

## Notes on the Greek New Testament Day 146 – May 26<sup>th</sup> – John 15:1-27

### 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 15:1-16

Carson comments on the relationship between vv. 1-8 and vv. 9-16, "The links between vv. 1-8 and vv. 9-16 are intricate. Both sections speak of 'remaining', the first of remaining in the vine/Jesus, the second of remaining in Jesus' love (vv. 4-7, 9-10). Both hold up fruitfulness as the disciple's goal (vv. 5, 16); both tie such fruitfulness to prayer (vv.7-8, 16). And both sections are built around a change in salvation-historical perspective, i.e. both depend on a self-conscious change from the old covenant to the new: under the image of the vine, Israel gives way to Jesus (cf. notes on v. 1), and under the impact of fresh revelation, 'servant' give way to 'friends' (v. 15).

"Whatever the individual points of comparison between the two sections, the imagery of the vine and the branches becomes clearer as soon as it is recognised that vv. 9-16 serves as commentary on the metaphor, a recapitulation of some of the same themes without directly appealing to the metaphor."

#### Verse 1

Ἐγώ εἰμι ἡ ἀμπελος ἡ ἀληθινή, καὶ ὁ πατήρ μου ὁ γεωργὸς ἐστίν·

This is the last of the 'I am' sayings of John's gospel (cf. notes on 6:35).

ἀμπελος, οὐ f vine, grapevine  
ἀληθινός, η, ον real, genuine, true

The vine is used as a picture of Israel in the Old Testament (Ps 80:8-16; Is 5:1-7; 27:2ff.; Jer 2:21; 12:10ff.; Ezek 15:1-8; 17:1-21; 19:10-14; Hos 10:1-2). Carson comments, "Most remarkable is the fact that whenever historic Israel is referred to under this figure it is the vine's failure to produce good fruit that is emphasised, along with the corresponding threat of God's judgment on the nation."

Barrett concludes, "Thus Israel is called a vine; but the true vine is not the apostate people but Jesus, and those who are, as branches, incorporated into him." And Beasley-Murray writes, "It seems likely therefore that the description of Jesus as the *true* Vine is primarily intended to contrast with the failure of the vine Israel to fulfill its calling to be fruitful for God." See particularly Ps 80:7-19.

γεωργός, οὐ m farmer, vinedresser

Cf. 1 Cor 3:6-9; Mk 12:1-12; Matt 15:13.

#### Verse 2

πάν κλήμα ἐν ἐμοὶ μὴ φέρον καρπὸν αἶρει αὐτό, καὶ πᾶν τὸ καρπὸν φέρον καθαίρει αὐτὸ ἵνα καρπὸν πλείονα φέρῃ.

κλήμα, τὸς n branch

ἐμοὶ Pronoun, dat s ἐγὼ

"The interpretation of the unfruitful branches may be twofold. The original branches in God's vine were the Jews; these, being unfruitful (unbelieving), God removed. Cf Matt 21:41, where the thought is very similar, and Rom 11:17... also Matt 15:13... This seems to have been the earliest Christian interpretation of the vine symbolism, and it may well have been at the back of John's mind; but ἐν ἐμοὶ shows that his primary thought was of apostate Christians." Barrett.

φέρειν Verb, pres act ptc, n nom/acc s φέρω

bring, carry, bear

καρπός, οὐ m fruit, harvest

αἶρω take, take away

καθαίρω clean, prune

"There is a play on words in αἶρει and καθαίρει... [The former] means 'take away, remove,' in this context 'clear away'; καθαίρει primarily means 'cleanse,' frequently in a religious sense, but it is used also in the sense of 'clear' (i.e., the earth of weeds), αἶρει denotes the removal of dead branches, καθαίρει the removal of unwanted shoots from living branches. We may render therefore, he 'clears away' the useless branches and 'clears clean' the living ones, or, as in our tr., he 'cuts off' the dead branches and 'cuts clean' (of unwanted growth) the living ones." Beasley-Murray. Carson warns against pushing the vine imagery too far in seeking a precise definition of the sense in which these dead branches are 'in me' – cf. particularly v. 4.

πλειων, πλειον more

"The bearing of fruit is simply living the life of a Christian disciple (see vv. 5,8); perhaps especially the practice of mutual love (v.12)." Barrett.

Carson comments that the thought is similar to that of Hebrews 12:4-11 – fatherly discipline designed for our good.

### Verse 3

ἤδη ὑμεῖς καθαροί ἐστε διὰ τὸν λόγον ὃν λελάληκα ὑμῖν·

ἤδη adv now, already

καθαρος, α, ον pure, clean

λελάληκα Verb, perf act indic, 1 s λαλεω  
speak

For the active power of the word of Jesus, cf. 12:48; 15:7. Just as Jesus is himself the incarnate Word, so also the words he speaks come with the authority of his person and are effective and powerful.

### Verse 4

μείνατε ἐν ἐμοί, κἀγὼ ἐν ὑμῖν. καθὼς τὸ κλήμα οὐ δύναται καρπὸν φέρειν ἄφ' ἑαυτοῦ ἐὰν μὴ μένη ἐν τῇ ἀμπέλῳ, οὕτως οὐδὲ ὑμεῖς ἐὰν μὴ ἐν ἐμοί μένητε.

μείνατε Verb, aor act imperat, 2 pl μένω  
remain, abide

This is the central thought of this chapter.

κἀγὼ a compound word = και ἐγὼ

και could be taken as introducing the apodosis of a conditional sentence, 'if you abide in me, I will abide in you'. But v.5 suggests that we should take the two balanced clauses very closely together: let there be mutual indwelling. Beasley-Murray argues that the phrase includes a note of reassurance 'and be assured, I am remaining in union with you'.

ἑαυτος, ἑαυτη, ἑαυτον him/herself, itself

ἐὰν μὴ unless

ἀμπελος, ου f see v.1

ἐμοί see v.2

μηντε Verb, aor act subj, 2 pl μένω

The stress is upon absolute dependence yet also full responsibility.

### Verse 5

ἐγὼ εἰμι ἡ ἀμπελος, ὑμεῖς τὰ κλήματα. ὁ μένων ἐν ἐμοί κἀγὼ ἐν αὐτῷ οὗτος φέρει καρπὸν πολὺν, ὅτι χωρὶς ἐμοῦ οὐ δύνασθε ποιεῖν οὐδέν.

χωρὶς prep with gen without, apart from  
οὐδεις, οὐδεμα, οὐδεν no one, nothing

Beasley-Murray comments, "The statement echoes that of Jesus' relating to his own dependence on his Father and his helplessness without him (5:19, 30)."

### Verse 6

ἐὰν μὴ τις μένη ἐν ἐμοί, ἐβλήθη ἔξω ὡς τὸ κλήμα καὶ ἐξηράνθη, καὶ συνάγουσιν αὐτὰ καὶ εἰς τὸ πῦρ βάλλουσιν καὶ καίεται.

ἐβλήθη Verb, aor pass indic, 3 s βαλλω  
throw, throw down, place

Barrett argues that these are timeless aorists – cf. Is 40:7. Beasley-Murray says that "we do better perhaps, in view of Johannine usage (cf. 13:31-32; 15:8...) to see the aorist here as expressing a sequence introduced immediately with absolute certainty."

ἔξω adv. out, outside, away

ἐξηράνθη Verb, aor pass indic, 3 s ξηραίνω  
dry up, scorch; pass wither

συναγω gather, gather together

Third person plural actives are used here for passives in a manner recalling Hebrew and Aramaic usage.

πυρ, ος n fire

καω light, burn

Beasley-Murray cautions, "The picture is realistic (the parable depicts what happens on the farm) and is not applied to the judgment of Gehenna, rather it vividly portrays the uselessness of such as do not remain in the Vine and their rejection by the Vinedresser (for similar applications of the imagery, see Ezek 15:1-5; Matt 3:10; 13:30)."

Carson, however, comments, "The fire symbolises judgment, and attests the uselessness of what it consumes. Although the fire is part of the symbolism here associated with the vine, there can be little doubt that John and his readers perceived a similar fate for the faithless themselves (cf. 5:29; 1 Jn 2:18-19; Mt 13:37-42)."

**Verse 7**

ἐὰν μείνητε ἐν ἐμοὶ καὶ τὰ ῥήματά μου ἐν ὑμῖν  
μείνη, ὃ ἐὰν θέλητε αἰτήσασθε καὶ γενήσεται  
ὑμῖν·

μείνητε Verb, aor act subj, 2 pl μενω stay,  
abide

ῥημα, ατος n word

Here ῥήματα are probably the specific sayings and precepts of Jesus (cf. v.10). The thought is that of obedience.

ὃ ἐὰν whatever

θελω wish, will

αἰτήσασθε Verb, fut midd indic, 2 pl αἰτεω  
ask, request

Cf. 14:13; 16:23. One of the privileges of abiding in Jesus is answered prayer. The condition of answered prayer is that the words of Christ dwell in the believer. It is only then that prayer accords with the will of God.

**Verse 8**

ἐν τούτῳ ἐδοξάσθη ὁ πατήρ μου ἵνα καρπὸν  
πολὸν φέρητε καὶ ἰγένησθε ἐμοὶ μαθηταί.

ἐδοξάσθη Verb, aor pass indic, 3 s δοξάζω  
praise, honour, glorify

"The Father is glorified in the Son – in his obedience and perfect accomplishment of his work. It is therefore but a short step to see the glorification of the Father in the obedience and fruitfulness of those who are united to the Son." Barrett.

And Carson comments, "In short, Christians must remember that the fruit that issues out of their obedient faith-union with Christ lies at the heart of how Jesus brings glory to his Father... Fruitlessness not only threatens fire (v. 6), but robs God of the glory rightly his."

γένησθε Verb, aor midd depo subj, 2 pl  
γίνομαι

γένησθε along with the preceding φέρετε depends on ἵνα such is the reading of P<sup>66vid</sup> B D L X TheodGreek Π OL vg cop etc and is perhaps to be preferred, on the basis of breadth of external support, to γενήσεσθε (so κ A K Δ Ψ syr<sup>mss</sup> etc)

μαθητης, ου m disciple, pupil, follower

To bear fruit is a proof of the reality of discipleship, cf. 13:35.

**Verse 9**

καθὼς ἠγάπησέν με ὁ πατήρ, καὶ γὰρ ὑμᾶς  
ἠγάπησα, μείνατε ἐν τῇ ἀγάπῃ τῇ ἐμῇ.

The aorist ἠγάπησέν "probably signals the perfection, the completeness of the Father's love for his Son." Carson.

καὶ γὰρ a compound word = καὶ ἐγώ

Introduces an apodosis 'so also I...'

μείνατε see v.4

ἐμος, η, ου 1st pers possessive adj my

"This must mean primarily remaining in the love that Jesus has for his disciples – rejoicing in its reality, depending on its support, doing nothing to grieve it, but on the contrary engaging in that which delights the Lover." Beasley-Murray.

Carson comments, "However much God's love for us is gracious and undeserved, continued enjoyment of that love turns, at least in part, on our response to it."

**Verse 10**

ἐὰν τὰς ἐντολάς μου τηρήσητε, μενεῖτε ἐν τῇ  
ἀγάπῃ μου, καθὼς ἐγὼ τὰς ἐντολάς τοῦ πατρὸς  
μου τητήρηκα καὶ μένω αὐτοῦ ἐν τῇ ἀγάπῃ.

ἐὰν if

ἐντολή, ης f see 14:15,21

τητήρηκα Verb, perf act indic, 1 s τηρεω

"Love and obedience are mutually dependent. Love arises out of obedience, obedience out of love." Barrett.

For Jesus obeying the Father, cf. 4:34; 6:38; 8:29, 55; 10:17-18; 12:27-28; 14:31.

Carson comments, "These two verses [9-10] do not impose on the believer an absolute alternative, perfect obedience or utter apostasy; rather, they set up the only ultimate standard, the standard of Jesus himself. The practical tensions between the supreme standard and the faulty steps of obedience practised by Jesus' followers are more fully explored in 1 John."

**Verse 11**

ταῦτα λελάληκα ὑμῖν ἵνα ἡ χαρὰ ἢ ἐμὴ ἐν ὑμῖν  
ἦ καὶ ἡ χαρὰ ὑμῶν πληρωθῇ.

λελάληκα Verb, perf act indic, 1 s λαλεω

χαρὰ, ας f joy

ἦ Verb, pres subj, 3s εἶμι

"The joy of Jesus springs out of his obedience to the Father and his unity with him in love." Barrett.

πληρωθῇ Verb, aor pass subj, 3 s πληρωω  
fill, make full

'be complete', cf. 3:39; 16:24; 17:13; 1 Jn 1:4; 2 Jn 12.

Hoskyns comments, "The delightful divine merriness of the Christians, which originates in the Son and is deposited in his disciples, is matured and perfected as they love one another, undergo persecution, and readily lay down their lives for the brethren, 1 John 3:16."

**Verse 12**

Αὕτη ἐστὶν ἡ ἐντολὴ ἢ ἐμὴ ἵνα ἀγαπᾶτε  
ἀλλήλους καθὼς ἠγάπησα ὑμᾶς·

ἀλλήλων, οἰς, οὖς reciprocal pronoun one  
another

Cf. 13:34-35. "The whole ministry of Jesus, including his glorification in death (cf. Mk 10:45), is summed up as the service of love to those who by it are redeemed; every Christian owes the same service of love to each other." Barrett.

**Verse 13**

μείζονα ταύτης ἀγάπην οὐδεὶς ἔχει, ἵνα τις τὴν  
ψυχὴν αὐτοῦ θῆ ὑπὲρ τῶν φίλων αὐτοῦ.

μειζων, ον greater  
ψυχη, ης f self, life  
θῆ Verb, aor act subj, 3 pl τιθημι place, lay  
down

On this phrase see 10:11.

φίλος, ου m and φιλη, ης f friend

"John seems to draw no distinction between ἀγαπαν and φιλεῖν; accordingly we may render here, '...for those whom he loves'." Barrett.

**Verse 14**

ὑμεῖς φίλοι μου ἐστε εἰάν ποιητε ἃ ἐγὼ  
ἐντέλλομαι ὑμῖν.

ἐντελλομαι command, order

"It is clear that the status of friend is not one which precludes obedient service; this is rather demanded." Barrett. Carson adds, "This obedience is not what *makes* them friends; it is what *characterises* his friends."

Beasley-Murray comments, "Abraham was noted as a 'friend of God' (Isa 41:8; 2 Chron 20:7; *Jub.* 19:9, etc; James 2:23), as also was Moses (Exod 33:11). In rabbinical literature the reference to 'my brethren and friends' in Ps 122:8 was viewed as uttered by God with reference to the people of Israel... Jesus refers to 'Lazarus, our friend' in 11:11. The disciples are declared to be his friends by virtue of his love for them manifest in his death on their behalf (v 13) and their obedience to him."

**Verse 15**

οὐκέτι λέγω ὑμᾶς δούλους, ὅτι ὁ δοῦλος οὐκ  
οἶδεν τί ποιεῖ αὐτοῦ ὁ κύριος· ὑμᾶς δὲ εἴρηκα  
φίλους, ὅτι πάντα ἃ ἤκουσα παρὰ τοῦ πατρὸς  
μου ἐγνώρισα ὑμῖν.

οὐκετι adv no longer, no more  
δουλος, ου m slave, servant  
εἴρηκα Verb, perf act indic, 1 s λεγω  
γνωρίζω make known, disclose

Cf. Gen 18:17, Abraham, the friend of God, was one to whom God disclosed his purposes; cf. Moses in Exod 33:11.

"According to him [Jesus], the difference between a δούλος and a φίλος lies not in doing or not doing the will of God, but in understanding or not understanding it. The disciples are φίλοι because Jesus has declared to them the whole council of God (cf. 16:12). Cf. the contrasts between servants and sons at Gal 4:1-7; Heb 3:5f." Barrett.

Carson comments, "In times past God's covenant people were not informed of God's saving plan in the full measure now accorded to Jesus' disciples. Although there is much they cannot grasp (16:12), within that constraint Jesus has told them everything he has learned from his Father. The Paraclete whom Jesus sends will in the wake of the cross and resurrection complete the revelation bound up with the person and work of Christ (14:26; 16:12-15), thereby making Jesus' disciples more informed, more privileged, more comprehending than any believers who ever came before (cf. 1 Pet 1:10-12)."

**Verse 16**

οὐχ ὑμεῖς με ἐξελέξασθε, ἀλλ' ἐγὼ ἐξελεξάμην  
ὑμᾶς, καὶ ἔθηκα ὑμᾶς ἵνα ὑμεῖς ὑπάγητε καὶ  
καρπὸν φέρητε καὶ ὁ καρπὸς ὑμῶν μένη, ἵνα ὅ  
τι ἂν αἰτήσητε τὸν πατέρα ἐν τῷ ὀνόματί μου  
δῶ ὑμῖν.

ἐξελέξασθε Verb, aor midd indic, 2 pl  
ἐκλεγομαι choose, select

"The ἐγὼ is emphatic. This emphasis governs the interpretation of the whole passage. Men are not Jesus' friends because they have a natural affinity with him, but because he has named them (εἴρηκα) his friends. If they lay down their lives in love, it is because he first laid down his life for them." Barrett.

Carson comments, "As so often in this Gospel, where there is the slightest danger that the disciples will puff themselves up because of the privileges they enjoy, Jesus immediately forestalls any pretensions they might have (cf. notes on 6:70, 71). In the final analysis, his followers are privy to such revelations not because they are wiser or better and consequently made the right choices, but because Christ chose them."

ἔθηκα Perf act indic, 1 s τιθημι place,  
appoint

"The term appears in Num 8:10 for the ordination of Levites; in Num 27:18 for Moses setting aside Joshua for his task; in Acts 13:47 it denotes the setting aside of the Servant of the Lord for his ministry as light and salvation of the nations (a citation from Isa 49:6), and in I Tim 1:12 it is used of Paul's being set aside for the apostolic ministry." Beasley-Murray.

ὑπαγω go  
καρπος, ου m see v.2

Note that the enduring nature of the fruit is also expressed with the keynote verb μενω.

ὅ τι ἂν whatever

αἰτεω see 14:13

δοῦ Verb, aor act subj, 3 s δίδωμι

"Bearing fruit, and prayer which is sure of its answer, are twin privileges which flow from the appointment of Jesus." Barrett.  
Carson comments, "In short, these closing words again remind the reader that the means of the fruitfulness for which they have been chosen is prayer in Jesus' name (cf. notes on 14:12-14; 15:7-8)."

### Verse 17

ταῦτα ἐντέλλομαι ὑμῖν ἵνα ἀγαπᾶτε ἀλλήλους.  
ἐντελλομαι see v.14.

This verse is transitional, reiterating vv. 10,12 but also setting the background for the contrasting hatred spoken of in the following verses.

### Verse 18

Εἰ ὁ κόσμος ὑμᾶς μισεῖ, γινώσχετε ὅτι ἐμὲ πρῶτον ὑμῶν μεμίσηκεν.

μισεω hate, despise, be indifferent to

The γινώσχετε could be either indicative or imperative. Both suit the context, but the latter is generally preferred.

ἐμὲ Pronoun, acc s ἐγώ  
πρῶτον adv. first, first of all

πρῶτον is here comparative 'before [you].'

The perfect μεμίσηκεν brings out the enduring hatred of the world for Christ.

### Verse 19

εἰ ἐκ τοῦ κόσμου ἦτε, ὁ κόσμος ἂν τὸ ἴδιον ἐφίλει· ὅτι δὲ ἐκ τοῦ κόσμου οὐκ ἐστέ, ἀλλ' ἐγὼ ἐξελεξάμην ὑμᾶς ἐκ τοῦ κόσμου, διὰ τοῦτο μισεῖ ὑμᾶς ὁ κόσμος.

ἴδιος, α, ον one's own

'That which belongs to it'. For a neuter representing a group of persons, cf. 6:37,39; 17:2,24.

φιλεω love

ἐξελεξάμην Verb, aor mid indic, 1 s  
ἐκλεγομαι see v.16

In themselves, Christians are no different from the rest, they have been chosen out of the common mass of mankind. Carson comments, "Former rebels who have by the grace of the king been won back to loving allegiance to their rightful monarch are not likely to prove popular with those who persist in rebellion."

### Verse 20

μνημονεύετε τοῦ λόγου οὗ ἐγὼ εἶπον ὑμῖν· Οὐκ ἔστιν δοῦλος μείζων τοῦ κυρίου αὐτοῦ· εἰ ἐμὲ ἐδίωξαν, καὶ ὑμᾶς διώξουσιν· εἰ τὸν λόγον μου ἐτήρησαν, καὶ τὸν ὑμέτερον τηρήσουσιν.

μνημονευω remember

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

Cf. 13:16.

δοῦλος, ου m slave, servant

μείζων, ον greater

διωκω persecute

τηρεω keep, observe, maintain

ὑμέτερος, α, ον possessive adj of 2 pl your

"The mission of the Church will result in the same twofold response as the work of Jesus himself." Barrett.

### Verse 21

ἀλλὰ ταῦτα πάντα ποιήσουσιν εἰς ὑμᾶς διὰ τὸ ὄνομά μου, ὅτι οὐκ οἶδασιν τὸν πέμψαντά με.

ὄνομα, τος n name

"The disciples will be neither hated nor believed on their own account but on account of Christ who sends them." Barrett.

πέμψαντά Verb, aor act ptc, m acc s πεμπω  
send

Cf. 14:7; 17:3. "To know God, that is, to recognise him in Jesus, is to transfer oneself from the world to the friends of Jesus, the Church." Barrett.

Carson comments, "The implication is that if they had truly known God, they would have recognised the revelation of God in Jesus. Failure to recognise who Jesus is therefore constitutes damning evidence that, protestations notwithstanding, these people enjoyed far less antecedent knowledge of God than they claimed. The thought is expanded in vv. 22-24."

### Verse 22

εἰ μὴ ἦλθον καὶ ἐλάλησα αὐτοῖς, ἀμαρτίαν οὐκ εἶχσαν· νῦν δὲ πρόφασιν οὐκ ἔχουσιν περὶ τῆς ἀμαρτίας αὐτῶν.

ἦλθον Verb, aor act ind, 1s & 3pl ἐρχομαι  
ἀμαρτια, ας f sin

Cf. 9:39-41.

εἶχσαν Verb, imperf act indic, 3 pl ἔχω  
προφασις, εως f pretence

The meaning here would seem to be 'excuse'.

### Verse 23

ὁ ἐμὲ μισῶν καὶ τὸν πατέρα μου μισεῖ.

Cf. 13:20 for a corresponding positive statement.

### Verse 24

εἰ τὰ ἔργα μὴ ἐποίησα ἐν αὐτοῖς ἃ οὐδεὶς ἄλλος ἐποίησεν, ἁμαρτίαν οὐκ εἶχσαν· νῦν δὲ καὶ ἐωράκασιν καὶ μεμισήκασιν καὶ ἐμὲ καὶ τὸν πατέρα μου.

Cf. 4:34; 5:36. Divine activity was plainly visible in the 'works' of Jesus: "They therefore leave men without excuse for their unbelief." Barrett.

οὐδεὶς, οὐδεμία, οὐδεν no one, nothing  
ἄλλος, η, ο another, other  
ἐωράκασιν Verb, perf act indic, 3 pl ὄραω  
see

The perfect tense again emphasises the settled attitude of the Jews to Jesus.

Beasley-Murray comments, "The works of Jesus are God's works in and through him; hence it can be said that the world has 'seen' God, i.e., seen him in action in the person of his Son, but its response has been to hate both the Son and the Father in him."

μεμισήκασιν Verb, perf act indic, 3 pl μισέω

### Verse 25

ἀλλ' ἵνα πληρωθῇ ὁ λόγος ὁ ἐν τῷ νόμῳ αὐτῶν γεγραμμένος ὅτι Ἐμίσησάν με δωρεάν.

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

The expression is elliptic, 'these things are happening in order that the word may be fulfilled'. Beasley-Murray writes, "This could be an example of ἵνα introducing an imperative: 'Let the saying ... in their law be fulfilled'; otherwise, the sentence is elliptic, 'It was that ...!' See Notes on 9:3 and on 12:7."

νομος, ου m law

Beasley-Murray comments, "On the usage whereby the 'law' stands for the OT as such, cf. 12:34, and for the unusual expression 'their law,' cf. 8:17 and 10:34, which refer to 'your law.' This mode of speech does not indicate a dissociation of Jesus from the OT revelation, as may be seen in 5:39, 45-47; rather it implies that the Jews stand condemned by that very law in which they glory as theirs, since it was given by God to them alone."

γεγραμμένος Verb, perf pass ptc, m nom s  
γραφω write  
δωρεαν for nothing, needlessly

"The reference is either to Ps 35(34):19 or to Ps 69:4(68:5)... Bernard (and loc.) plausibly suggests that John had in mind the latter Psalm because it was regarded as messianic." Barrett.

"None of the hatred displayed by the world should be thought of as jeopardising God's redemptive plan." Carson.

### Verse 26

Ὅταν ἔλθῃ ὁ παράκλητος ὃν ἐγὼ πέμψω ὑμῖν παρὰ τοῦ πατρὸς, τὸ πνεῦμα τῆς ἀληθείας ὃ παρὰ τοῦ πατρὸς ἐκπορεύεται, ἐκεῖνος μαρτυρήσει περὶ ἐμοῦ·

ὅταν when

παρακλητος, ου m see 14:16

ἀληθεια, ας f see 14:16

ἐκπορευομαι go or come out

Note that the Spirit is spoken of in personal terms – ἐκεῖνος is masculine.

Beasley-Murray comments, "The clauses relating to the Paraclete, 'whom I will send from the Father,' and 'who proceeds from the Father,' are set in synonymous parallelism, and so express the same idea in variation... This means that the latter clause must be interpreted of the sending of the Spirit *on mission* to humankind, and not of the so called 'procession' of the Spirit from the Father, as many Greek Fathers maintained, and as is represented in the historic creeds. The sending of the Spirit in many respects corresponds to the sending of the Son (cf. 8:42; 13:3; 17:8)."

μαρτυρεω bear witness

Some (e.g. Sanders), think the abrupt change of theme is evidence of diverse material poorly sewn together. Barrett responds by underlining the continuity: "Jesus testifies against the Jews, who hate him, and crowns his testimony with a reference to the Jews' own Bible. The Paraclete will continue to testify to Jesus. The disciples also bear witness (v.27) and this introduces (16:1f.) the subject of persecution; and at 16:8 John returns to the convicting work of the Paraclete. The whole paragraph bears such strong marks of unity that it seems very improbable that the verses about the Paraclete have been inserted into already prepared material."

**Verse 27**

καὶ ὑμεῖς δὲ μαρτυρεῖτε, ὅτι ἀπ' ἀρχῆς μετ' ἐμοῦ ἐστε.

Cf. Acts 5:32. "The Spirit and the disciples both continue the work of Jesus." Barrett. Beasley-Murray comments, "The witness of the Spirit, conjoined with that of the disciples, is to bring to light the truth of the revelation of Jesus in his word and deed, and death and resurrection; it takes place with and through the witness of the disciples to *Jesus in the Gospel*. Clearly this witness of the Paraclete is not a phenomenon apart from that of the disciples, but inseparably associated with it." Cf. Mk 13:9, 11; Lk 21:13-15.

ἀρχῆς, ης f beginning

Cf. Acts 1:21-22.

Carson comments, "As this witness proceeds, it will force a division in the world (v. 20) that is an extension of Jesus' own divisive ministry (3:19-21; 12:44-50) – a point Paul well understood (2 Cor 2:14-17). Such a vision entails the expectation of opposition, and therefore the remaining verses in this section (16:1-4a) prepare the believers to face it."