳ οὐκ οἶδεν ποῦ ὑπάγει.

ἐτι still, yet

χρονος, ου m time, period of time

Cf. 16:16-19.

φως, φωτος n light

Cf. 1:14.

περιπατεω walk, walk about, live

"This command then is to be regarded as a last  
appeal (v.36b) to the Jews who had witnessed  
his ministry. The appeal can be cast in this  
form not because John thought it impossible to  
believe in Jesus after his death and resurrection  
– such belief was that with which he himself  
was most immediately concerned (17:20;  
20:29,31) – but (a) because it suits the  
historical perspective of a gospel, and (b)  
because the gospel narrative as a whole is  
regarded as a paradigm of the presentation of  
Christ to the world, and the urgency of that  
presentation is expressed by the limited  
duration of the ministry." Barrett.

σκοτια, ας f darkness

καταλάβῃ Verb, aor act subj, 3 s

καταλαμβάνω seize

Cf. 1:5.

ποῦ interrogative adverb where

ὑπάγω go

"Only the man born of the Spirit has the light,  
and knows whence he comes and whither he  
goes." Barrett.

### Verse 36

ὡς τὸ φῶς ἔχετε, πιστεύετε εἰς τὸ φῶς, ἵνα υἱοὶ  
φωτὸς γένησθε.

Ταῦτα ἐλάλησεν Ἰησοῦς, καὶ ἀπελθὼν ἐκρύβη  
ἀπ' αὐτῶν.

πιστευω believe (in), have faith (in)

γένησθε Verb, aor midd depo subj, 2 pl

γίνομαι

Cf. Eph 5:8. The expression 'sons of the light'  
is Semitic, meaning those who display the  
ethical qualities of 'the light.' Selwyn believes  
this to have been an element in the primitive  
Christian catechetical instruction (see his  
commentary on 1 Peter, pp. 375-382).

λαλεω speak, talk

ἐκρύβῃ Verb, aor pass indic, 3 s κρυπτω

hide, conceal

"The light shines, giving men one last chance  
to believe and to 'walk'; then is hidden. The  
public ministry of Jesus is now ended."  
Barrett.

**Verses 37-43**

Dodd considers that John has seen Jesus' ministry so far in terms of the rejection of light and life either through blindness or through fear. John, in common with the Synoptics, quotes Isa 6 as a biblical grounding for such rejection – proof of the hardening of Israel. Beasley-Murray similarly, writing of v.37 says, "This opening sentence summarizes the paragraph of vv 37–43: the response to the ministry of Jesus by his people was persistent unbelief. It climaxed the rejection of the Logos throughout Israel's history (1:11), including the word through the prophets, and specifically fulfilled words written in the Book of Isaiah." From this point, "Jesus devotes himself to his own disciples. The great majority of the Jews are excluded, shut out by their unbelief." Carson.

**Verse 39**

διὰ τοῦτο οὐκ ἠδύναντο πιστεῦειν ὅτι πάλιν εἶπεν Ἡσαΐας·

ἠδύναντο Verb, imperf midd dep indic, 3 pl  
 δυναμαι be able to, be capable of  
 πάλιν again, once more

**Verse 37**

τοσαῦτα δὲ αὐτοῦ σημεῖα πεποιηκότος ἔμπροσθεν αὐτῶν οὐκ ἐπίστευον εἰς αὐτόν,

τοσούτος, αυτη, ουτον / ουτο correlative adj  
 so much, so great; pl so many  
 σημειον, ου n sign, miracle

Refers back to all that has previously been narrated.

πεποιηκότος Verb, perf act ptc, m gen s  
 ποιω  
 ἔμπροσθεν prep with gen before, in front of

**Verse 38**

ἵνα ὁ λόγος Ἡσαΐου τοῦ προφήτου πληρωθῇ ὃν εἶπεν· Κύριε, τίς ἐπίστευσεν τῇ ἀκοῇ ἡμῶν; καὶ ὁ βραχίων κυρίου τίνι ἀπεκαλύφθη;

πληρωθῇ Verb, aor pass subj, 3 s πληρω  
 fill, fulfill

The hardening of Israel was intended by God.

ἀκοη, ης f report, news  
 βραχιων, ονος m arm  
 ἀπεκαλύφθη Verb, aor pass indic, 3 s  
 ἀποκαλυπτω reveal, disclose

Is. 53:1. "The question in Isaiah 53:1 is the prophet's report of the astonishment of the nations concerning the Servant of the Lord, who was rejected by people and exalted by God himself (the question immediately follows 52:13-15). If the supreme Servant of the Lord is Jesus the Messiah, the applicability of the passage is obvious. In John's context, *our message* focuses on the teaching of Jesus, while *the arm of the Lord* refers primarily to the miraculous signs." Carson.

Beasley-Murray writes helpfully, "The statement sounds like naked predestinarianism, even irresistible reprobation, but it was neither so intended nor would it have been so understood. The language used has a long history in biblical thought. In Exodus it is frequently said that God hardened Pharaoh's heart (e.g., Exod 4:21), and as frequently that Pharaoh hardened his own heart (e.g., 8:15, 32); the relation between the two actions is never explained. Deut 29:2–4 laments that God has not given Israel a mind to understand, or eyes to see, or ears to hear, but appeal is made that the people 'be careful to do the words of this covenant' (v 9). Isa 6:9–13 represents the Lord as commanding the prophet to make the people obdurate, blind, and deaf by his proclamation, lest they see and understand and turn, and that the process continue until the judgment of God overwhelms the cities and their people. There is bitter irony here, reflecting the prophet's experience of rejection of his message and declaration of the judgment that the rejection must bring; further, it affirms the prophet's *call* to bring to pass by his fruitless ministry the 'strange work' that God has in view (cf. Isa 28:21f.), which relates to the fulfillment of God's ultimate purpose. Von Rad rightly perceived, 'We must learn to read the saying about the hardening of the heart with reference to the saving history' (*The Message of the Prophets* [London, 1969] 126). The same applies to the use of the saying by Jesus. Mark 4:11–12 relates to the whole ministry of Jesus ('all things' = word and action of Jesus); it all takes place 'in parables' = 'riddles,' 'in order that they may look and look and not see ... lest they should turn and be forgiven.' The guilt of the people in their repudiation of the ministry of Jesus matched the predestination of God, their rejection of his message matched the concealment of the secret of the kingdom, the judgment on their blindness entailed the divine rejection of the rejectors. But as in Isaiah's day the hardening of the nation was qualified by the creation of an obedient remnant, so the blindness of Israel in Jesus' day was qualified by the calling of a remnant of believers, with the prospect of a redemption that includes all peoples, a day when the hidden shall be revealed (Mark 4:22) and the rule of God shall be universally manifested. Such is the conclusion of Paul in his discussion of the problem (Romans, chaps. 9–11, esp. 11:28–31)."

#### Verse 40

Τετύφλωκεν αὐτῶν τοὺς ὀφθαλμοὺς καὶ ἐπώρωσεν αὐτῶν τὴν καρδίαν, ἵνα μὴ ἴδωσιν τοῖς ὀφθαλμοῖς καὶ νοήσωσιν τῇ καρδίᾳ καὶ στραφῶσιν, καὶ ἰάσομαι αὐτούς.

John's quotation here of Is 6:10 is nearer the Hebrew than the LXX.

τετύφλωκεν Verb, perf act indic, 3 s τυφλωω  
blind, make blind  
πώρωω make stubborn, make hard, make  
insensitive

For ἐπώρωσεν (A B\* L X Θ etc) ἐπήρωσεν is read by P<sup>66</sup> P<sup>75</sup> K W Π etc. The two verbs are similar in meaning as well as form, and the latter is found elsewhere as a variant to the former. πώρωω = 'harden, petrify,' and with καρδία, which in Jewish thought indicates the mind, it means 'make dull or obtuse, to blind'; πήρωω = 'maim' or 'mutilate,' but with καρδία it = 'blind' (BGD, 656); the meaning accordingly is the same for either verb.

ἴδωσιν Verb, aor act subj, 3 pl ὄραω see,  
observe, perceive  
νοέω understand, discern, consider  
στραφῶσιν Verb, aor act subj, 3 pl στρεφω  
turn, change, return  
ἰάσομαι Verb, aor midd dep subj, 1 s ἰαομαι  
heal, cure, restore

"The importance in the New Testament of the quotation from Is 6 can hardly be exaggerated. It is used or alluded to at Mark 4:11f. (and the parallels) 8:17f.; Acts 28:26f. Not once only, in the ministry of Jesus, but again and again throughout its history, Israel had been confronted with the necessity of birth from above, only to reject the message and the Spirit of God. This recurring pattern, detected by the first Christians in the Old Testament, was brought out with unique clearness in the ministry and death of Jesus. There was in the divine Word something which necessarily offended the natural man." Barrett.

#### Verse 41

ταῦτα εἶπεν Ἡσαΐας ὅτι εἶδεν τὴν δόξαν αὐτοῦ, καὶ ἐλάλησεν περὶ αὐτοῦ.

The attestation for ὅτι (P<sup>66</sup> P<sup>75</sup> K A B L X TheodGreek etc) is superior to that for ὅτε (D K Δ Π etc) as for ἐπεὶ (W); as the more difficult reading ὅτι is to be accepted.

εἶδεν Verb, aor act indic, 3 s ὄραω  
δοξα, ης f glory  
λαλέω speak, talk

It was the vision of Isaiah 6 that initiated Isaiah's speech and ministry. "To John as to most of the New Testament writers all the Old Testament spoke of Christ." Barrett. Carson suggests that John may be saying that Jesus is God's glory. He also suggests that the phrase *καὶ ἐλάλησεν περὶ αὐτοῦ* may refer not to Isa 6 but 53 which was cited earlier: "The linkages [between Isa 6 and 53] just outlined suggest it; what makes it very likely is the dozen or so overtones of Isaiah 52:13-53:12 found within John 12 that show the Evangelist had the Servant Song in mind when he composed this chapter."

#### Verse 42

ὁμως μέντοι καὶ ἐκ τῶν ἀρχόντων πολλοὶ ἐπίστευσαν εἰς αὐτόν, ἀλλὰ διὰ τοὺς Φαρισαίους οὐκ ὁμολόγουν ἵνα μὴ ἀποσυνάγωγοι γένωνται,

"Just as the sweeping indictment of 1:10, 11 is followed by the exceptions of 1:12, 13, so the indictment of 12:37-41 is followed by these two verses." Carson.

ὁμως nevertheless  
μέντοι but, nevertheless, however

καὶ has the force here of 'even', 'even from among the rulers...'

ἀρχων, οντος m ruler, official

E.g. Nicodemus (3:18; 7:50f.; 19:39) and Joseph of Arimethea (19:38ff.). See also Acts 6:7 which speaks of many priests believing.

ὁμολογεω confess, declare  
ἀποσυναγωγος, ον excommunicated or banished from the synagogue

Cf. 9:22.

γένωνται Verb, aor pass dep subj, 3 pl  
γινομαι

"The statement is likely to reflect the situation of many in the synagogues of the Evangelist's day, and it makes a silent appeal that they too should count honour in the sight of God of greater consequence than honour in the sight of men, and so be bold enough to confess Jesus as the Christ." Beasley-Murray.

#### Verse 43

ἠγάπησαν γὰρ τὴν δόξαν τῶν ἀνθρώπων μᾶλλον ἢπερ τὴν δόξαν τοῦ θεοῦ.

ἀγαπαω love, show love for

δόξα with the genitive means glory (praise) which comes from men or God.

μᾶλλον adv more; rather, instead  
ἢπερ than (strengthened form of ἢ)

Occurs here only in the New Testament.

#### Verses 44-50

Barrett considers these verses "not an appeal but a summary of the results of the ministry, and of its motives and themes. Almost all the thoughts, and indeed almost all the words, which appear in these verses have already been used in the gospel. They include (a) the mission of Jesus from the Father; (b) the revelation of the Father; (c) the light of the world; (d) judgement; (e) eternal life." Cf. the note on Dodd below.

#### Verse 44

Ἰησοῦς δὲ ἔκραξεν καὶ εἶπεν· Ὁ πιστεύων εἰς ἐμὲ οὐ πιστεύει εἰς ἐμὲ ἀλλὰ εἰς τὸν πέμψαντά με,

κραζω cry out, call out

The opening clause, Ἰησοῦς δὲ ἔκραξεν is paraphrased by Dodd as, "This is the content of the kerygma of Jesus." Carson thinks this an overstatement.

ἐμὲ Pronoun, acc s ἐγώ  
πέμψαντά Verb, aor act ptc, m acc s πεμπω  
send

"Faith in Jesus is not faith in a particular man, however holy. It is faith in God directed by a particular revelation. Otherwise it is not faith at all." Barrett.

#### Verse 45

καὶ ὁ θεωρῶν ἐμὲ θεωρεῖ τὸν πέμψαντά με.

θεωρεω see

Cf. 1:18; 14:9. "The expression 'he who sees' (v 46) is in parallelism with 'he who believes,' and clearly means 'he who sees with faith.' The Evangelist is fond of using varied expressions for believing in Jesus (cf. 6:40, 44, 45, 47, 51, where 'seeing,' 'coming,' 'hearing,' 'believing,' 'eating' are different representations of the one reality of faith). Seeing with faith above all enables the believer to see in Jesus the Father himself (14:9)." Beasley-Murray.

#### Verse 46

ἐγὼ φῶς εἰς τὸν κόσμον ἐλήλυθα, ἵνα πᾶς ὁ πιστεύων εἰς ἐμὲ ἐν τῇ σκοτίᾳ μὴ μείνη.

φως, φωτος n see v.35

ἐλήλυθα Verb, perf act indic, 1 s ἐρχομαι  
σκοτια, ας f see v.35

μενω remain, stay

"The saying harks back to 8:12, but also echoes the theme in the prologue (1:4, 5, 9), and to 3:19-21, and to the whole episode of the healing of the blind man (esp. 9:5, 39-41)." Beasley-Murray.

**Verse 47**

καὶ ἐάν τις μου ἀκούσῃ τῶν ῥημάτων καὶ μὴ φυλάξῃ, ἐγὼ οὐ κρίνω αὐτόν, οὐ γὰρ ἦλθον ἵνα κρίνω τὸν κόσμον ἀλλ' ἵνα σώσω τὸν κόσμον.

ῥημα, ατος n word  
φυλάξῃ Verb, aor act subj, 3 s φυλασσω  
keep

Cf. Matt 7:24-27; Lk 6:47-49.

κρίνω judge, pass judgement on,  
condemn

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

Cf. 3:17. Barrett points out that both John and Paul state that Jesus does not judge and also that he is/will be the judge. Barrett says that these writers could not have been unaware of the apparent contradiction. "The meaning in both Paul and John is that justification and condemnation are opposite sides of the same process; to refuse the love of God in Christ is to incur judgement."

**Verse 48**

ὁ ἀθετῶν ἐμὲ καὶ μὴ λαμβάνων τὰ ῥήματά μου ἔχει τὸν κρίνοντα αὐτόν· ὁ λόγος ὃν ἐλάλησα ἐκεῖνος κρινεῖ αὐτὸν ἐν τῇ ἐσχάτῃ ἡμέρᾳ·

ἀθετεω reject, set aside, refuse  
ἐκεῖνος, η, ο demonstrative adj. that  
ἐσχατος, η, ον adj last, final

In Jewish thought judgement was always according to the law (cf. 5:45-47). Jesus' words have the force of a new law.

**Verse 49**

ὅτι ἐγὼ ἐξ ἑμαυτοῦ οὐκ ἐλάλησα, ἀλλ' ὁ πέμψας με πατὴρ αὐτός μοι ἐντολήν δέδωκεν τί εἶπω καὶ τί λαλήσω.

ἑμαυτου, ης reflexive pronoun myself

The word of Jesus will prove to be judge at the last day because it is not the word of Jesus alone but equally the word of the Father. Beasley-Murray comments, "The final affirmation of the summary of Jesus' proclamation reiterates his sending by the Father and the origin of his message in God. This has been a constant theme of the Gospel from the prologue on (cf. 1:14-18; 3:31-36; 7:14-17; 8:26-29, and for v 50a see also 3:16; 5:19-29, 39-40; 6:38-40, 68)."

ἐντολη, ης f command, order, instruction  
δέδωκεν Verb, perf act indic, 3 s διδομι  
εἶπω Verb, aor act subj, 1 s λεγω  
λαλεω speak, talk

There is no real difference between these two verbs.

**Verse 50**

καὶ οἶδα ὅτι ἡ ἐντολὴ αὐτοῦ ζωὴ αἰώνιος ἐστίν· ἃ οὖν ἐγὼ λαλῶ, καθὼς εἴρηκέν μοι ὁ πατήρ, οὕτως λαλῶ.

οἶδα know, understand  
ζωη, ης f life  
αἰωνιος, ον eternal, everlasting

"For the law of Moses as, in Jewish belief, the source of life see on 5:39; this view is echoed in the teaching of Jesus (Luke 10:28; Mark 10:17f.). Here however the command of God which Jesus bears, and himself executes, takes the place of the old Law. Jesus himself draws life from his obedience to God's command (4:34), and this even though the command is that he should lay down his life (10:18)." Barrett.

εἴρηκέν Verb, perf act indic, 3 s λεγω  
οὕτως adv. thus, in this way

Beasley-Murray comments, "There are clear connections between this representation of the mission of Jesus and the expectation of the coming prophet like Moses in Deut 18:18-19. Moses gave the people the words and commands of God, and in the light of these commandments he called on them to choose between life and death (see esp. Deut 30:15-20). This acknowledged link should be set within the larger frame of the hope of the second Exodus. While Moses was known as the First Redeemer, Jesus is not simply the Second but the final, eschatological Redeemer, who by his living, dying, exaltation, and sending of the Spirit brings in the kingdom of God and the new covenant for the renewed people of God. Hence arises the yet greater urgency to 'give heed to my words which he shall speak in my name' (Deut 18:19) and so receive the life eternal of the saving sovereignty."