

Notes on the Greek New Testament Day 143 – May 23rd – John 13:1-30

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 13-17

Beasley-Murray suggests that John has collected this body of Jesus teaching and located it in the setting of the Last Supper because the Passion Narrative, beginning with the Last Supper, would have been recounted in the early Christian communities as they met for the Lord's Supper. He writes, "It is accordingly not surprising that the instructions of Jesus at his last meal with his disciples should have been recounted at celebrations of the Lord's Supper, and that related teaching should have been associated with it. Schürmann rightly observed, 'All regulations for the community have their ground here in the Eucharist and are ordered to it. For a life of faith and brotherly love among the disciples of Jesus is a life in the brotherhood of a community that celebrates the Lord's Supper'." Beasley-Murray suggests that there are precedents to this *farewell discourse* or *testament* in such Old Testament passages as the blessings of Jacob on his sons (Gen 49), Joshua's address to his people (Josh 22–24), and David's to Solomon and the nation (1 Chron 28–29), or even the whole of the book of Deuteronomy as Moses' farewell discourse.

John and the Synoptics: There are strong points of contact between John's account and the Synoptic account of the Last Supper but there are also evident differences. Jeremias, Barrett and Lindars argue that the Synoptics give a chronological account of the events whereas John alters the day of the final meal in order that Jesus' death may coincide with the death of the Passover lambs. On the other hand, Brown, Vincent Taylor, Sanders and France argue that John gives a correct chronology and that Jesus celebrated a Passover type meal with his disciples one day early, knowing that he would not be able to do so the following day. An attempt has been made to argue that Jesus did not follow the official Jewish calendar but the one used also by the Qumran community, eating the Passover on the *Tuesday* evening. Carson comments "The solution that carries fewest difficulties argues that his disciples did indeed eat a Passover meal on Thursday, the beginning of 15 Nisan. John's Gospel, rightly interpreted, does not contradict this chronology in any of the seven verses alleged to do so (13:1, 27; 18:28; 19:14, 31, 36, 42). This stance will briefly be defended ... as these verses come up."

Some commentators question why John has omitted the 'words of institution' at the Last Supper. Barrett, Sanders and Beasley-Murray argue that the words were well known and that John, by recording Jesus' teaching here, provides extended explanation of what the words mean. Lindars argues that John's Gospel is based on homilies given at the Eucharist and that the Sacrament was therefore a present reality which did not need explicit mention.

Verses 1-20

Jesus' act of washing the disciples' feet is symbolic of what he is about to do in giving himself over to death for them. It is by this means that they are cleansed. As the foreshadowing of the work of the Suffering *Servant* it is also a call to the disciples to follow the servant example of their Lord, cf. 12:24ff.

Verse 1

Πρὸ δὲ τῆς ἑορτῆς τοῦ πάσχα εἰδὼς ὁ Ἰησοῦς ὅτι ἦλθεν αὐτοῦ ἡ ὥρα ἵνα μεταβῆ ἐκ τοῦ κόσμου τούτου πρὸς τὸν πατέρα ἀγαπήσας τοὺς ἰδίους τοὺς ἐν τῷ κόσμῳ εἰς τέλος ἠγάπησεν αὐτούς.

ἑορτη, ης f festival, feast
πάσχα n Passover

Some argue that John means the day before the Passover, cf. 18:28; 19:14,31,42 – see argument above. Carson, however, argues that the phrase Πρὸ δὲ τῆς ἑορτῆς τοῦ πάσχα locates the *foot washing* as taking place before the Passover meal.

εἰδὼς Verb, perf act ptc, m nom s οἶδα
know

ὥρα, ας f hour, moment

μεταβῆ Verb, aor act subj, 3 s μεταβαίνω
leave

"The 'hour' of Jesus was that for which he came into this world (12:27); the hour wherein God would glorify Jesus and Jesus would glorify God through a death for the world's salvation (12:24–26); the hour of judgment for the world and defeat of the devil and of the exaltation of Jesus to exercise the divine sovereignty (12:31–32); hence the hour of his 'crossing over' from this world to the Father's side (17:5). Such is the context wherein he shows to his own his 'love to the limit.'" Beasley-Murray.

ἀγαπήσας Verb, aor act ptc, m nom s
ἀγαπαῶ love

ἴδιος, α, ον one's own

τέλος, ους n end, conclusion, termination

"εἰς τέλος may in Hellenistic Greek be an adverbial phrase with the meaning 'completely', 'utterly'... This would yield a satisfactory sense here: Jesus' love for his own was capable of any act of service or suffering. But it is probable that here (and at Mark 13:13 and parallels, 1 Thess 2:16) τέλος retains something of its primary significance of 'end'. Jesus loved his own up to the last moment of his life. Moreover τέλος recalls the eschatology of the earlier gospels; the 'hour' of Jesus, the hour of his suffering, was an anticipation of the last events." Barrett.

Verse 2

καὶ δείπνου γινομένου, τοῦ διαβόλου ἤδη βεβληκότος εἰς τὴν καρδίαν ἵνα παραδοῖ αὐτὸν Ἰούδας Σίμωνος Ἰσκαριώτου,

δειπνον, ου n supper, main meal

Carson comments, "The manuscript evidence for the present participle γινομένου and for the aorist participle γενομένου is very evenly divided. The former is often taken to mean that the meal was 'in progress' (hence 'during the supper', RSV), but might mean that it 'was being served' (NIV); the latter is often taken to mean that the supper was over ('supper being ended', AV), but could be interpreted to mean that supper had just been served. Verses 4 and 26 make it impossible to believe that the supper was over, and for that reason many prefer the present participle. Conversely, that makes the aorist participle the harder reading (especially if it is understood as in the AV), and for that reason intrinsically more likely to have been changed by a copyist. It is therefore attractive to suppose that the aorist is original, but that it should be understood to mean that supper had just been served (an instance of what has traditionally been called the 'ingressive aorist')."

διαβόλος, ου m the devil

ἤδη adv now, already

βεβληκότος Verb, perf act ptc, m gen s
βαλλῶ

Barrett argues that the heart spoken of here is that of the devil rather than that of Judas, i.e. 'The devil had already made up his mind that Judas should betray...' rather than 'The devil having already put it into the heart of Judas...' Beasley-Murray argues that while this is a grammatical *possibility* it "is intrinsically unlikely; the statement anticipates v. 27."

παραδοῖ Verb, aor act subj, 3 s παραδίδωμι
hand over, deliver up

As is generally the case, there are many textual variants of the name Ἰσκαριώτου.

"Before proceeding with the narrative ... John ensures that his readers will grasp just how strongly this episode attests the loving character of Jesus. The disciples whose feet he was about to wash include Judas Iscariot, son of Simon ... whose treacherous plot had already been conceived." Carson.

Verse 3

εἰδὼς ὅτι πάντα ἔδωκεν αὐτῷ ὁ πατήρ εἰς τὰς χεῖρας, καὶ ὅτι ἀπὸ θεοῦ ἐξῆλθεν καὶ πρὸς τὸν θεὸν ὑπάγει,

ἔδωκεν Verb, aor act indic, 3 s δίδωμι

A timeless aorist.

χειρ, χειρος f hand, power

"Jesus washes their feet in full knowledge that he is the Son of God and the heavenly Man." Barrett. Carson comments on εἶδως ὅτι πάντα ἔδωκεν αὐτῷ ὁ πατήρ εἰς τὰς χεῖρας, "With such power and status at his disposal, we might have expected him to defeat the devil in an immediate and flashy confrontation, and to devastate Judas with an unstoppable blast of divine wrath. Instead, he washes his disciples' feet, including the feet of the betrayer."

ὑπαγω go, depart

"Cf. v.1; the hour of departure was at hand, and in fact Jesus was going to his eternal glory with the Father through the humiliation of the cross, of which the humiliation of the foot-washing was an intended prefigurement." Barrett.

Barrett.

Sanders thinks that this act may also have been intended to silence the squabble about precedence mentioned in Lk 22:24-27 in response to which Jesus speaks of himself as one who serves.

Verse 4

ἐγείρεται ἐκ τοῦ δεῖπνου καὶ τίθησιν τὰ ἱμάτια καὶ λαβῶν λέντιον διέζωσεν ἑαυτόν·

ἐγειρω raise

τιθημι place, set, put

"ἀποτιθεναί would have been a more natural word. Cf. the use of τιθεναί (with ψυχήν) at 10:11,15,17f.; 13:37f. When Jesus lays aside his garments in preparation for his act of humility and cleansing he foreshadows the laying down of his life. Cf. 19:23." Barrett.

ἱματιον, ου η garment, clothing, robe

λαβων Verb, aor act ptc, m nom s λαμβανω

λεντιον, ου η towel

Used in the NT only here and at v.5.

διέζωσεν Verb, aor act indic, 3 s διαζωννυμι
wrap around, put on (clothes)

Verse 5

εἶτα βάλλει ὕδωρ εἰς τὸν νιπτήρα, καὶ ἤρξατο νίπτειν τοὺς πόδας τῶν μαθητῶν καὶ ἐκμάσσειν τῷ λεντίῳ ᾧ ἦν διεζωσμένος.

εἶτα adv. then, and then

ὕδωρ, ὕδατος η water

νιπτήρ, ηρος η washbasin

Occurs here only in the New Testament.

ἄρχω midd begin

νιπτω wash

πόδας Noun, acc pl πους, ποδος η foot

μαθητης, ου η disciple, pupil, follower

ἐκμασσω wipe, dry

διεζωσμένος Verb, perf pass ptc, m nom s

διαζωννυμι

"The washing of the master's feet was a menial task which was not required of the Jewish slave (in distinction from slaves of other nationalities ...). The degrading character of the task should not however be exaggerated. Wives washed the feet of their husbands, and children of their parents. Disciples were expected to perform acts of personal service for their rabbis... The point in the present passage is that the natural relationship is reversed in an act of unnecessary and striking (as Peter's objection, vv. 6,8, shows) humility. In John's understanding the act is at once exemplary, revelatory, and salutary. The disciples must in turn wash each other's feet (vv. 14f.); the act of loving condescension reveals the love of Jesus for his own (v.1), just as the mutual love of the disciples will reveal their relationship with Christ (v.35); and the feet-washing represented a real act of cleansing which did not need to be repeated (vv.8,10)." Barrett.

"There is no instance in either Jewish or Greco-Roman sources of a superior washing the feet of an inferior... The one who was 'in very nature God ... made himself nothing' and took 'the very nature of a servant' (Phil. 2:6-7). Indeed, he 'became obedient to death – even death on a cross!' (Phil 2:8). The matchless self-emptying of the eternal Son, the eternal Word, reaches its climax in the cross. This does not mean that the Word *exchanges* the form of God for the form of a servant; it means, rather, that he so dons our flesh and goes open-eyed to the cross that his deity is *revealed* in our flesh, supremely at the moment of greatest weakness, greatest service." Carson.

Verse 6

ἔρχεται οὖν πρὸς Σίμωνα Πέτρον. λέγει αὐτῷ· Κύριε, σύ μου νίπτεις τοὺς πόδας;

Note the way in which the two pronouns σὺ μου placed together to bring out the contrast and emphasis. Beasley-Murray comments, "The opening words in Peter's statement produce an extraordinary sequence: κύριε, σὺ μου ..., 'Master, you – my ... !' The impression is given of Peter spluttering in astonishment and incomprehension! It is strangely akin, however, to his objection to Jesus' announcement of his impending rejection, sufferings, and death through the Jewish leaders (Mark 8:32–33); both occasions manifest a real concern for the Master but a total lack of understanding of his actions."

Verse 7

ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ· Ὁ ἐγὼ ποιῶ
σὺ οὐκ οἶδας ἄρτι, γνώση δὲ μετὰ ταῦτα.

ἄρτι now, at the present

γνώση Verb, fut midd dep indic, 2 s γινομαι

"Only by the Spirit can men understand Jesus at all; and his disciples no less than the Jewish opposition are included here." Barrett.

Verse 8

λέγει αὐτῷ Πέτρος, Οὐ μὴ νίψης μου τοὺς
πόδας εἰς τὸν αἰῶνα. ἀπεκρίθη Ἰησοῦς αὐτῷ,
Ἐὰν μὴ νίψω σε, οὐκ ἔχεις μέρος μετ' ἐμοῦ.

Jeremias has pointed out that οὐ μὴ in the Gospels commonly occurs in oath-like assurances (cf. Mark 14:25, 31; Matt 16:22; John 20:25) and is so intended here (*Eucharistic Words of Jesus*, 209–10).

νίψης Verb, aor act subj, 2 s νιπτω

ἔχεις is a present with a future meaning, cf. 12:8, 48; 16:33.

αἰών, αἰωνος m age, eternity

Cf. 11:26.

σε Pronoun, acc s συ

μερος, ους n part

"Peter for all his apparent devotion to Jesus is in danger of taking the wrong side. His objection to receiving Jesus' love and service is in fact Satanic pride." Barrett.

Barrett suggests from the words of Jesus' response that there is a link between the symbolism of this foot-washing and baptism but that the link should not be exaggerated. Carson comments on Jesus' words, "Unless the Lamb of God has taken away a person's sin, has washed that person, he or she can have no part with him." And Beasley-Murray points out, "μέρος is used among Jews of having a part in an inheritance, notably in the promised land, and then eschatologically in the kingdom of God (cf. Luke 15:12; Matt 24:51; Rev 20:6; and for the thought here, Luke 22:29–30). The concept of 'a part with me' is developed in 14:3; 17:24."

Verse 9

λέγει αὐτῷ Σίμων Πέτρος· Κύριε, μὴ τοὺς
πόδας μου μόνον ἀλλὰ καὶ τὰς χεῖρας καὶ τὴν
κεφαλὴν.

μονος, η, ον adj only, alone

χειρ, χειρος f see v.3.

κεφαλη, ης f head

Peter's unrestrained exuberance outstrips his understanding.

Verse 10

λέγει αὐτῷ ὁ Ἰησοῦς· Ὁ λελουμένος οὐκ ἔχει
χρείαν εἰ μὴ τοὺς πόδας νίψασθαι, ἀλλ' ἔστιν
καθαρὸς ὅλος· καὶ ὑμεῖς καθαροὶ ἐστε, ἀλλ'
οὐχὶ πάντες.

λελουμένος Verb, perf pass ptc, m nom s

λουω wash, bathe

χρεια, ας f need, want

The words εἰ μὴ τοὺς πόδας though supported in the majority of mss, are omitted from κ and the vg together with some old Latin texts and Origen. Metzger suggests that these words are original but were omitted from some mss either by accident or because it was not understood how they could fit with the first part of the verse. However, Bultmann, Hoskyns, Lindars, Barrett, Brow, Dunn and Beasley-Murray consider the shorter reading to be original. Barrett says that λουειν and νιπτειν are synonyms. This was misunderstood and the text expanded in accordance with the social custom of bathing before going out to dine and having the feet washed later when arriving at the place of dining.

Marsh, Bruce and Tasker, accepting the longer reading, suggest that Jesus' words are a rebuke to Peter because he has mistaken the symbol for the reality. Hence Jesus' words do refer to social custom while at the same time underlining the symbolic nature of the act that he is performing.

Beasley-Murray refers to this as "a *cause célèbre* of NT textual criticism."

νίψασθαι Verb, aor midd infin νιπτω

καθαρος, α, ον pure, clean, innocent

όλος, η, ον whole, complete, entire

οὐχι (emphatic form of οὐ) not, no

Verse 11

ἦδει γὰρ τὸν παραδιδόντα αὐτόν· διὰ τοῦτο
εἶπεν ὅτι Οὐχὶ πάντες καθαροὶ ἐστε.

ἦδει Verb, pluperf act indic, 3 s οἶδα

παραδιδόντα Verb, pres act ptc, m acc s

παραδιδωμι see v.2

Carson comments, "Doubtless when Jesus washed the disciples' feet he included the feet of Judas Iscariot. If this proves anything beyond the unfathomable love and forbearance of the Master, it is that no rite, even if performed by Jesus himself, ensures spiritual cleansing. Washed Judas may have been; cleansed he was not (cf. 6:63-64). The only other place in the Fourth Gospel where Jesus tells his disciples (minus Judas) that they are clean is 15:3: 'You are already clean because of the word I have spoken to you.' Real cleansing is effected both through Jesus' revelatory word and through the atoning sacrifice to which the footwashing pointed."

Verse 12

Ὅτε οὖν ἔνιψεν τοὺς πόδας αὐτῶν καὶ ἔλαβεν τὰ ἱμάτια αὐτοῦ καὶ ἀνέπεσεν, πάλιν εἶπεν αὐτοῖς· Γινώσκετε τί πεποίηκα ὑμῖν;

ότε conj when

ἔλαβεν Verb, aor act indic, 3 s λαμβανω ἱματιον, ου n see v.4

ἀνέπεσεν Verb, aor act indic, 3 s ἀναπιπτω sit, sit at table

Cf. 6:10.

πάλιν again, once more

πεποίηκα Verb, perf act indic, 1 s ποιω

"The interpretation of the act of Jesus seems now to change. In the preceding verses it was a symbolical action (like those of the Old Testament prophets), indicative of the purification effected by Jesus in man's hearts. Here it becomes an example of humility. The two interpretations do not however exclude but rather imply each other. The purity which Jesus effects consists in an active and serviceable humility. Those who have been cleansed by him do in fact love and serve one another, and there is no other test of their having been cleansed than this (v.35; cf. 1 John 3:16f.,23; 4:11 *et al*). The death of Christ is at once the means by which men are cleansed from sin, and the example of the new life which they must henceforth follow." Barrett.

Verse 13

ὑμεῖς φωνεῖτέ με Ὁ διδάσκαλος καὶ Ὁ κύριος, καὶ καλῶς λέγετε, εἰμὶ γάρ.

φωνεω call

διδασκαλος, ου m teacher

Articular nominatives used for the vocative.

Verse 14

εἰ οὖν ἐγὼ ἔνιψα ὑμῶν τοὺς πόδας ὁ κύριος καὶ ὁ διδάσκαλος, καὶ ὑμεῖς ὀφείλετε ἀλλήλων νίπτειν τοὺς πόδας·

ὀφειλω owe, ought, must

ἀλλήλων, οἰς, ους reciprocal pronoun one another

Verse 15

ὑπόδειγμα γὰρ ἔδωκα ὑμῖν ἵνα καθὼς ἐγὼ ἐποίησα ὑμῖν καὶ ὑμεῖς ποιήτε.

ὑποδειγμα, τος n example

Cf. Heb 4:11; 8:5; 9:25; James 5:10; 2 Peter 2:6. It means both pattern and example.

ἔδωκα Verb, aor act indic, 1 s δίδωμι

Verse 16

ἀμὴν ἀμὴν λέγω ὑμῖν, οὐκ ἔστιν δοῦλος μείζων τοῦ κυρίου αὐτοῦ οὐδὲ ἀπόστολος μείζων τοῦ πέμψαντος αὐτόν.

δουλος, ου m slave, servant

μείζων, ον (comp of μεγας) greater

πεμπω send

Cf. Matt 10:24; John 15:20. "The disciples are not to expect better treatment than their Lord received, nor are they to think themselves too important to perform acts of service which he performed." Barrett.

Verse 17

εἰ ταῦτα οἴδατε, μακάριοι ἔστε ἐὰν ποιήτε αὐτά.

μακαριος, α, ον blessed, fortunate, happy

Cf. 12:47-48. for similar emphasis on the necessity of doing as well as hearing the word of Jesus. Also Matt. 7:21-23, 24-27.

Verse 18

οὐ περὶ πάντων ὑμῶν λέγω· ἐγὼ οἶδα τίνας ἐξελεξάμην· ἀλλ' ἵνα ἡ γραφή πληρωθῇ· Ὁ τρώγων μου τὸν ἄρτον ἐπῆρεν ἐπ' ἐμὲ τὴν πτέρναν αὐτοῦ.

ἐξελεξάμην Verb, aor midd indic, 1 s

ἐκλεγομαι choose, select

"The bearing of these words and their connection with the following sentence are not clear. They may mean (a) I know whom I have really chosen, and of course I have not really chosen Judas; or (b) I know (the characters of) those whom I have chosen, and therefore know that Judas, though I have chosen him, will betray me. The interrogative τίνας suggests (a) rather than (b), but correspondence with 6:70 suggests (b), and probably outweighs the grammatical argument." Barrett.

γραφη, ης f writing, Scripture

πληρωθῆ Verb, aor pass subj, 3 s πληρωο
fill, fulfill

Cf. 9:3 for this construction. The quotation is from Ps 41(40):9 and is closer to the Hebrew than the LXX.

τρωγω eat
ἄρτος, ου m bread, food

μου is less well supported (by B c L etc) than μετ· ἐμοῦ (in P⁶⁶ & D K W etc); but the latter could be due to the influence of the LXX (which reads μετ· ἐμοῦ) and to Mark 14:18.

ἐπαίρω raise, lift up
πτερνα, ης f heel (of a foot)

The phrase suggests the sudden kick of a horse or one who "shakes the dust off his feet" against another. Beasley-Murray comments, "In Eastern culture, where sharing bread and salt bound people together in covenant support, such betrayal signified the depth of depravity."

Verse 19

ἄπ' ἄρτι λέγω ὑμῖν πρὸ τοῦ γενέσθαι, ἵνα πιστεύητε ὅταν γένηται ὅτι ἐγώ εἰμι.

ἄρτι now, at the present

ἄπ' ἄρτι here simply means 'now'. Beasley-Murray argues, "ἄπ' ἄρτι normally = 'from now on'; but in several passages of the NT it should probably be read as ἀπαρτί, 'assuredly,' 'definitely,' and is comparable to Jesus' use of 'amen' at the beginning of a sentence (cf. especially Rev 14:13; Debrunner would add Matt 23:39; 26:29, 64; John 14:7... The reading ἀπαρτί is recommended in BDF § 12, 3. Otherwise we must assume that ἄπ' ἄρτι = νῦν, 'now'."

πιστεύητε Verb, aor act subj, 2 pl πιστεωο
ὅταν when
γένηται Verb, aor subj, 3 s γινομαι

Another 'I am' saying; cf. Is 41:4; 43:10. Jesus predicts what will happen so that when it happens they will realise who he is.

Verse 20

ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ λαμβάνων ἄν τινα πέμψω ἐμὲ λαμβάνει, ὁ δὲ ἐμὲ λαμβάνων λαμβάνει τὸν πέμψαντά με.

ὅς ἂν whoever
πέμψω see v.16

πέμψαντά Verb, aor act ptc, m acc s πέμψω

Cf. v.16 and Matt 10:40. "As at 12:45,50, the effect is to give the mission of Jesus and the mission of the Church an absolute theological significance; in both the world is confronted by God himself." Barrett.

Beasley-Murray comments, "The saying fittingly concludes the pericope, for it harks back to the introductory sentences that place the footwashing on the background of the mission of Jesus, who came from God and goes back to God."

Verse 21

Ταῦτα εἰπὼν ὁ Ἰησοῦς ἐταράχθη τῷ πνεύματι καὶ ἐμαρτύρησεν καὶ εἶπεν· Ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι εἷς ἐξ ὑμῶν παραδώσει με.

ἐταράχθη Verb, aor pass indic, 3 s ταρασσω
trouble, disturb, stir up

Cf. 12:27; 11:33. Beasley-Murray comments, "A vague announcement of the impending betrayal of Jesus has already been made in vv 18–19. Jesus now makes a clear and emphatic statement (he 'bore witness'), impelled by an overwhelming horror and agitation of spirit as he contemplated what was to take place (on ἐταράχθη τῷ πνεύματι see Comment on 12:27, the 'Johannine Gethsemane'). The earlier passage showed that the intentions of Judas were known to Jesus; here the betrayer is exposed, and confronted in such a manner as to precipitate a decision either to renounce his deadly purpose or to proceed with it without delay."

μαρτυρεω bear witness, testify
εἷς, μια, ἐν γεν ἑνος, μιας, ἑνος one
παραδώσει Verb, fut act indic, 3 s
παραδίδωμι hand over, deliver up

Cf. Mk 14:18

Verse 22

ἔβλεπον εἰς ἀλλήλους οἱ μαθηταὶ ἀπορούμενοι περὶ τίνος λέγει.

βλεπω see, look, be able to see, beware of
ἀλλήλων, οἱς, οὐς see v.14.

ἀπορεω act & midd be at a loss

Sanders says that it is difficult to reconcile the stricken silence reported in John with the questions reported in the Synoptics, cf. Mk 14:19. But this is rather a wooden reading of the text. The puzzled uncertainty of the disciples prompted their questions, including that of the beloved disciple at the instigation of Peter. The account here is written from the perspective of that same disciple.

Verse 23

ἦν ἀνακείμενος εἷς ἐκ τῶν μαθητῶν αὐτοῦ ἐν τῷ κόλπῳ τοῦ Ἰησοῦ, ὃν ἠγάπα ὁ Ἰησοῦς·

ἀνακειμαι be seated at table
κόλπος, ου m bosom, chest

"Persons taking part in a meal reclined on the left side; the left arm was used to support the body, the right was free for use. The disciple to the right of Jesus would thus find his head immediately in front of Jesus and might accordingly be said to lie in his bosom. Evidently he would be in a position to speak intimately with Jesus, but his was not the place of greatest honour; this was to the left of the host. The place occupied by the beloved disciple was nevertheless the place of a trusted friend." Barrett.

Carson comments that the phrase "calls to mind 1:18, where the Word of God, the unique one, himself God, is said to be in the bosom of the Father. The verse before us may therefore suggest that the beloved disciple was in a relationship with Jesus analogous to the relationship Jesus enjoyed with the heavenly Father. The centrality of such analogical relationships has already been hinted at by v. 20."

ἀγαπαω love

This is the first mention of the 'beloved disciple'. Mk 14:17 states that only the twelve were present at the Last Supper, hence the beloved disciple is one of the twelve. Carson comments, "If we wonder why the beloved disciple chooses this form of anonymity, two answers are suggested by the emphases of the Fourth Gospel. Just as 'the beloved disciple', if a self-designation, implies not arrogance (as if to say 'I am more loved than others') but a profound sense of indebtedness to grace ('What a wonder – that I should be loved by the incarnate Word!...), so the silence as to the identity of the beloved disciple may be a quiet way of refusing to give even the impression of sharing a platform with Jesus. 'Like the other John at the very beginning of the Gospel, the first witness to Jesus, he is only a voice. The identity of the speaker does not matter: what matters is the witness that he gives' (Newbigin...). At the same time, the author thus serves as a model for his readers: becoming a Christian means a transforming relationship with Jesus Christ, such that he receives the glory."

Verse 24

νεύει οὖν τούτῳ Σίμων Πέτρος πυθέσθαι τίς ἂν εἴη περὶ οὗ λέγει.

νευω motion, nod

πυθέσθαι Verb, aor midd dep infin

πυνθανομαι inquire, ask, question

εἴη Verb, pres optative, 3 s εἶμι

Beasley-Murray writes, "τίς ἂν εἴη is the only occurrence of an optative in our Gospel, but it is well supported here P⁶⁶ A D K W etc), and the various attempts to replace it with simpler language confirm its originality."

Verse 25

ἀναπεσὼν ἐκεῖνος οὕτως ἐπὶ τὸ στήθος τοῦ Ἰησοῦ λέγει αὐτῷ· Κύριε, τίς ἐστίν;

ἀναπεσων Verb, aor act ptc, m nom s

ἀναπιπτω sit at table, lean

ἐκεῖνος, η, ο demonstrative adj. that

στήθος, ος n chest, breast

I.e. he leaned back to speak more intimately with Jesus. Beasley-Murray comments, "If the Beloved Disciple, who will have been on his right, leaned back to speak to Jesus he would literally have had his head at his breast."

Verse 26

ἀποκρίνεται ὁ Ἰησοῦς· Ἐκεῖνός ἐστιν ὃν ἐγὼ βάρψω τὸ ψωμίον καὶ δώσω αὐτῷ· βάρψας οὖν τὸ ψωμίον δίδωσιν Ἰούδα Σίμωνος Ἰσκαριώτου.

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

βαπτω dip

ψωμιον, ου n piece [of bread]

"ψωμιον, a diminutive of ψωμος, need not refer to bread; in the synoptic gospels it refers most naturally to the dipping of the bitter herbs of the Passover meal into the *haroseth* sauce." Barrett. The dipping and handing of such a morsel was normally a sign of special favour.

λαμβάνει καὶ is included in a limited number of MSS (κ^a B C L* κ Origen etc.). The words could have been added by copyists in recollection of the accounts of the Institution of the Lord's Supper ('Jesus took bread ...,' Mark 14:22; Matt 26:26; Luke 22:19; 1 Cor 11:23; Mark and Matthew add the additional words of Jesus, 'Take, this is my body ...'). Or the words may have been omitted by copyists as apparently needless.

δώσω Verb, fut act indic, 1 s δίδωμι

βάρψας Verb, aor act ptc, m nom s βαπτω

Again, there are a number of variations in the name Ἰσκαριώτου.

Verse 27

καὶ μετὰ τὸ ψωμίον τότε εἰσηλθεν εἰς ἐκεῖνον ὁ Σατανᾶς. λέγει οὖν αὐτῷ ὁ Ἰησοῦς· Ὅ ποιεῖς ποίησον τάχιον.

τοτε then, at that time

εἰσηλθεν Verb, aor act indic, 3 s εἰσερχομαι

Σατανας, α the Adversary, Satan

ταχιον quickly, at once

Beasley-Murray comments, "Jesus gives to Judas a sign of friendship, despite knowing the intention of his heart. His statement, 'What you are about to do, do quickly,' has the effect of setting Judas in the place of decision: he must make up his mind either to respond to Jesus' goodwill, and so repent of his plan to betray him, or to spurn it and carry out his intentions. If this be a correct reading of the situation, no man in all history was more truly 'put on the spot' than Judas in that moment. But with the morsel 'Satan entered...!' Newbiggin commented, 'The final act of love becomes, with a terrible immediacy, the decisive moment of judgment, which has been the central theme in John's account of the public ministry of Jesus.... So the final gesture of affection precipitates the final surrender of Judas to the power of darkness!'"

The crucifixion, though part of the plan and purpose of God, is yet instigated by Satan.

Verse 28

τοῦτο δὲ οὐδεὶς ἔγνω τῶν ἀνακειμένων πρὸς τί
εἶπεν αὐτῷ·

οὐδεις, οὐδεμια, οὐδεν no one, nothing
ἔγνω Verb, aor act indic, 3 s γινωσκω
ἀνακειμαι see v.23

Verse 29

τινὲς γὰρ ἐδόκουν, ἐπεὶ τὸ γλωσσόκομον εἶχεν
Ἰούδας, ὅτι λέγει αὐτῷ ὁ Ἰησοῦς· Ἀγόρασον
ὧν χρεῖαν ἔχομεν εἰς τὴν ἑορτήν, ἣ τοῖς
πτωχοῖς ἵνα τι δῶ.

δοκεω think, suppose
ἐπει since, because
γλωσσόκομον, ου n money box, money
bag

Cf. 12:6.

εἶχεν Verb, imperf act indic, 3 s ἔχω
ἀγοραζω buy, redeem
χρεια, ας f need, want
ἑορτη, ης f festival, feast

Barrett says, "This is consistent with John's representation of the last supper as taking place twenty-four hours before the Passover."

Carson, however, writes, "One might wonder, on these premises, why Jesus should send Judas out for purchases for a feast still twenty-four hours away. The next day would have left ample time. It is best to think of this as taking place on the night of the Passover, 15 Nisan. Judas was sent out (so the disciples thought) to purchase *what was needed for the Feast*, i.e. not the feast of Passover, but the Feast of Unleavened Bread (the *hagigah*), which began that night and lasted for seven days. The next day, still Friday 15 Nisan, was a high feast day; the following day was Sabbath. It might seem best to make necessary purchases (e.g. more unleavened bread) immediately... Moreover, it was customary to give alms to the poor on Passover night, the temple gates being left open from midnight on, allowing beggars to congregate there... On any night other than Passover it is hard to imagine why the disciples might have thought Jesus was sending Judas out *to give something to the poor*: the next day would have done just as well."

ἡ οἱ

πτωχος, η, ον poor, pitiful

δῶ Verb, aor act subj, 3 s διδωμι

Verse 30

λαβὼν οὖν τὸ ψωμίον ἐκεῖνος ἐξῆλθεν εὐθύς.
ἦν δὲ νύξ.

λαβων Verb, aor act ptc, m nom s λαμβανω
εὐθυσ adv. immediately, at once
νυξ, νυκτος f night

Normally in Palestine the main meal was taken in late afternoon, not in the evening, but the Passover could only be eaten during the night and only until midnight.

"When he goes out it is into the outer darkness (Matt 8:12; 22:13; 25:30). It is the hour of the power of darkness (Luke 22:53). John was of course aware that the hour was evening (see on v.2, δειπνον, and cf. 1 Cor 11:23, ἐν τη νυκτι); but his remark is far from being merely historical. In going into the darkness (see on 1:5 and elsewhere) Judas went to his own place [Acts 1:25]." Barrett.

Beasley-Murray comments, "The enigma of Judas has inspired a multitude of endeavors to explain the riddle of his behaviour. We may doubt that the Evangelist would have been impressed by most of them. He saw in Judas a fearful example of one who walked with the Lord but finally obeyed the voice of the Tempter. While he recognized in the actions of Judas an unwitting means of fulfilling the redemptive purpose of God, it may be assumed that the apologetic purpose was not the primary motive in recording the scene of 13:21–30: more likely it was the desire to warn readers to beware of taking a like path as Judas did. That there were those in the churches linked with the Evangelist who listened to voices viewed as of Antichrist is apparent from the Johannine epistles (cf. esp. 1 John 2:15–27: 3:4–10; 4:1–6). The story of Judas epitomizes for the readers of the Gospel the message of the Pauline dictum: 'Let anyone who thinks that he stands take heed lest he fall' (1 Cor 10:12)."