

Notes on the Greek New Testament
Day 144 – May 24th – John 13:31-14:14

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 31

Ὅτε οὖν ἐξηλθεν λέγει Ἰησοῦς· Νῦν ἐδοξάσθη ὁ υἱὸς τοῦ ἀνθρώπου, καὶ ὁ θεὸς ἐδοξάσθη ἐν αὐτῷ·

"The action of the supper is now completed and the final discourse begins." Barrett. Carson similarly argues that the departure of Judas now marks the beginning of the farewell discourse.

ὅτε conj when

"With the departure of Judas all the actors in the drama, and Jesus in particular, are committed to their courses of action, which make the crucifixion virtually accomplished." Caird.

ἐδοξάσθη Verb, aor pass indic, 3 s δοξάζω glorify, exalt

Verse 32

εἰ ὁ θεὸς ἐδοξάσθη ἐν αὐτῷ, καὶ ὁ θεὸς δοξάσει αὐτὸν ἐν αὐτῷ, καὶ εὐθὺς δοξάσει αὐτόν.

The words εἰ ὁ θεὸς ἐδοξάσθη ἐν αὐτῷ are supported by A K Δ Ψ f¹³ but are omitted by p⁶⁶ s* B W. Their addition could be explained by dittography, their omission by haplography. The mss evidence is stronger for omission but the UBS editors argued that it is easier to explain subsequent omission.

εὐθὺς see v.30

"It will not be necessary to wait for the *parousia* before Christ enters the glory of the Father. His glory appears at once in the resurrection, the gift of the Spirit, and his abiding presence with his own. This fact is worked out in the next three chapters." Barrett. Beasley-Murray similarly comments, "God glorified the Son of Man in making his self-offering effective for the race; therein God was glorified in the perfect obedience and love of the Son, which was however at the same time a revelation of the love of God to humankind; in virtue of that act God glorifies the Son 'in himself,' i.e., in (his own) person, and he does it 'immediately' – in the death and in the exaltation."

Verse 33

τεκνία, ἔτι μικρὸν μεθ' ὑμῶν εἰμι· ζητήσετέ με, καὶ καθὼς εἶπον τοῖς Ἰουδαίοις ὅτι Ὅπου ἐγὼ ὑπάγω ὑμεῖς οὐ δύνασθε ἐλθεῖν, καὶ ὑμῖν λέγω ἄρτι.

τεκνιον, ου n little child, child

"This address is used nowhere else in John; it is frequent in 1 John (7 times; also Gal 4:19...). John uses παιδια at 21:5 (twice in 1 John)." Barrett.

ἔτι still, yet

ζητεω seek, search for

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

Cf. 7:33; 8:21.

ὅπου adv. where

δυναμαι can, be able to

ἐλθεῖν Verb, aor act infin ἐρχομαι

"The ambiguity is maintained. The disciples are incapable (as appears in the next verses) of following Jesus to death; equally they cannot accompany him at once into the presence of the Father." Barrett.

ἄρτι now, at the present

Verse 34

ἐντολὴν καινὴν δίδωμι ὑμῖν ἵνα ἀγαπᾶτε ἀλλήλους, καθὼς ἠγάπησα ὑμᾶς ἵνα καὶ ὑμεῖς ἀγαπᾶτε ἀλλήλους.

ἐντολη, ης f command, order, instruction

καινος, η, ον new

"The command that men, especially within the nation of Israel or a group of disciples, should love one another, was not 'new' in the sense that it had never previously been promulgated. Cf. Lev 19:18... It is new, however, in that it corresponds to the command that regulates the relation between Jesus and the Father (10:18; 12:49f.; (14:31); 15:10); the love of the disciples for one another is not merely edifying, it reveals the Father and the Son. See below on 15:12f. The command of Jesus was new also in that it was delivered in and for the new age which was inaugurated by his life and death. Cf. 1 John 2:8." Barrett. So Beasley-Murray who writes, "Its 'newness' would appear to consist in its being the Law of the new order, brought about by the redemption of God in and through Christ, intimated in vv 31-32."

ἀγαπαω love, show love for

ἵνα ἀγαπᾶτε is best viewed as imperatival in force.

ἄλληλων, οἰς, οὐς reciprocal pronoun one another

"It is of the essence of the Christian life that all who are Christians should love one another, and in so far as they fail to do so they fail to reproduce the divine life which should inspire them and should be shown to the world through them." Barrett.

Carson comments, "The *new command* is simple enough for a toddler to memorise and appreciate, profound enough that the most mature believers are repeatedly embarrassed at how poorly they comprehend it and put it into practice."

Verse 35

ἐν τούτῳ γινώσκονται πάντες ὅτι ἐμοὶ μαθηταὶ ἐστε, ἐὰν ἀγάπην ἔχητε ἐν ἀλλήλοις.

γνωρίζω make known, disclose, know
ἐμοὶ Pronoun, dat s ἐγώ

"Mutual love is the proof of Christian discipleship, and its evident token." Barrett.

Carson comments, "It is not just that the standard is Christ and his love; more, it is a command designed to reflect the relationship of love that exists between the Father and the Son (cf. 8:29; 10:18; 12:49-50; 14:31; 15:10), designed to bring about amongst the members of the nascent messianic community that kind of unity that characterises Jesus and his Father (Jn 17). The new command is therefore not only the obligation of the new covenant community to respond to the God who has loved them and redeemed them by the oblation of his Son, and their response to his gracious election which constituted them his people, it is a privilege which, rightly lived out, proclaims the true God before a watching world. That is why Jesus ends his injunction with the words, *All men will know that you are my disciples, if you love one another*. Orthodoxy without principal obedience to this characteristic command of the new covenant is merely so much humbug."

Bonhoeffer in *Life Together* highlights one of the hindrances to such love. We create a romanticised view of what we expect the Christian community to be and then love that false image rather than the real people. Our failure to love like Christ is rooted in a failure to accept people as they are.

"Every human wish-dream that is injected into the Christian community is a hindrance to genuine community and must be banished if genuine community is to survive. He who loves his dreams of community more than the Christian community itself becomes a destroyer of the latter, even though his personal intentions may be ever so honest and earnest and sacrificial..."

"The man who fashions a visionary ideal of community demands that it be realised by God, by others, and by himself. He enters the community of Christians with his demands, sets up his own law and judges the brethren and God himself accordingly... When they do not go his way he calls the effort a failure. When his ideal picture is destroyed, he sees the community going to smash. So he becomes, first an accuser of his brethren, then an accuser of God, and finally the despairing accuser of himself."

Verse 36

Λέγει αὐτῷ Σίμων Πέτρος· Κύριε, ποῦ ὑπάγεις; ἀπεκρίθη Ἰησοῦς· Ὃπου ὑπάγω οὐ δύνασαι μοι νῦν ἀκολουθῆσαι, ἀκολουθήσεις δὲ ὕστερον.

ποῦ interrogative adverb where

ἀκολουθεω follow

ὑστερον adv afterwards, later

Barrett suggests continuing ambiguity – both death and glory.

Verse 37

λέγει αὐτῷ ὁ Πέτρος· Κύριε, διὰ τί οὐ δύναμαί σοι ἀκολουθήσαι ἄρτι; τὴν ψυχὴν μου ὑπὲρ σοῦ θήσω.

Κύριε is omitted by \aleph^* 33 565 vg syr^s cop^{mss}. The strong and early support for its inclusion suggests that the omission was accidental, or that it was thought to be needless after Κύριε in v 36.

ἄρτι now, at the present
 ψυχη, ης f self, life
 θήσω Verb, aor act subj, 1 s τιθημι place

For the construction, cf. 10:11, 15 – Peter echoes Jesus' description of the marks of a good shepherd. For Peter's boast cf. Mk 14:29.

Verse 38

ἀποκρίνεται Ἰησοῦς· Τὴν ψυχὴν σου ὑπὲρ ἐμοῦ θήσεις; ἀμὴν ἀμὴν λέγω σοι, οὐ μὴ ἀλέκτωρ φωνήσῃ ἕως οὗ ἀρνήσῃ με τρίς.

Jesus' repetition of Peter's words underlines their irony 'Will you really lay down your life for me?' 'Who, after all, is laying his life down for whom (cf. 10:15; 11:50-52)? Yet in another sense, Peter spoke better than he knew. He would not lay down his life for Jesus *then*; he would lay it down three decades later, and thereby glorify God (cf. notes on 21:18-19). In so doing he followed the example of the Master and displayed his love for his brothers and sisters in Christ (cf. 12:25-26; 15:13)." Carson.

ἀλεκτωρ, ορος m cockerel, rooster
 ἕως conj (and ἕως οὗ) until
 ἀρνήσῃ Verb, fut midd dep indic, 2 s
 ἀρνεομαι deny, disown, renounce
 τρίς three times

Cf. Mk 14:30f.; Matt 26:34f.; Lk 22:33f.

John 14:1

Μὴ ταρασσέσθω ὑμῶν ἡ καρδιά· πιστεύετε εἰς τὸν θεόν, καὶ εἰς ἐμὲ πιστεύετε.

ταρασσω trouble, disturb

The verbs in 14:1-4 are pl. since the disciple group is being addressed; the sing. ἡ καρδιά instead of pl. is Semitic.

ἐμὲ Pronoun, acc s ἐγώ

πιστευετε could be either indicative or imperative. Barrett says that the imperative ταρασσέσθω suggests that the later verbs may be imperatives also. Sanders adopts the traditional reading of the first πιστευετε as an indicative and the second as imperative. Beasley-Murray argues for imperatives throughout, "The conjunction of the passage with the previous paragraph increases its intensity: if Peter's faith is to collapse to the point of denying his Master, what will happen to the rest of the disciples? In the face of such agitation the caution μὴ ταρασσέσθω would perhaps be fittingly rendered, 'Stop letting your hearts be in turmoil.' The following imperative 'keep on believing in God' is entirely in place (rather than an indicative statement); the world may appear to have gone mad, but the disciples must continue to believe in God as the sovereign Lord of creation. 'Keep on believing in me' will be much more difficult; how can the disciples continue to believe in Jesus as the Messiah, Son of God and Son of Man, when he is dragged off to the courts, condemned by the rulers, nailed to a cross, and mocked by the onlookers? Only the kind of faith seen in Abraham – 'who against all hope, in hope believed' (Rom 4:18) – can prevail in such circumstances, and that is why they are bidden, 'keep on believing in me.' The remaining part of the discourse rings the changes on this call to believe."

Verse 2

ἐν τῇ οἰκίᾳ τοῦ πατρὸς μου μοναὶ πολλαὶ εἰσιν· εἰ δὲ μή, εἶπον ἂν ὑμῖν ὅτι πορεύομαι ἐτοιμάσαι τόπον ὑμῖν·

μονη, ης f room

In Classical Greek this word meant a 'temporary stopping place' or 'station'. This is certainly not the sense here. As verse 23 shows, John uses the term as a corresponding noun to the verb μενω which plays an important part in his theology.

εἰ δε μη otherwise

εἶπον Verb, aor act indic, 1s & 3pl λεγω
 ἂν particle indicating contingency

"The question is whether a stop should be placed after ὑμῖν, or the sentence should run on with ὅτι (wrongly omitted by Θ TR it). If no stop is made we may continue either with a statement of fact ('...if not, I would have told you that I go to prepare a place for you'), or with a question ('if not, would I have told you that...?'). The former of these does not seem to make good sense; the latter encounters the difficulty that, in John's narrative, Jesus has not yet told the disciples that he is going to prepare a place for them. It seems best to take εἰ δε μη εἶπον ἂν ὑμῖν as a parenthesis, and to connect ὅτι with v.2a: 'There will be many abiding-places (and if it had not been so I would have told you), for I am going to prepare a place for you.'" Barrett.

πορευομαι go
 ἑτοιμάζω prepare, make ready
 τοπος, ου m place

"John is thinking here of the whole process of the passion and glorification of Jesus as the means by which believers are admitted to the heavenly life." Barrett.

Verse 3

καὶ ἂν πορευθῶ καὶ ἑτοιμάσω τόπον ὑμῖν,
 πάλιν ἔρχομαι καὶ παραλήμψομαι ὑμᾶς πρὸς
 ἑμαυτόν, ἵνα ὅπου εἰμι ἐγὼ καὶ ὑμεῖς ἦτε.

πορευθῶ Verb, aor pass dep subj, 1 s
 πορευομαι
 πάλιν again, once more
 παραλήμψομαι Verb, fut midd dep indic, 1 s
 παραλαμβάνω take, receive
 ἑμαυτου, ης reflexive pronoun myself
 ὅπου adv. where

The primary reference is to the Second Coming of Christ. "But the ensuing discourse, in which the theme of 'going and coming' is constantly repeated, shows clearly that John's thought of the advent is by no means exhausted in the older synoptic notion of the *parousia*. The communion of Jesus with his disciples, their mutual indwelling (μονη – μενειν) is not deferred till the last day, or even to the day of a disciple's death." Barrett.

Beasley-Murray and Carson argue forcefully that verses 2-3 refer to the second coming of Christ and not to his post-resurrection presence with the disciples by the Spirit. Beasley-Murray writes, "The relation of the 'coming' of Christ in vv 2-3 to the 'coming' in vv 18-20 and that in vv 22-23 will become clear as we proceed; suffice it to say at this point that the picture of being with the Lord in the Father's house is different from that of being in the Father and in the Son, consequent on the death and resurrection of Jesus (vv 18-20), just as the Easter revelation is distinguishable from the Parousia glory, though it is the one Christ who 'comes' in both events. It is accordingly a mistake to try to interpret v 3 as a description of the post Easter relation of the Lord to his disciples (as Lindars, 471, and at great length Fischer, 93-105, 305-334). It entails unnatural interpretations of some very clear language, and in the end it leads either to a denial of any real eschatology in the Fourth Gospel (expressions to the contrary being due to redactors) or to its reduction to such secondary importance that it plays no role in the Evangelist's theology."

Verse 4

καὶ ὅπου ἐγὼ ὑπάγω οἴδατε τὴν ὁδόν.

ὑπάγω go, go one's way, depart

No distinction is intended here between the verbs ὑπάγω and the earlier πορευομαι.

ὁδος, ου f way, path, road, journey

The shorter reading above is supported by κ B W and several versions. The longer reading οἴδατε καὶ τὴν ὁδὸν οἴδατε, though supported by the majority of mss, would appear to be an attempt to ameliorate the harshness of the shorter reading, unpacking the sense and improving the grammar.

Verse 5

λέγει αὐτῷ Θωμᾶς· Κύριε, οὐκ οἶδαμεν ποῦ
 ὑπάγεις· πῶς δυνάμεθα τὴν ὁδὸν εἰδέναι;

ποῦ interrogative adverb where

δυναμαι can, be able to

εἰδέναι Verb, perf act infin οἶδα

Thomas' question echoes that of Peter in 13:36.

Verse 6

λέγει αὐτῷ ὁ Ἰησοῦς· Ἐγὼ εἰμι ἡ ὁδὸς καὶ ἡ
 ἀλήθεια καὶ ἡ ζωὴ· οὐδεὶς ἔρχεται πρὸς τὸν
 πατέρα εἰ μὴ δι' ἐμοῦ.

Jesus is the way by which people come to God. "The expression also calls to mind the description of the Christian faith and life as ἡ ὁδος (Acts 9:2; 22:4; 24:14)." Barrett.

ἀληθεια, ας f truth, reality

Cf. 1:14.

ζωη, ης f life

Cf. 1:4; 3:15; 11:25

"Both words are inserted here as explanatory of ὁδος. Because Jesus is the means of access to God who is the source of all truth and life he is himself the truth and the life for men (cf. vv. 7,9)." Barrett. Beasley-Murray adds, "To say this is not to denigrate the importance of the second and third terms, for they explain how it is that Jesus is the Way: he is the Way because he is the truth, i.e., the revelation of God, and because the life of God resides in him (in the context of the Gospel that includes life in creation and life in the new creation, 1:4, 12–13; 5:26). Insofar as the saying is related to vv 2–3 it signifies that Jesus leads his own to the Father's house, revealing the truth about the goal of existence and how it may be reached, and making its attainment possible by granting entrance on to life in the Father's house."

οὐδεις, οὐδεμια, οὐδεν no one, nothing

All other philosophies and religions are ineffective. Schnackenburg says of this saying, "It forms a classical summary of the Johannine doctrine of salvation that is based entirely on Jesus Christ."

Verse 7

εἰ ἐγνώκετέ με, καὶ τὸν πατέρα μου ἂν ἦδειτε· ἀπ' ἄρτι γινώσκετε αὐτὸν καὶ ἐώρακάτε αὐτόν.

ἐγνώκατέ Verb, pluperf act indic, 2 pl

γινώσκω

γνώσεσθε Verb, fut midd dep indic, 2 pl

γινώσκω

There are a variety of readings here with different forms of the verb γινώσκω. The form adopted by UBS above, and by Barrett, is supported by κ D *et al.* and is to be read 'If you have come to know me, as you have done, you shall know my Father also.' Beasley-Murray argues that the future tense is logical rather than temporal, as is evident from the following clause.

ἄρτι now, at the present

"Refers to the moment when Jesus having completed the revelation of the Father departs in glory. The last discourses as a whole represent this 'moment' of completion (cf. also 19:30, τετελεσται)." Barrett. Beasley-Murray argues that ἀπ' ἄρτι should here be read ἀπαρτί 'assuredly'.

ἐώρακάτε Verb, perf act indic, 2 pl ὁραω

see

Verse 8

Λέγει αὐτῷ Φίλιππος· Κύριε, δεῖξον ἡμῖν τὸν πατέρα, καὶ ἀρκεῖ ἡμῖν.

δεῖξον Verb, aor act imperat, 2 s δεικνυμι

show, point out, reveal

ἀρκεω be enough, be sufficient

"Philip expresses the universal longing of the religious man" Barrett. It is the longing for immediate vision of God.

Beasley-Murray comments, "We recall the desire of Moses on Mount Sinai: 'Show me your glory,' and the reply of God, 'You cannot see my face, for no one may see me and live'; Moses was nevertheless allowed to glimpse God's *back* as his glory passed by him (Exod 33:18–23). Philip had failed to grasp that in Jesus the glory, grace, and truth of God, whom none has seen or can see, stands unveiled (John 1:18). For one whose spiritual sight is clear, the revelation is indeed 'enough'."

Verse 9

λέγει αὐτῷ ὁ Ἰησοῦς· Τοσοῦτω χρόνω μεθ' ὑμῶν εἰμι καὶ οὐκ ἔγνωκάς με, Φίλιππε; ὁ ἐωρακῶς ἐμὲ ἐώρακεν τὸν πατέρα· πῶς σὺ λέγεις· Δεῖξον ἡμῖν τὸν πατέρα;

τοσοῦτος, αυτη, ουτον / ουτο correlative adj

so much, so great, so large

χρονος, ου m time, period of time

"The accusative (which commonly expresses duration of time) is the easier reading and that of κ D [the dative] should be preferred. The dative suggests (if we may suppose John to have been handling his cases with care) that the whole period of the ministry is regarded as a unity, a point of time." Barrett.

ἐγνωκάς Verb, perf act indic, 2 s γινωσκω

"Jesus' question ... is tinged with sadness." Carson.

ἐωρακως Verb, perf act ptc, m nom s ὁραω

see

ἐμὲ Pronoun, acc s ἐγω

Cf. 1:18. "All search for God must look to the decisive revelation in Jesus." Barrett. Calvin comments that those who are not satisfied with Christ alone are carried away into unending speculation and progress badly in the Gospel.

Verse 10

οὐ πιστεύεις ὅτι ἐγὼ ἐν τῷ πατρὶ καὶ ὁ πατὴρ ἐν ἐμοί ἐστιν; τὰ ῥήματα ἃ ἐγὼ λέγω ὑμῖν ἀπ' ἐμαντοῦ οὐ λαλῶ, ὁ δὲ πατὴρ ἐν ἐμοί μένων ποιεῖ τὰ ἔργα αὐτοῦ.

Cf. 17:21. "The relation between the Father and the Son is not completely reciprocal, yet each can (in slightly different senses) be said to be in the other. The Father abiding in the Son does his works; the Son rests from, and to, eternity in the Father's being." Barrett. Beasley-Murray comments, "The reality is greater than human language can express, but that to which it points is sufficiently clear: in the depths of the being of God there exists a *koinonia*, a 'fellowship,' between the Father and the Son that is beyond all compare, a unity whereby the speech and action of the Son are that of the Father in him, and the Father's speech and action come to finality in him."

ῥημα, ατος n word, thing
ἐμαντου, ης reflexive pronoun myself
λαλεω speak, talk
ἐμοί Pronoun, dat s ἐγώ
μενω remain, stay, abide

Cf. 12:49. "John is able to pass readily from the words to the works of Jesus since both alike are revelatory and both are full of power." Barrett.

Verse 11

πιστεύετε μοι ὅτι ἐγὼ ἐν τῷ πατρὶ καὶ ὁ πατὴρ ἐν ἐμοί· εἰ δὲ μή, διὰ τὰ ἔργα αὐτὰ πιστεύετε.

πιστευετε μοι here means not 'believe in me' but 'accept the following statement as true'. Note the transition to the plural.

"Throughout this gospel the ἔργα or σημεια are presented as events which ought to and sometimes do elicit faith (e.g. 2:11)." Barrett. Beasley-Murray comments, "The major part of this Gospel is taken up with the narration of the signs performed by him and expositions of their meaning. They who penetrate the significance of Jesus turning water into wine, of his healing miracles, of the feeding of the multitude in the wilderness and the walking on the water, and of the raising of Lazarus, will perceive in Jesus the saving sovereignty of *God* in action and his utterances as 'words of eternal life' (6:68). In the words and works of Jesus the eschatological purpose of God is both declared and fulfilled."

The majority of MSS add μοι at the end of the sentence in imitation of its beginning; 'the temptation is resisted (Metzger, 244) by some of our earliest witnesses, including P⁶⁶ P⁷⁵ & D L W it^{c,d,e,r,l} vg syr^{c,pal,p} cop^{mss}.

Verse 12

ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ πιστεύων εἰς ἐμὲ τὰ ἔργα ἃ ἐγὼ ποιῶ κάκεινος ποιήσει, καὶ μείζονα τούτων ποιήσει, ὅτι ἐγὼ πρὸς τὸν πατέρα πορεύομαι·

κάκεινος, η, ο contraction of καὶ ἐκεινος
and that one, he also
μείζων, ον greater

Note that ἔργα is not repeated after μείζονα. The words could be translated "greater things", pointing to greater signs of a *different* kind from the miraculous *works* of Jesus – none would raise the dead as Jesus had raised Lazarus.

Calvin comments, "It perplexes many that he said that the apostles would do greater works than he had done... First, we have to understand what Christ means. The power by which he proves himself the Son of God is so far from being bound to his bodily presence that it must shine forth in more and greater examples when he is absent. Now Christ's ascension was soon followed by the wonderful conversion of the world, in which his divinity was displayed more powerfully than when he lived among men. Thus we see that the proof of his divinity was not confined to the person of Christ but was diffused through the whole body of the church."

Barrett, while not discounting the miraculous, thinks that John refers primarily to "acts in which the power and character of God are made known; cf. 13:15, 35. The greater works therefore are the gathering of many converts into the Church through the activity of the disciples (cf. 17:20; 20:29)." These works are dependent upon Jesus 'going' to the Father and sending the Spirit.

Hoskyns & Davey write, "The Evangelist has not in mind here such miracles as were foretold in Mk 16:18, or recorded in Acts 5:15; 19:12. The contrast is rather between the few disciples of Jesus and the vast number of those converted through the preaching of his apostles; between the mission of Jesus to the Jews and the mission of his disciples to the world. The diffusion of Christianity in the world (4:35-38), symbolised by the 153 fishes (21:1-14), the conversion of the Greeks whom the Lord refused even to see (12:20ff.), the union of both Jews and Greeks in one church (10:16; 11:52), these are the *greater* works, these converts are the *much* fruit (15:8, cf. 15:2), and for them *many* mansions must be prepared in heaven (v.2)."

Beasley-Murray stresses that vv. 12-14 are a single sentence. He argues that, "the point in view ... [is] *the conveying to people of the spiritual realities of which the works of Jesus are 'signs'?* All the works of Jesus are significant of the saving sovereignty of God at work among humankind through the eschatological Redeemer. The main reality to which they point, and which makes their testimony a set of variations on a single theme, is the life eternal of the kingdom of God through Jesus its mediator. This is confirmed by the striking parallel to v 12 in 5:20 and its following exposition: the Father shows the Son all (i.e., the works) that he himself does, 'and greater works than these he will show him, that you may be amazed.' The context reveals that the 'greater works' that the Father is to 'show' the Son, greater than those given him to do thus far, are manifestations of resurrection and judgment, but with emphasis on the former (as 5:24–26 in relation to v 17 shows). Thus the 'greater works' that the disciples are to do after Easter are the actualization of the realities to which the works of Jesus point, the bestowal of the blessings and powers of the kingdom of God upon men and women which the death and resurrection of Jesus are to let loose in the world."

Verse 13

καὶ ὅ τι ἂν αἰτήσητε ἐν τῷ ὀνόματί μου τοῦτο ποιήσω, ἵνα δοξασθῇ ὁ πατήρ ἐν τῷ νῦν·

Commenting on the connection between vv 12c and 13a, Beasley-Murray writes, "The fundamental ground by which the greater works are made possible is the 'going' of Jesus to the Father, i.e., his death and resurrection to sovereignty which releases the powers of the kingdom of God in the world; the second ground is the prayer of the disciples in the name of Jesus, i.e., prayer with appeal to his name, in response to which *the risen Lord himself will do what is asked*. The continuity of thought demands that the prayer that is made is in relation to the disciples' ministry, and the Lord on high will through his disciples perform the greater works. The contrast accordingly is not between Jesus and his disciples in their respective ministries, but between Jesus with his disciples in the limited circumstances of his earthly ministry and the risen Christ with his disciples in the post-Easter situation."

ὅ τι ἂν whatever
αἰτέω ask, request
ὄνομα, τος n name

See 1 John 5:14,15 which is an exposition of this verse. There the phrase *κατα το θελημα αὐτου* is used in a parallel fashion to *τω ὀνοματι μου* here. To ask in Jesus' name is not a form of magical invocation but is to ask in accordance with his character, mind and will.

δοξασθῇ Verb, aor pass subj, 3 s δοξαζω
glorify

"The Father is glorified in the Son's activity, both in himself and through his followers, since in all things the Son seeks (and achieves) his Father's glory; 5:41; 7:18; 8:50,54." Barrett.

Verse 14

ἐάν τι αἰτήσητέ με ἐν τῷ ὀνόματί μου ἐγὼ ποιήσω.

αἰτήσητέ Verb, aor act subj, 2 pl αἰτέω

"The important additional feature in v 14 is its reference to prayer to Jesus: 'If you ask *me* anything in my name I will do it.'" Beasley-Murray.

V 14 is omitted by various MSS (X f¹ 565 etc it^b vg^{mss} syr^c pal arm geo Diatessaron^{fl}). A* omits also the last seven words of v 13 (through homoioteleuton, passing from ποιήσω v 13 to ποιήσω v 14). The same phenomenon can have caused v 14 to be omitted (passing from ἐάν v 14 to ἐάν v 15). Was a scribe troubled that it appeared to contradict 16:23? That motive could have caused the omission of με, which has strong support (P⁶⁶ x B W D θ etc).