

Introduction to John's Gospel

Stylistic Peculiarities

The Greek style of John's Gospel is "highly individual" (Barrett) but also closely resembles that of 1, 2 and 3 John. It lacks the niceties and subtleties characteristic of classical Greek style but its language is as impressive as it is clear. John's vocabulary is fairly small, yet some of his frequently used words occur rarely in the other Gospels.

In analysing the peculiarities of John's style, Barrett highlights nine particular features:

1. John tends to link sentences together with καὶ rather than the more complex constructions that are common in Greek.
2. Sometimes John's sentences are not even linked by καὶ but are simply laid side by side.
3. John frequently uses οὐν as a connective, often simply as a narrative link rather than with any argumentative force. "This is an unmistakable feature of John's style."
4. John uses ἐκείνος substantively (in the singular), which is far rarer in the rest of the New Testament.
5. John uses ἔμος rather than μον, and uses it with a repetition of the definite article.
6. The phrase ἀφ ἑστού, ἀπ ἐμωντο occurs 13 times in John but only 3 times (all plural) in the rest of the New Testament.
7. John uses ἐκ with the genitive in place of the partitive genitive.
8. John uses ινα (and ὅτι) frequently without expressing purpose.
9. John likes the construction οὐ (μη) . . . ἀλλα.

Influences shaping the Fourth Gospel

The extent to which John's language and thought are influenced by Greek language and thought or by Aramaic is a hotly debated issue. Having considered the argument, Barrett draws the conclusion, "Perhaps it is safest to say that in language as in thought John treads, perhaps not unconsciously, the boundary between the Hellenic and the Semitic; he avoids the worst kind of Semitism, but retains precisely that slow and impressive feature of Aramaic which was calculated to produce the effect of solemn, religious Greek, and may perhaps have influenced already the liturgical language of the Church."

Beasley-Murray argues that the relationships between the Fourth Gospel and other contemporary religious movements are complex. Having reviewed a number of suggested influences he concludes, "The links traceable between the Gospel and diverse Hellenistic and Semitic traditions make it implausible to settle for any one of them to the exclusion of the rest... The breadth of the Evangelist's sympathies is demonstrable above all through his employment of the Logos concept in the prologue... What he achieved in the prologue to the Gospel he did in the body of the Gospel; the bells he had set ringing in the minds of his readers in the first eighteen verses of his book continued to ring out the message with a multitude of associations that helped to commend and interpret the good news he sought to convey. If it has made the task of interpretation more difficult for modern readers, it will not have been so for its earliest readers. Few of them, doubtless, will have caught *all* the associations present in the text, any more than moderns do. This is the gospel that speaks accordingly as the hearers and readers can receive it. That applies equally to the ignorant and the learned who seek God through its pages."

Authorship

In the early church there is almost universal attribution of the Fourth Gospel to the apostle John: "Certainly from the end of the second century on, there is virtual agreement in the church as to the authority, canonicity and authorship of the Gospel of John" (Carson). Many

contemporary scholars question this attribution. Carson presents a detailed examination of the arguments and concludes that the author, who is referred to in the gospel as 'the beloved disciple,' is indeed John the son of Zebedee. Carson thinks that John was in Ephesus when he wrote his Gospel in about 80 AD.

Characteristics and Theology

John's Gospel focuses almost entirely on Jesus' ministry in Judea in contrast with the Synoptics, which focus on his ministry in Galilee. Carson considers the two perspectives to be complementary rather than contradictory. He suggests that John's narrative sheds light on puzzling features of the Synoptic narratives such as Jesus being able to borrow a donkey for his entry into Jerusalem. Such features would be more easily understood if Jesus had visited Jerusalem on previous occasions.

John is concerned to demonstrate *who Jesus is*, to explain the *salvation* that he has come to give and to demonstrate that in him the *eschatological age* has dawned. (Beasley-Murray sums up the Fourth Gospel's theological emphases under the headings, *Christology*, *Soteriology* and *Eschatology*.) Jesus is the fulfilment of the entire sweep of the Old Testament, "He is the new temple, the one of whom Moses wrote, the true bread from heaven, the true Son, the genuine vine, the tabernacle, the serpent in the wilderness, the Passover" (Carson). Jesus has brought in the eschaton, the age of fulfilment – the Spirit has been given and eternal life is available now.

Purpose

The purpose of the Fourth Gospel is stated by the author in 20:30-31. Carson argues that the purpose of the work is evangelistic; it is intended particularly for Jews and Jewish proselytes to convince them that the Messiah they long for has come and is Jesus. Carson writes, "Part of his goal, then, in writing an evangelistic book for Jews and proselytes, is to make the notion of a crucified Messiah coherent. The *intrinsic* offence of the cross he cannot remove. What he can do, what he feels he must do, is to show that the cross was there from the beginning of Jesus' ministry (Jesus is early announced as the Lamb of God, 1:29), and that the cross is at one and the same time nothing less than God's own plan, the evidence of the people's rejection of their Messiah, the means of returning Jesus to the Father's presence, the heart of God's inscrutable purposes to bring cleansing (Jn 13) and life to his people, the dawning of the promised eschatological age, God's astonishing plan to bring glory to himself by being glorified in his Messiah."

Both Carson and Beasley Murray suggest that John's gospel may have been organised from material preached by the Evangelist. Beasley-Murray concludes, "No doubt the synoptic Gospels reflect a like process, but the Fourth Gospel is supremely the preacher's gospel – every episode in the book shouts out to be preached – and it is so because it is the product of a highly effective preacher's proclamation of Christ in the Gospel." Carson includes in his introduction an excellent section on 'Preaching from the Fourth Gospel,' focussing particularly on the gospel as narrative and the need to pay attention to John's theme concerning the place of Jesus in the sweep of redemptive history.

Structure

Beasley-Murray provides the following suggested outline structure:

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|-----------------|---|
| I. 1:1–18: | THE PROLOGUE |
| II. 1:19–12:50: | THE PUBLIC MINISTRY OF JESUS |
| A. 1:19–51: | <i>Testimonies to Jesus</i> |
| B. 2:1–4:42: | <i>The Revelation of the New Order in Jesus</i> |
| C. 4:43–5:47: | <i>Jesus the Mediator of Life and Judgment</i> |

D. 6:1–71:	<i>Jesus the Bread of Life</i>
E. 7:1–8:59:	<i>Jesus the Water and Light of Life</i>
F. 9:1–10:42:	<i>Jesus the Light and Shepherd of Humankind</i>
G. 11:1–54:	<i>Jesus the Resurrection and the Life</i>
H. 11:55–12:50:	<i>Jesus the King, Triumphant through Death</i>
III. 13:1–20:31:	THE PASSION AND RESURRECTION OF JESUS
A. 13:1–17:26:	<i>The Ministry of Jesus to the Disciples in the Upper Room</i>
B. 18:1–20:31:	<i>The Death and Resurrection of Jesus</i>
IV. 21:1–25:	EPILOGUE: THE MISSION OF THE CHURCH AND ITS CHIEF APOSTLES

Works frequently referenced in these notes on John

- Barrett, CK *The Gospel According to John*, London, SPCK, 1967
- Beasley-Murray, GR *John, Word Bible Commentary*, vol 36, Word Books, 1987
- Carson, DA *The Gospel According to John*, Leicester, IVP (Apollos), 1991

John 1:1-18 The Prologue

The Prologue has a poetic character and scholars have debated its poetic form. Beasley-Murray concludes, "If from one point of view the prologue may be viewed as a poem provided with explanatory comments, from the literary viewpoint it is a closely knit composition, constructed with consummate artistry."

Carson comments, "The Prologue summarises how the 'Word' which was with God in the very beginning came into the sphere of time, history, tangibility – in other words, how the Son of God was sent into the world to become the Jesus of history so that the glory and grace of God might be uniquely and perfectly disclosed. The rest of the book is nothing other than an expansion of this theme." Beasley-Murray similarly, quoting Thyen, writes that the Prologue is "a directive to the reader how the entire Gospel should be read and understood." It is like the overture to an opera. Beasley-Murray suggests the following structure:

- vv 1-5 The Word and Creation
- vv 6-8 The Witness to the Word by John the Baptist
- vv 9-13 The Reactions to the Word in the World
- vv 14-18 The Confession of the Word by the Church

ἵνις "The continuous tense is to be contrasted with the punctiliar ἐγένετο (vv 3,6,14). It indicates that by ἀρχῇ is meant not the first point in a temporal sequence, but that which lies beyond time." Barrett. Carson suggests that it may be "possible that John is making an allusion to his colleague's work, saying in effect, 'Mark has told you about the *beginning* of Jesus' public ministry; I want to show you that the starting point of the gospel can be traced farther back than that, before the *beginning* of the entire universe'."

Beasley-Murray comments on the phrase ἐν ἀρχῇ ἦν ὁ λόγος, "The statement recalls the first word of the Hebrew Bible, b'reshit, rendered in the LXX, as in the Gospel, ἐν ἀρχῇ. The association was the more evident to the Jews, since they referred to books of the Bible by their opening words, and so 'In the beginning' was the Jewish name for 'Genesis.' In that beginning God spoke, and the universe was created (Gen 1:3, 6, 9, etc). This representation was entirely comprehensible to Jews, since to them, as to other peoples throughout the ancient Orient, the Word, especially the Word of God, was not so much an expression of thought as a powerful *action*, a concept not native to Greeks. So we read in Ps 33:6: 'By the word of the Lord the heavens were made, and all their host by the breath of his mouth'."

John 1:1

Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ λόγος.

ἀρχῇ, ης f beginning, origin

In the LXX there are two uses of the term which are relevant here: a creative and powerful word (Gen 1:3,6,9; Ps. 33:6), and a prophetic or revelatory word (Jer 1:4; Ezek 1:3; Am 3:1 etc.). In later Jewish thought the 'word' became personified in inter-testamental wisdom writings (see also Prov 8:22). Carson comments, "In short, God's 'Word' in the Old Testament is his powerful self-expression in creation, revelation and salvation, and the personification of the 'Word' makes it suitable for John to apply it as a title to God's ultimate self-disclosure, the person of his own Son. But if the expression would prove richest for Jewish readers, it would also resonate in the minds of some readers with entirely pagan backgrounds. In their case, however, they would soon discover that whatever they had understood the term to mean in the past, the author whose work they were then reading was forcing them into fresh thought (see on v. 14)." In the N.T. the Word of God is frequently the message of the Gospel (Lk 8:11; 2 Tim 2:9; Rev 1:9; 1 Jn 1:1). John represents the substance of the Gospel as being Christ himself.

πρὸς with the acc. usually means 'in the presence of', but cf. Prov 8:30 for a parallel usage with respect to Wisdom. John's sense here is that the *λόγος* was pre-existent, creative and divine. Carson says that by this phrase John expresses the "peculiar intimacy between the Word and God: the Word is oriented toward God." Edith Humphrey, "Receiving, Praying and Worshipping Together in the Body of Christ" (*Transmission*, Spring 2014 pp.17-19 at p. 17) writes, "John 1.1 presents the Son as the Word who is 'towards' (Greek, *πρὸς*) God, not just 'with' God, as our English versions put it. Father and Son show their true being and life by facing one another, not in isolation."

θεος ἦν ὁ λόγος "θεος being without the article is predicative and describes the nature of the Word. The absence of the article indicates that the Word is God but is not the only being of whom this is true... John intends that the whole of his gospel shall be read in the light of this verse. The deeds and words of Jesus are the deeds and words of God." Barrett.

John 1:2

οὐδός ἦν ἐν ἀρχῇ πρὸς τὸν θεόν.

John 1:3

πάντα δι' αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἔν. ὁ γέγονεν

That the Logos was God's agent in the creation is now reasserted both positively and negatively.

ἐγένετο Verb, aor midd dep indic, 3 s γινομαι
χωρὶς prep with gen without, apart from
εἰς, μια, ἐν gen ἐνος, μιας, ἐνος one, a, an,
single

γέγονεν Verb, perf act indic, 3s γινομαι

MSS. Should the words, *ο γέγονεν* be joined with what goes before or with what follows? The oldest mss (p66, p35*, 侃, A, B) have no punctuation. All punctuation is in any case non-original and therefore amounts to evidence of interpretation.

The majority of the committee that compiled the UBS text followed the consensus of ante-Nicene writers in joining *ο γέγονεν* with what follows. Metzger, however, dissents from this view and takes the words with what precedes them. Both he and Barrett argue that this fits better with the context and the general style of John. Carson also concludes that "the arguments of Schnackenburg ... in favour of reading the words with the rest of v 3 seem persuasive."

John 1:4

ἐν αὐτῷ ζωὴ ἦν, καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων.

ζωη, ης f life

"Since the perfect tense of *γέγονεν* is naturally followed by a present, some authorities (notably 侃 D OL MSS), read *ἐστιν* in v 4 instead of *ἦν*. The external attestation for *ἦν* is slightly better than for *ἐστιν*; the latter is probably due to accommodating *ἦν* to *γέγονεν*; moreover the occurrence of *ἦν* in the next line indicates that such was read also in the first." Beasley-Murray

φῶς, φωτος n light

"The life was the essential energy of the Word. The Word signified the communication of the knowledge of God; hence the life was the light of men, which gave them true knowledge and by shining in their midst submitted them to judgement." Barrett.

John 1:5

καὶ τὸ φῶς ἐν τῇ σκοτίᾳ φαίνεται, καὶ ἡ σκοτίᾳ αὐτὸ οὐ κατέλαβεν.

σκοτια, ας f darkness

Because John identifies Jesus with the light of the world, 'darkness' in consequence takes on a corresponding ethical quality: it is those who oppose Jesus and the Gospel.

φαίνω shine, give light

The present tense indicates continuous action.

καταλαμβάνω attain, seize; midd. realize, understand

καταλαμβάνω may mean to overcome, or, especially in the middle voice, 'to grasp with the mind' John may mean both here (so Barrett). Carson terms it, "A masterpiece of planned ambiguity." Perhaps, 'the darkness did not *master* the light.'

John 1:6-8

"The Word in whom inheres the life which is the light of men was first displayed in the public arena of history when a man sent from God bore witness to him." Carson. "His ministry provides the historical context for the beginning of the gospel, and heralds the appearance of the incarnate Logos in the world, which is the theme of the following verses." Sanday & Headlam.

John 1:6

'Ἐγένετο ἀνθρωπὸς ἀπεσταλμένος παρὰ θεοῦ, σὸν μα **άντρον** Ἰωάννης.'

The aorist **ἐγένετο** is to be contrasted with the continuous tenses of verses 1-5 – we now touch the plane of history.

ἀπεσταλμένος Verb, perf pass ptc, m nom s
ἀποστέλλω send, send out

"Sent and commissioned by God; like Moses (Ex 3:10-15) and the prophets (e.g. Isa 6:8); like Jesus himself (3:17 and many other passages)." Barrett.

παρα preposition with gen from

John 1:7

οὗτος ἦλθεν εἰς μαρτυρίαν, ἵνα μαρτυρήσῃ περὶ τοῦ φωτός, ἵνα πάντες πιστεύσωσιν δι' αὐτοῦ.

μαρτυρία, ας f testimony, witness

εἰς μαρτυρίαν for the purpose of witnessing. Witness (**μαρτυρεῖν**, **μαρτυρία**) holds an important place in the thought of the gospel.

μαρτυρήσῃ Verb, aor act subj, 3 s **μαρτυρεῖν**
bear witness, testify, be a witness

πάντες Adjective, m nom pl **παντες**

πιστεύω believe (in), have faith (in)

"The second **ἵνα** clause is dependent on the first. The purpose of John's witnessing, though not its actual result, was that all should believe in Jesus. **πιστεύειν** (cf. Hebrew יִמְאַד) corresponds closely to **μαρτυρεῖν**; it means to accept the testimony as valid, and the fact thereby attested as fact. Cf. 1:35-7; the two disciples heard John's witness and believed." Barrett.

John 1:8

οὐκ ἦν ἐκεῖνος τὸ φῶς, ἀλλ' ἵνα μαρτυρήσῃ περὶ τοῦ φωτός.

ἐκεῖνος, η, ο demonstrative adj. that (one), he, she, it

John 1:9

ἡν τὸ φῶς τὸ ἀληθινὸν ὁ φωτίζει πάντα ἀνθρώπον ἐρχόμενον εἰς τὸν κόσμον.

ἀληθινος, α, οv real, genuine, true

"In John's usage, **ἀληθινος** is to be distinguished from **ἀληθης**, which is applied only to opinions and statements, and those who hold or make them... and means simply 'veracious' ... **ἀληθινος** [generally] means 'real', 'genuine'." Barrett.

φωτίζω give light to, light, shine on, enlighten

Barrett thinks that this refers not to inner enlightenment (general revelation) since verse 10 denies this, but rather the light shines to reveal what men truly are – it shines to judgement (cf. 1 Cor 4:5; 2 Tim 1:10). It should therefore be translated, "... which shines upon every man..." Carson similarly sees this as a reference to the fact that Jesus' coming sheds light upon all, exposing them for what they are.

ἐρχόμενον may agree either with **ἀνθρώπον** or **φῶς**, i.e. of the coming of men into the world or of the incarnation. The latter is preferred by Barrett and others who cite 3:19 as a parallel. Carson also argues for this reading which is reflected in the NIV text (with the alternative reflected in a footnote).

John 1:10

Ἐν τῷ κόσμῳ ἦν, καὶ ὁ κόσμος δι' αὐτοῦ ἐγένετο, καὶ ὁ κόσμος αὐτὸν οὐκ ἔγνω.

κόσμος in John's Gospel generally means the world of men and of human affairs. Barrett provides helpful analysis of its use.

ἔγνω Verb, aor act indic, 3 s **γινωσκω**

John uses the verbs γινωσκω and ειδον in an OT sense, almost equivalent to faith, rather than the Hellenistic sense. However, John's usage does not exclude the cognitive element in 'knowledge'.

John 1:11

εις τὰ ἴδια ἡλθεν, καὶ οἱ ἴδιοι αὐτὸν οὐ παρέλαβον.

ἴδιος, α, οv **one's own**

The neuter plural perhaps means 'his own property' (cf. 19:27), though it could here mean possessions – Israel, the temple etc. ιδιοι means his own people – i.e. the Jews.

παρέλαβον Verb, aor act ind, 1s & 3pl

παραλαμβανω **take, receive, accept**

"Again and again under the old covenant, the prophets describe the recalcitrance of the people of God. 'All day long I have held out my hands to an obstinate people, who walk in ways not good, pursuing their own imaginations – a people who continually provoke me to my very face' (Is 65:2-3), declares the Lord. From the time your forefathers left Egypt until now [the onset of the Babylonian exile], day after day, again and again I sent you my servants the prophets. But they did not listen to me or pay attention. They were stiff necked and did more evil than their forefathers' (Je 7:25-26). This is the theme that John is picking up, and will develop in his own way; for if there was one dominant point that Christians had to make in their evangelism of the first-century Jews (whether Jews steeped in a Semitic tradition or those more orientated to the Hellenistic world), it was that the Scriptures themselves require that the man they proclaimed as Saviour and Lord be crucified and largely rejected by his own people. That theme, as we shall see, reaches a climax in 12:37-41." Carson.

John 1:12

ὅσοι δὲ ἔλαβον αὐτὸν, ἔδωκεν αὐτοῖς ἔξουσίαν τέκνα θεοῦ γενέσθαι, τοῖς πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ,

"By themselves, vv 10-11 would be grim indeed; but vv 12-13 immediately soften the sweeping rejection of the Word by indicating that, as in Old Testament times, there remains a believing remnant. Many have pointed out that the words 'his own did not receive him' (1:11) could have been placarded over the first twelve chapters of this book, but over chs 13-21 we might raise the banner, 'Yet to all who received him...' " Carson.

όσος, η, οv **correlative pronoun, as much as;**
pl. **as many as, all**

"To receive Christ is to accept him in obedience and faith as an envoy of the Father." Barrett.

ἔδωκεν Verb, aor act indic, 3 s διδωμι

"Men are not by nature the children of God, as for example by virtue of an indwelling σπερματικος λογος. Only by receiving Christ do they gain the right to *become* children of God." Barrett.

ἔξουσια, ας f **authority, right, capability, power**

The privilege of becoming the covenant people of God.

τεκνον, ου n **child; pl descendants**

John reserves νιος for Christ and uses τεκνα for Christians. Paul, while using νιος for both, underlines the distinction by insisting that Christians are children only by adoption – a similar theme to that of John in this verse.

πιστευω see v.7

πιστευω εις is characteristic of John and is to be distinguished from πιστευω with the dative which means 'give credence to'.

ὄνομα, τος n **name, title, person**

John 1:13

οἵ οὐκ ἔξ αιμάτων οὐδὲ ἐκ θελήματος σαρκὸς οὐδὲ ἐκ θελήματος ἀνδρὸς ἀλλ' ἐκ θεοῦ ἐγεννήθησαν.

αιμα, ατος f **blood**

This, and the following phrases serve to accentuate ἐκ θεοῦ. No human agency can be responsible for a birth such as this (cf. 3:6). The plural *bloods* may refer to both parents.

θελημα, ατος n **will, wish, desire**

σαρξ, σαρκος f **flesh, physical body, human nature**

"σαρξ in John is not evil in itself (see the next verse), but stands for humanity over against God." Barrett.

ἀνηρ, ἀνδρος m **man, husband**

ἐγεννήθησαν Verb, aor pass indic, 3 pl
γεννω **be father of, bear, give birth to;**
pass **be born**

Early western authorities have the singular here, making it a reference to the virgin-birth of Christ rather than the new-birth of Christians. The reading is not original – it has the support of no Greek MSS. "Yet it remains probable that John was alluding to Jesus' birth, and declaring that the birth of Christians, being bloodless and rooted in God's will alone, followed the pattern of the birth of Christ Himself." Barrett.

John 1:14

Καὶ ὁ λόγος σὰρξ ἐγένετο καὶ ἐσκίνωσεν ἐν ἡμῖν, καὶ ἐθεασάμεθα τὴν δόξαν αὐτοῦ, δόξαν ὡς μονογενοῦς παρὰ πατρός, πλήρης χάριτος καὶ ἀληθείας·

σαρξ, σαρκος f see v.13
ἐγένετο see v.3

Through the 'word' of God all things were created in the beginning: on the sixth day the word became flesh in the creation of mankind in the image of God. But *here* in Jesus we see the *true* image of God, the one in whom God's glory is made visible.

John thinks in Hebrew terms. Flesh stands for man in his entire created being, not a faculty in man (cf. 1 Tim 3:16). Thus also if man receives the Spirit it is a divine endowment not a natural faculty. "When 'the Word became flesh', God became Man." Bruce.

Carson comments, "Because the succeeding clauses in this verse allude to Exodus 33:7-34:35, it is tempting to think this first clause does the same. The 'tent of meeting' was the place where the LORD 'would speak to Moses face to face, as a man speaks with his friend' (Ex 33:11). In Exodus Moses hears the divine name spoken by God himself, and this is followed by God's *word* written on two stone tablets. Now, John tells us, God's Word, his Self-expression, has become flesh."

σκηνων live, dwell

Does not mean that the Word dwelt in human nature as in a tent but that he dwelt in our midst. Carson comments, "Whether the allusion in John 1:14 is to the tabernacle or to the tent of meeting, the result is the same: now, the Evangelist implies, God has chosen to dwell amongst his people in a yet more personal way, in the Word-become-flesh." Barrett comments, "It has been thought that the word σκηνουν was chosen here with special reference to the word δόξα, which follows. It recalls, in sound and in meaning, the Hebrew יְשֻׁבָּה, which means 'to dwell'; the verb is used of the dwelling of God with Israel (e.g. Ex 25:8; 29:46; Zech 2:14), and a derived noun יְשֻׁבָּה (*sh'chinah*) was used (though not in the Old Testament) as a periphrasis for the name of God himself. Further, the bright cloud settled down (יְשֻׁבָּה) upon the Tabernacle (Ex. 24:16; 40:35), and since this cloud was the visible manifestation of the presence of God (cf. ὄφθησομαι, Ex 25:7 LXX) the abiding presence of God suggested his glory."

θεαομαι see, look at, observe

"The faith of the Church rests upon a real beholding of one who, however glorious, was a real historical person." Barrett. Cf. 1 Jn 1:1-3.

δόξα, ης f glory

Glory is an important theme in John. "In the LXX δόξα often renders כְּבָד, and denotes particularly the manifestation (often of light) accompanying a theophany (e.g. Ex. 33:22; Deut 5:21; 1 Kings 8:11; all כְּבָד, δόξα). It acquired in the Old Testament an eschatological significance (e.g. Isa 60:1; Hab 2:14; both כְּבָד δόξα), which is retained in the New Testament (e.g. Mark 8:38; 13:26; Rom 8:18; 1 Peter 4:13), though in the New Testament the eschatological δόξα occasionally appears, by anticipation, in the present (2 Cor 3:18; Eph 3:21). The clearest example of this proleptic δόξα is the Transfiguration (Mark 9:2-8 and parallels), an incident which is not recounted in John... John nevertheless asserts that the glory of God was manifested in Jesus." Barrett.

Carson comments, "Jesus' glory was displayed in his 'signs' (2:11; 11:4, 40); he was supremely 'glorified' in his death and exultation (7:39; 12:16, 23; 13:31-32)."

μονογενης, ες only, unique

μονογενης implies that Christ is the unique heir of the Father – the τελος of Israel.

παρα see v.6

πατηρ, πατρος m father

πληρης, ες (sometimes not declined) full, complete, full-grown

χαρις, ιτος f grace, unmerited favour

Carson argues that the phrase πλήρης χάριτος καὶ ἀληθείας modifies 'glory' rather than the Word. "The glory of God manifest in the incarnate Word was *full of grace and truth*. In that case John is almost certainly directing his readers to Exodus 33:34... There Moses begs God, 'Now show me your glory' (Ex 33:18). The LORD replies, 'I will cause all my goodness to pass in front of you, and I will proclaim my name, the LORD, in your presence. I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion' (Ex 33:19). God's glory, then, is supremely his goodness. So Moses stands on Mount Sinai, and, we are told, 'the LORD came down in a cloud and stood there with him and proclaimed his name, the LORD. And he passed in front of Moses, proclaiming, "The LORD, the LORD, the compassionate and gracious God, slow to anger, abounding in love and faithfulness, maintaining love to thousands, and forgiving wickedness, rebellion and sin"' (Ex 34:5-7)... The glory revealed to Moses when the Lord passed in front of him and sounded his name, displaying that divine goodness characterised by ineffable grace and truth, was the very same glory John and his friends saw in the Word-made-flesh."

Of χάριτος καὶ ἀληθείας Barrett writes, "The same words (with articles) recur in v.17. χαρις occurs four times only in John, and only in the prologue (1:14,16,17); ἀληθεια is very common. The pair recalls the Hebrew pair ἰεσεν (hesed we'meth, e.g. Ex 34:6, cf. 33:22, δοξα in the same context). The two Hebrew words are closely related in meaning (signifying God's loyalty and faithfulness to his covenant and covenant people), but in the LXX τοπ is most often rendered ἐλεος, and has the meaning 'grace', 'undeserved favour'; it is this sense that underlies the New Testament use of χαρις."

ἀληθεια, ας f truth, reality

In John ἀληθεια is characteristically the Christian revelation brought by and disclosed in Christ. "This revelation arises out of the faithfulness of God to his own character, and to his promises, of which it is the fulfilment." Barrett.

John 1:15

(Ιωάννης μαρτυρεῖ περὶ αὐτοῦ καὶ κέκραγεν λέγων· Οὗτος ἦν ὁν εἶπον· Ο ὁπίσω μου ἐρχόμενος ἔμπροσθέν μου γέγονεν, ὅτι πρῶτος μου ἦν·)

This verse is a "planned parenthetical remark" (Carson), picking up again the theme of verses 6-8. It was of *this one* that John spoke. Beasley-Murray speaks of the verse as "an anticipation of 1:30."

μαρτυρεω see v.7

κραζω cry out, call out

The tenses here are interesting. The perfect κέκραγεν emphasises a historical act with continuing effect – hence the witness (present tense μαρτυρει) continues.

εἶπον Verb, aor act indic, 1s & 3pl λεγω
ὅπισω prep with gen after, behind, follow
ἔμπροσθεν prep with gen before, in front of
γέγονεν Verb, perf act indic, 3s γινομαι
πρωτος, η, ov first, leading, foremost,
earlier

John 1:16

ὅτι ἐκ τοῦ πληρώματος αὐτοῦ ἡμεῖς πάντες ἐλάβομεν, καὶ χάριν ἀντὶ χάριτος·

πληρωμα, τος n fulness, completeness

Looks back to verse 14 – of this full complement of grace and truth we have all received. Cf. Eph 3:14-19.

πάντες see v.7

ἐλάβομεν Verb, aor act indic, 1 pl λαμβανω

"The 'we' who have received this new grace may have begun with John and the earliest eyewitnesses (cf. 1:14), but it now includes all who share the same faith (cf. 20:29)." Carson.

ἀντι prep with gen for, in place of

There are three interpretations of the phrase χαριν ἀντι χαρитос

- ἀντι of accumulation – 'grace upon grace' i.e. 'all of grace', 'of grace from first to last' (so Bultmann, Barrett and Beasley-Murray – also reflected in the wording of the NIV, GNB, RSV).
- 'in the place of', i.e. the grace of the OT and the law is replaced by the grace that has appeared in Christ (so Sanders, Brown and Carson). On this view, verse 17 expands on vv 14-16 – Carson draws attention to the ὅτι at the beginning of verse 17.
- ἀντι = 'matching', i.e. grace corresponding to grace.

John 1:17

ὅτι ὁ νόμος διὰ Μωϋσέως ἐδόθη, ἡ χάρις καὶ ἡ ἀληθεια διὰ Ἰησοῦ Χριστοῦ ἐγένετο.

νομος, ου m law

ἐδόθη Verb, aor pass indic, 3 s διδωμι

Note the difference between the verbs ἐδόθη, ἐγένετο.

ἀληθεια, ας f see v.14

The contrast must be seen as one between the good and the better. This is uniformly the NT view of the relation between the Testaments (see particularly Hebrews with its theme of the 'better' covenant). "There is no hint of polemic against the Law... The earlier revelation of the covenant faithfulness of God was brought to an eschatological fulfillment; the second Exodus under the Logos-Christ led to the new order of the eternal kingdom of God." Beasley-Murray.

John 1:18

Θεὸν οὐδεὶς ἑώρακεν πώποτε· μονογενῆς θεὸς ὁ ὧν εἰς τὸν κόλπον τοῦ πατρὸς ἐκεῖνος ἔξηγήσατο.

οὐδεὶς, οὐδεμία, οὐδὲν no one, nothing
όραω see, observe, perceive
πωποτε adv ever, at any time

Christ alone is the revelation of God. "*No-one has ever seen God*, John writes, as if to remind his readers not only of a commonplace of Judaism, but also of the fact that in the episode where Moses saw the Lord's glory (Ex 33-34), to which allusion has just been made (1:14), Moses himself was not allowed to see God (Ex 33:20). 'We should perhaps say, less anthropomorphically but equally metaphorically, that Moses saw, so to speak, the afterglow of the divine glory' (Bruce).
Carson. Cf. Ex 34:18-20.

μονογενῆς, ες see v. 14

Barrett admits that μονογενῆς θεὸς has better MSS support than the alternative μονογενῆς νιὸς, but states, "νιὸς seems to be imperatively demanded by the following clause, and is in conformity with Johannine usage." Beasley-Murray suggests that μονογενῆς θεὸς should be accepted as strongly attested and the harder reading. He quotes Lindars who writes, "The harder reading has the merit of bringing the thought back to v 1, and so constitutes another case of the Johannine *inclusio*, 'God' here has the same meaning as 'and the Word was God' (1c)."

Carson comments, "What it means is that the beloved Son, the incarnate Word (1:14), himself God while being *at the Father's side* – just as in v 1 the Word was simultaneously God and with God – has broken the barrier that made it impossible for human beings to see God, and *has made him known*. This prepares the way for 6:46 and 14:9: 'Anyone who has seen me has seen the Father.' "

κολπος, ου m bosom, chest, lap

Expresses intimate communion, cf. Lk 16:22-23; Jn 13:23.

ἐκείνος, η, ο see v.8

ἔξηγήσατο Verb, aor midd dep indic, 3 s
ἔξηγεομαι tell, relate, explain, report,
make known, reveal

Can mean 'rehearse facts' or 'recount a narrative', but has a more specialised use in Greek, meaning the publishing or explaining of divine secrets, sometimes by the gods themselves. "From this Greek term we derive 'exegesis': we might almost say that Jesus is the exegesis of God." Carson.

John 1:1-18 – Postscript

"The emphasis of the Prologue, then, is on the revelation of the Word as the ultimate disclosure of God himself. That theme is dramatically reinforced by the remarkable parallels between v 1 and v 18, constituting an *inclusio*, a kind of literary envelope that subtly clasps all of 1:1-18 in its embrace. Thus 'in the bosom of the Father' is parallel to 'with God'; 'the unique one, [himself] God', is parallel to 'was God'; and to say that this unique and beloved Person has made God known is to say that he is 'the Word', God's Self-expression." Carson.

John 1:19-51

Dodd draws attention to the relationship between vv 6-8 and verses 19-51. In verses 6-8 the evangelist states that John:

- i) Was not the light;
- ii) Came to bear witness to the light;
- iii) That all might believe.

These three elements are now expounded in three days of witness:

- i) vv 19-28 – John was not the light;
- ii) vv 29-34 – John's testimony concerning the coming one;
- iii) vv 35-51 – Belief in the Christ.

John 1:19

Καὶ αὕτη ἐστὶν ἡ μαρτυρία τοῦ Ἰωάννου ὅτε ἀπέστειλαν οἱ Ἰουδαῖοι ἐξ Ἱεροσολύμων ἵερεῖς καὶ Λευΐτας ἵνα ἐρωτήσωσιν αὐτὸν· Σὺ τίς εἶ;

μαρτυρια, ας f testimony, witness

ὅτε conj when, at which time

ἀποστελλω send, send out

Ἰουδαῖος, α, ον a Jew, Jewish, Judean

"οἱ Ἰουδαῖοι (the singular is used only at 3:25; 4:9; 18:35) is the title regularly given by John to Judaism and its official leaders, who stand over against Jesus and (here) John. Their headquarters are at Jerusalem, where their conflict with Jesus reaches its height." Barrett.

ἵερευς, εως m priest

έρωταο ask, request, beg, urge

Carson suggests that the senders may have been leaders of the Sanhedrin (cf 11:47). He comments, "The Sanhedrin was largely controlled by the family of the high priest, and so it was natural enough that the envoys be priests and Levites, who would in any case be interested in questions of ritual purification and therefore in John's baptism."

John 1:20

καὶ ὠμολόγησεν καὶ οὐκ ἡρνήσατο, καὶ
ώμολόγησεν ὅτι Ἐγὼ οὐκ εἰμί ὁ χριστός.

όμολογεω confess, declare

ἡρνήσατο Verb, aor midd dep indic, 3 s
ἀρνεομαι deny, disown

"όμολογεω and ἀρνεομαι suggest confessing and denying Christ both in John (9:22; 12:42; 13:38; 18:25,27) and elsewhere in the New Testament; and the Baptist proceeds at once with what may be called a negative confession of Christ." Barrett. His denials that he was the Christ form part of his positive witness to the Christ. Note the emphatic ἐγώ, 'I am not...'

John 1:21

καὶ ἡρώτησαν αὐτὸν· Τί οὖν; σὺ Ἡλίας εἶ; καὶ
λέγει· Οὐκ εἰμί. Ὁ προφήτης εἶ σύ; καὶ
ἀπεκρίθη· Οὐ.

Ἡλίας, οὐ m Elijah

Cf. Mal 4:5.

προφητης, οὐ m prophet

"Cf. 7:40 where also 'the prophet' is distinguished from 'the Christ' (and contrast 6:14, where possibly 'the prophet' is a title of the Messiah). There are indications of a belief, or hope, that a new prophet, or one of the prophets of old, would be sent to the assistance of Israel." Barrett. Cf. Dt 18:15-18 for the promise of a prophet like Moses who would speak God's words.

ἀπεκρίθη Verb, aor midd dep indic, 3 s
ἀποκρινομαι answer, reply

"The Synoptic Gospels report that Jesus identified John the Baptist with the promised Elijah (Mt 11:14; 17:12; Mk 9:13; cf. Lk 1:17), but they never suggest that the Baptist himself made the connection. Here he refuses to make it – a refusal which, when placed alongside the Synoptic evidence, suggests that he did not detect as much significance in his own ministry as Jesus did." Carson.

John 1:22

εἶπαν οὖν αὐτῷ· Τίς εἶ; ἵνα ἀπόκρισιν δῶμεν
τοῖς πέμψασιν ἡμᾶς· τί λέγεις περὶ σεαυτοῦ;
ἀποκριτις, εως f answer, reply

δῶμεν Verb, aor act subj, 1 pl διδωμι
πέμψασιν Verb, aor act ptc, m dat pl πεμπω
send
σεαυτου, ης reflexive pronoun yourself

John 1:23

ἔφη· Ἐγὼ φωνὴ βιοῦντος ἐν τῇ ἐρήμῳ·
Εὐθύνατε τὴν ὁδὸν κυρίου, καθὼς εἶπεν
Ἡσαῖας ὁ προφήτης.

"John replies *in the words of Isaiah the prophet*, applying Is 40:3 to himself (as the Synoptics apply it to him: cf. Mt 3:3; Mk 1:3; Lk 3:4)." Carson.

ἔφη Verb, imperf act ind, 3s φημι say
βιοω call, cry out, shout
ἐρημος, ου f deserted place, uninhabited
region, desert
εὐθύνατε Verb, aor act imperat, 2 pl εὐθυνω
make straight

εὐθυνω is an unusual verb to find here. It does not occur in the LXX nor in any other Christian quotation from the OT.

ὁδος, ου f way, path, road, journey

"In the original context, the Old Testament prophet is calling for a (metaphorical) improvement in the road system of the desert to the east, a levelling of hills and valleys and a straightening of the curves, to accommodate the return of the covenant people from exile. But even in Isaiah, the end of the exile begins to serve as a model, a literary 'type', of the final return to the Lord far greater than a return to geographical Jerusalem. If Isaiah 40-66 begins by announcing good news to Zion (= Jerusalem), it goes on to anticipate a still greater redemption effected by the suffering Servant of the Lord (Is 52:13-53:12), climaxed by a new heaven and new earth (Is 65-66). It is this 'typological' connection, already established in the book of Isaiah, that the New Testament writers take up and understand to be fulfilled in the voice of John the Baptist, who cried in the desert, preparing a way for the Lord, and thereby announcing the coming of Jesus Messiah." Carson.

John 1:24

Καὶ ἀπεσταλμένοι ἦσαν ἐκ τῶν Φαρισαίων.

ἀπεσταλμένοι Verb, perf pass ptc, m nom pl
ἀποστελλω

"Some texts insert *οι* before ἀπεσταλμένοι, understanding the envoys of v 19 as sent by the Pharisees, an unlikely situation, since Pharisees generally were laymen. The article is omitted by most MSS, indicating that Pharisees were included in the deputation, or possibly formed a second one." Beasley-Murray. The NEB translates, "Some Pharisees who were in the deputation asked him..."

John 1:25

καὶ ἡρώτησαν αὐτὸν καὶ εἶπαν αὐτῷ· Τί οὗν βαπτίζεις εἰ σὺ οὐκ εἶ ὁ χριστός οὐδὲ Ἡλίας οὐδὲ ὁ προφήτης;

βαπτίζω baptise, wash

Barrett states that "It must not be inferred from the form of this question that either the Messiah, or Elijah, or 'the prophet', was expected to baptize. The question rather means, Why do you perform what appears to be an official act if you have no official status?" (so also Beasley-Murray). Others, however, think that Baptism *was* expected as a preparation for the coming of the Lord. It was an eschatological rite to protect from the imminent baptism of fire.

Carson points out that baptism was not unknown, "Some Jewish groups practiced 'proselyte baptism', i.e. proselytes were baptised in the process of converting to Judaism. In the monastic communities of Qumram, members invoked passages such as Ezekiel 36:25 to justify their daily baptism, a sign that they were the righteous community of the end-time. But in both instances baptism was *self*-administered. Candidates baptised *themselves*. One of the things that characterised the baptism of John the Baptist is that he himself administered it. It may even be that the authority implicit in such an innovative step triggered the assumption in the minds of at least some Pharisees that John's baptism was an end-time rite administered by an end-time figure with great authority. Nevertheless, their question should not be interpreted to mean that they have all unambiguously identified John's baptism as an eschatological rite: there is no good evidence to support such a view (*contra* Bultmann...). Rather, they want to discover by what authority John is baptising *Jewish* people as part of their preparation for the kingdom he is announcing. Looking around for an adequate authority to sanction so extraordinary a practice, they wonder if he is an eschatological figure. And if he is not the Christ, nor Elijah, nor the Prophet (principle eschatological figures), then what could possibly justify his baptism?"

John 1:26

ἀπεκρίθη αὐτοῖς ὁ Ἰωάννης λέγων· Ἐγὼ βαπτίζω ἐν ὕδατι· μέσος ὑμῶν ἔστηκεν ὁν ὑμεῖς οὐκ οἴδατε,

"John's reply indicates that his baptism is a preparation for the appearance of the hidden Messiah, who already stands in Israel's midst and is about to fulfill his Messianic task." Beasley-Murray.

ὑδωρ, ὕδατος n water

Cf. Mk 1:7-8 and parallels (Mt 3:11; Lk 3:16).

μέσος, η, ον middle
ιστημι and ιστανω stand, stand firm

The form of the verb here is subject to a number of textual variants. Barrett prefers "the late verbal form στηκει (from στηκειν) [which] is found twice only in John, here and in 8:44." UBS reads the perfect ἔστηκεν concerning which Metzger comments "The perfect tense, so frequently employed with theological overtones by the fourth Evangelist, conveys a special force here (something like 'there is one who has taken his stand in your midst'), a force which was unappreciated by several Greek witnesses."

οἶδα (verb perf in form but with present meaning) know, understand

John 1:27

οἱ ὄπιστοι μου ἐρχόμενος, οὐ οὐκ εἰμὶ ἄξιος ἵνα λύσω αὐτοῦ τὸν ίμάντα τοῦ ὑποδήματος.

ὄπιστοι prep with gen after, behind

οἱ ὄπιστοι μου ἐρχόμενος may reflect the messianic expression ο ἐρχόμενος, cf. Mk 11:9.

ἄξιος, α, ον worthy, deserving, fitting
λύσω Verb, aor act subj, 1 s λυω loose,

untie, release

ιμας, αντος n strap

ὑποδῆμα, τος n sandal

Cf. Mk 1:7 and parallels.

John 1:28

ταῦτα ἐν Βηθανίᾳ ἐγένετο πέραν τοῦ Ἰορδάνου, ὅπου ἦν ὁ Ἰωάννης βαπτίζων.

ἐγένετο Verb, aor midd dep indic, 3 s γινομαι

There are several variants here of the town name:

- a) Βηθανια ^{*} B Θ it vg pesh hl boh Heracleon
- b) Βηθαβαρα ^λ 33 cur sah Origen Eusebius
- c) Βηθεβαρα ^φ sin
- d) Βηθαραβα ^κ hl^{mg}

Metzger comments, "The earliest and most widely attested reading is Βῆθανίᾳ. Origen, who in his travels was unable to locate Bethany by the Jordan, adopted the reading Βῆθαβάρᾳ, which he apparently found in a few copies current in his day (he declares that Βῆθανίᾳ is the reading of 'nearly all the manuscripts'), and to which he was attracted because of what he regarded as an edifying etymology: 'the etymology of the name [Bethabara] corresponds with the baptism of him who made ready for the Lord a people prepared for him; for it yields the meaning "House of Preparation".' "

Barrett comments, "At 10:40; 11:1ff. Jesus is said to remove from the place where "John was baptising at the first" to Bethany, the home of Mary, Martha and Lazarus. This may have suggested to early readers of the gospel that the place where John baptised cannot have been Bethany, and so have helped to support the reading Bethabara; but in fact 11:1,18 seems carefully worded so as to distinguish Bethany near Jerusalem from the other Bethany."

περαν prep with gen beyond, across
Τορδανης, ου m Jordan River
όπου adv. where

John 1:29-34

Of this section Carson writes, "The fact that Jesus is so fully and so early recognised to be the Messiah is judged by some to be evidence for the unhistorical nature of John 1:29-51. After all, in the Synoptic Gospels, Peter and the others do not volunteer a formal confession that Jesus is the Messiah until Caesarea Philippi (Mt 16:13-20 par.), well into the ministry. But several factors mitigate the tension between the accounts. If some of Jesus' first disciples had earlier followed John the Baptist, we must suppose that *something* encouraged them to abandon their old master at the peak of his influence, in order to follow a still unknown preacher from Galilee. The best reason is the obvious one: they changed their allegiance precisely because it was the Baptist himself who pointed Jesus out as the one who was coming to fulfil the promises of Scripture. In that case, the confessions of John 1 are not only plausible, but almost historically necessary.

"This does not mean that the followers of Jesus portrayed in John 1 enjoyed a thoroughly Christian grasp of the titles they applied to Jesus. Doubtless they were first uttered more in hope than in faith. In fact, of the four Gospels it is John's that most insistently stresses how much the disciples *misunderstood* what they confessed... In other words, if John records early confessions, he also emphasises how little the first confessors understood... That is an important point for John to make, if he is interested in evangelising Jews in his own day; for it simultaneously encourages his contemporaries to take *steps* of faith, and begins the detailed explanation (needed by all first-century Jews) as to how the first 'converts' came to accept that the promised Messiah had to be crucified, cursed like an abominable criminal."

John 1:29

Τῇ ἐπαύριον βλέπει τὸν Ἰησοῦν ἐρχόμενον πρὸς αὐτόν, καὶ λέγει· Ἐδε ὁ ἀμνὸς τοῦ θεοῦ ὁ αἴρων τὴν ἄμαρτίαν τοῦ κόσμου.

ἐπαύριον the next day
βλέπω see, look
ἀμνός, ου m lamb
αἴρω take, take up, take away
ἄμαρτία, ας f sin

Clearly there is an Old Testament background to John's words here, but what is that background? There seem to be a number of possible elements:

- i) The passover lamb – though that was not explicitly sin-bearing;
- ii) The 'gentle lamb' of Jer 11:19 – though again there is no mention of taking away the sin of the world;
- iii) The lamb of Is 53:7;
- iv) The goat that bore away the sins of the people on the day of Atonement (Lev 16);
- v) Perhaps also an echo of Gen 22:1-14, particularly v.8, "The Lord himself will provide the lamb".

No one of these seems an adequate background of John's phrase. Barrett concludes, "By his amalgamation of Old Testament ideas John indicates that the death of Jesus was a new and better sacrifice. All the ordinances and institutions of Judaism were perfected by Jesus (cf. 2:19; 4:21; 5:17,39,47; 6:4; 10:1; 13:34). No longer are the sins of ignorance of the Jewish people removed by sacrifice, but the sin of the world."

Carson comments, "When the Baptist identified Jesus as *the Lamb of God, who takes away the sin of the world*, he probably has in mind the apocalyptic lamb, the warrior lamb, found in some Jewish texts (*1 Enoch* 90:9-12; *Testament of Joseph* 19:8; *Testament of Benjamin* 3:8 – the latter passages probably, but not certainly, pre-Christian) and picked up in the Apocalypse (Rev 5:6, 12; 7:17; 13:8; 17:14; 19:7, 9; 21:22-23; 22:1-3). If 'Lamb of God' was not a well-recognised, technical expression, the fact that our text uses *amnos* instead of *arnion* offers no great difficulty. Whether we assume that the category lay readily to hand for the Baptist to use, or that he was one of the first to think it up, the impression gleaned from the synoptics is that he thought of the Messiah as one who would come in terrible judgment and to clean up the sin in Israel. In this light, what John the Baptist meant by 'who takes away the sin of the world' may have had more to do with judgment and destruction than with expiatory sacrifice. Certainly the verb *airo* normally means 'remove', 'take away', not 'bear away in atoning death' or the like (for which the more common verb is *anaphero*...)"

"But this does not necessarily mean that John the Evangelist limited himself to this understanding of 'Lamb of God'. Just as John insists that Caiaphas the high priest spoke better than he knew (11:49-52), so it is easy to suppose that the Evangelist understood the Baptist to be doing the same thing. It is not that he thought the Baptist wrong; rather, as a post-resurrection Christian John could grasp a fuller picture than was possible for the Baptist. In particular he understood a great deal more about the significance of the Messiah's sacrificial death. It is hard to imagine that he could use an expression such as 'Lamb of God' without thinking of the atoning sacrifice of his resurrected and ascended Saviour."

John 1:30

οὗτός ἐστιν ὑπὲρ οὗ ἐγὼ εἶπον· Ὄπίσω μου ἔρχεται ἀνὴρ ὃς ἐμπροσθέν μου γέγονεν, ὅτι πρῶτός μου ἦν·

εἶπον Verb, aor act indic, 1s & 3pl λεγω
ὄπισω see v.15

ἀνὴρ, ἀνδρος m man, husband
ἐμπροσθέν see v.15 for this and remainder of
verse.

Verse 31

καὶ γὰρ οὐκ ἥδειν αὐτὸν, ἀλλ’ ἵνα φανερωθῇ τῷ Ἰσραὴλ διὰ τοῦτο ἥλθον ἐγὼ ἐν ὕδατι βαπτίζων.

καὶ γὰρ a compound word = καὶ εἰγω

ἥδειν Verb, pluperf act indic, 1 s οἶδα know

Not that John did not know Jesus beforehand, but that he did not know him as the coming one.

φανερωθῆти Verb, aor pass subj, 3 s φανερω
make known, reveal, make evident
διὰ τοῦτο for this reason

"διὰ τοῦτο more frequently precedes a clause which explains it; for this construction in which διὰ τοῦτο is preceded by its explanation cf. 15:19." Barrett.

ἥλθον Verb, aor act ind, 1s & 3 pl ἔρχομαι
ὑδωρ, ὕδατος n see v.26

"The purpose of John's baptism was the public manifestation of Jesus; it was fulfilled therefore in the descent of the Spirit upon Jesus, and this event at the same time made possible the new Christian baptism with the Spirit. Like John himself, his baptism has no independent significance; both exist in order to bear witness (v.7) to Christ, who alone truly takes away sin and confers the Spirit as well." Barrett.

John 1:32

καὶ ἐμαρτύρησεν Ἰωάννης λέγων ὅτι Τεθέαμαι τὸ πνεῦμα καταβαῖνον ὡς περιστερὰν ἐξ οὐρανοῦ, καὶ ἔμεινεν ἐπ’ αὐτόν·

μαρτυρεω see v.7
τεθέαμαι Verb, pref midd/pass dep indic, 1 s
θεαομαι see, observe

The perfect tense reflects a settled conviction.

καταβαῖνον Verb, pres act ptc, n nom/acc s
καταβαῖνω come or go down, descend
περιστερα, ας f dove, pigeon

Carson comments, "G F Hasel ... detects an allusion to Genesis 1:2, since Rabbi Ben Zoma, a younger contemporary of the apostle, cites a rabbinic tradition to the effect that 'the Spirit of God was brooding on the face of the waters like a dove which broods over her young but does not touch them' ... In light of the recent suggestion of C T Begg that the dove in Psalm 74:19-20 is a symbol of the covenant, based on Genesis 15:9-18, it is tempting to see in John 1:32 an allusion to the promise of the new covenant (Je 31:31-34). The evidence is not strong, however, and John's explicit emphasis on the Holy Spirit makes the dove/Spirit connection more plausible."

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

Cf. Mt 3:16; Mk 1:10; Lk 3:22. The whole ministry of Jesus was performed in the power of the Holy Spirit.

Carson comments, "The early church preached that 'God anointed Jesus of Nazareth with the Holy Spirit and power' Acts 10:38). When Christians read their Bibles (what we call the 'Old Testament'), they saw in Jesus the fulfilment of God's promises to pour out his Spirit on the coming Davidic king (Is. 42:1) and on the prophetic-figure who announces, 'The Spirit of the Lord is on me, because the Lord has anointed me to preach good news to the poor' (Is 61:1). Small wonder, then, that some visible descent of the Spirit on Jesus served as the God-given sign by which the Baptist would know that this was the long-awaited Coming One."

The Spirit fell on some in the OT at particular moments, such as king Saul, but the Spirit *remains* on Jesus. Carson concludes, "Small wonder, then, that Jesus is equipped to baptise others, not merely (as did John the Baptist) in the medium of water, but in the Holy Spirit. This too anticipates the fulfilment of Old Testament prophecies, which looked forward to the time when God's people would have the Spirit poured out on them (e.g. Ezk 36:25-26). That Jesus would baptise his people in the Holy Spirit is therefore simultaneously an attestation of who he is, and an announcement that the promised age is dawning."

John 1:33

κἀγὼ οὐκ ἥδειν αὐτὸν, ἀλλ’ ὁ πέμψας με βαπτίζειν ἐν ὕδατι ἐκεῖνός μοι εἶπεν· Ἐφ’ ὃν ἂν ἴδης τὸ πνεῦμα καταβαῖνον καὶ μένον ἐπ’ αὐτὸν, οὗτός ἐστιν ὁ βαπτίζων ἐν πνεύματι ἀγίῳ.

ἥδειν see v.31

πεμπω send

ἐκεῖνος, η, ο demonstrative adj. that (one),
he, she, it

ός ἀν whoever

ἴδης Verb, 2 aor act subj, 2 s ὄραω see

"Jesus has the Spirit in order that he may confer it; and it is the gift of the Spirit which pre-eminently distinguishes the new dispensation from the old (cf. vv. 26f.); it belongs neither to Judaism nor even to John." Barrett.

John 1:34

κἀγὼ ἔώρακα, καὶ μεμαρτύρηκα ὅτι οὗτός ἐστιν ὁ ἐκλεκτός τοῦ θεοῦ.

Some MSS, chiefly Western, read in v 34 ὁ ἐκλεκτός τοῦ θεοῦ instead of ὁ νιὸς τοῦ θεοῦ. Many exegetes accept the variant, on the ground that it would be far more likely to be changed to ὁ νιὸς τοῦ θεοῦ than that the reverse should happen (so e.g. Barrett, Becker, Brown, Sanders, Schnackenburg). Textual critics tend to adhere to the more strongly supported reading ὁ νιὸς τοῦ θεοῦ (so Metzger ed for the UBS; and Bernard, Bultmann, Dodd, Haenchen).

Carson comments, "A very good case can be made for the view that the best reading here is 'this is the Chosen One of God'... If so ... John is probably making a direct reference to Isaiah 42:1, where God promises to pour out his Spirit on his servant, his 'chosen one' (LXX ὁ ἐκλεκτός). In John's Gospel, the theme that the disciples of Jesus are his elect, his chosen ones, is extremely strong (e.g. 6:65, 70; 13:18; 15:16, 19). But this privilege of believers is ultimately grounded in the fact that Jesus himself is God's chosen one *par excellence* – chosen as the suffering servant, the Lamb of God who takes away the sin of the world."

John 1:35-42

"It is often said that the 'call' of the disciples in these verses cannot be reconciled with the Synoptic accounts (Mt 4:18-22; 9:9; Mk 1:16-20; 2:13-14; Lk 5:1-11, 27-18). Traditional harmonisation, which postulates that John's account is a preliminary 'call', ratified by a later one reported in the Synoptic Gospels is ruled out of court on the ground that John leaves no room for a second call. But strictly speaking Jesus does not 'call' his disciples at all in these verses (except possibly Philip: cf. notes on v 43). They attach themselves to him because of the witness of the Baptist, and then because of the witness of the Baptist's followers... Indeed, the promptness with which the disciples, according to the Synoptic tradition, abandon their livelihood (whether the fishing business or a tax office) in response to Jesus' explicit call, is psychologically and historically more plausible if that was not their first exposure to him or their first demonstration of fealty towards him. At this point in John, however, these fledgling disciples are still at the 'Come and you will see' (v. 39) stage, the 'You will see greater things than that' (v 50) stage." Carson.

John 1:35

Τῇ ἐπαύριον πάλιν είστηκει ὁ Ἰωάννης καὶ ἐκ τῶν μαθητῶν αὐτοῦ δύο,
 ἐπαυριον see v.29
 παλιν again, once more
 είστηκει Verb, pluperf act indic, 3 s ιστημι
 and ιστανω stand
 μαθητης, ου m disciple, follower
 δυο gen & acc δυο dat δυστν two

On the partitive use of ἐκ, see point 7 in the introduction.

John 1:36

καὶ ἐμβλέψας τῷ Ἰησοῦ περιπατοῦντι λέγει·
 "Ίδε ὁ ἀμνὸς τοῦ θεοῦ.
 ἐμβλέψας Verb, aor act ptc, m nom s
 ἐμβλεπω look straight at, see
 περιπατεω walk, walk about
 ἀμνος, ου m see v.29

John 1:37

καὶ ἤκουσαν οἱ δύο μαθηταὶ αὐτοῦ λαλοῦντος
 καὶ ἥκολούθησαν τῷ Ἰησοῦ.

λαλεω speak, talk
 ἥκολουθεω follow, accompany, be a
 disciple

Elsewhere in John, ἥκολουθεν predominantly bears the sense of 'follow as a disciple'.
 Though here it probably has a more general sense, yet an allusion to discipleship cannot be excluded.

John 1:38

στραφεὶς δὲ ὁ Ἰησοῦς καὶ θεασάμενος αὐτοὺς
 ἥκολουθούντας λέγει αὐτοῖς· Τί ζητεῖτε; οἱ δὲ
 εἶπαν αὐτῷ· Ραββί (ὅ λέγεται
 μεθερμηνεύμενον Διδάσκαλε), ποῦ μένεις;
 στραφεὶς Verb, aor pass ptc, m nom s

στρεφω turn, turn around
 θεασάμενος Verb, aor midd dep ptc, m nom s
 θεαομαι see v.32

ζητεω seek, search for, look for

"The Evangelist wants his readers to reflect on a deeper question: the Logos-Messiah confronts those who make any show of beginning to follow him and demands that they articulate what it is they really want in life." Carson.

ραββι rabbi, teacher, master (honorary title of address)

μεθερμηνεω translate

διδασκαλος, ου m teacher

ποῦ interrogative adverb where

"The verb rendered 'are staying', *viz* μενω, is often translated 'to remain' or 'to abide', and is so characteristic of John's Gospel (especially Jn 15) that it may well be the Evangelist again assigns more symbolic depth to this question than the Baptist's disciples could have intended at the time." Carson.

John 1:39

λέγει αὐτοῖς· Ἐρχεσθε καὶ ὅψεσθε. ἦλθαν οὖν
 καὶ εἶδαν ποῦ μένει, καὶ παρ' αὐτῷ ἔμειναν τὴν
 ἡμέραν ἑκείνην· ὥρα ἦν ὡς δεκάτη.

ὅψεσθε Verb, fut act indic, 2 pl όραω see
 v.33

εἶδαν Verb, aor act indic, 3 pl όραω
 ἑκείνος, η, ο see v.33
 ώρα, ας f hour
 δεκατος, η, ον tenth

"Customary usage in the gospels, including John, is to reckon a twelve-hour day from dawn to sunset – very roughly, from 6 a.m. to 6 p.m. On this mode of reckoning the incident took place at 4 p.m." Barrett.

John 1:40

ἥν Ανδρέας ὁ ἀδελφὸς Σίμωνος Πέτρου εἰς ἐκ
 τῶν δύο τῶν ἥκολούθων παρὰ Ἰωάννου καὶ
 ἥκολούθησάντων αὐτῷ·

εἰς, μια, ἐν gen ἐνος, μιας, ἐνος one
 ἥκολούθησάντων Verb, aor act ptc, gen pl
 ἥκολουθεω

Some speculate that the other was the 'beloved disciple'.

John 1:41

εὐρίσκει οὗτος πρῶτον τὸν ἀδελφὸν τὸν ἴδιον
 Σίμωνα καὶ λέγει αὐτῷ· Εὐρήκαμεν τὸν
 Μεσσίαν (ὅ ἐστιν μεθερμηνεύμενον χριστός).

εὐρισκω find

πρωτον adv. first, in the first place, first of
 all

A few MSS read πρωτος which would mean 'first Andrew found his brother...' implying that the other disciple then did the same – perhaps John finding James. However, the stronger textual evidence supports πρωτον.

May mean 'first thing' i.e. in the morning

ιδιος, α, ον one's own

εὐρήκαμεν Verb, perf act indic, 1 pl εὐρισκω
 Μεσσιας, ου m Messiah (Aramaic and

Hebrew equivalent to Greek Χριστος)

μεθερμηνεω see v.36

"He became the first in a long line of successors who have discovered that the most common and effective Christian testimony is the private witness of friend to friend, brother to brother." Carson.

John 1:42

ἥγαγεν αὐτὸν πρὸς τὸν Ἰησοῦν. ἐμβλέψας αὐτῷ ὁ Ἰησοῦς εἶπεν· Σὺ εἰς Σίμων ὁ νίδος Ἰωάννου, σὺ κληθήσῃ Κηφᾶς (ὅ ἐρμηνεύεται Πέτρος).

ἥγαγεν Verb, aor act indic, 3 s ἀγω come,
bring
ἐμβλέψας see v.36

"The same understanding gaze as John has directed upon Jesus (v.36; cf. 5:29)." Barrett.

The majority of MSS support Ἰωάννα but the majority of the UBS committee considered this an assimilation to Mt 16:17, preferring the reading Ἰοαννου supported by p^{66, 75} & B* et al.

Κηφᾶς, α m Cephas (Aramaic equivalent of Πέτρος, rock).

Cf. 1 Cor 9:5; Gal 1:18.

ἐπρηνευω interpret, explain; pass mean,
be translated

John 1:43-51

"Two more are now added to the list of Jesus' disciples: Philip and Nathaniel. In this way the chapter provides concrete examples of a point made in the Prologue: although in general his own people did not receive him, yet some did, believing on his name and gaining from him authority to become children of God (1:11-12)." Carson.

John 1:43

Τῇ ἐπαύριον ἡθέλησεν ἔξελθεῖν εἰς τὴν Γαλιλαίαν. καὶ εὑρίσκει Φίλιππον καὶ λέγει αὐτῷ ὁ Ἰησοῦς· Ἀκολούθει μοι.

ἐπαύριον the next day

θελω wish, will

The subject of the initial verb is undefined. Most assume that Jesus is the subject, but it could be Andrew. Carson comments, "In that case Andrew *first* (v 41) found his brother Simon Peter, and *then* found Philip. This interpretation not only gives extra significance to that '*first*' (cf. notes on v 41), but also explains why 'Jesus' is actually named in the second sentence of v 43... This view ... is supported by the fact that everyone else who comes to Jesus in this chapter does so because of someone else's witness; if Andrew is the subject, there are no exceptions. Theologically, the Evangelist is reinforcing his theme of the importance of bearing witness."

"By Galilee is meant the area to the west of the lake of that name, governed in the time of Jesus by the tetrarch Herod Antipas (Luke 3:1), and separated from Judaea by Samaria." Barrett.

ἀκολούθεω see v.37

John 1:44

ἥν δὲ ὁ Φίλιππος ἀπὸ Βηθσαϊδά, ἐκ τῆς πόλεως Ἀνδρέου καὶ Πέτρου.

πολις, εως f city, town

Bethsaida was at the north-eastern extremity of lake Galilee. Mark 1:29 states that the home of Simon and Andrew was at Capernaum, at the north-western end of the lake. Carson suggests that just as Jesus was viewed as being from Nazareth even though he seems to have moved to Capernaum early in his ministry, so also "If Andrew and Peter were reared in Bethsaida, they would be viewed as from Bethsaida, irrespective of where their mature years found them living and working."

John 1:45

εὗρίσκει Φίλιππος τὸν Ναθαναὴλ καὶ λέγει αὐτῷ· Ὁν ἔγραψεν Μωϋσῆς ἐν τῷ νόμῳ καὶ οἱ προφῆται εὐρήκαμεν, Ἰησοῦν νιὸν τοῦ Ἰωσὴφ τὸν ἀπὸ Ναζαρέτ.

Some have suggested that the Nathaniel of John is the Bartholomew of the Synoptics. There is no real evidence for this conjecture.

γραφω write

νομος, ου m law

εὐρήκαμεν Verb, perf act indic, 3 s εύρισκω

I.e. the Messiah.

'Ηησοῦν νιὸν τοῦ Ἰωσὴφ "Elsewhere in the Fourth Gospel the unbelieving Jews try to discredit his claim that he came down from heaven by identifying him as 'the son of Joseph' (6:42), and there the irony to which John frequently resorts is obvious. It is in accord with this frequent use of irony that John 'should allow Jesus to be ignorantly described as "son of Joseph" while himself believing that Jesus had no human father' (Barrett...)." Carson.

John 1:46

καὶ εἶπεν αὐτῷ Ναθαναήλ· Ἐκ Ναζαρὲτ δύναται τι ἀγαθὸν εἶναι; λέγει αὐτῷ ὁ Φίλιππος· Ἔρχου καὶ ἤδε.

δύναμαι can, be able to, be capable of
ἀγαθος, η, ov good, useful, fitting

Nathaniel came from Cana in Galilee (Jn 21:2) and would have treated Nazareth as an obscure village; "It has no mention in the OT, the Talmud or Midrash, or in any contemporary pagan writings." Beasley-Murray.

εἶναι Verb, pres infin εἰμι
ἰδε Verb, aor act imperat, 2 s ὄραω

ἰδε is often used with exclamatory force, 'Look', 'Behold' – see the following verse.
"Honest inquiry is a sovereign cure for prejudice." Bruce.

John 1:47

εἶδεν ὁ Ἰησοῦς τὸν Ναθαναήλ ἐρχόμενον πρὸς αὐτὸν καὶ λέγει περὶ αὐτοῦ· Ἐδει ἀληθῶς Ἰσραηλίτης ἐν ᾧ δόλος οὐκ ἔστιν.

εἶδεν Verb, aor act indic, 3 s ὄραω
ἀληθως adv truly, in truth

"Truly, an Israelite ..." not (as NIV), 'Here is a true Israelite ...'

δόλος, ου m deceit, treachery

"In view of the use in v.51 of Gen 28:12 it seems probable that there is here a reference to the cunning of Jacob (later called Israel) in robbing Esau of his blessing (cf. Gen 27:35, ἐλθων ὁ ἀδελφος σου μετα δολου ἐλαβεν την εὐλογιαν σου)." Barrett. "Nathanael is regarded as a descendant of Jacob-Israel who does not share in the notorious deceit of his ancestor." Beasley-Murray. There may also be an echo of Ps 32:2.

John 1:48

λέγει αὐτῷ Ναθαναήλ· Πόθεν με γινώσκεις; ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ· Πρὸ τοῦ σε Φίλιππον φωνῆσαι ὅντα ὑπὸ τὴν συκῆν εἶδόν σε.

ποθεν interrog adv. from where, how

ἀπεκρίθη Verb, aor midd dep indic, 3 s
ἀποκρινομαι answer, reply, say
εἶπεν Verb, aor act indic, 3 s λεγω
σε Pronoun, acc s συ
φωνεω call, call out
συκη, ης f fig tree

Some have argued that 'under the fig tree' is a figurative expression, perhaps for the study of the Law, implying that Jesus knew that Nathaniel was a careful student and teacher of the law. However, it is more probably a simple statement of where Nathaniel was when Philip found him, "the supernatural knowledge of Jesus could not be brought out without reference to some landmark." Barrett.

John 1:49

ἀπεκρίθη αὐτῷ Ναθαναήλ· Ραββί, σὺ εἶ ὁ νιὸς τοῦ θεοῦ, σὺ βασιλεὺς εἶ τοῦ Ἰσραήλ.

ραββι see v.38
βασιλευς, εως m king

Refers back to the claim that Jesus is the Messiah (v.45) which Nathaniel now confesses. "The true Israelite acknowledges the true King of Israel." Sanders. However, at this time the disciples did not understand these claims fully or properly.

John 1:50

ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ· Ὁτι εἶπόν σοι ὅτι εἶδόν σε ύποκάτῳ τῆς συκῆς πιστεύεις; μείζω τούτων ὄψῃ.

ύποκατῳ prep with gen under, beneath
πιστευω believe (in), have faith (in)

Barrett prefers to understand as a statement though Sanders prefers to read it as a question.

μειζων, ον and μειζοτερος, α, ον (comp of μεγας) greater

ὄψῃ Verb, fut midd dep indic, 2 s ὄραω

This saying forms an introduction to the 'signs' which occupy the greater part of chs 2-11.

John 1:51

καὶ λέγει αὐτῷ· Ἄμην ἄμην λέγω ὑμῖν, ὄψεσθε τὸν οὐρανὸν ἀνεῳγότα καὶ τοὺς ἀγγέλους τοῦ θεοῦ ἀναβαίνοντας καὶ καταβαίνοντας ἐπὶ τὸν νιὸν τοῦ ἀνθρώπου.

"This solemn formula [ἄμην ἄμην λεγω ὑμιν] of asseveration occurs 20 times in John; with σοι for ὑμιν, 5 times more." Barrett.

Note the plural ὑμιν – the promise is not made to Nathaniel alone. "The vision is probably for all the disciples, and by extension, for those also who would follow them." Carson.

Of the future tense ὅψεσθε, Beasley-Murray says this refers, "not to a future beyond the death of Jesus (as in Mark 14:62), but to the entire gamut of the action of the Son of Man for the kingdom of God: from the heaven that became open at his baptism, the blessings of the saving sovereignty will be poured out through him – in the signs he performs, the revelation of his word, the life that he lives, the death and resurrection that he accomplishes (his 'lifting up'), till the goal is attained when the Son of Man welcomes the redeemed to the Father's house (14:3)."

οὐρανος, ou m heaven

ἀνεῳγότα Verb, perf pass ptc, m acc s

ἀνοιγω open

ἀναβαίνω go up, come up, ascend

καταβαίνω come or go down, descend

See Gen 28:12. Jesus is himself the bridge or way between heaven and earth. "John ... reflecting on the meaning of the incarnation, sees in Jesus, the Son of man, not merely an eschatological but an eternal contact between heaven and earth, God and man, and uses the ladder and the ascending and descending of angels to express his conception. The Son of man is both in heaven and on earth (3:13); he descends to give life to the world (6:27, 53); he ascends again to his glory (6:62), but his ascent and glorification are by way of the Cross (3:14; 8:28; 12:23, 34; 13:31)." Barrett. "He is the point of contact between heaven and earth, the locus of the 'traffic' that brings heaven's blessings to mankind." Beasley-Murray.

Carson adds, "What the disciples are promised ... is heaven-sent confirmation that the one they have acknowledged as the Messiah has been appointed by God. Every Jew honoured Jacob/Israel, the father of the twelve tribes; now everyone must recognise that this same God has appointed Jesus as his Messiah. If there is a hint of the 'new Israel' theme, it is here, not in v. 47. Jesus is the new Israel. Even the old Bethel, the old 'house of God', has been superseded. It is no longer *there*, at Bethel, that God reveals himself, but in Jesus ... – just as later on Jesus renders obsolete such holy places as the temple (2:19-22) and the sacred mountains of the Samaritans (4:20-24). Through him comes the fulness of grace that surpasses and replaces the earlier grace."

Of the phrase τὸν νιὸν τοῦ ἀνθρώπου Carson writes, "Jesus' self-designation, 'the Son of Man', was an ambiguous expression. Both in Hebrew and in Greek a 'son of man' could be a circumlocution for a human being, and on occasion Jesus apparently used it instead of 'I' or 'me' (e.g. 6:27; cf. 6:20). At the same time, the expression enjoyed obvious affinity with the 'one like a son of man' in Daniel's vision (Dn 7:13-14), the one who is granted universal authority by the Ancient of Days. Precisely because the expression was not narrowly tied to one eschatological figure, Jesus could take it up and use it without fear of being misunderstood because of doubtful associations in his hearers' minds. Titles like 'the King of Israel' and 'the King of the Jews', while appropriate at a certain level, were so loaded with messianism that they could not be adopted without restraint and appropriate caveats. 'Son of Man', on the other hand, lay ready to hand as an expression that could be filled with precisely the right content. In the New Testament the title refers only to Jesus, and occurs almost always on his lips. In other words, he himself shapes its content, and under its rubric fuses the authoritative figure of Daniel 7 with the righteous sufferer motif from the Old Testament, a motif that reached its high point in the 'servant songs' of Isaiah 42:1-53:12. In the Fourth Gospel, the expression occurs thirteen times, and is most commonly associated with the themes of crucifixion (e.g. 3:1; 8:28) and revelation (6:27, 53), but also with eschatological authority (5:27; 9:39)."

John 2:1-11

"It is evident that the second chapter is linked with the account of the call of the disciples in chap. 1 through the reference in 2:1 to the *third* day; the promise in 1:51 is given its first fulfillment in the miracle of the water into wine. But it is equally plain that the sign described in vv 1-11 is the first of the series of signs incorporated in chaps. 2-12 as examples of the deeds of the Redeemer-Revealer, hence that a new start is being made at 2:1. It commences the account in this Gospel of the public ministry of Jesus." Beasley-Murray. Of chapters 2-4 Beasley-Murray writes, "The three chapters together present the replacement of the old purifications by the wine of the kingdom of God, the old temple by the new in the risen Lord, an exposition of new birth for new creation, a contrast between the water of Jacob's well with the living water from Christ, and the worship of Jerusalem and Gerizim with worship 'in Spirit and in truth'... It is well to keep in mind these wider horizons as we study the narratives of chap. 2."

Carson comments, "This is the first of the *signs* John relates, and John himself insists that his purpose in recording these signs was to convince people that the Christ, the Son of God, is Jesus (cf. notes on 20:30-31). We shall not go far wrong in our understanding of these verses if we seek to discover how they breed faith in Jesus."

John 2:1

Καὶ τῇ ἡμέρᾳ τῇ τρίτῃ γάμος ἐγένετο ἐν Κανὰ τῆς Γαλιλαίας, καὶ ἦν ἡ μήτηρ τοῦ Ἰησοῦ ἐκεῖ τρίτος, η, ov third

I.e. after the last event related, the exchange between Jesus and Nathanael. Carson suggests that the sequence of days from 1:19 is significant – "Only here does John provide a careful record of a sequence of days." Carson reckons that there are seven days from 1:19 to the miracle (allowing the disciples a night with Jesus in 1:39). He concludes, "John has already drawn attention to creation: the good news he proclaims in this Gospel reflects a new creation (cf. notes on 1:1). The week of days climaxing in the miracle at Cana may provide an echo of creation-week (Gn 1). That means that the miracle itself takes place on the seventh day, the Sabbath. Jesus' performance of redemptive work on the Sabbath is later in this Gospel (5:16ff.; 7:21-24; 9:16) given the most suggestive theological treatment in the New Testament, apart from Hebrews 4. Although we cannot be certain that the seven days in 1:19-2:1 were intended to carry this weight, it seems likely, but only if we assume the Evangelist's readers are familiar with the Scriptures (our Old Testament), and are expected to read the Gospel meditatively, more than once."

γάμος, ου m wedding, wedding feast
ἐγένετο Verb, aor midd dep indic, 3 s γινομαι
ἐκεῖ there, in that place

John 2:2

ἐκλήθη δὲ καὶ ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὸν γάμον.

μαθητης, ου m disciple, pupil, follower

"In 1:35-51 we learn of the call of Andrew, Simon, Philip, Nathaniel, and an unnamed disciple. No more 'calls' are described, but in 6:67 we hear of 'the Twelve', and it is probably this complete group to which John refers." Barrett.

John 2:3

καὶ ὑστερήσαντος οἴνου λέγει ἡ μήτηρ τοῦ Ἰησοῦ πρὸς αὐτόν· Οἶνον οὐκ ἔχουσιν.

ὑστερήσαντος Verb, aor act ptc, m gen s
ὑστερεω lack, have need of

There are several textual variants in this verse which Barrett suggests arise from the use here of ὑστερεῖν. "The use of ὑστερεῖν in the sense given in this verse (the wine has run out) is late, and a copyist may have wished to make it quite clear that no wine at all was left."

οἶνος, ου m wine

Sanders suggests that it was the hospitality of those giving the feast in inviting Jesus and all his disciples that had led to the shortage of wine. Beasley-Murray comments, "It is a natural assumption that this motivated Mary's drawing the attention of Jesus to the lack of wine – not that she hoped for a miracle, but that his presence with the disciples, jointly embarked on a mendicant ministry which rendered them unable to fulfill the obligation of guests, contributed to the embarrassing situation" Carson suggests, "That Jesus, his mother and his disciples were all invited to the same wedding suggests the wedding was for a relative or close family friend. It is not impossible that Mary had some responsibility for the organisation of the catering: hence her attempt to deal with the shortage of wine."

John 2:4

καὶ λέγει αὐτῇ ὁ Ἰησοῦς· Τί ἔμοι καὶ σοί,
γύναι; οὐπώ ἥκει ἡ ὥρα μου.

ἔμοι Pronoun, dat s ἔγω

γύναι Noun, voc s γυνη, αικος f woman

The term γύναι is not a harsh term (see 19:26) but the former words are harsh and abrupt and seem to mean 'You have no claim upon me – yet' (cf. Mk 1:24; 5:7; Mat 8:29). Family ties have to be subordinated to his mission to do the Father's will.

οὐπώ not yet

ἥκω come, have come, be present

ὥρα, αις f hour, moment

Refers to the hour of manifestation of Christ's glory in his death (cf. 7:30; 8:20; 12:23,27; 13:1; 17:1). From the beginning of his ministry there is an awareness of the cross. "The import of the statement is to declare that Jesus' service for the kingdom of God is determined solely by his Father; into that area not even his mother can intrude (cf. 7:3–9 and Mark 3:31–35)." Beasley-Murray.

Carson comments, "It is just possible that the Evangelist sees a connection with 3:27-30, where Jesus, Jesus alone, is emphatically identified as the messianic bridegroom. As such, he will supply all the 'wine' that is needed for the messianic banquet, but his hour has not yet come. As this story unfolds, he graciously makes good the deficiencies of the unknown bridegroom of John 2, in anticipation of the perfect way he himself will fill the role of the messianic bridegroom."

John 2:5

λέγει ἡ μήτηρ αὐτοῦ τοῖς διακόνοις· Ὁ τι ἀν
λέγῃ ὑμῖν ποιήσατε.

διακόνος, ου m & f servant
ός ἀν, ὁ ἀν whoever, whatever

"Clearly Jesus' mother does not regard his words as a direct refusal of the favour she has implicitly asked. Miracles may precede the supreme miracle; signs may foreshadow the glorifying of Jesus." Barrett.
Bruce comments, "The recorded words of Mary are few; these particular words have an application beyond the immediate occasion which called them forth."

John 2:6

ἡσαν δὲ ἐκεῖ λίθιναι ὑδρίαι ἔξ κατὰ τὸν
καθαρισμὸν τῶν Ἰουδαίων κείμεναι, χωροῦσαι
ἀνὰ μετρητὰς δύο ἢ τρεῖς.

ἐκεὶ see v.1

λιθινος, η, ov made of stone
ὑδρία, ας f water jar

ἔξ six

καθαρισμος, ου m cleansing, purification

Barrett believes that this incident is symbolic – an acted parable. The water jars stand for the old dispensation "and this incident illustrates at once the poverty of the old dispensation with its merely ceremonial cleansing and the richness of the new, in which the blood of Christ is available both for cleansing (1:29) and for drink (6:53)."

κειμαι lie; stand, be standing

χωρεω have room for, accept, contain
ἀνα prep used distributively with acc. each,
each one

μετρητης, ου m measure (a liquid measure
of about 9 or 10 gallons)

δυο gen & acc δυο dat δυστν two
ἢ or

τρεις, τρια gen τριων dat τριστν three

Each waterpot contained about 20 gallons, about 120 gallons in all. Sanders suggests that it was only the water later drawn from the pots that was transformed to wine. However, the detail concerning the quantity contained by the pots emphasises the liberality of Christ and of the new covenant. "Their large size was natural, but the sequel suggests that the great quantity they contained reflected the fullness of Christ's grace, in contrast to the limitations of the old covenant (John 1:16–17)." Beasley-Murray.

John 2:7

λέγει αὐτοῖς ὁ Ἰησοῦς· Γεμίσατε τὰς ὑδρίας
ὑδατος· καὶ ἐγέμισαν αὐτὰς ἕως ἄνω.

γεμιζω fill
ὑδωρ, ὑδατος n water
ἄνω from above, above; ἕως ἄνω to the
top

John 2:8

καὶ λέγει αὐτοῖς· Αντλήσατε νῦν καὶ φέρετε τῷ
ἀρχιτρικλίνῳ· οἱ δὲ ἤνεγκαν.

ἀντλεω draw (water)
φερω bring, carry, bear
ἀρχιτρικλινος, ου m head steward

"Jewish sources do not enable us to be certain whether the ἀρχιτρικλίνος was a guest chosen to supervise the feast ('the president of the banquet,' Barrett) or a servant appointed for the task (a 'butler,' Lindars). The issue is secondary; whether guest or servant, he acted as master of ceremonies." Beasley-Murray.

ἤνεγκαν Verb, aor act indic, 3 pl φερω

John 2:9

ώς δὲ ἐγεύσατο ὁ ἀρχιτρικλίνος τὸ ὑδωρ οἶνον
γεγενημένον, καὶ οὐκ ἦδει πόθεν ἐστίν, οἱ δὲ
διάκονοι ἤδεισαν οἱ ἥντληκότες τὸ ὑδωρ,
φωνεῖ τὸν νυμφίον ὁ ἀρχιτρικλίνος

ἐγεύσατο Verb, aor midd dep indic, 3 s

γευομαι taste, experience

γεγενημένον Verb, perf pass ptc, m acc & n
nom/acc γνομαι

The 'mechanism' of the miracle is not recorded.
For John, the creative word of Jesus was sufficient to effect the change.

ἦδει Verb, pluperf act indic, 3 s οιδα know
ποθεν interrog adv. from where

ἤδεισαν Verb, pluperf act indic, 3 pl οιδα
ἥντληκότες Verb, perf act ptc, m nom pl
ἀντλεω

φωνεω call

νυμφιος, ου m bridegroom

John 2:10

καὶ λέγει αὐτῷ· Πᾶς ἄνθρωπος πρῶτον τὸν καλὸν οἶνον τίθησιν, καὶ ὅταν μεθυσθῶσιν τὸν ἐλάσσον· σὺ τετήρηκας τὸν καλὸν οἶνον ἕως ἀρτι.

πρῶτον adv. first, in the first place, first of all

καλὸς, η, ov good, fine

τίθημι place, set, put

ὅταν when

μεθυσθῶσιν Verb, aor pass subj, 3 pl μεθυω
be drunk, drink freely

ἐλασσών, ov (comp of μικρός) lesser,
inferior

"The statement to the bridegroom is neither a proverb nor a rule; it may be an ironical or humorous or simply shrewd comment on human conduct." Beasley-Murray.

τηρεω keep

ἀρτι now, at the present

"John finds the remark a neat way of emphasising the superior quality of the wine provided by Jesus – the new faith is better than the old." Barrett.

John 2:11

ταύτην ἐποίησεν ἀρχὴν τῶν σημείων ὁ Ἰησοῦς
ἐν Κανὰ τῆς Γαλιλαίας καὶ ἐφανέρωσεν τὴν
δόξαν αὐτοῦ, καὶ ἐπίστευσαν εἰς αὐτὸν οἱ
μαθηταὶ αὐτοῦ.

ἀρχη, ης f beginning

σημειον, ον n miraculous sign, sign,
miracle

φανερωο make known, reveal

δοξα, ης f glory

Cf. 1:14, 51.

πιστευω believe (in), have faith (in)

μαθητης, ον m see v.2

"The first episode of the gospel closes with the seeing and believing of the disciples, precisely as does the last and supreme sign, by which faith becomes a far wider possibility (20:29, ὅτι ἔωρακας με πεπιστευκας; μακαριοι οι μη ιδοντες και πιστευαντες; cf. 20:8). Faith is indeed the purpose of the signs (20:31)." Barrett.

John 2:12

Μετὰ τοῦτο κατέβη εἰς Καφαρναοῦμ αὐτὸς καὶ
ἡ μήτηρ αὐτοῦ καὶ οἱ ἀδελφοὶ καὶ οἱ μαθηταὶ¹
αὐτοῦ, καὶ ἐκεῖ ἔμειναν οὐ πολλὰς ἡμέρας.

μετὰ τοῦτο is a frequent connective between narratives (2:12; 3:22; 5:1, 14; 6:1; 7:1; 11:7, 11; 19:28, 38). This verse is transitional, it links what precedes to what follows.

καταβαινω come or go down, descend

Capernaum is by the sea of Galilee and to go there from Cana would therefore mean a descent.

ἐκεῖ there, in that place

καὶ οἱ μαθηταὶ αὐτοῦ is omitted by κ W some OL MSS and the Armenian. Evidence for inclusion is strong.

ἔμειναν Verb, aor act indic, 3 pl μενω
remain, stay
πολυς, πολλη, πολυ gen πολλου, ης, ου much,
many

John 2:13-16 Cleansing of Temple

The Synoptic Gospels record Jesus cleansing the Temple at the end of his ministry, shortly before his death. Beasley-Murray comments, "The relationship of the accounts of the cleansing of the temple in the Fourth Gospel and in the synoptics has been endlessly discussed, with all possible variety of options put forward by exegetes. There is reasonably widespread agreement now that: (i) the event happened only once, not twice (at the beginning and end of the ministry of Jesus); (ii) it took place in the last week of the life of Jesus; (iii) the Fourth Evangelist had no intention of correcting the timing of the event, but set his account at the beginning of the ministry of Jesus to highlight its significance for understanding the course of the ministry. It provides a vital clue for grasping the nature and the course of our Lord's work, his words and actions, his death and resurrection, and the outcome of it all in a new worship of God, born out of a new relation to God in and through the crucified-risen Christ."

Carson, however, concludes, "It is not possible to resolve with certainty whether only one cleansing of the temple took place, or two; but the arguments for one are weak and subjective, while the most natural reading of the text favours two. Meanwhile it is important to note (1) that a detail in John's account of the temple-cleansing provides crucial background to the Synoptic record of Jesus' trial (cf. notes on 2:19), and (2) that this early temple-cleansing does not issue immediately in a conspiracy by the authorities to have him arrested and killed, for Jesus has not yet established his reputation, whereas the later cleansing reported in the Synoptics is presented more or less as one of the last straws that call down the wrath of the religious establishment."

John 2:13

Καὶ ἐγγὺς ἦν τὸ πάσχα τῶν Ἰουδαίων, καὶ ἀνέβη εἰς Ἱεροσόλυμα ὁ Ἰησοῦς.

ἐγγύς adv near
πάσχα n Passover

"τὸ πάσχα strictly denotes the Passover celebration held on the night of 14–15 Nisan, which was followed by the Feast of Unleavened Bread, 15–21 Nisan. In later Judaism the two feasts were combined under the one term and called the Passover."

Beasley-Murray.

John mentions three distinct Passovers (2:13; 6:14; 11:55; four if we add 5:1 as a separate Passover).

Carson suggests that τῶν Ἰουδαίων here has a geographical sense, it took place in Judea, Jewish territory.

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

John 2:14

καὶ εὗρεν ἐν τῷ ἱερῷ τοὺς πωλοῦντας βόας καὶ πρόβατα καὶ περιστερὰς καὶ τοὺς κερματιστὰς καθημένους,

ἱερὸν, οὐ n temple, temple precincts

Here τῷ ἱερῷ means the whole temple precincts. The 'market' was probably in the court of the Gentiles, cf. Mk 11:17.

πωλεω sell, barter
βους, βοος m ox
προβατον, ου n sheep
περιστερα, ας f dove, pigeon

"— for the purpose of sacrifice. It was convenient for worshippers coming from a distance to be able to rely upon finding suitable animals in the Temple market." Barrett.

κερματιστης, ου m money-changer

"Temple dues had to be paid in the Tyrian coinage; supplies were obtainable in the Temple and it seems that usually only a moderate charge (2-4 per cent) was made for the service." Barrett.

καθημαι sit, sit down, live

John 2:15

καὶ ποιήσας φραγέλλιον ἐκ σχοινίων πάντας ἔξέβαλεν ἐκ τοῦ ἱεροῦ τά τε πρόβατα καὶ τοὺς βόας, καὶ τῶν κολλυβιστῶν ἔξέχεεν τὰ κέρματα καὶ τὰς τραπέζας ἀνέστρεψεν,

P⁶⁶ and P⁷⁵ and some other MSS prefix ως to φραγέλλιον, 'a kind of whip.' Despite the age of these witnesses the addition looks like an attempt to tone down the action of Jesus.

φραγελλιον, ου n whip
σχοινιον, ου n rope

For driving out the cattle.

ἐκβαλλω throw out, expel, cast out
τε enclitic particle and, and so; τε ... καὶ both ... and, not only ... but also
κολλυβιστης, ου m money-changer
ἔξέχεεν Verb, aor act indic, 3 s ἔκχεω and
ἔκχυννω pour out
κερμα, τος n coin
τραπεζα, ης f table
ἀνατρεπω overturn

Sanders thinks that Jesus could not have done this alone and must have been helped – presumably by his disciples.

John 2:16

καὶ τοῖς τὰς περιστερὰς πωλοῦσιν εἶπεν· Ὑπατε ταῦτα ἐντεῦθεν, μὴ ποιεῖτε τὸν οἴκον τοῦ πατρός μου οἴκον ἐμπορίου.

ὕπατε Verb, aor act imperat, 2 pl αἴρω take, take up, take away

Jesus is careful not to deprive the traders of their wares – hence the different treatment of those selling doves.

ἐντευθεν from here
οἴκος, ου m house
ἐμποριον, ου n market

Cf. Zech 14:21; Mal 3:1,3. Jesus' objection here is to the trade as such: contrast the incident recorded in the Synoptics where the focus seems to be on *unfair* trade.

John 2:17

ἐμνήσθησαν οἱ μαθηταὶ αὐτοῦ ὅτι γεγραμμένον ἐστίν· Ὁ ζῆλος τοῦ οἴκου σου καταφάγεται με.

ἐμνήσθησαν Verb, aor pass dep indic, 3 pl μιμησκομαι remember, call to mind

John does not make it clear whether they recalled this scripture at the time or only later.

γεγραμμένον Verb, perf pass ptc, m acc & n nom/acc s γραφω write

Cf. Ps 69:9. This is a psalm concerning the Righteous Sufferer and is frequently cited in the NT with respect to Jesus death.

ζῆλος, ου m, and ους n zeal, jealousy
καταφάγεται Verb, fut midd dep indic, 3 s κατεσθιω eat up, devour

John 2:18

ἀπεκρίθησαν οὖν οἱ Ἰουδαῖοι καὶ εἶπαν αὐτῷ· Τί σημεῖον δεικνύεις ἡμῖν, ὅτι ταῦτα ποιεῖς;
ἀποκρινομαι answer, reply, say

The word σημειον is used here in the sense familiar from the synoptics, "adversaries of Jesus wrongfully seek a sign as proof of his claim and their request is rejected." Barrett. Carson adds, "If the authorities had eyes to see, the cleansing of the temple was already a 'sign' they should have thought through and deciphered in terms of Old Testament Scripture."

δεικνυμι show, point out, reveal

The thought of having *authority* to do such things is implied, cf. Mk 11:28.

John 2:19

ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς· Λύσατε τὸν ναὸν τοῦτον καὶ ἐν τρισὶν ἡμέραις ἐγερθεῖτε αὐτόν.

ἀπεκρίθη Verb, aor midd dep indic, 3 s
ἀποκρινομαι

λυω loose, release, set aside

λυειν is regularly used in classical Greek of destruction of a building and bears this sense also in Eph 2:14.

ναος, ου m temple, sanctuary

"ναος (which occurs in this context in John) does not in general seem to be distinguished from ιερον in the New Testament. If a distinction is to be made, ναος must refer to the central shrine or sanctuary, not the whole Temple precincts (cf. Matt 13:2...)." Barrett.

τρεις, τρια gen τριων dat τρισιν three
ἐγερθειν Verb, fut act indic, 1 s ἐγειρω raise

Cf. Matt 12:39; Mk 8:12; Lk 11:29,30 where the only sign Jesus will give to the unbelieving Jews is the sign of the prophet Jonah – that of his own death and resurrection. See also Mark 14:58||Matt 26:61 and Mark 15:29||Matt 27:30 which seem to reflect this statement of Jesus.

John 2:20

εἶπαν οὖν οἱ Ἰουδαῖοι· Τεσσεράκοντα καὶ ἔξ
ἔτεσιν οἰκοδομήθη ὁ ναὸς οὗτος, καὶ σὺ ἐν
τρισὶν ἡμέραις ἐγερεῖς αὐτόν;

ειπαν Verb, aor act indic, 3 pl λεγω

τεσσερακοντα forty

ἔξ six

ἔτος, ους n year

οἰκοδομήθη Verb, aor pass indic, 3 s

οἰκοδομεω build, build up

The temple was begun in 20/19 BC but was not completed until 63 AD, many years after Jesus' words. These words here must therefore mean that 'the temple had been 46 years in the building thus far ...', though this would not be the natural sense of the aorist οἰκοδομηθη. However, for a similar use of the aorist cf. Ezra 5:16 LXX.

ἐγερεῖς Verb, fut act indic, 2 s ἐγειρω

"Such misunderstandings are characteristic of John (see on 3:3) and are often, as here, more than a literary trick employed by a writer given to irony. They represent in miniature the total reaction of Judaism to Christ; the Jews perceived only what was superficially visible in Jesus and naturally rejected as absurd the suggestion that he should be the Son of God; if they had penetrated beneath the surface they would have seen the truth." Barrett.

John 2:21

ἐκεῖνος δὲ ἔλεγεν περὶ τοῦ ναοῦ τοῦ σώματος
αὐτοῦ.

ἐκεινος, η, ο demonstrative adj. that (one)

ἐκεινος is used to point to Jesus, cf. 5:11; 7:11;
9:12,28,37; 19:21,35.

σωμα, τος n body

"The human body of Jesus was the place where a unique manifestation of God took place and consequently became the only true Temple, the only centre of true worship; cf. 4:20-24." Barrett. Carson comments, "The temple itself pointed forward to a better and final meeting-point between God and human beings (cf. 1:51; 4:21-24)."

John 2:22

ὅτε οὖν ἤγέρθη ἐκ νεκρῶν, ἐμνήσθησαν οἱ
μαθηταὶ αὐτοῦ ὅτι τοῦτο ἔλεγεν, καὶ
ἐπίστευσαν τῇ γραφῇ καὶ τῷ λόγῳ ὃν εἶπεν ὁ
Ἰησοῦς.

ότε conj when, at which time

ἤγέρθη Verb, perf pass indic, 3 s ἐγειρω

ἤγέρθη is passive in form, but can bear the intransitive as well as the passive sense.

Beasley-Murray writes, "In view of ἐγερθειν in v 19 and the parallel concept in 10:17–18 the intransitive sense is more suitable here."

νεκρος, α, ον dead

ἐμνήσθησαν Verb, aor pass dep indic, 3 pl

μιμησκομαι remember

πιστευω believe (in), have faith (in)

"During the ministry the disciples, in spite of their call and their belief in Jesus, evoked by his signs (2:11), understood his words little more than his adversaries. It was only his resurrection, and the gift, contingent upon it, of the Paraclete, which called his sayings to mind and enabled them to be understood (14:26; 16:14). The several incidents of the ministry could be understood only in the light of the completed whole." Barrett.

γραφη, ης f writing, Scripture

The singular suggests a particular scripture and could refer back to Ps 69:9 from v.17. Though it may be better to understand the singular to mean that the Old Testament as a whole speaks of Christ, his death and resurrection.

John 2:23-25

Beasley-Murray writes, "Just as 2:1 harks back to the events of chap. 1 yet commences a new division of the Gospel, so 2:23–25 is linked with the setting of the previous episode yet belongs essentially with chap. 3, since it provides a context for the Nicodemus narrative and an important clue to its understanding."

John 2:23

Ως δὲ ἦν ἐν τοῖς Ἱεροσολύμοις ἐν τῷ πάσχα ἐν τῇ ἑορτῇ, πολλοὶ ἐπίστευσαν εἰς τὸ ὄνομα αὐτοῦ, θεωροῦντες αὐτοῦ τὰ σημεῖα ἃ ἔποιει· πασχα n see v.13
ἑορτη, ης f festival, feast

The meaning of ἐν τῇ εόρτῃ is probably 'in the festival crowd' (cf. 7:11 and Mk 14:2).

ὄνομα, τος n name, person
θεωρεω see, watch, observe

Cf. 3:2 where Nicodemus mentions signs performed by Jesus.

John 2:24

αὐτὸς δὲ Ἰησοῦς οὐκ ἐπίστευεν αὐτὸν αὐτοῖς διὰ τὸ αὐτὸν γινώσκειν πάντας

"οὐκ ἐπίστευεν αὐτὸν, did not entrust himself. πιστευειν is comparatively rare in this sense in the New Testament (Luke 16:11; Rom 3:2; 1 Cor 9:17; Gal 2:7; 1 Thess 2:4; 1 Tim 1:11; Titus 1:3), the specifically Christian sense having excluded it.

This does not mean that faith prompted by the miracles of Jesus is spurious, rather that "such faith is only the first step towards Jesus; it has not yet seen him in his true significance, and it is therefore not yet fully established."

Bultmann.

"διὰ τὸ αὐτὸν γινώσκειν πάντας. Cf. 1 Sam 16:7; Jesus has divine knowledge and is not misled by appearances, even by the appearance of faith." Barrett.

John 2:25

καὶ ὅτι οὐ χρείαν εἶχεν ἵνα τις μαρτυρήσῃ περὶ τοῦ ἀνθρώπου, αὐτὸς γάρ ἐγίνωσκεν τί ἦν ἐν τῷ ἀνθρώπῳ.

χρεια, ας f need, want

εἶχεν Verb, imperf act indic, 3 s ἔχω

μαρτυρήσῃ Verb, aor act subj, 3 s μαρτυρεω
bear witness, testify

ἐπιγινωσκω perceive, understand

Emphasises Jesus' divinity, cf. Jer 17:10.

John 3:1 ff.

"The one who 'knew all men', who 'did not need man's testimony about man' (2:24-25), now enters into a number of conversations in which he instantly gets to the heart of individuals with highly diverse backgrounds and needs – Nicodemus (3:1-15), the Samaritan woman (4:1-26), the Gentile official (4:43-53), the man at the pool of Bethesda (5:1-15), and more." Carson.

John 3:1

Ἄνθρωπος ἐκ τῶν Φαρισαίων,
Νικόδημος ὄνομα αὐτῷ, ἄρχων τῶν Ιουδαίων.

Note the link with the previous verses in the echo of the word ἀνθρωπος

ὄνομα, τος n see 2:23
ἄρχων, οντος m ruler, official

Nicodemus would seem to have been a member of the Sanhedrin, a Pharisee and a Rabbi.

John 3:2

οὗτος ἦλθεν πρὸς αὐτὸν νυκτὸς καὶ εἶπεν αὐτῷ· Ραββί, οἴδαμεν ὅτι ἀπὸ θεοῦ ἐλήλυθας διδάσκαλος· οὐδεὶς γάρ δύναται ταῦτα τὰ σημεῖα ποιεῖν ἢ σὺ ποιεῖς, ἐὰν μὴ ἦν ὁ θεὸς μετ' αὐτοῦ.

νυξ, νυκτος f night

"Rabbis are reported to have studied and conversed till late at night... Elsewhere, however (9:4; 11:10; 13:30), νυξ is used with more than literal signification, and, though John may have meant simply that Nicodemus visited Jesus by night for reasons of secrecy (cf. 19:38f.), it is perhaps more probable that he intended to indicate the darkness out of which Nicodemus came into the presence of the true Light (cf. vv. 19-21)." Barrett.

ραββι rabbi, teacher, master

His address is a term of respect.
οιδαμεν "Nicodemus speaks on behalf of others as well as himself. The 'we' may be the Pharisees, or the ἄρχοντες, or both; but it is (in view of the following words) more probable that it refers to the πολλοὶ of 2:23 who believed because they beheld the signs done by Jesus." Barrett.

ἐλήλυθας Verb, perf act indic, 2 s ἐρχομαι
διδασκαλος, ου m teacher

οὐδεις, οὐδεμια, οὐδεν no one, nothing

δυναμαι can, be able to

ἐαν if; ἐαν μη except, unless

ἦ Verb, pres subj, 3s ειμι

"These words, though true, are to John an inadequate expression of faith. They treat Jesus as having essentially the same significance as e.g. Moses (Ex. 3:12, ἐσομαι μετα σου) or Jeremiah (Jer 1:19 μετα σου ἐγω ἔμι του ἔξαιρεισθαι σε)." Barrett.

John 3:3

ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ· Αμὴν ἀμὴν λέγω σοι, ἐὰν μή τις γεννηθῇ ἄνωθεν, οὐ δύναται ιδεῖν τὴν βασιλείαν τοῦ θεοῦ.

ἀπεκρίθη Verb, aor midd dep indic, 3 s
ἀποκρινομαι answer, reply, say

γεννηθῇ Verb, aor pass subj, 3 s γενναω be father of, give birth to; pass be born
ἄνωθεν from above, again

Cf. 1:12-13. "ἄνωθεν is capable of two meanings and here it probably has both. It may mean 'from above', but also 'afresh', 'again'. The birth which is here required is certainly a second birth, but it is not (see v.4) a mere repetition of man's first birth, but a begetting from above, from God." Barrett. Other occurrences of ἄνωθεν in John mean 'from above' (3:31; 19:11, 23).

Beasley-Murray writes, "The concept of being begotten from above is not a simple translation of becoming as a child, but an adaptation of the Jewish hope of a new creation." Cf. Matt 19:28 where Jesus speaks of the kingdom in terms of παλινγένεσιά, 'regeneration.' See also Titus 3:5.

ιδεῖν Verb, aor act infin ὄραω see,
perceive, recognise

"It is impossible to distinguish between ιδειν την βασιλειαν του θεου and εισελθειν την βασιλειαν του θεου in v.5. 'To see' means 'to experience'; cf. 3:36, οὐκ ὄψεται ζωην; also Mark 9:1." Barrett.

The kingdom of God is a characteristic theme of Jesus according to the synoptics but occurs in John only here and in verse 5 – though the kingdom is mentioned also at 18:36 and the theme of Jesus as king occurs frequently in the passion narrative.

Carson comments, "To a Jew with the background and convictions of Nicodemus, 'to see the kingdom of God' was to participate in the kingdom at the end of the age, to experience eternal, resurrection life... One of the most startling features of the kingdom announced in the Synoptics is that it is not exclusively future. The kingdom, God's saving and transforming reign, has in certain respects already been inaugurated in the person, works and message of Jesus. John stresses this 'inaugurated' or 'realised' component of the long-awaited salvation even more."

John 3:4

λέγει πρὸς αὐτὸν ὁ Νικόδημος· Πῶς δύναται ἄνθρωπος γεννηθῆναι γέρων ὅν; μὴ δύναται εἰς τὴν κοιλίαν τῆς μητρὸς αὐτοῦ δεύτερον εἰσελθεῖν καὶ γεννηθῆναι;

γεννηθῆναι Verb, aor pass infin γενναω γερων, οντος m old man, grown man

Would seem to imply that Nicodemus was an old man (perhaps implied also by the fact he was a leader among the Jews) – though the term may be used in a more general sense, meaning 'grown up'.

κοιλια, ας f stomach, womb
δευτερος, α, ον second; a second time

Nicodemus understands ὄνωθεν in the sense of 'again' but does not understand that Jesus also means 'from above'. "Nicodemus understands what has been said to him in purely human terms (cf. v.12, ἐπιγεια); and therefore misunderstands it." Barrett. Nicodemus' reply may express a degree of scorn at the unbelievable words of Jesus.

John 3:5

ἀπεκρίθη Ἰησοῦς· Αμὴν ἀμὴν λέγω σοι, ἐὰν μή τις γεννηθῇ ἐξ ὕδατος καὶ πνεύματος, οὐ δύναται εισελθεῖν εἰς τὴν βασιλείαν τοῦ θεοῦ.

ὑδωρ, ὕδατος n water

There is some debate over the meaning of the reference here to water. The main views are:

- i) It is a reference to the baptism of John cf. 1:26,33. John's water baptism was preparatory to the coming of the kingdom which cannot be entered apart from the work of (or baptism by) the Spirit (so Bengel, Godet, Westcott). Beasley-Murray cautiously adopts this view, commenting, "Pharisees like Nicodemus should not stand aloof from the call to repentance for the kingdom of God issued by John the Baptist and by Jesus, for *all* stand in need of God's forgiveness and the recreating work of the Holy Spirit, which is as imminent as the kingdom itself."
- ii) The reference is to Christian baptism. Some proponents say these words mean that water baptism is necessary to, but not sufficient for, salvation.
- iii) The reference is to natural (first) birth (so Leon Morris).
- iv) A new begetting of 'water and spirit' refers to the cleansing and renewal spoken of in many places in the Old Testament, pictured there sometimes in terms of water, sometimes in terms of spirit (so Carson).

The point, however, is clear: the work of the Spirit is essential to salvation – it is God who saves.

For τὴν βασιλείαν τοῦ θεοῦ, some cursives and numerous Fathers read τὴν βασιλείαν τῶν οὐρανῶν. This may be due to the known frequency of the expression in Matt, 'to enter the kingdom of heaven' (Matt 5:20; 7:21; 18:3; 19:23).

John 3:6

τὸ γεγενημένον ἐκ τῆς σαρκὸς σάρξ ἔστιν,
καὶ τὸ γεγενημένον ἐκ τοῦ πνεύματος πνεῦμα
ἔστιν.

γεγενημένον Verb, perf pass ptc, m acc & n
nom/acc s γεννῶν
σαρξ, σαρκός f flesh, physical body,
human nature

σαρξ and πνεῦμα are not two sides to human
nature but represent two contrasting orders of
existence – the earthly, from man, and the
heavenly, from God.

John 3:7

μὴ θαυμάσῃς ὅτι εἶπόν σοι Δεῖ ύμᾶς
γεννηθῆναι ἀνθρΘεν.

θαυμάσῃς Verb, aor act subj, 2 s θαυμαζω
wonder, be amazed
δει impersonal verb it is necessary, must

Note the plural ύμᾶς – a response to
Nicodemus' "we know" of v.2. Through
Nicodemus Jesus addresses those whom he
represents. Carson says that the plural is "a
strengthening form of the generalising 'anyone'
or 'a man' (Gk τις) in 3:3, 5."

John 3:8

τὸ πνεῦμα ὅπου θέλει πνεῖ, καὶ τὴν φωνὴν
αὐτοῦ ἀκούεις, ἀλλ’ οὐκ οἴδας πόθεν ἔρχεται
καὶ ποῦ ὑπάγει· οὕτως ἔστιν πᾶς ὁ
γεγενημένος ἐκ τοῦ πνεύματος.

τὸ πνεῦμα the play on the two meanings of the
word, 'wind' and 'spirit', cannot easily be
reproduced in English.

ὅπου adv. where

θελω wish, will

πνεω blow (of wind)

φωνη, ης f sound

πόθεν interrog adv. from where

ποῦ interrogative adverb where

ὑπαγω go, go one's way, depart

οὕτως and οὕτω adv. thus, in this way

The work of the Spirit is secret and cannot be observed – though the effects of his work are visible. We cannot ask *how* the Spirit regenerates but we can ask *whether* he has regenerated. "Men cannot in themselves fathom the operation of the Spirit, but the Spirit himself is able to bring them within the sphere of his own activity and impart his own properties to them. Through the Spirit men live not in this age but in the age to come." Barrett. Cf. 1:13.

John 3:9

ἀπεκρίθη Νικόδημος καὶ εἶπεν αὐτῷ· Πῶς
δύναται ταῦτα γενέσθαι;
ἀπεκρίθη see v.3

"Not, How can these things be? but, How can
these things happen?" Barrett.

John 3:10

ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ· Σὺ εἶ ὁ
διδάσκαλος τοῦ Ἰσραὴλ καὶ ταῦτα οὐ
γινώσκεις;

διδασκαλος, ου m see v.2

"The article emphasises the status of
Nicodemus: the great, universally recognised,
teacher." Barrett.

John 3:11

ἀμὴν ἀμὴν λέγω σοι ὅτι ὁ οἰδαμεν λαλοῦμεν
καὶ ὁ ἐωράκαμεν μαρτυροῦμεν, καὶ τὴν
μαρτυρίαν ἡμῶν οὐ λαμβάνετε.

οἰδα know, understand

λαλεω speak, talk

ἐωρακαμεν Verb, perf act indic, 1 pl ὄραω
see, observe

μαρτυρεω bear witness, testify

μαρτυρια, ας f testimony, witness,
evidence

What is the significance of the plural verbs?
Barrett suggests that just as through
Nicodemus Jesus addresses all the unbelieving
Jews, so here he speaks not for himself alone
but also for his disciples – for believers who
have known the work of the Spirit.
Carson suggests that "Jesus is sardonically
aping the plural that Nicodemus affected when
he first approached Jesus (v 2)."

John 3:12

εἰ τὰ ἐπίγεια εἶπον ύμῖν καὶ οὐ πιστεύετε, πῶς
ἐὰν εἴπω ύμῖν τὰ ἐποντάνια πιστεύσετε;

ἐπιγειος, ον earthly, of the earth

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

πιστευω believe (in), have faith (in)

ἐὰν if

εἴπω Verb, aor act subj, 1 s λεγω

ἐπουρανιος, ον **heavenly**

Barrett understands Jesus to mean that he has spoken in parables, in terms of familiar earthly things, and that this should have evoked faith in Nicodemus. If it has not, how will Nicodemus believe if Jesus speaks directly – without earthly illustration – of heavenly things.

Carson thinks that the 'earthly things' may be the new birth, which though 'from above' takes place in the sphere of this present world.

"Jesus says, in effect, that entrance into the kingdom depends absolutely on new birth; if Nicodemus stumbles over this elementary point of entry, then what is the use of going on to explain more of the details of life in the kingdom? The 'heavenly things' are then the splendours of the consummated kingdom, and what it means to live under such glorious, ineffable rule."

John 3:13

καὶ οὐδεὶς ἀναβέβηκεν εἰς τὸν οὐρανὸν εἰ μὴ ὁ ἐκ τοῦ οὐρανοῦ καταβάς, ὁ νιὸς τοῦ ἀνθρώπου.

οὐδεις, οὐδεμια, οὐδεν **no one, nothing**
ἀναβέβηκεν **Verb, perf act indic, 3 s**

ἀναβατινω **go up, come up, ascend**
ει μη **except**

Carson argues that *ει μη* introduces an exception to the previous idea. Here it should not be translated 'except' (suggesting that Jesus *has* ascended into heaven) but should be translated 'but' or 'but rather,' cf. Rev 21:27 for a similar usage.

καταβάς **Verb, aor act ptc, m nom s**
καταβατινω **come or go down, descend**

No one can go up into heaven to seek to discover God for himself. The only way to know God is through Christ who has come as the revelation of God.

Many authorities add at the end of the verse the phrase 'who is in heaven'; some alter it to 'who was in heaven,' and yet others to 'who is from heaven.' The omission is supported by P⁶⁶ and P⁷⁵ και B L. The early attestation of the shorter reading inclined the UBS editors to follow it.

John 3:14

καὶ καθὼς Μωϋσῆς ὑψωσεν τὸν ὄφιν ἐν τῇ ἐρήμῳ, οὕτως ὑψωθῆναι δεῖ τὸν νιὸν τοῦ ἀνθρώπου,

καθως **as, just as**
ὑψω **exalt, lift up, raise**
ὄφις, εως **m snake, serpent**
ἐρημος, ου **f deserted place, desert**

Cf. Numb 21:4-9.

οὔτως and οὕτω thus, in this way
ὑψωθῆναι Verb, aor pass infin ὑψω

Cf. Is 52:13. This verb can be used of Jesus' ascension, but John clearly has the cross in mind (cf. 8:28; 12:32, 34). "He will be lifted up on the cross... and his lifting up will result not only in glory for himself but also in healing for mankind." Barrett.

δει impersonal verb **it is necessary, must**

"In the Fourth Gospel these themes – the divine revelation, exaltation and the obedient suffering of the Son – constantly congregate around the title 'the Son of Man' (cf. notes on 1:51). He *must* be lifted up: that is the determined purpose of God (cf. Mk 8:31; 10:45). By his being lifted up, Jesus the Son of Man will be returned to the glory he once shared with his Father, while those who turn to him, as the Israelites turned to the bronze snake, will experience new birth." Carson.

John 3:15

ἴνα πᾶς ὁ πιστεύων ἐν αὐτῷ ἔχῃ ζωὴν αἰώνιον.

"The expression ὁ πιστεύων ἐν αὐτῷ has caused confusion in the textual tradition. The text is read in P⁷⁵ B, whereas P⁶⁶ reads ἐπ αὐτῷ, P⁶³ (apparently) και most MSS read εις αὐτόν, and A reads επ αὐτόν. In this Gospel πιστεύειν is [elsewhere] always followed by εις (34 times). Both the unusualness and the ambiguity speak for the originality of ἐν αὐτῷ; in that case it must be viewed as an adverbial phrase, linked with ἔχῃ: 'may in him have life eternal' (so Metzger ... and most recent commentators)." Beasley-Murray.

ζωη, ης **f life**
αιωνιος, ον **eternal, everlasting**

Not just a future 'eternal life' but the life of the age to come which is also a present reality for the one who has come to know Christ the exalted one.

John 3:16-21

Carson argues that vv 16-21 are the Evangelist's explanatory reflections on the words of Jesus that precede. Beasley-Murray similarly speaks of these verses as "A confessional summary of the Gospel."

John 3:16

Οὕτως γὰρ ἡγάπησεν ὁ θεὸς τὸν κόσμον ὥστε τὸν νιὸν τὸν μονογενῆ ἔδωκεν, ίνα πᾶς ὁ πιστεύων εις αὐτὸν μὴ ἀπόληται ἀλλὰ ἔχῃ ζωὴν αἰώνιον.

οὔτως and οὕτω see v.8

Emphasises the intensity of the love.

ἀγαπαω love, show love for

"The world as a whole is the object of God's love, but that very fact causes the distinction drawn in v.18 between ὁ πιστεύων and ὁ μὴ πιστεύων." Barrett.

ώστε so that, with the result that
μονογενης, ες only, unique

Cf. 1:14, also Gen 22.

ἔδωκεν Verb, aor act indic, 3 s διδωμι

"Here alone in the Fourth Gospel the love of God for the rebellious *world* is stated to be the reason for the incarnation and death of Christ; more characteristically love for the disciples and the evil of the world are stressed. That is no reason for diminishing the importance of this statement; it is the fundamental summary of the message of this Gospel and should therefore be seen as the background of the canvas on which the rest of the Gospel is painted. Becker points out that this 'comprehensive horizon' appears elsewhere (e.g., 1:7, 9; 12:32), and suggests that the Evangelist consciously resisted the tendency in the Church to isolationism." Beasley-Murray.

ἀπόληται Verb, aor midd subj ἀπολλυμι
destroy; midd be lost, perish, die

John 3:17

οὐ γὰρ ἀπέστειλεν ὁ θεὸς τὸν νιὸν εἰς τὸν κόσμον ἵνα κρίνῃ τὸν κόσμον, ἀλλ’ ἵνα σωθῇ ὁ κόσμος δι’ αὐτοῦ.

ἀπέστειλεν Verb, aor act indic, 3 s

ἀποστέλλω send, send out

κρινω judge, pass judgement on,
condemn

"The process of judgement is an inseparable concomitant of salvation; no real contradiction is involved when Jesus says that he came both not to judge and to judge." Barrett. Barrett provides a useful summary of the theme of judgement in John.

σωθῇ Verb, aor pass subj, 3 s σωζω save,
rescue, heal

John 3:18

ὁ πιστεύων εἰς αὐτὸν οὐ κρίνεται· ὁ δὲ μὴ πιστεύων ἥδη κέκριται, ὅτι μὴ πεπίστευκεν εἰς τὸ ὄνομα τοῦ μονογενοῦς νιοῦ τοῦ θεοῦ.

"The present verse may be regarded as a statement of the negative aspect of the doctrine of justification by faith. The believer (though a sinner) does not come under condemnation; but the absence of faith calls down condemnation upon itself, or, better, is itself an aspect, the subjective aspect, of condemnation. The reason for this is shown in the next verse." Barrett.

ἥδη adv now, already
κέκριται Verb, perf pass indic, 3 s κρινω

"The judgement is already past, but the sentence remains." Barrett.

"Already in need of a Saviour before God's Son comes on his saving mission, this person compounds his or her guilt by not believing in the name of that Son. As with the arrogant critic who mocks a masterpiece, it is not the masterpiece that is condemned but the critic." Carson.

ὄνομα, τος n name, person

John 3:19

αὕτη δέ ἔστιν ἡ κρίσις ὅτι τὸ φῶς ἐλήλυθεν εἰς τὸν κόσμον καὶ ἡγάπησαν οἱ ἄνθρωποι μᾶλλον τὸ σκότος ἢ τὸ φῶς, ἦν γὰρ αὐτῶν πονηρὰ τὰ ἔργα.

Barrett's thinks the words here reflect the predestinarian teaching of this gospel: "Men are divided into two classes, those who do evil and those who do the truth." Barrett's assertion needs to be balanced by the stress on faith drawn out in response to confrontation with Christ (e.g. the growing faith of the man born blind in ch 9).

κριτις, εως f judgement, condemnation
φως, φωτος n light

Cf. 1:4.

ἐλήλυθεν Verb, perf act indic, 3 s ἐρχομαι
μᾶλλον adv more; rather, instead
σκοτος, ους n darkness, evil
ἢ or, than

πονηρος, α, ον evil, bad, wicked

John 3:20

πᾶς γὰρ ὁ φαῦλα πράσσων μισεῖ τὸ φῶς καὶ οὐκ ἔρχεται πρὸς τὸ φῶς, ἵνα μὴ ἐλεγχθῇ τὰ ἔργα αὐτοῦ·

φαυλος, η, ον evil, wrong, bad
πρασσω practice, do
μισεω hate

ἐλεγχθῆ Verb, aor pass subj, 3 s ἐλεγχω
show (someone his) fault, show
(something) up for what it is, convict

"The word is used at 16:8 of the activity of the Paraclete, and signifies a convincing exposure." Barrett.

"The verb suggests not only exposure but shame and conviction." Carson.

Some MSS, including P⁶⁶, add to the verse ὅτι πονηρά ἔστιν ('because [or 'that'] they are evil'). There appears to be no obvious reason for the deletion of the phrase; it could have been added from v 19

John 3:21

οὐ δὲ ποιῶν τὴν ἀλήθειαν ἔρχεται πρὸς τὸ φῶς,
ἵνα φανερωθῇ αὐτοῦ τὰ ἔργα ὅτι ἐν θεῷ ἔστιν
εἰργασμένα.

ἀληθεία, αἱ f truth, reality; ἐν ἀ. truly
φανερωθῆ Verb, aor pass subj, 3 s φανερω
make known, reveal, make evident
εἰργασμένα Verb, perf pass ptc, n nom/acc pl
ἔργαζομαι work, do, perform

What he has done has been done "in union with Him, and therefore by His power."
Westcott. He comes to the light not to show off what he has done but what God has done.

Carson concludes, "The purpose of these three verses, then, is not to encourage readers to think they fall into a deterministic category bound up with their intrinsic nature, but to make them see the imminence of their danger (the verdict is being declared), and the fundamentally moral reasons why people hate the light. John stresses these points in the hope that his readers will beseech God that all they do may be done through him – in short, that they will turn to the 'lifted up' Son of Man with the same simple, desperate, unqualified faith as the Israelites displayed who turned to the bronze snake in the desert (vv 13-15). By such faith and such faith alone can anyone experience the new birth (vv. 3, 5) and thereby gain eternal life (vv 15-16)."

John 3:22-30

Carson comments, "This is the fourth successive section to point out ways in which Jesus fulfils and surpasses Judaism: in 2:1-11, Jesus provides new wine that vastly surpasses anything that contemporary Judaism could afford, and renders obsolete the stone jars of purification; in 2:12-25, Jesus displaces the temple and thereby intimates that the temple's proper role is best seen as an anticipation of the ultimate point of the mediation between God and man; in 3:1-21, Jesus fulfils prophecies of a 'water and spirit' regeneration, and proves in his death to be the ultimate antitype of the snake 'lifted up' in the desert; and here (3:22-30) Jesus surpasses John the Baptist and any baptism or rite of purification he may represent. In the next chapter (4:1ff.), the uniqueness of Jesus will be set against movements that extend beyond the boundaries of Palestinian Judaism."

John 3:22

Μετὰ ταῦτα ἦλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὴν Ἰουδαίαν γῆν, καὶ ἐκεῖ διέτριβεν μετ' αὐτῶν καὶ ἐβάπτιζεν.

Μετὰ ταῦτα Sanders suggests that the plural indicates a longer period of time than the singular.

γῆ, γῆς f earth

The phrase εἰς τὴν Ἰουδαίαν γῆν causes problems for many since the preceding incident took place in Jerusalem, i.e. in Judea. The following are some of the suggestions:

- i) These verses are misplaced. Verses 22-30 should be read immediately after 2:12.
- ii) There is a break between vv 21 & 22. The one incident did not occur immediately after the other.
- iii) The phrase above means out of Jerusalem and into the Judean countryside (so Beasley-Murray, Carson).

ἐκεῖ there, in that place
διατριβώ remain, stay

John 3:23

ἡν δὲ καὶ ὁ Ἰωάννης βαπτίζων ἐν Αἶνῳ ἐγγὺς τοῦ Σαλείμ, ὅτι ὄδατα πολλὰ ἦν ἐκεῖ, καὶ παρεγίνοντο καὶ ἐβαπτίζοντο.

ἐγγὺς adv near
ὄδωρ, ὄδατος n water
παραγίνομαι come, arrive, appear

"The verbs are impersonal: people came and were baptised" Barrett.

The overlap between the baptising activity by John and that of Jesus (or more accurately his disciples, cf. 4:2), shows Jesus' ministry taking up and carrying forward that of John.

John 3:24

οὐπω γὰρ ἦν βεβλημένος εἰς τὴν φυλακὴν ὁ Ἰωάννης.

οὐπω not yet

βεβλημένος Verb, perf pass ptc, m nom s
βαλλω throw, place

φυλακη, ης f prison, imprisonment

Cf. Mk 1:14. It would appear that the events narrated in the first three (or four) chapters of John took place before Jesus' Galilean ministry.

ἦ Verb, pres subj, 3s εἰμι
δεδομένον Verb, perf pass ptc, m acc & n
nom/acc s διδῷμι

The verse could be understood in one of a number of ways:

- To *him* could mean the believer. No one can come to Jesus and receive blessing unless God directs him. Faith is a gift of God (cf. Jn 6:65).
- To *him* may refer to Jesus and what is 'given' refer to the believer. The believer is God's gift to Jesus (cf. 6:34; 10:29). The neuter is used of people in 6:37.
- The reference may be to the ministry of Jesus – ministry is God given (so Beasley-Murray).

The last of these is perhaps the most natural.

John 3:25

Ἐγένετο οὖν ζήτησις ἐκ τῶν μαθητῶν Ἰωάννου μετὰ Ἰουδαίου περὶ καθαρισμοῦ.

ἐγένετο Verb, aor midd dep indic, 3 s γινομαι
ζητησις, εως f discussion, controversy

The ἐκ means that the dispute arose from, originated with the disciples of John.

μετα Ἰουδαίου/ Ἰουδαιών. There is good and ancient textual evidence for both the singular and plural readings. Barrett argues that the singular is more likely original since it is the more unusual form – unique here to John.

καθαρισμος, ου m cleansing, purification

The debate may have been about Jewish purification in general, but it probably related also to baptism. It would seem at least to have given rise to questions concerning the baptisms (and therefore also ministries) of John and Jesus.

John 3:28

αὐτοὶ ύμεις μοι μαρτυρεῖτε ὅτι εἰπον· Οὐκ εἰμι ἔγώ ὁ χριστός, ἀλλ' ὅτι Απεσταλμένος εἰμὶ ἔμπροσθεν ἐκείνου.

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

Cf. 1:20

ἀπεσταλμένος Verb, perf pass ptc, m nom s
ἀποστελλω send, send out

ἔμπροσθεν prep with gen before, ahead of

Cf. 1:26-34.

John 3:29

οἱ ἔχων τὴν νύμφην νυμφίος ἔστιν· ὁ δὲ φίλος τοῦ νυμφίου ὁ ἑστηκὼς καὶ ἀκούων αὐτοῦ, χαρᾶ χαίρει διὰ τὴν φωνὴν τοῦ νυμφίου. αὕτη οὖν ἡ χαρὰ ἡ ἐμὴ πεπλήρωται.

"This verse may be taken as a simple parable. At a wedding, the 'best man', important though his functions may be, naturally and gladly gives place to the bridegroom; similarly John, important as his work in preparing the way has been, must give way to Jesus, and to do so is no pain but joy to him. It is possible however that though this interpretation is true it is not complete. John can hardly have been unaware that in the Old Testament Israel is occasionally regarded as the bride of God (e.g. Isa 62:4f; Jer 2:2; 3:20; Ezek 16:8; 23:4; Hos 2:21); in the New Testament the Church is the bride of Christ (2 Cor 11:2; Eph 5:25-7:31f.; Rev 21:2; 22:17). The Baptist is made to indicate that not he but Christ is the head of the New Israel." Barrett. Cf. Mark 2:19.

νυμφη, ης f bride

"Jesus by his teaching and baptising is assembling his church." Barrett

John 3:27

καὶ ἥλθον πρὸς τὸν Ἰωάννην καὶ εἶπαν αὐτῷ· Παββί, ὃς ἦν μετὰ σοῦ πέραν τοῦ Ἰορδάνου, ὁ σὺ μεμαρτύρηκας, ἵδε οὗτος βαπτίζει καὶ πάντες ἔρχονται πρὸς αὐτόν.

ἥλθον Verb, aor act ind, 1s & 3 pl ἔρχομαι
πέραν prep with gen beyond, across
Ἰορδανης, ου m Jordan River
μαρτυρεω bear witness, testify

πάντες ἔρχονται πρὸς αὐτόν sounds like an exaggeration produced by resentment since John was still attracting crowds (v. 23).

John 3:27

ἀπεκρίθη Ἰωάννης καὶ εἶπεν· Οὐ δύναται ἄνθρωπος λαμβάνειν οὐδὲ ἐὰν μὴ ἦ δεδομένον αὐτῷ ἐκ τοῦ οὐρανοῦ.

ἀπεκρίθη Verb, aor midd dep indic, 3 s
ἀποκρινομαι answer, reply, say

δυναμαι can, be able to

εις, μια, εν gen ἐνος, μιας, ἐνος one

οὐδὲ ἐν 'not even one' i.e. 'not a single thing'

ἐὰν if; ἐὰν μη except, unless

νυμφιος, ου m bridegroom
 φιλος, ου m and φιλη, ης f friend
 εστηκως Verb, perf act ptc, m nom s ιστημ
 stand

Can describe the attitude of a servant, cf. 1 Kings 17:1.

χαρα, ας f joy, gladness

χαιρω rejoice, be glad

χαρα χαιρει resembles the use in Hebrew of the infinitive absolute to emphasise the verb.

έμοις, η, ον 1 s. possessive adj my, mine
 πληρωο fill, make full

"The use of πληρουν with joy is characteristic of John: 15:11; 16:24; 17:13; cf. 1 John 1:4; 2 John 12." Barrett.

John 3:30

ἐκεῖνον δει αὐξάνειν, ἐμὲ δὲ ἐλαττοῦσθαι.

δει impersonal verb it is necessary, must

Implies a necessity rooted in the purpose of God.

αὐξανω and αὐξω grow, increase
 ἐμε Pronoun, acc s ἐγω
 ἐλαττω make lower; pass. become less important

"The last and most magnificent words of testimony from John. Coming from the last of the prophets they indicate, in Bultmann's words..., 'The old epoch of the world has run its course, the eschatological age is beginning'." Beasley-Murray.

John 3:31

Ο ἄνωθεν ἐρχόμενος ἐπάνω πάντων ἐστίν. ο
 ών ἐκ τῆς γῆς ἐκ τῆς γῆς ἐστιν καὶ ἐκ τῆς γῆς
 λαλει· ο ἐκ τοῦ οὐρανοῦ ἐρχόμενος ἐπάνω
 πάντων ἐστίν·

ἄνωθεν from above, again

"This verse carries on the thought of verses 22-30 – Jesus and John are now contrasted as 'He that is from above' and 'he that is of the earth'; but it also looks back to the Nicodemus dialogue (vv.1-21). The main theme of that dialogue was the new birth from above (ἀνωθεν) by which alone man can enter the new world of the kingdom of God... There is a new birth ἀνωθεν because Jesus is ο ἀνωθεν ἐρχομενος." Barrett. Beasley-Murray thinks it doubtful that the Evangelist is contrasting the ministry of John the Baptist and that of Jesus. "Rather the discourse draws to its climax with declarations of the supremacy of the revelation through the Christ over all other prophets and prophecies." Carson, however, is happy to see the immediate reference as the Baptist, "In the immediate context, John the Baptist 'must become less' (v. 30) because he is *from the earth* and therefore *belongs to the earth* (the two phrases signify origin and kind respectively). Inevitably, he *speaks as one from the earth*: he called people to repentance and to baptism in water, but he could not reveal heaven's counsels, nor could he offer regeneration from above, the long-promised renewal of water and spirit (v. 5). His references to the Holy Spirit were cast as what another would be and do (1:32-34)."

ἐπανω prep with gen. over, above, more than

λαλεω speak, talk

The second ἐπανω παντον ἐστιν, as also the τουτο of the following verse, is omitted from many significant manuscripts and versions. Barrett comments, "The effect of these omissions (which, for practical purposes, may be taken as one variant) is to combine the two verses so that we must translate: 'He who comes from heaven testifies that which he has seen and heard.' The short reading has very good early attestation and may well be correct. It is rightly remarked that v.31c merely repeats v.31a; but this is in fact perhaps the strongest argument in favour of the longer reading. John's style is marked by repetition ... and the repetitiousness which here offends the modern reader may have already offended the ancient copyist, and perhaps especially the ancient translator. The variant makes no substantial difference to the sense of the passage as a whole." Barrett.

John 3:32

ο ἐώρακεν καὶ ἤκουσεν τοῦτο μαρτυρεῖ, καὶ
 τὴν μαρτυρίαν αὐτοῦ οὐδεὶς λαμβάνει.

όραω see, observe

"It does not seem possible to distinguish between the perfect and the aorist." Barrett.

"The language appears to include reminiscence of preincarnate existence; yet such passages as 5:19–20, 30 speak of a continuous fellowship between Father and Son as the source of all his speech and action. The mysteries of incarnation and Trinity are alike involved here." Beasley-Murray.

μαρτυρεω bear witness, testify
 μαρτυρια, ας f testimony, witness
 ουδεις, ουδεμια, ουδεν no one, nothing

This verse is a generalisation of what was said in the Nicodemus' dialogue (v.1) but also in the Prologue (1:5, 10f).

"There is a tension entailed in the 'everyone' of v 26 and 'no one' of v 32, which is eased in v 33. The first statement relates to the success and the superiority of Jesus in his ministry over that of John, the second to the tragedy of Israel's rejection of Jesus, which however, has at no time been complete (v 33, cf. 1:5, 10–13)." Beasley-Murray.

John 3:33

ο λαβων αυτοῦ τὴν μαρτυρίαν ἐσφράγισεν ὅτι
 ο θεός ἀληθής ἐστιν.

λαβων Verb, aor act ptc, m nom s λαμβανω

The οὐδεις of the previous verse is not without exception (cf. 1:11,12).

σφραγιζω seal; affirm to be true

"σφραγιζειν is used again at 6:27 (these two places only in John); there God seals, that is to say accredits, Jesus as his trustworthy messenger; here man gives his assent to the same fact." Barrett.

ἀληθης, ες true, truthful, honest, genuine

To accept Jesus is to accept God's testimony since he is the revelation of God. To reject him is to make God a liar (cf. 1 Jn 5:10 and Jn 12:44-50).

John 3:4

ὅν γὰρ ἀπέστειλεν ὁ θεός τὰ ρήματα τοῦ θεοῦ
 λαλεῖ, οὐ γὰρ ἐκ μέτρου δίδωσιν τὸ πνεῦμα.

ἀπέστειλεν Verb, aor act indic, 3 s

ἀποστελλω send, send out

ρῆμα, ατος n word, thing

μετρον, ου n measure, degree, quantity

The addition of ὁ θεός as the subject of the verb δίδωσιν, though secondary, is most probably a correct interpretation. "It is because God gives the Spirit to Jesus in no measured degree but completely that Jesus speaks the words of God." Barrett.

Beasley-Murray comments, "The saying of R. Aha (*Lev. Rab.* 15.2) is often cited: 'The Holy Spirit who rests on the prophets, rests on them only by measure,' for one writes only one book another writes more. To the immeasurable gift of the Spirit to the Son of God corresponds the perfection of the revelation through him." Cf. Heb 1:1-2.

John 3:35

ο πατήρ ἀγαπᾷ τὸν νιόν, καὶ πάντα δέδωκεν ἐν
 τῇ χειρὶ αὐτοῦ.

ἀγαπαω love, show love for
 δέδωκεν Verb, perf act indic, 3 s διδωμι
 χειρ, χειρος f hand, power

Cf. 5:19-47; Matt 11:27.

John 3:36

ο πιστεύων εἰς τὸν νιόν ἔχει ζωὴν αἰώνιον·
 δὲ ἀπειθῶν τῷ νιῷ οὐκ ὄψεται ζωήν, ἀλλ’ ἡ
 ὄργῃ τοῦ θεοῦ μένει ἐπ’ αὐτόν.

ἀπειθεω disobey, be an unbeliever

"Means properly 'to be disobedient'; but John (who uses it here only) seems to use it in the sense 'not to believe'; see the parallel expression v.18, ο μη πιστευον." Barrett. Beasley-Murray, however, writes, "It is better to retain its proper meaning; the disobedience to the gospel here mentioned is parallel to the disobedience to God's commands in vv 19–21."

ὄψεται Verb, fut midd dep, 3 s ὄραω see
 ὄργη, ης f wrath, anger
 μενω remain, stay, abide

The present tense here may imply:

- The wrath of God is upon all since all have sinned. When a person comes to faith in Christ that wrath is lifted – Christ has endured it in their place. For those who do not believe, that wrath remains.
- Wrath remains in the present and will bear fruit in the future in judgement (cf. v.18). Both thoughts may be present here. Carson sums up the contrast in this verse, "Believers already enjoy the eternal life that will be consummated in the resurrection of their bodies at the parousia; unbelievers stand under the looming wrath of God that will be consummated in their resurrection and condemnation."

John 4:1

Ως οὖν ἔγνω ὁ Ἰησοῦς ὅτι ἤκουσαν οἱ
 Φαρισαῖοι ὅτι Ἰησοῦς πλείονας μαθητὰς ποιεῖ
 καὶ βαπτίζει ἡ Ιωάννης

ἔγνω Verb, aor act indic, 3 s γινωσκω

Some authorities (including P⁶⁶ P⁷⁵ B) read ὁ κύριος instead of ὁ Ἰησοῦς (as and Western tradition). The former is less likely, since scribes would not correct κύριος to Ἰησοῦς; moreover, apart from the doubtful 6:23, κύριος for Jesus occurs only at 11:2 prior to the resurrection narrative.

πλειων, πλειον or πλεον more
ἢ or, than

John 4:2

— καίτοιγε Ἰησοῦς αὐτὸς οὐκ ἐβάπτιζεν ἀλλ' οἱ μαθηταὶ αὐτοῦ —

καίτοιγε although, and yet

"The parenthesis is commonly believed to be an insertion by a later editor, possibly to avoid Jesus being viewed as merely another baptizer like John, or even his imitator (in Haenchen's view, because baptism prior to the sending of the Spirit was meaningless to the Evangelist). Such scruples are needless. The tradition of Jesus baptizing need not be resisted (see on 3:22). That Jesus remitted the task of baptizing to his disciples is comprehensible. Paul did the same (1 Cor 1:14–17). But the structure of the sentence in vv 1–3 is admittedly awkward. It is really an itinerary fragment, and in v 3 it has a significant parallel in Matt 4:12." Beasley-Murray.

John 4:3

ἀφῆκεν τὴν Ἰουδαίαν καὶ ἀπῆλθεν πάλιν εἰς τὴν Γαλιλαίαν.

ἀφῆκεν Verb, aor act indic, 3 s ἀφιημι
leave

The Baptist may have been imprisoned and this also may have prompted Jesus to withdraw (cf Mk 1:14).

πάλιν again, once more

John 4:4

ἔδει δὲ αὐτὸν διέρχεσθαι διὰ τῆς Σαμαρείας.

ἔδει Verb, imperf indic, 3 s (impers) δεῖ
impersonal verb it is necessary
διερχομαι pass through, go through

"John's statement is confirmed by Josephus: *Ant* 20:118: It was custom of the Galileans (ἐθός ἦν τοις Γαλιλαίοις), when going, at festivals, to the holy city, to journey through the land of the Samaritans... *Vita* 269: Samaria was now under Roman rule and, for rapid travel, it was essential (ἔδει) to take that route (*sc.* through Samaria), by which Jerusalem may be reached in three days from Galilee. John's ἔδει conveys no more theological significance than Josephus's; the route was desirable." Barrett. Beasley-Murray acknowledges the comment by Josephus but adds, "In this Gospel, however, as in the synoptics, necessity laid on Jesus generally hints of the divine will for him: he goes through Samaria not only for safety, but to accomplish the work assigned to him by the Father (vv 32, 34). The mission to the Samaritans was unplanned by Jesus but willed by God."

John 4:5

ἔρχεται οὖν εἰς πόλιν τῆς Σαμαρείας λεγομένην Συχάρ πλησίον τοῦ χωρίου ὃ ἔδωκεν Ἰακώβ τῷ Ἰωσήφ τῷ νιψὶ αὐτοῦ·

πολις, εως f city, town
πλησιον prep with gen near

Συχάρ is usually identified with modern Askar, which is about one mile north of Jacob's Springs, which is under the shadow of Mt Gerazin where the Samaritans had their temple in 400 BC – though it was destroyed in 192 BC.

χωριον, ου n piece of land, place
ἔδωκεν Verb, aor act indic, 3 s διδωμι

Cf. Gen 33:14. "Jacob's well is perhaps the most identifiable site in modern Israel connected with the ministry of Jesus. It stands at the foot of Mt. Gerizim and is very deep. To this day the traveler (or tourist!) may drink from it." Beasley-Murray.

John 4:6

ἡν δὲ ἐκεῖ πηγὴ τοῦ Ἰακώβ. ὁ οὖν Ἰησοῦς κεκοπιακώς ἐκ τῆς ὁδοιπορίας ἐκαθέζετο οὔτως ἐπὶ τῇ πηγῇ· ὥρα ἡν ὡς ἔκτη.

ἐκει there, in that place
πηγη, ης f spring, fountain; well
κεκοπιακως Verb, perf act ptc, m nom s
κοπιαω work hard, become tired
ὁδοιπορια, ας f journey
καθιζω sit down
ούτως and ούτω adv. thus, in this way

"οὔτως: either 'in this tired condition', or, more probably, 'at once', 'without more ado'. See Liddell and Scott." Barrett.

ὥρα, ας f hour

έκτος, η, ov sixth

I.e. noon.

John 4:7

"Ἐρχεται γυνὴ ἐκ τῆς Σαμαρείας ἀντλῆσαι ὕδωρ. λέγει αὐτῇ ὁ Ἰησοῦς· Δός μοι πεῖν· γυνη, αικος f woman, wife

"ἐκ τ. Σ. is to be taken adjectivally with γυνη, not adverbially with ἐρχεται; i.e. the woman is a native of the district of Samaria... she does not come out of the city of Samaria, which lay some miles to the north-west of Sychar-Shechem." Barrett

ἀντλῆσαι Verb, aor act infin ἀντλεω draw (water)

"Apparently the woman came to the well alone. Women were more likely to come in groups to fetch water, and either earlier or later in the day when the heat of the sun was not so fierce. Possibly the woman's public shame (4:16ff.) Contributed to her isolation." Carson.

δός Verb, aor act imperat, 2 s διδωμι
πειν Verb, aor act infin πινω drink

John 4:8

οἱ γὰρ μαθηταὶ αὐτοῦ ἀπεληλύθεισαν εἰς τὴν πόλιν, ἵνα τροφὰς ἀγοράσωσιν.

ἀπεληλύθεισαν Verb, pluperfect act indic, 3 pl ἀπερχομαι
τροφη, ης f food, nourishment
ἀγοράσωσιν Verb, aor act subj ἀγοραζω buy

"That Jesus and his disciples were willing to purchase food from Samaritans betrays a certain freedom from the self-imposed regulations of the stricter sort of Jews, who would have been unwilling to eat food that had been handled by Samaritans." Carson.

John 4:9

λέγει οὖν αὐτῷ ἡ γυνὴ ἡ Σαμαρίτις· Πῶς σὺ Ἰουδαῖος ὧν παρ' ἐμοῦ πεῖν αἰτεῖς γυναικὸς Σαμαρίτιδος οὐστης; οὐ γὰρ συγχρῶνται Ἰουδαῖοι Σαμαρίταις.

Ιουδαιος, α, ov a Jew, Jewish
παρα preposition with gen from
αιτεω ask, request
συγχρωμαι associate on friendly terms;
use dishes in common (with someone else)

Daube and Barrett argue that this does not mean 'have dealings with' but 'use together with': i.e. the Jews and Samaritans would not drink from the same vessel. Of this view Beasley-Murray writes, "This is questionable, since the verb would then require an object, which is not given. The meaning 'to have dealings with' is well attested and may be adopted here (so Bauer's *Lexicon*, 775; Schnackenburg, 1:425 n.18; Lindars, 181; Haenchen, 240)." Beasley-Murray adds, "The antipathy between Jews and Samaritans was deeply rooted, going back to the origins of the Samaritans as a mixed race, settled in the northern kingdom by the king of Assyria (see the account in 2 Kings 17:24–41). The Samaritans nevertheless viewed themselves as true Israel, and heirs of the promises of God to Israel, and their version of the Pentateuch as the original one, direct from Moses!"

John 4:10

ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῇ· Εἴ ἦδεις τὴν δωρεὰν τοῦ θεοῦ καὶ τίς ἔστιν ὁ λέγων σοι· Δός μοι πεῖν, σὺ ἂν ἥτησας αὐτὸν καὶ ἔδωκεν ἄν σοι ὕδωρ ζῶν.

ἀπεκρίθη Verb, aor midd dep indic, 3 s
ἀποκρινομαι answer, reply, say
ἦδεις Verb, pluperf act indic, 2 s οιδα know,
understand
δωρεα, ας f gift

There are several possible ways of understanding this phrase, 'the gift of God':
i) 'If you knew that God has given his Son, and I am He' cf. 3:16.
ii) 'If you thoroughly understood the Torah – the Scriptures God has given'.
iii) The 'gift' is the living water of the Spirit. Carson writes, "The 'gift of God' that she does not recognise is probably the eternal life that only Jesus can bestow."

ἄν particle indicating contingency
ἥτησας Verb, aor act indic, 2 s αιτεω ask,
request
ἔδωκεν Verb, aor act indic, 3 s διδωμι
ζω live, be alive

Living water can mean fresh, flowing water, but here it is water that creates and maintains life (cf. Jer 2:13; Zech 14:8; Ezek 47:9). "Life-giving water appears in several important passages in John: 3:5; 4:10-15; 7:38; 19:34... The 'water' is preeminently the Holy Spirit, which alone gives life (cf. 6:63). It proceeds from the side of the crucified Jesus; it is the agent of the generation of Christians; and it forms the fountain of life, which for ever springs within Christians, maintaining their divine life." Barrett.

Beasley-Murray says that Jesus is "both the living water and he who *gives* water of life to believers. But again we note that in 7:37–38 Jesus is the source of living waters, and he invites the thirsty to come to him and drink: to this the Evangelist adds the comment, 'This he said of the Spirit, which those who believe on him should receive' (7:39). It is evident that 'living water' has a variety of nuances that must be taken into account; chiefly it appears to denote *the life mediated by the Spirit sent from the (crucified and exalted) Revealer-Redeemer.*"

John 4:11

λέγει αὐτῷ ἡ γυνὴ· Κύριε, οὕτε ἀντλημα ἔχεις καὶ τὸ φρέαρ ἐστὶν βαθὺ· πόθεν οὖν ἔχεις τὸ ὕδωρ τὸ ζῶν;

οὔτε not, not even
ἀντλημα, τος n bucket
φρεαρ, ατος n well
βαθυς, εια, υ deep
ποθεν interrog adv. from where, how

John 4:12

μὴ σὺ μείζων εἶ τοῦ πατρὸς ἡμῶν Ἰακώβ, ὃς ἔδωκεν ἡμῖν τὸ φρέαρ καὶ αὐτὸς ἐξ αὐτοῦ ἐπιειν καὶ οἱ νιοὶ αὐτοῦ καὶ τὰ θρέμματα αὐτοῦ;
μειζων, ον greater

"The irony (for John and for most of his readers Jesus is of course greater than Jacob) is continued and is characteristically Johannine; cf. 7:42; 8:53." Barrett.

ἐπιειν Verb, aor act indic, 3 s πινω drink
θρεμμα, τος n domesticated animal; pl.
cattle, herds, flocks

Indicates the copiousness of the supply.

John 4:13

ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῇ· Πᾶς ὁ πίνων ἐκ τοῦ ὕδατος τούτου διψήσει πάλιν·

διψω be thirsty, thirst for
πάλιν again, once more

Cf. Is 49:10; Rev 7:16, also Is 43:3; 55:4,5.

John 4:14

ὅς δ' ἂν πίῃ ἐκ τοῦ ὕδατος οὗ ἐγὼ δώσω αὐτῷ,
οὐ μὴ διψήσει εἰς τὸν αἰῶνα, ἀλλὰ τὸ ὕδωρ ὃ δώσω αὐτῷ γενήσεται ἐν αὐτῷ πηγὴ ὕδατος ἀλλομένου εἰς ζωὴν αἰώνιον.

πίῃ Verb, aor act subj, 3 s πινω

"The aorist subjunctive must be translated, 'Whoever shall drink...', not 'Whoever drinks...'. A single draught of the water of life is contrasted with the necessarily frequent drinking of ordinary water." Barrett.

δωσω Verb, fut act indic, 1 s διδωμι
αιων, αιωνος m age, eternity

"With only one [other] exception (9:32), αιων occurs in John only in the phrase εἰς τὸν αἰῶνα. In this phrase, and at 9:32 (ἐκ τοῦ αιωνος), it refers always to unlimited time." Barrett.

πηγη, ης f spring, fountain; well
ἀλλομαι leap, well up (of water)

"It is possible that a contrast is intended between the old Law, expressed in external ordinances, and a new inward law inaugurated by Jesus. Cf. Jer. 31:30-33 (38:31-34)." Barrett.

John 4:15

λέγει πρὸς αὐτὸν ἡ γυνὴ· Κύριε, δός μοι τοῦτο τὸ ὕδωρ, ἵνα μὴ διψῶ μηδὲ διέρχωμαι ἐνθάδε αὐτλεῖν.

δός Verb, aor act imperat, 2 s διδωμι
μηδε negative particle nor, neither
διερχομαι pass through, go, travel
ἐνθαδε adv here, to this place
αὐτλεω draw (water)

John 4:16

Λέγει αὐτῇ· "Υπαγε φόνησον τὸν ἄνδρα σου καὶ ἔλθε ἐνθάδε.

ὑπαγω go, go one's way, depart
φωνεω call, call out

ἄνδρα Noun, acc s ἀνηρ, ἄνδρος m man,
husband

ἔλθε Verb, aor act imperat, 2s ἐρχομαι
ἐνθαδε adv here, to this place

Jesus' abrupt change of subject is an attempt to get the woman to realise her true position and need. It also demonstrates Jesus' complete knowledge of her.

Carson comments, "Both in the Fourth Gospel and in the Synoptics, the sheer flexibility of Jesus leaps from the pages as he deals with a wide array of different people and their varied needs. No less startling (though more often ignored) is the manner in which Jesus commonly drives to the individual's greatest sin, hopelessness, guilt, despair, need. This should not be surprising: if he is the Lamb of God who takes away the sin of the world (1:29, 34), inevitably he will deal with sin in those who express some interest in knowing and following him."

John 4:17

ἀπεκρίθη ἡ γυνὴ καὶ εἶπεν αὐτῷ· Οὐκ ἔχω ἄνδρα. λέγει αὐτῇ ὁ Ἰησοῦς· Καλῶς εἶπας ὅτι Ἄνδρα οὐκ ἔχω.

ἀπεκρίθη Verb, aor midd dep indic, 3 s
ἀποκρινομαι answer, reply

εἶπας Verb, aor act indic, 2 s λεγω

John 4:18

πέντε γάρ ἄνδρας ἔσχες, καὶ νῦν ὃν ἔχεις οὐκ ἔστιν σου ἀνήρ· τοῦτο ἀληθὲς εἴρηκας.

πεντε (indeclinable) five

ἔσχες Verb, aor act indic, 2 s ἔχω
ἀληθῆς, εἰς true, truthful, honest, genuine
εἴρηκας Verb, perf act indic, 2 s λεγω

Some wish to allegorise these words and see them as a reference to Samaritan polytheism – hence the woman's response about worship. It is better to see them as a simple statement of fact – evidence of Jesus' insight. The man she was currently living with may have been someone else's husband rather than simply a man to whom she was not legally married.

John 4:19

λέγει αὐτῷ ἡ γυνὴ· Κύριε, θεωρῶ ὅτι προφήτης εἶ σύ.

θεωρεω see, watch, observe, notice
προφητης, ου m prophet

John 4:20

οἱ πατέρες ἡμῶν ἐν τῷ ὥρει τούτῳ προσεκύνησαν· καὶ ὑμεῖς λέγετε ὅτι ἐν Ἱεροσολύμοις ἔστιν ὁ τόπος ὃπου προσκυνεῖν δεῖ.

Beasley-Murray comments, "The woman's recognition of Jesus as a prophet leads her to raise the most burning issue between Samaritans and Jews, namely the place where God should be worshipped. The command in Deut 12:1–14 to worship God in the place that he will show follows the command to pronounce a blessing from Mt. Gerizim and a curse from Mt. Ebal (Deut 11:29). In the Samaritan Pentateuch of Deut 27:3 [sic. 27:4?] the place where an altar is to be built on arrival in the promised land is Gerizim, not Ebal as in the MT. That could conceivably be right, the text possibly having been changed through anti-Samaritan motives. References in the later books of the OT to worship in Jerusalem would not have been viewed by the Samaritans as authoritative, since the Pentateuch alone was binding for them. In the Persian period a temple was built on Gerizim; it was destroyed by John Hyrcanus in 128 B.C., but the Samaritans continued to worship on the sacred site."

ὄρος, ους n mountain, hill

I.e. Mount Gerizim.

προσκυνεω worship
τόπος, ου m place

I.e. the Temple.

όπου adv. where

δει impersonal verb it is necessary, must, should

"Both Abraham (Gen 12:4) and Isaac (Gen 33:18-20) had built altars near Shechem. So the Samaritan woman could appeal to the practice of the common ancestors of the Jews and Samaritans ('our fathers') against later Jewish opinion ('you say')." Sanders.

John 4:21

λέγει αὐτῇ ὁ Ἰησοῦς· Πίστευέ μοι, γύναι, ὅτι ἔρχεται ὥρα ὅτε οὔτε ἐν τῷ ὥρει τούτῳ οὔτε ἐν Τεροσολύμοις προσκυνήσετε τῷ πατρί.

πιστευω believe (in), have faith (in)
ώρα, ας f hour, moment, time

"ὥρα is used with the present tense of ἔρχομαι at 4:21; 5:28; 16:2,25 (cf. 16:4). In each of these passages the reference is to a time in the future, in the time beyond the crucifixion and resurrection; here, for example, it is said that true worship will become possible within the Church (cf. 2:13-22)." Barrett. Cf. Rev 21:22.

ότε conj when, at which time

οὔτε not, nor (οὔτε ... οὔτε neither ... nor)
ὄρος, ους n mountain, hill

"πατήρ is the most characteristic Johannine term for God; so described he is (primarily) the Father of the Son; thus by the use of πατήρ the way is prepared for Jesus to speak of his own unique position (v.26)." Barrett.

There may also be a deliberate contrast between the Samaritan woman's appeal to the 'fathers' and Jesus appeal to the Father.

John 4:22

ὑμεῖς προσκυνεῖτε ὃ οὐκ οἶδατε, ἡμεῖς προσκυνοῦμεν ὃ οἶδαμεν, ὅτι ἡ σωτηρία ἐκ τῶν Ιουδαίων ἔστιν·

οἶδα know, understand

"Religion without, or apart from the main stream of, revelation, may be instinctive but can be neither intelligent nor saving." Barrett.

σωτηρια, ας f salvation

Ιουδαιος, α, ον a Jew, Jewish, Judean

"The saying does not mean that Jews as such are inevitably saved, but rather that the election of Israel to a true knowledge of God was in order that (ὅτι), at the time appointed by God, salvation might proceed from Israel to the world, and Israel's own unique privilege be thereby dissolved. As the next verse shows, this eschatological salvation is in the person of Jesus in process of realisation and the Jews are losing their position to the Church." Barrett.

John 4:23

ἀλλὰ ἔρχεται ὥρα καὶ νῦν ἐστιν, ὅτε οἱ ἀληθινοὶ προσκυνηταὶ προσκυνήσουσιν τῷ πατρὶ ἐν πνεύματι καὶ ἀληθείᾳ, καὶ γὰρ ὁ πατὴρ τοιούτους ζητεῖ τὸν προσκυνοῦντας αὐτόν.

For this 'curious and apparently contradictory expression' (Barrett) cf. 5:25 (and 16:32). "Each refers to events which seem on the surface to belong to a later time – a pure and spiritual worship of the Father, and the resurrection. Indeed John does not mean to deny that they do truly belong to a later time, but he emphasises by means of his oxymoron that in his ministry, and above all in the person, of Jesus they were proleptically present. True worship takes place in and through him (cf. 2:19-22), just as he is himself the resurrection (11:25)." Barrett.

ἀληθινος, η, ον real, genuine, true προσκυνητης, ον m worshiper

"The connection here of πνεῦμα and ἀληθεία recalls that one of the characteristic Johannine titles of the Holy Spirit is τὸ πνεῦμα τῆς ἀληθείας (14:17; 15:26; 16:13)." Barrett. Beasley-Murray comments, "Since the kingdom of God is the age of the Spirit's outpouring, true worshippers will worship the Father in virtue of the life, freedom, and power bestowed by the Spirit, and in accordance with the redemptive revelation brought by the Redeemer."

τοιοῦτος, αυτη, ουτον correlative pronoun and adjective such, of such kind
ζητεω seek, look for

John 4:24

πνεῦμα ὁ θεός, καὶ τὸν προσκυνοῦντας αὐτὸν ἐν πνεύματι καὶ ἀληθείᾳ δεῖ προσκυνεῖν.

"Spirit in the Old Testament is regularly not an order of being over against matter, but life-giving, creative activity, and it is in this sense that John commonly uses the word πνεῦμα (see especially 3:5-8; 6:63; 7:38f.; 14:17-19). It is natural to suppose that it is so used here, and that John is not so much combating 'unspiritual' views of God as asserting his creative and life-giving power." Barrett.
Christian worship is a consequence of, and flows from, the life-giving power of the Spirit within. What God seeks from us he supplies within us.

John 4:25

λέγει αὐτῷ ἡ γυνὴ· Οἶδα ὅτι Μεσσίας ἔρχεται, ὁ λεγόμενος χριστός· ὅταν ἔλθῃ ἐκεῖνος, ἀναγγελεῖ ἡμῖν ἄπαντα.

Μεσσίας, ου m Messiah (Aramaic and Hebrew equivalent to Greek Χριστός)
ὅταν when

The Samaritan hope was probably based on Deut 18:15. "The woman is not merely catching at a straw to divert the argument; she grasps the messianic bearing of the reference to worship in spirit and truth." Barrett.

ἐκεῖνος, η, ο demonstrative adj. that, he
ἀναγγελεῖ Verb, fut act indic, 3 s ἀναγγελλω
tell, inform, proclaim
ἀπας, ασα, αν (alternative form of πας) all; pl
everything

"The Messiah is to be a revealer ... [a] supernatural person who will declare divine truth to men. Cf. 16:13 where the same word is used of the Paraclete." Barrett.

John 4:26

λέγει αὐτῇ ὡς Ἰησοῦς· Ἐγώ εἰμι, ὁ λαλῶν σοι.

For ἐγώ εἰμι cf. 6:20, 35; 8:24, 28, 58.

λαλεω speak, talk

John 4:27

Καὶ ἐπὶ τούτῳ ἤλθαν οἱ μαθηταὶ αὐτοῦ, καὶ ἐθαύμαζον ὅτι μετὰ γυναικὸς ἐλάλει· οὐδεὶς μέντοι εἴπεν· Τί ζητεῖς; ἢ τί λαλεῖς μετ' αὐτῆς;
θαυμαζω wonder, be amazed
οὐδεις, οὐδεμια, οὐδεν no one, nothing
μεντοι but, nevertheless, however
ζητεω seek, ask
ἢ or

"It was considered undesirable that a Rabbi should speak with women... For Jesus' contacts with women cf. 7:53-8:11; 11:5; in the synoptic gospels especially Luke 7:36-50; 8:2f.; 10:38-42." Barrett.

John 4:28

ἀφῆκεν οὖν τὴν ὑδρίαν αὐτῆς ἡ γυνὴ καὶ ἀπῆλθεν εἰς τὴν πόλιν καὶ λέγει τοῖς ἀνθρώποις·

ἀφῆκεν Verb, aor act indic, 3 s ἀφιημι
leave, forsake
ὑδρια, ας f water jar

"The woman left the water pot presumably in order that Jesus might drink." Barrett.
She may have left it simply in her haste to return to the village: in any case, it is unwise to allegorise this detail.

πολις, εως f city, town

John 4:29

Δεῦτε ἵδετε ἄνθρωπον ὃς εἰπέ μοι πάντα ὅσα
ἐποίησα· μήτι οὐτός ἐστιν ὁ χριστός;
δευτε adv. come (of command or
exhortation)
ἵδετε Verb, aor act imperat, 2 s ὄραω see
όσος, η, ov correlative pronoun, as much as;
pl. as many as, all
μήτι Negative particle, used to introduce
questions expecting a negative answer or
hesitant questions.

'Can this perhaps be the Christ?'

Sanders suggests that this does not display lack
of faith but rather deference to the opinion of
those to whom she is speaking.

John 4:30

ἐξῆλθον ἐκ τῆς πόλεως καὶ ἤρχοντο πρὸς
αὐτὸν.

John 4:31

Ἐν τῷ μεταξὺ ἡρώτων αὐτὸν οἱ μαθηταὶ
λέγοντες· Παββί, φάγε.

μεταξύ adv meanwhile, after
ἐρωταω ask, request, beg, urge
φάγε Verb, aor act imperat, 2 s ἔσθιω and
ἔσθω eat, consume

John 4:32

ὁ δὲ εἶπεν αὐτοῖς· Ἐγὼ βρῶσιν ἔχω φαγεῖν ἦν
ὑμεῖς οὐκ οἴδατε.

βρωσις, εως f food

βρωσις is properly the process of eating but is
often used synonymously with βρωμα (v.34)
simply to mean food.

"As the woman failed to understand the living
water, which is the gift of God, so even the
disciples were ignorant of the food by which
Jesus lived." Barrett.

John 4:33

ἔλεγον οὖν οἱ μαθηταὶ πρὸς ἀλλήλους· Μή τις
ἥνεγκεν αὐτῷ φαγεῖν;

ἀλληλων, οις, ους one another
ἥνεγκεν Verb, aor act indic, 3 s φερω bring

John 4:34

λέγει αὐτοῖς ὁ Ἰησοῦς· Ἐμὸν βρῶμά ἐστιν ἵνα
ποιήσω τὸ θέλημα τοῦ πέμψαντός με καὶ
τελειώσω αὐτοῦ τὸ ἔργον.

ἔμοις, η, ov 1st pers possessive adj my, mine
βρωμα, τος n food
θελημα, ατος n will, wish, desire

Cf. Deut 8:3. "Jesus does what Israel of old
should have done." Barrett. Carson comments,
"No-one has ever exemplified the truth of
Deuteronomy 8:3 in anything like the degree
Jesus has: man does not live on bread alone but
on every word that comes from the mouth of
the LORD." Beasley-Murray, following Dodd,
comments, "One may see here a parallel to the
answer of Jesus to the first temptation,
recorded in Matt 4:1–4."

πέμψαντός Verb, aor act ptc, m gen s πεμπω
send

τελειώσω Verb, aor act subj, 1 s τελειω
make perfect, complete

Jesus' answer brings together several of the
themes of John's gospel. On Jesus doing the
will of God, cf. 5:36; 6:38. On his works as the
works of God, cf. 5:36; 9:3f.; 10:25, 32, 37f.;
14:10; 17:4. On Jesus as sent from God, cf.
5:23f., 30, 37; 6:38f., 44; 7:16, 18, 28, 33;
8:16, 18, 26, 29; 9:4; 12:44f.; 13:20; 14:24;
15:21; 16:5. Beasley-Murray comments, "The
entire ministry of Jesus is represented by the
Evangelist as obedience in action, which leads
him finally to the surrender of himself in death
(cf. 17:4)."

John 4:35

οὐχ ὑμεῖς λέγετε ὅτι Ἐτι τετράμηνος ἐστιν καὶ
ὁ θερισμὸς ἔρχεται; ιδοὺ λέγω ὑμῖν, ἐπάρατε
τοὺς ὄφθαλμοὺς ὑμῶν καὶ θεάσασθε τὰς
χώρας ὅτι λευκαὶ εἰσιν πρὸς θερισμόν· ἥδη

ἐτι still, yet

τετραμηνος, ου f period of four months
θερισμος, ου m harvest, crop

Barrett thinks the saying means that by
common reckoning there were four months
between the end of the sowing and the
beginning of the harvest. Jesus, by way of
contrast, speaks of a harvest which is
immediate upon the sowing (cf. v.36).
Carson thinks Jesus "is simply pointing out
that by ordinary reckoning (*Do you not say ...*
?) there are four months remaining until
harvest, but in the salvation-historical plane the
harvest has already begun. He himself is
engaged in that harvest; it is part and parcel of
the work the Father gave him to do (v. 34)."

ἐπάρατε Verb, aor act imperat, 2 pl ἐπαιρω
raise, lift up

θεάσασθε Verb, aor midd dep imperat, 2 pl

θεαомати see, look at, observe

χωρα, αс f country, land, field

λευκος, η, ov white

Beasley-Murray suggests, "The call, 'Look at the fields, they are white for the harvest!' could refer to the approaching Samaritans (dressed in white) as exemplifying the presence of the harvest."

ἡδη adv now, already

"Textual evidence (¶ D 33 b e sin cur) and Johannine usage (4:51; 7:14; 11:39; 15:3) alike require that ἡδη should be taken with v.36, not with v.35." Barrett.

John 4:36

οἱ θερίζων μισθὸν λαμβάνει καὶ συνάγει καρπὸν εἰς ζωὴν αἰώνιον, ἵνα ὁ σπείρων ὄμοι χαίρῃ καὶ ὁ θερίζων.

θερίζω reap, harvest

μισθὸς, οὐ m pay, wages, reward

συνάγω gather, gather together

καρπός, οὐ m fruit, grain, harvest

ζωὴ, ης f life

αἰώνιος, οὐ eternal, everlasting

"The crop represents converts (in the first instance, the Samaritans) to the Christian faith, who will receive eternal life." Barrett.

σπειρω sow

ὄμοι adv together

χαιρω rejoice, be glad

Cf. Matt 9:37; Lk 10:2. Compare Ps 126:5f. which contrasts the sorrow of the sower with the joy of the reaper." Barrett. Carson comments that Jesus' saying here, "calls to mind the eschatological promise of Amos 9:13: 'The days are coming, declares the Lord, when the reaper will be overtaken by the ploughman and the planter by the one treading grapes.' The colourful image betokens the blessing of miraculous and unceasing fertility and prosperity. Jesus may therefore be saying that the eschatological age has dawned in his ministry, in which sowing and reaping are coming together in the harvesting of the crop, the messianic community."

John 4:37

ἐν γὰρ τούτῳ ὁ λόγος ἐστὶν ἀληθινὸς ὅτι Ἀλλος ἐστὶν ὁ σπείρων καὶ ἄλλος ὁ θερίζων.

λόγος here in the sense of 'proverb'

ἀληθινὸς, η, ο real, genuine, true

Cf. 1:9.

ἄλλος, η, ο another, other

"As ordinarily used the proverb doubtless expresses the sad inequity of life: one sows, and has no reward for his toil, while when in due course the harvest appears another reaps it who has not shared in the labour of sowing (Bultmann...). This principle, which expresses the common observation and wisdom of mankind, has been contradicted by v.36, according to which sower and reaper rejoice together, the interval between sowing and reaping being annihilated in the eschatological circumstances envisaged; yet there is a limited (ἐν τούτῳ) sense in which it remains true." Barrett.

John 4:38

ἐγὼ ἀπέστειλα ύμᾶς θερίζειν δὲ οὐχ ύμεις κεκοπιάκατε· ἄλλοι κεκοπιάκασιν, καὶ ύμεις εἰς τὸν κόπον οὐτῶν εἰσεληλύθατε.

ἀπέστειλα Verb, aor act indic, 1 s ἀποστελλω send, send out

Jesus is talking about the purpose of their calling.

κεκοπιάκατε Verb, perf act indic, 2 pl

κοπιαω work, work hard, labour

κεκοπιάκασιν Verb, perf act indic, 3 pl

κοπος, ου m work, labour

The work of others spoken of here may be a reference to the OT prophets and particularly to John the Baptist.

εἰσεληλύθατε Verb, perf act indic, 2 pl
εἰσερχομαι

John 4:39

Ἐκ δὲ τῆς πόλεως ἑκείνης πολλοὶ ἐπίστευσαν εἰς αὐτὸν τῶν Σαμαριτῶν διὰ τὸν λόγον τῆς γυναικὸς μαρτυρούσης ὅτι Εἶπέν μοι πάντα ἀ ἐποίησα.

ἑκείνος, η, ο demonstrative adj. that
πιστευω believe (in), have faith (in)

There is no other evidence for a large body of Samaritan disciples before the crucifixion and resurrection (cf. Acts 8:4-25). Carson comments, "It is possible, but by no means certain, that the 'city of Samaria' that Philip evangelised a few years later (Acts 8:4-8) was Sychar or perhaps nearby Schechem. The ready acceptance of Philip's message might then find some explanation in the preparatory work accomplished in this visit by Jesus and his disciples. In that case, Philip, too, reaped the benefit of the labour of others (v. 38)."

μαρτυρεω bear witness, testify

"To bear witness (see on 1:7) is the task of a disciple. The woman joins with John the Baptist as a witness, and in fact precedes the disciples." Barrett.

John 4:40

ώς οὖν ἥλθον πρὸς αὐτὸν οἱ Σαμαρῖται,
ἥρωτων αὐτὸν μεῖναι παρ' αὐτοῖς· καὶ ἔμεινεν
ἔκει δύο ἡμέρας.

ἥλθον Verb, aor act ind, 1s & 3 pl ἐρχομαι
μεῖναι Verb, aor act infin μενω remain,
stay
ἔκει there, in that place
δυο gen & acc δυο dat δυσιν two

John 4:41

καὶ πολλῷ πλείους ἐπίστευσαν διὰ τὸν λόγον
αὐτοῦ,

πλειων, πλειον or πλεον more

John 4:42

τῇ τε γυναικὶ ἔλεγον ὅτι Οὐκέτι διὰ τὴν σὲν
λαλιὰν πιστεύομεν· αὐτοὶ γάρ ἀκηκόαμεν, καὶ
οἴδαμεν ὅτι οὗτός ἐστιν ἀληθῶς ὁ σωτὴρ τοῦ
κόσμου.

τε enclitic particle and, and so
οὐκέτι adv no longer, no more
σις, ση, σον possessive adj. your, yours
λαλια, ας f what is said
ἀκηκόαμεν Verb, perf act indic, 1 pl ἀκουω
οίδα know, understand
ἀληθως adv truly, in truth
σωτηρ, ιρος m saviour

This confession by the Samaritans forms the climax of this section. Jesus is rejected in Jerusalem but accepted in Samaria. His mission is to be Saviour of *the world*. The words anticipate the pattern to be followed by the church: "You will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth" (Acts 1:8). Beasley-Murray comments, "The Evangelist, writing at a time when the title Saviour of the World was applied to certain deities in the pagan world and was claimed by the Emperor of Rome, was affirming in the Samaritans' confession of Jesus in these terms both that the title rightly belongs to Jesus alone, and also that, as Redeemer and Lord, Jesus fulfills the hopes of Samaritans, Jews, and the world of nations."

Verse 43

Μετὰ δὲ τὰς δύο ἡμέρας ἐξῆλθεν ἔκειθεν εἰς
τὴν Γαλιλαίαν·

ἔκειθεν from there

Jesus' journey is resumed.

Verse 44

αὐτὸς γάρ Ἰησοῦς ἐμαρτύρησεν ὅτι προφήτης
ἐν τῇ ιδίᾳ πατρίδι τιμὴν οὐκ ἔχει.

μαρτυρεω see v.39

ιδιος, α, ον one's own

πατρις, ιδος f native country, own city,
own town

τιμη, ης f honour, respect

Cf. Mk 6:4; Mt 13:57; Lk 4:34. Barrett says that "In the synoptic gospels the saying is used to explain a rejection of Jesus in Galilee (in Luke, at Nazareth), in John the reception of Jesus (οὖν, v.45) by the Galileans after his rejection in Jerusalem. That is, for John, Jerusalem, not Galilee, is the proper scene on which the Messiah must teach, work and die." Beasley-Murray, however, comments, "The notion that vv 43 and 45 imply that the Evangelist viewed Jesus' πατρις as Jerusalem (so, e.g., Dodd, *Historical Tradition*, 240 n.2; Barrett, 246; Lindars, 201) is hardly to be received in view of 1:46; 7:52. The γάρ ('for') shows that we must take the sentence, along with 4:1, as indicating the reason for the journey to *Galilee*: Jesus withdrew to Galilee to be less conspicuous to the Jewish leaders, yet to continue his ministry to his people (is there a contrast here with his ministry to Samaria just described?). But he anticipated that there would be no tumultuous welcome on arrival there, in accord with his understanding and experience of the Galileans (for a *wrong* kind of following that he subsequently gained there, and from which he fled, cf. 6: 15)."

John 4:45

ὅτε οὖν ἥλθεν εἰς τὴν Γαλιλαίαν, ἐδέξαντο
αὐτὸν οἱ Γαλιλαῖοι, πάντα ἐωρακότες ὅσα
ἐποίησεν ἐν Ιεροσολύμοις ἐν τῇ ἑορτῇ, καὶ
αὐτοὶ γάρ ἥλθον εἰς τὴν ἑορτήν.

ότε conj when, at which time

δεχομαι receive, accept, welcome

ἐωρακότες Verb, perf act ptc, m nom pl
όραω see

όσος, η, ον correlative pronoun, how much;
pl. as many as, all

"Jesus was in fact welcomed by the Galileans who had seen his signs in Jerusalem; but cf. 2:23–25; 3:2–3." Beasley-Murray.

ἑορτη, ης f festival, feast

ἥλθον Verb, aor act ind, 1s & 3 pl ἐρχομαι

"Many Jews, including Galileans made the pilgrimage to Jerusalem for Passover." Barrett.

John 4:43-45 – Postscript

Carson comments on the way in which these verses act as a link between what has preceded and what will follow. "The Samaritan interlude reminds the reader again of who Jesus really is: the Messiah (4:25-26), the one who has been sent by his Father to reap a crop for eternal life (vv. 34, 36), the Saviour of the world (v. 42). It also makes the large-scale failure of Israel to come to terms with Jesus all the more tragic: despised Samaritans turn to Christ, while many of the historic covenant community either actively oppose him or cannot progress beyond a fascination for miracles and politics. He came to his own, and his own received him not (1:11). Thus, for the Evangelist vv 43-54 round out a theme begun in ch. 2... He may have been popular in Samaria, but he presses on to his own *patris*, where public sentiment will finally take him to Calvary. That is his mission: to be the Lamb of God who takes away the sin of the world."

John 4:47

οὗτος ἀκούσας ὅτι Ἰησοῦς ἥκει ἐκ τῆς Ιουδαίας εἰς τὴν Γαλιλαίαν ἀπῆλθεν πρὸς αὐτὸν καὶ ἤρωτα ἵνα καταβῇ καὶ ιάσηται αὐτοῦ τὸν νιόν, ἥμελλεν γὰρ ἀποθνήσκειν.

ἥκω come, have come, be present
ἐρωταω ask, request, beg, urge
καταβῇ Verb, aor act subj, 3 s καταβαῖνω
come or go down, descend
ιάσηται Verb, aor midd dep subj, 3 s ιαομαι
heal, cure, restore
ἥμελλεν Verb, imperf act indic, 3 s μελλω
(before an infin) be going, be about
ἀποθνῆσκω die

Carson comments, "The official in the verses before us sounds as if he is approaching Jesus out of the desperation of need, but with little thought as to who Jesus is. As far as the official is concerned, he has heard that Jesus can perform miracles (v. 45), and such power holds out hope for his son. Not until after the miracle is any faith displayed that goes beyond desperation (v. 53)."

John 4:46

Ἐλθεν οὖν πάλιν εἰς τὴν Κανὰ τῆς Γαλιλαίας, ὅπου ἐποίησεν τὸ ὕδωρ οἶνον. καὶ ἦν τις βασιλικὸς οὗ ὁ νιός ἡσθένει ἐν Καφαρναούμ
παλιν again, once more
ὅπου adv. where
ὑδωρ, ὑδατος n water
οἶνος, ου m wine
τις, τὶ acc τινά, τὶ gen τινός dat τινίⁱ
indefinite pronoun anyone, a certain
βασιλικός, η, ον royal, belonging to the
king, royal official

Either a royal person or one in service to the king.

ἀσθενεω be sick, be ill, be weak

There is considerable discussion over the relationship between the incident recorded here and the similar incident recorded in Matt 8:5-13 and Lk 7:1-10. Carson comments, "In this instance, there is no evidence that the 'royal official' was a Gentile (unlike the centurion in Mt 8:5-13; Lk 7:2-10...). Here it is the official's *son*, not a servant, who is healed. Moreover, Jesus treats the request of the official far differently, far more negatively, than he treats the faith of the centurion in the 'parallel' passages. The simplest explanation is that this is a quite different incident from the one reported in the Synoptic Gospels."

John 4:48

εἶπεν οὖν ὁ Ἰησοῦς πρὸς αὐτὸν· Ἐὰν μὴ σημεῖα καὶ τέρατα ἴδητε, οὐ μὴ πιστεύσητε.

ἴδητε Verb, aor act subj ὄραω see
σημειον, ου n miraculous sign, miracle
τερας, ατος n wonder, object of wonder
ἴδητε Verb, aor act subj ὄραω see

Note the plural verb. Jesus' words are addressed to the Galileans generally and not just the royal official.

πιστεύσητε Verb, aor act subj, 2 pl πιστευω
believe (in), have faith (in)

"As in the earlier miracle at Cana (2:4) the first request meets with a rebuff. A faith based on miracles (though not negligible – 14:11) is inadequate (2:23). The man must not seek the miracle as the ground of faith." Barrett.

John 4:49

λέγει πρὸς αὐτὸν ὁ βασιλικός· Κύριε,
κατάβηθι πρὶν ἀποθανεῖν τὸ παιδίον μου.

κατάβηθι Verb, aor act imperat, 2 s
καταβαῖνω

πρὶν and πρὶν ἡ before
παιδίον, ου n child

The man is not interested in discussion, only that Jesus might heal his son.

John 4:50

λέγει αὐτῷ ὁ Ἰησοῦς· Πορεύου· ὁ νιός σου ζῇ.
ἐπίστευσεν ὁ ἄνθρωπος τῷ λόγῳ ὃν εἶπεν αὐτῷ
ὁ Ἰησοῦς καὶ ἐπορεύετο.

πορευομαι go

ζῆ Verb, pres act indic, 3s ζαω live, be alive

His faith is evident in his simple obedience.

John 4:51

ἡδη δὲ αὐτοῦ καταβαίνοντος οἱ δοῦλοι αὐτοῦ ὑπήντησαν αὐτῷ λέγοντες ὅτι ὁ παῖς αὐτοῦ ζῆ.

ἡδη adv now, already

δουλος, ου m slave, servant

ύπανταω meet

παις, παιδος m & f servant, child

παις is read by P^{66*} P⁷⁵ κ A B C Origen, νιός by P^{66c} D^{gr} and other Western representatives, and Origen. Kilpatrick thinks that the former is due to the influence of Matt and Luke, and so selects the latter as original; the UBS committee views the latter as due to scribal assimilation to the context (cf. vv 46, 47, 50, 53), and so favors the former.

John 4:52

ἐπύθετο οὖν τὴν ὥραν παρ' αὐτῶν ἐν ᾧ κομψότερον ἔσχεν· εἴπαν οὖν αὐτῷ ὅτι Ἐχθὲς ὥραν ἐβδόμην ἀφῆκεν αὐτὸν ὁ πυρετός

ἐπύθετο Verb, aor midd dep indic, 3 s

πυνθανομαι inquire, ask, question

ὥρα, ας f hour, moment

κομψοτερον better; κ. ἔχω recover (from an illness)

ἔσχεν Verb, aor act indic, 3 s ἔχω

ἔχθες adv yesterday

ἐβδομος, η, οv seventh

I.e. early afternoon. "Point of time expressed by accusative (instead of the dative, as correctly in the next verse); the use seems to have grown up in late Greek." Barrett.

ἀφῆκεν Verb, aor act indic, 3 s ἀφημι
leave, forsake

πυρετος, ου m fever

John 4:53

ἔγνω οὖν ὁ πατὴρ ὅτι ἐκείνῃ τῇ ὥρᾳ ἐν ᾧ εἶπεν αὐτῷ ὁ Ἰησοῦς· Ο νιός σου ζῆ, καὶ ἐπίστευσεν αὐτὸς καὶ ἡ οἰκία αὐτοῦ ὅλη.

ἔγνω Verb, aor act indic, 3 s γνωσκω

ἐκεινος, η, ο demonstrative adj. that

πιστευω believe (in), have faith (in)

In v.50 the verb seems simply to mean he believed what Jesus had said; here it means he believed in Jesus – he and his household became Christians.

οἰκια, ας f house, household
ὅλος, η, οv whole, all, entire

Cf. Acts 10:2; 11:14; 16:15,31; 18:8.

John 4:54

τοῦτο δὲ πάλιν δεύτερον σημεῖον ἐποίησεν ὁ Ἰησοῦς ἐλθὼν ἐκ τῆς Ἰουδαίας εἰς τὴν Γαλιλαίαν.

παλιν again

δευτερος, α, οv second

"The healing of the boy is a sign of the power of Jesus to give life, which in the discourse that follows will be defined as 'eternal life' (5:24), and even life from the dead, resurrection life (5:21, 25–26, 28–29). Its appropriateness to the latter aspect is clear in the light of 4:47 – the boy was at the point of death." Beasley-Murray.

ἐλθων Verb, aor act ptc, m nom s ἐρχομαι

"The whole verse refers back, through vv 3, 43, to the miracle at the marriage feast at Cana. The second sign, like the first, ends a division of the gospel." Barrett.

John 5

Some have argued that chapters 5 and 6 show evidence of dislocation: 5:1 speaks of Jesus going up to Jerusalem for a feast of the Jews while 6:4 speaks of a feast being near. It has been suggested that chapters 5 and 6 were originally in the inverted order, or that the Evangelist inverted sections from a source he was using. Others suggest that chapter 6 was a later addition, disrupting the movement from chapters 5 to 7.

Carson argues that there is no need to suppose such dislocations; he points out in the opening period of Jesus' ministry (1:19-4:54) there are similar sudden shifts in location. He argues that, "The three chapters of this section, John 5-7, record the shift from mere reservation and hesitation about Jesus to outright and sometimes official opposition."

John 5:1

Μετὰ ταῦτα ἦν ἐορτὴ τῶν Ἰουδαίων, καὶ ἀνέβη ὁ Ἰησοῦς εἰς Ἱεροσόλυμα.

ἐορτη, ης f festival, feast

"The agreement of B D W Θ and the old Syriac (sin [The Sinaitic Syriac or Old Syriac] is not extant at this point) is a strong argument in favour of the reading without the article; so also is the fact that nowhere else in the gospel is ἔορτη anarthrous. It would be natural to assimilate this passage to, e.g., 6:4; 7:2. Moreover, if we translate 'a feast', the rendering corresponds with the fact that neither in this verse nor in the ensuing narrative is there anything to indicate what feast is meant. Those who transpose chapters 5 and 6 ... take the feast referred to in this verse to be the Passover which is said in 6:4 to be near." Barrett.

Carson, having considered arguments for a variety of Jewish feasts concludes, "The truth of the matter is that we do not know what feast John has in mind." Milne points out that no special link is to be made between feast and miracle.

ἀνέβη Verb, aor act indic, 3 s ἀναβαῖνω go up, come up, ascend, embark

John 5:2

ἔστιν δὲ ἐν τοῖς Ἱεροσολύμοις ἐπὶ τῇ προβατικῇ κολυμβήθρᾳ ἡ ἐπιλεγομένῃ Ἐβραϊστὶ Βηθεσδά, πέντε στοάς ἔχουσα·

"The text of this and the two following verses is in some disorder. There is no doubt that vv.3b,4 are no part of the original text, and it seems probable that their insertion was accompanied by some disturbance of the earlier verses, which copyists have also attempted to free from difficulties." Barrett.

προβατικός, η, ov pertaining to sheep; ἥ. π. sheep gate

The adjective προβατική is not explicitly modifying anything, "presumably because in the days which the Evangelist is describing everyone knew what the word was attached to. The AV suggests 'sheep market'; but in the light of Nehemiah 3:1, 32; 12:39, 'near the Sheep Gate' (NIV) seems best. If John is referring to the same thing as Nehemiah, he has in mind a little opening in the north wall of the city, a little way west of the north-east corner." Carson.

κολυμβηθρα, ας f pool
ἐπιλεγω call, name

Ἐβραϊστὶ in Hebrew or Aramaic

There are a number of variants originating from attempts to identify or clarify the name of the town or locality of this pool.

Carson argues that the best reading is Bethesda, "not only on various transcriptional grounds, but because it is now supported by the corresponding Hebrew name in the Copper Scroll from Qumran." Beasley-Murray favours Bethzatha as the Aramaic equivalent of Bethesda.

πέντε (indeclinable) five
στοα, ας f porch, portico

"This description permits the probable identification of the building with remains found between the two portions of the double pool of St Anna... This identification excludes the view, otherwise improbable, that by the 'five porches' John intended to signify the five books of Moses, which were ineffective for salvation. When John employs symbolism he does so less crudely." Barrett.

John 5:3

ἐν ταύταις κατέκειτο πλῆθος τῶν ἀσθενούντων, τυφλῶν, χωλῶν, ξηρῶν.

κατακειμαι lie (in bed), recline

The imperfect tense describes what was customary at the time.

πλῆθος, ους n crowd, multitude

ἀσθενεω be sick, be ill, be weak

τυφλος, η, ov blind

χωλος, η, ov lame, crippled

ξηρος, α, ov dry, withered, paralysed

John 5:3b-4

"The whole of this passage is omitted by Ι B W 33 cur sah. In addition, v.3b is omitted by a few MSS., and v.4 by D vg boh (v.4 is also obelized by other MSS). There can be no doubt that the verses were added (possibly on the basis of an old tradition) to explain v.7... A further argument against the authenticity of vv.3b,4 is that they appear in different MSS. in different forms." Barrett.

John 5:5

ἢν δέ τις ἄνθρωπος ἐκεῖ τριάκοντα ὁκτώ ἔτη ἔχων ἐν τῇ ἀσθενείᾳ αὐτοῦ·

τις, τι see 4:46

ἐκει there, in that place, to that place

τριάκοντα thirty

ὁκτώ eight

ἔτη Noun, nom & acc pl ἔτος, ους n year
ἀσθενεια, ας f weakness, illness

Several have suggested that the 38 years have symbolic significance. This is rejected by Carson who comments, "If John intends any symbolism, it may be along the following lines: just as the water from the purification pots of the orthodox could neither produce nor be mistaken for the new wine of the kingdom (2:1-11), and just as the water from Jacob's well could not satiate the ultimate thirst of religious people who may have looked to genuine revelation but whose views were widely viewed as aberrant (4:1-42), so the promises of merely superstitious religion have no power to transform the truly needy."

John 5:6

τοῦτον ιδὼν ὁ Ἰησοῦς κατακείμενον, καὶ γνοὺς
ὅτι πολὺν ἥδη χρόνον ἔχει, λέγει αὐτῷ· Θέλεις
ύγιης γενέσθαι;

ιδων Verb, aor act ptc, m nom s ὄραο see,
observe

γνοὺς Verb, aor act ptc, m nom s γινωσκω

Unclear whether by supernatural knowledge or
by enquiry.

πολυς, πολλη, πολυ gen πολλου, ης, ου much,
many

ἥδη adv now, already

χρονος, ου m time, period of time

θελω wish, will

ύγιης, ες sound, healthy, well, cured

"Unlike the paralytic in Mark 2:1-12 who is dropped in front of Jesus through a hole in the roof, this one is picked out by Jesus from amongst the many other invalids. The sovereign initiative is with Jesus; no reason is given for his choice." Carson.

John 5:7

ἀπεκρίθη αὐτῷ ὁ ἀσθενῶν· Κύριε, ἄνθρωπον
οὐκ ἔχω ἵνα ὅταν ταραχθῇ τὸ ὑδωρ βάλῃ με εἰς
τὴν κολυμβήθραν· ἐν φύσει δὲ ἔρχομαι ἐγώ ἄλλος
πρὸ ἐμοῦ καταβαίνει.

ἀπεκρίθη Verb, aor midd dep indic, 3 s

ἀποκρινομαι answer, reply, say

όταν when, whenever, as often as

ταραχθῇ Verb, aor pass subj, 3 s ταρασσω
trouble, disturb, stir up

ὑδωρ, ὑδατος n water

"These words presuppose some such visitation as is described in v.4, but we have no other evidence of such a legend in connection with any pool in Jerusalem, nor do the excavations at the St Anna pool yet afford any explanation, though there is some ground to hope that further work may do so... Evidently the curative powers of the water were operative for only one sick man after each disturbance. We are not told how often the disturbances took place." Barrett.

βάλῃ Verb, aor act subj, 3 s βαλλω trans
throw, place

κολυμβηθρα, ας f see v.2

ἄλλος, η, ο another, other

καταβαινω come or go down, descend

John 5:8

λέγει αὐτῷ ὁ Ἰησοῦς· Ἔγειρε ἄφον τὸν
κράβαττόν σου καὶ περιπάτει.

ἐγειρω raise

"Jesus' powerful word heals the man: *Get up!* (ἔγειρε) anticipates the powerful voice of the Son of God on the last day (vv 28-29), even as it exemplifies that powerful voice now (v 25)." Carson.

ἄφον Verb, aor act imperat, 2 s αἴρω take,
take up

κραβαττος, ου m bed, cot, stretcher

περιπατεω walk, walk about, live

Cf. Mk 2:11.

John 5:9

καὶ εὐθέως ἐγένετο ύγιης ὁ ἄνθρωπος καὶ ἤρε
τὸν κράβαττόν αὐτοῦ καὶ περιεπάτει. Ἡν δὲ
σάββατον ἐν ἐκείνῃ τῇ ἡμέρᾳ.

While the term εὐθέως is omitted by ~~καὶ~~ and the Western text, the evidence for its inclusion is overwhelming.

ἐγένετο Verb, aor midd dep indic, 3 s γινομαι
ύγιης, ες see v.6

ῆρεν Verb, aor act indic, 3 s αἴρω

σαββατον, ου n (often in pl) the seventh
day, Sabbath

ἐκείνος, η, ο demonstrative adj. that

Cf. 9:14 for another Sabbath healing which causes trouble. In the Synoptics, see Mk 2:23-3:6; Lk 13:10-17; 14:1-6; cf. Mt 12:1-14.

Carson comments, "All the Gospels report that disputes between Jesus and the Jewish authorities over the Sabbath were so sharp that they figured prominently in the rising desire to kill Jesus."

John 5:10

ἔλεγον οὖν οἱ Ἰουδαῖοι τῷ τεθραπευμένῳ· Σάββατόν ἐστιν, καὶ οὐκ ἔξεστί σοι ἄραι τὸν κράβαττον.

τεθραπευμένῳ Verb, perf pass ptc, m dat s
θεραπευω heal, cure
ἔξεστί impersonal verb it is permitted, it is lawful

Carrying of burdens on the Sabbath was not specifically forbidden in the Pentateuch (but see Numb 15:32-36; Jer 17:21; Neh 13:15f.). It was forbidden in the Mishnah.

γέγονας Verb, perf act indic, 2 s γνομαι
μηκέτι no longer
ἀμαρτανω sin, commit sin

"It is neither said nor implied that the man's illness was the consequence of sin; probably it would be true to say here (as at 9:3; 11:4) that it occurred that God might be glorified in his works. But the bidding recalls the words of the Marcan story of the paralytic ἀφιενται σου αι ἀμαρτιαι (Mark 2:9)." Barrett.

Sin and disease are connected by the Fall: disease and death are consequences of the Fall and tokens of greater judgment to come; sin is the manifestation of continuing rebellion against God. They are connected also in the work of Jesus; his healing of the sick was evidence of the presence of the Kingdom – an undoing of the effects of the Fall. That undoing has its focus in the cross and resurrection in which sin is atoned for and Satan, sin and death defeated.

χειρων, ον gen ovoς worse, more severe
γένηται Verb, aor subj, 3 s γνομαι

"Again a synoptic passage is recalled: Luke 13:1-5. Just as in Luke it is not said that the Galileans who suffered at the hands of Pilate, and those upon whom the tower of Siloam fell, were pre-eminently deserving of their fate, so here it is not implied that the thirty-eight years of illness were a punishment for an exceptionally sinful man. Both Luke and John point to the inevitable fate of unrepentant humanity. The χειρον τι can hardly be anything other than the Judgement (cf. v.29)." Barrett.

John 5:11

ὅς δὲ ἀπεκρίθη αὐτοῖς· Ό ποιήσας με ὑγιῆ ἐκεῖνός μοι εἶπεν Ἄρον τὸν κράβαττόν σου καὶ περιπάτει.

ἀπεκρίθη see v.7
ὑγιης, ες see v.6
ἄρον see v.8

John 5:12

ἡρώτησαν οὖν αὐτὸν· Τίς ἐστιν ὁ ἄνθρωπος ὁ εἰπών σοι· Ἄρον καὶ περιπάτει;

ἐρωτω ask
εἰπων Verb, aor act ptc, m nom s λεγω

John 5:13

οἱ δὲ ιαθεὶς οὐκ ἤδει τίς ἐστιν, ὁ γὰρ Ἰησοῦς ἔξενευσεν ὄχλου ὄντος ἐν τῷ τόπῳ.

ιαθεὶς Verb, aor pass ptc, m nom s ιαομαι
heal, cure, restore
ἤδει Verb, pluperf act indic, 3 s οιδα know

Beasley-Murray comments, "It is extraordinary that the healed paralytic had no idea of the identity of his benefactor – so little did he 'believe'! It is equally extraordinary that the Jewish leaders had no regard for the healing of a man who had been crippled for almost a lifetime; their sole concern was for the breaking of a sabbath rule as defined in their tradition."

ἐκνευω leave without being noticed

"Properly, 'to turn the head aside', 'to dodge'. The extension of usage required here is quite natural. Jesus has taken advantage of the presence of a large crowd to depart unobserved." Barrett.

ὄχλος, ου m crowd, multitude
τοπος, ου m place

John 5:15

ἀπῆλθεν ὁ ἄνθρωπος καὶ ἀνήγγειλεν τοῖς Ἰουδαίοις ὅτι Ἰησοῦς ἐστιν ὁ ποιήσας αὐτὸν ὑγιῆ.

ἀνήγγειλεν Verb, aor act indic, 3 s
ἀναγγελω tell, report

John 5:16

καὶ διὰ τοῦτο ἐδίωκον οἱ Ἰουδαῖοι τὸν Ἰησοῦν ὅτι ταῦτα ἐποίει ἐν σαββάτῳ.

διωκω persecute, seek after, pursue

The imperfect in this verse would seem to suggest that Jesus was in the habit of healing on the Sabbath.

John 5:14

μετὰ ταῦτα εὑρίσκει αὐτὸν ὁ Ἰησοῦς ἐν τῷ ἱερῷ καὶ εἶπεν αὐτῷ· Ἰδε ὑγιῆς γέγονας· μηκέτι ἀμάρτανε, ἵνα μὴ χειρόν σοι τι γένηται.

εὑρισκω find, discover
ἱερον, ου n temple, temple precincts

John 5:17

ο δὲ ἀπεκρίνατο αὐτοῖς· Ό πατήρ μου ἔως ἅρτι ἐργάζεται κάγὼ ἐργάζομαι.

The name Ἰησοῦς is read by P⁶⁶ A D K etc, κύριος by Syr.^s (Ἰησοῦς κύριος by syr^{pal}), and no subject by P⁷⁵ κ B W etc The UBS committee recognized the uncertainty of the reading and set Ἰησοῦς in brackets.

ἀπεκρίνοτο here suggests responding to a charge.

ἔως until

ἅρτι now, at the present

ἐργάζομαι work, do, perform

Beasley-Murray comments, "The Jews understood Gen 2:2 as implying that God's sabbath following creation continues to the present – his works are *finished*. But that raises a difficulty: how can God be said in the Scriptures to be active, if he keeps sabbath?" Barrett says the Rabbis argued that, "God might do as he willed in the world without breaking the sabbath law since (a) the whole world was no more than his private residence (Isa. 6:3), and (b) he fills the whole world (Jer. 23:24)... It may be said then that when John was written there was a current exegesis of God's sabbath rest sufficient to support the argument of the evangelist. God is essentially and unchangeably creative (ἐργάζεται); what God does Jesus also does (v.19); therefore Jesus also ἐργάζεται." Barrett.

Hence the enormity of Jesus' claim and the consequent offence: "either he is above the law given to mere mortals, or, if he operates within the law, it is because the entire universe is his." Carson.

κάγω a compound word = καὶ ἐγώ

Oliver O'Donovan comments, "God ... continues his work uninterrupted till the end of history... The sabbath healing signals the appearance of one whose work precisely parallels the work of God. The climax of history has therefore arrived, though the peace of the eschatological sabbath has not." *The Desire of the Nations*, p. 104.

John 5:18

διὰ τοῦτο οὖν μᾶλλον ἐζήτουν αὐτὸν οἱ Ἰουδαῖοι ἀποκτεῖναι ὅτι οὐ μόνον ἔλυε τὸ σάββατον, ἀλλὰ καὶ πατέρα Ἰδιον ἔλεγε τὸν Θεόν, ἵσον ἑαυτὸν ποιῶν τῷ θεῷ.

μᾶλλον adv more

ζητεω seek, search for

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

μόνον adv only, alone

λύω loose, set aside

ἰδιος, α, ον one's own
ισος, η, ον equal, the same
ἑαυτος, ἑαυτη, ἑαυτον him/her/itself

"Jesus has called God his *own* father (*πατέρα ιδιον*; cf. the use of ὁ^ρβα in Mark 14:36, on which see G Kittel, *Theological Wordbook of the New Testament* I, 4-6), a form of speech which did not arise out of liturgical custom or the notion of Israel as God's child; and the assumption of a uniform activity common to Jesus and to God could only mean that Jesus was equal to God." Barrett.

Carson comments, "The ensuing verses set out some of the parameters by which we may rightly understand that Jesus is equal with God (cf. Paul's remarks, also with respect to ισος, in Phil 2:6). Jesus is not equal with God as *another* God or as a *competing* God: the functional subordination of the Son to the Father, the utter dependence of the Son upon the Father, are about to be explicated. So once again there is irony: the Jews take umbrage at Jesus' implicit claim to deity, having rightly detected the drift of Jesus' argument; but their understanding of Jesus' equality with God needs serious modification, for Christians will not accept di-theism or tri-theism any more than the Jews themselves. The ensuing verses may therefore be seen, in part, as a defence of a distinctly Christian form of monotheism ... as much as an explication of the nature of Jesus' equality with his Father."

John 5:19

Ἀπεκρίνατο οὖν ὁ Ἰησοῦς καὶ ἔλεγε αὐτοῖς· Άμην ἀμὴν λέγω ὑμῖν, οὐ δύναται ὁ νιὸς ποιεῖν ἀφ' ἑαυτοῦ οὐδὲν ἐὰν μή τι βλέπῃ τὸν πατέρα ποιοῦντα· ἂ γὰρ ὃν ἐκεῖνος ποιῇ, ταῦτα καὶ ὁ νιὸς ὡμοίως ποιεῖ.

δύναμαι can, be able to
οὐδεις, οὐδεμια, οὐδεν no one, nothing

Cf. 7:18; 11:51; 15:4; 16:13; 18:34.

Jesus' claim and actions are not presumptuous, for he does not act on his own initiative. Carson underlines the fact that the relationship between the Father and the Son is not reciprocal: "The Father initiates, sends, commands, commissions, grants, the Son responds, obeys, performs the Father's will, receives authority. In this sense, the Son is the Father's agent ... though, as John goes on to insist, much more than an agent."

ἐὰν μή unless, except

βλέπω see

ἀ ... ἀν whatever (things)

ὁμοιως likewise, in the same way

Carson comments, "If the last clause of v. 19 takes the impossibility of the Son operating independently and grounds it in the perfection of Jesus' sonship, it also constitutes another oblique claim to deity; for the only one who could conceivably do *whatever the Father does* must be as great as the Father, as divine as the Father."

John 5:20

ο γὰρ πατὴρ φιλεῖ τὸν νιὸν καὶ πάντα δείκνυσιν αὐτῷ ἡ αὐτὸς ποιεῖ, καὶ μείζονα τούτων δείξει αὐτῷ ἔργα, ἵνα ὑμεῖς θαυμάζητε.

πατήρ, πατρος m father
φιλεω love, have deep feeling for

"φιλειν is used by John interchangeably with ἀγαπαν. With this verse cf. 3:35, ὁ πατὴρ ἀγαπᾷ τὸν νιὸν, where there is no difference in meaning whatever. Cf. also 11:3,36 with 11:5; and see on 20:2; 21:15-17." Barrett.

δείκνυμι show, point out, reveal

"πάντα. The activity of Jesus is not merely a reflection of God's activity but a complete reflection, since the Father shows the Son all that he does." Barrett.

μείζων, ov greater

δείξει Verb, fut act indic, 3 s δείκνυμι

θαυμάζω wonder, be amazed

The Son reveals the Father: "If Jesus the Son of God stands with human beings, over against God, in dependence and obedience, he stands with God, over against human beings, in authority and revelation... Small wonder that Jesus will later declare, 'Anyone who has seen me has seen the Father' (14:9....)." Carson. Barrett comments, "As the next verse shows, the argument takes a step forward. The Son will do more than remedy men's diseases (vv.1-9); he will assume the prerogative of God himself in giving life to the dead."

John 5:21

ώσπερ γὰρ ὁ πατὴρ ἐγείρει τοὺς νεκροὺς καὶ ζωοποιεῖ, οὕτως καὶ ὁ νιὸς οὓς θέλει ζωοποιεῖ.

ώσπερ as, even as, just as

ἐγειρω raise

νεκρος, a, ov dead

ζωοποιεω give life, make alive

οὕτως and οὗτο adv. thus, in this way

θελω wish, will

God alone can raise the dead, cf. 2 Ki 5:7.
"The authority that no human representative could possess is enjoyed by the Son in complete freedom (οὓς θελει). Since he sees all that the Father does, and is able himself to do all that he sees, he also gives life. It appears from the context that three thoughts are in John's mind. (a) The resurrection at the last day will be through Jesus (vv.28f.; cf.. 1 Thess 4:16, οἱ νεκροὶ ἐν Χριστῷ ἀναστησονται); (b) Jesus raises men from the spiritual death of sin and corruption (v.25; cf. Rom 6:4); (c) in this gospel, as a parable of (a) and (b), Jesus raises Lazarus (11:43f.)." Barrett.

Carson comments, "In Jewish literature of the period, resurrection from the dead belongs to the age to come: not even God himself characteristically contravenes that restriction (cf. notes on 11:24). Inevitably therefore, this verse assigns *eschatological* resurrection to Jesus (cf vv 25, 28-29; 1 Thess 4:16)."

John 5:22

οὐδὲ γὰρ ὁ πατὴρ κρίνει οὐδένα, ἀλλὰ τὴν κρίσιν πᾶσαν δέδωκεν τῷ νιῷ,

κρίνει Verb, pres/fut act indic, 3 s κρινω judge, pass judgement on
κρισις, εως f judgement, act of judgement
δέδωκεν Verb, perf act indic, 3 s διδωμι

"God had long been recognised as 'the Judge of all the earth (Gn 18:25). Throughout the pages of the Old Testament God had frequently exercised judgment in the lives of his covenant people and in the surrounding nations. But at the end of the age, there would be the last great assize, when all would be judged, both small and great (cf. Rev 20:11-15). Here, however, the Son insists that the office of judge, whether in the present or at the last day, has been entrusted to him. This does not mean Jesus will exercise judgment independently of the Father, for even the judgment he exercises is a reflection of his constant determination to please the one who sent him (v 30)." Carson.

John 5:23

ἵνα πάντες τιμῶσι τὸν νιὸν καθὼς τιμῶσι τὸν πατέρα. ὁ μὴ τιμῶν τὸν νιὸν οὐ τιμᾷ τὸν πατέρα τὸν πέμψαντα αὐτόν.

τιμαω honour, reverence

πεμπω send

Beasley-Murray comments, "With the advent of the Son of God, the new age has come; hence he brings to men the life of the new age in the present one; likewise he mediates its corollary of judgment in this time (cf. 9:39–41; 12:3132). Accordingly the honor that belongs to the mediator of life and judgment belongs to the Son even in this present time."

Carson comments, "Because of the unique relationship between the Father and the Son, the God who declares, 'I am the LORD; that is my name! I will not give my glory to another' (Is 42:8; cf. Is 48:11) is not compromised or diminished when divine honours crown the head of the Son."

Barrett adds, "So complete is the identity in function and authority between the Father and the Son that it is impossible to honour God while disregarding Jesus."

Cf. Phil 2:9-11.

Carson concludes, "The one who utters such things is to be dismissed with pity or scorn, or worshipped as Lord. If with much current scholarship we retreat to seeing in such material less the claims of the Son than the beliefs and witness of the Evangelist and his church, the same options confront us. Either John is supremely deluded and must be dismissed as a fool, or his witness is true and Jesus is to be ascribed the honours due to God alone. There is no rational middle ground."

John 5:24

Ἄμην ἀμὴν λέγω ὑμῖν ὅτι ὁ τὸν λόγον μου ἀκούων καὶ πιστεύων τῷ πέμψαντί με ἔχει ζωὴν αἰώνιον, καὶ εἰς κρίσιν οὐκ ἔρχεται ἀλλὰ μεταβέβηκεν ἐκ τοῦ θανάτου εἰς τὴν ζωήν.

πιστεύω believe (in), have faith (in)

"The absence of a second article shows that the two participles are co-ordinate features of a single, twofold, description." Barrett.

ζωη, ης f life
αἰώνιος, ον eternal, everlasting
κριτις, εως f see v.22

"The thought is closely akin to the Pauline doctrine of justification, according to which the believer does indeed come into judgement but leaves the court acquitted." Barrett.

μεταβέβηκεν Verb, perf act indic, 3 s
μεταβανω move, cross over

Cf. 13:1 & 1 Jn 3:14.

θανατος, ου m death
ζωη, ης f life

"The believer has already passed out of the world ruled by death and entered the realm of eternal life; that is, his future reward has been anticipated, and is consequently assured to him." Barrett.

Carson comments, "This is perhaps the strongest affirmation of inaugurated eschatology in the Fourth Gospel. Nevertheless, it does not mean the Evangelist has adopted the error of Hymenaeus and Philetus (2 Tim 2:17-18), who insisted the resurrection had already taken place. The following verses (especially vv 28-29) demonstrate that John still anticipates a final resurrection. But the stress on realised eschatology is typically Johannine."

John 5:25

Ἄμην ἀμὴν λέγω ὑμῖν ὅτι ἔρχεται ὥρα καὶ νῦν ἔστιν ὅτε οἱ νεκροὶ ἀκούσουσιν τῆς φωνῆς τοῦ νιοῦ τοῦ Θεοῦ καὶ οἱ ἀκούσαντες ζήσουσιν.

ὥρα, ας f hour, moment

Cf. 4:23

ὅτε conj when
νεκρος, α, ον see v.21
ζω live, be alive

Here Jesus speaks of those spiritually dead in contrast with what is said of those dead physically in v.28.

Carson comments, "It is the voice of the Son of God (or his word: cf. v 24; 6:63, 68; 11:43) that calls forth the dead, *and those who hear ... will live*. Such a voice, such a life-giving word, is nothing other than the voice of God (cf. Is 55:3), whose vivifying power mediates the life-giving Spirit (cf. 3:3, 5; 7:37-39) even to dry bones (Ezk 37)."

John 5:26

ἄσπερ γάρ ὁ πατήρ ἔχει ζωὴν ἐν ἑαυτῷ, οὗτος καὶ τῷ νιῷ ἔδωκεν ζωὴν ἔχειν ἐν ἑαυτῷ·

ἀσπερ see v.21

ἑαυτος, έαυτη, έαυτον him/her/itself
ἔδωκεν Verb, aor act indic, 3 s διδωμι

"This does not contradict the words of the Prologue (1:4, ἐν αὐτῷ ζωη ἦν), since the giving (ἔδωκεν) is not a temporal act but describes the eternal relation of the Father and the Son." Barrett.

John 5:27

καὶ ἔξουσιαν ἔδωκεν αὐτῷ κρίσιν ποιεῖν, ὅτι νιὸς ἀνθρώπου ἔστιν.

ἔξουσια, ας f authority, right
κρισις, εως f see v.22

The anarthrous construction recalls Dan 7:13-14.

John 5:28

μὴ θαυμάζετε τοῦτο, ὅτι ἔρχεται ὥρα ἐν τῇ πάντες οἱ ἐν τοῖς μνημείοις ἀκούσουσιν τῆς φωνῆς αὐτοῦ

θαυμαζω see v.20

"The meaning may be either (a) Do not marvel at what I have just said (that the Son of man even now judges and quickens the spiritually dead), for he will be the agent of the final resurrection and judgement; or (b) Do not marvel at this, namely that the Son of man will be the agent... (a) gives the better sense, gives the argument a cumulative force, and should be accepted." Barrett.

ἔρχεται ὥρα without the following καὶ νῦν ἔστιν, in contrast with v. 25, indicates that what Jesus here speaks of is wholly future.
μνημειον, ου n grave, tomb

Cf. 10:3,16.

John 5:29

καὶ ἐκπορεύσονται οἱ τὰ ἀγαθὰ ποιήσαντες εἰς ἀνάστασιν ζωῆς, οἱ δὲ τὰ φαῦλα πράξαντες εἰς ἀνάστασιν κρίσεως.

ἐκπορευομαι go or come out
ἀγαθος, η, ον good, useful, fitting
ἀναστασις, εως f resurrection, raising up
φαυλος, η, ον evil, wrong, bad
πράξαντες Verb, aor act ptc, m nom pl
πρασσω practice, do

Cf. Rom 2:6-9; Matt 25:35f.,42f.
Beasley-Murray comments, "This is in no way an accommodation of the revolutionary eschatology of vv 24–27 to that of Jewish apocalyptic, but rather a logical development that must be strictly interpreted in the light of the foregoing. The spiritually dead who 'hear' the voice of the Son of God in the days of their flesh and are raised by him to life will hear that voice again, calling them to enter upon the fullness of resurrection life for the kingdom of glory. Similarly those who are deaf to the voice of the Son of God in life must in the end respond to that voice, and rise to hear the word of condemnation pronounced upon them. The resurrection of the last day reveals the decision that each has made in life. The 'works' of good and evil, alluded to in v 29, flow from the acceptance or rejection of the word of the Redeemer-Revealer, as in 3:16–21. The judgment of those who have not heard that word is not in view in this passage; it is intended for the encouragement or warning of those who have heard it." Cf. 6:29.

John 5:30

Οὐ δύναμαι ἐγὼ ποιεῖν ἀπ' ἐμαυτοῦ οὐδέν· καθὼς ἀκούω κρίνω, καὶ ή κρίσις ἡ ἐμὴ δικαία ἐστίν, ὅτι οὐ ζητῶ τὸ θέλημα τὸ ἐμὸν ἀλλὰ τὸ θέλημα τοῦ πέμψαντός με.

δύναμαι see v.19

"The Father has committed all judgement to the Son, but the Son judges according to the word of the Father. It follows that the judgement that he gives is just; all that he does proceeds not from his own will but from God's, who sent him. His mission is perfectly fulfilled in virtue of his perfect obedience." Barrett. Cf. vv. 19-20.

ἐμος, η, ον 1st pers possessive adj my, mine

δικαιος, α, ον righteous, just

ζητεω seek, look for

θελημα, ατος n will, wish, desire

πέμψαντός Verb, aor act ptc, m gen s πεμπω

John 5:31-47

Beasley-Murray writes, "The train of argument in this section is like a court scene, reminiscent of the trial scenes in the OT, when witnesses are summoned by Yahweh to testify on behalf of the gods of the nations in the face of the manifest truth of the only God, whose witnesses his people are (see esp. Isa 43:8–13; 44:6ff). Here Jesus stands opposed by the Jews, who demand witnesses to justify the claims of Jesus in his teaching. Jesus proceeds to call them, beginning with 'Another,' an unnamed person but one whose witness he knows to be true (v 32). That 'Other' is God himself, who has provided the witnesses that follow: John the Baptist (33–35), the man sent from God for witness to the Light (1:6–7); the works of Jesus, which the Father had given him to do (36); and the word of God, which the Father attests through the Scriptures (37–40). This is followed by an indictment of the Jews for their rejection of the witness which God has borne to Jesus (41–47); the tables are turned, Jesus stands vindicated and the Jews condemned. With the thought of the passage cf. 1 John 5:8–12."

John 5:31

Ἐὰν ἐγὼ μαρτυρῶ περὶ ἐμαυτοῦ, ή μαρτυρίᾳ μου οὐκ ἔστιν ἀληθής.

μαρτυρεω bear witness, testify

μαρτυρια, ας f testimony, evidence

ἀληθης, ες true, truthful, honest, genuine

Beasley-Murray suggests that ἀληθής is best rendered here as 'valid', though Carson prefers the customary rendering, 'true'.

"In this verse there is a formal contradiction with 8:14, while in 8:13 the Jews allege συ περι σεαυτον μαρτυρεις: ή μαρτυρια σου ούκ εστιν ἀληθης. In each case the speech is *ad hominem* and the meaning is sufficiently plain." Barrett.

John 5:32

ἄλλος ἐστιν ὁ μαρτυρῶν περὶ ἐμοῦ, καὶ οἶδα ὅτι ἀληθῆς ἐστιν ἡ μαρτυρία ἣν μαρτυρεῖ περὶ ἐμοῦ.

ἄλλος, η, ο another, other

Barrett says that this refers to the Father (v.34). All of the other witnesses, John, Jesus' works, the OT Scriptures, are all means by which the Father bears testimony to the Son.

οἶδα know

"The Western reading οἴδατε reflects the desire of copyists to heighten the argument by forcing the Jews to admit that they know the evidence of Jesus' μαρτυρία to be true." Metzer.

John 5:33

ὑμεῖς ἀπεστάλκατε πρὸς Ἰωάννην, καὶ μεμαρτύρηκε τῇ ἀληθείᾳ.

ἀπεστάλκατε Verb, perf act indic, 3 s
ἀποστέλλω send, send out

"Note the perfect μεμαρτύρηκε; John's witness *remains* as evidence." Beasley-Murray.

ἀληθεία, ας f truth, reality

John 5:34

ἐγὼ δὲ οὐ παρὰ ἀνθρώπου τὴν μαρτυρίαν λαμβάνω, ἀλλὰ ταῦτα λέγω ἵνα ὑμεῖς σωθῆτε.

παρα preposition with gen from
σωθῆτε Verb, aor pass subj, 2 pl σωζω save

John's witness was to point people to Jesus that they might believe in him and be saved.

John 5:35

ἔκεινος ἦν ὁ λύχνος ὁ καιόμενος καὶ φαίνων, ὑμεῖς δὲ ἡθελήσατε ἀγαλλιαθῆναι πρὸς ὡραν ἐν τῷ φωτὶ αὐτοῦ·

ἔκεινος, η, ο demonstrative adj. that (one),
he

λυχνος, ου m lamp

There may be an allusion here to Ps 132:17 (131:17 LXX).

καιω light; pass be lit, burn

Barrett suggests 'which is kindled', "that is, John's light is derived from a higher source."

φαινω shine, give light

θελω wish, will

ἀγαλλιαθῆναι Verb, aor pass dep infin
ἀγαλλιαω be extremely joyful or glad

Barrett suggests that the meaning may be, "You preferred the brief religious excitement of John's ministry to faith in him whom God sent (v.38) and to whom John bore witness, and the eternal life which he offered. This would correspond exactly to what is said (vv.39f.) about the witness of the Scriptures. ἀγαλλιασθαι is a strong word, 'to rejoice greatly', 'to exult'; it is used elsewhere in John only in 8:56, of Abraham, who exulted to see the day of Christ. Possibly John refers to the exultant hope of the Jews in prospect of the messianic kingdom, but this must be regarded as quite uncertain, though there is evidence in Josephus as well as the New Testament that the work of John the Baptist provoked a good deal of messianic excitement."

ώρα, ας f hour, period of time

φωτος n light

John 5:36

ἐγὼ δὲ ἔχω τὴν μαρτυρίαν μείζω τοῦ Ἰωάννου, τὰ γάρ ἔργα ἃ δέδωκέν μοι ὁ πατήρ ἵνα τελειώσω αὐτά, αὐτὰ τὰ ἔργα ἃ ποιῶ, μαρτυρεῖ περὶ ἐμοῦ ὅτι ὁ πατήρ με ἀπέσταλκεν,

μείζων, ον greater

δέδωκέν Verb, perf act indic, 3 s διδωμι

τελειώσω Verb, aor act subj, 1 s τελειοω
complete, accomplish

"Both sides of the activity of Jesus are brought out: his works are in origin not his own but the Father's; yet because of his complete obedience the Father's works are through him brought to a unique completeness. What had been done partially by the servants of God is finally accomplished by the Son." Barrett.

ἀπέσταλκεν Verb, perf act indic, 3 s

ἀποστέλλω send, send out

Cf. 20:30f.; 3:2; 10:25,38; 14:11; 15:24 and also Mt 11:4f.; Lk 7:22.

John 5:37

καὶ ὁ πέμψας με πατήρ ἔκεινος μεμαρτύρηκεν περὶ ἐμοῦ. οὗτε φωνὴν αὐτοῦ πώποτε ἀκηκόατε οὕτε εἶδος αὐτοῦ ἐωράκατε,

πεμπω send

οὔτε not, nor (οὐτε ... οὐτε neither ... nor)

πωποτε adv ever, at any time

ἀκηκόατε Verb, perf act indic, 2 pl ἀκουω

εἶδος, ους n visible form, appearance

ἐωράκατε Verb, perf act indic, 2 pl ὄραω

see

Barrett argues that the witness spoken of here is that of the Holy Spirit (see v.38). "The witness of the Father is granted to those who believe in the Son. Those who do not believe in Jesus do not hear the voice of God (cf. 12:29), nor have they seen him (1:18); but he who has truly seen Jesus as the Son of God has seen the Father also (14:9); so also in Jesus himself the believer encounters the Word of God... What John means is that the truth of God in Jesus is self-authenticating in the experience of the believer." Barrett.

Beasley-Murray comments, "Though the Jews acknowledged that they had not seen the form of God, they prided themselves on being the nation that heard the voice of God – at the giving of the Law at Sinai (Exod 19:16–25; Deut 4:11–12, 33). Jesus denied that claim to his contemporaries, for they do not have the word of God abiding in them (v 38), as is evident in their rejection of him whom the Father sent, to whom the Scriptures bear witness. The Father's witness in this paragraph is *his word in the Scriptures*."

Carson comments that the Jews Jesus addresses are being told that they are, "unlike Moses, who heard God's voice (Ex 33:11). Since Jesus speaks the words of God (3:34; 17:8), and the Jews do not hear God's voice in Jesus, it follows that they are not true followers of Moses. In fact, Moses turns out to be their accuser: if they had believed Moses, they would have believed Jesus (cf. notes on vv 45–47). Second, *You have never ...seen his form* – unlike Jacob (Israel), who saw God's form (*εἶδος*, both here and in LXX Gn 32:30, 31). Since Jesus is the very manifestation of God (1:18; 14:9), and the Jews do not see God in Jesus, it follows that they are not true Israelites."

John 5:38

καὶ τὸν λόγον αὐτοῦ οὐκ ἔχετε ἐν ὑμῖν
μένοντα, ὅτι δὲ ἀπέστειλεν ἐκεῖνος τούτῳ
ὑμεῖς οὐ πιστεύετε.

μενω remain, stay, abide

πιστευω believe (in), have faith (in)

"Jesus' opponents had not really grasped the import of the antecedent revelation. God had spoken to the Fathers 'at many times and in various ways' (Heb 1:1), but all of them had been anticipatory of the supreme revelation, the Son revelation (Heb 1:2), the Word incarnate (1:14) the narrated God (1:18). Jesus is the fulfilment of all the antecedent revelation. Failure to believe in Jesus is therefore compelling evidence that, however exacting the scholarship that was studying that revelation, the revelation itself had not been absorbed, understood, obeyed." Carson.

John 5:39

Ἐραννάτε τὰς γραφάς, ὅτι ὑμεῖς δοκεῖτε ἐν
αὐταῖς ζωὴν αἰώνιον ἔχειν· καὶ ἐκεῖναι εἰσιν αἱ
μαρτυροῦσαι περὶ ἡμοῦ·
ἐρανναω search, examine

"The form of the verb may be indicative or imperative; the context shows the indicative is meant." Barrett (so also Beasley-Murray, Carson).

γραφη, ης f writing, Scripture
δοκεω think, suppose

"The function of the Old Testament is precisely the opposite of that which the Jews ascribe to it. So far from being complete and life-giving in itself, it points away from itself to Jesus, exactly as John the Baptist did." Barrett.

ἐκεῖναι εἰσιν αἱ μαρτυροῦσαι περὶ ἡμοῦ "This is one of six passages in the Fourth Gospel where Scripture is said to speak or write of Christ, even though no specific passage is adduced (cf. 1:45; 2:22; 3:10; 5:45–46; 20:9). What is at stake is a comprehensive hermeneutical key. By predictive prophecy, by type, by revelatory event and by anticipatory statute, what we will call the Old Testament is understood to point to Christ, his ministry, his teaching, his death and resurrection." Carson. Beasley-Murray comments, "To search the Scriptures and reject their testimony to Christ is to frustrate the purpose of God in giving it to them."

John 5:40

καὶ οὐθέλετε ἐλθεῖν πρός με ἵνα ζωὴν ἔχητε.
ἐλθεῖν Verb, aor act infin ἐρχομαι

'Coming to Jesus' is a common Johannine phrase (cf. 1:47; 3:2; 4:30,40,47 also 6:35; 7:37).

John 5:41

δόξαν παρὰ ἀνθρώπων οὐ λαμβάνω,
δοξα, ης f glory; praise, honour

John 5:42

ἀλλὰ ἔγνωκα ὑμᾶς ὅτι τὴν ἀγάπην τοῦ θεοῦ
οὐκ ἔχετε ἐν ἑαυτοῖς.

ἔγνωκα Verb, pref act ind, 1 s γινωσκω
ἑαυτος, ἑαυτη, ἑαυτον him/her/itself

"The genitive may be objective (You do not love God), or subjective (You are not men whom God loves). The former statement would be the sign of the Jews' unbelief, the latter the grounds of it. The former alternative is the more probable." Barrett.

John 5:43

ἐγὼ ἐλήλυθα ἐν τῷ ὄνόματι τοῦ πατρός μου
καὶ οὐ λαμβάνετέ με· ἐὰν ἄλλος ἔλθῃ ἐν τῷ
ὄνόματι τῷ ιδίῳ, ἐκεῖνον λήμψεσθε.

ἐλήλυθα Verb, perf act indic, 1 s ἐρχομαι
ὄνομα, τος n name, authority

Cf. 5:19ff.

ἄλλος, η, ο another, other

ιδιος, α, ον one's own

λήμψεσθε Verb, fut midd dep indic, 2 pl
λαμβανω

Josephus reports a string of messianic pretenders in the years before AD 70 (*Ant.* 20.97-99, 171-172; *Bel* 2.258-265).

John 5:44

πῶς δύνασθε ὑμεῖς πιστεῦσαι, δόξαν παρ'
ἀλλήλων λαμβάνοντες, καὶ τὴν δόξαν τὴν
παρὰ τοῦ μόνου θεοῦ οὐ ζητεῖτε;

δυναμαι can, be able to
ἀλληλων, οις, ους one another

"δοξα here means 'good repute', 'praise'. Men seek praise from their fellow men, and consequently understand others who do the like; and they would enjoy the flattery of one who, unlike Jesus, was more anxious to secure a good reputation for himself than to do the will of God." Barrett.

μονος, η, οv adj only, alone

Some MSS omit Θεου. The ancient Uncial MSS were written entirely in capitals and without any space between words. To save paper, a number of frequent words had recognised abbreviations. ΘΕΟΣ was abbreviated to ΘΣ (though the line was written above rather than below the letters of the abbreviated word. It seems more probable that the letters ΘΥ should have been accidentally omitted from TOYMONOYΘYOY than that they should have been accidentally added.

ζητεω seek, search for, look for

"The reason why Jesus' interlocutors were eager to accept messianic claimants who came in their own name but were unwilling to receive the one who came in the Father's name is now made clear. Like most people then and now, they were heavily dependent on accepting *praise (doxa)* from one another; they made no effort to obtain the *praise (doxa)* that comes from God... Inevitably, that meant that they were open to messianic claimants who used flattery or who panted after great reputations or whose values were so closely attuned to their audience that their audience felt they were very wise and farsighted; they were not open to the Messiah that Jesus was turning out to be, one who thought the only *doxa* ('glory'/praise) worth pursuing was the glory of God. John sums up the tragic situation of most of his fellow Jews a little further on: 'they loved praise (*doxa*) from men more than praise (*doxa*) from God' (12:43). How then could they believe?" Carson.

John 5:45

μὴ δοκεῖτε ὅτι ἐγὼ κατηγορήσω ὑμῶν πρὸς
τὸν πατέρα· ἔστιν ὁ κατηγορῶν ὑμῶν
Μωϋσῆς, εἰς ὃν ὑμεῖς ἡλπίκατε.

δοκεω think, suppose

κατηγορεω accuse, bring charges against
ἡλπίκατε Verb, perf act indic, 2 pl ἐλπιζω
hope, hope in

There is evidence that some of the Jews, "believed that as Moses acted as their intercessor at their apostasy over the golden calf (Exod 32:30-32), so he continued to intercede for them in heaven (see, e.g., As. Mos. 12:6: Joshua lamented Moses' impending departure, since Israel would have no advocate with God. Moses assured him, 'The Lord hath on their behalf appointed me to pray for their sins and make intercession for them'). There is evidence that Jews looked for Moses to act as their intercessor in the final judgment (Meeks, *The Prophet-King*, 161); thus they 'set their hope on him' (v 45)." Beasley-Murray.

Moses will accuse them because they have turned the Law into an absolute religion rather than seeing it for what it is – God's word which points to and finds its focus in Christ. Carson comments, "If scrupulous adherence to the law brings people to hope for salvation in the law itself and to reject the Messiah to whom the law pointed, then the law itself, and its human author, Moses, must stand up in outraged accusation."

John 5:46

εἰ γὰρ ἐπιστεύετε Μωϋσεῖ, ἐπιστεύετε ἀν ἐμοί,
περὶ γὰρ ἐμοῦ ἐκεῖνος ἔγραψεν.

ἀν particle indicating contingency
γράφω write

Cf. v.39. Beasley-Murray comments, "The reference is not so much to any particular passage, such as Deut 18:15–18, but to the revelation of the divine will and promise in the Pentateuch as a whole (so most exegetes)."

John 5:47

εἰ δὲ τοῖς ἐκείνοις γράμμασιν οὐ πιστεύετε, πῶς
τοῖς ἐμοῖς ρήμασιν πιστεύσετε;

γράμμα, τος n letter (of alphabet), letter
ἐμος, η, ov 1st pers possessive adj my, mine
ρῆμα, ατος n word

"The witness of Moses written in the Pentateuch is contrasted with the spoken words of Jesus." Barrett.

John 6:1-9

It is claimed by some that Ch 6 should stand between Chs 4 & 5 and that this improves the itinerary (see note on 5:1). As the gospel stands, Jesus is in Galilee (4:54), goes up to Jerusalem (5:1), crosses the sea of Galilee (6:1 – there being no indication that he has left Jerusalem); walks in Galilee, being unable to walk in Judea because the Jews were trying to kill him (7:1 – though he had not been in Jerusalem since 5:47). If the suggested transposition were made, the course of events would then be as follows: Jesus in Galilee (4:54), crosses the sea (6:1) goes up to Jerusalem (5:1) and returns for security to Galilee (7:1).

Barrett responds to such suggestions by stating, "It should be noted that the whole section 6:1-21 is very similar to the Marcan section 6:32-53, which contains (i) a crossing of the lake (cf. especially Mark 6:32 with John 6:1, ἀπηλθον – ἀπηλθεν), (ii) the miraculous feeding of the five thousand, (iii) an attempt by the disciples, who have left Jesus behind alone, to cross the lake, and (iv) the appearance to the disciples in the boat of Jesus, walking on the water. The whole incident is followed in Mark by an assembly of the people and a debate (Mark 6:54-6; 7:1-23), as in John. If, as is very probable, John was using the Marcan (or some very similar) tradition, and wished to insert the material at this point because on theological grounds he desired to present his discourse on the Bread of Life, the facts are explained without recourse to purely hypothetical reconstructions."

Carson comments on the feeding of 6:1-15 (the 5,000), "This is the only miracle during Jesus' ministry that is recorded in all four Gospels." He thinks that John was aware of Mark's account, "– not that he copied him slavishly, but that he was familiar with his record of the details. The differences are minor, and can usually be explained in terms of the themes John wishes to emphasise. At one point, John and Mark provide clarifying details that help to explain the other's text (cf. notes on 6:5, 15)."

John 6:1

Μετὰ ταῦτα ἀπῆλθεν ὁ Ἰησοῦς πέραν τῆς
θαλάσσης τῆς Γαλιλαίας τῆς Τιβεριάδος.

πέραν prep with gen beyond, to the other
side

θαλασσα, ης f sea

"The second genitive [τῆς Τιβεριάδος] is added as a further explanation of τῆς Γαλιλαιος. Cf. 21:1, της θαλασσης της Τιβεριαδος. This name for the lake of Galilee, which is not used elsewhere in the New Testament, was derived from Tiberias (cf. v.23), founded in A.D. 26 (or perhaps a few years earlier) by Herod Antipas and named in honour of the Emperor Tiberius... The effect of the two genitives is clumsy, and it is not surprising that a few MSS. omit της Γαλιλαιας, while D Θ b e add εις τα μερη before της Τιβεριαδος – "across the sea of Galilee to the parts of Tiberias". The clumsy text is no doubt the original." Barrett.

John 6:2

ἵκολούθει δὲ αὐτῷ ὄχλος πολύς, ὅτι ἐθεώρουν
τὰ σημεῖα ἡ ἐποίει ἐπι τῶν ἀσθενούντων.

ἀκολουθεω follow, accompany

όχλος, ου *m* crowd, multitude
πολὺς, πολλή, πολὺ gen πολλού, ης, ου
much, great

Cf. Mk 6:33-34.

θεωρεω see, observe
ἀσθενεω be sick, be ill

John 6:3

ἀνῆλθεν δὲ εἰς τὸ ὄρος Ἰησοῦς, καὶ ἐκεῖ
ἐκάθητο μετὰ τῶν μαθητῶν αὐτοῦ.

ἀνερχομαι go or come up
ὄρος, ους *n* mountain, hill

"The Greek τὸ ὄρος does not necessarily refer to a particular mountain or hillside, but may simply mean 'the hill country' or 'the high ground', referring to the area east of the lake and well known today as the Golan Heights." Carson.

ἐκει there

καθημαι sit, sit down

John 6:4

ἵν δὲ ἐγγὺς τὸ πάσχα, ή ἑορτὴ τῶν Ιουδαίων.

ἐγγυς adv near

πασχα *n* Passover

The second passover in John, cf. 2:13,23.

ἑορτη, ης *f* festival, feast

Barrett says that John mentions the passover for theological rather than chronological reasons (the reference is not to be taken historically). He mentions the passover primarily because some of the words and actions of this chapter have a eucharistic significance, and the eucharist, like the Last Supper (13:1) must be understood in the context of the Jewish Passover.

Beasley-Murray similarly comments, "The statement as to the nearness of the Passover (v 4), the identification of Jesus as the prophet who should come (cf. Deut 18:15), and the discussion on the bread from heaven within the discourse (vv 31–33) combine to indicate that the feeding miracle is understood as falling within the fulfillment of the hope of a second Exodus. This flows together with the thought of the event as a celebration of the feast of the kingdom of God, promised in the Scriptures (Isa 25:6–9). The eschatological significance of the sign is thus doubly underscored, and is part of its fundamental connection with the Lord's Supper, which also is eschatologically oriented (cf. especially Luke 22:16, 18, 20, 29–30; within the discourse vv 39, 40, and esp. 54)."

Carson points out that, for the Jews, the Passover, "was a rallying point for intense, nationalistic zeal. This goes some way to explaining the fervour that tried to force Jesus to become king (cf. notes on v. 15)."

John 6:5

ἐπάρας οὖν τοὺς ὄφθαλμοὺς ὁ Ἰησοῦς καὶ
θεασάμενος ὅτι πολὺς ὄχλος ἔρχεται πρὸς
αὐτὸν λέγει πρὸς Φίλιππον· Πόθεν
ἄγοράσωμεν ἄρτους ἵνα φάγωσιν οὗτοι;

ἐπάρας Verb, aor act ptc, m nom s ἐπαρω
raise, lift up

For this expression see 4:35; 17:1 and cf. Lk 6:20; 16:23; 18:13.

θεασάμενος Verb, aor midd dep ptc, m nom s
θεαομαι see, look at, observe

In Mark the disciples take the initiative and no disciple is mentioned by name. Barrett thinks that the addition of names is a sign of lateness, but this is contested by Metzger who argues that names may as often be omitted from later accounts as added.

Carson comments "In this instance Philip was the obvious person to ask: he came from the nearby town of Bethsaida (1:44). Specification of such details may therefore more reasonably be taken as evidence for the recollection of an eyewitness."

πόθεν interrog adv. from where, how

ἄγοράσω buy

ἄρτος, ου *m* bread, a loaf, food

φάγωσιν Verb, aor act subj, 3 pl ἐσθιω eat

Cf. the question of Moses in Num 11:13.

John 6:6

τοῦτο δὲ ἔλεγεν πειράζων αὐτόν, αὐτὸς γὰρ
ἡδει τί ἐμελλεν ποιεῖν.

πειράζω test, put to the test

ἡδει Verb, pluperf act indic, 3 s οἶδα know
μελλω be going, be about, intend

John 6:7

ἀπεκρίθη αὐτῷ Φίλιππος· Διακοσίων
δηναρίων ἄρτοι οὐκ ἀρκοῦσιν αὐτοῖς ἵνα
ἔκαστος βραχὺ τι λάβῃ.

ἀπεκρίθη Verb, aor midd dep indic, 3 s

ἀποκρινομαι answer, reply, say

διακοσιοι, αι, α two hundred

δηναριον, ου *n* denarius

Cf. Mk 6:37. The genitive is the genitive of price, "loaves to the value of..."

ἀρκεω be enough, be sufficient

ἔκαστος, η, ον each, every

βραχυς, εια, υ little, small; βραχυ τι a small amount

John 6:8

λέγει αὐτῷ εἰς ἐκ τῶν μαθητῶν αὐτοῦ,
Ἄνδρεας ὁ ἀδελφὸς Σίμωνος Πέτρου·
εἰς, μια, ἐν gen ἐνος, μιας, ἐνος ονε, a

John 6:9

"Ἐστιν παιδάριον ὥδε ὃς ἔχει πέντε ἄρτους
κριθίνους καὶ δύο ὄψαρια· ἀλλὰ ταῦτα τί ἔστιν
εἰς τοσούτους;
παιδαριον, ου n boy

The word, a double diminutive, occurs nowhere else in the New Testament. The grammatical form does not require extreme youth; at Genesis 37:30 Joseph at the age of seventeen is described in the LXX as παιδαριον.

ώδε adv here
πεντε (indeclinable) five
κριθινος, η, ov made of barley

Cf. 2 Kings 4:42. Barley loaves were the cheap bread of the poorer classes.
Carson comments, "Some have seen in this detail an allusion to the miraculous feeding reported in 2 Kings 4:42-44: Jesus is a prophet greater than Elijah or Elisha."

δυο gen & acc δυο dat δυστιν two
όψαριον, ου n fish
τοσουτος, αυτη, ουτον / ουτο correlative adj
so much; pl so many

John 6:10

εἶπεν ὁ Ἰησοῦς· Ποιήσατε τοὺς ἀνθρώπους
ἀναπεσεῖν. ἦν δὲ χόρτος πολὺς ἐν τῷ τόπῳ.
ἀνέπεσαν οὖν οἱ ἄνδρες τὸν ἀριθμὸν ὡς
πεντακισχίλιοι.

ἀναπεσεῖν Verb, aor act infin ἀναπιπτω sit,
sit at table
χορτος, ου m grass, vegetation
τοπος, ου m place

Confirms the note in v. 4 that it was spring.

ἀνηρ, ἄνδρος m man
ἀριθμος, ου m number, total

An accusative of specification.

πεντακισχιλιοι, αι, α five thousand

Cf. Mk 6:39-40. Carson comments, "The total number of the people may well have exceeded twenty thousand or more."

John 6:11

ἔλαβεν οὖν τοὺς ἄρτους ὁ Ἰησοῦς καὶ
εὐχαριστήσας διέδωκεν τοῖς ἀνακειμένοις,
ὅμοιώς καὶ ἐκ τῶν ὄψαριών ὅσον ἤθελον.

ἔλαβεν Verb, aor act indic, 3 s λαμβανω
εὐχαριστεω thank, give thanks
διέδωκεν Verb, aor act indic, 3 s διαδιδωμι
distribute, divide

The words and actions recall the last supper,
cf. Mk 14:22; 1 Cor 11:23.

ἀνακειμαι be seated (at table)
ὅμοιως likewise, in the same way
ὄψαριον, ου n see v.9
ὅσος, η, ov correlative pronoun, as much as
θελω wish, will

"John stresses ... the lavishness of the supply:
the people ate *as much as they wanted*, far
outstripping the titbit that even two hundred
denarii would have failed to supply (v. 7). So
also the true bread from heaven who gives life
to the world far outstrips the manna in the
desert (vv. 30-33)." Carson.

John 6:12

ώς δὲ ἐνεπλήσθησαν λέγει τοῖς μαθηταῖς
αὐτοῦ· Συναγάγετε τὰ περισσεύσαντα
κλασματα, ἵνα μή τι ἀπόληται.

ἐνεπλήσθησαν Verb, aor pass indic, 3 pl
ἐμπι(μ)πλημι and ἐμπιπλω fill, satisfy
συναγάγετε Verb, aor act imperat, 2 pl
συναγω gather, gather together
περισσεύσαντα Verb, aor act ptc, n nom/acc
pl περισσευω be left over
κλασμα, τος n fragment, piece
ἀπόληται Verb, aor midd subj ἀπολλυμι
destroy, lose; midd be lost, perish

Barrett, rather fancifully, suggests, "It seems
not impossible that John is here speaking
symbolically of the gathering of Christian
disciples, with special reference to the
eucharist, and of the will of Christ to preserve
all from destruction (17:12; on ἀπολλυναι see
on 3:16)."

Carson says that the emphasis is on all having
enough to eat. "This is the ample provision of
the Lord who declares, 'My people will be
filled with my bounty' (Jer 31:14)."

John 6:13

συνήγαγον οὖν, καὶ ἐγέμισαν δώδεκα κοφίνους
κλασμάτων ἐκ τῶν πέντε ἄρτων τῶν κριθίνων
ἄ ἐπερίσσευσαν τοῖς βεβρωκόσιν.

γεμιζω fill
δωδεκα twelve
κοφινος, ου m basket
κριθινος, η, ov see v.9
βεβρωκόσιν Verb, perf act ptc, m dat pl
βιβρωσκω eat

There is more left over at the end than was
present at the beginning!

John 6:14

οἱ οὖν ἀνθρωποι ιδόντες ὁ ἐποίησεν σημεῖον ἔλεγον ὅτι Οὐντός ἐστιν ἀληθῶς ὁ προφήτης ὁ ἐρχόμενος εἰς τὸν κόσμον.

ιδόντες Verb, aor act ptc, m nom pl ὄραω
see

P⁷⁵ B it^a read ἀ ... σημεῖα, pl. instead of sing., due presumably to the influence of 6:2.

ἀληθῶς adv truly, in truth
προφῆτης, οὐ m prophet

Cf. Deut 18:15ff. "Several features of this chapter suggest that Jesus was the prophet 'like unto Moses'. He had given his people miraculous food, as Moses had fed his people in the wilderness (cf. 1 Cor. 10:3,16, where the food supplied by Moses is compared allegorically with the bread and wine of the Christian eucharist), and the comparison and contrast are worked out in detail in the discourse." Barrett.

John 6:15

Ἴησοῦς οὖν γνοὺς ὅτι μέλλουσιν ἔρχεσθαι καὶ ἀρπάζειν αὐτὸν ἵνα ποιήσωσιν βασιλέα ἀνεχώρησεν πάλιν εἰς τὸ ὄρος αὐτὸς μόνος.

γνοὺς Verb, aor act ptc, m nom s γινωσκω
μελλω see v.6

ἀρπάζω take by force, carry off

βασιλέα Noun, acc s βασιλευς, εως m king

"The kingship of Jesus is one of the main themes of the Johannine Passion Narrative (see on 18:33ff). There Jesus asserts that his kingship is not of this world (18:36); the kingship offered him here is one which he must renounce. Cf. his rejection of the kingdoms of the world, and the glory of them, in the Q temptation narrative (Matt 4:8 = Luke 4:5)." Barrett.

Carson comments, "The juxtaposition of v. 14 and v. 15 presupposes that the people who think that Jesus may well be the eschatological *Prophet* (v. 14) understand this Prophet's role to be simultaneously kingly. If the first prophet, Moses, had led the people out of slavery to Egypt, surely the second would help them escape servitude to Rome."

ἀναχωρεω withdraw, go away

* with OL MSS vg etc, read φεύγει, 'flees,' instead of ἀνεχωρησεν, 'withdrew.' The UBS committee considered that the support for the former reading is too slender for its adoption (Metzger, 211–12), but most modern commentators hold that the common reading is an obvious softening of φεύγει (so, e.g., Hoskyns, Bultmann, Barrett, Brown, Beasley-Murray).

παλιν again, once more
ὄρος, ους n mountain, hill

μονος, η, ον adj only, alone

John 6:1-15 – Postscript

Carson comments, "Mark and John are mutually supportive: each makes clear certain features of the other's account. Mark points out that just before the feeding of the five thousand, Jesus sent the twelve on a training mission throughout Galilee. The results were so spectacular that Herod Antipas was terribly upset, and wondered if John the Baptist, whom he had beheaded, had come back to life (Mk 6:7-30). In the light of his popularity with the crowds, Jesus had crossed over to the east bank of the lake, along with his disciples, in order to gain some respite from their pursuing attentions, and perhaps also to escape Herod's jurisdiction. But the surging crowd ran around the north end of the lake and met Jesus on the east bank: escaping from Herod was easier than escaping from the crowd. Jesus taught them and fed them, for 'he had compassion on them, because they were like sheep without a shepherd' (Mk 6:34). This does not so much mean that Jesus viewed them as a congregation without a pastor, as that he saw them as an army without a general (1 Ki 22:17). He well knew that the wrong sort of 'king' would not only divert them from the things that really mattered, but could lead them into a conflict with Rome from which they could not escape without a disastrous beating. All of this background, made clear in Mark, explains John 6:15. John does not bother to provide more details, most likely because they were largely irrelevant when he wrote: Jerusalem had already fallen, and the political setting was vastly different from when Jesus ministered and Mark wrote. Yet, ironically, it is John, not Mark, that preserves the conclusion that Jesus knew the people were going to try to make him king by force – a fitting capstone for, and corroboration of, Mark's account, and a compelling explanation of Mark 6:45.

"The real nature of Jesus' kingship becomes a major issue in the passion narrative (18:33ff.). The truth of the matter is that Jesus' kingdom was like no other (18:36). Jesus himself knew that the way his kingdom would triumph would not be by beating the enemy in siege warfare, but by dying and rising from the dead; 'he would go to Jerusalem not to wield the spear and bring the judgment, but to receive the spear thrust and bear the judgment' (Clowney). Perhaps he recognised in the mob's enthusiastic but unwelcome attention the same temptation that he had confronted in the wilderness (Mt 4:8-10; Lk 4:5-8). And so he fled, abandoning the crowd and (according to Mark) sending even his own disciples away, back across the lake, perhaps in fear that they too might become contaminated by the crowd's irrepressible but misguided enthusiasm."

John 6:16

Ως δὲ ὥψια ἐγένετο κατέβησαν οἱ μαθηταὶ αὐτοῦ ἐπὶ τὴν θάλασσαν,
ὅψια, αἰς f evening
καταβαίνω come or go down, descend

John 6:17

καὶ ἐμβάντες εἰς πλοῖον ἤρχοντο πέραν τῆς θαλάσσης εἰς Καφαρναούμ. καὶ σκοτία ἡδη ἐγεγόνει καὶ οὕπω ἐληλύθει πρὸς αὐτοὺς ὁ Ἰησοῦς,

ἐμβάντες Verb, aor act ptc, m nom pl
ἐμβαίνω get into, embark
πλοίον, ου n boat, ship

"The durative, or perhaps the conative, force of the imperfect [ἤρχοντο] must be given weight: 'they were on their way', or perhaps, 'they were trying to go'." Barrett.

πέραν prep with gen across, to the other side

Capernaum was on the west side of the lake, hence the feeding probably took place on the east side, in a territory predominantly Gentile.

σκοτία, αἰς f darkness
ἡδη adv now, already
ἐγεγόνει Verb, pluperf act indic, 3 s γνομαι
οὕπω not yet
ἐληλύθει Verb, pluperf act indic, 3 s ἐρχομαι

"The words *By now it was dark, and Jesus had not yet joined them*, though doubtless prosaically true, may also be symbolically laden: as in 3:2; 13:30, the darkness of night and the absence of Jesus are powerfully linked." Carson.

John 6:18

ἵ τε θάλασσα ἀνέμου μεγάλου πνέοντος διεγείρετο.

τε enclitic particle and, and so
ἀνέμος, ου m wind
μεγας, μεγαλη, μεγα large, great
πνεω blow (of wind)

There is abundant evidence for the suddenness with which storms hit lake Galilee. Carson comments, "The Sea of Galilee lies about six hundred feet below sea level. Cool air from the south-eastern tablelands can rush in to displace the warm moist air over the lake, churning up the water in a violent squall."

διεγείρετο Verb, imperf pass indic, 3 s
διεγειρω wake up, grow rough (of sea)

John 6:19

ἔληλακότες οὖν ὡς σταδίους εἴκοσι πέντε ἥ τριάκοντα θεωροῦσιν τὸν Ἰησοῦν περιπατοῦντα ἐπὶ τῆς θαλάσσης καὶ ἐγγὺς τοῦ πλοίου γινόμενον, καὶ ἐφοβήθησαν.

ἔληλακότες Verb, perf act ptc, m nom pl
ἔλαυνω row
σταδιοι, ων m (pl) stades, furlongs (about 200 metres)
είκοσι twenty
πεντε (indeclinable) five
ἥ or
τριακοντα thirty

The lake is 109 stadia long (12.5 miles) and 61 wide (7 miles) at its greatest breadth. Cf. Mk 6:47, 'in the middle of the lake.'

θεωρεω see, observe, notice
περιπατεω walk, walk about
ἐγγυς adv near
φοβεομαι fear, be afraid (of)

"He may have had in mind Job 9:8, but more obviously Ps 77:16, 19, which speaks of God coming in powerful theophany to the aid of his people at the Exodus: 'The waters saw thee, O God, they saw thee and writhed in anguish.... Thy path was through the sea, thy way through mighty waters...' The Evangelist was describing an event in which he saw Jesus as the revelation of God coming to his disciples in distress – *in the second Exodus!*" Beasley-Murray.

John 6:20

ο δὲ λέγει αὐτοῖς· Ἐγώ εἰμι, μὴ φοβεῖσθε.

The use of 'Ἐγώ εἰμι here "bears no necessary theological baggage: it is the perfectly normal way to say 'It is I' – a point made clear when it appears on the lips of the man born blind after he is healed (9:9)." Carson.

John 6:21

ἥθελον οὖν λαβεῖν αὐτὸν εἰς τὸ πλοῖον, καὶ εὐθέως ἐγένετο τὸ πλοῖον ἐπὶ τῆς γῆς εἰς ἣν ὑπῆρχον.

θελω wish, will

λαβεῖν Verb, aor act infin λαμβανω

γη, γῆς f earth, land

ὑπᾶγω go

Barrett and Sanders suggest that the καὶ here is adversative and that the sense is, 'they wished to take him into the boat, but found immediately that they had reached the shore.' Sanders takes this to mean that there is no miracle in vv 15-21. Barrett says that it is more probable that John is recording a second miracle. Carson suggests there may here be "an allusion to Psalm 107:23-32 (especially v. 30, 'and he guided them to their desired haven')."

John 6:22-24

The statement in vv 22–24 is difficult to unravel with certainty... It is perhaps simplest to view v 23 as a parenthesis. The statement serves as an indirect confirmation of the sign of the crossing of the lake; the crowd knew that one boat only was at the place where the disciples had embarked and that Jesus did not go with them; hence, they were perplexed as to what had happened to Jesus. This 'crowd,' of course, is not to be identified with the entire multitude that had been present at the feeding miracle; it was not an armada that crossed the Lake to find Jesus!" Beasley-Murray.

John 6:22

Τῇ ἐπαύριον ὁ ὄχλος ὁ ἔστηκὼς πέραν τῆς θαλάσσης εἶδον ὅτι πλοιάριον ἄλλο οὐκ ἦν ἐκεῖ εἰ μὴ ἐν, καὶ ὅτι οὐ συνεισῆλθεν τοῖς μαθηταῖς αὐτοῦ ὁ Ἰησοῦς εἰς τὸ πλοῖον ἀλλὰ μόνοι οἱ μαθηταὶ αὐτοῦ ἀπῆλθον.

ἐπαύριον the next day

ἔστηκως Verb, perf act ptc, m nom s ιστημι stand, stop

πέραν see v.17

εἶδον Verb, aor act ind, 1s & 3pl ὥραω see, observe

Barrett suggests that this should be understood to have pluperfect force, 'They had seen'.

πλοιαριον, ου n boat, small boat

John uses πλοιον and πλοιαριον interchangeably.

ἄλλος, η, ο another, other

ἐκει there, in that place, to that place

εἰς, μια, ἐν gen ἐνος, μιας, ἐνος one, a

συνεισῆλθεν Verb, aor act indic, 3 s

συνεισερχομαι go in with, enter with μονος, η, ov adj only, alone

ἀπῆλθον Verb, aor act ind, 1s & 3pl
ἀπερχομαι

John 6:23

ἄλλὰ ἦλθεν πλοιάρια ἐκ Τιβεριάδος ἐγγὺς τοῦ τόπου ὅπου ἔφαγον τὸν ἄρτον εὐχαριστήσαντος τοῦ κυρίου.

"Instead of ἄλλα ('other') many translators prefer to read ἄλλά ('however'). Beasley-Murray.

ἐγγυς adv near

τοπος, ου m place

όπου adv. where

ἔφαγον Verb, aor act indic, 1s & 3pl ἐσθιω and ἐσθω eat

εὐχαριστεω thank, give thanks

The last phrase, ευχαριστησαντος του Κυριου is omitted from several MSS. Barrett thinks that the shorter text may well be original but the UBS text includes the phrase, Metzger commenting that it is supported by diverse and good witnesses.

John 6:24

ὅτε οὖν εἶδεν ὁ ὄχλος ὅτι Ἰησοῦς οὐκ ἔστιν ἐκεὶ οὐδὲ οἱ μαθηταὶ αὐτοῦ, ἐνέβησαν αὐτοὶ εἰς τὰ πλοιάρια καὶ ἦλθον εἰς Καφαρναούμ ζητοῦντες τὸν Ἰησοῦν.

ότε conj when, at which time

ἐκει see v.22

ἐνέβησαν Verb, aor act indic, 3 pl ἐμβαινω get into, embark

ζητοῦντες Verb, pres act ptc, m nom s ζητεω seek, look for

John 6:25

Καὶ εὐρόντες αὐτὸν πέραν τῆς θαλάσσης εἰπον αὐτῷ· Ραββί, πότε ὕδε γέγονας;

εὐρισκω find, discover

εἰπον Verb, aor act indic, 1s & 3pl λεγω πότε interrog adv. when?

ώδε adv here, in this place

γέγονας Verb, perf act indic, 2 s γινομαι

John 6:26

ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς καὶ εἶπεν· Άμην ἀμην λέγω ὑμῖν, ζητεῖτε με οὐχ ὅτι εἰδετε σημεῖα ἀλλ' ὅτι ἐφάγετε ἐκ τῶν ἄρτων καὶ ἔχορτάσθητε.

εἰδετε Verb, aor act indic, 2 pl ὥραω see

I.e. 'saw and understood'. They failed to perceive the significance of what Jesus had done.

ἐφάγετε Verb, aor act indic, 2 pl ἐσθιω eat

ἔχορτάσθητε Verb, aor pass indic, 2 pl

χορταζω feed, satisfy

Cf. Mk 6:42; 8:8. "The parallelism is close and supports the view that John knew Mark." Barrett.

John 6:27

ἐργάζεσθε μὴ τὴν βρῶσιν τὴν ἀπολλυμένην ἀλλὰ τὴν βρῶσιν τὴν μένουσαν εἰς ζωὴν αἰώνιον, ἣν ὁ νιός τοῦ ἀνθρώπου ὑμῖν δώσει, τοῦτον γάρ ὁ πατὴρ ἐσφράγισεν ὁ θεός.

"John later reports that the bread of life discourse was delivered 'in the synagogue at Capernaum' (6:59), but he nowhere makes clear where the transition to the synagogue takes place: at v. 27 is as good a guess as any." Carson.

ἐργαζομαι work

βρωσις, εως f food

ἀπολλυμι destroy; midd perish, die

μενω trans remain, stay, abide

"Though the food, being Christ himself (vv. 53-5 *et al.*), is eternal, the sense here is not that the food lasts to eternity, but that, since it is 'abiding' food, its result is to produce eternal life in the believer." Barrett.

σφραγίζω seal; mark with a seal, affirm to be true

This is the one on whom the Father has set his seal of approval. "At 3:33 the word σφραγίζειν is used to indicate that the believer, by accepting the testimony of Christ, has attested the truth of God himself. Here the word has the same meaning, but it is God the Father who attests the authority and truth of Jesus. In view of the aorist it is natural to look to a particular act of sealing; this should probably be found in the baptism of Jesus, or rather, since John does not record the baptism itself, in the descent of the Spirit upon Jesus. See especially 1:33f." Barrett.

John 6:28

εἴπον οὖν πρὸς αὐτὸν· Τί ποιῶμεν ἵνα ἐργάζωμεθα τὰ ἔργα τοῦ θεοῦ;

"The hearers, as they were Jews, interpret the 'works which God demands' as works of the Law, which God will reward with life eternal. They learn, however, that the 'work' God wants is faith in the one whom God has sent."

Beasley-Murray.

Carson adds, "From John's perspective, their native naiveté is formidable. They display no doubt about their intrinsic ability to meet any challenge God may set them; they evince no sensitivity to the fact that eternal life is first and foremost a gift within the purview of the Son of Man (v. 27)."

John 6:29

ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς· Τοῦτο ἔστιν τὸ ἔργον τοῦ θεοῦ ἵνα πιστεύητε εἰς ὃν ἀπέστειλεν ἐκεῖνος.

πιστευω believe (in), have faith (in)

ἀπέστειλεν Verb, aor act indic, 3 s

ἀποστελλω send

ἐκείνος, η, ο demonstrative adj. that (one)

John 6:30

εἴπον οὖν αὐτῷ· Τί οὖν ποιεῖς σὺ σημεῖον, ἵνα ἰδωμεν καὶ πιστεύσωμεν σοι; τί ἐργάζῃ;

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

σημεῖον, ου n miraculous sign, sign,

miracle

ἰδωμεν Verb, aor act subj, 1 pl ὄραω see

"πιστευειν is no longer constructed with εἰς but with the dative; that is, the Jews contemplate no more than putting credence in the words of Jesus." Barrett.

Beasley Murray comments, "The hearers, as they were Jews, interpret the 'works which God demands' as works of the Law, which God will reward with life eternal. They learn, however, that the 'work' God wants is faith in the one whom God has sent. Their response to this affirmation is nothing less than a challenge: 'What are *you* "working" to warrant such belief? What accrediting sign have you to show that you are from God?'"

John 6:31

οἱ πατέρες ήμῶν τὸ μάννα ἔφαγον ἐν τῇ ἐρήμῳ, καθὼς ἔστιν γεγραμμένον· Ἀρτον ἐκ τοῦ οὐρανοῦ ἔδωκεν αὐτοῖς φαγεῖν.

ἔφαγον Verb, aor act indic, 1s & 3pl ἐσθιω

ἐρημος, ου f deserted place, desert

γεγραμμένον Verb, perf pass ptc, m acc & n

nom/acc s γραφω write

Cf. Ex 16; Num 11:6; Deut 8:3; Josh 5:12; Neh 9:20; Ps 77:24. Some of these passages show that 'manna' was used to represent moral and spiritual teaching (Neh 9:20). Later the manna became a symbol of the new age – it became an apocalyptic theme.

ἔδωκεν Verb, aor act indic, 3 s διδωμι

Beasley-Murray comments, "Their citing of the Scripture that speaks of God giving Israel 'bread from heaven' (Exod 16:15, modified by Neh 9:15 and Ps 78:24) presupposes the current teaching that the Messiah, the 'second Redeemer' (after Moses, the first Redeemer), will at his coming restore the manna to Israel (so MidrQoh 1:9, 'As the first Redeemer brought down the manna ... so will also the last Redeemer cause the manna to come down'). The implication is plain: if Jesus be God's deliverer, let him perform *that* sign!" Cf. Rev 2:17.

John 6:32

εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς· Αμὴν ἀμὴν λέγω
ὑμῖν, οὐ Μωϋσῆς δέδωκεν ύμῖν τὸν ἄρτον ἐκ
τοῦ οὐρανοῦ, ἀλλ' ὁ πατήρ μου δίδωσιν ύμῖν
τὸν ἄρτον ἐκ τοῦ οὐρανοῦ τὸν ἀληθινόν·

δέδωκεν Verb, perf act indic, 3 s διδωμι

The phrase could be understood to mean that 'Moses did not give you bread *from heaven* but only perishable physical food.' But the sense is more probably 'It was not Moses [but God] who gave your fathers bread from heaven. It is he who *now* offers you the true bread from heaven.' Jesus is indicating that the manna was a type of himself and not his feeding of the crowds a type of the manna, as they had supposed.

ἀληθινός, η, ov real, genuine, true

John 6:33

ὁ γὰρ ἄρτος τοῦ θεοῦ ἔστιν ὁ καταβαίνων ἐκ
τοῦ οὐρανοῦ καὶ ζωὴν διδοὺς τῷ κόσμῳ.

καταβαίνω come or go down, descend

Beasley-Murray comments, "ὁ καταβαίνων may be rendered 'he who comes down,' but the context favors referring it to ὁ ἄρτος τοῦ θεοῦ. The application to Jesus becomes evident in vv 35, 41."

διδοὺς Verb, pres act ptc, m nom s διδωμι

There is a threefold contrast between the manna and Jesus as the real bread from heaven:

- i) Manna was temporary, this bread is eternal;
- ii) Manna was for the Hebrews only, this real bread is for the whole world;
- iii) The Hebrews died whereas those who eat this bread will never die.

John 6:34

εἶπον οὖν πρὸς αὐτόν· Κύριε, πάντοτε δὸς ἡμῖν
τὸν ἄρτον τοῦτον.

πάντοτε always

δὸς Verb, aor act imperat, 2 s διδωμι

They do not perceive that Jesus *himself* is this bread (cf. 4:15 for a similar response from the woman at the well).

John 6:35

Εἶπεν αὐτοῖς ὁ Ἰησοῦς· Ἐγώ εἰμι ὁ ἄρτος τῆς
ζωῆς· οὐ ἐρχόμενος πρὸς ἐμὲ οὐ μὴ πεινάσῃ,
καὶ οὐ πιστεύων εἰς ἐμὲ οὐ μὴ διψήσῃ πάποτε.

"The two errors of the preceding verse are corrected. The bread of life is not a commodity which Jesus supplies – he *is* the bread of life; and to eat it does not mean hungering, eating and hungering again." Barrett.

This is the first of the seven 'I am' sayings in John. The others are:

- ii) 8:12 ἐγὼ εἰμι το φως του κοσμου
- iii) 10:7,9 ἐγὼ εἰμι ἡ θυρα (των προβατων)
- iv) 10:11,14 ἐγὼ εἰμι ὁ ποιμην ὁ καλος
- v) 11:25 ἐγὼ εἰμι ἡ ἀναστασις (και ἡ ζωη)
- vi) 14:6 ἐγὼ εἰμι ἡ ὄδος και ἡ ἀληθεια και ἡ ζωη
- vii) 15:1,5 ἐγὼ εἰμι ἡ ἀμπελος (ἡ ἀληθινη)

ἐμὲ Pronoun, acc s ἐγὼ

πινάση Verb, aor act subj, 3 s πειναω be hungry

διψαω be thirsty, thirst for πωποτε adv ever, at any time

For this use of the symbolism of eating and drinking, cf. Is 55:1 – dealing with the dawning of eschatological salvation – and also Rev 7:14-16. Christ is the centre and source of this salvation and there is a complete sufficiency in him.

John 6:36

ἀλλ' εἴπον ύμῖν ὅτι καὶ ἐωράκατε με καὶ οὐ
πιστεύετε.

ἐωράκατε Verb, perf act indic, 2 pl ὥραω see

Some early authorities (¶ A it^{a,b,e,q} OS) omit με, indicating thereby that 'you have seen and do not believe' relates explicitly to the sign(s) seen by the hearers. The retention of με in this context would not entail a very different meaning.

Carson comments, "They have seen only a mightily endowed man, a potential king (6:14, 15), not the Son of God who perfectly expresses the Father's word and deed (5:19ff.); they have seen only bread and power, not what they signify. This crowd has witnessed the divine revealer at work, but only their curiosity, appetites and political ambitions have been aroused, not their faith."

Cf. vv 30 & 26.

John 6:37-40

Barrett summarises the thoughts of these verses thus:

"I have come down to do not my will but the will of God who sent me.
"It is God's will that none whom he has given me should perish, but that they should receive life and be raised up at the last day.
"Therefore I will receive and raise up every one who 'comes to me', since he is the Father's gift to me and it is the Father's will that I should do so."

John 6:37

πᾶν ὁ δίδωσιν μοι ὁ πατὴρ πρὸς ἐμὲ ἤξει, καὶ τὸν ἐρχόμενον πρός με οὐ μὴ ἐκβάλω ἔξω,

In the face of such lack of faith it may seem that Jesus' mission is failing. Here Jesus expresses confidence that God's saving purposes cannot be frustrated. "Jesus' confidence does not rest in the potential for a positive response amongst well-meaning people. Far from it: his confidence is in his Father to bring to pass the Father's redemptive purposes: *All that the Father gives me will come to me.*" Carson.

παν ὁ is used collectively instead of **παντες οὐς**. It emphasises the collective aspect of the Father's gift of a people to the Son.

δίδωσιν Verb, pres act indic, 3 s διδωμι
ήκω come

The contrast is with the crowd who will not come to Christ in faith.

ἐκβάλω Verb, aor act subj, 1 s ἐκβαλλω
throw out, expel, cast away
ἔξω adv. out, outside, away

Carson argues that the sense of the last phrase is that Jesus undertakes to keep, to preserve, all who come to him.

John 6:38

ὅτι καταβέβηκα ἀπὸ τοῦ οὐρανοῦ οὐχ ἵνα πιστῶ τὸ θέλημα τὸ ἐμὸν ἀλλὰ τὸ θέλημα τοῦ πέμψαντός με·

The **ὅτι** "introduces the reason *why* Jesus will perfectly preserve all those whom the Father has given him." Carson.

καταβέβηκα Verb, perf act indic, 1 s
καταβαινω see v.33

θελημα, ατος n will, wish, desire
ἐμος, η, ον 1st pers possessive adj my, mine

Cf. Mk 14:36.

πέμψαντός Verb, aor act ptc, m gen s πεμπω
send

John 6:39

τοῦτο δέ ἐστιν τὸ θέλημα τοῦ πέμψαντός με ἵνα πᾶν ὁ δέδωκέν μοι μὴ ἀπολέσω ἔξ αὐτοῦ ἀλλὰ ἀναστήσω αὐτὸ τῇ ἐσχάτῃ ήμέρᾳ.

δέδωκέν Verb, perf act indic, 3 s διδωμι
ἀπολέσω Verb, aor act subj, 1 s ἀπολλυμι
destroy, lose
ἀναστήσω Verb, fut act indic, 1 s ἀνιστημι
raise
ἐσχάτος, η, ον adj last, final

Cf. vv 40,44,54.

"Here, as in 5:24-9, John balances exactly the two aspects of the Christian life, in present possession and future hope; and there is nothing to indicate that he thought one more important than the other." Barrett.

John 6:40

τοῦτο γάρ ἐστιν τὸ θέλημα τοῦ πατρός μου ἵνα πᾶς ὁ θεωρῶν τὸν νιὸν καὶ πιστεύων εἰς αὐτὸν ἔχῃ ζωὴν αἰώνιον, καὶ ἀναστήσω αὐτὸν ἐγὼ τῇ ἐσχάτῃ ήμέρᾳ.

θεωρεω see

"θεωρων is sometimes though not consistently used of a special, perceptive, beholding of Christ: 6:62; 12:45; 14:19; 16:10,16f.,19; cf 20:14." Barrett.

Postscript

Carson, reflecting on the previous verses, comments, "Divine sovereignty in salvation is a major theme in the Fourth Gospel. Moreover, the form of it in these verses, that there exists a group of people who have been given by the Father to the Son, and that this group will inevitably come to the Son and be preserved by him, not only recurs in this chapter (v. 65) and perhaps in 10:29, but is strikingly central to the Lord's prayer in ch. 17 (vv. 1, 6, 9, 24...). John is not embarrassed by this theme, because unlike many contemporary philosophers and theologians, he does not think that human responsibility is thereby mitigated. Thus, he can speak with equal ease of those who look to the Son and believe in him: this they must do if they are to enjoy eternal life. But this responsibility to exercise faith does not, for the Evangelist, make God contingent. In short, John is quite happy with the position that modern philosophy calls 'compatibilism'."

John 6:41

Ἐγόγγυζον οὖν οἱ Ἰουδαῖοι περὶ αὐτοῦ ὅτι εἶπεν· Ἐγώ εἰμι ὁ ἄρτος ὁ καταβὰς ἐκ τοῦ οὐρανοῦ,

γογγυζω grumble, complain, mutter

"As did the fathers in the wilderness, Ex 16:2,8f." Barrett. Cf. also Num 11:4ff.

καταβατινω see v.33

John 6:42

καὶ ἔλεγον· Οὐχ οὗτός ἐστιν Ἰησοῦς ὁ νιὸς Ἰωσῆφ, οὗ ἡμεῖς οἴδαμεν τὸν πατέρα καὶ τὴν μητέρα; πᾶς νῦν λέγει ὅτι Ἐκ τοῦ οὐρανοῦ καταβέβηκα;

καταβέβηκα Verb, perf act indic, 1 s
καταβατινω

John probably intends an ironical allusion to the virgin birth. If they had really known his parentage they would have known that he *had* come down from heaven.

John 6:43

ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς· Μὴ γογγύζετε μετ' ἀλλήλων.

ἀπεκρίθη Verb, aor midd dep indic, 3 s
ἀποκρινομαι answer, reply, say
ἀλλήλων, οις, ους reciprocal pronoun one another

John 6:44

οὐδεὶς δύναται ἐλθεῖν πρός με ἐὰν μὴ ὁ πατὴρ ὁ πέμψας με ἐλκύσῃ αὐτόν, καὶ γὰρ ἀναστήσω αὐτὸν ἐν τῇ ἐσχάτῃ ἡμέρᾳ.

The negative counterpart of v. 37a.

οὐδεις, οὐδεμια, οὐδεν no one, nothing
ἐὰν μη unless
πεμπω send
ἐλκύσῃ Verb, aor act subj, 3 s ἐλκω draw, attract

"The complaint is pointless and the dispute in which the Jews are engaged must be fruitless; it cannot lead them to come to Jesus. Only the direct act of the Father – not the mere resolution of some problem – can effect this." Barrett.

For ἐλκω cf. 12:32.

καὶ γω a compound word = και ἐγω
ἀναστήσω Verb, fut act indic, 1 s ἀνιστημι
see v.39

John 6:45

ἔστιν γεγραμμένον ἐν τοῖς προφήταις· Καὶ ἔσονται πάντες διδακτοὶ θεοῦ· πᾶς ὁ ἀκούσας παρὰ τοῦ πατρὸς καὶ μαθὼν ἔρχεται πρὸς ἐμέ.

γεγραμμένον Verb, perf pass ptc, m acc & n
nom/acc s γραφω write

ἔσονται Verb, fut indic, 3 pl ειμι
διδακτος, η, ov taught

"This is a paraphrase of Isaiah 54:13, addressed to the restored city of Jerusalem that the prophet foresees: 'All your sons will be taught by the LORD, and great will be your children's peace.' The passage is here applied typologically: in the New Testament the messianic community and the dawning of the saving reign of God are the typological fulfilments of the restoration of Jerusalem after the Babylonian exile." Carson. See also Jer. 31:31-34; Ezek 36:24-26

μαθον Verb, aor act ptc, m nom s μανθανω
learn, find out

"The quotation is adduced in explanation of God's drawing men; this consists in teaching, the inward teaching which God gives to those whom he chooses and so directs to Jesus. For every one who has heard (ἀκονσας) what the Father says, and learnt (μαθων) from it, comes to Jesus." Barrett.

John 6:46

οὐχ ὅτι τὸν πατέρα ἐώρακέν τις εἰ μὴ ὁ ὥν παρὰ τοῦ θεοῦ, οὗτος ἐώρακεν τὸν πατέρα.

ἐώρακέν Verb, perf act indic, 3 s ὄρω see
εἰ μη except

"The previous verse might be misleading. It must not be taken to mean that any man may enjoy a direct mystical experience of God and then, enlightened, attach himself to Jesus. Jesus only has immediate knowledge of God (τὸν πατέρα ἐώρακεν), and to others he is a mediator, since he has come forth from the presence of God (ὁν παρα του Θεου). See 1:18." Barrett.

John 6:47

ἀμήν ἀμήν λέγω ὑμῖν, ὁ πιστεύων ἔχει ζωὴν αἰώνιον.

The reading ὁ πιστεύων without εις ἐμέ is supported by a formidable array of our earliest MSS. Metzger comments: "The addition ... was both natural and inevitable; the surprising thing is that relatively many copyists resisted the temptation."

ζωη, ης f life
αιωνιος, ov eternal, everlasting

Cf. 1:51; 3:15. The implicit invitation to believe stands alongside the insistence that none can come unless drawn by God.

John 6:48

ἐγώ εἰμι ὁ ἄρτος τῆς ζωῆς·

See v.35

John 6:49

οἱ πατέρες ὑμῶν ἔφαγον ἐν τῇ ἐρήμῳ τὸ μάννα καὶ ἀπέθανον·

Vv. 49 & 50 repeat the arguments of vv. 32-35.

ἔφαγον Verb, aor act indic, 1s & 3pl ἔσθιω eat

ἀπέθανον Verb, aor act indic, 1s & 3pl ἀποθησκω die, face death

The manna could only sustain life, it could not bestow *eternal* life.

John 6:50

οὗτός ἐστιν ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβαίνων ἵνα τις ἔξ αὐτοῦ φάγῃ καὶ μὴ ἀποθάνῃ·

φάγη Verb, aor act subj, 3 s ἔσθιω

John 6:51

ἐγὼ εἰμι ὁ ἄρτος ὁ ζῶν ὁ ἐκ τοῦ οὐρανοῦ καταβάς· ἐάν τις φάγῃ ἐκ τούτου τοῦ ἄρτου ζήσει εἰς τὸν αἰώνα, καὶ ὁ ἄρτος δὲ ὃν ἐγὼ δώσω ἡ σάρξ μού ἐστιν ὑπὲρ τῆς τοῦ κόσμου ζωῆς.

καταβάς Verb, aor act ptc, m nom s
καταβαινω

ζω live, be alive

αἰών, αἰώνος m age, eternity

δωσω Verb, fut act indic, 1 s διδωμι

σαρξ, σαρκος f flesh, physical body

Cf. 1 Cor 11:24; Lk 22:19; Jn 10:11,15; 11:50f.; 15:13; 17:19 also 13:37f.

"These passages show conclusively that a reference to the death of Jesus is intended – he will give his flesh in death – and suggest a sacrificial meaning." Barrett.

Beasley-Murray comments, "We should also recall the Passover context for the feeding of the multitude (v 4): he who is the Living Bread is to die as the Lamb of God for the sin of the world (1:29)."

On ὑπὲρ τῆς τοῦ κόσμου ζωῆς cf. 3:15-17; 4:42.

John 6:52

Ἐμάχοντο οὖν πρὸς ἀλλήλους οἱ Ἰουδαῖοι λέγοντες· Πῶς δύναται οὗτος ἡμῖν δοῦναι τὴν σάρκα αὐτοῦ φαγεῖν;

μαχομαι quarrel, fight
ἀλληλων, οις, ους see v.33

Beasley-Murray comments, "Schnackenburg (2:60) points out that the Exodus narrative records that the Jews not only grumbled at God and his servants for their hardships (see Comment on v 41), but also strove with them (e.g. Exod 17:2, against Moses; Num 20:3, against the Lord...). In like manner, their successors first grumble at Jesus, then in their fury 'fight' over his words."

δυναμαι can, be able to
δοῦναι verb, aor act infin διδωμι
φαγεῖν Verb, aor act infin ἔσθιω

John 6:53

εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς· Άμὴν ἀμὴν λέγω ὑμῖν, ἐὰν μὴ φάγητε τὴν σάρκα τοῦ νιοῦ τοῦ ἀνθρώπου καὶ πίντε αὐτοῦ τὸ αἷμα, οὐκ ἔχετε ζωὴν ἐν ἑαυτοῖς.

"In response, Jesus repeats the truth of v. 51c, but now puts it in a conditional form." Carson. There is also a new element in the parallel phrase concerning the drinking of his blood, which may be viewed as a development of v 35 which speaks of Jesus satisfying both hunger and thirst.

έσον μη see v.44
πίντε Vern, aor act subj, 2 pl πινω drink
αἷμα, ατος f blood

Jesus' words here anticipate those at the Last Supper. Flesh and blood together signify the whole incarnate life.

έαυτος, έαυτη, έαυτον him/her/itself

"The Jews had found Jesus' statement in v. 51c impenetrable at best, blatantly offensive at worst, but in this expansion Jesus in their view is even more offensive. The law of Moses forbade the drinking of blood, and even the eating of meat with the blood still in it. To drink the blood of the Son of Man was therefore, for them, an intuitively abhorrent notion." Carson.

John 6:54

οἱ τρώγων μου τὴν σάρκα καὶ πίνων μου τὸ αἷμα ἔχει ζωὴν αἰώνιον, κἀγὼ ἀναστήσω αὐτὸν τῇ ἐσχάτῃ ἡμέρᾳ.

τρωγω eat, chew

John uses τρωγειν in the present tense as the cognate of the root φαγ... which is used in the aorist etc. John does not use ἔσθιειν. Apart from John's gospel (4 times in the following verses and once in 13:18), τρωγειν appears in the New Testament only in Mt 24:38.

κἀγω a compound word = καὶ ἐγω

See vv 39,40. The parallels between v. 40 and this verse suggest that to 'look to the Son and believe in him' is the same as to eat his flesh and drink his blood. Augustine of Hippo wrote, *Crede, et manduscasti*, 'Believe, and you have eaten'.

Carson comments that Jesus words here are not a direct reference to the Lord's table. "But such allusions as exist prompt the thoughtful reader to look behind the eucharist, to that to which the eucharist itself points. In other words, eucharistic allusions are set in the broader framework of Jesus' saving work, in particular his cross-work. Moreover, by the repeated stress in this discourse on Jesus' initiative, no room is left for a magical understanding of the Lord's table that would place God under constraint: submit to the rite, and win eternal life! Both the feeding miracle and the Lord's table, rightly understood, parabolically set out what it means to receive Christ by faith."

John 6:55

ἡ γὰρ σάρξ μου ἀληθής ἐστι βρῶσις, καὶ τὸ αἷμά μου ἀληθής ἐστι πόσις,
ἀληθῆς, εἰς true, genuine

Many MSS read ἀληθως rather than ἀληθης. Barrett writes, "Johannine usage confirms the ancient support for ἀληθως." However, Metzger's expresses the opposite view (on behalf of the UBS Committee): "Superficially the adjective ἀληθης appears to be inappropriate, and therefore several witnesses substitute the adverb ἀληθως. On the whole, the external evidence supporting ἀληθης is of preponderant weight."

βρῶσις, εως f food

I.e. in contrast with the manna.

πόσις, εως f drinking, a drink

John 6:56

ὁ τρώγων μου τὴν σάρκα καὶ πίνων μου τὸ αἷμα ἐν ἐμοὶ μένει κάγῳ ἐν αὐτῷ.

ἐμοὶ Pronoun, dat s ἐγω

μενω remain, stay, abide

"The flesh and blood of Christ are truly food and drink to those who receive them because by means of them a complete and reciprocal indwelling of Christ and the believer is attained.

"... μενειν is one of John's most important words. The Father abides in the Son (14:10), the Spirit abides upon Jesus (1:32f.), believers abide in Christ and he in them (6:56; 15:4). There are variations of the same thought: the word of Christ abides in Christians and they in it (5:38; 8:31; 15:7); Christ abides in the love of God and the disciples must abide in the love of Christ (15:9f.)." Barrett. Beasley-Murray says that the mutual 'abiding' of the believer and Christ "is very close to the Pauline concept of κοινωνία (cf. Gal 2:19-20), and indicates a personal relationship of faith."

After the end of the sentence D adds a typical Western expansion of the text: 'As the Father is in me, I also am in the Father. Truly, truly I say to you, if you do not receive the body of the Son of man as the bread of life, you have no life in him' (cf. v 53 and 10:38).

John 6:57

καθὼς ἀπέστειλέν με ὁ ζῶν πατὴρ κάγῳ ζῶ διὰ τὸν πατέρα, καὶ ὁ τρώγων με κάκεινος ζήσει δι' ἐμέ.

ἀπέστειλέν Verb, aor act indic, 3 s

ἀποστελλω send, send out

ζω live, be alive

Cf. 5:26.

ὁ τρώγων με the pronoun με "confirms that the whole person of Christ is in view, not merely eucharistic elements." Carson.

κάκεινος, η, ο contraction of καὶ ἔκεινος
and that one, and he, that one also, he
also

Cf 5:21, 24-30.

"The Christian life is mediated life." Barrett.

John 6:58

οὗτός ἐστιν ὁ ἄρτος ὁ ἐξ οὐρανοῦ καταβάς, οὐκ
καθὼς ἔφαγον οἱ πατέρες καὶ ἀπέθανον· ὁ
τρώγων τοῦτον τὸν ἄρτον ζήσει εἰς τὸν αἰῶνα.

After οἱ πατέρες D adds ὑμῶν, other authorities further add τὸ μάννα, and some Syr. and Coptic MSS continue with ἐν τῇ ἐρήμῳ. These all appear to have been inspired by v 49.

ἀπέθανον Verb, aor act indic, 1s & 3pl

ἀποθνήσκω die

"The discourse concludes with a summary statement that harks back to its beginning (v 31): the bread from heaven is the Christ in his incarnate life and redemptive death, alike Revealer and Redeemer, giving life where death reigned. The saying refers back to vv 32-35 and also gathers up the thought of vv 53-57." Beasley-Murray.

John 6:59

ταῦτα εἶπεν ἐν συναγωγῇ διδάσκων ἐν
Καφαρναούμ.

συναγωγή, ης f synagogue
διδάσκω teach

Cf. v.24

πρότερον and το π. adv προτερον before,
previously, at first, originally

The sentence is incomplete, but the sense is that the crucifixion and glorification of Christ is the greatest σκανδαλον. It is that which either causes the greatest offence or the 'seeing' of it will be the means of conviction and conversion.

Carson comments, "However offensive the linguistic expression 'eating flesh and drinking blood' may be, how much more offensive is the crucifixion of an alleged Messiah! The very idea is outrageous, bordering on blasphemous obscenity, 'a stumbling block to Jews and foolishness to Gentiles' (1 Cor 1:23). Yet this stands at the heart of the divine self-disclosure."

John 6:60

Πολλοὶ οὖν ἀκούσαντες ἐκ τῶν μαθητῶν
αὐτοῦ εἶπαν· Σκληρός ἔστιν ὁ λόγος οὗτος· τίς
δύναται αὐτοῦ ἀκούειν;

σκληρος, α, ov hard, difficult

John here distinguishes between 'disciples' or 'followers' and the twelve.

Carson comments, "Just as there is faith and faith (2:23-25), so there are disciples and disciples. At the most elementary level, a disciple is someone who is at that point following Jesus, either literally by joining the group that pursued him from place to place, or metaphorically in regarding him as the authoritative teacher. Such a 'disciple' is not necessarily a 'Christian', someone who has savingly trusted Jesus and sworn allegiance to him, given by the Father to the Son, drawn by the Father and born again by the Spirit. Jesus will make clear in due course that only those who *continue* in his word are *truly* his 'disciples' (8:31)."

δύναμαι can, be able to

It is uncertain whether αὐτοῦ refers to the word/saying of Jesus or to Jesus himself. It seems that they were offended at the claims which Jesus made.

John 6:63

τὸ πνεῦμα ἔστιν τὸ ζωοποιοῦν, ἡ σὰρξ οὐκ
ώφελει οὐδέν· τὰ ρήματα ἀ ἐγὼ λελάληκα ύμιν
πνεῦμά ἔστιν καὶ ζωὴ ἔστιν.

ζωοποιεω give life, make alive

"ζωοποιειν (also 5:21) is a Pauline word (7 times; see especially 1 Cor. 15:45, ὁ ἐσχατος Αδαμ εἰς πνεῦμα ζωοποιουν; 2 Cor. 3:6, το δε πνεῦμα ζωοποιει). Though this word is not used in the earlier chapters of John (nor in the last discourses) the essential property of the Spirit is to give life; 3:5.,8 the Spirit effects new birth; 4:23f. the Spirit is brought into connection with the discourse on living water (see the notes); 7:38f. again the Spirit is living water. In the Old Testament also this is a fundamental concept regarding the Spirit... Gen 1:2; Ezek. 37:1-14." Barrett.

σαρξ, σαρκος f flesh, human nature
ώφελεω gain, profit, benefit

οὐδεις, οὐδεμια, οὐδεν no one, nothing;
also οὐδεν adv. not at all

ρήμα, ατος n word, thing

λελάληκα Verb, perf act indic, 1 s λαλεω
speak

ζωη, ης f life

Jesus himself is the incarnate word, and his words are the life-giving words (ρήματα) of God (cf. 5:24 where the reference is to the living word (λογος) of Jesus).

"One cannot feed on Christ without feeding on Christ's words, for truly believing Jesus cannot be separated from truly believing Jesus' words (5:46-47)." Carson.

John 6:61

εἶδὼς δὲ ὁ Ἰησοῦς ἐν ἑαυτῷ ὅτι γογγύζουσιν
περὶ τούτου οἱ μαθηταὶ αὐτοῦ εἶπεν αὐτοῖς·
Τοῦτο ύμᾶς σκανδαλίζει;

ειδως Verb, perf act ptc, m nom s οιδα
know

ἑαυτος, έαυτη, έαυτον him/her/itself
γογγυζω grumble, complain, mutter
σκανδαλιζω cause (someone) to sin, cause
(someone) to give up the faith; anger,
shock

"The verb is common in the synoptic gospels but in John occurs only here and in 16:1. The noun σκανδαλον is not used at all." Barrett.

John 6:64

ἀλλὰ εἰσὶν ἐξ ύμῶν τινες οἵ οὐ πιστεύουσιν.
ἥδει γάρ ἐξ ἀρχῆς ὁ Ἰησοῦς τίνες εἰσὶν οἱ μὴ
πιστεύοντες καὶ τίς ἔστιν ὁ παραδώσων αὐτόν.

πιστευω believe (in), have faith (in)

"It is implied that the life contained in the words of Jesus is received on the basis of faith, and this knife edge inevitably divides the hearers of Jesus into two parties, which however do not necessarily correspond with visible groups, since even among those who are reckoned to be μαθηται there are unbelievers." Barrett.

ἡδει Verb, pluperf act indic, 3 s οιδα
ἀρχη, ης f beginning

Either the beginning of his ministry or the beginning of time.

παραδωσων Verb, fut act ptc, m nom s
παραδιδωμι hand over, deliver up

Cf. v.70.

John 6:65

καὶ ἔλεγεν· Διὰ τοῦτο εἰρηκα ύμιν ὅτι οὐδεὶς δύναται ἐλθεῖν πρός με ἐὰν μὴ ἦ δεδομένον αὐτῷ ἐκ τοῦ πατρός.

εἰρηκα Verb, perf act indic, 1 s λεγω
ἐλθεῖν Verb, aor act infin ἔρχομαι
ἦ Verb, pres subj, 3s εἰμι
δεδομένον Verb, perf pass ptc, m acc & n
nom/acc s διδωμι

Cf. v.44

"Faith in Christ is not merely difficult; apart from God it is impossible (cf. Mark 10:27). Coming to Jesus is not a matter of free human decision." Barrett.

John 6:66

'Εκ τούτου πολλοί ἐκ τῶν μαθητῶν αὐτοῦ ἀπῆλθον εἰς τὰ ὄπιστα καὶ οὐκέτι μετ' αὐτοῦ περιεπάτουν.

ἐκ τούτῳ either 'for this reason', or 'from this time'.

ἀπῆλθον Verb, aor act ind, 1s & 3pl
ἀπερχομαι

ὄπιστα adv back, behind

ἀπῆλθον εἰς τα ὄπιστα 'fell away', cf. 18:6;
20:14. Barrett suggests it is as Hebraism.

οὐκέτι adv no longer, no more
περιπατεω walk, walk about, live

'No longer followed him as a disciple'. Beasley-Murray comments, "This represents an extraordinary reversal of the excitement engendered by the feeding miracle. The crowds who wanted to make Jesus king melt away when he makes it plain that his kingdom is not of this world, and the disappointed disciples who cannot stomach his teaching join them."

And Bruce writes, "What they wanted, he would not give; what he offered, they would not receive."

John 6:67

εἶπεν οὖν ὁ Ἰησοῦς τοῖς δώδεκα· Μὴ καὶ ύμεῖς θέλετε ὑπάγειν;

δωδεκα twelve

θελω wish, will

ὑπάγω go, go one's way, depart

Carson comments, "The question is asked more for their sake than his. They need to articulate a response more than he needs to hear it. One might guess from the flow of the narrative that the defection has been so substantial on this occasion that not many more than the Twelve actually remain."

John 6:68

ἀπεκρίθη αὐτῷ Σίμων Πέτρος· Κύριε, πρὸς τίνα ἀπελευσόμεθα; ρήματα ζωῆς αἰωνίου ἔχεις,

ἀπεκρίθη Verb, aor midd dep indic, 3 s
ἀποκρινομαι answer, reply, say

Carson says of Peter, "His reponse has certain similarities to the confession at Caesarea Philippi (Mk 8:29 par.), though it is not at all clear that the two passages refer to the same incident."

ἀπελευσόμεθα Verb, fut midd dep indic, 1 pl
ἀπερχομαι
ὅμιλα, στος n word

"The words of Jesus are words which are in themselves living, deal with the subject of eternal life, and convey eternal life to those who believe. Those who have once become aware of the meaning and possibility of eternal life can take refuge with no other." Barrett.

John 6:69

καὶ ἡμεῖς πεπιστεύκαμεν καὶ ἐγνώκαμεν ὅτι σὺ εἶ ὁ ἄγιος τοῦ θεοῦ.

πιστευω believe (in), have faith (in)

ἐγνώκαμεν Verb, perf act indic, 1 pl

γνωσκω

The perfects bear the sense 'we have recognised the truth and hold it'.

ἄγιος, α, ον holy

The variants of the title 'Holy One of God' are a standing model of assimilation of texts in the Gospels. Tertullian reads instead ὁ Χριστός (= Mark 8:29): P⁶⁶ ὁ Χριστός ὁ ἄγιος τοῦ θεοῦ, combining Mark and John; Koine MSS have ὁ Χριστός ὁ νιὸς τοῦ θεοῦ τοῦ ζῶντος (= Matt 16:16); Cyprian ὁ νιὸς τοῦ θεοῦ (cf. John 1:29); some Caesarean MSS have ὁ Χριστός ὁ νιὸς τοῦ θεοῦ, again reflecting Matt 16:16. The text adopted is read by P⁷⁵ & B C D L W etc; it is unique in the gospel tradition, and is universally accepted today.

"The full title *the Holy One of God* occurs elsewhere in Mark 1:24 (= Luke 4:34) in the mouth of a demon. Probably it is a messianic title, though clear evidence for such a usage is lacking." Carson.

John 6:70

ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς· Οὐκ ἐγὼ ὑμᾶς τοὺς δόδεκα ἔξελεξάμην; καὶ ἐξ ὑμῶν εἰς διάβολός εστιν.

"ἐγὼ ὑμᾶς takes up ἡμεις ... συ in Peter's confession of faith, which is true so far as it goes but must not be allowed to suggest that the maker of it is in any sense conferring a benefit upon Jesus. The Twelve have not chosen him; he has chosen them (cf. 15:16)." Barrett. Again, cf. Peter's confession at Caesarea Philippi and Jesus' response.

Verb, aor midd indic, 1 s ἐκλεγομαι choose, select

εἰς, μια, ἐν gen ἐνος, μιας, ἐνος one διαβόλος, ου m the devil

"The sense of the present verse is explained by 13:2. Satan has made Judas his ally, a subordinate devil." Barrett.

John 6:71

ἔλεγεν δὲ τὸν Ἰούδαν Σίμωνος Ἰσκαριώτου· οὗτος γὰρ ἔμελλεν παραδιδόναι αὐτὸν, εἰς ἐκ τῶν δόδεκα.

'Ισκαριωτου, agreeing with Σίμωνος, is read by P⁶⁶ P⁷⁵ B c L W etc, and is to be accepted rather than 'Ισκαριωτην, agreeing with 'Ιούδαν.

μελλω (before an infin) be going
παραδιδόναι Verb, pres act infin παραδιδωμι hand over, deliver up

John 7

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

John 7:1

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

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

ἦθελεν Verb, imperf act indic, 3 s θελω

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

ζητεω seek, look for, attempt

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

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

John 7:2

ἡν δὲ ἐγγὺς ἡ ἑορτὴ τῶν Ἰουδαίων ἡ σκηνοπιγγία.

ἐγγὺς adv near

ἑορτη, ης f festival, feast

σκηνοπιγγια, ας f Feast of Tabernacles

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

Beasley-Murray comments, "Primarily a thanksgiving for the harvests of wine, fruit, and olives, it was conjoined with a remembrance of the mercies of God during the forty years of wilderness wanderings and an anticipation of their return at the second Exodus when the kingdom of God should come. The most outstanding features of the festival were the camping out in the huts, the ceremonial drawing of water each morning from the pool of Siloam (reflected in 7:37–38) and the rejoicing at night in the light of the enormous candelabras set up in the court of the women (cf. 8:12)." This would have been about six months after the feeding of the 5000.

John 7:3

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

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

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

μετάβηθι Verb, aor act imperat, 2 s
μεταβατω leave, go, cross over
ἐντευθεν from here
ὑπαγω go, go one's way, depart
θεωρεω see

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

John 7:4

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

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

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

εἶναι Verb, pres infin εἰμι

φανέρω make known, reveal
σεαυτον, ης reflexive pronoun yourself

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

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

John 7:5

οὐδὲ γὰρ οἱ ἀδελφοὶ αὐτοῦ ἐπίστευον εἰς
αὐτόν.

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

John 7:6

λέγει οὖν αὐτοῖς ὁ Ἰησοῦς· Ό καιρὸς ὁ ἐμὸς
οὐπώ πάρεστιν, ὁ δὲ καιρὸς ὁ ὑμέτερος
πάντοτέ ἔστιν ἔτοιμος.

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

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

ὑμετερος, α, ov possessive adj of 2 pl your
πάντοτε always
ἔτοιμος, η, ov ready, present

I.e. they can go up to Jerusalem at any time.

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

John 7:7

οὐ δύναται ὁ κόσμος μισεῖν ύμᾶς, ἐμὲ δὲ μισεῖ,
ὅτι ἔγὼ μαρτυρῶ περὶ αὐτοῦ ὅτι τὰ ἔργα αὐτοῦ
πονηρά ἔστιν.

δύναμαι can, be able to, be capable of
μισεω̄ hate, despise

Cf. 15:18f.

ἐμὲ Pronoun, acc s ἔγω

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

πονηρος, α, ον̄ evil, bad, wicked

John 7:8

ὑμεῖς ἀνάβητε εἰς τὴν ἑορτήν· ἔγὼ οὐκ
ἀναβαίνω εἰς τὴν ἑορτὴν ταύτην, ὅτι ὁ ἐμὸς
καιρὸς οὕπω πεπλήρωται.

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

Some of our earliest MSS read οὕπω 'not yet'
(so P⁶⁶ P⁷⁵ B etc) rather than οὐκ, the simple
negative. This would appear to be a scribal
'correction', intended to remove inconsistency.

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

πληρω̄ fill, fulfill

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

John 7:9

ταῦτα δὲ εἰπὼν αὐτὸς ἔμεινεν ἐν τῇ Γαλιλαίᾳ.
ἔμεινεν Verb, aor act indic, 3 s μενω̄
remain, stay

αὐτὸς is replaced by αὐτοῖς in P⁷⁵ B D^b etc, by
Ίησοῦς in it^c Chrys, and simply omitted (as
superfluous) in others; αὐτὸς, however, is well
attested and is in accordance with the
Evangelist's style.

John 7:10

Ὦς δὲ ἀνέβησαν οἱ ἀδελφοὶ αὐτοῦ εἰς τὴν
ἑορτήν, τότε καὶ αὐτὸς ἀνέβη, οὐ φανερῶς
ἄλλα ὡς ἐν κρυπτῷ.

τότε then, at that time
φανερω̄ openly, publicly
κρυπτος, η, ον̄ see v.4

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

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

John 7:11

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

ζητεω̄ seek, search for

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

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

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

John 7:12

καὶ γογγυσμὸς περὶ αὐτοῦ ἦν πολὺς ἐν τοῖς
ὄχλοις· οἱ μὲν ἔλεγον ὅτι Ἀγαθός ἔστιν, ἄλλοι
δὲ ἔλεγον· Οὐ, ἀλλὰ πλανᾶ τὸν ὄχλον.

γογγυσμος, ον̄ m complaining, whispering

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

ὄχλος, ον̄ m crowd, multitude

τοῖς ὄχλοις (P⁷⁵ B etc) is less common in the Fourth Gospel than τῷ ὄχλῳ (read by P⁶⁶ κ etc), but it is strongly attested and may well be original (it is given only a D reading in the UBS edition of the NT).

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

ἀγαθος, η, ov good

ἄλλος, η, o another, other

πλαναω lead astray, mislead, deceive

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

John 7:13

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

οὐδεις, οὐδεμια, οὐδεν no one, nothing
μεντοι but, nevertheless, however

παρρησια, ας f see v.4

λαλεω speak, talk

φοβος, ου m fear

John 7:14

Ἔδη δὲ τῆς ἑορτῆς μεσούσης ἀνέβη Ἰησοῦς εἰς τὸ ιερὸν καὶ ἐδίδασκεν.

ήδη adv now, already

μεσοω be in the middle, be half over
ἀνέβη Verb, aor act indic, 3 s ἀναβατω go up

ιερον, ου n temple, temple precincts
διδασκω teach

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

John 7:15-24

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

John 7:15

ἐθαύμαζον οὖν οἱ Ἰουδαῖοι λέγοντες· Πῶς οὗτος γράμματα οἶδεν μὴ μεμαθηκώς;
Θαυμαζω wonder, be amazed

οἱ Ἰουδαῖοι here probably means the Judean crowds.

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

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

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

John 7:16

ἀπεκρίθη οὖν αὐτοῖς ὁ Ἰησοῦς καὶ εἶπεν· Ή
ἐμὴ διδαχὴ οὐκ ἔστιν ἐμὴ ἄλλὰ τοῦ πέμψαντός
με·

ἀπεκριθη Verb, aor midd dep indic, 3 s
ἀποκρινομαι answer, reply, say
ἐμος, η, ov 1st pers possessive adj my, mine
διδαχη, ης f teaching, what is taught
πέμψαντος Verb, aor act ptc, m gen s πεμπω
send

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

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

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

John 7:17

έάν τις θέλῃ τὸ θέλημα αὐτοῦ ποιεῖν, γνώσεται περὶ τῆς διδαχῆς πότερον ἐκ τοῦ θεοῦ ἐστιν ἢ ἐγὼ ἀπ' ἐμαυτοῦ λαλῶ.

θελω wish, will

θελημα, ατος n will

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

γνωσεται Verb, fut midd dep indic, 3 s

γνωσκω

ποτερον adv whether

A classical construction occurring here only in the New Testament.

ἢ or

λαλεω speak, talk

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

John 7:18

οἱ ἀρ' ἔαντοῦ λαλῶν τὴν δόξαν τὴν ιδίαν ζητεῖ· οἱ δὲ ζητῶν τὴν δόξαν τοῦ πέμψαντος αὐτὸν οὗτος ἀληθής ἐστιν καὶ ἀδικία ἐν αὐτῷ οὐκ ἐστιν.

έαντος, έαντη, έαντον him/her/itself

δοξα, ης f glory; praise, honour

ιδιος, α, ον one's own

ἀληθης, ες true, truthful, genuine

Cf. 3:33; 8:26.

ἀδικια, ας f wrongdoing, evil, sin

John 7:19

Οὐ Μωϋσῆς δέδωκεν ύμῖν τὸν νόμον; καὶ οὐδεὶς ἐξ ύμῶν ποιεῖ τὸν νόμον. τί με ζητεῖτε ἀποκτεῖναι;

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

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

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

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

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

John 7:20

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

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

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

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

John 7:21

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

εις, μια, έν gen ένος, μιας, ένος one θαυμαζω wonder, be amazed

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

John 7:22

διὰ τοῦτο Μωϋσῆς δέδωκεν ύμῖν τὴν περιτομήν – οὐχ ὅτι ἐκ τοῦ Μωϋσέως ἔστιν ἀλλ’ ἐκ τῶν πατέρων – καὶ ἐν σαββάτῳ περιτέμνετε ἄνθρωπον.

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

δέδωκεν Verb, perf act indic, 3 s διδῷμι περιτομῇ, ης f circumcision

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

σαββάτον, οὐ n (often in pl)
περιτεμνω circumcision

John 7:23

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

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

ἐμοὶ Pronoun, dat s ἐγώ χολῶ be angry
ὅλος, η, ov whole, all, entire

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

ὑγιῆς, ες sound, healthy, well, cured

John 7:24

μὴ κρίνετε κατ’ ὄψιν, ἀλλὰ τὴν δικαίαν κρίσιν κρίνετε.

κριών judge

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

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

Faith sees beneath the surface of things and judges accordingly.

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

John 7:25

Ἐλεγον οὖν τινες ἐκ τῶν Ἱεροσολυμιτῶν· Οὐχ οὗτος ἔστιν ὁν ζητοῦσιν ἀποκτεῖναι;

Ιεροσολυμιτης, ου m an inhabitant of Jerusalem

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

John 7:26

καὶ ἵδε παρρησίᾳ λαλεῖ καὶ οὐδὲν αὐτῷ λέγουσιν· μήποτε ἀληθῶς ἔγνωσαν οἱ ἄρχοντες ὅτι οὗτός ἐστιν ὁ χριστός;
παρρησίᾳ, ας f see v.4
μηποτε interrog. particle whether perhaps,
perhaps

'Can it possibly be that ...'

ἀληθῶς adv truly, in truth
ἔγνωσαν Verb, aor act indic, 3 pl γνωσκω
ἄρχων, οντος m ruler, official

John 7:27

ἀλλὰ τοῦτον οἴδαμεν πόθεν ἐστίν· ὁ δὲ χριστὸς ὅταν ἔρχηται οὐδεὶς γνώσκει πόθεν ἐστίν.
οἶδα know
πόθεν interrog adv. from where

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

ὅταν when, whenever, as often as

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

John 7:28

ἐκραξεν οὖν ἐν τῷ ιερῷ διδάσκων ὁ Ἰησοῦς καὶ λέγων· Κάμε οἴδατε καὶ οἴδατε πόθεν εἰμί· καὶ ἀπ' ἐμαυτοῦ οὐκ ἐλήλυθα, ἀλλ' ἐστιν ἀληθινὸς ὁ πέμψας με, ὃν ὑμεῖς οὐκ οἴδατε.
κραζω cry out, call out

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

ἱερον, ου n temple, temple precincts
διδασκω teach
κάμε a compound word: κάγω = και ἐγω,
κάμε = και με

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

ἐλήλυθα Verb, perf act indic, 1 s ἐρχομαι

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

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

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

John 7:29

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

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

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

John 7:30

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

πιάσαι Verb, aor act infin πιαζω seize,
arrest

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

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

John 7:31

ἐκ τοῦ ὄχλου δὲ πολλοὶ ἐπίστευσαν εἰς αὐτόν, καὶ ἔλεγον· Ό χριστὸς ὅταν ἐλθῃ μὴ πλείονα σημεῖα ποιήσει ὥν οὗτος ἐποίησεν;

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

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

For ἐποίησεν (read by P⁶⁶, P⁷⁵ κ^c B L etc) some authorities have the present ποιεῖ (κ^{*} D θ etc). Apart from the superior MSS attestation of the former, the latter looks like a correction, to avoid giving the impression that Jesus no longer performed miracles.

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

John 7:32

Ἡκουσαν οἱ Φαρισαῖοι τοῦ ὄχλου γογγύζοντος περὶ αὐτοῦ ταῦτα, καὶ ἀπέστειλαν οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι ὑπηρέτας ἵνα πιάσωσιν αὐτόν.

γογγύζω grumble, complain, murmur

Cf. v.12.

ἀποστέλλω send, send out
ἀρχιερευς, εως m high priest, member of high priestly family

Most of the chief priests (members of the leading priestly families) were Sadducees (Acts 5:17). In their growing opposition to Jesus and in plotting his death these opposing parties were united.

ὑπηρετης, ου m attendant, servant

Here, the temple guards, a kind of police force.

πιάσωσιν Verb, aor act subj, 3 pl πιάζω seize, arrest

John 7:33

εἶπεν οὖν ὁ Ἰησοῦς· Ἐτι χρόνον μικρὸν μεθ' ὑμῶν εἰμι καὶ ὑπάγω πρὸς τὸν πέμψαντά με.

ἔτι still, yet

χρονος, ου m time, period of time

"Jesus is unperturbed by the plot to arrest him because he knows that before his hour comes there must intervene a 'little while' (cf. 12:35; also 13:33; 14:19; 16:16-19, where μικρὸν is used without χρόνον), in which he must accomplish the remainder of his ministry (9:4; 11:9f.). His lot is determined not by the Jewish authorities but by himself, in obedience to the will of God." Barrett.

ὑπάγω go, go one's way, depart
πέμψαντά Verb, aor act ptc, m acc s πεμπω send

"The language of v 33 constantly reappears in the Upper Room discourses (for ὑπάγω of the departure of Jesus from this world to the Father see 13:3, 33–36; 14:4, 28; 16:5, 10, 17; for the 'little while,' see the exposition of it in 16:16–22, and for the return to the Father, chap. 17)." Beasley-Murray.

John 7:34

ζητήσετέ με καὶ οὐχ εύρήσετε, καὶ ὅπου εἰμὶ ἔγὼ ὑμεῖς οὐ δύνασθε ἐλθεῖν.

ζητεω seek, search for, look for
εύρήσετέ Verb, fut act indic, 2 pl εύρισκω find

The second με in the sentence is omitted by P⁶⁶ κ D L W etc, but included in P⁷⁵ B N T etc The meaning is the same on either reading.

όπου adv. where
ἐλθεῖν Verb, aor act infin ἐρχομαι

John 7:35

εἴπον οὖν οἱ Ιουδαῖοι πρὸς ἔαυτούς· Ποῦ οὗτος μέλλει πορεύεσθαι ὅτι ἡμεῖς οὐχ εύρησομεν αὐτόν; μὴ εἰς τὴν διασπορὰν τῶν Ἑλλήνων μέλλει πορεύεσθαι καὶ διδάσκειν τοὺς Ἕλληνας;

εἴπον Verb, aor act indic, 1s & 3pl λεγω
έαυτος, έαντη, έαντον him/her/itself
ποῦ interrogative adverb where, at what place, to what place
μελλω (before an infin) be going, intend
πορευομαι go, travel
εύρησομεν Verb, fut act indic, 1 pl εύρισκω
διασπορα, ας f dispersion (of the Jews or Christians scattered throughout the Graeco-Roman world)

Ἐλλην, ηνος m a Greek, non-Jew

The meaning here is equivalent to 'Gentile.'

διδασκω teach

"With characteristic irony, he makes the Jews utter incredulously and uncomprehendingly what is in fact the truth. Jesus, through the Church, will go into the Dispersion, and will teach Gentiles, both heathen and proselytes." Barrett. For similar irony cf. the words of Caiaphas in 11:49-50.
 Carson comments, "Indeed, there is even more irony if, as has been suggested in this commentary ... the Fourth Gospel was in the first instance penned as an evangelistic treatise aimed at the diaspora Jews and Greek speaking proselytes."

John 7:36

τίς ἔστιν ὁ λόγος οὗτος ὃν εἶπε· Ζητήσετε με καὶ οὐχ εὑρήσετε, καὶ ὅπου εἰμὶ ἐγὼ ὑμεῖς οὐ δύνασθε ἐλθεῖν;

John 7:37-44

The feast of Tabernacles would focus thoughts on Israel's wilderness journey from Egypt to the Promised Land and remind them of how God had provided them with water in the desert. The festival included water being drawn from the pool of Siloam which was then poured out at the Temple as a libation. Beasley-Murray adds, "Furthermore the rite was also linked with the anticipation of the abundant gift of living water flowing from Jerusalem when the kingdom of God comes (with Isa 12:3, cf. esp. Ezek 47:1-12 and Zech 14:8, both passages being read during the festival). The associations of the ceremony with the salvation of God, past, present, and future were accordingly evident to the people at the festival." Against this background, Jesus proclaims himself to be the source of living water to all who will come to him. For the theme of water, cf. 4:10-14; 6:35 and 19:34. See also similar language in Rev. 22:17. There is probably also an allusion here to Is. 55:1.

John 7:37

Ἐν δὲ τῇ ἐσχάτῃ ἡμέρᾳ τῇ μεγάλῃ τῆς ἑορτῆς είστηκει ὁ Ἰησοῦς, καὶ ἔκραξεν λέγων· Ἐάν τις διψᾷ ἐρχέσθω πρός με καὶ πινέτω.

ἐσχάτος, η, ov adj last, final
 μεγας, μεγαλη, μεγα large, great
 ἑορτη, ης f festival, feast

Cf. notes on verse 2. Carson comments, "Perhaps once word of the arrest warrant became known (vv. 32-34), Jesus kept quiet and out of sight until the time came for this dramatic pronouncement, and then its audacious authority prevented the temple guards from carrying out their assignment (vv. 45-46)."

Beasley-Murray comments, "The 'last day, the greatest day of the festival,' is an ambiguous designation. Whereas the festival proper is spoken of as seven days in Deut 16:13, 15; Ezek 45:25; Jub. 16:20-31; an eighth day, a sabbath, is reckoned in Lev 23:34-36 (cf. Num 29:12-39; 2 Macc 10:6). For the rabbis 'the last day' of the festival was the eighth day, but they never spoke of it as the *greatest* day. Since the water-drawing rite and the dancing in the light of the great menoras were omitted on the eighth day, the description of 'the greatest day' is thought by many to denote the seventh day, when the priests processed around the altar with the water drawn from Siloam not once but *seven* times. Certainly if Jesus 'stood and cried out' at the moment when the priest at the altar had lifted up his hand to signify the completion of the rite, the effect of the cry on the multitude would have been as a thunderclap from heaven. Everybody would have known whose cry it was, and its significance, namely that everything embodied in that rite of past experience of salvation, present prayer, and future hope was available and offered through Jesus. The Evangelist's description of the effect of the cry upon the crowd and upon the temple police (vv 40-43, 46) would have been entirely comprehensible. Nevertheless one must acknowledge that it is not stated that such was the moment when Jesus made his great declaration, though it is not to be ruled out as fanciful. It is also to be recognized that the invitation would have been equally relevant on the eighth day, which was celebrated as a sabbath with appropriate ceremonies and was attended by a great congregation. The water-drawing ceremony was not enacted on that day; if the cry of vv 37-38 was uttered when the sign of past and hoped-for salvation was noticeably absent, the declaration of its presence in and through Jesus, with invitation to receive it from him, will have been a striking and powerful announcement."

είστηκε Verb, pluperf act indic, 3 s ιστημι stand

Suggests a public proclamation rather than conventional teaching.

κραζω cry out, call out
 ον if

διψαω be thirsty, thirst for

πρός με is included by the great majority of MSS, but omitted by a few – through an oversight?

πινω drink

John 7:37b-38a Punctuation

Punctuation is not original and can alter the sense:

- i) We may place a stop after πινετω, and a comma after εις ἐμέ. In this case the rivers of living water flow from the believer (so Barrett, Carson, NIV).
- ii) We may place a comma after, προς με and a stop after εις ἐμέ – 'If any man thirst let him come to me, he that believes in me let him drink.' With this construction the rivers of living water *may* be understood to flow from Jesus (so Beasley-Murray).

John 7:38

ο πιστεύων εις ἐμέ, καθὼς εἶπεν ἡ γραφή,
ποταμοὶ ἐκ τῆς κοιλίας αὐτοῦ ρέουσοντιν
ὑδατος ζῶντος.

πιστευω believe (in), have faith (in)
γραφη, ης f writing, Scripture

The Scripture reference is not clear. Some would argue that the reference to the Scriptures belongs only to the invitation to come to Christ, and would punctuate accordingly. However, the reference could be to Zech 14:8 and/or Ezek 47:1-12. These Scriptures picture life-giving water flowing from the Temple in ever increasing measure. If this is the reference then it pictures Jesus, the true Temple, as the source of this life-giving stream. But this stream flows not only *to* his people but *through* them or *from* them: they too are the Temple of the living God, bringing refreshment and life to a thirsty world.

Other passages suggested are Isa 58:11; Isa 12:3; 44:3; 49:10; Ezek 36:25-27; Joel 3:18; Amos 9:11-15; Zech 13:1. Nehemiah 8:5-18 and 9:15, 19-20 also provide interesting insight into the link between Tabernacles and God's provision of water to the Israelites in the desert, linking the theme of water with the gift of the Spirit. Carson favours the connection with Nehemiah and comments, "Jesus in John 7:37-39, prompted perhaps by the Feast of Tabernacles, thinks of that Feast in Nehemiah 9, and that chapter's use of the accounts of the provision of water from the rock, and the connection Nehemiah draws between water/manna and law/Spirit. But he takes one further step, the same Christological step he has taken when talking of worship with the woman at the well, or when talking of manna with the crowds in John 6: he insists he alone can provide the real drink, the satisfying Spirit. 'If anyone is thirsty, let him come to me and drink' (v. 37). The Scripture has itself promised this bountiful provision of living water welling up in believers: all the Old Testament portrayals of this rich bounty are understood to be at bottom anticipations that point to the richest provision of all."

ποταμος, ον m river, stream

κοιλια, ας f stomach

ρέουσοντιν Verb, fut act indic, 3 pl ρεω flow

ὑδωρ, ύδατος n water

ζω live, be alive

John 7:39

τοῦτο δὲ εἶπεν περὶ τοῦ πνεύματος οὗ ἔμελλον λαμβάνειν οἱ πιστεύσαντες εἰς αὐτὸν· οὐπω γὰρ ἦν πνεῦμα, ὅτι Ἰησοῦς οὐδέπω ἐδοξάσθη.

μελλω see v.35

λαμβανω receive

Many MSS read οι πιστεύοντες, some Coptic MSS οι πιστεύσοντες, to relate the saying to the time of the Church.

οὐπω not yet

οὐπω γὰρ ἦν πνεῦμα, 'the Spirit was not yet,' caused trouble for copyists. Many added the familiar ἄγιον, "holy"; others extended either πνεῦμα or πνεῦμα ἄγιον with δεδομένον ('given'), to avoid the idea that the Holy Spirit did not yet exist; D achieved the same end with τὸ πνεῦμα ἄγιον ἐπ αὐτοῖς ('the Holy Spirit was not yet upon them'), while Ethiopic has the term 'came' (upon them). The shorter version of the text is original.

Barrett comments, "Various attempts were made to exclude the possible though unintelligent inference that the Holy Spirit did not exist before the glorification of Jesus."

οὐδέπω adv not yet

έδοξάσθη Verb, aor pass indic, 3 s δοξαζω glorify, exalt

John means that the gift of the Holy Spirit, poured out upon believers, required the glorification of Christ – his death, resurrection and return to the Father. The Spirit applies Christ's finished work. See also 20:22 and 19:34; also 14:16,26; 15:26.

John 7:40

Ἐκ τοῦ ὄχλου οὖν ἀκούσαντες τῶν λόγων τούτων ἔλεγον· Οὗτός ἐστιν ἀληθῶς ὁ προφήτης·

ἀληθῶς adv truly, in truth
προφητης, ου m prophet

Cf. 1:21,25; 6:14. Could be a reference to Deut 18:15,18. Carson comments, "When Jesus fed the crowds in the wilderness, some immediately thought he must be the Prophet like Moses predicted in Deuteronomy 18:15-18 (cf. notes on 6:14), doubtless owing to the fact that the closest Old Testament equivalent to this miracle was the provision of manna under Moses' ministry. Perhaps Jesus' most recent pronouncement (vv. 37-39) prompted some to think of Moses again, this time in connection with the miraculous provision of water from the rock (Ex. 17:6; Nu 20:11). That is why some reflected on Deuteronomy 18 once again, and concluded, *Surely this man is the Prophet.*"

Alternatively, picking up the conflicting views expressed in the following verse, some may have thought him to be a prophet who would be forerunner of the Messiah – maybe Elijah.

John 7:41

ἄλλοι ἔλεγον· Οὗτός ἐστιν ὁ χριστός· οἱ δὲ ἔλεγον· Μή γὰρ ἐκ τῆς Γαλιλαίας ὁ χριστὸς ἔρχεται;

ἄλλος, η, ο another, other

Cf. Jn 1:25. Carson comments, "It is possible (though not certain) that Christians were the first to identify the Davidic Messiah with the prophet like Moses, precisely because they recognised in Jesus the one who perfectly fulfilled both prophecies – just as it is doubtful that anyone systematically linked the suffering servant prophecies with the royal messianic prophecies until Jesus himself came on the scene."

John 7:42

οὐχὶ ἡ γραφὴ εἶπεν ὅτι ἐκ τοῦ σπέρματος Δαυΐδ, καὶ ἀπὸ Βηθλέεμ τῆς κώμης ὅπου ἦν Δαυΐδ, ἔρχεται ὁ χριστός;

γραφη, ης f writing, Scripture
σπέρμα, τος n seed, offspring

κώμη, ης f village, small town

Cf. Mic 5:2. The crowd view him merely as a Galilean. They do not know that he was born in Bethlehem. Another example of Johannine irony.

όπου adv. where

John 7:43

σχίσμα οὖν ἐγένετο ἐν τῷ ὄχλῳ δι’ αὐτόν.

σχίσμα, τος n division, split

"The word σχίσμα occurs in several important places in the gospel (7:43; 9:16; 10:19), and summarises the result of the mission of Jesus, since the inevitable effect of his word was to create a division among his hearers: the shining of the light distinguished between those who loved and those who hated it (3:19-21). Cf. Mark 4:11f.; this division among men is, in the New Testament, an inseparable part of the mission of Jesus." Barrett.

Beasley-Murray comments, "People confronted with the revelation of God in Christ are not allowed to remain neutral; they divide before him as before the judgment seat of God (cf. 3:19-21; 12:31-32, 46-49, and for further instances of such division see vv 12-13, 30-31; 9:16; 10:19)."

ἐγένετο Verb, aor midd dep indic, 3 s γινομαι

John 7:44

τινὲς δὲ ἥθελον ἐξ αὐτῶν πιάσαι αὐτόν, ἀλλ’ οὐδεὶς ἐπέβαλεν ἐπ’ αὐτὸν τὰς χεῖρας.

θέλω wish, will

πιάσαι Verb, aor act infin πιαζω cf. v.30

"Some who leaned toward quick political answers wanted to seize him, but as in v. 30, no-one laid a hand on him: his hour had not yet come." Carson. Cf. 13:1; 17:1.

John 7:45

Ἔλθον οὖν οἱ ὑπηρέται πρὸς τοὺς ἀρχιερεῖς καὶ Φαρισαίους, καὶ εἶπον αὐτοῖς ἐκεῖνοι· Διὰ τί οὐκ ἤγάγετε αὐτόν;

ῆλθον Verb, aor act ind, 1s & 3 pl ἐρχομαι

"If οὖν has its ... common inferential force, the idea is that because the crowds were so divided that 'no-one laid a hand on him' (v. 44), therefore the temple guards became disoriented and abandoned their assignment and went back to the chief priests and Pharisees (i.e. to the Sanhedrin; cf. notes on v. 32)." Carson.

ὑπηρετης, ου m see v.32

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

ἤγαγετε Verb, aor act indic, 2 pl ἤγω

John 7:46

ἀπεκρίθσαν οἱ ὑπηρέται· Οὐδέποτε ἐλάλησεν οὗτως ἄνθρωπος.

ἀποκρινομαι answer, reply, say
οὐδεποτε never

λαλεω speak, talk
οὔτως and οὕτω adv. thus, in this way

The pithy statement of the temple police (text as in P^{66c} P⁷⁵ κ^c B L T W etc) is filled out variously in the MSS traditions to express the thought 'as this man speaks.'

Cf. Mark 1:22; Matt 7:28-29; Mark 12:17b, 32-34, 37b; John 8:7-9; 18:3-6.

Carson comments, "The witness of the guards was not borne of genuine faith, but John intends his readers to perceive that the guards spoke better than they knew. Literally rendered, their words mean, 'No man (ἄνθρωπος, 'human being') ever spoke as he does' – for John's readers know, as the guards did not, that Jesus is not merely a human being, but the incarnate Word (1:14), the one whose every word and deed is the revelation of the Father (5:19-30; 8:28-29)."

John 7:47

ἀπεκρίθσαν οὖν αὐτοῖς οἱ Φαρισαῖοι· Μή καὶ ὑμεῖς πεπλάνησθε;

πεπλάνησθε Verb, perf pass indic, 2 pl
πλαναω lead astray, mislead, deceive

John 7:48

μή τις ἐκ τῶν ἀρχόντων ἐπίστευσεν εἰς αὐτὸν ἢ ἐκ τῶν Φαρισαίων;

ἀρχων, οντος m ruler, official
πιστευω believe (in), have faith (in)
ἢ or

Beasley-Murray comments, "They tell the officers that none of the rulers or Pharisees have believed on him (the question of v 48 expects the answer, 'No'). This is a further instance of the Evangelist's irony, for he has earlier recounted the meeting with Jesus of a 'ruler of the Jews,' whom Jesus described as 'the teacher of Israel,' and who confessed that Jesus was 'a teacher sent from God' (3:1-10), and the Evangelist is about to tell of the same man's intervention on behalf of Jesus in the council (cf. also the Evangelist's summation of the public ministry of Jesus to the Jews in 12:37-43: 'Many of the rulers believed on Jesus')."

And Carson comments, "The irony cuts another way. It is a commonplace of the Christian gospel that not many wise and noble are chosen: God makes it a practice to go after the weak, the foolish, the ignorant, the despised (e.g. Mt 11:25; Lk 10:21; 1 Cor 1:26-31). The religious authorities boast that they have not been duped; their very boasting is precisely what has duped them."

John 7:49

ἀλλὰ ὁ ὥχλος οὗτος ὁ μὴ γινώσκων τὸν νόμον ἐπάρατοι εἰσιν.

ὁχλος, ου m crowd, multitude
νομος, ου m law
ἐπαρατος, ον under God's curse

Those spoken of here correspond to the 'people of the land' of rabbinic literature. It implies a contrast between the common people and the scholars.

John 7:50

λέγει Νικόδημος πρὸς αὐτούς, ὁ ἐλθὼν πρὸς αὐτὸν πρότερον, εἰς ὧν ἐξ αὐτῶν·

ἐλθων Verb, aor act ptc, m nom s ἐρχομαι
προτερον and το π. adv before, previously
εις, μια, εν gen ἐνος, μιας, ἐνος one

John 7:51

Μή ὁ νόμος ἡμῶν κρίνει τὸν ἄνθρωπον ἐὰν μὴ ἀκούσῃ πρῶτον παρ' αὐτοῦ καὶ γνῷ τί ποιεῖ;

κρίνει Verb, pres/fut act indic, 3 s κρινω

judge, condemn
ἐαν μη unless, except
πρωτον adv. first, first of all
γνω Verb, aor act subj, 3 s γινωσκω

Cf. Ex 23:1; Deut 1:16; 17:4.

Beasley-Murray comments, "It is attested variously in rabbinic writings, e.g., ExodRab 21:3: 'Men pass judgment on a man if they hear his words; if they do not hear his words they cannot establish judgment on him.' On this basis the protest of Nicodemus carries the implication that, in refusing to listen to one who challenged their mode of interpreting the Law, the members of the Sanhedrin are setting themselves against the Law and consequently are law-breakers – like the people of the land!"

John 7:52

ἀπεκρίθησαν καὶ εἶπαν αὐτῷ· Μὴ καὶ σὺ ἐκ τῆς Γαλιλαίας εἶ; ἐραύνησον καὶ ἴδε ὅτι ἐκ τῆς Γαλιλαίας προφήτης οὐκ ἔγειρεται.

"The Sanhedrin responds to this intervention with a biting attack on Nicodemus, on the assumption that only a Galilean would listen to *this* Galilean! For Galilee was despised as an area that did not keep the Law with the scrupulousness of Judea." Beasley-Murray.

ἐραύνησον Verb, aor act imperat, 2 s

έραυναω search, examine

ἴδε see, behold, look, beware

προφήτης, οὐ m prophet

For προφήτης P^{66*} and apparently P⁷⁵ read ὁ προφέτης, namely the prophet like Moses (Deut 18:15), which many moderns consider to be the original reading. These scholars would not have been ignorant of the fact that Jonah the son of Amitai did come from Galilee (see 2 Kings 14:25).

ἔγειρω raise

Textual Note on John 7:53-8:11

This entire passage is omitted by many early Greek MSS including p^{66,75} & A B C W Θ, some of which have a space after 7:52 indicating that the copyist knew of the passage but thought it right to omit it. Other MSS include the verses but mark them with asterisks or obeli. Of those MSS that include the verses, a few locate them elsewhere:

- After Jn 21:25 f¹, arm
- After Lk 21:38 f¹³
- After Lk 24:53 1333
- After Jn 7:36 225

Metzger believes that the passage bears all the hallmarks of historical veracity though it is lacking from the best manuscripts and does not seem to have been widely known until the twelfth century. He considers that it was a piece of 'floating tradition', which circulated in certain parts of the Western Church and eventually became fixed in this part of John's gospel.

Barrett similarly states "It is certain that this narrative is not an original part of the gospel." Nevertheless he believes it to be of historical value since:

- "i) It clearly resembles in form and style the synoptic narratives (especially the style of Luke...)
- "ii) It represents the character and method of Jesus as revealed elsewhere."

Beasley-Murray comments, "It is clear that the story was not penned by the Fourth Evangelist (or any of the other three Gospel writers), yet there is no reason to doubt its substantial truth. The saying that it preserves is completely in character with what we know of our Lord, and quite out of character with the stern discipline that came to be established in the developing Church... We may regard the story as one those incidents in the life of our Lord that circulated in the primitive Church and did not come to the notice of our Evangelists ... it was saved from oblivion by some unknown Christian, who wrote it down. If we ask why it was set in its present place, the answer must be a genuine sense of fitness of context. The theme of judgment is strong in chaps. 7–8; the story could well be regarded as illustrative of 7:24 and 8:15–16; and we note the opposition of the Pharisees to Jesus in 7:46–52 and 8:13."

John 7:53

Ἴκαὶ ἐπορεύθη ἕκαστος εἰς τὸν οἶκον αὐτοῦ·

πορευομαι go, proceed, travel

ἕκαστος, η, ον each, every

Beasley-Murray comments, "The opening sentences are uncommonly reminiscent of Luke 21:37–38; they are similarly akin to the situation described in Luke 19:47–48, which finds instant illustration in Luke 20:1–2. This has confirmed many in their belief that the incident concerning the adulterous woman took place about the same time in the ministry of Jesus."

John 8:1

Ἴησοῦς δὲ ἐπορεύθη εἰς τὸ ὄρος τῶν Ἐλαιῶν.

ἐπορεύθη Verb, aor pass dep indic, 3 s

πορευομαι

ὄρος, ους n mountain, hill

Ἐλαια, ας f olive tree

John 8:2

Ὦρθρου δὲ πάλιν παρεγένετο εἰς τὸ ιερόν, καὶ πᾶς ὁ λαὸς ἥρχετο· καὶ καθίσας ἐδίδασκεν αὐτούς.

Ὦρθρος, ου m early morning

παλιν again, once more

παραγινομαι come, arrive, appear

λαος, ου m people, a people

καθιζω sit down, take one's seat

"This verse contains several points of contact with the Lucan writings, as follows. (a) ὥρθος occurs elsewhere in the New Testament only at Luke 24:1; Acts 5:21. (b) παραγινεσθαι is a Lucan word (Luke 8 times, Acts 20; John 2 (including this verse); rest of the New Testament 7). (c) λαος is a Lucan word (Luke 37(36) times, Acts 48; John 3 (including this verse); rest of the New Testament 56(55), of which 22 are in Hebrews and Revelation). (d) καθισας ἐδιδασκεν. Cf. Luke 4:20; 5:3 (καθισας ... ἐδιδασκεν)." Barrett.

"The outer court served as the venue for many scribes to gather their students around them and expound the law to them. Jesus used the same facilities, even if his content could not easily be compared with what the others taught." Carson.

John 8:3

ἀγουσιν δὲ οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι πρὸς αὐτὸν γυναῖκα ἐν μοιχείᾳ καταλήφθεισαν· καὶ στήσαντες αὐτὴν ἐν μέσῳ, γραμματευς, εως τῷ scribe, expert in Jewish law μοιχεια, ας f adultery

Instead of μοιχείᾳ D reads ἀμαρτίᾳ. This has encouraged the belief that the story about the woman accused of 'many sins' before the Lord, ascribed by Eusebius to the *Gospel according to the Hebrews*, was this narrative.

κατειλημένην Verb, perf pass ptc, f acc s καταλαμβανω seize στήσαντες Verb, aor act ptc, m nom pl ιστημ set, place, stand μεσος, η, ov middle; ἐν μ., in the middle, among

John 8:4

λέγουσιν αὐτῷ, πειράζοντες· Διδάσκαλε, αὕτη ἡ γυνὴ κατελήφθη ἐπ' αὐτοφόρῳ μοιχευομένῃ. διδασκαλος, ου m teacher

κατείληπται Verb, aor pass indic, 3 s καταλαμβανω

αὐτοφόρος, ον in the act μοιχευω commit adultery

The man who must also have been a party to the act appears nowhere in this drama.

John 8:5

ἐν δὲ νόμῳ Μωσῆς ἡμῖν ἐνετείλατο τὰς τοιαύτας λιθοβολεῖσθαι· σὺ οὖν τί λέγεις;

νομος, ου m law

Cf. Lev 20:10; Deut 22:22-24. It has been suggested that this woman was betrothed rather than married, since stoning is not explicitly commanded in the case of the latter. If this were the case, this would have been a young girl rather than a woman. However, Blinzler argues that μοιχεύεται and its derivatives are used in the LXX and related Greek writings exclusively of adulterous actions of *married* persons. Whatever the case, the law clearly commanded that the man should suffer the same punishment along with the woman.

ἐνετείλατο Verb, aor midd dep indic, 3 s
ἐντελλομαι command, order
τοιουτος, αυτη, ουτον correlative pronoun and adjective such, of such kind
λιθαζω stone

Historical evidence suggests that the death penalty was rarely enforced.

John 8:6

τοῦτο δὲ ἔλεγον πειράζοντες αὐτόν, ἵνα ἔχωσιν κατηγορεῖν αὐτοῦ. ο δὲ Ἰησοῦς κάτω κύψας, τῷ δακτύλῳ ἔγραφεν εἰς τὴν γῆν, μὴ προσποιούμενος.

πειραζω test, put to the test

Cf. Mk 3:2; 10:2 also Lk 6:7.

κατηγορεω accuse, bring charges against

"There is no question of their seeking his advice; they simply wish to discredit him publicly. If he upholds the Law, he contradicts his way of life and his preaching; if he maintains his outlook and preaching regarding sinners and denies Moses, he shows himself a lawless person and perverter of the people who must be brought to justice." Beasley-Murray.

κατω down, below, beneath
κύψας Verb, aor act ptc, m nom s κυπτω bend or stoop down

δακτυλος, ου m finger

καταγραφω write

γη, γης f earth, land

προσποιούμαι act as if, give the impression that

Barrett comments, "It is fruitless to ask what Jesus wrote on the ground. His action was simply a studied refusal to pronounce judgement; cf. 8:15 ἐγώ οὐ κρινω οὐδενα."

A longstanding interpretation in the church has been that Jesus wrote part of Jeremiah 17:13: 'Those who turn away from you will be written in the dust because they have forsaken the LORD, the spring of living water.' However, it is also possible here to see a symbolic reference to the giving of the Law mentioned in v.5. The Law was written with the finger of God. Now God has appeared in Christ and written a new law of the kingdom – the law of love and humility – though he may not have written any specific words.

John 8:7

ώς δὲ ἐπέμενον ἐρωτῶντες αὐτόν, ἀνακύψας εἶπεν πρὸς αὐτούς· Ό ἀναμάρτητος ύμῶν, πρῶτον ἐπ' αὐτὴν τὸν λίθον βαλέτω.

ἐπιμενω remain, stay, persist in
ἐρωτω ask, request, urge
ἀνακυπτω straighten up, stand up, look up
ἀναμαρτητος, ον sinless, innocent
πρωτος, η, ον first

"This recalls Deut 13:10(9); 17:7, The hand of the witnesses shall be first upon him to put him to death." Barrett.

Beasley-Murray writes concerning the witnesses who would have been required to cast the first stone, "The word of Jesus challenged their behavior, their motives, and their life in the sight of God, and they failed the test."

βαλέτω Verb, aor act imperat, 3 s βαλλω throw

λιθος, ου m stone

John 8:8

καὶ πάλιν κάτω κύψας ἔγραφεν εἰς τὴν γῆν.

παλιν again, once more
κατακυπτω bend down

Some MSS add after the end of v 8, ἐνὸς ἔκαστου αὐτῶν τὰς ἀμαρτίας, 'the sins of each one of them.'

John 8:9

οἱ δέ, ἀκούσαντες, καὶ ὑπὸ τῆς συνειδήσεως ἐλεγχόμενοι, ἐξήρχοντο εἰς καθ' εἰς,
ἀρξάμενοι ἀπὸ τῶν πρεσβυτέρων· καὶ
κατελείφθη μόνος ὁ Ἰησοῦς, καὶ ἡ γυνὴ ἐν
μέσῳ οὖσα.

εἰς καθ εἰς one by one

Cf. Mk 14:19. Many MSS add ὑπὸ τῆς συνειδήσεως ἐλεγχόμενοι, 'being convicted by their conscience.'

ἀρξάμενοι Verb, aor midd ptc, m nom pl

ἀρχω midd begin

πρεσβυτερος, α, ον elder, eldest

After πρεσβυτέρων some MSS add ἔως τῶν ἐσχάτων, 'to the youngest,' others πάντες ἀνεχωρησαν, 'so that all went out.'

κατελείφθη Verb, aor pass indic, 3 s

καταλειπω leave

μονος, η, ον adj only, alone

"The woman is no longer, 'in the midst' in the proper sense (as in v.3), but she remains standing, as it were, in the centre of the stage." Barrett.

John 8:10

ἀνακύψας δὲ ὁ Ἰησοῦς, καὶ μηδένα θεασάμενος πλὴν τῆς γυναικός, εἶπεν αὐτῇ· Ποῦ εἰστιν ἑκεῖνοι οἱ κατήγοροι σου; Οὐδείς σε κατέκρινεν;

ἀνακυπτω see v.7

ποῦ interrogative adverb where
οὐδεις, οὐδεμια, οὐδεν no one, nothing

σε Pronoun, acc s συ

κατέκρινεν Verb, aor act indic, 3 s

κατακρινω condemn, pass judgement
on

"Coming from the man whom people called the prophet (6:14; 7:40), and some the Messiah, but who in reality was the Redeemer-Revealer with authority bestowed by God, it was an assurance of the mercy of God upon her." Beasley-Murray.

John 8:11

ἡ δὲ εἶπεν· Οὐδείς, κύριε. εἶπεν δὲ ὁ Ἰησοῦς· Οὐδὲ ἐγώ σε κρίνω· πορεύου καὶ μηκέτι ἀμαρτανε.]]

οὐδε neither

σε Pronoun, acc s συ

μηκετι no longer

ἀμαρτανω sin, commit sin

"No extenuation of the offence is implied; Jesus has come to save, not to condemn (3:17). Yet his very presence has the effect of judging the self-righteous bystanders; cf. 8:15. I judge no man; yet if I judge, my judgement is true." Barrett.

Forgiveness is to lead to transformation. "Whoever first recounted the story intended us to understand the word of forgiveness as a means of release for new life... In the nature of the case the power of the command is unexpressed, but the Gospel in which the incident has been set makes it clear that the grace of forgiveness is accompanied by the grace of new life by the Spirit. The Lord lifted up to heaven for the sin of the world sent the promised Spirit to enable the righteousness of God to be lived in the world. Life in the Kingdom of God is for kingdom of God *living*. To that the woman was sent into the world, as is every justified sinner." Beasley-Murray.

Postscript

Beasley-Murray comments, "The story is a superb illustration of the dictum of 3:17, of which (with the continuing vv 18–21) the whole account of Jesus at Tabernacles in chaps. 7–8 may be viewed as exposition. It serves both as a model for the Church's attitude to prodigal sons and daughters and as an illustration of the gospel. As Schnackenburg saw, 'The point is not the condemnation of sin but the calling of sinners: not a doctrine but an event. Jesus accepts sinners in God's name; his will is not to judge but to save'."

John 8:12

Πάλιν οὖν αὐτοῖς ἐλάλησεν ὁ Ἰησοῦς λέγων· Ἐγώ εἰμι τὸ φῶς τοῦ κόσμου· ὁ ἀκολουθῶν ἐμοὶ οὐ μὴ περιπατήσῃ ἐν τῇ σκοτίᾳ, ἀλλ' ἔξει τὸ φῶς τῆς ζωῆς.

παλιν again, once more

Carson comments, "If we assume that when John wrote his Gospel he did not include (and may not have known the material of) 7:53–8:11, then 8:12 attaches itself to 7:52. Further, if the uncertainty that finds expression in 7:40–44 and the sharp exchanges in the Sanhedrin in 7:45–52 are removed from Jesus' public utterances, then 8:12 follows on nicely from 7:37–39. That is what is indicated by the word *again* (*πάλιν*, which is the first word in the Gk text of 8:12): *again* he spoke to the people, still in the context of the Feast of Tabernacles."

λαλεω speak, talk

ἐγώ εἰμι the second of the 'I am' statements.
Cf. notes on 6:35.

φῶς, φωτος n light

The theme of light, which plays an important part in John's gospel, may here have been suggested by the use of light in the festival of Tabernacles (for detailed description see Strack & Billerbeck and other commentaries such as Beasley-Murray). Beasley-Murray comments, "As 7:37–38 had immediate reference to the water-drawing ceremony of the festival, and showed Jesus as fulfilling all that it signified of Israel's experience of and hope for the salvation of God, so 8:12 has immediate reference to the joyous celebration each night in the light of the lamps, with all that it connoted of Israel's experience of the shining of God upon them for their deliverance and hope of future salvation... As with the water-drawing ceremony, the celebration in the light of the lamps will have been associated with recollection of the nation's experience at the Exodus and the hope for a second Exodus. In the wilderness wanderings, the presence of the Lord with his people was manifested in the Shekinah cloud – the pillar of cloud by day and the pillar of fire by night – which saved them from would-be-destroyers (Exod 14:19–25) and guided them through the wilderness to the promised land (Exod 13:21–22). It is linked with the OT faith in the Lord as the Light of his people (Ps 27:1), which for the Jew connoted not so much the being of God as his saving activity. 'Light is *Yahweh in action*,' said Conzelmann (TDNT 9:320). Ps 44:3 gives a remarkable expression of this concept, and it was ever before the eyes of the Israelites in the representations of theophany, both for revelation (Ezek 1:4, 13, 26–28) and for salvation (Hab 3:3–4). God's 'shining' for their salvation at the Exodus encouraged prayers for the like 'shining' of his face in the predicaments of the faithful (e.g., Ps 80:1–7, 14–19), and was matched by their expectation of that same light shining for their salvation in the coming kingdom of God (e.g., Isa 60:19–22). Zech 14:5b–7 is especially important here, for the description of the continual light of 'that day' is immediately followed by that of the living waters that are to flow from Jerusalem, a passage read at Tabernacles and one of those assumed in the saying of 7:37–38."

ἀκολουθεω follow, accompany, be a
disciple

ἐμοὶ Pronoun, dat s ἐγώ

περιπατεω walk, live

σκοτια, ας f darkness

Cf. 1:5; 12:35,46. "When the original setting of 8:12 is seen in the Feast of Tabernacles, it is understood why the imagery of 'following' the Light is employed instead of *receiving* it, or *walking in* it, or the like: this is what Israel did in the wilderness! The people followed the Light as it led from the land of slavery through the perilous wilderness to the promised land." Beasley-Murray.

ἔξει Verb, fut act indic, 3 s ἐχω
ζωη, ης f life

John 8:13

εἶπον οὖν αὐτῷ οἱ Φαρισαῖοι· Σὺ περὶ σεαυτοῦ μαρτυρεῖς· ή μαρτυρία σου οὐκ ἔστιν ἀληθῆς.

εἶπον Verb, aor act indic, 1s & 3pl λεγω
σεαυτού, ης reflexive pronoun yourself
μαρτυρεω bear witness, testify
μαρτυρια, ας f testimony, witness
ἀληθης, ες true, truthful, genuine

The subject of chapter 8 is the authority of Jesus. The issue is triggered by Jesus' words concerning himself. See also Jesus' own words in 5:31, "If I testify about myself, my testimony is not valid." Are Jesus' words being thrown back at him here?

In vv 13, 14, 17 testimony that is, or is not ἀληθής is spoken of, in v 16 the judgment of Jesus is ἀληθινή; while some view the two terms in this context as interchangeable it is better to understand the former as 'true,' in the sense of 'valid,' and the latter as 'just' or 'authentic,' as having behind it the verdict of God himself." Beasley-Murray.

John 8:14

ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς· Κανὸν ἐγὼ μαρτυρῶ περὶ ἐμαυτοῦ, ἀληθῆς ἔστιν ἡ μαρτυρία μου, διτὶ οἶδα πόθεν ἥλθον καὶ ποῦ ὑπάγω· ὑμεῖς δὲ οὐκ οἴδατε πόθεν ἔρχομαι ἢ ποῦ ὑπάγω.

ἀπεκρίθη Verb, aor midd dep indic, 3 s
ἀποκρινομαι answer, reply, say
καν (καὶ ἐαν) even if, and if, even
οἶδα know, understand
ποθεν interrog adv. from where
ἥλθον Verb, aor act ind, 1s & 3 pl ἔρχομαι
ποῦ interrogative adverb where
ὑπαγω go, go one's way, depart
ἢ or

"Man as such is a creature of the present; that is why his testimony about himself is unreliable. He does not know what brought him to the present hour or where the next moment will find him. Jesus on the other hand knows whence he came, and therefore fully understands himself, and whither he goes, and is therefore subject to no temptation to conceal or twist the truth; hence his own witness regarding himself is true. He is not as other men – οὐμεῖς δε οὐκ οἴδατε. The Jews are not in themselves qualified to bear true self-testimony; nor can they understand why Jesus is so qualified. The ensuing discourse traces their complete ignorance of the origin, destiny and significance of Christ, and of their own." Barrett.

John 8:15

ὑμεῖς κατὰ τὴν σάρκα κρίνετε, ἐγὼ οὐ κρίνω οὐδένα.

σαρξ, σαρκος f flesh, human nature

I.e. by what they see, by what is external – seeing merely the human person of Jesus and nothing of the Word become flesh. Cf. 7:24; 2 Cor 5:16.

κρινω judge, pass judgement on
οὐδεις, οὐδεμια, οὐδεν no one, nothing

The pericope concerning the woman taken in adultery may have been added into the beginning of chapter 8 because it illustrates what Jesus says here. Carson, however, argues that the meaning here is that Jesus "does not judge anyone at all *the way his opponents do* – i.e. he does not appeal to superficial, 'fleshy' criteria, and accordingly mark people up or down. If that is what his opponents mean by judging, Jesus does not do any of it."

John 8:16

καὶ ἐὰν κρίνω δὲ ἐγώ, ή κρίσις ή ἐμὴ ἀληθινή ἔστιν, διτὶ μόνος οὐκ εἰμί, ἀλλ' ἐγὼ καὶ ὁ πέμψας με πατήρ.

ἐὰν if

κρισις, εως f judgement, act of judgement
ἐμος, η, ov 1st pers possessive adj my, mine
ἀληθινος, η, ov real, genuine, true

"Jesus does not issue such judgements as do the Jews, but he cannot be made to deny altogether that he has the right to judge; only his judgement is of a different kind. It is also ἀληθινη (see on 1:9; here synonymous with ἀληθης)." Barrett.

μονος, η, ov adj only, alone
πεμπω send

God alone has the right to judge men. Jesus emphasises that in his judgements he and the Father are one. "According to John, judgement, by the Father's will, belongs equally to the Father and the Son (and to the Holy Spirit, 16:8,11)." Barrett.

John 8:17

καὶ ἐν τῷ νόμῳ δὲ τῷ ὑμετέρῳ γέγραπται ὅτι δύο ἀνθρώπων ἡ μαρτυρία ἀληθής ἔστιν.

νομος, ου m law
ὑμετερος, α, ov possessive adj of 2 pl your

Barrett thinks that Jesus would not have referred to *your* law. He argues that it reflects the later debate between church and synagogue. But it is better understood simply as a polemical point. Jesus appeals to the one authority that they do acknowledge.

γέγραπται Verb, perf pass indic, 3 s γραφω
write

δυο gen & acc δυο dat δυσιν two

John 8:18

ἐγώ εἰμι ὁ μαρτυρῶν περὶ ἐμαυτοῦ καὶ μαρτυρεῖ περὶ ἐμοῦ ὁ πέμψας με πατήρ.

Note John's use of *ἐγώ εἰμι* (cf 6:35). "For the Father's witness to the Son cf. 5:37; comparison of the language of that verse with this suggests equivalence of function and status between the Father and the Son." Barrett. Cf. 5:19-30; 36-37.

John 8:19

ἔλεγον οὖν αὐτῷ· Ποῦ ἔστιν ὁ πατήρ σου;
ἀπεκρίθη Ἰησοῦς· Οὔτε ἐμὲ οἴδατε οὔτε τὸν πατέρα μου· εἰ ἐμὲ ἤδειτε, καὶ τὸν πατέρα μου ἂν ἤδειτε.

ποῦ see v.14

οὔτε not, nor (οὔτε ... οὔτε neither ... nor)
ἐμὲ Pronoun, acc s ἐγώ

"The foolishness of the question about the Father proves that the questioners do not understand Jesus himself. They judge him κατὰ τὴν σαρκα (v.15), and therefore entertain similar views about the Father. But if they had rightly understood him, had known whence he came and whither he went, they would have known the Father also (cf. 1:18; 14:7,9)." Barrett.

ἤδειτε Verb, pluperf act indic, 2 pl οίδα
ἄν particle indicating contingency

"If they had really recognised who he was, they would have known the Father also – not only because Jesus reveals the Father, so that truly to know Jesus is to know the Father, but also because special revelation from God is required to know who Jesus is (6:44,45)." Carson.

John 8:20

ταῦτα τὰ ρήματα ἐλάλησεν ἐν τῷ γαζοφυλακίῳ διδάσκων ἐν τῷ ἱερῷ· καὶ οὐδεὶς ἐπίασεν αὐτόν, ὅτι οὐπο ἐληλύθει ἡ ὥρα αὐτοῦ.

ρήμα, ατος n word, thing
λαλεω speak, talk
γαζοφυλακιον, ου n Temple treasury

Barrett says that the sense in which γαζοφυλακιον (cf. Mk 12:41,43) is used is unclear. He suggests that it may refer to the area where the "Shofar-chests" or offertory boxes were situated and that this may have been in the court of the women.

διδασκω teach
ιερον, ου n temple, temple precincts
οὐδεις, οὐδεμια, οὐδεν no one, nothing
πιαζω seize, arrest
οὐπο not yet
ἐληλύθει Verb, pluperf act indic, 3 s ἐρχομαι
ώρα, ας f hour, moment, time

Cf. 7:30; 2:4.

John 8:21ff.

"The points raised in the short opening discussion are developed and combined with one another.

- Whence Jesus comes: vv 23; 26, 29 (ὁ πεμψας); 41f.; 48; 58 (ἐγώ εἰμι).
- Whither he goes: vv.21f., 28, 35, 54.
- Who is Jesus? vv 23-6, 38, 54f.

Each of these themes, moreover, is applied, as it were, in reverse, to the Jews. As Jesus is ἐκ τῶν ἀνω, they are ἐκ τῶν κατω; whither he goes, they cannot come; God is his Father, they are of their father the Devil – even their descent from Abraham is misleading; he cannot but speak the truth, they cannot but speak falsehood." Barrett.

John 8:21

Εἶπεν οὖν πάλιν αὐτοῖς· Ἐγὼ ὑπάγω καὶ ζητήσετέ με, καὶ ἐν τῇ ἀμαρτίᾳ ὑμῶν ἀποθανεῖσθε· ὅπου ἐγὼ ὑπάγω ὑμεῖς οὐ δύνασθε ἐλθεῖν.

παλιν again, once more

Cf. v. 12. Verses 21-22 repeat the thoughts of 7:33-34, but now in stronger language.

ὑπαγω go, go one's way, depart
ζητεω seek, search for, look for

ἀμαρτια, ας f sin

"Cf. v.24 (where the plural ἀμαρτιαις is used). The singular focuses attention upon the cardinal sin of rejecting Jesus." Barrett.

ἀποθανεῖσθε Verb, fut midd dep indic, 2 pl
ἀποθνησκω die

"This may be meant ironically: they will seek what he proclaimed as God's gift through him, but in vain, for they will die in their sin, i.e., the sin of unbelief (cf. 16:8–9). This represents the opposite of what is proclaimed in 8:12; whereas followers of the Christ walk in the Light, in possession of and with hope for the eternal life of the kingdom of God, unbelievers walk in the darkness of this age to 'death,' i.e., exclusion from the kingdom of God."

Beasley-Murray.

Carson suggests that Jesus' meaning is "that they will go on looking for the Messiah (which is why Jesus says *you will look for me*). If they do, they cannot possibly find him; they are chasing an ephemeral wisp, for they have rejected the only Messiah there is."

όπου adv. where

δυναμαι can, be able to

ἐλθεῖν Verb, aor act infin ἐρχομαι

John 8:22

ἔλεγον οὖν οἱ Ἰουδαῖοι· Μήτι ἀποκτενεῖ
έαυτὸν ὅτι λέγει· Ὁπού ἐγώ ὑπάγω ὑμεῖς οὐ
δύνασθε ἐλθεῖν;

μήτι Negative particle, used in questions to indicate the expectation of a negative answer or that the questioner is doubtful concerning the answer

'Surely he will not ...'

ἀποκτενεῖ Verb, fut act indic, 3 s kill, put to death

έαυτος, έαυτη, έαυτον him/her/itself

A wrong interpretation of Jesus' words conceals a truth, for Jesus will lay down his own life (10:17f).

John 8:23

καὶ ἔλεγεν αὐτοῖς· Υμεῖς ἐκ τῶν κάτω ἐστέ,
ἐγώ ἐκ τῶν ἄνω εἰμί· ὑμεῖς ἐκ τούτου τοῦ
κόσμου ἐστέ, ἐγώ οὐκ εἰμί ἐκ τοῦ κόσμου
τούτου.

κατω down, below

ἄνω from above

"For τα ἄνω cf. Col 3:1.; there is no corresponding New Testament parallel to τα κατω. τα ἄνω (here as in Colossians) means the heavenly world; τα κατω means (as the second part of the verse shows) this world; not hell, but all that is not contained in the heavenly world." Barrett.

John 8:24

εἶπον οὖν ὑμῖν ὅτι ἀποθανεῖσθε ἐν ταῖς
ἀμαρτίαις ὑμῶν· ἐὰν γάρ μὴ πιστεύσητε ὅτι
ἐγώ εἰμι, ἀποθανεῖσθε ἐν ταῖς ἀμαρτίαις ὑμῶν.
εἶπον Verb, aor act indic, 1s & 3pl λεγω
ἀποθανεῖσθε see v.21

"The plural sins contrasts with the singular in v. 21, and refers to the diverse and ugly forms of corruption that mushroom from the one sin of unbelief." Carson.

ἐὰν if

"Faith in Christ is the only escape from sin and its consequences." Barrett.

Jesus' absolute use of ἐγώ εἰμι echoes the LXX rendering of אֶנְהִי (I am he) which occurs especially in the words of God himself (see particularly Is 43:10 but also Deut 32:39; Is 41:4; 43:13; 46:4; 48:12). It may also include an allusion to the divine name יהוה (YHWH) given in Ex 3:14-16. "We may say then that ἐγώ εἰμι, thus understood,

- i) indicates the eternal being of Jesus;
- ii) thereby, and in itself, places Jesus on a level with God (ἐγώ εἰμι usually is found in the LXX on the lips of God himself..."")

Barrett.

Schnackenburg highlights the parallel between Isa 43:10 and v. 24: "Jesus is in a lawsuit with the 'world' (vv 14–18), and in him God testifies that he is the eschatological helper and saviour who turns darkness into light and wants to bring every human being into the light of life (8:12). The Jews should put themselves on God's side, accept his testimony and believe that in Jesus God says his 'It is I.' Then they too would win a share in God's eschatological salvation."

Carson comments, "In Isaiah, the contexts demand that 'I am he' means 'I am the same', 'I am forever the same', and perhaps even 'I am Yahweh', with a direct allusion to Exodus 3:14 (cf. Is 43:11-13). For others to apply this title to themselves was blasphemous, an invitation to face the wrath of God (Is 47:8; Zp 2:15). For Jesus to apply such words to himself is tantamount to a claim to deity."

However, the (admittedly partially obscure) phrase is not understood by Jesus' hearers and gives rise to the question of v.25.

John 8:25

ἔλεγον οὖν αὐτῷ· Σὺ τίς εἶ; εἶπεν αὐτοῖς ὁ
Ἰησοῦς· Τὴν ἀρχὴν ὅ τι καὶ λαλῶ ὑμῖν;
ἀρχη, ης f beginning

(τὴν) ἀρχὴν is used adverbially quite frequently in Greek (though not elsewhere in the New Testament).

Beasley-Murray comments, "V 25b is the most obscure sentence in the Gospel and the most uncertain how to translate." The oldest MSS had no punctuation, neither did they have any spaces between words. Hence there are several ways of rendering the Greek of this verse:

- As a question with ὅτι and with τὴν ἀρχὴν taken adverbially in the sense 'at all', i.e. 'Why do I speak to you at all'. So Westcott, Sanders, NEB.
- As an exclamation with ὦ τι in the sense of the Hebrew נא, 'That I speak to you at all!'
- An affirmative (or possibly a question) with ὦ τι meaning:
 - 'I am from the beginning what I tell you' Barrett.
 - 'I am what I tell you from the beginning' (RSV, JB, GNB, NIV). This, Carson argues, is the most unlikely meaning.
 - 'What I said to you from the beginning I say to you now' Brown.
 - Beasley-Murray follows Bernard in understanding τὴν ἀρχὴν as 'primarily'. He translates the phrase, 'Just what I am telling you.'

John 8:26

πολλὰ ἔχω περὶ ὑμῶν λαλεῖν καὶ κρίνειν· ἀλλ’ ὁ πέμψας με ἀληθῆς ἐστιν, κἀγὼ ἂν ἤκουσα παρ’ αὐτοῦ ταῦτα λαλῶ εἰς τὸν κόσμον.

Barrett thinks that ἔχω should here be understood in the sense 'I can'.

πολυς, πολλη, πολυ gen πολλου, ης, ου
much, many

πεμπω see v.16

ἀληθης, ες true, truthful, honest, genuine
κἀγω a compound word = και ἔχω

Perhaps I address these words *to* the world'. Or maybe the sense is that Jesus limits what he says to those things given him by the Father and which constitute his earthly ministry.

John 8:27

οὐκ ἔγνωσαν ὅτι τὸν πατέρα αὐτοῖς ἔλεγεν.

ἔγνωσαν Verb, aor act indic, 3 pl γινωσκω

The sense would seem to be that they did not understand *who* the Father was that Jesus was speaking of – i.e. that Jesus had been sent by God.

John 8:28

εἶπεν οὖν ὁ Ἰησοῦς· Ὁταν ὑψώσητε τὸν υἱὸν τοῦ ἀνθρώπου, τότε γνώσεσθε ὅτι ἐγώ εἰμι, καὶ ἀπ’ ἐμαυτοῦ ποιῶ οὐδέν, ἀλλὰ καθὼς ἐδίδαξέν με ὁ πατήρ ταῦτα λαλῶ.

ὅταν when

ὑψώσητε Verb, aor act subj, 2 pl ὑψω
exalt, lift up, raise

The verb has a double meaning (cf. 3:14-15; 12:31-32) referring both to Jesus' death on the cross but also to his return to the Father and to glory. The language reflects Isa 52:13 'My servant ὑψωθήσεται καὶ δοξασθήσεται σφόδρα,' i.e., will be exalted and greatly glorified.

"The use of this expression [Son of Man] in redemptive and, therefore, eschatological contexts derives from Dan 7:13, where 'one like a son of man' appears as the representative of the kingdom of God and its lord (possibly agent too). In the synoptic predictions of the Passion (notably Mark 8:31; 9:31; 10:32), which are closely related to the Johannine lifting up sayings, the Son of Man suffers, dies, and rises as the instrument of the kingdom of God. This Christological, soteriological, and eschatological tradition is assumed in the Johannine counterparts." Beasley-Murray.

τότε then, at that time

γνωσεσθε Verb, fut midd dep indic, 2 pl
γινωσκω

"The unique element in v 28 is its statement that the Jews responsible for the death of Jesus will afterwards know who he is, his relation to the Father, and the character of his ministry, for v 29 continues the flow of thought in v 28. In the view of many, the context demands that the saying be seen as a prophecy of doom, like Mark 14:62: the Jews will come to know the identity of Jesus too late; they will know, and be judged (so Bultmann, 349–50; Barrett [hesitantly], 344; Blank, 329–30; Brown, 351. Haenchen [following Bernard, 2:303] refers it to the time of judgment in the destruction of Jerusalem, 369). Others point out that γινωσκω in relation to Jesus is nowhere else in John used in a purely negative way (contrast 7:17; 8:32; 10:38; 14:31), and that the immediate effect of vv 28–29 is indicated in v 30: 'Many believed in him.' Moreover in this Gospel the offer of God in the Christian proclamation is always one of salvation, and it is changed to judgment only through man's unbelief. Hoskyns therefore takes this as a prophecy of conversion (337), while Schnackenburg (202–3), followed by Becker (296), recognizes in the saying the possibility of both salvation and judgment." Beasley-Murray.

Carson similarly comments, "One of the functions of the cross is to reveal who Jesus is. That is when the Jews will know the truth. By this John is not saying that all of Jesus' opponents will be converted in the wake of the cross. But if they do come to know who Jesus is, they will know it most surely because of the cross. And even those who do not believe stand at the last day condemned by him whom they 'lifted up' on the cross, blinded to the glory that shone around them, yet one day forced to kneel and confess that Jesus is Lord (cf. Phil 2:10-11)."

On ἐγώ είμι cf. v.24.

οὐδεις, οὐδεμια, οὐδεν no one, nothing
διδασκω teach

John 8:29

καὶ ὁ πέμψας με μετ' ἐμοῦ ἔστιν· οὐκ ἀφῆκέν
με μόνον, ὅτι ἐγὼ τὰ ἀρεστὰ αὐτῷ ποιῶ
πάντοτε.

ἀφῆκέν Verb, aor act indic, 3 s ἀφιημι
leave, forsake
μονον adv only, alone
ἀρεστος, η, ov pleasing
παντοτε always

John 8:30

ταῦτα αὐτοῦ λαλοῦντος πολλοὶ ἐπίστευσαν εἰς
αὐτόν.

πιστευω believe (in), have faith (in)

Barrett thinks that the reference to *many* believers "must be taken, like γνωσεσθε of v.28, to refer to a time other than the ministry of Jesus."

Carson comments, "So compelling was Jesus' teaching, even without the full comprehension that depended on the cross and resurrection, that *many put their faith in him*. That had happened before, at another Jerusalem feast, in consequence of Jesus' miracles (2:23); but that faith had turned out to be spurious (2:24-25). What of this faith?"

John 8:31

Ἐλεγεν οὖν ὁ Ἰησοῦς πρὸς τοὺς
πεπιστευκότας αὐτῷ Ἰουδαίους· Ἐὰν ύμεις
μείνητε ἐν τῷ λόγῳ τῷ ἐμῷ, ἀληθῶς μαθηταί
μού ἔστε,

πεπιστευκότας Verb, perf act ptc, m acc pl
πιστευω

It is clear from what follows that the faith of these people is deficient (see vv. 34, 37, 44, 55, 59).

ἐὰν if

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

"Μείνητε signifies a settled determination to live in the word of Christ and by it, and so entails a perpetual listening to it, reflection on it, holding fast to it, carrying out its bidding. In 15:7 it is represented as letting the word abide in us, which puts the same thing in another figure, and it leads to living (abiding) in Christ and Christ in us." Beasley-Murray.

ἐμος, η, ov 1s possessive adj my, mine
ἀληθως adv truly, in truth
μαθητης, ου m disciple, pupil, follower

John 8:32

καὶ γνώσεσθε τὴν ἀλήθειαν, καὶ ἡ ἀλήθεια
ἔλευθερώσει ύμᾶς.

γνωσεσθε Verb, fut midd dep indic, 2 pl

γνωσκω

ἀληθεια, ας f truth, reality
ἔλευθερον free, set free

Beasley-Murray comments, "As the Exodus under 'the first Redeemer' was a release from the slavery of Egypt's land for the freedom of the people of God in the promised land, so the great Exodus under 'the second Redeemer' is for the emancipation of a new people of God, drawn from all nations of the earth, for the freedom of the kingdom of God."

In John, ἔλευθερος and ἔλευθερον are used to express freedom *from sin*, i.e. used synonymously with salvation. Carson comments, "The nature of that freedom depends on the nature of the slavery Jesus has in mind, and that point is what is next clarified by the turn of the discussion."

John 8:33

ἀπεκρίθησαν πρὸς αὐτόν· Σπέρμα Αβραάμ
ἔσμεν καὶ οὐδενὶ δεδουλεύκαμεν πώποτε· πῶς
σὺ λέγεις ὅτι Ἐλεύθεροι γενήσεσθε;

σπερμα, τος n seed, offspring

οὐδεις, οὐδεμια, οὐδεν no one, nothing
δεδουλεύκαμεν Verb, perf act indic, 1 pl

δουλοω enslave, make (someone) a
slave

πωποτε adv ever, at any time

ἔλευθερος, α, ov free, free person

γενήσεσθε Verb, fut midd dep indic, 2 pl
γνομαι

"The true 'seed of Abraham' was reckoned through Isaac 'the son of the free woman', not through Ishmael 'the son of the bondwoman' (cf. Gal. 4:22-31). It is probable that the claim John puts into the mouth of the Jewish objectors is not that they had never been in political subjection (which would have been absurd), but that they had never lost their inward freedom of soul; but this very claim, uttered in human pride over against the representative of God himself, is an instance of the bondage referred to in v.34. Baur ... aptly compares Mark 2:17 where the Jews are confident that they are well and have no need of a physician. Here they are confident that they are free men and have no need of a liberator; cf. also 9:40f." Barrett. Carson comments, "These 'believers' are already demonstrating their unwillingness to hold to Jesus' teaching (v. 31), for their sense of inherited privilege is so strong that they can neither acknowledge their own need nor recognise the divine Word incarnate before them. Their very words demonstrate their slavery in the categories of the next verse."

John 8:34

Ἄπεκριθη αὐτοῖς ὁ Ἰησοῦς· Άμὴν ἀμὴν λέγω
ὑμῖν ὅτι πᾶς ὁ ποιῶν τὴν ἀμαρτίαν δοῦλος
ἐστιν τῆς ἀμαρτίας·

Ἄμὴν ἀμὴν λέγω ὑμῖν cf. 1:51.

ἀμαρτία, ας f sin
δουλος, ου m slave, servant

"He who actually commits sin demonstrates thereby that he is already a slave of sin; also, by the very sin he commits he makes himself still further a slave." Barrett.
Cf. Rom 6:12, 13, 17.

τῆς ἀμαρτίας is omitted by some Western MSS (D etc); the omission is adopted by various exegetes, but it may be a stylistic improvement (so UBS committee).

John 8:35

ό δὲ δοῦλος οὐ μένει ἐν τῇ οἰκίᾳ εἰς τὸν αἰῶνα·
οὐ νιὸς μένει εἰς τὸν αἰῶνα.

μένω see v.31

οἰκία, ας f house, household
αἰών, αἰώνος m age, eternity

I.e. 'for ever.'

"The connection of this verse with its context is not immediately apparent. It must be remembered that in verse 33 there began a discussion, which continues to the end of the chapter, of the true descendants of Abraham. This recalls Gen. 21:9; Gal 4:30. The free son, Isaac, remains in the household, while the slave-born son, Ishmael, is driven out. The Jews now claim to be the free sons of Abraham, but in truth they are not, being slaves (not of Abraham but of sin). Hence their status is lost; cf. Mark 12:9; Matt 3:9; 8:11f., and many other passages. Who then is the son, who abides for ever? Not the Christian, it seems, but Christ himself, who in John is regularly *vios tou theou*, while Christians are *tekna*. Jesus is both the true *σπέρμα Αβραάμ* (cf. Gal 3:16) and the Son of God. He abides for ever." Barrett.

John 8:36

ἐὰν οὖν ὁ νιὸς ὑμᾶς ἐλευθερώσῃ, ὄντως
ἐλεύθεροι ἔσεσθε.

ἐλευθερώσῃ Verb, aor act subj, 3 s
ἐλευθερω see v.33

ὄντως really, certainly, indeed
ἔσεσθε Verb, fut indic, 2 pl εἰμι

The only true freedom is to share in the freedom of Christ – the true Son.
Carson comments, "True freedom is not the liberty to do anything we please, but the liberty to do what we ought; and it is genuine liberty because doing what we ought now pleases us."

John 8:37

οἶδα ὅτι σπέρμα Αβραάμ ἔστε· ἀλλὰ ζητεῖτε με
ἀποκτεῖναι, ὅτι ὁ λόγος ὁ ἐμὸς οὐ χωρεῖ ἐν
ὑμῖν.

σπέρμα, τος n see v.33

ζητεω seek

ἀποκτεῖναι Verb, aor act infin ἀποκτεινω

kill, put to death

χωρεω make room for, accept

John 8:38

ἄ ἐγὼ ἐώρακα παρὰ τῷ πατρὶ λαλῶ· καὶ ὑμεῖς
οὖν ἀ ἡκούσατε παρὰ τοῦ πατρὸς ποιεῖτε.

ὁραω see, observe

Cf. v.44. Their father is the devil. Carson comments, "Jesus' conduct displays his true paternity. Sadly, the same is true of the Jews."

"The statement without personal pronouns (<μου after τῷ πατρὶ, ὑμῶν after τοῦ πατρός) is commonly felt to be the best attested in the MS tradition, but it is ambiguous. The affirmation may be understood as referring to God the Father in both clauses, and ποιεῖτε be viewed as an imperative (so Moulton, *Grammar of NT Greek* 1:85; Brown, 356; Metzger, 225); but v 41 seems to demand that ποιεῖτε be viewed as indicative, in which case the pronouns μου and ὑμῶν, though not original, rightly interpret the saying." Beasley-Murray.

Instead of ήκουσατε many authorities, including P⁶⁶ κ^{*} D, read ἐσωπάκατε. This however appears to be due to the notion that the same term should appear in both clauses.

John 8:39

Απεκρίθησαν καὶ εἶπαν αὐτῷ· Ο πατὴρ ἡμῶν Ἀβραὰμ ἔστιν. λέγει αὐτοῖς ὁ Ἰησοῦς· Εἰ τέκνα τοῦ Ἀβραάμ ἔστε, τὰ ἔργα τοῦ Ἀβραάμ ἐποιεῖτε·

τεκνον, ou n child; pl descendants

Cf. Rom 2:28f.; 9:6f., also Matt 3:9 and Jer 9:25-26. True descent from Abraham is marked by character not lineage.

The text as read is a mixed conditional sentence, ἔστε (instead of ητε) perhaps giving a stronger sense: 'If you really are Abraham's children, you will be doing the works of Abraham' (so Metzger, 225). Some MSS correct ἔστε to ητε, and others (including P⁶⁶ B^{*}) read ποιεῖτε, an imperative, 'If you are children of Abraham, do the works of Abraham'; while this latter reading is quite possible, the conditional sentence perhaps suits the context better.

John 8:40

νῦν δὲ ζητεῖτε με ἀποκτεῖναι, ἄνθρωπον ὃς τὴν ἀλήθειαν ὑμῖν λελάληκα ἢν ήκουσα παρὰ τοῦ Θεοῦ· τοῦτο Ἀβραὰμ οὐκ ἐποίησεν.

ζητεω see v.37.

ἀληθεια, ας f truth, reality

λελάληκα Verb, perf act indic, 1 s λαλεω speak, talk

τοῦτο Ἀβραὰμ οὐκ ἐποίησεν Their conduct "is totally opposed to everything known about Abraham, whose life was marked by faith in and obedience to God's word (cf. Gen 12:1-4; 22:15-18)." Beasley-Murray.

John 8:41

ὑμεῖς ποιεῖτε τὰ ἔργα τοῦ πατρὸς ὑμῶν. εἶπαν αὐτῷ· Ήμεῖς ἐκ πορνείας οὐ γεγεννήμεθα· ἔνα πατέρα ἔχομεν τὸν θεόν.

πορνεια, ας f sexual immorality

Carson comments, "It is not at all impossible that the Jews are alluding to the irregularities connected with Jesus' birth. From their perspective, he displays considerable cheek to talk about paternity: *they* were not born of fornication (wink, wink). If this is a correct reading, then it is a further instance of Johannine irony, irony which extends beyond the virginal conception of Christ (cf. notes on 6:42) to the question of his ultimate origin in the Father (1:1-18; 3:17)."

Beasley-Murray, however, argues, "Their language echoes that of Hosea, who had likened Israel's idolatry to spiritual harlotry and described the individual Israelites as 'children of fornication' (τέκνα πορνείας) [Hosea 1:2]. These Jews dissociate themselves from that judgment." He considers that "The context and OT background ... sufficiently account for the language."

γεγεννήμεθα Verb, perf pass indic, 1 pl
γενναω be father of, give birth to; pass
be born

εἰς, μια, ἐν gen ἐνος, μιας, ἐνος one

The Jews' claim that *they* have God as their Father is another touch of Johannine irony: it is Jesus who was born of God and is the Son of God.

John 8:42

εἶπεν αὐτοῖς ὁ Ἰησοῦς· Εἰ ὁ θεὸς πατὴρ ὑμῶν ἦν ἥγαπατε ἀν ἐμέ, ἐγώ γάρ ἐκ τοῦ θεοῦ ἐξῆλθον καὶ ἡκώ· οὐδὲ γάρ ἀπ' ἐμαυτοῦ ἐλήλυθα, ἀλλ' ἐκεῖνός με ἀπέστειλεν.

ἀγαπαω love, show love for
ἀν particle indicating contingency

"ἐξῆλθον denotes the departure of Jesus ἐκ τοῦ θεοῦ, ἡκώ his arrival in the world." Barrett.

ἡκώ come, have come

"Knowing with absolute certainty that he himself has come from God and has been sent by him (this recurring emphasis on Jesus' functional subordination harks back to 5:19ff.), Jesus can only conclude that if the Jews do not enthusiastically embrace him and love him, it must be because they themselves do not know the Father (cf. 1 Jn 5:1)." Carson.

ἐλήλυθα Verb, perf act indic, 1 s ἐρχομαι
ἐκεινος, η, ο demonstrative adj. that [one],
he

ἀπέστειλεν Verb, aor act indic, 3 s
ἀποστελλω send

"Once more the mission of Jesus is emptied of every suggestion of self-will or self-seeking. This is a very common and essential Johannine emphasis; see especially 5:19-30 and the notes. Jesus did not come into the world of his own accord; he came because he was sent." Barrett.

John 8:43

διὰ τί τὴν λαλιὰν τὴν ἐμὴν οὐ γινώσκετε; ὅτι οὐ δύνασθε ἀκούειν τὸν λόγον τὸν ἐμόν.

λαλια, ας f what is said
ἐμος, η, ου 1st pers possessive adj my, mine
δυναμαι can, be able to

Barrett says that the meanings of the two words λαλια and λογος must here be distinguished if this verse is to make sense. "λαλια is audible speech, the spoken word ...; the Jews fail to understand the sayings they hear... This is because they cannot grasp and obey (for this use of ἀκούειν see on 5:24) Jesus' message, the divine Word which he bears (and indeed is)."

John 8:44

ὑμεῖς ἐκ τοῦ πατρὸς τοῦ διαβόλου ἔστε καὶ τὰς ἐπιθυμίας τοῦ πατρὸς ὑμῶν θέλετε ποιεῖν.
ἐκεῖνος ἀνθρωποκτόνος ἦν ἀπ' ἀρχῆς, καὶ ἐν τῇ ἀληθείᾳ οὐκ ἔστηκεν, ὅτι οὐκ ἔστιν ἀλήθεια ἐν αὐτῷ. ὅταν λαλῇ τὸ ψεῦδος, ἐκ τῶν ιδίων λαλεῖ, ὅτι ψεύστης ἔστιν καὶ ὁ πατήρ αὐτοῦ.

διαβολος, ου m the devil

Cf. 1 Jn 3:8.

ἐπιθυμια, ας f desire, longing, lust

θελω wish, will

ἀνθρωποκτονος, ου m murderer

ἀρχη, ης f beginning

Because he robbed Adam of immortality. The devil brought death into the world but Jesus brings life (cf. Rom 5:12). These Jews, however, will not embrace Jesus. Hence they show which side they are on.

ἀληθεια, ας f see v.40.

ἔστηκεν Verb, imperfect act indic, 3 s στήκω stand

οὐκ ἔστηκεν, read by P⁶⁶ & B^{*} c D etc, is the imperfect of στήκω, lit. 'was not standing,' describing a perpetual condition. οὐκ ἔστηκεν, read by P⁷⁵ B³ K P etc, is the perfect of ἔστημι with a present meaning, 'does not stand.' Beasley-Murray comments, "The former is not to be interpreted as referring to a fall of Satan, which would be more fitly expressed through an aorist; such a thought lies outside the scope of the saying."

ὅταν when, whenever, as often as

λαλεω see v.40

ψευδος, ους n lie, untruth

ἰδιος, α, ου one's own

He acts in character.

λαλεω speak, talk

ψευστης, ου m liar

"The construction is very harsh but it seems that there is no acceptable alternative to the rendering 'he is a liar and the father of it [that is, of the lie, or falsehood]'." Barrett.

John 8:45

ἐγὼ δὲ ὅτι τὴν ἀλήθειαν λέγω, οὐ πιστεύετέ μοι.

They cannot believe Jesus because he speaks the truth and they, like their father the devil, are lovers of lies.

Carson comments, "This explains disbelief. What is *not* explained in this verse is belief. If even the genuine disciples were once members of the fallen and rebellious world, until 'chosen out of the world' by Jesus (15:19), how did *they* come to believe the truth at a time in their lives when the truth itself would have evoked disbelief? The passage does not say; the answer has in fact been provided in John 6, and will be repeated in 8:47. What was necessary was that the Father draw them (6:44), that they can be given to the Son (6:37), that they be taught by God (6:45) and chosen by Jesus (6:70). The need for the strong divine initiative emphasised in John 6 is powerfully explained in John 8. From an evangelistic point of view, this combination of themes strips away any ground of boasting or arrogance from those who do believe, while it challenges and threatens unbelievers at the very core of their being, insistently demanding that they reconsider the direction and entire array of values that have stamped their life to this point."

John 8:46

τίς ἐξ ὑμῶν ἔλεγχει με περὶ ἀμαρτίας; εἰ ἀλήθειαν λέγω, διὰ τί ὑμεῖς οὐ πιστεύετέ μοι;
ἔλεγχω show (someone his) fault, prove guilty, condemn

For ἔλεγχειν περι cf. 16:8. For the question Jesus asks, cf. 18:23.

ἀμαρτια, ας f sin

"His life and his teaching are one – he embodies in life the truth he proclaims from God." Beasley-Murray.

John 8:47

οἱ ὄντες ἐκ τοῦ θεοῦ τὰ ρήματα τοῦ θεοῦ ἀκούει· διὰ τοῦτο ὑμεῖς οὐκ ἀκούετε ὅτι ἐκ τοῦ θεοῦ οὐκ ἔστε.

ρήμα, ατος n word, thing, matter

"Only he who is from God (cf. v.42) hears the words of God. The Jews do not hear the word of Jesus (v.43) because they are not from God but from the devil." Barrett.

Beasley-Murray comments, "They who surrender themselves to the father of lies render themselves insensible to the truth, and so manifest their real paternity (cf. 1 John 4:5–6)."

John 8:48

Ἄπεκριθησαν οἱ Ἰουδαῖοι καὶ εἶπαν αὐτῷ· Οὐ καλῶς λέγομεν ἡμεῖς ὅτι Σαμαρίτης εῖ σὺ καὶ δαιμόνιον ἔχεις;

Σαμαρίτης, οὐ m Samaritan

"The charge that Jesus is a Samaritan is unique to this passage, and its precise significance uncertain... It is clear that the charges of being a Samaritan and of being possessed were linked, and were prompted by the denials of Jesus that these Jews were children of Abraham and of God as well as his own claim to being the One Sent by God." Beasley-Murray.

δαιμονιον, οὐ n demon, evil spirit

In John, the charge seems to mean little more than madness (cf. Jn 7:20; 8:48,52; 10:20).

John 8:49

ἀπεκρίθη Ἰησοῦς· Ἐγὼ δαιμόνιον οὐκ ἔχω, ἀλλὰ τιμῶ τὸν πατέρα μου, καὶ ὑμεῖς ἀτιμάζετε με.

τιμω honour, regard, reverence
ἀτιμάζω treat shamefully, dishonour

John 8:50

ἐγὼ δὲ οὐ ζητῶ τὴν δόξαν μου· ἔστιν ὁ ζητῶν καὶ κρίνων.

ζητεω see v.37

δοξα, ης f glory; praise, honour
κρινω judge

The father seeks the glory of Christ and judges those who do not give proper honour to him. Beasley-Murray comments, "Jesus depicts a court scene in which he and his adversaries appear before God; since God even now 'honours' him, he will certainly vindicate the truth of his testimony and condemn his accusers for rejecting it. The picture receives a universal setting in 16:9–11, after the world has given its judgment upon Jesus through the cross and he has ascended to the Father."

John 8:51

ἀμὴν ἀμὴν λέγω ὑμῖν, ἐάν τις τὸν ἐμὸν λόγον τηρήσῃ, θάνατον οὐ μὴ θεωρήσῃ εἰς τὸν αἰώνα.

ἀμὴν ἀμὴν λέγω ὑμῖν cf. 1:51.

ἐάν if
τις, τὶ acc τινά, τὶ gen τινός dat τινί enclitic pronoun and adj anyone, anything
ἐμος, η, ον 1st pers possessive adj my, mine
τηρεω keep, observe, maintain

τις τὸν ἐμὸν λόγον τηρήσῃ cf. v. 31.

θανατος, ον m death
θεωρήσῃ Verb, aor act subj, 3 s θεωρεω
see

I.e. experience (see v.52).

αἰών, αἰώνος m age, eternity

"Those who keep Jesus' word (14:23f.; 17:6) will escape judgement because they have already passed from death to life." Barrett. Beasley-Murray comments, "The assurance relates to life which physical death cannot extinguish, and so to the death of the spirit; the believer receives eternal life, i.e., the life of the kingdom of God, over which death has no power and which is destined for resurrection. The thought is exactly that of 11:26 and is otherwise expressed in 5:24; 6:47, and assumed in 6:63, 68."

John 8:52

εἴπον αὐτῷ οἱ Ἰουδαῖοι· Νῦν ἐγνώκαμεν ὅτι δαιμόνιον ἔχεις. Αβραάμ ἀπέθανεν καὶ οἱ προφῆται, καὶ σὺ λέγεις· Ἐάν τις τὸν λόγον μου τηρήσῃ, οὐ μὴ γεύσηται θανάτου εἰς τὸν αἰώνα·

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

Beasley-Murray writes, "vov here has the force of 'now really'; so Bauer, *Lexicon* (2nd ed), 545–46, section 2."

ἐγνώκαμεν Verb, perf act indic, 1 pl

γνωσκω

ἀπέθανεν Verb, aor act indic, 3s ἀποθνησκω
die, face death

γεύσηται Verb, aor midd dep subj, 3 s

γευομαι taste, experience

θανατος, ον m death

John 8:53

μὴ σὺ μείζων εῖ τοῦ πατρὸς ἡμῶν Αβραάμ, ὅστις ἀπέθανεν; καὶ οἱ προφῆται ἀπέθανον· τίνα σεαυτὸν ποιεῖς;

μειζων, ον and μειζοτερος, α, ον (comp of μεγας) greater

πατρὸς ἡμῶν is omitted in some Western MSS (D etc), perhaps through a feeling that the statement clashes with v 44.

"The craziness of the saying is emphasized by the Jews in adducing the holiest of their forefathers, Abraham, and all who have spoken in God's name, as men who yet experienced death like the rest of humankind. Whom then is Jesus making himself?" Beasley Murray.

The phrase μὴ σὺ μείζων εἶ τοῦ πατρὸς ἡμῶν Αβραάμ is another example of Johannine irony. The form of the question expects a negative answer. Beasley-Murray comments, "With the question, 'You aren't greater than our father Abraham and the prophets, are you?' (cf. 4:12), the Evangelist expects his readers to answer in both cases, 'Yes, of course!'"

όστις, ἡτις, ὁ τι who, which
σεαυτού, ης reflexive pronoun yourself

tίνα σεαυτὸν ποιεῖς; is not 'Who do you think you are?' (so NIV), but rather, 'Whom do you make yourself out to be?' Barrett comments, "Once more the Jews simply invert the truth. Jesus does not make himself someone; rather he empties himself of all personal dignity and emphasises his obedience to and dependence upon God (vv. 28, 38, 42, 50), that God may be all."

John 8:54

ἀπεκρίθη Ἰησοῦς· Ἐὰν ἐγὼ δοξάσω ἐμαυτόν, ἡ δόξα μου οὐδέν ἔστιν· ἔστιν ὁ πατήρ μου ὁ δοξάζων με, ὃν ὑμεῖς λέγετε ὅτι θεὸς ἡμῶν ἔστιν,

δοξάζω praise, honour, glorify, exalt
δοξα, ης f see v.50
οὐδεις, οὐδεμια, οὐδεν no one, nothing

Cf. 5:23; 8:50; 17:1, 4f.

ἡμῶν is direct discourse, ὑμῶν indirect; the former is more likely to be original (Metzger).

Carson comments, "From Jesus' perspective, the irony is that his opponents claim God as their own, but they display no knowledge of this God's profound commitment to glorify his unique Son (cf. 5:37ff.). The nature of that glorification (cf. notes on 1:14), of course, is not in the public display some might have appreciated, but in the ignominy of the cross and consequent return to the glory the Son enjoyed with the Father before the world began (17:5)."

John 8:55

καὶ οὐκ ἐγνώκατε αὐτόν, ἐγὼ δὲ οἶδα αὐτόν· κανεὶς ὅτι οὐκ οἶδα αὐτόν, ἔσομαι ὅμοιος ὑμῖν ψεύστης· ἀλλὰ οἶδα αὐτὸν καὶ τὸν λόγον αὐτοῦ τηρῶ.

ἐγνώκατε Verb, perf act indic, 2 pl γινωσκω καν (καὶ ἐσαν) even if, and if, even

εἴπω Verb, aor act subj, 1 s λεγω
ἔσομαι Verb, fut indic, 1 s εἰμι
ὅμοιος, α, ov like, of the same kind as
ψεύστης, ου m liar
τηρεω see v.51

Knowledge of God and obedience go hand in hand – a particular theme of the Johannine literature.

John 8:56

Αβραάμ ὁ πατήρ ὑμῶν ἤγαλλιάσατο ἵνα ἰδῃ τὴν ἡμέραν τὴν ἐμήν, καὶ εἶδεν καὶ ἐχάρη.

ἤγαλλιάσατο Verb, aor midd dep indic, 3 s ἀγαλλιαω be extremely joyful or glad

ἤγαλλιάσατο ἵνα is rendered by Blass-Debrunner (§ 392, 1a): 'He longed with desire, rejoiced that he was to see,' and is so adopted by most recent scholars and in most recent translations. Others view the ἵνα as explaining the ground of the joy: 'he rejoiced in that he saw,' or 'he rejoiced to see' (so Bauer, 131; Hoskyns, 347; Barrett, 351, who cites the modern Gr. χαίρομαι να σε θωρῶ, 'I'm glad to see you'). Turner's view is similar, regarding it as an instance of the causal use of ἵνα: 'rejoiced because he saw' (Moulton, *Grammar* 3:102).

ἰδῃ Verb, aor act subj, 3 s ὄραω see, observe, perceive, recognise

εἶδεν Verb, aor act indic, 3 s ὄραω

ἐχάρη Verb, aor pass dep indic, 3 s χαιρω rejoice, be glad

There are three main interpretations of this verse:

- i) Abraham had some vision or foresight of what God was to do through the Messiah. This receives some support from Rabbinic literature.
- ii) Abraham saw Christ's day after his death when he was in Paradise – so Lindars, Sanders. Sanders says that this does justice to the two halves of the statement which are not then mere repetition.
- iii) 'my day' is the day of fulfilment of the promises made to Abraham, i.e. the birth of Isaac.

Of these, the first alternative is preferable. Through the promises – and perhaps especially the experience of being commanded to sacrifice Isaac, Abraham saw beyond the present fulfilment to some greater fulfilment to come (so particularly Bruce).

Carson looks at several possible references to such rejoicing by Abraham and comments, "That Abraham 'rejoiced' is taken by some to refer to his laughter at the prospect of a son (Gn 17:17, interpreted as joy, not scorn, as in Philo, *Mut.* 154-169). Certainly there was a Jewish tradition, based partly on Genesis 17:17 and partly on Genesis 21:6, and reflected in Targum Onekelos (an Aramaic paraphrase), *Jubilees* 16:16-29 and elsewhere, that Abraham rejoiced greatly at the birth of his son Isaac. If this birth is understood as the onset of the promise that through Abraham all nations of the earth would be blessed, then Abraham's laughter/joy is connected with his perception that the promised blessings still to come were in process of realisation in the birth of his son."

John 8:57

εἶπον οὖν οἱ Ἰουδαῖοι πρὸς αὐτόν· Πεντήκοντα ἔτη οὐπω ἔχεις καὶ Ἀβραὰμ ἐώρακας;

The Jews would not have been surprised by the thought of Abraham seeing the day of the Messiah, but they *were* offended at Jesus' linking of that day with himself – 'my day'. Carson comments, "A claim like that of v. 56, if valid, would mean the overthrow of all the points they had been arguing. It was easier to interpret Jesus' words rather crassly, as if Jesus claimed to be Abraham's natural contemporary. Then it could be handily dismissed."

πεντηκοντά fifty

ἔτη Noun, nom & acc pl ἔτος, ους n year
οὐπω not yet

'Fifty' is probably intended as a round number: it does not imply that Jesus was 'middle aged'. Beasley-Murray comments, "It simply indicates the common view of the end of a man's working life (see Num 4:2–3, 39; 8:24–25); Jesus has not yet reached seniority, and he claims to have seen Abraham!"

ἐώρακας Verb, perf act indic, 2 s ὄραω see

A few MSS (including P⁷⁵ κ*) read ἐώρακέν σε instead of ἐώρακας: 'has Abraham seen you?' It is generally agreed that this represents an attempt to make the sentence more completely match the previous one: 'Abraham rejoiced to see ... and he saw' The MSS attestation of the usual reading is far superior.

John 8:58

εἶπεν αὐτοῖς Ἰησοῦς· Αμὴν ἀμὴν λέγω ὑμῖν,
πρὶν Ἀβραὰμ γενέσθαι ἐγὼ εἰμί.

πρὶν and πρὶν ἡ before

Note the contrast here between the use of γενέσθαι for Abraham and εἰμί for Jesus. Beasley-Murray comments that, "The form is reminiscent of Ps 90:2 (LXX 89:2): Before the mountains were born or you brought forth the earth and the world, from everlasting to everlasting σύ εἶ You are!" On the absolute use of ἐγώ εἰμι see v.24. "Before Abraham came into being, I eternally was, as now I am, and ever continue to be." Barrett. Beasley-Murray, however, comments, "The intention of the saying, however, is primarily what Jesus means for salvation, rather than of his being. Schnackenburg rightly points out that in Exod 3:14 Yahweh reveals not his metaphysical nature, but his steadfastness and faithfulness and his promise to help his people. The same is even more apparent in the 'I am he' sayings of DeuteroIsaiah (see especially 43:11–13; 46:4; 48:12). In this context the assertion 'Before Abraham was, I am,' forms the basis of the promise of salvation to God's people. This is why Jesus can give the true freedom (v 31) and the life that overcomes death (v 51)."

John 8:59

ἢραν οὖν λίθους ἵνα βάλωσιν ἐπ' αὐτόν·
Ίησοῦς δὲ ἐκρύβη καὶ ἐξῆλθεν ἐκ τοῦ ιεροῦ.

"That the Jews take up stones to kill him presupposes that they understand these words as some kind of blasphemous claim to deity." Carson.

αἴρω take, take up

λίθος, ου m stone

βάλωσιν Verb, aor act subj, 3 pl βαλλω
throw

ἐκρύβη Verb, aor pass indic, 3 s κρυπτω
hide, conceal

The best attested text ends the sentence with ιερον. Some MSS, however, add διελθων διὰ μέσου αὐτῶν (taken from Luke 4:30), and yet others give a further addition, καὶ παρῆγεν οὗτως, so anticipating 9:1. There is no warrant for these additions.

Barrett thinks that John intends a supernatural disappearance.

John 9

Barrett says "This short chapter expresses perhaps more vividly and completely than any other John's conception of the work of Christ. On the one hand, he is the giver of benefits to a humanity which apart from him is in a state of complete hopelessness: it was never heard that one should open the eyes of one born blind (v.32). The illumination is not presented as primarily intellectual (as in some of the Hermetic tractates) but as the direct bestowal of life or salvation (and thus it is comparable with the gift of living water (4:10; 7:37f.) and of the bread of life (6:27)). On the other hand, Jesus did not come into a world full of men aware of their own need. Many have their own inadequate lights (e.g. the Old Testament, 5:39f.) which they are too proud to relinquish for the true light which now shines. The effect of the true light is to blind them, since they wilfully close their eyes to it. Their sin abides precisely because they are so confident of their righteousness."

Of the links between chapters 8, 19 and 10 Carson comments, "Thematically, this chapter is tied to the Feast of Tabernacles (ch 8) through the explicit reference to Jesus as the light of the world (9:5; cf. 8:12). This chapter portrays what happens when the light shines: some are made to see, like this man born blind, while others, who think they see, turn away, blinded, as it were, by the light (9:39-41). At the same time, this chapter prepares the way for ch. 10, where a sharp contrast is drawn between the good shepherd, who gives his life for his sheep, and other religious leaders, like those in ch 9, who are nothing but thieves and hirelings. The shepherd/sheep theme runs beyond the first part (10:1-21) to the second part of the chapter (10:22ff.), which is unambiguously tied to the feast of Dedication (10:22), about three months later than the Feast of Tabernacles. This has the effect of making it unclear just when the miracle of ch. 9 took place, though apparently at some point between the two feasts."

Beasley-Murray suggests that, "the occasion is shortly after the feast of Tabernacles, in the vicinity of the temple, prior to Jesus' return to Galilee."

John 9:1

Καὶ παράγων εἶδεν ἄνθρωπον τυφλὸν ἐκ γενετῆς.

παραγω pass by, pass on

The man may well have been in the Temple precincts, a common place for beggars.

εἶδεν Verb, aor act indic, 3 s ὥραω see τυφλός, η, ον blind

γενετή, ης f birth

"Granted the symbolism of the chapter, it is likely that this detail, in addition to heightening the effect of the miracle, signals that human beings are spiritually blind from birth. Cf. notes on 12:37ff." Carson.

John 9:2

καὶ ἤρωτησαν αὐτὸν οἱ μαθηταὶ αὐτοῦ λέγοντες: Παββί, τίς ἡμαρτεν, οὗτος ἢ οἱ γονεῖς αὐτοῦ, ἵνα τυφλὸς γεννηθῇ;

ἐρωταω ask, request, beg, urge
μαθητης, ου m disciple, pupil, follower
ἡμαρτεν Verb, aor act indic, 3 s ἀμαρτανω sin, commit sin

ἢ or

γονευς, εως m parent

Cf. Ex 20:5 // Deut 5:9.

γεννηθῇ Verb, aor pass subj, 3 s γεννω see 8:41

It was a common belief in Judaism that an affliction such as this was divine punishment for some sin. The rabbinic literature backed this view with particular Scriptures. Such thinking was flawed because it was not sufficiently radical. It failed to do justice to the enormity and indiscriminate consequences of Adam's sin. It was because of *Adam's* sin that this man was born blind and all are born spiritually blind.

Carson comments, "On this point, the disciples have not progressed beyond Job's miserable comforters".

John 9:3

ἀπεκρίθη Ἰησοῦς: Οὐτε οὗτος ἡμαρτεν οὔτε οἱ γονεῖς αὐτοῦ, ἀλλ᾽ ἵνα φανερωθῇ τὰ ἔργα τοῦ Θεοῦ ἐν αὐτῷ.

οὐτε not, nor (οὐτε ... οὐτε neither ... nor)
φανερωθῇ Verb, aor pass subj, 3 s φανερω make known, reveal, make evident

Cf. 11:4. Jesus turns the focus from originating cause to final cause.

Beasley-Murray comments, "Grammatically ἵνα φανερωθῇ could be construed as an imperative: 'Let the works of God be displayed in him!' For such a construction cf. Mark 5:23; Eph 5:33:2 Cor 2:7: possible Johannine instances are 14:31; 15:25... The chief reason for hesitating to adopt this rendering is the comparable thought in 11:4."

John 9:4

ἡμᾶς δεῖ ἐργάζεσθαι τὰ ἔργα τοῦ πέμψαντός με
ἔως ἡμέρα ἑστίν· ἔρχεται νὺξ ὅτε οὐδεὶς
δύναται ἐργάζεσθαι.

The more difficult reading, *ἡμᾶς δεῖ* ...
πεψαντός με would seem original. The several variants are attempts to smooth the expression either by making the pronoun singular throughout or plural throughout. The *ἡμᾶς* indicates that the disciples are called to follow Christ in devoting themselves to the unceasing work of God.

δεῖ impersonal verb it is necessary, must
ἐργάζομαι work, do, perform
πέμψαντός Verb, aor act ptc, m gen s *πεμπω*
send
ἔως conj until, while

Barrett considers that "the day" refers to the length of a man's life, but also has reference to the 'day of salvation' which has arrived with Christ, see v.5.

νυξ, *νυκτος* f night
ότε conj when, at which time
δυναμαι can, be able to

John 9:5

ὅταν ἐν τῷ κόσμῳ ὁ, φῶς εἰμι τοῦ κόσμου.

ὅταν when, whenever, as often as

Here equivalent to *ἔως*

ὁ Verb, 1s subj *εἰμι*
φῶς, φωτος n light

Cf. 8:12 "In him only the world has its day in which men may walk safely (12:35); in his absence is darkness." Barrett.

Carson comments, "The focus here ... [is on] the darkness of the period when Jesus is first taken from his disciples. The association of the disciples with Jesus' work ('we must do ...') refers to the period before Jesus is taken away by the cross, not to the period when, empowered by the Spirit, they will work until he returns."

John 9:6

ταῦτα εἰπὼν ἔπτυσεν χαμαὶ καὶ ἐποίησεν
πηλὸν ἐκ τοῦ πτύσματος, καὶ ἐπέχρισεν αὐτοῦ
τὸν πηλὸν ἐπὶ τοὺς ὄφθαλμούς,

πτυω spit

Spittle is used also in two Marcan miracles
(Mk 7:33; 8:23).

χαμαὶ Adverb *χαμαὶ* on the ground

πηλος, ου m mud, clay

πτυσμα, τος n spittle, saliva

ἐπιχριω smear or spread on

ἐπέχρισεν is replaced by *ἐπέθηκεν* in B,
Diatessaron, perhaps because the former term
has associations too sacred for use with mud!
Ephraem's Commentary on the Diatessaron
has an extraordinary reading: 'He made eyes
from his clay,' reflecting a thought, frequent
among Patristic commentators, that a creative
act was here involved, as in Gen 2:7.

John 9:7

καὶ εἶπεν αὐτῷ· "Ὕπαγε νίψαι εἰς τὴν
κολυμβήθραν τοῦ Σιλωάμ (οἱ ἐρμηνεύεται
Ἄπεσταλμένος). ἀπῆλθεν οὖν καὶ ἐνίψατο, καὶ
ζήλθεν βλέπων.

ὑπαγω go, go one's way, depart
νίψαι Verb, aor midd imperat, 2 s νιπτω
wash; midd wash oneself
κολυμβήθρα, ας f pool

Beasley-Murray comments, "Jesus sends the blind man to wash in the pool of Siloam, as Elisha sent Naaman to wash in the Jordan for the healing of his leprosy (2 Kings 5:10–14)." "The pool of Siloam (Isa 8:6 cf. Neh 3:15) was situated within the city walls, at the southern extremity of the Tyropoean valley." Barrett. Sanders suggests that the pool of Siloam symbolises the water of baptism.

ἐπρηνευω interpret, explain; pass mean,
be translated
ἀπεσταλμένος Verb, perf pass ptc, m nom s
ἀποστελλω send

Beasley-Murray comments that the name, derived from the Hebrew participle of the verb *to send*, *Shiloh*, "so denotes in this context a discharge of waters. The Evangelist, as Chrysostom observed, sees Jesus the Sent One as 'the spiritual Siloam' (*Hom. in Ioan.* 9.6.7); the blind man gains his sight as he washes in the pool of Siloam, but he actually received it through the power of the Sent One. This identification of Jesus with Siloam, i.e., Shiloh, may well have been suggested through the messianic interpretation of Gen 49:10, 'The sceptre shall not depart from Judah until Shiloh comes'." See also Isaiah 8:6 where the Jews reject the water of Shiloh. Carson adds, "Further, the water for the water-pouring rites at the Feast of Tabernacles (cf. notes on 7:37-39) was drawn from the pool of Siloam. All of these associations prompt Grigsby to see in the washing in the pool a symbol of the believer's salvific 'bath', an implicit and 'universal command to all unbelievers to wash in the fountain of cleansing waters at Calvary'." Carson tentatively agrees with Grigsby but says that attempts to see this washing as an elaboration of baptism "are far less convincing." In this regard he agrees with Beasley-Murray who writes, "The Evangelist's profound use of symbolism in his delineation of the word and works of Jesus should not be extended to an allegorising of details of which the Evangelist himself provides no hint."

ἐνίψατο Verb, aor midd indic, 3 s νιπτω
βλεπω see, look, be able to see

"The man's obedience was complete and so was his cure." Barrett.

John 9:8

οἱ οὖν γείτονες καὶ οἱ θεωροῦντες αὐτὸν τὸ πρότερον ὅτι προσαίτης ἦν ἔλεγον· Οὐχ οὗτος ἐστιν ὁ καθήμενος καὶ προσαιτῶν;

γειτων, ονος m & f neighbour

θεωρεω see, observe, notice

προτερον and το π. adv before, previously,
formerly

προσαιτης, ου m beggar

καθημαι sit, sit down

προσαιτεω beg

John 9:9

ἄλλοι ἔλεγον ὅτι Οὗτός ἐστιν· ἄλλοι ἔλεγον· Οὐχί, ἀλλὰ ὅμοιος αὐτῷ ἐστιν. ἐκεῖνος ἔλεγεν ὅτι Ἐγώ εἰμι.

ἄλλος, η, ο another, other

οὐχι (emphatic form of οὐ) not, no

ὅμοιος, α, οv like

This simple use of ἐγώ εἰμι as an affirmation warns the reader against assuming that it was necessarily a religious formula for John.

John 9:10

ἔλεγον οὖν αὐτῷ· Πῶς ἡνεῳχθησάν σου οἱ ὄφθαλμοί;

ἡνεῳχθησάν Verb, aor pass indic, 3 pl
ἀνοιγω open

John 9:11

ἀπεκρίθη ἐκεῖνος· Ό ανθρωπος ὁ λεγόμενος Ἰησοῦς πηλὸν ἐποίησεν καὶ ἐπέχρισέν μου τοὺς ὄφθαλμούς καὶ εἰπέν μοι ὅτι "Υπαγε εἰς τὸν Σιλωάμ καὶ νιψάσι· ἀπελθὼν οὖν καὶ νιψάμενος ἀνέβλεψα.

πηλος, ου m see v.6

ἐπιχριω see v.6

ὑπαγω go, go one's way, depart

νιψαι see v.7

νιψάμενος Verb, aor midd ptc, m nom s

νιπτω

ἀναβλεπω regain one's sight, be able to
see

Properly implies a *restoration* of sight, but was commonly in connection with the cure of blindness and hence its use here.

John 9:12

καὶ εἶπαν αὐτῷ· Ποῦ ἐστιν ἐκεῖνος; λέγει· Οὐκ οἶδα.

ποῦ interrogative adverb where
οἶδα know, understand

Carson comments, "That the friends ask, *Where is this man?*., does not betray a desire to check their neighbour's story, but a natural desire to meet the man who had performed such an astonishing miracle. But not even the healed man could answer the question."

John 9:13

Ἄγουσιν αὐτὸν πρὸς τοὺς Φαρισαίους τὸν ποτὲ τυφλόν.

ποτέ enclitic particle once, formerly
τυφλος, η, οv blind

Beasley-Murray comments, "The neighbours bring the formerly blind man to the Pharisees. Why? Presumably because the Pharisees were their religious leaders, and should know about this extraordinary event; as religious experts they would doubtless understand what had taken place. There is no need to assume hostility on the neighbours' part. They were not to know that bringing the healed man to the Pharisees would result in his undergoing a trial and expulsion as a sinful man."

John 9:14

ἢν δὲ σάββατον ἐν ἦ ήμέρᾳ τὸν πηλὸν ἐποίησεν ὁ Ἰησοῦς καὶ ἀνέῳξεν αὐτοῦ τοὺς ὄφθαλμούς.

Cf. 5:9.

πηλος, ου m mud, clay
ἀνέῳξεν Verb, aor act indic, 3 s ἀνοιγω open

Medical treatment on the Sabbath was forbidden unless life was in danger, also kneading was forbidden and the making of clay would have fallen under this prohibition. The fact that it was on the Sabbath that Jesus performed this act made what was a source of amazement into a source of offence.

John 9:15

πάλιν οὖν ἡρώτων αὐτὸν καὶ οἱ Φαρισαῖοι πῶς ἀνέβλεψεν. ὁ δὲ εἶπεν αὐτοῖς· Πηλὸν ἐπέθηκεν μου ἐπὶ τοὺς ὄφθαλμούς, καὶ ἐνιψάμην, καὶ βλέπω.

παλιν again, once more

I.e. the man is again asked. John gives a brief account of what must have been a serious enquiry eliciting a detailed report.

ἐρωταω ask, request
ἀναβλεπω regain one's sight, be able to see
ἐπέθηκεν Verb, aor act indic, 3 s ἐπιτιθημι place on, place, put
ἐνιψάμην Verb, aor midd indic, 1 s νιπτω wash; midd wash oneself
βλεπω see, be able to see

John 9:16

ἔλεγον οὖν ἐκ τῶν Φαρισαίων τινές· Οὐκ ἔστιν οὗτος παρὰ θεοῦ ὁ ἀνθρωπος, ὅτι τὸ σάββατον οὐ τηρεῖ. ἄλλοι ἔλεγον· Πῶς δύναται ἀνθρωπος ἀμαρτωλὸς τοιαῦτα σημεῖα ποιεῖν; καὶ σχίσμα ἦν ἐν αὐτοῖς.

τηρεω keep, observe

Cf. Deut 13:2-6.

ἄλλος, η, ο another, other
δυναμαι can, be able to
ἀμαρτωλος, ον sinful, sinner
τοιουτος, αυτη, ουτον correlative pronoun and adjective such, of such kind
σημειον, ου n miraculous sign

Beasley-Murray comments, "The Pharisees were faced with a dilemma: on the one hand the miracle shows Jesus as a man accredited by God, but on the other the breach of the Sabbath shows him to be a sinner."

σχισμα, τος n division, split

Cf. 7:43; 10:19.

John 9:17

λέγουσιν οὖν τῷ τυφλῷ πάλιν, Τί σὺ λέγεις περὶ αὐτοῦ, ὅτι ἡνέῳξέν σου τοὺς ὄφθαλμούς; ὁ δὲ εἶπεν ὅτι Προφήτης ἐστίν.

Barrett suggests that ὅτι here has the force, 'with regard to the fact that'.

ἡνέῳξέν cf. v.14

Cf. the assertion of the Samaritan woman in 4:19. This is no ordinary man. Beasley-Murray says of the man born blind, "His eyes were opening wider!"

John 9:18

Οὐκ ἐπίστευσαν οὖν οἱ Ιουδαῖοι περὶ αὐτοῦ ὅτι ἦν τυφλός καὶ ἀνέβλεψεν, ἔως ὅτου ἐφώνησαν τοὺς γονεῖς αὐτοῦ τοῦ ἀναβλέψαντος

πιστευω believe (in), have faith (in)
ἀναβλεπω see v.15

"The dilemma of v.16 was real. A man who was good enough to perform the miracle would not have performed it on the Sabbath. There was a mistake somewhere, probably in the man's story." Barrett

ἔως conj (and ἔως ὅτου) until, while
φωνεω call

γονευς, εως m parent
ἀναβλέψαντος Verb, aor act ptc, m gen s
ἀναβλεπω

John 9:19

καὶ ἡρώτησαν αὐτοὺς λέγοντες· Οὗτός ἐστιν ὁ νιὸς ὑμῶν, ὃν ὑμεῖς λέγετε ὅτι τυφλὸς ἐγεννήθη; πᾶς οὖν βλέπει ἄρτι;

ἐρωταω see v.15

ἐγεννήθη Verb, aor pass indic, 3s γεννω be father of, give birth to; pass be born
βλεπω see v.15

ἄρτι now, at the present

This one question contains several: 'Is this your son?'; 'Was he really born blind and was never able to see?'; 'If these things are so, how is it that he is now able to see?'

John 9:20

ἀπεκρίθησαν οὖν οἱ γονεῖς αὐτοῦ καὶ εἶπαν· Οἴδαμεν ὅτι οὗτός ἐστιν ὁ νιὸς ἡμῶν καὶ ὅτι τυφλὸς ἐγεννήθη·

γονευς, εως m see v.17
οιδα know
ἐγεννήθη see v.19

John 9:21

πῶς δὲ νῦν βλέπει οὐκ οἶδαμεν, ἢ τίς ἤνοιξεν
αὐτοῦ τοὺς ὄφθαλμοὺς ἡμεῖς οὐκ οἶδαμεν·
αὐτὸν ἐρωτήσατε, ἡλικίαν ἔχει, αὐτὸς περὶ
ἔαυτοῦ λαλήσει.

πως how(?)

βλεπω see v.15

ἢ or

ἀνοιγω see v.14

ἐρωτήσατε Verb, aor act imperat, 2 pl

ἐρωταω ask

ἡλικια, ἀς f age, span of life, years

"ἡλικιαν ἔχει is often followed by an infinitive expressing what the person in question is of fit age to do. Here the infinitive is to be supplied: either 'to respond rationally to inquiry' or 'to make legal response'. If the latter is meant, the age in Jewish law is at least thirteen." Barrett.
ἔαυτος, ᔾαυτη, ᔾαυτον him/her/itself

John 9:22

ταῦτα εἶπαν οἱ γονεῖς αὐτοῦ ὅτι ἐφοβοῦντο
τοὺς Ἰουδαίους, ἦδη γὰρ συνετέθειντο οἱ
Ἰουδαῖοι ἵνα ἔάν τις αὐτὸν ὄμολογήσῃ
χριστόν, ἀποσυνάγωγος γένηται.

φοβεομαι fear, be afraid (of)

τοὺς Ἰουδαίους here means the Jewish authorities – the parents were themselves Jews.

ἦδη adv now, already

συνετέθειντο Verb, pluperf midd indic, 3 pl

συντιθεμαι agree, arrange

όμολογεω confess, declare

ἀποσυναγωγος, ον excommunicated or
banished from the synagogue

γένηται Verb, aor subj, 3 s γινομαι

Barrett says that this is an anachronism: "That the synagogue had already at that time applied a test of Christian heresy is unthinkable." Beasley-Murray comments, "J. L. Martyn has urged that the expression, 'The Jews had already agreed...' shows that the expulsion from the synagogues was the result of a formal decision of an authoritative Jewish body; that is likely to have been the one taken by the Pharisees at Jamnia, during their reformulation of Judaism under the leadership of Rabban Gamaliel. According to *Ber.* 28b it was in response to an appeal by Gamaliel that Samuel the Small composed the twelfth benediction; Martyn sets that somewhere in the period A.D. 80–115, 'with an inclination toward the earlier part of that period'." But Sanders says that this does not here mean formal excommunication but merely the determination to silence Jesus' supporters. And Beasley-Murray responds to Barrett and Martyn writing, "That the narrative has been composed with the contemporary church in mind is not to be doubted, but the interpretation sketched in the foregoing lines does not sufficiently take into account the complexity of the circumstances. On the one hand, we must remember that the followers of Jesus suffered much in the manner of the blind man from the time of Jesus on. And, contrary to Barrett, we must not forget that Jesus himself enunciated the crucial test of discipleship as confession of him before men as Son of Man (Luke 12:8–9 = Matt 10:32–33; cf. John 9:35); the emphasis in Mark 8:37 on not being ashamed to confess Jesus doubtless expresses the concern in Mark's church of the danger of denial in face of external pressures. Equally significant is the last beatitude in Matt 5:11–12, coming from the later period of Jesus' ministry, the parallel to which in Luke 6:22–23 is remarkably close to John 9: 'Blessed are you when men hate you, and when they exclude you and insult you and cast out your name as evil, because of the Son of Man.' Paul knew what it was to be thrown out of synagogues on mission (Acts 13:50), and he was not alone in that experience... Nor can we be *certain* that the benediction in question had been formulated in Jamnia and made known through the Jewish dispersion by the time the Gospel was written. The decision of the Pharisees in 9:22 should be viewed as typical of what took place in varied localities prior to Jamnia's promulgation of the twelfth benediction."

Carson similarly comments on the word 'already': "Both John and his readers know of drastic expulsions that forced many Christians out of the synagogues at various points after the resurrection, but his point is that *already*, during the life of Jesus, the first threats of expulsion, at local levels, were taking place. That is not unlikely, granted the degree of hostility that Jesus evoked during the later stages of his public ministry (he was, after all, crucified!)."

Nevertheless, both Carson and Beasley-Murray recognise that John writes with a view to the situation facing those for whom the Gospel is written. Carson writes, "If the setting of this book is as proposed in this commentary – written toward the end of the first century with the primary aim of evangelising Jews and Jewish proselytes – then John's readers, if they are becoming sympathetic to Jesus at all, must now identify themselves either with the parents, whose faith was not strong enough to act with courage, or with the healed man, who comes to a growing understanding of who Jesus is. His eyes were opened, physically and spiritually, and the frank confession of his new faith, even in the face of distinguished opposition, provides a model for a new generation of Jews and Jewish proselytes who are coming to faith." And Beasley-Murray comments, "The Evangelist wishes to inspire the readers of the Gospel to a courageous confession like that of the healed blind man."

John 9:23

διὰ τοῦτο οἱ γονεῖς αὐτοῦ εἶπαν ὅτι Ἡλικίαν ἔχει, αὐτὸν ἐπερωτήσατε.

John 9:24

Ἐφώνησαν οὖν τὸν ἄνθρωπον ἐκ δευτέρου ὃς ἦν τυφλὸς καὶ εἶπαν αὐτῷ· Δὸς δόξαν τῷ θεῷ· ἡμεῖς οἰδαμεν τὸν οὗτος ὁ ἄνθρωπος ἀμαρτωλός ἐστιν.

φωνεω call

δευτερος, α, ον second; ἐκ δ. a second time

δὸς Verb, aor act imperat, 2 s διδωμι
δοξα, ης f glory; praise, honour

δὸς δόξαν τῷ θεῷ = 'Admit the truth', or even 'confess the sin you have committed' cf. Josh 7:19; Acts 12:13.

ἀμαρτωλος, ον sinful, sinner

οὗτος ὁ ἄνθρωπος 'this man' is a contemptuous reference to Jesus.

John 9:25

ἀπεκρίθη οὖν ἐκεῖνος· Εἰ ἀμαρτωλός ἐστιν οὐκ οἶδα· ἐν οἷδα ὅτι τυφλὸς ὃν ἄρτι βλέπω.

"The formerly blind man obliges: he gives glory to God – not by denial, but by fearlessly reiterating the truth that he knows and has experienced." Beasley-Murray.

ἀπεκρίθη Verb, aor midd dep indic, 3 s

ἀποκρινομαι

ἐκεῖνος, η, ο demonstrative adj. that (one)

εἰς, μια, ἐν gen ἐνος, μιας, ἐνος one

ἄρτι now, at the present

John 9:26

εἴπον οὖν αὐτῷ· Τί ἐποίησέν σοι; πῶς ἤνοιξέν σου τοὺς ὄφθαλμούς;

εἴπον Verb, aor act indic, 1s & 3pl λεγω
ἤνοιξέν Verb, aor act indic (variant form), 3 s
ἀνοιγω open

Perhaps hoping the man would contradict himself and so discredit his testimony.

John 9:27

ἀπεκρίθη αὐτοῖς· Εἴπον ύμῖν ἥδη καὶ οὐκ ἤκουσατε· τί πάλιν θέλετε ἀκούειν; μὴ καὶ ύμεῖς θέλετε αὐτοῦ μαθηταὶ γενέσθαι;

ἀπεκρίθη see v.25

ἥδη adv now, already

παλιν again, once more

θελω wish, will

μαθητης, ου m disciple, follower

μη here introducing an ironical question:
'What? Don't tell me that you also wish ...' The man born blind "begins to deploy a quite marvellous gift for sardonic repartee." Carson.

John 9:28

ἔλοιδόρησαν αὐτὸν καὶ εἶπον· Σὺ μαθητὴς εἰ ἐκείνου, ἡμεῖς δὲ τοῦ Μωϋσέως ἐσμὲν μαθηταί·

λοιδορεω curse, speak evil of, insult
ἐκεῖνος, η, ο demonstrative adj. that (one)

Barrett says, "John uses the term to bring out the opposition, already revealed in the Sabbath healing, between Jesus and the Law. Men must now ally themselves with either the new Moses or the old." But we need to be careful to observe that the opposition is not between Moses and Jesus but between Jesus and the Jews' understanding of Moses. Jesus seems often to have healed on the Sabbath, and this, far from breaking the Sabbath, fits perfectly with its true purpose as an anticipatory entrance into God's rest, cf. Beasley-Murray below.

John 9:29

ἡμεῖς οἴδαμεν ὅτι Μωϋσεῖ λελάληκεν ὁ θεός,
τοῦτο δὲ οὐκ οἴδαμεν πόθεν ἔστιν.

οἶδα know

πόθεν interrog adv. from where

Beasley-Murray, "Here we have the heart of the opposition of Judaism to Christianity: Moses and the Law are set over against Jesus and his teaching; the authority of Moses is indisputable, the authority of Jesus is spurious... But the reader of this Gospel knows the flaw in this argument: Moses is not an opponent of Jesus but a witness to him, and therefore a witness against the Jews who reject Moses' testimony to Jesus in the Law (cf. 5:45–46). Ignorance as to the origin of Jesus is the fount of their misguided opposition to Jesus; he comes from God with a revelation from God, and so with God-given authority (cf. 7:14–16; 8:23–29 and 3:31–34)." And Carson comments, "What is at stake, then, is a profoundly hermeneutical question: how is the antecedent revelation to be understood with reference to the new revelation in the person and teaching of Jesus the Messiah? The same question permeates all the Gospels (e.g. Mt. 5:17ff.). John himself happily concedes that 'the law was given through Moses' (1:17), but he insists that the fulness of divine revelation came exclusively through Jesus Christ (cf. notes on 1:17–18)."

John 9:30

ἀπεκρίθη ὁ ἄνθρωπος καὶ εἶπεν αὐτοῖς· Ἐν
τούτῳ γὰρ τὸ θαυμαστόν ἐστιν ὅτι ὑμεῖς οὐκ
οἴδατε πόθεν ἔστιν, καὶ ἥνοιξέν μου τοὺς
όφθαλμούς.

θαυμαστος, η, ον marvellous; astonishing
ἥνοιξέν see v.26

He ridicules the ignorance of the 'experts'. The
'amazing thing' here is not faith but unbelief!

John 9:31

οἴδαμεν ὅτι ἀμαρτωλῶν ὁ θεός οὐκ ἀκούει,
ἀλλ' ἔάν τις θεοσεβῆς ἡ καὶ τὸ θέλημα αὐτοῦ
ποιῇ τούτου ἀκούει.

ἀμαρτωλος, ον sinful, sinner

Cf. 16:23-7; 1 Jn 3:21f.; Is. 1:15; Ps 66:18;
109:7; Prov 15:29; Job 27:9; 35:13.

ἐαν if

θεοσεβης, ες devout, pious, God-fearing

"Occurs nowhere else in the New Testament (θεοσεβια at 1 Tim 2:10). It is common (with the meaning 'pious') in Hellenistic religious literature ... and perhaps was especially applied to Jews... The juxtaposition in John of the two phrases, the Hellenistic θεοσεβης and the Jewish το θελημα αὐτου ποιη, is striking ... and very characteristic of John's theological and linguistic workmanship." Barrett.

ἡ Verb, pres subj, 3s εἰμι
θελημα, ατος n will, wish, desire

John 9:32

ἐκ τοῦ αιώνος οὐκ ἤκουόσθη ὅτι ἥνεῳξέν τις
όφθαλμοὺς τυφλούς γεγεννημένου·

αιών, αιώνος m age, eternity

Cf. Is 64:4.

ἥνεῳξέν see v.14
γεγεννημένου Verb, perf pass ptc, m & n gen
s γεννω see v.19

John 9:33

εἰ μὴ ἦν οὗτος παρὰ θεοῦ, οὐκ ἤδυνατο ποιεῖν
οὐδέν.

ει μη unless, except
ἤδυνατο Verb, imperf midd/pass indic, 3 s
δυναμαι can, be able to
οὐδεις, οὐδεμια, οὐδεν no one, nothing

Cf. 3:2. Beasley-Murray sums up the man's argument writing, "This unprecedented act therefore shows that God is with Jesus in an unprecedented way." He quotes Hoskyns, "If once it be assumed that a miracle proclaims the presence of a prophet, a miracle without parallel since the world began proclaims the presence of the Christ."

John 9:34

ἀπεκρίθησαν καὶ εἶπαν αὐτῷ· Ἐν ἀμαρτίαις σὺ
ἐγεννήθης ὅλος, καὶ σὺ διδάσκεις ἡμᾶς; καὶ
ἔξεβαλον αὐτὸν ἔξω.

ἀμαρτια, ας f sin
ἐγενήθης Verb, aor pass indic, 2 s γεννω
ὅλος, η, ον whole, all, complete, entire

Used here adverbially to mean 'altogether',
'wholly'

διδασκω teach

ἔκβαλλω throw out, expel, cast out

ἔξω adv. out, outside, away

A fulfilment of the action threatened in v.22. Beasley-Murray comments, "The outraged Pharisees refuse the instruction of the healed man in words which, without realizing it, condemn their stratagem to deny the miracle: 'You were born in utter sin!' Then the man *was* born blind! And Jesus *did* open his eyes! But they reject the man, and the miracle, and the One through whom God wrought it. In so doing they reject the shining of the Light upon them, and plunge further into their darkness. They illustrate the perpetual truth of 1:3–4 and the contemporary truth of 3:19–21." Carson adds, "So convinced are they that Jesus is at best a charlatan, at worst a dangerous sinner, that they do not remember the ancient promises that one of the signs of the dawning of the messianic age is the restoration of sight to the blind (Is 29:18; 35:5; 42:7)."

John 9:35

"Ηκουσεν Ἰησοῦς ὅτι ἐξέβαλον αὐτὸν ἔξω, καὶ εὐρὼν αὐτὸν εἶπεν· Σὺ πιστεύεις εἰς τὸν νιὸν τοῦ ἀνθρώπου;

εὑρισκω find

πιστευω believe (in), have faith (in)

Note the emphatic use of the pronoun *συ*. The implicit contrast is with the Jewish authorities who, in rejecting this man and his testimony, have rejected Jesus.

Carson adds that "The Evangelist is driving home some important lessons for readers who are on the verge of conversion: opposition from the Jewish authorities is to be expected – it has always been that way; such opposition is best met with courage, and with transparent openness to the revelation of Jesus Christ."

"τὸν νιὸν τοῦ ἀνθρώπου (¶ B D sin) is to be preferred to τὸν νιὸν τοῦ θεοῦ (Θ Ω it vg); it is most improbable that the latter should have been changed into the former. Nowhere else in John is πιστευειν used with 'Son of man'." Barrett.

Carson suggests that the term 'Son of Man' is connected with the theme of judgment in John (cf. 5:27). "It is no accident, then, that the present paragraph culminates in vv. 39–41: 'For judgment I have come into the world...' Because John 9 also deals with the importance of public confession of Jesus, one is also tempted to think of Luke 12:8: 'I tell you, whoever acknowledges me before men, the Son of Man will also acknowledge him before the angels of God.'"

John 9:36

ἀπεκρίθη ἐκεῖνος καὶ εἶπεν· Καὶ τίς ἐστιν,
κύριε, ἵνα πιστεύσω εἰς αὐτόν;

ἀπεκρίθη see v.25
ἐκεῖνος, η, ο see v.28

"The words [καὶ τίς ἐστιν] may be taken in two ways. (i) I do not know what Son of man means. Who is this person? What are his functions, etc.? (ii) I know sufficiently what Son of man means. But who among men is the Son of man? How can he be identified? The reply suggests (ii); but cf. 12:34." Barrett.

Κύριε here has the force of 'Sir.'

John 9:37

εἶπεν αὐτῷ ὁ Ἰησοῦς· Καὶ ἑώρακας αὐτὸν καὶ
ὁ λαλῶν μετὰ σοῦ ἐκεῖνός ἐστιν.

ἑώρακας Verb, perf act indic, 2 s ὄραω see
Cf. 4:26.

Verse 38

ο δὲ ἔφη· Πιστεύω, κύριε· καὶ προσεκύνησεν
αὐτῷ.

ἔφη Verb, imperf act ind, 3s φημι say
προσκυνεω fall down and worship, fall at
another's feet

"Cf. the reaction of men to the theophanies in the Old Testament; e.g. Ex 3:6." Barrett. Carson comments, "It is likely that the healed man is offering obeissance to Jesus as the redeemer from God, the revealer of God. That is already a great step forward from his earlier references to Jesus (vv. 11, 17, 33). But the Evangelist, who knows that the Christological confessions in his Gospel will climax with 20:28 (cf. 1:1, 18), doubtless understands that the healed man is 'worshipping' better than he knew."

Some early MSS (p⁷⁵ & W it^b cop^{ach}) omit v 38 and the opening clause of v 39 (καὶ εἶπεν ὁ Ἰησοῦς). The omission is "likely due to a textual accident" Beasley-Murray.

John 9:39

καὶ εἶπεν ὁ Ἰησοῦς· Εἰς κρίμα ἐγὼ εἰς τὸν
κόσμον τοῦτον ἤλθον, ἵνα οἱ μὴ βλέποντες
βλέψωσιν καὶ οἱ βλέποντες τυφλοὶ γένωνται.

κρίμα, τος n judgement, verdict

"κρίμα occurs here only in John, though the verb κρινειν and the noun κρισις are common (see 3:17)." Barrett.

ἤλθον Verb, aor act ind, 1s & 3 pl ἐρχομαι

"The assertion 'I came ...' reminds of related statements in the synoptic Gospels that speak of the purpose of Jesus' mission (e.g., Mark 2:17; Matt 5:17; Luke 12:49), and links up with sayings which speak of Jesus as Son of Man (cf. Mark 10:45; Luke 19:10...)." Beasley-Murray.

βλεπω see, be able to see

τυφλος, η, ov blind

γένωνται Verb, aor pass dep subj, 3 pl γινομαι

"To receive Jesus is to receive the light of the world; to reject him is to reject the light, to close one's eyes, and to become blind. Cf. Mark 4:11f., where also reference is made to Isa. 6:10; and John 12:40, where the Isaiah passage is quoted." Barrett.

Beasley-Murray comments, "The two features of revelation and judgment develop side by side, and so compel recognition that the event does not simply set forth Jesus as the Light of the world, but rather exemplifies what happens when the Light shines in the world: the saving power of the divine sovereignty becomes active through its representative and agent, bringing the light of life to any responsive to him. At the same time it exposes and judges the sin of those who reject the revelation and the redemption brought by the Redeemer. The Light by its shining accordingly creates judgment; in the very act of bringing salvation into the world, it divides the world."

John 9:40

ἡκουσαν ἐκ τῶν Φαρισαίων ταῦτα οἱ μετ' αὐτοῦ ὄντες, καὶ εἰπόν αὐτῷ· Μὴ καὶ ἡμεῖς τυφλοί ἔσμεν;

John 9:41

εἶπεν αὐτοῖς ὁ Ἰησοῦς· Εἰ τυφλοὶ ἔτε, οὐκ ἀνεῖχετε ἀμαρτίαν· νῦν δὲ λέγετε ὅτι Βλέπομεν· ἡ ἀμαρτία ὑμῶν μένει.

ἀν particle indicating contingency

εῖχετε Verb, imperf act indic, 2 pl ἔχω

ἀμαρτία, ας f sin

μενοι remain, stay, abide

"Those who are blind may be willing to obey the directions of Jesus (vv. 6f.) and so receive sight. Those however who enjoy the light of the Law are unwilling to leave it for more perfect illumination, and so become blind, losing the light they have. Cf. 15:22." Barrett.

John 10

Beasley-Murray writes, "The chapter consists primarily of a discourse on the Shepherd and his Flock, vv 1–18, and a dialogue between Jesus and the Jews during the Festival of the Dedication, vv 22–39. The former is followed by a note on a division among the Jews occasioned by Jesus' teaching, vv 19–21, and the latter by a report of Jesus withdrawing to the other side of the Jordan, vv 40–42. Since vv 19–21 make mention of the healing of the blind man, it is often thought that the passage should immediately follow 9:39–41; and as vv 26–29 develop the theme of the Shepherd and his Flock, it is also proposed that vv 22–29 should immediately follow 19–21. The effect of this is to set the entire narrative of chap. 10 within the Festival of the Dedication." As Beasley-Murray goes on to remark, most recent commentators see the current ordering as the work of the writer of this Gospel who includes the picture of the Shepherd and his flock here as a comment on the events of the previous chapter. The Pharisees, like hireling shepherds, have cast out the man who was born blind, but Jesus, the good shepherd, searches until he finds him. It is the man who was born blind who hears Jesus' voice and follows him.

Beasley-Murray concludes, "Accepting then the present order of text, we propose that 10:1–21 is set in close association with the narrative of the healing of the blind man in the period following the Festival of Tabernacles, while 10:22–39 falls within the Festival of Dedication, shortly after the preceding events. We are evidently intended to assume that Jesus spent the time between the two festivals in the area of Jerusalem. The Dedication festival, with its celebration of the deliverance from the tyrant Antiochus Epiphanes and the rededication of the profaned temple, forms a suitable background for 'the Jews' to question Jesus whether he is the Messiah, and for the discussion it provoked."

John 10:1

Ἄμην ἀμήν λέγω ὑμῖν, οἱ μὴ εἰσερχόμενος διὰ τῆς θύρας εἰς τὴν αὐλὴν τῶν προβάτων ἀλλὰ ἀναβαίνων ἀλλαχόθεν ἐκεῖνος κλέπτης ἐστίν καὶ λῃστής·

For ἀμήν ἀμήν λέγω ὑμῖν cf. notes on 1:5.

εἰσερχομαι enter, go in, come in

θύρα, ας f door, gate

αὐλη, ης f courtyard, fold (for sheep)

Barrett thinks the enclosed courtyard of a house used as a fold for sheep.

προβάτον, ου n sheep

ἀναβαίνω go up, come up
ἀλλαχοθεν by another way

I.e. climbs the wall instead of coming through the door and thus comes from another direction.

κλεπτης, ου m thief
λῃστης, ου m robber, insurrectionist

The reference is either to Messianic pretenders or to the Jewish leaders. Sanders thinks that the parable was originally directed against the former but that it is here used by John as part of his polemic against the latter. In context the description looks back to 9:40-41.

Beasley-Murray comments, "Of the many relevant OT passages the polemical discourse in Ezekiel 34 is outstanding; Israel's leaders are condemned for neglecting the sheep, for slaughtering them and leaving them as prey to the wild beasts; the Lord declares that he will be their Shepherd, that he will gather his scattered sheep and pasture them on the mountains of Israel, and set over them as shepherd 'my servant David,' i.e., the Messiah."

Carson also draws out many parallels between Ezekiel 34 and this section of John 10. He then comments, "The same themes – God's servant David ruling over his people in the constraints of a new covenant, 'a covenant of peace' and 'an everlasting covenant', and serving as their shepherd – recur in Ezekiel 37 as the climactic explanation of the miracle of revivification in the valley of dry bones. This in turn follows hard on the promise of cleansing water and transforming spirit (Ezk. 36:25-27), already picked up in John 3 (cf. notes on 3:5). Other Old Testament passages castigate the shepherds of Israel for their dereliction of duty (e.g. Is 56:9-12; Je 23:1-4; 25:32-38; Zech 11), or portray God as the ultimate shepherd of Israel (Ps 80:1; Is 40:11; cf. Ps 23:1). The mingling of the foci – the promised shepherd is the LORD, or the promised shepherd is the LORD's servant David – is peculiarly appropriate in a book where the Word is God, and the Word is God's emissary, distinguishable from him."

John 10:2

ο δὲ εἰσερχόμενος διὰ τῆς θύρας ποιμήν ἐστιν τῶν προβάτων.

ποιμὴν, ενος m shepherd

John 10:3

τούτῳ ὁ θυρωρὸς ἀνοίγει, καὶ τὰ πρόβατα τῆς φωνῆς αὐτοῦ ἀκούει καὶ τὰ ἴδια πρόβατα φωνεῖ κατ' ὄνομα καὶ ἔξαγει αὐτά.

θυρωρος, ου m & f door keeper

ἀνοιγω open
ιδιος, α, ον one's own
φωνεω call, call out
ὄνομα, τος n name

He calls his own sheep by name i.e. individually. There are other sheep in this fold who are not his. It would have been common for several flocks to share the same overnight fold.

"Cf. v.16, where it appears that the shepherd has other sheep which are not of the original fold. This, then, is the fold of Judaism, which contained the first disciples and also the unbelieving Jews, of whom the former were to be joined by Gentile believers." Barrett.

ἔξαγω lead or bring out

The picture Jesus uses reflects commonplace practice in the Middle East. In his nineteenth century book, *Historical Geography of the Holy Land*, G. A Smith comments, "On the boundless Eastern pasture ... the shepherd is indispensable. With us sheep are often left to themselves; I do not remember to have seen in the East a flock without a shepherd. In such a landscape as Judea, where a day's pasture is thinly scattered over an unfenced tract, covered with delusive paths, still frequented by wild beasts, and rolling into the desert, the man and his character is indispensable.... Sometimes we enjoyed our noonday rest beside one of those Judean wells, to which three or four shepherds come down with their flocks. The flocks mixed with each other, and we wondered how each shepherd would get his own again. But after the watering and the playing were over the shepherds one by one went up different sides of the valley, and each called out his peculiar call; and the sheep of each drew out of the crowd to their own shepherd and the flocks passed as orderly as they came."

Cf. Num 27:17. The picture here may include that of Jesus leading his sheep out of Judaism to create a new community of the people of God, distinguished not by race or descent but by their relationship to him: they are his sheep whom he knows by name and who, in turn, know his voice and follow him.

John 10:4

ὅταν τὰ ἴδια πάντα ἔκβάλῃ, ἔμπροσθεν αὐτῶν πορεύεται, καὶ τὰ πρόβατα αὐτῷ ἀκολουθεῖ, ὅτι οἴδασιν τὴν φωνὴν αὐτοῦ.

ὅταν when
ἔκβαλλω throw out

Here used in the weaker sense of bring out (though there may be a deliberate echo of 9:22,34).

ἐμπροσθεν prep + gen before, in front of
 πορευομαι go, proceed, travel
 ἀκολουθεω follow, accompany
 οιδα know

Beasley-Murray comments, "As is customary in Palestine, the sheep *follow* the shepherd (it is the butcher who drives them!); following the shepherd makes the picture peculiarly apt to Christian discipleship."

John 10:5

ἀλλοτριῳ δὲ οὐ μὴ ἀκολουθήσουσιν ἀλλὰ φεύξονται ἀπ' αὐτοῦ, ὅτι οὐκ οἴδασι τῶν ἀλλοτρίων τὴν φωνήν.

ἀλλοτριος, α, ον belonging to another;
 another, stranger
 ἀκολουθήσουσιν Verb, aor act subj, 3 pl
 ἀκολουθεω
 φεύξονται Verb, fut midd dep indic, 3 pl
 φευγω flee, run away from

Not indifference but positive aversion and avoidance.

John 10:6

ταύτην τὴν παροιμίαν εἶπεν αὐτοῖς ὁ Ἰησοῦς· ἐκεῖνοι δὲ οὐκ ἐγνώσαν τίνα ἦν ἡ ἐλάλει αὐτοῖς.

παροιμια, ας f parable, figure of speech,
 proverb

"Occurs again in 16:25, 29, but nowhere in the synoptic gospels; nor does παραβολη, which is common there, occur in John. In biblical usage there is little or no distinction between the two terms. In the LXX, παραβολη is the usual rendering of לְשֹׁן (*mashal*), and translates no other word. παροιμια is occasionally used for לְשֹׁן (*mashal*), and seems to have increased in popularity in the later VSS... What special flavour παροιμια may have had in biblical usage is accounted for in its use in Prov 1:1: one of the meanings of לְשֹׁן (*mashal*) is 'proverb', and this meaning παροιμια naturally acquired (cf. 2 Peter 2:22, the only other use of the word in the New Testament). But it is impossible simply to translate 'proverb' here. In 16:25,29 speech ἐν παροιμιαις is contrasted with speech (ἐν) παρρησιᾳ; παροιμια must therefore mean some kind of veiled or symbolic utterance." Barrett.

ἐγνώσαν Verb, aor act indic, 3 pl γνωσκω λαλεω speak, talk

I.e. the Jews of Ch. 9. "John's comment in this verse is ... simultaneously a theological indictment and a step toward the further explanations in the next verses.

Misunderstanding is frequently followed by explication in this Gospel." Carson.

John 10:7-18

"The expansions in these verses are not predicated on a single, narrative parable [of vv 1-5], but are further metaphorical uses of the three dominant features of the shepherding language introduced in vv. 1-5 – viz. the gate, which generates further metaphorical expansion in vv. 7-10; the shepherd, whose parallels with Jesus are further elucidated in vv. 11-18; and the notion of his own sheep, further expanded in vv. 26-30." Carson.

John 10:7

Εἶπεν οὖν πάλιν αὐτοῖς ὁ Ἰησοῦς· Αμὴν ἀμὴν λέγω ὑμῖν ὅτι ἐγώ εἰμι ἡ θύρα τῶν προβάτων.

παλιν again, once more
 θυρα, ας f see v.1

The door may refer to the practice of the shepherd of lying down in the door to protect the sheep. But it is not really the idea of protection which we have here but that of entry into the blessings of salvation (v.9). Again, Carson comments, "This is not an explanation of vv. 1-5, so much as an expansion of the metaphors found in those verses."

Chrysostom comments, "When he brings us to the Father he calls himself a Door, when he takes care of us, a Shepherd."

Beasley-Murray writes, "The saying is parallel to 14:6, 'I am the Way, the truth, and the life: no one comes to the Father except through me.' Jesus is the Door to the life of the kingdom of God, which is given to those who come to the Father through him."

ἡ θύρα is replaced by ὁ ποιμήν in P⁷⁵ and various Coptic MSS – an obviously secondary reading.

John 10:8

πάντες ὅσοι ἥλθον πρὸ ἐμοῦ κλέπται εἰσὶν καὶ λησταί· ἀλλ' οὐκ ἤκουσαν αὐτῶν τὰ πρόβατα.

όσος, η, ον correlative pronoun, as much as;
 pl. as many as, all

πρὸ ἐμοῦ is omitted by P^{45vid} P⁷⁵ * E F G, most minuscules and many MSS of versions. The position also varies before or after ἥλθον. Normally this would suffice to indicate that the expression is a later insertion; but some early MSS also omit πάντες (D it^{bd} vg^{mss}). It looks as though both omissions were made to soften the strong meaning of the statement, which may have been interpreted by some as a condemnation of all OT leaders and prophets. The UBS therefore includes the phrase, but in brackets.

κλεπτης, ου m see v.1
 ληστης, ου m see v.1

Carson comments, "It sounds ... as if reference is being made to messianic pretenders who promise the people freedom but who lead them into war, suffering and slavery."

John 10:9

ἐγώ εἰμι ἡ θύρα· δι' ἐμοῦ ἔαν τις εἰσέλθῃ σωθήσεται καὶ εἰσελεύσεται καὶ ἐξελεύσεται καὶ νομήν εὑρήσει.

ἔαν if

σωθήσεται Verb, fut pass indic, 3 s σωζω save

εἰσελεύσεται Verb, fut midd dep indic, 3 pl εἰσερχομαι enter, go in, come in

ἐξελεύσεται Verb, fut midd dep indic, 3 s εἰσερχομαι

νομη, ης f pasture
εὑρισκω find, discover

"The believer is first of all delivered, then finds freedom in the fold (cf. 8:32,36), and finds also the means of sustaining life (mentioned in the next verse). With νομη cf. the 'water of life' (in ch. 4) and the 'bread of life' (in ch. 6)." Barrett.

John 10:10

οὐ κλέπτεις οὐκ ἔρχεται εἰ μὴ ἵνα κλέψῃ καὶ θύσῃ καὶ ἀπολέσῃ· ἐγὼ ἥλθον ἵνα ζωὴν ἔχωσιν καὶ περισσὸν ἔχωσιν.

κλεπτω steal

θύσῃ Verb, aor act subj, 3 s θυω slaughter, kill

ἀπολλυμι destroy, kill

"ἀπολεσαι is precisely what Christ will not do to any of his own (6:39; 18:9; cf. 3:16; 6:12; 10:28; 17:12)." Barrett.

ζωη, ης f life

Cf. 1:4; 3:16; 20:31

περισσον adv. to the full

"Within the metaphorical world, *life ... to the full* suggests fat, contented, flourishing sheep, not terrorised by brigands; outside the narrative world, it means that the life Jesus' true disciples enjoy is not to be construed as more time to fill (merely 'everlasting' life), but life at its scarcely imagined best, life to be lived. It is tempting to see here an allusion to Psalm 118:20, 'This is the gate of the LORD through which the righteous may enter.' Certainly the subsequent verses (118:22-24) are happily applied to Christ elsewhere in the New Testament (Mt. 21:42; 1 Pet. 2:7)." Carson.

John 10:11

Ἐγώ είμι ὁ ποιμὴν ὁ καλός· ὁ ποιμὴν ὁ καλός τὴν ψυχὴν αὐτοῦ τίθησιν ὑπὲρ τῶν προβάτων·

"As vv. 7-10 depict Jesus as the gate for the sheep, so vv. 11-18, picking up on another expression from vv. 1-5, portray Jesus as the shepherd – indeed, the 'good' (*καλός*) shepherd." Carson.

ποιμην, ενος m see v.2
καλος, η, ov good, right

The idea of God's people being led by a shepherd is common in the OT. It is used of God himself (e.g. Ps 23) and also of religious leaders (e.g. Zech 11:4-9).

The term *καλός* here suggests nobility or worth – the 'worthy' shepherd. Carson adds, "There may ... be a self-conscious allusion to the worthless shepherds of Zechariah 11:17."

ψυχη, ης f self, life
τιθημι place, set, appoint

τιθεναι την ψυχην is peculiar to John and 1 John (10:11,15,17f.; 13:37f.; 15:13; 1 Jn 3:16), but cf. δουναι την ψυχην (Mk 10:45). Some early MSS (P⁴⁵ κ * D etc.) read διδωσιν here rather than τιθησιν, conforming to John's more common expression.

For ὑπὲρ used in connection with Christ's death, cf. Mk 14:24. The word suggests sacrifice. Cf. also Hebrews 13:20 which echoes Jesus words here.

John 10:12

οὐ μισθωτὸς καὶ οὐκ ὁν ποιμὴν, οὐ οὐκ ἔστιν τὰ πρόβατα ἴδια, θεωρεῖ τὸν λόκον ἐρχόμενον καὶ ἀφίσιν τὰ πρόβατα καὶ φεύγει – καὶ ὁ λόκος ἀρπάζει αὐτὰ καὶ σκορπίζει –

"Theives and robbers (vv. 1, 8) are obviously wicked; the hired hand is not wicked, simply more committed to his own well-being than to the well-being of the sheep." Carson.

μισθωτος, ου m hired man, labourer

ιδιος, α, ov one's own

θεωρεω see, observe, notice

λυκος, ου m wolf

Cf. Acts 20:29.

ἀφιημι leave, forsake

φευγω flee, run away from

ἀρπαζω take by force, take away

σκορπιζω scatter, disperse

Cf. the attacks of the prophets on the religious leaders of Israel, Jer 23:1ff.; Ezek 34:2ff.; Zech 11:16f.

John 10:13

ὅτι μισθωτός ἐστιν καὶ οὐ μέλει αὐτῷ περὶ τῶν προβάτων.

μέλει impersonal verb it is of concern, it matters

"The hireling's flight is due to his character and relation with the sheep; he cares for himself and his wages, not for the sheep." Barrett.

κάκεινος, η, ο contraction of καὶ ἔκεινος
and that one; pl. those also
δεῖ impersonal verb it is necessary, must
ἀγαγεῖν Verb, aor act infin ἀγω

"The Gentile mission is itself an activity of Christ, just as his ministry in Palestine was." Barrett.

γενήσονται Verb, fut midd dep indic, 3 pl γίνομαι

γενήσονται has stronger attestation than the singular γενήσεται; the latter appears to be "a stylistic correction" Metzger.

εἷς, μια, ἐν gen ἐνος, μιας, ἐνος one ποιμην, ης f flock

"John's thought is not identical with that of the Stoic view of the unity of mankind... For John, the unity of the one flock is not a given unity naturally existing, but a unity created in and by Jesus... As is indicated by the first part of this verse, his primary thought is of the unity of Jew and Gentile in the Church; cf. especially Eph. 2:11-22; 4:3-6. He also emphasises again, as frequently, the unity of believers with Christ and of Christ with the Father. For the 'one shepherd' cf. Ezek 34:23." Barrett.

Beasley-Murray comments, "Their unity is the fruit of his solitary sacrifice (vv 15, 17-18) and his unique relation to God and man (vv 14-15a) as the Pauline epistles joyfully proclaim (Rom 5:12-21; 2 Cor 5:14-21; Eph 2:11-18)."

John 10:14

ἐγώ εἰμι ὁ ποιμὴν ὁ καλός, καὶ γινώσκω τὰ ἐμὰ καὶ γινώσκουσί με τὰ ἐμά,

ἐμος, η, ov 1st pers possessive adj my

Cf. v.3.

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εἷς, μια, ἐν gen ἐνος, μιας, ἐνος one ποιμην, ης f flock

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John 10:15

καθὼς γινώσκει με ὁ πατὴρ κάγὼ γινώσκω τὸν πατέρα, καὶ τὴν ψυχήν μου τίθημι ὑπὲρ τῶν προβάτων.

κάγω a compound word = καὶ ἐγώ

Cf. v.11. Beasley-Murray comments, "In vv 14-15 we have a good example of how concepts in different languages can draw close, yet still require discrimination. In the Greek tradition knowledge is thought of as analogous to *seeing*, with a view to grasping the nature of an object; for the Hebrew, knowledge means *experiencing* something. In the area of religion, therefore, knowledge of God for the Greek is primarily contemplation of the divine reality; for the Hebrew it means entering into a relationship with God. This latter is vividly, if not shatteringly, illustrated in Amos 3:1-2. On this background vv 14-15 have a clear meaning: the mutual knowledge of the Shepherd and his 'sheep' denotes an intimate relationship which reflects the fellowship of love between the Father and the Son." For further analogy between the Father's relationship with the Son and Jesus' relationship with his people, cf. 15:9-11; 17:21.

John 10:17

διὰ τοῦτο με ὁ πατὴρ ἀγαπᾷ ὅτι ἐγὼ τίθημι τὴν ψυχήν μου, ἵνα πάλιν λάβω αὐτήν.

ἀγαπαω love, show love for

"The relation between the Father and the Son is essential and eternal; John does not mean that the Father loved Christ because the crucifixion took place. But the love of the Father for the Son is a love that is eternally linked with and mutually dependent upon the Son's complete alignment with the Father's will and his obedience even to death." Barrett.

παλιν again, once more

λάβω Verb, aor act subj, 1 s λαμβανω

"It is possible, but, in view of the weakening of *ἴνα* in Hellenistic Greek, not certain, that *purpose* is intended and stressed: the resumption of life was the intention behind the suffering of Jesus; he died that the power of his resurrection might be manifested and released. Otherwise the clause means simply, 'with a view to taking it again'." Barrett.

John 10:16

καὶ ἄλλα πρόβατα ἔχω ἀ οὐκ ἔστιν ἐκ τῆς αὐλῆς ταύτης· κάκείνα δεῖ με ἀγαγεῖν, καὶ τῆς φωνῆς μου ἀκούσουσιν, καὶ γενήσονται μία ποιμην, εἰς ποιμήν.

"The sheep are his before they hear his voice, for they have been given him by the Father (cf. v 29, and the repeated similar affirmations in chap. 6 - vv 37-39, 44-45, 64-65)." Beasley-Murray.

αὐλη, ης f see v.1

This sheep-fold is Judaism.

Beasley-Murray comments, "Here two thoughts coalesce: the unity of the death and resurrection of the Son for the salvation of the world, and the attribution of the resurrection to the Son. Both are characteristic of this Gospel (cf. the 'lifting up' sayings, 3:14–15; 8:28; 12:31–32; and 2:19–21), but not inharmonious with the others."

John 10:18

οὐδεὶς αἴρει αὐτὴν ἀπ’ ἐμοῦ, ἀλλ’ ἐγὼ τίθημι αὐτὴν ἀπ’ ἐμαυτοῦ. ἔχουσίαν ἔχω θεῖναι αὐτήν, καὶ ἔχουσίαν ἔχω πάλιν λαβεῖν αὐτήν· ταύτην τὴν ἐντολὴν ἔλαβον παρὰ τοῦ πατρός μου.

οὐδεῖς, οὐδέμια, οὐδὲν no one, nothing
αἴρω take, take up, take away

A few early MSS (P⁴⁵ & B) read ηρεν instead of αἴρει; while it is the more difficult reading the greater attestation of the latter led the UBS editors to retain it (Barrett and Lindars, accept the former reading).

ἔχουσια, ας f authority, right
θεῖναι Verb, aor act infin τίθημι
λαβεῖν Verb, aor act infin λαμβάνω
ἐντολῇ, ης f command, order, instruction

"The words ἐντολῇ and ἐντελεσθαι are frequent in the latter part of John (and in 1 and 2 John). The Father gives a commandment to Jesus (10:18; 12:49f.; 14:31; 15:10) and he gives commandment to his disciples (13:34; 14:15, 21; 15:10,12,14,17). The characteristic ('new') commandment of Jesus is that his disciples should love one another (13:34; 15:12,17). If they keep his commandments they abide in his love and show their love for him (14:15,21; 15:10,14). Similarly the love of the Father for the Son is bound up with the Son's voluntary acceptance of suffering in the work of salvation. The word ἐντολῇ therefore sums up the Christian doctrine of salvation from its origin in the eternal love of God, manifested in Jesus, to the mutual love of Christians in the Church. Jesus himself found complete freedom of action in obedience (v.18a); so will the disciples." Barrett.

John 10:19

Σχίσμα πάλιν ἐγένετο ἐν τοῖς Ἰουδαίοις διὰ τοὺς λόγους τούτους.

Carson comments, "Despite the reference to the blind man in v. 21, it seems especially unwarranted to make vv. 19-21 follow after 9:41 (cf. notes on 10:1) since the division is caused by *these words* of Jesus."

σχίσμα, τος n division, split

Cf. 9:16.

ἐγένετο Verb, aor midd dep indic, 3 s γινομαι
Here τοῖς Ἰουδαίοις probably refers to the crowds generally, rather than their leaders (cf. 7:11-13 for John's double use of this term).

John 10:20

ἔλεγον δὲ πολλοὶ ἐξ αὐτῶν· Δαιμόνιον ἔχει καὶ μαίνεται· τί αὐτοῦ ἀκούετε;

δαιμόνιον, ου n demon, evil spirit
μαίνομαι be out of one's mind, be insane

Cf. 7:20; 8:48.

John 10:21

ἄλλοι ἔλεγον· Ταῦτα τὰ ρήματα οὐκ ἔστιν δαιμονιζομένου· μὴ δαιμόνιον δύναται τυφλῶν ὄφθαλμοὺς ἀνοίξαι;

ἄλλοι, η, ο another, other
ρῆμα, ατος n word, thing, matter
δαιμονιζομαι be possessed by demons
δύναμαι can, be able to
τυφλος, η, ον blind
ἀνοιγω open

John 10:22-42

"Two closely related subjects (or, as we may say, two aspects of one theme) are dealt with in vv 22–39. Jesus is asked whether he is *the Messiah* (v 24). He replies in terms reminiscent of the Shepherd discourse of vv 1–18, culminating in the utterance of v 30, 'I and the Father are one.' The second part of the discussion sets out from that statement, and by reference to Ps 82 justifies Jesus' claim that he is *the Son of God* (v 36). The terms in which the latter statement is enunciated may have in view the significance of the Dedication festival in relation to the mission of Jesus." Beasley-Murray.

John 10:22

Ἐγένετο τότε τὰ ἐγκαίνια ἐν τοῖς Τεροσολύμοις· χειμών ἦν,

ἐγένετο Verb, aor midd dep indic, 3 s γινομαι

Both τότε and δέ after ἐγένετο are well supported; the former is appropriate to the context, but Sanders argues for the omission of both.

τότε then, at that time
ἐγκαίνια, ον n Jewish feast of Dedication, Hanukkah

This festival began on 25th of Kislev (approximately December) and lasted 8 days. It celebrated the rededication of the Temple in 165 BC after its profanation by Antiochus Epiphanes. By the time of Josephus it was known as the festival of Lights.

χειμων, ωνος m winter

"The mention that it was 'winter' could relate to the immediately following clause. It was wintry weather; hence Jesus moved about in Solomon's Porch, which gave shelter from the cold winds (cf. the significance of *χειμῶνος* in Mark 13:18). It may, however, relate to the spiritual climate (cf. ἦν δὲ νύξ in 13:30). A great deliverance from an Antichrist and the triumph of true religion was being celebrated, but the frosty temperature without corresponded to the frozen spirits of 'the Jews.' For them there was no sign of the Deliverer, but among them stood Jesus, whom many of the populace regarded as the Messiah, but who did not observe the Law as the sacred tradition demanded, and whose speech and actions were tantalizing." Beasley-Murray. Carson comments, "Although this interpretation is possible, there is no recurring hot/cold contrast in the Fourth Gospel to support it, quite unlike the light/darkness contrast that undergirds the symbolic interpretation of 13:30."

John 10:23

καὶ περιεπάτει ὁ Ἰησοῦς ἐν τῷ ιερῷ ἐν τῇ στοᾷ τοῦ Σολομῶνος.

περιπατεω walk, walk about
ιερον, ου n temple, temple precincts
στοα, ας f porch, portico

Cf. Acts 3:11; 5:12. According to Josephus this was on the eastern side of the Temple.

John 10:24

ἐκύκλωσαν οὖν αὐτὸν οἱ Ιουδαῖοι καὶ ἔλεγον αὐτῷ· "Εώς πότε τὴν ψυχὴν ἡμῶν αἴρεις; εἰ σὺ εἶ ὁ χριστός, εἰπέ ἡμῖν παρρησίᾳ.

κυκλωο surround, gather round
έως ποτε until when? how long?
ψυχη, ης f self, life, 'soul'
αἴρω take, take up, take away, set aside

The phrase ἔως πότε τὴν ψυχὴν ἡμῶν αἴρεις is generally taken to mean 'How long do you mean to keep us in suspense?' But Barrett provides evidence to suggest that it could mean 'How long will you trouble us/annoy us?' He says, "This point is not unimportant, for if the meaning is suspense we must think of not unfriendly Jews who simply wish to find out the truth; if it is annoyance we must think of Jesus' adversaries who are vexed by his not wholly explicit claims which give no adequate basis for attack."

παρρησια, ας f openness

The dative is used adverbially to mean 'openly'. Cf. 7:4, also Lk 22:67.

John 10:25

ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς· Εἶπον ὑμῖν καὶ οὐ πιστεύετε· τὰ ἔργα ἃ ἐγὼ ποιῶ ἐν τῷ ὄνόματι τοῦ πατρός μου ταῦτα μαρτυρεῖ περὶ ἐμοῦ·

ἀπεκρίθη Verb, aor midd dep indic, 3 s

ἀποκρινομαι answer, reply
πιστευω believe (in), have faith (in)

"But what does he mean by, 'I have *told* you'? No such clear statement has been hitherto recorded. The affirmation may mean, 'My teaching makes the answer plain enough for those with eyes to see and ears to hear'; in which case Jesus asserts that his words and his works set forth who he is." Beasley-Murray.

όνομα, τος n name, authority
μαρτυρεω bear witness, testify

Cf. 4:34; 5:36.

John 10:26

ἀλλὰ ὑμεῖς οὐ πιστεύετε, ὅτι οὐκ ἔστε ἐκ τῶν προβάτων τῶν ἡμῶν.

προβατον, ου n sheep
έμοις, η, ον 1s possessive adj my, mine

Clearly referring back to the picture given in vv. 1-18.

After ἡμῶν many MSS add καθως εἰπον ὑμῖν, probably without warrant.

John 10:27

τὰ πρόβατα τὰ ἡμὰ τῆς φωνῆς μου ἀκούουσιν,

κάγῳ γινώσκω αὐτά, καὶ ἀκολουθοῦσιν μοι,

κάγῳ a compound word = και ἐγω

ἀκολουθεω follow, accompany, be a

disciple

Cf. v.3.

John 10:28

κάγῳ δίδωμι αὐτοῖς ζωὴν αἰώνιον, καὶ οὐ μὴ ἀπόλωνται εἰς τὸν αἰῶνα, καὶ οὐχ ἀρπάσει τις αὐτὰ ἐκ τῆς χειρός μου.

ζωη, ης f life

αἰώνιος, ον eternal, everlasting

ἀπόλωνται Verb, aor midd subj, 3 pl

ἀπολλυμι destroy; midd be lost, perish,
die

αἰών, αἰώνος m age, eternity

"In Johannine usage εἰς τὸν αἰῶνα simply strengthens the negative οὐ μη (cf. 11:26); not 'They shall not perish eternally' but 'They shall never perish'." Barrett.

ἀρπαζω take by force, take away

Cf. vv. 10, 12.

χειρ, χειρος f hand, power

"To think otherwise would entail the conclusion that Jesus had failed in the explicit assignment given him by the Father, to preserve all those given to him (cf. notes on 6:37-40). The ultimate security of Jesus' sheep rests with the good shepherd." Carson.

John 10:29

ο πατήρ μου ὁ δέδωκέν μοι πάντων μεῖζων
ἐστίν, καὶ οὐδεὶς δύναται ἀρπάξειν ἐκ τῆς
χειρὸς τοῦ πατρός.

δέδωκέν Verb, perf act indic, 3 s διδῷμι
μεῖζων, ov greater, greatest

There are several textual variants here:

- (a) ὁ δεδωκέν μοι παντῶν μεῖζον, B (it vg)
boh;
- (b) ὁ δεδωκεν μοι παντῶν μεῖζων, κ W sah;
- (c) ὃς δεδωκεν μοι μεῖζων παντῶν, Ω sin pesh
hl;
- (d) ὃς δεδωκεν μοι μεῖζον παντῶν, Θ;
- (e) ὁ δεδωκως μοι παντῶν μεῖζων, D.

If we accept the masculine readings the sense is 'My Father who has given them to me is greater than all others'. The neuter readings give the sense 'As to my Father, what he has given me is greater than them all. Sanders adopts this reading and argues that believers are God's greatest gift to his Son and hence cannot be snatched away.

Internal evidence would seem to favour (c) (it makes the best sense), but how are we to explain the variants?

Barrett suggests, "It may be that John wrote the text which has been preserved (perhaps accidentally) in Θ, that is, ὃς ... μεῖζον. For the neuter adjective cf. Matt 12:6; 12:41f. (= Luke 11:31f.), and especially the neuter ἐν̄ of the next verse. The reading must then be rendered: My Father who gave them to me is greater than any other power, and no one can snatch..."

This reading, says Barrett, both makes good sense and explains how the other readings may have arisen as 'corrections' to the text.

δύναμαι can, be able to

"Who then can steal from God? Who has the strength of subtlety sufficient to overpower or outwit the sovereign Father?... As Paul would say to the Colossian believers, 'your life is now hidden with Christ in God' (Col 3:3). There can be no greater security." Carson.

John 10:30

ἐγὼ καὶ ὁ πατὴρ ἐν ἐσμεν.

εἰς, μια, ἐν gen ἐνος, μιας, ἐνος one

The actions and words of Jesus are the actions and words of God. Beasley-Murray comments, "The setting of v 30 in relation to vv 28–29 shows that a functional unity of the Son and the Father in their care for the sheep is in mind. From earliest times it has been observed that Jesus says, 'I and the Father are ἐν,' not 'εἰς,' i.e., one in action, not in person... Nevertheless the observation is justified that in v 30 we have a glimpse of 'the metaphysical depths contained in the relationship between Jesus and the Father' (Schnackenburg)."

John 10:31

Ἐβάστασαν οὖν πάλιν λίθους οἱ Ἰουδαῖοι ἵνα
λιθάσωσιν αὐτὸν.

βασταζω carry, bear; here = 'pick up'

παλιν again, once more

λιθος, ου m stone

λιθαζω stone

The penalty for blasphemy was stoning, but it should be carried out after a properly conducted trial. Carson comments, "Cf. 5:18, where stoning as the means of execution is probably presupposed, and 8:59. In all three instances, the desire to execute Jesus sprang from the perception that he was claiming equality or oneness with God – which of course was correct, though certainly not as an additional deity."

John 10:32

ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς· Πολλὰ ἔργα καλὰ
ἔδειξα ὑμῖν ἐκ τοῦ πατρός· διὰ ποιῶν αὐτῶν
ἔργον ἐμὲ λιθάζετε;

καλος, η, ov good, right, fine

ἔδειξα Verb, aor act indic, 1 s δεικνυμι

show

The appearance of μου after πατρός in many MSS is likely to be a copyist's addition.

ποιος, α, ov interrog pro. what, which, of
what kind

ἐμὲ Pronoun, acc s ἐγω

John 10:33

ἀπεκρίθησαν αὐτῷ οἱ Ἰουδαῖοι· Περὶ καλοῦ
ἔργου οὐ λιθάζομέν σε ἀλλὰ περὶ βλασφημίας,
καὶ ὅτι σὺ ἀνθρώπος ὃν ποιεῖς σεαυτὸν θεόν.

σε Pronoun, acc s συ

βλασφημια, ας f slander, blasphemy

"This is the sole passage in the Gospel where Jesus is alleged to have blasphemed. Later Jewish ruling held that blasphemy was committed only when the sacred name of God was mentioned, but the charge that Jesus 'made himself God' and therefore blasphemed reflects contemporary thought, and is in line with the judgment scene in Mark 14:61–64. The High Priest's pronouncement that Jesus had blasphemed was not on the basis of his confession to being the Messiah, but through his explanatory addition, 'You shall see the Son of Man *sitting at the right hand of power*', so sharing the power and glory of God, which no human being can do, and '*coming with the clouds of heaven*', i.e., in a theophany proper alone to God." Beasley-Murray.

σεαυτου, ης reflexive pronoun *yourself*

A further example of Johannine irony. Carson comments, "For the reader, the irony is palpable. Jesus has not 'made himself' God. He is himself the eternal Word, the Word that was with God and was God."

John 10:34

ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς· Οὐκ ἔστιν γεγραμμένον ἐν τῷ νόμῳ ὑμῶν ὅτι Ἐγὼ εἰπά· Θεοί ἔστε;

γεγραμμένον Verb, perf pass ptc, m acc & n nom/acc s γραφω write νομος, ου m law

ὑμῶν is omitted after τῷ νόμῳ in P⁴⁵ κ* D etc, perhaps because it seemed strange for Jesus so to refer to the OT; but it appears similarly in 8:17 and should be retained here.

εἰπα Verb, aor act indic, 1 s (less usual form) λεγω

An exact quotation from the LXX of Ps 82:6. It would seem that the passage was understood to refer to the reception of the Law at Sinai, by which the people became like God. However, because of their idolatry with the golden calf and their continuing rebellion, they died like men.

John 10:35

εἰ ἕκεινους εἶπεν θεοὺς πρὸς οὓς ὁ λόγος τοῦ θεοῦ ἐγένετο, καὶ οὐ δύναται λυθῆναι ἡ γραφή, ἕκεινος, η, o demonstrative adj. that, those ἐγένετο Verb, aor midd dep indic, 3 s γινομαι λυθῆναι Verb, aor pass infin λυω loose, set aside

γραφη, ης f writing, Scripture

Cf. Matt 5:19; Jn 7:23 also 5:18.

John 10:36

δὸν ὁ πατὴρ ἡγίασεν καὶ ἀπέστειλεν εἰς τὸν κόσμον ὑμεῖς λέγετε ὅτι Βλασφημεῖς, ὅτι εἴπον· Υἱὸς τοῦ θεοῦ είμι;

ἀγιάζω sanctify, consecrate

Cf. 17:17, 19.

"It is possible that the first verse of the Dedication lesson (Num 7:1) may have prompted this statement, or affected the form of it. As Moses sanctified (ἡγιασεν, ψήρι) the Tabernacle and its contents for their holy purpose, so God sanctified (ἡγιασεν) Jesus for his mission." Barrett.

ἀπέστειλεν Verb, aor act indic, 3 s

ἀποστελλω send, send out

The background to Ps 82 would appear to be the giving of the law to Israel. Barrett links Jesus' claim here with the quotation from Ps 82 and sums up the whole of Jesus' argument thus: "Behind the argument as thus formulated there lies no belief in the 'divinity' of humanity as such, but a conviction of the creative power of the word of God. Addressed to creatures it raises them above themselves; in Jesus it is personally present, and he may therefore with much more right be called divine."

John 10:37

εἰ οὐ ποιῶ τὰ ἔργα τοῦ πατρός μου, μὴ πιστεύετε μοι·

John 10:38

εἰ δὲ ποιῶ, καὶ ἔμοι μὴ πιστεύητε τοῖς ἔργοις πιστεύετε, ἵνα γνῶτε καὶ γινώσκητε ὅτι ἐν ἔμοὶ ὁ πατὴρ κάγὼ ἐν τῷ πατρί.

καν (καὶ έαν) even if, and if, even

ἔμοι Pronoun, dat s ἐγω

γνῶτε Verb, aor pass subj, 2 pl γινωσκω

"The aorist subjunctive denotes the beginning of knowledge at a point in time – 'that they may perceive'; the present subjunctive the continuous and progressive state of knowledge." Barrett.

καὶ γινώσκητε is omitted by D OL syr^s, and replaced by πιστεύδητε in many more MSS (πιστεύητε in κ), probably for the identical reason, namely that the term appears needless after γνῶτε, but its attestation is good and early (P⁴⁵ P⁶⁶ P⁷⁵ B L etc), and is to be accepted.

κάγω see v.27

Cf. 14:10f.; 17:21 also v.30 above. Carson comments, "There is between the Father and the Son what theologians call a 'mutual co-inherence': each is 'in' the other. This mutual co-inherence is the grounding of the teaching of 5:19ff. More important, it extends, in some derivative sense, to embrace believers, who are 'in' Christ while he is 'in' them (cf. notes on 14:20ff.)."

John 10:39

εξήτουν οὖν πάλιν αὐτὸν πιάσαι· καὶ εξῆλθεν ἐκ τῆς χειρὸς αὐτῶν.

ζητεω seek, look for

πιάσαι Verb, aor act infin πιάζω seize
χειρ, χειρος f hand

Cf. 7:30; 8:20, 59. "The Shepherd, like his sheep, is in the almighty Father's hand till his hour strikes." Beasley-Murray.

John 10:40

Καὶ ἀπῆλθεν πάλιν πέραν τοῦ Ἰορδάνου εἰς τὸν τόπον ὅπου ἦν Ἰωάννης τὸ πρῶτον βαπτίζων, καὶ ἔμεινεν ἐκεῖ.

παλιν again, once more

περαν prep with gen beyond, across, to or on the other side

τοπος, ου m place

όπου adv. where

πρωτον adv. first, in the first place

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

ἐκει there, in that place

Cf. 1:28. Carson comments, "The symbolism is palpable. John the Baptist had prepared the way for the beginning of Jesus' public ministry, and now that public ministry is drawing to a close, while the Baptist's ministry is reviewed once more (vv. 41-42)."

John 10:41

καὶ πολλοὶ ἥλθον πρὸς αὐτὸν καὶ ἔλεγον ὅτι Ἰωάννης μὲν σημεῖον ἐποίησεν οὐδέν, πάντα δὲ ὅσα εἶπεν Ἰωάννης περὶ τούτου ἀληθῆ ἦν.

ἥλθον Verb, aor act ind, 1s & 3 pl ἐρχομαι
σημειον, ου n sign, miracle

οὐδεις, οὐδεμια, οὐδεν no one, nothing
όσος, η, ον correlative pronoun, as much as;
pl. as many as, all

ἀληθης, ες true, truthful

Note the contrast between the antagonism towards Jesus in Jerusalem and the welcome he received here.

John 10:42

καὶ πολλοὶ ἐπίστευσαν εἰς αὐτὸν ἐκεῖ.

ἐκει see v.40

Barrett asks "Who were these 'many' and what were they doing in Bethany? Was the work of baptism still in progress in the absence of John?" More probably it was simply that Jesus attracted a crowd, many of whom recalled the ministry of John.

John 11

"The difference of form and structure in chap. 11 from that in the earlier sections of the Gospel has been frequently remarked on; instead of a narrative followed by a discourse on its meaning, we have a narrative interspersed with elements of dialogue that bring out its significance... The Evangelist presents it [the raising of Lazarus] as the last of the signs of Jesus, which brought to a climax all that preceded it and precipitated his own death and resurrection. This is underscored by the report of the meeting of the Sanhedrin, given in vv 46-53, as also of the immense interest in Lazarus among the pilgrims at the Passover (12:9-10, 17-19)." Beasley-Murray.

John 11:1

Ἐν δὲ τις ἀσθενῶν, Λάζαρος ἀπὸ Βηθανίας ἐκ τῆς κώμης Μαρίας καὶ Μάρθας τῆς ἀδελφῆς αὐτῆς.

ἀσθενω be sick, be ill

κωμη, ης f village, small town

There were two Bethanys. Jesus was in the Peraean Bethany when the word was brought to him of the illness of Lazarus (see 10:40 and cf. 1:28). The Bethany in Judea where Lazarus lived is probably to be identified with El-Azariyeh, SE of the Mount of Olives (the modern name is derived from Lazarus).

ἀδελφη, ης f sister, female believer

Cf. Luke 10:38-42.

John 11:2

Ἔν δὲ Μαριὰμ ἡ ἀλείψασα τὸν κύριον μύρῳ καὶ ἐκμάξασα τὸν πόδας αὐτοῦ ταῖς θριξὶν αὐτῆς, ἡς ὁ ἀδελφὸς Λάζαρος ἤσθένει.

ἀλείψασα Verb, aor act ptc, f nom s ἀλειφω
anoint

μυρον, ου n ointment, perfume, oil

ἐκμάξασα Verb, aor act ptc, f nom s

ἐκμασσω wipe, dry

πόδας Noun, acc pl πους, ποδος m foot

θριξ, τριχος f hair

John may here allude to the incident which he records in 12:1ff. For a detailed consideration of this verse and the relationship between the various anointing records, see the note on 12:1-8. Cf. also Luke 10:38-42. Carson comments, "That John can identify Mary to his readers by alluding to the episode in which she *poured perfume on the Lord and wiped his feet with her hair*, even before he narrates the event (12:1-8), presupposes that he thinks his readers have already heard of it."

John 11:3

ἀπέστειλαν οὖν αἱ ἀδελφαὶ πρὸς αὐτὸν λέγουσαι· Κύριε, ἵδε ὁν φιλεῖς ἀσθενεῖ.

ἀποστελλω send, send out

φιλεω love, have deep feeling for

Cf. vv. 5 & 36. φιλεω and ἀγαπαω are used synonymously here. Sanders thinks these phrases are a clue to the Beloved Disciple referred to in this gospel. Barrett rejects the suggestion and Beasley-Murray calls it "an attractive but hardly compelling suggestion." Verse 5 refers to Jesus' love of the whole family.

John 11:4

ἀκούσας δὲ ὁ Ἰησοῦς εἶπεν· Αὕτη ἡ ἀσθένεια οὐκ ἔστιν πρὸς θάνατον ἀλλ’ ὑπὲρ τῆς δόξης τοῦ Θεοῦ ἵνα δοξασθῇ ὁ νιὸς τοῦ Θεοῦ δι’ αὐτῆς.

ἀσθένεια, ας f weakness, illness
θανατος, ou m death

"Jesus does not mean that this sickness is not fatal, but that it will not *end* – ultimately – in death. Far from it: it will end in resurrection from the dead." Carson.

δοξα, ης f glory

"ὑπὲρ with the genitive of a *thing* is not uncommon, but the translation naturally depends upon the context... Here, 'for revealing', 'in order to reveal' the glory of God. On δοξα see on 1:14. V.40 shows that the meaning is not 'in order that God may be glorified'; here as elsewhere the glory of God is not his praise, but his activity." Barrett. Cf. 9:3.

δοξασθῇ Verb, aor pass subj, 3 s δοξαζω honour, glorify

"The glory of God is however revealed in the glorification of his Son" Barrett.

Beasley-Murray comments, "The Evangelist makes it plain in the course of the narrative that the end of the story of Lazarus is the death of Jesus himself (cf. the hints in vv 8-9, 16, and the appended report on the meeting of the Sanhedrin that resolves on the execution of Jesus, vv 46-53). In the chapters that follow, the glory of God in Christ is bound up with the death and resurrection of Jesus (see esp. 12:23, 27-28, 31-32; 13:31-32; 17:1). The statement, 'This illness is ... for the sake of the glory of God, that the Son of God may be glorified through it,' finds its ultimate meaning in the glorifying of God through the death and resurrection of Jesus and the glorifying of the Son through God's exalting him to his right hand. This glorifying action of God in Christ is the means whereby the revelation in vv 25-26 becomes actualized – the basis of hope for all the world. The statement in v 4 accordingly may be viewed as an extended title of the story of Lazarus and the key to its meaning." There is a sense even in which this statement, 'This illness is ... for the sake of the glory of God, that the Son of God may be glorified through it,' can be universalised, can be seen as promise for a broken world.

John 11:5

ἡγάπα δὲ ὁ Ἰησοῦς τὴν Μάρθαν καὶ τὴν ἀδελφὴν αὐτῆς καὶ τὸν Λάζαρον.

ἀγαπαω love, show love for

John 11:6

ώς οὖν ἤκουσεν ὅτι ἀσθενεῖ, τότε μὲν ἔμεινεν ἐν ὦ ἵν τόπῳ δύο ἡμέρας·

ἀσθενεω see v.1

τοτε then, at that time

ἔμεινεν Verb, aor act indic, 3 s μενω

remain, stay

τοπος, ou m place

δυο gen & acc δυο dat δυσιν two

"It is not likely (a) that Jesus was waiting for Lazarus to die, in order that a more glorious miracle might be effected. Lazarus was already dead at the time Jesus heard of his illness (cf. v. 39 (*τετάρταιος*) and the fact that a journey of approximately one day was involved in each direction); and since in vv. 11, 14 it appears that Jesus was supernaturally informed of the death we may suppose that he knew of it as soon as it took place; consequently he must have known that if he had left Peraean Bethany as soon as the messengers arrived he would have had the opportunity of effecting a resurrection. It is possible (b) that Jesus waited in order that Lazarus might be *four days* dead (for the significance of this see on v.39), but this seems far-fetched. A more probable view is (c) that John wished to underline the fact that Jesus' movement towards Jerusalem, and so to his death, was entirely self-determined; no mere human affection led him into a trap he did not suspect." Barrett.

Carson believes that Jesus was 4 days journey away from Judean Bethany at this time. Hence Lazarus had not died at this point. It was only when Jesus knew he had died that he set out for Bethany. This makes no difference to the point that if Jesus had set out immediately Lazarus would still have been dead – two days dead – when he arrived. Carson argues that it was *because of* Jesus love for the family that he delayed: "By waiting to leave until Lazarus had died, and therefore ensuring that he could not arrive until the fourth day after his death, Jesus is accomplishing two things: he is powerfully demonstrating himself to be the resurrection and the life (v. 25), and he is powerfully establishing the faith not only of his disciples (v. 15) and of some Jews who were onlookers (v. 45), *but also of the Bethany family itself* (cf. notes on vv. 22ff.). As the narrative is cast, the delay is for the good of all concerned, including Lazarus, Mary and Martha... Indeed, it is in consequence of that love [v. 5] that he delays his departure by two days, waiting for the divine signal, the news of Lazarus' death, before he sets out on the four-day journey (v. 6), for this delay will make a substantial contribution to the strengthening of the faith of the Bethany family."

John 11:7

Ἐπειτα μετὰ τοῦτο λέγει τοῖς μαθηταῖς· Ἀγωμεν εἰς τὴν Ἰουδαίαν πάλιν.

ἐπειτα then, afterwards
παλιν again, once more

John 11:8

λέγουσιν αὐτῷ οἱ μαθηταὶ· Παββί, νῦν ἐζήτουν σε λιθάσαι οἱ Ἰουδαῖοι, καὶ πάλιν ὑπάγεις ἐκεῖ;

νῦν here in the sense on 'only very recently.'

ζητεω seek, look for
σε Pronoun, acc s συ
λιθάσαι Verb, aor act infin λιθαζω stone

Cf. 10:31, 39.

παλιν again, once more
ὑπαγω go

Sanders thinks that the singular ὑπάγεις suggests an unwillingness on the part of the disciples to accompany Jesus on such a dangerous mission.

ἐκει there, to that place

John 11:9

ἀπεκρίθη Ἰησοῦς· Οὐχὶ δώδεκα ὥραι εἰστιν τῆς ἡμέρας; ἐάν τις περιπατῇ ἐν τῇ ἡμέρᾳ, οὐ προσκόπτει, ὅτι τὸ φῶς τοῦ κόσμου τούτου βλέπει·

οὐχι (emphatic form of οὐ) not; used in questions expecting an affirmative answer.
δωδεκα twelve
ὥρα, ας f hour

"The Jewish day ... like the Roman, was divided into twelve equal 'hours' which occupied the whole period between sunrise and sunset, however long or short that period might be." Barrett.

ἐσαν if
περιπατεω walk, walk about
προσκοπω stumble
φως, φωτος n light
βλεπω see

"Jesus' ministry is of limited duration, and he must therefore use such time as he has in doing God's will." Barrett. Beasley-Murray also comments, "One can walk in the day without stumbling, because one is aware of the light of this world (the sun) shining on one's path. This is true of people generally, and of Jesus in particular; he must 'walk' in the (limited) time appointed for him; while he does so he knows that he will not 'stumble,' for he is under the protection of God." Carson similarly writes, "Jesus is safe as long as he performs his Father's will. The daylight period of his ministry may be far advanced, but it is wrong to quit before the twelve hours have been filled up."

Barrett then continues, "In addition to the surface meaning John intends to suggest that in the light given by Jesus men walk safely; apart from him is darkness, in which men plunge into sin (9:39-41)."

John 11:10

εἰλαν δέ τις περιπατή ἐν τῇ νυκτί, προσκόπτει,
ὅτι τὸ φῶς οὐκ ἔστιν ἐν αὐτῷ.

νυξ, νυκτος f night

Barrett draws attention to the use of the verb προσκόπτω and the cognate noun προσκόμμα in the NT, and in particular the use of Is 8:14 in both Rom 9:32f and 1 Peter 2:8. Christ is God's appointed stumbling-block to those who will not believe in him. Barrett continues, "So in John, the light by which men walk, in the absence of which they stumble, is Christ, who, simply by being the light of the world, distinguishes between the children of the light and the children of darkness (cf. 3:19-21 and many other passages)."

John 11:11

ταῦτα εἶπεν, καὶ μετὰ τοῦτο λέγει αὐτοῖς·
Λάζαρος ὁ φίλος ἡμῶν κεκοίμηται, ἀλλὰ
πορεύοματ ἵνα ἐξυπνίσω αὐτόν.

"A typical 'Johannine misunderstanding': an ambiguous statement of truth is misunderstood by the hearers, which leads to a clarification that opens up fuller revelation." Beasley-Murray.

φίλος, ου m and φίλη, ης f friend

Barrett thinks φίλος is probably a technical term for a Christian (see 3 John 15 and John 15:13-15).

κεκοίμηται Verb, perf pass indic, 3 s
κοιμαομαι sleep, fall asleep, die

This verb is often used in the New Testament of the death of a Christian (e.g. Acts 7:60; 1 Cor 15:6). Moreover, the phrase echoes the familiar formula in the books of Kings and Chronicles, 'so-and-so slept with his fathers.' Cf. also Job 14:11-12.

ἐξυπνίσω Verb, aor act subj, 1 s ἐξυπνίζω
awake, wake up

"The contrast between the plural *our friend* and *I am going* is not accidental: Jesus alone is the resurrection and the life (v. 25).

John 11:12

εἶπαν οὖν οἱ μαθηταὶ αὐτῷ· Κύριε, εἰ
κεκοίμηται σωθήσεται.

σωθήσεται Verb, fut pass indic, 3 s σωζω
save, heal

Here, 'he will recover'. The implication is that the sleep will do him good and that it would be unwise to waken him.

John 11:13

εἰρήκει δὲ ὁ Ἰησοῦς περὶ τοῦ θανάτου αὐτοῦ.
ἔκεινοι δὲ ἔδοξαν ὅτι περὶ τῆς κοιμήσεως τοῦ
ὑπνου λέγει.

εἰρήκει Verb, perf act indic, 3 s λεγω
θανατος, ου m see v.4
ἔκεινος, η, ο demonstrative adj. that, those
δοκεω think, suppose
κοιμησις, εως f sleep
ὑπνος, ου m sleep

κοιμήσις τοῦ ὑπνου natural sleep

John 11:14

τότε οὖν εἶπεν αὐτοῖς ὁ Ἰησοῦς παρρησίᾳ·
Λάζαρος ἀπέθανεν,

τότε then

παρρησια, ας f openness

Dative used adverbially, 'plainly' cf. 7:4.

ἀπέθανεν Verb, aor act indic, 3s ἀποθνησκω
die

John 11:15

καὶ χαίρω δι' ὑμᾶς, ἵνα πιστεύσητε, ὅτι οὐκ
ἡμην ἐκεῖ· ἀλλὰ ἄγωμεν πρὸς αὐτόν.

χαιρω rejoice, be glad

πιστεύσητε Verb, aor act subj, 2 pl πιστευω
believe (in), have faith (in)

ἡμην Verb, imperf act indic, 1s ειμι
ἐκει there, in that place

"His disciples are manifestly unprepared to endure the shock of faith that lies ahead of them; the awakening of Lazarus from his death will grant them a fresh vision of his glory, and after their trial enable them to grasp the meaning of it all." Beasley-Murray.

John 11:16

εἶπεν οὖν Θωμᾶς ὁ λεγόμενος Διδύμος τοῖς
συμμαθηταῖς· Ἅγωμεν καὶ ἡμεῖς ἵνα
ἀποθάνωμεν μετ' αὐτοῦ.

Διδύμος, ου m Didymus (meaning twin)
συμμαθητης, ου m fellow disciple

This word occurs nowhere else in the New Testament.

ἀποθάνωμεν Verb, aor act subj, 1 pl
ἀποθνησκω

Thomas's words are a reflection of the concerns expressed by the disciples in v.8. Barrett concludes, "His proposal, though it shows courage and devotion to the person of Jesus, shows also a complete failure to grasp the significance of Jesus' death as it is presented in John; it is unthinkable that such a death should be shared... [Nevertheless,] Thomas (like the disciples as a whole at v.12) is made to speak an unconscious truth: the journey into Judaea is for the purpose of death, and later dying with Christ will become the characteristic mark of Christian discipleship." Beasley-Murray therefore adds, "The summons of Thomas accordingly is addressed to every reader of the Gospel."

John 11:17

Ἐλθὼν οὖν ὁ Ἰησοῦς εὗρεν αὐτὸν τέσσαρας ἥδη ἡμέρας ἔχοντα ἐν τῷ μνημείῳ.
ἐλθων Verb, aor act ptc, m nom s ἐρχομαι
εὑρισκω find, discover
τεσσαρες neut τεσσαρα gen τεσσαρων four
ἥδη adv now, already
μνημειον, ου n grave, tomb

Funerals normally took place on the day of death. Beasley-Murray comments, "In Sem. 8 it is said that one should visit a burial place of one newly buried for three days to ensure that the person was really dead. Why *three* days? Gen. Rab. 100 (64a) supplies the answer: 'Bar Qappara taught, The whole strength of the mourning is not till the third day; for three days long the soul returns to the grave, thinking that it will return (into the body); when however it sees that the color of its face has changed then it goes away and leaves it' (Strack-Billerbeck 2:544–45). Four days in the grave establishes that all was over."

John 11:18

ἢν δὲ ἡ Βηθανία ἐγγὺς τῶν Τεροσολύμων ὡς ἀπὸ σταδίων δεκαπέντε.
ἐγγυς adv near
stadioi, wn m (pl) stades, furlongs (about 200 metres)
δεκαπέντε fifteen
Fifteen stadia would be about 1¾ miles.

John 11:19

πολλοὶ δὲ ἐκ τῶν Ἰουδαίων ἐληλύθεισαν πρὸς τὴν Μάρθαν καὶ Μαριὰμ ἵνα παραμυθήσωνται αὐτὰς περὶ τοῦ ἀδελφοῦ.
ἐληλύθεισαν Verb, pluperf act indic, 3 pl
ἐρχομαι

Suggesting that the family was rather prominent in the area. Beasley-Murray comments, "The mention of the proximity of Jerusalem to Bethany suggests that the 'many Jews' who came to comfort the sisters were from the capital city. To console the bereaved was an acknowledged duty, but the Evangelist draws attention to the presence of these sympathizers, since they are to become witnesses of what happened to Lazarus."

παραμυθήσωνται Verb, aor midd dep subj, 3 pl παραμυθομαι comfort, console

For a detailed account of the customs relating to comforting the bereaved, see A. Edersheim, *Life and Times of Jesus the Messiah*, Vol 2, p. 320f.

John 11:20

ἡ οὖν Μάρθα ὡς ἥκουσεν ὅτι Ἰησοῦς ἔρχεται ὑπήντησεν αὐτῷ· Μαρία δὲ ἐν τῷ οἴκῳ ἐκαθέζετο.

ὑπανταω meet
καθιζω sit

Carson comments, "The picture of Martha as the more active and perhaps more aggressive than Mary is in striking accord with the cameo found in Luke 10:38-42."

John 11:21

εἶπεν οὖν ἡ Μάρθα πρὸς τὸν Ἰησοῦν· Κύριε, εἰ ἦς ὥδε οὐκ ἂν ἀπέθανεν ὁ ἀδελφός μου·
ἦς Verb, imperfect indic, 2 s εἰμι
ώδε adv here, in this place
ἀν particle indicating contingency
ἀπέθανεν Verb, aor act indic, 3s ἀποθνησκω

More an expression of confidence than a rebuke. "They are words of grief and of faith" Carson.

John 11:22

καὶ νῦν οἶδα ὅτι ὅσα ἂν αἰτήσῃ τὸν θεὸν δώσει σοι ὁ θεός.
ὅσος, η, ov correlative pronoun, as much as,
ὅσος ἀν whoever, whatever
αἰτήσῃ Verb, aor midd subj, 2 s αἰτεω ask,
request

"Does her added statement in v 22 imply a conviction that even now Jesus could and should pray that Lazarus be restored to life, since God would do what he asked? Many exegetes think so (it led Sanders to write: 'John conveys a wonderfully life-like portrait of a faithful, but rather managing woman!'). This is a doubtful interpretation; Martha's horrified reaction in v 39 shows that she does not expect Jesus to recall her brother from his tomb. At this point she affirms her continued confidence in the power of Jesus' intercession for all eventualities. Her brother's death has not destroyed her faith in Jesus." Beasley-Murray.

John 11:23

λέγει αὐτῇ ὁ Ἰησοῦς· Ἀναστήσεται ὁ ἀδελφός σου.

ἀναστήσεται Verb, fut midd indic, 3 s
 ἀνιστῆμι trans (in fut and 1 aor act) raise;
 intrans (in 2 aor & all midd) rise, come
 back to life

A short saying summing up what is about to take place. Martha misunderstands these words, which Carson terms "a masterpiece of planned ambiguity", taking them as a general truth. The misunderstanding occasions the following dialogue.

John 11:24

λέγει αὐτῷ ἡ Μάρθα· Οἶδα ὅτι ἀναστήσεται ἐν τῇ ἀναστάσει ἐν τῇ ἐσχάτῃ ἡμέρᾳ.

ἀναστασις, εως f resurrection, raising up
 ἐσχατος, η, ov adj last, final

"Martha's statement of her faith is ... orthodox Pharisaism. It was also the faith of the Christians among whom John wrote; of the dead in Christ it could only be said that they would rise in the general resurrection at the last day. Martha's belief is in no way discredited but rather confirmed by the extraordinary events that follow. These demonstrate two points. (a) The presence of Jesus effects an anticipation of eschatological events, and his deeds are therefore signs of the glory of God. Wherever he is, the divine power to judge and to give life is at work. Cf. 5:25; the whole passage 5:19-40 is the best commentary on this miracle. (b) The pattern of the life of all Christians is determined by the movement from death to life experienced by Lazarus. Christians have already risen with Christ (Rom 6:4f.; Col 2:12; 3:1). This movement, to be completed only at the last day, has already taken place in regard to sin; the resurrection of Lazarus therefore is an acted parable of Christian conversion and life." Barrett.

John 11:25

εἶπεν αὐτῇ ὁ Ἰησοῦς· Ἐγώ εἰμι ἡ ἀνάστασις καὶ ἡ ζωή· ὁ πιστεύων εἰς ἐμὲ καν αποθάνῃ ζήσεται,

ζωη, ης f life

"Jesus is the resurrection and the life; apart from him there is no resurrection and no life, and where he is, resurrection and life must be. Jesus is always the realisation, in this world, of eternal life in the experience of Christians; in order that this truth may be manifested in a sign he accomplishes the resurrection of Lazarus." Barrett.

ἐμὲ Pronoun, acc s ἐγώ
 καν (και έαν) even if, even
 αποθνησκω die, face death, be mortal
 ζήσεται Verb, fut mid indic, 3s ζω live, be
 alive

Beasley-Murray follows Dodd, Brown and Barrett in believing that ζήσεται should here be translated as 'will come to life.'

"It is of course a fact that Christians die, but their death is followed by life. Cf. 6:40, where the sequence is clearly stated: ὁ ... πιστευων ... ἔχη ζωην αἰωνιον, και ἀναστησω αὐτον ἐγω τη ἐσχατη ἡμερᾳ. So will it be with Lazarus, the last day being anticipated for the purpose of the sign." Barrett.

John 11:26

καὶ πᾶς ὁ ζῶν καὶ πιστεύων εἰς ἐμὲ οὐ μὴ ἀποθάνῃ εἰς τὸν αἰῶνα· πιστεύεις τοῦτο;
 αἰων, αἰωνος m age, eternity

The meaning is 'shall never die' rather than 'shall not die eternally', cf. 4:14; 8:51f.; 10:28; 13:8. The believer possesses eternal life, and a life that can never cease.

Beasley-Murray argues that Jesus' initial statement in v. 25, 'Ἐγώ εἰμι ἡ ἀνάστασις καὶ ἡ ζωή' is then followed by two further statements, the first of which expands the thought of Jesus as the resurrection and the second that of Jesus as the life. He concludes, "The revelation to Martha thus is an assurance of resurrection to the kingdom of God in its consummation through him who is the Resurrection, and of life in the kingdom of God in the present time through him who is the Life."

πιστευω believe (in), have faith (in), have
 confidence in, entrust

John 11:27

λέγει αὐτῷ· Ναί, κύριε· ἐγὼ πεπίστευκα ὅτι σὺ εἶ ὁ χριστὸς ὁ νιὸς τοῦ θεοῦ ὁ εἰς τὸν κόσμον ἐρχόμενος.

ναι yes, yes indeed, certainly

"Martha does believe what has just been stated, but this does not imply the belief that Lazarus will presently come out of his tomb." Barrett. It is a confession of faith in Christ.

πεπίστευκα Verb, perf act indic, 1 s πιστευω

Barrett draws attention to the creed-like form of Martha's words and says that this confession includes three elements, each of which may be viewed as parallel titles:

οἱ Χριστοὶ
οἱ νιοὶ του θεού
οἱ εἰς τον κοσμον ἐρχομενος

On the last of these phrases, cf. 3:31; 1:9,10. "Jesus is the heavenly Man who comes down from heaven to earth for the salvation of the world."

John 11:28

Καὶ τοῦτο εἰποῦσα ἀπῆλθεν καὶ ἐφώνησεν Μαριὰμ τὴν ἀδελφὴν αὐτῆς λάθρᾳ εἰποῦσα· Ό διδάσκαλος πάρεστιν καὶ φωνεῖ σε.

εἰποῦσα Verb, aor act ptc, f nom s λεγω

φωνεω call, call out

λαθρᾳ adv secretly, quietly

Maybe so that the Jews who were with Mary would not know of Jesus' arrival – though there is no suggestion that these Jews were among Jesus' enemies. Carson comments that the most likely reason for the secrecy was "that both Jesus and the sisters were trying to preserve a little privacy in the midst of a house full of mourners, professional and otherwise."

διδασκαλος, ου m teacher

παρειμι be present

σε Pronoun, acc s συ

John 11:29

ἐκείνη δὲ ὡς ἤκουσεν ἡγέρθη ταχὺ καὶ ἥρχετο πρὸς αὐτόν·

ἡγέρθη Verb, perf pass indic, 3 s ἐγειρω raise; pass arose, got up

ταχυ adv quickly, without delay

John 11:30

οὐπω δὲ ἐληλύθει ὁ Ἰησοῦς εἰς τὴν κώμην, ἀλλ' ἦν ἐν τῷ τόπῳ ὅπου ὑπήντησεν αὐτῷ ἡ Μάρθα.

οὐπω not yet

ἐληλύθει Verb, pluperf act indic, 3 s ἐρχομαι κωμη, ης f village, small town

ἐτι still, yet

τοπος, ου m place

όπου adv. where

ύπανταω see v.20

John 11:31

οἱ οὖν Ἰουδαῖοι οἱ ὄντες μετ' αὐτῆς ἐν τῇ οἰκίᾳ καὶ παραμυθούμενοι αὐτήν, ιδόντες τὴν Μαριὰμ ὅτι ταχέως ἀνέστη καὶ ἔξηλθεν, ἡκολούθησαν αὐτῇ δόξαντες ὅτι ὑπάγει εἰς τὸ μνημεῖον ἵνα κλαύσῃ ἐκεῖ.

παραμυθομαι see v.19

ιδόντες Verb, aor act ptc, m nom pl ὄραω

see, observe

ταχεως adv. (formed from ταχυς) quickly

Cf. ταχι in v.29. "No difference in meaning is intended. ταχεως is the more usual form, though in the New Testament ταχυ slightly preponderates (12 to 10; but 6 uses of ταχυ are in Revelation). Neither word is used elsewhere in John, but cf. ταχειον in 13:27." Barrett.

ἀνέστη Verb, 2 aor act indic, 3 s ἀνιστημι in 2 aor rise, stand up

ἀκολουθω follow, accompany

δόξαντες Verb, aor act ptc, m nom pl δοκεω think, suppose

ύπαγω go

μνημειον, ου n grave, tomb

κλαύσῃ Verb, aor act subj, 3 s κλαιω weep, cry

ἐκει there

John 11:32

ἡ οὖν Μαριὰμ ὡς ἤλθεν ὅπου ἦν Ἰησοῦς, ιδοῦσα αὐτὸν ἐπεσεν αὐτοῦ πρὸς τοὺς πόδας, λέγουσα αὐτῷ· Κύριε, εἰ ἡς ὕδε οὐκ ἂν μου ἀπέθανεν ὁ ἀδελφός.

όπου see v.30

ιδοῦσα Verb, aor act ptc, f nom s ὄραω

ἐπεσεν Verb, aor act indic, 3 s πιπτω fall,

fall down, fall to one's knees

πόδας Noun, acc pl πους, ποδος m foot

ἡς Verb, imperfect indic, 2 s ειμι

ώδε adv here, in this place

ἀπέθανεν see v.21

Mary repeats the words of Martha to Jesus in v. 21.

John 11:33

Ἴησοῦς οὖν ὡς εἶδεν αὐτὴν κλαίουσαν καὶ τοὺς συνελθόντας αὐτῇ Ἰουδαίους κλαίοντας ἐνεβριμήσατο τῷ πνεύματι καὶ ἐτάραξεν ἐαυτόν,

εἶδεν Verb, aor act indic, 3 s ὄραω

κλαίουσαν Verb, pres act ptc, f acc s κλαιω see v.31

συνελθόντας Verb, aor act ptc, m acc pl

συνερχομαι come together; come or

go with, accompany

ἐνεβριμήσατο Verb, aor midd dep indic, 3 s
 ἐμβριμαομαι speak harshly to; ἐ. ἐν
 πνευματι be deeply moved

The verb, according to Barrett, undoubtedly suggests anger – see its use elsewhere in NT and in the LXX. Schnackenburg writes, "The word ἐμβριμᾶσθαι ... indicates an outburst of anger, and any attempt to reinterpret it in terms of an internal emotional upset caused by grief, pain, or sympathy is illegitimate." There have been various attempts to weaken or qualify its meaning. Barrett suggests that Jesus may have been angry because a miracle is being forced upon him which will attract public attention and lead to his death. This seems inconsistent with the fact that Jesus is on his way to Jerusalem specifically to lay down his life. A second suggestion, considered by Barrett but rejected by him, is far more likely. It is more probable that Jesus was stirred with deep emotion and anger at the concrete fact of death and its effects evident in the grief of the mourners. Jesus' anger is stirred up by his knowledge that sin is both the origin and root cause of this misery and that he too must shortly face the terror of death in order to destroy its power.

ταρασσω trouble, disturb, stir up
 έαυτος, έαυτη, έαυτον him/herself, itself

John 11:34

καὶ εἶπεν· Ποῦ τεθείκατε αὐτόν; λέγουσιν
 αὐτῷ· Κύριε, ἔρχου καὶ ἰδε.

ποῦ interrogative adverb where
 τεθείκατε Verb, perf act indic, 2 pl τιθημι
 place

This phrase is commonly used of the disposal of a body, cf. 19:41f; 20:2,13,15; similarly Matt 27:60; Mk 6:29; 15:46f; 16:6; Lk. 23:53,55; Rev 11:9.

ἰδε see, behold

John 11:35

ἐδάκρυσεν ὁ Ἰησοῦς.

δακρυω weep

Jesus does not stand apart from the mourners but fully sympathises with them – is one with them in their sorrow. Cf. Isa 53:4.

John 11:36

ἔλεγον οὖν οἱ Ιουδαῖοι· Ἐδειπέτει αὐτόν.

φιλεω love, have deep feeling for, kiss

John 11:37

τινὲς δὲ ἐξ αὐτῶν εἶπαν· Οὐκ ἐδύνατο οὗτος ὁ
 ἀνοίξας τοὺς ὄφθαλμοὺς τοῦ τυφλοῦ ποιῆσαι
 ἵνα καὶ οὗτος μὴ ἀποθάνῃ;

δύναμαι can, be able to, be capable of
 ἀνοιγω open
 τυφλος, η, ον blind

Cf. chap 9.

ποιῆσαι Verb, aor act infin ποιεω

Probably means no more than a hesitant expression of the same thought as was expressed by both Martha and Mary – an expression of hesitant faith rather than scepticism concerning Jesus' powers.

John 11:38

Ίησοῦς οὖν πάλιν ἐμβριμώμενος ἐν ἑαυτῷ
 ἔρχεται εἰς τὸ μνημεῖον· ἦν δὲ σπήλαιον, καὶ
 λίθος ἐπέκειτο ἐπ' αὐτῷ.

παλιν again, once more
 ἐμβριμαομαι see v.33
 σπηλαιον, ον n cave

"It is not stated here whether the shaft of the cave is vertical or horizontal, but the latter is suggested by archeological evidence and by many regulations in the Mishnah." Barrett.

λιθος, ον m stone
 ἐπέκειτο Verb, imperf midd/pass dep indic, 3
 s ἐπικειμαι lie upon

John 11:39

λέγει ὁ Ἰησοῦς· Ἄρατε τὸν λίθον. λέγει αὐτῷ ἡ
 ἀδελφὴ τοῦ τετελευτηκότος Μάρθα· Κύριε,
 ἥδη ὄξει, τεταρταῖος γάρ ἐστιν.

ἄρατε Verb, aor act imperat, 2 pl αἴρω
 take, take up, take away, raise
 τετελευτηκότος Verb, perf act ptc, m nom s
 τελευταω die
 ἥδη adv now, already
 ὄξω give off an odour, stink
 τεταρταιος, α, ον happening on the fourth
 day (τ. ἐστιν he has been dead for four
 days)

Barrett quotes Dalman who, on the basis of Rabinnic sources says, "A state of death beyond the third day meant, from the popular Jewish point of view, an absolute dissolution of life. At this time the face cannot be recognised with certainty; the body bursts; and the soul, which until then hovered over the body, parts from it."

John 11:40

λέγει αὐτῇ ὁ Ἰησοῦς· Οὐκ εἶπόν σοι ὅτι ἐὰν
 πιστεύσῃς ὅψῃ τὴν δόξαν τοῦ θεοῦ;

πιστεύσῃς Verb, aor act subj, 2 s πιστευω
 ὅψῃ Verb, fut midd dep indic, 2 s ὥραω see

δοξα, ης f see v.4

"Jesus' reminder that Martha would see the glory of God if she believed must relate to vv 23, 25–26, but its echo of v 4 causes the whole narrative to be set within the framework of a revelation of the glory of God in Christ." Beasley-Murray.

John 11:41

ἡραν οὖν τὸν λίθον. ὁ δὲ Ἰησοῦς ἤρεν τοὺς ὄφθαλμοὺς ἄνω καὶ εἰπεν· Πάτερ, εὐχαριστῶ σοι ὅτι ἡκουσάς μου,

ἡρεν Verb, aor act indic, 3 s αἴρω
ἄνω adv above; up, upwards
εὐχαριστεω thank, give thanks

This probably does not refer to a particular previous moment (though Beasley-Murray, followed by Carson, think it suggests that Jesus had already prayed concerning Lazarus). The aorist ἡκουσάς expresses the absolute confidence of Jesus that his prayer will be granted. R. H. Fuller comments concerning this prayer: "Jesus lives in constant prayer and communication with his Father. When he engages in vocal prayer, he is not entering, as we do, from a state of non-praying into prayer. He is only giving overt expression to what is the ground and base of his life all along. He emerges from non-vocal to vocal prayer here in order to show that the power he needs for his ministry – and here specifically for the raising of Lazarus – depends on the gift of God. It is through that prayer and communion and constant obedience to his Father's will that he is the channel of the Father's saving action. That is why the prayer is thanksgiving rather than petition."

M Wilcox drew attention to the striking parallel with Ps 118:21.

John 11:42

ἐγὼ δὲ ἥδειν ὅτι πάντοτε μου ἀκούεις· ἀλλὰ διὰ τὸν ὄχλον τὸν περιεστῶτα εἴπον, ἵνα πιστεύσωσιν ὅτι σύ με ἀπέστειλας.

ἥδειν Verb, pluperf act indic, 1 s οἶδα παντοτε always
ὄχλος, ου m crowd, multitude
περιεστῶτα Verb, perf act ptc, m acc s

περιῆστημι stand around

ἀπέστειλας Verb, aor act indic, 2 s
ἀποστελλω send

"The purpose of the prayer is to show that it is ... because the Father has sent him and given him authority that he quickens the dead. See 5:19–30, a discourse which, with its two themes, that Jesus can do nothing of himself and that he does whatever things he sees the Father doing, is a most important commentary on the present story." Barrett. Carson comments, "The prayer seeks to draw his hearers into the intimacy of Jesus' own relationship with the Father."

John 11:43

καὶ ταῦτα εἰπών φωνῇ μεγάλῃ ἐκραύγασεν·
Λάζαρε, δεῦρο ἔξω.

μεγας, μεγαλη, μεγα large, great
κραυγαζω call out, shout

Someone has commented that had Jesus not called Lazarus by name, all of those buried in that place would have come from their tombs. Beasley-Murray comments, "We are reminded of 5:25, 28–29; the raising of Lazarus is a sign authenticating the truth of those utterances and of the revelation given in vv 24–25."

δευρο adv. come, come here

An adverb commonly used with the force of an interjection.

ἔξω adv. out, outside

John 11:44

ἔξῆλθεν ὁ τεθνηκώς δεδεμένος τοὺς πόδας καὶ τὰς χεῖρας κειρίαις, καὶ ἡ ὄψις αὐτοῦ σουδαρίῳ περιεδέδετο. λέγει αὐτοῖς ὁ Ἰησοῦς· Λύσατε αὐτὸν καὶ ἄφετε αὐτὸν ὑπάγειν.

τεθνηκως Verb, perf act ptc, m nom s

θνησκω die; perf be dead

δεω bind, tie

πόδας Noun, acc pl πους, ποδος m foot

χειρ, χειρος f hand, power

κειρια, ας f strip of cloth (used to wrap the dead)

ὄψις, εως f face

σουδαριον, ον n handkerchief, facecloth
(used for the dead)

περιεδέδετο Verb, pluperf pass indic, 3 s

περιιδεω wrap, bind

Hoskins (following an ancient suggestion by Basil) suggests that we may have here a miracle within a miracle since it is difficult to imagine how Lazarus could have walked out thus bound. Sanders, however, writes, "The corpse would have been placed on a strip of linen, wide and long enough to envelop it completely. The feet would be placed at one end, and the cloth would then be drawn over the head to the feet, the feet would be bound at the ankles, and the arms secured to the body with linen bandages, and the face bound round with another cloth to keep the jaw in place ... So bound up, a man could not possibly walk. Hence Jesus' final command, when Lazarus struggled out of the tomb. But he could at least have shuffled to the entrance, and it is absurd to imagine that a subsidiary miracle was necessary to waft him from the tomb."

λυσον loose, untie, release, set free
 ἀφίημι leave, let go
 ὑπαγω go, go one's way

Carson comments, "Readers cannot help but compare the resurrection of Jesus, after which the linen strips were still present and the *soudarion* was neatly 'folded up by itself, separated from the linen' (20:7). The differences are of a piece with the general New Testament witness to the uniqueness of Jesus' resurrection. Lazarus was called to a restoration of mortal life. Small wonder he groped blindly for the exit, and needed to be released from the graveclothes that bound him. Jesus rose with what Paul calls 'a spiritual body' (1 Cor 15), leaving the graveclothes behind, materialising in closed rooms. Though his resurrected body bore the marks of his five wounds and was capable of eating and being touched, it was raised with the power of endless life, the firstfruits of the resurrection at the end. Those who hear Jesus' shout at the last day will participate in his resurrection; the resurrection of Lazarus, occurring before that of Jesus, could only be a pale anticipation of what was yet to come. It was, in fact, a 'sign' (cf. notes on 2:11), rightly the climactic sign."

John 11:45

Πολλοὶ οὖν ἐκ τῶν Ἰουδαίων, οἱ ἐλθόντες πρὸς τὴν Μαριὰμ καὶ θεασάμενοι ἦ ἐποίησεν, ἐπίστευσαν εἰς αὐτὸν.

ἐλθόντες Verb, aor act ptc, m nom pl
 ἐρχομαι

ἦ ἐποίησεν, read by P⁴⁵, P⁶⁶ καὶ A^{*} K L W etc, is unexpected, inasmuch as the context concerns a single deed of Jesus and its effect on the witnesses (θεασάμενοι ἦ ...) . The singular ὢ ἐποίησεν accordingly is read by P^{66^{vid}} A^c B C^{*} D etc That the latter may be due to accommodating the statement to the context is indicated by C² which reads ὢ ἐποίησεν σημεῖον (cf. the interesting alternative in P⁶⁶ ὅσα ἐποίησεν). The pl. reading suggests that the raising of Lazarus was the *culminating* sign that led the Jews in question to believe in Jesus.

θεασάμενοι Verb, aor midd dep ptc, m nom
 pl θεαομαι see

John 11:46

τινὲς δὲ ἔξ αὐτῶν ἀπῆλθον πρὸς τοὺς Φαρισαίους καὶ εἶπαν αὐτοῖς ἦ ἐποίησεν Ἰησοῦς.

"As usual, the effect of the miracle is to divide the beholders into two groups. [Cf. e.g., 6:14-15, 24-33, 66-69; 7:10-13, 30-32, 40-44, 45-52.] The report of the miracle to the Pharisees forms a decisive point in the unfolding of the Johannine story." Barrett.

ἀπῆλθον Verb, aor act ind, 1s & 3pl
 ἀπερχομαι

John 11:47

συνήγαγον οὖν οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι συνέδριον, καὶ ἔλεγον· Τί ποιοῦμεν ὅτι οὗτος ὁ ἄνθρωπος πολλὰ ποιεῖ σημεῖα;

συνήγαγον Verb, aor act indic, 1 s & 3 pl
 συναγω gather together, assemble
 συνέδριον, ου n Sanhedrin (the highest Jewish council in religious and civil matters)

σημεῖον, ου n sign, miracle

Barrett reads this not as 'What are we to do?' but 'What are we *now* doing?' I.e. we are not doing anything about this man who is ...

John 11:48

ἔαν ἀφῶμεν αὐτὸν οὕτως, πάντες πιστεύσουσιν εἰς αὐτόν, καὶ ἐλεύσονται οἱ Τρωμαῖοι καὶ ἀροῦσιν ἡμῶν καὶ τὸν τόπον καὶ τὸ ἔθνος.

ἀφῶμεν Verb, aor act subj, 1 pl ἀφίημι
 allow, tolerate; leave
 οὕτως adv. thus, in this way
 ἐλεύσονται Verb, fut midd dep indic, 3 pl
 ἐρχομαι
 ἀροῦσιν Verb, fut act indic, 3 pl αἴρω take,
 take away
 τόπος, ου m place

I.e. the Temple, or perhaps more generally, Jerusalem.

ἔθνος, οὐς n nation, people

"A striking example of Johannine irony. The Jews did not leave Jesus alone, but crucified him; and the consequence was precisely that which they desired to avoid. When this gospel was written, throughout the world men were coming to Jesus by faith (12:32, παντες ἐλκυσω) and the Romans had destroyed the Temple and subjugated the Jews." Barrett. But Beasley-Murray writes, "Observe, however, what it was that they feared (v 49): not that 'the Romans will come and *destroy* both our holy place and our nation' (so RSV, NEB, JB, GNB, and among expositors, Bernard, 403; Bultmann, 410; Barrett, 406; Sanders, 278; Schnackenburg, 2:346–48); rather it was that 'the Romans will come and *take away from us* both the place and the nation' (so Hoskyns, 410; Haenchen, 422; Becker, 367–68). Bammel states, 'It would be the deposition of the priests that is envisaged by these words. And indeed nothing is said of the destruction of the temple' ... The concern of the rulers, accordingly, was primarily for their own position, not for the temple and the people." These words also seem to suggest that Jesus will be the kind of Messiah, or at least revolutionary leader, who will be a threat to Rome.

John 11:49

εἰς δέ τις ἔξ αὐτῶν Καϊάφας, ἀρχιερεὺς ὃν τοῦ ἐνιαυτοῦ ἑκείνου, εἶπεν αὐτοῖς· 'Υμεῖς οὐκ οἴδατε οὐδέν,

εἰς, μια, ἐν gen ἐνος, μιας, ἐνος one
ἐνιαυτος, ου m year
ἑκείνος, η, ο demonstrative adj. that

Caiaphas was high priest from 18 AD to 36 AD. The high priesthood was not an annual office. John probably means no more than that Caiaphas was high priest in the memorable year of Jesus' death.

οἶδα know, understand

οὐδέν Adjective, n nom & acc s ούδεις,
οὐδεμια, οὐδεν no one, nothing

John 11:50

οὐδὲ λογίζεσθε ὅτι συμφέρει ὑμῖν ἴνα εἰς ἄνθρωπος ἀποθάνῃ ὑπὲρ τοῦ λαοῦ καὶ μὴ ὅλον τὸ ἔθνος ἀπόληται.

λογίζομαι reckon; consider, think

'nor do you take into account that ...'

συμφερω usually impersonal it is better, it is profitable, it is useful

ὑμῖν is read by P⁴⁵ P⁶⁶ B D L etc, and is more in keeping with the arrogance of Caiaphas, expressed in the preceding clause, than ἡμῖν, read by A K W Δ TheodGreek Π ψ etc. (In ε and some Coptic MSS neither pronoun appears, possibly because of the influence of 18:14.)

ἀποθνήσκω die

λαος, ου m people, a people

όλος, η, οv whole, all, entire

ἀπόληται Verb, aor midd subj ἀπολλυμι
destroy; midd be lost, perish

"It is better that this man be put to death than that the community should be punished on his account. Johannine irony scarcely reaches a higher point. Jesus was put to death; and (politically) the people perished. Yet he died ὑπὲρ τοῦ λαοῦ and those of the nation who believed in him did not perish (καὶ μη ... ἀπόληται) but received eternal life (3:16)." Barrett.

Carson adds, "In this sentence, Jews are referred to both as a nation (ἔθνος) and as a people (λαος), and both terms are later taken over by Christians and applied to the church." Cf. 1 Peter 2:8.

John 11:51

τοῦτο δὲ ἀφ' ἔαυτοῦ οὐκ εἶπεν, ἀλλὰ ἀρχιερεὺς ὃν τοῦ ἐνιαυτοῦ ἑκείνου ἐπροφήτευσεν ὅτι ἔμελλεν Ἰησοῦς ἀποθνήσκειν ὑπὲρ τοῦ ἔθνους,

ἐνιαυτος, ου m see v.49
προφητευω prophesy
μελλω (before an infin) be going, be about,
be destined
ἀποθνήσκω see v.50
ἔθνος, ους n see v.48

"While Caiaphas is thinking at the purely political level, John invites his readers to think in terms of the Lamb of God who takes away the sin of the world (1:29, 34)." Carson.

John 11:52

καὶ οὐχ ὑπὲρ τοῦ ἔθνους μόνον, ἀλλ' ἵνα καὶ τὰ τέκνα τοῦ Θεοῦ τὰ διεσκορπισμένα συναγάγῃ εἰς ἔν.

μονον adv only, alone

τεκνον, ου n child

διεσκορπισμένα Verb, perf pass ptc, n
nom/acc pl διασκορπιζω scatter

συναγάγῃ Verb, aor act subj, 3 s συναγω
gather together

εἰς, μια, ἐν gen ἐνος, μιας, ἐνος one

"In a Jewish work this would naturally mean the gathering together of the dispersed Israelites to their own land in the messianic age. Cf. Is. 43:5; Jer 23:2f.; Ezek 34:12; 37:21... The New Testament writers were not slow to appropriate the language of the dispersed Judaism for their own use (e.g. James 1:1; 1 Peter 1:1)... [using it of] the gathering of men into the church, the *one* body of Christ (cf. 17:21, *ινα παντες έν ωσιν*)."

Barrett. See also 10:16.

Barrett suggests that there is an eschatological dimension to these words, "Jesus collects those who belong to him within and without Judaism, and lays down his life for them. The unity of the Church thus constituted on earth is to be fully consummated in heaven; John retains this eschatological hope."

John 11:53

ἀπ' ἐκείνης οὖν τῆς ἡμέρας ἐβουλεύσαντο ἵνα ἀποκτείνωσιν αὐτόν.

ἐβουλεύσαντο Verb, aor midd indic, 3 pl
βουλευομαι plan, decide
ἀποκτεινω kill, put to death

Their desire to kill Jesus has been repeatedly mentioned. Now it becomes a definite plan.
"In short, Jesus is not to be arrested in order to be tried; he is to be tried because he has already been found guilty (as Mk 14:1-2 presupposes)." Carson.

John 11:54

Ο οὖν Ἰησοῦς οὐκέτι παρρησίᾳ περιεπάτει ἐν τοῖς Ἰουδαίοις, ἀλλὰ ἀπῆλθεν ἐκεῖθεν εἰς τὴν χώραν ἐγγὺς τῆς ἑρήμου, εἰς Ἐφραὶμ λεγομένην πόλιν, κἀκεὶ ἔμεινεν μετὰ τῶν μαθητῶν.

οὐκέτι adv no longer, no more
παρρησία, ας f openness

Dative used abverbially, 'openly', cf. 7:4.

περιπατεω walk, walk about

Beasley-Murray comments, "Apart from the final week in Jerusalem his public ministry was over. It was no intention of his to allow the Sanhedrin to take him unawares; *he* determined the time of his departure, not they (10:17-18). Since he had been sent to accomplish a second and greater Exodus, it was fitting that that should be achieved in the celebration of the first one; this time the redemption would be on behalf of *all* nations, that all who would be free might enter into the 'promised land' of the kingdom of God."

ἐκειθεν from there

χωρα, ας f country, region, land

ἐγγυς adv near

ἔρημος, ου f deserted place, desert

πολις, εως f city, town

Ephraim is probably to be identified with OT Ephron (2 Ch 13:19) and is most likely the modern Et-Tayibeh, 4 miles NE of Bethel.

κἀκει (καὶ ἐκει) and there

ἔμεινεν Verb, aor act indic, 3 s μενω

remain, stay

μαθητης, ου m disciple, pupil, follower

John 11:55-57

"11:55-57 forms a bridge passage from the Lazarus narrative to the events of chap. 12, but it belongs essentially to the latter; it tells of the approach of the final Passover of Jesus' ministry, and so provides the setting for the acts and discourses of chap. 12, which are concerned with the approaching death of Jesus." Beasley-Murray.

John 11:55

Ὕν δὲ ἐγγὺς τὸ πάσχα τῶν Ἰουδαίων, καὶ ἀνέβησαν πολλοὶ εἰς Ἱεροσόλυμα ἐκ τῆς χώρας πρὸ τοῦ πάσχα ἵνα ἀγνίσωσιν ἔαυτούς.

πασχα n Passover

This Passover is the third mentioned by John (2:13,23; 6:4).

ἀναβαινω go up, come up
ἀγνίσωσιν Verb, aor act subj, 3 pl ἀγνιζω
purify, cleanse

"The need for ceremonial purification before Passover is stipulated in Numbers 9:6ff. for those who had contracted ceremonial defilement of some sort (e.g. by touching a corpse), and was still operative in Jesus' day... The appropriate purificatory rites occupied one week before Passover. Jesus himself felt no need to cleanse himself in this way: his movements are reported in 12:1ff." Carson.

John 11:56

ἐζήτουν οὖν τὸν Ἰησοῦν καὶ ἔλεγον μετ' ἀλλήλων ἐν τῷ ἱερῷ ἐστηκότες· Τί δοκεῖ ὑμῖν; ὅτι οὐ μὴ ἔλθῃ εἰς τὴν ἑορτήν;

ζητεω seek, search for, look for
ἀλληλων, οις, ους one another
ἱερον, ου n temple, temple precincts
ἐστηκότες Verb, perf act ptc, m nom pl

ιστημι stand

δοκεω think, suppose

'What do you think?'

ἑορτη, ης f festival, feast

"The seeking for Jesus and questioning whether he would dare to come to the festival recalls 7:11 (at Tabernacles), and reflects the known hostility of the Jewish leaders to Jesus (cf. 7:25, 32; 8:59; 10:31, 39. The decision of the Sanhedrin in 11:47–53, 57, is assumed not yet to be known; cf. the secrecy implied in Mark 14:1–2, as in John 18:1–3). By contrast there is no hint of hostility to Jesus among the people who so spoke of him; they will have been among the crowd that went out to meet Jesus (12:12–13)." Beasley-Murray.

John 11:57

δεδώκεισαν δὲ οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι ἐντολὰς ἵνα έάν τις γνῷ ποῦ ἔστιν μηνύσῃ, ὅπως πιάσωσιν αὐτόν.

δεδώκεισαν Verb, pluperf act indic, 3 pl
διδῷμι
ἐντολῇ, ης f command, order, instruction
γνῷ Verb, aor act subj, 3 s γινωσκω
ποῦ interrogative adverb where
μηνύσῃ Verb, aor act subj, 3 s μηνευω
make known, inform, report
ὅπως (or ὥπως ἀν) that, in order that
πιάσωσιν Verb, aor act subj, 3 pl πιαζω
seize, arrest

John 12:1-8

Having examined the accounts of the anointings of Jesus in Luke 7:36-50 and here, John Wenham draws the following conclusions:

- i) *There were two anointings.* The incident related by Luke is different from that recorded by John (also recorded in Mark 14:3-9 and Matt 26:6-13). "Luke's anointing was in Galilee during the Galilean ministry, the other was in Bethany just before the passion. Luke's woman was a sinner, the other (according to John) was the devout sister of Lazarus, Luke's central motif is the woman's penitence and tears, the other sees the act as a preparation for Jesus' burial."
- ii) *The same woman did both anointings.* John's words in John 11:2 imply that there was only one woman known to the church who fitted this description. His use of the aorist *may* also refer back to the previous anointing.
- iii) *The second anointing can be explained as a re-enactment and completion of the first.* An act of profound thankfulness and love at the recollection of that wonderful day when Jesus brought her back into the fold.

iv) *So to relate the two anointings enables us to trace the outline of a coherent story of Mary's past.* Mary's home town was Bethany but she had left home and had somehow become a notorious 'sinner' in one of the towns of Galilee. Probably not a street prostitute, but as a person of poise and charm, one whose favours were sought by the upper ranks of society. There she had met Jesus and her life had been transformed. She had also been restored to her home and family. A woman of means, she and her family were key supporters of Jesus and his work.

The contrast between Mary and Martha is therefore not simply one of temperament, it is also a contrast between the older, domestic sister and the younger wayward sister who left home and lived the life of a 'prodigal' before being restored by Christ. Mary is one who loved much because she had been forgiven much.

Wenham further identifies this Mary with Mary of Magdala (Mary Magdalene) from whom seven demons had been cast out (Luke 8:1-3).

For the details of Wenham's argument see, *The Easter Enigma*, pp 22-33 and Appendix 2, pp. 129-131.

John 12:1

Ο οὗν Ἰησοῦς πρὸ ἐξ ἡμερῶν τοῦ πάσχα ἤλθεν εἰς Βηθανίαν, ὅπου ἦν Λάζαρος, ὃν ἤγειρεν ἐκ νεκρῶν Ἰησοῦς.

ἐξ six

Barrett thinks this to be the Saturday before the Passover. Sanders argues that Jesus would not have travelled on the Sabbath. He calculates the six days inclusively and reckons that Jesus travelled on the first day of the week, on Sunday. Carson argues that John would have understood Passover to have begun on the Thursday and that Jesus therefore travelled on the Friday. The meal described in the subsequent verses took place on the following day, the Saturday evening at the end of the Sabbath, while the Triumphal entry occurred on the Sunday.

όπου adv. where

Λάζαρος, without addition, is read by \aleph B L W, MSS of the Syr., Coptic and Ethiopic versions; ὁ τεθνηκὼς follows the name in p⁶⁶ A D K etc. – an early scribal addition?

ἔγειρω raise
νεκρός, α, ov dead

Cf. Mk 14:3.

John 12:2

ἐποίησαν οὖν αὐτῷ δεῖπνον ἐκεῖ, καὶ ἡ Μάρθα διηκόνει, ὁ δὲ Λάζαρος εἰς ἣν ἐκ τῶν ἀνακειμένων σὺν αὐτῷ·

δεῖπνον, οὐ *n* supper, main meal
ἐκεῖ there, in that place

διακονεῖ serve, wait on

ἀνακειμαι be seated at table

John 12:3

ἡ οὖν Μαριὰμ λαβοῦσα λίτραν μύρου νάρδου πιστικῆς πολυτίμου ἤλεψεν τοὺς πόδας τοῦ Ἰησοῦ καὶ ἔξεμαξεν ταῖς θριξῖν αὐτῆς τοὺς πόδας αὐτοῦ· ἡ δὲ οἰκία ἐπληρώθη ἐκ τῆς ὄσμῆς τοῦ μύρου.

λαβοῦσα Verb, aor act ptc, f nom s λαμβανω
λίτρα, ας f pound (of the Roman pound
weighing 11.5 oz)

μυρον, ου *n* ointment, perfume, oil
νάρδος, ου *f* oil of nard (an aromatic plant)
πιστικος, η, ον perhaps pure, genuine

This word occurs only in the passages concerning the anointing of Jesus. The meaning is uncertain. Liddel and Scott derive it from *πίνειν* and so render it 'liquid'. But it is more likely to derive from *πιστός* and to mean 'genuine' or 'pure'. Sanders thinks it is 'nard of pistachio' but Beasley-Murray says this is unlikely.

πολυτιμος, ον expensive; of great value
ἀλειφω anoint

πόδας Noun, acc pl πους, ποδος m foot
ἐκμασσω wipe, dry
θριξ, τριχος f hair

Barrett thinks that John was aware of and has combined both the narrative from Mark and that from Luke with consequent confusion. But see the note above from Wenham and particularly his point that this was a deliberate repetition by Mary of her previous act of anointing.

οἰκια, ας f house, home
πληρωο fill, make full
ὄσμη, ης f fragrance

John 12:4

λέγει δὲ Ἰούδας ὁ Ἰσκαριώτης εἰς τῶν μαθητῶν αὐτοῦ, ὁ μέλλων αὐτὸν παραδιδόναι·

Judas' name in a number of MSS (Α Κ Δ Θ Π Ψ etc.) is set after εἰς [ἐκ] τῶν μαθητῶν αὐτοῦ and then followed by Σίμωνος 'son of Simon' in imitation of 6:71.

"In Mark 14:4 the complaint is made by τινες; in Matt 26:8 by οἱ μαθηται." Barrett.

μελλω see 11:51

παραδιδόναι Verb, pres act infin παραδιδωμι
hand over, deliver up

John 12:5

Διὰ τί τοῦτο τὸ μύρον οὐκ ἐπράθη τριακοσίων δηναρίων καὶ ἐδόθη πτωχοῖς;

ἐπράθη Verb, aor pass indic, 3 s πιπρασκω
sell

τριακοσιοι, αι, α three hundred
δηναριον, ου *n* denarius

I.e. about a year's wages of a day labourer.

ἐδόθη Verb, aor pass indic, 3 s διδωμι
πτωχος, η, ον poor, pitiful

John 12:6

εἶπεν δὲ τοῦτο οὐχ ὅτι περὶ τῶν πτωχῶν ἔμελεν αὐτῷ, ἀλλ’ ὅτι κλέπτης ἦν καὶ τὸ γλωσσόκομον ἔχων τὰ βαλλόμενα ἐβάσταζεν.

ἔμελεν Verb, imperf act indic, 3 s (impers)
μελει impersonal verb it is of concern, it
matters

For this construction cf. 10:13. Cf. also 13:29.

κλεπτης, ου *m* thief
γλωσσοκομον, ου *n* money box, money
bag

I.e. the common purse, cf. Acts 2:44f.

βαλλω throw, place
βασταζω carry, bear

Here the sense would seem to be 'carry off' or 'pilfer'.

John 12:7

εἶπεν οὖν ὁ Ἰησοῦς· Ἀφες αὐτήν, ἵνα εἰς τὴν ἡμέραν τοῦ ἐνταφιασμοῦ μου τηρήσῃ αὐτό·
ἀφιημι leave, let go

Cf. Mk 4:6,8 'leave the woman in peace'

ἐνταφιασμος, ου *m* preparation for burial,
burial
τηρεω keep

The verse is difficult. Barrett considers several ways of construing it but can decide on none of them. Sanders suggests that she *had kept* the perfume for the day of Jesus' burial but that this is anticipated by her action now. Hence Jesus' words answer the question, 'Why was this not sold...?'

Beasley-Murray comments, "The reading in the koine text (omitting *ἵνα* and supplying the perfect *τετήρηκεν*, so A Γ Δ *p⁶⁵ f¹³* etc) is clearly an attempt to remove the difficulty, but approximates to the meaning of the text." He continues, "*ἵνα ... τηρήσῃ* relates to the action already performed by Mary, not to one that she might wish to take later; she had kept the perfume (as a family treasure?) to embalm the body of Jesus, and by her action had actually achieved it in advance of his death."

John 12:8

τοὺς πτωχοὺς γὰρ πάντοτε ἔχετε μεθ' ἑαυτῶν,
ἔμε δὲ οὐ πάντοτε ἔχετε.

πάντοτε always

Cf. Deut 15:11.

ἔμε Pronoun, acc s ἔγω

V 8 corresponds exactly in wording (other than the position of πάντοτε) with Mark 14:7//Matt 26:11; it is omitted by D it^d syr^s, and Brown considers the omission correct (449). On the other hand p^{75*} omits μεθ' ἑαυτῶν, ᔡμε δὲ οὐ πάντοτε ἔχετε, clearly by accident (through the twofold occurrence of ἔχετε), and 0250 omits both v 7 and v 8 for a similar reason (going from εἰπεν οὖν, v 7, to ἔγνω οὖν, v 9). in view of the all-but-universal inclusion of v 8 in the textual tradition it is unlikely that D's omission is original.

Carson comments, "Mark 14:10, 11 makes it clear that it is this episode, including Jesus' sharp rebuke, that finally prompts Judas to approach the religious authorities with the proposal of betrayal. Though John makes no such connection explicit, when the betrayal begins to unfold he makes it clear that the devil's prompting of Judas antedates the last supper itself (cf. notes on 13:2)."

John 12:9

Ἐγνω οὖν ὅχλος πολὺς ἐκ τῶν Ἰουδαίων ὅτι
ἐκεῖ ἔστιν, καὶ ἥλθον οὐ διὰ τὸν Ἰησοῦν μόνον,
ἀλλ' ἵνα καὶ τὸν Λάζαρον ἴδωσιν ὃν ἤγειρεν ἐκ
νεκρῶν.

ἔγνω Verb, aor act indic, 3 s γινωσκω
ὅχλος, ου m crowd, multitude

The reading ὁ ὅχλος πολὺς, with πολὺς as predicative, is highly unusual (given by Κ; B^{*} L etc), and is eased through the readings ὁ ὅχλος
ο πολὺς (P^{66c} W) and ὅχλος πολὺς (p^{66*} p⁷⁵, A B³ etc). In D OL syr^p cop^{sa} the sentence is simpler still: ὅχλος δέ πολὺς ἐκ τῶν Ἰουδαίων
ἡκουσαν. The UBS committee set the article in brackets as uncertain.

ἐκει see v.2

ἴδωσιν Verb, aor act subj, 3 pl ὄραω see
ἔγειρω see v.1

John 12:10

ἔβουλεύσαντο δὲ οἱ ἀρχιερεῖς ἵνα καὶ τὸν
Λάζαρον ἀποκτείνωσιν,
ἔβουλεύσαντο see 11:53

"Lazarus proves to be a ground of faith in Jesus and it therefore becomes necessary to remove him also." Barrett

John 12:11

ὅτι πολλοὶ δι’ αὐτὸν ὑπῆγον τῶν Ἰουδαίων καὶ
ἐπίστευον εἰς τὸν Ἰησοῦν.

ὑπαγω go, depart

here meaning 'left their allegiance'

πιστευω believe (in), have faith (in)

John 12:12

Τῇ ἐπαύριον ὁ ὅχλος πολὺς ὁ ἐλθὼν εἰς τὴν
ἐορτήν, ἀκούσαντες ὅτι ἔρχεται ὁ Ἰησοῦς εἰς
Ἱεροσόλυμα,

ἐπαύριον the next day

Presumably Sunday of passion week.

The MS tradition has similar attempts to ease the expression ὁ ὅχλος πολὺς as in v 9.

ἐλθω Verb, aor act ptc, m nom s ἐρχομαι
ἐορτη, ης f festival, feast

"Josephus (*Bel. VI*, 422-5) speaks of a census held under the orders of Cestius Gallus (governor of Syria at the time of the outbreak of the Jewish War), when the number taking part in the Passover was estimated at 2,700,000. It is difficult to believe that quite so large a number was accommodated within the confines (even though enlarged for this purpose) of the city; but undoubtedly immense multitudes were present." Barrett.

"The assumption of this verse and the next is that Jesus was met on the road from Bethany by pilgrims who had already reached Jerusalem, and who went out to meet him once they heard he was approaching. Many of these pilgrims would have been Galileans who were familiar with his ministry; many others would have heard of the raising of Lazarus (cf. 11:55-57) and eagerly sought opportunity to see Jesus." Carson.

John 12:13

ἔλαβον τὰ βαῖσα τῶν φοινίκων καὶ ἐξῆλθον εἰς
ὑπάντησιν αὐτῷ, καὶ ἐκραύγαζον· Ωσαννά,
εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου,
καὶ ὁ βασιλεὺς τοῦ Ἰσραήλ.

βαῖσον, ου n palm branch

φοινιξ or φοινιξ, ικος m palm tree

"It is recorded that when Simon the Maccabee drove out Gentile forces from the citadel in Jerusalem he made his entry with a chorus of praise and the waving of palm branches, with lutes, cymbals and zithers, with hymns and songs, to celebrate Israel's final riddance of a formidable enemy' (1 Macc 13:51)." Beasley-Murray. Carson adds, "In this instance, it may well have signalled nationalistic hope that a messianic liberator was arriving on the scene (cf. 6:14-15)."

ὑπαντησις, εως f meeting (εις υ to meet)

Vv. 17f. suggest two crowds, one accompanying Jesus, the other going out of the city to meet him.

κραυγαζω call out, shout

ώσαννα hosanna (in Aramaic), an exclamation of praise literally meaning, "Save, I pray"

εύλογεω speak well of, bless

όνομα, τος n name

Ps 118:25,26. "The cry 'Hosanna' will have been linked with the palm fronds in the minds of the people. **Hosiah-na** (*hosiah-na*) is a strengthened form of the imperative 'save!' ('do please save!'), but it came to be a greeting and even an ascription of praise. Its occurrence in Ps 118:25 was known to every Jew. In the feast of Tabernacles the Hallel (see Pss 113–118) was sung each morning by the temple choir; when the cry 'Hosanna' was reached in Ps 118:25 every man and boy in the temple shook the *lulab* (a bunch of willow and myrtle tied with palm), and the cry was repeated three times. So deeply was this ingrained in the minds of the Jews they actually called the lulabs *hosannas*. It was therefore entirely natural for the crowd to repeat the cry of praise from Psalm 118 as they waved the palm leaves in welcome of Jesus. The greeting 'Blessed in the name of the Lord is the coming one' originally applied to the pilgrims on entering the temple, but it came to have a particular application to the Messiah, as may be seen in the Midrash to Psalm 118 (244a) (see Strack-Billerbeck 1:150). The messianic application is reflected in the question of John the Baptist to Jesus, 'Are you the Coming One, or are we to look for another?' (Matt 11:3)... The additional line, 'even the king of Israel' (v 13) makes the messianic application of Ps 118:26 explicit, and could be due to reflection on Zech 9:9, which is cited in v 15."

βασιλευς, εως m king

Probably a reference to Zech 9:9, cf. v.15.

John 12:14

εύρων δὲ ό Ιησοῦς ὄνάριον ἐκάθισεν ἐπ' αὐτό, καθώς ἔστιν γεγραμμένον·

εύρισκω find

ὄναριον, ου n (young) donkey

καθίζω sit down, sit

Sanders says that Jesus here repudiates the claims of the crowd. Beasley-Murray spells this out in more detail, writing, "The enthusiasm of the crowd is uncomfortably reminiscent of the attempted messianic rising mentioned in 6:14–15. The Evangelist's stating at this point in the narrative that Jesus procured a donkey on which to ride into Jerusalem emphasizes the intention of Jesus to correct a false messianic expectation, for to enter the city on a donkey instead of on a horse, which was associated by Jews with war (cf. Isa 31:1–3; 1 Kings 4:26), was itself a demonstration of the peaceable nature of the mission of Jesus, and the relation of the event to Zech 9:9 makes that motive explicit; for Zech 9:9–10 describes the *joyous* coming of the King-Messiah – he is righteous, gentle, bringing salvation, riding on a donkey, proclaiming peace to the nations. Nothing further from a Zealotic view of the Messiah could be imagined."

γεγραμμένον Verb, perf pass ptc, m acc & n nom/acc s γραφω write

John 12:15

Μὴ φοβοῦ, θυγάτηρ Σιών· ιδοὺ ό βασιλεύς σου ἔρχεται, καθήμενος ἐπὶ πῶλον ὄνου.

φοβεομαι fear, be afraid (of)

θυγατηρ, τρος f daughter

καθημαι sit, sit down

πωλος, ου m colt, young donkey

John's quotation from Zech 9:9 differs both from the Hebrew and the LXX. The LXX, reflecting the Hebrew, begins χαιρε σφιδρα. John's μη φοβου may reflect Is 40:9 μη φοβεισθε ... ιδου ό θεος ύμων.

John 12:16

ταῦτα οὐκ ἔγνωσαν αὐτοῦ οἱ μαθηταὶ τὸ πρῶτον, ἀλλ’ ὅτε ἐδοξάσθη Ἰησοῦς τότε ἐμνήσθησαν ὅτι ταῦτα ἦν ἐπ’ αὐτῷ γεγραμμένα καὶ ταῦτα ἐποίησαν αὐτῷ.

On this verse, cf. 2:22.

ἔγνωσαν Verb, aor act indic, 3 pl γινωσκω πρωτον adv. first, at first

ότε conj when

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

τότε then, at that time

ἐμνήσθησαν Verb, aor pass dep indic, 3 pl μιμησκομαι remember, call to mind

γεγραμμένα see v.14

Barrett says that this account is self-contradictory. If the crowds know the meaning of Jesus' entry into Jerusalem, how is it that the disciples did not? But the crowds did not properly understand who Jesus was or the significance of his entry into Jerusalem. The disciples alone understood this, and then only after his death and resurrection.

John 12:17

ἐμαρτύρει οὖν ὁ ὄχλος ὁ ὧν μετ' αὐτοῦ ὅτε τὸν Λάζαρον ἐφάνησεν ἐκ τοῦ μνημείου καὶ ἤγειρεν αὐτὸν ἐκ νεκρῶν.

μαρτυρεω bear witness, testify

ὅτε, read by **κ**; A B W etc, is better supported than ὅτι (**P⁶⁶** D K L etc); the latter may be due to a desire to clarify the account concerning the event.

φωνεω call, call out
μνημειον, ου n grave, tomb

John 12:18

διὰ τοῦτο καὶ ὑπήντησεν αὐτῷ ὁ ὄχλος ὅτι ἥκουσαν τοῦτο αὐτὸν πεποιηκέναι τὸ σημεῖον.

ὑπανταω meet, fight
πεποιηκέναι Verb, perf act infin ποιεω
σημειον, ου n sign, miracle

"Cf. v.13. The words suggest a crowd accompanying Jesus and proclaiming the miracle, and another crowd coming out from Jerusalem because they had heard what was proclaimed." Barrett.

John 12:19

οἱ οὖν Φαρισαῖοι εἶπαν πρὸς ἔαντούς· Θεωρεῖτε ὅτι οὐκ ὠφελεῖτε οὐδέν· ἵδε ὁ κόσμος ὀπίσω αὐτοῦ ἀπῆλθεν.

ἔαντούς used for ἄλληλους

θεωρεω see, observe
ὠφελεω gain, profit, achieve, benefit
οὐδεις, οὐδεμια, οὐδεν no one, nothing
ὄπισω prep with gen after, behind, follow

"The Pharisees need mean no more than 'Everyone is on his side'. Yet John is writing his own characteristic Greek, and implies ironically in the words he ascribes to the Jews the two truths (a) that Jesus was sent into the world to save the world (3:17), (b) that representatives of the Gentile world were at the moment approaching (v.20), the forerunners of the Gentile Church." Barrett.

Carson adds, "At the same time, there is probably irony within irony. For by the end of the chapter John will insist that the overwhelming reaction to Jesus was disbelief (12:37ff.), so that here, as elsewhere (2:23-25; 6:60; 8:30ff.), the Evangelist does not accord a very high place to the crowd's response to Jesus. Thus, both levels of irony point forward to the dominant themes of the rest of John 12."

John 12:20

Ὕσαν δὲ Ἑλληνές τινες ἐκ τῶν ἀναβαίνοντων ἴνα προσκυνήσωσιν ἐν τῇ ἑορτῇ·

Ἑλλην, ηνος 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.

ἀναβαίνω go up, come up

Cf. 2:13.

προσκυνεω worship
ἑορτη, ης f festival, feast

John 12:21

οὗτοι οὖν προσῆλθον Φιλίππω τῷ ἀπὸ Βηθσαΐδᾳ τῆς Γαλιλαίας, καὶ ἡρώτων αὐτὸν λέγοντες· Κύριε, θέλομεν τὸν Ἰησοῦν ιδεῖν.

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.

ἐρωταω ask, request

θεωρω wish, will

ιδεῖν Verb, aor act infin ὄραω see

For ιδεῖν '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)."

John 12:22

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

John 12:23

ό δὲ Ἰησοῦς ἀποκρίνεται αὐτοῖς λέγων·
Ἐλήλυθεν ἡ ὥρα ἵνα δοξασθῇ ὁ νιὸς τοῦ
ἀνθρώπουν.

"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
ὥρα, αἱ f hour, moment

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

δοξασθῇ Verb, aor pass subj, 3 s δοξαζω
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."

John 12:24

ἀμήν ἀμήν λέγω ὑμῖν, ἐὰν μὴ ὁ κόκκος τοῦ
σίτου πεσὼν εἰς τὴν γῆν ἀποθάνῃ, ἀντὸς 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, οὐ m seed, grain
σίτος, οὐ m grain, wheat

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

πεσων Verb, aor act ptc, m nom s πιπτω fall
γη, γῆs f earth, land
ἀποθνησκω die, face death, be mortal
μονος, η, ον adj only, alone
μενω remain, stay
πολυν, πολλη, πολυ gen πολλου, ης, ου
much, many

καρπος, ου m fruit, grain, harvest
φερω bring, bear

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

John 12:25

οἱ 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."

φιλεω love
ψυχη, ηs 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."

μισεω 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'.

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

John 12:26

ἐὰν ἐμοὶ τις διακονῇ ἐμοὶ ἀκολουθείτω, καὶ ὅπου εἰμὶ ἔγω ἔκει καὶ ὁ διάκονος ὁ ἐμὸς ἔσται· εἴναι τις ἐμοὶ διακονῇ τιμήσει αὐτὸν ὁ πατήρ.

διακονεω serve
ἐμοὶ Pronoun, dat s ἔγω
ἀκολουθεω follow
όπου 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.*"

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

Cf. Mk 10:30.

John 12:27-30

"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."

John 12:27

Νῦν ἡ ψυχὴ μου τετάρακται, καὶ τί εἶπω;
πάτερ, σῶσόν με ἐκ τῆς ὥρας ταύτης. ἀλλὰ διὰ τοῦτο ἥλθον 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 ταραχή of Jesus signifies an agitation, horror, convulsion, and shock of spirit."

εἰπω Verb, aor act subj, 1 s λεγω

Deliberative subjunctive.

σῶσον 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 ταύτης] (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 εἰπω 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)'."

ἥλθον Verb, aor act ind, 1s & 3 pl ἐρχομαι

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."

John 12:28

πάτερ, δόξασόν σου τὸ ὄνομα. ἥλθεν οὖν φωνὴ 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.

όνομα, τος n name, person

For τὸ ὄνομα L X f¹ f¹³ etc read τὸν οὐνόν, clearly through the influence of 17:1. D goes farther in this direction by adding after τὸ τὸ ὄνομα the clause ἐν τῇ δόξῃ ἡ 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."

οὐρανος, 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.

John 12:29

ο οὖν ὥχλος ο ἔστως καὶ ἀκούσας ἔλεγεν βροντὴν γεγονέναι· ἄλλοι ἔλεγον· Ἀγγελος αὐτῷ λελάληκεν.

ὥχλος, ου m crowd, multitude
ἔστως Verb, perf act ptc, m nom s ιστημι stand
βροντη, ης f thunder
γεγονέναι Verb, perf act infin γινομαι
ἄλλος, η, ο another, other

John 12:30

ἀπεκρίθη Ἰησοῦς καὶ εἶπεν· Οὐ δι’ ἐμὲ ή φωνὴ αὐτῆ γέγονεν ἀλλὰ δι’ ὑμᾶς.

ἀπεκρίθη Verb, aor midd dep indic, 3 s
ἀποκρινομαι 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.

John 12:31f.

"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.

John 12:31

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.'

John 12:32

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

κάγω a compound word = καὶ ἐγώ
ἐστιν if

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

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

γη, γης f earth, land

Instead of πάντας (κ^c A B K L W x etc) strong support is given to πάντα (P κ^{*} D OL vg goth geo¹ 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 πάντας.

έλκυσθ Verb, fut act indic, 1 s έλκω draw, attract

έμαυτον, ης reflexive pronoun myself

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

John 12:33

τοῦτο δὲ ἔλεγεν σημαίνων ποιῷ θανάτῳ
ῆμελλεν ἀποθνήσκειν.

σημαινω indicate, make known

ποιος, α, ον interrog pro. what, of what kind
θανατος, ου m death

ῆμελλεν Verb, imperf act indic, 3 s μελλω
(before an infin) be going, be about
ἀποθνησκω die

John 12:34

ἀπεκρίθη οὖν αὐτῷ ὁ ὄχλος· Ἡμεῖς ἡκούσαμεν
ἐκ τοῦ νόμου ὅτι ὁ χριστὸς μένει εἰς τὸν
αἰῶνα, καὶ πᾶς λέγεις σὺ ὅτι δεῖ ὑψωθῆναι τὸν
νιὸν τοῦ ἀνθρώπου; τίς ἐστιν οὗτος ὁ νιὸς 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

αιων, αιωνος m age, eternity

δει impersonal verb it is necessary

ὑψωθῆναι Verb, aor pass infin ὑψω

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.

John 12:35

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

έτι still, yet

χρονος, ου m time, period of time

Cf. 16:16-19.

φως, φωτος n light

Cf. 1:14.

περιπατω 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

καταλαμβανω seize

Cf. 1:5.

ποῦ interrogative adverb where

ὑπαγω go

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

John 12:36

ώς τὸ φῶς ᔁχετε, πιστεύετε εἰς τὸ φῶς, ἵνα νιοὶ
φωτὸς γένησθε.

Ταῦτα ἐλάλησεν Ἰησοῦς, καὶ ἀπελθὼν ἐκρύβη
ἀπ' αὐτῶν.

πιστευω believe (in), have faith (in)

γένησθε Verb, aor midd depo subj, 2 pl
γινομαι

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

ἐκρύβη 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.

John 12:37-43

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.

John 12:39

διὰ τοῦτο οὐκ ἡδύναντο πιστεύειν ὅτι πάλιν εἶπεν Ἡσαῖας·

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

John 12:37

τοσαῦτα δὲ αὐτοῦ σημεῖα πεποιηκότος
ἔμπροσθεν αὐτῶν οὐκ ἐπίστευον εἰς αὐτόν,
τοσουτος, 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
ποιεω
ἔμπροσθεν prep with gen before, in front of

John 12:38

ἴνα ὁ λόγος Ἡσαῖου τοῦ προφήτου πληρωθῇ
ὅν 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)."

John 12:40

Τετύφλωκεν αὐτῶν τοὺς ὄφθαλμους καὶ ἐπώρωσεν αὐτῶν τὴν καρδίαν, ἵνα μὴ ἴδωσιν τοῖς ὄφθαλμοῖς καὶ νοήσωσιν τῇ καρδίᾳ καὶ στραφῶσιν, καὶ οἴσομαι αὐτούς.

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

τετύφλωκεν Verb, perf act indic, 3 s τυφλοιο
blind, make blind

πωροῦ make stubborn, make hard, make insensitive

For ἐπωρωσεν (A B^{*} L X Θ etc) ἐπήρωσεν is read by p⁶⁶ p⁷⁵ κ 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. πωρόω = 'harden, petrify,' and with καρδία, which in Jewish thought indicates the mind, it means 'make dull or obtuse, to blind'; πηρόω = 'maim' or 'mutilate,' but with καρδία it is 'blind' (BGD, 656); the meaning accordingly is the same for either verb.

ἴδωσιν Verb, aor act subj, 3 pl ὄραω see,
observe, perceive

νοεῖν understand, discern, consider

στραφῶσιν Verb, aor act subj, 3 pl στρεφω
turn, change, return

ιάσομαι Verb, aor midd dep subj, 1 s ιαομαι
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.

John 12:41

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

The attestation for ὅτι (P⁶⁶ P⁷⁵ κ A B L X TheodGreek etc) is superior to that for ὅτε (D K Δ Π etc) as for ἐπει (W); as the more difficult reading ὅτι is to be accepted.

εἶδεν Verb, aor act indic, 3 s ὄραω

δόξα, ης f glory

λαλεῖν 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."

John 12:42

ὅμως μέντοι καὶ ἐκ τῶν ἀρχόντων πολλοὶ ἐπίστευσαν εἰς αὐτὸν, ἀλλὰ διὰ τοὺς Φαρισαίους οὐχ ὅμολόγουν 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.

ὅμως nevertheless
μέντοι but, nevertheless, however

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

ἀρχῶν, οὐτος 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.

ὅμοιογεω 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.

John 12:43

ἡγάπησαν 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.

John 12:44-50

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.

John 12:44

Ἴησοῦς 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, Ἴησοῦς 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 ἐγω

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.

John 12:45

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.

John 12:46

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

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.

John 12:47

καὶ ἐάν τίς μου ἀκούσῃ τῶν ρήμάτων καὶ μὴ φυλάξῃ, ἔγὼ οὐ κρίνω αὐτόν, οὐ γὰρ ἦλθον ἵνα κρίνω τὸν κόσμον ἀλλ' ἵνα σώσω τὸν κόσμον.

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

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

κρινω judge, pass judgement on,
condemn
ἦλθον Verb, aor act ind, 1s & 3 pl ἐρχομαι
σωζω 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."

John 12:48

οἱ ἀθετῶν ἐμὲ καὶ μὴ λαμβάνων τὰ ρήματά μου ἔχει τὸν κρίνοντα αὐτὸν· οὐ λόγος ὃν ἐλάλησα ἐκεῖνος κρινεῖ αὐτὸν ἐν τῇ ἐσχάτῃ ἡμέρᾳ.

ἀθετεω reject, set aside, refuse
ἐκεῖνος, η, ο demonstrative adj. that
ἐσχατος, η, ov 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.

John 12:49

ὅτι ἔγὼ ἐξ ἐμαυτοῦ οὐκ ἐλάλησα, ἀλλ' ο πέμψας με πατήρ αὐτός μοι ἐντολὴν δέδωκεν τί εἴπω καὶ τί λαλήσω.

ἐμαυτου, 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 διδωμι
εἴπω Verb, aor act subj, 1 s λεγω
λαλεω speak, talk

There is no real difference between these two verbs.

John 12:50

καὶ οἶδα ὅτι ή ἐντολὴ αὐτοῦ ζωὴ αἰώνιος ἐστιν. ἂν οὖν ἔγὼ λαλῶ, καθὼς εἰρηκέν μοι ὁ πατήρ, οὕτως λαλῶ.

οἶδα know, understand
ζωη, ης f life
αἰώνιος, 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.

εἰρηκέν 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."

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.

John 13:1-20

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.

John 13:1

Πρὸ δὲ τῆς ἑορτῆς τοῦ πάσχα εἰδὼς ὁ Ἰησοῦς ὅτι ἥλθεν ἀντὸν ἡ ὥρα ἵνα μεταβῇ ἐκ τοῦ κόσμου τούτου πρὸς τὸν πατέρα ἀγαπήσας τοὺς ιδίους τοὺς ἐν τῷ κόσμῳ εἰς τέλος ἥγαπτησεν ἀντούς.

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

μεταβῆν 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
ἀγαπῶ love

ιδίος, α, ον one's own

τελος, 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.

John 13:2

καὶ δείπνου γινομένου, τοῦ διαβόλου ἡδη βεβληκότος εἰς τὴν καρδίαν ἵνα παραδοῖ αὐτὸν Ἰούδας Σίμωνος Ἰσκαριώτου,
δειπνον, οὐ 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, οὐ m the devil
ἡδη adv now, already
βεβληκότος Verb, perf act ptc, m gen s
βαλλω

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.

John 13:3

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 διδῷμι

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 εἰδὼς 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 prefiguration." 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.

John 13:4

ἐγείρεται ἐκ τοῦ δείπνου καὶ τίθησιν τὰ ἱμάτια καὶ λαβόν λέντιον διέζωσεν ἑαυτόν·

ἐγειρω raise
τιθημι place, set, put

"ἀποτιθεναι would have been a more natural word. Cf. the use of τιθεναι (with ψυχην) 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, οὐ n garment, clothing, robe
λαβων Verb, aor act ptc, m nom s λαμβανω
λενтиον, οὐ n towel

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

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

John 13:5

εἶτα βάλλει ὕδωρ εἰς τὸν νιπτήρα, καὶ ἥρξατο νίπτειν τοὺς πόδας τῶν μαθητῶν καὶ ἐκμάσσειν τῷ λεντίῳ φῶν διεζωσμένος.

εἶτα adv. then, and then

ὕδωρ, ὑδατος n water

νιπτῆρ, ηρος m washbasin

Occurs here only in the New Testament.

ἀρχω midd begin

νιπτω wash

πόδας Noun, acc pl πους, ποδος m foot
μαθητης, ου m 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.

John 13:6

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

Note the way in which the two pronouns σύ 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, σύ 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."

John 13:7

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

ἄρτι now, at the present

γνώσῃ 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.

John 13:8

λέγει αὐτῷ Πέτρος, Οὐ μὴ νίψῃς 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).

νίψῃς Verb, aor act subj, 2 s νιπτω

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

αἰών, αἰώνος m age, eternity

Cf. 11:26.

σε Pronoun, acc s συ
μέρος, 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."

John 13:9

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

μονος, η, ov adj only, alone

χειρ, χειρος f see v.3.

κεφαλη, ης f head

Peter's unrestrained exuberance outstrips his understanding.

John 13:10

λέγει αὐτῷ ὁ Ἰησοῦς· Ο λελουμένος οὐκ ἔχει χρείαν εἰ μὴ τοὺς πόδας νίψασθαι, ἀλλ’ ἔστιν καθαρὸς ὅλος· καὶ ὑμεῖς καθαροί ἔστε, 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 & 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 νιππειν 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, ov pure, clean, innocent
ὅλος, η, ov whole, complete, entire
οὐχι (emphatic form of οὐ) not, no

John 13:11

ἡδει γὰρ τὸν παραδιδόντα αὐτὸν· διὰ τοῦτο εἴπεν ὅτι Οὐχὶ πάντες καθαροί ἔστε.

ἡδει Verb, pluperf act indic, 3 s οιδα
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."

John 13:12

Ὄτε οὖν ἔνιψεν τοὺς πόδας αὐτῶν καὶ ἔλαβεν τὰ ἴματια αὐτοῦ καὶ ἀνέπεσεν, πάλιν εἴπεν αὐτοῖς· Γινώσκετε τί πεποίηκα ὑμῖν;

ὄτε 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 ποιεω

"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.

John 13:13

νύμεις φωνεῖτε με Ὁ διδάσκαλος καὶ ὁ κύριος,
καὶ καλῶς λέγετε, εἰμὶ γάρ.

φωνεω call

διδασκαλος, ου m teacher

Articular nominatives used for the vocative.

John 13:14

εἰ οὖν ἐγὼ ἔνιψα ύμῶν τοὺς πόδας ὁ κύριος
καὶ ὁ διδάσκαλος, καὶ ύμεις ὀφείλετε ἀλλήλων
νίπτειν τοὺς πόδας·

ὀφεῖλω owe, ought, must
ἀλληλων, οις, ους reciprocal pronoun one
another

John 13:15

ύποδειγμα γὰρ ἔδωκα ύμῖν ἵνα καθὼς ἐγὼ
ἐποίησα ύμῖν καὶ ύμεις ποιῆτε.

ύποδειγμα, 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 διδωμι

John 13:16

ἀμὴν ἀμὴν λέγω ύμῖν, οὐκ ἔστιν δοῦλος
μείζων τοῦ κυρίου αὐτοῦ οὐδὲ ἀπόστολος
μείζων τοῦ πέμψαντος αὐτὸν.

δουλος, οu m slave, servant

μειζων, ov (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.

John 13:17

εἰ ταῦτα οἴδατε, μακάριοί ἐστε ἐὰν ποιῆτε
αὐτά.

μακαριος, a, 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.

John 13:18

οὐ περὶ πάντων ύμῶν λέγω· ἐγὼ οἶδα τίνας
ἔξελεξάμην· ἀλλ’ ἵνα ἡ γραφὴ πληρωθῇ· Ὁ
τρώγων μου τὸν ἄρτον ἐπῆρεν ἐπ’ ἐμὲ τὴν
πτέρων αὐτοῦ.

ἔξελεξάμην 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

πληρωθῃ Verb, aor pass subj, 3 s πληρω
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.

τρωω eat

ἄρτος, οu m bread, food

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

ἐπαιρω 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."

John 13:19

ἀπ’ ἄρτι λέγω ύμῖν πρὸ τοῦ γενέσθαι, ἵνα
πιστεύσητε ὅταν γένηται ὅτι ἐγώ εἰμι.

ἄρτι now, at the present

ἀπὸ ἀρτί here simply means 'now'. Beasley-Murray argues, "ἀπὸ ἀρτί 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 ἀπὸ ἀρτί = νῦν, 'now'."

πιστεύσητε Verb, aor act subj, 2 pl πιστευω̄ 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.

John 13:20

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

ός ἀν̄ whoever

πεμπω̄ see v.16

πέμψαντά Verb, aor act ptc, m acc s πεμπω̄

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."

John 13:21

Ταῦτα εἰπὼν ὁ Ἰησοῦς ἐταράχθη τῷ πνεύματι καὶ ἐμαρτύρησεν καὶ εἶπεν· Ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι εἰς ἔξ οὐδῶν παραδώσει με.

ἐταράχθη Verb, aor pass indic, 3 s ταρασσω̄ 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."

μαρτυρεω̄ bear witness, testify
εἰς, μια, ἐν gen ἐνος, μιας, ἐνος one
παραδώσει Verb, fut act indic, 3 s

παραδιδω̄μι hand over, deliver up

Cf. Mk 14:18

John 13:22

ἔβλεπον εἰς ἀλλήλους οἱ μαθηταὶ ἀπορούμενοι περὶ τίνος λέγει.

βλεπω̄ see, look, be able to see, beware of
ἀλληλων, οις, ους see v.14.

ἀπορεω̄ act & midd be at a loss

Sanders says that it is difficult to reconcile the striken 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.

John 13:23

ἥν ἀνακείμενος εἰς ἐκ τῶν μαθητῶν αὐτοῦ ἐν τῷ κόλπῳ τοῦ Ἰησοῦ, ὃν ἡγάπα ὁ Ἰησοῦς·

ἀνακείμαι be seated at table
κολπος, οῡ 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."

ἀγαπᾱω 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."

John 13:24

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

νευω motion, nod

πυθέσθαι Verb, aor midd dep infin

πυνθανομαι inquire, ask, question
ειη Verb, pres optative, 3 s ειμι

Beasley-Murray writes, "τίς ἀν 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."

John 13:25

ἀναπεσὼν ἐκεῖνος οὕτως ἐπὶ τὸ στῆθος τοῦ Ἰησοῦ λέγει αὐτῷ· Κύριε, τίς ἔστιν;

ἀναπεσων Verb, aor act ptc, m nom s

ἀναπιτω sit at table, lean

ἐκεῖνος, η, ο demonstrative adj. that
στηθος, ους 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."

John 13:26

ἀποκρίνεται ὁ Ἰησοῦς· Ἐκεῖνός ἔστιν ὁ ἐγώ
βάψω τὸ ψωμίον καὶ δώσω αὐτῷ· βάψας οὖν
τὸ ψωμίον δίδωσιν Ἰούδᾳ 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 (x^a B C L* & 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.

δωσω Verb, fut act indic, 1 s διδωμι
βάψας Verb, aor act ptc, m nom s βαπτω

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

John 13:27

καὶ μετὰ τὸ ψωμίον τότε εἰσῆλθεν εἰς ἑκεῖνον
οὐ Σατανᾶς. λέγει οὖν αὐτῷ ὁ Ἰησοῦς· Ὁ ποιεῖς
ποίησον τάχιον.

τοτε then, at that time

εισηλθεν Verb, aor act indic, 3 s εισερχομαι
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....' Newbigin 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.

John 13:28

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

John 13:29

τινὲς γὰρ ἐδόκουν, ἐπεὶ τὸ γλωσσόκομον εἶχεν Ιούδας, διὶ λέγει αὐτῷ ὁ Ἰησοῦς· Ἀγόρασον ὃν χρείαν ἔχομεν εἰς τὴν ἑορτὴν, ἵνα τοῖς πτωχοῖς ἵνα τι δῷ.

δοκεω think, suppose

ἐπει since, because

γλωσσοκομον, 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."

ἵ or

πτωχος, η, ov poor, pitiful

δῷ Verb, aor act subj, 3 s διδωμι

John 13:30

λαβὼν οὖν τὸ ψωμίον ἐκεῖνος ἐξῆλθεν εὐθὺς. ἦν δὲ νυξ.

λαβὼν 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, δευτερον, and cf. 1 Cor 11:23, ἐν τῇ νυκτί); 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)."

John 13:31

Ὄτε οὖν ἐξῆλθεν λέγει Ἰησοῦς· Νῦν ἐδοξάσθη ὁ νιὸς 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.

ότε 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 δοξαζω glorify, exalt

John 13:32

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 κ* 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."

John 13:33

τεκνία, ἔτι μικρὸν μεθ' ὑμῶν εἰμι· ζητήσετε με, καὶ καθὼς εἴπον τοῖς Ἰουδαίοις ὅτι Ὄπου ἔγώ 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 παιδιά at 21:5 (twice in 1 John)." Barrett.

ἔτι still, yet

ζητεω seek, search for

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

Cf. 7:33; 8:21.

όπου 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

John 13:34

ἐντολὴν καὶ νῦν δίδωμι ὑμῖν ἵνα ἀγαπᾶτε ἀλλήλους, καθὼς ἡγάπησα ὑμᾶς ἵνα καὶ ὑμεῖς ἀγαπᾶτε ἀλλήλους.

ἐντολη, ης f command, order, instruction
καίνος, 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 imperative in force.

ἀλληλων, οις, ους 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."

John 13:35

ἐν τούτῳ γνώσονται πάντες ὅτι ἐμοὶ μαθηταί ἔστε, ἐάν ἀγάπην ἔχητε ἐν ἀλλήλοις.

γνωριζω make known, disclose, know
ἐμοι Pronoun, dat s ἔγω

"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."

John 13:36

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

ποῦ interrogative adverb where
ἀκολουθεω follow
ὕστερον adv afterwards, later

Barrett suggests continuing ambiguity – both death and glory.

John 13:37

λέγει αὐτῷ ὁ Πέτρος· Κύριε, διὰ τί οὐ δύναμαι σοι ἀκολουθῆσαι ἄρτι; τὴν ψυχήν μου ὑπὲρ σοῦ θήσω.

Kύριε is omitted by ^{*} 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 Kύριε in v 36.

ἄρτι now, at the present
ψυχή, 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.

John 13:38

ἀποκρίνεται Ἰησοῦς· Τὴν ψυχήν σου ὑπὲρ ἔμου θήσεις; ἀμὴν ἀμὴν λέγω σοι, οὐ μὴ ἀλεκτωρ φωνήσῃ ἔως 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
ἔως conj (and ἔως οὐ) until
ἀρνήσῃ Verb, fut midd dep indic, 2 s
ἀρνεομαι deny, disown, renounce
τρις three times

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

John 14:1

Μὴ ταρασσέσθω ὑμῶν ἡ καρδία· 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 καρδία instead of pl. is Semitic.

ἐμὲ Pronoun, acc s ἐγώ

πιστευετε could be either indicative or imperative. Barrett says that the imperative **ταρασσεσθω** 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."

John 14:2

ἐν τῇ οἰκίᾳ τοῦ πατρός μου μοναὶ πολλαῖ εἰσιν· εἰ δὲ μή, εἴπον ἀν ύμῖν ὅτι πορεύομαι ἐτοιμάσαι τόπον ύμῖν·

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

εἴπον Verb, aor act indic, 1s & 3pl λεγω
ἀν particle indicating contingency

"The question is whether a stop should be placed after ύμῖν, 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 εἴπον ἀν ύμῖν 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.

πορεύομαι go
ἐτοιμάζω 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.

John 14:3

καὶ ἔὰν πορευθῶ καὶ ἐτοιμάσω τόπον ύμῖν,
πάλιν ἔρχομαι καὶ παραλήμψομαι ύμᾶς πρὸς
ἔμαυτόν, ἵνα ὅπου εἰμὶ ἐγὼ καὶ ύμεῖς ἥτε.

πορευθῶ Verb, aor pass dep subj, 1 s
πορευομαι

παλιν again, once more

παραλήμψομαι Verb, fut midd dep indic, 1 s

παραλαμβανω take, receive

ἔμαυτον, 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."

John 14:4

καὶ ὅπου ἐγὼ ὑπάγω οἴδατε τὴν ὁδόν.

ὑπαγω go, go one's way, depart

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

ὁδος, ου f way, path, road, journey

The shorter reading above is supported by \aleph B W and several versions. The longer reading οἰδατε 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.

John 14:5

λέγει αὐτῷ Θωμᾶς· Κύριε, οὐκ οἴδαμεν 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.

John 14:6

λέγει αὐτῷ ὁ Ἰησοῦς· Ἐγώ εἰμι ἡ ὁδὸς καὶ ἡ ἀλήθεια καὶ ἡ ζωή· 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 ὁδός (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 ὁδός. 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."

John 14:7

εἰ ἐγώνωκείτε με, καὶ τὸν πατέρα μου ἀν ἥδειτε· ἀπ' ἦρτι γινώσκετε αὐτὸν καὶ ἐωράκατε αὐτόν.

ἐγνωκατέ Verb, pluperf act indic, 2 pl

γινωσκω

γινωσεσθε Verb, fut midd dep indic, 2 pl

γινωσκω

There are a variety of readings here with different forms of the verb γινωσκω. The form adopted by UBS above, and by Barrett, is supported by \aleph 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 ἀπάρτι 'assuredly'.

ἐωράκατε Verb, perf act indic, 2 pl ὄραω
see

John 14:8

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'."

John 14:9

λέγει αὐτῷ ὁ Ἰησοῦς· Τοσούτῳ χρόνῳ μεθ' ὑμῶν εἰμι καὶ οὐκ ἔγνωκάς με, Φίλιππε; ὁ ἐωρακώς ἐμὲ ἐώρακεν τὸν πατέρα· πᾶς σὺ λέγεις· Δεῖξον ἡμῖν τὸν πατέρα;

τοσουτος, 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 \aleph 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.

ἔγνωκάς Verb, perf act indic, 2 s γνωσκω

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

ἐωρακώς Verb, perf act ptc, m nom s ὄραω
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.

John 14:10

οὐ πιστεύεις ὅτι ἐγὼ ἐν τῷ πατρὶ καὶ ὁ πατὴρ ἐν ἐμοὶ ἔστιν; τὰ ρήματα ἀ ἐγὼ λέγω ὑμῖν ἀπ' ἐμαυτοῦ οὐ λαλῶ, ὃ δὲ πατὴρ ἐν ἐμοὶ 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."

όημα, ατος n word, thing
ἐμαυτου, ης reflexive pronoun myself
λαλεω speak, talk
ἐμοι Pronoun, dat s ἐγω
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.

John 14:11

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

πιστεύετε 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 \aleph D L W it^{c,d,e.rl} vg syr^{c,pal,p} cop^{mss}.

John 14:12

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

κἀκεῖνος, η, ο contraction of καὶ ἐκεῖνος
and that one, he also
μείζων, ov greater

Note that ἔργα is not repeated after μείζων. 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."

John 14:13

καὶ ὅ τι ἂν αἰτήσητε ἐν τῷ ὄνόματί μου τοῦτο ποιήσω, ἵνα δοξασθῇ ὁ πατὴρ ἐν τῷ νιῷ·

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 ἀντὶ whatever
αἰτεῖτο ask, request
ὄνομα, τοῦ n name

See 1 John 5:14,15 which is an exposition of this verse. There the phrase κατά το θελημα αὐτού is used in a parallel fashion to τῷ ὀνόματι 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.

John 14:14

έάν τι αἰτήσῃς με ἐν τῷ ὀνόματι μου ἔγὼ ποιήσω.

αἰτήσῃς Verb, aor act subj, 2 pl αἰτεω

"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 s^s pal^{geo} Diatessaron^{flt}). 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 έάν v 14 to έάν 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 κ B W D θ etc).

John 14:15

Ἐὰν ἀγαπᾶτε με, τὰς ἐντολὰς τὰς ἐμὰς τηρήσετε.

Carson comments, "Two links tie this verse to what precedes. (1) The prospect of doing 'greater things' anticipates the need for enabling power, the manifestation of God himself by his Spirit. This verse is moving the discussion toward vv. 16-17. (2) The obedience theme is of a piece with asking things in Jesus' name (vv. 13-14). None of the promised fruitfulness will come to those who think they can manipulate the exalted Christ, or use him for their own ends."

ἀγαπαω love, show love for

If you love me "controls the grammar of the next two verses (15-17a), and the thought of the next six (15-21)." Barrett.

ἐντολη, ης f command

ἐμοις, η, ov 1st pers possessive adj my
τηρεω keep, observe

The future indicative τηρήσετε is to be preferred to the aorist imparative, τηρήσατε, so Metzger, Carson.

Cf. vv.21,33 and 1 John 5:3.

"John never permits love to devolve into a sentiment or emotion. Its expression is always moral and is revealed in obedience. This is true even of the love of the Son for the Father; cf. 15:10." Barrett.

Beasley-Murray comments, "The interchange of 'my commands' with 'my word' and 'my words' in vv 21, 23, 24 suggests that they include the full range of the revelation from the Father, not simply ethical instructions (cf. 8:31-32; 12:47-49; 17:6); the lover of Jesus will live in the light of their guidance and their power (for a similar usage see Rev 1:3; 22:7)."

John 14:16

κάγῳ ἐρωτήσω τὸν πατέρα καὶ ἄλλον παρακλητὸν δώσει ὑμῖν ἵνα ἡ μεθ' ὑμῶν εἰς τὸν αἰῶνα,

κάγῳ a compound word = και ἐγω
ἐρωτω ask, request
ἄλλος, η, ο another, other

Cf. 1 Jn 2:1. Jesus has been a *Paraclete* and will, after his departure, send another. This is another like himself – ἄλλος not ἔτερος.

παρακλητος, ου m Helper, Intercessor

This is the first of five Paraclete sayings, cf. 14:26; 15:26; 16:7-11, 12-15. The primary meaning of παρακλητος is 'legal assistant' or 'advocate', but this would not seem to be John's use here (though cf. 1 Jn 2:1). John's meaning is best understood from a consideration of the use of the verb παρακαλεω and its other cognates in the New Testament.

- παρακαλεω and παρακλητις are both used of prophetic Christian preaching e.g. Acts 2:40; 1 Cor 14:3. This corresponds to a normal Greek usage in which παρακαλεω means 'to alert'.
- Both words also mean to console and are used particularly of the consolation expected in the messianic age. The usage is common in the Old Testament (e.g. Is. 40:1) and is reflected in the New (e.g. Matt 5:4; Lk 2:25).

Barrett sums up the evidence thus: "The two usages... though distinct, are closely combined: the main burden of the παρακλητος (prophetic exhortation) is that men should enter, or accept, the παρακλητος (messianic salvation), which has been brought into being through the work of Jesus; cf. 1 Cor 14:24,31.

"Comparison with the verses in John 14-16 which speak of the Paraclete shows that his functions correspond closely with the points that have just been expressed. He witnesses about Christ; he takes 'the things of Christ' and declares them (15:26; 16:14; for the meaning of this declaration cf. 2:22; 12:26). He also declares τα ἐρχομένα (16:13); he realises the future eschatological judgement and thus reprobates or exposes (ἔλεγχει, 16:8-11) the unbelieving world. He does so by the same means as the Christian preachers: he announces the departure of Christ to the Father (and for John this includes his death, resurrection and ascension), the judgement of Satan and the necessity of faith. The Paraclete is the Spirit of Christian paraclesis."

Others, such as Beasley-Murray, argue that the legal model is part of the meaning here: the Spirit is sent as an advocate or helper. He concludes, "The implication of v 16 is that Jesus has performed the role of a Paraclete during his earthly ministry, and after his departure he will ask the Father to send another Paraclete to perform a like ministry for his disciples. This holds good whether the Paraclete function is thought of in general terms as that of helping, or specifically as that of acting on behalf of the disciples before a hostile world (cf. 17:12)." Jesus continues his advocacy on their behalf in heaven, cf. 1 John 2:1.

δωσει Verb, fut act indic, 3 s διδωμι
αιων, αιωνος m age, world order, eternity
η Verb, pres subj, 3s ειμι

John 14:17

τὸ πνεῦμα τῆς ἀληθείας, ὃ ὁ κόσμος οὐ δύναται λαβεῖν, ὅτι οὐ θεωρεῖ αὐτὸ οὐδὲ γινώσκει· ύμεις γινώσκετε αὐτό, ὅτι παρ’ ὑμῖν μένει καὶ ἐν ὑμῖν ἔσται.

ἀληθεία, ας f truth, reality

Cf. 14:17; 15:26; 16:13. The Spirit communicates truth, particularly the truth about God's salvation in Christ.

λαβεῖν Verb, aor act infin λαμβανω

John speaks of the 'world' as the moral order in rebellion against God. The world *qua* world cannot receive the Spirit of truth. "If it were to do so it would cease to be the world."

Bultmann.

θεωρεω see

μενω remain, stay

ἔσται Verb, fut indic, 2 s ειμι

UBS prefer the future tense on internal grounds. Barrett and Sanders prefer to read the present tense. Barrett thinks that παρ ὑμῖν suggests the presence of the Spirit in the Church while ἐν ὑμῖν his indwelling the individual Christian. If the future tense is read then the contrast is between the Spirit's presence among them now in Jesus' own presence with them, and his presence *in* them after Jesus has returned to glory. Beasley-Murray, however, argues that "The sense is best understood in reading the future tense for the last two verbs and γινώσκετε as a present with future meaning (see BDF § 33)."

John 14:18

Οὐκ ἀφήσω ύμᾶς ὄρφανούς, ἔρχομαι πρὸς ύμᾶς.

ἀφήσω Verb, fut act indic, 1 s ἀφίημι

leave, forsake

ὄρφανος, η, ov orphaned; alone

Barrett thinks that their reference is to the resurrection appearances of Christ (so also Carson), but these would be only temporary and would hardly correspond to the promise of not leaving the disciples as orphans. In context, the reference is best understood as reference to the gift of the Spirit by whom Jesus is with his disciples for ever, cf. vv 20, 21, 23. Jesus' resurrection appearances, however, are not to be excluded. It is through such appearances that he first comes back to them. But his resurrection is also the source of a new life which they are to share by the power of the Spirit (v.19c). By the Spirit, Christ remains with them and continues to come to/be with future disciples so that they/we are never orphans but are embraced into the family of the Father himself (v. 20).

John 14:19

ἔτι μικρὸν καὶ ὁ κόσμος με οὐκέτι θεωρεῖ, ύμεις δὲ θεωρεῖτε με, ὅτι ἐγὼ ζῶ καὶ ύμεις ζήσετε.

ἔτι still, yet

οὐκέτι adv no longer, no more

θεωρεω see, observe

This promise applies both to the resurrection appearances of Jesus and to his continuing presence with his people by his Spirit.

ζω live, be alive

"Even though Jesus dies the disciples will see him because he will be alive, risen from the dead, and they too will be spiritually alive and capable of seeing him." Barrett.

Sanders adds, "Thereby they will be assured of their own resurrection."

Beasley-Murray comments, "Clearly this points to Easter, with its manifestations of the risen Lord in mind, as the expansion of this passage in 16:16–30 confirms beyond cavil (note esp. 16:20, 22–23 and their link with 14:13–14). When Jesus so appears to his disciples they will 'see' him with eyes of faith quickened into new perception. This they will do because Jesus 'lives' – after his execution – and they will live in a new dimension by virtue of the resurrection life of their Lord (it is the same concept of life as that in 11:26 – 'he who *lives* and believes in me shall never die'). 'On that day' the relation of Jesus to the Father ('I am in my Father'), which Jesus sought to make plain in vv 7–11, will become luminously clear; moreover they will then understand that a new union with their risen Lord has become possible, reflecting that of the Son with the Father ('you in me and I in you,' v 20).

"Naturally this renewal of spiritual life and perception is not confined to the Easter Day experiences. Easter initiates a new era or, in biblical language, the new age, which is that of the saving sovereignty of God, and which Jesus called the kingdom of God. That is why the passage is replete with eschatological terminology ('I come,' in relation to the resurrection, is as truly eschatological as 'I come' of the Parousia, v 3; 'yet a little while' in v 19 echoes Isa 26:20 and Hab 2:33–34, cited in Heb 10:27–28 with reference to the end of the age; 'in that day,' v 21), commonly refers in the Bible to the last day, cf., e.g., Isa 2:11; 4:12; Mark 13:32). The resurrection of Jesus, along with the death from which it is inseparable, is the eschatological event which brings to a climax the eschatological ministry of 'signs' of the kingdom into the world. Hence Jesus may say at the beginning of this paragraph, 'I will not leave you orphans'; he comes at Easter to be reunited with his disciples and to lift to a new plane his relationship with them, for which that in the ministry could be only a preparation. How that will come about is more fully explained in vv 21–24."

John 14:20

ἐν ἐκείνῃ τῇ ἡμέρᾳ γνώσεσθε ὑμεῖς ὅτι ἔγώ ἐν τῷ πατρὶ μου καὶ ὑμεῖς ἐν ἐμοὶ κάγῳ ἐν ὑμῖν.
ἐκείνος, η, o demonstrative adj. that

Again primarily the day of Jesus' resurrection "but the thought is extended (see especially v.20b) to the permanent presence of Christ with his own." Barrett.

γνώσεσθε Verb, fut midd dep indic, 2 pl

γνωσκω

ἐμοὶ Pronoun, dat s ἔγω

κάγῳ a compound word = καὶ ἔγω

"The unity of the Father and the Son could not be perceived except on the basis of unity between Jesus and the disciples; cf. v.19b. The resurrection of Jesus and his presence with his own points unmistakably to the continuity of the divine life which flows from the Father, through the Son, and in the Church." Barrett.

John 14:21

οἱ ἔχον τὰς ἐντολάς μου καὶ τηρῶν αὐτὰς ἐκεῖνός ἐστιν ὁ ἀγαπῶν με· ὁ δὲ ἀγαπῶν με ἀγαπηθήσεται ὑπὸ τοῦ πατρός μου, κάγῳ ἀγαπήσω αὐτὸν καὶ ἐμφανίσω αὐτῷ ἐμαυτόν.

ἔχω here means 'grasp firmly with the mind.'

ἐντολη, ης f see v.15

ἀγαπαω see v.15

ἀγαπηθήσεται Verb, fut pass indic, 3 s
ἀγαπαω

Barrett says that John does not mean that God's love is conditional upon human obedience (cf. 3:16; 13:34; 15:9,12; 17:23); his thought focusses on the mutuality of the relationship between Father, Son and believers. Those who obey Christ display the presence of Christ and share in the Father's love for the Son. "As Christians they represent even more than an extension of the incarnation; they are an extension of the social personality of the Godhead."

ἀγαπήσω Verb, fut act indic, 1 s ἀγαπαω
ἐμφανίζω make known, reveal

"Might refer to a resurrection appearance, or to a spiritual revelation of Christ; and it would not be inappropriate to the appearance of Christ in glory at the last day." Barrett.
Beasley-Murray writes similarly, "The term ἐμφανίζω is used in Exod 33:13, 18, where Moses prays, 'Show yourself to me' (ἐμφάνισόν μοι σεαυτόν), and Yahweh answers his prayer. In the NT the verb and its cognates are (along with other meanings) used of resurrection appearances; in Matt 27:53 of appearances of risen saints; Acts 10:40, in Peter's proclamation, God raised up Jesus and 'gave him to become manifest' (ἐδωκεν αὐτὸν ἐμφανῆ γενέσθαι); Mark 16:9, Jesus appeared (ἐφάνη) to Mary Magdalene. Following the sayings on the Easter appearances and the era they initiated in vv 18–20, it is evident that what is here promised is a counterpart in the believer's life to the Easter appearances of the risen Lord to the disciples."

ἐμαυτου, ης reflexive pronoun myself

John 14:22

λέγει αὐτῷ Ἰούδας, οὐχ ὁ Ἰσκαριώτης· Κύριε, τί γέγονεν ὅτι ἡμῖν μέλλεις ἐμφανίζειν σεαυτὸν καὶ οὐχὶ τῷ κόσμῳ;

Cf. Lk 6:16; Acts 1:13.

γέγονεν Verb, perf act indic, 3s γινομαι

ἡμῖν is placed first for emphasis and in contrast with τῷ κόσμῳ at the end of the sentence.

μελλω be going, be about, intend
σεαυτου, ης reflexive pronoun yourself
οὐχι (emphatic form of οὐ) not

Carson comments, "Judas hears these distinctions between what the world will see or be given, and what the disciples will enjoy, and in his mind he cannot square the distinction with his belief that the kingdom must arrive in undeniable and irresistible splendour. If Jesus is the messianic king, then he *must* startle the world with apocalyptic self-disclosure. Indeed, a select reading of some Old Testament passages (*e.g.* Is 11; Dn 7; Hab 3:3-15; Zc 9), without compensating reflection on passages speaking of suffering and atonement, might be taken to sanction just such a stance."

John 14:23

ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ· Ἐάν τις ἀγαπᾷ με τὸν λόγον μου τηρήσει, καὶ ὁ πατήρ μου ἀγαπήσει αὐτὸν, καὶ πρὸς αὐτὸν ἐλευσόμεθα καὶ μονὴν παρ' αὐτῷ ποιησόμεθα.

ἀπεκρίθη Verb, aor midd dep indic, 3 s
ἀποκρινομαι answer, reply, say

The word (τὸν λογον singular) of Jesus is the whole of the saving message which he brings (cf. 5:24).

ἐλευσόμεθα Verb, fut midd dep indic, 1 pl
ἐρχομαι

μονη, ης f room; μονην ποιω live

The Old Testament is primarily concerned with the dwelling of God with man (*e.g.* Is 57:15; Ezek 27:26f.; Zech 2:10). The promise of the Old Testament is fulfilled through Christ and the gift of the Spirit and will be consummated at Christ's return (see especially Rev 21:3).

Beasley-Murray comments, "The connection with vv 2-3 is immediately apparent: Jesus goes in death to prepare in the Father's house a 'dwelling,' a 'home' (μονή) for those who, like the disciples, keep his word, and he will come again to take them with him to the prepared home; in v 23 the Father and the Son come to the believer in his earthly existence and make their home with him *here*. Whereas not a few exegetes see in v 23 the climax of the reinterpretation of the Parousia hope in terms of the indwelling of the believer by the Father and the Son (through the Spirit?), it would seem that the Evangelist would teach us to distinguish these realities. We have already seen that the 'coming' of Jesus to his disciples in v 18 relates to the Easter appearances of the risen Lord and the era they initiated. The promise in v 21 extends the Easter experience to the believer in the post-Easter era: Jesus will 'manifest' himself to any who respond to the gospel proclamation. In reply to the question of Judas, that essentially eschatological reality is represented under a different eschatological image, namely that of the 'coming' of the Father and Son to the believer to dwell with him (cf. Ezek 37:26-27; Zech 2:10; Rev 21:3). As in v 21 the Easter experience is post-dated, so in v 23 the Parousia is anticipated, but neither the resurrection nor the Parousia of Jesus is thereby brought into question. That Jesus in the Upper Room looks forward to the goal of redemption beyond this world is seen in 17:24, in the prayer that his followers 'may be with me, where I am, that they may see my glory which you gave me' (cf. 12:25-26); the approximation of the language to 14:3 ('that where I am, you also may be') indicates that that goal is in the Father's 'house,' and the event that completes the reunion is the Parousia."

And Carson comments, "However conceived, this is an anticipation, an inauguration, of the final, consummating experience of God after the parousia, when the words of the Apocalypse will be fulfilled: 'Now the dwelling of God is with men, and he will live with them. They will be his people, and God himself will be with them and be their God... I did not see a temple in the city, because the Lord God Almighty and the Lamb are its temple' (Rev 21:3, 22; cf. 1 Ki 8:27; Ezk 37:26-27; Zc 2:10)."

John 14:24

οἱ μὴ ἀγαπῶν με τοὺς λόγους μου οὐ τηρεῖ· καὶ οἱ λόγος ὃν ἀκούετε οὐκ ἔστιν ἐμὸς ἀλλὰ τοῦ πέμψαντος με πατρός.

ἐμος, η, ov 1st pers possessive adj my, mine

πέμψαντός Verb, aor act ptc, m gen s πεμπω
send

Cf. 5:19.

John 14:25

Ταῦτα λελάληκα ύμῖν παρ' ύμῖν μένων·

λελάληκα Verb, perf act indic, 1 s λαλεω
μενω see v.17

John 14:26

οὐ δὲ παράκλητος, τὸ πνεῦμα τὸ ἄγιον ὁ πέμψει
οὐ πατὴρ ἐν τῷ ὀνόματί μου, ἐκεῖνος ύμᾶς
διδάξει πάντα καὶ ύπομνήσει ύμᾶς πάντα ἀ
εἶπον ύμῖν.

παρακλητος, ου m see v.16
ἄγιος, α, ον holy
πεμπω send

'in my name' may mean 'in response to my request' or 'to act on my behalf'.

Beasley-Murray comments, "The Spirit is to be 'sent' by the Father 'in the name of Jesus,' a remarkable declaration which binds the Spirit closely to Jesus. Constantly in this Gospel Jesus is represented as the Sent One of God, having his origin in God, a mission from God, and an authority from God (cf., e.g., 4:34; 5:23, 24, 30, 37; 6:38–40; 7:16; 8:16, 18, 26; 12:44–49); that the Spirit is *sent* by the Father carries similar implications. Jesus affirmed that he had come 'in the name of' his Father (5:43; 10:25), as his representative; the Spirit, however, is sent in the name of *Jesus*; he comes as *his* representative. The Spirit no more comes in his own name than Jesus came in his own name."

διδασκω teach

Cf. 15:26; 16:13f, also 1 Jn 2:20,27.

ύπομνησει Verb, fut act indic, 3s

ύπομνησκω remind, call to mind

Cf. 2:17, 22; 12:16.

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

The Spirit does not bring new teaching but brings to remembrance the teaching and works of Christ.

Carson comments, "John's purpose ... is not to explain how readers at the end of the first century may be taught by the Spirit, but to explain to readers at the end of the first century how the first witnesses, the first disciples, came to an accurate and full understanding of the truth of Jesus Christ. The Spirit's ministry in this respect was not to bring qualitatively new revelation, but to complete, to fill out, the revelation brought by Jesus himself."

John 14:27

εἰρήνην ἀφίημι ύμῖν, εἰρήνην τὴν ἐμὴν δίδωμι ύμῖν· οὐ καθὼς ὁ κόσμος δίδωσιν ἐγώ δίδωμι ύμῖν. μὴ ταρασσέσθω ύμῶν ἡ καρδία μηδὲ δειλιάτω.

εἰρηνη, ης f peace
ἀφίημι leave

Here in the sense 'bequeath'.

ἐμοις, η, ον 1st pers possessive adj my

Not as the world gives for it is not dependent upon circumstances but, as a gift from God, transcends them.

Beasley-Murray comments, "'Peace' is the rendering of *shalom*. The term was used both in greeting and for farewell. This, however, is no ordinary farewell. 'My peace' is Jesus' bequest of the peace which is no less than the salvation of the kingdom of God ('The new order is simply the peace of God in the world,' Hoskyns, 461). It was to bring this into being that Jesus came, was departing, and was to come again. (For the concept of the Messiah as the bringer of peace cf. Isa 9:6–7; 52:7; 57:19; Ezek 37:26; Hag 2:9; Acts 10:36; Rom 14:17.) Jesus' gift of *shalom* is given 'not as the world gives it'; its greetings of 'shalom' have no power (cf. Jer 6:14), and its attempts to establish it in the world come to naught. A striking example of the latter is the famous *Ara Pacis*, altar of peace, erected in Rome by Augustus, the first of its emperors, to celebrate his establishment of the age of peace proclaimed by the prophets; it still stands in Rome, a monument to the skill of its sculptors and to the empty messianic pretensions of its emperors."

ταρασσω trouble, disturb, frighten, stir up
μηδε negative particle nor, neither
δειλιασι be afraid

This peace drives out fear.

John 14:28

ἡκούσατε ὅτι ἐγώ εἶπον ύμῖν· Υπάγω καὶ ἔρχομαι πρὸς ύμᾶς. εἰ ἤγαπατέ με ἐχάρητε ἄν, ὅτι πορεύομαι πρὸς τὸν πατέρα, ὅτι ὁ πατὴρ μείζων μού ἐστιν.

ὑπαγω go, depart

Cf. vv.2-4,12,18f.,21,23.

ἀγαπασι love

ἐχάρητε Verb, aor pass dep indic, 2 pl χαιρω
rejoice, be glad

πορευομαι go

μειζων, ον greater, greatest

Barrett says that this reference to the Father being greater is not a reflection upon the essential relations of the Father and the Son but a reference to the humiliation of the Son in his earthly life.

The return to the Father means glory for Jesus – a return to the Father's glory (cf. 17:5) – and hence much benefit for his people. Beasley-Murray adds, "The Father, who sent Jesus, and gave him his words to say and works to do, is greater than Jesus, and so *everything is under control*; God will work out his beneficent purpose through the terrifying events of the coming hours, and the disciples may be sure that he will do the like for them in *their* hours of testing."

John 14:29

καὶ νῦν εἴρηκα ύμῖν πρὸν γενέσθαι, ἵνα ὅταν γένηται πιστεύσητε.

εἴρηκα Verb, perf act indic, 1 s λεγω
πρὶν and πρὶν ἡ before
ὅταν when
γένηται Verb, aor subj, 3 s γίνομαι
πιστεύσητε Verb, aor act subj, 2 pl πιστευω
Cf. 13:19; 16:4.

John 14:30

οὐκέτι πολλὰ λαλήσω μεθ' ὑμῶν, ἔρχεται γὰρ ὁ τοῦ κόσμου ἄρχων· καὶ ἐν ἐμοὶ οὐκ ἔχει οὐδέν,

οὐκέτι adv no longer, no more
ἄρχων, οντος m ruler

Cf 12:31. The events of the passion are about to begin.

ἐμοὶ Pronoun, dat s ἐγώ
οὐδεις, οὐδεια, οὐδεν no one, nothing

Equivalent to a Hebrew expression meaning 'he has no claim on me'.

John 14:31

ἀλλ’ ἵνα γνῷ ὁ κόσμος ὅτι ἀγαπῶ τὸν πατέρα,
καὶ καθὼς ἐνετεῖλατο μοι ὁ πατὴρ οὕτως ποιῶ.
Ἐγείρεσθε, ἄγωμεν ἐντεῦθεν.

γνῷ Verb, aor act subj, 3 s γινωσκω

One of the possible examples of ἵνα introducing an imperative clause.

ἐνετεῖλατο Verb, aor midd dep indic, 3 s
ἐντελλομαι command
οὕτως thus, in this way

Christ's love for the Father is demonstrated in his obedience, even to the cross.

ἐγείρω raise
ἐντευθεν from here

Some argue that 14:31 closes the upper room discourse and therefore chapters 15-17 (or at least 15 and 16) should be inserted somewhere before 14:31. Others suggest that the following chapters record words spoken by Jesus in the streets of Jerusalem. Morris suggests that arrangements for departure took a little while and that the ensuing discourse was spoken during these preparations.

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."

John 15:1

Ἐγώ εἰμι ἡ ἄμπελος ἡ ἀληθινή, καὶ ὁ πατήρ μου ὁ γεωργός ἐστιν·

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

ἄμπελος, ου f vine, grapevine
ἀληθινος, 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.

γεωργος, ου m farmer, vinedresser
Cf. 1 Cor 3:6-9; Mk 12:1-12; Matt 15:13.

John 15:2

πᾶν κλῆμα ἐν ἐμοὶ μὴ φέρον καρπὸν αἴρει αὐτό, καὶ πᾶν τὸ καρπὸν φέρον καθαίρει αὐτὸ ἵνα καρπὸν πλείονα φέρῃ.

κλημα, τος n branch
ἐμοὶ Pronoun, dat s ἐγώ

"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.

φέρον Verb, pres act ptc, n nom/acc s φερω
bring, carry, bear
καρπος, ου m fruit, harvest
αἴρω take, take away
καθαίρω clean, prune

"There is a play on words in αἴρει 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), αἴρει 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 'cleans 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.

πλειον, 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.

John 15:3

ἡδη ὑμεῖς καθαροί ἔστε διὰ τὸν λόγον ὃν λελάληκα ὑμῖν·

ἡδη 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.

John 15:4

μείνατε ἐν ἐμοί, κἀγὼ ἐν ὑμῖν. καθὼς τὸ κλῆμα οὐ δύναται καρπὸν φέρειν ἀφ' ἔαυτοῦ ἐὰν μὴ μένῃ ἐν τῇ ἀμπέλῳ, οὕτως οὐδὲ ὑμεῖς ἐὰν μὴ ἐν ἐμοὶ μένητε.

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

This is the central thought of this chapter.
κἀγω a compound word = και ἐγω

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'.

ἔαυτος, ἔαυτη, ἔαυτον him/herself, itself
ἐὰν μὴ unless
ἀμπελος, ου f see v.1
ἐμοὶ see v.2
μένητε Verb, aor act subj, 2 pl μενω

The stress is upon absolute dependence yet also full responsibility.

John 15:5

ἐγώ εἰμι ἡ ἄμπελος, ὑμεῖς τὰ κλήματα. ὁ μένων ἐν ἐμοὶ κἀγὼ ἐν αὐτῷ οὐτός φέρει καρπὸν πολύν, ὅτι χωρὶς ἐμοῦ οὐ δύνασθε ποιεῖν οὐδέν.

χωρις prep with gen without, apart from
οὐδεις, οὐδεμια, 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)."

John 15:6

ἐὰν μὴ τις μένῃ ἐν ἐμοί, ἐβλήθη ἔξω ὡς τὸ κλῆμα καὶ ἔξηράνθη, 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
ἔξηράνθη Verb, aor pass indic, 3 s ξηραινω
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
καίω 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)."

John 15:7

ἐὰν μείνητε ἐν ἐμοί καὶ τὰ ρήματά μου ἐν ὑμῖν μείνη, ὅ ἐὰν θέλητε αιτήσασθε καὶ γενήσεται ὑμῖν·

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

abide

ρῆμα, ατος n word

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

ό ἔαν whatever

θελω wish, will

αιτήσασθε Verb, fut midd indic, 2 pl αιτεω
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.

John 15:8

ἐν τούτῳ ἐδοξάσθη ὁ πατήρ μου ἵνα καρπὸν πολὺν φέρητε καὶ γένησθε ἐμοὶ μαθηταί.

ἐδοξάσθη Verb, aor pass indic, 3 s δοξαζω
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
γινομαι

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

μαθητης, ου m disciple, pupil, follower

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

John 15:9

καθὼς ἡγάπησέν με ὁ πατήρ, καὶ γὰρ ὑμᾶς ἡγάπησα, μείνατε ἐν τῇ ἀγάπῃ τῇ ἐμῇ.

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

κάγω a compound word = καὶ ἐγω

Introduces an apodosis 'so also I...'.
μείνατε see v.4

ἐμος, η, ον 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."

John 15:10

ἐὰν τὰς ἐντολὰς μου τηρήσητε, μενεῖτε ἐν τῇ ἀγάπῃ μου, καθὼς ἐγὼ τὰς ἐντολὰς τοῦ πατρός μου τετήρηκα καὶ μένω αὐτοῦ ἐν τῇ ἀγάπῃ.

ἐαν if

έντολη, ης f see 14:15,21

τετήρηκα 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."

John 15:11

ταῦτα λελάληκα ύμῖν ἵνα ἡ χαρὰ ἡ ἐμὴ ἐν ύμῖν
ἡ καὶ ἡ χαρὰ ύμῶν πληρωθῆ.

λελάληκα Verb, perf act indic, 1 s λαλεω

χαρα, ας f joy

ἡ Verb, pres subj, 3s εἰμι

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

πληρωθῆ Verb, aor pass subj, 3 s πληρωο
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."

John 15:12

Αὕτη ἔστιν ἡ ἐντολὴ ἡ ἐμὴ ἵνα ἀγαπᾶτε
ἀλλήλους καθὼς ἡγάπησα ύμᾶς.

ἀλληλων, οις, ους 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.

John 15:13

μείζονα ταύτης ἀγάπην οὐδεὶς ἔχει, ἵνα τις τὴν
ψυχὴν αὐτοῦ θῇ ύπερ τῶν φίλων αὐτοῦ.

μείζων, ον greater

ψυχη, ης f self, life

θῇ Verb, aor act subj, 3 pl τιθημι place, lay
down

On this phrase see 10:11.

φίλος, ου m and φίλη, ης f friend

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

John 15:14

ὑμεῖς φίλοι μού ἔστε ἐὰν ποιῆτε ἡ ἐγὼ
ἐντέλλομαι ύμῖν.

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."

John 15:15

οὐκέτι λέγω ύμᾶς δούλους, ὅτι ὁ δοῦλος οὐκ
οἶδεν τί ποιεῖ αὐτοῦ ὁ κύριος· ύμᾶς δὲ εἴρηκα
φίλους, ὅτι πάντα ἡ ἥκουσα παρὰ τοῦ πατρός
μου ἐγνώρισα ύμῖν.

οὐκέτι adv no longer, no more

δούλος, ου m slave, servant

εἴρηκα Verb, perf act indic, 1 s λεγω

γνωριζω 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)."

John 15:16

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 ἀν αἰτήσητε τὸν πατέρα ἐν τῷ ὄνόματι μου δῷ ὑμῖν.

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

"The ἐγώ 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 (*είρηκα*) 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.

ὑπάγω go
καρπος, ou m see v.2

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

ο τι ἀν whatever
αἰτεω see 14:13
δῷ Verb, aor act subj, 3 s διδωμι

"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)."

John 15:17

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.

John 15:18

Ει ὁ κόσμος ὑμᾶς μισεῖ, γινώσκετε ὅτι ἐμὲ πρῶτον ὑμῶν μεμίσηκεν.

μισεω hate, despise, be indifferent to

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

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

πρῶτον is here comparative 'before [you].'

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

John 15:19

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

ἴδιος, a, ov 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 midd 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."

John 15:20

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

μνημονευω remember

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

Cf. 13:16.

δουλος, ου m slave, servant

μειζων, ον greater

διωκω persecute

τηρεω keep, observe, maintain

ὑμετερος, 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.

John 15:21

ἀλλὰ ταῦτα πάντα ποιήσουσιν εἰς ὑμᾶς διὰ τὸ
ὄνομά μου, ὅτι οὐκ οἴδασιν 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."

John 15:22

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

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

Cf. 9:39-41.

εἶχοσαν Verb, imperf act indic, 3 pl ἔχω

προφασις, εως f pretence

The meaning here would seem to be 'excuse'.

John 15:23

οὐ ἔμετέ μισῶν καὶ τὸν πατέρα μου μισεῖ.

Cf. 13:20 for a corresponding positive statement.

John 15:24

εἰ τὰ ἔργα μὴ ἐποίησα ἐν αὐτοῖς ἢ οὐδεὶς
ἄλλος ἐποίησεν, ἀμαρτίαν οὐκ εἶχοσαν· νῦν δὲ
καὶ ἐωράκασιν καὶ μεμισήκασιν καὶ ἔμετέ 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.

οὐδεις, οὐδεμια, οὐδεν no one, nothing

ἄλλος, η, ο another, other

ἐωράκασιν Verb, perf act indic, 3 pl ὄρασιν

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 μισεω

John 15:25

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

πληρωθη Verb, aor pass subj, 3 s πληρωσι
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 *ἴτω* 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 dispalyed by the world should be thought of as jeopardising God's redemptive plan." Carson.

John 15:26

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

όταν 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."

John 15:27

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

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.

ἀρχη, 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."

John 16:1

Ταῦτα λελάηκα ὑμῖν ἵνα μὴ σκανδαλισθῆτε.

λελάηκα Verb, perf act indic, 1 s λαλεω

σκανδαλισθῆτε Verb, aor pass subj, 2 pl
σκανδαλιζω cause (someone) to give up
the faith

The only other occurrence of this word in John is at 6:61, cf. 1 Jn 2:10 also Mk 14:27-31. The disciples are warned so that no surprise of persecution may shake their faith (cf. 1 Peter 4:12).

John 16:2

ἀποσυναγώγους ποιήσουσιν ὑμᾶς· ἀλλ' ἔρχεται ὥρα ἵνα πᾶς ὁ ἀποκτείνας ὑμᾶς δόξῃ λατρείαν προσφέρειν τῷ θεῷ.

ἀποσυναγωγος, ον excommunicated or
banished from the synagogue

On ἀποσυναγωγος cf. 9:22. Sanders argues that these words reflect a life setting later than that of Christ. Beasley-Murray comments, "Despite the popularity of this view its legitimacy is quite uncertain, and we would refer the reader to our discussion on the issue in connection with John 9:22, pp. 153–54. Holding together, as we have sought to do throughout this commentary, the twofold perspective of this Gospel in the setting of the ministry of Jesus and that of the Evangelist's day, we consider it important to note that the prospect of exclusion is held before the disciples exactly as in the beatitude of Luke 6:22; from this Dodd concluded that such a prospect was early enough to have entered the common tradition behind Luke and John, i.e., well before the decision of the Jewish authorities at Jamnia to include the curse on the Christians (see *Historical Tradition*, 410)." Carson adds, "Certainly there are other reports of Jesus foreseeing the persecution his followers would face (Mt 5:10-12; Lk 6:22)."

"For this pregnant use of ἀλλα ('and not only so, but further ...) cf. 1 Cor 3:2; 2 Cor 7:11; Phil 1:18." Barrett.

ὥρα, ας f hour, period of time
 ἀποκτείνας Verb, aor act ptc, m nom pl
 ἀποκτεινω kill, put to death
 δόξῃ Verb, aor act subj, 3 s (or dat s noun)
 δοκεω think, suppose
 λατρεια, ας f service
 προσφερω offer, perform

E.g. the activities of Saul as recorded in Acts and the martyrdom of Stephen in Acts 7. Carson comments, "John treats the persecution with intense irony. These religious persecutors think they are *offering a service* (*latreia*, 'worship', 'spiritual service') to God. They are profoundly deluded – yet at the same time the death of Christians by persecution truly is an offering to God. Cf. the irony of 11:49-52, where the opposition spoke better than they knew."

John 16:3

καὶ ταῦτα ποιήσουσιν ὅτι οὐκ ἔγνωσαν τὸν πατέρα οὐδὲ ἐμέ.

ἔγνωσαν Verb, aor act indic, 3 pl γνωσκω

The aorist means that the Jews failed to recognise God in the person of Jesus, cf. 15:18-25.

John 16:4

ἀλλὰ ταῦτα λελάηκα ύμῖν ἵνα ὅταν ἔλθῃ ἡ ὥρα αὐτῶν μνημονεύητε αὐτῶν ὅτι ἐγὼ εἶπον ύμῖν.

Ταῦτα δὲ ύμῖν ἐξ ἀρχῆς οὐκ εἶπον, ὅτι μεθ' ύμῶν ἦμην.

ὅταν see 15:27

Cf. v.1; Lk 22:53. "The 'hour' of Jesus appears to mean his failure but is in fact his exaltation and glory; that of his enemies appears to mean their victory but is in fact their defeat." Barrett.

μνημονευω remember, keep in mind

The second αὐτῶν is omitted by Κ A L Π² f¹³ OL vg etc; others omit the first αὐτῶν, so K Ψ Δ Diat etc, while Κ* D* etc omit both. p^{66vid} A B G Π* etc include αὐτῶν in both places; this is the most likely reading, since the omission is natural in view of the apparent superfluity of the term.

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

ἀρχη, ης f see 15:27

ἦμην Verb, imperfect act indic, 1s εἰμι

"There was no need to warn the disciples of danger while Jesus was with them for they were then under his immediate protection." Barrett.

John 16:5

νῦν δὲ ὑπάγω πρὸς τὸν πέμψαντά με καὶ οὐδεὶς ἐξ ύμῶν ἐρωτᾷ με· Ποῦ ὑπάγεις;

ὑπαγω go, depart

πέμψαντά see 15:21

ἐρωτᾷ Verb, imperfect act indic, 3 s ἐρωταω
 ask

"It seems both necessary and justifiable to emphasise the present tense ἐρωτᾷ; John does not write ἐρωτησε, which would involve a flagrant contradiction with 13:36; 14:5. Here he is dealing simply with the disciples' immediate reaction to the words of Jesus. The thought of his departure fills them with grief; but if only they had asked where he was going, and grasped that it was to the Father, they would not have grieved but recognised that his departure was for their advantage (v.7, συμφερει ύμιν)." Barrett.

Carson comments, "In the flow of the argument both in 13:36 and in 14:5, it is not clear that either Peter or Thomas was really asking the question formally represented by their words. A little boy, disappointed that his father is suddenly called away for an emergency meeting when both the boy and his Dad had expected to go fishing together, says, 'Aw, Dad, where are you going?', but cares nothing at all to learn the destination. The question is a protest; the unspoken question is 'Why are you leaving me?' The disciples have been asking several questions of that sort; they have not *really* asked thoughtful questions about where Jesus is going and what it means for them. They have been too self-absorbed in their own loss. Moreover the drift of all four Gospels assures us that none of the inner ring of disciples entertained the idea, before the cross, that the Messiah would simultaneously be conquering king, suffering, dying servant and resurrected Lord. So how much of Jesus' talk about his departure to the Father did they understand at this point?"

ποῦ interrogative adverb where

John 16:6

ἀλλ’ ὅτι ταῦτα λελάληκα ύμῖν ἡ λύπη πεπλήρωκεν ύμῶν τὴν καρδίαν.

λελάληκα Verb, perf act indic, 1 s λαλεω
λυπη, ης f grief, sorrow
πληρωο fill

A forceful construction using λυπη as the subject of the filling rather than, as more commonly, the indirect object. "The effect is to give an almost personal force to λυπη: Grief has pervaded, taken possession of your heart." Barrett.

John 16:7

ἀλλ’ ἐγώ τὴν ἀλήθειαν λέγω ύμῖν, συμφέρει ύμῖν ἵνα ἐγώ ἀπέλθω. ἐὰν γὰρ μὴ ἀπέλθω, οὐ παράκλητος οὐ μὴ ἔλθῃ πρὸς ύμᾶς· ἐὰν δὲ πορευθῶ, πέμψω αὐτὸν πρὸς ύμᾶς.

συμφερω usually impersonal it is better, it is profitable

Cf. 11:50

ἀπέλθω Verb, aor act subj, 1 s ἀπερχομαι
παρακλητος, ου m see 14:16
ἐλεύσεται Verb, fut midd dep indic, 3 s
ἐρχομαι
πορευθῶ Verb, aor pass dep subj, 1 s
πορευομαι

"The thought is identical with that of 7:39: the coming of the Spirit waits upon the glorifying of Jesus. The Spirit is the agent of the creation of the Church and the salvation of the world; in this sense the coming of the Spirit depends upon the completion of the work of Christ." Barrett.

And Beasley-Murray expresses the point similarly: "When 16:7 is set alongside 7:39; 12:23, 27–28, 31–32; 13:31–32 and 20:22, it is evident that the 'lifting up' of Jesus via his cross to the throne of God brings about the turn of the ages that ushers in the saving sovereignty of God in fullness. From that time on the salvation of the kingdom of God in Jesus may be freely appropriated, in accordance with the ancient promises that *the Spirit of the kingdom of God* will be given for the renewal of man and the cosmos (see above all Joel 2:28–32, also Isa 32:14–18; 44:1–5; Jer 31:31–34; Ezek 11:17–20; 36:24–27; 37:1–14, and the passages that associate the Spirit with the saving rule of the Messiah, e.g., Isa 11:1–10; 42:1–4). The teaching on the Paraclete or Spirit is part and parcel of the eschatology of the Fourth Gospel that is centered in Christology. The Redeemer Son of God and Son of Man mediates the saving sovereignty of God through the Spirit of Life."

John 16:8

καὶ ἐλθὼν ἐκεῖνος ἐλέγξει τὸν κόσμον περὶ ἄμαρτίας καὶ περὶ δικαιοσύνης καὶ περὶ κρίσεως·

ἐλθω Verb, aor act ptc, m nom s ἐρχομαι
ἐλέγξει Verb, fut act indic, 3 s ἐλεγχω
show (someone his) fault, convince
(someone of his) error
ἄμαρτια, ας f sin

"John does not say in what way this operation will be effected. He has already said, however, at 14:17, that the world cannot receive the Paraclete, and we must therefore think of his work through the Church, which alone can receive him, and in particular of the Spirit-inspired utterances of Christian preachers which convict the world." Barrett.

δικαιοσύνη, ης f righteousness
κρισις, εως f judgement

Beasley-Murray comments, "The Paraclete is to *expose* the world and *demonstrate its error* with reference to sin, righteousness, and judgment. Observe that this exposure is not primarily related to specific acts of sin, righteousness, and judgment, but as to what sin, righteousness, and judgment *are*. The context of this exposure is the kerygma that sets forth God's action in Jesus, to which the Paraclete and the disciples bear witness before the world (15:26–27)."

John 16:9-11

There is considerable debate over the sense of περὶ and ὅτι in the following verses. περὶ could mean either 'about' or 'concerning', ὅτι either 'in that' or 'because'. Brown prefers to understand ὅτι as 'in that', expressing equality: sin is demonstrated in failure to believe in Christ; righteousness is demonstrated in Jesus himself; judgement is demonstrated in that the ruler of this world is judged.

Beasley-Murray writes, "The fundamental concept of v 8 and its elaboration in vv 9–11 is that of a trial of the world before God. The 'world' had already conducted its own trial of Jesus; therein he was declared to be guilty of heinous sin – sedition against Caesar and blasphemy against God, hence a man without righteousness and worthy of death.

Significantly the accounts of the trial of Jesus, alike in the Fourth Gospel as in the Synoptics, are written to show that in reality *Jesus* was the innocent one and the 'world' was condemned by its action. The task of the Paraclete is to expose the reality of this situation, and the trial before the Sanhedrin and Pilate's judgment hall in Jerusalem gives place to the tribunal of God in heaven. The Paraclete, through the witness of the disciples to Jesus in the gospel and its exemplification in the Church, unveils to the world the real nature of sin and righteousness and judgment in the light of what God was doing in Jesus, and its implications for men and women. The elements of this exposure are itemized in vv 9–11. The function of ὅτι in each clause is not to indicate cause ('To take ὅτι causally is artificial,' Büchsel, 474 n.7), but to explicate the assertion in v 8: 'in that, inasmuch as ...' (so Bultmann, 563; Schnackenburg, 3:129)."

John 16:9

περὶ ἀμαρτίας μέν, ὅτι οὐ πιστεύουσιν εἰς ἐμέ·

Beasley-Murray notes, "The recognition that the prime *sin* is unbelief in relation to God's revelation in Christ runs through our Gospel (cf. 1:11; 3:19; 15:22). Such unbelief entails rejection, not ignorance, of the proclamation of Christ in the Gospel. Since the 'exposure' of the world is one of a continuing situation, it has to do not only with the vote of the Jewish Sanhedrin and the decision of Pilate but with the attitude of the 'world' as such."

John 16:10

περὶ δικαιοσύνης δέ, ὅτι πρὸς τὸν πατέρα ὑπάγω καὶ οὐκέτι θεωρεῖτε με·

οὐκέτι adv no longer, no more
θεωρεω see

"It is essential to remember the general significance in John of πρὸς τὸν πατέρα ὑπάγω, and of οὐκέτι θεωρεῖτε με. They refer to the departure and disappearance of Jesus in an event which was at once truly death and truly a glorious exaltation. This compound event is throughout the New Testament regarded as setting the seal upon the righteousness of Jesus, and the righteousness of God; see especially Rom. 3:21–31. John does not separate the two elements in the compound event, but it may be said that Jesus' death proved his complete obedience to the will of God, and his exaltation proved that his righteousness was approved by more than human acclamation." Barrett.

Jesus' resurrection, ascension and exaltation are the Father's vindication of him – his 'justification', the declaration of his 'righteousness.' "The justification of Jesus thus is the vindication of his righteousness in life and his entrance upon *righteousness in glory* with the Father (cf. 12:23; 13:31–32; 17:1, 5; and 1 Tim 3:16)." Beasley-Murray.

John 16:11

περὶ δὲ κρίσεως, ὅτι ὁ ἄρχων τοῦ κόσμου τούτου κέκριται.

ἄρχων, οντος m ruler

Cf. 12:31; 14:30.

κέκριται Verb, perf pass indic, 3 s κρινω judge, condemn

"It is on the basis of this historical event that men may be convinced by the Spirit of the fact of judgement and thus of their own judgement by God." Barrett.

John 16:12-15

"The last Paraclete passage forms a fitting climax to the rest, and brings together the intimations regarding the Spirit's ministry for the Church." Beasley-Murray.

John 16:12

"Ἐτι πολλὰ ἔχω ὑμῖν λέγειν, ἀλλ' οὐ δύνασθε βαστάζειν ἄρτι·

ἔτι still, yet

βασταζω carry, bear, endure
ἄρτι now, at the present

John 16:13

ὅταν δὲ ἔλθῃ ἐκεῖνος, τὸ πνεῦμα τῆς ἀληθείας, ὁδηγήσει ὑμᾶς ἐν τῇ ἀληθείᾳ πάσῃ, οὐ γὰρ λαλήσει ἀφ' ἔαυτοῦ, ἀλλ' ὅσα ἀκούσει λαλήσει, καὶ τὰ ἐρχόμενα ἀναγγελεῖ ὑμῖν.

ὅταν when

ἀληθεία, ας f see 14:16

ὁδηγεω lead, guide

ἐν τῇ ἀληθείᾳ πασῃ is better attested than εἰς την ἀληθειαν πασαν. "The difference in meaning between the two readings is slight, but whereas εἰς τ. ἀλ. suggests that, under the Spirit's guidance, the disciples will come to know all truth, ἐν τ. ἀλ. suggests guidance in the whole sphere of truth." Barrett.

Beasley-Murray comments, "In any case the emphasis is on the term 'all': the truth has been made known by Jesus to the disciples, but their grasp of it has been limited; the task of the Paraclete will be to lead them that they may comprehend the depths and heights of the revelation as yet unperceived by them."

λαλεω speak, talk

ἔαυτος, ἔαυτη, ἔαυτον him/her/itself

όσος, η, ον correlative pronoun, as much as;
pl. as many as, all

Beasley-Murray comments, "It is explicitly stated that the revelation mediated by the Paraclete will not be his own, but one that he will receive ('all that he will hear'). Its source is stated in vv 14–15: the Paraclete will receive from Jesus what he imparts to the disciples, just as Jesus received it from the Father. The latter point is emphasized throughout this Gospel with respect to the message of Jesus (e.g., 3:32–35; 7:16–18; 8:26–29, 42–43; 12:47–50), and it extends to the revelation in his works (5:19–27), for the revelation in his words and works is one (14:9–10). So constant is this emphasis, it is to be presumed that *the one revelation of God in Christ* is the content of that which the Spirit is to convey to the disciples."

What is meant by τα ἐρχομενα? "Two interpretations may be suggested. (a) From the standpoint of the night 'in which Jesus was betrayed' τα ἐρχομενα are the events of the passion, which is about to take place, and include perhaps both the crucifixion and the resurrection. (b) From the standpoint of the evangelist τα ἐρχομενα must be events still future, that is properly eschatological events... It is probable that John has both trains of thought in mind, since (as the language of going and coming, of seeing and not seeing, shows) he thought of the death and resurrection of Jesus as themselves eschatological events. The meaning of the last discourse, and especially of the Paraclete sayings, is that the interval between the last night of Jesus' life and the evangelist's own day is annihilated by faith. The whole Church enters the supper room and participates in the glory of Christ, which was manifested in his death and resurrection and will be manifested eschatologically, as a present reality." Barrett.

ἀναγγελεῖ Verb, fut act indic, 3 s ἀναγγελλω
tell, inform, proclaim

John 16:14

ἐκεῖνος ἐμὲ δοξάσει, ὅτι ἐκ τοῦ ἐμοῦ λήμψεται καὶ ἀναγγελεῖ ὑμῖν.

ἐμὲ Pronoun, acc s ἐγω
δοξαζω praise, glorify, exalt

"Glory is the natural accompaniment of the Messiah in his coming at the last day; cf. Mark 13:26, and many other passages in Jewish and Christian literature. The Spirit, by realising the eschatological functions of Christ, gives him this glory by anticipation." Barrett.
Carson comments, "Just as the Son by his ministry on earth brought glory to his Father (7:18; 17:4), so the Paraclete by his ministry brings glory to Jesus: that is his central aim." Beasley-Murray adds, "The singular use of the term 'glorify' in relation to the death and resurrection of Jesus in this Gospel (esp. 12:23, 27–28; 13:31–32; 17:1, 5) suggests that the revelatory work of the Spirit, described as 'he shall glorify me,' has a special relation to the redemptive work of Jesus, wherein the revelation of God in Christ reaches its apex."

λήμψεται Verb, fut midd dep indic, 3 s
λαμβανω

"It is the truth not simply of the teaching but of the mission and being of Christ which the Spirit declares to the world, as he puts into effect Christ's judgement of the world." Barrett.

John 16:15

πάντα ὄσα ἔχει ὁ πατὴρ ἐμά· ἐστιν· διὰ τοῦτο εἴπον ὅτι ἐκ τοῦ ἐμοῦ λαμβάνει καὶ ἀναγγελεῖ ὑμῖν.

ἐμος, η, ov 1st pers possessive adj my, mine
εἴπον Verb, aor act indic, 1s & 3pl λεγω

Cf. 5:19, 20.

ζητεω seek, ask, investigate
ἀλληλων, οις, ους reciprocal pronoun one another
εἴπον Verb, aor act indic, 1s & 3pl λεγω
θεωρεω see vv.16,17

John 16:16

Μικρὸν καὶ οὐκέτι θεωρεῖτε με, καὶ πάλιν μικρὸν καὶ ὄψεσθέ με.

οὐκέτι adv see v.10

πάλιν again, once more

ὄψεσθέ Verb, fut midd dep indic, 2 pl ὄραω
see

After ὄψεσθέ με some MSS add ὅτι ὑπάγω πρὸς τὸν πατέρα (so A Γ Δ TheodGreek Ψ vg syr^{c,s,p,h,pal} cop^{bo} etc). This would appear to be in order to provide for the disciples' question at the end of v 17.

May refer to resurrection appearances but may also have apocalyptic connotations (cf. Mk 13:26; 14:62; Jn 1:50f.; 11:40). Barrett says that John's language reflects the peculiar eschatology "which affirms the partial but not complete fulfilment of the conditions of the age to come." Carson thinks that "this verse refers to Jesus' departure in death and his return after his resurrection." Cf. 7:33; 13:33.

John 16:17

εἴπαν οὖν ἐκ τῶν μαθητῶν αὐτοῦ πρὸς ἀλλήλους· Τί ἐστιν τοῦτο ὃ λέγει ἡμῖν· Μικρὸν καὶ οὐ θεωρεῖτε με, καὶ πάλιν μικρὸν καὶ ὄψεσθέ με; καὶ Ὄτι ὑπάγω πρὸς τὸν πατέρα;

ἀλληλων, οις, ους reciprocal pronoun one another

Cf. v.5.

John 16:20

ἀμήν ἀμήν λέγω ὑμῖν ὅτι κλαύσετε καὶ θρηνήσετε ὑμεῖς, ὃ δὲ κόσμος χαρήσεται· ὑμεῖς λυπηθήσεσθε, ἀλλ’ ἡ λύπη ὑμῶν εἰς χαρὰν γενήσεται.

κλαύσετε verb, fut act indic, 2 pl κλαιω weep, cry

θρηνεω mourn, weep

This verb is found only here in John. For the conjunction of the two verbs, cf. Lk 7:32.

χαρήσεται Verb, pass dep indic, 3 s χαιρω rejoice, be glad

λυπηθήσεσθε Verb, fut pass indic, 2 pl λυπεω pain, grieve; pass be sad, sorrowful, grieve

λυπη, ης f grief, sorrow, pain

χαρα, ας f joy, gladness

The reference is to Jesus' resurrection.

John 16:21

ἡ γυνὴ ὅταν τίκτῃ λόπην ἔχει, ὅτι ἥλθεν ἡ ὥρα αὐτῆς· ὅταν δὲ γεννήσῃ τὸ παιδίον, οὐκέτι μνημονεύει τῆς θλίψεως διὰ τὴν χαρὰν ὅτι ἐγεννήθη ἄνθρωπος εἰς τὸν κόσμον.

γυνη, αικος f woman

όταν when

τίκτω bear, give birth (to)

ὥρα, ας f hour, moment

γεννήσῃ Verb, aor act subj, 3 s γενναω give birth to; pass be born

παιδιον, ου n child

οὐκέτι adv no longer, no more

μνημονευω remember, keep in mind

θλιψις, εως f trouble, suffering

ἐγεννήθη Verb, aor pass indic, 3s γενναω

John 16:18

ἔλεγον οὖν· Τί ἐστιν τοῦτο ὃ λέγει μικρὸν; οὐκ οἴδαμεν τί λαλεῖ.

Carson comments, "Their perplexity provides the justification to the assessment Jesus has just rendered: they cannot yet bear all that Jesus wants to say to them (v. 12)."

John 16:19

ἔγνω Ἰησοῦς ὅτι ἥθελον αὐτὸν ἐρωτᾶν, καὶ εἶπεν αὐτοῖς· Περὶ τούτου ζητεῖτε μετ’ ἀλλήλων ὅτι εἴπον· Μικρὸν καὶ οὐ θεωρεῖτε με, καὶ πάλιν μικρὸν καὶ ὄψεσθέ με;

ἔγνω Verb, aor act indic, 3 s γινωσκω

ἥθελω wish, will

ἐρωτᾶν Verb, pres act infin ἐρωταω ask

"The parallel is in itself a simple one: the short travail pains give place to satisfaction at the birth of a child – the short sorrow of Good Friday and the following day give place to the joy of Easter. But the analogy has a deeper meaning. It belongs to the Old Testament; see especially Is 26:16-19 ...; 66:7-14... In these passages the messianic salvation which relieves the affliction of the people is compared to the relief and joy of childbirth, and from them (and like passages [e.g. Mic 4:9f.; 5:3; Jer 4:31]) was drawn the later Jewish doctrine of the ... 'travail pains of the Messiah', a period of trouble which must intervene before the final consummation. The significance of these facts is that the death and resurrection of Jesus were described in language which is properly eschatological; that is, John treats them as types and anticipations of eschatological events. The resurrection means, in an anticipatory way, the realisation of the messianic salvation." Barrett.

John 16:22

καὶ ὑμεῖς οὖν νῦν μὲν λύπην ἔχετε· πάλιν δὲ ὄψομαι ὑμᾶς, καὶ χαρήσεται ὑμῶν ἡ καρδία, καὶ τὴν χαρὰν ὑμῶν οὐδεὶς αἴρει ἀφ' ὑμῶν.

"The mere prediction of Jesus' departure was sufficient to grieve the disciples. νῦν, however, refers primarily to the time of Jesus' departure." Barrett.

ἔχετε, supported by P²² κ^{*} B c K W^c f¹ f² etc, is preferable to the future ἔξετε (P⁶⁶ κ^c A D W TheodGreek Ψ etc) which is apparently due to the future tenses in v 20.

παλιν again, once more

ὄψομαι Verb, fut midd dep indic, 1s ὄραω
see

Cf. Is 66:14.

οὐδεὶς, οὐδεμία, οὐδὲν no one, nothing
αἴρω take, take away

αἴρει (P²² P^{66vid} A C D^b K L Δ TheodGreek Π etc) is more likely to be original than ἀρεῖ (P⁵ B D^{*} and versions), since the latter may have been influenced by the future tenses of the immediately preceding verbs.

Carson comments, "Once the disciples rejoice, after the resurrection, *no-one will take away* [*their*] joy, because the resurrection of Jesus is not merely a discrete event but the onset of the eschatological age, the dawning of the new creation (cf. notes on 20:22), the precursor to the age of the Paraclete."

John 16:23

καὶ ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐμὲ οὐκ ἐρωτήσετε οὐδέν· ἀμὴν ἀμὴν λέγω ὑμῖν, ἂν τι αἰτήσητε τὸν πατέρα δώσει ὑμῖν ἐν τῷ ὀνόματί μου.

ἐκείνος, η, ο demonstrative adj. that

A phrase often used of the last days or of the end of the age.

ἐμὲ Pronoun, acc s ἐγώ
ἐρωτῶ see v.19.

"John's meaning seems to be that in the time when the Holy Spirit is given and guides the believers in all the truth they will no longer ask such questions as, What is the meaning of the 'little while' of which Jesus speaks? Cf. 1 John 2:20, οἰδάτε παντες." Barrett.

Beasley-Murray comments, "The joy of the new time introduced by Easter is to be characterized by two notable features: first, the joy of understanding; the disciples will no longer have to question Jesus in the kind of bewilderment which they had just known (vv 16–18), for Easter will be as a shaft of light from heaven on the way of Jesus, and the Spirit will be their leader into 'all truth'; second, the joy of efficacious prayer, since the Father will hear and grant their prayers 'in the name of Jesus'."

ἀν particle indicating contingency
τις, τὶ acc τινά, τὶ gen τινός dat τινὶ anyone,
anything

ἀν τι here for the more usual ὁ ἀν 'whatever.'

αἰτεῖο ask, request

αἰτεῖο is used here for making a petition and is distinguished from ἐρωτᾶσθαι which is used for asking a question.

ὄνομα, τος n name

The position of ἐν τῷ ὀνόματί μου varies in the textual tradition.

δώσει Verb, fut act indic, 2s διδῷμι

Cf. 14:13f.; 15:16.

John 16:24

ἔως ἀρτὶ οὐκ ἥτήσατε οὐδέν ἐν τῷ ὀνόματί μου· αἰτεῖτε καὶ λήμψεσθε, ἵνα ἡ χαρὰ ὑμῶν ἦ πεπληρωμένη.

ἔως conj until

ἀρτὶ now

λήμψεσθε Verb, fut midd dep indic, 2 pl

λαμβάνω

χαρα, ας f see v.20

ἡ Verb, pres subj, 3s εἰμι

πεπληρωμένη Verb, perf pass ptc, f nom s

πληροω fill, make full

"Cf. 15:11, but the completion of joy is now more closely defined; it consists in the access to God which is described as asking and receiving." Barrett.

John 16:25

Ταῦτα ἐν παροιμίαις λελάληκα ύμῖν· ἔρχεται ὥρα ὅτε οὐκέτι ἐν παροιμίαις λαλήσω ύμῖν ἀλλὰ παρρησίᾳ περὶ τοῦ πατρὸς ἀπαγγελῶ ύμῖν.

παροιμία, ας f parable, figure of speech

Here used in contrast with παρρησίᾳ to mean veiled speech, including parables such as the discourses concerning the shepherd and the vine. Beasley-Murray thinks that the reference is particularly to the enigmatic saying of v. 16 which prompts the puzzled questioning of vv 17-18 along with the expansion in v. 20 and parable of v 21.

λελάληκα Verb, perf act indic, 1 s λαλεω
ότε conj when

οὐκέτι adv see v.21

παρρησία, ας f openness

Cf. 7:4. The dative is used adverbially to mean 'openly', 'plainly'.

ἀπαγγελῶ Verb, fut act indic, 1 s ἀπαγγελλω
announce, proclaim

Both Jesus post-resurrection instruction of the disciples and the continuing instruction of the Spirit-Paraclete, cf. 16:12-15.

John 16:26

ἐν ἑκείνῃ τῇ ἡμέρᾳ ἐν τῷ ὄνοματί μου
αἰτήσεσθε, καὶ οὐ λέγω ύμῖν ὅτι ἐγὼ ἐρωτήσω
τὸν πατέρα περὶ ύμῶν.

ὄνομα, τος n name

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

ἐρωτῶ ask, request

Beasley-Murray comments, "While we may contrast this statement with assertions of the mediatorial role of Jesus in heaven (Rom 8:34; Heb. 7:25; 1 John 2:1), it is clear that the emphasis in this passage is on the freedom of access which the disciples will have to the Father. There will be no need for Jesus to persuade the Father to listen to their prayers, still less to turn aside his wrath from them, for the Father himself loves them."

John 16:27

αὐτὸς γάρ ὁ πατὴρ φιλεῖ ύμᾶς, ὅτι ύμεις ἐμὲ
πεφιλήκατε καὶ πεπιστεύκατε ὅτι ἐγὼ παρὰ τοῦ
θεοῦ ἐξῆλθον.

φιλεω love

ἐμὲ Pronoun, acc s ἐγω

πεφιληκατε Verb, perf act indic, 2p φιλεω

παρα [του] θεου. Metzger writes, "The reading, του πατρος, though strongly supported, is probably secondary, having arisen by assimilation to εξηλθον παρα του πατρος of the following verse."

Barrett points out that vv 26-27 elaborate the thought of 15:13-15; the disciples are called the 'friends' of Jesus and with him form a unique circle of love: "In the present passage the point is that the Father himself stands within this circle (as indeed is implied by 15:9 f.)"

John 16:28

εξῆλθον ἐκ τοῦ πατρὸς καὶ ἐλήλυθα εἰς τὸν
κόσμον· πάλιν ἀφίμι τὸν κόσμον καὶ
πορεύομαι πρὸς τὸν πατέρα.

The omission of εξηλθον παρα τοῦ πατρος by D and a few other mss is probably accidental.

ἐλήλυθα Verb, perf act indic, 1 s ἐρχομαι
παλιν again, once more
ἀφιμι leave, forsake
πορευομαι go, proceed

This verse summarises the whole of Jesus' work, or even, as Barrett suggests, of the Christian faith. "It expresses God's movement to the world in Christ; the movement of humiliation and revelation (ἐληλυθα εις τον κοσμον); the return of Christ to the Father, which is both the consummation of his glory and the redemption of the world, since, as the discourses of chs. 13-16 have been designed to show, it was the condition and signal for the coming of the Spirit and the inauguration of a new dispensation of knowledge and life."

John 16:29

Λέγουσιν οἱ μαθηταὶ αὐτοῦ· Ἐδε νῦν ἐν
παρρησίᾳ λαλεῖς, καὶ παροιμίαν οὐδεμίαν
λέγεις.

μαθητης, ου m disciple, pupil, follower

παρρησια, ας f see v.25

παροιμια, ας f see v.25

οὐδεις, οὐδεμια, οὐδεν no one, nothing

"The chapter, and with it the last discourses, closes with a striking example of Johannine irony. In spite of Jesus' warning that the hour for plain speech was coming (and had not yet come, v.25) the disciples leapt to the conclusion that, because they had acquired an orthodox faith (vv.28f.), they fully understood his meaning. They were answered by an unsparring disclosure of the truth about themselves." Barrett.

John 16:30

νῦν οἴδαμεν ὅτι οἶδας πάντα καὶ οὐ χρείαν
ἔχεις ἵνα τίς σε ἐρωτᾷ· ἐν τούτῳ πιστεύομεν
ὅτι ἀπὸ θεοῦ ἔξηλθες.

χρεία, ας f need

σε Pronoun, acc s συ

ἐρωτᾷ Verb, imperfect act indic, 3 s ἐρωτῶ

ask

ἔξηλθες Verb, aor act indic, 2 s ἔξερχομαι

John 16:31

ἀπεκρίθη αὐτῷ Ἰησοῦς· Ἐρτι πιστεύετε;

ἀπεκρίθη Verb, aor midd dep indic, 3 s

ἀποκρινομαι answer, reply, say

ἀρτι now, at the present

Beasley-Murray writes, "The utterance of Jesus could be either a question or an affirmation. The comparable utterance in 13:38 favors the former as intended."

"The question does not perhaps deny the existence of some kind and measure of faith; but its complete inadequacy is shown in the next verse." Barrett.

John 16:32

ἰδοὺ ἔρχεται ὥρα καὶ ἐλήλυθεν ἵνα
σκορπισθῆτε ἔκαστος εἰς τὰ ἴδια κάμε μόνον
ἀφῆτε· καὶ οὐκ εἰμὶ μόνος, ὅτι ὁ πατὴρ μετ'
ἔμου ἔστιν.

ἐλήλυθεν Verb, perf act indic, 3 s ἐρχομαι

σκορπισθῆτε Verb, aor pass subj, 2 pl

σκορπιζω scatter, disperse

Cf. Mk 14:27 which quotes Zech 13:7.

ἔκαστος, η, ov each, every

ἰδιος, α, ov one's own; τα idia home

κάγω a compound word = και ἐγω

μονος, η, ov adj only, alone

"At the time of crucifixion, Jesus was all the 'Church' there was." Barrett.

ἀφῆτε Verb, aor act subj, 2 pl ἀφιημι leave,
forsake

Beasley-Murray comments, "The question is raised whether v 32b implies a rejection of the tradition of the cry of desolation, recorded in Mark 15:34. In our judgment the affirmation that it does entails a misunderstanding of the Evangelist's intention. He is contrasting the faithlessness of the disciples in his hour of trial with the faithfulness of his Father. It has nothing to do with the experience of Jesus at one terrible moment on the cross, wherein he expressed his agony of spirit by quoting Ps 22:1... The expression of confidence in his Father's presence when his followers desert him is entirely comprehensible in v 32. If a comparison with Mark 15:34 is legitimate the latter becomes yet more terrible in significance, but must be seen as the unfathomed depth of the descent of the Son of God prior to his ascent to the Father's right hand – a figure which is not inharmonious with the paradox of John 12:31–32!"

John 16:33

ταῦτα λελάληκα ύμῖν ἵνα ἐν ἑμοὶ εἰρήνην
ἔχητε· ἐν τῷ κόσμῳ θλιψιν ἔχετε, ἀλλὰ
θαρσεῖτε, ἐγὼ νενίκηκα τὸν κόσμον.

λελάληκα Verb, perf act indic, 1 s λαλεω

The reference may be to the preceding verse and the prediction of the disciples' desertion but "more probably refers to the whole of the discourse (especially from 16:1) which sets in its true context the θλιψις the disciples will have to endure." Barrett.

έμοι Pronoun, dat s ἐγω

εἰρήνη, ης f peace

Cf. 14:27.

θλιψις, εως f trouble, suffering

Used in the New Testament both of eschatological woes and of the afflictions and persecutions of the church. "Through the Church, and especially through its love, its joy in the Spirit, and its persecutions, the eschatological salvation, anticipated in the crucifixion and resurrection and hoped for at the last day, is continually presented to the world." Barrett.

θαρσεω (only in imperat) Courage! Take courage! Cheer up!

νικαω conquer, overcome

In Jesus' death it seemed that the 'world' – characterised by opposition to Jesus – had triumphed over him. His resurrection demonstrated that he had overcome the world. Beasley-Murray adds, "And *in him* every disciple shares his victory (a conviction strongly emphasized in I John: the believer conquers the evil one, 2:13–14, the Antichrists of this world, 4:4, and the world itself, 5:4–5)."

John 17:1-26

Beasley-Murray comments, "The prayer of chap. 17 is no everyday prayer, but is conditioned by its position at the conclusion of the farewell discourse of Jesus. The inclusion of a prayer is not uncommon in descriptions of farewell discourses in the OT and in later Jewish writings. The book of Deuteronomy, itself a series of farewell discourses in form, concludes with the Song of Moses (chap. 32) and Moses' blessings of the tribes (chap. 33); the former is a psalm, the latter a kind of prophetic prayer... The distinctiveness of the prayer of John 17, over against other related compositions, lies in the uniqueness of him who prays and the setting of his prayer: Jesus, the Son of God, is about to depart to his Father through a death and resurrection for the life of the world; in that circumstance he prays that the purpose of God may be perfectly fulfilled through what he now does and through his followers."

It is commonly observed, though with many variations, that the prayer falls into three parts:

- vv. 1-5, Jesus prays for himself;
- vv. 6-19, Jesus prays for the disciples;
- vv. 20-26, Jesus prays for the church.

John 17:1

Ταῦτα ἐλάλησεν Ἰησοῦς, καὶ ἐπάρας τοὺς ὄφθαλμοὺς αὐτοῦ εἰς τὸν οὐρανὸν εἶπεν· Πάτερ, ἐλήλυθεν ἡ ὥρα· δόξασόν σου τὸν νιόν, ἵνα ὁ νιὸς δοξάσῃ σέ,

Ταῦτα ἐλάλησεν links the prayer firmly to the farewell discourse of chapters 14-16.

ἐπάρας Verb, aor act ptc, m nom s ἐπαίρω
raise, lift up

Cf. 11:41.

ἐλήλυθεν Verb, perf act indic, 3 s ἐρχομαι
δοξάσόν Verb, aor act imperat, 2 s δοξάζω
glorify, exalt

Cf. 12:23. "The glory of the Son proceeds from the Father, and is the consequence of the Son's obedience." Barrett. Cf. vv.4,5.

Beasley-Murray comments, "The petition, 'Glorify your Son that the Son may glorify you,' strikes the keynote of the prayer ('The first petition is in fact its whole contents,' Bultmann, 490). Its significance is complex; in the context it expresses the desire of Jesus that his life, now to be devoted to God in death (v 19), may be an acceptable sacrifice; that God may raise him to the throne of his glory (cf. 13:31-32); that the honor that comes from God alone may be his, and that all may recognize it; that thereby this event may constitute the coming of the saving sovereignty, the kingdom of God for the life of the world, and so the revelation of the Father's glory in terms of redeeming love and power."

John 17:2

καθὼς ἔδωκας αὐτῷ ἐξουσίαν πάσης σαρκός,
ἵνα πᾶν ὃ δέδωκας αὐτῷ δώσῃ αὐτοῖς ζωὴν
αιώνιον.

ἔδωκας Verb, aor act indic, 3 s διδωμι

May be a timeless aorist but Barrett thinks it refers to Jesus baptism, cf. 1:32f. "The Son receives the Spirit that he may baptise with the Spirit." Carson argues that the reference is to "God's pre-temporal decision to give his Son authority ... over all people."

ἐξουσία, ας f authority, power
σαρξ, σαρκός f flesh

πασα σαρξ is a Semitism, occurring here only in John and meaning all humankind.

δέδωκας Verb, perf act indic, 2 s διδωμι
δωσῃ Verb, aor act subj, 3 s διδωμι

"The αὐτοῖς which follows shows that παν, although neuter singular, refers to the disciples. Their unity is thus represented in the strongest possible way (not παντες, 'all', but 'the whole'). Cf. v.24. The theme of unity is constantly repeated in this chapter (vv. 11f., 20ff., 24, 26); here however the unity is assumed as a fact, whereas elsewhere it is the subject of prayer. It is also stated here and repeated later (vv. 6, 9, 24) that the disciples are men whom God has given to Christ; and in this way prominence is given in this chapter to the idea of predestination, which appears elsewhere in the gospel (e.g. 12:37-41; 15:16). The small group of disciples, previously selected by and known to God, stands over against the world." Barrett.

Beasley-Murray, drawing attention to the phrase 'all flesh' comments, "The redemption of Christ is universal in scope (cf. 3:16; 12:31–32), the kingdom of God is universe wide, hence the authority of the Son has the same limitless bounds; but the gifts of the saving sovereignty, summed up in eternal life, are for those whom the Father has 'given' to the Son. This intimates that kingdom and judgment go together, and both accord with the electing purpose of God. Divine election and human responsibility are variously expressed in the Gospel (see esp. 6:37, 39–40, 44, 64–65; 12:37–42) and they are to be held together as truly as God's sovereignty and human freedom must be so held."

ζωη, ης f life
αιώνιος, ον eternal, everlasting

Cf. 1:4; 3:15 etc.

John 17:3

αὕτη δέ ἐστιν ἡ αἰώνιος ζωὴ ἵνα γινώσκωσι σὲ τὸν μόνον ἀληθινὸν θεὸν καὶ ὃν ἀπέστειλας Ἰησοῦν Χριστόν.

μονος, η, ον adj only, alone
ἀληθινος, η, ον real, genuine, true

Cf. 1 Thess 1:9; 1 Jn 5:20.

ἀπέστειλας Verb, aor act indic, 2 s
ἀποστέλλω send

"The following points suggested by this verse may be noted here. (a) Knowledge of God and Christ gives life; but the same result follows from believing (20:31). Knowing and believing are not set over against one another but correlated. This suggests that John's conception of knowledge is close to that of the Old Testament [cf. Jer 31:34; Hab 2:14]. (b) Knowledge has also an objective, factual, side. Men must know the only true God (cf. 8:32, γνωσεσθε τὴν ἀληθειαν). This objectivity is partly Greek but owes something to the native Jewish conception that God reveals himself, and is known, in concrete historical events. (c) Knowledge of God cannot be severed from knowledge of his incarnate Son; cf. 14:7; 20:31 and many other passages. This fact makes possible a unique fusion of the Greek and Hebrew conceptions of knowledge. Saving knowledge is rooted in knowledge of a historical person; it is therefore objective and at the same time a personal relation." Barrett.
Cf. Matt 11:27 in the context of the kingdom sayings of Matt 11:2-14, 20-24, 25-26.

Carson comments, "In a Gospel that ranks belief no less central than knowledge to the acquisition of eternal life (3:16; 20:31), it is clear that the knowledge of God and of Jesus Christ entails fellowship, trust, personal relationship, faith. There is no more powerful evangelistic theme."

John 17:4

ἐγώ σε ἐδόξασα ἐπὶ τῆς γῆς, τὸ ἔργον τελειώσας ὃ δέδωκάς μοι ἵνα ποιήσω·

σε Pronoun, acc s συ

γη, γης f earth

τελειώσας Verb, aor act ptc, m nom s
τελειοω make perfect, complete

Cf. the τετελεσται of 19:30, also 4:34 for ἔργον. The completion of the work takes in also the cross which is very much in view in this chapter.

John 17:5

καὶ νῦν δόξασόν με σύ, πάτερ, παρὰ σεαυτῷ τῇ δόξῃ ἥ οἶχον πρὸ τοῦ τὸν κόσμον εἶναι παρὰ σοί.

δόξασόν Verb, aor act imperat, 2 s δοξαζω

"The vvv, the aorist imperative, and the sharply juxtaposed pronouns are intended to bring out a contrast. In his obedient ministry Jesus has glorified the Father; now, in response to the death which sets the seal upon his obedience and his ministry, let the Father glorify him." Barrett.

σεαυτου, ης reflexive pronoun yourself

δοξα, ης f glory

εἶναι Verb, pres infin ειμι

Cf. 8:58. Haenchen points out that this prayer assumes that the incarnation entailed a *forfeiture* of the glory that the Son once possessed.

Carson comments, "This does not mean that Jesus is asking for what might be called a 'de-incarnation' in order to be returned to the glory he once enjoyed. When the word became flesh (1:14), this new condition was not designed to be temporary. When Jesus is glorified, he does not leave his body behind in the grave, but rises with a transformed, glorified body (to use a Pauline category; cf. notes on ch. 20) which returns to the Father (cf. 20:17) and thus to the glory the Son had with the Father 'before the world began'."

John 17:6-11a

Before beginning to pray for the disciples, Jesus turns to the reasons for praying for them rather than others.

John 17:6

Ἐφανέρωσά σου τὸ ὄνομα τοῖς ἀνθρώποις οὓς ἔδωκάς μοι ἐκ τοῦ κόσμου. σοὶ ἡσαν κάμοι αὐτοὺς ἔδωκας, καὶ τὸν λόγον σου τετήρηκαν.

φανερωο make known, reveal

Cf. 1:31; 2:11; 9:31; 21:1,14.

ὄνομα, τος n name, person, authority

The 'name' of God here stands for the revealed character of God, cf. Ex 3:15; Is 52:6. Jesus has made God known to them, has revealed the character of God to them.

ἔδωκάς see v.2

καμοι abbreviated form of και ἐμοι and to me, also to me

Carson comments, "The ones for whom Jesus prays, then, antecedently belonged to God, who took them out of the world and gave them to his Son, who manifested God's name to them."

τηρεω keep, observe

Means that the disciples have accepted the truth of God in Jesus. Barrett is of the view that it means *also* that they have faithfully proclaimed the truth of God in Jesus and that the perspective is that of the end of the first century. Carson responds that "This explanation is intrinsically unlikely, for no Evangelist exceeds John in his care to distinguish what the disciples understood during the ministry of Jesus and what they understood only later (e.g. 2:19-22 ...).

Moreover, a good case can be made that when in the Fourth Gospel Jesus refers to his *words* (plural) he is talking about the precepts he lays down, almost equivalent to his 'commands' (ἐντολαι, as in 14:21; 15:10), but when he refers to his *word* (singular) he is talking about his message as a whole, almost equivalent to 'gospel'. The disciples had not displayed mature conformity to the details of Jesus' teaching, but they had committed themselves unreservedly to Jesus as the Messiah, the one who truly reveals the Father."

John 17:7

νῦν ἔγνωκαν ὅτι πάντα ὄσα δέδωκάς μοι παρὰ σοῦ εἰσιν·

ἔγνωκαν Verb, perf act indic, 3 pl γνωσκω

Instead of ἔγνωκαν (read by A B C D L y. TheodGreek A etc) the first person sing. ἔγνων appears in κ it^{a b c e f² syr cop goth. This latter modification is viewed by the UBS committee as "a mistaken correction of a copyist influenced by the first person in v 6, or (in the case of ἔγνωκα) as an accidental error in transcription (loss of horizontal line over α representing final ν)." Metzger.}

όσος, η, ον correlative pronoun, as much as; pl. as many as, all

δέδωκάς Verb, perf act indic, 2 s διδωμι

"The disciples have recognised that 'all things' have come to Jesus from God; 'all things' include ρῆματα, words [v.8]; receiving the words of Jesus means keeping the word of God." Barrett.

John 17:8

ὅτι τὰ ρῆματα ἃ ἔδωκάς μοι δέδωκα αὐτοῖς, καὶ αὐτοὶ ἔλαβον καὶ ἔγνωσαν ἀληθῶς ὅτι παρὰ σοῦ ἐξῆλθον, καὶ ἐπίστευσαν ὅτι σύ με ἀπέστειλας.

ρῆμα, ατος n word, thing

Jesus' words are the Father's words. Cf. 3:34; 7:16; 12:49f.; 14:10,24.

δέδωκα Verb, perf act indic, 1 s διδωμι

ἔγνωσαν Verb, aor act indic, 3 pl γνωσκω

καὶ ἔγνωσαν is omitted in κ^* A D W, so making the sentence to read, 'they have received in truth that I came forth from you.'

ἀληθῶς adv truly, in truth

ἀπέστειλας Verb, aor act indic, 2 s

ἀποστελλω send

"See on 20:21. As there, so in this prayer, the thought of the mission of the Son leads to the complementary thought of the mission of the disciples to the world (see especially v.18)." Barrett.

Carson comments, "However strong the predestinarianism in vv 2, 6, it is important to insist that the disciples accepted Jesus' words, they obeyed Jesus 'word' (v. 6), they believed that God had sent Jesus (v. 8): the accepting, the obedience, the faith is *their* accepting, *their* obedience and *their* faith, regardless of how prevenient God's grace had been in their lives. This, too, becomes part of the ground of Jesus' prayer for them."

John 17:9

ἐγὼ περὶ αὐτῶν ἐρωτῶ· οὐ περὶ τοῦ κόσμου ἐρωτῶ ἀλλὰ περὶ ὧν δέδωκάς μοι, ὅτι σοί εἰσιν,

ἐρωταω ask, request

The contrast is not as great as it may seem. Christ prays for his disciples precisely that they may be the means of bringing the gospel to the world.

Carson adds, "Even so, the fundamental reason for Jesus' self-imposed restriction as to whom he prays for at this point is not utilitarian or missiological but theological: *they are yours*. However wide is the love of God (3:16), however salvific the stance of Jesus toward the world (12:47), there is a peculiar relationship of love, intimacy, disclosure, obedience, faith, dependence, joy, peace, eschatological blessing and fruitfulness that binds the disciples together and with the Godhead. These themes have dominated the farewell discourse. The world can be prayed for only to the end that some who now belong to it might abandon it and join with others who have been chosen out of the world... To pray for the world, the created moral order in active rebellion against God, would be blasphemous; there is no hope for the world. There is hope only for some who now constitute the world but who will cease to be the world and will join those of whom Jesus says for *they are yours*."

John 17:10

καὶ τὰ ἡμὰ πάντα σά ἔστιν καὶ τὰ σὰ ἡμά, καὶ δεδόξασμαι ἐν αὐτοῖς.

ἐμοῖς, η, ov 1st pers possessive adj my, mine σοῖς, ση, σον possessive adj. your, yours

"For the change from masculine to neuter cf. v.2. There seems to be here a definite intention of broadening the thought. Not only are the disciples at once the Father's and the Son's; there is a complete mutuality of interest and possession between the Father and the Son." Barrett.

δεδόξασμαι Verb, perf pass indic, 1 s δοξάζω glorify, exalt

αὐτοῖς could be taken as neuter, referring to the πάντα held in common between the Father and the Son, but it is more natural to take it as referring back to v.9 and to the disciples.

"Christ is glorified, and, as the next verse shows, he will be glorified by their faithful fulfilment of their mission." Barrett.

John 17:11b-16

Jesus prays for the disciples: that they may be kept in God and out of the clutches of the 'evil one'.

John 17:11

καὶ οὐκέτι εἰμὶ ἐν τῷ κόσμῳ, καὶ αὐτοὶ ἐν τῷ κόσμῳ εἰσίν, κάγὼ πρὸς σὲ ἔρχομαι. πάτερ ἄγιε, τήρησον αὐτοὺς ἐν τῷ ὀνόματί σου φ δέδωκάς μοι, ἵνα ὥστιν ἐν καθὼς ἡμεῖς.

οὐκέτι adv no longer, no more

Jesus looks forward to his imminent departure when the disciples will be left exposed to the hostility of the world and he prays for them.

κάγω a compound word = καὶ ἔγω ἄγιος, α, ov holy

'Holy Father' as a form of address to God is found here alone in this Gospel. On this phrase, see particularly, P. T. Forsyth, *God the Holy Father*.

"The prayer for the disciples is that as Christ has sanctified himself, so they may be sanctified in unity with one another, in Christ, and for God. It is the original holiness of the Father which makes intelligible and possible the consecration of Jesus and the Church. This is John's equivalent of the Old Testament 'Ye shall be holy for I am holy' (Lev 11:44), which elsewhere in the New Testament is reproduced in a prominently ethical sense (1 Peter 1:16, cf. Matt 5:48). John, though no one could stress more strongly the ethical result of holiness in love, is careful to bring out the root of holiness in a relationship." Barrett.

τηρεῖ keep, observe, maintain

Beasley-Murray comments, "It is possible to translate ἐν τῷ ὀνόματί σου as 'by your name,' and to interpret as in the NEB, 'Protect by the power of your name' (so Heitmüller, *Im Namen Jesu*, 132–34; Schlatter, 321; Hoskyns, 500; Bultmann, 503. Bruce cites the parallelism seen in Ps 54:1, 'Save me, O God, by your name, and vindicate me by your might,' 332). It is, however, even more natural to translate ἐν as 'in,' and to interpret the prayer, 'Keep them in your name,' as in NEB margin, 'Keep them in loyalty to thee,' or, more fully, *in adherence to what Jesus has revealed to the disciples of the character of God* (so Lagrange, 445; Lindars, 524; Barrett, 507; Schnackenburg, 3:180). It is not impossible that both thoughts are implied, as Brown believes (2:759), but the context appears to have in view primarily the latter concept. The petition follows on vv 6–8, wherein 'the name which you gave me' is anticipated by 'the words which you gave me'; they denote the revelation of the Father which Jesus has received and passed on to his disciples; it is only as the disciples are maintained in adherence to that revelation that they can be one as the Father and the Son are one, which is the purpose of the petition, 'Keep them in your name'."

Carson similarly writes, "In short, Jesus prays that God will keep his followers in firm fidelity to the revelation Jesus himself has mediated to them."

ὥ δεδωκας μοι is better attested than οὐς δεδωκας μοι. God's revealed character has been committed to Jesus. Cf. 1:18; 14:9.

εἰς, μια, ἐν gen ἑνος, μιας, ἑνος one

"The disciples are to be kept by God not as units but as a unity." Barrett. Carson responds, "That slightly misses the point. They are not to be kept *as* a unity; rather, their unity is the purpose of their being kept. They cannot be one as Jesus and the Father are one unless they are kept in God's name, i.e. in loyal allegiance to his gracious self-disclosure in the person of his Son." The model for that unity is the Godhead itself, cf. v.21.

John 17:12

ὅτε ἡμην μετ' αὐτῶν ἐγώ ἐτήρουν αὐτοὺς ἐν τῷ ὄνόματί σου φ δέδωκάς μοι, καὶ ἐφύλαξα, καὶ οὐδεὶς εξ αὐτῶν ἀπώλετο εἰ μὴ ὁ νιὸς τῆς ἀπωλείας, ἵνα ἡ γραφὴ πληρωθῇ.

ὅτε conj when

ἡμην Verb, imperf act indic, 1s εἰμι

The reading ϥ δεδωκας μοι, though here not so well attested as v.11, is still preferred by UBS and Barrett.

φυλασσω keep, guard, defend

Barrett suggests a synonymous variation to τηρεω.

οὐδεῖς, οὐδεμία, οὐδεν̄ no one, nothing

ἀπώλετο Verb, aor midd indic, 3 s ἀπολύμι

destroy; midd be lost, perish

εἰ μη except

ἀπωλεία, ας f destruction, utter ruin

"In the New Testament ἀπωλεία commonly means eschatological perdition, damnation (Matt 7:13; Acts 8:20; Rom 9:22; Phil 1:28; 3:19; 1 Tim 6:9; Heb 10:39; 2 Peter 2:1; 3:7; (3:16); Rev 17:8,11), and the same Semitic expression (νιος της ἀπωλείας = man destined for perdition) occurs in 2 Thess 2:3, in an apocalypse in which it is foretold that the *parousia* of Christ will not take place 'except the falling away come first, and the man of sin (ὁ νιος της ἀμαρτιας, v.l. ἀνομιας) be revealed, the son of perdition (ὁ νιος της ἀπωλείας)'. It seems probable that John saw in Judas this eschatological character who must appear before the manifestation of the glory of Christ." Barrett.

Beasley-Murray comments, "The same expression, 'the son of perdition,' ὁ νιὸς τῆς ἀπωλείας, is applied to the Antichrist in 2 Thess 2:3 in parallelism with 'the man of lawlessness,' presumably to denote his evil nature, but it may also include the thought of his sure destruction, which is mentioned in 2 Thess 2:8. A similar duality of meaning could attach to the expression in our passage."

Carson comments on the parallel with 2 Thess 2:8, "Probably John 17:12 portrays Judas Iscariot as a horrible precursor belonging to the same genus as the eschatological 'son of perdition', just as in 1 Jn 2:18, 22; 4:3 John portrays the heretical teachers he there confronts as of a piece with the antichrist."

γραφη, ης f writing, Scripture

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

Probably Ps 41:9, quoted in 13:18.

John 17:13

νῦν δὲ πρὸς σὲ ἔρχομαι, καὶ ταῦτα λαλῶ ἐν τῷ κόσμῳ ἵνα ἔχωσιν τὴν χαρὰν τὴν ἐμὴν πεπληρωμένην ἐν ἑαυτοῖς.

ταῦτα may refer to the whole of this last discourse or just to this prayer of Jn 17. If the latter, then as 11:42, it emphasises that Jesus prays not for his own sake but for the sake of those who witness his prayer. Barrett says, "He himself, as the eternal Son in perpetual communion with the Father, has no need of the formal practice of prayer; but this human practice is the only means by which the communion he enjoys can be demonstrated to human observation, and forms the pattern for the communion which his disciples will subsequently enjoy. Hence it helps to convey to them his joy, which springs, as will theirs, from unsparring obedience to and unbroken communion with the Father." Perhaps we should add that Jesus' prayer in this chapter is intended also as a window into his continuing High Priestly prayer for us his people. He prays here that his disciples might know how and what he would continue to plead for them when in glory. This prayer is therefore to encourage us and give us a fulness of joy which springs from our confidence in his care for us and his keeping of us.

χαρα, ας f joy, gladness, cause of joy

ἐμοις, η, ov 1st pers possessive adj my

πεπληρωμένην Verb, perf pass ptc, f acc s

πληρω fill, make full, fulfill

ἑαυτος, ἑαυτη, ἑαυτον him/herself, itself

John 17:14

ἐγὼ δέδωκα αὐτοῖς τὸν λόγον σου, καὶ ὁ κόσμος ἐμίσησεν αὐτούς, ὅτι οὐκ εἰσὶν ἐκ τοῦ κόσμου καθὼς ἐγὼ οὐκ εἰμὶ ἐκ τοῦ κόσμου.

δέδωκα Verb, perf act indic, 1 s διδωμι

Cf. v.8.

μισεω hate

Cf. 15:18f.

There is, of course, a difference between Jesus and the disciples: "They have been chosen out of the world (15:19); Jesus never was of it, and had to enter it (1:11,14). But for the disciples, the consequence of their having been chosen out of the world, of their having obeyed the word the Father gave Jesus, is that they, like Jesus, are aligned with the Father and his gracious self-disclosure in Christ Jesus. Insofar as they side with this revelation, the disciples infuriate the world. The world loves its own, and the disciples are *not of the world*, but are of God and his revelation. This revelation, in presenting the truth and commanding assent, condemns the world and exposes its evil (3:19-21; 7:7), and the world snarls with savage rage." Carson. Sanders and Barrett say that the aorist ἐμίσησεν reflects the later perspective of the church. This supposition is quite unnecessary (cf. notes on vv. 4-5).

John 17:15

οὐκ ἐρωτῶ ἵνα ἄρῃς αὐτοὺς ἐκ τοῦ κόσμου
ἀλλ' ἵνα τηρήσης αὐτοὺς ἐκ τοῦ πονηροῦ.

ἐρωταω ask, request

ἄρῃς Verb, aor act subj, 2 s αἴρω take,
take away

"The disciples, though not of the world, are in it (v.11). It is their vocation to stay in it." Barrett.

τηρεω keep

πονηρος, α, ov evil

"It is impossible to be certain whether Jesus means ὁ πονηρος or το πονηρον. The only other uses of πονηρος in the gospel are 3:19; 7:7 – both adjectival. But the use in 1 John (2:13f.; 3:12; 5:18f.) suggests strongly that John is thinking of the Evil One, not of evil. The death of Jesus means the judgement of the prince of this world (12:31; 14:30; 16:11), but he is not deprived of the power to harm the disciples, if they are left without divine aid." Barrett.

Beasley-Murray comments, "Jesus ... renews the prayer of v 11, that the disciples be kept out of the clutches of 'the evil one,' who is behind the world's opposition to God manifest in Christ. Yet the Lord explicitly disavows a prayer that the disciples may escape the evil one by their removal from the world. That should never be, for the Father, far from abandoning the world in its rebellion, is engaged in the process of delivering the world and through the Son establishing a sovereignty that spells salvation for the world (3:16; 12:31-32); the disciples accordingly are to be in the world as witnesses to the sovereign rule in the grace that forgives the rebels and gives life to the full (10:10)."

John 17:16

ἐκ τοῦ κόσμου οὐκ εἰσὶν καθὼς ἐγὼ οὐκ εἰμὶ¹
ἐκ τοῦ κόσμου.

John 17:17-19

Jesus prays that the disciples may be sanctified – consecrated, as Jesus himself is consecrated, to the mission before them.

John 17:17

ἀγίασον αὐτοὺς ἐν τῇ ἀληθείᾳ· ὁ λόγος ὁ σὸς
ἀληθειά ἔστιν.

ἀγίασον Verb, aor act imperat, 2 s ἀγιαζω
sanctify, make holy

The verb here can scarcely bear a different sense from that in v.19 where Jesus uses it of himself. Barrett draws attention also to 10:36 where the context is similar. The meaning is to be set apart for sacred service – Beasley-Murray uses the term 'consecrated' and Carson makes a similar point when he writes, "In John's Gospel, such 'sanctification' is always for mission. The mission of the disciples is spelled out in the next verse; the present verse focuses on the *means* of the sanctification."

ἀληθεια, ας f truth, reality

σος, ση, σον possessive adj. your, yours

It is the truth of God revealed in Jesus which "designates and separates the apostles for their mission." Barrett.

Carson comments, "The Father will immerse Jesus' followers in the revelation of himself in his Son; he will sanctify them by sending the Paraclete to guide them into all truth (16:13). Jesus' followers will be 'set apart' from the world, reserved for God's service, insofar as they think and live in conformity with the truth, the 'word' of revelation (v. 6) supremely mediated through Christ (himself the truth, 14:6, and the Word incarnate, 1:1, 14) – the revelation now embodied in the pages of this book. In practical terms, no-one can be 'sanctified' or set apart for the Lord's use without learning to think God's thoughts after him, without learning to live in conformity with the 'word' he has graciously given. By contrast, the heart of 'worldliness', of what makes the world the world (1:9 [sic. 1:10-11?]), is fundamental suppression or denial of the truth, profound rejection of God's gracious 'word', his self-disclosure in Christ."

John 17:18

καθὼς ἐμὲ ἀπέστειλας εἰς τὸν κόσμον, κἀγὼ ἀπέστειλα αὐτοὺς εἰς τὸν κόσμον·

ἐμὲ Pronoun, acc s ἐγώ
ἀπέστειλα Verb, aor act indic, 2 s

ἀποστέλλω send, send out
κἀγὼ a compound word = καὶ ἐγώ
ἀπέστειλα Verb, aor act indic, 1 s ἀποστέλλω

Looks beyond the cross and resurrection to 20:21. Beasley-Murray comments, "Precisely because the consecration of the disciples is for the service of God in the discipleship of Jesus, they are sent into the world as Jesus was sent by the Father. The parallelism between his sending and theirs is to be observed. Jesus is the one uniquely consecrated by the Father and sent by him into the world (10:36) to bring to the world the revelation of the Father and his saving sovereignty. His entire ministry was a fulfillment of that calling, and now he stands in the hour of the final accomplishment of both ends; he therefore hands over the mission to his men whom he has prepared for this task. If the aorist ἀπέστειλα ('I sent') reflects the Evangelist's post-Easter standpoint, its setting in the Upper Room is nevertheless of fundamental importance. For the disciples' consecration is dependent on that of Jesus' in the Last Supper, and it makes explicit that his mission is for the sake of the world, and therefore that their mission, as that of the Church, must be directed to the same end. As Bultmann expressed it, 'The community takes over Jesus' assault on the world, his ἔλέγχειν ('exposure') and κρίνειν ('judging,' 16:8–11) – the assault which is at the same time the paradoxical form of his courtship of the world (3:16), and which continually opens up for the world the possibility of faith (vv 21, 23).'"

John 17:19

καὶ ὑπὲρ αὐτῶν ἐγὼ ἀγιάζω ἐμαυτόν, ἵνα ὅστιν καὶ αὐτοὶ ἡγιασμένοι ἐν ἀληθείᾳ.

ἐμαυτού, ης reflexive pronoun **myself**

"To consecrate oneself is the act of a servant of God, who makes himself ready for his divinely appointed task, and the task immediately ahead of Jesus was that of dying for his friends. The language is equally appropriate to the preparation of a priest and the preparation of a sacrifice; it is therefore doubly appropriate for Christ." Barrett.

ἡγιασμένοι Verb, perf pass ptc, m nom pl
ἀγιάζω

There is a paradox in this verse in that it expresses both a contrast and a similarity between Jesus and the disciples. He sanctifies himself ὑπὲρ αὐτῶν, doing for them what they cannot do for themselves. But this is ἵνα ὅστιν καὶ αὐτοὶ ἥγιασμένοι – they are to follow in his steps. Beasley-Murray comments, "We cannot but recall the sayings of Jesus at the Last Supper, recorded by the synoptists and Paul: 'My body ... ὑπὲρ ὑμῶν ('on your behalf,' Luke 22:19; 1 Cor 11:24); 'My blood ... ὑπὲρ πολλῶν ('on behalf of many,' Mark 14:24). These are the clearest words of Jesus relating to the significance of his death: it is seen as a sacrifice for others, whereby a new covenant is initiated for the inheritance of the kingdom of God, and so the fulfillment of the passover hopes of another Exodus... 'that *they also* may be consecrated ...,' must surely indicate an overlap in the meaning of the consecration of Jesus and that of his disciples; his dedication unto death is made in order that they too may be dedicated to the same task of bringing the saving sovereignty to the world *in like spirit as he brought it*. Certainly he alone through his unique obedience unto death and exaltation to sovereignty can introduce the saving sovereignty into the world and open its gates for all; but his disciples can, and must, serve as its instruments and embodiment as they proclaim the good news to the world. This they will best do as they exemplify the suffering love of the Redeemer."

John 17:20-23

"This section of the prayer is an expansion of that in v 11b for the unity of the disciples. The emphasis laid upon the theme by its repetition and by the terms used indicates its importance. It is the only explicit petition within the prayer on behalf of the Church in its historical existence (v 24 relates to the future)." Beasley-Murray.

John 17:20

Οὐ περὶ τούτων δὲ ἐρωτῶ μόνον, ἀλλὰ καὶ περὶ τῶν πιστευόντων διὰ τοῦ λόγου αὐτῶν εἰς ἔμέ,

ἐρωταω ask
μονον adv only, alone

The final phrase could mean either: 'those who believe in me through their word' or, 'those who believe their word of testimony to me'.

John 17:21

ἵνα πάντες ἐν ὅστιν, καθὼς σύ, πάτερ, ἐν ἐμοὶ κάγῳ ἐν σοί, ἵνα καὶ αὐτοὶ ἐν ἡμῖν ὅστιν, ἵνα ὁ κόσμος πιστεύῃ ὅτι σύ με ἀπέστειλας.

πάντες Adjective, m nom pl πας
εἰς, μια, ἐν gen ἐνος, μιας, ἐνος one
ἐμοὶ Pronoun, dat s ἐγω
κάγῳ a compound word = καὶ ἐγω

Barrett says of the church, "Its unity however is not merely a matter of unanimity, nor does it mean that the members severally lose their identity. The unity of the Church is strictly analogous to the unity of the Father and the Son; the Father is active *in* the Son – it is the Father who does his works (14:10) – and apart from the Father the deeds of the Son are meaningless, and indeed would be impossible; the Son again is in the Father, eternally with him in the unity of the Godhead, active alike in creation and redemption. The Father and the Son are one and yet remain distinct. The believers are to be, and are to be one, in the Father and the Son, distinct from God, yet abiding in God, and themselves the sphere of God's activity (14:12)."

ἵνα καὶ αὐτοὶ ἐν ἡμῖν ὅστιν - ὅστιν is read by P^{66vid} B c * D W it syr cop etc The addition of ἐν before ὅστιν in ΙΙ A C³ K L X Δ Θ etc appears to be due to its occurrence earlier in the verse; the attestation for the shorter reading is stronger.

ἀπέστειλας Verb, aor act indic, 2 s
ἀποστέλλω send

"The existence of such a community is a supernatural fact which can be explained only as the result of a supernatural cause. Moreover, it reveals the pattern of the divine activity which constitutes the Gospel: the Father sends the Son, and in his works the love of the Father for mankind is manifest, because the Son lives always in the unity of love with the Father; the Son sends the Church, and in the mutual charity and humility which exist within the unity of the Church the life of the Son and of the Father is manifest." Barrett.

John 17:22

κάγῳ τὴν δόξαν ἣν δέδωκάς μοι δέδωκα αὐτοῖς, ἵνα ὅστιν ἐν καθὼς ἡμεῖς ἔν,

δόξα, ης f glory
δέδωκάς Verb, perf act indic, 2 s διδωμι

To share in the glory of Christ is to share in his death and resurrection.

Carson comments, "On the whole, it seems best not to take *them* as a reference to the original disciples alone, but as a reference to all disciples, including those who will (later) believe through the witness of Jesus' first followers. If so, Jesus has given his *glory* to them in the sense that he has brought to completion his revelatory task (if, as in vv. 4-5 and repeatedly throughout this chapter, he may be permitted to speak proleptically and thus include his climactic cross-work). *Glory* commonly refers to the manifestation of God's character and person in a revelatory context; Jesus has mediated the glory of God, personally to his first followers and through them to those who believe on account of their message. And he has done all of this *that they may be one as we are one.*"

John 17:23

ἔγω ἐν αὐτοῖς καὶ σὺ ἐν ἐμοί, ἵνα ὥσιν
τετελειωμένοι εἰς ἔν, ἵνα γινώσκῃ ὁ κόσμος ὅτι
σύ με ἀπέστειλας καὶ ἡγάπησας αὐτοὺς καθὼς
ἔμε ἡγάπησας.

Beasley-Murray comments, "In the prayer the relationship of the redeemed to the Father and the Son is stated in slightly different ways: in v 21, 'As you are in me, and I in you, *that they may be in us*'; in v 23, '*I in them*, and you in me.' In the former case the redeemed become one by participating in the *koinonia* of the Father and the Son; in the latter case that participation is through their union with the Son, a concept which is in harmony with representations within the entire Gospel of the mediatorial role of the incarnate Son of God. By this means redeemed men and women become 'perfected into one' (*τετέλειωμένοι*); in this Gospel the latter term is chiefly used of Jesus *achieving* his work, so 4:34; 5:36; 17:4. Accordingly, the unity envisaged is possible only through the accomplished redemptive action of God in Christ, while it yet calls for an appropriate ethical response from those drawn into it. This is indicated in the closely related command of Christ, to love 'as I have loved you' (13:34). On this Schnackenburg observed: 'The unity that is desired is brought about in reciprocal love. The two belong together like the two sides of the same coin'."

τετελειωμένοι Verb, perf pass ptc, m nom pl
τελειω make perfect, complete

ἵνα ὥστιν τετελειωμένοι εἰς ἐν 'that they may attain perfect unity'.

ἀγαπαω love

Beasley-Murray writes, "The Church is to be the embodiment of the revelation and the redemption of Christ before the world, so that the world may not only *hear* that Jesus is the Christ, who has achieved redemption for all, but they may *see* that the redemptive revelation of the Christ has power to transform fallen men and women into the likeness of God and to bring about the kind of community that the world needs." Carson adds, "It is hard to imagine a more compelling evangelistic appeal."

John 17:24-26

"The concluding paragraph of Jesus' prayer clearly echoes its beginning, including also certain of the later petitions, and in its final sentence we perceive allusions to the ministry of the Paraclete-Spirit promised in the farewell discourses. Whereas Schnackenburg maintains that the prayer continues to have in view the original disciples as representatives of the Church, and not the Church itself ..., the emphatic opening clause, which defines those for whom Jesus prays, denotes all whom the Father has given to Jesus: 'with regard to what you have given me' echoes the related phrase in v 2: 'everything that you have given me,' i.e., the whole company of those from among 'all flesh' given by the Father to Jesus."

Beasley-Murray.

John 17:24

πάτερ, ὁ δέδωκάς μοι, θέλω ἵνα ὅπου εἰμὶ ἐγὼ κἀκεῖνοι ὕστιν μετ' ἐμοῦ, ἵνα θεωρῶσιν τὴν δόξαν τὴν ἐμὴν ἣν δέδωκάς μοι, ὅτι ἡγάπησάς με πρὸ καταβολῆς κόσμου.

θελω wish, will
όπου adv. where

κάκεινος, η, ο contraction of και ἐκείνος
and that one, they also

Note the shift from ó at the beginning of the verse, stressing the unity of the one body, to the plural here, shifting the focus onto the involvement of each member.

θεωρεω see
ἐμος, η, ον 1st pers possessive adj my

"This means the glory of Christ within the Godhead, his glory as God. In 2 Cor 3:18 the Christians in this life behold the heavenly glory of Christ as in a mirror ... and are themselves transformed by the vision from glory to glory. But this does not seem to be John's view; he thinks of the future consummation." Barrett.

Beasley-Murray comments, "The thought of the prayer is remarkably similar to that in 1 John 3:2."

καταβολη, ης f beginning, creation

Cf. v.5. "The beginning and end of time are here brought together to find their meaning in the historical mission of Jesus and its results." Barrett.

John 17:25

Πάτερ δίκαιε, καὶ ὁ κόσμος σε οὐκ ἔγνω, ἐγὼ δέ σε ἔγνων, καὶ οὗτοι ἔγνωσαν ὅτι σύ με ἀπέστειλας,

δικαιος, α, ov righteous, just

Suggests the picture of God as Judge. "It is significant here because it is by God's righteous judgement that the world is shown to be wrong, and Jesus and the disciples right, in their knowledge of God." Barrett.

Beasley-Murray comments, "The construction καὶ ... δὲ ... καὶ ... has created difficulty. Barrett (515) viewed the first as intended to coordinate the statement about the world and the disciples: 'It is true *both* that the world did not know thee ... *and* that these men knew ...'; but that entails treating ἐγὼ δέ σε ἔγνων as a parenthesis, which is very doubtful. The suggestion of Sanders-Mastin is more plausible, viz. that the καὶ ... δὲ construction has been combined with the καὶ ... καὶ construction used to introduce a contrast, so giving the sequence καὶ ... δὲ ... καὶ ..., which should be rendered, '*although* ... *yet* ... *and* ...'!"

σε Pronoun, acc s συ

ἔγνω Verb, aor act indic, 3 s γνωσκω

ἔγνων Verb, aor act indic, 1 s γνωσκω

ἀπέστειλας Verb, aor act indic, 2 s

ἀποστέλλω see v.21

"The disciples do not step into the place of Christ and know God as Christ knows him; but they know that God has sent Christ, and that accordingly Christ is the authorised agent and revealer of God. Their knowledge of God is mediated through Christ; and this, so far as John knows, is the only saving knowledge of God accessible to men." Barrett.

John 17:26

καὶ ἐγνώρισα αὐτοῖς τὸ ὄνομά σου καὶ γνωρίσω, ἵνα ἡ ἀγάπη ἣν ἤγάπησάς με ἐν αὐτοῖς ἡ κἀγὼ ἐν αὐτοῖς.

γνωρίζω make known, disclose
ὄνομα, τος n name

Cf. v.6. "Jesus conveyed the revealed character of God to his disciples not only in his teaching but in his deeds and in his own person (14:9; 1:18)." Barrett.

The future, γνωρίσω points to the work of the Holy Spirit. Carson comments, "God's gracious self-disclosure in his Son will not be reduced to a mere datum of history, but will be a lived experience (cf. 14:23)."

ἡ Verb, pres subj, 3s εἰμι

ἵνα ἡ ἀγάπη ἣν ἤγάπησάς με ἐν αὐτοῖς ἡ "The love which inspires and rules the Church, and is its life, is the essential inward love of the Godhead, the love with which the Father eternally loves the Son (the love which God *is*, 1 John 4:8,16). See on 15:12-17." Barrett. Beasley-Murray comments, "That statement of the goal has a variety of significations: (*i*) it implies an ever increasing understanding of the love of the Father for the Son; (*ii*) an ever fuller grasp of the wonder that that love is extended to believers also; and (*iii*) an ever more responsive love on their part toward the Father, issuing in an increasingly profound fellowship with him. All these proceed from an ever deepening experience of abiding in the Son and he in them. In this way the love command in 13:34 receives its deepest expression and attains its ultimate fulfillment. And hereby the prayer of v 24 receives its final exposition: the glory of the Christ is the glory of God's love, beheld by his people, and transforming them into bearers of Christly love. The final fulfillment of that prayer can only be in that perfection which will be established in the consummation of the saving sovereignty brought by the Son of God: Revealer and Redeemer in the past, the present, and the future."

In both occurrences here of the phrase ἐν αὐτοῖς the meaning may be either 'within each one of them' or 'among them'. Concerning the final phrase Carson comments, "Either way, this is nothing less than the fulfilment of the ancient hope that God would dwell in the midst of his people (cf. 14:20)."

Trial and Passion – John 18:1-19:42

Comparison between John's account of the Trial and passion of Jesus and that of the Synoptics is the subject of considerable scholarly discussion. For details of the various debates, see the commentaries cited. Three points, however may be mentioned briefly here.

1. On the *literary* relationship between the Gospels, Carson probably strikes the right balance when he writes, "In this commentary it is assumed that John had read at least one and perhaps two of the Synoptic Gospels. For various reasons, however, he chose to write his own book, so that the *demonstration* of direct dependence is an uncertain business."

2. The *historicity* of John's account is often questioned, both because the events described differ from those of the Synoptics (e.g. John describes Jesus' appearance before the High Priest Annas and completely passes over his appearance before Caiphas and the Sanhedrin), and because his account of the trial is considered to be inconsistent with Jewish law and procedure. Carson comments, "There are several ways by which the diverse Gospel accounts of Jesus' passion, especially his arrest and trials, can be brought into a single storyline. There were two trials, one Jewish and one Roman. The former began with an informal examination by Annas (18:12-14, 19-23), possibly while members of the Sanhedrin were being hurriedly summoned. A session of the Sanhedrin (Mt 26:57-68; Mk 14:53-65) with frank consensus was followed by a formal decision at dawn and dispatch to Pilate (Mt. 27:1-2; Lk 22:66-71). The Roman trial began with a first examination before Pilate (Mt 27:11-14; Jn 18:28-38a), which was followed by Herod's interrogation (Lk 23:6-12) and Jesus' final appearance before Pilate (Mt 27:15-31; Jn 18:38b-19:16). Other reconstructions are possible, but this one usefully co-ordinates the biblical data."

3. Some have argued that John has an anti-semitic agenda and is intent on laying the entire blame for Jesus death at the feet of the Jews. Beasley-Murray comments, "The modern Jewish desire to dissociate the Sanhedrin from responsibility for the death of Jesus was not shared by Jews in the early centuries of our era. Part of the polemic against the Christian preaching of Jesus as Messiah and Son of God was precisely his rejection and condemnation by the Jewish leaders of his time."

These matters will be picked up at relevant points in the notes below.

John 18:1-11 – The Arrest of Jesus

Throughout the narrative the emphasis falls on the authority and initiative of Jesus.

John 18:1

Ταῦτα εἰπὼν Ἰησοῦς ἐξῆλθεν σὺν τοῖς μαθηταῖς αὐτοῦ πέραν τοῦ χειμάρρου τοῦ Κεδρῶν ὅπου ἦν κῆπος, εἰς ὃν εἰσῆλθεν αὐτὸς καὶ οἱ μαθηταὶ αὐτοῦ.

Ταῦτα εἰπὼν probably refers to the entire discourse of chapters 14-17.

πέραν prep with gen beyond, across, to or on the other side
χειμάρρος or χειμαρρούς, οὐ m brook which flows only in the winter, valley

τοῦ Κεδρῶν is a proper name. There are a number of variants which seek to regularise the reading, assuming the name to come from κεδρός = a cedar.

όπου adv. where
κῆπος, οὐ m garden, orchard

Beasley-Murray comments, "Like Luke, our Evangelist does not name the place to which Jesus went with his disciples ('Gethsemane' = 'oil press'), but he alone mentions that it was a garden. Early expositors could not resist linking the garden wherein man fell into sin with the garden of the Saviour's struggle to obey his Father, which was also the scene of his arrest, and that garden where he burst the bands of death at Easter. The connection, however, is scarcely to be viewed as intended by the Evangelist."

John 18:2

ἡδει δὲ καὶ Ἰούδας ὁ παραδιδοὺς αὐτὸν τὸν τόπον, ὅτι πολλάκις συνήχθη Ἰησοῦς ἐκεῖ μετὰ τῶν μαθητῶν αὐτοῦ.

ἡδει Verb, pluperf act indic, 3 s οἶδα
know
παραδιδωμι hand over, deliver up

The participle has become almost a technical term in the gospels: Matt 26:25, 46, 48; Mk 14:22,44; Lk 22:21; Jn 13:11; 18:2,5.

τοπος οὐ m place
πολλακις often, frequently
συνήχθη Verb, aor pass indic, 3 pl συναγω
gather, gather together
ἐκει there, in that place, to that place

Beasley-Murray comments, "Jesus and his disciples were accustomed to staying at night in the garden during the period leading up to the festival (on the Passover day itself Jews were required to stay within an extended city limit, which would have included Gethsemane but not Bethany)." Cf. Lk 21:37; 22:39.
Carson comments, "Having 'sanctified himself for the sacrificial death immediately ahead, Jesus does not seek to escape his opponents by changing his habits: he goes to the place where Judas Iscariot could count on finding him."

John 18:3

οὐδὲν Ἰουδαῖος λαβὼν τὴν σπεῖραν καὶ ἐκ τῶν ἀρχιερέων καὶ ἐκ τῶν Φαρισαίων ὑπηρέτας ἔρχεται ἐκεῖ μετὰ φανῶν καὶ λαμπάδων καὶ ὄπλων.

λαβὼν Verb, aor act ptc, m nom s λαμβάνω σπεῖρα, ης f cohort (tenth part of a Roman legion, 200-600 men), band of soldiers

The Synoptics have only an ὥχλος. Barrett says that the participation of Roman forces at this stage seems improbable. Sanders sees no reason why John should not be correct. Morris says that it is probable that the Jews would have wished to involve the Roman authorities at the earliest possible stage and would have stressed the danger of disorder at the time of the Feast.

Beasley-Murray writes, "Apart from the fact that a cohort (*σπεῖρα*) could denote a 'maniple' of 200 soldiers, there is no need to understand that the entire company of soldiers in the Antonia garrison was dispatched. The troops were stationed in the Antonia during festivals precisely to prevent riots; it is comprehensible that the Jewish leaders asked for their presence in case of violent resistance when their own police attempted to arrest Jesus (see among others Bernard, 2:584; Gardner-Smith, *St. John and the Synoptic Gospels*, 57–58; Brown, 2:807; Dodd, *Historical Tradition*, 73–74, 112–20). That the Evangelist wished, through his mention of Roman soldiers, to emphasize that representatives both of the Gentile world and the Jewish nation joined forces to arrest Jesus may be freely admitted (Hoskyns is typical: 'In the Johannine account the forces of darkness, the Roman and the Jewish authorities, and the apostate disciple are arrayed against the Christ from the beginning,' 509). But this does not require the deduction that the Evangelist has manipulated his sources in an unhistorical manner."

ἀρχιερευς, εως m high priest, member of high priestly family

ὑπηρετης, ου m attendant, assistant, servant

"ὑπηρεταὶ, in John, are always a sort of military police (7:32,45; 18:3,12,18,22; 19:6; cf 18:36, the ὑπηρεταὶ of Jesus); doubtless the Temple guard, acting under orders of the Temple officer ... whose usual function was to watch the Temple at night." Barrett.

φανος, ου m lantern, torch

λαμπας, αδος f lamp, lantern

ὄπλον, ου n weapon

John 18:4

Ίησοῦς οὖν εἰδὼς πάντα τὰ ἐρχόμενα ἐπ’ αὐτὸν ἐξῆλθεν, καὶ λέγει αὐτοῖς· Τίνα ζητεῖτε;

εἰδως Verb, perf act ptc, m nom s οἶδα

τὰ ἐρχόμενα ἐπ’ αὐτὸν 'the things that were about to befall him'

ζητεω seek, search for, look for

Jesus himself takes the initiative. He is in control of the situation.

John 18:5

ἀπεκρίθησαν αὐτῷ· Ἰησοῦν τὸν Ναζωραῖον. λέγει αὐτοῖς· Ἐγώ εἰμι. εἰστήκει δὲ καὶ Ἰουδαῖος ὁ παραδιδοὺς αὐτὸν μετ’ αὐτῶν.

ὁ Ναζωραῖος, like Mark's ὁ Ναζαρῆνος, is the equivalent of ὁ ἀπὸ Ναζαρέτ of 1:45.

"The reply of Jesus, '*I am (he)*,' may be seen as a normal self-identification, but we are almost certainly intended to recognize its overtones, as throughout this Gospel (cf. esp. 6:20; 8:28, 54)." Beasley-Murray.

ειστήκει Verb, pluperf act indic, 3 s ιστημι stand, stop

After λέγει αὐτοῖς; various MSS read ὁ Ἰησοῦς (so & A c K L W etc), while B places ὁ Ἰησοῦς after ἐγώ εἰμι; the shorter reading (without ὁ Ἰησοῦς) is found in P⁶⁰ D it^{b e r l} syr^{s, palms} cop^{bomis} Origen. Whereas the name could have been omitted accidentally (it was usually contracted to ΙΣ) the temptation to identify the speaker and the differing position of the name favors the short reading, which also happens to be an impressive one.

John 18:6

ώς οὖν εἶπεν αὐτοῖς· Ἐγώ εἰμι, ἀπῆλθον εἰς τὰ ὄπισω καὶ ἔπεσαν χαμαί.

The reaction to Jesus' words ἐγώ εἰμι suggests that they may have seen it as language proper to God. Cf. 8:24.

ἀπῆλθον Verb, aor act ind, 1s & 3pl
ἀπερχομαι

ὅπισω adv back, behind

εἰς τὰ ὄπισω is an unnecessarily long way of saying ὄπισω. Perhaps deliberately recalling Ps 56:9 and 27:2.

ἔπεσαν Verb, aor act indic, 3 pl πιπτω fall, fall down

χαμαι on the ground

John 18:7

πάλιν οὖν ἐπηρώτησεν αὐτούς· Τίνα ζητεῖτε; οἱ δὲ εἶπαν· Ἰησοῦν τὸν Ναζωραῖον.

παλιν again, once more

See v.4.

ἐπερωταω ask, interrogate, question

John 18:8

ἀπεκριθη Ἰησοῦς· Εἶπον ὑμῖν ὅτι ἐγώ εἰμι· εἰ
οὖν ἔμε ἡγεῖτε, ἄφετε τούτους ὑπάγειν·

ἀπεκριθη Verb, aor midd dep indic, 3 s
ἀποκρινομαι

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

ἔμε Pronoun, acc s ἐγω

ἄφιημι allow

ὑπαγω go, go one's way, depart

"Jesus purchases the safety of the disciples at the cost of his own life." Barrett. Cf. 10:11 and Mk 10:45.

There is no conceivable reason for the mention of this name other than its factuality.

John 18:11

εἶπεν οὖν ὁ Ἰησοῦς τῷ Πέτρῳ· Βάλε τὴν
μάχαιραν εἰς τὴν θήκην· τὸ ποτήριον ὁ
δέδωκέν μοι ὁ πατήρ οὐ μὴ πίω αὐτό;

βαλλω throw, place

θηκη, ης f sheath (of a sword)

ποτηριον, ου n cup

Cf. Mk 10:38f.; 14:36 where 'cup' is used of the suffering that Jesus is to endure. Also Mk 14:24 where the cup of the Last Supper is a picture of Jesus' death.

δέδωκέν Verb, perf act indic, 3 s διδωμι
πίω Verb, aor act subj, 1 s πινω drink

οὐ μη is not commonly used in questions; elsewhere in the NT only at Lk 18:7. The use is perhaps emphatic, 'shall I not certainly drink it'. Beasley-Murray comments, "The readiness of Jesus to drink the 'cup' given him by his father is reminiscent of the Gethsemane tradition (Mark 14:36; more closely Matt 26:39, 42; and cf. John 12:27–28)."

John 18:9

ἴνα πληρωθῇ ὁ λόγος ὃν εἶπεν ὅτι Οὓς
δέδωκάς μοι οὐκ ἀπώλεσα ἐξ αὐτῶν οὐδένα.

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

A phrase normally used of the fulfilment of Old Testament prophecy but here (and in 18:32) used of the fulfilment of Jesus' own words. The reference here is to 17:12. Jesus' sayings are of equal weight with OT Scripture.

δέδωκάς Verb, perf act indic, 2 s διδωμι

ἀπολλυμι destroy, lose

οὐδεις, οὐδεμια, οὐδεν no one, nothing

John 18:10

Σίμων οὖν Πέτρος ἔχων μάχαιραν εἴλκυσεν
αὐτὴν καὶ ἔπαισεν τὸν τοῦ ἀρχιερέως δοῦλον
καὶ ἀπέκοψεν αὐτοῦ τὸ ωτάριον τὸ δεξιόν. ἦν
δὲ ὄνομα τῷ δούλῳ Μάλχος.

This incident is recorded in the Synoptics but without naming the disciple. However, Vincent Taylor suggests that εἰς τις in Mk 14:47 means 'a certain person known to me' and suggests that Mark knew it was Peter but did not name him for some reason – perhaps Peter's security.

μαχαιρα, ης f sword

Cf. Lk 22:38. Barrett says that "the word means knife or dagger rather than sword."

εἴλκυσεν Verb, aor act indic, 3 s ἔλκω
draw, withdraw

παιω strike, hit

δουλος, ου m slave, servant

ἀποκοπω cut off, cut away

ωταριον, ου n ear

δεξιος, α, οv right

"We see Peter here as having as little comprehension of the passion of Jesus in its unfolding as he did when Jesus first announced it (Mark 8:31–33; similarly in John 13:6–10)." Beasley-Murray.

ὄνομα, τος n name

John 18:12-14 – Jesus before Annas

"The Fourth Evangelist alone reports that Jesus was taken first to Annas. In all probability it will have been the temple police who delivered him; their task will have been to make the arrest, that of the Roman soldiers to prevent trouble at the arrest; the latter will have returned to the Antonia barracks after seeing Jesus safely handed over. That Jesus should have been delivered to Annas need occasion no surprise. Naturally the procedure must have been agreed on between Caiaphas and Annas, but the latter was clearly an immensely influential person among the Jewish leadership. He had been high priest A.D. 6–15. His deposition by Valerius Gratus, Pilate's predecessor, will not have diminished his respect in Israel, for no less than five of his sons and a grandson became high priests, and Caiaphas was his son-in-law; his family thus had a monopoly of the high-priestly office during the period A.D. 17–41. Annas accordingly will have held a patriarchal position in the high-priestly circles, not least in the period when Caiaphas held office." Beasley-Murray.

John 18:12

Ἡ οὖν σπείρα καὶ ὁ χιλίαρχος καὶ οἱ ύπηρέται
τῶν Ιουδαίων συνέλαβον τὸν Ἰησοῦν καὶ
ἔδησαν αὐτὸν

σπειρα, ης f see v.3

χιλιαρχος, ου m commander, high ranking officer

Properly 'captain of a thousand' but used of the commander of a cohort.

ὑπηρετης, ου m see v.3
συλλαμβανω seize, arrest
δεω bind, tie

John 18:13-27

Perceived difficulties with the flow of the narrative have resulted in the verse order being changed in a few MSS – The MS 225 puts v 24 into v 13 after πρωτον, 1195 sets v 24 *after* v 13, but the Sinaitic Syr. rearranges the text boldly, thus: vv 13, 24, 14–15, 19–23, 16–18, 25–27. If the latter were original the order in the rest of MSS would be inexplicable; the changes are clearly due to a desire to harmonize the Fourth Gospel with the other three. However, Luther quite independently proposed a similar re-arrangement.

John 18:13

και ηγαγον πρὸς Ἀνναν πρωτον· ἦν γὰρ πενθερὸς τοῦ Καϊάφα, ὃς ἦν ἀρχιερεὺς τοῦ ἐνιαυτοῦ ἑκείνου·

ηγαγον Verb, aor act indic, 1 s & 3 pl ἀγω
πρωτον adv. first, first of all
πενθερος, ου m father-in-law
ἀρχιερεὺς, εως m high priest, member of
high priestly family
ἐνιαυτος, ου m year
ἑκείνος, η, ο demonstrative adj. that

See on 11:49. "Annas had been high priest from AD 6–15 ... and was succeeded not only by his son-in-law Caiaphas but also by four sons, so that Luke and John are doubtless correct in suggesting that he retained great influence, especially since his deposition by the Roman procurator Gratus could have no validity in Jewish opinion. Accordingly there is no historical difficulty in the statement that Jesus first appeared before him." Barrett.

John 18:14

ἦν δὲ Καϊάφας ὁ συμβουλεύσας τοῖς Ἰουδαίοις ὅτι συμφέρει ἔνα ἄνθρωπον ἀποθανεῖν ὑπὲρ τοῦ λαοῦ.

συμβουλεύσας Verb, aor act ptc, m nom s
συμβουλευω advise, counsel
συμφερω usually impersonal it is better, it is
profitable, it is useful
εις, μια, ἐν gen ἐνος, μιας, ἐνος one
ἀποθνησκω die
λαος, ου m people, a people

Cf. 11:50.

John 18:15-18 – Peter's first denial

"The story of Peter's denials of Jesus is told in all four Gospels, with variations on the main theme. R. A. Culpepper justly observed that the theme is not that Peter denied that Jesus is Lord or Messiah, but that he himself was his disciple (*Anatomy of the Fourth Gospel*)."
Beasley-Murray.

John 18:15

Ἔκολούθει δὲ τῷ Ἰησοῦ Σίμων Πέτρος καὶ ἄλλος μαθητής. ὁ δὲ μαθητὴς ἐκεῖνος ἦν γνωστὸς τῷ ἀρχιερεῖ καὶ συνεισῆλθεν τῷ Ἰησοῦ εἰς τὴν αὐλὴν τοῦ ἀρχιερέως,

ἀκολουθω follow
ἄλλος, η, ο another, other
γνωστος, η, οv known, acquaintance

Who this disciple might have been is unclear. Of the suggestion it was John, Barrett says, "It is very difficult to see how any such acquaintance as γνωστος suggests could exist between a Galilean fisherman and Caiaphas." Dodd concluded that "The person so described was a member of the High Priest's circle, possibly a kinsman and himself of priestly birth, or at any rate one who stood in intimate relations with the governing high priestly family." Carson thinks it likely that the reference is to the 'beloved disciple', i.e. to John himself. He suggests that it is anachronistic to base an argument upon contemporary social distinctions and barriers."

συνεισῆλθεν Verb, aor act indic, 3 s

συνεισερχομαι go in with, enter with
αὐλη, ης f courtyard, palace, house

"αὐλη has a wide range of meanings ... and its sense here will be determined by the general view that is taken of the examinations as John records them (cf. Mark 14:54,66; 15:16). If we are to think (see on v.13) of a preliminary and informal investigation held by Annas before the formal trial by the Sanhedrin under Caiaphas, αὐλη will probably mean the *atrium* of Annas's house; if however the examination presided over by Annas was held before the Sanhedrin, the scene may have been within the Temple (see on v.24)." Barrett.

John 18:16

ὁ δὲ Πέτρος εἰστίκει πρὸς τῇ θύρᾳ ἔξω.
ἔξηλθεν οὖν ὁ μαθητὴς ὁ ἄλλος ὁ γνωστὸς τοῦ ἀρχιερέως καὶ εἶπεν τῇ θυρωρῷ καὶ εἰσήγαγεν τὸν Πέτρον.

εἰστίκει Verb, pluperf act indic, 3 s ιστημι
stand, stop

θυρα, ας f door, gate

ἔξω adv. out, outside

θυρωρος, ου m & f door keeper

The female door-keeper indicates that this was a private house (cf. Acts 12:13) and not the Temple.

εἰσήγαγεν Verb, aor act indic, 3 s εἰσαγω
bring into, lead into

Either, 'he introduced' or 'she admitted'.

John 18:17

λέγει οὖν τῷ Πέτρῳ ἡ παιδίσκη ἡ θυρωρός·
Μὴ καὶ σὺ ἐκ τῶν μαθητῶν εἰ τοῦ ἀνθρώπου
τούτου; λέγει ἐκεῖνος· Οὐκ εἰμί.

παιδίσκη, ης f maid, slave-girl

μη with a question normally expects the answer 'No', but here in context it seems to imply a hesitant question or cautious assertion.

John 18:18

εἰστίκεισαν δὲ οἱ δοῦλοι καὶ οἱ ὑπηρέται
ἀνθρακιὰν πεποικότες, ὅτι ψῦχος ἦν, καὶ
ἐθερμαίνοντο· ἦν δὲ καὶ ὁ Πέτρος μετ' αὐτῶν
ἔστὼς καὶ θερμαινόμενος.

εἰστίκεισαν Verb, pluperfect act indic, 3 pl
ιστημι

δούλοις, ου m slave, servant

ὑπηρετησ, ου m see v.3

The personal slaves of the high priest and the Temple guard.

ἀνθρακιά, ας f charcoal fire

πεποικότες Verb, perf act ptc, m nom pl
ποιεω

ψῦχος, ους n cold

ἐθερμαίνοντο Verb, imperf midd/pass dep
indic, 3 pl θερμαίνομαι warm oneself,
keep warm

Carson comments, "It is an 'accidental' confirmation that these preliminary proceedings against Jesus took place at night, when *it was cold* and the servants and officials made up a fire to keep warm. This was an exceedingly unlikely prospect during the day, especially around Passover season... Night proceedings in normal cases were doubtless viewed as illegal. Where the case was exceptional and the pressure of time extraordinary, doubtless legal loopholes could be found."

John 18:19-24

The interrogation of Jesus before Annas.

John 18:19

Ο οὖν ἀρχιερεὺς ἤρωτησεν τὸν Ἰησοῦν περὶ
τῶν μαθητῶν αὐτοῦ καὶ περὶ τῆς διδαχῆς
αὐτοῦ.

"The high priest was Caiaphas; but the prisoner had been taken to Annas (v.13), and was subsequently sent to Caiaphas (v.24). It is uncertain whether John was loosely but understandably referring to Annas as high priest (cf. Luke 3:2; Acts 4:6), or thought that Caiaphas was present and conducted the former examination." Barrett. Carson is of the view that Annas is meant, cf. v.13.

ἐρωτασ ask, request, beg, urge
διδαχη, ης f teaching, what is taught

Barrett thinks this account inconsistent with the other gospels for it "completely omits the two points on which the synoptic trial turns: the question regarding the messiahship of Jesus, and the accusation of blasphemy." However, these could have been elements of the questioning concerning Jesus' teaching. Carson, commenting on the second element of the questioning, namely Jesus teaching, writes, "The latter question suggests that the fundamental concern of the Jewish authorities was theological, even though they presented the case to Pilate as primarily political (cf. 19:7, 12). At the core of their concern was Jesus' claim as to who he was (19:7), and consequently their fear that he was leading the people astray, into apostasy (cf. 7:12, 47)."

John 18:20

ἀπεκρίθη αὐτῷ Ἰησοῦς· Ἐγὼ παρρησίᾳ
λελάληκα τῷ κόσμῳ· ἐγὼ πάντοτε ἐδίδαξα ἐν
συναγωγῇ καὶ ἐν τῷ ιερῷ, ὅπου πάντες οἱ
Ἰουδαῖοι συνέρχονται, καὶ ἐν κρυπτῷ ἐλάλησα
οὐδέν·

ἀπεκρίθη Verb, aor midd dep indic, 3 s

ἀποκρινομαι

παρρησια, ας f openness

The dative here functions adverbially: 'openly', 'publicly' – in contrast with ἐν κρυπτῷ.

λελάληκα Verb, perf act indic, 1 s λαλεω
speak

παντοτε always

διδασκω teach

συναγωγη, ης f synagogue

ιερον, ου n temple, temple precincts

ὅπου adv. where

συνερχομαι come together, meet

κρυπτος, η, ον hidden, secret, private

Does not mean that Jesus never taught his disciples privately, but rather that his teaching was also public knowledge, for he had taught openly and in synagogues and the temple precincts.

John 18:21

τί με ἐρωτᾷς; ἐρώτησον τοὺς ἀκηκοότας τί ἐλάλησα αὐτοῖς· ίδε οὗτοι οἰδασιν ἂ εἴπον ἐγώ.
ἐρωταω see v.19

ἀκηκοότας Verb, perf act ptc, m acc pl
ἀκουω

"It seems to have been regarded in rabbinic law as improper to attempt to make an accused person convict himself... It was therefore incorrect procedure for the high priest to open a trial (if the examination was so formal) by interrogating Jesus himself. If however this was an informal inquiry direct questions might well be in place." Barrett.

οἰδα know

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

John 18:22

ταῦτα δὲ αὐτοῦ εἰπόντος εἰς παρεστηκώς τῶν ὑπηρετῶν ἔδωκεν ράπισμα τῷ Ἰησοῦ εἰπὼν· Οὕτως ἀποκρίνῃ τῷ ἀρχιερεῖ;

εἰπόντος Verb, aor act ptc, m gen s λεγω
εἰς, μια, ἐν gen ἐνος, μιας, ἐνος ονε
παρεστηκως Verb, perf act ptc, m nom s
παριστῆμι stand by
ἔδωκεν Verb, aor act indic, 3 s διδωμι
ράπισμα, τος n a blow (with a stick); slap
(with a hand)
οὕτως adv. thus, in this way

John 18:23

ἀπεκρίθη αὐτῷ Ἰησοῦς· Εἰ κακῶς ἐλάλησα,
μαρτύρησον περὶ τοῦ κακοῦ· εἰ δὲ καλῶς, τί με
δέρεις;

κακως badly

μαρτυρεω bear witness, testify
κακος, η, ον evil, bad, wrong

"In other words he is denying any secret or
subversive activity and demanding that they
produce witnesses prepared to testify on oath
in open court" J. A. T. Robinson. Beasley-
Murray adds, "In other words, Jesus is calling
for a just trial."

καλως adv well

δερω beat, strike, hit

"The truth is always objectionable to those
who are concerned to establish a case at all
costs. It is easier and more effective to answer
it with blows than with arguments." Barrett.

John 18:24

ἀπέστειλεν οὖν αὐτὸν ὁ Ἀννας δεδεμένον πρὸς
Καιάφαν τὸν ἀρχιερέα.

ἀπέστειλεν Verb, aor act indic, 3 s
ἀποστελλω send, send out

δεδεμένον Verb, perf pass ptc, m acc s δεω
see v.12

Cf. Mk 15:1 and the note on v.19.

John 18:25-27 – Peter's further denials

Carson comments, "The reason for
interweaving Jesus' first replies to his accusers
with Peter's denials is to make the contrast
stand out: 'John has constructed a dramatic
contrast wherein Jesus stands up to his
questioners and denies nothing, while Peter
cowers before his questioners and denies
everything' (Brown...)."

John 18:25

Ὕπαγε Σίμων Πέτρος ἐστὼς καὶ
θερμαινόμενος. εἴπον οὖν αὐτῷ· Μὴ καὶ σὺ ἐκ
τῶν μαθητῶν αὐτοῦ εἶ; ἡρνήσατο ἐκεῖνος καὶ
εἶπεν· Οὐκ εἰμί.

ἐστως See v.18

θερμαινομαι See v.18

εἴπον Verb, aor act indic, 1s & 3pl λεγω
ἡρνήσατο Verb, aor midd dep indic, 3 s
ἀρνεομαι deny, disown

Cf. Matt 10:33 and Lk 12:9.

John 18:26

λέγει εἰς ἐκ τῶν δούλων τοῦ ἀρχιερέως,
συγγενῆς ὧν οὖν ἀπέκοψεν Πέτρος τὸ ώτίον·
Οὐκ ἐγώ σε εἶδον ἐν τῷ κήπῳ μετ' αὐτοῦ;
εἰς, μια, ἐν gen ἐνος, μιας, ἐνος ονε
συγγενης, ους m relative, kinsman
ἀποκοπτω cut off, cut away
ώτιον, ου n ear

Details peculiar to John.

σε Pronoun, acc s συ

εἶδον Verb, aor act ind, 1s & 3pl ὄραω see
κηπος, ου m garden

John 18:27

πάλιν οὖν ἡρνήσατο Πέτρος· καὶ εὐθέως
ἀλεκτωρ ἐφώνησεν.

πάλιν again, once more
ἀλεκτωρ, ορος m cockerel, rooster
φωνεω call, call out

**John 18:28-19:16a – Jesus' Trial Before
Pilate**

John's account of Jesus' trial before Pilate is
longer than that of the Synoptics. Beasley-
Murray comments, "For John this is the *real*
trial of Jesus, wherein the Jewish rulers are the
accusers and the representative of the Roman
State the judge... The trial scene in the Fourth
Gospel ... is dominated by the claim of Jesus
to be King and the nature of his sovereignty."

John 18:28

Ἄγουσιν οὖν τὸν Ἰησοῦν ἀπὸ τοῦ Καϊάφα εἰς τὸ πραιτώριον· ἦν δὲ πρωῒ· καὶ αὐτοὶ οὐκ εἰσῆλθον εἰς τὸ πραιτώριον, ἵνα μὴ μιανθῶσιν ἀλλὰ φάγωσιν τὸ πάσχα.

Cf. Mk 15:1. John provides us with no details of the trial before Caiaphas.

πραιτώριον, οὐ n headquarters or residence (of an army or governor)

"The praetorium was the official residence of a governor of a province; here, Pilate's residence. The procurator of Judaea normally lived at Caesarea (where there was another praetorium, Acts 23:35), but came to Jerusalem for the great feasts, to quell disturbances." Barrett.

Beasley-Murray comments, "It is uncertain whether this was Herod's palace in the western part of the city, near the Jaffa gate, a suitable location since it dominated the city, or whether it was the Antonia fortress, north of the temple area, where the praetorian cohort was stationed during festivals to quell potential riots. The latter identification is adopted by most recent scholars in view of the discovery of a pavement of great flagstones in the Antonia area, thought to be the *Lithostrotos* of 19:13; but others favour the former, since according to Philo and Josephus the Roman procurators usually stayed there when in Jerusalem."

πρωΐ adv (in the) early morning

Barrett comments, "The last two watches of the night (on the Roman reckoning) were ἀλεκτοροφωνία and πρωΐ. Cockcrow was now past, and early morning (before 6 a.m.) had arrived." Beasley-Murray, citing the only other use of πρωΐ in this Gospel, namely at 20:1, argues that the technical Roman use of the term is not intended here.

εἰσερχομαι enter, go in, come in
μιανθῶσιν Verb, aor pass subj, 3 pl μιανω defile, contaminate

"The irony of this intention is characteristically Johannine: those who plot the murder of the Son of God mind to the last detail their formal religious punctilio." Barrett.

Beasley-Murray comments, "One result of this decision of the Jewish leaders, however, should be noted: by remaining outside the praetorium they occasion the interchange of scenes wherein Pilate goes into his residence to speak with Jesus and comes out to confer with them. The trial of Jesus before the governor thus is played out like a drama on two stages, front and back (Dodd's imagery, *Historical Tradition*, 96). The effect of this is not only to enhance the dramatic quality of the narrative, but to exclude the Jewish leaders from the revelation of truth given to the Roman governor."

φάγωσιν Verb, aor act subj, 3 pl εσθιω eat
πασχα n Passover, Passover meal

Carson interprets this as meaning that they wanted to be able to *continue* participation in the entire feast of which the Passover meal of the previous evening was only the beginning.

John 18:29

ἔξῆλθεν οὖν ὁ Πιλᾶτος ἔξω πρὸς αὐτοὺς καὶ φησίν· Τίνα κατηγορίαν φέρετε κατὰ τοῦ ἀνθρώπου τούτου;

ἔξω adv. out, outside

φησίν Verb, pres act indic, 3 s φημι say
κατηγορία, ας charge, accusation
φέρω bring

John 18:30

ἀπεκρίθησαν καὶ εἶπαν αὐτῷ· Εἰ μὴ ἦν οὗτος κακόν ποιῶν, οὐκ ἂν σοι παρεδώκαμεν αὐτόν.

κακός, η, ον evil, bad, wrong, harm

The noun κακοποιός (A C³ D^{supp} K X Δ Θ etc) instead of κακόν ποιῶν (K^c B L W etc, adopted in the UBS text) could have been suggested by 1 Pet 2:12; 4:15 (Metzger).

ἀν particle indicating contingency

παρεδώκαμεν Verb, aor act indic, 1 pl

παραδίδωμι hand over, deliver up

Barrett says that this does not ring true and that it is part of the attempt by the early church to fix the responsibility for Jesus' death more firmly upon the Jews. He thinks that the phrase κακόν ποιῶν reflects the charges that were being brought against Christians when John wrote this Gospel.

Morris, however, points out that there had been previous communication between the Jewish leaders and Pilate. "They had had his co-operation in making the arrest. Now they apparently expected that he would take their word for it that the man the Romans had helped to arrest was dangerous and should be executed." Beasley-Murray similarly writes, "It is possible that, having already consulted Pilate concerning Jesus, they anticipated that he would not trouble to investigate further, but would simply rubber-stamp their decision. If such was their hope they were mistaken. Pilate decided to make an investigation of his own. Bruce rightly concludes, 'It was evident that Pilate was in effect opening a new trial, instead of simply confirming the death penalty which, as they had maintained, Jesus had incurred in terms of Jewish law'."

John 18:31

εἶπεν οὖν αὐτοῖς ὁ Πιλᾶτος· Λάβετε αὐτὸν ύμεις, καὶ κατὰ τὸν νόμον ὑմῶν κρίνατε αὐτόν. εἰ̄πον αὐτῷ οἱ Ἰουδαῖοι· Ἡμῖν οὐκ ἔξεστιν ἀποκτεῖναι οὐδένα·
 λάβετε Verb, aor act imperat, 2 pl λαμβανω νομος, ou m law
 κρινω judge, pass judgement on, condemn
 ἔξεστιν impersonal verb it is permitted, it is lawful
 ἀποκτεῖναι Verb, aor act infin ἀποκτεινω kill, put to death
 οὐδεις, οὐδεμια, οὐδὲν no one, nothing

John's statement here is the cause of much debate concerning the legal powers of the Jews at this time, but the statement finds plenty of historical support.

Beasley-Murray comments, "Pilate's reply, accordingly, was both ironic and humiliating for the Jewish leaders. If by their answer they wished to give the impression that Jesus was offending against their laws, let them judge him according to those laws. If however they wanted to bring about his death they must speak up and state their case clearly, for, as they themselves acknowledged, they had no power to carry out the death penalty; that authority lay in the hands of the governor alone."

John 18:32

ἴνα ὁ λόγος τοῦ Ἰησοῦ πληρωθῇ ὃν εἶπεν σημαίνων ποίῳ θανάτῳ ἥμελλεν ἀποθνήσκειν.
 πληρωθῇ Verb, aor pass subj, 3 s πληρω fill, fulfill
 σημαίνω indicate, make known
 ποιος, α, ον interrog pro. what, of what kind

θανατος, ou m death
 ἥμελλεν Verb, imperfect act indic, 3 s μελλω be going, be about
 ἀποθνήσκω die

Cf. 12:32f. Carson comments, "And thus, too, Jesus' words are fulfilled in the same way that Scripture's words are fulfilled."

John 18:33

Εἰσῆλθεν οὖν πάλιν εἰς τὸ πραιτώριον ὁ Πιλᾶτος καὶ ἐφώνησεν τὸν Ἰησοῦν καὶ εἶπεν αὐτῷ· Σὺ εἰ̄ ὁ βασιλεὺς τῶν Ἰουδαίων;
 εἰσῆλθεν Verb, aor act indic, 3 s εἰσερχομαι enter, go in
 παλιν again, once more
 φωνεω call, call out
 βασιλευς, εως m king

The *you* is emphatic. Pilate cannot believe that this man could be the king of the Jews. The question, "presupposes that the charge levelled against Jesus before Pilate was cast in these terms (cf. 19:21)." Carson.

John 18:34

ἀπεκρίθη Ἰησοῦς· Απὸ σεαυτοῦ σὺ τοῦτο λέγεις ἢ ἂλλοι εἰπόν σοι περὶ ἐμοῦ;
 ἀπεκρίθη Verb, aor midd dep indic, 3 s
 ἀποκρινομαι answer, reply
 σεαυτου, ης reflexive pronoun yourself
 ή or
 ἄλλος, η, ο another

"It is impossible for Jesus to answer the question until he knows what it means. It is conceivable that Pilate is inquiring because he has himself apprehended the true and unique royalty of Jesus; but if, as is much more probable, he is merely testing a political charge brought by the Jews further explanation is necessary (v.36)." Barrett.

John 18:35

ἀπεκρίθη ὁ Πιλᾶτος· Μήτι ἐγὼ Ἰουδαῖος εἰμι; τὸ ζήνος τὸ σὸν καὶ οἱ ἀρχιερεῖς παρέδωκάν σε ἐμοί· τί ἐποίησας;
 μήτι Negative particle, used in questions expecting a negative answer

"He at once disclaims any interest in peculiar Jewish notions and denies any reason to know anything about Jesus other than what people have told him." Beasley-Murray.

ἐθνος, ους n nation, people
 σος, σῃ, σον possessive adj. your, yours
 παρέδωκάν Verb, aor act indic, 3 pl
 παραδιδωμι hand over, deliver up
 σε Pronoun, acc s συ

"Pilate's response also suggests that he is less than satisfied with the Sanhedrin's charges against Jesus. There must be *something* behind the virulence of their animosity, even if it is unclear; and a cynical Roman governor in a political hotbed like first-century Judea was unlikely to be swayed into thinking that the Jewish authorities would take such pains with someone intent on doing damage to Rome – unless their own interests were at risk. Hence the question: *What is it you have done?*" Carson.

John 18:36

ἀπεκρίθη Ἰησοῦς· Η βασιλεία ή ἐμὴ οὐκ ἔστιν ἐκ τοῦ κόσμου τούτου· εἰ ἐκ τοῦ κόσμου τούτου ἦν η βασιλεία ή ἐμή, οἱ ύπηρέται οἱ ἔμοι ἡγωνίζοντο ἄν, ἵνα μὴ παραδοθῶ τοῖς Ἰουδαίοις· νῦν δὲ η βασιλεία ή ἐμὴ οὐκ ἔστιν ἐντεῦθεν.

ἐμος, η, ov 1st pers possessive adj my

"Jesus admits that he is a king, but proceeds at once with such a definition of his kingship as removes it from the sphere of sedition and rebellion." Barrett.

ὑπηρετης, ου m attendant, servant

ἀγωνιζομαι struggle, fight

ἄν particle indicating contingency

παραδοθῶ Verb, aor pass subj, 1 s

παραδιδωμι

ἐντευθεν from here

"Jesus does not deny that his kingdom or kingship affects this world, for the world will be conquered by those who believe in him (1 John 5:4). But he denies that his kingdom belongs to this world; *like himself, it comes from above.*" Brown.

John 18:37

εἶπεν οὖν αὐτῷ ὁ Πιλᾶτος· Οὐκοῦν βασιλεὺς εἶ σύ; ἀπεκρίθη ὁ Ἰησοῦς· Σὺ λέγεις ὅτι βασιλεὺς είμι. ἐγὼ εἰς τοῦτο γεγέννημαι καὶ εἰς τοῦτο ἐλήλυθα εἰς τὸν κόσμον ἵνα μαρτυρήσω τῇ ἀληθείᾳ· πᾶς ὁ ὥν ἐκ τῆς ἀληθείας ἀκούει μου τῆς φωνῆς.

οὐκούν adv so then

The argumentative particle οὐκούν seeks a definitive answer, 'Very well then, so you are a king?'

Jesus does not give a direct answer which would have misled, since his kingship is not understood by Pilate, instead he "proceeds to define his mission in fresh and more suitable language." Barrett. Beasley-Murray provides a number of detailed examples to demonstrate that σὺ λέγεις amounts to an affirmation.

γεγέννημαι Verb, perf pass indic, 1 s γεννωμι
bear; pass be born

ἐλήλυθα Verb, perf act indic, 1 s ἐρχομαι
μαρτυρεω bear witness, testify
ἀληθεια, ας f truth, reality

Cf. 1:14; 3:3,21; 10:3,16,27. Beasley-Murray comments, "Manifestly, Jesus is not speaking of truth in an abstract, or even general way, but specifically in relation to his ministry. He came among men with a mission from God to bear witness to the truth of God's saving sovereignty, and to reveal it in word and deed." Carson adds, "Disclosing the truth of God, of salvation and of judgment, was the principal way of making subjects, of exercising his saving kingship."

John 18:38

λέγει αὐτῷ ὁ Πιλᾶτος· Τί ἔστιν ἀλήθεια; Καὶ τοῦτο εἰπὼν πάλιν ἐξῆλθεν πρὸς τοὺς Ἰουδαίους, καὶ λέγει αὐτοῖς· Ἐγὼ οὐδεμίαν εὑρίσκω ἐν αὐτῷ αἰτίαν·

Haenchen observes, "If Pilate, face to face with this Truth standing before him, asks, 'What is truth?' it is evident that he does not belong to those whom the Father has given to Jesus."

παλιν see v.33

οὐδεις, οὐδεμια, οὐδεν no one, nothing

εὑρισκω find, discover

αἰτια, ας f cause, accusation, guilt

"Like the earlier evangelists John does not lose the opportunity of emphasising the political innocence of Christianity." Barrett.

John 18:39

ἔστιν δὲ συνήθεια ήμιν ἵνα ἔνα ἀπολύτω ήμιν ἐν τῷ πάσχα· βούλεσθε οὖν ἀπολύτω ήμιν τὸν βασιλέα τῶν Ἰουδαίων;

"If Pilate had been stamped with integrity, his verdict would have ended the matter: Jesus would have been released, and the Jewish authorities dismissed." Carson.

συνηθεια, ας f custom, practice

εις, μια, ἐν gen ἐνος, μιας, ἐνος one

ἀπολυτ release, set free

The only evidence for this custom is that contained in the New Testament, but this is no reason to doubt its authenticity.

βουλομαι want, desire, wish

Sanders suggests that Pilate had been tricked by the Jews who had negotiated with him before Jesus' arrest. Pilate, anxious to escape from his undertaking to the Sanhedrin, now appeals directly to the crowd. On the other hand, "It has been suggested that he wanted to make it possible for the Jewish leaders to save face, for by acting on this custom Jesus would not have been formally acquitted of the charges they had brought against him, but he would have been given an amnesty." Beasley-Murray.

John 18:40

ἐκραύγασαν οὖν πάλιν λέγοντες· Μὴ τοῦτον ἀλλὰ τὸν Βαραββᾶν. ἦν δὲ ὁ Βαραββᾶς ληστῆς.

κραυγάζω call out, shout

Suggests a mob; cf. 19:6.

παλιν again, once more

Cf. Mk 15:13.

ληστῆς, οὐ μὲν robber, insurrectionist

Beasley-Murray comments, "The tragic irony of the situation runs deeper, the more it is examined, for the term used in description of Barabbas (*ληστῆς*, lit. 'one who takes booty') was used especially of violent men, whether robbers, or pirates, or rampaging soldiers on the loot. Josephus consistently uses it of the Zealots. From the Roman point of view these latter were guerrillas who had to be exterminated; from the popular Jewish point of view such men were heroic freedom fighters. In Mark 15:7 Barabbas is said to be one of 'the insurrectionists who had committed murder in the uprising.' He will have been a leader among those who sought to make way for the kingdom of God through violence... So it came about that the leaders of Israel, their henchmen, and the supporters of the popular hero asked for the release of one who had been guilty of violent political assault against the state, entailing murder, and demanded the death of him who came to realize the nation's true destiny through the almighty but peaceful divine love."

Carson comments, "Since Pilate has already declared Jesus to be innocent (18:38), at first sight it is surprising to read, *Then Pilate took Jesus and had him flogged* (έμαστίγωσεν). The context shows, however, that this is nothing but a fresh strategy to set Jesus free (cf. notes on vv. 4-6). Pilate orders a flogging which, he thinks, will meet the Jews' demand that Jesus be punished, and perhaps evoke a little sympathy for him as well, and thus dissipate the clamour for his crucifixion. The scene parallels Luke 23:13-16: Pilate tells the Jewish officials that Jesus 'has done nothing to deserve death', and concludes, 'Therefore, I will punish (*πατιδευσας*) him and then release him'."

Beasley-Murray says that there were various forms of flogging used by the Romans. The most severe, the *verberatio* is described thus by Blinzler, "The delinquent was stripped, bound to a post or a pillar, or sometimes simply thrown on the ground, and beaten by a number of torturers until the latter grew tired and the flesh of the delinquent hung in bleeding shreds. In the provinces this was the task of soldiers. Three different kinds of implements were customary. Rods were used on freemen; military punishments were inflicted with sticks, but for slaves scourges or whips were used, the leather thongs of these being often fitted with a spike or with several pieces of bone or lead joined to form a chain. The scourging of Jesus was carried out with these last-named instruments.... It is not surprising to hear that delinquents frequently collapsed and died under this procedure, which only in exceptional cases was prescribed as a death sentence."

Carson, however, argues that Jesus was submitted to a lesser flogging at this point in the narrative, a flogging intended partly to appease the Jews and partly to teach Jesus a lesson. Only later, after the sentence of crucifixion was passed, did he receive the more severe flogging which commonly preceded crucifixion. It was because of the more severe flogging that Jesus was unable to carry his cross all the way to the crucifixion.

John 19:1

Τότε οὖν ἔλαβεν ὁ Πιλᾶτος τὸν Ἰησοῦν καὶ ἐμαστίγωσεν.

τότε then, at that time

ἔλαβεν Verb, aor act indic, 3 s λαμβάνω μαστίγω beat with a whip

John 19:2

καὶ οἱ στρατιῶται πλέξαντες στέφανον ἐξ ἄκανθῶν ἐπέθηκαν αὐτοῦ τῇ κεφαλῇ, καὶ ἱμάτιον πορφυροῦν περιέβαλον αὐτόν,

"The mockery of Jesus by the soldiers was motivated by a spontaneous desire for some crude and cruel horseplay." Beasley-Murray.

στρατιώτης, οὐ μὲν soldier

πλεκω weave, twist together

στέφανος, οὐ μὲν wreath, crown

ἀκανθα, ης f thorn-plant
 ἐπέθηκαν Verb, aor act indic, 3 pl ἐπιτίθημι
 place on, place, put
 κεφαλῇ, ης f head

Bealsley-Murray comments, "The crown that the soldiers made, though primarily intended as a caricature and not as an instrument of torture, will have been unspeakably painful. Its form will have been an imitation of the radiate crown of the divine rulers, such as had figured on coins in the east for centuries prior to the episode in the Gospels. It was most likely made from great thorns of the date palm, which were easily available. The appearance of the crown was not as commonly represented in modern attempts to make a crown of twigs with thorns, but will have appeared more like an American Indian's headdress, with thorns as large as the feathers... The use of such a crown signifies that Jesus was decked out as a king who was God."

ἱματιον, ου n garment, robe, cloak
 πορφυρονς, α, ουν purple (garment)
 περιέβαλον Verb, aor act indic, 1 s & 3 pl
 περιβαλλω put on, clothe, dress

Cf. Mk 15:17. "Probably a military cloak flung around Jesus' shoulders, mocking dress-up for a royal robe." Carson.

John 19:3

καὶ ἤρχοντο πρὸς αὐτὸν καὶ ἔλεγον· Χαῖρε, ὁ βασιλεὺς τῶν Ἰουδαίων· καὶ ἐδίδοσαν αὐτῷ ράπτισμα.

χαιρω rejoice; imperat used as a greeting

Cf. Mk15:18,19.

ἐδίδοσαν Verb, imperf act indic, 3 pl διδῷμι
 ράπτισμα, τος n a blow (with a stick); slap
 (with the hand)

Beasley-Murray comments, "So the soldiers bowed the knee to him, as they would before a Hellenistic ruler of that time. They cried, 'Hail, King of the Jews!' in imitation of the greeting accorded to the Roman emperor, 'Ave, Caesar!' But instead of the kiss of homage they spat at him and slapped his face (according to Mark and Matthew they also hit him on the head with the rod in his hand, Mark 15:15 par.)."

"Almost certainly John recorded this incident with a similar motive as when he recounted the prophecy of Caiaphas (11:49–52), and the immediately following *Ecce Homo* scene, and Pilate's title of Jesus on the cross, with his refusal to change it when requested. Mockery it certainly was, accompanied by cruel despising and hate, but back of their enthronement of Jesus and mocking worship of him as King of the Jews stood the God who was the prime mover in the whole process, and who made their crude acknowledgment a profound reality. For it is precisely in that suffering, culminating in the cross on which he hung, that Jesus revealed his royalty and the glory of a love that gives itself to the uttermost for the redemption of a world that knows not what it does."

John 19:4

καὶ ἐξῆλθεν πάλιν ἔξω ὁ Πιλᾶτος καὶ λέγει αὐτοῖς· Ἰδε ἄγω ὑμῖν αὐτὸν ἔξω, ἵνα γνῶτε ὅτι οὐδεμίαν αἰτίαν εὑρίσκω ἐν αὐτῷ.

παλιν see 18:40

ἔξω adv. out, outside

γνῶτε Verb, aor pass subj, 2 pl γινωσκω
 οὐδεις, οὐδεμια, οὐδεν no one, nothing
 αἰτια, ας f see 18:38

John 19:5

ἐξῆλθεν οὖν ὁ Ἰησοῦς ἔξω, φορῶν τὸν ἀκάνθινον στέφανον καὶ τὸ πορφυροῦν ιμάτιον. καὶ λέγει αὐτοῖς· Ἰδού ὁ ἄνθρωπος.

φορεω wear

ἀκανθινος, η, ον of thorns, thorny

στεφανος, ου m see v.2

"His statement on bringing out Jesus, 'that you may know that I find no ground of complaint against him,' and his cry, 'Look, the Man!' must be to demonstrate the harmlessness of Jesus. Dressed in his wretched clothes that made him look more like a clown than a king, bleeding profusely, in pain and with bruised face through the additional beatings, Jesus must have looked a shocking sight, enough to horrify any who knew him. Yet, as with his description of the mockery of the soldiers, the Evangelist will have wished his readers to recognize that the pathetic figure on whom the Jews are bidden to gaze is the Man sent from God, who, in that state of humiliation and woe, was in the process of bringing the kingdom of heaven for all humankind, including those thirsting for his blood and those who were shedding it." Beasley-Murray.

Bultmann comments, "Clearly the purpose in this is to make the person of Jesus appear to the Jews as ridiculous and harmless, so that they should drop their accusation. Hence Jesus has to step forth as the caricature of a king, and Pilate presents him with the words, 'That is the man! Look at the pitiful figure!' But to the mind of the Evangelist the entire paradox of the claim of Jesus is in this way fashioned into a tremendous picture. In very truth, it is just such a man who asserts that he is the king of truth!"

Tom Wright in *John for Everyone* thinks the words reflect Johannine irony – 'Behold the man who is the true image of God'. He writes, "*Here's the man!* Here is the true image of the true God. Here is the one who has brought God's wisdom into the world. Here is the living embodiment of God, the one who has made the invisible God visible... It says, in particular, that when the living, loving God comes in person, in the person of his own son, to live among us rebels, in the world he made and still loves, the appropriate form for him to take is not the super-hero, sweeping through the rebel states with horses and chariots, defeating the rebellion in a blaze of glory. The appropriate form for him to take – the form of living statue which will tell his subjects who he is, granted their wickedness – is the form Jesus has now taken. The king of the Jews crowned with thorns. The innocent king, the true man, the one who told the truth and was accused of blasphemy. *'Here's the man!'*"

"The words hang over the whole of chapter 19 as Jesus goes to the cross. This, John is telling us, is the reflection of God. This is what it means that Jesus, the eternal **Word**, took our flesh. Look at this man, and you'll see your living, loving, bruised and bleeding God."

John 19:6

ὅτε οὖν εἶδον αὐτὸν οἱ ἀρχιερεῖς καὶ οἱ ὑπηρέται ἐκραύγασαν λέγοντες· Σταύρωσον σταύρωσον. λέγει αὐτοῖς ὁ Πιλᾶτος· Λάβετε αὐτὸν ὑμεῖς καὶ σταυρώσατε, ἐγὼ γὰρ οὐχ εὑρίσκω ἐν αὐτῷ αἰτίαν.

ὅτε conj when

εἶδον Verb, aor act ind, 1s & 3pl ὥραω see
ὑπηρετης, ou m see 18:3

κραυγαζω see 18:40

σταυρωω crucify

λάβετε Verb, aor act imperat, 2 pl λαμβανω

Pilate's words were probably intended as a taunt. This is something that the Jews could not do. Carson comments, "It is a sarcastic taunt: You bring him to me for trial but you will not accept my judgment."

αἰτία, ας f see 18:38

John 19:7

ἀπεκρίθησαν αὐτῷ οἱ Ιουδαῖοι· Ἡμεῖς νόμον
ἔχομεν, καὶ κατὰ τὸν νόμον ὄφειλει ἀποθανεῖν,
ὅτι οὐδὲν θεοῦ ἔσυτὸν ἐποίησεν.

ἀποκρινομαι answer, reply, say
νομος, ou m law

Used here in the sense of a particular statute –
the law of blasphemy, Lev 24:16.

ὄφειλω ought, must
ἀποθνησκω die, face death, be mortal
ἔσωτος, ἔσωτη, ἔσωτον him/herself, itself

Jesus blasphemes in claiming for himself essential equality with God. Carson comments, "A Roman prefect was not only responsible for keeping the peace but, within the constraints of Rome's priorities, he was to maintain local law as well. So the Jews expound the point of law they want Pilate to grasp... Moreover, in the Fourth Gospel the charge of blasphemy has been a rising theme (e.g. 5:18; 8:58, 59; 10:33, 36)."

John 19:8-12 – Pilate's Second Interrogation

"This second questioning of Jesus by Pilate should be compared with the first (18:33–37), for similar issues and emphases appear in both (notably regarding Jesus' origin and the nature of his authority), and the reactions of both Pilate and Jesus in the second interrogation become more comprehensible in the light of the first." Beasley-Murray.

John 19:8

Ὄτε οὖν ἤκουσεν ὁ Πιλᾶτος τοῦτον τὸν λόγον,
μᾶλλον ἐφοβήθη,

ὄτε conj when
μᾶλλον adv more

Here probably used in an elative sense, 'he was very much afraid'

ἐφοβήθη Verb, aor pass dep indic, 3 s
φοβεομαι fear, be afraid (of)

Pilate's fear may simply have arisen from an awareness of the trap in which he was now caught, but more probably was caused by Jesus' claim to supernatural dignity. Beasley-Murray comments, "The idea that gods could come down and appear in the likeness of men was common enough in the pagan society of his time. (An example is seen in Acts 14:11: when the inhabitants of Lystra witnessed a healing by Paul, accompanied by Barnabas, they cried, 'The gods have come down to us in human form.'...) Doubtless this fear would be increased by the thought of the vengeance that could be taken by a divine being on one who had maltreated him (Pilate had had Jesus flogged!)."

John 19:9

καὶ εἰσῆλθεν εἰς τὸ πραιτώριον πάλιν καὶ λέγει τῷ Ἰησοῦ· Πόθεν εἶ σύ; οὐ δὲ Ἰησοῦς ἀπόκρισιν οὐκ ἔδωκεν αὐτῷ.

ποθεν interrog adv. from where

ἀποκρισις, εως f answer, reply

ἔδωκεν Verb, aor act indic, 3 s διδωμι

"This question (like the question 'Art thou a King?') is not capable of a simple answer."

Barrett.

Beasley-Murray comments, "The silence of Jesus in this setting recalls Isa 53:7 (cf. also Mark 14; 61; 15:5)... The reason for Jesus' silence is doubtless due to Pilate's reactions to Jesus' revelation in the first interrogation; after Pilate's skeptical response to Jesus' statement that he had come into the world to bear witness to the truth, how should Pilate now comprehend Jesus' origin?"

John 19:10

λέγει οὖν αὐτῷ ὁ Πιλᾶτος· Ἐμοὶ οὐ λαλεῖς;
οὐκ οἶδας ὅτι ἔξουσίαν ἔχω ἀπολῦσαι σε καὶ
ἔξουσίαν ἔχω σταυρῶσαι σε;

ἐμοὶ Pronoun, dat s ἔγω

οἶδα (verb perf in form but with present meaning) know

ἔξουσια, ας f authority, power

ἀπολύω release, set free

σταυρωσιν crucify

Jesus' silence disturbs Pilate since he is looking for a way to release Jesus.

John 19:11

ἀπεκρίθη αὐτῷ Ἰησοῦς· Οὐκ εἶχες ἔξουσίαν
κατ' ἐμού οὐδεμίαν εἰ μὴ ἦν δεδομένον σοι
ἄνωθεν· διὰ τοῦτο ὁ παραδούς μέ σοι μείζονα
ἀμαρτίαν ἔχει.

ἀπεκρίθη Verb, aor midd dep indic, 3 s

ἀποκρινομαι

εἶχες Verb, imperf act indic, 2 s ἔχω

δεδομένον Verb, perf pass ptc, m acc & n
nom/acc s διδωμι
ἄνωθεν from above

"All human authority is derived from God's (cf. Rom 13:1). For ἄνωθεν see on 3:3. It is implied primarily that in condemning and crucifying Jesus, Pilate acts with divine consent – the crucifixion does not contravene the authority of God but lies within his purpose." Barrett.

Beasley-Murray, however, writes concerning Pilate, "He was conscious of possessing authority from the most powerful man on earth and representing the most powerful nation on earth. He therefore reminds Jesus that he has authority to release him and authority to destroy him. Jesus, however, was also conscious of authority, and that of an infinitely greater power than the emperor of Rome, namely, the almighty God, who in that very moment was granting Pilate the authority to dispose of his life, but in accordance with his own will, not that of his unwitting instrument (note the imperfect tenses of the conditional sentence, indicating the present time in which the authority is delegated). The authority to which Jesus refers, accordingly, is specifically related to the present situation, regarding Jesus in this trial; he is not speaking in general terms of the relation of the state to God, in the manner of Paul in Romans 13."

παραδούς Verb, pres act ptc, m nom s
παραδιδωμι hand over, deliver up

Barrett argues from the singular that the reference is to Judas, cf. 13:21. Sanders, Morris and Beasley-Murray think that the reference is most likely to be to Caiaphas who was the one who delivered Jesus up to Pilate. Beasley-Murray comments, "He was the prime mover in instigating Jesus' death (11:49–53), and he was responsible for eliciting and formulating the charge that Jesus was king of the Jews and guilty of blasphemy (Mark 14:61–64), of which the Evangelist shows his awareness. Like Pilate, he was given authority over Jesus, but he abused it, and for political expediency handed Jesus over to Pilate on a trumped-up charge of sedition to secure his death. For this reason Pilate, though a guilty man, was not so guilty as the High Priest of God."

μείζων, ον greater, greatest
ἀμαρτία, ας f sin

Here meaning 'guilt.'

John 19:12

ἐκ τούτου ὁ Πιλᾶτος ἐζήτει ἀπολύσαι αὐτὸν· οἱ δὲ Ιουδαῖοι ἐκράυγασαν λέγοντες· Ἐὰν τοῦτον ἀπολύσῃς, οὐκ εἰ φίλος τοῦ Καίσαρος· πᾶς ὁ βασιλέα ἔαντὸν ποιῶν ἀντιλέγει τῷ Καίσαρι.

ζητεω seek, attempt

κραυγαζω call out, shout

έαν if

ἀπολύσῃς Verb, aor act subj, 2 s ἀπολυω

φίλος, ου m and φιλη, ης f friend

I.e. 'loyal subject'.

βασιλέα Noun, acc s βασιλευς, εως m king
ἀντιλεγω object to, oppose

This would have been a particularly sensitive charge to bring against Pilate whose position was rather precarious. Beasley-Murray comments, "It is the height of irony that the Jewish leaders, of all people, should succeed in embarrassing the Roman governor in this way.' What a grotesque situation!" commented Blinzler. 'The highest Roman official in Judea has to endure being accused of lack of loyalty to the emperor by the representatives of a nation more passionately seething with hatred for the Roman yoke than almost any other in the empire'." Beasley-Murray goes on to quote again from Blinzler, concerning Pilate, "His fear of the sinister and suspicious emperor was even greater than his awe of the mysterious personality of the Accused; his own safety appeared to him more important than a passing triumph over the accusers who were unsympathetic to him."

John 19:13

Ο οὖν Πιλᾶτος ἀκούσας τῶν λόγων τούτων ἤγαγεν ἔξω τὸν Ἰησοῦν, καὶ ἐκάθισεν ἐπὶ βῆματος εἰς τόπον λεγόμενον Λιθόστρωτον, Ἐβραϊστὶ δὲ Γαββαθα.

ἤγαγεν Verb, aor act indic, 3 s ἀγω

ἔξω adv. out, outside

καθιζω intrans sit down; trans cause to sit, set

Barrett says that the transitive may be meant here, i.e. that Pilate sat *Jesus* on the βῆμα. This would give dramatic force to his words in the following verse, *iδε ὁ βασιλευς ὑμων* and would explain why Pilate does not here pass sentence. However, Barrett thinks it more likely that John meant that Pilate sat on the βῆμα, though he deliberately uses ambiguous language. "We may suppose that John meant that Pilate did in fact sit on the βῆμα, but that for those with eyes to see behind this human scene appeared the Son of man, to whom all judgement has been committed (5:22), seated upon his throne."

βῆμα, τος n judicial bench, place of judgement

Used elsewhere of the judgement seat of God (or of Christ), cf Rom 14:10; 2 Cor 5:10.

τοπος, ου m place

λιθοστρωτον, ου n pavement

Ἐβραϊστι in Hebrew or Aramaic

Here the form of the word Gabbatha shows clearly that Aramaic is meant. It would seem to mean 'a raised place'.

John 19:14

ἡν δὲ παρασκευὴ τοῦ πάσχα, ὥρα ἡν ὡς ἔκτη. καὶ λέγει τοῖς Ιουδαίοις· Ὄτε ὁ βασιλεὺς ὑμῶν.

παρασκευη, ης f day of preparation (before a sacred day)

πασχα n Passover

ώρα, ας f hour

έκτος, η, ον sixth

The UBS committee rejected the poorly attested 'third hour' as an attempt to harmonise with Mark.

Barrett says that an earlier time of trial is necessary to Mark who later, during the crucifixion, reports 'darkness at noon'. John, however, wants to stress that Jesus' crucifixion takes place at the same time as the passover lambs were sacrificed.

Beasley-Murray writes, "It is the sixth hour (noon) of the Preparation Day; at this hour three things take place: Jews cease their work, leaven is gathered out of the houses and burned, and the slaughtering of the Passover lambs commences. The Passover festival, for all practical purposes, now begins... The Evangelist's thought is plain: Passover is the great celebration of Israel's deliverance from slavery by God's almighty power; then it was that he showed himself as King, and they became his people. In this celebration the Jews gathered before Pilate are about to play a decisive part in the fulfillment of the Passover, a second Exodus, wherein God would achieve an emancipation for all nations, not for Israel alone, giving them life in the promised land of his eternal kingdom. The crucial hour of destiny for Jew and Gentile has arrived."

Carson, however, argues that the 'day of preparation' is a regular way of speaking of Friday, the day of preparation for the Sabbath. παρασκευὴ τοῦ πάσχα hence means the Friday of Passover week. He concludes, "In this view, John and the Synoptics agree that the last supper was eaten on a Thursday evening (i.e. the onset of Friday, by Jewish reckoning), and was a Passover meal."

"Ιδε ὁ βασιλεὺς ὑμῶν Beasley-Murray comments, "Pilate's statement to the Jews, however, was unexpected. They were awaiting the announcement of a decision, i.e., the death sentence of Jesus. Instead of announcing the crime for which Jesus is now to be put to death (e.g., 'This man made himself king'), Pilate calls to the crowd, 'Look, your king!' He makes the moment of condemnation of Jesus one of proclamation of his kingship, and that in a formal yet dramatic way. Unlike the presentation of Jesus in 19:4–6, this was not intended to ridicule Jesus. Since that occasion, Pilate had been moved by Jesus and defeated in his attempt to rescue him. Now he makes the moment of *his* decision the moment of decision *for the Jews*. They have a final and crucial opportunity of declaring their mind on Jesus and recanting, if they will, on their unjust and bitter accusations of him."

Carson adds, "Like Caiphas before him (11:49–52), Pilate spoke better than he knew. The long-awaited king of the Jews stood before them, and they did not recognise him."

John 19:15

ἐκράγασαν οὖν ἐκεῖνοι· Ἄρον ἄρον,
σταύρωσον αὐτὸν. λέγει αὐτοῖς ὁ Πιλᾶτος·
Τὸν βασιλέα ὑμῶν σταυρώσω; ἀπεκρίθησαν οἱ
ἀρχιερεῖς· Οὐκ ἔχομεν βασιλέα εἰ μὴ Καίσαρα.

Pilate's tactics infuriate the crowd.

ἄρον Verb, aor act imperat, 2 s αἴρω take,
take away

σταυρωτός see v.10

Pilate's irony leads to the Jews' blasphemy.

ἀρχιερεὺς, εὐσὲ μῆ high priest, member of
high priestly family

"Cf. Judges 8:23; 1 Sam 8:7, and many other passages of the Old Testament, where it is insisted that the only true king of Israel is God himself, and that even a Jewish king can be tolerated only on condition of his obedience to God and fidelity to the national religion. In denying all claim to kingship save that of the Roman Emperor Israel abdicated its own unique position under the immediate sovereignty of God." Barrett. Beasley-Murray similarly writes, "The implications of this statement are to be weighed. In the context of the trial of Jesus, of the Man who proclaimed to the nation the kingdom of God, and manifested it in his deeds, and called on Israel to repent and believe, it is nothing less than the abandonment of the messianic hope of Israel."

John 19:16

τότε οὖν παρέδωκεν αὐτὸν αὐτοῖς ἵνα
σταυρωθῇ.

Παρέλαβον οὖν τὸν Ἰησοῦν·

τότε then

παραδιδῷ see v.11

I.e. Pilate handed Jesus over to the fate the Jews had determined for him.

σταυρωθῇ Verb, aor pass subj, 3 s σταυρωτός

παρέλαβον Verb, aor act ind, 1s & 3pl

παραλαμβάνω take

Those who took him were the Jewish leaders and the Roman soldiers who would carry out the crucifixion. Carson and Beasley-Murray say that the reference is to the soldiers who formed the execution squad.

John 19:17-30

Carson comments, "In main outline, John's account of Jesus' death parallels that of Mark rather closely. Nevertheless, he omits some details, and introduces several features not reported elsewhere, including the controversy caused by the inscription on the cross (vv. 19–22), several fulfilment quotations (vv. 24, 28–29, 36–37), the care of Jesus for his mother (vv. 25–27) and the last cry before his death (v. 30)." Added to the above is the piercing of Jesus' side (vv. 31–36).

Beasley-Murray comments, "It is evident that, as in his account of the ministry of Jesus, the Evangelist has been very selective in his story of the death of Jesus. As he made choice of seven signs, and made much of their significance, so he has concentrated on a few features in the tradition that he received of Jesus' death which appeared to him most significant. The controlling motif in his account is that which dominated his narration of the arrest and trial of Jesus, namely, the kingship of Jesus. The anticipations in the Gospel of Jesus being 'lifted up' are here fulfilled, so that the crucifixion is seen as the enthronement of Jesus."

John 19:17

καὶ βαστάζων αὐτῷ τὸν σταυρὸν ἐξῆλθεν εἰς
τὸν λεγόμενον Κρανίου Τόπον, ὃ λέγεται
Ἐβραϊστὶ Γολγοθα,

βαστάζω carry, bear
σταυρός, οὐ μῆ cross

"It was customary for a criminal not to bear the whole cross but the cross-beam." Barrett.

Beasley-Murray comments, "The usual procedure was for the condemned person to have his outstretched arms nailed to the cross-beam as he lay on the ground; it was then lifted up with his body on it and affixed to the vertical post which was already in the ground; at Golgotha such posts will presumably have been standing permanently."

Beasley-Murray also adds, "The significance of Isaac carrying the wood for his sacrifice was much in the minds of the Church Fathers, and not alone in theirs but in the minds of the rabbis also... It was ... said that Isaac carried the wood 'as one bears the cross on one's shoulder' (*Gen. Rab.* 56.4, on Gen 22:6). It would be no wonder if our Evangelist paralleled Jesus setting out for Golgotha and Isaac setting out for the mount with his Father. Christians have also very understandably linked Jesus bearing his cross to Golgotha with his call to take up the cross and follow him (note esp. the closeness of Luke's language in Luke 14:27 with John 19:17)."

κρανιον, ου n skull
τοπος, ου m place
Ἐβραιστι see v.13

Beasley-Murray comments, "Luke 23:33 does not cite the Semitic name but simply reads, 'they came to the place that is called Skull.' John 19:17 could be translated in the same way, the gen. then being regarded as one of apposition. Presumably the name was given by reason of the shape of the ground (hence the tradition that it was a hill...). The hillock behind the bus station in Jerusalem, Gordon's Calvary, is undoubtedly reminiscent of a skull in shape, but the traditional site of Golgotha in the Church of the Holy Sepulchre is favoured by recent archaeologists."

John 19:18

ὅπου αὐτὸν ἐσταύρωσαν, καὶ μετ' αὐτοῦ ἄλλους δύο ἐντεῦθεν καὶ ἐντεῦθεν, μέσον δὲ τὸν Ἰησοῦν.

όπου adv. where
σταυρωσιν crucify

"One element in John's account, shared incidentally by the three synoptic Gospels, is the brevity of his description of the actual crucifixion: it is contained in a sub-clause consisting of three words (v 18: ὅπου αὐτὸν ἐσταύρωσαν, 'where they crucified him'). This is in marked contrast to the tendency of Christian devotion through the ages to meditate on the sufferings of Jesus on the cross." Beasley-Murray.

ἄλλος, η, o another, other
δυο gen & acc δυο dat δυστιν two

ἐντεῦθεν from here, on this side

The construction ἐντεῦθεν καὶ ἐντεῦθεν meaning 'one on this side and one on that' suggests a Semitic mind.

μέσος, η, ov middle

'and Jesus as the middle one'

John 19:19

ἔγραψεν δὲ καὶ τίτλον ὁ Πιλάτος καὶ ἔθηκεν ἐπὶ τοῦ σταυροῦ· ἵνα δὲ γεγραμμένον· Ἰησοῦς ὁ Ναζωραῖος ὁ βασιλεὺς τῶν Ιουδαίων.

γραφω write

τίτλος, ου m notice, inscription

ἔθηκεν Verb, aor act indic, 3 s τιθημι place, set

"It was customary for one doomed to be crucified to have a tablet or placard stating the cause for his execution hung about him, or carried by another before him, and then affixed to his cross." Beasley-Murray.

γεγραμμένον Verb, perf pass ptc, m acc & n nom/acc s γραφω

Ναζωραῖος, ου m inhabitant of Nazareth, Nazarene

John 19:20

τοῦτον οὖν τὸν τίτλον πολλοὶ ἀνέγνωσαν τῶν Ιουδαίων, ὅτι ἐγγὺς ἦν ὁ τόπος τῆς πόλεως ὅπου ἐσταύρωθη ὁ Ἰησοῦς· καὶ ἵνα γεγραμμένον Ἐβραϊστί, Ρωμαϊστί, Ἑλληνιστί.

ἀνέγνωσαν Verb, aor act indic, 3 pl

ἀναγινωσκω read

ἐγγὺς adv near

τόπος, ου m see v.17

πολις, εως f city, town

Ἐβραιστι see v.13

Ρωμαιοστι in the Latin language

Ἑλληνιστι adv in the Greek language

The order of languages, 'Hebrew, Latin, Greek' has strong attestation (κ^a B L N X it^e, ff.² syr^{pal} cop^{sa,boh} arm eth etc) and indicates the national language, the official language, and the common language. Many later MSS (including most minuscules and MSS of the Lat. tradition) read 'Hebrew, Greek, Latin,' viewing the languages as spoken in order from East to West (Metzger).

John 19:21

ἔλεγον οὖν τῷ Πιλάτῳ οἱ ἀρχιερεῖς τῶν Ιουδαίων· Μή γράψε· Ο βασιλεὺς τῶν Ιουδαίων, ἀλλ᾽ ὅτι ἐκεῖνος εἶπεν Βασιλεὺς τῶν Ιουδαίων εἰμί.

ἐκεῖνος, η, o demonstrative adj. that (one), he

"The Jews' objection to the *titulus* was natural. In the first place, they had just declared that they had no king but Caesar, and the *titulus*, if they accepted it, was tantamount to an admission of sedition; and in the second place, to suggest that a powerless, condemned and dying outcast was the king of their nation was a studied insult." Barrett.

Beasley-Murray adds, "For the Evangelist the action of Pilate was the climax of the whole series of events that culminated in the crucifixion of Jesus: Pilate, the judge and representative of the dominion that ruled the world, hereby declares that Jesus on his cross is King of his people. It was written in Hebrew that the Jews might understand it; in Latin that the Romans might know it; in Greek, the *lingua franca* of the world, that all nations might learn of it. Thus did Pilate tell it out among the nations that the Lord is king' wrote Hoskyns, in the words of Ps 96:10. Here the irony of John reaches its apex: the two men who were most responsible for the death of Jesus became the unwitting prophets of the death of Jesus: the one declaring it as the means of redemption for Israel and the nations (11:49–50) the other proclaiming it the occasion of his exaltation to be King of Israel and Lord of all."

John 19:22

ἀπεκρίθη ὁ Πιλᾶτος· Ὁ γέγραφα γέγραφα.

ἀπεκρίθη Verb, aor midd dep indic, 3 s

ἀποκρινομαι answer, reply

γέγραφα Verb, perf act indic, 1 s γραφω

"Pilate, no doubt anxious to avenge himself upon the Jews who had forced him to act against his will, refused to alter what he had written. Accordingly Jesus went to his death under a title unintentionally but profoundly true." Barrett.

John 19:23

οἱ οὖν στρατιῶται ὅτε ἐσταύρωσαν τὸν Ἰησοῦν ἔλαβον τὰ ἴματια αὐτοῦ καὶ ἐποίησαν τέσσαρα μέρη, ἑκάστῳ στρατιώτῃ μέρος, καὶ τὸν χιτῶνα. ἦν δὲ ὁ χιτὼν ἄραφος, ἐκ τῶν ἀνωθεν ὑφαντὸς δι' ὄλου.

στρατιωτης, ου m soldier

ὅτε conj when

ἴματιον, ου n garment, clothing

τεσσαρες neut τεσσαρα gen τεσσαρων four
μερος, ους n part

ἐκαστος, η, ον each, every

"The clothes of an executed criminal were a recognised perquisite of the executioners." Barrett.

χιτων, ωνος m tunic, shirt (generally of garment worn next to the skin)
ἄραφος, ον seamless
ἀνωθεν from above
ὑφαντος, η, ον woven (ἐκ των ἀνωθεν ο. δι
όλου woven in one piece throughout)
όλος, η, ον whole, all, complete

A detail peculiar to John. Josephus describes the tunic of the high priest in similar terms.

John 19:24

εἶπαν οὖν πρὸς ἄλλήλους· Μὴ σχίσωμεν αὐτὸν, ἀλλὰ λάχωμεν περὶ αὐτοῦ τίνος ἔσται· ἵνα ἡ γραφὴ πληρωθῇ ἡ λέγουσα· Διεμερίσαντο τὰ ἴματια μου ἑαυτοῖς καὶ ἐπὶ τὸν ἴματισμόν μου ἔβαλον κλῆρον. Οἱ μὲν οὖν στρατιῶται ταῦτα ἐποίησαν.

ἄλληλων, οις, ους reciprocal pronoun one another

σχίσωμεν Verb, aor act subj, 1 pl σχιζω split, tear, separate, disunite

λάχωμεν Verb, aor act subj, 1 pl λαγχανω receive; fall to one's lot; cast lots

ἔσται Verb, fut indic, 2 s ειμι

γραφη, ης f writing, Scripture

πληρωθῇ Verb, aor pass subj, 3 s πληρω fulfill

διεμερίσαντο Verb, aor midd indic, 3 pl

διαμεριζω divide, distribute

ἑαυτος, έαυτη, έαυτον him/herself, itself

κληρος, ου m lot (of something thrown or drawn to reach a decision)

The quotation follows exactly the LXX of Ps 22(21):18.

John 19:25

Εἰστήκεισαν δὲ παρὰ τῷ σταυρῷ τοῦ Ἰησοῦ ἡ μήτηρ αὐτοῦ καὶ ἡ ἀδελφὴ τῆς μητρὸς αὐτοῦ,
Μαρία ἡ τοῦ Κλωπᾶ καὶ Μαρία ἡ Μαγδαληνή.

εἰστήκεισαν Verb, pluperfect act indic, 3 pl
ιστημι stand

σταυρος, ου m see v.17

ἀδελφη, ης f sister

Μαγδαληνη, ης f woman of Magdala

"It is possible that only two women are referred to (Jesus' mother = Mary the daughter (or sister) of Clopas, and her sister, Mary Magdalene), or three (Jesus' mother, her sister = Mary the daughter (or sister, or wife) of Clopas, and Mary Magdalene); but more probable that John intended his readers to think of four. Identifications are easy to conjecture but impossible to ascertain... It is possible that this Clopas should be identified with the Κλεοπας of Luke 24:18." Barrett.

Beasley-Murray, having argued that the reference is best understood of four women, continues, "The relationship of the women mentioned by the Fourth Evangelist to those in the synoptics is more difficult to determine. Traditionally it has been assumed that the same persons appear in John as in Mark and Matthew. The mother of Jesus is excepted, since she is in John's list only. Mary Magdalene appears in all the lists. So that leaves two mentioned by John to be accounted for. The easiest solution is to identify Mary (wife?) of Clopas with Mary mother of James and Joses (Joseph). The unnamed sister of Jesus' mother could be Salome, mentioned by Mark alone; she could also be the unnamed mother of the sons of Zebedee, who is included in Matt 27:56. This last suggestion greatly attracts a number of expositors, since it makes James and John, the sons of Zebedee, the cousins of Jesus. The traditional identification of John the son of Zebedee with the Beloved Disciple helps to explain his close relationship with Jesus in the ministry. Moreover, it makes more comprehensible the immediately following scene, in which Jesus commits his mother to the Beloved Disciple."

In *The Easter Enigma*, Appendix II, pp 129-131, John Wenham provides detailed argument for believing that (contra Barrett and I. H. Marshall) Mary Magdalene (of Luke 8) is to be identified with the sinner of Luke 7. This sinner, he argues (see the summary given at the beginning of John 12) is the same as Mary the sister of Martha. On this argument Mary Magdalene is sister to Martha and Lazarus.

John 19:26

Ἴησοῦς οὖν ἰδὼν τὴν μητέρα καὶ τὸν μαθητὴν παρεστῶτα ὃν ἡγάπα λέγει τῇ μητρὶ· Γύναι, ἵδε ὁ νιός σου·

ἰδὼν Verb, aor act ptc, m nom s ὄραω see, observe

μαθητὴς, οὐ m disciple

παρεστῶτα Verb, perf act ptc, f nom s

παριστῆμι stand by/beside

γύναι Noun, voc s γυνη, αικος f woman

Beasley-Murray comments, "His brief words to his mother and the disciple are not just a commendation or suggestion; they are more like a testamentary disposition, in language reminiscent of adoption."

John 19:27

εἶτα λέγει τῷ μαθητῇ· Ἰδε ἡ μήτηρ σου. καὶ ἀπ' ἐκείνης τῆς ὥρας ἔλαβεν ὁ μαθητὴς αὐτὴν εἰς τὰ ἴδια.

εἶτα adv. then

ἐκείνος, η, ο demonstrative adj. that
ώρα, ας f hour, moment
ἔλαβεν Verb, aor act indic, 3 s λαμβανω
ιδιος, α, ov one's own; τα ιδια home

It is quite unnecessary to seek allegorical meanings for what is narrated here. In the agony of his death, Jesus' concerns are not for himself but for his family and for his disciples.

John 19:28

Μετὰ τοῦτο εἰδώς ὁ Ἰησοῦς ὅτι ἦδη πάντα τετέλεσται ἵνα τελειωθῇ ἡ γραφὴ λέγει· Διψῶ.

εἰδώς Verb, perf act ptc, m nom s οιδα know

"From first to last in this passion narrative Jesus is in control of all that takes place. The whole train of events is set in motion by him, and at the appropriate moment he will terminate it." Barrett.

ἦδη adv now, already
τετέλεσται Verb, perf pass indic, 3 s τελεω complete, finish, fulfill

τελειωθῇ Verb, aor pass subj, 3 s τελειω complete, accomplish
γραφη, ης f writing, Scripture
διψω be thirsty, thirst

Ps 69(68):21. See also Mk 15:36; Matt 27:48 and Lk 23:36. Beasley-Murray comments, "The saying is part of the lengthy description of the desolation, isolation, and scorn experienced by the Righteous Sufferer, and in the psalm the giving of the drink appears to be part of the torment inflicted upon the sufferer. If Mark cites the event as linked with the cry of desolation from the cross (Ps 22:11), John underscores the reality of the desolation by his specific citation of the scripture, for the thought of Ps 69 is closely parallel to that of Ps 22. Dodd indeed thought that the cry 'I thirst' was a symbolical equivalent of the cry of desolation."

John 19:29

σκεῦος ἔκειτο ὄξους μεστόν· σπόγγον οὖν μεστὸν τοῦ ὄξους ύσσωπῳ περιθέντες προσήνεγκαν αὐτοῦ τῷ στόματι.

σκευος, ους n object, vessel

κειμαι lie, be laid; be, exist

ὄξος, ους n sour wine

μεστος, η, ov full

σπογγος, ου m sponge

ύσσωπος, ου m & f hyssop (a small bush with aromatic leaves used for ritual purification)

Two minuscules, 476* and 1242, read ώστω, 'a javelin'. Hyssop would not be suitable to offer up a sponge to a crucified man (cf Mk 15:36 which has καλαμφ, 'a rod'). Some, such as Dodd, think that a primitive error may have occurred and that the original was ώστω (so also Moffatt, Goodspeed, Phillips, Rieu, Williams, NEB). Barrett and Sanders suggest that John mentions hyssop because of its use in the Passover celebration (cf. Ex. 12:13). On the other hand, "although a branch of hyssop would not support a sodden sponge, a stalk of hyssop could. Indeed, the branches of the hyssop at the end of a stalk could form a little 'nest' to cradle the sponge. Roman crosses were not very high; the soldiers needed to raise the sponge barely above their own heads." Carson.

περιθέντες Verb, aor act ptc, m nom pl

περιτίθημι put around, put on

προσήνεγκαν Verb, aor act indic, 3 pl

προσφερω offer, present

στομα, τος n mouth

Beasley-Murray comments, "The action was certainly unusual for a member of a Roman execution squad on behalf of a crucified Jew he was guarding, not least in view of the treatment meted out to Jesus by his group – and he may well have been one of them who engaged in the sport! Not surprisingly, some have wondered whether there is a link here with the synoptic account of the centurion who confessed Jesus as νιός θεοῦ, 'Son of God,' in Mark 15:39."

John 19:30

ὅτε οὖν ἔλαβεν τὸ δόξος ὁ Ἰησοῦς εἶπεν·

Τετέλεσται, καὶ κλίνας τὴν κεφαλὴν

παρέδωκεν τὸ πνεῦμα.

ότε conj when

ἔλαβεν Verb, aor act indic, 3 s λαμβάνω

τετέλεσται see v.28

His work is complete. Beasley-Murray comments, "The rendering, 'It is finished!' conveys only half the meaning. For the verb τελέω fundamentally denotes 'to carry out' the will of somebody, whether of oneself or another, and so to fulfill obligations or carry out religious acts. 'It is accomplished!' renders that aspect of the word. Doubtless both meanings of the term, the temporal and the theological, are intended here. 'So the last word of Jesus interprets his suffering and dying as the crowning conclusion and high point of the work that he has performed in obedience – the obedience of the Son finds here its most radical expression – and enables the believing eye to see the glorifying of the Son through the Father' (Dauer)."

κλίνω lay, bow

κεφαλὴ, ης f head

παραδίδωμι hand over, deliver up

Cf. Mk 15:37; Lk 23:46; Matt 27:50. "The term παρέδωκεν, however, is stronger than the verbs used in the synoptic Gospels, and it is possible that it reflects the thought in 10:18, 'I have authority to lay down (my life)....' The death of Jesus is then 'a conscious act ... a self-offering to the Father' (Schnackenburg)" Beasley-Murray.

John 19:31

Οἱ οὖν Ἰουδαῖοι, ἐπεὶ παρασκευὴ ἦν, ἵνα μὴ μείνῃ ἐπὶ τοῦ σταυροῦ τὰ σώματα ἐν τῷ σαββάτῳ, ἦν γὰρ μεγάλη ἡ ημέρα ἐκείνου τοῦ σαββάτου, ἡρώτησαν τὸν Πιλάτον ἵνα κατεαγῶσιν τὰ σκέλη καὶ ἀρθῶσιν.

ἐπει since, because

παρασκευὴ, ης f day of preparation (before a sacred day)

Here clearly meaning a day of preparation for the Sabbath (cf. Mk 15:42), cf. v. 14.

μενω remain, stay

σωμα, τος n body

"Jewish law laid it down that one that is hanged (usually after execution) should not remain on a gibbet overnight, since a hanged man is accursed in God's sight and pollutes the land (Deut 21:22, 23)." Beasley-Murray.

μεγας, μεγαλη, μεγα large, great

I.e. not just a Sabbath but also part of a special festival.

ἐκεινος, η, ο demonstrative adj. that

ἐρωτω ask, request

καταγγωσιν Verb, aor pass subj, 3 pl

καταγγνωμι break

σκέλη Noun, nom/acc pl σκελος, ους n leg

"Romans left crucified men to linger till their death, sometimes for several days, and then the vultures finished them off. If there was any reason for hastening the death of crucified men, their legs were smashed with an iron mallet, so causing great loss of blood and asphyxia... It is of interest that the bones of a man crucified in this period, discovered in the area north of Jerusalem, had been broken; one leg was simply fractured, the other was smashed to pieces" Beasley-Murray.

ἀρθῶσιν Verb, aor pass subj, 3 pl αἴρω take, take away

John 19:32

ἢλθον οὖν οἱ στρατιῶται, καὶ τοῦ μὲν πρώτου κατέαξαν τὰ σκέλη καὶ τοῦ ἄλλου τοῦ συσταυρωθέντος αὐτῷ·

ἢλθον Verb, aor act ind, 1s & 3 pl ἐρχομαι στρατιωτης, ου m soldier πρωτος, η, ov first κατέαξαν Verb, aor act indic, 3 pl καταγνυμι ἄλλος, η, o another, other συσταυρωθέντος Verb, aor pass ptc, m gen s συσταυροομαι be crucified together (with someone else)

John 19:33

ἐπὶ δὲ τὸν Ἰησοῦν ἐλθόντες, ὡς εἶδον ἥδη αὐτὸν τεθνήκτα, οὐ κατέαξαν αὐτοῦ τὰ σκέλη,

εἶδον Verb, aor act ind, 1s & 3pl ὄραω see ἥδη see v.28

τεθνήκτα Verb, perf act ptc, m acc s θνησκω die; pf be dead

"So speedy a death was unusual. Victims of crucifixion sometimes lingered for days. Cf. Mark 15:44, ἐθαυμασεν εἰ ἥδη τεθνηκεν." Barrett.

John 19:34

ἄλλ' εἰς τῶν στρατιωτῶν λόγχῃ αὐτοῦ τὴν πλευρὰν ἔνυξεν, καὶ ἐξῆλθεν εὐθὺς αἷμα καὶ ὕδωρ.

εἰς, μια, ἐν gen ἐνος, μιας, ἐνος one λογχη, ης f spear πλευρα, ας f side (of the body) ἔνυξεν Verb, aor act indic, 3 s νυσσω prick, stab

εὐθὺς adv. straightway, immediately αἷμα, ατος f blood ὕδωρ, ὕδατος n water

Most commentators (Dodd, Lindars, Barrett, Sanders) look for a 'spiritual' meaning in this passage and link it with earlier teaching by John on eternal life, water, Spirit and blood. Barrett, for instance, says, "It is highly probable then that in the effusion of blood and water from the pierced side of Christ John saw a symbol of the fact that from the Crucified there proceed those living streams by which men are quickened and the Church lives. Nor can it be accidental that water signifies baptism and regeneration, and the blood the eucharistic cup."

It is safer, rather, to see this as evidence of the real humanity of Jesus and of the reality of his death.

John 19:35

καὶ ὁ ἑωρακὼς μεμαρτύρηκεν, καὶ ἀληθινὴ αὐτοῦ ἐστιν ἡ μαρτυρία, καὶ ἐκεῖνος οἶδεν ὅτι ἀληθὴ λέγει, ἵνα καὶ ὑμεῖς πιστεύητε.

ἑωρακως Verb, perf act ptc, m nom s ὄραω μαρτυρεω bear witness, testify

These two words are characteristic of John, cf. 1:34; 3:11. "It is generally inferred, probably rightly, that this witness is the beloved disciple (vv. 25-27), responsible for the Fourth Gospel as a whole." Carson.

ἀληθινος, η, ov real, genuine, true μαρτυρια, ας f testimony ἐκεινος, η, o demonstrative adj. that (one), he

Probably Jesus, or the Father.

οιδα know, understand ἀληθης, ες true, genuine πιστεύητε Verb, aor act subj, 2 pl πιστευω believe (in), have faith (in)

"This clause is only loosely constructed with the sentence, as will appear if an attempt is made to take it closely with ἀληθινὴ ἐστιν, οἶδεν, or λέγει. It indicates the general aim of the veracious testimony of the witness. 'You' (the readers of the gospel) 'are not merely to believe that blood and water did in fact issue from the side of the Crucified, but to believe in the full Christian sense' (cf. 20:31 for the aim of the gospel as a whole)." Barrett.

John 19:36

ἔγένετο γὰρ ταῦτα ἵνα ἡ γραφὴ πληρωθῇ· Όστοιν οὐ συντριβήσεται αὐτοῦ.

ἔγένετο Verb, aor midd dep indic, 3 s γινομαι πληρωθη Verb, aor pass subj, 3 s πληρω fill, fulfill

όστεον, ου and οστουν, ου n bone συντριβήσεται Verb, fut pass indic, 3 s συντριβω break in pieces, shatter

"It is difficult to give the source of this quotation. Three or four Old Testament passages come under consideration: Ex 12:10 (cf. v.46), Num 9:12; Ps 34(33):20. The Pentateuchal passages refer to the passover sacrifice, of which no bone may be broken; that in the Psalter refers to God's care of the faithful (κυριος θυλασσει παντα τα οστα αυτων)." Barrett. Lindars thinks the Evangelist had both typologies in mind. Carson thinks the Pentateuchal references more likely.

John 19:37

καὶ πάλιν ἐτέρα γραφὴ λέγει· Ὅψονται εἰς ὅν
ἐξεκέντησαν.
παλιν again
ἐτερος, α, ov other, another, different
ὅψονται Verb, fut midd dep indic, 3 pl ὄραω
see
ἐκκεντεω pierce

Accurately follows the Hebrew of Zech 12:10. Beasley-Murray comments, "Zech 12:10 was an important testimony in the primitive Church, as its use in Matt 24:30; Rev 1:7, and this passage shows... In Matthew and Revelation the lamentation takes place at the coming of the Son of Man, and it is unclear whether it is through remorse or in repentance. The application in John 19:37 is not to be restricted to the end of the age; in statements in the Gospel concerning 'seeing' the Son of Man lifted up, the primary emphasis is on salvation. The link between this citation and that concerning the Lamb who brings deliverance at the second Exodus (or the Righteous Man whose sufferings bring salvation) suggests that the salvation aspect is to the fore here also. Naturally the obverse of judgment for those who persist in looking on the Redeemer in unbelief is not excluded." Carson adds, "But if there is uncertainty in the referent of *They*, and debate as to when all will see the one they have pierced, there is little doubt about John's Christological purpose. John's first readers, familiar with their Bibles, would remember the references in Zechariah to God's promised shepherd, and remember that Jesus said, 'I am the good shepherd. The good shepherd lays down his life for the sheep' (10:11). They might also remember that the next chapter of Zechariah begins with the words, 'On that day a fountain will be opened to the house of David and the inhabitants of Jerusalem, to cleanse them from sin and impurity.' And it would be hard for them not to reflect on the flow of blood and water from Jesus' side, the promise of the Spirit (7:37-39) and the cleansing and life that issue from these new covenant promises."

John 19:38

Μετὰ δὲ ταῦτα ἡρώτησεν τὸν Πιλάτον Ἰωσὴφ
ἀπὸ Αριμαθαίας, ὃν μαθητὴς τοῦ Ἰησοῦ
κεκρυμμένος δὲ διὰ τὸν φόβον τῶν Ιουδαίων,
ἵνα ἀρῃ τὸ σῶμα τοῦ Ἰησοῦ· καὶ ἐπέτρεψεν ὁ
Πιλάτος, ἥλθεν οὖν καὶ ἤρεν τὸ σῶμα αὐτοῦ.

ἐρωταω see v.31

"All four Gospels tell of Joseph of Arimathea's going to Pilate and requesting that he might remove the body of Jesus. The synoptic Gospels yield information not in John: that Joseph was a member of the Sanhedrin (Mark 15:43 par.), and so a resident of Jerusalem; that he was one who looked for the kingdom of God (Mark 15:43; Luke 23:51); that he was rich (Matt 27:57); and that he dissented from the policy and actions of the Sanhedrin regarding Jesus (Luke 23:50–51). Matthew also speaks of him as a disciple of Jesus (27:57); John alone adds, 'but a secret one through fear of the Jews'." Beasley-Murray.

κεκρυμμένος Verb, perf pass ptc, m nom s

κρυπτω hide

φοβος, ου m fear

ἄρῃ Verb, aor act subj, 3 s αἴρω take
(away)

σῶμα, τος n body

ἐπιτρεπω let, allow, permit

ἤρεν Verb, aor act indic, 3 s αἴρω

"Commonly the crucified were left to vultures. Exceptions could be made only as an act of grace by the authorities, and that gesture to relatives who so petitioned. Usually the body was granted, but never when the offense was *lèse-majesté*. The Jews could not bring themselves to deny those they executed a burial, but neither did they allow such to be buried in family tombs, for fear of the executed contaminating those already buried in them. Accordingly they provided a burial place for executed criminals away from the city... It was therefore an uncommonly courageous act for Joseph to dissociate himself from the Sanhedrin and to show his sympathy with Jesus, who had been so ignominiously condemned and killed. He will have been aware that he had no right to make the request, since he was unrelated to Jesus. But he was equally aware that none of the brothers of Jesus would attempt to take this step. His position and wealth naturally will have commended him to Pilate; nevertheless he should have been denied what he asked in view of the nature of Jesus' offense against Caesar. That Pilate acceded to it is in line with John's whole account of the trial of Jesus. Pilate knew well that the charge against Jesus was unfounded, and so he released the body to Joseph." Beasley-Murray.

John 19:39

ἡλθεν δὲ καὶ Νικόδημος, ὁ ἐλθὼν πρὸς αὐτὸν νυκτὸς τὸ πρῶτον, φέρων μίγμα σμύρνης καὶ ἀλόης ὡς λίτρας ἑκατόν.

ἐλθων Verb, aor act ptc, m nom s ἐρχομαι

John alone mentions the involvement of Nicodemus – another sympathiser from among the Sanhedrin.

νυξ, νυκτος f night

πρωτον i) adv. first; ii) equivalent to prep with gen before

φερω bring, carry

μιγμα, τος n mixture

Instead of μιγμα (= 'mixture'), attested by P^{66vid}, K A D^{supp} L X Δ Θ etc, ἔλιγμα, 'a fold, wrapping' appears in B W cop^{boms}, σμῆγμα, 'ointment,' in 1242*, and σμύγμα, a variation of μιγμα, in Ψ etc. The first reading has superior attestation and probability.

σμυρνα, ης f myrrh (a resinous gum used for aromatic purposes)

ἀλοη, ης f aloes (aromatic tree sap used for a burial ointment)

λιτρα, ας f pound (of the Roman pound weighing 11.5 oz)

ἑκατον one hundred

The total weight was about 35 kilos (75 pounds). Beasley-Murray comments, "Self-evidently Nicodemus would not normally have on hand the amount of spices here mentioned. There must have been an urgent collaboration with Joseph while Jesus was dying, and so Joseph procured the grave clothes and Nicodemus the spices."

The purpose of the spices, as used by the Jews, was not to embalm but to stifle the smell of putrefaction.

John 19:40

ἔλαβον οὖν τὸ σῶμα τοῦ Ἰησοῦ καὶ ἔδησαν αὐτὸ θόνιοις μετὰ τῶν ἀρωμάτων, καθὼς ἔθος ἐστὶν τοῖς Ἰουδαίοις ἐνταφιάζειν.

δεω bind, tie

θόνιοιν, ου n linen cloth, wrapping
ἀρωμα, ατος n aromatic spice or oil
ἔθος, ονς n custom, practice
ἐνταφιαζω prepare for burial

John 19:41

ἥν δὲ ἐν τῷ τόπῳ ὅπου ἐσταυρώθη κῆπος, καὶ ἐν τῷ κήπῳ μνημεῖον καινόν, ἐν ᾧ οὐδέπω οὐδεὶς ἦν τεθειμένος:

τοπος, ου m place

Here meaning 'vicinity'

ὅπου adv. where

σταυροω crucify

κηπος, ου m garden

Cf. 18:1

μνημειον, ου n grave, tomb

καινος, η, ον new

οὐδεπω adv not yet

οὐδεις, οὐδεμια, οὐδεν no one, nothing

τεθειμένος Verb, aor pass ptc, m nom s
τιθημι place, set

Cf. Lk 23:55

John 19:42

ἐκεῖ οὖν διὰ τὴν παρασκευὴν τῶν Ἰουδαίων, ὅτι ἐγγὺς ἦν τὸ μνημεῖον, ἔθηκαν τὸν Ἰησοῦν.

ἐκει there

παρασκευὴν see v.31

ἐγγυς adv near

ἔθηκαν Verb, aor act indic, 3 s τιθημι

Carson comments, "John does not mention that Joseph rolled a stone across the tomb's mouth, or that Mary Magdalene and Mary the mother of Joses saw where Jesus was laid (Mk. 15:46-47 par.), but both details are assumed by the opening verses of the next chapter."

John 20:1

Τῇ δὲ μιᾷ τῶν σαββάτων Μαρία ἡ Μαγδαληνὴ ἔρχεται πρωὶ σκοτίας ἔτι οὖσῃ εἰς τὸ μνημεῖον, καὶ βλέπει τὸν λίθον ἡρμένον ἐκ τοῦ μνημείου.

εἰς, μια, ἐν gen ἐνος, μιας, ἐνος one

τῇ μιᾳ τῶν σαββάτων is a Semitic construction meaning 'on the first day of the week'. Cf. Mk 16:2; Matt 28:1; Lk 24:1.

Carson comments, "It is remarkable that all four Gospels (cf. Mt 28:1; Mk 16:2; Lk 24:1) introduce their respective resurrection accounts by specifying, *the first day of the week*, rather than 'the third day' after the crucifixion (cf. 1 Cor 15:3, 4), despite Jesus' passion predictions (Mk 8:31 par.). The reason is disputed, but it may have to do with the desire to present the resurrection of Jesus as the beginning of something new."

On Mary Magdalene, see the note on 19:25.

πρωὶ adv early morning, in the early morning

Beasley-Murray comments, "πρωὶ is variously interpreted in the Gospels. Mark defines it 'the sun having risen' (16:2), Luke, 'at deep dawn' (24:1), Matthew with an ambiguous phrase which may mean 'as it was dawning towards the first day' (28:1)."

σκοτια, ας f darkness

ἔτι still

βλεπω see

λιθος, ου m stone

ἡρμένον Verb, perf pass ptc, m acc & n nom/acc s αἴρω take (away), set aside

John 20:2

τρέχει οὖν καὶ ἔρχεται πρὸς Σίμωνα Πέτρον καὶ πρὸς τὸν ἄλλον μαθητὴν ὃν ἐφίλει ὁ Ἰησοῦς, καὶ λέγει αὐτοῖς· Ἡραν τὸν κύριον ἐκ τοῦ μνημείου, καὶ οὐκ οἴδαμεν ποῦ ἔθηκαν αὐτόν.

τρεχω run

ἄλλος, η, ο another, other

φιλεω love

The third person plural, ήραν is used impersonally and is equivalent to the passive.

οἶδα know

The plural suggests that others may have accompanied Mary, cf. Matt 28:1; Mk 16:1.

ποῦ interrogative adverb where

ἔθηκαν see 19:42

"Mary's report suggests the fear that either enemies or robbers had taken the body of Jesus." Beasley-Murray.

John 20:3

ἐξῆλθεν οὖν ὁ Πέτρος καὶ ὁ ἄλλος μαθητής, καὶ ἤρχοντο εἰς τὸ μνημεῖον.

Beasley-Murray comments, "The sing. ἐξῆλθεν with Peter first as subject, followed by ὁ ἄλλος μαθητής, is a frequent construction in the Gospel. The following ἤρχοντο is also common usage, and should not be made the basis of conjecture that the reference to 'the other disciple' was added later."

εἰς here probably has the sense 'towards'.

John 20:4

ἔτρεχον δὲ οἱ δύο ὄμοι· καὶ ὁ ἄλλος μαθητής προέδραμεν τάχιον τοῦ Πέτρου καὶ ἤλθεν πρῶτος εἰς τὸ μνημεῖον,

τρεχω see v.2

δυο gen & acc δυο dat δυσιν two

όμοι adv together

ἄλλος, η, ο another, other

μαθητης, ου m disciple, pupil, follower

προέδραμεν Verb, aor act indic, 3 s

προτρεχω run on ahead; π. ταχιον outrun

ταχιον quickly; more quickly

πρωτος, η, οv first

John 20:5

καὶ παρακύψας βλέπει κείμενα τὰ ὄθόνια, οὐ μέντοι εἰσῆλθεν.

παρακυπτω look into, stoop, bend over

βλεπω see v.1

κειμαι lie, be laid

ὄθονιον, ου n see 19:40

μεντοι but, nevertheless, however

εισῆλθεν Verb, aor act indic, 3 s εισερχομαι enter, go in

"Peter and the Beloved Disciple, in their anxiety, run as speedily as they can to the tomb. The latter runs ahead of Peter and reaches the tomb first. The Evangelist may well have wished to hint that this was not simply because the Beloved Disciple was a faster runner than Peter; he who was especially loved by the Lord loved him especially also, and love made him more fleet of foot. His speedy arrival, however, did not make much difference; he waited for Peter to arrive before entering the tomb. What prompted the reticence is not said, but at all events Peter did not share it. His immediate entry into the tomb accords with his character." Beasley-Murray. Carson comments that it is quite foolish to try and assign symbolic significance to the two disciples and their actions.

John 20:6

ἔρχεται οὖν καὶ Σίμων Πέτρος ἀκολουθῶν αὐτῷ, καὶ εἰσῆλθεν εἰς τὸ μνημεῖον· καὶ θεωρεῖ τὰ ὄθόνια κείμενα,

ἀκολουθεω^w follow

θεωρεω^w see, observe, notice

John 20:7

καὶ τὸ σουδάριον, ὃ ἦν ἐπὶ τῆς κεφαλῆς αὐτοῦ, οὐ μετὰ τῶν ὄθονίων κείμενον ἀλλὰ χωρὶς ἐντευλιγμένον εἰς ἔνα τόπον·

σουδαριον, ου n handkerchief, facecloth
(used for the dead)

See 11:44.

κεφαλη, ης f head

χωρις adv separately, by itself

ἐντευλιγμένον Verb, perf pass ptc, m acc &

n nom/acc s ἐντυλισσω fold or roll up

εἰς, μια, ἐν gen ἐνος, μιας, ἐνος one

τοπος, ου m place

"It is impossible to say with certainty how John thought the resurrection had taken place. At the raising of Lazarus the body, after being quickened, was drawn out of the tomb still wrapped in, and confined by, the bandages which had been used in preparing it for burial. Here however it seems that the body had in some way disappeared from, or passed through, the cloths and left them lying where they were. Cf. v.19, where the risen Jesus suddenly appears in a closed room." Barrett. Other commentators suggest that the meaning is that the cloth was neatly folded up and left on one side – an unhurried leaving of the tomb. Beasley-Murray comments, "Jesus has forsaken his burial clothes for ever, for he is risen! The Evangelist had penned the story of Lazarus, and recorded how Lazarus, at the bidding of Jesus, came forth from his tomb, with the wrappings of the dead still binding him hand and foot, and the napkin on his head; he had to be freed to take up life again in this world. Jesus on the contrary left his wrappings in the grave as a sign of his resurrection into the life of God's eternal order."

John 20:8

τότε οὖν εἰσῆλθεν καὶ ὁ ἄλλος μαθητὴς ὁ ἐλθὼν πρῶτος εἰς τὸ μνημεῖον, καὶ εἶδεν καὶ ἐπίστευσεν·

τότε then

εἶδεν Verb, aor act indic, 3 s ὄραω see
πιστευω^w believe (in), have faith (in)

I.e. believed that Jesus had risen from the dead. Beasley-Murray comments, "On entering the tomb 'he saw, and believed'; he saw not only the wrappings, but their significance: he 'believed'!" Carson adds, "Thus the Evangelist introduces the themes of seeing and believing that reach their climax in v. 29." Cf. Lk 24:12 for Peter's response.

John 20:9

οὐδέπω γὰρ ἤδεισαν τὴν γραφὴν ὅτι δεῖ αὐτὸν ἐκ νεκρῶν ἀναστῆναι.

οὐδέπω adv not yet

Maybe 'up to this time had not believed ...'

ἤδεισαν Verb, pluperf act indic, 3 pl οἰδα

γραφη, ης f writing, Scripture

δει impersonal verb it is necessary, must,
should, ought

νεκρος, α, ον dead

ἀναστῆναι Verb, 2nd aor act infin ἀνιστημι

rise, come back to life

Beasley-Murray comments, "The lack of understanding of the Scriptures concerning the Messiah's redemptive work is beautifully illustrated in the Emmaus story (Luke 24:25–27, 32) and extended to the whole disciple group in Luke 24:44–47. The plural ἤδεισαν shows that the ignorance of the Scriptures applied to both disciples; in the context, however, it appears to emphasize the disparity between the faith of the one and the incomprehension of the other." The Beloved Disciple, without need of further demonstration, understands what has happened to the Lord. He thus becomes a model for believers: like those pronounced blessed in v.29, he has not seen Jesus yet has believed.

John 20:10

ἀπῆλθον οὖν πάλιν πρὸς αὐτοὺς οἱ μαθηταί.

ἀπῆλθον Verb, aor act ind, 1s & 3pl

ἀπερχομαι

παλιν again, once more

πρὸς αὐτοὺς 'to their own [homes].' Bernard assumed that the Beloved Disciple took the news of the empty tomb to Mary, the Mother of Jesus.

μαθητης, ου m disciple

John 20:11

Μαρία δὲ εἰστήκει πρὸς τῷ μνημείῳ ἔξω κλαίουσα. ὡς οὖν ἔκλασιν παρέκυψεν εἰς τὸ μνημεῖον,

εἰστήκει Verb, pluperf act indic, 3 s ιστημι stand, stop.

μνημειον, ου n grave, tomb

ἔξω adv. out, outside

The presence of ἔξω in the text is uncertain. In κ^c B W x etc it precedes κλαίουσα, in Dgr^{supp} K L etc it follows the verb, and it is omitted in κ^{*} A and MSS of the OL and OS. Normally that would suggest that the omission is original, but κ has ἐν τῷ μνημεῖῳ instead of προς τῷ μνημεῖῳ, which suggests that ἔξω may have been omitted accidentally. The UBS committee therefore accepted the first reading as most likely.

κλαιω weep, cry
παρακυπτω look into, stoop, bend over
μνημειον, ου n grave, tomb

John 20:12

καὶ θεωρεῖ δύο ἀγγέλους ἐν λευκοῖς
καθεζόμενους, ἕνα πρὸς τῇ κεφαλῇ καὶ ἕνα
πρὸς τοῖς ποσίν, ὅπου ἔκειτο τὸ σῶμα τοῦ
Ἰησοῦ.

θεωρεω see, notice
δυο gen & acc δυο dat δυσιν two
λευκος, η, ov white, shining
Cf. Mk 16:15; Matt 28 2f.; Lk 24:4.

καθεζομαι sit down, sit
εἰς, μια, ἐν gen ἐνος, μιας, ἐνος one
κεφαλη, ης f head
ποσίν Noun, dat pl πους, ποδος m foot
όπου adv. where
κειμαι lie, be laid
σωμα, τος n body

Beasley-Murray comments, "The scene recalls the synoptic accounts: in Mark 16:5 a 'young man' (νεανίσκος) dressed in white appears to the women; in Luke 24:4 two 'men' in flashing clothing; in Matt 28:2–3 an angel with the appearance of lightning and wearing a garment white as snow. In all cases (including Mark) the appearance is of angelic beings, for 'shining white garments are the symbol of the heavenly world' (Blank, *Johannes* 3:167). The presence of the angels is a witness that the powers of heaven have been at work here. Their position in the tomb, one at the head and the other at the feet where Jesus had lain, is a reminder of the silent testimony of the grave clothes, but of another order; it witnesses that God, not robbers, has taken Jesus, for a purpose yet to be revealed."

John 20:13

καὶ λέγουσιν αὐτῇ ἐκεῖνοι· Γύναι, τί κλαίεις;
λέγει αὐτοῖς ὅτι Ἡραν τὸν κύριόν μου, καὶ οὐκ
οἶδα ποῦ ἔθηκαν αὐτόν.

ἐκεῖνος, η, ο demonstrative adj. that [one],
he, she, it
γύναι Noun, voc s γυνη, αικος f woman

"The question of the angels, why are you crying?, is not designed to elicit information. It is a gentle reproof." Carson.

αἴρω take, take away
οἶδα know
ποῦ interrogative adverb where
ἔθηκαν Verb, aor act indic, 3 s τιθημι place,
put

John 20:14

ταῦτα εἰποῦσα ἐστράφη εἰς τὰ ὄπίσω, καὶ
θεωρεῖ τὸν Ἰησοῦν ἐστῶτα, καὶ οὐκ ἦδει ὅτι
Ἰησοῦς ἐστιν.

εἰποῦσα Verb, aor act ptc, f nom s λεγω
ἐστράφη Verb, aor pass indic, 3 s στρεφω
intrans (mostly in pass) turn, turn around
ὄπισω adv back, behind
ἐστῶτα Verb, perf act ptc, n nom/acc pl
ιστημι stand
ἦδει Verb, pluperf act indic, 3 s οἶδα

Mary fails to recognise Jesus. This is similar to the story of the two on the Emmaus road. Some suggest that the resurrection body was a transfigured body, hence not easily recognised. Others suggest that Mary failed to recognise Jesus through her tears. John focusses on recognition through relationship: Mary recognises Jesus when she hears his voice. John emphasises the power of the Word.

John 20:15

λέγει αὐτῇ Ἰησοῦς· Γύναι, τί κλαίεις; τίνα
ζητεῖς; ἐκείνη δοκοῦσα ὅτι ὁ κηπουρός ἐστιν
λέγει αὐτῷ· Κύριε, εἰ σὺ ἐβάστασας αὐτόν,
εἰπέ μοι ποῦ ἔθηκας αὐτόν, κἀγὼ αὐτὸν ἀρῶ.

ζητεω seek, look for
δοκεω think, suppose
κηπουρος, ου m gardener
βασταζω carry, bear
κἀγω a compound word = καὶ ἐγω
ἀρω Verb, fut act indic, 1 s αἴρω

Cf. v.13. Beasley-Murray comments, "She assumed that at so early an hour during the Feast only the gardener would be there. She may further have thought that since the tomb was new, he may have removed the body of Jesus from it to another place, without ill will: hence her plea to know where he had placed it that she may take him away."

John 20:16

λέγει αὐτῇ Ἰησοῦς· Μαριάμ. στραφεῖσα ἐκείνη λέγει αὐτῷ Ἐβραϊστί· Ραββούνι (ὁ λέγεται Διδάσκαλε).

"The name alone is sufficient to convince Mary of the identity of the speaker. The good shepherd calls his own sheep by name and they recognise his voice (10:3)." Barrett.

στραφεῖσα Verb, aor act ptc, f nom s στρεφω
see v.14

Here the meaning may be 'look towards' rather than 'turn around', cf Matt 16:23, Lk 9:55.

Ἐβραϊστί in Hebrew or Aramaic
διδασκαλος, ου m teacher

John 20:17

λέγει αὐτῇ Ἰησοῦς· Μή μου ἄπτου, οὕπω γὰρ ἀναβέβηκα πρὸς τὸν πατέρα· πορεύον δὲ πρὸς τοὺς ἀδελφούς μου καὶ εἰπὲ αὐτοῖς· Ἀναβαίνω πρὸς τὸν πατέρα μου καὶ πατέρα ὑμῶν καὶ θεόν μου καὶ θεόν νῦν.

ἄπτω midd. take hold of, touch

"The present imperative with μη in a prohibition signifies the breaking off of an action already in progress, or sometimes of an attempt to perform an action; ... Accordingly we may suppose either that Mary had seized Jesus' feet (in which case we may cf. Matt 28.9) or that she was on the point of doing so when Jesus prevented her." Barrett.

In verse 27 Thomas is invited to touch Jesus. Hence Jesus is not here saying that it is quite impossible to do so.

Some suggest that Mary is tempted to make physical contact the basis of her relationship with Jesus. She wants to restore the old relationship. But the resurrection appearances were only a temporary phase in the life of the Church. Jesus is soon to ascend to the Father. The relationship between Jesus and his people is henceforth to be part of the ministry of the Spirit. Carson, however, argues that the sense is 'Stop clinging to me, but ($\delta\acute{e}$) go and tell my disciples that I am in process of ascending ($\alpha\nu\beta\alpha\acute{\iota}\nu$) to my Father and your Father.' He adds, "This makes the contrast between the prohibition to Mary and the invitation to Thomas easier to understand. Mary is told to stop, because her enthusiastic and relieved grasping of Jesus does not really comprehend what is transpiring. She now believes him to be alive, but has understood neither that he is not about to disappear, nor that he soon will. Thomas is told to touch, because he has not yet believed that Jesus has risen from the dead."

οὐπω not yet

ἀναβέβηκα Verb, perf act indic, 1 s

ἀναβαίνω go up, come up, ascend

τὸν πατέρα alone is read by \aleph B D W it^{b,d,e} etc, but many more MSS add μου after πατέρα (so P⁶⁶ A K L x Δ Θ etc). It is most likely that the shorter reading is original and that μου has been added to match the words of Jesus in v 17b.

πορευομαι go

τοὺς ἀδελφούς μου again stresses a new relationship, cf. Matt 28:10. "The last thing that the disciples have learned about Jesus is that his body is missing; here they are to learn that he is alive, and on his way to his Father to complete his saving task... We recall his promise to prepare a place for the disciples in the Father's house (14:2); to banish their sadness and fill them with joy through reunion with them (14:18–19; 16:16–22); the new relationship whereby the Father and the Son will make their home with them (14:21–23); the new era of effective prayer and power in their service for God (14:12–14; 16:23–24); and above all the bestowal of the Paraclete-Spirit, who will take the place of Jesus and expound his revelation to them and enable them to carry out their mission." Beasley-Murray.

εἰπὲ Verb, aor act imperat, 2 s λεγω

"Here John emphasises that the relationship between Jesus and God is different from that between the disciples and God, even though it is described in the same terms and the disciples are said to be his brothers. Jesus eternally is the Son of God; he gives to those who believe in him the power to become the children of God (1:11)." Barrett. Beasley-Murray comments, "The distinction between the only Son of the Father and the sons who by the Spirit share his sonship is naturally assumed. But as Brown points out, it is not the difference but the likeness that is proclaimed here: The statement of the Johannine Jesus is one of identification and not of disjunction' ... By way of illustration, Brown cites Ruth 1:16: 'Your people shall be my people and your God my God.' The parallel is apt, but it should be noted that while it is Ruth who chooses to come under Naomi's God, it is the Redeemer who has chosen to come to us, and in virtue of his total saving activity, living, dying, rising and ascending, makes us the sons of the Father and the people of God." The emphasis is on shared privileges, cf. Rom 8:15-16; Heb 2:11-12.

John 20:18

ἐρχεται Μαριὰμ ἡ Μαγδαληνὴ ἀγγέλλουσα τοῖς μαθηταῖς ὅτι Ἐώρακα τὸν κύριον καὶ ταῦτα εἶπεν αὐτῇ.

ἀγγέλλω tell
όραω see

"Mary departs and delivers her message to the disciples. How did they receive it? According to the tradition in Mark 16:10-11, they refused to believe her, just as in Luke 24:11 the women's story of seeing Jesus alive appeared to them as 'idle tales.' It was urgently necessary for Jesus himself to deal with them!" Beasley-Murray.

John 20:19

Οὕσης οὖν ὄψιας τῇ ἡμέρᾳ ἐκείνῃ τῇ μιᾷ σαββάτῳ, καὶ τῶν θυρῶν κεκλεισμένων ὅπου ἦσαν οἱ μαθηταὶ διὰ τὸν φόβον τῶν Ἰουδαίων, ἥλθεν ὁ Ἰησοῦς καὶ ἔστη εἰς τὸ μέσον, καὶ λέγει αὐτοῖς· Εἰρήνη νῦν.

For vv. 19-20, cf. Luke 24:36-42.

ὄψια, ας f evening
σαββάτον, ου n (often in pl) the seventh day, Sabbath, week

For this phrase cf. v.1.

θυρα, ας f door
κεκλεισμένων Verb, perf pass ptc, gen pl
κλειω shut, shut up, lock
ὅπου see v.12

It is not clear whether those gathered were only the 10 (12 less Judas and Thomas) or a larger number of disciples. Whatever their number, they are presented as the infant church to whom Jesus appears and to whom he imparts the Spirit.

φοβος, ου m fear
ἔστη Verb, aor act indic, 3 s ιστημι see v.14
μεσος, η, οv middle; ἐν μ., εἰς μ. in the middle, among

Beasley-Murray comments, "The feature of the locked doors, mentioned at the beginning, shows the ability of Jesus to presence himself in any place; 'passing through locked doors,' however, is hardly appropriate to denote that power, or the ability of the risen Jesus to 'materialize' himself (Barrett...); the Lord reveals himself where he wills, in a mode beyond comprehension, and it is well for us to acknowledge the limits of our understanding here."

εἰρήνη, ης f peace

Cf. vv. 21,26. These words form the familiar greeting *shalom alekem*. Beasley-Murray comments, "Never had that 'common word' been so filled with meaning as when Jesus uttered it on Easter evening. All that the prophets had poured into *shalom* as the epitome of the blessings of the kingdom of God had essentially been realized in the redemptive deeds of the incarnate Son of God, 'lifted up' for the salvation of the world. His 'Shalom!' on Easter evening is the complement of 'It is finished' on the cross, for the peace of reconciliation and life from God is now imparted. 'Shalom!' accordingly is supremely the Easter greeting. Not surprisingly it is included, along with 'grace,' in the greeting of every epistle of Paul in the NT." Carson, commenting on the repeated greeting in vv. 21, 26 suggests that this "would eventually prompt the reflective among them to recall that Jesus before the cross had promised to bequeath to them his peace (14:27; 16:33)."

John 20:20

καὶ τοῦτο εἰπὼν ἔδειξεν τὰς χεῖρας καὶ τὴν πλευρὰν αὐτοῖς. ἐχάρησαν οὖν οἱ μαθηταὶ ιδόντες τὸν κύριον.

ἔδειξεν Verb, aor act indic, 3 s δεικνυμι
show, point out
χειρ, χειρος f hand
πλευρα, ας f side (of the body)

Evidence of the reality of his death and of his resurrection – he who was crucified is now risen.

Carson comments, "Temple ... reminds us that Jesus' wounds are his credentials to the suffering race of human beings. He cites the poem of Edward Shillito, 'Jesus of the Scars', published shortly after the savage butchery of the First World War:

*If we have never sought, we seek Thee now;
Thine eyes burn through the dark, our only stars;
We must have sight of thorn-pricks on Thy brow,
We must have Thee, O Jesus of the Scars.*

*The heavens frighten us; they are too calm;
In all the universe we have no place.
Our wounds are hurting us; where is the balm?
Lord Jesus, by Thy Scars, we claim Thy grace.*

*If, when the doors are shut, Thou drawest near,
Only reveal those hands, that side of Thine;
We know to-day what wounds are, have no fear,
Show us Thy Scars, we know the countersign.*

*The other gods were strong; but Thou wast weak;
They rode, but Thou didst stumble to a throne;
But to our wounds only God's wounds can speak,
And not a god has wounds, but Thou alone."*

χαιρω rejoice, be glad
ιδόντες Verb, aor act ptc, m nom pl οραω
see, observe, recognise

Beasley-Murray comments, "The promise of Jesus, made to them in the Upper Room, that he would 'come' to them (14:18) and turn their grief into joy (16:20–22) was now fulfilled. Joy is a fundamental blessing of the kingdom of God (e.g. Isa 25:6–9; 54:1–5; 61:1–3), and 'Joy is the basic mood of Easter' (Blank)."

John 20:21

εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς πάλιν· Εἰρήνη ὑμῖν· καθὼς ἀπέσταλκέν με ὁ πατήρ, κἀγὼ πέμπω ὑμᾶς.

παλιν again, once more

"Each Gospel ends with a commission of the risen Lord." Beasley-Murray.

ἀπέσταλκέν Verb, perf act indic, 3 s

ἀποστελλω send, send out

κἀγω a compound word = καὶ ἐγώ

πέμπω send

Cf. 13:20; 17:18.

The two verbs πέμπω and ἀποστελλω are used synonymously in this gospel. Each is used both of the Father sending the Son and of Jesus sending out his disciples.

Beasley-Murray comments, "The sending of the Son into the world by the Father is a constant theme of this Gospel. It reflects in measure the principle of Jewish authorization 'One who is sent is as he who sends him.' In the person of the Son, in his words and deeds, the Father himself is present, his words declared and his actions performed. The time has now come for the disciples to go forth into the world as the representatives of the Lord; thereby the declaration of 13:20 will become operative as men and women receive the Christ in the mission of the disciples and the God and Father who sent him. This concept, however, is deepened in two respects. The mission of the Son has not finished with his 'lifting up' to heaven. 'As the Father has sent me' implies a sending in the past that continues to hold good in the present. Such is the force of the Greek perfect tense, and Westcott perceived this long ago: 'The mission of Christ is here regarded not in the point of its historical fulfilment (*sent*), but in the permanence of its effects (*hath sent*). The form of the fulfilment of Christ's mission was now to be changed, but the mission itself was still continued and still effective. The apostles were commissioned to carry on Christ's work, and not to begin a new one'... That insight has been freshly appreciated by recent scholars. The risen Lord does not hand over his mission to his disciples and leave them to it; 'he only gives the disciples a share in it ... with the assistance of the Paraclete' (Schnackenburg...). It is this setting that is presupposed in the striking words of 14:12–14: the disciples go forth to their mission and seek the Lord's aid therein, and in response to their prayers *he* will do through them 'greater things' than in the days of his flesh, 'that the Father may be glorified in the Son' – in the powerful mission that *he* continues! The second point of added depth is the link established in the juxtaposition of the declaration of mission and the bestowal of the Spirit. The Paraclete-Spirit was promised earlier to the disciples, assuring them that they would thereby be enabled to carry out their task of witness in a hostile world (see especially 15:25–26; 16:8–11). The risen Lord, in associating his disciples with his continuing mission in the world, bestows the Spirit, through whom his own ministry in the flesh was carried out in the power of God."

And Barrett comments, "In the apostolic mission of the Church... the world is veritably confronted not merely by a human institution but by Jesus the Son of God (13:20; 17:18). It follows further that as Jesus in his ministry was entirely dependent upon and obedient to God the Father, who sealed and sanctified him (4:34; 5:19; 10:37; 17:4, and other passages: 6:27; 10:36), and acted in the power of the Spirit who rested upon him (1:32), so the Church is the apostolic Church, commissioned by Christ, only in virtue of the fact that Jesus sanctified it (17:19) and breathed the Spirit into it (v.22), and only so far as it maintains an attitude of perfect obedience to Jesus (it is here, of course, that the parallelism between the relation of Jesus to the Father and the relation of the Church to Jesus breaks down). The life and mission of the Church are meaningless if they are detached from this historical and theological context."

John 20:22

καὶ τοῦτο εἰπὼν ἐνεφύσησεν καὶ λέγει αὐτοῖς·

Λάβετε πνεῦμα ἄγιον·

ἐμφυσαω breathe on

λάβετε Verb, aor act imperat, 2 pl λαμβάνω

Cf. Gen 2:7 where the verb ἐμφυσαω is also used in the LXX. See also Ezek 37:9-10. John presents this act of Jesus as the beginning of the new creation. Cf. 7:39; 16:7 which link the gift of the Spirit with the glorification of Christ. Beasley-Murray comments concerning the Ezekiel passage, "The prophet calls to the wind to 'breathe into these slain that they may live,' after which 'breath came into them, they came to life and rose to their feet, a mighty host.' This is a vision of the return of the Jewish people from the lands ('the graves') to which they had been transported, and their quickening by the Spirit on their return to their own. The symbolism is a clear application of the notion of resurrection, and that in an eschatological context (deliverance for the kingdom). It is not surprising that it came to be viewed as a representation of resurrection in the time of the kingdom." This passage in Ezekiel, its interpretation in first century Judaism, its relationship with the general hope of resurrection and its fulfilment focus in the resurrection of Jesus, are all considered in more detail in N. T. Wright, *The Resurrection of the Son of God*.

The relationship between John's account here and that of Luke in Acts 2 is the subject of much debate. Carson provides a very full outline of the bewildering variety of views. He concludes, "The episode in 20:22, which most will agree is in some sense symbolic, is best understood as symbolic of the endowment *that is still to come.*"

John 20:23

ἄν τινων ἀφῆτε τὰς ἀμαρτίας ἀφέωνται αὐτοῖς·
ἄν τινων κρατήτε κεκράτηνται.

ἄν particle indicating contingency

τις, τὶ acc τινά, τὶ gen τινός dat τινί enclitic

pronoun and adj anyone

ἀφῆτε Verb, aor act subj, 2 pl ἀφιημι

cancel, forgive

ἀμαρτία, ας f sin

ἀφέονται Verb, perf pass indic, 3 pl ἀφιημι

Among the variants for the term ἀφέονται (read by Κ^c A D [L] x etc) the most important are the present ἀφίενται (B³ K W Δ Θ etc) and the future ἀφεθήσεται (Κ^a supported by MSS of the Latin, Syriac, Coptic, Armenian, and Ethiopic versions). The alternative readings are best viewed as simplifications that weaken the sense (so the UBS committee).

κρατεω hold, hold fast, hold back

κεκράτηνται Verb, perf pass indic, 3 pl

κρατεω

Cf. Matt 16:19; 18:18.

The authority conferred is connected with the gift of the Spirit. Barrett suggests that these words apply (though not exclusively) to the giving or withholding of baptism. 16:8-11 suggests a link with the preaching ministry of the disciples which continues the work of Christ.

Beasley-Murray comments, "John's context is specifically that of the commission of the *risen* Lord in v 21 and the gift of the Spirit in v 22. It entails therefore the double context of the continuance of the mission of Jesus through his disciples in the world, and the continuance of that mission through the Holy Spirit to the world in and with the disciples. (This latter aspect is the theme of 15:25–26; 16:8–11.) With the double context, there is a double aspect of the mission: that of declaring salvation and judgment. The Gospel makes it plain that Jesus was sent primarily to reveal God and to redeem mankind: 'God did not send the Son into the world to condemn the world, but that the world might be saved through him' (3:17). But the rejection of the revelation and of the Revealer inevitably entails a negative judgment upon the rejectors. So we have the paradoxical saying, at the close of the narrative of the healing of the blind man: 'For judgment I came into this world, that those who do not see should see, and that those who see should become blind' (9:39). The ministry itself concludes in the lifting up of Jesus, which is declared to be the judgment of this world and its prince (12:31) – condemnation for those who range themselves with the crucifiers of the Christ, and forgiveness for those who receive his word. This process of judgment continues through the witness of the followers of Christ and through the Spirit of Christ who works with and through them. Disciples proclaim forgiveness of sins and so entry into the saving sovereignty of God through the redemption of Christ, and judgment on those who reject the revelation and redemption of Christ." Cf. 2 Cor. 2:15,16.

John 20:24

Θωμᾶς δὲ εἰς ἐκ τῶν δώδεκα, ὁ λεγόμενος Δίδυμος, οὐκ ἦν μετ' αὐτῶν ὅτε ἤλθεν Ἰησοῦς.

For Thomas, cf. 11:16; 14:5; 21:2. "There he is seen as less a skeptic than a loyal but pessimistic follower of Jesus, ready to die with him if need be, but slow to comprehend and ready to say so (14:5)." Beasley-Murray.

δώδεκα twelve

Διδυμος, ου m Didymus (meaning twin)

ὅτε conj when

John 20:25

ἔλεγον οὖν αὐτῷ οἱ ἄλλοι μαθηταί· Εὐράκαμεν τὸν κύριον. ὁ δὲ εἶπεν αὐτοῖς· Έὰν μὴ ἴδω ἐν ταῖς χερσὶν αὐτοῦ τὸν τύπον τῶν ἥλων καὶ βάλω τὸν δάκτυλόν μου εἰς τὸν τύπον τῶν ἥλων καὶ βάλω μου τὴν χεῖρα εἰς τὴν πλευρὰν αὐτοῦ, οὐ μὴ πιστεύσω.

ἔλεγον may here have *conative* force, i.e. 'tried to tell.'

ἄλλος, η, ο another, other
 ἐωράκαμεν Verb, perf act indic, 1 pl ὄραω see
 ἔαν μη unless
 ἴδω Verb, aor act subj, 1 s ὄραω
 χειρ, χειρος f hand
 τύπος, ου m pattern
 ἥλος, ου m nail
 βάλλω throw, place
 δακτυλος, ου m finger
 πλευρα, ας f side (of the body)
 πιστευω believe (in), have faith (in)

"He would be satisfied neither with a substituted body which was not the body of the Lord who died on the cross, nor with a spiritual body or apparition" Barrett.

Beasley-Murray comments, "His response to his fellow disciples concerning the resurrection of Jesus is an exaggerated expression of the attitude they manifested to the women who said that they had seen Jesus. But the conditions he lays down for believing are unreasonable. They are an example of the attitude condemned by Jesus in 4:48."

John 20:26

Καὶ μεθ' ἡμέρας ὀκτὼ πάλιν ἦσαν ἔσω οἱ μαθηταὶ αὐτοῦ καὶ Θωμᾶς μετ' αὐτῶν. ἔρχεται ὁ Ἰησοῦς τῶν θυρῶν κεκλεισμένων, καὶ ἔστη εἰς τὸ μέσον καὶ εἶπεν· Εἰρήνη ὑμῖν.

ὀκτὼ eight

The counting of days is inclusive – i.e. this is the following Sunday. It is Jesus himself who establishes a new pattern for the church by meeting with them on the first day of the week.

παλιν again, once more

ἔσω adv inside, within

θυρα, ας f see v.19 for this and the rest of this verse

John 20:27

εἴτα λέγει τῷ Θωμᾷ· Φέρε τὸν δάκτυλόν σου ὡδε καὶ ἴδε τὰς χεῖράς μου, καὶ φέρε τὴν χεῖρά σου καὶ βάλε εἰς τὴν πλευράν μου, καὶ μὴ γίνου ἄπιστος ἀλλὰ πιστός.

είτα adv. then, and then

φερω bring

δακτυλος, ου m see v.25

ώδε adv here

χειρ, χειρος f hand

Jesus' resurrection body was substantial and real.

ἀπιστος, ον unfaithful, unbelieving
πιστος, η, ον faithful, believing

Beasley-Murray comments, "As he extends his hands, with the invitation to touch them and for Thomas to put his hand in his side, he adds a saying which is half rebuke and half appeal: 'Stop being unbelieving, and show yourself a believer!' ... The impression given by the narrative is that Thomas was overwhelmed by the appearance of the Lord and his words to him, and without any further demonstration he burst out with his confession."

John 20:28

ἀπεκριθη Θωμας και επεν αυτω. Ο κυριος μου και ο θεος μου.

ἀπεκριθη Verb, aor midd dep indic, 3 s
ἀποκρινομαι answer, reply, say

"The collocation of *κυριος* and *θεος* is common in the LXX where it represents יהָוָה מֶלֶךְ and similar expressions... Christ is called *θεος* only in John (1:1; 1:18 *si v.l.*; cf. 5:18; 10:33) and in the Pastorals [Titus 2:13] (and possibly, but not probably, in Rom 9:5). [See also Heb 1:8; 2 Peter 1:1.] The difference between the present verse and 1:1 (where *θεος* is anarthrous) cannot be pressed; here the articular nominative is used for a vocative. There can be no doubt that John intended this confession of faith to form the climax of the gospel ...; it is his final Christological pronouncement." Barrett.

Beasley-Murray adds, "So it comes about that the most outrageous doubter of the resurrection of Jesus utters the greatest confession of the Lord who rose from the dead."

And Carson comments, "The reader is expected to articulate the same confession, as the next verse implies. John's readers, like Thomas, need to come to faith; and this is what coming to faith looks like. Clearly this has critical bearing on how vv. 30-31 are interpreted."

John 20:29

λεγει αυτω ο Ιησους. Ότι έωρακάς με πεπίστευκας; μακάριοι οι μη ιδόντες και πιστεύοντες.

έωρακάς see v.25

πεπίστευκας Verb, perf act indic, 2 s πιστευω

Barrett Beasley-Murray and Carson prefer to read this as a statement (so AV, NIV) rather than a question (RSV, USB text above).

μακαριος, α, ον blessed, fortunate, happy

"The Fourth Gospel contains only one other beatitude besides this, namely 13:17, and curiously both have an admonitory note... Yet the effect of this beatitude is to apply the lesson of Thomas to all readers of the Gospel: Happy are they who, without having had Thomas' experience, share Thomas' faith!" Beasley-Murray.

ιδόντες Verb, aor act ptc, m nom pl όρασ

Cf. 1 Peter 1:8 ον οὐκ ιδόντες ἀγαπᾶτε, εις ον

ἄρτι μη ὄρωντες πιστεύοντες δε ...

Their seeing is the ground of our believing. We believe their testimony to the risen Lord. Carson comments, "The witness theme in the book has not been lost to view; later believers come to faith through the word of the earlier believers (17:20). Blessed, then, are those who cannot share Thomas' experience of sight, but who, in part because they read of Thomas' experience, come to share Thomas' faith. For us, faith comes not by sight, but from what is heard (or read!), and what is heard comes by the word (i.e. the declaration) of Christ (Rom 10:17). Indeed, that is why John himself has written, as he proceeds to make explicit."

John 20:30

Πολλὰ μὲν οὖν και ἄλλα σημεῖα ἐποίησεν ο Ιησοῦς ἐνώπιον τῶν μαθητῶν, οὐκ ἔστιν γεγραμμένα ἐν τῷ βιβλίῳ τούτῳ.

πολυς, πολλη, πολυ gen πολλου, ης, ου

much, many

σημειον, ου n miraculous sign, sign
ἐνώπιον prep with gen before, in the
presence of

The attestation for *αύτον* after *μαθητῶν* is evenly matched with that of its omission; for the inclusion P⁶⁶ κ c D L W x Θ Ψ etc, for the omission A B K Δ Π etc For this reason the UBS committee placed the term in brackets.

γεγραμμένα Verb, perf pass ptc, n nom/acc pl
γραφω write

βιβλιον, ου n book, scroll

The reference to 'signs' here suggests that the death and resurrection of Jesus constituted the supreme sign.

John 20:31

ταῦτα δε γέγραπται ἵνα πιστεύητε οτι Ιησοῦς
ἔστιν ο χριστὸς ο νιὸς τοῦ θεοῦ, και ἵνα
πιστεύοντες ζωὴν ἔχητε ἐν τῷ ὀνόματι αύτοῦ.

γέγραπται Verb, perf pass indic, 3 s γραφω

Beasley-Murray comments, "Rarely has the absence of the letter ζ in a word caused so much discussion as here. $\pi\sigma\tau\epsilon\nu\sigma\eta\tau\epsilon$, aorist subjunctive, is read in κ^c A c D K L W x Δ Π etc, and $\pi\sigma\tau\epsilon\nu\eta\tau\epsilon$, present subjunctive, in P⁶⁶vid κ^* B TheodGreek etc. The aorist suggests the action of *taking the step of faith*, the present a *continuance in believing*; the difference has bearing on the purpose of the writing of the Gospel. While the external attestation may be held to support the former rather than the latter reading, the intrinsic likelihood of the reading is bound up with the supposed intention of the Evangelist. The UBS committee therefore set the σ in brackets and left the decision to the reader."

Beasley-Murray comments on the meaning of the alternative tenses, "The former represents an evangelistic intention in writing the book; the latter, a desire to build up Christians in the faith. It is increasingly recognized, however, that a decision like this can hardly rest on a fine point of Greek grammar, not least in view of the fact that the Evangelist does not always keep the rules in his use of tenses." It is probably best not to see the dual purposes of bringing unbelievers to faith and confirming believers in faith as alternatives.

$\zeta\omega\eta$, $\eta\varsigma$ f life
 $\circ\nu\mu\alpha$, $\tau\omega\varsigma$ n name, title, person, authority, reputation

J. Blank wrote of vv 30–31: "This is the shortest summary of Johannine theology. If one wished to explain every concept of this concluding remark in its full significance one would have to read through the whole Gospel again."

John 20:30-31

These verses bear the mark of having been intended as a conclusion to this gospel. Chapter 21 has the form of an appendix. There is debate as to whether the following chapter was written by the same hand (so Westcott, Plummer) or was written later by another hand and appended to the completed gospel (Kummel, Barrett, Brown, Sanders). Sanders suggests that Ch 21 is an appendix prompted by the death of the beloved disciple.

John 21

Beasley-Murray comments, "In the estimate of the majority of NT scholars, chap. 21 is an addendum to the Gospel, whether it be described as an appendix, a postscript, or an epilogue, and whether it be put to the account of the Evangelist or to a later editor of the Johannine school. It is emphasized that the beatitude of 20:29 fittingly closes the accounts of the resurrection appearances of Jesus and that 20:30–31 seems clearly to bring the Gospel to its close... If therefore the Evangelist himself added chap. 21, there must have been an important reason for its composition, not apparent when he wrote the Gospel. The most compelling ground could have been the death of the Beloved Disciple after the writing of chaps. 1–20, and the consequent dismay that it caused among the Johannine churches... It is, however, simpler to assume that another than the Evangelist wrote the chapter, since it has an emphasis on the situation of the Church and its leaders beyond anything in the body of the Gospel." Carson, however, cites Hoskyns, who writes, "A Christian gospel ends properly, not with the appearance of the risen Lord to His disciples, and their belief in Him, but with a confident statement that this mission to the world, undertaken at His command and under His authority, will be the means by which many are saved." Carson summarises Hoskyns' conclusion, writing, "He argues that all three Synoptic Gospels end this way; the Fourth Gospel is consonant with this pattern *only if John 21 is included*." Carson adds, "There is no textual evidence that the book was ever published without John 21... The evidence in favour of an originally integral Gospel incorporating ch 21 seems reasonably firm."

John 21:1

Μετὰ ταῦτα ἐφανέρωσεν ἑαυτὸν πάλιν ὁ Ἰησοῦς τοῖς μαθηταῖς ἐπὶ τῆς θαλάσσης τῆς Τίβεριδος· ἐφανέρωσεν δὲ οὕτως.

Μετὰ ταῦτα "establishes sequence but no chronological details. The disciples have left Jerusalem and returned to Galilee ... several days after the week-long Feast of Unleavened Bread." Carson.

φανερώο make known, reveal
 ἑαυτος, ἑαυτη, ἑαυτον him/her/itself
 παλιν see 20:21
 θαλασσα, ης f sea
 οὕτως adv. thus, in this way

John 21:2

ἵσταν ὄμοῦ Σίμων Πέτρος καὶ Θωμᾶς ὁ λεγόμενος Διδύμος καὶ Ναθαναὴλ ὁ ἀπὸ Κανὰ τῆς Γαλιλαίας καὶ οἱ τοῦ Ζεβεδαίου καὶ ἄλλοι ἐκ τῶν μαθητῶν αὐτοῦ δύο.

όμου adv together

This is the only mention of the 'sons of Zebedee' in the Fourth Gospel.

ἄλλος, η, ο another, other

δυο gen & acc δυο dat δυστν two

Beasley-Murray comments, "So seven disciples have come together, doubtless a symbolical number, representing the whole disciple group, and indeed the whole Body of disciples, the Church."

John 21:3

λέγει αὐτοῖς Σίμων Πέτρος· Ὑπάγω ἀλιεύειν· λέγουσιν αὐτῷ· Ἐρχόμεθα καὶ ἡμεῖς σὺν σοί. ἔξῃλθον καὶ ἐνέβησαν εἰς τὸ πλοῖον, καὶ ἐν ἐκείνῃ τῇ νυκτὶ ἐπίασαν οὐδέν.

ὑπαγω go

ἀλιευω fish

ἐνέβησαν Verb, aor act indic, 3 pl ἀναβαῖνω go up, come up, embark

πλοῖον, οὐ n boat, ship

Barrett says that it is unthinkable that Peter and the other disciples should contemplate a return to their former occupation after the events of Ch 20. Sanders, however, points out that they had to earn a living somehow.

νυξ, νυκτος f night

πιαζω seize, arrest, catch

οὐδεις, οὐδεμια, οὐδεν no one, nothing

Some of those who argue that chapter 21 cannot be read as a continuation of the narrative from chapter 20 argue that it presents the disciples in despair after the death of Jesus. Beasley-Murray responds that this chapter should not be read as the *first* announcement of the resurrection of Jesus. He writes, "One should ask first what Peter and company are doing in Galilee: the answer, of course, is given in Mark 14:28 and 16:7: the disciples were told that Jesus would go ahead of them to Galilee and that they would see him there... According to Luke 24:34 Peter has already seen the risen Lord, a report in harmony with the tradition recorded by Paul in 1 Cor 15:5. The deduction of the Beloved Disciple recorded in v 7 of this chapter implies knowledge of at least *that* disciple that Jesus was risen from the dead; the fact that Peter does not expostulate but leaps into the water to reach him as soon as possible assumes that it was not news to him also. We moderns are extraordinarily unimaginative in our endeavors to understand the thinking of the disciples in a situation that had never existed in the world before. The only thing that they knew about the resurrection of the dead was that it comes at the end of the world; and one place where it may confidently be expected *not* to be revealed was Galilee! The heart of the world was Jerusalem, the navel of the earth, the place where Messiah's throne would be set up, and all nations would flow to it and seek him. The disciples needed to understand before the death of Jesus that his conquest of death would not mean *finis* to history, and they needed to be told that even more urgently after the resurrection of Jesus; for in truth, the end of all things *had* come into history, not as its conclusion, but for its remaking. The new aeon was proving to be different from anything that any Jew, including prophets and apocalyptic seers, had grasped, so it is not surprising that Peter and his friends were finding it difficult to come to terms with what they were experiencing... In the somewhat confused narrative of vv 3–14 we glimpse something of the perplexity of followers of Jesus in the unique period between Easter Sunday and Pentecost."

John 21:4

Πρωῖας δὲ ἦδη γενομένης ἐστη Ἰησοῦς εἰς τὸν αἴγιαλόν· οὐ μέντοι ἤδεισαν οἱ μαθηταὶ ὅτι Ἰησοῦς ἐστιν.

πρωῖα, ας f morning (π. δε ἦδη γενομενης as the day was breaking)

ἤδη adv now, already

ἐστη Verb, aor act indic, 3 s ιστημι stand

For εἰς τὸν αἰγιαλόν (read by B c E G H K P S W etc) some MSS have the more 'correct' ἐπὶ τὸν αἰγιαλόν (so Κ; A D L M U X etc); the latter is clearly a scribal improvement.

αἰγιαλος, ου m beach, shore
μεντοι but, nevertheless, however
ηδεισαν Verb, pluperf act indic, 3 pl οιδα know, understand

Barrett says that it is difficult to understand the failure of the disciples to recognise Jesus if they had already seen him twice since his resurrection. Part of the explanation, however, may have been that it was not yet fully light. Beasley-Murray argues that it also "points to the mystery of Jesus in his resurrection state."

John 21:5

λέγει οὖν αὐτοῖς ὁ Ἰησοῦς· Παιδία, μή τι προσφάγιον ἔχετε; ἀπεκρίθησαν αὐτῷ· Οὐ.
παιδιον, ου n child

The term can be used much as our 'lads' or 'boys.'

προσφαγιον, ου n fish

A hesitant question, or one expecting a negative answer.

ἀποκρινομαι answer, reply, say

Without Jesus they could accomplish nothing.

John 21:6

ο δὲ εἶπεν αὐτοῖς· Βάλετε εἰς τὰ δεξιὰ μέρη τοῦ πλοίου τὸ δίκτυον, καὶ εύρήσετε. ἔβαλον οὖν, καὶ οὐκέτι αὐτὸν ἐλκύσαι ἵσχυον ἀπὸ τοῦ πλήθους τῶν ἰχθύων.

βάλετε Verb, aor act imperat, 2 pl βαλω throw, throw down

δεξιος, α, ov right

μερος, ους n part

πλοιον, ου n see v.3

δικτυον, ου n fishing net

εύρήσετε Verb, fut act indic, 2 pl εύρισκω find

After εύρήσετε P66 Κ ψ vg^{mss} add οι εῖπον· δι ὅλης νυκτὸς ἐκοπιάσαμεν καὶ οὐδὲν ἐλάβομεν· ἐπι δὲ τῷ σῷ ρήματι βαλοῦμεν, i.e., 'but they said, We toiled through the whole night and caught nothing, but at your word we shall throw it,' clearly introduced from Luke 5:5.

οὐκέτι adv no longer, no more

ἐλκύσαι Verb, aor act infin ἐλκω draw, drag

"In John (6:44; 12:32) it [ἐλκω] is used of men's being drawn to Christ; this suggests that an allegorical interpretation of the incident may have been intended." Barrett.

ἵσχυον Verb, imperf act indic, 1 s & 3 pl
ισχυω be strong, be able, be sufficient

πληθος, ους n crowd, multitude
ἰχθυς, ους m fish

John 21:7

λέγει οὖν ὁ μαθητὴς ἐκεῖνος ὃν ἤγαπα ὁ Ἰησοῦς τῷ Πέτρῳ· Ο κύριος ἐστιν. Σύμων οὖν Πέτρος, ἀκούσας ὅτι ὁ κύριος ἐστιν, τὸν ἐπενδύτην διεζώσατο, ἦν γὰρ γυμνός, καὶ ἔβαλεν ἔαυτὸν εἰς τὴν θάλασσαν·

ἀγαπω love, show love for
ἐπενδυτης, ου m outer garment

This word occurs nowhere else in the New Testament.

διεζωσατο Verb, aor midd indic, 3 s
διαζωννυμι wrap around, put on
(clothes)

Beasley-Murray comments, "While it is possible to translate τὸν ἐπενδύτην διεζωσατο as 'he put on the outer garment,' i.e., a tunic, the verb διαζωννυμι more properly means 'gird oneself,' i.e., tuck one's clothes in a girdle or belt. Lagrange (525) suggests that Peter, while fishing, was wearing a kind of smock or overall and nothing else (hence 'virtually naked') and that he belted himself so as to be able to swim better, as well as to be more presentable ashore."

γυμνος, η, ov naked, poorly dressed

Beasley-Murray comments on the relationship between the Beloved Disciple and Peter, "The scene is curiously akin to the episode at the empty tomb (20:4–8); if this chapter comes from another than the Evangelist, we are clearly dealing with a Johannine tradition at one with the former narrative and with a writer whose mind is at one with the Evangelist's."

John 21:8

οι δε ἄλλοι μαθηται τῷ πλοιαριώ ἥλθον, οὐ γὰρ ἦσαν μακρὰν ἀπὸ τῆς γῆς ἀλλὰ ως ἀπὸ πηχῶν διακοσίων, σύροντες τὸ δίκτυον τῶν ἰχθύων.

ἄλλος, η, ο another, other

πλοιαριον, ου n boat, small boat

Used synonymously with πλοιον, cf. 6:24.

ἥλθον Verb, aor act ind, 1s & 3 pl ἐρχομαι

μακραν far, far off

γη, γης f earth, land

πηχυς, εως m cubit

διακοσιοι, αι, α two hundred

I.e. about 100 metres.

συρω drag

δικτυον, ου n see v.6

John 21:9

Ως οὖν ἀπέβησαν εἰς τὴν γῆν βλέπουσιν ἀνθρακιὰν κειμένην καὶ ὄψαριον ἐπικείμενον καὶ ἄρτον.

ἀπέβησαν Verb, aor act indic, 3 pl ἀνοβαῖνω go up, come up

βλεπω see

ἀνθρακια, ας f charcoal fire

κειμαι lie, be laid

ὄψαριον, ου n fish

ἐπικειμαι lie upon

ἄρτος, ου m bread

It seems odd that Jesus had fish on the fire before the disciples bring what they had caught (cf. v. 10). However, it hardly warrants the suggestion of Barrett and Sanders that this is evidence of a poorly constructed account from at least two sources. Beasley-Murray also suggests that "vv 9, 12, 13 portray a separate scene, which is here conjoined with the conclusion of the fishing miracle." The picture, rather, is of Jesus with a single fish on the fire then asking the disciples to fetch more so that they can eat together.

John 21:10

λέγει αὐτοῖς ὁ Ἰησοῦς· Ἐνέγκατε ἀπὸ τῶν ὄψαριών ὧν ἐπιάσατε νῦν.

ἐνέγκατε Verb, aor act imperat, 2 pl φερω bring

πιαζω see v.3

John 21:11

ἀνέβη οὖν Σίμων Πέτρος καὶ εἴλκυσεν τὸ δίκτυον εἰς τὴν γῆν μεστὸν ἰχθύων μεγάλων ἑκατὸν πεντήκοντα τριῶν· καὶ τοσούτων ὅντων οὐκ ἐσχίσθη τὸ δίκτυον.

ἀνέβη Verb, aor act indic, 3 s ἀναβαῖνω

εἴλκυσεν Verb, aor act indic, 3 s ἔλκω

draw, drag

μεστος, η, ον full

μεγας, μεγαλη, μεγα large, great

ἑκατον one hundred

πεντηκοντα fifty

τρεις, τρια gen τριων dat τρισιν three

τοσουτος, αυτη, οντον / ουτο correlative adj

so much; pl so many

ἐσχίσθη Verb, aor pass indic, 3 s σχιζω

split, tear, separate, disunite

The number 153 has intrigued many commentators. Barrett, along with several others, points out that it is a 'triangular' number, i.e. the sum of all the numbers between 1 and 17. 17 itself is the sum of 10 and 7, both numbers signifying completeness or perfection. Hence Barrett suggests that the number is symbolic of the entire Church which is to be drawn to Christ through the ministry of the apostles. The fact that the net was not torn is symbolic of the fact that "the Church remains one, in spite of the number and variety of its members."

It is better to accept that 153 simply represents the number of the fish caught – counted because of their extraordinary number. Carson adds, "Even so, there may be symbolism in the sheer quantity, if not the number itself, since the Evangelist draws attention to it: *but even with so many the net was not torn*. It is hard not to see an allusion to Luke 5:1-11, where the nets were torn. This may suggest that the gospel net will never break, that there is no limit to the number of converts it catches (Bruce ...). If such symbolism is operating, it may owe something to Jesus himself, who elsewhere promised to make his disciples 'fishers of men' (Mk 1:17)."

John 21:12

λέγει αὐτοῖς ὁ Ἰησοῦς· Δεῦτε ἀριστήσατε. οὐδεὶς δὲ ἐτόλμα τῶν μαθητῶν ἔξετάσαι αὐτὸν· Σὺ τίς εἶ; εἰδότες δέ τι ὁ κύριος ἐστιν.

δευτε adv. come (of command or exhortation)

ἀρισταω eat breakfast, eat a meal

οὐδεις, οὐδεμια, οὐδεν no one, nothing

τολμαω dare, be brave

ἔξεταζω ask, enquire

ειδότες Verb, perf act ptc, m nom pl οιδα know

Bultmann comments, "Since they have indeed recognized him, the meaning of the question obviously must be, 'Is it *really* you?' This is intended to describe the peculiar feeling that befalls the disciples in the presence of the risen Jesus: it is he, and yet it is not he; it is not he, whom they hitherto have known, and yet it is he! A peculiar wall is erected between him and them. This partition is set aside, as Jesus now distributes bread and fish among the disciples to eat. For even though he, as the risen Lord, does not himself participate in the meal [?], the sense can hardly be other than that table fellowship between the Risen Jesus and the disciples is now established."

John 21:13

ἔρχεται ὁ Ἰησοῦς καὶ λαμβάνει τὸν ἄρτον καὶ δίδωσιν αὐτοῖς, καὶ τὸ ὑψάριον ὥμοιώς.
όψαριον, οὐ περιττόν see v.9.
ὥμοιώς likewise, in the same way

Barrett and Sanders see eucharistic associations (cf. Lk 24:30f., 35). In this they reflect a similar view to the variant found in D f r¹ (syr⁵) which, in place of καὶ δίδωσιν read εὐχαριστήσας ἔδωκεν, an interesting accommodation of the text to the Lord's Supper by one who viewed it as a eucharistic meal; cf. Mark 14:23 par. and John 6:11. For the importance of Jesus eating with his disciples, see Acts 10:40f.

John 21:14

τοῦτο ἡδη τρίτον ἐφανερώθη ὁ Ἰησοῦς τοῖς μαθηταῖς ἐγερθεὶς ἐκ νεκρῶν.

ἡδη adv now, already
τρίτος, η, ov third
ἐφανερώθη Verb, aor pass indic, 3 s
φανερωτός see v.1
ἐγειρω raise
νεκρος, α, ov dead

Barrett says, "Apparently the appearance to Mary Magdalene is not counted (perhaps because she was not a μαθητής); that of 20:19-23 is the first, that of 20:26-9 the second. It is impossible to fit the various resurrection narratives of the other gospels (and of 1 Cor 15) into this scheme." For a contrary view, see John Wenham, *Easter Enigma*.

John 21:15-19

A threefold question and threefold charge to tend the flock corresponding to Peter's threefold denial. Beasley-Murray comments, "The question of Jesus is conditioned by the relationship that had existed between Jesus and Peter during the ministry of Jesus and the peculiar rupture of it at the trial of Jesus, together with Peter's undoubted grief, not to say shock, caused by the crucifixion of Jesus and the guilt that must have haunted him on account of his own behaviour. Peter must have been conscious of the fact that he had forfeited all right to be viewed as a disciple of Jesus, let alone a close associate of his in his ministry, through his repeated disavowal of any connection with him. When one contemplates how Jesus had prepared Peter for responsible leadership among the people of the Kingdom and for the mission to Israel and the nations, this was a profoundly serious failure, which called for a process of re-establishment commensurable with the seriousness of the defection." Cf. 1 Peter 5:2.

Carson comments that Peter's public denial of Jesus demanded a public restoration, hence the setting at the end of the meal. He continues, "Later in the pericope we are probably to think of Peter walking down the beach with Jesus, the beloved disciple not far behind, certainly within earshot (vv. 20-21)."

John 21:15

"Οτε οὖν ἡρίστησαν λέγει τῷ Σίμωνι Πέτρῳ ὁ Ἰησοῦς: Σίμων Ιωάννου, ἀγαπᾶς με πλέον τούτων; λέγει αὐτῷ· Ναί, κύριε, σὺ οἶδας ὅτι φιλῶ σε. λέγει αὐτῷ· Βόσκε τὰ ἄρνια μου.

ὅτε conj when
ἀρισταω see v. 12
ἀγαπαω love, show love for
πλειων, πλειον or πλεον more

Barrett prefers to understand the question to mean 'do you love me more than the other disciples do?' rather than '... more than your fishing gear (i.e. your ordinary life)?' Cf. Mk 14:29; Matt 26:33 for Peter's boast.

ναι yes, yes indeed, certainly
οιδα know, understand
φιλεω love, have deep feeling for

"The usage of these verbs throughout the gospel makes it impossible to doubt that they are synonyms; φιλειν does not refer to an inferior kind of love." Barrett. Compare, for instance, 14:23 and 16:27. Moreover, these verses are marked by synonymous, βοσκε = ποιμανε, ἄρνια = προβατια. similar, though more extensive, arguments are provided by Carson.

σε Pronoun, acc s συ
βοσκω tend, feed
άρνιον, ου n lamb, sheep

Cf. 1 Peter 5:2-4.

John 21:16

λέγει αὐτῷ πάλιν δεύτερον· Σίμων Ἰωάννου,
ἀγαπᾶς με; λέγει αὐτῷ· Ναί, κύριε, σὺ οἶδας
ὅτι φιλῶ σε. λέγει αὐτῷ· Ποίμαιν τὰ πρόβατά
μου.

παλιν again, once more
δευτερος, α, ον second
ποιμαινω keep sheep, tend as a shepherd
προβατον, ου n sheep

"The unexpected repetitions of the Lord's question to Peter have the effect of searching him to the depths of his being." Beasley-Murray.

John 21:17

λέγει αὐτῷ τὸ τρίτον· Σίμων Ἰωάννου, φιλεῖς
με; ἐλυπήθη ὁ Πέτρος ὅτι εἶπεν αὐτῷ τὸ
τρίτον· Φιλεῖς με; καὶ εἶπεν αὐτῷ· Κύριε,
πάντα σὺ οἶδας, σὺ γινώσκεις ὅτι φιλῶ σε.
λέγει αὐτῷ ὁ Ἰησοῦς· Βόσκε τὰ πρόβατά μου.

τριτος, η, ον third
ἐλυπήθη Verb, aor pass indic, 3 s λυπεω
pain, grieve; pass be sad, be grieved

"Peter was grieved because the question was asked three times, not because φιλειν was used." Barrett.

Bóskε τὰ πρόβατά μου. Beasley-Murray, having outlined contrasting views of Roman Catholic and Protestant concerning the meaning of this phrase, writes, "In 1 Pet 2:25 Jesus is said to be 'the Shepherd and Bishop of your souls'; in context this denotes Jesus as the one who gave his life for the sheep and cares for them in the present. In the hortatory part of the letter (5:2) Peter as 'a fellow elder' (= bishop, pastor) appeals to the elders: 'Shepherd the flock of God that is among you' (ποιμάνατε τὸ ... ποιμνιον τοῦ θεοῦ), so virtually citing the words of the risen Lord to him, 'Shepherd my sheep' (ποιμαίνετε τὰ πρόβατά μου). By way of expounding his meaning he adds, 'Watch over it (έπισκοποῦντες), not because you have to, but willingly ... not acting as lords over God's people (τῶν κλήρων), but becoming examples to the flock' (1 Pet 5:3). A similar charge by Paul to the elders of Ephesus is recorded in Acts 20:28: 'Keep watch over yourselves and over all the flock (ποιμνιον) of which the Holy Spirit has made you guardians (έπισκόπους) to shepherd the Church of the Lord' (ποιμαίνειν τὴν ἐκκλησίαν τοῦ κυρίου). Both passages speak in the same manner as the risen Lord spoke to Peter on restoring him to fellowship and to the service of pastor. The verbs are the same, ποιμαίνω or variants of it; the scope of the ministry is the same – 'my lambs, my sheep ... the flock of God, the Church of the Lord.' There is no formal difference of meaning in the language by which the risen Lord confirmed Peter in his calling to be a shepherd of his sheep from that by which Peter and Paul exhorted the pastor-elders to fulfill their calling as shepherds of the flock of God in 1 Pet 5:1–3 and Acts 20:28. This applies also to the representative nature of the shepherd's office and the authority which it carries." Beasley-Murray argues that there is no hint that this is a role given *exclusively* to Peter.

John 21:18

ἀμήν ἀμήν λέγω σοι, ὅτε ἵς νεώτερος,
ἔζωννυες σεαυτὸν καὶ περιεπάτεις ὅπου
ἡθελες· ὅταν δὲ γηράσῃς, ἔκτενεις τὰς χεῖράς
σου, καὶ ἄλλος σε ζώσει καὶ οἴσει ὅπου οὐ
θέλεις.

ότε conj when
ἵς Verb, imperfect indic, 2 s εἰμι
νεωτερος, α, ον younger, young

νεωτερος frequently loses its comparative
sense and simply = 'young man.'

ζωννυμι and ζωννυω fasten, fasten one's
belt, dress

σεαυτου, ης reflexive pronoun yourself
περιπατεω walk, walk about, live

όπου adv. where

ηθελες Verb, imperf act indic, 2 s θελω
wish, will

όταν when

γηράσῃς Verb, aor act subj, 2 s γηρασκω
become old, age

ἐκτενεῖς Verb, fut act indic, 2 s ἐκτεινω
stretch out, extend

χειρ, χειρος f hand

Barrett argues that this refers to crucifixion. Beasley-Murray adds that the order of stretching out the arms and then leading or taking him where *they* will reflects the practice of "the binding of the *patibulum*, the crossbeam, to the outstretched arms of the delinquent, who had then to carry it to the place of crucifixion."

ἄλλος, η, ο another, other

For the singular ἄλλος σε ζωσει και οίσει (B c^{*vid} K x etc) the plural is read by some MSS, ἄλλοι σε ζωσουσιν και οίσουσιν (so C² MSS of syr and cop), presumably on the assumption that several will engage in the task; yet others substitute either ἀποίσουσιν (x^c; W^{33,565}) or ἀπάγουσιν (D it^d), 'will lead you off' as a criminal.

ζωσει Verb, fut act indic, 3 s ζωννυμι
οίσει Verb, fut act indic, 3 s φερω bring,
bear, lead

Sanders argues that there are two points here: the first refers to Peter's old age and helplessness (and perhaps the force is to follow with zeal while he has the opportunity and strength), the second refers to the manner of Peter's death.

John 21:19

τοῦτο δὲ εἶπεν σημαίνων ποίω θανάτῳ δοξάσει τὸν θεόν. καὶ τοῦτο εἰπὼν λέγει αὐτῷ.
Ἀκολούθει μοι.

σημαίνω indicate, make known

ποιος, α, ον interrog pro. what, of what kind
θανατος, ου m death

Cf. 12:33.

δοξάζω praise, honour, glorify

The death of a faithful disciple brings glory to his master.

ἀκολουθεω follow, be a disciple

The demand is to follow Jesus – to follow him in being a faithful shepherd of the sheep and to follow him even in death. Carson writes, "Jesus' concluding words to Peter, *Follow me*, may invite Peter for a private walk along the beach (cf. v. 20). But in the context of this book, they do more: they tie this step of discipleship to Jesus' initial call (1:41-43), challenge Peter to consistent discipleship until the martyrdom he now faces comes due, and implicitly invite every waverer, every reader, to the same steadfast pursuit of the risen Lord. They also anticipate v.21."

John 21:20

Ἐπιστραφεὶς ὁ Πέτρος βλέπει τὸν μαθητὴν ὃν ἤγάπα ὁ Ἰησοῦς ἀκολουθοῦντα, ὃς καὶ ἀνέπεσεν ἐν τῷ δείπνῳ ἐπὶ τὸ στῆθος αὐτοῦ καὶ εἶπεν· Κύριε, τίς ἔστιν ὁ παραδίδοντος σε;
ἐπιστραφεὶς Verb, aor pass ptc, m nom s
ἐπιστρεφω turn back, turn round, turn
βλεπω see

The beloved disciple is following of his own accord.

ἀκολουθεω follow, accompany, be a
disciple
ἀνέπεσεν Verb, aor act indic, 3 s ἀναπιπτω
sit, sit at table, lean
δειπνον, ου n supper, main meal
στηθος, ους n chest, breast
παραδιδους Verb, pres act ptc, m nom s
παραδιδωμι hand over, deliver up
σε Pronoun, acc s συ

John 21:21

τοῦτον οὖν ιδὼν ὁ Πέτρος λέγει τῷ Ἰησοῦ·
Κύριε, οὗτος δὲ τί;

ιδων Verb, aor act ptc, m nom s οραω see

οὗτος δὲ τί; an elliptic sentence. The meaning is clear, 'What about *him*'? Beasley-Murray comments, "If Peter's path in life has now been made known to him, it is natural for him to be curious as to what is in store for his colleague."

John 21:22

λέγει αὐτῷ ὁ Ἰησοῦς· Εάν αὐτὸν θέλω μένειν
ἔως ἔρχομαι, τί πρὸς σέ; σύ μοι ἀκολούθει.

θελω wish, will

μενω remain, stay, abide

ἔως conj until, while

τί πρὸς σέ; 'What has that to do with you?' Cf. 2:4.

What Christ may choose for another disciple is not Peter's concern. His responsibility is to ensure that he is faithful in his own following of Christ.

Beasley-Murray adds, "Is it reasonable to suggest that this presentation of the relations of Peter and the Beloved Disciple, to the Lord and to each other, was made for the benefit of churches which were inclined to exalt one over against the other? The tendency to favour one apostle more than another is seen in the Corinthian correspondence of Paul – an all-too-human tendency, as Paul himself wryly remarked (1 Cor 3:3–4). And that would be the more natural in circles where one apostle was known and loved, and others were known only through secondhand reports. The anonymity of the Beloved Disciple indicates that he was so well known in the churches he served that there was no need to use his proper name, but it is well possible that he was quite unknown in many areas of the Church, whereas Peter was known to all. It was desirable therefore for Christians elsewhere to learn how the famous Peter and the comparatively unknown Beloved Disciple were related. So the author endeavors to show that both men were gifts of the risen Lord to the churches, very different in gifts and calling, but with important tasks to perform for the benefit of all."

Beasley-Murray adds, "What, then, has the author of the epilogue done to counteract the mistaken belief of 'the brothers'? One thing he did not do: he did not state that belief in the promise of the Lord's coming is a mistake. The promise stands, and it must be cherished still. The author contented himself rather with correcting the wording of the statement that had been in circulation, and refrained from any further comment: the Lord said, not, '*I will* that he remain ...,' but, '*If I will* that he remain.' That is, he announced a possibility of the future, in harmony with the eschatological hope of the entire NT gospels and epistles, in order to etch indelibly on Peter's mind that the future of the Beloved Disciple was not his concern but that of the risen Lord, and of him alone."

τί πρὸς σέ is omitted in ^{*}565 etc it^{a e} syr^s, but it is included in ¹A B C^{*} W Θ and the majority of MSS. The shorter text may be due to the desire of copyists to emphasize the main element in the sentence. While most in the UBS committee wished to retain the phrase, it is put in brackets to show its uncertainty in the text.

John 21:23

ἐξῆλθεν οὖν οὗτος ὁ λόγος εἰς τοὺς ἀδελφούς
ὅτι ὁ μαθητὴς ἐκεῖνος οὐκ ἀποθνήσκει. οὐκ
εἶπεν δὲ αὐτῷ ὁ Ἰησοῦς ὅτι οὐκ ἀποθνήσκει
ἀλλ᾽· Ἐὰν αὐτὸν θέλω μένειν ἔως ἔρχομαι, τί
πρὸς σέ;

ἀποθνῆσκω die, face death

Barrett writes "It is probable that this disciple, who it was thought would not die, had died. The writer of the present chapter explains carefully that Jesus had made no such prediction; he had simply expressed in the strongest terms that the fate of the disciple, whatever it might be, was no concern of Peter's." Carson, however, suggests that the Beloved disciple was still alive but advancing in years and wished to put paid to rumours concerning him living on till Jesus' return.

John 21:24

Οὗτος ἐστιν ὁ μαθητὴς ὁ μαρτυρῶν περὶ
τούτων καὶ ὁ γράψας ταῦτα, καὶ οἴδαμεν ὅτι
ἀληθῆς αὐτὸν ἡ μαρτυρία ἐστίν.

μαρτυρεω bear witness, testify

'These things' could refer to the last paragraph (so Dodd), but more naturally refers to the entire content of the Gospel. The beloved disciple was the author of the Fourth Gospel, or at least caused it to be written – he was its source and authority.

Beasley-Murray comments, "The Fourth Gospel is supremely a book of witness to Jesus, based on the witness borne by Jesus, and to Jesus by the Paraclete Spirit, who enabled the Beloved Disciple to grasp it and hand it on to the Church."

γραφω write
οιδα know

The person of the verb may suggest a different author for these final verses (or of the last chapter?) but Beasley-Murray suggests that it is an 'editorial' we. Going further, J Chapman, who believes that the writer is none other than John, the son of Zebedee, the Beloved disciple, paraphrases v. 24, "This person (... in the Chinese sense; 'this person' = I) is the Apostle, who is the witness of these things and is the writer of this book, and I, even I (whose high place among the Apostles has been described in it) know that it is all perfectly accurate." A similar, if more moderately expressed, view is adopted by Carson who cites parallel usage of the first person plural in the Johannine epistles (e.g. 1 Jn 1:2, 4, 5, 6, 7; 3 Jn 12).

ἀληθῆς, εἰς true, truthful, honest, genuine
μαρτυρίᾳ, αἷς f testimony, evidence

Beasley-Murray fittingly concludes, "It may be observed that no person on earth can encompass and assimilate all that has been and is being written *about* this Gospel, which is a tribute to the achievement of the Evangelist, and still more to the subject of whom he wrote. The greatness of the revelation of God in the Logos-Son is vaster than the cosmos created through him. But he sent us the Paraclete-Spirit, through whom the Beloved Disciple was given to grasp the revelation in a unique measure. By that same Spirit, and with the aid of testimony of the disciple whom Jesus loved, we may enter more fully into the revelation in the Son, and into the experience of being a disciple whom Jesus loves."

John 21:25

εστιν δὲ καὶ ἄλλα πολλὰ ἡ ἐποίησεν ὁ Ἰησοῦς,
ἅτινα ἔαν γράφηται καθ' ἓν, οὐδὲ αὐτὸν οἴμαι
τὸν κόσμον χωρήσειν τὰ γραφόμενα βιβλία.

At various times in Christian history v 25 has been thought to be a marginal note which became incorporated in the text (so in various scholia prior to the eighth century, Westcott, 2:377; Brown, 2:1125). Tischendorf thought that it was originally omitted from Codex Sinaiticus (ς) and added by a corrector. Closer examination of the text has shown that the addition was by the original scribe, who corrected himself. Whether his omission had been accidental or due to his using another MS cannot be known. There is, however, insufficient reason for viewing the passage as a later addition to the original text of chap. 21.

πολυς, πολλη, πολυ gen πολλου, ης, ου much,
many
όστις, ήτις, ο τι who, which
εἰς, μια, ἐν gen ἐνος, μιας, ἐνος one
καθ· ἐν 'one at a time' cf. Acts 21:19.

οἴμαι suppose, think
χωρεω make room for, have room for
βιβλιον, ου n book, scroll

The similarity with 20:30-31 is evident. Barrett argues that this verse is a crude imitation of the former. Carson argues that, having now identified himself, John now concludes by overtly alluding back to 20:30-31. "It is as if John has identified himself (v. 24), but is not content to focus on himself, not even on his veracity. He must close by saying his own work is a minute part of the honours due to the Son."